Fatima (sa), the Daughter of Muhammad (S), a Brief Biography
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Introduction

1. First Ma’sum is our beloved Prophet Muhammad (ص)

2. Fatima (ع) Daughter of Muhammad (ص): Fatima (615 – 632 A.D.), mother of the Imams (ع), is the daughter of the Messenger of Allah (ص) by his first wife, Khadija daughter of Khuwaylid, may the Almighty be pleased with her. Fatima was born in Mecca on a Friday, the 20th of Jumada II in the fifth year after the declaration of the Prophetic message which corresponds, according to the Christian calendar, to the year 615.

She was only 18 and 75 days when she died in Medina few days only (some say 75) after the death of her revered father (ص): The Prophet (ص) passed away on Safar 28/May 28 according to the Christian Gregorian calendar, or the 25th according to the Julian calendar, of the same year.

Fatima passed away on the 14th of Jumada I of 11 A.H. which corresponded to August 7, 632 A.D. She was buried somewhere in the graveyard of Jannatul-Baqi’ in Medina in an unmarked and unknown grave. According to her will, her husband, Imam Ali (ع), did not leave any marks identifying her grave, and nobody knows where it is. According to Shiite Muslims, she was the only daughter of the Holy Prophet (ص).

Fatima has nine names/titles: Fatima فاطمة, al-Siddiqa الصديقة (the truthful one), al-Mubaraka المباركة (the blessed one), al-Tahira الطاهرة (the pure one), al-Zakiyya الزكية (the chaste one), al-Radhiayya الرضية (the grateful one), al-Mardhiyya المرضية (the one who shall be pleased [on Judgment Day]), al-Muhaddatha المحذلة (the one, other than the Prophet, to whom an angel speaks) and al-Zahra الزهراء (the splendid one).

The Prophet (ص) taught Fatima (ع) divine knowledge and endowed her with special intellectual brilliance, so much so that she realized the true meaning of faith, piety, and the reality of Islam. But Fatima (ع) also was a witness to sorrow and a life of anguish from the very beginning of her life. She constantly saw how her revered father was mistreated by the unbelievers and later how she herself fell a victim to the same abuse, only this time by some “Muslims”.

A number of chronicles quote her mother, Khadija, narrating the following about the birth of her revered daughter: “At the time of Fatima’s birth, I sent for my neighboring Qurayshite women to assist me. They flatly refused, saying that I had betrayed them by marrying and supporting Muhammad. I was perturbed for a while when, to my great surprise, I saw four strange tall women with halos around their faces approaching me.
Finding me dismayed, one of them addressed me thus, ‘O Khadija! I am Sarah, mother of Ishaq (Isaac). The other three are: Mary mother of Christ, Asiya daughter of Muzahim and Umm Kulthum sister of Moses. We have all been commanded by God to put our nursing knowledge at your disposal.’ Saying this, all of them sat around me and rendered the services of midwifery till my daughter Fatima was born.”

The motherly blessings and affection received by Fatima were only for five years after which Khadija left for her heavenly home. The Holy Prophet brought her up thereafter.

The Holy Prophet said: “Whoever injures (bodily or otherwise) Fatima, he injures me; and whoever injures me injures Allah; and whoever injures Allah practices unbelief. O Fatima! If your wrath is incurred, it incurs the wrath of Allah; and if you are pleased, it makes Allah pleased, too.”

M.H. Shakir writes the following: “Fatima, the only daughter of the Holy Prophet of Islam, was born in Mecca on 20th of Jumada al-Thaniya 18 B.H. (Before Hijra). The good and noble lady Khadija and the Apostle of Allah bestowed all their natural love, care and devotion on their lovable and only child, Fatima, who in her turn was extremely fond of her parents. The Princess of the House of the Prophet was very intelligent, accomplished and cheerful. Her speeches, poems and sayings serve as an index to her strength of character and nobility of mind. Her virtues gained her the title ‘Our Lady of Light’. She was moderately tall, slender and endowed with great beauty which caused her to be called ‘az–Zahra’ (the Lady of Light).”

Fatima was called az–Zahra’ because her light used to shine among those in the heavens. After arriving in Medina, she was married to Ali in the first year of Hijra, and she gave birth to three sons. Her sons were: Hassan, Hussain, Masters of the youths of Paradise, and Muhsin. Muhsin never saw the light because he was aborted as his mother was behind her house door fending for herself while rogues were trying to break into it and force her husband to swear the oath of allegiance to Abu Bakr. She had two daughters, Zainab, the heroine of Kerbala, and Umm Kulthum. Her children are well–known for their piety, righteousness and generosity. Their strength of character and actions changed the course of history.

The Holy Prophet said, "Fatima is part of me". He would go out to receive his daughter whenever she came from her husband's house. Every morning on his way to the Mosque, he would pass by Fatima's house and say, "as–Salamu `alaykum ya Ahla Bay annnubuwwah wa ma`din arr–risala " (Peace be with you, O Ahl al–Bayt (Household of the Prophet) and the Substance of the Message).

Fatima is famous and acknowledged as the "Sayyidatu nisa '1–`alamin" (Leader of all the women of the world for all times) because the Prophethood of Muhammad would not have been everlasting without her. The Prophet is the perfect example for men, but could not be so for women. For all the verses revealed in the Holy Qur'an for women, Fatima is the perfect model, who translated every verse into action. In her lifetime, she was a complete woman, being Daughter, Wife and Mother at the same time.

Fatima inherited the genius and wisdom, the determination and will power, piety and sanctity, generosity
and benevolence, devotion and worship of Allah, self-sacrifice and hospitality, forbearance and patience, knowledge and nobility of disposition of her illustrious father, both in words and in actions. "I often witnessed my mother," says Imam Husain, "absorbed in prayer from dusk to dawn."

Her generosity and compassion for the poor was such that no destitute or beggar ever returned from her door empty-handed. She worked, dressed, ate and lived very simply. She was very generous; and none who came to her door ever went away empty handed. Many times she gave away all the food she had had, staying without any food at all. As a daughter, she loved her parents so much that she won their love and regard to such an extent that the Holy Prophet used to stand up whenever she came to him.

**Marriage**

When Fatima came of age, a number of hopefuls sought her hand in marriage. The Holy Prophet was awaiting the Divine order in this respect until Imam `Ali approached him and asked for her hand in marriage. The Holy Prophet came to Fatima and asked, "My daughter! Do you consent to be wedded to `Ali, as I am so commanded by Allah?" Fatima thereupon bowed her head in modesty. Umm Salamah narrates the following: "Fatima's face bloomed with joy and her silence was so suggestive and conspicuous that the Holy Prophet stood up to shout: *Allahu Akbar* (Allah is great)! Fatima's silence is her acceptance."

On Friday, Thul Hijja 1, 2 A.H., which corresponded to May 25, 624 A.D. according to the Julian Christian calendar or to the 28th of May of the same year according to the Gregorian Christian calendar which is widely used in the text of this book, the marriage ceremony took place. All the Muhajirun (emigrants) and Ansar (supporters) of Medina assembled in the mosque while Imam `Ali was seated before the Holy Prophet with all the ceremonious modesty of a bridegroom.

The Holy Prophet first recited an eloquent sermon then declared: “I have been commanded by Allah to get Fatima wedded to `Ali, and so I do hereby solemnize the matrimony between `Ali and Fatima on a dower of four hundred *mithqal* of silver.” Then he asked Imam Ali, "Do you consent to it, O Ali? " "Yes, I do, O Holy Prophet of Allah!" replied Imam Ali.

Then the Holy Prophet raised his hands and supplicated thus: “O Lord! Bless both of them, sanctify their progeny and grant them the keys of Your beneficence, Your treasures of wisdom and genius; and let them be a source of blessing and peace to my umma.” Her children; Imam Hasan, Imam Hussain, Zainab and Umm Kulthum, are well-known for their piety, righteousness and generosity. Their strength of character and actions changed the course of history and fortified Islam which otherwise would have been lost to mankind.

As a wife, she was very devoted. She never asked Ali for anything in her entire life. As a mother, she cared for and brought up wonderful children; they have left their marks on the pages of world history.
which time and the plots of enemies of Ahl al-Bayt (ع) will never be able to erase.

### After The Prophet’s Demise

Ibn al-Jawzi, namely Abul-Faraj Abdul-Rahman ibn Abul-Hassan Ali ibn Muhammad al-Qarashi (or Quraishi, of Quraish tribe) al-Taymi al-Bakri, was a Hanbali faqih who knew the Holy Qur’an by heart, an orator, historian and a man of letters.

He was born in Baghdad in 510 A.H./1117 A.D. and died there on the 12th of the month of Ramadan of 592 A.H. which coincided with August 16, 1196 A.D. according to the Gregorian Christian calendar or the 9th of the same month and year according to the Julian calendar. May the Almighty shower him with His broad mercy and admit him into His spacious Paradise. He quotes Imam Ali (ع) saying that when the Messenger of Allah (ص) died, Fatima (ع) went to his gravesite, took a handful of its dust, put it on her eyes, wept and composed these verses of poetry:

My soul is confined with every sigh,  
How I wish it departed as sighs depart.  
No good is there in life after you so I  
For fear my life will prolong do I cry.

