

The Lady of The Light

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Abstract: *The article presents some reports on the date of the death of Hazrat Zahra which Scholars differ on it; burying her corpse at night and performing the prayer by Imam Ali and the location of Fatima's grave. Then the Fatima's Book (Mus'haf) is introduced. Jafar Saffar quotes a Hadith from Abu Hamzah in which Imam Sadiq (p.b.u.h.) said: "There are no parts of the Qur'an in Fatima's Book, but it contains topics which were revealed to her after the death of her father."*

In its following, Kulayni has related many Hadiths regarding reward and merit for Fatima's Invocation. Then Fatima's powerful speeches and arousing sermons that were in response to the injustices perpetrated against her and her husband, Ali (p.b.u.h.) have been provided.

Some of Hazrat Zahra's traditions are also referred by the end of the article.

Key words: *Mus'haf, Fatima's Invocation,*

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Her Death

Scholars differ with regard to the exact date of the death of Hazrat Zahra, which occurred in the 11 AH. Their opinions range from 40 days to eight month after the death of the Prophet (p.b.u.h.). Some have said: "Zahra lived 40 days after the death of her father."

Hakim¹ has related a Hadith from Aisha saying: "The time between the Prophet's death and Fatima's death was two month."² Ibn Buraydah has said: "Fatima (p.b.u.h.) lived after her father for 40 days."³

Some have written: "Fatima (p.b.u.h.) lived 75 days after the holy Prophet."⁴ Another group of transmitters have related a Hadith saying Fatima (p.b.u.h.) lived for three month after the Prophet (p.b.u.h.)."⁵ It has been narrated that, "Fatima (p.b.u.h.) lived for 95 days after the death of the Prophet (p.b.u.h.)."⁶ It has been also said that Fatima (p.b.u.h.) lived for 100 days after the Prophet (p.b.u.h.).⁷

It has been related from Abu Jafar (Imam Baqir) (p.b.u.h.), A'isha and Muhammad ibn Ishaq that Fatima (p.b.u.h.) lived six months longer than the Prophet (p.b.u.h.).⁸ Others say that Fatima

¹ - Aby Amr Yusuf ibn Abdullah Qurtab_ was born in 368 AH and died in 463 AH. He was a prominent Sunni scholar and transmitter of *Hadith* who has written many books, such as *al-Isti'ab fi Marifat al-Ashab*.

² - *al-Mustadrak Ala Sahihayn*, Vol. 2, p. 163.

³ - *al-Isti'ab*, Vol. 4, p. 1984.

⁴ - *al-Kafi*, Vol. 1, p. 241; *Bihar ul-Anwar*, Vol. 43, pp. 195, 212; *al-Isti'ab*, Vol. 4, p. 1898; *al-Basa'ir*, Vol. 3, p. 154 [related from Imam Sadiq (p.b.u.h.)].

⁵ - *Bihar ul-Anwar*, Vol. 43, p. 188.

⁶ - *al-Isti'ab*, Vol. 4, p. 1898; *Tahdheeb at-Tahdheeb*, Vol. 12, p.442; *Bihar ul-Anwar*, Vol. 43, p. 188 (from Ibn Qutaybah).

⁷ - *al-Isti'ab*, Vol. 4, p. 1898; *Tahdheeb at-Tahdheeb*, Vol. 12, p. 442.

⁸ - *Usd ul-GHabah*, Vol. 5, p. 524 (it is said that this date is correct); *al-Isti'ab*, Vol. 4, pp. 1894, 1898; *Bihar ul-Anwar*, Vol. 43, pp. 200, 214; *al-Tabaqat ul-Kubra*, Vol. 8, p. 28, *Mu'jam al-Kabeer*, Vol. 22, p. 398.

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(p.b.u.h.) died eight months after the holy Prophet. After the Prophet's death, no one saw Zahra's smile. She wept almost constantly, suffered continuously from the injustice that afflicted the community and finally returned to the Almighty Allah.

When she was on her deathbed, she said to Asma bint Umays:¹ "To me, the manner of carrying the corpse of a woman is not attractive."

Asma said: "Oh daughter of the Prophet, would you like me to show you the method I saw in Abyssinia?" She then made a bier with leaves and branches of the date tree and put a cloth over it.

