

Fatimah Az-Zahra S.A. (the luminous) Daughter of the Apostle of Allah (pbuh&p)

Syed H. Akhtar, Austin, Texas

Her birth and her names.

The most predominant view in the traditions transmitted by our traditionists is that Fatimah az-Zahra' was born in Mecca, on the twentieth of Jumada 'l-Akhirah, in the fifth year of the Prophet's apostolic career. It is also asserted that when the Prophet died, Fatimah was eighteen years and seven months old.

It is reported on the authority of Jabir ibn Yazid that (the fifth Imam) al-Baqir A.S. was asked: "How long did Fatimah live after the Messenger of Allah?" He answered: "Four months; she died at the age of twenty-three." This view is close to that reported by the traditionists of Ahle Sunnah. They have asserted that she was born in the forty-first year of the Messenger of Allah's life. This means that she was born one year after the Prophet was deputed by Allah as a messenger. The scholar, Abu Said al-Hafiz relates in his book *Sharafu'n-Nabiyy* that all the children of the Messenger of Allah were born before Prophet proclaimed Islam, except Fatimah and Ibrahim, who were born after Islam was proclaimed.

It is reported that the sixth Imam Ja'far as-Sadiq A.S.

"Fatimah has nine names from Allah. They are: **Fatimah** (the weaned one), **as-Siddiqah** (the Righteous), **al-Mubarakah** (the Blessed), **at-Tahirah** (the Pure), **az-Zakiyyah** (the Unblemished), **arRadiyah** (the one content with Allah's pleasure), **al-Mardiyyah** (the one pleasing to Allah), **al-Muhaddathah** (the one spoken to by angels) and **az-Zahirah** (the Luminous). In the *Musnad* (collection of transmitted *hadiths*) of the eighth Imam ar-Rida A.S., it is reported that the Prophet declared: "I named my daughter Fatimah (the Weaned One) because Allah weaned her (and those who love her) from the Fire." The Prophet also called her **al-Batul** (pure, virgin), and said to `A'ishah: "O Humayra, meaning reddish white, (a well-known epithet of A'isha) Fatimah is not like the other women of humankind, nor does she suffer the illness you (women) suffer!" This is explained in another prophetic tradition that asserts that she never experienced menstruation. It is likewise reported by Ahle Sunna traditionists on the authority of Anas ibn Malik, who heard Umm Salim, the wife of Abu Talhah al-Ansari, say: "Fatimah never experienced the products of menstruation, for she was created from the waters of Paradise."

Proofs of her infallibility (sinless-ness). Traditions indicating her exalted status.

One of the most incontrovertible proofs of Fatimah's sinless-ness is Allah's saying: "*Surely Allah wishes to remove all abomination from you, O People of the House, and purify you with a great purification.*" [S.33: v.33]. The argument in favor of this, is that the Muslim community has unanimously agreed that the 'People of the House' (i.e., *ahlu'l-bayt*), intended in this verse are the People of the Household of the Messenger of Allah. Traditions (*Ahaadith*) of both the Shi`i and Sunni communities have asserted that this verse particularly refers to 'Ali, Fatimah, Hasan

and Husayn. The Prophet, moreover, spread over them a Khaybarite mantle, one day, and prayed: "O Allah, these are the People of my Household, remove all abomination from them and purify them with a great purification!" Umm Salamah said; "I too, O' Apostle of Allah, am of the People of your House!" He answered: "Your lot shall be good!"

Another proof of Fatimah's sinless-ness is the Prophet's saying concerning her: "Fatimah is part of me. Whatever causes her hurt, hurts me." He also said: "and whoever hurts me, hurts Allah, exalted be His Majesty!" The Prophet further said; "Allah becomes wrathful (with a person) for Fatimah's anger, and He is pleased at her pleasure." Among the reports asserting her excellence and high distinction over all other women is the tradition reported on the authority of `A'ishah who said: "I never saw a man more beloved of the Apostle of Allah than Ali, or a woman more dear to him than Fatimah."

Ahle Sunna traditionists also reported on the authority of the Commander of the Faithful who said; "I asked the Messenger of Allah, Who is more beloved to you, Fatimah or I?" He answered, "Fatimah is more beloved to me, and you are dearer to me than she is." These traditionists also reported from Anas ibn Malik that "Fatimah is the most excellent of all the women of the world." In another tradition, it is reported that the Prophet said; "The most excellent among the women of the world are: Maryam daughter of `Imran (that is, Virgin Mary), Asiyah the daughter of Muzahim (wife of the Pharaoh), and Khadijah daughter of Khuwaylid and Fatimah daughter of Muhammad." It is also related on the authority of Ibn Abbas who said; "The most excellent of the women of Paradise are: Khadijah daughter of Khuwaylid, Fatimah daughter of Muhammad, Maryam daughter of `Imran and Asiyah daughter of Muzahim." Traditionists report that Abdur-Rahman ibn A'waf said: "I heard the Apostle of Allah say, 'I am a tree, Fatimah is its trunk and Ali is its pollen. Hasan and Husayn are its fruits, and our followers (Shi'ah) are its leaves. The roots of the tree are in the Garden of Eden, and its trunk, fruits and leaves are in Paradise.'"

