







The Benevolent Lady of the Prophet's Household (S.A.)

A Review of the Biography and Virtues of Sayyidah Fatimah Ma'sumah(S.A.) and the Circumstances of Her Migration to Iran

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Introduction

In addition to being followers of the infallible Household of the Prophet (S.A.W.), the Iranians have the honor of being hosts to Imam Riḍa (A.S.) as well as his sister, her holiness Fatimah Ma'sumah (S.A.). The presence of the hallowed mausoleums of the sister and brother in Iran has caused a flood of devotees from across the world of Islam to descend on this country every year in order to pay their respects to these two chaste descendants of the Apostle of God (S.A.W.).

The brief stay of Fatimah Ma'sumah (S.A.) in Qom and her resting place in this city has been a great boon and brought prolific blessings. The city's rapid growth as well as its sanctity; the fact that it is the burial site of hundreds of the Imams' offspring and of prominent men of religion; the dispatch of 'ulama' and erudite Islamic scholars to it and the establishing of the theological seminary – the Hawza – at the side of the sacred mausoleum of her holiness and so forth are among the blessings of her holiness' presence in this city.

The extent of the spirituality and sanctity of the daughter of Imam Musa Kazim's (A.S.) mausoleum is such that it strengthens the spirit of faith, spirituality, and devotion to God and His Commandments in the hearts of people and the Islamic community. When people go to pay their solemn respects to the 'Qiblat al-Hajaat' (the altar of their invocations), in the spiritual atmosphere which is replete with the light of sanctity, they feel relaxed and easily spell out their needs to her holiness—and achieve results

The countless virtues of Fatimah Ma'sumah (S.A.) and the spiritual circumstance of her mausoleum demands that in order to make the best possible use of the spiritual and pleasant atmosphere of the mausoleum of her holiness, we draw the attention of devotees to a brief account of that eminent individual's life, virtues, attributes and virtually flawless behavior. In this way, it would enable them to get acquainted with her extraordinary personality and undertake the pilgrimage to her sacred shrine with better understanding.

This writing has been prepared on the instructions of the Management of Foreign Pilgrims Affairs of the Astan-e-Qods Raḍawi Org. and is organized in six chapters.

The first chapter discusses the biography of Fatimah Ma'sumah (S.A.) and takes a brief look at her father and mother, her name and titles, her birth and life history, her demise and the site of her burial.

The second chapter discusses the virtues of her holiness, and presents a clear image of the countless virtues that she inherited from her chaste ancestors.

The third chapter deals with the enigma of the migration of Fatimah Ma'sumah (S.A.) to Iran and draws attention to certain points, each of which is an answer to the reasons for this migration. The chapter concludes by reminding some of the consequences and blessings of this migration.

The fourth chapter which discusses why Fatimah Ma'sumah (S.A.) did not get married, and offers certain reasons each of which is sufficient justification for her lack of marriage.

The fifth chapter deals with the sad demise of Imam Musa Kazim's (A.S.) daughter. It sketches a picture of the melancholic scene of the setting of sainthood's sun in the sky of a strange and faraway land.

The sixth chapter takes a brief look at the mausoleum of



Fatimah Ma'sumah (S.A.) and is a passage through the brief history of some buildings of the blessed shrine of her holiness such as the dome, the porticos, the precincts, the minarets, the mosques inside the vicinity of the shrine and so forth.

It is hoped that this venture, however small, earns the consent of God and is regarded as a small step in understanding her holiness, Fatimah Ma'sumah (S.A.). It is also hoped that it is of service to the pilgrims of the blessed shrine of her holiness and that of her beloved brother Imam Rida (A.S.), who arrive from faraway places to make the pilgrimage of these two descendants of her holiness, Fatimah Zahra (A.S.).







Chapter One: Biography

Before mentioning anything else concerning the personality of Sayyidah Fatimah Ma'sumah (S.A.), it is necessary to take a look at the biography of her holiness.

Her Father

Fatimah Ma'sumah's (S.A.) father is none other than Imam Musa bin Ja'far (A.S.), who is the ninth infallible and the seventh Imam of the world's Shi'a

Her Mother

Imam Riḍa's (A.S.) mother was a chaste and sagacious lady by the name of 'Taktum' and was from the region of 'Nuba' in Maghrib. On being granted the honor to enter Imam Kazim's (A.S.) home as his wife and due to her high status and spirituality, she was named 'Najmah.' After giving birth to Imam Riḍa (A.S.) and due to the purity of her child and her own purity from impurities of nifas (childbirth bleeding), she was named 'Tahirah'— the pure one.

Her Name

In the religion of Islam, the naming of a child is of special significance. For this reason, our infallible spiritual leaders would not only recommend others to choose beautiful and Islamic

names for their daughters and sons, they would make use of these names as well. One of those Imams who took care in naming the children of his followers and well-wishers, as well as choosing virtuous names for his own children, was Imam Musa bin Ja'far (A.S.).

The incident of Imam's recommendation to Ya'ghub Siraj for changing the name of his daughter is an instance of his sensitivity with regard to this subject.

Ya'ghub Siraj says: "One day I was honored to pay a visit to Imam Sadiq (A.S.) and saw him standing over the cradle of his son, Kazim (A.S.). As soon as I entered he said: 'Come close and express your greeting of peace to this infant who is your master and your leader after me.' I approached the child and offered my greeting of peace. The child not only responded to my greeting of peace, rather he stated: 'O Ya'ghub Siraj! Change the name of your daughter who was born yesterday and is named 'Humayra' because God does not like this name.' On the instruction of Imam, I changed her name."

Imam Kazim (A.S.) would not only recommend others and emphasize choosing beautiful and Islamic names for their children, rather he himself makes use of those names as well. His naming of a number of his daughters with the name of 'Fatimah' attests to this fact.

In the seventh century A.H., (thirteenth century (C.E.)), Sibt bin Jawzi, a well-known erudite Sunni scholar, while counting Imam Kazim's (A.S.) offspring, has mentioned that four of the daughters of Imam were named 'Fatimah Kubra' (senior Fatimah), 'Fatimah Wusta' (middle Fatimah), 'Fatimah Sughra' (junior Fatimah) and

^{1–} See: Abu Ja'far Muhammad bin Ya'ghub Kulayni, Kafi's Rational Theology (Arabic), printed in Beirut, Dar ul-Ma'arif, third edition, 1401 A.H. (1980), vol. 1, page 247; Sayyid Hashim Bahraini, Madinatul Ma'ajiz', Qom, Institute of Islamic Teachings, first edition, 1415 A.H. (1994), vol. 6, page 225; Ibn Jarir Tabari, Muhammad, Dala'il al-Imamah, Najaf al-Ashraf, Maktabat al-Haydariyyah, page 327.



'Fatimah Ukhra' (the last Fatimah) respectively.¹ Allamah Majlisi, consistent with Ibn Jawzi, has also mentioned the four 'Fatimah' offspring.²

It is noteworthy that Sayyidah Ma'sumah (S.A.) who is buried in Qom is the same daughter whom her father had named 'Fatimah Kubra' (senior Fatimah). 'Fatimah Sughra' (junior Fatimah) is buried in the town of Badkoubeh in Azerbaijan province, 'Fatimah Wusta' (middle Fatimah) is buried in the city of Isfahan, and 'Fatimah Ukhra' (last Fatimah), who is famously known as 'Fatimah Tahira' (Pure Fatimah), is buried in the city of Rasht.

In a narrative about her lofty station and magnitude of her standing as well as the reason why she was named 'Fatimah', it is narrated that the honorable Prophet of Islam (S.A.W.) had stated:

Fatimah was named Fatimah for the reason that she, her Shi'a followers and descendants have been separated from the fire.³

Perhaps the reason for naming the daughter of Musa bin Ja'far (A.S.) as 'Fatimah' is not unrelated to the meaning of Fatimah mentioned for the daughter of the Apostle of God (S.A.W.).

^{1 -} Tazkirat al - Khawas, page 315.

²⁻ Majlisi, Muhammad Baqir, Bihar al-Anwar, Beirut, Dar al-Ihya al-Turath al-Arabi, third edition, 1403 A.H. (1980), vol. 48, page 317.

 $^{3\,\}text{-}$ Muhammad bin Jarir Tabari, Dala 'il al
–lmamah, Tehran, Be'sat Publishers, first edition, 1413 A.H. (1982), page
 148.



Her Titles

Her holiness Fatimah Ma'sumah (S.A.) has several titles including Ma'sumah, Tahirah, Hamidah, Muhaddithah, Abidah, Rashidah, Raḍiyah, Marḍiyah, Sayyidah, Naqiyah, Ukht al-Riḍa (sister of Imam Riḍa (S.A.)) and Karimah Ahl al-Bayt (the Benevolent Lady of the Prophet's (S.A.W.) Household). ¹

Many of the names and titles of Sayyidah Fatimah Ma'sumah (S.A.) have been narrated in the 'Ziyaratnameh'- special pilgrimage prayers— that has been written for her including: Tahirah (the pure one), Hamidah (the praiseworthy one), Barrah (the doer of good), Rashidah (the matured one), Taqiyyah (the abstemious one), Raḍiyah (the pleased one of God), Marḍiyah (the consented one of God), Siddiqah (the most truthful one), Sayyidah Nisa al-A'alamin (princess of the womankind).

Ma'sumah (S.A.) (the Infallible One)

The most well-known of all the titles is the beautiful and meaningful one of 'Ma'sumah' (the infallible one) which has been devoted exclusively to the daughter of Imam Musa bin Ja'far (A.S.). On paper, she is not in the ranks of the infallibles of the household but she is among a handful of women who has traversed the path of infallibility and spiritual purity and is for all intents and purposes considered a manifestation of the infallibles. Due to the spiritual purity and chastity of her mother, Najma Khatun, and her education in the teachings of religion and the Qur'an in the secure environment of her father, as well being a brother to Imam Riḍa (A.S.), and also because of being a devout and sincere worshipper at the Threshold of the Lord of the Universe, she achieved the level of spiritual perfection and

^{1–} Mausoleum of Fatimah Ma'sumah (S.A.): Site of Manifestation of Fatimah Zahra (S.A.), Ayatullah Sayyid Ja'far Mir –Azimi, vol. 2, pages 29 and 30.



inner purification whereby she remained cleansed of every type of contamination from sin and disobedience to God. Because of this purity, her eminent brother Imam Riḍa (A.S.) considered her deserving of the title and attribute of 'Ma'sumah' – the impeccable – and called her by that name. The Imam (A.S.), who was fully aware of the eminence of his sister Fatimah Ma'sumah (S.A.), stated:

"Whoever undertakes the pilgrimage of al-Ma'sumah (S.A.) in Qom is like someone who has made the pilgrimage to my tomb."

Application of this name by an infallible Imam reveals that Fatimah Ma'sumah (S.A.) was free from all malice and enjoyed an exalted position on par with that of an infallible to the extent that one can say the impeccability of her mother Haḍrat Zahra (A.S.) had been manifested in her.

The 'Karimah' (Miracle Lady of the Ahl al-Bayt (S.A.))

In the terminology of the erudite scholars, the jurisprudents and the common people, Sayyidah Fatimah Ma'sumah (S.A.) is called by the title 'Karimah Ahl al-Bayt' (the Miracle Lady of the Household of the Prophet – S.A.). From among the ladies of the Household of the Prophet (S.A.) – the Ahl al-Bayt (A.S.) – this beautiful name has been given to her exclusively.

Based on the dream of the late Ayatullah Sayyid Shahabuddin Mar'ashi Najafi's father, Allama Sayyid Mahmud Mar'ashi, this title was given to her holiness Ma'sumah by Imam Sadiq (A.S.). He remarks:

My father who was living in the city of Najaf was keenly

¹⁻Muhammad Ali Muallim, al-Fatimah al-Ma'sumah (S.A.), undated, undisclosed location, page 64 as narrated from 'Riyahain al-Shari'ah', vol. 5, page 135; Muhammad Taqi Khan Sepehr, Nasekh al-Tawarikh, vol. 3, page 68.



interested in finding the exact burial spot of his mother, Zahra.

For this reason, he resorted to recitation of the Qur'an, supplication and the exclusive supplication which is recited weekly on the night before Wednesday for forty weeks. On the fortieth and last night of recitation and after intense supplication and imploration, he went to bed and in his dream saw Imam Sadiq (A.S.) who stated to him: "For certain expediencies, God has willed that the grave of Fatimah Zahra (A.S.) be hidden forever but instead, He has made the grave of Fatimah Ma'sumah (S.A.) in Qom to become the manifested image of the grave of her holiness. Therefore, you are referred to the Benevolent Lady of the Ahl al-Bayt (A.S.).

He remarks: This dream became a pretext for my father to come to Iran from Najaf, to reside there until the end of his life, and be buried in vicinity of the shrine of Fatimah Ma'sumah (S.A.).¹

Muhaddithah (Narrator of Hadith)

One of the women in the history of Islam who joined the ranks of scholars in Hadith and gained the honor to transmit the tradition and life history of the Household of the Prophet (S.A.), is the Benevolent Lady of the Ahl al-Bayt (A.S.), Hadrat Fatimah Ma'sumah (S.A.). Despite her young age and the political pressures of the era, following the footsteps of her father Imam Musa Kazim (A.S.), and her brother, Imam Rida (A.S.), she began to narrate Hadith and we shall mention some of the Ahadith transmitted by her.

