

Sermon of Mufakhirah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

السَّلَامُ عَلَى

مِنَّا ذُرِّيَةِ الْأَنْبِيَاءِ الْأَوْلِيَاءِ وَالْأَوْلِيَاءِ الْأَخْرَافِ





The sermon of Mufakherah from Hazrat Fatimah al-Zahra (PBUH) is one of the precious Hadiths that has been narrated from the blessed words of Her Holiness, describing Her virtues, merits, and inherent dignities based on "verses of Holy Quran".



In this Hadith of Mufakherah, the Lady of the Universe and the Commander of the World go to Holy Prophet (PBUH&HF), and count each of Their virtues with the phrase $1/ \text{بِأَنَّ}$ and equivalent to each virtue of Amir al-Mo'menin (PBUH), a virtue of Hazrat Fatimah al-Zahra (PBUH) is stated. In following, we will state passages from this noble and profound sermon.



Amir al-Mu'minin (PBUH) stated:

أَنَا وَلَدُ فَاطِمَةَ ذَاتِ السُّقَى

O dear Fatimah!

I am son of Fatimah bint Asad (PBUH), the lady of piety

And Lady Fatimah (PBUH) stated:

أَنَا ابْنَةُ خَدِيجَةَ الْكُبْرَى

O dear Ali!

I am the daughter of Lady Khadijah al-Kubra (PBUH)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

(Surah al-Ahzab, Verse 33)

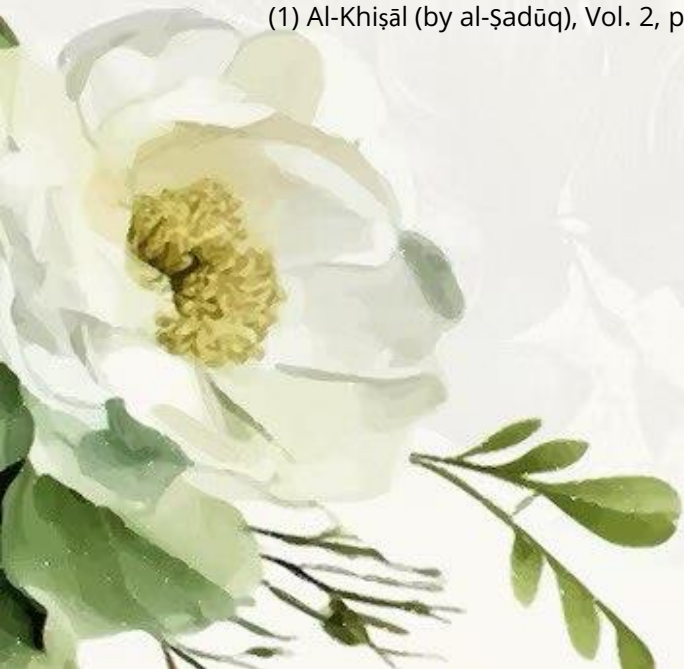
Lady Fatimah al-Zahra (PBUH)—under whose maternal cloak the Ashāb al-Kisā' were gathered during the revelation of the Verse of Purification (Ayah al-Tathir) – in this portion of blessed sermon of Mufākhirah, makes reference to Her blessed Mother, the fountainhead of Ahl al-Kisā', Umm ul-Mu'minin Wal-Mu'mināt, Khadijah al-Kubrā (PBUH).

Lady Khadijah al-Kubra (PBUH) has been titled in the words of the Noble Qur'an and by the Noble Messenger of Allah (PBUH&HF) as "Umm ul-Mu'minin" and "Khayr Ummihāt al-Mu'minin" (the Best of the Mothers of the Believers) (1).

Also, the verse 11 of Surah al-Wāqī'ah describes Her excellence by placing Her Holiness among: "The foremost —the foremost, they are the ones brought near [to Allah]." (2)

Thus, in this passage of the blessed Sermon of Mufākhirah, Lady Fatimah al-Zahra (PBUH) refers to Her blessed mother Lady Khadijah al-Kubra (PBUH) who is the origin of the People of the Cloak, and the Mother of the Believers and the Faithful.

(1) Al-Khiṣāl (by al-ṣadūq), Vol. 2, p. 418 (2) Tafsir al-Qummi, Vol. 2, p. 411





Amir al-Mu'minin (PBUH) stated:

أَنَا ابْنُ الصَّفَا

O dear Fatimah!

I am the son of (the Mountain of) Safa

And Lady Fatimah (PBUH) stated:

أَنَا ابْنَةُ سِدْرَةِ الْمُنْتَهَى

O dear Ali!

