

**The Method of Dealing
with Perverts and Seditious
in the
Words of Hazrat Zahra (P.B.U.H)
Pr. Nahla Gharavi Naeeni**

Introduction

After the death of the Messenger of Allah, the only remaining child of the prophet, Fatima Zahra, was crying and lamenting a lot, and the Islamic Ummah (nation), despite the order of the prophet, which God mentions in the Qur'an: "No reward do I ask of you for this except the love of those near of kin"(Ash-Shora,23).

She saw a lot of persecution and witnessed the cruelty of his companions towards the right of guardianship. To wake up the people, those who went to sleep early and as the rightful successor of the Messenger of God, she went to the door of houses of the Companions (Emigrants (mohajer) and Helpers (Ansar)) with her husband to inform them of their allegiance to the unjust Caliph, but she did not see any benefit.

After taking allegiance from the people, many of whom were forced, the Caliph's first action was to usurp the fertile land of Fadak, which belonged to Hazrat Zahra, in order to deprive the family of wilayat (guardianship) of financial support and to attract the opinion of the people by having wealth and financial support for his caliphate. And of course, his supporter and encourager in this matter was Umar bin Khattab. In this way, the Islamic society, which the Messenger of God had worked hard to create and educate for more than twenty years, went astray, and Hazrat Fatimah cried and lamented a lot to understand this deviation and regret the state of the society and its future. On a suitable occasion – about ten days had passed since the death of the Prophet – when the Caliph, his entourage and the people were gathered in the Prophet's Mosque, Hazrat Zahra(P.B.U.H) went to the mosque accompanied by a number of women

and asked for her property (Fadak) – the property that the Prophet (P.B.U.H) in the time of his life had given her and it had been more than two years that Fatima’s workers had been working on that land. In the course of his speech, facing the deviation that had arisen and the sedition that had arisen, she stood up, and after the beginning of the speech, she began to speak with the praise of Allah, praise and thanks to God, and in order to inform the congregation of their deviation and the sedition that had arisen, she said the prohibition of evil and she ordered to famous (Amr be Ma’roof and Nahi ‘An Monkar). This paper, according to her speech, explains how that innocent and noble lady faced the perverts and sedition-mongers, so that it can be a lesson for the believers in confronting the creators and accepters of deviance and sedition.

1- Expression of those present in the mosque

The Mohajer and Ansar who were present in the mosque can be divided into three groups (categories):

A- Waiting for the defeat of Islam and the sufferings of the Prophet

B- Indifferences

C. Participants in affairs

A – Waiting for the defeat of Islam and the sufferings of the Prophet

Hazrat Fatimah said in one of her sermons: ”تتربصون بنا الدائر“⁽¹⁾” You are lurking around us. You were waiting for calamities to hit us. On the surface, they were Muslims and companions, but they were expecting that something would happen to the Messenger of God and the Prophet’s family. The Prophet will be defeated and Islam will fall and they will be able to come out of their shell.

B – Indifferences

(1). Al-Ehtejaj, v. 1, p.101

و تتوكفون الأخبار“ (1) “And you ignore the news.

The second group are those people who were waiting for and followed the events from a distance. Basically, this group of people have nothing to do with affairs, they just sit and listen to the news of events for their knowledge, no help and cooperation, they do not get involved in the events and only have a hand on the fire from a far.

C. Participants in affairs

و تتكصون عند النزال(2) و تفرون من القتال“ (3)

“You retreat during battle and flee from battle”.

This group of people get involved in the work and current affairs of the society, sometimes they help, but as soon as the work becomes difficult or an accident occurs, they retreat and withdraw and run away from the battlefield.

2- The state of perverts and seditious people at the time of delivering the sermon

Fatimah (P.B.U.H) said: “فلما اختار الله لنبيه دار أنبيائه و مأوى أصفياه ظهر فيكم حسكة(4)“
”النفاق“When God took his prophet to the place of prophets and pure ones (the abode of the Hereafter), if hypocrisy appeared in you, it means that the enemy of hypocrisy and the thorn of hypocrisy will fall like an arrow on the people of truth.
”و سمل جلباب الدين“The whole covering of religion among you became obsolete and you threw it away.

و نطق كاظم الغاوين“And misled spook after be quiet.

(1) . Ibid

(2) . Nazal in Arabic means a critical situation.

(3) .Ibid

(4) . Haskah means enmity and also means a three-pronged thorn, like the arrow of Harlem that landed on the throat of Ali Asghar (Abdullah), the son of Imam Hussain.

The misguided people who were silent during the prophet's lifetime spoke. The point is that the indifferent and the opportunists were silent until the prophet was alive but they have become very active now. On the other hand, people like 'Ali, Salman and Abo zar, who worked the hardest for religion, have remained silent and stayed at home.

“And the quiet vanity of the false ones talked.” و هدر فنيق المبطلين

False people (infidels and polytheists) who were silent during the life of the prophet and did not dare to speak, have now spoken. Then Hazrat Zahra tells them about their performance, from where they got the fountain head and who is their support and says: “(5) “And Satan raised his head from his seductive chambers, calling out to you.” This means that your behavior is evil. It is Satan and Genie who provoke you, that is, the invitation of Saqeefah, which was a satanic act that invited everyone to choose a caliph until the Prophet passed away, while God and His Prophet had appointed and introduced the caliph. And she says: “(6) “And for glory there are observers”. You have looked at him. Instead of what the Qur'an says:

“The most honorable of you in the sight of God is the most pious of you(7).” (Al-Hojorat,13). “I am grateful to God and I am faithful to you”. You learned this from the Prophet, but you forgot it in pursuit of your position.

“Then he aroused you and found you light.” فاستخف (8) ثم استنهضكم فوجدكم خفافا (Zukhruf 54). Then Satan asked you to get up, so he found you light people. It means that you are one of the people who are empty and captive of lust and position. The Holy Quran also says about Pharaoh. Pharaoh also

(5) . Balaghat An-Nesaa, p. 31

(6) . If it is 'Azze, it means low status and if it is ghrra, it means to be deceived by Satan.

(7) . The Holy Qura'n, English translation of the meanings and commentary.

(8). Al-Ehtejaj, v.1, p.101; Balaaghat An-Nesa, p.31.

took advantage of the light-headedness of people and made them slaves and obedient to him. Man has the power of thinking and rationality, which determines his character, Satan and devils cannot dominate him.

“فوسمتم غير ابلکم”⁽¹⁾: So you marked your non camel. It means that you were exposed to something that was not yours; You overstepped your limits and entered the privacy and rights of others (the issue of caliphate was not up to you to appoint a caliph) and achieve the caliphate yourself.

و وردتم غير مشربکم”⁽²⁾

and you arrived not your drink

“هذا و العهد قريب” This and era is near. This was while the Prophet’s agreement with you was close to the present – not much time has passed since the Ghadir incident.

ثم لم تلبثوا الا أن تسكن نفرتها”⁽³⁾

“Then you did not wait until her anger calmed down”

3- Mentioning the ugly behavior of perverts and seditious

Another method of dealing with perverts and seditious is to remember the ugliness of their actions; Hazrat Zahra (PBUH) in addition to mentioning the behavior of the people of Saqifa, explains the ugliness of their actions and teaches them how their behavior and actions were after the death of the prophet and says: “ثم لم تلبثوا الا أن تسكن نفرتها”

Then you did not wait until her anger calmed down

You did not wait until the caliphate became quiet and calm after the loss

(1). Balaaghat An-Nesa, p.31.

(2). Al-Ehtejaj, v. 1, p. 101

(3). Nefrath is from Nofor means restive animal

of the prophet, that is, you hurriedly convened a meeting in Saqifah⁽¹⁾ without informing the Ahl al-Bayt and many emigrants and Ansar and made a caliph. “ثم أخذتم تورون وقديتها” You brought the causing fire and started to kindle the fire. It means that you tried to start this fire from the very beginning. It means that you lit the fire of caliphate and you are trying to make it burn.

“وتهيجون جمرتها”

You spread that fire to other places. That is, instead of dealing with governance, you started oppression and usurped Fadak. Then she (P.B.U.H) said: “و تستجيبون لهاتف الشيطان الغوى”

“And you respond to the deceitful chants of Satan.”

