Explanation of the Reports Concerning the Virtues of the Pure Imams

By Qāḍī Abū Ḥanīfa al-Nuʿmān ibn Muḥammad al-Tamīmī al-Maghribī, who died in 363 AH.

Part Eleven

In the Name of God, the Most Gracious, the Most Merciful

[The Remaining Virtues of the People of the Household]

[912]

Abū Salama, from ʿAṭiyya, from Abū Saʿīd al-Khudrī.

And Saʿīd ibn al-Musayyab (1), from Abū Dharr, may God be pleased with him.

And Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, from his father, from his forefathers, from ʿAlī, peace and blessings of God be upon him, that the Messenger of God, may God's blessings and peace be upon him and his family, said:

"The likeness of the People of my Household among you is like the likeness of the Ark of Noah: whoever boards it is saved, and whoever stays behind from it is drowned.

[It is] like the Gate of Repentance for the Children of Israel."

[913]

Hishām ibn al-Ḥakam said:

Mūsā ibn Jaʿfar ibn Muḥammad, peace be upon him, said to me:

"There are ten [things]; whoever possesses one of them is neither from us nor from our Shīʿa: madness, leprosy, vitiligo, corruption of the family, a base origin, one who has been sexually penetrated in his anus, one who begs at people's doors (2), the miser, the coward, and the one who resembles women."

[In a Dome Beneath the Throne]

[914]

Ibn Isḥāq al-Hamdānī, from Ḥassān al-Ṭāʾī, from Abū Mūsā al-Ashʿarī, said:

I heard the Messenger of God, may God's blessings and peace be upon him and his family, say:

"I, ʿAlī, Fāṭima, al-Ḥasan, and al-Ḥusayn [on the Day of Resurrection] (1) are in a dome beneath the Throne."

[Abū al-Ḥamrāʾ and the Verse of Purification]

[915]

Abū al-Ḥamrāʾ (2) said:

I remained stationed in Medina for seven months, as though it were one day (3). I would see the Messenger of God, may God's blessings and peace be upon him and his family, whenever dawn appeared, come to the door of ʿAlī and Fāṭima, peace be upon them both, and say:

"Prayer! Prayer!"

And he would recite:

"God only desires to remove impurity from you, O People of the Household, and to purify you completely." (4)

[916]

And from ʿAlī, peace be upon him:

The Messenger of God, may God's blessings and peace be upon him and his family, said:

"Whoever does a kindness to any one of the People of my Household, I shall repay him for it on the Day of Resurrection."

[Love of the People of the Household]

[917]

Muḥammad ibn ʿAlī ibn ʿAbd Allāh ibn ʿAbbās, through his chain of transmission, from his father, from his grandfather, said:

The Messenger of God, may God's blessings and peace be upon him and his family, said:

"Love God for what He promises you of His blessings (5), love me because of your love for God, and love the People of my Household because of your love for me."

[918]

Isḥāq ibn ʿAbd Allāh ibn Ṭalḥa, from Anas ibn Mālik, said:

The Messenger of God, may God's blessings and peace be upon him and his family, said:

"We, the Banū ʿAbd al-Muṭṭalib, are the masters of Paradise: I, ʿAlī, Jaʿfar ibn Abī Ṭālib, Ḥamza ibn ʿAbd al-Muṭṭalib, al-Ḥasan, al-Ḥusayn, and al-Mahdī."

[919]

ʿAbd Allāh ibn Sulaymān, from his father, from ʿAmmār ibn Yāsir, said:

The Messenger of God, may God's blessings and peace be upon him and his family, said:

“The People of my Household are like rain; it is not known whether its beginning is better or its end.”

[Every Lineage Is Severed Except My Lineage]

[920]

Al-Kalbī, from Abū Ṣāliḥ, from Ibn ʿAbbās, that he said concerning the saying of God, Mighty and Exalted:

“And fear God, in whose name you appeal to one another, and [honor] the wombs.” (1)

He said:

“It was revealed concerning the Messenger of God, may God’s blessings and peace be upon him and his family, and his relatives, because he, may God’s blessings and peace be upon him and his family, said:

‘Every bond and lineage will be severed on the Day of Resurrection except my bond and my lineage.’”

[921]

Abū Ṣāliḥ, from Ibn ʿAbbās, that he said concerning the saying of God Most High:

“And do not kill yourselves; indeed, God is ever Merciful to you.” (2)

He said:

“It means: Do not kill the People of the Household of your Prophet.” (3)

[922]

Samāʿa ibn Mihrān (4) said:

Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, peace be upon him, said concerning the saying of God, Mighty and Exalted:

“And [what is the matter] with you that you do not fight in the way of God and for the oppressed among men, women, and children who say, ‘Our Lord, bring us out of this city whose people are oppressors, and appoint for us from Yourself a protector, and appoint for us from Yourself a helper’?” (5)

He said:

“We are those [people].”

[Adam's Repentance]

[923]

Ṣafwān al-Jammāl (1) said:

I entered upon Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, peace be upon him, while he was reading this verse:

“Then Adam received words from his Lord, and He accepted his repentance. Indeed, He is the Ever-Pardoning, the Most Merciful.” (2)

Then he turned toward me and said:

“O Ṣafwān, God Most High inspired Adam, peace be upon him, to cast his gaze toward the Throne. There he saw five figures of light glorifying and sanctifying God.

“Adam said: ‘My Lord, who are these?’

“He said: ‘O Adam, they are My chosen ones from My creation. Were it not for them, I would not have created Paradise or Hell. I created Paradise for them and for whoever takes them as allies, and Hell for whoever opposes them.

“‘If one of My servants were to come to Me with sins like the firmly rooted mountains, and then seek a means of approach to Me through the right of these [figures], I would forgive him.

“‘When Adam fell into sin, he said: “My Lord, by the right of these figures, forgive me.”

“‘Then God, Mighty and Exalted, revealed to him: “You have sought a means of approach to Me through My chosen ones, and I have forgiven you.”

“‘Adam said: “My Lord, by the forgiveness with which You have forgiven me, will You not tell me who they are?”

“‘Then God revealed to him: “O Adam, these are five from your descendants. Because of the greatness of their right with Me, I derived five names for them from My own names. I am the Praiseworthy, and this is Muḥammad; I am the Most High, and this is ʿAlī; I am the Originator, and this is Fāṭima; I am the Beneficent, and this is al-Ḥasan; and I am Beneficence, and this is al-Ḥusayn.” (1)

[The Religion of Abraham]

[924]

Sufyān ibn ʿUmra (2), from Ḥassān, from Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, peace be upon him, said concerning the saying of God, Mighty and Exalted:

“And who would turn away from the religion of Abraham except one who makes a fool of himself?” (3)

He said:

“By God, we are upon the religion of Abraham, and his law is our law. Our enemies have certainly turned away from the religion of Abraham by abandoning their allegiance to us.

“By God, O Ḥassān, God took a covenant concerning allegiance to us in the primordial darkness through the tongue of every prophet, and He took our covenant concerning him and took it from his community. Whoever turns away from us has turned away from the religion and law of Abraham.”

[925]

Ibn Abī Ziyād al-Kūfī (4), from his father, from ʿAlī, peace be upon him, said:

When the verse was revealed:

“Those who believe and whose hearts find tranquility in the remembrance of God—surely, in the remembrance of God do hearts find tranquility.” (5)

The Messenger of God, may God’s blessings and peace be upon him and his family, said:

“That is one who loves God [and His Messenger] (6) and sincerely loves the People of my Household.”

[926]

Al-Mufaḍḍal (7), from Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, peace be upon him, said:

“Whoever loves us, the People of the Household, wisdom will follow upon his tongue, and every day he will be given the deed of seventy worshippers who worshipped God for seventy years.”

[The Foundation of Islam]

[927]

Madrak ibn ʿAbd al-Raḥmān, from Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, peace be upon him, said:

“Islam is naked, and its clothing is modesty. Its adornment is dignity. Its manliness is righteous action, and its support is piety.

“Everything has a foundation, and the foundation of Islam is our love, the People of the Household.”

[Purity of Birth and Love of the People of the Household]

[928]

Ḥusayn ibn Ziyād, from Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, from his forefathers, peace be upon them:

The Messenger of God, may God’s blessings and peace be upon him and his family, said:

“Whoever loves us, the People of the Household, let him praise God for the first of the blessings.”

It was said:

“O Messenger of God, what is the first of the blessings?”

He said:

“Purity of birth, and no one loves us except one whose birth is pure.”

[929]

Yūnus ibn Ẓabyān, from Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, peace be upon him, said:

“When Moses and Aaron, peace be upon them, entered upon Pharaoh, among those who were present and whom he consulted about them that day there was no one who was of illegitimate birth (1). Had they been so, they would have ordered him to kill them. But when they said, ‘Delay him and his brother’ (2), they advised him to be patient and to examine the matter.”

He said:

Then Abū ʿAbd Allāh placed his hand upon his chest and said:

“Likewise, by God, we are such that no one approaches us (1)—meaning with something disliked—except one of impure birth.”

[The Origin of Good]

[930]

ʿAbd Allāh ibn Miskān (2), from Abū ʿAbd Allāh, peace be upon him, said:

“We are the origin (3) of every good, and from our branches comes every act of righteousness. Among righteousness are monotheism, prayer, fasting, restraining anger, pardoning the wrongdoer, showing mercy to the poor, looking after one's neighbor, and acknowledging merit in those who possess it.

“Our enemy is the origin (4) of evil, and from their branches comes every ugly thing. Among ugly things are anthropomorphism, lying, miserliness, tale-bearing, severing relations, consuming usury, [and consuming] the property of an orphan without right, transgressing the limits that God Most High has commanded, committing indecencies, both apparent and hidden, adultery, theft, and everything else that corresponds to these ugly things.

“And whoever claims that he is with us while he clings to the branches of others has lied.”

[931]

Abū Ḥamza al-Thumālī, from Abū al-Ṭufayl (5), said:

The Commander of the Faithful, peace be upon him, stood upon the pulpit and said:

“God sent Muḥammad, may God’s blessings and peace be upon him and his family, with prophethood and chose him for the Messengership. With us, the People of the Household, are the keys to knowledge, the doors of wisdom, the light of the command, and decisive speech.

“Whoever loves us, his faith benefits him and his deed is accepted from him. Whoever does not love us, the People of the Household, his faith is not accepted from him and his deed does not benefit him, even if he exhausts himself (6) day and night.”

[The Support of Islam]

[932]

Abū Ṣādiq (1) said:

I heard ʿAlī, peace be upon him, say:

“There are three things in Islam upon which it cannot stand, and none of them benefits without its companion: prayer, almsgiving, and allegiance (2).”

[933]

ʿAbd Allāh ibn Numayr al-Hamdānī (3), through his chain of transmission, from the Messenger of God, may God’s blessings and peace be upon him and his family, that he said:

“The stars are a safeguard for the people of heaven, and the People of my Household are a safeguard for the people of the earth.”

[934]

Al-Layth ibn Saʿd, through his chain of transmission, from Abū Wāʾil (4), said:

I was in Medina when allegiance was given to ʿUthmān. I entered the mosque and saw a man striking one hand against the other and saying:

“How astonishing are the Quraysh! They have appropriated authority for themselves over the People of the Household, the source of excellence and the stars of the earth and the light of the lands. By God, among them there is a man whom, since the Messenger of God, may God’s blessings and peace be upon him and his family, we have not seen anyone more entitled to the truth than, more just in judgment than, more commanding of what is right than, and more forbidding of what is wrong than.”

I said to him:

“Who are you, may God have mercy upon you, and who is the man you have described?”

He said:

“I am al-Miqdād ibn al-Aswad (5), and the man I described is ʿAlī ibn Abī Ṭālib.”

He said:

Then he remained for as long as God willed. Then I met Abū Dharr and told him what al-Miqdād had said.

Abū Dharr said:

“By God, al-Miqdād has spoken the truth.”

I said to him:

“Then what prevented you from placing this matter among them?”

He said:

“Their people refused to allow it for them.”

I said:

“Then what prevented you from supporting them?”

He said:

“Enough. Do not ask me about this.”

He said:

Then what happened between Abū Dharr and ʿUthmān happened—meaning ʿUthmān's expulsion of him from Medina to al-Rabadhah.

[935]

Al-Ḥasan ibn ʿAbd Allāh, from Abū al-Ḍuḥā, from Zayd ibn Arqam, said:

The Messenger of God, may God’s blessings and peace be upon him and his family, said:

“I am leaving among you two things: the Qur'an and the People of my Household. They shall never separate until they return to me at the Pool on the Day of Resurrection.”

[936]

ʿAbd Allāh ibn ʿUthmān al-ʿUmarī, from Abū Lahīʿa (1), from ʿAbd Allāh Abū Hubayra, from Abū Dharr, who said:

“Your likeness and the likeness of the People of your Prophet's Household is like the Ark of Noah: whoever boards it is saved, and whoever stays behind from it is drowned.”

[937]

ʿAbd Allāh ibn Ṣāliḥ, raising the report to ʿAlī, peace be upon him, who said:

“The Qur'an was revealed in quarters: a quarter concerning us, a quarter concerning our enemies, a quarter consisting of narratives and parables (2), and a quarter consisting of obligations and rulings.

“The decisive commands of the Qur'an belong to us.”

[938]

Sufyān, through his chain of transmission, from ʿAlī ibn al-Ḥusayn, that he said:

The Messenger of God, may God’s blessings and peace be upon him and his family, said:

“Six are cursed by God [and cursed by me] (3), and by every prophet whose supplication is answered:

“The one who adds to the Qur'an;

“everyone who denies God's decree;

“the one who abandons my Sunnah;

“the one who exercises tyrannical power in order to humiliate those whom God has honored and honor those whom God has humiliated;

“the one who declares lawful concerning my progeny what God has forbidden;

“and the one who declares lawful the sanctity of God (1).”

[The Pure Progeny]

[939]

ʿAlī ibn Hāshim, through his chain of transmission, from Abū Jaʿfar Muḥammad ibn ʿAlī, peace be upon him, said:

God, Mighty and Exalted, said to Muḥammad, may God’s blessings and peace be upon him and his family:

“I have chosen you, selected ʿAlī for you, and from the two of you I have made a pure progeny, for whom I have assigned the fifth.”

[939]

And he, peace be upon him, said:

“God, Mighty and Exalted, made Muḥammad a servant before making him a Messenger. And ʿAlī was beloved by God, so God loved him; he was sincere toward God, so God was

gracious toward him. And our right in the Book of God is the choice portion of the properties, and the spoils belong to us."

[941]

Sharīk ibn ʿAbd Allāh, from al-Dukayn, from al-Qāsim, from Zayd ibn Thābit (2), said:

The Messenger of God, may God's blessings and peace be upon him and his family, said:

"I am leaving among you the two weighty things: the Book of God and my progeny, the People of my Household [indeed, they are the two successors after me] (3). They shall never separate until they return to me at the Pool."

[942]

Al-Muṭṭalib ibn ʿAbd Allāh, from Muṣʿab ibn ʿAbd al-Raḥmān ibn ʿAwf, said:

The Messenger of God, may God's blessings and peace be upon him and his family, said:

"I shall precede you [to the Pool] (4), so I enjoin you to treat my progeny well, for your appointed meeting with me is at the Pool."

Footnotes

(1) He is **Saʿīd ibn al-Musayyab ibn Ḥazn ibn Abī Wahb ibn ʿAmr ibn ʿĀʾidh al-Qurashī al-Makhzūmī, Abū Muḥammad**, who died in Medina in 94 AH.

(2) In *al-Khiṣāl*, p. 336: "and that he should ask people with his hand."

(1) The words between brackets are from *Majmaʿ al-Zawāʾid*, 9/184.

(2) His name was **Hilāl ibn al-Ḥārith**, or Ibn al-Ẓafar, a servant of the Messenger of God, may God's blessings and peace be upon him and his family.

(3) That is, this scene was repeated daily throughout the seven months during which he stayed in Medina.

(4) al-Aḥzāb 33:33.

(5) In *Ṣaḥīḥ al-Tirmidhī*, 2/301, hadith 14: "for what He nourishes you with of His blessings."

(1) al-Nisāʾ 4:1.

(2) al-Nisāʾ 4:29.

(3) *Al-Burhān*, 1/364, adds:

“God, Mighty and Exalted, says in His Book: ‘Come, let us call our sons and your sons, our women and your women, and ourselves and yourselves.’

He said: The sons of this community were al-Ḥasan and al-Ḥusayn; their women were Fāṭima, peace be upon her; and their selves were the Prophet, may God’s blessings and peace be upon him and his family, and ʿAlī, peace be upon him.”

(4) Abūna Shurra: Samāʿa ibn Mihrān ibn ʿAbd al-Raḥmān al-Ḥaḍramī, a client of ʿAbd ibn Wāʾil ibn Ḥujr al-Ḥaḍramī. He traded in silk and took it to Ḥarrān, and settled in Kufa among Kinda. He died in Medina in 145 AH.

(5) al-Nisāʾ 4:75.

(1) Ṣafwān al-Jammāl was Abū Muḥammad Ṣafwān ibn Mihrān ibn al-Mughīra al-Asadī al-Kūfī, and he used to reside among Banū Ḥarām in Kufa.

(2) al-Baqara 2:37.

(1) *Farāʾid al-Simṭayn*, 1/37, reads: “I am Beneficence, and this is al-Ḥasan; I am the Beneficent, and this is al-Ḥusayn.”

(2) I believe this was Sufyān ibn Abī ʿUmayr al-Bāriqī al-Kūfī.

(3) al-Baqara 2:130.

(4) I believe this was Ismāʿīl ibn Abī Ziyād.

(5) al-Raʿd 13:28.

(6) The words between brackets are from *Kanz al-ʿUmmāl*, 1/251.

(7) Al-Mufaḍḍal ibn ʿUmar (*Aʿyān al-Shīʿa*, 10/132).

(1) *Al-Burhān*, 2/27, has: “There were none among his companions on that day who were children of fornication; all of them were children of lawful marriage.”

(2) al-Aʿrāf 7:111.

(2) Abū Muḥammad, a client of Ghunza. He had a book on the Imamate and on what is lawful and unlawful. He died during the days of Imam al-Riḍā, peace be upon him.

(3) We have corrected this; the original has “the People.”

(4) We have corrected this; the original has “the People.”

(5) He is ʿĀmir ibn Wāthila ibn ʿAbd Allāh ibn ʿAmr ibn Jaḥsh ibn Jarrī al-Laythī, who died in 110 AH.

(6) *Adʾaba*: that is, “he exerted himself” and “he exhausted himself.”

(1) He is Abū Ṣādiq al-Azdī al-Kūfī. It is said that his name was Muslim ibn Yazīd, and it is also said that it was ʿAbd Allāh ibn Nājiḍ.

(2) In *Farāʾid al-Simṭayn*, 1/79, hadith 49: "al-muwālāt" — allegiance.

(3) I believe this was ʿAbd Allāh ibn Numayr al-Kūfī, whose kunya was Abū Hāshim; he died in 199 AH.

(4) He is Shaqīq ibn Salama al-Kūfī.

(5) Abū Maʿbad or Abū ʿAmr, the heroic Companion. He was born 37 years before the Hijra in Yemen, then went to Mecca. He witnessed Badr, settled in Medina, died near it, and was buried in Medina in 33 AH.

