

As per some narrations, Hazrat Ali (a.s.) recited these words prior to the above conversation.¹ As per some reports, he (a.s.) said these words after the conversation.²

Then he turned his face towards the sky and said,

*"O my Lord! You be a witness to these events."*³

The people then tried to forcibly open the hands of Hazrat Ali (a.s.), but he clenched them so tightly that none was able to do so. Finally, Abu Bakr rubbed his hand over the clenched fist of Hazrat Ali (a.s.).⁴

At this moment, Hazrat Ali (a.s.) said,

"I heard the Holy Prophet (s.a.w.a.) say that some selected, powerful and influential companions will come to me on the Day of Qiyaamat so that they may pass over the Bridge of Seraat. They will see me

¹ Basaaer al-Darajaat page 275; Tafseer Ayyaashi volume 2 page 67; al-Ikhtesaas page 186 & 275; al-Manaaqeb volume 2 page 248.

² al-Imaamah wal-Siyaasah volume 1, page 19, 20; Ilmul Yaqeen volume 2 page 386-388.

³ al-Shaafi volume 3 page 244.

⁴ Isbaat al-Wasiyyah page 153-155; al-Shaafi volume 3 page 244; Ilmul Yaqeen volume 2 page 386-388.

*and I will see them. They will recognise me and I will recognise them. But they will be taken far away from me. I (s.a.w.a.) will call out to my Lord, "These are my companions, these are my companions..." I will receive a reply, "O Mohammed, you do not know what these companions have done after your death. As soon as you left them, they turned away from the religion." I will then order that they be taken away and enveloped in punishment."*¹

Hazrat Zahra (s.a.)

The effects of this tyranny stayed on the holy body of Hazrat Zahra (a.s.). After this, she remained sad and became sick,² till she was confined to the bed.

Her body started becoming weak and thin and nothing remained till she was reduced to a shadow of herself.³ She became severely sick. She did not permit those who had troubled her to visit her.⁴

¹ Sulaym bin Qays page 93.

² Mo'tamar Ulemae Baghdaad page 63.

³ Daaemul Islam volume 1 page 232.

⁴ Dalaaelul Imaamah page 45; Behaar volume 43 page 170.

Nobody saw her smile towards the end of her life.¹

The visit of Abu Bakr and Umar

When her sickness intensified² Umar told Abu Bakr,

“I wish to visit Hazrat Zahra (s.a.). We have offended her.”

They sought permission to meet her, but she did not grant them permission.³ They kept on insisting.⁴ Then, one day they met Hazrat Ali (a.s.) and said,

“You know what has transpired between us and Hazrat Zahra. If you find it appropriate, then obtain us permission to meet her so that we can apologise for our crimes.”⁵

In another narration it is found, that when Abu Bakr realised he was not getting permission, he took an

¹ *Hulyatul Awliyah volume 2 page 43; Mo'jamul Kabeer volume 22 page 99; Tabaqaat volume 2 page 84; Mustadrak volume 3 page 162; Tehzeebul Kamaal volume 35 page 251; Majmauz Zawaaed volume 9 page 211-212; al-Bidaayah wal Nehaayah volume 6 page 67.*

² Sulaym Bin Qays page 253; Behaar volume 28 page 303.

³ *al-Imaamah wal Siyaasah page 19.*

⁴ *al-Shaafi volume 4 page 214; Sharh Najul Balaagha volume 16 page 218.*

⁵ Sulaym Bin Qays page 253; Behaar volume 28 page 303.

oath that till he secured permission to meet Hazrat Zahra (s.a.) and pleased her he would not sit in the shade. That night he spent in Baqi under the sky. Umar told Hazrat Ali (a.s.),

“He (Abu Bakr) is old, weak hearted; he has spent a night in the cave with the Prophet (s.a.w.a.). We visited Hazrat Zahra many times, sought permission to meet her, but she refused. We want to meet and please her. If you find it appropriate, then obtain permission for us to meet her.”

