

Recognize me! I am Fatima (s.a.)

**Fatima is a pearl and the universe is its shell; if the pearl
didn't exist the shell would not have been created.**

Urdu Translation: Mir Azam Ali Ja'fari

English Translation: Sayyid Athar Husain S.H. Rizvi

Fatima Zahra

Peace be on you O carefully examined (lady):

Allah Who created you had tried you before He created you (for this worldly life), and thus He found you successfully enduring in that trial.

We claim being loyalists to you, believers in you, and tolerant as regards all that which has been conveyed to us by your father,

And all that which his successor has brought to us.

We thus ask you, if we have really believed you; that you may include us with those who believe in both of them so that we may feel that we have been purified on account of our loyalty to you and loyalty to your Ahle Bayt, peace be on all of them.

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Foreword

In the name of Allah, the Beneficent, the Merciful

Praise be to Allah the Lord of the worlds, and salutations and benedictions be on the most excellent of the creatures, Muhammad and all his progeny.

Fatima said: My salutation on my progeny, which is to come till Judgment Day

Quran and Ahle Bayt (a.s.) are two great capitals of the religion of Islam. Ahle Bayt (a.s.) has explained the merits of Quran and Quran has praised the Ahle Bayt (a.s.) and in the light of the tradition of the Prophet, separation between Quran and Ahle Bayt (a.s.) is impossible.

Therefore, humanity in its guidance and success like it is needful of Quran, in the same way humanity for its salvation and perpetual success is needful of the door of Ahle Bayt (a.s.).

Thus, attachment to Ahle Bayt (a.s.) is dependant on genuine recognition of Ahle Bayt (a.s.) and recognition of any person is possible only when we are aware and informed about all the partial merits of the concerned person. We, being absolute dust and Ahle Bayt (a.s.) are absolute effulgence(noor). What concern does this idol of dust have with effulgence?

We are limited and our intellects are also limited. Therefore, our intellects are deficient to understand the real greatness and lofty status of Ahle Bayt (a.s.). Therefore, in order to obtain the recognition of Ahle Bayt (a.s.), we are needful of that method and style, which the Almighty Allah has explained. Thus, the Almighty Allah has introduced the Ahle Bayt (a.s.) through His Prophet and His Book. Thus, the verses of Quran recite the praises of Ahle Bayt (a.s.) and since Lady Fatima Zahra (s.a.) is the central character of Ahle Bayt (a.s.). Therefore, for her recognition also, one will have to rely on Quran and Sunnah of the Prophet.

The present book is the Urdu Translation of a Persian book “Be Daaneed Manam Fatima”, in which the greatness of Lady Fatima Zahra (s.a.) is explained in the light of Quran and prophetic traditions.

And it is the responsibility of everyone, especially the Sadaat, that he should protect the trespassed right of his grandmother, Lady Fatima Zahra (s.a.) and reply to the salutation of Lady Zahra (s.a.) in the best manner, because Lady Fatima (s.a.) has sent salutations to her progeny to come till Judgment Day. Thus, the lady of Paradise says in her bequest: “My salutation on my progeny, which is to come till Judgment Day.”

Therefore Al-Jawad Foundation, understanding its responsibility, as far as possible is busy in replying to the salutation of its grandmother in the best way with absolute attention. It is also worth mention that in India the distinction of laying the foundation of the movement of Azadari of Lady Fatima Zahra (s.a.) also belongs to Al-Jawad Foundation. And by the praise to Allah, bearing all difficulties and hardships today this organization through the cooperation of believers has succeeded in establishing movement on the national level. Thus, the publication of this booklet on the occasion of Days of Fatima (*Ayyam Fatimiya*) is a small example of the services of Al-Jawad Foundation.

We pray to the Almighty Allah: O Allah, illuminate our hearts with love for Fatima and make the satisfaction of Fatima to be our share. Because in the pleasure of Fatima lies Your pleasure.

And peace

Dust of the doorstep of Batool

Founder and President of Al-Jawad Foundation

Sayyid Manazir Husain Naqvi

Recognize me, I am Fatima

**Peace be on you, O the truthful lady
martyr**

Peace be on you, O the sign of mercy

Peace be on you, O the proof of Allah

**Peace be on you, O the bearer of the
unlimited knowledge of Allah**

Peace be on you, O the speaking Quran

**Peace be on you, O the miracle of the seal
of the prophets**

**Peace be on you, O the witness of
messengership**

**Peace be on you, O the lofty minaret of
faith**

Peace be on you, O the brilliant Sun

**Peace be on you, O the mother of her
father, Fatima Zahra (s.a.)**

Yaa Fatima
(s.a.)

Introduction

(I remember that period) During the days of my schooling when I was using books and note books.

When we students used to discuss the superiority of Lady Fatima Zahra (s.a.) over all the ladies of the world, all regarded her simple lifestyle, obedience of the husband and the best housekeeping as evidence of her superiority and all the merits of the princess to be the result of the training of the parents.

It was said that Lady Fatima Zahra (s.a.) so much loved her father that after being deprived of the paternal affection she wept non-stop and this weeping became the cause of her physical weakness and she passed away from this temporal abode.

Sometimes we also heard that during the time when she was in the womb, she used to speak to her mother; but I was unaware of the secret of that conversation. After many years I heard a sentence of one gentleman that he was saying: **“Lady Fatima Zahra (s.a.) is the foundation of our religion.”** This statement was permanently etched on my heart and mind.

That brief, but profound statement bestowed a new direction of thought to my mind and for a period, after contemplating on it for a long time I reached the conclusion that I was shortcoming in the recognition of the princess and I am also ashamed from Lady Fatima (s.a.) on that shortcoming.

I am certain that if anyone does not defend the rights of Lady Fatima Zahra (s.a.); it is as if he has not defended the rights of anyone.

And did not obtain the recognition of the princess like the Messenger of Islam (s.a.w.s.) has introduced her, it is as if he has oppressed her.

I am also certain that indeed Lady Fatima (s.a.) is the foundation of the religion of God.

O Allah, You are the witness that I am very loyal and affectionate to Lady Fatima (s.a.); please illuminate my heart with love for Lady Zahra (s.a.) and as long as I am alive please include me among the followers of Fatima and among those who are inimical to her enemies.

I dedicate this brief writing to the Shia of Lady Fatima (s.a.) so that after studying it every Shia person may be able to defend the sanctity of Wilayat, pillar of religion, Amirul Momineen (a.s.).

O Allah, help one who assists him.

Religion of Islam

قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي

*“Say: I only follow what is revealed to me from my Lord.”
(Surah Araaf 7:203)*

Indeed, the Holy Prophet of Islam (s.a.w.s.) is the founder of Islam and one who popularized it. His holy breast is the source of illuminated signs and his manners and speech are reflections of Quranic verses. Each of his word and deed was related to divine revelation.

The thoughts and hopes of His Eminence, his love and hatred, his speech and silence, his commands and prohibitions, his cultivations of company, his frequenting, his pleasure and displeasure, his friendship and enmity, his war and peace, his forgiveness and revenge, his supplication and curse all these were under the control of divine revelation.

Thus, the Almighty Allah has described His Eminence as follows:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

“And most surely you conform (yourself) to sublime morality.” (Surah Qalam 68:4)

Indeed Quran is the divine Book and the book of truth. Falsehood has not touched it in any way.

The Prophet always remained with Quran and the Quran always remained with the Prophet. Quran was dissolved in the holy being of the Prophet like there is no falsehood in Quran, in the same way falsehood has no role in the holy being of the Prophet.

He was the truth and the source of truth as well; and his return was also to truth.¹

The illuminated speech and actions of the Holy Prophet of Islam (s.a.w.s.) dispelled the darkness of ignorance and these illuminated words and deeds of His Eminence are criteria to distinguish monotheism and polytheism, believer and hypocrite, success and destruction, truth and falsehood, straight path and deviation, right and wrong, good and evil, loftiness and decline.

According to the command of the Almighty Allah we should submit to the court of prophethood saying: We believe and we testify; and obey him without any ifs and buts.

¹ Some sentences of Jame Kabeera.

After the Messenger of Allah (s.a.w.s.)

The Messenger of Allah (s.a.w.s.) said: I leave among you two weighty things; if you remain attached to them you will never go astray: they are the Book of Allah and my progeny, my Ahle Bayt (a.s.). These two will not separate till they arrive to be at the Hauz.¹

Islam is permanent and ever living religion of the Almighty Allah. On one side the firm intention of the Almighty Allah was that His Eminence should be the last link of the chain of prophethood and after the Prophet there should be neither any prophet nor should there be any other religion, except Islam/

On the other hand, according to the fundamental principle of "Everything has to taste death", His Eminence also had to move from the temporal abode to the abode of permanence and like the other prophets, after the passing away of His Eminence, his religion would also have been destroyed.

