



The life of Fatima Zahra

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In the Name of Allah,
the Gracious, the Merciful

THE LIFE OF LADY FATIMA ZAHRA (PBUH)

A summary of the book titled “Biography of Fatima Zahra (PBUH)”
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Preface

“We relate to you their account in truth...” (Qur’an 18: 13)

The subject matter of this book is a historical report on the life of the Prophet’s daughter, the noblest lady in Islam, Fatima or Fatima Zahra. What is provided in this collection is not just a personal life story, it is an educative and instructive event. What you shall read in these pages is an analysis of some amazing events that took place centuries before our time, but if the heroes of these events are separated from them, we will see that those events have occurred and may happen in any part of the world throughout history, even in our own time.

What were those events?

The two opposing movements that emerged after the death of the Prophet of Islam in Medina - the centre of establishing and spreading the religion of Islam- were:



1) A movement that tried to follow the method of the Prophet of Islam (PBUHH¹) in the administration of the Islamic sphere, and in other words, they wanted to be the guardians of the practice (Sunnah) of the Messenger of Allah.

2) A movement that considered the establishment of a new political system necessary, even if it does not conform to the prevailing [Prophetic] tradition.

Lady Fatima (PBUH), her husband, the pure Prophet's household, and some of their followers were the forerunners of the first movement, while a group (most of whom were from the emigrants (i.e., Muhajireen) and few from among the Ansar) were the forerunners of the other movement.

The events that followed forced the Holy Prophet's daughter to become the leader of the traditionalists. An accurate look at the first-hand sources, and the sayings of Imam Ali, Lady Fatimah as well as their children (PBUT) and likewise the study of the path they followed in their lives, make it clear that this [pure] household was great or [spiritually] rich.

The discussion and conflict arose from this stage, that if today a fair, genuine and established system is changed for the benefit of a certain group, then who can guarantee that tomorrow and thereafter, other genuine systems will not be changed? To an

1. In this book, the abbreviation "PBUHH" stands for "Peace be upon him and his Household" and shall be used after the name of the Holy Prophet, "PBUH" stands for "Peace be upon him/her" and shall be used after the names of any of the members of the pure Prophet's Household (Ahl al-Bayt) and "PBUT" stands for "Peace be upon them" shall be used after the names of the Infallible Imams.

extent that a genuine system suddenly collapses and its regulations lose their originality. It was not until more than a quarter of a century ago that the generation of that period understood this truth and saw the inauspicious aftermath of those tradition breakers. And not more than half a century has passed that both the political system and the civil and legal laws that were founded with so much effort and many sacrifices collapsed.

The method of divine rule can be traced back to the pre-Islamic era (i.e., the period of ignorance). And special administration was by a family which before Islam had financial and possibly political control over the Arabs.

Two hundred years or a little less have passed since the day when this event occurred, until the time when scholars and historians recorded it in their books and it was preserved from the sting of forgetfulness, alteration of expression, and other complications. In those two centuries, strong policies - in which each had some factions and groups under its cover or following them - were against each other, or one has given its place to another. Those who are familiar with the history of early Islam until the end of the third century, know that it was a common practice to falsify hadith, interpolate, erase or interpret it for one's own benefit and invalidate the opponent's claim.

What should be done in such a situation? The author of this book has tried as much as possible to present his report based on first-hand sources or close to it, those sources which are less



likely tampered with¹. In addition, he tried as much as he could to reconcile the reports with external contexts and finally, he admitted from among various statements those that all or the majority accepted or confirmed in some ways.

With all this, I am not saying that [all] what I have written is the [exact] reality that transpired, because no one knows that truth exactly except Allah, the Almighty.

Pre-Islamic Arabia

Whoever takes care of two girls until they grow up, he and I will enter the Paradise like this² [interlacing his index and middle fingers.] Hadith

Dear reader, who is currently reading this report, have you read the geography of the Arabian Peninsula? By Arabia, I mean not only the cities of Mecca and Medina and the settlements on the shores of the Red Sea. I did not mean “fortunate” Arabia (i.e., Yemen) either. What I meant instead is that part of the vast territory that is on one side between the valley of Ḥaḍramawt (i.e., Wadi Ḥaḍramawt) and Nafud desert and on the other side, is bordered by the Al-Dahnā’ deserts and the valley of Al-Dawasir (i.e., Wadi Al-Dawasir).

In the summer season, no human or normal creature could live in this molten hell for a long time, and if an adventurous tourist

1. But this does not mean that the writings of others about the life of the Prophet’s daughter are far from the author’s viewpoint, as you will see in the list of references of the book that I have paid attention to most of what was written about this.
2. Al-Muttaqi al-Hindi, Kanz al-Ummal, The Book of Marriage, chapter on the daughters’ rights.



stepped into that territory in the winter season or the beginning of spring, and after covering miles of road, he would reach a point where a shower of rain has rained and the remains of it had been collected in a pit, and one might see a family with one or two camels next to that pit.

The people of this desert were dry and thin, dark-skinned, strong and powerful, who have been called Bedouin and Badawi, and its famous animal that carries a tougher load for humans is called a camel. Every day or every few days, the Bedouin must put his small bag, which contains nothing but a few balls of tallow mixed with camel wool, or a few dry date seeds, on the back of that tolerant animal (i.e., camel). His wife and sometimes his young child were placed on top of the bag while crushing piles of hot sand, passing through plains and sun-drenched rocks, and reaching a pit where water is conserved.

What nature of water? It was dark smelly water that is full of worms and other reptiles that got there earlier than him. The tired traveller became happy when he found this only source of life, he took the bag off the camel's back, but alas, his happiness did not last long, an ill luck creature like him (a miserable man) whose cracked heels and wrinkled and burnt forehead indicated that he was also trying to get the same thing (i.e., water) that the previous traveller got.

The desert, this only cruel teacher, has not taught its inhabitants over the centuries more than one lesson: kill to live! The clash begins, and the land will soon be stained with the blood of the



miserable human, one who wanted to live by instinct, but an opponent who was stronger than him has overcome him. Yet, he had not refreshed his thirsty palate, his tired load carrier [camel] and one or two other creatures that were acquainted with him from this liquid when a stronger enemy mercilessly gnashes his teeth and he fought with him to take what his life, the camel, the wife and his children depend on. Alas, this challenger is much stronger than the opponent who defeated him. He would see with his own eyes that the hotness of the water will gradually reduce and instead of the water, dense steam rose into the air until there was nothing left but a little mud and a few half-dead worms at the bottom of the pit. Of course! The sun has done its job. We have to go from here to somewhere else.

Amid this struggle, he suddenly heard a soft song. What song was that? The cry of a child that has just opened her eyes to a life full of reproach. A female baby! A baby-girl! This is a source of misery and headache! What is the benefit of this child to me?

Why my wife does not give birth to a male child? If it was a boy, it would have been a blessing! He would guard the camel during his childhood, and fought with the enemies by my side when he grew up! But the girl is a burdensome creature, but worse than that, she is a source of shame and disgrace! Why? Because he has not forgotten that he had a conflict with a certain group not long ago and their girl child was taken captive and this was a stigma on the forehead of her parents and tribe forever. How come such a calamity will not happen to me one day? This girl



should not survive, lest she causes disgrace. She should [therefore] be buried under the ground¹.

Of course, this was the state of the desert people (Bedouins) before the advent of Islam. But the people in the urban areas of the peninsula were also no less in trouble than the Bedouins, the fact is that their problem was of a different type. Large categories of the poor must try to spend their days happily and comfortably.

If the historic miracle did not emerge at the beginning of the 7th century AD, and a spring of light did not suddenly break out in that dark desert, without any doubt, few people would have thought that there is a desert called Arabia today, but fate wanted something else. An echo must rise from this land, first from a town by the Red Sea, then [it covered] an oasis five hundred kilometres from this city and to the east of this sea, then this echo will fill the entire Arabian Peninsula, and reach Iran, Egypt and finally the continent of Asia, Africa and eventually the whole world.

What you learnt from the desert was not right! The desert is a bad teacher, you should rather learn from Allah!

O People! Why do you treat your daughters like this? Why do you consider them worthless goods? Know that when a baby girl is born in a house, Allah would send angels to them to say: “O people of the house, salutations to you! Then they would

1. When one of them is brought the news of a female [newborn], his face becomes darkened, and he chokes with suppressed agony. He hides from the people out of distress at the news he has been brought: shall he retain it in humiliation, or bury it in the ground! Behold! Evil is the judgement that they make. (Qur'an 16: 58-59)



cover that girl with their feathers and put their hands on her head, and say that whoever takes care of her would be helped on the Day of Resurrection.¹” “Whoever has a daughter, and does not kill her alive, not humiliate her, not prefer the son over her, Allah will admit him into Paradise.²”

However, these heavenly teachings, which sometimes in the form of the Qur’anic verses and sometimes in the form of hadith were recited unto the precious ears of those slow-witted people should be accompanied by practical training to increase their effectiveness. And the best exemplary role model of this practical training is the Prophet’s daughter.

It is amazing that the number of the Prophet’s daughters from his first wife, Khadija, is more than the sons, and it is even more amazing that his sons did not grow older as they died in their childhood. As earlier mentioned, it was the son who lighted the lamp of the father’s house in terms of primitive and tribal life, but if a son did not perform his role, his name would be forgotten. Such a person would be considered as one without posterity (Abtar) and this was the insult of the short-sighted people of Mecca to Prophet Muhammad (PBUHH): “He is one without posterity”. His name will not remain after his death because he did not have a son to be his vicegerent! This was the opinion of blind-hearted people from the Quraysh.

However, by divine will, and contrary to these dark-hearted

1. Al-Muttaqi al-Hindi, *Kanz al-Ummal*, The Book of Marriage, quoted from the middle of Tabarāni.

2. Ibid, quoted from Musnad of Abu Daud.



crooked thinkers, the Prophet of Allah (PBUHH) left behind a daughter, and this daughter, with her speech and behaviour, make the father's speech and the secret of the Qur'an's references to those selfish people that "Indeed it is your enemy who is without posterity."

Her lineage

"And where is the similitude of Khadija, who believed me when people disbelieved me!"¹ Hadith

As we know, Fatima (PBUH) is the daughter of Muhammad (PBUHH), the Messenger of Allah, and her mother was Khadija, the daughter of Khuwaylid. Before the rise of Islam, Khadija was considered one of the prominent women of Quraysh to the extent that she was called Ṭāhirah (i.e., The Pure) and Sayyidah (i.e., the Chief) of Quraysh women. Before her marriage to the Holy Prophet, she was the wife of Abu-Halah Hind ibn Nabāsh ibn Zurārah², and thereafter, she married Atiq ibn A'iz from the tribe of Makhzoom³. She had two sons for Abu Halah and a daughter for Atiq. These [children] were the maternal brothers and sisters of Lady Fatima (PBUH).

After these two marriages, even though she was still a beautiful and wealthy woman and had a lot of marriage proposals, she did not accept and started trading with the money she had. Abu-Talib asked his nephew to become Khadija's business agent -

1. Shaykh 'Abbas Qummi, *Safinat al-Bihār*, vol. 1, p. 1 (Hadith 3)

2. Balādhari, *Insāb al-Ashrāf*, p. 106 and other sources.

3. Ibn Sa'ad, *Tabāqāt*, vol. 8, p. 8.



just like his other relatives- would travel on her behalf to Syria on a business trip, and he was accepted. It was after this business trip that she was interested in marrying Muhammad (PBUHH), and as we know, she accepted him as her husband. As it is famous among historians and also confirmed by the Sunnah that Khadija was forty years old when she married Prophet Muhammad (PBUHH).