I am the daughter of Sidrat al-Muntaha

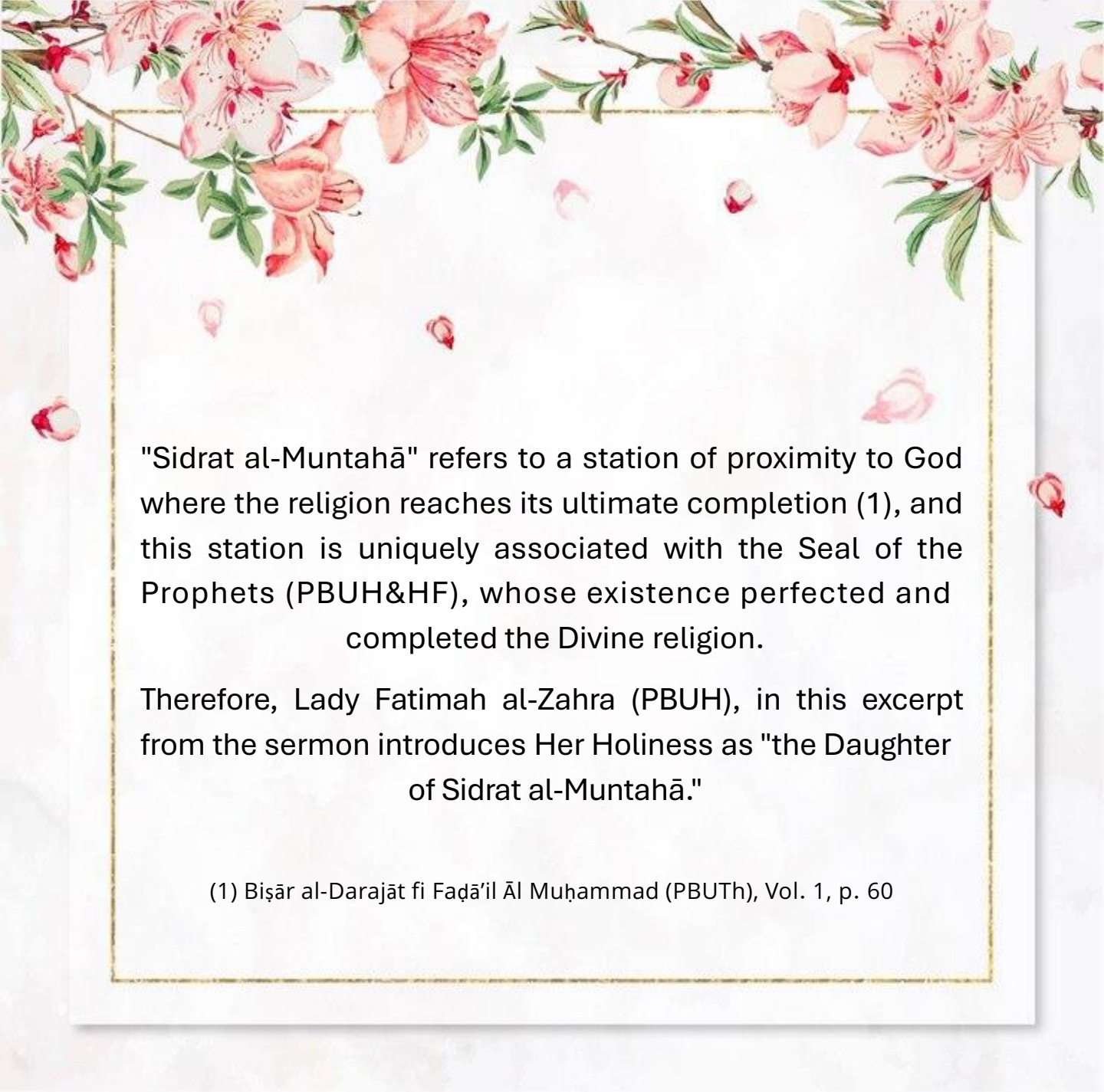


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَى * عِنْدَ سِدْرَةِ الْمُنْتَهَى

(Surah al-Najm, Verses 13-14)

Lady Fatimah al-Zahra (PBUH), through Her use of "Ana/ I" (which implies exclusivity and emphasis), attributes to Her Holiness the noble and unparalleled rank of being "the Daughter of Sidrat al-Muntahā."



"Sidrat al-Muntahā" refers to a station of proximity to God where the religion reaches its ultimate completion (1), and this station is uniquely associated with the Seal of the Prophets (PBUH&HF), whose existence perfected and completed the Divine religion.

Therefore, Lady Fatimah al-Zahra (PBUH), in this excerpt from the sermon introduces Her Holiness as "the Daughter of Sidrat al-Muntahā."

(1) Biṣār al-Darajāt fi Faḍā'il Āl Muḥammad (PBUTH), Vol. 1, p. 60



Amir al-Mu'minin (PBUH) stated:

أَنَا الضَّارِبُ عَلَى التَّنْزِيلِ

O dear Fatimah!

I am who strikes with the sword according to the
revelation of the verses of the Noble Qur'an

And Lady Fatimah (PBUH) stated:

وَأَنَا صَاحِبَةُ التَّأْوِيلِ

O dear Ali!

And I am the one who possesses the interpretation
(Ta'wīl) of the verses of the Noble Qur'an



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ
فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ
الرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

(Surah Āl 'Imrān, Verse 7)

Lady Fatimah al-Zahra (PBUH) in this excerpt from sermon of Mufakhirah describes Her Holiness as the possessor of the interpretation (Ta'wil) of the verses of the Noble Qur'an, which points to Her status as "Umm ul-Kitāb". (1)



In other words, the interpretation and unfolding of the verses of the Qur'an are carried out according to the will, desire, and command of Hazrat Umm ul-Kitāb, Fatimah al-Zahra (PBUH).

Whatever the Mother of the Imams and the Righteous, the Proof of Allah upon the proofs (PBUH), wills —by that will, the verses of the Noble Qur'an are interpreted and brought into fulfillment.

(1) 'Awālim al-'Ulūm wal-Ma'ārif, Vol. 11, p. 90





Amir al-Mu'minin (PBUH) stated:

أَنَا شَجَرَةٌ تَخْرُجُ مِنْ طُورِ سَيْنِينَ

○ dear Fatimah!

I am the tree that has emerged from Mount Sinai

And Lady Fatimah (PBUH) stated:

وَأَنَا الشَّجَرَةُ الَّتِي تَخْرُجُ أَكْلَهَا كُلَّ حِينٍ

○ dear Ali!