Thus, the divine practice has only been that the survival of every religion had depended on the prophet of that time or his successor.

Ahle Bayt (a.s.) of messengership are the defenders and popularizes of the religion of Islam. Every member of Ahle Bayt (a.s.) is a part of messengership. Therefore, as long as even one person remains from Ahle Bayt (a.s.), the religion of Islam will continue.²

His Eminence Imam Mahdi (a.t.f.s.) is the last luminary of the family of messengership. He is the heir of all the past prophets and is the architect of the religion of Islam.

Recognition of Ahle Bayt (a.s.) and progeny of the Messenger is the real foundation of the religion of Islam. Thus,

¹ *Irshaad*, Vol. 1, Pg. 231

² *Al-Rauzata fee Fadhail Ali*, Pg. 153.

the Holy Prophet (s.a.w.s.) made elaborate arrangement for introducing Ahle Bayt (a.s.).

On different places and on various occasions His Eminence introduced his progeny among the Muslims.

His Eminence said many a times: I leave among you two great things: if you remain attached to them. You will never go astray. One of them being the Book of Allah and the other is my progeny. And these two will not split till they shall join me at Hauze Kauthar.

Thus, in the light of the illuminated commands of His Eminence it was proved that deliverance from destruction and deviations lies in remaining attached to Ahle Bayt (a.s.).

Ahle Bayt (a.s.) also like His Eminence, are not separate from Quran. Their behavior and character is the practical exegesis of Quran. Therefore, attachment to Ahle Bayt (a.s.) is same as attachment to Quran.

Ahle Bayt (a.s.) of the Messenger of Allah (s.a.w.s.)

The Messenger of Allah (s.a.w.s.) said: Their obedience is my obedience and their disobedience is my disobedience.¹

The creation of the Messenger of Allah (s.a.w.s.) and the progeny of the Prophet was through the light of greatness of the Almighty Allah.²

The Almighty Allah for the guidance of His creatures embellished these personalities with the ornaments of the effulgence of His knowledge.³

The body of Ahle Bayt (a.s.), their life, knowledge and perception is also like the body, life, knowledge and perception of the Prophet.⁴

The knowledge and manners of the Holy Prophet (s.a.w.s.) are bestowals of the Almighty Allah. His knowledge is not acquired, which he might have acquired from the parents or practice; on the contrary his knowledge is the bestowal of the Beneficent Lord. Like the knowledge of His Eminence, the knowledge of the progeny of the Prophet is also a bestowal of the Beneficent Lord. And the Ahle Bayt (a.s.) are bestowed knowledge and manners from the court of the Beneficent Lord.

His Eminence introduced his Ahle Bayt (a.s.) as follows: My obedience is concealed in following these Ahle Bayt (a.s.) and their disobedience is the cause of my disobedience.⁵

Thus, in the mirror of the teachings of the Holy Prophet (s.a.w.s.) the obedience of the Almighty Allah is included in the

¹ *Kamaaluddin*, Vol. 6, Pg. 260, Tr. 6

² *Al-Kafi*, Vol. 1, Pg. 389

³ *Al-Yaqeen*, Sayyid Ibne Tawus, Pg. 319

⁴ Hadith Kisa

⁵ *Kamaaluddin*, Vol. 6, Pg. 261

obedience of His Eminence and his Ahle Bayt (a.s.). After the passing away of His Eminence, the obedience of the Almighty Allah and His Messenger is related to the obedience of Ahle Bayt (a.s.). And disobeying the commands of Ahle Bayt (a.s.) is the cause of disobedience of Allah and Messenger.

The gist of the matter is that the obedience to Ahle Bayt (a.s.) is a fundamental pillar of the religion of Islam.

Attention: We should note that in the teaching system of prophets and divine successors only and only the being of the Almighty Allah is effective and operational.

In the specification of divine proof, inheritance, conditions of the parents, atmosphere, accidents of the time etc. have no role to play.

All these matters do not affect the exegesis of the personality of the Divine Proof. They are purified and chaste personalities. These are like the best of the creation (*Khairul Bariyya*). Their knowledge is related to the knowledge of the Almighty Allah and it is only these personalities (Ahle Bayt) who are the only implication of the “deeply rooted in knowledge” (*Raasikhoona fil ilm*).

O Allah, grant recognition to me...

For the recognition of anything commonly the external perceptions:

One utilizes the service of the senses of sight, hearing, smell, taste and touch.

And it mostly happens that only these senses have been effective in discriminating the learned from the ignorant and the valiant from the coward. And have been effective in recognizing the most learned of the scholars and sometimes nothing is concluded.

When such is the condition of common people, which cannot be specified through apparent senses, those personalities who are the best of creations, who are proximate to the divine court and the most beloved of the Almighty Allah and who are the most pious of the creatures; how their recognition and identification is possible through these apparent senses?

For the recognition and identification of anything it is a necessary condition that a person should be aware of all general and special qualities and till one does not have absolute command over a subject, whether it is academic command or perceptual command, he remains unaware of understanding that thing. In spite of that if a person introduces someone, indeed, this introduction would not only be incomplete it would be faulty as well. It is possible that in our materialistic and limited sight there might be no difference between Lady Fatima (s.a.) and Lady Zainab; even if it is present it might be from the aspect of training of children. It is possible that in our apparent seeing capacity the status of the Chief of the Prostrators (*Sayyid Sajjad*) and His Eminence Ali Akbar may be same and perhaps...a particular medium is needed for the identification and recognition of every thing.

Observing the stars at a distance of thousands of miles is possible through a telescope.

Is a large balance used to weigh a gold finger ring?

Are the merits of the divine saints included in the testimony of the enemies?

The one who is born in the dark abode of darkness and he has been brought up there only, how such a one can express his opinion about the galaxy?

It is not at all possible for any subordinate to recognize his superior. The selected servants of the Almighty Allah are superior to the human beings and superior to the creatures. And the introduction of those beings is possible only through the Almighty Allah that Allah has explained through revelation.

So much so that even the proximate angels, the prophets and messengers were unable to gain the recognition of the selected servants of the Almighty Allah without revelation.

The Almighty Allah chose some personalities for His guidance and sometimes He introduced those personalities through revelation and sometimes through his trustworthy messengers so that man many recognize the true guide and leader and he may be saved from the false guides and leaders.

The thoughts of non-infallible cannot reach the infallibles. After contemplation about those personalities the description we shall narrate will be a faulty imagination and therefore, we will have to admit that our intellects are confused and helpless from their true recognition.

Signs of Guidance...

If a person is afflicted with a deadly illness, if he is intelligent, he will first of all search for an expert physician for treating his malady. So that he may be cured of that malady as soon as possible. He will seek out the whereabouts of that expert physician from an ordinary doctor or from those who had once been afflicted with that illness and were later cured. When he is able to get the location of that doctor he will want to know how much expertise he possesses in his profession. He will try to learn about his experiences. That patient would not have any concern with the faith and belief of his doctor and also be unconcerned with his physical make up.

The patient is absolutely unconcerned with the model of the doctor's car or what is the area of his residential house. On the contrary, what is significant and meaningful for the patient is how much expertise his physician is having.

Allah created us for His worship and obedience; therefore for Allah's servitude and obtaining of His pleasure and to be safe from His fury and anger we are in need of such guides, who are trustworthy and also the selected ones of God. There is need for such guides in whose words and deeds we do not have even an iota of doubt.

If we are seekers of truth and reality, we should obtain the cognition of the selected servants of the Almighty Allah and after their cognition we must not avoid their guidance (command).

The history of humanity is a testimony that the true and trustworthy messengers of the Almighty Allah invited the people with certain reasonings to oneness of the Almighty Allah and to His worship and after that for the defense of the religious law of their Lord they introduced to their followers their successor along with name and signs so that truth may endure and that falsehood may be destroyed.

The Holy Prophet of Islam (s.a.w.s.) left no stone unturned to ensure the survival of the religion of Allah and for guidance of the Ummah and by appointing his successor completed the arrangement of the guidance of the people.

Ahle Bayt (a.s.) of the Prophet are the divine standard bearers and cause of guidance for every seeker of guidance.

The Prophet in the introduction of the Holy Imams (a.s.) has mentioned such signs, which for an ordinary man are neither acquirable nor academic; neither are they selective.

No man of knowledge or through different exercises can reach upto the knowledge of position of infallibility and purity of the Holy Imams (a.s.). And neither relationship with the Prophet can become a cause for divine selection; neither consensus of Muslims in adopting someone as the Wali of Allah can lead to proximity in divine court.

The merits of the chosen servants of the Almighty Allah are divinely bestowed and when these merits are beyond the capacity of the worldly scholar, worshipper and pious, they definitely would be more outside the capacity of the hypocrites, polytheists and people of falsehood.