Her Birth

After the birth of his son, Rida (A.S.), Imam Kazim (A.S.) waited expectantly for the birth of a child from his wife, Najma Khatun.

^{1 -} Karimah Ahl al -Bayt (S.A.) page 43.



Finally, after waiting for a quarter of a century, in the initial days of the lunar month of Dhiqa'dah of the year 173 A.H. (775 A.D.), a radiant star, which was on par with his son, Riḍa (A.S.), emerged from Najma's bosom.¹

On this auspicious day, the Great God granted a spiritually radiant and beautiful daughter to His righteous worshipper, Imam Kazim (A.S.). After the Imam (A.S.), perhaps there was no other person who was as happy as his wife, Najma Khatun; because this was the second child that the Lord had favored her with after a lapse of twenty-five years. Twenty-five years earlier, on the eleventh day of the same lunar month of the year 148 A.H. (750 A.D.), Najma had given birth to a son whom they had named 'Ali. Imam Rida (A.S.) was overjoyed at the birth of his sister, Fatimah, showered his most intense sentiments that had accumulated in his heart for her. For this reason, there was an overflowing sentiment and astonishing love between the two siblings which renders the pen incapable of illustrating. In one scene in which Fatimah Ma'sumah (S.A.) was seated at the side of Imam Kazim (A.S.), a Christian man went up to her and asked who she was and she replied to that Christian man: "I am the sister of Imam Rida (A.S.)." This is an example of the overflowing love of her holiness for her venerated brother, Imam Rida (A.S.), and her pride in this fraternity.

Dhiqa'dah and Its Connection with Imam Rida (A.S.)

It is good to know that the lunar month of Dhiqa'dah is an auspicious month that is connected to the presence of Imam Rida (A.S.) in several ways. Firstly, after twenty-five years of anticipation, Fatimah Ma'sumah (S.A.) was the only sister to be born from his mother Najma Khatun – a sister whose grandfather, Imam Sadiq (A.S.), had decades earlier given tidings of the birth of that lady and extraordinary personality. Finally, this tiding

materialized on the first day of the lunar month of Dhiqa'dah.¹ It was a day of indescribable joy for Imam Riḍa (A.S.) and his mother, Najma Khatun, because the birth of the newborn had provided great warmth to the holy family of Imam Kazim (A.S.) and imparted another radiance and purity to the hearts of the followers of the Imam (A.S.).

Secondly, on the sixth day of the same month, her brother Sayyid Ahmad bin Musa bin Ja'far – famously known as 'Sayyid al-Sadat' and 'Shah-e-Cheragh'- was born. It is well-known that he is buried in the city of Shiraz.

Thirdly, on the eleventh of the same month, the sun of existence of Imam Rida (A.S.) rose over the horizon in the home of his father, Imam Musa Kazim (A.S.), and brightened the world with his radiance.

Fourthly, the exclusive day of pilgrimage of the Imam (A.S.) during the year happens to fall on the twenty-third of the same month.

Fifthly, Imam Rida's (A.S.) journey of migration to Iran began on the twenty- fifth day of Dhiqa'dah in the year 200 A.H. (814 C.E.).

Sixthly, the heartrending martyrdom of his beloved son, Jawad al-A'immah (A.S.), occurred on the last day of the same month.

A Proposal for Her Birth Anniversary

How good it would be that among the Muslims and particularly among followers of the Household of infallibility and purity, the birth anniversary of Haḍrat Fatimah Ma'sumah (S.A.) be commemorated as the 'Global Day of Young Women'. This would be an opportunity both for expressing the existential dimensions of the personality of her holiness for one and all – in particular, for young women – as well as becoming familiar with



the spiritual station and other virtues of her holiness. And the young women in Islamic societies by following in the footsteps of that young lady would be endowed with the gifts of chastity and modesty.

However, two questions can be posed as to why it is necessary to devote a particular day to young women and why of all days, the birthday of Imam Musa bin Ja'far's (A.S.) daughter, Sayyidah Fatimah Ma'sumah (S.A.), should be designated as 'Global Day of Young Women'? In reply to the first question, it needs to be said that apart from the share of young women in society's demographic composition, one can point to the position and role of young women in the general culture of society and consider the necessity of society's cultural and social health to be indebted to the rearing of educated and chaste young women. The following instances are among the objectives and essentials of designating the 'Global Day of Young Women' which we refer to in brief and list as below:

- 1. Improving and strengthening cultural societal values that are ideal for young women.
- 2. Introducing and promoting Islamic cultural values by leaning on the culture and biography of the Ahl al-Bayt (A.S.).
- 3. General efforts at improving the lot of young women in society.
- 4. Deepening and expanding the religious doctrines for young women.
- 5. Reformation and improvement of the general culture concerning young women.
- 6. Creating favorable grounds for raising the cultural-Islamic and national identity of young women.
- 7. Facilitating the grounds for development of talents and capabilities of young women.

- 8. Comprehensive efforts at securing the needs and solving the problems of young women.
- 9. Introducing the rights and responsibilities as well as explaining the role of women and girls in society.

However, as to why the birthday of Sayyidah Fatimah Ma'sumah (S.A.), the daughter of Musa bin Ja'far (A.S.), is to be selected as 'Global Day of Young Women,' it needs to be said that undoubtedly, the family of the greatest Prophet (S.A.W.) have presented brilliant facets to the world's inhabitants and whose names dazzle like the luminous stars of the heavens of virtue. The lovable daughter of Imam Musa bin Ja'far (A.S.) is the most radiant star among the young women of the household of the Prophet (S.A.W.) – a woman who was an exemplar and exceptional in terms of purity, trustworthiness, and wisdom.

One can say by understanding the dimensions of Sayyidah Ma'sumah's (S.A.) personality and reaching the spiritual standing of her holiness, it calls to determine certain procedures for implementation society so that women, in general, and particularly our young women, can adopt the Benevolent Lady of the Ahl al-Bayt (S.A.) as a role model, and become symbols of chastity, piety and modesty. For this reason, naming her birth anniversary as the 'Global Day of Young Women' is a symbolic move aimed at bringing to mind the personality of Sayyidah Ma'sumah (S.A.), as well as to promote her existential dimensions among Muslim women and finally, to adopt her personality as a role model for the young women of this land.

We are delighted that in Iran this auspicious aspiration and event took place for the young women of the country. It has been a few years since the Higher Council of Cultural Revolution in Iran named the first day of the lunar month of Dhiqa'dah which coincides with the birthday anniversary of her holiness Fatimah Ma'sumah (S.A.) as 'Global Day of Young Women'. This step has resulted in celebrations being organized every year on the auspicious birth anniversary of Fatimah Ma'sumah (S.A.).

Her Demise

Although there are some minor differences concerning the year in which Sayyidah Mas'umah (S.A.) was born, there is unanimity on the date of her passing away. She arrived in the city of Qom in the year 201 A.H. (814 C.E.)¹ and after spending seventeen days in the city, she departed from the worldly abode. The only dispute is with regard to the day of this tragedy: whether it occurred on the tenth or twelfth of the lunar month of Rabi' al-Thani.

Because the death anniversary of the lady is suspected to be one of these two dates, the Sacred Shrine of Sayyidah Ma'sumah (S.A.) has taken both possibilities into account. Thus, mourning ceremonies under the heading of 'Days of Ma'sumiyyah' are held from the tenth to the twelfth of the lunar month of Rabi' al-Thani every year.

Before the birth of his son, Imam Musa Kazim (A.S.), Imam Sadiq (A.S.) had foretold of the fate of his granddaughter, Fatimah Ma'sumah (S.A.) – meaning the daughter of Imam Kazim (A.S.). He had stated that the honorable lady would die in a city called Qom and would be buried there and this sorrowful incident materialized seventy years after Imam Sadiq's (A.S.) prophesy.

In the year 200 A.H. (813 C.E.), the Abbasid caliph Ma'mun, in keeping with the plans he had devised, summoned Imam Rida

^{1 -} Ali Namazi Shahrudi, Mustadrak Safinah al -Bihar, vol. 8, page 257.

(A.S.) to Marv on the pretext of delegating the caliphate to the Infallible Household (A.S.). A year before the historic migration of Imam Rida (A.S.) to Iran in the year 814 (201 C.E.), another migration took place from this family. It was the migration of his beloved sister, Sayyidah Fatimah Ma'sumah (S.A.), undertaken with certain specific objectives and motives. But, sorrowfully, as the caravan reached the town of Saveh, she was taken ill and her illness worsened due to intense exhaustion in the course of the long journey.

When the residents of Qom received news of the arrival of Fatimah Ma'sumah's (S.A.) caravan in the town of Saveh, the entire Aal al-Sa'ad clan¹ departed together toward Saveh in order to request her to honor them by coming to their town. When they reached her presence, Musa, the son of Khazraj stepped out from the gathering, went toward her holiness and caught hold of her camel's rein. He accompanied her till they reached Qom where he provided her with accommodation in his own house. But mournfully, after sixteen or seventeen days residence in the town of Qom, which linked to Divine Compassion and Consent, her pure soul departed for the Kingdom of God. Musa buried the purified body of that lady on a land that he owned and built a roof over it made out of matting and coarsely knit fiber. And by means of Zaynab, the daughter of Imam Jawad (A.S.), a dome and mausoleum were built over her grave.

Life Span

By taking into consideration that Sayyidah Ma'sumah (S.A.) was born on the first day of the lunar month of the Hijri year 785 (173 C.E.) and died in the lunar month of Rabi' al-Thani of the Hijri year 201 (813 C.E.), at the time of death the noble lady was approximately twenty-eight (28) years of age.

^{1–} In those days the city of Qom was not much larger than a small town. Its inhabitants were mainly from Ash'ari Arab clans, the Aal al –Sa'd household and Shi'a refugees each of whom had since long migrated to Qom from their homelands and were living in the security of the city away from the repression of the Arab chiefs.





Chapter Two: Her Virtues

Fatimah Ma'sumah (S.A.) was brought up and trained in the arms of an infallible father and a chaste mother. She was educated in the special teachings of her brother, Imam Riḍa (A.S.), who possessed many virtues. At this point, we shall mention some of the virtues of the Lady of the Two Worlds.

1. Family Reputation

One of the most supreme virtues of Sayyidah Ma'sumah (S.A.) is her kinship with the Household of Revelation, the Prophetic Mission, and Imamate. She is 'the Daughter of the Apostle of Allah (S.A.W.)', 'the Daughter of the Friend of Allah' and the 'Sister of the Friend of Allah.' This is itself the fountainhead of all other virtues as well as of the spiritual and psychic excellence of her eminence. She was living in the company of infallible Imams (A.S.), such as Imam Musa bin Ja'far (A.S.) and Imam Ali bin Musa al-Riḍa (A.S.), and benefiting from the supreme teachings of the leaders of the path of light and prosperity, and this was itself an essential factor in the elevation of her soul and evolution of the theoretical and practical degrees of the 'Lady of the Two Worlds'.

From the start, this magnanimous lady was brought up in an environment in which the father, mother and their children were all embellished with moral virtues. Worship and piety, devotion and fear of God, truthfulness and forbearance, resistance in the face of adversities, generosity of spirit and chastity, and

remembrance of God, were considered the hallmarks of this household of impeccable character and good disposition. However, in the midst of this, in terms of individual character and spiritual excellence, her holiness is placed at the topmost rung of the ladder after her brother Imam Ali bin Musa al-Riḍa (A.S.). This occurred, which according to narrated documents, when Imam Kazim (A.S.) had at least eighteen daughters and Fatimah was the most adored among them and the last of all of them. Therefore, one must reckon this lady of high rank to be a model and illustration of the virtues of the Ahl al-Bayt (A.S.).

2. Her Worship

As soon as the daughter of Imam Kazim (A.S.) entered the town of Qom, Musa bin Khazraj had the honor to be her host and her entourage in his own house. He was a wealthy man and had a large mansion.

Sayyidah Ma'sumah (S.A.) was a traveler on one hand and did not intend to stay in Qom. And on the other hand, she was exhausted and taken ill, she still arranged for herself a place of worship in order to be alone with her God and to engage in prayer and supplication. This place of worship is called the 'Bayt al-Nur' (House of Light) and exists till today.

3. Her Academic Standing

Hadrat Fatimah Ma'sumah (S.A.) was born and brought up in a family that was the fountainhead of knowledge, piety, and moral virtues. After the martyrdom of the honorable lady's venerated father, the esteemed son of the Imam, Imam al-Rida (A.S.) was responsible for educating and training her from the age of ten (10) to twenty-seven (27), alongside her other siblings. As a result of his keen attention and efforts toward their education, every child of Imam Kazim (A.S.) succeeded in attaining positions of excellence and becoming paradigms for all.



On this issue, Ibn Sabbagh Maliki writes: "Each one of the offspring of Abu al-Hassan Musa, famously known as 'Kazim (A.S.),' attained a particular excellence. However, among them, after Imam Rida (A.S.), his sister Fatimah Ma'sumah (S.A.) attained a position of excellence in terms of knowledge and morality." One can bear out this fact from the application of names, titles, praises, and statements of the Infallible Imams (A.S.) concerning her.

