

The Estate of Fadak

The claim vis-a-vis the Fadak Case



Dr Mohamedraza Dungersi

THE ESTATE OF FADAK

THE CLAIM VIS-À-VIS THE FADAK CASE



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PREFACE

The essentials content of the book is a reflection of the verbal majalis, in English, delivered by Dr. Dungersi, a member from within our Khoja community, in Muharram 1416 (May 1995) at Stanmore. However, the book goes into further details and in-depth analysis which could not be possibly covered in the verbal majalis.

London Jamaat takes pride in publishing this book by Dr. Dungersi of New York (USA). This follows a precedent set earlier by another doctorate Maalim, also a member from within our Khoja Community, Mahmood Husein Dato (London, UK), who followed up his Muharram English majalis on Mukhtar at Stanmore in Muharram 1414 (June 1993) by a book, also published by London Jamaat.

As is customary, and befitting the best of scholarly practise, the publisher, in this case London Jamaat, did not in any way amend text presented by the author, on whom lies the final responsibility of research, presentation and of writing the text.

The publishing of a book based on the verbal majalis serves many purposes.

Firstly, the preparation of majalis based on a single topic in a series of sessions requires a through preparation and painstaking research. Inevitably, due to time constraint, all such details cannot be relayed in the verbal majalis during Muharram. The reader therefore has an opportunity to follow up the verbal majalis with a more through background and detailed material.

Secondly, members who were not able to come to the verbal majalis also do not loose out, as they now have an opportunity to catch up via the book. This is particularly useful to people who do not have the patience of sitting through a video/audio recorded session of the majalis.

Thirdly, the book serves as a very useful reference material for students in religious studies at all levels: the casual readers, the Madressa students and teachers, and those with a keen interest in Islamic studies.

Fourthly, the book may find its way to a non-Shia and enlighten that person on our perspective of Islamic thoughts and studies, thereby fulfilling the primary aim of the majalis itself, the Islamic propagation of faith and knowledge (*Tableegh*).

It is our prayer that this trend of publishing continues with vigour, and that the Executive of the day earnestly requests (and in time, automatically expects) the English speaking Zakirs to follow up their majalis in print, to be published by London Jamaat. Such a venture is keeping in line with the ALNODA recommendation based on the recent International Conference (1994), convened and hosted by London Jamaat, on “The Role of Majalis and Imambaras in Modern Times.”

Our sincere gratitude to Mohamed Raza Dungersi for enlightening us. May Allah in His Mercy, infuse Maalim Mohamed Raza with even more knowledge and wisdom, to continue his *Tableegh* work.

Secretariat,
The KSIMC of London.
October 1995

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INTRODUCTION

The enemies of Islam are now aware of the fact that we, from the *Madhab* (sect) of Ahlul Bayt, have structured our lives on the pristine teachings of Prophet Muhammad (saww) and the thirteen infallible members from his progeny. They also know that so long as we continue to remain anchored on these pure and divine teachings, Islam will continue to thrive. To weaken our grips from these firm and solid grounds, they try to sow seeds of doubts in the minds of our youths by discrediting the Holy Prophet (saww) and presenting him as a man of common human faults and foibles.

To counter this subtle though lethal strategy against our faith, it becomes our duty to do two things. First, we must ourselves, as responsible Muslim parents, and when applicable, as elders or teachers or leaders of the community, understand the means that are being used to target us, and accordingly prepare ourselves to safeguard from their effects. Second, we must then train our children, at home and at the institutes of learning that we have at our disposal, to have a strong and stable conviction in the purity and perfection of the character of our fourteen Masoomin (infallibles).

It is with this view in mind, that I designed these lectures on the Estate of Fadak. The thrust of these lectures will be on historical facts that prove the Holy Prophet (saww), his daughter Hadhrat Fatima (as), Imam Ali (as) and their sons Imam Hasan (as) and Imam Husain (as) were pure in their purposes and right in their claims *vis-à-vis* the Fadak Case.

If we are to leave the issue of Fadak the way it is recorded today in books to which our youths are exposed, faulty and deadly notions will be imprinted in their minds; it may be impossible to repair the damage done.

Efforts are made in these notes to uproot all the weeds of doubts that the enemies of Islam might have succeeded in implanting *vis-à-vis* the Fadak Case.

May Allah help us all in this hard but manageable task:

O, my Lord, broaden my heart, And make my task easy, And loosen the knot of my tongue, That they may understand my speech. (Holy Qur'an: 20:25-28)

Mohamed Raza Dungersi, Ph.D.

London, UK.

1st Muharram 1416, 31st May 1995

CHAPTER 1

BACKGROUND INFORMATION: PROBLEMS OF MIGRATION

“*And give to the nearer of kin his due.*” (Holy Qur’an, 17:26 part)

To fully comprehend the circumstances associated with the allocation of the estate of Fadak to Hadhrat Fatima (as), we need to have some background information on the nature of wealth that came in the hands of the Holy Prophet (saww) after his migration to Medina, and the means that he used in distributing the said wealth to the deserving and the needy.

As soon as the Holy Prophet (saww) had migrated to Medina and has decided that Medina be the centre for Muslims, he faced three fundamental problems, having socio-economic relevance, and impacting the religious lives of the *Muhajir* (the emigrants from Makkah who came to settle in Medina) and the *Ansar* (the local residents of Medina).

Firstly, the *Muhajir* needed to be settled and engaged in gainful employment. Provision had to be made that they acquire their daily needs, with respect. Remember that a lot of these *Muhajir* had seen better days in Makkah, had their own properties and enjoyed a dignified social status in Makkah mercantile society. The big issue was how to accommodate them in an essentially sedentary, agriculturist society of Medina.

Secondly, the *Ansar* sincerely welcomed the Holy Prophet (saww) and were willing to help the *Muhajir* but the question was how to do so without disrupting or even rupturing the economic structure of Medina. In their enthusiasm to help, the *Ansar* could end up loading their backs with responsibilities that they could not carry.

Thirdly, foodwise, Medina was more or less self sufficient. However, it depended significantly on the mercantile services and skills of the

Makkans. Would these services and co-operation be still forthcoming with the Holy Prophet (saww) now settled in Medina? What need to be done to save Medina from a fatal economic embargo?

HOW THE HOLY PROPHET (SAWW) ADDRESSES THE PROBLEMS

Call it wisdom, foresight, ingenuity or miracle: the Holy Prophet (saww) had it!

He introduced the idea of Brotherhood based on faith. He assigned every *Muhajir* to an *Ansar* and branded them as brothers, who were to work and live as such. He left it on these individuals to work out a mutually acceptable work-strategy that could benefit them simultaneously. Without going into the details, suffice it to say that this arrangement worked out so well that if it had not been for the military interference of the Makkans, Medina would have thrived to become an independent economic entity without any external help.

Unfortunately, this was not to be. Battles were imposed on Medina. Again, out of the ravages of these battles, the Holy Prophet (saww) found ways to progress the mission of Islam poised on the backs of the Muslims of Medina.

All the wealth and valuable possessions which were left behind by the enemies in the battles - the booty or *Malee-Ghanima* - became the sole property of all the Muslims participating in these battles. The Holy Prophet (saww) was very strict in the distribution of the booty. His instructions were that every single item collected in the battle must be handed down to him to be put back into the pool which would then be distributed equally to the participants. For example, at the time of distributing the booty acquired at Khaibar, the Holy Prophet (saww) announced that even the thread and needle acquired from the enemies must be returned to the pool. A fighting Muslim soldier who had in his possession a shoe lace which he picked from an enemy, was told to

return it to the Holy Prophet (saww) to be included in the pool for equal distribution to the Muslims.

Out of the booty, the Holy Prophet's (saww) share was only $\frac{1}{5}$ (the *Khums*), which he could use at his own discretion. More often than not, the Holy Prophet (saww) would give away his own share to the *Muhajir* to compensate them for the losses they incurred by leaving behind their properties and possessions in Makkah. For example, he gave his entire share from the booty of Hunain and Taif to the *Muhajir*, although the *Ansars* raised their objections.

Through this means, the economy of Medina was strengthened in face of adversities, the displaced migrants of Makkah, the *Muhajir* were so well settled that they no more needed any assistance from the *Ansar*. They had acquired their economic independence in a very short time - thanks to the wisdom and ingenuity of the Holy Prophet (saww).

THE ALLOCATION OF FADAK TO HADHRAT FATIMA (AS)

Truly speaking, the person who lost most in the process of migration to Medina was Hadhrat Fatima (as). Her mother's property, though all put to Muslim's use were hers. However, the Holy Prophet (saww) chose to compensate others first. For example, the immovable properties that were left behind by the Jews of Banu Nuzayr in 4 A.H. belonged to the Holy Prophet (saww) and he used it all to compensate the *Muhajir* (and two *Ansars*). Nothing was given to Hadhrat Fatima (as). Neither was she compensated for her losses out of the personal share of the Prophet (saww) that he acquired in Badr or in Khaibar.

After the defeat of the Jews of Khaibar, the surviving Jewish communities around Khaibar gave the estate of Fadak to the Holy Prophet (saww) as a sign of goodwill. By Qur'anic definition (which we shall address in the second chapter) Fadak was *Fay* and belonged solely to the Holy Prophet (saww).

It was about this time in 7 A.H. that the Qur'anic verses quoted at the onset of this chapter was revealed to the Holy Prophet (saww) instructing him to gift Fadak to Hadhrat Fatima (as). With these verses came the Angel Gabriel with special instruction, "Let Fadak be given to Fatima."

The Holy Prophet (saww) called his daughter Hadhrat Fatima (as) and said "Allah has commanded me to bestow Fadak as gift to you." And Fadak from then on became the property of Hadhrat Fatima (as), and it continued to remain in her possession till 11 A.H. when it was confiscated by the government of Abu Bakr Ibne Abu Qahafa, the first Caliph of the Muslims after the passing away of the Holy Prophet (saww).

CHAPTER 2 THE ESTATE OF FADAK: ACQUISITION AND DISPOSITION

“Allah has bestowed this on His Messenger because for this you made no expedition with cavalry or camelry. Allah gives power to His apostle over everything He pleases. And Allah has power over everything.” (Holy Qur’an, 59:6)

In light of the above quoted verse of the Qur’an, possessions of the enemies of Islam acquired through peaceful means without any military involvement of Muslim soldiers belong wholly, solely and fully to the Holy Prophet (saww). It is called, in the language of Islamic jurisprudence, *Fay*.

Fay belonged to the Holy Prophet (saww) and since it was his personal belonging, he could use it as his own discretion. A very good example of *Fay* is the property and other immovable wealth which was left behind by the Banu Nuzayr in the 3rd A.H. Another example is the estate of Fadak that the Prophet acquired in 7 A.H. from the Jewish community residing around Khaibar.

After the overwhelming victory of the Muslims at Khaibar in 7 A.H., the other Jewish communities, who had not fought the Muslims at Khaibar and who resided in the surroundings of the forts of Khaibar, approached the Holy Prophet (saww) with a proposal. They would surrender to the Holy Prophet (saww) half of their estate of Fadak with the understanding that they would be allowed to retain the other half and live peacefully. The Holy Prophet (saww) accepted the proposal. The estate of Fadak then became the personal property of the Holy Prophet (saww).