The Holy Prophet of Islam (s.a.w.s.) displayed such a strategy that after which all excuses of disobedience and all venues of following falsehood were closed.

Slight contemplation on the strategy of His Eminence is sufficient to lift the veils from many realities and for dispelling numerous doubts.

His Eminence had said to Ammar Yasir: You will be slain by a rebellious group.¹

This prediction of His Eminence was preserved in the memories of the Muslims. And when in the Battle of Siffeen, when His Eminence Ammar was martyred at the hands of the mercenaries, all understood that Muawiyah and his army were

¹ *Al-Mustarshid*, Pg. 658

on falsehood. As if Muawiyah in order to expose his rightfulness ordered that pages of Quran should be raised up on spear points.

When the Holy Prophet (s.a.w.s.) stated in praising the excellence of Abu Zar:

No is more truthful than Abu Zar under the sky and over the earth.¹

At that time hardly anyone understood the profundity of this statement of His Eminence. But when the hypocrites and followers of falsehood obtained rulership and in order to defend and ensure their usurped position and rank fabricated traditions of the Prophet, in such circumstances Abu Zar's narrating of traditions of the Prophet was an effective blow to them. The people's hearing of some tradition from Abu Zar was like their hearing tradition from Ahle Bayt of the Prophet.

Thus, there was no option for preventing Abu Zar from narrated traditions, except exiling him for Medina; therefore Abu Zar, who was the best companion of the Prophet, was sent to Rabdha.

Now we can conclude that during the twenty-three years of the apparent messengership of the Holy Prophet (s.a.w.s.) the announcement of the Wilayat Ahle Bayt of infallibility and purity was having great significance.

Without any doubt, the religion of Islam survives and is ever living only due to Imamate and Wilayat and it is only through Imamate that the fruits of the sincere services of the divine prophets were obtained.

¹ *Ilalush Sharai*, Vol. 1, Pg. 177

Why only His Eminence?

In order to convey His message to people the wise and knowing Almighty Allah from all human beings, selected the male gender; so that these selected personalities may with complete confidence interact with people. Along with the teaching and training of the servants of the Almighty Allah they may judge between them and if occasion demands they may also fight the holy war .

Such circumstances, where the idol-worshippers are extremists, and they stand up in opposition to the messenger of God, if the Almighty Allah had appointed the female gender as His messengers, the fire of mischief would have flared up more. And this delicate gender would neither have been able to confront them and nor had the daring to battle the infidels.

His Eminence was sent in a society, which was mired in ignorance, mischief and deviation; where woman had lost the nobility of human-ness. The Bedouins imagined the birth of a female as a cause of insult and degradation. The importance of the woman of that time was limited only to her beauty, wealth and family.

The Holy Prophet (s.a.w.s.), who was the principle source of modesty and shame; he strived a great deal for protecting the weaker sex of the Muslims.

In the light of the Quran and Sunnah he explained the individual and collective rights of woman. He exempted the ladies from Friday Prayer and Jihad so that it may prove to be a positive step in defending the respect and honor of women; and by command of the Lord, His Eminence declared that the four walls of the house were the place of worship for women.

He made Hijab obligatory for them. In the same way he also ordered them to keep away from the view of unrelated males. In spite of such arrangements for the weaker sex, the

Almighty Allah commands the Prophet to introduce his progeny to his Ummah.

The holy being of Lady Fatima Zahra (s.a.) was also the possessor of incomparable personality. Thus command was issued to introduce her as well.

In the common gathering of the ladies, men, youths aged and children of the Muhajir and Ansar, commanding the embodiment of modesty and shyness, His Eminence to introduce Lady Fatima Zahra (s.a.) is astonishing. That Prophet, who at no time had mentioned anything regarding the ladies of his household in the gathering of unrelated males, how he can mention about his daughter among the believers and hypocrites? And that daughter who had never stepped into the Masjid and had kept herself away from the gaze of the unrelated males; even though that unrelated male had been visually challenged.

What kind of a divine command it was after all? What was the philosophy of this order?

To introduce lady Fatima Zahra (s.a.) as the actual and the fundamental pillar of religion was the most sensitive of the matters of messengership.

The Almighty Allah has chosen lady Fatima Zahra (s.a.). Faith on her is among necessary demands of religion. She is the greatest masterpiece of divine power. The Almighty Allah neither created anyone like Lady Fatima Zahra (s.a.) and nor will He ever create.¹

Lady Fatima Zahra (s.a.) is the beloved of the Almighty Allah. Since the Almighty Allah is very fond of Lady Fatima (s.a.), emulating the Almighty Allah, the Messenger of Allah (s.a.w.s.) divine successors, all angels and prophets and messengers all true believers also are very much devoted to Lady Fatima Zahra (s.a.).

¹ *Kamaaluddin*, Vol. 6, Pg. 256

Paternal affection cannot overcome the rank of messengership. Exaggeration is unlikely from the tongue of prophethood. There is no scope for falsehood in the words and acts of the Prophet. His Eminence was the implication of the talking tongue of God. His statement was at par with the utterance of God. Thus, now this command of the Prophet is the command of God. His Eminence said: Fatima is a part of me. It was only the Almighty Allah who bestowed the title of Umme Abiha (mother of her father) to Lady Fatima (s.a.). And the command of the Messenger of Allah (s.a.w.s.) that: "May her father be sacrificed on her", in fact the whole universe is a ransom at the feet of Lady Zahra (s.a.).

Lady Fatima Zahra (s.a.) is the best of the creation of the Almighty Allah. Her body, life knowledge, perception and understanding is related to the body, life, knowledge and understanding of the Prophet. Like His Eminence is the best of the universe, in the same way the beloved daughter of the Prophet is also the most superior one of the universe.

His Eminence awaited divine revelation with regard to all matters related to his progeny. So much so that he waited for divine command even for the naming of his children. The Almighty Allah, Himself chose the name of Fatima for the princess. Therefore Fatima is a divine bestowal.

Lady Fatima Zahra (s.a.) was not only the companion and concerned for her mother when she was in the womb, on the contrary she remained a companion to all the chosen servants of the Almighty Allah all her life. That was the reason that the Holy Prophet (s.a.w.s.) and Amirul Momineen (a.s.), used to feel peace in the company of Lady Fatima Zahra (s.a.). Without any doubt, Fatima was a Houries in human form.

Therefore, it was the practice of the Holy Prophet (s.a.w.s.) that he introduced his beloved daughter in such a way that no excuse remains for anyone as Fatima is also the chosen Proof of

the Almighty Allah and a link of the family of messengership;
she is also the conveyer of divine message.¹

¹ *Kitab Sulaym*, Vol. 2, Pg. 909, Tr. 62

Lady Fatima Zahra (s.a.) in the mirror of revelation

It is the intention of the Almighty Allah to keep every dirt and filth from Fatima and to keep her purified.¹

The light of the illuminated verses of Quran and according to the clear testimony of the Almighty Allah every filth is away from the holy personality of the princess of the two worlds and she is pure and purifying.

Lady Fatima Zahra (s.a.) in her words and deeds was like her respected father is an implication of the verse.

﴿۳﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

“Nor does he speak out of desire.” (Surah Najm 53:3)

And according to the testimony of the Almighty Allah all believers verify all the matters of the princess. Thus, the possessor of two-testimonies ((*Zu-Shahadatain*), Khuzaimah, has in the claim of he testified for him.²

If in some matter all Muslims have consensus against Lady Zahra (s.a.), the testimony of all of them should be rejected, because the verse of purification proves the infallibility of Lady Fatima Zahra (s.a.).

¹ Lady Fatima (s.a.) is also a member of folks of Kisa in whose honor the verse of purification was revealed.

² Possessor of two-testimonies is the title of His Eminence Khuzaimah bin Thabit. One day, there was an argument between him and the Prophet. Khuzaimah was unaware of that incident. But he testified in favor of His Eminence keeping in his view the infallibility of the Prophet and the verse of purification. His Eminence also deemed his testimony to be equal to two witnesses. On the basis of this Khuzaimah got the title of possessor of two-testimonies (*Zu-Shahadatain*).

It is obligatory on all believers to refute their statement because all false witnesses are opponents of truth, deniers of Quran and deniers of messengership.

Fatima is with Quran and the Quran is with Fatima¹

The wise and all knowing Lord has kept away Ahle Bayt (a.s.) from every filth and impurity. Can there be a greater impurity than unawareness? Ignorance is the very source of all evils. The Almighty Allah through the teachings of His Book, bestowed the knowledge of the past, present and future to the Ahle Bayt (a.s.) of the Prophet. Nothing in the universe is concealed from these personalities. The knowledge of everything is present in the Quran. Therefore, Lady Fatima Zahra (s.a.) possessed the knowledge of every thing.²

Quran is pure and unblemished and falsehood cannot touch it. And Quran is with Fatima, therefore falsehood cannot touch the words and deeds of Fatima as well. Fatima is the speaking Quran. Fatima is effulgence (*Noor*). Fatima is absolute truth.

