

'Martyrdom day of Syeda the daughter of Prophet'

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ سَلَّمَ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Martyrdom Day of Syeda Bint Rasool Allah^{-saww}

Summary:

In Islamic Ahadith Books, several Shahadat (martyrdom)-days of Syeda-tul-Nisa-e-Alameen^{-asws} Bint Rasool Allah^{-saww} have been reported, the reference to Syeda^{-asws}'s Shahadat-day is mostly made in number of days/months after the Shahadat of Rasool Allah^{-saww}, which are, e.g., 3 months, 6 months, 95,85,70 and 75 days, most of the Ahadith quote 75 days; The Riwaya (not Hadith) of 6-months after Shahadat of Rasool Allah^{-saww} is coming from historians where some of the narrators are even well known enemies of Ahl Al-Bayt^{-asws}, so Shias have not taken this date of Shahadat (the 6 months Riwaya)¹.

The two commonly commemorated dates of Syeda^{-asws}'s Shahadat are the 15th of Jamadi Al-Awwal and the 3rd of Jamadi Al-Thani (as per 75 days after the Shahadat of Holy Prophet^{-saww} and 95-93 days after the Shahadat of Holy Prophet^{-saww}) as per Prophet's Shahadat on the 28th of Safar (see Appendix I).

In most places, within Indian subcontinent, 3rd of Jamadi Al-Thani is taken as Shahadat-day of Syed^{-asws} whereas in most of the Arabic speaking Shia communities, the 15th of Jamadi Al-Awwal is considered to be more authentic and is commemorated as the day of Shahadat.

In Al-Kafi, all Ahadith refer to 75 days after Rasool Allah^{-saww} (15th of Jamadiul Awwal) as Syeda^{-asws}'s Shahadat date (i.e., 1 day from 29 days in Safar, 30 days from R.Awwal, 29 days from R.Thani and 15 days from J.Awwal = 75 days).

In the book 'Iqbal Al-Amaal' 3rd of Jamadi Al-Thani is reported. In the book 'Dalail Al-Imama' There are two Ahadith, which point out to 3rd of the Jamadi Al-Thani as Syeda^{-asws}'s Shahadat, in one Hadith, it is 75 days and in the second Hadith it is 95 days after the Shahadat of Rasool Allah^{-saww}. In Bihar Al-Anwaar, 85 days after the Shahadat of Rasool Allah^{-saww} are reported in two Ahadith from the same book 'Dalail Al-Imama' as the Shahadat of Syeda^{-asws}, however in both Ahadith the day of the 3rd of the Jamadi Al-Thani is mentioned. The counting to 3rd of the Jamadi Al-Thani from these days (75, 85 and 95) do not precisely come to the 3rd of the Jamadi Al-Thani;

¹ A Riwaya is that where a report is transmitted by either a historian or a companion without reference to Ahl Al-Bayt^{-asws}.

When counting back from 3rd of the Jamadi Al-Thani from the 75 days, after the Shahadat of Holy Prophet^{-saww}, would give us the Shahadat date of Holy Prophet^{-saww} on the 17th of Rabiul Awwal²; when counting back from 3rd of the Jamadi Al-Thani from the 95 days, it would be taking five months in a row are to be of 30 days, see Appendix II for a Hadith on the number of days in months and 95-day calculation in the Appendix I.

The Shahadat-day of the Holy Prophet, is on the 28th of Safar, as given in many Ahadith of Masomeen^{-asws}, see Appendix II.

Another discussion or conflict among Shias arise for the celebration day for Imam^{-asws} Ali^{-asws} Ibn Hussain^{-asws} coming to the world. As some Riwayah (not Ahadith) cite 15th of the Jamadi Al-Awwal or the Jamadi Al-Thani. However, many other reports cite the 4th of the month of Shaban the day when Imam^{-asws} Ali^{-asws} Ibn Hussain^{-asws} was blessed to his^{-asws} parents^{-asws}, see Appendix III.

Coming back to the day of the Shahadat of Syeda^{-asws}, there are some other Riwayah, including in Kitab Sulaym Ibn Qais Hilali, which suggest the day of Shahadat of Syeda^{-asws} was after 40, 72, 92, 90 days from the Shahadat of Rasool Allah^{-saww} (Appendix IV).

Today, in most places, followers of Ahl Al-Bayt^{-asws}, start holding mourning gatherings and rituals before 13th the Jamadi Al-Awwal and continue expressing sorrow and grief over the brutalities of the hypocrites against the holy Ahl Al-Bayt^{-asws}, leading to the Shahadat of Syed Mohsin^{-asws} and Syeda^{-asws} until the 3rd of Jamadi Al-Thani, thereby mourning continuously, during all Riwayah Days (75,85 and 95) cited for the martyrdom of Syeda^{-asws} Bint Rasool Allah^{-saww}, from the Shahadat of Rasool Allah^{-saww}.

Ahadith on Shahadat-day of Syeda^{-asws}:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلَ أَبَا عَبْدِ اللَّهِ عَ بَعْضُ أَصْحَابِنَا عَنِ الْجُفْرِ فَقَالَ هُوَ جِلْدٌ نَوْرٌ مَلُوءٌ عِلْمًا قَالَ لَهُ فَالْجَامِعَةُ قَالَ تِلْكَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعًا فِي عَرْضِ الْأَدِيمِ مِثْلُ فَيْحِذِ الْفَالِجِ فِيهَا كُلُّ مَا يَخْتِاجُ النَّاسُ إِلَيْهِ وَ لَيْسَ مِنْ قَضِيَّةٍ إِلَّا وَ هِيَ فِيهَا حَتَّى أُرْشَ الْحُدُثِ قَالَ فَصَحْفُ فَاطِمَةَ عَ قَالَ فَسَكَتَ طَوِيلًا ثُمَّ قَالَ إِنَّكُمْ لَتَبْحَثُونَ عَمَّا تُرِيدُونَ وَ عَمَّا لَا تُرِيدُونَ إِنَّ فَاطِمَةَ مَكَثَتْ بَعْدَ رَسُولِ اللَّهِ صَ خَمْسَةَ وَ سَبْعِينَ يَوْمًا وَ كَانَ دَخَلَهَا حُرْنٌ شَدِيدٌ عَلَى أَبِيهَا وَ كَانَ جَبْرَيْلُ عَ يَأْتِيهَا فَيُخْبِسُ عَزَاءَهَا عَلَى أَبِيهَا وَ يُطَيِّبُ نَفْسَهَا وَ يُخْبِرُهَا عَنْ أَبِيهَا وَ مَكَانِهِ وَ يُخْبِرُهَا بِمَا يَكُونُ بَعْدَهَا فِي ذُرِّيَّتِهَا وَ كَانَ عَلِيُّ عَ يَكْتُبُ ذَلِكَ فَهَذَا مُصْحَفُ فَاطِمَةَ عَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ibn Riab from abu Ubayda who has said the following:

‘People from our group asked Abu Abd Allah^{-asws} about **Jafr** and the Imam^{-asws} said: ‘It is the skin of a bull which is full of knowledge. They then asked the Imam^{-asws} about al-Jamiah. The Imam^{-asws} replied: ‘It is a parchment that is seventy yards long with the width of a hide like

² The date of the coming to the world of both Holy Prophet^{-saww} and the 6th Imam^{-asws}, as found in several references

that of the leg of a huge camel’. It contains all that people may need. There is no case for which there is not a rule in it. In it there is the law even to settle the compensation for a scratch caused to a person. ‘I (the narrator) then asked the Imam^{-asws}: What is the Mushaf of Fatimah^{-asws}? The Imam^{-asws} waited for quite a while. Then he^{-asws} said: ‘You ask about what you really mean and what you do not mean. (Syeda) Fatimah^{-asws} lived after the Messenger of Allah^{-saww} for seventy-five days. She^{-asws} was severely grieved because of the death of her^{-asws} father.

Angel Jibril^{-as} would come to provide her solace and condolence due to the Shahadat of her^{-asws} father. Jibril^{-as} would comfort her^{-asws} soul, inform her^{-asws} about her father^{-asws}, his place, of the future events and about what would happen to her children. At the same time Ali^{-asws} would write all of them down and thus has come to be known as the Mushaf of (Syeda) Fatimah^{-asws}.³

In another Hadith:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ عَاشَتْ فَاطِمَةُ (عَلَيْهَا السَّلَامُ) بَعْدَ أَبِيهَا حَمْسَةً وَ سَعِينَ يَوْمًا لَمْ تُرْ كَاشِرَةً وَلَا ضَاحِكَةً تَأْتِي قُبُورَ الشُّهَدَاءِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ الْإِثْنَيْنِ وَالْحَمِيسِ فَتَقُولُ هَاهُنَا كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ هَاهُنَا كَانَ الْمُشْرِكُونَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I heard him^{-asws} saying, ‘(Syeda) Fatima^{-asws} lived after her^{-asws} father^{-saww} for **seventy five days**, not being seen smiling or laughing. She^{-asws} would come to the graves of the martyrs twice during every Friday, Monday and the Thursday and she^{-asws} would be saying: ‘Over there was Rasool-Allah^{-saww} and over there were the Polytheists!’⁴

Ninety (95) Days Traditions:

قل، إقبال الأعمال رُوينا عن جماعة من أصحابنا ذكرناهم في كتاب التعريف للمؤيد الشريف أن وفاة فاطمة ع صارت يوم ثالث جمادى الآخرة.

(The book) ‘Iqbal Al-Amaal’ – ‘We are reporting from a group of our companions we mentioned in the book ‘Al Tareef Al Mowlid Al Shareef’,

‘The expiry of (Syeda) Fatima^{-asws} came on the third day of Jamadi Al-Akhir’.⁵

There are two additional Ahadith which are quoted Shahadat day of Syeda^{-asws} was 95 days’, after the Shahadat of Rasool Allah^{-saww}, in the book ‘Dalail Al-Imama’ of Al-Tabari, which are

³ Al-Kafi, Vol. 1, H. 633 (Arabic)

⁴ Al Kafi V 3 – The Book Of Funerals CH 84 H 3

⁵ Bihar Al Awaar – V 43, The book of History – Fatima Al Zahra^{asws}, Ch 7 H 26

also reproduced in the Bihar Al-Anwaar, where there are recording errors⁶, as the number of days and the day mentioned are at a slight variance, See Appendix V. However, there many more Ahadith which state the Shahadat of Syeda^{-asws} was after 75 days after the Shahadat of Rasool Allah^{-saww}.

Seventy-Five (75) Days Traditions:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبِابٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) بَعْضُ أَصْحَابِنَا عَنِ الْجُمْرِ فَقَالَ هُوَ جِلْدٌ نَوَّرَ مَلُوءٌ عِلْمًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda who said,

‘Abu Abdullah^{-asws} was asked by one of our companions about the *Jaf’r*. So he^{-asws} said: ‘It is an ox hide filled with knowledge’.

قَالَ لَهُ فَالْجَامِعَةُ قَالَ تِلْكَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعًا فِي عَرْضِ الْأَدِيمِ مِثْلُ فَخْدِ الْفَالِجِ فِيهَا كُلُّ مَا يَجْتَاجُ النَّاسُ إِلَيْهِ وَ لَيْسَ مِنْ قَضِيَّةٍ إِلَّا وَ هِيَ فِيهَا حَتَّى أَرْضُ الْحَنْشِ

He said to him^{-asws}, ‘So the *Jami’e*?’ He^{-asws} said: ‘That is a lengthy Parchment of seventy cubits in width of the leather, like a thigh of the camel. Therein is everything what the people would be needy to, and there isn’t anything from a judgment except and it is therein, to the extent of the compensation for a scratch’.

قَالَ فَمُصْحَفُ فَاطِمَةَ (عليها السلام) قَالَ فَسَكَتَ طَوِيلًا ثُمَّ قَالَ إِنَّكُمْ لَتَبْحَثُونَ عَمَّا تُرِيدُونَ وَ عَمَّا لَا تُرِيدُونَ إِنَّ فَاطِمَةَ مَكَثَتْ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) خَمْسَةَ وَ سَبْعِينَ يَوْمًا وَ كَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَ كَانَ جَبْرَيْلُ (عليه السلام) يَأْتِيهَا فَيُحْسِنُ عَزَاءَهَا عَلَى أَبِيهَا وَ يُطَيِّبُ نَفْسَهَا وَ يُخَبِّرُهَا عَنْ أَبِيهَا وَ مَكَانِهِ وَ يُخَبِّرُهَا بِمَا يَكُونُ بَعْدَهَا فِي ذُرِّيَّتِهَا وَ كَانَ عَلِيُّ (عليه السلام) يَكْتُبُ ذَلِكَ فَهَذَا مُصْحَفُ فَاطِمَةَ (عليها السلام)

He said, ‘So the Parchment of Syeda Fatima^{-asws}?’ So he^{-asws} was silent for a long while, then said: ‘You all are exploring about what you need and about that which you do not need! Fatima^{-asws} remained after Rasool-Allah^{-saww} for **seventy-five (75) days**, and intense grief entered into her^{-asws} for her^{-asws} father^{-saww}, and it was so that Jibraeel^{-as} would come to her^{-asws} and would give condolences upon her^{-asws} father^{-saww}, and that would better her^{-asws} self, and he^{-as} informed her^{-asws} about her^{-asws} father^{-saww}, and his^{-saww} place, and he^{-as} informed her^{-asws} with what would be happening after her^{-asws} in her^{-asws} children, and Ali^{-asws} would write that down. So this is the Parchment of Syeda Fatima^{-asws}’.⁷

⁶ These recording errors could be due to the copying of the original text in the old time or during the digitisation of the modern version, in this article the digitised text has been used.

⁷ Al Kafi V 1 – The Book of Divine Authority CH 40 H 5

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) بَعْضُ أَصْحَابِنَا عَنِ الْجَفْرِ فَقَالَ هُوَ جِلْدٌ نُورٌ مَمْلُوءٌ عِلْمًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda who said,

'Abu Abdullah^{-asws} was asked by one of our companions about the *Jaf'r*. So he^{-asws} said: 'It is an ox hide filled with knowledge'.

قَالَ لَهُ فَالْجَامِعَةُ قَالَ تِلْكَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعًا فِي عَرْضِ الْأَدِيمِ مِثْلُ فَخِذِ الْفَالِجِ فِيهَا كُلُّ مَا يَحْتَاجُ النَّاسُ إِلَيْهِ وَ لَيْسَ مِنْ قَضِيَّةٍ إِلَّا وَ هِيَ فِيهَا حَتَّى أَرِشُ الْحُدُشِ

He said to him^{-asws}, 'So the *Jami'e*?' He^{-asws} said: 'That is a lengthy Parchment of seventy cubits in width of the leather, like a thigh of the camel. Therein is everything what the people would be needy to, and there isn't anything from a judgment except and it is therein, to the extent of the compensation for a scratch'.

