Fatima (sa), the Daughter of Muhammad (S), a Brief Biography
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Article
Introduction

1. First Ma’sum is our beloved Prophet Muhammad ﷺ.

2. Fatima ﷺ Daughter of Muhammad ﷺ: Fatima (615 – 632 A.D.), mother of the Imams ﷺ, is the daughter of the Messenger of Allah ﷺ by his first wife, Khadija daughter of Khuwaylid, may the Almighty be pleased with her. Fatima was born in Mecca on a Friday, the 20th of Jumada II in the fifth year after the declaration of the Prophetic message which corresponds, according to the Christian calendar, to the year 615.

She was only 18 and 75 days when she died in Medina few days only (some say 75) after the death of her revered father ﷺ: The Prophet ﷺ passed away on Safar 28/May 28 according to the Christian Gregorian calendar, or the 25th according to the Julian calendar, of the same year.

Fatima passed away on the 14th of Jumada I of 11 A.H. which corresponded to August 7, 632 A.D. She was buried somewhere in the graveyard of Jannatul-Baqi’ in Medina in an unmarked and unknown grave. According to her will, her husband, Imam Ali ﷺ, did not leave any marks identifying her grave, and nobody knows where it is. According to Shiite Muslims, she was the only daughter of the Holy Prophet ﷺ.

Fatima has nine names/titles: Fatima ﷺ, al-Siddiqa ﷺ (the truthful one), al-Mubaraka ﷺ (the blessed one), al-Tahira ﷺ (the pure one), al-Zakiyya ﷺ (the chaste one), al-Radhiayya ﷺ (the grateful one), al-Mardhiyya ﷺ (the one who shall be pleased [on Judgment Day]), al-Muhaddatha ﷺ (the one, other than the Prophet, to whom an angel speaks) and al-Zahra ﷺ (the splendid one).

The Prophet ﷺ taught Fatima ﷺ divine knowledge and endowed her with special intellectual brilliance, so much so that she realized the true meaning of faith, piety, and the reality of Islam. But Fatima ﷺ also was a witness to sorrow and a life of anguish from the very beginning of her life. She constantly saw how her revered father was mistreated by the unbelievers and later how she herself fell a victim to the same abuse, only this time by some “Muslims”.

A number of chronicles quote her mother, Khadija, narrating the following about the birth of her revered daughter: “At the time of Fatima’s birth, I sent for my neighboring Qurayshite women to assist me. They flatly refused, saying that I had betrayed them by marrying and supporting Muhammad. I was perturbed for a while when, to my great surprise, I saw four strange tall women with halos around their faces approaching me.
Finding me dismayed, one of them addressed me thus, ‘O Khadija! I am Sarah, mother of Ishaq (Isaac). The other three are: Mary mother of Christ, Asiya daughter of Muzahim and Umm Kulthum sister of Moses. We have all been commanded by God to put our nursing knowledge at your disposal.’ Saying this, all of them sat around me and rendered the services of midwifery till my daughter Fatima was born.”

The motherly blessings and affection received by Fatima (א) were only for five years after which Khadija left for her heavenly home. The Holy Prophet brought her up thereafter.

The Holy Prophet said: “Whoever injures (bodily or otherwise) Fatima, he injures me; and whoever injures me injures Allah; and whoever injures Allah practices unbelief. O Fatima! If your wrath is incurred, it incurs the wrath of Allah; and if you are pleased, it makes Allah pleased, too.”

M.H. Shakir writes the following: “Fatima, the only daughter of the Holy Prophet of Islam, was born in Mecca on 20th of Jumada al-Thaniya 18 B.H. (Before Hijra). The good and noble lady Khadija and the Apostle of Allah bestowed all their natural love, care and devotion on their lovable and only child, Fatima, who in her turn was extremely fond of her parents. The Princess of the House of the Prophet was very intelligent, accomplished and cheerful. Her speeches, poems and sayings serve as an index to her strength of character and nobility of mind. Her virtues gained her the title ‘Our Lady of Light’. She was moderately tall, slender and endowed with great beauty which caused her to be called ‘az–Zahra’ (the Lady of Light).”

Fatima (א) was called az–Zahra' because her light used to shine among those in the heavens. After arriving in Medina, she was married to Ali in the first year of Hijra, and she gave birth to three sons. Her sons were: Hassan, Hussain, Masters of the youths of Paradise, and Muhsin. Muhsin never saw the light because he was aborted as his mother was behind her house door fending for herself while rogues were trying to break into it and force her husband to swear the oath of allegiance to Abu Bakr. She had two daughters, Zainab, the heroine of Kerbala, and Umm Kulthum. Her children are well–known for their piety, righteousness and generosity. Their strength of character and actions changed the course of history.

The Holy Prophet said, "Fatima is part of me". He would go out to receive his daughter whenever she came from her husband’s house. Every morning on his way to the Mosque, he would pass by Fatima’s house and say, "as–Salamu ‘alaykum ya Ahla Bay annnubuwwah wa ma’din arr–risala " (Peace be with you, O Ahl al–Bayt (Household of the Prophet) and the Substance of the Message).

Fatima (א) is famous and acknowledged as the "Sayyidatu nisa '1–`alamin" (Leader of all the women of the world for all times) because the Prophethood of Muhammad would not have been everlasting without her. The Prophet is the perfect example for men, but could not be so for women. For all the verses revealed in the Holy Qur'an for women, Fatima is the perfect model, who translated every verse into action. In her lifetime, she was a complete woman, being Daughter, Wife and Mother at the same time.

Fatima inherited the genius and wisdom, the determination and will power, piety and sanctity, generosity
and benevolence, devotion and worship of Allah, self-sacrifice and hospitality, forbearance and patience,
knowledge and nobility of disposition of her illustrious father, both in words and in actions. “I often
witnessed my mother,” says Imam Husain, "absorbed in prayer from dusk to dawn."

Her generosity and compassion for the poor was such that no destitute or beggar ever returned from her
door empty–handed. She (ع) worked, dressed, ate and lived very simply. She was very generous; and
none who came to her door ever went away empty handed. Many times she gave away all the food she
had had, staying without any food at all. As a daughter, she loved her parents so much that she won
their love and regard to such an extent that the Holy Prophet (ص) used to stand up whenever she came
to him.

Marriage

When Fatima came of age, a number of hopefuls sought her hand in marriage. The Holy Prophet was
awaiting the Divine order in this respect until Imam ʿAli approached him and asked for her hand in
marriage. The Holy Prophet came to Fatima (ع) and asked, "My daughter! Do you consent to be wedded
to ʿAli, as I am so commanded by Allah?" Fatima (ع) thereupon bowed her head in modesty. Umm
Salamah narrates the following: "Fatima’s face Fatima bloomed with joy and her silence was so
suggestive and conspicuous that the Holy Prophet stood up to shout: Allahu Akbar’ (Allah is great)! Fatima's silence is her acceptance."

On Friday, Thul Hijja 1, 2 A.H., which corresponded to May 25, 624 A.D. according to the Julian
Christian calendar or to the 28th of May of the same year according to the Gregorian Christian calendar
which is widely used in the text of this book, the marriage ceremony took place. All the Muhajirun
(emigrants) and Ansar (supporters) of Medina assembled in the mosque while Imam ʿAli was seated
before the Holy Prophet with all the ceremonious modesty of a bridegroom.

The Holy Prophet first recited an eloquent sermon then declared: “I have been commanded by Allah to
get Fatima wedded to ʿAli, and so I do hereby solemnize the matrimony between ʿAli and Fatima on a
dower of four hundred mithqal of silver.” Then he asked Imam Ali, "Do you consent to it, O Ali? " "Yes, I
do, O Holy Prophet of Allah!” replied Imam Ali (ع).

Then the Holy Prophet raised his hands and supplicated thus: “O Lord! Bless both of them, sanctify their
progeny and grant them the keys of Your beneficence, Your treasures of wisdom and genius; and let
them be a source of blessing and peace to my umma.” Her children; Imam Hasan, Imam Hussain,
Zainab and Umm Kulthum, are well–known for their piety, righteousness and generosity. Their strength
of character and actions changed the course of history and fortified Islam which otherwise would have
been lost to mankind.

As a wife, she was very devoted. She never asked Ali for anything in her entire life. As a mother, she
cared for and brought up wonderful children; they have left their marks on the pages of world history
which time and the plots of enemies of Ahl al-Bayt (ع) will never be able to erase.

After The Prophet’s Demise

Ibn al-Jawzi, namely Abul–Faraj Abdul–Rahman ibn Abul–Hassan Ali ibn Muhammad al–Qarashi (or Quraishi, of Quraish tribe) al–Taymi al–Bakri, was a Hanbali faqih who knew the Holy Qur’an by heart, an orator, historian and a man of letters.

He was born in Baghdad in 510 A.H./1117 A.D. and died there on the 12th of the month of Ramadan of 592 A.H. which coincided with August 16, 1196 A.D. according to the Gregorian Christian calendar or the 9th of the same month and year according to the Julian calendar. May the Almighty shower him with His broad mercy and admit him into His spacious Paradise. He quotes Imam Ali (ع) saying that when the Messenger of Allah (ص) died, Fatima (ع) went to his gravestone, took a handful of its dust, put it on her eyes, wept and composed these verses of poetry:

My soul is confined with every sigh,
How I wish it departed as sighs depart.
No good is there in life after you so I
For fear my life will prolong do I cry.