Hazrat Ali (a.s.) went to Hazrat Zahra (a.s.) and told her,

“You know the intensity with which these two had troubled you. They often came (to meet you), but you refused them permission. Now they have requested me that I obtain permission for them from you.”

She (a.s.) said,

“By Allah, I will never grant them permission, nor shall I talk to them. And I shall complain to my father about all that they have done to me.”

Hazrat Ali (a.s.) said,

"I have spoken to them about getting them permission."¹

She (a.s.) said,

"If that is the case, then this house is yours, and I am dutiful to you. I shall not oppose you. You give permission to whomsoever you wish."

Hazrat Ali (a.s.) obtained permission for them.

When they came and conveyed salaams to Hazrat Zahra (s.a.), she turned her face away from them, and did not reply to their salutations. They went to another side and saluted her, but yet, she did not reply and turned her face away. This happened many times.

Hazrat Zahra (a.s.) said,

"O Ali put the curtain."

She said to the ladies present,

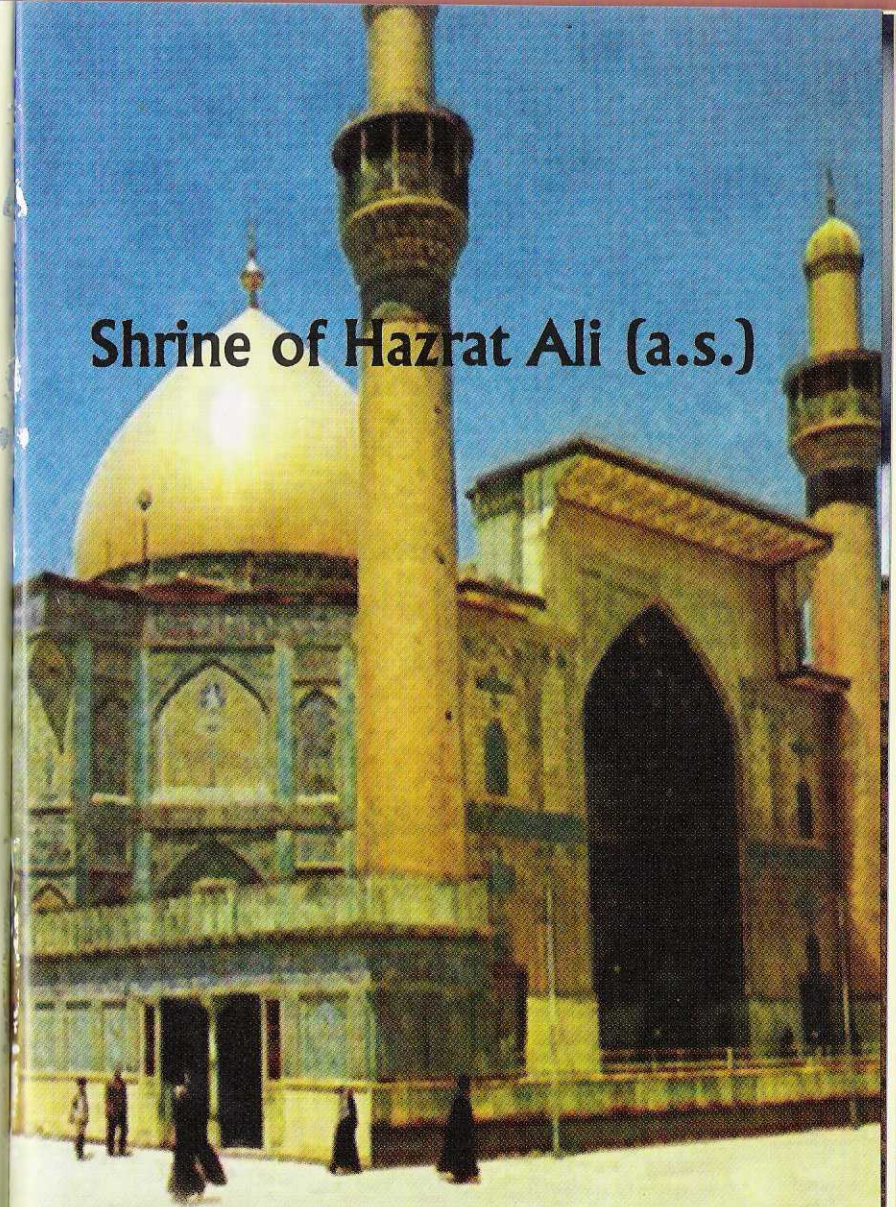
"Turn my face the other way."

