

Syeda tul Nisa Aalameen - the Only Daughter of the Rasool Allah^{-saww}

(Our 5th Imam^{-asws}) Imam Mohammed Baqir^{-asws} said: 'Syeda Fatimah^{-asws}, the only daughter of the Holy Prophet^{-saww}'s 'Nazool' (coming to the earth) took place five years after Rasool Allah^{-saww} was asked to announce his 'Risalat' (Prophethood) by Allah^{-azwj}. The Nazool of the Syeda^{-asws} was on the 20th of Jamadiul Thani. The Syeda^{-asws} met Shahadat (martyrdom) when the Syeda^{-asws} was eighteen and lived for seventy-five days after the shahadat of her father^{-saww}.¹

(Our 6th Imam) says that the Syeda^{-asws}'s (the daughter of Rasool Allah^{-saww}) zahoor took place on the 20th of Jamadi'ul Thani.²

Imam Mohammed Baqir^{-asws} said: 'Once, the Rasool Allah^{-saww} said to Syeda^{-asws}, 'Rise and bring that tray.' The Syeda^{-asws} went and took out the tray with fresh bread and steaming meat on it. The Holy Prophet^{-saww}, Ali^{-asws}, Syeda Fatimah^{-asws}, Al-Hassan^{-asws} and Al-Hussain^{-asws} continued to have their meals from it for thirteen days.

Then 'Umm Ayman saw Al-Hussain^{-asws} with certain things (from the Heavenly Food) with him^{-asws}. She asked, 'Where did you^{-asws} get it from?' Imam Hussain^{-asws} replied, 'We have been having this for our meal for the past thirteen days.'

Umm Ayman came to the Syeda^{-asws} and said, 'Ya Syeda^{-asws}, if 'Umm Ayrnan finds anything it is all for you^{-asws} and your^{-asws} sons but is there anything in it for 'Umm Ayman.' Syeda^{-asws} then took out food for her from the tray and 'Umm Ayman ate but the food from the tray vanished.

The Holy Prophet^{-saww} said: 'If she had not eaten it (being a non-Masoom - fallible) from it (out of the Heavenly Food), you^{-asws} and your^{-asws} descendants could have found food in it up to the Day of Judgement.'³

(Our 5th Imam) Imam Mohammed Baqir^{-asws} then said, 'The tray is with us^{-asws} and our Al-Qa'im^{-ajfi} (the 12th Imam^{-asws}) will take it out at his^{-asws} time (of appearance).'⁴

The Marriage of Syeda^{-asws} With Imam Ali^{-asws}:

(Our First Imam^{-asws}) Amir-ul-Momineen^{-asws} said, 'Once, when the Rasool Allah^{-saww} was sitting an angel^{-as} who had twenty-four faces came to him^{-saww} and said Allah^{-azwj} has Sent me to join in marriage the 'Al-Noor' with 'Al-Noor' (The Light with the Light).' The Rasool Allah^{-saww} then asked, 'Who with whom?' The angel^{-as} said, 'Syeda Fatimah^{-asws} and Ali^{-asws}.

The Imam^{-asws} said: When the angel^{-as} turned around on his shoulder it was written, '**Mohammed the Rasool Allah^{-saww}, and Ali^{-asws} Wasī**' (the executor of his^{-saww} will).' The Rasool Allah^{-saww} asked, 'Since when has this been written on your shoulder?' The angel^{-asws} replied, 'It was there twenty-two thousand years before Allah^{-azwj} created Adam^{-as}.'⁵

¹ See appendix for reference

² See appendix for reference

³ Al-Kafi, Vol. 1. Chapter on Masomeen^{asws}, h 6.

⁴ Ibid, h 7.

⁵ Ibid, h 8.