قَالَ فَمُصْحَفُ فَاطِمَةَ (عليها السلام) قَالَ فَسَكَتَ طَوِيلًا ثُمَّ قَالَ إِنَّكُمْ لَتَبْحَثُونَ عَمَّا تُرِيدُونَ وَ عَمَّا لَا تُرِيدُونَ إِنَّ فَاطِمَةَ مَكَثَتْ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) حَمْسَةً وَ سَبْعِينَ يَوْمًا وَ كَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَ كَانَ جَبْرَيْلُ (عليه السلام) يَأْتِيهَا فَيُحْسِنُ عَزَاءَهَا عَلَى أَبِيهَا وَ يُطَيِّبُ نَفْسَهَا وَ يُخَبِّرُهَا عَنْ أَبِيهَا وَ مَكَانِهِ وَ يُخَبِّرُهَا بِمَا يَكُونُ بَعْدَهَا فِي ذُرِّيَّتِهَا وَ كَانَ عَلِيُّ (عليه السلام) يَكْتُبُ ذَلِكَ فَهَذَا مُصْحَفُ فَاطِمَةَ (عليها السلام)

He said, 'So the Parchment of Syeda Fatima^{-asws}?' So he^{-asws} was silent for a long while, then said: 'You all are exploring about what you need and about that which you do not need! Fatima^{-asws} remained after Rasool-Allah^{-saww} for **seventy-five (75) days**, and intense grief entered into her^{-asws} for her^{-asws} father^{-saww}, and it was so that Jibraeel^{-as} would come to her^{-asws} and would give condolences upon her^{-asws} father^{-saww}, and that would better her^{-asws} self, and he^{-as} informed her^{-asws} about her^{-asws} father^{-saww}, and his^{-saww} place, and he^{-as} informed her^{-asws} with what would be happening after her^{-asws} in her^{-asws} children, and Ali^{-asws} would write that down. So this is the Parchment of Syeda Fatima^{-asws}'⁸.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ عَاشَتْ فَاطِمَةُ (سلام الله عليها) بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) حَمْسَةً وَ سَبْعِينَ يَوْمًا لَمْ تَرَ كَاشِرَةً وَ لَا ضَاحِكَةً تَأْتِي قُبُورَ الشُّهَدَاءِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ الْإِنْتَيْنِ وَ الْحَوَيْسِ فَتَقُولُ هَاهُنَا كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ هَاهُنَا كَانَ الْمُشْرِكُونَ

A number of our companions, from Ahmad Bin Muhammad, from Al Hussain Bin Ssaeed, from Al Nazar Bin Suweyd, from Hisham Bin Salim,

⁸ Al Kafi V 1 – The Book Of Divine Authority CH 40 H 5

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I heard him^{-asws} saying: ‘Syeda Fatima^{-asws} lived after Rasool-Allah^{-sawww} **for seventy-five (75) days**, not being seen smiling nor laughing. She^{-asws} was going to the graves of the martyrs twice very week, the Mondays and the Thursdays, so she^{-asws} would be saying: ‘Over here was Rasool-Allah^{-sawww}, and over there were the Polytheists’.

و فِي رَوَايَةِ أُخْرَى أَبَانَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهَا كَانَتْ تُصَلِّي هُنَاكَ وَ تَدْعُو حَتَّى مَاتَتْ (عَلَيْهَا السَّلَامُ) .

And in another report of Aban, from the one who informed him, from Abu Abdullah^{-asws}, that Syeda^{-asws} used to Pray *Salaat* over there and supplicated until when she^{-asws} passed away’.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ فَاطِمَةَ (عَلَيْهَا السَّلَامُ) مَكَثَتْ بَعْدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَمْسَةً وَ سَبْعِينَ يَوْمًا وَ كَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَ كَانَ يَأْتِيهَا جُرْبِيلُ (عَلَيْهِ السَّلَامُ) فَيُحْسِنُ عَزَاءَهَا عَلَى أَبِيهَا وَ يُطَيِّبُ نَفْسَهَا وَ يُجِرُّهَا عَنْ أَبِيهَا وَ مَكَانِهِ وَ يُجِرُّهَا بِمَا يَكُونُ بَعْدَهَا فِي دَرْيَتِهَا وَ كَانَ عَلِيُّ (عَلَيْهِ السَّلَامُ) يَكْتُبُ ذَلِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘(Syeda) Fatima^{-asws} remained after Rasool-Allah^{-sawww} **for seventy five (75) days**, and intense grief entered into her^{-asws} upon her^{-asws} father^{-sawww}, and Jibraeel^{-as} used to come to her^{-asws} and would excellently console her^{-asws} upon her^{-asws} father^{-sawww}, and that would make her^{-asws} better and he^{-as} would inform her^{-asws} about her^{-asws} father^{-sawww}, and his^{-sawww} place, and he^{-as} would inform her^{-asws} with what would be happening after her^{-asws} among her^{-asws} children, and Ali^{-asws} would write that down’.¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ عَاشَتْ فَاطِمَةُ (عَلَيْهَا السَّلَامُ) بَعْدَ أَبِيهَا حَمْسَةً وَ سَبْعِينَ يَوْمًا لَمْ تَرَ كَاشِرَةً وَ لَا صَاحِكَةً تَأْتِي قُبُورَ الشُّهَدَاءِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ الْإِثْنَيْنِ وَ الْحَمِيسِ فَتَقُولُ هَاهُنَا كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) هَاهُنَا كَانَ الْمُشْرِكُونَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I heard him^{-asws} saying, ‘Fatima^{-asws} lived after her^{-asws} father^{-sawww} **for seventy-five (75) days**, not being seen smiling or laughing. She^{-asws} would come to the graves of the martyrs twice during every Friday, Monday and the Thursday and she^{-asws} would be saying: ‘Over there was Rasool-Allah^{-sawww} and over there were the Polytheists!’¹¹

⁹ Al Kafi – V 4 – The Book of Hajj Ch 221 H 3

¹⁰ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 1

¹¹ Al Kafi V 3 – The Book Of Funerals CH 84 H 3

مصباح الأنوار: عن جعفر بن محمد، عن آياته عليهم السلام، قال: مكثت فاطمة عليها السلام بعد النبي صلى الله عليه وآله خمسة و سبعين يوما ثم مرضت،

Misbah Al-Anwaar – From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘(Syeda) Fatima^{-asws} remained after the Prophet^{-saww} for **seventy-five (75) days**, then Syeda^{-asws} became ill.

فاستأذن عليها أبو بكر و عمر، فلم تأذن لهما، فأتيا أمير المؤمنين عليه السلام فكلماه في ذلك، فكلمها، و كانت لا تعصيه، فأذنت لهما، فدخلتا، و كلماها فلم ترد عليهما جوابا، و حوّلت وجهها الكريم عنهما،

Abu Bakr and Umar sought permission to see her^{-asws}, but she^{-asws} did not permit to them. They came to Amir Al-Momineen^{-asws} and spoke to him^{-asws} regarding that, and he^{-asws} spoke to her^{-asws}, and she^{-asws} never used to disobey him^{-asws}, so she^{-asws} permitted to them. They entered and spoke to her^{-asws}, but she^{-asws} did not respond an answer to them, and turned around her^{-asws} honourable face away from them.

فخرجا و هما يقولان لعلّي: إن حدث بما حدث فلا نفوتنا، فقالت: عند خروجهما لعلّي عليه السلام: إنّ لي إليك حاجة فأحب أن لا تمنعنيها، فقال عليه السلام: و ما ذاك؟ فقالت: أسألك أن لا يصلّ عليّ أبو بكر و لا عمر، و ماتت من ليلتها، فدفنها قبل الصباح.

They went out and they were saying to Ali^{-asws}, ‘If an event of death were to occur, then do not make us miss it’. She^{-asws} said to Ali^{-asws} during their exit: ‘There is a need for me^{-asws} to you^{-asws}, and I^{-asws} would love it if you^{-asws} do not refuse it’. He^{-asws} said: ‘And what is that?’ She^{-asws} said: ‘I^{-asws} ask you^{-asws} that neither Abu Bakr nor Umar should pray Salat upon me^{-asws}’, and she^{-asws} passed away during her^{-asws} night, and he^{-asws} buried her^{-asws} before the morning.

فجاءا حين أصبحا فقالا: لا تترك عداوتك يا ابن أبي طالب أبدا، ماتت بنت رسول الله فلم تعلمنا؟!، فقال أمير المؤمنين عليه السلام: لئن لم ترجعا لأفضحنكما! قالها ثلاثا، فلما قال انصرفوا ..

When it was morning, they came and said, ‘You^{-asws} will not leave your^{-asws} enmity O son^{-asws} of Abu Talib^{-asws}, ever! The daughter^{-asws} of Rasool-Allah^{-saww} died and you^{-asws} did not let us know?!’ Amir Al-Momineen^{-asws} said: ‘If you two do not return, I^{-asws} will expose both of you!’ – saying it thrice. When he^{-asws} had said that, they left”¹².

نص، كفاية الأثر أبو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ عَبْدِ الرَّزَّاقِ بْنِ سُلَيْمَانَ بْنِ غَالِبِ الْأَزْدِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَبْدِ الْوَهَّابِ بْنِ هَمَّامِ الْحِمَيْرِيِّ عَنِ ابْنِ أَبِي شَيْبَةَ عَنْ شَرِيكِ بْنِ الرَّكَّيْنِيِّ بْنِ الرَّبِيعِ عَنِ الْقَاسِمِ بْنِ حَسَّانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ فِي الشُّكَاةِ الَّتِي قُبِضَ فِيهَا فَإِذَا فَاطِمَةُ عِنْدَ رَأْسِهِ قَالَ فَبَكَتْ حَتَّى ارْتَفَعَ صَوْتُهَا فَرَفَعَ رَسُولُ اللَّهِ صَ طَرْفُهُ إِلَيْهَا فَقَالَ حَبِيبَتِي فَاطِمَةُ مَا الَّذِي يُبْكِيكِ قَالَتْ أَحْسَى الضَّيْعَةَ مِنْ بَعْدِكَ

¹² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 105

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal Al haybani, from Abdul Razaq Bin Suleyman Bin Ghalin Al Azdy, from Al-Hassan Bin Ali, from Abdul Wahab Bin Hammam Al Himeyri, from Ibn Abu Sheyba, from Shareek, from Al Rakeyn Bin Al Rabie Bin Hassam, from Jabir Bin Abdullah Al Ansari who said,

'Rasool-Allah^{-sawww} was in the illness in which he^{-sawww} passed away, and (Syeda) Fatima^{-asws} was by his^{-sawww} head. She^{-asws} cried until her^{-asws} voice was raised, so Rasool-Allah^{-sawww} raised his^{-sawww} eyes to her^{-asws}. He^{-sawww} said: 'My^{-sawww} beloved (Syeda) Fatima^{-asws}! What is that which makes you^{-asws} cry?' She^{-asws} said: 'I^{-asws} fear the neglect from after you^{-sawww}'.

قَالَ يَا حَبِيبَتِي لَا تَبْكِينَ فَتَحْنُ أَهْلَ بَيْتِ قَدْ أَعْطَانَا اللَّهُ سَمْعَ خَصَالٍ لَمْ يُعْطِهَا أَحَدًا قَبْلَنَا وَلَا يُعْطِهَا أَحَدًا بَعْدَنَا مِنَّا حَاتِمُ النَّبِيِّينَ وَ أَحَبُّ الْمَخْلُوقِينَ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ هُوَ أَنَا أَبُوكِ

He^{-sawww} said: 'My^{-sawww} beloved! Do not cry, for we^{-asws} are People^{-asws} of the Household, Allah^{-azwj} has Given us seven characteristics He^{-azwj} has not Given to anyone (else) before us^{-asws} not will He^{-azwj} be Giving it to anyone after us^{-asws}. From us^{-asws} is last of the Prophets^{-sawww} and the most beloved of the creatures to Allah^{-azwj} Mighty and Majestic, and he^{-sawww} is me^{-sawww}, your^{-asws} father^{-sawww}.

وَ وَصِيْنَا خَيْرَ الْأَوْصِيَاءِ وَ أَحَبَّهُمْ إِلَى اللَّهِ وَ هُوَ بَعْلُكَ وَ شَهِيدُنَا خَيْرَ الشُّهَدَاءِ وَ أَحَبُّهُمْ إِلَى اللَّهِ وَ هُوَ عَمُّكَ وَ مِنَّا مَنْ لَهُ جَنَاحَانِ فِي الْجَنَّةِ يَطِيرُ بِمَا مَعَ الْمَلَائِكَةِ وَ هُوَ ابْنُ عَمِّكَ وَ مِنَّا سِبْطًا هَذِهِ الْأُمَّةِ وَ هُمَا ابْنَاكَ الْحَسَنُ وَ الْحُسَيْنُ

And my^{-sawww} successor^{-asws} is the best of the successors^{-as}, and the most beloved of them^{-as} to Allah^{-azwj}, and he^{-asws} is your^{-asws} husband, and our^{-asws} martyrs are best of the martyrs, and the most beloved of them, and he^{-as} is your^{-asws} uncle^{-as} (Hamza^{-as}), and from us^{-asws} is one having two wings for him^{-sawww} in the Paradise, he^{-as} is flying with these with the Angels, and he^{-as} is son^{-as} of your^{-as}, and from us^{-as} are two chiefs of this community, and they^{-asws} are your^{-asws} two son^{-asws}, Al-Hassan^{-asws} and Al-Hussain^{-asws}.

سَوْفَ يُخْرِجُ اللَّهُ مِنْ صُلْبِ الْحُسَيْنِ تِسْعَةَ مِنَ الْأَيْمَةِ أَمْنَاءَ مَعْصُومُونَ وَ مِنَّا مَهْدِيٌّ هَذِهِ الْأُمَّةِ إِذَا صَارَتِ الدُّنْيَا هَرْجًا وَ مَرْجًا وَ تَطَاهَرَتِ الْفَيْئُ وَ تَقَطَّعَتِ السُّبُلُ وَ أَعَارَ بَعْضُهُمْ عَلَى بَعْضٍ فَلَا كَبِيرَ يَرْحَمُ صَغِيرًا وَ لَا صَغِيرَ يُؤَزِّرُ كَبِيرًا فَيَبْعَثُ اللَّهُ عَزَّ وَ جَلَّ عِنْدَ ذَلِكَ مَهْدِيَّنَا التَّاسِعَ مِنْ صُلْبِ الْحُسَيْنِ

Soon Allah^{-azwj} will Extract from the Sulb of Al-Hussain^{-asws}, nine from the Imams^{-asws}, being trustees, Infallible; and from us^{-asws} is Mahdi^{-asws} of this community. When the world becomes with troubles and mess, and the Fitna prevails, and the ways are cut off, and they raise upon each other, so an elder would not have mercy on a young, nor would a young respect the elder, Allah^{-azwj} Mighty and Majestic will Send our^{-asws} Mahdi^{-asws} during that, being the ninth from the Sulb of Al-Hussain^{-asws}.

يَفْتَحُ حُصُونِ الصَّلَاةِ وَ قُلُوبًا عَفْلَاءَ يَقُومُ بِالَّذِينَ فِي آخِرِ الزَّمَانِ كَمَا قُمْتُ بِهِ فِي أَوَّلِ الزَّمَانِ وَ يَمَلَأُ الْأَرْضَ عَدْلًا كَمَا مَلَأْتُ جَوْرًا

He^{-asws} will conquer the fortresses of the straying and the heedless hearts. He^{-asws} will stand with the religion at the end of times, just as I^{-saww} have stood with it during the first era, and he^{-asws} will fill the earth with justice just as it would have been filled with tyranny.

