

It is unlikely that those who lived at the time of Lady Ma'sumah—the daughter of the seventh Twelver Shi'a Imam, Musa al-Kadhim—anticipated the effect she would have on tens of millions of people after her passing. With her shrine located in the city of Qum, Iran, as the centre of seminaries inspired by the teachings of the Ahl al-Bayt, she has proven to be a powerful source of spirituality, warmth, energy, and love. *The Second Fatimah: The Spiritual Role of Lady Ma'sumah and a Study of Her Ziyarah* has been published with the hopes of introducing Lady Ma'sumah's life and historical role, as well as assisting pilgrims in their mental and spiritual preparations when offering their salutations.



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The Second Fatimah

Dr. Mohammad Ali Shomali

# THE SECOND FATIMAH

## THE SPIRITUAL ROLE OF LADY MA'SUMAH AND A STUDY OF HER ZIYARAH



DR MOHAMMAD ALI SHOMALI

# **The Second Fatimah:**

The Spiritual Role of Lady Ma‘sumah and  
a Study of Her Ziyarah

Dr. Mohammad Ali Shomali

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In the Name of God,  
The Merciful,  
The More Merciful

## INTRODUCTION

It is a great pleasure to present this booklet to our dear readers who may have visited the shrine of Lady Ma'sumah in Qum, Iran or who may be planning to visit it. Although it is not possible for someone like me to understand – let alone introduce – this hidden treasure that God has blessed humanity with, it is hoped that the ideas mentioned in this book will be of assistance to those with a desire to know more about the Lady, and that it will assist pilgrims in their mental and spiritual preparations.

This is a second, updated edition of the first edition, which was published in 2017. It is based on four lectures delivered in the shrine of Lady Ma'sumah in March and April 2012. The first lecture was on the historical role of Lady Ma'sumah; the second on her spiritual position; and the last two were reflections on her *ziyārah*. Sister Shahnaze Safieddine transcribed, organized, and edited the lectures. I would like to take this opportunity to thank her and pray for her success. I would also like to thank the staff of the International Institute for Islamic Studies in Qum for organizing and recording the lectures. Last but not least, I

would like to express my deep gratitude to God for granting this great mother, guide, teacher, comforter and intercessor of all lovers of Ahl al-Bayt, especially the residents of, students of, and visitors to Qum.

Mohammad Ali Shomali

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# 1

## A SHORT BIOGRAPHY

Her name was “Fatimah,” and her most well-known title was “Ma’sumah.” Her father was Musa ibn Ja’far, the seventh Shi’i Imam, and her mother was Najmah, who was the mother of Imam al-Rida as well.

Lady Ma’sumah was born in the city of Medina on the first of the month of Dhu al-Qa’dah in the year 173 AH.<sup>1</sup> In 179 AH, when she was only six years old, the Abbasid caliph Harun al-Rashid imprisoned her father in Baghdad, where he was martyred in 183 AH. In the absence of her father and after his martyrdom, Lady Ma’sumah lived under the care and training of her brother, Imam al-Rida. In the year 200 AH, Ma’mun, the next Abbasid caliph, called Imam al-Rida to Marv in Khurasan, north-eastern Iran. The Imam was compelled to migrate there against his will. One year later, Lady Ma’sumah, accompanied by some of her brothers and nephews, left Medina to visit and support Imam al-Rida. In almost every city, they were warmly welcomed.

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<sup>1</sup> Approximately 3 March 790 AD.

However, in the city of Saveh, some of the enemies of Ahl al-Bayt, with the support of local governor, blocked their way and fought them. It is reported that almost all the men were martyred, and Lady Ma'sumah may have been poisoned. Either because of poisoning or because of this great tragedy, the Lady, who had become ill, was not able to continue her journey to Khurasan. Aware of the love that the people of Qum had for Ahl al-Bayt, she asked how far it was from Saveh. When she came to know it was only 10 *farsakh* (around 55 km), she said, "Take me to Qum, because I have heard from my father that Qum is the centre of our followers [the Shi'a]."

Upon hearing the news of Lady Ma'sumah's arrival, the inhabitants of Qum went outside the city to welcome her. Musa ibn Khazraj, the head of the Ash'ari family, held the rope of her camel and led it into his home, while many people, walking and riding, escorted her to the city. She arrived in Qum around 23 Rabi' al-Awwal in the year 201 AH.

For 17 days, Lady Ma'sumah stayed in the house of Musa ibn Khazraj, deeply engaged in worship and calling upon God. This place is now preserved as a special room in the Madrasah Sittiyyah,<sup>2</sup> known as Bayt al-Nur (the House of Light). Then, on the 10<sup>th</sup> or 12<sup>th</sup> of Rabi' al-Thani in the year 201 AH,<sup>3</sup> Lady Ma'sumah passed away. Sadness permeated

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<sup>2</sup> The Sittiyyah school.

<sup>3</sup> Approximately 11 November 816 AD or 13 November 816 AD.

the city as the people of Qum organised a magnificent funeral for her and took her to the graveyard of the Ash‘ari family, called Bagh-e Babilan,<sup>4</sup> the current site of the shrine.

Once the ritual bath (*ghusl*) and the shrouding (*kafan*) of the body were completed, the Sa‘d family began discussing who would have the privilege of entering the crypt to lay the body into the ground. After much discussion, they finally agreed on a pious, elderly man from the family of the Prophet, named Qadir.

At that moment, two masked men swiftly approached from the desert and dismounted at the burial site. They came forward and recited the prayer for the dead (*salāt al-mayyit*) for Lady Ma‘sumah. Then, one of them entered the crypt while the other passed the body to him to be placed in the grave to bury it. Without uttering a word, the two men then mounted their horses and rode off.<sup>5</sup>

No one knows for certain who the masked men were, but those who were familiar with the character and behaviour of the Imams had no doubt these two men were Imam al-Rida and his son, Imam al-Jawad.

After the burial, Musa ibn Khazraj set up a straw awning over the grave which remained there until 256 AH when Zaynab, the daughter of Imam al-Jawad, went to visit

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<sup>4</sup> Lit. “the garden of Babilan”.

<sup>5</sup> *Bihār al-Anwār*, vol. 48, p. 290 and *Tārīkh-e Qadīm-e Qum*, p. 213.

the shrine of her father's aunt and had the first dome built over it.

## 2

### HER SPIRITUAL ROLE

It is unlikely that those who lived at the time of Lady Ma'sumah anticipated the effect she would have on millions of people after passing away until today. With her presence in the city of Qum – the centre of the teachings of the Ahl al-Bayt – she has proven to be a powerful source of inspiration, spirituality, warmth, energy, and love.

Every person impacts others' lives, for better or for worse. Some affect their family and friends; others also affect their own neighbourhoods, communities, regions, nations, or even humanity at large. This depends on a variety of factors, such as their talents, their available support and resources, their sincere effort, the context in which they carry out their work, and their overall capacity to affect humanity. Those with the greatest impact are at the peak – the leaders of light who guide others towards God – and people continuously benefit from their services even after they die. And at the bottom are those who lead others towards eternal punishment.

But what is interesting is that there are exceptional people whose influence no one could anticipate during their lives. Perhaps they lived for a short period or did not have support. Or perhaps they were unknown to the people of their era. It is only after they die that they are appreciated.

