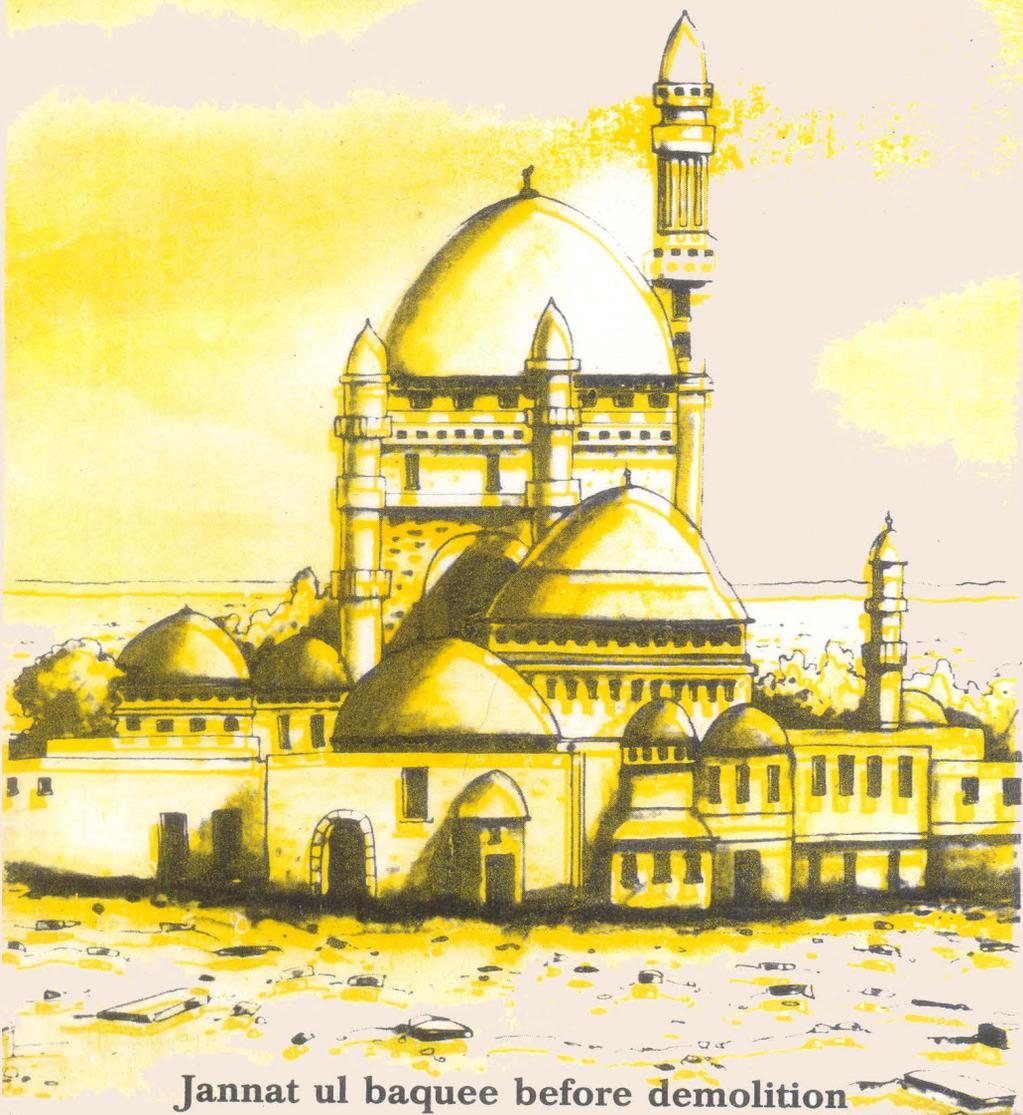


A BRIEF BIOGRAPHY OF HAZRAT FATIMA (A.S.)

BY
M.M. DUNGERSI



Jannat ul baqee before demolition

A BRIEF BIOGRAPHY OF BIBI FATIMA (S.A.)

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PREFACE

This short biography of Hazrat Fatima (s.a.) was written essentially as a part of a course work for those enrolled in the correspondence with Bilal Muslim Mission of Tanzania.

The major concern has been to provide brief and introductory notes on the main aspects of the illustrious life history of our “Lady of Light”, Hazrat Fatima (s.a.) for readers who have had no previous understanding of the role of this great personality in Islamic history.

In no way therefore should this work be taken as a comprehensive and complete study on Hazrat Fatima (s.a.). As a matter of fact, circumstances under which this work was prepared may necessitate extensive additions and/or deletions in future, God willing.

In the preparation of this booklet I found the following works very useful:

| | |
|-----------------------------|------------------------------|
| <i>Fatima, The Gracious</i> | By: Odeh A. Muhawesh |
| <i>Fatima Al-Zahra</i> | By: Al-Balagh Foundation |
| <i>Fatima Zahra</i> | By: PeermahomedEbrahim Trust |

Mohamed Raza Mohamed Husein Dungersi, Ph.D.

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CHAPTER 1 :

HAZRAT FATIMA (S.A.) : THE BIRTH AND NAMING OF THE CHILD

GENERAL

The study of the biography of the Prophet, Hazrat Muhammad (s.a.w.w.) and that of the twelve Imams remains incomplete if we exclude from it the biography of Hazrat Fatima (s.a.). This is because she is the main link between the Prophet (s.a.w.w.) and the twelve Imams. This link can be looked at in two different ways.

Firstly, this link is explained in the tradition of the mantle (*“Hadithul Kisa”*), when the Archangel Gibrael asks Allah as to who are in the Mantle. Allah says, *“They are Fatima, her father, her husband and her sons”*.

Secondly, she is the Grandmother to nine Imams (beginning the fourth Imam, Hazrat Ali, Zainul Abideen), all being the direct descendants of her son, Imam Husayn (a.s.). The progeny of the Prophet continues through her. On this matter the Prophet himself is reported to have said:

“Allah made the offspring of every Prophet in that Prophet’s loins and he made my offspring in the loins of Ali.”

“All sons are linked to their father except the sons of Fatima; for I am their father and their closest relative. “

Moreover, for the Muslim men, the Prophet (s.a.w.w.) was the example from whom they could learn how to live a life of excellence (*“Uswatul Hasana”*). For the Muslim women, Hazrat Fatima (s.a.) became the model on which Muslim women could learn to lead a life of virtue and excellence.

EVENTS LEADING TO HER BIRTH

Allah made special arrangements so that Hazrat Fatima (s.a.) would be born pure in body and in spirit. Allama Majlisi, a well known

scholar, reports in his book *Bihar ul Anwar* (“*The Seas of Light*”), that before Hazrat Fatima (s.a.) was conceived in her mother’s womb, the Archangel Gibrael came to the Prophet (s.a.w.w.) telling him that Allah wished him (the Prophet) to stay away from his wife Khadija for forty days. He did as he was told.

On the fortieth day, Gibrael came back to congratulate the Prophet (s.a.w.w.) for the heavenly gift that he was about to get from Allah. Then came the Angel Michael with heavenly food, letting the Prophet (s.a.w.w.) know that it was Allah’s wish that on that night the Prophet (s.a.w.w.) should break his fast with the heavenly food. The Prophet did what Allah wished. He broke his fast with the dates and grapes from heaven.

After that, the Prophet was told to go to his wife Hazrat Khadija. They stayed together. Hazrat Khadija became pregnant that night. Hazrat Fatima (s.a.) was thus conceived in her mother’s womb that night.

One of the miracles of Hazrat Fatima is: while she was still in her mother’s womb she spoke with her! The Sunni Scholar, Abdul Rehman Shafie says in his book, *Nuzhat Al-Majils*, that Hazrat Khadija said, “When I was pregnant, she would speak with me from within my womb”.

Another Sunni Scholar and historian called Shah Abdul Aziz Dahlawi reports in his book, *Tajhiz Al-Jaish*, the following incident:

“When Khadija was pregnant with Fatima, Fatima used to speak to her mother from her mother’s womb. Khadija kept this secret from the Prophet”

“One day the Prophet found Khadija talking to someone though there was no one around in the house. He therefore asked her about it. She replied, “The one who is in my womb speaks with me.”

Then the Prophet said, “Be happy Oh! Khadija, for the one in your womb is a girl who will, by command of Allah, be the Mother of eleven of my successors.”

Another Sunni Scholar called Shuab B. Saad Al-Misry, adds to the above incident, saying that Hazrat Fatima (s.a.) while still in her mother’s womb would give courage and hope to her mother Khadija when Khadija was feeling sad.

BIRTH OF HAZRAT FATIMA (S.A.)

Some historians say that she was born five years before the Prophet announced his Prophethood. But the more reliable historians and scholars such as Kulayni and Shahr Ashub say that she was born five years after Hazrat Muhammad (s.a.w.w.) had told the people that he was their Prophet.

She was born in Mecca on 20th Jamadi-ul-Akhar on Friday 615 AD. Mufaddhal bin Omar, a companion of Imam Jafar Sadiq (a.s.) asked the Imam to tell him about the birth of the Imam’s Grandmother, Hazrat Fatima (s.a.). What follows is a summary of what the Imam told Mufaddhal.

Hazrat Khadija (Hazrat Fatima’s mother) was advised by her friends and women of Quraish not to get married to Hazrat Muhammad (s.a.w.w.), but she did not follow their advice As a result they were very angry with her and stopped visiting her.

When the time of the birth of Hazrat Fatima came near, she called them to help her deliver the child but they all refused to come. At that time four beautiful, though strange looking, women came to help Hazrat Khadija. They introduced themselves as Hawwa (Nabi Adam’s wife), Kulthum (Nabi Musa’s sister), Mariam (Nabi Isa’s mother) and Asia (The Pharaoh’s wife). They told Hazrat Khadija that Allah had sent them to help her in the delivery of the child.

The child was then born. She read the “Kalimah” and went into the “Sajda”.

NAMING OF THE CHILD

Allama Majlisi reports in his book, *Bihar-ul-Anwar*, that Imam Jafar Sadiq (a.s.) says that, “When Fatima (s.a.) was born, Allah instructed an Angel to utter this name (FATIMA) with the Prophet’s tongue, and then Allah said, “I have given you knowledge and protected you from (the dirt of menstruation) discharge of blood women of certain age experience for a few days every month”.

Several reasons have been given to explain why she was named Fatima; some of these reasons are as follows:

- Abdulla Bin Abbas reports that he heard the Prophet (s.a.w.w.) say Fatima was given that name, “because she and her followers are protected from hell”.
- Our sixth Imam, Imam Jafar bin Muhammad as-Sadiq is reported to have said that his grandmother Fatima (s.a.) is called by the name because she is safe guarded from evil.

It is for these reasons that the Prophet (s.a.w.w.) and his successors (the Imams) liked this name very much. Once Imam Jafar Sadiq (a.s.) learned that one of his followers had a daughter who was named Fatima; then the Imam said, “Fatima! May the peace from Allah be upon Fatima. Now that you have named your daughter, Fatima, do not beat or abuse her. Instead, honour her.”

HER OTHER NAMES

According to the Shia scholar, Ibne Babawayya, Imam Jafar Sadiq (a.s.) has said, “Fatima (s.a.) has nine names in the presence of Allah; these names are:

FATIMA (The safeguarded one)

SIDDIQA (The truthful one)

MUBARAKEH (The Blessed one)

TAHIRA (The virtuous one)

ZAKEEAH (The pure one)
RADHIA (The one who is satisfied)
MARDHIA (The one who pleases)
MUHADDISA (The one speaking with angels)
ZAHRA (The lady of light)

Each of these names tells us about her high character and greatness.
We shall talk about these in chapter six in more detail.