A: Erudite Response to Questions

One of the conspicuous and notable virtues of Sayyidah Ma'sumah (S.A.) is her prolific knowledge which she inherited from her ancestors and esteemed father, Musa bin Ja'far (A.S.). She reached to a position of excellence under the tutelage of her venerated father and esteemed brother Imam Riḍa (A.S.). Her response to questions posed by visitors had reached such a degree that her father, Musa bin Ja'far (A.S.), in relation to her coined the phrase:

«فداها ابوها»

(Your father be sacrificed for you)1.

It is to be mentioned that one day a group of Shi'a went to Medina for a meeting with Imam Kazim (A.S.) and put forward their questions to him. However, upon reaching the Imam's residence and requesting for a meeting, they were told he had gone on a journey and it was not clear when he would return. As they needed to return, they wrote their questions and deposited it in the inner chamber of the Imam's house so that they would receive the replies when they arrived in Medina on their following journey. However, it did not take long before they received their replies and they were told that Imam Kazim's (A.S.) daughter, Fatimah Ma'sumah (A.S.), had answered their questions. While

^{1–} Sayyid Ja'far Mir Azimi, Mausoleum of Fatimah Ma'sumah (S.A.), Site of Manifestation of Fatimah al –Zahra (A.S.), vol. 2, page 27.



they were on their way back, just outside Medina they came face to face with the Imam and informed him about what had happened. The Imam looked at the answers and after finding them to be complete and satisfactory, he thrice stated in praise of his daughter:

«فداها ابوها»

(Your father be sacrificed for you)1.

This statement reminds us of the words of the honorable messenger of Islam (S.A.W.) concerning his daughter, Fatimah al-Zahra (A.S.) and it reveals the height of reverence that her father Imam Kazim (A.S.) had for the eminence and dignity of Fatimah Ma'sumah (S.A).

B:Transmission of Hadith

The traditions and statements of the honorable Prophet (S.A.W.) and the Infallible Imams (A.S.) are one of the two original Islamic sources that reveal the pathway of guidance and are the salvation for mankind. For this reason, prominent individuals of the Islamic nation, consider it their duty to compile, teach, learn, and transmit Hadith. This is because in the words of the impeccable leaders, narration of Hadith which is done for the purpose of revival and promotion of religious culture is reckoned to be of greater value than any form of worship.² For this reason, in order to safeguard and ensure the survival of the tradition of the honorable messenger of Islam (S.A.W.), great and hardworking narrators of Hadith have been trained in the world of Islam and have spent their valuable lives in laying their hands on reliable and first-hand Hadith.

Fatimah Ma'sumah (S.A.), the daughter of Imam Musa bin Ja'far (A.S.), is one of those individuals who has joined the ranks

^{1 -} See: Muhammad Ali Muallim, Fatimah Ma'sumah (S.A.) (Arabic), page 77.

^{2 -} See: Muhammad Bagir Majlisi, Bihar al -Anwar, vol. 2, page 145.



of transmitting Hadith and has achieved the honor of narrating them. Despite the atmosphere of repression and political pressure by the Abbasid rulers, she began to narrate Hadith for safeguarding the traditions of the Apostle of God (S.A.W.) and her impeccable forefathers. At this opportunity and for the sake of blessedness and auspiciousness, we mention some of the Hadith transmitted through this narrator of Hadith from the household of the Prophet (S.A.W.).

1. The Hadith of Ghadir

One of the Hadiths which Fatimah Ma'sumah (A.S.) had the honor of transmitting is the well-known Hadith of Ghadir.

حدثتنا فاطمة وزينب وأم كلثوم بنات موسى بن جعفر الله قلن: حدثتنا فاطمة بنت جعفر بن علي، حدثتني فاطمة بنت محمد بن علي، حدثتني فاطمة بنت علي بن الحسين بن علي عن أم كلثوم بنت فاطمة بنت رسول الله على قالت: أنسيتم قول رسول الله على مولاه؟!

The daughters of Musa bin Ja'far (A.S.) Fatimah Ma'sumah (S.A.), Zaynab and Umm Kulthum, have narrated from Fatimah, daughter of Imam Sadiq (A.S.); she from Fatimah, the daughter of Imam Baqir (A.S.), she from Fatimah, the daughter of Imam Sajjad (A.S.), she from Fatimah and Sakinah, the daughters of Imam Husayn (A.S.); they from Umma Kulthum, the daughter of Fatimah al-Zahra (A.S.) and she has narrated from her mother Fatimah al-Zahra (A.S.) that she had stated: "Have you forgotten the instruction of the Apostle of God (S.A.W.) when he had stated on the Day of Ghadir that, 'From whomsoever I am the master, Ali is his master (too)!'

^{1 –} Amini, al – Ghadir, Beirut, Dar al – Kutub al – Arabi, fourth edition, 1397 A.H. (1976), vol. 1, page 197.



2. The Manzilah (Position) Hadith

On the basis of the aforesaid documentation, Sayyidah Fatimah Ma'sumah (S.A.) has transmitted the 'Manzilah' (position) Hadith:

The daughters of Musa bin Ja'far (A.S.), Fatimah Ma'sumah (S.A.), Zaynab and Umm Kulthum... have narrated from Fatimah, the daughter of the Apostle of God (S.A.W.) that she had stated: 'Have you forgotten the words of the Messenger of Islam (S.A.W.) that addressing Imam Ali (A.S.), he had stated that he was to him, like Aaron was to Moses!'

3. The Hadith of 'Love for Prophet Muhammad's Household' (S.A.)

Sayyidah Fatimah Ma'sumah (S.A.) has narrated from Fatimah, the daughter of Imam Sadiq (A.S.), she from Zaynab, the daughter of the commander of the believers (A.S.), and she from Fatimah Zahra (A.S.) that the Apostle of God (S.A.W.) had stated:

Know that any person who dies with love for the Household of Prophet Muhammad (S.A.w.), has indeed died a martyr.²

4. Purity of Imam Husayn (A.S.)

حدثني الحسن بن يزيد عن فاطمة بنت موسى، عن عمر بن علي بن الحسين، عن فاطمة بنت الحسين عن أسماء بنت أبي بكر، عن صفيّة بنت عبد المطلب، قالت: لمّا سقط الحسين الله من بطن أمّه وكنت وليّتُها قال

¹⁻lbid.

²⁻Muhammad Razi, Treasure Trove of Scholars, vol. 1, page 16.



النبي ﷺ: يا عمّة! هلمّي إليّ ابني، فقلت: يا رسول الله إنّما لم ننظفه بعد، فقال: يا عمّة أنت تنظفيه؟! إنّ الله تبارك وتعالى قد نظفه وطهّره

Hassan, the son of Yazid, narrates from Fatimah, daughter of Musa bin Ja'far (A.S.W.), she from Umar son of Husayn; he from Fatimah daughter of Imam Husayn (A.S.) and she from Asma, daughter of Abu Bakr; and she narrates from Safiyyah daughter of Abd al-Muttalib (paternal aunt of the Apostle of God) that she had stated:

When Husayn was born by his mother, I was the nurse of her holiness. It was then that the Messenger of Islam (S.A.W.) said to me: 'O my (paternal) aunt! Bring my child to me.' I said: 'O the Apostle of Allah (S.A.W.), we have not performed the ritual purity on him as yet.' The Prophet (S.A.W.) stated with astonishment: 'O my aunt! Do you want to purify him!? It is God that has purified and cleansed him (already).'

5. The Hadith of Mi'raj (Ascension)

One of the Hadiths in which Fatimah Ma'sumah (S.A.) has a role in its transmission is the well-known Hadith of Mi'raj (Ascension) in which it is narrated:

حدثتني فاطمة بنت موسى بن جعفر الله الله يقول: لمّا أسري بي إلى السماء دخلت الجنّة، فإذا قالت: سمعت رسول الله يقول: لمّا أسري بي إلى السماء دخلت الجنّة، فإذا أنا بقصر من درّة بيضاء مجوّفة، وعليها باب مكلّل بالدرّ والياقوت، وعلى الباب ستر، فرفعت رأسي، فإذا مكتوب على الباب: لا إله إلاّ الله، محمّد رسول الله، على وليّ القوم

Fatimah Ma'sumah [S.A.], the daughter of Musa bin Ja'far (A.S.) ... has narrated from Fatimah, daughter of the Apostle of God (S.A.W.) that she had heard the Apostle of God (S.A.W.) state: When I was taken to the heavens (Ascension) I entered Paradise and I saw a palace of hollow white pearls with a door of pearl and ruby and a curtain was hung over it. I raised my head and

^{1 -} Husayn Shakeri, al -Aqilah wal Fawatim, Qom, Hekmat publishers, page 197.



noticed writing on it with the words, 'There is no god save Allah; Muhammad is the Apostle of Allah [S.A.W.]; Ali is the Protector of the people.'1

4. Power of Intercession

One of the most important characteristics of Shi'a ideology is firm belief in intercession. This matter happens in the adverse circumstances on the Day of Resurrection by the Prophet of Islam (S.A.W.) and his household, as well as by other intercessors of the Day of Retribution. The esteemed Prophet of Islam (S.A.W.) holds the highest position of intercession which has been interpreted in the Glorious Qur'an as 'the lauded station':

...It maybe that your Lord will raise you to a lauded station.²

Among the ladies of the Infallible Household (A.S.) there are two who enjoy a wide-ranging right of intercession. These two eminent ladies are pure and truthful ones: Sayyidah Fatimah Zahra (A.S.), the daughter of the Apostle of God (S.A.W.), and Sayyidah Fatimah Ma'sumah (S.A.), the daughter of Imam Musa bin Ja'far (A.S.).

On the subject of Sayyidah Zahra's (A.S.) intercession, it suffices to say that in some Islamic doctrines, the right of intercession is regarded as her marriage portion which at the time of her marriage, was brought by the Courier of the Truth on behalf of the Lord of the Universe. It was presented to her holiness by the Messenger of Islam (S.A.W). Concerning the extent of Fatimah Ma'sumah's (S.A.) intercession, we learn from Imam Sadiq (A.S.) that he had stated:

¹⁻Sayyid Murtada Abtahi, al-Shi'a fi Ahadith al-Fariqayn, first edition, 1416 A.H. (1994), Mu'allif Publishers, page 119; Ali Namazi, Mustadrak al-Safinatal Bihar, Qom, Jame'at al-Mudarrisin, 1419 A.H. (1998), vol. 6, page 14.

^{2 -} Surah (17) Bani Israel (the Children of Israel), verse 79.



«تدخل بشفاعتها شيعتى الجنّة بأجمعهم»

"By her - Fatimah Ma'sumah's (S.A.) intercession - all my Shi'a enter Paradise ¹"

Also, in the salutation of this eminent lady, her brother Imam Riḍa (A.S.) mentions in his instruction to Sa'd Qomi, a special pilgrimage prayer for her:

"O' Fatimah! Intercede with God on my behalf for Paradise because for thee is a supreme standing with God."

This part of the supplication that has been mentioned in the speeches of Imam Rida (A.S.) reveals the distinguished position and right of intercession of Sayyidah Ma'sumah (S.A.).²

Muhammad bin Muslim says that he heard Imam Baqir (A.S.) state:

"Fatima Zahra (S.A.) possesses a pavilion at the side of hell. On the Day of Resurrection, either the word 'believer' or 'unbeliever' is written between the two eyes of every person. Then, to the person who is a friend of the Ahl al-Bayt (A.S.) and has committed a sin, the order to throw him in hell is given. When Sayyidah Fatima (S.A.) sees that person, she says: 'O' the Beneficent God! O' my Lord! Thou have named me Fatimah and because of me Thou wanted to pardon those persons who were the devotees of me and my progeny. Thy covenant is true and Thou do surely not breach Thy covenant.' "

Like Sayyidah Fatimah Zahra (S.A.), Sayyidah Fatimah Ma'sumah (S.A.) enjoys the station of intercession as well and probably her being the namesake of Fatimah was not unrelated to this station.

^{1 –} Mustadrak Safinat al –Bihar, vol. 2, page 376; Muhammad Baqir Majlisi, Bihar al –Anwar, vol. 57, page 228.

^{2 -} Muhammad Baqir Majlisi, Bihar al -Anwar, vol. 99, page 267.



5. Divine Reward of Pilgrimage to Her Mausoleum

Visiting the blessed mausoleum by great men and religious personalities was and is a customary and ongoing tradition among all nations and followers of all religions alike. Muslims of the early days of Islam followed this practice as well. The honorable Messenger of Islam (S.A.W.) visited the grave of his paternal uncle, Hamzah, in Uhud and that of his mother Amina in Abwa and stated to everyone in general:

"Visit the graves, surely it is a reminder of death."