Lady Ma'sumah was one of those exceptional figures. Although narrations from the Imams reveal her high value and status, those who lived during her era – even though they knew that she was the pure, pious, and knowledgeable daughter of the Imam – did not envisage her influence on millions, if not billions, of people. She became the primary host for humanity in the most important centre of learning for the teachings of the Ahl al-Bayt: the Islamic Seminary of Qum. Despite its ups and downs, it has remained continuously active since it was first founded, and continues to flourish, year after year. Imam al-Sadiq said:

سَتَحْلُو كُوفَةَ مِنَ الْمُؤْمِنِينَ وَيَأْزُرُ عَنْهَا الْعِلْمُ كَمَا تَأْزُرُ الْحَيَّةُ فِي جُحْرِهَا،  
ثُمَّ يَظْهَرُ الْعِلْمُ بِلَادَةٍ يُقَالُ لَهَا قُمْ، وَيَصِيرُ مَعْدِنًا لِلْعِلْمِ وَالْفَضْلِ حَتَّى لَا  
يَبْقَى فِي الْأَرْضِ مُسْتَضْعَفٌ فِي الدِّينِ حَتَّى الْمُخَدَّرَاتِ فِي الْحِجَالِ،  
وَذَلِكَ عِنْدَ قُرْبِ ظُهُورِ قَائِمِنَا

Kufa will become empty of the faithful, and knowledge will go out of Kufa like a snake goes out of its lair. Then the knowledge will appear in a land called Qum, which will become the centre of knowledge and merits. No one, not even women at home, will be unaware of the religion of God. This will be close to the time of

the reappearance of our *qā'im* [Imam al-Mahdi].<sup>6</sup>

For Qum to be a centre of learning, it must have a powerful source of spirituality, warmth, and love. It must attract millions of people to delve into its treasures and light and return to their homelands to contribute to the spread of the beautiful teachings of the Ahl al-Bayt to others.

We and other students of the Hawzah 'Ilmiyyah of Qum are a part of this process: partaking of the knowledge that has appeared in Qum and reaping the benefits of the seminaries. It is our duty to sincerely and wisely make efforts to take advantage of this and pave the way for the twelfth Imam, Imam al-Mahdi.

No one among people knew that God, in His wise plan, decreed that Lady Ma'sumah would leave Medina, her hometown, for the city of Marv, where her brother Imam al-Rida was summoned by the Abbasid caliph Ma'mun. During the stops she made in several cities along the way, Lady Ma'sumah was warmly welcomed by lovers of the Ahl al-Bayt, who were honoured to benefit from her wisdom and knowledge.

Either due to illness or poison, the Lady was unable to continue the journey to Marv to visit her brother. Instead, she proceeded to the city of Qum, saying, "I have heard

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<sup>6</sup> *Bihār al-Anwār*, vol. 60, p. 213; *Tārīkh-e Qadīm-e Qum*, p. 95.

from my father that Qum is the centre of our followers [the Shi'a]." Her presence drew crowds of locals and foreigners alike to greet her.

The spiritual atmosphere and positive energy produced by this Lady has never ceased to attract tens or hundreds of thousands of people from around the world who feel tranquil upon arrival, despite it being a foreign land. I have personally heard many foreigners share their feelings of tranquillity when they come to Qum. While people usually feel like strangers in a new land with an unfamiliar language and culture, these people feel at peace and at home in Qum. A hadith from Imam al-Sadiq says:

إِنَّ لِلَّهِ حَرَمًا وَهُوَ مَكَّةُ أَلَا إِنَّ لِرَسُولِ اللَّهِ حَرَمًا وَهُوَ الْمَدِينَةُ أَلَا وَ  
 إِنَّ لَأَمِيرِ الْمُؤْمِنِينَ حَرَمًا وَهُوَ الْكُوفَةُ أَلَا وَ إِنَّ قُمَّ الْكُوفَةُ الصَّغِيرَةُ أَلَا  
 إِنَّ لِلْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ ثَلَاثَتُهُ مِنْهَا إِلَى قُمَّ تُقْبَضُ فِيهَا امْرَأَةٌ مِنْ وَلَدِي  
 اسْمُهَا فَاطِمَةُ بِنْتُ مُوسَى وَ تَدْخُلُ بِشَفَاعَتِهَا شِيعَتِي الْجَنَّةَ بِأَجْمَعِهِمْ

God has a sanctuary, which is Mecca. The Messenger of God has a sanctuary, which is Medina. The Commander of the Faithful [Imam 'Ali] has a sanctuary, which is Kufa. Qum is the small Kufa. Heaven has eight gates, three of which face Qum. A woman descended from me whose name will be Fatimah bint Musa will die there. Through her intercession, all my Shi'a will go to heaven.<sup>7</sup>

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<sup>7</sup> *Biḥār al-Anwār*, vol. 57, p. 228.

In a similar hadith from Imam al-Sadiq, Qum is introduced as the sanctuary for all Imams after Imam 'Ali:

إِنَّ لِلَّهِ حَرَمًا وَهُوَ مَكَّةُ وَلِرَسُولِهِ حَرَمًا وَهُوَ الْمَدِينَةُ وَلِأَمِيرِ  
الْمُؤْمِنِينَ حَرَمًا وَهُوَ الْكُوفَةُ وَلَنَا حَرَمًا وَهُوَ قُمْ وَ سَتُدْفَنُ فِيهِ  
امْرَأَةٌ مِنْ وَلَدِي تُسَمَّى فَاطِمَةَ مَنْ زَارَهَا وَجَبَتْ لَهُ الْجَنَّةُ قَالَ عَ ذَلِكَ  
وَلَمْ تَحْمِلْ بِمَوْسَى أُمُّهُ

God has a sanctuary, which is Mecca; His Messenger has a sanctuary, which is Medina; the Commander of the Faithful [Imam 'Ali] has a sanctuary, which is Kufa; and we have a sanctuary, which is Qum. Soon a woman from my progeny whose name will be Fatimah will be buried there. Heaven becomes necessary for whosoever visits her.<sup>8</sup>

One major aspect of her intercession for all Shi'a is that, through the knowledge and guidance that will spread from this town to the rest of the world, the Shi'a will be able to find their true path towards God.

The Lady passed away in 201 AH. While Shi'as lived in Qum before her, it is only afterwards that it expanded into a major hub for the teachings of the Ahl al-Bayt, and many of its residents migrated there afterwards. So, it is not far

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<sup>8</sup> *Biḥār al-Anwār*, vol. 99, p. 267. The narrator adds that Imam Musa al-Kazim (the son of Imam al-Sadiq and father of Lady Ma'sumah) had not yet been conceived when this was said.

from reality to say that almost all the Shi'a will benefit from the teachings that come from this town.

Moreover, all true Shi'a will go to heaven through the intercession (*shafā'ah*) of this Lady. It can be argued that even those who lived before are benefitting from the knowledge, spirituality, prayer, and all the good actions the Shi'a perform as a community, because when people do something as a community, they do it for all its members. So, it is not surprising that all true Shi'a may go to heaven through the intercession of Lady Ma'sumah.

Sometimes we think the events that take place in our lives occur by chance because we do not know how events will unfold. But nothing occurs by chance in this world. The fact that we have been created in this generation is not accidental: we had to have been born in this generation. There is divine wisdom behind it.

