



# The Matchless Couple

A Brief Account of the Life of Ḥaḍrat ‘Alī  
b. Abī Ṭālib (A.S.) and Ḥaḍrat Fāṭimat al-  
Zahrā (A.S.)

**Ahmad Ahmadi Birjandi**

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**Islamic Research Foundation  
Astan Quds Razavi  
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## Publisher's Note

Studying the life and *sīra* of the Infallible ones (A.S.) is incumbent upon every Muslim, as their life is a full-length mirror reflecting the Islamic thought and they are considered as the symbols of the purified Prophetic Sunna. First of all, it is to be noted that both the Prophet Muḥammad (S.A.W.A.) and the Imams (A.S.) have all enjoyed Divine and human virtues and excellences. From this perspective, there is no difference between them; and if a virtue is more saliently symbolized in one of them, it is due to the circumstances and conditions that the Imam has been situated in.

In *Sūrat al-Shūrā*, (Q: 42/23), Allah (S.W.T.) says to His Apostle, ﷺ Say, “I do not ask you any reward for it except love of [my] relatives.” Whoever performs a good

deed, We shall enhance for him its goodness. Indeed Allah is All-forgiving, All-appreciative. ﴿﴾

The Islamic Research Foundation of Astan Quds Razavi is honored to undertake the promotion of the thoughts and words of the Infallible Imams (A.S.), which represent the pure Islamic intellectual thought. Accordingly, with the translation of *Chahārdah Akhtar-i Tābnāk* into English (*The Fourteen Luminaries of Islam*) and publishing it in a single volume as well as six separate volumes, this Foundation has tried to take a step, however small, toward the introduction of these luminary figures and the dissemination of Islamic and human values.

*Chahārdah Akhtar-i Tābnāk*, originally written by the late eminent researcher Aḥmad Aḥmadī Bīrjandī (a member of the Islamic Research Foundation), is such a

valuable and concise work that has managed to address a great number of seekers after perfection and has been published several times. Being decided to be published in English; however, the Persian version was assigned to the IRF Department of History of Islam to be revised and then handed over to the Translation Department to be rendered into English.

It is hoped that as a part of the above-mentioned translation, this volume may pave the way for further familiarization of the interested readers with the profound and prominent Islamic culture.

**Islamic Research  
Foundation  
of Astan Quds Razavi**

**The Second Infallible**  
**Ḥaḍrat ‘Alī b. Abī Ṭālib (A.S.)**  
**The First Imam**

‘Alī (A.S.) was Abū Ṭālib's fourth son (i.e. after Ṭālib, ‘Aqīl and Ja‘far) who was born 23 years before Hijra. His mother was Fatima, daughter of Asad b. Hāshim b. ‘Abd Manāf. ‘Alī (A.S.) is reported to have been born in the Ka‘ba on Friday, 13<sup>th</sup> of Rajab.

Ḥaḍrat ‘Alī (A.S.) lived with his own parents, then due to the drought that struck Mecca, Abū Ṭālib's life underwent hardship. There must have been a wise reason for it,



since it placed ‘Alī (A.S.) in the full affectionate custody of the Prophet (S.A.W.A.) and his school of thought. Being trained by Muḥammad (S.A.W.A.), ‘Alī (A.S.) never in his life bowed before the idols, and was the first among men to believe in the prophethood of the Holy Apostle of Allah, since he lived with the Prophet (S.A.W.A.) in his house for about seven years until the Prophetic Mission of the Holy Apostle (S.A. W.) took place. ‘Alī (A.S.) welcomed the Mission of the Prophet (S.A.W.A.) whole-heartedly.

In this regard, ‘Alī (A.S.) himself asserts, “Like a child running after his mother, I would always follow the Messenger of God who would each day teach me a new lesson of ethical virtues and enjoin me to follow him.”

Since the beginning of the Prophetic Mission, ‘Alī (A.S.) was always with the

prophet (S.A.W.A.) and accompanied him in joys and sorrows and in ups and downs of life. He always did his best and made efforts and self-sacrifice during the thirteen years of hardships in Mecca, the battles of Badr, Uḥud, and Khandaq, through the conquest of Mecca, Ḥunayn, etc., as well as in Medina.

Everyone knew ‘Alī (A.S.) as a manifestation of justice, honesty, and self-sacrifice, and so was he. His strictness in carrying out justice and actualizing truthfulness has indeed become an example among both friends and foes.

In the early years of Islam, the Apostle of Allah used to go to the valleys around Mecca and take ‘Alī (A.S.) with him, say prayers together and return at night. One day, Abū Ṭālib saw his son saying prayers with his cousin. First he talked a little to the messenger of God, and then said to his son,

“O dear son! What are you doing?” “I have welcomed Islam, my dear father, and am saying prayers to God with my cousin.” ‘Alī (A.S.) replied. Abū Ṭālib said, “Do not separate from him, since he has certainly called you to good and happiness.”

### **The Beginning of ‘Alī (A.S.)'s Self-Sacrifices**

His holiness ‘Alī (A.S.) has made much self-sacrifice both at the beginning of the call to Islam and during the battles. When the Prophet (S.A.W.A.) openly called people to Islam, the Quraysh too started their persecutions and atrocities towards him and his followers. At first, in most cases they would maltreat the messenger of God while in prayer and would inflict various cruel acts on him. On these occasions, ‘Alī b. Abī Ṭālib (A.S.) and Zayd b. Ḥāritha would by turn and sometimes together protect the Messenger (S.A.W.A.).

In many battles, through self denial and suffering severe wounds, ‘Alī (A.S.) did not leave the Prophet alone. He made himself a shield against the arrows of atrocities that the infidels shot upon the Prophet (S.A.W.A.). In critical and hazardous moments, he would save the Prophet (S.A.W.A.)'s life.

#### **In the Fourth year of the Prophetic Mission**

When the Prophet (S.A.W.A.) was commanded by God “to inform your kin about the call and to warn them”, ‘Alī (A.S.) tolerated reproaches from Abū Lahab and others patiently, and proclaimed, with a matchless bravery, his readiness to assist the Prophet (S.A.W.A.) to the extent that the Holy Prophet (S.A.W.A.) in the gathering of his kin – where ‘Alī (A.S.) stood up for the third time to show his eagerness to protect the prophet – told him,

“Be seated! You are my brother and executor of my will and are my vizier and inheritor and vicegerent after me.” This heavy responsibility was laid upon ‘Alī (A.S.)’s powerful shoulders since the very beginning of open call to Islam.

### **Another Self-Sacrifice**

In order to confront the treaty signed and hung on the house of Ka‘ba by the Quraysh to suppress Benī Hāshim and restrain the Prophet (S.A.W.A.), the Messenger and his companions decided, on the first of Muharram, 7 years after *Bi‘tha*, to settle in the Shi‘b of Abū Tālib. This economic sanction lasted for about three years and a half until the middle of Rajab, 10 years after *Bi‘tha*, during which the Holy Prophet, Khadīja and their beloved daughter Fāṭima were in extreme hardship and difficulty, so that sometimes several of them

were forced to live on a single date.