You have responded positively to Satan’s misleading call. It means that your move in Saqifah was a devilish move and it was not right at all. If the audience are the leaders of Saqeebah⁽²⁾, then Fatima (P.B.U.H) means that their action was following Satan⁽³⁾, and if the audience is other people in the mosque, it means that the leaders of Saqeebah were Satan and you(people) followed them.

It is satanic because you ignored the commands of God and His Messenger and acted on your own. Then she said: “و اطفاء أنوار الدين الجلى” “you want to extinguish the light of religion (God).”

You extinguished the lights of God’s religion that were bright. The same

(1) . According to the narration of Asma bint Umais, Abu Bakr’s wife, at that time, after coming from the farewell Hajj, they held a meeting in Abu Bakr’s house and vowed that if someone claims the caliphate after the Prophet’s death and says, “I am worthy of the caliphate, then his blood is permissible.”

(2) . According to the narration of Asma bint Umais, Abu Bakr’s wife, at that time, after coming from the farewell Hajj, they held a meeting in Abu Bakr’s house and vowed that if someone claims the caliphate after the Prophet’s death and says, “I am worthy of the caliphate, then his blood is permissible.” That time Prophet was alive, but after his death, the same group got together and managed their meeting for determining their kalifah.

(3) . Khotbe Fadak, p. 108.

saying of the Qur'an which said: "يريدون أن يطفؤا نور الله" They want to extinguish the light of God (at-Tubah,32).

She recited this verse in confirmation of the previous verse in which she said that your actions were evil.

You extinguished the traditions of the chosen prophet. The meaning is that you changed the path of Islam and by usurping the caliphate⁽¹⁾, you started to destroy the lights of religion and the works of the Prophet *صلى الله عليه وآله*.⁽²⁾ "و اهما د سنن النبي الصفي"

"And ignoring the Sunnah of the Prophet al-Safi"

Another point that she reminds them is the move against the prophet's family, which she says: "و تمشون لأهله و ولده فى الخمر و الضراء"⁽³⁾

"And you go to his family and children through covering and hardship"

"And we will be patient with you against something like the edge of a knife. Hadrat Fatimah (P.B.U.H) knows exactly what kind of blow they gave to Islam and it will remain forever, these are cunning and naive people, so what can be done? Fatimah (p.b.u.h) says we will wait:

"And you were on the brink of a pit of fire." which is the same as aya 103 surah Al Emran.

"و مدقة الشارب" Like the head of a spear sinking into the body, which is very painful, we wait. "و نهزة الطامع" And the greedy person's sigh"

4-The condition of those people before their Islam

(1) . Caliphate in Islam is based on knowledge of divine rules and standards and piety in practice. The caliph must have the attributes of the Messenger of God, that is, the caliph of the Messenger of God must have the qualities of that Prophet, who had all the attributes of the Prophet except the innocents from the Ahl al-Bayt (P.B.U.th).

(2) . Khotbe Fadak,p. 109.

(3) . Balaghaat An-Nesaa, p. 31.

One of the methods of dealing with deviants and seditious is to remind them of their weaknesses and inabilities so that they remember what they were and now they are engaged in sedition and the feeling of inferiority may help them to stop sedition. Therefore, Hazrat Zahra (P.B.U.H) mentioned the weaknesses of those people in her speech. Since man has two aspects, material and spiritual, his weakness also includes spiritual weakness and material weakness, so in the words of Zahra (P.B.U.H), these two types of weakness of that group of people are explained:

A) spiritual weakness

Hazrat Zahra reminds the audience what they were before the prophet's mission and says:

which is a verse of the Qur'an (Al-Imran, 103). You were enemies, you were in the abyss of hell. You were in the darkness of idolatry.

B) Material weakness

Material weakness can be divided into two groups of weakness: in sustenance and social.

1- "تشربون الطرق" You drank from the dirty water of the pits.

"و تفتاتون القد الورق" You eat the leaves of the trees. It means that you were so insignificant in terms of finances.

2- And then she reminds them of their social weakness and says: "و موطىء
الاقدام"⁽¹⁾

You were the place of steps. That is, before Islam, you were under the kick of other people, you were humiliated.

"تخافون أن يتخطفكم الناس من حولكم" "You are afraid that the people around you

(1) . Balaghaat An-Nesaa, p. 31

will kidnap you.”

You were so unlucky that any person could take a sip from you and take advantage of you, that is, you were attacked by tribes and others.

“أذلة خاسئين” You were a place of opportunity for the greedy.

You were humiliated people and did not know social etiquette. You were afraid that people would rob you. Hazrat’s words are taken from verse 26 of Surah Al-Anfal, which the Holy Quran tells about the state of Muslims before their Islam: Call to mind when ye were a small(band), deemed weak through the land and afraid that men might despoil and kidnap you; but He provided a safe asylum for you, strengthened you with His aid, and gave you good things for sustenance: that you might be grateful.

In another phrase, she stated how they believe: “فرأى الامم فرقا فى اديانها” “He saw difference in the nations’ religions.” The prophet saw that people have different religions, instead of worshiping God, they are idolaters and cow worshipers. Hazrat Zahra tells that congregation that you were like that while you were in the fire because of your false religion, your path was to hell.

“عابدا لاوثانها” “Worshiping her idols” You used to worship their idols while denying God, even though you knew Him by nature.

“فطرة الله التى فطر الناس عليها لا تبديل لخلق الله” (Rom,30) “The nature in which Allah has made mankind : no change (there is) in the work by Allah”. You used to deny him in his lordship and divinity.

“منكرة لله مع عرفانها” “A denial of God despite His cognition”. Even though you knew God, you denied God. In her speech, Hazrat said “Irfan” not saying “Elm”; means that you knew with all your being, just as all the creatures of the universe glorify God. Divine monotheism is embedded in all beings in the world; But man follows lust and anger and becomes a polytheist and a disbeliever. Then she

said:

“فأنار الله بأبي محمد ظلمها” So God enlightened by my father, Muhammad, injustice.

God, through my father, turned your darkness into light and replaced them with the light of faith. It can be said that the words of Hazrat are meaning a part of Ayat al-Kursi which says:

“... البقره 253) ”والذين كفروا اولياءهم الطاغوت يخرجونهم من النور الى الظلمات reject faith the patrons are the Taqut from light they will lead them forth into the depths of darkness.

The description of the situation of these people in the mosque is that after their faith, which had been enlightened to them, now they covered the truth and fell into disbelief and rejected the guardianship of Ali bin Abi Talib after the Prophet. “فأنقذهم من الغواية” So he saved them from going astray and relieved them from blindness and made them see. =”هداهم الى الدين القويم و دعاهم الى صراط” =”المستقيم And he guided them to the upright religion and called them to the path of the upright.”

5- State of deviants after accepting Islam

Hazrat Zahra (P.B.U.H) reminds the present by mentioning how their situation was after becoming Muslims, so that the services of the Messenger of God will wake up and return from the deviation and sedition they have caused, and it will be remembered by what means you were saved:

“فأنقذكم الله تبارك و تعالى بأبي محمد(ص)”⁽¹⁾

God saved you through my father (God honored you through my father). And she said: “أنتم عباد الله نصب أمره و نهيه”

(1). Al-Ehtejaj, v.1, p.100

You, servants of God, are the signs of command and prohibition of God's religion, who understood the Prophet and witnessed and learned his words and actions, so you are the center of God's commandments. " و حملة "

"دينه و وحيه": You are the bearers of religion and divine revelation. It is expected that you will convey the religion of God and the Prophet's commands to others correctly, while you have changed the command of God and the Messenger. How do you want to be the bearers of God's religion?!!

"And you are Allahs' faithful on your souls and conveyed to the nations": "وامناء الله على انفسكم و بلغاؤه الى الأمم" Be the trustees of God towards yourselves and the messengers to the nations. Whereas if you had obeyed us Ahl al-Bayt and gathered on the axis of Imamate, instead of the deviation you have created, you would have all gone to the same creed, you would have become an orderly nation because: "وطاعتنا نظاما للملة" و امامتنا امانا من الفرقة"

"Our obedience is a system for the religion" "And our Imamate is a protection from division".