Lady Fatimah Ma'sumah was going to Marv to visit her brother, Imam al-Rida, but on her way she was stopped. Her group was attacked, and according to some narrations she became ill. She asked to be taken to Qum because she knew that in Qum there are lovers of the Ahl al-Bayt. Hence, she stayed in Qum for a short period of time, then passed away. On the surface, it may seem that things did not go according to plan, because her plan was to go to Marv to see her brother, but she did not succeed. However, two generations before, Imam al-Sadiq had said that she would be buried in

Qum, and that her burial place would become a site for pilgrims.

Thus, the plan of God was for Qum to be a place of disseminating the precious teachings of the Ahl al-Bayt. But why does Qum need a woman? Why not a male figure?

Sometimes a man, despite his high status, cannot have the same impact that a woman has. Mothers have a much stronger role in raising good children than fathers. Even if the father is closer to God and has great knowledge and good morals, the mother is more influential, and if she is not good, there is a high chance of the child becoming immoral.

We need a motherly figure to host the generations of youth who leave their homelands, families, jobs, and all that they have to study in Qum. These youth may find it difficult to leave and may even find living in these new conditions quite challenging. Hence, they need a motherly figure to welcome and embrace them with love and compassion while simultaneously being responsible for their moral and spiritual upbringing.

Lady Ma'sumah will not forget the students who travel to Qum and begin their experience by approaching the Lady, honestly and sincerely requesting her to look after their well-being, education, and spirituality. This is why she is here. She is here to be a mother, and not merely one who is responsible for our food and clothing, but an affectionate one who will feed our souls; who will inspire us with

knowledge, wisdom, and piety; a mother who will provide us with a comfortable learning environment.

Imagine Qum as a community of people united in their hearts with love for each other for the sake of God, and who have all adopted this Lady as a mother. This has yet to occur. Most people have benefited from her as individuals, but if as a community and one unified body, all the seminarians of Qum were to submit their affairs to the Lady, Qum would function at its best, and humanity would benefit from the knowledge and spirituality that emanates from this town.

Lady Ma'sumah's true reality sprung into being after her demise. It was a planted seed that is now growing into a strong and blessed tree:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ  
وَفَرْعُهَا فِي السَّمَاءِ

Have you not regarded how Allah has drawn a parable? A good word is like a good tree: its roots are steady, and its branches are in the sky.  
(14:24)

What qualities does this Lady have that, among all the members of the Ahl al-Bayt, resulted in her being chosen for such a mission? She must be very special; she must be a woman who is similar to Fatimah al-Zahra. She is the second Fatimah. Out of His wisdom, God planned for Fatimah al-Zahra not to be known in this world before or after her death. No one – not even the lovers of Fatimah al-Zahra –

will realize her status until the Day of Judgment. Only part of the light of Lady Fatimah, which is enough to fill the entire world with light, emanates from Lady Ma'sumah: she reflects the light of Lady Fatimah for humanity.

Thus, it is accurate to conclude that Lady Ma'sumah is the second *Kawthar*: she brings abundant and infinite good in this world. God-willing millions, if not billions, will sooner or later benefit from her light and guidance. It is up to us – depending on our honesty, sincerity, good deeds, and social *wilāyah* – whether our level of light suits the level of those who serve the Lady. If we serve her, the hearts of humanity will be attracted. However, we can also become barriers to her light through our ignorance and immoral actions. It is only with truthfulness and unity that through her light we can reflect the light of the Ahl al-Bayt.

There is much hope that this will occur since it is God's plan. It is a matter of whether we are fortunate enough to play that role; otherwise, it will transpire in another generation. All in all, it will happen.

In the time of Ayatollah Borujerdi, the Iranian government found oil near Qum. Wells were to be dug to produce oil, and this meant that Qum was to eventually become an industrial city. With the influx of foreign consultants and technicians, the entire city was to be transformed. Deeply concerned, some people approached the Ayatollah and requested him to ask the Shah to put a halt to the upcoming change as the entire history of the Shi'a seminary would

disintegrate. Ayatollah Borujerdi calmly and with certainty assured them that this could not occur, as it does not match the predictions stated in the hadiths of the Ahl al-Bayt. Sure enough, the wells dried up, proving the Shah's plan to be intractable.

Now, a person like Ayatollah Borujerdi was confident that nothing could stop Qum from serving its purpose; however, the plan can be accelerated or delayed depending on our choices and actions. The same goes for the coming of Imam Mahdi. Thus, our duty is to be extra cautious so that God's plan is not delayed as a direct result of our actions.

There are several narrations by Imam al-Rida on Lady Ma'sumah. The Imam says in one hadith:

مَنْ زَارَ الْمُعْصِمَةَ بِقُمْ كَمَنْ زَارَنِي

Whenever someone visits Ma'sumah in Qum, it is as if he has visited me.<sup>9</sup>

We know that the Imams are appointed by God as our guides, and so it is far from them to exaggerate. They guide people to reality; otherwise, it would be deemed misguidance. Hence, this hadith raises two questions.

*Why was she called "Ma'sumah"?* After all, the actual name given to the Lady by her parents was Fatimah. "Ma'sumah"

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<sup>9</sup> *Nāsikh al-Tawārīkh*, vol. 3, p. 68; *Rayāhīn al-Sharī'ah*, vol. 5, p. 35.

seems to be the title given to the Lady by Imam al-Rida, since she possessed the quality of purity and excellence, far from any impurities in her heart. Although this may not necessarily mean “infallible” in the sense that is used for the Imams and Fatimah al-Zahra, it certainly indicates a high level of righteousness and piety. She is immaculate.

*What does it mean that visiting Lady Ma'sumah is like visiting Imam al-Rida?* The similarity between visiting her and her brother is not just a matter of the divine rewards accrued by the visitor; it can also refer to the spiritual impact and guidance visiting both exemplars can have. Those who want to benefit from the light of Imam al-Rida can have the same experience while visiting Lady Ma'sumah; this was true even when he was alive and continues to be true afterwards. It is not only that the visitor receives the same divine reward; rather, everything about visiting Imam al-Rida is mimicked when visiting her. We will reflect on this more in the coming chapter.



### 3

## MERITS OF HER SHRINE

There are many shrines of descendants of the Imams – scattered in different parts of the world, though without doubt Lady Ma'sumah's shrine has a special position among all of them. There are several reasons why her shrine is very special.

### *The authenticity of her burial*

There are burial places or shrines named after specific descendants of the Imams, although their authenticity is not well-documented since their historical existence or their connections with the Imams is uncertain. Perhaps the burial site is deemed a shrine due to oral reports, extraordinary acts happening near that site, or a deep sense of tranquillity and spirituality there. It may also be deemed a shrine because the figure laid to rest there is well-known, such as Lady Zaynab, but there may be doubts or differences of opinion with respect to whether or not that person was really laid to rest there.

However, in the case of Lady Ma'sumah, there is no doubt about her existence, her arrival in Qum, and her burial place; there is clear documentation accepted by historians and scholars from generation to generation. No historian has ever doubted that there was such a Lady who came to Qum and was buried here. From the beginning, scholars of hadith in Qum were cautious about narrating anything attributed to the Ahl al-Bayt. Their meticulousness in hadith analysis was indisputable, to the extent that those who narrated weak hadiths were expelled from the town.

