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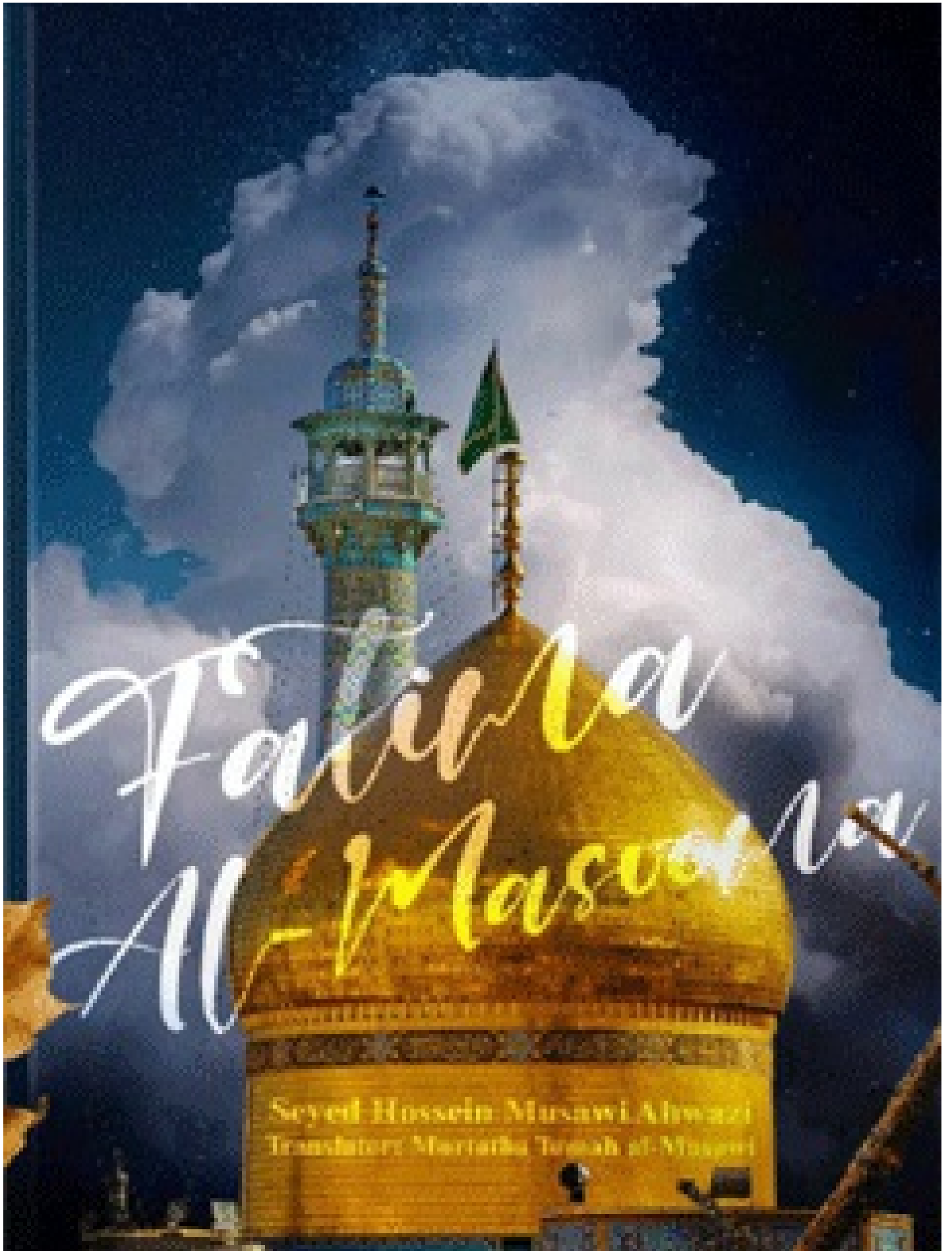


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Translator: Murtaza Toosah al-Musawi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Fatima Al-Masuoma

:Writer

Seyed Hossein Musawi Ahwazi

:Published in print

author

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Fatima Al-Masuoma

book id

Fatima

All Maḥuoma

Sayed Hossein Musawi Ahwazi

Translator: Sayed Murtadha Tumah

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Digital editor: Mohammad Mansouri

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH, MOST GRACIOUS AND MOST MERCIFUL

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In the name of Allah the All-beneficent, the All-merciful

Praise be to Allah, Lord of all creation, and may Allah's blessings be sent on our master the supported and the
. (fulfilled messenger Abi al-Qasim b. Abdullah Muhammed and upon his holy and blessed progeny (as

And may the curses of Allah be upon their enemies and killers and the objectors of their virtues and the
. deniers of their rights from now until the day of judgment

