

Extract from Nuqoosh Ismat by  
Allama Zeeshan Haider Jawadi

### **Life Sketch of Lady Fatima Zahra (s.a.)**

- Her name was Fatima (s.a.), which Providence had selected because she is supposed to save her followers from Hell fire.<sup>1</sup>
- Titles: Zahra, Raaziyah, Marziyyah, Siddiqah, Bizatur Rasul and Umme Abiha etc. (Secret of the last title being that she gave her father motherly love and his progeny continued through her.).<sup>2</sup>

She was born in the 5<sup>th</sup> Year of Besat; that is the fifth year after proclamation of prophethood; although some scholars have mentioned five years before Besat, and they say that time gap between birth of Lady Fatima (s.a.) and Lady Khadija's marriage cannot be twenty years, because Qasim was born to Lady Khadija before Besat and he died after two years; Abdullah too was born before Besat and died during his infancy; although it is strange that after those sons, a gap of twenty years does not remain it is only 5 to 7 years!

- Lady Khadija had rejected all proposals and married Holy Prophet (s.a.w.s.), thus at the time of her delivery, all women boycotted her and did not render any help; so Providence sent pious ladies like Lady Aasia, Lady Maryam, Lady Kulthum and sister of Prophet Musa (a.s.) for the service, which is also a gift for her generosity in the way of Allah, and a best occasion for Allah's unseen help.<sup>3</sup>

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<sup>1</sup> *Seerat Masoomeen*, Vol. 1, Pg. 161; *Uyun Akhbar Reza; Biharul Anwar*, Vol. 3, Pg. 21

<sup>2</sup> *Seerat Masoomeen*, Vol. 1, Pg. 161; *Biharul Anwar*, Vol. 3, Pg. 20

<sup>3</sup> *Tarikh Khamis*, Vol. 1, Pg. 313; *Damatus Sakiba*, Pg. 53; *Seerat Masoomeen*, Vol. 1, Pg. 159; *Biharul Anwar*, Vol. 3, Pg. 10

- She was the only daughter of Holy Prophet (s.a.w.s.) and Zainab, Umme Kulthum and Ruqaiyyah were his step daughters, about whom there is a dispute whether they were daughters of Lady Khadija or she was a virgin and they were daughters of her sister, Haala, just as some religious scholars have proved, stating many evidences. It is established that Holy Prophet (s.a.w.s.) did not have any other daughter. And the clearest proof is that he was married at the age of 25, 15 years before Besat and he had no children for five years. Whereas all three ‘daughters’ were married to Atba and Utayba sons of Abu Lahab and Abul Aas Ibne Rabi before Besat. This is almost impossible that within 10 years three daughters were born and married too, whereas gap of birth of Qasim and Abdullah will also have to be maintained.<sup>1</sup>

Even if they be considered as daughters of Prophet (s.a.w.s.), they were married to idolaters and after marriage with idolaters, a marriage with a Muslim can neither make him eligible for any post nor the title of Zu-nurain (having two lights) – this honor is possessed by none other than Siddiqah Tahira, Lady Fatima (s.a.).<sup>2</sup>

- At the age of 5, Lady Khadija passed away on 10<sup>th</sup> Ramadhan, 10<sup>th</sup> year of Besat, which was the first tragedy in Fatima’s life; after which the shock of Khadija’s separation intensified for Holy Prophet (s.a.w.s.), and he repeatedly began to remember her, offering alms (*Sadaqah*) and charity on her behalf, to the extent that Ayesha criticized, in presence of young wives there was no use of remembering an old hag, and he replied that it was not remembrance of a wife; ‘it was remembrance of Khadija, who brought faith when all were idolaters, and helped me

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<sup>1</sup> *Mawhibul Ladunniyya*, Vol. 1, Pg. 197; *Murujuz Zahab*, Masudi, Vol. 2, Pg. 298

<sup>2</sup> *Sawneh Hayat Sayyida*, Pg. 34

financially when Islam was in dire need of funds and the most important point is that God made me a proud father through her when all were taunting me for being without posterity.’<sup>1</sup>

- After the passing away of Lady Khadija, the second trial of Lady Fatima (s.a.) was when Providence ordered Holy Prophet (s.a.w.s.) to migrate (do Hijrat), and he went to Medina putting Imam Ali (a.s.) to sleep on his bed, when the house was surrounded by enemies and killers; and Lady Fatima (s.a.) was present in the house, but in no way did she express any fear or alarm; she spent the night with confidence and at the time of going to Medina too, the tyrants created trouble, but she exhibited tranquility and reliance on God.<sup>2</sup>
- After migration, the first landmark event of Islam occurred in the form of Battle of Badr, where Muslims were in a very poor state, and an order of a holy war was already given to the Prophet (s.a.w.s.). In such circumstances it is natural that as a daughter she should have stopped him from war to express her love and affection; but Lady Fatima (s.a.) did not exhibit any sentiment against Allah’s religion and always displayed absolute loyalty and sacrifice.<sup>3</sup>
- Post Battle of Badr, she was married to Imam Ali (a.s.), the master of universe, whereas after knowing about her virtues and excellence all the great persons had aspired to marry her and had proposed to her, but divine revelation rejected everyone’s offer saying that an effulgence can only be

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<sup>1</sup> *Chaudah Sitare*, Pg. 94

<sup>2</sup> *Hayatul Qulub*, Vol. 2, Chap. 28, Pg. 521

<sup>3</sup> *Hayatul Qulub*, Vol. 2, Chap. 23, Pg. 530

related to another effulgence. This marriage was performed on 1st Zilhajj, 2<sup>nd</sup> A.H.<sup>1</sup>

- Upon the offer of Amirul Momineen (a.s.), Holy Prophet (s.a.w.s.) demanded the dower (*Mahr*). From material wealth he had a sword, a horse and armor. The Prophet ordered him to sell the armour, and it was sold for 500 dirhams and the amount was considered as dower of Lady Sayyidah (s.a.). Which clarified since the very first day that payment of dower was an important matter, which should be settled before marriage, even if a precious thing has to be sold. In this way, present ideology was clearly refuted that: 'dower is only for mention sake and is in no way related to actual payment of the amount; and if things are to be sold, they should be sold to finance the arrangements of marriage and not to pay the dower.'<sup>2</sup>
- After taking dower amount, the Holy Prophet arranged for dowry, and it became clear that dowry is not a curse, it is a prophetic Sunnah, but it should be arranged from dower amount and be limited to necessities of life. To demand a dowry more than the dower or to demand dowry without paying dower is certainly an innovation, which can only be an unjust act and selfishness. Lady Sayyidah's dowry consisted of:  
  
(1) A white dress (2) A sheet (*Chador*) (3) A black robe (4) A bed (5) Two mattresses (6) Four pillows (7) A mat (8) A flour mill (9) An earthen pail (10) A water skin (11) A washing pail (12) A milk bowl (13) A tumbler (14) A curtain (15) A jug (16) A floor hide (17) An earthen pitcher (18) Two earthen bowls (19) A cloak.<sup>3</sup>

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<sup>1</sup> *Wasilatun Najaat*, Pg. 217

<sup>2</sup> *Wasilatun Najaat*, Pg. 222; *Rauzatul Ahbab*, Pg. 145; *Biharul Anwar*, Vol. 3, Pg. 117

<sup>3</sup> *Wasilatun Najaat*, Pg. 222; *Rauzatul Ahbab*, Pg. 145

The total value of these items was 63 dirhams, whereas dower was 500 or 480 dirhams. This shows the state of dowry and its financial status against dower. If only our elders could overlook useless formalities give preference to character of Infallibles (a.s.); then the community would not have to face so many calamities and expensive marriages would not have led to laziness and licentiousness.

- Some days after marriage, arrangements for farewell were made and ladies of Bani Hashim and special companions took part in this procession and with due respect conveyed the Prophet's daughter to the house of Imam Ali (a.s.) and thus a new life started.<sup>1</sup>
- At this point, Lady Asma's name is mentioned for making arrangements. At that time she was wife of Ja'far Tayyar and in the 5<sup>th</sup> year of Besat she had moved to Abyssinia with him and Ja'far returned in 7 Hijri after Battle of Khyber. Thus some scholars presumed that it implies some other lady, while according to others since migrants came to and fro Medina, Asma too might have come, just as Allamah Majlisi (r.a), has mentioned the participation of Ja'far Tayyar on this occasion, whereas his actual return was in 7<sup>th</sup> A.H.
- Following day, Holy Prophet (s.a.w.s.) came to his daughter's house and asked his son-in-law: "How did you find your wife?" Imam Ali (s.a.) replied: "I found her to be the best helper in worship of God." This style of conversation between a father-in-law and son-in-law showed purity of relation and greatness of a wife; as in Islam wealth and beauty has no value; faith and character is the reality, and in this there was no equal of Imam Ali (s.a.) for Lady Fatima (s.a.).

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<sup>1</sup> *Chaudah Sitare*, Pg. 95

- The Battle of Uhad occurred in year 3<sup>rd</sup> A.H., which was the second test for Lady Sayyidah, where the situation took such a serious turn that while protecting Holy Prophet (s.a.w.s.), Imam Ali (a.s.) too sustained sixteen deep wounds, and the Prophet's blessed face was also injured, but instead of showing fear, Lady Sayyidah (s.a.) came up with first aid for her father, treated her husband, and cleaned the Zulfiqar sword of Ali (a.s.). Whereas circumstances of Uhad had shocked great men and contemporary heroes had considered it wise to take to flight.<sup>1</sup>
- Lady Fatima (s.a.) faced the Battle of Ahzab in 5<sup>th</sup> Hijri and Battle of Khyber in 7<sup>th</sup> Hijri, and on every occasion, Imam Ali (s.a.) risked his life, but never did she ask her father that if something happened to him, what would the fate of his daughter be? Would it not be better to send some other companions for sacrifice? But on the contrary, she repeatedly reiterated her confidence and thanked Almighty Allah for bestowing a husband, who is a warrior in the path of Allah ever ready to sacrifice his life for Islam. Her mother had sacrificed all her wealth for the sake of religion and her father tolerated every calamity for the same; and the husband risked his life for survival of Islam and security of the Prophet. This success was not due to physical prowess.
- In 7 A.H. Holy Prophet (s.a.w.s.) awarded her a slave girl like Fizza; and with her also her behavior was such that one day Fizza did household work and she took rest, and the next day Lady Sayyidah (s.a.) worked and Fizza took rest, so that Islamic equality be maintained and slaves do not feel humiliated.