Hazrat says that our imamate prevents division and separation. Any group that does not have an axis that everyone moves around that axis will gradually suffer from factions and division and finally destruction. It is true, and we are now witnessing in the 21st century that the nations that do not have a single leader who sympathizes with the human society, are easily torn apart by their enemies. My father used to invite you people to the path of his Lord with wisdom and good preaching. "داعيا الى سبيل ربه بالحكمة و الموعظة الحسنة": "Calling to the way of his Lord with wisdom and good exhortation" This statement of Hazrat Zahra (P.B.U.H) is also adapted from verse 125 of Surah Nahl.

"He breaks idols and destroys inspiration." "يكسر الأصنام و ينكت الهام": "He would break the idols with his hand and hit the heads of the polytheists.

“و اسفر الحق عن محضه” : “And the truth results from its pure form”: The truth was found from its pure position, meaning pure monotheism. Because before that, the light of truth, monotheism and worship of God was hidden from human society under the veil of polytheism and ignorance.

This means that monotheism and worship of God spread and the veil of polytheism, disbelief and ignorance was removed. The Holy Prophet says that you became enlightened by the light of monotheism and came out of ignorance, so why have you returned and pretended to be ignorant and work done? Those nights when Zahra (PBUH) went to the door of the house of Muhajir and Ansar with the cousin of the Messenger of God (her husband, Ali bin Abi Talib) to pledge allegiance to the succession of the prophet, they responded with these ignorance and excuses:

” و انحلت عقد الكفر والشقاق“

“And the annulment of the contract of disbelief and disunity”: the knots of disbelief and discord were opened. Now, with this choice and your allegiance, you are again strengthening the knot of disbelief (covering the truth of the caliphate of the Messenger of God) and shiqaq (creating a rift among the Prophet’s Ummah).

6- Ordering to be famous (Ma’rof) and providing a way to correct it

After explaining the situation of that congregation, Hazrat Zahra (PBUH) starts guiding them and says: “فاتقوا الله حق تقاته”

“So fear God as you should fear Him.”

Fear God the way you should fear it, that is, keep the sacredness of God and do not disobey God’s commands and prohibitions and keep the sanctity of the truth.

“و لا تموتن الا و انتم مسلمون” : “And do not die unless you are Muslims.” Do not leave this world unless you be a Muslim, that is, by obeying God’s orders, act in

such a way that you will be a Muslim when you die and be considered a Muslim in the presence of God. He even says the way to be a Muslim: "واطيعوا الله فيما أمركم" "Obey God in what He has commanded you and forbidden you." "به و نهاكم عنه"

Obey God in His commands and prohibitions. Do His commands and leave His prohibitions? It is a solution that His Holiness advises the congregation. Then She mentions the blessed verse 28 of Surah Faatir, which says: "انما يخشى الله من عباده العلماء" "Only those of His servants fear Allah who are scholars."

The wise servants of God fear Him, that is, they obey God's orders and prohibitions. It means: You who passed it behind means you are ignorant. Then She (P.B.U.H) said: "و كتاب الله بين أظهركم" God's book was between your backs, which means it covered you and protected you, or it says that you covered the Qur'an. You used to take orders from the Qur'an, verily Qur'an says: "أفمن يهدى" (يونس 35).: Is then He who gives guidance to truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge ye?

Hazrat (P.B.U.H) wants to say in summary, wasn't 'Ali bin Aabytalib the first believer in the Messenger of God? Hadn't he grown up under the guidance of the Prophet? Didn't the Prophet give his flag to him in the wars? Didn't God and the Messenger give 'Ali the verdict of acquittal from the polytheists?

Verily Allah reviled on the Ghadir Day ...⁽¹⁾.

7-Self-introduction and relationship with the Prophet

In front of perverts and seditionists, mentioning one's position, family, and dignity is one of the ways that can bring them to their knees. Warriors and

(1). Shia and Sunni history and hadith books testify that the second caliph said many times: "Lola Ali la halaka Umar"(If Ali be not there, surly Umar will perish).

champions usually used to introduce themselves when they went to the war field. Imam Hussain also did this before the enemy army, maybe some of them will come to their senses and be saved from the hellfire that was being prepared for them. Zahra (P.B.U.H) did not need to introduce herself, everyone knew her as the only daughter of the Messenger of God. But she introduced herself in the hope of awakening this congregation from their wrong way. She mentioned her relationship with the Messenger of God and emphasized the truth of her statement “أقول عودا و بدءا و لا أقول ما أقول غلطا و لا أفعل ما أفعل شططا” “I say it again and again, and I do not say what I say wrongly, and I do not do what I do in error.”

I say that not once but I repeat it and I do not make mistakes in my words and my actions and actions are not wrong and she recites verse 128 of Surah At-Tawba which was revealed about the services of the Holy Prophet and says:

لقد جائكم رسول من انفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رؤوف رحيم

“ Now has come unto you a Messenger from amongst yourselves; it grieves him that ye should suffer, ardently anxious is he over you: to the believers is he most kind and merciful.

A messenger of your own kind came to you, when hardship and pressure were imposed on you, it was hard for him, and he was greedy in whatever was good for you; He wanted to bring good to you and was kind to the believers. Fatimah (P.B.U.H) wanted to say that the prophet was so kind to you and always wanted good for you. I am this person’s daughter. Was it right what you did to me? Also, the intention is that if he appoints a successor, the good of you and all Muslims would be in this choice, which of course was by divine order. Then she said: “فبلغ الرسالة صادعا بالندارة” “So he conveyed the message, uttering a warning.”

He announced the mission openly and told everyone. Maybe he wants to say that you heard that loud voice and believed, but what happened now that you have forgotten my father’s voice in Ghadir and are not following it.

8-Explaining the conditions when the congregation deviates

Remembering the circumstances in which deviants committed perversion and sedition without having a valid reason also explains their illegitimacy, maybe they will come to their senses and regret. Fatimah (P.B.U.H) describes the circumstances in which the congregation in the mosque began to elect the caliph and says: “هذا و العهد قريب” “This and era is near.” This was despite the fact that time had not yet passed since the Prophet’s covenant with you (Ghadir Pledge of Allegiance) and not much time had passed since the orders he made regarding his Etrat (Family). “و الكلم رحيب” The wound caused by the Prophet’s death is still open and wide. “والجرح لما يندمل”⁽¹⁾

That wound has not yet healed and we are mourning.

“ابتدارا زعمتم خف الفتته” The prophet had not been buried yet. “الرسول لما يقبر” You acted in a hurry and thought that if you do not do it, it will be a sedition. Hazrat wants to say: You used the fear of sedition as an excuse to form the Saqeefah, while the fear of sedition had no meaning at all because the prophet had already clarified the task with God’s permission. You thought that you did this to usurp the caliphate, which was false (I believe), and you deceived others because of the quarrel you made among yourselves. Hazrat’s address is to the leaders of Saqifa, that is, the Caliph and his accomplices. “فهيهاات منكم” Woe to you, it was not expected of you Muhajirin and Ansar to do such a thing and be deceived by the human devils and abandon the Ahl al-Bayt of the Prophet. “و” what happened to you Even though you were aware and were present in Ghadir. “و أنى تؤفكنون”⁽²⁾ Where are you going? You know they have misled you?

9-Plea for oppression

(1).Al-Ehtejaj,v.1, p.101.

(2). Ibid.

Another way to deal with deviants and usurpers is to file a lawsuit for the injustice they have inflicted and the rights or properties they have usurped. After the previous stages, which was evident in their words, Hazrat Fatima also demanded their rights and property that the Caliph usurped and said: You think that it is not an inheritance for us⁽¹⁾. You have returned to the rules of the period of ignorance. The meaning is that in Jahiliyyah, girls and women were not considered to be heirs, now you are behaving the same way after becoming Muslim and following the rules of the Qur'an.

