



THE
UNIQUE PEARL

Selected Virtues of Lady Fāṭima al-Zahrā'

'Abd Allah b. Ibrāhīm al-Mīraghanī Al-Ḥusaynī
(d. 1207/1792)



FATEMIYE

Translation and Notes

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F A T E M I Y E

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The Unique Pearl

Introduction

Praise belongs to Allah, the Lord of all the worlds, a praiseworthy of His bounties and grace, and gratitude befitting His immense blessings and favour. May peace and blessings be upon the best of all who pray and lead, upon his family, the exemplars of all spiritual stations, and his companions, the models of uprightness and steadfastness. Especially upon the axis of all sanctity, the helper of the noble and beloved, the mistress of the family of the Messenger, Fāṭima Al-Zahra, daughter of the Pure One. Also, upon her blessed lineage—branches of the verdant, fragrant tree and its noble, radiant twigs. May Allah extend their blessings upon us, grant us their continuous spiritual support, and make us among those who taste the fruits of their blessings, savouring them with ease and joy, not among those pricked by thorns, whose suffering becomes a source of bitterness. This treatise is a humble collection of the noble virtues of the Leader of Women in all the worlds,

Fāṭima al-Zahrā' ﷺ and a handful of pearls drawn from the vast oceans of her merits as the daughter of the Leader of the Messengers ﷺ. It is intended for recitation in gatherings dedicated to her, to illuminate hearts with her remembrance. I have compiled this work for the lovers of her path and presented it for the sincere, organising it into three chapters and a conclusion. I have named it *The Unique Pearl: Selected Virtues of the Great Lady*.



CHAPTER ONE

Her Virtues

The Prophet ﷺ said:

- “Fāṭima is the most beloved of my family to me.”¹
- “Fāṭima is the Leader of the Women of Paradise, except for Mary, daughter of Imran.”²
- “Dear Fāṭima, are you not pleased that you will be the leader of the women of the worlds?”³
- “Dear Fāṭima, does it not please you that you will be the leader of the women of the believers?”⁴

Other hadith about her include:

- “Fāṭima is the best of the women of Paradise.”⁵
- “The best women of Paradise are four: Maryam, Fāṭima, Khadija, and Āsiya.”⁶
- “Fāṭima is a part of me; whoever angers her angers me.”^{7 8}
- “Fāṭima is a part of me. What pleases her pleases me, and what displeases her displeases me. On the Day of Judgment,

all lineages will be severed except mine and my kinship.⁹

The Prophet ﷺ said to Imam 'Alī ؑ, “Fāṭima is more beloved to me than you, but I hold you in greater esteem than her.”¹⁰ The Prophet ﷺ said:

- “Fāṭima preserved her chastity, and for that, Allah protected her and her progeny from the Fire.”¹¹
- “Dear Fāṭima, do you know why you were named Fāṭima (lit. protected one)?” ‘Alī replied, “Why, Messenger of Allah ﷺ, was she named as such?” He explained, “Because Allah has protected her and her progeny from the Fire.”¹²
- “Allah has protected my daughter Fāṭima, her children, and those who love them from the Fire.”
- “Allah will neither punish you (Fāṭima), nor your children.”¹³

Also: “On the Day of Judgment, a caller will announce from behind the veils: ‘O People! Lower your gazes so that Fāṭima, daughter of Muhammad ﷺ, may pass.’”¹⁴ ‘Amr b. Abī Salama relates that when Allah revealed, “Indeed, Allah intends to remove impurity from you, O Family of the Prophet, and purify you thoroughly” (Q. 33:33) in the house of Umm Salama, the Prophet ﷺ gathered Fāṭima, Ḥasan, and Ḥusayn under his cloak, while ‘Alī stood behind him, and said, “Dear Allah, this is my household. Remove impurity from them and purify them thoroughly.” Umm Salama asked, “Am I among them?” He replied, “You are upon goodness.”¹⁵

According to another version, the Prophet ﷺ “placed a cloak over them and rested his hand upon Fāṭima, saying, ‘Dear Allah, these are the family of Muhammad, so bestow Your blessings and grace upon Muhammad and the family of Muhammad, for You are praiseworthy and glorious.’”¹⁶ A similar account has been mentioned regarding al-‘Abbās ؑ and his children in *Ihyā’ ‘Ulūm al-Dīn*.¹⁷

The Messenger of Allah ﷺ asked his daughter Fāṭima ؑ, “What is best for a woman?” She replied, “That she neither sees a man nor is seen by one.”

