

**In the Name of God  
the Compassionate, the Merciful**



**The Life of  
Hazrat Fatima Zahra (A.S)**



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Dr. Seyyed Ja‘far Shaheedi

Translated by

Dr. Yunus Ja‘fari

Edited by

Prof. S.M. Waseem

Iran Culture House  
New Delhi, India

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## Preface

One of the distinctive features of Islam is that it is a comprehensive religion which has not just expounded truth, but has also provided living models.

Hazrat Fatima Zahra (A.S), daughter of the Holy Prophet (PBUH), is an exemplary personality and a symbol of piety, set by Islam for women.

Hazrat Fatima Zahra's (A.S) message and role is not only important for Muslims but all truth-loving people of the world including the East, which is the cradle of spirituality. The sacred personality of Hazrat Fatima Zahra (A.S) is of paramount importance to all of them.

As there is a dearth of scholarly literature on the life and achievement of Hazrat Fatima (A.S) in the English language, the Culture House of the Islamic Republic of Iran, New Delhi, India, decided to publish the abridged edition of Dr. Seyyed Ja'far Shaheedi's book on the life and times of Hazrat Fatima (A.S) in English. We are publishing this scholarly work on the occasion of the birth anniversary of Hazrat Fatima Zahra (A.S).

Dr. Ja'far Shaheedi is a well-known scholar of Iran who is famous for his scholarly and profound studies and documented works. His book on Hazrat Fatima (A.S) is a concise, yet a comprehensive and authentic work.

Dr. Yunus Ja'fari, has translated Dr. Ja'far Shaheedi's work. He has written and published many articles and books on Persian literature.

The book has been aptly edited by Prof. Shah Waseem, who is well known for his contributions in his chosen field of study as well as other areas including Islamic Studies.

I hope that this book will be useful not only for information-seeking readers but also for researchers and students.

Morteza Shafiee Shakeeb  
Cultural Counsellor  
Embassy of the I. R. Iran  
New Delhi (INDIA)



## Editor's Note

The book in hand is an abridged edition of the valuable and scholarly work by Dr. Ja'far Shaheedi, a famous Iranian researcher and author of a number of books to his credit. It has been translated by Dr. Younus Ja'fari, who deserves credit for his translation. While skipping the matter at places, he has ably chosen the matter to maintain continuity of the text.

In editing, care has been taken to objectively review the book without affecting its purportive presentation and the emphatic arguments, placed by the author to make evident the subject in his lucid style. However, in the interest of flow of language and its diction, wherever deemed necessary, the blue pencil has been used, as also substituting suitable words to help improve the translation. At places, the original text was consulted for doing the needful; of course, with care and prudence to retain the charm and coherence. In any case, the text carries its continuity.

I take this opportunity to offer my greetings and good wishes to all the believers, those who venerate and pay respects to Hazrat Fatima Zahra (A.S.). She is also called *As-Siddiqah* (the Honest/Truthful), *Al-Mubarakah* (The Blessed One,) *At-Taheerah* (The Virtuous), *Az-Zakiyah* (The Chaste), *Ar-Radiyah* (The Gratified One), *Al-Mardhiah* (The One who pleases Allah), *Al-Mohadditha* (The Narrator of the Hadith) *Al-Batool* (The Pure One), and *Az-Zahra* (The Splendid One). She was the one whom the Holy Prophet (p.b.u.h.) referred as *Umm Abiha*, and who was very dear to him. It is recorded that the Holy Prophet (p.b.u.h.) referring to Hazrat Fatima (a. s) said: "Whoever

will hurt her, will hurt me”.

As daughter of the Holy Prophet (p.b.u.h.), as wife of Imam Ali (p.b.u.h.), and as mother of Imam Hasan (p.b.u.h.), Imam Husain (p.b.u.h.), and her pious and revered daughters, Hazrat Zainab and Hazrat Umm Kulthum, Hazrat Fatima’s (A.S.) role is exemplary and unparalleled in history. Assessing her role in world history and civilisation and above all the Religion - Islam - one can confidently believe that the success story of a woman is evidently written by her children. No woman in the world can ever match her contributions to human behaviour, service to the cause of Islam, and above all obedience to Allah. She deserves all praises and respect. Refer to her *Khutbas* (Sermons) to appreciate and assess her contribution to the cause of human rights, and in defence of one’s rights, also those falling within women’s right.

I thank Mr. Jalal Tamleh, former Director, Iran Culture House, New Delhi, for asking me to edit the book.

Prof. S. M. Waseem  
Aligarh, India

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## I

*Where is there (a woman) like  
Khadija? She supported me in  
my truth, when others negated  
it.*

*-The Tradition (Hadith)*

Hazrat Fatima (A.S) was the daughter of Hazrat Mohammad (PBUH), the Messenger of God and Prophet of Islam. Her mother was Khadija, daughter of Khuvailid. Not much is known about the life of Hazrat Khadija, prior to her marriage with the Prophet (PBUH). In the early sources, we come across the names of her father and uncle in the context of events that had been recorded. Khuvailid was the son of Asad, son of Abdul Uzza, son of Qusay, son of Kilab. He belongs to a respectable and well renowned Quraish family. During the pre-Islamic days, he was the chief of his clan and leader of the Asad tribe in the second war of Fijar, when the Quraish got ready to fight against Kananah, on the day called Shamta.<sup>1</sup>

It is recorded that when Tubba wanted to carry away the Black Stone from Mecca to Yemen, Khuvailid objected strongly;<sup>2</sup> thereby establishing his status and authority. Hazrat Khadija's cousin, Warqa bin Nofil, was an Arab priest who, it is said, had knowledge of earlier religions. When the first verses of the Glorious Qura'n were revealed to the Prophet (PBUH), Hazrat Khadija took him to see her cousin, Warqa, to ask him some questions. From the replies he concluded and confirmed that Hazrat

Mohammed (PBUH) would be the Prophet (PBUH) of the ummah.<sup>3</sup> In her early life, she was already considered the distinguished lady amongst the tribe of Quraish, having obtained the title of *Tahira* (the chaste lady) and *Sayyida* (the leader) from the members of the tribe. Before becoming the spouse of the Prophet (PBUH), she was married to Abu Hala Hind bin Nabbash bin Zarara and subsequently to Atiq bin A'yez, of the Bani Makhzum clan. She had two sons from Abu Hala and a daughter from Atiq. In this way, these three were the step brothers and sister of Hazrat Fatima (A.S).<sup>4</sup>

Even after two marriages, she was (described healthy and) still charming. As she was rich, she continued to have many proposers. However, she choose none of these. She took to trading and invested her wealth in it. After some time Hazrat Abu Talib suggested that his nephew, like certain others of his relatives, would work for Hazrat Khadija in her trade activities dealing with Syria. This she accepted and on Hazrat Mohammed's completion of a successful business tour to Syria, Hazrat Khadija showed an inclination to marry him. Eventually, the marriage took place. It is commonly believed by the historians and narrators that this event took place when she was pass-forty years of age. But, Ibn Sa'd quoting a source provided by Ibn Abbas, contradicts this, saying that Hazrat Khadija married Hazrat Mohammed (PBUH) when she was twenty eight years old.<sup>5</sup>

As far the Prophet's children, all except one son, Ibrahim, were born from his marriage to Hazrat Khadija. Ibrahim alone was born from his marriage with a slave girl, set free by him and named Maria Qubtia.

Excepting Ibrahim who was born of Maria Qubtia .. Qasim and Abdullah were from Hazrat Khadija.<sup>6</sup> Qasim died at the age of two, prior to his declaration of Prophethood. Abdullah



died in Mecca, before migration to Madina. But all the four daughters migrated with him to Madina. The three older ones had died before the occurrence of the death of Hazrat Fatima (A.S). Hazrat Khadija was the first woman who adopted the Islamic faith. When Hazrat Mohammad (PBUH) was ordained to declare his Prophethood, the rich people of Mecca raised their heads to oppose him and readied themselves to torture his followers. Hazrat Abu Talib gave strong support to his nephew and shielded him against his hot headed enemies. Hazrat Khadija was also supportive of his claim, giving him peace and comfort in the home. She was a good human being endowed with characteristic muslim piety and thus the Prophet (PBUH) remembered her with reverence.<sup>7</sup>

Hazrat Fatima (A.S), the pious and chaste lady of Islam, was the daughter of this great father and this pious mother. There is uncertainty about the exact date and year of her birth. While it is always helpful to know the place and date of persons' birth, more important it is to know about the details of their lives, the background and the circumstances in which they lived, their actions and achievements, and the impact of their behavior on future generations. It is certain that every body who comes into this world, will die some day. But, those who do good work for humanity, never die.

A great deal of effort has been made to trace the exact date of Hazrat Fatima's (A.S) birth, but unfortunately even the year has not been established.

The reason for this is that the Arab society of that time had no traditions of recorded history. Whatever the narrators told the people, they kept it safe in their memory. Whatever the elders of the tribe told the younger generations, it became part of their beliefs. In most cases, they started their history with the recording of some extraordinary event or incident. From that event or incident,

they calculated the date of birth or death of important personage. Even in our time, older person say, “the year, the floods hit our city or the year the prices went soaring up or the year the epidemic broke out.” These examples show how in those days also people remembered important events and incidents and through these they linked the dates of births and deaths of important persons. But after long passage of time even these events and happenings would fall into oblivion.

Historians have written that the Prophet (PBUH) was born in the year Abraha attacked Mecca with his elephants to plunder the holy shrine of Ka'ba. Afterwards, the people remembered the year of attack as the year of the elephants (*A'm-ul-feel*). But, for us this remains a big puzzle. Then, how to come to know the exact date of the events? Suppose, we take some important event as the starting point of history and ignore the exact date of its happening, then there arises the question that even though the memory of the narrator may be very strong, can he not make a mistake in his narration? Supposing that the first hand narrator was true and correct, what guarantee can there be that after a hundred years, when almost three generations would pass, the successive narrators would correctly and honestly (on the basis of their memory) transfer narrations of the event to the coming generation? We could rely on the words of the narrators, if two or more witnesses could be produced to testify the accuracy of the memory of the narrators. This is a possibility when principles of tradition and jurisprudence are referred to in a situation. But in their absence, history has to resort to guess work which is not sufficient to establish the facts of history. Unfortunately, these are some of the obstacles that come in the way when recording the history of great persons. Sunni biographers and historians in general claim that Hazrat Fatima (A.S) was born five years before the Prophet's

declaration of his Prophethood. But the Shia biographers believe that she was born in the 5th year after the declaration of Prophethood.

Ibn Sa'd in *Tabaqa't*,<sup>8</sup> Tabari in *Tarikh*,<sup>9</sup> Biladhuri in *Ansa'b-ul-Ashra'f*,<sup>10</sup> Ibn Athir in *Kamil*,<sup>11</sup> Abul Faraj Isfahani in *Maqa'til ul Talabiyyin*,<sup>12</sup> Mohammad bin Ishaq in *Sirah*,<sup>13</sup> Abdul Barr in *Isti'ab*<sup>14</sup> and all the other early historians have recorded that she was born in the year the Quraish were renovating the Ka'ba. Biladhuri narrates:

“One day, 'Abbas bin Abdul Muttallib went to see Ali. Ali asked Fatima: Who was older in age between them? Abbas said to Ali that he was born a few years before the renovation of the Ka'ba. But my daughter (Hazrat Fatima) was born during the time when Quraish were renovating the Ka'ba's edifice.<sup>15</sup> Tabari and others have recorded clearly that at the time of her death Fatima Zahra was about twenty nine years old”.<sup>16</sup>

But, Yaqubi, who differs with others in most of his narrations, writes that Hazrat Fatima (A.S) was only twenty three years old at the time of her death.<sup>17</sup> In another of his statements, he claims that she was born in the first year of the declaration of the Prophethood.

Contrary to this commonly held belief, the Shia scholars and narrators of the Prophet's life and traditions like Kulaini in *Ka'fi*,<sup>18</sup> Ibn Shahr A'shob in *Mana'qib*,<sup>19</sup> Ali bin Isa Arbali in *Kashful Ghumma*<sup>20</sup> and Majlisi in *Bahar az Dalail ul Imamah*,<sup>21</sup> as well as in his other works, have written that Hazrat Fatima (A.S) was born five years after the declaration of the Prophethood of Hazrat Mohammed. However, Sheikh Tusi does not agree with this view in his work *Misbah ul Mutahajjid*.<sup>22</sup> According to him, Hazrat Fatima (A.S) was thirteen, when she was married to Ali (PBUH). If we take her marriage date as five months after the Holy Prophet's migration from Mecca to Madina, then her date of birth has to be in the

first year of the declaration of Prophethood. This corresponds with the dates mentioned by Yaqubi; though it is not easy to adopt this evidence alone and ignore all the other versions of the narrations as these remote conjectures may also help arrive at the correct date.

Amongst the Shia scholars and their version of the Prophet's life and traditions, there is a strong conviction that the Prophet's daughter, Hazrat Fatima (A.S), was born after the declaration of his Prophethood. In fact, some of them conjectured that her birth was linked to the Prophet's ascendance to heaven and that on the night of ascendance, an apple from paradise was gifted to him with which the sperm for the birth of his daughter Hazrat Fatima (A.S) was formed.<sup>23</sup>

Further, if historians had agreed on the exact date of the Prophet's ascendance to heaven, many problems would have been solved. But this again remains only conjecture. According to one narration, Ibn Sa'd says that this happened eighteen months before the migration of the Prophet (PBUH) to Madina. According to another narration, this took place one year before his migration to Madina.<sup>24</sup> Ibn Athir has pointed out in his version of the event that it occurred three years before the migration of the Prophet (PBUH) to Madina; while in another narration, it is said that his ascendance to the heaven took place one year before his migration.<sup>25</sup> The Shia scholars have written that this event took place between two years after the declaration the Prophethood and six months before his migration to Madina. With these different versions of the tradition of the Prophet's ascendance, there have crept in "differences" because, as given by the Shia historians, the Prophet (PBUH) ascended the heaven a number of times.<sup>26</sup> The Sunni narrators conjectured and wrote that Hazrat Fatima (A.S) was born in the year when the Quraish were rebuilding the edifice of Ka'ba.

The rebuilding of the edifice of Ka'ba has been mentioned by all the historians, and those who know about the Prophet's life also refer to this event. In short, when the edifice of Ka'ba was ruined by the flood, needing laying down its foundations again, the Black Stone (of the Ka'ba) also had to be placed in its due and proper place. This event, however, gave rise to a bitter dispute amongst the different clans of the Quraish tribe. Each headman laid claim to the sacred right of placing the Stone in its due place. The dispute came to such an end that daggers were drawn. Finally, they arrived at a decision that on the appointed day whoever would enter the enclosure of the Shrine first, would become the arbitrator for the dispute. As it happened, the first person who entered the Sanctuary, was Hazrat Mohammad (PBUH). All the chiefs trusted him and agreed to make him the arbitrator. When they spoke to him of their dispute, he demanded of them to spread a cloak or a black cloth. When this had been done, he placed the Black Stone of the Ka'ba on that sheet. He then asked the chief of each clan to hold the black sheet from its corners. When they had done this, he himself lifted the Black Stone and put it in its due place. In this way, he saved the clans from bloodshed. Hazrat Mohammad's (PBUH) arbitration in the matter of the placement of the Black Stone in the Ka'ba must have taken place well before the declaration of his Prophethood. Since by the fifth year of this event, when the declaration was made, the Quraish had become his bitter enemies and in this situation he could never be chosen as an arbitrator.

External events and conclusion are briefly as follows:

1. On the instigation of Abu Jahl, camels excret was thrown on the Prophet's shoulders. When Hazrat Fatima (A.S) came to know about this, she went to the mosque and cleaned it from her father's garments.<sup>27</sup> Similar disrespect had

apparently been shown to the Prophet (PBUH) about ten years before the declaration of his Prophethood and before his migration to Taif and also prior to their siege in the Sh'eb Abu Talib. If we assume that Hazrat Fatima (A.S) was born after the fifth year of the declaration of Prophethood, then at the time of this event she must have been between three to five years of age. It is not possible that a girl of such a tender age could have gone to perform this function for her father.

2. On the day the battle of Uhad took place, Hazrat Fatima (A.S) after knowing that her father's face had been injured, accompanied by some women, went to see him. Finding him injured, she put her arms around his neck and wept. Then she cleaned his wound wiping away the blood from his face.<sup>28</sup> If we assume that the Prophet's ascendance to heaven (*Me'raj*) occurred before the fifth year of the declaration of his Prophethood, then the above mentioned event is not improbable. If we accept the tradition of eighteen months or six months before the Prophet's migration to Madina, then Hazrat Fatima's (A.S) age at the time of the battle of Uhad, could be five years or less. On the subject of Hazrat Fatima's (A.S) marriage, we learn that it was solemnized in the month of Zilhijja in the 2nd year and before the battle of Uhad. In that case, she would be about nine years old or more.
3. In the Shia traditions, it is written that Hazrat Fatima (A.S) was born five years after the declaration of Prophethood of her father. This was the year when the Quraish were rebuilding the edifice of Ka'ba. The Prophet's arbitration amongst the chiefs of Quraish, was certainly before the declaration of the Prophethood because in the years, immediately before and after the event, the Quraish were

not on good terms with Hazrat Mohammed (PBUH) and they would not have accepted him as a trustworthy arbitrator for accomplishing such a crucial task.

4. According to one of the traditions, Hazrat Khadija married Hazrat Mohammad (PBUH), when she was about 40 years of age. If we accept that Hazrat Fatima (A.S) was born during the fifth year after the declaration of the Prophethood, then Hazrat Khadija was sixty years old when she gave birth to Hazrat Fatima (A.S). Though not impossible, it seems unfeasible. Majlisi has narrated this by quoting Ama'li of Saduq:

“When Hazrat Khadija married the Prophet (PBUH), the women of Mecca severed their relations with her. They neither went to see her, nor greeted her, and did not show their acceptance of her action in any way. When Hazrat Fatima's (A.S) time of birth was near, Hazrat Khadija tried to seek help of the women of Quraish and Bani Hashim but they refused to help her, reminding that earlier she did not pay heed to their advice and married the orphan of Hazrat Abu Talib”<sup>29</sup>

If we accept this as narration and assume the Prophet's daughter, Hazrat Fatima's (A.S) birth in the fifth year after the declaration of his Prophethood, then there is a gap of 20 years between the marriage of Hazrat Khadija with the Prophet (PBUH) and the birth of Hazrat Fatima Zahra (A.S). In the span of these twenty years, some of these reproaching women would have died, the younger ones would have grown older and the very girls must have grown young. Many things had changed during this period of time. Hazrat Mohammad (PBUH), as considered, was no more an orphan of Hazrat Abu Talib; he was the Prophet (PBUH) with his staunch supporters. The people of Quraish tribe were desirous of his help. They wanted his advice as a counsel in matters related to their tribe. They sought an

opportunity to involve him and thus prepare the ground for deceit and settling their account.

Under these circumstances, it was natural that the Quraish women would not accept Hazrat Khadija's request knowing that their husbands were the sworn enemies of the Prophet (PBUH). But it is strange that the women of Bani Hashim clan also did not accept her request: As a matter of principle Hazrat Khadija did not want to seek the help of women who were idol worshippers and did not believe in the Unity of God. However, the muslim women of Quraish tribe showed no desire to be of help in her hour of need. Nevertheless, this fact is strange. It may be that sometimes it is difficult to rely on the narrators who depend merely on their memory in recording the various narrations and events.