CHAPTER 2 : HAZRAT FATIMA'S PARENTS

HER FATHER: THE PROPHET (S.A.W.W.)

Her Father was the Prophet of Islam, Hazrat Muhammad (s.a.w.w.). Before her birth, her two brothers called Qaasim and Tahir were born. Both of them died when still young. Some historians say that the Prophet had also three daughters from Hazrat Khadija (Zainab, Umm Kulthum and Ruqaia), but more reliable historians such as Shahr Ashub say that Hazrat Fatima (s.a.) was the only daughter born from Hazrat Khadija.

Hazrat Fatima (s.a.) had one half-brother, Ibrahim, who was born from Maria Qibtia. But he, too, died when still young.

HER MOTHER: HAZRAT KHADIJA, DAUGHTER OF KHUWAYLID

All scholars do not agree on her age or on the number of children that she had. Most of the Sunni authors believe that Lady Khadija was a widow of forty-five years when she was married to the Prophet (s.a.w.w.). Some of them also say that from this early marriage she had three daughters: Zainab, Um Kuthum and Ruqaia. Others say that these daughters were born after her marriage with the Prophet (s.a.w.w.). The majority of Shia scholars and some Sunni scholars too, believed in the following facts:

- That at the time of her marriage, Lady Khadija was between twenty-five to twenty-eight years of age;
- That she was married only once and that was to the Prophet (s.a.w.w.).
- That she had only one daughter and that was Hazrat Fatima (s.a.).

According to a famous scholar of Lucknow India (Hujatul Islam Nasir Husain) Zainab, Umm Kulthum and Ruqaia were the daughters of Abu Hind Tamimi. When his wife died he married

Hala, Hazrat Khadija's sister. Soon Abu Hind died and Hala, together with the three girls went to live with Hazrat Khadija because of her kindness and generosity. Hazrat Khadija brought up the girls like her nieces. As these girls grew in her home and as she loved them like her own daughters, they have come to be regarded as her own daughters. And because of her love for them, the Prophet, too, loved them and treated them as his own daughters.

HAZRAT KHADIJA: BEFORE HER MARRIAGE

Her father was Khuwaylid Bin Asad Bin Abdul Uzza Bin Qusay. Her mother was Fatima Bint Zieda. She was a very rich lady in Mecca. She was in the business of importing goods from such countries as India and China and exporting them to Syria and Persia.

She had inherited this business from her father and then expanded it using her own ideas and imagination. She had her trade centre in Mecca. She hired merchants to take her merchandise to foreign lands and sell for her at a profit. She would then share the profits with these traders when they came back. One of such traders was Hazrat Abu Talib, the Prophet's uncle. Through Hazrat Abu Talib, the Prophet too joined these trading caravans and travelled to Syria ("Sham").

Although she was a clever business person and was very rich, she was also a very kind and generous lady. She was also religious. Her cousin, Warka Bin Nawfal had a good knowledge of religion and was follower of the books revealed to the Prophets of Bani Israel. She was a student of Warka and a follower of true religion of her time. Throughout Arabia people knew her because of her wealth, wisdom and goodness. Even before she had married the Prophet, she was known as 'Malikatul Arab' or the Princess of Arabia, and also as a 'Tahira' or the Pure one. She was also called 'Sayyida' (or The Leader).

Many chiefs and Princes of Arabia wanted to marry her but she refused to get married to them. From the books of the past and

from the discussion she had with Warka, she knew that the last Messenger of Allah was living amongst them. Her wishes were to get married to him. As a matter of fact, scholars use this as a proof that she was never married to any other person other than the Prophet.

Her belief that the last Prophet was living in her society was made strong by a Jewish Rabbi. Once, she was at a festival with her friends, when an old Jew Rabbi (religious scholar) passed by. He told Hazrat Khadija and her friends that “soon in your town a Prophet will come out. His name will be Ahmad and lucky will be that woman who he will choose to be his wife”. The girls laughed at this scholar. Some of them even threw pieces of stones at him but not Hazrat Khadija. She began thinking very seriously about what he said.

Then she had a dream in which she saw that the sun had come down in her house which became very bright with light. Then the light spread out in all directions. She asked Warka what this meant. He told her that she would be married to a great man who would be a Prophet.

Her investigations made her think that this last Prophet was Hazrat Muhammad (s.a.w.w.). She became sure that Hazrat Muhammad (s.a.w.w.) was the last Prophet when she received a complete report from her servant Maisarah about the miracles that he saw take place around Hazrat Muhammad (s.a.w.w.), when he was on his business trip to Syria. For example, he told her how trees would bow down as mark of respect towards Hazrat Muhammad (s.a.w.w.) and how throughout the journey clouds would shelter him wherever he went.

Hazrat Khadija made a firm decision: ‘If I ever get married it will be to Hazrat Muhammad (s.a.w.w.)’

HER MARRIAGE

The events which ended with the marriage of Hazrat Khadija with

the Prophet (s.a.w.w.) are recorded beautifully by Allama Majlisi in his book, *Biharul Anwar*; we shall briefly look at them now.

After she had become sure that Hazrat Muhammad (s.a.w.w.) was the Last Prophet, she told him of her wishes to marry him. He in turn discussed this matter with his uncle Abu Talib who passed the word to his family members. Safiya, Abu Talib's sister, went to Lady Khadija and the marriage proposal was accepted.

The Prophet's "Nikah" was read by Hazrat Abu Talib. In this sermon ("Khutba") Hazrat Abu Talib not only said that he was on the religion of Hazrat Ibrahim (a.s.), but he also hinted that Hazrat Muhammad (s.a.w.w.) was the Prophet of Allah. He called Hazrat Muhammad (s.a.w.w.) as "Ashraful Makhluqaat" (or The Best of Creation).

As "Mahr", (price of marriage that the groom has to give to the bride) Hazrat Abu Talib gave on behalf of his nephew, twenty camels and 400 measure of gold.

Also Hazrat Abu Talib arranged the marriage feast ("Walima") for three days, serving free lunch to all people of Mecca, to honour this marriage of Hazrat Muhammad to Hazrat Khadija.

As a marriage gift Hazrat Khadija gave a very expensive piece of cloth to Warka. He refused to take it saying, "What use do I have for such an expensive worldly gift? What I need from you as my gift is your husband's promise that he would help me with my "Shafa'ah" (Freedom From Hell) on the Day of Judgement." According to Allama Majlisi, this promise was given by Hazrat Khadija.

HAZRAT KHADIJA'S SERVICES TO ISLAM

After marrying the Prophet (s.a.w.w.), she gave him all her wealth, knowing how much he would need this wealth for Islam very soon. The Prophet (s.a.w.w.) and Hazrat Khadija spent very little of this

wealth for themselves for fifteen years. After fifteen years of a quiet life, then the Prophet (s.a.w.w.) told people about his Prophethood. The people of Mecca, especially the Quraish, became his greatest enemies. They began to make his life and that of his helpers very difficult. Because of that he was left alone. His two greatest supporters at this time were his uncle Abu Talib and, of course, his wife Hazrat Khadija.

Hazrat Khadija helped the Prophet of Islam in two ways. Firstly, she believed in his claim that he was the Prophet and encouraged him to go ahead with his mission. She was on his side any time he needed her. When he went to pray at Kaaba, she went with him and prayed behind him. When his enemies threw dirt on him she helped him clean himself. When they hurt him, she nursed him. When he was boycotted by the Quraish and went to live in the estate of Hazrat Abu Talib, she went with him to look after him and help him through life. She stayed there for three years and died just after the end of the boycott because of hunger and exhaustion.

Secondly, when people of Mecca began to accept the Prophet's invitation to become Muslims, they had to go through a lot of trouble. They could not earn enough to buy their daily food and other requirements. The Prophet had to do this for them. Also, some of the new Muslims had to leave Mecca to go to Abyssinia. All this required money. The money was provided by Hazrat Khadija. Her money was also used to free slaves. One wonders if Islam would really survive without Hazrat Khadija's wealth. Her contribution to Islam can be compared with only that of Hazrat Abu Talib who used his power as head of his clan to support the Prophet (s.a.w.w.), and Ali who used his sword for Islam. The Prophet (s.a.w.w.) used to say, "No property has ever been so useful to me as Khadija's"; and, "Religion (Islam) succeeded only through Ali's sword and Khadija's wealth."

Her sacrifices for Islam were so valuable to Allah, that he mentions

them in the Quran in chapter 93 Verse 8 “And he found you in need, and made you independent (through wealth)”.

Also He (Allah) would send Salaams to her when she was alive! It is mentioned in “Sahih Bukhari” and in “Masnad” of Ibne Hambal that Gibrael came to the Prophet (s.a.w.w.) and said, “O Messenger of Allah! This is Khadija. She has come carrying a bowl of broth of food or drink. When she comes to you give her greetings from her Lord (Allah) and from me...”

On her death, she was awarded a very high position in Paradise as confirmed from the following event.

After Lady Khadija’s death, Hazrat Fatima (s.a.), who was still a child, asked the Prophet (s.a.w.w.), “Where is my mother?”

Before he could answer her the Angel Gibrael came with the reply from Allah saying, “Your Lord commands you to inform Fatima that Allah sends His blessings to her and He also says: ‘Your mother is in a special house (in heaven) the corners of which are made of gold and the poles of which are of rubies. It is located between Asiya’s and Mariam’s houses.’”

The Prophet (s.a.w.w.), too, valued Hazrat Khadija’s works towards Islam all his life. Every time he remembered her after her death, he did so with praise on his tongue and tears in his eyes.

Once, the Prophet (s.a.w.w.) mentioned the name of Lady Khadija in Aisha’s presence; this annoyed Aisha, who said, “She was an old lady and Allah replaced her with a better one for you.” The Prophet (s.a.w.w.) was angered by what Aisha had said and he replied, “Allah did not give me (any other wife) better than her. She accepted me when others rejected me. She believed me when others doubted me. She shared her wealth with me when others kept their away from me and Allah gave me children only through her.”

Tabari, the famous Sunni scholar reports that the Prophet (s.a.w.w.) used to praise Khadija saying, “The best women of Paradise are Khadija (daughter of Khuwailid). Fatima (the daughter of Muhammad (s.a.w.w.)), Maryam (daughter of Imran), and Asiya (the daughter of Mudaim, the wife of Pharoah)”

It is reported through Aisha that whenever a lamb was slaughtered, the Prophet (s.a.w.w.) would choose the best parts of it and send them to some women. When Aisha complained, the Prophet (s.a.w.w.) told her that this women were very good friends of Khadija and therefore they were being honoured for that.

One last honour which was given to Hazrat Khadija because of her services to Islam is, so far as she was alive the Prophet did not marry any other woman. He gave his complete attention to her.

CHAPTER 3 : **HAZRAT FATIMA'S CHILDHOOD AND** **ADULTHOOD BEFORE MARRIAGE**

HER CHILDHOOD

Her total life was of eighteen years only. For ordinary people, a person of this age is considered a child only. But this was not the case with her. As Allah chose her life to be an example for women of Islam of all ages and all times, it becomes necessary for us to look closely at every stage of her life so that women in their early as well as late life could benefit from her perfect life.