He embraced her and admiringly said, “A lineage united in faith!” and approved of her answer.¹⁸ Another narration mentions that the Prophet ﷺ said:

Jibrīl brought me a fruit from Paradise, which I ate at the time of the Night Journey. Khadija conceived Fāṭima from it. Whenever I yearned for the fragrance of Paradise, I would smell Fāṭima’s neck.¹⁹

The scholars, in refuting al-Ḥākim’s authentication of this report, remarked that this is a fabricated falsehood, blatantly contrived, as Fāṭima ؑ was born prior to the announcement of prophethood, let alone the Night Journey (*Isrā’*).²⁰ This is detailed in *Sharḥ al-Hamziyya*. However, if one considers that this night journey was not the well-known physical one but rather a different, dreamlike or spiritual one, then what contradiction remains? With this understanding, there is neither fabrication nor inconsistency nor dispute. Reflect on this carefully—and Allah is the Greatest.

The virtues of Fāṭima ؑ are numerous and unparalleled. It suffices to know that whenever she entered, the Messenger of Allah ﷺ stood to greet her, embracing her, and welcoming her warmly.²¹ Whenever he prepared to travel, she would be the last person he bade farewell, and upon returning, she was the first he would visit after the House of Allah.²² She is the first of his household to join him in the Hereafter, the sovereign of the ascetics, the leader of the devout worshippers,²³ the adornment of the female knowers of Allah (*‘ārifāt*), a noble tree with flourishing branches of honour, and the central pearl in the necklace of perfection, unparalleled among individuals or groups. May peace and blessings be upon her father, upon her, and upon the Family, Companions, followers, and all who align themselves with their cause.

Fāṭima and Umm Kulthūm are regarded as the best of the Prophet’s daughters. Among them, Fāṭima is considered the most virtuous according to the majority opinion. Al-Subkī upheld her superiority, followed by Khadija, then ‘Ā’isha. He also preferred Maryam over Khadija, which appears to be the correct view. However, in *Kanz al-Fawā’id*, I leaned towards the understanding that the hierarchy of superiority is based on who was most beloved to the Prophet ﷺ.

CHAPTER TWO

Her Birth, Marriage, Death, and Related Matters

*Her
Birth*

She was born when the Prophet ﷺ was forty-one years of age, though some say five years before the announcement of prophethood during the rebuilding of the Ka'ba. The correct view is that all of the Prophet's children were born before his prophethood, except for Ibrahim, and all were born to Khadija ؓ.

*Her
Name*

She was given the title al-Zahrā' (the Radiant One) due to the brilliance of her face, her striking resemblance to the Prophet ﷺ, even in her manner of speech, and because she did not undergo menses. She was also called al-Batul (the Detached One) because she was detached from all but Allah or because she was "detached" from other women of her time, being uniquely distinguished by her virtue, faith, and noble lineage.

*Her
Marriage*

“‘Alī ﷺ married Fāṭima after Abū Bakr and ‘Umar had each asked the Prophet ﷺ for her hand in marriage. This marriage took place in 2 AH, though some accounts suggest it occurred after the Battle of Uhud or four and a half months after the Prophet’s marriage to ‘Ā’isha ﷺ. The marriage was consummated seven and a half months later. Some sources indicate that the marriage took place in Safar of 2 AH, with the consummation occurring in Dhu al-Hijja, twenty-two months after the migration. At that time, Fāṭima ﷺ was approximately fifteen years and five and a half months old, while ‘Alī ﷺ was twenty-one years and five months. Other reports vary slightly regarding their ages and the timeline. ‘Alī ﷺ did not take another wife during Fāṭima’s lifetime.

*Her
Death*

She passed away seventy-five days after the Prophet’s passing, though some accounts state it was six months, specifically on a Tuesday night, the third of Ramadan, 2 AH. Other narrations mention durations of eight months, three months, one hundred days, or other variations.