### Property Of Fadak

The Prophet (ص) taught Fatima (ع) divine knowledge and endowed her with special intellectual brilliance, so much so that she realized the true meaning of faith, piety, and the reality of Islam. But Fatima (ع) also was a witness to sorrow and a life of anguish from the very beginning of her life. She constantly saw how her revered father was mistreated by the unbelievers and later how she herself fell a victim to the same abuse, only this time by some “Muslims”. For more details about Fadak, refer to its
Digression: Jews Of Medina

One may wonder what brought those Jews to Medina to live among people whom they regarded as their inferior, polytheist pagans who regarded as profession other than trade to be beneath their status. There are two theories. One says that those Jews were motivated by the desire to be the first to believe in the new Arabian Prophet whose name was written in their religious books and whose mission was about to start, so they made a mass immigration to Medina.

Their high rabbis had told them that Medina would be the place where the new Prophet, Muhammad (ص), would be preaching the divine message. This view is supported by verses 40 – 103 of Surat al-Baqara (Chapter of the Cow, i.e. Ch. 2) which repeatedly admonishes the Israelites and strongly rebukes them for seeing the truth but turning away from it. According to this theory, those Jews with religious fervor had come from Jerusalem in particular and Greater Syria (Sham) in particular.

The other theory seeks an explanation from the historic events that took place in southern Arabia, particularly Yemen, concluding that those Jews had migrated from there seeking religious freedom and better economic conditions. This is how advocates of this theory reason:

The immigration of the majority of Jews into Yemen from abroad appears to have taken place about the beginning of the 2nd century A.D. But the province is mentioned neither by Josephus, better known as Yoseph ben (ibn, i.e. son of) Mattithyahu (37 – cir. 100 A.D.), a Romano-Jewish historian and hagiographer of priestly and royal ancestry, nor by the main books of the Jewish oral law, namely the Mishnah and Talmud.

According to some sources, the Jews of Yemen enjoyed prosperity until the 6th century A.D. The Himyarite King, Abu–Karib Asad Toban, converted to Judaism at the end of the 5th century, while laying siege to Medina. It is likely some of his soldiers preferred to stay there for economic and perhaps other reasons. His army had marched north to battle the Aksumites who had been fighting for control of Yemen for a hundred years. The Aksumites were only expelled from the region when the newly Jewish king rallied the Jews from all over Arabia, together with pagan allies. But this victory was short–lived.

In 518 A.D., the kingdom of Yemen was taken over by Zar’a Yousuf, who was of “royal descent” but was not the son of his predecessor, Ma’di Karib Ya’fur. Yousuf converted to Judaism and instigated wars to drive the Aksumite Ethiopians from Arabia. Zar’a Yousuf is chiefly known by his cognomen “Thu Nuwas”, in reference to his "curly hair." The Jewish rule lasted till 525 A.D., only 85 years before the inception of the Islamic Prophetic mission.

Some historians, however, date it later, to 530, when Christians from the Aksumite Kingdom of Ethiopia defeated and killed Thu Nuwas, taking power in Yemen. According to a number of medieval historians,
Thu Nuwas announced that he would persecute the Christians living in his kingdom, mostly in Najran, because Christian states had persecuted his fellow co-religionists (the Jews) in their realms. This persecution, which took place in the year 524 A.D., is blamed on one Dimnon in Najran, that is modern al-Ukhud area of Saudi Arabia.

Any reader of the Holy Qur’an must have come across verse 4 of Surat al-Buruj (Chapter 85) of the Holy Qur’an which refers to أُصَاحِبُ الْأَخْذُودِ, fellows of the Ukhudud, which is imprecisely translated as “the ditch self-destructed” in some English translations of the Holy Qur’an. To the author of this book, who speaks Arabic as his mother tongue, my dear reader, “the ditch self-destructed” does not make much sense at all.

Actually, this “ukhdud” was a long ditch filled with firewood. It was lit and the believers were thrown into it if they refused to abandon their faith. Some ran away from this inferno, which may remind one of a similar situation which took place with Prophet Ibrahim (Abraham) at the hands of Nimrud of 13th Century B.C. Assyria. The survivors, most likely Christians and Jews, fled up north in the direction of Medina which they made home. The Almighty in 85:4 condemns this massacre in the strongest of terms, and Christians and Jews ought to appreciate this fact.

According to some sources, after seizing the throne of the Himyarites, in 518 or 523 A.D., Thu Nuwas attacked the Aksumite (mainly Christian) garrison at Zafar, capturing them and burning their churches. He then moved against Najran, a Christian and Aksumite stronghold. After accepting the city’s capitulation, he massacred those inhabitants who would not renounce Christianity in this ukhdud incident. Estimates of the death toll from this event range up to 20,000 in some sources. So, believers in God, Christians and Jews, had reasons to go somewhere else where they would practice their religion freely while enjoying better business opportunities among Arabs who, at the time, were mostly nomads.

Khutba of Fatima Zahra (A.S.) Demanding Fadak

خطبة فاطمة الزهراء بنت النبي محمد (ص) عند مطالبتها بفديك وميرائها من أبيها: روى عبد الله بن الحسن باستناده عن أبيه أنه لما أجمع أبو يريب وعبر على منع فاطمة عليها السلام فتناك وبلغها ذلك لين خمارها على رأسها و استمته بجليلتها في ليلة من هجمتها ونساء القومها نظماً دبولاً، ما تخمر مشيتها مشية رسول الله (ص)، حتى دخلت على أبي يرب وهو في حشد من المهاجرين والأنصار وغيرهم فنيبتت دونها ملاءة فجلس ثم أنت أن أجهش القوم لها بالبيكا، فآتى المجلس ثم أمهله هيئة حتى إذا سكن نسيب القوم وهدأت فورتهم افتتحت الكلام بحمد الله وثناء عليه والصلاة على رسوله فعاد القوم في بكافهم فلما أمسروا عادت في كلامها فقالت عليها السلام

الحمد لله على ما أنت وله الشكر على ما ألمه والثناء بما قدم من عموم نعم ابتداءها وسبوع آلاة أسدادها وتمام منن
عولا جم عن الإحسان عداها وتأي من الإدراك أبدا وتفاوت عن الإدراك أبدا وندعو إصلاحها بالشكر لاتصالها واستخدم إلى الخلاف بإجازتها وننى بالندب إلى أمثالها وأنسهم أن لا إله إلا الله وحده لا شريك له كلمة جعل الإخلاص أولا وضمن القلوب موصولان وأثر في الفكر معقولون الممتعن من الأصقر رؤية ومن الأنس صفتهم ومن الأوهام كيفيتها إبداع الأشياء لا من شيء كان قيلها وأنشأها بل احتجة أمثلة امتلكت كونها بقدرته وزارا بمشيته من غير حاجة منه إلى تكونها ولا قادة له في تصويرها إلا تنبيه لمكتبه وتبتها على طاعته وإظهاراً بقرتها تبدي لبريته وإيزاراً لدعاء ثم جعل اللواء على طاعته ووضع الغبان على منصيته زيادة لعيده من نتفة وحياسة له إلى جنته وأشهد أن أبي محمد عبد رحمة اختاره قبل أن أرسله وسبله قبل أن يجتهد واختطفه قبل أن يعتبه إذ الخلاص إليه ما مكنونة وستر الأموال صناعة ونهاية العدم مقطون العلما من الله تعالى بالعلم والأمر وإحاطة بحادثة الدمار ومعرفة ما دلائله إلهتمته الله إما أن أمعنا إلى إخباره وعذبنا على إضفاء رحمته فرأى الأمور فرأها عكاً على نبرانها عادة لأوامرها متناكية له مع عرفانها فأغلب الله بأي محمد ص صولما وكتل عن العناصر فعممت وقى في النزاع بالهدنة وصممها فعمت وفعل كل شيء وتحكية الله إياه من الدين جعدة ودعاه إلى الطريق المستقيم ثم قضى الله فيها يداً وخياماً وانتهاء إبارة محمد (ص) من يعبده هذا الدار في خلق قد حف بالحكاية الأبهر ورضوان الرب الغفور ومجردة الملل الجبار صلى الله على أبي نعيم وأمينه وخبرته من الخلق وصقيقه السلام عليه ورحمة الله وبركاته.

ثم التقنت إلى أهل المجلس وقالت: أتمنى إياه اللهم تتسلع أمره وتيهته وجميلة الله وجمعة الله على أفلاسكم واتلباءك إلى الأمام زعيم حق له فيكم وعهد قمه إيمز وبخفقية استخلصاك عليه كتب الله الناطق والقرآن الصادق والئور الساطع والضياء اللامع بينه بصائره منشقة سرايره منشفة ظهوره ممتعة أميراً خداً بخصوصه إياه الله المنغرة وسطحه المغمس و(Duration) ويتبادل جلالي وسماواته في فضاء كبير وخصوصه ما من الشرك والصلاة تنزهها لمن الكثير والزادة تركية للنفس ونما في الزرقة والصدام تنبث إخلاص والحجة تهيئة للدين والعدل تنسف الطول وطائتنا نظماً للملة وإمامتنا أننا لفقة والجهاد عز الله السلام والصبر موعود على استجابج أجر الأجر بما يعرفه مصلحة للعامة وبر الوالدين وقياً من السخط وصلة الأرحام، منساة في العمر ومنامة للعذرك للقضاء حقنا للدماء والوفاة بالنذر تبريدها للمنفعة وتوفيقه المكايل والموزونين تغييرا للحساب واللبن من شرب الخمر تنزهها عن الرجس والاجتباب الغيبن عن الأفعال وترك السرايا إياها للعفة وحرم الله الشرك إخلاصا له بالربوبية فاتقوا الله حق تقاتك الوكلي تأомн إلا وأنتم مسلمون وأطيعوا الله فيما أمرو به ونهواك عنه فإنا نخشى الله من عباده العلماء.