:(Imam Musa al-Kadhim (as) has said about our mistress Fatima al-Ma'sooma (as

."May her father be sacrificed for her"

al-Sayyida al-Ma'sooma (as) is the transcendent knowledge that illuminates the world with the blessings of her holy forefathers. Verily Allah has favored her to be the blessed, daughter of the blessed, and the generous;
.daughter of the generous

She was a daughter to a Wali of Allah, and a sister to a Wali of Allah, and an aunt to a Wali of Allah, and holder of their secrets, and conscious of their knowledge (as), and glory and honor and reverence to their Shia (as), and our hope until the day of judgment as mentioned in the holy narration: (The Shia enter heaven
.through her intercession

The infallibles have favored her with ideal attributes like her visitation, and the magnificence of her intercession, and similar to that from distinctions that can't be comprehended by the minds nor is it
.surrounded by the understanding of others

So on these pages, we have compiled the essential research regarding her birth and her biography and her infallibility and her martyrdom and some of her miracles. Hoping Allah (swt) grants us by that her
.intercession in heaven as He is over all things competent. and praises be to Allah, Lord of the worlds

Lineage

Allah (swt) said: (Indeed Allah desires to repel all impurity from you, O People of the Household, and purify
(you with a thorough purification)(1

She is al-Sayyida Fatima b. Musa al-Kadhim b. Ja'far al-Sadiq b. Muhammed al-Baqir b. Ali Zayn al-
Abideen b. al-Husayn al-Shaheed b. Ali b. Abi Talib (as), a descendant from the tree of prophethood and the
enormous Hashemite tree, and a fruit from amongst the fruits of the Alid tree, and the daughter of Fatima and
Khadija, and al-Hassan and al-Hussayn the masters of the youth of paradise (sa). She descends from Imam
al-Hassan (as) through her grandmother, the mother of Imam Muhammed al- Baqir; Fatima b. Imam al-
. (Hassan al-Mujtaba (as

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Imam Musa b. Ja'far al-Kadhim had four daughters named Fatima, and Fatima al-Ma'sooma (as) was the youngest but due to her great significance and holiness, she was named Fatima al-Kubra

Titles

al-Ma'sooma (the infallible): It is from what Imam al-Ridha expressed, and there will come a chapter later on regarding her virtue and infallibility

Karimat Ahlulbayt (The generous one of the Ahlulbayt): That is because she was well known for her generosity, there is a story that is narrated from Sayyid Mahmoud al-Mar'ashi the father of Sayyid Shihab al-Deen al-Mar'ashi (ra) that mentions the title and its origins: He wanted to know about the grave of al-Sadiqa al-Zahraa (as), he invoked Allah for the sake of that verily, he even devoted forty Wednesday nights, one every week, inside Masjid al-Sahla in Kufa, and in the final night he was honored

to meet an infallible Imam (as), the Imam said to him: "Go to the generous one of the Ahlulbayt"! So Sayyid Mahmoud al-Mar'ashi assumed from what the Imam said that al-Sadiqa al-Zahraa (as) was the one who was intended, so he said to the Imam (as): "May I be sacrificed for you, I invoked Allah (swt) for this purpose, so that I know the location of her grave, and

have the honor to visit her. He (as) said: "What I meant by the generous one from the Ahlulbayt was the grave of Sayyida Fatima al-Ma'sooma (as) in Qom". Thereon Sayyid Mahmoud al-Mar'ashi decided on traveling .(from Najaf to Qom to visit the generous one of the Ahlulbayt (as

al-Tahira (the pure): This title was mentioned in her second ziyara (supplication) which is referred to as .Ghayir al-Mashoora (not well known) and she is titled al-Tahira because of her purity

.al-Hamdia (the praiseworthy): This title was mentioned in the second ziyara

al-Bira (the righteous): This title was mentioned in the second ziyara

al-Rashida (the guider): This is because she used to reply to the difficult matters from the questions of the .Shia when she was at a very young age

.al-Radhiya (the satisfied): This title was mentioned in the second ziyara

.al-Mardhiya (the well-pleasing): This title was mentioned in the second ziyara

.al-Sidiqa (the truthful): This title was mentioned in the second ziyara

Sayyidat Nisaa al-Alameen (the mistress of all women of the world): This title was mentioned in the second .(ziyara and it refers to her great status and selection from Allah (swt

Ayatullah Sayyid Shihab al-Deen al-Mar'ashi al-Najafi narrates: "I have seen my mother Fatima al- Zahraa (as) continues times in my dreams, and I have also seen my aunt al-Ma'sooma (as). My aunt looked very .similar to her mother (Fatima al-Zahraa) and it was very difficult to tell them apart

