



ON THE THRESHOLD OF THE GREAT CALAMITY

The Martyrdom of the Greatest Truthful
Lady, Fāṭimah al-Zahrā' (peace be upon her)



Translation of
Lecture of

**Shaykh Ḥusayn
al-Wahīd al-Khurāsānī**

By Alkarbala.org

Translator's Note

All praise belongs to Allah, the Lord of all the worlds, and may blessings and peace be upon His Noble Messenger, Muḥammad ﷺ, and upon his purified and infallible progeny.

This English translation has been undertaken with utmost care to convey the meanings, spirit, and reverence of the lecture of Shaykh al-Waḥīd al-Khurāsānī. Every effort has been made to preserve the sacred tone, theological nuance, and stylistic elegance of the source, while rendering it accessible to the English-speaking reader.

It should be noted that the text deals with profound religious concepts, including the knowledge of Allah, the purpose of human creation, the station of the Ahl al-Bayt, and the spiritual significance of Sayyidah Fāṭimah al-Zahrā' (peace be upon her). Certain expressions, narrations, and Qur'anic references have been translated with fidelity to their original meaning, yet some linguistic subtleties may only be fully appreciated in the Arabic.

The translator humbly acknowledges that no translation can fully capture the divine and spiritual dimensions contained within the original, and therefore this work is offered as a guide and a means of reflection, rather than a replacement for direct engagement with the original Arabic text. Readers are encouraged to approach it with respect, contemplation, and awareness of the sacred context.

May Allah accept this humble endeavor, and may it serve as a source of guidance, reflection, and blessing for all who read it.

— ***Team Alkarbala***

In the Name of Allah, the All-Beneficent, the All-Merciful

All praise belongs to Allah, the Lord of all the worlds.

And may blessings be upon our Master and Prophet Muḥammad, and upon his pure and immaculate progeny — especially upon the Remaining Proof of Allah on earth — and may the curse of Allah be upon their enemies until the Day of Judgment.

The **purpose of creation** is the **knowledge** (**'ma'rifah**) of Allah, the Exalted, and His worship — a knowledge that **cannot be attained except through divine revelation (wahy)**. Before the majesty and grandeur of His Essence, the **lamps of human intellects are extinguished**. Whatever the mind imagines, and whatever thought weaves or fancy depicts about His Essence, Attributes, or Acts — are but **layers of darkness, one above another**:

“Everything that you distinguish with your imaginations, even in its most subtle meaning, is a created and fabricated thing like yourselves — it returns back to you.”
(*Attributed to Imam 'Alī عليه السلام*)

Glorified is He — so Great that **intellects are bewildered in the waves of His magnificence, minds are confined before the mention of His eternity, and reason is perplexed in the orbits of His dominion**.

The **beacon** that leads to the Light of the heavens and the earth is confined to the **niche of a heart illuminated by the lamp of revelation**, as He said:

“A Book We have sent down to you that you may bring mankind out of darkness into light.” (Qur'an 14:1)

And the **worship** that befits that Most Holy, the Sanctified — who created man, though he was nothing worth mentioning — from a mingled drop of fluid, and made him **hearing** so that he may hear the verses of His Shari'ah, and **seeing**, that he may behold the signs of His wisdom; and created from vile water a being that ascends to the rank of intellect and certitude — the **knowledge of certainty, the eye of certainty, and the truth of certainty** —

“So blessed be Allah, the Best of creators.” (Qur'an 23:14)

Yet, the **worship of Allah**, who is “unlike anything” (Qur'an 42:11), just as His **knowledge**, cannot be realized except through what the **Most High** has legislated, and what He has conveyed to us through His **great prophets** — that the One “possessor of majesty and generosity” be invoked by the **Names of beauty and perfection**, which are the **treasuries of the gems of His gnosis**:

“To Allah belong the most beautiful Names, so call upon Him by them.” (Qur'an 7:180)

That **knowledge and worship**, which constitute the very purpose of man's creation and the fruit of the prophets' mission, reached **its utmost perfection** with the **mission of the Seal of the Prophets** — the one who was the **seal of what came before** and the **opener of what was to come after**, thus attaining the **station of completion (kamāl)**.