However, considering the number of children she had from this marriage, it can be said that historians have chosen forty years because it is a perfect number. In contrast to this popular viewpoint, Ibn Sa'ad narrated in his chain of narration from Ibn Abbas that Khadija was twenty-eight years old when she married Muhammad¹ (PBUHH).

Khadija was the first woman who believed in the Prophet. When the Prophet pronounced his divine message and the wealthy people of Mecca stood against him, and they persecuted him and his followers. Abu-Talib was protecting his nephew from the harm of these stubborn enemies. But Khadija was also a support for him, who gave him peace and encouragement in the house. For this reason, it was of his human nature and the character of a Muslim that the Messenger of Allah (PBUHH) constantly honoured her memory².

Fatima, the purified one, the great lady of Islam, was born from such a unique father and mother. When and on what date? The day and even the year were not clear. It means that the historians

1. Ibn Sa'ad, Tabāqāt, vol. 8, p. 10; Kashf al-Ghummah, vol. 1, p. 513.

2. Bukhari, vol. 5, p. 47-48; I'lām al-Nisā', vol. 1, p. 330.



are not unanimous on it. While the general Sunni biographers and historians documented that Fatima (PBUH) was born five years before the Prophethood. Shia biographers and great Shiite scholars believe that she was born in the fifth year of the Prophethood.

There is a significant and strong correlation between the general narrations of Shia scholars and hadith experts, which shows that the birthday of the Prophet's daughter [i.e., Fatima] was after his appointment to Prophethood. Among the correlation was the connection between the birth of Zahra (PBUH) and the Ascension of the Holy Prophet. In several narrations, the Messenger of Allah (PBUHH) said that on the night of his Ascension (Mi'rāj), he was given a heavenly apple, and the sperm of my daughter Zahra was formed from that fruit¹.

However, the correlation that confirms the sayings of the Sunni historians and scholars is that they documented that Fatima (PBUH) was born in the year when the Quraysh were building the Ka'aba.

The story of Muhammad's arbitration and the installation of the Black Stone was certainly before the Prophethood because, in the fifth year of his nomination, the Quraysh were hostile towards the Prophet (PBUHH) and did not give him such an arbitratative role.

As it is written, discussion on these narrations is useless except in terms of using them to clarify history. What every Muslim

1. Bihar al-Anwār, vol. 43, p. 5 quoted from Ilal Shariah.



man and woman should learn from the life of the Prophet's daughter is her parsimony, piety, patience, virtue, faith in Allah and fear of Allah, and other great human qualities that she possessed and it shall be discussed at its place.

Her name and epithets

Imam Sadiq (PBUH) was reported to have said: "Fatimah is protected from every evil"¹

The Islamic biographers and the Hadith experts wrote several epithets for the Prophet's daughter: al-Zahra (lit. 'The radiant'), al-Şiddiqa (lit. 'The truthful'), al-Taħira (lit. 'The pure'), al-Rađiya (lit. 'The one who is pleased with Allah'), Marđiya (lit. 'The one who Allah is pleased with'), al-Mubārak (lit. 'The blessed'), al-Batūl (lit. 'The one who is attracted toward God whole-heartedly') and others. Among these epithets, Zahra is more famous. Zahra, which is mostly used instead of her name means 'the one that shines, the radiant' and other similar synonyms. And this title suits this celestial lady in every respect. She is the shining face of Muslim women, a shining light of knowledge and a clear exemplary model of piety and worship of Allah. This radiance is not restricted to a particular hour and day. From the day she pledged her duty until today and forever, she shines like a gem in the darkness of Islamic education.

Her name is Fatima. Fatima is an adjective from the root "F-ṭ-m" which in Arabic means to cut, cut off and separate. What is

1. Rawdat al-Wā'izīn, vol. 1, p. 148



Fatima cut off from? In the Shia and Sunni books, we see that the Prophet (PBUHH) said that she was named Fatima because she and her Shiites are cut off (separated) from the Hellfire¹.

Zahra's upbringing was done in the vicinity of her father, the Messenger of Allah, and in the House of Prophethood, where the gaze of the angels descended, and the centre of revelation and the Qur'anic verses. She also learned religious education from a teacher such as Muhammad (PBUHH), the Prophet who is a great teacher of the entire people of the Universe. And so far the Universe remains, and the torch of religion and knowledge continues to glow in his name.

She was alone at home, and she spent her childhood alone. Her two sisters Ruqayah and Umm Kulthum were older than her for several years. She had no playmate in this house. Perhaps this loneliness was one of the motivations that made all her attention from childhood be directed to physical austerities and spiritual training. Allah is great! I testify that Muhammad is a Messenger of Allah. Gradually other verses were revealed and broader lessons were taught. The lessons which include moral ethics and recommendations for the study of human nature. And along with the propagation of these teachings and impacting them to Muslims, and the enthusiasm they displayed in learning these lessons, she also witnessed the enmity of some fellow citizens and relatives with his father.

It won't be long before the defeated and angry Quraysh made a

1. Bihār al-Anwār, vol. 43, p. 18 quoted from Amāli of Sheikh Tūsī. Nisā'ī, Hafiz Abul Qāzim Damashqī and others documented this hadith (Sawā'iq al-Muhriqah, p. 160)



tougher decision. The relationship of Banu Hashim with the people must be severed. They should be under economic and social boycott, the Valley of Abu Talib (i.e., Shi'b Abi Talib) which was a short distance from Mecca was considered for those who have been boycotted. Food, clothing, interaction and visitation were prohibited for them. How long have they lived in this terrible Valley? It is not known exactly.

Ibn Hisham has written the duration of the boycott to be two or three years¹. During this period, Allah knows what happened to Zahra. Most of the burden of such a life was on her shoulders. But a more difficult and painful scenario than all these sufferings was the death of the loved ones.

Fatima and the passing of her mother

The divine destiny was such that the death of this selfless woman – Lady Khadija, the first Muslim lady - happened in one year with the death of Abu Talib in a short interval². Fatima (PBUH) as she has learnt from the Holy Qur'an, she must experience this test as well, the death of her relatives is another trial for her. She must be patient with this difficulty and wait for good news from Allah³.

Now Fatima was no longer a small girl of the family. She was the successor of Abdullah, Abdul Muttalib, Abu Talib and

1. Ibn Hisham, Tarikh Ibn Hisham, vol. 1, p, 375.

2. Based on the report of Sheikh Kulayni, Abu Talib died a year after the death of Khadija (Al-Kāfi, vol. 1, p. 44).

3. And give good news to the patient, those who, when an affliction visits them, say, 'Indeed we belong to Allah and to Him do we indeed return.' (Qur'an 2: 155-156)



Khadija. She was the mother of her father (i.e., Ummu Abiha). What a suitable teknonym! The father's mother! She must take responsibility of his [Prophet's] mother. She must be both the daughter as well as the mother to her father. When her father discovered this sacrifice from her, he expressed his satisfaction with her by showing his affection.

The plan of economic boycott -the last combat by the Quraysh- failed, so much so that the leaders of the people broke the ominous treaty itself. They made another decision. Now that Muhammad no longer has support in Mecca, they must eliminate him. All tribes must participate in his killing so that Banu Hashim could not avenge his killing from anyone.

On the very night, the Quraysh's conspiracy was to be carried out and the Prophet (PBUHH) was to be killed by a group composed of all the Quraysh clans, he put Ali (PBUH) to sleep in his place and went to Yathrib with Abu Bakr. This is the great event that became the genesis of the Muslim calendar a few years later and it is still commonly known as (the Hijrah Calendar).

When things got settled gradually, a mosque was prepared, the emigrants settled in new houses, and her father ordered her emigration [to Medina]. Lady Zahra and Umm Kulthum boarded along with their guardian and the caravan was ready to move. Huwayrith ibn Nuqayd, one of the enemies of Prophet Muhammad (PBUH), who was constantly speaking ill of him, came to them and inflicted harm on their camel. The camel



moved while Fatima and Umm Kulthum fell to the ground. Ibn Hashim and other historians did not mention the injury Fatima (PBUH) suffered from this attack, but it is obvious that the Prophet's daughter was not left without an injury from this incident. This low-spirited man was among those who, on the day of the conquest of Mecca, the Prophet (PBUHH) said that if they cling to the curtains of the Ka'aba, their blood should be shed. Huwayrith was killed by Ali¹.

Fatima and her marriage proposals

There is certainly a good exemplar for you in the Apostle of Allah (Qur'an 33: 21)

Two years or more had passed since the emigrants resided in Medina. In these two years, there was a significant change in the political and social situations of Muslims. The most important thing was the victory [of the Muslims] in the Battle of Badr, which shattered the legendary power of Mecca, and took away the stunning majesty of the Quraysh leaders. And those who still did not want to conquer Mecca knew that Quraysh and their elders were also capable of being defeated.

There was a change in the personal life of the Prophet (PBUHH). Sudah, the daughter of Zam'a ibn Qays, and Aisha, the daughter of Abu Bakr, lived in his house. The wedding of Sudah took place some months before the Prophet's migration² (i.e., Hijrah) and Aisha's wedding was in the month of Shawwal in the first

1. Ibn Hisham, *Tarikh Ibn Hisham*, vol. 4, p. 30.

2. Balādhari, *Ansāb al-Ashraf*, p. 407.



year of Hijrah¹. Although none of these two women could fill the vacuum created by Lady Khadija neither in her perception nor that of her father. However, in any case, each of them cared about the Prophet's condition in some way, and Fatima (PBUH) did not worry about her father anymore. Now, if Fatima (PBUH) should go to her husband's house, there were people in her father's house who will take care of him [the Holy Prophet].

Fatima (PBUH) certainly had many marriage proposals. Thus, we do not need to quote Hadiths in this regard. Before her father became a Prophet, he had a respectable position among his fellow citizens. Before the advent of Islam, the two Fatima's sisters had married the two sons of a famous man from the Hashim family, Abdul Uzza ibn Abdul Muttalib (Abu-Lahab), and they were living peacefully with their husbands. If Surah Masad (Qur'an 111) had not been revealed in condemning their father, and if that stubborn man or his wife had not enjoined their children to divorce their wives, they would have been happy and satisfied with this union. But with the insistence of Abu-Lahab, there was a separation between them.

After their separation from their husbands and conversion to Islam, these women, one after the other, married Uthman ibn Affan, a wealthy and respected man of Quraysh. His other sister, Zainab, was the wife of her cousin Abu al-'As ibn Rabi², and when Muhammad (PBUHH) was appointed by Allah as a Prophet, Khadija and her daughters accepted his message, but

1. *ibid*, p. 409.

2. Balādhari, *Ansāb al-Ashraf*, p. 397.



Abu al-‘As remained in the religion of the Quraysh. The elders of his clan asked him to divorce his wife and they promised to marry him any girl he desired. Abu al-‘As did not accept and said that she [his wife] was the best. Abu al-‘As was captured in the Battle of Badr, and the Prophet ordered his release, on the condition that he should send Zainab to Medina. Now that Muhammad (PBUHH) had become a Prophet, Yathrib was obeying him while Mecca was in a state of fear and caution from him, it is natural that those with a better position are ready to propose to Fatima (PBUH) in marriage. And if Zainab, Umm Kulthum and Ruqayah had gone to their husbands’ houses before the advent of Islam, the upbringing of Lady Zahra was -as we wrote- in the house of revelation and the centre of the revelation of the Qur’an.