Fadak, which the Messenger of God gave to Hazrat Zahra, was not a war booty for the caliph to take, but the Jews themselves gave it to the Messenger of God without fighting, and it became part of the Prophet's personal property, He (P.B.U.H) gave it to Hazrat Zahra when Ayah 26 surah Esra was revealed.” و
آت ذى القربى حقه⁽²⁾ . Now the caliph has taken possession of it. Hazrat (P.B.U.H) directly talked to him: “يا بن أبى قحافه أفى كتاب الله أن ترث أباك و لا ارث أبى؟⁽³⁾”

Oh, son of abi Qohafah is it Mentioned in the Qur'an that you inherit from your father and I do not inherit from my father? “لقد جئت شيئاً فريا”

It is true that you attributed the words of lies and slander to the hadith that you said from yourself. Then she said: “أفعلى عمد تركتم كتاب الله و نبذتموه وراء ظهوركم؟” Did you deliberately leave God's Book and leave it behind? Does that mean you don't know the Qur'an that you said this hadith about yourself? And after that, she recited verses 16 of Surah Namal and 5-6 of Surah Maryam, which is about Solomon's inheritance from Dawood and Yahya from Zakariya, so that the caliph

(1) . Against Zahra's request, Abu Bakr narrated a hadith from the Messenger of God, which, according to Ibn Abdul Bar, none of the companions of the Prophet narrated this hadith and Abu Bakr is alone in this narration. He said: We, the Prophets, do not inherit anything, and what we leave behind is charity (Sharh Nahjolbalagha, v. 19, p. 2; Taarikh Tabari, v.2, p.236)

(2). At-Tebyan fi Tafsir Al-Quran, v.6, p.468.

(3). Al-Ehtejaj, v.1, p.102.

would understand that the children of the prophets inherited from their fathers. “فزعتم أن لا حظوة لى و لا ارث من أبى و لا رحم بيننا” Do you think I have no interest and will not inherit from my father? Or is there no relationship between me and my father? Everyone inherits from their father but me?

Or that you are more knowledgeable than my father and my cousin about the general and specific aspects of the Qur'an? “أم أنتم أعلم بخصوص القرآن و عمومه من أبى و ابن عمى؟”

According to what has been said about the performance of those present in the mosque, some of them were indifferent or silent, which mostly includes the Ansar, Hazrat Fatimah (P.B.U.H) turns to them and says: “يا معشر الفتية و اعضاء” O community of young men, O arms of religion and law, and O helpers of religion and protectors of Islam, why are you silent? “ما هذه و السنة” What happened that I see you weak in relation to my right? “الغميزة فى حقة و لكم طاقة بما أحاول و قوة ما أطلب و أزول” your nap about unjust to me. “عن ظلامتى؟” While you are capable of what I want from you and you have not lost your ability. In other words, she invites the Ansar to rise against oppression and also says: “أتقولون مات محمد

prophet died? Does that mean, you only defended the truth until He was alive and now you no longer have a duty?

10–Leaving the punishment of deviants and seditious to God

Where commanding good and forbidding evil and introducing oneself and the Prophet's position have no effect, the believer refrains from speaking more and leaves the subject of perverts and seditious to God, the Absolut Power. Hazrat Fatimah (PBUH) also says after mentioning the instructive material, commands

(1). When the Prophet entered Madinah, the Ansar welcomed and supported him and caused the progress of Islam there (Taarikh Ya'qubi, v.1, p.363–366.)

and prohibitions and necessary reminders said: “فدونكها مخطومة مرحولة⁽¹⁾ تلقاك يوم
”حشرک

Take this Fadak and go to meet you on the Day of Judgment. It is likened to a camel that is equipped and ready to ride. It means that it is ready to produce, it is a source of wealth and wealth. If you do not have Fadak in your hand, you can't get on board the government.

“فنعم الحكم الله و الزعيم محمد و الموعد القيامة“: God is a good judge and the prophet is our good leader in the Doomsday and the Doomsday is also a promise sometimes. The meaning is that God and His Prophet will ask you on the Day of Resurrection.

“و عند الساعة ما تخسرون“: At the time of resurrection, the loss of their deeds will be revealed. “و لا ينفعكم اذ تتدمون“: Expressing regret on that day is no longer useful⁽²⁾.

(1) .Makhtoom means unfastened, and Marhula means equipped.

(2) . Khotbeh Fadak, p.123.

Conclusion

After the death of the Prophet and the usurpation of the position of caliphate by Abu Bakr and Umar bin Khattab, Fadak, the property of Hazrat Zahra (P.B.U.H) was usurped, and Fatimah (PBUH) went to the Prophet's Mosque to claim her right, while the Caliph and his companions and other Muslims living in Medina were present there. She demands her right. Because, she like her father, was kind to people (Rauf), she tried with her own words in different ways to make those congregations go astray and wake up the creator of Fitnah from their sleep. In the words of that innocent lady, these methods are: Expression of those present in the mosque ; The state of perverts and seditious people at the time of delivering the sermon ; Mentioning the ugly behavior of perverts and seditious ; The condition of those people before their Islam; State of deviants after accepting Islam; Ordering to famous (Ma'rof) and providing a way to correct it ; Self-introduction and relationship with the Prophet; Explaining the conditions when the congregation deviates; Plea for oppression; Leaving the punishment of deviants and seditious to God.

References:

Holy Qura'n

Khotbeh Fadak, Mojtaba Tehrani, 11th ed, Tehran, Moasese farhangi pajoheshi masabih al-Hoda,1393 sh.

The Holy Qura'n, English translation of the meanings and Commentary, Revised & Edited by the presidency of Islamic Researches, Ifta, call and guidance, King Fahad Holy Qura'n Printing Complex.

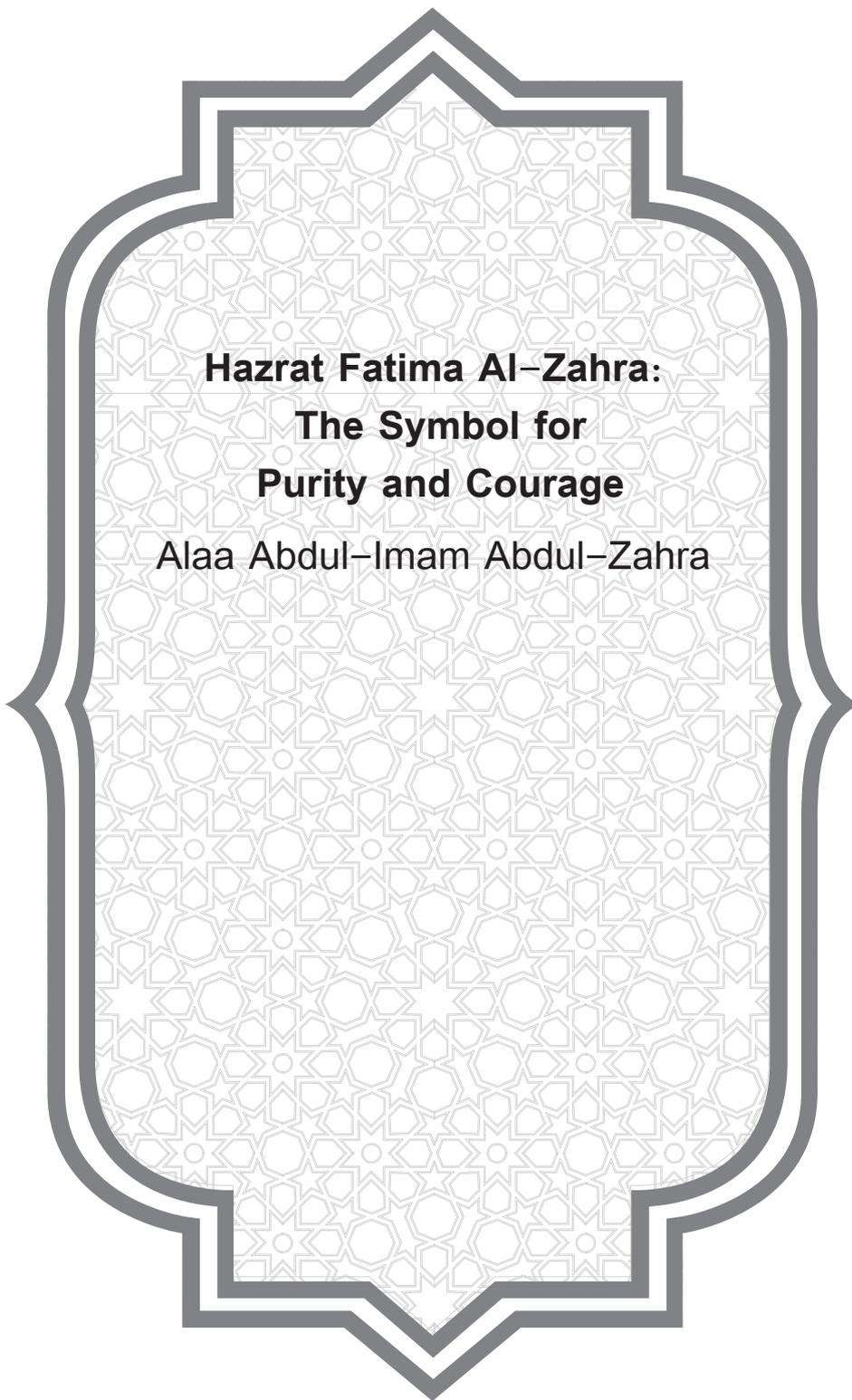
Sharh Nahjolbalagha, Ibn Abe al- hadid, Abdolhamid; research Mohamad Abolfadl Ebrahim, v.2, second ed, Beirut, Daar Ehia Al-Kotob Al- A'rabiiah, 1378-1383 H.