(1) I believe this was ʿAbd Allāh ibn Lahīʿa ibn Furʿān al-Ḥaḍramī al-Miṣrī.

(2) In *Mā nazala min al-Qurʾān fī ʿAlī* by al-Ḥubrī, p. 44: "and a quarter concerning the lawful and unlawful."

(3) The words between brackets are from *Kanz al-ʿUmmāl*, 8/191, and *Usud al-Ghāba*, 4/107.

(1) *Usud al-Ghāba*, 4/107, adds: "and the one who appropriates the spoils for himself."

(2) A Khazrajī Companion whom the Messenger ordered to learn Syriac so that he could read for him the written correspondence that came to him in Hebrew. He died in 45 AH.

(3) The words between brackets are from *Biḥār al-Anwār*, 23/126, hadith 54.

(4) In *Tārīkh Dimashq*, 2/368: "O people, I shall precede you [to the Pool]."

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(13)

[The Pool]

[The People of the Household Are a Safeguard for the Community]

[943]

Salama ibn al-Akwaʿ (1) said:

The Messenger of God, may God's blessings and peace be upon him and his family, said:

"The stars are a safeguard for the people of heaven, and the People of my Household are a safeguard for my community."

[944]

Ismāʿīl ibn Mūsā, through his chain of transmission, from Abū Hurayra, said:

The Messenger of God, may God's blessings and peace be upon him and his family, looked at ʿAlī, Fāṭima, al-Ḥasan, and al-Ḥusayn, peace be upon them, and said:

"I am at war with whoever wages war against you, and at peace with whoever is at peace with you." (2)

[945]

Mukhawwal (3) ibn Ibrāhīm, through his chain of transmission, from Umm Salama, said:

This verse was revealed in my house:

"God only desires to remove impurity from you, O People of the Household, and to purify you completely." (4)

And in the house there were seven:

Jibrīl, Mīkāʾīl, the Messenger of God, may God's blessings and peace be upon him and his family, ʿAlī, Fāṭima, al-Ḥasan, and al-Ḥusayn.

She said:

"I was sitting at the door of the house, and I said: 'O Messenger of God, am I not one of the People of the Household?'

"He said: 'You are upon good, and you are one of the wives of the Prophet.'

"He did not say: 'You are one of the People of the Household.'"

Thus, the foremost of the People of the Household was the Messenger of God, may God's blessings and peace be upon him and his family. Through him, those among the People of the Household who attained excellence became deserving of that excellence.

Footnotes

(1) He is Salama ibn ʿAmr ibn Sinān al-Akwaʿ al-Aslamī, a Companion. He died in Medina in 74 AH.

(2) In *Kifāyat al-Ṭālib*, p. 331: "I am at war with whoever wages war against you, and at peace with whoever is at peace with you."

(3) In *al-Khiṣāl*, p. 403: "Mukhawwal."

(4) al-Aḥzāb 33:33.

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(14)

And the one who follows him among them is ʿAlī, may God's blessings be upon him. As has already been mentioned, he was his brother, his minister, his legatee, his successor, and the witness over his community after him.

Thus, whatever has been related concerning the excellence of the People of the Household, after the Messenger of God, may God's blessings and peace be upon him and his family, its greatest share belongs to him. (1)

Then comes Fāṭima, peace be upon her. She is the daughter of the Messenger of God, may God's blessings and peace be upon him and his family, and the mother of the Imams from his progeny. Therefore, in excellence, she is the foremost of them.

Then come the Imams from her descendants, one after another. They are the masters of the people of their respective times, their Imams and their patrons. They possess such excellence over all of them as necessitates their being Imams.

They are the most excellent of the descendants of ʿAlī and Fāṭima, peace be upon them both. And among the People of the Household, the one possessing excellence is higher and nobler than others. From them the Imamate and its nobility rise.

Whoever does not acknowledge the Imam from among them in every age, even if he traces himself back to them, recognizes their excellence, and adheres to obedience to him, is severed in lineage—just as God, Mighty and Exalted, severed the lineage of Noah's son when he failed to board the Ark with him.

God said:

"Indeed, he is not of your family." (2)

But whoever acknowledges the Imams of truth from the People of the Household of Muḥammad, may God's blessings and peace be upon him and his family, recognizes their right, adheres to their Imamate, takes upon himself the covenant of the Imam of his age from among them, and fulfills what he has undertaken for him, is one of the People of the Household through his allegiance to them.

This is as Abraham, peace be upon him, said, as God Most High relates from him:

"So whoever follows me, then indeed he is of me." (3)

And as He, Glorified and Exalted, said:

"And whoever among you takes them as allies, then indeed he is one of them." (4)

And as the Messenger of God, may God's blessings and peace be upon him and his family, said to Salmān al-Fārisī, may God have mercy upon him:

"Salmān is from us, the People of the Household."

Thus, he attributed him to his People of the Household because of his allegiance to them, may God's blessings be upon them.

Footnotes

(1) Thus in the original.

(2) Hūd 11:46.

(3) Ibrāhīm 14:36.

(4) al-Māʾida 5:51.

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(15)

[Mention of the Excellence of Khadīja, Daughter of Khuwaylid, the Wife of the Prophet]

Khadīja al-Kubrā

She was Khadīja, daughter of Khuwaylid ibn Asad ibn ʿAbd al-ʿUzzā ibn Quṣayy.

No child was born to the Prophet, may God's blessings and peace be upon him and his family, except from her, apart from his son Ibrāhīm, who was born to him from Māriya al-Qibṭiyya. (1)

From Khadīja he had al-Qāsim, by whom he was given his kunyā; al-Ṭāhir; al-Ṭayyib; Fāṭima; Zaynab; Ruqayya (2); and Umm Kulthūm.

As for al-Qāsim and al-Ṭayyib, they died young in Mecca. Al-Ṭāhir likewise died young.

As for Ibrāhīm, from Māriya, he was born in Medina eight years after the Prophet's arrival there. He lived for one year, ten months, and eight days, and died in Medina.

Before marrying the Prophet, Khadīja had been married to ʿAtīq ibn ʿĀʾidh al-Makhzūmī. She bore him Ḥāritha, and he died in Mecca.

After him, she married Abū Hāla, Zurāra ibn Sās al-Asadī. He died in Mecca, and she bore him Hind ibn Abī Hāla.

Khadīja possessed abundant wealth, slaves, and agents whom she employed in her business. They traded with her wealth and traveled with it to Syria.

When she learned of the Messenger of God, may God's blessings and peace be upon him and his family, and of his trustworthiness, purity, truthfulness, and chastity, she sent for him and asked him to take some merchandise to Syria.

He did so, and she sent a servant with him.

Footnotes

(1) She was Egyptian by origin. Al-Muqawqis, the governor of Alexandria, presented her as a gift. The Prophet married her. She died in 16 AH.

(2) As for Zaynab, during the pre-Islamic period she was married to Abū al-ʿĀṣ ibn al-Rabīʿ.

Ruqayya was married to ʿUtba ibn Abī Lahab, and then ʿUthmān ibn ʿAffān married each of them successively.

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(16)

He was a servant called Maysara. He returned to her with an abundance of profit unlike anything she had received before.

Her servant informed her of the excellence he had witnessed in him and of the signs he had seen in him.

She had a cousin named Waraqa ibn Nawfal who followed the Christian religion and had studied the scriptures. He used to tell her that if a prophet were to be sent, he would be sent from Quraysh.

When her servant informed her of what he had witnessed from him, together with the signs and indications of prophethood that had reached her, she mentioned this to her cousin Waraqa.

He said:

“By God, I have no doubt that he is the awaited prophet.”

This Waraqa had previously proposed marriage to Khadīja, and she had considered marrying him. But when the matter of the Messenger of God, may God’s blessings and peace be upon him and his family, became clear to her, and God desired to honor her, He inspired her to send a message to the Messenger of God, may God’s blessings and peace be upon him and his family, offering herself to him.

He married her and consummated the marriage with her when he was twenty-five years old.

He did not marry another woman alongside her, nor did he marry another woman until after she had died.

She was among the best of his wives and the one most beloved to him. She awaited his prophethood, and her cousin would ask her about it and about the signs she recognized in him. She would tell him about them, and he would say:

“By God, he is the awaited prophet.”

He composed many poems concerning this matter. (1) He died before God sent His Prophet Muḥammad, may God’s blessings and peace be upon him and his family.

The Messenger of God, may God's blessings and peace be upon him and his family, used to speak with Khadīja and tell her about what came to him before he was commissioned as a prophet and about what he saw in his dreams. She would tell him what Waraqa had said.

When revelation came to him from God, Mighty and Exalted, with the Messengership, he informed her of it and invited her to Islam.

She accepted Islam, and she was the first person to do so.

Then, on the following day, he called ʿAlī, peace be upon him, and he accepted Islam.

The account of his acceptance of Islam has already been mentioned. (2)

Footnotes

(1) See Part Two.

(2) In Part Two.

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(17)

At the beginning of his mission, whenever the Messenger of God, may God's blessings and peace be upon him and his family, called his people and they rejected him, harmed him, and intended to attack him, his uncle Abū Ṭālib protected him from them.

Abū Ṭālib was a leader among them whose authority they obeyed.

The Messenger of God, may God's blessings and peace be upon him and his family, would come to Khadīja distressed because of what he suffered from them. She would calm him, encourage him to be patient, and make what he was experiencing easier for him.

She gave him her wealth, and that was among the things through which he was strengthened.

When Islam and the Muslims increased in number in Mecca, Abū Ṭālib, the uncle of the Messenger of God, may God's blessings and peace be upon him and his family, died.

Then Khadīja died three days after him.

The Messenger of God, may God's blessings and peace be upon him and his family, used to say:

"I was never afflicted with grief during the lifetime of Abū Ṭālib and Khadīja."

This was because Abū Ṭālib defended him from them, while Khadīja consoled him, encouraged him to be patient, and made easier for him what he encountered for the sake of God, Mighty and Exalted.

[A House of Pearls]

[946]

Al-Daghshī, through his chain of transmission, from Abū Jaʿfar Muḥammad ibn ʿAlī, peace be upon him, said:

The Messenger of God, may God's blessings and peace be upon him and his family, said to Fāṭima, peace be upon her:

"Jibrīl, peace be upon him, has informed me that your mother Khadīja's house in Paradise is between the house of Maryam, daughter of ʿImrān, and the house of Āsiya, the wife of Pharaoh. It is made of a hollow pearl; there is no noise or weariness in it."

[947]

And through another chain, from the Messenger of God, may God's blessings and peace be upon him and his family, who said:

"Jibrīl said to me: 'Give Khadīja the glad tidings of a house in Paradise made of reeds, in which there is neither noise nor weariness'"—meaning reeds of emerald.

[The Position of Khadīja with the Messenger]

[948]

And through another chain, from the Messenger of God, may God's blessings and peace be upon him and his family:

A man presented him with the meat of a camel.

He took some meat in his hand, gave it to the Messenger of God, and said:

"Go to so-and-so"—or he said, "[Go] to so-and-so."

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(18)

ʿĀʾisha said:

"O Messenger of God, why have you dirtied your hand? There were people among us who could have sufficed you."

He said:

"Woe to you! Khadīja instructed me concerning her"—or he said, "instructed me concerning him."

That is, concerning the person who had sent him that meat.

ʿĀʾisha became jealous when Khadīja was mentioned.

She said:

“It is as though there is no woman on earth except Khadīja.”

The Messenger of God, may God’s blessings and peace be upon him and his family, left while angry and remained away for as long as God willed.

Then he entered upon her while her mother, Umm Rūmān (1), was with her.

She said:

“O Messenger of God, what is the matter with ʿĀʾisha? She is young, and she is…”

The Messenger of God, may God’s blessings and peace be upon him and his family, took hold of ʿĀʾisha's cheek and said:

“Are you not the one who said: ‘It is as though there is no woman on earth except Khadīja’?

“She believed in me when your people disbelieved in me.

“She accepted me when your people rejected me.

“And she gave me children when you have been deprived of them from me.”

ʿĀʾisha said:

“He did not release my cheek until everything I had been feeling toward Khadīja had left me.”

[949]

And through another chain, from ʿUrwa ibn al-Zubayr (2), who said:

Khadīja died before prayer was made obligatory. (3)

The Messenger of God, may God’s blessings and peace be upon him and his family, said:

“I have seen a house for Khadīja made of reeds, in which there is neither noise nor weariness.”

It was made of pearl reeds.

Footnotes

(1) She was Zaynab—and it is also said Daʿd—daughter of ʿAbd ibn Dahmān.

She had been married to ʿAbd Allāh ibn al-Ḥārith ibn Sabnajara, who died, after which Abū Bakr married her. She was the mother of ʿĀʾisha and ʿAbd al-Raḥmān. She died in 6 AH.

(2) He is Abū ʿAbd Allāh ʿUrwa ibn al-Zubayr ibn al-ʿAwwām al-Asadī al-Qurashī. He was born in 22 AH. He moved to Baṣra, then to Egypt, where he stayed for seven years. He returned to Medina and died there in 93 AH. The Well of ʿUrwa in Medina is attributed to him.

He was the brother of ʿAbd Allāh through both his father and mother.

(3) Khadīja, may God be pleased with her, died in Ramaḍān in the tenth year of the prophethood, that is, three years before the Hijra.

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(19)

[950]

And through another chain, from Ibn Shihāb, who said:

“It has reached me that Khadīja, daughter of Khuwaylid, was the first person to believe in God, Mighty and Exalted, and His Messenger, and that she died before prayer was made obligatory.”

[951]

Wakīʿ, through his chain of transmission, said:

The Messenger of God, may God’s blessings and peace be upon him and his family, said to Khadīja:

“O Khadīja, this is Jibrīl informing me that God, Mighty and Exalted, has sent him to you with peace.”

Khadīja said:

“God is Peace, and to God belongs peace, and upon Jibrīl be peace.”

[952] [Remembrance of Khadīja]

From ʿĀʾisha, who said:

The Messenger of God, may God’s blessings and peace be upon him and his family, heard the voice of Hāla, daughter of Khuwaylid (1), and said:

“I have never heard a voice like today's, more resembling the voice of her mother, Hind”—meaning Khadīja—“than this voice.”

ʿĀʾisha said:

“I said: ‘O Messenger of God, what reminds you of an old woman among the old women of Quraysh?!’”

The Messenger of God, may God’s blessings and peace be upon him and his family, became extremely angry. I had never seen him become angry to such an extent before or afterward.

Then he said:

“Do not speak of Umm Hind. She had two things from me: she was the first to believe in me, and she gave me children, whereas you have been deprived of that from me.”

[953]

And through another chain, from Qatāda (2), who said:

The Messenger of God, may God’s blessings and peace be upon him and his family, said:

“Four women of the women of the worlds are sufficient for you (3): Maryam, daughter of ʿImrān; Āsiya, the wife of Pharaoh; Khadīja, daughter of Khuwaylid; and Fāṭima, daughter of Muḥammad.”

Footnotes

(1) She was Hāla bint Khuwaylid ibn Asad ibn ʿAbd al-ʿUzzā al-Qurashiyya al-Asadiyya, the sister of Khadīja and the mother of Abū al-ʿĀṣ ibn al-Rabīʿ.

(2) I believe he was Qatāda ibn Diʿāma ibn Qatāda ibn ʿAzīz, born in 61 AH. He was Abū al-Khaṭṭāb al-Sadūsī al-Baṣrī. He died in the plague in 118 AH.

(3) In *Biḥār al-Anwār*, 37/68: “Sufficient for you among the women of the worlds…”

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(20)

[954]

Al-Layth ibn Saʿd, through his chain of transmission, from [Ibn] (1) Shihāb, said:

“It has reached us that Khadīja was the first to believe in God and His Messenger, and that she died before prayer was made obligatory.”

[955]

Wakīʿ, through his chain of transmission, said:

The Messenger of God, may God’s blessings and peace be upon him and his family, said to Khadīja:

“O Khadīja, this is Jibrīl informing me that God, Mighty and Exalted, has sent him to you with peace.”

Khadīja said:

“God is Peace, and to God belongs peace, and upon Jibrīl be peace.”

[956]

ʿAbd al-Raḥmān ibn Ṣāliḥ, through his chain of transmission, said:

One day the Messenger of God, may God’s blessings and peace be upon him and his family, mentioned Khadīja and praised her, while ʿĀʾisha was listening.

ʿĀʾisha said:

“How astonishing of you! It is as though before me you never married a woman with two jaws.”

The Messenger of God, may God’s blessings and peace be upon him and his family, said:

“Do you mention her, O ʿĀʾisha?”

And he became intensely angry.

He said:

“By God, she was the first to believe in me, she believed me, and she followed me.”

ʿĀʾisha said:

“I seek refuge in God from the anger of God and the anger of His Messenger.”

The Messenger of God, may God’s blessings and peace be upon him and his family, said to her:

“Do not do it again, O ʿĀʾisha: do not mention Khadīja except with what she deserves.”

ʿĀʾisha said:

“By God, I will never do that again.”

Footnote

(1) Thus we have corrected it; the original has “Abī.”

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(21)

[957]

And through another chain, from the Messenger of God, may God’s blessings and peace be upon him and his family:

One day he mentioned Khadīja, prayed for God's mercy upon her, and mentioned the excellence of her deeds.

ʿĀʾisha became jealous because of this.

She said:

“Would that I knew what reminds you of an old woman with reddened gums, when God, Mighty and Exalted, has replaced her for you with someone better than her!”

The Messenger of God, may God’s blessings and peace be upon him and his family, became extremely angry.

He said:

“No, by God! He did not replace me with anyone better than her.

“She believed in me before you did.

“She believed me before you did.

“And she gave me children of whom you have been deprived.”

ʿĀʾisha said:

“By God, I will never speak of her badly again, O Messenger of God.”

Khadīja, may God be pleased with her, was therefore the mother of the Imams, and she was the first of the community to believe.

God, Mighty and Exalted, says—and He is the most truthful of those who speak:

“And the forerunners, the forerunners—those are the ones brought near [to God].” (1)

The Messenger of God, may God’s blessings and peace be upon him and his family, gave her glad tidings of Paradise, and Jibrīl, peace be upon him, came to her from God, Mighty and Exalted.

She spent her wealth in the path of God and upon His Messenger, may God’s blessings and peace be upon him and his family.

She was the first woman whom the Messenger of God, may God’s blessings and peace be upon him and his family, came to know, and the first woman with whom he consummated marriage. No woman before her was known to him.

She was the most beloved of his wives to him, the most honored by him, and the most excellent of them in his estimation. She was the mother of his son and daughters, his

consolation—as he, may God's blessings and peace be upon him and his family, mentioned—and the one who relieved his grief.

There was no disagreement between him and her throughout the days of her life, until she died while he was pleased with her and grateful to her.

May the mercy of God and His pleasure be upon her.

Footnote

(1) al-Wāqiʿa 56:11.

(23)

Fāṭima al-Zahrāʾ, Peace Be Upon Her

[Mention of the Excellence of Fāṭima, Daughter of the Messenger of God]

She was the most beloved of his daughters to him and the most honored of them in his sight. God, Mighty and Exalted, specially joined to her His legatee and his successor over his community after him, and she is the mother of the Imams from his progeny.