Fatima (p.b.u.h.) said, "How beautiful, "and told Asma to help Ali (p.b.u.h.) to prepare her corpse and not let anyone enter.²

Hazrat Zahra (p.b.u.h.), in the pursuit of her struggle against wrongdoers and usurpers, decided not to let them pray "the corpse prayer" for her and not to let them know the location of her grave. So, she asked her husband not to inform Abu Bakr and Umar about her death, not to let them pray for her, and to bury her secretly at night. Fatima wanted that the grave of the Prophet's esteemed daughter be hidden, to be a point for the Muslims to ponder, and proof of the wrongdoer's injustice. Also, she asked Ali to give 12 Ooqiah³ to each of the Prophet's Prophet's wives from her wealth, and some money to Umamah bin Abi l-As (the daughter of her sister, Zainab).Ali (p.b.u.h.)

¹ - al-Isti'ab, Vol. 41, pp. 1894, 1899; Tahdheeb at-Tahdheeb, Vol. 12, p. 442.

² - Usd ul-GHabah, Vol. 5, p. 524.

³ - At the time, one Ooqiah was worth about seven mithqal. Today it would be about 71 dirhams.

performed the corpse prayer for Hazrat Zahra and buried her at night.

Hasan and Husain (p.b.u.h.) and a few close companions were witnesses. Ali (p.b.u.h.) dug many graves in Baqi cemetery to confuse the wrongdoers, and so that they may not discover the location of Fatima's grave. Certainly, Imam Ali (p.b.u.h.), Zahra's children, their close companions, and all the next Imams (p.b.u.t.) knew the location of the grave, but because of her explicit order, they did not reveal it, and it remains hidden.

Shaykh Mofid has narrated a Hadith from Imam Sadiq (p.b.u.h.) regarding the occasion when Abu Bakr and Umar spoke with Ali (p.b.u.h.) after Hazrat Zahra's burial.¹

"They said: Oh Abul-Hasan! What have you done with the daughter of the Prophet?

Ali (p.b.u.h.) said: "I swear to Allah that I buried her."

They said: "Why did you bury her and not informed us of her death?"

Ali (p.b.u.h.) said: "Fatima asked me to do so."

Umar said: "I swear to Allah that I will dig up her grave and I will pray over her."

Ali (p.b.u.h.) responded: "I swear to Allah, that as long as my heart remains in my breast, and my sword in my hand, you will not be able to dig up her grave."

Abu Bkar said to Umar: "In this matter he has more rights than us," and they left."

Kulayni quoted Ahmad ibn Muhammad ibn Abi Nasr saying:

"I asked Imam Riza (p.b.u.h.) about the location of Fatima's grave." He said: "She was buried in her house. When Omaides enlarged the mosque, it became part of it."

¹ - al-Ikhtisas, p. 185.

The Qur'an and Fatima

There are several verses of the Qur'an revealed about Zahra (p.b.u.h.), as mentioned in the Qur'anic commentaries. Both Sunni and Shi'a sources say that the Quranic chapter "Insan" has been revealed about Fatima, her husband, and sons.¹

When the Prophet was prepared to swear an oath before Allah with Christians of Najran, Verse3 of chapter Imran (chapter 5) was revealed, saying:

"Say: Come; call our children and your children, our women and your women, ourselves and yourselves..."

When this verse was revealed, the holy Prophet took Fatima, Ali, Hasan, and Husain (p.b.u.t.) with him. Then he said:

*"There are my families."*²

The Prophet (p.b.u.h.) took none of his wives. From among the Muslim woman, only Fatima. Thus, Fatima was the proof (misaq) of "our women", as mentioned in the verse. Zahra is a member of the Prophet's household, about whom the holy Qur'an says:

"Allah only wishes to remove all abominations from you, you members of the family, to make you pure and spotless." (Qur'an33: 33)

This verse shows her great purity. Ahmad Hanbal, who traced this Hadith through ten chains of narration, has said that this verse has been revealed about the members of the

¹ - Tafseer Kashshaf, Vol. 4, p. 670; Tibyan, Vol. 10, p. 211; Bihar ul-Anwar, Vol. 35, pp. 237-257.

² - Mustadrak Ala Sahihayn, Vol. 3, p. 15,; Bihar ul-Anwar, Vol. 35, pp. 257- 271.