*The salutation (ziyārah) dedicated specifically to the Lady*

When we visit the children of the Imams, we usually recite a Surat al-Fatihah<sup>10</sup> and a general salutation (*ziyārah*) recommended by scholars. At some religious sites, there is no specific salutation particularly recommended by one of the Imams for the person associated with it. However, the full *ziyārah* of Lady Ma'sumah was introduced by Imam al-Rida himself: he taught us how to pay our respects to her, rendering her as one of the few children of the Imams for whom a specific *ziyārah* is recommended and taught to us by one of the Imams.

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<sup>10</sup> The opening chapter of the Qur'an.

### *Centuries of respects paid to the Lady by renowned scholars*

There has been an undeniable continuity of the greatest scholars and religious authorities of the Ahl al-Bayt visiting the Lady from the time of her burial until today, and they recommended the Shi'i populace to do so as well. Grand ayatollahs have regularly visited the shrine of Lady Ma'sumah in Qum and considered this a great honour for themselves. For example, Grand Ayatollah Bahjat used to visit the shrine every day, and, for 65 years, Grand Ayatollah Mar'ashi visited her shrine in the early morning, so early that he would be one of the first people there. This is in addition to leading evening prayers there or giving his lessons there.

### *The Infallibles' praise of the Lady*

Without doubt, we love the Ahl al-Bayt, their children, and their followers. Even if someone had simply met the Imam, we would find it special and would want to meet him or her. How exceptional it is, then, when the Imams themselves praised someone by telling us of the person's piety, knowledge, or wisdom. In the case of Lady Ma'sumah, there are narrations by the Imams regarding her qualities. For example, Imam al-Rida asked Sa'd from Qum, "Is there any grave from us with you?" Sa'd replied, "Yes, the grave of Fatimah, the daughter of Musa." Imam al-Rida then said:

نَعَمْ مَنْ زَارَهَا عَارِفًا بِحَقِّهَا فَلَهُ الْجَنَّةُ

Yes. Whoever visits her [shrine], while acknowledging her right, will attain heaven.<sup>11</sup>

The pilgrim is to visit the Lady while *acknowledging her right* – that is, not to merely *know* her right since we may sometimes ignore what we know. Acknowledging her right means recognizing it. There are two points to consider in understanding her right:

(a) Does merely acknowledging her right open the door to heaven for the visitor? I think if a person visits the Lady out of respect, understands her position and fulfils the requirements of knowing her status, it is enough for being granted permission to enter heaven, provided that no other factor overrides it. Here is a practical example: Let us say I give a generous sum of money to someone who is looking for a house to buy a house for himself and his family. Then in a few week's time, I would see he is still searching for one. When I ask him why, he admits he was indebted to others and was obliged to pay off his debts before buying a new home. If he had not been indebted, the money would

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<sup>11</sup> *Bihār al-Anwār*, vol. 48, p. 317. On page 316, there is another hadith, in which Imam al-Riḍa says:

مَنْ زَارَهَا فَلَهُ الْجَنَّةُ

“Whoever visits her will receive heaven”.

This is followed by a hadith from Imam al-Jawad which says:

مَنْ زَارَ أُمَّتِي بِعَمِّ فَلَهُ الْجَنَّةُ

“Whoever visits my aunt in Qom will be granted heaven”

have been enough for a house. In other words, even if we acknowledge the Lady's right, if we are burdened with sins, we are indebted; the "payments" given by the Lady would suffice, had we purified ourselves, or at least lessened our unnecessary baggage of sins.

(b) In the case of Imam al-Husayn, when we say "acknowledging his right" (*'ārifan bi-ḥaqqihī*), we know this refers to the right of his *imāmah*: he is our Imam, and we must obey him. If this is the case, what does it mean to acknowledge the right of Lady Ma'sumah? She was not an Imam. Yes, she was the obedient, pious, and learned daughter of the seventh Imam, the sister of the eighth Imam, and aunt of the ninth Imam; and we should respect, love, and learn from her. But the right she possesses – and that which we are to acknowledge – seems to be something more. Perhaps it refers to the right God gave her: the right of interceding for us. As we saw before in a hadith from Imam al-Sadiq, the true Shi'a will enter heaven through her intercession:

تُقَبِّضُ فِيهَا امْرَأَةٌ مِنْ وَلَدِي، إِسْمُهَا فَاطِمَةُ بِنْتُ مُوسَى، وَتَدْخُلُ  
بِشَفَاعَتِهَا شِيعَتِي الْجَنَّةَ بِأَجْمَعِهِمْ

A woman from my progeny whose name will be Fatimah the daughter of Musa [ibn Ja'far] will die there. Through her intercession, all my Shi'a will go to Heaven.<sup>12</sup>

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<sup>12</sup> *Biḥār al-Anwār*, vol. 57, p. 228.

If we want to benefit from this right, we must acknowledge it. It is wrong to ask a doctor to cure us while not accepting him as a doctor, or to ask a scholar for guidance while simultaneously not accepting his erudition. We must believe in her right to intercede for us. Indeed, the same *ziyārah* portrays this given right, as it reads:

يَا فَاطِمَةُ اشْفَعِي لِي فِي الْجَنَّةِ فَإِنَّ لَكَ عِنْدَ اللَّهِ شَأْنًا مِنَ الشَّأْنِ

O Fatimah! Stand by us when Allah sits in judgment over us, O intimate of Allah.

In another hadith, Imam al-Rida says:

مَنْ زَارَ الْمُصَوِّمَةَ بِقُمْ كَمَنْ زَارَنِي

Whenever someone visits Ma'sumah in Qum, it is like he has visited me.<sup>13</sup>

This is a powerful statement. Instead of saying, “Whenever someone visits my sister *Fatimah*,” he said, “Whoever visits *Ma'sumah*.” As mentioned before, perhaps this does not refer to infallibility in the theological sense, although at least it means pure and immaculate.

As the Imam said, visiting the Lady is like visiting him. What does this mean? Is it an exaggeration? Certainly not. Sometimes a great scholar encourages people to visit their local scholar; he may exaggerate and say “visiting him is like

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<sup>13</sup> *Nāsikh al-Tawārīkh*, vol. 3, p. 68; *Rayāhīn al-Sharī'ah*, vol. 5, p. 35.

visiting me,” since the experience of visiting both is not identical. True, it can be said that “respecting him is equal to respecting me,” although in terms of visiting, it is not the same.

It seems to me that it is only in terms of function that visiting both the Imam and the Lady may act the same way. For example, a doctor who tells me to see a nurse to cure my illness might say that visiting the nurse is the same as visiting him. This means that both are beneficial for my illness and can help me with my treatment. If the nurse could not sort out the type of illness that I have, visiting both would not be alike.

What do we expect from visiting the Imam more than earning divine rewards? We can expect to gain knowledge, wisdom, and intercession. It is the spiritual effect, the light that emanates from this visit. And this is what is given when visiting the Lady, confirmed by her brother.

Imam al-Rida made this statement while he was alive, which means that she had passed away. Certainly, other Imams – such as Imam al-Jawad, would also approve of the statement made by Imam al-Rida, because all Imams were on the same page, unless there was a socio-political issue specifically within a context which required them to act differently. Now if Imam al-Rida and other Imams likened visiting her to visiting them, what about in our era? Since Imam al-Rida was the living Imam of that time, one may argue that visiting her is like visiting Imam al-Mahdi. Today, if

someone wants to benefit from the light of Imam al-Mahdi and be blessed with the spiritual benefits of visiting him, he or she can visit the Shrine of Lady Ma'sumah.