When she turned her face away, Abu Bakr said,

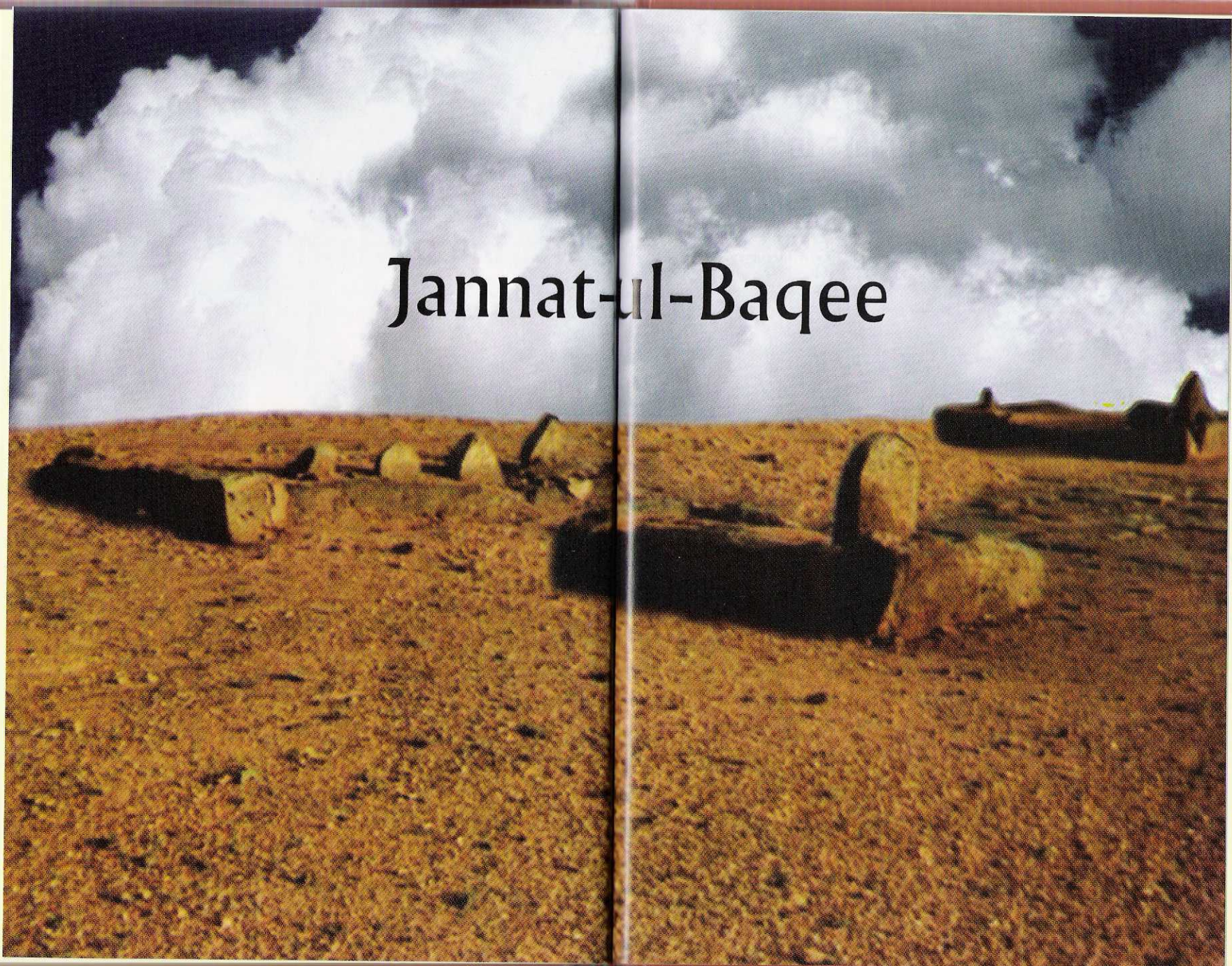
"O daughter of the Prophet (s.a.w.a.), we have come in your presence, to please you and seek refuge