There is another version of the narration in *Kashful Ghumma*, which says that "Fatima (A.S) was born five years after the declaration of Mohammed's (PBUH) Prophethood". It was the year when the Quraish were rebuilding the edifice of Ka'ba.<sup>30</sup> It would be seen that either the first narrator or the ones who followed in recording the event differently, made a mistake. He wrote: "before the declaration of Prophethood" instead of "after the declaration of Prophehood," because, as has been mentioned earlier, the rebuilding of the edifice of Ka'ba took place five years before the declaration of the Prophethood. If we accept that the edifice of Ka'ba was renovated several times (though some of the historians of a later period have expressed doubt) we can be certain of the fact that at the time of the first rebuilding of Ka'ba, the dispute amongst the tribes of Quraish had not occurred and, as mentioned, the enmity they bore against Mohammed (PBUH), was not apparent when he had been chosen as their arbitrator. The first rebuilding of the Ka'ba and the events connected with it are significant and could become the starting point of



history, because it confirms the narration by many Sunni and Shia narrators that Hazrat Fatima (A.S) was born at the time the edifice of Ka'ba was being rebuilt or renovated.

As mentioned earlier, it may not be important to have the exact date but an approximate estimation can be traced out that the daughter of the Prophet (PBUH) was born five years before or five years after the declaration of Prophethood; that she was married to Ali (PBUH) at the age of 9 years or at the age of eighteen years; that she died at the age of eighteen years or twenty eight years. But for certain, she was a woman with all the virtues, and an ideal for all women. Her father was the repository of the best values in Islamic morality and she could be a beacon to all mankind having imbibed many of his qualities. She was known to be God fearing and pious, chaste and serious in pursuit of her goals. In short, her character was an example of the highest Islamic values. We shall give more details of this in the coming Chapters.

In this Chapter the subject has been treated with the purpose of introducing the reader to the versions recorded by historians and the narrators of the traditions dealing with the life of Hazrat Fatima Zahra (A.S).

#### REFERENCES

1. Ibn Athir, Vol. 1, p. 593
2. Uqqa'd, Fatima Zehra, p.10
3. Beladhuri, Ansa'b-ul-Ashra'f, p. 106, and other Sources.
4. A number of narrators and historians differ on this point, recording that Hazrat Khadija was unmarried prior to her marriage with the Prophet (PBUH). Reference may be made to Malika-tul-Arab by S.Karrar Husain-Editor.
5. Tabaqa't, Vol. 8, p. 10
6. Some narrators on Serah including Ibn Hasha'm have narrated that the sons of the Prophet of Allah from Khadija were Qasim, Tahir and

Tayyab [Serah, Vol. 1, p. 206] and as per Aqd Fareed, they were Qasim and Tayyab [Vol. 5, p. 5]. But Musab Zuberi in Nasb Quraish on page 21 says that the sons [of the Holy Prophet] were Qasim and Abdullah. Ibn Sa'd [in Tabaqa't, Vol. 8, p. 9] and Beladhuri [in Ansa'b-ul-Ashra'f, p. 405] have written that Tayyab and Tahir are the other names of Abdullah, because as was the custom then, other names were also given to the newly born children. Thus, they [the authors] have taken the other names (of Abdullah) as the names [of other sons].

7. Bukhari, Vol. 5, pp. 47-48. Also see A'lam-un-Nisa, Vol. 1, p. 330
8. Vol. p. 8, p. 11
9. Vol. 13, p. 2434, and also Negah, Vol. 4, p. 1869
10. P. 402
11. Vol. 2, p. 341
12. P. 48
13. On the authority of Majlisi, Bihar, p. 214
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22. P. 561
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## II

*Fatima (A.S) was (Divinely) kept away from evil.*

*- Imam Sadiq (PBUH) : Quoted by Fatta'l of Nishapur<sup>1</sup>*

The biographers and the narrators of the traditions have mentioned several titles for the daughter of the Prophet. These are:

*Zahra, Sidiqa* (a true friend), *Tahira* (the chaste lady) *Razia* (the pleasant lady), *Mardhiyya* (the laudable lady), *Mobaraka* (the auspicious woman), *Batul* (the virgin), and several others. Among all these, *Zahra* is more renowned than all the others. Some times it stands as suffix with her name, like Hazrat Fatima Zahra (A.S). It is also written as Hazrat Fatima-tuz-Zahra according to the rule of Arabic grammar. But, *Zahra* is more common in usage than her name. Bright, brilliant and shining are its synonyms and are the most befitting in every respect for that respectful lady. She is bright visage of a muslim woman, the luminary symbol of the Divine knowledge, the brilliant model of piety and the ideal God-fearing figure. Her brilliancy is not specific to any particular period. But from the day she undertook her responsibilities, she is ever shining gem on the head of Islamic teachings.

Some narrators of the traditions have mentioned about the background of the titles that are given to her. But here they have been avoided so that the discussion is not prolonged. On

the whole, from these traditions this conclusion can be derived that she was highly respected and most dignified lady to her father and husband; and had an outstanding place in Islam and among muslims. That is why among the works of Shia Scholars separate books and Chapters have been written to describe the virtues of this outstanding lady.

Her name was Fatima (A.S), the feminine gender of Arabic infinite "*Fatm*" which means to cut, to make separate and to render apart. The word Fatima is an active participle adjective that gives the meaning of a passive particular adjective i. e., separated, cut off and split. From what has this lady been cut off? In the books of Sunni and Shia scholars, there are the traditions viz., the Prophet (PBUH) once said: "She has been named Fatima (A.S) because she and her followers have been cut off from the fire of hell".<sup>2</sup> Majlisi on the basis of *Uyun Akhbar ur Riza*, relying upon the authority and information that he got from Ali bin Musa ar-Riza and from Mohammad bin Ali, who collected the information from Mamun, who was informed by Harun, he was told by Mahdi, has quoted that Ibn Abbas narrated:<sup>3</sup> "He asked Mu'aviya, do you know why was Hazrat Fatima (A.S) given this name". He said: "No, I do not know?" Ibn Abbas said: "She and her followers will not go to hell. Fatta'l of Nishapur has produced one of the traditions of Imam Sadiq (PBUH). He said: "As she has been isolated from the evils, she has been named Fatima (A.S)".<sup>4</sup> There are some other traditions that describe other meanings of this word (Fatima).

Zahra lived with her father; her rearing was at the hands of the Messenger of God i.e., in the house of the Prophet (PBUH) where the angels descended, being the centre of revelation of the verses of the glorious Qur'an and the first place where a group of the people embraced Islam and took Faith to believe

in the Unity of God to remain firm in their faith in the Holy Scripture. Thus, she got her education from the teacher like Hazrat Mohammad (PBUH), the Messenger of God who came to this world to instruct the people. He gave them the instruction in religion and wisdom and lightened the torch that will remain illuminated as long as this world lasts.

This young child used to witness the newly converted ones to Islam coming every day to her father with great enthusiasm to learn the verses of the Glorious Qura'n and the way to worship God. This was the house where the people laudably glorified God, saying 'God is the Greatest **الله اكبر**, standing unto Him and calling Him with praise at particular times every day and night. Not only in Arabia but also in the whole world, this was the only young child in Mecca who beheld all this enthusiasm around. The effect of this heavenly voice and unmatched performances got visible through her in the years that followed.

She was alone in her house and spent the days of her childhood in solitude. She had no one of her age with her. This loneliness perhaps was one of the factors that led her to divert her attention towards physical mortification and spiritual training. Her lesson started with these words: "God is the Greatest, I witness that Hazrat Mohammad (PBUH) is His Messenger." Later, some other verses were gradually revealed upon her father, and she began getting wider lessons. These verses contained Qura'nic morality and the recommendation for acquiring human values. All people are equal unto God and His Command is the same for all. None has the supremacy over the other. The master and the slave all are equal in His Presence. You are bound to be kind to the slaves, the captives and the needy persons; behave with them gently, be kind and affectionate to the daughters as you are to the sons. Do not be harsh with the girls: These were the

teachings instructed to her father by God, which the newly converted persons were eager to learn, and they showed much eagerness to learn these lessons. But she noticed that in spite of all that, her father was facing the enmity of his fellow citizens and his own relatives. They did not like such good teachings. They did not want that the people should know all these things of morality that had no precedence. The spreading of such teachings made them agitated. For the sake of hiding their fear and in their own thinking to nullify his preaching, they started blaming the Holy Prophet (pbuh). They called him magician, and insane. They said: This is unbelievable that the orphan of Abu Talib can become the Messenger of God. Why these verses have not been revealed upon the great and prosperous persons of Mecca and Yathrib?<sup>5</sup> Some thing should be done before it becomes too late! If we kill him, we will fall in foul with Abu Talib and Bani Hashim. This would be better that his devotees should be dispersed when they get around him. If they do not pay heed to our advice and do not give up his company, we will use force.

What are the weapons of irrational persons? These are abuse, torture and killing, if possible. In a small town news spread very quickly. Her father's house was the centre of reaction of the events that were occurring in Mecca in those days. One day, they did torture Bilal; one day Amma'r was injured, another day, they killed Ammar's mother; Abu Laheb has passed ugly comments and Abu Jahl has behaved ignobly. These were the reports, he was receiving every day. One day, when her father listened such unpleasant news he said to his followers to abandon Mecca and migrate to Abyssinia, because he could not tolerate the torture with which the muslims were afflicted. that was given to the muslims. Why should these people leave their home and give up the establishments that

they had in their life? Why should they take the risk of the journey and go to such a place which was quite strange to them? Why should they ask for refuge from those whom they did not know? What is their behaviour and conduct? Her father said to them that Negus would treat the refugees kindly. But, what was their fault that they were bound to take refuge in his country? Why should they suffer the trouble of journey? Did the pieces of stone and wood that they had set in the edifice of Ka'ba, deserve so much reverence? Did not the headman of Quraish tribe know that those pieces carved by their craftsmen could neither give them any benefit nor any loss. They knew all that. In fact, they were afraid of something else. That was their personal loss that they could suffer with the spreading of the preaching of Hazrat Mohammad (PBUH) for which he was inviting the people.

***He who pileth up wealth and counteth it, thinking that his wealth would make him last for ever!***

***By no means! He will be sure to be thrown into that which breaks to pieces.***

*(al-Humaza: Verses 2, 3, 4)*

Now, there emerged a conflict. Some of them wanted to escape the obedience of the created beings and submit themselves to the Creator. They wanted to throw away the yoke of the slavery and make themselves free. It was for this reason that they were suffering all the pains and afflictions. They did not want to return to the demon; while they had submitted themselves to worship God. Some others wanted to work still as tool in the hands of those who wanted to increase their wordly wealth. Each of these events though apparently small, had great meanings as they were leaving their effects. What was happening, taught them the lesson that those who submit themselves to the kingdom of God, and stand strongly

on the word they commit, the angels come with good tidings of blessings to them.<sup>6</sup> Peace of mind in this world and the permanent abode in Paradise is meant for those who stand firm to meet the challenge of the occurrences that come in their ways and who are not afraid of the frauds of the demons. These were the lessons which were given to Muslims. The one who was directly receiving the commands, related to this subject, was also getting lessons separately. She had to pass through the trials one after the other, so that she may become firm like the iron which becomes high powered when tempered again and again. But these trials were un-ending. Each day dawned with a new ordeal and every night came with a new mortification.

There occurred tests one after the other. Every test was much more bitter than the previous one. As the time passed, these tests became harder and more difficult than the past ones. These tests were threats, harsh treatment, harassment, hunger and the hardships of life.

One day she heard that the enemies of her father had thrown the intestines of a camel upon his head and made his dress polluted with filth. She went running to reach her father, and made his dress clean. Some other day she was told that her father's foot was injured as it was hit by stone. Yet, none of the harmful measures that the enemies of her father had taken, gave them the result that they wanted. Neither Hazrat Mohammad (PBUH) withdrew himself from the mission that he wanted to carry out, nor they could disperse those who were newly converted to Islam. After a short while the people of Quraish tribe realized that they had been defeated. Being enraged, they took measures more severe than before. They attempted to break their social relations with the people of Bani Hashim tribe and resort to their economic blockade. They thought that the hunger and breaking of the social relations



would teach them a good lesson. If they remained in this condition for a while, they would get tired and be harassed. Thus, for the sake of their comfort they would withdraw their support that they were giving to Hazrat Mohammad (PBUH), the Prophet. In this way, Hazrat Mohammad (PBUH) would either stop the mission that he was carrying out or he would be killed by the people of Quraish tribe. She'b Abu Talib was a place near Mecca. That place was chosen by them for the exiled people. Supply of food, providing clothes and social contact had been prohibited. It is not exactly known how long they lived in that horrible valley. Ibn Hisha'm has written that they lived there in exile for two to three years.<sup>7</sup> God knows what suffering Zahra (A.S) had to bear during this long span of time. She was living most of the time under the heavy pressure of such circumstances. But heavier than all these sorrows and grief, was her affliction of the death of her dear ones.

#### **The Death of her Mother and of Hazrat Abu Talib:**

It was the Will of God that the death of Hazrat Abu Talib and Hazrat Khadija, the first muslim lady and the self-sacrificing wife of the Prophet (PBUH), took place in the same year within a short span of time. The death of Hazrat Fatima's (A.S) close relatives was her another test. Facing all these troubles she must have shown her patience and waited for the good news from God.<sup>8</sup> Living in exile was the physical test. But the death of her mother was the test of her patience and inner strength. Her mother was the only woman in the house, who shared the sorrows of her father. Hazrat Abu Talib defended him from the enemies who used to attack her father from outside. In the presence of Hazrat Abu Talib the polytheists of Mecca could not dare to make fatal attacks on the Prophet (PBUH), because the clan of Bani Hashim was considered a highly respected one. Though the people of this clan were not as wealthy as the tribes of Bani Zahra, Bani Makhzum and Bani Harb. But, in nobility

none of the tribes could match the people of Bani Hashim. The headmen and wealthy persons of Mecca knew that if they would make fatal attempt on the life of the Prophet (PBUH), the people of Bani Hashim clan would not remain silent. In such a situation other clans might raise their heads to support the Prophet (PBUH). This was the reason that they had no other way to make cool their agitation that they had in their minds, except by torturing, abusing, molesting, harassing, hitting with stones, making faces and charging him with blames. They had nothing with them other than these weapons. This was the destiny of Hazrat Fatima (A.S) that she was beholding all that was happening around her. Bearing all these troubles she also had to face these heart piercing incidents of the deaths of her dear and close ones.

Hazrat Fatima (A.S) was no more a girl in the family. Now, she was the successor of Hazrat Abdullah, Hazrat Abdul Muttalib, Hazrat Abu Talib and Hazrat Khadija. She got the title '*Umm Abiha*' i. e., she was thus referred as the mother of her father: She was bound to look after all the affairs that her mother did. She was the daughter of her father as well as (in her role) his mother.

If we accept that Zahra (A.S) was born five years before the declaration of Prophethood of her father, she had now become the mother of the whole family... She did not want to leave her father alone, but rather to give him peace at home as much as she could. Her father had no more a guardian like Hazrat Abu Talib and Hazrat Khadija who shared his sorrows. His enemies had become more hostile than before. He needed the one who would give him comfort. Her father felt what sacrifice she was making for him and he also expressed his affection and gratification to her. Several years after passing these events, when the people asked Hazrat A'yesha as to why she took part in Jamal war, she said: "Do not repeat those events. I swear by

God that Ali among men and Fatima (A.S) among women were dearer to the Prophet (PBUH) than any other person.”<sup>99</sup> She also admitted that she did not see any one more truthful than Hazrat Fatima (A.S) and her father. Those who do not know about the life of the Prophet (PBUH) or have not studied deeply about his family, and do not understand the spirit of Islam, may think that the faith and love the Prophet (PBUH) had for his daughter, was an ordinary one as every father has for his children because such is the human instinct. In a sense it is true also. We do not mean that the inclination the Prophet (PBUH) had for his daughter, was not the affection of a father towards his child. This is obvious that the Prophet (PBUH) was the father and Hazrat Fatima (A.S) was his daughter. But, this tradition and also the other ones (traditions) that have reached to us from the Prophet (PBUH) with slight difference, present some other reality also.

**The Greatness of Hazrat Fatima (A.S) in the Eyes of the Prophet (PBUH) and the Exponents of Islam during the Life Time of the Prophet (PBUH) and afterwards:**

Hazrat Fatima (A.S) did not attain her position, merely because she was the daughter of the Prophet (PBUH). What made her worthy of reverence, were the qualities of sacrifice, piety, wisdom and all the other values of humanity which she had in her person to the degree of perfection. All the historians, whether Sunni or Shia, have admitted the facts and have mentioned her distinctively in their authentic works.

Someone said to Imam Sadiq (PBUH): “Some young men attribute such a tradition to you that seems unbelievable: They say: “God becomes furious when Hazrat Fatima (A.S) is angry.” At this Imam Sadiq (PBUH) replied: “Do you not have the tradition in your books that “God becomes enraged when His true believer is angry”.

They replied: “Certainly ,we have this tradition.”

At this he said: “Then why do you not believe that God gets enraged when she (Hazrat Fatima) is angry”<sup>10</sup> because she is the true believer of God”

The death of Hazrat Khadija and Hazrat Abu Talib left deep effect of grief upon the Prophet (PBUH). He felt himself very lonely, without a sympathetic companion. His motto was to invite the people for worshipping God. He travelled towards Taif with the hope that the people of Thaqif clan, which was considered a powerful clan there, may adopt the Islamic faith. But the elderly men of that place were not only angry to see him, but also they tried to hurt him.

The people of Mecca made their best efforts to put off the illumining Divine Light. But, they failed in each of their attempt. Every day the call inviting the people towards Islam was becoming more effective and was reaching to newer groups of the people. The plan to put the economic blockade, the last attempt of their campaign, was badly thwarted because the leaders of their tribes had broken that pact themselves. They took another step; knowing that Hazrat Mohammad (PBUH) did not have any of his supporters in Mecca, they wanted to remove him from their way. They decided that all the clans should take part in killing the Prophet (PBUH), so that the people of Bani Hashim clan should not kill any person in retaliation. But all their Satanic ruse failed before the Divine Will. The center of Islamic preaching had shifted from Mecca to Yathrib, a city situated at about 500 kilometers from Mecca. Or, rather we can say that a new center got established to invite the people to embrace Islam. All the supporters of Fatima’s (A.S) father left their homes either individually or in groups and started to move to Yathrib. The people of that city, who were called later Ansar (the helpers) in the history of Islam, received them

with open arms. The enemies designed to kill the Holy Prophet (PBUH) in the night.

Asking Hazrat Ali to occupy his bed, the Holy Prophet (PBUH) proceeded towards Yathrib with the first Caliph. This was the great event, which after a few years became the beginning of Islamic Calender, that is up to now called the Calender of Hijra.

When the things gradually started to set in order, the work of construction of the mosque got completed and the immigrants settled down in their new homes. Fatima (A.S) was also asked by her father to migrate. Baladhuri writes: "Zaid bin Harsa and Abu Rafey were appointed to escort Hazrat Fatima (A.S).<sup>11</sup> But, Ibn Hisha'm has written that Abbas bin Abdul Muttalib was appointed to escort.<sup>12</sup> The caravan was ready to move with the escorts. Huwairith bin Nuqaydh, one of the enemies of Hazrat Mohammad (PBUH), the Prophet, always called him with bad names. He came to them and injured their camel. The camel jumped. Though Ibn Hisham has not mentioned that Hazrat Fatima (A.S) got injured in this accident, but this is evident that the daughter of the Prophet (PBUH) was not without affliction in this accident. Huwairith was one of those mean fellows about whom the Prophet (PBUH) had said on the day of conquest of Mecca that they should be killed; eventhough they take refuge under the curtains of Ka'ba. Huwairith was killed by Ali (PBUH), the spouse of Hazrat Fatima (A.S).<sup>13</sup> Ya'qubi who is also considered one of the first grade historians, has written that Ali bin Abi Talib (PBUH) brought him to Madina.<sup>14</sup> All the Shia traditions correspond with what has been written by him. The promise of God was fulfilled: The muslims saved themselves from harm by their enemies. A new Chapter was opened in the history of Islam. Now, they were not afraid to perform their prayers. They could now call others to freely

adopt their faith.