To protect the Prophet (S.A.W.A.) from any harm, a few hours after nightfall Abū Ṭālib would take him somewhere else to sleep, and then would have his son ‘Alī (A.S.) sleep in the Prophet (S.A.W.A.)'s bed so that if the Quraysh ambushed, he would be killed in place of the Prophet (S.A.W.A.).

### **The Night of Hijra and Self-Sacrifice by ‘Alī (A.S.)**

Only a few Muslims were left behind in Mecca. Some had migrated to Abyssinia and some others had migrated to Medina before the Prophet (S.A.W.A.). So nobody was left in Mecca except Muḥammad (S.A.W.A.), ‘Alī (A.S.), Abū Bakr, and a few women or some prisoners. Suppression had reached to its highest degree in Mecca. A number of Muslims were in prison, being repeatedly lashed. If there were some youth who

secretly loved Muḥammad (S.A.W.A.) and Islam, they would not dare to express it.

Muḥammad (S.A.W.A.) had decided to migrate to Medina and had told the secret only to ‘Alī (A.S.), i.e., his best confidant. ‘Alī (A.S.) was supposed to sleep in place of the Prophet (S.A.W.A.) at that horrible night and to cover himself with the Prophet (S.A.W.A.)’s green striped sheet and act in a way that the Quraysh would not have the slightest suspicion of what was going on.

The criminal youth of Quraysh were lingering around the house of the Prophet (S.A.W.A.) to commit the crime. A silence was pervading over the whole city. The unsheathed swords were glittering. The young traitors rushed to the sleeping room of the Prophet (S.A.W.A.). Is that Muḥammad or ‘Alī? They wondered. Is he asleep or awake? What should they do? ... Muḥammad (S.A.W.A.) had by then gotten

out of their reach!

They put ‘Alī (A.S.) under pressure to reveal to them the hiding place of Muḥammad (S.A.W.A.). They threatened to kill him but all he said was that Muḥammad (S.A.W.A.) had left Mecca. ‘Alī (A.S.) stayed in Mecca to do as he was advised to do by the Prophet (S.A.W.A.). He returned what had been entrusted to him to their owners. Then, together with some men and women, he set out for Medina. The whole self-sacrifice and hardship was for the sake of God and the Prophet (S.A.W.A.). The following blessed verse is true for ‘Alī (A.S.), ﴿And among the people is he who sells his soul seeking the pleasure of Allah, and Allah is most kind to His servants.﴾<sup>1</sup>

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1 Al-Qur’ān, 2: 203.



### **In the battle of Uḥud**

‘Alī (A.S.) displayed such bravery that amazed both friends and foes. Muslims, numbering seven hundred, and the Quraysh infidels, consisting of three thousand horsemen and two thousand foot-soldiers with full equipment entered the battle field. In this battle ‘Alī (A.S.) killed many of the infidels with his piercing sword. Every time the resentful enemy encircled the Holy Prophet (S.A.W.A.), ‘Alī (A.S.) would disperse them. When ‘Alī (A.S.)’s sword got broken due to his powerful strikes in battle, the Prophet (S.A.W.A.) gave him his own sword called, “*Dhulfaqār*”. In this battle, ‘Alī (A.S.)’s body was injured with over sixty wounds. It was in the same battle where the Prophet (S.A.W.A.) saw the Angel of Revelation in the middle of the air, heralding, “There is no sword like Dhulfaqār and no brave youth like ‘Alī”.

### **In the Battle of Khandq**

The first war show of the enemy started this way, ‘Amr b. ‘Abduwad, a well-known Quraysh athlete, fully armed and equipped with armor along with several infidel troops crossed the trench (Khandaq). On the other side of Khandaq, ‘Alī b. Abī Ṭātib (A.S.) with several others set out to encounter them and block their way.

‘Amr challenged three times. ‘Alī (A.S.) volunteered to fight with him. At the first and the second time, the Holy Prophet (S.A.W.A.) did not allow him to step forward as a rival to ‘Amr. At the third time, however, the Messenger (S.A.W.A.) allowed him to go. At this moment, the Prophet (S.A.W.A.) remarked, “The entire faith is standing against the entire infidelity.” ‘Alī (A.S.)’s extraordinary bravery resulted in ‘Amr b. Abduwad’s total

defeat. On this momentous occasion, the Holy Prophet (S.A.W.A.) said, “‘Alī (A.S.)’s stroke on the day of Khandaq will be superior to all the devotional acts of my *umma* until the Day of Judgment”.

This very evident victory and some other factors weakened the enemy's army consisting of ten thousand equipped troops, as a result of which they all fled to Mecca.

### **The Battle of Khaybar**

In the 7<sup>th</sup> year of Hijra, the battle of Khaybar took place in which ‘Alī (A.S.) accompanied the Holy Prophet (S.A.W.A.). It was in this battle that the Prophet (S.A.W.A.) said, “Tomorrow I will hand the army standard over to the one who loves God and His Messenger and God and His Messenger love him, too. In wars, he never flees; rather, he always attacks. He would not return until God resolves the problem

through him.”

### **In the Conquest of Mecca**

‘Alī (A.S.) was with the Prophet (S.A.W.A.) in this conquest. It is said that, in order to topple the idols inside the Ka‘ba and to uproot idolatry, he stepped on the Holy Prophet (S.A.W.A.)'s shoulder to climb up for smashing the idols.

### **In the Battles of Ḥunayn and Ṭā’if**

Here also ‘Alī (A.S.) was alongside the Prophet (S.A.W.A.). In the battle of Ḥunayn all troops escaped except nine soldiers including ‘Alī (A.S.) who persevered in the war.

### **In the Battle of Tabūk**

This battle took place in the 9<sup>th</sup> year of Hijra when ‘Alī (A.S.) was ordered by the Prophet (S.A.W.A.) to stay in Medina in

place of the Prophet (S.A.W.A.). This was the only battle that after 27 battles ‘Alī (A.S.) did not accompany the Apostle of Allah (S.A.W.A.). Although his staying in Medina was by the order of the Prophet (S.A.W.A.), he was a little sad about it and wished he had been able to fight in the company of the Prophet (S.A.W.A.). The Holy Messenger told ‘Alī (A.S.), “Are you not satisfied that your relation to me is similar to that of Aaron to Moses? Except that there will be no prophet after me.” This *ḥadīth* is known as “*ḥadīth* of Status” (*Ḥadīth al-Manzilat*).