Other titles were mentioned, of them are: al- Muhaditha (Traditionist), al-Abida (the worshiper), al- .(Muqdama (role model), and al-Shaheeda (the martyr

Birth

The world was shone by her illumination in the city of Rasool Allah (saw) on the first of Dhul Qi'dah year 173 AH, she was raised in the house of Imamah, and the destination of the angels, and the house of revelation, by her father Imam Musa b. Ja'far al- Kadhim al-Ghaydh, and her brother Imam Ali b. Musa al-Ridha. She is the sister of Imam al-Ridha from one mother, and the name of her mother is Najma or Taktum .((sa

She has nine other names: Um al-Baneen, al- Tahira, Khuzayran, Sukn, Samana, Arwah, Shaqraa, Marsia,
(and Saqr. (1

:Many narrations were mentioned regarding the virtue of her birth, amongst them are

al-Kendy quoted on the authority of Abul Hassan Ali ibn Maysam – Imam al-Kadhim's mother – who was" one of the noble Persian ladies called Hamideh, bought a female slave of the Mowalledeh type named Taktum. Taktum was one of the noblest ladies in regards to intelligence, religion, and respect for her master and his mother Hamideh. She respected Lady Hamideh so much that she would never sit down in her presence. Then Lady Hamideh told her son – Imam Musa ibn Ja'far (s), "O my son! Taktum is a female slave. I have never seen any female slave better than her. I have no doubt that God will purify any generation from her offspring. Therefore, I will bestow her on you. Treat her with kindness. When she gave birth to Imam Al-
(Ridha (s), Imam Al-Kadhim (s) called her Taherah.' (2

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Ayun Akhbar al-Ridha v.1, pg.23; Bihar al-Anwar, v.49, pg. 4 -1

Ayun Akhbar al-Ridha, v.1, pg.14 -2

The reason why she did not get married

Historians and researchers have differed on the reason why she did not get married, al-Yaqubi mentioned: The reason why the daughters of Imam al-Kadhim (as) did not get married is because the Imam (as) himself had commanded that his daughters do not get married. So none of them got married except for one, and she was Um Salama. She married al-Qassim b. Muhammed b. Ja'far in Egypt and nothing happened between them, rather he married her so that he can go to Hajj(1

But this opinion, even if there was no issue in believing in it, it has been rejected by some scholars. Sayyid Ja'far Murtadha al-Amili said: It is clear that al-Yaqubi fell into a mistake and confusion because as narrated by al-Kulayni, the Imam (as) never commanded that his daughters to not get married. But instead, he commanded that the decision for the marriage of his daughters be in the hands of Imam al-Ridha (as) as he knows best about the marriage of his people

Perhaps if he got them married to those who aren't on their status, It could've caused them and the Imams

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.as) dangerous troubles, the corruption within it is greater than them being widowed)

There is also a possibility that there may be political goals from some of the marriages to the daughters of the
.Imams, as some may use that as an excuse to do things they should not be able to do

History has mentioned to us that Haroon al- Rasheed asked the Imam (as) for that, and he said: "Why don't
. (you marry the woman to their cousins and equals"?! The Imam (as) politely rejected his proposal (la

It is clear that the circumstances of the Imams were extremely difficult, and there wasn't anyone from
. amongst the non-relatives and cousins who had the courage to contact them, especially regarding marriage

This was particularly during the reign of Haroon who hurt the tree of prophethood, and damaged the branches
(of Imamah, as it was said by al-Khawarizmi, and that's clear. [\(1](#)

:And there are other matters that were mentioned by the people of research

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al-Muhadith al-Qomi (ra) said: "And in the history of Qom from what has occurred, is that al-Radha'iyah (the descendants of Imam al-Ridha) wouldn't marry their daughters to the people of Qom because they weren't qualified for them. Imam Musa al-Kadhim had twenty-one daughters all of which did not get married, and that was common amongst their daughters. Imam Muhammed al-Jawad b. Ali al-Ridha (as) had endowed a village in Medina for his sisters and daughters who aren't married and he used to send the benefits of the al-Radha'iyah from the perks of the village, from Medina to Qom." (1

It is mentioned in one of the testaments of Imam Musa al-Kadhim (as) that he placed the matter of their marriages in the hands of Imam al-Ridha (as), in the narration, he (as) says: "If any one of them would want to give in marriage to someone his sister he may not do so without his (Imam al-Ridha) permission because he is the most knowledgeable one in the matters of the marriage of his people. If any authority or other individuals from the people would refuse him a thing or create an obstacle for him in the matters I have mentioned in this document of will or in the matters of any of the people I have mentioned in it then such person will become far away from Allah, His

