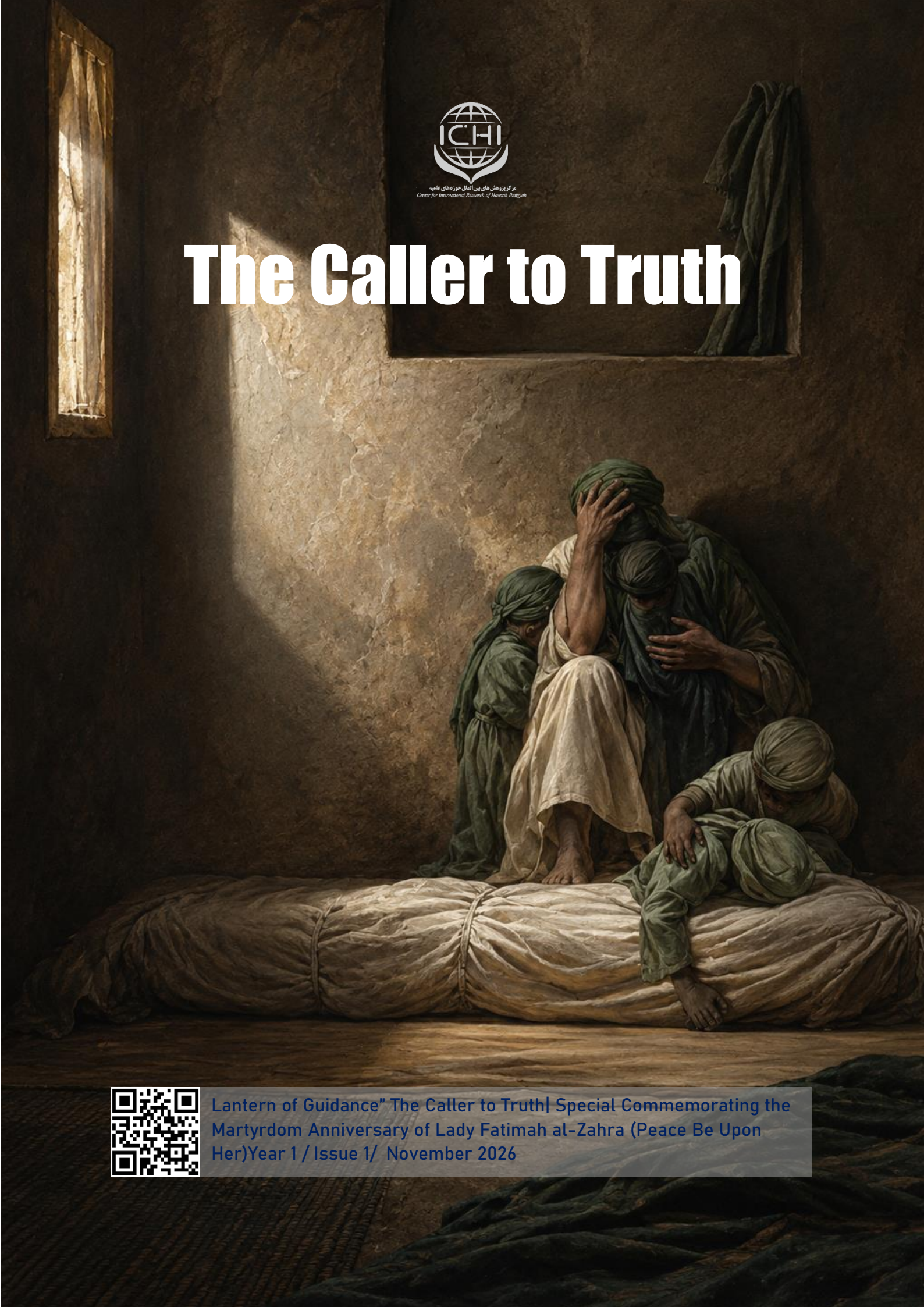


Lantern of Guidance" The Caller to Truth| Special Commemorating the Martyrdom Anniversary of Lady Fatimah al-Zahra (Peace Be Upon Her)Year 1 / Issue 1/ November 2026

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Grand Ayatollah Javadi Ameli:

Elucidating the Exalted Status of Lady Fatimah al-Zahra’ (a) / The Reason Why Fatimah al-Zahra’ (a) is a Proof (Hujjah) over the Imams (a)

On the occasion of the martyrdom anniversary of the truthful and pure Lady, Fatimah al-Zahra’ (salawatullahi 'alayha), here is an elucidation of the sublime status of the Grand Lady (salamullahi ‘alayha) from the statements of the grand marja’ of the Shia world, Grand Ayatollah Javadi Ameli:

We must speak about Fatimah al-Zahra’ (salamullahi 'alayha) along two axes: the first axis relates to the scientific and epistemic aspect, which yields scientific benefits and creedal conclusions for us, and also serves as the foundation for our ethical, jurisprudential, and legal matters. The second axis is that part in which we must emulate her and take her as our role model and paragon.

Examining the Exalted Status of Fatimah al-Zahra’ (salamullahi 'alayha) from the Perspective of Creedal and Scientific Issues

The part related to creedal matters, which yields scientific benefits for us, is examining the sublime status of that noble Lady (salamullahi 'alayha) so that we may understand that she is the counterpart of the Holy Quran, the counterpart of prophethood, the counterpart of messengership, and the counterpart of Wilayah. She lacks nothing in comparison to the Absolute Vicegerent of God (al-Wali al-Mutlaq), and they are all a single light. Discussions

of this kind have creedal and scientific benefits for us, and they serve as the intellectual backing for the second part, which is taking her as a role model.

The secret behind why this noble Lady (salamullahi 'alayha) is a proof (Hujjah) over the Imams (peace be upon them)—and had it not been for Ali ibn Abi Talib (salamullahi 'alayh), no one else would have been her counterpart—is that she, much like the Holy Quran itself, took shape in her origination (huduth) and permanence (baqa'). The Quran possesses three characteristics: first, it did not arise from the earth, but was descended from the heavens; second, its descent took ٢٣ years; and third, it remains for eternity and is not—God forbid—subject to decline or destruction: "Falsehood cannot approach it from before it or from behind it" (Quran ٤١:٤٢).

When we evaluate the identity of the Perfect Human, especially Fatimah al-Zahra' (salamullahi 'alayha), we see that it is summarized in this very triangle: she did not arise from the earth, she descended from the heavens, and she was virtually the traveling companion of the Holy Quran.

The explanation of this matter is that when the blessed existence of the Prophet (upon him and his progeny be a thousand greetings and salutations) attained the lofty station of prophethood, he ascended to the heavens (Mi'raj). During the Mi'raj, he partook of a celestial food. When he descended from the Mi'raj and returned to the earth, there was no physical contact until that food transformed into a drop of semen (nutfah). That unseen, heavenly, and paradisical fruit, once it became the drop of semen of Fatimah (salamullahi 'alayha) within the pure loins of the Messenger of God (pbuh), settled in the secure abode (qarar makin) of Khadijah (salamullahi 'alayha). However, the several years it took for this drop of semen to settle were the prelude to its formation. Revelation had to descend, the Prophet had to reach that station of receiving revelation, the period of the cessation of revelation had to arrive as a test, the time of the Mi'raj had to come, the Prophet had to go to the Mi'raj, partake of that heavenly fruit during the ascension, and then that drop of semen became Fatimah (a). When he returned from the Mi'raj, it took a year or less for the blessed existence of Fatimah (salamullahi 'alayha) to take form in the realm of nature. This was the dawn of the emergence and manifestation of that noble Lady in the physical world.

The second side of this triangle is that over the ٢٣ years during which the Quran was gradually revealed, the blessed existence of Fatimah al-Zahra' (salamullahi 'alayha) had a connection with the Quran in several ways. Her direct way was that she learned the verses directly from the blessed existence of the Prophet (upon him and his progeny be a thousand greetings and salutations). Every day, she would send two ambassadors to the presence of the Noble Messenger—namely, Hasan and Husayn—who served as Fatimah's envoys. Afterward, she would question them: "What verse was revealed today? What did the Prophet say? How did he interpret the verse? How did she harmonize this verse with that verse?" They would report back, and in completing their reports, she would also converse with her noble father. The third ambassador that Lady Fatimah al-Zahra' (salamullahi 'alayha) had was Ali ibn Abi Talib, who was the Gate to the City of Knowledge. He too would constantly report: "Today this verse was revealed, the Prophet explained it in this manner, interpreted it in that manner," and so forth. Furthermore, the blessed Lady (salamullahi 'alayha) possessed yet another path—one that is accessible to anyone. Outwardly, a human

being also has a direct relationship with the majestic Essence of God. God has promised that path, stating that if you practice piety (taqwa), on the one hand, God becomes your teacher, and on the other hand: “And fear Allah, and Allah teaches you” (Quran ٢:٢٨٢). Through her complete piety, this noble Lady was a direct student of the majestic Essence of God, learning divine truths from that source. Based on God’s promise in Surah al-Anfal: “If you fear Allah, He will grant you a criterion [furqan]” (Quran ٨:٢٩), this noble Lady was the supreme exemplar of piety; therefore, the majestic Essence of God bestowed upon her the criterion (furqan) to distinguish between truth and falsehood.