Property Of Fadak

The Prophet (ص) taught Fatima (ع) divine knowledge and endowed her with special intellectual brilliance, so much so that she realized the true meaning of faith, piety, and the reality of Islam. But Fatima (ع) also was a witness to sorrow and a life of anguish from the very beginning of her life. She constantly saw how her revered father was mistreated by the unbelievers and later how she herself fell a victim to the same abuse, only this time by some “Muslims”. For more details about Fadak, refer to its
Digression: Jews Of Medina

One may wonder what brought those Jews to Medina to live among people whom they regarded as their inferior, polytheist pagans who regarded as profession other than trade to be beneath their status. There are two theories. One says that those Jews were motivated by the desire to be the first to believe in the new Arabian Prophet whose name was written in their religious books and whose mission was about to start, so they made a mass immigration to Medina.

Their high rabbis had told them that Medina would be the place where the new Prophet, Muhammad ص, would be preaching the divine message. This view is supported by verses 40 – 103 of Surat al-Baqara (Chapter of the Cow, i.e. Ch. 2) which repeatedly admonishes the Israelites and strongly rebukes them for seeing the truth but turning away from it. According to this theory, those Jews with religious fervor had come from Jerusalem in particular and Greater Syria (Sham) in particular.

The other theory seeks an explanation from the historic events that took place in southern Arabia, particularly Yemen, concluding that those Jews had migrated from there seeking religious freedom and better economic conditions. This is how advocates of this theory reason:

The immigration of the majority of Jews into Yemen from abroad appears to have taken place about the beginning of the 2nd century A.D. But the province is mentioned neither by Josephus, better known as Yoseph ben (ibn, i.e. son of) Mattithyahu (37 – cir. 100 A.D.), a Romano–Jewish historian and hagiographer of priestly and royal ancestry, nor by the main books of the Jewish oral law, namely the Mishnah and Talmud.

According to some sources, the Jews of Yemen enjoyed prosperity until the 6th century A.D. The Himyarite King, Abu–Karib Asad Toban, converted to Judaism at the end of the 5th century, while laying siege to Medina. It is likely some of his soldiers preferred to stay there for economic and perhaps other reasons. His army had marched north to battle the Aksumites who had been fighting for control of Yemen for a hundred years. The Aksumites were only expelled from the region when the newly Jewish king rallied the Jews from all over Arabia, together with pagan allies. But this victory was short–lived.

In 518 A.D., the kingdom of Yemen was taken over by Zar’a Yousuf, who was of “royal descent” but was not the son of his predecessor, Ma’di Karib Ya’fur. Yousuf converted to Judaism and instigated wars to drive the Aksumite Ethiopians from Arabia. Zar’a Yousuf is chiefly known by his cognomen “Thu Nuwas”, in reference to his "curly hair." The Jewish rule lasted till 525 A.D., only 85 years before the inception of the Islamic Prophetic mission.

Some historians, however, date it later, to 530, when Christians from the Aksumite Kingdom of Ethiopia defeated and killed Thu Nuwas, taking power in Yemen. According to a number of medieval historians,
Thu Nuwas announced that he would persecute the Christians living in his kingdom, mostly in Najran, because Christian states had persecuted his fellow co-religionists (the Jews) in their realms. This persecution, which took place in the year 524 A.D., is blamed on one Dimnon in Najran, that is modern al-Ukhdud area of Saudi Arabia.

Any reader of the Holy Qur'an must have come across verse 4 of Surat al-Buruj (Chapter 85) of the Holy Qur'an which refers to أَصْحَابُ الْأَخْدُودُ fellows of the Ukhdud, which is imprecisely translated as “the ditch self-destructed” in some English translations of the Holy Qur’an. To the author of this book, who speaks Arabic as his mother tongue, my dear reader, “the ditch self-destructed” does not make much sense at all.

Actually, this “ukhdud” was a long ditch filled with firewood. It was lit and the believers were thrown into it if they refused to abandon their faith. Some ran away from this inferno, which may remind one of a similar situation which took place with Prophet Ibrahim (Abraham) at the hands of Nimrud of 13th Century B.C. Assyria. The survivors, most likely Christians and Jews, fled up north in the direction of Medina which they made home. The Almighty in 85:4 condemns this massacre in the strongest of terms, and Christians and Jews ought to appreciate this fact.

According to some sources, after seizing the throne of the Himyarites, in 518 or 523 A.D., Thu Nuwas attacked the Aksumite (mainly Christian) garrison at Zafar, capturing them and burning their churches. He then moved against Najran, a Christian and Aksumite stronghold. After accepting the city's capitulation, he massacred those inhabitants who would not renounce Christianity in this ukhdud incident. Estimates of the death toll from this event range up to 20,000 in some sources. So, believers in God, Christians and Jews, had reasons to go somewhere else where they would practice their religion freely while enjoying better business opportunities among Arabs who, at the time, were mostly nomads.

Khutba of Fatima Zahra (A.S.) Demanding Fadak

خطبة فاطمة الزهراء بنت النبي محمد (ص) عند مطالبتها بفدك ومراثيها من أبيها

روى عبد الله بن الحسن بسانده عن أبيه أنه لما أجمع أبويكر وعمر على منع فاطمة عليها السلام فذكروا ذلك لانت خمارها على رأسها وأشتمل بجلالتها وأقبلتها في لمة من حفدها ونساء قومها نظراً جلولاً، ما تخرجو مشيتها مشية رسول الله (ص)، حتى دخلت على أبي يكر وهو في حشد من المهاجرين والأنصار وغيرهم فقبلت دونها ملاءة فجلس ثم أتت أمه أجهش القوم لها بالبيكاء، فأرتح المجلس ثم أمرت هيئة حتى إذا سكن تشيع القوم وهدأت فورتهم افتتحت الكلام بحمد الله وثناء عليه والصلاة على رسوله فعاد القوم في بيانهم فلما أمسكوا عادت في كلامها فقالت على السلام

الحمد لله على ما أنعم وله الشكر على ما أليم والثناء بما قدم من عووم نعمنا ابدانا وسبع والآت آسدا وتمام ممن
أولاهم جم عن الإحسان عددها وتأتي عن الجزاء أمها وتفاوت عن الإدراك أبنها وندبهم لاسترادتها بالشكر لاتصالها واستمدتهم إلى الخلاق بإجازاتها ونقي بالندب إلى أجلها وأشهد أن إله وحدته لا شريك له كلمة جمل الإخلاص تأويلها ومضم اللفظ موصولاً وأتأثر في الفكر عنقوله الممتلئ من الأصالة وراءه ومن الأسنان صفتة ومن الأوهام كفيفته ابتدع الأشياء لا من شيء كان قبلها وأنشأها بأمره وطراه بمشيئه من غير حاجة منه إلى تكويرها ولا فائدة له في تصويرها إلا تنبيه لحكمتها وتنبيها على طاعته وإظهاراً لقدرته عبره وإجازاً لدعوته ثم جعل النواحي على طاعته ووضع المعايير على معضماني لائدة لديها من نمتهم وحياشة لهم إلى جنده وشهد أن أبي محمس نعمة ورسوله اختاره قبل أن أرسله وسماه قيام أن استغطاف قبل أن ينتهى إد الخلاق للغيب مكنون وستر الأحوال مصوتة ونهاية هذا المقرن علمه من الله تعالى على أيام الإخاء وإحاطة بحوران الدعوة ومعرفة ومواكبة الأمور ابتداء الله إمامه لأمره وعذبة على إمضاء حكمه وإشاراً لمقامه يحمله فرأى الأمد شراكاً في أدنائها عكفنا على تياراتها عابدة لأرثانيا مكركة لله مع عرفانها فأثارهم أبي محمد ص ظلمها وكشف عن اللفظ بالموضاع في الأسرار عمفونا وقام في النازل بالهدية ونصرهم من السماحة وراءهم وحقهم إلى الهدية المستفادة وأمني 것입니다 لصلى الله على أبي نبه وأمنيته يجنيه من الخلق وصفة والسلام عليه ورحمت الله وبركاته.

ثم التقنت إلى أهل المجلس وقالت: أنا عين الله نصب أمره ونجبته وحالة دينه وأمنائه على أنيسكم وبلغتكم إلى الأمم زعيم حق له فكم و بطقة استخلصها على كتاب الله الناقل والقرآن الصادق والثور الساطع والضياء الامام بينه بصائره منكشفة سرائه منجلياً ظاهره مغبطة به أشبة قائد إلى الرضوان انبعاد مؤذ إلى النجاه استمعوا تناول حجج الله المنوره وزعامه الغمسرة ومحارم المجردة ويناهي الباهية ويراهن الكافية وفضائله المندوبة ورخصه المؤلمة وشرائه المكتوبة فجعل الله إمامهم تقنيهم بأمر الشرك والصلاة نزليها لكم من الكبير والزكاة تركية للنفس ونفي في الزرق والصياح تبنتها لإخلاص والحبة شبيداً للدين والعدل تسقيف اللفظ رطأنا نظما للمليل وعظاماً أمان الفرج والجهاد عز لتسليم الصلاة وحالهم ومقصدة زهرة الله رحمة الله ورسوله انفعال، فلم تكون الآية في مكة بشركتها بأمثلة أخرى من عواطف ونباهم وفنهم، ومستوطبة لعليه المصداق والهدية، وعشق الله نزله الفقهاء والطلبة فالدهم، ثمة فإنه يخشى الله من عيده العلماء.