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Messenger and the later ones will become far away from him. Such a person will be subject to condemnation and anger of Allah, and of those who (have the right to) condemn, and of the angels close to Allah, and the prophets, and the messengers and all the believers." Until he (Imam al-Kadhim) says: "No one of the brothers, full or half will have the right to give any of my daughters in marriage. Also no authority or uncle will have any such right without his (Imam al-Ridha) approval and agreement. If they would do otherwise, they have opposed Allah and His Messenger and they rebelled against Him in His dominion. He (Imam al-Ridha) knows best

about the marriage of his people. If he decides to give in marriage he may do so and if he decides to refuse he may refuse. I have commanded my daughters with likewise commands as I have recorded in this, my [\(document of directive will".\(1](#)

:And in another testimony regarding the endowment of his property on his children

If a female from the children of Musa gets married, she will not have any right in this charity unless she comes back without her husband. If she does so, she will have the same share that she had

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[\(before her marriage as being one of the daughters of Musa."\(1](#)

When pondering about those narrations one may think that Imam al-Kadhim commanded that none of his daughters get married unless it's by the permission of al-Ridha (as) and to that is protection to the lineage of RasoolAllah, so the unqualified does not get near it. This is why the holy Sharia urges its observation in the .matter of female marriages

Notably, we see this matter clearly when it comes to the daughters of holy message that were raised in the .house of Prophethood and Imamah

Imam al-Husayn (as) said to his nephew al-Hassan b. al-Hassan al-Muthana when he came to ask for the hand of one of his daughters Fatima or Sukayna and said: "choose for me one of them", Imam al-Hussayn replied: "I have chosen for you my daughter Fatima as she looks the most like my mother Fatima b. Rasool Allah, and as for in spirituality, she stays awake all night in worship, and during the day she fasts, and as for in beauty she looks the Hoor al-Ayn. And as for Sukayna, she is busy spending time in worship with Allah so [\(she wouldn't be suitable for a man.\(2](#)

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al-Kafi v.7 pg.54 -1

al-Kuna wa al-Alqaab v.2, pg.465 -2

It is likely that Banu al-Abbas wanted to get married to them, and perhaps al-Rasheed's question on why the Imam didn't marry his daughters to their cousins and equals was because that's what Bani al- Abbas wanted. But the Imam because of his situation of taqiyya, he couldn't answer by saying they weren't qualified for them, so he used what he said as an excuse

It is also likely that Imam al-Kadhim (as) was afraid that the brothers of Imam al-Ridha (as) would marry his daughters to some of the men who aren't qualified for them. So he commanded that the matter of their marriages be in the hands of Imam al-Ridha (as) out of fear that they will be forced to marry someone who they don't want or someone who isn't suited for them

Perhaps this is why in the Imam (as) will of testimony he specifically mentioned the brothers and the sultan [\(\(ruler\).1](#)

Her Migration

The author of Tarikh Qom (The History of Qom) said: "When al-Ma'moon took Imam al-Ridha from Medina to Merv to make him the heir apparent in the

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(Kitab Karimat Ahlulbayt (as -1

year 200 AH, his sister Fatima left to go to him in the year 201 AH when she received the letter of her brother al-Ridha (as) she prepared to travel to Khurasan.(1

,She left with a caravan that included her brothers sisters, and the sons of her brothers. Then what happened to them happened, when they arrived to the city of Sawa. I will mention what occurred in detail in the upcoming chapter of her martyrdom

Her Virtues and Infallibility

Sayyida al-Ma'sooma (sa) has many great virtues that signify her infallibility. This topic was discussed in detail by his Eminence Sheikh Ali Akbar Mahdi Poor in his book "The generous one of the Ahlulbayt (as)" and also by his Eminence Sheikh Muhammed al- Sanad al-Bahrani in his book "Aldaai'ra al-Istafa'iyah al-Thaniya Li Ahlulbayt (as

As for infallibility, it is proven to be for her, and for the Prophets, and all Awsiya', and for some of the descendants of the Ahlulbayt (as) like our master Abi al-Fadhel al-Abbas (as) and al-Sayyida Zaynab al-Kubra (as

Infallibility is of two parts, the necessary, and the unnecessary and the infallibility of the non-fourteen

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infallibles is referred to as (necessary) and infallibility of the non-fourteen is referred to as (un-necessary) and the infallibility of the non-fourteen is dependent on the infallibility of the fourteen (as they are an authority on the others)

And their infallibility doesn't differ from the infallibility of the fourteen infallibles as they abstained from the forbidden acts and did the mandatory acts

As for the infallibility of the non-fourteen, there must be pieces of evidence or clues to prove and without a doubt that Sayyida al-Ma'sooma (as) is amongst those infallibles (as

