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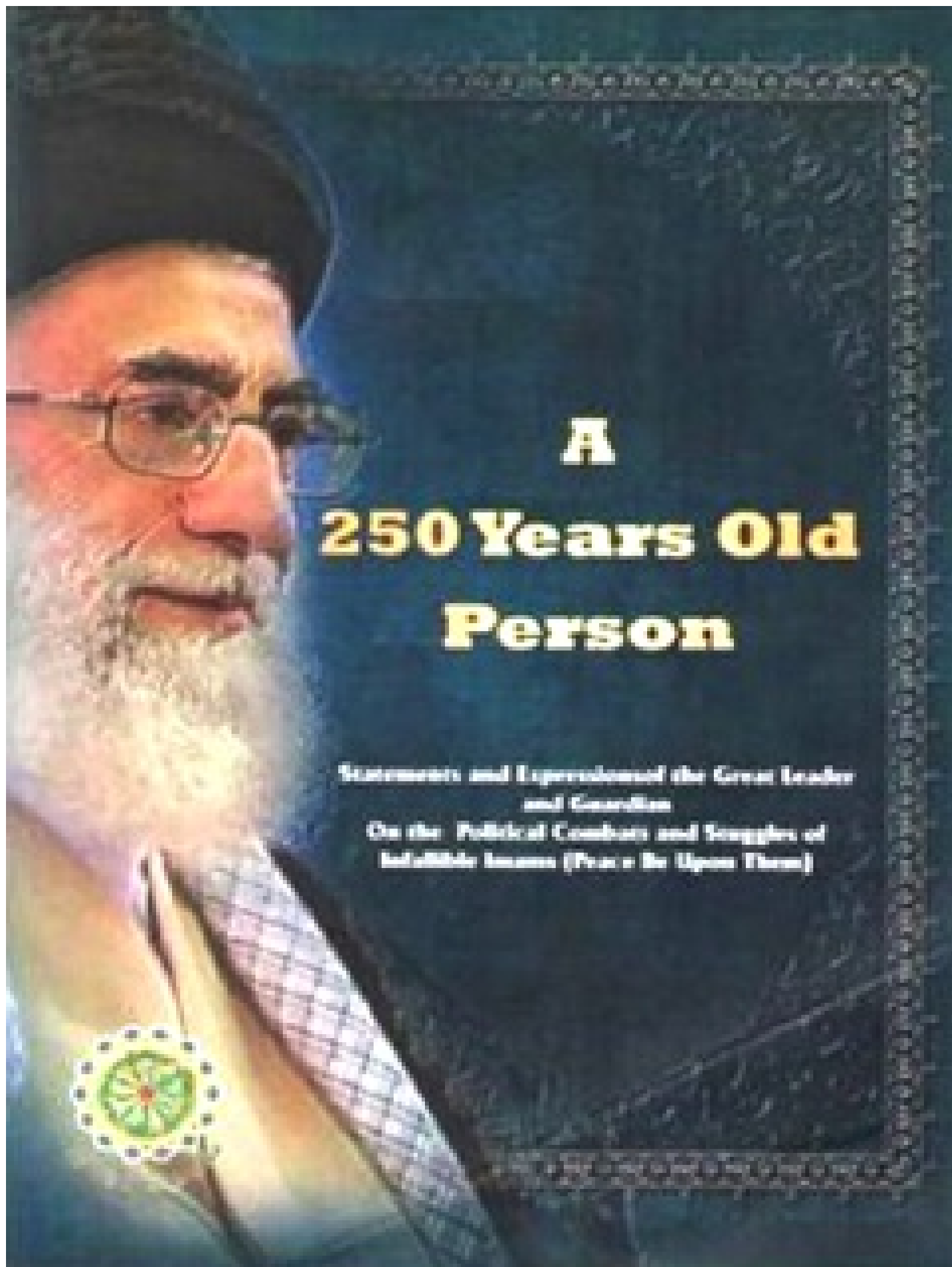


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A 250 Years Old Person

**Statements and Experiences of the Great Leader
and Guardian
On the Political Combats and Struggles of
Infallible Imams (Peace Be Upon Them)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(.The Political and Striving Life of LadyZahrā (P.B.U.H

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:Published in print

Islamic Research Foundation Astan Quds Razavi

:Digital Publisher

Ghaemiyeh center of computerized researches

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The Political and Striving Life of LadyZahrā (P.B.U.H.): in the Writings and Lectures of the Supreme Leader of the Islamic Revolution of IranHis Eminence Āyatullāh Khāmeneī

Point

سرشناسه : خامنه ای، سیدعلی، 1318 -

Khamenei, Sayyed Ali

عنوان قراردادی : انسان 250 ساله : بیانات مقام معظم رهبری پیرامون زندگی سیاسی مبارزاتی ائمه معصومین علیهم السلام. انگلیسی. برگزیده.

عنوان و نام پدیدآور : The Political and Striving Life of LadyZahrā (P.B.U.H.): in the Writings and Lectures of the Supreme Leader of the Islamic Revolution of IranHis Eminence Āyatullāh Khāmeneī (May God Prolong his Lifetime)/ translated by Somayeh Ranjbar , Shahireh Nozari

مشخصات نشر : مشهد: بنیاد پژوهشهای اسلامی، 1395=2016م.

مشخصات ظاهری : 75 ص.

شابک : 0-0073-06-600-978

وضعیت فهرست نویسی : فیپا

یادداشت : انگلیسی.

یادداشت : کتاب حاضر بخشی از کتاب "انسان 250 ساله : بیانات مقام معظم رهبری پیرامون زندگی سیاسی مبارزاتی ائمه معصومین علیهم السلام" است.

یادداشت : کتابنامه .

موضوع : خامنه ای، علی، رهبر جمهوری اسلامی ایران، 1318 - -- دیدگاه درباره فاطمه زهرا (س)

موضوع : Khamene'i, Ali, Leader of IRI , 1939 - -- Views on Fatimah Zahra, The Saint

موضوع : فاطمه زهرا (س)، 8؟ قبل از هجرت - 11ق.

موضوع : Fatimah Zahra, The Saint

شناسه افزوده : رنجبر، سمیه، 1340 -

شناسه افزوده : Ranjbar, Somayeh

شناسه افزوده : نوذری، شهیره، 1367 -

شناسه افزوده : Nozari, Shahireh

شناسه افزوده : بنیاد پژوهشهای اسلامی

شناسه افزوده : Islamic Research foundation

رده بندی کنگره : DSR1692/خ2 الف804952 1395

رده بندی دیویی : 955/0844

شماره کتابشناسی ملی : 4198887

ص: 1

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PART I: A Summary of Ḥadrat Fātima's Biography

Name: Fātima

(Nickname: Ummul Ḥaṣan, 'Ummul Ḥuṣayn, 'Ummul Muḥṣin, 'Ummul A'immaḥ and 'Umma Abīhā.(1

All this denotes the maternal status of Her Holiness Fātima(A.S.) who is truly known to be the mother of all
.the Holy Imāms of the Shī'ite Muslims

.(.She was also given the nickname of being "the mother of her own father" the Holy Prophet of Islam(S.A.W

:Some of the most famous personal titles of this immaculate divine lady are as follows

(Zahrā, Batūl, Siḍdiqa Kubrā, Mubārakah, Adhrā, Tāhirah and the Sayyidat al-Nisā.(2

.Her Father: Muhammad Mustafā(S.A.W.) the holy and distinguished Prophet of Islam

Her Mother: Khadījah Kubrā(3) who was the Holy Prophet's first wife, and was the first woman who
.believed in him and embraced his divine creed

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Her Birth: Ḥadrat Fātima(A.S.) was born in the fifth year

(after the establishment of her father's prophetic mission).(4

Her Martyrdom: She was martyred in the eleventh year after the emigration of the Holy Prophet of Islam(S.A.W.) to Medina. She was buried in this city and this happened less than three months after the

(heavenly departure of her holy father).(5

Her Last Resting Place

Based on some political grounds and according to her last will and testament her holy body was covertly buried in the dark of night by her holy surviving husband Imām Ali(A.S.)(6). Her grave site has not yet been .discoverd

Her Offsprings

Imām Ḥasan Mujtabā(A.S.), Imām Ḥusayn Sayyid al-Shuhadā(A.S.),Zaynab Kubrā(A.S.)'Umm al - (Kulthūm(A.S.), and Muḥsin(an aborted baby).(7

A Baby, the First Fruit of Revelation and Divine Mission

On Friday the 20th of Jumādī al-Thānī A.H., five years after the advent of the prophetic mission of His Holiness Muḥammad Mustafā(S.A.W.)(8), a girl was born in the

house of the Holy Prophet of Islam(S.A.W.) in the city of

.Makkah

Her birthplace was actually the abode of angels, and was

permanently visited by heavenly creatures. The celestial melody of verses recited from the Holy Qur'an was actually the audible nocturnal voice of His Holiness Muḥammad Mustafā(S.A.W.) whose simple house was a shelter for the needy paupers, orphans, released captives and others who sought refuge and took rest there.

The little girl came into existence beneath the blue sky of Hijāz and in the outstanding landscape of the Holy

.Ka.bah

The daughter of the Holy Prophet of Islam(S.A.W.) opened her eyes to the world around herself, and thus the lady of ladies who was divinely blessed with everlasting chastity and other spiritual privileges stepped onto

.the earth

The house of the Holy Messenger of God(S.A.W.) was now changed into a centre of utmost love and tenderness on the occasion of the birth of this little fairy girl who gently removed fatigue and cast away grief

.from the faces of her honourable parents

They had already suffered much agony in the critical situation and disturbances of Makkah. She seemed to

.have been a remedy for all those days of toil and trouble

How marvellous the advent of the birth of that little girl

:was for the Holy Prophet of Islam(S.A.W.) who joyfully stated his regard for her and said

(She is my heavenly soul, and I smell paradise from her being."(9"

This statement is not simply a flattering compliment in praise of Ḥadrat Fātima(A.S.), as she is defined by God as being in the class of the great ones in the Holy Qur'an: "Allah's wish is but to keep off uncleanness far from you, O you the people of the Household, and (purify you with a thorough purification.(10

Ḥadrat Fātima(A.S.) is a complete abstract and a perfect symbol of the Holy being of the distinguished Prophet of Islam(S.A.W.). Her brilliant lifetime is worthy of being divinely praised, and thus she deserves a seat of honour in the presence of God. She perfectly represents the exalted status of a good woman who may reach high peaks of spiritual ascension acquired by great men of .pure piety

An Attendant of Her Father

The esteemed father of Ḥadrat Fātima(A.S.) is divinely granted privileges beyond our domain of imagination. The Creator of the World introduced him as "Khulq .Azīm" (of a tremendous nature)(11) and thus there is no need of common compliments to be made in praise .of him

Nor doth he speak of (his own) desire. It is naught save"

(an inspiration that is inspired)."(12

In the course of her luminous life she was but under the auspices of her father's affections and was unceasingly fostered by Divine Blessings. She was a two year old girl that was snared in the trap of the heathens who had plotted to apply economic sanctions against the Holy Prophet(S.A.W.) and his household who had taken refuge in "The Shi.b-i Abītālib", (13) an isolated valley where they all suffered a living death .which included the agony of hunger

