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Excellence Of Chief Of Ladies, Fatima Zahra

It is enough to say about Fatima (s.a.) that she is the beloved daughter of the Messenger of Allah (S). Her status is beyond imagination. She is included in verse of Purification1 and the verse of Malediction2.

She is the wife of His Eminence, Ali (a.s.) and the grandmother of nine Imams (a.s.). She is among the fourteen Infallibles (Masoomeen) and is also included among the Holy Five (Panjetan Paak). Numerous traditions regarding her merits have been recorded. A few of them are quoted below:

According to 'A'ysha, she had not seen anyone more like the Holy Prophet (S) than Fatima Zahra (s.a.) in behavior, conversation and charity, and neither in the manner of standing and sitting. Whenever Lady Sayyida (s.a.) entered the residence of her father, the Holy Prophet (S) stood up from his place of honor and made her sit in his own place and kissed her. In the same way, when the Holy Prophet (S) went to his daughter's house, she stood as a mark of respect and made her father sit in her own place and kissed him.3

Another tradition from 'A'ysha says that once all the wives were present before the Messenger of Allah (S), when Lady Fatima (s.a.) arrived.

Her style of walking resembled that of the Messenger of Allah (S). Seeing her, the Prophet said, "Welcome, my daughter," and made her sit to his right. 4 We understand from this tradition how the Prophet loved his daughter, Lady Fatima (s.a.).

We learn from Sahih Tirmidhi, Sahih Bukhari and Sahih Muslim that the Messenger of Allah (S) said that Fatima (s.a.) was the chief of all the ladies of the world. Then how the statement of Pir Dastagir that the most prominent of women is 'A'ysha and also Lady Fatima (s.a.) could be correct? Because according to his tradition, Lady Fatima (s.a.) is most prominent of all the women of the world, including 'A'ysha and Lady Khadijatul Kubra (s.a.).

This unrelated statement only shows that Pir Dastagir has praised Sunnism by it and nothing else. But regret for those who consider these writings to be authentic and make them a part of their faith.

According to Imam Ahmad bin Hanbal, Lady Fatima (s.a.) is the leader of the ladies of Paradise and in this way also she precedes 'A'ysha and this also disproves Pir Dastagir's statement.

On page 556 of Seeratul Muhammadiya, through the tradition of Hafiz Ibn Abde Barr through the chain of Abu Thalabi, it becomes clear that whenever the Messenger of Allah (S) returned from war or travel, he first entered the mosque and performed two unit Prayer; after that he visited Lady Fatima (s.a.) and then he went to his wives.

This shows how much the Prophet loved his daughter, Lady Sayyida (s.a.). Musavvir bin Hadhrama has stated that the Prophet said:

"Fatima is the piece of my flesh. Those who have angered Fatima, have angered me."5

Perhaps the two Caliphs had no information about this tradition, otherwise, (in the words of Abul Fida) Abu Bakr would not have sent Umar to burn down the house of Fatima (s.a.) and on reaching her house, Umar would not have been so severe with her, and neither they would have harassed and harmed her so much, that when she passed away from the world, she was very angry at them.

What can be a greater proof of her anger that she willed to His Eminence, Ali (a.s.) that Umar and Abu Bakr should not attend her funeral and should not recite the burial prayer? Due to this, His Eminence, Ali (a.s.) buried her at night, without making a general announcement of her death.

Let Maulavi Nazir Ahmad Sahab write whatever he likes about Lady Fatima (s.a.), but the anger of Lady Fatima (s.a.) is not in any way beneficial to Abu Bakr and Umar in both the worlds.

We learn from another tradition of 'A'ysha that the Holy Prophet (S) said: "Fatima is the leader of the believing women and she is the chief among all Muslim ladies."6

This tradition also negates Pir Dastagir's above-mentioned statement.

Obviously, when according to the saying of the Messenger of Allah (S), Lady Fatima (s.a.) is the leader of Muslim women, how can 'A'ysha be considered superior to her?

From the traditions of Seerate Muhammadiya7 and Sharh Fiqhe Akbar8, we know the reason of naming Lady Sayyida as Fatima (s.a.) was that she would save her progeny and the believers from chastisement on Judgment Day and her marriage was performed according to Allah's command.

What doubt is there that she would not allow her progeny and followers to enter hell and what doubt is there that she was married to Imam Ali Murtadha' (a.s.) by Allah's command?

It is known that Umar wanted to marry her, but the Holy Prophet (S) knew that Allah's will was that she marries His Eminence, Ali (a.s.).

In this condition, it was necessary for the Holy Prophet (S) to refuse Umar's proposal. We all know that

this refusal caused a severe enmity of Umar towards Lady Fatima (s.a.) and her husband His Eminence, Ali (a.s.) till the end.

In Jameus Saghir⁹ it is stated that the Messenger of Allah (S) said: "Allah has ordered me to marry my daughter Fatima to Ali."

According to the tradition of Shoban in Isafur Raghebeen 10, whenever the Messenger of Allah (S) went on a journey, first he bid farewell to his daughter. How this shows his love for her! In addition to paternal love, he had regard for her due to her exalted position near the Almighty. Another tradition of Isafur Raghebeen 11 on the same page says that on the Day of Resurrection, an announcer will proclaim from the empyrean: "O people! Bow down your heads and close your eyes, so that the Lady of Paradise (S) may pass from the Sirat (bridge)."

The third tradition of page 170 of this book is that the Messenger of Allah (S) said:

"Allah is displeased if Sayyida is displeased and He becomes happy from her happiness."