Traditionists further report on the authority of A'ishah that; "Whenever Fatimah came to the Messenger of Allah, he would rise from his seat, kiss her on the forehead, and make her sit with him." Traditionists have also reported on the authority of 'Ali ibn Ibrahim al-Qummi in his commentary of the Qur'an, as related on the authority of the sixth Imam as-Sadiq, Ja'far ibn Muhammad A.S. who said: "We were told that our ancestors said that the Messenger of Allah often indulged in kissing the mouth of Fatimah the Chief of the women of the world, so that A'ishah finally protested saying, 'O Messenger of Allah, I see you indulge so often in kissing the mouth of Fatimah and placing your tongue in her mouth.' He answered, 'Yes, O' A'ishah, when I was taken up to heaven, Gabriel took me into Paradise and brought me near the tree of Tuba (beatitude). He gave me an apple of its fruits which I ate, and which became a sperm in my loins. Thus when I returned to earth, Khadijah conceived Fatimah. Whenever, I yearn for Paradise, I kiss her and place my tongue in her mouth, for I find in her the fragrance of Paradise. I also sense in her the fragrance of the tree of Tuba. Fatimah is thus a celestial human being.'"

Among the things which Allah completed the great honor of the Commander of the Faithful in this world and the world to come was His special favor towards him in having him unite in marriage with the noble daughter of the Messenger of Allah, who was the most beloved of all creatures to him, the consolation of his eyes and Chief of the women of the world. Among the many *ahadith* (traditions), concerning this event is the sound *hadith* reported on the authority of Anas ibn Malik, who said; "As the Apostle of Allah was sitting one day, Ali came to see him. He addressed him saying, 'O' Ali, what brings you here?' 'I came only to greet you with the salutation of peace,' Ali replied. The Prophet declared; 'Here comes Gabriel to tell me that Allah has willed to unite you in marriage with Fatimah, peace be upon her. He has called a thousand

angels as witnesses to her marriage. Allah has revealed to the tree of Tuba, ‘Scatter your pearls and rubies! Black-eyed houris rushed to pick the precious stone.’”

The time of Fatimah's death and the site of her grave.

It is reported that Fatimah died on the third of Jumada 'l-Akhirah in the eleventh year of the *hijrah*. She survived the Prophet by only ninety-five days. It is also reported that she survived him by four months.

The Commander of the Faithful (Ali) himself took charge of her washing. It is reported that Asma' daughter of `Umays assisted him in washing her. Asma' related: "Fatimah had stated in her will that no one should wash her body except Ali and I. Thus, we washed her together, and the Commander of the Faithful prayed over her along with Hasan and Husayn, Amman ibn Yasir, Miqdad, `Aqil, az-Zubayr, Abu Dharr, Salman, Buraydah and a few men of Banu Hashim. They prayed over her in the night, and in accordance to her Will, Ali the Commander of the Faithful buried her in secret."

The author of the book says; “There is much disagreement among traditionists as to the exact spot of her grave. Our own traditionists have asserted that she was buried in the Baqi`. Others said that she was buried in her own chamber, and that when the Umayyad rulers enlarged the Mosque of Medina, her grave came to be in the sanctuary. Still others argued that she was buried between the grave and pulpit of the Prophet. It is to this that the Prophet alluded to in his saying: ‘There is between my grave and pulpit a garden, of the gardens of Paradise.’ The first view is less likely, while the two other views may be nearer to the truth. **Thus, those who wish to apply the principle of precaution (*Ihtiyat*) when performing *ziyarah* or pilgrimage of her grave, should do so in all three place.**”

Knowledge is with Allah, and from Allah alone comes success.

The End.

Source: “Beacons of Light, Muhammad, the Prophet, and Fatimah, the Radiant” Translation of *I'lamu'l Wara bi Alami 'l-Huda* by Abu Ali al Fadl ibn al Hasan ibn al Fadl-at- Tabarsi (c. 468/1076 - 548/1154). Translated by Dr. Mahmoud Ayoub and Dr. Lynda Clarke. *Book Published by:* World Organization for Islamic Services Tehran, Iran. 1986/1406. Details may be viewed at www.al-islam.org.