ثم قالت: أبنا الناس فيملأوا أبي فاطمة وابي محمد ص أقول عوداً وبدوا ولا أقول ما أقول عدنا ولا أقع ما أقع ممطولاً ولا أقع ما أقع شططاً لقد جاءكم رسول من أنفسكم عزوي عليه ما عُتن قريص علىكم المؤمنين رفف رجح فإن تنزعوه وتعفره تجدوا أي دو بناكم وأذا أي عمي دون رجاككم وتلعف المعز مدعى إلى قبل الرسائل صادعا بالنجاة ومنه للسيرا حرضاً تجاهين أيه بأكتمالهم داعيا إلى سبيل ربه بالحكمة والوعود الحسنة يفت جم الاصالة وينبت الله تعالى تقرى قدره من صحته وأسره الحق من مضحه وطنق زعيم الدين وخمره شقات الشياطين وطاح وشيط النافذة وانحلت عقد الكفر والشفاعة وفهتم بكلمة الإخلاص فنفر من البيض الخصاص وكتمن على شفا حفرة من النار منة الشارب ونهزة الطاعم ومنه الفجر والرطب وله النجاة فلم يلفظه الناس من حوالفه إذ أنفخه الله تبارك وتعالى بمحمد ص بعد الدنيا والليالي وبعد أن متي بهم الرجال وذوي العبد ومنه أهل الكتاب كلما
أوقدواائر للحرب أطفأها الله أو نجى فإن الشيطان أو فغرت فاضحة من المشركين قفَّ أهالاه في هذهها فلا ينكث
حتى بما جنبا أخرىً بأختصائه َمَوَّضِعُهُم بِسُفُفٍ مَكْرُوهَا في ذات الله مثبَّت في أمر الله قريةً به سُوَّاه
في أولاهه الله نشأ اصقراً كادحاً لا تخذه الله لومة لأثمن في ردفه من العيش وадعونه فاكبون
آمنون ترتشبون نواوات وتنوكن الأخطار وتكونون من الفوز ويترون من القتال. فلما اختار الله وليه دار
أنبياءه وآتيهم في حقيقة فريق فريق وسملب لجواب الدين ونطق كلام الغريب ونثى خالص الألفين ونثر
فتبه المبطلين فضطر في عرصاتهم وأطلع الشيطان رأسه من مغرزه هالاماً فاكباً لدعمه مستجيبين ولعزة
فيه ملاكين نضطرهم فدوداً خفافاً وأحشدوا فاكباً غضاباً لفيمهم غير إبلهم ووردغ غير مشريماً هذا
والعمل قريب والكلم رحب والجرح لما يندب والرسل لما يحي برنادا زعنمهم خوف الفئة ما في الفئة سقطوا
والجاهلي لمحبية الفاكفين ففببوا فنكم وكيف ينفر بنك وأنيتها وكتاب الله بين أفلور كومه ظاهرة وأحکامه
زاهرة وأعلاهما وعجره فلتحدة فائرة وأرامل واضحة ووجود فقروه أرغبة يوم آتيه
تحكنون بعض للظلماء بناء ومن ينعيه الإخاء بينه فن ينبر ومنه في الآخرة من الخالصين ثم تلبينا إلا
رئى أن تسكن فتريه وسوس قدادها ثم أخذوا شرور وقتها وتهيجون جمرات وينجبوا لتهات الشيطان الغوي
وإطاء ألوار الدين الجلي وإطاء سنين النبي الصوفي تشبرون حسوا في ارتقاء وتمشون لأهله وولده في الخمرة
والضراء وصبرون على مثل حز الدمع وخوخ السنان في المشا وآيتان أن تزعموا أن لا أحد لنا أن أحكم
الجاهلية تغون ومن أحسن أن حكاه يقفون فاؤل أعلمون، بل قد تجلي لكي كلالسوس من أفنهه
أيما المؤلفون أغلب على إريث يا ابن أبي خفاحه أي كتاب اللهد ترث يبك لا يدر أبي أنت جئت شينا فربأ ألفع
عمد ترككم كتاب الله ونبتهم وراء ظهوركم إذ يقول: وَؤُوْدِيُّ سَلَامَةً دَارْ وَقَالَ فيما ناتص من خبر يبن
زةيرا إذ قال: "فَهَبـِهِ لِي مِنْ لَدَنِكَ وَلَيْتَ ذُرُّتِي وَيَبْتُرُنَّ مِنْ أَنْ يُقَضِّبُونَ وَقَالَ: رَأَفَوْا أَرْبَاءَ وَمَعَهُمْ هَمّاً وَمَعَهُمْ
كتاب اللهد" وأ قال: "وَبُصِّبْكُمْ اللهدِ فِي أَوَّلِيْكُمْ لَلذَّكَرِ مَثْلُ حَجَرِ آيَاتِي وَأَفْنٌ وَأَفْنٌ مِّنْ خَلْقِكُمْ فِي
اللدودى بأفنيف حَقًا فِي النذَّارِ أَيْما هاذا" ودعتم أن لا نظروا في لواء من أن أبي ورد بنياً أخفصكم الله ياية
أخرج أيما منها أن مل تقولون أن إن مل ذين لا يتوتران أو لست أنا وأبى من الهادغة وأحلهم واعظم أصوص
القرآن وعمومهم من أبي وابن عم فدوانها مخططة مرحلها نقوله يوم حشك فنرم الحكم الله والزعيم محمد
المنتقود الهمة وعند الساحة سخر meltdown ولا يتكوأ إذ تناؤمو لكلما أتى مسنور وسبب لعلمون من أنبه
عذاب يخزيه ويحل عليه غذاب مقيم.

ثم رميت بطرقها نحو الأنصار فقالت:

يا مبشر التقيبة وأعضاو الجماعة وحضن الإسلام، ما هذه الغميزة في حقي والساحة عن ظلاميماً أكان راسل الله
أيما يقول المره بحفل في وله سرعان ما أحدثتم عجاجنا ذه إلهاء وملك طائفة بما أحاول وقوع على ما أطلب و
أزال أفلوناً مات محمد (ص) فخبط جليل استوعف وهم واستنثر تفه واتفق زرع أظلم الأرض لبغيته
وكشفت الشمع والغمر واختارت التزود لمصيبتها وأدركت الآمال وخضعت مجدب وأحبصت الحميم وأزيلت الحميم
عند ماكما، فلت وله الانتداب الكبرى والمصيبة العظمى لا ملالة بينها ولا راحة فنانيا أسلمها الله جل ثناه
في أفنينك وفي مسامك وصيحكم ونفف في أفيككم ماءاً وحصراً وتشرباً وأحماقتا ولفهلا حاول بأيات الله ورسله
حكم فصل وتحريمل حتم و ما موحى إلا رسول قد خلطت من قلبه الروك أن فالم أو قلب الأفانيين على أفعالك و
من ينطوي على عقابه فلن يصبر الله شياً وسُجِّيَّ الْلهدُ اللهَ الشاكرين. "إياك يا بكر أن تبه ومبدأ
مني ومسمع ومندى ومنجي ملمسك الفوعة وتشملك الخبرة وأتاني ذي العبد والهالة والأداة والقوة وندلك الملاح
والجهة تواقيدك الدعوة فلا تجيبو وتأيكم الصبرة فلا تعيونن؟ أتين موصوفون بالكفاح معروفون بالخير والصلاح
Abullah son of Imam al-Hassan (ع) quotes his forefathers saying that Abu Bakr and ‘Umar decided to prevent Fatima (ع) from her Fadak property. When she came to know about it, she put her veil on her head, wrapped herself with her outer cloak and, accompanied by some of her relatives and men of her folks, stepping on her gown, her gait not differing from that of the Messenger of Allah (ص), went till she entered [the Mosque of the Prophet] where Abu Bakr was.

Abu Bakr was in the company of a crowd of the Muhajirun and Ansar and others. A curtain was placed behind which she sat and moaned. Hearing her thus moaning, everyone present burst in tears, so much so that the meeting place shook. She waited for a moment till the sobbing stopped and the fervor abated. She started her speech by praising Allah and lauding Him, sending blessings to His Messenger, whereupon people resumed their cries. When they stopped, she resumed her speech saying,

“Praise to Allah for that which He bestowed (us). We thank and laud Him for all that which He inspired and offered, for the abundant boons which He initiated, the perfect grants which He presented. Such boons are too many to compute, too vast to measure. Their limit is too distant to grasp. He commended them (to His beings) so they would gain more by being grateful for their continuity.

He ordained Himself praiseworthy by giving generously to His creatures. I testify that there is no God but Allah, the One without a partner, a statement which sincere devotion is its interpretation, the hearts guarantee its continuation, and in the minds and hearts is its perpetuation. He is the One Who cannot be perceived with vision, nor can He be described by tongues, nor can imagination comprehend how He is.

