

**Hazrat Bibi Fatimat-az-Zahra, Khatun-i-Jannat
(‘Alayhi-s-salam), Majma Al-Nurayn**

(PDF version of Candle Post No. 137)



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Bismillahir Rahmanir Rahim

In the name of Allah, the Most Beneficent, the Most Merciful.



Ya Ali Madad! On the occasion of the 80th birthday of Noor Mowlana Shah Karim Al-Hussaini Hazar Imam (a.s.) and the joyous occasion of Idd-e-Milad un-Nabi which we celebrated on Sunday, we would like to extend Salgirah Mubarak and Idd Mubarak to the global jamat. Let us pray for a long reign of Hazar Imam's imamate, continued good health and well being of our beloved Noor Mowlana Hazar Imam and all the members of the Noorani Family! Ameen.

May NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam (a.s.) grant peace, prosperity, happiness, barakat, higher spiritual enlightenment, spiritual & luminous tayid (help) and empowerment to you, your family, your Jamat and the worldwide Jamat! Ameen.

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Part 1: Festival Card: Context and Significance

“Jamats do not underestimate my status. I am the descendant of the Prophet, and my grandfather is Hazrat Amir-ul-Mo’minin (Hazrat Ali) and my grandmother is Khatun-e-Jannat (Lady of Paradise), Hazrat Bibi Fatima. I am the Light (Noor) of both Hazrat Ali and the Holy Prophet (Muhammad). Though young in age, I am exalted. Hazrat Zainul-Abedin was also young in age, but had the same power and learning as Murtaza Ali. My Light continues from there and verily the Light of Ali, ever remains in the world.”

- Imam Sultan Muhammad Shah
(Bombay, Sept. 1, 1885; Coronation Day)

80th Salgirah Mubarak



Shukr Noor-e-Karim

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In this Candle Post, I would like to explore one of the great titles of Hazrat Bibi Fatimat-az-Zahra, Khatun-i-Jannat ('Alayhi-s-salam) which I came across when I visited the 'Rays of Light - Glimpses into the Ismaili Imam' exhibition on Saturday, July 6, 2013 in Edmonton, Alberta, Canada. As I entered in the gallery which describes the origins of Imam'at and passing of the lamp from the 48th Imam to the 49th Imam, I was astounded to read the following words to describe Hazrat Bibi Fatimat-az-Zahra, Khatun-i-Jannat ('Alayhi-s-salam): **Majma al-Nurayn (The confluence of two lights)**. This was my first exposure to this title and I am pleased to inform you that I have found more knowledge on this topic in Chapter 10 titled: 'Remembering Fatima and Zaynab: Gender in Perspective' by Zayn Kassam and Bridget Blomfield. This chapter is in a book titled, 'The Shi'i World - Pathways in Tradition and Modernity', edited by Farhad Daftary, Aryn B. Sajoo and Shainool Jiwa, IIS, Muslim Heritage Series, 4; published in 2015 by I. B. Tauris, London. ISBN 978 1 78453 477 6.

Part 2: The Role of Hazrat Bibi Fatimat-az-Zahra (a.s.)

Here is an excerpt from the introduction of Kassam and Blomfield's chapter:

"In the Muslim sacred universe, the central configuration connecting divine guidance to the realm of creation rests in the figure of Prophet Muhammad, through whom the Quran was revealed. Ali, the cousin and son-in-law of Muhammad, is considered to be the true spiritual and temporal legate of the Prophet in his twin roles as a receiver of divine guidance and leader of the nascent community of Muslims. For the Shi'a, Muhammad's daughter and Ali's wife, Fatima, takes on special significance in her role connecting the prophetic lineage of Muhammad with the lineage of the Imams." (p.210)

Part 3: Highlights from Hazrat Bibi Fatimat-az-Zahra's (a.s.) Life

Here are some excerpts from Kassam and Blomfield's chapter:

"Fatima is the cherished daughter of the Prophet Muhammad, born to the Prophet and his first wife Khadija in 605, though she also considered in Shi'i resources to have been born later. Known for her piety, endurance and industriousness, she was consoled at the death of her mother by her father, who said that angel Jibril (Gabriel) had informed him that God had built a palace for her in Paradise. Tradition relates that her father turned down several offers of marriage for her but accepted Ali's, whom she is thought to have married in 622 or 623, a marriage that began in straitened circumstances until the general lot of Muslims improved after the battle of Khaybar in 629. The marriage end ten years later with her death. (p.210)"