In sources of the Sunni school, there are numerous Hadiths on the topic of visiting the grave of the Apostle of God (S.A.W.) and other blessed tombs in the graveyard of Baqi' and Uhud burial sites. From out of these narratives, Allama Amini has narrated nearly one-hundred Hadiths in his book 'al-Ghadir.' ²

After stating the recommended pilgrimage of the honorable Messenger of Islam's (S.A.W.) tomb, the tomb of the Ahl al-Bayt (A.S.), household of the Prophet (S.A.W.) in the graveyard of Baqi' and the graves of the martyrs of the Battle of Uhud, Samhudi narrates from Qazi Ayaz thus: "Visiting the blessed tombs and sacred sites is attributed to the Apostle of God (S.A.W.) and is considered to be a reverence and glorification of eminence." ³

Sayyidah Fatimah Ma'sumah (S.A.) is one of those religious figures whose pilgrimage is widely emphasized after emphasis and recommendation for visiting the tombs of the Fourteen Infallibles (A.S.). This is because visiting the mausoleum of the Benevolent Lady of the Ahl al-Bayt (S.A.) diffuses gleam of hope

^{1 –} Muhammad bin Jamal al –Makki al –A 'amili famously known as 'Shahid Awwal' or the first martyr, Zikra al –Shi'ah fi Ahkam al –Shari'ah, vol. 2, page 62.

^{2 -} See: Amini, al -Ghadir, vol. 5, pages 84 to 129.

^{3 -} Wafa al -Wafa, vol. 4, page 1413.

in the hazy atmosphere of human living. It gives confidence to a human being and prevents him from drowning in the whirlpool of anguish while pushing him to work harder. Visiting her pleasant shrine causes a person to bow down in humility and seek the intercession of that exalted lady at the portal to the Lord of the Universe. It is for this reason that our leaders have strongly recommended and emphasized visiting her shrine and have given assurances of a great reward for doing so.

It is by the grace and compensation of the pilgrimage to the shrine of the Lady of the Two Worlds that a great personality, philosopher and mystic such as Allamah Tabatabai would during the blessed month of Ramadan before breaking the fasting, visit her divine mausoleum, and break his fast by indulging himself in planting kisses on the door and wall and the burial chamber of her holy shrine. ¹

There are numerous narratives referring to the divine reward of visiting the blessed mausoleum of Sayyidah Fatimah Ma'sumah (S.A.). For the time being it suffices that we mention a few of them.

١- ورد أنّ جماعة من أهل الري دخلوا على أبي عبد الله الصادق على ، وقالوا نحن أهل الري؛ فقال على أهل الري؛ فقال على أهل الري؛ فقال على أهل الري؛ فقال على أهل الري؛ فأعاد الكلام؛ قالوا ذلك مراراً، وأجابهم بمثل ما أجاب به أولاً، فقال على الله حرماً وهو الله حرماً وهو مكة، ولرسوله حرماً وهو المدينة، ولأمير المؤمنين حرماً وهو الكوفة، ولنا حرماً وهو قم، وستدفن فيه امرأة من أولادي تسمى فاطمة، فمن زارها وجبت له الجنّة».

A group of residents from Rey paid a visit to Imam Sadiq (A.S.) and said: 'We are the residents of Rey that have come to pay you a visit.' The Imam stated: 'I welcome you our friends from the city of Qom.' They repeated: 'We are of the residents of the city of Rey.' The Imam repeated the same welcome words several times and thereafter stated: 'God has a sacred precinct which is in

^{1 -} See: Bijan Sa'adat, Ma'sumah's (S.A.) Palace, page 119.



Mecca; for the Apostle of God (S.A.W.), there is a sacred precinct which is Medina; for the Commander of the Believers (A.S.), there is a sacred precinct which is in Kufa; for us, and there is a sacred precinct which is in Qom. Very soon one of my offspring by the name of Fatimah [S.A.] will be buried in that city. Paradise will be prescribed for any person who pays a visit to her (mausoleum) in that city.' 1

2. Both Allama Majlisi in Bihar al-Anwar and Ayatullah Burujerdi in 'Collection of Hadith' have transmitted a Hadith from Imam Sadiq (A.S.) which reads:

"Pilgrimage to the shrine of Fatimah Ma'sumah (S.A.) is equivalent to (assurance of entry into) Paradise. ²"

3. Shaykh Saduq has narrated from his father and Muhammad bin Musa bin Mutawakkil that he had stated:

"Ali bin Ibrahim has narrated from Sa'ad bin Sa'ad that he had said: I queried Imam Riḍa (A.S.) concerning pilgrimage to (the mausoleum of) Fatimah, daughter of Musa bin Ja'far (A.S.), to which he stated: "the reward of any person who undertakes the visit (to the shrine of) Fatimah is Paradise." ' "3

4. Referring to the amount of divine reward of undertaking the pilgrimage of his sister Fatimah Ma'sumah (S.A.), Imam Riḍa (A.S.) states:

¹⁻Muhammad Mahdi Ha'eri, the Touba Tree, vol. 1, page 23.

²⁻Muhammad Baqir Majlisi, Bihar al-Anwar, vol. 57, page 219; Husayn Tabatabai Burujerdi, Jami' Ahadith al-Shi'ah (Arabic), vol. 12, page 617.

³⁻Shaykh Saduq, 'Uyun Akhbar al-Rida, vol. 1, page 300.



«مَن زارَ المعصومةَ بِقُم كَمَن زارَ المعصومة

"Any person who visits (the mausoleum of) Fatimah Ma'sumah [S.A.] in Qom, is like someone who has visited me.¹"

5. Shaykh Saduq has narrated from his father that Imam Jawad (A.S.) had stated thus about the pilgrimage to the shrine of his paternal aunt, Fatimah Ma'sumah (S.A.):

The one who visits my aunt's grave in Qom, Paradise is for him.

Pilgrimage Prayer Transmitted through Tradition

Among the descendants of the Imams (A.S.), Sayyidah Fatimah Ma'sumah (S.A.) is one of the few individuals who have a 'Ma'thurah Ziyaratnameh,' a special prayer of pilgrimage recorded through tradition.³ In a narrative quoted from Sa'd Qomi, it says: On one occasion when I had the honor to meet Imam Riḍa (A.S.), he asked me whether I knew that they had a mausoleum in our city (Qom). I replied: 'May I be sacrificed for your cause, do you mean the tomb of Fatimah daughter of Imam Musa bin Ja'far (A.S.)?' He replied in the affirmative and thereafter stated:

"The reward of any person who visits her tomb aware of her right, for him is Paradise.4"

In this illuminating Hadith, Imam Rida (A.S.) has not only mentioned the divine reward of pilgrimage to the sacred tomb of

¹⁻Muhammad Ali Muallim, al-Fatimah al-Ma'sumah, page 64, as narrated from 'Riyahin al-Shari'ah, vol. 5, page 135; Muhammad Taqi Khan Sepehr, Nasikh al-Tawarikh, vol. 3, page 68.

^{2 -} Ja'far bin Muhammad Qulawayh, Kamil al - Ziyaraat, page 536.

^{3 –} A 'Ma'thurah Ziyaratnameh' is a special prayer of pilgrimage that an infallible Imam has taught to an Imam or the offspring of an Imam or has recited it himself.

^{4 -} Husayn Nuri, Mustadrak al -Wasa'il, vol. 10, page 368.



his sister, additionally he has mentioned the norms and manner of performing the pilgrimage as well. His holiness further stated:

«فإذا أتيت القبر عند رأسها مستقبل القبلة ، كبّر أربعاً وثلاثين تكبيرة ، وسبّح ثلاثاً وثلاثين تسبيحة ، واحمد الله ثلاثاً وثلاثين تحميدة ، ثم قل: السلام على ... الى آخر الزيارة »

Then when you are at the side of her burial chamber, stand on the head side of it facing the 'Qiblah' (direction of prayer) and say the 'takbir' (Allahu Akbar) thirty-four (34) times, subhanallah thirty three (33) times and al-hamdulillah thirty-three (33) times and then continue the prayer reciting:

«السَّلاَمُ عَلَى آدَمَ صِفْوَةِ اللَّهِ السَّلاَمُ عَلَى نُوحٍ نَبِيِّ اللَّهِ السَّلاَمُ عَلَى إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلاَمُ عَلَى مُوسَى كَلِيمِ اللَّهِ السَّلاَمُ عَلَى عِيسَى رُوحِ اللَّهِ السَّلاَمُ عَلَيْكَ يَا خَبْرَ خَلْقِ اللَّهِ اللَّهِ السَّلاَمُ عَلَيْكَ يَا خَبْرَ خَلْقِ اللَّهِ خَاتَمَ النَّبِينِ السَّلاَمُ عَلَيْكَ يَا صَفِيَّ اللَّهِ السَّلاَمُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَبْدِ اللَّهِ خَاتَمَ النَّبِينِ السَّلاَمُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَصِيَّ رَسُولِ اللَّهِ السَّلاَمُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَصِيَّ رَسُولِ اللَّهِ السَّلاَمُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَصِيَّ رَسُولِ اللَّهِ السَّلاَمُ عَلَيْكَ يَا عَلِيَّ بْنَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَلْ عُلْمِينَ السَّلاَمُ عَلَيْكَ يَا عَلِيَّ بْنَ الْمُسَيِّدِ سَيِّدَ الْعَالِمِينَ السَّلاَمُ عَلَيْكَ يَا عَلِيَّ بْنَ الْمُسَيْنِ سَيِّدَ الْعَالِمِينَ وَقُرَّةَ عَيْنِ النَّاظِرِينَ السَّلاَمُ عَلَيْكَ يَا عَلِيَّ بْنَ الْمُسَيْنِ سَيِّدَ الْعَالِمِينَ وَقُرَّةَ عَيْنِ النَّاظِرِينَ السَّلاَمُ عَلَيْكَ يَا عَلِيَّ بْنَ الْمُوسَى بْنَ جَعْفَرِ الصَّاوِقَ الْبَارَّ الْأَمْرِينَ السَّلاَمُ عَلَيْكَ يَا عَلِيَّ بْنَ مُوسَى الرِّضَا الْمُرْتَضَى السَّلاَمُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَلِيِّ التَّقِيَّ السَّلاَمُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَلِيَّ التَّقِيَّ السَّلاَمُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَلِيِّ التَّقِيَّ السَّلاَمُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَلِيِّ التَّقِيَّ السَّلامُ وَيَعْنَى السَّلامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَلِيِّ التَّقِيَّ التَقْقِيَّ السَّلامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَلِيِّ التَّقِيَّ الْمُولَى الْمُحَمَّدَ بْنَ عَلِي التَّقِيَّ السَّلَامُ وَلَيْكَ يَا مُحَمَّدَ بْنَ عَلِي اللْمُؤْمِ السَلامُ وَلَيْكَ يَا مُحَمَّدَ بْنَ عَلِي السَّوْمِ السَلامُ وَلَا الْمُؤْمِنَ السَلامُ وَلَيْكَ يَا مُحَمَّدَ بْنَ عَلِي اللْمِيْكِ السَّلِيَةُ عَلَى الْمُعَلِيْلِ الْمَالِمُ الْمُؤْمِنِي السَّيْ الْمُؤْمِنِ الللْمُؤْمِلُ الْمُؤْمِنِ السَلامُ وَلَيْكُ الْمَالِمُ الْمُؤْمِنِ السَّالِي الْمَالِي الْمُؤْمِلِ الْمُؤْمِي



السَّلاَمُ عَلَيْكَ يَا عَلِيَّ بْنَ مُحَمَّدٍ النَّقِيُّ النَّاصِحَ الْأَمْيِنَ السَّلاَمُ عَلَيْكَ يَا حَسَنَ بْنَ عَلِيِّ السَّلاَمُ عَلَى الْوَصِيِّ مِنْ بَعْدِهِ اللَّهُمَّ صَلِّ عَلَى نُورِكَ وَ سِرَاجِكَ وَ وَلِيِّ وَلِيِّكَ وَ وَصِيِّ وَصِيِّكَ وَ حُجَّتِكَ عَلَى خَلْقكَ

السَّلاَمُ عَلَيْكِ يَا بِنْتَ رَسُولِ اللَّهِ السَّلاَمُ عَلَيْكِ يَا بِنْتَ فَاطِمَةَ وَخَدِيجَةَ السَّلاَمُ عَلَيْكِ يَا بِنْتَ الْحَسَنِ وَالْحُسَيْنِ السَّلاَمُ عَلَيْكِ يَا بِنْتَ الْحَسَنِ وَالْحُسَيْنِ السَّلاَمُ عَلَيْكِ يَا أَخْتَ وَلِيِّ اللَّهِ السَّلاَمُ عَلَيْكِ يَا أَخْتَ وَلِيِّ اللَّهِ

السَّلاَمُ عَلَيْكِ يَا بِنْتَ مُوسَى بْن جَعْفَر وَرَحْمَةُ اللَّهِ وَبَرَّكَاتُهُ