He originated things but not from anything that existed before them, created them without pre-existing examples. Rather, He created them with His might and spread them according to His will. He did so not for a need for which He created them, nor for a benefit (for Him) did He shape them, but to establish His wisdom, bring attention to His obedience, manifest His might, lead His creatures to humbly venerate Him and exalt His decrees. He then made the reward for obedience to Him and punishment for disobedience so as to protect His creatures from His Wrath and amass them into His Paradise.
“I also testify that my Father, Muhammad, is His servant and messenger whom He chose and prior to sending him when the [souls of all] beings were still concealed in that which was transcendental, protected from anything appalling, associated with termination and nonexistence. Allah the Exalted One knew that which was to follow, comprehended that which would come to pass and realized the place of every event.

Allah sent him (Muhammad) to perfect His commands, a resolution to accomplish His decree, and an implementation of the dictates of His Mercy. So he (Muhammad) found nations differing in their creeds, obsessed by their fires [Zoroastrians], worshipping their idols [Pagans], and denying Allah [atheists] despite their knowledge of Him.

Therefore, Allah illuminated their darkness with my Father, Muhammad, uncovered obscurity from their hearts, and cleared the clouds from their insights. He revealed guidance to the people. He delivered them from being led astray, taking them away from misguidance, showing them the right religion and inviting them to the Straight Path (as–Sirat al-Mustaqeem).

“Allah then chose to recall him mercifully, with love and preference. So, Muhammad is now in comfort, released from the burden of this world, surrounded angels of devotion, satisfied with the Merciful Lord and with being near the powerful King. So, peace of Allah with my Father, His Prophet, the trusted one, the one whom He chose from among His servants, His sincere friend, and peace and blessings of Allah with him.”

Fatima (ع) then turned to the crowd and said:

“Surely you (people) are Allah’s servants at His command and prohibition, bearers of His creed and revelation. You are the ones whom Allah entrusted to fare with your own selves, His messengers to the nations. Amongst you does He have the right authority, a covenant which He brought forth to you and an legacy which He left to guard you: The eloquent Book of Allah, the Qur’an of the truth, the brilliant light, the shining beam. Its insights are indisputable, its secrets are revealed, its indications are manifest and those who follow it are surely blessed.

(The Qur’an) leads its adherents to righteousness. Listening (and acting upon) it leads to salvation. Through it are the enlightening divine arguments achieved, His manifest determination acquired, His prohibited decrees avoided, His manifest evidence recognized, His convincing proofs made apparent, His permissions granted and His laws written.

So Allah made belief (in Islam) a purification for you from polytheism. He made prayers an exaltation for you from conceit, Zakat purification for the soul and a (cause of) growth in subsistence, fasting an implantation of devotion, pilgrimage a construction of the creed and justice (Adl) the harmony of the hearts. And He made obedience to us (Ahl al-Bayt) the management of the affairs of the nation and our leadership (Ahl al-Bayt) a safeguard from disunity.
He made *jihad* (struggle) a way for strengthening Islam and patience a helping course for deserving (divine) rewards. He made commending what is right (*Amr Bil Ma’ruf*) a cause for public welfare, kindness to parents a safeguard from (His) wrath, the maintaining of close ties with one’s kin a cause for a longer life and for multiplying the number of offspring, in-kind reprisal (*qisas* قصاص) to save lives, fulfillment of vows the earning of mercy, the completion of weights and measures a cause for avoiding neglecting the rights of others, forbidding drinking wines an exaltation from atrocity, avoiding slander a veil from curse, abandoning theft a reason for deserving chastity.

Allah has also prohibited polytheism so that one can devote himself to His Mastership. Therefore; Fear Allah as He should be feared, and die not except in a state of Islam; Obey Allah in that which He has commanded you to do and that which He has forbidden, for surely those truly fear among His servants, who have knowledge.'

“O People! Be informed that I am Fatima, and my father is Muhammad I say that repeatedly and initiate it continually; I say not what I say mistakenly, nor do I do what I do aimlessly. Now has come unto you an Apostle from amongst yourselves; It grieves him that you should perish; ardently anxious is he over you; To the believers he is most kind and merciful. Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of my cousin (Ali ع) rather than any of your men.

What an excellent identity he was, may the peace and blessings of Allah be upon him and his descendants Thus, he propagated the Message, by coming out openly with the warning, and while inclined away from the path of the polytheists, (whom he) struck their strength and seized their throats, while he invited (all) to the way of his Lord with wisdom and beautiful preaching He destroyed idols, and defeated heroes, until their group fled and turned their backs. So night revealed its dawn; righteousness uncovered its genuineness; the voice of the religious authority spoke out loud; the evil discords were silenced.

The crown of hypocrisy was diminished; the tightening of infidelity and desertion were untied, So you spoke the statement of devotion amongst a band of starved ones; and you were on the edge of a hole of fire; (you were) the drink of the thirsty one; the opportunity of the desiring one; the fire brand of him who passes in haste; the step for feet; you used to drink from the water gathered on roads; eat jerked meat. (Lady Fatima ع was stating their lowly situation before Islam) You were despised outcasts always in fear of abduction from those around you.

Yet, Allah rescued you through my father, Muhammad after much ado, and after he was confronted by mighty men, the Arab beasts, and the demons of the people of the Book Who, whenever they ignited the fire of war, Allah extinguished it; and whenever the thorn of the devil appeared, or a mouth of the polytheists opened wide in defiance, he would strike its discords with his brother (Ali ع), who comes not back until he treads its wing with the sole of his feet, and extinguishes its flames with his sword.
(Ali is) diligent in Allah's affair, near to the Messenger of Allah, A master among Allah's worshippers, setting to work briskly, sincere in his advice, earnest and exerting himself (in service to Islam); While you were calm, gay, and feeling safe in your comfortable lives, waiting for us to meet disasters, awaiting the spread of news, you fell back during every battle, and took to your heels at times of fighting.

Yet, When Allah chose His Prophet from the dwell of His prophets, and the abode of His sincere servants; The thorns of hypocrisy appeared on you, the garment of faith became worn out, The misguided ignorant(s) spoke out, the sluggish ignorant came to the front and brayed. The he camel of the vain wiggled his tail in your courtyards and the your courtyards and the Devil stuck his head from its place of hiding and called upon you, he found you responsive to his invitation, and observing his deceits.

He then aroused you and found you quick (to answer him), and invited you to wrath, therefore; you branded other than your camels and proceeded to other than your drinking places. Then while the era of the Prophet was still near, the gash was still wide, the scar had not yet healed, and the Messenger was not yet buried. A (quick) undertaking as you claimed, aimed at preventing discord (trial), Surely, they have fallen into trial already! And indeed Hell surrounds the unbelievers.

How preposterous! What an idea! What a falsehood! For Allah’s Book is still amongst you, its affairs are apparent; its rules are manifest; its signs are dazzling; its restrictions are visible, and its commands are evident. Yet, indeed you have cast it behind your backs! What! Do you detest it? Or according to something else you wish to rule?

Evil would be the exchange for the wrongdoers! And if anyone desires a religion other than Islam (submission to Allah), it never will it be accepted from him; And in the hereafter, he will be in the ranks of those who have lost. Surely you have not waited until its stampede seized, and it became obedient. You then started arousing its flames, instigating its coal, complying with the call of the misled devil, quenching the light of the manifest religion, and extinguished the light of the sincere Prophet.

You concealed sips on froth and proceeded towards his (the Prophet) kin and children in swamps and forests (meaning you plot against them in deceitful ways), but we are patient with you as if we are being notched with knives and stung by spearheads in our abdomens, Yet–now you claim that there is not inheritance for us! What! "Do they then seek after a judgment of (the Days of) ignorance? But How, for a people whose faith is assured, can give better judgment than Allah? Don’t you know? Yes, indeed it is obvious to you that I am his daughter. O Muslims! Will my inheritance be usurped?

O son of Abu Quhafa! Where is it in the Book of Allah that you inherit your father and I do not inherit mine? Surely you have come up with an unprecedented thing. Do you intentionally abandon the Book of Allah and cast it behind your back? Do you not read where it says: And Solomon (Sulayman) inherited David (Dawood)? And when it narrates the story of Zacharias and says: `So give me an heir as from thyself (One that) will inherit me, and inherit the posterity of Jacob (Yaqoob)'

And: `But kindred by hood have prior rights against each other in the Book of Allah’ And: Allah (thus)
directs you as regards your children's (inheritance) to the male, a portion equal to that of two females.
And, if he leaves any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the pious ones.'

You claim that I have no share! And that I do not inherit my father! What! Did Allah reveal a (Qur'anic) verse regarding you, from which He excluded my father? Or do you say: 'These (Fatima and her father) are the people of two faiths, they do not inherit each other?!' Are we not, me and my father, a people adhering to one faith? Or is it that you have more knowledge about the specifications and generalizations of the Qur'an than my father and my cousin (Imam Ali)?

So, here you are! Take it! (Ready with) its nose rope and saddled! But if shall encounter you on the Day of Gathering; (thus) what a wonderful judge is Allah, a claimant is Muhammad, and a day is the Day of Rising. At the time of the Hour shall the wrongdoers lose; and it shall not benefit you to regret (your actions) then! For every Message, there is a time limit; and soon shall ye know who will be inflicted with torture that will humiliate him, and who will be confronted by an everlasting punishment. (Fatima then turned towards the Ansar and said:) O you people of intellect! The strong supporters of the nation! And those who embraced Islam; What is this shortcoming in defending my right? And what is this slumber (while you see) injustice (being done toward me)? Did not the Messenger of Allah, my father, used to say: A man is upheld (remembered) by his children'? O how quick have you violated (his orders)!

