

## **Chapter 2: Life of Our Lady Fāṭemah al Zahrā' (s.a.) – The Second Infallible**

JRC

## 1. Relating to the felicitous birth of Fāṭemah (s.a.)

Shaikh al Ṭūsī relates in his *Al Miṣbāḥ*, as well as other Scholars, that the birth of Sayyidah Fāṭemah (s.a.) took place on the twentieth of the month of Jamādiyul Thānī, corresponding to Friday in the second year of Declaration of Prophethood (Be'that), while some others say that it occurred in the fifth year of Be'that.

'Allāmah Majlisī writes in his *Ḥayātul Qulūb* that the author of 'Udad relates that Fāṭemah (s.a.) was born five years after the Be'that of the Messenger of Allāh (s.a.w.a.) through his wife Khadījah (s.a.). The incident of the conception of Khadījah is stated as follows. One day the Messenger of Allāh (s.a.w.a.) was seated at Abtaḥ<sup>1</sup> alongwith Amīrul Mu'minin 'Alī (a.s.), 'Ammār bin Yāsir, Maḍar bin Dhaḥdhāḥ, Ḥamzah bin 'Abdul Muṭṭalib, 'Abbās bin 'Abdul Muṭṭalib, Abū Bakr bin Abū Quhāfah and 'Umar bin Khaṭṭāb, when Jibra'īl descended in his original form. He had spread his wings, covering the east and west, and called out to him (s.a.w.a.), saying, "O Muḥammad (s.a.w.a.)! The Supreme Allāh sends His salutations to you and commands you to remain away from Khadījah for forty nights and days". He (s.a.w.a.) did not visit the house of Khadījah for forty days and fasted during the days and spent the nights in worship until the dawn. He sent 'Ammār bin Yāsir to Khadījah with a message that, "My not coming to you is not due to reluctance or hostility, rather my Lord has commanded me to do so in order that He (s.w.t.) may execute His destiny. Then do not fall in doubt regarding yourself (your status) except goodness, for verily Allāh (s.w.t.) praises you several times daily in the presence of His Angels. Then you should lock your door every night and sleep on your bed, while I am at the house of Fāṭemah bin Asad, until the promise of Allāh (s.w.t.) is executed".

Khadījah (s.a.) would weep in separation of the Messenger of Allāh (s.a.w.a.) daily for a period of time until forty days passed and Jibra'īl came to him (s.a.w.a.) with the message saying, "O Muḥammad (s.a.w.a.)! The Supreme Allāh sends His salutations to you and commands you to prepare yourself to receive His gift and generosity". After sometime Mikā'īl descended with a tray covered with a silken brocade kerchief of Paradise. He placed it in front of the Prophet of Allāh (s.a.w.a.) and said, "Your Lord commands you to break your fast tonight with this dish".

Amīrul Mu'minin Imām 'Alī (a.s.) says, that every night when the time of

---

<sup>1</sup> A place between Makkah and Madīnah (translator)

breaking the fast would come, the Messenger of Allāh (s.a.w.a.) would command me to open the door and allow anyone, desirous of breaking their fast with him (s.a.w.a.), to enter. But that night he (s.a.w.a.) ordered me to sit at the door and not allow anyone to enter therein and said, "Consuming this dish is forbidden upon anyone else, except me".

Then when he (s.a.w.a.) desired to break his fast, he uncovered the tray and saw that it contained fruits of Paradise, such as a bunch of dates, a bunch of grapes and a jar of the water of Paradise. He (s.a.w.a.) ate from the fruits until he was satiated and drank the water until he was quenched. Jibra'īl poured water upon his (s.a.w.a.) hands with a jar of Paradise, while Mīkā'īl washed his hands and Isrā'īl wiped his hands with the towel of Paradise. Then they took back the left over dish and tray towards the heavens. When the Prophet of Allāh (s.a.w.s. ) arose to perform the Prayers, Jibra'īl told him, "It is forbidden upon you to perform Prayers<sup>1</sup> at this hour. You should hasten to the house of Khadījah (s.a.) and meet her, since Allāh (s.w.t.) desires to create a chaste descendant from your progeny". Hearing this, the Prophet (s.a.w.a.) hastened to the house of Khadījah (s.a.).

Khadījah (s.a.) relates that I had accustomed myself to staying alone, and when night would come forth, I would close the doors, pull over the curtains, perform my prayers and sleep upon the bed, with my night clothes on, after putting off the lantern. That night I was sleeping when I heard someone knocking at the door. I asked, "Who is it, since it is not appropriate for anyone else to knock at this door, except Muḥammad (s.a.w.a.)". Hearing this the Prophet of Allāh (s.a.w.a.) called back saying, "O Khadījah! Open the door, I am Muḥammad (s.a.w.a.)". When I heard the pleasant voice of the Prophet (s.a.w.a.), I jumped from my bed and opened the door. It was always the practice of the Prophet (s.a.w.a.) that whenever he desired to sleep, he would call for water and perform the ablutions (Wudhū'), perform two units (Rak'at) of prayers and then lay on the bed. But that night he did not do any of these things, rather he held my hand and took me to the bed. And when we had met and he (s.a.w.a.) arose, I felt the light of Fāṭimah (s.a.) in my womb.

---

<sup>1</sup> The Prayers referred to herein are the Recommended (Sunnah) ones and not the Farīdhah (Obligatory) ones, since it was the practice of the Prophet of Allāh (s.a.w.a.) and the A'immaḥ (a.s.) to offer obligatory prayers on its initial time and they (a.s.) gave preference to it than breaking the fast (translator)

Regarding her blessed birth, Shaikh al Ṣadūq relates, through his reliable chain of transmitters, from Mufadhdhal bin 'Umar, that I questioned Imām Ja'far al Ṣādiq (a.s.) regarding the circumstances leading to the birth of Fāṭemah (s.a.) and he replied, that when Khadījah (s.a.) married the Messenger of Allāh (s.a.w.a.), the women of Quraysh distanced themselves from her and did not salute her due to their enmity with him (s.a.w.a.) and did not even allow any other woman to visit her. Thus Khadījah (s.a.) was severely frightened due to this but her extreme sorrow and worry was for the sake of the Messenger of Allāh (s.a.w.a.) lest they harm him due to their intense enmity with him. But when she conceived Fāṭemah (s.a.), she would speak to her from inside the womb and was her confidante and offered her solace. Khadījah (s.a.) had hidden this from the Messenger of Allāh (s.a.w.a.), one day when he entered the house and found Khadījah speaking to someone, while there was none with her. He (s.a.w.a.) asked, "O Khadījah! Whom do you speak to"? Khadījah replied, "The child in my womb speaks to me and is my companion". Hearing this, the Messenger of Allāh (s.a.w.a.) said, "Jibrā'il informs me that this child is a girl, while she is a chaste progeny possessing auspiciousness and abundance, while Allāh (s.w.t.) shall emerge my progeny through her medium. Through her progeny shall the Imāms and Masters of Religion emerge, and after the termination of Revelation (Waḥī),<sup>1</sup> Allah (s.w.t.) shall appoint them His Caliphs upon the earth".<sup>2</sup> Khadījah (s.a.) remained in this state until the birth of Fāṭemah (s.a.) neared. When she felt the pangs of childbirth, she dispatched someone to call the women of the Quraysh and the Banī Hāshim. They sent her reply saying, "You did not accept our advice and did not pay heed to our words and became the wife of the orphan of Abū Tālib, who is a destitute and does not possess wealth. Due to this we shall neither come to your house nor attend to your affairs".

