Fatimah: A brief introduction to her life

Based on Fatemi-Encyclopedia

Islamic culture and thoughts research center, Iran

This Encyclopedia is a six-volume series regarding Hazrat Zahra and some other articles which are written about women and their rights and roles in social and personal life. The following six articles have been chosen from volume one and are specifically about Hazrat Zahra. As it was not feasible to talk about great personality of her in details, we only have to suffice to a very succinct point to her personality.

In the following, we have started from her birth, marriage, marital life, and finally her martyrdom. To realize the greatness of her personality, it is highly recommended to refer to detailed sources explaining about her family and her holiness. Bearing in mind the geographical and political atmosphere of that time can help to feel better the oppression she had suffered from. When there was no right for most ordinary men, she, a woman, alone raised to support the one who talked about justice.

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Fatimah, Companion of the Prophet

The profound relationship and inseparable companionship of Fatimah and the Prophet

Gholam-Hussein Moharrami

Hazrat Zahra (a.s.) was always with Prophet and besides him; according to the history, her special profound emotional relationship with his father was unique specifically after the death of Khadijah, her mother. This relationship even did not lose its strength after her marriage. In historical records, it is written more about her after-marriage-relationship with her father in comparison to her-before-marriage-relationship. Prophet got pleased by visiting her and he kissed his daughter's hands and face. (Which shows the extreme love towards someone).[1] Fatimah did not like to be far from her father and at the time of Prophet's demise, the only thing that made her calm was the news that after the demise of Prophet, Zahra (a.s.) was the first one who would join her father.[2]

In history and tradition books, there are quite a few number of news about the companionship of Prophet and hazrat Zahra (a.s.), especially in the virtue books written by Shia and Sunni scholars including Dala'il al-Imamah by Muhammad ibn Jarir Tabari Imami; Hiliyat al-Uliya wa al-Tabaqat al-Asfiya by Abu Na'im Isfahani; Manaqib Ahl al-Bayt by ibn Maghazili, Shawahid al-Tanzil by Hakim Haskani; ***Rawḍat al-Wāʿiẓin*** by Muhammad ibn Hasan Fatal Neyshaburi; Bisharat al-Mustafa le Shia al- Murtidha by Mohammad ibn Abi Ghasim Tabari; Al-Thaqib fi al- Manaqib by ibn Hamzah Tusi; Al-Manaqib by Muwaffaq ibn Ahmad Kharazmi; al-Kharaij wa al-Jaraeh by Qutb al-din Rawandi; Manaqib Al-Abi Talib by ibn Shar Ashub; Zakha'ir al-'Ughba fi Manaqib zavil Qurba by Ahmad ibn Abdullah Tabari; Tuhfat al-Abrar fi Manaqib al-A'imah Al-Athar by 'Imad al-din Hasan ibn Ali Tabari.

[1] Tusi, 400; ibn Shahr Ashub, 3/13

[2] Ahmad ibn Hanbal, 6/240; Muslim Neyshaburi, 7/142; Tusi, 400

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Fatimah at the home of her father

According to the famous tradition of Shia hazrat Zahra (a.s.) was born in the fifth year of Bi'that.[1] She lived in her father's house from her birthday to her marriage. The time of her birth was contemporary with the opening invitation of Prophet to God which was opposed severely by heads of Quraish. Hazrat Khadijah and Hazrat Abu-Talib in the tenth year of Hijra, while Fatimah was five or six year old, had died and hazrat Zahra (a.s.) got motherless and lonely.[2]

The holy Prophet was very kind with her in her childhood and did not go to bed unless he kissed her.[3] Even in the hardest situations, he was suffering from seeing his daughter sad; when she missed her deceased mother, Gabriel was sent down and told Prophet God sent you his greetings and revealed to you Khadijah's honored place in heaven.[4]

There are various records of Fatimah's sympathizing Prophet in the hardship of his mission. Once Abu-Jahl and some dualist of mecca bothered Prophet and pour dirt rumen of camel on Prophet while he was praying. Ibn Mas'ud reported it to Prophet and she hurried to the mosque even though she was a little girl. She removed the dirt from Prophet and blamed Abu-Jahl and his friends seriously.[5] Ibn Hisham narrated that after the demise of Abu-Talib, once one of the naïve people pour dust on the head of Prophet. Prophet went home in that situation. One of his girls (Fatimah) approached her father, she was removing the dust while crying. The holy Prophet told her God will save your father.[6] Ibn Abbas narrated that Quraish gathered in the room of Ismail and took pledge to Lat, Uzza and Mannat to kill Muhammad. Fatimah heard this news and came to her father and informed her father of this news.[7]

