

Fatima (a.s): The Most Paramount Lady Of Islam

Compiled by: Dr. Ali Ghaemi

Translated by: Mehdi Ghasemi

Edited by: Rosemary Flores

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اسم مؤلف: دکتر علی قاسمی

اسم مترجم: مهدی قاسمی

اسم ویراستار: روزمیری فلورز

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

**In The Name Of Allah, The Compationate,
The Merciful**

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Preface

I was requested to deliver a speech on the honored character of Fatima (peace be upon her). Granting this request would show my impotence to the utmost, because knowing Fatima (peace be upon her) and naturally, introducing her is a demanding task. What could I say about the one, whom no one really has known her save Allah; and indeed, no one has discovered her real character except Prophet Mohammed (a.s) and Imam Ali (peace be upon him).

The limit of my mind and knowledge does not allow me to describe her as she really is. In addition, any debate on the character of Fatima (peace be upon her) needs courage, rhetoric, full knowledge, and above all, thorough conversance with the celestial world, because she is the “Lady of the heavenly wOmmen”. Only he who has got a real understanding of the heaven would characterize her.

Right now, Fatima (peace be upon her) is not physically present among us, but her extensive aspects of her life, thoughts, and policies affect our minds and lives. Who is that does not know a brief of Fatima (peace be upon her)’s life and wishes not to follow her way? She has passed away, but the rich facets of her life get more extensive as time goes by.

Moreover, I consider it a great honor to introduce Fatima (peace be upon her) from the Prophet Mohammed (peace be upon him and his descendants), Imam Ali (peace be upon him), and the Imams’ words, and talk about her various roles, her life and purity, her seeking for administering justice, lending the people a helping hand, and, at last, her martyrdom. Although our speech does not really characterize her, it has the great value to remind us for sOmme hours of Fatima (peace be upon her), Allah’s pure servant and the Prophet’s esteemed daughter.

Dr. Ali Ghaemi

The Translator's note:

Due to the high importance of the esteemed character of Fatima (peace be upon her) as a real genuine role model for the wOmmen of the world, I deemed it necessary to translate this book and provide the ground for the readers' better understanding. The book seeks to introduce the invaluable dimensions of Fatima's character.

To achieve this end, I put a lot of efforts into the work for about three successive months night and day, hoping that it can deliver me on the Day of Resurrection. In addition, I have attempted to give as transparent and as fair translation of the book as possible, yet still it is not devoid of faults, and I am responsible for anything in the translation that is amiss. I should be very glad to hear from the readers using the book who will find mistakes, or who have comments or suggestions of any kind. Please write me at ghq142002@yahoo.com.

As the last word, it is clear as day that the creation of any work usually involves the collaborations and efforts of a variety of persons. This work is no exception. To my intimate friend and advisor, Mr. Heshmatullah Zaheri Sarabi, for giving me the idea of translating the book, I express my deep appreciation. Besides, I seize the opportunity to thank Mr. Masud Meshki for his valuable comments on the translation and Mr. Mehdi Hassanzadeh for all his sincere efforts to publish the book.

In addition, I owe my wife, *Tooran Khazraie*, a debt of gratitude for encouraging and freeing me from many of life's daily demands, so that I could translate freely. Without their support, this translation simply would not exist.

Mehdi Ghasemi,
April, 2004

A view to our society:

We are living in a strange age and society; an age, having no similarity with the other ones. The values and principles are mostly exposed to doubt and question. There exists an excess of ignorance and sometimes aimlessness.

The samples are various and misleading. The occasions for man's leading are rare; and, therefore; man in choosing the right (way) from the various ones is irresolute.

Some persons do not yet know to be Eastern or Western, material or spiritual, realist or idealist. Even some of our women do not yet know to be the mothers of their children or the manageresses of offices, responsible for educating their children or responsible for typing the letters.

The theory of democracy and independence is set forth in discussions, but their extends and dimensions are not well known. The borderlines have not been specified, the side-takings are ambiguous, the ways are paved with doubt, and the thoughts are not right and well-studied.

One-sidedness is raging, as if we have just learned to discern one side of the premises and take not the other sides into consideration. Besides, our problem is to consider just today while the life is not irrelevant to yesterday and tomorrow.

The Policies:

Our thinkers follow the pre-thought policies with no shadow of doubt, but it must be questioned that is the way like that there exist plenty of thinkers ?

Moreover, there are cases proving that we pave a way without knowing its result and end. We follow a way, providing us with instantaneous and today wants, but what is beyond it, is of less significance for us, and sometimes, we even hope others to pave the way for us, and then, we take it for granted with no effort and analysis.

We hope to be of one face and nobody conceive us to be a real Jekyll and Hyde. If we claim to be Muslims, we'd better not to blaspheme under the name of Islam; and at last, we should not pass life in indifference when we assume any responsibility. If we lay greetings aside, it must be admitted that our nature is not so well as we think.

Though rejecting oppression, we are oppressed, and though rejecting exploitation, we are exploited. There exist a lot of internal and external cases of irregularity in us, but we have a false feeling of prosperity. Our affairs are all in disorder, but, on the other hand, we pretend order.

There exist a lot of responsibilities over us and our mothers and women's shoulders, and negligence in their fulfillment will result in both Divine punishment and earthly losses. We suppose all our affairs are achieved successfully with a revolutionary appearance, but this is not the case. We do not deny that a part of the long way has been paved, but other steps and stages have to be taken.

We have naturally been brought up optimistic and superficial, supposing that by making a skeleton, we have built a house and can settle in it-negligent that there is no possibility of living in it at ease until it is not completed.

The main point of discussion:

The discussion is not only about a woman, but a mother as well as a wife. Naturally in such a book, we'd better allocate the main course of our discussion to the character of women and analyze their status more, and if any criticism is posed, it does not mean that such grounds do not exist in men.

According to the model that we have; i.e. Fatima (peace be upon her), and other Islamic models, it must be stated that our women have a long way to go. On the other hand, they have to make great changes in their minds and policies, specify their aims, present a complete program to set themselves free from being a means, and extinguish the burning blaze of passion towards them. Their views and ideologies must be generally reformed towards the worldly life; grand attributes must be emerged and confirmed in them; the elevation of soul must be fortified in them; and they must attain futurology, stout hearts, courage and high opinions. In this case, their insights, functions, and social responsibilities based on the Islamic rules are fairly regarded.

Unfortunately, Some of the women have not attained the above-mentioned factors yet, and if they have, it is insufficient. They have not known their duties well, their ways and methods are not specified, and in general, their situations are not desirable as it should be.

The reasons of these situations:

Before presenting any ways or methods, and obliging the individuals to follow them, it sounds essential to ponder on the reasons, causing these situations:

Firstly, each problem must be resolved in a way that it has emerged.

Secondly, as long as the previous gaps have not bridged, the evils continue penetrating.

Thirdly, awareness of the reasons is the main factor for prevention of the new attacks and penetration of evil.

In studying the reasons, causing disorder in the lives of the women in the society, two groups of reasons should be stated:

The internal reasons:

The internal reasons are the ones that take roots from our society. In other words, we are responsible for their emergence. They are the strokes, coming to us from friends.

A: There are so many internal reasons, for examples:

1. Commonness:

Since fifteen centuries ago, learning has become vital, but unfortunately, more than sixty percent of our society are illiterate, and the statistics about women may exceed by ninety percent!! And how many of the literate are in contact with the ideological and philosophical sources of Islam and have a real understanding of them?! Their knowledge is just to read newspapers, leaflets, notices, and novels. And those in higher ranks mostly think about how to seize the opportunity to make money or pass the time happily. Seize the day and make most of it, for tomorrow is unknown. They have no high opinions and assume no responsibility.

Unfortunately, our literate and learned are mixed with the illiterate or secluded with their own pride, and these factors prevent them from learning, knowing, and teaching. Their speeches and actions are mostly rootless, as they always quote others as saying: “ An authoritative person has said so and so”.

Commonness is spreading in spite the fact that the number of the students are increasing. Our educational system is in a way, that keep us away from the authentic sources and make the roots of ignorance in our hearts stronger. But now who is responsible for this situation? Who gives answer for these ignorance ? And who must respond is a fact that needs to be analyzed separately?

2. Lack of the accurate leadership:

The past negligence of those who have had opportunity, thought, power, and facilities for leadership and have not cared about the nature of the people in the society, especially women, has been the main cause of emerging disorder in the society.

Unfortunately, those who had knowledge assumed no responsibility and perhaps they had assumed responsibility but they did not enjoy authority. As a result, the ignorant people, those conversant not with their own responsibilities and positions, seized the power and reigned over the people.

Misinterpretations and misunderstandings in one side, and ill-naturedness, shortsightedness, and interference in the personal and social affairs in the other side have multiplied this mischief.

We just tried to ban the individuals, but never thought how to fill the gaps, resulting from prohibition and replace creativity. Thus, the society resorted to other programs the losses of which were not less than the prohibited ones.

Women were prevented from working outside, but nobody cared about their unemployment. They then spent their time, thinking about luxury, decoration and how to be more attractive, and sometimes making evil plots. Therefore, the status got worse.

3. Lack of correct propaganda:

What steps have we taken for the sake of our daughters and women's blessings? What programs have we presented to bridge the gap of their relationship with the society? What methods have we applied to eradicate the plots of others? And at last, what grounds have we prepared for their development and elevation?

Man finds his way under the protection of correct or incorrect propaganda takes his way, changes himself, and therefore, constructs or destroys himself, because the role of inculcation is undeniable.

To be able to continue a fruitful life, defend the values and dignity, and keep them alive, each society or group needs an equipped organization of spirituality and rationality; an organization, showing the real direction, introducing the by-ways and then asking the individuals to move in that logical direction.

In a limit extent, this organization is just a family, and in the broader extent, it is mosque, school or society as well as mass media.

Have the aforementioned organizations made their utmost to achieve their aims? Have they had any special programs to present? Our mass media assumed the responsibilities of our ads, and in that way, there were a lot of damages, betrayal, negligence, and ignorance. The result is if we do not educate the minds, which have not been trained yet, they will do and use their lures to attract them.

4. Lack of presenting sample:

The samples are constructive and attract the individuals to them with their awareness. The samples presented for the men and women of our society have not been clearly specified, and their positions and sides towards the for and against movements have been vague.

Mohammed and Ali, peace be upon them, are two true samples in Islam and the way indicators, and due to their capabilities, they can be considered as the true samples for the whole world. Fatima and her daughter, Zeineb (peace be upon them) can be samples for the whole women communities.

But what is our supposition of these samples? If they ask us to imagine their faces and write about their attributes, what will be our reaction?

Unfortunately, most of us have made no effort to know our samples to value their manners, to take lessons. What we have done is to love them sincerely and emotionally and even sometimes worship them, but their features as well as our duty towards them have not been clearly defined.

It must be considered that Mohammed, Ali, Fatima and Zeineb (Peace be upon them) are not only our spiritual samples but our practical ones in this world. We have to be conversant with their high attributes and what have made their characters so elevated in the first step and then make every endeavor to be their real followers. Besides, we have to clean this idea that we are so small to follow and achieve their attributes. This viewpoint prevents us from act and instead, makes them unapproachable. Therefore, the people resorted to the sublunary samples, easy to follow in this world, and due to this fact, a lot of deviation and misunderstanding emerged, and we sustained a lot of losses.

5- Ill-teachings:

Many of the religious and moral concepts were set forth in a way that caused abuse and miscellany.

The unreal understanding of such concepts, including Dua (prayer), repentance, forgiveness, etc. have brought our beliefs from sublime to ridiculous. The people are of the opinion that they can commit any kind of sin, hoping that they then cleanse themselves of their sins by means of the tears of mourning. They also suppose that any kinds of problem can be resolved by means of Dua and spell, and any kinds of ambition can be achieved just with hope to the Absolute Divine Power.

There is no shadow of doubt that those whose knowledge of the religion and its concepts were insufficient have issued the unreal beliefs. They supposed Allah's duty is like a technician's, unaware that He is aware of the smallest amounts of good and bad deeds. As a result, these ill-teachings and shortsighted views have left great damages in our minds and actions, and now to remove them, we need to make every endeavor.

6. The inappropriate pressures:

Most of our today's problems are due to the fact that the application of pressure even against the unknown matters has not been normal and natural. Our reaction towards the ordinary errors has been as our reaction towards the mortal sins.

