

**THE FORTY VIRTUES OF
THE ROSE FROM HEAVEN
FĀṬIMAH AL-ZAHRĀ(SA)**



By
Muhammad ibn Taqi

Introduction

In this document, the virtues of a personality have been compiled—yet the reality remains that this personality can never truly be comprehended. The limits of the human mind are far too narrow to grasp her **истин** essence. Our intellects, no matter how vast they appear, simply do not possess the capacity to understand that Lady in her fullness.

She is the one through whom existence itself continued after the Seal. She is the sole means by which the earthly presence of the final Messenger endured in this world. She is the human **ḥūrī**—**Fatimah al-Zahra**, peace be upon her. Through her, the physical lineage of the Messenger of Allah **صلی اللہ علیہ وسلم** remained, just as the eternal and heavenly dimension of his religion was preserved through the Imams from her blessed progeny (peace be upon them all).

She is the Lady through whom the celestial orbs of Imamate came into being. The horizon of her existence radiated into history—manifesting as the forbearance of al-Ḥasan, the sacrifice and valor of al-Ḥusayn, the worship of al-Sajjād, the knowledge of al-Bāqir, the wisdom of al-Ṣādiq, the patience of al-Kāzīm, the proofs of al-Riḍā, the generosity of al-Taḳī, the purity of al-Naqī, and the awe of al-‘Askarī (peace be upon them all). From al-Ḥusayn—the lamp of guidance and the ark of salvation—to the Promised Mahdī, the final inheritor of the prophets, through whom creation is sustained and by whose existence the heavens and the earth endure—this entire chain finds its origin in her.

She is the fruit of that Blessed Tree described in the Qur’an: *“whose root is firm and whose branch is in the heaven, yielding its fruit at all times by the permission of its Lord.”* The hidden jewels within the treasuries of the Divine are but reflections from the shell of her infallibility. The light of prophethood—from Ādam to the Seal—and the radiance of Imamate are both illuminated by the light of her existence. And the final jewel concealed within that reality—the radiant star of that celestial order—is the one who will fill the earth with justice and equity, just as it had been filled with oppression and tyranny.

And yet—despite all of this—what has been gathered in this work is not her reality, nor even a fraction of her مقام. What has been compiled here are merely glimpses—scattered rays from an infinite sun.

Dedication

In the Name of Allah, the Most Merciful.

This work is dedicated to my mother—
not as one who repays, for repayment is impossible,
but as one who acknowledges his inability to repay.

If there is any good in me, it is from her;
and if there is any acceptance in these pages,
I ask Allah to place its barakah in her life before mine.

O Allah, preserve her, elevate her rank,
and grant her the companionship of **Fatimah al-Zahra** (عليها السلام).

— *Muhammad Ibn Taqi*

First Virtue: The name ‘Fāṭimah(سلام الله عليها)’ repels poverty.

عن سليمان الجعفري قال : سمعت أبا الحسن الله يقول: «لا يدخل الفقر بيتاً فيه اسم محمد، أو أحمد، أو عليّ، أو الحسن أو الحسين، أو جعفر، أو طالب، أو عبد الله ، أو فاطمة من النساء

From Sulaymān al-Ja‘farī, who said: I heard Abū al-Ḥasan[al-kadhīm] (peace be upon him) say: “**Poverty does not enter a house in which there is the name Muḥammad, or Aḥmad, or ‘Alī, or al-Ḥasan, or al-Ḥusayn, or Ja‘far, or Ṭālib, or ‘Abdullāh, or (among the women) Fāṭimah(سلام الله عليها).**”

Ref: Alkafī, Vol 6, Page 298

Seond Virtue: The divine attention given to the names of Fāṭimah(سلام الله عليها) and the Ahl al-Bayt.”

عن يونس بن ظبيان قال : قال أبو عبدالله : « لفاطمة تسعة أسماء عند الله عز وجل : فاطمة، والصّدّيقة، والمباركة، والطاهرة، والزكية، والراضية، والمرضية، والمحدثة، والزهراء »

From Yūnus ibn Zabyān, who said: Abū ‘Abd Allāh (peace be upon him) said: “**Indeed, Fāṭimah(سلام الله عليها) (peace be upon her) has nine names with Allah, the Mighty and Majestic: Fāṭimah(سلام الله عليها), al-Ṣiddīqah (the Truthful), al-Mubārakah (the Blessed), al-Ṭāhirah (the Pure), al-Zakiyyah (the Purified), al-Rāḍiyah (the Content), al-Marḍīyyah (the One Pleasing to Allah), al-Muḥaddathah (the One spoken to [by angels]), and al-Zahrā’ (the Radiant).**”

Ref: Ilal al-Sharā’i‘, Vol 1, Page 178

Third Virtue: Honoring the Name of Fāṭimah (سلام الله عليها) (peace be upon her)

عن السكوني قال: دخلت على أبي عبد الله وأنا مغموم مكروب، فقال لي: «يا سكوني، ما غمُّك؟ فقلت: ولدت لي ابنة. فقال: «يا سكوني، على الأرض ثقلها، وعلى الله رزقها، تعيش في غير أجلك، وتأكل من غير رزقك». فسرى والله عني. فقال: «ما سميتها؟ قلت: فاطمة. قال: «آه آه آه»، ثم وضع يده على جبهته فقال: «قال رسول الله ﷺ: حَقُّ الولد على والده إذا كان ذكراً أن يستفروه (١) أمه، ويستحسن اسمه، ويعلمه كتاب الله، ويطهره، ويعلمه السباحة. وإذا كانت أنثى أن يستفروا أمها، ويستحسن اسمها، ويعلمها سورة النور، ولا يُعلمها سورة يوسف، ولا يُنزلها الغرف، ويُعجل سراحها إلى بيت زوجها. أما إذا سميتها فاطمة فلا تسبها، ولا تلعنها، ولا تضربها»

From al-Sakūnī, who said: I entered upon Abū ‘Abd Allāh (peace be upon him) while I was distressed and sorrowful. He said to me: “O Sakūnī, what troubles you?”

I said: “A daughter has been born to me.”

He said: “O Sakūnī, upon the earth she will carry her burden, and upon Allah is her provision. She lives not by your lifespan, and she eats not from your provision.”

He said: “So I became relieved, by Allah, from my distress.” Then he (the Imam) said: “What have you named her?”

I said: “Fāṭimah (سلام الله عليها).”

He said: “Ah, ah, ah,” and then he placed his hand upon his forehead and said:

“The Messenger of Allah ﷺ said: ‘The right of a child upon his father—if it is a boy—is that he honor his mother, give him a good name, teach him the Book of Allah, purify him, and teach him swimming.

And if it is a girl, that he honor her mother, give her a good name, teach her Sūrat al-Nūr, and not teach her Sūrat Yūsuf, not lodge her in upper rooms, and hasten to send her to her husband’s home. And if you name her Fāṭimah (سلام الله عليها), then do not insult her, do not curse her, and do not strike her.”

Fourth Virtue: *The Secrets of the Name Fāṭimah* (سلام الله عليها)

عن الرضا ، عن آبائه قال : قال رسول الله ﷺ : إني سميت ابنتي فاطمة ؛ لأن الله فطمها و فطم من أحبها من النار»

From al-Riḍā, from his forefathers, who said: The Messenger of Allah ﷺ said:

“Indeed, I named my daughter Fāṭimah (سلام الله عليها) because Allah has separated (faṭama) her and those who love her from the Fire.”

Ref: Al-Amālī by Shaykh al-Ṭūsī, Vol. 1, p. 294

Fifth Virtue: *Fāṭimah* (سلام الله عليها) – the Pure (al-Ṭāhirah)

مصباح الأنوار: عن أبي جعفر، عن آبائه عليهم السلام، قال: إنما سُميت فاطمة بنت محمد الطاهرة، لطهارتها من كل دنس، و طهارتها من كل رقت؛ و ما رأيت قط يوماً حمرةً ولا نفاساً.

Imam Muhammad ibn Ali al-Baqir(as) says:

“Fāṭimah (سلام الله عليها), the daughter of Muḥammad (peace be upon him and his family), was named al-Ṭāhirah — the Pure One — because she was pure from every impurity and free from every unseemly condition. She never experienced any menstrual bleeding or postnatal discharge at any time.”

Ref: ‘Awālim al-‘Ulūm wa al-Ma‘ārif wa al-Aḥwāl, Vol. 11, p. 82

Sixth Virtue: Fāṭimah (سلام الله عليها) Like the Radiant Sun

عن أبي هاشم العسكري قال: سألت صاحب العسكر: لِمَ سُمِّيتِ فاطمة الزهراء؟ فقال: «كان وَجْهها يزهر
لأمير المؤمنين الله من أول النهار كالشمس الضَّاحِيَّة، وعند الزوال كالقمر المنير، وعند غروب الشمس
كالنجم الدري

From Abū Hāshim al-‘Askarī, who said:

I asked the Master of al-‘Askar: “**Why was Fāṭimah (سلام الله عليها) called al-Zahrā’ (the Radiant)?**”

He said: “**Her face would shine for the Commander of the Faithful from the beginning of the day like the radiant sun, at midday like the luminous moon, and at sunset like a brilliant shining star.**”

Ref: Manāqib Āl Abī Ṭālib, vol. 3, p. 330

Seventh Virtue: The Manifestation of Fāṭimah (عليها السلام) 's Light in the Heavens and the Earth

عن جابر ، عن أبي عبد الله الله قال : قلت له : لِمَ سُمِّيَت فاطمة الزهراء زهراء ؟ قال : «لأن الله عزّ وجلّ خَلَقَهَا من نور عظمته، فلما أشرقَت أضاءت السماوات والأرضُ بنورها و غَشِيَت أبصار الملائكة وخرَّت الملائكة الله ساجدين، وقالوا : إلهنا وسيدنا ! ما هذا النور ؟ فأوحى الله إليهم هذا نورٌ من نُوري، أسكَّنُهُ في سمائي، خَلَقْتُهُ من عظمتي، أخرجُهُ من صُلْبِ نبي من أنبيائي. أَفْضَلُهُ على جميع الأنبياء، وأُخْرِجُ من ذلك النور أنمَّةً يقومون بأمرِي ويهدون إلى حقي، وأَجْعَلُهُم خلفائي في أرضي بعد انقضاء وحيي»

From Jābir, from Abū ‘ Abd Allāh (peace be upon him), who said:

I said to him: “**Why was Fāṭimah (عليها السلام) al-Zahrā’ called ‘al-Zahrā’ (the Radiant)?**”

He said: “***Because Allah, the Mighty and Majestic, created her from the light of His عظمة (Grandeur). When she shone, the heavens and the earth were illuminated by her light. The vision of the angels was overwhelmed, and the angels fell down in سجود (prostration) to Allah, saying: ‘Our Lord and Master! What is this light?’***

So Allah revealed to them: ‘This is a light from My Light. I have placed it in My heaven and created it from My Grandeur. I will bring it forth from the loins of a prophet from among My prophets—whom I will prefer over all prophets. From that light, I will bring forth Imams who will uphold My command, guide to My truth, and I will make them My successors on My earth after the end of My revelation.’”

Ref: Ilal al-Sharā’i’, Vol 1, Page 179

Eighth Virtue: The Radiance of Fāṭimah (سلام الله عليها) 's Light from On High

عن ابن عمارة ، عن أبيه قال : سألت أبا عبد الله عن فاطمة لِمَ سُمِّيت زهراء ؟ فقال : « لأنها كانت إذا قامت في محرابها زَهَرَ نُورُهَا لِأَهْلِ السَّمَاءِ كَمَا يَزْهَرُ نُورُ الْكَوَاكِبِ لِأَهْلِ الْأَرْضِ »

From Ibn ‘Umārah, from his father, who said:

I asked Abū ‘Abd Allāh (peace be upon him) about Fāṭimah (سلام الله عليها)—why was she called al-Zahrā? He said: **“Because when she stood in her محراب (place of prayer), her light would shine for the inhabitants of the heavens just as the light of the stars shines for the people of the earth.”**

Ref: Biḥār al-Anwār, vol. 43, p. 12

Ninth Virtue: The Light of Fāṭimah (سلام الله عليها) Shining for the People of Paradise”

عن سعيد الحفاظ الديلمي بإسناده عن أنس قال : قال رسول الله ﷺ : بينما أهل الجنة في الجنة يَتَنَعَّمُونَ وأهل النار في النار يُعَذَّبُونَ، إذ لأهل الجنة نور ساطع، فيقول بعضهم لبعض : ما هذا النور ؟ لَعَلَّ رَبَّ الْعِزَّةِ اطَّلَعَ فَظَنَرَ إِلَيْنَا؟! فيقول لهم رضوان : لا ، ولكن على مازح فاطمة ؛ فَتَبَسَّمتْ فَأَضَاءَ ذَلِكَ النور من ثناياها

From Sa‘īd al-Ḥaffāz al-Daylamī, through his chain from Anas, who said: The Messenger of Allah ﷺ said:

“While the people of Paradise are in Paradise enjoying themselves, and the people of the Fire are in the Fire being punished, suddenly a radiant light appears for the people of Paradise.