It is narrated that Fāṭima ﷺ said to Asmā’ bint ‘Umays ﷺ: “I find it displeasing what is done to women after they pass away, as a cloth is merely thrown over them, revealing their form.” Asmā’ replied, “Daughter of Allah’s Messenger, shall I show you something I saw in Abyssinia?” She then brought fresh palm branches, bent them into a shape, and covered them with a cloth. Fāṭima remarked, “How beautiful this is! It conceals the woman entirely,” adding, “When I pass away, wash me, you and ‘Alī, and let no one else enter.” In the narration of Umm Salama, it is reported:

When Fāṭima fell ill, she performed ablution, donned new clothes, lay down in the middle of her house, placed her right hand under her cheek, faced the Qibla, and said, “I am about to pass away. Let no one uncover or wash me.” She passed away in that place. ‘Alī was informed of what she had said, so he carried and buried her in the same state, without uncovering or washing her.²⁴

This narration is recorded, 'in full', by Imam Aḥmad in *al-Manaqib*, and 'a shorter version' is related by al-Dūlābī. However, it contrasts with the account of Asmā' bint 'Umays رضي الله عنها. Fāṭima is also noted as the first to have her bier covered, followed by Zaynab bint Jaḥsh.

The location of her burial has been a subject of differing opinions.²⁵ The most widely accepted view is that she rests in the chamber of her son, Ḥasan, near her prayer room (see Appendix 1). The saintly pole, Abū al-'Abbās al-Mursī, asserted this opinion with unwavering certainty. It is possible that he arrived at this conclusion through a spiritual unveiling (*kashf*).

CHAPTER THREE

Her Children

Allah declared, “Say, ‘O Prophet,’ ‘I do not ask you for a reward for this ‘message’—only love for ‘our’ kinship’” (Q. 42: 23). The Prophet ﷺ said, “Indeed, Allah has enjoined me to care for my close relatives.” He also said, “The most beloved of my family to me are Ḥasan and Ḥusayn.”²⁶ And: “Whoever loves Ḥasan and Ḥusayn loves me, and whoever harbours enmity towards them harbours enmity towards me.”²⁷ He further said, “Allah has made the progeny of every prophet his descendants, but He has made my progeny the descendants of ‘Alī b. Abī Ṭālib.”²⁸ The Prophet ﷺ also said, “All children are ascribed to their father except the children of Fāṭima; I am their guardian, and I am their father.”²⁹ In another narration, he said:

Every child is ascribed to their father's lineage, except the children of Fāṭima: I am their guardian and lineage; they are my family. They were created from my clay. Woe to those who deny their virtues! Whoever loves them, Allah loves them; and whoever harbours enmity towards them, Allah harbours enmity towards them.³⁰

The Prophet ﷺ also said:

- “I am at war with those who are at war with them and at peace with those who are at peace with them.”³¹ This was said regarding ‘Alī, Fāṭima, and their two sons.
- “By Him in whose control is my life, no one harbours hatred for us, the Ahl al-Bayt, except that Allah will cast them into the Fire.”³²
- “Allah has forbidden Paradise to anyone who wrongs my family, fights them, aids their enemies, or insults them.”³³

To ‘Alī ؑ, the Prophet ﷺ said: “Does it not please you that you will be one of the four to enter Paradise first: myself, you, Ḥasan, and Ḥusayn, with our spouses at our sides and our descendants behind us?” In another narration, he added, “And our followers will be on our right and left.”³⁴ ‘Abdullah b. Abbās ؑ said, “The contentment of Muhammad ﷺ lies in ensuring that none of his family enters the Fire.”³⁵ Zayn al-‘Ābidīn ؑ said, “It is part of the contentment of the Messenger of Allah ﷺ that his family is granted entry into Paradise.”³⁶ Ka‘b al-Aḥbār said, “There is no one from the family of the Prophet ﷺ except that they have intercession on the Day of Judgment.”³⁷

The narrations extolling their virtues are abundant, and the admonitions against harbouring enmity towards them are severe. Upholding their rights is of immense significance, for our Lord, Allah Almighty, has personally undertaken to purify them. He declared, with perfect knowledge of their station: “**Indeed, Allah intends to remove impurity from you, O Family 'of the Prophet', and purify you thoroughly**” (Q. 33:33).