Her excellence is such that its mention would be lengthy.

Among the reports concerning this is the following:

[958]

Al-Daghshī, from ʿĀʾisha, who said:

One day Fāṭima, daughter of the Messenger of God, may God's blessings and peace be upon him and his family, came toward us, walking—and her manner of walking was like his manner of walking.

When the Messenger of God, may God's blessings and peace be upon him and his family, saw her, he said:

"Welcome, my daughter."

Then he seated her beside him and whispered a secret to her.

She wept **[intensely]**. (1)

I said to her:

"Glory be to God! The Messenger of God, may God's blessings and peace be upon him and his family, has singled you out with a secret, and you are crying?"

Then the Messenger of God turned toward her and again whispered a secret to her, and she laughed.

I said:

“I have never seen joy so close to sorrow, nor laughter so close to weeping as today.”

Afterward, I asked her about what the Messenger of God, may God’s blessings and peace be upon him and his family, had whispered to her.

She said:

“I would never disclose his secret during his lifetime.”

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(24)

When the Messenger of God, may God’s blessings and peace be upon him and his family, had passed away, I asked her about it.

She said:

“He whispered to me:

‘O Fāṭima, Jibrīl, peace be upon him, used to review the Qur’an with me once every year, but this year he reviewed it with me twice. I do not think this means anything other than that my appointed time has come, and that you will be the first of my Ahl al-Bayt to join me.’

“So I wept.

“Then he whispered to me a second time and said:

‘O Fāṭima, I am an excellent predecessor for you. Are you not pleased that you will be the mistress of the women of this community?’

Or he said:

‘the women of the believers.’

“I was delighted by this, and I laughed.”

[959]

And through another chain, from him, may God’s blessings and peace be upon him and his family:

One day he looked at Fāṭima, peace be upon her, and said to her:

“O Fāṭima, you have become the mistress of the women of my community, just as Maryam, daughter of ʿImrān, became the mistress of the women [of her world].” (1)

Footnote

(1) We have corrected it thus; the original has “the women of the worlds.”

[The Messenger Gives al-Ḥasan a Drink]

[960]

And through another chain, from ʿAlī, may God’s blessings be upon him, who said:

The Messenger of God, may God’s blessings and peace be upon him and his family, visited us and asked for something to drink for al-Ḥasan.

The Messenger of God, may God’s blessings and peace be upon him and his family, went to **[a milk-animal]** (2) of ours, a *bakiyya* (3), drew some milk from it into a cup, and brought it to al-Ḥasan.

Al-Ḥusayn then rose toward him and reached out his hand toward it with his palm.

Fāṭima said:

“It seems that al-Ḥasan is the one you love more of the two, O Messenger of God?”

He said:

“No. It is only that he was the one who asked for the drink.

“Indeed, you and I, and these two”—meaning al-Ḥasan and al-Ḥusayn—“and this one”—and he gestured toward me—“will be in one place in Paradise **[on the Day of Resurrection]**.” (1)

[Explanation of the Unfamiliar Term]

His saying, **“a *minḥa* for us, a *bakiyya*”**, means: a sheep kept for milking, having little milk in its udder without a full flow.

It is said of this: *maṣṣa ṣulbahu al-shayʾ*—when he gives something to him little by little.

And *maṣṣ* also means milking with two fingers.

Footnotes

(1) *Musnad Aḥmad ibn Ḥanbal*, 1/101.

(2) We have corrected it thus; the original has *mabniḥa*.

A *minḥa* is when a man grants his brother a camel or sheep to milk for a period of time and several days, after which he returns it.

(3) In *Biḥār al-Anwār*, 37/72, hadith 39: “The Prophet, may God’s blessings and peace be upon him and his family, went to one of our sheep, and it gave milk.”

[961]

And through another chain, from the Messenger of God, may God's blessings and peace be upon him and his family, who said:

"Al-Ḥasan and al-Ḥusayn are the two masters of the youths of the people of Paradise, except for the two maternal cousins, Yaḥyā and ʿĪsā.

"And their mother is the mistress of the women of the people of Paradise, except for Maryam, daughter of ʿImrān." (2)

Footnote

(2) The phrase "And their mother is the mistress..." and what follows does not appear in *Biḥār al-Anwār*, 43/316.

[The Dīnār Report]

[962]

And through another chain, from ʿAbd Allāh ibn Masʿūd (3), who said:

ʿAlī, peace be upon him, came to Abū Thaʿlaba al-Juhanī and said to him:

"O Abū Thaʿlaba, lend me a dīnār."

He said:

"Are you in need of it, O Abū al-Ḥasan?"

ʿAlī—the Commander of the Believers—said:

"Yes."

He said:

"Then half of my wealth is yours. Take it as lawful for you in this world and the Hereafter."

ʿAlī, peace be upon him, said:

"I have no need of what you have offered me."

He said:

"Then a quarter of my wealth, or whatever you wish of it. Take it as lawful for you in this world and the Hereafter."

He said:

“I want to borrow one dīnār. If you will do that, then do so; otherwise I shall leave.”

So he gave him one dīnār.

ʿAlī took it in order to buy food for his family, for they had gone three days without eating anything.

He passed by al-Miqdād, who was sitting in the shade of a wall, his eyes sunken from hunger.

ʿAlī, peace be upon him, said to him:

“O Miqdād, what has caused you to sit in the shade of this wall at this midday hour?”

He said:

“O Abū al-Ḥasan, I shall say what the righteous servant said when he withdrew into the shade:

‘My Lord, indeed I am, for whatever good You have sent down to me, in need.’” (1)

ʿAlī said:

“For how long, O Miqdād?”

He said:

“For four [days], O Abū al-Ḥasan.”

ʿAlī, peace be upon him, said:

“We have been [in this state] for three, and you for four. You have greater right to the dīnār.”

So he gave him the dīnār and went on his way.

ʿAlī, peace be upon him, went to the mosque and prayed the noon, afternoon, and sunset prayers with the Messenger of God, may God’s blessings and peace be upon him and his family.

[It was a day on which he was fasting. Then Jibrīl, peace be upon him, came to him and said: “O Muḥammad, your breaking of the fast tonight shall be at the home of ʿAlī and Fāṭima, peace be upon them.”]

When the Messenger of God, may God’s blessings and peace be upon him and his family, had completed the sunset prayer, he took ʿAlī by the hand and walked with him to his home, and they entered.

Fāṭima said:

“What an embarrassment! The Messenger of God has come, while Abū al-Ḥasan surely knows that there is nothing in our house.”

She entered the house, prayed two rakʿas, and then said:

“O God, You know that this is Muḥammad, Your Messenger, and that this is his son-in-law, ʿAlī, Your walī, and that these two are al-Ḥasan and al-Ḥusayn, the two grandsons of Your Prophet, and that I am Fāṭima, the daughter of Your Prophet.

“A matter has befallen me of which You know better than I.

“O God, send down upon us a table spread from heaven, just as You sent it down upon the Children of Israel.

“O God, the Children of Israel disbelieved in it, whereas we shall not disbelieve in it.”

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(27)

Then she turned, and suddenly there was before her a large dish (1) filled with *tharīd*, containing many pieces of meat, steaming with fire and giving off the fragrance of musk.

She praised and thanked God, carried it, and placed it before the Messenger of God, may God’s blessings and peace be upon him and his family, and ʿAlī, peace be upon him.

She called al-Ḥasan and al-Ḥusayn, peace be upon them, and sat with them.

ʿAlī began eating while looking at her.

The Messenger of God, may God’s blessings and peace be upon him and his family, said to him:

“O Abū al-Ḥasan, eat, and do not ask my beloved about anything.”

Then he said:

“Praise be to God, who has allowed you to see in your home something like what happened with Maryam, daughter of ʿImrān:

‘Whenever Zakariyyā entered upon her in the sanctuary, he found provision with her. He said, “O Maryam, from where is this for you?” She said, “It is from God. Indeed, God provides for whomsoever He wills without measure.”’” (2)

Then he said:

“This, O Abū al-Ḥasan, is because of the dīnār you gave to al-Miqdād.

“God, Mighty and Exalted, divided it into twenty-five portions. He hastened one portion of them to you in this world and deferred twenty-four portions of them for you to the Hereafter.”

Footnotes

(1) In *Biḥār al-Anwār*, 43/31: “Suddenly there was a large dish of bread and meat.”

(2) Āl ʿImrān 3:37.

[Fadak for Fāṭima]

[963]

And through another chain, from Abū Saʿīd al-Khudrī:

When God, Mighty and Exalted, revealed to His Messenger, may God’s blessings and peace be upon him and his family:

“And give the near relative his right,” (3)

he summoned Fāṭima and gave Fadak to her.

Footnote

(3) al-Isrāʾ 17:26.

[964]

Al-Ḥakam ibn Sulaymān, through his chain of transmission, from ʿAlī, peace be upon him, who said:

“The Messenger of God, may God’s blessings and peace be upon him and his family, married me to the best of the women of this community, and I am the best of the successors.”

[God Commands the Marriage of Fāṭima]

[965]

From *al-Nūr*, through its chain of transmission, from ʿUmar ibn al-Khaṭṭāb, who mentioned ʿAlī and said:

“The son-in-law of the Messenger of God.”

Jibrīl descended upon the Prophet, may God’s blessings and peace be upon him and his family, and said:

“O Muḥammad, God commands you to marry Fāṭima to ʿAlī.”

[966]

Al-Faḍl ibn Dukayn (1), through his chain of transmission, from ʿAbd Allāh ibn ʿAbbās, who said:

When Fāṭima was brought to ʿAlī, peace be upon him, the Messenger of God, may God's blessings and peace be upon him and his family, was in front of her, Jibrīl was on her right, Mīkāʾīl on her left, and seventy thousand angels behind her, glorifying and sanctifying God until dawn broke.

Footnotes

(1) He is Abū Nuʿaym, al-Faḍl ibn Dukayn—ʿAmr—ibn Ḥammād ibn Zuhayr al-Tamīmī. He was born in 130 AH and died in 218 AH. He was among the great teachers of al-Bukhārī.

(2) In *Dhakhāʾir al-ʿUqbā*: "In front of her."

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(29)

[The Wedding Night of Fāṭima]

[967]

Ibn al-Aʿrābī, through his chain of transmission, from Asmāʾ bint ʿUmays (3), who said:

I was among those who accompanied Fāṭima to ʿAlī.

When she entered her house, the Messenger of God, may God's blessings and peace be upon him and his family, came and entered upon her.

He called for water, mentioned the name of God over it, drank from it, and then sprinkled some of the water between Fāṭima's breastplate and her body. Then he sprinkled some of it between ʿAlī's garment and his body.

Then he said:

"O God, protect the People of the Household, bless them, bless them abundantly, and make them blessed wherever they may be."

Then he prayed that God reward Asmāʾ and her companions with good.

Footnote

(3) See the second footnote on page 57 concerning Asmāʾ bint ʿUmays.

[968]

Aḥmad ibn al-Ṭabarī, through his chain of transmission, from Anas ibn Mālik, who said:

I asked my mother about the description of Fāṭima, peace be upon her.

She said:

“She was exceedingly fair, as though she were the moon on the night of the full moon, and like the sun when it emerges from the clouds.” (1)

Footnote

(1) In *Dalāʾil al-Imāma*, p. 75:

“She was fair with a reddish complexion and had black hair.”

ʿAbd Allāh said:

“By God, she was just as the poet described:

‘Fair, you would think her a rising moon,
while it disappears within a dark, black night;
as though she were a shining day within it,
and as though the night upon her were dark.’”

[God Is Angered by Fāṭima’s Anger]

[969]

Jaʿfar ibn Muḥammad, from his forefathers, from ʿAlī, peace be upon them, that the Messenger of God, may God’s blessings and peace be upon him and his family, said to Fāṭima:

“O Fāṭima, indeed God becomes angry when you are angry, and is pleased when you are pleased.”

It was said that one of the clients (2) of Jaʿfar ibn Muḥammad, peace be upon him, heard this report and came to him.

He said:

“What is this report that some people transmit from you?”

He said:

“And what is it?”

He said:

“They claim that you have told them that the Prophet, may God’s blessings and peace be upon him and his family, said to Fāṭima, peace be upon her: ‘Indeed, God becomes angry when you are angry.’”

He said:

“Yes, I have told them that. Why have you asked me about it?”

He said:

“I have heard some people reject it.”

He said:

“Has it not been transmitted from the Messenger of God, may God’s blessings and peace be upon him and his family, that he said: ‘Indeed, God becomes angry for the anger of His believing servant [and is pleased with his pleasure]’?

“So why do they reject that Fāṭima could be one of the believers, [such that God becomes angry at her anger and is pleased at her pleasure]?” (1)

The client said:

“God knows best where He places His Messengership.”

Footnotes

(1) *Amālī al-Ṣadūq*, p. 314.

(2) *Amālī al-Ṣadūq*, p. 314: “He was Ṣandal.”

[Fāṭima Is a Part of Me]

[970]

Ḥasan ibn Zayd, from Jaʿfar ibn Muḥammad, peace be upon him, who said:

The Messenger of God, may God’s blessings and peace be upon him and his family, said:

“Fāṭima is only a part of me. Whoever harms her has harmed me; whoever loves her has loved me; and whoever brings her joy has brought me joy.” (2)

Footnote

(2) The poet said:

“They have known that the Prophet is greatly pleased by her joy, and greatly grieved by her distress.”

[Fāṭima and Asmāʾ]

[971]

Mūsā ibn Ayyūb, through his chain of transmission, from Asmāʾ bint ʿUmays, who said:

When Fāṭima, peace be upon her, suffered the illness from which she died, she said to me:

“What an embarrassment! What will be done with women when they die?”

She said that women used to be carried on a bier with a cloth covering them.

I said to her:

“Shall I show you something I saw when I was with your cousin in the land of Abyssinia? They used it when carrying women.”

She said:

“Yes.”

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(31)

So I called for fresh palm branches and made a bier, then showed it to her.

She liked it and said:

“Yes. Make this for me, and let no one wash my body except ʿAlī and you.”

She, peace and blessings be upon her, ordered that she be buried at night.

She was therefore buried at night, and none of them prayed over her, nor did they know the location of her grave.

When they spoke to ʿAlī, peace be upon him, about this, he said:

“She instructed me to do that.”

The interval between her death and the death of the Messenger of God, may God’s blessings and peace be upon him and his family, was seventy days.

[972]

Sufyān, through his chain of transmission, said:

It was mentioned to ʿAlī, peace be upon him, that there was the daughter of Abū Jahl, and he wished to marry her.

This reached the Messenger of God, may God’s blessings and peace be upon him and his family, so he said from the pulpit—with ʿAlī, peace be upon him, hearing him:

“Indeed, it has reached me that ʿAlī wishes to marry the one-eyed daughter of Abū Jahl.

“He has no right to combine the daughter of the Messenger of God and the daughter of an enemy of God.

“Fāṭima is only a part of me; whoever angers her has angered me.” (1)

Footnote

(1) The substance of what al-Sayyid al-Murtaḍā said in *Tanzīh al-Anbiyāʾ*, p. 212, is that this report is among the fabricated reports, and its narration is confined to al-Karābīsī, who was from the Sunnī community and used it to attack the position of the Commander of the Believers, peace be upon him. Reason itself indicates its falsehood and corruption, for several reasons:

1. The Prophet, may God’s blessings and peace be upon him and his family, would not object to something that Islam had permitted. A man is permitted to marry four women, so how could the Messenger object to this permissible matter and announce his objection from the pulpit?

2. The report contains an accusation against the Prophet, may God’s blessings and peace be upon him and his family, because he married Fāṭima, peace be upon her, to the Commander of the Believers only after God had chosen that for her. It is known that God would not choose for her, from among creation, someone who would harm or distress her. This is the strongest evidence that the story is false.

3. No opposition by the Commander of the Believers, peace be upon him, to the Messenger of God, may God’s blessings and peace be upon him and his family, was ever known or occurred. How, then, could such opposition be imagined from him when it would cause distress to the Noble Messenger? The author himself mentions, in the similar report [987], the statement of the Commander of the Believers, peace be upon him:

“I would never do anything that you dislike, O Messenger of God.”

4. Had this really occurred, the enemies among the Umayyads and their followers would have seized upon it as a means of attacking the Commander of the Believers, whereas we find no one who narrated it except al-Karābīsī.

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(32)

She, peace and blessings be upon her, died while angry with all of them because of [what they had denied her and taken] (1) of her right.

She sought their assistance but found no one to assist her.

For this reason, she prevented them from praying over her and instructed that she be buried at night, as has been reported.

ʿAlī, peace be upon him, and his close companions did not attend her [publicly], because of what had occurred concerning her.

Footnote

(1) The original reads: “because they prevented her and took from her right.”

[Her Claim to the Inheritance]

[973]

Among the reports transmitted by Muḥammad ibn Sallām ibn Sār al-Kūfī, through his chain of transmission, from her, peace be upon her, is that when Abū Bakr ordered Fadak (2) to be taken from her hands—whereas the Messenger of God, may God’s blessings and peace be upon him and his family, had granted it to her when God, Mighty and Exalted, revealed:

“And give the near relative his right,” (3)

and it was among what God, Mighty and Exalted, had bestowed upon him—

Abū Bakr said:

“It belongs to the Messenger of God.”

ʿAlī, peace be upon him, and Umm Ayman testified—and the Messenger of God had testified that she was among those promised Paradise—that the Messenger of God, may God’s blessings and peace be upon him and his family, had granted it to Fāṭima, peace be upon her.

Abū Bakr rejected her testimony, saying:

“ʿAlī is drawing a benefit to himself, and the testimony of Umm Ayman alone is not sufficient.”

Fāṭima, peace be upon her, said:

“If that is not so, then [I claim] my inheritance from the Messenger of God, may God’s blessings and peace be upon him and his family.”

He said:

“The prophets do not leave inheritance.”

But this contradicts the Book of God, Mighty and Exalted, for He says:

“And Solomon inherited David.” (1)

And He says, relating the words of Zakariyyā, peace be upon him:

“So grant me from Yourself an heir, who shall inherit me and inherit from the family of Jacob.” (2)

And He mentioned the laws of inheritance in general terms, without excluding anyone.

She, peace and blessings be upon her, went out concerning this matter to the assembly of Abū Bakr and argued her case before him.

He did not accept her position.

She sought the assistance of the community but found no one to support her.

For this reason—and because of something even greater and more serious, namely the appropriation of the right of her husband—she remained confined to her bed in grief and anguish (3), until she joined the Messenger of God, may God’s blessings and peace be upon him and his family, seventy days after his death, overwhelmed by grief and sorrow for him.

She was angry with the community because of what they had subjected her to and because of what they had deprived her husband and her sons of in terms of their right.

Footnotes

(2) Fadak was an oasis in the Ḥijāz, near Khaybar. Its inhabitants were Jewish farmers, and it was anciently renowned for its dates and wheat. The Prophet sent ʿAlī at the head of one hundred men to fight them, then concluded a peace agreement with them concerning their properties in 7 AH. He gave it to Fāṭima al-Zahrāʾ, and Fāṭima appointed an agent to manage it.