When Khadījah (s.a.) heard their reply she turned sorrowful, suddenly she saw in that state four women, possessing wheatish complexion and tall stature, resembling the women of Banī Hāshim, come to her. Khadījah (s.a.) was frightened after seeing them when one of them said, "Do not be frightened O Khadījah since we are the messengers from our Lord (s.w.t.) towards you and

<sup>1</sup> After his (s.a.w.a.)'s death (translator)

<sup>2</sup> **"Is not He Who answers the distressed one when he calls Him, and removes the distress and makes you the successors (Khulafā') in the earth"** (Sūratul Naml: 62) (translator)

are your aid. I am Sārah, the wife of Nabī Ibrāhīm (a.s.); while the second one is Āsiyah the daughter of Muzāḥim<sup>1</sup>, who shall be your companion in Paradise; the third one is Maryam, the daughter of 'Imrān; while the fourth one is Kulthūm, the sister of Nabī Mūsā bin 'Imrān (a.s.). Allāh (s.w.t.) has sent us to be besides you at the time of birth and assist you in it". Then one of them sat on the right side of Khadījah (s.a.), the second one on the left, the third one facing her and the fourth behind her head. Then Fāṭemah (s.a.) was born in a pure and chaste state and when she (s.a.) landed upon the earth, she radiated light such that all the house of Makkah were lightened due to it and there was no place in the east or west except that shone by her light. Then ten Houries of Paradise descended into the house, each one carrying a jar and tray of Paradise, while their jars were full of the water from the spring of Kawthar. Then the woman standing in front of Khadījah (s.a.) lifted up Fāṭemah (s.a.) and bathed her with the water, and brought out two white clothes, that were whiter than milk, and emitted extra fragrance better than musk and amber. She wrapped Fāṭemah (s.a.) in one cloth and used the other as a veil and she (s.a.) started to speak saying, "I bear that there is no other Deity except Allāh (s.w.t.); and that my father is the Messenger of Allāh (s.a.w.a.), the Master of the Prophets ; and that my husband (a.s.) is the Master of the Vicegerents and my sons (a.s.) are the Masters of the grandsons".

Then she saluted each one of those women who were present there, addressing them by their names. Thus the ladies rejoiced and the Houries of Paradise laughed and gave glad tidings to one another upon the birth of the Mistress of the women of the universe. A light prevailed upon the heavens, such that none had ever witnessed its resemblance before. Then those women turned to Khadījah (s.a.) and said, "Take hold of this daughter, who is Ṭāhirah (the pure) and Muṭahhirah (the purified one), chaste and bounteous. Allāh (s.w.t.) has granted abundance to her and her progeny". Khadījah (s.a.) took her in her fold with extreme joy and suckled her, while Fāṭemah (s.a.) grew each day corresponding to the growth of a normal child each month, and she (s.a.) developed each month corresponding to the development of a normal child each year.

---

<sup>1</sup> The believer wife of Pharaoh (Fir'awn) (translator)

## 2. The Honourable names and titles of Fāṭemah (s.a.) and some of her merits

Ibn Bābawayh relates through his reliable chain of transmitter from Yūnus bin Ḍabyān that Imām Ja'far al Ṣādiq (a.s.) said, "Fāṭemah (s.a.) possesses nine names near Allāh (s.w.t.)<sup>1</sup>: Fāṭemah, Ṣiddīqah (the honest), Mubārakah (the blessed one), Ṭāhirah (the pure), Zakīyyah (the virtuous), Rādhīyyah (she who is pleased), Mardhīyyah (she who shall be pleased), Muḥaddithah (a person other than a Prophet, with whom the Angels speak), and Zahrā' (the splendid)". Then he (a.s.) continued, "Do you know what is the interpretation of the name Fāṭemah"? I replied, "Please inform me regarding it O my Master" and he (a.s.) continued, "The one separated from every evil. Then if Amīrul Mu'mīnīn (a.s.) had not married her, there was no equal or match for her upon the earth until the day of Qiyāmah, neither Ādam (a.s.), nor those following him".<sup>2</sup>

In interpretation of the above report, 'Allāmah al Majlisī states that the meaning of Ṣiddīqah is immaculate, while Mubārakah means the one possessing abundance with regards to knowledge, grace, perfections, miracles and magnanimous progeny. Ṭāhirah means one purified from defective attributes, Zakīyyah means the one thriving in perfection and charity. The meaning of Rādhīyyah is the one pleased with the decree (Qadhā') of Allāh (s.w.t.), while Mardhīyyah is the one

<sup>1</sup> Shaikh Ḍabīḥullāh al Maḥallātī in his book Rayāḥīnūl Sharī'ah mentions one hundred and thirty five names and titles attributed to her (s.a.). We cannot mention all of them here due to brevity's sake but content ourselves to quote some as a means of benefit for the believers: Amatullāh (the Maid of Allāh), Ummul A'immah (the Mother of the A'immah), Baqīyyatul Nubūwwah (the Remainder of Prophethood), Al Taqīyyah (the Pious), Ḥaḏīratul Quds (the Sanctified Realm), Durratul Tawḥīd (the Pearl of the Unity of Allāh), Al Ḍarī'atul Shī'ah (the Medium for the Shī'ah), Al Rashīdah (the Prudent), Sitrallāhil Kubrā (the Grand Veil of Allāh), Safīnatul Najāh (the Boat of Salvation), Shaḏī'atul Ummah (the Interceder for the Muslim Nation), Ṣilwatul Wusṭā (the Median Prayer), Ḍillillāhil Mamdūd (the Spread-out Shade of Allāh), 'Urwatul Wuthqā (the Strongest Handle), 'Aybatul 'Ilm (the Container of Knowledge), Al 'Afīfah (the Chaste), Al Qānī'ah (the Contented one), Kalimatullahil Tāmmah (the Perfect Word of Allāh), Al Kawbatul Durī (the Bright Shining Star), Laylatul Qadr (the Night of Destiny), Mishkātul Anwār (the Niche of Lights), Al Mutajahhidah (the Assiduous one), Al Maymūnah (the Auspicious one), Al Nabīlah (the Noble one), Wadī'atul Rasūl (s.a.w.a.) (the Trust of the Messenger of Allāh), Yanābī'ul Ḥikmah (the Springs of Sagacity), etc. (translator)

<sup>2</sup> Among Prophets (a.s.) and Messengers of Allāh (a.s.) (translator)

who is the beloved of Allāh (s.w.t.) and the friends of Allāh (s.w.t.). Muḥaddithah means that the Angels would speak to her (s.a.) and Zahrā' means the radiant one who shines with the apparent and Divine light. It should be borne in mind that the above Ḥadīth evidences that Amīrul Mu'minīn 'Alī (a.s.) is pre-eminent among all the Prophets (a.s.) and their Vicegerents (a.s.), except the last Prophet (s.a.w.a.). Rather some even opine that it depicts the superiority of Fāṭemah (s.a.) upon them (the other Prophets and Messengers).

It is also related in successive Aḥādīth from the Shī'ah and Ahlul Sunnah sources that the Messenger of Allāh (s.a.w.a.) named her Fāṭemah (s.a.), since Allāh (s.w.t.) separated her and her Shī'ah from the fire of hell. It is related that the Messenger of Allāh (s.a.w.a.) was questioned as to why he named Fāṭemah (s.a.) as Batūl. He (s.a.w.a.) replied, "It is so because she does not witness the (menstrual) blood as the ordinary women, since the (menstrual) blood is unpleasant in the daughters of Prophets (a.s.)".

Shaikh al Ṣadūq relates, through his reliable chain of transmitters, that whenever the Messenger of Allāh (s.a.w.a.) would return from a journey, he would first visit the house of Fāṭemah (s.a.), stay there for some time, and then go to the houses of his wives. During one of his journeys, Fāṭemah (s.a.) made herself two silver bracelets, a necklace and earrings and hung a curtain upon the door. When he (s.a.w.a.) returned back, he went to the house of Fāṭemah (s.a.), while his companions stood at the door. When he (s.a.w.a.) witnessed this at the house of Fāṭemah (s.a.), he left in an enraged state and entered the Masjid and sat near the Pulpit (Minbar). Fāṭemah (s.a.) realized that the reason of his (s.a.w.a.) anger was the adornment, therefore she removed the necklace, bracelets and earrings and pulled down the curtains and sent all of them to the presence of the Prophet (s.a.w.a.) with a message to him saying, "Your daughter sends you salutations and requests you to donate them in the way of Allāh (s.w.t.)". When those things were brought to the presence of the Prophet (s.a.w.a.), he uttered thrice, "May her father be ransom upon her! Fāṭemah (s.a.) did what I had desired. The world is not for Muḥammad (s.a.w.a.) and his Progeny (a.s.). And if this world was equal to a gnat in the eyes of Allāh (s.w.t.), He (s.w.t.) would not have given water to the disbelievers to drink". Saying this he (s.a.w.a.) arose and went to the house of Fāṭemah (s.a.) and entered



therein.<sup>1</sup>

Shaikh al Mufid and Shaikh al Ṭūsī relate from Ahlul Sunnah sources that the Messenger of Allāh (s.a.w.a.) said, "Fāṭimah is a piece of my body, the ones who pleases her, pleases me; and the one who harms her, harms me. Fāṭimah is the dearest person near me".