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3. Bihar, Vol. 43, p. 12
4. Rauzat-ul-Waizeen, p. 148
5. وقالوا لولانزل هذا القرآن على رجل من القريتين عظيم [الزخرف: ٣١]
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8. ويشر الصابرين الذين اذا اصابتهم مصيبة قالو  
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9. Bihar, Vol. 43, p. 23
10. Ibid. p. 22
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### III

*Ye have indeed in the  
Messenger of God a beautiful  
pattern (of conduct)*

*(al-Ahzab: Verse 21)*

Two years or a little more had passed, since the immigrants were living in Madina. In this span of time a remarkable change could be seen in the political and social condition of the muslims. Some of the troops (dispatched by the Prophet (PBUH)), came back victorious. The result of these victories was that the muslims were now better off in their living condition, and they had stabilized their position in the eyes of those tribes which were their enemies. In the same manner, some tribes which were living in Madina in a state of double mindedness, while the muslims were entangled with Jews and the hypocrites, either remained (more or less) neutral or joined their hands with the muslims.

The more important victory than all the others was the battle of Badr. This battle scattered the legendry power of the people of Mecca and the amazing glory of the chiefs of Quraish tribes was got faded. Those who still did not want to hurt the people of Mecca, realized that the people of Quraish tribe and their traders were facing their defeat.

There also came a changed aspect in the personal life of the Prophet (PBUH). Hazrat Sauda, the daughter of Zama'te bin Qais and Hazrat A'ysha, the daughter of the first Caliph, were living in the house of the Prophet (PBUH). Hazrat Sauda got married with the Prophet (PBUH) a few months before migration.<sup>1</sup>

While Hazrat A'yesha married him in the month of Shawwal, the first year of migration (*Hijra*).<sup>2</sup> None of these two ladies, from the point of view of each of these and also of their father, could take the place of Hazrat Khadija. Any how, each one of them was looking after Fatima's (A.S) father in one way or the other. From this point of view, she was not very much concerned about her father. Hazrat A'yesha, at the time of her marriage, was a nine years old girl and Hazrat Sauda was the widow of Sakran bin Amar bin Abd Shams. Sakran had gone to Abyssinia with the second batch of the immigrants. Hazrat Sauda was also with him in this journey.<sup>3</sup> He died after his return to Mecca and the Prophet (PBUH) married his widow. Now, Hazrat Fatima (A.S) was happy that there was someone to look after her father, when she would move to the house of her husband.

This is a known fact that Hazrat Fatima (A.S) had many proposers and there is no need to take help of the traditions in our support. Her father was considered a respectable person among his co-citizens even before the declaration of his Prophethood.

Zahra (A.S) was trained in the house where the Verses of the Glorious Qura'n were revealed. As has already been mentioned earlier on the basis of first hand source of information of the history of Islam, the first and second Caliphs each wanted to marry her. When they expressed their desire to the Prophet (PBUH), he replied that he was waiting for the Divine decree. Nisa'i, who is considered one of the great Sunni narrators of the tradition, says that the Prophet (PBUH) gave them this reply: "Fatima is quite young. Later, when Ali (PBUH) proposed, he accepted it." Nisa'i has quoted this tradition under the subject "The Equality of the Age of Man and the Woman." These two names have been mentioned as proposers of Hazrat Fatima (A.S) for the reason that they were known ones, not because these were the two aged persons who



wanted to marry her. Ya'qubi has written that a number of the immigrants proposed to marry Hazrat Fatima (A.S). What is written about the marriage of Hazrat Fatima (A.S) with Ali (PBUH), has been derived from both the Shia and Sunni sources. There are other traditions also related to this subject, but their main theme is the same which would be seen in these traditions. Yet, there is a possibility that there may be differences in the use of words to describe these traditions. These narrations and the records of the historians like Biladhuri, Ibn Isha'q, Ibn Hisha'm and Tabari and the writings of the scholars like Kulaini, Mufid and Shaykh Tusi, are the only sources for the later writers. Every scholar who wants to write the history of the first and second centuries of Islamic era, whether he is Sunni or Shia, eastern or western, should use that material. The compiler of this book too has referred to these sources.

Ibn Sa'd writes: When the first and second Caliphs both did not get positive reply, they said to Ali (PBUH) to go to the Prophet (PBUH) and propose to get his daughter married with him. Some of the Ansars also said to him to go and meet the Prophet (PBUH) for that purpose. Subsequently, Ali (PBUH) went to the house of the Prophet (PBUH) and sat down. The Prophet (PBUH) asked:

“O’ the son of Abu Talib, what for you are here.”?

Ali (PBUH) replied: “To propose to marry Hazrat Fatima (A.S)”.

At this the Prophet (PBUH) said: “Fine! it’s nice.” He did not comment any thing more than that.

When Ali (PBUH) came back to Ansars, they asked him: “What happened?”

Ali (PBUH) said that “the Prophet (PBUH) replied: Fine, it’s nice.”

They said: “This exclamation is sufficient. He has promised to give you his daughter.” But, this proposal of Ali (PBUH) that

had been accepted by the Prophet (PBUH), was not the good news for some persons.

Majlisi has quoted from *Ayun Akhbar ur Riza*:

“The Prophet (PBUH) said to Ali (PBUH) that some people of Quraish tribe are angry with me, because I did not give my daughter in marriage to anyone of them.”

“I said to them that this happened by the Will of God. Nobody was a suitable match for Fatima, better than Ali.”<sup>4</sup> Some traditions also confirm this.

Hazrat Umm Salma was also taking interest in the engagement of Ali (PBUH) with the daughter of the Prophet (PBUH). Ali bin 'Isa Arbali has quoted from *Khwarzmi's Mana'qib* in a long story that when the first and second Caliphs each did not get favourable reply to get married with Hazrat Fatima (A.S), they went to see Ali (PBUH) and said to him: “Why don't you go to the Prophet (PBUH) to propose to marry Fatima (A.S)”?

Ali (PBUH) replied: “My poverty is my obstacle in the way to propose to marry Fatima”. At this the first Caliph said: “O' Abul Hasan! The world and its belongings are meaningless for God and his Prophet (PBUH)”.

After this discourse, Ali (PBUH) put on his shoes, rode the camel on which he used to carry water, and went to meet the Prophet (PBUH).

At that time, the Prophet (PBUH) was in the house of Hazrat Umm Salma, the daughter of Abi Umayy Mukhzumi. Ali (PBUH) knocked at the door. Hazrat Umm Salma asked, who is there? The Prophet (PBUH) said to Hazrat Umm Salma: “Get up to open the door and say to him to get in. This is the man who loves God and His Prophet (PBUH). They also love him. Umm Salma told that she went to open the door in the manner as if she would fall on it”.<sup>5</sup>

This tradition is such a saying which lacks authenticity and certainly is not correct; rather it is incorrect, because

Hazrat Umm Salma's name was Hind. She was daughter of Abu Umayya Huzaiifa bin Mughira bin Abdullah bin Umar belonging to the clan of Bani Makhzum. Before getting married with the Prophet (PBUH), she was the wife of Abu Salma Abdul Asad bin Hilal bin 'Abdullah bin Umr bin Makhzum.

Abu Salma and his wife were the immigrants to Abyssinia.<sup>6</sup> At the time when the Prophet (PBUH) was staying at Mecca, they returned from there.<sup>7</sup> Abu Salma migrated to Madina. He joined the battle of Badr.<sup>8</sup> In the battle of Uhad, he became the target of the arrow of Usama Joshami,<sup>9</sup> but saved his life in this battle. Thirty months after his migration, he was dispatched (by the Prophet (PBUH)) as the commander of his army that was sent to Qatan.<sup>10</sup> He also took his share in the booty of Bani Nazir.<sup>11</sup> Finally, he died in the month of Jamadi ul A'khar in the 4<sup>th</sup> year after Hijra. The Prophet (PBUH) married Hazrat Umm Salma after the expiry of her duration of *Iddah* (the period during which a muslim woman divorced or becoming widow is not allowed to be married to another man) in the month of Shawwal, in the 4<sup>th</sup> year of Hijra era.<sup>12</sup> This could be possible. Apparently, this tradition gives this sense that when Ali (PBUH) went to propose for Hazrat Fatima (A.S), Hazrat Umm Salma was already married with the Prophet (PBUH). But, this is not correct. Majlisi, while quoting from Ama'li of Shaykh Tusi, writes this event in the following manner:

Ali (PBUH) said: "Abu Bakr and 'Umar came to me. They said to me, why don't you not propose yourself to get married with Fatima? I went to pay a visit to the Prophet (PBUH). When he saw me, he became happy and asked me: "Abul Hasan what for you have come?" I told him about my family relation with him, my seniority over others in Islam and taking part in the holy wars. At this he said: "You are right. You are much superior to the things about which you have spoken". After that I said to him: "I have come to propose myself to get married

with Fatima (A.S)”. He said: “Ali! Before your coming here, there also had come some persons for that purpose. But, my daughter did not accept that. Let me ask her”. Then the Prophet (PBUH) went inside his house and said to his daughter, “Ali has come to me, proposing to marry you. You know about our family relations, his superiority in Islam and are aware of his good qualities”. At this Hazrat Fatima (A.S) did turn her face aside, and remained silent. When the Prophet (PBUH) observed the signs of cheerfulness at her face, he said: “God is Greatest, her silence is the sign of her willingness”.<sup>13</sup> Shaykh Tusi has written in *Ama’li* that when the Prophet (PBUH) gave permission to get Hazrat Fatima (A.S) married with Ali (PBUH), she started weeping. At this the Prophet (PBUH) said: “I swear by God, if there would have been any one better than him, certainly I would have got you married with him”.<sup>14</sup>

The author of *Kashful Ghumma*, and Majlisi quoting him, have written: Ali (PBUH) said to the Prophet (PBUH): “May the life of my parents be sacrificed for you. You took me from my father, Abu Talib, and mother, Fatima, the daughter of Asad, and nourished me, directly under your care. While looking after me you have been more kind to me than my parents. You saved me from wandering and my parents from the concern, they had about me. You are the only wealth in this world and the next world that I have accumulated. God has already made me powerful by your support, now I want to live a suitable life and get married. I have come to propose myself to get married with Fatima (A.S). Would you give your daughter in my marriage?”

Hazrat Umm Salma says that after listening these words, the face of the Messenger of God brightened with joy. He laughed and asked Ali (PBUH) whether he has something with him that could suffice as *Mehr*. Ali (PBUH) said that he knew very much about his circumstances. He had nothing with him except a sword, an armour and a camel that he uses to carry

water. At this, the Prophet (PBUH) said that he needs the sword for the holy wars and the camel to water the roots of date trees and loading goods in journey. He should give his armour that would serve as the *meher*.<sup>15</sup> This has been mentioned earlier that if Hazrat Umm Salma was present on that occasion, it was merely an incidence because she was then not married to the Prophet (PBUH).

Zubair Bakkar's book *Al-Muwaffaqyat* is an old and authentic source book. Referring to Ali (PBUH) it states: "I went to see the Prophet (PBUH), and sat down calm and quiet before him, because none was as prudent and venerated as was the Prophet (PBUH). When he found me silent he asked: "O' Abul Hasan! what do you want? I remained silent as I was earlier till the Prophet (PBUH) repeated his question thrice. After that he said: "Do you want to get married with Fatima (A.S)"

I said: "Yes".

The Prophet (PBUH) asked: "Where is the armour that I gave to you"?

Ali (PBUH) replied: "It is with me".

(The Prophet (PBUH) said:) "This armour will be the marriage portion (*Meher*) of Fatima."<sup>16</sup>

In some narration, Ibn Sa'd has mentioned the hide of sheep and an outworn shirt from Yemen instead of armour as *Meher*.

Some have written that Ali (PBUH) sold his camel and with its sale-proceed arranged the *Meher* (marriage portion). How much money he got by selling his armour or the camel? Himyari, the compiler of *Qurab-ul-Asna'd*, has written that Ali (PBUH) got thirty darhams through this deal.<sup>17</sup> Others have written that he got four hundred to eight hundred darhams.

Ibn Sa'd in one of his traditions has written that the price that Ali (PBUH) received by selling his armour, was four darhams.<sup>18</sup> It seems to be an omission of the figure of hundred by the slip of pen. Thus, instead of four hundred it remained four. Ibn Qutaiba has written that the price of the armour was

three hundred. In some traditions this figure has been mentioned four hundred eighty.<sup>19</sup>

Anyhow, the *Meher* (marriage portion) of daughter of the Prophet (PBUH) was more or less four hundred darhams only. It was with this simplicity that the marriage bond got established. This was that sacred bondage between the two persons, who shared every sorrow and joy of life together.

The goods cannot be sold till the buyers and sellers do not talk about these to each other - Whether it was armour or the hide of the sheep or the shirt from Yemen? At last, it was all sold. The money (sale proceed) was brought to the Prophet (PBUH). He, without counting the money, gave some of the amount to Bilal to purchase perfume for his daughter. The rest of the amount he gave to the first Caliph with the instruction to buy those things which his daughter required. He sent Ammar Yasir and some of his friends with the first Caliph so that they could prepare the dowry with their approval. The list of the dowry has been produced by Shaykh Tusi. It reads as under:

A shirt worth seven darhams, a musk colour jacket prepared at Khaibar, a coat woven with the fibre of date tree, two spreadings (mattresses) covered with rough cotton sheets, one of these had the filling of date fibre and the other of fleece, four pillows filled with grass of Mecca, a curtain made of the fleece, a mat made in Hajar village, a hand mill, a copper pan, a leather sack to carry water, a wooden tumbler, a bowl for milking the animal, a goat skin to carry water, an ewer coated with pitch, a green jug and a few earthen cups.<sup>20</sup>

When the dowry was shown to the Prophet (PBUH), he looked at it and said: "May God bless my family."

Then there came the time when the *Khutba* (the Sermon) of marriage was recited. Ibn Shahr A'shob in *Manaqib*, *Majlisi* in *Bihar*, and all the Shia scholars and narrators of the traditions, have mentioned about this *Khutba* in different ways and manner. Here we quote the one which has been recorded

by most of the narrators of traditions. Further details of this can be seen in Bihar-ul-Anwar.

“Thanks God, Who is Praise-worthy, because He has granted so many prosperities; is worshipped due to His being Almighty. The people submit to His Command, afraid of His Punishment and desirous of the riches that He possesses. It is He Whose Order is working on the earth and in the heavens.”

Praiseworthy is God Who created all the living beings by His Power, assigned a duty to eachone which he deserved, showed the path of the religion that leads towards Him, honoured Hazrat Mohammad (PBUH) by bestowing upon him the Prophethood. God, the Almighty, joined persons with one another by the marriage bond, made this bond obligatory, brought the people in close relationship, made this tradition compulsory to be followed, as He says: “It is He Who has created from water: Then has He established relationships of lineage [al-Furqan: Verse 54] Certainly, God has said to me that I should give Fatima in the marriage of Ali. I gave her to him with *Mehr* of four hundred silver nesgal.”

Then he addressed Ali (PBUH), saying: “Ali, do you agree to that”?

He replied: “Yes ! O’ Messenger of God.”

As has been mentioned above, Ibn Shahr A’shob in *Manaqib* and *Majlisi* in *Kashful ul Ghumma* have recorded this *Khutba*. Ibn Marduya has recorded this *Khutba* differently. Besides this, the *Khutba* that was read by Ali (PBUH) on the occasion of his marriage, can be seen in Bihar as well as in *Manaqib*.

The *Khutba* of marriage was recited and Hazrat Fatima (A.S) became the spouse of Ali (PBUH). The dowry also got arranged as mentioned above. But, it took some time that the bride went to the house of her bride groom. *Majlisi* has written that she went to her husband's house after one month. Some writers have written that it took one year or more when

she went to the house of her husband.

This is not much important whether she went to the house of her husband after one month or after one year. Finally, when sometime passed after the marriage, one day Aqil came to the house of the Prophet (PBUH) and asked him to send his daughter to the house of Ali (PBUH). Some of the women of the family of the Prophet (PBUH) agreed with him. At last, one night the bride went with some women to the house of Ali (PBUH). The Shia poets living in first and second year of Hijra like Kumayt and Sayyid Ismail Hamiari, and Dik Aljan living in the 3rd century of *Hijra* era, have given detailed description of the marriage proposal, marriage of the daughter of the Prophet (PBUH) with Ali (PBUH) and the *Meher* in their poems, which are preserved in the books of that period.

On the night when the bride was going to the house of her husband, the Prophet said: "Ali! The marriage ceremony without the feast is incomplete."

Sa'd said: "I have a sheep."

A group of Ansars collected some sacks of maize.

Zubair Bakka'r giving reference of Abdullah bin Abu Bakr, has quoted Ali (PBUH) thus:<sup>21</sup> "When I wanted to marry Fatima (A.S), the Prophet (PBUH) gave me a golden vessel asking me to sell that and with that money I should purchase some eatables. I went to Muhammad bin Muslim, the Ansar, and asked him to give me some food against the price of that vessel. He agreed and asked me: "Who are you?"

Ali: "I am Ali bin Abi Talib."

Muhammad bin Muslim: "Are you the son of the uncle of the Prophet (PBUH)?"

Ali: "Yes! I am."

Muhammad bin Abi Talib asked: "What for do you want this food?"

Ali: "For the marriage feast."



Muhammad bin Muslim: “Whom have you married?”

Ali: “The daughter of the Prophet (PBUH).”

Muhammad bin Muslim, “Here is the food, take it and this vessel too.”

The Prophet (PBUH) gave blessings to the couple and said: “O’ God! Make this union auspicious and bless them with children of exalted fate.”<sup>22</sup>

Ibn Sa’d has written in another tradition on the authenticity of Asma Binte Umais that Ali (PBUH) pledged his armour with a Jew and took barley in very small quantity with which best feast for the guests could be made.<sup>23</sup>

While writing this tradition: Ibn Shahr A’shob has quoted Ibn Babwayah. It is reported that the Prophet (PBUH) said to the daughter of Abdul Muttalib and the women of the immigrants and non-immigrants (Ansar) that they should accompany Hazrat Fatima (A.S) upto the house of Ali (PBUH); show their mirth and joy on the way, should recite the Verses that express the joyfulness and which are suitable to this marriage. But they should not perform in such a manner which is not agreeable to God. They made Hazrat Fatima (A.S) to ride the mule, named Shahba. Salman Farsi was holding the rein of the mule. Hazrat Hamza, A’qil, Ja’far and others were following him. The female relatives of the Prophet (PBUH) were moving in front of the bride and were chanting in this way:

Hazrat Umm Salma: O’ my neighbouring girl! Move ahead by the Grace of God.

Be grateful to God in every state and condition.

Remember that God, the Almighty, has put us under His Obligation.

He saved us from evils and miseries.

We were unbelievers, He showed us the right path.

We were weak, He made us powerful.

Keep going forward! Accompanying the excellent women!

O' girl, may the lives of all the relatives be sacrificed upon the Prophet (PBUH), for God, the Lord of the universe, gave him superiority over all the others.

By bestowing upon him the Prophethood and revelation.

And, Hazrat A'yesha recited these lines:

O' the women! Keep yourselves covered.

Do not speak anything other than the good one.

Mention the Name of God, the Lord of the universe.

He honoured us and all others of His creatures with His religion.

Thanks to the Lord, the Bestower.

The God Almighty, the Powerful.

Take this girl, God has been kind to her.

He gave her an excellent and praiseworthy husband.

And, Hazrat Hafsa was chanting:

O' Fatima (A.S)! You are excellent among the women.

You have the face, bright like the Moon.

God gave you superiority over the people of the world by giving a father, whom He distinguished with the Verses of Qur'an.

He made you the spouse of a young brave man.

He is Ali, who is superior among all.

O' my neighbouring women! Go with her.

She is excellent and belongs to the family of the nobles.