How soon have you plotted against us? But you still are capable (of helping me in) my attempt, and powerful (to help me) in that which I request and (in) my pursuit (of it). Or do you say: "Muhammad has perished;" Surely this is a great calamity; Its damage is excessive its injury is great, Its wound (is much too deep) to heal.

The Earth became darkened with his departure; the stars eclipsed for his calamity; hopes were seized; mountains submitted; sanctity was violated, and holiness was encroached upon after his death. Therefore, this, by Allah, is the great affliction, and the grand calamity; there is not an affliction—which is the like of it; nor will there be a sudden misfortune (as surprising as this).

The Book of Allah—excellent in praising him—announced in the courtyards (of your houses) in the place where you spend your evenings and mornings; A call, A cry, A recitation, and (verses) in order. It had previously came upon His (Allah's) Prophets and Messengers; (for it is) A decree final, and a predestination fulfilled: "Muhammad is not but an Apostle: Many were the apostles that passed away before him. If he died or was slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude."

O you people of reflection; will I be usurped the inheritance of my father while you hear and see me?!
(And while) You are sitting and gathered around me? You hear my call, and are included in the (news of the) affair? (But) You are numerous and well equipped! (You have) the means and the power, and the
weapons and the shields.

Yet, the call reaches you but you do not answer; the cry comes to you but you do not come to help? (This) While you are characterized by struggle, known for goodness and welfare, the selected group (which was chosen), and the best ones chosen by the Messenger for us, Ahlul- Bayt. You fought the Arabs, bore with pain and exhaustion, struggled against the nations, and resisted their heroes. We were still, so were you in ordering you, and you in obeying us.

So that Islam became triumphant, the accomplishment of the days came near, the fort of polytheism was subjected, the outburst of was subjected, the outburst of infidelity calmed down, and the system of religion was well-ordered. Thus, (why have you) become confused after clearness? Conceal matters after announcing them? Do you thus turn on your heels after daring, associating (others with Allah) after believing? Will you not fight people who violated their oaths? Plotted to expel the Apostle and became aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allah Whom you should more justly fear, if you believe!

Now I see that you are inclined to easy living; having dismissed one who is more worthy of guardianship [referring to Ali (ع)]. You secluded yourselves with meekness and dismissed that which you accepted. Yet, if you show ingratitude, ye and all on earth together, yet, Allah free of all wants, worthy of all praise.

Surely I have said all that I have said with full knowledge that you intent to forsake me, and knowing the betrayal that your hearts sensed. But it is the state of soul, the effusion of fury, the dissemination of (what is) the chest and the presentation of the proof.

Hence, Here it is! Bag it (leadership and) put it on the back of an ill she camel, which has a thin hump with everlasting grace, marked with the wrath of Allah, and the blame of ever (which leads to) the Fire of (the wrath of Allah kindled (to a blaze), that which doth mount (right) to the hearts; For, Allah witnesses what you do, and soon will the unjust assailants know what vicissitudes their affairs will take! And I am the daughter of a warner (the Prophet) to you against a severe punishment. So, act and so will we, and wait, and we shall wait.’’
Abu Bakr responded to her by saying, “O daughter of the Messenger of Allah! Your father was always affectionate with the believers, generous, kind and merciful, and towards the unbelievers was a painful torment and a great punishment. Surely the Prophet is your father, not anyone else’s, the brother of your husband, not any other man’s; he surely preferred him over all his friends and (Ali) supported him in every important matter, no one loves you save the lucky and no one hates you save the wretched.

You are the blessed progeny of Allah’s Messenger, the chosen ones, our guides to goodness our path to Paradise, and you—the best of women—and the daughter of the best of prophets, truthful is your sayings, excelling in reason. You shall not be driven back from your right... But I surely heard your father saying: `We the, group of prophets do not inherit, nor are we inherited Yet, this is my situation and property, it is yours (if you wish); it shall not be concealed from you, nor will it be stored away from you.

You are the Mistress of your father’s nation, and the blessed tree of your descendants. Your property shall not be usurped against your will nor can your name be defamed. Your judgment shall be executed in all that which I possess. This, do you think that I violate your father’s (will)?”

Fatima then refuted Abu Bakr’s claim that the Prophet had stated that prophets cannot be inherited, and said: “Glory be to Allah!! Surely Allah’s Messenger did not abandon Allah’s Book nor did he violate His commands. Rather, he followed its decrees and adhered to its chapters. So do you unite with treachery justifying your acts with fabrications?

Indeed this—after his departure—is similar to the disasters which were plotted against him during his
lifetime. But behold! This is Allah's Book, a just judge and a decisive speaker, saying: 'One that will (truly) inherit Me, and inherit the posterity of Yaqub,' (19:6) and 'And Sulaiman (Solomon) inherited Dawood (David).' (27:16) Thus, He (Glory be to Him) made clear that which He made share of all heirs, decreed from the amounts of inheritance, allowed for males and females, and eradicated all doubts and ambiguities (pertaining to this issue which existed with the) bygones.

Nay! But your minds have made up a tale (that may pass) with you, but (for me) patience is most fitting against that which ye assert; it is Allah (alone) whose help can be sought." It is apparent that Abu Bakr chanced the mode with which he addressed Lady Fatima (ع) after delivering her speech. Listen to his following speech; which is his reply to Fatima's just reported speech.

Abu Bakr said: "Surely Allah and His Apostle are truthful, and so has his (the Prophet's) daughter told the truth. Surely you are the source of wisdom, the element of faith, and the sole authority. May Allah not refute your righteous argument, nor invalidate your decisive speech. But these are the Muslims between us—who have entrusted me with leadership, and it was according to their satisfaction that I received what I have. I am not being arrogant, autocratic, or selfish, and they are my witnesses." Upon hearing Abu Bakr speak of the people's support for him, Lady Fatima Zahra (ع) turned towards them and said:

"O people, who rush towards uttering falsehood and are indifferent to disgraceful and losing actions! Do you not earnestly seek to reflect upon the Qur'an, or are your hearts isolated with locks? But on your hearts is the stain of the evil, which you committed; it has seized your hearing and your sight, evil is that which you justified cursed is that which you reckoned, and wicked is what you have taken for an exchange!

You shall, by Allah, find bearing it (to be a great) burden, and its consequence disastrous. (That is) on the day when the cover is removed and appears to you what is behind it of wrath. When you will be confronted by Allah with that which you could never have expected, there will perish, there and then, those who stood on falsehoods."

Although parts of Abu Bakr's speeches cannot be verified with authentic evidence, and despite the fact that we have already mentioned part of the actual speech, which Abu Bakr delivered after Lady Fatima's arguments, it appears certain that Abu Bakr was finally persuaded to submit Fadak to her. Nevertheless, when Fatima was leaving Abu Bakr's house, 'Umar suddenly appeared and exclaimed: "What is it that you hold in your hand?"

Abu Bakr replied: 'A decree I have written for Fatima in which I assigned Fadak and her father's inheritance to her." 'Umar then said: "With what will you spend on the Muslims if the Arabs decide to fight you?"

وفي سيرة الحليبي ج 3 ص 391: _ أن عمر أخذ الكتاب فشقه.
According to p. 391, Vol. 3, of al-Halabi’s Seera book, ‘Umar [ibn al-Khattab] seized the decree and tore it to pieces...

After you, reports and momentous chaotic events we found,
Had you witnessed them, calamities would not abound.
We missed you as sorely as earth would miss its rain,
Your folks lost balance, see how from the creed they did refrain,
We, like no others, have suffered affliction,
Unlike all Arabs, or others from among Allah’s creation.

My homeland is now narrow after its great expanse indeed,
Both your grandsons have been wronged, so my heart is grieved,
Every family has relatives and a place
With the Almighty Who is close to those of grace,
Certain men what their chests hid did they to us reveal,
When you went, and now you from our sights did a grave conceal,
Men assaulted and slighted us, when you became far away
So, now what rightfully belongs to us is being taken away.
You were the moon, your light showed us what we should heed,
Messages from the Exalted One were to you revealed.
With the Verses did Gabriel make our day,
Now you are gone, every good thing is kept away.
How we wish in our direction death did the Almighty guide
Before you left us, and you did the dunes from us hide.
We shall cry over you so long as our tears can pour,
So long as floods of tears can withstand and endure.
References to this speech by the Truthful One, Fatima, peace with her, including some who cited excerpts of it, include the following:

1. Al-Khalil ibn Ahmed al-Farahidi الخليل بن أحمد الفراهيدي (d. 175 A.H./792 A.D.) on p. 323, Vol. 8, of Kitab al-Ayn,


**Fatima Further Oppressed**

Throughout her life, Fatima (ع) never spoke to those who had oppressed her and deprived her of her rightful claims. She kept her grief to herself. During her sickness which preceded her death, she requested that her oppressors should be kept away even from attending her funeral. Her ill-wishers even resorted to physical violence.

Once the door of her house was pushed on her, and the child she was carrying was hurt and the baby-boy was stillborn. This incident took place, and it is very well documented by Shi’ite and Sunni historians and chroniclers, when ‘Umar ibn al-Khattab was urging, sometimes even beating, people to go to the Prophet’s Mosque to swear allegiance to his friend, Abu Bark.
‘Umar promoted Abu Bakr to the seat of “caliph”, being the very first person to swear allegiance to him after being convinced that it would not be long before he, too, would occupy the same seat. Fatima’s house was set on fire.