Some of them say to one another: ‘What is this light? Perhaps the Lord of Majesty has looked upon us?’ Then Riḍwān says to them: ‘No, rather ‘Alī was speaking playfully with Fāṭimah (سلام الله عليها), and she smiled—so that light shone from her teeth.’”

Ref: Awālim al-‘Ulūm, Vol 11, page 1164

Tenth Virtue: Fāṭimah (سلام الله عليها), Peace Be Upon Her, and the Angels

عن إسحاق بن جعفر بن محمد بن عسيبي بن زيد بن علي قال : سمعتُ أبا عبد الله الله يقول : «إِنَّمَا سُمِّيَتْ فاطمة مُحَدَّثَةً ؛ لِأَنَّ الْمَلَائِكَةَ كَانَتْ تَهَيِّطُ مِنَ السَّمَاءِ فُتْنَادِيهَا كَمَا تَنَادِي مَرْيَمَ بِنْتَ عِمْرَانَ فَتَقُولُ : يَا فَاطِمَةَ ، إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ، يَا فَاطِمَةَ ، أَقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ، فَتُحَدِّثُهُمْ وَيُحَدِّثُونَهَا »

From Ishāq ibn Ja‘far ibn Muḥammad ibn ‘Īsā ibn Zayd ibn ‘Alī, who said: I heard Abū ‘Abd Allāh (peace be upon him) say:

“Fāṭimah (سلام الله عليها) was only named al-Muḥaddathah (the one spoken to) because the angels would descend from the heavens and call out to her just as they called out to Maryam, the daughter of ‘Imrān. They would say:

‘O Fāṭimah (سلام الله عليها), indeed Allah has chosen you, purified you, and chosen you above the women of the worlds. O Fāṭimah (سلام الله عليها), be devout to your Lord, prostrate, and bow with those who bow.’

So she would speak to them, and they would speak to her.”

Ref: Ilal al-Sharā‘i‘, Vol 1, Page 182

Eleventh Virtue: The Muṣḥaf of Fāṭimah (سلام الله عليها) (peace be upon her)

الفضيلة الحادية عشر : مُصْحَفُ فَاطِمَةَ السَّلَامِ عَنْ أَبِي بَصِيرٍ قَالَ : سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ عَنْ مُصْحَفِ فَاطِمَةَ صَلَوَاتِ اللَّهِ عَلَيْهَا ؟ فَقَالَ : «أُنزِلَ عَلَيْهَا بَعْدَ مَوْتِ أَبِيهَا». فَقُلْتُ : فِيهِ شَيْءٌ مِنَ الْقُرْآنِ ؟ قَالَ : «مَا فِيهِ شَيْءٌ مِنَ الْقُرْآنِ». قَالَ : قُلْتُ : فَصَفِهِ لِي. قَالَ : «لَهُ دَفْتَانِ مِنْ زَبْرَ جَدَّتَيْنِ ، عَلَى طُولِ الْوَرَقِ وَعَرْضِهِ حَمْرَ أَوْيْنِ». قُلْتُ لَهُ : جَعَلْتَ فِدَاكَ ! صَفِّ لِي وَرَقَهُ. قَالَ : «وَرَقُهُ مِنْ دُرٍّ أبيض قِيلَ لَهُ : كُنْ فَكَانَ». قُلْتُ : جَعَلْتَ فِدَاكَ ! فَمَا فِيهِ ؟ قَالَ : « فِيهِ خَبْرٌ مَا كَانَ وَخَبْرٌ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ. وَفِيهِ خَبْرٌ سَمَاءِ سَمَاءٍ ، وَعَدَدٌ مَا فِي سَمَاءِ سَمَاءٍ مِنَ الْمَلَائِكَةِ وَغَيْرِ ذَلِكَ ، وَعَدَدٌ كُلُّ مَنْ خَلَقَ اللَّهُ مُرْسَلًا وَغَيْرَ مُرْسَلٍ ، وَأَسْمَاءُ هُمْ وَأَسْمَاءُ الَّذِينَ أُرْسِلُوا إِلَيْهِمْ ، وَأَسْمَاءُ مَنْ كَذَّبَ وَمَنْ أَجَابَ مِنْهُمْ. وَفِيهِ أَسْمَاءُ جَمِيعِ مَنْ خَلَقَ اللَّهُ مِنَ الْمُؤْمِنِينَ وَالْكَافِرِينَ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ ، وَصِفَةُ كُلِّ بَلَدٍ فِي شَرْقِ الْأَرْضِ وَغَرْبِهَا ، وَعَدَدٌ مَا فِيهَا مِنَ الْمُؤْمِنِينَ ، وَعَدَدٌ مَا فِيهَا مِنَ الْكَافِرِينَ ، وَصِفَةُ كُلِّ مَنْ كَذَّبَ ، وَصِفَةُ الْقُرُونِ الْأُولَى وَقِصَصُهُمْ ، وَمَنْ وَلِيَ مِنَ الطَّوَاغِيتِ وَمُدَّةُ مُلْكِهِمْ وَعَدَدُهُمْ. وَفِيهِ أَسْمَاءُ الْأَنْمَةِ وَصِفَتِهِمْ ، وَمَا يَمْلِكُ وَاحِدٌ وَاحِدٍ. وَفِيهِ صِفَةُ كَرَّاتِهِمْ. وَفِيهِ صِفَةُ جَمِيعِ مَنْ تَرَدَّدَ فِي الْأَدْوَارِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ». قَالَ : قُلْتُ : جَعَلْتَ فِدَاكَ ! وَكَمْ الْأَدْوَارُ ؟ قَالَ : «خَمْسُونَ أَلْفَ عَامٍ وَهِيَ سَبْعَةُ أَدْوَارٍ. وَفِيهِ أَسْمَاءُ جَمِيعِ مَنْ خَلَقَ اللَّهُ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ وَأَجَالَهِمْ ، وَصِفَةُ أَهْلِ الْجَنَّةِ وَعَدَدٌ مِنْ يَدْخُلُهَا ، وَعَدَدٌ مَنْ يَدْخُلُ النَّارَ وَأَسْمَاءُ هَؤُلَاءِ وَأَسْمَاءُ هَؤُلَاءِ. وَفِيهِ عِلْمُ الْقُرْآنِ كَمَا أُنزِلَ ، وَعِلْمُ التَّوَارِثِ كَمَا أُنزِلَتْ ، وَعِلْمُ الْإِنْجِيلِ وَالزَّبُورِ وَعَدَدُ كُلِّ شَجَرَةٍ أَوْ مَدْرَةٍ فِي جَمِيعِ الْبِلَادِ». قَالَ أَبُو جَعْفَرٍ : « فَلَمَّا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُنَزِّلَهُ عَلَيْهَا أَمَرَ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ أَنْ يَحْمِلُوا الْمُصْحَفَ فَيُنزِلُوا بِهِ عَلَيْهَا ، وَذَلِكَ فِي لَيْلَةِ الْجُمُعَةِ مِنَ الثَّلَاثِ الثَّانِي مِنَ اللَّيْلِ ، هَبَطُوا بِهِ عَلَيْهَا وَهِيَ قَائِمَةٌ تُصَلِّيُ فَمَا زَالُوا قِيَامًا حَتَّى قَعَدَتْ ، فَلَمَّا فَرَغَتْ مِنْ صَلَاتِهَا سَلَّمُوا عَلَيْهَا ، وَقَالُوا لَهَا : السَّلَامُ يُفْرُوكِ السَّلَامَ ، وَوَضَعُوا الْمُصْحَفَ فِي حِجْرِهَا . فَقَالَتْ لَهُمْ : اللَّهُ السَّلَامُ ، وَإِلَيْهِ السَّلَامُ ، وَعَلَيْكُمْ يَا رَسُولَ اللَّهِ السَّلَامُ. ثُمَّ عَرَجُوا إِلَى السَّمَاءِ ، فَمَا زَالَتْ بَعْدَ صَلَاةِ الْفَجْرِ إِلَى زَوَالِ الشَّمْسِ تَقْرُؤُهُ حَتَّى أَتَتْ عَلَى آخِرِهِ. وَلَقَدْ كَانَتْ صَلَوَاتِ اللَّهِ عَلَيْهَا طَاعَتُهَا مَفْرُوضَةً عَلَى جَمِيعِ مَنْ خَلَقَ اللَّهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ وَالْبَهَائِمِ وَالْأَنْبِيَاءِ وَالْمَلَائِكَةِ». فَقُلْتُ : جَعَلْتَ فِدَاكَ ! فَلَمَّا مَضَتْ إِلَى مَنْ صَارَ ذَلِكَ الْمُصْحَفُ ؟ فَقَالَ : «دَفَعْتَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ، فَلَمَّا مَضَى صَارَ إِلَى الْحَسَنِ ثُمَّ إِلَى الْحُسَيْنِ ، ثُمَّ عِنْدَ أَهْلِهِ حَتَّى يَدْفَعُوهُ إِلَى صَاحِبِ هَذَا الْأَمْرِ». فَقُلْتُ : إِنْ هَذَا الْعِلْمُ كَثِيرٌ ! فَقَالَ : « يَا أَبَا مُحَمَّدٍ ، إِنَّ هَذَا الَّذِي وَصَفْتُهُ لَكَ لَفِي وَرَقَتَيْنِ مِنْ أَوْلِهِ ، وَمَا وَصَفْتُ لَكَ بَعْدُ مَا فِي الْوَرَقَةِ الثَّلَاثَةِ ، وَلَا تَكَلَّمْتُ بِحَرْفٍ مِنْهُ»

From Abū Baṣīr, who said: I asked Abū Ja‘far Muḥammad ibn ‘Alī (peace be upon him) about the Muṣḥaf of Fāṭimah (سلام الله عليها) (peace be upon her).

He said: “It was sent down to her after the death of her father.”

I said: “Is there anything from the Qur’ān in it?”

He said: “There is nothing from the Qur’ān in it.”

I said: “Then describe it to me.”

He said: “It has two covers of green emerald, red in color, extending along the length and width of the pages.”

I said: “May I be sacrificed for you, describe its pages to me.”

He said: “Its pages are of white pearl, about which it was said: ‘Be,’ and it came into being.”

I said: “May I be sacrificed for you, what is in it?”

He said: “In it is the knowledge of what has been and what will be until the Day of Judgment. In it is the news of every heaven, the number of angels in each heaven, and other matters. It contains the number of all those whom Allah created—whether sent as messengers or not—their names and the names of those to whom they were sent, and the names of those who denied them and those who responded to them.

It contains the names of all whom Allah created, among the believers and disbelievers, from the first to the last; the description of every land in the east and west of the earth, the number of believers and disbelievers in each, and the description of every denier. It includes the accounts of the earlier generations and their stories, those who ruled among the tyrants, the duration of their rule, and their number.

It contains the names of the Imams, their descriptions, and what each of them will possess; the description of their returns (raj‘ah); and the description of all who have passed through the cycles of existence from the first to the last.”

I said: “May I be sacrificed for you, how many cycles are there?”

He said: “Fifty thousand years, comprising seven cycles.”