After the death of the Messenger, her agent was dismissed and it was confiscated.

(3) al-Isrāʾ 17:26.

(1) al-Naml 27:16.

(2) Maryam 19:6.

(3) The author has summarized the matter here. Her remaining in bed was not solely for the reason mentioned; rather, there were other factors. A poet eloquently described them, saying:

“And for the lashes there is a ringing whose echo
resounds in the ear of time—how grievous it is.

And the remaining mark, like a bracelet upon
the forearm of al-Zahrāʾ, is the strongest proof.

And from the blackness upon her back the horizon became dark.

O hand of God, help the Imām al-Murtaḍāʾ!

I do not know the tale of the nail—
ask her breast, the treasury of secrets.

And in the unborn child of glory,
there is that which makes the heart bleed.

Can they conceal a matter that has become manifest?

The door, the wall, and the blood
are truthful witnesses, leaving no ambiguity.

The aggressor committed his crime against her unborn child,
and the mountains were shaken by her lament.

And those pure ribs were crushed—
a calamity unlike any other calamity.

The limit was exceeded with the striking of the cheek.
May the hand of tyranny and transgression be paralyzed.

The eye became red, and the eye of knowledge
shed tears over that condition.

For the broken rib cannot be restored
except by the mighty, powerful Sword.

Is this how the daughter of the Prophet is treated,
out of eagerness for kingship? How astonishing!”

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(34)

[The Sermon of al-Zahrāʾ]

[974]

[And it was narrated] (1) by Muḥammad ibn Sallām, through his chain of transmission, from Fāṭima, peace be upon her:

When Abū Bakr resolved to prevent her from receiving Fadak and al-ʿAwālī (2), she wrapped her head-covering around her head [and covered herself with her outer garment].

Then she came forward among a group of her attendants and the women of her people, dragging the hems of her garments.

Her manner of walking did not differ from the manner of walking of the Messenger of God, may God’s blessings and peace be upon him and his family.

She reached Abū Bakr, who was surrounded by a gathering of the Muhājirūn and Anṣār.

A curtain was placed between her and the people.

[She sat down.]

Then the people began to weep loudly for her [and the assembly was thrown into turmoil].

She waited until the sobbing of the people subsided and their agitation had calmed.

Then she began her speech with praise of God and glorification of Him as He deserves, followed by blessings upon His Prophet Muḥammad, may God's blessings and peace be upon him and his family.

The voices of the people rose with weeping when the Messenger of God, may God's blessings and peace be upon him and his family, was mentioned.

She waited until they became quiet, then said:

"O people, know that I am Fāṭima and my father is Muḥammad. I say this from beginning to end; I do not say what I say mistakenly, nor do I do what I do excessively or improperly." (3)

**"In the name of God, the Most Compassionate, the Most Merciful:

'There has certainly come to you a Messenger from among yourselves; grievous to him is what you suffer; he is concerned for you, and toward the believers he is compassionate, merciful.'"** (1)

Footnotes

(1) al-Tawba 9:128.

(1) Thus in the original: "And it was narrated."

(2) al-ʿAwālī: an estate approximately three miles from Medina. (*ʿUmdat al-Akhbār* by al-ʿAbbāsī, p. 374.)

(3) The words in square brackets are from *Dalāʾil al-Imāma*.

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(35)

For if you attribute him to his lineage, you will find him my father rather than the fathers of your women, and the brother of my cousin rather than the men among you. He delivered the warning, openly proclaiming the Messengerhood, turning away from the path of the polytheists, striking their midst (2), seizing them by their throats, tearing out

their roots and overthrowing the idols, until the multitude was defeated and turned its back in flight.

The darkness was cleared away before the dawn, and the truth emerged in its pure form. The leader of the religion spoke, and the tongues of the devils fell silent. You spoke the word of sincerity, and you were on the brink of a pit of Fire, drinking like a sip of water, within reach of the greedy, a morsel for the one who sought it, a spark for the hurried one, and a place trampled beneath feet. You drank stagnant water from the roads.

You ate coarse leather, living in humiliation and submission, fearing that people around you would snatch you away. Then God rescued you through His Messenger, may God's blessings and peace be upon him and his family, after hardship upon hardship, and after he had suffered at the hands of the savage men and wolves of the Arabs, and after enduring the violent ones among the Arab tribes.

Whenever they kindled a fire for war, whenever a horn of misguidance emerged, or whenever the mouth of a polytheist opened [wide], he cast his brother ʿAlī into its jaws. He would not withdraw until he had trodden upon its summit with the sole of his foot, extinguishing the heat of its flame with his sword, worn out in the cause of God, [striving in the command of God, close to the Messenger of God, a master among the allies of God], vigilant and sincere.

While you were living in ease, at peace and secure, until God chose for His Prophet the abode of His allies and the dwelling-place of His prophets, the thorn of hypocrisy appeared, the cloak of religion was cast aside, the one who suppressed the misguided spoke out, the insignificant and fallen one emerged, and the braggart of the false ones began to babble.

He strutted through your courtyards, and Satan raised his head from his hiding place, calling out to you. He found you responsive to his call and eager to carry out his command. He roused you and found you light-footed,

Footnote

(2) In the original: **"أشجعم."**

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(36)

and he incited you and found you enraged. Thus you branded your camels and went to your watering-place. This, while the covenant was still recent, the wound still wide, [and the Messenger had not yet been buried].

You claimed that you feared tribulation. Indeed, into tribulation they have fallen. And surely Hell encompasses the unbelievers. Far be it from you [to escape it]! How then is it with you, and how can you be turned away?

The Book of God is before you: [its matters are manifest, its rulings radiant, its signs brilliant], its warnings are clear, its proofs are evident, and its commands are plain.

Do you desire something other than it, or do you judge by something else? Wretched indeed is the substitute for the wrongdoers.

“And whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be among the losers.”

Then here you are, claiming that we have no inheritance. Do you seek the judgment of the Age of Ignorance? And who is better in judgment than God for a people who are certain?

O assembly of [people], take away my inheritance!

[O son of Abū Quḥāfa,] is it in the Book that you inherit your father while I do not inherit my father? You have indeed brought forth something monstrous.

[You have had the audacity to sever kinship ties and break the covenant.]

Did you deliberately abandon the Book of God and cast it behind your backs, when it says:

“And Solomon inherited David.” (1)

And concerning what He has related about Yaḥyā and Zakariyyā, when He says:

“He said: My Lord, grant me from Yourself an heir, who shall inherit me and inherit from the House of Yaʿqūb, and make him, my Lord, pleasing.” (2)

And He, Mighty and Exalted, said:

“God instructs you concerning your children: for the male is the portion of two females.” (3)

And the Exalted said:

“If he leaves wealth, the bequest for parents and near relatives according to what is recognized is a duty upon the God-fearing.” (1)

Yet you claim that I have no share and no inheritance from my father.

Has God singled you out with a verse from which He excluded my father? Or do you say that the people of two different religions do not inherit from one another? Or am I and my father not of one religion? Or are you more knowledgeable of the particular and general meanings of the Qur'an than the one who brought it?

[Then take it, bridled and saddled; it will meet you on the Day when you are gathered.]

How excellent a judge is God; Muhammad is the claimant; the appointed meeting is the Day of Resurrection. And at the Hour the falsifiers will lose.

“For every tidings there is an appointed time, and you shall come to know who will be visited by a punishment that humiliates him and upon whom an enduring punishment will descend.”

Then, may God's blessings be upon her, she turned toward the assembly of the Anṣār and said:

O people of distinction, [the supports] (3), the pillars of the religion, and the fortresses of Islam! What is this slackness regarding my right and this neglect of my wrong?

Did the Messenger of God, may God’s blessings and peace be upon him and his family, [my father] not say:

“A man is to be protected through his offspring”? (4)

How quickly you have forgotten, and how quickly you have introduced something new.

Then you say: “Muḥammad has died,” and thus a tremendous calamity has occurred, its breach has become vast, its rent has widened through the loss of the one who used to mend it. The lands became dark because of his absence, and the chosen ones of God grieved at his death. Hopes were shattered, sanctities were violated, and inviolability disappeared at his death, may God’s blessings and peace be upon him and his family.

That was a calamity which the Book of God proclaimed in [your courtyards] (6), and at your evenings

Footnotes

(1) al-Naml 27:16.

(2) Maryam 19:6.

(3) al-Nisāʾ 4:11.

(4) al-Baqara 2:180.

(5) In the original: **“و اكتابت خيرة الله في خلقه.”** We have corrected it to the reading translated above.

(6) In the original: **“افيتكم.”**

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and your mornings, calling out to you, and [it had happened] before to the prophets and messengers of God:

“Muḥammad is only a messenger; messengers have passed away before him. If he dies or is killed, will you turn back on your heels? Whoever turns back on his heels will never harm God in the least, and God will reward the grateful.” (1)

[O sons of Qayla! Shall] the inheritance of my father be taken from me? (2)

While you are within sight and hearing, the call reaches you, and among you are [the forces], the numbers and resources. You possess the dwelling, and you are the elect of God whom He chose for His religion, the supporters of His Messenger, and the chosen ones whom He selected for us, the People of the Household.

You confronted the Arabs [on our behalf] and fought the nations, until the millstone of Islam turned around you and us, the necks of the polytheists submitted, the fires of falsehood died down, its call weakened, and the order of religion became established.

Then you retreated after advancing, and concealed yourselves after having spoken openly, for a people who broke their oaths:

“Do you fear them? But God is more deserving that you fear Him, if you are believers.” (4)

[Indeed, by God, I see nothing except that you have settled into ease and leaned toward comfort, abandoning what was entrusted to you and spitting out what was made lawful and palatable for you.]

“If you disbelieve—you and all who are on the earth—indeed God is Self-Sufficient, Praiseworthy.”

“Has there not reached you the news of those before you—the people of Noah, ʿĀd, and Thamūd (5)—and those after them, none knows them except God? Their messengers came to them with clear proofs, but they put their hands to their mouths and said: ‘Indeed, we disbelieve in that with which you have been sent, and indeed we are in disturbing doubt concerning that to which you invite us.’” (6)

Footnotes

(1) Āl ʿImrān 3:144.

(2) This is how it appears in *Balāghāt al-Nisāʾ*. The original has: **“ابني قبلة أهتضم.”**

(3) In the original: **“لكم بنا.”**

(4) al-Tawba 9:13.

(5) Thamūd was an extinct tribe whose history reaches back to the earliest periods. They lived near al-Ḥijr in Wādī al-Qurā.

(6) *Dalāʾil al-Imāma*, p. 34, citing verses 8–9 of Sūrat Ibrāhīm.

(39)

Indeed, I have said what I have said while knowing full well the abandonment that has entered your breasts and agitated your hearts.

But I said what I said to relieve the pressure in my breast and to release the breath [of anger] (1), as an excuse before you and an argument against you.

And:

“If you disbelieve—you and all who are on the earth—indeed God is Self-Sufficient, Praiseworthy.”

So take it, then, and carry it away upon your backs, bearing lasting disgrace, branded [with the anger of God], and joined to everlasting shame, connected with the fire of God kindled, which rises over the hearts.

God sees what you do, and:

“Those who did wrong will soon know to what final return they will return.”

I am the daughter of a warner to you before a severe punishment.

“So act; indeed, we are acting. And wait; indeed, we are waiting.”

Then she said:

“Our Lord, judge between us and our people in truth, and You are the best of judges.”

Then she turned toward the grave of her father, the Messenger of God, may God’s blessings and peace be upon him and his family, and said: (2)

“After you there have arisen reports and great disturbances;
had you witnessed them, the matters would not have become so great.

We have lost you as the earth loses its rain,
and your people have become disordered—so bear witness to them, for they have stirred up trouble.” (3)

[“We have lost you as the earth loses its rain,

and since you departed from us, revelation and the Books have disappeared.
Men have revealed to us what their hearts concealed
after you departed and the earth came between us and you.”]

Men have frowned upon us and considered us insignificant since you departed from us; all creation has become angry. (4)

Footnotes

(1) We have corrected this to the reading above; the original has **“بعثة الغيظ.”**

(2) Al-Irbilī says: “Then she turned toward the grave of her father, using the words of Hind, daughter of Athātha,” and he mentions the verses.

It appears that what she, peace be upon her, actually said were the first two verses belonging to Hind, while the remainder was spoken in her own voice.

(3) In *Kashf al-Ghumma*: **“فقد نكبوا”** (“for they have been struck by calamity” / “they have suffered misfortune”).

(4) The second hemistich in *Kashf al-Ghumma* reads: **“لما فقدت وكل الإرث منتصب”** (“when I lost you, while all the inheritance stands exposed”).

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(40)

[“You were a full moon and a light by which illumination was sought; from the Possessor of Might the Books descended upon you.

Jibrīl used to comfort us with the verses, but now you are lost and all good is veiled.

Would that death had come upon us before you!

A people wished for something, and they became blind through what they sought.” (1)]

[“We have suffered a loss such as no grief-stricken person among humankind has suffered, neither Arab nor non-Arab.”] (2)

Then, may God's blessings be upon her, she returned to her home and remained bedridden until she joined the Messenger of God, may God’s blessings and peace be upon him and his family, just as he had informed her: that she would be the first of his People of the Household to join him.

[Explanation of the Sermon]

[Explanation of what is contained in the Sermon of Fatima, may God's blessings be upon her]

The general meaning of her words, peace be upon her, is not restricted specifically to what was denied to her concerning Fadak and al-ʿAwālī. Rather, that was part of what had been usurped from her, from her husband ʿAlī, and from the Imams among her sons: the Imamate which God, Mighty and Exalted, had placed in them and with which His Messenger, may God’s blessings and peace be upon him and his family, had explicitly designated them.

We have already mentioned some of this earlier in this book.

By this, may God's blessings be upon her, she intended what she had stated in her speech: to establish the proof against the community, to deliver her excuse to them, and to clarify

the truth and make clear what they had taken from her, what they had usurped from them, and what they had appropriated exclusively for themselves from their right.

This was so that they would not say, as they did say:

“The People of the Household of the Messenger of God, may God’s blessings and peace be upon him and his family, willingly surrendered that matter.”

Her going out for the purpose for which she went out, and her saying what she said, was only with the permission of ʿAlī, peace be upon him, for it would not be permissible for her to leave her house for such an occasion and speak publicly before such an assembly [of] the Muhājirūn and Anṣār without his permission.

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(41)

Explanation of expressions in the sermon

Al-ḥashd means a gathering: when people are summoned and come for the purpose to which they were summoned.

Abū Bakr had learned that Fāṭima, peace be upon her, was coming to him. He therefore gathered the people so that they would not reproach him concerning his decision, since they had not been present with him.

“Niṭat dūnahā dunna al-nās milāʾa”

Niṭat means “was hung” or “was attached.” The verb is *nāṭa al-shayʾa yanūṭuhu*: when he hangs or attaches something.

One says: *niṭtu al-qirba*—“I hung the water-skin.”

Al-nawṭ means the hanging or attachment of a thing. It is the verbal noun of *nāṭa*. One says:

“Nāṭa al-shayʾa bi-nawṭatin nawṭan”

meaning that he attached or hung the thing. (1)

Al-milāʾa is a wrap or outer garment, resembling a cloak in its width and length.

“Ajhasha al-qawm bi-l-bukāʾ”

One says *ajhasha nafsī* when one rises toward something while beginning to weep. (2)

Al-Ṭirmaḥ said:

“My soul began to weep, and I said: Do not go far away.”

“Ḥattā sakana nashīj al-qawm”

One says *nashīja al-bākī yanšaju* when weeping catches in the throat before the person begins openly sobbing.

The same word is used of the braying sound of a donkey, because it is a sound in its throat.

One also says *nashijat al-qidr* when a pot boils. (3) And of a spear wound, when the sound of blood emerging from it can be heard within it.

"Fa-in taʿzūhu"

This comes from *iʿtazā*. **Al-iʿtizāʾ** means affiliating oneself in a call, particularly in war.

Thus, whoever proclaims in his battle-cry:

"I am so-and-so, son of so-and-so,"

or "I am such-and-such," has *iʿtazā* to him.

Footnotes

(1) *Lisān al-ʿArab* 7/421.

(2) *Lisān al-ʿArab* 6/276.

(3) *Lisān al-ʿArab* 2/378.

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(42)

Naṣr ibn Sayyār said:

"How could it be otherwise, when my root is from Tamīm and its branch reaches to the root of my branch?"

Thus, **iʿtizāʾ** refers to affiliation.

"Ṣādiʿan bi-l-risāla"

This derives from the saying of God, Mighty and Exalted:

"So proclaim openly what you have been commanded." (1)

One says *ṣadaʿa al-rajulu bi-l-ḥaqq* when a man speaks the truth openly and publicly.

"Māʾilan ʿan madrijati al-mushrikīn"

That is, turning away from the paths of falsehood upon which they were traveling.

Al-madraj is the passage of a person along a path.

Likewise, **madārij al-rīḥ** refers to the paths or tracks of the wind.

One says *rīḥun durūj*: a wind that leaves lines upon the earth resembling a road.

Al-ʿAjjāj said:

"Their likeness upon the lofty places is a track."

"Ḍāriban thabajahum"

Al-thabaj is the upper part of the shoulder or withers.

Al-kāhil is the base of the neck.

She means: striking their necks.

"Ākhidhan bi-akẓāmihim"

Al-kaẓm is the outlet through which breath passes.

One says:

"A thing overwhelmed him and seized him by his *kaẓm*,"

meaning that he could no longer breathe; he is *makẓūm*.

Kaẓīm means distressed or deeply troubled. (2)

"Yajudhdhu ilhāmah"

She means: cutting off heads.

Al-jadhdh means cutting off completely, and also breaking something hard.

"Yakubbu al-aṣnām"

She means that he overturned them onto their faces.

This refers to the Messenger of God, may God's blessings and peace be upon him and his family, breaking the idols and overturning them from the places where they had been set up around the Kaʿba and elsewhere.

Footnotes

(1) al-Ḥijr 15:94.

(2) *Lisān al-ʿArab* 12/518.

“Wa naṭaqa zaʿīm al-dīn”

Al-zaʿīm here means the one who leads and rules his people.

One says *zaʿama yazʿamu zaʿāma*: he became their leader. (1) This is why a guarantor is also called *zaʿīm*, as though he has authority over the person for whom he guarantees.

By **“the leader of the religion”**, may God's blessings be upon her, she meant the Messenger of God, may God’s blessings and peace be upon him and his family.

She means that he proclaimed the Messengerhood and what God, Mighty and Exalted, had revealed to him of the Qur'an.

“Wa kharast shaqāshiq al-shayāṭīn”

Al-khuras means the disappearance of speech and the disappearance of sound from something.

One says *katība kharsāʾ* when an army unit makes no sound or commotion, and *ʿalam akhras* when no sound or echo is heard from it. (2)

Al-shaqāshiq is the plural of *shiqshiqah*. It is the membrane that a camel inflates and which emerges from the side of its mouth when it bellows.

When the camel is slaughtered, it is not found in this condition. Rather, it is a piece of flesh at the end of its throat that swells when the animal becomes agitated and extends until it emerges from its throat; when the animal becomes calm, it collapses.