As you will see in the pages of this book, and its document is the first-hand source of Islamic history, Umar and Abu-Bakr each wanted Fatima, but when they expressed their desire to the Prophet, he (PBUHH) said, “We are waiting for divine judgment.”¹ Nasa’i, who is one of the great Sunni scholars, said in the Sunan: The Prophet (PBUHH) answered them and said: “Fatima is young,” but when Ali (PBUH) made his proposal known to him, he accepted².

From among the suitors, the names of these two people have been written because they are more famous than others in terms of personality, not because the suitors of the Prophet’s daughter

1. Ibn Sa’ad, *Tabaqāt*, vol. 8, p. 11.

2. *Sunan Nisa’i*, vol. 6, p. 62; *Fatima al-Zahra*, vol. 2, p. 25.



were only these two elderly men.

Zubair Bakkar, whose book titled *al-Muwafaqqiyāt* is considered one of the oldest sources, has quoted the following from the saying of Ali (PBUH):

- I went to the Messenger of Allah (PBUHH) and sat silently in front of him because no one had a similar dignity and respect as him. When he noticed my silence, he asked:

- Abu al-Hasan¹! What do you want? I remained silent until the Prophet (PBUHH) repeated his question three times, then he said:

- It seemed as if you wanted Fatima.

- Of course.

- What happened to the armour I gave you?

-I still have it!

- Put the same armour in Fatima's cabin².

In some narrations of Ibn Sa'ad, instead of armour, he wrote sheepskin and worn shirt. And some say that Ali (PBUH) sold his camel and put its price in a cabin. What was the price of this armour or the number of this cabin? Himyari, the author of

1. This expression (Abu al-Hasan) could also be found in some narrations. The title is usually formed from the name of first child (even though this is not a primary condition) and it is possible that when Ali or hadith reporters were quoting hadith from Ali to replace his name with his title.

2. *al-Akhbar al-Muwafaqqiyāt*, p. 375; *Kashf al-Ghummah*, vol. 1, p. 348, *Bihār al-Anwār*, vol. 43, p. 119.



Qurb al-Asnad, mentioned it to be thirty dirhams¹, and others wrote it to be up to four hundred and eighty dirhams.

The worth of the Prophet's daughter's cabin was 400 dirhams or a little more or less, and the matrimonial bond was established in this simple way. It was a sacred bond in which the two persons would share in the joy and sorrow of each other.

Armour, sheepskin or Yemeni shirt, whatever it was, was sold and its price was brought to the Prophet. The Messenger of Allah gave some of the money to Bilal without counting it and said, "Buy a nice perfume for my daughter with this money!" Then he gave the remaining to Abu-Bakr and said, "Get ready the items my daughter would need with this money." Ammar Yasir and some of the Companions accompanied Abu-Bakr to purchase Zahra's equipment at his discretion. The list that Sheikh Tusi wrote for the equipment is as follows:

A shirt at the price of seven dirhams, a shawl at the price of four dirhams, a black velvet woven from Khaybar, a bed woven from palm leaves, two spreaders (mattresses) with linen tops, and one filled with palm leaves and other with sheep's wool. Four pillows made of Taif leather filled with Meccan straw, a woollen curtain, a mattress made in Hajar², a handmade grinder, a copper basin, a black one made of leather, a wooden cup, a hollow bowl for milking, a waterskin for water, a purifier³

1. Bihār al-Anwār, vol. 43, p. 105.

2. It is likely that Hajar is the capital city or a village in Bahrain.

3. A glass. What can be used to purify oneself.



covered with oil, a green cloth and some clay jars¹. When they brought the device to the Prophet, he examined it and said: May Allah bless the Prophet's Household. The marriage sermon was recited and Zahra (PBUH) from that moment became the spouse of Ali.

However, it took some time for the Prophet's daughter to go from her father's house to her husband's house. In his narration, Majlisi has written this period as one month, while some have written it as up to a year or more. At night, when they wanted to take the bride home, the Prophet said:

- O Ali! There is no wedding without a party. Sa'ad said: "I have a sheep." A group of Ansar also provided a few kilograms of corn. The Prophet prayed for this couple. O Allah, bless this solemnization for this couple! O Allah, bless them with good children²!

Ibn Sa'ad wrote in another narration, whose chains of narration ends with Asma, the daughter of 'Umais: Ali put his armour with a Jew and collected some barleys from him. And this was the best party of that time³.

Ibn Shahr Āshub has narrated from Ibn Babaweh as follows: The Prophet told the daughters of Abd al-Muttalib and the women of the emigrants (Muhajireen) and the Ansar to escort Lady Fatima to the house of Ali (PBUH) and rejoice on their

1. Amāli, vol. 1, p. 39.

2. Manāqib, vol. 3, p. 351.

3. Tabaqāt, vol 1, p. 14. It should be noted that Asma bint Umais was with his husband at Ethiopia at that period.



way. They should recite hymns that buttressed this happiness, but there should not be expressions that are not pleased by Allah. They put Fatima on a camel called Shabbā and they were following her.

Fatima in her husband's house

She saw the ugliness of this world and cut herself off from the world. (Abu Na'im Isfahani)

The matrimonial life of Lady Zahra (PBUH) in her husband's house is an exemplary model. After all, her entire life is an exemplary role model, because she is an exemplary model just like her husband. Her father and children are [perfect] role models. The exemplary role models of Muslims who are adorned with virtue and pure human character. They are humans who grew up among the people and lived with them, because they [also] used to walk, eat, and wear clothes just like other people, but from the other side of these instincts, they have a nature, superior to that of an angel; a nature connected to Allah. They are humans who felt the pain of others or knew the pain of people and endeavoured to heal them with their behaviour and actions, even if they were unable to share with them their suffering and difficulties. And sometimes they suffered so that others could be cured. Such people are divine physicians and adherents of the truth, and they are the perfect exemplary model of this poetic verse.

*Everyone wants his men for his life
Except you, Oh he who wants his life for his men!*

1. Matnabi, Diwān, vol. 3, p. 190.



A newly wedded couple whose marriage essentials were worth 400 dirhams and her household furniture are a few clay bowls and jars, is obvious how she will live in her house. Now Lady Fatima (PBUH) was ready to move to her husband's house and her father gave her the last lesson.

- My daughter! Do not listen to the sayings of the people, lest you would be bothered that your husband is poor! Poverty is a disgrace to others! But it is a source of pride for the Prophet and his family.

- My daughter, if your father desired, he could possess [all] the treasures of the earth. But he preferred the pleasure of Allah instead!

- My daughter, if you knew what your father knows, the world would be ugly in your perception¹.

- I was not negligent about your wellbeing! I married you to the best person in my family! Your husband is great in this world and Hereafter².

Oh Allah, Fatima is from me and I am from her! O Allah, protect her from impurity! Move to your [new] home under the protection of Allah.

Three days after the wedding, he [the Prophet] went to see his daughter. He prayed for the couple. Once again, he recounted the virtues of Ali (PBUH) and returned home. But it seemed

1. Kashf al-Ghummah, vol., 1, p. 363

2. Ibid, p. 351



that he could not bear the separation from his daughter, even within this short distance. For years, Fatima had been by his side day and night. Apart from being his daughter, she kept alive the memory of Khadija for him. He wanted Khadija's memory to be constantly with him, but now she was the wife of Ali and she had to stay in his house. If he could prepare a room near his resident for them, his mind would have been at ease, but it was possible this might result in an inconvenience for the Muslims of Medina. Finally, he decided to accommodate the bride and groom in his own room.

But this is a difficult task because two women (Sudah and Aisha) were currently living in his house. Haritha ibn Nu'man was aware [of this] and came to the Prophet and said:

- All my houses are close to you. I and everything I have belongs to you. By Allah, I would prefer you take charge of my property rather than you leave it in my hands. From this day, Fatima and Ali (PBUH) will be transferred to one of Haritha's houses¹.

The second years of Hijrah and thereafter were difficult years for the Prophet and Muslims, both in terms of political and social and economic conditions. On the day when the treaty of Medina was concluded², the Jews, despite having political and social rights, started their enmity with the Prophet, for reasons that this book cannot give the details³. This enmity went to the extent that according to the Qur'anic directive, Muslims were

1. Ibn Sa'ad, *Ṭabaqāt*, vol. 8, p. 14, *Al-Iṣābah*, vol. 8, p. 158.

2. Refer to *Tarikh Tahlili Islam* by the author, p. 39-53.

3. Refer to *Tarikh Tahlili Islam* by the author, p. 55.



enjoined to break their relationship with them immediately.

Changing the Qiblah from Aqsa Mosque to the Ka'aba increased their hatred towards the Prophet. Another group [of Jews] lived in Medina under the protection of Muslims but worked against them.

The economic conditions were also difficult, the Medina Muslims (Ansar) did not hesitate to accompany the emigrants as much as they could, but they even preferred them over themselves with all their poverty. But what was the financial strength of a handful of farmers and small traders? If there were some facilities, it would be the right of the poor from among the emigrants (the Muhajireen) and the helpers (Ansar). This lesson was taught to her and her family by the Qur'an that if they truly love Allah, they should take the morsel from their throats and feed the needy, orphans, and captives instead and without having any feeling of favour over them. And [the Qur'an] let them know that that morsel is the right of those poor people.

It is certain that Ali, the Prophet's cousin, and his daughter, Fatima, were more deserving than others in carrying out this order. Those verses were revealed in their house and on their behalf. It was in the implementation of this moral order that this husband and his wife took on a difficult task which was much more than what a normal person can do. Forty years later, when Ali was about to depart this painful world and return to the mercy of his Lord, even though he had spent the last five years of his life ruling the Islamic world, praised his son, Hasan



(PBUH) in his first sermon as follows: “O People! Last night you lost a man who is neither overtaken by the people of the past nor the future. The Holy Prophet, peace be upon him, used to send him to fight with the enemies, while “Gabriel” on the right side and “Mikael” on the left side supported him, yes, he did not step outside the battlefield unless God Almighty opens the door to victory. He had nothing of gold and wire except seven hundred dirhams.”

Fatima and the birth of her children

If wounds afflict you, like wounds have already afflicted those people (Qur’an 3: 140)

In the month of Ramadan of the third Hijrah year, the birth of her son, Hasan (PBUH) made the pleasant memory of the victories in the Battle of Badr, which occurred in the month of Ramadan of the previous year more delightful. However, a few days after this auspicious birth, sadness covers the city as the Meccans and the Medinans were once again facing each other. Quraysh and Abu Sufyan, who could not bear their defeat in the Battle of Badr, surrounded Medina with an army.

This time, unlike the previous year, the Meccans inflicted a serious blow on the people of Yathrib. Hamza, the Prophet’s uncle, the brave leader of the Muslims, and seventy-four other newly converted Muslims were martyred.

Lady Zahra was informed that her father was injured in the battle. A stone hit his face and made his face bloody. She rose



with a group of women, they carried food and water on their backs and went to the battlefield. The women gave water to the wounded [Muslim army] and treated their wounds, but Fatima washed the wound of her father and treated it¹. However, the bleeding did not stop. She burnt some pieces of a plant and put its ashes on the wound, which stopped the bleeding².