In the 10<sup>th</sup> year of Hijra, on returning from the Farewell Pilgrimage to Mecca, the event of Ghadīr Khumm happened. Before a vast crowd, the Prophet (S.A.W.A.), through Divine order, selected ‘Alī (A.S.) as his successor and executor of his will. Then,

the third verse of *Sūrat al-Mā'ida* was revealed, which is known as “Perfection of Religion” and “Completion of Blessing”, ﴿Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam as your religion.﴾

At the last moments of the Prophet (S.A.W.A.)'s life, ‘Alī (A.S.) was at his bedside. His holy head was leaning on ‘Alī (A.S.)'s chest, when he closed his eyes to the world. ‘Alī (A.S.) himself gave his sacred body the ritual washing (*ghusl*) and shrouded it and put it inside the grave with his own hands. ‘Alī was the last one who left the luminous grave of Muhammad (S.A.W.A.).

### **The Visage of ‘Alī (A.S.) in the Qur’ān**

Based on authentic documents, there are over 100 verses which have been revealed in

relation to ‘Alī (A.S.).

Several verses which, according to both Shī‘a and Sunnī, are about ‘Alī (A.S.), are as follows:

﴿Is someone who is faithful like someone who is a transgressor? They are not equal.﴾<sup>1</sup>

﴿You are only a warner, and there is a guide for every people.﴾<sup>2</sup>. Fakhr al-Rāzī, in his interpretation of this verse, maintains that “a guide” is meant to be ‘Alī (A.S.).<sup>3</sup>

﴿Your guardian is only Allah, His Apostle, and the faithful who maintain the prayer and give the *zakāt* while bowing down.﴾<sup>4</sup> (5:55).

Fakhr al-Rāzī quotes Abū Dharr al-Ghifārī as saying that this verse is revealed

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1 Al-Qur’ān, 32: 18.

2 Al-Qur’ān, 13: 7.

3 *Mustadrak ‘alā al-Ṣaḥīḥayn*, vol.3, p. 129. See also: *Tafsīr-i Nimūna*, vol. 10, p. 131.

4 Al-Qur’ān, 5: 55.

for Amīr al-Mu'minīn 'Alī (A.S.). Similarly, Zamakhsharī says in *tafsīr* al-Kashshāf the same about this verse.<sup>1</sup>

'Alī (A.S.) was an interpreter of the Qur'ān and knew its mysteries and secrets because he had drunk his fill and saturated from the fountainhead of the Prophet (S.A.W.A.)'s knowledge and insight. 'Alī (A.S.) had been at all moments with the Prophet (S.A.W.A.) and witnessed the revelation of the Holy verses. The Prophet (S.A.W.A.) has told about 'Alī:

“'Alī is with the Qur'ān and the Qur'ān is also with 'Alī; the two will not separate until they arrive at Kawthar.”

'Alī (A.S.) was himself the Prophet (S.A.W.A.)'s scribe of revelation, memorizing and recording, upon the

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1 Tabarī, *Tafsīr*, vol. 6, p. 186. See also: *Tafsīr Nimūna*, vol. 4, p. 428.



Prophet (S.A.W.A.)'s order, the verses revealed to the Apostle of Allah (S.A.W.A.). Right after the Prophet (A.S.W.)'s demise, he stayed home and started compiling the verses of the Qur'ān in order to prevent it from being dispersed and distorted.

Both Shī'a and Sunnī scholars agree that 'Alī (A.S.) was the most competent in the interpretation and commentary of the Noble Qur'ān.

### **After the Demise of the Holy Prophet (S.A.W.A.)**

According to the Prophet (A.S.W.)'s advice, 'Alī (A.S.) was to be the Caliph of the Muslims. But when other persons surpassed him in taking over the rule, although he viewed caliphate as his own right and some of comrades and companions admitted and even insisted on this, 'Alī (A.S.) practiced patience and

tolerance in order to prevent differences and civil wars, interpreting the situation as “having thorn in his eyes and a sharp piece of bone in his throat”; and proceeded to defend his right by presenting logical reasons and proofs.

According to what is recorded in historical documents, ‘Alī (A.S.) didn't swear allegiance to Abū Bakr until after Fāṭima (A.S.)'s death and refrained from interference in public affairs during the caliphate of Abū Bakr. For about 25 years (11-35 AH), during which the three caliphs ruled, ‘Alī (A.S.) lived a thoroughly humble, benevolent, and reputable life. In this period, he attended to people's problems and teaching his companions. He also spent his time in planting trees, farming, digging *qanāts* (subterranean fresh water canals), doing charitable work, and worshipping the Almighty God, until his time for caliphate

arrived. As soon as ‘Alī (A.S.), at the request of people, took over the rule, he declared, “I will take and return to public treasury whatever has been unduly given to you, even though spent on dowries or buying slave-maids”. Upon this, a group of people turned up in Baṣrah and the battle of Jamal started. In this battle, 13 thousand Muslims from both sides were killed. Later on, the battle of Siffīn began and brought about so many problems for ‘Alī (A.S.) and the world of Islam. The event of arbitration, which inflicted a great loss on Islam, was the consequence of this war, leading to dominance of Mu‘āwiyā on Shām (Syria) with intrigue and deceit. Shortly afterward, the battle of Khawārij at Nahrawān broke out, and thereby another predicament came about for Imam ‘Alī (A.S.). He talked to the Khawārij and delivered an ultimatum onto them. Some repented and admitted the

rightfulness of Amīr al-Mu'minīn (A.S.), but others insisted on fighting and killed several of Imam 'Alī (A.S.)'s comrades. Thereupon, 'Alī (A.S.) was forced to order defense and war which finally led to the defeat of Khawārij.

These fights, indeed, materialized the Holy Prophet (A.S.)'s foresight. He had told 'Alī (A.S.), "After my death you will wage war upon three groups. On *nākithīn*, namely the breakers of pledge, i.e. companions of Jamal who first made a pledge and later broke it; on *qāsītīn*, that is the rebels and tyrants, Mu'āwiya and the people of Shām, who had since the beginning engaged in rebellion and mutiny; and on *māriqīn*, i.e., those who disobeyed the Imam of their time and the legal rule and law, or the Khawārij of Nahrawān.