Unfortunately, it seems that we tend to underestimate this great gift that God has given us in the person of Lady Ma'sumah.

The Prophet Muhammad is known to have said regarding his daughter, Fatimah al-Zahra', "May her father be her ransom."<sup>14</sup> This is a powerful statement. He loved her intensely due to her piety and closeness to God. Similarly, Imam al-Kazim said the same about Lady Ma'sumah. Ayatollah Sayyid Nasrullah Mustanbit is reported to have cited from *Kashf al-La'ali* that, once, a group of Shi'a went to visit Imam al-Kazim in Medina. The Imam was away, so they left their questions with the family of the Imam. When they came back, they found written answers with Lady Ma'sumah's signature on it. They picked it up, and on their return, they met Imam al-Kazim outside Medina and he asked to see what was written. When he read the answers, he apparently gained peace of mind, and said three times, "May her father be her ransom" as the answers revealed her immense knowledge and wisdom. Hence, referring to her is like referring to the Imam himself.

### *Extraordinary events at the shrine*

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<sup>14</sup> *Biḥār al-Anwār*, vol. 43, pp. 20, 86; vol. 70, p. 86.

The frequent occurrence of extraordinary incidents in burial places can portray the exceptionality of the deceased. There are many stories of incidents in which the Lady helped and granted the requests of specific individuals and institutions. Perhaps one may question some, but not all can be disputed: some have been received from our great scholars ( *'ulama*) who reveal their full stories. There is an office in the shrine that investigates and documents all the reports, and it is only after careful examination that they verify a story. Numerous incidences reveal the Lady's help towards those in need, such as in cases of illness or debt. But Lady Ma'sumah's position is much higher than this: most importantly, she is known for granting knowledge and spirituality. Her significance lies in her historical role in keeping Qum a hub of learning and light.



## 4

### AN ANALYSIS OF HER *ZIYARAH*

As mentioned before, Lady Ma'sumah is one of the few children of the Imams for whom a specific salutation (*ziyārah*) was taught by the Imams themselves. The following is a reflection on some aspects of her *ziyārah* as taught by Imam al-Rida to better understand her status.

The *ziyārah* begins with tasbih of Lady Fatimah, that is, with reciting *Allāhu akbar* (God is great) 34 times, *subhāna-Allāh* (glory be to God) 33 times, and *al-ḥamdu lillāh* (praise be to God) 33 times. Aside from being a good preparation for the *ziyārah*, this invocation in itself is an achievement: to remember God through such a powerful remembrance. Then it reads as follows:

السَّلَامُ عَلَى آدَمَ صَفْوَةِ اللَّهِ السَّلَامُ عَلَى نُوحٍ نَبِيِّ اللَّهِ

Peace be on Adam, the choice of Allah. Peace be  
on Noah, the prophet of Allah.

The *ziyārah* begins with sending our *salām* (greetings of peace). *Ziyārahs* come in various forms. Sometimes they

begin with sending our *salām* directly to the deceased. For example, for Imam al-Husayn in Ziyarat ‘Ashura, we begin with “Peace be upon you, O Aba ‘Abdillah.” We may also address the person through a connection to a personality that existed before; for example, in Ziyarat Warith, we begin with “Peace be upon you, O inheritor of Adam, the choice of Allah.” Though it is addressed to Imam al-Husayn, there is a reference to Adam to remember that the Imam inherited his legacy. The *ziyārah* continues with a string of those whom Imam al-Husayn inherited from, such as the prophets Noah, Moses, and Abraham.

But in both these cases, we address the person we are going to visit right from the beginning. Then there is a third way to begin a *ziyārah*, and that is to address those personalities who lived in the past before actually addressing the person that we are visiting at the moment. The *ziyārah* of Lady Ma‘sumah is like this. When we visit her, before sending our *salām* to her, we send our *salām* e.g. to Adam. This is much different from saying, “Peace be upon you, O inheritor of Adam, the choice of Allah.”

What does this imply? Addressing them is sending our greetings to those great personalities, and this points to their presence. When we visit any member of the Ahl al-Bayt, we enter part of the house of the Prophet:

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ  
وَالْآصَالِ

In houses God has allowed to be raised and wherein His Name is celebrated, He is glorified therein, morning and evening. (24:36)

When we seek permission to enter the shrine of Imam al-Rida, we first recite:

اللَّهُمَّ إِنِّي وَقَفْتُ عَلَى بَابٍ مِنْ أَبْوَابِ بُيُوتِ نَبِيِّكَ وَقَدْ مَنَعْتَ النَّاسَ  
أَنْ يَدْخُلُوا إِلَّا بِإِذْنِهِ

O Allah, I stand at one of the doors of the houses of your Prophet, and you have forbidden people from entering without his permission.

We are entering a house, not a cemetery: this is a place of life, rather than a burial place.

Whether it is the shrine of Imam ‘Ali, Imam al-Husayn, Imam al-Rida, or Lady Ma‘sumah, these houses belong to Prophet Muhammad. In several narrations from both Sunni and Shi’a sources, when the Prophet was asked as to whom the “houses” in the verse refer to, he replied, “They are the houses of the prophets.” In another narration, the first caliph pointed to the house of Imam ‘Ali and Lady Fatimah, and asked, “Is this one of them?” The Prophet replied, “Yes, and indeed it is one of the best of them.” Although “in houses” (24:36) refers to the houses of the prophets, the house of Imam ‘Ali and Lady Fatimah is included because it

was the spiritual house of the Prophet himself. In other words, the *house* of the Prophet is physically scattered, with its branches in other lands, such as Najaf, Mashhad, and Qum. Our notion of *ziyārah* should be that we are visiting the Prophet's house in any of these branches, and though we enter them through one gate, we bear in mind that Prophet Muhammad and imams are living and present in them: all the shrines of the Ahl al-Bayt are interconnected, and indeed all the houses of the "prophets of determination" (*ūlū al-'azm*) are also linked to each other. There is no wall or separation between them.

The *ziyārah* as taught by Imam al-Rida displays the presence of the prophets and imams since we are told to send our *salām* directly to them. The Prophet Muhammad receives four greetings, while the rest of the prophets are given one, since the Prophet is the main owner of this house. In the next lines, we are instructed to send peace upon Ibrahim, Musa, 'Isa, the Messenger of Allah, the Commander of the Faithful, Fatimah al-Zahra', and the remaining Imams.

Interestingly, our *salām* does not end at the Lady's father, Imam al-Kazim: it continues with all the imams until the last one, Imam al-Mahdi, who receives an additional *salām* – a *salām* that renews our allegiance towards him.

After sending our *salām* to all of them, we focus on Lady Ma'sumah, a true follower who resembles the Prophet, rather than a mere biological daughter. We send our *salām* to the Lady, addressing her as the daughter of the

Messenger, Lady Fatimah, Lady Khadijah, Imam ‘Ali, Imam Hasan and Imam Husayn. She gave assistance in her father’s absence as the sister of Imam al-Rida (a companion), the daughter of Imam Musa al-Kazim (a follower), and the aunt of Imam al-Jawad (an elder relative who supports). This can be seen in the example of Lady Zaynab: she was a sister to Imam al-Husayn and a supportive aunt for Imam al-Sajjad in the absence of his father.