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<sup>1</sup> *Chaudah Sitare*, Pg. 67

- In 9 A.H., when the issue of Mubahila arose due to absurd stubbornness of the Christians of Najran, and it was decided that both parties will take their family members and curse each other in the open field, and through this it would be determined whether Prophet Isa (a.s.) is Allah's creature or His son. So the Messenger of Allah (s.a.w.s.) among his family members brought Ali (a.s.), Imams Hasan and Husain (a.s.) and Lady Fatima (s.a.). He brought her with such care that he himself was in front and Imam Ali (a.s.) at the back, keeping Lady Fatima in centre so that veil and her central role is also maintained. Islamic truth also be completed, as in Islam these are highly truthful beings who have the right to curse liars, and on whose curse, divine chastisement can descend, just as the Christian priest himself confessed: I behold such faces that, if they curse, not even a single Christian will survive on the earth.<sup>1</sup>
- In 10<sup>th</sup> A.H. Holy Prophet (s.a.w.s.) performed the first and last Hajj of his life after migration, in which he invited all his family members to participate, and on his return journey declared the mastership of Imam Ali (a.s.), which was a best source for Lady Fatima (s.a.) to warn Muslim in future, and through which she reasoned on various occasions.<sup>2</sup>
- In 11 A.H., Holy Prophet (s.a.w.s.) passed away from this world on 28<sup>th</sup> Safar, and at that time he was in the house of Lady Fatima (s.a.) and his head rested in her lap. The angel of death knocked, Lady Sayyidah informed Holy Prophet (s.a.w.s.) and he told her to allow him to enter. This angel never asks for permission at anyone's door, it is only the

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<sup>1</sup> *Marijul Irfan*, Pg. 135; *Tafsir Baidhawi*, Pg. 74

<sup>2</sup> *Hayatul Qulub*, Vol. 2, Chap. 49, Pg. 805

honor of her door that he did not enter without permission.<sup>1</sup>

- After the passing of Holy Prophet (s.a.w.s.), Lady Fatima (s.a.) witnessed the first revolution when Muslims gathered in Saqifah and started the manipulation of caliphate; something which was already decided in Ghadeer Khum. In this way the Prophet who left behind at least 114000 companions had his funeral attended only by a few persons, who could be counted on fingers, and Lady Fatima (s.a.) saw the beginning of this betrayal and disloyalty.<sup>2</sup>

After deciding the caliphate, Muslims turned to the house of Lady Fatima (s.a.), and instead of presenting condolence for her father, demanded that Ali (a.s.) should be sent out to pay allegiance to caliph, otherwise the house would be set afire. According to some reports, smoke was seen rising from her door, after which the door fell on Lady Fatima (s.a.), and her unborn son, Mohsin attained martyrdom in the womb and Imam Ali (a.s.) was pulled with a rope around his neck to force allegiance from him. Lady Fatima (s.a.) threatened to place the shirt of Holy Prophet (s.a.w.s.) on her head and curse them all; as a result of which the walls of the Prophet's Mosque arose, and Imam Ali (a.s.) silenced her through a message sent with Salman.<sup>3</sup>

After demand for allegiance, the regime seized possession of Fadak, which was personally owned by Holy Prophet (s.a.w.s.), and which he had gifted to Lady Fatima (s.a.), as fulfillment of rights of his near kin as commanded by Allah. They also threw out her representative from Fadak. She came to the court, amidst a group of Hashemite ladies to lodge a protest at this oppression, and admonished them in a highly comprehensive speech, in which along with mentioning the

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<sup>1</sup> *Rauzatus Safa*, Vol. 2, Pg. 261; *Anwarul Qulub*, Pg. 188; *Ajaibul Qisas*, Allamah Abdul Wahid, Pg. 282

<sup>2</sup> Allamah Amritsari, *Arjahul Matalib*, Pg. 670; *Al-Murtada*, Pg. 39; *Kanzul Ummal*, Pg. 140

<sup>3</sup> *Biharul Anwar*, Vol. 3, Pg. 206; Sulaym Ibne Qays



favors of her father, services of her husband and Islamic teachings, presented Quranic verses on inheritance, so that claimants of 'the Quran is sufficient for us' (*Hasbana Kitabullaah*) be convinced through Quran. But when it had no effect, she mentioned that it was a gift from her father, and also presented witnesses to support her claim. After which, according to some narrations, the caliph accepted her claim, but Umar intervened and took away the document and she was deprived of her rights.

Being deprived of her rights to Fadak, deprived of her husband's right to caliphate, martyrdom of Mohsin in the womb and broken ribs; these were reasons due to which the daughter of Holy Prophet (s.a.w.s.) could not live after her father for more than 75 or 95 days, and she passed away from this world on 13<sup>th</sup> Jamadiul Awwal or 3<sup>rd</sup> Jamadius Thani, 11<sup>th</sup> Hijri, upon which Imam Ali (a.s.) recited an elegy that the separation of Zahra (s.a.) after the Prophet of Islam is proof that no beloved lives forever and all have to depart some day.

In her last moments, she retired into her prayer room saying to Lady Asma: Until you hear divine praise and glorification, know that the daughter of the Prophet is alive, and when this voice stops know that the Prophet's daughter has passed away, and take special care of my children.<sup>1</sup>

- She willed Imam Ali (a.s.) to take out her bier in the dark of night, and not to allow participation of those who oppressed her; to marry Amama and pass a day with the children, so that separation of their mother should not be so painful to them.
- So much concern she had for the children that she herself gave them a bath, combed the hair, washed and readied the clothes and prepared their food so they may not face any

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<sup>1</sup> *Sulaym Ibne Qays Hilali, Tarikh Abul Fida, Pg. 156; Sharh Ibne Abil Hadid, Vol. 1, Pg. 133; Kitabul Imamah was Siyasaah, Pg. 13*

difficulty, and Amirul Momineen (a.s.) too should not be uneasy. Noticing this, Ali (a.s.) asked about it and she replied: I saw father in dream and my dreams are true. So today I am going to my father.

- According to her bequest, Imam Ali (a.s.) gave her bath and shroud and the children said farewell to their mother. Her bier was lifted in darkness of the night in a coffin she had got made during her lifetime. In this way, she was buried in the presence of only some family members and sincere friends, and the traces of the grave were obliterated because of the circumstances.
- Following day when this news spread, Muslims expressed their regret and wanted to dig up the grave and offer funeral prayer, at which Imam Ali (a.s.) was furious and came out with a naked sword and screamed: “No one should touch the grave of Fatima”, Thus the calamity was averted and the grave remained secure. After which a tomb was also constructed on it and for hundreds of years it became a site of visitation,<sup>1</sup> till the tyranny of Ibne Saud demolished it and erased the traces also. (8<sup>th</sup> Shawwal 1344 A.H.)

After the tomb was razed, the chamber in which Lady Fatima (s.a.) used to mourn for her father was left intact for around 65 years, but in 1988 A.D. that was also demolished and today its traces too have disappeared.

***“...and they who act unjustly shall know to what final place of turning they shall turn back.”***

## **Distinctive Qualities**

Her mother was queen of Arabs (*Maleekatul Arab*), but she never liked a life of ease and luxury, on the contrary she

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<sup>1</sup> *Sahih Bukhari*, Chap. 5; *Sahih Muslim*, Vol. 2, Pg. 97; *Tarikh Tabari*, Vol. 3, Pg. 198; *Iqdul Farid*, Vol. 3, Pg. 63

always made her character exemplary.

Her respected father had universal authority and she was his only daughter; but she never exploited this relationship to her own benefit, and all life long tolerated pain and hardships.

Her husband was commander of the faithful, but she never made any demands, and even after serving the husband so much she asked him to forgive her deficiency.

Her sons were leaders of the youth of Paradise, and clothes and food of Paradise was also arranged for them, but despite this, they lived a simple life that even after fasting, they gave the food to orphan, poor and destitute, upon which verses of Surah Dahr were revealed.

Almighty Allah gave her five children: Hasan, Husain, Zainab, Umme Kulthum and Mohsin. She sacrificed all of them in the path of Allah. Each of the sons attained martyrdom and daughters were made captives amidst crowds, palaces and markets.

She was the only lady of universe, in whose marriage both spouses were infallible and whose relationship was finalized on the high heavens.

She was the only lady of universe, for whose birth, the substance of an apple from Paradise was procured. She is that unique lady, who gave birth to two Imams, and Imamate remained established in her posterity.

She is praised in Surah Kauthar, Ayat Tatheer, Ayat Mubahila, and Surah Dahr.

She was the only daughter of Holy Prophet (s.a.w.s.), and has also attained the honor of being called Umme Abiha (mother of her father), and who has also been considered as Bizatur Rasul (part of the Messenger).<sup>1</sup>

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<sup>1</sup> Shaykh Saduq; *Seerat Masoomeen*, Vol. 1, Pg. 161

She is the only witness who stood witness to Messengership in Mubahila and for Imamate in the matter of Fadak.

She is the only daughter whom the Prophet (s.a.w.s.) said farewell last before leaving on a journey, and on his return he met her first.

She is such infallible that in addition to her infallibility, her father, husband and sons are too infallible and her person was made a medium for introducing them.

She was such a worshiper that when she prayed, a beam of light stretched from the Earth to the sky.<sup>1</sup>

She is the owner of such generosity that even during hunger did not spurn a beggar and with her contentment maintained the honor of her husband's generosity.

She was so modest that even when a blind companion of her father came to the house, she could not call him in, and after her death even arranged for a coffin that would conceal the shape and size of the body.<sup>2</sup>

She possessed such intelligence that when Holy Prophet (s.a.w.s.) asked what the best thing for a woman was? No one could answer but she replied: It is that neither a man should look at her nor she stare at men.<sup>3</sup>

## **Two misconceptions**

1- Some historians have narrated that Umme Kulthum was married to Umar Ibne Khattab, whereas it is absolutely baseless. Umme Kulthum was married to Muhammad brother of Abdullah Ibne Ja'far, and she participated in the incident of

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<sup>1</sup> *Biharul Anwar*, Vol. 3, Pg. 24

<sup>2</sup> *Biharul Anwar*, Vol. 3, Pg. 202

<sup>3</sup> *Chaudah Sitare*, Pg. 96

Kerbala, and even recited a Marsiya on sighting the walls of Medina on return from Damascus.