In the tenth year of Bi.tah (Prophetic Mission), sometime after the release from that horrible valley,(14) Hadrat Fātima's mother deceased due to the excessive sufferings she had undergone in the last decade of her .life. This shocking incident made Hadrat Fātima(A.S.) depend on her father more than ever

When she was eight, she migrated to Madina attended by other female members of the household of the Holy Prophet(S.A.W.).(15) Imām Ali(A.S.) escorted this caravan, and migrated to the city of Madina sometime after the emigration of the Holy Messenger of God(S.A.W.). Hadrat Fātima(A.S.) really assisted her father .(who was now involved in many troubles in his new place of residence (Madina

In the Battle of Uhud, when the Muslim army had to retreat and take shelter in some mountain pits and ,trenches

Hadrat Fātima(A.S.) hurried out to her father's military camp in order to nurse the wounded including her Holy father who was in need of dressings for his wounds. Imam Ali(A.S.) was also helpful in providing ...medical aid to the wounded soldiers(16) remaining in that battlefield

Hadrat Fātima(A.S.) grew up in company with the growth and development of Islam. She was constantly in .attendance with the Holy Qur'an, and was living in an atmosphere of Divine Revelation and Prophecy

Hadrat Fātima's daily routines could not be detached from those of her father's. She lived next door to her father even when she was a married woman with children. The Holy Prophet(S.A.W.) used to go to Hadrat Fātima's residence more frequently than to the others'. Early every morning, the Holy Prophet(S.A.W.) paid (a visit to Hadrat Fātima(A.S.) before attending the services performed in the mosque.(17

A man who used to wait upon the Holy Prophet(S.A.W.) said: "When going on a journey Fātima(A.S.) was the last one to whom the Holy Prophet(S.A.W.) bade farewell, and upon his return Fātima(A.S.) was the first who could seize

the opportunity of meeting her father...(18) and eventually she directly witnessed the sad demise of her peerless father. She shed tears, and the departing father consoled her, promising she would join him prior to (all.(19

Until she was five years old, Hadrat Fātima(A.S.) was well-bred under the direct auspices of her gracious mother Khadijah(A.S.) who was known to be the first woman who embraced Islam as well as being admired by the Holy Prophet(S.A.W.). He defined her as one of the best Muslim women in this community.(20)

Khadijah(A.S.) was sincerely

respected and loved by the Holy Prophet(S.A.W.) who faithfully did not choose another legal wife during the .lifetime of that distinguished lady

Muhammad Mustafā(S.A.W.) often commemorated his late and beloved wife in the presence of others and also held regard for her surviving friends who were offered presents on the recommendation of His Holiness.

((21

,(.Āyishah, another wife of the Holy Prophe (S.A.W.

:says

The Holy Prophet(S.A.W.) used to utter sweet words in praise of the late Khadijah(A.S.), and he once" admired her so much that I lost my patience and burst into anger reminding His Holiness of now having a ".young wife instead of that old woman

Hadrat Muhammad Mustafā(S.A.W.) became angry and shouted: "I swear she was the best bestowed gift of God. She accepted the new Faith and became a Muslim believer while the others were still plunged into paganism. She

confirmed my summonings while the antagonists refuted my

call. She generously offered me all her properties free of any charge while the other rich people did not give (me any financial aid nor the like. God The Exalted hath granted me my posterity through that lady..."(22

All this reveals an undeniable fact existing in the long

history of Islam: It should be frankly confessed that Khadijah's pure and sincere sacrifices and personal devotions had a considerable impact upon the progress and spread of the Divine Mission propagated by the Holy Prophet of Islam(S.A.W.). According to some scholars' views the splendour of Islam is undoubtedly the result of the pure endeavours of Imām Ali(A.S.) enriched by the financial aid donated by the lady (Khadijah(A.S

This means that God The Great and Glorious hath confirmed His Messenger with the help of these two devoted persons. All the Muslims of all the ages are indebted to these two souls after God and His Messenger .for the blessing of their faith

In short it should be stated that Hadrat Fātima was the apple of her parent's eyes and the heavenly offspring of that distinguished father and that honourable mother whose death in tenth year after Birth had a sad impression on the little girl who tried to fill the gap of her mother's absence in the centre of the Holy (Prophet's household.(23

Hadrat Muḥammad Mustafā(S.A.W.) witnessed the grievous decease of his devoted uncle Hadrat Abū Tālib(A.S.) who was actually a good patron as well. This tragic event happened in the same year of (Khadījah's departure).(24

Hadrat Abū Tālib(A.S.) was a very sincere companion of the Holy Prophet of Islam(S.A.W.) and the distinguished chief of the Quraysh tribe. He was known to be an Arab noble with an excellent reputation in the city of Makkah where he could easily support Hadrat Muḥammad Mustafā(S.A.W.) and his Muslim followers. Thus the Holy Prophet(S.A.W.) was entirely safe and sound from the persecution of the pagan (Qurayshites who could not bother him since they held Hadrat Abū Tālib(A.S.) in high regard).(25

In the course of his lifetime, Hadrat Abū Tālib(A.S.) generously offered his nephew (the Holy Prophet(S.A.W.) as much help as he could. He even tried to conceal his new Faith from the evil eyes of the Qurayshite heathens so that he could nullify those infidels' conspiracies. He had managed to run life under the disguise of the law of dissimulation(26), pretending that his support for his nephew was only based on kinship ties and affections. This cautious policy was effective enough to safeguard the life of Hadrat

Ḥadrat Abū Tālib's legitimate dissimulation created lots of doubts in the minds of some narrow-minded Muslims who formed different Islamic sects with varying ideas about whether Ḥadrat Abū Tālib(A.S.) was (a believer or not. He was accused of remaining in the dark creed of paganism with no conversion).(27

In short, soon after the demise of Ḥadrat Abū Tālib(A.S.), the Holy Prophet(S.A.W.) was seriously subjected to the persecutions of the Qurayshite disbelievers who viciously plotted to murder His Holiness. Villains from different tribes and clans assembled to form a gang of assassins with the evil intention of (.rushing to the dwelling of the Holy Prophet(S.A.W

Thus the ruthless murderers would remain unknown to the public and the murder case could not be brought to court in the following days. Then the appointed blood-money was the only legal compensation which the (Hashim clan and other surviving relatives of the Holy Prophet of Islam(S.A.W.) could expect to obtain).(28

To counteract such an evil conspiracy the Holy Prophet(S.A.W.) was divinely ordered to emigrate to Yathrib (Madina).(29) There some people had formerly converted to Islam and were now faithful followers who obeyed the Holy Prophet(S.A.W.) and would protect him as

.soon as His Holiness arrived in Madina

Hadrat Muḥammad Mustafā(S.A.W.) left Makkah for Madina on the same ominous night he was supposed to be murdered. Imam Ali(A.S.) had occupied the Holy Prophet's bed, and the nocturnal invaders .(encountered another person in lieu of their imagined target(30

After 12 days the Holy Prophet(S.A.W.) reached Quba, a village near Madina, where His Holiness waited for the arrival of Imām Ali(A.S.)(31), who had set out for Madina in company with the household of the Holy Prophet(S.A.W.) and Hadrat Fātima(A.S.). He had left Makkah after having accomplished his task of managing the affairs of the Muslims who lived in Makkah and were under the supervision of the Holy (Prophet(S.A.W.) up to the time of his emigration.(32

On their way to Madina they were attacked by a troop of infidel soldiers who tried to stop the caravan. Imām Ali(A.S.) then fought with those rascals and killed one of the invaders with his sword. The rest preferred to flee in order to save their lives. After a few days the caravan joined the Holy Prophet(S.A.W.), and they all (arrived in Madina.(33

Hadrat Fātima's Divine Personality

The divine personality of the immaculate Fātima(A.S.) is indeed beyond our mental perception. We are not qualified

enough to praise and appreciate her heavenly status.(34) It is certainly a religious obligation to revere this (divine lady and her descendants.(35) and her dissatisfaction causes the emergence of God's wrath.(36) We earthly creatures are not then able to explain and discuss the various dimensions of her spiritual ...character

.(Let's therefore quote the views of the sinless Imams about the exalted personality of Ḥadrat Fātima(A.S A-The Holy Prophet(S.A.W.) has stated: "God dispatched an angel to inform me of some glad tidings which conveyed a message designating Ḥasan and Ḥusayn(A.S.) as the leaders of the youth of paradise, and (Fātima(A.S.) was granted the same status.(37

B-The Holy Prophet(A.S.) has stated: "Four women out of all are the best: Mary the daughter of Imrān, Khadījah the daughter of Khuwaylid, Fātima(A.S.) the (daughter of Muḥammad(S.A.W.), 'Āssīyah the daughter of Muzāḥim and Pharaoh's wife."(38

(C-His Holiness continued: "Paradise will be the abode of these four women.(39

:D-The Holy Prophet(S.A.W.) also added
.God's wrath will emerge when Fātima(A.S.) is annoyed and angry"

(He will be satisfied when Fātima(A.S.) is glad."(40

E-Imām Mūsā Ibn Ja'far(A.S.), quoting the Holy

:Prophet(S.A.W.), as saying

God the Almighty hath selected four distinguished ladies: The Virgin Mary, Āssīyah, Khadījah(A.S.) and"
(Fātima(A.S.)."(41

:F-Quoting the Holy Prophet(S.A.W.), His Holiness Ridā(A.S.) Imām says

Ḥasan(A.S.) and Ḥusayn(A.S.), are the best created ones on the earth next to me and their father(Ali(A.S.))"
(and their mother (Fātima(A.S.)) is superior to all women.(42

"G-In two authentic Sunni books entitled "Ṣaḥīḥ Ḥukhārī

and "Ṣaḥīḥ Muslim" the following words of the Holy Prophet(S.A.W.) are recorded: "Fātima(A.S.) is
(superior to all the women who are immortal residents of the promised paradise."(43

H-Imām Ja.far Ṣādīq(A.S.) was once questioned about the Holy Prophet's saying about the divine status of
(.Fātima(A.S

Quoting the Holy Prophet(S.A.W.), His Holiness said: "The virgin Mary is superior to all the women of her
(own time, while Fātima(A.S.) is superior to all ladies from the beginning of the creation till doomsday.(44

.I-The Holy Prophet(S.A.W.) was asked if Fātima(A.S.) was the best woman of her time

He answered: "This was said about Maryam the daughter of Imrān, but Fātima(A.S.) is superior to all the
women

(created from the beginning of time to the end of time"(45

J-Mufaddal says: "I asked His Holiness Imam Ja'far Sādiq(A.S.) about the statement uttered by the Holy Prophet(S.A.W.) about the divine status of Fātima(A.S.). The Holy Prophet(S.A.W.) had said that the Virgin Mary was a peerless woman in her own era while Fātima(A.S.) is superior to all the created females."