She was born at a time when her parents were going through bad times. The Quraish (except for a few Hashimites) of Mecca were all enemies of her father for preaching Islam. You will remember that the women of Quraish had refused to come to help her mother to deliver her. As a child she was made sad to see her father being troubled by the Quraish of Mecca. It must have been very hard for her as a child of two years to spend her days in the estate of Abu Talib where there wasn't even enough food to eat. This went on for three years.

Then her mother died when she was not even nine. The death of her mother came as a great shock to her. She stopped crying for her only when Allah sent His Salaams to her informing her through Angel Gibrael that her mother, Khadija, was given a very high position in Paradise.

Although the boycott ended after three years, the cruelty of the Quraish did not. In fact it increased on the death of Hazrat Abu Talib. The enemies of Islam were throwing dirt on her father and even hurting him. She would remove the dirt and bandage his wounds. She would weep seeing how troubled her father was. But he would calm her saying, "Don't cry my little daughter. Allah will

certainly protect your father and give him victory over the enemies of Islam.”

As a child, she learned to be patient and courageous. She helped her father when there was no one to do so. Abdulla Ibne Masood says that once when the Prophet (s.a.w.w.) was in prostration (“Sajda”) somebody from Quraish threw dirt of sheep on his back. He stayed in that position till when Hazrat Fatima (s.a.) had removed the dirt from his back. Though she was not even nine years yet, she served her father so well that he gave her the title of “Umm Abiha” (The Mother of Her Father).

HER MIGRATION TO MEDINA

After the deaths of Hazrat Khadija and Abu Talib, it became impossible for the Prophet (s.a.w.w.) to stay in Mecca. The Meccans found it easy to kill the Prophet (s.a.w.w.). Allah instructed the Prophet (s.a.w.w.) to go to Medina in the darkness of the night. The Prophet (s.a.w.w.) left for Medina secretly. Imam Ali (a.s.) was left behind to take the Prophet’s family to Medina.

Having finished all the jobs that had been left to him by the Prophet (s.a.w.w.), Imam Ali (a.s.) started his journey to Medina. His caravan was of four women: Fatima (s.a.) (daughter of the Prophet (s.a.w.w.)), Fatima (s.a.) (Imam Ali’s mother), Fatima (daughter of Hamza) and Fatima (daughter of Zubair Bin Abdul Muttalib). Thus began the first journey of Bibi Fatima (s.a.); A journey of 450 kms to Medina.

The way was full of dangers. Her caravan was attacked by a gang of eight people of Mecca at a place called Dhajnan. They had been sent by Quraish of Mecca. They wanted to take them back to Mecca. Imam Ali (a.s.) fought with them and drove them away. The caravan then proceeded to Quba, where the Prophet (s.a.w.w.) was waiting for them. From there they went to Medina to start a new life at a new place.

LIFE IN MEDINA

Hazrat Fatima (s.a.), as before, was living with her father. She was her father's duplicate. Aisha says, "I have never seen any other person more similar to the Prophet's appearance, conduct, guidance and speech whether sitting or standing than Fatima."

Another wife of the Prophet (s.a.w.w.), Umm Salma says, "After moving to Medina, the Messenger of Allah married me. He put Fatima (s.a.) to my care. I was supposed to educate her but by Allah she was more educated and learned in all matters than I was."

She grew up to be a beautiful woman combining all the rare qualities found in her father and her mother: purity and piety. Her father used to say, "Fatima is a human Huri; whenever I think of paradise, I kiss her." Annas Bin Malik reports his mother saying, "Fatima (s.a.) was like a moon on its full night, or the sun covered with no clouds. She was white with a touch of rose colour on her face. Her hair was black and she had the beautiful features of the Messenger of Allah." Mufazzal bin Umar asked Imam Jafar Sadiq (a.s.) as to why Hazrat Fatima (s.a.) was called Zahra, the Imam replied, "Because when she stood up to pray, light came out of her and shone for the inhabitants of heaven as lights from planets shine for the inhabitants of the earth." This was the natural beauty that she had been given by Allah.

CHAPTER 4 : HAZRAT FATIMA'S MARRIAGE

PROPOSALS TO MARRY HAZRAT FATIMA (S.A.)

She was hardly nine years of age when messages asking for her hand in marriage began to come to her father. Those who showed their desires to the Prophet to marry Hazrat Fatima (s.a.) included Abu Bakr and Omar Bin Khattab. The Prophet (s.a.w.w.) refused them all saying that “Her matter is with Allah. Whenever He wishes she will marry”.

Then Imam Ali (a.s.) went to the Prophet (s.a.w.w.) and asked for Hazrat Fatima's hand in marriage. Umm Salma, one of the wives of the Prophet (s.a.w.w.), was present and she reports:

“The Prophet (s.a.w.w.) smiled, kept Imam Ali waiting, and went to his daughter and said, “you know how near Ali is to us and how dear he is to Islam. I have asked Allah to give you in marriage to the best of his creatures and the most beloved to Him. Ali has his wishes to marry you, what do you say?”

Hazrat Fatima (s.a.) did not reply but from her face the Prophet knew that she was happy about it.

The Prophet (s.a.w.w.) said, “Allahu Akbar. Her silence means her approval.”

He went back to Imam Ali and said, “Ali! Do you have anything to pay toward Fatima's marriage to you?”

Imam Ali (a.s.) replied, “I have my sword, my coat of mail and my camel which I use to water the date palms.”

The Messengers of Allah replied, “Ali, you need your sword to fight in the way of Allah and defend yourself from His enemies. As for your camel you need it to water the date palms and to carry you when you are travelling. But your coat of mail will do, so sell it and bring the money for dowry.” The coat mail which the Prophet

(s.a.w.w.) had given to Imam Ali (a.s.) after the battle of Badr was sold for 500 dirhams. Imam Ali (a.s.) gave the money to the Prophet (s.a.w.w.). The Prophet (s.a.w.w.) divided it into three parts: one part was to be spent on perfumes and other such things needed in a marriage, one part for buying household things, and the third part to pay towards food to be served in celebrating the marriage.

THE MARRIAGE CEREMONY

The Prophet (s.a.w.w.) performed the 'Nikah' ceremony in the mosque. This was on 1st Zilhajj and the marriage celebration also took place in the fourth heaven, at a place called 'Bait Al Mamur'. Both Sunni and Shia scholars have reported this in their books. Suyuti, the famous Sunni writer, says that the Prophet (s.a.w.w.), while in the Mosque, said to Imam Ali (a.s.), "Here is Gibrael informing me that Allah gave Fatima to you in marriage, and made forty thousand Angels to witness this marriage. He (Allah) made the tree of Tuba to shed gems, rubies and jewellery. The Houris then rushed to collect them."

The actual marriage took place after about a month from the time it was announced.

Imam Ali got a house of his own from Harith Bin Noaman.

He then invited all people of Medina to the marriage lunch where cooked meat, bread and butter were served. Everybody ate as much as he or she wanted. There was still food left. This was then distributed to the people to take them home.

THE NIGHT OF THE MARRIAGE

By instructions of the Prophet (s.a.w.w.), the bride was made ready with a nice dress and perfume. The Prophet made her ride his horse and asked Salman, the Persian, to lead the horse. The marriage procession then left for Imam Ali's house.

Ibne Abbas has described this marriage procession so well that we shall reproduce parts of these descriptions in the following lines:

“When Fatima was taken to Ali’s house on her wedding night the Prophet was in front, the Angel Gabriel was on her right and Michael was on the left. Seventy thousand Angels followed her. These Angels praised Allah until dawn.

“The Hashimite men, Abdul Muttalib’s daughters and Muhajireen and Ansar women went with Fatima on that night. The Prophet’s wives were walking in the front and entered (her) house first.

“On reaching Ali’s house, the Prophet (s.a.w.w.) put Fatima’s hand in Ali’s hand and said:

‘May Allah bless His messenger’s daughter. Ali! This is Fatima, you are responsible for her. Ali! What an excellent wife Fatima is. Fatima! What an excellent husband Ali is.’

‘O Allah, Bless them, their lives and their children. Oh Allah they are the most beloved to me from amongst your creatures, so love them too and be their guardian. I put them and their progeny in your protection from the evils of devil.’ He then ordered all the women to leave the house.”

Another companion of the Prophet (s.a.w.w.) called Said Al Ansari reports that on the day of the marriage the Prophet (s.a.w.w.) visited the newlyweds. He told Hazrat Fatima (s.a.), “I have married you to the Lord of this World and a righteous person of the Hereafter.”

He then gave a cup of yogurt first to her and then to Imam Ali asking them to drink it.

HAZRAT FATIMA’S DOWRY

The Prophet (s.a.w.w.) limited this to 500 dirhams. After this event all marriages that took place in the house of the Prophet (s.a.w.w.) were limited to this amount.

The marriage of Hazrat Fatima (s.a.) was carried out under the personal supervision of the Prophet (s.a.w.w.) himself. He made sure that his daughter got the most necessary things and at a very small cost. The things which she took to her husband's house are:

- one shirt (costing 7 dirhams)
- one veil (costing 4 dirhams)
- a black piece of velvet cloak made at Khaiber
- a bedspread with ribbons
- two mattresses of Egyptian canvas (one filled with palm fibres another with wool)
- four pillows made from hide and stuffed with sweet smelling plains -made from Taif
- a thin woollen screen
- a stone bowl for drinking water or yoghurt
- a bowl for storing water
- a pitcher
- a porcelain mug
- pieces of skin
- a cotton cloth
- a water skin

Seeing these things the Prophet (s.a.w.w.) said, "Oh Allah bless them (the bride and the bridegroom) for they are of those people most of whose belongings are made of natural materials."

Although the marriage of Hazrat Fatima (s.a.) was done on a simple level with fewer costs, no other marriage was as blessed as this one for the following reasons:

- Allah Himself decided as to who was to marry her. For according to the Sunni scholar, Tabrani, the Prophet (s.a.w.w.) is reported to have said to his daughter Fatima, "Surely, Allah has examined people of the earth and chose your Father to be the Prophet (s.a.w.w.). He, then examined them and chose your husband, then revealed to me that I give you to him in marriage and appoint him my successor."

- The marriage ceremony was held not only on this earth but also in the heavens by Allah's orders. Jabir Bin Abdullah Ansari reports to have heard the Prophet (s.a.w.w.) say: "By Allah who sent me with honour and made me His Messenger, when Allah gave Fatima (s.a.) to Ali in marriage, he ordered Angels including Gibrael, Michael and Israfil to surround the Throne. He (Allah) ordered birds to sing and ordered the tree of Tuba to shed pearls, green stones and red rubies."
- Angels took part in this marriage here on the earth
- The Prophet (s.a.w.w.) himself supervised the marriage
- Allah gave Hazrat Fatima (s.a.), as wedding gift, the authority to speak for sinners on the day of judgement and save them from hell fire.

The occasion of Hazrat Fatima's marriage can be summarized in a very good way in the words of the Prophet's well known companion, Jabir bin Abdullah Ansari who is reported to have said, "We were present at Fatima's and Ali's (a.s.) wedding ceremony and indeed we have not seen any ceremony better than that one."