This process continued until the revelation of the Quran reached its completion. As soon as the Quran was completed near the end of the blessed life of the Prophet (upon him and his progeny be a thousand greetings and salutations), no further verses were revealed. It did not take long before both this father and daughter passed away. The noble Lady (salamullahi 'alayha) did not remain for more than ٧٥ or ٩٥ days after the passing of the Noble Messenger (salamullahi 'alayhama). Almost as soon as the descent of the Quran concluded, the earthly life of this noble Lady also concluded. She breathed with the Quran, was perfected by the Quran, progressed with the Quran, and was intimate with the Quran. However, the Quran came to remain, and this noble Lady also came to remain—her physical body departed, but her soul remains ever-living.

These scholars themselves are among the Infallible Imams (a); however, the fact that Fatimah (salamullahi 'alayha) came to remain can find its documentation in the analysis of the concluding part of Surah al-Kawthar.

Regarding Surah al-Kawthar—namely, “Indeed, We have granted you al-Kawthar * So pray to your Lord and sacrifice * Indeed, your enemy is the one cut off” (Quran ١٠٨:١–٣)—you are well aware that the majority of Shia and Sunni exegetes have stated that some of the prominent figures of Quraysh, polytheists, detractors, and adversaries, based on the corrupt traditions of the Age of Ignorance (Jahiliyyah), claimed that after the Prophet’s death, his name, his school of thought, and his memory would perish. This was because regarding daughters, their belief was: “Our sons and the sons of our sons are our children, while our daughters’ children are the children of foreign men.” This couplet was the official slogan of Jahiliyyah. They argued that since the Prophet’s sons had passed away previously, he now had no son, was approaching the end of his life, and nothing remained of him except a daughter, with his death his school, his name, and his religion would pass away and be obliterated. Such was their malice and reproach. The majestic Essence of God declared that you shall remain forever, for I have granted you something that no one can destroy, and I have given you a progeny who are the guardians and executors of that gift. That which I gave you is the Quran, and those who are the guardians, interpreters, expounders, teachers, and executors of the laws and limits of the Quran are the children of this very daughter. He stated: “Indeed, We have granted you al-Kawthar.” This Kawthar has numerous instances: the religion, the Quran, and Wilayah. “Indeed, your enemy is the one cut off” means that those who reproached you, wished ill for you, desired the severance of your lineage, and viewed you as abtar (cut-off)—they are the ones who are cut off, not you! They are the ones whose lineage is severed; your name and your memory shall remain forever.

Therefore, this noble Lady was able to be the guardian of the Quran because she herself, like the Quran, descended from the unseen world to the earth: firstly, as long as the Quran continued, she too gradually attained perfection; secondly, when the revelation of the Quran was severed, her earthly life also came to an end; and thirdly, just as the Quran came to remain for all eternity, this noble Lady also descended to remain for all eternity.

The Reason Why Fatimah al-Zahra' (a) is a Proof (Hujjah) over the Imams (a)

If it is said that this noble Lady is a proof (Hujjah) over the Infallible Imams (a), the reason is that in the authority (hujjiyyah) of prophethood, messengership, or Imamate, what constitutes the axis of authority is infallibility (ismah). If a human being is infallible, we are certain that their words, actions, approvals, silence, rising, and sitting constitute divine proof. The reason why in Ziyarat Al Yasin we send greetings to the Master of the Age (may our souls be sacrificed for him) and to every single one of his states is precisely because every single one of his states is infallible: "Peace be upon you when you stand and when you sit; when you read and when you explain; when you bow and when you prostrate." That time when you rise, when you sit, when you speak, when you approve, when you bow, when you prostrate—the comprehensive summary of all these is what is stated in Surah al-An'am: "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah" (Quran ٦:١٦٢). Therefore, if someone is infallible, their life and death are such, and we pay our respects to each of these infallible dimensions. The criterion for authority is infallibility, not prophethood, messengership, or Imamate. And since this noble Lady is infallible, she is the proof of God. The fact that in Nahj al-Balagha, Imam Ali ibn Abi Talib (a) sometimes cites the words of the noble Lady, saying, "Fatimah stated such and such," is a form of reasoning based on the statement of the Proof of God (Hujjatullah).

However, the secret behind why she is a proof even over the Infallible Imams is that while the Imams (a) possess knowledge of the unseen—knowing "what has been, what is, and what will be until the Day of Resurrection"—they sometimes acquire their sources of knowledge from the Messenger of God, sometimes rely on the inner depths of the Quran, and sometimes from the Mushaf of Fatimah. When an Infallible Imam (a) shares a piece of news from the unseen, and people ask him, "Where did you get this unseen knowledge?" he replies, "From the Mushaf of our mother, Fatimah."

Now, what is this Mushaf of Fatimah? It is that specific legislative revelation (wahy tashri'i) which Gabriel (a) would descend to bring, and these divine truths would be received by Lady Fatimah al-Zahra' (a), who would then convey them to the Commander of the Faithful (a), and he would dictate and write them down. The Mushaf of Fatimah represents that legislative revelation which concluded with the termination of the noble life of the Messenger of God (upon him and his progeny be a thousand greetings and salutations). If it is stated in Nahj al-Balagha that the Commander of the Faithful (a) said regarding the passing of the Prophet (pbuh): "With your death, there has been cut off what was not cut off by the death of anyone else, namely the news of the heaven," that refers specifically to legislative revelation (wahy tashri'i). Otherwise, guiding, defining, and prophetic inspirations—various types of revelation that descend until the Day of Resurrection, especially on the Nights of Decree (Laylat al-Qadr)—are continuous. These kinds of revelations would descend upon the Infallible Imams (a) on Friday nights and the Nights of

Decree, and they continue to descend upon the Master of the Age (may our souls be sacrificed for him). This type of revelation has not ceased; these unseen truths would descend through Gabriel (a), Fatimah al-Zahra' (a) would receive and preserve them, and dictate them to the Commander of the Faithful (a), who would write them down, forming the Mushaf of Fatimah. This constitutes the proof of God over all creation, particularly regarding unseen knowledge pertaining to the Infallible Imams (peace be upon them all).

Our Duty in Emulating Lady Fatimah al-Zahra' (a)

We are obligated, commanded, and duty-bound to emulate this noble Lady, and the path to doing so is entirely accessible. This noble Lady (salamullahi 'alayha) articulated, practiced, taught, and provided practical instructions for us in matters of creed, ethics, jurisprudence, and legal rights.