He continued: “In it are the names of all whom Allah created, from the first to the last, their lifespans, the description of the people of Paradise and their number, and the number of those who will enter the Fire, along with their names.

It contains the knowledge of the Qur'ān as it was revealed, the knowledge of the Torah as it was revealed, the knowledge of the Gospel and the Psalms, and the number of every tree and every clod of earth in all lands.”

Abū Ja‘far (peace be upon him) said:

“When Allah, the Mighty and Majestic, willed to send it down to her, He commanded Jibrīl, Mīkā‘īl, and Isrāfīl to carry the Muṣḥaf and bring it down to her. This occurred on a Friday night, in the second third of the night. They descended with it while she was standing in prayer. They remained standing until she sat. When she finished her prayer, they greeted her and said: ‘Peace—Allah conveys His peace to you,’ and they placed the Muṣḥaf in her lap.

She said: ‘Allah is Peace, and from Him is peace, and upon you, O messengers of Allah, be peace.’

Then they ascended to the heaven. From after the dawn prayer until the sun reached its zenith, she continued reading it until she completed it.

Indeed, her obedience was made obligatory upon all of Allah’s creation—among the jinn, humans, birds, beasts, prophets, and angels.”

I said: “May I be sacrificed for you, after her passing, to whom did this Muṣḥaf go?”

He said: “She gave it to the Commander of the Faithful. After him, it passed to al-Ḥasan, then to al-Ḥusayn, then it remained with his family until they will hand it over to the صاحب هذا الأمر (the Master of this Affair).”

I said: “This knowledge is immense!”

He said: “O Abū Muḥammad, what I have described to you is only within two pages from its beginning. I have not yet described what is in the third page, nor have I spoken even a single letter of it.”

Ref: Dalā‘il al-Imāmah by Muḥammad ibn Jarīr al-Ṭabarī (al-Shī‘ī), Page 105

Twelfth Virtue: The Knowledge of Fāṭimah (سلام الله عليها) (peace be upon her)

عن سلمان قال : حدثني عمار وقال : أَخْبِرَكَ عَجَبًا ؟ قلت : حدثني يا عمار . قال : نعم، شَهِدْتُ علي بن أبي طالب وَقَدْ وُلِّجَ على فاطمة فَلَمَّا أَبْصَرَتْ بِهِ نَادَتْ : «أَدُنُّ لِأُحَدِّثَكَ بِمَا كَانَ وَبِمَا هُوَ كَائِنٌ وَبِمَا لَمْ يَكُنْ إِلَى يَوْمِ الْقِيَامَةِ حِينَ تَقُومُ السَّاعَةُ». قال عمار: فرأيت أمير المؤمنين الله يرجع القَهْقَرَى، فَرَجَعْتُ بِرُجُوعِهِ، إِذْ دَخَلَ على النبي صلى الله عليه وسلم فقال له: «أَدُنُّ يَا أَبَا الْحَسَنِ». فدنا، فلما اطْمَأَنَّ به المجلس قال له : « تُحَدِّثُنِي أَمْ أُحَدِّثُكَ ؟ ». قال : «الْحَدِيثُ مِنْكَ أَحْسَنُ يَا رَسُولَ اللَّهِ ». فقال : «كَأَنِّي بِكَ وَقَدْ دَخَلْتَ عَلَى فَاطِمَةَ ، وَقَالَتْ لَكَ كَيْتٌ وَكَيْتٌ ، فَرَجَعْتُ ». فقال علي : «نُورُ فَاطِمَةَ مِنْ نُورِنَا ؟!». فقال صلى الله عليه وسلم : « أَوْ لَا تَعْلَمُ ؟!». فسجد علي شكرًا لله تعالى . قال عمار: فخرج أمير المؤمنين الله وخرجتُ بِخُرُوجِهِ، فَوَلِّجَ على فاطمةَ وَوَلَّجْتُ مَعَهُ . فقالت : «كَأَنَّكَ رَجَعْتَ إِلَى أَبِي صلى الله عليه وسلم فَأَخْبَرْتَهُ بِمَا قُلْتُهُ لَكَ ؟!». قال : «كَانَ كَذَلِكَ يَا فَاطِمَةُ». فقالت : «اعلم يا أبا الحسن ! أَنَّ اللَّهَ تَعَالَى خَلَقَ نُورِي وَكَانَ يُسَبِّحُ اللَّهَ جَلَّ جَلَالُهُ، ثُمَّ أَوْدَعَهُ شَجَرَةً مِنْ شَجَرِ الْجَنَّةِ فَأُضَاءَتْ، فَلَمَّا دَخَلَ أَبِي الْجَنَّةَ أَوْحَى اللَّهُ تَعَالَى إِلَيْهِ إِلَهَامًا أَنْ اقْتَنِطَفِ الثَّمَرَةَ مِنْ تِلْكَ الشَّجَرَةِ وَأِدْرِهَا فِي لَهَوَاتِكَ. فَفَعَلَ ، فَأَوْدَعَنِي اللَّهُ سُبْحَانَهُ صَلْبَ أَبِي اللَّهِ ، ثُمَّ أَوْدَعَنِي خَدِيجَةَ بِنْتَ خُوَيْلِدٍ، فَوَضَعْتَنِي، وَأَنَا مِنْ ذَلِكَ النُّورِ أَعْلَمُ مَا كَانَ وَمَا يَكُونُ وَمَا لَمْ يَكُنْ يَا أَبَا الْحَسَنِ ! الْمُؤْمِنُ يَنْظُرُ بِنُورِ اللَّهِ تَعَالَى

From Salmān, who said: ‘Ammār narrated to me and said: “Shall I tell you something astonishing?”

I said: “Tell me, O ‘Ammār.”

He said: “Yes. I witnessed ‘Alī ibn Abī Ṭālib entering upon Fāṭimah (سلام الله عليها). When she saw him, she called out:

‘Come closer, so I may inform you of what has been, what is, and what will be until the Day of Resurrection when the Hour is established.’

‘Ammār said: I saw the Commander of the Faithful step back, so I stepped back with him. He then went to the Prophet صلى الله عليه وسلم.

The Prophet said to him: ‘Come near, O Abū al-Ḥasan.’

He came close, and when he was settled, the Prophet said:

‘Shall you tell me, or shall I tell you?’

‘Alī said: ‘Your speech is better, O Messenger of Allah.’

He said: ‘It is as though you entered upon Fāṭimah (سلام الله عليها), and she said such-and-such to you, and then you withdrew.’

‘Alī said: ‘Is the light of Fāṭimah(سلام الله عليها) from our light?’

The Prophet صلى الله عليه وسلم said: ‘Do you not know?’

So ‘Alī fell in prostration, thanking Allah, the Exalted.”

‘Ammār said:

“Then the Commander of the Faithful went out, and I went out with him. He entered upon Fāṭimah(سلام الله عليها), and I entered with him.

She said: ‘It is as though you returned to my father صلى الله عليه وسلم and informed him of what I said to you?’

He said: ‘It was so, O Fāṭimah(سلام الله عليها).’

She said:

‘Know, O Abū al-Ḥasan, that Allah, the Exalted, created my light, and it was glorifying Allah, Mighty and Majestic. Then He placed it in a tree from the trees of Paradise, and it illuminated.

When my father entered Paradise, Allah inspired him to take a fruit from that tree and place it within himself. He did so, and Allah placed me in the loins of my father. Then He placed me in Khadījah bint Khuwaylid, and she gave birth to me.

And I am from that light—I know what has been, what is, and what will not be.

O Abū al-Ḥasan, indeed the believer sees by the light of Allah.””

Ref: Biḥār al-Anwār, vol. 43, p. 12

Thirteenth Virtue: Fāṭimah (سلام الله عليها) is a Deep Ocean of Knowledge

عن سليمان بن داود المنقري قال: حدثنا يحيى بن سعيد القطان قال: سَمِعْتُ أبا عبد الله يقول في قوله عز وجلّ : (مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ * بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ) (١) ، قال : علي وفاطمة له بحران من العلم عميقان ، لا يَبْغِي أَحَدُهُمَا عَلَى صَاحِبِهِ. يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ) (٢) : الحسن والحسين

From Sulaymān ibn Dāwūd al-Minqarī, who said: Yaḥyā ibn Saʿīd al-Qaṭṭān narrated to us, saying:

I heard Abū ʿAbd Allāh (peace be upon him) say regarding the statement of Allah, the Mighty and Majestic: “He has set free the two seas, meeting together; between them is a barrier so neither of them transgresses.”

He said: ‘Alī and Fāṭimah are two deep oceans of knowledge; neither of them transgresses against the other. “From them emerge pearls and coral(al-lu’lu’ wa al-marjān)”

Meaning: al-Ḥasan and al-Ḥusayn (peace be upon them).

Ref: Kitab al-Khisal, Page 550

Fourteenth Virtue: Fāṭimah (سَلَامُ اللَّهِ عَلَيْهَا) is Laylat al-Qadr (the Night of Decree)

عن أبي عبد الله صلى الله عليه وسلم قال: « إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ : اللَّيْلَةَ : فَاطِمَةَ ، وَالْقَدْرَ : اللَّهُ ، فَمَنْ عَرَفَ فَاطِمَةَ حَقًّا مَعْرِفَتِهَا فَقَدْ أَدْرَكَ لَيْلَةَ الْقَدْرِ ، وَإِنَّمَا سُمِّيَتْ فَاطِمَةَ ؛ لِأَنَّ الْخَلْقَ فُطِمُوا عَنْ مَعْرِفَتِهَا.»

From Abū ‘Abd Allāh (peace be upon him), who said regarding the verse:

[إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ]

“Indeed, We sent it down on the Night of Decree.”

Imam Jafar(as) said: *The “night” refers to Fāṭimah, and “the Decree” refers to Allah.* So whoever truly knows Fāṭimah with her rightful knowledge has indeed attained Laylat al-Qadr. She was only named Fāṭimah because creation has been cut off (futimū) from fully knowing her.

Ref: Bihar al-Anwar, Volume 43, Page 65

Fifteenth Virtue: Fāṭimah is the Luminous Parable of Allah

عن صالح بن سهل الهمداني قال : سمعت أبا عبد الله ال يقول في قول الله عز وجل : (اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ) : « المَشْكَاةُ : فَاطِمَةُ . فِيهَا مِصْبَاحُ : الْحَسَنُ . (الْمِصْبَاحُ) : الْحَسِينُ . فِي زُجَاجَةٍ ... كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ) : كَأَنَّ فَاطِمَةَ كَوْكَبٌ دُرِّيٌّ بَيْنَ نِسَاءِ أَهْلِ الدُّنْيَا وَنِسَاءِ أَهْلِ الْجَنَّةِ . يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ) : يُوقَدُ مِنْ إِبْرَاهِيمَ . لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ) : لَا يَهُودِيَّةٌ وَلَا نَصْرَانِيَّةٌ . يَكَادُ زَيْتُهَا يُضِيءُ) : يَكَادُ الْعِلْمُ يَنْفَجِرُ مِنْهَا . وَلَوْ لَمْ تَمَسْسُهُ نَارُ نُورِ عَلِيِّ نُورٍ : إِمَامٌ مِنْهَا بَعْدَ إِمَامٍ . يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ) : يَهْدِي اللَّهُ لِلْأئِمَّةِ مَنْ يَشَاءُ . وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

From Ṣāliḥ ibn Sahl al-Hamdānī, who said: I heard Abū ‘Abd Allāh (peace be upon him) say regarding the statement of Allah, the Mighty and Majestic: “***Allah is the Light of the heavens and the earth. The parable of His light is like a niche...***”[Sura Noor, Verse 35]

He said:

- *The niche (mishkāṭ) is Fāṭimah.*
- *“Within it is a lamp” — al-Ḥasan.*
- *“The lamp” — al-Ḥusayn.*
- *“In a glass, as if it were a shining star” — meaning Fāṭimah is like a radiant star among the women of this world and the women of Paradise.*
- *“Lit from a blessed tree” — lit from Ibrāhīm.*
- *“Neither of the East nor of the West” — neither Jewish nor Christian.*
- *“Whose oil would almost glow” — knowledge would almost burst forth from her.*
- *“Even if untouched by fire — light upon light” — an Imam from her after an Imam.*
- *“Allah guides to His light whom He wills” — Allah guides to the Imams whom He wills.*
- *“And Allah sets forth parables for mankind, and Allah is Knowing of all things.”*