.(46) replied His Holiness Imām Sādiq(A.S

K-Quoting Imām Ali(A.S.) His Holiness Imām Ridā(A.S.) has stated: "The Holy Prophet of Islam(S.A.W.) said that on Doomsday God's Herald will proclaim and ask all the created ones to close their

(eyes while Fātima(A.S.) passes by."(47

L-Quoting the Holy Prophet(S.A.W.) Abū 'Ayyūb 'Ansārī narrates: "On Doomsday the Divine celestial Herald will loudly proclaim that the congregation present there should look down and close their eyes while Fātima(A.S.) crosses over "The Bridge"(Siṛāt). While marching she will be attended and escorted by

(seventy-thousand heavenly houris.(48

M-Addressing Ḥadrat Fātima(A.S.) the Holy

Prophet(S.A.W.) said: "O, Fātima(A.S.)! God the Almighty again cast a glance at the earth, and selected your husband. It was then revealed that I should marry you to him. You are honoured with having the best man

who was the first

(who embraced Islam and is respected for his tolerance and knowledge."(49

:N-His Holiness Imām Sādiq(A.S.) has stated

Had God the Almighty not created Ali(A.S.) to be Fātima's husband there existed no other consort for her."

((50

O – Sufyān Ibn Aynīyah says that Imām Sādiq(A.S.) has interpreted the two blessed Quranic verses in the following way: In the verse "He hath loosed the two seas. They meet."(51) The two seas imply Imām Ali(A.S.) and Ḥadrat Fātima(A.S.). The verse "There cometh forth from both of them the pearl and the coral-stone."(52) Here the two precious pearls denote Imam Ḥasan(A.S.) and Imām Ḥusayn(A.S.).(53

P-Once Imām Sādiq(A.S.) was questioned about why Zahrā(shining) was used as a title for Ḥadrat Fātima(A.S.). His Holiness answered

While busy saying her prayers the celestial creatures could observe and enjoy her brightness just like earthly" (beings that take advantage of the shining stars."(54

Q-It is narrated that during the performance of her religious services, the cradle in which her infant was lying (surprisingly started to move to and fro as if an angel had the task of kind nurse to look after that baby.(55

:R-His Holiness Imām Bāqir(A.S.) has narrated

The Holy Prophet(S.A.W.) dispatched Salmān to go to"

ص: 23

Fātima's house to carry out a mission. Waiting at the door of her house Salmān offered his greetings, and he .then heard Ḥādrat Fātima(A.S.) loudly reciting some Holy verses of the Glorious Qur'an
He surprisingly watched on as the flour hand-mill was rotating by itself without being touched by any soul at
(that time of the day..."(56

(.The Holy Prophet's Affections towards Ḥādrat Fātima Zahrā(A.S

Ḥādrat Fātima's brilliant life was amazingly blessed with the love of her distinguished father who had unceasingly displayed considerable affection towards his pure daughter. The dignified personal status of the Holy Prophet of Islam(S.A.W.) along with his exalted rank in the threshold of the Lord are known to be the .best proofs for his being recognized as the best servant of God the Almighty

What His Holiness did in the course of his lifetime was entirely based on the criteria and scale of divine justice, and thus his personal actions are compatible with the Islamic legislation. These personal procedures of his are conventionally known as "The Holy Prophet's Traditions" and Muslims ought to follow his instructions just as they obey the divine precepts. "Nor doth he speak of (his own) desire. It is naught save an (inspiration that is inspired."(57

All this introduces the spiritual status of Fatima(A.S.) who is actually an immaculate celestial figure
(.according to the testimony of all the sinless Imāms(A.S

His Holiness even liked strangers too much, but his affection for Ḥadrat Fātima(A.S.) was a distinct feeling that was explicitly manifested by himself in public and before others. This is therefore a reliable action which proves the attachment of the life and career of Ḥadrat Fātima(A.S.) and her descendants to the true message and final aim of Islam. The relationship of the Holy Prophet(S.A.W.) with his dear daughter was not just
.restricted to mutual tenderness

This is essentially a link that concerns and fastens the detached but important problems which may exist in a society, a link which connects people's temporal affairs and divine precepts concerning the phenomenon of
.religious leadership in the realm of Islam and in the Muslim community

Let' now cast a deep look at the roaring waves risen in an ocean of affection and love in the heart of the Holy
(.Prophet(S.A.W.) towards his merciful daughter the gracious Fātima(A.S

:This will no doubt teach us good lessons

(.The last one to whom the Holy Prophet(S.A.W - 1

bade farewell when His Holiness intended to go on a

(journey was Ḥadrat Fātima(A.S.). And she was the first to be visited by her father on his return home.(58

Imām Bāqir(A.S.) and Imām Sādiq(A.S.) have directly narrated: "The Holy Prophet(S.A.W.) used to – 2
kiss Fātima's cheeks every night before going to bed. His Holiness then put his face on her chest and prayed
(for her sincerely.(59

:Quoting Her Holiness Fātima(A.S.) His Holiness Imām Sādiq(A.S.) has stated – 3

:On the descent of the blessed verse"

(Make not the calling of the Messenger among you as your calling one of another...(60

She feared much to address God's Messenger and call him "O father!". She therefore used the statement "O
Messenger of God". Hearing this His Holiness did not oppose her for a couple of times. But once addressing
her the Holy Prophet(S.A.W.) said that she had been an exception to the message and concept of that blessed
.verse. Her offsprings were divinely bestowed with that distinction according to her father's utterance

His Holiness continued that they sincerely belonged to each other, and were in fact one soul penetrated into
two bodies. The verse only addressed the wicked Qurayshites who were but conceited outlaws. The Holy
Prophet(S.A.W.) then ordered her to call him just "O father!". His Holiness believed that this affectionate
statement would have created

joy in his heart, and consequently God's consent would be

(manifested more than ever."(61

:The Holy Prophet(S.A.W.) used to say – 4

Fātima(A.S.) is an epitome of me. He who makes her happy, has in fact made me happy, and the one who" (annoys her, has deeply annoyed me too. Fātima(A.S.) is the dearest of all those near me."(62

His Holiness added: "She is a part of my body. She is actually my heart, and is my soul occupying my – 5 body. Beware then of not persecuting her since that means tormenting me that means misconduct that may (result in the emergence of God's wrath.(63

Āmir Sha.bī, Ḥaṣan Basrī, Sufyān al-Thawrī, Mujāhid, Ibn Jubayr, Jābir Ibn ʿAbd-Allāh al-Anṣārī, – 6 some distinguished persons, as well as Imam Sādiq(A.S.) and Imām Bāqir(A.S.) have all narrated the :following from the Holy Prophet(S.A.W.) who had stated

Indeed Ḥaḍrat Fātima(A.S.) is a member of my body. He who makes her angry, has in fact made me angry," (.too". Bukhārī has reported that Masūr Ibn Makhramah has said the same thing about Ḥaḍrat Fātima(A.S

And in the tradition "Jubayr" the following is mentioned: "Then whoever bothers her (Ḥaḍrat Fātima(A.S.)) has bothered us and whoever has bothered us, has bothered God." The same statement may be found in Ṣaḥīḥ Muslim

(and Hilyah Abū Naīm as well as in many other books written by Sunni Scholars).(64

The Holy Prophet(S.A.W.) once appeared amongst the people paternally holding Ḥaḍrat Faātima's(A.S.) – 7 hand. His Holiness introduced his tender daughter to those who did not know her quite well. Ḥaḍrat Muḥammad Mustafā(S.A.W.) then explained for them that she was a part of his body and in case she was (hurt, His Holiness would be hurt and consequently God's wrath might emerge."(65

:The Holy Prophet(S.A.W.) said – 8

My daughter Fātima(A.S.) is definitely superior to all women in the history of the world. She is a part of..." my body, and is the light and apple of my eyes. she is my soul penetrated in my body. She is the fruit of my being, and when she accomplishes her devotions and practises her religious services, her light illuminates the celestial angels just like the worldly creatures that are illuminated by the shining stars in the sky. Addressing the angels God The Great and The Glorious sayeth: "My angels behold Fātima(A.S.) who is the best of all my female servants. Look at her and observe how she is shivering in fear of Me, and how she is cordially offering (Me her devotions. Be witnesses to my forgiveness bestowed upon her followers..."(66

ص: 28

The Holy Prophet(S.A.W.) married Fātima(A.S.) to His Holiness Imām Ali(A.S.) in the second year of Hijrah (The Holy Prophet's(S.A.W.) Emigration).(67) This auspicious union was precisely a blessed mutual contract joining the two honourable partners. According to the explicit views of the Holy Imāms no other (man save Imām Ali(A.S.) was so worthy as to be Ḥadrat Fātima's husband).(68

The Holy Prophet(S.A.W.) refused the proposals of a great number of the Arab nobles who were eager suitors of Ḥadrat Fātima(A.S.). His Holiness stated that her marriage depended on a divine decree that conveyed God's command on concluding the matrimonial pact between Imām Ali(A.S.) and Ḥadrat (Fātima(A.S.)).(69) A celestial angel had communicated this divine decision.(70

The Holy Prophet(S.A.W.) then asked Imām Ali(A.S.) about his financial needs for the wedding ceremony. Imam Ali(A.S.) stated that he merely possessed a coat of mail, a sword and a camel with which he carried about water skins. No other private properties he owned. The Holy Prophet(S.A.W.) ordered Imām Ali(A.S.) to sell his mail in order to provide some cash for purchasing the simplest accomodation and the essentials for a newly-married couple. A party was arranged, and some Muslim guests were

sincerely received into that wedding banquet. The participants rejoiced, and the bride was escorted to the (house of Imām Ali(A.S.) as the Holy Prophet(S.A.W.) conferred his benedictions on them.(71

The highlights of this heavenly marriage indicate and emphasize the special favour and grace of God upon the household of the Holy Prophet of Islam(S.A.W.). These prominent instances also imply the simplicity and .holiness of the Islamic teachings in connection with the normal phenomenon of matrimony

:Now let's review the outlines of this happy incident

Addressing Imām Ali(A.S.) as a suitor the Holy Prophet(S.A.W.) said: "Some other suitors have preceded you with the intention of marrying Fātima(A.S.). I have informed her of the personal status of those men. She seemed to be indifferent and even disgusted about concluding a marriage contract with those persons.