Moreover, in the *ziyārah*, all three of these Imams are called *waliyyullāh* or the “vicegerent of Allah.” This implies that Lady Ma’sumah has a close connection with *wilāyah*. Similar to Lady Fatimah al-Zahra being the link between the Prophet and Imam Ali and Imam Hasan and Imam Husayn in the hadith of Kisā (هُمْ فَاطِمَةُ وَأَبُوهَا وَبَعْلُهَا وَبَنُوها), here Lady Ma’sumah is somehow the link between three Imams: her father, her brother and her nephew.

The three Imams were referred to as “the vicegerent of Allah,” but the next line addresses her father directly by his name, Musa ibn Ja’far. It thus seems to portray the immense love Imam al-Rida and Lady Ma’sumah had towards their father. Moreover, as the enemies intended to bury the name of Musa ibn Ja’far by imprisoning him and killing many of his children, it may also serve as a firm reminder. The text continues:

السَّلَامُ عَلَيْكَ

Peace be on you

At this point in the *ziyārah* recitation, we feel close to the Lady: we are left without any words except *assalaamu ‘alayki* (“peace be on you”). When seeing someone, there is no need to mention titles or surnames: this is a direct greeting, one that draws us towards her.

عَرَفَ اللَّهُ بَيْنَنَا وَبَيْنَكُمْ فِي الْجَنَّةِ

May Allah grant us your companionship in heaven.

From here onwards, we request our desires, which tend to begin with our needs in this world, success on the Day of Judgment, and then entrance into heaven. Also, this series of requests interestingly moves backwards. In the first line, we ask God to establish a close relationship between us and the Lady in heaven. In all gratefulness to God, we have come to know her in this world: we acknowledge her right and her position. What is important now is that we desire this in the Hereafter as well – that we walk into heaven knowing the Lady and her family, and happily receiving their warm greetings.

Before going to heaven, we need something else: we need to have been resurrected with her community on the Day of Judgment, and to be permitted access to the fountain of Kawthar, which belongs to the Prophet, and the cup holder of which is Imam ‘Ali. We mention our requests in the presence of Lady Ma’sumah so that she might intercede and request God to accept them.

وَحَشَرَنَا فِي زُمْرَتِكُمْ وَ أَوْرَدَنَا حَوْضَ نَبِيِّكُمْ وَ سَقَانَا بِكَأْسِ جَدِّكُمْ مِنْ  
يَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْكُمْ

And guide us to follow your footsteps and lead us to your grandfather's fountain and quench our thirst from it, with Muhammad's own cup in 'Ali's hand, may Allah bless you all.

Before the Day of Judgment, we ask for our requests to be granted in this world – for God to pave the way to enable us to work in the interest of the Ahl al-Bayt and their community by putting an end to the tragedies they experienced. We wholeheartedly desire the happiness of the believers around the world: it pains us to see our innocent brothers and sisters being attacked and brutally killed in different parts of the world. We want an end to continual sad news, and for it to be replaced with perpetual happiness. This will undoubtedly be witnessed with the appearance of the twelfth Imam.

أَسْأَلُ اللَّهَ أَنْ يُرِيَّتَنَا فِيكُمْ السُّرُورَ وَ الْفَرَحَ

I ask Allah to grant us, through you, happiness, ease and your companionship.

The following line can refer to the request to be resurrected with the Prophet or to being among the followers of the truth during the end of times.

وَأَنْ يَجْمَعَنَا وَإِبَائَكُمْ فِي زُمْرَةِ جَدِّكُمْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ  
وَأَلِهِ

And unite us with your grandfather  
Muhammad (may Allah's salutations be with  
him and his household) on the Day of  
Judgment.

Upon reaching this part of the *ziyārah*, we feel a sense of achievement: the honour of having their *ma'rifah*, a deep understanding of the Ahl al-Bayt. Without this *ma'rifah*, we would not have approached the Lady for special gifts. For this reason, we ask God not to take this *ma'rifah* away from us, because this is our most precious asset. And while asking God to grant us this favour, we name two of His qualities to support our request: that He is the Guardian of the believers wherein everything is in His hands, and He has the power to do everything:

وَأَنْ لَا يَسْلُبَنَا مَعْرِفَتَكُمْ إِنَّهُ وَلِيُّ قَدِيرٌ

And not to take away from us our knowledge of  
you. He is the protector and powerful over  
everything.

Now that I have beseeched for heaven, for success in the Afterlife, and for my worldly matters to be sorted out, I aim for the highest desire, and that is closeness to God. Merely being in heaven is not enough: I want to go higher, to be in closest proximity to Him, the ultimate end. Every believer

who wants this closeness is responsible to use his or her knowledge in ethics, law, and beliefs in which all actions will be accepted. Holding specific beliefs, developing specific qualities of the soul, and doing specific actions in obedience to God are necessary in our journey to Him; for those who love the Ahl al-Bayt and who are detached from their enemies have already achieved some closeness. However, the journey has higher levels, and we are to fervently and carefully continue this path.

In the same line, Imam al-Rida instructs us to say “...and my surrender to Allah willingly.” This suits the Imam’s personality, since the pleasure of God was the most important aim for him; therefore, he teaches us to seize the opportunity of achieving the same things when visiting the Lady. The Imam was absolutely pleased with God, and God with him; hence, God pleases the people through him.

Imam al-Rida emphasizes being submissive to God *with pleasure*. Sometimes we accept and submit ourselves to specific obligations and purposes; however, we may not necessarily do so with sincerity, heartfelt joy or understanding. If we are not pleased with His decision, it means we do not understand it properly; it is like not being pleased with a doctor’s prescription of a bitter medicine, even if we know it will cure us. It is important that when we submit ourselves to God’s will, we do it with happiness and beaming pride.

Moreover, submissiveness to Him and being pleased with His decisions requires that we rid ourselves of arrogance: “...and my surrender to Allah willingly, and not arrogantly.” An arrogant person would question – and complain about – every act of obedience required, and even add his or her own interpretation of, for example, a command in the Qur’an that seemingly does not fit into the twenty-first century. In other words, arrogance prefers its own understanding and knowledge over God’s judgment. A humble person does not deny God’s words and commands and is fully at His service, willingly carrying out duties with gratefulness and honour. Imagine a master not finding us worthy of carrying out His commands and choosing another servant who is worthier in doing so. We would feel terrible. It is an honour for us that He finds us worthy of receiving His obligations. For this reason, we celebrate the day we become *mukallaf*, or mature, in performing religious obligations – the day we are officially addressed by God to receive His instructions. Feeling grateful and honoured is symptomatic of a state of humbleness.

أَتَقَرَّبُ إِلَى اللَّهِ بِحُبِّكُمْ وَالْبَرَاءَةِ مِنْ أَعْدَائِكُمْ وَالتَّسْلِيمِ إِلَى اللَّهِ رَاضِياً  
بِهِ غَيْرَ مُتَكَبِّرٍ وَلَا مُسْتَكْبِرٍ

O Allah, I seek Thy nearness through my love for you, my enmity for your enemies, and my surrender to Allah willingly, not arrogantly.