¹ al-Shaafi volume 4 page 214.

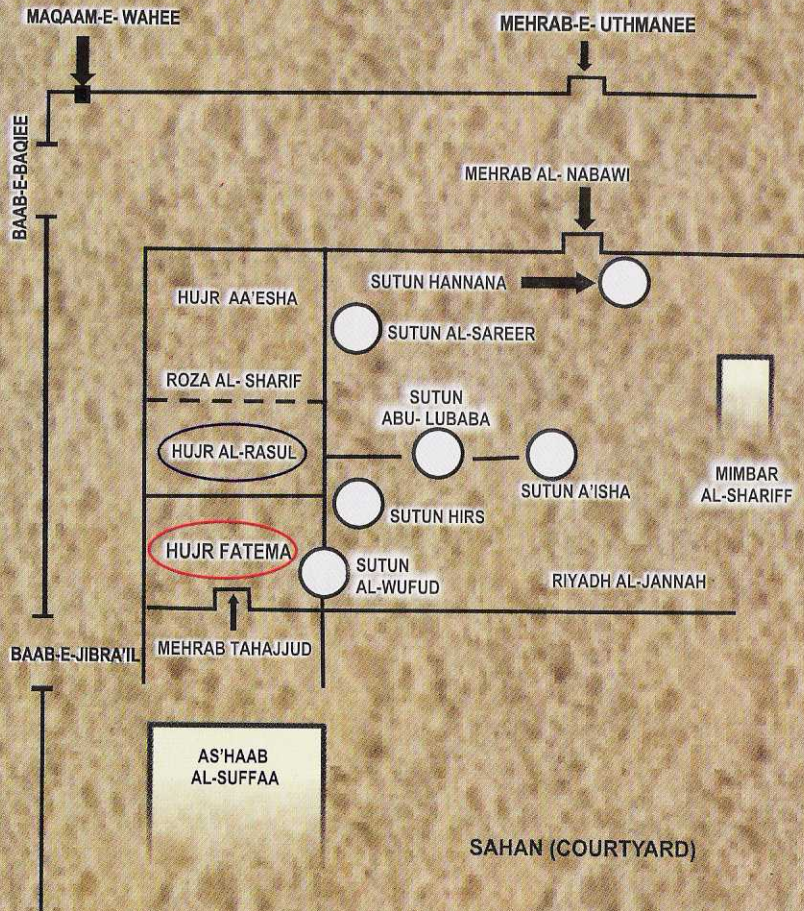
Shrine of Hazrat Ali (a.s.)



Jannat-ul-Baqee



Position of the Pillars inside Masjid-e-Nabawi



from your annoyance. We request you to forgive us.”

She (a.s.) answered,

“I will not talk to you, not even a word. I shall complain to my father about your atrocities.”

They said,

“We seek forgiveness from you, forgive us. And whatever difficulties you faced on account of us, do not complain about them. We confess to our crimes and request you not be offended with us.”

Hazrat Zahra (a.s.) faced Ali (a.s.) and said,

“I will not talk to these two. I shall ask them about what they have heard from the Prophet of Allah (s.a.w.a.), and if they answer correctly then I shall consider.”

They replied,

“Please speak up. Question us and we shall not say anything, but the truth.”