We have always prevented our women and daughters from participating in the social activities and in cases, deprived them of their civil rights, and today we see that we had not to. If only we regarded morality in prevention and did not pretend that those activities were illegal and indecent.

We would better replace logic and rationality in lieu of stick; that is a problem in social communities and discussible in jungle.

Our society has paid how much fines and is also paying now! When in a society the mother is beaten in the presence of the children, we must say goodbye to logic and education.

The prevention, lack of logic, and injustice instead of resolving the problems have caused disorder in the society that can be eradicated by the aid of a rational and practical revolution.

II. The external reason:

In this regard, we have to mention the reasons, produced by the betrayal and malice of the enemy.

Islam has always been against the enemy of rationality, because of the efforts taken by the Muslims for years. The enemy apparently knows that if Islam gains victory, there will be no place for their colonization and exploitation. If Muslims find power under the protection of Islamic Ideology, their floodlight will never allow the bats to come close.

Therefore, they have tried to stop Muslims from developing, by means of colonization, exploitation, and spreading different kinds of modes, samples, and schools, impositions, cultural imperialism.

Most of their decisions aimed at families, women, mothers, and daughters, and how well they planned it. They know that if the wOmmen pass their responsibilities into oblivion, there remains a generation with an alive outward but dead inward with no aim, misled and deserving any kinds of exploitation.

There exist many policies employed by them, for examples:

1. The contamination of the environment:

Whenever the school programs are sponsored by the enemy, it is apparent what kind of program is planned, and whenever the life artery is usurped by the enemy, he knows when and how to cut it.

When came to program for our schools must be seen that who decided to have schools in our country? Where did its system come from? Who were employed and started to work as experts and advisors? Who supported them? And at last, who kept quiet and adapted those programs? It was the enemy who started contaminating the Islamic societies. Even in Egypt, Dunlop, who was a graduate of Theology College in Oxford, programmed for it. In Syria and Lebanon, the French and Americans....

It was a planned exploitation program as we have seen its effects in our country and other countries now after two international wars, and now we are witnessing its termination.

In order to achieve its purpose, the enemy exported everything to our country such as: fashion, dance, opium, heroine, films, fornication, obscene books, and magazines... and then took radio, TV, newspapers, magazines, posters, or in one word, our mass media under its control and programmed to contaminate the grounds by building youth palace, co-swimming pools, café, etc. And what was our reaction against this destructive flood? We did not have enough power to shut the gates and instead, present constructive samples, and this is the disastrous consequence of our actions. Is it, then, feasible to eradicate all the aspects of cultural imperialism in one or two days?

2. Cultural Imperialism:

The enemy has imposed his contaminated culture to us through trickery, betrayal, and sometimes books, magazines, tourists and applied all its pressures directly and indirectly. It was their purpose to deconstruct and invalidate the values, to weaken the resistance, and break down the traditional constructions. It was their purpose to make a two and even multi-

dimensional generation; a generation, Muslim in appearance but non-religious in practice, with a Christian shape but Sufis views and generally, null and void automation, speaking nonsense.

3. Presenting corrupted samples:

We have not managed to present tangible and attractive samples. Our samples were all intangible and celestial, and their attainment needed tears and sigh, groan and grief, hardship and affliction, suffering and deprivation. But on the contrary, the enemy presented the samples, which seemed attractive and interesting and tangible.... Their samples were so accessible that we need not searching for them. They were presented in our houses, in our radio and TV, and in our books. Soon, their colors worked and built our characters so that they were replaced and attracted all hearts and souls to themselves.

4. Schools:

The philosophical schools, the diversity of which is the criterion of our age, have added fuel to the fire of irregularity and unrestraint. These schools spread different kinds of seeds, and each of them soon rooted in our minds and as a result, changed our beliefs and customs.

Some of them provided the ground for our absurdity and nihilism; some others called on us to pleasures; and some another negated all sanctities and disrespected whatever considered as moral and religious values. And now, we are confronted with doubts, irresolution, and in some cases, depression.

Our mass media also amplified those schools ideologies instead of our own Ideology as if we really had not enjoyed any ideology, and we were in want of it. They acted to advance those schools thoughts into notice, and to achieve this end, they acclaimed them with great intensity and then called on us to adhere to them.

While studying these philosophical schools, we granted some of their aspects with no investigation. The unknown thoughts filled our minds as a result of repetition and inculcation as if they were a part of our Ideology, and in cases, they were given preference over our thoughts.

To advance these schools into notice, to propagate their thoughts, and to acclaim them caused the emergence of three groups of people among us: the deviated women, the aimless women, and the abnormal women with complex.

There exist no difference between them and the western women, but they can be clearly identified in their deeds or when presenting ideas. Those who are Muslims in word but imitate the nonbelievers in act are indeed deviated; those who are captured in the hand of their passion and have no intention are aimless; and at last, those are about to make up for the past deficiencies all costs and with no regard to their own honor are the men of complex.

The Exigency of Presenting Samples:

The presentation of samples is vital both for the adolescents and the adults. The young generation are affected by the adults, and the adults leave impression on the children, and naturally, every one of us takes effect from the one we love.

The language of samples sound clearer and livelier than the language of books and writings. I am to say that what is seen leaves more effect on us than what is heard.

Though seeing, we even feel the facts, as our heart looks for what our eyes have perceived.

The Divine religions have presented samples before they take action. The instructors also endeavor to present their syllabus and educational systems through examples.

The samples are effective in the society construction or deconstruction, due to the fact that human beings are by nature the hero-worshippers. All of us try to discover our ideals in the other persons or objects, and then admire and show resemblance to them.

Our practical experience in both our personal and social life is a living proof to this claim. Study the behavior of your child; to whom does his acts resemble, and whose behavior is embodied in his manner? This is more or less case in the adults, too. In other words, anyone take steps to adopt a hero who embodies higher qualities.

Islam and the Samples:

As a developed school on the way of advancing its purposes and establishing the construction backgrounds, knowing that presenting samples makes the way smoother earlier, Islam tries to present samples. The holy Quran states in this regard as saying,

«و لقد كان لكم في رسول الله أسوة حسنة»

“And that we appointed ‘Mohammed’, the Messenger of Allah as a good model for you.”

Therefore, people have to follow the Messenger of Allah in their life affairs and circumstances. Also, in another verse, it states, *“We appointed you as a moderate nation to be a sample for other peoples, and the Messenger to be your model”*.

In the Islamic traditions, it is recommended to invite the people to truth through presenting true samples and practices and not only through the word of mouth. Our religious leaders have been the incarnation of Islam and Quranic concepts. When Ayesheh, the Prophet’s wife, was asked what were the Prophet’s morals like? she answered, “ Quranic morals”.

Our infallibles are like the scales and measure for us according to their own interpretation. When one infallible was asked, “What does the holy Quran mean by the word scale”? “We are meant” he answered. “We are the scales in the next world, and the peoples’ deeds are measured by our deeds”.

Islam has granted special values for the sample, believing that the basic movement towards the goal should be based on the sample. According to Imam Ali (peace be upon him), Muslims must endeavor to be like the accurate samples or in their samples’ footsteps. The samples must cause creating religious motivation, sensation and affection, attract and lead us, and therefore, prepare the ground for bearing a resemblance to the samples.

In spite of the fact that there exist no practical samples in man-made schools, and they are forced to think idealistically, fortunately, in the real Islamic school, that is, Shiism, there exist a lot of samples. If in following a school or philosophy, one is misled, he should not be reproached, because there is not any practical samples in the out world for him, and the leader of that school may even contradict and act against what the school says. But if a Muslim or a Shia is misled, he should be reprimanded. Due to the fact that his samples are tangible in the external world and their manners and behaviors are imitative.

In our school, we have some samples such as Mohammed and Ali (peace be upon him), Fatima (peace be upon her) and Zeineb (peace be upon her), Hasan (a.s), and Hossein (a.s) as well as other infallible Imams. Their children are considered as samples for our children, their daughters the samples for our daughters, and their sons and youth for our sons and youth. Even their disciples are deserved to be our leaders and teach us the lessons of life and honor. Isn’t Omme Aiman a woman of character? Isn’t Fezzah deserving of being the sample? Aren’t Salman, Abuzar, Meitham, Hojr ibn Adi, etc, samples?

Hossein ibn Ali (peace be upon him) is our Imam, but his house alone can be a sample for us. Fatima (peace be upon her)’s family was only a

family but can be considered as a sample for all families, willing to lead the human life to gain high esteem.

The existence of samples makes our duties heavier. If a western woman is misled, her excuse is somehow justifiable, but if a Muslim and Shia woman is misled, what excuse does she have to present before Allah? She surely will be asked that why she did not follow Fatima's lifestyle and behavior? Why she did not ask Zeineb, Imam Ali's daughter, the mystery of honor? Why she did not take the lesson of life from Khadijeh and Fezzah?

But who is the sample of today's women ?

The answer of this question is clear and that is: see their situation and ask about their mood. See what they say, what they do and what they act? To whom their speech and action resemble? Do they act as Zeineb or as others? Are their lifestyles like that of Fatima (peace be upon her) or another persons?

There exist some people, following western samples. Their thoughts, way of life, and luxury adoration take root from the developed and illuminated women in appearance but western in thought. That half naked lady, fond of luxury and pleasure, cannot have any sample except a western one and even dancers and singers. The one always thinking about color and change, luxury and ornament, royal life and pleasure has assumed the actresses and aristocrat as the samples, although she seems Islamic in clothes and appearance.

Who is the sample of our women?

It is evident she, who is a Muslim and has adopted the Islamic Ideology, cannot choose one as a mental leader except Fatima (peace be upon her) and Zeineb. She would imitate Fezzah and Asma as well as Somayeh and Ommeh Salameh. There is no doubt that some persons introduce themselves as the real followers of Fatima (peace be upon her), but simulation cannot change the truth. Simulation is one thing, and acceptance of the facts seriously something else. By adopting the life of Fatima (peace be upon her) as sample, a Muslim woman tries to make her thought as Fatima (peace be upon her), her morals as Zeineb, her views as Fezzah, and at last, her speech according to Allah's will. And this is achieved under the protection of man's want, practice and faith.

The Exigency of Discussion about Fatima (peace be upon her):

The fact that Fatima (peace be upon her) is discussed is owing to some reasons, mentioned in brief:

Firstly, today is Fatima's birthday anniversary, and naturally, in such an auspicious time that occurs once a year, we would take steps to discuss her character in order to know her and make her known as well.

Secondly, the discussion is about a woman, who has played many crucial roles in her life. Although she has got a short life, the book of her life is in a way that every page of it, is a lesson of life for us and the next generations; a lesson, having a new point to teach every time we study. Studying her life is instructive and a factor for reforming and improving the society. Because, we believe that if the women are amended in a society, the people will be amended and the society will be developed.

Thirdly, the discussion of Fatima (peace be upon her) is in fact the discussion of a mother, the source of amendment. It is she, who brings up healthy and dutiful children, and delivers them to the society. It is she, who takes the responsibility of the generation leadership, etc.

Who is the sample of our mothers to bring up healthy children? Isn't it better that Fatima (peace be upon her) be the teacher of motherhood classes?

Fatima (peace be upon her) is a mother, a fidele, steadfast, leading, mother, that despite poverty, educated her children well because of love. She was her children's life shelter, inspired the (spirit of) love and fidelity in them, and taught them the way of life as well as self-sacrifice. If we teach Fatima's point of views to others, we have established a way for the society prosperity.

Fourthly, discussing Fatima (peace be upon her) as well as introducing her character is a resolver for all, because in our era that is the era of philosophy and ideology miscellany, some have been puzzled how to approach the clear purpose of life. They don't know what to do and where to go! The samples are presented in magazines and newspapers, that is not clear where their materials come from. Due to this fact, the world, especially the women's world, is losing its last shelter of life. In this situation, it is better to present Fatima's way, having been confirmed by foe and friend and having had all aspects of being an all-out sample.

We believe that if our women knew Fatima (peace be upon her), and applied her manner in their lives, they would manage to inspire a new life in the body of the society and present new dimensions of life. The way of Fatima (peace be upon her) is a great and straight way, and can release us from straits of this machinery and uproaring life and direct us to the destination.

Fatima (peace be upon her) has got a grand grandeur, not well known in her own era and even in our own time. Our hobby and concerns do not allow us discover and apply the aspects of her noble character.