CHAPTER 5 : HAZRAT FATIMA (S.A.): AN IDEAL WOMAN

HAZRAT FATIMA (S.A.) AS AN EXAMPLE FOR ALL WOMEN

For man, the Prophet, Hazrat Muhammad (s.a.w.w.), was a perfect example to be followed in all matters of this life. Allah calls him in the Quran “Uswatun Hasanah” (Ch.33 v.21) or a perfect example. For the Muslim women, Hazrat Fatima (s.a.) was the perfect example; for says the Prophet (s.a.w.w.), “The best of your men is Ali Ibn Abu Talib and the best of your women is Fatima Bint Muhammad.” This idea is also found in the famous Sunni book *Mustadrak* (the writer was Malik Naishapuri) which reports the Prophet (s.a.w.w.) addressing Hazrat Fatima (s.a.) as “The leader of the Women of the World, this Ummah and the believing women.” Though she lived a very short life of only eighteen years (some say she lived for twenty eight years) yet she left behind her, excellent examples for Muslim women to follow and thereby lead a pure life.

HAZRAT FATIMA (S.A.) AS A DAUGHTER

Of all the children of the Prophet born from Hazrat Khadija, she was the only child to survive. At the time of her mother’s death she was only five years. But she was a great help to her father She comforted him when the whole world was against him. She helped him clean himself for the dirt the enemies of Islam had thrown on him. When these enemies hurt him and blood was flowing from his wounds, she would dress these wounds. The care and comfort that this little girl of not even nine gave to her father made him call her “Umm Abiha” or the “Mother of your Father.”

Normally, once a girl is married, she thinks very little of her parents. But this was not so with Hazrat Fatima (s.a.). Whereas she was the best mother to her children and the best wife to her husband, she remained a very devoted daughter to her father. The Prophet also married other women and had another child, Hazrat Ibrahim from Maria Qibtia. He was a good husband to them and a good

father to Ibrahim, but his love for his daughter Fatima remained as before. Examples are given below to show how the daughter and the father continued to love each other although times changed.

When the battle of Uhud took place, Hazrat Fatima (s.a.) was already a married woman. But when she heard that her father was wounded, she hurried to the battle field. She noticed that the Prophet's forehead had been badly cut, his tooth broken and his face covered with blood. She cleaned his face and dressed the wounds with ash obtained by burning a piece of rope.

As for the Prophet (s.a.w.w.), he visited her every day. Whenever he went out of Medina, he would visit her last and upon coming back he would visit her first. Tabari, the famous Sunni historian, reports Abu Thalabah as saying, "Every time the Prophet of Allah came back from a journey, or a war, he would go to the Mosque. There he would pray two Rak'ah prayers. Then he would go to Fatima (s.a.) and then he would visit his wives."

He loved her to call him "Father". When the verses of Quran saying "Do not call the Prophet (s.a.w.w.) like you call each other", was revealed, she started calling him "Messenger of Allah". The Prophet then said, "Fatima, this verse is not for you and your family, for you are from me and I am from you; Call me Father; it surely is better for my heart and more pleasant to Allah."

HAZRAT FATIMA (S.A.) AS A WIFE

She was an excellent wife to Imam Ali (a.s.) and he was an excellent husband to her. Imam Ali himself is reported to have said, "By Allah, I never made Fatima (s.a.) angry or forced her to do something she did not like to do up to the day she died. Nor did she ever make me angry or disobeyed me. In fact, when I looked at her, worries and sadness would get out of me."

Hazrat Fatima (s.a.) had taken upon herself to do all the work

inside the house whereas Imam Ali (a.s.) was doing all outside the house: work such as working to earn the bread for his family.

She worked very hard. She carried water in water-skin so often that the weight left marks on her body. To make bread, she ground barley with her hand-mill so much that her hands were sore and often bled. She swept her house and made cooking fire herself till her clothes became dark. When she was given a maid, called Fiddha, to help her, she used her services only on every alternate day.

Imam Ali (a.s.) would, from time to time, help her with doing the housework. Once, the Prophet (s.a.w.w.) paid Hazrat Fatima (s.a.) a visit. He saw her and Imam Ali (a.s.) working at the grinding stone. The Prophet (s.a.w.w.) asked, "Whom among you should I relieve from this work?" Imam Ali (a.s.) suggested that Hazrat Fatima (s.a.) be relieved as she was already tired. She therefore left her share of work to the Prophet (s.a.w.w.) who joined Imam Ali (a.s.) to complete the job of grinding barley.

Sometimes the Prophet's beloved companions, too, would offer their services to her. It is reported that one day Bilal, the Muaddhin of the Prophet, went to the Mosque late. The Prophet asked him why he was late. Bilal said, "I passed by Fatima's house and found her working on her hand-mill. Hasan was crying beside her. I offered to help her either at the mill or by taking care of Hasan. She preferred to take care of Hasan so I helped her grinding. That's why I am late."

The Prophet was pleased with Bilal and he prayed for Bilal saying, "You showed mercy on her; may Allah have mercy on you."

Although her life was hard, it was peaceful. The family lived a life of satisfaction and happiness. Imam Ali (a.s.) remembered this life for so long as he lived. On the death of Hazrat Fatima (s.a.) Imam

Ali (a.s.) said, “She was the everlasting soul of paradise. Her sweet smell is in my heart and soul, even though she is no more with me.”

HAZRAT FATIMA (S.A.) AS A MOTHER

In her short life, she had four children: Imam Hasan (a.s.), Imam Husayn (a.s.), Hazrat Zainab (s.a.) and Umm Kulthum (s.a.). Her fifth child, Mohsin, died at the time of birth, just a few days before she passed away from this world. But in those few years she was a perfect mother.

She gave her children the best upbringing that made them all be the best people in the world. Besides teaching them how to spend their entire lives in the way of Allah, she also taught them to develop an excellent character. She brought them up with love and kindness but also prepared them to face the hardship of life. Asma Binti Umays reports that one day the Prophet (s.a.w.w.) came to Hazrat Fatima’s house and inquired for Imam Hasan (a.s.) and Imam Husayn (a.s.). As they were not home, she said, “Today morning, when they woke up there was no food to give to them. Ali therefore took them with him so that they do not remain at home crying for food.” The Prophet (s.a.w.w.) went where the two children were. Imam Ali left the children under the care of the Prophet (s.a.w.w.) and went to fetch water for a Jew who paid him with one piece of date for every pail of water he drew from the well. Having collected a handful of dates they all returned home to share it with Hazrat Fatima. Such was the training that the children of Hazrat Fatima received.

It is not surprising that Hazrat Zainab and Umm Kulthum were the most educated persons in the knowledge of Islam and Quran. Hazrat Fatima herself taught her daughters for as long as she lived. Hazrat Zainab and Umm Kulthum were scholars of their times. Many authentic “Ahadith” have been quoted from them.

CHAPTER 6 : HAZRAT FATIMA'S CHARACTER AND PERSONALITY

Nothing is harder for human being than to describe the character of Hazrat Fatima (s.a.), this is because she was a special creation of Allah and was perfect in every way. The Prophet used to say that Fatima is Hourai of Paradise but in human form. She has been praised by Allah in the Holy Quran in the following verse: "And Allah Wills to keep un-cleanliness away from you, you members of the family and to purify you a thorough purification." (Ch.33. v.33)

How can anyone then describe the character of such a great person? One of the ways of doing this is to turn to another pure person in her family and use his words to explain about her. So we turn to Imam Jafar Sadiq (a.s.) who has described Hazrat Fatima's character in terms of nine names by which she is known in presence of Allah. These names and what they tell us about her character are described in the following paragraphs:

SIDDIQA (THE TRUTHFUL ONE)

This title was given to her by the Prophet, Hazrat Muhammad (s.a.w.w.). It is reported that the Prophet (s.a.w.w.) said to Imam Ali (a.s.), "Oh Ali, you have three things which none has, not even me; You have me as your father-in-law, as my father-in-law was not like me.

"You have, as your wife, SIDDIQA my daughter, none of my wives is like her,

"You have as your sons Hasan and Husayn; I have no sons who are like them.

"But you are from me and I am from you."

Once Mufaddhal bin Omar asked the sixth Imam, Hazrat Jafar Sadiq (a.s.) as to who gave "Ghushl Mayyit" (the bath given to the dead) to Hazrat Fatima (s.a.). The Imam replied, "Amir Al

Mu'mineen (a.s.)"; the Imam added, "... for Fatima (s.a.) was a SIDDIQA and no one could give her this bath except a 'SIDDIQ,' like Mariam (another SIDDIQA) was given her 'Ghusl Mayyit' by Issa (another SIDDIQ)."

Hazrat Fatima was so truthful that whatever she said became the TRUTH! Once, on a day before EID, her sons Hasan (a.s.) and Husayn (a.s.) asked her if they could have new clothes for EID. She told them that their dress was with the dressmaker. Allah sent the Archangel Gibrail to Hazrat Fatima's house with two pairs of gowns from Paradise with the instructions that Gibrail introduce himself as a dressmaker.

MUBARAKAH (THE BLESSED ONE)

Indeed, she was the greatest blessing of Allah to the Prophet (s.a.w.w.) and to Islam itself. Allah himself confirms this in "Sura Kauthar" (Chapter 108). Indeed the progeny of the Prophet (s.a.w.w.) was brought through her.

According to the famous Sunni scholar Tabari, the Prophet himself used to say, "Allah made the offspring of every Prophet (s.a.w.w.) through that Prophet's loins, and he made my offspring in the loins of Ali. All sons are linked to their fathers except the sons of Fatima, for I am their father and their closest relative."

TAHIRA (THE VIRTUOUS) AND ZAKEEAH (PURE)

These qualities have been given to her especially by Allah who confirms it in the following verse of the Quran: "And Allah Wills to keep un-cleanliness away from you, you members of the family and to purify you a thorough purification." (Ch.33, v.33)

Commenting on this verse, the famous Sunni scholar, Ibne Athir says, "The verse 'and Allah only Wills..' was revealed when the Prophet (s.a.w.w.) had with him under his cloak Fatima (s.a.),

Hasan (a.s.) and Husayn (a.s.) and Ali (a.s.) was behind him. The Prophet (s.a.w.w.) then said, ‘This is my family, therefore remove all un-cleanliness from them and make them pure and spotless’ “.

Another Sunni scholar Sibt Bin Jawzi quotes an eyewitness saying “I saw the Prophet (s.a.w.w.) coming with Ali (a.s.), Hasan (a.s.) and Husayn (a.s.) and they went in a room. He ordered Hasan to sit on his right lap and Husayn on his left lap and Fatima (s.a.) and Ali (a.s.) to sit near him. He then covered himself and them all with a cloak and read, ‘And Allah only Wills...’ Then he prayed to Allah, ‘O Allah, truly these are (members of my family)’”.

RADHIA (ONE WHO IS SATISFIED) AND MARDHIA (THE ONE WHO SATISFIES)

She was always satisfied with whatever Allah wished for her. Once she asked her father if he could give her a maid to help her in her housework. The Prophet (s.a.w.w.) replied, “Fatima, I will give you something that is better than a servant. After every prayer say ‘Allahu Akbar’ 34 times, ‘Alhamdulillah’ 33 times and ‘Subhanallah’ 33 times. Surely this is better for you than what you wanted...” She replied, “I am pleased with Allah and his Messenger.”

She started reading what her father had taught her for as long as she lived and it came to be known (and is still known) as Tasbih-e-Fatima.