Ref: *Bihār al-Anwār*, vol. 4, p. 19

Sixteenth Virtue: Fāṭimah is a Heavenly Hourī in Human Form

قَالَ پیامبر اکرم (صلى الله عليه و آله) فَحَمَلْتُ بِفَاطِمَةَ ... فَاطِمَةُ حَوْرَاءُ إِنْسِيَّةٌ ، فَإِذَا اشْتَقْتُ إِلَى رَائِحَةِ الْجَنَّةِ شَمِمْتُ رَائِحَةَ ابْنَتِي فَاطِمَةَ عَلَيْهَا السَّلَامُ

Prophet(saws) said: ***Fāṭimah is a ḥūrā' insiyyah*** — a heavenly maiden in human form. Whenever I long for the fragrance of Paradise, I smell the fragrance of my daughter Fāṭimah (عليها السلام)

Ref: Tafsīr Furāt al-Kūfī, vol. 1, p. 75

Seventeenth Virtue: Fāṭimah is the Cause of the Creation of the Universe

عن أبي جعفر محمد بن علي بن موسى القمي بطريقه إلى جابر بن يزيد الجعفي، عن جابر بن عبد الله الأنصاري، عن رسول الله صلى الله عليه وسلم ، عن الله تبارك وتعالى، أنه قال: «يا أَحْمَدُ ! لَوْلَاكَ لَمَا خَلَقْتُ الْأَفْلاكَ ، وَلَوْلَا عَلِيٌّ لَمَا خَلَقْتُكَ ، وَلَوْلَا فَاطِمَةَ لَمَا خَلَقْتُكُمَا » . ثم قال جابر : هذا من الأسرار التي أمرنا رسول الله صلى الله عليه وسلم بكتمانه إلا عن أهله

From Abū Jaʿfar Muḥammad ibn ʿAlī ibn Mūsā al-Qummī, through his chain to Jābir ibn Yazīd al-Juʿfī, from Jābir ibn ʿAbd Allāh al-Anṣārī, from the Messenger of Allah (peace and blessings be upon him and his family), from Allah—Blessed and Exalted—who said:

“O Aḥmad! Were it not for you, I would not have created the celestial spheres.

And were it not for ʿAlī, I would not have created you.

And were it not for Fāṭimah, I would not have created you both.”

Then Jābir said:

This is among the secrets which the Messenger of Allah (peace and blessings be upon him and his family) commanded us to conceal except from أهله (its أهل / those worthy of it)

Ref: *Mustadrak Safīnat al-Biḥār*, vol. 3, p. 186

Eighteenth Virtue: Fāṭimah is the Mistress of the Women of the Worlds

عن المفضل بن عمر قال : قلت لأبي عبدالله : أخبرني عن قول رسول الله ﷺ في فاطمة : « أنها سيدة نساء العالمين » أهي سيدة نساء عالمها ؟ فقال : « ذاك لِمَرْيَمَ ، كانت سيدة نساء عالمها ، وفاطمة سيدة نساء العالمين مِنَ الْأَوَّلِينَ وَالْآخِرِينَ »

From al-Mufaḍḍal ibn ‘Umar, who said: I said to Abū ‘Abd Allāh[al-jafar] (peace be upon him):

Inform me about the statement of the Messenger of Allah (peace and blessings be upon him and his family) regarding Fāṭimah: ***“She is the mistress of the women of the worlds.”***

Is she the mistress of the women of **her own time**?

He replied: ***That was for Maryam—she was the mistress of the women of her time.***

But Fāṭimah is the mistress of the women of the worlds, from the first and the last.

Ref: Bihār al-Anwār, Vol 43, Page 37.”

Nineteenth Virtue: Allah’s Pleasure and Anger Are Linked to Fāṭimah’s

عن علي قال: «قال رسول الله ﷺ الفاطمة : إِنَّ اللَّهَ يَعْضَبُ لِعُضْبِكَ وَيَرْضَى لِرِضَاكَ»

From ‘Alī (peace be upon him), who said: The Messenger of Allah (peace and blessings be upon him and his family) said to Fāṭimah:

“Indeed, Allah becomes غضب (angry) with your anger, and He is pleased with your pleasure.”

Ref: Al-Intiṣār by al-‘Āmilī, Vol 6, Page 438.

Twentieth Virtue: Allah's Pleasure and Anger Are Linked to Fāṭimah's

قال رسول الله صلى الله عليه وسلم : « أَوَّلُ شَخْصٍ يَدْخُلُ الْجَنَّةَ فَاطِمَةُ »

The Messenger of Allah (peace and blessings be upon him and his family) said:

“The first person to enter Paradise is Fāṭimah.”

Ref: Sharḥ Iḥqāq al-Ḥaqq, by al-Sayyid al-Mar‘ashī, Vol 19, Page 32.”

Twenty-First Virtue: The Best of Men is ‘Alī, and the Best of Women is Fāṭimah

قال رسول الله صلى الله عليه وسلم : خَيْرُ رِجَالِكُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ ، وَخَيْرُ شَبَابِكُمْ الْحَسَنُ وَالْحُسَيْنُ ، وَخَيْرُ نِسَائِكُمْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ

The Messenger of Allah (peace and blessings be upon him and his family) said:

“The best of your men is ‘Alī ibn Abī Ṭālib, the best of your youth are al-Ḥasan and al-Ḥusayn, and the best of your women is Fāṭimah, the daughter of Muḥammad.”

Ref: Manāqib Āl Abī Ṭālib, vol. 2, p. 268.

Twenty-second Virtue: The Commander of the Faithful is the Equal (Match) of Fāṭimah

عن أبي عبدالله صلى الله عليه وسلم قال: «لَوْلَا أَنَّ اللَّهَ تَعَالَى خَلَقَ أَمِيرَ الْمُؤْمِنِينَ لَهُ لَمْ يَكُنْ لِفَاطِمَةَ كُفُوَ عَلَى وَجْهِ الْأَرْضِ
أَدَمُ فَمَنْ دُونَهُ»

From Abū ‘Abd Allāh al-Jafar (peace be upon him), who said:

“Had Allah, the Exalted, not created the Commander of the Faithful for her, there would have been no equal (match) for Fāṭimah on the face of the earth—from Ādam and those below him.”

Ref: Mustadrak Saḥīḥ al-Biḥār, Vol 9, Page 189

Twenty-third Virtue: The Marriage of al-Zahrā’ to the Commander of the Faithful in the Heavens

عن ابن عباس قال: لَمَّا أُنْ كَانَتْ أَيْلَةُ زُفَّتْ فَاطِمَةَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ كَانَ النَّبِيُّ صلى الله عليه وسلم قُدَّامَهَا، وَجَبْرَائِيلُ
عَنْ يَمِينِهَا، وَمِيكَائِيلُ عَنْ يَسَارِهَا، وَسَبْعُونَ أَلْفَ مَلَكٍ مِنْ وَرَائِهَا يُسَبِّحُونَ اللَّهَ وَيُقَدِّسُونَهُ حَتَّى طَلَعَ الْفَجْرُ

From Ibn ‘Abbās, who said:

“When it was the night that Fāṭimah was escorted to ‘Alī ibn Abī Ṭālib, the Prophet (peace and blessings be upon him and his family) was in front of her, Jibrā’īl was on her right, Mīkā’īl was on her left, and seventy thousand angels were behind her, glorifying Allah and declaring His holiness until dawn broke.”

Ref: Sharḥ Iḥqāq al-Ḥaqq by Sayyid al-Mar‘ashī, Vol 10, Page 393

Twenty-fourth Virtue: The Angels Serve the Household of Fāṭimah

كانت فاطمة جالسةً قدامها رَحَى تَطْحَنُ بِهَا الشَّعِيرَ، وعلى عَمُودِ الرَّحَى دم سائلٌ، والحُسَيْنُ اللهُ في ناحيةِ الدارِ يَنْضَوْرُ من الجُوعِ - يبكي .. فقلت : يا بِنْتُ رَسُولِ اللهِ! دَبَّرْتَ كَفَاكَ وهذه فِضَّةٌ. فقالت : « أَوْصَانِي رَسُولُ اللهِ ﷺ أَنْ تَكُونَ الخِدْمَةُ لَهَا يَوْمًا، فَكَانَ أَمْسَ يَوْمِ خِدْمَتِهَا». قال سلمان : قلتُ : إِنِّي مَوْلَى عَتَاقَةٌ، إِمَّا أَنَا أَطْحَنُ الشَّعِيرَ، أَوْ أَسَكَّتُ الحُسَيْنَ لَكَ؟ فقالت : « أَنَا بِنْتُكَ أَرْفَقُ، وَأَنْتَ تَطْحَنُ الشَّعِيرَ». فَطَحَنْتُ شَيْئًا مِنَ الشَّعِيرِ، فَإِذَا أَنَا بِالإِقَامَةِ، فَمَضَيْتُ وَصَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ، فَلَمَّا فَرَعْتُ قُلْتُ لِعَلِيِّ اللهُ مَا رَأَيْتُ ، فَبَكَى وَخَرَجَ، ثُمَّ عَادَ فَتَبَسَّمَ. فَسَأَلُهُ عَنِ ذَلِكَ رَسُولُ اللهِ ﷺ؟ قال : « دَخَلْتُ عَلَى فَاطِمَةَ وَهِيَ مُسْتَلْقِيَةٌ لِقَفَاها، والحُسَيْنُ نَائِمٌ عَلَى صَدْرِها، وَقُدَامُها رَحَى تُدَوِّرُ مِنْ غَيْرِ يَدٍ؟! فَتَبَسَّمَ رَسُولُ اللهِ ﷺ وقال : « يَا عَلِيُّ! أَمَا عَلِمْتَ أَنَّ اللهُ مَلَائِكَةٌ سَيَّارَةٌ فِي الأَرْضِ يَخْدُمُونَ مُحَمَّدًا وَأَلَّ مُحَمَّدٍ إِلَى أَنْ تَقُومَ السَّاعَةُ! »

It is narrated that Salmān said:

Fāṭimah was sitting, and in front of her was a hand-mill with which she was grinding barley. There was blood flowing from the handle of the mill, and al-Ḥusayn was in a corner of the house, writhing from hunger—crying.

I said: “O daughter of the Messenger of Allah! Your hands are worn out, and here is Fidḍah (your maid).”

She said: “The Messenger of Allah (peace and blessings be upon him and his family) instructed me that the service should be divided between us—one day for her and one day for me. Yesterday was her day of service.”

Salmān said: I said, “I am a freed servant—either I will grind the barley for you, or I will calm al-Ḥusayn.”

She said: “I am more gentle in calming him, so you grind the barley.”

So I ground some barley. Then the time for prayer came (the iqāmah was called), so I went and prayed with the Messenger of Allah (peace and blessings be upon him and his family).

When I finished, I told ‘Alī what I had seen. He wept and went out, then returned smiling.

The Messenger of Allah (peace and blessings be upon him and his family) asked him about that.

He said: “I entered upon Fāṭimah while she was lying on her back, and al-Ḥusayn was asleep on her chest, and in front of her the mill was turning without any hand!”

The Messenger of Allah (peace and blessings be upon him and his family) smiled and said: “O ‘Alī! Do you not know that Allah has angels who roam the earth, serving Muḥammad and the family of Muḥammad until the Day of Resurrection?”

