

A View At Fatima Ma'asumah's Life

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The Birth and Education of Fatimal -Ma'sooma

“A.S”

The people of Almadeenal Munawwara were expecting a birth of a female child of the prophet's household, and especially the family of Imam Al-Kaadhum “a.s” who also were expecting the blessed coming of this child.

Najma, the spouse of Imam Al-Kaadhum “a.s.”, was spending the night and the day with the hope of giving birth, while the house experiences and calls out for happiness and joyfulness.

And lastly at the beginning of Thul-Kiada month 173 A.H., the days of the expectation had finished, while Allah “s.w.” provided Al-Imam Al-kaadhun “a.s” with a blessed and honoured female birth.

Happiness overcame the community, while no one reached the happiness degree of Imam Al-kaadhun save Najma his wife, on whom the mercy of God “s.w.” descended, when she was provided with her second birth after twenty-five years of Ali's birth, who was called as Ar-Ridha “a.s.” and whose birth was in the same month Thul-Kiada in the year 148A.H. Najma became extremely happy for him, hence Allah “s.w.” favored her and Al-Imam Al-Kaadhum “a.s.” by giving them a girl who would be the sister of Ar-Ridha “a.s.”.

And due to the close relationship between Imam Al-Kadhun and his grandmother, Fatima Al-Zahra, he called his darling daughter Fatima, whom then was known as Al-Ma'sooma ie “the infallible” for her devoutness and saintliness and she imitated her father in his infallibility and abstained herself from any sin or evil.

The name of Fatima has its particular affection for that which tells of the sweet and bitter memories about the veracious immaculate Fatima “Faimatil -Zahra” “a.s.”, and whenever they called one of their females Fatima, she will gain a particular estimation of dignity, and welfare because of her similarity with the name of the Prophet's daughter, hence the Lady Fatima Al-Ma'sooma was never out of this good attribute wherever she was.

Imam Kadhun “a.s.” did his best in order to protect and educate his darling daughter, while he left no effort to demonstrate his attention and affection towards her.

The Lady Al-Ma'sooma lived under the protection of her noble parents, from whom she attained the good virtues and qualities, while her father was an infallible Imam, and whom no one equals in his virtues and piety whereas her mother is “Najma”, a virtuous, faithful woman, and was educated at the school of Imam As-Saadiq's wife, and who was known by piety during that period. Thus Hameeda, mother of Imam Kaadhun “a.s.” advised her son Al-Kadhun “a.s.” to marry Najma.

The Lady Ma'sooma got benefit everyday at hands of her infallible father and pother “a.s.”, and her educated pious mother, till she attained a high level in knowledge and virtue while she became aware of many kinds of Islamic knowledge and matters during her youth.

One day a company of Shia' came to Al- Madeena in order to lay their religious questions at Imam Al- Kaadhun “a.s.”, and to take knowledge from its original springs, but Imam Al-Kaadhum and Imam Ar-Ridha “a.s.”

were travelling out of Al-Madeen, and so they became grieved because they did not find the trustee of Allah who can solve their inquiries so they were obliged to think of returning back.

When the lady Ma'sooma "a.s." saw their sadness she took their question which were written and answered them.

Then the group's grief was changed into extreme happiness, since they returned back home with their solved inquiries prosperously. When they returned, they met Imam Al-Kaadhum "a.s." and they told him about what had happened for them and when he saw his daughter's answer on those questions he recommened his daughter piefly saying "May her father be sacrificed for her".

The beginning of the ordeal and the martyrdom of Imam Al-Kaadhum “A.S”

The rulers of that age were harming and oppressing the prophet's progeny, and especially Imam Al-Kaadhum “a.s.” who faced so much of their injustice, pain, and ordeal. These pains and ordeals effected the pure heart of the lady Ma'sooma “a.s.”, while her pother Imam Ar-Ridha “a.s.” was th single consolatory of her and her family.