In addition to having a pure heart with love for the Ahl al-Bayt, we must also have a good mind: “With unshaken faith

in what He communicated to Muhammad.” Our minds should possess conviction and certainty that everything the Prophet has brought forth from God is that which is best. Usually problems lie in the shortcoming of the sender or the receiver; but in this case, the sender is God and the receiver is the Prophet. No message in the history of humankind was delivered better than this because the receiver was infallible, and the Sender is perfect: He sent through the Prophet that which best suits humanity in fulfilling its potential and achieving eternal happiness – something that gave humanity the goodly life and light. Therefore, we are to be convinced in the mind and pleased in the heart with this message.

What is interesting is that just after saying we seek nearness to God through the Ahl al-Bayt, we shift the address: we say *yā sayyidī* to give the sense of feeling very close to God. That is, we begin with the prophets and imams, then turn to Lady Ma’sumah, and now we turn to God Himself after feeling closer to Him. This is the beauty of the Ahl al-Bayt: they direct us towards God, mirroring and reflecting His light. We spoke with the Lady, and she turned our attention to God. We say to God that we seek His pleasure and closeness and ask Him to turn to – and be pleased with – us; heaven is for those whom God is pleased with. Thus, a true visitor of Lady Ma’sumah is pleased with God, and asks God to be pleased with him or her. Then a true visitor is expected to be granted permission to enter heaven:

وَعَلَى يَقِينٍ مَا أَتَى بِهِ مُحَمَّدٌ وَ بِهِ رَاضٍ تَطْلُبُ بِذَلِكَ وَجْهَكَ يَا  
سَيِّدِي اللَّهُمَّ وَ رِضَاكَ وَ الدَّارَ الْآخِرَةَ

With unshaken faith, what He communicated to Muhammad seeking in that Thy Face. Thy satisfaction, and the next world.

At this point in the *ziyārah*, feeling close to God, we strive for heaven by asking for the Lady to intercede for us – *shafā'ah*. Intercession requires that we put forth our best effort, without being idle or taking any unnecessary risks, like a traveller to a remote place who needs assistance even when he or she is well-packed and prepared for the trip as there are always circumstances in which one is unable to proceed. Perhaps we have unknowingly neglected something. Intercession is for the pious ones who are well-prepared having done their best: they qualified themselves to ask for extra assistance from those who are close to God.

To ensure we are not left without help, we ask for intercession. We know her high position with God and that she can mediate for us, as this is a right given to her by Him. And we directly ask Lady Ma'sumah – using her first name, Fatimah – to intercede for us. Throughout the *ziyārah*, we have addressed her via titles – “daughter,” “aunt,” and “sister” – but now the Imam gives us permission to call her by her first name:

يَا فَاطِمَةُ اشْفَعِي لِي فِي الْجَنَّةِ فَإِنَّ لَكَ عِنْدَ اللَّهِ شَأْنًا مِنَ الشَّأْنِ

O Fatimah! Intercede for me in Paradise for you have a great status with Allah.

And now we are directed to God through a pure servant – Lady Ma‘sumah – and we say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَخْتِمَ لِي بِالسَّعَادَةِ فَلَا تَسْلُبْ مِنِّي مَا أَنَا فِيهِ

O Allah, I ask Thee to make my ending happy, and not to take away the condition that I am in [out of Your favour] at present.

Perhaps asking God to end our lives with happiness is an indication that we are already currently happy, and now my concern is to end it happily as well, and to possess it in the Hereafter. What makes us happy and content are love of the Ahl al-Bayt, being pleased with God, and certainty in the message of Islam. We ask God “not to take away what you have given me” as this is already our happiness. Our main worry is losing this blessing.

To preserve this blessing, we need power. This power comes from none other than God:

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

There is neither might nor power but with Allah, the Great, the Exalted.

We approach the end of this *ziyārah* by humbly asking God to answer our prayers, to grant us further blessings, and to accept this *ziyārah*, because He is generous and merciful, and because He indeed had given us the blessing of visiting this holy place in the first place. God easily accepts. We are to truly comprehend the significance of God's qualities.

اللَّهُمَّ اسْتَجِبْ لَنَا وَتَقَبَّلْهُ بِكَرَمِكَ وَعِزَّتِكَ وَبِرَحْمَتِكَ وَغَافِيَتِكَ وَ  
صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ وَسَلِّمْ تَسْلِيماً يَا أَرْحَمَ الرَّاحِمِينَ

So by Thy generosity, dignity, mercy and bounteousness, comply [with our supplication and visitation] and accept them and may the blessings of Allah shower on Muhammad and all his household and give them abundant peace.  
O the most Merciful of the Merciful.

May God enable us to appreciate this honour of being in the presence of Lady Ma'sumah. This is a special opportunity and blessing people in this world need: to be at the service of this Lady. May we benefit from her presence, from her guidance, from her supplications (*du'ās*), and from her support. May God hasten the reappearance of Imam Mahdi, and may God render our lives constantly at His service.

## 5

### HER ZIYARAH IN FULL

It has been narrated that Imam al-Rida asked Sa'd from Qum, "Is there any grave from us with you?" Sa'd replied, "Yes, the grave of Fatimah, the daughter of Musa." Imam al-Rida then said: "Yes. Whoever visits her [shrine], while acknowledging her right, will attain heaven. When you reach the grave stand near her head facing Qiblah and say *Allāhu akbar* (God is great) 34 times, *subhāna-Allāh* (glory be to God) 33 times, and *al-ḥamdu lillāh* (praise be to God) 33 times and recite the following:<sup>15</sup>

السَّلَامُ عَلَى آدَمَ صِفْوَةِ اللَّهِ

Peace be on Adam, the Selected one of Allah.

السَّلَامُ عَلَى نُوحٍ نَبِيِّ اللَّهِ

Peace be on Noah, the Prophet of Allah.

السَّلَامُ عَلَى إِبْرَاهِيمَ خَلِيلِ اللَّهِ

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<sup>15</sup> *Bihār al-Anwār*, vol. 48, p. 317.

Peace be on Ibrahim, the Friend of Allah.

السَّلَامُ عَلَى مُوسَى كَلِيمِ اللَّهِ

Peace be on Musa, who was Spoken with by Allah.

السَّلَامُ عَلَى عِيسَى رُوحِ اللَّهِ

Peace be on 'Isa, the Spirit of Allah.

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ السَّلَامُ  
عَلَيْكَ يَا صَفِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَبْدِ اللَّهِ خَاتَمَ  
النَّبِيِّينَ

Peace be on you, O Messenger of Allah. Peace be on you, O the best of mankind. Peace be on you, O Selected one of Allah. Peace be on you, O Muhammad ibn 'Abdullah, the Seal of the Prophets.

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَصِيَّ رَسُولِ  
اللَّهِ

Peace be on you, O 'Ali ibn Abi Talib, the Commander of the Faithful and the Successor to the Messenger of Allah.

السَّلَامُ عَلَيْكَ يَا فَاطِمَةُ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ

Peace be on you, O Fatimah, the leader of the women of the worlds.

السَّلَامُ عَلَيْكُمَا يَا سِبْطَيَّ الرَّحْمَةِ وَ سَيِّدَيَّ شَبَابِ أَهْلِ الْجَنَّةِ

Peace be on you, O the two grandsons of the Prophet of Mercy, and the leaders of the youth of Paradise.