No one should imagine that the words and deeds of Fatima owe their existence to human feelings or perception (definitely not).

If someone imagines this, he has definitely gone out of the pale of faith and is involved in destruction.

Quran is the strong rope of Allah and Lady Fatima Zahra (s.a.) in all her issues was attached to the Holy Quran. She never committed any error. The Almighty Allah protected her from every mistake and kept her in His security from every mischief.³

¹ *Kitab Sulaym*, Vol. 2, Pg. 901

² *Al-Kafi*, Vol. 1, Pg. 226

³ The verse of purification.

The words of the tradition of the Prophet say: “Fatima is with Quran and the Quran is with Fatima.” From the aspect of this holy tradition no scope remained for any doubt in the truthfulness of Fatima.

In the light of the above points, the weak traditions recorded in history; in which objections are directed at her personality, indeed all such reports and incidents are opposed to the declaration of Quran and statements of Ahle Bayt (a.s.). And after accepting these incidents to justify them makes one prone to destruction.

Lady Fatima Zahra (s.a.) possessed distinction over all in the field of knowledge. So do not commit the mistake of teaching Fatima.

Every word issuing from the tongue of messengership is related to the source of revelation, which is the implication of the verse:

وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

“Nor anything green nor dry but (it is all) in a clear book.” (Surah Anaam 6:59)

This same Quran is preserved in the holy breast of His Eminence; therefore the being of the Holy Prophet (s.a.w.s.) is aware of everything of the universe and nothing is concealed from him.

Lady Fatima Zahra (s.a.) is was also like her respected father, the scholar of the Holy Quran and was aware of all the things.

No one can claim that he knows a thing, whose knowledge Lady Fatima Zahra (s.a.) does not have. And (I seek refuge of Allah) that he should remind the princess about it.¹

¹ *Sharahul Akhbaar*, Vol. 2, Pg. 512

If someone claims that he has heard a tradition from the Holy Prophet (s.a.w.s.) about which Lady Fatima Zahra (s.a.) was unaware; such a person has attributed falsehood to the Messenger, because the Holy Prophet of Islam (s.a.w.s.) has rejected his claim before only. Thus, His Eminence said: Fatima is more learned of all the creatures.

Infallibility and purity of Fatima has kept her away from errors and mistakes. Neither Fatima is needful of any teaching, nor of any reminder.

Fatima is with truth and the truth is with Fatima¹

Like the Almighty Allah is truth, His words are also the truth. All the prophets and angels are facts. Lady Fatima (s.a.) was also attached to Allah, words of God and all the prophets. Allah, words of God and the Holy Prophet (s.a.w.s.) are all with Fatima. And this is the proof of the rightfulness of Fatima.

One who has become attached to her, it is as if he is with truth. And the one who came in opposition to her, he has himself declared his being on falsehood.

Opposition to Lady Fatima (s.a.) is not only opposition to her; on the contrary her opposition is same as opposition to Allah, Prophet, Quran and the angels.

Refuting the statements of Fatima implies refuting divine revelation and having a dispute with her is like how Shaitan disputed with the Almighty Allah.

To submit before Fatima is acceptance of truth and testimony of the messengership of the prophets.²

In the above statements, after contemplation the meaning of the following statement of His Eminence “Indeed they are from

¹ *Kitab Sulaym*, Vol. 2, Pg. 636

² Sentences of Ziyarat Jamia.

me and I am from them,” becomes clear. Because when the Holy Prophet (s.a.w.s.) and his purified progeny and infallible and followers of Quran; no difference is present between them. Words of the Holy Prophet (s.a.w.s.), statement of Fatima and sayings of Fatima are words of the Messenger of Allah (s.a.w.s.). Conclusively, like the words and acts of Lady Fatima (s.a.) are definite proofs for the common people; in the same way the words of the Holy Prophet (s.a.w.s.) and his progeny are definite proofs for the people. If His Eminence had been alive, the opponents would never have dared to barge into the house of Ahle Bayt (a.s.) and he would have defended his progeny. And if the Prophet had been present with every member of his progeny; definitely whatever his progeny would have said His Eminence would also have commanded it.

Like Imam Ali (a.s.) approved the conduct of Fatima, if His Eminence had also been alive, he would have approved the conduct of Fatima; because an infallible cannot oppose the conduct of another infallible, because both are chosen from One God and the source of the words and acts of both of them is the Book of Allah.

Obedience of Fatima is my obedience¹

Fatima is the beloved daughter of the Holy Prophet (s.a.w.s.) and she is purified. The illuminated Book of the Almighty Allah is preserved in her holy breast. She was on truth and was among the true followers of the Holy Prophet (s.a.w.s.) and she never moved her tongue in contravention to the will of the Lord.

According to the command of the Almighty Allah the order of Lady Fatima (s.a.), like the order of His Eminence is necessarily to be obeyed and its denial and to ignore it is unlawful.

¹ *Al-Rauzah fee Fadhail Ali*, Pg. 153

What Lady Fatima (s.a.) may order a person, her command is obligatory to be obeyed and her order is enjoining good and her forbidding is forbidding evil.

Obedience of Lady Fatima Zahra (s.a.) is in fact obedience of Allah and His Messenger. And disobedience to her order is disobedience of Allah and His Messenger.

Lady Fatima (s.a.) is the chief of the ladies of the worlds

The Almighty Allah created Lady Fatima Zahra (s.a.) from the light of His greatness and bestowed to her superiority on all the creatures. It was only the Almighty Allah who bestowed the title of the chief of the ladies of the worlds to the princess; a lady who is not having any peer in the universe.

The creation of the princess, her purity and infallibility are the causes of her excellence and these merits which are neither acquirable, nor can one obtain them through practice and exercises.

Thus, Amirul Momineen (a.s.) says: No one can be compared to us.¹ Therefore, we cannot make a comparison and say: So and so believer lady is like Zahra or that she is the second Fatima.

The perfections and merits, which the Almighty Allah has bestowed to Lady Zahra (s.a.), they cannot come into the share of anyone else. Therefore, it is not possible to compare Lady Zahra (s.a.) with any personality. When we have accepted Lady Zahra (s.a.) as the great masterpiece of Providence, then her comparison with anyone is meaningless. She is the soul of messengership; so much so that even the wives of the Prophet, mothers of the Holy Imams (a.s.), daughters of the prophets and successors, themselves cannot be compared to the daughters of Lady Zahra (s.a.), the chief of the ladies of the world. The status

¹ *Uyun Akhbaar Reza*, Vol. 1, Pg. 71

of the princess is unique. She is the beloved one of the self-sufficient Lord. No one in the universe can dare to reject the statement of the princess or testify against her.

Deal with Lady Fatima (s.a.) with the best manners¹

Good behavior with Lady Fatima Zahra (s.a.) is not the recompense of messengership, because (in the light of the Quran).

The recompense of the holy prophets is the responsibility of God.²

To behave with Lady Fatima (s.a.) in the best manner is a command of the Almighty Allah, which the Almighty has made obligatory on all the creatures. Thus, no human being has any right to harass and trouble Fatima.

Kindness and love are mental conditions. The believer servants of Allah are devoted to the chosen servants of God. But good behavior and manners are practical conditions, which related to the apparent organs of man (tongue, hands, eyes etc.).

Some enemies of Ahle Bayt (a.s.) are seen to be apparently claiming devotion to Ahle Bayt (a.s.), even though they stand in opposition to Ahle Bayt (a.s.) in their enmity. For disguising their disbelief they compare devotion to be an attitude of the heart. The same devotion which is commanded in the Holy Quran:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

¹ Surah Shura 42:23

² Surah Saba 34:47

“Say: I do not ask of you any reward for it but love for my near relatives.” (Surah Shura 42:23)

No one any right to harass and trouble Fatima. Those who by opposing Ahle Bayt (a.s.) declared their enmity; they are in fact deniers of the verse of Mawaddat and the messengership of the seal of the prophets.

Therefore, after the heart-rending tragedy of Kerbala, the great statement of Lady Zainab (s.a.) is still present in our minds. She said: When His Eminence had ordered you to behave nicely to us, you have acted in this way; and if he had ordered you to be inimical to us, we don know what oppression you would have wrought on us.

Enmity to Lady Fatima (s.a.), in whatever form it might be, is at par with denial of Allah and the Book of Allah.