Shaikh al Ṭūsī relates from 'Ā'ishah that she said, that I have not seen anyone bearing more resemblance to the Messenger of Allāh (s.a.w.a.) in speech and discourse except Fāṭimah (s.a.). When she would come to his (s.a.w.a.)'s presence, he would welcome her, kiss her hands and make her sit in his place. And when he (s.a.w.a.) would go to the house of Fāṭimah (s.a.), she would arise to welcome him, greet him and kiss his hands.

Quṭubuddīn al Rāwandī relates through successive chain of transmitters that when Fāṭimah (s.a.) left this world, Umm Ayman swore that she would not stay in Madīnah from that time since she could not bear to see her place vacant. Therefore she left Madīnah for Makkah and on the way she felt severe thirst, and when she lost hope of finding water, she raised her hands towards the heavens and said, "O Allāh (s.w.t.)! I am the maid of Fāṭimah (s.a.). Then do you desire that I perish due to thirst"? Suddenly a bucket of water descended from the heavens for her by the miracle of Fāṭimah (s.a.). And when she drank from that water, she did not remain in need of food or drink for seven years. People would

<sup>1</sup> This incident seems to be sceptical since according to our belief the Ahlulbait (a.s.) were immaculate and infallible and never disobeyed Allāh (s.w.t.), willingly or unwillingly, for even a wink of an eye. The Holy Qur'ān is a witness to their total submission to Allāh's command, **"And you desire not save what Allāh desires"**. (Sūratul Dahr: 30). The verse of Taṭhīr (purification) is also a witness that they were free from any type of filth, error, mistake, fault or even forgetfulness and were thoroughly immaculate, **"Verily Allah intends but to keep off from you (every kind of) uncleanness O the People of the House, and purify you (with) a thorough purification" (Surah al Ahzab: 33)**. Historically it is proved that the house of 'Alī (a.s.) and Fāṭimah (s.a.) did not contain any materialistic things, leave alone silver ornaments, while numerous times they and their children (a.s.) had to go without food for days. An incident has also been quoted in this book that they were such indigent, that Imām 'Alī (a.s.) had to keep the veil of Fāṭimah (s.a.) as a mortgage near a Jew and take some loan to buy food for their children. The words of Amīrul Mu'minīn (a.s.) in this regard are a better proof. Sha'bī relates having heard 'Alī (a.s.) saying, "When I was married to Fāṭimah (s.a.), we had nothing but the skin of a ram, which served as bed at night, and on which we fed fodder to our camel in the day. Fāṭimah had not a slave girl even to work in the house". ('Alī al Muttaqī al Hindī, "Kanzul 'Ummāl") (translator)

send her for tasks during hot summer days, but she never felt thirsty.

Ibn Shahr Āshub and Quṭubuddīn al Rāwandī relate that one day Amīrul Mu'minīn (s.a.) was in need of debt. He took a woollen veil of Fāṭemah (s.a.), mortgaged it with a Jew named Zayd, and in lieu of it took some barley as debt. The Jew took the veil home and kept it in a room. At night, his wife entered the room and saw a light that had brightened up the entire room emanating from the veil. When she witnessed this astonishing event, she rushed to her husband and narrated to her what she saw. The Jew was surprised on hearing this, while he had forgotten that he had kept the veil of Fāṭemah (s.a.) in the house. He leapt and rushed to the room and saw that the light emanated from the veil of the "heavenly sun of infallibility", that had brightened up the entire room, similar to a bright moon. After witnessing this incident, the Jew was even more astonished and both of them rushed to the houses of their relatives and assembled eighty people to witness this miraculous incident. And all of their hearts shone with the light of Islām by the grace of the rays of the light of the veil of Fāṭemah (s.a.).

It is related in Qurbul Asnād through reliable chain of transmitters reaching Imām Muḥammad al Bāqir (a.s.), that he said, "The Messenger of Allāh (s.a.w.a.) had assigned, that the external tasks of the house, such as bringing water, gathering fuel, etc. would be the responsibility of Amīrul Mu'minīn (a.s.). Whereas the internal tasks of the house, such as grinding the pulses, baking bread and cooking, sweeping, etc. would be the responsibility of Fāṭemah (s.a.).

Ibn Bābawayh relates through his reliable chain of authorities from Imām al Ḥasan (a.s.), that he said that my mother Fāṭemah (s.a.) stood up in the Prayer-Niche (Miḥrāb) on Friday night and remained engrossed in devotion to Allāh (s.w.t.). She constantly performed Rukū' and Prostrations (Sujūd) until sunrise and I heard her constantly praying for the believers, men and women, taking their names, and she prayed abundantly for them but did not pray for herself. I asked her, "O Mother! Why do you not pray for yourself as you have done for others"? To which she (s.a.) replied, "O my son! Neighbour first and then the (people of the) house".

Al Tha'labī relates from Imām Ja'far al Ṣādiq (a.s.), that one day the Messenger of Allāh (s.a.w.a.) came to the house of Fāṭemah (s.a.) and saw her that she had worn a dress made from the cloth of Camels and grinding the pulses with her hands, at the same time feeding her child. When he (s.a.w.a.) saw her in this

state, tears fell from his blessed eyes and he said, "O my dear daughter! Taste the bitterness of this world today for the sake of the sweetness of the hereafter".<sup>1</sup> Hearing this Fāṭemah (s.a.) replied, "O Messenger of Allāh (s.a.w.a.)! I praise Allāh (s.w.t.) upon His bounties and I offer thanks to Him (s.w.t.) for His generosity". Thus Allāh (s.w.t.) revealed this verse, **"And soon will give you your Lord that you shall be well pleased"**.<sup>2</sup>

It is related from Ḥasan al Baṣrī that he said, that Fāṭemah (s.a.) was the most devout among the community, while she devoted herself to such extensive worship of Allāh (s.w.t.) that her blessed feet swell. When the Messenger of Allāh (s.a.w.a.) questioned her, "What thing is the best for women", she (s.a.) replied, "That she would not see any (non-intimate) man and no (non-intimate) man would see her". He (s.a.w.a.) embraced the light of his eyes to his chest and say, **"Offspring, one from the other"**.<sup>3</sup>

It is quoted in Ḥulyatul Awliyā' of Abū Na'im al Iṣfahānī, that Fāṭemah used the mill to such an extent that blisters appeared upon her blessed palms and patches were visible upon them.

Shaikh al Kulainī relates from Imām Ja'far al Ṣādiq (a.s.) that, "There is no other vegetable more noble and beneficial than purslane, which is a vegetable of Fāṭemah (s.a.)". He (a.s.) then continued, "May Allāh (s.w.t.) curse the Banī Umayyah, they named purslane as Baqlatul Ḥumaqā' (vegetable of the stupid ones) due to their enmity with us and Fāṭemah (s.a.)".

