

Sayyida Fatimah Zahra (S)  
Excerpts from the Speeches of Allama Rasheed Turabi  
(Including the devotional poetry of Dr. Muhammad Iqbal)  
By  
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Introduction: Allamah Rasheed Turabi used to quote from some of the great poets in Persian and Urdu languages, for instance, Rumi, Ghalib, Mir Taqi Mir, Iqbal, and Yagana Changezi. During one of his speeches on the topic of decisive and allegorical or ambiguous verses of the Holy Qur'an he happened to touch upon the philosophy of Dr. Iqbal as reflected in his poetry, which is briefly outlined here.

A study of the poetry of Iqbal shows that he has chosen to portray certain personalities; this in short is the summary of the ideas presented in his message: a true believer (*mard'e mo'min*), an untiring fighter (*rajul'e karrar*), a consummate soldier (*mujahid'e kul*), authoritative providence (*dast'e qudrat*), and the real power of Islam (*quwwat'e Islam*); he assembled such terms and dispensed these all on Ali ibn Abi Talib (a.s.). In addition, Dr. Iqbal has paid glowing tributes to the Muhammad and Aal-e-Muhammad in his poetry. However, throughout the work of Iqbal whatever he says about Ali and Husain, Fatimah and Martyrs of Karbala, is being hidden away. Therefore it is our intellectual obligation to show to the world what is being left out or who is being ignored. This is the reason why I have made it a practice to quote the verses from Dr. Iqbal, sometimes repeatedly, so that my audience preserves these in the memory. Towards the end on this note verses from Iqbal about Janab Faima are presented.

Selected excerpts from Majalis-e-Turabi about Sayyida Fatimah Zahara (S) are as follows.

Progeny of the Apostle: Hazrat Ibrahim (a.s.) is described in Surah Saffat praying to the Allah swt; وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٥١﴾ , *I am proceeding to my Sustainer, He will guide me, رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ* , *My Lord! Grant me a righteous son.* Like Ibrahim, the Apostle must have prayed for a son. The Sustainer has destined sons to the Messenger also but these sons would be through an intermediary because the progeny has to survive. If a son is given immediately or directly he would probably fall a victim of some conspiracy and the lineage of the Messenger would be truncated. Firstly, a daughter would be bestowed who grows up under the protection of a cover. Then Allah SWT decided that the progeny of Muhammad continues through the children of his daughter Fatimah (S).

Thus we come across a page in history after the event of Karbala, when Aal-e-Muhammad are presented as the captives in the court of Ibn Ziyad. The wicked Ibn Ziyad looked at Abid-e-Bimar and blurted, "Who is that?" Someone said, "He is Ali ibn al-Husain!" The man exclaimed, "Just now it was announced that Ali ibn Husain was killed!" The sick Imam said, "His name was also Ali and my name is also Ali. My esteemed father had decided that he would name all his sons as Ali and all his daughters as Fatimah!" Ibn Ziyad taunted, "So you see, Ali! Your father's soul has been conquered – now he is no more!" However, in spite of the continued persecution by the enemies, the Aal-e-Muhammad have continued to rule the hearts of the faithful.

Respect for the Apostle: The honor and respect accorded to the Messenger was a hallmark of this household ... the Ahl al-Bayt. It was impossible for others to equal them in this regard and the others tended to brand this respect as a show of protection of tribal honor and a relict of the days of ignorance and also the nature of Arabs to be respectful to their chief. People even resented why such high praising for the Messenger; some even thought the respect for the Prophet was touching upon his worship. Thus somebody stood at the dead body of the Messenger and called out,

مَنْ كَانَ يَعْبُدُ مُحَمَّدًا فَإِنَّمَا تَهُ قَدْ مَاتَ: "Whoever was worshipping Muhammad may take note that Muhammad is dead" However, while some may say that the Prophet is dead, those who honor the Prophet consider it their duty to announce: *أَسْلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ*. They made it a habit to salute him as if they believed, "Apparently the Prophet is dead but he is watching us". Therefore, Fatimah Zahra, salawatu l'lahi alaiha, the daughter comes to the grave and addresses her Father, "Baba! After you I was subjected to such hardships that if these had happened on sunny bright days the days would have turned into dark nights. The objective of this lamentation was not to describe the troubles rather it was to show that the father is seeing, father is no more but he is present. Is she not the same Zahra (S) that the Messenger used to get up out of respect for her; she is Zahra for whom the Prophet used to say O Fatimah! You are bathed in the scents of the Jannah / the paradise. O Daughter! Come and sit with me. But the same Fatimah is deeply distressed today and telling her father, "O Father! You are seeing your daughter". This becomes the norm of this family; they call to him with the certainty that he is observing.