".Now remain here for a while until I come back to you again

The Holy Prophet(S.A.W.) then visited Fātima(A.S.) and told her about Imām Ali(A.S.) who wished to be her husband. Hearing that true story Ḥadrat Fātima(A.S.) did not utter a word, nor did she turn her face. The Holy Prophet(S.A.W.) got up and found that Ḥadrat Fātima(A.S.)'s silence was actually a sign of womanish (agreement and consent to the bargain).(72

The marriage gift (dowry) payed to Hadrat Fātima(A.S.) was only the price of a coat of mail which was put on sale, and the cash obtained from that armour was spent on buying the following items

- .One dress (1
- .A large scarf of veil (2
- .A black towel (3
- .A bed made of cords (4
- .A couple of mattresses (5
- .Four pillows (6
- A piece of woollen curtain (7
- .A piece of straw rug (8
- .One hand-mill (9
- .A flat wash-tub made of copper (10
- .A vessel made of leather (11
- .A skin for carrying water (12
- .A bowl for milk (13
- .An ewer (14
- .A greenish pitcher (15
- (a few earthen jugs.(73 (16

His Holiness Imām Ali(A.S.) also provided some necessary items for his house including some fine sand for the surface of the courtyard, and a rod for hanging the clothes. A lambskin and a pillow made of date leaves (were also added to the list of those objects.(74

Kashf al-Ghummah, [Islamiyah Publications: Tehran, 1381 A.H. 1960 A.D.,] vol.2, p.18.-Manāqib - 1
Shahr Āshūb,(Najaf), vol.3, p.132.-Bihar al-Anwār, Latest Publication, vol.43, p.16.-Bayt al-'Ahzān
.Muhaddith Qumī, (Sayyid al-Shuhadā' Publications, Qum), p.12

.Manāqib, vol.3, p.133.-Bihār, vol.43, p.16.-Bayt al-Ahzān Muhaddith Qumī, pp.10-12 - 2

.Manāqib, vol.3, p.132.Uṣūl-i-Kāfī, (Islamiyah publications: Tehran, vol.1) p.458 - 3

.Manāqib, vol.3, p.132 - 4

.Manāqib, vol.3, p.132 - 5

.Manāqib, vol.3, p.137. - Uṣūl-i-Kāfī, (Islamiyah publications: Tehran, vol.1), p.458 - 6

.Manāqib, vol.3, p.133 - 7

Kashf al-Ghummah, vol.2, p.4-Manāqib Shahr Āshūb, vol.3, p.132. - Muntahā al-Āmāl, (Ḥusaynī - 8
.Publications: Tehran), p.156.-Bayt al-Ahzān, p.40

Kashf al-Ghummah, vol.2, p.24.-Bihār, vol.43, pp.4,5,6,54.-Uyūn Akhbār al Ridā, (Jihan - 9
,(Publications: Tehran

.vol.1, p.116

(Sūrah Ahzāb 33:33 (The Glorious Qur'an trans. Marmaduke Pickthall - 10

انما يريد الله ليذهب عنكم الرجس اهل البيت و يطهركم تطهيرا

ص: 33

Amāli Tūsi, (Najaf), vol.2, pp.162, 172, 212 and many other

.references

'And lo! thou art of a tremendous nature و انك لعلی خلق عظیم Found in surah Qalam 18:4 – 11

Sūrah Najm 53:3–4 – 12

ما ينطق عن الهوى ان هو الا وى" يوحى

Shib-i 'Abī-Tālib" is a valley near Mecca, where the Holy Prophet(S.A.W.), his relatives and the" – 13

.Muslims took refuge during the years of embargo. Muntahā al-Āmāl, pp.63,64

.Kashf al-Ghummah, vol.2, pp.79–80 – 14

.Amāli Tūsi, vol.2, pp.84–85 – 15

Manāqib Shahr Āshūb, vol.2, p.65. – Muntahā al-Āmāl Muhaddith Qumī, Husaynī Publications – 16

'Tehran

.Kashf al-Ghummah, vol.2, p.13 – 17

.Kashf al-Ghummah, vol.2, p.6 – 18

.Amāli Tūsi, vol.2, pp.14–15 – 19

.Sibt b.Jawzī, Tadhkirat al-Khawās, Najaf, 1383 A.H. p.302.–Kashf al-Ghummah, vol.2,p.71 – 20

.Safnat al-Bihār, vol.1, p.380 – 21

Tadhkirat al-Khawās, p.303–Kashf al-Ghummah, vol.2, pp. 78–79. (with a slight difference in the – 22

.style of quoting)– Kāmil Bahā'ī, Part 2,p.73

.Bihār, vol.16, pp.8,13 – 23

Kashf al – Ghummah, vol.2, p.77. – Muntahā al-Āmāl, p.65– Tārīkh-i-Yaqūbī, Beirūt, vol.2, p.35. – – 24

Some traditions note

.that Ḥadrat Abū Tālib(A.S.) died one month before Ḥadrat Khadījah(A.S.): Amālī Tūsi, vol.2, p.79

.Amālī Tūsi, vol.2, p.79. – Muntahā al-Āmāl, pp.63, 64, 65, 136, 197 – 25

Amālī Saḍūq, Beirūt, pp.491–492.–Muntahā al-Āmāl, p.136.– Al Fusūl al-Mukhtārah Shaykh – 26
.Mufīd, pp.228–232

It must be noted that such accusations were for the most part made against Ḥadrat Abū Tālib(A.S.) – 27
during Mu.āviyyah's rule, as well as during the rule of the other Umayyah rulers. These slanderes spread
(.their evil rumours out of the enmity they had for Imām Ali Ibn Abī Tālib(A.S

Amālī Tūsi, vol.2, pp 79–80. – Manāqib Shahr Āshūb, vol.1. p.158. Al-Fusūl al-Muhimmah ibn – 28
.Sabbāgh Mālikī, a Najaf offset printing, p.46

.Amālī Tūsi, vol.2, p.80 – 29

Amālī Tūsi, vol.2, pp.82–83. – Manāqib Shahr Āshūb, vol.1, pp.156, 157,158. – Al-Fusūl al- – 30
.Muhimmah, pp.45–47

.Rawdah Kāfī, Islamiyah Publications: Tehrān, p.339 –31

.Amālī Tūsi, vol.2, p.84. – Al Fusūl al Muhimmah ibn Saḅbagh, p.52 – 32

.Amālī Tūsi, vol.2, pp. 84–85. – Manāqib Shahr Āshūb, vol.1, p.159 – 33

.Amālī Saḍūq, p.393 – 34

Amālī Mufīd, Maktab-i Basīrātī Publications, pp.27, 38. – Ḥimād al-Din Ṭabarī, Kāmil Bahā'ī, – 35
(Maktab-i Mustafawī

Kashf al-Ghummah, vol. 2, pp. 14, 24. – Bihār, vol. 43, pp. 19,26. – Amālī Mufīd, p. 56.–Amālī – 36
.Ṣaḍūq, p.314. – Amālī al Ridā(A.S.), vol.2, pp.25–26. – Masnad al-Imām al Ridā(A.S.), vol. 1, p.143

.Amālī Mufīd, p.13.–Amālī Tūṣī, vol.1, p. 83 – 37

.Bihār, vol.43, p. 36.–Manāqib, vol.3, p. 104 – 38

.Kashf al-Ghummah, vol.2, p.23 – 39

Kashf al-Ghummah, vol.2, p. 24. – Bihār, vol.43,pp..19,26 – Amālī–Mufīd, p. 56. – Amālī Tūṣī, – 40
(Najaf Publication), vol.2, p.41. –Amālī Ṣaḍūq, p. 314. – Manāqib, vol.3, pp. 106,107. – ayūn, vol.2, pp.
.26, 46–47

.Bihār, vol.43, p.19. – Khisāl Ṣaḍūq – 41

.Bihār, vol.43, pp.19, 20. – ayūn, vol.2, p.62 – 42

.Bihār, vol.43, p.36– Manāqib, vol.3, p.105 – 43

.Bihār, vol.43, p.36. – Manāqib, vol.3, p.105 – 44

.Bihār, vol.43,p. 26. – Amālī Ṣaḍūq, p. 394 – 45

.Bihār, vol.43,p. 24. – Manāqib, vol.3, p.105 – 46

Kashf al-Ghummah, vol.2, p.13. – Masnad al-Imām al-Ridā(A.S.), (Maktab-i Ṣaḍūq Publication, – 47
.Tehran, 1392 A.H.), vol.1, p.142

Kashf al-Ghummah, vol.2, p.13. – Amālī Mufīd, p.76. – Amālī Ṣaḍūq, vol.25. – Manāqib, vol.3, – 48
.p.107

.Bihār, vol.43, pp. 97,98. – Khisāl Sadūq, p.412 – 49

Bihār, vol.43, p. 97. – Amālī Tūṣī, vol.1, p.42. – Kashf – 50

al-Ghummah, vol.2, pp.19, 31. – Usūl-i Kāfī, vol.1, p. 461. – Muntahā al-Āmāl, p.159

يخرج منهما اللوء لوء والمرجان .Sūrah al-Rahmān, 55:19 – 51

.Sūrah al-Rahmān, 55:22 – 52

يخرج منهما اللوء لوء والمرجان

.Bihār, vol.43, p.32. – Manāqib, vol.3, p.101 – 53

Bihār, vol.43, p.12.– Maānī al-Akhdār, (Tehran, 1379 A.H.), p.64– Ilal al-Sharāyi, (Maktab al- – 54

.Tabātabāī: Qum), p.173

.Bihār, vol43, p.45. – Manāqib, vol.3, p.116 – 55

.Bihār, vol.43, p.46. – Manāqib, vol.3, p. 116 – 56

Sūrah Najm, 53:3–4 – 57

وما ينطق عن الهوى ان هو الا وحى يوحى

.Bihār, vol.43, pp. 39,40. Kashf al-Ghummah, vol.2, vol.6. _ Manāqib, vol.3, p.113 – 58

.Bihār, vol.43,p.42. – Manāqib, vol.3, p.114 – 59

.Sūrah Nūr, 24:63 – 60

لا تجعلوا دعاء الرسول بينكم كدعاء بعضكم بعضا

.Bihār, vol.43, pp.32,33. – Manāqib, vol.3, p.102–Bayt al-Ahzān, vol.19 – 61

.Bihār, vol.43, p. 39. – Manāqib, vol.3, p112. – Muntahā al-Āmāl,p.160 – 62

.Kashf al- Ghummah, vol.2, p.24 – 63

Bihār, vol.43, p.39. – Manāqib, vol.3, p.112. –Kanz al-Fawā'id Karājaki, (Maktabi Mustafaw-i: – 64

– .Qum), p. 360

.Al-Fusūl al-Mukhtarah Shaykh Muḥīd, p.57

.Kashf al-Ghummah, vol.2, p. 24 – 65

.Amālī Ṣaḍūq, p.99-100.- Bayt al-Ahḏān, vol.31 – 66

Kashf al-Ghummah, vol.1, p.393. – Muntahā al-Āmāl, vol.68. This reference refers to the events of – 67
.the 2nd year after Hijrah

Bihār, vol.43, pp.92,93,97,107. – Manāqib, vol.2, p.29. – Amālī Ṭūsī, vol.1, p.42. – Kashf al- – 68
.Ghummah, vol.2, p.31. – Usūl Kāfī, vol.1, p.461- .Uyūn al-Akḥbār al-Ridā(A.S.), vol.1, p.225

.Kashf al-Ghummah, vol.1, pp.477,490. – Manāqib, vol.2, pp.30,31 – 69

Bihār, vol.43, pp.123,128. – Kashf al- Ghummah, vol.1, pp.480, 481,483. – Manāqib, vol.3, – 70
pp.126,127. The divineness of this marriage has also been referred to in Amālī Ṣaḍūq, pp.223, 237, 256,
.449, 450, as well as in Musnad al-Imām al-Ridā(A.S.), vol.1, pp.140-143

.Kashf al-Ghummah, vol.1, pp.480-189 – 71

- .Bihār, vol.43, pp.93, 111,112. – Amālī Ṭūsī, vol.1, p.38 – 72

.The last part of this tradition is also quoted in Manāqib Shahr Āshūb, vol.3, p.127