:And from amongst the pieces of evidence that prove her infallibility is

The report of the utterance of the word al-Ma'sooma (the infallible) by the Infallible Imam

It is reported from Imam Ali b. Musa al-Ridha (as): "Whoever visits al-Ma'sooma in Qom, it's as if he has visited me."[\(1\)](#)

And the report of that expression from the Infallible indicates her greatness and infallibility, as

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!the infallible doesn't speak without knowledge, God forbid

In addition to this comparison: The visitation of Imam al-Ridha (as) is amongst the best acts of worship, as
:(mentioned in a narration (as

(Verily, whosoever visits me while being on ghusl emerges from his sins like a newborn."[1](#))"

The report of the utterance of the statement (may her father be sacrificed for her) by the infallible Imam

It is narrated that a group of the Shia went to Medina so that they can present some of their questions to Imam al-Kadhim (as). But, the Imam (as) and his son Imam al-Ridha (as) were not present in Medina, everyone was saddened and wrote their questions on paper and left it at the house of the Imam intending to receive an answer on their next trip. They decided to go back to where they came from, and then suddenly the answers to their questions were answered by Sayyida Fatima al-Masooma (as), which at that moment turned their
.sadness into happiness

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They went back to their countries, and on their way, they met with Imam Musa al- Kadhim (as) and told him about what occurred, so then the Imam (as) looked at his daughter's answers and said: "May her father be [\(sacrificed for her\)".\(1](#)

The report regarding a prominent Ziyara (supplication) special to her from the Infallible Imam

Ali b. Ibrahim narrated from his father, from Saad, from Ali b. Musa al-Ridha (as) who has said the following: "O' Saad do you have a grave for us, I said: "May I be sacrificed for you, the grave of Fatima bint Musa (as)", he said: "Indeed". Whoever visits her knowing her truth, heaven is for him, So if you arrive at the grave, then stand by her head directly towards the Qibla and say Allahu Akbar thirty-four times, and :Subhanullah thirty-three times, and say Alhamdulillah thirty-three times, then say

Peace be upon Adam the choice of Allah, peace be upon Noah the prophet of Allah, peace be upon Abraham the intimate friend of Allah, peace be upon Moses the one whom Allah soke to him Allah, peace be

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upon Jesus the spirit of Allah, peace be upon you O' messenger of Allah, peace be upon you O' best creation of Allah, peace be upon you O' chosen one by Allah, peace be upon you O' Muhammed bin Abd Allah seal of the prophets, peace prophets, peace be upon you O' Commander of the Faithful Ali bin Abi Talib successor of the messenger of Allah, Peace be upon you O' Fatima mistress of all the woman of the world, peace be upon you O' grandchildren of the Prophet of mercy and masters of the youth of paradise, peace be upon you O' Ali bin Husayn master of the worshipers and joy of the observers, peace be upon you O' Muhammed bin Ali the expander of the knowledge after the Prophet, peace be upon you O' Ja'far bin Muhammed al-Sadiq al-Barr al-Amin, peace be upon you O' Musa bin Ja'far al-Tahir al-Tuhr, peace be upon you O' Ali bin Musa al-Ridha al-Murtadha, peace be upon you O' Muhammed bin Ali al-Taqi, peace be upon you O' Ali bin Muhammed al-Naqi al-Nasih al-Amin, peace be upon you O' Hassan bin Ali, peace be upon the

successor

after him, O' Allah, bless your light and your glory, and the guardian of your guardian and the successor of your successor, and your authority on mankind

Peace be upon you O daughter of the Messenger of Allah, peace be upon you O' daughter of Fatima and Khadija, peace be upon you O' daughter of the

Commander of the Faithful, peace be upon you O' daughter of al-Hassan and al-Hussayn, peace be upon you
O' daughter of the guardian of Allah, peace be
upon you O' sister of the guardian of Allah, peace be upon you O' aunt of the guardian of Allah, peace be upon
you O' daughter of Musa bin Ja'far, and may the mercy and blessings of Allah be upon you

Peace be upon you, may Allah allow us to know one other in heaven, and be put in your group, and be able to
receive the river of your Prophet, and be able to drink from the cup of your grandfather, from the hand of Ali
bin Abi Talib, blessings of Allah on you all, I ask Allah to show us in you all joy and relief, and to be united
with you all in the group of your grandfather Muhammed (saw), and not to be deprived us from knowing you
.as He is a mighty guardian

I get closer to Allah by your love, and by the dissociation from your enemies, and by submitting to Allah with
,contentment to him, neither denounced nor arrogant
and on certainty with what Muhammed came with and with it content, we ask by that your face O' my master,
O' Allah and your satisfaction and home of the hereafter, O' Fatima intercede for me in heaven as you have a
.very high status in the eyes of Allah