Wife of Umar Ibne Khattab was Umme Kulthum, daughter of Abu Bakr, whose mother was Asma binte Umais. She was sister of Muhammad Ibne Abu Bakr and a step-daughter of Imam Ali (a.s.), on the basis of which she is included among daughters of Ali (a.s.) just as he considered Muhammad Ibne Abu Bakr his own son from loins of Abu Bakr. Zaid Ibne Umar Ibnul Khattab was a son of Umme Kulthum and his mention is found in history.<sup>1</sup>

2- A story is fabricated regarding the statement of the Holy Messenger (s.a.w.s.), about Lady Fatima (s.a.w.s) that “Fatima is a part of me, whosoever hurts her has hurt me,” that when Imam Ali (a.s.) wanted to marry Abu Jahl’s daughter, Lady Fatima complained to Holy Prophet (s.a.w.s.), so he said: “One who hurts Fatima (s.a.) has hurt me.” In this way attention was diverted from the one who broke Fatima’s ribs, from the usurper of her property and her continuous hardships after Holy Prophet (s.a.w.s.) to Imam Ali (a.s.). Even if it is presumed correct, it would have caused no harm to the daughter of Messenger (s.a.w.s.). It was the Quranic right of Ali (a.s.), which he could have used and Lady Fatima (s.a.) would never have had any problem on acting on Quranic commandments.

Also when Holy Prophet (s.a.w.s.) can marry daughter of Abu Sufyan, how can he stop someone else from marrying the Abu Jahl’s daughter?

When he can accommodate nine wives in his honored house without any concern about harm to any of them, how could he consider the step of Ali (a.s.) to be harmful?

Moreover, was there no other lady among Arabs for Ali (a.s.) other than Abu Jahl’s daughter, as historians have taken

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<sup>1</sup> *Seerat Masoomeen*, Vol. 1, Pg. 218; *Tarikh Aaimma*, Pg. 210

the support of this enemy of Islam, and traditionalists have considered the story as preamble to this tradition? The fact is that this report is fabricated and in no way related to the subject of marriage. It is also a fact that just as the Messenger of Allah (s.a.w.s.) did not go for a second marriage as long as Lady Khadija lived, in the same way, Ali (a.s.) did not take any other wife as long as Lady Fatima (s.a.) was present, and this is a distinction of only this mother and daughter, which no other woman shared.<sup>1</sup>

### **Virtues of Zahra**

Virtues and merits of a person can be discussed in two ways: The first is what distinction he or she has among common people?

Another style of discussion is what distinction he or she has among owners of same excellence, and what merits he or she has that are not attained by others?

The first style is comparatively easy and simple, as in every person some distinctions are created against common people, which can be considered as a specialty of his self. But the other is somewhat difficult, as a distinction is to be established among owners of excellence and their mutual differences are to be judged.

This discussion is also difficult because every person does not possess distinctions and also because to determine distinction amidst owners of excellence is not possible by everyone. Then if the subject is life of persons, where at each step politeness is necessary and negligence threatens religion and faith and world and hereafter, then the problem is further compounded.

The greatest difficulty of discussing the subject of

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<sup>1</sup> *Biharul Anwar*, Vol. 3, Pg. 28

distinctions of Zahra (s.a.) is that she cannot be compared to ordinary people and a mention of others is sort of insult for her. Just as the lion-hearted woman said in the court of tyrant: It is an allegation on me that I consider Amirul Momineen (a.s.) superior to other people and Muslim rulers. Because the question of superiority arises where there is superiority on both sides and there is just a minor difference. But when on one side there is only superiority and on the other only absence; the question of superiority does not arise.

Only people of excellence can trace distinctions among owners of excellence and it is beyond the capacity of ordinary human beings; since it is clear I cannot be counted among owners of excellence, this task is out of my reach.

So the question arises that why I initiated this discussion and how I concluded that there can be difference in excellence among owners of infallibility and superiority, and among these, the excellences of Lady Fatima (s.a.) can be adjudged?

As a matter of fact, this is not a product of my imagination; its clue is present in Quranic verses and prophetic traditions, and this encouraged me to raise this sensitive topic.

Almighty Allah has clearly declared in Quran that We have placed grades among prophets also. Also the Messenger of Allah (s.a.w.s.), after declaring Imams Hasan and Husain (a.s.) to be leaders of youth of Paradise, remarked that their respected father was more superior to them, which signifies that just like prophets, some kind of distinction was found among infallible Imams also. And this encouraged me to search in history of humanity and infallibility for distinctions of Lady Fatima (s.a.) and to see what distinction she possessed against those ladies whom Muslims clearly consider as owners of excellence, and what specialties she possessed against ladies who according to Quran and tradition also are owners of excellence. And whose nobility is declared in Quranic verses and prophetic traditions. Also to see what distinctions Lady Fatima (s.a.) possessed on the

basis of which Holy Prophet (s.a.w.s.) said that, if Ali (a.s.) was not there, there was no match for my daughter, Fatima (s.a.), from humans or non-humans.

Obviously this topic deserves a separate book. Thus I will be content to mention hints and signs, and leave the details to the learned so that they make the people of the community aware of details and interpretations.

There are two types of distinctions of Lady Fatima (s.a.):

1) Personal distinctions and 2) Additional distinctions.

For additional distinctions, it is sufficient to state that there is no lady in the universe all of whose relations are as so great and high ranking. Her father was the greatest person of mankind; her husband was superior to all the famed personalities of Islam; on the contrary he was superior to all prophets and messengers, and her sons were chiefs of the youth of Paradise and owners of the position of Imamate.

From the aspect of her native place; she was born in Mecca, in the house of the Messenger.

From the aspect of family and clan, she belonged to Bani Hashim, the chosen family of Universe.

From the aspect of language, she was the speaker of Quran's word and whose slave maid bore the title of speaker of Quran.

There are innumerable distinctions like this, which are acquired as compared to other persons of community, but these additional merits cannot attain the actual grade of excellences, as in their acquisition grace of God is more instrumental than man's personal merits, and it is definite that God has considered him worthy of grace and did not consider other persons worthy. But it is not said that he acquired this distinction through his own talents and competence. In other words, it can be said that additional excellences are one's own,



even if they are attained on personal merits, or they too are consequence of God's magnanimity, but by all means they are related to a person's own self.

Personal merits of Lady Fatima (s.a.) are of different types:

One is related to material body and the other to the soul or spirit and the latter is also of two types: one related to the intellectual side and other practical. Below we present a slight sketch of all these merits and distinctions:

### **Physical distinctions**

**1- Batool:** Shia and Sunni scholars are unanimous that Almighty Allah made Lady Fatima (s.a.) as Batool (virgin) and kept her away from every bleeding in which generally all ladies are involved.

Ahle Sunnat scholars, like author of *Yanabiul Mawaddah*, Allamah Qanduzi, author of *Manaqib*, Allamah Amrithari, author of *Tarikh Kabir*, Ibne Asakir, author of *Zakhairul Uqba*, and Allamah Tabari and Hafiz Suyuti have mentioned this fact, after which there remains no doubt, and neither is such doubt reliable, as it is a requisite of every woman and cannot be separated from her. And this becomes necessary for the child during pregnancy; thus a woman pure from this cannot mother a child. Reply to both is present in the life of Lady Maryam: on one side she was chaste and clean from material aspects and on the other, Providence made her pregnant by suspending the normal laws, which only means that the law of nature is a real law, but the creator of nature is not bound by it, on the contrary He can even create a change in His laws.

Explaining this, Allamah Majlisi (r.a.) has also hinted that one of the reasons why Ali (a.s.) did not take another wife during the lifetime of Lady Fatima was that Allah kept her always clean, thus there was nothing to necessitate a second

marriage. Moreover no woman can ever share the greatness and love of Lady Fatima (s.a.).<sup>1</sup>

Another reason of making Lady Fatima as Batool was that bleeding deprives women from worship and a kind defect is created in their deeds. Almighty Allah did not like that any kind of defect be there in the worship of Lady Fatima (s.a.) and she may not be deprived from it at any period of time. In this way, it could be said without a fear of refutation that any woman of the world can be prey to defective worship, but Lady Fatima (s.a.) is total and perfect from this angle also, and there is no scope for any defect in her character. In other words it could also be said that ladies generally possess three defects: defective faith, defective inheritance and defective intellect as testimony of two women equals one of man. Hence Almighty Allah kept Lady Fatima (s.a.) pure of all three defects.

By making her as Batool, He made her pure from defect of faith; by making her sole inheritor of the Prophet (s.a.), He made her pure of defective inheritance; and by making her infallible, He made her pure from defect of intellect and these comprehensive distinctions were not possessed by any lady other than her.

**2- Azra:** Another physical distinction of Lady Fatima (s.a.) was that Almighty Allah made her a perpetual virgin; which was an attribute similar to that of Houries of Paradise. That is why the Messenger of Allah (s.a.w.s.) mentioned Lady Fatima (s.a.) as 'Haura Insiya' (Human Hourie) and thus Fatima (s.a.) was a human being, but she possessed attributes of the Houries of Paradise.

## **Spiritual distinction**

1- Among these, the most clear was her being Muhadditha,

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<sup>1</sup> *Biharul Anwar*, Vol. 3, Pg. 28; *Arabeen*, Abu Salih Muezzin

as she talked with angels and they came to her holy presence and spoke to her. Although commands and prohibitions and revelation of verses of Quran was completed on the Messenger of Allah (s.a.w.s.), but revelation of other matters continued just as Holy Quran considered mother of Musa and Lady Maryam as points of revelation and mentioned their talks with angels.