.Amālī Ṭūsī, vol.1, p.39.- Bayt al-Ahḏān, pp.33-34 – 73

.Bihār, vol.43, p.114. – Manāqib, vol.3, p.129 – 74

PART II: Ḥadrat Fātima's Virtues and Some Highlights of Her Personal Behaviour

Her Abstinence: The following has been narrated by His Holiness Imām Sādiq(A.S.) and also by Jābir-i
:Ansārī

The Holy Prophet(S.A.W.) once noticed that his daughter Fātima(A.S.) had a coarse dress on, and at the same time she was busy turning round a hand-mill to produce flour. She was simultaneously caring for her baby. The Holy Prophet's eyes were filled with tears, and His Holiness informed her of the sweetness of the Hereafter which follows the sufferings of this world. Ḥadrat Fātima(A.S.) stated: "O Messenger of God! I praise and thank my Lord Who has bestowed upon me too many blessing." The following holy verse was
:revealed in this respect

(And verily thy Lord will give unto thee so that thou will be content."(1"

(.Her Domestic Affairs: His Holiness Imām Sādiq(A.S

:has narrated

His Holiness Ali(A.S.) assisted his holy wife, and had undertaken to carry water and gather firewood to be...
used in their house. Fātimah(A.S.) had accepted to prepare the bread dough and then bake it. She also
.repaired the worn-out clothes of the members of her household

That graceful lady always looked like a rose bud. May peace be upon her celestial soul and May God's Favour
(bless her holy father, her honourable husband and her sinless descendants!"(2

(.Her Excessive Labour: His Holiness Imām Alī(A.S

:has narrated

Her Holiness Fātima(A.S.) laboured so much in carrying water skins on her own shoulders that the marks of"
the heavy loads were left on her blessed body. Her holy hands were also injured because of excessive use of
the hand-mill. Her garment had turned into a dusty dress due to much labour in sweeping the house and
(cooking food over the fire. She actually suffered much while doing these things..."(3

(.The Holy Prophet(S.A.W.) Helps Ḥadrat Fātima Zahrā(A.S

Once the Messenger of God(S.A.W.) paid a visit to

Imām Ali(A.S.) who was busy grinding wheat assisted by his

(.wife Ḥadrat Fātima(A.S

Which one of you two does feel more exhausted?" asked the Holy Prophet(S.A.W.) Imam Ali(A.S.)" answered: "Fātima(A.S.) O Messenger of God!" Addressing Ḥadrat Fātima(A.S.) the Holy Prophet(S.A.W.) :said

".Please give your seat to me"

Ḥadrat Fātima(A.S.) obeyed her holy father, and then taking her place the Holy Prophet(S.A.W.) assisted (Imām Ali(A.S.) in grinding the grain.(4

A Contented Wife

:His Holiness Imām Bāqir(A.S.) has stated

Fātima(S.A.W.) had promised to perform all of their domestic affairs including making the necessary bread" dough and sweepig every corner of their house. Ali(A.S.) had accepted to do the shopping, and all other out- .door tasks like gathering fire-wood and so on

One day Imām Ali(A.S.) asked Ḥadrat Fātima(A.S.) Whether there was anything left at home to be eaten. Ḥadrat Fātima(A.S.) answered "I swear by He who hath favour and grace on you that for the last three days ".we have been entirely in short of food

:Why didn't you let me know of this?" Questioned Imām Ali(A.S.) She continued"

The Holy Messenger of God(S.A.W.) has strictly forbidden me to ask for anything from you. His Holiness" has ordered me not to ask you for any provisions. If you buy something I should accept it, otherwise I remain (quiet."(5

Understanding Prevails upon This Mutual Pact

:His Holiness Imām Ali(A.S.) The commander of the Faithful says

I swear I have never made Fātima(A.S.) nervous in the course of our married life. She was not overcome by" fury as long as she lived. Nor did I induce her to do anything under force. She used to obey me willingly and she never made me angry. Looking at her visage impressed me so much that every emotion of grief died in (me."(6

The Most Truthful Lady

Āyishah has stated: "I have never met a soul to be more truthful than Fātima(A.S.) save her own father the (Holy Messenger of God."(7

Her Piety and Servitude

Ḥasan Basrī says: "No other Muslim has been more pious than Fātima(A.S.) in the Islamic community. Overdoing religious services and devotions was the cause of her

(swollen legs."(8

Worship and Prayers for the Good of Others

:His Holiness Imām Ḥaṣan Muġtabā(A.S.) has narrated

On a Thursday evening I watched my mother Fatima(A.S.) busy praying in her solitude. She continued her" practice including many prostrations till dawn. Her Holiness prayed for men and women believers excluding herself. In short she did not demand any special privileges for herself. I asked her why she did not pray for her :own good, Her Holiness answered

(O my son! Neighbours first and then your own household."(9"

Women's Veil

Quoting Imām Ali(A.S.) Imām Mūsā Kāẓim(A.S.) has narrated: "Once a blind man got permission to enter .Fātima's house

Her Holiness had wrapped her body in full veil. The Hoy

Messenger of God(S.A.W.) reminded her dear daughter of the blindness of that visitor who was not actually able to see anybody. She answered: "He cannot see me, but I can see his figure, and furthermore his power of ".scent is strong enough to pick up the scent I have used

ص: 43

Thy Holy Messenger of God(S.A.W.) stated: "I testify

(that you are of my own flesh and blood."(10

Her Chastity

In answer to the question about the best privilege of a

woman, Ḥadrat Fātima(A.S.) answered: "Good women should not illegally visit men, and should not be
(watched by male outsiders."(11

In response to the Holy Prophet's question about the heavenly status of women, Ḥadrat Fātima(A.S.) stated
that a woman who remains in her own dwelling is certainly the nearest soul to Divinity. Hearing this
statement uttered by Ḥadrat Fātima(A.S.) the Holy Messenger of God(S.A.W.) again emphasized that she
(was an epitome of him.(12

It is definitely obvious that in cases of emergencies women are allowed to appear gracefully in public. The
formerly-mentioned statement implies the avoidance of meeting male aliens that is some religious inhibition
.and obligation determined for Muslim women to take into consideration

Helping Her Maidservant

:Salmān Fārsī narrates

Her Holiness Fātima(A.S.) was once busy preparing"

barley flour with her hand-mill. The handle of that apparatus was stained and roughly smeared with some
...blood from the injured palm of Fātima(A.S.) who had worked too hard

.His Holiness Imām Ḥuṣayn(A.S.) was at that time but a little boy who shed tears out of hunger

.I asked Her Holiness why she did not order Fidda(13) the maidservant to assist her in doing things

Ḥadrat Fātima(A.S.) stated that the Holy Messenger of God(S.A.W.) had previously advised her to share the
:housework with Fidda

Each one of the two ladies was directed to work every other day, and thus seven days of the week were all
(occupied)."(14

(Ignoring Ornaments (1

Quoting 'Asmā bint 'Umays, His Holiness Imām Sajjād(A.S.) has narrated the following: "I was once in
Fātima's company when the Holy Messenger of God(S.A.W.) paid a visit to his dear daughter who at that
ornament was formerly offered to her by Imām Ali(A.S.) who had purchased it from his share of war
booties. The holy Prophet(S.A.W.) reminded Ḥadrat Fātima(A.S.) to expend it in charity. She then tore the
necklace into pieces and sold the gold which provided sufficient cash to release a

slave from bondage. The Holy Messenger of God(S.A.W.) became glad when he heard about his honourable
(daughter's act of generosity).(15

(Ignoring Ornaments (2

:His Holiness Imām Bāqir(A.S.) has stated

When the Holy Messenger of God (S.A.W.) wanted to go on a journey, he used to bid farewell to his close" relatives, and Ḥadrat Fātima(A.S.) was the last person to be visited according to the Holy Messenger's personal habit. Thus the Holy Prophet's journey started from the house of Ḥadrat Fātima(A.S.), and on his return back home His Holiness paid his first visit to Ḥadrat Fātima and from there he proceeded to meet ".others

Once when the Holy Prophet(S.A.W.) was on a journey, Imām Ali(A.S.) offered Ḥadrat Fatima(A.S.) some war booties with which she could afford to buy a couple of silver bracelets and a curtain to hang at the entrance of a room. On his return home the Holy Prophet(S.A.W.) went directly to Ḥadrat Fātima(A.S.) after visiting .the mosque

On seeing her father Ḥadrat Fātima(A.S.) began to rejoice. At that moment she was wearing the silver bracelet which attracted the Holy Prophet's attention. Looking at the formerly-mentioned curtain and this ornament adorning his daughter impressed His Holiness so much that the

Messenger of God(S.A.W.) quietly sat down at the doorway

.(from where His Holiness could behold Ḥaḍrat Fātima(A.S

This sudden reaction made Ḥaḍrat Fātima(A.S.) sad, and

impressed by the behaviour of her Holy father she began to weep desperately. Ḥaḍrat Fātima(A.S.) summoned her two sons Imām Ḥaṣan(A.S.) and Imām Ḥuṣayn(A.S.), and gave them the bracelets and the curtain which had been taken down. Her Holiness asked Ḥaṣanayn(A.S.) to go to their grandfather and tell him that during his absence what had been purchased as decorative objects were but these three items (two
.(bracelets and a curtain

Now, as Ḥaḍrat Fātima(A.S.) had agreed, everything depended on the decision made by the Holy Prophet(S.A.W.). The Holy Messenger of God(S.A.W.) paternally embraced the two little boys and kissed them affectionately. His Holiness then commanded those two bracelets to be broken down into small pieces, and prorated the obtained silver among the needy people who were some poor emigrants and were called in
."those days: "Men of Suḥfa

The remaining curtain which was a long sheet of short width, was given to the naked persons who could not afford to by even the cheapest and the simplest garments. The Holy Messenger of God(S.A.W.) then stated:

"Indeed God the Almighty hath favoured Fātima(A.S.) who will wear

(heavenly robes and celestial bracelets..."(16

The Wedding – Gown

The Holy Prophet(S.A.W.) had purchased a wedding-gown for Ḥādrat Fātima(A.S.) whose dress at that time was but a worn-out covering with some patches on it. A pauper suddenly knocked at the door and begged for some clothing

:Ḥādrat Fātima(A.S.) was inspired by the Holy verse of the Glorious Qur'an

(Ye will not attain unto piety until ye spend of that which ye love...(17"

(This persuaded Her Holiness to grant her own wedding-gown in the Way of God.(18

A God-Fearing Woman

When the blessed verses: "And lo! for all such, hell will be the promised place. It hath seven gates, and each gate hath an appointed portion."(19) were revealed, the Holy Messenger of God(S.A.W.) suddenly burst into tears and impressed by this sudden reaction of the Holy Prophet(S.A.W.) the companions present there shed tears, too, without knowing why they had done so

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Nobody dared ask anything about that scene, and the congregation attending His Holiness had fallen into profound silence. Being aware of the Holy Prophet's paternal affection for Ḥadrat Fātima(A.S.), Salman .went to her house in order to report the tragic case

Here Holiness was busy grinding some barley with a hand- mill when Salmān entered. She was (simultaneously reciting the Holy verse: "... and that which Allah hath is better and more lasting..."(20