The martyrdom of these faithful Muslims including that of Hamza was so difficult for the Prophet, his family members, his daughter (Fatima), and all Muslims. Waqidi documented that during the martyrdom of Hamza, the Prophet as well as Lady Zahra wept bitterly³. The martyrdom of more than seventy pure-hearted soldiers hurt all Muslims, but the criticism of the enemies (the Jews and the hypocrites) was more painful. The Jews began to make a jest of the Muslims. And they indicted the Muslims that if their leader was really a Prophet of Allah, such a defeat should not have been inflicted on him. The hypocrites also tried to separate the tribes from the Prophet.

The Messenger of Allah (PBUHH), on one hand, got rid of the effect of this hypocrisy by the recitation of the Qur'anic verses and on the other hand, he comforted the relatives of the martyrs. Sometimes, he went to the graves of the martyrs and beseech Allah's forgiveness for them. His daughter also behaved like her father in this regard. Waqidi wrote: Every two or three days, Lady Fatima (PBUH) used to visit Uhud and wept at the graves

1. Maghāzi, p. 249. Refer to Ansāb al-Ashrāf, p. 324. Waqidi wrote that the number of the women was fourteen.

2. Maghāzi, p. 250.

3. Ibid, 290.



of the martyrs and prayed for them¹.

Gradually, the bitter memory of the Battle of Uhud was forgotten. Disrupted houses were rebuilt and homeless women returned to their houses. Indiscriminate attacks on opportunists started. The groups on the expedition outside Medina were victorious.

In the month of Sha'ban of the fourth Hijrah year, the birth of Imam Husain (PBUH) gave a new warmth to the house of Ali, and after these two children, [it was followed by] Zainab, Umm Kulthum and Mohsen.

Fatima: The mistress of the women of the Universe

But [they] prefer [the Immigrants] to themselves, though poverty be their own lot. And those who are saved from their own greed (Qur'an 59: 9)

Gradually, the financial situation of the poor Muslims became worse. The spoils of war created a brief relief in some cases, but the house of the Prophet's daughter was still empty. Ali and Zahra had made asceticism, contentment, sacrifice and even hunger their motto.

Abu Na'im Isfahani, who was one of the Sunni scholars and died in 430 AH, wrote a book describing the chosen servants of Allah titled "Hilyat al-Awliyah wa Tabaqāt Al-Asfiyā'" in several volumes and dedicated a chapter to Lady Fatima

1. Ibid, p. 313.



(PBUH). In this chapter, the author with a chain of narration (isnad) to Imran ibn Haseen wrote: One day the Prophet (PBUHH) said to me:

- Won't you come with me to the house of Fatima?
- Why not! We went to Fatima's house together. The Prophet sought her permission and which she gave.
- Can I enter with someone who is with me?
- O father, I have nothing but a robe!
- O daughter, cover yourself in such and such manner with the robe (he instructed her to wear it).
- I don't have a head-band! The Prophet threw the old cloak he put on to her and said:
- Cover your head with that veil. - We went into the room together. - How are you, my daughter?
- I am in pain and I am also hungry.
- Were you not satisfied that you are the mistress of the women of the Universe?
- O father! Isn't Maryam, the daughter of Imran the mistress of the women?
- She was the mistress of women of her era, but you are the mistress of all women [of all eras] and your husband is great in



this world and the Hereafter¹.

Ali said to a man from Bani Sa'ad: Do you want me to tell you a story about myself and Fatima?

Fatima is the most beloved person in the sight of her father. In my house, she fetched so much water with musk, that the string of musk left traces on her chest. She grounded so much that her palms got calluses. And she cleaned the house so much that her clothes turned the colour² of dirt and so.

One day, I said to her, what if you ask your father for a servant to assist you a little in these jobs? Zahra went to her father, but she was too shy to ask him for anything.

The Prophet (PBUHH) knew that his daughter had come to him for something. He came to our house the following morning. He said Salam, but we remained silent. His habit was that he would say Salam three times and if he didn't get permission to enter, he would return. We responded to him and requested him to enter, he came in, sat with us and said:

- O Fatima! What did you want from your father yesterday? I was afraid that she might not say what I asked him. I said this is the story of Fatima, and she suffered a lot from the hardships of housework, and this suffering has affected her body. I asked her to come to you to request a servant. He (PBUHH) said, Should I teach you something better for you than a servant? Whenever

1. Hilyat al-Awliyah, vol. 2, p. 42. Refer to Bihār al-Anwār, vol. 43, p. 37; Manāqib Ibn Shahr Āshub, vol. 3, p. 333. Isti'āb, p. 75.

2. Musnad Ahmad, vol. 2, p. 329.



you are about to sleep, say “Subhanallah” 33 times, “Alhamdulillah” 33 times and “Allahu Akbar” 34 times¹.

Fatima pulled her head from under the quilt and repeated three times: I am satisfied with Allah and His Messenger².

Ibn Sa’ad wrote in his book that after Fatima asked her father for a servant, he replied: By Allah, I will not give you a servant while the people of Safa³ are starving. Sheikh Saduq wrote in his *Amali*: When the Prophet (PBUHH) returned from any trip, he would first visit Fatima and sat with her for a long time. During one of the Prophet’s trips, Lady Zahra (PBUH) purchased a silver bracelet, necklace, and pendant for herself and hung a curtain in the house. As usual, the father went to her house and after a short stay, he came out and went to the mosque. It didn’t take long when a messenger from Lady Fatima came to the Prophet with the bracelets, earrings and the curtain and said: Your daughter said that you should sell these ornaments and spend them in the way of Allah. The Prophet said: May her father be sacrificed for her, she had indeed done what it is expected of her. The world is not meant for Muhammad and his family⁴.

Her father was so much happy because he witnessed such

1. Concerning the Tasbihat of Lady Fatima and its number, this has been discussed in another section.

2. *Bihār al-Anwār*, vol. 43, p. 82. Refer to *Musnad Ahmad*, vol. 2, p. 39 and 105.

3. The people of Safa are group of people from among the early Muslims and the chosen supporters of the Prophet, e.g., Salman, Abu Dharr, Ammar Yasir, Bilal who used to sleep in the mosque.

4. *Bihār al-Anwār*, vol. 43, p. 20, *Manāqib Ibn Shahr Āshub*, vol. 2, p. 471, *Musnad Ahmad*, Hadith 4737.



excellent human qualities in her and observed Islamic culture in her actions, behaviour and speeches. He used to praise her and pray for her, and to show her dignity and position to the Muslims, he (PBUHH) said: “Fatima is an integral part of me, whoever offends her has offended me.”¹ And sometimes he displayed the intensity of his love for her by getting up and kissing her on the head and hand². Whenever he (PBUHH) returned from a trip, he would first observe two units of prayer in the mosque, and then he would visit Fatima, thereafter, he would visit his wives³. However, in an attempt to make others understand that the genesis of this love was not only due to paternal affection, rather he loved her because Fatima possessed those qualities expected from a high-ranking woman like her. And he made her understand of the heavy-duty upon her and that her rewards shall be the grace of Allah and attaining the blessings of that world (Hereafter).

One day, the Holy Prophet (PBUHH) visited her and when he saw her holding the hand-mill with one hand and feeding her son with the other hand, he said: “O my daughter, taste the bitterness in this world so that you will taste the sweetness in the Hereafter.” Lady Zahra (PBUH) replied: “I thank Allah for His blessings.” His father said: “Allah has promised me that he will give me so much that I will be satisfied⁴.” Her father, therefore, enjoined her to do the indoor work while her husband

1. Bihār al-Anwār, vol. 43, p. 11, Balādhari, p. 403, Sahih Bukhari, Chapter on the Prophet’s Companions, vol. 5, p. 26.

2. Manāqib Ibn Shahr Āshub, vol. 3, p. 333.

3. Isti’āb, p. 750.

4. Tafsir Majma al-Bayan, vol. 5, p. 505.



should do the outdoor work.

The Prophet's daughter just like she is an exemplary role model in her matrimonial life, she is also a role model in obedience to Allah. Even though a marital life is built on piety and sacrifice, it is considered obedience to Allah. However, what I meant by obedience to Allah here is the observation of ritual prayers and turning unto Allah. Whenever Lady Fatima (PBUH) had free time from her housework, she would use it in worshipping, praying, supplicating to Allah, and praying for others, not for herself.

Imam Sadiq (PBUH) narrated from his forefathers on the authority of Hasan son of Ali: My mother used to stand at the prayer altar on the eves of Friday until the morning¹, and when she began to supplicate, she supplicated for the believing men and women, but she did not say anything about herself. One day, I told her:

-O mother! Why don't you pray for yourself like others? She said:

- O my son! The neighbours come first².

A renowned glorification of Allah known as the 'Tasbihāt al-Fatima' (PBUH) which is narrated in authentic Shia and Sunni books and other sources³ is known to everyone, and those who

1. Those who spend the night for their Lord, prostrating and standing [in worship]. (Qur'an 25: 64)

2. Kashf al-Ghummah, vol. 1, p. 468.

3. Bihār al-Anwār, vol. 43, p. 82; Musnad Ahmad, vol. 2, p. 39 and 105.



considered themselves attached to the Prophetic practice [Sunnah] used to recite respectively this special glorification of Allah (Tasbihāt) after every prayer: (“Allah Akbar” (i.e., Allah is Great) 34 times; “Subhanallah” (i.e., Glory be to Allah) 33 times and “Alhamdulillah” 33 times¹.)

Fatima and the land of Fadak

Give the relative his due... (Qur'an 30: 38)

The Battle of Trench was the last attempt by the Meccans against the Muslims in Medina, the religion of Allah and the Islamic government. With great effort, Abu Sufyan was able to bring disunited tribes and even the Jews with him. Ten thousand soldiers surrounded Medina. The number of Muslims was small compared to the enemy's force, but the power of faith was at work, and the army of Satan finally fled. The invaders retreated to Mecca without any success.

The following year, the Prophet (PBUHH) left for Mecca with 1,500 Muslims. At the outskirts of the Holy city, the Quraysh blocked his way and prevented him from entering Mecca. A dialogue took place and finally a treaty was concluded between the two parties that the Prophet (PBUHH) would not enter Mecca that year. But the following year, he and his followers will be allowed to enter the city of Mecca for three days, so that he could perform the pilgrimage of the Sacred House. Because the polytheists of Mecca intercepted the Prophet in a place

1. In some narrations, this glorification of Lady Fatima was mentioned in different formats but the format mentioned here is based on the most famous verdict.



called Hdaybiyah and a peace treaty was signed there, this reconciliation was known as the Hdaybiyah Peace treaty.

One year after the Hdaybiyah peace treaty, the Prophet (PBUHH) went with a group of Muslims to perform a pilgrimage to the Ka'aba. On this trip, the people of this city witnessed the Prophet's majesty and sanctity among the Muslims.

It was after this treaty that the heads of the tribes knew that the Quraysh no longer had such legendary power, especially when they heard that the last base of Jewish resistance (Khaybar) had surrendered after a few days of siege. The seventh year in the military history of Islam was a fateful year. The effect of the victory of the Muslims in the Battle of Khaybar was more important to those who were not Muslims than the victory itself.