Having been mistreated and stricken with grief, which crossed all limits of forbearance and endurance, she expressed her sorrows in an elegy which she composed to mourn her father the Holy Prophet ﷺ. In that elegy, she makes a particular reference to her woeful plight saying, after having taken a handful of earth from her father’s grave, putting it on her eyes, crying and saying,

ماذا على من شم تربة أحمد أن لا يشم مدى الزمان غواليا؟

صدبت علي مصائب لو أنها صدبت على الأيام ضرن لياليها

قد كنت ذات بطل محمد لا أختشي ضيما و كان جماليا

فاليوم أخشع للليل وأنققي ضيما، و أدفع ظالمي برداها

فإذا بككت قمرية في ليلها شجنا علي غصن بككت صباحا

فالأجعن الحزن بعدك مؤنسي ولأجعلن الدمع فيك وشاحا

What blame should be on one who smells Ahmed’s soil
That he shall never smell any precious person at all?
Calamities have been poured on me (like waters boil)
Were they poured on days, they would become nights.
In the shade of Muhammad, I enjoyed all protection

And he was my beauty, and I feared no oppression,
But now I surrender to the lowly and fear I am done
Injustice, pushing my oppressor with only my gown.
So, if a dove cries during its night, forlorn,
Out of grief on its twig, I cry in my morn.

So, I shall after you let grief be a companion for me,
And my tears that mourn you my cover they shall be.
On p. 218, Vol. 2, of al-Tabari’s *Tarikh* (Dar al-Amira for Printing, Publishing and Distribution, Beirut, Lebanon, 2005), it is stated that when Fatima could not get her inheritance, Fadak, from Abu Bakr, she boycotted him and never spoke to him till her death.

The death of the Apostle, affected her very much and she was very sad and grief-stricken and wept her heart out crying all the time. Unfortunately, after the death of the Prophet, the Government confiscated her famous land of Fadak. Fatima (ع) was pushed behind her home door (when they attacked Ali’s house and took him away in order to force him to accept the caliphate of Abu Bakr), so the fetus she was carrying, namely Muhsin, was subsequently aborted.

‘Umar ibn al-Khattab ordered his servant, Qunfath, to set her house on fire, an incident which is immortalized by verses of poetry composed by the famous Egyptian poet Hafiz Ibrahim which is reproduced here but without English translation. The author has preferred not to translate it in order not to hurt the feelings of his Sunni brethren, especially non–Arabs:

On p. 220, Vol. 2, of al-Tabari’s *Tarikh* (Arabic text), it is stated that the Holy Prophet (ص) remained unburied for three days. His sacred body finally received the burial bath by his cousin and son–in–law, Fatima’s husband Ali (ع). Besides Ali (ع), those who attended the burial of the Prophet (ص) were: al–Abbas ibn Abdul–Muttalib, his son al–Fadhl, Qutham ibn al–Abbas, Usamah ibn Zaid, and Shuqrân, a freed slave of the Prophet (ص), according to the same page. According to Ibn Ishaq, Aws ibn Khawli, who had taken part in the Battle of Badr, earnestly requested Ali (ع) to let him assist in burying the Messenger of Allah (ص) which the Commander of the Faithful accepted (ع).

The tragedy of her father’s death and the unkindness of her father’s followers, were too much for the good, gentle and sensitive lady and she breathed her last on Jumda I 14, 11 A.H., exactly seventy–five days after the death of her revered father, the Holy Prophet of Islam. Grieved about the way she was treated by certain “sahaba” of the Prophet (ص), the confiscation of her property, Fadak, the aborting of her son, Musin, and the confiscation of the right to caliphate from her husband, Ali, were all too much for her, so much so that they eventually put an end to her life when she was in the prime of her life at the age of eighteen, although historians provide different dates, and was buried in Jannatul–Baqi’, Medina.

**Fatima’s Death**

On p. 218, Vol. 2, of al–Tabari’s *Tarikh*, al–Tabari says,

> فدففها علي ليلا، ولم يؤذن بها أبو بكر

“Ali buried her at night, and Abu Bakr did not call the *athan* (to announce her death).”

Fatima (ع) did not survive more than seventy–five days after the demise of her father. She breathed her
last on the 14th Jumdi I, 11 A.H. Before her demise, she told her will to her husband, Imam Ali (ع), thus:

1. O Ali, you will personally perform my funeral rites.

2. Those who have displeased me should not be allowed to attend my funeral.

3. My corpse should be carried to the graveyard at night.

Thus, Imam Ali (ع), in compliance with her will, performed all the funeral rites and accompanied exclusively by her relatives and sons carried her at night to Jannatu’l-Baqi’, where she was laid to rest and her wishes fulfilled.

Having buried her, in the darkness of the night, her husband, the Commander of the Faithful Ali (ع) composed these verses of poetry:

Why did I stand at the graves to greet,
The tomb of the loved one, but it did not respond?
O loved one! Why do you not answer us?
Have you forgotten the friendship among loved ones?
The loved one said: How can I answer you
While I am held hostage by soil and stones?
Earth has eaten my beauties, so I forgot about you,
And I now am kept away from family and peers;
So, peace from me to you, the ties are now cut off
And so are the ties with loved ones.

On p. 136 of Dalaa’il al-Imama دلائل الإمام, we are told that those who attended Fatima’s burial in the darkness of the night were, besides her husband Ali (ع), none other than both her sons al-Hassan and al-Hussain (ع), her daughters Zainab and Umm Kulthum, her maid Fidda and Asmaa daughter of Umays. The author, as quoted on p. 92, Vol. 10 of the newly published edition of Bihar al-Anwar, adds the following:
In the morning of the eve in which she (Fatima) was buried, al-Baqi’ was found to have forty new graves. When the Muslims came to know about her death, they went to al-Baqi’ where they found forty freshly built graves, so they were confused and could not identify her grave from among all of them. People fussed and blamed each other. They said, “Your Prophet left only one daughter among you. She dies and is buried while you do not attend her demise or perform the prayers for her or even know where her grave is.”

Those in authority among them said, “Bring from among the Muslims’ women those who would inter these graves till we find her, perform the prayers for her and visit her grave.” The report reached the Commander of the Faithful, Allah’s blessings with him, so he came out furious, his eyes reddened, his veins swollen and wearing his yellow outer garment which he always put on whenever there was trouble, leaning on his sword, Thul–Fiqar, till he reached al-Baqi’. A warner rushed to people to warn them saying, “Here is Ali ibn Abu Talib has come as you can see, swearing by Allah that if anyone moves a brick of these graves, he will kill each and every one of them.”

He was met by ‘Umar [ibn al-Khattab] and some of his companions and said, “What is wrong with you, O father of al-Hassan?! By Allah, we shall inter her grave, and we shall perform the [funeral] prayers for her.” Ali (ع) took hold of ‘Umar’s garment, shook him and threw him on the ground and said, “O son of the black woman! As regarding my right [to succeed the Prophet as the caliph], I have abandoned it for fear people might revert from their religion. As for Fatima’s grave, I swear by the One Who holds Ali’s
soul in His hands that if you and your fellows want to do any such thing, I shall let the earth drink of your blood, all of you; so, if you want, stay away from it, O ‘Umar.”

Abu Bakr met him and said, “O father of al–Hassan! By the right of the Messenger of Allah (ص) and by the right of the One on the Arsh, leave him, for we shall not do anything which you dislike.” Ali (ع) left ‘Umar alone. People dispersed and did not make any further attempt. This incident shows the reader how Abu Bakr was blessed with a higher degree of wisdom than ‘Umar.

These are the words of Fatima, daughter of the Messenger of Allah, peace be upon him, to her mother, who was a noble woman:

If Allah's Messenger had a daughter, she would be Fatima; if he were the child of a daughter, he would be Fatima.

Ali was the first to say: ‘If I were the child of Fatima, I would be her son. If Fatima were the child of a daughter, she would be my mother.’

Abu Bakr met him and said, “O father of al–Hassan! By the right of the Messenger of Allah (ص) and by the right of the One on the Arsh, leave him, for we shall not do anything which you dislike.” Ali (ع) left ‘Umar alone. People dispersed and did not make any further attempt. This incident shows the reader how Abu Bakr was blessed with a higher degree of wisdom than ‘Umar.

كل لهَا عند الولادة حالة منها عقول ذوي البصائر تندهِل
هذي لfell her the needle تستطعت رطبا جنيا ففي منه تأكل
وضعت يعمسى وهي غير مروعة أني وحارسها السرئ الأيسِل؟
وإلى الجدار وصفحة الباب التحَّنت بنت الينين تأسقفت ما تحمل
سقطت وأسقطت الجنين وحولها من كل ذي حسب لثيم جحفل
هذا ي淳َّها وذاك يدفها وبردها هذا وهذا يركل
وأمها أسد الأسود يقوده بالخيل قنفذ هل كهذا معضل؟
ولسوف تأتي في القيامة فاطمة تشكو إلى رب السماء وتعول
Following are verses of poetry in honor of Fatima, Head of the Women of Mankind, composed by the late Shaikh Muhsin Abu al-Hubb Senior presented to all ladies who descended from Fatima:

When they mention Eve, I say that Fatima is her pride,
Or if Mary is mentioned, I say that Fatima is superior.
Can anyone underestimate a father such as Muhammad?
Or does Mary have a lion cub more brave than Fatima’s?