Fatima (peace be upon her) as a Sample:

Fatima (peace be upon her) is a sample for those seeking for a real, complete, and multi-dimensional heroin. She is human in face but in manner, pious and clean, confidant and intimate with angles but even superior, because she is Ali and Mohammed's (a.s) confident. She is a model and the best sample for an ideological life that has managed to provide the ground for presenting a complete sample of herself by means of self-construction. Therefore, why don't we choose Fatima (peace be upon her) as sample?

The Memory and Remembrance of Fatima (peace be upon her):

The name of Fatima (peace be upon her) restores some scenes in our minds....

Fatim's name revives the memory of jihad and her confidence to Ali (peace be upon him) in minds as well as the story of Fadak and the stroke of the door on her side. Fatima (peace be upon her)'s memory exists in Medina, Kufeh mosque, Karbala and everywhere.

And at the time when there is a discussion of martyrdom, democracy, administering justice, and love, all of a sudden, Fatima (peace be upon her) is remembered (peace be upon her), because we see all these attributes in her character and life. When Hossein and his martyrdom are put into discussion, the continuation of Ashora mission is talked over, and speaking of Hossein's revolution as well as Hasan's peace with his tender-heart is set forth. One involuntarily is set thinking who is the source of such education that has brought up such individuals?

In general, the more time passes, the livelier Fatima (peace be upon her) will be. Her remembrance reminds us of jihad and makes us smell the scent of Karbala Torbat (soil). Besides, the lesson of life and grandeur must be learnt from Fatima (peace be upon her). And she must be taken as a sample due to the fact that all her attributes are instructive: her childhood beside mother, her maidenhood in father's house, her marriage, her motherhood in relation with her sons and daughters, her housekeeping, her life beside her husband, her love, her worship, her demise, etc.

The Dimensions of Discussion about Fatima (peace be upon her):

Analyzing and evaluating Fatima's aspects of life are beyond our power, because it needs awareness and full knowledge of Fatima's character. She is also a symbol, the symbol of a distinguished wife, a distinguished daughter, a distinguished mother, a distinguished heroin, a distinguished companion, a distinguished fellow and confidant, the symbol of worship, the symbol of love towards Allah, the symbol of pains and efforts, the symbol of campaigner, the symbol of patience, the symbol of administering justice, the symbol of serving people, the symbol of speech, the symbol of forbearance and self-possession, the symbol of politeness and humanity, the symbol of chastity and piety, the symbol of bravery....

How can we swim in the deep sea of her life, hoping that we arrive to the beach. Yes, everyone endeavors to trace some aspects of her life according to his apprehension and perception.

The School of Fatima (peace be upon her):

Under the protection of Islamic ideology and her outlook, Fatima (peace be upon her) built the thought foundation of a Divine and human school, including principles, rules and beliefs; a hopeful and life-giving school teaching us how to live and how to die. Fatima's school, the pearly-gates to the other world to us, inverts the last generation's way of life, and builds up a new world on the ruins. She rouses a new way of thinking, teaching us how to look at the world and life.

Fatima's school endeavors to make the human beings hopeful, teach them the way of chastity and covering themselves, support the oppressed, consider the most sensitive matters of man's life, settle justice in the society and not allow every one does what he wishes.

In this world that the people are victimized for feathering their nests, and the people are ready to yield themselves in a mean form for instantaneous pleasures, in this world that people, like imprisoned birds which strike themselves against the cage and try to take pleasure, Fatima's school can be teachable and resolving.

The Constructiveness of Her School:

Through studying the world of Fatima (peace be upon her) , we can build up our character, and as a result, attain independence, grant values, and high esteem. Fatima's life and school are full of exaltation and direction.

Fatima's outlook, her divine and human character, perception and knowledge, mission and responsibility are life-giving and wholly constructive and instructive on the condition that her character and picture be drawn well, and no mistakes occurs.

The power of this construction is so that it can set us free from uselessness and hollowness, make up for our evident and concealed fiasco, illustrate the way of victory and elevation, and grant us happiness, moderation, tranquility, and peace of mind.

Introducing Fatima (peace be upon her):

Introducing Fatima (peace be upon her) as it really is, seems difficult. We can just state what is related to her external aspects and then commence introducing her from this viewpoint:

1. Her Descent:

Her name is Fatima (peace be upon her), her father, Mohammed (peace be upon him and his descendants), the last Prophet, her mother: Khadijeh, entitled as the mother of orphans. Fatima (peace be upon her) was the fourth and the last daughter. Her titles are Zahra, Omme Abeeha that means the mother of her father, Zohreh, the mistress of the women of the worlds, and at last, a goddess in man's form.

Her father was the messenger of Allah, a distinguished man and a unique character. Her mother Khadijeh was known as the mother of orphans, and had some other titles. But among them, she was fond of this title and all-out sample in achieving that title. Her mother is a woman that Allah has not dedicated a better one to the messenger, as Ayesheh quoted from the Prophet (peace be upon him and his descendants).

While the people blasphemised Mohammed (peace be upon him and his descendants) and made every endeavor to make him yield by means of economic sanctions, it was Khadijeh, who believed in and helped him with her own wealth. And at last, while everybody in that era had cut relation to Mohammed (peace be upon him and his descendants), it was Khadijeh, who kept contact with him and was even proud of that relation.

Fatima (peace be upon her) was begotten after forty days, passed in prayer and worship due to the fact that they wanted Fatima (peace be upon her) to be clean and continued her father's mission. She consoled her Father's sorrow and tried to remove the pain lines of his face.

She later must be the manifestation of all senses (of emotion), policies, and vehemence of the women's rights, and a sample for them. She must reveal some unknown facts, their new duties as well as the eternal way of life for them.

2. Her Education:

She opened her eyes to this world in the fifth year of Prophetic mission, when Islam emerged in the house of revelation. The hand of a great coach like the Messenger was over her head, and the affection of a gracious mother was giving heat to her life. Owing to this fact, she was never polluted to sin.

She was just seven that her mother passed away, and left Fatima (peace be upon her)lonely. Her father, achieving the two main parts of parenthood well made up the lack of motherhood affection.

She passed half of her life in Mecca beside the Messenger and the next half in Ali's house in Medina. She was trained in revelation environment i.e. the Prophet's house, and passed a part of her life in the house of the husband, who continued carrying the heavy load of the prophetic mission, that is Imamate. And that was Fatima's happiness and prosperity to elevate her character in these two houses.

3. Her marriage:

Ali (peace be upon him) grew up in Fatima's house [the house of Prophet (peace be upon him and his descendants)], and they were trained under the supervision of the Prophet (peace be upon him and his descendants). When her marriage was posed, the Prophet (peace be upon him and his descendants) said that the situation of her marriage won't be clear unless he receives revelation in this regard, and after that, Ali (peace be upon him) acted as a suitor, the Prophet (peace be upon him and his descendants) broke the silence and said: "O, Ali, don't be embarrassed, express your request." Ali(a.s) said modestly and prudently, "I want to make your affection complete with marriage to Fatima."

In this regard, it can be stated that if there existed no Ali (peace be upon him), there would exist no husband for Fatima (peace be upon her) , and vice versa. The Prophet (peace be upon him and his descendants) put Fatima's hand into Ali's, and the fruit of this marriage was some children, as Hasan, Hossein, Zeineb and Kolthum (a.s).

Fatima's Position:

The religious learned have called four women excellent in the history of man's life, including: Asieh, Holy Mary, Khadijeh and Fatima. Among them, Fatima (peace be upon her) has got a gracious position so that no one could know her except Mohammed and Ali (peace be upon him), and there is no possibility of knowing her except by resorting to what they have said about her. We will try to analyze her position through two views:

1. According to the Holy Quran:

She symbolizes Kauthar, and the following the Quran verse was revealed about her:

أنا أعطيناك الكوثر

[We have bestowed upon you Kauthar].

She stands for the word نساءنا [our women] in Mobahelah verse. On the other hand, Zahra is a woman, but includes all the gracious attributes of the grand women in the world, and the roles, of which women must take the responsibility, and try to achieve them.

She is the tenor of the verse:

قل لا استلکم علیه اجراً الا المودة فی القربی

The one whom Tathir verse (being away from filth) was revealed about her.

She is the symbol of

وجمع الشمس و القمر

She also symbolizes

والقمر اذا تلئها

in Shams Sura.

2. According to the Traditions:

She is the Mistress of women, the inhabitant of heaven.

The heiress of the previous prophets' glory and that of the famous women of the world.

She is infallible and pure from sin.

She is a part of the Prophet's body and soul. She is the incarnation of the Prophet (peace be upon him and his descendants).

Allah's heaven is incarnated in her, so that the Prophet (peace be upon him and his descendants) smells the scent of heaven from her.

She is Ali's peeress as well as his confidant.

She was one of the glad tidings of the Prophet (peace be upon him and his descendants), as he said,

فان الله اصطفاك علي نسا العالمین

Her satisfaction is the Prophet's satisfaction, and the Prophet's satisfaction is Allah's satisfaction.

She is the cause of the survival and the continuation of the Prophethood and Imamate.

And at last, she has got more honor than holy Mary, because she has endowed with eleven Christlike (children).

Fatima's Honor:

Fatima (peace be upon her) has endowed with honor and grand dignity; the honor no one could achieve it as Fatima (peace be upon her) did. Expressing all her aspects of her character is not feasible; therefore, some points are stated:

1. She is Allah's beloved:

She is the pure servant of Allah, and is always in worship and contact with Him in order to give her servanthood superiority over her other positions, so that no luxury, effort, or attachments could prevent her from fulfilling her conscious duty. As that the Prophet (peace be upon him and his descendants) appreciated her and praised her position was due to the fact that she was pious and in contact with Allah, and not because she was the Prophet's daughter.

Fatima's generosity, thought, and efforts are all for Allah's pleasure. Fatima (peace be upon her) is so dissolved in the Divine grandeur and majesty that she devotes all her things in His way: her position, her rank, her silver bracelet, her wedding dress, the screen of her house, etc. In this case, shouldn't she be the dear of Allah?

2. She is the Prophet's dear:

The Prophet (peace be upon him and his descendants) knows her as a part of his body and soul, as he says,

بضعة منه و روحه الذي بين جنبيه

In the age of Ignorance and the hard times of his Prophethood, she was as a mother to her father in Mecca. She cleansed the thorns and dust that the people had thrown over the head of the Prophet (peace be upon him and his descendants) with her little hands and soothed him. Sometimes, she would cry for his loneliness and caressed for his beaten body.

She was her father's consular at the time of Hijra, she was so dear for him in Medina that Ayesheh stated, "There was no one dearer than Fatima (peace be upon her) to the Prophet (peace be upon him and his descendants); he attended her house every day and asked about her mood repeatedly. When he was setting for trips, Fatima (peace be upon her) was the last one, visited at the time of departure by him, and at the time of arrival, Fatima (peace be upon her) was the first one, visited".

Owing to her dignity and action, purity and sincerity, she reached to a rank that the Prophet (peace be upon him and his descendants) stated, "ابوها فداها" [*May his father be sacrificed to her*].

Once, the Prophet (peace be upon him and his descendants) saw Ali and Fatima (peace be upon them), grinding wheat. He asked, "who gives her place to me to turn the mill?" Ali said to Fatima (a.s), "rise, 'cause you are tired?" and then the Prophet (peace be upon him and his descendants) sat on her place and continued her job.

Even on his point of death, she was closest to the Prophet (peace be upon him and his descendants). The Prophet (peace be upon him and his descendants) whispered in her ear, "Dear Fatima, sit beside me, and recite

Quran”. Yes, the whispers and Quran recitation of Fatima (peace be upon her) could sooth the Prophet (peace be upon him and his descendants).

3. She is Ali’s wife:

As stated before, if there was no Fatima (peace be upon her), there would be no one deserving to be her husband. Her marriage was determined by the Word of Revelation. She was a wife, kind and fidle, and the perfect symbol of *لتسكنو ايها*; confidant with her husband...

She never shattered her family estate under the pretext of ornament and did not make the life bitter for her husband for the false worldly allure.

They had a house, apparently made of clay; a house, void of ornaments, but full of purity, sincerity, faith, piety, and chastity. Their dishes consisted of wooden and earthen bowls, but their soul bowls were full of grandeur and overfilled with cordiality and affection. Their bed clothes were shorter than their height, but they were full of faith, sympathy, unanimity, purity, and understanding.