Fadak was made of seven villages, stretching in the well-watered and fertile valleys of the hills of Medina. It supported palms laden with sweet and nourishing dates. By some estimates, for the four years that it remained

in the possession of Hadhrat Fatima (as), the average annual revenue was 20,000 Dinars.

After the Holy Prophet (saww) had acquired Fadak, verses of the Holy Qur'an 17:26 (see Chapter 1) were revealed to the Holy Prophet (saww). Also the Arch Angel Gibrael came with specific instructions from Allah saying, "let Fadak be given to Hadhrat Fatima (as)."

The Holy Prophet (saww) immediately called his daughter Hadhrat Fatima (as) and said, "Allah has commanded me to bestow Fadak as gift to you." From that moment on Fadak became the property of Hadhrat Fatima (as).

Sultanul Waizin Shirazi in his collections dubbed "*Peshawar Nights*" quotes many respected authors from Ahlul Sunna wal Jama who have narrated the incident leading to the allocation of Fadak to Hadhrat Fatima (as). Such authorities included Ahmed Bin Yahya Balhaduri (in his "*Tarikh*"), Ibne Abil Hadid (in "*Sharh Nahjul Balagha*"), Tabari (in "*Tarikh Kabir*"), Jalaluddin Suyuti (in "*Tafsir*") and Sheikh Suleiman Hanafi Qundusi (in "*Yanabi Ul Mawaddah*").

Hadhrat Fatima (as) leased Fadak and began to collect three monetary instalments every year. The family's daily necessities were paid from this income. The rest of it was spent in charity, especially on the needy members of the Bani Hashim family who could not benefit from the common charity *Sadaka*, it having been decreed *Haram* for them.

JUSTIFICATION BEHIND ALLOCATION OF FADAK TO HADHRAT FATIMA (AS)

The decision to allocate Fadak to her was based on divine commandments. This should satisfy us. However, there are those who still need to know if there was any other just cause for Hadhrat Fatima (as) to have been given Fadak that might have prompted the divine commandments. For them, this is the explanation, for the immense losses that the *Muhajir* had to undergo to migrate to Medina, the Holy

Prophet (saww) would compensate them out of his own share from the common booty or from *Fay*. By 7 A.H., the only *Muhajir* who had not been compensated at all was Hadhrat Fatima (as), despite the fact that she was as deserving as others, or even more deserving. Hence the divine instructions.

THE CONFISCATION OF FADAK

After the passing away of the Holy Prophet (saww) Abu Bakr Ibne Abu Qahafa became the first Caliph and the ruler of the Muslims. By his orders, Fadak was confiscated. Hadhrat Fatima (as) lodged her complaints to the authorities who stood firm on their decision and challenged Hadhrat Fatima (as) to prove her ownership. This was totally unjustifiable for in accordance with Islamic Law that was current then (and continues to be so in Muslim societies that follow Islamic Law per se) the onus of proof of ownership did not lie with the plaintiff but with the defendant. Since Hadhrat Fatima (as) was in possession of Fadak, it was the State that had to prove their ownership, if any.

Anyway, Hadhrat Fatima (as) produced her witnesses. Her first witness was Imam Ali (as). The authorities considered him inadequate and asked for a second one. She then called Umm Ayman. She was such a beloved person in the eyes of the Holy Prophet (saww) that he used to call her “my mother, after my mother.” The Holy Prophet (saww) had addressed her as a woman of paradise. But in the eyes of the authorities she was just a common woman and her testimony was unacceptable.

Hadhrat Fatima (as) then called Imam Hasan (as) and Imam Husain (as) as her witnesses. They, too, were turned down on the pretext of their young age and on their relationship with Hadhrat Fatima (as), she being their mother.

The unreasonableness of the whole process and procedure in handling the claim of Hadhrat Fatima (as) by the authorities is a subject by itself and will be dealt with in other chapters.

It suffices to point out at this juncture that when her claim on basis of ownership was wrongfully rejected, Hadhrat Fatima (as) revived it along the lines of inheritance. She claimed her share of Fadak as a sole survivor of her father. Abu Bakr, the Caliph, and the plaintiff as well as the judge turned down this claim also on the grounds that he heard the Holy Prophet (saww) say that, “We, the Prophets, do not leave behind my legacy, whatever we leave as inheritance is charity.”

Again, we do not intend at this point to examine the demerits of Abu Bakr’s ruling as this issue will be dealt with, later.

Understanding the malicious intent behind the government’s rulings against her, Hadhrat Fatima (as) decided to take further action. That we should discuss in the next Chapter.

CHAPTER 3

BACKGROUND INFORMATION ON THE *KHUTBA* (SERMON)

“So grant me an heir, who shall inherit me and from the family of Jacob.”
(Holy Qur’an, 19:5 part; 6 part)

When Hadhrat Fatima’s (as) claims of ownership, inheritance and share of *Khums* were rejected, all on flimsy grounds, she decided to go to the court of Abu Bakr and present her case in person.

Accompanied by women from Bani Hashim, all covered from head to toe in their Hijab, Hadhrat Fatima (as) walked into the court. Immediately curtains were drawn behind which all the women sat. Hadhrat Fatima (as) broke into sobs, and then delivered her sermon.

This *Khutba* appears in many standard historic sources from both Shia and Sunni scholars and historians.

The Ahlul Bayt valued this *Khutba* so much that they made their children commit it to memory. No wonder, therefore, that sources of this *Khutba* are:

- Imam Muhammad Baqir (as) who narrates it from Zainab Kubra, daughter of Imam Ali (as).
- Abdulla Ibne Hasan who quotes Fatima Kubra who in turn quotes on the strength of the narration from her father Imam Husain (as).
- Zaid Ibne Ali, the son of Imam Zainul Abedeen (as).

THE STRUCTURE OF THE *KHUTBA*

The main objective of the *Khutba* was to fix the shaken and tumbled pillars of faith by the wrong message sent out by the Government’s behaviour

vis-à-vis the Holy Prophet (saww) and his pure progeny. For, God forbid, the message that was sent out was loud and clear: the Holy Prophet (saww) had erred - letting his daughter occupy Fadak for four years; Hadhrat Fatima (as) had wrongfully occupied Fadak and wrongfully came to claim for it. Imam Ali (as) also came as a witness to support a wrong Claim. So did Hasnain (as).

The *Khutba* had to be structured and supported in such a way as to prove that the Holy Prophet (saww), Hadhrat Fatima (as), Imam Ali (as) and Hasnain (as) were all truthful. It was the government that was malicious and harboured evil intentions against Allah and his Holy Prophet (saww).

How Hadhrat Fatima (as) did this, we shall see in the next Chapter.

CHAPTER 4

THE *KHUTBA* OF HADHRAT FATIMA (AS) IN THE COURT OF ABU BAKR IBNE ABU QAHAFA

“*And Solomon inherited Dawood.*” (Huh Qur’an, 27:16)

The *Khutba* as it appears in the books of history is in one single flow, but for the sake of comprehension and simplicity we shall examine it in parts.

PART 1

Hadhrat Fatima begins with the “*Hamd*” (praise) of Allah and explains who Allah is. She then explains the role of Prophet Muhammad (saww) in Islam and how Allah has chosen him to be the final point of reference and the ultimate authority, being the epitome of Truth and Virtue. He is the executioner of the commandments of Allah: obeying him is obeying Allah, disobeying and defying him is *Kufr*.

PART 2

She then defined the fundamentals of Islam (“*Furu*” and “*Usuls*”) and the underlying or under pinning ethical issues. In short, she defines the conditions that a person must fulfil to be regarded as a believer. By so doing, she restores the “divine system in Islam that the Government had abolished through its action to deprive Imam Ali (as) from his rightful position, and to confiscate Fadak. In other words, she reinstates the standards and yardsticks of Islam in determining what is right and what is wrong.

PART 3

She then defined her own position in Islam - and says:

“O People, beware I am Fatima

Muhammad is my father
I say again and again
I speak but Truth
I do not act unjustly.....”

She reminded the court and its attendance that they all referred to the Holy Prophet (saww) as her (Fatima’s) father and no one else’s and that the *ibnul Um* of Ali (her husband) and no one else’s. Tacitly, she was drawing their attention in the incident of *Kisa* and the verses of Purity from the Qur’an that established the “*Isma*” of the Holy Prophet (saww), Hadhrat Fatima (as), Imam Ali (as) and Hasnain (as).

PART 4

Hadhrat Fatima (as) points out the real reasons that have prompted the government to confiscate Fadak from her. She links this seizure with that of Khilafa or rulership of Imam Ali (as) by Abu Bakr. She regards both these acts as illegal and done in revenge for what the Holy Prophet (saww) and Imam Ali (as) had done to establish Islam in face of hostility and aggression of the Polytheists. She complained that Imam Ali (as) was being made to pay for making “breathing difficult” for the enemies of Islam and for “exerting, toiling in cause of Allah.” As for her usurpers, they were working the Devil obeying his orders. The conclusion: Her ownership of Fadak was in place, its seizure was illegal in direct violation of divine rules.

PART 5

Next, she addresses the issue of inheritance. She pauses questions that prove the truthfulness of her claim:

“O Muslims! will my inheritance be snatched? O Son of Abu Qahafa!
Is it in the Book of Allah that you can inherit your father but I cannot mine?”

To prove that the *hadith* of “*La Nuris*” was fictitious and had never been

uttered by the Holy Prophet (saww) she quotes 5 different verses from the Qur'an (one of them being at the opening of this Chapter, others are 19:5-6; 21: 89,90; 8:75 and 4:12).

She challenges the Caliph, to prove it otherwise, if he but dared to claim that he understood the general and the esoteric meanings of the Qur'an more than the Holy Prophet (saww).

She warned him that if he persisted in the defiance that she was not entitled to inherit her father than his position would be:

“Soon you shall know on whom descends torment which will disgrace him and on whom falls the lasting torment.” (Holy Qur'an, 11:39)

PART 6

Anticipating a deaf-ear from the authorities, she then turned to the *Ansars* who were present in the court and appealed to them to intervene on her behalf and see to it that her rights were returned to her, parts of her appeal are:

“O noblemen, Strength of the community, Steadfast supporters of Islam! Why are you making a compromise with this unfair confiscation of my property? You are able to help me, you have the driving force to assist me.”

“O you who know how to talk so well. My inheritance is being taken away forcefully from me and you are watching, discussing, exchanging views.”

“You know I have a legal title, you are numerous well equipped, united, armed. You are called to uphold my claim but you do not respond.....”

She ends her *Khutba* with this note:

“You do your work, we do ours
You wait for your end, we wait for ours.”

CHAPTER 5 RESPONSE TO HER KHUTBA

“He said ‘No you have concocted the story suitable for yourselves but as for me, I revert to complete patience and Allah’s help is sought against what you describe.’” (Holy Qur’an, 12:18)

Hadhrat Fatima’s (as) powerful *Khutba* was aimed at the conspirators who had first succeeded in abrogating the covenant that had been made at Ghadeer and debarring Imam Ali (as) from succeeding the Holy Prophet (saww), and who were now trying to character assassinate the Holy Prophet (saww) and his pure progeny - the Ahlul Bayt.

Abu Bakr responded to Hadhrat Fatima’s (as) presentation by admitting the authority of the Holy Prophet (saww) and the truthfulness of her claim and the purity of her personality.