And the Prophet ﷺ announced:

- “I am leaving behind two important matters. If you hold firmly to them, you will never go astray: the Book of Allah and my family, the people of my household. Be mindful of how you treat them after me.”³⁸
- “The example of my family is like the Ark of Nūḥ. Whoever boards it will be saved, and whoever lags behind will be drowned.”³⁹
- “Whoever loves Allah will love the Quran; whoever loves the Quran will love me; whoever loves me will love my Companions and my relatives.”
- A servant of Allah does not truly believe until I am dearer to him than his own self, my Family is dearer to him than his own family, and my being is dearer to them his own being.”⁴⁰
- “Allah’s wrath is severe upon those who harm me through ‘harming’ my family.” In another narration: “Whoever harms me through my family has harmed Allah.” And in another: “Upon them is the curse of Allah.”
- “Love Allah for the blessings He provides you; love me for the sake of Allah; and love my Family for my sake.”⁴¹

There are countless other hadith of this nature—too numerous to enumerate.

CONCLUSION

Final Advice and Supplication

May Allah conclude our lives with the noble seal of the Leader of Messengers ﷺ and include us among the most distinguished people who love him, his Family, his Companions, and those who follow their path. Although what has been shared here is but a brief glimpse into the immense virtues of the Prophet's Family—a glimpse capable of reviving the lifeless—it becomes an undeniable duty upon every believer to love them, connect with them, show unwavering affection toward them, and treat them with utmost respect. The Prophet ﷺ said, “Whoever extends a ‘kind’ hand to a member of my Family, I will repay them for it on the Day of Judgment.”⁴² In other words, see the reflection of our master Muhammad ﷺ in every individual among his family: this is how the most truthful believers (*ṣiddīqīn*) and the greatest of the saints (*‘ārifīn*) see the Prophet's family members.:

Imam Abū Ḥanīfa ؒ once disrupted his lesson by frequently standing during the session. When questioned about his actions, he explained: “I noticed a child from the Prophet’s descendants standing at the door of the mosque, and out of reverence for the child, I could not remain seated.” Similarly, Khawja ‘Ubaydullāh Aḥrār al-Naqshbandī ؒ used to say, “I do not wish to reside in any town where the noble descendants of the Prophet ﷺ live, out of deep respect and reverence for them.”

If such a senior champion of truth (*ṣiddīq*), distinguished imam, and the most luminous saint displayed such reverence ‘for the Prophet’s Family’, then what can be expected of people like us, who are, in comparison, more insignificant than dust?

May Allah send blessings upon our master Muhammad, blessings that protect us from calamities and afflictions, and purify us from all sins and shortcomings. Dear Allah, we seek refuge in You from the evils of our own selves and the consequences of our misdeeds. Whomever Allah guides, none can misguide, and whomever Allah leads astray, none can guide. I seek refuge in You from speaking falsehood, committing wickedness, or being deluded by arrogance. Grant us Your love, the love of Your Messenger ﷺ, Your prophets, Your chosen servants, and Your friends—especially the family of Your Prophet, and in particular, our lady Fāṭima al-Zahrā’ and her offspring.

We beseech You, by the honour of Fāṭima al-Zahrā’, to grant us steadfastness in our words, deeds, and states. Bestow upon us the blessings You have granted to Your chosen ones, both in times of hardship and ease, O Possessor of Majesty and Honor. Show mercy to our humble pleas, grant us safety from our fears, rectify our affairs, make obedience to You our ultimate occupation, and direct our destiny toward goodness. Fulfil our hopes with abundance, seal our lives with happiness, and grant us success in this world and the next. Here we stand, humbled and broken before You; nothing of our condition is hidden from You. You commanded us, yet we disobeyed; You prohibited us, yet we transgressed.

We have no refuge but Your forgiveness—so pardon us, O best of those in whom hope is placed, O Most Generous of those who are asked.

Apportion for us a reverence for You that serves as a barrier between us and sin, a share of obedience that brings us to Your Paradise, and a certainty that lightens for us the burdens of this worldly life.

Bless us with the continued use of our hearing, sight, and strength for as long as we live, and let them endure with us until our end. Make our retribution against those who wrong us, grant us victory over those who oppose us, and do not let our tribulations affect our religion. Do not let this world become our greatest concern or the extent of our knowledge. Do not place over us those who will show us no mercy, by Your infinite mercy, O Most Merciful of the merciful.

Exalted is your Lord, the Lord of might, above what they describe.
Peace be upon the messengers, and all praise belongs to Allah,
Lord of the worlds.

Thus concludes *The Unique Pearl*. All praise belongs to Allah, Lord of the worlds.