A she-camel bellows but does not produce such a *shiqshiqah* (3), because it does not have one that extends in this manner when it is not agitated.

Thus this was used as a metaphor for the assault and force of the unbelievers and its being cut off by the Messenger of God, may God’s blessings and peace be upon him and his family.

Al-shayāṭīn is the plural of *shayṭān*, according to the pattern *fayʿāl*.

One says *tashayṭana al-rajul* and *tashaṭṭana*: he became like a devil and acted as one.

“Fa-haftum bi-kalimat al-ikhlāṣ”

One says *fāha al-rajul bi-l-kalām* when a man utters words; he speaks them openly.

A person who is *mafawwāh* is capable and eloquent in speech.

The word of sincerity (*kalimat al-ikhlāṣ*) is the testimony:

“There is no god but God, and Muḥammad is the Messenger of God.”

Footnotes

(1) *Lisān al-ʿArab* 12/266.

(2) *Lisān al-ʿArab* 6/62.

(3) *Lisān al-ʿArab* 10/184.

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(44)

“Madhqa al-shārib, wa nahzat al-ṭāmiʿ, wa qabsat al-ʿajlān, wa mawṭiʾ al-aqdām”

Al-madhaq in relation to a drink means mixing water with milk.

One says *madaqtu-hu* when one mixes it.

Al-nahza is the name for something that can be seized or taken, such as spoils.

One says:

“Take advantage of it, for the opportunity has become available to you before it is lost.”

Al-qabas is a flame or brand from a fire.

God, Mighty and Exalted, says, relating the words of Moses, peace be upon him:

“Indeed, I have perceived a fire. I shall bring you from it some news, or bring you a burning brand, so that you may warm yourselves.” (1)

The person who takes from such a fire is said to take a *qabas*, and *iqtabasa* means to take a flame from a fire onto something that catches it.

From this also comes the expression:

“I acquired knowledge and took it as an illumination,”

and *iqtabastu al-rajula nāran*: “I took fire from the man.”

And *aqbas-tu-hu ʿilman* means: “I gave him knowledge.” (2)

Mawṭiʾ al-aqdām means the place upon which feet tread.

She, may God's blessings be upon her, used this as a metaphor for the humiliation in which they had lived until God, Mighty and Exalted, honored them through His Messenger, may God’s blessings and peace be upon him and his family.

People had been snatching them from around them, as God, Mighty and Exalted, informed them in His Book; they coveted what they possessed, seized them whenever possible, and trampled them in humiliation and disgrace.

“Tashrabūna al-ṭuruq”

Al-ṭuruq is water into which animals have urinated, causing it to become yellow. (3)

One says:

“This is water upon which the camels have passed,”

and *ṭaraqathu al-ibil* means that the camels have urinated in it.

It is therefore called māʾun ṭuruq.

The poet said:

“And he said, the one who hopes for abundance:
‘Call out, concerning the water, that it has not been fouled by passing animals.’”

And from the tracks of those who pass by:

“They continued until it became stagnant water,
mixed with yellow [water],
scattered by the watering vessels of camels.”

Footnotes

(1) al-Naml 27:7.

(2) *Lisān al-ʿArab* 6/167.

(3) *Lisān al-ʿArab* 10/216.

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(45)

“And you eat *al-qadd* for food.”

This comes from al-qūt, meaning nourishment or sustenance.

Al-qadd is what is cut from raw hide (1). From the same root comes al-qadīd, which is what is cut from meat and dried. They used to eat [such things] during times of famine.

“Humbled and submissive.”

Al-dhull means humiliation.

Al-khushūʿ means submission and humility.

“After hardship upon hardship.”

Al-latyyā is the diminutive of *allatī*. Allatī is a relative pronoun, and in definite usage it is expressed in this particular linguistic form. One of the two *lām*s was made to reinforce the other. Its plural is allātī, and the plural of the plural is allawātī.

It is as though, in their expression al-latyyā wa-l-latī, they used these forms to refer to a lesser and a greater hardship or calamity.

"After the various groups among the prominent Arabs."

Al-lafīf means people gathered together from different tribes. (2) One says:

"The people came with all their *lafīf*."

The expression refers to people gathered together from here and there, just as a person gathers people together for whatever he wants from them—for example, false testimony or some other purpose for which he wishes to assemble them.

Al-dhawāʾib is the plural of dhuʾāba.

The dhuʾāba of a people is the place of their honor and nobility. One says:

"So-and-so is from the *dhuʾāba* of the tribe,"

when he is from their noble and honored household.

Its plural is dhawāʾib, although by analogy it should be *dhawāʾib* with the corresponding form; they found the combination of two hamzas burdensome and therefore softened the first of them.

"Whenever they kindled a fire for war, or a horn of misguidance emerged, or an opening appeared among the polytheists, he cast his brother [ʿAlī] into its jaws."

Aḥshaw means "they kindled."

One says:

"I kindled the fire with wood."

That is, one brings together the scattered pieces of wood and puts them into the fire so that it may blaze.

Al-ʿAjjāj said:

"By God, were it not for fearing the cooks in Hell, where there is no one to cry out for help—"

Footnote

(1) *Lisān al-ʿArab* 3/344.

(2) *Lisān al-ʿArab* 9/318.

(46)

By “the cooks” he means the angels of the Fire who are assigned to punish those within it. He compared them to cooks who kindle a fire beneath meat in order to cook it. (1)

“Or a horn of misguidance emerged.”

She means that a misguided person rose up. **Najama** means “he arose” or “emerged.”

A person who rises against the ruler is called **nājim**, because he has risen against the one whom he opposes.

Qarn means a person's equal or counterpart in courage and strength.

One says:

“The opposing champions faced one another and fought.”

“Or an opening opened its mouth to the polytheists.”

Al-fughr means opening the mouth.

One says:

“The man opened his mouth.”

Thus **al-fāghira** is one who has opened her mouth.

She used this as a metaphor for war when it became intense, likening those who were killed in it to people being swallowed by it—as though it had opened its mouth in order to consume them.

“He cast his brother [ʿAlī] into its jaws.”

She means that the Prophet, may God’s blessings and peace be upon him and his family, sent ʿAlī, peace be upon him, to confront the brave champions among the polytheists.

Al-lahawāt, singular **lahāt**, are the fleshy parts at the farthest end of the mouth, toward the throat.

It is said that this is like the camel's *shiqshiqah*, and that every creature with a throat has a *lahāt*.

The plural is **al-lahā** and **al-lahawāt**.

“He would not retreat.”

She means that he would not turn back defeated when the Messenger of God, may God’s blessings and peace be upon him and his family, sent him into battle.

One says **kafiʾa al-qawm** when people are defeated and retreat.

“Until he trod upon its summit with the sole of his foot.”

Al-samāk and **al-sumūk** mean something elevated or high.

God, Mighty and Exalted, says:

“He raised its vault and proportioned it.” (2)

One says **sanām sāmak**, meaning a high or elevated hump.

Al-Samākān are two elevated stars.

From this comes the name **Samāk**, intended to denote height and elevation.

She means that he would not turn aside or retreat in battle until he had reached the highest point of it and trodden upon those who fought and confronted him with the sole of his foot.

Footnotes

(1) *Lisān al-ʿArab* 6/284.

(2) al-Nāziʿāt 79:28.

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(47)

Al-akhmaṣ is the part of the sole of the foot that is raised above the ground—its middle portion.

It is also said that someone has a **khamiṣ al-qadam**, meaning a foot with a high arch. (1)

The poet said:

“As though her sole were wearing sandals of thorns.”

“And extinguishing the heat of its flame with the edge of his sword.”

She means the war, which she likened to a fire. When he killed or defeated those who fought him in it, its flames were extinguished, just as the edge of a sword or spear brings an end to something.

A man is said to become **muḥtadd** when he becomes angry and his anger becomes intense.

“While you were living in ease.”

One says *raffahahu ʿayshu fulān* and *rafāhiya*, meaning that someone's life was comfortable. He is **rafīh al-ʿaysh**, meaning that he is in prosperity and ease.

"The thorn of hypocrisy appeared."

This comes from **ḥasak al-ṣadr**, meaning the resentment and rancor of enmity.

One says:

"He has *ḥasak al-ṣadr* against so-and-so."

"The cloak of religion was violated."

Istahtaka is the form *istafʿala* from **al-hatk**. (3)

Al-hatk means pulling away a garment or covering and tearing it from its place, or tearing part of it so that what lies behind it becomes visible.

Thus one says:

"May God tear away his covering."

A person whose covering has been torn is called **mahtūk al-sitr**, or **mutahattik**.

A **mustahtik** is someone who does not care that his covering is exposed, revealing his nakedness.

The expression is also used for anything whose covering has been torn away.

Al-jilbāb is a garment broader than a head-covering but narrower than a cloak, by which a woman covers her head and chest. When she does so, she is said to have **tajallabat**. (4)

Thus Fāṭima, may God's blessings be upon her, used this as a metaphor for their violation of the sanctity of religion and their treating it lightly.

Footnotes

(1) *Lisān al-ʿArab* 7/30.

(2) *Lisān al-ʿArab* 3/164.

(3) *Lisān al-ʿArab* 10/411.

(4) *Lisān al-ʿArab* 1/272.

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(48)

"And the one who suppressed the misguided spoke."

Al-kazm means silence.

Al-kāẓim is one who remains silent.

She says that the one who had been silent spoke the following day, having been silenced by the Messenger of God, may God's blessings and peace be upon him and his family.

Al-ghāwūn is the plural of ghāwin, from *alghā*.

Al-ghayy is the verbal noun of *ghawiya al-ghāwī*, meaning that the misguided one went astray.

Al-ghayy means misguidance, the opposite of guidance.

"The insignificant one among the fallen emerged."

It is said nabagha fulān when someone composes poetry who had not composed it before.

It has been said that Ziyād composed poetry only after he had grown old, and was therefore called al-Nābigha.

It has also been said that he was called this because of his saying:

"And matters have emerged from them for us." (1)

Thus the meaning of nabagha here is: one who had been insignificant among the fallen now emerged and became prominent.

"And the stallion of the falsifiers bellowed."

A camel hadr and yahdur—it bellows.

A pigeon also *hadr*—it coos.

Al-fanīq is the male camel, the stallion.

She used this as a metaphor for one among the falsifiers of the community who had become powerful, gained control over it, and seized what did not belong to him.

"He strutted through your courtyards."

She means the male camel whom she used as her metaphor.

The male camel yakhtur with its adornment when it walks proudly and arrogantly.

The same is said of a she-camel, and also of a person when he walks swinging his arms in arrogance.

Al-ʿaraṣāt is the plural of ʿarṣa.

The ʿarṣa of a house is its central courtyard.

“And Satan raised his head from his hiding place, crying out to you.”

Footnote

(1) The verse is:

“And it appeared in Banū al-Qayn ibn Jusr,
and matters emerged from them for us.”

Lisān al-ʿArab 8/452.

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(49)

The *maghraz* of a thing means its root or place of insertion, such as the insertion points of feathers or ribs.

“And you stretched yourselves toward his command.”

Al-mutatawwil is something that one stretches oneself toward or aspires to.

The poet said:

“I stretched myself toward it and perceived it,
and I saw him and said:
‘Are you ʿAmr of the Champions?’”

“And he incited you and found you enraged.”

She means: he angered you and found you in that state.

When a man's anger becomes intense, it is said that he has become istahmasha ghadaban.

“So you branded your camels and went to your watering-place.”

This is a metaphor for their usurpation of the Imamate from those to whom it belonged and their taking their right from them.

“This, while the covenant was still recent.”

She means the Messenger of God, may God’s blessings and peace be upon him and his family, and that what they had done had occurred close to the time of his death.

“And the speech was still extensive.”

That is, the words which the Messenger of God, may God's blessings and peace be upon him and his family, had spoken concerning the Imamate of ʿAlī, peace be upon him—what established it and emphasized it.

"And the wound had not yet healed."

One says *baria'a*—he recovered.

Indimāl al-jarḥ means the healing of a wound.

She means the death of the Messenger of God, may God's blessings and peace be upon him and his family.

"How are you turned away?"

She means: where are you being turned away from the truth?

Al-ifāk is the one who turns people away from the truth through falsehood.

Al-ifk means that a person is turned away from a matter through lies and falsehood.

"Take away my inheritance!"

She means: seize my inheritance—the inheritance of the Messenger of God, may God's blessings and peace be upon him and his family, which they had seized and denied her.

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(50)

Al-bazz here means seizure or taking something away by force.

The Arabs say:

"Whoever overcomes, takes what he has conquered."

The **hāʾ** in *irthiya* is an additional letter, known as the **hāʾ of respite or ease in pronunciation**, as in the saying of God, Mighty and Exalted:

"My wealth has not availed me.
My authority has perished from me." (1)

And His saying:

"And what will make you know what it is?" (2)

This is a Qurayshi linguistic form.

"You have indeed brought forth something monstrous."

Al-fary here means a tremendous or monstrous matter.

Al-fary can also mean falsehood.

It can also mean slander or fabrication.

“Then take it, bridled and saddled.”

She means her grievance and wrong, likening it to a camel equipped with its saddle and bridle. She used this as a metaphor for the injustice they had committed against her.

“And Muhammad is the claimant.”

Al-zaʿīm means the guarantor.

This is because Muhammad, may God’s blessings and peace be upon him and his family, guaranteed Paradise for those who obeyed him.

He also guaranteed victory and redress for the one who was wronged, and the taking of justice against whoever wronged and oppressed him.

“What is this sleep regarding my grievance?”

Al-sana means drowsiness.

One says *wasina al-rajul* when drowsiness overtakes him.

God, Mighty and Exalted, says:

“God—there is no god but Him, the Living, the Sustainer. Neither drowsiness nor sleep overtakes Him.” (2)

Thus sana means drowsiness arising from the beginning of sleep.

The poet said:

“Drowsy, sleep overtook him,
and drowsiness appeared in his eye,
though he was not asleep.” (3)

The meaning of her words, “What is this sleep regarding my grievance?”, is that they are pretending not to notice it and treating it lightly, just as a drowsy person is inattentive to something.

They did not support her in this matter or assist her concerning it.

“How quickly you have forgotten, and how quickly you have introduced something new.”

These are expressions used by the Arabs:

“How quickly he did such-and-such!”

She means: how quickly you did it, and how quickly you came to it.

The poet said:

“Are they addressing you after the killing of your men?
How quickly this has happened, while the blood is still flowing.” (1)

Footnotes

(1) al-Ḥāqqa 69:28–29.

(2) al-Baqara 2:255.

(3) *Lisān al-ʿArab* 6/233.

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(51)

“A tremendous calamity has occurred, and its breach has become vast.”

Al-khaṭb means a matter or affair.

One says:

“What is your affair?”

meaning: what is your matter?

And:

“This is a tremendous affair.”

Or:

“This is a minor affair.”

The plural is khuṭūb.

God, the Exalted, says:

“What is your affair, O messengers?” (2)

Istawsaʿa wahyuhu means that the breach caused by the matter became wide.

She means the calamity of the Messenger of God, may God’s blessings and peace be upon him and his family, and the affair that had been disrupted because of his death, whose breach consequently became wider.

“And its breach became wider through the loss of the one who used to mend it.”

One says rataqa al-fatq when one closes and repairs a breach.

She means the loss of the Messenger of God, may God's blessings and peace be upon him and his family, who used to repair whatever had become torn apart in the affairs of the community.

"And the chosen one of God among His creation became grief-stricken."

She means by the death of the Messenger of God, may God's blessings and peace be upon him and his family, the state of **kaʾāba**, meaning distress, sorrow, and the breaking of the countenance through grief.

One says *kaʾiba al-rajul*, *al-kaʾb*, with the shortened vowel, and *kaʾāba*, with the lengthened vowel.

"And hopes were cut off."

She means that they came to an end.

God, Mighty and Exalted, says:

"And he gave a little and then withheld." (3)

That is, he cut off what he had been giving.

It has also been said that when a giver gives only a small amount, he is said to have **akdā**. But the first interpretation is closer to the meaning.

It is said:

"So-and-so has reached the point of his *kudya* with people,"

meaning that he used to give and then stopped.

Al-Khansāʾ said:

"The finest of young men, when they have not reached her *kudā*."

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(52)

"[O] sons of Qayla!"

This is a form of address attributed by lineage.

She says:

"O sons of Qayla!"

meaning the **Anṣār**, namely al-Aws and al-Khazraj, the two sons of Ḥāritha ibn Thaʿlaba ibn ʿAmr ibn ʿĀmir ibn Ḥāritha ibn Thaʿlaba ibn Imruʾ al-Qays ibn Mādir ibn Ḥabīb Allāh ibn al-Amrad ibn ʿAwf ibn Nabta ibn Mālik ibn Zayd ibn Kahlan ibn Sabaʾ.

They were the two sons of Qayla and were the Anṣār; they were attributed to their mother.

“Shall the inheritance of my father be taken from me?”

She means: shall the inheritance of my father be diminished?

One says:

“I have diminished my right,”

meaning: I have reduced it.

And:

“I diminished part of my right,”

meaning: I left part of it.

Al-hiḍām is someone who leaves part of his right and gives it to another.

One says:

“Part of his right was diminished for him.” (1)

Labīd said:

“One who apportions gives the tribe its due,
while one who is prepared to fulfill its rights diminishes his own share.”

Al-turāth: its *tāʾ* derives from a *wāw*. It means what is left as inheritance.

It is not pluralized in the same way as *al-mīrāth*, so one does not say *tawārīth* for it.

“And you are the elect of God whom He chose for His religion.”

Al-nukhba means the chosen and select portion of something.

One says *istakhlaṣa nukhbatan wa-nukhābatan*: he selected and purified it.

It is the verbal noun of al-nakhīb, meaning one chosen, selected, and purified above others.

Tanakhkhaba means to choose and select.

“Then you confronted the Arabs and fought the nations.”

Al-munābadha means the two parties confronting one another in war.

One says:

“I cast war toward him on equal terms,”

meaning: we confronted them in war.

Al-nabdh means throwing something away.

Al-manbūdh is also used for an illegitimate child whom his mother casts away—that is, abandons—in order to conceal her affair.

Thus al-munābadha is as though the two sides throw away the peace and agreement existing between them.

Al-mukāfaḥa, in war, means striking face-to-face.

The poet said:

“They confront the hot winds at midday,
face-to-face, against the nostrils and the mouth.” (1)

Footnotes

(1) *Lisān al-ʿArab* 12/612.

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(53)

“And the fires of falsehood died down.”

Al-khubū means the calming of the flame of a fire.

One says:

“The fire died down”

when its flames became still.

The same expression is used of war: it dies down.

And *khabat al-nār takhbū khubūwan* means that the fire was extinguished. The same is said of war.

“And the order of religion became firmly established.”

She means that it gathered together, with its parts joining one another.

Al-wasq means bringing things together, one part with another.

Al-ittisāq means joining together and becoming orderly.

One says:

“The camels became *mustawsiqa*”

when they gathered together and joined one another.

The same expression is used of an established order.

She used this as a metaphor for the believers coming together and becoming united in establishing the religion of God, Mighty and Exalted, during the lifetime of the Messenger of God, may God’s blessings and peace be upon him and his family.

“Then you retreated after advancing.”