This **Blessed Tree**, which the Lord of Might planted by His **Eye of Wisdom** and **Hand of Power** in the **soil of human nature (fiṭrah)**:

“So set your face to the religion uprightly — the nature (fiṭrah) of Allah upon which He created mankind.” (Qur’an 30:30)

— bore fruit and reached perfection on that day when He said:

“Today I have perfected your religion for you, completed My favor upon you, and chosen for you Islam as your religion.” (Qur’an 5:3)

Thus, He gathered within that City of Final Knowledge and Wisdom all the landmarks of guidance.

And by His **perfect wisdom**, He enclosed that City within an **impregnable fortress** through which neither **error nor whim** can penetrate, lest deficient minds and corrupt hearts defile the jewels of divine sciences and heavenly wisdom.

He opened no path to that City except the **straight path of the Greater Wilāyah (Divine Authority)**, and He left **no gate for creation** save the **Gate of Supreme Imāmah**, inseparable from **absolute infallibility** against all error, forgetfulness, whim, and lapse.

“I am the City of Knowledge, and ‘Alī is its Gate.” (*Prophetic ḥadīth*)

And it is essential to know that the **link connecting the community (ummah)** until the Day of Resurrection with that **great message and supreme Imamate** is none other than the **human houri — Fāṭimah al-Zahrā’ (peace be upon her)**.

She is the **sole means** for the continuation of the Seal’s existence in this world — for **her progeny** (peace be upon her) represents the **earthly dimension** of his being, just as the **heavenly dimension** of his everlasting religion is embodied in the **Imams from among her offspring** (peace be upon them all).

She is the **means through which the celestial orbs of Imamate arose**, for the **horizon of her existence** shone with **the forbearance of Ḥasan**,

the valor of Ḥusayn,
the worship of Sajjād,
the knowledge of al-Bāqir,
the wisdom of al-Ṣādiq,
the patience of al-Kāẓim,
the proofs of al-Riḍā,
the generosity of al-Taqī,
the purity of al-Naqī,
and **the awe of al-‘Askarī —**

and from **al-Ḥusayn**, who is “the lamp of guidance and the ark of salvation,”

to the **Promised Mahdī**, who is the **culmination of the inheritance of the prophets**, through whose blessing “creation is sustained, and by whose existence the earth and the heavens are upheld.”

She is the **fruit of that Blessed Tree**, “whose root is firm and whose branch is in heaven, yielding its fruit at all times by the permission of its Lord.” (Qur’an 14:24–25)

The **hidden jewels** in the **divine treasures** are but from the **shell of her infallibility**.
The **illuminating lamp** of the prophets' prophethood — from **Adam to the Seal** — and the **radiant torch** of the Imamate of the Guides are both **lit by the light of her existence**.

And the **final jewel hidden within that shell**, the **radiant star of that celestial sphere**, is the one who **will fill the earth with justice and equity as it had been filled with oppression and tyranny** — and with his very existence is fulfilled the meaning of His saying, Exalted is He:

“He it is who sent His Messenger with guidance and the religion of truth, that He may make it prevail over all religion.” (Qur'an 9:33)

And with his **manifestation**, the interpretation of His saying, Mighty and Majestic is His Name, shall be known:

“And the earth will shine with the light of its Lord.” (Qur'an 39:69)

And let it be known that the **measure of the Night of Power (Laylat al-Qadr)** — in which was revealed the **Greatest Book of Allah** — is **unknown**, and that the perception of the **rank of that Kawthar-like bestowal**, the **Gift of the Lord of the Mighty Throne** to the **Noble Messenger**, is **veiled beyond our intellects**.

And that which has been transmitted **publicly and privately**, and **confirmed on the tongue of the Most Honored Messenger** — who “**speaks not out of desire**” (Qur'an 53:3) — has been **acknowledged even by the most rigorous critics of ḥadīth**, those who spared no effort in weakening the chains of reports concerning the virtues of the Ahl al-Bayt, the People of Infallibility and Purity.

They were **unable to touch the authenticity of this narration**, but rather **all** admitted its **soundness and completeness** on every standard recognized by their scholars.

And they bore witness to the statement of the Messenger of Allah ﷺ:

“Indeed, Fāṭimah is a part of me; what distresses her distresses me, and what harms her harms me.”