I am the tree that brings forth its fruit at every moment

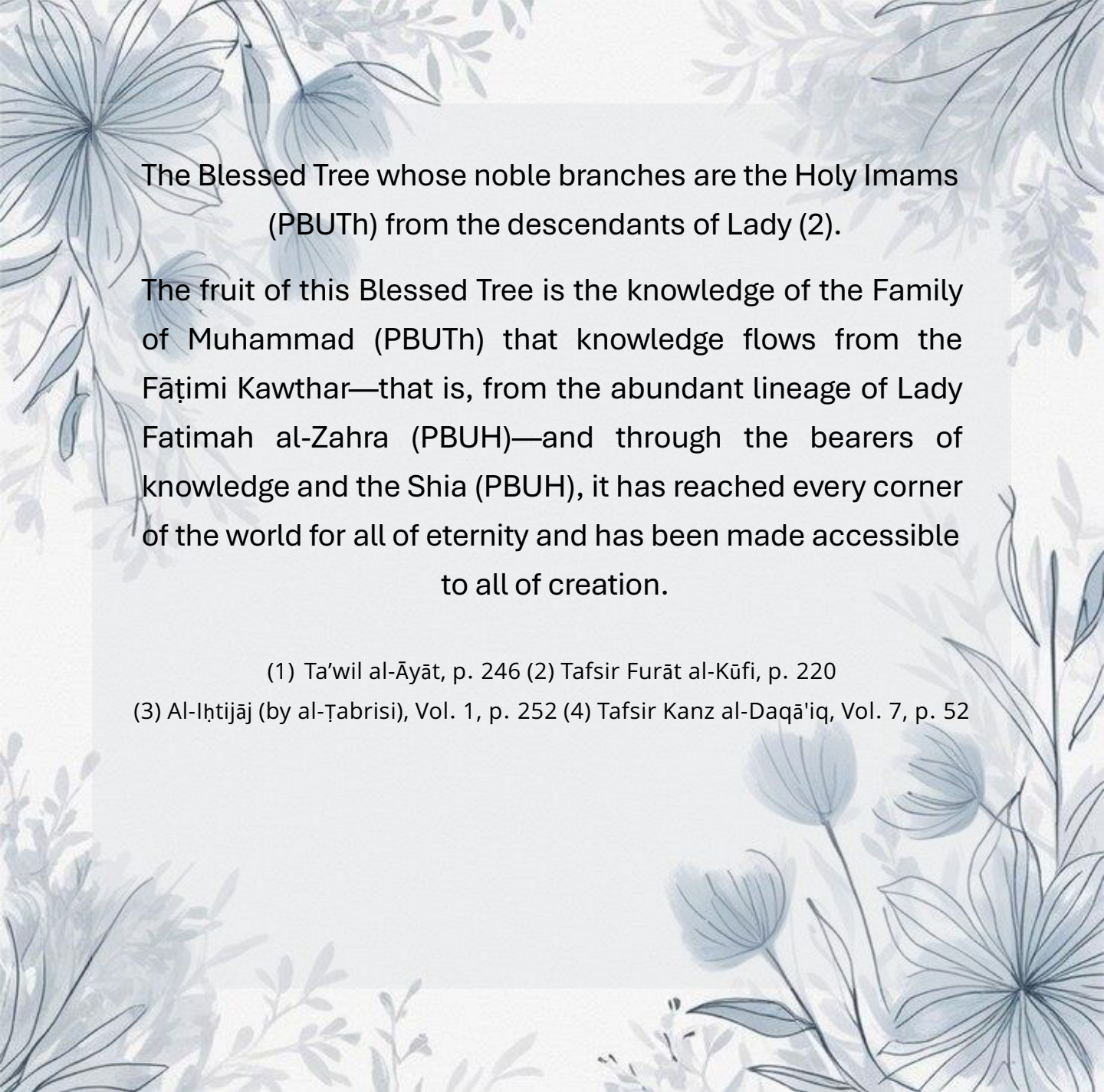


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ
فَرْعُهَا فِي السَّمَاءِ * تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

(Surah Ibrāhim, Verses 24-25)

Lady Fatimah al-Zahra (PBUH) in this excerpt from sermon of Mufakhirah introduces Her Holiness as the reality, root, and essence of the "Blessed Tree" (Shajarat al-Tayyibah). (1)



The Blessed Tree whose noble branches are the Holy Imams (PBUTH) from the descendants of Lady (2).

The fruit of this Blessed Tree is the knowledge of the Family of Muhammad (PBUTH) that knowledge flows from the Fāṭimi Kawthar—that is, from the abundant lineage of Lady Fatimah al-Zahra (PBUH)—and through the bearers of knowledge and the Shia (PBUH), it has reached every corner of the world for all of eternity and has been made accessible to all of creation.

(1) Ta'wil al-Āyāt, p. 246 (2) Tafsir Furāt al-Kūfi, p. 220

(3) Al-Iḥtijāj (by al-Ṭabrisi), Vol. 1, p. 252 (4) Tafsir Kanz al-Daqa'iq, Vol. 7, p. 52



Amir al-Mu'minin (PBUH) stated:

أَنَا لَيْتُ الْحُرُوبِ

○ dear Fatimah!

I am the champion and the lion of the battlefields

And Lady Fatimah (PBUH) stated:

أَنَا مَنْ يَغْفِرُ اللَّهُ بِهِ الذُّنُوبَ

○ dear Ali!

