Martyrdom of Hazrat Zahra, murdering of Hazrat Zahra due to injuries after the demise of Prophet

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Shahadat (Martyrdom) is derived from the base form of "sh-h-d"[1] for which various literal meanings have been mentioned including presence, knowledge, definite news, swearing by God, clear warning about what has been seen.[2]

According to the usages of this word, it seems that this word literally has been used in two situations: presence, such as فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ***" Therefore, whoever of you witnesses the month, let him fast"*** (the holy Quran; 2:185) or " حَتَّى إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ***"when they reach it, their hearing, eyes and skins will testify against them for what they were doing."*** (the holy Quran; 41:20). Other meanings of shahadah are derivations of one of these meanings or inferences of the whole verse or a figurative usage or an explanation of it.

[1] Refer to Juhari, 2/494

[2] Refer to Juhari, 2/494; ibn Manzoor, 3/239-243; Zubaydi, 5/45-49

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One of the meanings of Shahadat (martyrdom) is to be killed in the path of God for the sake of God. Some say this word is a religious word.[1] It seems that this meaning is a literal meaning; as it has been said before, it is of the second meaning which after expansion changes into this. About the relationship between this meaning and the other literal meanings of this word, a lot have been said[2]. The word Shahid (martyr) and Shadadat (martyrdom) have not been used in Quran in this meaning but there are used in a lot of traditions with this meaning and in this article this meaning is aimed.

Prophet's opinion about Ahlul Bayt's innocence (i.e. Ismah)

In various verses and traditions, it is advised not to violate Ahlul Bayt's right and no to disrespect them. For example, in the verse of friendship which accordingly, the reward of prophethood is friendship with his family.

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

"This is the glad tidings that Allah gives to His worshipers, who believe and do good works. Say: 'For this I ask of you no wage except the love of the (Prophet's) relatives. We will add good to whosoever gains a good deed. Allah is the Forgiving and the Thanker." (42:23)

In a tradition named Thaqalayn, it is emphasized on recourse to Ahlul Bayt and infallibles besides the book of God.[3] Meanwhile the number of traditions about the oppressed rights of Ahlul Bayt and their hardship after the demise of Prophet are not a few.[4] In some traditions, also it is talked about Hazrat Zahra's right (a.s.) which was suppressed and she is called the one whose right is suppressed[5] and it is talked about all disrespecting she had seen.[6] It seems that the traditions about prohibition of hurting Ahlul Bayt and punishment for those who did hurt them[7], or that famous tradition in which Prophet introduced Fatimah as a part of his body (flesh) and bothering her similar to bothering himself[8] and similar traditions are not only religious law or religious advise but they are pointing out to what really had happened.

According to all historical and traditional sources, hazrat Zahra (a.s.), after the demise of Prophet, lived for a short time and as the Prophet had told her she was the first person of Ahlul Bayt who joined Prophet.[9] In this interval, tragic events happened to her which caused her great emotional grief and physical damage, in a way that she got sick and passed away. Some Sunnite sources, skipped the reason of her sickness, talked about Fatimah

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sickness and then Abu-Bakr's asking for permission to visit her and his attempt to satisfy her.[10] Hazrat Zahra (a.s.), in her will, said she did not like those individuals attend her funeral service and complained about their oppression and raid to her home and setting fire to the door of her home.[11] There is no doubt she was killed. In Sahih of 'Ali ibn Jafar by imam Kazim, hazrat Zahra (a.s.) is named as a martyrdom.[12] In other traditions, her murdering and anyone involved is cursed.[13] A severe punishment has been mentioned for the murderer or murderers of her in the day of Doom.[14] According to a tradition, how she was killed had been foretold and was written in a book and ibn Abbas has seen it.[15] In some traditions, it is explicitly said the cause of her death is that strike which caused her child-abortion whose name was Mohsen.[16] According to an authentic tradition from Imam Sadiq, Prophet was named this aborted child[17]. According to the tradition of Abu Basir from Imam Sadiq, the cause of her death was the strike of Qunfudh, servant of 'Umar, who did it by the command of his master; by this strike, Hazrat Zahra (a.s.) aborted her child and got seriously sick.[18] In the tradition, the exact word is لکزها which means a strike to chest, or a strike to all body or a severe pressure to chest or to neck[19] In another tradition from imam Sadiq, besides asserting this meaning, it is said that her martyrdom was because of the strike which hit her at the time of that raid to her home[20]. Similar to this tradition has been reported by 'Ammar.[21] According to these traditions, her martyrdom was due to the raid to her home. The name of her holiness is so attached to pure innocence that in her ziyarat narrated from imam Jawad she is addressed as ممتحنه and in its following we read that God had examined her before her creation and she showed great patience towards hardship.[22] In a letter from imam Mahdi also hardship and tolerance of her have been pointed out.[23]