Prophet's family, meaning Fatima, her husband, and her children. Tabarani quotes a tradition from Anas ibn Malik that the Prophet (p.b.u.h.) repeated this verse in relation to Fatima and her family. Ata' ibn Yasir quotes a *Hadith* from Umma Salamah (whose biography occurs later in this book) saying: "When the Prophet and his family were huddled under a clock, Gabriel revealed this verse. I said: "Oh, Prophet, am I not from among your family?" He said: "Your final place will be a good one."¹ Baydawi has written that, when this verse was revealed, the family of the Prophet was under a clock.² Siyouti also has recorded this tradition from Umma Salamah.³

The Fatima's Book (*Mus'haf*)

After the demise of the Prophet (p.b.u.h.), sorrow and sadness engulfed Fatima (p.b.u.h.). The angel Gabriel was descended in order to accompany her, consol her, and tell her about the Prophet and his place in Heaven. He also told her about her children's future. Ali (p.b.u.h.) wrote down those information; and, in this manner, Fatima's Book was prepared. This book is not a Qur'an, but contains knowledge of what will happen in the future.⁴ Abu Jafar Saffar, in his work, quotes a Hadith from Abu Hamzah in which Imam Sadiq (p.b.u.h.) said: "There are no parts of the Qur'an in Fatima's Book, but it contains topics which were revealed to her after the death of

¹ - al-Mu'jam al-Kabeer, Vol. 22, p. 402; Usd al-Ghabah, Vol. 5, p. 521; Bihar ul-Anwar, Vol. 35, pp. 207- 226; Tyaseer al-Wusal, Vol. 3, p. 259; al-Isti'ab, Vol. 3, p. 37.

² - Anwar at-Tanzeel wa Asrar at-Taweel, Vol. 2, p. 245.

³ - ad-Dur al-Manthoor fi t-Tafseer bil-Ma'athoor, Vol. 5, p. 198.

⁴ - A'alam al -Nisa, Vol. 4, p. 128.

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her father."¹The fact that, during a short period of time, Gabriel descended to Zahra (p.b.u.h.) is not a simple matter. Gabriel usually appeared to the Prophets. Fatima was so exalted that Gabriel frequently went to her and took Divine message to her.

Reward from Fatima's Invocation

Kulayni² has related many Hadith regarding reward and merit for Fatima's Invocation, including those that follow. He has recorded from Abdullah ibn Sanan³ that Imam Sadiq (p.b.u.h.) said: "Anyone who says Fatima's Invocations after daily prayer... will be forgiven by Allah." Kulayni has quoted Imam Baqir (p.b.u.h.) as saying: "There is nothing better with which to praise Allah than Fatima's Invocation, and if there had been something better, the Messenger of Allah (p.b.u.h.) would have given it to Fatima (p.b.u.h.)." he has also quoted Abu Abdullah⁴ (p.b.u.h.) as saying: "Reciting Fatima's Invocation is better than praying a thousand Rak'ats."⁵

The Intercession of Fatima (p.b.u.h.)

Hazrat Zahra (p.b.u.h.) can intercede for others on the Day of Judgment. Furat⁶ in his exegesis of the Qur'an quotes Ibn

¹ - al-Basa'ir al-Darajat, part 3, p. 159.

² - Muhammad ibn Ya'qoob ibn Ishaq al-Kulayni al-Razi al-Baghdadi (Abu Jafar) was a jurisprudent, collector of *Hadith* and scholar who lived in Baghdad. He died in 329 AH. One of his works is al-Kafi.

³ - Abdullah ibn Sanan ibn Zareef, transmitter of Hadith, and a narrator of Imam Sadiq (p.b.u.h.) and a treasurer for two caliphs.

⁴ - Epithet for Imam Sadiq (p.b.u.h.).

⁵ - al-Kafi, Vol. 3, pp. 342 -343.

⁶ - Furat ibn Ibrahim ibn Furat al-Kafi, Qur'an commentator and collector of *hadith*.he died in 300 A.H.

'Abbas¹ as saying that he heard from Imam Ali, "the Prophet went to Fatima one day, when she was feeling sad about the Hereafter and was longing for it. The Prophet (p.b.u.h.) spoke to us about that day, when the angel Gabriel will say: "O' Fatima state your request." She will reply: "O' My Lord, my followers." The Mighty Allah will say: "I forgive them also." Fatima will say: "My Lord, my followers' followers." Allah will say: "Go; everyone connected with you will be in the Garden with you."²

Ibn Abbas has related a Hadith from the Prophet where he said: "I see my daughter Fatima, on the Day of Judgment, leading the woman of my nation to Heaven. Every woman who does her daily prayers, fasts during Ramazan and, if she is able, goes for Hajj, who spends her wealth in charity, obeys her husband and believes in the leadership of Ali after me, such woman will enter Heaven with the aid of my daughter Fatima's intercession."³

Fatima's Speeches and Sermons

Fatima's powerful speeches and arousing sermons were in response to the injustices perpetrated against her and her husband, Ali (p.b.u.h.), who had been deprived of their rights and were the victims of the unfaithfulness of the people of Medina towards the family of the Prophet (p.b.u.h.). These orations are well-known and, despite the attempts of some Sunni writers to bury them, they have not been successfully

¹ - The Prophet's (p.b.u.h.) cousin and a companion of both the Prophet and Imam Ali (p.b.u.h.). he is the author of many Qur'an commentaries and a collector of *Hadith*.