السَّلاَمُ عَلَيْكِ عَرَّفَ اللَّهُ بَيْنَنَا وَبَيْنَكُمْ فِي الْجَنَّةِ وَحَشَرَنَا فِي زُمْرَتِكُمْ وَ أُورَدَنَا حَوْضَ نَبِيكُمْ وَسَقَانَا بِكَأْسِ جَيِّكُمْ مِنْ يَدِ عَلِيّ بْنِ أَي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْكُمْ الشُّرُورَ وَالْفَرَجَ وَأَنْ يَجْمَعَنَا وَإِيَّاكُمْ اللَّهِ عَلَيْكُمْ الشُّرُورَ وَالْفَرَجَ وَأَنْ يَجْمَعَنَا وَإِيَّاكُمْ فِي زُمْرَةِ جَدِّكُمْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ الِهِ وَأَنْ لاَ يَسْلُبَنَا مَعْرِفَتَكُمْ إِنَّهُ وَلِيُّ قِدِيرُ أَتَقَرَّبُ إِلَى اللَّهِ بِحُيِّكُمْ وَالْبَرَاءَةِ مِنْ أَعْدَائِكُمْ وَالتَّسْلِيمِ إِلَى اللَّهِ رَاضِياً قِديرُ أَتَقَرَّبُ إِلَى اللَّهِ بِحُيِّكُمْ وَالْبَرَاءَةِ مِنْ أَعْدَائِكُمْ وَالتَّسْلِيمِ إِلَى اللَّهِ رَاضِياً بِهِ عَيْرَمُنْكُمْ وَ التَّسْلِيمِ إِلَى اللَّهِ رَاضِياً بِهِ عَيْرَمُنْكُمْ وَ التَّسْلِيمِ إِلَى اللَّهِ رَاضِ نَطْلُبُ بِهِ عَيْرَمُنْكُمْ وَ التَّسْلِيمِ إِلَى اللَّهِ رَاضِ نَطْلُبُ بِهِ عَيْرَمُنْكُمْ وَ الشَّالِكُ أَنْ اللَّهُ مَا اللَّهُ وَيَعْتِ لِي بِعَيْرَمُ مَنْكُمْ وَالْمَلُونُ اللَّهُمَّ إِنِي أَسْأَلُكُ أَنْ تَخْتِمَ لِي بِخَيْرَةِ فَا إِنَّ لَكُ عِنْدَ اللَّهِ شَأَنا فِيهِ وَلَا حَوْلَ وَلاَ قُوتَةً إِلاَّ بِاللَّهِ الْعَلِي الْعَظِيمِ اللَّهُ اللَّهُ اللَّهُ الْمَعْتِينَ وَسَلَّمَ تَسْلِيما قَالَ وَتَقَبَّلُهُ بِكَرَمِكَ وَعِزَيْتِكَ وَعِرَمْتِكَ وَعَافِيَتِكَ وَصَلَى اللَّهُمَّ اللَّهُ مَعِينَ فَ صَلَّى السَّالُكُ أَنْ الْمَعْتِينَ وَسَلَّى الْمَعْلِيمِ اللَّهُمَّ اللَّهُ مَعْمَدِ وَ الْوَلِيَ الْمَعْلِيمُ اللَّهُ اللَّهُ الْقَوْمَ إِلَى اللَّهُ الْمَعْمِينَ وَسَلَّى الْمَعْلِيمُ اللَّهُ الْمُولِي الْمَعْلِيمِ اللَّهُ الْمَعْمِينَ وَسَلَّى الْمُعْلِيمُ الْمُعْمِينَ وَالْمُولِي الْمُعْلِيمُ الْمُعْتَلِكُ وَ مَالْمَالُكُ أَنْ الْمُعْلِيمُ الْمُعْلِيمُ الْمُعْمَى اللَّهُ الْمُعْلِيمِ اللَّهُ الْمُعْمِينَ الْمُعْمِينَ وَالْمُولِ الْمُعْلِيمُ الْمُعْلِي اللَّهُ الْمُعْمِينَ الْمُعْلِيمُ الْمُعْلِيمُ الْمُعْلِيلُ اللَّهُ الْمُعْلِيلُ اللَّهُ الْمُعْمِينَ الْمُعْلِيلُ اللَّهُ الْمُعْلِيلُهُ الْمُعْلِيلُ الْمُعْلِيلُ الْمُعْلِيلُونَا اللَّهُ الْمُعْمِينَ الْمُعْلِيلُ الْمُعْتَعِيمُ الْمُولِ الْمُعْمُو

^{1–} Jawad Qayyumi, Sahifah al-Rida, Qom, Jame'at al-Mudarrisin Teachers University, first edition, 1994, pages 238 to 240.



A Glance at the Special Prayer of Pilgrimage

As we mentioned earlier, this special prayer of pilgrimage is a 'Ma'thurah Ziyaratnameh' or pilgrimage prayer transmitted by tradition which an infallible Imam, meaning Imam Riḍa (A.S.), has composed and presented for the pilgrimage to the shrine of his sister, Fatimah Ma'sumah (S.A.). This reveals her eminent status after her mother, Zahra (S.A.), is the only lady who enjoys a 'Ma'thurah Ziyaratnameh.'

In comparison with other special pilgrimage prayers or 'Ziyaratnameh', this one has certain noteworthy points which deserve to be mentioned.

- 1. This special pilgrimage prayer begins with salutations of peace or 'salam' to all the divine prophets such as Adam, Noah, Abraham, Moses, Jesus the son of Mary, as well as the Fourteen Infallibles of the Prophet's Household (A.S.). These salutations of peace which are of a courteous and humble nature are a worthy prelude to offering salutations of peace to the Benevolent Lady of the Ahl al-Bayt, Sayyidah Fatimah Ma'sumah (S.A.).
- 2. In contrast with other apostles of God that have been addressed with only a single greeting of 'salam' (peace), the honorable Apostle of Islam (S.A.W.) has been addressed four times with salutation of 'salam'. Each of these salutations is accompanied with a specific attribute of the attributes of His Holiness such as "رسول الله، خيرخلق الله، صفي الله وخاتم النبيّين) which reveals the preeminence of the Messenger of Islam (S.A.W.) in relation to other apostles.
- 3. Another point that is quite noteworthy is that in contrast with other pilgrimage prayers, the salutations of 'salam' are addressed to others in third-person manner. Only for the person whose shrine is being visited, it is addressed in direct speech. However, in this special pilgrimage prayer the salutation of 'salam' has been mentioned in second person right from the



honorable Prophet of Islam (S.A.W.) to Imam Hassan Askari (A.S.) (the eleventh Shi'a Imam). This is because the mausoleum of the Benevolent Lady of the Ahl al-Bayt (Infallible Household of the Prophet (A.S.)) belongs to all the Fourteen Infallibles (S.A.). It is as if this shrine is the tomb of the Apostle of God (S.A.W.), the Commander of the Believers (A.S.), Fatimah Zahra (S.A.) as well as that of the other Infallibles (A.S.). Based on this premise, any person who is favored with visiting the blessed shrine of the beloved daughter of Musa bin Ja'far (A.S.) is like one who has been favored with visiting the tomb of Apostle of God (S.A.W.), Imam Ali (A.S.) as well as the other infallibles of the Prophet's household (A.S.). The words of Imam Sadiq (A.S.) are testimony to this truth when he had stated:

'God has a blessed shrine which is in Mecca; the Prophet of God (S.A.W.) has a mausoleum that is located in Medina; the Commander of the Believers has a shrine which is in Kufa and we have a mausoleum which is located in Qom.' $^{\rm 1}$

- 4. Another one of the noteworthy points is that in contrast with salutation of 'salam' to the sacred presence of the other Infallibles (A.S.) which is mentioned in the form of a direct address, expression of courtesy and salutation of peace to the sacred presence of his holiness the Twelfth and Final Word of God has been presented in a third-person. Undoubtedly, there is a mystery hidden in this change of style. Perhaps one can say that it alludes to the occultation of his holiness, meaning that although he is present and living, he is absent and hidden from our sight.
- 5. In this special pilgrimage prayer, after paying his respects and offering salutations of peace to the divine prophets and the fourteen Infallibles (A.S.), Imam Riḍa (A.S.) gives salutations of peace to his sister and in these salutations in addition to introducing her as the daughter of Imam Musa bin Ja'far (A.S.), he considers her to be of the offspring of the Apostle of God

(S.A.W.), Khadijah Kubra (S.A.), Fatimah Zahra (S.A.), Ali Murtaḍa (A.S.), Imam Hassan and Imam Husayn (A.S.). This implies that Fatimah Ma'sumah (S.A.) has inherited all the virtues from these personalities by way of birthright; and has added to her inviolability and prominence by acting upon the instructions of those parents.

6. The final point that needs to be mentioned on the subject is that in a paragraph of this special pilgrimage prayer, Imam Riḍa (A.S.) introduces his sister as "أبنت ولي الله" (daughter of the friend of God) "أخت ولي الله" (sister of the friend of God) and "عمة ولي الله" (paternal aunt of the friend of God). Undoubtedly, these titles were not by chance and there is a mystery concealed in it which is that Imam Riḍa (A.S.) wishes to state that this is the kind of daughter that the friend of God, Musa bin Ja'far (A.S.), wanted to have to feel honored by her existence. As he had stated himself: "May your father be sacrificed for you. (فداها ابوها) "

This is the same sister who fulfilled her sisterly duty in relation to her brother Imam Riḍa (A.S.). Thus, his holiness is pleased to have this incomparable sister and goes so far as to seek recourse in her and in this special pilgrimage prayer he implores her for intercession stating:

"O' Fatimah! Intercede for me on the Day of Resurrection."

The secret of designating her 'paternal aunt of the friend of God' is because she conducted herself in such a way that Imam Jawad (the ninth Imam – A.S.) felt honored at having a person such as Fatimah Ma'sumah (S.A.) as his paternal aunt. She is held in such high esteem by her nephew that in referring to the amount of divine reward for making the pilgrimage to her holy shrine, Imam Jawad (A.S.) asserts: Whosoever visits the mausoleum of my paternal aunt in Qom, is deserving of entering Paradise.



6. Commonalities of Fatimah Ma'sumah (S.A.) and Zaynab Kubra (S.A.)

Among the ladies of the household of the prophetic mission and Imamate, Hadrat Zaynab Kubra (S.A.) and Hadrat Fatimah Ma'sumah (S.A.) enjoy certain features that are common to both of them. Both of them are daughters of Infallible Imams (A.S.), sisters of Infallible Imams (A.S.) and paternal aunts of Infallible Imams (A.S.). Both of them have been held in extremely high esteem and praised by the Infallible Imams (A.S.), who have spoken out in awe and admiration for them. Her holiness Zaynab (S.A.) has been extolled by her eminent grandfather, the Apostle of God (S.A.W.), her father, the Commander of the Believers, Imam Ali (A.S.), her brother, Imam Husayn (A.S.), and her nephew, Imam Sajjad (the Fourth Imam – A.S.), in the same manner that Hadrat Ma'sumah (S.A.) has been lavished with praise by her eminent grandfather, Imam Sadig (A.S.), her father, Imam Kazim (A.S.), her distinguished brother, Imam Rida (A.S.) and her nephew, Imam Jawad (A.S.).

Another of their shared features is that they were both intensely attached to their respective brothers, Imam Husayn (A.S.) and Imam Riḍa (A.S.). It was because of this intense affection and with the objective of safeguarding the sacred territory of 'Wilayat' (guardianship) that the two ladies left their homeland and patiently bore the hardship of journeying. Both of them were born in Medina but were buried in alien and faraway places. The blessed resting place of one is either in Damascus, Syria or in Egypt at the pilgrimage site of the devotees of the Household of the Prophet; while that of the other is located in the desert city of Qom (S.A.W.).

7. Fatimah Ma'sumah's Favors

Miraculous deeds and miracles are two types of supernatural abilities that are performed on the basis of hereditary



guardianship by the prophets, the Infallible Imams (A.S.) and other saints of God. From certain angles these two concepts have mutual features while from other angles, they have differences.

A: Mutual Features

- 1. Miracles and miraculous deeds are not impossible affairs; rather, they are rational and possible because power is never attached to an impossible affair.
- 2. Miracles and miraculous deeds are reliant on the infinite power of the Lord of the Universe and thus have no limitation of time and place.
- 3. Miracles and miraculous deeds are not an effect without cause; rather they are the effect of an unidentified cause.
- 4. Miracles and miraculous deeds are objective-based and they may have an educational and enlightening objective.
- 5. Miracles and miraculous deeds, unlike the witchcraft of sorcerers and the self-abstinence of ascetics, cannot be taught and learnt.

B: Differences

- 1. Acts of miracle are exclusive to the divine prophets whereas miraculous deeds are inclusive of every prophet and Imam (saint) and are feasible for the special friends of God.
- 2. Miracles are accompanied with summoning and claiming. It means that initially the Prophet (S.A.W.) makes the claim to the prophetic mission and summons others to his religion and thereafter, resorts to miracles in order to verify his claim. However, in case of miraculous deeds, in contrast with miracle, it is quite likely that the person who performs the miraculous deeds makes no claims at all.
- 3. A miracle is accompanied with 'tahaddi' meaning that it seeks a challenger in order to bring a miracle to see whether any



person is able to perform a similar feat.

- 4. A miracle is a manifest affair because it comes following a manifest call and invitation.
- 5. Supernatural affairs that occur in the sacred mausoleums of prophets, Infallible Imams (A.S.) and other saints of God are instances of 'miraculous deeds' and not miracles.

Hadrat Fatimah Ma'sumah (S.A.) is in the ranks of those personalities and saints of God who have left behind legacies of many miraculous deeds. These miraculous deeds are countless in number.¹ However, here it suffices that we mention a few instances narrated from the erudite Shi'a scholars.