The raid to her home are reported in some sources in details and in some in brief. They have some differences with each other. In some reports, entering without permission[24], in some 'Umar's decision to set fire to her home,[25] and in another report 'Umar's order to this[26] have been said. In a tradition from 'Amash from Imam Sadiq, showing friendship towards men of God and showing hatred towards enemies of God are counted as faithful people's responsibilities. In describing the group who attacked Zahra's house, the expressions of " those who overlooked and disrespected Prophet's honor" has been used and it is informed us of their decision to burn her home.[27] In a tradition, the happening of the event of attacking her home has been asserted and mentioned this action is in fact disrespecting God.[28] Hasan Atrush, a Zeidiyah leader, recognized true faith as disparaging cruel ones who violate Ahlul Bayt's rights and used similar

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explanations talking about them. Sayed Murtidha has talked about 'Umar who brought fire to burn Zahra's home and added that Shia has narrated this event from various sources.[29] Sheikh Tusi asserted authenticity of those traditions about setting fire to the door of her home and said beating her stomach by 'Umar which caused her child abortion is a well-known tradition which there is no dispute about it among Shia.[30] Sheikh Mufid also talked about the repeatedly narrated traditions of the raid and the Qunfudh attack and the order of gathering fire woods and threatening the household of burning them.[31] Zahra's martyrdom is a frequently narrated tradition.

The event of Zahra's home in Sunnit traditions is not as well-known and as frequently reported as Shia sources. It is completely reasonable if we regard the ruling time of opponents of Ahlul Bayt and see the incompatibility of these traditions with the ruling system interests. In history, there are numerous samples about opposing those who were against the spread of Ahlul Bayt's virtues or resisted fabricating virtues for rulers.[32]

Due to this fear and oppression, narrating and retelling this event had been avoided and a vague report about it was reported. For example, some traditionists instead of mentioning threat of 'Umar to burn Zahra's home, which is mentioned in tradition and history books, sufficed to 'Umar's discussing her and did not report the content of 'Umar's words.[33] Quoting these kinds of traditions even can weaken narrator. For example, about the weak point of Nazzam , the famous Motekallem[34], it is said that 'Umar, in the day of taking homage, struck the stomach of Fatimah harshly which caused her child abortion, 'Umar shouted I would burn this house with anyone inside, but at home was no one except 'Ali, Fatimah, Hasan, and Husayn.[35]

Ibn Shar Ashub narrated from ibn Qutaybah Dinwari in Durr al-Ma'arif that Muhsen was killed due to the struck of Qutaybah [36]. This report does not exist in existing al-Ma'arif.

Documented reports about Martyrdom:

In sources of Sunni and Shia, there are numerous reports which accordingly that raid to Zahra's home and its burning was to smoke out those who did not take homage with Abu-Bakr.

This which is referred to in these reports could individually or besides other reasons paved the ways to her martyrdom. General reports, according to Shia and Sunni reports, include threatening to destroy the house, threatening to burn the house[37]; gathering fire woods to burn the house[38] ; bringing wick[39] to set fire; commanding set fire to the house[40]; setting fire to the door of her house[41]; Ali's accepting to take

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homage after entering smoke inside. Though, from the traditions, we can conclude burning did not happen; burning door of a home is a beginning to burn whole of a home. But we can find the following in the source books: entering her home without permission[42], 'Umar had broken the door of her home which was made from palm tree branches, and entered her home[43]; ignoring presence of Zahra and her children at home[44]; complaint of Zahra (a.s.) while standing behind the door and talking to attackers[45]; her crying behind the door while calling her father[46]; gathering of Bani Hashim's women there[47], in some traditions, it is narrated that though Zahra (a.s.) asked attackers not to enter, they broke the door[48]; Zahra's going between 'Ali and Qunfuz and other attackers[49]; pressing her between the door and the wall[50]; her child abortion named Muhsen[51]; kicking her holiness[52]; her asking for help from Fidhah[53] whipping her ordered by 'Umar [54] or by 'Umar himself[55] or by Qunfuz [56] or by Khalid ibn Walid[57] or by Mughayrah ibn Shu'ba[58]; striking her with scabbard by Qunfuz [59] ; the swollen part of her arm resulted from that struck like a ring around her arm till her martyrdom[60], breaking one of her rips[61]; slapping in her face[62]; Zahra's threatening to ask God to destroy them[63]; Ali prohibited Zahra (a.s.) of asking for God's Anger on them[64]; breaking Zubayr's sword by attackers[65] ; Ali's controlling his anger not to attack them as he was ordered by Prophet to be patient to save religion[66]; also in Mu'tamar from Baqdadi scholars from Mesmar some words have been said in this regard[67]; Abu-Bakr's regret of attacking her house and breaking the door of her home[68], some people regarded this regret out of Abu-Bakr's religiousness and counted it as one of his virtues[69], likewise they justify 'Umar in attacking her home[70] which a similar event happened about the rebel of Abdullah ibn Zubayr. He besieged Bani Hashem in a deserted valley and gathered firewood to set fire. Orvat ibn Zubayr said this is similar to what 'Umar ibn Khattab did and said the aim for both was to settle down disputes and threaten opponents to obey ruler.[71] From these reports, it can be concluded that sickness of Zahra (a.s.) was related to what happened after the demise of Prophet and was affected by it.