Imam Al-Kadhūm's life coincided with the period of five oppressive Abbasid rulers. They are Abul-Abbas As-Saffah, Al-Mansoor Ad-Dawaaniki, Al-Haadi, Al-Mehdi, and Ar-Rasheed, Each one of these oppressors tested Imam Al-Kaadhum “a.s.”, and all the pious people of the Alawids, various torments and tortures.

When the Lady Masooma was given birth, three years of passed from the Abbasid Haroun's Caliphate who had the initiative in the fields of injustice, violence, and spoliation of the Muslims' wealth and who was attached to the whim, and fond of the present life.

Imam Al-Kaadhum “a.s.” could not keep silent in front of the injustice of Haroun and his treason of Islam and the Islamic nation for the saying of the Messenger of God:

“If the innovations appeared, it is an obligation on the scholar to reveal his knowledge, other wise, may Allah's malediction be upon him.”

Imam Al-Kadhūm began to forbid the indecency, and stood against Haroun's policy which was devastating the religion.

And because Haroun knew the family of Ali's extremity and in particular Imam Al-Kaadhum in facing the tyrants and condemning their activities - he exhausted all the tools in order to suppress their voices spent a great amount of Muslims money on the poets in order to offend them.

He was imprisoning the Alawids or banishing them and killing the others after exercising much torture towards them in prison.

And when his dictatorial government was established over the Islamic states, he ordered to arrest Imam Al-Kaadum “a.s.”, and imprison him.

So Fatimal- Ma'sooma “a.s.” was deprived of her father, and of being benefited from his pure source of knowledge, and that was at the latest days of his life, so she felt great sadness for her father's loss. Her age was suffering intensely from the deprivation of her father, and was crying for a long time over him. It was also difficult for Imam Al-Kaadhum “a.s.” to be separated from his devoted sons, like Imam Ar-Ridha “a.s.”, and the Lady Ma'sooma.

Imam Al-Kaadhum was altering the darkness of the jail into light and pightness by praising Allah “s.a.”, and changing those difficult days into pleasant ones by the long glorification of Allah. But his heart was beating in prison, whenever he remembered his daughter Al- Ma'sooma, and he yearned for her meeting.

During the last two years of his age, Imam Al-Kaadhum “a.s.” was carried from a prison to another one. So he “a.s.” remained one year in the jail of Isa bin Jafar, the ruler of Basra. The guard of the prison was influenced by his good manners so that he retired from guarding prison. Afterwards, Al-Kaadhum “a.s.” was conveyed from Basra to Bahgdad

according to Haroun's order and was imprisoned at the jail of Al-Fadhl bin Rabie then that of Al-Fadhl bin Isa, and finally he was carried to the prison of As-Sindi bin Shahik.

The reason of carrying him among these prisons was that Haroun was ordering the jailor to kill Imam, but no one tried to, neither could, perform this repulsive action until Al-Sindi bin Shahik poisoned him, fulfilling Haroun's order. Haroun knew that if people knew about Imam's murder at his hands, he would undergo hard results. So cunningly he planed to invite a group of the Shi'as, before Imam's martyrdom, so that they could see that Imam was ill, and might die because of this illness, and so his death would not be due to the murder of any person.

But Imam's watchfulness and awareness of the outcomes exposed Haroun. Despite the intensity of the effect of poison in his honoured body, he told those surrounding him:

"This man has poisoned me with nine dates so my body will be turned green tomorrow, and I will die the day after it."

And finally after two days of Imam's speech, Imam Al-Kaadhum "a.s." left the present life on the twenty-fifth of Rajab month in 183 A.H. poisoned and martyred. So Imam from the Shi'as, Imams followed his immaculate fathers.

When the Shi'as heard of the news of their Imam's martyrdom, they wore the dress of sadness and performed the funeral ceremonies with tearful eyes since they lost their leader whom they loved greatly with their full existence, and nothing can soothe their hearts' grief, and among them, is the one whose tear could not be alleviated, Al-Ma'sooma who was still young. She was grieved at the news of her father's martyrdom, since she had been waiting for many years expecting her father's return one day to empace her. But now she should be patient over the disaster of his loss and has to undergo grief and pain.