At-Tebyan fi Tafsir Al-Quran, Mohammad bin Hasan at-Tusi; Beirut, Daar Ehia at-Turath al-'arbi.

Taarikh Tabari, Mohammad bin Jarir at-Tabari, Beirut, Moasse Ezz ad-Din, 1413/1992.

Taarikh Ya'qubi, Ahmad bin abi Yaqub, Ya'qubi; research Abdu; Amir Mahna, Beirut, Moassasah Al-A'lami lel Matbuaat, 1413/1993.

margin



**Hazrat Fatima Al-Zahra:
The Symbol for
Purity and Courage**

Alaa Abdul-Imam Abdul-Zahra

Abstract

Hazrat Fatima Al-Zahra, the daughter of Prophet Mohammad, wife of Imam Ali and mother of Hasan and Hussein (peace be upon them), is an ideal figure and chief of all women of the past, present and future "Sayyidat nisa al-Alamin". She played a significant role as a link between Prophethood and Imamate and gives important lessons in preserving Islam, Prophethood (Nubuwwah) and Divinely –Appointed Mastership (Wilayah). She resembled the Prophet most closely in features and manners. Purity and courage are well manifested throughout her short life making her the perfect example to follow by the women of the world.

Introduction

Lady Fatima (peace be upon her), henceforth (PBUH), the pure extract of Heavenly fruit, whose father is the Holy Prophet Muhammad and mother Lady Khadijah (peace be upon them) is the source of Prophet lineage and the guiding Imams (Shirazi: 2014, 9; Ruffle, 2010: 88). Prophet Mohammad (PBUH) said about her: “Maryam was the Lady of the women of her time, but my daughter Fatima is the Lady of the whole world’s women, from the first to the last” (Shirazi, 2014: 5). The Prophet (PBUH) said “Fatima is part of me, that which makes her happy makes me happy and that which hurts her hurts me” (Al-Qazwini, 2015: 15). So, what pleases her pleases the Prophet, what upsets her upsets him and what annoys her annoys him. Also, he announces “Fatima is the joy of my heart, her two sons are the fruit of my heart, her husband is the light of my sight, and the imams from her children are trustworthy to my Lord and His rope is stretched between Him and His creation. Whoever adheres to it will be saved, and whoever stays behind will fall.” (Al-Qanduzi, 1416: 243)

God has distinguished Lady Fatima Al-Zahra with special qualities. She is the daughter of the Master of Messengers of God. She is the leader of the believing women. She is the most beloved of his family to him. Lady Fatima, her husband Imam Ali and her two sons, Hassan and Hussein, (peace be upon them) (PBUTH) are the household of the pure Prophet (PBUH). She resembled her father the most in behavior, manner, speech and gait. She has a pure heart, truthful tongue and a firm faith (Al-Haddad, 2015: 16-19).

Despite her short life, Hazrat Fatima (PBUH) raised the greatest young men of religion, i.e. Al-Hassan and Al-Hussein (peace be upon them), and

the “worthiest daughters and women of the world beneath her veil of chastity” (Kashani-Sabet, 2005: 2)

It is the house where she lives that forms the foundations of religion and the regulations of Islam (Ruffle, 2010: 88). Fatima Al-Zahra (PBUH) presents a perfect example of an ideal women that represents purity and courage. The following sections present these characteristics and some examples from the life of this great woman, Hazrat Fatima Al-Zahra (PBUH).

2.Purity

Fatima Al-Zahra (PBUH) stands as a perfect example for purity. Her purity is quite clear right from the first moments of her presence inside her mother’s womb, her birth and along her short life. Prophet Muhammad (PBUH) said “Fatima is a huri in the form of a human being, and whenever I wish to smell the fragrance of Paradise, I inhale the fragrance of my daughter Fatima” (Al-Qazwini, 2015: 35).

2.1 Her Birth

When Lady Khadija was pregnant with Fatima, Prophet Mohammad (peace be upon him) received a visit from Angel Jibra’il who declared that the child would be girl and would start a pure generation. Fatima (PBUH) talked to her mother from within her womb and consoled her. The Prophet (PBUH) asked Lady Khadija one day ‘O Khadija, whom are you talking to?’ ‘To the child in my womb – it talks to me and comforts me,’ she replied. He said, ‘O Khadija, Jibra’il has just informed me that it is a girl, and she is a pure and blessed child. Allah, the Most High, will continue my lineage through her. He will place the Imams in her progeny and will make them His vicegerents on earth after the completion of revelation” (Al-Qazwini, 2015: 45)

At the time of delivery, and with the absence of the women of Quraysh

who refused to help because they were not happy with Lady Khadija accepting “the orphan of Abdullah” as husband, four women– Sara, Maryam, Kulthum and Asieh–appeared to support with the delivery (Kashani–Sabet, 2005: 6). Lady Fatima was born five or three years after the mab’ath. (Al–Qizwini, 2015: 41). When she was born, a light appeared from Fatima and enlightened the homes in Mecca. And, ten houris appeared carrying a jug of holy water from Kawser (a river in Paradise) to wash her. Before handing her to Lady Khadija, one huri placed a white robe around the child’s body, and used another sheet to form a veil for the head (Kashani–Sabet, 2005: 6). The women said, “Take her, O Khadija, a pure, purified, honourable and auspicious child who is blessed and whose progeny is blessed.’ So she took her, with joy and happiness, and placed her next to her breast and nursed her (Al–Qizwini, 2015: 45). Lady Khadija said “Thus was Fatima born. And when she entered into this world, she fell on the earth in prostration and raised her finger” (A–Qazwini, 2015: 45). This incident and the presence of light, water and huris indicate the high value of this family, especially Fatima who connects prophethood to Imamate (Al–Qazwini, 2015: 35).

In relation to her name, Imam Al–Sadiq said “Fatima has nine names with Allah, the Mighty and Sublime: Fatima, Al–Siddiqah, Al–Mubarakah, Al–Tahirah, Al–Zakiyyah, Al–Radiyah, Al–Mardiyyah, Al–Muhaddathah and Al–Zahra” (Al–Qazwini, 2015: 48). Special attention is to be given to her name “Al–Tahirah” because it is essential to the attributes investigated in this study. Imam Muhammad Al–Baqir narrated, from his father Ali bin Al–Husseini, that “Fatima bint Muhammad was named al–Tahirah because of her purity from every form of filth and pollution, and she never once saw menstruation or postnatal bleeding (nifas)” (Al–Qazwini, 2015: 70).