يَا فَاطِمَةُ لَا تَحْزَنِي وَلَا تَبْكِي فَإِنَّ اللَّهَ أَرْحَمُ مِنِّي بِكَ وَأَزْأَفُ عَلَيْكَ مِنِّي وَ ذَلِكَ لِمَكَانِكَ مِنِّي وَ مَوْضِعِكَ مِنِّي وَ زَوْجِكَ اللَّهُ زَوْجًا هُوَ أَشْرَفُ أَهْلِ بَيْتِكَ حَسَبًا وَ أَكْرَمُهُمْ مَنْصَبًا وَ أَرْحَمُهُم بِالرَّعِيَّةِ وَ أَعْدَهُم بِالسُّوِيَّةِ وَ أَبْصَرُهُم بِالْقَضِيَّةِ

‘(Syeda) Fatima^{-asws}! Do not grieve and do not cry, for Allah^{-azwj} is more Merciful than I^{-saww} am with you^{-asws}, and Kinder upon you^{-asws} and more compassionate upon you^{-asws} than I^{-saww} am, and that is due to your^{-asws} position from me^{-saww} and your^{-saww} place from my^{-saww} heart, and Allah^{-azwj} has Married you^{-asws} to a husband^{-asws} who is nobles of the people of your^{-asws} Household in affiliates, and most honourable of them in lineage, and most merciful of them with the citizens, and most just of them with the equality, and most insightful with the judgments.

وَ قَدْ سَأَلْتُ رَبِّي عَزَّ وَ جَلَّ أَنْ تَكُونِي أَوَّلَ مَنْ يَلْحَقُنِي مِنْ أَهْلِ بَيْتِي أَلَا إِنَّكَ بَضْعَةٌ مِنِّي فَمَنْ آذَاكَ فَقَدْ آذَانِي

And I^{-saww} asked my^{-saww} Lord^{-azwj} Mighty and Majestic to Make you^{-asws} to be the first one from my^{-saww} family to join with me^{-saww}. Indeed! You^{-asws} are a part from me^{-saww}. The one who hurts you^{-asws}, so he has hurt me^{-saww}’.

قَالَ جَابِرٌ فَلَمَّا فُيْضَ رَسُولُ اللَّهِ دَخَلَ إِلَيْهَا رَجُلَانِ مِنَ الصَّحَابَةِ فَقَالَا لَهَا كَيْفَ أَصْبَحْتَ يَا بِنْتَ رَسُولِ اللَّهِ قَالَتْ اصْدُقَانِي هَلْ سَمِعْتُمَا مِنْ رَسُولِ اللَّهِ - فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ آذَاكَ فَقَدْ آذَانِي

Jabir said, ‘When Rasool-Allah^{-saww} passed away, two men (Abu Bakr and Umar) from the companions entered to see her^{-asws}. They said to her^{-asws}, ‘How have you^{-asws} become, O daughter^{-asws} of Rasool-Allah^{-saww}?’ She^{-asws} said: ‘Ratify me^{-asws}, have you two heard from Rasool-Allah^{-saww} (saying): ‘Fatima is a part from me^{-saww}, so the one who hurts her^{-asws} has hurt me^{-saww}?’

قَالَا نَعَمْ وَ اللَّهُ لَقَدْ سَمِعْنَا ذَلِكَ مِنْهُ فَرَفَعَتْ يَدَيْهَا إِلَى السَّمَاءِ وَ قَالَتْ - اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنَّهُمَا قَدْ آذَانِي وَ عَصَبَا حَقِّي ثُمَّ أَعْرَضَتْ عَنْهُمَا فَلَمْ تُكَلِّمَهُمَا بَعْدَ ذَلِكَ وَ عَاشَتْ بَعْدَ أَبِيهَا حُمْسَةً وَ سَبْعِينَ يَوْمًا حَتَّى أَلْحَقَهَا اللَّهُ بِهِ.

They said, ‘Yes, by Allah^{-azwj}, we have both heard that from him^{-saww}’. She^{-asws} raised her^{-asws} hands towards the sky and said: ‘O Allah^{-azwj}! I^{-asws} Keep You^{-azwj} as Witness, they have both hurt me^{-asws} and have usurped my^{-asws} rights’. Then she^{-asws} turned away from them and did not speak to them both after that, and she^{-asws} lived after her^{-asws} father^{-saww} **for seventy-five (75) days until Allah^{-azwj} Joined her^{-asws} with him^{-saww}’¹³.**

¹³ Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen^{asws}, Ch 41 H 146

Appendix I: Days in the Islamic Months and counting of 95 days

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الدُّنْيَا فِي سِتَّةِ أَيَّامٍ ثُمَّ احْتَرَلَهَا عَنْ أَيَّامِ السَّنَةِ وَالسَّنَةُ ثَلَاثُمِائَةٍ وَأَرْبَعٌ وَخَمْسُونَ يَوْمًا شَعْبَانٌ لَا يَبِيدُ أَبَدًا رَمَضَانٌ لَا يَنْقُصُ وَاللَّهُ أَبَدًا وَلَا تَكُونُ فَرِيضَةٌ نَاقِصَةٌ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Ismail, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Blessed and High Created the world in six days, then Reduced these from the days of the year; and the year is of three hundred and fifty four (354) days. Shaban will never be complete, ever; Ramazan will never be deficient, by Allah^{azwj}, ever! And the Obligation would never happen to be deficient.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لِيُكْمِلُوا الْعِدَّةَ وَ سُؤَالَ تِسْعَةَ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا لَقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ وَاَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ أَمَمْنَاهَا بِعِشْرٍ فَمِمَّ مِيقَاتِ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَ ذُو الْحِجَّةِ تِسْعَةَ وَ عِشْرُونَ يَوْمًا وَ الْمُحَرَّمُ ثَلَاثُونَ يَوْمًا ثُمَّ الشُّهُورُ بَعْدَ ذَلِكَ شَهْرٌ تَامٌّ وَ شَهْرٌ نَاقِصٌ .

Allah Mighty and Majestic is Saying [2:185] and (He Desires) that you should complete the number; and Shawwal is of twenty nine days; and Zilqaada is of thirty days due to the Words of Allah^{azwj} Mighty and Majestic **[7:142] And We Appointed with Musa a time of thirty nights and Completed them with ten (more), so the Appointed time of his Lord was complete forty nights;** and Zilhijja is of twenty nine (29) days; **and Al-Muharram is of thirty (30) days.** Then, the months after that would be either a complete month or an incomplete month’.¹⁴

Counting of 95 days:

Safar: 29 days so number of days after 28th of Safar = 1

R. Awwal = 30

R. Thanni = 30

J. Awwal = 30

J. Thanni = 3

Therefore, 3+30+30+30+1 it comes to 94 days, unless one takes Safar for 30 days then it comes to 95 days but in the last case, there will be five months, in a row, for 30 days (as Muharram is of 30 days).

¹⁴ Al Kafi – V 4 – The Book of Fasts Ch 7 H 2

Appendix II: Ahadith on Shahadat-day of Holy Prophet^{-saww}

ص، قصص الأنبياء عليهم السلام فُبِضَ النَّبِيُّ ص يَوْمَ الْإِثْنَيْنِ - لِلْيَلْتَنِ تَقِيَّتَا مِنْ صَفَرٍ سَنَةٍ إِحْدَى عَشْرَةَ مِنَ الْهِجْرَةِ.

(The book) ‘Qasas Al-Anbiya’ – The Prophet^{-saww} passed away on the day of Monday, two nights remaining from Safar in the year eleven from the Emigration”.¹⁵

كشفت، كشف الغمة من تاريخ أحمد بن أحمد الخشاب عن أبي جعفر الباقر ع قال: فُبِضَ رَسُولُ اللَّهِ ص وَهُوَ ابْنُ ثَلَاثٍ وَ سِتِّينَ سَنَةً فِي سَنَةِ عَشْرِ مِنَ الْهِجْرَةِ فَكَانَ مُقَامُهُ بِمَكَّةَ أَرْبَعِينَ سَنَةً ثُمَّ نَزَلَ عَلَيْهِ الْوَحْيُ فِي تَمَامِ الْأَرْبَعِينَ وَ كَانَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً ثُمَّ هَاجَرَ إِلَى الْمَدِينَةِ وَهُوَ ابْنُ ثَلَاثٍ وَ خَمْسِينَ سَنَةً فَأَقَامَ بِالْمَدِينَةِ عَشْرَ سِنِينَ وَ فُبِضَ ص فِي شَهْرِ رَبِيعِ الْأَوَّلِ يَوْمَ الْإِثْنَيْنِ لِلْيَلْتَنِ حَلَّتَا مِنْهُ

(The book) ‘Kashf Al Ghumma’ – From the history of Ahmad Bin Ahmad Al Khashab,

‘From Abu Ja’far Al-Baqir^{-asws} having said: ‘Rasool-Allah^{-saww} passed away and he^{-saww} sixty three years old during the year ten from the Emigration. His^{-saww} stay in Makkah was of forty years, then the Revelation descended unto him^{-saww} during the complete forty, and he^{-saww} was at Makkah for thirteen years, then emigrated to Al-Medina and he^{-saww} was fifty three years old. He^{-saww} stayed at Al-Medina for ten years and he^{-saww} passed away during the month of Rabbi Al-Awwal on the day of Monday, two nights vacant from it (means two nights into the month of Rabbi Al Awwal).

وَ رَوَى لِتَمَائِي عَشْرَةَ لَيْلَةً مِنْهُ - رَوَاهُ الْبَغَوِيُّ وَ قِيلَ لِعَشْرِ حُلُونَ مِنْهُ وَ قِيلَ لِتَمَانٍ بَقِيَّتَا مِنْهُ - رَوَاهُ ابْنُ الْمُجَوَزِيِّ وَ الْحَافِظُ أَبُو مُحَمَّدٍ بَنُ حَرَمٍ وَ قِيلَ لِتَمَانٍ حُلُونَ مِنْ رَبِيعِ الْأَوَّلِ.

And it is reported, eighteen nights from it. Al-Bagawy reported, and it is said, ten vacant from it, and it is said, eight remaining from it. It is reported by Ibn Jowzy Abu Muhammad Bin Haram, and it is said, eight vacant from Rabbi Al-Awwal (meaning eight nights into Rabbi Al Awwal)”.¹⁶

- يج، الخرائج و الجرائح رَوَى سَعْدُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الرَّثْبِيِّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع إِذَا أَنَا مِتُّ فَعَسَلْنِي وَ كَفَيْتِي وَ مَا أَفْلِي عَلَيْكَ فَاتَّكَبْتُ فُلْتُ فَفَعَلَ قَالَ نَعَمْ.

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported by Sa’ad, from Al Hassan Bin Ali Al Zaytuni, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said to Amir Al-Momineen^{-asws}: ‘When I^{-saww} pass away, then wash me^{-saww} and enshroud me^{-saww}, and whatever I^{-saww} dictate to you^{-asws}, so write it’. I^{-asws} said: ‘And it will be done?’ He^{-saww} said: ‘Yes’”.¹⁷

الإرشاد لَمَّا أَرَادَ أَمِيرُ الْمُؤْمِنِينَ ع عُسْلَ الرَّسُولِ ص اسْتَدْعَى الْفَضْلَ بْنَ الْعَبَّاسِ فَأَمَرَهُ أَنْ يُنَاقِلَهُ الْمَاءَ لِعُسْلِهِ بَعْدَ أَنْ عَصَبَ عَيْنَهُ ثُمَّ شَقَّ قَمِيصَهُ مِنْ قِبَلِ جَنْبِهِ حَتَّى بَلَغَ بِهِ إِلَى سُرْرِهِ وَ تَوَلَّى غُسْلَهُ وَ تَحْنِيطَهُ وَ تَكْفِيئَهُ وَ الْفَضْلُ يُعَاطِيهِ الْمَاءَ وَ يُعِينُهُ عَلَيْهِ

¹⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 5 Ch 2 H 16

¹⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 5 Ch 2 H 1

¹⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 5 Ch 2 H 26

When Amir Al-Momineen^{-asws} intended to wash the Rasool^{-saww}, called Al-Fazl Bin Al-Abbas and instructed him to give him^{-asws} the water to wash him^{-saww} after blindfolding his eyes. Then he^{-asws} tore his^{-saww} shirt from the direction of its pocked until he^{-asws} reached the navel, and took charge of washing him^{-saww}, and embalming him^{-saww}, and enshrouding him^{-saww}, and Al-Fazl kept giving him^{-asws} the water and assisting him^{-asws} upon it.

فَلَمَّا فَرَغَ مِنْ غُسْلِهِ وَ تَجْهِيزِهِ تَقَدَّمَ فَصَلَّى عَلَيْهِ وَحْدَهُ وَ لَمْ يَشْرِكْهُ مَعَهُ أَحَدٌ فِي الصَّلَاةِ عَلَيْهِ وَ كَانَ الْمُسْلِمُونَ فِي الْمَسْجِدِ يَحْوِضُونَ فِيمَنْ يُؤْمِنُهُمْ فِي الصَّلَاةِ عَلَيْهِ وَ أَيْنَ يُدْفَنُ

When he^{-asws} was free from washing him^{-asws} and preparing him^{-saww}, went forward and prayed Salat upon him^{-saww}, alone, and did not participate anyone in the Salat upon him^{-saww}, and the Muslims were in the Masjid engaging in vain talks regarding, ‘Who would be leading them in the Salat upon him^{-saww}’, and ‘Where would he^{-saww} be buried’ (etc.).

فَخَرَجَ إِلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ لَهُمْ إِنَّ رَسُولَ اللَّهِ ص إِمَامَنَا حَيًّا وَ مَيِّتًا فَيَدْخُلُ عَلَيْهِ فَوْجٌ بَعْدَ فَوْجٍ مِنْكُمْ فَيُصَلُّونَ عَلَيْهِ بِغَيْرِ إِمَامٍ وَ يَنْصَرِفُونَ وَ إِنَّ اللَّهَ تَعَالَى لَمْ يَقْضِ نَبِيًّا فِي مَكَانٍ إِلَّا وَ قَدْ ارْتَضَاهُ لِرُؤْسِهِ فِيهِ وَ إِنِّي لَدَافِنُهُ فِي حُجْرَتِهِ الَّتِي قُبِضَ فِيهَا

Amir Al-Momineen^{-asws} came out to them and said to them: ‘Rasool-Allah^{-saww} is our Imam^{-saww}, alive and (when) deceased, so a group after group from you should enter and pray upon him^{-saww} without a prayer leader, and leaving, and that Allah^{-azwj} the Exalted did not Cause any Prophet^{-saww} to pass away except and He^{-azwj} had Chosen his^{-as} grave in it, and I^{-asws} shall bury him^{-saww} in his^{-saww} room in which he^{-saww} passed away’.