Ref: Manāqib al-Imām Amīr al-Mu’minīn(as), Vol 2, Page 192

Twenty-fifth Virtue: The Marriage of al-Zahrā' to the Commander of the Faithful in the Heavens

عن ابن عباس قال: لَمَّا أَنْ كَانَتْ لَيْلَةُ زُفَّتْ فَاطِمَةُ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدَّامَهَا، وَجَبْرَائِيلُ عَنْ يَمِينِهَا، وَمِيكَائِيلُ عَنْ يَسَارِهَا، وَسَبَّعُونَ أَلْفَ مَلَكٍ مِنْ وَرَائِهَا يُسَبِّحُونَ اللَّهَ وَيُقَدِّسُونَهُ حَتَّى طَلَعَ الْفَجْرُ

From Ja'far ibn Muḥammad, from his father, from 'Alī ibn al-Ḥusayn, from Fāṭimah al-Ṣughrā, from al-Ḥusayn ibn 'Alī, from his brother al-Ḥasan ibn 'Alī ibn Abī Ṭālib, who said:

“I saw my mother Fāṭimah (peace be upon her) standing in her prayer niche on a Friday night. She remained bowing and prostrating until the break of dawn. I heard her supplicating for the believing men and believing women, mentioning them by name, and she would pray abundantly for them—but she did not supplicate for herself at all.

So I said to her: ***‘O my mother, why do you not pray for yourself as you pray for others?’***

She replied: ***‘O my son, the neighbor before the home.’***

Ref: Sharḥ Iḥqāq al-Ḥaqq by Sayyid al-Mar'ashī, Vol 25, Page 299

Twenty-sixth Virtue: The Tasbīḥ of al-Zahrā' and Its Effects

عن أبي خالد القماط قال: سمعت أبا عبد الله يقول: نَسْبِيحُ فَاطِمَةَ فِي كُلِّ يَوْمٍ فِي دَبْرِ كُلِّ صَلَاةٍ أَحَبُّ إِلَيَّ مِنْ صَلَاةِ أَلْفِ رَكْعَةٍ فِي كُلِّ يَوْمٍ»

From Abū Khālid al-Qammāt, who said: I heard Abū 'Abd Allāh (peace be upon him) say:

“The Tasbīḥ of Fāṭimah, recited every day after each prayer, is more beloved to me than performing a thousand rak'ahs (units of prayer) every day.”

Ref: Al-Kāfi, Volume 3, Page 343

Twenty-Seventh Virtue: The Modesty (Hijāb) of Fāṭimah

عن موسى بن جعفر، عن أبيائه قال : قال علي : استأذن أعمى على فاطمة فحجبتُهُ، فقال رسولُ الله ﷺ لها : لِمَ حَجَبْتِهِ وَهُوَ لَا يَرَاكِ ؟ فقالت : إن لم يكن يراني فإني أراه وهو يشمُّ الرِّيحَ . فقال رسولُ الله ﷺ : أشهدُ أَنَّكَ بَضْعَةٌ مِنِّي

From Mūsā ibn Ja‘far, from his forefathers, who said:

‘Alī said: “A blind man sought permission to enter upon Fāṭimah, so she veiled herself from him. The Messenger of Allah (peace and blessings be upon him and his family) said to her: ‘Why did you veil yourself from him when he cannot see you?’

She replied: ‘If he cannot see me, I can see him—and he can smell scent.’

The Messenger of Allah (peace and blessings be upon him and his family) then said:

‘I bear witness that you are a part of me.’”

Ref: Biḥār al-Anwār, vol 43, page 91

Twenty-Eighth Virtue: The Best Deed for Women

كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : أَخْبِرُونِي أَيُّ شَيْءٍ خَيْرٌ لِلنِّسَاءِ؟ فَعَيَيْنَا بِذَلِكَ كُلُّنَا حَتَّى تَفَرَّقْنَا ، فَرَجَعْتُ إِلَى فَاطِمَةَ فَأَخْبَرْتُهَا الَّذِي قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَيْسَ أَحَدٌ مِنَّا عَلِمَهُ وَلَا عَرَفَهُ. فَقَالَتْ : وَلَكِنِّي أَعْرِفُهُ: خَيْرٌ لِلنِّسَاءِ أَنْ لَا يَرَيْنَ الرَّجَالَ وَلَا يَرَاهُنَّ الرَّجَالُ. فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : يَا رَسُولَ اللَّهِ ! سَأَلْتَنَا أَيُّ شَيْءٍ خَيْرٌ لِلنِّسَاءِ؟ وَخَيْرٌ لَهُنَّ أَنْ لَا يَرَيْنَ الرَّجَالَ وَلَا يَرَاهُنَّ الرَّجَالُ. قَالَ : مَنْ أَخْبَرَكَ فَلَمْ تَعْلَمْهُ وَأَنْتَ عِنْدِي ؟! قُلْتُ : فَاطِمَةُ . فَأَعْجَبَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ : إِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي «

It is narrated from ‘Alī (peace be upon him), who said:

“We were with the Messenger of Allah (peace and blessings be upon him and his family), and he said:

‘Tell me, what is the best thing for women?’

All of us were unable to answer, until we dispersed. I returned to Fāṭimah and informed her of what the Messenger of Allah (peace and blessings be upon him and his family) had said to us, and none of us had known the answer.

She said: ***‘But I know it: The best thing for women is that they do not see men, nor do men see them.’***

So I returned to the Messenger of Allah (peace and blessings be upon him and his family) and said:

‘O Messenger of Allah, you asked us what is best for women. The best for them is that they do not see men, nor do men see them.’

He said: ‘Who informed you? You did not know it while you were with me.’

I said: ‘Fāṭimah.’

The Messenger of Allah (peace and blessings be upon him and his family) was pleased with that and said:

‘Indeed, Fāṭimah is a part of me.’”

Ref: Wasā’il al-Shī‘a, Vol 20, page 67

Twenty-ninth Virtue: The Virtue of Modesty in the School of al-Zahrā'

عن موسى بن جعفر ، عن آبائه قال : «قال عليّ : سَأَلَ رَسُولُ اللَّهِ ﷺ أَصْحَابَهُ عَنِ الْمَرْأَةِ مَا هِيَ ؟ قَالُوا : عَوْرَةٌ. قَالَ : فَمَنْ تَكُونُ أَدْنَى مِنْ رَبِّهَا ؟ فَلَمْ يَدْرُوا ! فَلَمَّا سَمِعَتْ فَاطِمَةُ اللَّهُ ذَلِكَ قَالَتْ : أَدْنَى مَا تَكُونُ مِنْ رَبِّهَا أَنْ تَلْزَمَ قَعَرَ بَيْتِهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ : إِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي

From Mūsā ibn Ja‘far, from his forefathers, who said:

‘Alī said: ***“The Messenger of Allah (peace and blessings be upon him and his family) asked his companions about a woman—what is she?”***

They said: “She is ‘awrah (to be guarded/concealed).”

He said: “When is she closest to her Lord?”

They did not know.

When Fāṭimah (peace be upon her) heard that, she said:

“The closest she is to her Lord is when she remains in the innermost part of her home.”

The Messenger of Allah (peace and blessings be upon him and his family) then said:

“Indeed, Fāṭimah is a part of me.”

Ref: Biḥār al-Anwār, vol. 43, p. 92

Virtue Thirty: The Women Who Will Be Included in the Intercession of al-Zahrā`

عن ابن عباس قال: إنَّ رسول الله ﷺ كان جالساً ذات يوم وعنده علي وفاطمة والحسن والحسين ... إلى أن قال: ثم قال رسول الله ﷺ: يا علي! أنتَ إمامُ أمَّتِي، وخَلِيفَتِي عَلَيْهَا بَعْدِي، وَأَنْتَ قَائِدُ الْمُؤْمِنِينَ إِلَى الْجَنَّةِ، وكأني أنظر إلى ابنتي فاطمة قد أُقْبِلْتُ يَوْمَ الْقِيَامَةِ عَلَى نَجِيبٍ مِنْ نُورٍ، عَنْ يَمِينِهَا سَبْعُونَ أَلْفَ مَلَكٍ، تَقُودُ مُؤْمِنَاتِ أُمَّتِي إِلَى الْجَنَّةِ، فَأَيُّمَا امْرَأَةٍ صَلَّتْ فِي الْيَوْمِ وَاللَّيْلَةِ خَمْسَ صَلَّاتٍ، وَصَامَتْ شَهْرَ رَمَضَانَ، وَحَجَّتْ بَيْتَ اللَّهِ الْحَرَامِ، وَزَكَتْ مَالَهَا، وَأَطَاعَتْ زَوْجَهَا، وَوَالَتْ عَلِيًّا بَعْدِي؛ دَخَلَتْ الْجَنَّةَ بِشَفَاعَةِ ابْنَتِي فَاطِمَةَ، وَأَنَّهَا لَسَيِّدَةُ نِسَاءِ الْعَالَمِينَ...»

Narrated from Ibn `Abbās:

The Messenger of Allah ﷺ was sitting one day, and with him were `Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn... until he said:

Then the Messenger of Allah ﷺ said:

“O `Alī! You are the Imam of my الأمة (nation) and my successor over it after me. You are the leader of the المؤمنين (believers) toward Paradise. And it is as if I see my daughter Fāṭimah approaching on the Day of Resurrection upon a mount of light. On her right will be seventy thousand angels. She will lead the believing women of my الأمة into Paradise.

So any woman who performs the five daily prayers, fasts the month of Ramaḍān, performs ḥajj to the Sacred House of Allah, gives zakāt from her wealth, obeys her husband, and remains loyal to `Alī after me—she will enter Paradise through the intercession of my daughter Fāṭimah.

And indeed, she is the leader of the women of all worlds...”

Ref: Al-Amali by al-Tusi, P 596

Virtue Thirty: The Women Who Will Be Included in the Intercession of al-Zahrā

عن ابن عباس قال: إنَّ رسول الله ﷺ كان جالساً ذات يوم وعنده علي وفاطمة والحسن والحسين ... إلى أن قال: ثم قال رسول الله ﷺ: يا علي! أنتَ إمامُ أمَّتِي، وخَلِيفَتِي عَلَيْهَا بَعْدِي، وَأَنْتَ قَائِدُ الْمُؤْمِنِينَ إِلَى الْجَنَّةِ، وكأني أنظر إلى ابنتي فاطمة قد أُقْبِلْتُ يَوْمَ الْقِيَامَةِ عَلَى نَجِيبٍ مِنْ نُورٍ، عَنْ يَمِينِهَا سَبْعُونَ أَلْفَ مَلَكٍ، تَقُودُ مُؤْمِنَاتِ أُمَّتِي إِلَى الْجَنَّةِ، فَأَيُّمَا امْرَأَةٍ صَلَّتْ فِي الْيَوْمِ وَاللَّيْلَةِ خَمْسَ صَلَوَاتٍ، وَصَامَتْ شَهْرَ رَمَضَانَ، وَحَجَّتْ بَيْتَ اللَّهِ الْحَرَامِ، وَزَكَتْ مَالَهَا، وَأَطَاعَتْ زَوْجَهَا، وَوَالَتْ عَلِيًّا بَعْدِي؛ دَخَلَتْ الْجَنَّةَ بِشَفَاعَةِ ابْنَتِي فَاطِمَةَ، وَأَنَّهَا لَسَيِّدَةُ نِسَاءِ الْعَالَمِينَ...»

Narrated from Ibn ‘Abbās:

The Messenger of Allah ﷺ was sitting one day, and with him were ‘Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn... until he said:

Then the Messenger of Allah ﷺ said:

“O ‘Alī! You are the Imam of my الأمة (nation) and my successor over it after me. You are the leader of the المؤمنين (believers) toward Paradise. And it is as if I see my daughter Fāṭimah approaching on the Day of Resurrection upon a mount of light. On her right will be seventy thousand angels. She will lead the believing women of my الأمة into Paradise.

So any woman who performs the five daily prayers, fasts the month of Ramaḍān, performs ḥajj to the Sacred House of Allah, gives zakāt from her wealth, obeys her husband, and remains loyal to ‘Alī after me—she will enter Paradise through the intercession of my daughter Fāṭimah.

And indeed, she is the leader of the women of all worlds...”