O' Allah I ask you to seal me with happiness, so do not take from me what I am in, and there is no power and no strength except with Allah the Most High the Most Great, O' Allah answer our prayers and accept it by your generosity and glory, and by your mercy and well-being, and blessings of Allah on Muhammed and all
(of his progeny, and give them peace O' Most Compassionate. (1

There are two Ziyarat for her (as) and they are not well-known. Some scholars have mentioned them in some
:of the books of Supplications and Ziyarat and they are

Peace be upon you O' pure Lady, peace be upon you O' truthful Lady, peace be upon you O' satisfied and well-pleasing Lady, peace be upon you O' daughter of the messenger of Allah, peace be upon you O' daughter of the Commander of the Faithful and the leader of the pious, peace be upon you O' daughter of al-Hassan al-Mujtaba, peace be upon you O' daughter of al-Hussayn the martyr in Karbala, peace be upon you O' daughter of Imam Ali bin al-Hussayn Zayn al-Abideen, peace be upon you O' daughter of Imam Muhammed al-Baqir, peace be

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(Bihar al-Anwar and Ayun Akhbar al-Ridha (as -1

upon you O' daughter of Imam Ja'far al-Sadiq, peace be upon you O' daughter of the infallible Imam Musa al-Kadhim, peace be upon you O' sister of the oppressed Imam Abi al-Hassan Ali bin Musa al-Ridha, peace be upon you O' aunt of the infallible Imam Muhammed al-Taqi, peace be upon and you and upon your oppressed forefathers and upon your infallible ancestors and upon your pure relatives and upon the believers who followed you, peace be upon you O' leader of the woman of the world, I came to you as a visitor, and my needs to you are entrusted, and I have entrusted you with my religion, and my trust, and the last of my actions, and the collections of my hope to the end of my life, and may the peace, mercy, and blessings of Allah be
[\(upon you.\(1](#)

:And another one

Peace be upon Muhammed the seal of Prophets, peace upon the most beloved by the Lord of the Worlds and may the peace, mercy, and blessing of Allah be upon him. Peace be upon the Commander of the Faithful, peace be upon the master of messengers, peace be upon the guardian of the Lord of the Worlds, and may the
peace, mercy, and blessing of Allah be upon him. Peace be upon the

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pure woman the daughter of the best of the prophets, and the mother of the noble Imams, and the honor of the
-master of successors Fatima al

Zahraa the mistress of the woman of the worlds, and may the peace, mercy, and blessing of Allah be upon her. Peace be upon the noble, the enlightened, the luminary, the purified, the holy, the martyred, and the oppressed al-Hassan and al-Hussayn the masters of the youth of paradise, and peace be upon the nine infallibles from the lineage of Hussayn (as), and may the mercy and blessing of Allah be upon them. Peace be upon you O' Fatima the sister of al-Ridha al-Murtadha al-Mujtaba and may the mercy and blessing of Allah be upon them. Peace be upon you O' al-Tahira (holy), al-Hamida (praiseworthy), al-Bira (righteous), al-Rashida (guider), al-Taqiya (devout), al-Naqiya (pure), al-Radhiya (satisfied), and al-Mardhiya (well-pleasing), and may the mercy and blessing of Allah be upon her. I bear witness that they are al-Rashidoon (rightly guided), al-Mahdioon (guided ones), al-Ma'soomoon (infallibles), al-Mukaramoon (honored), al-Muqaraboon (near), al-Sadiqoon (truthful), and that the truth

is with them, in them, and for them. And whoever supports them, has indeed supported Allah and whoever opposes them, has indeed

opposed Allah. I have come to you my mistress O' Fatima, as a visitor knowing your right and the rights of your brother, and your holy forefathers, asking to save my neck from the hellfire, and for your intercession, if the good are distinguished from the bad, so intercede for me to your lord and to your righteous forefathers, as you are from a household, whom those who support you do not lose, and those who respect you is not at disappointment. O'Allah the report has come to me from the truthful ones from the household of your Prophet (as) that: "Whoever visits Fatima in Qom, paradise is from him". So here I am my Lord, I have come to her as a visitor to her, knowing her rights. So send your blessings upon Muhammed and his family. Grant me to benefit from her visitation, and do not deprive me from her intercession, and grant me paradise as you [\(promised it, as you are over all things omnipotent, by your mercy O' Most Compassionate.](#)

(The report of the pronouncement (Knowing of her rights

It is reported from infallibles (as) in her ziyara: "Whoever visits her knowing her rights, paradise is for him".