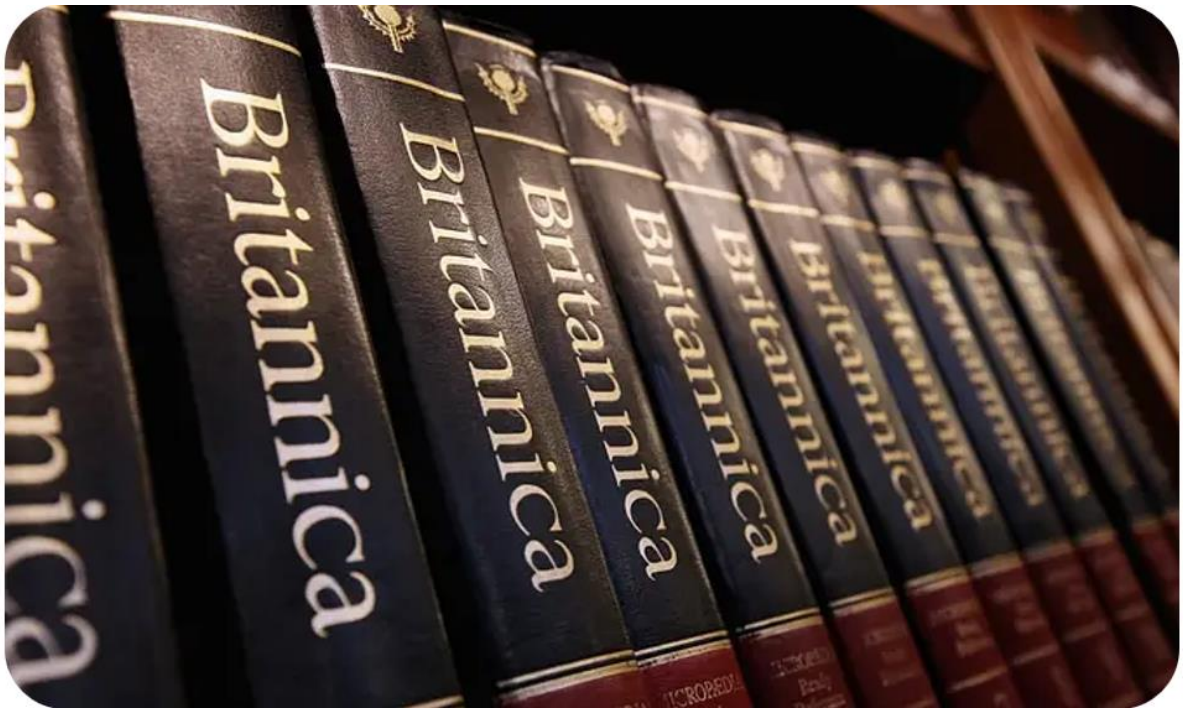
This noble Lady is a role model for all of us; we are obligated to move in accordance with her example. However, she is like the sun—illuminating the space of the entire world—whereas we, in our personal lives, give light like a candle and illuminate our own immediate existence.

The blessed Commander of the Faithful shed tears during the preparation and burial of Lady Fatimah al-Zahra' (a). He said: "O Messenger of God! It is immensely heavy, difficult, and bitter for me to bear this calamity. O Messenger of God, this daughter of yours, who joined you so soon, will inform you of the entire event of Saqifah and others—that I committed no shortcoming and acted upon every single instruction you gave me."

Then he submitted: "O Messenger of God, it was not merely the ruling elite who rose to crush Fatimah; they incited the people as well, and everyone gathered and reached a consensus to isolate Zahra. One said: 'Bring fire!' Another said: 'Burn it down!' One said: 'Bring the sword scabbard!' Another said: 'Strike with the sword scabbard!'—while they had repeatedly heard from the Prophet that Fatimah's pleasure is God's pleasure, Fatimah's anger is God's anger; the pleasure and anger of Fatimah are the pleasure and anger of the Prophet, and the pleasure and anger of the Prophet are the pleasure of God."

What is the sublime station of this noble Lady? Apparently, the late Shaykh Mufid narrates that when the noble Lady came and saw Ali ibn Abi Talib with his head bare under the pulpit and a sword pointed at his head, she declared: "Step away from my cousin, or else I shall bare my head to invoke curses!" The late Shaykh Mufid narrates that the blessed Ali ibn Abi Talib said to Salman: "O Salman, the moment Zahra decided to invoke a curse, I saw both sides of Madinah trembling. This is Fatimah!"

Now, when you recite the sermon of Lady Zaynab al-Kobra (salamullahi 'alayha) in Kufa, you will see that many of the profound sentences of that sermon were derived from her mother. As the late Sadr al-Muta'allihin (may God's mercy be upon him) states in his noble treatise, Husayn ibn Ali was martyred right there in Saqifah Bani Saidah! He explains that had it not been for that fire brought to the door of Fatimah's house, the tents of Abu Abdillah's children would never have been set ablaze.



The Persona of Lady Fatimah al-Zahra’ (a) from the Perspective of Non-Muslim Orientalists

Among the articles and books written by Orientalists regarding Lady Fatimah al-Zahra’ (salamullahi ‘alayha), numerous works can be found. Without a doubt, these works are not devoid of points requiring correction or historical inaccuracies; nevertheless, amidst these sources, one can observe the distinct virtues of Lady Fatimah al-Zahra’ (salamullahi 'alayha) and her lofty station in Islam, Shiism, and the defining of women’s status in Islamic history.

A group of Orientalists—largely researchers well-acquainted with authentic Islamic and Shia sources—have portrayed Lady Fatimah al-Zahra’ (salamullahi ‘alayha) as a heroic figure, a role model for humanity, and an exemplary mother and wife. According to reports from seminary research centers, the blessed existence of Lady Fatimah al-Zahra’ (salamullahi 'alayha)—far beyond religious beliefs or the statements of Muslim scholars—has also garnered the attention of Orientalists, predominantly European, and the perspectives of Orientalists regarding this blessed existence can be found in various books and sources.

Orientalists generally hold two viewpoints concerning Lady Fatimah al-Zahra’ (salamullahi ‘alayha): one group, relying heavily on European or non-Islamic sources, has critiqued and undermined her personality; while another group, mostly researchers familiar with

authentic Islamic and Shia sources, has introduced her as a heroic figure, a universal role model, and an exemplary mother and wife. Historical reviews indicate that Orientalists have sometimes published independent articles or books about Lady Fatimah al-Zahra' (salamullahi 'alayha), or have touched upon her characteristics during historical investigations concerning other prominent Islamic figures, such as Imam Ali (a).

Although most of the works authored by Orientalists require critique and evaluation, reviewing them can briefly shed light on the Western perspective toward this noble Lady.

Fatimah (salamullahi 'alayha) in the Encyclopedia of the Quran

In the Encyclopedia of the Quran, published in ٥ volumes by Brill Publishers in Leiden, Netherlands, the article related to Lady Fatimah al-Zahra' (salamullahi 'alayha) was authored by the editor-in-chief of the encyclopedia, Mrs. Jane Dammen McAuliffe.

She is currently a professor of Islamic studies at Georgetown University (USA). In ١٩٧٩, she received her master's degree in the study of religion from the University of Toronto (Canada), and in ١٩٨٤, she earned her Ph.D. in Islamic studies from the same university. From ١٩٨٦ to ١٩٩٢, she taught religious and Islamic studies at Emory University (Atlanta) and the University of Georgia, and from ١٩٩٢ to ٢٠٠٠, she served as a professor of Islamic studies at the University of Toronto.

In her writing, the personality of Lady Fatimah al-Zahra' (salamullahi 'alayha) is praised. In part of her article, she writes: "The most important Quranic verses that commentators have linked to Fatimah are verse ٣٣ of Surah al-Ahzab and verse ٦١ of Surah Al 'Imran. The first verse refers to the 'Ahl al-Bayt,' which is usually interpreted to mean Muhammad, Fatimah, her husband Ali ibn Abi Talib, and her sons, Hasan and Husayn; this meaning is more precise than other interpretations."

Among the engaging points of this article is the comparison drawn between Mary and Lady Fatimah al-Zahra' (salamullahi 'alayhima). In this text, we read: "Shia texts elaborate extensively on the relationship between Mary and Fatimah, describing both as grief-stricken women—Fatimah mourned the death of her father, and both mothers [Mary and Fatimah] witnessed, with their physical or spiritual eyes, the cruelty inflicted upon their sons. Their hagiographies are so intertwined that one of the titles attributed to Fatimah is 'Maryam al-Kubra,' meaning the Greater Mary. The contemporary French Islamologist Louis Massignon has offered a kind of spiritual exegesis regarding this relationship between Fatimah and Mary."

Fatimah (a) in the Encyclopædia Britannica

The Encyclopædia Britannica is one of the oldest and largest English-language general encyclopedias, boasting a history of about ٢٠٠ years. Since its publication in ١٧٩٨, new sections have been added annually, and it now spans ١٥ editions, making it the oldest continuously published encyclopedia in the world.

In this encyclopedia, under the entry "Fatima," the personality of Lady Fatimah al-Zahra' (salamullahi 'alayha) is lauded. Part of this entry states: "Muslims worldwide regard Fatima as a loving and devoted daughter, mother, and wife, an upright Muslim, and an exemplar for

Muslim women. It is believed that Fatima was exceedingly close to her father, Muhammad, and her distinction from other women is noted in many of the Prophet Muhammad's sayings: 'Fatima is a part of me; whoever harms her has harmed me.' For Shiites, Fatima is of special significance because she married Ali, whom Shiites view as the legitimate successor of the Prophet and their first Imam. Another reason for Fatima's importance among Shia believers is her and Ali's sons, Hasan and Husayn, who are considered by Shiites as the rightful successors to the Prophet's tradition."