## **‘Alī (A.S.)’s Murder and the End of His Rule**

Three of the Khawārij vowed to kill three of the then rulers, namely Mu‘āwiya, ‘Amr b. ‘Āṣ, and Amīr al-Mu‘minīn ‘Alī (A.S.), and thus, supposedly redeem the Muslims from disturbances. Of the three evil-starred, Abdul Raḥmān b. Muljam Murādī agreed to kill Amīr al-Mu‘minīn. Ibn Muljam arrived in Kūfa and got acquainted with a beautiful woman called Quttām, daughter of Akhḍar Taimī, from among the tribe of Taim al-Rabāb. The woman, having a chronic vendetta against ‘Alī (A.S.), demanded the murder of ‘Alī (A.S.) as her bridal gift. Accepting the proposal, Ibn Muljam with two others and the seditious woman went into the Kūfa Mosque on the eve of the 19<sup>th</sup> of Ramadan, the year 40 AH, and waited for ‘Alī’s coming for the morning prayer. Ibn Muljam, with his sword already envenomed,

jumped out of his hiding place, and cleaved ‘Alī (A.S.)’s head open with his sword in his *mihṛāb* (prayer niche). ‘Alī (A.S.) was in bed from the morning of 19<sup>th</sup> till some time before midnight of 21<sup>st</sup> of Ramadan. Though he was badly injured and weakened, he would talk, give advice, especially to his dear sons, al-Ḥasan (A.S.) and al-Ḥusayn (A.S.). He said to them, “Always be adorned with *taqwā* (piety), do not pursue the world [i.e., worldly attachments and pleasures], and do not pity for whatever of the world that you lose. Tell the truth..., fight with the tyrants, and help the oppressed.

He said to his beloved sons, al-Ḥasan (A.S.) and al-Ḥusayn (A.S.), “Be enemy to the oppressor and supporter of the oppressed.”

Truly, ‘Alī (A.S.) lived in purity and departed from the world in purity. He was

always with the Truth, and the Truth was with him. Verily, as he himself said at his martyrdom “*Fuztu wa Rabb al-Ka‘ba*” (I triumphed, by the Lord of Ka‘ba), indeed he attained salvation. His name is one of the holiest, greatest, and most respected of human names not only with God, God's angels and Muslims, especially Shi‘as, but also with all human beings by and large; the word “Ali” has given a fascinating luminosity to the pages of history, which is admitted not only by Muslims and Shi‘as but also by followers of other religions.

While on his deathbed, he opened his eyes and cast a look at his children one after another and then the following verse was uttered through his lips, ﴿Let all the workers work for the like of this!﴾<sup>1</sup>

Then, he bade farewell to all, and

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1 Al-Qur‘an, 37: 61.

repeated the sacred Word, *lā ilāha illa Allāh* (there is no god but Allah) so far as his spirit left his body and rushed to the Eternal Paradise. ‘Alī (A.S.)’s sacred body was buried in Najaf al-Ashraf, Iraq. May God’s blessings be eternally with him.

### **Imam and Imamate**

Those who, after the Prophet (S.A.W.A.), undertook the guidance of people are called Imams. As the religion is provided – through the Prophet (S.A.W.A.) – for the people and has a Divine origin, so also are the Prophet and Imams appointed by God. God chooses those who are competent enough for leading people. The Imam learns religious knowledge from the Prophet, who acquires it, through Revelation from God Almighty. People need Imams and religious leaders as much as they need the religion itself for the following reasons:



First, principles of ordinances and religious imperatives are conveyed to the Prophets through Revelation; however, in any period Imams and leaders are required to comment and elaborate on the Qur'ānic verses and ordinances and solve people's various problems; and can also make people familiar with details of religious issues and prevent them from deviation.

Second, Islam is a perfect and comprehensive religion which both includes issues concerning religion and religious leadership and contains executive organization for ruling. It is the Imam who can and must, like the time of the Prophet (S.A.W.A.), having the right to rule, supervise people's individual and social affairs; direct and solve their problems in exact line with Divine laws and rules; supervise the accurate execution of these laws and rules; and express his decisive

comments on new issues.

The Imam possesses eminent features as follows:

1. As the Imam is a religious and intellectual leader, he is fully aware of religious, ideological, and social issues.

2. The Imam is Infallible and immune from sins and faults. The Imam, like the Messenger (S.A.W.A.), is immune from flaws and deviations. He does not involve in disobedience toward God, nor does he indulge in carnal desires.

3. The Imam possesses piety and virtue; he is a paradigm of purity and righteousness, and is divinely endowed with moral and spiritual perfections. The Imam, who wishes to be a teacher for others, must himself be an example of virtue, piety, and truthfulness of speech and action for all people and in all ages. In administering Justice and preserving people's rights, the

Imam does not fall into the slightest deviation, and never abandons righteousness in favor of expediency.

According to the conditions and requirements mentioned above, the Imam cannot be elected by people. Rather, he is appointed – through God's command – by the Prophet (S.A.W.A.) for this position. As specified by some traditions, the Prophet (S.A.W.A.) appointed 'Alī (A.S.), Imam al-Ḥasan (A.S.), Imam al-Ḥusayn (A.S.), and his son and eight other grandsons including the awaited Mahdī (A.S.), as Imams.

The immaculate Imams, in every period and era, through dissemination and interpretation of aspects of the Islamic knowledge and training scholars – who in turn have trained their own students – and by means of stating narrations and traditions compiled in Shī'a and Sunnī books, have maintained the ever radiating

light of Islam to be handed over from generation to generation.

### ***Nahj al-Balāgha***

This is a collection of ‘Alī (A.S.)’s sermons, letters, and wise sayings which characterizes the most eloquent example of Arabic literature. It is lower in rank than the Qur’ān and the Holy Prophet (S.A.W.A.)’s sayings, and much higher than human words. In his letters and instructions to the rulers and governors of his time, the most prosperous instructions are to be found. *Nahj al-Balāgha*, as an exquisite literal and spiritual collection, has been translated into most of the world’s living languages and has been given various commentaries and interpretations.

Sayyid al-Raḍī, a descendent of Imam ‘Alī (A.S.) and a peerless scholar of his time both in eloquence and poetic gifts, compiled

a part of the Imam's sermons and letters of his own selection and taste in the second half of the fourth century A.H./eleventh century CE. The compilation is known as Nahj al-Balāgha. Going through this work will truly reveal that 'Alī (A.S.) has not only been a man of sword but also a unique champion and a matchless orator in the field of eloquence, as well as a true Imam and an infinite man in other dimensions.

### **Imam 'Alī (A.S.)'s Wives and Children**

Sons and daughters of 'Alī (A.S.) are said to be twenty seven, of whom four belong to Fāṭima (A.S.), i.e. Imam al-Ḥasan (A.S.), Imam al-Ḥusayn (A.S.), Zaynab Kubrā, and Umm Kulthūm. His other children include:

Muḥammad (Abū al-Qāsim), whose mother was Khawla Ḥanafiyya. He was known as Muḥammad Ḥanafiyya and was a brave and strong man who displayed great

bravery in the battles of Jamal and Siffin in the company of his noble father.

‘Umar and Ruqayya were twins born to Umm Ḥabīb, daughter of Rabī‘a.