The Mystery of Fatima's Grandeur and Eternity:

Fatima (peace be upon her) is grand and eternal on the account that she has been united with Allah. She has absorbed her self in His.

She is greater than the great, because she is acquainted with Allah, who is the greatest, and she is eternal forever until Doomsday, because she is acquainted with the Eternal.

Fatima (peace be upon her) is a woman, whose grandeur cannot be inserted in expression and words, because we cannot analyze the infinite with our finite conception. When she is called "Sedigheh" [truthful], it is different from the Sedigheh, applied to others; all her members of body and thought are truthful. It is impossible to describe her grandeur through writing, speaking, and hearing, because all her attributes are in full and infinity. Her faith, her morals, devotion, soul elevation, grandeur, knowledge all are in utmost perfection.

Satisfaction and obedience of Allah:

Fatima (peace be upon her) is Allah's real follower, and her exalted purpose and ambition are to satisfy Him and seeks for a way to achieve to this end without any shadow of doubt.

This is Fatima's viewpoint that Allah has superiority over all things and everyone. Thus, she has accepted His bondage of servitude. She is seeking for Allah and His satisfaction in her speech, action, and all her life. This is pride that the Prophet (peace be upon him and his descendants) knows her satisfaction His satisfaction and her way as the way of God, the Almighty.

Fatima (peace be upon her) as a measure:

Scales is an instrument for measuring and the facts are assessed by it. In materialism, for measuring goods, volume, weight, and a period of time, the special measuring instruments are utilized. In spirituality, measuring is possible through samples and symbols. For instance, the level of somebody's understanding is measured through comparison with an intelligent person; the level of somebody's piety is measured through comparison with a pious person; the level of somebody's intelligence and talent is measured through comparison with a talented and bright person; and the level of somebody's generosity and humanity is measured through comparison with a generous person.

Fatima (peace be upon her) is a complete measure for evaluating the ladies' deeds, and according to the infallible, "she is measure". Fatima's spirit power, unique courage, elevated thoughts, and excellent dispositions are all and all measures and samples. Her chastity, piety, faith, nobility, honor, housekeeping, rearing the children, abstinence from sublunary luxury, material and spiritual aspects and even her death are all measures for us.

In the history of the women world, we do not know a woman like her to be the measure and sample. All Fatima's attributes make her more adorned than others and give a distinguished face to her.

Fatima (a.s), the Cause of Continuation of the Prophetic Mission:

It is her clean and pure womb that can be the source of grace and the origin of light and the originator of eleven clean offspring, who are the Prophet's successors and continuance of the Prophetic mission from generation to generation.

It was not haphazard that the Prophet (peace be upon him and his descendants) knew Fatima's wrath his wrath and her torment or satisfaction his torment or satisfaction. He said, "those, who make Fatima (peace be upon her) happy, have made me happy, and those who tease her, have in fact teased me."

Yes, she was the continuance of the Prophetic mission, and made any kind of endeavor to promote the Islamic teachings along with Ali (peace be upon him). As a trustful trustee, she went to the companions' houses at night and delivered them an ultimatum. She explained them that Ali is with right, and right is with Ali (peace be upon him), and if they do not adapt it, they must answer back to Allah. She wanted the people to know that what a big crime they would commit if they negate Ali's (a.s) right, and what undesired future they would expect.

Fatima (peace be upon her) is the continuance of the Prophetic mission. She is Ali's witness and assistance. She confirms his speeches, and tried to prove his claims, and in this way, she is not afraid of the door stroke, causing damages on her body, and as a result miscarriage. Even the enemy's whips cannot stop her from defending Ali; the martyrdom and death in Allah's way cannot prevent her from continuing the Prophetic mission.

She is the continuance of the Prophetic mission, because she has managed to rear a generation that were the preservers of the religion the Karbala mission, that was the continuance of the Prophetic mission.

She is the continuance of the Prophetic mission, because Imamate, the continuation of Prophethood, belongs to her generation, and Imam Mahdi (may God hasten his reappearance), who will defend Fatima's purpose will rise to revive Islam.

How did this way of Prophetic mission continue and what happened to her offspring, who were the followers of the Prophet and Ali (peace be upon him)? Prison, torture, homelessness, banishment, stroke of sword, poison, separation from dynasty and children were some of the hardships they suffered in the way to achieve their holy end.

Fatima (a.s), the Sample of Deconstruction:

The role of Fatima (peace be upon her) in women's revival was fabulous. She is the sample of deconstruction of the misleading customs, which were prevalent among the people in the society and had captured their hearts.

She was the practical sample of laws, through which the Prophet (peace be upon him and his descendants) managed to apply the Islamic principles and programs.

Like the Prophet (peace be upon him and his descendants), Fatima (peace be upon her) tried to instruct the parents how to revere and love their daughters. While the people buried their daughters alive, the Prophet (peace be upon him and his descendants) kissed Fatima (peace be upon her) and said, "daughter is Allah's gift." When she was a child, the Prophet (peace be upon him and his descendants) sat her on his knees, and through this action wanted the people to take lesson.

The Prophet (peace be upon him and his descendants) should show the high position of women and how they should be viewed in Islamic ideology through her method. Kissing Fatima's hand is the symbol of campaign and rebellion against the society viewpoint. It is a revolution against burying girls alive, teaches us indirectly that wOmmen as the gift of Allah must be revered and not heated.

The girls and wOmmen at her era were not believed, and even they were forced to work hard in the farms. They were not considered as kin; they were deprived from inheritance, retaliation was completely fulfilled for them, etc. A woman having some daughters and no son was considered as barren .

The Prophet (peace be upon him and his descendants) through having Fatima (peace be upon her) proved that having no son does not mean barrenness as the shortsighted think. On the contrary, she can be the source of abundant felicity for her own family and relatives.

She was the sample of deconstructing the wrong marriage customs. In that age, the rich just married to the rich, but she deconstructed this custom and married to Ali (peace be upon him), her cousin who was poor and by selling his chain mail had managed to provide the marriage costs.

In fact, if there existed no Fatima (peace be upon her), how these false customs were deconstructed, and how the real practical samples in the Prophetic mission were achieved?

If there existed no Fatima, how the complexes, disgrace, irregularity, making the women's souls weak, were removed?

The variety of Fatima's roles:

Fatima (peace be upon her) is a woman, but has several crucial roles and in each role a real sample. She is a woman, the sample of leadership and grandeur, the one, through fulfilling her roles, has managed to give a practical face to sOmme aspects of the Prophetic mission.

In achieving her role as a sample, she has got a heavy load over her shoulders; the motherhood responsibility, caring the people, helping the poor, administering justice in the society, looking after children, family management, etc. Expressing all Fatima's aspects and roles needs a separate and lengthy book, but whatever can be stated here in brief consists of:

1. Fatima (peace be upon her) as a Muslim:

Before being the Prophet's daughter, Ali's wife or the mother of eleven Imams, she is a Muslim, a worthy Muslim, and before being a woman with different roles, she is Allah's servant. She does not forget Him even for a moment, and never neglect the heavy load of responsibility.

She is a Muslim, who achieves worship and from the other side, fulfills family duties as well as social duties. And how active, energetic, and successful she has been in dividing her time and facilities for achieving her mission. Her nightly vigils, her worship, her essential social responsibilities, her important political conflicts and campaigns to stand against injustice in the society, her sense of confidence with Ali (peace be upon him), and her teachings for women all and all were in Allah's way and for His satisfaction.

2. As a Daughter:

Fatima (peace be upon her) is a daughter, pure and clean, duteous and obedient. Although she is her father's dear, she reveres the Divine position of her father. She calls him "Rasool Allah" that means the Messenger of Allah, and when she is asked by father about the reason, she answers, "The holy Quran addresses you as so."

She is a daughter full of affection so that she was called "Omme Abiha" that means the mother of her father, because she was very kind towards her father like a mother to her son.

While the enemy threw dust to the Prophet (peace be upon him and his descendants), she cleansed them by his figure, caressed him as if this is her mission to soothe to her father, have sympathy towards him, and delicate her affection as a reaction against the people's wrath and oppression.

3. As a Wife:

Unlike her sisters, she married a poor but illuminated man in order to deconstruct the inner group marriage (the marriage of the people in the same level), and more important is that in order to provide the family, she worked along with her husband.

Despite all pains, Fatima (peace be upon her) is satisfied with herself, because she does some significant roles in and out of the house through which she proves the importance of the women in the society.

She is Ali's company in life struggles, his confidant and his consultant in life affairs. She helps Ali (peace be upon him) to administer his right.

She is an ideal wife. Her love towards Ali (peace be upon him) is real; she loves him for Allah's sake and pleasure, and in this way, she never said any discouraging word to Ali (peace be upon him) throughout her life.

4. As a Mother:

What kind of mother was she! A sample and unique. What kind of children did she bring up! What kind of flowers did she produce in her garden! All sincere and the real obedient to Allah. The children who devoted themselves for the people and had the responsibility of serving the religious laws and its revival.

She educated the children, who were the defenders of Islam; the guards of the sublime ideological values, and are stable in this way. One by his own peace [Imam Hassan (a.s)] and the other by his bloody revolution [Imam Hussein (a.s)] watered the Islam tree and made it grow.

Her daughters were well-reared and purposeful, zeineb and Kolthum (a.s) continued the mission of Imam Hasan and Hossein (a.s). They recorded the voice of Hossein in the day of Ashora, and in Kufa and Sham (Damascus) and on the way made the people hear it. Hossein's martyrdom is completed by their efforts, and they were the loudspeakers of Hossein's movement.

5. As a House Manageress:

Although she was the apple of the Prophet's eyes, and there was no one nobler than her, she worked in the house and turned the mill so that her hands had injured.

She had made the house a place of peace so that when there were a lot of pressure on Ali (peace be upon him) due to sorrow, pains, difficulties, and disorders, he resorted to the house, hoping that through speaking to Fatima (peace be upon her), he could be tranquilized.

She kept the house clean, peaceful, and calm, and although nothing is found for eating, it was overflowing with sincerity and love; her purity and tenderness was the food of the household and made them satisfied.

At the night of her marriage, she went to Ali's house along with the Prophet (peace be upon him and his descendants), the latter said to her, "My daughter, whatever is related to the inner side of the house belongs to you and whatever is related to out of the house belongs to Ali. Ali has the responsibility of providing the house economic aspects, and you have the responsibility of providing the peace and quietness of the house."

6. As a Lady of the House:

In the house, there existed a lot of chores; on the other hand, she was young, and had a number of children while each of them needed care. Therefore, she must have a fellow-work but not a slave maid. she shared the chores with her and lent a hand to her. Also, she was not as an aristocrat to sit and order, but she always gave a hand to her; washed clothes, cleaned the house, milled the wheat, etc.

Unlike the aristocrats, Fatima (peace be upon her) did not make the maid do everything and be the cause of the husband's sensuality and make up like doll.

The Prophet (peace be upon him and his descendants) once said to her, “My daughter, a maid is a human and must be treated as a man”. Her treatment towards a maid signifies Fatima’s justice that she regards the equality with her maid in the house chores.

Fatima's Outlook:

Fatima (peace be upon her) is the student of Islamic school. She was brought up in revelation house and under the supervision of the Prophet (peace be upon him and his descendants), and even when she married Ali (peace be upon him), she had a close contact with her father. Her view towards the world and its aspects is the view of Prophet (peace be upon him and his descendants). It is as if she has derived all her views from the Prophet's.

In the Islamic school, she was Ali's classmate. They have got the same views. She was developed under the protection of the Islamic Ideology, taught by the Prophet (peace be upon him and his descendants).

It seems difficult to express and study all aspects of Fatima's outlook, but whatever based on her practice, her speech, her view, can be stated includes:

1. Her View on the World:

Fatima's view on the world is that it is a farm for cultivation. Its facts and appearance are interconnected, and it has been created by a Creator. We must love the world, but not absorb in it; it is a means and not an end. Therefore, approaching the end, one must use the means but not attach himself to it. According to Fatima (peace be upon her), the world deserves love, but not attachment.

The world is the scene of action. It is the field of struggle and effort. The world is a means to make us reach to the otherworldly felicity.

2. Her View on Wealth:

Fatima (peace be upon her) wants property and wealth but not for acquiring value and credit. She wants it for providing her life and protecting her honor.