Sayyid Fadhlullāh al Rāwandī relates in Al Nawādir from Amīrul Mu'minīn Imām 'Alī (a.s.), that one day a blind man came to the house of Fāṭemah (s.a.) and asked permission from her to enter therein. She veiled herself from him and when the Prophet of Allāh (s.a.w.a.) saw this, he asked her, "Why did you veil yourself, since this blind man cannot see you"? She (s.a.) replied, "If he cannot see me, I can certainly see him; if I do not veil myself, it is possible that my

<sup>1</sup> In another report it is mentioned that one day the Prophet of Allāh (s.a.w.a.) went to the house of Imām 'Alī (a.s.) and saw that both 'Alī (a.s.) and Fāṭemah (s.a.) were busy in grinding the millet. He said, "Which one of you is more tired"? 'Alī (a.s.) replied, "Fāṭemah (s.a.) is wearier than me". The Prophet (s.a.w.a.) told her to rise and she yielded. The Prophet (s.a.w.a.) sat at her place and helped 'Alī (a.s.) in grinding the mill. (Shaikh 'Abbās al Qummī, "Baitul Aḥzān") (translator)

<sup>2</sup> Holy Qurān, Sūratul Dhuḥā: 5

<sup>3</sup> Holy Qurān, Sūrat Āli 'Imrān: 34

fragrance may reach him". Hearing this he (s.a.w.a.) said, "I bear witness that you are a piece of my body". It is also related that one day the Messenger of Allāh (s.a.w.a.) questioned his companions regarding the reality of a wife and they replied that a wife was a woman. He (s.a.w.a.) again asked them, "In what state is a wife nearest to Allāh (s.w.t.)"? But they could not reply. When Fāṭemah (s.a.) heard this, she replied, "The nearest state of a wife to Allāh (s.w.t.) is when she is attached to her home and does not step out of it (without her husband's permission)". Hearing this he (s.a.w.a.) said, "Fāṭemah is a piece of my body".

There are abundant virtues and excellent traits of this noble lady (s.a.) that can be narrated here, but we restrain our self for brevity's sake. Among the blessings of this lady, is the renowned glorification (Tasbīḥ) that has reached us from her, while numerous Aḥādīth are related in its excellence. It is sufficient to quote here that one who is regularly recites it, shall not be wretched or face an evil conclusion, while its recitation after every Prayer, near Imām Ja'far al Ṣādiq (a.s.), is better than performing thousand units (Rak'at) of prayers daily. While its popular method of recitation is thirty four times Allāhu Akbar (Allāh is the greatest), thirty three times Alḥamdulillāh (All praise is due to Allāh) and thirty three times Subḥānallāh (Glory be to Allāh) that sums up to hundred. Another of her blessings is Du'ā' al Nūr, as taught by her (s.a.) to Salmān, when she says, "If you wish to be away from fever in this world, regularly recite this Du'ā': Bismillāhil Raḥmānil Raḥīm. Bismillāhil Nūr, Bismillāhi Nūril Nūr, Bismillāhi Nūrun 'alā Nūr, Bismillāhil laḏī Huwā Mudabbirul Umūr, Bismillāhil laḏī Khalaqal Nūra minal Nūr, Alḥamdu lillāhil laḏī Khalaqal Nūra minal Nūr, Wa Anzalal Nūra 'alal Ṭūr, fī Kitābil Maṣṭūr, fī Riqqim Manshūr, bi Qadaril Maqdūr, 'alā Nabīyyim Maḥbūr, Alḥamdu lillāhil laḏī Huwā bil 'Izzi Maḍkūr, wa bil Fakhri Mash-hūr, wa 'alal Sarrā'ī wal Dharrā'ī Mashkūr, wa Ṣallallāhu 'alā Muḥammadin wa Ālihil Ṭāhirīn. (In the Name of Allāh, the Beneficent, the Merciful. In the Name of Allāh the Light; In the Name of Allāh the Light of Light; In the name of Allāh, the Light upon Light; In the Name of Allāh Who is the Regulator of all affairs; In the name of Allāh Who created Light from Light; and Who descended the Light upon (the mount of Sinai) Ṭūr; in the Book written; on a lustrous Parchment outstretched; by a measure well-determined; upon the Prophet, the giver of glad tidings; All Praise be to Allāh Who is remembered with Honour; and renowned with Glory; and (Who is) offered thanks in welfare and adversity; and Allāh's Blessings upon Muḥammad and his Chaste Progeny.) Salmān says that I learnt this supplication

from Fāṭemah (s.a.), and I swear by Allāh (s.w.t.), I taught it to more than a thousand people in Makkah and Madīnah, who were afflicted with fever, and all of them were cured by the permission of Allāh (s.w.t.).

Another is Ṣalātul Istigāthah (the Prayer of beseeching Allāh) as related by her, that whenever you desire anything from Allāh (s.w.t.) and your heart is pressed due to it, then recite two units (Rak'at) of Prayers. Then when you end the Prayers, recite thrice Allāhu Akbar followed by the (above) Tasbīḥ of Fāṭemah (s.a.). Then go into prostration (Sajdah) and repeat a hundred times: Yā Mawlātī Yā Fāṭematū Agithīnī (O my lady O Fāṭemah! Aid me). Then place your right cheek upon the earth and repeat the above a hundred times. Again go into prostration and recite a hundred times and then place your left cheek upon the earth and repeat a hundred times. Lastly go into prostration and recite the above one hundred and ten times and then ask your desires from Allāh (s.w.t.), He shall certainly fulfil it.

Mullā Muḥsin Faydh al Kāshānī relates in Khulāṣatul Aḍkār from Fāṭemah al Zahrā' (s.a.), that she said, that once the Messenger of Allāh (s.a.w.a.) entered my house when I had prepared my bed and was ready to sleep. He addressed me saying, "O Fāṭemah! Do not go to sleep until you have performed four tasks. Complete reciting the entire Qur'ān, make the Prophets of Allāh (a.s.) your intercessors, please all the believers and perform the Ḥajj Pilgrimage and the lesser pilgrimage ('Umrah)". Saying this he became engrossed in reciting Prayers and I waited for him to complete it and then said, "O Messenger of Allāh (s.a.w.a.)! You have commanded me to perform four tasks, while I cannot perform all of them at this hour". Hearing this he (s.a.w.a.) smiled and said, "If you recite Sūratul Ikhlāṣ thrice, it is as if you have completed the entire Qur'ān. And when you send Allāh's blessings upon me and the Prophets (a.s.) preceding me, we shall all intercede for you on the day of Qiyāmah. Then if you seek Allāh (s.w.t.)'s pardon for the believers, they shall all be pleased with you completely. Lastly when you recite Subḥānallāhi wal Ḥamdulillāhi wa Lā Ilāha illallāhu wallāhu Akbar (Glory be to Allāh, and all Praise be to Allāh, and there is no Deity except Allāh, and Allāh is the greatest), it is as if you have performed Ḥajj and 'Umrah.

This destitute (the author) says that our Master<sup>1</sup> writes in his Mustadrakul

<sup>1</sup> Mīrzā Ḥusain al Nūrī (translator)

Wasā'il that some of our contemporary Ahlul Sunnah relate a supplication (Du'ā') from some Gnostics in the book *Khulāṣatul Kalām fī Umarā'ul Baladul Ḥarām*,<sup>1</sup> "Allāhumma Rabbil Ka'bati wa Bānīhā, wa Fāṭemah wa Abīhā wa Ba'lihā wa Banīhā, Nawwir Baṣarī wa Baṣīratī wa Sirrī wa Sarīratī (O Allāh, the Lord of the Ka'bah and one who built it, and (by) Fāṭemah and her father (s.a.w.a.) and her husband (a.s.) and her sons (a.s.), bestow light to my eyes and my insight and my privacy and my mind)". While this supplication is tried for increase in eyesight, and the one who recites this supplication while applying collyrium in the eyes, Allāh (s.w.t.) shall increase his sight.