Ḥadrat Fātima(A.S.) had a woollen cloak on , and one could easily see twelve patches on that so-called article of clothing. Hearing the story narrated by Salmān, Her Holiness did not hesitate, and instantly walked out to witness the incident directly. She still had the old cloak on. Watching all that impressed Salmān so much that he pathetically made a comparison between Ḥadrat Fātima's style of living and the royal conduct .of the daughters of some monarchs

Ḥadrat Fātima(A.S.) encountered her Holy Father and offered His Holiness her humblest greeting sand :regards. She then said

O dear father! Salmān is surprised on seeing my clothing. I swear by God who hath given thee the prophetic" mission that Ali(A.S.) and I in the course of these five years have not purchased any decorations nor have we been

extravagant in our domestic expenditure, except for a lambskin, which we use both as a mattress to relax on and on which we sit in the day time and feed our camels. The pillow on which we put our heads is actually .filled with some date straw

The Holy Prophet(S.A.W.) stated: "O Salmān! my daughter will be among those pioneers, who strive to ".reach Divinity

"?Ḥadrat Fātima(A.S.) said: "O father may I be thy ransom! What did cause you to weep

The Holy Prophet(S.A.W.) informed her of the revealed blessed verse brought to His Holiness by Gabriel. Hearing the contents of that Holy verse, Ḥadrat Fātima(A.S.) suddenly burst into tears and collapsed while (murmuring, "Woe betide anyone who ends up in Hell."(21

The Famishment and the Heavenly Dish

:Abū Saīd Khudrī says

Ali(A.S.) once upon a time was in dire need. His Holiness then requested Ḥadrat Fātima(A.S.) to fetch him " some food. She swore there was nothing left at home. His Holiness asked about the reason for shortage of food and why the case had not been reported to him. Ḥadrat Fātima(A.S.) continued that she had been shy to tell him that tragic story, and that she hadnot intended to demand

.anything

Imā̄m Ali(A.S.) left the house with absolute trust in God

in his heart. His Holiness borrowed one dinar (gold coin) with the intention of purchasing some food for his household. On his way home His Holiness met "Mighdā̄d Ibn al-'Aswad" lying on the hot sands of the street in the glare of the burning sun. The latter looked distressed, and Imā̄m Ali(A.S.) inquired about what had happened to that man who refused to narrate the poor situation in which he was involved

:He finally disclosed his secret and said

O Abū al-Hāsan! I swear that severe hunger made me leave my dwelling. My children were starving and I could not bear that awful scene, watching them crying of famishment. I therefore left them and came out to find a solution to this wretched condition of theirs

Imā̄m Ali's eyes were filled with tears which rolled down

:onto his beard. Addressing the needy man Imā̄m Ali(A.S.) said

".I swear that I am also involved in a case similar to yours"

.His Holiness then submitted the very coin to the man

Ali(A.S.) then advanced toward the mosque where the Holy Prophet(S.A.W.) used to say his daily prayers.

Imam Ali(A.S.) practiced his devotions in that sacred place, and

after having finished the obligatory rituals, His Holiness

encountered the Holy Prophet(S.A.W.) at the entrance of the mosque. The Holy Messenger of God(S.A.W.) inquired of Imā̄m Ali(A.S.) about what he had for dinner, and whether His Holiness could be received and .served by his honourable son-in-law

Ali(A.S.) looked down and did not utter a word. His Holiness did not really know what to say. It seemed as if the Holy Messenger of God(S.A.W.) knew everything about that dinar (the gold coin) which had already been granted by Imā̄m Ali(A.S.). It was divinely revealed to Ḥaḍrat Muḥammad(S.A.W.) that he should remain with Imā̄m Ali(A.S.) that evening. "Why don't you say anything?" asked Ḥaḍrat .Muḥammad(S.A.W.) Imā̄m Ali(A.S.) bashfully replied: "I am at your disposal

The Holy Prophet(S.A.W.) grasped Imā̄m Ali's hand and the two great men walked along and entered Hadrat Fatima's abode. Her Holiness seemed to have finished her devotions, and there was a pot over a fire behind her from which steam was rising. Hearing her father's foot-steps, Ḥaḍrat Fā̄tima(A.S.) hurried out and .welcomed the newcomers

The Holy Prophet(S.A.W.) greeted and caressed Her Holiness tenderly. "May God The Almighty have mercy !on thee, and then will you help us with some supper

.(continued the Holy Messenger of God(S.A.W

Hadrat Fātima(A.S.) fetched the cooking pot and put it

before her Holy father and her respectable husband, Imām Ali(A.S.), who amazingly inquired of his revered .wife about the pleasant smell of the food inside the pot

The Holy Messenger of God(S.A.W.) tenderly put his blessed hand on Imam Ali's shoulder and stated: "O Ali(A.S.)! all this is truly the Divine Reward for the munificence you manifested by granting that dinar (gold .(coin

(Allāh giveth without stint to whom He will."(22 ..."

The Holy Prophet(S.A.W.) then wept affectionately and thanked God the Almighty Who had bestowed upon them His favour in this temporal world. His Holiness continued that Imām Ali(A.S.) and Hadrat Fātima(A.S.) were divinely chosen to be symbols of Zacharia and the Virgin Mary as mentioned in the :following verse

(Whenever Zacharia went into the sanctuary where she (Mary) was, he found that she had food..."(23..."

Munificence towards the Needy and the Story of the Blessed Necklace

:Jābir Ibn-i-Abd Allah Ansārī says

One day we participated in the evening prayers ceremony established and performed by His Holiness the"

. "Holy Prophet of Islam(S.A.W.) who did not leave his seat of worship even when the rituals were over

An old man in a worn-out robe unexpectedly appeared before the Holy Prophet(S.A.W.). The old man with his ragged garment seemed to be an Arab emigrant who could not control his weary and slim body. The Holy Messenger of God(S.A.W.) looked at him and asked about his poor condition. "O Prophet! I am starving for the moment, my body requires some clothing and I have but an empty purse which expects your immediate .munificence" said the Arab

I do not have any cash to give you now." stated the Holy"

.(.Messenger of God(S.A.W

but I will direct you to a person who loves God and His Messenger, and is favoured by God and is loved by" His Messenger. Go to Fātima(S.A.W.). She is a true devotee of Divinity," continued the Holy .(.Prophet(S.A.W

Attended by Bilal the old man marched out toward Ḥadrat Fātima's house. There he loudly hailed her: "Praise be to you, household of Prophethood. Your house is the abode of the angels and the holy place of The Divine "?Revelation!" Ḥadrat Fātima(A.S.) answered: "Hail to thee. Who are you

An old Arab who has undergone the hardships of travelling and has suffered the agonies of emigration in" .order to visit your distinguished father," replied the stranger

I am for the moment starving, and I am also in need of some clothing. I beg you to help me. May God have"
.mercy upon thee!" Continued the old man

It should not be forgotten that for three days Ḥadrat Fātima (S.A.W.), Imām Ali(A.S.) and the Holy Prophet(S.A.W.) had not eaten any food when that needy Arab called out to them. The Messenger of God(S.A.W.) knew everything about them. Ḥadrat Fātima(A.S.) took a tanned sheep hide (her son's .mattress) and offered it to the so-called beggar

I asked for some food, and you give me this skin instead," complained the man. Hearing this Ḥadrat Fātima(A.S.) took off her necklace which was a present from a friend and gave it to the old Arab. "Take this .(and sell it. May God grant grant thee something better in exchange," said Ḥadrat Fātima(A.S

The man took the necklace and walked along toward the mosque where he found the Holy Prophet(S.A.W.) sitting amid his faithful companions. "O Messenger of God!(S.A.W.) Fātima(A.S.) has granted me this necklace which is going to be put on sale in order to provide facilities for my poor living conditions," stated .the Arab

The Holy Prophet(S.A.W.) suddenly burst into tears and said: "I hope God's favour would embrace thee on account of this blessed occasion you are enjoying for the sake of

Fātima(A.S.), daughter of Muḥammad(S.A.W.). You are actually favoured by the most distinguished . "woman

Ammār Ibn Yāsir stood up and requested the Holy Prophet(S.A.W.) to permit him to purchase that necklace. The permission was granted and Ammār asked the Arab about the price of that object. "Will you .give some food, a cloak and a gold coin in exchange," demanded the Arab

Despite his lack of money at that moment, Ammar generously purchased the necklace, and gave the man twenty dinars (gold coins), a silk robe, a camel and enough food in exchange. The mutual bargain was happily finalized, and the needy Arab was now very glad when he again visited His Holiness the Messenger of God(S.A.W.) who asked him to pray for the generous Fātima(A.S.) "O my Lord! thou art our Creator, and we do not worship any deity but thee God the One. Thou art The Great Provider. I beseech thee to grant Fatima(S.A.W.) affluent sustenance," prayed the Arab. "Amen!" uttered the Holy Prophet(S.A.W.) "Indeed God hath bestowed Fātima(A.S.) with such blessings in this temporal world. I am her peerless father, Ali(A.S.) is her qualified husband, and Ḥasan and Ḥusayn(A.S.) are truly her two immaculate sons," .(continued the Holy Messenger of God(S.A.W

Addressing Miqdād, Ammār and Salmān who were present there, the Holy Prophet(S.A.W.) added: "Shall

I

"?((.give you more information about the privileges and virtues of my daughter (Ḥadrat Fātima(A.S

.(.Will you please inform us of the matter?" answered the three companions of the Holy Prophet(S.A.W"

Gabriel has recently given me the glad tidings about the blessed status of Fātima(A.S.) after her departure"
.from this secular world

She will be questioned by two angels when her Holy body is lying in her grave. Those two will ask her about her Creator. She will admit and will proclaim that Allāh is her Creator, her father (Muḥammad(S.A.W.)) is
.her guiding Prophet and Ali(S.A.W.) is her religious leader," stated the Holy Messenger of God(S.A.W

Let me tell you more about Fātima's virtues," continued the Holy Prophet(S.A.W.) "Indeed a colony of" angels are divinely ordered to safeguard Fātima(A.S.) from all directions. These heavenly creatures are also commanded to wait upon Fātima(A.S.) while she is living in this world and when she is lying in her last resting-place. These attending angels have a mission to wait on her and on her household including her father, her husband and her offsprings. He who seizes the opportunity of visiting me and my household whether dead or alive will be divinely rewarded," added the Holy Messenger of God(S.A.W.) Ammar then
put some scent on the beads of that necklace and submitted it to his

personal servant whose mission was to offer the fragrant

object to the Holy Prophet(S.A.W.). The servant was also ordered to wait upon the Holy Messenger of God(S.A.W.) as long as he lived. Ḥadrat Muḥammad(S.A.W.) dispatched the servant to Ḥadrat Fātima(A.S.) asking him to hand the necklace over to that lady. The servant was also commanded to be at Ḥadrat Fātima's disposal forever. The mission was successfully accomplished and the lucky servant was
(.generously released by Her Holiness Fātima(A.S

The abundant blessings of this necklace brought forth too many good results including the feeding of a hungry person, clothing of a nearly naked paupr, assisting a needy man, and releasing slave. The very object was
(eventually returned to its original owner."(24

The Luminous Veil

Once Imām Ali(A.S.) borrowed some barley from a Jewish chap who demanded collateral for the bargain. His Holiness submitted Ḥadrat Fātima's woollen large veil as a deposit. The Jew put the veil somewhere in a room. In the dark of the night the Jew's wife entered the same room to do something. She amazingly saw a
.dazzling light which illuminated the room

The startled woman reported the scene to her husband who became surprised, too. They both entered the
room

again and surprisingly saw that the source of that radiant

light directly came from Ḥadrat Fātima's large veil. The two witnesses rushed out of their house and informed their neighbours and their relatives of what they had seen there. About eighty Jewish people assembled there and after witnessing the miracle they all converted to Islam and became faithful Muslims.