However, he still clung tenaciously to his stand: that he had heard the Holy Prophet (saww) say that Prophets do not leave behind any legacy for inheritance, that whatever they leave behind goes into charity. And his decision was after all based on the wishes of Muslims.

For didn’t he need Fadak to sustain the Muslim army against the rebels of Islam?

She challenged him again, asserting that the Holy Prophet (saww) would never say something that contradicted the Qur’an. She drew his attention to those verses in the Qur’an that proved “*La Nuris*” tradition as inaccurate and invalid. She warned him of the consequences of misreading the Qur’an to suit his own ends.

HADHRAT FATIMA’S (AS) FINAL APPEAL

She reiterated her position as a victim of the unjust ruler and called upon

the court to reconsider her claim in light of what the Qur'an said:
“*Why don't they reflect in the Qur'an? No on their hearts are locks.*” (Holy Qur'an, 47:24)

Her appeal went unheeded. Her claim was again rejected.

HADHRAT FATIMA'S (AS) COMPLAINTS TO THE HOLY PROPHET (SAWW)

She withdrew to the grave of the Holy Prophet (saww) and complained to him in the form of an elegy, parts of which are:

“With your death came a barrier of earth between you and us. People came out in open with their hatred against us. They humiliated us and took away what was ours. We lost you and all the virtue that you embodied. The city with all its space has become narrow for us. Hasnain have been humiliated. We shall weep for you so far as we have our eyes.....”

CHAPTER 6

THE IMMEDIATE AND THE LONG-TERM EFFECTS OF HADHRAT FATIMA'S (AS) STAND VIS-À-VIS FADAK

“If a person dies and leaves behind wealth, he better make a bequest for parents and kinsmen. This is a duty for the pious.” (Holy Qur'an, 2:180)

Why did Hadhrat Fatima (as) go in person to the court and present her case so strongly in tears?

She did so to impact the consciousness of those who still valued justice in any age: current and posterity. Weeping is the most natural and effective way of showing one's concern, and expressing one's hurt emotions; this explains Hadhrat Fatima's (as) behaviour in the court.

There were two immediate effects:

1. The conspirators had to retreat underground realising that with Hadhrat Fatima (as) around they would not be successful in their attempt to kill Islam.
2. The spokesman of the conspirators recanted, though temporarily, by first changing his prior position of discrediting the Prophet and his Ahlul Bayt and accepting them as truthful and the beloved of Allah and then giving out a royal writ to return Fadak to Hadhrat Fatima (as). According to Nuraddin Ali Bin Ibrahim Al-Halabi (in his “*Seera Al-Halabia*”), Omar Bin Khattab tore the writ, criticising Abu Bakr in strongest terms on his decision to want to return Fadak which they needed to sustain the Muslim army against its enemies. Abu Bakr then changed his mind and Fadak was not returned to its true owner.

THE LONG-TERM EFFECT

Although the State closed the Fadak case, in reality it remained an open case and lived to arouse the consciousness of people in all times. People

with the eyes of justice, reviewed the case, and have carried out proper investigation ended up with one conclusion: Hadhrat Fatima (as) was 100% right in her claims. Consider the following illustrations:

1. Such great Muslim scholars as Ibn Athir, Ibn Hisham, Ibn Khaldun, Ibn Hajr and Bathaduri, having done intensive work on FADAK, came with the verdict that Fadak was the personal property of the Holy Prophet (saww).
2. Demand for Evidence. The following instances show that Abu Bakr used double standard when he demanded evidence from Hadhrat Fatima (as):
 - a. Jabir Abdulla Ansari lodged his claim with the government for 1,500 Dinars, stating that the Holy Prophet (saww) had promised to give him that amount from revenues of Bahrain. The promise was verbal and the Prophet (saww) had passed away. Jabir was given the full amount (and some more) for his claim. He was not asked to produce any evidence.
 - b. Wives of the Holy Prophet (saww) inherited the apartments that had been allocated to them by the Holy Prophet (saww). They were not required to produce any witness or a written document to prove their ownership.
 - c. A man by the name of Zamba had cut his slave's nose; the Holy Prophet (saww) for that declared the later a free slave. On the death of the Holy Prophet (saww), he presented his claim of being a free slave and deserving state stipend. His claim was accepted - without any demand for evidence.
 - d. Thabit Bin Kais, a soldier who was martyred in the battle of Yamama, appeared in the dreams of Abu Bakr and required him to execute his will which he read out to Abu Bakr. Abu Bakr acted on this - even though it was only a dream.

3. The demand for two witnesses
 - a. The famous Sunni scholars: Abu Dawood, Tirmidhi, Ibn Maja, Ahmed Ibne Hanbal and many others researched on this issue and concluded that the Holy Prophet (saww) accepted one witness with an oath on cases of rights and property transactions, and this continued to be so with the Caliphs.
 - b. The Holy Prophet (saww) had accepted the lone evidence of Khuzayma bin Thabit in a case when the Holy Prophet (saww) had lodged a claim and Khuzayma earned the famous title of *Dhu Shahadatayn*, man worth two evidences.

4. The opinion of the Muslims

Abu Bakr claimed that the decision to expropriate Fadak was that of the Muslims - not his alone.

Ibne Abil Hadeed al Mutazali questions the sincerity of Abu Bakr on this issue by raising the incident of Zainab, the foster daughter of the Holy Prophet (saww).

Zainab had sent her necklace to Medina in exchange of her husband, Abul Aas's freedom, he having been caught by the Muslims in the battle of Badr.

The Holy Prophet (saww) set Abul Aas's free but also appealed to the Muslims to forgo their rights over the necklace which he wanted to return to Zainab, it being a gift she had received earlier from her foster mother Khadija.

The Muslims agreed unanimously.
Couldn't Abu Bakr do the same?

CHAPTER 7

IMPACT OF THE FADAK CASE ON SCHOLARS OF EVERY TIME

“Is it the law of the Days of Ignorance that they prefer? Can there be any better judge than Allah, to judge for people with complete faith?” (Holy Qur’an, 5:50)

Consider the following two instances:

1. Ibne Abil Hadeed raised the issue of the returning of the necklace of Zainab by the Holy Prophet (saww) after seeking the unanimous permission of the Muslims, with his teacher Abu Jaffer Yahya bin Abi Zaid. If the Holy Prophet (saww) did so for Zainab, why didn't Abu Bakr do the same for Hadhrat Fatima (as) who in every respect had a much more exalted position than Zainab. The teacher thought, maybe Abu Bakr was not aware of what the Holy Prophet (saww) had done. Pursing the matter further on, Ibn Abil Hadeed argued that Abu Bakr couldn't force the Muslims to give Fadak away. To this the teacher responded saying there was no question of using any force; Abu Bakr had just to request the Muslims who mindful of the purity of Hadhrat Fatima (as), would surely comply. The teacher concluded saying: even if the Caliph had not violated the letters of the law, he surely violated the spirit of the law.
2. Ibne Abil Hadeed asked Ali Bin Faruqi, teacher of Arabic in Baghdad, if Hadhrat Fatima (as) was genuine in her claim. The teacher replied that indeed, she was. On being further asked to explain why the court then turned down her claim, the teacher laughed - an act that was uncommon with him. He then explained: If Fadak was returned to her, a legal precedent would have been formed. Hadhrat Fatima (as) could come back and ask for *Calipha* (rulership) for her husband and the court would have to comply.

Such incidents would not have been possible if Hadhrat Fatima (as) had

not taken the strong stand on Fadak and its usurpation.

A more glaring effect of Fadak case on posterity can be seen in the incident that took place in 210 A.H. in the court of Mamoon Rashid Abbasi. An old man from the descendants of the Holy Prophet (saww) sent an appeal to Mamoon asking for Fadak to be restored to the children of Hadhrat Fatima (as).

Mamoon had the entire case of Fadak be reconstructed and enacted in court in the presence of Islamic Jurists of all sects. After intensive debate and discussion, all the jurists agreed Hadhrat Fatima (as) had a valid and legal title to Fadak. Secondly, that all her witnesses were truthworthy and truthful enough in the eyes of law to have their words accepted. The court of the first Caliph had, therefore, erred on all counts. In response to this verdict Mamoon took the following steps:-

- He instructed that Fadak be officially registered as property belonging to the descendants of Hadhrat Fatima (as).
- He issued a Royal Decree to the Governor of Medina: the Holy Prophet's (saww) transfer of ownership to Hadhrat Fatima (as) was "a clear and established fact."
- He explained that Fadak be returned to the descendants of Hadhrat Fatima (as) with immediate effect and this act was for him to achieve "nearness to Allah" and to earn the "pleasure of the Holy Prophet (saww)."

A question that is asked very often is why didn't Imam Ali (as) take a similar step when he was in power? Before this question is answered it is wiser to examine the fate of Fadak in various periods of history, this could help us guess intelligently why Imam Ali (as) did nothing to acquire Fadak when he was the ruler of the Muslims.

FATE OF FADAK

1. Othman Bin Affan (23-31 A.H.) gifted Fadak to Marwan Bin Hakam who was known for his intense hatred of the Holy Prophet (saww) and his progeny.
2. Muawiya (41-60 A.H.) Bin Abu Sufyan let Marwan retain only $\frac{1}{3}$ of FADAK, he gave $\frac{1}{3}$ to his son Yezid and $\frac{1}{3}$ to the living son of Othman.
3. Omar Bin Abdul Aziz (99-101 A.H.) who had acquired the full share of Fadak gave it back to the descendant of Hadhrat Fatima (as) saying that “Fadak belonged to the Holy Prophet (saww).”
4. Yezid Bin Abdul Malik Bin Marwan (101-105 A.H.) took it away for his own use.
5. The First Bani Abbasi Caliph, SAFFAH (132-136 A.H.) gave it back to the children of Hadhrat Fatima (as).
6. Mansoor Dawanaki (136-158 A.H.) took it back.
7. Mahdi, the son of Mansoor (158-169 A.H.) gave it back.
8. Hadi, Mahdi’s son (169-170 A.H.) snatched it again.
9. Mamoon Rashid (193-218 A.H.) gave it to the children of Hadhrat Fatima (as).
10. Mutawakkil (232-247 A.H.) took it away. He learnt that there were 11 trees that had been planted by the Holy Prophet (saww) himself and the dates from those palms fetched premium price in the market. He instructed that these trees be cut down, be squeezed to release juice which should then be turned into wine and be sent to him. This was done; only he didn’t live long enough to drink the wine.

11. Muntazir Billah - Mutawakkil's son (247-248 A.H.) gave it back to the children of Hadhrat Fatima (as).
12. Ultimately Fadak was confiscated from the descendants of the Holy Prophet (saww) and has since then remained in the hands of the usurpers.
13. To day, Fadak has been totally erased by the Saudis, and nothing remains of it.

CHAPTER 8

WHY DIDN'T IMAM ALI (AS) ACQUIRE FADAK WHEN HE WAS CALIPH

“If you and every one else on the earth become ungratefully still Allah is absolutely self-sufficient and praiseworthy.” (Holy Qur'an, 14:8 part)

For the same reason that Imam Ali (as) was reluctant to take over Calipha after the murder of Othman. Both issues were so involved that his enemies would be able to create confusion in the minds of posterity that Imam Ali (as) was after this world and when the chance came he grabbed it. In the case of *Calipha*, he finally took it because of the great public demand and also to save Islam from being engulfed in descent and anarchism. As such fears were not true with FADAK, he let it go.