Those who think of money as an end and seek for it all days and nights, in fact, they have got a complex, and are misleading between means and end. Whatever is achieved in life is not limited to eating, drinking, and wearing. Therefore, we'd better do our utmost to gain wealth but dedicate the rest to our end after satisfying our needs. Fatima (peace be upon her) never limited herself to wealth and did not think of it as the end, because according to her view, the abundant wealth in man's hand can bring Allah's pleasure and His affection if he knows how to use it.

The best wealth is her inner richness and generosity, the hand that pays sincerely will receive Allah's pleasure, instead, and Fatima (peace be upon her) had got such an esprit.

3. Her View on Happiness:

Her view on happiness and felicity is different from others. She doesn't see happiness in a doll's life, luxury, beauty, materialism, decoration, make-up, etc. because these factors cannot solve man's problems and prepare the ground for inner peace and tranquility. They are considered as worldly things and can be lost through the passage of time and as a result, involves man in a heart-rending regret.

Any love and adherence to them are wrong, because they will swallow us in themselves and make us forget our real end and our selves.

The feeling of happiness under the protection of wealth, position, and property is a plot and a deceit, a plot for the decline of our character, and a deceit for keeping us negligent of our development and perfection process. Therefore, we must have another view of happiness. Fatima (peace be upon her) sees happiness in the eternal moments in which man finds himself in the way of Allah; the time that he fulfills Allah's orders, and obeys the Divine verdicts.

Happiness is in freedom from all bonds and limitations, having captured our minds, and not in pleasure and fruition. Fatima (peace be upon her) never spends her lifetime for happiness with the same misconception of ordinary people, and she is more rational to dissipate her life for reaching to pleasure and fruition.

Fortunately, Ali (peace be upon him), as her husband, is also not a person to provide pleasure with negative concept for her, because he deserves a great value and credit for his life and wife.

4. Her View on Mankind:

She is a responsible and duteous being. She is responsible to develop her character and elevate her soul, and tries to achieve her aims and responsibility, and exalt right perfection of mankind, come to people rescue, make progress, and make the people progress.

According to Fatima (peace be upon her), man is more exalted than he passes his life in the way of his passion as a means for a shameful life. Therefore, she tried to elevate her soul.

She was exposed to different exams during her life, in good and bad conditions, misery and happiness , pains and pleasure. She must endeavor to show herself as she really is and endeavor as she must be.

5. Her View on Death:

She has got another view of death. She thinks of it as a means of transfer from this world to the next as well as a door to happiness and prosperity.

She knows that everything in this world is temporary, even its light, its darkness, its pleasure, and its groan. The time when death arrives and Doomsday occurs, everything will be clear; the people are called to account, and man is put in "Dar Ul-Gharar"; the place of stability.

She is not frightened of death. And at the time of the Prophet's death when he sees Fatima's great love towards himself, he feels he must console her only; therefore, he puts his head into her ears and says, "You are the first person that will join me after my departure". And then, Fatima (peace be upon her) not only does not get sad, but also happy. Yes, the news of death is joyful for her, because she knows that there is prosperity, comfort, and glory to those who have achieved good deeds in this world. She knows that even death for criminals is a bless due to the fact that it prevents them from more crimes and keeps them away from the abyss of adversity.

Fatima's Learning:

Fatima (peace be upon her) is a bright student in the school of Islam. She takes lesson from her father as the best teacher: the lesson of humanity, morality, devotion, generosity, purity, benevolence, restraining her anger, serving people, etc. And her father, who found her ready tried to construct her character. He would try to teach her as much as possible, each of them separately is the lesson of life for her and the women community.

He taught her some practical lessons, concentrating her thought towards new facts. The day when Fatima (peace be upon her) asked for a servant to help her in the house chores, how the Prophet (peace be upon him and his descendants) directed her thought towards another direction, and how he taught her the praise (Tasbihat) after the prayer. She would take lessons from the father and her husband. Even she had some writings from what she had learnt, as she said once to Fizzah she compared those writings with the value of Hassanain. It means that as a mother, a wife, as well as an infallible, she was her father's student and deserved value for her father's teachings.

Fatima's Faith and Worship:

According to the Prophet (peace be upon him and his descendants), belief to Allah was so penetrated in her nature and heart that she neglected all things at the time worshipping Allah. And under the protection of Allah's recognition, she believed in Him and was proud of having relationship with Him.

The love towards Allah has so penetrated in her soul that she did not have any repose. In all times and situations, her deeds showed clearly her servitude to Allah through her treatment, praise to Allah, and way of life. Her ultimate attraction is towards the Divinity.

She worships Allah but not as to go to a corner, fleeing from the society and the people, and it does not mean that she stops her duties and social mission, but she resists against her ego, and, as a result, finds a new character.

Fatima's motto is

فاطر السموات والارض اغير الله اتخذوا اوليا

Can I choose another Lord except Allah, who is the creator of the skies and the earth? No, it seems impossible.

But Allah is her guardian, and that is He, who guardians the pious and competent people. When an opportunity raised, she started to praise and worship Allah. And that is a cause not only for her development and perfection, but also for helping the people to be kept in safety and purity.

Imam Hassan (a.s) remembers his childhood and says, "I saw my mother worshipping and praying every night and always praying for people." I asked her, "Mother, why you do not first pray for us as your children?" she answered, "My son, first neighbors, then house". الجار ثم الدار.

All her deeds were in the direction of the Divine will, and all her deeds were considered as worship: her work, life, housekeeping, taking care of children, helping the poor, etc. are all in Allah's way and for Allah's pleasure.

Fatima's Purposefulness:

Fatima (peace be upon her) is a noble woman with purpose, and due to this fact she did not take any color and did not come to agreement with injustice. Although she was young, and like other youth in youth crisis, had got some ambitions, she never stopped her purpose and did not commit any offence.

She tolerated the hardships to obtain her purpose even under the severe torture of the enemy. In general, her marriage to Ali (peace be upon him) signified her purpose, because she knew that Ali (peace be upon him) was not a kind of man who tried to make her happy as the society expected. She married the one, who was always in the battlefield to achieve his mission.

Under the protection of her purpose, she was not willing to be captured by hypocrisy and deceits, lose her sobriety and vigilance; and because of her purpose, she was far from the adversity and did not heed the world allurements. She was unique in her purpose, and we do not know anybody like her in different periods of history.

Fatima's Psychic Mind:

Fatima (peace be upon her) had got psychic mind that have made everybody astonished, and we do not know it in anybody. Her character is harmonious and moderate, and her natural aspects are concordant and excellently sublime. She hears by all her nature and sees by all her nature. She tries to submit herself to Allah, and resist against all things that want to make her far from Allah. All her attention is directed to Him, and all her care and efforts are for His satisfaction. On the contrary, she does not care about other phenomena which are valueless and void.

Introducing and describing all her psychic mind in brief seems impossible. Therefore, whatever makes her as a sample includes:

1. The Elevation of Fatima's Soul:

Fatima (peace be upon her) has got an elevated soul. Therefore, she is Ali's confidant and consolleur.

Her elevation of soul is so that she abandoned herself to luxuries and allurements of the world, as if she was not an earthly being and related to this world. The gaudiness and allurements could not catch her eyes or make a tendency in her. Her soul was high-flying so that was not satisfied except joining to the Infinite, and seeking for His satisfaction. She was willing to join the Eternity and as a drop, join the Eternal Ocean.

This signifies her elevation of soul that she does not stop her efforts in front of all oppressions of the people, taking root from their ingratitude. She suffered from the transgressions and discrimination, but not to reserve her own right but to think of the people's prosperity. Even she was not inclined to have any tomb, and because of having purpose, she asked Ali (peace be upon him) to be buried at night so that her grave not be known.

2. Fatima's Loneliness:

The greatness of Fatima's soul and its culmination caused her loneliness. This sense of loneliness was in each great character who has got high and great thoughts, and took Mohammed (peace be upon him and his descendants) to Hara Cave, Ali (peace be upon him) to the palm-grove, and Fatima (peace be upon her) to Beit ul-Ahzan (the house of cry). To be great is to be misunderstood.

Fatima (peace be upon her) was lonely, but not due to the fact that she was fleeing from the society and her social duties, but resorting to a private place, she wanted to be far from the social uproar and dive into the depth of her great soul, searching for the undiscovered aspects of her soul.

She was lonely from the beginning. She was born at the time when unbelief and idolatry had filled everywhere, and indecency was raging everywhere. She believed in monoism and seemed strange in her own area and time; thus, she did not find any confidant and was lonely in her own society. Even today, despite her grandeur, among women society, she is strange and lonely, as she was in her own time. Who is her own confidant and fellow, and who is her follower?

3. Fatima's Stout Heart:

She is a woman full of affection and in search of the end that is Allah's pleasure. She is resistant in the Divine way and energetic to achieve her end.

When Ohod battle was terminated, the people turned back to Medina. The Prophet (peace be upon him and his descendants) also turned back home but with an injured and bloody face. He gave his bloody sword to Fatima (peace be upon her) to wash, and afterward, Fatima (peace be upon her), personally, washed her father's injured face. Ali (peace be upon him) poured water, and Fatima (peace be upon her) washed the blood from the Prophet's face away.

This stout heart existed in Fatima (peace be upon her) since childhood. When her mother, Khadijah, was laying dying, said to Fatima (peace be upon her), "My daughter! After me, you will face so many problems. Your sisters will live in their houses comfortably, but you?!"

Although being a child, Fatima (peace be upon her) answered encouragingly, "Mother, do not worry, and be sure that Fatima (peace be upon her) will do her utmost to surmount the problems.

4. The Speed of Fatima's Understanding:

Fatima (peace be upon her) has got a supernatural talent as if she understands everything with a gesture. Her sensitivity and soul is so that she understands everything with a glance of her father. Once, her father went to see Fatima (peace be upon her) and saw her silver bracelet. He turned back without saying a word. Immediately, she gave it to Salman to take it to the mosque to be dedicated to the poor for Allah's sake. Later, the Prophet (peace be upon him and his descendants) said to her "ابوها فداها" that means her father be sacrificed for her. Another time, the Prophet (peace be upon him and his descendants) observed a curtain at the door of her house and turned without greetings. Soon, she gave it to the Prophet (peace be upon him and his descendants) to be the poor clothes.

This is the fast understanding, which makes the teacher's duty easier and accelerates the development of learning. She comprehends the phrases by a word, and books by a sentence, and that is the teacher's honor, i.e. the Prophet (peace be upon him and his descendants).

Fatima's High Attributes:

Fatima's activities are of two aspects: this world and the next, and they have been mixed so that they seem to be inseparable and undistinguished. She thinks of this world so that nobody can help her except herself and thinks of Hereafter all the times.

In order to be successful in these activities, she needs to have the high attributes such as piety, faith, and courage which she has tried to make in her self, and the effects of these attributes are clearly seen in her deeds and her life, her character, in taking care of her children, in her connection to Allah, and even in her death.

To mention all her attributes in this brief seems impossible, therefore, we state some parts of that (in this brief):

1. Fatima's Freedom:

Fatima (peace be upon her) is a woman, free from sin, from impurities, from material attachment, from superstitious ties and bonds.

She is infallible, fenced off from sin. No superficial customs can attract her towards itself, and no material beauty can tempt her; and at last, no superficial luck can catch her eyes.

She is free and noble, and this is under the protection of her piety, courage, and devotion. Because her soul is tied with Allah, who is Absolute and free from want, she is free from all ties and bonds.

2. Fatima's Bravery:

She is brave and fearless and is afraid of nobody except Allah and just pays attention to Him. It was she who washed Ali's bloody sword, when turning back from jihad.

She tolerated the times when Ali (peace be upon him) jeopardizing his life in the battlefield as well as the times when her father jeopardizing his life without grief. The fact that the enemy swarmed her house was because they were afraid of her bravery and courage, and they felt no peace. Nobody attacks a neutral and ignorant being. The attack recurs when it is felt that there exist an intrepid in the society, causing danger.

The enemy attacked her house to take Ali (peace be upon him) to the mosque to make him swear an oath of allegiance.

Despite the fact that Fatima (peace be upon her) on that day was severely injured, and her side was broken, she never stopped her efforts. She supported Ali (peace be upon him) at all times, and in that way, Fatima (peace be upon her) tolerated many pains. Bravery takes root from her stout heart, and that created motion and power in her. It was under the protection of her connection to Allah as well as faith and piety, that she was afraid of nothing and nobody.

But her bravery was mixed with affection and linked with kindness and mercy towards the servants of Allah. She made use of her bravery on the way of piety and made benefit from it on the direction of her aim.