She (a.s.) said,

“I ask you by God, did you hear the Prophet say, Fatemah is a piece of my flesh, and I am from her. Whoever troubles her has troubled me. And whoever

troubles me, has troubled Allah. Whoever troubled her after my death is like the one who troubled her during my lifetime. And whoever troubled her during my life is like the one who troubled her after my death.'

Both replied,

"Yes, we have heard this."

She said,

"Praise be to Allah"

Then she continued,

"O Allah! I make You a witness, and make all those present here as witness and confirm that these two have troubled me during my life and after my death. I shall not speak to you both till I am alive. And whatever you have done to me, I shall complain to Allah about it all."

Hearing this Abu Bakr began crying and complained,

"I wish my mother had not given birth to me."

Umar said,

"I am surprised at how the people made you the

Caliph! You have lost your senses due to your old age. You cry on account of the displeasure of women, and are pleased with their pleasure."¹

In another narration it is found that Hazrat Zahra (s.a.) said,

"I give you God's oath, and ask you - have you not heard the Prophet of Allah (s.a.w.a.) say, 'Fatimah's pleasure is my pleasure and her displeasure is my displeasure. Whoever loves my daughter Zahra loves me. Whoever has hurt her has hurt me.'

Both answered in the affirmative. She (s.a.) said,

"I make God and the angels as witness and say that you both have hurt me, and have not pleased me. When I meet the Prophet, I shall complain to him about you both."

After they left, Hazrat Zahra (s.a.) asked Hazrat Ali (a.s.),

"Did I do what you wanted me to do?"

Ali (a.s.) replied,

"You did exactly that."

¹ Elalush Sharaae' page 186-187; Behaar volume 43 page 202-203.

'If I ask you something, will you do that?'

'Yes.'

*"For God's sake, these two should not recite my funeral prayers nor visit my grave."*¹

Abu Bakr started weeping, while she (s.a.) said,

*'By Allah! I shall curse you in every prayer.'*²

¹ Al-Shaafi volume 4 page 214; *Shar'he Nahjul Balaagha volume 16 page 281.*

² *al-Imaamah wal Siyaasah pg 19, 20.* The author says "When Abu Bakr went to visit Hazrat Zahra (s.a) at the time of her illness due to the injury caused by the falling door, she (s.a) said "I will pray to Allah that He should punish you" This has been narrated by *Balaazari* in his book *Ansaab-ul-Ashraaf 10 / 79*; *Jaahiz* in his book *Ar Rasael page 467*; *Shar'he Nahjul Balaagha volume 16 page 264.* The visit of these two elders to the house of Hazrat Zahra (s.a) at the time of her injury has been mentioned by many scholars. Some of the notable books are *Sayyada Fatima Zahra (s.a) page 145*; *Ahlul Bait (a.s) page 168* by *Taufeeq Abu Ilm*; *al Imam Ali volume 1 page 193* by *Ustad Abdul Fath*; *Fatima Zahra volume 2 page 253* by *Ustad Abdul Fath*; *Qurratul Aainain page 229* by *Mohaddis Dehlavi*; *Sulaym Ibne' Qays page 253*; *Kifaayatul Asar page 60*; *Dalaaelul Imaamah page 45*; *As Shafee volume 4 page 214*; *Shar'he Nahjul Balaagha*