فَسَلَّمَ الْقَوْمَ لِذَلِكَ وَ رَضُوا بِهِ وَ لَمَّا صَلَّى الْمُسْلِمُونَ عَلَيْهِ أَنْقَذَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجُرَّاحِ وَ كَانَ يَحْفَرُ لِأَهْلِ مَكَّةَ وَ يَضْرُخُ وَ كَانَ ذَلِكَ عَادَةً أَهْلِ مَكَّةَ وَ أَنْقَذَ إِلَى زَيْدِ بْنِ سَهْلٍ وَ كَانَ يَحْفَرُ لِأَهْلِ الْمَدِينَةِ وَ يُلْجِدُ فَاسْتَدْعَاهُمَا وَ قَالَ لَهُمَا خَيْرُ لَبَنِيكَ فَوَجَدَ أَبُو طَلْحَةَ زَيْدُ بْنُ سَهْلٍ وَ قِيلَ لَهُ احْفَرْ لِرَسُولِ اللَّهِ ص

The people submitted to that and were pleased with it; and when the Muslims had prayed upon him^{-saww}, Al-Abbas Bin Abdul Muttalib sent a man to Abu Ubeyda Bin Al-Jarrah, and he used to dig for the people of Makkah and lament, and that was the habit of the people of Makkah; and he sent to Zayd Bin Sahl, and he used to dig for the people of Al-Medina and place the planks. He called them both and said, ‘O Allah^{-azwj}! I chose for You^{-azwj} Prophet^{-saww}, and found Abu Talha Zayd Bin Sahl, and said to him, ‘Dig a grave for Rasool-Allah^{-saww}!’

فَحَفَرَ لَهُ حُجْرًا وَ دَخَلَ أَمِيرُ الْمُؤْمِنِينَ ع وَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ وَ الْمُضَلُّ بْنُ الْعَبَّاسِ وَ أُسَامَةُ بْنُ زَيْدٍ لِيَتَوَلَّوْا دَفْنَ رَسُولِ اللَّهِ ص فَتَادَتِ الْأَنْصَارُ مِنْ وَرَاءِ النَّبِيِّ يَا عَلِيُّ إِنَّا نُنْذِرُكَ اللَّهُ وَ حَقَّنَا الْيَوْمَ مِنْ رَسُولِ اللَّهِ ص أَنْ يَذْهَبَ أَدْخِلْ مِنَّا رَجُلًا يَكُونُ لَنَا بِهِ حِطٌّ مِنْ مُوَارَاةِ رَسُولِ اللَّهِ ص

So, he dug out a grave for him^{-saww}, and Amir Al-Momineen^{-asws} entered (the grave), and Al-Abbas Bin Abdul Muttalib, and Al-Fazl Bin Al-Abbas, and Usama Bin Zayd were in charge of the burial of Rasool-Allah^{-saww}. The Helpers called out from behind the house, ‘O Ali^{-asws}! We remind you^{-asws} of Allah^{-azwj} and our right today from Rasool-Allah^{-saww} that a man from us should go and enter (the grave), so there would be a share to us with it, from burying Rasool-Allah^{-saww}’.

فَقَالَ لِيَدْخُلْ أَوْسُ بْنُ خَوْلٍ وَكَانَ بَدْرِيًّا فَاضِلًا مِنْ بَنِي عَوْفٍ مِنَ الْخَزْرَجِ فَلَمَّا دَخَلَ قَالَ لَهُ عَلِيٌّ عَ أَنْزِلِ الْقَبْرَ فَنَزَلَ وَوَضَعَ أَمِيرُ الْمُؤْمِنِينَ رَسُولَ اللَّهِ عَ عَلَى يَدَيْهِ وَدَلَّاهُ فِي حُفْرَتِهِ فَلَمَّا حَصَلَ فِي الْأَرْضِ قَالَ لَهُ الْخُرُجُ

He^{-asws} said: 'Let Aws Bin Khowly enter', and he was a participant of battle of Badr, more meritorious than the clan of Awf (and) than Al-Khazraj. When he entered, Ali^{-asws} said to him: 'Descend in the grave, and Amir Al-Momineen^{-asws} placed Rasool-Allah^{-saww} upon his^{-asws} hands and straightened him^{-saww} in his^{-saww} grave. When he^{-saww} arrive to the ground, he^{-asws} said to him: 'Go out'.

فَخَرَجَ وَنَزَلَ عَلَى الْقَبْرِ فَكَشَفَ عَنْ وَجْهِ رَسُولِ اللَّهِ صَ وَوَضَعَ خَدَّهُ عَلَى الْأَرْضِ مُوجِّهًا إِلَى الْقِبْلَةِ عَلَى يَمِينِهِ ثُمَّ وَضَعَ عَلَيْهِ اللَّيْنَ وَ أَهَالَ عَلَيْهِ التُّرَابَ وَ كَانَ ذَلِكَ فِي يَوْمِ الْإِثْنَيْنِ لِلْبَيْتَيْنِ بَقِيَّتًا مِنْ صَفْرِ سَنَةِ عَشْرٍ مِنْ هِجْرَتِهِ صَ وَ هُوَ ابْنُ ثَلَاثٍ وَ سِتِّينَ سَنَةً

So he went out and Ali^{-asws} descended in the grave and uncovered from the face of Rasool-Allah^{-saww} and place his^{-saww} cheek upon the ground facing towards the Qiblah, upon his^{-saww} right. Then he^{-asws} placed the brick upon it and released the soil upon him^{-saww}. And that was during the day of Monday, two nights remaining from Safar of the year ten from his^{-saww} emigration, and he^{-saww} was sixty three years old (an extract).¹⁸

وَ قَالَ الصَّادِقُ عَ قَالَ جَبْرِئِيلُ يَا مُحَمَّدُ هَذَا آخِرُ نُزُولِي إِلَى الدُّنْيَا إِمَّا كُنْتَ أَنْتَ حَاجَتِي مِنْهَا

And Al-Sadiq^{-asws} said: 'Jibraeel^{-as} said: 'O Muhammad^{-saww}! This is the last of my^{-as} descent to the world. But rather, you^{-saww} were my need from it'.

قَالَ وَ صَاحَتْ فَاطِمَةُ عَ وَ صَاحَ الْمُسْلِمُونَ وَ يَضَعُونَ التُّرَابَ عَلَى رُءُوسِهِمْ وَ مَاتَ صَ لِلْبَيْتَيْنِ بَقِيَّتًا مِنْ صَفْرِ سَنَةِ عَشْرٍ مِنْ هِجْرَتِهِ

He^{-asws} said: 'And (Syeda) Fatima^{-asws} cried, and the Muslims shouted and they were placing the dust upon their heads, and he^{-saww} passed away, two nights remaining from Safar of the year ten from his^{-saww} emigration'.

وَ رُوِيَ أَيْضًا لِأَنَّيَ عَشْرَةَ لَيْلَةً مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ يَوْمَ الْإِثْنَيْنِ

And it is reported as well, twelve nights from the months of Rabbi Al-Awwal on the day of Monday' (an extract).¹⁹

و تزوج خديجة و هو ابن خمس و عشرين سنة و توفي عمه أبو طالب و عمره ست و أربعون سنة و ثمانية أشهر و أربعة و عشرون يوما و توفيت خديجة ع بعده بثلاثة أيام فسمي ذلك عام الحزن.

And he^{-saww} married Khadeeja^{-as} and he^{-saww} was twenty five years old, and his^{-saww} uncle^{-as} Abu Talib^{-as} passed away and his^{-saww} ages was forty six years and eight months and twenty four days, and (Syeda) Khadeeja^{-as} passed away after him^{-as} by three days, so that is named as the 'Year of grief'.

¹⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 5 Ch 2 H 27

¹⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 5 Ch 2 H 35

وَرَوَى هِشَامُ بْنُ عُزْوَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى مَا زَالَتْ قُرَيْشٌ كَاعَةً حَتَّى مَاتَ أَبُو طَالِبٍ. و أقام بمكة بعد البعثة ثلاث عشرة سنة ثم هاجر إلى المدينة بعد أن استتر في الغار ثلاثة أيام و قيل ستة أيام و دخل المدينة يوم الإثنين الحادي عشر من ربيع الأول و بقي بها عشر سنين ثم قبض لليلتين بقيتا من صفر سنة إحدى عشرة للهجرة.

And it is reported by Hisham Bin Urwah, from his father who said, ‘Rasool-Allah^{-saww} said: ‘Quraysh did not cease to be in awe until Abu Talib^{-as} passed away. And he^{-saww} stayed in Makkah after the Prophet-hood by thirteen years, then emigrated to Al-Medina after hiding in the cave for three days’; and it is said, six days; and he^{-saww} entered Al-Medina on the day of Monday of the eleventh of Rabbi Al-Awwal, and remained at it for ten years, then he^{-saww} passed away on two nights remaining from Safar of the year eleven of the emigration’ (an extract).²⁰

Other Ahadith books, mostly report 28th of Safar is the day of the Shahadat of Rasool Allah^{-saww}, e.g. see footnote,²¹

Appendix III: Nazool of Imam Zain-ul-Abadeen^{-asws}:

الدُّرُوسُ، وُلِدَ عِ بِالْمَدِينَةِ يَوْمَ الْأَحَدِ خَامِسَ شَعْبَانَ سَنَةِ ثَمَانٍ وَ ثَلَاثِينَ وَ قُبِضَ بِهَا يَوْمَ السَّبْتِ ثَانِي عَشَرَ الْمُحَرَّمِ سَنَةِ خَمْسٍ وَ تِسْعِينَ عَنْ سَبْعٍ وَ خَمْسِينَ سَنَةً وَ أُمُّهُ شَاهِرَانُ بِنْتُ شَيْبَوَيْهِ بْنِ كِسْرَى أَبُووَيْزٍ وَ قِيلَ ابْنَةُ يَزْدَجَرْدَ.

(The book) ‘Al Durous’ –

‘He^{-asws} was blessed (to his parents^{-asws}) at Al-Medina on the day of Sunday fifth of Shaban in the year thirty-eight, and he^{-asws} passed away at it on the day of Saturday the twelfth of Al-Muharram in the year ninety-five being of fifty-seven years, and his^{-asws} mother^{-as} is Shahzanan^{-as} daughter^{-as} of Kisra Abruweyz. And it is said, daughter of Yazdjard’.²²

فِي كِتَابِ الدَّخِيرَةِ، مَوْلِدُهُ سَنَةِ سِتِّ وَ ثَلَاثِينَ وَ قِيلَ ثَمَانٍ وَ ثَلَاثِينَ وَ قِيلَ يَوْمَ الْحَمِيسِ ثَامِنَ شَعْبَانَ وَ قِيلَ سَابِعَهُ سَنَةِ ثَمَانٍ وَ ثَلَاثِينَ بِالْمَدِينَةِ فِي خِلَافَةِ جَدِّهِ أَمِيرِ الْمُؤْمِنِينَ ع.

And in the book ‘Al Zakheera’ –

‘His^{-asws} was blessed (to his parents^{-asws}) in the year thirty-six. And it is said, thirty-eight. And it is said he^{-asws} was blessed (to his parents^{-asws}) on the day of Thursday the eighth of Shaban. And it is said, seven, of the year thirty-eight, at Al-Medina during the caliphate of his^{-asws} grandfather^{-asws} Amir Al-Momineen^{-asws}’.²³

عَم، إِعْلَامُ الْوَرَى وُلِدَ عِ بِالْمَدِينَةِ يَوْمَ الْجُمُعَةِ وَ يُقَالُ يَوْمَ الْحَمِيسِ فِي النَّصْفِ مِنْ جُمَادَى الْآخِرَةِ وَ قِيلَ لِتِسْعِ حُلُوفٍ مِنْ شَعْبَانَ سَنَةِ ثَمَانٍ وَ ثَلَاثِينَ مِنَ الْهَجْرَةِ وَ قِيلَ سَنَةِ سِتِّ وَ ثَلَاثِينَ وَ قِيلَ سَنَةِ سَبْعٍ وَ ثَلَاثِينَ وَ اسْمُ أُمِّهِ شَهْرَبَانُ وَ قِيلَ شَهْرَبَانُ وَيَه.

²⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 5 Ch 2 H 36

²¹ روضةالواعظين 1 71 مجلس في ذكر وفاة سيدنا و مولانا ،جامع الأخبار 20 الفصل الثامن في فضائل زيارة النبي ص 133 ،، ص ،، إعلام الوری 6 الفصل الأول في ذكر مولده و نسبه إلى ،إعلام الوری 137 فصل ص : 133 ،، ص ،، قصص الأنبياء للراوندي 316 الباب العشرون في أحوال محمد ص ،إعلام الوری 137 فصل ص : 133

²² Bihar Al-Anwaar – V 46, The book of History – Ali Bin Al-Husayn^{-asws}, Ch 1 H 32

²³ Bihar Al-Anwaar – V 46, The book of History – Ali Bin Al-Husayn^{-asws}, Ch 1 H 33 b

(The book) ‘I’lam Al Wara’ –

‘He^{-asws} was blessed (to his parents^{-asws}) at Al-Medina on the day of Friday. And it is said, the day of Thursday in the middle of Jumadi Al-Akhir. And it is said, nine (days) vacant from Shaban of the year thirty-eight from the Emigration. And it is said year thirty-six. And it is said year thirty-seven. And the name of his^{-asws} mother^{-as} is Shahzanan^{-as}. And it is said, Shehrbanuwayh^{-as}’²⁴

كف، المصباح للكفعمي في نصف جمادى الأولى كان مؤلداً السجادة ع و ذكر في اللوح الذي وضعه أنه ع ولد يوم الأحد خامس شعبان لثمان و ثلاثين.

(The book) ‘Al Misbah Al Kaf’amy’ –

‘During the middle of Jumadi Al-Awwal Al-Sajjad^{-asws} (Ali^{-asws} Bin Al-Husayn^{-asws}) was blessed (to his parents^{-asws}). And he mentioned in the tablet which he placed, ‘He^{-asws} was blessed (to his parents^{-asws}) on the day of Sunday on the fifth of Shaban of (the year) thirty-eight’²⁵

الفصول المهمة، ولد بالمدينة تمار الخميس الخامس من شعبان سنة ثمان و ثلاثين كنيته أبو الحسن وقيل أبو بكر وله القاب كثيرة أشهرها زين العابدين وسيد العابدين والركي والأمين و ذو الثقات

(The book) ‘Al Fusool Al Muhimma’ –

‘He (Imam Ali^{-asws} Ibn Hussain^{-asws}) was blessed to his^{-asws} parents^{-asws} at Al-Medina at daytime on Thursday the fifth of Shaban in the year thirty-eight. His^{-asws} teknonym is ‘Abu Al-Hassan’. And it is said, ‘Abu Bakr’, ‘Abu Zayd’ (a printing mistake - must be Abu Zayd – Syed Zayd is the famous martyred son of Ali^{-asws} Ibn Husayn^{-asws}). And from him there are many titles. The most famous of these are ‘Zayn Al-Abideen’, and ‘Seyyid Al-Abideen’ and ‘Al Zaky’, and ‘Al-Ameen’, and ‘Zul Safinaat’.

صفته اسم فصير دقيق نفش حاتميه و ما توفيقه إلا بالله.

His^{-asws} description is – brown, sharp (features), thin. The engraving of his^{-asws} ring was: “And there is no inclination except with Allah^{-azwj}”²⁶

إعلام الوري ولد ع بالمدينة يوم الجمعة و يقال يوم الخميس في التصف من جمادى الآخرة و قيل لتسع خلون من شعبان سنة ثمان و ثلاثين من الهجرة و قيل سنة ست و ثلاثين و قيل سنة سبع و ثلاثين و اسم أمه شهزنان و قيل شهزبانويه.

