

The Pilgrimage of Lady Fatima Masuma (A)

5.1 – The merits of the pilgrimage of Lady Fatima Masuma (A)

There have been many traditions from the Imams (A) about the rewards awarded to those who perform the pilgrimage of this noble lady, some of which are mentioned below:

1. Imam al-S̄diq (A) has said:

وَسُتُذْفَنُ فِيهَا امْرَأَةٌ مِنْ أَوْلَادِي تُسَمَّى فَاطِمَةَ، فَمَنْ زَارَهَا وَجَبَتْ لَهُ الْجَنَّةُ

“A lady from my children, by the name of Fatima will be buried in Qum. Whoever visits her [shrine], will certainly be admitted to Heaven.”¹

2. Imam al-S̄diq (A) has also said:

إِنَّ زِيَارَتَهَا تَعْدِلُ الْجَنَّةَ

“Visiting her earns Heaven.”²

3. Sa`d ibn Sa`d al-Ash`arī narrates, “I asked Imam al-Ridā (A) about the reward awarded for performing the pilgrimage of Lady Fatima Masuma (A) and the Imam (A) replied:”

مَنْ زَارَهَا فَلَهُ الْجَنَّةُ

“Whoever visits her [shrine], his reward will be Heaven.”³

4. Imam al-Rid[ؑ] (A) has also said:

مَنْ زَارَهَا عَارِفًا بِحَقِّهَا فَلَهُ الْجَنَّةُ

“Whoever visits her [shrine], while knowing and being aware of her high status, the reward for him will be Heaven.”⁴

5. Imam al-Rid[ؑ] (A) has also said:

مَنْ زَارَ الْمَعْصُومَةَ بِقِيَمٍ كَمَنْ زَارَنِي

“Whoever visits Masuma in Qum, it is like he has visited me.”⁵

And Imam al-Rid[ؑ] (A) has also said:

أَلَا فَمَنْ زَارَنِي وَهُوَ عَلَى غُسْلٍ، خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ

“Be aware, whoever visits me in a state of purity [after doing *ghusl*], he will come out of sin and become cleansed [purified of sin], as if he has just been born from his mother.”⁶

Therefore, it follows that that same purity is obtained from performing the pilgrimage of Lady Fatima Masuma (A).

6. A Shi`a went to perform the pilgrimage of Imam al-Rid[ؑ] (A) and after the pilgrimage he decided to go to Karbal[ؑ]. On his way, he saw Imam al-Rid[ؑ] (A) in a dream. Imam (A) said to him, “Why did you not also pass through Qum and perform the pilgrimage at the grave of my sister?”⁷

7. Mull[ؑ] Haydar Kh[ؑ]ns[ؑ]rr[ؑ] narrates a tradition from Imam al-Rid[ؑ] (A): “Whoever is unable to perform my pilgrimage, he should perform the pilgrimage of my brother in Ray [Hadrat Hamzah, buried near Hadrat `Abd al-`A[ؑ]im] or my sister [Lady Fatima Masuma (A)] in Qum. He will get the same reward as he would for performing my pilgrimage.”⁸

1. Imam Muhammad Taq[ؑ] al-Jaw[ؑ]d (A) has said:

مَنْ زَارَ عَمَّتِي بِقُمْ فَلَهُ الْجَنَّةُ

“Whoever visits my aunt [Lady Fatima Masuma (A)] in Qum, will enter Heaven.”⁹

From the foregoing traditions we can see the immense reward, narrated from three Imams (A), of performing the pilgrimage of this noble lady.

An interesting point is that, in tradition no. 5 above, Imam al-Ridā (A) has made the reward of performing the pilgrimage of Lady Fatima Masuma (A) equal to that of performing pilgrimage at his own grave.

It is also interesting to compare this tradition with the following: Imam al-Sādiq (A) was asked, “what is the reward of someone who performs the pilgrimage of one of the Imams (A)?” Imam (A) replied:

كَمَنْ زَارَ رَسُولَ اللَّهِ

“It is like he has visited the Prophet (S) of Allah.”¹⁰

5.2 – Etiquettes of the pilgrimage

The following points should be borne in mind at the time of going to the holy shrine for Ziyārat:
Before going to the shrine, purify yourself by performing the ritual bath (*ghusl*).

Then with clean, perfumed clothes go to the shrine. Before entering the hall of the burial chamber, one must recite the short request of permission to enter (*idhn-e dukh*).

Then enter with the right foot, with humility and reverence, face the Qiblah and recite:

Allāhu Akbar (الله أكبر – Allah is Greater) 34 times;

Subhān Allāh (سبحان الله – Glory be to Allah) 33 times;

Allhamdu Lillāh (الحمد لله – All praise is for Allah) 33 times.

On first seeing the tomb, recite the Salawāt, then recite the Ziyārat facing her shrine, with full concentration and awareness of the meaning of the words you are saying and of the personality you are addressing.

After completing the Ziyārat, recite two units of prayer (*salāt*), which is recommended after every Ziyārat. This prayer demonstrates the fact that while we revere the personalities that we have addressed in the Ziyārat, it is only Allah Whom we worship. All prostrations are for Allah only, and prostration for anyone else is forbidden.

أَتَقَرَّبُ إِلَى اللَّهِ بِحُبِّكُمْ

“[O Ahl al-Bayt!] I seek nearness to Allah through my love for you.

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1. Bihār al-Anwār, vol. 48, p. 317; vol. 60, p. 216 & vol. 102, p. 266.
 2. Ibid., vol. 60, p. 219.
 3. `Uyūn Akhbār al-Ridā, vol. 2, p. 267.
 4. Bihār al-Anwār, vol. 48, p. 317.
 5. Nāsikh al-Tawārīkh, vol. 3, p. 68; Rayḥan al-Shar`a, vol. 5, p. 35.
 6. `Uyūn Akhbār al-Ridā, vol. 2, p. 260.
 7. Anwār al-Masha`shā`n, vol. 1, p. 212.
 8. Mullī Haydar Khwānsārī, Zubdat al-Tasnīf, vol. 6, p. 159.
 9. Bihār al-Anwār, vol. 102, p. 265.
 10. `Uyūn Akhbār al-Ridā, vol. 2, p. 262.

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