Ref: Al-Amali by al-Tusi, P 596

Virtue Thirty: The Women Who Will Be Included in the Intercession of al-Zahrā`

عن ابن عباس قال: إنَّ رسول الله ﷺ كان جالساً ذات يوم وعنده علي وفاطمة والحسن والحسين ... إلى أن قال: ثم قال رسول الله ﷺ: يا علي! أنتَ إمامُ أمَّتِي، وخَلِيفَتِي عَلَيْهَا بَعْدِي، وَأَنْتَ قَائِدُ الْمُؤْمِنِينَ إِلَى الْجَنَّةِ، وكأني أنظر إلى ابنتي فاطمة قد أُقْبِلْتُ يَوْمَ الْقِيَامَةِ عَلَى نَجِيبٍ مِنْ نُورٍ، عَنْ يَمِينِهَا سَبْعُونَ أَلْفَ مَلَكٍ، تَقُودُ مُؤْمِنَاتِ أُمَّتِي إِلَى الْجَنَّةِ، فَأَيُّمَا امْرَأَةٍ صَلَّتْ فِي الْيَوْمِ وَاللَّيْلَةِ خَمْسَ صَلَوَاتٍ، وَصَامَتْ شَهْرَ رَمَضَانَ، وَحَجَّتْ بَيْتَ اللَّهِ الْحَرَامَ، وَزَكَتْ مَالَهَا، وَأَطَاعَتْ زَوْجَهَا، وَوَالَتْ عَلِيًّا بَعْدِي؛ دَخَلَتْ الْجَنَّةَ بِشَفَاعَةِ ابْنَتِي فَاطِمَةَ، وَأَنَّهَا لَسَيِّدَةُ نِسَاءِ الْعَالَمِينَ...»

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The Messenger of Allah ﷺ was sitting one day, and with him were `Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn... until he said:

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“O `Alī! You are the Imam of my الأمة (nation) and my successor over it after me. You are the leader of the المؤمنين (believers) toward Paradise. And it is as if I see my daughter Fāṭimah approaching on the Day of Resurrection upon a mount of light. On her right will be seventy thousand angels. She will lead the believing women of my الأمة into Paradise.

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And indeed, she is the leader of the women of all worlds...”

Ref: Al-Amali by al-Tusi, P 596

Virtue Thirty-one: Al-Zahrā' - The Hope of the Needy

عن الصادق، عن أبيه، عن جابر بن عبدالله الأنصاري قال: صَلَّى بنا رَسُولُ اللَّهِ ﷺ صلاةَ العَصْرِ، فَلَمَّا انْقَلَبَ جَلَسَ فِي قَبْلَتِهِ وَالنَّاسُ حَوْلَهُ، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ أَقْبَلَ إِلَيْهِ شَيْخٌ مِنْ مُهَاجِرَةِ الْعَرَبِ، عَلَيْهِ سَمَلٌ قَدْ تَهَلَّلَ وَأَخْلَقَ وَهُوَ لَا يَكَادُ يَنْمَالُكَ كِبَرًا وَضَعْفًا، فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ يَسْتَحِبُّهُ الْخَبِرَ. فَقَالَ الشَّيْخُ: يَا نَبِيَّ اللَّهِ! أَنَا جَائِعٌ الْكَبِيدُ فَاطْعُمْنِي، وَعَارِيُّ الْجَسَدِ فَاكْسِنِي، وَفَقِيرٌ فَارْزُقْنِي. فَقَالَ: مَا أَجْدُ لَكَ شَيْئًا وَلَكِنَّ الدَّالَّ عَلَى الْخَيْرِ كَفَاعِلِهِ، انْطَلِقْ إِلَى مَنْزِلِ مَنْ يُحِبُّ اللَّهُ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولَهُ، يُؤْتِرُ اللَّهُ عَلَى نَفْسِهِ، انْطَلِقْ إِلَى حُجْرَةِ فَاطِمَةَ. وَكَانَ بَيْتُهَا مُلَاصِقَ بَيْتِ رَسُولِ اللَّهِ ﷺ الَّذِي يَنْفَرُ بِهِ لِنَفْسِهِ مِنْ أَرْوَاحِهِ. وَقَالَ: يَا بِلَالُ! فَمَ قَفَفَ بِهِ عَلَى مَنْزِلِ فَاطِمَةَ. فَانْطَلَقَ الْأَعْرَابِيُّ مَعَ بِلَالٍ، فَلَمَّا وَقَفَ عَلَى بَابِ فَاطِمَةَ نادى بأعلى صوته: السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النَّبُوَّةِ، وَمُخْتَلَفَ الْمَلَائِكَةِ، وَمَهْبِطَ جَبْرَيْلَ الرُّوحِ الْأَمِينِ بِالتَّنْزِيلِ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ! فَقَالَتْ فَاطِمَةُ: وَعَلَيْكَ السَّلَامُ، فَمَنْ أَنْتَ يَا هَذَا؟ قَالَ: شَيْخٌ مِنَ الْعَرَبِ، أَقْبَلْتُ عَلَى أَبِيكَ سَيِّدِ الْبَشَرِ مُهَاجِرًا مِنْ شَقَّةٍ، وَأَنَا يَا بِنْتَ مُحَمَّدٍ عَارِيُّ الْجَسَدِ، جَائِعٌ الْكَبِيدُ، فَوَاسِيْنِي يَرْحَمُكَ اللَّهُ. وَكَانَ لِفَاطِمَةَ وَعَلِيٍّ فِي تِلْكَ الْحَالِ وَرَسُولِ اللَّهِ ﷺ ثَلَاثًا مَا طَعِمُوا فِيهَا طَعَامًا، وَقَدْ عَلِمَ رَسُولُ اللَّهِ ﷺ ذَلِكَ مِنْ شَأْنِهِمَا. فَعَمَدَتْ فَاطِمَةُ إِلَى جِلْدِ كَبْشٍ مَذْبُوعٍ بِالْفَرْطِ كَانَ يَنَامُ عَلَيْهِ الْحَسَنُ وَالْحُسَيْنُ، فَقَالَتْ: خُذْ هَذَا أَيُّهَا الطَّارِقُ، فَعَسَى أَنْ يَرْتَاخَ لَكَ مَا هُوَ خَيْرٌ مِنْهُ. قَالَ الْأَعْرَابِيُّ: يَا بِنْتَ مُحَمَّدٍ! شَكَوْتُ إِلَيْكَ الْجُوعَ فَنَا وَلْتَنِي جِلْدُ كَبْشٍ؟! مَا أَنَا صَانِعٌ بِهِ مَعَ مَا أَجِدُ مِنَ السَّعْبِ؟ قَالَ: فَعَمَدَتْ لَمَّا سَمِعَتْ هَذَا مِنْ قَوْلِهِ إِلَى عِقْدٍ كَانَ فِي عُنُقِهَا أَهْدَتْهُ لَهَا فَاطِمَةُ بِنْتَ عَمَّهَا حَمَزَةَ بْنِ عَبْدِ الْمُطَّلِبِ، فَفَطَعَتْهُ مِنْ عُنُقِهَا وَنَبَذَتْهُ إِلَى الْأَعْرَابِيِّ، فَقَالَتْ: خُذْهُ وَبِعْهُ فَعَسَى اللَّهُ أَنْ يُعَوِّضَكَ بِهِ مَا هُوَ خَيْرٌ مِنْهُ. فَأَخَذَ الْأَعْرَابِيُّ الْعِقْدَ وَانْطَلَقَ إِلَى مَسْجِدِ رَسُولِ اللَّهِ ﷺ، وَالنَّبِيُّ ﷺ جَالِسٌ فِي أَصْحَابِهِ. فَقَالَ: يَا رَسُولَ اللَّهِ! أَعْطَيْتَنِي فَاطِمَةَ [بِنْتَ مُحَمَّدٍ] هَذَا الْعِقْدَ، فَقَالَتْ: بِعْهُ فَعَسَى اللَّهُ أَنْ يَصْنَعَ لَكَ. قَالَ: فَبَكَى النَّبِيُّ ﷺ عَلَيْهِ وَسَلَّمَ، وَقَالَ: كَيْفَ لَا يَصْنَعُ اللَّهُ لَكَ وَقَدْ أَعْطَاكَ فَاطِمَةُ بِنْتَ مُحَمَّدٍ سَيِّدَةَ بَنَاتِ آدَمَ. فَقَامَ عِمَارُ بْنُ يَاسِرٍ فَقَالَ: يَا رَسُولَ اللَّهِ! أَتَأْتِدُنِي لِي بِشِرَاءِ هَذَا الْعِقْدِ؟ قَالَ: اشْتَرِهِ يَا عِمَارُ! فَلَوْ اشْتَرَكْتُ فِيهِ الثَّقَلَانِ مَا عَذَّبَهُمُ اللَّهُ بِالنَّارِ. فَقَالَ عِمَارُ: بِكُمُ الْعِقْدُ يَا أَعْرَابِي؟ قَالَ: بَشَبَعَةَ مِنَ الْخُبْزِ وَاللَّحْمِ، وَبُرْدَةَ يَمَانِيَّةٍ أُسْتَرُ بِهَا عَوْرَتِي وَأَصْلِي فِيهَا لِرَبِّي، وَدِينَارٌ يُبْلَعُنِي إِلَى أَهْلِي. وَكَانَ عِمَارٌ قَدْ بَاعَ سَهْمَهُ الَّذِي نَقَلَهُ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ وَلَمْ يَبْقَ مِنْهُ شَيْئًا. فَقَالَ: لَكَ عِشْرُونَ دِينَارًا وَمَانَا دِرْهَمٌ هَجْرِيَّةٌ وَبُرْدَةٌ يَمَانِيَّةٌ وَرَاحِلَتِي تُبَلِّغُكَ أَهْلَكَ وَشَيْعُكَ مِنَ خُبْرِ الْبُرِّ وَاللَّحْمِ. فَقَالَ الْأَعْرَابِيُّ: مَا أَسْحَاكَ بِالْمَالِ أَيُّهَا الرَّجُلُ! وَانْطَلَقَ بِهِ عِمَارٌ، فَوَفَاةً مَا ضَمِنَ لَهُ، وَعَادَ الْأَعْرَابِيُّ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: أَشْبَعْتَ وَاكْتَسَيْتَ؟ قَالَ الْأَعْرَابِيُّ: نَعَمْ، وَاسْتَعْنَيْتُ بِأَبِي أَنْتَ وَأُمِّي! قَالَ: فَاجْزِي فَاطِمَةَ بِصَنْبِيعِهَا. فَقَالَ الْأَعْرَابِيُّ: اللَّهُمَّ إِنَّكَ إِلَهُ مَا اسْتَحَدَّثْنَاكَ، وَلَا إِلَهَ لَنَا نَعْبُدُهُ سِوَاكَ، وَأَنْتَ رَازِقُنَا عَلَى كُلِّ الْجِهَاتِ، اللَّهُمَّ أَعْطِ فَاطِمَةَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ. فَأَمَّنَ النَّبِيُّ ﷺ عَلَيْهِ وَسَلَّمَ عَلَى دُعَائِهِ، وَأَقْبَلَ عَلَى أَصْحَابِهِ، فَقَالَ: إِنَّ اللَّهَ قَدْ أَعْطَى فَاطِمَةَ فِي الدُّنْيَا ذَلِكَ: أَنَا أَبُوهَا وَمَا أَحَدٌ مِنَ الْعَالَمِينَ مِثْلِي، وَعَلِيٌّ بَعْلُهَا وَلَوْ لَا عَلِيٌّ مَا كَانَ لِفَاطِمَةَ كُفَّةٌ أَبَدًا، وَأَعْطَاهَا الْحَسَنَ وَالْحُسَيْنَ وَمَا لِلْعَالَمِينَ مِثْلُهُمَا، سَيِّدَا شَبَابِ أَسْبَاطِ الْأَنْبِيَاءِ وَسَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ - وَكَانَ بِأَزْوَاجِهِ مِقْدَادُ وَعِمَارُ وَسَلْمَانُ - فَقَالَ: وَأَرْزِدُكُمْ؟ قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ. قَالَ: أَنَانِي الرُّوحُ - يَعْنِي: جَبْرَيْلُ: أَنَّهَا إِذَا هِيَ قُبِضَتْ وَدُفِنَتْ يَسْأَلُهَا الْمَلَكَانِ فِي قَبْرِهَا: مَنْ رَبُّكَ؟ فَتَقُولُ: اللَّهُ رَبِّي. فَيَقُولَانِ: فَمَنْ نَبِيُّكَ؟ فَتَقُولُ: أَبِي. فَيَقُولَانِ: فَمَنْ وَلِيُّكَ؟ فَتَقُولُ: هَذَا الْقَائِمُ عَلَى شَفِيرِ قَبْرِي عَلِيُّ بْنُ أَبِي طَالِبٍ. أَلَا وَأَرْزِدُكُمْ مِنْ فَضْلِهَا: إِنَّ اللَّهَ قَدْ وَكَّلَ بِهَا رَعِيلًا مِنَ الْمَلَائِكَةِ يَحْفَظُونَهَا مِنْ بَيْنِ يَدَيْهَا وَمِنْ خَلْفِهَا وَعَنْ يَمِينِهَا وَعَنْ شِمَالِهَا، وَهُمْ مَعَهَا فِي حَيَاتِهَا وَعِنْدَ قَبْرِهَا وَعِنْدَ مَوْتِهَا، يُكْتَبُونَ