To see his attitude towards Fadak read his letter to the Governor of Basra, Ibne Hunayf, part of which reads:

“I have not treasured any gold nor amassed plentiful wealth, nor collected any clothes other than two shoddy clothes.....”

“All that we had in our possession under this sky was FADAK, but a group of people felt greedy for it and the other party withheld themselves from it. Allah is, after all, the best Arbitrator. What shall I do: Fadak or no Fadak. While tomorrow this body is to go into the grave in whose darkness its traces will be destroyed.....”

After seeing the way Fadak changed hands, we appreciate the foresight of Imam Ali (as) of not doing anything with Fadak during his short reign of four years.

CHAPTER 9

HOW DID THE IMAMS FROM THE PROGENY OF THE HOLY PROPHET (SAWW) REACT VIS-À-VIS KHUTBA OF HADHRAT FATIMA (AS) WHICH SHE GAVE ON THE FADAK CASE

“Surely, my protector is Allah, who sent down the book and he guards the virtuous ones.” (Holy Qur’an, 7:196)

We have seen, so far, that those who had plotted to overthrow true Islam and replace it with “Islam” of their own liking were forced to retreat in face of Hadhrat Fatima’s (as) forceful protests. This was in 11 A.H. In 41 A.H. Muawiya, the son of Abu Sufyan and the arch enemy of Islam, succeeded in snatching *Calipha* from Imam Hasan (as). He tried to bring about the coup that had failed 50 years earlier.

He called a massive assembly of soldiers and civilians outside Kufa, at Nakhlieh and first tried to see what the reaction of the people would be if he abused the Holy Prophet (saww) tacitly. He gave his sermon and told the Muslims that his main concern was not to make them pray or fast or pay *Zakat* but to be their ruler. Then by a direct attack on Imam Hasan (as) (and indirectly the Holy Prophet (saww)) Muawiya said “I will not be faithful to any of the conditions or promises which I have made to Hasan Bin Ali. The blood which has been spilled is in vain and the treaty is under my feet.”

In his boldness, Muawiya went a step forward, he asked Imam Hasan (as) to respond, thinking that Muawiya’s soldiers would force the Imams (as) to keep quiet and let people be misled.

Imam Hasan’s response was in the form of a *Khutba* which is reproduced in parts in the appendix.

EXTRACTS FROM IMAM HASAN'S (AS) *KHUTBA*

Imam began praising Allah and sending salutations to His Messenger. The Imam then explained his own position saying “I have never wished a Muslim evil and have never wished the failure of Islam. I know you better than you know yourselves. Do not so against my order.” This was in reply to Muawiya and hinting that it was Muawiya who was intending to hurt Islam.

Stressing on the fact that he was the true representative of the Messenger of Allah, the Imam (as) said, “I swear to the Almighty Allah that if you search the East and West of the world you will find no man except me and my brother Husein whose Grandfather is the Holy Prophet (saww) of Allah.”

Going on to prove that Muawiya was lying, the Imam said, “How he has lied. We the family of the Prophet according to Allah and His Messenger are the most suitable people to rule over the people. Allah has vouchsafed our chastity in the verses of purification (“*Tatheer*”).”

To draw the attention of those present then and to those who were to read his *Khutba* in future Imam (as) then makes a reference to the Fadak case by saying “From the time the Holy Prophet returned to Allah, we have been the targets of injustice and oppression. Our rights have been continuously usurped, our properties and belongings have been subject to the whims and desires of the oppressor, that which the Prophet had left to our mother, was unjustly taken away from her.”

In conclusion, the Imam (as) warns Muawiya that his evil intentions would not take him very far, “Time and the future will reveal. How we profit from the oppression of the unjust.”

The entire assembly is moved by this presentation and Muawiya realises that he has to work harder before he can declare his own version of Islam. He retreats, like his predecessors.

BACKGROUND TO THE *KHUTBA* OF IMAM HUSAIN (AS) ON THE DAY OF ASHURA

Thanks to the work of Muawiya, Muslims had been weakened so much that by 60 A.H. Yezid was in a position to demand Imam Husain (as) to give him *Baiyah*. This meant that Yezid was asking Imam Husain (as) to recognise Yezid as the rightful representative of the Holy Prophet (saww). With the Imam's consent, the Ummayyad's would replace the true Islam with a religion of their own, based on the customs and traditions of the polytheists of Makkah.

To warn the Muslims of what was at stake, Imam Husain (as) gave a short but very effective and informative sermon on the day of Ashura, before he was martyred brutally by the forces of Yezid.

EXTRACTS OF THE *KHUTBA* OF IMAM HUSAIN (AS)

“O People of Iraq! Listen to my words and do not hurry so that I remind you of your duties.”

The Imam then praised Allah and glorified the Holy Prophet (saww) and his progeny. He then explained his position and status in Islam - the way his mother, Hadhrat Fatima (as) did in her *Khutba*. “Trace my lineage and find out who I am. Is it right for you to kill me and dishonour the house of the Prophet? Am I not the son of the daughter of your Prophet?”

The Imam (as) then mentions his relationship with Hamza and Jaffer, the champions of Islam who gave up their lives in service of Islam.

What Hadhrat Fatima (as) had asserted in the court of the son of Abu Qahafa in 11 A.H. the Imam repeats on the day of Ashura: “I am saying the truth, by Allah I have never said a lie.”

Momentarily the *Khutba* had no effect and the Imam (as) was martyred.

But the *Khutba* came to haunt Yezid and his cohorts. It reverberated in the *Khutbas* of Hadhrat Zainab and Imam Zainul Abideen (as) and sealed the Fadak case with a verdict in favour of Ahlul Bayt. That we will see in Chapters 10 and 11.

CHAPTER 10

BACKGROUND TO THE KHUTBA OF HADHRAT ZAINAB (AS) IN THE COURT OF YEZID IN DAMASCUS ON 61 A.H.

“Let the disbelieves not think that our respite is for their good. We give them time to increase their sins so we can punish them severely.” (Holy Qur’an, 3:178)

Having martyred Imam Husein (as) Yezid thought it was now opportune to crown the efforts of his masters who had worked very hard to destroy Islam and reinstate their own religion. He decided to officially declare his new religion. He called the important personalities from all over his empire, and in full attendance of his court, he asked Imam Husain’s (a.s.) head be presented together with the prisoners comprising Imam Ali Bin Husain (as) and the ladies from the house of the Holy Prophet (saww).

He violated the Holy head of Imam Husain (as). In mockery of the Qur’an and the Holy Prophet’s (saww) household, he recited the following verses from the Qur’an:

“O Lord, Master of the Kingdom, You give Kingdom to whom you please; You give honour to whom You wish, and dishonour whom You wish.” (Holy Qur’an, 3:26)

Yezid then made his final declaration: “Alas my forefathers were martyred at Badr. Had they been alive, they would have seen how I have avenged them. They would have said with joy ‘O Yezid may your hands never pain or lose strength.’”

THE IMPLICATIONS OF THIS DECLARATION

This statement loudly and clearly vilified the Holy Prophet (saww) and the Muslims. For Yezid was glorifying the infidels of Makkah who were killed when they were fighting against Islam. To Yezid they were martyrs.

By avenging those infidels, he was proving his own infidelity, he was revealing not only his own true colours but also unveiling the motives that had prompted his predecessors to try vilify the Holy Prophet (saww) and his progeny, the moment the Holy Prophet (saww) left this world in 11 A.H.

Indeed Islam was facing the most serious challenge that it had never done before. What would be left of Islam if its arch enemies were being glorified and its right custodians, the Holy Prophet (saww) and his progeny the Ahlul Bayt were being dishonoured and disgraced?

It is in this context that the significance of Hadhrat Zainab's and Imam Ali Bin Husain's (as) *Khutbas* in the court of Yezid and in the Mosque Damascus respectively be evaluated.

ANALYSIS OF HADHRAT ZAINAB'S KHUTBA IN THE COURT OF YEZID

She started by saying:

“In the name of Allah, the Omnipotent, may His Blessing be upon my grandfather, the seal of the Prophets (saww).”

In response to Yezid's claim that Allah had granted him victory and disgraced the Prophet's progeny. Hadrat Zainab quoted from the Holy Qur'an two verses that deflated this claim - the gist of these verses being “Evil comes to those who do evil and who belittled and belied the signs of Allah.”

“Allah says ‘Do not think We give respite to evil doers and unbelievers for any good, that they have done, but for them to multiply their sins and then have their severest punishment.’”

The crux of her argument being that Yezid's victory was to be shortlived and soon he would be called upon to pay heavily for his crime against the Holy Prophet (saww) and his progeny.

Then she said “Yezid, through your actions you have provided ample proof of arrogance against Allah, denial of His Holy Prophet (saww) and rejection of the Holy Qur’an and teachings of the Holy Prophet (saww) revealed to him by Allah. But this is nothing new since you are from those who chewed the livers of the martyrs of Islam, amasse armies and drew swords against the Holy Prophet (saww) himself. Your evil acts reflect your deep seated disbelief and the spirit of revenge burning in you since the Battle of Badr.”

She continued saying “You deny the Holy Prophet (saww) with pride and joy... Allah alone is enough to deal with you, the Holy Prophe (saww) is your challenger and the Angel Gabriel is our helper and supporter against you.”

Then she unmasked the real forces behind Yezid’s ploys by saying “Those who have made you the ruler and burdened the Muslims with your oppressive rule will soon find out what awaits them.” By this comment, she drew the attention of the Muslims of her times and the posterity to search for the hidden culprits of their plights back in history, and hold them too responsible for the disaster that had befallen on the Muslims.

Her condemnation of Yezid and all that he stood for was as forceful as it was severe. She said “You are one of those whose hearts are the nests of the Devil in which he lays his evil eggs; indeed, your character is one such ugly creation of the Devil.”

She warned him and his supporters that their plot against Islam had failed and they would soon see what was in store for them. She said “Feeble are your designs and numbered are your days when the cry for punishment of traitors and evildoers rises. Your parties will break up and your cohorts shall desert you.”

THE EFFECT OF THE *KHUTBA*

Everyone who was in darkness regarding the grand conspiracy against

Islam now saw the light. Whereas the initiators of the conspiracy has succeeded in retreating underground, this was not possible now - thanks to Hadhrat Zainab's *Khutba*. She gave a fatal blow to the conspirators by unveiling their motives just when they thought it was opportune to implement it. This time they were caught red-handed.

Hadhrat Zainab's sermon sounded the death-knoll for Yezid. None after Yezid dared to abuse the Holy Prophet (saww) openly and claim to be a Muslim - thanks to the training of Hadhrat Fatima (as) to her children through her stand at Fadak.