Fatimah was eight years old when Prophet migrated to Medina and after several days she migrated to Medina with Ali, and some other women.[8] God introduces them in Quran in Surah Ale Imran as those who were remembering God in all situations, standing, or sitting,…[9]

In Medina, Fatimah lived in her father's home for a year and after her marriage, she settled down in a house near Prophet; she was with Prophet except the time Prophet went for war. Regarding her home, 'Ali and Fatimah lived in a home that Ali rented for a while and it was a little far from Prophet's home, but after a short time they moved to the home of Harith ibn Nu'man which was close to the Prophet's home.[10]

It has been narrated from 'Aishah who said when Fatimah went to her father, Prophet stood up (to respect her), hold her hand and kissed it and sat her in his place.[11]

After the revelation of verse 63 of Surah Nur which forbids Muslim of calling

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Prophet by his name and advises to use titles like “the Prophet of God” or “the Prophet”, hazrat Zahra (a.s.) also called her father by title. But Prophet told her this verse is not for her and his family but the addresses of this verse are oppressors and arrogant people and Fatimah can call him as usual with which God is happier.[12]

There are numerous records about Zahra’s companionship and her nursing during Medina events and Prophet’s battles. For example in Uhud battle, which caused lots of Muslims and Hamzah lost their lives, Fatimah removed blood from her father’s face and wrapped his wounds.[13] Sheikh Mufid after this event told that when Prophet was returning from Uhud, Fatimah welcomed him holding a bowl full of water in her hand and washed his head and face.[14]

In Ahzab battle, dualists rushed to Medina with a big army and decided to kill Prophet and Muslims. They surrounded them for a month.[15] Famine put them under pressure. Hazrat Zahra (a.s.) who was informed of her father’s hunger and had prepared a small bread for her children, took it to her father.[16] Hazrat Zahra (a.s.) accompanied her father at the time of conquering Mecca, Fatimah prepared clean clothes for him.[17]

Prophet came to the home of his daughter in different occasions, before going to war and after coming from war.[18] The holy Prophet when came back from war, said two-round pray at mosque and before visiting his wives, he went to see Fatimah. It is narrated in traditions that also Fatimah went to welcome him and kissed him on his eyes and face.[19] After the revelation of Tathir verse, (Surah Ahzab, verse 33) the holy Prophet, for about six or nine months, at the time of morning pray, before going to the mosque, stood up in front of Fatimah’s house and recited this verse and called the resident of home as family of the Prophet, he invited them to pray and reminded of their purity and innocence.[20]

Some visitations of Prophet with Fatimah in her home have specific importance and had been recorded in historical records, like when the holy Prophet went to visit Hasan and Husayn while they were sick and he offered ‘Ali to make Nazr for them. ‘Ali, Fatimah, Fidhah, their maid, decided to fast for three days (in another tradition for a day). When the children got better, they all fasted. But at the time of Iftar (eating), they sacrificed their food to needy ones who came by the door of their house. After this event Surah Hal Ata (Insan) had been sent down.[21]

Hazrat Zahra (a.s.) and imam ‘Ali liked Prophet be their guest at the time of eating food. Ahmad ibn Hanbal told Ali had a guest and Fatimah told it is better Prophet eat food with them.[22] In a tradition, it is said in a day, in the house of ‘Ali, there was nothing to eat and at that very day Prophet came to his home accompanied by his followers. When they entered, hazrat Zahra

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(a.s.) served on them by a heavenly-sent food and due to this Prophet compared her daughter to Mary who received food from skies.[23]