Imam Ar-Ridha's Travel To Maro

After Imam Al-Kadhūm's martyrdom, Imamhood shifted into his son Ali bin Mosa Ar-Ridha "a.s." who was in the thirty-fifth of his honoured age. In addition to his Divine Imamhood and guidance of the Islamic nation, he was the lonely legate of his father Al-Kaadhum "a.s." who will take up on himself the responsibility of his father's sons, pother sand sisters.

In spite of the continuity of the stress of Haroun's government, Imam Ar-Ridha "a.s." was engaged in his divinely duty without any fear or veneration. He never neglects a moment in spreading the right path and truth.

Nevertheless the situations never permitted Haroun to oppose Imam or show enmity towards him. Then Haroun diseased and died because of his illness in 193A.H. and Muslims got rid of one of extremely evil murderers. Then Al-Ameen took up the position of Caliphate but he rulled not more than four years in that the bloody events took place between him and his pother Al-Ma'moon over Caliphate. And finally, Al-Amin was killed at the hand of his pother and consequently Al-Mamoon ascended the position of Caliphate.

Imam Ar-Ridha "a.s." took the appportunity of the rulers' engagement in wars, so he could educate and teach his followers without any obstruction.

Because of the Abbasid's conflict over controlling the government, they couldn't have enough time to harm Imam Ar-Ridha "a.s." and his Shiites.

But when the matter of government was established for Al-Ma'moon, he started to strengthen his regime supports by ways of seduction. Due to his craftiness and deception of the common lot he gathered the scholars around him and, established scholarly societies and he tried to show himself as an expert ruler, who liked knowledge and its holders.

On the other hand, in order to attain the Shi'as protection, he announced his love towards Ali the Master of the Faithful and was cursing Muawiya.

And because of the advancing extention of the Islamic countries and the existence of dissenters in all of their sides he was obliged to attain the shiites' protection, so as to protect his Caliphate position. Otherwise, if the Shiites joined the rows of opponents the situation would be highly difficult. Therefore so as to deceive the Alawids and the shi'as, he determined to elect Imam Ar-Ridha "a.s." as his crown prince.

And if Imam Ar-Ridha "a.s." accepted the crawn prince position no doubt shi'as would restrain themselves from objecting to the government, of which their Imam is its crown prince.

Many letters in this field were exchanged between Al-Ma'moon and Imam Ar-Ridha "a.s.". Imam Ar-Ridha "a.s.", expressed his rejection of the tenure, while the Calipha was insisting on him to accept it.

The successive letters ping about nothing, while Imam "a.s." frustrated the demonic plot of the Calipha through his vigilant position, and all his attempts were fruitless, and the Imam declared his refusal of Al-Ma'moon's quest.

Yet Al-Ma'moon didn't refrain himself from this affair, so, in order to achieve his goal, he sent "Rajae' bin Abi adh-Dhaak" to Al-Madeena in 200

A.H. to ping the Imam from Al-Madeena to Maro, which was the centre of his government.

Al-Ma'moon was hoping to gain Imam's agreement to accept the tenure, (to be the crown prince). After he compelled and inforced Imam Ar-Raidha "a.s." in order to leave Al-Madeen, he (Imam) started to visit the graves of his grandfathers four Imams in Al-Baqie; Then he said farewell to his sons, pother, and sisters, among whom was his honest sister the Lady Fatima Al-Ma'sooma "a.s.", and left towards Maro.

With great grief and sadness, Imam "a.s." was seen off by his family and relatives, so they returned back to their houses, sorrowfully and gloomily, since they lost the most dearest shelter to them.