The cause of all the creation, the Messenger of Allah (s.a.w.s.) said: Causing trouble to Fatima is like causing trouble to me; and causing trouble to me is like causing trouble to Allah.¹

Therefore, the sorrow and grief of Lady Fatima (s.a.) is the sorrow and grief of the universe and in her happiness is included the happiness of the universe. When Lady Fatima Zahra (s.a.) wept, the whole universe shares her sorrow.

Anger of Lady Fatima (s.a.) is the cause of the anger of the Almighty Allah and her pleasure is the cause of divine pleasure²

Sincere servants of the Almighty Allah do not take any step without His permission. Their happiness and joy is pleasure of the Almighty Allah and their anger is the expressing of anger of

¹ *Dalailul Imamah*, Pg. 135

² *Ihtijaaj Tabarsi*, Vol. 2, Pg. 103

God. Thus, Lady Fatima (s.a.) did not even blink without the permission of Allah and she remained obedient to Him.

Like the Almighty Allah has described the princess; our intellects fail to understand it. Thus, the Messenger of Allah (s.a.w.s.) said: Fatima's displeasure causes divine anger. The statement of the Messenger of Allah (s.a.w.s.) is a warning to the opponents that they should know that Fatima's displeasure is divine anger and there is no second opinion about it.

Lady Fatima (s.a.) is the only match for Imam Ali (a.s.)

Words issued from the holy tongue of the Messenger of Allah (s.a.w.s.) say that if the incomparable and ever-living Lord had not created Amirul Momineen (a.s.), till Judgment Day no one from human beings would have been the worthy of being the husband of Fatima. Neither the messenger prophets, no scholars or pious or fighters on the way of Allah.¹

Lady Fatima (s.a.) is also like Imam Ali (a.s.) in her creation, infallibility and purity. Both were made duty-bound from Allah, the Mighty and the High. Both are busy in prayers by the order of God and both are chiefs and leaders. Thus, if Imam Ali (a.s.) is the chief of the successors, Lady Zahra (s.a.) is the chief of the ladies of the world. The holy personality of Lady Fatima (s.a.) is incomparable. She is superior to all the companions of the Prophet. Her obedience is obligatory on all the companions.

If Imam Ali (a.s.) was the legatee of the Prophet and the defender of faith, Lady Fatima (s.a.) was the partner of Amirul Momineen (a.s.) in defending the religion. If the Haider Karrar is member Ahle Bayt (a.s.), Lady Fatima (s.a.) is the beloved daughter of the Messenger of Allah (s.a.w.s.).

¹ *Al-Jawahirul Sunniya*, Pg. 252

Lady Fatima (s.a.) was the best helper to Imam Ali (a.s.)

The creator of the universe for the survival of His religion and for continuing the system of guidance till Judgment Day from the first day itself appointed Imam Ali (a.s.) and his eleven descendants as the successors of His special beloved and the seal of the prophets. Along with the propagation of the message of prophethood His Eminence also propagated the Wilayat and Caliphate of Imam Ali (a.s.). All Muslims were well aware of the fact that Imam Ali (a.s.) is the only legatee and Caliph of His Eminence.¹

The Messenger of Allah (s.a.w.s.) as per the command of the Almighty Allah did not leave any stone unturned in propagating the Wilayat of Imam Ali (a.s.). The fact that Imamate was supposed to be a continuation of prophethood was very distasteful for the hypocrites and disbelievers. They had never expected such an eventuality; that prophethood would shift towards Imamate.

Therefore, their days and nights began to be spent in conspiring against the religion of Islam. Those who were wary of the sword of Imam Ali (a.s.), they adopted the path of hypocrisy like a fox. And these hypocrites covered their faces with relationship to the Prophet in order to disguise their hypocritical and disbelieving faces and entered the ranks of Muslims. So that when they get the opportunity they might deliver an effective blow to Islam and destroy the foundation of religion. And on the other hand, the Almighty Allah made an intention that during the period of transferring successorship of the Prophet to Ahle Bayt (a.s.), He should continue to expose and test the hypocrites and He will separate the believers from disbelievers.

¹ *Al-Imamah wal Tabsira*, Pg. 28

Like the Almighty Allah made such arrangements in propagating the Wilayat of Imam Ali (a.s.), sometimes on the Ghadeer Day He made all Muslims pledge allegiance at the hands of Ali and sometimes He commanded love and devotion to Ahle Bayt (a.s.); that same God is telling the Messenger of Allah (s.a.w.s.): You tell Ali that after you he should not take up the sword. And neither should he defend himself. If the Muslims approach him he should solve their problems.¹

According to the bequest of the Messenger of Allah (s.a.w.s.) Imam Ali (a.s.) did not take up the sword and this was a good opportunity for the cowardly and cunning hypocrites; and his silence afforded even the dumb the power of speech. Hypocrites and irreligious persons were impatiently awaiting the passing away of the Messenger of Allah (s.a.w.s.). Plots were being hatched and pledges were being signed for mutual co-operation.

His Eminence the Messenger of Allah (s.a.w.s.) by the command of the Almighty Allah was aware of the intentions of the hypocrites; therefore, he displayed the best strategy and on different occasions exposed the faces of the hypocrites and degraded them.

The Holy Prophet (s.a.w.s.) during the final stages of his holy life, ordered all the Muslims to submit to the command of Usamah. But the hypocrites abstained from obeying the command and His Eminence cursed them.

His Eminence used to frequently refer to his passing away in the gatherings of companions and also inform of the mischiefs that were imminent. At the same time he used to warn the Muslims not to disregard their allegiance to Imam Ali (a.s.).

Thus, in all his speeches, His Eminence laid emphasis on the legateeship of his brother and successor. So that the proof may be exhausted on the people and no excuse should remain for anyone.

¹ *Kitab Sulaym*, Pg. 214

Without any doubt, command for the Wilayat and Caliphate of Amirul Momineen (a.s.) was a part and parcel of the message of messengership. The Prophet, in the last moments of his life, demanded pen and paper, so that he may writes with his own hands a historical document, which would ensure guidance for the Ummah till Judgment Day.

But alas, the hypocrites created a furor and committed audacity in the honor of the Messenger of Allah (s.a.w.s.) and they hindered him from writing the great message for salvation of human beings.

The hypocrites knew that the Prophet only wanted to write something about the emphasis on the Wilayat of Imam Ali (a.s.).

Without any doubt, the personality of the Messenger of Allah (s.a.w.s.) as long as he lived, was the best helper to Wilayat, Caliphate and Imamate of Imam Ali (a.s.). Thus, the tradition of Manzilat and the tradition of Thaqlayn are clear proofs and examples of this matter.

After the passing away of the Messenger of Allah (s.a.w.s.), Lady Fatima (s.a.) was the best supporter of Imam Ali (a.s.) and she has inherited this lesson of loyalty and sacrifice from her father; because Fatima was the soul of the Prophet and the beloved of the Messenger.

In those calamitous circumstances only Lady Fatima (s.a.) could have been the defender of the religion of God and protector of the sanctity of the Wali of God.

The Messenger of Allah (s.a.w.s.) had told Amirul Momineen (a.s.): O Ali, very soon your two pillars would be demolished.¹ Indeed, only Lady Fatima (s.a.), through the strength of purity, infallibility and knowledge of the Book of Allah and being a member of 'the kindred' could have been the helper of Ali (a.s.) and it was only her being through her divine uprising could support the religion of Islam and successor of the Prophet.

¹ *Amali Saduq*, Pg. 198

Fatima is the lamp of guidance and ark of salvation¹

The Almighty Allah made Lady Fatima (s.a.) as a lamp of guidance for those who get salvation from the darkness of infidelity, polytheism and hypocrisy and from mischiefs and corruption. So that people may turn to Ali Ibne Abi Talib (a.s.) the implication of the Straight Path,² and that they might be saved from deviation and destruction.

And when there will rain of calamities from the sky, and water will gush forth from the earth, and during that period no mountain peak will be able to save any drowning one.

In such testing times the holy being of Lady Fatima (s.a.) will be the ark of salvation. Thus, one who became attached to them, he will remain safe from the calamities of mischiefs and corruptions and one who became deviated from her would be involved in mischiefs and corruptions and would be destroyed.

Being of Lady Zahra (s.a.) is a cause for worship of Allah

Knowledge of divine laws is the best medium of His worship. And the Almighty Allah has also not sent separate angel of revelation for every human being. So that He may inform all of them of His pleasure and displeasure. The Almighty Allah sent the prophets and deemed obedience to them to be His obedience and their disobedience to be a cause of His displeasure.

¹ *Sharahul Akhbaar*, Vol. 2, Pg. 512; His Eminence has compared his Ahle Bayt (a.s.) to the Ark of Nuh (a.s.) so that all Muslims should know that every member of Ahle Bayt (a.s.) is the ark of salvation of his own time and during the present age the holy being of Imam Zamana (a.s.) is the ark of salvation and cause of security from deviation and misguidance.