Al-nukūṣ means shrinking back or refraining from something.

It is said of someone who intended to do something and then turned away from it:

“He retreated upon his heels.”

“They broke their oaths.”

To **break an oath**, a covenant, or a contract means to undo it after having established and bound it.

The same applies to **al-naqḍ**.

God, Mighty and Exalted, says:

“Whoever breaks it, only breaks it against himself.” (2)

And He also says:

“And do not break the oaths after confirming them.” (3)

And He says:

“And do not be like the woman who unraveled her spun thread after it had become strong, taking your oaths as a means of deceit among yourselves.” (4)

It is said that this was used as a metaphor for a foolish woman who would spin thread and then twist it contrary to the way she had spun it, causing it to unravel and become spoiled. This is **al-nakth**, the breaking or undoing.

Al-nakītha is a noun derived from this.

Footnotes

(1) *Lisān al-ʿArab* 2/573.

(2) al-Fatḥ 48:10.

(3) al-Naḥl 16:91.

(4) al-Naḥl 16:92.

(54)

Her statement: **"I have said what I have said while knowing of the abandonment that entered your breasts and agitated your hearts."**

["Entered your breasts"] (1):
It means: mixed with them.

From this is the expression: *"The illness entered him,"* when it mixes with his interior.

And everything that is mixed with water is said to have *ikhtamara* with it.

When something mixes with it in taste or smell that was not previously in it, it is said to have *ikhtamara* with it.

"Agitated" (*istafazza*) is in the *istaf'ala* form, from *al-ifzāz*.

And *al-ifzāz* means frightening and causing terror.

It is said: "The man was agitated until he was cast into ignorance," and "he was agitated until he was driven out of his house," meaning that he was frightened and terrified until he did that.

Her statement: **"the relief of the breast and the sending forth of anger."**

Baththh al-sadr means bringing out what is in the heart and speaking of it.

The root of *al-baththh* is the dispersal of things.

As in *the dispersal of horses in a raid* and *the sending forth of dogs for hunting.*

God created creation and dispersed them throughout the earth. You say: *"I spread the report to him"* (*abaththhuhu al-hadīth abthāthan*), so I am the one who spreads it.

And the report is something spread.

She, peace be upon her, says: **"But I have spread what was in my breast."**

Al-baththh also means intense grief.

It is said that this is because its possessor cannot settle until he spreads it—that is, complains of it.

God, the Mighty and Exalted, says, relating the words of Jacob:

"I only complain of my grief and sorrow to God." (2)

Her statement may also have this meaning: that she was spreading what was in her heart of grief through what she had mentioned, even though she knew that this would not turn them away from what they were upon.

And **“the sending forth of anger”** (*ba‘th al-ghayẓ*) means what he sends forth, that is, releases.

And what is released from him may be speech and other things.

Her statement: **“So take it from us, and carry it away.”**

She means the grievance over which she complained to them. She says: **“Carry its sin.”**

The origin of *al-ihtiqāb* is tying the *ḥiqbah* behind oneself, and everything carried from behind.

One says: *iḥtaqaba* and *istaḥqaba*, and sin is likewise said to be *iḥtaqaba*.

The poet said:

[Poetic line]

“Today, then, drink, bearing a sin from God…” (1)

Footnotes:

1. In the original: **صدوركم خامر صدوكم**.

2. Yusuf 12:86.

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(55)

“Today, then, drink, bearing a sin from God, and do not turn away…” (1)

And her statement: **“the burden of the back.”**

She means its weight, just as the back of a riding animal is burdened by a heavy load.

And her statement: **“marked with the stigma of everlasting shame.”**

Shinār means a defect and disgrace that remains attached to a man because of an act he commits.

ʻĀr and *shinār.*

They rarely use *shinār* for disgrace.

Likewise, it has come in this speech after the mention of disgrace, although it also occurs independently in poetry.

The poet said:

“Had it not been for their guarding against hearing the disgrace…”

This is the explanation of the end of the sermon which Fatima, peace be upon her, delivered.

[We Return to the Virtues of al-Zahra]

[975]

Al-Rabi‘ ibn Subayḥ (2), through his chain of transmission from ‘A’isha—the wife of the Prophet, may God’s blessings and peace be upon him and his family—that she was asked:

“Which of the women was most beloved to the Messenger of God, may God’s blessings and peace be upon him and his family?”

She said: “Fatima.”

“And among men?”

“‘Ali.”

It was said to her: “How can that be, when it has reached us that he was asked, ‘Which of the women is most beloved to you?’ and he said: ‘‘A’isha, daughter of Abu Bakr’?”

And it was said: “Which of the men is most beloved to you?”

He said: “Her father.”

‘A’isha said: “O God, forgive me! Do not deceive me. By God, I am his close relation, so I say what I do not possess. They only asked him which of the people was most beloved to him; they did not ask him about himself.”

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And how could that be, when Fatima is the one to whom he says:

“May I be sacrificed for you” (1)—you are the leader of the women of the worlds.

It was said to him: “O Messenger of God, then what of Maryam?”

He said:

“She is the leader of the women of her people.”

And he said to her:

“O Fatima, I have married you to the leader of the Arabs.”

It was said to him: “O Messenger of God, and what of you?”

He said:

“I am the leader of the children of Adam, and ‘Ali is the leader of the Arabs, and his two sons, al-Hasan and al-Husayn, are the leaders of the youths of the people of Paradise.”

It was said to her: “What then of what has reached us, that Abu Bakr and ‘Umar are the leaders of the elders of Paradise, of the first and the last?”

She said:

“By God, I do not know what this is. And if it were so, it would be dearer to me than the deprivation of blessings. If he said it, then where is Ibrahim, the intimate friend of the Most Merciful? But I heard him say: ‘The people of Paradise are youths, hairless and beardless; they have no hair except upon their heads, their eyebrows, and their eyelashes.’

“And I did not hear him say that there are elders among them.”

I certainly know that you only seek to ward off the virtue of ‘Ali. By God, nothing prevents him from possessing the virtue, for he was the first of the believers to believe in the Messenger of God, may God’s blessings and peace be upon him and his family, and the foremost of them in supporting him, and the most outspoken of them in speaking the truth.

He was one who fasted much and stood much in prayer, and he was the last of creation to remain with the Messenger of God, may God’s blessings and peace be upon him and his family, until his soul departed while in his hands.

And he entrusted to him what no one else had hoped to receive.

[976]

Sharik ibn ‘Abd Allah, through his chain of transmission, from the Messenger of God, may God’s blessings and peace be upon him and his family, that when he married Fatima, peace be upon her, to ‘Ali, blessings of God be upon him, and he consummated the marriage, Umm Ayman (2) remained with her to keep her company.

Then he left her during the night, and in the morning he came to her, knocking at the door.

Umm Ayman said: “Who is this?”

He said: “I am the Messenger of God.”

She hurried to him saying:

“May my father and mother be sacrificed for you!”

And she opened the door for him.

He said to her:

“O Umm Ayman, my brother is here.” (1)

She said:

“O Prophet of God, who is your brother?”

He said:

“‘Ali ibn Abi Talib.”

She said:

“O Prophet of God, people have only known the lawful and unlawful through you. Do you marry your daughter to your brother?”

He said:

“O Umm Ayman, he is not my brother through my father and mother, such that marriage to my daughter would be forbidden to him. Rather, he is my brother in religion, and he is with me in the highest ‘Illiyyin.”

Then he entered upon Fatima and found Asma’ bint ‘Umays (2) with her.

Footnote (1): In *Kifayat al-Talib*, p. 306: **“Is my brother here, O Umm Ayman?”**

Footnote (2): She was Asma’ bint ‘Umays ibn Ma‘bad ibn al-Harith ibn Tamim ibn Ka‘b al-Khath‘amiyya. She accepted Islam in Mecca and migrated with her husband Ja‘far ibn Abi Talib to Abyssinia in the fifth year after the Prophet’s mission. She gave birth to ‘Abd Allah [who lived eighty years and died in Medina. *al-Durr al-Manthur*, p. 35].

When Ja‘far was martyred, she married Abu Bakr, who divorced her, and then she married ‘Ali ibn Abi Talib.

She died in Kufa in the year 36 AH and was buried in one of the cemeteries of Kufa. It is claimed that in the vicinity of al-Hashimiyya, on the al-Jurbu‘ river in Babil Governorate (al-Hilla), there is an elaborate tomb attributed to her (*Marāqid al-Ma‘ārif*, 1411).

Her sisters: The Messenger of God, may God’s blessings and peace be upon him and his family, said:

“May God have mercy upon the sisters who are among the people of Paradise:

1. **Asma’ bint ‘Umays**, who was married to Ja‘far ibn Abi Talib.
2. **Salma bint ‘Umays**, who was married to Hamza ibn ‘Abd al-Muttalib.
3. **Umm al-Fadl Lubaba**, who was married to al-‘Abbas ibn ‘Abd al-Muttalib.

4. Umm al-Mu’minin Maymuna.

The Messenger of God, may God’s blessings and peace be upon him and his family, said:

“Indeed, ‘Umays has the noblest relations by marriage among people.”

And he also said to Hind, their mother:

“She is the noblest old woman upon the earth in terms of sons-in-law.”

(*Dhakhā’ir al-‘Uqbā*, p. 22; *Tabaqāt Ibn Sa‘d*, 8/205; *al-Durr al-Manthur*, p. 35; *Dhayl al-Mudhayyal*, p. 85; *al-Hilya*, 2/74; *Khulāṣat al-Dhahab*, p. 421.)

Which Asma’ was present at the wedding?

Asma’ bint ‘Umays is mentioned in this report, and in report number 967 only Asma’ is mentioned without mentioning her father.

It should be noted that Asma’ bint ‘Umays, as we have mentioned, was married to Ja‘far ibn Abi Talib, and he migrated with her to the land of Abyssinia.

Ja‘far and his wife Asma’ remained in Abyssinia until the Prophet, may God’s blessings and peace be upon him and his family, migrated to Medina.

Ja‘far arrived in Medina on the day of the conquest of Khaybar, in the seventh year after the Hijra, whereas the marriage of Fatima al-Zahra, peace be upon her, took place only a few days after the Battle of Badr.

The report mentioned by the author as number 971, concerning how women were carried in procession in Abyssinia and how she made a coffin for Fatima al-Zahra, indicates that Asma’ was not Asma’ bint ‘Umays.

The conclusion of what we have mentioned is that she was not the daughter of ‘Umays, but rather Asma’ bint Yazid ibn al-Sakan al-Ansariyya, who was known by the kunyah Umm Salama—and she is Umm Salama, the Mother of the Believers, as is clear.

Al-Kanji says in *Kifayat al-Talib*, p. 308:

“She has reports from the Prophet, may God’s blessings and peace be upon him and his family.”

Shahr ibn Hawshab and others among the people narrated from her. And God knows best.

Footnote (1): In *Kifayat al-Talib*: “I ask my Lord to protect you from above you and from beneath you, from before you and from behind you, and from your right and from your left, from the accursed Satan.”

She said:

“What kept you with Fatima?”

She said:

“O Messenger of God, when a young woman is escorted to her husband, there must be a woman with her who can tell her what she needs.”

He said:

“O God, make Asma’ dwell in the gardens of Paradise.” (1)

Then he turned toward Fatima [and said]:

“I, you, and he are together in the highest companionship, O Fatima.”

And he said:

“O Fatima, I have not withheld counsel from you, nor have I married you off on my own authority; rather, it was by the command of my Lord. I have married you to the earliest of them in Islam, the greatest of them in forbearance, and the most knowledgeable of them.”

Footnotes:

1. In *Kifayat al-Talib*: “I ask my Lord to protect you from above you and from beneath you, from before you and from behind you, and from your right and from your left, from the accursed Satan.”

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Then he said to her:

“I, you, and he are together in the highest companionship.”

“O Fatima, God, the Mighty and Exalted, looked upon the earth once and chose me from it, making me a prophet. Then He looked upon it a second time and chose ‘Ali from it, your husband, and made him my successor.”

[977]

Hasan ibn ‘Abd Allah, from Ja‘far ibn Muhammad, peace be upon him, that he said:

Sahl ibn ‘Abd al-Rahman came to ‘Umar ibn ‘Abd al-‘Aziz (1) and said:

“Your people say that you favor the children of Fatima over them.”

‘Umar said:

“I heard a trustworthy man among the companions of the Messenger of God, may God’s blessings and peace be upon him and his family, relate from him—as though I had heard it directly from him—that he said:

‘Fatima is a part of me. What pleases her pleases me, and what angers her angers me.’

By God, I have every right to seek the pleasure of the Messenger of God, may God’s blessings and peace be upon him and his family, [and his pleasure] and her pleasure concerning her children.”

[And they know that the Prophet was greatly pleased by her happiness and greatly distressed by her grief.] (2)

[978]

And in another report, Ahmad ibn Shu‘ayb al-Nasa’i, through his chain of transmission from Umm Salama, that she said:

The Messenger of God, may God’s blessings and peace be upon him and his family, summoned Fatima, peace be upon her, and whispered something secretly to her, and she wept.

Then he whispered something secretly to her again, and she laughed. (3)

She was asked about that.

She said:

“I would not disclose his secret during his lifetime.”

Umm Salama said:

“When he died, I asked her about it.

She said:

‘He secretly told me that he would die,’**

and she wept.

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Then he informed me:

“I am the leader of the women of the people of Paradise, except for Maryam bint ‘Imran,”

and she laughed.

[979]

And in another report, from Abu Sa'id al-Khudri, who said:

The Messenger of God, may God's blessings and peace be upon him and his family, said:

"Al-Hasan and al-Husayn are the leaders of the youths of the people of Paradise, and Fatima is the leader of the women of the people of Paradise, except for what applies to Maryam bint 'Imran."

[Fatima, Leader of the Women of the Worlds]

[980]

And in another report, from Abu Hurayra, who said:

The Messenger of God, may God's blessings and peace be upon him and his family, was late in coming to us one day, and then he came.

We said:

"O Messenger of God, your absence from us today was difficult for us."

He said:

"An angel from the angels of Heaven who had not previously visited me sought permission from God, the Exalted, to visit me, and He gave him permission.

"He was with me and gave me the glad tidings that my daughter Fatima is the leader of the women of the worlds (1), and that her two sons—al-Hasan and al-Husayn—are the leaders of the youths of the people of Paradise."

[981]

And in another report, from al-Miswar ibn Makhrama (2), who said:

I heard the Messenger of God, may God's blessings and peace be upon him and his family, while he was upon the pulpit, say:

"The sons of Hisham ibn al-Mughira (3) sought my permission to marry their daughter to 'Ali ibn Abi Talib. No permission, then no permission, then no permission—unless 'Ali ibn Abi Talib wishes to divorce my daughter and marry their daughter. For she is a part of me; what troubles her troubles me, and what harms her harms me. It is not for 'Ali to combine the daughter of the Messenger of God, may God's blessings and peace be upon him and his family, with the daughter of an enemy of God." (1)

Footnotes:

1. See the note to report 972 on page 31.

2. He was Abu ʻAbd al-Rahman al-Miswar ibn Makhrama ibn Nawfal ibn Uhayb al-Qurashi al-Basri, born in 2 AH. His maternal uncle was ʻAbd al-Rahman ibn ʻAwf. He was killed during the revolt of Ibn al-Zubayr in 64 AH.

3. Meaning Banu Makhzum.

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[982]

And in another report from him, he said:

I heard the Messenger of God, may God's blessings and peace be upon him and his family, say:

"Fatima is a part of me; whoever angers her has angered me."

[The Angels Assist Fatima]

[983]

ʻAmr ibn Mushir, through his chain of transmission from ʻAmmar ibn Yasir (2), said:

The Messenger of God sent me to ʻAli, peace be upon him, to summon him to him.

I came to the door of his chamber and knocked for some time, but no one answered me.

I heard the sound of a millstone, so I opened the door.

There I found Fatima, peace be upon her, asleep, with al-Hasan asleep at her breast, while the millstone was turning, and I could see no one turning it.

I returned frightened to the Prophet, may God's blessings and peace be upon him and his family, and told him what I had seen.

He said to me:

"And what amazes you about this, O ʻAmmar? When God, the Mighty and Exalted, looked upon the daughter of His Prophet and found her without anyone to assist her, He supported her with one who would assist her in her affair."

[984]

Isma'il ibn Musa, through his chain of transmission from ʻAbd Allah ibn Mas'ud, said:

I heard the Messenger of God, may God's blessings and peace be upon him and his family, say—in the expedition to Tabuk, while we were traveling with him:

"When God, the Mighty and Exalted, commanded me to marry Fatima to ʻAli, I did so.

"Gabriel, peace be upon him, said to me:

‘God has built a Paradise of pearls. Between each reed and reed is a ruby (3), adorned with gold. He made its roofs of green emerald.

He made in it openings of emerald (4), crowned with rubies.

Then He placed upon it chambers, one brick of silver, one brick of gold, one brick of pearl, one brick of ruby, and one brick of emerald.

He made springs flow forth in its various regions and surrounded it with rivers.

He placed upon the rivers domes of pearl, studded with chains of gold, and surrounded them with various kinds of trees.

He built a house upon every branch, and in every dome He placed a couch of a white pearl, whose covering was *sundus* and *istabraq*, spread with saffron, and opened with musk and amber.

And He placed [in every dome—and the dome has] (1) one hundred doors; upon each [door] are two maidens.

And in every dome are two trees, a spread, and a book in which is written Ayat al-Kursi.

“I said: ‘O Gabriel, for whom has God, the Mighty and Exalted, built this Paradise?’

He said:

‘This Paradise God, Glorious is His Name, has built for ‘Ali ibn Abi Talib and your daughter Fatima, apart from their other paradises, as a gift with which God has honored them, and so that your eye may be gladdened by it, O Muhammad.’”

Footnotes:

1. The words between brackets are from *Dala’il al-Imama*, p. 51.
2. In *Bihar al-Anwar*, 43/45: it is narrated from Abu Dharr al-Ghifari.
3. In *Majma‘ al-Zawa’id*, 9/204: “Between each reed and reed is a pearl of ruby.”
4. In *Majma‘ al-Zawa’id*: “And He made in it openings of pearls, crowned [with jewels].”

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[Fatima in the Gathering]

[985]

‘Ali ibn Jarir, through his chain of transmission, from Ja‘far ibn Muhammad, from his father, from his forefathers, peace be upon them, that the Messenger of God, may God’s blessings and peace be upon him and his family, said:

“When the Day of Resurrection comes, pulpits of light will be erected for the prophets, and a pulpit will be erected for me at the highest of them. Then it will be said to me: ‘Rise and deliver a sermon.’ So I will ascend my pulpit and deliver a sermon the like of which no one has delivered. (2)

Then pulpits of light will be erected for the successors (*awṣiyā’*), and ‘Ali will have the highest pulpit among them.

Then it will be said to him:

‘Deliver a sermon.’

So he will deliver a sermon the like of which none of the successors has delivered.

Then pulpits of light will be erected for the children of the successors (3), and al-Hasan and al-Husayn will be upon the highest of them.

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Then it will be said to them:

“Stand and deliver your sermons.”

So they will deliver sermons unlike anything any of the children of the successors has delivered.