The distinction of Lady Fatima (s.a.) being Muhadditha is that she collected all revelations and a book was prepared entitled *Sahifa Fatima*. About which Imam Sadiq (a.s.) has said that it is three times more voluminous than Quran, but there is no repetition of meanings and knowledge of Holy Quran; on the contrary all those matters are discussed, which can be needed by mankind, and all those events and regimes are mentioned, which will be occur upto Judgment Day.<sup>1</sup>

At this point there should no misunderstanding that this is a second Quran on which some people or community have relied. Quran is the only one, whose partners are Ahle Bayt (a.s.). It is a scroll that in linguistic terms is called as Mushaf, as a Mushaf is a collection of treatises and statements. Terminologically Quran is called as Mushaf; otherwise this word is common and can be applied to any book.

Quran too has applied revelation on different places to inspiration or induction, and it is in no way specific to Quranic verses or divine laws. It is also used regarding a honeybee, what to say about a human being? And if a human is best of humans and his grade is highest?

**2- Purity:** Almighty Allah made Lady Fatima (a.s.) as centre of purity and selected her house and cloak for revelation of the verse of purity (*Ayat Tatheer*), which is accepted by numerous traditionalist and commentators and details of this event are present in Hadith Kisa.<sup>2</sup>

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<sup>1</sup> *Biharul Anwar*, Vol. 3, Pg. 204 & Pg. 81

<sup>2</sup> Surah Ahzab 33:33

**3- Veracity:** In field of Mubahila, the Messenger of Allah (s.a.w.s.) came out with witnesses of reality of Islamic beliefs, greatness of Quran and his own truthfulness, so there was no one among women, except Lady Fatima (s.a.), which shows that among men there can be possessors of one kind of veracity, but among ladies no one other than Lady Fatima (s.a.) was there to testify messengership and it proves that Fatima (s.a.) was alone enough for testimony of Messengership; thus to ask her for testimony in some other matter is opposition to or ignorance of Quran.<sup>1</sup>

**4- Valor:** Valor is of two types:

One is expressed through power of mind, which generally comes forth in perilous fields; and another kind of valor is displayed by power of speech when truth is declared even before a tyrant.

Almighty Allah awarded Lady Fatima (a.s.) both kinds of valor.

From the aspect of the power of mind and heart that scene is worth attention when the complete house of the Messenger of Allah (s.a.w.s.) was surrounded by infidels and idolaters and he had migrated to Medina.

In the Prophet's house, on one side was Imam Ali (a.s.) engrossed in sleep on the bed of the Messenger and on the other was Lady Fatima (s.a.) facing this siege at a tender age. But no fear or apprehension was seen from her, whereas by fear of these same infidels, the most courageous persons were involved in grief and anxiety, and there were tears in their eyes.<sup>2</sup>

Even in the Battle of Uhad this scene of valor was witnessed, where due to the fear of infidels and idolaters,

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<sup>1</sup> *Hayatul Qulub*, Vol. 2, Chap. 47, Pg. 754

<sup>2</sup> *Hayatul Qulub*, Vol. 2, Chap. 28, Pg. 521

Muslim soldiers left the battlefield, but Lady Fatima (s.a.) arrived there along with Safiya; carried the corpse of Hamza and treated the injuries of her father.

Witnesses of Battle of Uhad and readers of the story of flight of companions mentioned in Quran can well guess this valor of Lady Fatima (s.a.) and sense what a courageous task it is to enter the battlefield in such circumstances.

Sufficient to prove her literary valor is that prodigal moment of history, when after the Messenger (s.a.w.s.), she came to the court of caliphate to prove her rights, and delivered a memorable speech, which moved those present and brought tears the eyes of the ruler. A detailed description of this sermon is present in history and from its mention the valor of Lady Fatima (s.a.) can be known perfectly.

This sermon included reasons for Islamic commandments, reasoning from Quranic verses; it challenged the manliness of Ansar and Muhajireen; proof of her rights, defense of women's rights, such realities and instructions are mentioned that they are not observed in peace and normal circumstances also; not to speak of condition of that time. That sermon was a masterpiece of the life of a lady, which cannot be considered less than a miracle.

### **Tasbih of Fatima (s.a.)**

After additional virtues and personal merits, if the contributions of Lady Fatima (s.a.) to Islam be surveyed, this also is of two types:

Lady Fatima (a.s.) has given Islamic community a lesson of glorification (*Tasbih*) and also gifted preservers of Islam. As for Tasbih, her Tasbih is a completion of every Prayer and it is the soul of every worship act. From the aspect of spirituality, it is a compound of magnification (*Takbir*), praise (*Tamhid*) and

glorification (*Tasbih*).<sup>1</sup> Apparently in the beginning this rosary was made from the knots of thread. After this when the martyrdom of Hamza took place, Lady Fatima (s.a.) made the beads of *Tasbih* from soil of Hamza's grave and following the same, Imam Sajjad (a.s.) prepared the beads from soil of the grave of Sayyidush Shohada, Imam Husain (a.s.), which continues till today. In this regard there is a tradition that *Khake Shifa* itself is continuously glorifying Almighty Allah, thus if a person merely holds a rosary the beads of *Khake Shifa* themselves glorify God. This is not at all astonishing. If according to Surah Jumua, each and every atom is glorifying Allah, what to say of the particles, which absorbed the blood of the Infallible (a.s.)?

It is worth attention that beads are medium of remembrance of Allah; remembrance is that which is on the tongue of a person. So, plastic beads can be taken as medium to recite *Salawat* and making beads of *Khake Shifa* a medium, cursing also can be done. It is in no way related to the beads. Neither *Salawat* is recited on beads nor curse. Beads are only a medium to count, but beads of *Khake Shifa* themselves curse oppressors as they remember Allah.

The distinction of gifting protector to Islam by Lady Fatima (s.a.) is that Almighty Allah made her an implication of *Kauthar*,<sup>2</sup> and gave abundance in a single unity.

The progeny of the Prophet continued through Lady Fatima (s.a.) although usually every person's posterity continues through a son. Almighty Allah then gave it such abundance, that according to an estimate there are nearly 35 to 40 million Sayyids in the world today, of whom nearly 2 million are present in Iraq, 3 million in Iran, 5 million in Egypt, 5 million in west, and hundreds of thousands in Algeria, Tunisia, Jordan, Syria, Lebanon, Sudan and Saudi Arabia. And

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<sup>1</sup> *Biharul Anwar*, Vol. 3, Pg. 108

<sup>2</sup> A pool of cold and sweet water in the Hereafter.

nearly 20 million in Yemen, India, Pakistan, Afghanistan, Indonesia etc. as mentioned by author of *Fatemahtuz Zahra Minal Mahed Ilallahed*.

Merits and distinctions of Lady Fatima (s.a.) can be understood through above mentioned explanation and it also becomes clear that even in distinctions shared by others, Lady Fatima (s.a.) is having superiority.

For example, a lady might either be a daughter, wife or mother of an infallible, Lady Fatima (s.a.) is having all these distinctions and even her two sons are Imams.

If from the aspect of purity, Maryam is *Batool*, then Lady Fatima (s.a.) is a *Batool* despite being wife of Lion of Allah, and inspite of the material birth of her children.

If some ladies had honor of conversing with angels, Lady Fatima (s.a.) has left a whole book in legacy, which is not just a collection of few words, but a collection of all that is past, present and future.

From the aspect of truthfulness, mother of Prophet Isa (a.s.) is *Siddiqa*, Lady Fatima Zahra (s.a.) is *Siddiqa Kubra*, as Maryam was needful of Isa (a.s.) to testify to her infallibility Lady Fatima (s.a.) testified to the truthfulness of Prophet in the field of Mubahila.

If from the aspect of literary valor, Imam Ali (a.s.) delivered sermons in Muslim crowds, Lady Fatima (s.a.) delivered a sermon in crowd of enemies, and she gave a speech when Ali (a.s.) was at home and Lady Fatima (s.a.) addressed the court, unveiling falsehood completely. Sufficient to prove the superiority of Lady Fatima (s.a.) is that in Mubahila she testified when Messengership needed testimony, and also when Imamate needed it in Caliphate. So peace be on her, her father, her husband and her sons and mercy of Allah and His blessings

## **Sermon of Fadak**

Praise be to Allah for that which He bestowed (upon us); And thanks be to Him for all that which He inspired; and commended in His Name for that which He Provided: From prevalent favors which He created, And abundant benefactions which He offered and perfect grants which He presented; (such benefactions) that their number is much too plentiful to compute; bounties too vast to measure; their limit too distant to be realized; He recommended to them (His creatures) to gain more (of His benefaction) by being grateful for their continuity; He ordained Himself praiseworthy by giving generously to His creatures.

I bear witness that there is no God but Allah, Who is One without partner, a statement which sincere devotion is made to be its interpretation; hearts guarantee its continuation, and illuminated in the minds is its sensibility. He who cannot be perceived with vision; neither be described with tongues; nor can imagination surround His state. He originated things, but not from anything that existed before them, and created them without examples to follow. Rather, He created them with His might and dispersed them according to His will; not for a need did He create them; nor for a benefit (for Him) did He shape them, but to establish His wisdom, bring attention to His obedience, manifest His might, lead His creatures to humbly venerate Him, and to exalt His decrees. He then made the reward for His obedience and punishment for his disobedience, so as to protect His creatures from His Wrath and amass them into His Paradise.

I too bear witness that my father, Muhammad, is His Slave



and Messenger, Whom He chose prior to sending him, named him before sending him; when creatures were still concealed in that which was transcendental, guarded from that which was appalling, and associated with termination and nonexistence. For Allah the Exalted knew that which was to follow, comprehended that which will come to pass, and realized the place of every event. Allah has sent him (Muhammad) as perfection for His commands, a resolution to accomplish His rule, and an implementation of the decrees of His Mercy. So he found the nations to vary in their faiths; Obsessed by their fires, worshipping their idols, and denying Allah despite their knowledge of Him. Therefore, Allah illuminated their darkness with my father, Muhammad, uncovered obscurity from their hearts, and cleared the clouds from their insights. He revealed guidance among the people; so he delivered them from being led astray, led them away from misguidance, guided them to proper religion, and called them to the straight path. Allah then chose to recall him in mercy, love and preference. So, Muhammad is in comfort from the burden of this world, he is surrounded with devoted angels, the satisfaction of the Merciful Lord, and the nearness of the powerful King. So may the praise of Allah be upon my father, His Prophet, trusted, chosen from among His creatures and His sincere friend, and may peace and blessings of Allah be upon him.”