The narrator says, I heard Imam Jafar e Sadiq^{-asws} say, 'If Allah^{-azwj} had not Created Amir-ul-Momineen^{-asws} Ali^{-asws}, no match could be found for Syeda^{-asws} on the earth from the (time of) Adam^{-as} until the end (the time of Qiyamat – the Hereafter).⁶

It is narrated that Imam Musa Kazim^{-asws} (our 7th Imam) would treat a 'fever' (a strange one which lasts for months and affects certain body parts at a time and moves from lower body to upper body) by using two clothes, one in cold water and one on him, exchange them, and say, 'يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ' (Ya Fatimah^{-asws}, daughter of Muhammad^{-saww}).⁷

(Our sixth Imam) Imam Jafar-e-Sadiq^{-asws} said that Amir-ul-Momineen^{-asws} Ali^{-asws}, was most similar to the Rasool Allah^{-saww} in consumption of food and in behaviour. He^{-asws} ate bread with oil and fed people bread and meat.' The Imam^{-asws} said, '(Imam) Ali^{-asws} would bring water and firewood. The Syeda^{-asws} would prepare flour, dough, bread and do the stitching. The Syeda^{-asws}'s face was the best of faces among people (Divine Light would emerge from her^{-asws} face), 'Salawat' 'Ya Allah^{-azwj} Grant compensation to her^{-asws}, to her father^{-asws}, her husband^{-asws} and her children the purified ones^{-asws}.⁸

The Shahadat of Syeda^{-asws}:

(After the Shahadat of Rasool Allah^{-saww}, some Muslims decided to make Abu Bakr as the successor of Rasool Allah^{-saww} but Imam Ali^{-asws} and his^{-asws} true followers declined to accept Abu Bakr as the successor (Caliph) after Rasool Allah^{-saww} and told them that Rasool Allah^{-saww}, during his life-time, had already appointed Ali^{-asws} (as his^{-saww} successor).

(After some time), Umar said to Abu Bakr, 'Send a message to Ali^{-asws} to do his 'Bayt'⁹ (pay allegiance), for there is nothing in this (Caliphate) until he^{-asws} does 'Bayt', and if he^{-asws} were to do so, it will be secure'. Abu Bakr sent a message to him^{-asws}, 'Answer to the caliph of the Rasool Allah^{-saww}'. The messenger came and said that to him^{-asws}. Imam Ali^{-asws} replied to him: 'Glory be to Allah^{-azwj}, with what haste you have forged a lie to the Rasool Allah^{-saww}, he knows and those that surround him know that the Allah^{-azwj} and His^{-azwj} Messenger^{-saww} did not appoint a Caliph other than myself^{-asws}'. The messenger went and informed him (Abu Bakr) of what he^{-asws} had said to him.

Abu Bakr sent his messenger again and insisted that Ali^{-asws} must do 'Bayt' of 'Amir-ul-Momineen'. Ali^{-asws} said to him (the messenger should tell to Abu Bakr): 'Glory be to Allah^{-azwj}, by Allah^{-azwj} it has not been long and he (Abu Bakr) has forgotten it. By Allah^{-azwj}, he knows that this is a name (Amir-ul-Momineen), which is not correct except for myself^{-asws}, and Rasool Allah^{-saww} has ordered it, and he himself was the seventh one who had saluted me^{-asws} as Amir-ul-Momineen (the chief of the faithfuls). He (Abu Bakr) and his companion Umar were among those seven (people) who inquired by saying, 'Is this truth from Allah^{-azwj} and His^{-azwj} Prophet^{-saww}?'

The messenger returned and informed him of what he^{-asws} had said. He kept quiet from him on that day.

⁶ Ibid, h 10.

⁷ Ibid, Vol. 8, h 87.

⁸ Ibid, Vol. 8, h 176.

⁹ Bayt those days was to accept one as his leader by forwarding one's right hand as a gesture of one's support.

When Imam Ali^{-asws} saw the Abandonment of the people, their avoidance of supporting him^{-asws}, and their gathering around Abu Bakr and their obedience to Abu Bakr, Mola Ali^{-asws} decided to stay at his^{-asws} house.