CHAPTER 11

BACKGROUND TO *KHUTBA* OF IMAM ALI BIN HUSAIN, ZAINUL ABEEDEN (AS) IN THE MOSQUE OF YEZID IN DAMASCUS

“*The punishment for the unjust is severe.*” (Holy Qur’an, 18:50 part)

As we found out in Chapter 10, the *Khutba* (sermon) of Hadhrat Zainab had a devastating effect on Yezid as a person as well as Yezid as the spiritual and secular leader of the Muslims. After hearing this *Khutba*, would anyone consider Yezid as a Muslim let alone the living representative of the Messenger of Allah? He, therefore, had to act quickly to repair his damaged image and credibility, and take measures to control the wave of public protest coming through awareness against him and those who had helped him become the Caliph of the Muslims.

After the set back in his court, Yezid instructed his cohorts to set free a barrage of praises for him and his ancestors and abuses to Imam Ali (as) and his descendants. You will notice he no more attacks the personalities of the Holy Prophet (saww) - thanks to the *Khutba* of Hadhrat Zainab. This was a desperate act of a sinking man holding on to a straw!

Imam Ali Bin Husain (as) was brought in the Mosque of Yezid on Friday. The mosque was full of Muslims who had already heard Hadhrat Zainab’s address in the court. She was not present and Yezid wanted to restore his image, confident that she was not around to deflate him once again, as she had done so devastatingly in the court. This was his last chance and he had to use it cautiously and thoroughly or stand to lose his throne.

In the pretext of giving the Friday sermon, Yezid’s preacher viled the Imam Ali (as) and his descendants. As soon as he stepped down from the Pulpit (*Mimbar*), Imam Zainul Abeedeen (as) reproached him saying “Woe be on you O speaker! To please man you have offended your creator Allah, you should know your destination is Hell.”

Imam (as) then asked that he, too, be given a chance to address the people in the mosque. Yezid was not prepared to allow this but the public pressure was so overwhelming that he dare not debar the Imam (as) to give his presentation.

The Imam (as) therefore went on the pulpit and after praising Allah and blessing the Holy Prophet (saww) he said:

“O listeners! Allah has given us (Ahlul Bayt) six merits over all other people.” He then lists them as:

- Wisdom
- Patience
- Sublime Dignity
- Eloquence
- Courage
- Social Respectability

Having said this the Imam (as) mentions six more merits. “He has awarded to us the merit of belonging to the family of the Prophet of Allah, to us belong Hamza and Jaffer, Asadulah, the Masters of the Youths of Paradise...”

The Imam (as) then mentioned yet six more merits. “I am the son of Makkah and Mina. I am the son of Zamzam and Safa. I am the son of he who gave *Zakat*. I am the best of those have put garment of *Ihram* and performed Hajj. I am the son of the one who went on nocturnal journey to Meraj. I am the son of he who was escorted by Gabriel to the lote-tree.”

The Imam then went on to mention six more merits. “I am the son of Muhammad Mustafa, I am the son of Ali Murtaza who fought the polytheists till they submitted to the will of God and said *La ilaha illallah*. I am the son of he who fought in the presence of the Holy Prophet (saww) until his sword broke and he was given *Zulfikar*. I am the son of he who migrated twice in Islam. I am the son of Fatima (as), the best of women of the world.”

By this time, the audience had all been swayed to sympathise with the Imam (as). The Imam's (as) *Khutba* is an extension of *Khutba* of Hadhrat Fatima (as) and outlines the same themes and asserts the same arguments: the supremacy of Ahlul Bayt as a divine law. It is interesting and relevant to note that as soon as the name of Hadhrat Fatima (as) is mentioned, Yezid is frightened out of his wits. He decides to interrupt the *Khutba* without annoying the public, he signals the *Muazzin* to give *Adhan* as this would be a very natural way of ending the *Khutba*. Once more, he miscalculated the moral strength and authority of the Holy Prophet (saww) and his progeny - as we shall soon see.

On hearing the *Adhan*, the Imam (as) became quiet but did not come down from the pulpit.

When the *Muazzin* said *Allahu Akbar* four times and *Ash hadu an la ilaha illallah*, two times. Imam (as) responded saying "Yes certainly Allah is greater than anyone else and my existence bears witness to His Unity."

When the *Muazzin* said *Ash hadu anna Muhammadar Rasulullah*, the Imam (as) told the *Muazzin* to stop there, and then he turned to Yezid and asked him, "Tell us O Yezid, was Muhammad your grandfather or mine? If you say he was your grandfather you are a liar. If you say he was mine, then why have you killed his son and imprisoned his family? Why have you imprisoned his women and children?"

Yezid had no reply to give. He knew his days were numbered. He had no face to show to his own people who he had been cheating all along into believing that he was the true representative of the Holy Prophet (saww) and that Imam Ali (as) and his descendants were (God forbid) the enemies of Islam. Yezid could do nothing but accept his defeat and free the Ahlul Bayt.

CHAPTER 12

CONCLUSION

It is not a coincidence that the battle that was lodged against Islam by conspirators should have started in the court of one ruler and should have brought to the climax in the court of another fifty years later.

Behind the confiscation of Fadak, was a ploy to discredit the Holy Prophet (saww). If this ploy had worked then Islam as we know today would not exist. Hadrat Fatima (as) forcefully came out in defence of Islam, pointing out in her sermon that true Islam is the one taught by the Holy Prophet (saww) as confirmed by the Holy Qur'an, the divine revelation. Anyone who defies the Holy Prophet (saww) as the Messenger of Allah and the Holy Qur'an as the Book of Allah is not a Muslim and has no right to claim being one. The conspirators had to retreat and work underground.

Muawiya came out again in 40 A.H. to test the waters if he could move to declare his own version of Islam, devoid of the teachings of the Holy Prophet (saww). Imam Hassan (as) drawing from his mother's lessons at FADAK, silenced Muawiya and frustrated his efforts.

By 60 A.H. the conspirators had become so powerful and confident of their success that they put forward Yezid to declare the "New" Islam and do so with the consent of Imam Husain (as). Imam Husain (as) explained clearly this conspiracy in his *Khutba* on the day of Ashura but none would listen to him and he was martyred all the same.

With Hadhrat Fatima (as), Imam Ali (as) and Hasnain (as) all martyred, Yezid thought it opportune to declare what his fellow conspirators had wished to but could not do so in 11 A.H.

When he did so, the children of Hadhrat Fatima (as) - Hadhrat Zainab and Imam Ali Bin Husain (as) - were ready for him. They exposed him

and his strategy to kill Islam. This was done so successfully that no other Muslim ruler dared to rule in the name of Islam and abuse the Holy Prophet (saww) in public.

The significance of the Fadak case should be appreciated in this context.

KHUTBA OF HADHRAT FATIMA (AS) IN THE COURT OF IBNE ABU QAHAFA

(Source: *Biography of Fatimah Zahra* By Peermahomed Ebrahim Trust)

“All praise is (only) for Allah. the Bountiful. Thankworthy is He (alone) for His revealed knowledge. Praiseworthy is He (alone) for He liberally makes available His bounties to one and all, and sends down blessings, one after another, in countless numbers: and evermore unrepayable blessings, beyond the awareness of human intellect. He invites mankind to ask more by paying tribute to Him and by praising Him alone.

I bear witness that there is no god save Allah. He shares with no one. Sincerity is the true test of this sentence. Heart and soul are exposed to its real essence. Minds are opened up by its sure impact.

Mortal eyes see Him not nor words do justice to His attributes. Speculation cannot perceive His transcendental (beyond grasp) actuality. He made things like unto which did not exist before. He brought about all creation, not needing a similar pattern as an illustration. His absolute omnipotence alone gave shape to everything. His Will alone created the world. Neither necessity nor profit was the motive of creation. He created to make known His wisdom, to make all that has been created bow down before Him in obedience, to expose His might to command every living being to bend low before Him in devotion and gratitude to give depth and meaning to His true message.

Thereupon He promised recompense in return for obedience unto Him and subscribed sure punishment for disobedience. His Mercy goes beyond His Anger. He willingly invites every one to enter His paradise.

I bear witness that Muhammad, my father, is His servant and His Messenger. He elected him, made a choice of him, before he was sent down, particularly tested him closely before he was commissioned to

come to this world. Placed His full trust in him before appointing him to the prophetic mission. When creation was in oblivion, suspended in the void, bound up with the remote abysmal nothingness, my father was His Messenger, knowing all aspects of things and circumstances, regulating time and space, aware of the turn and tide of the possible course of events and issues, through the wisdom and power, Allah had bestowed upon him. Allah had commissioned him, to confirm His commandments, to put forth His justice and equity, to execute effectively His ultimate authority.

He found mankind in confused disorder, each group following a separate (false) creed. Some worshipping fire. Some bowing down before (man-made) idols. Some, although knowing but still were refusing to accept One and Only Allah. So, through my father, Muhammad, Allah filled the darkness of ignorance with light, opened up closed minds, gave perspective to intelligence. He stood there among men and women to guide them to stop them from going astray to make them get rid of error and infatuation, to lead them to the eternal religion to show them the Right Path (*Siraatal Mustaqeem*).

Then Allah took him away. It was a dignified, voluntary, ardent and willing return to his Creator. Muhammad, my father, away from the worldly worries and sorrows, is now happy in the midst of virtuous Angels and submissive servants of the Forgiving Lord in the closest neighbourhood of the All-Powerful Sovereign. Allah sends blessing on my father, His Prophet confidant of His revealed word, His intimate friend, His chosen preference over all the creation, His consent and desire. Peace be on him, and also mercy of Allah and His blessings.

O Servants of Allah! You are supposed to stand upright and faithfully carry out what is lawful and leave off the forbidden. You should take to heart His Religion and His Book. Allah has deposited them with you for (the good of) your souls, to make you put best efforts to convey it to other nations. Claim you without a right, privilege from Him, although His Covenant had already been sent down to you.

What remains alive is succession over you, the living speaking Book of Allah, and the genuine Holy Qur'an, the true light of the Spreader of the earth, the gathering brightness. His distinction is open to the view, his latent signs have been unfolded, his evident aspects have been made known, his shee-a'hs (men and women who love him) are in an enviable position, Angels and heavenly spirits obey him as their leader, his goodwill brings salvation, to pay attention to what he says is your duty, his arguments are clear signs of Allah, he explains, intent, and expounds with confidence and authority, whatever he forbids is abiding, he demonstrates bright and clear deeds, he puts forth apt and effective arguments, his excellence is held clear to heart, he makes clear the written Divine laws.

So Allah has made obligatory, faith (belief in one God), to free you from the impurity of polytheism; *Salaat* (Namaaz), to liberate you from the contamination of pride and arrogance; *Zakaat*, to make your soul free from sin and to multiply your means of livelihood; *Sawm* (act of fasting), to infuse purity and sincerity; Hajj, to add strength to faith; Justice and equity, to regulate reason and thought; allegiance unto us, to put into order the affairs of the people: our Divine Guidance, to put an end to discord and disunity; *Jihaad* (striving in the cause of Allah), to make Islam powerful and honoured; patience, a helping hand, to obtain favourable recompense; "*Amr-bil-Maa'-roof*" (to advise to do good) to promote piety among people; love and care unto parents, to keep clear of (His) anger and displeasure; generosity unto relatives, to live long together happily; *qissaas* (requital) to prevent further bloodshed; fulfilment of promise (made to Allah) to take in exchange (His) pardon and indulgence; (honest) weight and measure to drive away disaster and misfortune; prohibition (not to make, transport, sell or drink alcoholic liquors) to be free from disgraceful weakness and sins; avoiding accusation and abuse, to shut off curse and torture; leaving off stealing to develop integrity; disavowal of polytheism, to sincerely accept His overlordship, so that you may fear Allah as much as possible.