² *Amali Saduq*, Pg. 382, Tr. 489

After the passing away of the Holy Prophet (s.a.w.s.), the obedience of the Almighty Allah is included in the obedience and following Ahle Bayt (a.s.) and disobedience of Ahle Bayt (a.s.) is disobedience of the Almighty Allah.¹

If Lady Zahra (s.a.) would not have been there, perhaps the hypocrites through their dirty conspiracies would have martyred Amirul Momineen (a.s.) and Imam Hasan and Husain and no sign would have remained from the progeny of the Holy Prophet (s.a.w.s.) and till Judgment Day no one would have worshipped the Almighty Allah; and the interpretation of the worship of the Almighty Allah would have become non-existent.

¹ *Kitab Sulaym*, Vol. 2, Pg. 909

A brief glance at the above discussions

The holy being of the Holy Prophet (s.a.w.s.) was the eloquent tongue of the religion of Allah; the Quran was preserved in his holy breast.

- Islam is a stable and strong religion. His Eminence was the seal of the prophets. Therefore, the religion of Allah remained stable through the progeny of the Prophet. Separation is impossible between Quran and the progeny (of the Prophet).
- The Almighty Allah created the Messenger of Allah (s.a.w.s.) and his progeny from the effulgence (*Noor*) of His greatness. And deemed him to be the guide of His creatures. He placed all at par in knowledge, intelligence and understanding etc.
- The pleasure of the Almighty Allah is included in obedience of Ahle Bayt (a.s.) and the displeasure of God is present in the disobedience of Ahle Bayt (a.s.). We can get the true cognition of a person when we have complete awareness of all his qualities. Therefore, the identification of the sincere servants of God can be obtained only through divine revelation and through the holy prophets.
- The Holy Imams (a.s.) are bearers of the divine standard; therefore the infallible Imams are guides of the creatures of the Almighty Allah. All the distinctions of the Holy Imam (a.s.) and their merits are divinely bestowed.

From those merits no merit is acquirable or optional.

His Eminence often used to emphasize the matter of Wilayat and Caliphate of Amirul Momineen (a.s.).

- The Almighty Allah deemed His prophets to be from the human beings and to be from masculine gender. The Almighty Allah commanded the Holy Prophet (s.a.w.s.) to introduce his

progeny to the Muslims. And Lady Fatima (s.a.) is the beloved daughter of the Messenger of Allah (s.a.w.s.).

Lady Fatima Zahra (s.a.) was the reflection of all the qualities of her father. All the issues of the Lady were related to the Almighty Allah. Fatima was a great masterpiece of the Almighty Allah.

Fatima in the Mirror of Revelation

- The Almighty Allah has intended to remove all filth and impurity from Fatima and to keep her pure and unblemished. Lady Fatima (s.a.) was also like her honorable father, is the implication of:

﴿ ٣ ﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

“Nor does he speak out of desire.” (Surah Najm 53:3)

And her words and acts became the testimony of believers.

- Lady Fatima (s.a.) is with the Holy Quran and the Quran is with Fatima. She is the purifying one and the Almighty Allah had illuminated the heart of Fatima through the treasure of His knowledge. Separation between Lady Fatima (s.a.) and Quran is not possible.
- Lady Fatima (s.a.) has distinction over all in the field of knowledge. The Quran is an expression of:

لَا رَطْبٌ وَلَا يَابِسٌ

“Nor anything green nor dry...” (Surah Anaam 6:59)

And Fatima is also with the Quran. Therefore, nothing from the universe is concealed from Fatima. So do not try to teach Fatima.

- Lady Fatima (s.a.) was with truth and truth was with Fatima. Allah and the words of Allah are all true. And all these are with Fatima. And Fatima is with Quran and the Quran is with Fatima.

- Lady Fatima (s.a.) was a follower of the Messenger of Allah (s.a.w.s.) and the words of Fatima are proofs for His Eminence as well.

His Eminence and Lady Fatima (s.a.), both are purified and secure from error. Ahle Bayt (a.s.) have been supporters of each other and the statement of each of them is the proof for other.

- Obedience of Lady Fatima (s.a.) is in fact obedience of the Holy Prophet (s.a.w.s.). No one has any right to cause distress to Fatima.

- Pleasure of Lady Fatima (s.a.) causes the pleasure of the Almighty Allah and her fury leads to the anger of the Almighty Allah

- Lady Fatima (s.a.) was the counterpart of Imam Ali (a.s.). If Imam Ali (a.s.) had not been there, no one would have become the match for Fatima on the face of the earth from Adam (a.s.) till Judgment Day - not even Ulul Azm prophets.

- Fatima was the best helper of Ali (a.s.). The Messenger of Allah (s.a.w.s.) did not leave any stone unturned in propagating the Wilayat and Caliphate of Imam Ali (a.s.). After the passing away of the Messenger of Allah (s.a.w.s.) it was Lady Fatima (s.a.), who through her knowledge, infallibility and purity proved to be the best helper of Ali.

- Fatima is the ark of salvation and the lamp of guidance.

In the darkness of mischief and corruption Lady Fatima (s.a.) is the brightly lit lamp of guidance and she is the ark of salvation from escaping the storm of calamities.

- If Fatima had not been there, worship of Allah would have been no more. Existence of Fatima is the cause of worship of God.

After the passing away of the Messenger of Allah (s.a.w.s.) the obedience of Allah depended on acceptance of the Wilayat of Ahle Bayt (a.s.). If Fatima had not been there...till Judgment Day no would have worshipped God.

Conclusion

Lady Fatima (s.a.) is an expression of the pleasure and displeasure of Allah. She is the great sign of Allah; she is the speaking word of Allah; she is the firm handle of Allah; she is the strong fort of faith. She is the aspiration of the seal of the prophets. She was the responder to Ali (a.s.) and the oppressed maidservant of the Almighty Allah.

May our lives and hearts be sacrificed on Fatima. Without using our legs we must walk on heads to give attendance at the door of Butool.

Grievous and mischief-creating atmosphere

Perhaps you might also have heard about it (Saqifah)!

The people of Saqifah were intoxicated with wine from the tavern of Saqifah; therefore, absolutely senseless due to intoxication and employing a wrong view, they are heard saying that it is the belief of Shia, that after the passing away of the Messenger of Allah (s.a.w.s.), except for very few persons, the whole Ummah became deviated and apostasied.

We ask the followers of Saqifah:

What was the result of 950 years of propagation of Prophet Nuh (a.s.)? How many people from the followers of Prophet Salih (a.s.) gained salvation. Do you know the number of the believers of the nation of Prophet Lut (a.s.)? The Holy Prophet (s.a.w.s.) continued the duty of religious propagation for thirteen years in Mecca, but after thirteen years, why His Eminence was compelled to leave Mecca. his native town and his birth place? Why he staged a flight in the darkness of the night from Mecca to Medina? Why the Messenger of Allah (s.a.w.s.) fought around eighty battles during his ten years in Medina?

Why is the Quran raising the slogan of:

﴿ ٤٠ ﴾ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ

“And there believed not with him but a few.” (Surah Hud 11:40)?

Have you asked those whose forefathers were dispatched to Hell through the sword of Ali (a.s.), why people entered Islam in hordes after the victory of Muslims?

Now if there was no fear of Zulfiqar and according to the will of the Messenger of Allah (s.a.w.s.), Imam Ali (a.s.) does not take up the sword, then those who had accepted Islam in hordes, would they not get deviated from the circle of Islam?

Indeed, the dust of mischief has covered the heart and mind of the folks of analogy. And there are unable to see a thing lying before them even in the light of the day.

Till now they cannot differentiate and discriminate between knowledge and faith. Many people are having a profound knowledge about religion, but they have not embraced faith.

Faith is the certainty of the heart and not academic discussion.

- Followers of Saqifah, after a long silence, their elders' like the burning of the door of Batool to veil the black deeds of expressing an exigency filled regret make a failed effort to save the reputation of their leaders. They have in the help and leadership of Shaitan-like persons have mentioned such words on the tongue of the common people, which is a clear evidence of their being ignorant of the Book of Allah and religious cognitions. They say that according to our belief Ali was the most valiant personality; how is it possible that before such a brave person, his ladies should be disrespected and that he should not defend them? We do not accept such an Ali.

We ask the opposing intellectuals:

Do you accept the tradition of Manzilah? That same tradition which the Holy Prophet (s.a.w.s.) mentioned in praise of Ali (a.s.) on many occasions and compared his and Ali's relationship to the relationship of Musa and Harun.

Was Harun not ordered to refrain his Ummah from polytheism and idol-worship? Why Prophet Harun (a.s.) did not oppose the calf-worshippers? And when Prophet Musa (a.s.) asked his brother, Harun (a.s.) why he had not stopped his nation from calf-worship, what reply did Prophet Harun afford?