Allah, too, was satisfied with her and honoured her especially in many ways. Allah made her Muhadditha, Zahra and Batul.

MUHADDITHA (ONE WHO SPEAK WITH ANGELS)

Shaykh Suduq, a famous Shia scholar, writes that Imam Jafar Sadiq said, “Fatima was called ‘MUHADDITHA’ because Angels came to her from heaven and addressed her, as they had addressed Mariam Bint Imran, saying “Oh Fatima! Allah has chosen you (to be) above the women of all nations.”

In short, she was called MUHADDITHA because she talked with Angels.

ZAHRA (THE LADY OF LIGHT)

Allama Majlisi quotes Ibne Abbas who heard the Prophet (s.a.w.w.) say: “Surely my daughter is the leader of all women from the beginning to the end. She is part of me and the light of my eyes. She is the flower of my head and is my soul. She is a human Hourī. Whenever she stands in prayers in the presence of her Lord (Allah) light comes from her and makes the sky bright. The earth shines to the Angels like star shines to the people of earth.”

Somebody asked Imam Sadiq (a.s.) as to why Hazrat Fatima (s.a.) was called Zahra. The Imam replied, “Because when she stood up in prayers in the Mehrab, her light would shine to the inhabitants of heaven as the lights of planets shine to the people of the earth.”

BATUL (THE VIRGIN ONE)

So as to give you exact meaning of this quality we shall give here several reports from various scholars of Islam:

1. Shaykh Sulaiman Qunduzi, the famous Sunni Qazi of Constamnopel says, “She (Fatima) was safe from menstruation and bleeding at the time of giving birth to a child”.
2. Al-Kashfi Al Hanafi says in his book Manaqib: “Fatima (s.a.) was called Al-Batul because she was safe from that which women experience every month (menstruation).”
3. The author of Tarikh Al Kabir writes on the authority of Um Salma who says, “Fatima has never menstruated nor discharged childbed blood.”
4. The famous Sunni scholar, Suyuti, says, “Among Fatima’s extraordinary qualities is that she did not menstruate and when she gave birth to a child she would immediately become purified so as not to miss her prayers.”
5. The famous Sunni historian, Tabari, says that Asma Bint

Umayyads said, "When Fatima (s.a.) gave birth to Hasan she did not bleed; indeed, she does not experience menstrual bleeding at all. When I informed the Prophet (s.a.w.w.) about this he said, 'Do you not know that my daughter is pure and chaste? She does not discharge blood from childbirth or menstruation'".

HER OTHER CHARACTERISTICS

Over and above these nine qualities, there are many more sides to Hazrat Fatima's character some of which are described below.

1. HER PIETY:-

After the Prophet (s.a.w.w.) and Imam Ali (a.s.), no one else understood Allah more than she did. Her true knowledge ('Ma'arifa') of Allah had a great effect on her. When she stood to pray, it is said that the fear of Allah would make her breath fast.

According to the writer of *Bihar ul Anwar* the Prophet (s.a.w.w.) said, "...whenever Fatima stands for prayers in Mihrab before her Allah, light comes out of her and shines to the Angels of Heaven just as a star shines to mankind on earth.

"Allah says to the Angels, 'Look on my servant Fatima, who is the leader of all women, prays before me. Her limbs shake out of my fear..."

According to Hasan Al-Basri, there was no other Muslim woman who prayed as much as did Hazrat Fatima (s.a.). She would pray until her legs would swell.

Once on a Friday night, Imam Hasan (a.s.) saw her pray all night. He heard her pray for believers by naming each of them, but did not ask from Allah for anything for herself. When he inquired why this was so she said, "My son, give your neighbours preference over yourself."

2. HER MODESTY:-

Hers was a life of simplicity and sacrifice. She always put the wants and wishes of others before her own. Everybody else in her house followed this principle.

One day Imam Hasan (a.s.) and Imam Husayn (a.s.) were sick. Imam Ali (a.s.), Hazrat Fatima (s.a.) and their maid Fiddha made a promise (“Nadhr”) to Allah that they would fast for three days after the children had become well.

When the children became well, the whole family and Fiddha started three days fast. On the first day, just when the family were to break their fast each with a loaf of bread, a needy person came asking for food. Hazrat Fatima (s.a.), her two sons, Imam Ali (a.s.) and Fiddha all gave away their bread and went to sleep hungry.

On the second day at the time of breaking the fast, an orphan came and he was given all the five loaves. And on the third day a prisoner came and he was given all the loaves. Such was the high character of Hazrat Fatima (s.a.) and her family.

Allah was so much pleased by this action that he revealed Sura Al-Dahr (Chapter 76) in honour of Hazrat Fatima (s.a.) and her family.

Allah also sent food and drinks of heaven for Hazrat Fatima (s.a.) and her children with which to break their fast.

Another example of her piety is: On the night of her marriage, a beggar came to her house asking for help. She didn't have anything to give so she gave her best dress that her father had given her as her marriage gift. She, instead, wore an old dress.

3. HER GENEROSITY:-

After settling in Medina, gradually the economic position of

Muslims became good. From the 'Maale Ghanimah' (property and riches got from wars) many Muslims became rich. But not Hazrat Fatima (s.a.) and her family. All that they got, they spent in the way of Islam. Several times when the needy and the travellers came to the Prophet (s.a.w.w.) for help, he would send them to Hazrat Fatima's house and she would never send them empty-handed. On one occasion she gave away her necklace of great sentimental value (it being a gift from her cousin Fatima Bint Hamza) to a beggar as she didn't have anything else to give.

In the last few years of her life, her father had given her the estate of Fadak. It is said that the annual income from this estate was not less than 20,000 dinars. In those days this was a lot of money. This was hers to spend. However, she used only that amount of money from Fadak that was needed to feed her children. The remaining part was given away in charity to the needy.

4. HER KNOWLEDGE:-

She was a very knowledgeable person though went to no school. She had her knowledge directly from Allah, and then there was her father Hazrat Muhammad (s.a.w.w.) who was another teacher for her. A few incidents are given below to show the greatness of her knowledge.

Once the Prophet (s.a.w.w.) asked all those who were present in the Mosque of Medina, 'What is the best thing for a woman?' Everybody gave his reply but none satisfied the Prophet (s.a.w.w.). Imam Ali (a.s.) went to Hazrat Fatima (s.a.) to get her reply. She said, "The best thing for a woman is not to see men, and not to let men see them."

When the Prophet (s.a.w.w.) heard her reply he was pleased and satisfied. He said, "Surely she has spoken the truth for she is part of me."

She was the teacher for women who needed religious and other day to day guidance. Imam Hasan Askari (a.s.) [We shall learn more about him in Unit #13] says that a woman came to Hazrat Fatima and asked questions that the woman's mother wanted to know. Hazrat Fatima (s.a.) gave the answers. The mother asked more questions and Hazrat Fatima (s.a.) replied them all. The mother asked still more questions. Her daughter apologized to Hazrat Fatima (s.a.). Hazrat Fatima (s.a.) replied, "Ask any questions that come in your mind." She added, "If a person was hired to carry a load to the top of a mountain for a reward of one thousand dinars, would he mind doing so?" The woman replied "No", Hazrat Fatima continued, "My reward for answering each question is more (in value) than what it takes pearls to fill in the space between the earth and the sky."

And then she went on narrating "Hadith" from her father, the Prophet (s.a.w.w.), on the rewards that scholars of Islam would get from Allah on the Day of Judgement. Indeed, she is one of the most reliable sources of ("hadith") of the Prophet (s.a.w.w.).

Her knowledge of every branch of Islam and every part of Quran can be seen in her sermon (Khutba) which she gave in the court of Abu Bakr when she came to ask him to return to her the estate of Fadak. [We shall talk more about this incident in Chapter seven]. As this 'Khutba' is very long we do not reproduce it here. To support her claim and to prove that Abu Bakr was wrong, she quoted more than twenty verses of the Quran. Abu Bakr had no reply to give to her. In her closing words she challenged him in these words, "So you do what you want and wait, and we too shall wait..."

Her knowledge was of such high quality that she could talk with Angels. She would receive some special information which was collected in a book called Mushaf' according to Allama Majlisi who reports on the authority of Imam Sadiq (a.s.). This book had information on Islamic Law, e.g. legal punishments. The book also

had names of all rulers of the world both of the past and the future. Lastly, it had description of all important events that would take place in future. The size of this book was three times that of the Quran. Remember: this book was not part of the Quran.

CHAPTER 7 :

HAZRAT FATIMA'S DEATH AND BURIAL

Hazrat Fatima (s.a.) did not live a long life. She died between seventy five to ninety days after the Prophet's death at a ripe age of eighteen, The death of her beloved father was too much for her. Added to this great loss, was the injustices that she and her husband had to suffer from the hands of Muslims immediately after the Prophet's death. The immediate cause of her tragic death was from her illness that she got after she was hit with burning door by a man named Qunfus on the instructions of the Government of the day.

The events that led to her death are narrated below.

THE PROPHET'S DEATH

In the year 11 AH, immediately after the Prophet had returned from Hajj, he became ill. He knew that soon he would leave this earth, and he let everyone know of this. According to Ibne Abbas (as reported by Shaykh Mufid) when the Prophet (s.a.w.w.) was on his deathbed people saw him crying so much that his beard and shirt became wet with tears.

Somebody asked him, "What makes you cry so much, O the Messenger of Allah?"

The Prophet (s.a.w.w.) answered, "I am crying for my progeny ('Ahlul-Bayt') against whom many crimes will be committed by 'Ummah' after my death.

"It is as if I can see my daughter Fatima (s.a.) being oppressed and she calling out 'Oh father,' but none from my Ummah coming for her help."

On hearing this Hazrat Fatima (s.a.) began to weep.

The Prophet (s.a.w.w.) said, "Do not weep, my daughter."

“I’m not weeping for what will befall on me but because I will be separated from you, O the Messenger of Allah.”

The Prophet (s.a.w.w.) then said, “Rejoice, The daughter of Muhammad. For you will be the first one among the Ahlul-Bayt to follow me.”

The Prophet (s.a.w.w.) finally left this world, his last words to her were: “Daughter I’m leaving you; Peace be on you from me.”

HAZRAT FATIMA’S HOUSE ON FIRE

Although the Prophet (s.a.w.w.) had let his Ummah know that it was the wish of Allah that after him (The Prophet [s.a.w.w.]) Imam Ali (a.s.) should be his successor, some Muhajirs and Ansar met at a place called ‘Saqifa Bani Saada’ and chose Abu Bakr to be the Caliph of the Muslims. Imam Ali (a.s.) was not present at Saqifa because he was busy arranging for the burial of the Prophet (s.a.w.w.).

When he came to know of what had happened at ‘Saqifa’, Imam Ali was very much hurt. He refused to accept Abu Bakr as the successor of the Prophet. He retired in the house of Hazrat Fatima (s.a.). The Government was very angry with Imam Ali (a.s.). To get him out of the house of Hazrat Fatima (s.a.), the government’s people set fire on the door of the house. The door was then pushed in. Imam Ali (a.s.) was taken to Abu Bakr by force.

The burning door fell on Hazrat Fatima (s.a.) and hurt her so much that her ribs were broken. The child Muhsin, who was in her womb was killed and was still-born.