2.2 Hadith Al–Kisa

Her purity is asserted in the Verse of Purification (Ayah Al-tathir) wherein Allah, the Most High, says: “Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification (Q33:33). This verse has a great meaning because it declares the pure attributes of the people of the Prophet’s Household. Almost all the narration of this verse include Imam Ali, Fatima Al-Zahra, Hasan and Hussein (peace be upon them) within the people of the Household, and some include his wives. Yet, all the traditions state that the Prophet did not even permit his wife Lady Umm Salamah to come under the cloak before the Verse of Purification was revealed (Al-Qazwini, 2015: 70-71). It is known as the Tradition of the Cloak (Hadith Al-kisa) This tradition has been narrated by Jabir ibn Abdullah Al-Ansari as follows (Al-Qazwini, 2015: 81-82):

Fatima Al-Zahra, daughter of the Messenger of Allah said: “One day my father, the Messenger of Allah (peace be upon him), came to me and said: ‘Peace be upon you O Fatima!’ I replied: ‘And upon you be peace.’ Then he said: ‘I find myself feeling weak.’ I said to him: ‘I seek refuge for you with Allah from weakness.’ He said: ‘O Fatimah, bring me the Yemeni cloak and cover me with it.’” 1 Fatima said: “I brought the Yemeni cloak for him and covered him with it. At this point I noticed that his face was shining like the full moon on a dark night.” Then she said: “It was not long before my son Al-Hasan came. He said: ‘Peace by upon you O mother!’ I replied: ‘And upon you be peace O coolness of my eyes and apple of my heart!’ He said: ‘O mother, I smell a fragrance like that of my grandfather the Messenger of Allah.’ I said: ‘Yes my son, your grandfather is resting under the cloak.’ So Al-Hasan approached the cloak and said: ‘Peace be upon you O grandfather, O Prophet of Allah! Do you permit me to come under the cloak with you?’ He replied: ‘And upon you be peace my son and the custodian of my [paradisiacal] pond, I give you permission [to do so].’ So he entered under the cloak with him.

Then Fatima said: "It was not long before my son Al-Hussein came. He said: 'Peace be upon you O mother!' I replied: 'And upon you be peace O coolness of my eyes and apple of my heart!' He said: 'O mother, I smell a fragrance like that of my grandfather the Messenger of Allah.' I said: 'Yes my son, your grandfather and brother are resting under the cloak.' So Al-Hussein approached the cloak and said: 'Peace be upon you O grandfather, O he who has been chosen by Allah! Do you permit me to come under the cloak with you?' He replied: 'And upon you be peace my son and the intercessor of my community, I give you permission [to do so].' So he entered under the cloak with them."

Fatima continued: "Shortly after this, Abu Al-Hasan Ali Ibn Abi Talib came. He said: 'Peace be upon you O daughter of the Messenger of Allah!' I replied: 'And upon you be peace O Aba Al-Hasan, O Master of the Faithful!' He said: 'O Fatima, I smell a fragrance like that of my brother and cousin, the Messenger of Allah' I said: 'Yes, there he is with your two sons under the cloak.' So Ami Al-Mumineen approached the cloak and said: 'Peace be upon you O Messenger of Allah! Do you permit me to come under the cloak with you?' He replied: 'And upon you be peace my brother, my successor and my flagbearer, you have my permission [to do so].' So Ali entered the cloak.

Then I myself approached the cloak and said: 'Peace be upon you O father, O Prophet of Allah! Do you grant me permission to enter the cloak with you?' He replied: 'And upon you be peace my daughter and part of my flesh; you have my permission [to do so].' So I entered under the cloak with them all.

Once we were all under the cloak, my father, the Messenger of Allah, took the edges of the cloak and motioned with his right hand to the sky saying: 'O Allah, these are my Ahl Al-Bayt, my nearest family and closest supporters, their flesh is my flesh and their blood is my blood. That which hurts them hurts me and that which disturbs them disturbs me. I am at war with those who are at war with

them and at peace with those who are at peace with them. I am the enemy of their enemies and I love those who love them. They are from me and I am from them. So bestow Your salutations, blessings, mercy, forgiveness and [divine] pleasure upon me and upon them, and remove all impurity from them and purify them with a thorough purification.’

2.3 Fatima: The Wife

Members of the sahaba asked for Fatima’s hand, but Prophet Mohammad (PBUH) was waiting for a revelation from Gabriel. And last, when the revelation happened, Prophet Muhammad (PBUH) agreed to the marriage of Ali and Fatima (PBUTH). The Prophet praises Ali (PBUTH) as the holiest of Muslims and as the most suitable husband for Fatima (PBUH). On the day of her marriage, and when the Prophet prepared to leave, Fatima (PBUH) cried of sadness to leave her beloved father. Her pure emotions as a daughter devoted to support and serve her father overwhelmed her (Kashani-Sabet, 2005: 7-8).

After marriage, she displayed the traits of an ideal wife and mother. She was a loyal and dutiful wife and the perfect mother for her children. Her husband, Imam Ali (PBUH) said “By God, I did not make her angry, nor did I force her to do anything until God Almighty took her, nor did she make me angry, nor did she disobey me in any matter. I used to look at her, and my worries and sorrows would be removed from me” (Taher, 2019: 4). She was fulfilling her duties as a wife and doing the housework. She was grinding with her hands, kneading, baking, breastfeeding her newborn, and thanking Almighty God. She was one of the most beautiful people. She wished for the woman not to see the forbidden man nor for the forbidden man to see her (Taher, 2019: 20-21).

2.4 Fatima: The Mother

Lady Fatima (PBUH) used to urge her children to spend the nights of Friday praying from night to morning, as well as the nights of Qadir, and she would

order them to sleep during the day so that they would be able to do their night prayers and du'a. She was raising her daughter Zainab, teaching her patience, showing her future positions, and preparing her children for the various fields of worship, jihad, virtue, and piety. As well as preparing them for what they need physically and emotionally (Taher, 2019: 10).

Her pure feelings for others taught her children lessons of compassion and commitment. In an incident, while Lady Fatima (PBUH) was busy doing her nightly worship of God. Her young son Hasan entered the room and saw her praying and mentioning the names of the men and women of her community in her du'a. When she finished her prayer, Hasan approached and asked her why she prayed for everyone but not herself. She replied, "One must think about others first and then their own family" (Bhimji, 2020: 35-37). In the tradition, being more concerned about others than your own self will make the angels of God supplicate for you and the supplication will be accepted. Fatima's endurance of her life of poverty and hardship gives humankind lessons of pure faith in God. A lesson that looks for the reward on the Day of Judgment. Her pure soul and deep faith in God enables her to support the message and be an example to follow in endurance and faith whatever hard times one might face during his/her life (Ruffle, 2010: 387).

God Almighty praised Lady Fatima and her behaviour in Surah Al-Insan because she, the head of the family, was the one who presented her loaf and then collected the loaves of her children while they were fasting to give them within three consecutive days to the poor, the orphan, and the prisoner. Here she gave a wonderful example to humanity and her children in purity of heart and sacrifice, and she gave an effective example in challenging human instincts (Taher, 2019: 16).

2.5 Fatima: Her Death

When Allah perfected this religion by His Messenger (PBUH) and completed the blessing upon the believers, the Quranic verse was revealed “Today I have perfected your religion for you, completed My blessing upon you, and chosen as your religion Islam” (5:3). This verse was an indication that the Prophet would soon pass to his Lord. Fatima (PBUH) was frightened and alarmed. His illness caused fear and unrest to grip her until she felt as though her heart had burst. So she hurried to him, uneasy, frightened. He saw her approaching and became cheerful at meeting her saying: “Welcome, my daughter!” He sat her on his right and whispered something to her and she wept. Then he whispered again and she laughed. He whispered to her that his departure was close so she wept in fear of separation. And he whispered to her that she would be the first of his family to join him. So she smiled in happiness at the meeting (Al-Haddad, 2015: 12–13). Al-Zahra (PBUH) was not afraid to face death, to the contrary, she felt happy to be the first to join her father to heaven.

After the death of her father, Prophet Muhammad (PBUH), Fatima (PBUH) suffers a lot and had to face the companions who suppressed her right and disrespected her. The Messenger of God was so close to his pure daughter Fatima Al-Zahra. He was a loving father and an affectionate parent, who was always kind and compassionate. In addition, she is the most knowledgeable women in Islam and she knew that her father is the Master of Prophets. She was very sad to lose her loving father. Her servant said “There was nobody on earth, from the relatives, companions and intimate friends, who was more grief-stricken and who wept more than Al-Sayyida Fatima Al-Zahra (PBUH). Her grief would constantly become renewed and increase, and her crying became more intense all the time. She sat for seven days weeping incessantly, and each day her weeping would be more intense than the day before” (Al-Qazwini, 2015:263).