(The book) ‘I’lam Al Wara’ –

‘He^{-asws} was blessed (to his parents^{-asws}) at Al-Medina on the day of Friday. And it is said, the day of Thursday in the middle of Jumadi Al-Akhir. And it is said, nine (days) vacant from Shaban of the year thirty-eight from the Emigration. And it is said year thirty-six. And it is said

²⁴ Bihar Al-Anwaar – V 46, The book of History – Ali Bin Al-Husayn^{-asws}, Ch 1 H 27

²⁵ Bihar Al-Anwaar – V 46, The book of History – Ali Bin Al-Husayn^{-asws}, Ch 1 H 28

²⁶ Bihar Al-Anwaar – V 46, The book of History – Ali Bin Al-Husayn^{-asws}, Ch 1 H 29

year thirty-seven. And the name of his^{-asws} mother^{-as} is Shahzanan^{-as}. And it is said, Shehrbanuwayh^{-as}”²⁷.

Appendix IV: Riwayah of other days of Shahadat including 40 days

قَب، المناقب لابن شهر آشوب فَبُضَ النَّبِيُّ ص وَ لَهَا يَوْمَئِذٍ ثَمَانِي عَشْرَةَ سَنَةً وَ سَبْعَةُ أَشْهُرٍ وَ عَاشَتْ بَعْدَهُ اثْنَيْنِ وَ سَبْعِينَ يَوْمًا وَ يُقَالُ حَمْسَةً وَ سَبْعِينَ يَوْمًا وَ قِيلَ أَرْبَعَةَ أَشْهُرٍ وَ قَالَ الْقُرْبَانِيُّ قَدْ قِيلَ أَرْبَعِينَ يَوْمًا وَ هُوَ أَصَحُّ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘The Prophet^{-sawww} passed away and on that day, there were eighteen years seven months for her (Syeda Fatima^{-asws}), and she^{-asws} **lived after him^{-sawww} seventy-two days**. And it is said, **‘Seventy-five days’**. And it is said, **‘Four months’**. And Al Qurbany said, ‘And it has been said **forty days**, and it is most correct.

وَ تُؤَقِّتُ عَ لَيْلَةِ الْأَخْدِ لِثَلَاثَ عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ شَهْرِ رَجَبِ الْآخِرِ سَنَةَ إِحْدَى عَشْرَةَ مِنَ الْهِجْرَةِ وَ مَشْهَدُهَا بِالْبَيْعِ وَ قَالُوا إِنَّهَا دُفِنَتْ فِي بَيْتِهَا وَ قَالُوا قَبْرُهَا بَيْنَ قَبْرِ رَسُولِ اللَّهِ ص وَ مِنْبَرِهِ.

And she^{-asws} expired on the night of Sunday of the tenth night vacant from the **month of Rabbi Al-Akhar (20th)** of the eleventh year from the Emigration, and her^{-asws} monument (grave) is at Al Baqie (cemetery). And they said she^{-asws} was buried in her^{-asws} house. And they said her^{-asws} grave is between the grave of Rasool-Allah^{-sawww} and his^{-sawww} pulpit”²⁸.

وَ رُوِيَ أَنَّهَا مَا زَالَتْ بَعْدَ أَبِيهَا مُعَصَّبَةَ الرَّأْسِ نَاجِلَةَ الْحَيْسِمِ مُنْهَدَّةَ الرَّكْنِ بَاكِيَةً الْعَيْنِ مُخْتَرِفَةَ الْقَلْبِ يُغَشِّي عَلَيْهَا سَاعَةً بَعْدَ سَاعَةٍ

And it is reported –

‘She^{-asws} did not cease to be bandaged of hear after her^{-asws} father^{-sawww}, thin of body, sighing in the corner, crying of the eyes, burning of the heart, there was fainting upon her^{-asws} time after time.

وَ تَقُولُ لَوْلَدَيْهَا أَيْنَ أَبُوكُمْ الَّذِي كَانَ يُكْرِمُكُمْ وَ يَحْمِلُكُمْ مَرَّةً بَعْدَ مَرَّةٍ أَيْنَ أَبُوكُمْ الَّذِي كَانَ أَشَدَّ النَّاسِ شَفَقَةً عَلَيْكُمْ فَلَا يَدْعُكُمْ تَمْشِيَانِ عَلَى الْأَرْضِ وَ لَا أَرَاهُ يَفْتَحُ هَذَا الْبَابَ أَبَدًا وَ لَا يَحْمِلُكُمْ عَلَى عَاتِقِهِ كَمَا لَمْ يَزَلْ يَفْعَلُ بِكُمْ

And she^{-asws} was saying to her^{-asws} two sons^{-asws}: ‘Where is your^{-asws} (grand) father^{-sawww} who used to honour you^{-asws}, and carry you^{-asws} time after time! Where is your^{-asws} (grand) father^{-sawww} who was the most intensely compassionate upon you^{-asws}, so he^{-sawww} would not leave you^{-asws} walking upon the ground nor do I^{-asws} see him^{-sawww} opening this door, ever, nor will he^{-sawww} be carrying you^{-asws} upon his^{-sawww} shoulders like what he^{-sawww} used to do with you^{-asws} both’.

²⁷ Bihar Al-Anwaar – V 46, The book of History – Ali Bin Al-Husayn^{-asws}, Ch 1 H 27

²⁸ Bihar Al Awaar – V 43, The book of History – Fatima Al Zahra^{-asws}, Ch 7 H 16 / 1

ثُمَّ مَرَضَتْ وَ مَكَثَتْ أَرْبَعِينَ لَيْلَةً ثُمَّ دَعَتْ أُمَّ أَيْمَنَ وَ أَسْمَاءَ بِنْتَ عُمَيْسٍ وَ عَلِيًّا ع وَ أَوْصَتْ إِلَى عَلِيٍّ بِثَلَاثٍ أَنْ يَتَزَوَّجَ بِابْنَةِ أُخْتِهَا أَمَامَةَ لِحَيْبِهَا أَوْلَادَهَا وَ أَنْ يَتَّخِذَ نَعْسًا لِأَنَّهَا كَانَتْ رَأَتْ الْمَلَائِكَةَ تَصَوَّرُوا صُورَتَهُ وَ وَصَفَتْهُ لَهُ وَ أَنْ لَا يَشْهَدَ أَحَدٌ جَنَازَتَهَا مِنْ ظَلَمَهَا وَ أَنْ لَا يَتَرَكَ أَنْ يُصَلِّيَ عَلَيْهَا أَحَدٌ مِنْهُمْ.

Then she^{-asws} fell ill (after being getting injured from the attack of Muslim on her^{-asws} house), and she^{-asws} remained (alive) for forty nights. Then she^{-asws} called Umm Ayman, and Asma Bint Umeys, and Ali^{-asws}, and bequeathed to Ali^{-asws} with three (matters), that he^{-asws} should get married to the daughter (Amamah) of her^{-asws} sister^{-as} (Zainab^{-as}) due to her love for her^{-asws} children; and that he^{-asws} should take a coffin (to be for her^{-asws}) because she^{-asws} had seen the Angels had imaged its image and she^{-asws} described it to him^{-asws}; and that no one from the ones who had oppressed her^{-asws} should attend her^{-asws} funeral and he^{-asws} should not let anyone one of them to pray Salat upon her^{-asws}’.²⁹

قال: فبقيت فاطمة عليها السلام بعد وفاة أبيها رسول الله صلى الله عليه وآله أربعين ليلة. فلما اشتد بها الأمر دعت عليا عليه السلام وقالت: (يا بن عم، ما أراني إلا لما بي، وأنا أوصيك أن تتزوج بنت أختي لي. وأن لا يشهد أحد من أعداء الله جنازتي ولا دفني ولا الصلاة علي).

In a lengthy Hadith from the Book of Sulaym ibn Qais Hilali (Abdullah Bin Al-Abbas) said, ‘(Syeda) Fatima^{-asws} remained after the passing away of her^{-asws} father^{-saww} the Rasool Allah^{-saww}, for forty (40) nights. When her^{-asws} matter intensified, she^{-asws} called Ali^{-asws} and said: ‘O paternal cousin, I^{-asws} can see what (situation) I^{-asws} am in, and I^{-asws} am bequeathing to you that you^{-asws} should marry the daughter of my^{-asws} sister (Amaama binte Zaynab) for me^{-asws}. And that no one from the enemies of Allah^{-saww} should witness my^{-asws} funeral, or my^{-asws} burial, or Pray over me^{-asws}’ (An extract).³⁰

Six (6) months Traditions.

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ فَاطِمَةَ عَاشَتْ بَعْدَ رَسُولِ اللَّهِ ص سِتَّةَ أَشْهُرٍ.

And from Abu Ja’far^{-asws} having said: ‘(Syeda) Fatima^{-asws} lived after Rasool-Allah^{-azwj} for six months’’.³¹

وَ عَنْ أَبِي جَعْفَرٍ ع أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ص عَاشَتْ بَعْدَ النَّبِيِّ ص سِتَّةَ أَشْهُرٍ مَا رُبِّتْ صَاحِكَةً وَ عَنْهُ ع أَنَّ فَاطِمَةَ كُفِّتْ فِي سَبْعَةِ أَثْوَابٍ.

And from Abu Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}: ‘(Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, lived after the Prophet^{-saww} for six months. She^{-asws} was not seen to be laughing’. And from him^{-asws}: ‘Fatima^{-asws} was enshrouded in seven clothes’’.³²

تَارِيخُ أَبِي بَكْرٍ بْنِ كَابِلٍ قَالَتْ عَائِشَةُ عَاشَتْ فَاطِمَةُ بَعْدَ رَسُولِ اللَّهِ ص سِتَّةَ أَشْهُرٍ فَلَمَّا تُؤْتِيَتْ دَفَنَهَا عَلِيٌّ لَيْلًا وَ صَلَّى عَلَيْهَا عَلِيٌّ.

²⁹ Bihar Al Awaar – V 43, The book of History – Fatima Al Zahra^{asws}, Ch 7 H 16 / 6

³⁰ An Extract from Sulaym ibn Qais Hilali, H. 48.

³¹ Bihar Al Awaar – V 43, The book of History – Fatima Al Zahra^{asws}, Ch 7 H 30 d

³² Bihar Al Awaar – V 43, The book of History – Fatima Al Zahra^{asws}, Ch 7 H 30 g

(The book) 'Tareekh' of Abu Bakr Bin Kamil – Ayesha (well-known fabricator) said,

'(Syeda) Fatima^{-asws} lived after Rasool-Allah^{-azjwj} for **six months**. When she^{-asws} passed away, Ali^{-asws} buried her^{-asws} at night, and Ali^{-asws} prayed Salat upon her^{-asws}'.³³ (this is a historical account and not a Hadith and from a non-Shia source)

– كشف، كشف الغمة و نقلت من كتاب الدرر الطاهرة للدولابي في وفاتها ع ما نقله من رجاله قال: لبثت فاطمة بعد النبي ص ثلاثة أشهر و قال ابن شهاب سنة أشهر و قال الزهري سنة أشهر و مثله عن عائشة و مثله عن عروة بن الزبير

(The book) 'Kashf Al Ghumma' – And it is copied from the book 'Al Zurriyat Al Taahira' of Al Dowlaby, regarding her^{-asws} expiry, what he transmitted from his men who said,

'Fatima^{-asws} remained alive after the Prophet^{-saww} for three months'. And Ibn Shihab said, 'Six months'. And Al-Zuhry said, '**Six months**'. And similar to it is from Ayesha, and similar to it is from Urwah Bin Al-Zubeyr.

و عن أبي جعفر محمد بن علي ع حمساً و تسعين ليلة في سنة إحدى عشرة و قال ابن فضال في معارفه مائة يوم و قيل مائت في سنة إحدى عشرة ليلة الثلاثاء لثلاث ليالٍ من شهر رمضان و هي بنت تسع و عشرين سنة أو نحوها.

And from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, **sixty-five nights** in the year eleven'. And Ibn Quteyba said in 'Ma'arifa', 'One hundred days'. And it is said she^{-asws} passed away in the year eleven on the night of Tuesday of the third **night from the month of Ramazan**, and she^{-asws} was twenty-nine years old or approximate to it".³⁴

كتاب دلائل الإمامة للطبري، عن محمد بن هارون بن موسى التلعكبري عن أبيه عن محمد بن همام عن أحمد البرقي عن أحمد بن محمد بن عيسى عن عبد الرحمن بن أبي نجران عن ابن سنان عن ابن مسكان عن أبي بصير عن أبي عبد الله ع قال: قبضت فاطمة ع في جمادى الآخرة يوم الثلاثاء لثلاث خلون منه سنة إحدى عشرة من الهجرة و كان سبب وفاتها أن فئداً مؤلفاً لكرها بتغل السيف بأمره

The book 'Dalail Al Imama' of Al Tabari, from Muhammad Bin Haroun Bin Musa Al Talukbary, from his father, from Muhammad Bin Hammam, from Ahmad Al Barqy, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran, from Ibn Sinan, from Ibn Muskan, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: '(Syeda) Fatima^{-asws} passed away during Jamadi Al-Akhir on the day of Tuesday **for three vacant from it (27th)** meaning **three days into the month**, of the year eleven from the Emigration, and the cause of her^{-asws} expiry was that Qunfuz^{-la}, a slave of Umar had thrust her repeatedly with the hilt of the sword, by his orders.

فأسقطت محسناً و مرضت من ذلك مرضاً شديداً و لم تدع أحداً ممن آذاهما يدخل عليها و كان الرجلان من أصحاب النبي ص سألوا أمير المؤمنين ص أن يشفع لهما إليها فسألها أمير المؤمنين ع

³³ Bihar Al Awaar – V 43, The book of History – Fatima Al Zahra^{asws}, Ch 7 H 16 / 10

³⁴ Bihar Al Awaar – V 43, The book of History – Fatima Al Zahra^{asws}, Ch 7 H 19 / 1

So Muhassin^{-asws} was martyred and she^{-asws} fell ill from that with a severe illness, and did not let anyone from the ones who had hurt her^{-asws} to enter to see her^{-asws}, and they were two men (Abu Bakr and Umar) from the companions of the Prophet^{-saww}. They asked Amir Al-Momineen^{-asws} to intercede for them to see her^{-asws}. Amir Al-Momineen^{-asws} asked her^{-asws}.

فَلَمَّا دَخَلَا عَلَيْهَا قَالَا لَهَا كَيْفَ أَنْتِ يَا بِنْتَ رَسُولِ اللَّهِ قَالَتْ بِحَمْدِ اللَّهِ ثُمَّ قَالَتْ لَهُمَا مَا سَمِعْتُمَا النَّبِيَّ يَقُولُ فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ آذَاهَا فَقَدْ آذَانِي
فَقَدْ آذَى اللَّهَ

When they entered to see her^{-asws}, they said to her^{-asws}, ‘How are you^{-asws}, O daughter^{-asws} of Rasool-Allah^{-saww}?’ She^{-asws} said: ‘With goodness, by the Praise of Allah^{-azwj}’. Then she^{-asws} said to them: ‘Did you two nor hear from the Prophet^{-saww} saying: ‘Fatima^{-asws} is a part of me^{-saww}, so the one who hurts her^{-asws} had hurt me^{-saww}, and one who hurts me^{-saww} has hurt Allah^{-azwj}?’

قَالَا بَلَى قَالَتْ فَوَ اللَّهُ لَقَدْ آذَيْتُمَانِي

They said, ‘Yes’. She^{-asws} said: ‘By Allah^{-azwj}! You two have hurt me^{-asws}!’