² - Bihar ul-Anwar, Vol. 8, p. 93, and Vol. 43, p. 227.

³ - Amali of Shaykh Saduq, p. 291.

hidden. Some knowledgeable Sunnis as well as Shi'a historians have recorded Zahra's speeches.

Ibn Tayfoor¹, a prominent Sunni theologian, and Ibn Abi al-Hadid have quoted Zahra's (p.b.u.h.) speech in their books.²

Ibn Abi al-Hadid narrated from Jawhari³ that this speech is authentic and reliable. Suyuti has written that Ibn Qutaybah said: "These statements are doctrine and these statement shows that the speech is not false."⁴

Umar Riza Kahhalah has recorded in his book⁵ Hazrat Zahra's speeches when she spoke to Abu Bakr and her response to some women who had come to see her, telling them about the unfaithfulness of the people. A part of this speech, which has been transmitted by her daughter, is related in the section on Hazrat Zainab in this book.

The Traditions narrated by Fatima

Tabarani and Majlisi, with documentation, have quoted from Imam Husain (p.b.u.h.) that his mother, Hazrat Zahra (p.b.u.h.) stated that the holy Prophet went to their home on the night of Arafah, and said:⁶

"Tabarani, with documentation, has quoted through Ibn Abbas, that Fatima said, "When he [the Prophet (p.b.u.h.)] understood that he was going to die, she cried." The holy Prophet told her: "Do not cry, you will be the first among my

¹ - Abul-Fazl, Ahamd ibn Abi Tahir Tayfoor, from Marv, was a poet, collector of *Hadith* and rhetorician. He was born in 204 AH and died in 280 AH.

² - Balagh un-Nisa, p. 23; commentary on Nahj ul-Balaghah, Vol. 87, p. 4.

³ - Abu Bakr ibn Abdul-Aziz al-Jawhari, author of Al- Saaqeehah. He died in 298 AH. He was trusted Sunni transmitter of *Hadith*.

⁴ - Refer to Riyaheen ash-Sharai, Vol. 1, pp. 311, 314, 33; and Vol. 2, p. 144.

⁵ - A'lam an-Nisa, Vol. 4, pp. 117, 129.

⁶ - al-Mujam al-Kabeer, Vol. 22, p. 415.

family to join me." Ibn Abbas said to her: "I saw you crying and then laughing." She said: "He told me that I would be the first among his family to join him and I laughed."¹

Kandhlavi² has recorded the speeches of Fatima (p.b.u.h.) to Anas, after the burial of the Prophet (p.b.u.h.).

Ibn Athir has quoted from Fatima bint Husain that Hazrat Fatima (p.b.u.h.) said, "Every time the Prophet (p.b.u.h.) entered the mosque, it said: "Peace be upon Muhammad," and he said, "My Lord, forgive my sins, and open the doors of your mercy for me."³

Hazrat Fatima (p.b.u.h.) was one of the recorders of *Hadith* from the Prophet Muhammad (p.b.u.h.) and the sahih sattu⁴ have quoted from her.⁵ Some of Hazrat Zahra's traditions have been recorded in the Musnad of Hanbal.⁶

¹ - al--Mujam al-Kabeer, Vol. 22, p. 415.

² - Muhammad Yusuf ibn Shaykh Muhammad Ilyas al-Kandhlavi was born in 1335 AH in Dehli, India and died in 1384 AH in Pakistan.

³ - Usd al-Ghabah, Vol. 5, p. 524, al-Mujam al-Kabeer, Vol. 22, p. 423.

⁴ - There are six major collections of hadith that have been recorded by Sunni scholars. They are: al-Jami al- Sahih (Bukhari); Sahih Muslim; Sunan ibn Majah; Sunan Tirmizi; Sunan Abu Dawood and Sunan Nasa'i.

⁵ - Tahzeeb at-Tahzeeb, Vol. 12, p. 440; A'alam an-Nisa, Vol. 4, p. 128.

⁶ - See Vol. 6, pp. 77, 282 – 283, 240.