Each had a status at her birth that puzzles sages’ minds:
This to her date tree resorted, so of fresh ripe dates she ate,
Giving birth to Jesus without fright, how so when the guard
Is the most brave night sojourner?

And to the wall and the door’s slab did this resort,
Prophet’s daughter, so she aborted what she was bearing.
She fell, and her fetus [Muhsin] fell with her, surrounded by
Every one of a mean descent and lowly birth:
This rogue rebukes her, that one reprimands her,
This one dismisses her, that one even kicks her…
Though before her was the lion of lions being led
By the rope..., so, is there a greater calamity?

Fatima will come on the Judgment Day to complain
To the Lord of the Heavens, and she will wail,
And you will know who her fetus was, why she wails
Why she presents a complaint from which the heavens shake:
“Lord! My inheritance and my husband’s right did they confiscate
“And, moreover, all my sons did they kill, O Lord!”

قصيدة للشاعر المسيحي عبد المسيح الأندليكي يمدح فيها فاطمة الزهراء (ع) فالسيدة الزهراء (ع) قد شهد بفضلها المخالف والمؤلف لأنها سيدة نساء العالمين من الأولين والأخرين:
Here is a poem composed by the Christian poet Abdul-Maseeh al-Antaki (of Antioch city) in praise of Fatima al-Zahra (ع), for those who agree with our [religious] views and those who do not have all testified to Fatima’s distinction: She is the Mistress of all Women of Mankind from the early generations to the very last:

Among women, hers is a unique birth:
No other daughter of Eve comes to her distinctions close.
One from whose forehead the sun’s rays shine,
From her standing places glitter glows.

She is the peer of the honored one and only who
In his feats and supreme honors is her only match.
Arabs seek competent peers for daughters to marry
A tradition which they refuse to forgo.

Any marriage without a competent peer they regard
As a shame on them that debases them among peers.
Who can match in lineage the daughter of the Chosen one?
Who among the Arabs in honors matches her?
Who suits Taha (ص) to be his son-in-law,
A marriage tie that brings happiness to one who wins it
Other than Ali, the one loved by the Chosen One?
He accepted Guidance since the Messenger called for it.
Next to the Chosen One, he is the best of Quraish
Since the Almighty created its souls.
And he is the hero of Islam well known
By those wars that raised his status.

ما هو "مصحف فاطمة"؟

وخلفت فاطمة عليه السلام مصحفًا، ما هو مصحف، ولكن كلام من كلام الله، أنزله عليها، إما لرسول الله، وأخبر
علي عليه السلام (بحار الأنوار ج26 ص41 رواية73 باب1) ولذا سميت فاطمة، فهي مشهورة فاطمة، فهي مشهورة فاطمة، فهي مشهورة فاطمة، فهي مشهورة 
ولأرض. وحديث أن الملك الملحد امرأته تعالى بحبه، فسميت المحدثة، مما مع أنه كان يخبرها عمومًا على
معه بما في ذريتها من المصائب والنتائج، والأم الفذ من ذلك ما سكتتني الثورة، من انتصارات عظمية، ونجل كبير في
عصر الغيبة، ومن ثم ظهر ابنها المهدي المنتظر، عجل الله تعالى فرجه الشريف.

علي عليه السلام كتبُ المصحف

أن الزهراء، سلام الله عليها، كانت تحسن بالملك، وتسمع صوته، ولم تكن تشاهده، ففيما أن حصل ذلك، شكت
إلى أمير المؤمنين علي، عليه السلام، حيث لم تكن توقيع هذا الأمر بهذه الصورة المستمرة، ابنه أمير المؤمنين
علي عليه السلام صاحب فكرة كتابة المصحف، حيث يسمع صوته روح الأمين، فيكتب كلما يسمعه، إلى أن
اجتمع في مصحف متكامل، وهو مصحف الزهراء عليه السلام، ولا يخفى عليك أن ليس من السهل كتابة ما يليه
جيشه، بل كان ذلك ضمن العلوم الخاصة الإلهية التي امتاز بها أمير المؤمنين، عليه السلام، فهو الذي كتب من
قبل ما أماله رسول الله عليه، وهو الذي جمع القرآن الكريم في المصحف الشريف كما هو ثابت في مطهرة.
إنّ المصحف يشمل على أمور كثيرة تتناثر في كلمة واحدة وهي: استيعابه لجميع الحوادث الخطيرة الآتية، خصوصاً ما سواه ذريتهم، من المصائب والبلايا، ويشمل على أسماء جميع الملوك والحكام إلى يوم القيامة، كما ورد في الحديث: (ما من ني و لا وصي ولا ملك إلا وفي مصحف فاطمة) (بيhar الأئمّة ج47 ص32 رواية29 باب4)، ويحوي على أمور ترجع إلى شخص رسول الله صلي الله عليه وآله وسلم، وأيضًا يشمل على وصيته سلام الله عليها.

ابن هاشم عن يحيى بن أبي عمران عن يونس عن رجل عن سليمان بن خالد قال: كان أبو عبد الله عليه السلام... فإن فيه وصية فاطمة عليها السلام...) (بيhar الأئمّة ج26 ص43 رواية76 باب1)، ومن الطبعي أنّ الوصية تشمل على أمور خاصة، تتعلق بحزنها عليها السلام، وبالخصائص العالية عليها، من أعدائها، ليُبّذلها ابنه الإمام الثاني عشر المهدي المنتظر، جعل الله تعالى فرجه الشريف، لأنه هو الإمام مسيّط اليد، الذي يحمل الله الأرض قسطًا وعدلًا، كما ملئت ظلماً وجورًا.

الأئمّة عليهم السلام ومصحف فاطمة

كان الإمام الصادق عليهم السلام، يؤكد دائمًا على علوم أهل البيت عليهم السلام، في الحديث أنه كان يقول: "إن علمهم عليهم السلام غابر ومزبور ونكت في القلوب ونقر في الأسماع وأسهمهم يختلفون، والجفر البيض، ومصحف فاطمة، والبيعة" فهم عليهم السلام رغم ارتباطهم وسماهم صوت المائدة ورغم تبعيتهم لمصحف الإمام عليّ الذي هو الجامع المشتمل على جميع الأحكام حتى آسر الخدش، ورغم معرفتهم بعلم الجفر الذي يستمر على "علم ما يحتاج إليه الناس إلى يوم القيامة من حال وحرام" إلا أنه كانوا يتبعون في فهم الحوادث الخطيرة على مصحف فاطمة عليها السلام كما ورد في الحديث "قالنن نبّح ما فيها فلا تعدوها" حيث يشمل على الحوادث الخارجية جميعاً، وأيضًا أسماء الملوك إلى يوم القيامة، ففي الحديث: (رجل عن محمد بن عبد الله بن الحسن فقال: عليه السلام: ما من نبي وصي ولا ملك إلا وهو في كتاب عدنى، يعني مصحف فاطمة.) (والله ما لمحمد بن عبيد الله فيه اسم) (بيhar الأئمّة ج47 ص32 رواية29 باب4).

لقد وصل المصحف إلى مستوى من الرفعة والسمو بسُهم صار مصدراً سرورهم واستياعهم، كما يستفاد من جملة قررت عيده في الحديث التالي: (عن فضيل بن عثمان عن الحسن قال: قال لي أبو جعفر عليه السلام يا أبا عبيدة كان عندته سيف رسول الله صلى الله عليه وآله وسلم ودرعه ورايته المفتوحة ومصحف فاطمة عليها السلام (قررت عيده) (بيhar الأئمّة ج26 ص211 رواية22 باب16).

هل مصحف فاطمة هو القرآن؟
إنّ الكثير من الناس كانوا ولا زالوا يتصورون أنّ المصحف يشتمل على الآيات القرآنية الشريفة، أو أنّ هناك قرآنًا آخر عند الشيعة، كما يزعم بعض الجُهال من العامة. ولكن الواقع هو خلاف ذلك، فإنّ المصحف لا يشتمل حتى على آية واحدة من آيات القرآن الكريم، كما هو المستند من الأحاديث الكثيرة، كما أنّه ليس من قبيل القرآن ولا يشبهه من ناحية المحتوى أصلاً، فهو من مقولات أخرى، فأحاديثنا صريحة في ذلك فقد ورد في حديث: ((...عن علي بن ﺳайд أنّه ﺑا) (borough of the sun 77 47 ص 42 رواية 74)1.

وفي أحاديث آخر: ((...عن علي بن الحسن عن أبي عبد الله عليه السلام .. عندي مصحف فاطمة، أما والله ما فيه..) (borough of the sun 84 46 ص 46 رواية 84)1.

عبد الله بن جعفر عن موسى بن جعفر عن الوشاع عن أبي حمزة عن أبي عبد الله عليه السلام قال: مصحف) - (قلّةً) في الجاهلية، وما فيها شيء من كتاب الله ((borough of the sun 89 48 ص 48 رواية 89)1.

عن عنيسة بن مصعب قال: كنا عند أبي عبد الله عليه السلام .. ومصحف فاطمة، أما والله ما زعم أنه)) - (borough of the sun 50 33 ص 33 رواية 50)1.

(فيه مثل قرآنكم هذا ثلاث مرات)) (borough of the sun 70 38 ص 38 رواية 70)1.