volume 16 page 218; *Elalush Sharaee page 186/187*; *Beharul Anwaar volume 28 page 303*, *volume 36 page 307*, *volume 43 page 170/202/203.* The author (of *al Imaamah*) says "Why did these two delay in paying a visit to Hazrat Zahra (s.a) till the time that it had become clear that she would succumb to her injuries? Why did she (s.a) refuse to meet them at all while these two pleaded with Hazrat Ali (a.s) to let them come in the house? Even when they finally entered the house, why did she (s.a) not reply to their salutations? Why did she (s.a) refuse to forgive them while forgiving is a very noble characteristic and it has been emphasized in the Quran as well in the traditions? The real reasons for all this are very clear. Their visit to inquire about the health of Hazrat Fatima (s.a) was politically motivated while their real intention was to keep the truth away from the masses and it was precisely for this reason that they delayed their visit of Hazrat Zahra (s.a). When Hazrat Ali (a.s) allowed them to enter in the house, then too she (s.a) was firm in not talking to them. In fact she turned the tables on them when she said to Abu Bakr that she (s.a) would pray to Allah to chastise him. On hearing this, Abu Bakr ran out of the house in tears. The one who accepts his mistake is forgiven, not the one who is obstinate. If these two were truly repentant then they should have given the caliphate back to Hazrat Ali (a.s) to whom it lawfully belonged. If the usurper is regretful of his actions then its remedy is to return that thing which he has usurped. Merely seeking forgiveness is not sufficient. Besides, why was Fadak - which was the right of Hazrat Zahra (s.a) not returned back to her? Besides this is such a heinous crime that the entire humanity is engulfed in it. So how could she (s.a) forgive these two?"

The burial of Hazrat Zahra and the lamentation of Ali (a.s.)

Hazrat Ali (a.s) remained sorrowful and at the same time he was secretly taking help from Asma binte' Umays till the last moments of the life of Hazrat Zahra (s.a). In her will, Hazrat Zahra expressed her desire that he (a.s) should give ablutions to her dead body, bury her in the darkness of the night and erase all signs of her grave.¹ She also insisted that neither these two nor their friends should be allowed to participate in her funeral and the funeral prayers.²

She (s.a) put on a new dress for the ghusl and desired that it should not be removed.³ In some traditions it is found that she (s.a) said,

¹ Al-Kaafi volume 1 page 458; Amaali of Shaykh Mufeed page 281.

² Elalush Sharaae' page 185; Al-Manaaqeb volume 3 page 363; Misbaahul Anwaar; Behaar volume 81 page 245-255 & 390.

³ Hulyatul Awliyaa volume 2 page 43; Mo'jamul Kabeer by Tabaraani volume 22 page 399; Musnade Ahmad volume 6 page 461; Majmauz Zawaaed volume 9 page 210-211; Maqtaal-e-Khwarazmi volume 1 page 81; al-Bedaayah wal Nehaayah volume 5 page 350; Wafaaul Wafaa volume 3 page 903; al-Esaayah volume 4 page 379; Asadul Ghabah volume 5 page 590.

*"Do not untie my arms."*¹

Perhaps she did not want that Hazrat Ali (a.s) should see the injury marks on her body and hence she insisted that she should be given ghusl with her clothes on. But when Hazrat Ali (a.s) was giving her ghusl he let out an agonizing cry and his cheeks were drenched with tears. When people asked the reason for crying he (a.s) said,

*"The marks of lashes and injuries on her body."*²

In fact Hazrat Miqdaad says

"At the time when the daughter of the Holy Prophet (s.a.w.a.) expired, blood was oozing out of her back and her thighs due to the wound caused by swords and lashes."³

Hazrat Ali (a.s) recited the funeral prayers in the

¹ *Tabaqaat-e-Ibne Saad volume 8 page 18; Al-Esaabah volume 4 page 379; Sayre Aa'laamun Nobalaa volume 2 page 95; Sharhe Mawaahib by Zarqaani volume 3 page 206.*

² Refer to Masaaebul Maa'soomeen (a.s.) page 27; Baitul Ahzaan by Yazdi page 33; Jaameun Noorain page 244; Huznul Mo'mineen page 61; Bashaaratul Baakeen page 26; Mirqaatul Eeqaan volume 1 page 112 & 125; Anwaarush Shahaada page 207-208.