In relation to the last days of Fatima Al-Zahra (PBUH), Um Salama, the wife of Abu Rafi' said (Bhimji, 2020: 57)

“During the last days of the life of Fatima, I was taking care of her. One day, her health was good and her illness lessened. Her husband Ali went out to finish some work and during this time, Fatima told me, ‘Bring me some water so that I may take a bath and purify myself.’ I brought the water and helped Fatima. She stood up and took a bath and changed her clothes. She then said to me, ‘Spread my bed in the middle of the room.’ Saying this, she lied down on the bed facing the qiblah and said to me, ‘I will leave this world today, I have purified myself and no one should uncover my face.’ Saying this she put her hand underneath her head and passed away”

She lived pure and died pure. Her speech, acts and emotions represents lessons of purity that would last forever.

3. Courage

Hazrat Fatima (PBUH) presents an excellent example for the courage of a women to assist her father, the Messenger of God, in presenting Islam and the instructions of God to humanity. She is a courageous woman that stands by her father, husband and as a caring mother. It is not easy to become Fatima Al-Zahra. She has the greatest responsibility in the history of freedom, jihad and humanity because she stands as the link between prophecy and Imamate (Kashani-Sabet, 2005: 18). Thus, “she played a direct role in the socio-political-ethical revolution which her father was delivering to humanity (Bhimji, 2020: 17).

3.1 A Supporting Courageous Muslim

Hazrat Fatima (PBUH) never felt worried or tired of acquiring knowledge, but she used to be courageous and diligent in teaching others about religious issues. A woman came to her one day and said “My mother is very old and she

thinks there has been a mistake in the prayer. She has sent me so that I can find out the problem with you". Hazrat Fatima Al-Zahra (PBUH) answered her question, the lady continued visiting Lady Fatima to ask many questions. She did this about ten times and every time she answered her question. The lady felt embarrassed by the frequent visits, and said "Now I will not bother you". Hazrat Fatima (PBUH) said: Come again and find out the answers to your questions. No matter how many questions you ask, I will not be angry (Abbasi, 2022: 57).

3.2 Defending the Prophet

Lady Fatima (PBUH) witnessed the incidents where people, including close family members, insulted, mocked and physically attacked her dear father. She had always supported her father against those people and their actions. One day, when the Prophet was performing his prayers in Al-Ka'ba, Abu Jahl and a group of people decided to mock the prophet and threw placenta along with blood and feces on the prophet's shoulders while he was prostrating, and the harsh Meccans burst into laughter. The prophet continued his prayer, and someone rushed to the young Fatima and told her of the event. So, she immediately arrived and removed the filth from her father and she prayed to God against the people who committed this action (Bhimji, 2020: 19-20).

In the battlefield she was also present curing her father's wounds and sharing her father the compassion and sorrow for the martyrs of the family and followers. In the battle of Uhud, when the Messenger of God saw his uncle and defender Hamza dead in a tortured state, i.e. fingers and toes were severed, his nose and ears were cut off, his belly was split open and his liver was removed, he got overwhelmed with anger and sorrow. And when he saw Fatima Al-Zahra (PBUH) and his aunt Safiyya approaching he covered his uncle with his cloak from head to toe. Safiyya and Fatima sat near the body of Hamza mourning and weeping, and the Prophet joined them and wept with them. The Prophet himself

was injured on his noble forehead. A stone also struck his pure mouth that his two front teeth were broken. His beard was full of blood as if it was henna or dye. Fatima (PBUH) noticed the wounded forehead of the Prophet (PBUH) and the blood that had dried up on his pure face and noble beard, so she let out a cry and began to wipe away the blood saying: “May the wrath of Allah intensify upon the one who has bloodied the face of the Messenger of Allah!” (Al-Qazwini, 2015: 125–26) She washed away the blood from her father’s face while Ali poured the water from his shield. When she noticed that the water was increasing the bleeding, she took a straw mat, burnt it and placed the ashes as a salve on her father’s forehead in order to stop the bleeding. As she represents a righteous daughter who understood the great status of her father, she was overwhelmed by great sorrow and intense fear (Al-Qazwini, 2015: 126).

The loss of her father affected her deeply. She mourns his death but remains the biggest support for her husband Ali bin Abi Talib in his struggle in keeping and defending the traditions of the Prophet (Kashani-Sabet, 2005: 19)

3.3 Defending Imamate

The Prophet of Islam, Muhammad Ibn Abdullah (PBUH) died in 28th of Safar in the 11th year after the migration to Medina. As previous Prophets died, God had declared that His final Prophet will also die, “And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to God in the least and God will reward the grateful (Q,3: 144) (Bhimji, 2020:41–42). While the body of the Prophet lied in his house in Medina surrounded by his family and close companions, group of Muslims gathered outside Medina in a tent area known as Al-Saqifa planning for who would lead the community ignoring the pledge they made on 18th Dhul Hija at the event of Ghadeer Khumm (Bhimji, 2020:42).

Al-Ansar, the native population of Medina, gathered at Saqifat Bani Sa'ida lead by prominent companions and the chief of Al-Khazraj, Sa'd Bin Ubaidah to choose a successor to the Prophet Muhammad from them. Abu Bakir and Umar proceeded to confront Al-Ansar and demand the right of Quraysh to lead Muslims. Al-Ansar agreed to pledge allegiance to Abu Bakir at Al-Saqifa after the insistence of Abu Bakir and Omar (Khetia, 2013: 31). However, a group of Muhajirin, mainly Ali bin Abi Talib (peace be upon him) and Zubair, who were gathering in Fatima Al-Zahra's house. Umar together with a group of men proceeded to the house of Fatima and Ali threatening with a wick (fatīla) in hand (Khetia, 2013: 32). As they were about to storm through, "they saw a face like the face of the Prophet of Allāh appear at the door, veiled in sorrow. On its sides were the signs of pain, in its eyes were the marks of tears and above its forehead was a frown of anger that was flaring up and a rage that was boiling (Al-Qazwini, 2015: 275). When he arrived at the door, he was challenged by Fatima, who criticized his act: "O son of Al-Khattāb, are you going to burn my door down?" He replied confidently: "Yes, this is the strongest of what your father has brought (dhālika aqwā fī-mā jā'a bihi abūki)". As a result of this unusual condition, Ali came out and pledged allegiance to Abu Bakir (Khetia, 2013: 32). Umar took the confrontation personally representing the Prophet of Islam in his speech with "abuki" 'your father' rather than speaking of the Prophet with a respectful title. Lady Fatima was courageous to stand in the face of such personality to criticize the way he was approaching her house and compelling her husband to pledge allegiance to Abu Bakir. Umar was comparing the fire which he was about to light with that of «the fire of hell which would engulf Fatima and Ali and those gathered with him as a result of their refusal to pledge allegiance and prevent dissent (fasād) amongst the Muslims" (Khetia, 2013: 33).

Lady Fatimah (PBUH) witnessed her husband, the Commander of the Faithful Ali, losing his right of leadership after the death of her father, the Prophet. Ali

bin Abi Talib (PBUH) said “I have taken an oath that I will not come out or place my robe upon my shoulders until I have compiled the Quran”. So Fatima (peace be upon her) stood at the door and said, “I do not know any group that attended a worse gathering than you. You left the body of Prophet of Allah in front of us and decided your affair between yourselves. You did not seek our approval and did not give us our due right!” (Al-Qazwini, 2013: 277–78) She was so brave to confront the men who deprived her husband of his right of Imamate and who surrounded her house to compel her for allegiance.

To mend the above situation, Abu Bakir and Umar asked Ali (PBUH) to meet Fatima Al-Zahra (PBUH) to present their apology because they knew that they had upset her and angered her. Fatima refused to see them, but they asked Ali (PBUH) again to meet her. When they finally entered upon her, she neglected to return their greeting and turned her face away from them (Khetia, 2013: 35). Her behaviour is another protest against what they had done. She quotes the Prophet’s saying “Fatima’s satisfaction is my satisfaction, and the anger of Fatima is my anger; whoever loves Fatima, loves me, and whoever pleases Fatima has pleased me, and whoever angers Fatima has angered me” (Khetia, 2013: 36). Fatima Al-Zahra then condemned them and promised to complain to God and the Prophet how they upset her.