1.The great philosopher of Islam and founder of the transcendent theosophy, Sadr al-din Shirazi, famously known as Mulla Sadra, writes thus in the margins of his compilation 'Asfar' (Journeys): "At the time when I was busy writing the book 'Four Mystical Journeys' in the village of 'Kahak' near Qom, I came to the complex argument of the union of the subject and the object. However much I reflected on the subject, I did not succeed in solving it until finally I visited the tomb of Sayyidah Ma'sumah (S.A.) and requested her to solve the problem for me – and she solved it for me." ²

2. The late Ayatullah Fadil Lankarani remarks thus concerning his spiritual relationship with Hadrat Ma'sumah (S.A.): "One day I had the honor of visiting the mausoleum and after the pilgrimage I said, 'O' beloved Fatimah! Today I have no need of money, housing, etc. Only grant me the favor to comprehend the tat'hir' (thirty-third verse of the Surah al-Ahzab in the Qur'an) verse well so that I can interpret it correctly and write about it' ". He then goes on to say: 'After this incident, I began to write the 'tat'hir' verse and by her blessing and favor, certain issues and

^{1–} For more knowledge see: "The Benevolent Lady of the Ahl al–Bayt (S.A.)" compiled by Ali Akbar Mahdipur, pages 201 to 327 in which one–hundred (100) instances of miraculous deeds of Sayyidah Fatimah Ma'sumah (S.A.) have been narrated.

^{2 -} Shaykh Abbas Qomi, 'Fawa'id al -Radawiyah', page 379.

matters became clear to me which would not have become clear to me even if I had continued to study for another fifty years.' ¹

3. Yet another of the favors of Hadrat Fatimah Ma'sumah (S.A.) as the arrival of the late Grand Ayatullah Hajj Shaykh 'Abd al-Karim Ha'eri to the city of Qom and his establishing the theological seminary in the city. It led to his taking up residence in Qom and establishing a large theological seminary in this small city.

After his return from Karbala and Samara, Ayatullah 'Abd al-Karim Ha'eri first took up residence in the city of Arak and attended to its affairs and those of its residents and the theological seminary of that city as well. After residing for eight years in Arak, he departed for Qom at the request of the people of Qom in order to visit the shrine of Sayyidah Fatimah Ma'sumah (S.A.).

When news of arrival of the Ayatullah to the city of Qom spread, wave after wave of the enamored devotees of 'Marja'iyyat' (religious authority) rushed out of the city to greet him. They held him in their midst like a gem and welcomed him to the city with honor and respect. This trip coincided with the anniversary of appointment of the Prophet of Islam (S.A.W.) to the prophetic mission as well as the fifteenth of Sha'ban (birth anniversary of the Redeemer of Mankind). The celebrations caused him to participate in the feasts and festivities during his stay in Qom. Religious sermonizers spoke about his spiritual and scientific accomplishments at religious gatherings and on the pulpits and thereby acquainted the people with this eminent personality.

On becoming aware of his accomplishments, the people and erudite scholars of Qom met with him and requested him to stay in Qom, to attend to the affairs of people, and look after the dreadful situation of the theological seminary. However, he agreed to accede to the people's request and stay in Qom on condition of 'istikharah' (seeking divine guidance) and recourse

^{1 -} The Miracle Lady, page 121.



to Sayyidah Ma'sumah (S.A.). He states: "I shall write a letter to my family and the seminary students of the Arak Hawza and see if it is decided that I should stay.

At the dawn of the next day, after finishing his obligatory prayer, he sought recourse and implored Haḍrat Ma'sumah (S.A.) and finally resorted to 'istikharah' for a decision whether to stay in Qom or not. When he opened the holy Qur'an, it revealed the verse from Surah al-Yusuf.¹ This verse narrates the incident of the prophet Joseph's (A.S.) invitation to his father and his relatives and sketched the policy line of his future.²

4. The circumstance of the arrival of Ayatullah Burujerdi in Qom and his taking up residence in the city is a story similar to that of Ayatullah Ha'eri's coming. Early in the year 1944, he was struck by an illness for which he inevitably needed to travel to Tehran in order to seek treatment. At the time of leaving for Tehran for treatment, his condition was not satisfactory and he was in a state of unconsciousness. Suddenly in the middle of the night, he opened his eyes and saw the lights of the city of Qom. He asked his companions where they were and they replied that they were in Qom. He was immediately drawn by its spiritual appeal and ecclesiastic magnetism and invoked Hadrat Fatimah Ma'sumah (S.A.) for her succor saying that if he was cured of the illness, he would spend the rest of his life alongside the Sacred Precinct of Fatimah Ma'sumah (S.A.). Finally, by the blessing of Sayyidah Fatimah Ma'sumah (S.A.), he was cured and after his health was restored, he arrived in Oom and made his residence in that city. The outcome of his settling in that city was the massive scientific and cultural transformation that took place in the theological seminary.3

¹⁻The Miracle Lady, page 121.

²⁻ Saeed Abbasizadeh; Shaykh 'Abd al-Karim Ha'eri- the Vigilant Watchman, Islamic Propagation Organization, 1994, page 50; Bijan Sa'adat, Ma'sumah's (S.A.) Mausoleum, page 119.

³⁻ The Miracle Lady, page 118.







Chapter Three: Circumstances of Her Migration

Verses of the Qur'an as well as other Islamic doctrines confirm the presence of women in the Prophet's (S.A.W.) hijrat (migration) and have given them the right to migrate from one territory to another whenever it was necessary and in order to safeguard their faith and protect their beliefs. The accompaniment of women with men in the migration of Muslims to Abyssinia, Medina and Karbala is clear testimony to this fact. One of these migrations was the migration of Fatimah Ma'sumah (S.A.) to Iran.

When she was barely ten years old, she suffered the eternal separation of her father Imam Musa bin Ja'far (A.S.). After this incident, the only person who was a source of comfort to her was her eminent brother, Imam Ali bin Musa al-Riḍa (A.S.). However, suddenly in the year 200 A.H. (814 C.E.) the contemporary Abbasid caliph, Ma'mun, with the plot he had concocted, summoned the Imam (A.S.) to Iran and estranged the Imam (A.S.) from his household and in the process, caused everybody including his sister Fatimah Ma'sumah (S.A.) to suffer the sorrow of separation from their brother

Although in the absence of her brother Imam Riḍa (A.S.), she had to bear the burden of heavy responsibilities and a great mission, what could she do when barely one year after being separated from her brother, her strength gave in and her patience reached a point where she could not tolerate the separation anymore. Thus, in some unusual circumstances she decided to pay a visit to her brother and headed off to Iran.

Due to the long distance, the dangers and uncertainties on the route to Iran, the toil of the journey posed many problems for Fatimah Ma'sumah (S.A.) and for a young lady like her, the long trip was extremely difficult and debilitating. However, the thought of seeing her brother, Imam Riḍa (A.S.), was so worthwhile for a sister who had borne separation, that she was prepared to even accept several hundred times more hardship just in order to deliver herself to her brother and put an end to this separation.

The caravan of Sayyidah Ma'sumah (S.A.) passed through many difficult stages of the journey before it reached Iran. It continued with its journey through Iran and passed several towns and villages until the caravan reached the town of Saveh. It was there that Fatimah Ma'sumah (S.A.) fell ill due to fatigue resulting from the long and arduous journey and her emotional frailty that resulted from an attack on her caravan by bandits and was rendered incapable of continuing with the journey. However, as soon as the residents of Qom who from the very beginning had been deeply attached to the 'Wilayat' of the infallible and immaculate Household, learned of the illness of the daughter of Imam Musa bin Ja'far (A.S.) and of the tragedy that had occurred in the town of Saveh, they rushed toward Saveh in order to help and assist her. With utmost respect, they brought her holiness together with her caravan to their own city (Qom).

Finally, on the twenty-third day of the lunar month of Rabi' al-Awwal of the year 201 A.H. (815 A.D.), the caravan carrying the offspring of Imam Musa bin Ja'far (A.S.) entered the city of Qom in the midst of a festive welcome by its residents. Sayyidah Ma'sumah (S.A.) was temporarily given residence in the house of Musa bin Khazraj, head of the Ash'ari clan of Qom, until the regaining her spiritual and physical strength. Throughout her stay in Qom, groups of virtuous ladies of that city would visit the maiden lady and offer their sympathies and condolences for the tragedies and sufferings she endured in the town of Saveh.



Although Fatimah Ma'sumah (S.A.) had hoped that after a brief rest and restoration to good health, she would leave for Khurasan and upon seeing her brother, the long separation would end and the bitter memories of the journey would be forgotten; but alas, the hands of providence had determined that her migration should end in Qom and the fervent desire to see her brother be delayed for the Day of Resurrection. This is because her illness gradually worsened and finally, after seventeen (17) days of residence in Qom, she departed for her heavenly abode on the tenth day of the lunar month of Rabi' al-Thani in the year 201 A.H. (815 C.E.). She was buried in that terrain and today her tomb is the site of pilgrimage of the lovers of the Household of Infallibility and Purity.

Imam Rida's Permission in His Sister's Migration

When Imam Riḍa (A.S.) departed from Medina toward Khurasan, he gathered his household around himself and with his words and actions made it clear to them that this was a one-way journey he was undertaking. He emphasized that when he leaves, no one should follow behind him and that this was a decree from the Infallible Imam (A.S.) so that everybody should abide by it. But almost one year after Imam Riḍa's migration, his sister Sayyidah Ma'sumah (S.A.) also decided to migrate and left for Khurasan. It is here that one should ask the question that whether Imam Riḍa (A.S.) was aware of this migration and whether he had consented to it?

In response to this, one must say that not only was Imam Riḍa (A.S.) aware of his sister's migration and had given his consent to it; rather, in fact he had himself asked her to migrate to Khurasan as soon as possible in order to transform the bitterness of separation into sweetness of coming together. This is proven by the fact that some have narrated that Imam Riḍa (A.S.) had requested in a letter to his sister asking her to hasten to join

him. 1

Reasons of Migration to Iran

Individuals who have migrated either voluntarily or involuntarily and have transferred from one land to another, have reasons for their transfer. On examining the reasons of Hadrat Ma'sumah's (S.A.) migration from Medina to Iran, the absence and separation of her brother, and the critical situation in the political-social spheres during the time of the Abbasid rulers have been influential in her migration. Taking into consideration these conditions, there are certain possibilities with regard to the reasons for the decision to migrate some of which we refer to below:

1. Emotional Attachment

Sayyidah Ma'sumah (S.A.) was Imam Riḍa's (A.S.) sister and both of them were born from the same parents. In addition to the love and affection of her holiness for her brother from an emotional dimension, there clearly was love and affection from the spiritual dimension as well. The type of relationship that existed between the two was that of leader and follower, a mentor and protégé. It is evident that her holiness could not come to terms with separation from the brother, leader and spiritual guide and thus out of eagerness to see her brother, she chose the path of migration and departed for the city of Marv.

2. Keenness to See Him

One of the reasons for Fatimah Ma'sumah's (S.A.) migration to Iran was that because of the perspicacity and intuition that she possessed. She had correctly analyzed Imam Riḍa's (A.S.) coming to Iran. From the kind of farewell that the Imam (A.S.) bade his kinsmen and the manner of his departure from Medina, she had come to know that had she stayed back in Medina, it would have become an eternal separation. Thus, she availed of

^{1 -} See: Ali Akbar Mahdipur, Benevolent Lady of the Ahl al -Bayt (S.A.), page 493.



the opportunity and out of keenness to see her brother, decided to journey to Iran. $^{\rm 1}$

3. Response to Brother's Request

In mentioning the reasons for Fatimah Ma'sumah's (S.A.) migration to Iran, some have said that right from the time that Imam Riḍa (A.S.) became the vice-regent of Ma'mun, he wrote a confidential letter to his sister which he sent to her through some of his trusted companions. In the letter, he requests her to come to Iran as soon as possible in order to enlighten the people's thinking with her fiery sermons. This was because the Imam (A.S.) could not move around freely in public gatherings due to his position as well as for security reasons. Thus, as soon as she received her brother's letter, Fatimah Ma'sumah (S.A.) immediately set out on the journey to Iran. ²

4. Fleeing the Threats

By understanding the political situation and experience of the political performance of Abbasid rulers after the martyrdom of her father, Hadrat Fatimah Ma'sumah (S.A.) predicted that after the martyrdom of her brother, Imam Rida (A.S.), she would be placed in a very difficult situation in Medina such as there might be an attack on the Ahl al-Bayt (A.S.) and looting of their properties by the government agents. Thus Sayyidah Fatimah Ma'sumah (S.A.) decided to leave Medina along with some of her brothers, nephews and nieces and embark on the journey to Iran.

5. Accompanying Other Brothers

Five of Sayyidah Ma'sumah's (S.A.) brothers, by the names of Faḍl, Ja'far, Hadi, Qasim and Zayd, as well as some of her nephews and nieces had decided to migrate to Khurasan in order to visit Imam Riḍa (A.S.), she too availed of the appropriate opportunity

^{1 -} See: Ahmad Banpur, Life and Miracles of her holiness Ma'sumah (S.A.), page 30.