³ Kaamil' Bahaai volume 1 page 312.

night.¹ Only the Bani Haashim and the trusted friends were present in the prayers.² Those who were present were Imam Hasan (a.s), Imam Husain (a.s), Aqeel, Abdullah ibn Jafar, Salmaan, Abu Zar, Miqdaad, Ammaar, Huzayfah, Boraydah, Abbaas and his sons Fazl and Abdullah, Abdullah ibn Masood, Osamah, Zubayr, the daughters of Hazrat Ali (a.s) and few women from Quraysh.³

Hazrat Ali (a.s) buried and then eradicated the sign of her grave. When he (a.s) wiped his hands off the soil, he was so overcome by grief that he (a.s) began to weep profusely and with tears rolling down his eyes, he turned towards the grave of Holy Prophet (s.a.w.a.) and said,

“Peace be upon you, O Messenger of Allah and peace be upon you from your beloved daughter, the coolness of your eyes, the one who visited you and the one who is now buried in your chamber (Baqi). Allah has united her very quickly with you.

¹ Many references can be found in this regard in Sunni as well as in Shia books and we will mention it at the appropriate place.

² Aa’laamul Waraa page 152.

³ Al-Manaaqeb volume 3 page 363; Behaar volume 42 page 180, 183, 189, 192, 199-200.

O Separation from your daughter has diminished my patience. The demise of the ‘Leader of all women’ has weakened my forbearance. Your sunnah is a model for us. The grief of your departure is ever present. It was me who put you to rest in your grave while you had breathed your last in my lap. It was me who closed your eyes and gave you the ghusl and kafan. In the Book of Allah is the best condolence,

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Surely we are from Allah and to Him shall we return”¹

“The trust (amanat) has been taken back. The thing that was mortgaged has been demanded. Zahra (s.a.) has left us. Now this world appears so repulsive and horrible. O Messenger of Allah! Now my sorrow is endless. Nights will pass without sleep. This sorrow will not decrease from the heart. Till such time that Allah chooses me for that place where presently you are stationed. This wound will never heal and will always remain fresh. Allah has separated us so quickly.

¹ Surah Baqarah verse 156

O Allah! I complain to You of this separation. O Messenger of Allah! Your daughter will narrate to you the oppressions committed by the nation and how they snatched and destroyed her rights. You ask her everything in detail about the circumstances. Her life was filled with grief and anguish. She did not get a chance (in the world) to express her sorrow. She will narrate them to you."

يَحْكُمُ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ

"Allah will judge and He is the best of judges"¹

"O Messenger of Allah! My farewell salutations to you. Neither am I tired of sending salutations upon you nor have I completed all that I want to say. If I am going back it is not to attend any business and if I am standing over here then it is not because I doubt Allah's promise that He has made to those who are patient. Certainly patience is better. If the oppressors who forcibly snatched the government had not been dominant, I would have sat next to your grave and stayed here and would have

¹ Surah Yoonus verse 109.

cried like a mother who cries on the death of her young son. Your daughter has been secretly buried right before the eyes of Allah and rights were forcibly snatched away from her. She was openly deprived of her inheritance while the covenants made to you were still fresh among the people and your memories were still vivid among the people."

"O Messenger of Allah! I complain to you about all that has happened. Your character and personality is the best form of condolence and sympathy. May Allah send His blessings upon Zahra (s.a.) and upon you (s.a.w.a)."¹

يَا رَبِّ فَاطِمَةَ بِحَقِّ فَاطِمَةَ اشْفِ صَدْرَ فَاطِمَةَ بِظُهُورِ الْحُجَّةِ ﴿ع﴾

O the Lord of Fatemah (s.a.), for the sake of Fatemah, soothe the heart of Fatemah, by the reappearance of Imam Mahdi (a.t.f.s.).

اللَّهُمَّ عَجِّلْ لَوْلِيكَ الْفَرَجَ وَاجْعَلْنَا مِنْ أَنْصَارِهِ وَأَعْوَانِهِ

O Allah! Hasten reappearance of Imam Mahdi (a.t.f.s.) and include us amongst his helpers and aides.

¹ Aamaali of Shaykh Mufeed (r.a.) page 182; Bashaaraatul Mustafa page 258; Al-Kaafi page 458; Aamaali of Shaykh Toosi (r.a.) volume 1 page 107 (Najaf Edition); Dalaaelul Imaamah page 47; Behaar volume 43, page 193, 211.