Hazrat Fatima (s.a.) went crying to the Mosque. Imam Ali (a.s.) was let free only when Hazrat Fatima (s.a.) was about to ask for Allah’s curse on those who had captured Imam Ali (a.s.) and were threatening to kill him. Imam Ali went to the Prophet’s grave and with tears in his eyes, complained to him saying, “Oh my Brother,

your people now treat me with disrespect and are threatening to kill me”.

HAZRAT FATIMA’S (S.A.) PROPERTY, FADAK, IS CONFISCATED

The Muslims who had migrated to Medina had left behind all their unmoveable properties in Mecca. All such Muslims were paid back by the Prophet from the revenues and wealth obtained from “Maale-Ghanima” (war booty). The last person to be paid back in this way was Hazrat Fatima (s.a.).

Hazrat Fatima (s.a.) had inherited unmoveable property from her mother Khadija in Mecca. On migrating to Medina she lost all these properties. But her father, the Prophet (s.a.w.w.) had decided not to compensate her until everyone else was compensated. She was compensated in 7 AH with the estate of Fadak.

The estate of Fadak was a personal property of the Prophet. It was obtained by the Prophet without a war. It belonged fully to him and he could do with it whatever he wished.

How did the Prophet get the estate of Fadak?

After the battle of Khaiber, those Jews who lived in the neighbourhood of Khaiber but had not fought the Muslims, decided to make peace by offering the Prophet (s.a.w.w.) parts of land that belonged to them. The Prophet (s.a.w.w.) agreed and the Jews gave him Fadak.

Fadak was located in the neighbourhood of Khaiber. In those days it was about two to three days walk from Medina. It was made of seven villages. It was very fertile and had been fully put to agricultural use. The Prophet (s.a.w.w.) got half of the Fadak. At the time of the Prophet (s.a.w.w.), the yearly income from Fadak was about 20,000 dinars. The revenue was collected in three instalments. Out of this revenue Hazrat Fatima (s.a.) took just

enough money for food for her children. The remaining revenue was spent after the needy.

According to Abu Said Khudri, the Prophet gave Fadak to Hazrat Fatima (s.a.) when the following verse of the Quran was revealed to the Prophet: “And give to the near of kin his due and to the needy and the wayfarer..”(Ch.17, v.26).

That the Prophet (s.a.w.w.) himself gave Fadak to Hazrat Fatima (s.a.) has been confirmed by such scholars as Ibne Hajar Makki, Ahmed Ibne Hambal and Ibne Abil Hadid.

Hazrat Fatima hired people to take care of Fadak. This arrangement continued for four years until the death of the Prophet (s.a.w.w.). Then the government took Fadak away from Hazrat Fatima (s.a.).

Hazrat Fatima (s.a.) went to complain against this injustice in the court of Abu Bakr. As a matter of fact, Fadak had been taken away from her on Abu Bakr’s orders.

Hazrat Fatima (s.a.) first complained that Fadak was her property which the Prophet (s.a.w.w.) had given to her as a gift during his lifetime. Abu Bakr asked her to produce witnesses to support her claim. When she produced her witnesses, he rejected them. Her witnesses were Imam Ali (a.s.), Imam Hasan (a.s.), Imam Husayn (a.s.) and Um Ayman. Abu Bakr rejected Imam Ali (a.s.) because he was her husband. He refused to accept Imam Hasan (a.s.) and Imam Husayn (a.s.) because they were too young! He refused Um Ayman as a witness because she was a woman!

When all her witnesses were not accepted, Hazrat Fatima (s.a.) brought another reason why she should get back Fadak. She asked it to be given to her as her Father’s inheritance. Abu Bakr refused to do so saying that he had heard the Prophet say that “We, the group of Prophets do not inherit nor are we inherited; what we leave is for Alms.”

No one else had ever heard this “Hadith” before. Hazrat Fatima argued that the Prophet could never have said such a thing as it is totally against Quran. She quoted the following verses of the Quran which prove her point:

- “... and Sulaiman inherited Dawood ...” (Ch.27, v.16).
- Nabi Zakaria prays to Allah saying, “Therefore give me a heir, who shall inherit me and inherit The House of Yakub”. (Ch.19, v.5-6).
- “And those of you (who are) related by blood have rights over one another in the book of Allah.” (Ch.8, v.75).
- “Allah orders you about your children; the male shall have the equal of two (parts of the females). (Ch.4, v.11).
- “Bequest is prescribed for you when one of you nears death, if he leaves wealth, it is to be inherited by his parents and near relations.” (2:180).

Abu Bakr still refused to return to Hazrat Fatima (s.a.) what rightly was hers.

According to the well known Sunni scholar Sibte Ibn-e-Jawzi after sometime Abu Bakr decided to return Fadak to Hazrat Fatima (s.a.) and even wrote instructions to that effect. However, Omar Bin Khattab tore away those instructions saying to Abu Bakr: “With what will you spend on the Muslims if the Arabs decided to fight with you?”

Hazrat Fatima (s.a.) therefore went home empty-handed. She never talked with Abu Bakr and Umar again till she died.

It is interesting to note that although Fadak was taken away from her on the grounds that it belonged to the State, it came to be treated like it was a personal property of the rulers who pretended to be the successors of the Prophet.

For example, during the rulership of Othman, the third caliph,

he gave Fadak to Marwan, his son-in-law. During the times of Muawiya, Fadak was jointly owned by Marwan, Amr Bin Othman and Yazid Bin Muawiya. But when Marwan became the ruler he owned it all alone. His son, Abdul Aziz inherited it from him. When Abdul Aziz died, Fadak passes to his son Omar who gave it to the grand-grand children of Hazrat Fatima (s.a.). The Umayyad King who came after Omar Bin Abdul Aziz snatched it from Bani Fatima and it remained with Bani Umayyah until when Bani Abbas came in power.

The first Bani Abbas Ruler, Saffah, gave Fadak to Abdullah Bin Hasan (a grandchild of Imam Hasan). The second Ruler Mansoor Dawanaqi took it back. His son Mahdi gave it back to the descendants of Hazrat Fatima (s.a.). Haroon Rashid took it back but his son Mamoon returned it to the descendants of Hazrat Fatima (s.a.). Mutawakkil again took it back. The present Saudi rulers have totally destroyed Fadak and it has been removed from the map.

HAZRAT FATIMA (S.A.) MOURNS FOR HER FATHER

The death of the Prophet (s.a.w.w.) was a great loss for Hazrat Fatima (s.a.). She found life without him to be very difficult for her.

On top that, her husband's and her own rights were taken away from them. She was insulted; her husband was ill-treated. She was severely injured by the Government's orders. Her appeals to the Muslims to help her were ignored.

These were the things that she would mention when crying for her Father. Fiddha, her maid, says that on the eighth day after the Prophet's death, Hazrat Fatima (s.a.) went to the Prophet's grave and read a long 'Marthiya' (sad poem); parts of the "Marthiya" are reproduced below:

"... Father, peoples' intentions have changed and doors have been closed on my face so I hate this world after you; my tears shall be shed for you..."

“... Father we became after you as the oppressed. Father! People ignored us after you.”

“... How pained I am for you until I soon join you...”

Imam Ali built a shelter for her in the graveyard of Baqi. She would take her sons Imam Hasan (a.s.) and Imam Husayn (a.s.) every morning and stay there mourning her father till evening.

Then she became too weak to go anywhere. At the young age of eighteen, Hazrat Fatima (s.a.) became so weak that she needed a walking cane and somebody's support to move around in the house.

Hazrat Fatima (s.a.) herself summarized the problems that faced her in the following words: “If the problems that fell on me had fallen on a bright day, it would turn into a dark night”.

HAZRAT FATIMA'S LAST DAY OF THIS EARTH

One day, during the time when Hazrat Fatima (s.a.) was ill in bed, Imam Ali (a.s.) returned home and he found very busy, cooking and cleaning her children, Imam Hasan (a.s.) and Imam Husayn (a.s.). Imam Ali (a.s.) asked her as to why she was so hard working.

Tears started flowing from her eyes. She told him that on the previous night she had seen her father in a dream. She told him about the troubles that she had to go through after his death and that she found life without him very difficult. Her father, the Prophet (s.a.w.w.) consoled her and told her not to worry anymore because after one day she would be with him.

By this dream Hazrat Fatima (s.a.) knew that it was her last day. So she wanted to do all that she could for her beloved children before she was separated from them by death.

This news made Imam Ali (a.s.) very sad.

Hazrat Fatima (s.a.) then made her final wishes known to him. Her first wish was that those who had oppressed her and her husband should not be allowed to attend her burial. To make this possible, she wished that she be buried in the darkness of night.

Secondly, she recommended Imam Ali (a.s.) to marry Amana, the daughter of Zainab, as she would take good care of the children.

Thirdly, she requested Imam Ali (a.s.) to be extra careful with Imam Hasan (a.s.) and Imam Husayn (a.s.) as they would be very sad after their mother's death.

With tears in his eyes Imam Ali (a.s.) said goodbye to her and went to the Mosque together with Imam Hasan (a.s.) and Imam Husayn (a.s.).

Hazrat Fatima (s.a.) was now left home alone with Asma Bint Umays. Asma reports that when alone, Hazrat Fatima (s.a.) put on a new garment and perfumed herself. She then retired to the place where she used to pray daily. She asked Asma to leave her alone as she wished to carry out some special prayers in remembrance of Allah, the Almighty. She requested Asma to come back to her after sometime and check if she was still alive or not.

Asma says, "I did as I was told. When I left her alone, Hazrat Fatima (s.a.) started addressing Allah and praying for the well being of her followers. After sometime there was silence. I rushed to see what she was doing and saw that she was lying straight on her back. Her face was covered with a piece of cloth. When I removed the cloth from her face, I found her not breathing any more. She had left this world to join her father."

As per her wishes, Imam Ali (a.s.) buried her in the darkness of the night. Besides Imam Ali (a.s.) and his two sons, very few others such as Ammar, Salman, Miqdad and Abu Dhar attended her funeral.

HAZRAT FATIMA'S BURIAL

Fearing that those people who had not been allowed to attend Hazrat Fatima's funeral may do harm to her grave, Imam Ali (a.s.) made several graves so that her true grave remained a secret.

There are four possible places where she could have been buried: First, in her own house, second, in the graveyard of Baqi in the area where our four Imams are buried; third, at a place between the Prophet's grave and his Mimbar in the Mosque of the Prophet, and fourth, at the place in Baqi where Imam Ali (a.s.) had built a shelter for her so that she could weep for her father (Bayt-ul-Huzn).

Today, when the followers of Hazrat Fatima (s.a.) go to Medina, they show their respect to her by visiting all these places except at "Bayt-ul-Huzn" which has been totally wiped out by the "Wahhabis."

As for the grave in the graveyard of Baqi, the "Wahhabis" destroyed the mausoleums in 1926.

CHAPTER 8 : **HAZRAT FATIMA (S.A.):** **HER POSITION IN ISLAM**

In Islam, Prophet Muhammad (s.a.w.w.) is the best creation of Allah. No other creature is more beloved to Allah than him. After the Prophet (s.a.w.w.) come Imam Ali (a.s.), Hazrat Fatima (s.a.) comes next to Imam Ali (a.s.). Amongst women of Islam, no woman is more important than is Hazrat Fatima (s.a.).

HAZRAT FATIMA'S (S.A.) POSITION IN THE PRESENCE OF ALLAH

To make other creatures aware of Hazrat Fatima's greatness, Allah gave her some special qualities that He (Allah) did not give to others. Consider the following examples.