And this stipulation that requires

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paradise and the satisfaction of the Most Merciful is from the characteristics of the Infallibles (as) who .knowing them is a must

The reward of paradise for her visitation which is from amongst the affairs of the Infallibles

:There are plenty of narrations with regards to that, we mentioned some of them

On the authority of Imam al- Ridha (as): "Whoever visits al-Ma'sooma in Qom, it's as if he has visited .1
(me".[1](#)

On the authority of Imam al- Ridha (as): "Whoever visits her (Sayyida al- Ma'sooma) knowing her rights, .2
(paradise is for him".[2](#)

On the authority of Imam al- Ridha (as): "Whoever visits her, paradise has been made mandatory from .3
(him".[3](#)

On the authority of Imam Muhammed bin Ali al-Jawad (as): "Whoever .4

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Nasikh al-Tawarikh, v.3, pg.68 -1
Kamil al-Ziyarat, pg.536, h.826/ Bihar al-Anwar, v.102, pg.26/ Thawab al-Amal, pg.124/ Ayun - 2
Akhbar al-Ridha, v.2, pg.267
Bihar al-Anwar, v.102, pg.266 -3

(visits my aunt Fatima in Qom, paradise is made mandatory for him."(1

On the authority of Imam Ja'far bin Muhammed al-Sadiq (as) in a long narration: "Whoever visits Fatima .5
(in Qom, paradise is made mandatory for him"(2

(On the authority of Imam al-Sadiq (as): " Her visitation is equivalent to paradise" .(3 .6

.O' Allah grant us in this world her visitation, and in the hereafter her intercession

The washing of her body and burial by the Infallible and an Infallible is not washed or buried unless it's by
another infallible

It is narrated on the authority of Muhammed b. al- Hassan b. Ahmed b. al-Walid that he said: "When Fatima
(may Allah be pleased with her) passed away she was washed and shrouded. They carried her body to the
Bablan cemetery and placed her on a crypt that was dug for her. So the descendants of Saad differed about
.who would take the body down to the crypt

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Kamil al-Ziyarat, pg.536, h.827 -1

Bihar al-Anwar, v.102, pg.266 -2

Bihar al-Anwar, v.102, pg.266 -3

Then they agreed upon their servant who was righteous and old in age, he was called Qadir, so when they called from him they saw two horsemen approaching the side of the sand pit and they were wearing veils.

When they got closer to the body, they came down and prayed

on her then they went down in the crypt and placed the body down and buried her in it, then they left without speaking to anyone, they rode their horses and went away without any of them knowing. They said that the prayer mat that Fatima (may Allah be pleased with her) used to pray with is present until now in the house of

[\(Musa and the people visit it.\)](#)

From amongst the agreeable evidences for her infallibility is that an infallible is only washed and buried by an infallible, and in regards to Sayyida al- Zahraa (as) the woman had more right to wash her body, but instead, Amir al-Momineen (as) washed her body because there wasn't an infallible from amongst the woman to wash her body, And even if this matter is optional because he was her husband, then in the washing of Sayyida Maryam's (as) body, she must of had been washed by the woman because she never had a husband and it wasn't permissible for a male to wash her body, however, her son Issa (as) washed her body

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because he was the only infallible who was present, and he performed the more important task which is that
an infallible is not washed unless

It's by another infallible, so that was what also occurred with Sayyida Fatima b. Musa b. Ja'far (as) in the
presence of her brother Imam al-Ridha (as) and the son of her brother Imam al-Jawad (as) according to the
pieces of evidence from the narration that we mentioned, and the woman did not washer her body despite of
.their presence

(The Absolute intercession for the Shia of the Ahlulbayt (as

On the authority of Imam al-Sadiq (as): Verily, Qom is the miniature Kufa, verily paradise has eight doors,
three of those doors are to Qom, a woman from my bloodline will stay there, her name is Fatima bint Musa
(as), and all of my Shia will enter paradise through her intercession.(1

Her sanctuary is the sanctuary of the Ahlulbayt

It is narrated from Imam al-Sadiq (as) that he said: Allah has a sanctuary, and it is Makkah and Rasool Allah
,(saw) has a sanctuary and it is Madina

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and Amir al-Momineen (as) has a sanctuary and it is Kufa, and Qom is the miniature Kufa, heaven has eight doors, three of those doors are in Qom, a woman from amongst my descendants will be buried there and her name is Fatima bint Musa and all of my Shia will enter even by her intercession