And his saying ﷺ: “Fāṭimah is a part of me; whoever angers her, angers me.”

He thus described **Fāṭimah** as a **part of his very being and essence (inniyyah)** — that one who was “**the first of creation**”, “**the most eloquent of all speakers**”, the **Greatest Name of Allah among His Beautiful Names**, and the **Highest Parable of Allah among His Loftiest Parables**, referred to her as the **ingot fused from the substance of his own existence**; so that **her anger is his anger**, and **his anger is the anger of Allah**.

This is a **station that reveals** how **Fāṭimah branches from the Light of Allah** Himself, and how **the anger and satisfaction of Allah and His Messenger** are **reflected in her own anger and satisfaction**.

Both groups — Sunnī and Shī'ī — have transmitted that he said to Fāṭimah:

“Indeed, Allah becomes angry for your anger, and is pleased for your pleasure.”

And the **station of infallibility** (‘iṣmah) — which is the **loftiest degree of human perfection** cannot be attained except when the **servant’s anger and pleasure revolve wholly around Allah’s own anger and pleasure**.

Thus, if **supreme infallibility** means that the **Perfect Human** reaches a degree where **he is pleased with what pleases Allah and angered at what angers Him**, then **Fāṭimah al-Zahrā’** (peace be upon her) reached a degree where **Allah is pleased for her pleasure and angered for her anger — absolutely**.

This is a **station that leaves even the perfected ones bewildered!**

She is the **dawn of the lights of the stars of the heaven of Wilāyah (Divine Guardianship)**, and the **repository of the secrets within the depths of the Book of Guidance**.

She is the **wife and the mother of twelve chiefs from the descendants of Ishmael**, those mentioned in the **seventeenth chapter of Genesis**, whom **Allah promised to Abraham the Friend (Khalīl)**.

She is the **great sign in the heaven** that appeared in the **Revelations of John (the Apocalypse)** — a **woman clothed with the sun, the moon beneath her feet, and upon her head a crown of twelve stars**.

She is, in the **chapter of Ḥā’ Mīm**, the **inner meaning of the “Blessed Night”** in which:

“Every wise command is made distinct.” (Qur’an 44:4)

She is the **“our women” (nisā’ anā)** of the **Qur’ānic verse of Mubāhalah** (Qur’an 3:61) — that **plural** which in reality was **confined to one person alone**.

She — and her husband — are the **two seas of Prophethood and Knowledge**, of whom He said:

“He released the two seas that meet.” (Qur’an 55:19)

She is the **only woman** whose **supplication to Allah** was regarded **equal** to that of the **Seal of the Prophets** and the **Chief of the Successors**, on the Day of **Mubāhalah**.

She is the **unique one of her age**, whom Allah **crowned** with the verse:

“We feed you only for the sake of Allah’s Face; we desire neither reward nor thanks from you.” (Qur’an 76:9)

She is the one whom the **Messenger of Allah** saw, on the **Night of Ascension (Mi’rāj)**, inscribed upon the **Gate of Paradise**:

“Fāṭimah is the Elect of Allah.”

Indeed, how befitting that the **Elect of Allah (khayrat Allāh)** be for **Aḥmad the Chosen (al-Mukhtār)**.

She is the one of whom the Prophet ﷺ said:

“I shall be mounted upon the Burāq, whose stride reaches the farthest horizon — and Fāṭimah shall be raised before me.”

Her distinction suffices that on the **Day of Resurrection**, she shall be **gathered before the Imam of the first and the last**, so that the meaning of His saying may be manifest:

“Their light will run before them.” (Qur’an 57:12)

—that very **light** belonging to him whom the **Lord of Might** described in His Glorious Book as the “**Illuminating Lamp (sirāj munīr)**”, and whose likeness He set forth in the **Verse of Light (Āyat al-Nūr)**.

And it suffices for her stature that she shall be the **first person to enter the Garden**, to sit upon the **carpet of nearness**, that station of:

“In a seat of truth, with a Sovereign Omnipotent.” (Qur’an 54:55)

“The first person to enter Paradise is Fāṭimah.”

And when she settles in the **abode of His mercy**, the **prophets, one by one, shall visit her** —

“Adam and those below him among the prophets shall visit you.”