1. Angels visited her with special messages and salams from Allah. She was capable of noting down conversation between Allah and His Angels as she tells us so in 'Hadithul Kisa'
2. Allah, purified her (as He says so in the verses of 'Tatheer') so much that she was 'Masuma' (meaning she would never commit a sin or make mistakes). This purity in her became a quality of all the 11 Imams [Imam Hasan (a.s.), Imam Husayn (a.s.), and other 9 Imams from the progeny of Imam Husayn (a.s.)].
3. Allah gave her two physical qualities that no other woman in this world got (one of the qualities, i.e. Batool was given also to Mariam, mother of Nabi Isa): She was Batool and Zahra (details about these two qualities have already been provided in chapter 6).
4. Allah revealed Suratud Dahr (Chapter 76 in the Quran) in her praise. There are many other verses in the Quran which were revealed in her honour, e.g. verses of "Tatheer" and verses of "Muwaddah".
5. Allah gave her, as her gift, when she was married to Imam Ali

(a.s.), the power to do “Shafa” (save Muslims from hell-fire) on the day of Qiyamat.

6. Allah will give Hazrat Fatima (s.a.) a special honour on the day of Qiyamat as has been narrated by the famous Sunni scholar Ibne Hajar Makki in his book, *Sawaiq Al-Muhriqa*, in the following way:

“The Messenger of Allah said, ‘A caller shall call from beneath the Throne (Arsh): O people of Mahshar, lower your heads and cast down your eyes so that Fatima Bint Muhammad (s.a.w.w.) may pass’; he then added, ‘she will then pass accompanied by seventy thousand Houris of Jannah.’” After that she will do “Shafa” for the sinners among Muslims.

HAZRAT FATIMA’S POSITION IN THE EYES OF THE PROPHET (S.A.W.W.)

Both Sunni and Shia historians have recorded that the Prophet (s.a.w.w.) loved no one else as dearly as he did Hazrat Fatima.

Tabari, the popular Sunni historian, reports that once Imam Ali (a.s.) asked the Prophet (s.a.w.w.), “O Messenger of Allah! Who in your family is most dear to you?” “Fatima, my daughter”, he replied.

The famous Sunni scholar Imam Bukhari says the Prophet (s.a.w.w.) used to say, “Fatima is part of me. Whoever harms her harms me.”

Aisha is also reported to have said, “I have never seen anyone more similar to the Prophet (s.a.w.w.) than Fatima (s.a.) in speech and in manners. Whenever she entered the house, he would stand to greet her, kiss her hands and ask her to sit next to him.”

Shaykh Sulaiman Qunduzi says, in his *Yanabi al-Muwadda*, on the authority of Aisha that: “Whenever the Prophet (s.a.w.w.) returned from a trip he would kiss Fatima (s.a.) and say, From her do I smell the sweet smell of Paradise.”

The famous Sunni scholar Hakim says in his book *Mustadrak* that the Prophet (s.a.w.w.) said to Hazrat Fatima (s.a.) “Are you not satisfied that you are the leader of the women of the world, the Ummah and believing women?”

The same author quotes Buraida saying: “The most beloved to the Messenger of Allah from among women is Fatima (s.a.) and from among men is Ali.”

Did the Prophet (s.a.w.w.) show so much love, respect and honour to Hazrat Fatima (s.a.) only because she was his daughter?

Hazrat Fatima (s.a.) was honoured so highly by the Prophet not just because she was his daughter but more so because Allah had given her special qualities which required the Prophet (s.a.w.w.) to give her a special attention.

It was also very necessary for Muslims to know of Hazrat Fatima’s special position in the presence of Allah. The only person who could tell Muslims do so was the Prophet (s.a.w.w.). And the Prophet (s.a.w.w.) did as very well as has been explained by the examples given above.

HAZRAT FATIMA’S POSITION IN THE EYES OF IMAM ALI (A.S.)

One of the greatest honours he gave her was: In her lifetime he never married any other woman.

Just before her death when she was about to tell him of her last wishes, she said to him out of modesty, “Cousin, was I ever untruthful and ill-devoted or disobedient to you from the first day I started living with you.”

The reply Imam Ali (a.s.) gave tells us how highly he valued her Imam Ali said:

“Allah Forbid! You are so knowledgeable about Allah, so devoted, so pious and honourable, so Allah-fearing, that you could never disobey me. It pains me to part with you and to lose you, but it is something that cannot be avoided. By Allah, you have started all over again that sorrow which I went through by losing the Prophet of Allah. Your death and loss are too much for me. But, we belong to Allah and to him Shall we all return.

“This is a misfortune for which I cannot be consoled and a tragedy for which there is no way to make it good.”

Again, to show how much Hazrat Fatima (s.a.) meant to him, Imam Ali (a.s.) expresses his feeling by saying the following words after he had buried her:

“Now what had been given to me as a trust has been taken back. My grief is limitless and I shall spend sleepless nights till Allah chooses for me the house in which you are resting (death)..... My Salams to you both, the Salam of one full of sadness.....”

Again, after burying her and when he was about to return to his grieving daughters, he says:

“Friends live together for a short time and then depart; the time of living together is very short. My friends Ahmed and Fatima followed each other leaving me alone. How short was the tide of love and tenderness, in this changing world where nothing lives forever.”

So long as he lived, he remembered her and wept for her saying, “Fatima (s.a.) was the everlasting soul of heaven. Her smell still lives in my heart and soul though she physically is no more with me.”

No wonder, therefore, that whereas he kept quiet even though he lost everything that belonged to him after the death of the Prophet (s.a.w.w.), he was very angry and was not ready to keep quiet when some people wanted to dig the grave of Hazrat Fatima (s.a.) after

she had been buried. He dressed like he was going for a war saying, “Son of Sawada! I have given up my rights to stop people giving up their faith but as for Fatima’s grave, by him in whose control is my soul, if you and your followers try to do anything to it, I shall soak the ground with your blood.” He thus saved her grave from being dis-honoured.

A good Muslim must therefore always show his or her respect to her and her progeny.

CHAPTER 9 : HAZRAT FATIMA'S (S.A.) FAMILY

HER HUSBAND

Although many rich and famous companions of the Prophet (s.a.w.w.) had wished to marry her, the Prophet gave her in marriage to Imam Ali (a.s.). She lived with Imam Ali (a.s.) for nine years until her death. Shaykh Suduq says in his book *Al-Amali* on the authority of Imam Jafar Sadiq (a.s.) that it was the wish of Allah that so far as she was alive, Imam Ali (a.s.) should not marry any other woman. Imam Ali (a.s.) did not therefore marry any other woman till Hazrat Fatima (s.a.) left this world.

HER CHILDREN

She had four children; Imam Hasan (a.s.), Imam Husayn (a.s.), Hazrat Zainab (s.a.) and Hazrat Umm Kulthum (s.a.). The fifth child, Muhsin, was martyred, when he was still in his mother's womb.

Separate units have been prepared on the life history of Imam Hasan (a.s.) and Imam Husayn (a.s.). So we do not provide any more information on them here.

HAZRAT ZAINAB (S.A.)

She was born after Imam Husayn (a.s.). Neither the year nor the date of the birth is very certain. Most probably she was born in the year 6 AH on 1st Shaban or 5th Jamadi-ul-Awwal.

When she was born the Prophet (s.a.w.w.) was present in Medina. Hazrat Fatima (s.a.) and Imam Ali (a.s.) therefore did not name her. When the Prophet (s.a.w.w.) returned to Medina, the child was placed in his hands and he was requested to name her; he named her Zainab. At that very occasion, the Angel Gibrael brought the news to the Prophet (s.a.w.w.), that one day Zainab would defend Islam and for that she will suffer a lot from the hands of the enemies of Islam.

She grew up to a very intelligent child. When she was still very young and while sitting in the laps of her father, Imam Ali (a.s.), she asked him, “Father! Do you love me?” “Yes, my daughter,” he replied. “Do you also love Allah?”, she asked. “Yes, my daughter”, he replied. “Oh my father, if you love Allah, then how can you love me too?” “Oh my daughter, I love you because Allah wishes me to do so.” He then praised her for asking such an intelligent question.

While still very young, she knew the Whole Quran by heart.

When she was eleven years old, she was married to Abdullah Bin Jafar who was also her cousin (Abdullah was the son of Jafar bin Abu Talib). In fact, years ago before this marriage had taken place, the Prophet (s.a.w.w.) looking at the children of Jafar and Imam Ali had said, “They are all our children and they are for each other.”

It is not very clear as to how many children were born from this marriage. What is clear is two sons of Abdullah bin Jafar named Aun and Muhammad were in company of Hazrat Zainab at Karbala and they were martyred in the name of Allah. According to the historian Shaykh Abbas Qummi only one of these two sons, Aun, was born of Hazrat Zainab, the other son Muhammad being born from Abdullah’s first wife.

Hazrat Zainab was so intelligent that she was called ‘Aqila’ of Bani Hashim. She used to run classes for women on Quranic studies and Islamic law, yet she never attended any school herself. Her knowledge was direct from Allah. This is why the fourth Imam, Hazrat Ali Bin Husayn called her “Aalimatun Ghayr Muallimah” (in Arabic this means: a scholar who did not learn from anyone else).

She was present in Karbala and played a very important part, after the martyrdom of Imam Husayn (a.s.), in saving Islam. This is why she is also called “Sharikatul Husayn” or the partner of Imam Husayn (a.s.).

After the martyrdom of Imam Husayn (a.s.) she was taken as prisoner to Kufa and then to Damascus. She was released together with other members of Imam Husayn's (a.s.) family after remaining in prison for not less than one year. After her release, she did not live long and died at the age of about 57 years. A mourning day of her is observed every year on 15th of Rajab.

Historians do not agree on the place where she was buried. There are several possible places where she could have been buried.

Some say she is buried in Jannatul Baqi in Medina but cannot say exactly where. Others say she is buried in Cairo, Egypt. As a matter of fact, a Mausoleum has been built in Cairo and is known as "Sayyida Zainab"; most probably, this grave is of Zainab Binti Yahya Bin Zaid Bin Ali Bin Husayn Bin Ali Bin Abu Talib (a.s.). A grave of Hazrat Zainab also is said to be at 'Makbara Saghira' or 'Makbara Ahlul-Bayt' in Damascus. The most popular and most probable grave of Hazrat Zainab is at Damascus and is known as "Sit Zainab." The famous Shia scholar, Seyyid Muhsin Al-Amin of Lebanon strongly believed that Hazrat Zainab was buried at "Sit Zainab". This scholar himself is buried at the entrance to the Mausoleum at "Sit Zainab".

UMM KULTHUM

Very little is known about her though her name appears several times in history. By popular accounts she was younger than Hazrat Zainab but like her she was very intelligent and pious. She was married to Muhammad Bin Jafar.

Several traditions mention her. For example, it is reported that the night before his martyrdom, Imam Ali (a.s.) was in the house of Hazrat Umm Kulthum and she reports in detail the position of Imam Ali (a.s.) on that night.

It is also reported that while Imam Ali (a.s.) was at the Battle of

Jamal, one of the Prophet's wives, Hafsa, organized a big party celebrating Imam Ali's defeat (she was wrongly informed that Imam Ali (a.s.) had been defeated). When Umm Kulthum came to know about this she went to her to point out to her that what she was doing was wrong.