'Ma'zah, mother of Sa'd bin Mu'az was reciting:

I will not utter any other word other than that I must say.

I will not walk on the way other than which is good.

Mohammad (PBUH) is the most excellent person.

He is far away from boasting and self-admiration.

He taught us the way of salvation.

May he get his reward by the favour of God.

Go ahead with the daughter of the Prophet (PBUH), who has the crown of nobility on his head.

God is the Greatest and Glorious.

He has neither His equal, nor parallel.

The women were repeatedly reciting the first two lines.

It has already been mentioned that this tradition has been quoted from the Mana'qib by Ibn Shahr A'shob. He has written this event on the authenticity of the book, Milad Hazrat Fatima (A.S) and the tradition of Ibn Babwayh, the great Shia scholar.

But, these events cannot be accepted the way these have been mentioned. The first event that creates doubt, is due to these of his words: "The ladies of the family of the Prophet were moving before the mule on which Hazrat Fatima (A.S) was ridden. This compiler has written that the marriage of Hazrat Fatima (A.S) was performed in the month of *Zil Hijja*, in the second year of the *Hijra*.<sup>24</sup> But the fact is this, as has already been mentioned that Hazrat Umm Salma in the fourth year after *Hijra* and Hazrat Hafsa after the battle of Badr, came to the family of the Prophet (PBUH).<sup>25</sup> This has also been mentioned that the year when the marriage ceremony of Hazrat Fatima (A.S) was held, Hazrat Sauda and Hazrat Ayesha were living with the Prophet as his wives. The other thing that puts one in doubt, is the words that Hazrat Ayesha uttered in her chanting: "O' the women! Cover your heads with scarfs."

The order to use the veil by the wives of the Prophet (PBUH), was given in Sura Al-Ahzab (Verse 59), which was revealed, as we know, in the fifth year after Hijra.

The other suspicion that has been caused, is the presence of Hazrat Ja'far in the marriage procession. Hazrat Jafar at that time was in Abyssinia. However, this controversy will be dealt in the coming Chapters.

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2. Hamman Kitab, p. 409

3. Ansa'b-ul-Ashraf, p. 219, Also refer to Al-Asa'ba, Vol. 2, p. 10
4. Bihar, p. 92
5. *Kashful Ghumma*, Vol. 1. p. 354. Also refer to Bihar, p. 354, and Nasikh-ut-Tawarikh, p. 38
6. Ansa'b-ul-Ashra'f, p. 429
7. Ibn Hasha'm, Vol. 2, p. 390
8. Waqaidi, Maghazi p. 155
9. Ansa'b-ul-Ashra'f, p. 429
10. Waqaidi, p. 340
11. Ibid, p. 380
12. Ansa'b-ul-Ashra'f, p. 429 and Tabbaqa't, Vol. 8, p. 6
13. Bihar, p. 93
14. Ama'li, Vol. 1, p. 39
15. *Kashful Ghumma*, Vol. 1. p. 355, and Bihar, Vol. 43, p. 126
16. Al-Akhba'r-ul-Maufaqqiyat, p. 375; also refer to *Kashful Ghumma*, Vol. 1, p. 348, Bihar, Vol. 43, p. 119
17. Bihar, Vol. 43, p. 105
18. Ibn Sa'd, Tabqa't, Vol. 8, p. 12
19. Uyun-ul-Akhba'r, Vol. 4, p. 70
20. Ama'li, Vol. 1, p. 39
21. Al-Akhba'r-ul-Maufaqqiyat, p. 376
22. Manaqib, Vol. 3, p. 351
23. Tabqa't, Vol. 8, p. 14
24. Vol. 3, p. 357
25. Khuneis bin Hazaqa, husband of Hafsa died before the battle of Badr.

## IV

*She (Fatima Zehra (A.S)) saw  
the evils of this world and  
made her aloof of this world*

*(Abu Na' im Isfahani)*

The life of Hazrat Fatima (A.S) in the house of her husband was an ideal life. In fact, her whole life is ideal. She was herself an ideal woman. Her husband was an ideal man. Her father was an ideal man. Even her children were ideal ones. She continues to be an ideal woman for those muslims who are adorned with virtues and good human qualities. She is ideal for those human beings who rise from amongst the commoners and live with them. They live, eat, drink and dress themselves like common man; yet with all that they are much above than the natural initials. They are superior to the angels. They have such a nature that makes them attached to God. They are such human beings who suffer in the pain and sufferings of others; they know about the sufferings of the other people and try by their conduct and behaviour to cure their afflictions; they share the sorrow and afflictions of others. Sometimes, they take trouble for themselves so that others may get relief. Such persons are the Divine physicians and the obedient disciples of Truth. For them the following couplet is suitable:

كل يريد رجاله لحياته      يا من يريد حياتة لرجالہ

(All the men long for life to them O' you who decrees life for all the people.<sup>1</sup>)

They consider their excellence in the superiority of their soul.

For them the greatness does not lie in fulfilling the material requirements, needed for the body. If they live with their body, it is with this purpose that they want to teach others how to lead their lives on the right path.

It is told to them that when you live with a people, you have to attach yourselves with them. These are the people with whom you live; whom you are bound to serve. These human beings go so farther in humanism that when they sit to eat, they think how can they satisfy their appetite when people in the far reaching and remote areas are writhing on earth being hungry.<sup>2</sup> Hazrat Zahra (A.S) was educated in such a school of moral conduct. She was such a bride that the worth of her entire dowry was equal to the price of one armour i.e., four hundred darhams only. Her whole house contained very ordinary goods including a few bowls and some earthen cups. It is evident with these belongings including the petty utensils that how was she living and managing her house.

When there came the time for Hazrat Fatima (A.S) to move to the house of her husband, her father gave her the last lesson: She had already learnt much from her father. The moral teachings should be accepted and repeated again and again so that the actual practice may take the form of second nature. Being well equipped (in Divine behaviour), she did not require any practice. As she was to maintain relationships with the relatives and the neighbouring women, the Prophet gave (PBUH) her this lesson:

“My dear daughter! Do not care what the people speak. May be they make you to think about the poverty of your husband. Poverty for the people is the cause of shame, but for the Prophet (PBUH) and his family it is a matter of honour.”

“My dear daughter! Your father could accumulate the wealth of this world but he opted to seek the pleasure of God”.

“My dear daughter! What your father knows about this world if you would know that, it will look to you quite ugly.”<sup>3</sup>

I have not been slack in making decision concerning you (in the selection of your spouse). I have married you with the best person who could be there in my family. Your husband is an exalted person in this world and also in the next world.”<sup>4</sup>

“O’ God, I belong to Fatima and Fatima belongs to me, save her from every evil, keep her under Your Protection,. May she go to the house of her husband under Your Care.”

It has also been recorded in some of the traditions that all the women came back leaving Hazrat Fatima (A.S) in the house of her husband. But, Asma the daughter of Umais, stayed there.

Some are said to have asked her: “Who are you? Why did you not go back to your house?”

Asma replied: “I must stay with my daughter. “My staying here with the girl in the night is with a purpose. The young girl must have in her reach some women. May be she needs her help.” The last portion of this event mentioned by the compiler of *Kashf-ul-Ghamma*, while giving the description of Asma, the daughter of Umais, is exactly in the same way as Abu Na'im Isfahani has mentioned about this event. This has also been mentioned earlier that Ja'far bin Abu Talib and his spouse Asma, the daughter of Umais, belonged to the first batch of immigrants to Abyssinia. She came back with her husband to Madina in the seventh year after Hijra when Khaibar had been captured. At the time of the return of Ja'far from Abyssinia the Prophet (PBUH) said: By which of both of these news I should be more happy, either on the victory of Khaibar, or the return of Ja'far (from Abyssinia).<sup>5</sup>

It is on account of this that it does not seem possible that Asma might have been in Madina on the wedding night of Hazrat Fatima (A.S). If the tradition recorded in the original sources is correct and if the narrators were not confused, this woman probably was Asma Zat-un-Na'tqin, the daughter of the first Caliph and the wife of Zubair bin Awvam. What is more surprising, is

that Abu Na'im has first mentioned the event of the migration of Asma to Abyssinia as also her return from there. He has also mentioned about the dispute of the second Caliph with her on the issue that the immigrants from Abyssinia had more privilege than those who migrated from Madina. He has written about this discourse with the Prophet (PBUH) on the wedding night of Fatima (A.S).<sup>6</sup>

Besides that we have authentic proof of the 2nd century of Hijra era which narrates the event of the migration of Asma, daughter of Umais, to Abyssinia. This authentic source of information is the book *Nasb Quraish* written by Abu Abdullah Masa'b bin Abdullah bin Masa'b Zubairi. His book does not have any aspect of propaganda. It contains accurate report, based on the first hand information about the traditions. He writes about Asma thus:

When Ja'far bin Abu Talib went to Abyssinia, his wife Asma, the daughter of Umais, was with him. There she gave birth to Abdullah, Muhammad and Aon. After the birth of Abdullah, Negus also had a child. He sent some person to Ja'far and asked him: What name he had given to his child? He replied that he had named him Abdullah.

Negus also named his son Abdullah. Asma took the responsibility of feeding his son with her milk. This was on account of this that she was respectable to Negus. When Ja'far along with the voyagers in two ships returned with Asma, the daughter of Umais, and those children who were born at Abyssinia, they all came to Madina. While they were staying at Madina, Ja'far went to Mauta, where he got martyred.<sup>7</sup>

This is the most authentic and most clear source of evidence about Asma, the daughter of Umais. We also know that Ja'far came to Madina in the seventh year of Hijra era after the fall of Khaibar.



The description of the immigration of Ja'far with the second batch of the immigrants has also been given in the *Siyra Ibn Hasha'm*<sup>8</sup> and *Ansab-ul-Ashra'f* by Biladhuri. He writes:

Ja'far along with his wife Asma, the daughter of Umais, belonged to the second batch of the immigrants who lived at Abyssinia. Abu Talib sent to them their means of subsistence as long as he was alive. Later, he came back to Madina with a batch of muslims after the victory of Khaibar.<sup>9</sup>

After that they have narrated the traditions related to the staying of Asma at Mecca at the time of the death of Hazrat Khadija and her presence at Madina on the wedding night of Hazrat Fatima (A.S). But this should be noted here that there is some confusion in the narration of the events due to the resemblance of the names of the persons.

The Prophet (PBUH) went to see his daughter after three days of her wedding. He gave his blessings to the couple. He spoke again about the virtues of Ali (PBUH) and came back from there. Though the Prophet (PBUH) was living at a very short distance from the house of his daughter, yet it seems that the separation even with such a short distance, was too difficult for him to bear. For several years Hazrat Fatima (A.S) was with him. She was not only his daughter, but also kept alive the memory of (her mother) Hazrat Khadija in his mind: "The day people called me mendacious, she knew that I speak the truth. When all the people had deserted me, she testified and embraced the religion of God and helped with the wealth that she had." He wanted that Hazrat Fatima (A.S) should live with him as the living memory of Hazrat Khadija. But, as she was now the spouse of Ali (PBUH), she should live with him. He was thinking: "If I make a chamber for them in my house, I will feel happy. But this may cause trouble to muslims of Madina." He also wanted to accomodate the couple in his own room. But, this too was difficult, as he was living there with his two wives, Hazrat Sauda and Hazrat Ayesha. Haritha bin Nauman could

visualise all these problems of the Prophet (PBUH). He came to him and said:<sup>10</sup>

“All of my houses are very near to your living place. Whatever I have it is all yours. I swear to God: I would prefer that all of my belongings be in your possession, rather than that you leave it to me.” At this the Prophet (PBUH) said: “May (God Bless you) and give its reward to you.”

On that day, Hazrat Fatima (A.S) and Ali (PBUH) shifted to one of the houses of Haritha.<sup>11</sup>

The second year after *Hijra* and the years onwards were the years of hard time for the Prophet (PBUH) and the Muslims. They were sufferers in their political, social and economic condition.<sup>12</sup> Since the day when Madina Pact was made, the Jews in spite of that they were enjoying their political and social rights, ... started to show their enmity to the Prophet (PBUH). In this matter they exceeded the limit to that extent that the muslims as per the Glorious Qura'n had to break their relations with them. The change of the direction for prostration from Aqsa Mosque towards Mecca, added much to this enmity. There was another group that was living at Yathrib (Medina). They were working to harm the muslims under the guise of their posing as muslims.

The leader of this group was Abdullah bin Ubayya bin Abi Salul. This Abdullah, before coming of the Prophet (PBUH) to Madina, had designed to be the ruler of that city. His friends had prepared the preliminary plan to bring him to power. But the immigration of the Prophet (PBUH) to the city, disturbed all of his plans.

Abdullah and his allies who posed to be muslims and pretended to be the supporters of the Prophet (PBUH), were at their hearts none but hypocrites, particularly Abdullah. Whenever he got the opportunity, he tried to give a severe blow to Islam and muslims. In the incidents of Rajii,<sup>13</sup> and Beyr Ma'oonah more than forty chosen Muslims were martyred.

It was he who caused the enemies to mock and the world seeking tribes got associated with the enemies of Islam.

The economic condition became precarious. However, the muslims of Madina involving the Ansar; gave their support to the immigrants as far as it was possible for them. In spite of all handicaps, they gave priority to their requirements over their own. But how much can be the financial strength of a small number of cultivators and of small merchants.? The booty of war was not so much sufficient that it could fulfil the requirements of the newly converted muslims. The Prophet (PBUH), being their Guide and Leader, gave priority to their requirements rather than to his own, and that of his kiths & kin. Any (small) amount of money he was getting after hardship, he would give it to the deserving immigrants and Ansars, because he and the members of his family had learnt this lesson from the Glorious Qur'an:

“And they feed, for the love of God, the indigent, the orphans, and the captive, (saying) “We feed you for the sake of God alone: No reward do we desire from you, nor thanks”.

“We only fear a Day of distressful wrath from the side of our Lord.”

“But God will deliver them from the evil of that Day, and will shed over them a Light of Beauty and a (blissful) Joy”. [al-Dahr: Verses 8-11].

Undoubtedly, Hazrat Fatima (PBUH) being his daughter and Ali (A.S) being his cousin, were more meritorious than others to carry out this order. As these Verses were revealed in their house and on them; they took upon them to fulfil this moral duty; though it was much beyond the strength of an ordinary person. Forty years after that when Ali (PBUH) passed away from this world to his heavenly abode after ruling for five years over the Islamic world, his son Hasan (PBUH) spoke about him in his first Sermon (*Khutba*) thus:

“O’ the people! Yesterday, such a man has passed away to his heavenly abode that no one could surpass him among his prececeders and none would be able to do so after him. When the Prophet (PBUH) sent him to some mission, Gabriel on his right and Michael on his left, were guarding him so that he might come back victorious. This man has left, seven hundred darhams.” The documentary proof has been recorded in the book, *Al Tabaqat ul Kubra*, which is one of the most old and historical documents that has used old recorded facts collected by all the historians.

#### REFERENCES

1. Mutanabbi, *Diwan* (Collection of Poems), Vol. 3, p. 190
2. See Hazrat Ali’s letter to Governor Usman Ibn Hanif (Nahjul Balaghah, Vol. 4, p. 50)
3. *Kashful Ghumma*, Vol. 1, p. 363
4. *Hamma’n Kitab*, p. 351
5. *Ibn Hisha’m*, Vol. 3, p. 414
6. *Hilliyatul Aulia*, Vol. 2, pp. 74-75
7. *Nasb Quraish*, p. 81
8. Vol. 1, p. 345
9. P. 198
10. *Bihar*, Vol. 43, pp. 131 & 21
11. *Ibn Sa’d, Tabaqat*, Vol. 8, p. 14, Also refer to *Al-Asa’ba*, Vol. 8, p. 156 and *Al-Akhbar-ul-Maufiqqa’t*, p. 376
12. Refer to *Tahleeli in the History of Islam*
13. The incident of Rajii is that the representatives of Kanana clan came to the Prophet (PBUH). They asked him to send some persons who could teach the tenets of Islam to them. The Prophet (PBUH) sent six muslims with them. But, they attacked these six muslims at Rajii village. Four of them were killed and the two surrendered to polytheists of Mecca, who were killed in the battle of Badr. In the incident of Beyr Ma’oona thirty eight representatives of the Prophet (PBUH) were killed.

## V

*If a wound hath touched you,  
be sure a similar wound hath  
touched the nation (Qaum).*

*(Ale-Imran: Verse 140)*

The month of Ramazan in the third year of Hijra era reached. In this month, the birth of Hasan (PBUH) made the memory of the victory in the battle of Badr sweeter, that had taken place last year in the same month. But a few days after this happy birth, the dust of sorrow covered the whole city of Madina. Again, the cities of Mecca and Madina faced each other on the battle front. Quraish and Abu Sufyan could not tolerate their defeat in the battle of Badr. They besieged Madina with their soldiers. This year, contrary to the last year, Mecca caused a big damage to Yathrib (the old name of the city of Madina). But why? In the war of Badr, the whole attention of muslims was towards God. But, in the war of Uhad, a group of the warriors forgot God and became greedy facing the world. They did not act upon what had been directed by the Prophet (PBUH). They ran after the spoils of war. The enemy in ambush, made a sudden attack on muslims. A troop of the soldiers that was with Abdullah bin Ubbayi, abandoned the battle field before the actual fighting took place and went back to their homes. Abdullah was not happy from the very first day of his coming to the Prophet (PBUH) to Madina, the reason being that the people of that city wanted to choose him as their chief. As he could

not get his desire fulfilled, he was always behaving with the Prophet (PBUH) hypocritically. In the War Council of Uhad, his proposal to take the defensive position in the city, was also not approved. In any case, a troop of homeless soldiers lost their commander in this battle; a number of families got deprived of their guardians; women became widows and the children became orphans. Hazrat Hamza the uncle of the Prophet (PBUH) got martyred along with seventy four newly converted muslims. Though not in an outstanding figure, it was a great havoc for the newly converted muslims of Madina and those muslims who were living among the organized groups of Jews and the hypocrites. This was so heart piercing event that God, the Almighty, consoled them in the following Verses:

**If a wound hath touched you, be sure a similar wound hath touched the nation. Such days (of varying fortunes) We give to men and men by turn.----- Ye did indeed wish for death before Ye met him: Now Ye have seen him with your own eyes, (and you, flinch!) (Ale-Imran: Verses 140 & 143).**

Zahra (A.S) was informed that her father got injured in the battle-field. A stone was thrown on his face that had wounded him. She got up and along with a number of women, herself carrying some food and drinking water on her back, she reached the battle-field. They gave water to the wounded soldiers and dressed their wounds. Hazrat Fatima (A.S) washed the wounded face of her father.<sup>1</sup>

As the bleeding was not stopping, a piece of the mat made of palm leaves was burnt and its ash was applied on his wounds so that the bleeding may stop.<sup>2</sup> The martyrdom of so many faithful muslims and of Hazrat Hamza was a matter of great sorrow for the Prophet (PBUH), his companions, his daughter and all the other muslims. Waqidi has written that this was such a great tragic event for the Prophet (PBUH) that he wept. Zahra (A.S) was also weeping.<sup>3</sup>

When the Prophet (PBUH) came back from the battle-field, and happened to pass by the clan of Bani Abdul Ashhal, he listened their laments and said: “Alas! Nobody is lamenting at the martyrdom of Hamza”.<sup>4</sup>

The martyrdom of more than seventy sincere soldiers itself was the cause of great affliction and sorrow for all muslims. More hurting for them, was the reproach of the enemy (Jews and the hypocrites). The Jews started to mock at them and rebuked the muslims saying that if your leader is Prophet (of God), you should have not suffered such a big defeat! The hypocrites too were trying that the tribes should sever their relations with the Prophet (PBUH). The Messenger of God by reciting the Verses of the Glorious Qura'n on one side and by consoling the hearts of the relatives of the martyred persons on the other, aimed to remove the causes leading to disputes and differences. Often, he (PBUH) would visit the burial place of these martyrs, praying for their salvation. His daughter too joined him to console them (the relatives of the martyrs).