She is that **unique and singular jewel** with whose **existence Allah blessed His Prophet**, for by her existence the **rays of his message** were **extended**, as He said:

“Indeed, We have granted you al-Kawthar;
so pray to your Lord and sacrifice;
surely your enemy is the one cut off.” (Qur’an 108:1–3)

And just as Allah **blessed the believers** by sending among them His **Final Prophet**, saying:

“Indeed, Allah has blessed the believers when He raised among them a messenger from themselves.” (Qur’an 3:164)

Verily, the **treasuries of the sciences of the Infallible Imams (peace be upon them all)** — after the **Clear Qur’an** — have been preserved in **three hidden and safeguarded scriptures** kept with them:

1. **al-Jafr,**
2. **al-Jāmi‘ah,** and
3. **Muṣḥaf Fāṭimah.**

After the **departure of the Messenger of Allah** ﷺ from this perishing world, and after the **trial of the Great Truthful Lady (al-Ṣiddīqah al-Kubrā’)** through the intense grief of separation from her father — according to the **authentic narration** reported from the **Sixth Imam, Ja‘far ibn Muḥammad al-Ṣādiq** (peace be upon him):

“The Archangel Jibrā‘īl (Gabriel) would come to her, console her over her father, comfort her soul, inform her about her father and his station, and tell her what would happen thereafter among her descendants. And ‘Alī would write down all that.”
(*Al-Kāfi*, vol. 1, p. 240)

Thus came into being the **Muṣḥaf of Fāṭimah** (peace be upon her) — a book that **contains the knowledge of what is to come**, and which itself bears witness to **the magnitude of power dwelling within that sanctified soul**, and to the **irresistible attraction (jadhbah)** in that **portion of the Muḥammadan Reality** that, by its own essence, **drew to itself the “One of Mighty Power” (shadīd al-quwā)** from the highest horizon, and by its divine potency **subdued the Spirit of Trust (Rūḥ al-Amīn)** at the **Sidrat al-Muntahā**.

Indeed — **peace and freedom from the impurities of the material world** are hers — for on the **Night of Power (Laylat al-Qadr)**, which is the **dawn of the rising suns in the heaven of Wilāyah**, it was decreed that **the angels and the Spirit descend** upon her.

And in an **authentic tradition**, Mūsā ibn al-Qāsim said:

“I said to Abū Ja‘far the Second (Imam al-Jawād, peace be upon him):
‘I wish to perform ṭawāf (the circumambulation of the Ka‘bah) on your behalf and on behalf of your father, but it was said to me that one does not perform ṭawāf for the successors (awṣiyā’).’

The Imam replied: ‘Yes — perform ṭawāf as much as you can, for that is permissible.’

Three years later, I said to him: ‘I had asked your permission to perform ṭawāf for you and your father, and you granted it; so I did so as much as Allah willed. Then something came to my heart and I acted upon it.’

He said: ‘And what was that?’

I said: ‘One day I performed ṭawāf on behalf of the Messenger of Allah;’
he said three times, ‘May Allah bless the Messenger of Allah.’

‘Then the next day, on behalf of the Commander of the Faithful;
then on the third day, for al-Ḥasan;

the fourth, for al-Ḥusayn;
the fifth, for ‘Alī ibn al-Ḥusayn;
the sixth, for Abū Ja‘far Muḥammad ibn ‘Alī;
the seventh, for Ja‘far ibn Muḥammad;
the eighth, for your father Mūsā;
the ninth, for your father ‘Alī;
and the tenth, for you, my master!

These are the ones whose guardianship (wilāyah) I profess before Allah.’

The Imam said: ‘Then, by Allah, you indeed profess the religion which Allah accepts from no servant other than this.’

I said: ‘And sometimes I perform ṭawāf for your mother, Fāṭimah (peace be upon her), and sometimes I do not.’

He said: ‘Do much of that, for it is the best of deeds you can perform, God willing.’”
(*Al-Kāfī*, vol. 4, p. 567)

And when the **circumambulation of the House of Allah (al-Ka‘bah)** is performed **on her behalf**, it becomes among **the most meritorious of acts** — but how could one **enumerate her virtues** or **comprehend her worth**?