There was a fertile village near Khaybar called "Fadak". The inhabitants of this village witnessed the defeat of the Khaybar forts, they pleaded for a peace treaty with the Prophet that half of this land would belong to him, and they would remain in their fields. A peace treaty was done in this way¹, and because the Muslim soldiers did not participate in the conquest of this village, according to the Qur'an², Fadak became an exclusive property of the Prophet. The Messenger of Allah (PBUHH) used to give the income of this land to the poor of Banu Hashim, thereafter he gave the land to his daughter, Fatima (PBUH).

A group of hadith experts and Qur'anic exegetes have written

1. Yāqūt, Mu'jam al-Buldān (under the term 'Fadak')

2. Qur'an 59: 6.



under the verse “Give the relative his due...¹” that when this verse was revealed, the Prophet gave Fadak to Fatima².

Fatima during the passing of her father

O Apostle! Communicate that which has been sent down to you from your Lord (Qur’an 5: 67)

In the tenth year of Hijrah, the Prophet (PBUHH) performed a pilgrimage to Mecca with a large number of Muslims, whose number has been written was between ninety or one hundred and twenty thousand people. During this pilgrimage, he taught the people the Hajj rites, forbade what the pagans used to do during the circumambulation of Ka’aba, and he sacrificed animals, and other things. He took away the privileges that Quraysh had made for themselves in this special worship.

While returning to Medina, at a point called Juhfa³ where the caravans used to separate, he carried out his last mission:

-O People! I leave two things among you. If you do not separate from these two, you will never go astray. These two things are the Book of Allah and my family. O People! Whoever I am his master (Mawla), Ali is his master.

The Prophet returned [to Medina] from his journey. It was not long before he gave this unpleasant news to his daughter:

1. Qur’an 30: 38.

2. Durr al-Manthur, vol. 4, p. 177; Tafsir Tibyān, vol. 8, p. 228, Manāqib, vol. 1, p. 476.

3. It was a village and it has been a meeting place of the people of Egypt and the Syria. Here the caravans got separated from each other and each one went to different directions.



- O my daughter! Gabriel used to reveal the Qur'an to me once a year but he revealed it to me twice this year.

- O dear father! What does that mean?

- I think this year is the last year of my life. Lady Zahra got disturbed and depressed. Tears were dropping from her eyes and her father concluded his speech with this sentence:

- And O my daughter, you will be the first person from my family to join your father!

And a smile was noticed on Zahra's lips. The audience asked the reason for the tears and then the smiles, but lady Zahra (PBUH) answered shortly after that day¹.

Yes! Zahra could not bear the separation from her father. It seems as if Allah's message reached her during these days: "You will die, and they [too] will die²."

"O people! Muhammad will die just like other Prophets who came and went before him." He (PBUHH) used to go to the Baqi cemetery, asking Allah to forgive the dead ones. All these are signs of an unpleasant incident. Finally, that fateful day arrived, and a painful disaster happened. The Prophet went to Aisha's house and had a headache!

1. Tabaqāt, vol. 8, p. 17; Ṭabari, vol. 3, p. 114; Bihār quoting from Kashf al-Ghummah, p. 15.

2. Qur'an 39: 30



Fatima after the passing of her father

“Muhammad is but an apostle; [other] apostles have passed before him...” (Qur’an 3: 144)

Lamentation was suddenly coming out from Aisha’s house. The Prophet of Allah (PBUHH) has returned to meet his Lord! This [unpleasant] news hit the people like lightning. The Prophet was dead!

In those anxious moments, in the middle of a wave of crying, sighing, and lamentation, a terrible scream was suddenly heard:

No! Never, it is a lie! They lied! Muhammad is not dead and will not die! Whoever says such a thing is a hypocrite! He went to visit Allah! He is like Jesus Christ who ascended to Heaven! He is like Prophet Moses, the son of Imran who spent forty nights on Mount Tur! By Allah, whoever says Muhammad is dead, I will cut off his hands and feet¹.

What are you saying, Umar? What are these sayings?

Abu Bakr! Do you also want to say that Muhammad is dead? Yes, he is dead! Have you forgotten the words of the Lord, Who told him: “You will die, and they [too] will die.” (Qur’an 39: 30)

It is as if I am hearing this verse for the first time. What should we do now?

Ma’an ibn Adi and Uwaim ibn Sā’idah said that Sa’ad ibn Ubadah went to Saqifa with his people to select the Prophet’s

¹.Tabari, vol. 4, p. 1815-1816; Ibn Kathir, vol. 5, p. 342.



vicegerent. The Ansar might pledge their allegiance to Sa'ad and overtake us. Ma'an said that [with this action] sedition has started and maybe Allah will put it to rest through me¹, we should go to Saqifa before it's too late.

On the way to Saqifa of Bani Sā'idah

What really happened at the Saqifa of Bani Sā'idah? What did the people who were under that roof say and hear? Everyone familiar with the history of Islam knew that it was an event that its [negative] effects remain in the Islamic world even after fourteen centuries. Why did they do that?

You have read and heard many times that Muslims are afraid of division. The hero of this story stated that the sedition had started and it was possible that Allah may put it to rest through him. But what would happen if they invited just on that day or some few hours those who were crying in Aisha's house to that gathering? Was the sedition so close that they could not wait even for a day? Allah knows and it is possible that history also knows.

Fatima and the violation of her right

And he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill. (Nahj al-Balagha, Sermon 3)

Aisha's house was a mourning place. Imam Ali (PBUH), Lady

1. 'Aqd al-Farīd, vol. 5, p. 10



Fatima, Abbas, Zubair, the sons of Fatima (i.e., Hasan and Husain), and her daughters (i.e., Zainab and Umm Kulthum) were shedding tears. Ali along with Asma the daughter of Umais was busy washing the sacred body of the Prophet. What happened to that small group in those painful moments? Allah knows [best]. Whether the ritual washing of the Prophet's body finished or not, a loud voice of "Allahu Akbar" (i.e., Allah is Great) was heard. Ali asked Abbas: - O uncle! What is the meaning of this glorification (i.e., Takbīr)? - It means that what is supposed not happen has happened¹. It was not long when the lamentation was heard from Aisha's house that a loud noise was heard and it was getting louder every moment:

- Come out! Come out! Otherwise, we will burn you all! The Prophet's daughter went to the room and met Umar who was holding fire in his hand.

- O Umar! What happened? What's going on here?

- Ali, Abbas and Banu Hashim must come to the mosque and swear allegiance to the Caliph of the Prophet!

- Which Caliph? The [designated] leader of the Muslims is sitting by the body of the Prophet inside Aisha's house.

- From this moment, the [selected] leader of the Muslims is Abu Bakr. The people pledged allegiance to him in Saqifah of Bani Sā'idah. Banu Hashim must also swear allegiance to him.

- And if they don't come [for the allegiance]?

1. Ansāb al-Ashraf, p. 582.



- I will set the house together with whoever is in it on fire unless you also accept what the Muslims have accepted.

- O Umar! Do you want to set our house on fire?

- Of course¹.

- Did this conversation take place in the same way between the Prophet's daughter and a great companion and a foremost emigrant in Islam or not? Allah knows best. However, it seems very unlikely and even impossible that such a story was fabricated by the Shia fans or its political factions in favour of them since the Shia fans did not have any political authority in the first centuries of Islam and they were even among the minority.

What sin did Ali and the Prophet's family commit that they deserved to be burnt by fire?

Did the Ansar not aware of or accept the event of Juhfa (i.e., the event of Ghadir Khumm)?

Can it be said that out of a hundred thousand or more people who gathered in Juhfa and heard the hadith of Ghadir, none of them was from Medina, and this news did not reach the tribes of Aus and Khazraj?

It seems that on that day, more people were of the thought about how the Muslim community should be governed as soon as

1. 'Aqd al-Farīd, p. 2; Ansāb al-Ashrāf, p. 586.



possible¹. In other words, out of the two foundations on which Islam is based (religion and government), they were more interested in the foundation of governance. But can the governance and selection of the ruler be separated from religion especially when Islamic law itself has established this principle?

As I had written elsewhere, I don't want to hurt the feelings of any group of Muslims. I don't want to involve myself in something that a group of Muslims would do for the sake of religion or the sake of the world². But the statement Shahrishṭāni is a very meaningful one that "No sword has ever been drawn in Islam that impaled on the foundation of religion like the sword that was drawn for the sake of leadership."³

A few days after the incident, another incident happened: "The land of Fadak is not private property and should not be left in the possession of the Prophet's daughter!" The ruler of the Muslims expressed his opinion and his personal judgement: "What was in the possession of the Prophet, is a part of the Muslims' treasury and should now be in the possession of the Caliph. For this reason, Fatima's labourers should be pushed out of Fadak village."

As we had earlier stated that the land of Fadak was an exclusive property of the Prophet (PBUHH) because it was not taken through a military force, but its inhabitants made a peace treaty with the Prophet. In the first instance, the Prophet used the

1. Tarikh Tahlīlī Islam, section one, p. 91.

2. Pas az Panjā sāl, p. 30.

3. Al-Milal wa Nahal, vol. 1, p. 16.

income of this farmland for the consumption of the poor people from Banu Hashim such as the weddings of their daughters and sons, and for other purposes. Thereafter, he gave it to his daughter, Fatima¹. Now the Caliph has claimed that the Prophet (PBUHH) occupied that property as the head of the Muslims, not as its owner. Thus, the right to occupy it now belonged to the ruler, not the Prophet's daughter.

Fatima (PBUH) had to go to Abu Bakr and the following conversations took place between them:

- O Abu Bakr! When you die, who gets your inheritance?
- My wives and children?
- What happened that now you are the heir of the Prophet and not us?
- O daughter of the Prophet! Your father did not leave dirhams and dinars of gold and silver!
- But what would happen to our share from Khaybar and Fadak?
- I heard your father saying "I will occupy this land as long as I am alive, but when I die, it will belong to all Muslims."²
- But the Prophet gave me this farm in his lifetime!
- Do you have evidence?
- Yes. My husband Ali (PBUH) and Umm Ayman could testify to it.

1. Tafsir Durr al-Manthur, vol. 4, p. 177; Tafsir Ibn Kathir, vol. 3, p. 36.

2. Futūh al-Buldān, vol. 1, p. 36; Ansāb al-Ashrāf, p. 519.



- O daughter of the Prophet, you know that Umm Ayman is a woman and her testimony is not complete. Another woman must also testify [along with her] or [you bring] another man as a witness. Consequently, the land of Fadak was completely under the control of the government.

Did the conversation end like this? Did the Prophet (PBUHH) not give Fadak to his daughter? We are aware that during the two hundred years after this event, Fadak was transferred several times from one hand to another. Uthman gave it to Marwan ibn Hakam¹. And in a narration, it was Mu'awiya that gave it to Marwan². And until the end of the Umayyad rule, this farmland was in their hands.

If Fadak was a charity that the Prophet possessed due to his leadership role over the affairs of the Muslim community, then how could a Caliph give it to his relative a quarter of a century after the Prophet's death?

If Lady Fatima (PBUH) went to the Caliph of the time and demanded her right from him, it was not because she wanted bread for herself and her children. Her problem was that this personal judgement (Ijtihād) in opposition to the textual evidence was not going to be the first and the last form of judgement. In future, there will be other personal judgements and so on. Then who could guarantee that another Caliph will

1. Al-Ma'ārif, p. 84; Tarikh Abu al-Fadā', vol. 1, p. 168; Sunan Bayhaqi, vol. 6, 301, Al-'Aqd al-Farīd, vol. 5, p. 33; Sharh Nahj al-Balagha, vol. 1, p. 198 quoted from al-Ghadir, vol. 8, pp. 336-338.

