

Maulatuna Fatema SA Khutba after Rasulullah SA wafaat

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6. *Fāṭima bt. Muḥammad*

(Muḥammad’s daughter, ‘Alī’s wife, d. 11/632)²²⁶

- Type* religio-political speech; addressed to Abū Bakr and his assembly of Companions; arguing for ‘Alī’s right to the caliphate and for her own right to inherit from the Prophet her father the lands of Fadak; delivered in 11/632.
- Features* many Qur’ānic quotations; archaic vocabulary; strong, rhythmic parallelism with short sentences and almost no *saḥ*; profusion of camel imagery; some proverbs cited.

[Praise of God, blessings on the Prophet]. “A messenger from among you came to you, [a man for whom] your suffering is painful; [one who is] concerned for you; for believers, [a

لقد جاءكم رسولٌ من أنفسكم عزيزٌ عليه ما عنتم حريصٌ عليكم بالمؤمنين رؤوفٌ رحيمٌ” فإن تعرفوه تجدوه أبي دون آبائكم، وأخاً ابن عمي دون رجالكم.

²²⁵ A literal (and negative) explanation of the word “*shayṭān*” is offered by most Shī’īs. Ibn Abī al-Ḥadīd, a Mu‘tazilite Sunni, interprets the “satan” metaphorically as “anger.” *Ṣafwat* 1933 1:181, n. 2; after Ibn Abī al-Ḥadīd, *Sharḥ Nahj al-balāgha*.

²²⁶ Ṭāyfur, *Balāghāt al-nisā*, 54-8. Two other, similar, versions of the same *khutba* are provided in *ibid.*, 58-66. In those versions, Fāṭima cites the Qur’ānic verse “And Solomon inherited from David” (16:27) in support of her right to inherit from Muḥammad. Cf. same *khutba* with variants in al-Qāḍī al-Nu‘mān, *Sharḥ al-akhbār*, 3:35-40.

man who is] compassionate, merciful.”²²⁷—If you know him, you will find that he is my father, not yours; my cousin [‘Alī]’s brother, not yours.²²⁸

[The Messenger] delivered warning, publicly announcing his message, blocking the path of the polytheists, striking their backs, seizing their necks, crushing the idols, breaking crowns [of heads]—until he defeated them all and they [fled] showing their backs; night divested itself and gave way to morning, pure Truth gleamed forth, the leader of religion spoke, and the camel-frothings of the satans subsided. You were [then] at the lip of the precipice of Hell-fire, a draught for the drinker, an opportunity for the covetous, a thing easily grasped by the speedy, a trampling place for feet; you drank camel-urinated water and ate leaves; [you were] lowly, humbled, fearful that the people around you would swoop down on you.

فَبَلَغَ التَّذَارَةَ، صَادِعًا بِالرَّسَالَةِ، مَائِلًا عَلَى
مَدْرَجَةِ الْمُشْرِكِينَ، ضَارِبًا لِبَيْحِهِمْ، آخِذًا
بِكُطْمِهِمْ، يَهْشِمُ الْأَصْنَامَ، وَيَنْكُثُ الْهَامَ، حَتَّى
هَزَمَ الْجَمْعَ وَوَلَّوْا الدُّبُرَ، وَتَعَرَّى اللَّيْلُ عَنْ
صُبْحِهِ، وَأَسْفَرَ الْحَقُّ عَنْ مَخْضِهِ، وَنَطَقَ
زَعِيمُ الدِّينِ، وَخَرَسَتْ شَفَاشِقُ الشَّيَاطِينِ،
وَكْتَمَ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ، مَذَقَةَ
الشَّارِبِ، وَهَزَّتْ الطَّامِعِ، وَفَبَسَّتْ الْعَجْلَانَ،
وَمَوْطِئَ الْأَقْدَامِ، تَشْرَبُونَ الطَّرِيقَ، وَتُقَاتُونَ
الْوَرَقَ، أَذِلَّةٌ خَاشِعِينَ، تَخَافُونَ أَنْ يَخْطَفَكُمْ
النَّاسُ مِنْ حَوْلِكُمْ.

²²⁷ Qurʾān 9:128.

²²⁸ Refers to Muḥammad’s pairing of ‘Alī with himself, when he paired his Companions in twos as “brothers.” Cf. al-Qāḍī al-Nuʿmān, *Sharḥ al-akḥbār*, 1:193-4.