قَالَ فَخَرَجَا مِنْ عِنْدِهَا ع وَ هِيَ سَاخِطَةٌ عَلَيْهِمَ

He (Abu Abdullah^{-asws}) said, ‘They went out from her^{-asws} presence and she^{-asws} was angry upon them’.

قَالَ مُحَمَّدُ بْنُ هَمَّامٍ وَ رُوِيَ أَنَّهَا قُضِيَتْ لِعَشْرِ بَقِيْنَ مِنْ جُمَادَى الْآخِرَةِ وَ قَدْ كَمَلَ عُمُرُهَا يَوْمَ قُضِيَتْ ثَمَانِي عَشْرَةَ سَنَةً وَ خَمْسًا وَ ثَمَانِينَ يَوْمًا بَعْدَ وَقَاةِ أَبِيهَا فَعَسَلَهَا أَبُوهُ الْمُؤْمِنِينَ ع وَ لَمْ يَحْضُرْهَا غَيْرُهُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ زَيْنَبُ وَ أُمُّ كُلثُومٍ وَ فِضَّةُ جَارِيَتُهَا وَ أَسْمَاءُ بِنْتُ عُمَيْسٍ

Muhammad Bin Hammam said, ‘And it is reported that she^{-asws} **passed away on the tenth (10) of Jamadi Al-Akhir (20th)**, and her^{-asws} complete age on the day she^{-asws} passed away was of eighteen years, and eighty five days after the expiry of her^{-asws} father^{-saww}. Amir Al-Momineen^{-asws} washed her^{-asws} and no one was present apart from him^{-asws}, and Al-Hassan^{-asws}, and Al-Hussain^{-asws}, and (Syeda) Zainab^{-asws}, and (Syeda) Umm Kulsoom^{-asws}, and Fizza^{-asws} her^{-asws} maid, and Asma Bint Umeys.

وَ أَخْرَجَهَا إِلَى الْبُقْعَةِ فِي اللَّيْلِ وَ مَعَهُ الْحَسَنُ وَ الْحُسَيْنُ وَ صَلَّى عَلَيْهَا وَ لَمْ يَعْلَمْ بِهَا وَ لَا حَضَرَ وَقَاتَهَا وَ لَا صَلَّى عَلَيْهَا أَحَدٌ مِنْ سَائِرِ النَّاسِ غَيْرِهِمْ وَ دَفَنَهَا بِالرُّوَضَةِ وَ عَمَى مَوْضِعَ قَبْرِهَا وَ أَصْبَحَ الْبُقْعَةُ لَيْلَةَ دُفْنِهَا وَ فِيهِ أَرْبَعُونَ قَبْرًا جَدِيدًا

And he^{-asws} brought her^{-asws} out to Al-Baqie (cemetery) during the night, and with him^{-asws} were Al-Hassan^{-asws} and Al-Hussain^{-asws}, and he^{-asws} prayed Salat upon her^{-asws}, and did not let (anyone) know of it nor was anyone present at her^{-asws} expiry, nor did anyone from rest of the people pray Salat upon her^{-asws} apart from them^{-asws}, and buried her^{-asws} at an open field, and effaced the place of her^{-asws} grave; and on the night she^{-asws} was buried, Al Baqie became having forty new graves in it.

وَإِنَّ الْمُسْلِمِينَ لَمَّا عَلِمُوا وَفَاتَهَا جَاءُوا إِلَى الْبَيْعِ فَوَجَدُوا فِيهِ أَرْبَعِينَ قَبْرًا فَأَشْكَلَ عَلَيْهِمْ قَبْرُهَا مِنْ سَائِرِ الْقُبُورِ فَصَحَّ النَّاسُ وَ لَمْ يَعْضُوهُمْ بَعْضًا وَ قَالُوا لَمْ يُخْلِفْ نَبِيُّكُمْ فِيكُمْ إِلَّا بِنْتًا وَاحِدَةً تَمُوتُ وَ تُدْفَنُ وَ لَمْ تَحْضُرُوا وَفَاتَهَا وَ الصَّلَاةَ عَلَيْهَا وَ لَا تَعْرِفُوا قَبْرَهَا

And when the Muslims came to know of her^{-asws} expiry, they came to Al-Baqie and they found forty (new) graves in it, so her^{-asws} grave was ambiguous upon them from rest of the graves. The people clamoured and blamed each other and said, ‘Your Prophet^{-saww} did not leave behind among you all except for one daughter^{-asws}. She^{-asws} died and was buried, and you did not attend her^{-asws} expiry, and the Salat upon her^{-asws}, and you do not (even) know of her^{-asws} grave’.

ثُمَّ قَالَ وَلَاؤُهُ الْأَمْرُ مِنْهُمْ هَاتَمٌ مِنْ نِسَاءِ الْمُسْلِمِينَ مَنْ يَنْبِشُ هَذِهِ الْقُبُورَ حَتَّى نَجِدَهَا فَنُصَلِّيَ عَلَيْهَا وَ نَزُورَ قَبْرَهَا

The ruling authority from them (Abu Bakr) said, ‘Bring from the Muslim women one who can exhume these graves until we find her^{-asws}, so we can pray Salat upon her^{-asws} and visit her^{-asws} grave!’

فَبَلَغَ ذَلِكَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَخَرَجَ مُغَضَّبًا قَدْ احْمَرَّتْ عَيْنَاهُ وَ دَرَّتْ أَوْدَاجُهُ وَ عَلَيْهِ قَبَاهُ الْأَصْفَرُ الَّذِي كَانَ يَلْبَسُهُ فِي كُلِّ كَرْبَةٍ وَ هُوَ مُتَوَكِّئٌ عَلَى سَيْفِهِ ذِي الْفَقَارِ حَتَّى وَرَدَ الْبَيْعِ

That reached Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, so he^{-asws} came out angrily, his^{-asws} eyes had reddened, and his^{-asws} cheeks were flowing with tears, and upon him^{-asws} was the yellow cloak which he^{-asws} used to wear during every abhorrence, and he^{-asws} was leaning upon his^{-asws} sword Zulfiqar, until he^{-asws} arrived at Al-Baqie.

فَسَارَ إِلَى النَّاسِ التَّنْدِيرُ وَ قَالُوا هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ قَدْ أَقْبَلَ كَمَا تَرَوْنَهُ يُفْسِمُ بِاللَّهِ لَيْسَ خَوْلٌ مِنْ هَذِهِ الْقُبُورِ حَجْرٌ لِيَضَعَنَّ السَّيْفَ عَلَى غَايِرِ الْآخِرِ

The warners came to the people and said, ‘This Ali^{-asws} Bin Abu Talib^{-asws} is coming like what you can see. He^{-asws} is swearing by Allah^{-azwj}, if you were to turn over even a stone from these graves, he^{-asws} would place the sword upon every last one (of you)’.

فَتَلَقَّاهُ عُمَرُ وَ مَنْ مَعَهُ مِنْ أَصْحَابِهِ وَ قَالَ لَهُ مَا لَكَ يَا أَبَا الْحَسَنِ وَ اللَّهُ لَنَنْبِشَنَّ قَبْرَهَا وَ لَنُصَلِّيَنَّ عَلَيْهَا

Umar and the ones from his companions who were with him, met him^{-asws} and said to him^{-asws}, ‘What is the matter with you^{-asws}, O Abu Al-Hassan^{-asws}! By Allah^{-azwj}! We shall exhume her^{-asws} grave and we shall pray upon her^{-asws}!’

فَضْرَبَ عَلِيُّ عَ بِيَدِهِ إِلَى حِوَامِعِ نُؤْبِهِ فَهَرَّهُ ثُمَّ ضَرَبَ بِهِ الْأَرْضَ وَ قَالَ لَهُ يَا ابْنَ السَّوْدَاءِ أَمَا حَتَّى فَقَدْ تَرَكْتُهُ خَافَةً أَنْ يَرْتَدَّ النَّاسُ عَنْ دِينِهِمْ وَ أَمَا قَبْرُ فَاطِمَةَ قَوْلِ الَّذِي نَفْسٌ عَلَيَّ بِيَدِهِ لَيْسَ رُمْتُ وَ أَصْحَابُكَ شَيْئًا مِنْ ذَلِكَ لِأَسْقِيَنَّ الْأَرْضَ مِنْ دِمَائِكُمْ فَإِنْ شِئْتُمْ فَاعْرِضُوا يَا عُمَرُ

Ali^{-asws} struck his^{-asws} hand to the total of his clothes, then struck him to the ground and said to him: ‘O son of darkness! As for my^{-asws} right, so I^{-asws} have left it fearing that the people would retract from their religion, and as for the grave of (Syeda) Fatima^{-asws}, by the One^{-azwj} is

Who Hand is the soul of Ali^{-asws}! If you and your companions were to dig anything from that, I^{-asws} shall quench the ground from your blood! If you like, so turn away, O Umar!’

فَتَلَقَّاهُ أَبُو بَكْرٍ فَقَالَ يَا أَبَا الْحُسَيْنِ بِحَقِّ رَسُولِ اللَّهِ وَ بِحَقِّ مَنْ فَوْقَ الْعَرْشِ إِلَّا خَلَّيْتُ عَنْهُ فَإِنَّا غَيْرُ فَاعِلِينَ شَيْئاً نَكْرَهُهُ

Abu Bakr met him^{-asws}. He said, ‘O Abu Al-Hassan^{-asws}! By the right of Rasool-Allah^{-saww}, and by the Right of the One^{-azwj} above the Throne! Please leave from him, for we will not be doing anything you^{-asws} dislike’.

قَالَ فَخَلَّى عَنْهُ وَ تَفَرَّقَ النَّاسُ وَ لَمْ يَغُودُوا إِلَى ذَلِكَ.

He^{-asws} said: ‘So he^{-asws} let him go, and the people dispersed, and they did not repeat to that’.³⁵

Also, there is a similar Hadith with more details, i.e.,³⁶

Appendix V: Ahadith Variations from ‘Dalail Al Imama’ and Bihar Al-Anwaar:

First Hadith from Dalail Al-Imama

وَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ هَمَّامٍ، قَالَ: رَوَى أَحْمَدُ بْنُ مُحَمَّدٍ الْبَرْقِيُّ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى الْأَشْعَرِيِّ الْقُمِّيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ (عَلَيْهِمَا السَّلَامُ) قَالَ: وَوَلَدَتْ فَاطِمَةُ (عَلَيْهَا السَّلَامُ) فِي جُمَادَى الْآخِرَةِ يَوْمَ الْعِشْرِينَ مِنْهُ، سَنَةَ خَمْسٍ وَ أَرْبَعِينَ مِنْ مَوْلِدِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ)، فَأَقَامَتْ بِمَكَّةَ ثَمَانَ سِنِينَ، وَ بِالْمَدِينَةِ عَشْرَ سِنِينَ، وَ بَعْدَ وَفَاةِ أَبِيهَا خَمْسَةَ وَ تِسْعِينَ يَوْمًا، وَ قُبِضَتْ فِي جُمَادَى الْآخِرَةِ يَوْمَ الثَّلَاثَاءِ لِلثَّلَاثِ خَلْوَنَ مِنْهُ، سَنَةَ إِحْدَى عَشْرَةَ مِنَ الْهِجْرَةِ (صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ وَ عَلَى أَبِيهَا وَ بَعْلِهَا وَ بَنِيهَا).

Fatima (peace be upon her) was born in Jumada al-Akhira on the twentieth of it, in the year forty-five after the birth of the Prophet (may God bless him and his family). She stayed in Mecca for eight years, and in Medina for ten years, and ninety-five days after the death of her father. She passed away in Jumada al-Akhira on Tuesday, three days before the end of it. The eleventh year of the Hijra (may God’s prayers and peace be upon her, her father, her husband, and her children).

Second Hadith from Dalail Al-Imama

43 / 43 - حَدَّثَنِي أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ هَارُونَ بْنِ مُوسَى التَّلُكُكَبَرِيُّ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنِي أَبُو عَلِيٍّ مُحَمَّدُ بْنُ هَمَّامِ بْنِ سَهْبَلٍ (رَضِيَ اللَّهُ عَنْهُ)، قَالَ: رَوَى أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْبَرْقِيِّ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ الْأَشْعَرِيِّ الْقُمِّيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ (عَلَيْهِ السَّلَامُ)، قَالَ:

Abu Al-Hussain Muhammad Ibn Harun ibn Musa Al-Tala’akbari narrated to me, saying: My father narrated to me, saying: Abu Ali Muhammad ibn Hammam ibn Suhayl (may Allah be pleased with him) narrated to me,

³⁵ Bihar Al Awaar – V 43, The book of History – Fatima Al Zahra^{-asws}, Ch 7 H 11

³⁶ Bihar Al Awaar – V 43, The book of History – Fatima Al Zahra^{-asws}, Ch 7 H 15

saying: Ahmad ibn Muhammad ibn al-Barqi narrated, on the authority of Ahmad ibn Muhammad al-Ash'ari al-Qummi, on the authority of Abd al-Rahman ibn Abi Najran, on the authority of Abdullah Ibn Sinan, on the authority of Ibn Maskan, on the authority of Abu Basir, on the authority of Abu Abdullah Jafar Ibn Muhammad^{-asws}, who said:

وَلَدَتْ فَاطِمَةُ (عَلَيْهَا السَّلَامُ) فِي جُمَادَى الْآخِرَةِ، يَوْمَ الْعِشْرِينَ مِنْهُ، سَنَةَ حَمْسٍ وَ أَرْبَعِينَ مِنْ مَوْلِدِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ). وَ أَقَامَتْ بِمَكَّةَ ثَمَانٍ سِنِينَ، وَ بِالْمَدِينَةِ عَشْرَ سِنِينَ، وَ بَعْدَ وَفَاةِ أَبِيهَا حَمْسَةً وَ سَبْعِينَ يَوْمًا. وَ قُضِيََتْ فِي جُمَادَى الْآخِرَةِ يَوْمَ الثَّلَاثَاءِ لِثَلَاثِ خَلْوَنٍ مِنْهُ، سَنَةَ إِحْدَى عَشْرَةَ مِنْ الْهِجْرَةِ

(Syeda) Fatima^{-asws} was blessed to (her^{-asws} parents^{-asws}) in Jamad Al-Akhir, on the twentieth (20) day of it, in the year forty-five after the coming to the world of the Prophet^{-sawww}. Syeda^{-asws} stayed in Makka for eight years, in Medina for ten years, **and seventy-five (75) days after the death of her^{-asws} father^{-sawww}**. Syeda^{-asws} passed away on Tuesday, **the 3rd of Jamad Al-Akhir, in the year eleven of the Hijra.**

وَ كَانَ سَبَبُ وَفَاتِهَا أَنَّ فُتُودًا مَوْلَى عُمَرَ لَكَرَّهَا بِنَعْلِ السَّيْفِ بِأَمْرِهِ، فَأَسْقَطَتْ مُحْسِنًا وَ مَرَضَتْ مِنْ ذَلِكَ مَرَضًا شَدِيدًا، وَ لَمْ تَدَعْ أَحَدًا مِنْ آدَاهَا يَدْخُلُ عَلَيْهَا. وَ كَانَ الرَّجُلَانِ مِنْ أَصْحَابِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) سَأَلَا أَمِيرَ الْمُؤْمِنِينَ أَنْ يَشْفَعَ لَهُمَا إِلَيْهَا، فَسَأَلَهَا أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَأَجَابَتْ، فَلَمَّا دَخَلَا عَلَيْهَا قَالَا لَهَا: كَيْفَ أَنْتِ يَا بِنْتَ رَسُولِ اللَّهِ؟ قَالَتْ: بِخَيْرٍ بِحَمْدِ اللَّهِ. ثُمَّ قَالَتْ لَهُمَا: مَا سَمِعْتُمَا النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) يَقُولُ: «فَاطِمَةُ بَضْعَةٌ مِنِّي، فَمَنْ آدَاها فَقَدْ آدَانِي، وَ مَنْ آدَانِي فَقَدْ آدَى اللَّهُ»؟ قَالَا: بَلَى. قَالَتْ: فَوَ اللَّهُ، لَقَدْ آدَيْتُمَانِي. قَالَ: فَحَرَجَا مِنْ عِنْدِهَا وَ هِيَ سَاجِدَةٌ عَلَيْهُمَا³⁷.