Waqidi writes: Fatima (A.S) was going after every two or three days to the field where the Uhad battle was fought and at the graves of the martyrs, praying peace and comfort for the souls.<sup>5</sup>

#### REFERENCES

1. Maghazi, p. 249, Also refer to Ansa'b-ul-Ashra'f, p. 324 Waqaidi has mentioned 14 being the total number of women
2. Maghazi, p. 250
3. Hama'n Kitab, p. 290
4. Ibid. p. 315
5. Ibid. p. 313





## VI

*... they give others preference  
over themselves; eventhough  
poverty was there*

*(al-Hashr: Verse 9)*

Gradually, the bitter memory of the battle of Uhad was fading. The houses that got ruined, were now being rebuilt. The women who had lost their guardians (husbands) were getting married. Offensive attacks were started against the opportunists. The troops that had been sent out of Madina, were gaining victory.

In the month of Shaba'n, 4., the birth of Husain brought again the joyfulness into the family of Ali (PBUH). And, after this of Ali's son, Zainab (A.S) and Umm Kulsum (A.S).

The Prophet (PBUH) said the names of Ali's sons should be after the names of the son's of Harun. But in the traditions of the family of the Prophet (PBUH), it has been mentioned that Ali (PBUH) and Fatima (A.S) had entrusted the responsibility to give name to their sons to the Prophet (PBUH). He named them Hasan (PBUH), Husain (PBUH) and Mohsin.<sup>1</sup>

The financial condition of the indigent muslims also improved. The tribes which got separated from the Prophet (PBUH) after the battle of Uhad, seeing the resistance of the muslims and their victories which they got afterwards, cut themselves off with Mecca and started coming to Madina. Those who could not do that, had, at least, showed themselves to be neutral. The small spoils of war also made their condition better to some extent. But

with all that the circumstances in the family of the daughter of the Prophet (PBUH) did not change. Ali (PBUH) and Zahra (A.S) had made piety, contentment, sacrifice and even hunger the motto of their way of life.

Ibn Shahr A'shob has written: One day Ali (PBUH) asked Hazrat Fatima (A.S) does she have some thing to eat in the house?

She replied: "No, I swear by God that I, Hasan (PBUH) and Husain (PBUH) are hungry for the last two days".

Ali (PBUH) asked: "Why did you not tell me?"

Hazrat Fatima (A.S) said: "I felt ashamed myself to God for asking you the thing that you could not provide".

Ali (PBUH) came out of his home, took a Dinar in loan. The day was hot, the heat of the burning sun had spread everywhere. In that hot weather, he saw Miqdad, the son of Aswad, in a wretched condition.

He asked Miqdad: What has happened to you? Why do you stand outside the house in this hot weather?

Miqdad said: "I am sorry, I cannot give reply to your question".

Ali (PBUH) said: "No, it cannot be that you would not tell me the reason".

He said: "My poor condition now is such that hunger (and poverty) have dragged me out of my house. I can not forbear the crying of my children.

Ali (PBUH) said: "I swear by God, I also came out of my house for this reason. I have taken this Dinar as loan, but I feel that you are more needy than me." Saying this Ali (PBUH) gave that Dinar to Miqdad.<sup>2</sup>

Thus, this equal treatment was also shared by the daughter of the Prophet (PBUH) with her husband. She wasequally with her husband in this matter. She remained hungry with her children sometimes for a day and sometimes for two to three days. But

Fatima (A.S) did not tell her husband about that. When Ali (PBUH) came to know about it, he asked her as to why she did not tell him that the children were hungry?

Hazrat Fatima (A.S) replied: “My father has taught me, not to ask for any thing from Ali (PBUH), excepting that which he himself makes available for you”.<sup>3</sup>

In the narration of Shahr A’shob, it is written that Hazrat Fatima (A.S) said: “I feel ashamed myself unto God to demand from you such a thing for that you have no means to provide”.<sup>4</sup>

Abu N'aim Isfahani is one of the Sunni scholars, who died in 430 A.H. He has written books entitled *Hulliatul Awliya* and *Tabaqatul Asfiya* giving the biographies of the saints and the great religious personalities in several volumes. He has devoted a separate Chapter to Hazrat Fatima (A.S). In that Chapter while quoting Imran bin Hasin on his own authority, he has written: “One day the Prophet (PBUH) said to me: “Would you not like to come with me to see Fatima (A.S)?”

I said: “Of course”, and we went together to the house of Fatima (A.S). The Prophet (PBUH) sought permission to get in and his daughter allowed him to come in. The Prophet (PBUH) asked: “could he come with some other person who is with him?”.

She replied: “Father! I swear, I have no other covering other than a cloak”.

The Prophet (PBUH) told her how to cover herself with that cloak”.

She replied: “I don’t have a scarf”. The Prophet (PBUH) had an old sheet on his shoulders. Giving it to her, he said: “Cover your head with this sheet”.

“Then we went inside her room”.

The Prophet (PBUH) asked: “How are you my daughter?”

She replied: “I am suffering from pain, and beside that with hunger too”.

The Prophet (PBUH) said: “Are you not happy that you are the chief of the women of the worlds”?

“Father! Is Maryam (Mary) the daughter of Imran not the chief of the women?” asked Fatima (A.S).

The Prophet (PBUH) replied: “She was the chief lady of the women of her time. You are the chief of all the women. Your husband is a great man in this world and also in the next world”.<sup>5</sup>

This Imran who accompanied the Prophet (PBUH) upto the house of Zahra (A.S) and witnessed the entire event, belonged to Khuza clan. He was one of those persons who embraced Islam after the battle of Khaibar was over. From his narration, we come to know about a very important point. i. e., this meeting probably would have taken place after the fall of Mecca or a little earlier to that. By that time the economic condition of muslims had improved to some extent. In spite of all this, the members of the family of the Prophet (PBUH) were facing many difficulties. They had reached that condition that the daughter of the Prophet (PBUH) did not have proper dress other than a cloak. She covered her head with the sheet of cloth that her father had given her for the purpose.

Abu Na'im in the Chapter that he devoted to Hazrat Fatima (A.S), the daughter of the Prophet (PBUH), wrote that:

“She saw the ugly things and misfortunes of this world, and kept her aloof with the world and with all that which is in it”.<sup>6</sup>

One day Salman went to the house of the daughter of the Prophet (PBUH). There he saw that the sheet of the cloth with which Fatima (A.S) had covered her head, had several patches. Salman saw it and was pained. He thought: Is she not the daughter of the leader of Arabs, and wife of the cousin of the leader of muslims? Salman was right. He had seen the life standard of the royals of Persia and knew about their grandeur and high life-

style. When Hazrat Fatima (A.S) went to see her father, she told him: “Father! Salman was surprised to see that my head-covering had several patches. I swear by God, it is for five years that I am living in the house of Ali (PBUH), I have only one sheep hide, on which we give fodder to our camel in the day time and sleep on it at night.”<sup>7</sup>

She was not only contented in matter of her dress and food on the bare minimum, but was leading a very hard life. She did all the household works herself and did not leave them to any one. From drawing water from the well to sweeping the house, grinding the corn in the hand-mill and looking after the children, were her routine works. Sometimes, while grinding the grain in the mill with her one hand, she would pat the child with the other to make him/her to sleep.

Ibn Sa'd has narrated from Ali (PBUH) on his own authority (that:) “the day when I married Zahra, I had a sheep's hide on which we slept at night and at the day time spreaded it for giving fodder on it to the camel, used for carrying water. We had none other than this camel for our help”.<sup>8</sup>

Fatima (A.S) had all the contentment and piety: One day the Prophet (PBUH) went to see her. There he saw her wearing a necklace that Ali (PBUH) had purchased for her from his share that he got out of the booty. After seeing it, he (PBUH) said to her: “My daughter! It seems, you have got enticed to be called by the people that you are the daughter of the Prophet (PBUH) but are using the dress like the powerful ones”. Hazrat Fatima (A.S) sold that necklace and with the amount realized, she set a slave free.<sup>9</sup>

Ali (PBUH) told a man who belonged to the clan of Bani Sa'd: “Do you want that I should tell you the story of Fatima (A.S)?”

“Fatima was the most dear person to her father. In my

house she would carry so much water in the sheep's skin that the mare of the band of the sheep's skin could be seen on her breast; she grinded so much grain that a callus could be seen in her palms, and she swept the house so much that the layer of dust covered her clothes”.

“One day, I said to her: It will be very nice if you ask your father to arrange a servant so that you may get help in the hard work of your life. Zahra went to see her father. But she felt ashamed to ask him to give something. The Prophet (PBUH) understood that his daughter has come to see him so early in the morning with some purpose. She paid her regards (Salam) but remained silent. This was her habit that she used to say Salam three times. If she did not get the permission to enter, she would go back. The Prophet (PBUH) gave reply to the regard expressed by her and asked her to come in. She got seated by his side.” The Prophet (PBUH) said:

“Fatima! What did you want to get from your father yesterday?” I was afraid that she will not tell me what she wanted. I told him the story of Fatima: that she was suffering a lot of pain due to hard work that she had to do in her home. This hard work had left bad effect upon her health. I asked her to go to her father and ask him to provide a servant. The Prophet (PBUH) said: “He would give her such a thing that would be much better than a servant”.

“When you go to sleep, admit the Greatness of God thirty four times, praise God thirty three times, and glorify Him thirty three times”.

Hazrat Fatima (A.S) held her head high and three times she said: “I am happy with God and His Prophet (PBUH)”.<sup>10</sup>

Ibn Sa'd has written in his book that when Hazrat Fatima (A.S) asked her father to provide her a servant, he said in reply: “I swear by God that as long As-ha’b Suf-fa (friends living on

the dice) are suffering<sup>11</sup> from hunger, I cannot provide a servant to you”. Suduq has written in Ama’li that whenever the Prophet (PBUH) set on a journey, he used to go first to see Hazrat Fatima (A.S) and on his return from there he sat with her for a long time. Once, when the Prophet (PBUH) was travelling, Hazrat Fatima (A.S) in his absence got prepared a silver bracelet, a necklace and the earrings for her. She had also hanged a curtain on the doors of her house. When the Prophet (PBUH) came back from his journey, he went to see his daughter as usual. After a short while, he returned from there unhappy and went to the mosque. It did not take long that the messenger of Hazrat Fatima (A.S) came with the bracelet, the necklace and the earrings. He told the Prophet (PBUH): “Your daughter has said, sell these ornaments and spend the money in the path of God”. At this the Prophet (PBUH) said: “May her father sacrifice his life upon her, this world is neither for Mohammad (PBUH) nor for his progeny”.<sup>12</sup>

When the Prophet (PBUH) saw in her such high human qualities and noticed Islamic characteristics in her behaviour, conduct and discourse, he was highly pleased. He appreciated her qualities; gave her his blessings and prayed for all the good to her. To point out her high respect and exalted position to the muslims he said:

“Fatima (A.S) is my part and parcel. One who hurts her, he hurts me.”<sup>13</sup> To show his affection to her, the Prophet (PBUH) used to kiss her head and hands at the time of getting up to take leave.<sup>14</sup> Whenever he returned from journey, he used go to the mosque, to say two *raka’h* of thanksgiving to God, and then he used to visit Fatima (A.S) before seeing his wives,<sup>15</sup> for the reason that others might know that the spring of this love was not the affection of a father. He liked her for those high qualities which she possessed and are expected from a woman of high

dignity. He was always telling her what a big task she has to perform. He also told her that for her hard life she would get its reward from God and would get all sorts of comforts in the next world.

One day the Prophet (PBUH) went to see her. There he found that she was grinding the grain in the hand-mill with one hand and with the other she was feeding her child. At this the Prophet (PBUH) said: "My dear daughter! Taste all the bitterness of this world, so that you may be enjoying the sweet life in the next world. Zahra (A.S) said to him in her reply: I am grateful to God for the prosperities that He has given, and my father says to me that God had promised that He Will Give me so much in plenty that I would be fully satisfied with that".<sup>16</sup> Her father had instructed her to do all the domestic works indoors; while all the outdoor works were done by her husband.

#### REFERENCES

1. Refer to Shaikh Mufid's al-Irshad, Vol. 2, p. 3 & 24  
Reference may be made to historical account to read how Hazrat Muhsin was killed while in his mother's womb by those who inhaled his mother - Hazrat Fatima (A. S) - Editor.
2. Kashf-ul-Ghamma, Vol. 1, 469
3. Bihar, Vol. 43, p. 31
4. Mana'qib, Vol. 1, p. 469
5. Hulyat-ul-Auliya, Vol. 2, p. 42. Also refer to Bihar, Vol. 43, p. 37 and Mana'qib Ibn Shahr A'shob, Vol. 3, p. 223, and also Wal-Istiya'b, p. 75
6. Hulyatil Auliya Wa Tabaqa't-ul-Asfiya, Vol. 2, p. 39
7. Bihar, Vol., 88
8. Tabaqa't, Vol. 8, p. 14
9. Bihar, Vol. 43, p. 27
10. Ibid. p. 82. Also refer to Masund Ibn Ahmad Humbal, Vol. 2, pp. 39 & 105
11. Tabaqa't, Vol. 8, p. 16  
As-ha'be Suffa were close friends of the Prophet (PBUH) even before



the declaration of his Prophethood. They were Salman, Abuzar, Amma'r Yasir and Bilal, who lived on a platform and slept there under the shadow of the mosque. They were leading very miserable life.

12. Biha, Vol. 43, p. 20. Also see Mana'qib, Vol. 2, p. 471, and Masnud Ahmad Ibn Humal for Tradition (*Hadith*) No. 4727

Regarding the narration, it may be remarked here that the readers must reconsider what has been described on the authority of reliable narrators that Ali (p.b.u.h.), Fatima (A.S.) and their children often suffered with hunger for several days and that they had nothing except a handmill, a sheep-skin, a camel and some worn-out clothes: Whichever they could afford after hardwork, it also went in alms and Zaka't. It seems improbable that Fatima (A.S.) could afford to buy the ornaments, which she later sent to the Holy Prophet (p.b.u.h.) for sale, and utilise its proceed to free a slave. Moreover, Fatima (A.S.) knew the likes and dislikes of her Holy Father fully well whose happiness was always dear to her, more than her own comfort and happiness.

Proceeding on another view-point, it may be said that what is not forbidden, may be adopted. But sacrificing one's pleasure by according priority to the pleasure of God and the Prophet (PBUH), is more important. Then, freeing of slaves is an eternal anti-slavery message of Islam. Fatima's (A.S.) action in parting away with the ornaments, confirms all the above points. -Editor

13. Bihar, p. 81, Beladhuri, p. 403, and Sahih Bukhari, Chapter on Promise of the Progeny of the Prophet, Vol. 5, p. 26, and other sources
14. Mana'qib, Vol. 3, p. 333 and othe Sources
15. Al-Istiya'b, p. 750
16. Tafsir Majmaul Baya'n, Vol. 5, p. 505



## VII

*In their hearts, there is a  
disease; and God hath  
increased their disease*

*(al-Baqara: Verse 10)*

Now, we proceed to examine some Traditions:

In the traditions collected by both, the Sunni and Shia scholars of Islam, we come across such traditions also that indicate that there took place some sort of indignation between Hazrat Fatima (A.S) and her husband. At such occasions, they went to the Prophet (PBUH) for arbitration.

Ibn Sa'd has written that one day Ali (PBUH) had some quarrel with Hazrat Fatima (A.S). At this she said: "I swear by God, I will complain to the Prophet (PBUH)". After that she proceeded towards the house of the Prophet (PBUH). Ali (PBUH) too followed her. He stood at such a place, wherefrom he could listen the voice of Zahra (A.S). She complained to her father that Ali (PBUH) was harsh to her in his conduct with her. The Prophet (PBUH) said to her in reply:

"My dear daughter! The wife should not expect from her husband that he will not be angry, if she does not perform the work for which he (her husband) had earlier asked, or that he will remain silent if she gets hostile to him".

Ali (PBUH) said: "I said to Zahra, I swear by God, after this I will not do any such thing which you do not like".<sup>1</sup> Ibn Hajar has written:

Ali (PBUH) and Fatima (A.S) had dispute over some matter. The Prophet (PBUH) went to their house to make peace between them and came out. The people asked him: why did he go inside the house grim-faced and came out cheerful? He said: "I made peace between the two, who are extraordinarily dear to me".<sup>2</sup>

Contrary to the traditions mentioned above, Ali bin I'sa Arbali has written by quoting Ali (PBUH): "The Prophet (PBUH) said to me on the wedding night of Zahra, treat your spouse kindly. She is my part and parcel".

"Whoever will hurt her, will hurt me". After that he (the Prophet) said: "I give you under the protection of God. I swear by God that as long as Fatima (A.S) was alive, I never made her angry. She also did not do such thing that could make me annoyed. Whenever I looked at her, I had no feeling of any sorrow or grief".<sup>3</sup>

This is quite natural that even very close friends sometimes have severe differences. But from the Shia point of view, as Ali (PBUH) and Hazrat Fatima (A.S) are infallible, this does not seem suitable on their part to have such a quarrel on some matter that the Prophet (PBUH) was asked to be involved to make compromise between them.

It is on account of this that Majlisi writes by quoting Saduq:

This information does not seem to be reliable, because their behaviour with each other was not such that they might need some arbitrator for effecting the compromise.<sup>4</sup>

And, amongst all the matters written over which Hazrat Fatima (A.S) was angry with Ali (PBUH), one of them is the proposal of marriage by Ali (PBUH) with Juvairiya, the daughter of Abu Jahl which made Hazrat Fatima (A.S) unhappy with Ali (PBUH). About this Misvar bin Makhrama writes:

Ali (PBUH) proposed to marry the daughter of Abu Jahl. When Fatima (A.S) came to know about that, she went to see the Prophet (PBUH) and said to him that his followers consider

that he does not look at his daughter favourably. Ali (PBUH) has proposed to marry the daughter of Abu Jahl.

The Prophet (PBUH) got up and went to the mosque. After accomplishing his prayer, he was heard saying that... Fatima (A.S) is my daughter. I do not like that which makes her angry. I swear by God that the daughter of the Prophet (PBUH) and the daughter of the enemy of God cannot gather at one place. At this Ali (PBUH) withdrew his proposal. This tradition narrated by Muslim, Bukhari and one or two other narrators, is not based on reality, because not only that the authenticity of this tradition is unreliable, but its contents also indicate that it is unreliable:

The sense that can be derived with this sentence, is that Ali (PBUH) had spoken to him the untruth. While the fact is that there was no discourse like this between Ali (PBUH) and the Prophet (PBUH), and Ali (PBUH) while getting married with Hazrat Fatima (A.S), had not made any agreement with the Prophet (PBUH), prescribing that any thing contrary to its provision would be wrong. Seemingly, the sentence that “the daughter of the Prophet (PBUH) would not go together with the daughter of the enemy of God”, means that when the Prophet (PBUH) had that complaint Abu Jahl was alive. But, the fact is that he had died in the month of Ramadhan 2 A.H. in the battle of Badr; while Misvar was born in the month of Zilhijja 2 A.H., about which we will be mentioning in the next pages.

Secondly, if we say that this event took place some years after the battle in which Abu Jahl was killed, then this sentence that “the daughter of the Prophet (PBUH) would not go together with the daughter of the enemy of God” does not give any meaning, because the polytheism of Abu Jahl had met its reward many years back. From the point of view of Islamic jurisprudence, it must have no effect to shape the destiny of his daughter.

Thirdly, such a grave event for which the Prophet (PBUH) went to the mosque and put it among his companions, must have been recorded by many other narrators, reaching continuously from one to the other narrator, or at least it must have spread in the general public. But here in this case we find that its narrator is one and only one i. e., Misvar bin Makhrama.