Then God saved you through his Messenger, “after the small [calamity] and the big one,”²²⁹ after [Muḥammad] was tried with [attacks by] brave warrior men, Bedouin wolf-bandits, and unbelieving people of the Book. Each time they kindled “a fire for battle, he extinguished it.”²³⁰ [Whenever] a horn of error appeared, and a polytheist maw opened wide, he would throw his brother [‘Alī] into its jaws—[‘Alī] would not return until he had stamped on its ear with his soles, and dampened its blaze with his [sword] edge, toiling for God,²³¹ being near to the Messenger of God, a leader among the friends of God. [All this,] while you were in ample circumstances, calm, secure.

Until, when God chose for His Prophet the abode of His prophets, the thorny tree of hypocrisy appeared, the robe of religion decayed, the anger-suppressing one [‘Umar? Abū Bakr?] belonging to the covetous evil-mongers spoke up, the obscure person [Abū Bakr] of the

فَأَنْقَذَكُمُ اللَّهُ بِرَسُولِهِ "بَعْدَ اللَّيْتِ وَالْتِي" وَبَعْدَ مَا مَنِي بِيَهُمُ الرِّجَالُ، وَذُوْبَانَ الْعَرَبِ، وَمَرْدَةَ أَهْلِ الْكُتَابِ، كَلَّمَا حَشَوْنَا "نَارًا لِلْحَرْبِ أَحْفَاهَا"، وَنَجَمَ قَرْنٌ لِلضَّلَالِ، وَفَعَّرَتْ فَاعِرَةٌ مِنَ الْمُشْرِكِينَ، قَدَفَ بِأَخِيهِ فِي لَهَوَاتِهَا، فَلَا يَنْكَبِي حَتَّى يَطَأَ صِمَاحَهَا بِأَخْمَصِهِ، وَيُخَمِدَ لَهَا بِحَدِّهِ، مَكْدُودًا فِي ذَاتِ اللَّهِ، قَرِيبًا مِنْ رَسُولِ اللَّهِ، سَيِّدًا فِي أَوْلِيَاءِ اللَّهِ، وَأَتَمَّ فِي بَلَهْنِيَّةٍ وَادِعُونَ آمِنُونَ.

حَتَّى إِذَا اخْتَارَ اللَّهُ لِنَبِيِّهِ دَارَ أَنْبِيَائِهِ، ظَهَرَتْ خُلَّةَ النِّفَاقِ، وَسَمَلَ جَلْبَابُ الدِّينِ، وَنَطَقَ كَاطِمُ الْعَاوِينَ، وَبَغَّ خَامِلُ الْآفَلِينَ، وَهَدَرَ فَيْتِيُّ الْمُطَّلِبِينَ، فَخَطَرَ فِي عَرَصَاتِكُمْ، وَأَطْلَعَ الشَّيْطَانُ رَأْسَهُ مِنْ مَعْرَزِهِ، صَارِخًا بِكُمْ، فَوَجَدَكُمُ لِدُعَائِهِ مُسْتَجِيبِينَ، وَلِلْغَرَةِ فِيهِ

²²⁹ Proverb, signifying all sorts of calamities. See its etiology in al-Maydānī, *Majma' al-amthāl*, 1:92, #440.

²³⁰ Qurʾān 5:64.

²³¹ Literally, “for the essence of God.”

transient ones emerged, the camel stallion of the error-mongers bellowed and wagged its tail²³² in your courtyards. Satan raised his head from sleep, shrieking out at you, and he found you quick to answer his call and attentive to his deception; he aroused you and found you quick to rise; he toyed with you and found you easy to anger. So you branded [as your own] camels that were not yours, and brought them to drink at a watering hole that was not yours. This, when the age [of the Prophet] is still recent, the gash still vast, the wound not yet healed.

مُلاحِظِينَ، فَاسْتَهْضَمَ فُوجِدَكُمْ خِفَافًا،
وَأَجْمَشَكُمْ فَأَلْفَاكُمْ غَضَابًا، فَوَسَمْتُمْ غَيْرَ
إِبِلِكُمْ، وَأَوْرَدْتُمُوهَا غَيْرَ شَرِبِكُمْ. هَذَا وَالْعَهْدُ
قَرِيبٌ، وَالْكَلْمُ رَحِيبٌ، وَالجُرْحُ إِبْدَمِلٌ.