3.4 Defending her Right of Fadak

Fatima Al-Zahra (PBUH) had suffered a lot in the last years of her life on the hands’ of Imam Ali’s rivals. The first Caliphate impeded her from having her property “Fadak” (Kashani-Sabet, 2005: 4). Fadak is located in a fertile area in the northern Hijaz near the Jewish settlement of Khaybar (Khetia, 2013: 12). In the fifth year after Hijra the Jewish tribe of Banū Qurayzah was expelled from Madina because of their violation of a treaty with the Prophet. Thus, the Jews of Khaybar formed an alliance to defend themselves against an anticipated attack

of Muslims. By the year 7 A.H., the Muslims attacked Khaybar, and the town fell to Muhammad's small army. Because of this news, the Jews of Fadak agreed to conclude an agreement with the Prophet to divide the land and its crops. And, half of Fadak was allocated to the Prophet. So, "unlike Khaybar was obtained by means of a treaty and not warfare; therefore it was not to be treated as ghanimah (war booty) but rather as fay', (a property acquired without recourse to warfare) and thus was considered to be the Prophet's personal property" (Khetia, 2013: 13).

The Prophet had gifted his daughter the land of Fadak. Fatima Al-Zahra (PBUH) went to the first caliphate to call for her right of the fertile land of Fadak. She brought her witnesses with her to argue for the land (Bhimji. 2020: 43-44). In defending her right, she represents a "brilliant, eloquent Muslim woman who does not hesitate to confront powerful males and demand her rights in the most forceful and compelling manner" (Khetia, 2013: 47). Fatima (PBUH) draped her khimār (a kind of scarf referred to in the Quran) over her head and went with a group of her female servants and family members to the mosque of Madina, striding in her typical way which was said to resemble that of the Prophet, and with her long robe dragging. She came upon Abu Bakr whilst the mosque was filled with Meccan Emigrants and Madinan Helpers and proceeded behind a white curtain which served as a barrier of sorts between the ladies and men. Fatima (PBUH) now begins to cry and moan, making the people in the mosque cry as well; she then waits for the crowd to settle down before beginning her speech. Her cry and moan express how serious the situation was and how oppressed she saw herself after the death of her beloved father, the Prophet of Islam. The speech then begins. Fatima (PBUH) praised God and the Prophet, and the crowd were into tears again. She accused the Muslims of reverting to the pre-Islamic period of ignorance (al-jāhilīyah) and insisting that her right to inherit from her father is found in the Book (the Qur'an). Those who deny her

right, should remember that their leader is Muhammad. They should obey and they would be asked in the day of Judgment about their obedience. She was warning the people that they would regret the denial of her rights when they are faced with the punishment of God in the hereafter (Khetia, 2013: 50–51). She asked Abu Bakr: “Who shall inherit from you when you die?” He responds: “My son and my progeny!” She intends to ask this specific question to assure her right of Fadak because she is the daughter of the Prophet. So, she responds: “So, how is it that you can inherit from the Prophet instead of us?” He replies: “O daughter of the Messenger of God, I have not inherited from your father a [single] piece of land, or gold, or silver, or a slave boy, or wealth [money]. Again, Fatima (PBUH) exclaimed: “So the portion (sahm) of God [previously possessed by the Prophet] which He [God] has made for us and placed in our possession and those items left to us (sāfiyatunā), are now in your hand (bi-yadik)?” Then, Abu Bakr replied “I heard the Messenger of God say: ‘Verily it is a source of food [livelihood] bestowed upon me by God, and when I die, it shall be at the disposal of the Muslims.’” (Khetia, 2013: 16–17). Al-Zahra (PBUH) claimed that she couldn’t inherit from her father only if they were of different religion (Khetia, 2013: 53). Fatima (PBUH) then addressed Madinan helpers (Ansar). She said “the people of pride and support for the faith and the fortress of Islam... What is this shortcoming concerning my right and slumber (lack of action) in the face of injustice done to me....an individual is safeguarded in his offspring (al-mar’ yuhfizu fi wuldihi)” (Khetia, 2013: 54). She addressed them in her speech and accused them of failing to honour the memory of the Prophet in not supporting her to get back her right in the fertile land of Fadak.

Fatima Al-Zahra (PBUH) continued her claim of Fadak and, eventually, the first caliphate accepted her argument and returned Fadak back to her (Bhimji, 2020: 43–44). Surprisingly, when Umar bin Al-Khattab, the companion who would become the second caliphate, was informed of Al-Zahra getting back her

right of Fadak grabbed “the title-deed” from her hand and tore it to pieces. And, he quoted a statement attributed to the Prophet (PBUH) saying “We the group of Prophets do not leave anything as inheritance, whatever we leave behind is charity” (Bhimji. 2020: 45). In response to such climate in Medina, Fatima Al-Zahra delivered her speech in Al-Masjid to indicate that her demand of Fadak was not based only on witnesses but also on verses of the Quran and a clear understanding of their contents. She said (Bhimji, 2020: 45)

“You assume that I do not have a share in the inheritance and that I should not inherit from my father and that there is no relation between us? Has God in His verses (of the Quran) not taken into consideration everyone in general and are not all Muslims included in these verses? Is my father discharged from the applicability of this verse? Or do you say that two people of the same community do not inherit from one another? Are my father and I not from one community?”

Unfortunately, her demand of the land was ignored; and the land was taken away.

Ayatullah Al-Uzma Shaykh Lutfullah Safi Gulpaygani remarked (Bhimji, 2020: 65)

“Today, we are all in need of taking Sayyida Zahra as our role model...Today, the words of this great woman must become life-lessons in the lives of everyone women and men alike. Fatimiyyah is an era; Fatimiyyah means to oppose the leaders of oppression; Fatimiyyah means to struggle in order for truth to be victorious over falsehood; Fatimiyyah means the global and Divinely appointed governance of Imam alMahdi, may God hasten his noble advent!”

Umar, Abu Bakr’s successor, in a dispute with Imam Ali over the question of succession, opened the door of their house, hitting Lady Fatima (PBUH) and fracturing some of her ribs (Kashani-Sabet, 2005: 4)

Prophet Muhammad (PBUH) did not want anything in return for his selfless service of bringing the people of the community out of “the depths of the pits of hell to the gardens of bliss” but for the Muslims to “love, respect and honour his immediate family members, Ahl Al-Bayt (Bhimji, 2020: 48). It is a Quranic revelation to the Prophet “Say: I do not ask of you any reward for it but love for my near relatives... (Quran, 42: 23)”. Thus, Lady Fatima (PBUH) who must had been given the utmost respect and love was deprived of her rights and beaten down in many ways.

References

- Abbasi, M. (2022). Analytical Study of the Personality and Status of Hazrat Fatima R.A. Russian Law Journal, Vol. x, no.1.
- Al-Qanduzi, S.(1416). Yanabi' Al-Mawada Li Dhawi Al-Qurba. Volume 1, 15. Al-Uswa Publication House.
- Al-Qazwini, M. |K. (2015). Fatimah Al-Zahra (a)- from the Cradle to the Grave. Islamic Republic of Iran: World Organization for Islamic Services (WOFIS)
- Bhimji, S. (2020). Fatima Al-Zahra: The Spring of Inspiration. United Kingdom: The World Federation of KSIMC.
- Kashani-Sabet, F. (2005). Who is Fatima?: Gender, Culture, and Representation in Islam. Journal of Middle-East Women's Studies, Vol. 1, no. 2, pp 1-24.
- Khetia, V. (2013). Fatima as a Motif of Contention and Suffering in Islamic Sources. An Unpublished MA Thesis, University of Concordia: Canada.
- Taher, N. (2019). Fatima al-Zahra "peace be upon her" is the source of educational and moral virtues. 6th Scientific Conference of Muqtada Al-Sadr.
- Ruffle, K. G. (2010). May Fatimah Gather Our Tears: The Mystical and Intercessory Powers of Fatimah al-Zahra in Indo-Persian, Shi'i Devotional Literature and Performance. Journal of Comparative Studies of South Asia, Africa and the Middle East, Vol.30, pp 386-397
- Shirazi, M. (2014). The World's Most Outstanding Lady: Fatima Az- Zahra. Available at
• <https://islamicmobility.com/pdf/The%20worlds%20outstanding%20>

Lady%20Fatima.pdf

- Al-Haddad, M. (2015). A Necklace of Pearls. Available at
- <https://www.nurmuhammad.com/wp-content/uploads/Fatima-Zahra-A-Necklace-of-Pearls.pdf>