

فَاظْهَرِ

Only Your Praise

— IS —

Delightful

A poem in defence of Lady Fāṭima al-Zahrā'

By Shaykh 'Abd al-Qādir b. Sālim Bā 'Alawī al-Ḥusaynī

Translation & Notes: Adnaan Raja

لَا وَرَبِّي وَحَقُّ طَهْ أَبِيكَ لَا يَطِيبُ الْمَدِيحُ إِلَّا فِيكَ

By Allah and the honour of your father ṬāHā,
Only your praise is delightful.

بَضْعَةُ الْمُصْطَفَى وَلِلْجُزْءِ حُكْمُ الْكُلِّ، يُرْضِيهِ كُلُّ مَا يُرْضِيكَ

A part of Muṣṭafā;¹ the part is akin
To the whole, so what pleases you, pleases him.²

فِلْدَةٌ مِنْهُ فِي الْمَشَاعِرِ وَالْإِحْسَاسِ يُؤْذِيهِ كُلُّ مَا يُؤْذِيكَ

A piece of him in feeling and sentiment.
So whatever upsets you, upsets him.³

إِنْ بَدَتْ مَسْحَةٌ مِنَ الْحُزْنِ يَوْمًا فِي مُحَيَّاكَ شُوهِدَتْ فِي أَبِيكَ

If a speck of grief appeared on your countenance,
Its impact would manifest in your father.

وَحَدَةُ الذَّاتِ لَمْ يَنْلَهَا انْفِصَامٌ وَهَوَسِرُّ وِرْثَتِهِ فِي بَنِيكَ

You and him, united in essence—this is
The secret you bequeathed to your offspring.

أَنْتَ شِبْهُ النَّبِيِّ فِي كُلِّ شَيْءٍ يَشْهَدُونَ النَّبِيَّ إِنْ شَاهَدُواكَ

A mirror of the Prophet in every way.⁴
Whoever sees you, has seen him.

أَنْتِ رَيْحَانَةُ النَّبِيِّ إِذَا مَا شَمَّهَا سُرَّ كَيْفَ لَا يُدْنِيكَ

The Prophet's jasmine whose fragrance
Delighted him, so of course he drew you near.

حِينَمَا تُقْبَلِينَ يَنْهَضُ مَسْرُورًا وَمِنْ بَحْرِ عَظْفِهِ يَرِيكَ

Whenever you visited, he stood with joy,⁵
Pouring unto you his sea of kindness.

رُتْبَةٌ دُونَهَا الْمَرَاتِبُ فِي الْقُرْبِ وَفَضْلٌ مِنَ الْإِلَهِ الْمَلِكِ

You have a station of proximity above others.
A unique virtue from the Divine King.

رُتْبَةٌ أَخْرَجَتْ ضَغَائِنَ أَقْوَامٍ فَبَثُّوا الْأَحْقَادَ بِالتَّشْكِيكَ

A station which exposed the malice of some,
Who spread their hatred by raising doubts.

فَسَّرُوا قَوْلَهُ الْمَوَدَّةَ فِي الْقُرْبَى بِقُرْبَى الْجَمِيعِ لَا بِذَوِيكَ

They misconstrued his command: "love the near-kin"
Extending it to everyone, not your family.

وَأَحَادِيثٌ أَنْكَرُوهَا وَأُخْرَى ضَعَّفُوهَا لِأَنَّهَا تَعْنِيكَ

They rejected or weakened many hadith,
Simply because they laud you,

حَسَدًا مِنْهُمْ وَجَهْلًا فَلَوْلَا جَهْلُهُمْ بِالْمَقَامِ مَا حَسَدُوكِ

In sheer envy and utter ignorance,
They would not envy if they knew your rank.

لَوْ أَحَبُّوا أَبَاكَ حَقًّا أَحَبُّوكِ وَيَقْلِبِيهِ كُلُّ مَنْ يَقْلِبِيكَ

If they truly loved your father, they would love you,
For only who loathes him would loathe you.

فَرِحُوا بِالْخِلَافِ فِي إِرْثِ فَدَكِ لَمْ يُرَاعُوا الْأَدَابَ إِنْ ذَكَرُوكِ

They rejoice over the dispute of Fadak,
Flouting all manners when mentioning you.