الصَّلَاةَ عَلَيْهَا وَعَلَى أَبِيهَا وَبَعْلِهَا وَبَنِيهَا. فَمَنْ زَارَنِي بَعْدَ وَفَاتِي فَكَأَنَّمَا زَارَنِي فِي حَيَاتِي، وَمَنْ زَارَ فَاطِمَةَ فَكَأَنَّمَا زَارَنِي، وَمَنْ زَارَ عَلِيَّ بْنَ أَبِي طَالِبٍ فَكَأَنَّمَا زَارَ فَاطِمَةَ، وَمَنْ زَارَ الْحَسَنَ وَالْحُسَيْنَ فَكَأَنَّمَا زَارَ عَلِيًّا، وَمَنْ زَارَ دُرَيْتَهُمَا فَكَأَنَّمَا زَارَهُمَا. فَعَمَدَ عَمَّارٌ إِلَى الْعِقْدِ فَطَيَّبَهُ بِالْمِسْكِ وَلَقَّهُ فِي بُرْدَةٍ يَمَانِيَّةٍ، وَكَانَ لَهُ عَبْدٌ اسْمُهُ سَهْمٌ، ابْتَاعَهُ مِنْ ذَلِكَ السَّهْمِ الَّذِي أَصَابَهُ بِخَيْبَرَ، فَدَفَعَ الْعِقْدَ إِلَى الْمَمْلُوكِ، وَقَالَ لَهُ: خُذْ هَذَا الْعِقْدَ فَادْفَعْهُ إِلَى رَسُولِ اللَّهِ ﷺ وَأَنْتَ لَهُ. فَأَخَذَ الْمَمْلُوكُ الْعِقْدَ، فَأَتَى بِهِ رَسُولَ اللَّهِ ﷺ وَأَخْبَرَهُ بِقَوْلِ عَمَّارٍ. فَقَالَ النَّبِيُّ ﷺ: أَنْطَلِقْ إِلَى فَاطِمَةَ فَادْفَعْ إِلَيْهَا الْعِقْدَ وَأَنْتَ لَهَا. فَجَاءَ الْمَمْلُوكُ بِالْعِقْدِ وَأَخْبَرَهَا بِقَوْلِ رَسُولِ اللَّهِ ﷺ، فَأَخَذَتْ فَاطِمَةُ اللَّهُ الْعِقْدَ وَأَعْتَقَتِ الْمَمْلُوكَ. فَضَحِكَ الْغُلَامُ. فَقَالَتْ: مَا يُضْحِكُكَ يَا غُلَامُ؟ فَقَالَ: أَضْحَكُنِي عِظْمُ بَرَكَةِ هَذَا الْعِقْدِ: أَشْبَعَ جَائِعًا، وَكَسَى عُرْيَانًا، وَأَغْنَى فَقِيرًا، وَأَعْتَقَ عَبْدًا، وَرَجَعَ إِلَى رَبِّهِ

Narrated from al-Şādiq, from his father, from Jābir ibn ‘Abdullāh al-Anşārī:

The Messenger of Allah ﷺ led us in the ‘Aşr prayer. When he finished, he sat facing the qiblah while the people gathered around him. As they were in that state, an elderly man from the Arab migrants approached. He was wearing worn-out clothes, tattered and faded, and could barely stand due to old age and weakness.

The Messenger of Allah ﷺ turned toward him, asking about his condition.

The old man said:

“O Prophet of Allah! I am hungry—so feed me. I am unclothed—so clothe me. I am poor—so provide for me.”

He replied:

“I have nothing to give you, but the one who guides to good is like the one who does it. Go to the house of one who loves Allah and His Messenger, and whom Allah and His Messenger love—one who prefers Allah over herself. Go to the dwelling of Fāṭimah.”

Her house was adjacent to that of the Messenger of Allah ﷺ.

He then said:

“O Bilāl, take him to the house of Fāṭimah.”

The man went with Bilāl. When he reached her door, he called out:

“Peace be upon you, O أهل بيت النبوة (People of the House of Prophethood), the place where angels descend, and the abode of Jibrīl, the Trustworthy Spirit, who brings revelation from the Lord of the worlds!”

Fāṭimah replied:

“And peace be upon you. Who are you?”

He said:

“I am an old Arab man. I came to your father, the master of mankind, having traveled from afar. O daughter of Muḥammad, I am hungry and without clothing—so help me, may Allah have mercy on you.”

At that time, Fāṭimah, ‘Alī, and the Messenger of Allah ﷺ had not eaten for three days, and the Prophet ﷺ knew of their condition.

Fāṭimah took a tanned sheepskin—on which al-Ḥasan and al-Ḥusayn used to sleep—and said:

“Take this, O visitor. Perhaps Allah will grant you something better through it.”

The man said:

“O daughter of Muḥammad! I complained of hunger, and you give me a sheepskin? What can I do with it in my state of hunger?”

When she heard this, she took off a necklace from her neck—given to her by her cousin, the daughter of Ḥamzah ibn ‘Abd al-Muṭṭalib—and handed it to him, saying:

“Take this and sell it. Perhaps Allah will replace it for you with something better.”

The man took the necklace and went to the mosque, where the Prophet ﷺ was sitting with his companions.

He said:

“O Messenger of Allah, Fāṭimah, the daughter of Muḥammad, gave me this necklace and told me to sell it.”

The Prophet ﷺ wept and said:

“How could Allah not grant you, when Fāṭimah, the daughter of Muḥammad—the leader of the women of the worlds—has given it to you?”

‘Ammār ibn Yāsir stood and said:

“O Messenger of Allah, permit me to buy this necklace.”

He said:

“Buy it, O ‘Ammār. Even if all of creation shared in purchasing it, Allah would not punish them in the Fire.”

‘Ammār asked:

“How much for the necklace?”

The man replied:

“A meal of bread and meat to satisfy me, a Yemeni cloak to cover myself and pray in, and a dinar to take me back to my family.”

‘Ammār said:

“I will give you twenty dinars, two hundred dirhams, a Yemeni cloak, my mount to take you home, and provisions of bread and meat.”

The man said:

“How generous you are!”

‘Ammār fulfilled his promise. The man returned to the Prophet ﷺ.

The Prophet asked:

“Are you now satisfied and clothed?”

He replied:

“Yes, and I have become enriched—may my father and mother be sacrificed for you!”

The Prophet ﷺ said:

“Then supplicate for Fāṭimah for what she has done.”

The man said:

“O Allah! You are the only God—we have not created You, nor do we worship any besides You. You are our Provider in every way. O Allah, grant Fāṭimah what no eye has seen and no ear has heard.”

The Prophet ﷺ said “Āmīn” to his supplication, then turned to his companions and said:

“Indeed, Allah has already given Fāṭimah that in this world: I am her father, and there is none like me among creation; ‘Alī is her husband, and were it not for ‘Alī, there would be no equal for Fāṭimah; and He gave her al-Ḥasan and al-Ḥusayn—there are none like them, the leaders of the youth of Paradise.”

Then he added:

“Shall I tell you more of her virtue?”

They said: “Yes, O Messenger of Allah.”

He said:

“Jibrīl informed me that when she is buried, the two angels will question her:

‘Who is your Lord?’ She will say: ‘Allah is my Lord.’

‘Who is your Prophet?’ She will say: ‘My father.’

‘Who is your guardian (walī)?’ She will say: ‘This man standing at the edge of my grave—‘Alī ibn Abī Ṭālib.’”

Then he said:

“Allah has appointed a group of angels to guard her from all sides—during her life, at her death, and in her grave. They send abundant blessings upon her, her father, her husband, and her sons.

Whoever visits me after my death is as though he visited me in my life. Whoever visits Fāṭimah is as though he visited me. Whoever visits ‘Alī is as though he visited Fāṭimah. Whoever visits al-Ḥasan and al-Ḥusayn is as though he visited ‘Alī. And whoever visits their descendants is as though he visited them.”

Then ‘Ammār perfumed the necklace with musk, wrapped it in a Yemeni cloth, and gave it to a servant of his named Sahn, saying:

“Take this necklace to the Messenger of Allah—and you are now free for his sake.”

The servant brought it to the Prophet ﷺ and informed him.

The Prophet ﷺ said:

“Take it to Fāṭimah—and you are free for her sake.”

When the servant brought it to Fāṭimah and informed her, she took the necklace and freed him.

The servant laughed. She asked:

“What makes you laugh?”

He said:

“What makes me laugh is the عظم بركة (immense blessing) of this necklace: it fed the hungry, clothed the naked, enriched the poor, freed a slave—and returned to its owner.”

Ref: *Bihār al-Anwār* by al-‘Allāmah al-Majlisī, volume 43, page 57

Virtue Thirty-Two: Sending Blessings upon Fāṭimah Brings Forgiveness of Sins

روي عن علي ، عن فاطمة قالت : قال لي رسول الله ﷺ : يا فاطمة! مَنْ صَلَّى عَلَيْكَ غَفَرَ اللَّهُ لَهُ وَالْحَقُّهُ
بِي حَيْثُ كُنْتُ مِنَ الْجَنَّةِ «

It is narrated from ‘Alī, from Fāṭimah, who said: The Messenger of Allah ﷺ said to me:

“O Fāṭimah! Whoever sends blessings upon you, Allah will forgive him and join him with me wherever I am in Paradise.”

Ref: Bihār al-Anwār, volume 43, page 55.

Virtue Thirty-Three: Fāṭimah as the Refuge

عَنْ قَبَسِ الْمِصْبَاحِ لِلصَّهْرَشْتِيِّ تَلْمِيزِ شَيْخِ الطَّائِفَةِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ : إِذَا
كَانَتْ لَكَ حَاجَةٌ إِلَى اللَّهِ وَضِيفَتْ بِهَا دَرْعًا فَصَلِّ رَكَعَتَيْنِ فَإِذَا سَلَّمْتَ كَبَّرَ اللَّهُ ثَلَاثًا وَ سَبَّحَ تَسْبِيحَ فَاطِمَةَ عَلَيْهَا
السَّلَامُ ثُمَّ أَسْجُدْ وَ قُلْ مِائَةَ مَرَّةٍ يَا مُوَلَاتِي فَاطِمَةُ أَغِيثِي نِي ثُمَّ ضَعْ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ قُلْ مِثْلَ ذَلِكَ ثُمَّ
عُدْ إِلَى السُّجُودِ وَ قُلْ ذَلِكَ مِائَةَ مَرَّةٍ وَ عَشْرَ مَرَّاتٍ وَ اذْكُرْ حَاجَتَكَ فَإِنَّ اللَّهَ يَقْضِيهَا

Imam Al-Kazim(as) said to Ali Bin Abu Hamza:

"If you have a need from Allah and you are overwhelmed by it, then perform two units of prayer. When you finish, say ‘Allahu Akbar’ three times and recite the Tasbih of Fatima (peace be upon her).

Then, prostrate and say 100 times:

‘O my Chieftess Fatima, help me!’ (يَا مُوَلَاتِي فَاطِمَةُ أَغِيثِي نِي)

Then, place your right cheek on the ground and say the same. Then, return to the prostration and say it 110 times. Afterward, mention your need, and indeed Allah will fulfill it."