والظاهرة أنّ المقصود هو من ناحية الكلمة وحجم المعلومات، لا من حيث المحتوى، ثمّ لا يخفى عليك ما في كلمة قرآنكم من معنى فتأمل جيداً.

وأيضاً:

المستند من أحاديث كثيرة أنّ مصحف الزهراء عليها السلام ليس فيه شيء من الحلال والحرام أصلاً، ومن تلك الأحاديث قوله عليها السلام: (أنا إنه ليس من الحلال والحرام) (borough of the sun 77 44 ص 44 رواية 77)1.

What Is Fatima’s Mushaf?

Fatima (ع) has left us a book behind her which is not a Qur’an but speech of the Almighty revealed to
her, dictated by the Messenger of Allah (ص) and written down by Ali (ع), according to p. 41, Vol. 26 of Bihar al-Anwar. This is why she is named “Fatima”: the one who manifests the speech of the Fatir (Creator) of the heavens and earth.

Since the angel sent by Him speaks to her on behalf of the Almighty, she is called “muhaddatha المحدثة”, one spoken to. Also, the angel used to tell her the calamities and afflictions that will happen after her death to her progeny and, more importantly, the gains such progeny will achieve, the great victories and success during the Time of Occultation then during the time when her descendant, al-Mahdi, the Awaited One, may the Almighty speed up his holy ease, reappears.

Ali (ع) was the scribe of this mushaf. Al-Zahra used to sense the presence of the angel and hear his voice, but she did not see him. When this took place, she complained about it to the Commander of the Faithful Ali (ع) because she did not expect the matter would thus continue taking place.

Ali (ع), then, was the one who thought about writing the mushaf down since he heard the voice of the trusted angels, so he would write down what he heard till a complete mushaf was gathered which is al-Zahra’s mushaf, peace with her. You realize that it is not easy to write down what Gabriel was dictating; rather, this was among the special divine sciences which characterized the Commander of the Faithful (ع). He was the one who used to write down what the Messenger of Allah (ص) used to dictate to him, and he was the one who compiled together the Holy Qur’an as is confirmed.

### Mushaf’s Contents

Fatima’s mushaf (book) contains many matters which can be summarized thus: It absorbs all upcoming serious events, especially the calamities and afflictions her progeny would face as well as the victories. It contains names of all kings and rulers till Judgment Day, according to this tradition which is recorded on p. 32, Vol. 47, of Bihar al-Anwar: “There is no prophet or wasi or king except that he is mentioned in Fatima’s mushaf.” It also contains matters relevant to the person of the Messenger of Allah (ص) as well as her own will (ع).

Ibn Hisham quotes Yahya ibn Abu Omran quoting other sources citing Abu Abdullah (Imam Ja’far al-Sadiq [ع]) saying that it contains the will of Fatima (ع) as stated on p. 43, Vol. 26, of Bihar al-Anwar. Naturally, the said will contains personal matters relevant to her grief and the predicaments she had to go through which her enemies caused so her descendant, the 12th Imam, the Awaited Mahdi, may Allah Almighty hasten his sacred ease, would carry it. This is so because the Mahdi is the one who will have the power to do so, who will be empowered by Allah to fill the earth with justice and equity after having been filled with injustice and iniquity.
**The Imams (ع) And Fatima’s Mushaf**

Imam Ja’far al-Sadiq (ع) used to always emphasize the significance of the sciences of Ahl al-Bayt (ع). In one tradition, he used to say, “Their knowledge, peace with them, transcends time, comprehended and recorded, effective in the hearts, having an impact on those who hear it,” that they have the الجفر الأحمر و الجفر الأبيض, the Red Wide Well (or pool) and the White one, Fatima’s mushaf and al-Jam‘a.”

The red and white wells or pools referred to above are connotations of what is prohibitive and permissible in Islam. As for al-Jam‘a, it is a collection of writings by the Commander of the Faithful Ali (ع) who held them so precious, he attached them to his sword, Thul-Fiqar. The contents of this Jami‘a were recorded on animal’s skin and used to be inherited, as is the case with Fatima’s book, by the immediate family of the Prophet (ص), the Ahl al-Bayt (ع), who were subjected to untold trials and tribulations, persecution, imprisonment, poisoning, beheading and a host of injustices because of which these precious writings are now lost.

Ahl al-Bayt (ع) used to maintain connection with the angels and adhere to the contents of Imam Ali’s book, the Jam‘a which contained all judicial rulings, including the penalty for one slightly scratching someone else’s cheek. Their knowledge included the “science of Jafr” which contains branches of knowledge relevant to what is permissible in Islam and what is not needed by people of all times till the Judgment Day.

But they used to depend in understanding serious events on Fatima’s book according to a tradition that says, “We follow its contents and do not go beyond them.” Such contents include all external [beyond the Household of the Prophet (ص)] incidents as well as the names of kings till the Day of Judgment. One tradition states that Muhammad son of Abdullah son of Imam al-Hassan (ع) was once asked and he said this in his answer: “The names of every prophet, wasi, king... is with me in a book,” meaning Fatima’s book, adding, “By Allah! It does not contain any mention of [Prophet] Muhammad ibn Abdullah,” according to p. 32, Vol. 47, of Bihar al-Anwar.

This mushaf reached a high level of loftiness, so much so that it became a source of happiness and optimism as is concluded from the phrase “apple of his eyes” in the following tradition: “Fudhail ibn Othman quotes al-Haththa saying that Imam Abu Ja’far [al-Baqir] (ع) said to him, ‘O Abu Ubaidah! He used to have the sword of the Messenger of Allah (ص), his shield, winning banner and Fatima’s mushaf, the apple of his eyes,” as indicated on p. 211, Vol. 26, of Bihar al-Anwar.

Is Fatima’s Mushaf The Holy Qur’an?

Most people used to, and still do, imagine that this mushaf contains the sacred Qur’anic verses, or that there is another Qur’an the Shi’as have, as ignorant commoners claim. But the reality is contrary to this:

This mushaf does not contain a single verse of the verses of the Holy Qur’an, as is understood from
many traditions. Also, it is not similar to the Qur’an, nor is it like it from the standpoint of context at all. It tells quite a different tale. Traditions are clear in this regard: One tradition says, “... quoting Ali ibn Sa‘eed citing Abu Abdullah (ع), ‘It does not contain any verse of the Qur’an,’” according to p. 42, Vol. 26, of Bihar al-Anwar.

In another tradition, it is indicated that “… from Ali son of al-Hussain who quotes Abu Abdullah (ع), ‘We have Fatima’s mushaf. By Allah! It does not contain a single syllable of the Qur’an,’” as stated on p. 46, Vol. 26, of Bihar al-Anwar.

- Abdullah ibn Ja’far quotes Musa ibn Ja’far quoting al-Washa citing Abu Hamzah citing Abu Abdullah (ع) saying, ‘The mushaf of Fatima, peace with her, does not contain anything of the Book of Allah,’” according to p. 48, Vol. 26, of Bihar al-Anwar.

- Anbasah ibn Mus’ab has said, “We were in the company of Abu Abdullah (ع)… and Fatima’s mushaf; by Allah, he did not claim at all that it is a Qur’an,” as we read on p. 33, Vol. 26, of Bihar al-Anwar.

When examining these traditions, you will come to know that this confusion spread even during the time of the Imams (ع); therefore, we find them strictly and seriously denouncing it, swearing about denying it. There is one tradition which indicates that this mushaf “contains three times the like of your Qur’an,” according to p. 38, Vol. 26, of Bihar al-Anwar. It is quite obvious the comparison is with regard to the quantity and size of information, not from that of context. You can conclude that from the phrase “your Qur’an”; so, carefully ponder.

Many traditions conclude that the mushaf of al-Zahra (ع) does not contain anything about what is permissible and what is not; among such traditions is this statement (by Imam al-Sadiq, peace with him): “It is not about what is permissible and what is not,” as stated on p. 44, Vol. 26, of Bihar al-Anwar.

The list of the other Infallible Fourteen (ع) is as follows:

3. Ali ibn Abu Talib (ع)
4. Al-Hassan ibn Ali (ع)
5. Al-Hussain ibn Ali (ع)
6. Ali ibn al-Hussain (ع)
7. Muhammad ibn Ali al-Baqir (ع)
8. Ja’far ibn Muhammad al-Sadiq (ع)
9. Musa ibn Ja’far al-Kadhim (ع)
10. Ali ibn Musa al-Rida (ع)
11. Muhammad ibn Ali al-Taqi (ع)
12. Ali ibn Muhammad al-Naqi (ع)
13. al-Hassan ibn Ali al-Askari (ع)
14. Muhammad ibn al-Hassan al-Mahdi (ع)

The author of this book, his family and ancestors up to about 150 years back are followers of the Shi’a Ithna-Asherí faith. Earlier than that, his ancestors were Sunnis, and the conversion of his first ancestor took place in al-Kadhimiyya city following a bloody incident which shook him.

Details of this incident and the persecution to which early Jibouri (author’s tribesmen) Shi’as were exposed, as well as the prejudice the author received from Sunnis in Atlanta, Georgia, where he was studying for his higher degree, are all recorded in his Memoirs. These Memoirs are available for all to read on an Internet web page by clicking on this link: http://www.scribd.com/yasinaljibouri [2].


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