I am the one through whom Allah forgives sins





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن
يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

(Surah Al-Fath, Verse 14)

Lady Fatimah al-Zahra (PBUH) in this excerpt from sermon of Mufakhirah attributes to Her Holiness the virtue which all the sins are forgiven through Her blessed Holiness.



According to the verses of the Qur'an, for sins to be forgiven, there must first be Divine Will (Mashi'ah/ Shā') towards forgiveness (1).

Moreover, any change in the Divine Will is based upon the "Umm ul-Kitāb", which is one of the blessed titles of Lady Şiddiqa al-Kubra (PBUH) (2).

This means that Allah ordains by the Will of Lady Fatimah (PBUH), and thus the forgiveness of sins is realized through Her Divine Will.

(1) Surah Al-Ra'd, Verse 39 (2) Bihār al-Anwār, Vol. 5, p. 114





Amir al-Mu'minin (PBUH) stated:

أَنَا الْمَبِطِلُ الْأَرْوَاحِ

○ dear Fatimah!


I am the brave one adorned with piety

And Lady Fatimah (PBUH) stated:

أَنَا الشَّفِيعُ الْمُسْتَجَابُ

○ dear Ali!

And I am the intercessor whose intercession is accepted



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

(Surah al-Ḍuḥā, Verse 5)

Lady Fatimah al-Zahra (PBUH) in this excerpt from sermon of Mufakhirah refers to Her lofty rank of Intercession (Shafā'ah).



According to narrations, the revelation (Tanzil) of Verse 5 of Surah al-Duḥā pertains to the intercession of Lady Fatimah al-Zahra (PBUH) (1). Based on verses of the Noble Qur'an, intercession is a manifestation of the Mercy of Allah (2).

And Shafī'ah al-Kubrā on the Day of Judgment, Lady Fatimah al-Zahra (PBUH), is the absolute embodiment of this Divine Mercy.

Thus, anyone who sincerely clings even to a thread of the cloak of this Heavenly Mother shall be enveloped by Her intercession. (3)

أَيُّهَا الْمَحِبُّونَ لِفَاطِمَةَ تَعَلَّقُوا بِأَهْدَابِ مَرْطِ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ

Tafsīr Furāt, p. 570 / Manāqib Āl Abī Ṭālib by Ibn Shahr Āshūb, Vol. 3, p. 120 (2) Surah Maryam, Verse 87 (3) Tafsir attributed to Imam Ḥasan Askari (PBUH), pp. 433-434





Amir al-Mu'minin (PBUH) stated:

أَنَا كَنْزُ الْغِنَى

○ dear Fatimah!

I am the treasure of self-sufficiency

And Lady Fatimah (PBUH) stated:

وَأَنَا الْكَلِمَةُ الْحُسْنَى

○ dear Ali!

And I am the most beautiful Word (of Allah)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ
الْأَسْمَاءُ الْحُسْنَى

(Surah al-Isrā', Verse 110)

Lady Fatimah al-Zahra (PBUH) in this excerpt from sermon of Mufakhirah introduces one of Her intrinsic virtues as being "al-Kalimah al-Ḥusnā"



Knowledge of God (Maʿrifatullāh) is attained through Beautiful Names of God (Asmāʾ Allāh al-Ḥusnā) and Allah Words (Kalimātu Allah) (1), which their reality, as referenced in the Qurʾanic verses, points to the Ahl al-Bayt (PBUTH) — through whom, when Allah is invoked by Their names, He responds (2).

Among These names, Hazrat Umm al-Aʿimmah, al-Ṣiddiqah al-Kubrā (PBUH) — also known by the title “Umm al-Asmāʾ” (3) — is the greatest and most beautiful of Allah’s Words, through whose existence the Maʿrifatullāh is attained (4).

إِنَّمَا هِيَ الصِّدِّيقَةُ الْكُبْرَىٰ وَ عَلَىٰ مَعْرِفَتِهَا دَارَتْ
الْقُرُونُ الْأُولَىٰ

(1) Al-Tawḥīd (by al-Ṣadūq), p. 437 (2) Tafsir al-Qummi, Vol. 1, p. 270; Al-Burhān, Vol. 3, p. 678 (3) Biḥār al-Anwār, Vol. 43, p. 8 (4) Biḥār al-Anwār, Vol. 43, p. 105



Amir al-Mu'minin (PBUH) stated:

أَنَا شِيعَتِي مِنْ عِلْمِي يَسْطُرُونَ

O dear Fatimah!

I am the one whose knowledge is drawn upon and
recorded by My Shi

And Lady Fatimah (PBUH) stated:

وَأَنَا مِنْ بَحْرِ عِلْمِي يَغْتَرِفُونَ

O dear Ali!

And I am the ocean of knowledge from which My
Shia draw their cups



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ
قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

(Surah al-Kahf, Verse 109)

Lady Fatimah al-Zahra (PBUH) in this excerpt from sermon of Mufakhirah introduces one of Her intrinsic virtues as being "an infinite ocean of knowledge", from which Her Shi'ah benefit.

This infinite sea of knowledge is referred to in Verse 109 of Surah al-Kahf as Kalimāt Rabb,” which, according to the commentary of the Ahl al-Bayt (PBUTH), refers to the limitless and unquantifiable knowledge of the Qur’an and its meanings. (1)

According to narrations, the Qur’an was revealed within the vessel of Laylat al-Qadr (2). Among the dignities of Lady Fatimah (PBUH) is that She is “Laylat al-Qadr.” (3) Therefore, had it not been for Her sacred existence, Qur’an would not have descended.