2. Futūh al-Buldān, vol. 1, p. 37.



not bring fundamental changes in religion with his personal judgement?

Of course, Lady Fatima's prediction came true. Forty years after this incident, there were fundamental changes in the governance, which were both against the Prophetic tradition and the current course of the era of rightly-guided Caliphs.

Once the Prophet's daughter knew that the Caliph will not abandon his opinion and personal judgement, and he considered it superior to the current tradition, she decided to raise her complaint in the Muslim public gathering.

During the era of the Prophet (PBUHH) and the earlier period of Islam, the mosque was the only centre for litigation. Anyone who had a complaint against a person in a position of authority or anyone who had lost his right or found a behaviour far from the Prophet's tradition on a ruler or leader, his complain would be presented to the Muslims, and they were obliged as much as they could to help him and get back his right.

The right of the Prophet's daughter had been taken and with this, they had violated the tradition. The Prophet's daughter (PBUH) could not sit quietly or remain silent in front of these personal judgements or rather innovations. Muslims should be warned against these tradition-breakers, and it would be nice if they welcomed it, otherwise, they would have no excuse before Allah.

That was the reason why Lady Fatima (PBUH) prepared herself



to make a complaint in the general assembly. She went to the mosque with a group of women from her relatives who were with her. It was documented that when she was going to the mosque, her walk resembled that of her father, the noble Prophet. And Abu Bakr was sitting in the mosque with a group of emigrants and Ansar. Thus, a curtain was hung between Fatima (PBUH) and those present. The Prophet's daughter first moaned which shook the assembly and the audience started crying, then she remained silent until the people calmed down and stopped crying, and then she began her speech.

Praise be to Allah for that which He bestowed (upon us), and thanks be to Him for the good thought which He inspired into the heart, and praise be to Him for the all-encompassing blessings that flowed from the fountain of His grace and the abundant gifts which He gave that their number is too vast to measure, and its reward is beyond the power and the ultimate end is beyond the thought. He made gratitude the source of increasing His blessings and praise the source of abundant rewards and added to His gift through successive requests. I bear witness that the Lord of the Universe is one and there is no other deity [worthy of worship] except Allah. The interpretation of this witness (of monotheism) is sincere devotion, and its comprehension has been placed in the hearts, and the mind is illuminated by its understanding. He Who cannot be seen with the eyes, nor can He be described with the tongues, and His state cannot be perceived.



He is the One Who created all things without any past prototype and originated them without having any past image and equals. He created them not for a need, nor a benefit for Himself, but to manifest His mighty. He leads His creatures to humbly venerate Him and exalt His decrees and His message spread across the world. Thus, He provided recompense for His obedience and granted punishment for His disobedience, to protect His creatures from His wrath and amass them into His Paradise.

I also bear witness that my father, Muhammad, is His slave and His Messenger, whom He chose before sending him, named him before creating him, and preferred him by missioning him; when the whole of creation was concealed in the hidden world, and they were in awe, and were in the extinction of nothingness.

Almighty Allah was certainly aware of the consequences of all the tasks, was acquainted with the occurrences of the ages, and conscious of the position of the destined. Allah sent His Prophet to complete His commands, execute His rulings, and deliver His decisive ordinances. He saw the nation divided into various religions, addicted to their places of worship, worshipping their idols, and denying Allah despite their knowledge of Him. Then Allah illuminated their darkness (misguidance) through the medium of my father Muhammad and lifted the veils of obscurity from their hearts, and removed ignorance from their eyes. He (the Prophet) stood up among them for their guidance; delivered them from misguidance, enlightened their eyes from blindness, guided them towards the 'Straight Path' and invited



them towards ‘the Right Path’.

Then, Allah took away his soul with affection and by his choice, willingness and submission. Thus, Muhammad was relieved of the toils of this world and entered (the world of) comfort. There, he lives in ease among the righteous angels, in the Paradise of the forgiving Lord, and the neighbourhood of the Mighty King. May the blessing of Allah be upon my father, His Prophet, trusted one with the revelation, the choice from among His creatures, and His sincere friend and may the peace and blessings of Allah be upon him.

Fatima (PBUH) looked at the audience and said as follows:

You are the slaves of Allah and you are the establishers of His commands and prohibitions. You are the possessors of His religion and His revelation, the trustworthy ones with regard to yourselves and you should propagate it (Islam) to other nations.

You have a right from Allah. And a covenant had been taken from you in advance. We appointed a family among you to the Caliphate. And He entrusted us with the interpretation of the Book of Allah. Its proofs are clear, and what is revealed about us and its proof are clear and keep away from darkness. And its sound in the two ears is calm and peaceful. Following it opens the way to the Lord’s mercy and his listeners are prosperous in the two worlds.

You can see clear divine reasons in the light of its verses. And the interpretation of His obligatory rulings should be heard. It



expresses Allah's prohibitions and it is the giver of lawful and the representative of what is desirable and in it are written down legal laws (Sharia). And He conveys all this with the most expressive interpretation of the speaker and with the clearest expression. Then He made faith obligatory to remove polytheism from your hearts.

Salat (prayers) is prescribed to keep you away from pride, fasting is the implantation of devotion, Zakat (charity) has been prescribed to increase sustenance; Hajj (pilgrimage to Mecca) has been prescribed to establish the religion; justice is prescribed to establish proper harmony in the hearts; the obligation to obey us (the Ahl al-Bayt) has been prescribed to set up the order in the community, and our authority has been prescribed to save the people from differences. Our friendship is a source of honour for Muslims. Stopping the soul leads to salvation and retribution leads to the survival of life, fulfilment of vows deserving of forgiveness, and completion of weights and measures preventing from ignoring others' rights. He said that they should not commit adultery to purify their body and soul from evil, and should not slander pious women in order not to make themselves worthy of damnation, theft has been prohibited, a reason for deserving chastity and polytheism has been prohibited so that sincerity may be established in Allah's Divinity. Therefore; fear Allah as He should be feared, and die not except that you are Muslims. Obey Allah in that which He has commanded you to do and that which He has forbidden you from, "for surely who



fear Allah among His servants, are those who know.¹”

O People! Be informed as I have said earlier that I am Fatima, and my father is Muhammad: “Now hath come unto you an Apostle from amongst yourselves. It grieves him that you should perish; ardently anxious is he over you, to the believers he is most kind and merciful.” (Qur’an 9: 128)

Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of my cousin (Ali) rather than any of your men. Thus he [the Prophet] propagated the Message to the people and warned them of divine punishment. The difference and the backs of the polytheists were exhausted with the whip of monotheism. He destroyed the idols, and broke the heads (of rebellion) of the polytheists until their gathering fled and turned their backs until the night revealed its morning, the truth appeared with its genuineness, the leader of the religion spoke out, and the discords of devils were silenced. At that moment, you (O people) were on the brink of a pit of fire, and insignificant in the sight of everyone. [You were] the bite of every eater and the prey of every predator and the trample of every walker. Your drinking was rotten and unpleasant water and your food was the unclean hides (of animals) or leaves. You were the humiliated and degraded ones from among the masses, fearing that people may carry you away by force until Allah, by sending His prophet, took you from the lowest point of humiliation and raised your head to the height of exaltation.

1. Qur’an 35: 28



After all the sufferings he faced and the hardships he endured, he was confronted and attacked from all sides by adventurous warriors, predatory rebels and the fighters of the worldly religion, and the fearers of the truth but they were defeated.

Whenever they [i.e., the polytheists] kindled the fire of wars, Allah would put it out; and whenever the adherents of Satan would manifest themselves or a mouth of the polytheists opened wide in defiance, he would send his brother (Ali) into its flames, who did not come back until he trod its head with the sole of his foot, and extinguished its flames with his sword.

He (Ali) bore extreme brutality in the way of Allah and in doing so, he attained the pleasure of the Lord and the satisfaction of the Prophet and the righteous saints; while you were living a life of pleasure and peace, and were far away from the severity of battle, (you were in) enjoyment and security.

And when Allah chose for His Prophet the abode of His prophets, and the residence of His choices, the rage of hypocrisy appeared on you, the garment of faith became worn out, and the astray ones, who were silent until yesterday, suddenly spoke out; the degraded and mean ones came out of their burrows into the open ground and Satan has raised his head from the place of his concealment, inviting you towards himself and he saw how quickly you heard his words and ran after him and crawled into the trap of his deception and you danced to his song.

Two days have not passed since the death of your Prophet and



the burning in our hearts has not gone away, and you have done what should not be done. And you took what was not yours. And you created a great heresy

In their opinion, they wanted sedition not to arise and blood not to be shed, but you [have indeed] fallen into the fire of sedition. And you have ruined what have done and Hell is the place of disbelievers. You lie! And you walk in a way other than the right one! Otherwise, this Book of Allah is still among you! Its signs are unmistakable and its meaning is obvious. Do you accept judgment other than the Qur'an? Or do you wickedly accept Satan's statement? "Should anyone follow a religion other than Islam, it shall never be accepted from him, and he will be among the losers in the Hereafter."¹

It didn't take long for this rebellious to be tamed and the first task finished. You have started another speech other than what you have in your heart! Now you presume that we do not have any inheritance [from the Prophet]. We are patient in enduring this oppression and we are steadfast in the hardship of this injury.

Do you follow the customs of the (age of) ignorance? And do you lose the way? But who is better than Allah in judgement for people who have certainty? (Qur'an 5: 50)

O the emigrants! Is this Allah's injunction to deprive me of my inheritance and not honour me? O son of Abu Quhafah (Abu Bakr)! Allah said you should inherit from your father but take

1. Qur'an 3: 85.



my inheritance from me? What kind of heresy [an unusual thing] are you putting into religion? Do you not know about the Judge of the Resurrection Day?

Now, until the end of the world, this tour is ready and the saddle is placed on you! Our destined meeting point is the Day of Judgement - where Muhammad will be the claimant and Allah will be the Judge! On that day, the oppressor, the loser, and the right of the oppressed will be established! Soon you will see that every news has a place and every oppressed has a refuge.

Thus, she recited these poetic verses in memory of her father:

[O father!] You left, and after you, sedition arose, and hidden grudges were revealed. This garden collapsed and never came back and the web fell apart and became alone.

O group of believers! O helpers of religion! O supporters of Islam! Why don't you take back my right? Why do you accept the discrimination and oppression that goes to me? Didn't my father say that the respect of the child is the respect of the father? How soon did Muhammad die, yes, he died and gave his life to Allah! It is a great calamity and a great sadness. It is a gap that opens every time. And never come to me. His absence clothed the earth in darkness and put Allah's chosen ones to shame. The horn of hope was gone and the mountains fell, sanctities were destroyed and privacy was left unprotected. But it is not so that you do not know this divine destiny and remain unaware of it. The Qur'an is available to you, you read it day and night, why



and how do you not know its meaning? The prophets before him also died and returned to Allah.

“Muhammad is but an apostle; [other] apostles have passed before him. If he dies or is slain, will you turn back on your heels? Anyone who turns back on his heels, will not harm Allah in the least, and soon Allah will reward the grateful.” (Qur’an 3: 144)

O people of Qaylah (the tribes of Aws and Khazraj)! It is in your presence that the inheritance of my father is usurped and my honour is not observed! And you did not turn to my cry just like the unconscious people, while you have soldiers well equipped with power and good shield (many uniforms and rich furniture and houses)

Today, you are the chosen ones of Allah, the supporters of the religion, the helpers of the Prophet and the believers, and the supporters of the pure Household of the Prophet (Ahl al-Bayt)! You are the ones who stood against the Arab pagans! You stood against the well-equipped armies! Because you were obedient to us, and you were steadfast in the path, you raised the name of Islam, honoured the Muslims, killed the polytheists, established order, extinguished the fire of war, and made the infidels feel enslaved.