ثم قال: أيا الناس اعطني أبا فاطمة وأبا محمد ص اقول عودا وبدوا ولا أقول ما أقول علمت لا أفعل ما أفعل شطط. أروع خانكم جرحته: من أنفسكم غزوة عليه، ما عذر خرصكم عليها؟ رفعت يدك، فإن تعزوه وتعبروه تجدها أبا دون ناسك وأجا اب عمى دون رجاكم، وتعمل المعذر إله في نسيان رساله صادقا بالنداء مندراً للعديد العباد بشرى بإيقانهم يهاجمونها وشياها بمرة تحادها بالคำة والصواب وسبيل ربه الحكمة و мирور النعمة وسميت الله على توحيد والعلى الدور حتى نرى من صاحب الحق ونبيه منصبه وورق زعيم الدين وذكر الله لشياكة الشبان وطاح وشق التلفظ واصلح ديدل الكفر والش협 وفهم بكلمة الإخلاص في نفر من البيض الخصائر وكتب على شفا حريمة من النار مشقة الشراب وتوزيزة الطعام والعيش وزن مؤذن الأقدام شبرون الطريق وتفاقم القذ ولقيقة أذاله خاسنين حافز أن يتفقدكم الناس من حولكم فاتسقتم الله تبارك وتعالى بمحمد ص بعد الدنيا واللذي وابن الله ورؤيا العربي ومحمد أاهل الكتاب كلهما.
أوحدوا للحرب أطفالها الله أو نجم فين الشيطان أو فغرت فاصلة من المشركين قرن أخاهم في ليواتها فلا ينكلي
حتي يسا جناحيها بأخت والهم وخلد لهبها بسيف مكدودا في ذات رثبيه في أمر الوصاية في رفاهية من العش وادعون فاكصول
أمنون تنفسون يا الدوائر وتتقالدون الأخبار وتنككون عن النزل وتروبن من القتال. فما اختيار الله للنبي دار
أنيبيه وما أذى أبيهم ظهر فيكم حكمة الفتح وسمت جباب الدين وتفتي كاذب الغالبي وثوب
فتب الضرباء ففطر في عرصاتكم وأطلع الشيطان رأسه من مغرزه هاذا ففالفلك لدعوه مستجيبين ولعزة
فيه ملاحظين فاستهلككم فوجدكم خفايا وأحتملككم فالفلك غضابا فصومكم غير إيكب ووردكم غير مشريك هذا
والعد قريب والكلم رحب والجرح لما ين/AP旅馆 والرسول لما قيل بابنارد زعمتم خوف الفتحة إلا في الفتنة سطروا
فإن جهتهم لمحيطة بالكفاءين فيفوفكم وكيف بن وأنت ترفكون كتاب الله بين أظهركم أمره ظاهرة وأحكامه
زاهرة وأعلانه وأزواجه لائحة وأوامرها واضحة وراء ظورهم أرغمه وراء تقدم من غيره يعبر
تحكون نسب للظلماء بداء ومن يتعبد غير الإسلام دبا فلن يقبل منه وهو في الآخرة من الخاسرين ثم لنبيبنا إلا
ربك أن تسكن نفطها ورسل يستهوها ثم أخذت تورون وقدهما وتبيجوبون لئلا لتفتح الشيطان الغوي
 وإطاء أنوار الدين الجلي وإجهايل سنين النبي الصمتن يعربون حسا في ارتفع، وتمشون لأهل ولهد في الحمراء
والضراء وصبرون مكن على مثل رد المدود وزخر السنان في المشا وأنتم اللزنم أن لا يفرتح لنا. أ حكم
المجئية تغوص ومن أحس من الله حكا لقومون أفل تعلمون، بل قد تجلي لكي كالكسشمس أنبيه أن
أبي السواكاس السلف يوجب على رضي يا ابن أبي أحتمل أن كتاب الله ترتيب يا لأرثر أبي براج شيا فريا أفعلى
عمد ترككم كتاب الله وتبديدوه وراء ظوركم إذ يقول: "وَأَوْرَتْ سُلْطَانًا دَارَ وَقَالَ فيمن اقتص من غل
زكرم إذا قال: "فَهَيْبَةٌ لَهُ مِنْ لَيْدٍ لَيْدَةٍ وَيَرْتَبُّ وَيَرْتُ مِنْ الْيَقُوبَ ْوَقَالَ: أَوْلَاءَ الأَرْحَامِ يَعْبُضُوْنَ أَوْلَىٰ يُبْضُضٍ في
كتاب الله" وقال: "يُوصِيَكُمْ اللَّهُ فِي أُولَٰكَ مِنْ اللَّهِ ْلِلْدُّكُرِ مِثْلَ هَذِهِ ظَلَامَيْنَ وَالأَفْرِيْنَ بِمَعْرُوفٍ حَقَّاً عَلَى الْمُتَّقِينَ". وعزمتم أن لا حظوا لي ولا إرث من أهلي وربت بنيا فخضعكم الله بأبي
أخرج أبى من أه Marcel إن لم تزارون أن تى كاز وبا من من أهل دلة وحدهم أه لتأم ألم أرم بخصوص
القرآن، وموموم من أه وابن عم ومي عدمها مخططة محرومة ثلفاق يوم حشرك فعنحكم الله والزعم محمد
والموعد القامة وعند الساعة بخصر المبطلون ولا يجفكون إذ تدنمون ولكل أتى مستقر وسوف تعلمون من يأتيه
عذاب بحزيه وويل عليه غلاب مقيم.

ثم رمت بطرافها نحو الأنصار فقالت:

يا عشر النقبة وأعضا العلة وحضنة الإسلام، ما هذه الغمرة في حقي والسنة عن نظائمي أما كان رسول الله
أبي يقول المرء بحفظ في وفده سريكن ما أحدثتم وعذبنا ذا إخاله وكم طاقة مما أحدثنا وقوع على ما أطلع و
أزول أنقولهم مات محمد ( صر ) فنفط جليل استويس ونه ونبذت قنون ووفقق ربة وأطم دل في الأرض
وكسفت الشمس واللunar واتنرت النطق لمصيبتهم وآكدت الآمال وخشعنت الجبال وعذب الحريم وأزيلت الحركة
عند ممات، فك وله الوصاية الكبرى والمصيبة العظمى لا مثلها نازلة ولا بائسه عاجزة أعلن بها كتاب الله جل ثانه
في أدفنتك وفي مسماكم وتصامكم يزهو في أفتيكم معانوا وتصاروا وتأواروا وألحنا وحلبه ما حل بتأياء الله ورسله
حكم فصل وقضاء حقن "ما محمع بن رصقي " وحديث "وَفَدَلَّهُ مِنْ قِبْلِهِ الرَّسُولُ أَفَانِ مَاتَ أَوْ Qُلْتُ الْقُلْبِيَّةَ عَلَى أَعْقَابِكَ وَمِنْ يُنُبْلِبَ عَلَى عَقِيَّةِ فِي فَضْرَ حَسَنَةٍ وَسَيُجِرُّي اللَّهُ الْشَّاكِبِينَ". إنها بي قياء أهذين تراض أبو وأنت برأى
مني ومسم عومني وجمعة تلمسك الدعوة وتشكلك الخبرة وأنت ذو العدد والأعث والأئمة والمقالة ودمنك السلاح
والجهة تواقيفك الدعوة فلا تجوبين وتتأقلك الصمتية فلا تفيون؟ كأنم موصوفون بالخفاف معروفون بالبشر والصلاح.
والخيبة التي انتخبها والخبرة التي اختبرت لنا أهل البيت قاتلتهم العرب وتحملتهم الكذب والتعذيب، وناطحتهم الأمم، كأنهم فلم يبر، أو تبروا لتأثرهم حتى إذا دارت رحى الإسلام، ورد خلد الأيام، وخضعت نغرة الشرق وسكتت قوه الإفك، وخدمت نيران الكفر، وهدأت دعوة الهجر، واستوى نظام الدين، فكذب بعد البناء، وأسرتهم بعد الإعلان ونكستهم بعد الإقامة، وأشتركن بعد الإيمان، بناءً لقوم نكتوا آبائهم من بعد عهدهم، وهموا بإخراج الرسول وهم بدومهم، أول مرة أتخضعهم فألهم، أحق أن تخضعوئكم إن كنتم أؤمنين؟، وقد أرى أن قد أخلدت إلى الخفض وأبعاد من هو أحق بالبسط والقبض، وخلوه بالعدة، ونجوم بالضيق من السعة فمجتمعا ما وعيت ودستهم الذي تسوقه، فإن تكرموا أنتم ومن في الأرض جميعا فإن الله غني حميد ألا؟ وقد قلت ما قلت هذا على معرفة مبني بالجبلة التي خارمتكم، وتفتقر، التي أسـرعها فقومكم ولكنها فضية النفس، ونـفاذ الفـيشر والغات، وتقدمت الحجة فوركموها فاحتفظوها، أبداً، دورة الظل، نتة، الخف بابها، العار موسومة، غضب الجبار، وشارب الأبد موصلة بنا، الله الالوفة، التي تطلع على الأفندة، فعين الله ما تفعلون، وسيعلم الذين ظلموا أي منقلب بعقلون وأنا ابن نذير لكم بين يدي عذاب شديد، فأعملوا، فإن عاملون وانتظروا إذا منتظرون.