Therefore, Hazrat Umm al-Kitāb, Fatimah al-Zahra (PBUH) is that boundless ocean of divine knowledge, and those who cling to Her Wilāyah, in accordance with the level of their recognition, will partake from this vast ocean of divine knowledge.

(1) Tafsir attributed to Imam al-Ḥasan al-‘Askari (PBUH), p. 11

(2) Al-Kāfi, Vol. 4, p. 158 (3) Tafsir Furāt, p. 581





Amir al-Mu'minin (PBUH) stated:

أَنَا الطُّورُ

O dear Fatimah!

I am the reality of Mount Sinai



And Lady Fatimah (PBUH) stated:

وَأَنَا الْكِتَابُ الْمَسْطُورُ

O dear Ali!

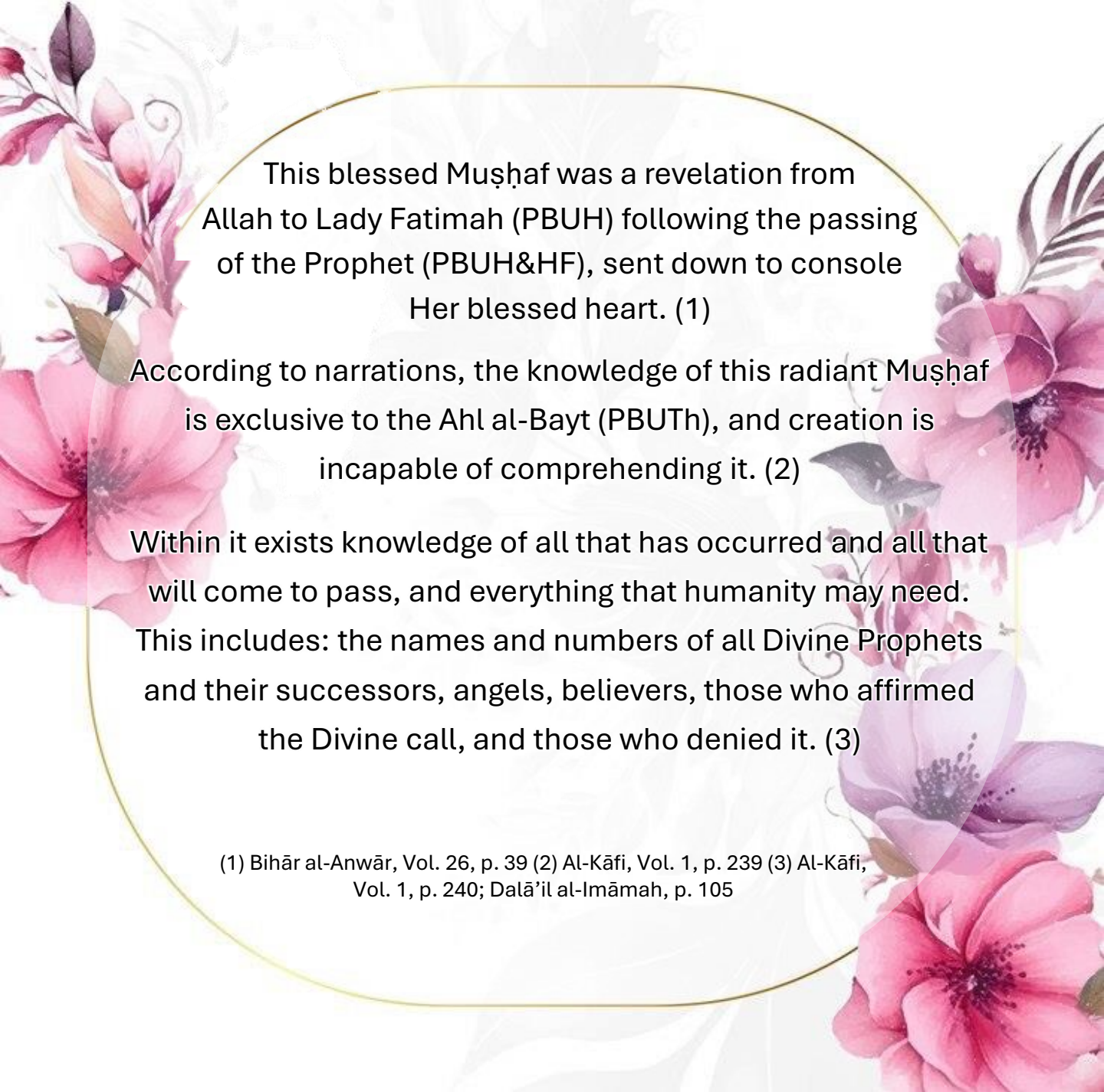
I am the reality of the Inscribed Book



وَالطُّورِ * وَكِتَابٍ مَسْطُورٍ * فِي رَقٍّ مَنْشُورٍ

(Surah al-Ṭūr, Verses 1-3)

Lady Fatimah al-Zahra (PBUH) in this excerpt from sermon of Mufakhirah introduces one of Her intrinsic virtues as being "al-Kitāb al-Masṭūr" – the Written Book. One of the reasons of "al-Kitāb al-Masṭūr" is the "Muṣḥaf" of Lady Fatimah al-Zahra (PBUH).