JPC

---

<sup>1</sup> By Aḥmad bin Zaynī Daḥlān (translator)

### 3. Her (s.a.)'s death and testimonies

It should be borne in mind that there is great difference concerning the date of her (s.a.) death.<sup>1</sup> While the most appropriate near this most degraded one (the author) is the third of the month of Jamādiyul Thānī, that is unanimously accepted by a group of Imāmiyyah Scholars. I have evidences regarding this date that need not be stated here. Thus she survived her father (s.a.w.a.) for ninety five days. And although it is related in a reliable report that she remained alive in this world for fifty seven days after the death of her father (s.a.w.a.), and the reason for depending upon it has been quoted but we do not find it necessary to state it here. And it is better that she (s.a.) should be mourned on both these occasions as is the normal practice. In any case, she did not survive her father (s.a.w.a.) for long and remained engrossed in moaning and weeping upon him. And in this short period she (s.a.) bore such troubles and pains that only Allāh (s.w.t.) knows, and if one ponders upon the words of Amīrul Mu'minīn (a.s.) that he uttered upon the tomb of the Prophet (s.a.w.a.), after laying her (s.a.) in her tomb, one will realize the amount of hardships that this oppressed lady bore. These words being, "Very soon your daughter shall inform you regarding how the nation plotted with one another to usurp my rights and oppress her. Then question her regarding her state as to how many sorrows and heart-rending pains settled in the heart of Fāṭemah (s.a.) that could not be revealed to anyone. Very soon she shall inform you all of that and Allāh (s.w.t.) shall judge for her, while He is the Best of Judges".

Ibn Bābawayh relates through his authentic chain of transmitters that there have passed five people who wept a lot, Nabī Ādam (a.s.), Nabī Ya'qūb (a.s.), Nabī

<sup>1</sup> There is great difference of opinion among the historians regarding the date of her death (s.a.). We quote here the view of the Eminent Scholar Sayyid Muḥammad Kāẓim al Qazwīnī who writes in his book *Fāṭematul Zahrā' (s.a.) minal Mahd ilal Laḥd*, there are five reports quoted regarding her age after the death of the Messenger of Allāh (s.a.w.a.): (1) Al Ya'qūbī is of the opinion that she (s.a.) survived her father for one month or even less, while this is the least as quoted in books; (2) The second report says that she remained alive for around forty days after his (s.a.w.a.) death; (3) It is mentioned that she passed away seventy five days after the death of Rasūlullāh (s.a.w.a.) that falls on around thirteenth, fourteenth or fifteenth of Jamādiyul Ūlā; (4) Yet in another report it is mentioned that she passed away on the third of Jamādiyul Thānī, i.e. around ninety days after the death of the Messenger of Allāh (s.a.w.a.), while this is more acceptable in the eyes of our Scholars; and (5) Six months to eight months while this opinion cannot even be considered (translator)

Yūsuf (a.s.), Fāṭemah bint Muḥammad (s.a.) and 'Alī Ibnul Ḥusain [Zainul 'Ābidīn (a.s.)]. Nabī Ādam (a.s.) wept in separation of Paradise such that a mark, similar to two seas were visible upon his face and cheeks. While Nabī Ya'qūb (a.s.) wept in separation of his son Nabī Yūsuf to such an extent that he lost his eye-sight, while it was said unto him that, **"By Allāh! You will not cease to remember Yūsuf until you are (seriously) ill or (until) you are of the perish ones".**<sup>1</sup> In turn Nabī Yūsuf (a.s.) wept in separation of his father Nabī Ya'qūb (a.s.) such that his fellow prisoners, where he was imprisoned, were troubled by his weeping and they told him, "Either you weep at night and remain silent during the day-time so that we may relax, or you weep during the day and remain silent at night". Thus he reconciled with them that he would weep at any of the two times and remain silent in the other. While Fāṭemah (s.a.) wept upon her father, the Messenger of Allāh (s.a.w.a.)'s death, to such an extent that the people of Madīnah were vexed by it and told her, "You have troubled us by your excessive weeping". Therefore she (s.a.) would go to the Cemetery of the Martyrs of Uḥud and weep there as much as she desired and then return back to Madīnah.<sup>2</sup> Lastly 'Alī bin Ḥusain Zainul 'Ābidīn (a.s.) wept for twenty years after the martyrdom of his father (a.s.), while some say forty years. No food was kept for him except that he wept, and he did not drink water except that he wept. Once a freed slave of his told him, "May I be your ransom O son of the Prophet of Allāh

<sup>1</sup> Holy Qurān, Sūrat Yūsuf: 85

<sup>2</sup> In another report it is quoted that a group of the elders of Madīnah came to Amīrul Mu'minīn 'Alī (a.s.) and said, "Fāṭemah weeps day and night, we cannot sleep at night due to it and cannot find respite during the day. We wish that you tell Fāṭemah (s.a.) that either she weeps at night and remains silent during the day, or she weeps during the day and remains silent at night". Imām 'Alī (a.s.) replied, "Okay, I shall convey your message to her with due respects". 'Alī (a.s.) came to Fāṭemah (s.a.) and saw her engrossed in immense sorrow, and when her sight fell upon him, she became calm. Imām 'Alī (a.s.) said, "The elders of Madinah have requested me to tell you to either weep at night or during the day". Fāṭemah (s.a.) replied, "O Abal Ḥasan! My life among these men remains quite short, and I shall go away from their midst soon. By Allāh! I shall weep constantly until I unite with my father, the Prophet of Allāh (s.a.w.a.)". Imām 'Alī (a.s.) said, "You are at liberty, you may do as you wish". Then he (a.s.) built a house for Fāṭemah (s.a.) at the Cemetery of Al Baqī', far away from the houses of people, and he named it 'Baitul Aḥzān' (the house of sorrows). Daily, Fāṭemah (s.a.) would despatch (Imām) al Ḥasan and (Imām) al Ḥusain before her to Baqī' and she would proceed towards it weeping. Then she would sit and weep among the graves, and when night would fall, Imām 'Alī (a.s.) would come there and take them home. (Shaikh 'Abbās al Qummī, "Baytul Aḥzān") (translator)



(s.a.w.a.)! I fear lest you kill yourself due to excessive weeping". Hearing this Imām (a.s.) said, "I complain in the audience of Allāh (s.w.t.) regarding my affliction and sorrow, and I know what is reserved from Allāh (s.w.t.) that you do not know. Indeed I do not remember the martyrdom of the sons of Fāṭemah (s.a.), except that weeping chokes my throat".<sup>1</sup>

Shaikh al Ṭūsī relates through his reliable chain of authorities from (ʿAbdullāh) Ibn ʿAbbās that he said, that when the last moment of the Messenger of Allāh (s.a.w.a.) came near, he (s.a.w.a.) wept to such an extent that his blessed beard was soaked with his tears. He was questioned, O Messenger of Allāh (s.a.w.a.)! What is the reason for your weeping"? He (s.a.w.a.) replied, "I weep for my children and what shall befall them at the hands of my nation after me. It is as if I see my daughter Fāṭemah (s.a.) being oppressed after me and she is calling out to me: O Father! While none among my nation aids her". When Fāṭemah (s.a.) heard this, she wept and the Messenger of Allāh (s.a.w.a.) told her, "Do not weep O my daughter"! She (s.a.) replied, "I do not weep for what shall befall me after you, rather I weep upon your separation O Messenger of Allāh (s.a.w.a.)". He (s.a.w.a.) said, "I give you glad tidings O my daughter, that you shall soon unite with me; while you shall be the first one among my Ahl al-bait (a.s.) to meet me".