Qur'an and Ahl al-Bayt & Sermon of Janab'e Fatimah(S): The praise and glorification of Qur'an, its correct introduction and recounting all its realities, as presented by the Leader of the Faithful in his sermons, is unparalleled. In fact, everyone of the Household of the Prophet has said something or the other in praise of Qur'an.

It appears that the Apostle of Allah had realized the need of such an association of persons, a tribe or a Household that shall become the protector of Qur'an. They would be needed to undergo every hardship no matter what but ensure the safety of Qur'an by practically harmonizing with it and preserving its commands, its edicts. We find the Ahl al-Bayt fulfilling the objective of Allah and his Apostle. Here let us look into what does the Daughter of Muhammad (S) says about the Glorious Qur'an, that princess of the Here and Hereafter, who goes by the name *Fatimah*, *Siddiqah* the truthful, *Batool* the Ascetic, *'Azra* the Pious, salawatu l'lahi alaiha. The skill of Imam Ali ibn Abi Talib (AS) with the pen and the sword has its own unique place but Janab'e Fatimah is no less brave. She comes to the court of the ruling Caliph in full knowledge that all were against her. She was aware those in power could do whatever they wished and she was the oppressed. Still she gave a memorable sermon. She started with affirmation of Unity of God then mentioned her honorable father,

Before proceeding further let me tell you that our celebrated scholars opine about Janab Sayyida Zahra's sayings that the sermons of the Leader of the Faithful are relatively easier to understand but to fathom the depths of meanings in the sermons of Siddiqah Tahira Janab'e Sayyida (S) you have to put in a lot of effort. It cannot be understood until *A'imah*, the Imams help you in this regard. Second important point is that she is the Mother of the Imams so even a brief utterance by her becomes a matter of policy. Please ponder on my words --- Mother of Imam --- briefest word of her represents a policy. When she speaks that Address becomes guidance for Ali a.s. in Kufah. When she addresses the issue of Fadak it is guidance for Ali in his sermon of Shiqshiqiyah. Her sermon is guidance for Husain ibn Ali in Karbala and it serves as guidance to her daughter Zainab (SA) on the way to Kufah and Shaam (Syria).

The sermon of Janab'e Zahra is comprehensive. It includes the Unity of God (Monotheism) it includes Apostle-ship, it contains the key to guidance, it tells the history of Arabs. It describes the condition of the desert dwelling Arabs and the roaming Bedouins at the time of rising (Annunciation) of the Apostle. The code, the charter, the culture presented by the Prophet is discussed. It is followed by the description of the personal sacrifices rendered by the Leader of the Faithfuls, Ali (a.s.). Then there is a review of the conditions leading to the demise of the Apostle. After this there is a description of the hardships that befell on this Household after the passing away of the Prophet of Islam. Then follow the questions raised by Janab'e Fatimah Zahra. ... This is a survey of the entire History of Islam. If you observe from the

vantage point of this basis you will understand the event of Karbala and when you ponder keeping this foundation in mind you will understand the life history of every Imam up to the 12<sup>th</sup> Imam (AF) and you shall realize that the Foundation laid by Fatimah Zahra (S) had got to be like this because she is the Mother of the Foundation, *Ummu 'l'Asas*. The undercurrents of enmity were flowing in her direction. Parts of her sermon referring to the Qur'an are as follows.

رَعَمْتُمْ حَقًّا لَهُ فِيكُمْ، وَعَهْدٌ قَدَّمُهُ إِلَيْكُمْ وَبَقِيَّةٌ اسْتَحْلَفَهَا عَلَيْكُمْ : O people! You consider that the Qur'an that declares the Truth, which is the custodian of blessings and guides to the path of Truth is with you ...you think that Qur'an was left in your custody! It does represent your promises to the Apostle; if you protect it, you would have fulfilled your pledge. Qur'an is the bequest that the Apostle has left behind making it a regent over you. The legacy of the Apostle, the Qur'an is outlined in three phrases Of Janab'e Fatimah's sermon; it is defined by three attributes:

One, *مُبَيِّنَةٌ بَرَاهِينُهُ*: Its arguments are clear and cogent. Secondly, *مُنْكَشِفَةٌ سَرَائِرُهُ*: Its esoteric or inward mysteries are revealed gradually. And the third attribute is *مُنْجَلِيَةٌ ظَوَاهِرُهُ*: Its external or outward is brilliantly manifest. Then Fatimah (S) says, *وَبِهِ تَنَالُ مُحَجَّجُ اللَّهِ الْمُنَوَّرَةُ*: Through this Book only one becomes conversant with the arguments of Allah SWT. The Qur'an helps you to understand *وَمَحَارِمُهُ الْمَحْذَرَةُ وَرُحَصُهُ الْمَوْهُوبَةُ* the prohibitions about which one has to be apprehensive and avoid. And what is permissible and sanctioned (and what is not) also become known through Qur'an. Further, Janab Fatimah Zahra (S) asks her adversaries,

أَفْعَلَيْ عَمْدًا تَرَكْتُمْ كِتَابَ اللَّهِ وَبَدَلْتُمُوهُ وَرَاءَ ظُهُورِكُمْ ; Tell me who is guilty of abandoning the Book of God intentionally. *وَرَاءَ ظُهُورِكُمْ*, "You have cast it behind your backs"... People with huge vanities are challenged in the words of this sermon.

Look at the vicissitudes of time. Only eleven days back the Apostle was on his sick bed asking people to fetch paper and pen so that he could write his last words of guidance for the Muslims. Umar ibn Khattab said to the Apostle that there was no need to write any instruction for the Ummah claiming, "The Book of Allah is sufficient for us". Eleven days later Janab'e Fatimah challenged, "Have you abandoned the Book and discarded It behind your backs". None could protest then, "How could you utter such a thing ... you are insulting us!" None could complain against what Janab'e Zahra was saying.

Our Love of Aal-e-Muhammad: We are often blamed that our love for Aal-e-Muhammad borders on the exaggeration or hyperbole and it is akin to *'ishq*, touching the state of *junoon*, i.e., madness. The truth is that this Love is founded on the obedience to the Apostle (it'tiba'e Rasul). In other words it is the Love that is rooted in *'aql*, or the Intellect. Allama Turabi explains this phenomenon in the following terms. The duty of intellect is to decide between good and bad, between the righteous and the evil; and the duty of knowledge, accruing from intellect, is to distinguish between these opposites. But intention (to follow any path) is not under intellect and knowledge. The intention or will to act owes itself to influence (the influence of the parents, the friends, the school and the society etc.); as the influence changes so does the intention. Thus the intellect informs that intention should be brought under some controlling influences. Therefore one of the tasks of the Book of Intellect, the Qur'an, is to subjugate man's intentions to someone's love; this love has to be so ardent that it cannot be displaced from the heart and mind under any circumstances, whether a man is alone or in some company. Thus the All-wise Creator wanted that man should be attached to a love that encircles man in the privacy of his heart, whether he is in any assembly or in total solitude. The intellect would extol such a love as essential. In other words, I am alone but my actions are governed by my intentions and my intentions are subjected to love and hence to it's influence.

Hence the Intellect itself decides that human intentions are subordinated to Love. If it is only a temporary situation it may be love in the ordinary sense *muhabbat*, but if it is a

permanent condition then it is *mawaddat* and this is the love of a true believer for *Ahl al-Bayt* (a.s.). The permanent love, *mawaddat* provides the company in loneliness and it is an assembly in solitude; it controls the intentions in the sense that those whom I love are watching. How wonderful would be that society where the intellect submits (to this love) that I am being looked after, I am being observed. This love is therefore emphasized in the Qur'an, *إِلَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ*. Please always remember that Intellect itself is Love.

Some people may be deceived by our repeated use of the word "Love" that it is some thing removed from the intellect. On the contrary, one without intellect cannot engage in love because he cannot discriminate who should be loved.