Ḥaḍrat ‘Abbās, Ja‘far, ‘Uthmān and ‘Abd Allāh Akbar, whose mother was Umm al-Banīn, were all martyred in Karbalā tragic event. The bravery, valor, self-sacrifice, and loyalty shown by Abū al-Faḍl al-‘Abbās and other nobles are exemplary in the tragedy of Karbalā. Muḥammad Aṣghar and ‘Abd Allāh, whose mother was Laylā daughter of Mas‘ūd Dārmiyya and who were martyred in Karbalā. Yaḥyā whose mother was Asmā’ daughter of ‘Umays.

Umm al-Ḥasan and Ramla, whose mother was Umm Sa‘īd.

His other children were: Nafīsa, Zaynab Ṣughrā, Ruqayya Ṣughrā, Umm Hānī, Umm al-Karām, Jumāna, Umāma, Umm Salama, Maymūna, Khadīja, Fāṭima.

It is worth mentioning that Imam ‘Alī (A.S.) did not marry any other women as long as Fāṭima (A.S.) was alive; when she died, according to her will, ‘Alī (A.S.) got married to Umāma, Ḥḍrat Zahrā (A.S.)'s niece (her step-sister's daughter).

**Some Sayings of His Holiness Imam ‘Alī (A.S.) in *Nahj al-Balāgha*:**

1. Surely *jihād* (holy struggle) is one of the doors of Paradise, which God has opened for His own friends. *Jihād* is a garment of virtue, a protective armor of God, and His trustworthy shield.

The one who refrains from *jihād*, God will afflict him with humiliation and misery, and overwhelm him by predicaments and inflictions, and make him mean and abject. He will also be deprived of God's Mercy and will turn unwise. By turning one's back on *jihād*, one would distance from Truth, be

degraded, and deprived of justice and equity.

2. Through changes of situations, the truth and inner nature of people will be exposed.

3. Any day on which God is not disobeyed, will be a feast day ( *īd* ).

4. In the company of the Apostle of Allah (S.A.W.A.) we used to fight even against our parents, sons, brothers and uncles, and this fight increased our faith, our submission, our obedience to Allah, our endurance over the pangs of pain and our fight against the enemy.

5. Allah sent the Prophet (S.A.W.A.) at a time when the people were going astray in perplexity and were steeped in mischief. Carnal desires had deflected them and self-conceit had swerved them. They were perplexed and misled in their affairs and overwhelmed by the evils of ignorance.



Then the Prophet (S.A.W.A.) did his best in guiding and instructing them, and called them to the right path and towards wisdom and good counsel. (Extracted from *Nahj al-Balāgha*)

## The Third Infallible

### Ḥaḍrat Fāṭimat al-Zahrā (A.S.)

For Muslim women, Fāṭimat al-Zahrā (A.S.) is undoubtedly the most popular religious, moral, pious, and literary figure among the Muslims and other people of the world. The personality of Fāṭimat al-Zahrā (A.S.) is superior to all women of the world; she is a perfect paradigm for all the women who are enamored with chastity and piety.

It was on her chaste and immaculate lap that the two dignified and eminent Imams, i.e., Imam al-Ḥasan (A.S.), the

manifestation of tolerance and grace, and Imam al-Ḥusayn (A.S.), the master of the martyrs, were raised and brought up; so was also Zaynab Kubrā (A.S.), a corporeal epic, an embodiment of bravery, who was matchless in eloquence and a truth-seeker who proclaimed the message of ‘Āshūra to the world and removed the mask of hypocrisy, polytheism, meanness, and worldliness from the face of Yazīd and members of his sect. Nobody denies that a mother has much more participation in rearing children, especially her daughters. And it was Fāṭimat al-Zahrā (A.S.) who imparted the Islamic spirit of education to her sons and daughters in pure atmosphere of chastity and piety of family.

### **Her Parents**

Born to Khadīja, Fāṭima was the only child survived from her marriage to the

Holy Prophet (S.A.W.A.). What can be said about a father who was the seal of the prophets, beloved of Allah and a savior for mankind? A father, whose moral perfections and dispositions may not be described even by the most eloquent orators. As for her mother, Khadija daughter of Khuwaylid, was one of the most virtuous women before the advent of Islam; and in the Islamic era she was the first lady to acknowledge her faith in her husband, the Holy Prophet (S.A.W.A.), and to embrace Islam, and generously bestow her wealth on the development of this religion.

The history of Islam will never forget the degree to which Khadija was faithful and loyal to the Prophet (S.A.W.A.) in giving out her wealth and soul lavishly to Islam.

'Ā'isha, the Prophet (S.A.W.A.)'s wife, is quoted as saying, "No other women were as much respected as Khadija was. The Apostle

of Allah (S.A.W.A.) used to recall her with fondness and so much respect as if there existed no one like her.”

‘Ā’isha further said, “One day I told the Prophet (S.A.W.A.) that she [Khadija] had been only a widow. Hearing this, he got so upset that his face turned red. Then he said, “I swear by Allah there existed no other woman better than Khadija to me. The day when all people were infidels and idolaters she acknowledged her faith in me. The days when everybody accused me of sorcery and telling lies, she confirmed me. When everybody had turned their back on me, Khadija put all her wealth at my disposal and spent it generously in my way. God bestowed a daughter on me through her, who was a manifestation of purity, chastity, and piety.” Then, ‘Ā’isha said, “I told the Prophet (S.A.W.A.) that I did not mean to talk evil about her, and I repented my

words.”

It is said that Khadija gave birth to seven children from the Prophet (S.A.W.A.):

Qāsim, whose name brought forth the nickname Abū al-Qāsim for the Prophet (S.A.W.A.), and died before the *Bi'tha* (Prophetic Mission) of the Prophet (S.A.W.A.) at the age of two. ‘Abd Allāh, or Ṭayyib, who was born at the outset of *Bi'tha* and died after that. Zaynab, who was married to Abū al-‘Āṣ. Ruqayya, who got married first to ‘Ataba and then to ‘Uthmān b. Affān, and died in the second year after *Hijra*. Umm Kulthūm, who also married ‘Uthmān – after Ruqayya's death – and died four years after *Hijra*. The seventh one was Fāṭimat al-Zahrā (A.S.) who got married to Haḍrat ‘Alī (A.S.). The fruits of this blessed and noble marriage were the holy progeny consisting of our honorable and Infallible Imams.

The birthday of Fāṭmat al-Zahrā (A.S.) is known to be on Jamādī al-Thāni 20, 5 years after *Bi'tha* in Mecca. Thus, at the time of Hijra she was about nine years old.

Her names and nicknames, which all represent her heavenly characteristics and moral virtues, include: Ṣiddīqa Ṭāhira, Zakiyya, Zahrā, Sayyidat al-Nisā al-‘Ālamīn, Khayr al-Nisā, Batūl, and so forth.

The most amazing name she is famous for is Umm Abīhā, i.e. “mother of her father” which indicates her intense love for her great father, and that from early childhood and in spite of her young age she was – like Khadīja – a spiritual haven and mental support.