It is worth noting that regarding the issue of Fadak and the martyrdom of the Lady, this entry differs significantly from the Shia perspective—a matter that naturally stems from the author's influence by early Sunni sources within this encyclopedia.

Louis Massignon and Henry Corbin

Among other Orientalists who have addressed the subject of Lady Fatimah al-Zahra' (salamullahi 'alayha) is Henry Corbin, the French philosopher, Islamologist, and Quranic researcher.

According to Sayyid Reza Fayz, a researcher and scholar of mysticism, the renowned French Islamologist Louis Massignon, in the final years of his life, wrote a letter to his student and colleague Henry Corbin—whom he considered closest to his own thought—offering recommendations regarding "mystical Islam." Among them was that Corbin should prepare a collection concerning Lady Fatimah, as he considered her to be a lady capable of carrying the light of divine gnosis (ma'rifah).

Corbin has mentioned her in his works such as Spiritual Body and Celestial Earth and History of Islamic Philosophy. In his writings, pointing to the school of Shiism, he indicates that the relationship between God and humanity has flowed through the Infallible Imams (a) in every era, and today this connection is maintained through the Shia Imam of the Age, with Lady Fatimah serving as the connective link of this stream.

He has described the existence of Lady Fatimah al-Zahra' (salamullahi 'alayha) as the source of the perfection of divine knowledge and ma'rifah. Corbin believes that the blessed existence of Lady Fatimah al-Zahra' (salamullahi 'alayha) is a "divine manifestation and epiphany." In his book Celestial Earth, he states: "When we review the existential virtues of Lady Fatimah, we can say that that existence… is itself the manifestation of the Divine Essence."

In conclusion, while various works by Orientalists contain points subject to correction or historical error, they nonetheless highlight the sublime station of Lady Fatimah al-Zahra' (salamullahi 'alayha) in Islamic and Shia history, as well as her pivotal role in defining the dignity of women.



The Role of Lady Fatimah al-Zahra' (a) in Islamic Unity and Cohesion

The teaching of unity permeates the various dimensions of the life of the Prophet's noble daughter, Lady Fatimah al-Zahra' (salamullahi 'alayha). She is the daughter of the one who is hailed as the axis of unity for the Islamic *Ummah*—the very person whom all Muslims love and whose lofty and celestial station they respect. Lady Fatimah al-Zahra' (salamullahi 'alayha), who constantly took her father's conduct as her role model and was perpetually honored by that affectionate father, could not possibly have a conduct other than reform-seeking and a demeanor other than nurturing and awakening. Therefore, in this writing, we do not intend to examine all the practices or statements of that noble Lady—a vast and continuous subject that cannot fit within these pages. Rather, we wish to explore only those statements of hers that best help substantiate our hypothesis; statements that sometimes directly and sometimes indirectly point to our claim. Lady Fatimah al-Zahra' (salamullahi 'alayha) enumerates factors for unity—meaning factors that create or strengthen the spirit

of religious brotherhood and rescue society from fragmentation and division. Some of these factors are as follows:

١. God-Consciousness and Devotion (Worship)

An invitation to God-consciousness is an invitation to unity, given that Muslims share in the very essence of deism and love for God. They all believe in a single God, shun polytheism, face a single *Qiblah* in prayer, and recognize a single Prophet as the final messenger of God. Despite all this, they sometimes forget these grand realities, entrust their hearts to strangers, and draw swords against their brothers. Amidst tribal, sectarian, and factional conflicts and rivalries, Muslims must remember these profound truths and refrain from staining their hands with the blood of their brethren.

Furthermore, an invitation to God-consciousness is an invitation to comprehend the sublime realities of the universe and to ponder upon material and spiritual phenomena—contemplation that fosters spiritual growth, evolution, and scientific and practical progress. Calling upon people to remember God is an invitation to tranquility, for the remembrance of God brings peace to hearts, delivering them from anxiety and turmoil.

Holding fast to these ideals, Lady Fatimah al-Zahra' (salamullahi 'alayha) invited people to worship and love God—something from whose pure spring she partook abundantly. She invited people to a truth in which she herself was completely immersed; hence, she stood as a magnificent exemplar for worshippers and ascetics. As it has been narrated: *"The breaths of Fatimah (salamullahi 'alayha) during prayer would become hurried out of fear of God,"* and it is also recorded: *"There is no one in this Ummah more given to worship than Fatimah; she stood [in prayer] for so long that her feet swelled."*

The narrations concerning Lady Fatimah's worship, her glorification (*tasbih*), her transmitted prayers, and her invocations are numerous, serving as a truthful testimony to the depth of her devotion and asceticism.

In the mindset of the Prophet's daughter, a society infused with the spirit of prayer and supplication is less prone to fragmentation and division. She invited people to pray, and in her supplications, she taught them to pray for their fellow religious brothers and sisters and the entire Islamic *Ummah*. As we read in one of her invocations:

"In the name of God upon my loved ones, my children, and my relatives; in the name of God upon my believing neighbors, my religious brothers, and whosoever has offered a prayer for me, bestowed a favor upon me, or initiated kindness toward me among the believing men and women; in the name of God upon whatever my Lord has provided me and provides me."

Her eagerness to pray for her religious brothers and sisters and her school of teaching prayer continued until the final moments of her blessed life. According to Asma' bint Umays, in her final moments, she raised her hands toward the heavens and supplicated:

"O Allah, I invoke You by Muhammad al-Mustafa and his yearning for me, by my husband Ali al-Murtada and his grief over me, by al-Hasan al-Mujtaba and his weeping for me, by al-Husayn the Martyr and his desolation over me, and by my Fatimid daughters and their heartache over me, that You may have mercy and forgive the sinners of Muhammad's

Ummah and admit them into Paradise. Indeed, You are the most generous of those asked and the most merciful of the merciful."

That noble Lady believed that the root of the *Ummah's* discord lies in forgetting the remembrance of God, His praise and gratitude, and disobeying His commands. Therefore, in her most magnificent discourse—her sermon in the mosque of Madinah, known as the *Fadakiyyah Sermon*—she begins by praising the Almighty, mentioning His blessings, and outlining the benefits of monotheism. In part of that sermon, she states:

"I bear witness that there is no god but Allah; He is One, without partner or associate—a word whose inner reality He made sincerity, whose enduring bond He ingrained in hearts, and whose rational comprehension He illuminated in minds. He is He whom vision cannot attain, whom tongues cannot adequately describe, and whose modalities imaginations cannot grasp. He originated all things without any prior matter and created them without emulating any preexisting models. He formed them through His power and brought them into being through His will, not out of any need for their creation nor any benefit for Himself in their fashioning, but rather to establish His wisdom, to alert people to His obedience, to manifest His power, to guide His creatures to servitude, and to exalt His call. Then He established reward for His obedience and placed punishment for disobedience, as an augmentation of His retribution and a means to herd them toward His Paradise."

Describing the duties of the people toward their Creator, she stated:

"O servants of God! You are the targets of His commands and prohibitions, the bearers of His religion and revelation, God's trustees over your own souls, His emissaries to the nations, and the upholders of His right and covenant among you."

The daughter of the Noble Messenger (peace be upon him and his progeny) considered the root cause of people's turning away from God—and the resultant emergence of division—to be the spread of hypocrisy among them:

"The thorn of hypocrisy has appeared among you, and the garment of religion has worn thin."

She also stated:

"And Satan poked his head out from his ambush, calling out to you."

Indeed, Lady Fatimah (salamullahi 'alayha) strived, by warning against the danger of regression, to unite the people around the creed of *La ilaha illa Allah* and to uproot polytheism, hypocrisy, and division.

٢. Prophethood and Messengership

Today, Muslims share several essential axes for unity and brotherhood, among which are a single God, a single *Qiblah*, a single Book, and a single Prophet. Indeed, the Prophet of God (peace be upon him and his progeny) serves as an excellent axis for unity and, as the Quran states, an exemplary role model for the believers. In the Holy Quran, God extensively praises the Noble Messenger, elevates him above all His other prophets, and calls upon the

believers to obey him. God places obedience to the Prophet in tandem with obedience to Himself, considering the Prophet to be the most beloved of all creation to Him.