3. Fatima's Piety:

Fatima (peace be upon her) has got piety and moral chastity and tries to keep away not only from sin but even from sin misgivings. Even when a

blind man came to see the Prophet (peace be upon him and his descendants), Fatima (peace be upon her) cared about her hijab.

Once, the Prophet (peace be upon him and his descendants) knocked at the door to enter her house with his guest. Fatima (peace be upon her) answered, “I do not have hijab to cover my head; therefore, she covered herself with the corner of the bed sheet not to be exposed in view.”

She cares about all her behaviors and deeds, her food, her repose, her house chores, her speech, etc. She cares about her voice to be the symbol of Quran verse: “فلا تخضعن بالقول”، and her moving not to be exposed to the dangerous view of those who bear malice in their hearts. While caring about her piety and moral chastity, she is thinking of social responsibility, and this fact does not prevent her from social duties. As a result, considering the Islamic measures, she achieves her duties, too.

4. Fatima’s Patience and Resistance:

She is tolerant and patient and does not give up or withdraw in front of the destructive flood.

She protects herself in front of the social pressures and corruption and does not yield. She is the champion of patience and has passed all her exams with flying colors on this way. We read in her supplication:

“يا ممتحنه امتحنك الله فوجدك لما امتحنك صابرة”

Allah has set the seal of approval on her life report.

She is resistant in front of the brutality of life, poverty, disappointment, and wants and patient in front of the pains, caused by the negligence of Omma. The difficulties cannot make her yield and the enemies’ strokes cannot disappoint her.

She was tortured by the Ghoraish polytheists for years, but never complained or got restless. She also tolerated the hardships and shortsidedness, caused by the enemy and even the reprimands of the aristocratic women, both in her father’s house and in her husband’s for years.

5. Fatima’s Forbearance and Self-Possession:

She was forbearing and meek. She was forbearing in front of the disorders and crises when she did not have sufficient power to overcome them. Perhaps, there was a lot of efforts to make her furious, but her forbearance and self-possession thwarted the plot of the enemy.

When the matter of Fadak usurpation was posed, and the historic efforts and struggles of Fatima (peace be upon her) for administering justice was of no avail, she remained silent not to cause any disunity in the Muslim community.

The enemy had raised a pretext in order to damage the honor of the Prophet’s ancestors, and Ali (peace be upon him) gave her notice about that. Fatima (peace be upon her) remained silent and said, “I will forbear” and made herself tranquil by saying “حسي الله”، Allah is enough for me.

She was forbearing and meek, and by means of that not only did not evade her social missions, but also tried to fulfill all of them as best as possible.

6. Fatima's Politeness:

She is a sample in all aspects of her life, including morals and politeness. She is a daughter so polite that calls her father رسول الله the Messenger of Allah, according to the verdict of holy Quran, and the housemaid as "my lady".

In all the period of her sharing life with Ali (peace be upon him), she never teased him and even never made a request of him, lest Ali (peace be upon him) could not afford it and be shameful.

She was a mother so polite that never used a quarrelsome word against the legal parlance to her children, and at last, what a praiseworthy social character she had got that although her right was usurped, and she was aware of the treason of the rulers of her own age, she did not express even a sentence insolently against them.

Her tongue as well as her deed was pure. Both her words and deeds were authentic for people. Besides, she knew all the members of her body in Allah's property.

Fatima (a.s) in Relationship with Ali (peace be upon him):

She is the wife of the greatest man in the history, and has got a great spiritual power to support him; to be his confidant, his consolleur, and the supporter of his esteem, dignity, and position. When Ali (peace be upon him) was going to jihad, it was she who brought his body armor, and after it, she washed the blood away from his sword. When Ali (peace be upon him) lost patience by the harassment and tortures of some ignorant people, she tried to soothe him and when Imam raised an objection against the Caliphs to prove his truthfulness and supremacy over them, it was Fatima (peace be upon her), who went to the houses of the Prophet's disciples, administered for justice, and bore witness to Ali's truthfulness.

She was Ali's confidant in all affairs and at all times; in happiness, in sorrow, in anxiety, in poverty, in suffering. She never groaned, expressed weakness or gave up.

She did her utmost to make the minds concentrate on the facts and the incidents in which a certain and eternal right was disregarded by the Islamic Omma. She then collected the Mohajerin (the Emigrants) and Ansar (the Helpers) women and started to support Ali's rightfulness in this way:

"I do not know which one of Ali's attributes was indecent that they left him alone. I swear to Allah, it was caused by Ali's sharp sword, firm steps, and his strict treatment in executing justice. But by Allah, they sustained losses. If Ali achieved Caliphate, the people would not get any pains or oppressions. He would make them enter the world of justice and knowledge and glut them completely".

In this regard, Fatima's relationship with Ali (peace be upon him) is not limited to conjugal relationship, but wider, deeper, and further than what other people possess in the society. It is a relationship, cordial in defending the human rank and honor of her husband, causing the defense of the benefits of human society.

Fatima's Private Life:

Fatima (peace be upon her) should not be taken as a simple-minded woman, being limited, and she could not be forced to lead a special kind of life; it must be stated that she is the daughter of Prophet (peace be upon him and his descendants) and one the noblest (people). Besides, her private life based on simplicity, purity, sincerity, affection, motivation, activity, and revolution is sample. Some aspects of her life are described as follows:

1. Life Simplicity and Purity:

Her life was simple and delightful. this sense of delight was because of her life simplicity and purity.

She had no similarity with women, seeking for luxury and allurements. She took inspiration from Islamic School, propagating simplicity and purity. She just tried to satisfy her natural wants and it should be programmed well enough, but not to confine herself to materialism and the world beauty. She was similar to the Prophet (peace be upon him and his descendants) in deeds and manners, who always said: "الفقر فخري" to absolutely be free of wants. Wealth and property were not regarded as an end not to be the means, stealing her heart and faith and capturing her character and sublimity.

This ordinary way of life was not because of poverty, but her inner riches. Because there was no difference in her way of life when she had Fadak and when it was usurped. The Fadak income was great, but there was no change in her way of life and behavior and did not lose the simplicity and purity of her life.

2. Her House:

She had got a house, small and made of clay, simple and without decoration, and it was just worthy to be a shade for protecting her from the sun rays and a roof for protecting her from the rain. Although Ali (peace be upon him) was poor, he did not change his small house when he got Fadak. Allah's name was always alive in their house, and their hearts were heated by His memory. There existed a dynamic education in it. The persons educated there, were dynamic, revolutionary, and the real fond of the peoples' rights and Islam.

There existed indigence in this house, but it was enriched by affection and Allah's blessings. The light and heat of faith had made up for its coldness. The family relationships were strong in it, and all its members were living there based on a firm principle.

3. Her Ornaments:

The house was void of any kind of ornaments, having the tinge of luxury. All things there, were limited to some mattresses, pillows, plates, and mat.

Ali and Fatima (peace be upon them) had got a bed sheet so short that their feet were out from that when they covered their heads.

In this house, there existed no additional, luxurious or expensive ornaments. On the contrary, it was a house, replete of emotion and faith, love and purity, liberty and honor, responsibility and justice.

4. Her Trousseaus:

Although Fatima (peace be upon her) was a high rank woman in Islam, her marriage portion was according to the common custom (about 500 Dirham), and her trousseaus was few. When she decided to marry Ali (peace be upon him), all the trousseaus, provided for this glorious marriage ceremony, consisted of: a canvas shirt, a wool scarf, a veil, a bed, two mattresses, one made of linen and the other of date-palm fiber, four pillows of ewe skin, a curtain of camel wool, a mat of desert leaves, a metal bowl, a leathern bottle, a wooden bowl, a leathern vessel, two pitchers, a mud-plate, and two silver bracelets.

When observing Fatima's simple trousseaus, the Prophet (peace be upon him and his descendants) got delighted and said, "O, Allah, make the life auspicious to those who have this status and earthen dishes."

All Fatima's house furniture were limited to whatever was stated. During her lifetime, she not only did not add anything more to her furniture, but also dedicated some part of it for Allah's pleasure, such as the silver bracelets, the door curtain, etc. And even sOmmetimes, she sold sOmme of her furniture to buy sOmme wheat, make it floor, knead it, make some bread, and dedicate it to the poor for Allah's pleasure.

Fatima's Social Responsibilities:

Fatima (peace be upon her) was a responsible and duteous woman, believing that she was not able to think of herself alone and lead a life for her own sake, because Islamic Omma belongs to all and regards all people as the members of one body.

“كنتم خيرامة أخرجت للناس”

She had got this strong sense of responsibility since childhood and had been her father's confidant when she was only five or six. She lent her mother a hand in house works, and when she grew up, she felt sympathetic towards all the people and was willing to solve their problems.

1. She was parallel with people:

Why Fatima (peace be upon her) was slapped in the face? Why the enemy whipped her? Was she meant to promote her husband's position? Was she meant to build up a reputation for herself? Wasn't she the daughter of the Prophet (peace be upon him and his descendants)? Had she done anything to abuse this honor and title?

The history has recorded that all Fatima's effort and anxiety, and all her activities were for the sake of the people. She was of the opinion that by the usurpation of Ali's right, the right of the people keeping Ali (peace be upon him) away from the caliphate is an oppression to the humanity. Due to this fact, she is ready to tolerate all pains so as to stop occurring such oppression.

Observing the necklace in Fatima's neck, the Prophet (peace be upon him and his descendants) pointed out to her by his look that there were more vital necessities in the society that must be regarded. Fatima (peace be upon her) opened the necklace and sent it to her father. The father then said, “Dear Fatima! You are of me. We must attend to the people's pains”. Then, he spent it to ameliorated the life of the poor through selling it. She thinks of the people so that she would not like anybody to deceive the Omma through her martyrdom and prove his leadership through attending her funeral ceremony and carrying her coffin.

2. She is in Charge of the Women Leadership:

Before the women be abused or taken as a means, Fatima (peace be upon her) endeavored to save them from being a plaything.

She raised an opportunity in which women could set themselves free from being ignorant and inferior and made her utmost so as to achieve a noble character for them. She tried to save the lives of the women from absurdity, not to be a means for the satisfaction of men's passion, and not to jeperdise their grandeur and honor.

She taught the women how to obstruct the way of exploitation and be free by regarding their Quranic and Islamic character. Fatima (peace be upon her) proved that woman should not be bargained as goods with a heavy marriage portion. She also proved that marriage just for the satisfaction of the passion and ambition is a pernicious form of social life and the cause of collapse of woman's value.

3. She is a Sample for Women:

Fatima (peace be upon her) is a sample for all the women at all times, especially those who are willing to preserve their honor and defend their purity and piety, since her age to Doomsday.

She is a perfect sample for wOmmen in all aspects of man's life. She is the sample and symbol of freedom and is far from impurity and sin, slavery and captivity. She aimed to teach the people how to elevate their souls instead of indecency and insipid adornment and; therefore, managed to attract the hearts through this way. She taught the women that they could do manly jobs in case of necessity, but have to keep their eyes pure from the strangers and preserve their purity and nobility. She also taught them how to rise against the oppression, usurpation, and injustice. To teach them the aforementioned lessons practically, Fatima (peace be upon her) tried so much that the flames of her life light were extinguished. But she never stopped fulfilling her mission until the end of her life.

4. She is at the Service of the People of Society:

She was always thinking about the people and their needs before thinking about herself, and she knew it as a responsibility for herself, and in this way, she thought of both material and spiritual aspects. She had devoted her life to them, thinking day and night how to ameliorate the quality of this service.

She dedicated her wedding dress to the poor at her wedding night and went to Ali's house with her old dress.

Like her husband and children, she dedicated her food which they had to break their fast to the orphan, poor, and captive for three successive nights as the Prophet (peace be upon him and his descendants) said in this regard,

“واغوثاه اهل بيت محمد يموتون من الجوع.”

Although she knew that there existed no food storage in the house, she spent the Fadak income for the poor.

She sent her house curtain to her father in order to provide a shirt for the poor.

Sometimes, she dedicated her share of food to the poor and remained hungry.

She was worshipping and praying during the night and wished luck and prosperity for the people first.

Yes, she was a woman, but thought of human beings as the divine prophets and guardians. Also, she was ruthless and merciful to the believers.