We will again ask:

We Prophet Lut (a.s.) offers his daughters in marriage to stop his nation from evil deed? Why Prophet Lut (a.s.) says:

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾

“He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support.” (Surah Hud 11:80)

If Prophet Lut (a.s.) had the power to confront the sinful and transgressors of his nation, had he proposed them to marry his daughters to them? Expression of silence before calf-worship, and in the same way making an offer to the transgressors and sinners to marry his daughters is unlikely from divine prophets.

Now, will you according to your crooked logic and analogy also deny Prophet Harun and Prophet Lut (a.s.)?

I will mention only one sentence to the adversaries and it is that “the Sun cannot be concealed”.

Followers of Saqifah insist that Lady Fatima (s.a.) wept so much in separation of her father that she fell ill due to the intensity of grief and this became the cause of her untimely demise.

This same point was fed to the simple-minded populace and they also repeat the same.

Without any doubt our certainty the kind Lord has in the universe has neither bestowed a daughter like Fatima to any father and nor He gave a father like the Prophet to any daughter and both: the Prophet and Fatima are beloveds of God.

The Almighty Allah loves them and they love the Almighty Allah. Indeed, the death of such an affectionate father would be a great tragedy for a daughter. Apart from the remembrance of God and mention of God there was not other replacement for

that grief. Lady Fatima (s.a.) always remained engrossed in the remembrance of God and did not forgo it even for a moment.

Like the grief of the Holy Prophet (s.a.w.s.) was unbearable for Imam Ali (a.s.) and Hasan and Husain (a.s.) in the same way it was in sufferable for the princess as well.

The patience and fortitude displayed by Lady Zainab (s.a.) at Asr on Ashura Day, despite all the calamities, was a ray of the patience and forbearance of Lady Zahra (s.a.).

Indeed Lady Fatima Zahra (s.a.) was a patient and thankful.

The adversaries have exaggerated a great deal in describing the grief of Lady Zahra (s.a.) for the passing away of her father, so that they may be able to cast a veil on the atrocities wrought upon her.

Gathering of Muslims with firewood at the door of Batool and their putting it to fire, the getting crushed of the infallible lady between the door and the wall, martyrdom of Mohsin, injury to her ribs and continuous hits on the body of the lady were just some of the terrible atrocities committed against Lady Fatima (s.a.).

Therefore, the causes of the martyrdom of the princess were these same atrocities and the lamentation of Fatima(s.a.) in separation of her father or deprivation from the rightful ownership of Fadak is not the real cause of her martyrdom.

Followers of Saqifah getting inspiration from Shaitan are heard saying:

When the Messenger of Allah (s.a.w.s.) mentioned his demise, there was a furor among his family members and they wept much upon it. However, this report moved Lady Fatima (s.a.) most and she was devastated, when the Messenger of Allah (s.a.w.s.) called Fatima to him and whispered something in her ear upon which, she became happy. After the passing away of the Prophet when the princess was asked about the reason of her joy, she replied: My father said to me: O daughter, you will be the first to meet me from my Ahle Bayt.

We have obtained this lesson from the school of Ahle Bayt (a.s.) that Lady Fatima Zahra (s.a.) was imbued with the knowledge of the unseen and she was learned in all sciences.

(Whether about the events of the past, present or future)

She was aware of all the generalities of events that were to unfold in the future. Thus, the command of messengership is the proof that he said: Whatever Fatima knows is unalterable because the words are issued from the tongue of the Prophet, their coming true becomes divine destiny (and Allah says regarding His promise:

﴿ ٩ ﴾ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

“Surely Allah will not fail (His) promise.” (Surah Aale Imran 3:9)

Thus, Amirul Momineen (a.s.) and Imams Hasan and Husain (a.s.) were also aware of their martyrdom; thus this knowledge of theirs does not imply predestination. It is similar to that teacher who is aware of the capabilities of all his students. Then this knowledge of the teacher will not be called as forced destiny.

The Almighty Allah has informed His sincere servants that some people from the children of Adam will intentionally act oppressively to you and I not interfere in keeping the children of Adam away from carrying out their intentions.

Followers of Saqifah, or in other words it can be said: the defenders of the usurped kingdom, through their foolish beliefs for misguiding others and for strengthening the foundations of their usurped kingdom became the followers of the school of predestination, so that by attributing all their inappropriate acts and evil deeds to the Almighty Allah they may deem Him to be defective; but it is their false notion.

If the followers of Saqifah believe that the Almighty Allah is responsible for all acts then they should not accuse or ridicule those, who are attached to the school of Ahle Bayt (a.s.). Because whatever the people attached to the school of Ahle Bayt (a.s.), according to your belief, they are doing it according to the destiny fixed by the Almighty Allah.

The dark clouds of mischief

Before initiating the actual discussion, let us call the attention of our readers to the meaning of some words.

Mischief

This word has been used in addition to mean wealth, children and trial; sorrow, difference, disbelief, corruption, deviation, innovations in religion and deviation from religion.

Disbelief

This word implies absence of faith, to deem something or someone to be a partner of God, denial of God and Prophet, to regard the unlawful of Allah as lawful and everything that becomes cause of denial of prophethood has been used in this meaning.

Polytheism

This word is used in various meanings: like regarding something as a partner for God, to obey someone other than the Almighty Allah, etc.

Denial

To deny something despite the correctness or lack of correctness of a thing, whether one has certainty or not.

Inordinate dispute

Despite having knowledge and certainty to deny the correctness or incorrectness of a thing.

Revolution

To undergo a change, to return to the original condition; to come back to ones position; to become upside down.

Dissociation

The criterion of unity and disunity is the infallible Imam. Thus, unity is present in being in the company of the infallible Imam and separation is there in being away from the Imam.

Contemplating on the statements of the Messenger of Allah (s.a.w.s.)

During the last moments of his holy life, the Holy Prophet (s.a.w.s.) has said that mischief has spread everywhere like the darkness of the night.¹ In the same way he informs about disbelief and polytheism filled mischiefs; such mischiefs which were created disunity in the Islamic Ummah.

Were the Muslims going to forgo things like fasting, prayer, Hajj, Zakat and Jihad after the passing away of the Holy Prophet (s.a.w.s.)? After his passing away were the Muslims going to worship the false deities? Or the Muhajireen with the help of Ansar had the intention of re-installing their idols in the Holy Kaaba? Or the Muhajireen and Ansar has the intention of destroying the signs of the Messenger of Allah (s.a.w.s.)?

Inflation, back biting, theft, murder, robbery and false accusations and making allegations, all these were not the dark clouds of mischief, because during the lifetime of the Holy Prophet (s.a.w.s.), these matters were common among the Muslims to a lesser or more extent.

These sins cannot be compared to disbelief and polytheism.

The Holy Prophet's (s.a.w.s.) calling the attention to Muslims again and again to unity, along with the emphasis to remain attached to Ahle Bayt (a.s.) who were equals of Quran and to have love and regard for them and to deem the acceptance of the word of unity to be depending on the acceptance of the Wilayat of Ali (a.s.); in the same way comparing the anger of Fatima to the fury of the Almighty Allah.

Every day the Messenger of Allah (s.a.w.s.) came to the door of Lady Fatima (s.a.) and greeting: Peace be on you, O Ahle Bayt of the Prophet, Allah only desires to keep away the

¹ *Biharul Anwar*, Vol. 22, Pg. 466

uncleanness from you, O people of the House! and to purify you a (thorough) purifying.

All this arrangement is the proof that a great tragedy was it imminent after the passing away of the Prophet and to interpret that tragedy:

The word of mischief is very apt.

Passing away of the seal of the prophets

The Messenger of Allah (s.a.w.s.) bore hardships for twenty-three years so that he may deliver the servants of Allah from the terrifying valley of infidelity and polytheism and bring them of the quagmire of idol worship and bestow on them nobility of mastership. And in the words of Amirul Momineen (a.s.) to transform the ignorant society into an Islamic society.¹

The being of the Messenger of Allah (s.a.w.s.) was a cause of mercy for all the worlds. The Holy Prophet (s.a.w.s.) harkened to the angel of death and joined his real creator and the believers were shattered.

Imam Ali (a.s.) performed the last rites of the Prophet. Ali (a.s.) gave the funeral bath and shrouded him with sorrow and grief and then recited his funeral prayer.

Some Muslims also entered the noble house and recited the funeral prayer. The dead body of the Prophet lay on the ground for a period of time, but the prominent personalities from the Muhajireen and Ansar did not get the fortune to recite the funeral prayer of the Prophet.