((25

A Heavenly Dress for Our Gracious Lady

Once a group of Jewish people came near the Holy Prophet(S.A.W.) and requested His Holiness to dispatch Ḥadrat Fātima(A.S.) to their wedding party. They stated she would have been the flower of that celebration

She is Ali's wife and she should acquire his permission to take part in this marriage party," said the Holy" (.Messenger of God(S.A.W

Addressing the Holy Prophet(S.A.W.) those people begged His Holiness himself to get that necessary permission. They actually intended to invite Ḥadrat Fātima(A.S.) to a big party in which too many Jewish women in fancy glittering dresses were to participate, and thus They thought they could ridicule Ḥadrat Fātima(A.S.)! In the wink of an eye a very beautiful Heavenly dress was brought and offered by Gabriel.

Ḥadrat Fātima(A.S.) wore that beautiful garment and the guests attending that party

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were amazingly surprised by that peerless dress with its eye-catching colours and the fragrance it conveyed here and there. This miraculous scene made the spectators bow down before Hadrat Fātima(A.S.), and most of the Jewish people present there converted to Islam due to that outstanding occurrence.(26

Hadrat Fātima(A.S.) Is Assisted by Angels

:Abū Dhar (may peace be upon him) narrates

Once I was dispatched by the Holy Prophet(S.A.W.) on a mission to summon Ali(A.S.). Nobody answered" .the door, then I suddenly saw a hand-mill in one corner rotating round and round without being touched

His Holiness came out and the Holy Prophet(S.A.W.) whispered something in Ali's ear. I could not hear them, but addressing the Holy Messenger of God(S.A.W.) I requested His Holiness to tell me the story of :that self-rotating hand-mill. The Holy Prophet(S.A.W.) stated

My daughter Fātima(A.S.) is indeed a true believer whose heart is divinely filled with strong faith in Allāh" the One who Knoweth of her physical disabilities, and thus He assisteth her in her daily activities. Don't you know that there are some celestial angels whose mission is restricted to helping Muḥammad(S.A.W.)'s (household?"(27

"Generosity Causes Descent of A "Holy Chapter

:The following is authentically narrated by the Shiah and the Sunni Scholars who have related this event

Imām Ali(A.S.), Ḥadrat Fātima(A.S.), Imām Ḥasan(A.S.), Imām Ḥusayn(A.S.) and their maid servant "Fiddah" were once fasting for three days in fulfilment of a promise to God. On the first evening, while breaking their fast a pauper unexpectedly knocked at the door and asked for some food. Imām Ali(A.S.) gave him his own dish, and others did the same thing. They drank some water instead of eating in order to break .their fast

On the following evening an orphan knocked on the door and received his share of food which was but the food remained to be consumed by the members of that Holy family. They were again deprived of eating. On the third evening the same thing occurred, and a needy captive was granted all the food prepared for the .dinner of those generous hungry gracious pesons

:Now the following Holy verse was revealed

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

Hath there come upon man (ever) any period of time in which he was a thing unremembered?... And feed (with food the needy wretch, the orphan and the prisoner, for love of Him."(28

Some of the theologians have stated that out of respect

for Ḥadrat Fātima(A.S.), no mention has been made of houris (the women of Paradise) in this verse even (though all sorts of heavenly blessings have been referred to.(29

A detailed account of this story may be read in the Shiah

and Sunni commentaries, for example, we may mention the celebrated commentary Kashshāf compiled by the Sunni sage and Qur'anic exegetist, Abū al-Qāsim Maḥmūd al-Zamakhsharī

Ḥadrat Fātima(A.S.) and the Holy Verse

Concerning Purity

Shiite commentators and a great number of Sunni scholars strongly believe that the Holy revealed verse on purity implies the notable status of the household of the Holy Prophet(S.A.W.): This blessed verse is indeed revealed to connote the distinguished personality of Imām Ali(A.S.), of Ḥadrat Fātima(A.S.) and that of Imām Ḥasan(A.S.) and Imām Ḥusayn(A.S.)

Allāh's wish is but to keep off uncleanness far from you, O Folk of the Household, and purify you with a ..." (thorough purification"(30

According to the view of the qualified commentators, the above Holy verse implies the absolute immaculacy of the

,(.Household of the Holy Prophet(S.A.W.): Imām Ali(A.S

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Ḥadrat Fātima(A.S.), Imām Ḥasan(A.S.) and Imām Ḥusayn(A.S.).(31) There are also too many other authentic narratives that frankly emphasize the sinlessness of these distinguished persons. The following is :one example

Nāfi b. ʿAbī al-Ḥamrā' said: For eight months I witnessed that each time the Holy Prophet(S.A.W.) came out of his house for morning prayer, he would go to Fātima's :house and say

Peace be upon you O Household of the Prophet. May the blessings and mercy of God be descended upon you." It is time for prayer. Allah's wish is but to keep off impurity far from you, O Folk of the household, and purify (you with a thorough purification".(32

The Holy Prophet's Attendants While Practising

(The Tradition of Cursing their Opponents (Mubahilah

According to the reliable sources of historical documents and on the basis of explicit statements made by all Shiite commentators and by a great number of Sunni scholars Her Holiness Fātima(A.S.) had been among .those who had participated in practising the tradition of cursing the Christian from Najran

In addition to its notable virtue, this action performed by Ḥadrat Fātima(A.S.) was a strong proof of her being a

perfect immaculate member of the Household of the Holy Prophet(S.A.W.). No other relative of Ḥadrat Muḥammad Mustafā(S.A.W.) excluding Imām Ali(A.S.) , Ḥadrat Fātima(A.S.), Imām Ḥasan(A.S.) and .(Imām Ḥusayn(A.S.) enjoyed this divine privilege (immaculacy

.(The Following is a short account of "the Mubāhilah" (cursing

A group of Christian missionaries of "Najran" once met the Holy Prophet of Islam(S.A.W.), and initiated a .discussion of Jesus Christ

:Ḥadrat Muḥammad Mustafā(S.A.W.) recited the following Holy verse

Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto" (him: Be! and he is."(33

Hearing this Holy verse had no impact on those Christian people so they were not convinced. Now "the Mubahilah" verse was revealed and descended unto the Holy Prophet(S.A.W.): "Whoever disputeth with thee concerning him, after the knowledge which hath come unto

thee, say (unto him): Come! We will summon our sons and

your sons, and our women, and your women, and ourselves and yourselves, then we will pray humbly (to our (Lord) and (solemnly) invoke the curse of Allah upon those who lie!"(34

The Mubahilah implies the opposition of two groups of

people who believe that only their view is correct. Thus the two opposite sides make an appointment in order to invoke God to descend His curse upon the astray or the ignorant party. Such a performance can be only directed by the truthful Messengers of God

At first the Najran Christians agreed to practise the cursing ceremony on the following day. But after exchanging ideas their bishop advised them to avoid the cursing ritual if the Holy Prophet Ḥadrat Muḥammad Mustafā(S.A.W.) was accompanied by his own household in the appointed place

On the following day, attended by Imām Ali(A.S.), by Ḥadrat Fātima(A.S.), by Imām Ḥasan(A.S.) and Imām Ḥusayn(A.S.) the Holy Prophet(S.A.W.) went there to perform the Mubāhilah ceremony. They all sat sown on the ground and were ready to say Amen in response to the praying of Ḥadrat Muḥammad Mustafā(S.A.W.)

The witnessing of that solemn and sober small assembly created fear and awe in the hearts of those Christians who humbly confessed that Ḥadrat Muḥammad Mustafā(S.A.W.) was exactly like all the other truthful Messengers fo God

They regretfully requested His Holiness to give up practising Mubāhilah and conclude a peace treaty with them. Those Christians undertook to pay some tributes as the penalty for their previous misunderstanding of (the case.(35

A Pathetic Weeping

Abdullah Ibn-i-Ḥaṣan says: "Once the Holy Messenger of God(S.A.W.) unexpectedly entered Ḥaḍrat Fātima's abode with the intention of breaking his fast. Her Grace received and served her Holy father with a slice of dried bread. Ḥaḍrat Muḥammad Mustafā(S.A.W.) ate the dried piece of bread and after thanking Allah stated that he had received no other food for the last three days. After hearing this confession, Ḥaḍrat Fātima(A.S.) suddenly burst into tears which were wiped away by the blessed hands of the Holy Prophet of Islam(S.A.W.) who also paternally caressed his dearest daughter and consoled her cordially.(36

The Mutual Reverence

Quoting, Āyisha, it is narrated that upon the entrance of Ḥaḍrat Fātima(A.S.) her Holy father respectfully .stood up to receive her and then kissed her head cordially and offered her his own seat

When the Holy Prophet(S.A.W.) went to visit his dear daughter the two Holy Persons used to kiss the (forehead of each other and preferred to sit down side by side).(37

Ḥaḍrat Fātima's Martyrdom

Heavy afflictions weighed heavily upon Ḥaḍrat Fātima's

tender heart after the heavenly departure of her Holy father Ḥaḍrat Muḥammad Mustafā(S.A.W.) the great Messenger of God. She could no longer bear the burden of the worldly life. Her Holiness was oppressively pressed upon from two annoying sides, that is she suffered from the decease of her Holy father and from the evil deeds of those conspirators who had viciously usurped the seat of the religious rule (caliphate) that was definitely Imām Ali's right to inherit

These hardships and some other agonies that will not be

mentioned here were the direct causes for Ḥaḍrat Fātima's unceasing depression after the celestial departure of the Holy Prophet of Islam(S.A.W.). She often paid visits to the sacred tomb of her Holy father with tears (in her blessed eyes).(38

She also used to go and visit the graves of Muslim martyrs who were buried in a cemetery outside the city of Madina.(39) In short weeping and mourning had become her dearest companions. Most people did not like that tragical scene, and opposed her emotional state. Imām Ali(A.S.) then made a small hut somewhere in "Baqi'h Cemetery" where Ḥaḍrat Fātima(A.S.) accompanied by her son Imām Ḥusayn(A.S.) could find a safe corner for mourning and shedding tears till sun-set. That hut was called "Bayt al-Aḥzān" (Chamber of Sorrows). In the evenings when it grew dark Imām Ali(A.S.) used to go to the cottage and

.escort Ḥaḍrat Fātima(A.S.) back home

(Her Holiness eventually became sick and had to stay at home as she was bedridden).(40