Tibrani has narrated this tradition from good chains of narrators from His Eminence, Ali (a.s.) and it shows that in Islamic faith, the sorrow and pleasure of Fatima Zahra (s.a.) has a great importance and it is a fact that the hereafter of all Muslims depends on Allah's pleasure and displeasure.

It seems that Abu Bakr and Umar were unaware of this tradition, otherwise, they would have refrained from angering Lady Fatima (s.a.). It is regretful that they displeased Lady Fatima (s.a.) very much. There is no escape from destiny. Righteousness is not under man's control. Allah gives it to whomsoever He likes.

The fourth tradition is mentioned in this book 12 from Ahmad that Ali (a.s.) asked Lady Fatima (s.a.), "Some slave girls and slaves have come to your father, so ask for a servant for yourself." Lady Fatima (s.a.) went to her father and requested him thus and said, "I am having blisters on my hands due to turning the millstone."

The Prophet replied, "By Allah, I shall not give you; but I will teach you the best thing that Jibraeel has informed; that when you go to sleep, recite Ayatul Kursi (Throne Verse), Subhanallah (Glory be to Allah) 33 times, Alhamdo lillah (Praise be to Allah) 33 times and Allaahu Akbar (God is the Greatest) 34 times."

This is called the rosary (*tasbih*) of Fatima Zahra and it is recited after every Prayer. This tradition is recorded in Sahih Bukhari on page 163. We should know that training of poverty becomes apparent from this tradition of the Prophet and the Prophet loved poverty very much. Such as his saying: "Poverty is my pride."

A tradition in Nurul Ain Fi Mashhadul Hasnain by Abu Ishaq Asfaraini says that on Judgment Day, Lady Fatima (s.a.) will be mounted on the she-camel of Paradise and a crown of light will be on her head and the announcer will proclaim loudly: "O people close your eyes, so that the Lady of Judgment Day can

pass by." Then she would come to the empyrean and complain to Allah: "Unjust and wicked people have oppressed me and my sons. O Allah, take revenge from them." Allah would say, "My dear, you intercede for whomsoever you like. I swear by My Glory that unjust people would not be forgiven." Then Lady Fatima (s.a.) would say, "O Allah, forgive my believers and their sins." Allah will order His Angels to release her believers as Fatima (s.a.) has the right to admit in heaven whomsoever she likes.

It seems that the two Caliphs were also unaware of this tradition, otherwise, they would not become the source of Fatima Zahra's displeasure knowingly. It seems that they did not know the tradition about Fatima or they did not consider it trustworthy. Obviously, it seems that they regarded it to be useless. It is a matter of great regret that such an emphatic statement of the Messenger of Allah (S) should be disregarded as mere moral teaching.

Obviously, the Holy Prophet (S) was the one about whom the Quran says: "Nor does he speak out of desire..." 13 and his words were the revelation of Allah. The believer cannot turn away from his words. Otherwise, everyone is free to do whatever one likes.

It is mentioned in Kanzul Haqaiq that the Messenger of Allah (S) said, "O Fatima (s.a.) be patient on the hardships of the world." It shows training for poverty. Actually, it is a strange saying and for the believers, these words are source of deliverance and no other words can have such philosophical depth.

It is mentioned in Jameul Sagheer of Allamah Suyuti that the Chiefs of the Ladies of Paradise are four: Maryam (s.a.), Fatima Zahra (s.a.), Khadija (s.a.), Aasiya (s.a.). But Pir Dastagir writes that 'A'ysha is the most superior woman, thus making her superior to all the above–mentioned ladies. A greater praise for Sunnism was not possible!

In Tafseer Nishapuri 14 and Seerate Muhammadiya 15, Jabir Ansari is recorded to have stated that due to poverty, the Holy Prophet (S) did not eat anything. He went to his wives, but could not get anything. At last, he came to his daughter's house and asked for something to eat. Lady Fatima (s.a.) said that she had nothing. So the Messenger of Allah (S) moved away from there. After his departure, a tray of food arrived from Paradise. Lady Fatima (s.a.) asked Hasan and Husayn (a.s.) to go to their grandfather and call him back.

The Holy Prophet (S) came along with them to Lady Sayyida's house and asked for the tray. The tray was full of mutton and bread. They all had the food as a feast from Allah and became very happy and thanked Allah. She kept that tray before the Messenger of Allah (S). The Messenger of Allah (S) asked where it has come from? This was the same question that Prophet Zakariya (a.s.) asked Lady Maryam (s.a.) at the time of her pregnancy, as mentioned in Surah Aale Imran. Fatima Zahra (s.a.) replied, "It is the sustenance given by Allah." And the same reply was of Maryam (a.s.) to the question of Prophet Zakariya (a.s.).

Thus, the Holy Prophet (S), Lady Fatima (s.a.), His Eminence, Ali (a.s.), Hasan and Husayn (a.s.) and some wives of the Prophet ate to satiation, but the food in the tray did not deplete. Obviously, since it

was a feast from Allah, how can there be any question of decrease in it? This incident shows that the Messenger of Allah (S) often remained hungry. Hunger is a must for poverty. Then how is it possible that one who has said: "Poverty is my pride," should not go without food?

- 1. Quran 33:33.
- 2. Quran 3:61
- 3. Ref. Pg. no. 339, Tirmidhi.
- 4. Ref. Sahih Muslim, Pg. 291.
- 5. Ref. Sahih Bukhari, Vol. 6.
- 6. Ref. Sahih Muslim, Vol. 2.
- 7. Pg. 554
- 8. Mulla Ali Qari, Pg. 131.
- 9. Pg. 170
- 10. Pg. 169
- 11. This tradition is from Ahmad and Baihaqi.
- 12. Pg. no 171
- 13. Surah Najm 53:3
- 14. Vol. 2
- 15. Pg. 422

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