Lady Fatimah al-Zahra' (salamullahi 'alayha)—who was the closest person to the Messenger of God, and whose heart and soul were imbued with the verses of the Holy Quran—constantly invited people to take heed of the Noble Messenger and emulate his conduct. A clear testimony to our claim is this luminous statement of hers:

"Muhammad and Ali are the two fathers of this Ummah. If people obey them, they will straighten their deviance and save them from eternal torment; and if they agree with them, they will bestow upon them everlasting bliss."

In her addresses to certain women, she invited them to satisfy the spiritual fathers of their religion—Muhammad and Ali—even if it resulted in the displeasure of their biological parents:

"Content the spiritual fathers of your religion, Muhammad and Ali, even if it leads to the wrath of your biological parents; and do not consent to the displeasure of your spiritual fathers in order to please your biological parents. For if your biological parents are displeased, Muhammad and Ali can satisfy them through the reward of a mere fraction of a millionth part of an hour of obedience to them; whereas if your spiritual fathers are displeased, your biological parents will have no power to satisfy them, because the reward of the obedience of all the people of the world cannot make up for their wrath nor appease them."

Indeed, through such words, Lady Fatimah al-Zahra' (salamullahi 'alayha) encourages people toward harmony and bonding around the axis of the sacred presence of the Noble Messenger (peace be upon him and his progeny), heightening everyone's affection and devotion toward him through the expression *"spiritual father."* She considered the Noble Messenger to be one of the three things she cherished most in this world, stirring once more the flames of love and devotion for the Prophet in the hearts of all:

"Three things from your world have been made beloved to me: the recitation of the Book of God, gazing upon the face of the Messenger of God, and spending in the way of God."

Her invitation to unity centered upon the Prophet of God was not confined merely to words; in practice, too, she was fully committed to this conduct, demonstrating this commitment on multiple occasions. A case in point is the following account: some people failed to show the Prophet of God the respect befitting his station and neglected proper etiquette when addressing him, until this verse was revealed: *"Do not make the calling of the Messenger among you like your calling of one another"* (Quran ٢٤:٦٣).

Imam al-Sadiq (a) narrates: Fatimah (salamullahi 'alayha) said, *"When this verse was revealed, I feared to address the Messenger of God with 'O father' (Ya Abah), so I began saying, 'O Messenger of God.' Once, twice, three times he turned away from me. Then he turned toward me and said: 'Fatimah! This verse was not revealed concerning you, your household, or your progeny; you are from me, and I am from you. This verse pertains to the arrogant, coarse, and self-conceited people of Quraysh. Call me 'O father,' for this utterance brings life to my heart and pleases the Lord.'"*

Indeed, in this incident, Lady Fatimah (salamullahi 'alayha) wished to manifest her practical adherence to what she preached—not making herself an exception among the *Ummah*, but addressing the Prophet of Islam just as others did, thereby reinforcing unity and conformity centered upon the Prophet, and continuing this practice should specific instructions dictate it. However, upon hearing the Prophet's words, she acted in accordance with his command, reinforcing unity in another manner—the unity found in absolute obedience to the sayings of the Prophet!

Lady Fatimah (salamullahi 'alayha) reminds the people of the state of the Hijaz prior to the advent of the Noble Messenger—their division into factions and dispersion—and by recounting the services rendered by the Prophet of God, she warns people against regressing into the Age of Ignorance (*Jahiliyyah*), urging them not to let their unity turn into division:

"God, the Exalted, raised Muhammad to complete His command, to resolutely enforce His decree, and to execute His predestined measures. He beheld nations divided in their religions, devoted to their fires, worshipping their idols, and denying God despite their recognition of Him. Thus, through my father Muhammad (peace be upon him and his progeny), God, the Exalted, dispersed their darkness, cleared the perplexities from their hearts, and lifted the dark veils from their visions. He stood among the people with guidance, rescued them from deviance, opened their blind eyes, guided them to the upright religion, and invited them to the straight path."

Even the laments and elegies of Lady Fatimah (salamullahi 'alayha) in grief over the passing of the Prophet can be regarded as a call to unity centered upon the Noble Messenger. Through her numerous elegies and poems expressing sorrow over the heart-wrenching demise of the Prophet, and by recalling the blessing of the Seal of the Prophets' presence, she summoned people to keep his memory and conduct alive, issuing severe warnings against forgetting his injunctions and abandoning parts of his tradition.



Resilience and Resistance in the Conduct of Lady Fatimah al-Zahra' (a)

Islam is the final blueprint for human perfection, the map of which God has drawn in His Book, the Quran. He also appointed the Prophet (PBUH) and the Infallible Imams (peace be upon them) as its interpreters.

Alongside this great treasure, there have always been great enemies—whether during the period of inviting people to Islam and establishing the Islamic government, or during the times of stabilizing and sustaining it.

The conduct (*Sirah*) of the Ahl al-Bayt (PBUT) clearly demonstrates their steadfastness and resilience in the face of hardships and oppressive rulers. The relentless efforts of the Imams preserved the religion of Islam and laid the foundation for Islamic unity.

Generally speaking, defense is a part of everyone's life. Everyone considers certain priorities and values important in life; however, beliefs undoubtedly hold a special place for everyone, because life's blueprint is shaped under the shadow of religion and convictions.

Challenges may arise in various dimensions of life. The solution to overcoming difficulties lies within religion; in fact, a true understanding of and adherence to religion is the key to solving all problems. In this case, what matters most is defending the core of religion so that it remains untainted and uncompromised.

This brief article explores the status of Lady Fatimah al-Zahra's (a) resilience and resistance in defending the religion of Islam.

The Meaning of Resistance

Resistance means steadfastness, firmness, stability, endurance, and standing firm against a matter (Dehkhoda Dictionary).

The meaning of resistance is that a person chooses a path, recognizes it as the path of truth, begins to move along it, and does not allow obstacles to dissuade them or stop them from progressing on this path (Statements by the Supreme Leader, Ceremony of the Anniversary of Imam Khomeini's Passing, ۲۰۱۹).

Dimensions of Resistance

Steadfastness and resistance against challenges take various forms. Ideological, political, cultural, social, economic, military, and other problems have lined up against the Islamic governance.

In confronting these problems, defense and resistance must also be of the same nature as the problem itself. Therefore, the dimensions of resistance correspond to the nature of the challenge: the specific issue shapes the dimension of resistance—whether it be ideological, political, economic, or otherwise.

Lady Fatimah al-Zahra' (a): The Paragon of Resistance

The tools and methods of Lady Fatimah al-Zahra's (a) resistance included the following:

۱. Recognizing the Enemy (Understanding Enemy Ideology and Defending Properly)

Following the passing of the Prophet (pbuh), the tragic event of Saqifah caused a deviation in the path of Islamic governance. Lady Fatimah al-Zahra' (a) used the issue of Fadak—her rightful property—as a means to expose the true face of the caliph to the people.

To summarize this event briefly: after the passing of the Prophet (pbuh), the caliph deprived Lady Fatimah al-Zahra' (a) of Fadak. She confronted Abu Bakr, asking, "Why have you driven my workers away from my private property, which my father granted to me?"

Abu Bakr demanded, "Bring witnesses." Lady Fatimah al-Zahra' (a) brought witnesses, and a written document was prepared confirming that Fadak belonged to her; however, `Umar tore up the document.

A few days later, Lady Fatimah al-Zahra' (a) spoke with Abu Bakr again concerning her paternal inheritance, to which Abu Bakr replied, "Prophets do not leave behind any inheritance."

Lady Fatimah al-Zahra' (a) rejected Abu Bakr's statement by citing verses from the Quran. When her words failed to influence him, she decided to make her rightful claim public. She raised her voice in the Mosque of the Prophet in the presence of the *Ansar* (helpers) and *Muhajirun* (emigrants).

Lady Fatimah al-Zahra' (a) delivered a profound sermon in the mosque, once again reminding the people of Quranic verses, divine rulings, and the momentous event of Ghadir. Abu Bakr attempted to deceive the people by fabricating a hadith and attributing it to the Prophet (pbuh): *"Prophets do not leave behind dinars or dirhams as inheritance; whatever they leave behind is knowledge, wisdom, and the Book of God."* However, the knowledge and courage of Lady Fatimah al-Zahra' (a) exposed Abu Bakr once more.

The Lady stated, "You are falsely accusing my father!" and pointed to Quranic verses: *"And Solomon inherited David"* (Quran ٢٧:١٦); and *(Zechariah prayed)*: *"So grant me from Yourself an heir who will inherit me and inherit the family of Jacob"* (Quran ١٩:٥–٦).