The nickname Umm Abīhā was given by the Prophet (S.A.W.A.) to his beloved daughter. In Arabic, Umm has a second meaning besides mother i.e. source and origin. As in Umm al-Khabā’ith (the source

of all evils) which is used for wine, and Umm al-Qurā, which is attributed to Mecca, so Umm Abihā also means the origin and source of *Nubuwwa* (Prophethood) and *Wilāya* (Guardianship). And, in truth, Zahrā was like a shady tree, giving forth sweet fruits of Imamate and *Wilāyat*.

### **Lifetime of Fāṭimat al-Zahrā (A.S.)**

Fāṭimat al-Zahrā (A.S.) inherited eminent features from her great mother, e.g. generosity, benevolence, and instructiveness; and Divine and Heavenly characteristics from her noble father. She was a compassionate, kind, and devoted wife for her husband ‘Alī (A.S.). In her heart, there was nothing inscribed except monotheism, worshipping God Almighty, and love of the Prophet (S.A.W.A.); and she stood aloof from the impurity of paganism and idolatry.

She lived nine years of her early life in



her parents' peaceful and serene house and another nine years with her honorable husband 'Alī al-Murtaḍā (A.S.), engaging in dissemination of the Islamic doctrines and social services, as well as doing the exhausting housework. She used to spend her time educating her children, doing household chores, and in worship and remembrance of God. Fāṭima (A.S.) was a lady who grew and fostered within the Islamic educational school of thought, with faith and piety being permeated into all aspects of her life.

Fāṭima (A.S.) was raised at her mother's side and in the warm-hearted bosom of her father. She learned Divine knowledge and sciences from the fountainhead of Prophethood; and in her husband's house, she put into action what she had learned for years. Like an aged mother and an experienced housewife who has left behind

all her life span, Fāṭima (A.S.) would give her full attention to her household and well being of her husband and education of her children. She would also take into consideration whatever took place outside their house, and would defend her own and her husband's rights.

### **How Fāṭima (A.S.) and ‘Alī (A.S.) Got Married**

From the beginning it was known to all that no man was there to match Fāṭima (A.S.) as a spouse except ‘Alī (A.S.). Nevertheless, many of the Prophet (S.A.W)'s companions and those who thought to be close to him, cherished marriage with her, and fostered this aspiration in their minds.

It is reported that, following all these aspirations, a number of the companions asked ‘Alī (A.S.), “Why do you not make an

effort to marry with the only daughter of the Prophet (S.A.W)?”

‘Alī (A.S.) said, “I have no [financial] means to step forward for this purpose.” And they commented, “The Prophet (S.A.W.A.) will not ask for anything from you.” Eventually, ‘Alī (A.S.) found a chance to bring up the request.

One day he went to the house of the Holy Prophet (S.A.W.A.) for his proposal, but was held back due to bashfulness. This was repeated for a couple of times, it is said. At the third visit, the Holy Prophet (S.A.W.A.) asked ‘Alī (A.S.), “Do you require something?” Yes, replied ‘Alī (A.S.). The Prophet said, “Perhaps you came to seek Zahra's hand in marriage?” ‘Alī (A.S.) said he did. Since this marriage was ordained by God and the Prophet (S.A.W.A.) was informed through revelation about its importance, he was to let his

daughter know about this proposal and asked her opinion in this relation.

The Prophet (S.A.W.A.) said to his daughter Fāṭima (A.S.), “You know ‘Alī very well; he is the closest person to me. He has precedence over others in service and virtue. I besought God to choose the best husband for you.”

“God ordered me to give you in marriage to ‘Alī (A.S.). Tell me what you think.” Fāṭima kept silent. The Prophet (S.A.W.A.) interpreted her silence as consent and became happy, starting to say *takbīr* [*Allāhu Akbar*]. The Prophet (S.A.W.A.), then, gave the glad tidings to ‘Alī (A.S.), and determined a bridal gift as an equivalent of 2000 grams of silver. Then in a gathering where some of the companions were present, the Prophet (S.A.W.A.) recited the marriage sermon and the auspicious contract of marriage was concluded. It can

be said that ‘Alī (A.S) did not own anything but a sword, a coat of armor, and a camel for carrying water. The Prophet (S.A.W.A.) told ‘Alī, “Keep the sword for *jihād* and the camel for carrying water and trips, but sell your armor to provide means for the marriage.” The Prophet (S.A.W.A.) told Salmān to sell the armor, and he sold it for five hundred *dirhams*. Then a sheep was slaughtered and the marriage banquet was held. It took place in the month of Dhu’l Hijja, 2 years after Hijra. All the objects brought into Fāṭima (A.S.)’s house as dowry did not exceed 14 items as follows:

A scarf; two pieces of cloth; a bath towel; a piece of wool *chādur* (top to toe cover); four pillows; a straw mat; a wooden bowl; a clay jar; a water goatskin; a water pitcher; a wooden bed; a laundry basin; a ewer; a couple of hand mills; and some fragrance and perfume. These included all the dowry

and household of Fāṭima (A.S.), chief of the ladies of the world, and the wife of ‘Alī (A.S.). At the night of consummation, Sulamī, ‘Umays's daughter undertook taking care of Fāṭima (A.S.) in place of her mother, Khadīja, who had passed away. The Holy Apostle of Allah (S.A.W.A.) together with a number of his companions from among both *Muhājirūn* and *Anṣār* took part in the wedding ceremony. The chanting of *takbīr* and *tahlīl* (saying *la ilāha illa Allāh* = there is no God but Allah) had filled the lanes and streets of Medina with Divinity, and waves of felicity had been delighting people's hearts. The Holy Prophet (S.A.W.A.) put the hand of her daughter in the hand of ‘Alī (A.S.) and prayed for good blessing to them and bade farewell to them. Thus, the wedding ceremony of the best of men and women in the world was held in such a simple way.

### **From Delight to Sorrow**

In the year 11/632, at the end of Şafar/May, the heart-breaking demise of the Holy Prophet (S.A.W.A.) occurred, and how painful it was for Fāṭima (A.S.) to part from her father, who, before all his travels, the last one he hugged and kissed goodbye was his beloved daughter, and when he returned, the first one he visited was also his daughter. He would always inquire after her state and health and whispered secrets in her soul's ear. Since childhood, she had been constantly next to her father and taking care of him.

Sometimes she would rush along with Hashemite women to the battleground to inquire about her father's state. In the battle of Uḥud, for example, where a rumor was spread that the Prophet (S.A.W.A.) had been killed, she rushed to the slope of Uḥud

Mountain to wash blood off her father's face and take care of the wounds by pouring some ashes from a burnt mat on them for remedy. She was such a woman that whenever she found free time from her housework and child-rearing, she would go over to his father to enjoy his company. But alas! The moment for separation of the father and daughter had come too soon. The Prophet (S.A.W.A.) fell sick in his bed, with his face getting pale implying his last moments.