Now, after all that talk, you shut down, and after advancing, you sat back in front of the people who broke their covenant and did not follow Allah’s commandment, “Do you fear them? But



Allah is worthier of being feared by you, should you be faithful.”
(Qur’an 9: 13)

However, it’s not just that you are used to being easy. And you have gone to the shade of safety and happiness. You are tired of religion and you are sitting away from Jihad in the way of Allah. You have not done what you have heard, but know that: I told you what is the condition of speech but I know you ate and caught in the grip of the tongue. What should I do if my heart is bleeding? And holding back the tongue of complaint, I can’t bear it! And I also said this to establish the proof over you people! May this bite be given to you, and may the shame of breaking the right and denying the truth be upon you forever. But I won’t leave you alone to become the fuel of God’s kindled fire! A fire that burns every breath and burns the heart and soul. Allah sees clearly what you do and the oppressor will soon know where to sit (is his abode). I am worried about the end of your work and just like my father, I am warning of Allah’s punishment. Wait to pluck the fruit of the tree you planted and you shall witness the punishment for what you did.

Fatima and the Caliph Abu Bakr

“Anyone who turns back on his heels, will not harm Allah in the least” (Qur’an 3: 144)

In this gathering, which was half fascinated and half intimidated, what effect did these fiery words that arose from a sorrowful heart have [on this audience]? Allah knows. However, as it has



been documented, Abu-Bakr answered the Prophet's daughter in that gathering as follows:

O Prophet's daughter! Your father was the commiserator of the believers and kind to them, the enemy of the disbelievers and the manifestation of Allah's wrath over the disbelievers. If we observe his lineage, he is your father, not the father of other women; a brother to your cousin, not to other men. In his [Prophet's] opinion, he [Ali] was superior to all his relatives, and he was his helper in great deeds. Only the blessed ones would love you, and the lowly person would sow the seed of your enmity [in his heart].

You are our leader in that world [Hereafter] and you shall lead us to Paradise. What right do I have to prevent your cousin from the Caliphate? And if the land of Fadak and what your father had given you, if it is really your right and I took it from you, then I am a wrongdoer. As for the inheritance, you know that your father said: "We, the Prophets of Allah, we do not leave an inheritance. Whatever we left is a charity."

However, concerning two of the Prophets of Allah, Allah says: "...Who may inherit from me and inherit from the House of Jacob" (Qur'an 19: 6) and "Solomon inherited from David" (Qur'an 27:16)

These two are Prophets of Allah, they inherited [from their parents] and [their heirs also] inherited them. What cannot be inherited is the prophethood, not the property. Why were you



taking my father's inheritance from me? Has Lady Fatima, the daughter of Muhammad, been excluded from this ruling in the Book of Allah? If it is so, give me a verse, so that I can accept it.

O Prophet's daughter, your speech is an insight and your logic is the language of prophethood. Who will not accept your words and how can I criticize you? Your husband will judge between you and me.

Politicians and their like-minded people continued to write reasons for what was said and done in those days. They wanted to harmonize them with the interests of Muslims. As I had written elsewhere, if there are changes in genuine Muslim society (for one reason or the other), it becomes a reference for future generations. And unfortunately, those future generations do not have the selflessness of the past generation. If they had, surely the history of Muslims today would have a different colour.

Fatima and the oppression of her husband

I was afflicted with numerous disasters such that if they are afflicted unto the bright day, it would turn into a dark night. (Attributed to Lady Fatima)

The death of the father, the oppression of the husband, the loss of her right, and above all, the changes that appeared within a very short period in the Muslim tradition after the Messenger of Allah deeply hurt the soul as well as the body of the Prophet's



daughter. As history documented, she had no physical illness before her father's death.

Twenty-three years have passed to this date from the first day of the Prophet's invitation of people [to Islam], and ten years have passed from the day of the Prophet's migration to Medina [i.e., Hijrah]. Over these years, there was a group who admired the world and they had no choice but to become Muslims and put themselves under the shelter of Islam. But their true nature did not accept the constraints of religion. If they [such people] became Muslims, it was because they did not find any other alternative except to be a Muslim.

The Quraysh, this disobedient tribe, considered the leadership of Mecca and Arabia as its own, but after the conquest of Mecca, faced a great power called Islam. Since they became Muslims out of fear for their life or because of hope, they tried to monopolize this power. It takes a lot of honesty or wishful thinking to say that because they sat for one or two meetings with the Prophet, as opined by some scholars of hadith, they had the title of a companion (Şahaba), and that they were also true Muslims in piety and obedience.

I am not saying -God forbid- that all the Prophet's companions were thinking like this, but the number of those [in this category] was small. Can it be easily accepted that Suhail ibn Amr, Amr ibn 'As, Abu Sufyan and Sa'ad ibn Abdullah ibn Ubayy had the same religious attachment?

It is very naive for us to say that the person who received and heard the sayings of the Prophet for just a day or several sittings or one month or one year was included in the hadith that was narrated from the Prophet, “My companions are like stars, whoever you follow [among them], you shall be guided to the right path.” Although I have no issue with whether this hadith is correct in terms of its content and the chain of narration (isnad) that is left to the hadith experts [to determine]. However, what is certain is that in those days or at least a few years later, the companions of the Prophet faced each other [in fights]. Thus, how can it be said that both those who followed Ali and those who followed Talha, Zubair and Mu’awiya have followed the right path?

It would be said that the Caliph and his supporters were from the first group of early Muslims and among the first class of emigrants. It is true. But if the Caliph and one or two other people are exempted, which group established the foundation of the government rather than the Quraysh? And which group were the heads of the government? To establish the government, the power must be unified. And to secure this power, any opposition must be suppressed, and it is very natural that with the changes in the logic, the conditions would also change.

Fatima on her sickbed

“Those whose efforts are misguided in the life of the world, while they suppose they are doing good.” (Qur’an 18: 104)



The Prophet's daughter now fell sick. During her illness, how many of those brave men comforted her or went to see her from among those Muslims whose everything they had was from the blessing of her father? Nobody! Except for one or two from among the deprived and oppressed companions such as Bilal and Salman.

But in any case, women are more emotional than men, especially since in those days, women were outside the political scene and were not directly involved in what was going on.

The answer given by the Prophet's daughter to their question shows the receptive spirit of the people of that time, which is the same as other times. The Prophet's daughter complained about the behaviour of their men.

- How are you, daughter of the Prophet? How are you coping with the illness?

- By Allah, I don't like your world and I hate your men! I tried them inwardly and outwardly but I am not happy with what they did! [They acted] like a rusted, unsharp blade, and sometimes regressive. They are the masters of dark and inadequate thoughts. They have earned the wrath of Allah and they shall be eternal in the Hellfire.

I had to leave the work to them, and I burdened them with the shame of fighting for justice. Curse be upon these sly people and they shall be kept away from the mercy of Allah, O these oppressors. Woe to them. Why didn't they let the truth be in its



designated place? And the caliphate remained steady on the foundations of the prophethood.

The place where the honest Arch Gabriel used to visit. And the leadership is put upon the shoulder of Ali, who is knowledgeable about the affairs of the world and religion. Certainly, what they did is a great loss. They did not like Ali because they had tasted the sting of his blade and saw his steadfastness. They had witnessed how he attacked them and did not compromise with Allah's enemies

I swear by Allah, if they had done the expected and put Ali in charge of the affairs that the Holy Prophet had entrusted him, he would have gradually led them to the right path. And he would give each one his right so that no one suffers any harm and everyone reaps the fruits of what he has sown. Those demanding justice would be satisfied by the fountain of his virtue and the tongues became brave in the shelter of his authority. If they did that, the doors of mercy from earth and heaven would open for them. But they did not, and soon Allah will punish them for what they did.

Come and listen! It is amazing! What wonders the world has behind the scenes and what games come out one after the other? Why did your men do that? What excuse did they give? A traitor's apparent friend. They shall be in the same fate as their oppressing friends and finally caught by their punishment. They left the head and stuck to the tail. They went in search of people and did not ask the knowledgeable. Curse be upon the ignorant



people who are criminals and they considered their villainy as charity.

Woe unto them. Does the one who calls people to the right path deserve to be followed, or the one who does not know the path himself? How do you judge this?

By Allah, they did what they should not have done. The scandals and intrigues began. Let the naked end so that to come to their senses, and see what chaos will arise and how much blood will be spilt! Let the nectar of life be in the palate and the wide world be narrowed down on everyone. On that day, the losers will be held by the wind, and the future generations of sinners will be caught.

Be ready now that the round of calamity was aroused and the blade of Allah's anger was sharpened by the intention of revenge! He will not leave you until you are out of trouble, then there is no benefit in delaying. He will disperse your gathering and remove your thorn. I'm sorry you don't know the truth. It is not our fault that you do not like having the right.

Fatima's Reunion with her father

And indeed the Godway have a good destination. The Gardens of Eden, whose gates will be flung open for them. (Qur'an 38: 49-50)

How many days did the Prophet's daughter spend on the sickbed? We don't know exactly, how many months after her



father's death she died. It was during this illness that two companions of the Prophet; Abu Bakr and Umar requested to meet her. But the Prophet's daughter did not welcome this visit. Ali (PBUH) said I have accepted that you allow them to meet you. Fatima said that now that it is like this, the house is yours¹. Although Ibn Sa'ad documented that Abu Bakr spoke to the Prophet's daughter several times until he pleased her². However, the desired outcome was not obtained from this meeting apparently.

The Prophet's daughter said to them: Did you not hear that my father said that 'Fatima is part of me, whoever hurts her has hurt me'? They affirmed it! Fatima said you have hurt me and I am unhappy with you³ and they left her house.

During the last days of her life, she asked for Asma, the daughter of Umais, who was one of the emigrant women and one of his relatives, and said to her:

- I don't like putting on a garment over a woman's corpse but her body is still visible from under the garment.

- I saw something in Abyssinia, I will show its pattern to you now. Then she asked for some wet branches. He bent the branches. She put on a cloth over it. The Prophet's daughter said:

1. Bihār al-Anwār, vol. 43, p. 170 quoted from "Dalā'il al-Imāmah; Ilal al-Shara'iy, vol. 1, p. 178.

2. Tabaqāt, vol. 8, p. 17.

3. Bihār al-Anwār, vol. 43, p. 171.



- What a good thing. It distinguishes a female corpse from that of a male. When I died, you wash me and don't let anyone come near my corpse¹.

In the last days of her life, she requested water. She washed her body well, put on new clothes and went to her room. She told her maid to spread her bed in the middle of the pavilion and then she laid down facing the Qiblah, put her hands on her cheeks and said, "I will die this very hour"². According to Shia scholars, her husband Ali (PBUH) washed her. And it seems that Asma had assisted him in the ritual washing of Lady Fatima (PBUH).

Ibn Abd al-Barr documented that at the moment the Prophet's daughter left this life, Aisha wanted to enter her room, but Asma did not allow her based on her will. Aisha complained to her father thus:

- This Khath'ami woman³ came between me and the Prophet's daughter, and she won't let me go near her corpse. In addition, she made a curtain for her, like the bride's chamber. Abu Bakr came to the door of the Prophet's daughter's room and said:

Asma, why don't you let the Prophet's wives go to his daughter?