Abullah son of Imam al-Hassan (ع) quotes his forefathers saying that Abu Bakr and ‘Umar decided to prevent Fatima (ع) from her Fadak property. When she came to know about it, she put her veil on her head, wrapped herself with her outer cloak and, accompanied by some of her relatives and men of her folks, stepping on her gown, her gait not differing from that of the Messenger of Allah (ص), went till she entered [the Mosque of the Prophet] where Abu Bakr was.

Abu Bakr was in the company of a crowd of the Muhajirun and Ansar and others. A curtain was placed behind which she sat and moaned. Hearing her thus moaning, everyone present burst in tears, so much so that the meeting place shook. She waited for a moment till the sobbing stopped and the fervor abated. She started her speech by praising Allah and lauding Him, sending blessings to His Messenger, whereupon people resumed their cries. When they stopped, she resumed her speech saying,

“Praise to Allah for that which He bestowed (us). We thank and laud Him for all that which He inspired and offered, for the abundant boons which He initiated, the perfect grants which He presented. Such boons are too many to compute, too vast to measure. Their limit is too distant to grasp. He commended them (to His beings) so they would gain more by being grateful for their continuity.

He ordained Himself praiseworthy by giving generously to His creatures. I testify that there is no God but Allah, the One without a partner, a statement which sincere devotion is its interpretation, the hearts guarantee its continuation, and in the minds and hearts is its perpetuation. He is the One Who cannot be perceived with vision, nor can He be described by tongues, nor can imagination comprehend how He is.

He originated things but not from anything that existed before them, created them without pre-existing examples. Rather, He created them with His might and spread them according to His will. He did so not for a need for which He created them, nor for a benefit (for Him) did He shape them, but to establish His wisdom, bring attention to His obedience, manifest His might, lead His creatures to humbly venerate Him and exalt His decrees. He then made the reward for obedience to Him and punishment for disobedience so as to protect His creatures from His Wrath and amass them into His Paradise.
“I also testify that my Father, Muhammad, is His servant and messenger whom He chose and prior to sending him when the [souls of all] beings were still concealed in that which was transcendental, protected from anything appalling, associated with termination and nonexistence. Allah the Exalted One knew that which was to follow, comprehended that which would come to pass and realized the place of every event.

Allah sent him (Muhammad) to perfect His commands, a resolution to accomplish His decree, and an implementation of the dictates of His Mercy. So he (Muhammad) found nations differing in their creeds, obsessed by their fires [Zoroastrians], worshipping their idols [Pagans], and denying Allah [atheists] despite their knowledge of Him.

Therefore, Allah illuminated their darkness with my Father, Muhammad, uncovered obscurity from their hearts, and cleared the clouds from their insights. He revealed guidance to the people. He delivered them from being led astray, taking them away from misguidance, showing them the right religion and inviting them to the Straight Path (as-Sirat al-Mustaqeem).

“Allah then chose to recall him mercifully, with love and preference. So, Muhammad is now in comfort, released from the burden of this world, surrounded angels of devotion, satisfied with the Merciful Lord and with being near the powerful King. So, peace of Allah with my Father, His Prophet, the trusted one, the one whom He chose from among His servants, His sincere friend, and peace and blessings of Allah with him.”

Fatima (ع) then turned to the crowd and said:

“Surely you (people) are Allah's servants at His command and prohibition, bearers of His creed and revelation. You are the ones whom Allah entrusted to fare with your own selves, His messengers to the nations. Amongst you does He have the right authority, a covenant which He brought forth to you and an legacy which He left to guard you: The eloquent Book of Allah, the Qur’an of the truth, the brilliant light, the shining beam. Its insights are indisputable, its secrets are revealed, its indications are manifest and those who follow it are surely blessed.

(The Qur’an) leads its adherents to righteousness. Listening (and acting upon) it leads to salvation. Through it are the enlightening divine arguments achieved, His manifest determination acquired, His prohibited decrees avoided, His manifest evidence recognized, His convincing proofs made apparent, His permissions granted and His laws written.

So Allah made belief (in Islam) a purification for you from polytheism. He made prayers an exaltation for you from conceit, Zakat purification for the soul and a (cause of) growth in subsistence, fasting an implantation of devotion, pilgrimage a construction of the creed and justice (Adl) the harmony of the hearts. And He made obedience to us (Ahl al-Bayt) the management of the affairs of the nation and our leadership (Ahl al-Bayt) a safeguard from disunity.
He made *jihad* (struggle) a way for strengthening Islam and patience a helping course for deserving (divine) rewards. He made commending what is right (*Amr Bil Ma’ruf*) a cause for public welfare, kindness to parents a safeguard from (His) wrath, the maintaining of close ties with one’s kin a cause for a longer life and for multiplying the number of offspring, in-kind reprisal (*qisas* نقصاص) to save lives, fulfillment of vows the earning of mercy, the completion of weights and measures a cause for avoiding neglecting the rights of others, forbidding drinking wines an exaltation from atrocity, avoiding slander a veil from curse, abandoning theft a reason for deserving chastity.

Allah has also prohibited polytheism so that one can devote himself to His Mastership. Therefore; Fear Allah as He should be feared, and die not except in a state of Islam; Obey Allah in that which He has commanded you to do and that which He has forbidden, for surely those truly fear among His servants, who have knowledge.'

“O People! Be informed that I am Fatima, and my father is Muhammad I say that repeatedly and initiate it continually; I say not what I say mistakenly, nor do I do what I do aimlessly. Now has come unto you an Apostle from amongst yourselves; It grieves him that you should perish; ardently anxious is he over you; To the believers he is most kind and merciful. Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of my cousin (Ali Ḥusayn) rather than any of your men.

What an excellent identity he was, may the peace and blessings of Allah be upon him and his descendants Thus, he propagated the Message, by coming out openly with the warning, and while inclined away from the path of the polytheists, (whom he) struck their strength and seized their throats, while he invited (all) to the way of his Lord with wisdom and beautiful preaching He destroyed idols, and defeated heroes, until their group fled and turned their backs. So night revealed its dawn; righteousness uncovered its genuineness; the voice of the religious authority spoke out loud; the evil discords were silenced.

The crown of hypocrisy was diminished; the tightening of infidelity and desertion were untied, So you spoke the statement of devotion amongst a band of starved ones; and you were on the edge of a hole of fire; (you were) the drink of the thirsty one; the opportunity of the desiring one; the fire brand of him who passes in haste; the step for feet; you used to drink from the water gathered on roads; eat jerked meat. (Lady Fatima Ḥusayn was stating their lowly situation before Islam) You were despised outcasts always in fear of abduction from those around you.

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

Yet, When Allah chose His Prophet from the dwell of His prophets, and the abode of His sincere (servants); The thorns of hypocrisy appeared on you, the garment of faith became worn out, The misguided ignorant(s) spoke out, the sluggish ignorant came to the front and brayed. The he camel of the vain wiggled his tail in your courtyards and the your courtyards and the Devil stuck his head from its place of hiding and called upon you, he found you responsive to his invitation, and observing his deceits.

He then aroused you and found you quick (to answer him), and invited you to wrath, therefore; you branded other than your camels and proceeded to other than your drinking places. Then while the era of the Prophet was still near, the gash was still wide, the scar had not yet healed, and the Messenger was not yet buried. A (quick) undertaking as you claimed, aimed at preventing discord (trial), Surely, they have fallen into trial already! And indeed Hell surrounds the unbelievers.

How preposterous! What an idea! What a falsehood! For Allah’s Book is still amongst you, its affairs are apparent; its rules are manifest; its signs are dazzling; its restrictions are visible, and its commands are evident. Yet, indeed you have cast it behind your backs! What! Do you detest it? Or according to something else you wish to rule?

Evil would be the exchange for the wrongdoers! And if anyone desires a religion other than Islam (submission to Allah), it never will it be accepted from him; And in the hereafter, he will be in the ranks of those who have lost. Surely you have not waited until its stampede seized, and it became obedient. You then started arousing its flames, instigating its coal, complying with the call of the misled devil, quenching the light of the manifest religion, and extinguished the light of the sincere Prophet.

You concealed sips on froth and proceeded towards his (the Prophet) kin and children in swamps and forests (meaning you plot against them in deceitful ways), but we are patient with you as if we are being notched with knives and stung by spearheads in our abdomens, Yet–now you claim that there is not inheritance for us! What! "Do they then seek after a judgment of (the Days of) ignorance? But How, for a people whose faith is assured, can give better judgment than Allah? Don’t you know? Yes, indeed it is obvious to you that I am his daughter. O Muslims! Will my inheritance be usurped?

O son of Abu Quhafa! Where is it in the Book of Allah that you inherit your father and I do not inherit mine? Surely you have come up with an unprecedented thing. Do you intentionally abandon the Book of Allah and cast it behind your back? Do you not read where it says: And Solomon (Sulayman) inherited David (Dawood)? And when it narrates the story of Zacharias and says: `So give me an heir as from thyself (One that) will inherit me, and inherit the posterity of Jacob (Yaqoob)'

And: `But kindred by hood have prior rights against each other in the Book of Allah' And: Allah (thus)
directs you as regards your children's (inheritance) to the male, a portion equal to that of two females'.
And, if he leaves any goods, that he make a bequest to parents and next of kin, according to reasonable
usage; this is due from the pious ones.'