Die not a death unless it is a death of a Muslim. Obey Allah. Carry out

His commands. Leave off what is forbidden. Verily the wise, among His servants, fear Allah.

O people! Beware! I am Fatimah. Muhammad (Blessings of Allah be on him and his descendants) is my father. I say again and again. I speak not untruth ever. I act not unjustly. Certainly the Messenger lived among you. Suffered patiently on account of your burdens and troubles, was always eager for your welfare, merciful and compassionate unto the faithfuls. If introduced or referred to, he is pointed out as my father, not of your women. He is the brother of my “*Ibni Umm*” (my grand uncle’s son), not of your men. Yes, Glorified is he who belongs to him.

So he clearly made known the Message, disclosed accurately the warning, did not loose heart because of the polytheists’ conduct, prevailed against their vast resources and made them speechless for ever; invited one and all to the path of his Lord, with wisdom and fair counsel, broke the idols into pieces, destroyed their chiefs until all of them took to their heels. And then the bright daybreak drove away the dark night, the twilight of pure truth came into the view, the words of the Lawgiver spread far and wide, the smart talk of the devils had been put out of circulation, threw down and dispersed the sinister forces of hypocrisy and discord, changed the cohesion of infidelity and rebellion into disorder and confusion.

You got at the root of the “true words” by paying attention to, and by reason of, the surpassing splendour of those who (by choice and free will) took up severely simple mode of life, from whom Allah has kept back pollution and purified them with a thorough purification. You were standing close to the mouth of ever-burning fathomless ditch, insipid and disgusting like a ready-to-fall drunkard, sunk, head to foot, in greed, eager to beg, borrow or steal, in a hurry, kicked, crushed under the advancing feet, quenching thirst with befouled water, eating up blood and pus, mean and low, cut off from civilisation, fearing that others would come upon you and snatch away your property and abduct your women.

Then Allah, let Him be praised and glorified, through my father, pulled up from the abject degradation, kept you safe from the harm of small and big troubles, made you stand up against unconquerable warriors, put out the flames of war, and whenever the devils lost their heads, or the polytheists opened their mouths, my father sent his brother to make their breathing difficult for them and he did not come back unless he had ground them under his feet and had extinguished the last flicker of their gluttony with the flash of his sword, always exerting and toiling in the cause of Allah always able to give decisions in view of the commandments of Allah, closest of the Messenger of Allah, chief of the pious friends of Allah, alert, walking elegantly with a light step, honest, always gave good and sincere advice, surpassing (all) others in honour, privileges and glory, making every effort to carry a thing out, earning sustenance for his family.

And you wanted to have everything, life without cares, abundance of wealth. You were arrogant, superficial, on the safe side, lying in wait, spying out, and expecting reversal, failure, or disappointment in our mission, anxiously hanging around to hear the (hoped for) news, taking leave at the hour of combat, and always running away from the battlefields.

So as soon as the Almighty Allah exercised His will to choose, for His Prophet, the heavenly abode, set apart for (all) His Prophets and sincere intimate friends augury of hypocrisy and sacrilege became distinctly visible among you, the apparel of religion has been torn asunder with force, the erring wrongdoer, who had been, so far, with utmost effort, cunningly controlling his anger, came out in his true colours, the nameless spent unknown emerged from obscurity as a heretic innovator, the vain falsehood, in the garb of hypocrisy, allowed blood to be shed with impunity, to no purpose, naked threatening sword is flashing frequently in private courtyards, in public squares. The devil came onto the scene from his hideout, the clever demon called on you, gained your confidence and trust by establishing friendship, and found you listening favourably to his invitation, took notice of your ardent love and respect for him; the sideward glance and the twinkle of an eye betrayed loud and clear.

Thereupon he made you obey his orders, and this regained in your ever ready quick complaisance what he had lost earlier. When he provoked you to violence and oppression, you thronged around him to be his comrades and servants, with intense hostility and hatred. So you unjustly marked others with the stigma of your infamy and disgrace, drew advantage and derived profit from the reservoir that belonged to others, in spite of the fact that the covenant (made with my father) is close at hand, in time and space, the wound is still bleeding profusely, the agony has not yet subsided; and the Messenger was not even laid to rest. You did not care, but, in a great hurry, threw to the wind every law and command, and usurped the claim without a right, on the pretext of “fear of civil war.” Is it not so that the fear of civil war was an error of judgement, or deliberate intrigue? Verily the fire of Hell has wrapped up the infidels. Off with it! What is wrong with you? Where are you heading to? This is the Book of Allah! In the midst of you. With clear commands with well-exposed instructions, with well-defined prohibitions, with precise obligations and you have turned to a topsy-turvy outlook, tossing back that which taught you everything. You are drawing out contrary policies, in league with the incompatible, to mutilate the fundamental. Severe is the punishment for those who go astray. Whoso settles for any creed other than Islam, stands in the opposite camp and he, on the Day of Reckoning, will find himself among the losers. At once, not waiting as much as a flash of an eyelid, to keep in check the reins of civil strife or to pacify the discord, you went ahead with your schemes; seized the opportunity, became hard and violent, cut off the roots, used third degree, added fuel to the fire, responded to the call of the astray Satan, put out the flame of the Religion, neglected intentionally the ways (*sunnah*) of the pure Prophet; took the best of everything for yourself and cheated, became hostile, conspired and prevailed against when the issue of his children came up. You have punctured our lives with your sharp snares and pointed traps, just as the knife cuts or the spear pierces into the flesh. Now you pretend that I am cut off from hereditary rights. Alas! Obscured is your judgement, unjust and sinful, like in the days of ignorance. Tell me if you are among those who believe. Who dispenses better justice than Allah?

Do not you know? Yes. You do. It is as clear and as certain as the bright sun. I am his daughter. O Muslims! Will my inheritance be snatched at? O Son of Abu Qahafah! Is it in the Book of Allah that you can inherit your father but I cannot (my father)? Certainly you have taken refuge with a worthless ruined retreat. Deliberately you have decided to abandon the Book of Allah, and leave behind its integrated part and parcel, so emphatically announced: “*And Sulaymaan inherited Dawood.*”

“(Said Zakariyyaa) *So give me from Myself an heir, who shall inherit me and inherit the family of Yaa’qoob.*”

“*And the blood relations are nearer to each other in the book of Allah.*”

“*Allah enjoins upon you concerning (the provision for) your children; to the male the equivalent of the portion of two females.*”

“*At the time of death, if you are leaving inheritance, it is piety to leave a will in favour of your parents and near relatives.*”

And you take the liberty to assert that I am not entitled to inherit my father. Is there no tie of blood between me and him?

Has Allah imparted a particular peculiarity, through any verse, to you, excluding my father? Or do you say that I and my father do not belong to the same religion, so people of two different creeds cannot claim inheritance of each other! Perhaps you know more, about the particular and the general import of the Holy Qur’an, than my father and my *Ibni Umm* (My grand uncle’s son)!

It is yours! Take it! With distorted mouth like a wild animal, panic-stricken, you will beat and slap your own face at the time of your inquisition. How excellent will be the judgement of Allah! And Muhammad will administer the course of events. The Day of Judgement is the place and time of our promised appointment. The paralysed jesting liars will be the losers in the

hour of Reckoning. Remorse or repentance will be of no use. Whatever will come upon from above shall be abiding forever. Who gets the terrible punishment? Who reels off in the changeless pain? It will be known to one and all.

(She then particularly spoke to the group of *Ansars*).

O Group of noblemen! Strength of the community! Steadfast supporters of Islam! Why this secret adjustment of opposing principles when the question of my rights came up? Why are you making a compromise with the unfair confiscation of my property? Did not my father, the Messenger of Allah (peace and blessings of Allah, be on him and his descendants), say: “To do good to one’s children is to do good to him or her.”

Very soon you have invented innovations; and welcome them with open arms. You are able to help me in what I want to prevent. You have the driving force to assist me in what I am anxious to call to account. Behold! You say Muhammad is no more among us, it is a matter of great importance, a trying calamity. The range of its after-effects extends far and wide, unnerving and damaging, making deep and inroads into the body politic, breaking loose what was stitched together, rendering the atmosphere gloomy with doubts and suspicions, bringing in trouble for the upright servants of Allah, obscuring the brightness of the source of enlightenment, scattering the scope and tearing up the roots, putting the burden of regimentation upon thought and actions, curtailing the liberty of natural disposition, laying waste the sacred and the holy, slipping up slyly settlement of claims. On his death you have turned the face aside and changed loyalties. By Allah, it is a fatal headlong fall, a severe violent cataclysm, like unto which there could be no precipice and no misfortune, reaching you in a great hurry, related to us in the Book of Allah, the Glorious, again and again, read aloud and recited in melodious tune, by you, evening and morning, in your houses.

In earlier times what came round the prophets and the Messengers of

Allah was well-exposed exercise of Authority, decisive use of judgement. O Talkative and eloquent people! Inheritance from unto my father has been taken from me forcibly, and you are seeing, hearing, discussing, and exchanging views, sitting together.

You are aware of my legal title, its background has been made clear to you. You are large in numbers, well-equipped and ready, united and strong, armed and enthusiastic, you are called upon to uphold my claim, but there is no response. You are asked to bring assistance, but there is no answer. You are known to be substantive fighters, associated with goodness and fairplay; noble and magnanimous. You are fairly familiar with the integrity of Ahlul Bait. You fought in the deserts of Arabia, took pains, toiled hard, crossed swords with reckless combatants, went to battles to fight soldiers of many nations. We are what we were, but you have changed the course. We gave instructions and you complied with, until the sphere of Islamic influences reached new frontiers, each day profits and advantages grew more and more, and spring of falsehood dried up, the fire of infidelity put out, the voice of chaos and anarchy choked up, the working of Religion set aright.

Going where to? After hearing the evident explanation! Still whispering secrets? After the truth has been demonstrated openly! Moving back? After going ahead! Falling afoul with polytheism? After coming into the fold of true faith! Surely the affairs of that people who breaks a covenant take a bad turn. These are the people who made the Messenger go away from his home. To make “active hostility unto Ahlul Bait” a common cause, they are now seeking your support. Are you afraid of them? Fear Allah alone. Of course if you are believers! Is it not so that in fact, in my opinion, you are inclined to drop behind? He who is the worthiest, (for he knows the latent and the evident, unto whom the worldly possessions are less significant than the “sneeze of a goat”), has been forsaken.

You are now mocking at the true meaning of Islam, (which gave you the strength) to break through the barriers of distress and anguish, in no time,

putting forward lame excuses, not preserving in the memory the covenant. What conveniently adopted to suit your interest will surely bring painful dispersion and grievous disorder.

“So if you and all the men and women of this earth become disbelieves. (It makes no difference) Allah is independent, and praiseworthy.”

Beware of what I have said just now, because, certainly, I do not say unless I am sure.

Desertion is your way of life, Treachery is your watchword. Your conscience and your inhibited expression are held in bondage by the greedy self-indulgent desires. It is the beginning of a far-reaching irregular scattering in all directions. It is the dialectics of anger and irritation, a cunningly infatuated bold attempt.