This blessed Muṣḥaf was a revelation from Allah to Lady Fatimah (PBUH) following the passing of the Prophet (PBUH&HF), sent down to console Her blessed heart. (1)

According to narrations, the knowledge of this radiant Muṣḥaf is exclusive to the Ahl al-Bayt (PBUTh), and creation is incapable of comprehending it. (2)

Within it exists knowledge of all that has occurred and all that will come to pass, and everything that humanity may need. This includes: the names and numbers of all Divine Prophets and their successors, angels, believers, those who affirmed the Divine call, and those who denied it. (3)

(1) Bihār al-Anwār, Vol. 26, p. 39 (2) Al-Kāfi, Vol. 1, p. 239 (3) Al-Kāfi, Vol. 1, p. 240; Dalā'il al-Imāmah, p. 105

Amir al-Mu'minin (PBUH) stated:

أَنَا الْمُتَصَدِّقُ بِالْخَاتَمِ

O dear Fatimah!

I am who gave charity with His ring during prayer

And Lady Fatimah (PBUH) stated:

وَأَنَا ابْنَةُ سَيِّدِ الْعَالَمِ

O dear Ali!

And I am the daughter of the Master of the worlds

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

(Surah al-Kawthar, Verse 1)

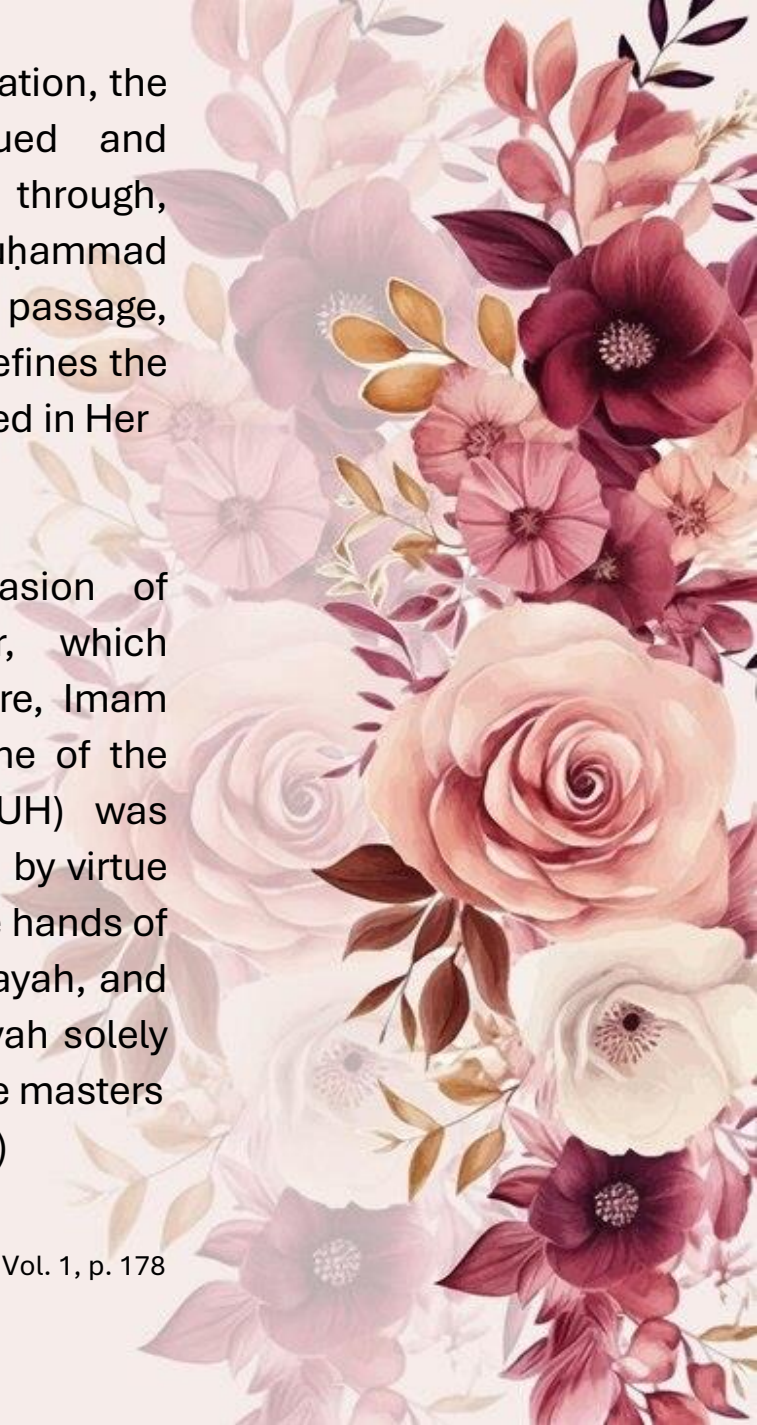
Lady Fatimah al-Zahra (PBUH)
in this excerpt from sermon of
Mufakhirah introduces one of Her
intrinsic virtues as being tied to
Siyādah (leadership and mastery)
of Her Father over all creation.



The Siyādah of the Master of all creation, the Prophet (PBUH&HF), is continued and multiplied throughout the worlds through, Kawthar al-Rasul— Fatimah bint Muḥammad (PBUH). Thus, in this noble passage, Sayyitanu Nisā al-Ālamin (PBUH) defines the foundation of Siyādah as being rooted in Her own sacred being.