ثُمَّ قَالُوا أَزْوَاجُ طَهٍ هُمُ الْأُلُ وَأَتْبَاعُهُ وَلَمْ يَقْدُرُوكِ

They claim: "TāHā's family are only his wives
And followers," thus, undermining you.

وَحَدِيثُ الْكِسَاءِ حِصْنٌ مَنِيعٌ وَهُوَ سُورٌ مِنْ كُلِّ رَجْسٍ يَقِينُ

But the Cloak is a fortress guarding you;
An impenetrable shield against all blemishes.

وَحَدِيثُ الْكِسَاءِ تَاجٌ مِنَ الْمُخْتَارِ يَزِيرِي بِتَاجِ كُلِّ الْمُلُوكِ

A glorious crown from the chosen Prophet,
Which eclipses the crowns of all kings.

وَدَلِيلُ التَّطْهِيرِ تَاجٌ مِّنَ اللَّهِ فَتِيهِ بِفَضْلِ مَنْ تَوَجُّوْكَ

The verse of purity⁶ is a crown from Allah.
So bask in the gift of those who crowned you.

هُم مِّنَ الرَّجْسِ طَهَّرُوْكَ وَابْنَاكَ وَهُمْ عَن جَهَنَّمَ فَطَمَّوْكَ

He purged you and your sons of all taints.
And secured you against the Fire.

قَدْ قَضَى اللَّهُ أَنْ يُتِمَّ بِكُمْ نُورَ هُدَاهُ بِالرَّغْمِ مِّنْ شَانِيكَ

He decreed to complete His guidance's light
Through you, despite your detractors.

أَنْتِ كَالْبَحْرِ فِي الْعَطَاءِ وَأَوْلَا دُكِّ كَالدَّرِّ مَالًا شَاطِئِيكَ

You are the ocean of generosity.
Your children, pearls adorning your shore.

قَدْ دَعَا الْمُصْطَفَى بَأَنْ يُخْرِجَ اللَّهُ كَثِيرًا مِّنْ نَّسْلِكَ الْمَبْرُوكِ

Muṣṭafā prayed for Allah to multiply
The number of your blessed descendants.

فَكَأَنِّي بِهِ يَهْمُهُمْ يَدْعُو فِي لَيَالِي الزَّفَافِ إِذْ يُحْبُوكِ

As if I was there when he whispered a prayer,
On your wedding night,⁷ honouring you

بِدُعَاءِ الْأَبِ الشَّفِيقِ وَيُؤْيِي
زَوْجَكَ الْمُرْتَضَى بِمَا يُؤْلِيكَ

With a loving father's prayer and awarded
Your husband al-Murtaḍā what he awarded you.

أَنْتِ آثَرْتِهِ بِخُبْزٍ وَقَدْ جَاعَ
ثَلَاثًا وَلَيْسَ بِالْمَنْهُوكِ

You offered him bread for he had not
Eaten for three days, yet he was full of vigour.⁸

وَبِلَا خَادِمٍ صَبَرْتَ عَلَى الْبَيْتِ
فَبِالصَّبْرِ دَائِمًا يُوصِيكَ

Without a helper, you were patient in the house
For he would always prescribe patience.⁹

وَالرَّحَى أَثَرَتْ بِكَفِّكَ لَوْ تَدْرِي
الرَّحَى مَنْ تَمَسَّهَا تَفْدِيكَ

The millstone bruised your hands. Only if it knew
Who holds it, it would have sacrificed itself!

وَأَسْرَ النَّبِيِّ فِي سَاعَةِ الْكَرْبِ
فَأَبْكََاكَ مَا الَّذِي يُبْكِيكَ

In that painful hour,¹⁰ the Prophet whispered to you
Making you cry—which news made you weep?

قَدْ أَلْفَتِ الْحَيَاةَ بِالْقُرْبِ مِنْهُ
فَتَأَثَّرْتَ بِالْفِرَاقِ الْوَشِيِّكَ

Spending life in his proximity,
News of separation deeply struck you.¹¹

ثُمَّ أَدْنَاكَ ثَانِيًا فَتَبَسَّمْتَ فَهَذَا أَبُوكَ يَسْتَرْضِيكَ

Then, he whispered again, your smile beamed!
This is your father, seeking to please you,¹²

بِاللَّحَاقِ السَّرِيعِ بَعْدَ شُهُورٍ كُلُّ شَيْءٍ يَهُونُ بَعْدَ أَبِيكَ

By promising to meet again in a few months,¹³
For besides him, nothing matters to you.¹⁴

تِلْكَ وَاللَّهِ رُتْبَةٌ وَمَقَامٌ لَا يُسَامَى سُبْحَانَهُ مُعْطِيكَ

By Allah, your rank and status are unmatched.¹⁵
Glory be to the Divine who exalted you.