These reports have some differences with each other and due to these differences some doubt their authenticity, but differences in details of a report can not eradicate possibility of its happening, as we are witnessing differences in different historical events but we do not regards them impossible to happen. In addition, some of these disputes are because reporters paid attention and noticed one aspect of the event and neglected other aspects.[72] According to the reports in all, it can be realized that several raids to her home had been happened as some emphasized on it.[73]; of course, in some

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cases, a mixture happened between two events: for example Fadak with this raid.

The number of raids to her home:

Some believe that the raid had been happened in three levels.[74] And sometimes the report of one level was mixed with reports of another level. For example, Zubayr's clash with attackers as in the second raid, but some knew it in the first raid.[75]. At first level, 'Umar accompanied by a group, went to her house to oust those who were not ready to take homage with Abu-Bakr. This level finished by a debate between 'Ali and his friends and attackers. 'Ali reasoned why he deserved to be the caliph and supporters of Abu-Bakr referred to Ali's young age.[76] According to a tradition, at this level, twelve people of the Badr Battle, as 'Ali requested, testified what Prophet had said at Ghadir Khum .[77] When the discussion warmed up, Abu-Bakr worried about 'Ali's words, finished the discussion and 'Ali stayed at his home and kept on compiling Quran[78]

According to some traditions, Abu-Bakr sent Qunfuz to convey his invitation to take homage from 'Ali. 'Ali, replying this message, in which Abu-Bakr was set to be the caliph on behalf of Prophet, asserted falseness of this title and did not go to Abu-Bakr.[79] And also he said he would not leave his home unless compiling Quran finished as the Prophet ordered.[80] Therefore, the next level of taking homage postponed several days.

From her holiness, it is reported about bad manner and disloyalty of people with Ahlul Bayt and she complained sadly.[81] Which is possibly related to the first level of raid.

At this time, 'Ali mounted Zahra (a.s.) on a camel, along with Hasan and Husayn, went to the home of Mohajers and Ansars and asked for help, but they refused Zahra (a.s.).[82] And claimed because they took homage with Abu-Bakr, they could not violate it.[83] According to some sources, 'Ali after being disappointed by them, started compiling Quran.[84]

Several days after the first raid, the second raid happened in which 'Ali was threated to be burned and a clash between Zubayr and attackers happened and all people of the home except Ahlul Bayt exited the home and according to some traditions all except 'Ali took homage[85] but in some sources 'Ali and Bani Hashem did not take homage when Zahra (a.s.) was alive.[86] The author of Al-Hojom Ala Bayt Fatimah also believed that though in the second raid all got out of home but they did not take homage until 'Ali took homage with them unwillingly.[87]

In the third raid, the fire was set and the door of home was burnt and smoke came out of home; Zahra (a.s.) stood up behind the door to stop attackers from entering; she got severely hurt which caused her sickness

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and death. The attackers brock the door and entered and dragged ‘Ali to take him to mosque to take homage with Abu-Bakr.[88] In this raid, lots of people were present (about three hundred). Names of some of them are recorded in different source books.

From raid to martyrdom:

Zahra (a.s.) got seriously sick after this event. She did not let the attackers to meet her.[89] ‘Ali hide his wife’s sickness and he and Asma bint ‘Umays nursed her.[90] When her sickness got worse, Abu-Bakr and ‘Umar asked to meet her, but as they made her angry, she rejected them.[91], but when ‘Ali asked this for them, she accepted. Various reports showed her anger: she did not answer them when they greeted her.[92] She turned back her face from them and it was repeated several times.[93] She asked them about the words of Prophet who said Fatimah’s satisfaction is Prophet’s satisfaction and Fatimah’s anger is Prophet’s anger, explicitly expressed her anger to them.[94] This meeting was a kind of plot by Abu-Bakr which ended up against his will.[95] She had not seen smiling after her father’s death until her death.[96] (Her will is a proof on extreme sadness of her who said to bury her at night).[97] And none of her opponents took part in her funeral service.[98] And because of this, none of them could take part in this service.[99] In different sources, it has been said that in the day of her death, she took major ablution, wore new clothes and said, I would die soon. She willed not to take her cloths off to do ablution[100].

According to various reports, Asma bint ‘Umays was present to nurse her and prepare her coffin and ablution.

