

Siddiqah, An Exclusive Title Of Lady Fatima

In the end, I mention about the title of Siddiqah¹. It is the exclusive title of the chief of the ladies of Paradise (Fatima), but this also, like the above-mentioned titles did not remain with her exclusively. The tradition, on the basis of which she is the owner of this title is as follows: Abu Humrah relates that the Prophet said:

“O Ali! You are bestowed three bounties that no one, even myself, has not received. You have got a father-in-law like me that even I haven't got. You have got in marriage Siddiqah, my daughter that I haven't got. You have got Hasan and Husayn from your loins but I have no sons like you. The truth is that you are from me and I am from you.”²

This tradition shows that no wife of Holy Prophet (S), even Khadija (s.a.), was equal to Fatima Zahra (s.a.). In this way, no woman in the world has the right to be addressed by the title of Siddiqah. Though it is rational, even the Almighty has no reply for bigotry. Ahlul Sunnat people consider 'A'ysha most superior to all women and consider Fatima equal to her or less than her. (Peace and blessings be upon Fatima and her respected father). But they give preference to 'A'ysha as obvious from the writing of Pir Dastagir (Abdul Qadir Jilani). He writes in his book *Ghaniyatu Talibeen*:³

“Indeed, 'A'ysha is the most superior of all the women of the world. This is proved from the fact that Almighty Allah cleared her of the blame of unchastity, such that it shall be recited till Judgment Day. In the same way, Fatima the daughter of the Prophet, is the most superior of all the women of the world.”

The above statement clearly expresses the status granted by him to 'A'ysha. Indeed, no one has any opinion contradictory to this. When she is the mother of the faithful, her status is indeed respectful. But that she is the best of all women, because the Almighty cleared her of a baseless allegation, is just wishful thinking. How can that be a proof that she was the best of women? This only proves that those who heaped false allegations against her are being worthy of punishment by Allah. 'A'ysha was definitely free of unchastity.

It is clear that the divine words in the concerned verses have the connotation of complete aloofness from such people. It has no connection with anyone's superiority or infallibility. Although the saying of the

prophet in the above tradition: “O Ali! You have received (a wife) like Siddiqa, my daughter, such that even I have not.”

It is a statement that clearly shows that neither Khadija, ‘A’ysha or any other wife of Holy Prophet (S) could be considered equal to Fatima. It is only due to the love of Abu Bakr that Ahlul Sunnat consider ‘A’ysha superior to Fatima (s.a.). Actually the daughter of the Prophet is superior to all the Muslim ladies and higher than all the ladies of the world and the chief of all women. Peace be upon Muhammad and the Progeny of Muhammad.

The writer has no intention to cast aspersion on the honor and status of ‘A’ysha; whatever is her grade, is clear in the view of Allah. But it is not proper to consider her higher in status to Fatima Zahra (s.a.). When the verse of purification descended, establishing the purification of Ahlul Bayt, ‘A’ysha asked the Messenger of Allah (S) what was the command about her. He told her: “You are in your own class.” And indeed she is in a class of her own.

Being the wife of the Prophet is not a small thing; it is a great status. But those who exceed in according more respect due to blind love for her cannot be but blamed to be ignorant friends. The fifth example of the decrease in the respect of Amirul Mo–mineen is mentioned below.

1. Truthful Lady

2. Dailami

3. Pg. 192

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