With the separation of Imam "a.s." Al-Ridha the moments of happiness in the life of Fatima Al-Ma'sooma came to an end for she found bless and kindness, after the martyrdom of her father Al-Imam Al-Kaadhum, "a.s.", under the shadow of her darling pother Ar-Ridha "a.s.", who then travelled, reluctantly and the separation of this kind pother is highly difficult upon all the family members of Imam Al-kadhum "a.s.", and more especially on the Lady Al-Ma'sooma "a.s."

Al-Ma'moon was planning that the way of Imam Ar-Ridha "a.s." must never be through the towns dwelt by Shiites in particular Kufa and Qom, since might lead to the peoples's revolution, rising-up and rebellion against Al-Ma'moon's regime and his workers, so that the power of government may be lost.

The pight history of Kufa and Qom witnessed the love and loyalty of their people towards the Prophet's progeny which was clear for the Caliph; therefore he prevented Imam Ar-Ridha "a.s." from passing through these Shiitic towns.

In spite of Al-Mamoon's arrangement Muslims living in other cities along Imam's movement have met the son of the Holy Prophet "s." with an incomparable hospitality and welcome and whenever he came to their cities, they were taking from his much knowledge, while in some Iranian cities people have met the son of the messenger of God "s." in a highly exceptional and distinguished manner so that all the population gathered in surrounding Imam's riding camel and benefited from his honourable presence.

Nishabour was one of these cities. When its people knew about Imam's arrival towards their houses, they went out of their houses and gathered around his caravan and surrounded around his camel in order to obtain some knowledge from its origin. They said: "O, the son of the Prophet we like to benefit from your knowdedge and listen to your speech".

Imam "a.s." responded to their desire and recited the Hadith of the golden chain "silsilatith-Thahab", which he "a.s." narrated from his father, from his fathers, from the Prophet that he said:

"Allah the Sublime and the Glorious surely says: The word "There is no god but Allah" is my fort and who ever entered within my fort would be safe from my punishment", And after the caravan advanced some steps, Imam "a.s." took out his honourable head from the holder and said: with its conditions and I am one of these conditions". Imam "a.s." meant: that to say

that there is “no God but Allah” alone is not enough to enter Paradise, but the speaker should also believe in Imams of the Right” among whom is Imam Ar-Ridha “a.s.”, or He “a.s.” meant that, no one can reach the reality of monotheism unless by the way of Ahlil-Bayit (the Prophet’s progeny) “a.s.” which is the single way in order to know Allah the Sublime.

After that long journey, Imam “a.s.” arrived to Maro, while Al-M’moon met him, and insisted on him in order to accept the crown prince position but Imam “a.s.” was still refusing this quest. Thus the conflict lasted between the Imam and the Caliph about this issue for two monthes. And finally Imam “a.s.” was compelled to accept this position under Al-Mamoon’s threats. with great sadness and gloomy heart, he accepted the crown prince position on Ramadhan 201A.H. but he “a.s.” stipulated, that he should never interfere in any of the decisions of the government, and Al-Ma'moon responded to this condition.

The Movement of the Lady Ma'sooma from Al-Madeena towards Maro

A year passed after Imam Ar-Ridha left to “a.s.” Maro, while the prophet’s family were still in Al-Madeena, being deprived of their dearest person with whose nearness they were feeling kindness and bless. Thus they had got nothing which might soothe their thirst save viewing their infallible Imam “a.s.”. The lady Fatima Al-Ma'sooma “a.s.”, like her pother and sisters, had to bear patiently, while her longing for her pother Ar-Ridha “a.s.” increased day by day.

Imam “a.s.” wrote to her a letter during these days and he “a.s.” sent this letter by the way of one of his servants to Al-Madeena Al-Munowara and he ordered him not to stop in the middle of the way in order to reach the letter for her as possible as he could. Likewise he told him about his father’s house where his sister Masoma lived so as not to ask anyone about Imam Kadhumi’s house.