(After a few days) Umar said to Abu Bakr, 'What is preventing you to send someone to Ali^{-asws} for the 'Bayt', for there is no one remaining except that he has done Bayt apart from him^{-asws} and those four (Mola Ali^{-asws}'s supporters)'. And Abu Bakr was softer of the two men, and more thoughtful of the two, and the more peaceful of the two, and had more foresight of the two, and the other one was more short-tempered of the two, and hard-hearted of the two, and more oppressive of the two. Abu Bakr said: 'Who shall we sent to him^{-asws}?' Umar said, 'We should send to him^{-asws} Qunfuz, and he was a man who was rude, muscular, short-tempered from one of the freed slaves.'¹⁰

He sent him, and sent some 'Al-Ansar' along with him, and they gather at house of Imam Ali^{-asws}. They sought permission from Imam Ali^{-asws} to enter the house. He^{-asws} did not permit them. The companions of Qunfuz returned to Abu Bakr and Umar – and they were both seated in the Masjid, and the people were around them. They said, 'He^{-asws} is not permitting us'. Umar said, 'Go, if he^{-asws} gives you permission, and if not, enter without permission.' They rushed across. They sought permission. The Syeda^{-asws} said, 'Get out of here all of you that you cannot entered into my^{-asws} house without my^{-asws} permission!' They returned, and Qunfuz the accursed, remained there. They said (to Abu Bakr and Umar), 'The Syeda^{-asws} said such and such. She^{-asws} told us to get out of her^{-asws} house, for we (cannot) enter without permission'. Umar got angry and said, 'What have we to do with the women (being very disrespectful - nouzo billah)?'

Then he ordered the people around him to carry firewood. They all carried firewood, and Umar carried it with them. They went around the home of Imam Ali^{-asws} and the Syeda^{-asws}, and their^{asws} two sons^{-asws}. Then Umar called out until Imam Ali^{-asws} and the Syeda^{-asws} heard, 'By Allah^{-azwj}, Come out to us, O Ali^{-asws}, and do 'Bayt' to the caliph of Rasool Allah^{-saww}, or else we will burn down your^{-asws} house upon you^{-asws}'. The Syeda^{-asws} said: 'O Umar, what have you to do with us^{-asws}?' He said, 'Open the door or else we will burn down your^{-asws} house upon you^{-asws}'.

She^{-asws} said: 'O Umar, do you not fear Allah^{-azwj} that you want to enter into my^{-asws} house?' He refused to leave. And Umar called for the fire. He set fire to the door, then pushed it and entered. Syeda Fatima^{-asws} confronted him and shouted: 'O my^{-asws} father^{-saww}, O Rasool Allah^{-saww}! Umar raised his sword, and it was in its sheath, and hit the Syeda^{-asws} with it on her^{-asws} side. The Syeda^{-asws} screamed: 'O my^{-asws} father!' He raised the whip. He struck her^{-asws} with it on her^{-asws} arm. She^{-asws} called out: 'O Rasool Allah^{-saww}! Evil it is what Abu Bakr and Umar have done after you^{-saww}!'

Defense of Ali^{-asws} for the descendant of the Prophet-hood

(When Umar moved forward) Ali^{-asws} leapt up and grabbed Umar by the collar and pushed him away. He fell and injured his neck and nose. Mola Ali^{-asws} was about to kill him but he^{-asws} remembered the statement of the Rasool Allah^{-saw}: "O Ali^{-asws}! you must not fight with them (unless there are 40 supporters with you^{-asws})". So, Mola Ali^{-asws} said: 'By the One Who^{-azwj} has Honoured Mohammed^{-saww} with Prophet-hood – O son of Sahhaak – had the Book of Allah^{-azwj}

¹⁰ He was freed by the Messenger of Allah^{saww} after the conquest of Mecca.

not been in front of me^{-asws}, and the promise - my^{-asws} promise to Rasool Allah^{-saww}, you would have never been able to enter my^{-asws} house'!

Umar yelled out for help. The people came over until they entered the house, and Imam Ali^{-asws} reached for his^{-asws} sword. Qunfuz returned to Abu Bakr and he feared that Imam Ali^{-asws} would come out to him with his^{-asws} sword, having known of his^{-asws} bravery and determination. Abu Bakr said to Qunfuz, 'Return, and see if he^{-asws} comes out, or else break down his^{-asws} house, and if he^{-asws} still refuses, burn down his^{-asws} house upon him^{-asws}'. Qunfuz - the accursed - returned.

He and his companions entered without permission, and Imam Ali^{-asws} reached for his^{-asws} sword. They got to him^{-asws} first, and they surrounded him^{-asws}, and there were many of them. Some of them took their swords out, grabbed him^{-asws} and seized him^{-asws}. They put a rope around his^{-asws} neck. The Syeda^{-asws} came in between him^{-asws} and them near the door of the house.