Umm Kulthum's name surfaces again in Karbala. On the night of "Ashura" Hazrat Abbas Bin Ali (a.s.) sees Hazrat Umm Kulthum weeping. On asking her for the cause of her crying, Hazrat Abbas is told by Umm Kulthum that she does not have a son of her own to sacrifice in the name of Islam. Hazrat Abbas then tells her that he would represent her in the way of Allah and his sacrifice would be on her behalf

A long and very sad elegy ("Marthiya") is said to have been by Umm Kulthum when she returned to Medina after she was released from the prison of Yazid. In this elegy she addresses her grandfather's city, Medina, telling the city to inform the Prophet (s.a.w.w.) of all the troubles which his grandchildren had to go through for sake of Islam.

It is said that she is buried in the graveyard at "Makbara Saghira" in Damascus.

QUESTIONS

CHAPTER 1

1. When and where was Hazrat Fatima (s.a.) born? Why did the women of Quraysh refuse to come to help her mother at the time of her birth? What arrangement did Allah make for her mother to be helped in her delivery? Why is this a miracle?
2. Give 3 reasons to explain why Hazrat Fatima (s.a.) was given this name.

CHAPTER 2

1. List 5 characteristics of Hazrat Khadija. For any 3 of these characteristics give examples.
2. List 2 titles of Hazrat Khadija. Explain what they mean and why she was given these titles.
3. Why did Hazrat Khadija refuse to marry the rich and noble people of Arabia? Whom did she want as a husband? Why?

For Each of Questions 4 to 8, You Have to Select a Correct Answer From a List of Four Options.

4. Before her marriage to Hazrat Muhammad (s.a.w.w.), Hazrat Khadija:
 - (a) Did not have any religion.
 - (b) Was Jewish.
 - (c) Followed the true religion of her time.
 - (d) Was an idol worshipper
5. The dream that Hazrat Khadija saw meant:
 - (a) Nothing.
 - (b) That the sun would come down in her house.
 - (c) That she would become rich and famous.
 - (d) That she would marry a great person.
6. Hazrat Khadija's "Nikah" was read by:
 - (a) Warka, her cousin,

- (b) Hazrat Abu Talib.
- (c) Hazrat Muhammad (s.a.w.w.).
- (d) No one; she read it herself

7. Her marriage to the Prophet (s.a.w.w.):

- (a) Was full of trouble,
- (b) Was very successful
- (c) We do not know.
- (d) Was not as good as it was with other wives of the Prophet.

8. The Prophet (s.a.w.w.):

- (a) Loved Khadija when alive and remembered her much after her death.
- (b) Loved Khadija the same way as he loved all other wives.
- (c) Remembered Khadija very much only after her death.
- (d) Had other wives also, besides Khadija, when Khadija was still alive.

9. Say if the following statements are true or false.

- (a) After marrying the Prophet Hazrat Khadija gave the Prophet (s.a.w.w.) all her wealth. T/F
- (b) The Prophet's (s.a.w.w.) greatest supporters when he declared his Prophethood were Hazrat Khadija and Aisha. T/F
- (c) Because Hazrat Khadija gave all her wealth to the Prophet, she died out of hunger and exhaustion. T/F
- (d) Hazrat Khadija's wealth was used to buy slaves. T/F
- (e) So far as Hazrat Khadija was alive the Prophet (s.a.w.w.) did not marry any other woman. T/F

10. Name and describe the honours which Hazrat Khadija received from:

- (a) Allah.
- (b) The Prophet (s.a.w.w.).

11. Describe 5 different ways in which Hazrat Khadija's wealth was spent to help Islam and the Muslims.

CHAPTER 3

For each of Questions 1 to 4, choose one most appropriate answer from the options provided.

1. Hazrat Fatima's (s.a.) childhood was a period of:
 - (a) Trouble and Sadness.
 - (b) Happiness.
 - (c) Comfort and Ease.
 - (d) Boycott.
2. As a child Hazrat Fatima (s.a.) was:
 - (a) Shy and lonely
 - (b) Patient and courageous.
 - (c) Only weeping.
 - (d) None of the above.
3. As a young woman Hazrat Fatima (s.a.) was:
 - (a) Pure and pious.
 - (b) Only beautiful.
 - (c) Was student of Um Salma.
 - (d) Was a rare person.
4. Hazrat Fatima (s.a.) was called "Zahra" because:
 - (a) She was pious.
 - (b) She was full of grace and beauty.
 - (c) Light came out of her at times of prayers.
 - (d) No reason is given
5. What services did Hazrat Fatima (s.a.) do to her father when she was still a child?

CHAPTER 4

1. Rewrite the following filling in the blank spaces:

When Hazrat Fatima's marriage took place she was _____ years old. The Prophet (s.a.w.w.) gave her in marriage to _____ because _____. The marriage took place in _____ on _____. The marriage ceremony also took place in _____ at a place called _____. To raise money for the marriage _____ sold his _____ for _____ dirhams. The money was used for _____, _____ and _____. The marriage was supervised by _____. It was made sure that Hazrat Fatima (s.a.) got _____ and _____. Allah gave her as her wedding gift _____.

CHAPTER 5

1. Match items on column A with those on column B.

| ITEM | COLUMN A | ITEM | COLUMN B |
|------|-----------------------|-------|-----------------------|
| 1. | “Uswatul -Hasana” | i. | Imam Ali (a.s.) |
| 2. | Best Man | ii. | Mother of Your Father |
| 3. | Hazrat Fatima (s.a.) | iii. | Prophet's Son |
| 4. | “Um Abiha” | iv. | Hazrat Fatima's Maid |
| 5. | Maria Qibtia | v. | Perfect Example |
| 6. | Ibrahim | vi. | Book |
| 7. | Fiddha | vii. | Historian |
| 8. | The Prophet's Muazzin | viii. | Best Woman |
| 9. | Mustadrak | ix. | The Prophet's wife |
| 10. | Tabari | x. | Bilal |

2. Hazrat Fatima's (s.a.) life is described as “Hard but Peaceful”. Explain this statement giving examples.

CHAPTER 6

1. For the following statements say True or False. For the False

ones explain why they are False.

- (a) Hazrat Fatima (s.a.) was a human 'hourī'. T/F
- (b) Hazrat Fatima (s.a.) was called Siddiqā because she talked with Angels. T/F
- (c) The Prophet (s.a.w.w.) told Imam Ali (a.s.) "You are from me and I am from you." T/F
- (d) In Suratul Kauthar Allah says he has cleaned and made pure Hazrat Fatima (s.a.). T/F
- (e) When the Prophet (s.a.w.w.) talked of his family he meant Hazrat Fatima (s.a.), her husband and her sons. T/F
- (f) Hazrat Fatima (s.a.) never missed her prayers T/F
- (g) Hazrat Fatima (s.a.) never became "Najis". T/F
- (h) Mus'haf of Hazrat Fatima (s.a.) contained information brought by Angels to her. T/F

2. Column A lists the ten names of Hazrat Fatima (s.a.). Column B lists the meaning of these names match the names with their meanings.

| ITEM | COLUMN A | ITEM | COLUMN B |
|------|-----------|-------|-------------------------------|
| 1. | Fatima | i. | The Blessed One |
| 2. | Siddiqā | ii. | The Virtuous One |
| 3. | Mubarekah | iii. | The One Who Satisfies |
| 4. | Tahira | iv. | The One Who talks with Angels |
| 5. | Zakeeah | v. | The virgin One |
| 6. | Mardhia | vi. | The Chosen One |
| 7. | Radhia | vii. | The One Who is Satisfied |
| 8. | Muhaddisa | viii. | The truth One |
| 9. | Zahra | ix. | The Pure One |
| 10. | Batul | x. | The Lady of Light |

3. Write short notes on any two of the following topics:
- (a) Why was Hazrat Fatima (s.a.) known as Muhadditha?
 - (b) Describe the occasion when Suratud Ad-Dahr was revealed.

- (c) What makes you say that Hazrat Fatima (s.a.) was a generous person?
- (d) How knowledgeable was Hazrat Fatima (s.a.)?
- (e) The Mushaf of Hazrat Fatima (s.a.).

CHAPTER 7

For each Questions 1 to 7 choose one correct answer from the options provided:

1. The immediate cause of Hazrat Fatima's death was:
 - (a) The loss of her father.
 - (b) The injustices of the Muslims.
 - (c) Her illness resulting from getting hit by the door.
 - (d) None of the above.
2. The Prophet was crying in his death bed because:
 - (a) He was ill.
 - (b) He was going to part with his family.
 - (c) He knew that his family would suffer without him.
 - (d) We do not know.
3. Imam Ali (a.s.) did not go to Saqifa because:
 - (a) The Prophet (s.a.w.w.) was ill.
 - (b) Hazrat Fatima (s.a.) was weeping.
 - (c) He had to bury the Prophet (s.a.w.w.).
 - (d) He had retired in the house of Hazrat Fatima (s.a.).
4. Imam Ali (a.s.) was set free by the Government because:
 - (a) The Government was afraid of him.
 - (b) Hazrat Fatima (s.a.) was about to ask Allah's help.
 - (c) The Government was sorry.
 - (d) Of the Prophet (s.a.w.w.).
5. Because Fadak was obtained without any war it belonged to:
 - (a) The Prophet only.
 - (b) All Muslims only.

- (c) The Prophet and Muslims in partnership.
 - (d) Allah.
6. The Prophet gave Fadak to Hazrat Fatima (s.a.) when;
 - (a) She migrated to Medina
 - (b) A verse of the Quran (17:26) was revealed to him.
 - (c) When Abu Said Khudri told him to do so.
 - (d) When the Jews gave it to him.
 7. When the Government took Fadak away from Hazrat Fatima she:
 - (a) Kept quiet.
 - (b) She went to the Government to claim for it.
 - (c) She was angry but kept quiet.
 - (d) None of the above.
 8. List the two main arguments which Hazrat Fatima (s.a.) used to get back Fadak from the Government. Explain what reasons were given by Abu Bakr for refusing to accept both of the arguments. How did she prove that she was right and the Government wrong?
 9. Summarize Hazrat Fatima's will that she left to Imam Ali (a.s.).
 10. List all possible places where Hazrat Fatima (s.a.) might have been buried. Why did Imam Ali (a.s.) choose to keep her burial place secret?

CHAPTER 8

1. List all those special qualities that Allah gave to Hazrat Fatima (s.a.). For any two of these qualities that you have listed explain how they were special.
2. Giving examples, say how much did the Prophet love and respect Hazrat Fatima (s.a.). Did he do so only because she was his daughter or were there other reasons? Explain.

3. Briefly explain the position of Hazrat Fatima's (s.a.) to Imam Ali (a.s.).

CHAPTER 9

1. Hazrat Zainab (s.a.) was called 'Aqila' because:
 - (a) She was the first daughter of Hazrat Fatima (s.a.).
 - (b) She did not learn from anyone else.
 - (c) She was very intelligent.
 - (d) She was Imam Ali's daughter.
2. Hazrat Zainab (s.a.) was called "Aalimatun Ghayr Mu'allimah" because:
 - (a) She was very intelligent.
 - (b) She used to run Quranic classes.
 - (c) She was the sister of Imam Husayn (a.s.).
 - (d) She was a scholar who never learned from anyone else.
3. Name the different places where Hazrat Zainab (s.a.) could have been buried.



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