The delegate of Imam ‘a.s.’ arrived to Holy Madeena, and handed the letter to the lady Al-Ma'sooma “a.s.” according to the command of Imam Ar-Ridha “a.s.”; and although we have not got any information about the contents of the letter, but, however, it increased the flame of yearning in his family members and relatives. Consequently the lady Ma'sooma and some of Imam’s pother and nephews decided to leave for Maro so as to catch up with Imam. Very quickly the provisions of journey were supplied and the caravan became ready to move. And after they took water and some provisions, they left Madeena for Maro.

Fatima was with her five pother in this journey. They were: Fadhl, Jafar, Haadi, Kaasim, and Zaid, with some of Masoma’s nephews and several servants and bond maids.

The loving caravan of Imam Ridhas “a.s.” moved towards Maro without stopping but for the necessary purposes, like the prayer time, or getting rest or for the meal times; hence they left back the hills and deserts of Al-Hijaz becoming faraway from the Messenger’s Town, day by day.

The trave - through Al-Hijaz deserts was difficult so that even the camels became weak and could not move ahead; so how about travellers who had to go to Maro yet the glimpse of hope, and the meeting of Imam “a.s.” were illuminating in the hearts of caravan members and encouraged them to go on through the sands and storms of the desert, Within those days, the danger of the robbers, and high way robbers was threatening every traveller causing many troubles. whenever they attacked a caravan, no one would have a hope in surviving the journey. The least they act is to plunder the money, jewelleries and riding animals.

And in most cases they kill the members of a caravan so as to steal their possessions. The lady al-Ma'sooma “a.s.” and her escorts trusted in Allah the Sublime “s.w.”, and went on their journey, and day by day, they were approaching to wards their destination.

Days and nights passed and the caravan seeking Imam Ar-Ridha “a.s.” were covering Hijaz desert a and short distance remained for them to reach the land of Iran.

The troubles of travel bothered the lady Al-Ma'sooma Fatima "a.s." seriously. And although passing this difficult road was laborious on such a young lady, but she was ready to endure the multiple of these troubles, because of her great desire and longing for visiting her pother.

The pight face of Imam Ar-Ridha "a.s." was always visualized for the Lady Al-Ma'soom Fatima "a.s." throughout her journey, while she remembered the days that she spen in Al-Madeena; she was seeing that her eyes would be happy when she meets him, so she was very happy.

The serious division of this journey finished, and finally the caravan arrived the Iranian regions, but this caravan had to pass all the towns and villages one by one throughout this journey.

The caravan in Saweh

Finally the caravan arrived Sawa and there the Lady Al-Ma'sooma became seriously sick, to the extent that she could not go on in her movement.

Although this long tiring journey from Al-Madeena to Sawa caused her body to be weak but the stress of illness turned her body thin and her colour pale.

Is it possible then for the sister of Imam Ar-Ridha "a.s." to continue her journey in order to visit her dear pother in Maro? Is it possible to regain her health so that she could see her pother?

These inquiries occupied the mind of the Lady Ma'sooma, and they increased her worry.

However the Lady Ma'sooma "a.s." decided to go to Qom, while she asked her mates: How far is the distance to Qom?

They answered: "Ten leagues" So she ordered them to move towards Qom.

Qom was the shelter of Shia' during that period, despite that the sect of Shiism was not publically known in Iran. Because of the Arab Ashariya migration from Kufa to Qom, this town became a shi'ite town and all of its population were lovers of Ahlil-Bayit of the Messenger (The Prophet's progeny).

Al-Ashariya had already migrated from Kufa to Qom because of the oppression of Umaids who exceeded the limit in their hostility toward the Prophet's progeny and the Shiites of Ali.

So they built and established Qom and when people of Qom heard about the arrival of Ma'sooma "a.s." to Sawa and knew about her illness, they decided to go to Sawa in order to meet the Lady Ma'sooma and to ask her to move towards Qom and to reside there. So they selected Mosa bin Khazraj, as a delegate in order to travel for daughter of Imam Al-Kaadhum "a.s.". He travelled to Sawa, met her, and informed her about the desire of people of Qom, and their strong longing that she visits them. Then she resoned to their quest and ordered the caravan to move towards Qom.