^{2 -} See: Ali Akbar Mahdipur, Miracle Lady of the Ahl al-Bayt (S.A.), page 463.

and accompanied them on their journey to Iran.

6. Fleeing the Silent Atmosphere of Medina

The void created by Imam Riḍa's (A.S.) absence in Medina was quite conspicuous. In his absence, Medina was absolutely dull and silent; the offspring of Imam Musa bin Ja'far (A.S.) felt inadequate without him and nobody and nothing could fill the void of his absence. Thus, since they had despaired of the Imam's (A.S.) return to Medina and in the hope of continuing with their lives at the side of their brother in peace and without the atmosphere of fear and terror that the enemies of the Ahl al-Bayt (A.S.) had created, they decided to migrate to Iran and to continue with their lives for a period of time at the side of the Imam (A.S.) who was a source of comfort for one and all.

7. In Protest at the Behaviors of the Rulers of Medina

In order to establish the innocence of the Household of Infallibility and Purity and deliverance from injustice and cruelty of the authorities in Medina, Sayyidah Fatimah Ma'sumah Ma'sumah (S.A.) embarked on a historic migration. With this migration, they wanted the voice of their protest to reach all people and with this action prove the incompetency of Medina's rulers. They had not decided on migration until that point because they had not found a secure place to migrate; but after the migration of Imam Riḍa (A.S.) to Iran and establishment of relative security in that land, they had the motivation to migrate to Iran.

8. Enlightening and Awakening Muslims

In the same way that in the course of his journey from Medina to Marv, Imam Riḍa (A.S.) enlightened the minds of the community with his rousing speeches in relation to the Ahl al-Bayt (A.S.), their status and role of Imamate in Muslim society, likewise his sister Fatimah Ma'sumah Ma'sumah (S.A.) , with the aim and objective of enlightening the society and drawing attention of



Muslims to Imamate and 'Wilayat' – religious guardianship – as well as mentioning political realities and religious issues, left her place of birth and bought the anguish of migration at the cost of her life. She accompanied her brothers to Iran and in order to raise the level of awareness of Shi'as, she made great use of the available opportunity.

9. Presence in the Midst of the Lovers of the Ahl al-Bayt (A.S.)

The Ahl al-Bayt household (A.S.) knew for sure that after the inevitable martyrdom of Imam Rida (A.S.) in Khurasan, the likelihood of their harsh treatment, and persecution by the Abbasid regime would be on the rise. Thus, they set off from Medina on the journey to Iran before the martyrdom of Imam Rida (A.S.) and the start of clashes and before they could be barred from leaving the city. They intended to stay in the midst of the lovers of Ahl al-Bayt (A.S.). Their presence in the warm and cordial atmosphere of the avid followers of Imamate, they could also seek their help in the revolt against the Abbasid rule. This was due to the fact that right from the beginning, the Iranians were well-known for their friendship and love in relation to the Ahl al-Bayt household of the Prophet (A.S.). The presence of the tombs of descendants of Imams (A.S.) confirms this claim.

10. Strengthening the Religious Centers in Iran

From the time of Imam Sadiq (A.S.), centers of the descendants of Imam Ali (A.S.) were in the process of formation in consistent fashion in the cities of Qom and Rey as well as in the provinces of Khurasan and Mazandaran. Presence of each one of the Shi'a descendants of the Prophet (S.A.W.) and the Imams (A.S.) Ma'sumah (A.S.) among the Shi'a followers would lead to greater solidarity of these centers and they were regarded as potential powers for the start of revolt against the Abbasid rule and a threat to them. Thus, both the descendants of Imam Ali (A.S.) as well as the Abbasids gave importance to these centers that were

in the process of being established.

The importance that the descendants of Imam Ali (A.S.) attached to these bases meant that they were aware of their existence and reckoned them to be suitable opportunities for spreading the authentic Islam and Shi'a culture. Thus on the pretext of meeting Imam Riḍa (A.S.), they set off on their migration toward Iran with the aim and objective of strengthening and developing these bases, as well as promoting and strengthening the Shi'a doctrine.

The importance that the Abbasids attached to these bases meant that they were informed of the existence of these bases through their spies. Thus, they would try to prevent the strengthening and expansion of these bases and would thwart any factor that led to their solidarity and unity.

It was for this reason they were unable to control themselves and observe the migration of the zealous youth of the Bani Hashim clan. Thus, it has been recorded in history that by attacking the caravan of the migrants, they aimed to make their route insecure and force them to change their mind about migrating to Iran. The attack by the administrative agents on the caravan of Sayyidah Fatimah Ma'sumah (S.A.) and martyring of twenty-three of her companions is a case in point of the actions of Abbasid rulers.

11. Submission to Divine Providence

As was mentioned earlier, Imam Sadiq (A.S.) had foretold of a pure and purified land as the beloved land of the Household of Prophet Muhammad (S.A.W.). In that land a lady from the Ahl al-Bayt (A.S.) household with a known name and identity would die and the site of her burial would become the gathering place of devotees and Shi'as, as well as the center of promotion and propagation of Islamic knowledge.

Hadrat Fatimah Ma'sumah (S.A.) began her migration with knowledge of this Divine Destiny and had made preparations for it. Perhaps it was for this reason that when in the town of



Saveh, the attack and martyrdom of some of her companions occurred and she was overcome with psychological and mental indisposition, she would enquire about the territory of Qom which in a sense was a meeting place that her grandfather, Imam Sadiq (A.S.), had informed everybody about.

12. Complementing Her Brother's Migration

Fatimah Ma'sumah's (S.A.) migration to Iran which occurred one year after her brother's migration resembled that of Zaynab Kubra's (S.A.) migration to Karbala in the company of her brother, Imam Husayn (A.S.).

Imam Riḍa's (A.S.) glorious migration to Iran had remarkable consequences for Islam and Muslims and in particular for Iran and the Iranians. However, considering that Imam Riḍa (A.S.) had foretold of his own martyrdom, there was the lingering fear that the end results of the Imam's (A.S.) migration would remain unfinished and he would fail to achieve his sacred objectives. Therefore, his sister decided to set out on journey to Iran very much like Sayyidah Zaynab (S.A.), who completed the chapter of the Karbala Movement. She too with the aim of completing the lofty objectives of her brother, Imam Riḍa (A.S.), goes to Iran in order to safeguard the end results after his demise even though sorrowfully, the call of death gave her no respite.

And last but not least reason of her migration was helping her brother in responding to people's problems specially as her holiness was a sermonizer who gave rousing sermons.



Consequences of Her Migration

Despite the brief interlude of Hadrat Fatimah Ma'sumah (S.A.) in Iran, the migration of her holiness to this land and of her being laid to rest in Qom had numerous consequences and blessings which we refer to some of them below:

1. Awakening the People

The consequences and blessings that applied to her holiness Zaynab's (S.A.) migration to Karbala and Imam Riḍa's (A.S.) migration to Iran applied to migration of her holiness Fatimah Ma'sumah (S.A.) to Iran as well. One of the consequences and blessings was the general awakening of the people specially of those who lived along the caravan route of her holiness and succeeded in listening to her holiness' speeches.

2. Exposing the Motives of the Abbasid Caliphs

If the Abbasids were sincere in their delegation of the viceregency to the Bani Hashim clan, they should have been faithful to its provisions as well. One of these provisions was protecting the security of the vice-regent's dependents. However, not only did they not perform this duty, rather they behaved quite contrary; it was them who had ordered their agents to make the caravan route of the migrants insecure and with this tactic prevent the migration of the descendants of Imam Ali (A.S.) and the devoted followers of Imamate to Iran. One of the caravans that were attacked by the bandits and Abbasid agents was that of Sayyidah Ma'sumah (S.A.). In that lopsided and unmanly assault about twenty-three (23) persons were martyred. This was at a time when it was - and still is - customary in the world for officials to accompany a senior member and relative of the viceregent whenever they intend to travel and provide them with special escorts to ensure their security.



3. Qom's Fame and Sanctity

Qom is a city whose spiritual foundation was initially laid by a group of companions and friends of the Infallible Imams (A.S.) belonging to the Ash'ari Arabs with faith and love for the Immaculate Household of the Prophet (S.A.W.); and from the Hijri year 83 A.H. (700 C.E.), during the time of Imam Bagir (A.S.) and Imam Sadig (A.S.). However, it flourished and attained a unique sanctity with the arrival of Fatimah Ma'sumah (S.A.). For this reason, this city which was the epicenter of Islamic rule was governed like a sovereign state with its own exclusive regulations and enjoyed certain privileges and unique characteristics. Even during the period of repression and times of crackdown on the Shi'as by the tyrannical rulers, the people of Qom were engaged in compiling the works and narrating traditions of the Descendants of Muhammad (S.A.W.) without resorting to tagiyyah (precautionary dissimulation of faith) in total freedom and kept alive their names and memories with vigor and confidence.

A: From Spiritual Aspects

One of the outcomes and blessings of Sayyidah Fatimah Ma'sumah's (S.A.) migration is the sanctity and spirituality of the city of Qom which was attained as a result of her arrival to this city. Imam Riḍa (A.S.) says concerning the sanctity of this city:

"Paradise has eight gates; one of those gates belongs to the people of Qom. Blessed are they; blessed are they; blessed are they!"

Among the other spiritual outcomes of the blessed presence of Hadrat Fatimah Ma'sumah (S.A.) which the people and the city of Qom benefit from are the burial of hundreds of prominent men of religion and the 'Imamzadeh' or shrines of the descendants of the Imam related to the Imams (A.S.) of Light



in the city. Musa, son of Imam Jawad (A.S.), famously known as 'Musa Mabraqa', Zaynab, daughter of Imam Jawad (A.S.), the shrine of Imamzadeh Zayd, the grandchild of Imam Sajjad (A.S.), the shrine of Imamzadeh Ahmad, the grandchild of Imam Sadiq (A.S.), Imamzadeh Sultan Muhammad Sharif, Imamzadeh Ali bin Ja'far, Umm Muhammad, the grandchild of Imam Jawad (A.S.), Maymunah the sister of Umm Muhammad, Umm Is'haq and Umm Habib and ... are among those persons who lived for a period of time adjacent to the blessed mausoleum of her holiness Fatimah Ma'sumah (S.A.) and were finally buried in the same spot where they lived. Today, their noble tombs are the pilgrimage site of lovers of the Ahl al-Bayt and are of interest to one and all.¹

For this reason, since time immemorial Qom can be called as the secure home of followers of Imam Ali (A.S.) and resting place of descendants of the Prophet (S.A.W.) and offspring of the Imams (A.S.). The large number of tombs of the prominent men of religion and offspring of the Imams of Light in this land reveals the fact that this city became a firm bastion for them and a base for expression of genuine Islamic thoughts; and how its soil has blended with the purified bodies of the ardent followers of Imam Ali (A.S.) and the offspring of the Imams (A.S.).



B: From Scientific Aspects

Traditional Schools and Historical Buildings

In the brief period that she resided in Qom, her holiness Ma'sumah (S.A.) had devoted a place exclusively for her worship in the house of Musa bin Khazraj which still remains. At present, at that site which is located in the Mir Square neighborhood, there is a traditional school and a magnificent building by the name of 'Settiyeh Madrasa' which has numerous chambers and there the students of religious sciences are busily engaged in learning Islamic sciences.

It is to be recalled that the word 'Sit' means lady. This traditional 'madrasa' school has been named 'Seti' for the reason that the site is attributed to the Lady of the Two Worlds her holiness Fatimah Ma'sumah (S.A.).

Centrality of the Theological Seminary

After the martyrdom of her holiness Ma'sumah (S.A.) and bearing in mind the numerous narratives concerning her supreme status and position as well as the importance of the city of Qom, this city became the safe haven of the Shi'a world. Erudite Shi'a scholars and great men of learning who lacked security in other places came to this city. Gradually, a great and important theological seminary in the vicinity of the mausoleum of her holiness Ma'sumah (S.A.) was established transforming the city into a gathering place of Shi'a scholars and dignitaries.

At present, the city of Qom has been transformed into an international city and communicational crossroad for the world of Islam. Students from more than seventy (70) nationalities are engaged in learning theology in it.

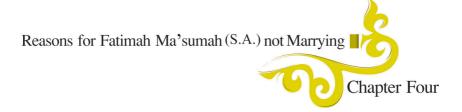


Burial Sites of Erudite Scholars

One of the consequences and blessings of the presence of her holiness Fatimah Ma'sumah (S.A.) in Qom is the attraction of thousands of select thinkers and their burial in this city. From prominent scholars such as Zakariyya bin Adam – one of Imam Riḍa's (A.S.) companions – and Ahmad bin Is'haq – Imam Hassan Askari's (A.S.) trustee – to supreme 'Marja' qualified religious authorities and contemporary scientific personalities such as grand Ayatullahs Burujerdi, Araki, Gulpayegani, Mar'ashi, Allamah Tabatabai, Martyr Mutahhari and their likes are among those who came to Qom on the auspices of the blessed presence of Imam Musa bin Ja'far's (A.S.) daughter and honored this city with their presence.