It is related in Rawdhatul Wāʾiẓīn and other books, that Fāṭemah (s.a.) was afflicted with a severe illness that stretched for forty days. When she realized that her end was near, she called for Umm Ayman and Asmā' bin ʿUmays and dispatched them to call Amīr al-Muʾminīn (a.s.) to her. When Imām ʿAlī (a.s.) arrived, she said, "O cousin! The news of my death has reached me from the heavens and I am at the verge of my last journey, while I wish to make a will to you that I have in mind". Hearing this, he (a.s.) said, "You may will as you desire O the daughter of the Messenger of Allāh (s.a.w.a.)". Saying this he sat at her head and told everyone in the house to leave. Then she (s.a.) said, "O cousin! You have never found me to be liar or a traitor, and I have never disobeyed you

<sup>1</sup> It is also mentioned that he (a.s.) said, "Woe be to you! Ya'qūb (a.s.) was a Prophet and had twelve sons. One of his sons (Prophet Yūsuf) was concealed from his eyes by Allāh, and the hair of his head turned grey due to extreme sorrow, and his back bent due to this anxiety, while the sight of his eyes faded due to excessive weeping, and all this although his son was alive in this world. While I have witnessed my father, brother and eighteen members from among my family fallen upon the ground and martyred, then how could my sorrow diminish and tears cease"? (Shaikh ʿAbbās al Qummī, "Nafasul Mahmūm) (translator)

from the day you have married me". Imām 'Alī (a.s.) said, "Allāh's refuge! By Allāh, you are wisest, most righteous, most pious, most magnanimous and most fearing Allāh (s.w.t.), lest I censure you for my disobedience. While your separation is very heavy upon me but there is no other remedy for death. By Allāh (s.w.t.)! You have renewed the grief of the Messenger of Allāh (s.a.w.a.) upon me, while your death is great upon me. Thus we say: Verily we are Allāh's and verily unto Him shall be our return, upon the grief that is very painful for me and much heart-rending and sorrowful upon me. By Allāh! It is a sorrow that has no consolation and a misfortune that has no substitute".

Then both of them (a.s.) wept for sometime and Imām 'Alī (a.s.) took the head of Fāṭemah (s.a.) in his lap and pressed her to his chest and continued, "You may will what you desire for I shall act upon your words and give preference to your affair upon my own". Thus Fāṭemah (s.a.) said, "May Allāh (s.w.t.) reward you favourably O cousin of the Messenger of Allāh (s.a.w.a.)! Firstly I desire that you marry Amāmah after my death, since men have no way except to seek a woman, while she is similar to me with regards to my children. Then prepare a bier for me for I have seen the Angels make a replica of it for me". Imām (a.s.) told her (s.a.) to describe it for her that she did and he in turn prepared it for her, while it was the first bear that was made upon the earth. Then she (s.a.) continued, "I also will, that none of those who have oppressed me and usurped my rights, should attend my funeral, since they are my enemies and the enemies of the Messenger of Allāh (s.a.w.a.), neither them nor their followers should pray upon me. Then bury me at night when the eyes are fast asleep".

It is quoted in Kashful Gummah and other books that when the end of Fāṭemah (s.a.) drew near, she told Asmā' bint 'Umayy to bring water for her to perform Ablutions (Wudhū'). Then she (s.a.) performed Ablutions, and according to a report she performed bath, the best of baths. Then she called for a scent and applied it and asked for a new dress and wore it and said, "O Asmā'! During the death of my father (s.a.w.a.) Jibra'īl had brought camphor (Kāfūr) of Paradise equalling (the weight of) forty dirhams and he (s.a.w.a.) divided it into three parts, one for himself (s.a.w.a.), the second one for me and the third for 'Alī (a.s.). Bring it to me so that I may be anointed (Ḥunūt) with it". When the camphor was brought, she told her to keep it near her head. Then she (s.a.) lay in a position with her feet pointed towards the Qiblah and slept, while pulling the sheet upon her face, and then said, "O Asmā'! Wait for some time and then call me. If I do not answer, call for 'Alī (a.s.) and know that I have united with my

father (s.a.w.a.)". Asmā' waited for some time and called out to her but did not receive any reply. Then she again called out, "O daughter of Muṣṭafā (s.a.w.a.)! O daughter of the best one among the sons of Ādam (a.s.)! O daughter of the best ones who walked upon the earth! O daughter of the one who ascended to the measure between two bows (facing each other) or nearer still on the night of Ascention (Mi'rāj)"!<sup>1</sup> But when she did not receive any reply she went inside and moved the sheet from her (s.a.) blessed face and saw that her spirit had departed to Paradise. Thus she fell upon her and kissed her saying, "When you reach the presence of the Messenger of Allāh (s.a.w.a.), reach the salutations of Asmā' bint 'Umayy for him".

At that moment<sup>2</sup> Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) entered the door and asked, "O Asmā! Why is our mother (s.a.) sleeping at this hour"? And Asmā' replied, "Your mother is not sleeping; rather she (s.a.) has reached the Audience of Allāh (s.w.t.)". Hearing this Imām al Ḥasan (a.s.) threw himself upon her and kissed her radiant face and said, "O mother! Speak to me before my spirit departs from my body". And Imām al Ḥusain (a.s.) threw himself upon her feet and called out while kissing them, "O Mother! I am your Ḥusain, speak to me before my heart splits and I leave this world". Then Asmā' told them, "O fruits of the heart of the Messenger of Allāh (s.a.w.a.)! Go and inform your father (a.s.) regarding the death of your mother (s.a.)". Thus they (a.s.) left and when they neared the Masjid, they started to weep loudly. Hearing their weeping, the companions ran to greet them and asked, "What is the reason for your weeping? O sons of the Messenger of Allāh (s.a.w.a.), may Allāh (s.w.t.) never make your eyes weep. Then did you see the vacant place of your grandfather and the eagerness to meet him (s.a.w.a.) made you weep"? They (a.s.) replied, "Rather our mother has departed from the world". When Amīrul

<sup>1</sup> Refer to the Qur'ān Verse, **"Then he drew near, and became pending, thus was (he) the measure between two bows (facing each other) or nearer still"** (Sūratul Najm: 8-9) (translator)

<sup>2</sup> In another report it is narrated that Asmā' tore her collar and came out from therein and met Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.), who asked her, "O Asmā! Where is our mother". Asmā' remained silent and both of them (a.s.) entered therein and saw their mother (s.a.) sleeping. Imām al Ḥusain (a.s.) neared her and shook her body but found that she had passed away and he said, "O brother! May Allāh reward you upon the death of our mother"! Hearing this Imām al Ḥasan (a.s.) threw himself upon her and .... (same as above) (author)

Mu'minīn (a.s.) heard this frightful news, he fell down unconscious upon his face. Water was sprinkled upon his face and he regained consciousness and said, "How should I console myself after you", saying this he (a.s.) recited these two verses, "For every two companions there is ultimate separation, and every sorrow is less apart from separation and death; the departure of one (Fatimah) after the other (Prophet), is a proof that (now) there is no companion left (for me)".

According to the report of Rawdhatul Wā'izīn, when the news of the death of Fāṭemah (s.a.) spread out in Madīnah, all the men and women started to weep upon her sorrow, while the voices of wailing arose from the houses of Madīnah. Men and women ran towards her house. The women of Banī Hāshim gathered in her house and it was near that Madīnah would tremble with the sound of their excessive weeping, while they were calling out, "O Lady! O Mistress of the ladies! O daughter of the Messenger of the last age (s.a.w.a.)"! People arrived in large numbers to offer their condolences to Amīrul Mu'minīn (a.s.), who was sitting with Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) seated in front of him. They were all weeping and the people also burst into tears seeing them weeping. Umm Kulthūm (s.a.) went to the tomb of the Messenger of Allāh (s.a.w.a.), while grief had overtaken her, and called out, "O father! O Messenger of Allāh (s.a.w.a.)! Today your sorrow is renewed upon us. Today you have left this world and taken your daughter along with you". People had gathered in large numbers and were weeping, while they were waiting for the bier to come out. Seeing this Abū Ḍarr came out and informed that there would be a delay in coming out of the bier, hearing which people scattered away.<sup>1</sup> When a part of the night passed away and the people had gone to sleep, the bier was taken out.