Proudly Musa bin Khazraj took up on himself leading the camel of the Lady Al-Ma'sooma, and led her towards Qom, which was waiting for the coming of Imam Ar-Ridha's sister till the caravan arrived the beginning of Qom.([1])

([1]) It is a suitable to mention some of Hadiths on Qom and its community.

A- Imam Kadhum said: "Qom is the nest of Muhammad's progeny, and the shelter of their followers and Shiites. Bihaaril - Annwaar vol. 57, 214.

B- As-Sadiq "a.s." said: "Whenever you have been afflicted with a misfortune and stressness, you should resort to Qom as it is the shelter of the Fatimids, and the rest of the believers." Bihaaril - Anwaar vol. 57, 214.

C- As-Sadiq "a.s." said: "Kufa will be empty of the believers, while knowledge will subside from it just as a snake subsides into its burrow; then the knowledge appears in a town which is called Qom, and it will be the spring of knowledge and merit, so that no weak person in religion would be present even, the lonely women at the mountains, and that will be in a time

near to emergency of Imam Mehdi. Thus Allah “a.s.” will elect Qom and its community authority “a.s.”, otherwise, the earth will sink with its inhabitants so no argument will remain on the earth: so knowledge will flow from it towards the various countries throughout the east and west. So the argument of Allah will be concluded on his creatures. So each one, on the earth, would have religion and knowledge. Bihaaril - Anwaar vol. 57, 213.

The death of the lady Al-Ma'sooma “A.S”

On the twenty-third of Rabi'ul-Awwal 201A.H., the caravan of the Lady Fatima Al-Ma'sooma “a.s.” arrived Qom and the people received her with great happiness, and were very glad that she entered their lands.

Musa bin Khazraj had much money and a wide house and so he accommodated her at home and took up on himself to take care of the lady Ma'sooma “a.s.” and her companions. He felt great happiness to serve the guests of Imam Ar-Ridha “a.s.” who came from the Messenger's Madeena. Thus he prepared for them all what they need fastly.

Then Fatima Al-Ma'sooma took a temple for herself in the house of Musa bin Khazraj in order to invoke Allah, worship him, communicate with Him, to complain her pains to Him, and to intrust him with what was effected her, while this temple still remained till this day, and is called House of Light (Baytel Noor).

The disease of the daughter of Imam Al-Kaadhum “a.s.” worried her companions and the people of Qom so much, although they left nothing they could in order to treat her. Yet her state increased badly day after day, since the disease had already struck root in her body.

Then on the tenth of Rabi'ith-thaani of the year 201 A.H. the Lady Ma'sooma “a.s.” died without seeing her pother, and the tears from her eyes and her heart's grief had never been calm for his deprivation.

The inhabitants of Qom were afflicted by this misfortune and they performed the consolations with extreme sadness.

The burial ceremonies

The women of the Shi'as and the friends of Ahlil-baiyt "a.s." took up on themselves the virtual ablution of the Holy body of the Lady Ma'sooma "a.s." and shroweded her.

When the time of the burial took place, the bigshot people from the Ashariam and their important men saw, that the pure body must be buried in a special place other than the common cemetry, and that was because of their great and high estimation towards the daughter of Imam Al-Kaadhum "a.s.", since they never desire to bury her body besides the graves of common people.

Musa bin Khazraj the antecedent in this affair, specialized a vast orchard at a location named "Bablaan" on the coast of Qom river, "and that is the location of the current holy shrine" in order to bury the pure body, so all the arrangents are ready now for the burying, but who will be the appointed one, who shall take up on himself in order to bury the immaculate body?

The people present exchanged the views about this affair between them, and finally they decided to recommend this affair for a virtuous old man, who is called Kaadir, thus they sent a person in order to fetch him, but he didn't find him, and suddenly two persons came from the river side, approached towards the burial location, and when they approached to the pure body location, they came down from their horses, performed the ritual praying; then they took upon themselves the burial arrangement and buried the pure body. Then they amounted their horses and moved far and far fastly, while the common people were astonished.