She also cited the laws of inheritance in the Quran, declaring that the Prophet never spoke a word that deviated from the Quran. Under these circumstances, the people came to recognize the caliph and realized his devious intentions.

A few days later, Abu Bakr gathered the people in the mosque and told them, "Because I rejected the testimony of Fatimah (a), she is saying these things," uttering many insulting remarks. Umm Salamah protested from her house, saying, "Why are you insulting the daughter of the Prophet (pbuh) and his cousin?"

In the final stage, aiming to enlighten the Islamic community, Lady Fatimah al-Zahra' (a) told Abu Bakr, "By God, I will never speak to you again, and in every prayer, I will invoke curses upon you."

In truth, the Lady sought to make the people understand that a caliph appointed through Saqifah was unwilling to act upon the Quran. She described being deprived of her inheritance as a reversion to the ways of the Age of Ignorance (*Jahiliyyah*).

Lady Fatimah al-Zahra' (a) was the founder of the school of protest and the first person to protest against the illegitimate caliphate. She knew full well that struggle brings hardship, blows, and even death, yet she knowingly and fully aware entered the battlefield.

She also knew that the fruits of a struggle do not always materialize immediately; rather, sometimes the foundation of an uprising is laid and the seed of a movement is planted, the harvest of which is reaped years later (Ansari, ١٩٩٣, pp. ١٩٦–٢١٦).

٢. Defending the Quran

The phenomenon of hypocrisy (*Nifaq*) took shape from the very beginning of Islam's advent. Some people outwardly professed faith in Islam, but finding the religion contrary to their personal desires, they maintained the name and appearance of Islam while seeking to undermine and destroy it from within.

After the passing of the Prophet (pbuh), these individuals initially raised the slogan *"Sufficient for us is the Book of God,"* and subsequently, by banning the recording of hadiths, they tried to divorce the Quran from the Ahl al-Bayt. They fabricated false traditions. In such

circumstances, Lady Fatimah al-Zahra' (a) and Imam Ali (a) were the first to recognize the policies of the hypocritical faction and defended the authenticity of the Quran.

The sensitivity and importance of Lady Fatimah al-Zahra's (a) struggle lie in the fact that she entered the arena from the very onset of the enemy's movements and their early attempts at false interpretation (*Ta'wil*), exposing their sinister policies. Addressing Abu Bakr, she asked: *"O Abu Bakr! Have you disbelieved in God and denied His Book?"*

With her transparent stance and the consequent awakening of the Islamic nation, the plots of the hypocritical current lost their luster, as everyone realized that the leaders of the Saqifah coup were engaged in fabricating religious rulings (Elahizadeh, ٢٠١٤, pp. ٢٢–٢٤).

٣. Defending the Guardianship (*Wilayah*)

Following the passing of the Prophet (pbuh), the enemies of Islam seized the caliphate from Imam Ali (a), depriving the rightful owner of his legitimate right. Lady Fatimah al-Zahra' (a) entered the political arena with all her might and rose up against the usurping government through various means.

Alongside the Commander of the Faithful (a) and accompanied by her children (Hasan and Husayn), she went to the homes of the *Muhajirun* and *Ansar* for forty days after the passing of the Messenger of God (pbuh), warning them about the usurpation of the caliphate by the ruling power.

In the Mosque of the Messenger of God (pbuh), amidst the *Muhajirun* and *Ansar*, Fatimah (a) stood up against Abu Bakr, condemned him as the usurper of Fadak, and moved the congregation to tears with her eloquent words, creating an atmosphere where everyone realized that the Prophet's daughter had suffered severe injustice (Babazadeh, ١٩٩٥, p. ١٨٦).

Her emphasis on the *Wilayah* of Ali ibn Abi Talib (a) and her reminders to the *Ansar* and *Muhajirun* were crucial steps toward returning the caliphate to its rightful path.

٤. Reviving the Memory and Legacy of the Prophet (pbuh)

Following the passing of the Prophet (pbuh), Imam Ali (a) and Lady Fatimah al-Zahra' (a) undertook the preparation and burial of the sacred body of the Messenger of God (pbuh) while the perpetrators of Saqifah refused to participate. Her wise lamentations, accompanied by praises and elegies for the Prophet (pbuh) and her emphasis on titles such as *Rasulullah* (Messenger of God), *Nabiyullah* (Prophet of God), and *Amin Wahi Allah* (Trusted Custodian of Divine Revelation), made the exalted status of prophethood abundantly clear to everyone. She institutionalized this lofty standing within the Islamic community in such a way that even sworn hypocrites and usurping governments throughout Islamic history could never deny the dignity of the prophetic mission and were forced to somehow associate themselves with the Messenger of God (pbuh).

The grief of Lady Fatimah al-Zahra' (a) was not merely an emotional sorrow of a child mourning a father; rather, it was the pinnacle of her profound recognition of the status and dignity of the Prophet (pbuh).

The language of her tears was entirely devoted to God, carrying the heavy responsibility of human guidance and defending the sanctuary of *Wilayah* and *Imamah*. A major part of her

grief stemmed from the fear that after the Prophet (pbuh), people would forget his words and fail to act upon his directives (Ansari, ١٩٩٣, p. ٧٨).

Lady Fatimah al-Zahra's (a) presence at her father's grave, as well as her visits to the graves of the martyrs, served to defend Islam, honor the Islamic martyrs, recall the scenes of battle, and remind the community of the true positions of the camps of Islam and disbelief (Karimi Jahromi, ٢٠٠١, p. ١٣٠).

٥. Economic Support

After the Prophet (pbuh) bestowed Fadak upon Lady Fatimah al-Zahra' (a), Imam Ali (a) and Lady Fatimah (a) utilized its revenues exclusively to alleviate the needs of the needy, retaining nothing of it for personal use (Elahizadeh, ٢٠١٤, p. ٤٠).

By usurping Fadak, the enemy intended to strip Imam Ali (a) of economic backing so that he could not win the hearts of the people through financial assistance—for there is no doubt that any struggle requires financial support.

The enemy even turned public opinion against Lady Fatimah al-Zahra' (a) under the pretext that Fadak was public property and that she intended to take it away from the people (Kahrami, ٢٠١٥, p. ٤٧).

٦. Founding Islamic Sciences and Training Personnel

Lady Fatimah al-Zahra' (a) possessed the highest levels of scientific authority (*Marja'iyyah*) and legal reasoning (*Ijtihad*). During her lifetime, the Islamic community would bring their problems and questions to her. Women and men alike—either directly or through their spouses—benefited from her vast knowledge and learned divine laws.

Lady Fatimah al-Zahra' (a) was a prominent narrator of the traditions of the Messenger of God (pbuh). Her school nurtured individuals such as Fiddah, who, after the martyrdom of the Lady, spoke only through the words of the Quran for twenty years, answering every question exclusively with Quranic verses (Elahizadeh, ٢٠١٤, p. ٢٦).

Fiddah, Umm Ayman, and Asma' were among those trained by her, who testified in favor of the Commander of the Faithful (a) during the events of Fadak and other occasions. Warqah ibn 'Abdullah al-Azdi narrates: *"After performing Tawaf, I saw Fiddah in the wheat market and said to her, 'Tell me about the condition of your mistress, Fatimah (a), who is on her sickbed.' Fiddah wept bitterly and said, 'You have revived and refreshed the sorrows hidden in my heart,' and then she detailed the events at length"* (Kahrami, ٢٠١٥, p. ٨٤).

Lady Fatimah al-Zahra' (a), as the paragon of resistance against the enemies of Islam, stood firm with all her being so that we could speak of Islamic governance today. Had it not been for the Infallible Imams (a) who clarified pure Islam, humanity today would be lost in profound bewilderment.

Although Lady Fatimah al-Zahra' (a) fulfilled her duty as a Muslim woman, defending religion is not solely the responsibility of the Ahl al-Bayt (a) or the scholars; rather, every human being, in any position or status, must defend religion to the best of their ability and influence.

Resistance as a Universal Duty

"…Strengthen this Islamic movement as much as you can. The way to save this region is to strengthen Islamic awakening and the Islamic resistance movement. This duty rests upon the general body of Muslim nations, especially Islamic scholars, followed by intellectuals, writers, poets, scientists, artists, and political elites. They are the ones addressed by the call of the Prophet of Islam and Islamic guidance."