‘Ā’isha is quoted as saying that at the last moments of his life, the Prophet (S.A.W.A.) called for his beloved daughter and seated her next to himself and whispered something in her ear, at which she burst into crying. Then, he told her something else that suddenly made her delighted and smiling. Everybody was bewildered by these two conflicting reactions. When asked what



secret she was whispered to, she said, “The first time my father told me of his death; I got very sad and lost my patience and wept. He became sad too, and whispered again in my ear, ‘My dear daughter! Know that you are the first in the family who will soon join me’. I got very delighted to hear this good tiding. My father said, ‘Are you pleased to be the Chief of the Ladies of the World and the Chief of the Ladies of this *umma*?’ And the Fāṭima (A.S.)’s answer was, “I am pleased with what God and you are pleased with.”

To sum up, Fāṭima (A.S.), the chief of the ladies of the world and the ladies of this *umma*, and the freshly blossomed flower of the garden of Prophethood, soon started to wither and after a while joined her beloved father. Alas! How short was the blessed life of the most pious and paramount lady of Islam.

Indeed, her father's death and the events which followed made Fāṭima (A.S.) weary in body and soul. The days following her father's demise passed over her in bitter grief and unending weeping. She could not tolerate being separated from her father, and thus when she heard from her father about her death, she smiled. She would rather die than outlive him.

Finally, disturbances and sorrows became more and more debilitating for her to the extent that the daughter of the Prophet (S.A.W.A.) fell seriously ill. In this dire situation, obviously nobody, except a couple of the oppressed and underprivileged like Balāl and Salmān, sympathized with this honorable lady. However, the women, both of the *Muhājirūn* and *Anṣār*, especially the latter, who were informed of her illness, rushed to her bedside to visit and appease her sympathetically. At her sickbed, in reply

to those who inquired about her health, the Prophet (S.A.W.A.)'s daughter would speak eloquent words, which in those days seemed to be the laments and complaints of a bereaved and tyrannized lady, but were actually warnings to Muslims against disunion and mischief coming up in future. Indeed, she said what should have been said, and upon the painful affliction of bereavement of her beloved and affectionate father, she hastened to Paradise to join her noble father (S.A.W.A.) by the pond of *kawthar*.

The passing away of the Prophet (S.A.W.A.)'s daughter made 'Alī (A.S.) very distressed and mournful. This separation and "deep affliction" is too vast to be explained here.

### **The Story of Fadak as a Historical Reality**

Fadak was a cultivated piece of land 140

km off Medina. It was a personal property since it was not obtained in a war or taken over as spoils of war. Rather, when the story about Khaybar reached the village of Fadak, all the people there consented to make peace with the Prophet (S.A.W.A.), providing him with half of Fadak and keeping the other half for themselves, for which they demanded to hold their own religious rites quite freely and the security of their territory to be maintained by the Islamic state.

It is said that when the verse, ﴿And give the kinsman his right...﴾ (Al-Qur'ān, 17: 26), was revealed, the Prophet (S.A.W.A.) presented Fadak as a gift to her beloved daughter, Fāṭima (A.S.).

It was barely ten days after the demise of the Holy Prophet (S.A.W.A.) when Fāṭimat al-Zahrā (A.S.) was informed that the caliph's agents have expelled her workers

from Fadak and taken over the land. Thereupon, along with a group of Hashemite women, Fāṭima (A.S.) went to the caliph to take back her usurped land, and some talk was exchanged between them accordingly. The Prophet (S.A.W.A.)'s daughter asked Abū Bakr why he had deprived her of her right and dismissed her workers from the land. The caliph said, "I have heard your father say that the Prophets bequeath nothing." "My father bestowed Fadak on me while he was still alive and it was since then that I have been the owner", said Fāṭima (A.S.). The caliph asked. "Do you have any witnesses for this?" Fatima (A.S.) said, "My witnesses are 'Alī (A.S.) and Umm Ayman, [and as some believe, al-Ḥasan (A.S.) and al-Ḥusayn (A.S.)] who have all borne witness. Then 'Alī (A.S.), who was present as a witness, said to Abū Bakr, "Whom do you ask for witness when

I lay claim to a property which is in the hand of a Muslim? Do you ask me, who am a claimant, for a witness or the other person who is in possession of the property?” The caliph said, “In this case I would call you to witness.” ‘Alī (A.S.) said, “It is a long time since Fadak has been in our possession and disposal; now that the Muslims claim it to be a public property, they should bring in their witnesses.”<sup>1</sup>

In order to appropriate Fadak, the caliph appealed to a *ḥadīth* which is in brief as follows, “Prophets do not bequeath anything, and whatever they leave behind after death is alms.”

Contrasted to the Qur’ān, this *ḥadīth* proves to be incorrect. It is also rationally

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1 According to the Islamic law, the claimant has to bring in a witness and the denier has to utter an oath.

incorrect to believe that the prophets bequeath nothing to their children, as it is pointed out in *Sūrat al-Maryam*, (verses 5 and 6) reflecting Zechariah's supplication, ﴿Indeed I fear my kinsmen, after me, and my wife is barren. So grant me from Yourself an *heir* who may *inherit* from me and *inherit* from the House of Jacob, and make him, my Lord, pleasing [to You].﴾

Also in *Sūrat al-Naml*, verse 16, God says, ﴿Solomon inherited from David.﴾ Instigated by the people surrounding him, the then caliph intended to deprive the Prophet (S.A.W.A.)'s daughter and 'Ali (A.S) of the revenue from Fadak, so that they become unable to give alms to the poor and the needy and as a result those who gathered around them intending to gain alms would disperse. Furthermore, under Abū Bakr, some people shunned paying alms tax and thus the incomes to the public

treasury began to subside. A fertile and cultivated piece of land with numerous palm groves, Fadak yielded about seventy thousand *dīnārs*. Consequently, Abū Bakr took over Fadak from the daughter of the Prophet (S.A.W.A.) and many of other Umayyad and Abbasid caliphs followed him. For the first time, however, Fadak was returned to the offspring of Fāṭma (A.S.) and Hashemites by ‘Umar b. ‘Abdul ‘Azīz.

When the news about the usurpation of Fadak reached Fāṭma (A.S.), she called in her kindred and kinfolks. As they gathered in the Mosque of the Apostle of Allah (S.A.W.A.), Fāṭma (A.S.) took a seat behind the curtain. Hearing her anguished cries and lamentation due to her father's absence and tyranny of the Muslims, both the Emigrants and the Helpers began to weep vehemently. Fāṭma (A.S.) paused a while for the silence to prevail and then



delivered a fervent sermon.