And Qunfuz then hit Syeda^{-asws} with the whip when she^{-asws} came between them and her^{-asws} husband^{-asws}, and Umar had instructed him, 'If the Syeda^{-asws} comes between you and him^{-asws}, hit her^{-asws}'. Qunfuz, may Allah^{-azwj} Curse him, forced her^{-asws} to take refuge behind the door of her^{-asws} house, and he pushed it. The ribs on her^{-asws} side broke, and as a result of which (Mohsin^{-asws}) was martyred. The Syeda^{-asws} did not cease being injured as a result, until she^{-asws} met Allah^{-azwj}, as a martyr'.¹¹

Syeda^{-asws} Did not Pray for Allah^{-azwj}'s Wrath on the Nation of Rasool Allah^{-saww}:

It is narrated from the 6th Imam^{-asws} that Imam Ali^{-asws} was taken out of his home (by force by the orders of Abu Bakr) and at that time the Syeda^{-asws} also came out in the defence of Mola Ali^{-asws}. The Syeda^{-asws} had placed the shirt of the Rasool Allah^{-saww} on her head, while holding the hands of her^{-asws} two sons^{-asws} and said, 'What have I done to you, O Abu Bakr, that you want to make my sons orphans and myself a widow. By Allah^{-azwj}, had it not been a harsh and harmful thing, I would have spread my headgear and cried before my Allah^{-azwj} for help.' A man among the people then, pleaded for mercy and Syeda^{-asws} then stop (praying against them) by brings her hands down.¹²

The narrator says I once heard Imam Jafar e Sadiq^{-asws} say that Syeda Fatimah^{-asws} (after the Shahadat of Holy Prophet^{-saww}) came to one of the pillars in the Masjid (of Holy Prophet^{-saww}) and addressing the Holy Prophet^{-saww} said, 'After you^{-saww} great differences have taken place. If you had been present the issue would not increase this much. We have missed you^{-saww} just as the land loses its share of rain. Your^{-saww} nation is in disorder; you^{-saww} must bear witness and do not remain absent.¹³

Imam Jafar e Sadiq^{-asws} said: The Syeda^{-asws} lived for seventy-five (75) days after the Shahadat of the Rasool Allah^{-saww}. The Syeda^{-asws} had become extremely sad after the Shahadat of her father^{-asws}. Angel Jibril^{-as} would visit her^{-asws} with condolences because of the Shahadat of her^{-asws} father^{-saww} with Allah^{-azwj}'s Blessings. Jibril^{-as} would inform the Syeda^{-asws} about where her^{-asws} father^{-saww} was and about what might happen after her^{-asws} Shahdat to her^{-asws} descendents

¹¹ Kitab Sulaym Ibn Qais Hilali, H. 3

¹² Ibid, h 320.

¹³ Ibid, h 564.

and Ali^{-asws} would write down such information (Just as the Holy Quran was Revealed to the Holy Prophet Mohammed^{-saww}).¹⁴

Amir-ul-Momineen^{-asws} (Our first Imam^{-asws} also known as Abul Hassan^{-asws}) has said: ‘The Syeda^{-asws} is truthful and a martyr. The ‘Rijs’ (uncleanness) never come close to the daughters^{-asws} of the Prophets.¹⁵

(Our 3rd Imam^{-asws}) Imam Hussain^{-asws} ibn Ali^{-asws} has said: After burying the Syeda^{-asws}, Amir-ul-Momineen^{-asws} said the following while turning towards the holy grave of Prophet^{-saww}, in the state of immense grief and with a torn heart: ‘Ya Rasool Allah^{-saww}! Salam be upon you^{-saww} from me^{-asws} and from your daughter^{-asws} who has come to visit and reside besides you^{-saww}. And will rest under dust near you^{-saww}. Allah^{-azwj} has Joined her^{-asws} with you^{-saww} so soon.