(Statements by the Supreme Leader, Meeting with State Officials and Guests of the Islamic Unity Conference, 2018)

Obstacles to Resistance

١. Neutrality and Silence

Some Muslims exemplify the Quranic verse: *"Wavering between this and that, [belonging] neither to these nor to those"* (Quran ٤:١٤٣). That is, they neither support the truth nor falsehood, choosing silence and isolation under the false illusion that they are avoiding discord (*fitnah*), whereas a person must seek out the truth and support it.

Lady Fatimah al-Zahra' (a) combated such individuals, stating:

"You claim to fear falling into fitnah, yet it is into fitnah that you have fallen; and indeed, Hell surrounds the disbelievers. How far [from truth] are you, and how wretched is your state!"

٢. Love of Ease and Comfort

In her Fadak sermon, Lady Fatimah al-Zahra' (a) states:

"Behold! I see that you have inclined toward ease and comfort… and have retreated into a life of luxury."

This statement clarifies that the primary background for the usurpation of the caliphate and leadership was the public's indifference and love of comfort. Had the people not grown indifferent to the ideals of Islam, a handful of power-hungry individuals could never have diverted the path of *Imamah* through demagoguery and pretending to uphold religion, the Quran, and the Prophet's traditions (Kahrami, ٢٠١٥, pp. ٥٣–٥٤).

The persistence and steadfastness of Muslim men and women throughout Islamic history have kept this beacon glowing. Through this very resistance, a day will come when the laws of Islam are fully and correctly implemented. Among the fruits of resistance are the emergence of the Islamic Revolution, victory in the Sacred Defense, and the Islamic Awakening.

Resistance finds its true meaning in times of scarcity and limitation. The enemies of Islam have continually sought to destroy Islam by placing Muslims under hardship, yet Muslims have kept the religion of Islam alive and standing through their resistance.

If today we witness the fading of certain religious rulings, it is the result of the negligence of the present generation. If we do not awaken, we will soon undo all that the elders have

painstakingly woven. It is far better to resist for the sake of enduring pleasures rather than seeking transient gratifications.



Steadfastness and Perseverance in the Conduct of Lady Fatimah al-Zahra' (a)

In terms of allegiance to the *Wilayah* (guardianship) and support for Imam Ali (a), Lady Fatimah al-Zahra' (a) has been described by the Noble Prophet of Islam (pbuh) as an essential pillar.

Imam Sadiq (a) narrates from Imam Baqir (a) that Jabir ibn 'Abdullah al-Ansari said:

"Three days before his passing, I heard the Prophet of God (pbuh) saying to Ali (a): 'Peace be upon you, O father of my two sweet basils (rayhanayn)! I entrust my two sons, Hasan and Husayn (a), to you. Soon, two essential pillars will depart from this world, and then God will be your successor and guardian.'"

When the Prophet of Islam passed away, Imam Ali ibn Abi Talib (a) stated: *"This was one of the two pillars of which the Messenger of God (pbuh) informed me."* And when Lady Fatimah al-Zahra' (a) passed away, the Commander of the Faithful (a) said: *"This was the second pillar of which the Messenger of God (pbuh) informed me"* (Majlisi, vol. ٤٣, p. ١٧٣).

In lexicography and language, a *pillar* (*rukn*) generally signifies that upon which strength and reliance are placed, as well as a foundation, a support, or any element that generates

power, dominance, and majesty (Dehkhoda Dictionary, Nazim al-Atibba, Muntaha al-Arab, etc.).

We know that pillars always constitute the foundational infrastructure. In the definition of a *rukn* in acts of worship, it is defined as: *"That whose intentional or accidental omission invalidates the act of worship."*

These definitions elucidate the strategic status and position of Lady Fatimah al-Zahra' (a) among the Infallible Imams (a). Indeed, perhaps the best expression defining her lofty status is found in the statement of Imam al-Askari (a): *"We are the proofs of Almighty God upon His creation, and our grandmother Fatimah is the proof of God upon us"* (Atyab al-Bayan, vol. ١٣, p. ٢٢٥).

Lady Fatimah al-Zahra' (a) is the clear manifestation of the Perfect Human (*Insan al-Kamil*). Since the Perfect Human is the mirror reflecting all divine names and attributes, recognizing and introducing her can only be accomplished by God and other perfect human beings.

From the perspective of God and the Holy Quran, the Perfect Human, like a radiant lamp (*Siraj Munir*), bears the responsibility of guiding humanity toward God. Free from any personal inclinations, and utilizing both the presentation of proofs and a political testament, Lady Fatimah al-Zahra' (a) safeguarded the religion, supported the immediate successor of the Messenger of God (pbuh), upheld the cause of faith in all her words, actions, and approvals, and remained a well-wisher to the Islamic community (cf. Nemati Pirali, ٢٠٠٨, no. ٣٩).

In his commentary on Surah al-Qadr, Imam Sadiq (a) introduced his noble grandmother as follows:

"The Night [al-Layl] is Fatimah, and the Decree [al-Qadr] is God. Therefore, whoever recognizes Fatimah with her true and proper recognition has attained the Night of Qadr" (Furat Kufi, vol. ١, p. ٣٦٢).

He then explained the reason behind her blessed name, "Fatimah":

"She has been named Fatimah because creation has been severed [fatama] from attaining her true recognition" (ibid.).

The conduct of Lady Fatimah al-Zahra' (a) in her political and religious life, much like that of her noble parents, was rooted in unwavering conviction, and in this path, she spared no sacrifice.

She pioneered the most vital and crucial Islamic principle—namely, *Wilayah* and the succession of the Prophet (pbuh), which God in the Quran describes as the perfection of religion and the completion of His blessing (Quran ٥:٣). As stated in traditions, she was the pillar of the Commander of the Faithful (a) and his refuge. So much so that after her martyrdom, Imam Ali (a) felt profoundly estranged and defenseless, leading him to adopt the path of reconciliation and allegiance (cf. Talebi, Minhaj Journal, ٢٠١١).

The greatest objective of the struggles waged by the Imams (a), in their capacity as the Perfect Human, has been the establishment of Islamic governance upon the foundation of the rightful Imam. Therefore, the most remarkable activity of Lady Fatimah al-Zahra' (a) within

her specific historical timeframe, and considering the political and social conditions of that era, was proving the Imamate of the Commander of the Faithful (a) as the fundamental principle of the religion of Islam (cf. Nemati Pirali, ٢٠٠٨, no. ٣٩).

Fatimah's (a) defense of the dignity of *Wilayah* and the leadership of Ali ibn Abi Talib (a) was carried out with all her might through diverse methods. Some of these actions included: narrating traditions, sternly criticizing the people and the rulers, visiting the homes of the *Ansar*, weeping, maintaining silence, expressing displeasure (*qahr*), leaving a political will, and sacrificing her unborn child, Muhsin (cf. Rostami & Shadkam, Minhaj Journal, ٢٠١١).

Consequently, the actions of Lady Fatimah al-Zahra' (a) during her lifetime serve as the ultimate role model for every Muslim today in matters of allegiance to *Wilayah*, enabling them to fulfill their religious duty accordingly (cf. Rostami & Shadkam, Minhaj Journal, ٢٠١١).

The life of Lady Fatimah al-Zahra' (a) possesses limitless dimensions. While preserving social boundaries, she possessed an eloquent tongue and superior management, adopting multifaceted approaches in her struggle against the usurpers of the caliphate—the most prominent manifestation of which is crystallized in her Sermon of Fadak.

This land served as a vital economic backing for Imam Ali (a); on the other hand, the usurpation of Fadak—which rightfully belonged to Lady Fatimah al-Zahra' (a)—was an unlawful act contrary to Quranic principles, serving as a tangible proof of the usurping caliph's unworthiness to succeed the Prophet (pbuh) (cf. Talebi, Minhaj Journal, ٢٠١١).

What we observe across other aspects of Lady Fatimah al-Zahra's (a) life is the harmonious blend of tender emotions and precise intellect. This convergence of opposites earned her the title *Sayyidat Nisa' al-Alamin* (The Mistress of the Women of the Worlds).

Under the light of rational life, she considered herself responsible for pointing out the path, while under the light of emotional life, she saw herself responsible for mobilizing the people and inspiring passion within them to swiftly advance toward the goal (Ghaemi, ١٩٩٣, p. ١٥٠).

As "Umm Abiha" (The Mother of her Father) in her childhood, much like her noble mother, she served as a balm for the wounds of her father amidst the hardships of the times, and during times of war and affliction, she was a healer for the physical and spiritual wounds of her husband (Amini, ١٩٤٩, p. ٧٩)—so much so that Imam Ali (a) would say: *"Whenever I entered the house and gazed upon Fatimah (a), all my sorrows and griefs would vanish"* (Bihar al-Anwar, vol. ٤٣, p. ١٣٤).