Thus the ceremony of the body burial finished in high estimation with the cry and sadness of the Shi'a, so Qom became the true shelter of Muhammad's progeny, and the sanctuary of the daughter of Imam Musa Al-Kaadhum "a.s."

Respecting the Lady's Shrine Musa bin Hkazraj intailed his orchard for the Muslims, in order that the followers of Ali "a.s." could bury their deads surrounding the holy grave.

The Holy Shrine of the Lady Ma'sooma “A.S”

The population of Qom built a hut over the shrine of the Lady Ma'sooma “a.s.” using the strawmat, and after 50 years, and by the attention of the Lady Zainab the daughter of Imam Al-Jawaad “a.s.” the first dome was built over the holy grave of the Lady Ma'sooma, then the holy shrine was rebuilt by the lovers and the followers of Ahlil-Baiyet “a.s.”, then it was expanded till it became, in its present form.

Many years after Fatima Al- Ma'sooma’s death, many daughters of the Imams were buried close to the holy shrine of Al- Ma'sooma “a.s.”, which increased the importance of this clean and blessed ground.

The blooming shrine of the Lady Fatima al-Ma'sooma was a shelter of the Shia's throughout the history, and the pinger of the benefit and blessings for Qom population.

How many of the needy whose purposes are achieved, and how many of the ill people were cured by the way of the daughter of Ahlil-Bayit’s and she will take with the hands of her visitors towards the coast of rescue, “O, Fatima intercede for us in the paradise....”. and it was narrated from Imam As-Sadiq “a.s.” that he said: “She truly enters all of our shiites into paradise by her intercession.”

Throughout the later centuries many great scholars had educated at the closeness and beseach of this blessed grave, those jurisprudents were the spring of good and blessings throughout the Islamic world, and from them was the great scholar Imam sayyid Rohul-Lah Al-Mussawi Al-Khumaini, while all of those see that their prosperity was due to visiting this holy shrine of the Lady Ma'sooma “a.s.”, so they started their important projects and activities at the nearness of this holy shrine of the Lady Ma'sooma “a.s.” and this is Imam Khumaini, who started his blessed revolution, from the close of this grave .

Today this holy shrine of the Lady Ma'sooma “a.s.” is illuminating like the pight gem in the center of Qom. Everyday Caravans come from various regions of Iran, and the world to visit this holy shrine, and to declare their loyalty and love towards the Prophet of Islam and his progeny.

Peace be upon her at the day of her birth, the day of her death, and the day on which, she will be resurrected alive.

The reward of visiting her

1- Sa'd bin Abdullah said:

“I asked Abal-Hassan Ar-Ridha “a.s.” about Fatima the daughter of Musa bin Jafar “a.s.” so he answered:

“who ever visited her, he would win paradise”.^[1]

2- The son of Ar-Ridha “a.s.” said:

“whoever visited the holy shrine of my aunt in Qom, he would gain paradise.”^[2]

3- As-Saadiq “a.s.” said:

“Allah “s.w.” surely has a holy house, which is Macca, and the Messenger of God surely had holy house, that is Al-Madeena, and the Prince of the believers Ali “a.s.” has a holy house, which is Kufa, while we a holy house and that is just Qom, in which a woman from my progeny shall be buried, who is called Fatima, and whoever visited her, he should be rewarded by winning paradise.”^[3]

4- And from him it was also narrated that he said:

“The visit of Fatima Al-Ma'sooma equals the paradise.”^[4]

5- From Sa'ad, from Ali bin Musa Ar-Ridha “a.s.”, who said: “O, Sa'ad, do you have a grave?”

I said: I may be sacrificed for you, yes the grave of Fatima, the daughter of Musa bin Ja'far “a.s.”.