You claim that I have no share! And that I do not inherit my father! What! Did Allah reveal a (Qur’anic)
verse regarding you, from which He excluded my father? Or do you say: ‘These (Fatima and her father)
are the people of two faiths, they do not inherit each other?!’ Are we not, me and my father, a people
adhering to one faith? Or is it that you have more knowledge about the specifications and
generalizations of the Qur’an than my father and my cousin (Imam Ali)?

So, here you are! Take it! (Ready with) its nose rope and saddled! But if shall encounter you on the Day
of Gathering; (thus) what a wonderful judge is Allah, a claimant is Muhammad, and a day is the Day of
Rising. At the time of the Hour shall the wrongdoers lose; and it shall not benefit you to regret (your
actions) then! For every Message, there is a time limit; and soon shall ye know who will be inflicted with
torture that will humiliate him, and who will be confronted by an everlasting punishment. (Fatima then
turned towards the Ansar and said:) O you people of intellect! The strong supporters of the nation! And
those who embraced Islam; What is this shortcoming in defending my right? And what is this slumber
(while you see) injustice (being done toward me)? Did not the Messenger of Allah, my father, used to
say: A man is upheld (remembered) by his children'? O how quick have you violated (his orders)?!

How soon have you plotted against us? But you still are capable (of helping me in) my attempt, and
powerful (to help me) in that which I request and (in) my pursuit (of it). Or do you say: "Muhammad has
perished;" Surely this is a great calamity; Its damage is excessive its injury is great, Its wound (is much
too deep) to heal.

The Earth became darkened with his departure; the stars eclipsed for his calamity; hopes were seized;
mountains submitted; sanctity was violated, and holiness was encroached upon after his death.
Therefore, this, by Allah, is the great affliction, and the grand calamity; there is not an affliction–which is
the like of it; nor will there be a sudden misfortune (as surprising as this).

The Book of Allah–excellent in praising him–announced in the courtyards (of your houses) in the place
where you spend your evenings and mornings; A call, A cry, A recitation, and (verses) in order. It had
previously came upon His (Allah's) Prophets and Messengers; (for it is) A decree final, and a
predestination fulfilled: "Muhammad is not but an Apostle: Many were the apostles that passed away
before him. If he died or was slain, will ye then turn back on your heels? If any did turn back on his
heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who
(serve Him) with gratitude."

O you people of reflection; will I be usurped the inheritance of my father while you hear and see me?!
(And while) You are sitting and gathered around me? You hear my call, and are included in the (news of
the) affair? (But) You are numerous and well equipped! (You have) the means and the power, and the
weapons and the shields.

Yet, the call reaches you but you do not answer; the cry comes to you but you do not come to help? (This) While you are characterized by struggle, known for goodness and welfare, the selected group (which was chosen), and the best ones chosen by the Messenger for us, Ahlul- Bayt. You fought the Arabs, bore with pain and exhaustion, struggled against the nations, and resisted their heroes. We were still, so were you in ordering you, and you in obeying us.

So that Islam became triumphant, the accomplishment of the days came near, the fort of polytheism was subjected, the outburst of was subjected, the outburst of infidelity calmed down, and the system of religion was well-ordered. Thus, (why have you) become confused after clearness? Conceal matters after announcing them? Do you thus turn on your heels after daring, associating (others with Allah) after believing? Will you not fight people who violated their oaths? Plotted to expel the Apostle and became aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allah Whom you should more justly fear, if you believe!

Now I see that you are inclined to easy living; having dismissed one who is more worthy of guardianship [referring to Ali (ع)]. You secluded yourselves with meekness and dismissed that which you accepted. Yet, if you show ingratitude, ye and all on earth together, yet, Allah free of all wants, worthy of all praise.

Surely I have said all that I have said with full knowledge that you intent to forsake me, and knowing the betrayal that your hearts sensed. But it is the state of soul, the effusion of fury, the dissemination of (what is) the chest and the presentation of the proof.

Hence, Here it is! Bag it (leadership and) put it on the back of an ill she camel, which has a thin hump with everlasting grace, marked with the wrath of Allah, and the blame of ever (which leads to) the Fire of (the wrath of Allah kindled (to a blaze), that which doth mount (right) to the hearts; For, Allah witnesses what you do, and soon will the unjust assailants know what vicissitudes their affairs will take! And I am the daughter of a warner (the Prophet) to you against a severe punishment. So, act and so will we, and wait, and we shall wait.’”
Abu Bakr responded to her by saying, “O daughter of the Messenger of Allah! Your father was always affectionate with the believers, generous, kind and merciful, and towards the unbelievers was a painful torment and a great punishment. Surely the Prophet is your father, not anyone else’s, the brother of your husband, not any other man’s; he surely preferred him over all his friends and (Ali) supported him in every important matter, no one loves you save the lucky and no one hates you save the wretched.

You are the blessed progeny of Allah’s Messenger, the chosen ones, our guides to goodness our path to Paradise, and you—the best of women—and the daughter of the best of prophets, truthful is your sayings, excelling in reason. You shall not be driven back from your right... But I surely heard your father saying: ‘We the, group of prophets do not inherit, nor are we inherited Yet, this is my situation and property, it is yours (if you wish); it shall not be concealed from you, nor will it be stored away from you.

You are the Mistress of your father’s nation, and the blessed tree of your descendants. Your property shall not be usurped against your will nor can your name be defamed. Your judgment shall be executed in all that which I possess. This, do you think that I violate your father’s (will)?”

Fatima then refuted Abu Bakr’s claim that the Prophet had stated that prophets cannot be inherited, and said: “Glory be to Allah!! Surely Allah’s Messenger did not abandon Allah’s Book nor did he violate His commands. Rather, he followed its decrees and adhered to its chapters. So do you unite with treachery justifying your acts with fabrications?

Indeed this—after his departure—is similar to the disasters which were plotted against him during his
lifetime. But behold! This is Allah's Book, a just judge and a decisive speaker, saying: 'One that will
(truly) inherit Me, and inherit the posterity of Yaqub,' (19:6) and 'And Sulaiman (Solomon) inherited
Dawood (David).' (27: 16) Thus, He (Glory be to Him) made clear that which He made share of all heirs,
deeded from the amounts of inheritance, allowed for males and females, and eradicated all doubts and
ambiguities (pertaining to this issue which existed with the) bygones.

Nay! But your minds have made up a tale (that may pass) with you, but (for me) patience is most fitting
against that which ye assert; it is Allah (alone) whose help can be sought." It is apparent that Abu Bakr
chanced the mode with which he addressed Lady Fatima (ع) after delivering her speech. Listen to his
following speech; which is his reply to Fatima's just reported speech.

Abu Bakr said: "Surely Allah and His Apostle are truthful, and so has his (the Prophet's) daughter told the
truth. Surely you are the source of wisdom, the element of faith, and the sole authority. May Allah not
refute your righteous argument, nor invalidate your decisive speech. But these are the Muslims between
us--who have entrusted me with leadership, and it was according to their satisfaction that 1 received
what 1 have. I am not being arrogant, autocratic, or selfish, and they are my witnesses." Upon hearing
Abu Bakr speak of the people's support for him, Lady Fatima Zahra (ع) turned towards them and said:

"O people, who rush towards uttering falsehood and are indifferent to disgraceful and losing actions! Do
you not earnestly seek to reflect upon the Qur'an, or are your hearts isolated with locks? But on your
hearts is the stain of the evil, which you committed; it has seized your hearing and your sight, evil is that
which you justified cursed is that which you reckoned, and wicked is what you have taken for an
exchange!

You shall, by Allah, find bearing it (to be a great) burden, and its consequence disastrous. (That is) on
the day when the cover is removed and appears to you what is behind it of wrath. When you will be
confronted by Allah with that which you could never have expected, there will perish, there and then,
those who stood on falsehoods."

Although parts of Abu Bakr's speeches cannot be verified with authentic evidence, and despite the fact
that we have already mentioned part of the actual speech, which Abu Bakr delivered after Lady Fatima's
arguments, it appears certain that Abu Bakr was finally persuaded to submit Fadak to her. Nevertheless,
when Fatima was leaving Abu Bakr's house, 'Umar suddenly appeared and exclaimed: "What is it that
you hold in your hand?"

Abu Bakr replied: 'A decree I have written for Fatima in which I assigned Fadak and her father's
inheritance to her." 'Umar then said: "With what will you spend on the Muslims if the Arabs decide to fight
you?!"
According to p. 391, Vol. 3, of al-Halabi’s Seera book, ‘Umar [ibn al-Khattab] seized the decree and tore it to pieces...

After you, reports and momentous chaotic events we found,
Had you witnessed them, calamities would not abound.
We missed you as sorely as earth would miss its rain,
Your folks lost balance, see how from the creed they did refrain,
We, like no others, have suffered affliction,
Unlike all Arabs, or others from among Allah’s creation.

My homeland is now narrow after its great expance indeed,
Both your grandsons have been wronged, so my heart is grieved,
Every family has relatives and a place
With the Almighty Who is close to those of grace,
Certain men what their chests hid did they to us reveal,
When you went, and now you from our sights did a grave conceal,
Men assaulted and slighted us, when you became far away
So, now what rightfully belongs to us is being taken away.
You were the moon, your light showed us what we should heed,
Messages from the Exalted One were to you revealed.

With the Verses did Gabriel make our day,
Now you are gone, every good thing is kept away.
How we wish in our direction death did the Almighty guide
Before you left us, and you did the dunes from us hide.
We shall cry over you so long as our tears can pour,
So long as floods of tears can withstand and endure.