"After her father's death [in 632], Fatima was drawn into dispute over succession in two ways. First, according to Shi'i tradition, the pregnant Fatima suffered injuries and broken ribs at the hands of Umar when he came to the household to exact Ali's loyalty to Abu Bakr, designated by influential members of the community as a first caliph after Muhammad. The result was Fatima's miscarriage of her unborn son Muhsin and, a few months later, her death in the month of Ramadan." (p.211)

Second, the confiscation of the Prophet's properties led Fatima to appeal to Abu Bakr for her share, comprising the estate of Fadak, which she claimed to have gifted to her by her father, and her share from the battle of Khaybar. She was denied both by the new caliph on the grounds that the Prophet had said that 'prophets do not leave behind an inheritance', and his wealth should be used as sadaqa for charitable purposes. It is said that she asked for news of her impending death to be withheld until after she has been buried so as to prevent the possibility of Abu Bakr officiating at her funeral. She was survived by her husband Ali, their two sons, Hasan and Husayn, and their two daughters, Zaynab and Umm Kulthum." (p.211)

Part 4: Hazrat Bibi Fatimat-az-Zahra's (a.s.) Status

Here are some excerpts from Kassam and Blomfield's chapter:

"Sahih al-Bukhari, widely regarded as one of most trusted hadith collections by Sunni Muslims, narrates a tradition from the Prophet's youngest and favourite wife A'isha, according to which Fatima is lauded as holding the position of mistress of all the women on earth and in paradise (4:56:819). " (p.211)

" In addition, Fatima holds a tremendously important place in historical development of Shi'ism. She is the '**mother of the imamate**' by giving birth to the first male heirs of the Prophet Muhammad. As such, in addition to the intrinsic qualities that make her a model for the faithful, especially Shi'i women, Fatima has over centuries developed a spiritual significance that is central to the Shi'i worldview. Adorned by her father, according to Shi'i tradition, Fatima's birth was surrounded by light. She is referred to as Fatima al-Zahra, 'the radiant, luminous, most shining one' and is considered as pure and spotless, a heavenly intercessor." (p.211)

"The 12th century Shi'i scholar Ibn Shahrashub connects Fatima's radiance to walaya: 'God created Paradise from the Light of His Countenance; He took this light, and threw it; with a third of it He struck Muhammad, with another third Fatima, and with the remaining third Ali and People of the House.'" (pp.211-212)

"The renowned and influential Shi'i scholar al-Majlisi (d.1699) in explaining why Fatima is titled al-Zahra, recounts a hadith in which the light normally attributed to Sun's rays at daybreak, during the day, and evening are seen as emanating from Fatima —a light that endures until the birth of Husayn, after which it proceeds through each of the subsequent imams. Identifying this light as the nur Muhammadiyya, the light of the Prophet, it is inherited by his descendants through Fatima. Indeed, she represents the confluence of two lights (majma al-nurayn), bringing the tanzil ('that which descends' that is, revelation) of Muhammad (exoteric knowledge) together with ta'wil ('that which is taken back to its source', that is, its interpretation) of Ali (esoteric knowledge)." (p.212)

Part 5: Pir Shihabu'd-din Shah Al-Husayni (r.a.) Teaching

The relationship between Allah, the Holy Prophet Muhammad (s.a.s.), NOOR Mawlana Murtaza Ali (a.s.) has been described by Pir Shihabu'd-din Shah Al-Husayni (r.a.) as follows:

"Muhammad and 'Ali both were manifestations of one and the same Divine Light, but they came in two different persons (libâs,—dress) in order to uphold each other's mission among humans, and in order to introduce each other to people." [Source: True Meaning of Religion, p.31]

"The holy Light which manifested in Muhammad and 'Ali continued in the world through Fatima, in her sons, Hasan and Husayn, and no power in the world can extinguish this Light. It is said (9:32): 'they wanted to extinguish the Light of God, but God brings His light through, to the end,' i.e., to the completion of its mission." [Source: True Meaning of Religion, p.31]

Part 6: Remembering Hazrat Bibi Fatimat-az-Zahra (a.s.) (Majma al-Nurayn)

In order to synthesize all the above knowledge, I have developed a sound track in which I have used the following words:

Noore Karim, Ya Majma al-Nurayn

Explanation: First, I am calling on the Light of our present and living Imam, Noor Mowlana Shah Karim Al-Hussaini (a.s) by saying the words 'Noore Karim'. Then I am calling upon Hazrat Bibi Fatimat-az-Zahra (Majma al-Nurayn) because she is the mother of Imam and she represents the confluence of two lights. Therefore, when we recite Hazrat Bibi Fatimat-az-Zahra's tasbi during Chandraat, Baitul Khyal satado and during Laylat al-Qadr (The Night of Power and Majesty), we should also remember that she is a radiant, heavenly intercessor.