فَهَنِيئًا أُمَّ الْحُسَيْنِ هَنِيئًا وَحَنَانًا أُمَّهُ أَتَا بَنُوكَ

Congratulations to you, mother of Husayn.
Dear mother, we too are your children.

أَوْ تُنْسِيكَ جَنَّةَ الْخُلْدِ أَوْلَادَكَ حَاشَا وَإِنْ هُمْ قَدْ نَسُوكَ

Will Paradise make you forget your children?
Never! Even if they forget you.

فَاسْأَلِي اللَّهَ أَنْ يَمُنَّ عَلَيْنَا بِالرَّضَى، فِي السُّكُونِ وَالتَّحْرِيكِ

So ask Allah to bless us with His pleasure
In all our movements and stillness.

وَأَذْكُرِينَا عِنْدَ النَّبِيِّ فَإِنَّا قَدْ بَعُدْنَا عَنْ سَيْرِهِ وَالسُّلُوكِ

Mention us to the Prophet, for we have
Strayed from his teachings and way.

وَأَذْكُرِينَا أُمَّاهُ فِي مَوْقِفِ الْحُشْرِ وَنَادِي بَنِيكَ فَلْيَتَّبِعُوكِ

Mother, remember us in Resurrection's plains
Calling your children, for they will follow you.¹⁶

أَنْقِذِينَا مِنَ الرَّحَامِ وَأَهْوَالِ عِظَامِ فَاللَّهُ لَا يُخْزِيكَ

Save us from the throngs and great ordeals.
For Allah will never dishearten you.

وَلَنَا فِي الْإِلَهِ ظَنٌّ جَمِيلٌ مِنْهُ وَعَدٌّ فِي «هَلْ أَتَى» يُنْبِئُكَ

We hold a good opinion of Allah.
His promise "Is there not"¹⁷ exonerates you,

قَدْ وَقَاكَ شُرُورَ يَوْمِ عَبُوسٍ وَسُرُورًا وَنَضْرَةً يَجْزِيكَ

Protecting you against the dreads of that Day,
Rewarding you with joy and vitality.

وَلَكُمْ يُعْقَدُ اللَّوَاءُ وَفِي ظِلِّ ظَلِيلٍ إِلَهْنَا يُؤْوِيكَ

The banner will be raised for you
And in the shade, Our Lord will shelter you.

فَإِذَا رَفَرَفَ اللَّوَاءُ عَلَيْكُمْ فَادْكُرِينَا لَعَلَّنَا نَأْتِيَكِ

When that banner flutters above you
Beckon us—hopefully, we will race to you.

وَادْكُرِينَا إِذَا وَرَدَّتْ عَلَى الْحَوْضِ لِنُسْقِيَ بِكَفِّ مَنْ يَسْقِيَكِ

Call us as you approach the Pool,¹⁸ so we may,
Quaff from the same hand which quenches you.

فَعَسَى اللَّهُ أَنْ يَمَنَّ بِرُؤْيَاكِ وَفِينَا مَا تَرْضَيْنَ يُرِيكِ

Perhaps Allah will permit us to see you,
And show you in us what pleases you.

وَسَلَامٌ عَلَيْكِ فِي كُلِّ حِينٍ فَهَوَ يَغْشَاكِ مِنْ لَدُنْ بَارِيكِ

Peace be upon you in every passing moment.¹⁹
May peace from Your Creator envelop you,

مَا هَمِّي مَاطِرٌ وَمَا قَالَ حَادٍ لَا يَطِيبُ الْمَدِيحُ إِلَّا فِيكِ

For as long as rain falls, and a shepherd cries:
“Only your praise is delightful.”

Notes

¹ Allah's Messenger ﷺ declared, "Fāṭima is a part of my flesh (bad'a). Whoever angers her, angers me." (Ṣaḥīḥ al-Bukhārī: 3714).

² Allah's Messenger ﷺ said, "Fāṭima is a branch of my (shujna). I am pleased by whatever pleases her." (Tārikh Dimashq, 37: 387, Beirut: Dar Al Kotob Al Ilmiyah, 2012).