The intensity of Ḥaḍrat Fātima's grief for the apparent separation of her father the Holy Prophet(S.A.W.) was so unbearable that every reminiscence or memento of the late Messenger of God affected her tender heart .and made Her Holiness unceasingly shed tears

Bilāl, the Holy Prophet's Mu'adhhdhin (one who calls people to their daily prayers), had decided not to carry out his duty anymore after the decease of the Holy Prophet(S.A.W.). One day Ḥaḍrat Fātima(A.S.) expressed her inward feelings and stated that she was extremely fond of hearing the voice or the call of Bilal, who politely in honour of that lady's request, performed that ritual and loudly called people to practise their .obligatory prayers

On hearings that divine call "Allāh is the Greatest, Allāh is the Greatest" Ḥaḍrat Fātima(A.S.) suddenly .burst into tears, and could not control her emotions

When Bilāl mentioned the Holy name of Ḥaḍrat Muḥammad Mustafā(S.A.W.) the Messenger of Allah, Ḥaḍrat Fātima(A.S.) cried out and fell to the ground in a dead faint. Bilāl had to cease the religious call in order to help Ḥaḍrat Fātima(A.S.) regain consciousness. As soon as she became conscious, she again requested Bilāl to continue

the service. The faithful companion of the Holy Prophet(S.A.W.) politely refused her pleas, and warned her
(of an unexpected shock she might receive).(41

Intolerable sorrows along with excessive persecutions led Ḥadrat Fātima(A.S.) to the edge of death, and she eventually became completely bedridden. Her Holiness attained martyrdom on the 13th of Jamādī I or on the third of Jumādī II of the eleventh year(A.H.) about three months after the heavenly departure of her father the Holy Prophet of Islam(S.A.W.) Her martyrdom impressed the hearts of her loyal followers who have truly been the most sincere
(and faithful Muslims).(42

.Sūrah Duhā, 93.5 – 1

ولسوف يعطيك ربك فرتضى

Bihār, vol.43, p.85–86.– Manāqib, vol.3, p.120. –Muntahā al-Āmāl p.161, Bayt al-Ahzān, p.24, (with –
(the omission of the last part of the above – mentioned tradition

.Rawda Kāfī, p.165 – 2

.Bihār, vol. 43, pp.42–86. – Bayt al-Ahzān, p.23 – 3

.Bihār, vol. 43, pp.50,51. – Bayt al-Ahzān, p.23 – 4

.Bihār, vol.43, p.31. – Tafsīr Ayyāshī, (Ilmiyah Publications: Tehran), vol. 1, p.171 – 5

.Bihār, vol.43, p.134. – Kashf al-Ghummah, vol.1, p.492. – Bayt al-Ahzān, vol.37 – 6

.Bihār, vol.43, p.53. – Kashf al-Ghummah, vol.2, p. 30– Manāqib, vol.3, p.119 – 7

.Bihār, vol.43, p.84. – Manāqib, vol.3, p.119. – Muntahā al-Āmāl, p.161. – Bayt al-Ahzān, p.22 – 8

Kashf al-Ghummah, vol.2, pp.25,26. – Bihār, vol.43, pp.81,82. – Muntahā al-Āmāl, p.161. – Bayt al- – 9
.Ahzān, p.22

Bihār, vol.43, p.91. – Shaykh Dhabīh Allāh Mahallātī, Rayāhīn al-Sharīah, Islamiyah Publications, – 10
.Tehran, vol.1, p.216

.Muntahā al-Āmāl, pp.161–162 –

,Kashf al-Ghummah, vol.2, pp.23,24. – Manāqib, vol.3 – 11

.p.119. – Muntahā al-Āmāl, p.161

.Bihār, vol.43, p.92. – Muntahā al-Amāl, p.162 – 12

Fidda was a very virtuous woman and a servant of the Blessed Ḥadrat Fātima Zahra(A.S.). It must be – 13 noted that Ḥadrat Fātima(A.S.), as she herself has stated in a tradition, had a difficult time during the first few years of her married life with Imām Ali(A.S.). [Bihār, vol.13, p.88.]. But their life improved from the time that the Holy Prophet Ḥadrat Muḥammad Mustafā(S.A.W.) gave them the Fadak oasis. It has also been noted that Ḥadrat Muḥammad Mustafā(S.A.W.) also gave Ḥadrat Fātima(A.S.) a female servant named Fidda.(Manāqib Shahr Āshūb, vol.3, p.120). Therefore, if in some traditions it has been noted that the Household of the Holy Prophet of Islam(S.A.W.) lived in hardship in some traditions, and in other traditions there is talk of servants in Ḥadrat Fātima's home, we must remember that these traditions refer to two .different periods of Ḥadrat Fātima's life

.Bihār, vol.43, p.28. – Bayt al-Ahzān, p.20 – 14

Sūrah Āl-i Imarān, 3:92 – 15

لن تنالوا البر حتى تنفقوا مما تحبون و ما تنفقوا من شيء فان الله به عليم

.(Rayāhīn al-Sharīah, vol.1, p.106. (Quoted from Bitr al-Madhāb – 16

,Sūrah Al-Hijr, 15: 43-44 – 17

وان جهنم لموعدهم اجمعين * لها سبعة ابواب لكل باب منهم جزء مقسوم

.Sūrah al-Qaṣaṣ, 28:60. – Sūrah al-Shūrā, 42:36 – 18

وزينتها وما عند الله خير وابقى افلا تعقلون

ص: 71

.Rayāhīn al-Sharīah, vol.1, p.148. – Bayt al-Ahḏān, pp.28,29 – 19

.Sūrah Āl-Imrān, 3:37 – 20

ان الله يرزق من يشاء بغير حساب

.Surah Āl-i, Imārn, 3:37 – 21

كلما دخل عليها زكريا المحراب وجد عندها رزقا

Kashf al- Ghummah, vol.2, p.26-29. – Amāīl Tūsī, vol.2, p.228-230. – Bihār, vol.43, pp.59-41. – A –
summary of this tradition may be found in Bihār, pp.29,43 and the last part of this tradition recorded in

.Manāqib Shahr Āshūb, vol.3, p.117

.Bihār, vol.43, pp.56-58 – 22

Bihār, vol.43, p.40. – A summary of this tradition may be found in Manāqib Shahr Āshūb, vol.3, – 23
.pp.117-118. – Muntahā al-Āmāl, p.160

.Bihār, vol.43, p.30 – 24

Bihār, vol.43, p.29.– A slightly different version of this tradition may be found in Manaqib Shahr – 25
Āshūb, vol.3, p.116

.Amāīl Saḏūq, pp.212-216. – Kashf al-Ghummah, vol.1, pp. 313-317 – 26

هل اتى على الانسان حين من الدهر... يطعمون الطعام على حبه مسكينا و يتيما و اسيرا

.Sūrah Al-Dahr, 76:1-8 –

.Manāqib, vol.3, p.106,147-148. – Muntahā al-Āmāl, p.67. – These events occurred in 2 A.H – 27

.Sūrah Ahzāb, 33:33 – 28

انما يريد الله ليذهب عنكم الرجس ويطهركم تطهيرا

Amāī Tūsī, vol.1, p.254, 269-270. – Amāī Saḍūq, pp.381-382. – Usūl-i Kāfī, vol.1, p.287. – 29
.Fusūl al-Mukhtārah Shaykh Muḥīd, Qum Publication, pp.29-30

Kashf al-Ghummah, vol.2, p.13. – A similar version of this tradition as related by Amīr al-Mu'minīn – 30
Imām Alī(A.S.) may be found in Amāī Tūsī, vol.1, pp.88 as well as in vol.1, p.257 and vol.2, pp.177-178
.and Amāī Muḥīd, p.188 and Amāī Saḍūq, p.124

.Sūrah Āl-i Imrān, 3:59 – 31

ان مثل عيسى عند الله كمثل آدم خلقه من تراب ثم قال له كن فيكون

.Sūrah Āl-i Imrān, 3:61 – 32

فمن حاجك فيه من بعد ما جاءك من العلم فقل تعالوا ندع أبناءنا وأبناءكم ونساءنا ونساءكم وأنفسنا وأنفسكم ثم نبتهل فنجعل لعنت الله
على الكاذبين

Manāqib, vol.3, pp.132-144. – Kashf al-Ghummah, vol.1, pp.425-426. – Muntahā al-Āmāl, – 33
pp.114-117, 176-177.–Fusūl al-Mukhtarah Shaykh al-Muḥīd, Qum Publication, p.17. –Ṣaḥīḥ .

Muslim, Musnad Ahmad Ibn Hanbal, Abū Na.īm Isfahānī, Fīmā Nazil Min al-Qur'an Fi Amīr al-Mu'minīn.
– Tafsīr Zamakhsharī Aghānī Abū al-Faraj Isfahānī, In many Other writings of the Sunni and Shiah Writers
.and Qur'an Commentaries, the subject of Mubāhilah is referred to

.Bihār, vol.43, p.40. – Manāqib, vol.3, p.113 – 34

Bihār, vol.43, p.40. – Manāqib, vol.3, p.113. – A slightly different but similar version of this tradition – 35
may be found in

ص: 73

.Amālī Tūslī, vol.2,p.14, as well as in Bayt al-Ahẓān Muḥaddith Qummi, p.15

.Bayt al-Ahẓān, p.137. – Muntahā al-Āmāl, p.163. – Kanz al-Fawā'id Karajaki, p.360 – 36

Bayt al-Ahẓān, p.141. – Muntahā al-Āmāl, p.164. – Amāli Sādūq, p.121. – Kashf al-Ghummaḥ, – 37
.vol.2, p.60

.Bihār, vol.43, pp.177-178. – Bayt al-Ahẓān, p.138 – 38

.Bihār, vol.43, p.157. – Bayt al-Ahẓān, pp.140-141 – 39

So as to keep this account of the events after the demise of the Holy Prophet Ḥaḍrat Muḥammad – 40
Mustafā(S.A.W.) brief, we have decided not to mention accounts of the following here: How Ḥaḍrat
Fātima's house was put on fire, how Ḥaḍrat Fātima(A.S.) went to the mosque and gave a sermon in defence
of the domain of leadership (Imāmat) and to make the people aware of what was happening; the event of the
.Fadak oasis; reasoning with the first caliph; her will and details of her martyrdom; and her burial ceremony

The reader may refer to these sources for more information

about these sorrowful events but nonetheless enlightening and constructive ones: The translation of Bayt al-
.Ahẓān Muḥaddith Qummi

TRANSLITERATION

image

TRANSLITERATION

Symbol	Transliteration	Symbol	Transliteration
ء	,	ل	l
ب	b	م	m
ت	t	ن	n
ث	th	و	W
ج	i	هـ	n
ح	h	ي	y
خ	kh	هـ	ah
د	d		
ذ	dh		<i>Long Vowels</i>
ر	r	ا	a
ز	z	و	u
س	s	ي	i
ش	sh		
ص	s.		
ض	d.		
ط	t.		<i>Short Vowels</i>
ظ	z.	اَ	a
ع	,	اُ	u
غ	gh	اِ	i
ف	f		
ق	q		
ك	k		

About center

In the name of Allah

هَلِيسْتَوِ بِالَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: 9

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