‘Ya Rasool Allah^{-saww}! It was already too hard for me^{-asws} to come to terms with your^{-saww} separation but the departure of your^{-saww} beloved daughter^{-asws} has left me^{-asws} restless. I^{-asws} have adopted patience from the time I^{-asws} laid you^{-saww} to rest. Your^{-saww} soul departed from your^{-saww} holy body when your^{-saww} body was resting between my neck and chest. The Holy words of Book are sufficient from me: ‘Inna lillah hay wa Inna lilla hay Rajajoon’.

‘You^{-saww} have taken your^{-saww} precious gift back from me^{-asws}, after leaving part of your^{-saww} heart and soul with me^{-asws} for a very short while. Heavens and earth have become pitch-dark for me^{-asws} and I^{-asws} have plummeted into an eternal grief. And I^{-asws} will neither find any sleep nor any relief until Allah^{-azwj} also Brings me^{-asws} there where you^{-saww} are.

‘My^{-asws} heart is wounded and wounds have gone soar and my^{-asws} grief is on the boil. (O Syeda^{-asws}) How soon we have been separated. I have sent forward my case (lament) to Allah^{-azwj}.

‘(Ya Rasool Allah^{-saww}) Your daughter^{-asws} will inform you how your^{-saww} nation got together in forcibly taking away the rights of your daughter^{-asws}. When you ask her^{-asws}, your daughter^{-asws} will tell you^{-saww}, her^{-asws} soul was filled with the immense grief, but the Syeda^{-asws} was denied to take it off her^{-asws} chest but she is eager to share with you her^{-asws} heartache. Indeed, Allah^{-azwj} is the best Judge. I^{-asws} send Salam on both of you^{-asws}, the Salam which one sends when departing. I^{-asws} will never be able to leave you^{-asws}, even if I^{-asws} try hard, as I am so wounded but I^{-asws} will also be unable to stay here because I^{-asws} firmly believe in Allah^{-azwj}’s Promise to those who remain patient.

‘Alas! But patience is better, if cruel and unkind people were not in the power, I^{-asws} would have stayed besides your^{-asws} graves and would cry and cry hard (Matam) as one would do when a loved one departs. Thus, your^{-saww} daughter^{-asws}, by Allah^{-azwj}, has been buried very secretly. Her^{-asws} rights were forcefully taken away, her^{-asws} inheritance was usurped and it occurred so soon that memories of your^{-saww} presence have not even faded.

‘Ya Rasool Allah^{-saww}! Our complaints are on their way to Allah^{-azwj}, I^{-asws} will not find anyone better than you^{-saww} to share my^{-asws} grief and offer condolence on your^{-saww} daughter’s Shahadat.’¹⁶

¹⁴ Al-Kafi, Vol. 1, Chapters on History, Syeda Fatimah^{-asws}, h 1.

¹⁵ Ibid, h 2.

¹⁶ Ibid, h 3, Ayan al-Shia, Vol., 2, Nahjul Israr, vol. 2, Pg. 219

The narrator says once I asked our 6th Imam (Imam Jafar e Sadiq^{-asws}) ‘Who washed Syeda Fatimah^{-asws} (for burial)?’ The Imam^{-asws} replied: ‘Amir-ul-Momineen^{-asws} Ali^{-asws} did.’ My reaction to his^{-asws} words seemed to be slightly unusual. The Imam^{-asws} said, ‘You seem to be unsatisfied by what I^{-asws} said.’

I (the narrator) replied, ‘Yes, may I be sacrificed for your^{-asws}, it is so.’ The Imam^{-asws} then said, ‘Do not be uncomfortable (with what I^{-asws} have told you). The Syeda^{-asws} was the most truthful person and no one has the authority to wash an all-truthful person (Masoom^{-asws}) but another all-truthful person (Masoom^{-asws}). Did you not know that no one could wash Mary^{-as} (for burial) except for the Jesus^{-as}?’¹⁷

The Holy Grave of Syeda^{-asws}:

The narrator says I asked Imam Ali Al-Reza^{-asws} (our 8th Imam^{-asws}) about the grave of Syeda Fatimah^{-asws}. Imam Ali Reza^{-asws} replied that the Syeda^{-asws} was buried in her own house. When the Amawids enlarged the Masjid (Mosque) it became part of the Masjid.¹⁸

¹⁷ Ibid, h 4.

¹⁸ Ibid, h 9.