“Surely you are Allah’s slaves at His command and prohibition; you are bearers of His religion and revelation; you are Allah’s trusted ones with yourselves; and His messengers to the nations. Among you does He have righteous authority; a covenant He brought unto you, and an heir He left to guard you; That is the eloquent book of Allah; the truthful Quran; the brilliant light; the shining beam; its insights are indisputable; its secrets are revealed; its indications are manifest; and its followers are blessed by it. (The Quran) leads its adherents to goodwill; and hearing it leads to salvation; with it are the bright divine authorities achieved, His manifest determination

acquired, His prohibited decrees avoided; His manifest evidence recognized; His satisfying proofs made apparent, His permissions granted and His laws written.

So Allah made belief to be purification for you from polytheism. He made Prayer, exaltation for you from conceit. Alms, purification for the soul and a (cause of) increase in subsistence. Fasting, an implantation of devotion. Pilgrimage, a construction of religion. Justice, a harmony of the hearts; Obeying us (Ahle Bayt), Management of the nation. Our leadership (Ahle Bayt), safeguard from disunity. Jihad, a strengthening of Islam. Patience, a helping course for deserving (divine) reward. Amr bil Maruf, Public welfare. Kindness to parents, a safeguard from wrath. Maintaining close relations with one's kin, a cause for a longer life and multiplying the number of descendants. Retaliation, (Qisas), for sparing blood (souls). Fulfillment of vows, subjecting oneself to mercy. Completion of weights and measures, a cause for preventing neglect of others' rights. Forbiddance of drinking wines exaltation from atrocity. Avoiding slander, a veil from curse. Abandoning theft, a reason for deserving chastity. Allah has also prohibited polytheism so that one can devote himself to His Lordship. Therefore; fear Allah as He should be feared, and die not except in a state of Islam; obey Allah in that which He has commanded you to do and that which He has forbidden, for surely those truly fear among His servants, who have knowledge.”

“O People! Know that I am Fatima, and my father is Muhammad. I say that repeatedly and initiate it continually; I say not what I say mistakenly, nor do I do what I do aimlessly. Now hath come unto you an Apostle from among yourselves; it grieves him that you should perish; ardently anxious is he over you; to the believers he is most kind and merciful. Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of

my cousin (Ali) rather than any of your men. What an excellent identity he was, may the peace and blessings of Allah be upon him and his descendants.

Thus, he propagated the Message, by coming out openly with the warning, and while inclined away from the path of polytheists, (whom he) struck their strength and seized their throats, while he invited (all) to the way of his Lord with wisdom and beautiful preaching He destroyed idols, and defeated heroes, until their group fled and turned their backs. So night revealed its dawn; righteousness uncovered its genuineness; the voice of the religious authority spoke out loud; the evil discords were silenced; the crown of hypocrisy was diminished; the tightening of infidelity and desertion were untied, so you spoke the statement of devotion among a band of starved ones; and you were on the edge of a hole of fire; (you were) the drink of the thirsty one; the opportunity of the desiring one; the fire brand of him who passes in haste; the step for feet; you used to drink from the water gathered on roads; eat jerked meat. (Lady Fatima (a.s) was stating their lowly situation before Islam) You were despised outcasts always in fear of abduction from those around you.

Yet, Allah rescued you through my father, Muhammad after much ado, and after he was confronted by mighty men, the Arab beasts, and the demons of the people of the Book Who, whenever they ignited the fire of war, Allah extinguished it; and whenever the thorn of the devil appeared, or a mouth of the polytheists opened wide in defiance, he would strike its discords with his brother (Ali), who comes not back until he treads its wing with the sole of his feet, and extinguishes its flames with his sword. (Ali is) diligent in Allah's affair, near to the Messenger of Allah, a master among Allah's worshippers, setting to work briskly, sincere in his advice, earnest and exerting himself (in service to Islam); While you were calm, gay, and feeling safe in your comfortable lives, waiting for us

to meet disasters, awaiting the spread of news, you fell back during every battle, and took to your heels at times of fighting. Yet, When Allah chose His Prophet from the dwell of His prophets, and the abode of His sincere (servants); the thorns of hypocrisy appeared on you, the garment of faith became worn out, the misguided ignorant(s) spoke out, the sluggish ignorant came to the front and brayed. The he camel of the vain wiggled his tail in your courtyards and the Devil stuck his head from its place of hiding and called upon you, he found you responsive to his invitation, and observing his deceits. He then aroused you and found you quick (to answer him), and invited you to wrath, therefore; you branded other than your camels and proceeded to other than your drinking places. Then while the era of the Prophet was still near, the gash was still wide, the scar had not yet healed, and the Messenger was not yet buried. A (quick) undertaking as you claimed, aimed at preventing discord (trial), surely, they have fallen into trial already! And indeed Hell surrounds the unbelievers.

How preposterous! What an idea! What a falsehood! For Allah's Book is still among you, its affairs are apparent; its rules are manifest; its signs are dazzling; its restrictions are visible, and its commands are evident. Yet, indeed you have cast it behind your backs! What! Do you detest it? Or according to something else you wish to rule? Evil would be the recompense for wrongdoers! And if anyone desires a religion other than Islam (submission to Allah), it never will it be accepted from him; and in the hereafter, he will be in the ranks of those who have lost.

Surely you have not waited until its stampede seized, and it became obedient. You then started arousing its flames, instigating its ember, complying with the call of the misled devil, quenching the light of the manifest religion, and extinguished the light of the sincere Prophet. You plot against us in deceitful ways, but we are patient with you as if we are

being notched with knives and stung by spearheads in our abdomens, yet now you claim that there is not inheritance for us! What! “Do they then seek after a judgment of (the Days of) ignorance? But how, for a people whose faith is assured, can give better judgment than Allah?”

Don't you know? Yes, indeed it is obvious to you that I am his daughter. O Muslims! Will my inheritance be usurped? O son of Abu Qahafa! Where is it in the Book of Allah that you inherit your father and I do not inherit mine? Surely you have come up with an unprecedented thing. Do you intentionally abandon the Book of Allah and cast it behind your back? Do you not read where it says: “And Suleiman inherited Dawood”? And when it narrates the story of Zakariya and says: ‘so give me an heir as from thyself (One that) will inherit me, and inherit the posterity of Yaqub’ and: ‘But kindred by blood have prior rights against each other in the Book of Allah’ And: Allah (thus) directs you as regards your children's (inheritance) to the male, a portion equal to that of two females’ And, If he leaves any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the pious ones.’ You claim that I have no share! And that I do not inherit my father! What! Did Allah reveal a (Quranic) verse regarding you, from which He excluded my father? Or do you say: ‘these (Fatima and her father) are the people of two faiths, they do not inherit each other?!’ Are we not, me and my father, a people adhering to one faith? Or is it that you have more knowledge about the specifications and generalizations of the Quran than my father and my cousin (Imam Ali)? So, here you are! Take it! (Ready with) its nose rope and saddled! But if shall encounter you on the Day of Gathering; (thus) what a wonderful judge is Allah, a claimant is Muhammad, and a day is the Day of Rising. At the time of the Hour shall the wrongdoers lose; and it shall not benefit you to regret (your actions) then! For every Message, there is a time limit; and soon shall ye know who will be inflicted with torture that will humiliate him,

and who will be confronted by an everlasting punishment.

(Fatima then turned towards the Ansars and said) O you people of intellect! The strong supporters of the nation! And those who embraced Islam; what is this shortcoming in defending my right? And what is this slumber (while you see) injustice (being done toward me)? Did not the Messenger of Allah, my father, used to say: A man is upheld (remembered) by his children? O how quick have you violated (his orders)?! How soon have you plotted against us? But you still are capable (of helping me in) my attempt, and powerful (to help me) in that which I request and (in) my pursuit (of it). Or do you say: "Muhammad has perished;" Surely this is a great calamity; its damage is excessive, its injury is great, its wound (is much too deep) to heal. The Earth became darkened with his departure; the stars eclipsed for his calamity; hopes were seized; mountains submitted; sanctity was violated, and holiness was encroached upon after his death. Therefore, this, by Allah, is the great affliction, and the grand calamity; there is not an affliction, which is the like of it; nor will there be a sudden misfortune (as surprising as this). The Book of Allah, excellent in praising him, announced in the courtyards (of your houses) in the place where you spend your evenings and mornings; a call, a cry, a recitation, and (verses) in order. It had previously come upon His (Allah's) prophets and messengers; (for it is) a decree final and predestination fulfilled: "Muhammad is not but an Apostle: Many were the apostles that passed away before him. If he died or was slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude."

O you people of reflection; will I be usurped the inheritance of my father while you hear and see me?! (And while) You are sitting and gathered around me? You hear my

call, and are included in the (news of the) affair? (But) You are numerous and well equipped! (You have) the means and the power, and the weapons and the shields. Yet, the call reaches you, but you do not answer; the cry comes to you, but you do not come to help? This is while you are characterized by struggle, known for goodness and welfare, the selected group (which was chosen), and the best ones chosen by the Messenger for us, Ahle Bayt. You fought the Arabs, bore with pain and exhaustion, struggled against the nations, and resisted their heroes. We were still, so were you in ordering you and you in obeying us. So that Islam became triumphant, the accomplishment of the days came near, the fort of polytheism was subjected, the outburst of was subjected, the outburst of infidelity calmed down, and the system of religion was well ordered. Thus, (why have you) become confused after clearness? Conceal matters after announcing them? Turned on your heels after daring? Associated (others with Allah) after believing? Will you not fight people who violated their oaths? Plotted to expel the Apostle and became aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if you believe! Nevertheless, I see that you are inclined to easy living; dismissed he who is more worthy of guardianship (Ali); you secluded yourselves with meekness and dismissed that which you accepted. Yet, if you show ingratitude, ye and all on earth together, yet, Allah free of all wants, worthy of all praise.