Yes, she should be so, because she is the source of the abundant blessing, and has learnt the lesson of the philanthropy in the school of revelation and under the supervision of a professor as Mohammed (a.s), the father of humanity. She should be benevolent toward people, because she is under the supervision the one, the holy Quran said about him, “ وما ارسلناك الا رحمة ”

”للعالمين”.

Fatima's Pains:

Fatima (peace be upon her) did not live according to the norms, accepted by the society. She always felt a thorn in her eyes and was tormented by it, as the thorn that her husband felt in his eyes, and that was the poisonous thorn of the Caliphs' arrogance.

The human-like bullies tried to belittle her grandeur and sublimity and did intolerable damages on her soul and body. The torments were diverse and painful for her. Some of them were:

1. Omma Discrepancy:

The discrepancy among Omma took roots from the arrogance of the chieftains' of the society. Once, they were living in ignorance, contempt and disgrace, but it was Mohammed (peace be upon him and his descendants), who managed to elevate their minds and ranks. Soon after his demise, they passed everything into oblivion; and as a result, they weakened the Islam.

Disunity for Islamic Omma was a grief and took root from the Caliphs' disobedience, which caused the collapse of the regulations, and jeopardized the life of the newly-established Islam in the days of Fatima (peace be upon her).

Being in fact the guardian of Islam, she suffered from these threats, because she was witnessing the devoted efforts of her father, her husband, and the great men of Islam in vain, and the blood of the martyrs, futile. Due to this fact, she expected a dark future for Islam.

Fatima (peace be upon her) never complained that why she had got a poor life, never cried that why she had not got wealth and property, why she did not live aristocratically, but on the contrary, she felt pity for the arrogance and self-centredness, causing anxiety and disunion for the Omma.

2. Injustice Settlement:

It was as if the whole devoted efforts of the Prophet (peace be upon him and his descendants) and the great men of Islam were to promote the ranks of the sheikhs. It was as if the people devoted themselves so as to make Abubakr attain Caliphate, and he abandoned it to Omar after himself. And on the whole, it is as if all the Muslims' depravity, disappointment, holy wars, and conflicts were to attain position and title for Caliphs.

If only Caliphs had had any privilege over others except illogicality; if only they were truth seeking, well-intentioned, and well-aware of the ideological aspects of Islam. But unfortunately, it was not so.

Witnessing how the Caliphs' sharp claws of arrogance had held the body and soul of Islam, how the injustice had settled itself in the place of justice, and how Ali (peace be upon him), the chosen of Allah and His Messenger, had been removed from his real position irritated Fatima.

Fatima (peace be upon her) was sorrowful on the account that she was observing Abubakr on the Prophet's pulpit, and Ali (peace be upon him), who was indeed the leader, deprived from his right. Although this unjust settlement had a short life, it was intolerable for Fatima (peace be upon her) and burnt her heart.

3. People's Poverty:

The material poverty is not only meant here, because it can be curable, but what about the spiritual, moral, cultural, and ideological poverty? The people were in the mid of the way to attain their purpose, but the new policies prevented them from continuation, and put them on the way of ignorance, unawareness, and collapse again. Because the Caliphs had themselves nothing to deliver, and their minds could not satisfy the peoples' needs. Therefore, the people were kept passive, and even sometimes it was pretended through imposing their ideas that truth was what they said.

Besides, she was sorrowful due to the fact that she could observe that a lot of weakened people had nowhere to resort, and nobody felt responsibility for them. They had to attach themselves to one of the poles or blocs to continue their lives, and attachment could endanger their beliefs and, as a result, Islam.

4. Lack of Confidence:

The main problem, originated by the enemy, was that the peoples' relationship with Ali and Fatima (peace be upon her) was limited. The society was not in parallel with Ali and Fatima (peace be upon her), because the people did blindly obey the Caliphs ,and therefore, did not elevate.

The situation in which the people were put in it signified that their future were dark. Their purpose was limited to gluttony and extravagance. Their atmosphere was polluted and pernicious. They were divested of their rights, and they had no right to complain.

Fatima (peace be upon her) witnessed how the seed, planted today, was growing. It was as if she could foresee the stroke of the sword, killing Ali (peace be upon him), in the mosque while praying, could observe Hasan's peace treaty for Oma safety, could witness the martyrdom of her dear son, Hossein and his shout, saying,

“هل من ناصر ينصرني”

[is there anyone to assist me?].

She then could see that her generation consisted of the Imams and the religious leaders were martyred in prisons because of the people's short-sightedness as well as the wrong basis, founded in the society by unjust Caliphs.

5. Other Pains:

Despite all these pains, Fatima (peace be upon her) tolerated other pains, related to her personal life. The pain of poverty, the pain of hunger, the guardianship of her life and home, the pain on her body, taking root from the strokes of the whip, the pain of her broken side, the pain of miscarriage, the pain of losing her father, and the pain of people's insult to Ali (peace be upon him), that were not considered as real pains for her.

Her Policy after Her Father:

During the life of the Prophet (peace be upon him and his descendants), toleration of the pains for Fatima (peace be upon her) seemed easier but since the demise of her father to her own death, of about three months, she faced other policy which was not Islamic.

The policy, after the death of her father, was an illogical and aggressive policy was “الغايه تبرر الوسيله” [the end justifies the means]. This is the policy of aggression, setting fire to the door, inserting Fatima (peace be upon her) between the door and the wall causing miscarriage for her, breaking her side, slapping her in the face in order to make Ali (peace be upon him) submit, usurping the Fadak to impoverish Ali and Fatima (peace be upon her) and as a result impoverish the whole Muslims.

The policy during Fatima’s life was the policy of pressure, the economic as well as social pressure, fastening rope around Ali’s neck, keeping the swords ready over his head and asking him for pledge; assailing towards Fatima’s home, breaking the honor of the Prophet’s household, and degrading the rights of the real human beings.... She had been faced with such a policy, but she continued her campaign and struggles even if it resulted in her death.

Fatima's Seeking for Justice:

Fatima (peace be upon her) was just, because she loved the right, and was firm in her way. She shared the chores of the house with Fezeh and regarded equality with her maid servant. She was also just in speech, because she knew justice as the real basis of the stability in the social system.

Throughout her life, she attacked the leaders of oppression and discrimination. She invited the people towards the government of justice.

Fatima (peace be upon her) was just and seeking for justice. She attacked the bandits of thought and reason, those who had prevented the people from thinking, had destroyed the thought and rationalism, had blocked the people's real way of thinking, and divested the people of their real rights....

On the way of seeking justice, she had got a special kind of rationality and reasoning in which there was no smell of sensation and prejudice, and under its protection, she revealed the real nature of the Caliphs. She was sacrificed for the sake of justice and right seeking. She upraised for her husband, not because that Ali (peace be upon him) was her husband, but due to the fact that he was right, and appointed by Allah, the Almighty. It is believed that even if Ali (peace be upon him) were not Fatima's husband, Fatima (peace be upon her) would upraise for him.

Fatima's Jihad and Struggle:

During her short life, especially in the last three months of her life, Fatima (peace be upon her) had a great jihad, an effective and vital jihad; a jihad which has been unique in the history of women's lives, and due to this fact, it has been registered in the history. She proved that struggle is not all by sword and arrow. Sommetimes, it is aggressive and sometimes, quiet. Sometimes, struggle is achieved by the application of silence, lack of attention, and disagreement, and sOmmetimes by the application of aggression.

She was aware that struggle has damages, and even may result in death. Being aware of these aspects, she accepted the struggle and its resultant damages.

She knew that sOmmetimes the struggles do not achieve the result immediately, but sometimes, the seed of a movement is planted and its fruit will be obtained after decades or even centuries. Therefore, she never gave up and did not evade struggling until she had power in her body. She continued her struggles along with Ali (peace be upon him) and sometimes independently. She argued with the word of logic and defamed them and then proved she was right although she was prohibited from her right.

Fatima (a.s) and Administering Justice:

She was active in administering justice, and considered it as a responsibility for herself. For administering justice, she made a court of the mosque and brought Abubakr to trial. Although she had been damaged and had lost her father, she argued, made speech, and said to Abubakr, “I will lay the blame on you in the day of resurrection”.

She revealed some facts to the people about the injustice of the Caliphs and presented all these discussions and trials when others had no right to present their views, did not dare to speak and did not feel any power in themselves to stand against injustice. Her defense in the Mosque concerning Fadak revealed some facts to the people. Therefore, it sounds necessary to be aware of Fadak issue and its importance.

1. Fadak Issue:

Fadak was a piece of land that was reached to the Prophet (peace be upon him and his descendants) by the Jews with no war or bloodshed in the 7th year of Hijrat; on the other hand, the Jews had granted it to the Prophet (peace be upon him and his descendants) personally. Then, the Prophet (peace be upon him and his descendants) registered that and in the same year dedicated it to Fatima (peace be upon her) for reasons. This dedication was the Prophet’s right, because it was not a spoil to share others in it.

Fatima (peace be upon her) had it under her control for years, and after the Prophet’s demise, the Caliphs decided to usurp it from Fatima (peace be upon her), because it was believed that the prophets never leave anything after themselves as heritage, and even if they leave, it belongs to the people. Based on this opinion, they were about to make Ali and Fatima (peace be upon them) bankrupt economically. The Prophet (peace be upon him and his descendants) had dedicated something and they usurped it. Did Fatima (peace be upon her) get it after her father’s death to be considered as inheritance? Did she live in her father’s house that Fadak, dedicated to her four years before the Prophet’s demise, be considered as her heritage?

Fatima (peace be upon her) had an independent life of her own, and in spite her economic independence, the Prophet (peace be upon him and his descendants) had dedicated Fadak to her, and even registered it in her name, and the Prophet (peace be upon him and his descendants) never said that Fadak belonged to all Muslims while Fatima (peace be upon her) never used its profit for her own sake but the poor Muslims.

2. The Importance of Fadak:

The Fadak issue is having two-dimensions:

Economic and political: They usurped Fadak from Fatima (peace be upon her) for different reasons, and one of them was to impoverish Ali and Fatima (peace be upon them), because they spent the income of Fadak for the poor. Although Abubakr knew Fatima (peace be upon her) was right, and it needed no evidence, he usurped Fadak from Ali and Fatima (peace be upon her) in order to weaken their souls, make them indigent and keep them busy not to think about the unjust Caliphate, or stand against the present government by means of its income.

Omar said to Abubakr, “ان الناس عبيد الدنيا” that means, “the people are the servants of the world”. If you cut Ali’s hand from Fadak, Khums, and Beit ul-mal, the people will disperse from his round”.

The efforts of the Caliphs in this regard were somehow futile, but Fatima (peace be upon her) did not evade it and started defending administering her right.

3. Right-seeking of Fatima (peace be upon her):

She proved women can administers right by regarding the Islamic laws. In Abubakr’s session, she showed that she did not want wealth for her own, but to use its income to help the poor.

In this regard, she said to Abubakr, “I found myself responsible to say this word and express my complaint in this regard”.

Then, she brought Ali (peace be upon him) and Omme Aiman as witness to prove her claim. Omme Aiman witnessed that Fadak belonged to Fatima (peace be upon her). Abubakr was about to divert from main direction of speech, but Omme Aiman did not let him and said, “if you do not answer my question, I won’t let you speak any more.” Then, he went on “ Did you hear that the Prophet (peace be upon him and his descendants) said Omme Aiman is an inhabitant of heaven?” Abubakr answered, “Yes” , then she continued, “so I witness that Fadak belongs to Fatima”. When Omar discerned the scene, he said, “this woman is Persian, and her witness is not accepted!”

4. Fatima’s Defense:

She made a speech and invited the people to Allah, praised the Peophet (peace be upon him and his descendants) and his prophetic mission, spoke about the materialism and Zakat, etc. Then, she listened to whatever Abubakr said.

Abubakr expressed an unauthentic Hadith, which meant, “the prophets do not leave any Dirham and Dinar (Arabic units of money) as heritage”, therefore, “you have no right of your father’s heritage.” She replied, “but Fadak was not the Prophet’s heritage, it was a gift, dedicated by the Prophet (peace be upon him and his descendants) during his life time to me”. Then, she stated, “O heavens! According to the holy Quran, do you inherit your father but I don’t? It is a new speech. You have disregarded Allah’s holy book and resorted to a word, contradictory to the holy Quran. The holy Quran says,

اولوالارحام بعضهم اولى ببعض في كتاب الله...

Has this verse been negated by other versus? Are you more familiar with holy Koran than my father and my cousin (Ali)?