<sup>1</sup> It is related that when Imām 'Alī (a.s.) shrouded her and wrapt her, before tying the cord of the shroud, he called out to her (s.a.) children to bid farewell to their mother. Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) came and heaved a sigh and said, "O grief! The heat (of grief) for our Grandfather Muḥammad al Muṣṭafā (s.a.w.a.) and our Mother Fāṭemah al Zahrā' (s.a.) shall never diminish. O Mother of Ḥasan! O Mother of Ḥusain! When you meet our Grandfather (s.a.w.a.), convey our greetings to his presence and tell him that we have become orphans after your passing away". Imām 'Alī (a.s.) says, that Allāh (s.w.t.) is witness, she gave a cry and stretched her hands and pressed them to her chest. Suddenly I heard a caller from the heavens saying, "O Abal Ḥasan! Lift them up, for by Allāh (s.w.t.), their weeping makes the Angels of the Heavens weep". Then 'Alī (a.s.) lifted Ḥasan (a.s.) and Ḥusain (a.s.) from her chest. (Shaikh 'Abbās al Qummī, "Baytul Aḥzān") (translator)

Amīrul Mu'minīn (a.s.), Imām al Ḥasan (a.s.), Imām al Ḥusain (a.s.), 'Ammār bin Yāsir, Miqdād bin al Aswad, 'Aqīl bin Abī Ṭālib, Zubayr bin 'Awwām, Abū Ḍarr al Gifārī, Salmān al Fārsī, Buraydah al Aslamī and a group of the people of Banī Hāshim and other distinguished companions of Imām 'Alī (a.s.) recited prayers upon Fāṭemah (s.a.) and buried her the same night. Amīrul Mu'minīn (s.a.) made seven more graves around her original one so that people may not know the exact location of her grave.

In another report it is narrated that he sprinkled water on forty graves surrounding her grave, so that people may be doubtful regarding her original grave. Yet in another report it is stated that he flattened her grave so that its mark would not remain. He did so that people may not find her (s.a.) original grave and pray upon it or even try to re-open it,<sup>1</sup> and therefore there is difference in opinion regarding the exact location of her blessed grave. Some are of the opinion that it is in Al Baqī, near the graves of the A'immah (a.s.); while some say that she (s.a.) was buried in between the tomb of the Messenger of Allāh (s.a.w.a.) and his pulpit (Minbar). The latter is based upon the Ḥadīth of the Prophet (s.a.w.a.) that, "There is a garden, among the gardens of Paradise,

<sup>1</sup> In spite of this, the mischief-mongers tried to commit this blasphemous act. It is related that when they were informed in the morning that Fāṭemah (s.a.) had been buried, they decided to desecrate her tomb and pray upon her (against her wish). When Imām 'Alī (a.s.) was informed of this decision, he came out of his house in a rage. He was in such rage that his eyes had turned red and the vein of his neck had swollen with blood and he had worn a yellow cloak that he would wear during straightened circumstances. He was leaning upon his sword Ḍulfiqār until he entered the graveyard of Al Baqī and warned people from exhuming the grave. People said to one another, "This is 'Alī bin Abī Ṭālib (a.s.), who has come in a state swearing that if even one stone is turned from upon these graves, he shall kill you all". At that moment 'Umar, accompanied by a group of his adherents, met 'Alī (a.s.) and said, "O Abal Ḥasan! What is this that you have done, certainly we shall desecrate the grave of Zahrā' (s.a.) and pray upon her". Imām 'Alī (a.s.) caught hold of his collar and knotted it and threw him upon the ground. 'Umar fell upon the ground and 'Alī (a.s.) told him, "O son of Ṣaḥḥāk! I left my right due to fear that men may leave the Religion. But in case of the desecration of the grave of Fāṭemah (s.a.), I swear by Allāh (s.w.t.), in Whose Hands lies my life, if you do so, I shall quench the thirst of the earth with your blood, do not do it and thus save yourself". Abū Bakr came forward and said, "I request you due to the right of the Prophet of Allāh (s.a.w.a.) and by the right of the One who is upon the High Heavens, leave 'Umar, we shall not do that which displeases you". Hearing this, 'Alī (a.s.) released 'Umar and people scattered away and desisted from desecrating the grave. (Shaikh 'Abbās al Qummī, "Baytul Aḥzān") (translator)

in between my grave and my pulpit; while my pulpit is upon the door among the doors of Paradise". While some even say that she (s.a.) was buried in her house, and this seems to be the most acceptable as related in authentic Aḥādīth.

Ibn Shahr Āshub and others state, that when she (s.a.) was being laid into the tomb, two hands, resembling that of the Messenger of Allāh (s.a.w.a.), emerged from within and took her into the grave.

Shaikh al Ṭūsī and Shaikh al Kulainī relate with their reliable chain of authorities from Imām Zainul 'Ābidīn (a.s.) and Imām al Ḥusain (a.s.), that when Fāṭemah (s.a.) fell ill she willed to Amīrul Mu'minīn (a.s.) to hide her illness from people and not inform them of her condition. Imām 'Alī (a.s.) accepted her request and himself attended to her (s.a.) with the help of Asmā' bint 'Umays. During this period her illness was hidden from people and when her end drew near she willed to Amīrul Mu'minīn (a.s.) saying that he should give her the dead-body bath and shroud her, bury her at night and conceal the spot of her tomb. Thus Amīrul Mu'minīn (a.s.) personally supervised her dead-body bath, shrouded her and performed her last rites and buried her at night, while concealing the mark of her grave. And when he had covered her with the earth, he was overcome with intense grief and sorrow and tears flowed down his blessed face. He then turned to the tomb of the Messenger of Allāh (s.a.w.a.) and said, "My salutations be upon you O Messenger of Allāh (s.a.w.a.), as also on behalf of your daughter and your beloved one and the light of your eyes and the one who visited you and has now come to visit you. She now sleeps in your locality, below the earth. Allāh (s.w.t.) preferred her among the Ahlulbait (a.s.) to unite with you. O Messenger of Allāh (s.a.w.a.)! My patience has lessened due to (the separation of) your chosen one (Fāṭemah) and my endurance has weakened due to the (bereavement) of the Mistress of the women. My main source of solace has been from your tradition (of submission to the will of Allāh) and from your own departure which caused to me greater sorrow. I laid your sacred body into the grave with my hands, and at the time of death your head lay upon my chest and your sacred soul parted away. I closed your eyes with my hands and personally took charge of your (last) affairs. Certainly it is stated in the book of Allāh (s.w.t.), the best of acceptance, saying, **Verily we are Allah's and verily unto Him shall we return.**<sup>1</sup> The trust (Fatimah) has been returned back, and the

<sup>1</sup> Refer to the Qur'ānic Verse, **"And give glad tidings to the patient ones, who when, misfortune befalls them, say, verily we are Allāh's and verily unto Him shall we**

pledge has been taken away, and Zahrā' has been snatched away (from me). How ugly has the green and the dusty (i.e. the surroundings) become. O Messenger of Allāh (s.a.w.a.)! But my sorrow has turned eternal, and my nights will be spent wide awake, and the sorrow shall not leave my heart until Allāh (s.w.t.) selects a place for me in which you presently dwell. My heart contains a wound, full of pus; and my chest is full of grief that shall render it apart, and how soon there came separation between us. I complain in the Audience of Allāh (s.w.t.) regarding my state, and very soon your daughter (s.a.) shall apprise you of the unity of your community in usurping my rights and oppressing her. Then question her regarding the sorrows that settled in her heart and soon she shall inform you. Then **Allāh (s.w.t.) shall judge between us, and He is the Best of Judges.**<sup>1</sup> Peace be upon you O Messenger of Allāh (s.a.w.a.)! A farewell salutation, not from weariness or seeking respite. If I return away from you (your grave) it is not due to tiredness, and if I remain at your grave it is not due to lack of belief in what Allah (s.w.t.) has promised the forbearing ones. Verily patience is more auspicious and fairer. If I had not feared the prevailing of those, who have gained power upon us, I would have considered it obligatory upon myself to stay near your grave and would have settled near your tomb. Then I would have raised a sorrowful cry upon this great calamity, similar to a woman who has lost her son. Allah (s.w.t.) has witnessed and knows that I have buried your daughter in secret fearing her enemies. Her rights were usurped with compulsion and her inheritance kept away from her openly. When not much time had passed of your age and your name had not been forgotten. I complain in your presence O Messenger of Allah (s.a.w.a.)! And in your obedience lies a best consolation. Allah's benediction, blessings and abundance be upon you and her".