The translation and annotation were completed by the servant of the Prophet's Family, Adnaan L. Raja, on 25 Jumādā al-Ākhira, 1446. Praise be to Allah.





APPENDIX

The Prayer Room of Fāṭima—Chamber of Sorrow

“Were my sorrows to fall on the dawn, it would turn into night.”

— Fāṭima al-Zahrā’ —

If you find yourself in the hallowed Baqī‘ Cemetery of Medina, your steps will naturally lead you to pay respects and offer heartfelt greetings at the site where the Ahl al-Bayt once had their noble mausoleum. Sayyida Fāṭima  is laid to rest along with other members of the Prophet’s family. You may even recall old photos of this area, before the waves of Saudi-Wahhabi destruction, when a most splendid dome called the Dome of al-‘Abbās or Dome of Ahl al-Bayt shaded their sacred resting places.

Yet, a lesser-known treasure of this site’s history lingers in whispered recollections: a small prayer chamber, humble in form yet profound in purpose, that once stood just behind these graves.

Sayyidunā ‘Alī ﷺ had built this space for Lady Fāṭima ﷺ, providing her a secluded refuge to pour out her sorrow and lament the loss of her father, the Messenger of Allah ﷺ. Imbued with her tears and grief, this small prayer became known, quite aptly, as the **Chamber of Sorrow** (*Bayt al-Ḥuzn*).

Although destroyed during the second wave of Saudi-Wahhabi invasions in the early 20th century, its description and location are preserved in numerous travelogues of explorers and pilgrims who once visited it.

The leading saint of India, Sayyid Ashrafī Miyā ﷺ says of it: “To the East of the dome ‘of al-Abbas’ is the Dome of the House of Sorrow. Lady Fāṭima would retreat to it after her father's demise, to cry because of her separation from him.”⁴³

Sayyid Ja‘far al-Barzanjī (d. 1899) wrote: “There are two domes, one to the East and one to the West of the Dome of al-‘Abbās. The Eastern dome is known as the House of Sorrow. It is the building which al-Ghazālī referred to as Masjid Fāṭima, and Ibn Jubayr said it is the place where Lady Fāṭima would spend her days when grieving the demise of her father.”⁴⁴

Ibrahim Rifat Basha (d. 1935) was an Ottoman traveller from Egypt who visited the Meccan and Medinan sanctuaries on several occasions. In his travelogue, *Mirror of the Two Sanctuaries* he says: “There is the dome of the Prophet's wives...and the dome of Imam Malik...and there is the Dome of Sorrows. It is said that this dome is over a room which Lady Fāṭima would go to during her sadness upon the demise of her father.”⁴⁵

‘Alī al-Samhūdī (d. 1505), the historian and Shafiite mufti of Medina, notes: “The place known as the House of Sorrow is also called Masjid Fāṭima. Situated by the graves of Ḥasan ‘ibn ‘Alī’ and al-‘Abbās, it is said to be the place where Lady Fāṭima would go to grieve after the passing away of her father.”⁴⁶



A photo of Baqi Cemetery, showing the Dome of al-Abbas (later called the Dome of Ahl al-Bayt) with the green arrow; and the House of Sorrow/Prayer Room of Fāṭima with the red arrow (early 1900s).

Although the Ottoman Sultan, Mahmud II ﷺ, had it rebuilt along with the dome of our master ‘Uthmān b. ‘Affān ﷺ following the first wave of destruction at the hands of the Saudi-Wahhabi alliance in 1806, it was demolished again during the second wave of destruction in 1925. Today, there is no physical trace of it. Yet, its spiritual significance endures.

Allah have mercy on the soul of our Lady Fāṭima, send peace upon her, and pour unto us love and reverence for the Family of our master Muhammad ﷺ.



فاطمة

محمد

علي

حسن

حسين

FATEMIYE

The Book. The Sunna. The Family.



NOTES

¹ *Jāmi' al-Tirmidhī*: 3819. Graded *ḥasan* by al-Tirmidhī.

² This is the clearest evidence of Fāṭima's eminence over the women of her time, and those who came after. She alone bore the incomparable trial of losing her father, the Prophet ﷺ—a calamity not shared by his other daughters, as they all passed away during his lifetime. Thus, they were spared the grief of his loss. Fāṭima, however, carried the weight of this sorrow, and the reward for her steadfastness and patience in the face of such a trial elevated her uniquely among the women of the world (*Fatḥ al-Bārī*, 7/129; Ibn al-Qayyim in *Zād al-Ma'ād*, 1/104).