The holy Quran says,

يوصيكم اله في اولادكم للذكر مثل حظ الانثيين

The share of heritage for boys is two times more than girls.

It also says,

و ورث سليمان داوود

And Davood inherited Soleiman.

It says somewhere else,

هب لي من لدنك وليا يرثني ويرث من آل يعقوب

Zakaria prayed to Allah to beget a child in order to inherit his parents and relatives.”

It also says,

ان ترك خير الوصيه للوالدين و الاقربين بالمعروف

If the dead leaves anything as heritage, it belongs to his parents and family.

Abubakr was astonished and gave up as if he has not heard such verses.

5. Fatima's Sermons:

In her defense, Fatima (peace be upon her) managed to surmount them, and it was the time of making the final decision. But suddenly Abubakr blew out crying to mislead the people's minds. The people sat there quietly watching the event. Fatima (peace be upon her) addressed the people, “why are you quiet when seeing the honor of Islam has been transgressed? Why are you quiet when seeing my right has been usurped?”

She came home and addressed Ali (peace be upon him) that they belittled my character and usurped my right. Then Ali felt sympathy with her and asked her to forebear for Allah's sake, and Fatima (peace be upon her) forbore.

6. The Survey of Fadak Event:

Here, regardless of emotion, it must be stated that Fatima (peace be upon her) was oppressed, and there was no intention to win Allah's pleasure in the Caliphs' act, because:

-Abubakr recited “Maasher ul-Anbia” Hadith, and it was not authentic, and there was no record for it, because it was contradicted by the verses of the holy Quran. But, on the other side, Fatima, Ali, and Omme Aiman's witness was not accepted.

-Not accepting Fatima's speech, Abubakr accused her of mendacity and ignored the Tathir (purification) verse of the holy Quran.

-If it is true that the prophets do not leave anything as heritage, why Ayesheh, Abubakr's daughter, usurped the Prophet's chamber and even did not let Imam Hasan's corpse be buried near the tomb of the Prophet (peace be upon him and his descendants)?

-What happened that they did not listen to Ali's speech, but listened to Ayesheh?

Fatima's Objections:

Fatima (peace be upon her) was endangering her life, because she had disturbed their repose with her own objections and anger.

She objected to the Caliph's status, their unjust actions, their selfishness, Omma anxiety and disunity, their wrong bases, etc.

Yesterday, she observed the Prophet (peace be upon him and his descendants) on the pulpit, but today Abubakr, being incompetent for attaining this position, has sat there, and this irritated Fatima (peace be upon her).

She objected just for the sake of Allah and endeavored to make the oppressed of the society move and upraise as a volcano to burn and annihilate any kind of injustice and take up the real way of human life.

Her Manner of Objection:

She is in a special situation in which she cannot take up arms; therefore, she has to demonstrate her wrath and objection through tongue and negative campaign. Besides, she knew that swearing does not heal sorrows, and even it does not deserve her esteem. Therefore, she must speak, criticize, shout, and rebel.

She spoke against Abubakr in the Mosque, gathered the women of Mohajerin (the Emigrants) and Ansar (the Helpers) and revealed all the secrets. She went to the doors of the Prophet's companions, described and embodied the future status of Omma, tried to make them move, and asked them to administer justice, etc.

But in regard to the negative campaign, she made the most of the opportunities, because she knew that the star of fortune may appear one time in life and afterwards, may never appear. Therefore, she benefited the different methods for this campaign.

Although she could speak, sometimes, she expressed her wrath through silence. She even was about to make use of her death against oppression. She recommended that her corpse be buried at night, lest Caliphs participate in her funeral ceremony and say prayer for her.

By means of her historic will, she showed her dissatisfaction towards the Caliphs transgression. And it must be stated that everybody both friends and foes knew that Fatima's dissatisfaction is the dissatisfaction of Allah and His Prophet (peace be upon him and his descendants).

Fatima's Future Prediction:

Among all the ignorant, Fatima (peace be upon her) was awake and agile and aware of the events. She also could predict the future and knew what would happen. Her predictions and outlook were Divine, stable, moderate and sensible. She knew that ignoring the Caliphate of Ali (peace be upon him) and his real right would result in a bitter and dark consequences for the society.

She predicted the future of Omma in a meeting with the wOmmen of Mohajerin (the Emigrants) and Ansar (the Helpers) as so:

“What they have done is like a pregnant camel that we must wait to deliver. Then, instead of milk, you will draw bowls full of blood and fatal venom from it. Afterwards, the felons will sustain a loss and the next generation will feel the effect of the sinister foundation of the ancestors”.

Fatima's prediction was later confirmed, and came true. The people tasted bitter and tolerated so many pains under the load of the government so-called Islamic. Of course, the Prophet (peace be upon him and his descendants), Ali and Fatima (peace be upon them) and the real companions of the Prophet (peace be upon him and his descendants) had evinced their exaltation ,but there existed no ears, sense of responsibility ,and undertaking.

Fatima's State of Being Oppressed:

Fatima (peace be upon her) is an oppressed woman, but she never yield. She had so many strong objections to the unjust acts of the Caliphs.

But she was oppressed, because her right was neglected, nobody answered to her shout in the mosque, and even killed her with pain. Although the Prophet (peace be upon him and his descendants) knew Fatima's dissatisfaction, his, nobody paid attention to her dissatisfaction.

When Ayesheh (the Prophet's wife) made a fuss, Talheh and Zobeir rushed to help her despite the fact that their reaction was considered as the development of injustice in the history and Islamic society. But, on the contrary, at the time when the society had the tinge of the Prophet (peace be upon him and his descendants) yet, and the remembrance of the Prophet (peace be upon him and his descendants) had not forgotten yet, nobody paid attention to Fatima's plead. It was as if Fatima (peace be upon her) was inferior to Ayesheh.

Yes, she was oppressed, but who was the oppressor? Who seized her right?

Fatima's groan:

The history has recorded her name as one of the fives who cried a lot: Adam, Noah, Jacob, Yahya (John) and Fatima (peace be upon her). But the mystery of Fatima's crying has been less asked, and it has been less analyzed that why she cried so much despite her soul grandeur?

Was Fatima's crying for poverty or usurpation of her property, having no luxury and no beautiful or expensive dress? Certainly not?

She cried due to the fact that Ali's right and as a result, the Islamic right had been neglected. Also, she was dissatisfied with the past, i.e. ignorance era, and did not want it to be repeated. She cried because she saw the humanity going towards diversion, found the oppressed in pains, and the oppressors in comfort and superiority....

But why she applied the weapon of crying was because crying aroused emotions, attracted the minds and thoughts toward itself, forced some people to search about why she cried, and found out the truth through this way.

It is believed that if Fatima (peace be upon her) lived in the world today, she would cry of all these colors, and aimlessness and shed tears over all these hypocrisy, insincerity, as well as the strangeness (loneliness) of Islam. Besides, she will be sorrowful if she perceives that some of the so-called Muslims follow the wrong models.

Fatima (a.s), the Islam's Martyr:

With no shadow of doubt, Fatima (peace be upon her) the first martyr of Islam after the Prophet's demise. She sacrificed herself to the way of Allah and religion. As Imam Sadeq (a.s) stated, "She received severe blows on her body for the defense of Ali (peace be upon him) i.e. the model of the holy Quran and the incarnation of Islam, and died when she was young."

Her right was usurped, her side was broken, and she was banned from her heritage. Her husband was an oppressed, too; her children were martyred in the way of Allah....

The Prophet (peace be upon him and his descendants) stated, "there is nothing more valuable than two drops for Allah: the drop of tear, shed because of the fear of Allah, and the drop of blood, shed in the way of Allah."

Fatima (peace be upon her) has got these two valuable drops. After the Prophet's demise, in about three months, she passed away, and it is said that she was not more than 18 years old.

The Moments of Her demise:

As she lay dying, it is supposed that Fatima (peace be upon her) remembered all her past and analyzed the file of her life once again at the night of her death:

-She remembered her childhood, sitting near her father, dusting her father's head and face, and crying for her father's loneliness.

-She remembered witnessing her mother's demise while Fatima (peace be upon her) was so young and going pale with the sorrow of her death.

-She remembered marrying Ali while he was poor and trying not to neglect his right even a moment. She was Ali's confident everywhere and even discerned the rope round his neck.

-She remembered witnessing the diversion of the society after her father's demise, contradictory to the Prophet's purpose, caused by the transgression and injustice of the Caliphs.

-She remembered the Prophet's recommendation about her, but after a short time, the audacious enemy was impudent to her, usurped her right, made her arm black, and aborted her foetus.

And Now At The Time Of Her Death:

She has no relish towards the people but a great enthusiasm towards the mercy of Allah. Her heart is broken and is objectionable towards what is happening.

She has four children of tender years; the children, who need their mother and care.

Ali (peace be upon him) at the Time of Fatima's Demise:

Ali (peace be upon him) sat beside Fatima (peace be upon her) on the last day of Fatima's life at dusk. Although he was as a dam in front of the difficulties, and a mountain of resistance, he blew out crying when seeing Fatima's status. Fatima (peace be upon her) came to her senses, and a dialogue took place between them:

-O, my cousin, are you?

-Yes, dear Fatima, it's me.

-This is the ninth year of our marriage.

- Yes, O my dear Fatima.

-I did my best to be a fidle and sincere wife, didn't I?

-Yes, dear Fatima; your esteem, your knowledge, and your fidelity were praiseworthy. You were more honorable than everyone

“والله انت ابرّ و اتقي واكرم.”

(At this time, both Ali (peace be upon him) and Fatima (peace be upon her) cried. Fatima (peace be upon her) got unconscious, and when came to her senses again and found Ali crying above her head. She went on:

-My cousin, is that you?

-Yes, dear Fatima. How are you?

-Dear Ali, I want to make a will.

-Tell me Fatima.

-My will is about my children. After my death, marry Amame, my niece, because my children are more accustomed with her. Bury me at night, and do not let the enemy attend my funeral ceremony or say prayer on me.

Then, Ali started reciting Yasin Sura (from the holy Quran). Fatima then closed eyes forever.

Ali (peace be upon him) in Fatima's Burial:

According to Fatima's will, Ali (peace be upon him) buried her at night. While burying her, Ali (peace be upon him) said to the Prophet (peace be upon him and his descendants), "O, the Messenger of Allah, your daughter joined you so soon. Now, I have remained lonely with the grief of Fatima (peace be upon her)'s death; the clouds of grief have fallen their shadows over my heart, and the nights will pass to me with anxiety and restlessness. I will company this heart vending grief until Allah invites me to Himself. O, Messenger of Allah! Ask your daughter how a group of your Omma allied together to oppress and usurp her right.... Ask her about her black arm, and broken side,...."

Ali (peace be upon him) on the Fatima's Grave:

After Fatima's burial, Ali (peace be upon him) felt the pain of separation and got impatient. Nothing could console him on her grave except two Rakats of prayer as well as the verse "استعينوا بالصبر والصلوة".

Ali (peace be upon him) did not only lose his wife but his confidant and partner.

Ali's crying on her grave was an incarnation of a powerful emotion, overcoming his natural forces on her grave, Ali (peace be upon him) addressed her, "dear Zahra! I leave you but not because I do not like your company, and if I settle near your grave is not because I have lost my patience, for I am hopeful with Allah's promise concerning the patience."

Yes, whenever he wanted to console his soul, he went to her grave and opened his heart to her.

Fatima's Fruitful Life:

What an insight Fatima (peace be upon her) had! What a great view and outlook she had! What a home she made, and what great children she educated; the children, who set a good example for humanity and took the responsibility of a great historic mission.

Her life was short but fruitful, and all its processes were instructive, exhilarating, lively, moving, virtuous, etc.

What great women she taught. Asma, Abubakr's wife, being aware of the plot of Ali's assassination, made him aware by means of a the Quranic verse. Fezeh, who went silent after the Karbala event and did not speak except by the Quranic verses. Omme Aiman, known as a heavenly woman according to the Prophet (peace be upon him and his descendants) and other women, who were provided with education by Fatima (peace be upon her).

-Once she opened her eyes to this world and made the Prophet (peace be upon him and his descendants) delightful.

-Once she started her divine life according to Allah's way with Ali (peace be upon him).

-Once she closed her eyes to this world and joined her father in the heaven.

-And once she will enter the Last Judgment while complaining the oppressors and seeking for justice.