It is yours. Be in default. You are your allies declare each other free from any obligation. Frivolous and insignificant! Leftover of shame and infamy. Set ablaze by Allah’s wrath. A collection condemned to disgrace till eternity, committed to ever-burning Hellfire for ever. Whatever you are doing, Allah is seeing.

“Very soon the transgressor will come to know how severe is the throwback.”

I am the daughter of the warner who clearly made known the severe forthcoming punishment.

“So you do your work, and we perform our duties, You wait for your (end), we wait for our (recompense).”

KHUTBA OF IMAM HASSAN (AS) AT NAKHLIEH

(Source: *Imam Hassan as* By Sheikh Hassan Saeed Tehran)

Imam Hasan (as) first began his sermon with praise and eulogy of God, as is the habit of this family, and said “Praise is for God as the worshippers have praised Him, and I bear witness that, but for Him, there is no other God worthy of worship of what those testifiers to His unity have testified. And I bear witness that Muhammad (May the peace of God be upon him and his descendents) was God’s slave and sent by Him. The Great Lord sent him for the guidance of humanity and made him the trustee of His revelations so that without adding or subtracting, he related to men whatever came from the source of revelation.

“May God’s infinite Mercy be upon Muhammad and his family.”

“I swear by God, I hope to be the best well-wisher of men for the creation of God and not to have gathered any rancour in my heart for any Muslim and I have never wished a Muslim evil and have never desired the failure of Islam. Know that which comes to you difficulty through society and co-ordination with Muslims is better than what you think of by yourself and go at alone. I know you better than you know yourself, and reflect better for you and my opinions and views are more correct than yours. Come and do not go against my orders and do not reject my opinion and judgement. The Almighty Lord included you and I in His Forgiveness and guided us to a road which is the cause of well being and happiness and a cause of making our hearts kind to one another.

“People! Know that there is cleverness and sagacity in piety and chaste conduct, and foolishness and ignorance in debauchery; only he can know himself as intelligent who keeps God in mind, and he who dwells in sin is not using the power of his intellect and with his own foolishness has made himself unfortunate and has given up his opportunity. What greater privilege than that humans can spend their natural heritage in order to

destroy themselves? I swear to the Almighty God that if you search the East and West of the world you will find no man except me and my brother Hussain whose grandfather is the Prophet of God, and you know that the Lord of the world guided and illumined humanity through the light of the knowledge and excellence of my grandfather. If the leader of Islam had not been, the world would have no light. So you were saved from deviation and being lost by his efforts and by way of him gained knowledge of your ignorance and God made you dear through his grandeur after you were the abject and pawn of this and that. You were a small people who had no value in society.

“God, through His Graciousness, by way of my ancestor, gave you greatness.

“In the face of all these bounties which the High Lord has favoured by way of the blessings of my ancestor, Muawiya has usurped my undeniable rights and disputes with me concerning the duty which God and the Prophet wanted for me. What a great injustice he has done to the society of humans. He has sworn men to deviation. In the midst of all this, I have studied the situation and with careful consideration have reflected that the benefit and thoughtful fate of Islam lies in my putting out this seditious fire and not allowing the thinking of Muawiya and his colleagues to rule over the Muslims forever. Instead of allowing oppressive people and professional traitors to always, with their thinking, pass injustice and oppression on the people in the name of religion and caliphacy, let me burn right here and be annihilated, but let the seditious fire and corruption in the name of religion be put out for always. People, you paid allegiance to me so that with whomever we made peace you also would be at peace, and with whoever we warred you too would be at war. I saw it in the best interest to change the hot war to a cold one and make up with Muawiya so to end the war and therefore gave certain conditions for the end of hostilities. In this manner, I made a treaty with him. For your welfare and the securing of the greatness of Islam, I saw that the shedding of blood at this time would not have a desirable effect and your blood will be

wasted and it is better that we save this clean blood till I can, with that warm and precious blood, save our religion from the hands of the vile and clear this phase of the world from insipid polytheism and injustice. Then, teach the people of the world the lesson of immortality and familiarise all with the truth of religion. This God ordained action of mine is a test and a trial for you, that you may benefit from it in the future. Your level of acknowledgement of the Imams and obedience to God and the Prophet will be shown.

“Muawiya has told you that I consider him qualified to be the caliph and am not myself prepared for this post. How he has lied! We, the family of the Prophet, according to the words of God and the Prophet, are the most preferred to rule over the people, as the Almighty God has vouchsafed our chastity in the Surah of Purification (*Tatheer*). But from the moment that the Holy Prophet returned to God, we have been the targets of the injustice and oppression of the dissenters, our rights have been continuously usurped, our properties and belongings have been subject to the whims and desires of the oppressor, and that which the Holy Prophet had left for our mother, was unjustly taken away from her. I swear by the Almighty God if on the day which the Holy Prophet had passed away the people had gone to the door of the house of my father, the Leader of the Faithful, and had obeyed the Order of God and the Prophet concerning his right to rule, the heavens would have sent their blessings and the earth would not have withheld its endless benefits them.” (That is, Muslims, by obeying the Orders of the Divine, could have made use of all the worldly and spiritual benefits of life, and not only could they make the earth a centre for their activities but they could also reach up to the heavens and profit from the Divine Benefits and Mercy of Truth. But these poor people closed their eyes and did not use their intelligence, made themselves limited and restricted and prisoners of their lusts. As a result, they put the collar of servitude on their necks). “Since they did not leave the job to the master and did not accept the rulership of Ali, inevitably internal wars began within the Quraish tribe and things got to a point that the freed slaves and the sons of the freed slaves covered the Caliphate and made the

leadership and rule over the Muslim society something to be coveted. And so, Muawiya and his companions brought themselves near to this position. (Fie upon you, wheel of fortune, fie). The Prophet (saww) of God said that any time a group or a nation put its trust for its work and leadership in the hands of one among them who is not the most knowledgeable, then such a society will end up in corruption and humiliation. As long as it does not change this situation and give the reins of affairs to one knowledgeable, its distinction and fortune will not return and it will not reach honour.” Then Imam Hasan turned the pages of history and picked out the appropriate page concerning this matter so the people would take warning, and said “The tribe of Israel did not follow Aaron, the successor and caliph of Moses, and followed Sameri instead. The Islamic community also put my father aside and followed others, even though they knew that God’s Prophet had said to my noble father, ‘In my community, you are to me as Aaron was to Moses, except only that you cannot hold the position of prophethood.’ And this same Muslim nation were witness when my noble ancestor on the day of Ghadir Khum picked Ali, the Leader of the Faithful, for the position of caliphate and said ‘Those of you who are now present and see that I have pointed out Ali to you and have picked him for caliphate must report this to those who are not present here.’ It was these same people that caused the Prophet to flee from Makkah from the hands of the unbelievers and take refuge in a cave. If these people would have helped him, he would have never fled. My noble father, because he asked people for their assistance and they did not respond, and did not honour the allegiance which they had paid to him, also retired and went into seclusion and waited for an opportune time. The Glorious Lord did not reprove Aaron when people did not follow him and he went into silence. In the same way, when the Great Prophet of Islam could not bear the unbelieving Quraish any longer, and took refuge in a cave in order to save his life and the heritage of Islam, the Lord did not reprove him but showed His Grace on him. In the same way my father and I, when people turned their backs on us and the community became completely insolent and disobedient, we were forced to retire in order to save the canons and permanency of Islam, and have waited for a new opportunity to arise. This

is a tradition of which the Great Lord has approved. Every ignorant person learns from the knowledgeable and incidents come one after another, and with each, one must act for the benefit of religion according to the situation of that day and so struggle against those without religion.

“I swear to Him who gave the Prophet of Islam his mission, no one can be detrimental to or disobedient to us without having first lowered his standing before God and making himself valueless. As a result, he will not profit from his actions in this world. Also, there will never be a nation formed which is against us or a power which is detrimental to us whose final fate will not be to our benefit. Time and the future will reveal this truth so you will see how we profit from the oppression of the unjust and how they will drown in a whirlpool of suffering and ill-fortune.” At the conclusion of his speech, he brought the attentions of the people to Muawiya and told him: “Muawiya, you have not well remembered my noble father. Know that I am Hassan, the son of Ali, and you are Muawiya, the son of Sakhar. My mother was Fateme and your mother Hende. My ancestor is the Prophet of God and your ancestor Otbeh. My ancestor is Khadijeh and yours Fatileh. May whichever one of us whose name and identity is more base and whose origin and tribe is more disgraceful and whose past history is more wicked and who has been a greater unbeliever and hypocrite be estranged from the Mercy of God and have His Curse upon him.”

KHUTBA OF IMAM HUSAIN (AS) ON THE DAY OF ASHURA

(Source: *Kitab Al-Irshad* by Al-Mufid translated by I K A Howard)

“O people of Iraq” and most of them (began to) listen to him - “people listen to my words and do not hurry (to attack me) so that I may remind you of the duties you have towards me and so that (by telling you the true circumstances) I may free myself from any blame in (your attacking me). If you give me justice, you will become happier through that. If you do not give me justice of your own accord (as individuals), *then agree upon your affairs (and your associates): let not your affair be in darkness to you. Then carry (it) out against me and do not reflect (any further)* (X 71). *Indeed my guardian is God. Who created the Book: He takes care of the righteous* (VII 196).”

Then he praised and glorified God and mentioned what God is entitled to. He called for blessing on the Prophet, May God bless him and his family, and on the angels and (other) Prophets. No speaker has ever been heard before or after him more eloquent in his speech than he was. He continued: “Trace back my lineage and consider who I am. Then look at yourselves and remonstrate with yourselves. Consider whether it is right for you to kill me and to violate the honour of my womenfolk. Am I not the son of the daughter of your Prophet, of his testamentary trustee (*wasi*) and his cousin, the first of the believers in God and the man who (first) believed in what His Apostle, May God bless him and his family, brought from his Lord? Was not Hamza, the lord of the martyrs, my uncle? Was not Ja’far, the one who flies in Heaven, my uncle? Have you not heard the words of the Apostle of God, may God bless him and his family, concerning myself and my brother, ‘These are the two lords of the youths of the inhabitants of heaven’? Whether you believe what I am saying and it is the truth, for by God I have never told a lie since I learnt that God hates people (who told) them - or whether you regard me as a liar, there are among you those who, if you asked them, would tell you: Ask Jabir b. Abd Allah al-Ansari, Abu

Sa'id al-Khudri, Sahl b Sa'd al-Sa'idi, Zayd b. Arqam and Anas b Malik to tell you that they heard these words from the Apostle of God, may God bless him and his family, concerning myself and my brother. Is there not (sufficient) in this to prevent you shedding my blood?"

"If I understand what you are saying" interrupted Shimr b Dhi al Jawshan, "then I only worship God (very shakily) on the edge."

"I think that you worship God (very shakily) on seventy edges" said Habib b Muzahir "For I testify that you are right. You do not understand what he is saying. For God has impressed (ignorance) upon your heart."

"If you are in any doubt about this," al-Husayn, peace be on him, told them, "you are in doubt that I am the son of the daughter of your Prophet. By God there is no son of a Prophet other than me among you and among the peoples from East to West. Shame on you, are you seeking retribution from me for one of your dead whom I have killed, or for property of yours which I expropriated, or for a wound which I have inflicted?"