³ *Mustadrak al-Ḥākim*: 4740. Confirmed *ṣaḥīḥ* by al-Dhahabī; *Sunan al-Nasā'ī*: 7041; *Muṣannaf Ibn Abī Shayba*: 32273.

⁴ *Ṣaḥīḥ al-Bukhārī*: 6285.

⁵ *Musnad Aḥmad*: 2668; al-Ṭabarānī in *al-Mu'jam al-Kabīr*: 11928.

⁶ *Ibid.*

⁷ *Ṣaḥīḥ al-Bukhārī*: 3714.

⁸ Al-Suhli interpreted this hadith as evidence that to insult Fāṭima is to commit disbelief (*kufr*). His reasoning is rooted in the understanding that such an affront would stir her righteous anger, and the Prophet ﷺ, in his sacred wisdom, equated her anger with his own. Thus, to provoke Fāṭima is to provoke the Messenger of Allah ﷺ himself—a transgression of such gravity that it leads to disbelief. This reveals the singularity of Fāṭima’s stature, positioning her as the most virtuous of the Prophet’s ﷺ daughters. Allah bestowed upon her a rank of unmatched excellence and a perfection unrivalled by any woman of this nation (*Fath al-Bārī*, 7/105-6).

⁹ *Mustadrak al-Ḥākim*: 4747. Confirmed *ṣaḥīḥ* by al-Dhahabī.

¹⁰ Al-Ṭabarānī in *al-Muḥjam al-Awsaṭ*: 7675. The chain is authentic according to al-Haythamī (*Majma‘ al-Zawā‘id*: 9/202).

¹¹ *Mustadrak al-Ḥākim*: 4726. Confirmed *ḍa‘īf* by al-Dhahabī.

¹² Attributed to al-Daylamī’s *al-Firdaws*: 1385. Also narrated by Ibn ‘Asākir with a chain that needs to be investigated (*Al-Tanzīh*: 1/413).

¹³ *Al-Muḥjam al-Kabīr*: 11685. Its narrators are trustworthy (*Majma‘ al-Zawā‘id*: 11/263).

¹⁴ *Al-Muḥjam al-Kabīr*: 999. Graded *ḍa‘īf* by al-Haythamī in *Majma‘ al-Zawā‘id* (9/212).

¹⁵ *Jāmi‘ al-Tirmidhī*: 699. Graded as *ṣaḥīḥ ḥasan* by al-Tirmidhī, who added, “This is the most reliable report about this topic.”

¹⁶ *Musnad Aḥmad*: 26745, with a *ḍa‘īf* chain; and 26506 with a *ṣaḥīḥ* chain.

¹⁷ The Messenger of Allah ﷺ said to Al-‘Abbās b. ‘Abd al-Muṭṭalib, “Do not leave your home until I come to you.” The Prophet ﷺ came to them after the forenoon, greeted them, and asked, “How are you this morning?” They replied, “We are well—may our father and mother be a ransom for you, dear Messenger of Allah ﷺ.” The Prophet ﷺ then said, “Come closer to one another, draw near to each other.” He then wrapped them with his cloak and prayed, “Dear Allah, this is my uncle and the counterpart of my father, and these are my family. Shield them from the Fire as I shield them with my cloak.” At that moment, the door lintel and the walls of the house said, “Āmīn” (*Al-Ājurrī* in *al-Sharī‘a*: 1795; *Sunan Ibn Māja*: 3711. Graded *ḥasan* by al-Haythamī in *Majma‘ al-Zawā‘id*: 9/270).

¹⁸ *Musnad al-Bazzār*: 526, with slightly different wording.

¹⁹ *Mustadrak al-Ḥākim*: 4738. Al-Dhahabī asserted that the narration is fabricated, attributing its forgery to Muslim b. ‘Isā al-Ṣaffār.

However, this sub-narrator was deemed “abandoned” (*matrūk*) by al-Daraqūṭnī, rather than a “liar,” which would render the report *ḍaʿīf*, not fabricated.