Fourthly, Misvar bin Makhrama was born at Mecca two years after the migration of the Prophet (PBUH) to Medina. He came to Madina after the month of Zilhijja, in the eighth year of Hijra. He was eight years old at the time when the Prophet (PBUH) expired. In the month of Rabi ul Awwal 64 A.H., he got killed after being hit with the stone of ballistan at the time when Hasin bin Numair beseiged Mecca. Ibn Hajar has also written that he was born two years after the migration of the Prophet (PBUH) to Madina, saying further that all agree upon that. Then he comments about this portion of sentence of the tradition: "I listened from the Prophet (PBUH) at the age when I had a nocturnal pollution" meaning that he was of mature age when he recorded the tradition. This does not show any dispute of his being a minor.

There is also a story that has been told about the lifting of a stone by him and falling down of his trousers which also shows that he was merely a child during the life time of the Prophet (PBUH) and was not able to lift the stone. This is on account of this that the tradition which he narrated about the engagement of Ali (PBUH) with the daughter of Abu Jahl, cannot be taken as reliable.

#### REFERENCES

1. Tabaqa't, Vol. 3, p. 16
2. Al-Asa'ba, Vol. 8, p. 160. Also see Bihar, p. 146
3. Kashful Ghamma, Vol. 1, p. 363, Bihar, Vol. 43 pp. 133-134
4. Bihar pp. 146-147

## VIII

*Those who spend the nights  
in adoration of their Lord,  
prostrating and standing.*

*(al-Furqan, Verse 64)*

Just as the daughter of the Prophet was an ideal wife in her house, she, in the same manner, was also an ideal woman in obedience to God. There is no doubt that the married life, based on piety and adjustability in itself, is obedience to God. It means to perform prayers and seek His Help in all matters. It was with this reason that whenever she was free from her household work, she got engaged in prayers. In her prayers, supplications and benedictions she prayed God for the welfare of others and not for her ownself.

Imam Sadiq (PBUH) while quoting one of his ancestors, Hasan bin Ali, states:

“My grandmother remained standing on Friday nights upto the dawn for offering her prayers. When she raised hands to seek Blessings of God, she asked Him for the welfare of the faithful men and women. But she did not ask Him for her welfare. One day I asked her: Grand Ma! Why do you not ask for His Blessings to you, as you ask for others?”

She replied: “My dear child! Neighbours have priority”.<sup>1</sup> The doxologies of Hazrat Fatima (A.S) have been mentioned in all the authentic books of the muslims and other reliable sources alike.<sup>2</sup> Every muslim knows about them. Those

muslims who have bound themselves to the religious performance, recite this doxology after every prayer. They repeat: “God is Great” thirty four times, “All Praise to God” thirty three times and “Glory to God” thirty three times.

Sayyid bin Taoos also has narrated the supplications which she used to recite regularly after the prayers of *Zuhr* (afternoon), *'Asr* (late afternoon), *Maghrib* (evening), *'Isha* (late evening) and *Fajr* (dawn). There are also some other supplications which the people recite when they are in some difficulty. The persons who think that the benedictions are necessary after their regular prayers, know about all the supplications which were recited by Hazrat Fatima (A.S).

#### REFERENCES

1. Kashful Ghamma, Vol. 1, p. 468
2. Bihar, p. 82, and also see Masud Ahmad Ibn Humbal, Vol. 2, pp. 39 and 105



## IX

*So give what is due to the  
kindered*

*(ar-Rum, Verse 38)*

The battle of Ahzab was the last struggle of Mecca against Madina, the religion of God and the Islamic State. Abu Sufyan with great effort, gathered around him the scattered tribes and even the Jews. Ten thousand soldiers besieged Madina. The number of muslim soldiers as against the strength of the enemy was very small. But where there works the power of faith, no force can face it. The aggressors started to retreat towards Mecca without any success in their attempt.

The Quraish tribes realized that the force of Islam cannot be vanished. But when Abu Sufyan and two or three other traders realized the fact that they have reached to their utter failure, they promised that they would avenge their defeat in the coming year.

When the aggressors retreated from Madina, the Prophet (PBUH) immediately proceeded to deal with the renegades. The Jews of Bani Quraiza met their due for the breaking of their pact with the muslims and their alliance with the Quraish.<sup>1</sup> Next year, the Prophet (PBUH) went to Mecca with one thousand five hundred muslims. The Quraish blocked his way near Mecca. On the road that led to the holy Sanctum they blocked his way. Negotiations took place and finally a Pact was made. According to which the Prophet (PBUH) was not

permitted to enter the holy Sanctum in that year. But the next year he could stay there for three days with his followers, so that they may perform the holy pilgrimage. Some of the companions of the Prophet (PBUH), who could only see the apparent things of the matter, felt offended and agitated, the reason being that they did not know the importance of the agreement that had been called by the Glorious Qur'an "the Evident Victory", because it remained hidden from their eyes. But the leaders of the Quraish understood that the leadership of Madina would move ahead and Quraish would not be able to do any harm to Islam and the Prophet (PBUH). This was the reason that Amr bin 'As and Khalid bin Walid reached Madina before the fall of Mecca and converted to Islam. As the polytheists of Mecca had blocked the road in the region known as Hudaibiyya, this peace treaty is called Treaty of Hudaibiyya.

One year after the Peace Treaty of Hudaibiyya, the Prophet (PBUH) went with a number of his followers to perform the holy pilgrimage at Mecca. In this journey the people of Mecca observed from very near the regard and reverence which the Prophet (PBUH) had into the eyes of muslims.

After this peace treaty the chiefs of the tribes realized that the Quraish had no more their legendary strength. They came to know this particularly when they learnt that Khaibar, the last base of the resistance by the Jews, has been surrendered after a few days besiege, and their lands have been distributed among the warriors according to Islamic Law. In the strategic history of Islam, the seventh year after Hijra was the year of destiny making for the muslims. The impression of the victory of muslims in the battle of Khaybar was more effective a victory in itself in the eyes of those who did not follow the Islamic faith.

Near Khaybar there was a small village called Fadak. When the people of that village saw how the fort of Khaybar has

been surrendered, they made peace with the Prophet (PBUH) on the condition that<sup>2</sup> half of their village would be owned by the Prophet (PBUH) and that they would continue to work in their farms as usual. This peace treaty was accepted. As the Muslims had no contribution in capturing the village, it went to the Prophet (PBUH) according to the Glorious Qur'an.<sup>3</sup> He gave the income of that village to the needy persons of Bani Hashim clan. Later, he endowed it to his daughter.

Some of the narrators of the traditions and the commentators of the Verse '... and give what is due to the Kindered',<sup>4</sup> are of the opinion that the Prophet (PBUH) endowed Fadak to Fatima (A.S) when this Verse was revealed to him.<sup>5</sup>

According to the peace treaty that was entered between the Prophet (PBUH) and Quraish at Hudaibiyya, each of the tribe was free either to stay at Madina or Mecca. Naturally, both the parties were bound to abide by that treaty. The people of Bakr tribe joined the Quraish, while the people of Khuzaya tribe allied with the Prophet (PBUH). After the battle of Mauta, the Prophet (PBUH) stayed at Madina during the months of Jamadil Awwal and Rajab. In the meantime, there came the news that a group of Bani Bakr tribe has attacked the people of Khuzaya tribe and Quraish were supporting the aggressors. This occurrence, in fact, was the violation of Hudaibiyya Peace Treaty. Abu Sufyan had realized that Quraish made a great mistake by supporting Bani Bakr. It was for this reason that he came to Madina, so that the peace treaty could be renewed for a longer period. When he reached Madina, first he went to the house of his daughter Hazrat Umm Habiba, the wife of the Prophet (PBUH). When he wanted to sit on the spreading of the Prophet (PBUH), she rolled it up. Abu Sufyan asked her as to why did she do this? She replied that as he was a dirty infidel, he did not deserve to sit on the spreading of the Prophet (PBUH).

At this he said: My daughter ! You have become rude in my absence.

After that he met the first and second Caliphs so that they could become his arbitrators. But they rejected his proposal. Finally, he went to the house of Ali (PBUH). Hazrat Fatima(A.S) was there. Her small child, Hasan (PBUH) was strolling before her. First, he asked Ali (PBUH) to go to the Prophet (PBUH) and speak to him in that regard. Ali (PBUH) replied: whatever firm measure had been taken by the Prophet (PBUH), he can not speak to him against that.

Abu Sufyan looked at Fatima (A.S) and said to her: “O’ daughter of the Prophet (PBUH), can you speak to your child to be the arbitrator between the people, so that he could become the leader of Arabs forever”.

Zahra (A.S)replied: “I swear by God, my son has not reached that stage that he can interfere in matters which are against the will of the Prophet (PBUH)”.<sup>6</sup>

The meaning of her discourse was that whatever her father says or does, is under the Command of God. He was not doing any thing on his own passion or desire. Where there is Command of God, the passionate love of father and his offspring cannot come in the way. Abu Sufyan got dejected and went back to Mecca.

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1. Refer to Tahlili, Tarikhul-Islam, part I, p. 73
2. Ya’qoot, Moajim-ul-Bulda’n under (the Chapter) Fadak
3. Surah Hashar, Verse 59
4. Surah Rum, Verse, 38
5. Durr Mansur, Vol. 4, p. 177, Tafsir Tabya’n, Vol. 8, p. 228, Also refer to Mana’qib, Vol. 1, p. 476
6. Ibn Hasha’m, Vol. 4, p. 13. Also refer to Tabri, Vol. 3, pp. 1623-1624

## X

*And say: "Truth has (now)  
arrived and falsehood has  
perished"*

*(al-Isra: Verse 81)*

One year passed after the conquest of Khaybar. The time had reached when the people could see the strength of Islam. The Quraish were the experienced person having vision. If they would have surrendered without resistance and adopted the Islamic faith, they could prove themselves as an asset for the future of Islam. In the month of Ramdhan 8 A.H. the Prophet (PBUH) marched toward Mecca with the army, the number of soldiers as told, was about ten thousand. But considering that the spies might not inform the Quraish, he kept his objective concealed. Abbas, the uncle of the Prophet (PBUH), at Marr uz Zahran sensed that the army was marching to subdue Mecca. He thought that as the Prophet (PBUH) has suffered all the troubles at the hands of the Quraish, he was moving to take revenge with them and that after reaching of such a huge army there the city would be crushed.

At night, Abbas came out of his tent. He was in search of such a person who could tell him about the situation of the city of Mecca. He happened to see Abu Sufyan, who had come out to get the news from there. He told him about the situation. Abbas took him under his protection and produced him before the Prophet (PBUH). Next day, the muslim army entered the city of Mecca. Masjid ul Hara'm and the house of Abu Sufyan were

declared the protected places. The strong headed Mecca surrendered after twenty years warfare and vindictiveness.

The chiefs of the tribes were trembling with fear. What would be their punishment after the onslaught by the muslims? But what could be expected from the benevolent Prophet (PBUH), except blessings. He declared: “Go away, I have set all of you free.”

Since then those self-centered selfish people got the title of the ‘freed ones’.<sup>1</sup> The Quraish were disgraced. The financial and the military strength that the tribes of Mecca had seen in the last several years, got shattered. There remained nothing of that wealth, prosperity and strength except some fables.

After the fall of Mecca, the chief of every tribe was making his best effort to reach Madina, so that he might declare his submissiveness to the Prophet (PBUH).

In the history of Islam, the 9<sup>th</sup> year after Hijra is called the “year of the delegates”.<sup>2</sup> It is the year in which the representatives of different tribes came to the Prophet (PBUH) to embrace Islam as their faith. In this period, all the distributive, political, social and economic laws that the people had come to know, were fully explained. Now, the Quraish once again observed the strength of muslims. The people were taught how to perform the holy pilgrimage of Mecca. All the concessions that made the Quraish (unduly)conspicuous before the advent of Islam, were abolished. Above all what course of action Islam would take now, was made vivid clear.

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1. طُلُقَاء
2. سَنَةُ الْوَفُودِ

## XI

*O' Messenger! Proclaim the  
(Message) which hath been  
sent to thee from thy Lord...*

*(al-Maida: Verse 67)*

The tenth year after Hijra reached, the Prophet (PBUH) proceeded towards Mecca with a very large group of his followers - the number of which has been recorded between ninety thousand to one lakh twenty thousand. This time, he taught the people the rituals to perform the holy pilgrimage of Mecca. He abolished all the rites that were performed by the idol worshippers at the time of going round the Ka'ba (the holy shrine of Mecca) and also their making of sacrifices. He removed all the marks of distinction that the Quraish had made for them there. He taught muslims to worship only One God at this sacred House of God, as God has created all the people equal and none has superiority over the other. In his *Khutba* (Sermon) which is quite well known, he declared: "O' people! Do not worship anyone other than God. You are all children of Adam, who was made of clay. No one, whether he is Quraish or non-Quraish, has superiority over the other. O' people! your blood and wealth is forbidden for each other till the day you come before God".

While returning from there, at the place called Hujfa<sup>1</sup> from where the caravans got separated, he completed his last mission, saying:

“O people! I leave behind me two things for you. If you will keep both of the things with you, you will never be the loser. These two are the Book of God (Qura’n) and my Ahlul Bayt. All those whose guardian I am, Ali (PBUH) too is their guardian”. This event has been narrated by more than hundred persons, the companions, their descendents and the narrators of the traditions. The great Islamic scholars have also recorded this tradition in their books.

The Prophet (PBUH) returned from his journey. It was not much after that he gave this news to his daughter:

“My dear daughter! Gabriel, the angel, used to recite the Glorious Qura’n before me once a year. This time he read it twice.

Hazrat Fatima (A.S) asked: “What does it mean”?

The Prophet (PBUH) replied: “I think, this is the last year of my life”.

Zahra (A.S) got shocked, became depressed and tears filled in her eyes. Her father finished his talk with her with this sentence:

“You will be the first in my family who will join me in the next world”. There appeared a smile on Zahra’s lips. Those who were present there, asked her the reason of weeping and then smiling. But Zahra (A.S) gave her reply to them after some days.<sup>2</sup>

The life for Zahra (A.S) after the death of her father was so difficult that she smiled when she learnt that she would not live very long after the expiry of her father.

Verily, she had no strength to bear the parting away of her father..

It seemed that he had received the same day message of his death from God: “*Truly thou wilt die (one day), and truly they (too) will die (one day) [Al-Zumr; Verse 30].* And, that “O’ people! Mohammad is like those Prophets who came



in this world before him and went from there”.

He went to the burial ground of Baqi, and there he made supplication to God for salvation of the departed souls. All these were the signs that indicated some impending event. Finally, the appointed day reached: The tragic event took place. He went to the house of Hazrat 'Ayesha. He was suffering from headache. He was not such a person who would bow down before ailments. The roary ocean was never calm and quiet in the last twenty three years. How could it be without movement now? Still there were many lessons that he had to teach to the people. He put one of his hands on the neck of Fazl bin 'Abbas and the other on the neck of Ali Ibn Abi Talib (PBUH) and dragging he reached the mosque and made prayer for the salvation of the souls of the martyrs.

After that he said: “God gave option to one of his slaves to opt (to live) either in this world or the next. He chose the next world”.

“The army of Osama should do its mission as early as possible. O’ people! Now, the time has come that any person to whom I have to pay debt, he can take it from me. If I whipped any person once, he can come to take the revenge. I have not been malicious to anyone. I will consider him my best friend who comes to me either to take his debt from me or pardon me, so that when I go unto my God, I feel myself comforted at heart”.

Feeling that to request the people only once, was not sufficient, he repeated it several times. He came down from the pulpit, performed his afternoon prayer with the people and went again to the pulpit and repeated his request. A man got up and said: “O’ the Messenger of God, You owe me three darhams.”

He said to Fazl to pay him three darhams.

Then he said: If somebody have to pay any debt to the other he should pay it. He should not say that it would bring him bad name. Bad name in this world is not as much disgraceful as this would be in the next world. At this a man got up and said: "O' the Messenger of God! I have committed misappropriation of three darhams in the wealth of God?"

The Prophet (PBUH) asked him as to why he did that?

He replied that he needed it.

The Prophet (PBUH) said to Fazl to get up and collect three darhams from him.

Then the Prophet (PBUH) went to his house from the mosque, and lay in his bed. How this could be possible that the Prophet (PBUH) should be in his bed and go to sleep? Hazrat Fatima (A.S) had seen him standing at nights and making prayers. God wanted that he should remain awoken at nights, making supplications to Him, as He has commanded the Prophet (PBUH) in the Glorious Qura'n: "*Stand (to pray) by night. But not all night (Al-Muzzammil: Verse 2).*

Come, be awoken more and stand for prayers more. The night for the common people is the means of comfort, but this was not for the Prophet (PBUH). For those who form their destiny standing for prayers to God, this world is not the home of comfort:

*"That home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: And the Hereafter is (best) for the righteous (Al-Qasas: Verse 83).*

He had taken upon him to perform so much of prayers that subsequently God revealed this Verse to him: "*We have not sent down the Qura'n to thee to put you in distress*", (At-Ta Ha: Verse 2).

Why this man who was once an example of movement and activeness, is lying in his bed? All are concerned and anxious. All of them eagerly desired that he should be in the mosque as usual.

They all wanted to perform their prayers in his company. They all wanted to get pieces of good advice from him. Madina and its inhabitants had become habitual in the last ten years to share his company. It was he who uprooted blood shedding, enmity and malice. It was he who taught them brotherhood. It was he who made them respectable in the eyes of Arabs, and more than that he made them dignified in the eyes of the people of Quraish tribe, and the residents of Mecca. He must get up from his bed and treat everyone of the city kindly whether an old one, a young one, or a child.

#### REFERENCES

1. From this place carvans proceeding to different directions - Madina, Egypt and Syria - used to separate, taking to their (separate) routes.
2. Qur'an: az-Zumar, Verse 30
3. One may refer to al-Ghadir, Vol. I, and also to Abaqat-ul-Anwa'r by Mir Hamid Husain and other books which have recorded this event.
4. Tabaqa't, Vol. 8, p. 17, Tabari, Vol. 3, p. 114, Bihar, quoted from Kashaf-ul-Ghamma, p. 51



## XII

*Mohammad is no more than a  
Messenger; many were the  
Messengers who passed away  
before him...*

*(Ale Imran: Verse 144)*

All of a sudden, from inside the house Hazrat Ayesha's laments were heard. The Messenger of God had gone back to the Message Giver. This news worked like a thunderbolt upon the listeners. The Prophet (PBUH) had expired. In this state of perplexity, chaos, weeping and crying there was raised a sorrowful voice:

“No, not at all. This is not true. This is a false rumour that they have spread. Mohammad (PBUH) has not expired. One who says that he is no more, is a hypocrite. He has gone to behold God, he has ascended the heaven like Jesus Christ. He is like Moses, the son of Imran, who had gone to mount Sinai to spend forty nights there. I swear by God, whoever will say that Mohammad (PBUH) has expired, I will cut his hands and feet”.<sup>1</sup>

(After hearing this) the first Caliph said to the second Caliph: “What are you talking...?”

The second Caliph said to the first Caliph: “Do you also say that Mohammad (PBUH) has expired?”

The first Caliph replied: “Of course! He has died. You have forgotten the words of God, Who hath said: “(O' Messenger!) They will die (one day), and truly they (too) will die (one day)”.<sup>2</sup>

At this the second Caliph said: “It seems to me that I am listening this for the first time.

The first Caliph said to him: “Moe'en bin Addi and Uvayem bin Sa'yedah say that Sa'd bin 'Ibadah has gone with his supporters to Thaqifah to elect a successor to the Prophet (PBUH). It is very much possible that the Ansar could swear their allegiance to Sa'd and leave us behind. Moe'en said that there could arise a turmoil. May be that with the help of God, I could succeed in restoring peace.<sup>3</sup> We should reach Thaqifah before it becomes too late”.