The 40 beads of 'Noore Karim, Ya Majma al-Nurayn' dhikr is powerful because it calls upon Lights of the Prophet Muhammad (s.a.s.) and Mowlana Murtaza Ali (a.s.) which are manifested in Noor Mowlana Hazar Imam through the mother of Imam, Hazrat Bibi Fatimat-az-Zahra (a.s.) (Majma al-Nurayn). It ties in beautifully with the concepts which are presented in the festival card shown above. This dhikr is also a token of gratitude for the immense abundance (Kawthar) of love, guidance, blessings, grace, and baraka which we all have received from Noor Mowlana Hazar Imam over a period of nearly six decades.

Salgira Mubarak, Noore-e Karim!

The lyrics and explanation of the dhikr, and a hyperlink to a mp3 sound track are presented on the following page.

Bismillahir Rahmanir Rahim

In the name of Allah, the Most Beneficent, the Most Merciful

Download [Noore Karim, Ya Majma al-Nurayn sound track](#) in mp3 format

Noore Karim, Ya Majma al-Nurayn; Noore Karim, Ya Majma al-Nurayn (2)

With the support of a drop of Noor of Mowlana Shah Karim Al-Hussaini (a.s.),
my soul is affectionately remembering the Confluence of Two Lights,
Hazrat Bibi Fatimat-az-Zahra (Majma al-Nurayn) (a.s.),
the mother of Imam.

Noore Karim, Ya Majma al-Nurayn; Noore Karim, Ya Majma al-Nurayn (4)

With the support of a drop of Noor of Mowlana Shah Karim Al-Hussaini (a.s.),
my soul is affectionately remembering the Confluence of Two Lights,
Hazrat Bibi Fatimat-az-Zahra (Majma al-Nurayn) (a.s.),
the mother of Imam.

Noore Karim, Ya Majma al-Nurayn; Noore Karim, Ya Majma al-Nurayn (6)

With the support of a drop of Noor of Mowlana Shah Karim Al-Hussaini (a.s.),
my soul is affectionately remembering the Confluence of Two Lights,
Hazrat Bibi Fatimat-az-Zahra (Majma al-Nurayn) (a.s.),
the mother of Imam.

...continue until...

Noore Karim, Ya Majma al-Nurayn; Noore Karim, Ya Majma al-Nurayn (36)

With the support of a drop of Noor of Mowlana Shah Karim Al-Hussaini (a.s.),
my soul is affectionately remembering the Confluence of Two Lights,
Hazrat Bibi Fatimat-az-Zahra (Majma al-Nurayn) (a.s.),
the mother of Imam.

Noore Karim, Ya Majma al-Nurayn; Noore Karim, Ya Majma al-Nurayn (38)

With the support of a drop of Noor of Mowlana Shah Karim Al-Hussaini (a.s.),
my soul is affectionately remembering the Confluence of Two Lights,
Hazrat Bibi Fatimat-az-Zahra (Majma al-Nurayn) (a.s.),
the mother of Imam.

Noore Karim, Ya Majma al-Nurayn; Noore Karim, Ya Majma al-Nurayn (40)

With the support of a drop of Noor of Mowlana Shah Karim Al-Hussaini (a.s.),
my soul is affectionately remembering the Confluence of Two Lights,
Hazrat Bibi Fatimat-az-Zahra (Majma al-Nurayn) (a.s.),
the mother of Imam.

Al-Hamdu Lillahi Rabbil 'Alamin

Praise be to Allah, the Lord of the worlds!

Ardent Supplications:

Ya Ali, Ya NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam, create Sunshine in our hearts, light in our foreheads, and bless us all with the inner vision of the Truth!

Ya Ali, Ya NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam, grant the global Jamat luminous (noorani) and spiritual (ruhani) tayid (help) to advance materially, spiritually and intellectually. Ameen.

Haizinda — Qayampaya
(Our Present Imam is Living and His NOOR is Eternal)

Rakh Mowla je Noor te Yaqeen (Certainly, we trust in Mowla's Light only),

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Thursday, December 15, 2016