Our teacher Sheikh Ali Akbar Mahdi Poor has

:mentioned

That in all of the supplications regarding the infallibles (as) when you call out to the infallible (the person who is buried in that place) you are also calling out to her (Fatima al-Ma'sooma) in presence and to the rest of the infallibles, not in presence. But when you visit Sayyida al-Ma'sooma you are calling out to her and to the rest of the infallibles in presence and this is proof of what the Ahlulbayt (as) have said: our sanctuary (the sanctuary of Sayyid al-Ma'sooma) is the sanctuary of all of the Ahlulbayt

(Her Narrations (as

The Shia and Sunnah have narrated from her (as) and this is due to her status of knowledge and the trust of infallibles on her

.Hadith al-Ghadir: It is narration from Bakr b

Ahmed al-Qasri from Fatima b. Ali al-Ridha from the daughters of Imam al-Kadhim: Zaynab, Umm Kalthoom, and Fatima al-Masooma (as) from Fatima

al-Zahraa from Rasool Allah that he said on the day of Ghadir: (Whomever I am his master Ali is his [\(master\)](#).(1

Hadith al-Manzala: It is narrated from Shams al- Deen al-Jizri al-Dimashqi in his book (Asna al-Taalib Fi Manaqib Ali ibn Abi Talib) that

he mentioned a narration from her (as) from her mother Fatima al-Zahraa that she had said: (Have you forgotten what RasoolAllah had said on the day of Ghadir? Whomever I am his master Ali is his master) and [\(when he said: \(O' Ali you are to me like Moses to Aaron\).](#)(2

The love of progeny of Muhammed: The Shia and al-Zimkhashri from the Sunnah narrated from her in his Tafseer (as): from Fatima al-Ma'sooma from Fatima al-Zahraa from Rasool Allah (saw): (Whoever dies on [\(the love of the progeny of Muhammed has died a martyr\).](#)(3

(Her Martyrdom (as

Sayyida al-Masooma (as) left Medina with a caravan which held many members of her family like her brothers and sisters and their children. When they reached the city of Sawa (a city near Qom) they were

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Ahqaq al-Haaq v.2 pg.282 -1

Al-Ghadir by Allamah Amini v.1 pg.197-198 -2

Athar al-Hujjah v.1 pg.8-9 -3

attacked by the agent's Bani al-Abbas(1) and because of that attack her siblings and their children were .killed

:There are two opinions regarding here martyrdom

The first opinion: She had gotten very sick after seeing what had happened to her family and days later she passed away because of that illness and before she passed away she asked to be taken to Qom. So according to this opinion, her death wasn't natural as because of the attack of the agents of Bani al-Abbas she was killed so .it is considered a martyrdom

:The second opinion: She was given poison in Sawa(2), and the evidences for this opinion are

(Some of the books of history mention that a woman from the city of Sawa placed poison in her food.(3 -1

.The people of the city of Sawa were known to hate the Ahlulbayt -2

When they attacked the caravan they wounded many women and female servants so it's not far to -3

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Qiyaam al-Saada al-Alaween pg.160 -1

The political history of Imam al-Ridha -2

Wasila al-Ma'soomeem pg.68 -3

.believe that they hit her or wounded her or even poisoned her

Some of the female servants and the female descendants of Fatima al-Zahraa passed away on the way -4
between Sawa and Qom and this proves that their death wasn't a coincidence and it's very probable that they
.were poisoned

Musa b. Khazraj went with armed men to take Sayyida al-Ma'sooma (as) from Sawa, and this is proof that -5

.She was in danger and also proof that the agents of Bani al-Abbas were supposed to have killed her quickly

She is from the Ahlulbayt (as), and martyrdom is amongst their merits, it is narrated from Rasool Allah -6

[\(\(saw\): \(There isn't anyone amongst us \(Ahlulbayt\) who isn't martyred or killed\).\(1](#)

Sayyida al-Masooma was taken to Qom as she wished and on the 23rd of Rabi' al-Awal year, 201 (lunar) she

.arrived to the city and the people greeted her with happiness

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It is narrated that the people of Madina showered their streets with flower water and placed the best carpets under the feet of her camel and they threw flowers out of joy and sent their blessings upon her father and brother.

Then the people differed on where Sayyida al- Masooma should stay. So Sayyida al-Masooma said: "wherever my camel stops I shall stay". The camel stopped at the house of Musa b. Khazraj and she stayed there becoming busy with worship until her sickness became worse which led to her death and martyrdom on the 10th Rabi' al-Thaani. When it was announced that she passed away the city of Qom became saddened verily. As the women went to wash her body they saw Imam al-Ridha and Imam al-Jawad with their faces covered at her body, and they left after they washed her body and buried her then they disappeared from the eyes of the people. The Asha'ira differed on who could bury her and we mentioned the story in a previous chapter regarding the washing of her body. She was buried on the farm of Musa b. Khazraj

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

al-Zumar: 9

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