She began by praising and glorifying Allah the Almighty, as follows, “Praise and glory belongs to the Lord whose generous Hand brought into the world of being the creatures abiding in the desert of non-existence. Praise be to God who taught us – His servants – the lesson of thankfulness and assigned gratefulness as our obligation. He is the Lord who has existed before everything and will exist after everything.” Then she went on to say, “Here I am, the daughter of the Prophet, professing the Oneness of Allah and acknowledging that Muhammad (S.A.W.A.), my father, is His servant and messenger. O you, the group of Emigrants and Helpers! You pledged allegiance to your Prophet (S.A.W.A.) to spread around his religion with your own hands and have the world of mankind turn round the pivot of his faith.”

She then proceeded to talk about Islam and the Book of Allah, the Household of the Prophet (S.A.W.A.), performing prayers, fasting, Ḥajj, and *jihād*, and said:

“O Muslims! You are advised not to leave us and not to leave your Prophet's children alone and to be faithful to his Household.”

Introducing herself for the second time, she said, “...standing before this sacred tomb nobody can tell lies. I am not exaggerating... this is my father lying in his grave... My father, Muhammad (S.A.W.A.), was sent to teach you morals, virtues, and the codes of humanity at the school of piety and ethics. You are the ones who slipped back to your old faith and the time of paganism as soon as he passed away... then you took to incompatibility and practiced hypocrisy and detachment... I assume Satan has overshadowed your minds and diverted your heedless steps from the straight path.”

Then she uttered some words that hit down like a sledge hammer on the heads of the usurpers of her right, saying, “Who has said that Fāṭima is to be deprived of her father's inheritance? Who is the one who has broken apart the lawful limits of inheritance and has interpreted the verses of the Qur’ān to his own whims? O Emigrants and Helpers! I am astonished by what this old man says. Abū Bakr supposes he can take over the inheritance of Abū Qaḥāfa, whereas the inheritance of Muhammad (S.A.W.A.) is unlawful for Fāṭima. Nobody is allowed to quote a *ḥadīth* from my father as against the Qur’ān.” Then Fāṭimat al-Zahrā (A.S.) recited some verses from the *Sūrat al-Naml*, in which the Qur’ān talks about Solomon's inheriting from David, and David bequeathing to Solomon. Then she read Zechariah's words from *Sūrat Āl-i Imrān*, and inheritance rules from *Sūrat al-*

*Nisā*, to the Emigrants and Helpers and then she continued:

“O Emigrants and Helpers! What do you say on these manifest verses and how do you want to weaken a general law by a single *ḥadīth*? How do you want to deprive Fāṭima, daughter of Muhammad (S.A.W.A.) and his dear one who was reared and trained by him, of her father's inheritance?” And then she faced Abū Bakr and said indignantly, “On the day of Resurrection, I will seize your collar to demand my right from you which is trampled on today.”

Then she turned toward the youth of Medina and after that turned toward the tribesmen and the Helpers and said, “O Zealous youth! O loyal comrades and helpers of Islam! What lassitude and negligence you are engaged in! O group of Helpers! Why are you as bleak and dormant as ice, while a bunch of hypocrites and inept

have taken away my rightful lot and my father's memorial to me? O you who have power in your arms and gold in your palms! What has become of you that you would not move on? What has happened to those stern muscles and mountain-crasher fists which you used to fight with the infidels? How admirably you rose up and how contemptibly you sat back and kept quiet!" Against such scathing logic given by the daughter of the Prophet (S.A.W.A.), Abū Bakr had no choice but submission. The malevolent, however, did not let the right reach the rightful and the caliphate and *Wilāyat* settle in their deserved position. The fervent words of Fāṭima (A.S.) were so impressive and influential that the powerful and authoritative people present there were feared lest a rebel and revolution would ensue. Fāṭima (A.S.) swore not to talk to Abū Bakr and 'Umar any longer. Then,

turned her face away from the crowd to the sacred grave of her honorable father and fell grievously on it, saying, “My father! They tyrannized me and will soon get the punishment for their actions on the Day of Resurrection. My father! I will cry for you as long as I live, and my eyes will not fail shedding tears...”

The women from the Banī Hāshim wept a lot and took the daughter of the Prophet (S.A.W.A.) away from her father's grave and took her home, creeping along.

‘Alī (A.S.), Fāṭima (A.S.)'s husband, also called her to patience and tolerance in this gloomy time when the sun of the truth is covered with clouds of conspiracy. He himself, in order to prevent the newly planted tree of Islam from drying up, got along with patience.

Fāṭimat al-Zahrā (A.S.) gradually became emaciated due to the tragic events and

sorrows, which if poured upon bright days, they would turn into dark nights, and passed away on 3<sup>rd</sup> of Jamādī al-Thānī, 95 days (or, according to some sources, 75 days) after her father's demise.

Fāṭimat al-Zahrā (A.S.) advised her dear husband to bury her body at night-time. And it was done as she had wished. The most heart-rending of all was the fact that the resting place of the Holy Prophet (S.A.W.A.)'s daughter is still unknown; some consider it to be in Baqī' cemetery, others say it is besides the resplendent Shrine of the Holy Apostle of Allah (S.A.W.A.). With tears in his eyes, 'Alī laid the body of his beloved wife secretly in grave and without leaving a trace or sign filled it up with earth, whispering the following lines distressfully with tearful eyes, "My soul is imprisoned in my bitterly painful sighs and laments. I wish the bird of my soul would fly out of this cage and take my laments along. Verily, there's no use in

my life without your presence (my dear wife). My tears are flowing down because I fear lest my life after you would last long (and I would keep on burning in separation from you).”

Then, he took the hands of his dear children, the orphans of Zahrā (A.S.) – al-Ḥasan, al-Ḥusayn, Zaynab, and Umm Kulthūm – and returned to the sad house, from where Zahrā (A.S.) was absent for ever.

### **Some Sayings of Her Holiness Fāṭimat al-Zahrā (A.S.)**

“God has ordained the faith a means for purifying from paganism; prayer (*ṣalāt*) a means for refraining from arrogance and rebelliousness; following the household of the Messenger a factor for the solidarity of the Islamic community; Imamate as preventive of disunity; and *jihād* (holy war) as a way of maintaining the glory of Islam.



Praise and glory belongs to the Lord whose generous Hand brought into the world of being the creatures abiding in the desert of non-existence.

Praise and glory belongs to the Lord who taught us to be grateful and decreed thankfulness as our duty. Allah is the Lord who had existed before everything and will exist after everything.

O Muslims! You have been advised not to abandon us and not to leave the children of your Prophet alone and to be faithful to his progeny.

My father, Muḥammad (S.A.W.A.), came to teach you virtuousness and morality in the school of piety and ethics and taught you the doctrine of humanity.”

(Part of her Scathing Sermon in the Mosque of Medina)