This is confirmed by the occasion of revelation of Surah al-Kawthar, which validates this truth. (1) Furthermore, Imam al-Kāẓim (PBUH) explained that one of the reasons why Lady Fatimah (PBUH) was named "Fatimah" is because Allah, by virtue of Her blessed existence, cut off the hands of others from the affair of Divine Wilayah, and He placed the inheritance of Wilayah solely within Her pure progeny, who are the masters (Sayyids) of all creation. (2)

(1) Tafsir al-Qummi, Vol. 2, p. 445 (2) 'Ilal al-Sharā'i', Vol. 1, p. 178



Amir al-Mu'minin (PBUH) stated:

أَنَا الَّذِي اسْتَقَّ اللَّهُ تَعَالَى اسْمِي مِنْ إِسْمِهِ فَهُوَ الْعَالِي وَأَنَا عَلِيٌّ

O dear Fatimah!

I am the one whose name Allah derived from His own Name
for He is 'Āli, and I am Ali

And Lady Fatimah (PBUH) stated:

وَأَنَا كَذَلِكَ فَهُوَ الْفَاطِرُ وَأَنَا فَاطِمَةٌ

O dear Ali!

And I am likewise; He is Fātir, and I am Fātimah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ
النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

(Surah al-Rūm, Verse 30)

Lady Fatimah al-Zahra (PBUH) in this excerpt from sermon of Mufakhirah refers to the derivation of Her blessed name from the Beautiful Divine Name "al-Fāṭir", indicating that the secret of Creation (Fāṭiriyyah) is hidden within Her sacred Being.





Allah is the Originator (Fāṭir) of all things, and all of creation has been brought into existence based upon a monotheistic nature (fiṭrah). According to the luminous teachings of the Ahl al-Bayt (PBUTH), this fiṭrah of tawḥīdī means the recognition of the Imam and belief in His Wilāyah (1).

The name "Fāṭimah", which is itself among the Asmā' Allāh al-Ḥusnā, is derived from "Fāṭir." (2) This means that the Divine Fāṭiriyyah and the encompassing Mercy of Allah reached their most complete and perfect manifestation in the sacred being of Umm al-Raḥmah, Lady Fatimah (PBUH) (3).

Thus, all creation has been imbued with maternal love by their fiṭrah, and through Lady Fāṭimah, the all-encompassing Divine Mercy (Raḥmatullāh al-Wāsi'ah), humanity has received the monotheistic fiṭrah and recognition of Divine Wilāyah. Had this not been so, no one would have ever attained knowledge of their Creator and Sustainer (4).

(1) Al-Kāfi, Vol. 1, p. 419 (2) Biḥār al-Anwār, Vol. 26, p. 328

(3) Al-Burhān, Vol. 4, p. 52 (4) Al-Tawḥīd (by al-Ṣadūq), p. 330

The Holy Prophet (PBUH&HF) stated:

لَا تُكَلِّمِي عَلِيًّا فَإِنَّهُ ذُو الْبُرْهَانِ

O dear Fatimah!

Do not speak against Ali, for He is the possessor of the
conclusive proof

And Lady Fatimah (PBUH) stated:

أَنَا ابْنَةُ مَنْ أُنزِلَ عَلَيْهِ الْقُرْآنُ

O dear Father!

I am daughter of the one upon whom Qur'an was revealed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

(Surah al-Qadr, Verse 1)

Lady Fatimah al-Zahra (PBUH) in this excerpt from sermon of Mufakhirah refers to the revelation of the Noble Qur'an, and introduces Her Holiness as the daughter of the Prophet Muhammad al-Muṣṭafā (PBUH&HF)—whose blessed heart was the vessel of the Divine Word.



The instantaneous revelation (inzāl) of the Qur'an took place during Laylat al-Qadr, upon the heart of the Noble Prophet (PBUH&HF). It has been narrated that were it not for Laylat al-Qadr, the Qur'an would not have descended. (1)

According to the teachings of the Ahl al-Bayt (PBUTH), Laylat al-Qadr is one of the dignities of Lady Umm al-Kitāb — Fatimah al-Zahra (PBUH) (2).

Therefore, the Qur'an descended upon the heart of the Messenger of Allah (PBUH&HF) by virtue of the sacred existence of the Kawthar of all Worlds— Lady Fatimah al-Zahra (PBUH).

(1) Al-Kāfī, Vol. 4, p. 158 (2) Tafsīr Furāt al-Kūfī, p. 581



Amir al-Mu'minin (PBUH) stated:

أَنَا الرُّقُّ الْمَنْشُورُ

O dear Fatimah!

I am the reality of the unrolled parchment

And Lady Fatimah (PBUH) stated:

وَأَنَا الْبَيْتُ الْمَعْمُورُ

O dear Ali!

I am the reality of Bayt al-Ma'mūr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالطُّورِ * وَكِتَابٍ مَسْطُورٍ * فِي رَقٍ مَنْشُورٍ * وَالْبَيْتِ الْمَعْمُورِ

(Surah al-Tūr, Verses 1-4)

Lady Fatimah al-Zahra (PBUH) in this excerpt from sermon of Mufakhirah introduces one of Her intrinsic virtues as "Bayt al-Ma'mūr"



According to luminous words of the Imams (PBUTH), Bayt al-Ma'mūr is the sanctuary and place of circumambulation for the angels, located in the seventh heaven — and in some narrations, the fourth heaven — just as the Ka'bah on earth is the sanctuary and place of circumambulation for the inhabitants of the earth. (1)