Then a caller will call out (1):

“O people of the gathering, lower your eyes and bow your heads so that Fatima, daughter of Muhammad, may pass.”

They will do so.

Fatima will pass, with one hundred thousand angels before her, and the same number to her right, and the same number to her left, and the same number behind her.

And one hundred thousand angels will carry her upon their wings.

When she reaches the gate of Paradise, God, the Mighty and Exalted, will cast into her heart that she should turn around.

She will be asked:

“Why have you turned?”

She will say:

“O my Lord, I love for You to show me my rank on this day.”

God will say:

“Return, O Fatima, and look for whoever loved you and loved your offspring. Take him by the hand and admit him into Paradise.”

Ja‘far ibn Muhammad, peace be upon him, said:

“She will pick up her Shi‘a and those who love her just as a bird picks out good grain from among bad grain.”

When she and her Shi‘a and those who love her reach the gate of Paradise, God, the Mighty and Exalted, will cast into the hearts of her Shi‘a and those who love her that they should turn around.

They will be asked:

“Why have you turned, when you have been commanded to Paradise?”

They will say:

“Our God, we love to see our rank on this day.”

It will be said to them:

“Return and look for whoever loved you out of love for Fatima, or greeted you because of his love for her, or shook hands with you, or defended you from [backbiting] (2) concerning you, or gave you a drink of water. Take him by the hand and admit him into Paradise.”

Ja‘far ibn Muhammad, blessings of God be upon him, said:

“By God, not a single person will remain on that day in…”

Footnotes:

1. In *Bihar al-Anwar*: “And it is Gabriel.”
2. Thus we have corrected it; the original has: **عينه**.

Footnotes to the preceding passage:

1. In *Khasa’is al-Nasa’i*, p. 118: “Leader of the women of my community.”
2. In *Bihar al-Anwar*, 43/39.
3. In *Khasa’is al-Nasa’i*, p. 117: “The Prophet summoned Fatima, peace be upon her, and whispered with her; she wept, then he spoke to her and she laughed.”
4. The biographical note identifies ‘Umar ibn ‘Abd al-‘Aziz as Abu Hafs ‘Umar ibn ‘Abd al-‘Aziz ibn Marwan ibn al-Hakam, the Umayyad caliph, born 61 AH and deceased 101 AH.

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And al-Husayn will be upon the highest of them. Then it will be said to them:

“Rise, both of you, and deliver your sermons.”

And they will deliver sermons unlike anything delivered by any of the sons of the successors.

Then a caller will call out (1):

“O people of the gathering, lower your eyes and bow your heads, so that Fatima, daughter of Muhammad, may pass.”

They will do so.

Fatima will pass, with one hundred thousand angels before her, and the same number to her right, and the same number to her left, and the same number behind her. And one hundred thousand angels will carry her upon their wings.

When she reaches the gate of Paradise, God, the Mighty and Exalted, will cast into her heart that she should turn around.

She will be asked:

“Why have you turned?”

She will say:

“O my Lord, I wish for You to show me my rank on this day.”

God will say:

“Return, O Fatima, and look for whoever loved you and loved your offspring. Take him by the hand and admit him into Paradise.”

Ja‘far ibn Muhammad, peace be upon him, said:

“She will pick up her Shi‘a and those who love her just as a bird picks out the good grain from among the bad grain.”

When she, her Shi‘a, and those who love her reach the gate of Paradise, God, the Mighty and Exalted, will cast into the hearts of her Shi‘a and those who love her that they should turn around.

They will be asked:

“Why have you turned, when you have been commanded to Paradise?”

They will say:

“Our God, we wish to see our rank on this day.”

It will be said to them:

“Return and look for whoever loved you out of love for Fatima, or greeted you because of his love for her, or shook hands with you, or defended you from [backbiting] (2) concerning you, or gave you a drink of water. Take him by the hand and admit him into Paradise.”

Ja‘far ibn Muhammad, blessings of God be upon him, said:

“By God, on that day none will remain in the Fire (1) except an unbeliever or a hypocrite regarding our *wilaya*.”

At that point they will say:

“So we have no intercessors, nor a devoted friend. If only we had another return, then we would be among the believers.” (2)

Then Ja‘far ibn Muhammad, blessings of God be upon him, said:

“They lie.”

[“And if they were returned, they would return to what they had been forbidden from, and indeed they are liars.”] (3)

As the Exalted has said.

Then a caller will call out:

“To whom does nobility belong today?”

It will be said:

“To God, the One, the Subduer, and to Muhammad, ‘Ali, Fatima, al-Hasan, and al-Husayn.”

Footnotes:

1. In *Bihar al-Anwar*: “None of the people will remain.”
2. al-Shu‘ara’ 26:100–102.
3. al-An‘am 6:28.

[The Best of the Women of the Worlds]

[986]

‘Ali ibn Hashim, through his chain of transmission from Ziyad ibn al-Mundhir, from ‘Abd Allah ibn ‘Umar ibn ‘Ali, from his forefathers, that they said:

“The best of the women of the worlds are Asiya, the wife of Pharaoh; Maryam, daughter of ‘Imran; Khadija, daughter of Khuwaylid; and Fatima, daughter of Muhammad, may God’s blessings and peace be upon him and his family.”

[987]

And in another report, from al-Sha‘bi, who said:

‘Ali, blessings of God be upon him, proposed to his uncle al-Harith ibn Hisham (4) for the daughter of Abu Jahl, and sought the advice of the Prophet, may God’s blessings and peace be upon him and his family.

He said:

“Shall I seek your permission concerning her?”

He said to him:

“No. Fatima is a part of me, and I do not like for her to be distressed or saddened.”

‘Ali, peace be upon him, said:

“I would never do anything that you dislike, O Messenger of God.” (5)

Footnotes:

4. He was Abu ‘Abd al-Rahman al-Harith ibn Hisham ibn al-Mughira al-Makhzumi, one of those whose hearts were reconciled [to Islam]. He accepted Islam on the day of the conquest [of Mecca], moved to Syria, and died in the plague of ‘Amwas in 18 AH.

5. The beginning of this report contradicts its ending. The Commander of the Believers, peace be upon him, was not someone who would fail to understand that this matter would distress the Noble Messenger, then proceed with it and subsequently apologize.

In addition to this is the status of al-Sha‘bi and his position toward ‘Ali, which is known to everyone.

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[988]

‘Ali ibn Hashim, through his chain of transmission from ‘A’isha, that she mentioned Fatima, peace be upon her, and said:

“I have not seen anyone more truthful than her, except her father.” (1)

[989]

Muhammad ibn Sa'id, through his chain of transmission from the Messenger of God, may God's blessings and peace be upon him and his family, that he said:

"When Fatima was escorted to 'Ali, peace be upon him, the Messenger of God, may God's blessings and peace be upon him and his family, proclaimed the *takbir*, and Bilal, who was before him, proclaimed the *takbir*."

The Messenger of God said:

"Why did you proclaim the *takbir*, O Bilal?"

He said:

"O Messenger of God, you proclaimed the *takbir*, so I proclaimed the *takbir*."

The Messenger of God, may God's blessings and peace be upon him and his family, said:

"I did not proclaim the *takbir* until Gabriel, peace be upon him, had proclaimed the *takbir*."

[990]

Ahmad ibn Salih, through his chain of transmission from Hudhayfa al-Yamani, said:

I prayed the sunset prayer with the Messenger of God, may God's blessings and peace be upon him and his family. (2)

Then he stood and prayed until he had performed the last evening prayer. Then he went out, and I followed him.

He said to me:

"An angel from the angels of Heaven sought permission from God, the Mighty and Exalted, to visit me, and He permitted him. He informed me that Fatima is the leader of the women of the people of Paradise, and that al-Hasan and al-Husayn are the leaders of the youths of the people of Paradise."

[991]

Muhammad ibn 'Abd al-Rahman, through his chain of transmission, from 'Ali, peace be upon him, that he said:

The Messenger of God, may God's blessings and peace be upon him and his family, looked at me and at Fatima.

Footnotes:

1. In *Hilyat al-Awliya'*, 2/41: **"her father."**

2. *Sahih al-Tirmidhi*, 2/306: From Hudhayfa, who said: "My mother asked me, 'When was your last encounter with him?'—meaning the Prophet, may God's blessings and peace be upon him and his family. I said, 'I have not seen him for such-and-such a time.' She said, 'When?' I said to her, 'Let me go to the Prophet, may God's blessings and peace be upon him and his family, pray the sunset prayer with him, and ask him to seek forgiveness for me and for you.' So I came to the Prophet, may God's blessings and peace be upon him and his family, and prayed the sunset prayer with him." [The report continues.]

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He said:

**"O 'Ali, whoever I am angry with, God and His Messenger are angry with him.

And, O Fatima, whoever I am angry with, God and His Messenger are angry with him.

And, O 'Ali, whoever I am pleased with, God and His Messenger are pleased with him. And whoever you, O Fatima, are pleased with, God and His Messenger are pleased with him."**

[The Marriage Contract in Heaven]

[992]

'Abd al-Razzaq, through his chain of transmission from Umm Ayman, said:

The Messenger of God, may God's blessings and peace be upon him and his family, saw me while I was weeping.

He said:

"What makes you weep, O Umm Ayman?"

I said:

"O Messenger of God, I attended the marriage of a young man from the Ansar. Sugar from Egypt and almonds were brought and scattered over those who were present. I remembered the marriage of Fatima, and that there was no scattering at it."

The Messenger of God, may God's blessings and peace be upon him and his family, said:

"O Umm Ayman, I shall tell you about the marriage of Fatima.

“God, the Mighty and Exalted, sent the Trustworthy Spirit, Gabriel, peace be upon him, together with Mika’il. They sat upon two thrones of light beneath the Throne, and the angels brought near [to God] and the *hur al-‘ayn* stood in rows.

“Then He inspired the Tree of Tuba: ‘Scatter over them.’ So it scattered over them red rubies, green emeralds, white pearls, coral, intensely fragrant musk, grayish amber, white camphor, and saffron. Whoever among the angels picked some of it up boasted of it over [the rest of] the angels, and whoever among the *hur al-‘ayn* picked some of it up boasted of it over [the rest of] the *hur al-‘ayn*.

“Gabriel and Mika’il contracted Fatima’s marriage in Heaven. Gabriel spoke on behalf of ‘Ali, and Mika’il responded on my behalf. I did not contract her marriage on earth until the angels had contracted it for her in Heaven.”

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[Tasbih of al-Zahra]

[993]

Humran ibn Aban al-Razi, through his chain of transmission from ‘Ali, peace be upon him, said:

Fatima, peace be upon her, used to serve and undertake the work of her household. The service exhausted her and wore her down, and the millstone affected her hand, causing her severe hardship. (1)

Some servants from among the captives of the polytheists were brought to the Messenger of God, may God’s blessings and peace be upon him and his family.

I said to her:

“If only you would go to the Messenger of God, may God’s blessings and peace be upon him and his family, and ask him for a servant who could spare you the household work.”

She went to the Messenger of God, may God’s blessings and peace be upon him and his family, and found him occupied, so she returned.

The next day he came to us and stood at the door while we were in our *lifā‘*.

He said:

“Peace be upon you, O People of the Household.”

We remained silent out of shyness before him, may God’s blessings and peace be upon him and his family.

I sprang up, took my garment, and said:

“And peace be upon you, O Messenger of God. Enter; may my father and mother be sacrificed for you.”

He entered, while Fatima remained in the *lifā‘*.

He said to her:

“What was your need yesterday, my daughter?”

She became shy before him and remained silent.

I feared that he would get up without her mentioning anything to him.

So I said:

“I will tell you what she needs, O Messenger of God.”

She had suffered severe hardship from the household work, and she had heard that some servants had been brought to you.

I said to her:

“If you ask the Messenger of God, may God’s blessings and peace be upon him and his family, for a servant, it may suffice you in your service.”

So she came to you to mention this, but found you occupied.

The Prophet, may God’s blessings and peace be upon him and his family, said to her:

“My daughter, I have not received servants sufficient for all the women of the Muslims, and I would not prefer you over them. But I shall give you something that is better for you than a male servant or a female servant.

“When you finish your prayer, or when you retire to your bed, glorify God thirty-three times, proclaim His greatness thirty-three times, and praise Him thirty-three times.

“Conclude this with the testimony that there is no god but God—and this is remembrance of God as He deserves—one hundred times. By this you will have one hundred good deeds, and a good deed is multiplied tenfold. Thus God, the Mighty and Exalted, will record for you one thousand good deeds. That is better for you than a male servant, a female servant, and than the world and everything in it.”

Fatima brought her head out from the *lifā‘* and said:

“I am pleased with God and with the Messenger of God”—three times.

‘Ali, peace be upon him, said:

“We have never abandoned it, from the time we heard it from the Messenger of God, may God’s blessings and peace be upon him and his family, after every obligatory prayer.” (1)

Footnote:

1. Abu Nuʿaym says in *Hilyat al-Awliyaʾ*, 1/69: From ʿAli: "It never escaped me from the time I heard it from the Messenger of God, may God's blessings and peace be upon him and his family, except on the night of Siffin, when I forgot it until I remembered it toward the end of the night, so I recited it."

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[Explanation of Rare Words]

Al-lifāʿ: That with which one wraps oneself and covers the head.

The poet said:

"When adversity hastens upon me, and evil gathers, it envelops [me]."

He means: their evil encompassed the people.

It is said: *lafaʿa al-shayb yalfaʿu lafʿan*—when gray hair encompasses the head.

And *talaffaʿa al-rajul*—when gray hair covers him.

It is as though it covered the blackness of his hair.

Surayd said:

"How can they hope for my recovery after gray hair and baldness have covered the head?"

It is also said: *talaffaʿat al-marʾa*—she is *mutalaffiʿa* when she covers her head with something.

The *lifāʿ* is like the *qināʿ*.

The virtue of Fatima, peace be upon her, is therefore the virtue of ʿAli, peace be upon him, because God, the Mighty and Exalted, specially chose her for him, married her to him, and favored him with her.

And the virtue of the Imams among her descendants is from her, because she is their mother, blessings of God be upon her and upon all of them.

Whoever angered her and caused her displeasure thereby angered God and His Messenger, may God's blessings and peace be upon him and his family, as this has come from him.

We have already mentioned what was done to her by the one who did it, and her rejection and displeasure concerning it.

And her words to them about it, and her reproach of them.

And what she instructed concerning her burial: that she be buried at night and that none of them attend her funeral.

That alone is sufficient disgrace for whoever committed against her what he committed and did what he did.

And on the Day of Resurrection the falsifiers will lose, and therein the criminals will despair. God is not heedless of what they do.

“And those who did wrong will know to what final return they will return.” (1)

Footnote:

1. There is disagreement concerning the date of her death. Some state that she remained after her father, may God’s blessings and peace be upon him and his family, for seventy-five days, as mentioned by al-Kulayni in *al-Kafi* and al-Mufid in *al-Ikhtisas*.

Some state that she remained for forty days, as in *Rawdat al-Wa‘izin*, p. 130, and *Kitab al-Saqifa* of Sulaym ibn Qays al-Hilali, p. 203.

Some state that she died on the third of Jumada al-Thani in the year 11 AH, as mentioned by al-Kaf‘ami in *al-Misbah* and al-Majlisi in *Bihar al-Anwar*, 43/215, transmitted by Abu Basir from al-Sadiq, peace be upon him. This is the more correct view.

Al-Saduq narrated in *al-Khisal*, p. 361, from Muhammad ibn ‘Umayr al-Baghdadi, from Ahmad ibn al-Hasan ibn ‘Abd al-Karim, [and the chain continues].

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From ‘Abbad ibn Suhayb, from ‘Isa ibn ‘Abd Allah al-‘Umari, from his father, from his grandfather, from ‘Ali, peace be upon him:

“The earth was created for seven through whom they are provided sustenance, through whom they receive rain, and through whom they are given victory: Abu Dharr, Salman, al-Miqdad, ‘Ammar, Hudhayfa, and ‘Abd Allah ibn Mas‘ud.”

‘Ali, peace be upon him, said:

“And I am their Imam, and they are the ones who attended the prayer over Fatima.”

Al-Majlisi relates in *Bihar al-Anwar*, 43/210, from al-Mufid, from al-Saduq, from his father, from Ahmad ibn Idris, from Muhammad ibn ‘Abd al-Jabbar, from al-Qasim ibn Muhammad al-Razi, from ‘Ali ibn Muhammad al-Ramhurmurzi, from ‘Ali ibn al-Husayn, from his father al-Husayn, peace be upon him, who said:

“When Fatima, daughter of the Messenger of God, may God’s blessings and peace be upon him and his family, became ill, she instructed ‘Ali ibn Abi Talib, peace be upon him, to conceal her affair and keep her illness secret, and not to inform anyone of her illness.

“He did so. He himself cared for her, and Asma’ bint ‘Umays, may God have mercy upon her, assisted him in this, continuing to do so as she had instructed.

“When death approached her, she instructed the Commander of the Believers to take charge of her affairs, bury her at night, and conceal her grave.

“The Commander of the Believers, peace be upon him, carried this out.

“He buried her and concealed the place of her grave.

“When he had shaken the dust from his hands from the grave, grief overcame him. He sent tears flowing down his cheeks and turned his face toward the grave of the Messenger of God, may God’s blessings and peace be upon him and his family, and said:

‘Peace be upon you, O Messenger of God. Peace be upon you from your daughter, your beloved, the apple of your eye, your visitor, and the one who has departed to the earth beside your Baqi‘.

“The One who chose her has hastened her joining you. O Messenger of God, my patience has diminished over your chosen one, and my endurance has weakened over the leader of women. Yet in taking you as an example, and in the grief that has befallen me through your separation, there is a place for consolation.

“I laid you in the niche of your grave after your soul had departed upon my chest, and I closed your eyes with my own hand and took charge of your affair myself.

“Yes—and in the Book of God is the best acceptance.

“Indeed, we belong to God and indeed to Him we return.

“The trust has been reclaimed, the pledge has been taken, and al-Zahra has been snatched away. How ugly are the green and the dusty earth, O Messenger of God.

“As for my grief, it is everlasting, and as for my night, it is sleepless. Grief shall not leave my heart until God chooses for me the abode in which you reside.

“A festering sorrow, an agitated grief—how swiftly God separated us.

“And to God I complain. Your daughter will inform you of the cooperation of your community against me and of their diminishing her right. Ask her about the circumstances.

“How much burning anguish stirred within her breast, yet she found no means to release it. And the matter will be judged by God, and He is the best of judges.

“Peace be upon you, O Messenger of God—a farewell peace, not one of weariness or aversion.

“If I depart, it is not from weariness; and if I remain, it is not because of any evil expectation concerning what God has promised those who are patient.

“Patience is safer and more beautiful. Had it not been for the domination of those who have seized authority over us, I would have made remaining beside your grave obligatory upon myself.

“I would have remained there with you, and I would not have wailed the wailing of a bereaved woman over this tremendous calamity.

**“Yet, under God’s sight, your daughter is buried secretly, her right is diminished by force, and her inheritance is openly withheld.

**“The covenant has not been long, nor has your remembrance faded from us.

**“So to God, O Messenger of God, is the complaint.

**“And in you is the finest consolation.

“May God’s blessings be upon her and upon you, and God’s mercy and blessings.”