Saqifah Bani Saidah

On one hand the purified Ahle Bayt (a.s.) were busy in the funeral rites of the Messenger of Allah (s.a.w.s.), but on the other hand the hypocrites took this as a good opportunity

¹ *Al-Kafi*, Vol. 1, Pg. 60; *Nahjul Balagha*, Sermon 157

and gathered in Saqifah Bani Saidah so that they might give a practical shape to the oath they had pledged and deprive Ahle Bayt (a.s.) from his Caliphate.

A secret meeting was held in which a very few persons gathered and selected a Caliphate for themselves and forcibly took the allegiance from others.

It was in Saqifah that the seed of mischief was sown, which very soon transformed into a fructified tree. It was in Saqifah that the foundation of injustice to Quran and Ahle Bayt of the Prophet was laid and the logic of the period of Ignorance was revived. All those signs were forgotten, which proved the Wilayat and Caliphate of Ali and love and devotion to Ahle Bayt (a.s.).

In the same way all those traditions were also disregarded, which declared Imam Ali (a.s.) to be the Caliph and Successor of the Prophet and reiterated the superiority of Amirul Momineen (a.s.) and the gift of Fadak and kindness to Ahle Bayt (a.s.).

The Messenger of Allah (s.a.w.s.) during his holy lifetime had introduced each member of his progeny specifically and emphasized the superiority of the Holy Imams (a.s.) time and again; but suddenly the superiority of the Holy Imams (a.s.) was destroyed in Saqifah when the leaders of Saqifah found some hirelings of Ansar and Muhajireen as their helpers and supporters they became audacious and they neither had any fear of God nor of Judgment Day and defamation. They began to make utmost efforts to wipe off the Ahle Bayt (a.s.) of the Prophet. Their intention was to first invite the Ahle Bayt (a.s.) to their self-appointed Caliph and they also knew that Ahle Bayt (a.s.) are the free servants of God and they will never accept the degradation and insult of allegiance. Thus, making the denial of Ahle Bayt (a.s.) as an excuse, they should be eliminated.

Who could have dared to do that?

The excellence and merits that the Messenger of Allah (s.a.w.s.) mentioned in the honor of his progeny and like he continued to emphasize the superiority of the Holy Imams (a.s.) keeping all this in view, who could have dared to take the allegiance from the progeny of the Prophet for the Caliph selected at Saqifah? Who could have the audacity to compel the Ahle Bayt (a.s.) to pay allegiance? And in case of their denial he should dare to eliminate the Ahle Bayt (a.s.)? Only those people could have been culpable for this who had thrown all the advices of the Prophet to their backs.

It is an occasion of surprise that when the elephants of Abraha's army are driven to attack the Kaaba, they do not move from their place, but alas, the latchkeys of Saqifah in obedience of their master gather at the door of Batool; that house which is the Kaaba of the hearts of believers. On that occasion, neither any Ababeel appeared on the horizon and nor did any stone fall from the heavens so that the test may become tougher.

Most people of Medina had pledged allegiance to the Caliph. On the purified progeny of the Prophet continued to oppose the followers of Saqifah. The house of Imam Ali (a.s.) was besieged and the Ahle Bayt (a.s.) were compelled to pledge allegiance. Denial from Ahle Bayt (a.s.) continued to increase.

Protest and opposition of Fatima(s.a.)

The responsibility of Fatima began at the time when Wilayat, Imamate and Divine Proof, Amirul Momineen (a.s.) perceived danger no one other than Fatima rose up in his support. Since Ali (a.s.) according to the bequest of the Prophet did not take up arms and Hasan and Husain were young in age. The adversaries had besieged the house of Fatima.

The princess staged a strong protest and coming behind the door, defended the right of Ali (a.s.). As soon as they heard the

voice of Fatima from behind the door, the opponents lost their senses for a moment, because all of them were aware of the infallibility and purity of Fatima. The latchkey of Saqifah asked his master whether he will burn down the house in which Fatima resided. He got an unexpected reply. This house must be put to fire even if Fatima is present there.

The oppressed Imam of the universe, Amirul Momineen (a.s.) emphatically asked Hasan and Husain not to leave their chambers so that the opponents may not notice them.

The beloved daughter of the Prophet stood behind the door and continued to defend Wilayat and she was restraining the opponents from entering, when in the end the door was shattered. The sorrowful lament of Fatima echoed in the universe. His Eminence Mohsin was martyred. The chief of the ladies of the world was injured.

A rope was tied around the neck of Imam Ali (a.s.) and he was hauled out of the house. He was being taken to the Masjid. Imam Ali (a.s.) as far as possible continued to resist, so that it may become clear that Ali was being taken to pledge allegiance against his will. Lady Fatima (s.a.) also followed behind.

Fatima reached upto Ali (a.s.) and prevented him from being taken to the Masjid; this was the occasion when she said: "May my life be a ransom on your life and my body is a shield of your calamities." Around twenty enemies committed insult against Fatima and separated her from Ali (a.s.).

Like in the Battle of Uhad Imam Ali (a.s.) had borne wounds on his body and defended the Prophet in the same way Lady Fatima (s.a.) in Medina bore injuries on her body and defended the Divine Proof, Ali (a.s.).

Bound in ropes, Ali (a.s.) was taken to the Caliph at the point of the sword so that he may be compelled to pay allegiance in the presence of all the people. And if Ali (a.s.) refuses, he may be eliminated.

Lady Fatima (s.a.) forgot her extremely painful injuries and immediately came to the Masjid and said aloud: Leave Abul Hasan.

The heart-rending voice of Lady Fatima (s.a.) showed its effectiveness and Ali (a.s.) was released. Ali and Fatima returned home, after which dispute arose among the people.

Ali (a.s.) returned home, but the Muslims broke the oath they had pledged in favor of Ali (a.s.) at Ghadeer.

By God, the way the Ummah of the Prophet had behaved with his progeny; no nation of any prophet had dealt in this manner with the progeny of their prophet. Thus, the faithful say with certainty:

“One who left you behind, then the fire is his abode; one who disputed with you is a disbeliever; one who fights against you is a polytheist; one who rejects you is in the lowest level of Hell (*Jaheem*).”¹

A great mischief appeared in the society and the defense of Fatima bestowed a new life to the Divine Proof and the sons of Ali (a.s.). And Satan failed in his conspiracy.

The Caliph seized Fadak, the inheritance of Fatima. Lady Fatima (s.a.) in order to demand her right and to expose the veil of the usurpers, came to the Masjid again and after introducing herself, brother delivering an eloquent sermon, degraded and exposed the usurpers of Caliphate in such a way that no human being can remove this stain of usurped Caliphate till Judgment Day.

Lady Fatima (s.a.) supported Ali (a.s.) through her profound sermon, demanding of her rights and her heart-rending lamenting.

By God, the faith of all the believers is a favor of Fatima. Peace be on you lady with the broken rib. Peace be on you O the martyred lady!

¹ Ziyarat Jame Kabira

The acceptance of your Wilayat has purified us from a deviation like polytheism.

“We have been purified through your Wilayat.”

Final Statement

We are certain that Islam is summarized into two things: Quran and Ahle Bayt (a.s.).

Separation between Quran and progeny is impossible. Defense and security of Islam is included in the security of the progeny of Ahle Bayt (a.s.).

Imamate and Wilayat of Amirul Momineen (a.s.) are the trusts of the Almighty Allah; therefore Amirul Momineen (a.s.) could not entrust it to any non-infallible after himself.

Some ignorant people raise a doubt that Ali (a.s.) was in support of the Caliph appointed at Saqifah.

If Amirul Momineen (a.s.) was in support of the Caliph appointed at Saqifah then why did he not go voluntarily to the Masjid and pledge allegiance at the hand of the Caliph in order to protect his family members and Muslims from bloodshed? So that he may also have been given the post of advisor of the Caliphate, his minister, commander in chief and treasurer; and in this way the blood of the Muslims and his Shia would not have been shed.

If Ali was in support of the allegiance and the usurper of Caliphate what is the meaning of the protest of Fatima? Why Lady Fatima (s.a.) was martyred? Why the beloved daughter of the Prophet was buried in the dark of the night? Why her grave is concealed? Did the Muslims not know the daughter of the Prophet? Lady Fatima (s.a.) introduced herself, in a clear manner that: **Know that, I am Fatima (s.a.).**

Al-Jawad is aware of the great of the religion of the Prophet.

**That is why Al-Jawad is rendering service to religion.
Shall there be writings against the daughter of the Prophet?
Now, Al-Jawad will not give this much respite to anyone.
Only that person will come below your banner
In whose descendants there is a pure blood O Al-Jawad.
Those who sell their conscience for a few morsels
How to give pledge allegiance to such traitors? O Al-Jawad.
The Lord of truth has made your views lofty
That is why there is precedence for you in the horizon O Al-
Jawad.**

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