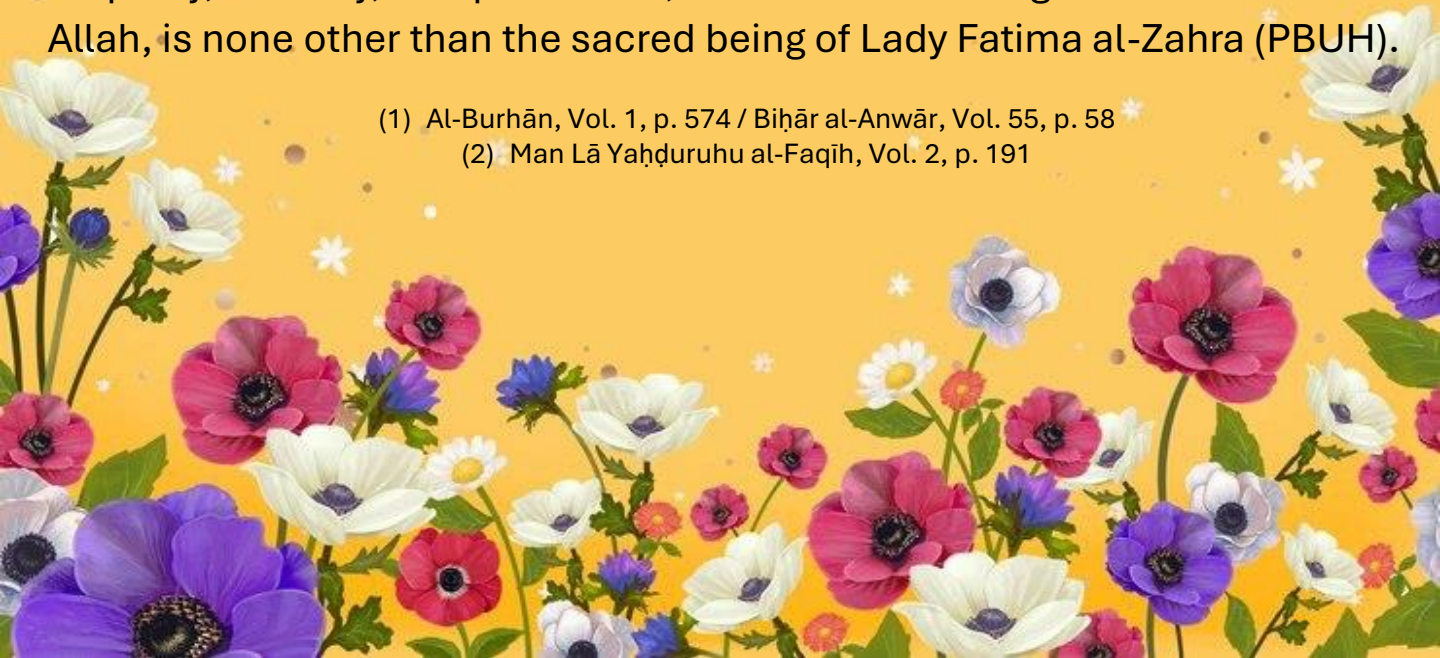
Narrations state that Bayt al-Ma'mūr is built upon four pillars, upon which the Four Lights of the Throne descend. These pillars themselves are founded upon the Fātimi Tasbiḥ (Fātimi Glorification) (2):

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Thus, the reality of that House of Divine Mercy, which stands upon the Fātimi remembrance and around which the creation of the heavens and earth find tranquility, stability, and protection, and ascend the degrees of nearness to Allah, is none other than the sacred being of Lady Fatima al-Zahra (PBUH).

(1) Al-Burhān, Vol. 1, p. 574 / Biḥār al-Anwār, Vol. 55, p. 58

(2) Man Lā Yaḥḍuruḥu al-Faqīh, Vol. 2, p. 191






Amir al-Mu'minin (PBUH) stated:

أَنَا حَيَاةُ الْعَارِفِينَ

O dear Fatimah!

I am the life of the ārifin



And Lady Fatimah (PBUH) stated:

أَنَا مَسْلَكِ (فُلْكِ) نَجَاةِ الرَّاْغِبِينَ

O dear Ali!

I am the path (the ship) of salvation for the seekers

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ
الْمَشْحُونِ

(Surah Yāsin, Verse 41)

Lady Fatimah al-Zahra (PBUH)
in this excerpt from sermon of
Mufakhirah introduces Her
Holiness as "the ship and path
of salvation for the seekers."



According to the transmitted exegeses, the term "Ship of Salvation" — in its most specific sense — refers to the Wilāyah of the Ahl al-Bayt (PBUTH). (1)

However, the more general term “Fulkin Mashḥūn” (laden ship), which symbolizes the manifestation and expanse of Divine Mercy, has been interpreted as the love of Lady Fatimah al-Zahra (PBUH). (2)

Thus, the “Dhurriyah” referred to in the verses of the Noble Qur’an — those whom Allah has willed to remain — are saved solely through clinging to and seeking recourse in the Holy Mother, Fatima al-Zahra (PBUH).

Her exalted rank as the Greatest Intercessor on the Day of Resurrection is a clear manifestation of this quality. On that Day, a divine caller will proclaim:

"O lovers of Me! Look to see whosoever loved you for the sake of love for Fatimah (PBUH) ... take their hand and enter Paradise." (3)

(1) Biḥār al-Anwār, Vol. 17, p. 243 (2) ‘Awālim al-‘Ulūm, Vol. 11, p. 106 (3) Tafsir Furāt al-Kūfi, p. 299



اللَّهُمَّ صَلِّ عَلَى خَدِيجَةَ

وَأَسَلِكُكَ الْجَنَّةَ

وَأَسْأَلُكَ بِهَا

وَأَسْأَلُكَ بِهَا



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا فاطمة الخاتون فاطمة