The first Caliph addressed the people and said: “O' people! Whoever followed Mohammad (PBUH), he should know that he has expired and will not come back to this world. Whoever is the worshipper of God of Mohammad (PBUH), he should know that He is alive and will never perish”.

The house of Ayesha was the house of mourning. Ali (PBUH), Hazrat Fatima (A.S), Abbas, Zubair, Hasan and Husain (PBUH), sons of Hazrat Fatima (A.S), Zainab (A.S) and Umm Kulsum (A.S), her daughters, all were weeping. Ali (PBUH), with the help of Asma, the daughter of Umais, was busy giving ablution to the Prophet's body. God knows, what happened to this small group of the people at that painful time? The body of the Prophet (PBUH) had not yet been completely washed that there was raised a loud noise saying “God is the Greatest”.

Ali (PBUH) asked Abbas: “Uncle! What is meant here by this *Takbir* (God is Great)?”

Abbas told him that it has happened so what was not to be.<sup>4</sup> [Soon after that, clamours were heard in the room of Hazrat Aayesha, which were getting louder].

“Come out, otherwise I will set you on fire.” The daughter of the Prophet (PBUH) came out. There she happened to see the second Caliph, who was holding fire.

Hazrat Fatima (A.S) said: “What has happened? What is that which is going on”?

The second Caliph said: “Ali (PBUH), Abbas and Bani Hashim must reach the mosque and swear their allegiance to the successor of the Prophet (PBUH).

Hazrat Fatima (A.S) asked, “Which successor? The *Imam* (Divine Leader) of muslims is still inside the house of Hazrat Ayesha and sitting close to the Prophets body.”

She was told that since that moment, the first Caliph is leader of the muslims. The people at Thaqifah Bani Sayedah did swear their allegiance to him. The Bani Hashim too must come to swear their allegiance at his hand”.

She asked: “If they do not come, what will happen”?

She was given the reply: “I will set the house on fire, the house of each one, who will remain inside his house. You should also adopt that what the other muslims have accepted.”<sup>5</sup>

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1. Tabari, Vol. 4, pp. 1815-1816; Also refer to Ibn Kathir, Vol. 5, p. 342
2. Aqd-ul-Fareed, Vol. 5, p. 10
3. Ansa'b-ul-Ashra'f, p. 582
4. Aqd-ul-Fareed, Vol. 5, p. 12, Ansa'b-ul-Ashra'f, p. 586





### XIII

*Verily, there was Fadak that  
we possessed out of every  
thing on what the sky casts its  
shadow.*

(The Saying of Ali (PBUH))

A few days after when this dispute was over, another incidence took place. It was declared that Fidak village was not the personal property. It should not be in the possession of the daughter of the Prophet (PBUH). The ruler of muslims at the expedience of his opinion and the theological decision on his own, passed this judgement: “Whatever as booty was in the possession of the Prophet (PBUH), is part of the public treasury of muslims after his death. Now, this should go in the hands of the Caliph of the time”. It was for this reason that the workers of Hazrat Fatima (A.S) were turned out from Fidak village.

Fadak, as has been mentioned above, was not seized by the muslims, using force in war. Instead, after making peace with the Prophet (PBUH) the people of that village gifted it (Fadak) to him, which was thus considered his own property. At first, he was using the income from the harvest to meet the expenses of the needy persons of the Bani Hashim clan, particularly for the wedding of their children and their other requirements. Later, he gave it to his daughter, Hazrat Fatima (A.S).<sup>1</sup> Now, the Caliph of the time had declared that

the Prophet (PBUH) being the Head of muslims and not as the owner (of Fadak), was possessing it to use the income from it. The ruler of the time, therefore, had the right to possess that and not the daughter of the Prophet (PBUH). Hazrat Fatima (A.S), not finding any other way (to convince him), went to see the first Caliph, and there occurred the following discussion:

Hazrat Fatima (A.S) said: “Abu Bakr! When you will die, who will be your heir?”

The first Caliph replied: “My wives and children.”

Hazrat Fatima (A.S): “What has happened that you are the heir of the Prophet (PBUH), but I am deprived of that right?”

The first Caliph said: “O’ the daughter of the Prophet (PBUH)! Your father has not left any Darham or Dinar, neither money nor wealth.”

Hazrat Fatima (A.S) asked: “What about our share from the booty of Khaybar and our portion from the Fadak (village)?”

The first Caliph replied: I heard from your father : “as long as I am alive that land would remain in my possession, but when I die, this would become the property of the whole muslim community.”<sup>2</sup>

At this Hazrat Fatima(A.S) said: “But the Prophet (PBUH) gifted that farm in his lifetime to me.”

The first Caliph asked: “Do you have any witness?”

She said: “Yes! My husband Ali (PBUH) and Umm Aiman are the witnesses.”

Hazrat Abu Bakr said: “O’ daughter of the Prophet (PBUH)! You know that Umm Aiman is a woman and her witness is not perfect. There should be another woman to give witness or produce another man to give witness.”

In this way the village Fidak came under the State’s usage.

After this event, Fidak shifted from one hand to the other in the next two hundred years. The third Caliph encuffed it to Marvan

bin Hakam.<sup>3</sup> In the words of Mu'aviya, he gifted it to Marvan as fief.<sup>4</sup> It remained with the Umayyads till the end of their rule.

When 'Umar bin 'Abdul Aziz came to power as Caliph, he declared that Fadak belonged to the Prophet (PBUH). From its income he took as much as he required for himself, and the rest he gave to the deserving persons who belonged to Bani Hashim clan, or met their wedding expenses. Hazrat Fatima (A.S), after the death of the Prophet (PBUH), asked the first Caliph to return the village to her. But he did not accept it. The second Caliph also too behaved like the first Caliph.

In the year 210 A.H., Ma'mun returned the Fadak village to the descendents of Hazrat Fatima (A.S). The *Farman* that he issued to Qasam bin Ja'far, the then governor of Madina, reads as follows:

“Amir ul Muminin (leader of the faithfuls) by way of justice, meeting the responsibility of the Caliphate and being the relative of the Prophet (PBUH) deserves more than the other muslims to follow the tradition of the Prophet (PBUH), carrying out his order to award the stipends to those who deserve to receive them. May God, give him support to keep him away from faltering. May He Give His Support to do all such things that bring him closer to Him”.

“The Messenger of God, endowed Fadak to his daughter, Fatima (A.S). This granting in the time of the Prophet (PBUH) was a known and recognized fact, over which there was no dispute among the members of the family of the Prophet (PBUH). Fatima (A.S), as long as she was alive, had been claiming her right. The Amir ul Muminin returns Fadak to the heirs of Fatima (A.S) and surrenders it to them. By establishing equity and justice, by affirming the command of the Messenger of God, and by releasing the portion of his estate for pious purpose to his heirs, he wants to gain the favour of the Prophet (PBUH). The Amir ul Muminin gives

this order that this *Farman* should be recorded in the Diwan (the Court of Justice) and should be despatched to the executives of the city.

After the death of the Prophet (PBUH), it had been the custom that the public announcements were made during the days of the performance of holy pilgrimage (Haj) at Mecca.

Those who had some evidence against detention of some of their right, their claims were listened, considered and if right, they were accepted. Fatima (A.S) is more trustworthy than her words in the matter of her claim that she owned Fadak, given by the Prophet (PBUH).

“Ma'moon writes to his magistrate Mubarak Tabari that he should hand over Fadak to the heirs of Fatima (A.S) and the rights associated with it as also the slaves working there, whatever the grain be found there and all the other things which are there”.

“Amir ul Muminin has entrusted the trusteeship of Fadak to Muhammad bin Yahya bin Husayn bin Zaid bin 'Ali bin Husayn bin Ali bin Abi Talib and Mohammad bin 'Abdullah bin Hasan bin Ali bin Husayn bin Ali bin Abi Talib, so that they may distribute its income to the deserving persons”.

“Qasim bin Ja'far should know about the ordinance of Amir ul Muminin and the Command of God, which he is bound to obey and the opportunity that he has gained to get the favour of the Prophet (PBUH) and inform others about that. Appoint Muhammad bin Yahya and Muhammad bin 'Abdullah in place of Mubarak Tabari. By the Grace of God, help them to improve the produce and flourishing of Fadak.

Released on the day of Wednesday, 2<sup>nd</sup> of the month of Zulwilqa'dah, year 210 A.H.<sup>5</sup>

Dabil Khazayi, reputed Shia poet of the 2<sup>nd</sup> and first half Century Hijra, refers to this event by saying:

اصبح وجه الزمان قد ضحكا      برّد مأمون هاشم فدكا

“The face of the time is cheerful with laughter”. “When Ma'mun handed over Fadak to Bani Hashim”<sup>6</sup>

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4. Futuh-ul-Buld'an, Vol. I, p. 36
5. Biladhuri, Futuh-ul-Bulda'n, Vol. I, pp. 37-38
6. Dewan Daebal, p. 247

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## XIV

*Satan raised his head from its  
hiding. He invited you to him.  
He saw how quickly you  
listened to him and ran swiftly  
towards him*

*(Excerpt from the Address of  
Hazrat Fatima (A.S))*

During the life time of the Prophet (PBUH) and since the early days of Islam, the mosque was the only place for imploring justice. Everyone who had any complaint against a powerful person, deprived of his right and finding the conduct of the ruler or the head of the government far from the traditions of the Prophet (PBUH), used to state his complaint in a mosque before the muslims. They helped restore his right. The daughter of the Prophet (PBUH) was deprived of her right. By doing that they had violated the tradition of the Prophet (PBUH). She had realized that the Islamic State was moving towards racialism and tribalism. (This happened thirty years after). The immigrants who belonged to the Quraish clan, were eliminating Ansars from the political affairs. The Ansars who were the supporters of the Prophet (PBUH), wanted to get hold over the State. The Quraish were considered the distinguished clans before Islam and had many privileges for them. But with the advent of Islam, they got deprived of those privileges. Now, they had started to raise their heads: They considered that they

were the rightful persons to rule the muslims. This opportunity they did not want to gain based on knowledge, piety and justice but merely on the basis that they were Quraish. The daughter of the Prophet (PBUH) could not tolerate all such innovations. ...She wanted to warn the muslims that they would suffer the bad consequences if they would violate the traditions: She thought that it would be wise on the part of muslims to accept her proposal, if not, (she by doing this good) would be excused by the Creator.

This was the reason that she prepared herself to lay all the complaints before the public. She proceeded towards the mosque, surrounded by the women who were her relatives. While going towards the mosque, she looked like the Prophet (PBUH), her father. There she found that the first Caliph was sitting with a number of immigrants and Ansars. A curtain was hanged between Fatima (A.S) and those who were present there. First, she made such a mournful lament that all the person who were there, shivered with grief and started weeping. After that she remained silent for a while. When, they all became calm and quiet, she delivered her speech.<sup>1</sup>

This historical, versatile, eloquent, reproachful, frightening and fiery speech has been recorded by Abul Fadhl Ahmed bin Abi Tahir Marudhi (b. 204, d. 280 A.H. (819-893 A.D.) in *Balagha't un Nisa*, a book in which the compiler has collected the speeches, discourses and the poems of Arab women after the advent of Islam. This speech is considered one of the master pieces of ornate prose in Arabic literature:

“Praises to God for whatever He has granted. Gratitude to Him for the good thoughts with which He adorned the minds; thanks for the abounding prosperities that sprouted from the spring of His Kindness; gratefulness for the abundant gifts that He bestowed and the favours that He pours in continuity. His Bounties are out of number and the consideration for them is beyond the capability; and the realisation of His boundless



Blessings is beyond the limit of the unbalanced imagination.

Gratitude to Him for rendering gratefulness the source of increasing the prosperities; caused the praise means of making the giving plentiful. I testify that God of the universe is One. Save Him there is no God. The proclaimer of this witness is His unpolluted love. The beholders of this belief are the hearts that have the insight. The Guide that leads towards the lamp of knowledge, is none but God, Whom eyes cannot behold, and the perception cannot imagine about His Being:<sup>2</sup> He brought every existing thing from non-existence. He neither had any model to create them, nor needed them to be creating. He did not get any benefit by creating them. He created them merely to display His Power, so that He may bestow upon the created beings like the Master who favours His slaves. He proclaimed all over the universe inviting the people towards Him; put the reward for the obedience and punishment to the disobedient ones, so that He may save His slaves from retribution and drive them towards the Paradise.

I testify that my father, Mohammad (PBUH) is His slave and His Messenger. He chose him as the Prophet (PBUH), before creating him He gave him the honour of being chosen; before that He bestowed upon him the Prophethood and gave him that good reputation which he deserved.

This happened at the time when the created beings were hidden from the eyes. They were looking anxiously at the things which were concealed behind the curtain and were wandering in the vast plain of non-existence. The Grand Lord knows the end result of everything. He Sees the changes in the time bound world and is aware of the destiny of each one. He raised Mohammad (PBUH), so that he may accomplish his work and complete the job assigned to him. The Prophet - be the blessings of God upon him - was beholding that every clan had adopted a particular cult, every class crawled in the light of a flame, every group was worshipping a particular idol.

They had erased from their minds the remembrance of God Whom they recognized fully.

This was after that the Almighty God removed the darkness with the light of Mohammad (PBUH); brightened the hearts by removing the darkness of infidelity; put aside the curtains that were hanging before the eyes of the people. Then by way of favour and kindness He gave him the honour to be near Him. He removed from his heart, the afflictions of this world that were painful to him. He gave him a place close to Him in the celestial world; set upon his head parasole of the empire nearby in His neighbourhood; wrote the mandate of deliverance and benediction to address him.

Blessings of God and His abundant favor upon Mohammad (PBUH), the Prophet of blessings, the trustworthy guard of the revelation and the Prophethood and the chosen one of God as well as of the people (*Ummah*).”

After that she looked at the gathering of the people and said:

“O’ you the creatures of God! The guards of the original lawful and against unlawful, holders of the religion and Commands of God and the guardians of the truth (you are) conveyers of that to the people.

God has entrusted upon you the responsibility of my rights and you have accepted that: Our family in your midst has appointed-succession, assigned to interpret the meanings of the Book of God, and has made it evident. Whatever is related to us, is quite evident and its proof is so clear that it has no aspect of any doubt; the voice of that is the means of pleasure to the ears abiding by that shows the path of the garden of Blessings of God, and the listeners get salvation in both the worlds.

The clear Divine evidences can be seen in the light of His Verses. The commentary of His obligatory Commands should be known by understanding its content. These commands

explain what has been forbidden by God and what has been permitted. These Commands show what has been recommended and also they open the path towards the *Shariah*. All these Commands have been explained in the most impressive manner and narrated in the most bright way. After that He made the faith obligatory and with that removed polytheism.

He removed self-content from you by directing you to call your prayers; showed you that fasting is the sign of sincere friendship; made *Zakat* (poor tax ) the means to increase livelihood in abundance; set up Haj as a test for the gradation of faith; made justice to indicate the grade of our faith. Following it, is a source of unity and our *Imamat* (leadership) is an obstacle to discord; our friendship is the honour to muslims; opposing the cravings of self, gives salvation; taking revenge is cause of the existence of life; fulfilling promises a cause of relief. He has recommended to make full measure and has rejected under-measuring and under-weighing. He forbade to use alcoholic drinks so that the body and the soul may remain clean from dirt; condemned blaming of the chaste women, so that we may not become the target of curse; forbade stealing, so that the people may travel in the path of fairness; rejected polytheism, so that the people may take to path of Monotheism. This is all for the reason that the people should have fear of God, and may not take to any path other than of Islam; whatever God has commanded, should be obeyed; keep away from that He has ordered to be restrained. Wise are those who have the fear of God in their hearts.

After that she said:

“O’ people! I have told you in the beginning of my speech that I am Fatima (A.S) and my father is Mohammad (PBUH). He was the Prophet, who came to you from amongst you, for your suffering was painful to him. He was hopeful that you would follow him; he was friendly and compassionate to the faithfuls.

If you know about him, you should also know that he was

my father, not the father of your women; was the brother of my cousin, not of your men. He made the Message of God to reach to the people's ears; made them afraid of the Wrath of God; injured the heads and the backs of the polytheists with the whip of Monotheism, and smashed the glory of the idols and the idol worshippers.

Just as he scattered the assemblies of the unbelievers, the dawn of the faith broke out. He pulled down the veil from face of the reality. The tongue of the Leader of the religion started to speak and the demons became dumb. At the time when your men were standing disgraced at the brim of abyss; were worthless in the eyes of others, a morsel of every eater, the game of every beast and crushed under the feet of every traveller; had dirty and distasteful water to drink; the hides of the animals and the dead bodies to eat; low, ignoble and fearful of the assault of your neighbours, God sent His Messenger to lift you from the dust of wretchedness; to raise your heads to the peak of glory.

After all the afflictions that he faced and the hardships he suffered, the beast-like quarrelsome fighters, the Jews exchanging the religion with the world and the Christians not ready to listen the truth, made attack upon him from all sides and started opposing him.

Whenever they kindled the fire of animosity, he extinguished that; whenever a misled person raised his head or a polytheist filled his mouth with foul things to spit them out, his brother Ali(PBUH) paid them in their own coins. Ali (PBUH) did not stop until he did crush their heads fully. He gained victory over them with the edge of his sword.

He (Ali (PBUH)) met all the sufferings merely for the sake of God. He knew that God and His Messenger were pleased by his conduct. When he was busy to win the hearts of the saintly persons, you were leading a comfortable life and were rolling in the bed of peace and comfort.

When God, the Exalted, chose the neighbourhood of the Prophets (PBUH) for His Messenger (PBUH), the hypocrisy of the people got revealed. There was no buyer of wares of the religion. Every misled person was the proclaimer of Prophethood; every anonymous person styled him commander; every idle talking person was busy for the hustle and bustle of his market in every street and lane; Satan had risen his head from the hiding to invite you towards him. He was seeing that how you were listening to his utterances, running after him with speed, crept in the snare of his deceit dancing to his tune.

Yet, two days did not elapse after passing away of your Prophet (PBUH), and the burning of our hearts has not yet extinguished that you did what was not to be done. You took away all that which did not belong to you and brought into being a bad innovation.

In your own thinking, you did not want that the sedition should raise its heads; the blood should not be shed, but you fell in the fire of sedition. Whatever you had harvested, you reap it. The Hell is the place for the infidels and the dwelling place for the evil doers. Where are you and where is the sedition? (That is you are too far to suppress the sedition. What you say, is lie. Your path is other than that which leads to truth, otherwise you have the Holy Book of God with you in which His Signs are fully mentioned. Whatever He has Commanded and Forbidden, is clearly evident. Would you make your arbitrator other than Qura'n? Or, accept the words of hostility of Satan? Anyone who will follow any path other than that of Islam, would not find that God is pleased by his conduct. He will set in that world with live the losers.

You did not even pause this much that this wild horse may be broken and did not even accomplish the foremost work; started to play on another tune and began to speak other than what was in your heart. You think that we are deprived of our heritage! In this oppression too we are showing our tolerance

and forbearing this injurious wound with patience.

It seems that you have returned to the dark age of fire and pre-Islamic days and going on the path that will lead to nowhere. Who can be better judge than God for the true believers in Him?

O' the immigrant ones! Is it the Command of God that they have snatched my heritage and are paying no regard to me? O' the son of Abu Qahafa! Did God Say to you that you will get inheritance of your father and deprive me of my inheritance? What is this innovation that you have brought in the religion? Are you not aware of the judge on the Day of Resurrection?

Now, upto that day when we shall see each other in the next world, this horse packed with the saddle is granted to you.

At the meeting place on the Day of Judgement, there will be support of Mohammad (PBUH) and the Judge will be God, the Most Dear. The oppressors will be disgraced and will be the losers; while the oppressed one will get his right. You will see soon that there is some place where the petitions are listened and the oppressed ones find refuge.