Surely I have said all that I have said with full knowledge that you intend to forsake me, and knowing the betrayal that your hearts sensed. But it is the state of soul, the effusion of fury, the dissemination of (what is) in the chest and the presentation of the proof. Hence, here it is! Bag it (leadership and) put it on the back of an ill she-camel, which has a thin hump with everlasting disgrace, marked with wrath of Allah, and the blame of ever (which leads to) the Fire of (the wrath of Allah kindled (to a blaze), that which doth mount (right) to the

hearts; for Allah witnesses what you do, and soon will the unjust assailants know what vicissitudes their affairs will take! And I am the daughter of a Warner (the Prophet) to you against a severe punishment. So, act and so will we, and wait, and we shall wait.”<sup>1</sup>

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<sup>1</sup> *Ash-Shafi*, Sayyid Murtada; *Taraif*, Sayyid Ibne Tawus; Shaykh Saduq has and narrated from Zainab binte Ali in *Kitabus Saqifah*; *Kashful Ghumma*, Ali Ibne Isa Ardibeli; *Ihtijaj Tabarsi*; *Murujuz Zahab*, Masudi; *Balaghatun Nisa* etc.



## Hadith Kisa<sup>1</sup>

Hadith Kisa is a blessed anecdote and a tradition as well. It brings blessings and earns mercy also. It is description of excellence and brings prosperity too. Who among believers is not aware of the words or meaning of this blessed tradition? It is a curative tradition, medium of fulfilling desires of the desirous. It supports the helpless surrounded in hardships. Just as this fact is mentioned in it that divine mercy descends if one recites it, and angels attend asking for forgiveness. If recited before a person of insight it brings peace, if recited before a needy person his needs are fulfilled. Believers since hundreds of years are deriving its blessings, and why it should not be so? It is a recital of owners of infallibility and purity, a discourse of Lady Fatima (s.a.), a commentary of Quran, an event of assembly of divine light, amazement and hope for dwellers of the High heavens. It is an excellence of the Messenger of Allah (s.a.w.s.) and his purified progeny. If blessings, prosperity and mercy do not descend in such circumstances, when they would do so?

From the aspect of authenticity, Hadith Kisa is highly authentic and its authenticity is mentioned by the honorable

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<sup>1</sup> Narrators of Hadith Kisa and their testimonies: (1) Safiyya binte Shaibah Ibne Uthman Ibne Abi Talha Ibne Abdul Urri Abde Rabbe; Thiqat Ibne Hibban, Vol. 4, Pg. 386; Istiab, Vol. 4, Pg. 427; Tahzibul Kamal, Vol. 35, Pg. 211; Tahzibut Tahzib, Vol. 11, Pg. 430.

(2) Abu Yahya Hakeem Ibne Saad Hanafi Kufi Tabei: Tarikh Yahya Ibne Moin, Vol. 2, Pg. 128; Thiqat Ibne Hibban, Vol. 4, Pg. 182; In the same way Allamah Amini has mentioned 300 reporters and narrators of Hadith Kisa in his book, *Fatimatus Zahra* and mentioned many books which certify them.

scholar of Bahrain, Shaykh Abdullah Bahraini in his *Awaalim* and he found it mentioned by Shaykh Jaleel Sayyid Hashim Bahraini from Shaykhul Hadith, Sayyid Majid Bahraini (r.a) from Shaykh Hasan Ibne Zainuddin from Shaykh Muqaddas Ardebeli (r.a) from Shaykh Ali Ibne Abdul Alaa Karki (r.a) from Ali Ibne Hilal Jazaeri from Ahmad Ibne Fahd Hilli (r.a) from Ali Ibne Khazin Haeri (r.a) from Shaykh Ziauddin Ali Ibne Shaheed Awwal (r.a) from Fakhrul Muttaqeen (r.a) from his respected father, Allamah Hilli (r.a) from elder Muhaqqiq Hilli (r.a) from his elder Ibne Numa Hilli (r.a) from Shaykh Muhammad Ibne Idris Hilli (r.a) from Ibne Hamza Tusi (r.a), author of *Thaqibul Manaqib* from Allamah Muhammad Ibne Shahr Ashob (r.a) from Allamah Tabarsi (r.a) author of *Ihtijaj* from Hasan Ibne Muhammad Ibne Hasan Tusi from his respected father Shaykhut Taifa (r.a) from his teacher, Shaykh Mufid (r.a) from Shaykh Ibne Quluwayh Qummi (r.a) from Shaykh Kulaini (r.a) from Ali Ibne Ibrahim (r.a) from Ibrahim Ibne Hashim (r.a) from Ahmad Ibne Muhammad Ibne Abi Nasr Bazanti (r.a) from Qasim Ibne Yahya Jila Kufi (r.a) from Abu Basir (r.a) from Aban Ibne Taghlab (r.a) from Jabir Ibne Yazid from Jabir Ibne Abdullah Ansari and he heard from Lady Fatima (s.a.) that...

Some people unaware of this chain noticed the words ‘Narrated Fatima Zahra...’ at the beginning of this tradition the starting words roveya an Fatematiz Zahra of the narrations, and objected that it was weak as its narrator is unknown and a narration starting with passive verb cannot be relied upon, although it is definitely not so. ‘Narrated’ is used for brevity or honor, otherwise a continuous chain of narrators is present for this narration, which includes prominent scholars after which there remains no scope for doubts.

A copy of this tradition is included in the book of Allamah Shaykh Muhammad Taqi Ibne Muhammad Baqir Yazdi Bafqi, which he has directly quoted from *Awaalim* and mentioned that this tradition is present in *Awaalim*, a 70 volume book in

library of Hujjatul Islam Aaqae Mirza Sulaiman in Yazd. The 11<sup>th</sup> volume is about life of Lady Fatima (s.a.) and this traditional report is mentioned in that volume.

Allamah Shaykh Muhammad Saduqi Yazdi (r.a) says that this tradition is mentioned in the margins of *Awaalim*. But in any case, it is present in the book.

Another copy is that of author of *Majmaul Bahrain*, Allamah Shaykh Fakhruddin Muhammad Turaihi, which is generally popular in our countries, and from this angle there is a distinctive difference in the two, as in this copy there is no reply of Salaam, whereas in the copy of *Awaalim* Salaam and its reply both are present.

Moreover in the version of *Awaalim* other additions are also there, which are not mentioned in the selected Turaihi version.

Allamah Dailami (r.a) has also narrated this traditional report in *Ghurarud Durar* and Allamah Shaykh Muhammad Jawad Raazi has mentioned it in his *Noorul Aafaq*; and from his explanation it becomes clear that this tradition is present in the 11<sup>th</sup> as well as the 13<sup>th</sup> volume of *Awaalim*.

Anyway regarding differences in versions, it is necessary to mention some specialties so that researchers can benefit from them and pass on the benefit to believers.

1- In the version of *Awaalim*, reply of Holy Prophet (s.a.w.s.) for greetings of everyone coming under Kisa is mentioned, which is exactly according to commands of Shariah. And in versions, in which reply is not found, it is only due to brevity or those scholars did not consider it as salaam of benediction whose reply may be obligatory.

2- In the version of *Awaalim*, Holy Prophet (s.a.w.s.) has mentioned some additional words after every salaam, as per the rules of Islam. For example, for Imam Hasan (a.s.), He replied, my son and owner of my pool, for Imam Husain (a.s.), my son

and intercessor of my Ummah and for Ali (a.s.), My caliph and owner of my standard, which intellectuals can further throw light on.

3- In the version of *Awaalim*, after all five gathered, these remarks of Holy Prophet (s.a.w.s.) are also mentioned: “O Lord, these are my Ahle Bayt and my special ones, their flesh is my flesh, their blood is my blood, whoever troubles them troubles me, whoever hurts them hurts me. I am at war with whoever fights them. I am at peace with those who are at peace with them. I am inimical to those who are inimical to me, and a friend to those who are friendly to them. They are from me and I am from them. O Lord please bestow them with Your blessings, mercy and forgiveness and keep away from them all impurities and declare their purity.”

These words are not found in popular versions, whereas a complete series of virtues and excellence is present therein.

4- In the version of *Awaalim*, along with ‘Falakan’, ‘Tasri is mentioned, whereas in other versions, both ‘Yasri and ‘Tasri’ are mentioned. The word ‘Fulk’ is both, singular and plural.

5- In the last part of the Hadith, *Awaalim* version mentions the words of “Wa rabbil Kaabate” after both statements of the Prophet, whereas in popular versions this phrase is mentioned only once.

Such spiritual angles of Aale Muhammad (a.s.) are found in Hadith Kisa that a person continues to ponder on them and experiences rapture on the eloquence of Lady Fatima (s.a.). Some of these angles were mentioned before and some are mentioned as follows:

Holy Prophet (s.a.w.s.) has not mentioned illness, but weakness, and it is obvious that the cure of weakness is different from that of illness.

The weakness of Holy Prophet (s.a.w.s.) is related to the body and not physical constitution and a subtle difference in it

is that the latter includes the head, while the former excludes it, which implies that this weakness is not related to head and brain.

Ahle Bayt is mentioned as household of Prophethood, which clearly means that Prophet is a members of the household and not Ahle Bayt himself and we will get Allah's message only through them.

For assembly, both the terms, 'Shia' and 'devotee' are used, whose difference from the aspect of belief and deeds becomes obvious.

In declaring success, oath of by the Lord of Kaaba is mentioned, which is also mentioned in the last moments of Imam Ali (a.s.).

Lastly, it is necessary to clarify that in 'izaa wajhohoo yatalaa' the word is 'izaa' and not 'izan'. 'Izan' is mentioned in the last part of tradition, whose difference can be understood by scholars.

O Allah, make us from among them and raise us with Muhammad and his purified progeny.

## **Verse of Purification (*Ayat Tatheer*)**

Equitable persons have no doubt that the verse of Purification is revealed about none, but the purified Ahle Bayt (a.s.). It declares their purity and infallibility and there is no scope for any other lady other than these five noble souls. Neither is it related to wives of Prophet nor companions of Messenger. Shia and Sunni scholars have consensus on this fact and except for some prejudiced persons, no one denies it. On the contrary, some Ahle Sunnat scholars have mentioned such facts regarding this verse that it is an eye-opener and it becomes clear that cognition of truth is not a legacy of any one person or group. Whomsoever Allah gives Taufeeq whosoever justice helps, can become aware of realities and show those cognitions. Below we mention the conclusions of one or two great Muslim scholars.