And the cause of her^{-asws} expiry was that Qunfuz^{-la}, a slave of Umar had thrust her repeatedly with the hilt of the sword, by his orders. So, Muhassin^{-asws} was martyred and she^{-asws} fell ill from that with a severe illness, and did not let anyone from the ones who had hurt her^{-asws} to enter to see her^{-asws}, and they were two men (Abu Bakr and Umar) from the companions of the Prophet^{-sawww}. They asked Amir Al-Momineen^{-asws} to intercede for them to see her^{-asws}. Amir Al-Momineen^{-asws} asked her^{-asws}. When they entered to see her^{-asws}, they said to her^{-asws}, 'How are you^{-asws}, O daughter^{-asws} of Rasool-Allah^{-sawww}?' She^{-asws} said: 'With goodness, by the Praise of Allah^{-azwj}'. Then she^{-asws} said to them: 'Did you two not hear from the Prophet^{-sawww} saying: 'Fatima^{-asws} is a part of me^{-sawww}, so the one who hurts her^{-asws} had hurt me^{-sawww}, and one who hurts me^{-sawww} has hurt Allah^{-azwj}?' They said, 'Yes'. She^{-asws} said: 'By Allah^{-azwj}! You two have hurt me^{-asws}!'

He (Abu Abdullah^{-asws}) said, 'They went out from her^{-asws} presence and she^{-asws} was angry upon them'³⁸.

³⁷ (1) بحار الأنوار 43: 11/170. و راجع الحديث (18).

³⁸ 134 ص: (ط - الحديث)، Which quotes Bihar Vol. 43, H. 11/170 see the Hadith below from Bihar Al-Anwaar, Vol. 43

The Above Two Ahadith Versions of Dalail Al-Imama from Bihar Al-Anwaar:

In Bihar Al-Anwaar, we find the following versions of the above Ahadith from Dalail Al-Imama:

From Bihar Al-Anwaar the First Hadith:

و حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ هَمَّامٍ، قَالَ كِتَابُ دَلَائِلِ الْإِمَامَةِ لِلطَّبْرِيِّ، عَنْ مُحَمَّدِ بْنِ هَارُونَ بْنِ مُوسَى التَّلَعُكْرِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ أَحْمَدَ الْبَرْقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ عَنِ ابْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فُبِضَتْ فَاطِمَةُ ع فِي جُمَادَى الْآخِرَةِ يَوْمَ الثَّلَاثِ لِنِثْلٍ خَلَوْنَ مِنْهُ سَنَةً إِحْدَى عَشْرَةَ مِنَ الْهِجْرَةِ وَكَانَ سَبَبُ وَفَاتِهَا أَنَّ فُنْفُذًا مَوْلَى مَوْلَى لَكَزَهَا بِنَعْلِ السَّيْفِ بِأَمْرِهِ

The book ‘Dalail Al Imama’ of Al Tabari, from Muhammad Bin Haroun Bin Musa Al Talukbary, from his father, from Muhammad Bin Hammam, from Ahmad Al Barqy, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran, from Ibn Sinan, from Ibn Muskan, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘(Syeda) Fatima^{-asws} passed away during the day of Tuesday (the third vacant from it) **the third (3) of** Jamadi Al-Akhir, in the year eleven from the Emigration, and the cause of her^{-asws} expiry was that Qunfuz^{-la}, a slave of Umar had thrustured her repeatedly with the hilt of the sword, by his orders.

فَأَسْقَطَتْ مُحْسِنًا وَ مَرَضَتْ مِنْ ذَلِكَ مَرَضًا شَدِيدًا وَ لَمْ تَدَعْ أَحَدًا مِمَّنْ آذَاهَا يَدْخُلُ عَلَيْهَا وَ كَانَ الرَّجُلَانِ مِنَ أَصْحَابِ النَّبِيِّ ص سَأَلَا أَمِيرَ الْمُؤْمِنِينَ ص أَنْ يَشْفَعَ لَهُمَا لِإِنِّهَا فَسَأَلَهَا أَمِيرُ الْمُؤْمِنِينَ ع

So, Mohsin^{-asws} was martyred and she^{-asws} fell ill from that with a severe illness, and did not let anyone from the ones who had hurt her^{-asws} to enter to see her^{-asws}, and they were two men (Abu Bakr and Umar) from the companions of the Prophet^{-saww}. They asked Amir Al-Momineen^{-asws} to intercede for them to see her^{-asws}. Amir Al-Momineen^{-asws} asked her^{-asws}.

فَلَمَّا دَخَلَا عَلَيْهَا قَالَا لَهَا كَيْفَ أَنْتِ يَا بِنْتَ رَسُولِ اللَّهِ قَالَتْ بِخَيْرٍ بِحَمْدِ اللَّهِ ثُمَّ قَالَتْ لُهُمَا مَا سَمِعْتُمَا النَّبِيَّ يَقُولُ فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ آذَاهَا فَقَدْ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهِ

When they entered to see her^{-asws}, they said to her^{-asws}, ‘How are you^{-asws}, O daughter^{-asws} of Rasool-Allah^{-saww}?’ She^{-asws} said: ‘With goodness, by the Praise of Allah^{-azwj}’. Then she^{-asws} said to them: ‘Did you two not hear from the Prophet^{-saww} saying: ‘Fatima^{-asws} is a part of me^{-saww}, so the one who hurts her^{-asws} had hurt me^{-saww}, and one who hurts me^{-saww} has hurt Allah^{-azwj}?’

قَالَا بَلَى قَالَتْ فَوَ اللَّهُ لَقَدْ آذَيْتُمَانِي

They said, ‘Yes’. She^{-asws} said: ‘By Allah^{-azwj}! You two have hurt me^{-asws}!’

قَالَ فَخَرَجَا مِنْ عِنْدِهَا ع وَ هِيَ سَاخِطَةٌ عَلَيْهِمَ

He (Abu Abdullah ^{-asws}) said, ‘They went out from her ^{-asws} presence and she ^{-asws} was angry upon them’.

قَالَ مُحَمَّدُ بْنُ هَمَّامٍ وَ رُوِيَ أَنَّهَا فُيِّضَتْ لِعَشْرِ بَقِيْنَ مِنْ جُمَادَى الْآخِرَةِ وَ قَدْ كَمَلَ عُمرُهَا يَوْمَ فُيِّضَتْ ثَمَانِي عَشْرَةَ سَنَةً وَ خَمْسًا وَ ثَمَانِينَ يَوْمًا بَعْدَ وَفَاةِ أَبِيهَا فَعَسَلَهَا أَمِيرُ الْمُؤْمِنِينَ ع وَ لَمْ يَحْضُرْهَا غَيْرُهُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ زَيْنَبُ وَ أُمُّ كُلثُومٍ وَ فِضَّةُ جَارِيَتُهَا وَ أَسْمَاءُ بِنْتُ عُمَيْسٍ

Muhammad Bin Hammam said, ‘And it is reported that she ^{-asws} **passed away on the tenth (10) of Jamadi Al-Akhir (20th)**, and her ^{-asws} complete age on the day she ^{-asws} passed away was of eighteen years, **and eighty-five (85) days after the expiry of her ^{-asws} father ^{-saww}**. Amir Al-Momineen ^{-asws} washed her ^{-asws} and no one was present apart from him ^{-asws}, and Al-Hassan ^{-asws}, and Al-Hussain ^{-asws}, and (Syeda) Zainab ^{-asws}, and (Syeda) Umm Kulsoom ^{-asws}, and Fizza ^{-asws} her ^{-asws} maid, and Asma Bint Umeys.

وَ أخرجَهَا إِلَى الْبَقِيْعِ فِي اللَّيْلِ وَ مَعَهُ الْحَسَنُ وَ الْحُسَيْنُ وَ صَلَّى عَلَيْهَا وَ لَمْ يَعْلَمْ بِهَا وَ لَا حَضَرَ وَفَاةَهَا وَ لَا صَلَّى عَلَيْهَا أَحَدٌ مِنْ سَائِرِ النَّاسِ غَيْرُهُمْ وَ دَفَنَهَا بِالرَّوْضَةِ وَ عَمَّى مَوْضِعَ قَبْرِهَا وَ أَصْبَحَ الْبَقِيْعُ لَيْلَةً دُفِنَتْ وَ فِيهِ أَرْبَعُونَ قَبْرًا جَدُودًا

And he ^{-asws} brought her ^{-asws} out to Al-Baqie (cemetery) during the night, and with him ^{-asws} were Al-Hassan ^{-asws} and Al-Hussain ^{-asws}, and he ^{-asws} prayed Salat upon her ^{-asws}, and did not let (anyone) know of it nor was anyone present at her ^{-asws} expiry, nor did anyone from rest of the people pray Salat upon her ^{-asws} apart from them ^{-asws}, and buried her ^{-asws} at an open field, and effaced the place of her ^{-asws} grave; and on the night she ^{-asws} was buried, Al Baqie became having forty new graves in it.

وَ إِنَّ الْمُسْلِمِينَ لَمَّا عَلِمُوا وَفَاةَهَا جَاءُوا إِلَى الْبَقِيْعِ فَوَجَدُوا فِيهِ أَرْبَعِينَ قَبْرًا فَأَشْكَلَ عَلَيْهِمْ قَبْرُهَا مِنْ سَائِرِ الْقُبُورِ فَضَحَّ النَّاسُ وَ لَامَ بَعْضُهُمْ بَعْضًا وَ قَالُوا لَمْ يُخْلَفْ نَبِيُّكُمْ فِيكُمْ إِلَّا بِنْتًا وَاحِدَةً تَمُوتُ وَ تُدْفَنُ وَ لَمْ تَحْضُرُوا وَفَاةَهَا وَ الصَّلَاةَ عَلَيْهَا وَ لَا تَعْرِفُوا قَبْرَهَا

And when the Muslims came to know of her ^{-asws} expiry, they came to Al-Baqie and they found forty (new) graves in it, so her ^{-asws} grave was ambiguous upon them from rest of the graves. The people clamoured and blamed each other and said, ‘Your Prophet ^{-saww} did not leave behind among you all except for one daughter ^{-asws}. She ^{-asws} died and was buried, and you did not attend her ^{-asws} expiry, and the Salat upon her ^{-asws}, and you do not (even) know of her ^{-asws} grave’.

ثُمَّ قَالَ وَ لَأُؤَدِّئُ مِنْهُمْ هَاتِمًا مِنْ نِسَاءِ الْمُسْلِمِينَ مَنْ يَنْبَشُ هَذِهِ الْقُبُورَ حَتَّى نَجِدَهَا فَتُصَلِّيَ عَلَيْهَا وَ نَزُورَ قَبْرِهَا

Then the ruling authority from them (Abu Bakr) said, ‘Bring from the Muslim women one who can exhume these graves until we find her ^{-asws}, so we can pray Salat upon her ^{-asws} and visit her ^{-asws} grave!’

فَبَلَغَ ذَلِكَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَخَرَجَ مُغْضَبًا قَدِ احْمَرَّتْ عَيْنَاهُ وَ دَرَّتْ أَوْدَاجُهُ وَ عَلَيْهِ قَبَاةُ الْأَصْفَرِ الَّذِي كَانَ يَلْبَسُهُ فِي كُلِّ كَرِيهَةٍ وَ هُوَ مُتَوَكِّئٌ عَلَى سَيْفِهِ ذِي الْقَمَارِ حَتَّى وَرَدَ الْبَقِيْعَ

That reached Amir Al-Momineen ^{-asws}, may the Salawaat of Allah ^{-azwj} be upon him ^{-asws}, so he ^{-asws} came out angrily, his ^{-asws} eyes had reddened, and his ^{-asws} cheeks were flowing with tears, and upon him ^{-asws} was the yellow cloak which he ^{-asws} used to wear during every abhorrence, and he ^{-asws} was leaning upon his ^{-asws} sword Zulfiqar, until he ^{-asws} arrived at Al-Baqie.

فَسَارَ إِلَى النَّاسِ النَّدِيرُ وَ قَالُوا هَذَا عَلِيٌّ بِنُ أَبِي طَالِبٍ قَدْ أَقْبَلَ كَمَا تَرَوْنَهُ يُفْسِمُ بِاللَّهِ لَئِنْ حُوِّلَ مِنْ هَذِهِ الْقُبُورِ حَجْرٌ لِيَضَعَنَّ السَّيْفَ عَلَى غَابِرِ الْأَخِرِ

The warners came to the people and said, ‘This Ali^{-asws} Bin Abu Talib^{-asws} is coming like what you can see. He^{-asws} is swearing by Allah^{-azwj}, if you were to turn over even a stone from these graves, he^{-asws} would place the sword upon every last one (of you)’.

فَتَلَفَّاهُ عُمَرُ وَ مَنْ مَعَهُ مِنْ أَصْحَابِهِ وَ قَالَ لَهُ مَا لَكَ يَا أَبَا الْحَسَنِ وَ اللَّهُ لَنَنْبُشَنَّ قَبْرَهَا وَ لَنُصَلِّينَ عَلَيْهَا

Umar and the ones from his companions who were with him, met him^{-asws} and said to him^{-asws}, ‘What is the matter with you^{-asws}, O Abu Al-Hassan^{-asws}! By Allah^{-azwj}! We shall exhume her^{-asws} grave and we shall pray upon her^{-asws}!’

فَضْرَبَ عَلِيٌّ عَ بِيَدِهِ إِلَى جَوَامِعِ نُوْبِهِ فَهَزَّهُ ثُمَّ ضْرَبَ بِهِ الْأَرْضَ وَ قَالَ لَهُ يَا ابْنَ السَّوْدَاءِ أَمَا حَمِي فَقَدْ تَرَكْتُهُ مَخَافَةَ أَنْ يَرْتَدَّ النَّاسُ عَنِّ دِينِهِمْ وَ أَمَا قَبْرُ فَاطِمَةَ فَوَ الَّذِي نَفْسُ عَلِيٍّ بِيَدِهِ لَئِنْ رُمْتُ وَ أَصْحَابِكَ شَيْئاً مِنْ ذَلِكَ لَأَسْقِيَنَّ الْأَرْضَ مِنْ دِمَائِكُمْ فَإِنْ شِئْتُمْ فَاعْرِضُوا يَا عُمَرُ

Ali^{-asws} struck his^{-asws} hand to the total of his clothes, then struck him to the ground and said to him: ‘O son of darkness! As for my^{-asws} right, so I^{-asws} have left it fearing that the people would retract from their religion, and as for the grave of (Syeda) Fatima^{-asws}, by the One^{-azwj} is Who Hand is the soul of Ali^{-asws}! If you and your companions were to dig anything from that, I^{-asws} shall quench the ground from your blood! If you like, so turn away, O Umar!’