- من آشأ إلى خطبة الصديقة فاطمة (عليها السلام) أو روى شيئاً منها نذكر بعضًا منهم على سبيل المثال لا
حصر، وهم كالتالي:

- الخليل بن أحمد الفراهيدي (ت 175 هـ) في كتاب العين: 8 / 323 في كلمة الله، وقال: وفي الحديث جاءت
فاطمة (عليها السلام) إلى أبي بكر في ليلة من خمسة ونساء قومها.

- جابر الله محمد بن عمر الزمخشري (ت 538 هـ).

في الفائق: 3 / 331 في مادة السنة أيضًا قال: وفي حديث فاطمة (عليها السلام): إنها خرجت في ليلة من نسائها
تنوّطاً نحبًا، حتى دخلت على أبي بكر.

- أبو الفرج عبد الرحمن بن علي بن الجوزي، (ت 597 هـ).

في غريب الحديث: 2 / 333 وقال: وفي الحديث: أنّ فاطمة (عليها السلام) خرجت في ليلة من نسائها إلى أبي بكر
فغانته، أي في جماعة: وقال: من الثلاث إلى العشر.
References to this speech by the Truthful One, Fatima, peace with her, including some who cited excerpts of it, include the following:


**Fatima Further Oppressed**

Throughout her life, Fatima (رضي الله عنه) never spoke to those who had oppressed her and deprived her of her rightful claims. She kept her grief to herself. During her sickness which preceded her death, she requested that her oppressors should be kept away even from attending her funeral. Her ill-wishers even resorted to physical violence.

Once the door of her house was pushed on her, and the child she was carrying was hurt and the baby-boy was stillborn. This incident took place, and it is very well documented by Shi‘ite and Sunni historians and chroniclers, when ‘Umar ibn al-Khattab was urging, sometimes even beating, people to go to the Prophet’s Mosque to swear allegiance to his friend, Abu Bark.
‘Umar promoted Abu Bakr to the seat of “caliph”, being the very first person to swear allegiance to him after being convinced that it would not be long before he, too, would occupy the same seat. Fatima’s house was set on fire.

Having been mistreated and stricken with grief, which crossed all limits of forbearance and endurance, she expressed her sorrows in an elegy which she composed to mourn her father the Holy Prophet (ص). In that elegy, she makes a particular reference to her woeful plight saying, after having taken a handful of earth from her father’s grave, putting it on her eyes, crying and saying,

ماذا على من شم تربة أحمد أن لا يشم مدى الزمان غوالياً؟

صدبت علي مصائب لوانها صببت على الأيام صرن لياليها

قد كنت ذات بظل محمد لا أخشتي ضيماً و كان جماليا

فاليوم أخشع للليل وأنفي ضيماً، وأدفع ظالمي بردانيا

فإذا بككت قمرية في ليلها شجناً على غصن بككت صباحا

فلاجعلن الحزن بعدي مؤمني ولاجعلن الدمع فيك وشاحيا

What blame should be on one who smells Ahmed’s soil
That he shall never smell any precious person at all?
Calamities have been poured on me (like waters boil)
Were they poured on days, they would become nights.
In the shade of Muhammad, I enjoyed all protection

And he was my beauty, and I feared no oppression,
But now I surrender to the lowly and fear I am done
Injustice, pushing my oppressor with only my gown.
So, if a dove cries during its night, forlorn,
Out of grief on its twig, I cry in my morn.

So, I shall after you let grief be a companion for me,
And my tears that mourn you my cover they shall be.
On p. 218, Vol. 2, of al-Tabari’s *Tarikh* (Dar al-Amira for Printing, Publishing and Distribution, Beirut, Lebanon, 2005), it is stated that when Fatima could not get her inheritance, Fadak, from Abu Bakr, she boycotted him and never spoke to him till her death.

The death of the Apostle, affected her very much and she was very sad and grief-stricken and wept her heart out crying all the time. Unfortunately, after the death of the Prophet, the Government confiscated her famous land of Fadak. Fatima (ع) was pushed behind her home door (when they attacked Ali’s house and took him away in order to force him to accept the caliphate of Abu Bakr), so the fetus she was carrying, namely Muhsin, was subsequently aborted.

‘Umar ibn al-Khattab ordered his servant, Qunfath, to set her house on fire, an incident which is immortalized by verses of poetry composed by the famous Egyptian poet Hafiz Ibrahim which is reproduced here but without English translation. The author has preferred not to translate it in order not to hurt the feelings of his Sunni brethren, especially non–Arabs:

On p. 220, Vol. 2, of al-Tabari’s *Tarikh* (Arabic text), it is stated that the Holy Prophet (ص) remained unburied for three days. His sacred body finally received the burial bath by his cousin and son–in–law, Fatima’s husband Ali (ع). Besides Ali (ع), those who attended the burial of the Prophet (ص) were: al–Abbas ibn Abdul–Muttalib, his son al–Fadhl, Qutham ibn al–Abbas, Usamah ibn Zaid, and Shuqran, a freed slave of the Prophet (ص), according to the same page. According to Ibn Ishaq, Aws ibn Khawli, who had taken part in the Battle of Badr, earnestly requested Ali (ع) to let him assist in burying the Messenger of Allah (ص) which the Commander of the Faithful accepted (ع).

The tragedy of her father’s death and the unkindness of her father’s followers, were too much for the good, gentle and sensitive lady and she breathed her last on Jumda I 14, 11 A.H., exactly seventy–five days after the death of her revered father, the Holy Prophet of Islam. Grieved about the way she was treated by certain “sahaba” of the Prophet (ص), the confiscation of her property, Fadak, the aborting of her son, Musin, and the confiscation of the right to caliphate from her husband, Ali, were all too much for her, so much so that they eventually put an end to her life when she was in the prime of her life at the age of eighteen, although historians provide different dates, and was buried in Jannatul–Baqi’, Medina.

### Fatima’s Death

On p. 218, Vol. 2, of al–Tabari’s *Tarikh*, al–Tabari says,

وَفَدَفَنَّهَا عَلَى لَيْلَةٍ، وَلَمْ يَأْتِنَهَا أَبَا بَكْر

“Ali buried her at night, and Abu Bakr did not call the *athan* (to announce her death).”

Fatima (ع) did not survive more than seventy–five days after the demise of her father. She breathed her
last on the 14th Jumdi I, 11 A.H. Before her demise, she told her will to her husband, Imam Ali (ع), thus:

1. O Ali, you will personally perform my funeral rites.

2. Those who have displeased me should not be allowed to attend my funeral.

3. My corpse should be carried to the graveyard at night.

Thus, Imam Ali (ع), in compliance with her will, performed all the funeral rites and accompanied exclusively by her relatives and sons carried her at night to Jannatu‘l-Baqi‘, where she was laid to rest and her wishes fulfilled.

Having buried her, in the darkness of the night, her husband, the Commander of the Faithful Ali (ع) composed these verses of poetry:

Why did I stand at the graves to greet,
The tomb of the loved one, but it did not respond?
O loved one! Why do you not answer us?
Have you forgotten the friendship among loved ones?
The loved one said: How can I answer you
While I am held hostage by soil and stones?
Earth has eaten my beauties, so I forgot about you,
And I now am kept away from family and peers;
So, peace from me to you, the ties are now cut off
And so are the ties with loved ones.

On p. 136 of Dalaa’il al-Imama دلائل الإمام، we are told that those who attended Fatima’s burial in the darkness of the night were, besides her husband Ali (ع), none other than both her sons al-Hassan and al-Hussain (ع), her daughters Zainab and Umm Kulthum, her maid Fidda and Asmaa daughter of Umays. The author, as quoted on p. 92, Vol. 10 of the newly published edition of Bihar al-Anwar, adds the following:
In the morning of the eve in which she (Fatima) was buried, al-Baqi’ was found to have forty new graves. When the Muslims came to know about her death, they went to al-Baqi’ where they found forty freshly built graves, so they were confused and could not identify her grave from among all of them. People fussed and blamed each other. They said, “Your Prophet left only one daughter among you. She dies and is buried while you do not attend her demise or perform the prayers for her or even know where her grave is.”

Those in authority among them said, “Bring from among the Muslims’ women those who would inter these graves till we find her, perform the prayers for her and visit her grave.” The report reached the Commander of the Faithful, Allah’s blessings with him, so he came out furious, his eyes reddened, his veins swollen and wearing his yellow outer garment which he always put on whenever there was trouble, leaning on his sword, Thul–Fiqar, till he reached al-Baqi’. A warner rushed to people to warn them saying, “Here is Ali ibn Abu Talib has come as you can see, swearing by Allah that if anyone moves a brick of these graves, he will kill each and every one of them.”

He was met by ‘Umar [ibn al-Khattab] and some of his companions and said, “What is wrong with you, O father of al-Hassan?! By Allah, we shall inter her grave, and we shall perform the [funeral] prayers for her.” Ali (ع) took hold of ‘Umar’s garment, shook him and threw him on the ground and said, “O son of the black woman! As regarding my right [to succeed the Prophet as the caliph], I have abandoned it for fear people might revert from their religion. As for Fatima’s grave, I swear by the One Who holds Ali’s
soul in His hands that if you and your fellows want to do any such thing, I shall let the earth drink of your blood, all of you; so, if you want, stay away from it, O ‘Umar.”

Abu Bakr met him and said, “O father of al-Hassan! By the right of the Messenger of Allah (ص) and by the right of the One on the Arsh, leave him, for we shall not do anything which you dislike.” Ali (ع) left ‘Umar alone. People dispersed and did not make any further attempt. This incident shows the reader how Abu Bakr was blessed with a higher degree of wisdom than ‘Umar.