1. Isti'āb, p. 751; Ṭabaqāt Ibn Sa'ad, vol. 8, p. 18; Ansāb al-Ashrāb, p. 402, Bihār al-Anwār, vol. 43, p. 189.
 2. Bihār al-Anwār, vol. 43, p. 172 quoted from Amāli of Sheikh Tusi; Ansāb al-Ashrāb, p. 402; Ṭabaqāt Ibn Sa'ad, vol. 8, p. 17-18.
 3. Khath'am was from the Qahtan tribe and from the South Arabs. And this name is the reproach that the Adnan tribe (including the Quraysh) used to make against the Qahtanians.



Why did you make a curtain for the Prophet's daughter?

-Lady Zahra has bequeathed to me not to allow anyone to enter unto her, [she said].

- She showed me the thing I made for her corpse when she was alive and she directed me to make the same for her.

- Now that it is like this, do whatever she told you¹.

The Shia Scholars and biographers unanimously agreed that the body of the Prophet's daughter was buried at night.

Kulayni, one of the great Shia scholars and a hadith expert who died at the beginning of the 4th century of Hijrah, wrote his book in the second half of the third century and his book is considered one of the oldest Shia sources, wrote as follows:

When Lady Fatima (PBUH) died, the Commander of Faithful (Imam Ali) buried her secretly and dismantled every trace of her grave. Then, he (PBUH) turned to the Prophet's grave and said:

O Prophet of Allah! Salutation and peace be upon you from me and from your daughter who came to meet you and is sleeping under the ground next to you! Allah wanted her to join you earlier than others. After her, my patience is exhausted and my self-control is lost. But just as I remained patient during your separation, I have no choice but to be patient in the death of your daughter.

1. Isti'āb, p. 751. As it is documented that Asma' was Abu Bakr's wife at that moment.



O Messenger of Allah! You died on my chest! I buried you with my hands! The Qur'an has declared that the end of every living is the return to Allah. Now the trust has reached its owner, Zahra left my hand and rested with you.

O Messenger of Allah, the sky and the earth become ugly after her death, but I will never be sad. My eyes are sleepless, and my heart is burning with grief to the extent that I wish Allah to make me dwell next to you. The death of Zahra was a great blow to me and it made my heart tired and my grief continuous. And how soon your community was brought to trouble after you. I will only make my complaint to Allah and entrust your daughter to you! She will tell you what injustices your community did to her after you. Ask her what you want and tell her what you want! So that she opens her heart to you, and Allah, Who is the best judge shall judge between her and the wrongdoers.

My salutation to you is a greeting and far from reproach, it is out of enthusiasm not out of tiredness. If I return, it is not because of tiredness, and if I remain with you, it is not out of doubt of Allah's promise. And for He has promised those who are patient, I am waiting for His reward. For everything is from Him and patience is good. If it wasn't for the fear of oppression, I would always remain by your side and in this great tragedy, such as the death of a child, I would shed tears from my eyes.

Allah is the witness that your daughter is buried secretly. Many days have not passed since your death, and your name is still



remembered. They took away her right and her inheritance. I am sharing the pain of my heart with you and my heart becomes happy with your memory. May the blessings of Allah be upon you and may the peace and blessings of Allah be upon Fatima¹.

Unfortunately, the place of the Prophet's daughter's grave is also not clear. From what was documented about her death, and the effort made to hide this news, it is known that the Prophet's family was not without worries about this. The Shia scholars brought narrations that show that the Prophet's daughter was buried in the Baqi cemetery. In addition, from these narrations, it is said that seven other graves were made to hide the actual grave of the Prophet's daughter², and according to other narrations, forty other graves were made.

On the morning of that day, they wanted to take out the corpse of the Prophet's daughter from the grave and performed the burial prayer over it, but because they faced Ali's strict opposition and severe restrictions, they desisted from this act³. Anyhow, the hiding of the grave of the Prophet's daughter portrays her displeasure with some people and it is clear that she wanted to reveal her displeasure through this act.

The children of Lady Fatima

“Some of them are descendants of the others” (Qur'an 3: 34)

It is obvious that anyone familiar with the history of Islam

1. Al-Kāfi, vol. 1, pp. 458-459.

2. Bihār al-Anwār, vol. 43, p. 182.

3. Ibid, 171.



knows that the Prophet's daughter had children from Imam Ali (PBUH); two sons named Hasan and Husain (peace be upon them) and two daughters named Zainab and Umm Kulthum.

Sheikh Mufid considered the following as Ali's children from Lady Fatima: Hasan, Husain, Zainab Kubra, and Zainab Sughra whose nickname is Umm Kulthum¹. He added at the end of the chapter: "It is documented from the Shia sources that after the death of the Prophet, Fatima had a miscarriage of a baby boy. He was named Mohsen when he was still in the womb². It is stated in the Shia traditions and some Sunni books that this child was aborted due to the injury that was inflicted upon the Prophet's daughter after the death of the Prophet (PBUH) during those busy days."³

Lady Zainab (PBUH)

There is a strong possibility that Zainab (PBUH) was born during the sixth year of the Prophet's migration (Hijrah) to Medina. If this assertion is correct, she has been faced with calamities and disasters since the day she was aware of her living environment. She was five years old when the Prophet (PBUHH) died and she witnessed those pitiful incidents that happened inside and outside her house during that period.

Thereafter, the illness of her mother, her moans and tears during her father's calamity, the pains she [Lady Fatima] had from oppressions, and her [mother's] death and even more

1. Mufid, *al-Irshād*, vol. 1, p. 355.

2. *Ibid*, p. 356; *Kashf al-Ghummah*, vol. 1, pp. 440-441.

3. *Al-Milal wa Nahl*, vol. 1, p. 77.



heartbreaking than that was an aura of fear and secrecy that surrounded this small afflicted group have engulfed her. The divine destiny desires that both the mother as well as the daughter would be trained in such a manner. She also had to go through difficult periods of trials one after another and prepare to endure more difficult and disastrous days.

When she attained puberty, Abdullah son of Ja'far ibn Abi Talib chose her as his wife. Abdullah was born in Abyssinia and he was the one whom the Prophet (PBUH) had prayed for¹. Zainab had children from Abdullah. Mushab al-Zubairi mentioned the number of her children to be three sons and a daughter: The sons were: Ja'far and Aoun Akbar (whose no children remained from him), and Ali, whose descendants of Abdullah came from him. And a daughter named Umm Kulthum, whom Mu'awiya wanted to marry for his son Yazid, was handed over to Imam Husain, who married her to Qāsim ibn Muhammad ibn Ja'far ibn Abi Talib².

Despite the fact that Zainab was the wife of Abdullah and she lived in his house and had children for him, she did not forget the care of her father just like her own mother [Lady Fatima]. When Imam Ali left for Iraq to put out the sedition created by Talha and Zubair, Zainab and her husband Abdullah also went to Kufa. They stayed in that city and Zainab witnessed amazing events in Iraq.

Zainab had passed more than thirty years of age at this time.

1. Al-Iṣābah, vol. , p. 48.

2. Nasab Quraysh, p. 82.



According to her mother, “The world has so much wonder behind the curtain and what toys come out of one behind the other for you.” She was strong like steel and heavy like a mountain which made her bear these sorrows and she was [indeed] an exemplary role model of tolerance.

The family of Ali finally returned to Medina from Kufa. It did not take long for Zainab to see her elder brother writhing on his deathbed from poison burns. And the next day witnessed a more heartbreaking scene. Those who could not tolerate the loving smile of Muhammad (PBUHH) to his daughter, and were unable to get rid of their grudges against Lady Zahra wanted to take the mother’s revenge on the child, to such an extent that they did not allow the Prophet’s grandchild [i.e., Imam Hasan] to be buried next to his grandfather.

Another ten difficult years passed. The years when the agents of the Syrian government followed the Shiites of Ali in the cities of Iraq and Hejaz. They insulted, beat, imprisoned and killed the Shiites. Until one day, the news that was more joyful for Iraq than other States was heard. The death of Mu’awiya!

Successive letters were sent from Kufa to Medina: “O son of the Prophet, come to us as soon as possible! If you don’t come, you are responsible before Allah!” Imam Husain (PBUH) left for Iraq from Mecca.

Syria had been monitoring the vibrancy of Iraq for months. Or rather say that the Iraqi chronologists - a group from among the



people who invited the Imam to their city- had informed the ruler of Syria about the coming storm.

There is nothing hidden from you on what was the duty of Lady Zainab (PBUH) and how did she show her character during those periods. However, her special mission started after the tenth day of Muharram of the year 61 Hijrah.

The last hours of the tenth of Muharram passed. Those madmen whose inner and outer sight have been blinded by the love of wealth and power or by the feeling of hatred and revenge came to their senses. What did they do? A grave job! An unpleasant act that Arab history has never recorded a similar one. What was their gain? Nothing! No, why nothing? They gained a lot from this killing. What was that? The humiliation of the Kufa against Syria not just for the first time, but for the umpteenth time. What did they do and where did they go? All roads were closed to them, except one. A shameful way that this caravan must pass to its end. The road started from Karbala and ended at the palace of the ruler of Kufa and thereafter at the Green Palace of Damascus.

The caravan to Iraq should bow its head to the ground in front of a man who had no clear lineage, then continue to walk forward with its nose to the ground until it stands at the threshold of the son of Hindi and says, “There is no place for my head except this one. Yesterday, we accepted your father’s slavery but today, say to us, “The grace of what you think is the order of what you say.” This was the souvenir of the Iraqi caravan.



The death date of this lioness of Karbala was also not clear. What is certain is that Zainab did not stay alive for a long time after her return from Damascus. As it is popularly said that she passed away in the sixty-second year of Hijrah. Where? In Medina, Damascus or Cairo? Each of the biographers has given a reason or reasons for the correctness of their opinion.

There is a mausoleum in Cairo named after her “Sayyida Zainab”. And it has many pilgrims during the nights and days, especially on the eves of Friday and its days. It is the like of another pilgrimage site, known in Arabic as “Ra’s al-Husain” (i.e., the head of Husain) in another city. It seems that the Fatimid, who conquered Cairo in the 4th century Hijrah, wanted to draw public attention to them by building these two shrines.

Umm al-Kulthum

Umm Kulthum Sugra is the second daughter of the Commander of Faithful (PBUH) from Lady Fatima (PBUH). She was born after the eighth year of Hijrah and she married Umar ibn al-Khattab in the seventeenth Hijrah year, but when Umar was killed, she first married Aoun and after his death, his brother Muhammad ibn Ja’far ibn Abi Talib married her. It was documented by the general biographers and historians that she had a son named Zayd from Umar. The year of Ummu al-Kulthum’s death is not known.

Ibn Sa’ad wrote: Zayd and his mother Umm Kulthum both died on the same day, and Abdullah ibn Umar observed two prayers for them.

The book is the English translation of a summarized Persian version of the book titled “The Life of Fatima al-Zahra” written by Seyed Jafar Shahidi a prominent figure in Islamic History. The booklet highlighted the noble personality of the daughter of the Prophet(PBUH); Lady Fatima al-Zahra and her exemplary roles at home and in society. Lady Fatima is indeed an exemplary role model for all women.

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