²⁰ Ibn Ḥajar was convinced that “it being a forgery is evident” since “it is unanimously agreed that Fāṭima was born prior to the Night Journey” (*Ithāf al-Mahara*: 5/134). The author’s comments are a response to this.

²¹ *Sunan Abī Dāwūd*: 143.

²² *Mustadrak al-Ḥākim*: 4790.

²³ ‘Abd al-‘Azīz al-Dabbāgh experienced this and remarked, “I saw Our lady Fāṭima sitting with a group of women attending the Saintly Office—the Diwan—on the right side, and she was at their fore” (*Al-Ibrīz*, p. 168).

²⁴ Imam Aḥmad in *Faḍā’il al-Ṣaḥāba*: 1074, with this wording. Without the final sentence “‘Alī was informed...” in *Musnad Aḥmad*: 27615. The chain is *ḍaʿīf*, as alluded to by al-Ḥaythamī (*Majma’ al-Zawā’id*: 9/211). In his *al-Qawl al-Musaddad*, Ibn Ḥajar refutes Ibn al-Jawzī’s claim that it is fabricated, concluding, “Although this report is at odds with the report ‘Alī and Asmā’ giving Fāṭima the funerary bath...classifying it as fabricated is unacceptable” (p. 72).

²⁵ ‘Abd al-Raḥmān b. Abī al-Mawālī (d. 173) was a resident of Medina and a student of our master ‘Alī. He confirmed that “Fāṭima is buried in the corner of Dār ‘Aqīl in Baqī cemetery” (*Ṭabaqāt Ibn Sa’d*: 10/30). This is the location of the chamber of Ḥasan which the author mentions. However, it was later commonly called the Dome of Ahl al-Bayt.

²⁶ *Jāmi’ al-Tirmidhī*: 3772.

²⁷ *Sunan Ibn Māja*: 143; *Musnad Aḥmad*: 7876. Its narrators are reliable (*Majma’ al-Zawā’id*: 9/179).

²⁸ *Al-Mu’jam al-Kabīr*: 2630. Graded *mawḍū’* (*Fayḍ al-Qadīr*: 1717).

²⁹ *Al-Mu’jam al-Kabīr*: 1042; *Musnad Abī Ya’lā*: 6741. It is *ḥasan li ghayrihī*—reliable due to corroborating hadith—at the very least, and not *mawḍū’* or *ḍaʿīf* as claimed. I have thoroughly evaluated the authenticity of this hadith in Footnote 19 of the Arabic edition of my book *Al-Shifā’ bi Marwiyāt Ahl al-Kisā’*.

³⁰ Ibn ‘Asākir in *Tārikh Dimashq*: 36/313. Similar report in *Hilyat al-Awliyā’*: 1/86. The celebrated man of Allah, Abū Zakariyā Yaḥyā b. Mu’ādh once visited a sayyid—a descendent of the Prophet ﷺ—in Balkh. The sayyid said to him, “May Allah support you, O teacher! What do you say about us, the Prophet’s Family (Ahl al-Bayt)?” He replied, “What can I say about clay kneaded with the water of revelation and planted with the water of prophethood? Can it emit anything but the musk of guidance and the amber of piety?”

The sayyid was delighted and showed his gratitude. The following day, the sayyid returned the visit, humbling himself before one of Allah's saints. Yaḥyā b. Mu'ādh remarked, "If you visit us, it is due to your innate virtues, and if we visit you, it is in honor of your virtues. Thus, you hold the merit both as the visitor and as the one being visited" (Ibn Khallikān in *Wafayāt al-A'yān*: 6/167).

³¹ *Al-Mu'jam al-Kabīr*: 5031; *Muṣannaḥ Ibn Abī Shayba*: 3281; *Musnad Aḥmad*: 9698. It is *ṣaḥīḥ* by virtue of corroborating hadith.

³² *Ṣaḥīḥ Ibn Ḥibbān*: 6978, with a *ḥasan* chain; *Mustadrak al-Ḥākim*: 4717.

³³ *Tafsīr al-Tha'labī*: 8/312; *Tafsīr al-Qurṭubī*: 16/22; *Tafsīr al-Naysabūrī*; all without a verifiable chain.

³⁴ *Faḍā'il al-Ṣaḥāba*: 1068; *Al-Mu'jam al-Kabīr*: 950, 2624, with a *ḍa'īf* chain.