And, then she looked towards the tomb of her father and said:

You went and after you the sedition raised its head.

The hidden animosities got revealed.

This garden became spring-less and lost its fruits.

This gathering got disturbed by conflicts and there is loneliness.

O' you the men of faith, O' the helpers of the religion, O' the supporters of Islam! Why don't you hold to restore my rights? Why have you shut your eyes and why are you accepting this tyranny which is being inflicted upon me? Did not my father say that the regard of the child is the regard of the father? How quickly you have changed; fell asleep in the bed of indulgence all of a sudden? You say that Mohammad (PBUH) has expired.

This is true that he has expired and has submitted his life to God. It is a great adversity and a big sorrow. This is a breach that is getting wider every moment and would not be patched up at any rate. This loss has covered the earth with darkness; made the chosen ones of God to sit in mourning. The branch of hope has become fruitless and the mountains have turned upside down. The honour has got ruined and the sanctity (of Mecca) has become unprotected. But, it is not such that you do not know about the Divine Will and are unaware of that while the Glorious Qur'an is in your reach that you recite day and night. Why do you not understand the meanings of that? There have been the Prophets (PBUH) before him. They also died and submitted their lives to God.

Mohammad (PBUH) was no more than a Messenger. There came Messengers before him also and departed. Would you go back to your earlier faith if he is killed or dies? If one does so, he will not bring any harm to God. God will Give reward to those who are grateful.

O' the sons of Qilah' Alas! You are witness that they are taking away from me the heritage of my father; they have no consideration of my pious status. You have become so senseless that you do not listen to my grievances; you have soldiers with you, also have plenty of belongings with well provided dwellings.

Today, you are the chosen ones of God, protector of the religion; have been the supporters of the Prophet (PBUH), and the defender of the members of the Holy family of the Prophet (PBUH) (Ahlul Bayt). You are those who fought with the idol worshippers of Arabia; stood bravely against their mighty army. Once you were obedient, firm on the path of God; gave good reputation to Islamic faith; made the muslims respected; scattered the polytheists; maintained the law and order; extinguished the fire of war and subdued the infidels. But, now in spite of your being eloquent-tongued you are silent. After

going so much ahead, you are now retreating, that too before the people who have breached their Pact and did not follow the Command of God. You are afraid of them. As long as you are alive, have the fear of God, if you are worshippers of Him. It is because of your becoming habitual of easy life; you have spread your bedding under the shadow of happiness and joy; have become tired of the religion; have withdrawn yourself from going on the holy war. You are not following what had been advised to you. You should know that:

(If the whole universe turns to infidelity,

This will not make the dust to sit on the skirt of the Greatness of God.)<sup>3</sup>

I spoke to you, fulfilling the condition of conveying the Message; though I know that you are debased, fallen in the clutches of wretchedness. My heart is bleeding so much with sorrow that I cannot resist myself but to complain. Finally, I want to tell you that you enjoy this throat sticking morsel. Be forever with you the disgrace of disloyalty and concealing the truth. But this will not let you live in peace and comfort until the burning fire of God will come to torture you. This is the fire which is always enflamed and ready to burn the heart and the soul. Whatever you do, God Sees that. He Knows where an oppressed person should be seated. I am afraid of the end of all these events. I give you tiding like my father of the punishment of God. Wait to reap the harvest that you have sown and get the reward of the act that you have done.

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3. گر جمله کائنات کافر گردند      بردامن کبر یاش نشینند گرد



## XV

*... If any did turn back on his  
heels, not the least harm will  
he do to God...*

*(Ale Imran: Verse 144).*

As is written,<sup>1</sup> the first Caliph gave the following reply to the daughter of the Messenger of God (PBUH) in that gathering:

“O’ the daughter of the Prophet! Your father was sympathetic to the faithful ones, kind to them, the enemy of unbelievers and the manifestation of the wrath of God upon them. If we search his genealogy, he was your father and not the father of other women. He was the brother of your cousin and not of the other men, who was superior to all other relatives in his eyes and he was his helper in all the big tasks. He did not like any thing other than your happiness. No one would sow the seed of enmity in his heart other than a mean follower in his origin”.

“You are our guide in the next world and opener of the way towards the Paradise. What right I have to deprive your cousin to attain the Caliphate. But, if Fadak is your right that you got from your father and I have snatched that, in that case I am a tyrant”.

“But as far as the inheritance is concerned, you know that your father had said: We the Prophets leave no heritage; what remains after us, is the alm (*Sadaqa*)”.

Hazrat Fatima (A.S) replied: “But God says about two of the Prophets: He took the heritage from me and from the

descendants of Jacob,”<sup>2</sup> and He Says further: “Solomn got the heritage from David”.<sup>3</sup> Both of them were the Prophets, they left their heritage, which was taken by their heirs. What can not be given in heritage, is Prophethood, but not the wealth and property. Why my heritage from my father is being taken away from me? Is Fatima (A.S), daughter of Mohammad (PBUH), not covered by the provision in the Book of God? If there is such a Verse, read that, so that I follow it”.

The first Caliph said: “O’ the daughter of the Prophet! Your discourse is evident and your arguments are like the discourse of the Prophet. How can one dare not to accept your word? How a man like me can be so bold that he may find fault with you? Your husband will be the judge between me and you.”<sup>4</sup>

But, Ibn Abil Hadeed has written the reaction to the address by Hazrat Fatima (A.S) in other words. He writes that the first Caliph in reply to the address by Hazrat Fatima (A.S) said:”

“O’ the daughter of the Prophet, I swear by God that I do not love any other created being of God more than the Prophet. The day when he died, I wished that the sky may fall down upon the earth. I swear by God that I would like that my daughter 'Ayesha may become helpless, but you should not remain needy. How it is possible that I give the right of each one and be a tyrant by depriving you of that. You are daughter of the Prophet. That was not the property of the Prophet, but it belonged to all muslims. Your father was spending its income for the sake of God, fulfilling the needs of the indigent persons. After his death, I will follow his path.” (Then, the discourse as given below, followed):

Hazrat Fatima (A.S): “I swear by God, I will not speak to you any more.”

The first Caliph: “I swear by God, I would not leave you

alone.”

Hazrat Fatima (A.S): “I swear by God, I will curse you.”

The first Caliph: “I swear by God, I will pray for you.”<sup>5</sup>

Ibn Abil Hadeed by quoting Muhammad bin Zakariya, narrates that when the first Caliph listened the address (Khutba) of the daughter of the Prophet (PBUH), he was displeased. After that he went to the pulpit and said:

“O’ People! Why do you listen the words of everyone? Why during the life time of the Prophet (PBUH) such a claim was not made? Any person who has listened about this matter should tell here; whoever has been there should give witness. This is self-styled claim. There are some people who want to excite the sedition; they are seeking the support of helpless ones, asking the women to come to their help. They look like Umm Taha’l,<sup>6</sup> who was fond of prostitution more than any other thing. If people want me to speak, I will speak. When I will speak, I will speak explicitly. But I will keep myself silent as long as the people will not compel me (to speak).

O’ you the people of the Ansa’r group! I have listened your unreasonable talk. You must take into consideration the word of the Prophet (PBUH) more than of others, because you gave him the protection and supported him. I will neither reproach, nor punish anyone who does not deserve that.

After this discourse, Fatima (A.S) went back to her house. Ibn Abil Hadeed says:

“I told about this discourse to Naqib Abu Yahya Yahya Bin Abu Zaid Basri, and said:

About whom the first Caliph spoke this allusively?

He replied: “He did not speak allusively but said clearly.”

At this he said: “If his words would have been explicit, I would have not asked you about that.”

He smiled and said: “He meant Ali (PBUH).”

“All of his harsh words were referring to Ali (PBUH),” (I asked).

He commented: “Yes, he had newly acquired the authority.”

I asked: “What did the Ansar say?”

He replied: “They supported Ali (PBUH). But as he was afraid that there may arise a sedition, he stopped them.”<sup>7</sup>

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2. يرثنى ويرث من آل يعقوب [مریم: ٦]
3. وورث سليمان داود [نحل: ١٧]
4. Bala'gha't-un-Nisa, Beirut, Lebanon, pp. 31-32
5. Sharah Nahjul Balagha, p. 214
6. She was an harlot during the days of ignorance
7. Sharah Nahjul Balagha, Vol. 16. pp. 214-215

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## XVI

*The afflictions with which I  
suffered, if befallen on days,  
they would have turned into  
dark nights.*

*(Hazrat Fatima (A.S))*

The death of her father, suppression of her husband, losing of her right and above all the deterioration in the Islamic tradition, that too within a short span of time after the Messenger of God (PBUH), all left a very bad effect upon her mind and on her body. We do not have any historical evidence that she had any ailment during the life time of her father.

All of her ailments started with the events that took place after her father). Since the death of her father, she was sick, withered and always weeping. She could not bear the grief of her being away from her father. It was on account of this that when earlier she listened the news about her death from her father, she smiled. This gave her pleasure that she would not live long in this world after the death of her father.

She fell ill and got bed-ridden.

How long the daughter of the Prophet (PBUH) was sick and bed-risen, is exactly not known. How many months she was alive after the death of her father? The shortest period mentioned, is forty nights<sup>1</sup> and the longest is eight months.<sup>2</sup> Some other traditions narrate that she (after the death of her father) lived between two months<sup>3</sup> to seventy five days<sup>4</sup>(i.e., two and a half

months); while some others say that she lived from three months<sup>5</sup> to six months<sup>6</sup> (after the death of her father).

Majlisi has written with the reference of *Dalail ul Imama* that during her illness the two companions of the Prophet (PBUH), the first and the second Caliphs, wanted to pay her a visit. But the daughter of the Prophet (PBUH) did not allow them. When Ali (PBUH) said to her to give them permission to see her, Fatima (A.S) replied: "This is your house<sup>7</sup>, if you wish that I should see them, I will see them." Ibn Sa'd has written that the first Caliph tried his best to please the Prophet's daughter,<sup>8</sup> but as is evident, the meeting did not prove successful. Daughter of the Prophet (PBUH) said to them: "Did not you hear that the Prophet (PBUH) said: "Fatima (A.S) is part of me, whoever will hurt her, will hurt me." They said: "Yes! This is correct." At this Fatima (A.S) replied: "You have hurt me, I am angry with you."<sup>9</sup> "After hearing this, they went out of the house. Bukhari has written in *Sahih* that when the daughter of the Prophet (PBUH) demanded her heritage from the Caliph, he said: "I have heard from the Prophet (PBUH) that we do not leave heritage behind." After that Zahra (A.S) never talked to him."<sup>10</sup>

In the last days of her life, she called Asma, the daughter of Umais, who was one of the immigrants from Abyssinia and one of the close ones to her. It has already been mentioned that Asma had first married Ja'far bin Abi Talib. When he was martyred in the battle of Mauta, she married the first Caliph. The daughter of the Prophet (PBUH) said to her:

"I do not like the way dead body of a woman is covered with the sheet of cloth because (due to such wrapping) the body becomes apparent."

(Asma said to her): "What I have seen in Abyssinia, I will show you." After that she asked for some soft branches of a tree, which she curved and covered them with a piece of cloth.

(Seeing this) the daughter of the Prophet (PBUH) said:

“What a nice thing it is? This makes distinguished the dead body of a woman with that of a man. When I die, you wash my body and do not allow any person to come near to my body.”<sup>11</sup>

Fatima (A.S), on the last day of her life, asked for some water, washed herself, took new dress and went to her room. She said to her maid-servant to set her bed in the middle of the cell. She laid on it facing *Qibla*, put her hands on her cheeks and said that she would die at that very moment.<sup>12</sup> The shia scholars have written that Ali (PBUH), her husband, washed her body. Ibn Sa'd too has narrated the same tradition.<sup>13</sup> But, as has already been mentioned that Ibn Abdul Barr has written that the Prophet's (PBUH) daughter asked Asma to wash her body after her death. It was Asma who helped Ali (PBUH) to wash her body.

Abdul Barr has written that when the daughter of the Prophet (PBUH) died, Hazrat Ayesha wanted to go to her room, but Asma, according to her (Fatima's) Will, did not allow Hazrat Ayesha to get inside. She complained to her father. She said to him: “This wretched has been an obstacle between me and the daughter of the Prophet (PBUH). She does not allow me to go near to her body. Besides that she has decorated her room like a bride's chamber.” The first Caliph went to the room of the daughter of the Prophet (PBUH) and said:

“Asma! Why do you not allow the spouse of the Prophet (PBUH) to go near to the body of the daughter of the Prophet (PBUH)? Why have you decorated the room of the Prophet's (PBUH) daughter?”

She said: “Zahra (A.S) made this Will to me that no one should be allowed to come near to her (dead body). Whatever arrangement I have made for her dead body, I had already shown it to her when she was alive. She asked me to arrange her room in that manner.

(At this the first Caliph said): “If she has left this Will, you do as she said.”<sup>14</sup>

Abdul Barr has written: “Fatima (A.S), daughter of the Prophet (PBUH), was the first lady in Islam whose dead body was carried in that manner. After that the dead body of Hazrat Zainab, the daughter of Jahsh (one of the wives of the Prophet (PBUH)) was also dressed in that way”.

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6. Buladhuri, Ansa'b-ul-Ashra'f, p. 402
7. Bihar, Vol. 43, p. 170, quoted from Dala'il-Imama. Also refer to Alal-ul-Shara'ih, Vol. I, p. 178
8. Tabaqa't, Vol. 8, p. 17
9. Bihar, p. 171
10. Vol. 5, p. 177
11. Istiya'b, p. 751. Also refer to Tabqa't Ibn Sa'd, Vol. 8, p. 18, Ansa'b-ul-Ashra'f, p. 405, and also Bihar, Vol. 43, p. 189
12. Bihar, Vol. 43, p. 172, quoted from Ama'li of Shaykh Saduq. Refer to Ansa'b-ul-Ashra'f, p. 403 and Tabaqa't, Vol. 8, pp. 17-18
13. Tabaqa't, Vol. 8, p. 18
14. Istiya'b, p. 751. In his narration the name Asma has appeared as the spouse of the first Caliph.

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## XVII

*Who say, when afflicted with calamity: "To God we belong, and to Him is our return:*

*(al-Baqara: Verse 156)*

All the scholars and the Shia biographers agree upon that the daughter of Prophet (PBUH) was buried at night.

Ibn Sa'd too has narrated in his tradition with the reference of Ibn Shaha'b, Urwah, 'Hazrat Ayesha, Zohri and others that Fatima (A.S) was buried at night, and that Ali (PBUH) buried her:<sup>1</sup>

Biladhuri in two of his traditions and Bukhari in one, have mentioned that she was buried at night. Earlier, she did not accord permission to the first Caliph to attend her funeral.<sup>2</sup>

Kulaini is a great Shia scholar and one of the narrators of the traditions of the Prophet (PBUH). He died in the beginning of the fourth century of Islamic era. He wrote a book in the second half of the third century, which is considered to be the most authentic earliest Shia source. He writes:

“When Fatima (A.S) died, the leader of the faithfuls Ali (PBUH) buried her silently and did not leave any trace of her grave. After that he turned his face to the resting place of the Prophet (PBUH) and said:

O' the Messenger of God! Accept *Durood* from me and from your daughter who has been buried near your resting place.

This was the Will of God that she should join you before

others. In her departing, I have lost my patience and I cannot have self control any more. But as I remained calm and quiet on your parting, I have no other option but to have patience in the same manner after her death also, for patience in calamity is (your) *Sunnah* (tradition). O' the Messenger of God, when you expired your head was on my breast. I buried you with my hands. The Qura'n has informed us that everybody has to ultimately return to God at the end of his life.

The trust has reached to the owner. I have lost Zahra. Now, she is (laid to rest) near you.

O' the Messenger of God, after her the sky and the earth seem ugly to me. The sorrow is not going away from my heart.

My eyes are sleepless, and my heart is burning in grief, till God may grant me abode near yours.

The death of Zahra is such a blow that it has crushed my heart and has enjoined sorrow. This is such a great misery for me that I am not getting rid of it. I make my laments to God and hand over your daughter to you. She will tell you that after you how your followers tortured her. Ask her whatever you like and tell her whatever you want, so that she may tell you all of her grievances and may tell you what affliction she has suffered. God is the Best Judge. He will make justice between her and the oppressors.

The regard that I am paying to you, is with benediction and not with reproach. It is with eagerness, not due to tiresomeness. If I go from here, I am not distressed and fatigued at heart. If I remain here, I am not suspicious about the Promise that God has made. As He has made Promise with those who are patient, I am waiting for the reward from Him. Whatever comes, it is from Him and the patience is always fruitful.

If there would not have been the fear of getting overpowered by the oppressors, I could stay by your place of repose and on the occurrence of this great tragic event I would have shed tears

from my eyes.

God knows that your daughter has been buried secretly. A few days had not passed after your expiring and that your name had not been forgotten, that they deprived her of her right and usurped her heritage. I put my grievances before you and keep my heart pleased with your memory. May the Blessings of God be showered upon you and Sala'm and salvation of God be upon Fatima (A.S).<sup>3</sup>

The passing away of the daughter of the Prophet (PBUH) made Ali extremely sad, as is evident from what he uttered at the resting place of the Prophet (PBUH). He composed an elegy which says:

The union of two friends ultimately ends on departing. The two couplets he composed, further confirm the deep sorrow that he was carrying:

Everything is perishable except the death.

I am losing my friends one after the other. This shows that no friendship is everlasting.

But what is more tragic, is that nobody knows about the exact place where Fatima (A.S) is buried!

Kulaini referring to Ahmad bin Abi Nasr who wrote on the authority of Imam Raza (PBUH) says that when he asked about the location of the grave of Hazrat Fatima (A.S), he was told that she was buried in her house. When the Caliphs of Umayyad dynasty extended the mosque, the grave came to exist within the enclosure of the mosque.<sup>4</sup> Ibn ShahrA'shob has written with the reference of Shaykh Tusi that it appears more correct that she was buried either in her house, or in the enclosure where the grave of the Prophet (PBUH) is situated.<sup>5</sup>

As against this narration, Ibn Sa'd who lived during the early days of the third century of the Islamic era, has narrated with the reference of Abdullah bin Hasan: I saw Mughira bin Abdur Rahman Ibn Harith bin Hasha'm standing in the mid of a hot day in the

graveyard of Baqi. I asked him: O' Abu Hashim! Why are you standing here at such a time (of the hot day)?

He said: "I was waiting for you. I have been told that Fatima (A.S) has been buried in this house (the house of 'Aqil), which is adjacent to the house of Jahshiyyan. I ask you to buy that house, so that I may be buried there."

He replied, "I swear by God, I will accomplish this task."

But the children of 'Aqil did not sell that house. 'Abdullah bin Ja'far said: "There is no doubt that the grave of Fatima (A.S) is here."<sup>6</sup>

But the Shia scholars agree that the daughter of the Prophet (PBUH) was buried at (the burial ground of) Baqi'. Besides this, as per the narrations to maintain secrecy seven and as per the other narration forty similar graves were also made. In this case, it is probable that her grave is not in her house because there was not so much space in the house of the daughter of the Prophet (PBUH) to make room for so many graves. In another narration, it has been told that the next morning, after the burial of the daughter of the Prophet (PBUH), the people gathered at (the graveyard of) Baqi'. There they saw forty newly made graves.<sup>7</sup>

In the light of all these narrations, most of the scholars, particularly the Shia, agree upon it that Hazrat Fatima (A.S) was buried (in the graveyard of) Baqi'.

#### REFERENCES

1. Tabaqa't, Vol. 8, pp. 18-19
2. Ansa'bul-Ashra'f, p. 405
3. Usool Ka'fi, Vol. 8, pp. 458-459
4. Usool Ka'fi, Vol. 1 p. 461
5. Vol. 3, p. 365
6. Tabaqa't, Vol. 8 p. 20
7. Bihar, p. 171