They did not say anything to him. Then he called: "Shabaih b Rib'i, Hajjar b. Abjar, Qays b. al-Ash'ath, Yezid b. al-Harith, didn't you write: 'The fruit has ripened, the dates have grown green, come to an army which has been gathered for you?'"

"We don't know what you are talking about," said Qays b. al-Ash'ath. "Submit to the authority of your kinsmen (the Umayyads). They have never treated you with anything but what you liked."

"By God, I will never give you my hand like a man who has been humiliated, nor will I flee like a slave", said al-Husayn, peace be on him. Then he called out, "O Servants of God, *I take refuge in my lord and your Lord from your stoning (XLIV 20) I take refuge in my Lord and your Lord from every haughty man who does not believe in the Day of Reckoning (XL 27).*"

KHUTBA OF HADHRAT ZAINAB IN THE COURT OF YAZID

(Source: *The Mission of Imam Husein* of Muhammad Yazdi)

“In the Name of God, the Omnipotent Creator: May His blessings be upon my grandfather, the Seal of the Prophets..

“Verily God has said: Evil unto those who do evil and so with those who belittled and belied the Signs of God.”

“O Yazid! Do you believe that you have made our life miserable and our existence impossible? That we are powerless prisoners because we are standing in your presence bound and shackled and that you have gained power over us? Do you think that we have been abased and disgrace, and that you instead have been honoured and elevated by God? Do you imagine that your apparent success is the result of your supreme might and higher station? You are gloating over this with pride and impudence? Do you believe that you have gained the whole world, and achieved supremacy over the universe? That your position is safe and secure now that your crooked affairs are smoothed out, and that you are the master of our country and the ruler of our government?

“Wait! Wait! You misguided ignoramus: have you forgotten the edict of God which says: ‘Do you think that We give respite to the evildoers and unbelievers for any good they have done; but it is for the multiplication of their sins that will lead them to degrading chastisement!’”

“O you progeny of freed slaves! Is this your justice that women of your house should be behind veil and we the daughters of the Prophet be imprisoned and marched through market places, from door to door? You have certainly insulted the dignity of the House of the Prophet by unveiling us. At your whim we are taken from one town to another. All kinds of people, whether they are those who live on hills, or those who

camp by wayside springs, rich or poor, young or old, men of honour or of disrepute, all gaze at us from far and near, and we have neither an able-bodied male relation nor anyone else to come to our aid.

“Yazid! By what you have done, you have provided ample proof of arrogance against God, denial of His Prophet (SAWAs) and rejection of the doctrines of the Holy Book and teachings sent down upon the Prophet of God. Yet, why should this appear strange or cause surprise? For you are one whose ancestors actually chewed the livers of the martyrs of Islam (i.e. Hamza, whose liver was chewed by Yezid’s grandmother) and nurtured on this diet. It was they who amassed armies and drew swords against the Prophet (SAWAs) himself. It is but natural that the descendants of such persons should be most prominent among the Arabs in cruelty, treason and deceit, in causing rifts and conflicts and being steeped in activities against God and His Prophet (SAWAs). Remember, the evil, loathsome and abominable acts of yours are a true reflection of your ingrained disbelief and of the spirit of vengefulness smouldering in your hearts since the Battle of Badr.

“You nurse spite, vengefulness and vendetta for us and do not hesitate in the open declaration of enmity against the Prophet’s Household. You deny the Prophet (SAWAs) and with pride and joy announce from housetops, ‘I, Yazid, have slaughtered and butchered the sons of the Prophet and imprisoned the members of his family.’ Do you not consider it an act of stupendous ugliness? You say, if your forefathers could but see your unholy achievement they would give an encouraging call: ‘O Yazid more strength to your arm, for you have avenged us.’

“Yazid, in this assemblage, joyously and playfully you strike the teeth of Abu Abdullah Al Husain (as) with a cane. Do you not know that these very teeth and lips were constantly kissed by the Prophet?

“I swear that by shedding the blood of the Master of the Heavenly Youth, the son of the Prophet and Ali (as) and the shining light of the House of Abdul Muttalib, you have caused us grievous pain.

“Yazid allow yourself a moment of thought... if you could only deliberate over the ghastly and abominable deed you have done, you are certain to wish that your arm were severed from the elbow, and that your parents had not brought you forth; because if you think, you shall realise that God is wrathful with you and the Prophet is now your enemy!

“O Almighty God, Revert our rights to us. Take revenge on those who have wronged us and pour Your wrath on those who have shed our blood, broken their pledges, murdered our kinsmen and profaned against our sanctity.

“O Yazid! You have done all that your feeble and deluded brains could think of; yet remember, in committing this act you have slashed your own skin and have shredded your own flesh (indicating the evil end in store for Yazid and Bani Umayyah). Indeed very soon you shall be in the presence of the Prophet (SAWAs) and with this great guilt, the blood of his vicegerent on your hands as well as the crime against their station and dignity. That will be the time when the entire progeny of the Prophet shall be assembled and punishment shall be meted out to their enemies.

“Yazid, do you revel over this brutal orgy of crime and slaughter! Do not for an instant think that those who lay down their lives in treading the path of righteousness for the glorification of God are dead. No, they are alive and receive nourishment from God. They are happy for the sublime blessing or martyrdom showered upon them by their Maker.

“God alone is enough to deal with you; the Prophet is your challenger and the angel Gabriel is our helper and supporter against you. Those, who have made you the head of the state and burdened the Muslims with your oppressive rule will soon find out what awaits them. The result of atrocities is only evil, and pain follows all excesses. Who among you discerns the misguided and astray?

“O Yazid! In my speech, I have denounced you and condemned your deeds

giving a very clear account of what lies in store for you. It is not in the hope that after deliberating you may repent of having done a grievous injury to the Muslims overwhelming them with tragedies. The thought would be a fantasy, for you are amongst those whose hearts have hardened, whose instincts have been disfigured, whose bodies have become corrupted and whose beings have become despicable to God and His Prophet (SAWAs). You are one of those whose hearts are the nests of the Devil in which he lays his evil eggs, indeed your character is one such ugly creation of the Devil.

“Certainty, one wonders that saintly human beings, sons of prophets and vicegerents should be butchered by the sons of despicable slaves, traitors and unbelievers and that their hands should be drenched in their blood.

“How strange to think of their sacred and chaste bodies pierced by arrows, lying on the sands of the burning desert, desolate and abandoned without burial and grave!

“Yazid, if you are blind enough to regard us as your booty, then remember that without doubt you will also have to pay the penalty for your deeds on the Day of Judgement. God does not oppress His creatures and only in Him do we put our trust and faith. He alone shall deliver us and in Him do we seek refuge and with Him do our hopes rest.

“Cover yourself with as much deceit as you wish, but I swear by God who sent upon us His Book, bestowed upon us prophethood and dressed us in sanctity, that you can never aspire to attain our honour and station. You will never be able to destroy our legacy or extinguish our light, nor will you be able to wipe out the ignominy that you have earned for yourself by your loathsome and abominable acts against us.

“Feeble are your designs and numbered are your days. When the cry for punishment of traitors and evil-doers rises like a tide, your parties will break up and your lackeys shall forsake you.

“All praise belongs to the Supreme God, who appointed a peaceful abode for His Messengers and who fulfils the hopes of His saints, and Who by His Kindness and blessings calls them back to Himself.

“But you O Yezid, by your atrocities against those sacred personalities have embroiled yourself in villainy and perfidy.

“In the names of these holy souls, I now earnestly pray to the Almighty to avenge us. May He shower His endless blessings upon us and grant us the Khilafat and Imamate. Indeed He is Compassionate, Benevolent and Merciful to His creatures.”

KHUTBA OF IMAM ALI BIN HUSAIN (AS) IN THE MOSQUE OF DAMASCUS

(Source: *The Mission of Imam Husain (as)* by Muhammad Yazdi)

Yazid, pressed by his companions and courtiers was forced to give his assent. Imam Ali ibnul Husain (as) mounted the *minbar* and, after praising God and blessing the Prophet, said, “O listeners! God has given us (Ahle Bait) six merits over all other people. He has granted us special status in wisdom, patience and forbearance, sublime dignity, eloquence, courage and social respectability. He has awarded to us the merit of belonging to the family of the Prophet of God, to us belong Hamza and Ja’far. To us belonged Asadullah (the lion of God, the title given by the Prophet to Ali (as)). To us belonged the Masters of the Heavenly Youth (the Prophet said, “My sons Hasan and Husain are the leaders and masters of the youths of Paradise”).

“O people! I introduce myself to those among you who do not know me. I am the son of Maccah and Mina. I am the son of Zamzam and Safa. I am the son of he who carried *Zakat* for the poor, hiding it under his robe. I am the son of the best of those who have ever put on the garments of *ihram* and performed the ceremonies of Hajj. I am the son of he who was taken on the nightly journey from the holy Mosque to the Masjid-e-Aqsa and rose to Me’raaj. I am the son of he whom Gabriel escorted to the Lote-Tree of the Boundary (*Sidra-tul-Muntaha*).

“I am the son of Muhammad Mustafa (SAWAs). I am the son of Ali-e-Murtuza (as) who fought the kaferoon in the fields of battle until they submitted to the Will of God and said ‘*La ilaha illallah.*’ I am the son of he who fought in the presence of the Prophet until his sword was broken and to whom Zul-Fiqaar was awarded. I am the son of he who had the honour of migrating (*hijrat*) twice in Islam. I am the son of Fatima, the best of women of the world....”

Imam Ali ibnul Husain (as) declared to the audience his ties with the Prophet of Islam and the illustrious and eminent station of his Household to whom the unfortunate captives of Karbala, including himself belonged. The people of Syria, who from the time of the second Khalifah Umar, had lived under Mu'awiyah's rule as a governor and then as the khalifah of Muslims, had been kept in ignorance about the realities of Islam. More than anything else, they were unaware of the high religious station of the House of the Prophet. Mu'awiyah, during his rule, had introduced Ali and his sons to the ignorant and unaware Muslims of Syria as enemies of Islam who were opposed to the religion of God! Here the objective of the Imam was by no means that of boasting over his relationship with the Prophet. He wanted to tell the people about the glorious station of the House of the Prophet and his grandson Husain whom Yazid had killed and whose women and children he had imprisoned. His words had a profound impression on the minds of the listeners. Yazid, sensing danger, asked the *mu'azzin* to make the call for noon prayers so as to force Ali ibnul Husain to discontinue his speech.

"Allaho akbar! Allaho akbar! Allaho akbar! Allaho akbar" *"Ash-hado an la ilaha illallah"* cried the *mu'azzin*. "Yes certainly Allah is greater than everything" said Ali ibnul Husain (as). "And my complete existence bears witness to His unity," he added.

"Ash-hado anna Mohammadar-Rasoolullah!" came the cry of the *mu'azzin*. Now Ali ibn ul-Hasain turned to Yazid and asked him, "Yazid! Tell us! Was Muhammad (SAW) your grandfather or mine? If you say he was your grandfather, then it will assuredly be a lie; and if he was my grandfather, then why have you killed his son and imprisoned his family? Why have you killed my father and have brought his women and children as captives to this city?"

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