Allamah Sayyid Alawi Haddas Alawi Hazrami Jaawi Shaafi, a great Islamic researcher of the twentieth century has written *Al Qawlul Fasl Feema Bani Hashim wa Quraish Minal Fazl* in which he has mentioned such angles of the virtues of Ahle Bayt (a.s.) that one is amazed and after that he has also mentioned the prevailing impiety, injustice and irreligiousness in Islamic world, that how Muslim scholars as per their wishes, adjudged narrations reliable and unreliable and how they unsuccessfully tried to conceal virtues of Ahle Bayt (a.s.).

Replying to some prejudiced persons, the Allamah writes in volume 2, page 162 of his book that Hadith Kisa is absolutely authentic and the revelation of verse of purification is present in *Sahih Muslim, Sahih Tirmidhi, Musnad Ahmad, Mustadrak Hakim* and *Sunan Baihaqi* and Ibne Haban, author of *Mojam Kabir*, Tabari, Nasai, Ibne Kathir, Ibne Manzar, Ibne

Abi Hatim, Ibne Marduya, Khatib Ibne Abi Shaibah and Tayalsi etc. have also taken extracts of this tradition.

Among those who have considered it authentic are prominent Ahle Sunnat scholars like Muslim, Ibne Abi Hatim, Salih bin Muhammad Asadi, Ibne Shahin, Hafiz Ahmad bin Salih Misri, Hakim, Baihaqi, Hafiz Ibne Hajar, Ibne Abde Barr, Ibne Taymiyyah, Sakhawi, Qastalani, Kamal, Zarqani, Samhudi, Shaukani. Among Shia scholar, all have accepted it as authentic, after which there remains no doubt.

Moreover among its narrators are fifteen companions of the Prophet: Imam Ali (a.s.), Imam Hasan (a.s.), Imam Husain (a.s.), Abdullah Ibne Ja'far, Ibne Abbas, Umme Salma, Ayesha, Saad bin Abi Waqqas, Anas bin Malik, Abu Saeed Khudri, Ibne Masud, Maqil bin Yasar, Wathila Isqa, Amr bin Salma, Abul Humra etc.

After that the Allamah has discussed its authenticity and its meaning and quoted the statements of some Shafei scholars that the verse of purification is evidence that Ahle Bayt (a.s.) are sources of excellence and perfection and other than them, whichever excellence is found is derived from them only just as a slave shares his rank with that of his master. These personages are chosen ones of the Prophet; they are his heirs, they are his caliphs and equals of Quran. No one is partner in their excellence. Neither the descendants of Abbas could get their nobility nor the descendants of Ja'far. On the contrary the limit is that even among the descendants of Ali (a.s.) no one other than the descendants of Fatima have got this honor. That is why Allamah Baihaqi mentioned the narration about Wathila bin Asqa that you are from my family he has clarified that Wathila is joined with Ahle Bayt (a.s.), which is the best evidence of the perfection of nobility of Ahle Bayt (a.s.).

After that the Allamah has mentioned a detailed study on the meaning of the tradition on the authority of Allamah Samhudi whose gist is that in the holy verse, around 15

distinctions are mentioned each of which is a separate evidence of the greatness of Ahle Bayt (a.s.).

1- The verse start with ‘innama’, which itself means that Allah has restricted His desire in their purity, and this the best proof of their being the source of fountainhead of every good.

2- Almighty Allah made this arrangement only to declare their excellence, and for no one else.

3- By mentioning origin of purity, additional emphasis is laid.

4- Using ‘purity’ as indefinite article, it is expressed that this purity is of a special kind, which cannot be compared to ordinary purities.

5- Prophet’s calling them as Ahle Bayt (a.s.) and supplicating for their purity shows that along with Allah’s desire, the claim of Prophet is also in force, and all are concerned for propagating the virtues of Ahle Bayt (a.s.).

6- According to the narration of Abu Saeed Khudri, Holy Prophet (s.a.w.s.) too is included in the verse, which is additional proof of greatness of Ahle Bayt (a.s.).

7- Holy Prophet (s.a.w.s.) invoked grace, mercy, peace and forgiveness for Ahle Bayt (a.s.), which shows that they are actual owners of purity, otherwise no one else is entitled for this supplication.

8- Since in every supplication, Holy Prophet (s.a.w.s.) has included himself, it clarifies the equality of Ahle Bayt (a.s.) in honor.

9- Holy Prophet (s.a.w.s.) has mentioned descent of mercy on Prophet Ibrahim (a.s.) in the supplication, which is proof that Ahle Bayt (a.s.) are his heirs and of equal rank.

10- Holy Prophet (s.a.w.s.) prays for blessings, which proves that Ahle Bayt (a.s.) are entitled for Salawat, because supplication of a prophet is never rejected.



11- 'Indeed they are from me and I am from them' is a hint that Ahle Bayt (a.s.) are partners of Holy Prophet (s.a.w.s.) in all ranks of virtues and excellence.

12- Desire for purity and lack of defects is independent proof that Ahle Bayt (a.s.) are completely secure from Hellfire in the hereafter.

13- Coming and saluting of the Prophet at the door of Lady Fatima (s.a.) everyday shows that those whose rank is higher, their character should also be higher and Ahle Bayt (a.s.) are as such.

14- The statement of the Prophet that Almighty Allah kept me in the best family is an excellent proof of superiority of Ahle Bayt (a.s.).

15- By declaring purity and equality of perfection, he has also clarified that Sadaqah is unlawful for Ahle Bayt (a.s.), because it is a sort of dirt, which is against the dignity of folks of purity.

After that the Allamah quotes some researchers that although the term of Ahle Bayt is applicable to all those who come into a house it basically implies those who are permanent residents and it does not include those who come from outside. After divorce a wife goes back to her people or to the house of another husband, thus she cannot be counted as a member of Ahle Bayt.

The Holy Quran has addressed the wives of the Prophet as 'O women of Prophet', thus relating them to the Prophet and not to house and not mentioned any connection to Ahle Bayt, which means that Ahle Bayt is different from wives. The Prophet is not included among wives; he is included in Ahle Bayt.

In verse of purity, word of 'Bayt' (house) is singular and wives are not Ahle Bayt, on the contrary they are 'Ahle Buyoot', (people of houses) meaning different houses; and since *Al* (the) is added, it shows that it is a particular house.

By assuring Umme Salma that she is on good and keeping her away from 'Kisa' is proof that there is no scope for wives in verse of purity and it is revealed only for greatness, infallibility, purity and glory of the Holy Five (Panjetan Paak).

## **Folks of Kisa**

Curse of Allah be on prejudice, jealousy and enmity against Ahle Bayt (a.s.) that no indisputable fact of Islam remained undisputed and at every point, sycophants of the regime created doubts. Who is ignorant that Verse of Purification is about the glory of purified Ahle Bayt (a.s.)? And Ahle Bayt means five noble souls. But in ancient as well as modern times there were persons who think that it is their duty to cast doubts even on the most certain of Islamic facts. On the pretext of preceding and succeeding statements of the verse they tried to relate it to wives of Prophet and at the same time confessed that since the circle of Ahle Bayt is wider than that of wives there is also place in it for Imam Ali, Lady Fatima, Hasan and Husain (a.s.). After that a group appeared which eliminated this possibility too, and in their defective views proved that this verse is not applicable for infallibles (a.s.) and that it only implies to the wives of Holy Prophet (s.a.w.s.). They also fabricated one or two reports in which narrators tried to relate Ahle Bayt to wives, overlooking traditions, which clearly mention Ahle Bayt (a.s.) with their names, after which there is no scope for doubt. On the contrary the stopping of Umme Salma itself proves that wives are not a part of it. Anyway, it is a miracle of times that the wife who tried to enter the Kisa was stopped by Holy Prophet (s.a.w.s.) and one who was not even present at that moment was included in this verse!

Here we mention references of Ahmad Ibne Hanbal and his contemporary or later day authentic Ahle Sunnat scholars, who have mentioned Imam Ali, Fatima, Hasan, Husain (a.s.) by name that the revelation of this verse was in their honor

after which there would remain no doubt:

- 1- Hafiz Abu Dawood Tiyalisi Sulaiman Ibne Dawood Ibne Jarud Basri, author of *Musnad*, Vol. 8 page 274, Hyderabad.
- 2- Allamah Hafiz Abu Abdullah Ahmad Ibne Muhammad Ibne Hanbal Shaibani, author of *Musnad*, Vol. 1, page 331, Cairo.
- 3- Hafiz Muhammad Ibne Isa Tirmidhi, author of *Sahih Tirmidhi*, quoted by Ibne Hajar.
4. Hafiz Muhammad Ibne Uthman Ibne Abi Shaibah Kufi, author of *Musnad*, quoted in *Falakun Najat*, Pg. 43.
- 5- Allamah Abu Abdur Rahman Ahmad Ibne Shuaib Nasai, author of *Khasais*, Pg.4.
- 6- Hafiz Muhammad Ibne Jurair Tabari, author of *Tafsir*, Vol. 22, Pg.5. Egypt.
- 7- Hafiz Abdur Rahman Ibne Abi Hatim Muhammad Raazi, quoted in *Falakun Najat*.
- 8- Sulaiman Ibne Ahmad Ibne Ayyub Tibrani, author of *Mojam*, ref. of *Sawaiq*.
- 9- Allamah Jasaas, Author of *Ahkamul Quran*.
- 10- Hafiz Hakim Abu Abdullah Muhammad Ibne Abdullah Nishapuri, author of *Mustadrak*, Vol. 2, Pg. 416; Vol. 3, Pg.146; Vol. 3, Pg.159; Vol. 3, Pg.172.
- 11- Allamah Muhaddith Ahmad Ibne Husain Ibne Harun Muwayadbillah, author of *Amali*, Pg. 23.
- 12- Hafiz Ahmad Ibne Husain Ibne Ali Baihaqi, author *Sunan Kubra*, Vol. 2, Pg.149.
- 13- Allamah Hafiz Abu Bakr Ahmad Ibne Ali Thabit Khatib Baghdadi, author of *Tarikh Baghdad*, Vol. 10.
- 14- Allamah Hafiz Abu Amr Yusuf Ibne Abdullah Ibne Muhammad Ibne Abdul Barr Andulusi, author of *Istiab*, Vol. 2, Pg. 460.