Truly, the **rays of perfection** and the **beams of majesty** that shine forth from that **rising sun in the firmament of infallibility** (‘iṣmah) are **beyond the capacity of limited intellects**.

Our intention here has been **only to allude and to remind**, for those **endowed with understanding**.

What Happened After the Messenger of Allah ﷺ Departed to the Highest Assembly

What, then, transpired after the **Messenger of Allah ﷺ** departed to the **celestial realm**?

That **sacred being** — whose heart had been filled with sorrow and pain at the loss of her father — accepted with forbearance that her heart be torn apart from her own sons, **al-Ḥasan and al-Ḥusayn (peace be upon them)**.

She averted her gaze from her **young daughters**, and stood weeping at the grave of her father, saying:

“My Lord, hasten my death soon!”

And she cried:

“So many calamities have poured upon me,
that if they were to fall upon days,
they would turn into nights.”¹

Thus, when she was finally laid to rest in the earth,
nothing remained of her delicate body but a shadow,
as the narration describes:

“She had become like a mere phantom.”²

And so, that **man** — whose will and power had subdued both this world and the next —
was overcome by the **calamity of Fāṭimah (s.a.)**, and melted away in grief,
until he addressed the Messenger of Allah ﷺ at her grave, saying:

“As for my sorrow — it is everlasting;
and as for my nights — they are sleepless.”

Our Duty Before This Supreme Calamity

What, then, is incumbent upon us — before this **tremendous and unparalleled calamity**, this **greatest of all tribulations**?

The **Noble Messenger** ﷺ, through whom our very existence and every perfection emanated — he who is the **intermediary of Divine effusion** in both creation (*takwīn*) and legislation (*tashrīʿ*) — has upon every believer, who is guided in both his origin and return, an **eternal right to life**.

As the Qurʾān declares:

“O you who believe! Respond to Allah and to the Messenger when he calls you to that which gives you life.”
(Qurʾān 8:24)

And by the dictate of both **reason** — which obliges gratitude toward the Benefactor — and **revelation**, which enjoins love toward the Prophet’s kin:

“Say: I ask of you no reward except love for my near relatives.”
(Qurʾān 42:23)

— and since **Fāṭimah (s.a.)** is the **nearest of all creation to Allah** and the **most beloved of all to the Messenger of Allah** ﷺ,

it becomes incumbent upon us to exert all within our capacity in **honoring this sacred symbol** on the **day of her martyrdom** —

that day in which the **Divine Secret** was buried,
the **Part of the Most Noble of Prophets**,
the **Peer of the Master of the Trustees**,
and the **Mother of the Chosen Imams**.

She was buried **in the depth of night, a stranger**,
and her **grave — the repository of Divine mysteries — was concealed**.

Her martyrdom thus became the **document of vindicating the first oppressed right** in the history of the world —
and indeed, “*never was there a right so wasted as this.*”¹

To **commemorate the day of her martyrdom** through the **Fāṭimī rituals** (*al-shaʿāʾir al-fāṭimiyyah*)

is, in truth, to **revive the cause of Amīr al-Muʾminīn (ʿa)**;
and reviving his cause — who is the very **self of the Messenger of Allah** ﷺ —
is to **revive the cause of the Seal of Prophets**.

And reviving the cause of the Seal of Prophets
is to **revive the mission of all Prophets and Messengers** —

which, in its essence,
is nothing but the **revival of worship and knowledge of the Lord of the Worlds.**

The Hope and Duty of the Believers

It is therefore hoped that whoever aspires to attain the **intercession of her father** صلى الله عليه وسلم **on the Day of Resurrection,**

who yearns to **meet her noble husband** (عليه السلام 'Alī) at the moment when the soul departs, and who wishes to be spared from the **terror of the grave** and the **loneliness of the night of burial** through the supplication of the **Most Truthful Lady** (al-Ṣiddīqah al-Kubrā) — should strive, to the fullest extent of his ability, to **establish and uphold the mourning ceremonies** in a manner befitting **her immense sanctity and majesty** (peace be upon her).