الإيابات من قصيدة فاطمة سيدة نساء العالمين للمرحوم الشيخ محسن أبو الحب الكبير أهدتها إلى كل الفاطميات:

في قيل قلّت فاطم فلحرها أو قيل مريم قلت فاطم أفضل

أقول لحوّا والد كمحمّد أم هل لمريم مثل فاطم أثيل؟

كلّ لها عند الولادة حالة منها عقول ذوي البصائر تذنّب

هذي لنخلتها النجت فتساقطت رطباً جميّاً فهي منه تأكلّ

وضعت بعيسي وهي غير مروعّة أتي وحارسها السّرئ الأبلس؟

وإلى الجدار ومنصفة الباب النجت بنت النبيّ فأسقطت ما تحمل

سقطت وأسقطت الجنين حولها من كلّ ذي حسب لليم جحفل

هذا يعلّفها وذاك يدعّها ويردها هذا وهذا يركّل

وامامها أسد الأسود يقوده بالخيل فقفّذ، هل كهذا معضل؟

ولسوف تأتي في القيامة فاطم تشكّو إلى رب السماء تتعول
Following are verses of poetry in honor of Fatima, Head of the Women of Mankind, composed by the late Shaikh Muhsin Abu al-Hubb Senior presented to all ladies who descended from Fatima:

When they mention Eve, I say that Fatima is her pride,
Or if Mary is mentioned, I say that Fatima is superior.
Can anyone underestimate a father such as Muhammad?
Or does Mary have a lion cub more brave than Fatima’s?

Each had a status at her birth that puzzles sages’ minds:
This to her date tree resorted, so of fresh ripe dates she ate,
Giving birth to Jesus without fright, how so when the guard
Is the most brave night sojourner?

And to the wall and the door’s slab did this resort,
Prophet’s daughter, so she aborted what she was bearing.
She fell, and her fetus [Muhsin] fell with her, surrounded by
Every one of a mean descent and lowly birth:
This rogue rebukes her, that one reprimands her,

This one dismisses her, that one even kicks her...
Though before her was the lion of lions being led
By the rope..., so, is there a greater calamity?

Fatima will come on the Judgment Day to complain
To the Lord of the Heavens, and she will wail,
And you will know who her fetus was, why she wails
Why she presents a complaint from which the heavens shake:
“Lord! My inheritance and my husband’s right did they confiscate
“And, moreover, all my sons did they kill, O Lord!”
و إنها فِنَّةٌ بين النساء فلا بَنْتٌ لحَوَاءٍ تَدَوَن من مُالِيِّها

وَمَن يَشْعُ شِعْبُ شَعَاءِ الشَّمْس جَبِيلِها وَلَا تَلَالِي إِذَا لَاحت كَالَّيْها

هِي الجِنِيرَةٌ بِالْكُفُّاء الكَرَمِ لَهَا مُنًّا بِالمَفَاخِرِ وَالْعُلْيَا يَحَاكيَها

وَالْعُرْبُ تُتَلِّبُ أَكْفَاءَ تُزوَّجُهُم بِنَتَائِها سُنِّيَّةً تَأْبِي تَعْدِبَهَا

وُكَلُّ عَقَدٍ يُغَيرَ الْكُفُّاء تَحْسِيبَهُ عَاراً عَلِيَّها لَدِى الآفَرَان يَحْزِبَهَا

فَمَن يَلِيق بِبَنْتِ الْمُصْطَفِي حَسْبًا وَمِن الْعُرْبِ الْعَرَبِيَّ كَافِيَهَا؟

وَمِن يَئِسَبْ طَه كَي يُصَاهِرُهُ وَهِي المُصَاهِرَةُ المَسْعودُ مُلْغِيَهَا؟

غَيْر الْعَلِيَّ حَبِيبِ المَصْطَفِي وَلَه سَبْطُ الْهَدَايَة مُّدَّ نَادِي مَناديَهَا

فَانَهُ بَعْدٌ طَه خَيْرٌ مِن وَلَادَتْ فُرْيَش مُنْدَ بِرَا الْبَارِي ذَرَايِهَا

وَأَنَّهُ يُبِلْلِ الإِسْلَامُ تَعْرَفُهُ تَمْلُكَ الحَرُوبِ الَّتِي أَمْسَى مُجَلِّيَهَا

Here is a poem composed by the Christian poet Abdul-Maseeh al-Antaki (of Antioch city) in praise of Fatima al-Zahra (ع)، for those who agree with our [religious] views and those who do not have all testified to Fatima’s distinction: She is the Mistress of all Women of Mankind from the early generations to the very last:

Among women, hers is a unique birth:
No other daughter of Eve comes to her distinctions close.
One from whose forehead the sun's rays shine,
From her standing places glitter glows.

She is the peer of the honored one and only who
In his feats and supreme honors is her only match.
Arabs seek competent peers for daughters to marry
A tradition which they refuse to forgo.

Any marriage without a competent peer they regard
As a shame on them that debases them among peers.
Who can match in lineage the daughter of the Chosen one?
Who among the Arabs in honors matches her?
Who suits Taha (ص) to be his son-in-law,
A marriage tie that brings happiness to one who wins it
Other than Ali, the one loved by the Chosen One?
He accepted Guidance since the Messenger called for it.
Next to the Chosen One, he is the best of Quraih

Since the Almighty created its souls.
And he is the hero of Islam well known
By those wars that raised his status.

ما هو "مصحف فاطمة"؟

وخلقت فاطمة عليها السلام مصحفاً، ما هو القرآن، ولكنه كلام من كلام الالام، أنزله عليها، إملاه رسول الله، وخط
على عليه السلام)يناوأر 73 ص41( وليا سميت فاطمة، فهي مشهر فاطر السمات واللignant. وحيث أن الملك المسرد من قبله تعالى بحثتها، سببت المحددة، كما مر أن كان يخبرها عم سيديت
بعدها في ذرُيتها من المصائب واللباء، والأوه من ذلك ما ستكنسها الذريئة، من انتصارات عظيمة، ونجاح كبير في
عصر الغيبة، ومن ثم ظهر ابنها المهدي المنتظر، عجل الله تعالى فرجه الشريف.

عليّ عليه السلام كاتبُ المصحف

أن الزهراء، سلام الله عليها، كانت تحسن بالملك، وتسمع صوته، ولم تكن تشاهده، فليمجر أن حصل ذلك، شكت
إلى أمير المؤمنين عليه السلام، حيث لم تكن توفر هذا الأمر في هذه الصورة المستمرة. إذن كان أمير المؤمنين
عليّ عليه السلام صاحب فكرة كتابة المصحف، حيث يسمع صوته روح الأمين فيكتب كلامه، إلى أن
اجتمعت في مصحف متكامل، وهو مصحف الزهراء عليها السلام، ولا يخفى عليه أن ليس من السهل كتابة ما يجلبه
جهين، بل كان ذلك ضمن العلوم الخاصة الإلهيّة التي امتاز بها أمير المؤمنين، عليه السلام، فهو الذي كتب من
قبل ما أماله رسول الله عليه، وهو الذي جمع القرآن الكريم في المصحف الشريف كما هو ثابت في محله.
إن المصحف ينتمي إلى أمور كثيرة تتلخص في كلمة واحدة وهي: استيعابه لجميع الحوادث الخطيرة الآتية.

وخصوصًا ما سيواجه ذريتهما من المصائب والبلايا، وأيضاً الانتصارات. ويتمثل على أسماء جميع الملوك والحكام إلى يوم القيامة. كما ورد في الحديث: (ما من نبي و ولا صلى ولا ملك إلا وفي مصحف فاطمة) (بحار الأنوار ج 47 ص 32 رواية 29 باب 4).

ويحتوي على أمور تراجع إلى شخص رسول الله صلى الله عليه وسلم، وأيضاً يشتمل على وصيتهما سلام الله عليها.

ابن هاشم عن يحيى بن أبي عمران عن يونس عن رجل عن سليمان بن خالد قالت: قال أبو عبد الله عليه السلام: (إن فيه وصية فاطمة عليها السلام). (بحار الأنوار ج 26 ص 43 رواية 76 باب 1).

ومن الطبيعي أن الوصية تشمل على أمور خاصة، تتعلق بحزنها عليه السلام، وبالصواب والواردة عليها، من أعدائها. لتبنيها بناءة الإمام الثاني عشر المنتظر، عجل الله تعالى فرجه الشريف، لأنه هو الإمام مسيط اليد، الذي يقال بهما نور الأرض نطقًا وعلماً، كما ملتئم ظلماً وجورًا.

الأثيم عليه السلام ومصحف فاطمة

كان الإمام المصدق عليه السلام، يؤكد دائماً على علم أهل البيت عليهم السلام، في الحديث أنه كان يقول: "إن علمهم عليهم السلام غاب ورغم ونكت في القلوب بنكر الفكاهة" وأنهم يمتلكون "الجفر الأحمر، والجفر الأبيض، ومصحف فاطمة، والجامعة" فهم عليهم السلام رغم ارتباطهم وسماعهم صوت المئذنة ورغم تبعيتهم لمصحف الإمام عليه السلام هو الجامع المشتملة على جميع الأحكام حتى أئذى الخذش، ورغم معرفتهم بعلم الجفر الذي يشتمل على "علما ما يحتاج إليها الناس إلى يوم القيامة من حال وحرام" إلا أنهم كانوا يعتمدون في فهم الحوادث الخطيرة على مصحف فاطمة عليه السلام كما ورد في الحديث "فنحن نتع ما فيها فلا نعدوها" حيث يشتمل على الحوادث الخارجية جميعًا. وأيضاً أسماء الملوك إلى يوم القيامة، ففي الحديث: (كانت على محمد بن عبد الله بن الحسن فقال عليه السلام: ما من نبي ولا صلى ولا ملك إلا وهو في كتاب عدني. يعني مصحف فاطمة، والله ما لمحمد بن عبيد الله فيه اسم) (بحار الأنوار ج 47 ص 32 رواية 29 باب 4).

lamp مصحف فاطمة هو القرآن؟
What Is Fatima’s Mushaf?