Fatimah (a) was also an exemplar in child-rearing, nurturing individuals such as Hasan and Husayn (a). She paid meticulous attention to the various dimensions of her children's upbringing.

By encouraging her children to fulfill divine and devotional duties from early childhood, she nurtured a profound longing for worship and submission before the Almighty in their hearts, teaching them a love for bowing and prostration not merely through words, but through the expressions of her face. Harmonious and fair behavior, alongside bestowing equal love and attention upon the children, is a constructive principle that leaves a deep impact to the core of a child's being.

With special devotion and maternal affection toward her children, the radiant Fatimah (a) carefully monitored all their movements and behaviors, closely observing their comings and goings.

Among the practices that held a special place in Lady Fatimah al-Zahra's (a) educational method was physical movement and playing with children, which continuously heightened their vitality and freshness (cf. Abbas Bazkar).

Today, the West has presented and continues to present a model of womanhood in which women are detached from the confines of the family—where a woman must fill the coffers of interconnected corporate capitalism, while her children in daycare centers are merely kept from starvation, leaving all other developmental needs and the true duties of motherhood neglected.

The ultimate consequence of this model is the destruction of the family and society. However, because Iranian Muslim women have journeyed through history alongside Fatimah (a), and the Islamic Revolution has provided the opportunity for Fatimah's values to manifest, the noble characteristics of that esteemed Lady have prominently shone forth in the personality of the Iranian woman.

A brief glance at the dimensions of Lady Fatimah al-Zahra's (a) life, when matched with the behavioral manifestations of today's Iranian Islamic woman, reveals that victories in various political, social, and cultural arenas—such as the struggle against the tyrannical Pahlavi regime, victory in the Sacred Defense (imposed war), and more—are indebted to the direct and indirect presence of Iranian women, who have crystallized as lion-hearted heroines in the realms of science and action (cf. ibid.).



The Role of Lady Fatimah al-Zahra’ (a) in Defending Islam and Wilayah

Lady Fatimah al-Zahra’ (salamullahi 'alayha), the daughter of the Prophet of Islam, played a vital role in supporting Wilayah and following Imamah. As the wife of Imam Ali (a) and the mother of al-Hasan and al-Husayn (a), she championed the Imamah and Wilayah of Imam Ali (a) not only during her own lifetime but also after the passing of the Prophet.

At the event of Ghadir Khumm—where the Prophet of Islam (peace be upon him and his progeny) proclaimed the Imamah of Imam Ali (a) as his successor—Lady Fatimah (salamullahi 'alayha) was designated by God and the Prophet as the foremost believer and the Wali Allah (friend/guardian of God). By attending this ceremony and publicly endorsing the Imamah of Imam Ali (a), she played a crucial role in consolidating his Wilayah.

Furthermore, throughout her life, Lady Fatimah strove to safeguard the Wilayah and Imamah of Imam Ali. By propagating and promoting the teachings of Imam Ali (a), and by critiquing and combating erroneous policies and the usurpation of the rights of Imamah, she is recognized as one of the primary pillars in preserving his Imamah and Wilayah.

In historical texts and Islamic traditions, Lady Fatimah is recognized as an exemplar of commitment to Wilayah and adherence to Imamah. Throughout her life, she stood as a divine model of noble and empowered women in her support for Wilayah.

Lady Fatimah al-Zahra' (salamullahi 'alayha) played an immensely significant role in consolidating the Wilayah of Imam Ali (a). Through her relentless efforts to foster a close connection between Imam Ali (a) and society, she functioned as the primary pillar of support for his Imamah and Wilayah.

Public Proclamation and Endorsement of Imamah

Pointing to some of Lady Fatimah's roles in consolidating the Wilayah of Imam Ali (a), a faculty member at Arak Farhangian University tells Fars News Agency: "Public proclamation and endorsement of Imamah is among these roles. At the event of Ghadir Khumm, Lady Fatimah was proclaimed as the foremost believer and the Wali Allah, and she endorsed the Imamah of Imam Ali. This public declaration and endorsement demonstrated to Islamic society that Imam Ali's Imamah stems from the injunction of the Prophet of Islam and that his Wilayah is divinely accepted."

Hossein Moafi adds: "Support in Speeches: In public gatherings and speeches, Lady Fatimah propagated and promoted the teachings of Imam Ali. By articulating the gnosis and values of Imam Ali (a) and highlighting his moral virtues, she contributed to the consolidation of his Wilayah."

Critique and Struggle Against Erroneous Policies

Regarding Lady Fatimah's role in critiquing and combating erroneous policies, he states: "Lady Fatimah (salamullahi 'alayha) fought against erroneous policies and the transgression against the rights of Imamah and Wilayah. By protesting injustices, delivering critiques, and rising against oppression, she encouraged society to take action in preserving the Wilayah of Imam Ali (a)."

Endorsement of Imamah in Religious Legitimacy

The endorsement of Imamah in terms of religious legitimacy is another facet of Lady Fatimah's (salamullahi 'alayha) role-playing to which the university professor points, stating: "Through her presence and active participation in religious ceremonies and gatherings, Fatimah al-Zahra' endorsed the existence of Imam Ali (a) as الحياة (the legitimate leader) and the infallible Imam. As the supreme divine exemplar of obedience and adherence to Imamah, she emphasized the paramount importance of Imam Ali's Wilayah and the expansive dimensions of his infallibility (ismah) and purity."

These instances represent only a fraction of Lady Fatimah's (salamullahi 'alayha) roles in consolidating the Wilayah of Imam Ali (a). Utilizing all her capacities, the Lady of the Two Worlds functioned as a divine archetype of following and obeying his Imamah and Wilayah, standing as a supreme role model for Islamic society.

As the daughter of the Prophet of Islam, the wife of Imam Ali (a), and the mother of Imam Hasan and Imam Husayn (a), Lady Fatimah al-Zahra' played a pivotal role in the advancement and propagation of Islam. She actively participated in Islamic teachings and

exerted a profound influence across many dimensions of life, as well as in social and political affairs.

Supporter and Advisor to the Prophet of Islam

Pointing to some of Lady Fatimah's (salamullahi 'alayha) roles in the advancement of Islam, Moafi states: "As a supporter and advisor to the Prophet of Islam throughout the Prophet's (peace be upon him and his progeny) life, Lady Fatimah, in her capacity as his esteemed daughter and the wife of Imam Ali (a), served as his supporter and advisor, assisting him in political and social matters and offering him vital counsels and guidance."

Regarding her educational and formative role, he states: "Fatimah (salamullahi 'alayha) played an immensely significant role in the upbringing and education of the Shia Imams, particularly Imam Hasan and Imam Husayn (a). From childhood through adulthood, she paid meticulous attention to the moral, intellectual, and religious training of her children, raising them according to Islamic methods."

Promotion of Islamic Ethics and Values

Highlighting her role in defending the rights of the Ahl al-Bayt (a), the faculty member at Farhangian University of Arak notes: "Following the passing of the Prophet of Islam, Lady Fatimah al-Zahra' (salamullahi 'alayha) took action to safeguard the rights of Imam Ali (a) and the Ahl al-Bayt (a) against illegitimate rule and authorities opposed to the Wilayah of Imam Ali (a). In the Fadakiyyah Sermon and in public gatherings, she voiced her protests against injustices and the disregard shown toward the rights of the Prophet's family."

Moafi also touches upon the promotion of Islamic ethics and values, stating: "In her sermons and speeches, Lady Fatimah emphasized the promotion of Islamic ethics and values—including justice, moderation, caring for the needy and the poor, respecting parents, preserving the family unit, and other religious principles and requisites. Through her exemplary life and her ethical, invaluable conduct, she transformed Islam into an inspiring model for others."

According to him, "As one of the great scholars and true sages of Islam, Lady Fatimah al-Zahra' (salamullahi 'alayha)—in addition to educating her children and family—transmitted her knowledge and wisdom to others, leaving behind literary works, renowned prayers, and intimate supplications (munajat) that continue to be utilized to this day within the realms of Islamic literature and mysticism."

In summary, through her religious teachings, moral upbringing, struggle for the rights of the Wilayah of Imam Ali (a) and the Ahl al-Bayt (a), and by presenting a supreme paradigm of Islamic life, Lady Fatimah (salamullahi 'alayha) made a profound contribution to the advancement and propagation of Islam.