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Elegies

In the *Dīwān* attributed to the Commander of the Faithful, peace be upon him, it is related that he recited the following after the death of Fatima, peace be upon her:

Is there, indeed, any way to a long life,
when death cannot be turned away?
And although I have become certain of death,
I still have a long hope beyond that.

Time has its colors, coming and going,
while souls among them pass away.
And there is a dwelling of truth, with no ascent beyond it;
for every person there is a path leading to it.

The days of glory and honor have cut off its remembrance,
and every honored one there is brought low.
I see the afflictions of this world as numerous upon me,
and its companion remains ill until death.

I long for the one whom I love;
is there, then, any way for me to reach the one whom I have loved?
Even though the dwelling has carried me far away,
and before me, through separation, a beautiful one has died.

Someone has said in the proverbs concerning separation:
“I strike it on the day of parting: departure.”
Every gathering of two beloved companions ends in separation,
and everything short of separation is little.

Indeed, my loss of Fatima after Ahmad
is proof that no beloved companion remains forever.
And how can there be life there after their loss?
By your life, it is something for which there is no way.

He will turn away from my remembrance and my affection will be forgotten,
and after me another companion will appear for the beloved.
Yet my beloved is not one who grows weary,
nor one who, when I am absent, is content with another in my place.

Rather, my beloved is the one whose companionship endures,
whose heart preserves my secret and my innermost being.
When my appointed span of life is cut off one day,
the weeping of the mourners will be little.

A man wishes that his beloved not die,
but there is no way to attain what he desires.
The loss of wealth and its disappearance is not a great calamity,
but the calamity of the noblest of people is great.

Therefore, my side finds no place of rest,
and in my heart is an anguish from the heat of separation.

Ibn Qura‘ayra said:

O you who continually ask about every trivial difficulty,
do not uncover something concealed, for perhaps what you uncover is a corpse.
How often something hidden appears like a drum beneath a covering!
I have the answer for the one present, but I conceal it out of fear.

Were it not for the apology of a people whose policy the caliph has abolished,
and the swords of enemies by which our heads are forever struck,

(72)

I would have spread some remarkable secrets of the Family of Muhammad,
enough to make you independent of what Malik and Abu Hanifa narrated.

And I would have shown you that al-Husayn was struck by calamity
from the very day of the Day of the Saqifa,
and that they buried Fatima, the noble one, at night.

And when your two elders restrained themselves from treading upon her exalted chamber—

alas for the daughter of Muhammad!
She died afflicted with the grief within her.

Shaykh Hasan al-Hilli said:

May God not care for Qayla,
upon whom befell the wrath that befell Moses, and from whom her veil was stripped.

Did you anger Ahmad by removing an Imam
in whom he had openly recited so many verses?

You confronted him with what Aaron had formerly been confronted with,
and confronted his people with misguidance and foolishness.

You postponed him and commanded the elder of Taym;
its secret was its denial, and its axis was its misguidance.

You opposed him in misguidance
and turned away from the brother of al-Mustafa, whose guidance was its beacon.

You introduced reports of falsehood to the people,
which neither Prophet nor legatee had transmitted.

You angered your Lord, and therefore the Merciful has no pleasure in you,
and you opposed the explicit text of Taha.

For how often did his heir and legatee say:
“Haydar, who is the master of the people:

He is from me, like Aaron,
and he is the ark in which the worlds are saved.

So preserve for me my testament concerning my cousin;
he is the sun of knowledge that illumines the heavens.

O people, after me the Book of God is among you,
and my progeny, which cannot be equaled.

Whoever turns away from both of them out of pride
shall have the Fire in which he will burn tomorrow.

Tomorrow, among them, one will suffer the abandonment of the Book of God,
and the Family will suffer excessive estrangement from it.

They fought Fatima,
although God had imposed upon creation love for her and allegiance to her.

She encountered from them great calamities
that even the lofty mountain could not endure.

A broken rib, usurpation of inheritance, striking,
and oppression from which her suffering became prolonged.

They drove her out of Medina by force,
after her mourning for Taha had continued for so long.

The Ansar secretly agreed upon diminishing her right,
and openly manifested what they manifested.

They removed her husband from authority over what was lawful and binding, out of obstinacy,
and commanded their pretenders to usurp her inheritance.

The fire of grief and the intensity of illness brought her suffering,
and they drove her away from it in obstinacy and injustice;

they tore up her deed,
and did not heed her."

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She claimed the gift granted to her by her father,
the Master of the Prophets, but they did not grant it to her.

So she returned, while the expanse became constricted around her,
and the flame of the roaring Fire filled her innermost being.

She came to her house, dragging her garment,
and grief nearly caused her death.

They came toward her house and gathered firewood
in order to burn her dwelling over her.

They crushed her against the door by force
until they broke her rib and weakened her strength.

They forced her against the wall,
causing Muhassin to fall from her,
while she mourned the Pure One, Taha.

They entered the house while she was unveiled and distressed,
and led away the protector of her sanctuary by the hilt of the sword.

She emerged behind them, standing and stumbling,
while her innermost being melted from the fire of her sorrow.

Shaykh Muhammad 'Ali al-Ya'qubi said:

Leave youth and youthful love to you;
may the one whose hands are empty from what befell him be spared—

[continuing] until his saying:

“Indeed, what the Companions perpetrated causes great pain to the Messenger of God.

He died, and they turned back on their heels,
fearing neither his punishment nor its consequence.

They prevented the chaste one from mourning him
or weeping over her calamity.

The bier of the Prophet was before them,
while behind them they cast aside his Book.

They did not preserve for al-Murtada
the bond of prophethood and kinship.

Had he not been the best of creation after the Prophet,
he would not have appointed him as his successor.

They extinguished the light of guidance
when they set fire to his door.

The lion of God—how then did the wolves of the people enter his den?

They assaulted the daughter of guidance with blows,
in the presence of one before whom reverence was due.

By what judgment did they permit themselves
to take Fatima’s inheritance and usurp it?

The House of Prophethood was her house;
the hand of the Creator had built its domes.

God had commanded that it be raised,
while the people tore apart its covering.

May my father be sacrificed for Ahmad’s trust,
whom injustice made drink the bitterest of grief.

She lived with her forehead bound,
groaning from that bandage,

until she died, while her eyes were tearful
and her heart was melted.

And a grievous calamity took place in the breast of Islam,
whose blaze it kindled.

At night the legatee buried her,
and her grave was concealed beneath its earth.”

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[Al-Hasan and al-Husayn, peace be upon them]

What has been reported concerning the virtue of al-Hasan and al-Husayn

[994] ‘Abd al-Rahman ibn Ziyad ibn An‘am, through his chain of transmission, reported that the Messenger of God, may God’s blessings and peace be upon him and his family, saw al-Hasan and al-Husayn, peace be upon them, coming toward him.

He said:

“These two are the masters of the youths of the people of Paradise, and their father is better than them.”

[995] al-Hasan ibn ‘Atiyya, through his chain of transmission, from Hudhayfa al-Yamani (1), who said:

My mother asked me, “When was the last time you saw the Messenger of God, may God’s blessings and peace be upon him and his family?” I had not seen him for several days before that, so I told her.

Then she said:

“Go to him and ask him to seek forgiveness for you and for me.”

So I went to him and prayed the sunset prayer with him. Then he finished and stood praying until he had prayed the last evening prayer.

Then he went out, and I followed him to ask him about that. A man approached him, so he stopped with him for a long time, and I remained standing until the man departed.

The Messenger of God, may God’s blessings and peace be upon him and his family, continued on, and I followed him. He sensed the sound of my footsteps and turned around.

He said:

“Who is this?”

Footnote 1: He is Hudhayfa ibn al-Yaman, the illustrious Companion. His father was accidentally killed at Uhud. He participated in the conquests of Nihawand and Tustar. ‘Uthman appointed him governor of al-Mada’in, and when ‘Uthman was killed, the Commander of the Faithful retained him in his position. He died forty days after the caliphate of the Commander of the Faithful, in 36 AH, and was buried at al-Mada’in in Iraq.

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I said: “Hudhayfa.”

He said: “What do you want?”

I told him what had happened.

He said:

“Did you see the man who stood with me?”

I said: “Yes.”

He said:

“He was an angel from among the angels. He sought permission to visit me, and permission was granted to him. He had never descended to the earth before this hour.

He greeted me and gave me the glad tidings that al-Hasan and al-Husayn are the masters of the youths of the people of Paradise, and that Fatima is the leader of the women of the people of Paradise.”

He said: “I also told him what had happened between my mother and me.”

He said:

“May God forgive you and your mother, O Hudhayfa.”

[996] Abu Ghassan, through his chain of transmission, from Abu Hurayra, who said:

While we were praying the night prayer with the Messenger of God, may God’s blessings and peace be upon him and his family, al-Hasan and al-Husayn, peace be upon them, entered. Whenever he prostrated, they would leap onto his back. When he wanted to raise his head, he would gently take them with his hands and place them on the ground.

When he returned to prostration, they returned as well, until he completed his prayer.

Then he finished (1), came toward them, took them, kissed them, and placed them on his thighs.

Abu Hurayra said:

I stood up and said to him:

“O Messenger of God, shall I take them away?”

He said: “No.”

Then a flash of lightning appeared, and he said to them:

“Go to your mother.”

They remained in its light until they entered the house.

[997] And through another chain, from al-Bara' ibn 'Azib (2), who said:

I saw the Messenger of God, may God's blessings and peace be upon him and his family, carrying al-Hasan and al-Husayn, peace be upon them, while saying:

"O God, I love them, so love whoever loves them." (1)

Footnote 1: In the narration of Usama: "O God, I love them, so love them and love whoever loves them."

Footnote 2: He is Abu 'Amara al-Bara' ibn 'Azib ibn al-Harith al-Khazraji. He was appointed governor in Persia in 24 AH, then settled in Kufa, and died in 71 AH.

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[Masters of the youths of the people of Paradise]

[998] And through another chain, from Jabir ibn 'Abd Allah al-Ansari, who said:

I heard the Messenger of God, may God's blessings and peace be upon him and his family, say:

"Al-Hasan and al-Husayn are the masters of the youths of the people of Paradise."

[999] And through another chain, from Abu Hurayra, who said:

I heard the Messenger of God, may God's blessings and peace be upon him and his family, say:

"Al-Hasan and al-Husayn are the masters of the youths of the people of Paradise."

[1000] And through another chain, from Abu Hurayra, who said:

I heard the Messenger of God, may God's blessings and peace be upon him and his family, say:

"Whoever loves al-Hasan and al-Husayn has loved me, and whoever hates them has hated me."

[Whoever loves me, let him love these two]

[1001] And through another chain, from Abu Dharr, may God be pleased with him, who said:

One day the Messenger of God, may God's blessings and peace be upon him and his family, was praying with the people. Al-Hasan and al-Husayn, peace be upon them—and they were two young boys—came forward and would leap onto his back whenever he prostrated. The people would move them away from him.

When he finished, he said:

“Leave them. May my father and mother be sacrificed for them. Whoever loves me, let him love these two.”

[1002] And through another chain, from the Messenger of God, may God’s blessings and peace be upon him and his family, who heard al-Hasan, peace be upon him, crying when he was a child. He said to Fatima, the blessings of God be upon her:

“What is the matter with al-Hasan? Did I not tell you that his crying hurts me?” (1)

Footnote 1: In *Bihar al-Anwar* 43/295: “He heard al-Husayn crying.”

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[1003] And through another chain, from the Messenger of God, may God’s blessings and peace be upon him and his family, that he would spread apart the legs of al-Husayn (2) and kiss between them (3).

[The Generosity of the Two Grandsons]

[1004] And through another chain, from al-Hasan, peace be upon him, that a man met him and asked him for something.

He said to him:

“Requesting is appropriate only in three circumstances: extreme poverty, a severe debt, or a burdensome liability.” (4)

The man said:

“O son of the Messenger of God, I am asking because of one of these.”

So he ordered that one hundred dinars be given to him.

[Explanation of Uncommon Words]

Regarding his statement: **“madqa‘.”**

Al-diqā‘ is the scattered dust upon the surface of the earth.

The poet said:

“And the barren earth was swept by a hot wind,
as though it were scattering dust from the sieve’s perforations.” (5)

Footnote 1: In *Bihar al-Anwar* 43/295: “He heard al-Husayn crying.”

Footnote 2: In *The History of Baghdad* 3/209: “while he spread apart the space between al-Husayn’s thighs.”

Footnote 3: *The History of Baghdad* adds: “and he said: ‘May God curse his killer.’”

Jabir said: “I asked: ‘O Messenger of God, and who is his killer?’ He said: ‘A man from my community who hates my progeny. My intercession will not reach him. It is as though I see him between layers of the Fire, sinking at one time and floating at another, while his belly cries out: “Aqq, aqq.”’”

Footnote 4: In *al-Khisal*, p. 135: “a grievous blood-debt.”

Footnote 5: See *Lisan al-ʻArab*, entry “diqaʻ.”

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From this comes the expression: *adqaʻa fulan*, so he is *mudqaʻ*, when poverty causes him to cling to the earth.

The *daqiʻ* among men is one who seeks the means by which a deficiency may be repaired.

Extreme hunger is called *al-dayquʻ*.

As for his statement: **“ghurm mufzi’”**:

Mufziʻ describes something that is severe and grievous.

It is said: *faziʻa al-amr*, *yafzaʻu fazāʻatan*, and *afzaʻa ifzāʻan*; thus it is *mufziʻ* and *fazīʻ*.

As for his statement: **“himāla muthqala”**:

Himāla here means a blood-price that one group bears on behalf of another.

They may also omit the feminine ending and say *himāl*.

Al-Aʻsha said:

“A branch of Tubbaʻ, swaying in the branch of glory,
abundant in generosity, mighty in bearing burdens...” (1)

and he throws out abundant generosity.

...

This is al-Khalil’s view concerning *himāl*: that it means *himāla*.

As for Abu ‘Amr ibn al-‘Ala’, he said: *al-himāl* here is the plural of *himāla*.

As for Abu ‘Ubayda, he said: *al-himāl* means punishment, something disliked, and retribution.

Then this man came to al-Husayn, peace be upon him, and said the same thing to him. He already knew what al-Hasan, peace be upon him, had given him, so he gave him ninety-nine dinars—one dinar less than what al-Hasan, peace be upon him, had given him—after saying what al-Hasan had said.

Then he went to ʻAbd Allah ibn ʻUmar and asked him. He gave him nine dinars without saying anything to him.

The man said to him:

“What prevented you from advising me as these two young men advised me?”

He said:

“What did they say to you?”

The man told him.

Ibn ʻUmar said to him:

“And where do you rank me beside the two sons of the Messenger of God, may God’s blessings and peace be upon him and his family? By God, they are two young men overflowing with knowledge.”

[Explanation of Uncommon Words]

“*Ghirā*” means “young fledglings.”

It is said of this: *yaghurru al-tā’ir farakhu*, when a bird feeds its chick by placing food in its mouth.

Footnote 1: It is transmitted by Jamal al-Din in *Lisan al-ʻArab* 11/180 as follows:

“A branch, swaying in the branch of glory,
abundant in generosity and much in bearing burdens.”

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[Al-Hasan and al-Husayn Wrestling]

[1005] Abu Ghassan, through his chain of transmission, reported that the Messenger of God, may God’s blessings and peace be upon him and his family, looked at al-Hasan and al-Husayn, peace be upon them, while they were two small boys wrestling.

He began saying to al-Hasan:

“Ayha, Hasan!”

Fatima, peace be upon her, said:

“O Messenger of God, it seems that he is more beloved to you than the other because he is the elder of the two—you say to him, ‘Ayha.’” (1)

He said:

“No. Rather, this is Gabriel, peace be upon him, saying, ‘Ayha, Husayn.’”

[Explanation of Uncommon Words]

His statement **"Ayha"** is an expression used by the Arabs when they mean to encourage someone to continue or do more.

Hatim said:

"Ayha! May my mother be sacrificed for you and for those you have brought forth. Uphold your glory and support the one who has relied upon you."

[1006] And through another chain, it is reported that al-Husayn, peace be upon him, came to 'Umar and sought permission to enter.

'Umar was occupied with something, so he was not given permission, and he sat down.

Then Ibn 'Umar came and sought permission, but he was not given permission either, so he sat down.

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When al-Hasan, peace be upon him, saw this, he left.

Then 'Umar ordered that al-Husayn, peace be upon him, be admitted. The doorkeeper went out but did not find him. He returned to 'Umar and said:

"When he was not given permission, he left."

'Umar sent for him, so he came. 'Umar said to him:

"You left after seeking permission, O son of the Messenger of God?"

He said:

"I was not given permission. 'Abd Allah came and was not given permission, so I knew that if he was not given permission, I would not be given permission either."

'Umar said to him:

"What have you and 'Abd Allah to do with one another? Did [God] cause hair to grow upon the head except through God and you?" (1)(2)

[When you come, do not seek permission] (3)

[What Excellent Riders]

[1007] And through another chain, it is reported that the Messenger of God, may God's blessings and peace be upon him and his family, passed by a gathering of the Ansar while he was carrying al-Hasan and al-Husayn, peace be upon them, upon his shoulders, and they were small.

They said:

“What an excellent mount you are for them, O Messenger of God!”

He said:

“And what excellent riders they are.” (4)

[1008] And through another chain, from the Messenger of God, may God’s blessings and peace be upon him and his family, that he heard al-Hasan and al-Husayn crying. He rose in alarm until he learned what was happening with them. Then he left saying:

“Indeed, a child is a trial. I rose without understanding.” (1)

Footnote 1: This is how we have corrected it from *al-Sawa‘iq*, p. 107. The original has: “you.”

Footnote 2: In *al-Sawa‘iq*: “After God, none [caused it] except you.”

Footnote 3: The words between brackets are from *Maqtal al-Khwarizmi*, p. 145.

Footnote 4: Regarding this, al-Humayri, may God have mercy on him, says:

“The Messenger came to al-Hasan and al-Husayn
while they had come out at midday playing.

He embraced them, sacrificing himself for them,
and they were with him in that place.

He lowered his shoulders beneath them;
how excellent the mount and the riders!”

(81)

[Abu Hurayra with Imam al-Hasan]

[1009] Sharik ibn ‘Abd Allah, through his chain of transmission, from Abu Hurayra, who said to al-Hasan ibn ‘Ali, peace be upon him:

“Uncover your abdomen—may my father be sacrificed for you—(2) so that I may kiss the place where I saw the Messenger of God, may God’s blessings and peace be upon him and his family, kiss.”

So he uncovered his abdomen for him, and he kissed his navel.

Sharik said:

“If the navel had been part of the ‘awra, al-Hasan, peace be upon him, would not have uncovered it.”

Likewise, according to what has come from the Imams, the blessings of God be upon them, the ‘awra of a man is what lies between his navel and his knee.

The eleventh part of the book *Explanation of the Reports Concerning the Virtues of the Pure Imams*, peace be upon them, is complete.

Footnote 1: In another narration: “and I had no understanding with me.”

Footnote 2: The words between brackets are from *Dhakha’ir al-‘Uqba*, p. 126.