O haste! You claimed that [your assumption of leadership] was from fear of dissension. “Lo! Into dissension they have fallen, and Hellfire is all-encompassing for disbelievers!”²³³ May you be thrown far! Where is it that you are going?! How you do lie!—when this, the Book of God, is before you, its warnings unmistakable, its proofs bright, its commands clear! Do you turn away from it in dislike? Or do you judge by another [book]? “O what an evil exchange

بَدَارٌ، زَعَمْتُمْ خَوْفَ الْفِتْنَةِ، "أَلَا فِي الْفِتْنَةِ
سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ،"
فَهِيَآتٍ مِنْكُمْ، وَإِنِّي بِكُمْ، وَإِنِّي تُؤْفِكُونَ،
وَهَذَا كِتَابُ اللَّهِ بَيْنَ أَظْهُرِكُمْ، وَرُؤُوسُهُ بَيْنَهُ،
وَشَوَاهِدُهُ لِآيَاتِهِ، وَأُؤَامِرُهُ وَأُضْحِيهِ، أَرْغَبَهُ
عَنْهُ تَدْبِرُونَ، أَمْ بَغْيُهُ تَحْكُمُونَ، "بُسْ
لِلظَّالِمِينَ بَدَلًا،" "وَمَنْ يَبْغِ غَيْرَ الْإِسْلَامِ دِينًا
فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ."

²³² I.e., being completely at ease.

²³³ Qurʾān 9:49.

the oppressors will obtain!”²³⁴ “Whosoever seeks a religion other than Islam, it will not be accepted from him, and he will be among the losers in the hereafter.”²³⁵

You did not wait even for the boiling [of grief] to subside,²³⁶ “drinking in big gulps while hiding your true intentions, pretending to sip froth,”²³⁷ while we forbore your [misconduct, which was] like the slashing of a dagger. And now you claim that we have no inheritance. “Do you seek the judgments of the jāhiliyya? Who is a more favorable judge than God, for those who possess conviction!”²³⁸ Woe [to you] O assembly of Emigrants! Am I to be stripped of my father’s inheritance?! Is it said in the Book that you inherit from your father, and I do not inherit from mine? “You have come up with a remarkable lie!”²³⁹ Take it then! Muzzled and saddled, it will meet you on the day of your resurrection. Then what a good

ثُمَّ لَمْ تُرْتَبُوا إِلَّا رَيْثَ أَنْ تَسْكُنَ نَفْسُهَا،
تَشْرَبُونَ حَسَوًا وَتُسْرُونَ فِي ارْتِعَاءٍ، وَنَضِيرٌ
مِنْكُمْ عَلَى مِثْلِ حَزِّ الْمُدَى، وَأَتَمُّ الْآنَ
تُرْعَمُونَ أَنْ لَا إِرْثَ لَنَا، "أَفَحُكْمَ الْجَاهِلِيَّةِ
تُبْعُونَ وَمَنْ أَحْسَنُ مِنْ اللَّهِ حُكْمًا لِقَوْمٍ
يُؤْفِقُونَ،" وَيُنْهَى مَعْشَرَ الْمُهَاجِرِينَ، "أَبْزُرُ إِرْثَ
أَبِي، أَفِي الْكِتَابِ أَنْ تَرِثَ أَبَاكَ وَلَا أَرِثَ أَبِي،
"لَقَدْ جِئْتَ شَيْئًا فَرِيًّا"، فَذُوْنِكُمَا مَخْطُومَةٌ
مَرْحُومَةٌ تَلْقَاكَ يَوْمَ حَشْرِكَ، فَتَنْعَمُ الْحَكْمَ اللَّهُ،
وَالزَّعِيمُ مُحَمَّدٌ، وَالْمَوْعِدُ الْقِيَامَةُ، وَعِنْدَ
السَّاعَةِ يَخْسِرُ الْمُبْطِلُونَ، وَ"لِكُلِّ نَبَأٍ مُسْتَقَرٌّ
وَسَوْفَ تَعْلَمُونَ."

²³⁴ Ibid., 18:50.

²³⁵ Ibid., 3:85.

²³⁶ I.e., after Muḥammad’s death.

²³⁷ Proverb, said of one who pretends one thing when he means another. Cf. Lane 1863 (*r-gh-w*).

²³⁸ Qur’ān 5:50.

²³⁹ Ibid., 19:27.

judge will God be; the leader, Muḥammad; the meeting-time, the day of reckoning! At the Hour, the impostors will lose. “For each report there is an appointed time, and you will indeed know.”²⁴⁰