Thus Imam “a.s.” said: “Ok. Whoever visited her, knowing her stance, he should win the paradise, and you came on the grave, you should stand at her head direction towards kibla, and say thirty-four times “Allahu Akbar, thirty-three times subhan Allah and say “Al-Hamdulil-Lah thirty-three times, then you say:

Peace be upon Adam the Choice of Allah peace be upon Nuh, the Prophet of Allah, peace be upon Apahim the close lover of Allah, peace be upon Musa the Interlocutor of Allah, peace be upon Isa the soul fo Allah.

Peace be upon you O' Messenger of Allah. Peace be upon you O' the Choice of Allah; peace be upon you, O' Muhammad the son of Abdul-Lah the end of the prophets; peace be upon you, O, the prince of the believers Ali bin Abi Taalib the successor of the Messenger of Allah; peace be upon you, o, Fatimatul-Zahra', the Lady of the women of the worlds; peace be upon you, O'the two grandsons of the prophet of Mercy and the chiefs of the youth of Paradise.

Peace be upon you, O' Ali bin Al-Hussein, the chief of the worshippers, O' pightness of the investigating eyes; peace be upon you, O' Muhammad bin Ali, the explorer of the knowledge after the prophet; peace be upon you, O' Ja'far bin Muhammad As-Saadiq the trustworthy, the reliable being; peace be upon you, O' Musa bin Ja'far, the pure and purified; peace be upon you, O' Musa bin Ja'far, the pure and purified, peace be upon you, O, Ali bin Musa Ar-Ridha, the pleased, the gratified; peace be upon you, O' Muhammad bin Ali, the pious, peace be upon you, O' Ali bin Muhammad the pure, the advising guardian, the trustworthy, peace be upon you; O' Hassan bin Ali; peace be upon you, the successor after him; O' Allah shower your blessings upon your the successor, and the vicegerent to Thy Messenger, and Thy decisive argument over your creatures. Peace be upon

you, O' the daughter of the Messenger of Allah; peace be upon you, O' the daughter of Fatima and Khadeeja; peace be upon you, O' the daughter of the prince of the believers, peace be upon you, O' the daughter of Al-Hassan and Al-Hussein; peace be upon you, O' the daughter of the vicegerent of Allah; peace be upon you, O' the sister of the vicegerent of Allah; peace be upon you, O' the aunt of the vicegerent of Allah; peace be upon you and Mercy of Allah and his blessings, O' the daughter of Musa bin Ja'far; peace be upon you, may Allah familiarize between us and you in Paradise, and gather us to your company, and ping us towards your Prophet and water us with the golbet of your grandfather, by the hand of Ali bin Abi Taalib, peace be and blessing upon you.

Thus I ask Allah to show us the happiness and to release us by you, and to join us and you with your grandfather Muhammad's company, and not to divest us from your familiarity, since thy is the All lover, All powerful.

I approach to Allah by the friendship of you, and by the disassociation against your enemies, and by admitting to Allah that I accepted and satisfied in Him not denying nor priding, and satisfied, while we forseek your way, O' Allah, and your satisfaction, and the hereafter world.

O, Fatima intercede with us, as you have a great stance with Allah.

Allah, I ask Thee to make my ending happy, and not take away what you have given me. There is neither might nor power but with Allah the High, the Great. May you comply with our supplication and accept it with Thy Generosity, They Mercy, and Thy Bounteousness. Allah bless Muhammad, and His Pious and pure progeny and give them abundant peace! O, the most Merciful of the Merciful. ^[5]

Thus our last message is that praise be towards the lord of the worlds.

Notes

[1] Bihaaril-Anwaar: vol. 99. p.265, trad-no. 1.

[2] Bihaaril-Anwaar: vol. 99. p.265, trad-no. 3.

[3] Bihaaril-Anwaar: vol-no. 99. p.267, trad-no. 5.

[4] Bihaaril-Anwaar: vol-no. 99. p.267, trad-no. 6.

[5] Pleace vide, Bihaaril-Anwaar. Vol. 99, p. 102-103,m trade. 4.

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