The **standards of mourning** should be raised by the **religious processions** in remembrance of the **calamity of the Mother of the Immaculate Imams** (Umm al-A'imma al-Nuqabā') — as condolences to her **eldest grandson, the Master of Martyrs** (al-Ḥusayn عليه السلام).

Perhaps such devotion may serve as a **token of consolation** from this Ummah to her **father and her husband** —

those two who are **the First and the Second in the hierarchy of all existence** — and as a **balm upon the wounded hearts** of her **pure offspring**, the **Imams of humankind and jinn**, peace be upon them all.

And may it be regarded as a humble act of **sincere devotion** to **the one by whose blessing all creation is sustained**,

by whose existence the **heavens and the earth are upheld** — **the Guardian of the Age and the Master of Time** (Walī al-'Aṣr wa Ṣāhib al-Zamān, may our souls be ransomed for the dust beneath his feet).

The Duty of the Believers Toward the Faith and the Household

Accordingly, it is incumbent upon **all believers** to take heed of this essential truth — a truth spoken not out of **sectarian zeal or obstinacy**, but in accordance with **reason and proof**:

“Indeed, the religion with Allah is Islam.” (Āl ‘Imrān 3:19)

And this **Islam**, in both its **principles and its laws**, stands firm only through the **Infallible Imams (‘a)** — for as they have declared:

*“Through us, Allah is known; through us, Allah is worshiped.
We are the guides to Allah;
and were it not for us, Allah would not be worshiped.”*

The Messenger of Allah ﷺ said:

*“I leave among you two weighty trusts:
the Book of Allah and my Ahl al-Bayt.
They shall never be separated until they return to me at the Pond.”
(Ṣaḥīḥ Muslim; Musnad Aḥmad; al-Ḥākim, al-Mustadrak)*

Yet there exist **hidden hands** working to **weaken the sacred bond** between this Ummah and the **Imams of Guidance** — those **Lamps of Divine Light** and **Arks of Salvation** for the community — seeking to replace **guidance upon the straight path** —which is the fruit of the lives of the infallible Imams, and the outcome of the scholarly and spiritual struggle of the godly scholars and righteous jurists— with **manifest deviation**, namely: the **rejection of the guardianship (wilāyah)** of the Friends of the Lord of the Worlds and **apathy toward disavowal of the enemies of Allah**, the misleaders.

Thus, **reason and revelation alike** oblige us to **venerate the symbols of religion (sha‘ā’ir al-dīn)** —

whose **most perfect and complete embodiment** is the **open declaration of loyalty** to the **Station of the Greatest Truthful Lady (al-Ṣiddīqah al-Kubrā, Fāṭimah al-Zahrā’ s.a.)**, and the **manifest holding fast to the Rope of Allah**, which is none other than the **Qur’ān and the ‘Iṭrah**.

It is our duty to **preserve the true Sharī‘ah**, the **Supreme Path of Allah**, and to **guard it from those who seek to sever the Straight Path**.

Glad tidings, then, to those who are granted **the honor of serving**
the exalted station of **the Intercessor of the Day of Recompense** (al-Shafī'ah Yawm
al-Jazā') —

those who attain **her satisfaction**, which is **the satisfaction of the Lord Himself**,
for indeed:

“The good pleasure of Allah is the supreme triumph.” (al-Tawbah 9:72)

And through the **commemoration of her martyrdom**,
this **true path** is guarded and preserved
from the **schemes of the hypocrites and adversaries**.

The Will of Sayyidah Fāṭimah al-Zahrā' (s.a.)

“In the Name of Allah, the Most Gracious, the Most Merciful.

This is what Fāṭimah bint Rasūlullāh ﷺ instructed, testifying that:

There is no deity but Allah,
Muhammad is His servant and Messenger,
Paradise is true, and Hell is true,
The Hour is coming without any doubt,
And Allah will raise up those in the graves.

O ‘Alī, I am Fāṭimah bint Muhammad. Allah has united me to you so that I may belong to you in this world and the Hereafter. You are nearer to me than anyone else. I entrust you to Allah, and I command you to convey **peace** to my children until the Day of Resurrection.”