³ A variant of the above hadith states, "Fāṭima is a part of my flesh. I am upset by whatever upsets her and hurt by whatever hurts her." (Ṣaḥīḥ al-Bukhārī: 5230).

⁴ The mother of the believers, Lady 'Ā'isha explained, "I did not find anyone more like the Messenger of Allah ﷺ in behaviour, calm deportment, disposition, and discourse than Fāṭima—may Allah honour her face." (Sunan Abī Dāwūd: 5217). She mirrored the Prophet's physical appearance, walked like him, spoke in the same manner as him, and embodied the rich Muhammadan character in the truest sense.

⁵ "When she (Fāṭima) would visit him ﷺ, he would stand for her, take her by the hand, kiss her, and then seat her in his place. When he would visit her, she would stand for him, take him by the hand, kiss him, and then seat him in her place." (Ibid).

⁶ "Allah only intends to keep evil away from you and purify you completely, dear members of the 'Prophet's' Family." (Qur'ān, 33:33).

⁷ She was 18 years old when she married 'Alī.

⁸ Anas reports, "Fāṭima gave bread to the Allah's Messenger ﷺ. I said to her, 'This is your father's first meal in three days.'" (Musnad Aḥmad: 13223).

⁹ 'Alī b. Abī Tālib relates, "Fāṭima came to the Prophet ﷺ asking for a servant. He said, 'May I inform you of something better than that? When you retire to bed, recite subḥān Allah thirty-three times, al-ḥamdu lillāh thirty-three times, and allāhu akbar thirty-four times.'" (Ibid).

¹⁰ During the Prophet's final illness, before his demise.

¹¹ For 18 years, she shadowed the Prophet ﷺ, immersed in the sea of Muhammadan secrets, absorbing his character, knowledge, and wisdom. For example, she was the only daughter to go with him into a military expedition. When the Messenger of Allah ﷺ was wounded in the Expedition of Uhud, "Fāṭima—peace be upon her—the daughter of Allah's Messenger ﷺ would wash the wound while 'Alī poured water 'over it' using a shield. When Fāṭima saw the water worsening the bleeding, she took a piece of a palm mat, burnt it, and rubbed 'the ashes' into

‘the wound’, *whereupon the bleeding stopped.*” (Ṣaḥīḥ al-Bukhārī: 3847). After marriage, she lived next door to the Prophet ﷺ and continued to bask in his exceptional care and attention and regularly consult him. He would wake her and her husband for Tahajjud (ibid: 1127); ensure she was the last person he bade farewell when leaving for a journey and the first he met upon returning (Mustadrak al-Ḥākim: 4790); and remained by her side as a cherishing father, advisor, and guide. Once, “When Allah’s Messenger ﷺ visited her, he found her wearing a ‘coarse’ wool dress. She was working the hand mill while feeding her son, her eyes filled with tears. The Prophet ﷺ consoled her, ‘My daughter, you are accepting the bitterness of this world in exchange for the sweetness of the Hereafter.’ Then he recited, ‘Soon, your Lord will give you [so much] that you will be pleased (Qur’ān, 93:5).’” (al-Baḥr al-Madīd, 7: 318, Beirut: Dar Al Kotob Al Ilmiyah, 1423/2002).

¹² Reference to the hadith of Lady ‘Ā’isha: “Once Fāṭima, visited, her walk resembling the walk of the Prophet ﷺ. The Prophet ﷺ greeted her, ‘Welcome my daughter!’ Seating her to his right or left, he whispered ‘a secret’ to her, making her weep. He then whispered again, making her laugh. I said ‘to myself’, ‘I never saw happiness so near to sadness as I saw today.’ ‘Later’, I asked her what the Prophet ﷺ had told her, but she replied, ‘I will not disclose the secret of Allah’s Messenger.’ When the Prophet ﷺ passed away, I enquired again, and she explained, ‘The Prophet ﷺ said, “Every year, Jibrīl would revise the Qur’ān with me once, but this year he has done so twice. I believe this portends my death, but you will be the first of my family to join me.” So, I started weeping. Then he said, “Will you not be pleased by being the leader of the women of Paradise (or the leader of the believing women)?” I laughed because of that.’” (Ṣaḥīḥ al-Bukhārī: 3623).

¹³ Lady Fāṭima passed away aged 27 years, in 11 AH, a mere six months after the demise of the Prophet ﷺ. She was the first of his family to pass away after him and unite with him in the Hereafter, thus fulfilling his promise, “You will be the first of my family to join me.”