Ref: Bihār Al-Anwār Volume 91 page 30

Virtue Thirty-four: The Effects of Loving the Lady of Women (Fāṭimah, the Mother)

عن سلمان، عن رسول الله ﷺ قال : يا سَلْمَانُ ! مَنْ أَحَبَّ فَاطِمَةَ ابْنَتِي فَهُوَ فِي الْجَنَّةِ مَعِي وَمَنْ أَبْغَضَهَا فَهُوَ فِي النَّارِ. يا سَلْمَانُ ! حُبُّ فَاطِمَةَ يَنْفَعُ فِي مِائَةِ مِنَ الْمَوَاطِنِ، أَيْسَرُ تِلْكَ الْمَوَاطِنِ : الْمَوْتُ وَالْقَبْرُ وَالْمِيزَانُ وَالصِّرَاطُ وَالْحِسَابُ ، فَمَنْ رَضِيَتْ عَنْهُ ابْنَتِي فَاطِمَةُ رَضِيَتْ عَنْهُ وَمَنْ رَضِيَتْ عَنْهُ رَضِيَ اللهُ عَنْهُ، وَمَنْ غَضِبَتْ عَلَيْهِ ابْنَتِي فَاطِمَةُ غَضِبْتُ عَلَيْهِ وَمَنْ غَضِبْتُ عَلَيْهِ غَضِبَ اللهُ عَلَيْهِ . يا سَلْمَانُ وَيْلٌ لِمَنْ يَظْلِمُهَا وَيَظْلُمُ بَعْلَهَا عَلِيًّا ، وَيَوْلِي لِمَنْ يَظْلِمُ ذُرِّيَّتَهُمَا وَشَيْعَتَهُمَا »

Narrated from Salmān, from the Messenger of Allah ﷺ, who said:

“O Salmān! Whoever loves my daughter Fāṭimah will be with me in Paradise, and whoever hates her will be in the Fire.

O Salmān! *The love of Fāṭimah benefits in one hundred stations—the easiest of those stations are: death, the grave, the scale (mīzān), the bridge (ṣirāṭ), and the reckoning (ḥisāb).*

So whoever my daughter Fāṭimah is pleased with, I am pleased with him; and whoever I am pleased with, Allah is pleased with him. And whoever my daughter Fāṭimah is غضب (angry) with, I am angry with him; and whoever I am angry with, Allah is angry with him.

O Salmān! Woe to the one who ظلم (oppresses) her, and woe to the one who oppresses her husband ‘Alī, and woe to the one who oppresses their descendants and their followers.”

Ref: Bihār al-Anwār, volume 27, page 116

My father narrated to me, from his father, from the Messenger of Allah ﷺ, who said:

“When the Day of Resurrection comes, pulpits of light will be set up for the prophets and messengers, and my pulpit will be the highest among them. Then Allah will say: ‘O Muḥammad, deliver a sermon.’ So I will deliver a sermon such that none of the prophets or messengers has heard the like of it.

Then pulpits of light will be set up for the وصياء (successors), and a pulpit of light will be set up for my successor ‘Alī ibn Abī Ṭālib among them, and his pulpit will be the highest among theirs. Then Allah will say: ‘O ‘Alī, deliver a sermon,’ and he will deliver a sermon such as none of the successors has ever heard.

Then pulpits of light will be set up for the children of the prophets and messengers. For my two sons, my grandsons, and my fragrant ones in my lifetime, a pulpit of light will be set, and it will be said to them: ‘Deliver sermons,’ and they will deliver sermons such as none among the children of the prophets has ever heard.

Then a caller—Jibrīl—will call out: ‘Where is Fāṭimah, daughter of Muḥammad? Where is Khadījah, daughter of Khuwaylid? Where is Maryam, daughter of ‘Imrān? Where is Āsiyah, daughter of Muzāḥim? Where is Umm Kulthūm, the mother of Yaḥyā son of Zakariyyā?’

They will stand. Then Allah, Blessed and Exalted, will say: ‘To whom belongs honor today?’

Muḥammad, ‘Alī, al-Ḥasan, and al-Ḥusayn will say: ‘To Allah, the One, the Subduer.’

Then Allah will say: ‘O people of the gathering! I have granted honor to Muḥammad, ‘Alī, al-Ḥasan, al-Ḥusayn, and Fāṭimah. O people of the gathering! Lower your heads and cast down your gaze, for this is Fāṭimah proceeding to Paradise.’

Jibrīl will bring her a she-camel from the camels of Paradise, adorned on its sides, its reins made of pearls, and upon it a saddle of coral. It will be brought

before her, and she will mount it. Then one hundred thousand angels will be sent to her right, one hundred thousand to her left, and one hundred thousand will carry her upon their wings until they bring her to the gate of Paradise.

When she reaches the gate of Paradise, she will turn back. Allah will say: ‘O daughter of My beloved, why do you turn back when I have commanded that you enter My Paradise?’

She will say: ‘My Lord, I love that my rank be known on a day like this.’

Allah will say: ‘O daughter of My beloved, return and look—whoever has love for you or for any of your descendants in his heart, take him by the hand and admit him into Paradise.’

Abū Ja‘far said: By Allah, O Jābir, on that Day she will pick out her Shī‘a and those who love her just as a bird picks out the good grain from the bad.

When her Shī‘a are with her at the gate of Paradise, Allah will place in their hearts that they should turn back. When they turn, Allah will say: ‘O My beloved ones, why do you turn when Fāṭimah, the daughter of My beloved, has interceded for you?’

They will say: ‘Our Lord, we wish that our worth be known on a day like this.’

Allah will say: ‘O My beloved ones, return and look—whoever loved you for the sake of Fāṭimah, whoever fed you for the love of Fāṭimah, whoever clothed you for the love of Fāṭimah, whoever gave you drink for the love of Fāṭimah, whoever defended you against backbiting for the love of Fāṭimah—take him by the hand and admit him into Paradise.’

Abū Ja‘far said: By Allah, none will remain among the people except one who doubts, or a disbeliever, or a hypocrite.

When they are left behind among the layers (of punishment), they will call out as Allah says:

‘We have no intercessors, nor a close friend.’

And they will say: ‘If only we could return, we would be among the believers.’

Abū Ja‘far said: Far, far from it! They have been prevented from what they asked.

‘And if they were returned, they would go back to what they were forbidden from—and indeed, they are liars.’”

Ref: Bihār al-Anwār, vol. 43, p. 55.

Virtue Thirty-Six: The Unique Honor of Fāṭimah's Lineage

عن النبي صلى الله عليه وآله وسلم: كل بني أم ينتمون إلى عصة إلا ولد فاطمة فأنا وليهم وأنا عصبتهم.

The Prophet Muḥammad (صلى الله عليه وآله) said: “All the sons of a mother trace their belonging through their paternal kin (‘aṣabah), except the children of Fāṭimah. I am their guardian, and I am their ‘aṣabah (paternal line/kin-support).”

Ref: Awālim al-‘Ulūm, vol. 11, p. 893

Virtue Thirty-Seven: Harming Fāṭimah Is Harming Allah

عن مجاهد قال : خرج النبي الله وهو أخذ بيد فاطمة فقال : « مَنْ عَرَفَ هَذِهِ فَقَدْ عَرَفَهَا ، وَمَنْ لَمْ يَعْرِفْهَا فَهِيَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ ، وَهِيَ بَضْعَةٌ مِنِّي وَهِيَ قَلْبِي وَرَوْحِي الَّتِي بَيْنَ جَنْبَيْي ، فَمَنْ آذَاهَا فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى اللَّهُ »

Narrated from Mujāhid, who said:

The Prophet صلى الله عليه وسلم came out while holding the hand of Fāṭimah and said:

“Whoever knows her, knows her; and whoever does not know her—she is Fāṭimah, the daughter of Muḥammad. She is a part of me; she is my heart and my soul that is between my sides. So whoever harms her has harmed me, and whoever harms me has harmed Allah.”

Ref: Bihār al-Anwār, volume 43, page 54.

Virtue Thirty-Eight: Fāṭimah, the Defender of the Truth

عن أبي عبدالله ، وعن سلمان الفارسي: «إنه لما استُخْرِجَ أمير المؤمنين الله مِنْ مَنْزِلِهِ خَرَجَتْ فَاطِمَةُ حَتَّى انْتَهَتْ إِلَى الْقَبْرِ ، فقالت : خَلُّوا ابنَ عَمِّي فَوَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ ! لَنْ لَمْ تُخَلُّوا عَنْهُ لِأَنَّ نَرْنَ شَعْرِي وَأَلْضَعَنَّ قَمِيصَ رَسُولِ اللَّهِ عَلَى رَأْسِي وَأَلْصُرُخَنَّ إِلَى اللَّهِ، فَمَا نَاقَهُ صَالِحٌ بِأَكْرَمِ عَلَى اللَّهِ مِنْ وُلْدِي». قال سلمان: فرأيت والله - أساس حيطان المسجد تَقَطَّعَتْ مِنْ أَسْفَلِهَا حَتَّى لَوْ أَرَادَ رَجُلٌ أَنْ يَنْفُذَ مِنْ تَحْتِهَا نَفْذًا، فدنوت منها وقلت: يا سيدتي ومولاتي ! إن الله تبارك وتعالى بَعَثَ أَبَاكَ رَحْمَةً فَلَا تُكُونِي نِقْمَةً . فرجعت الحيطان حَتَّى سَطَّعَتِ الْعَبْرَةَ مِنْ أَسْفَلِهَا فَدَخَلَتْ فِي خِيَاشِيمِنَا.

Narrated from Abū ‘ Abdillāh, and from Salmān al-Fārsī:

***“When the Commander of the Faithful was taken out of his house, Fāṭimah came out until she reached the grave. She said:
‘Release my cousin(who is also my husband)! By the One who sent Muḥammad with the truth—if you do not release him, I will scatter my hair, place the shirt of the Messenger of Allah upon my head, and cry out to Allah! For the she-camel of Ṣāliḥ is not more honored before Allah than my children.’”***

Salmān said:

***“By Allah, I saw the foundations of the mosque walls split from below, such that if a man wished, he could pass beneath them. I approached her and said:
‘O my lady and my mistress! Indeed, Allah sent your father as a mercy, so do not become a cause of punishment.’***

So the walls returned to their place, and dust rose from beneath them, entering our nostrils.”

Ref: Bihār al-Anwār, volume 43, page 47.

Virtue Thirty-Nine: The Priority of Fāṭimah in the Visits of the Prophet

«كان النبي صلى الله عليه وآله إذا قدم من سفر بدأ بفاطمة عليها السلام فدخل عليها، فأطال عندها المكث»

The Prophet (peace and blessings be upon him and his family), whenever he returned from a سفر (journey), would begin with Fāṭimah (peace be upon her); he would enter upon her and remain with her for a long time.

Ref: Bihār al-Anwār, volume 43, page 20.

Virtue Forty: The Blessing (Barakah) of Fāṭimah (عليها السلام) Manifest in Her Servants

روي أنّ أمّ أيمن لما توفّيت فاطمة عليها السلام حلفت أن لا تكون بالمدينة إذ لا تطيق أن تنظر إلى مواضع كانت بها، فخرجت إلى مكّة، فلما كانت في بعض الطريق عطشت عطشاً شديداً، فرفعت يديها قالت: يا ربّ، أنا خادمة فاطمة عليها السلام تفتلني عطشاً؟ فأنزل الله عليها دلوّاً من السماء، فشربت فلم تحتج إلى الطعام والشراب سبع سنين، وكان الناس يبعثونها في اليوم الشديد الحرّ، فما يصيبها عطش.

It is narrated that when Umm Ayman learned of the passing of Fāṭimah (peace be upon her), she swore that she would not remain in Madinah, as she could not bear to look at the places where Fāṭimah had been. So she set out toward Makkah.

During the journey, at one point she became شديد العطش (extremely thirsty). She raised her hands and said:

“O my Lord, I am a servant of Fāṭimah (peace be upon her)—will You let thirst kill me?”

So Allah sent down to her a bucket from the sky. She drank from it, and after that she did not need food or drink for seven years.

People would send her out on days of intense heat, yet she would not feel any thirst.

Ref: Bihār al-Anwār, volume 43, page 28