³⁵ *Tafsīr al-Ṭabarī*: 24/487, under verse 93:5.

³⁶ *Tārīkh Dimashq*: 19/460, but attributed to Zayd, son of Zayn al-'Ābidīn.

³⁷ *Ṭabaqāt Ibn Sa'd*: 5/23; *Al-Sharī'a*: 818, but attributed to Muhammad b. Ḥusayn.

³⁸ *Ṣaḥīḥ Muslim*: 2408; *Musnad Aḥmad*: 19265; *Ṣaḥīḥ Ibn Khuzayma*: 2357.

³⁹ *Musnad al-Bazzār*: 3900.

⁴⁰ *Al-Mu'jam al-Awsaṭ*: 5790.

⁴¹ *Jāmi' al-Tirmidhī*: 3789, and he graded it *ḥasan gharīb*; *Faḍā'il al-Ṣaḥāba*: 1952; *Mustadrak al-Ḥākim*: 4716. Graded *ṣaḥīḥ* by al-Dhahabī.

⁴² *Tārīkh Dimashq*: 45/303. This report—despite its inauthenticity—reflects the special care and attention bestowed by Allah and His Messenger ﷺ upon the Family of the Prophet ﷺ which are confirmed by authentic hadith which are too abundant to enumerate and too renowned to list exhaustively. Blessed indeed are those who ease their burdens, respond to their pleas, or fulfil their needs (*Fayḍ al-Qadīr*: 8821).

⁴³ *Ṣaḥā'if-i Ashrafī*, p. 196.

⁴⁴ *Nuzha al-Nāẓirīn*, p. 119.

⁴⁵ *Mira'āt al-Ḥaramayn*, p. 426.

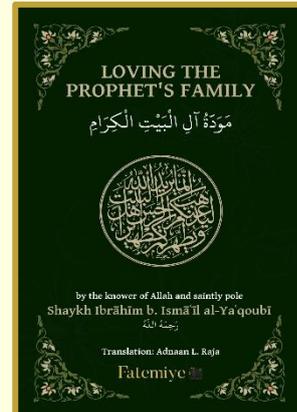
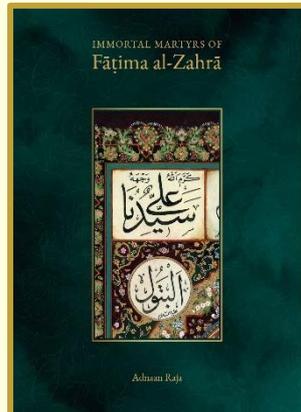
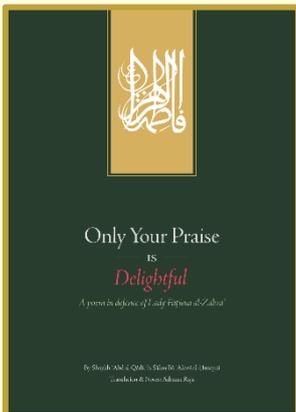
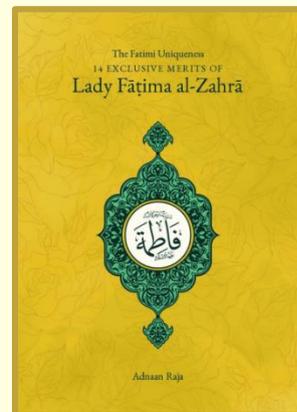
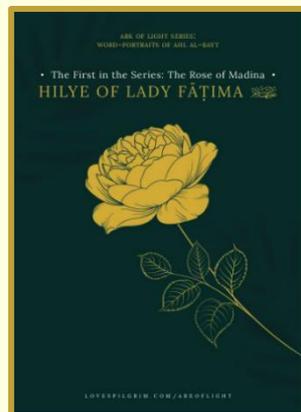
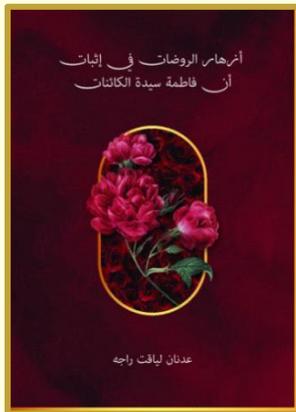
⁴⁶ *Wafā' al-Wafā' bi Akhbār Dār al-Mustafā*, 3: 101.





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