'Allāmah al Majlisī relates from Miṣbāḥul Anwār from Imām Ja'far al Ṣādiq (a.s.), from his forefathers (a.s.), that when Amīrul Mu'minīn (a.s.) laid Fāṭemah (s.a.) in her grave, he said, "In the Name of Allāh, the Beneficent, the Merciful. In the Name of Allāh and by Allāh, and upon the nation of the Prophet of Allāh Muḥammad bin 'Abdullāh (s.a.w.a.)! O the honest one (referring to Faṭemah)! I submit you to the one who is more deserving for you than me, and am pleased for you upon what Allah (s.w.t.) has chosen for you. **From it (the earth) We**

---

**return".** (Holy Qur'ān, Sūratul Baqarah: 155-156) (translator)

<sup>1</sup> Holy Qur'ān, Sūratul A'arāf: 87

**created you, and into it will We return you”.**<sup>1</sup>

When he had buried her (s.a.), he ordered water to be sprinkled upon her grave. Then he sat at her grave with tearful eyes and grievous and scorched heart. His uncle ‘Abbās bin ‘Abdul Muṭṭalib took his hand and took him away from the grave.

Shahīdul Awwal writes in his Mazār that it is recommended (Mustaḥabb) to visit Fāṭemah (s.a.), the daughter of the Messenger of Allāh (s.a.w.a.), the wife of Amīrul Mu’minīn (a.s. ) and mother of Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.). It is related from her (s.a.) that she said that, “My father (s.a.w.a.) informed me that the one who sends salutations upon him (s.a.w.a.) and me for three days consequently, Allāh (s.w.t.) shall make Paradise incumbent upon him”. She was asked, “During your lifetime”? She (s.a.) replied, “Yes, similarly after our death too”. And when anyone desires to visit her (s.a.), he should do so at three places, in her (s.a.) house, the spot in between the tomb of Prophet (s.a.w.a.) and his pulpit<sup>2</sup> and at Al Baqī’.

Her blessed birth took place five years after the Declaration of Prophethood (Mab’ath) and she passed away around hundred days after the death of her father.

‘Allāmah al Majlisī relates from Sayyid Ibn Ṭāwūs that whoever wishes to perform her (s.a.) visitation, should say, “Assalāmu ‘Alayki Yā Sayyidata Nisā’il ‘Ālamīn. Assalāmu ‘Alayki Yā Wālidatal Ḥujaji ‘alal Nāsi Ajma’in. Assalāmu ‘Alayki Ayyatuhā Mazlūmatul Mamnū’atu Ḥaqquhā (Peace be upon you O Mistress of the ladies of the universe! Peace be upon you O mother of the Evidences [of Allāh] upon all people! Peace be upon you O oppressed one whose rights were withheld)”. Then one should say, “Allāhumma Ṣalli ‘alā Amatika Wabnati Nabīyyika wa Zawjati Waṣīyyi Nabīyyika, Ṣalātun Tazlifuhā Fawqa Zulfā ‘Ibādikal Mukramīna min Ahlil Samāwāti wa Ahlil Aradhīn. (O Allāh (s.w.t.) shower Your blessings upon Your maid and the daughter of Your Prophet (s.a.w.a.) and the wife of the Vicegerent of Your Prophet (s.a.w.a.), blessings that nigh her above the nigh status of Your honoured servants among the dwellers of the heavens and the dwellers of the earth)”. Then one should seek forgiveness from Allāh (s.w.t.) and He shall pardon his sins and admit him into Paradise. While this

<sup>1</sup> Holy Qur’ān, Surat Ṭāhā: 55

<sup>2</sup> Both these places in Masjid al Nabawī in Madīnatul Munawwarah (translator)



salutation is short and authentic and can be recited any time.

While we (the author) have related the reward of visiting her (s.a.) and its manner, as also regarding the different locations of her blessed tomb, in (our books) Mafātīḥul Jinān and Hadiyyatul Zā'irīn, while we content our self in quoting here in brief.

It should be noted that Fāṭemah (s.a.) had four children, Imām al Ḥasan (a.s.), Imām al Ḥusain (a.s.), Zainab al Kubrā (the elder) (s.a.) and Zainab al Ṣugrā (the younger) (s.a.) with the agnomen of Umm Kulthūm. While she even carried a child, who was named Muḥsin by the Prophet of Allāh (s.a.w.a.), and she miscarried him after his (s.a.w.a.) death.<sup>1</sup>

Shaikh al Ṣadūq writes in explanation of the following Ḥadīth of the Prophet of Allāh (s.w.t.) to Amīrul Mu'minīn 'Alī (a.s.) that, "For you is a treasure in Paradise, while you its (paradise's) Ḍulqarnayn".<sup>2</sup> He (Shaikh al Ṣadūq) says that I heard from some of my masters that the treasure referred to by the Prophet (s.a.w.a.), as reserved for Imām 'Alī (a.s.) is the same Muḥsin, who was aborted due to the falling of the door upon her (s.a.).<sup>3</sup>

<sup>1</sup> Unfortunately, some of the past and contemporary prejudiced personalities deny this fact that she (s.a.) aborted her child Muḥsin due to the falling of the door upon her. But this reality can be verified from Shī'ah and Non-Shī'ah books that she aborted her child, when the vicious people attacked her home and threw the burning door upon her (s.a.). For more details refer to the book Al Muḥsin al Ṣibt Mawlūd am Saqt by the Eminent contemporary Scholar Sayyid Muḥammad Mahdī al Mūsawī al Khirsān (translator)

<sup>2</sup> Ḍulqarnayn was a very powerful king. Allāh (s.w.t.), with His Divine plan of suppressing mischief and unlawfulness, to help the weak and the oppressed, and establish peace on earth and maintain order on it, had blessed Ḍulqarnayn with the power and the means to achieve success in bringing under his sway the people of various characters and conduct of a vast part of the earth. There is difference of opinion whether he was a Messenger from Allāh (s.w.t.) or no, but he certainly was a pious and virtuous person chosen by Allāh (s.w.t.). (Shaikh Mahdī Pūyā al Yazdī and S.V. Mīr Aḥmad 'Alī, "The Holy Qur'ān: Text, Translation and Commentary") For more details one may refer to the Holy Qur'ān: Sūratul Kahf from Verse 83 onwards (translator)

<sup>3</sup> Mufadhdhal bin 'Umar, in explanation to the words of Imām Ja'far al Ṣādiq (a.s.), relates, that on the day of Qiyāmah, Sayyidah Khadijah and Sayyidah Fāṭemah bint Asad, the mother of Imām 'Alī (a.s.), would arrive carrying Muḥsin. They would be weeping and wailing while his (Muḥsin's) mother Fāṭemah (s.a.) would be reciting the following verse of the Qur'ān, **"This is your day, which you were promised". (Sūratul Anbiyā': 104) "(Remember) The day (of Judgment) when every soul shall find present whatever it has**

This destitute (the author) says that I have stated (in details) the afflictions that befell Sayyidah al Zahrā' (s.a.) in a distinctive book and named it Baytul Aḥzān fī Maṣā'ibī Sayyidatul Niswān (House of Sorrows upon the afflictions of the Mistress of the womenfolk).<sup>1</sup> Whoever wishes to know more should refer to it and we have not quoted in this book due to brevity's sake. And Almighty Allāh is Prosperous and He is the One Whose help is sought.

JPG

---

**wrought of good; and whatever it has wrought of evil, it will wish that wide were the distance between it and himself".** (Sūrat Āl 'Imrān: 30) Saying this Imām al Ṣādiq (a.s.) wept such bitterly that his sacred beard was soaked with tears, then he (a.s.) said, "May those eyes not be cooled that do not weep upon this suffering". (Shaikh 'Abbās al Qummī, "Baytul Aḥzān) (translator)

<sup>1</sup> I take this opportunity to thank Allāh (s.w.t.) and Her Eminence Fāṭemah al Zahrā' (s.a.) in bestowing grace upon me to translate this informative book into the English language for the benefit for the believers. The book has been published by Islāmic Publishing House, Canada and Ja'farī Propagation Center, India (translator)