C: From Political Aspects

During the dictatorship and totalitarian period of the past, the great 'Marja' Shi'a religious authority, Hajj Shaykh Abd al-Karim Ha'eri-Yazdi, founded the Qom theological seminary. This theological school flourished during the time of Ayatullah Burujerdi in a befitting manner and reached the peak of its brilliance at the start of Imam Khumayni's movement in May-June of the year 1963. It achieved global reputation with the victory of the Islamic Revolution that arose originally from Qom and the theological seminary and which took place under the auspices of the brilliant ray of her holiness Ma'sumah's (S.A.) enormous soul.





Chapter Four: Reasons for Fatimah Ma'sumah (S.A.) not Marrying

As regards whether her holiness Fatimah Ma'sumah (S.A.) had married or not, it is quite clear in history that she did not marry at all. However, the argument here is that why despite marriage being a blessed and highly recommended affair in Islam, her holiness did not marry?

The sanctity of marriage is of such significance that it prompted the honorable Prophet of Islam (S.A.W.) on the one hand to reckon it as his tradition¹ and regard it as the most adored of structures that has been built until now such that he states:

"According to Islam in the sight of God no structure has been erected that is more adored than the affair of marriage. 2"

And on the other hand, individuals who shun choosing a partner have been introduced as being among the worst of human beings and in the footsteps of Satan such that he stated:

^{1-«}دالنكاح سنتي فمن رغب عن سنتي فليس مني» Bihar al -Anwar, vol. 100, page 220.

^{2–} Nuri, Mirza Husayn, Mustadrak al-Wasa'il, Beirut, Aal al-Bayt (A.S.) press, second edition, $1408\,\mathrm{A.H.}$ (1987), vol. 14, page 153.



The worst of individuals among you are those without spouses; and those without spouses are reckoned to be the brothers of devils. 1"

On the necessity of starting a family, we mention this illuminating 'Hadith' narrated tradition of Imam Riḍa (A.S.) which has been quoted from Imam Baqir (A.S.) as having stated:

«إنّ إمرأة سألت أبا جعفر إليه فقالت: أصلحك الله إنّي مُتبتلة، فقال لها: وما التبتل عندك؟ قالت: ألتمس في ذلك التبتل عندك؟ قالت: ألتمس في ذلك الفضل، فقال: إنصرفي فلوكان في ذلك فضل لكانت فاطمة اليها أحق به منك»

A woman asked Imam Baqir (A.S.): 'May God put your tasks in order; I am a 'Mutabtalah' woman.' The Imam stated: 'What do you mean by 'tabattul'?' To which she replied: 'It means that I shall never get married.' The Imam asked: 'Why?' and she said: 'By virtue of not marrying I would like to attain eminence and status.' The Imam stated: 'Change your decision for if not marrying was a virtue then Fatimah was more deserving of it than you are.' ²

In response to this question, a few points can be reminded each of which could be a reason for her holiness remaining single and not marrying.

1. One of the recommendations in the affair of marriage is for the partners to be matching and equals. One of the possibilities that have been mentioned for her holiness Fatimah Ma'sumah (S.A.) not marrying and remaining single is that there was no suitable partner among the men of those days who was of the same caliber and status as her. Imam Sadiq (A.S.) has stated: "If her holiness Fatimah Zahra (S.A.) submitted to marriage it was because she had a spouse such as Ali (A.S.) otherwise she would never have married. But because the daughter of Musa bin Ja'far (A.S.) did not get a matching and equal partner, she did not

^{1 -} Husayn Nuri, Mustadrak al - Wasa'il, vol. 14, page 156.

^{2 -} Majlisi, Bihar al - Anwar, vol. 100, page 219.



submit to wedlock."

- 2. Due to the circumstances that reigned over the living atmosphere of Imam Kazim (A.S.), it was not feasible for Fatimah Ma'sumah (S.A.) to get married. This was because whether at the time when her father was languishing in Harun's prison and whether after his martyrdom, she was responsible for running the affairs of her father's home and she could not shirk this responsibility by getting married.
- 3. Due to political reasons, Imam Kazim (A.S.) had earned the wrath of the Abbasid caliphs and no one dared to enter into wedlock with the family of his holiness. This was because from the point of view of the Abbasid regime having ties and relationships with the family of his holiness was considered a crime and was wrought with certain dangers. Thus, no one was ready to risk his life by entering into wedlock with her holiness Ma'sumah (S.A.).









Chapter Five: Demise in Strange and Lonely Circumstances

After her arrival in Qom, her holiness Fatimah (S.A.) was a guest of the residents of Qom for just seventeen (17) days. Finally, with a troubled memory and profound anguish arising from lack of fulfillment of her wishes of seeing her father as well as her brother, Riḍa (A.S.), she departed from this world on the tenth day of the lunar month of Rabi' al-Awwal of the Hijri year 201 A.H. (815 C.E.). Her demise in a land to which she was a stranger plunged the Shi'as in general and the people of Qom in particular in sorrow of her mourning.

After the passing away of the daughter of Imam Musa bin Ja'far (A.S.) in alien and sorrowful circumstances, the people of Qom conducted funeral ceremonies in splendid fashion and carried her pure body to its present location which in those days was outside the city limits in a neighborhood famously known as 'Bagh-e-Babelan' (Garden of Babylon). While her grave was being made ready, people were at a loss as to what person would recite the funeral prayer over her body and what person would place her body inside the grave when two persons riding on horseback with their faces covered suddenly appeared at a distance and approached swiftly. After reciting the funeral prayer, one of the two entered the grave while the other lifted the pure and purified body of her holiness and handed it to the first in order to be placed in the grave. After reciting the funeral prayer and conclusion of the burial rites, the two persons got astride



their horses and went away without speaking a single word with anybody. $^{\scriptscriptstyle 1}$

After her holiness Ma'sumah (S.A.) was laid to rest, Musa bin Khazraj placed a canopy of rush matting over her blessed grave. Then, in the lunar year 256 A.H. (870 C.E.), her holiness Zaynab, daughter of Imam Jawad (A.S.), built the first dome over the blessed grave of her eminent paternal aunt.







Chapter Six: A Passage on the Brief History of Some of the Holy Sites

Although after her demise the daughter of Imam Musa bin Ja'far (A.S.) was buried in a small burial chamber and a canopy of rush matting was placed over her grave by Musa bin Khazraj, it was a mausoleum that had neither a portico nor mosque nor courtyard nor porch nor dome nor minaret. This simplicity belonged to a period when the personality and status of the Lady of the Two Worlds had yet to be discovered by eager followers and lovers of the Household of Chastity and they had vet to know and become aware of the miracle-like benevolences of her holiness. However, when the flood of devotees headed toward her mausoleum and derived benefits from her blessed presence, both the trustees of the affairs deemed it necessary to expand her holiness' mausoleum as well as the pilgrims to her shrine contributed generously with their donations and offerings toward its expansion. Thus today we witness the expanded portico, mosque, precincts and buildings.

Porticos

In the mausoleum of her holiness Ma'sumah (S.A.) one observes a large number of extremely beautiful porticos including the Head Side Portico, the Dar al-Hifaz Portico, the Mirror portico and the Pisheru (Face side) portico.



Precincts The 'Atiq' Precinct

The first precinct that was built in this holy mausoleum is called the 'Atiq Precinct'. In the Hijri year 925 A.H. (1520 C.E.) this precinct was built at the same time as the rebuilding of the dome by Shah Beigi Begum, the wife of Shah Ismail Safavi. This precinct consists of four porches including:

- 1. The Gold Porch is located at the southern end and contains two minarets and was gold-plated in the Hijri year 1285 A.H. (1860 C.E.).
- 2. The Northern Porch is the entrance from the Faidiyyah Theological Seminary to the precinct and the building where the drums are beaten the Nagarehkhaneh has been built over it.
- 3. The Western Porch is the entrance from the Grand Mosque Masjed-e-A'zam to this precinct.
- 4. The Eastern Porch links the Atabaki Precinct to the Atiq

The New (Atabaki) Precinct

The Atabaki Precinct which is relatively large one consists of four porches. In each of them, artistic and architectural representations are observed. The most important of them all is the beautiful Mirror Porch – Aiwan-e-Aaineh – which is located at the southern end. Work on this precinct that was built on the orders of the Great Chancellor -'Atabak-e-A'zam'– started in the year 1295 A.H. (1870 C.E.) and was completed in the Hijri year 1303 A.H. (1878 C.E.).



The Dome

As was mentioned earlier, after the burial of the Miracle Lady of the Ahl al-Bayt (A.S.), a canopy of rush matting was built over her grave by Musa bin Khazraj.

As the importance of this sacred grave was clear to the household of the Prophet (S.A.W.) and the descendants of Imam Ali (A.S.) in order to honor it and for its outward beauty as well, a structure was built by Zaynab, the daughter of Imam Jawad (A.S.). In the year 253 A.H. (865 C.E.) she arrived in Qom with the intention of remaining in Qom at the side of the sacred tomb of Fatimah Ma'sumah (S.A.). She built a tower-like dome of brick, gypsum and stone over her grave. ¹

This dome remained until the year 350 A.H. (960 C.E.) when it was renovated by Abu al-Husayn Zayd bin Ahmad bin Bahr Isfahani

With the passage of time and after burial of some of the Alide ladies in the vicinity of the grave of her holiness Fatimah Ma'sumah (S.A.), two other domes were constructed at the side of the first one. These three domes remained in place until the year 447 A.H. (1050 C.E.) when on the recommendation of Shaykh Tusi in the same year Mir Abu al-Faḍl Iraqi (vizier of the Mongol emperor the Great Tughral) in place of the three domes constructed a tall dome adorned with colorful designs and brick and ceramic decorations without the porch and chamber and which loomed over all the graves of the descendants of the Prophet (S.A.W.) and the ladies.

In the year 529 A.H. (1135 C.E.) the old dome was demolished and a new dome was constructed over the sacred grave that remained in place for sixty three (63) years. However, finally in the year 592 A.H. (1195 C.E.) it was replaced by a bigger dome.

In the year 925 A.H. (1520 C.E.), the same dome which is in place today was rebuilt at the instance of Shah Beigi Begum the wife of Shah Ismail Safavi and its outer surface was adorned with mosaic tiles. Finally, in the year 1218 A.H. (1800 C.E.) coinciding with the monarchy of Fath Ali Shah Qajar, the sacred dome was beautified with 12,000 gold bricks that remained in place until the year 1379 A.H. (1960).

In the year 1380 A.H. (year 1961) due to external damage to the dome and in order to prevent further damage to the dome's structure, with the efforts of the Trusteeship of the Sacred Shrine, his eminence Ayatullah Masudi Khumayni, a decision was taken to carry out major repairs and renovation. Thus, the former gold bricks were removed and after the major repairs and renovation on the sacred dome was completed at an expense of more than twenty-five (25) billion Rials, the opening ceremony of the new dome was held on May 25, 2005.

In conclusion, it needs to be added that there was a remarkable expansion to the Sacred Mausoleum of her holiness Ma'sumah (S.A.) during the reign of the Safavid kings. This was because the kings were enthusiastic devotees of her holiness and would come on her pilgrimage. Some of them wrote in their wills that when they die they should be buried at the side of her holiness' grave. The roster of the Safavid kings who are buried at the side of the tomb of Fatimah Ma'sumah reads as follows: Shah Safi (died 1052 A.H., 1660 C.E.), Shah Abbas the Second (died 1077 A.H., 1685 C.E.), Shah Sulayman (died 1105 A.H., 1715 C.E.) and Shah Sultan Husayn (died 1215 A.H., 1820 C.E.).



Minarets

In the 'Atiq' Precinct over the Gold Porch (Aiwan-e-Tala) there are two cylindrical minarets rising 17.40 meters from the roof level with a diameter of 1.50 meters. In the same way, there are two minarets over the Aiwan-e-Aineh or Mirror Porch in the New Precinct each of which is at a height of 28 meters from the roof level and with a diameter of 3.30 meters. These two minarets are the tallest structures of the Sacred Shrine of her holiness Ma'sumah (S.A.).

The Mosque

One of the extremely holy and spiritual buildings that stand out in the sacred precincts of the Household of Infallibility and Purity are the mosques. The sacred precinct of the Miracle Lady of the Ahl al-Bayt (A.S.) enjoys this advantage as well as mosques have been built alongside the Sacred Shrine of her holiness for the welfare of the pilgrims and establishing congregation prayers and holding religious ceremonies.

The 'Balasar' (Head Side) Mosque

The 'Balasar' or head side Mosque is one of the most extensive compartments of the holy shrine and is a place of holding public gatherings and congregational prayers. Today it is considered to be one of the most splendid sacrosanct buildings of the holy shrine.

The A'zam Grand Mosque

One of the splendid religious influences that was established with the effort and motivation of the supreme religious authority of the Shi'a world, his eminence Grand Ayatullah Burujerdi (hallowed be his grave), was the A'zam Grand Mosque of Qom. It



is located at the west side of the holy shrine of Sayyidah Fatimah Ma'sumah (S.A.) . The ground-breaking ceremony of this mosque which was built for the welfare of pilgrims was held on the eleventh day of the lunar month of Dhiqa'dah in the lunar year 1373 A.H. (1954).



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