السَّلَامُ عَلَيْكَ يَا عَلِيُّ بْنُ الْحُسَيْنِ سَيِّدَ الْعَابِدِينَ وَ قُرَّةَ عَيْنِ  
النَّاظِرِينَ

Peace be on you, O ‘Ali ibn Husayn, the leader of worshippers, O balm of the gazing eyes.

السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَلِيٍّ بَاقِرَ الْعِلْمِ بَعْدَ النَّبِيِّ

Peace be on you, O Muhammad ibn ‘Ali, O reveller of knowledge after the Prophet.

السَّلَامُ عَلَيْكَ يَا جَعْفَرَ بْنَ مُحَمَّدٍ الصَّادِقَ الْبَارَّ الْأَمِينَ

Peace be on you, O Ja‘far ibn Muhammad, the truthful, the righteous, the trustworthy.

السَّلَامُ عَلَيْكَ يَا مُوسَى بْنَ جَعْفَرَ الطَّاهِرَ الطُّهْرَ

Peace be on you, O Musa ibn Ja‘far, the pure, the purified.

السَّلَامُ عَلَيْكَ يَا عَلِيَّ بْنَ مُوسَى الرِّضَا الْمُرْتَضَى

Peace be on you, O ‘Ali ibn Musa, the pleased, the pleasing.

السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَلِيٍّ التَّقِيَّ

Peace be on you, O Muhammad ibn ‘Ali, the pious.

السَّلَامُ عَلَيْكَ يَا عَلِيُّ بْنَ مُحَمَّدٍ النَّقِيِّ النَّاصِحِ الْأَمِينِ

Peace be on you, O 'Ali ibn Muhammad, the pure, the benevolent, and the trustworthy.

السَّلَامُ عَلَيْكَ يَا حَسَنَ بْنَ عَلِيٍّ

Peace be on Hasan ibn 'Ali.

السَّلَامُ عَلَى الْوَصِيِّ مِنْ بَعْدِهِ

Peace be on the successor after him.

اللَّهُمَّ صَلِّ عَلَى نُورِكَ وَ سِرَاجِكَ وَ وَلِيِّ وَلِيِّكَ وَ وَصِيِّ وَصِيِّكَ  
وَ حُجَّتِكَ عَلَى خَلْقِكَ

O Allah, bless Your light and torch, the heir of your vicegerent, the successor of Your appointed successor and Your guide for mankind.

السَّلَامُ عَلَيْكِ يَا بِنْتَ رَسُولِ اللَّهِ

Peace be on you, O daughter of the Messenger of Allah.

السَّلَامُ عَلَيْكِ يَا بِنْتَ فَاطِمَةَ وَ خَدِيجَةَ

Peace be on you, O daughter of Fatimah and Khadijah.

السَّلَامُ عَلَيْكِ يَا بِنْتَ أَمِيرِ الْمُؤْمِنِينَ

Peace be on you, O daughter of the Commander of the Faithful.

السَّلَامُ عَلَيْكِ يَا بِنْتَ الْحَسَنِ وَ الْحُسَيْنِ

Peace be on you, O daughter of Hasan and Husayn.

السَّلَامُ عَلَيْكِ يَا بِنْتَ وَلِيِّ اللَّهِ

Peace be on you, O daughter of the vicegerent of Allah.

السَّلَامُ عَلَيْكِ يَا أُخْتَ وَلِيِّ اللَّهِ

Peace be on you, O sister of the vicegerent of Allah.

السَّلَامُ عَلَيْكِ يَا عَمَّةَ وَلِيِّ اللَّهِ

Peace be on you, O aunt of the vicegerent of Allah.

السَّلَامُ عَلَيْكِ يَا بِنْتَ مُوسَى بْنِ جَعْفَرٍ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Peace be on you, O daughter of Musa ibn Ja'far. May Allah confer His Mercy and blessing on you.

السَّلَامُ عَلَيْكِ

Peace be on you.

عَرَفَ اللَّهُ بَيْنَنَا وَ بَيْنَكُمْ فِي الْجَنَّةِ

May Allah grant us your companionship in heaven.

وَحَشَرْنَا فِي زُمْرَتِكُمْ وَ أَوْرَدْنَا حَوْضَ نَبِيِّكُمْ وَ سَقَانَا بِكَأْسِ جَدِّكُمْ

مِنْ يَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْكُمْ

And resurrect us in your group and lead us to your grandfather's fountain and quench our thirst from it,

with your grandfather's own cup in 'Ali's hand, Allah bless you all.

أَسْأَلُ اللَّهَ أَنْ يُرِينَا فِيكُمْ السُّرُورَ وَالْفَرَجَ

I ask Allah to grant us through you happiness and ease.

وَأَنْ يَجْمَعَنَا وَإِيَّاكُمْ فِي زُمْرَةِ جَدِّكُمْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

And to bring us and you into the group of your grandfather Muhammad. May Allah's salutations be with him and his household!

وَأَنْ لَا يَسْلُبَنَا مَعْرِفَتَكُمْ إِنَّهُ وَلِيُّ قَدِيرٍ

And not to take away from us our understanding of your status. He is the guardian and powerful over everything.

أَتَقَرَّبُ إِلَى اللَّهِ بِحُبِّكُمْ وَالْبَرَاءَةِ مِنْ أَعْدَائِكُمْ وَالتَّسْلِيمِ إِلَى اللَّهِ رَاضِياً بِهِ غَيْرَ مُنْكَرٍ وَلَا مُسْتَكْبِرٍ

I seek nearness to Allah through my love for you, my disassociation from your enemies, and my surrender to Allah willingly, neither denying nor being arrogant.

وَعَلَى يَقِينٍ مَا آتَى بِهِ مُحَمَّدٌ وَبِهِ رَاضٍ نَطْلُبُ بِذَلِكَ وَجْهَكَ يَا سَيِّدِي اللَّهُمَّ وَرِضَاكَ وَالدَّارَ الْآخِرَةَ

And I accept with unshaken faith what was brought by Muhammad, and am content with it. We seek Your

face in this, O my Master! And Your pleasure in the next world, O my Lord!

يَا فَاطِمَةُ اشْفَعِي لِي فِي الْجَنَّةِ فَإِنَّ لَكَ عِنْدَ اللَّهِ شَأْنًا مِنَ الشَّأْنِ

O Fatimah! Intercede for me, so that I enter heaven, for indeed you have a great status with Allah.

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَخْتِمَ لِي بِالسَّعَادَةِ فَلَا تَسْلُبَ مِنِّي مَا أَنَا فِيهِ

O Allah, I ask Thee to make my ending happy, and not to take away the condition that I am in [out of Your favour] at present.

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

There is neither might nor power but with Allah, the Great, the Exalted.

اللَّهُمَّ اسْتَجِبْ لَنَا وَتَقَبَّلْهُ بِكَرَمِكَ وَعِزَّتِكَ وَبِرَحْمَتِكَ وَعَافِيَتِكَ

So by Thy generosity, dignity, mercy and bounteousness, comply [with our supplication and visitation] and accept them.

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ وَسَلَّمَ تَسْلِيمًا

And may the blessings of Allah shower on Muhammad and all his household and give them abundant peace.

يَا أَرْحَمَ الرَّاحِمِينَ

O most Merciful of the Merciful.