The visitation of Prophet with Hazrat Zahra (a.s.) had lots of spiritual and teaching points which are recorded in traditions. According to traditions, Fatimah asked her father to give her a servant and Prophet taught him Tasbih instead.[24] In addition, it is quoted from imam Sadiq who said, one day Fatimah came to her father and complained of her hard times. Prophet gave her a skin paper and said, learn whatever is written in it; any one who believes in God and the day of doom should not bother her/his neighbor; and any one who believes in God and the resurrection day, should respects her/his guests; and anyone who believes in God and the day of doom should say benevolently or keeps quiet.[25] According to another tradition, hazrat Zahra (a.s.) covered her body at the presence of a blind man. When Prophet asked the reason she answered, though he could not see me, I could see him and he could smell as well. Prophet said, I give witness that you are a part of me.[26]

Companionship of Fatimah with Prophet in the last days of his life

Based on historical and traditional traditions, hazrat Zahra (a.s.), in the last days of Prophet's life, was one of his companions. Prophet was at the home of Umme Salamah while he was in his sick bed; he called for Fatimah, and informed her about his death.[27] Hazrat Zahra (a.s.) was sad. In a report it is said that 'Ali (a.s.) was hugging Prophet's head while he fainted and Fatimah looked at his face and started crying and read the famous poet of Abu-Talib, : the white skin person for whom clouds are raining, a shelter for orphans and widows... At this time, Prophet opened his eyes and whispered to recite the verse 144 of Sura Ale Imran. Fatimah stopped crying only when the Prophet told something secretly in her ear which pleased her.[28] Later on when she was asked what was whispered into her ear she answered, Prophet told me I am the first one who will join him.[29]

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Sources:

Ibn Sa‘d, Al-Tabaqat al-Kubra, Beirut, Dar Sader

[1] Kulayni, 1/458

[2] Ibn Hisham, 2/282; Yaghubi i, 2/35; ibn Kathir, 3/151

[3] Arbali, 2/95

[4] Tusi, 175; Qutb Rawandi, 2/529; Majlisi, 1/16

[5] Muslim Neyshaburi, 5/179, 180; ibn Kathir, 3/165

[6] 2/283; refer to Mar’ashi Najafi, 25/291-292

[7] Ahmad ibn Hanbal, 1/368; Hakim Neyshaburi, 1/ 163

[8] Yaghubi, 2/41-42

[9] Ale Imran , 191; Feid Kashani, 1/410; Hovizi, 1/423

[10] ibn Sa‘d, 8/22

[11] Hakim Neyshaburi, 3/154; Beyhaghi, 7, 101

[12] Ibn Maghazi, 292-293

[13] Muslim Neyshaburi, 5/178

[14] 1/89

[15] Refer to Mas ‘udi, 216; Majlisi, 20/186-200

[16] Tabari , 47

[17] Waqidi, 2/830/ Ahmad ibn Hanbal, 6/341, 343

[18] Ahmad ibn Hanbal, 5/275

[19] Muttaqi Hindi, 1/304

[20] Heithami, 9/121; Siyuti, 5/199

[21] Hakim Haskani, 2/ 404-408; Zamakhshari, 4/ 197; Tabarsi, 10, 209-210

[22] 5/220

[23] Forat Kofi, 83-85

[24] Ibn Shahr Ashub, 3/120

[25] Kulayni, 2/667; Majlisi, 43/61-62

[26] Rawandi, 119

[27] Saduq, 735; Fital Neyshaburi, 74

[28] Mufid, 1/186-187

[29] Ahmad ibn Hanbal, 6/240; Mufid, 1/187; Dhahabi, 2/120

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Fatimah in companionship with ‘Ali

A review over the relationship of ‘Ali and Zahra (a.s.) in their marital life

Sayyid Mohammad-Kazim Tabataba’ee

Ali and Zahra’s marital life had started two years after Hijrah[1]. In different traditions and history books, there are various reports about their deep relationship which show their mutual understanding.[2]

The presence of Zahra (a.s.) and his life with ‘Ali before Prophet’s demise and after demise was different; therefore, we can divided Zahra’s relationship with ‘Ali into two parts: from their marriage up to the demise of Prophet and from his demise to her martyrdom.

***Fatimah from marriage to Prophet’s demise**: marriage in Islam is not just to meet sexual needs or saving generations but it is a friendship contract which God in Quran introduces it as one of the reasons of marriage*

1 Tusi, *43*

2 ibn Sa‘d, *8/19;* Majlisi, *236*

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