This **will** was made in the presence of testimony to **origin and return, Paradise and Hell, the Message and the Messenger.**

No testimony like this has been rendered by any martyr, and none shall be rendered since the revelation of Allah’s words:

“Allah bears witness that there is no deity except Him, and [so do] the angels and those endowed with knowledge, maintaining justice.” (Āl ‘Imrān 3:18-19)

The testimony was delivered in the presence of **two supreme witnesses**:

1. The **Lord of Glory** Himself, and
2. The **Greatest Wali of Allah** (Imām ‘a), who affirmed:

“Sufficient is Allah as a witness between me and you, and He has the knowledge of the Book.”

The knowledge of this testimony, its witnesses, and its reality is reserved for **those foremost in knowledge**, standing at the heights of **tawḥīd**, the **station of the Seal of Prophethood**, the **truths of Paradise and Hell**, and the **secrets of resurrection and the conditions of the Day of Judgment**.

The final injunction in her will is:

“Convey peace to my children until the Day of Resurrection.”

This indicates — in connection with the unseen world and encompassing the realm of witnessing — that **the lineage of her children shall never cease until the Day of Judgment**, hence she requested Imām ‘Alī (a.s.) to ensure her children receive this **peace and protection** throughout time.

Let the **Fāṭimī followers** recognize the **crown of honor and immense responsibility** that adorns them:

- Where is the crown of worldly kings?
- Where is the glory of the peace of Allah's law upon the progeny of al-Zahrā'?

The **peace of the Greatest Truthful Lady** flows from the heart of the Qur'ān — the Surah Yā-Sīn —

and is inseparably linked with:

“A Word of peace from a Merciful Lord” (Qur'ān 36:58)

The supreme responsibility stemming from responding to this peace — originating from that **sacred station** specially entrusted by Allah, the **King, the Holy, the Source of Peace** — is that her children, until the Day of Resurrection, **defend their mother's rights with their entire being**.

Every descendant must respond to this **peace** according to their rank, station, and capacity.

No descendant who has reached **any position of authority or distinction** should **fall short in fulfilling her rights** or in upholding her legacy.

Fāṭimah (s.a.), defending the **Imamate of the Infallible Imams**, said:

“Our obedience is the foundation of the religion, and our Imamate is a safeguard against division.”

Despite the **great calamity** that shattered her strength and weakened her body, she addressed her father صلی الله علیه وسلم saying:

“My strength has been lifted.”

And at his grave, she lamented with a grieving heart:

*“What is left upon him, O soil of Ahmad,
that the course of time should not diminish its significance?”*

Care must be taken **not to neglect her deprived followers**, for her heart was tied to the hearts of those who **grieve with her and rejoice with her**.

The response of **learned descendants** is to ensure:

- The orphans of Ahl al-Bayt are nurtured with **wisdom, good counsel, and gentle argumentation**,

- And that these hearts are **protected from the snares of opponents and the devils of jinn and humans**.

The response of **wealthy and capable descendants** is to spend in the cause of upholding **the jurisprudential and spiritual legacy** for which she sacrificed her life and martyrdom, and not to withhold **support in commemorating her martyrdom**.

All descendants should **reflect deeply** on the painful words of the will of the **martyr, the Greatest Truthful Lady**:

“Embalm me, wash me, shroud me by night, perform the prayer over me, and bury me by night. Do not inform anyone...”

The **least required response** — and how could it ever be fully repaid — is to **hold mourning ceremonies for her forsaken funeral**,

- Surrounded by her orphans who never left her side,
- Raising flags of grief in every town and village,
- Wearing mourning garments,
- Circulating through streets and alleys, saying to their grandmother:

“We will never forget you nor the injustice done to you. And even if we forget, we shall not forget your sorrowful heart and afflicted body. The unknown grave.”

Until Allah **judges justly**, for He is **the best of judges**.

Supplication:

O Allah, by the right of Fāṭimah, her father, her husband, her children, and the secret entrusted therein, bless Fāṭimah and her father, her husband, and her children with prayers as numerous as what is in Your knowledge, continually, as long as Your kingdom and authority endure. Hastening the relief of Your Wali, rectifying all corruption among the affairs of Muslims, and forgive us and our predecessors in faith. And our final supplication: All praise belongs to Allah, the Lord of the Worlds.

**Humble servant of Allah, and most needy of His mercy,
Ḥusayn al-Wahīd al-Khurāsānī**