¹⁴ Greif penetrated the core of her heart when her father, our master Muhammad ﷺ, left this world. Anas relates, “When the ‘final’ ailment of the Prophet ﷺ worsened, he fainted, whereupon Fāṭima—peace be upon her—cried, ‘How distressed my father is! He said, ‘Your father will have no more distress after today.’ When he passed away, she cried, ‘Dear father, who

has answered the call of the Lord who has invited him! Dear Father, whose dwelling place is the Highest Paradise (al-firdaws)! Dear Father! We convey this news 'of your passing' to Jibrīl.' When he was buried, Fāṭima remarked, 'Anas, are you all pleased to put soil on Allah's Messenger ﷺ?' (Ṣaḥīḥ al-Bukhārī: 4462). She cried so much that 'Alī constructed a private dwelling in the Baqī' cemetery for her to weep in. It is listed as the "House of Sorrow" (bayt al-ḥuzn) and Masjid Fāṭima. The structure no longer exists but its description and location have been preserved in several travelogues. See the article, "House of Sorrow: A Forgotten Relic of Lady Fāṭima" on the Fatemiye website.

¹⁵ She is the most superior woman to ever grace the world.

¹⁶ They will follow you through the crowds until they reach the Messenger of Allah ﷺ, for Lady Fāṭima will enjoy a unique standing on the Day of Reckoning, next to the Prophet ﷺ, as he ﷺ promised her one night: "Verily I, you, these two (Ḥasan and Ḥusayn), and this sleeping one ('Alī) will be 'together' in one place on the Day of Judgment." (Musnad Aḥmad: 794).

¹⁷ A reference to Surah al-Insān which begins with the verse, "Is there not a period of time when each human is nothing yet worth mentioning?" (Qur'ān, 76:1). According to an opinion, verses 7-9 were revealed about Lady Fāṭima, 'Alī, Ḥasan, and Ḥusayn: "They fulfil their pledges, and fear a day the evil of which is widespread. Out of love for Allah, they feed the needy, the orphan, and the captive. They say to them, 'We feed you, only for the sake of Allah—we do not seek any reward or thanks from you.'" This view is based on the following incident: When Ḥasan and Ḥusayn fell ill, the Prophet ﷺ and a group of Companions visited them. They advised 'Alī to make a vow to fast if his children recover. 'Alī, Fāṭima, and their maid, Fiḍḍa made the vow, and when both children recovered, all five began the vowed fasts. 'Alī purchased three amounts of barley on credit from a Jewish man which Fāṭima ground into flour. 'On the first day', she baked five 'small' loaves, one for each of them. As they sat to break the fast, someone came to the door. "I am a pauper from the poor Muslims. Feed me; may Allah feed you from the spreads of Paradise." They at once gave the loaves to him and broke their fasts with nothing but water. The second day, they were about to break their fast when an orphan came to the door. They readily gave him all the loaves they had prepared. This happened again on the third day when a recently released prisoner came asking for food. Although al-Ḥakīm

al-Tirmidhī contested the authenticity of this report, claiming that it cannot be true since ‘Alī would not violate the fundamental duty in Islam of care towards one’s wife and children by keeping them hungry for the sake of feeding a beggar, Ibn ‘Ajība explains, “*This ‘incident’ is from the sphere of spiritual states. In terms of altruism, the Companions had an exclusive state of faith due to their unwavering belief (yaqīn). For example, Abū Bakr al-Ṣiddīq donated all his wealth ‘for Allah’s sake’ on several occasions, remarking, ‘Allah and His Messenger suffice my family...’ People of such spiritual states are excused, although the behaviour stemming from their particular state is not to be imitated. Therefore, al-Ḥakīm al-Tirmidhī’s criticism is incorrect.*” (al-Baḥr al-Madīd, 7: 198). For a comprehensive evaluation of the report, see my monograph, *Izālat al-Awhām ‘an Khabar Āyat al-It‘ām*.

¹⁸ Pool of Kawthar.

¹⁹ For a comprehensive discussion on the permissibility of adding benedictions such as ‘alayha al-salām to the names of Ahl al-Bayt, refer to my book *Ḥall al-Iskāl fī al-Taslīm ‘alā al-Āl*, available in the Arabic section of the Fatemiye website.



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