- 15- Allamah Muhaddith Shaykh Abul Hasan Ali Ibne Ahmad Wahidi Nishapuri, author of *Asbabun Nuzul*, Pg. 267.
- 16- Hafiz Dailmi, author of *Kitab Firdos*, quoted by *Sawaiq*.
- 17- Hafiz Husain Ibne Saud Shafei Baghawi, author of *Masabihus Sunnah*, Vol. 2, Pg. 204.
- 18- Allamah Mahmud Ibne Umar Zamakhshari, author of *Kashshaf*, Vol. 1, Pg. 193.
- 19- Allamah Qazi Abu Bakr Muhammad Ibne Abdullah Ibne Muhammad Ibne Abdullah Shubaili, author *Ahkamul Quran*, Vol. 2, Pg. 166.
- 20- Abul Muwayd Muwaffaq Ibne Ahmad Akhtab Khutaba Khawarizm, author of *Manaqib*, Pg. 35
- 21- Allamah Ali Ibnul Husain Ibne Hibtullah Damishqi, famous as Ibne Asakir, author of *Tarikh Damishq*.
- 22- Allamah Fakhruddin Raazi, author of *Tafsir Raazi*.
- 23- Abul Sadat Mubarak Ibne Muhammad Ibne Athir Jazari, author of *Jamiul Usul*, Vol. 1, Pg. 101.
- 24- Allamah Muhaddith Shaykh Hasan Ibne Husain Ibne Ali Ibne Muhammad Ibne Batriq Asadi, author of *Nahjul Ulum*.
- 25- Allamah Shaykh Izuddin Abul Hasan Ibne Ali Ibne Athir Jazri, author of *Usudul Ghaba*.
- 26- Allamah Yusufal Waiz Ibne Abdullah Mushtaharba Ibne Jauzi, author of *Tadkirah Khawasul Ummah*.
- 27- Allamah Ganji Shafei, author of *Kifayatut Talib*.
- 28- Allamah Kamaluddin Ibne Muhammad Ibne Talha Shafei, author of *Matalibus So-ool*.
- 29- Allamah Shaykh Abu Abdullah Muhammad Ibne Ahmad Ansari Qurtubi, author of *Jamiul Ahkamul Quran*.
- 30- Allamah Shaykh Yahya Ibne Sharafuddin Damishqi, author

of *Sharaful Mahzab*.

31- Allamah Qazi Baidhawi, author of *Tafsir Baidhawi*.

32- Hafiz Muhibuddin Ahmad Ibne Abdullah Batri, author of *Zakhairul Uqbah*.

33- Allamah Nasfi, author of *Tafsir Madarik*.

34- Allamah Waliudiin Muhammad Ibne Abdullah Khatib Amri Tabrizi, author of *Mishkatul Masabih*.

35- Allamah Jalil Abul Fida Ismail Ibne Kathir Damishqi, author of *Tafsir Kathir*.

36- Hafiz Nooruddin Ali Ibne Abu Bakr Haithami, author of *Majmauz Zawaid*.

37- Shaykhul Imam Ali Ibne Muhammad, alias Ibne Sabbagh Maliki, author of *Fusulul Muhimma*.

38- Hafiz Shahabuddin Ahmad Ibne Ali Ibne Muhammad Ibne Muhammad Ibne Ali Asqalani alias Ibne Hajar, author of *Isabah*.

39- Shamsuddin Abu Abdullah Muhammad Ibne Ahmad Dhahabi, author of *Talkhisul Mustadrak*.

40- Allamah Shaykh Hamid Ibne Ahmad Muhalla Yamani, author of *Hadiqul Wurdiya*.

41- Allamah Nizamuddin Hasan al Iraj Qummi, author of *Tafsir Nishapuri*.

42- Muhaddith Jalil Sayyid Ataullah Husaini, author of *Rauzatul Ahab*.

43- Allamah Jalaluddin Suyuti, author of *Durre Manthur*.

44- Allamah Muwarrikh Ghiyasuddin Ibne Himamuddin, author of *Habibus Sayr*.

45- Shaykh Ahmad Ibne Hajar Makki, author of *Sawaiqul Mohriqa*.

- 46- Allamah Mir Muhammad Salih Kashfi, author of *Manaqib Murtazi*.
- 47- Muhaddith Jaleel Alauddin Ibne Abdul Malik Hisamuddin alias Muttaqi Hindi, author of *Muntakhab Kanzul Ummal*.
- 48- Allamah Muhammad Shurbaini Khatib, author of *Tafsir Siraje Muneer*.
- 49- Allamah Shaykh Muhammad Shafei Yamani, author of *Manzuma*.
- 50- Allamah Mulla Ali Qari, author of *Sharh Fiqhul Akbar*.
- 51- Author of *Arjahul Matalib*.
- 52- Allamah Burhanuddin Shafei, author of *Seeratul Jaliya*.
- 53- Muhaddith Zarqani, author of *Kitab Zarqani*.
- 54- Allamah Abdullah Ibne Muhammad Ibne Aamir.
- 55- Allamah Shaykh Muhammad Sabban Misri, author of *Isafur Raghibeen*.
- 56- Allamah Qazi Husain Ibne Ahmad Ibnul Husain Yamani, author of *Rauzan Nazeer*.
- 57- Allamah Shaykh Muhammad Ibne Ali Shaukani, author of *Fathul Qadir*.
- 58- Shahabuddin Mahmud Alusi, author of *Ruhul Mani*.
- 59- Allamah Shablanji, author of *Nurul Absar*.
- 60- Allamah Siddiq Hasan Khan Bhopali, author of *Tashriful Bashar*.
- 61- Shaykh Yusuf Ibne Ismail Nibhani, author of *Sharaful Muwayyad*.
- 62- Allamah Abu Bakr Ibne Shahabuddin Shafei, author of *Rashfatus Sadi*.
- 63- Allamah Sayyid Alawi Haddad Sadiqi Hadhrami Shafei, author of *Qaulul Fasl*.

## **Veil and Character of Infallibles**

Character is a silent reality, therefore in order to reason out from it, one should examine its nature; otherwise it would be a futile exercise. For example you see an infallible reciting two rakat prayer, so it is obvious that at this time praying a two rakat prayer is lawful; but it is impossible to decide whether this prayer is obligatory or recommended; and if it is obligatory, is it obligatory for infallible only or for others as well? To study the state of this prayer, one has to examine laws of religion. For example it will be seen that in Islam the number of obligatory prayers are fixed and specialties of infallible can also be determined. Therefore this prayer cannot be obligatory and neither will it be counted as specialty of infallible, because it is certain that it is recommended. Same is the case of all actions of infallibles that as long as their nature is not known, one cannot decide about them. It is necessary to know the stance of Islam about veil, so that in its light we may adjudge character. To know its stance from most statements of Quran and Sunnah the statement of Lady Fatima (a.s.) is before us, which she uttered when Holy Prophet (s.a.w.s.) asked: What is a best thing for a woman? And she replied: The best thing for a woman is that neither a glance of any man should fall on her nor she should look at any man, which shows that Hijab is not one-sided; it involves modesty of both parties. Purdah does not mean only sitting in the house; on the contrary, it is saving oneself from stares of men even when one is outside, and also saving oneself from the glances of unfamiliar men while at home. Legally a woman is supposed to manage the household affairs, and if she has to go out at all, she has to keep herself from gaze of men. That is why Islam has deemed men to be controllers of women as they know



better whether women should be allowed to go out or not. And if, on knowing these circumstances they permit her to go out, it means they have lost all decency and modesty. And it is quite obvious that one whose modesty is gone, there remains no religion for him.

Under the light of this statement of Lady Fatima (s.a.), her character can be seen, as one day Holy Prophet (s.a.w.s.) came along with a companion at her door and asked permission to enter and Fatima issued the permission. But the Prophet again asked for it and Fatima said: This is your own house, why do you need permission? Holy Prophet (s.a.w.s.) said: I have a companion with me. Lady Sayyidah (s.a.) said: You already know that I have only one chador, which is so short that either I can hide my head or toes. In such a condition, how can I permit a companion to enter? This event shows that Lady Sayyidah (s.a.) wanted to explain the limits of Purdah. That is if I had proper chador, I would definitely have permitted him, and for this reason, when the Holy Prophet gave his covering to Fatima she happily welcomed the companion into her house.

The last statement of Fatima apparently shows that the meaning of looking at a man or a woman is by his or her face. But her behavior showed an additional explanation that height and stature also come in its limits just as it is famous that she complained to Asma that coffins used in Medina were defective as the figure and stature of a corpse is exposed; and when Asma prepared a coffin in Abyssinian style, Lady Fatima (s.a.) was elated (according to some narrations this style was a consequence of Lady Sayyidah's dream). Obviously her uneasiness was about the time after death, when all commands and duties come to an end for human beings. But this uneasiness shows that she did not want her figure to be seen even after death, and when she does not like this after death, how could she have liked it in her lifetime? That is why when the Messenger took her to Mubahila, he himself was in front and Ali (a.s.) at the back and she was in center so that her

figure may not be seen, and no one should even see her footprints.

This was the loftiness of the self of Fatima, whose greatness can be adjudged from the incident when the Messenger brought Ibne Maktum, a blind companion and told Ayesha and Hafasa to go inside and they said: He is blind, what's the use of observing Hijab from him? Lady Sayyidah (s.a.) remarked: It is correct that he is visually handicapped, but *you* are not – neither Islam likes his looking at you nor your looking at him.

From the above mentioned events it is known that the real destination of a woman is within the limits of her home, and her real position is managing household affairs. It is better to hide her face from glances of males and there is prosperity in concealing her figure from unfamiliar men. This character is a surety for well being of society; it is responsible for its welfare. Although its limits are more than obligations and many things are not included in obligations. But precaution is advisable in any case and as far as possible, one should observe it. Unnecessarily forsaking good sometimes causes mischief.

May Allah give good sense (Taufeeq) to followers of Allah's oneness and Messengership and followers of the principles of His Wilayat (guardianship) and may He secure our society from every mischief and calamity. Amen, O Lord of the Worlds.