فَتَلَفَّاهُ أَبُو بَكْرٍ فَقَالَ يَا أَبَا الْحَسَنِ بِحَقِّ رَسُولِ اللَّهِ وَ بِحَقِّ مَنْ فَوْقَ الْعَرْشِ إِلَّا خَلَيْتَ عَنْهُ فَإِنَّا عَيْرٌ فَاعْلَمِينَ شَيْئاً نَكْرَهُهُ

Abu Bakr met him^{-asws}. He said, ‘O Abu Al-Hassan^{-asws}! By the right of Rasool-Allah^{-saww}, and by the Right of the One^{-azwj} above the Throne! Please leave from him, for we will not be doing anything you^{-asws} dislike’.

قَالَ فَخَلَى عَنْهُ وَ تَفَرَّقَ النَّاسُ وَ لَمْ يَعُودُوا إِلَى ذَلِكَ.

He^{-asws} said: ‘So he^{-asws} let him go, and the people dispersed, and they did not repeat to that’.³⁹

From the same book (‘Dalail Al-Imama’) with the same chain of narrators, we have another Hadith which cites 3rd of the Jamadi Al-Akhir but 85 days after the Shahadat of Rasool Allah^{-saww}.

From Bihar Al-Anwaar the Second Hadith:

كِتَابُ دَلَائِلِ الْإِمَامَةِ لِلطَّبْرِيِّ، عَنْ مُحَمَّدِ بْنِ هَارُونَ بْنِ مُوسَى التَّلَعُكْبَرِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ أَحْمَدَ بْنِ الرَّقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ ابْنِ سِنَانٍ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فُبِضَتْ فَاطِمَةُ ع فِي جُمَادَى الْأَخْرَى يَوْمَ الثَّلَاثَاءِ لِثَلَاثِ خَلْوَنَ مِنْهُ سَنَةٌ إِحْدَى عَشْرَةَ مِنَ الْهِجْرَةِ وَ كَانَ سَبَبٌ وَفَاتَهَا أَنَّ فُنْفُذًا مَوِيَّ عُمَرَ لَكَرَهَا بِنَعْلِ السَّيْفِ بِأَمْرِ

³⁹ Bihar Al Awaar – V 43, The book of History – Fatima Al Zahra^{asws}, Ch 7 H 11

The book 'Dalail Al Imama' of Al Tabari, from Muhammad Bin Haroun Bin Musa Al Talukbary, from his father, from Muhammad Bin Hammam, from Ahmad Al Barqy, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran, from Ibn Sinan, from Ibn Muskan, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: '(Syeda) Fatima^{-asws} passed away during **Jamadi Al-Akhir on the day of Tuesday, the third (3)**, (third vacant from it) of the year eleven from the Emigration, and the cause of her^{-asws} expiry was that Qunfuz^{la}, a slave of Umar had thrusted her repeatedly with the hilt of the sword, by his orders.

فَأَسْفَطَتْ مُحْسِنًا وَ مَرَضَتْ مِنْ ذَلِكَ مَرَضًا شَدِيدًا وَ لَمْ تَدَعْ أَحَدًا مِمَّنْ آذَاهَا يَدْخُلُ عَلَيْهَا وَ كَانَ الرَّجُلَانِ مِنَ أَصْحَابِ النَّبِيِّ ص سَأَلَا أَمِيرَ الْمُؤْمِنِينَ ص
أَنْ يَشْفَعَ لَهُمَا إِلَيْهَا فَسَأَلَهَا أَمِيرُ الْمُؤْمِنِينَ ع

So Muhassin^{-asws} was martyred and she^{-asws} fell ill from that with a severe illness, and did not let anyone from the ones who had hurt her^{-asws} to enter to see her^{-asws}, and they were two men (Abu Bakr and Umar) from the companions of the Prophet^{-sawww}. They asked Amir Al-Momineen^{-asws} to intercede for them to see her^{-asws}. Amir Al-Momineen^{-asws} asked her^{-asws}.

فَلَمَّا دَخَلَا عَلَيْهَا قَالَا لَهَا كَيْفَ أَنْتِ يَا بِنْتَ رَسُولِ اللَّهِ قَالَتْ بِحَيْرٍ بِحَمْدِ اللَّهِ ثُمَّ قَالَتْ لُهُمَا مَا سَمِعْتُمَا النَّبِيَّ يَقُولُ فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ آذَاهَا فَقَدْ آذَانِي
وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهَ

When they entered to see her^{-asws}, they said to her^{-asws}, 'How are you^{-asws}, O daughter^{-asws} of Rasool-Allah^{-sawww}? She^{-asws} said: 'With goodness, by the Praise of Allah^{-azwj}'. Then she^{-asws} said to them: 'Did you two nor hear from the Prophet^{-sawww} saying: 'Fatima^{-asws} is a part of me^{-sawww}, so the one who hurts her^{-asws} had hurt me^{-sawww}, and one who hurts me^{-sawww} has hurt Allah^{-azwj}?'

قَالَا بَلَى قَالَتْ فَوَ اللَّهُ لَقَدْ آذَيْتُمَانِي

They said, 'Yes'. She^{-asws} said: 'By Allah^{-azwj}! You two have hurt me^{-asws}!'

قَالَ فَخَرَجَا مِنْ عِنْدِهَا ع وَ هِيَ سَاخِطَةٌ عَلَيْهِمَ

He (Abu Abdullah^{-asws}) said, 'They went out from her^{-asws} presence and she^{-asws} was angry upon them'.

قَالَ مُحَمَّدُ بْنُ هَنَامٍ وَ رُوِيَ أَنَّهَا قُبِضَتْ لِعَشْرِ بَقِيَيْنِ مِنْ جُمَادَى الْآخِرَةِ وَ قَدْ كَمَلَ عُمُرُهَا يَوْمَ قُبِضَتْ ثَمَانِي عَشْرَةَ سَنَةً وَ خَمْسًا وَ ثَمَانِينَ يَوْمًا بَعْدَ وَفَاةِ أَبِيهَا
فَعَسَلَهَا أَمِيرُ الْمُؤْمِنِينَ ع وَ لَمْ يَخْضُرْهَا غَيْرُهُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ زَيْنَبُ وَ أُمُّ كُلْثُومٍ وَ فِضَّةُ جَارِيَتُهَا وَ أَسْمَاءُ بِنْتُ عُمَيْسٍ

Muhammad Bin Hammam said, 'And it is reported that **she^{-asws} passed away on tenth (10) of Jamadi Al-Akhir**, and her^{-asws} complete age on the day she^{-asws} passed away was of eighteen years, **and eighty-five (85) days after** the expiry of her^{-asws} father^{-sawww}. Amir Al-Momineen^{-asws} washed her^{-asws} and no one was present apart from him^{-asws}, and Al-Hassan^{-asws}, and Al-Hussain^{-asws}, and (Syeda) Zainab^{-asws}, and (Syeda) Umm Kulsoom^{-asws}, and Fizza^{-asws} her^{-asws} maid, and Asma Bint Umeys.

وَأَخْرَجَهَا إِلَى الْبُقْعِ فِي اللَّيْلِ وَمَعَهُ الْحُسَيْنُ وَالْحُسَيْنُ وَ صَلَّى عَلَيْهَا وَ لَمْ يَعْلَمْ بِهَا وَ لَا حَضَرَ وَفَاتَهَا وَ لَا صَلَّى عَلَيْهَا أَحَدٌ مِنْ سَائِرِ النَّاسِ غَيْرِهِمْ وَ دَفَنَهَا بِالرُّوضَةِ وَ عَمَى مَوْضِعَ قَبْرِهَا وَ أَصْبَحَ الْبُقْعُ لَيْلَةً دُفِنَتْ وَ فِيهِ أَرْبَعُونَ قَبْرًا جُدُدًا

And he^{-asws} brought her^{-asws} out to Al-Baqie (cemetery) during the night, and with him^{-asws} were Al-Hassan^{-asws} and Al-Hussain^{-asws}, and he^{-asws} prayed Salat upon her^{-asws}, and did not let (anyone) know of it nor was anyone present at her^{-asws} expiry, nor did anyone from rest of the people pray Salat upon her^{-asws} apart from them^{-asws}, and buried her^{-asws} at an open field, and effaced the place of her^{-asws} grave; and on the night she^{-asws} was buried, Al Baqie became having forty new graves in it.

وَ إِنَّ الْمُسْلِمِينَ لَمَّا عَلِمُوا وَفَاتَهَا جَاءُوا إِلَى الْبُقْعِ فَوَجَدُوا فِيهِ أَرْبَعِينَ قَبْرًا فَأَشْكَلَ عَلَيْهِمْ قَبْرُهَا مِنْ سَائِرِ الْقُبُورِ فَضَجَّ النَّاسُ وَ لَامَ بَعْضُهُمْ بَعْضًا وَ قَالُوا لَمْ يَخْلَفْ نَبِيُّكُمْ فِيكُمْ إِلَّا بِنْتًا وَاحِدَةً تَمُوتُ وَ تُدْفَنُ وَ لَمْ تَحْضُرُوا وَفَاتَهَا وَ الصَّلَاةَ عَلَيْهَا وَ لَا تَعْرِفُوا قَبْرَهَا

And when the Muslims came to know of her^{-asws} expiry, they came to Al-Baqie and they found forty (new) graves in it, so her^{-asws} grave was ambiguous upon them from rest of the graves. The people clamoured and blamed each other and said, 'Your Prophet^{-saww} did not leave behind among you all except for one daughter^{-asws}. She^{-asws} died and was buried, and you did not attend her^{-asws} expiry, and the Salat upon her^{-asws}, and you do not (even) know of her^{-asws} grave'.

ثُمَّ قَالَ وَوَلَاةُ الْأَمْرِ مِنْهُمْ هَاتِمٌ مِنْ نِسَاءِ الْمُسْلِمِينَ مَنْ يَنْبُشُ هَذِهِ الْقُبُورَ حَتَّى نَجِدَهَا فَتُصَلِّيَ عَلَيْهَا وَ نَزُورَ قَبْرَهَا

The the ruling authority from them (Abu Bakr) said, 'Bring from the Muslim women one who can exhume these graves until we find her^{-asws}, so we can pray Salat upon her^{-asws} and visit her^{-asws} grave!'

فَبَلَغَ ذَلِكَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَخَرَجَ مُعْضَبًا قَدِ احْمَرَّتْ عَيْنَاهُ وَ دَرَّتْ أَوْدَاجُهُ وَ عَلَيْهِ قَبَاةُ الْأَصْفَرِ الَّذِي كَانَ يَلْبَسُهُ فِي كُلِّ كَرِيهَةٍ وَ هُوَ مُتَوَكِّئٌ عَلَى سَيْفِهِ ذِي الْفَقَارِ حَتَّى وَرَدَ الْبُقْعِ

That reached Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, so he^{-asws} came out angrily, his^{-asws} eyes had reddened, and his^{-asws} cheeks were flowing with tears, and upon him^{-asws} was the yellow cloak which he^{-asws} used to wear during every abhorrence, and he^{-asws} was leaning upon his^{-asws} sword Zulfiqar, until he^{-asws} arrived at Al-Baqie.

فَسَارَ إِلَى النَّاسِ التَّادِيرُ وَ قَالُوا هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ قَدْ أَقْبَلَ كَمَا تَرَوْنَهُ يُقْسِمُ بِاللَّهِ لِيُنْ حَوْلَ مِنْ هَذِهِ الْقُبُورِ حَجْرٌ لِيَضَعَنَّ السَّيْفَ عَلَى غَابِرِ الْأَخْرِ

The warners came to the people and said, 'This Ali^{-asws} Bin Abu Talib^{-asws} is coming like what you can see. He^{-asws} is swearing by Allah^{-azwj}, if you were to turn over even a stone from these graves, he^{-asws} would place the sword upon every last one (of you)'.

فَتَلَقَّاهُ عُمَرُ وَ مَنْ مَعَهُ مِنْ أَصْحَابِهِ وَ قَالَ لَهُ مَا لَكَ يَا أَبَا الْحُسَيْنِ وَ اللَّهُ لَنَنْبُشَنَّ قَبْرَهَا وَ نُلْصِقَنَّ عَلَيْهَا

Umar and the ones from his companions who were with him, met him^{-asws} and said to him^{-asws}, 'What is the matter with you^{-asws}, O Abu Al-Hassan^{-asws}! By Allah^{-azwj}! We shall exhume her^{-asws} grave and we shall pray upon her^{-asws}!'

فَضْرَبَ عَلِيٌّ عَ يَدِهِ إِلَى جَوَامِعِ نُؤْبِهِ فَهَزَّهُ ثُمَّ ضْرَبَ بِهِ الْأَرْضَ وَ قَالَ لَهُ يَا ابْنَ السَّوْدَاءِ أَمَا حَقِّي فَقَدْ تَرَكْتُهُ مَخَافَةَ أَنْ يَرْتَدَّ النَّاسُ عَنِّ دِينِهِمْ وَ أَمَا قَبْرِ فَاطِمَةَ فَوَ الَّذِي نَفْسُ عَلِيٍّ بِيَدِهِ لَئِنْ رُمِتْ وَ أَصْحَابُكَ شَيْئًا مِنْ ذَلِكَ لَأَسْقِيَنَّ الْأَرْضَ مِنْ دِمَائِكُمْ فَإِنْ شِئْتُمْ فَاعْرِضُوا يَا عُمَرُ

Ali^{-asws} struck his^{-asws} hand to the total of his clothes, then struck him to the ground and said to him: 'O son of darkness! As for my^{-asws} right, so I^{-asws} have left it fearing that the people would retract from their religion, and as for the grave of (Syeda) Fatima^{-asws}, by the One^{-azwj} is Who Hand is the soul of Ali^{-asws}! If you and your companions were to dig anything from that, I^{-asws} shall quench the ground from your blood! If you like, so turn away, O Umar!'

فَتَلَقَّاهُ أَبُو بَكْرٍ فَقَالَ يَا أَبَا الْحَسَنِ بِحَقِّ رَسُولِ اللَّهِ وَ بِحَقِّ مَنْ فَوْقَ الْعَرْشِ إِلَّا خَلَّيْتُ عَنْهُ فَإِنَّا غَيْرُ فَاعِيلِينَ شَيْئًا نَكْرَهُهُ

Abu Bakr met him^{-asws}. He said, 'O Abu Al-Hassan^{-asws}! By the right of Rasool-Allah^{-saww}, and by the Right of the One^{-azwj} above the Throne! Please leave from him, for we will not be doing anything you^{-asws} dislike'.

قَالَ فَخَلَّى عَنْهُ وَ تَفَرَّقَ النَّاسُ وَ لَمْ يَعُودُوا إِلَى ذَلِكَ.

He^{-asws} said: 'So he^{-asws} let him go, and the people dispersed, and they did not repeat to that'⁴⁰.

⁴⁰ Bihar Al Awaar – V 43, The book of History – Fatima Al Zahra^{asws}, Ch 7 H 11