Fatima (ع) has left us a book behind her which is not a Qur’an but speech of the Almighty revealed to
her, dictated by the Messenger of Allah (ص) and written down by Ali (ع), according to p. 41, Vol. 26 of *Bihar al-Anwar*. This is why she is named “Fatima”: the one who manifests the speech of the Fatir (Creator) of the heavens and earth.

Since the angel sent by Him speaks to her on behalf of the Almighty, she is called “muhaddatha المحدثة”, one spoken to. Also, the angel used to tell her the calamities and afflictions that will happen after her death to her progeny and, more importantly, the gains such progeny will achieve, the great victories and success during the Time of Occultation then during the time when her descendant, al-Mahdi, the Awaited One, may the Almighty speed up his holy ease, reappears.

Ali (ع) was the scribe of this *mushaf*. Al-Zahra used to sense the presence of the angel and hear his voice, but she did not see him. When this took place, she complained about it to the Commander of the Faithful Ali (ع) because she did not expect the matter would thus continue taking place.

Ali (ع), then, was the one who thought about writing the *mushaf* down since he heard the voice of the trusted angels, so he would write down what he heard till a complete *mushaf* was gathered which is al-Zahra’s *mushaf*, peace with her. You realize that it is not easy to write down what Gabriel was dictating; rather, this was among the special divine sciences which characterized the Commander of the Faithful (ع). He was the one who used to write down what the Messenger of Allah (ص) used to dictate to him, and he was the one who compiled together the Holy Qur’an as is confirmed.

**Mushaf’s Contents**

Fatima’s *mushaf* (book) contains many matters which can be summarized thus: It absorbs all upcoming serious events, especially the calamities and afflictions her progeny would face as well as the victories. It contains names of all kings and rulers till Judgment Day, according to this tradition which is recorded on p. 32, Vol. 47, of *Bihar al-Anwar*: “There is no prophet or wasi or king except that he is mentioned in Fatima’s *mushaf*.” It also contains matters relevant to the person of the Messenger of Allah (ص) as well as her own will (ع).

Ibn Hisham quotes Yahya ibn Abu Omran quoting other sources citing Abu Abdullah (Imam Ja’far al-Sadiq [ع]) saying that it contains the will of Fatima (ع) as stated on p. 43, Vol. 26, of *Bihar al-Anwar*. Naturally, the said will contains personal matters relevant to her grief and the predicaments she had to go through which her enemies caused so her descendant, the 12th Imam, the Awaited Mahdi, may Allah Almighty hasten his sacred ease, would carry it. This is so because the Mahdi is the one who will have the power to do so, who will be empowered by Allah to fill the earth with justice and equity after having been filled with injustice and iniquity.
The Imams (ع) And Fatima’s Mushaf

Imam Ja’far al-Sadiq (ع) used to always emphasize the significance of the sciences of Ahl al-Bayt (ع). In one tradition, he used to say, “Their knowledge, peace with them, transcends time, comprehended and recorded, effective in the hearts, having an impact on those who hear it,” that they have al-Jafir al-Ahmar و الجفر الأبيض, the Red Wide Well (or pool) and the White one, Fatima’s mushaf and al-Jami’a.”

The red and white wells or pools referred to above are connotations of what is prohibitive and permissible in Islam. As for al-Jami’a, it is a collection of writings by the Commander of the Faithful Ali (ع) who held them so precious, he attached them to his sword, Thul-Fiqar. The contents of this Jami’a were recorded on animal’s skin and used to be inherited, as is the case with Fatima’s book, by the immediate family of the Prophet (ص), the Ahl al-Bayt (ع), who were subjected to untold trials and tribulations, persecution, imprisonment, poisoning, beheading and a host of injustices because of which these precious writings are now lost.

Ahl al-Bayt (ع) used to maintain connection with the angels and adhere to the contents of Imam Ali’s book, the Jami’a which contained all judicial rulings, including the penalty for one slightly scratching someone else’s cheek. Their knowledge included the “science of Jafr” which contains branches of knowledge relevant to what is permissible in Islam and what is not needed by people of all times till the Judgment Day.

But they used to depend in understanding serious events on Fatima’s book according to a tradition that says, “We follow its contents and do not go beyond them.” Such contents include all external [beyond the Household of the Prophet (ص)] incidents as well as the names of kings till the Day of Judgment. One tradition states that Muhammad son of Abdullah son of Imam al-Hassan (ع) was once asked and he said this in his answer: “The names of every prophet, wasi, king… is with me in a book,” meaning Fatima’s book, adding, “By Allah! It does not contain any mention of [Prophet] Muhammad ibn Abdullah,” according to p. 32, Vol. 47, of Bihar al-Anwar.

This mushaf reached a high level of loftiness, so much so that it became a source of happiness and optimism as is concluded from the phrase “apple of his eyes” in the following tradition: “Fudhail ibn Othman quotes al-Haththa saying that Imam Abu Ja’far [al-Baqir] (ع) said to him, ‘O Abu Ubaidah! He used to have the sword of the Messenger of Allah (ص), his shield, winning banner and Fatima’s mushaf, the apple of his eyes,” as indicated on p. 211, Vol. 26, of Bihar al-Anwar.

Is Fatima’s Mushaf The Holy Qur’an?

Most people used to, and still do, imagine that this mushaf contains the sacred Qur’anic verses, or that there is another Qur’an the Shi’as have, as ignorant commoners claim. But the reality is contrary to this:

This mushaf does not contain a single verse of the verses of the Holy Qur’an, as is understood from
many traditions. Also, it is not similar to the Qur’an, nor is it like it from the standpoint of context at all. It
tells quite a different tale. Traditions are clear in this regard: One tradition says, “… quoting Ali ibn Sa’eed citing Abu Abdullah (ع), ‘It does not contain any verse of the Qur’an,’” according to p. 42, Vol. 26, of *Bihar al-Anwar*.

In another tradition, it is indicated that “… from Ali son of al-Hussain who quotes Abu Abdullah (ع), ‘We have Fatima’s mushaf. By Allah! It does not contain a single syllable of the Qur’an,’” as stated on p. 46, Vol. 26, of *Bihar al-Anwar*.

- Abdullah ibn Ja’far quotes Musa ibn Ja’far quoting al-Washa citing Abu Hamzah citing Abu Abdullah (ع) saying, ‘The mushaf of Fatima, peace with her, does not contain anything of the Book of Allah,’” according to p. 48, Vol. 26, of *Bihar al-Anwar*.

- Anbasah ibn Mus’ab has said, “We were in the company of Abu Abdullah (ع)… and Fatima’s mushaf; by Allah, he did not claim at all that it is a Qur’an,” as we read on p. 33, Vol. 26, of *Bihar al-Anwar*.

When examining these traditions, you will come to know that this confusion spread even during the time of the Imams (ع); therefore, we find them strictly and seriously denouncing it, swearing about denying it. There is one tradition which indicates that this mushaf “contains three times the like of your Qur’an,” according to p. 38, Vol. 26, of *Bihar al-Anwar*. It is quite obvious the comparison is with regard to the quantity and size of information, not from that of context. You can conclude that from the phrase “your Qur’an”; so, carefully ponder.

Many traditions conclude that the mushaf of al-Zahra (ع) does not contain anything about what is permissible and what is not; among such traditions is this statement (by Imam al-Sadiq, peace with him): “It is not about what is permissible and what is not,” as stated on p. 44, Vol. 26, of *Bihar al-Anwar*.

The list of the other Infallible Fourteen (ع) is as follows:

3. Ali ibn Abu Talib (ع)

4. Al-Hassan ibn Ali (ع)

5. Al-Hussain ibn Ali (ع)

6. Ali ibn al-Hussain (ع)

7. Muhammad ibn Ali al-Baqir (ع)

8. Ja’far ibn Muhammad al-Sadiq (ع)

9. Musa ibn Ja’far al-Kadhim (ع)

10. Ali ibn Musa al-Rida (ع)
11. Muhammad ibn Ali al-Taqi (ع)

12. Ali ibn Muhammad al-Naqi (ع)

13. al-Hassan ibn Ali al-Askari (ع)

14. Muhammad ibn al-Hassan al-Mahdi (ع)

The author of this book, his family and ancestors up to about 150 years back are followers of the Shi’a Ithna-Asheri faith. Earlier than that, his ancestors were Sunnis, and the conversion of his first ancestor took place in al-Kadhimiyya city following a bloody incident which shook him.

Details of this incident and the persecution to which early Jibouri (author’s tribesmen) Shi’as were exposed, as well as the prejudice the author received from Sunnis in Atlanta, Georgia, where he was studying for his higher degree, are all recorded in his Memoirs. These Memoirs are available for all to read on an Internet web page by clicking on this link: http://www.scribd.com/yasinaljibouri [2].


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