Love implies sacrificing every outsider besides the beloved, for the love of the latter. It means taking no notice of all that is disliked by the beloved. Therefore, loving *Ahl al-Bayt* implies following them. After passing this criterion, as the Apostle says, "He who dies in the love of *Aal-e-Muhammad* dies like a martyr". Although he is not killed but he is a *shaheed*; he is leaving the world with the knowledge that during his sojourn he sincerely loved the near relatives, the progeny of Muhammad ... I have read this tradition as reported by *ma'sooma'e Qum*, Hazrat Fatimah bint'e Moosa ibn Ja'far (S). This *hadith* is inscribed on her grave, "I, Fatimah daughter of Moosa ibn Ja'far narrate from Fatimah bint'e Ja'far ibn Muhammad and she from Fatimah bint'e Muhammad Baqir and she reports from Fatimah daughter of Ali ibn al-Husain and she from Fatimah bint'e Husain and she from Zaynab bint'e Ali and she reports from Fatimah bint'e Muhammad (S) who said, "My Father said, "He who dies in the love of *Aal-e-Muhammad* dies a martyr: *مَنْ مَاتَ عَلَىٰ حُبِّ آلِ مُحَمَّدٍ فَقَدْ مَاتَ شَهِيدًا* --- This is an amazing chain of narrations; it is called *Fatami'yyaat* in Shi'a scholastics. The names of all the saintly Ladies who reported these narrations were Fatimah and every one of them was a torchbearer of Fatimah Zahra (S)!

Iqbal's Tribute to Janab'e Fatimah: Dr. Iqbal seems to wonder that people do not have the *ma'rifah*, the true cognizance of Janab'e Sayyida. He extols her in a sonnet with the title, which roughly translates as "Sayyidatun Nasa' Fatimah Zahra, the Chief of the Women, provides the perfect example for the Muslim Women" --- In other words she is the perfect role model for our women. Iqbal enumerates her merits as follows.

مریم از یک نسبت عیسیٰ عزیز از سه نسبت حضرت زهرا عزیز

We have high regards (love) for Mary for one reason that is her relation to Jesus but Hazrat Zahra is dear to us for three reasons.

نور چشم رحمة اللعالمین	آن امام اولیس و آخرین
آن کہ جاں در پیکر گیتی دمید	روزگار تازه آئین آفرید
بانوائے آن تاجدارِ صلّ آتی	مرتضیٰ مشکل کشا شیر خدا
مادرِ آن مرکبِ پرکارِ عشق	مادرِ آن کارواںِ سالارِ عشق

Why Fatimah is more distinguished is that Mariam has only her son as the Prophet, Janab'e Fatimah is pre-eminent for three honours; her father is Apostle, husband is Guardian-Imam, and her sons are the martyrs. Fatimah (S) is the daughter of the 'Blessing for Here and Hereafter'; she is the wife of Murtaza, *mushkil kusha*; and Fatima is the mother of Imams.

آن ادب پرورده صبر و رضا آسیا گردان و لب قرآن سرا

Fatimah is reverentially brought up in the arms of the patience and submission to the pleasure and will of God. *Sabr* calls for steadfastness, that is, not stepping back from Truth and *Riza* calls for becoming a representative of the Divine Will. She would work the hand mill and recite the verses of Qur'an; attending to routine work and simultaneously reciting the Qur'an.

گریہ ہائے اُو زبالیں بے نیاز      گوہر افشانندے بدامان نماز  
 اشک اُو برچید جبریل از زمین      ہجو شبنم ریخت بر عرش بریں

She does not need a shoulder to cry upon; she does not cry over her hardships but bears these with fortitude. Her tears are like pearls that are shed only in prostration on the prayer mat. Iqbal at the peak of his poetic creativity says that Gabriel picks up the teardrops of Fatimah and sprinkles the High Heaven with its dew. Iqbal has an important message for the Muslim women in saying,

سیرت فرزند ہا از اُتہات      جوہر صدق و وفا از اُتہات  
 مزرع تسلیم را حاصل بتول      مادراں را اسوہ کامل بتول

The character of the sons is indebted to the mothers and the kernel of Truth and integrity (loyalty) in the sons is due to the mothers. The produce from submission to Truth was the wealth of Batool (Fatimah Zahra); *the person of Fatimah is the perfect example for all the Mothers*. Finally he closes his sonnet with the following confession.

رشتہ آئین حق زنجیر پاست      پاس فرمان جناب مصطفیٰ است  
 ورنہ گرد تریش گردیدے      سجدہ ہا بر خاک اُو پاشیدے

“The Qur’an is stopping me and I have to honor the decree of Mustafa(S)”. Iqbal says I restrain myself respecting the orders of the Apostle; otherwise I would circumambulate Fatimah’s burial place and I would have offered my prostrations on her grave.

Did Iqbal eulogize any other Lady in Islam? There were many other women in Islam who were noteworthy; thousands of traditions are reported after those ladies; has Iqbal composed anything praising them? Does the name of any other lady occur anywhere in the whole collection of Iqbal’s poetry?