The day of her martyrdom:

There are various reports about this day. The most famous one in Shia belief is the third of Jamadi Akhar.[101] This tradition has been narrated from Abi Basir from Imam Sadiq.[102] According to numerous traditions, her life time after the demise of Prophet was 75 days. There are other reports about her lifetime or the gap between Prophet’s demise and her death.

[1] Zubaydi, 5/46

[2] ibn Athir, 2/513; ibn Manzur, 3/242; Zubaydi, 5/46-47

[3] Saduq, Al-Amali, 500; Tusi, Al-Amali, 162; Muttaghi Hindi, 1/186

[4] ibn Abi Shaybah Kufi, 8/697; ibn Abi Asem, 619

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[5] Tusi, Al-Amali, 188; ibn Tawus, al-Yaghin, 488

[6] Saduq, Al-Amali, 175-176 .

[7] Saduq, 'Uyun Akhbar Al- Ridha, 1/30; Tusi, Al-Amali, 427; Motaghi Hendi, 12/106-108,111

[8] ibn Abi Shaybah Kufi, 7/526; Bukhari, 4/210, 219; Tusi, Al-Amali, 24

[9] Ahmad ibn Hanbal, Musnad, 6/77, 240, 282; Bukhari, 4/183, 210; Saduq, Al-Amali, 692

[10] ibn Sa'd, 8/27-28; Dhahabi, Tarikh al-Islam, 3/47

[11] Majlisi, Bihar al-Anwar, 30/348

[12] Kulayni 1/458

[13] Hilali 'Amiri, 427; Karajaki, 63

[14] ibn Gholviyah Qumi, 541; Majlisi, Bihar al-Anwar, 25/373; 30/190

[15] Hilali 'Amiri, 434

[16] Gheisi, 8/44; ibn Hujr 'Asqalani, Tabsir al-Montabah, 4/1264

[17] Kulayni, 6/18

[18] Tabari imami, Shar Ashub, 134

[19] Farahidi, 5/321; ibn Manzur, 5/406; Tarihi, 4/137

[20] ibn gholviya ghomi, 548

[21] Tabari imami, Shar Ashub, 104

[22] Mufid, al-mazar, 178; Tusi, Tahdhib al – Ahkam, 6/9-10

[23] Tusi, al-Gheibah, 286-287; Tabarsi, al-Ihtijaj, 2/279

[24] ibn gholviya ghomi, 548

[25] al-Mustarshad, 224; Majlisi, Bihar al-Anwar, 31/59 , ibn Qutaybah Dinwari, 1/19; Tabari imami,

[26] Mufid, Al-Amali, 49; ibid, al-Jamal, 117

[27] Saduq, Al- Khisal, 607

[28] ibn Tawus, al-Taraf, 19; Majlisi, Bihar al-Anwar, 22/477

[29] 3/ 241-242; refer to: Tusi, Talkhis Al-Shafi, 3/76

[30] Talkhis al-Shafi, 3/156

[31] al-Jamal, 117-118

[32] ibn Abi al-Hadid, 11/44; ibn Khalkan, 1/77

[33] Ahmad ibn Hanbal, Fazael al-Sahabeh, 364; ibn Abdul Ber, 3/975; Safadi, 17/167

[34] Dhahabi, Seir Alam Al-Nabla, 10/542

[35] Shahrestani, 1/57; Safdi, 6/15

[36] 3/133

[37] Tabari, 2/443; Tabari imami, al- Mustarshad, 378-379; ibn Abi al- Hadid, 2/56

[38] ibn Qutaybah Dinwari, 1/19, ibn Abi al- Hadid, 20/147

[39] Biladhuri, 2/267; Andelosi, 4/247

[40] Mufid, Al-Amali, 49

[41] Hilali 'Amiri, 150; Khasibi, 163, 179, 407

[42] Hilali 'Amiri, 149-150; ibn Gholoye Ghomi, 548; Tabarsi, al-Ihtijaj, 1/108-109

[43] 'Ayashi, 2/67; Mufid, Al-Ikhtisas, 186

[44] ibn Ghotaba, 1/19

[45] ibn ghotaba, 1/19; Tabari, al- Mustarshad, 379

[46] Hilali 'Amiri, 150; Khasibi, 407

[47] ibn Abi Hadid, 6/49

[48] ibn Hussain, 16-17

[49] Hilali 'Amiri, 150-151

[50] Khasibi, 407; Kufi, 227; Saduq, Ma'ani al-Akhbar, 206

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[51] Tabari imami, Shar Ashub, 134; ibn Hajar Asghalani, Lesan al-Mizan, 1/268

[52] Mufid, Al-Ikhtisas, 185; Majlisi, Bihar Al-Anwar, 29/192

[53] Majlisi, Bihar Al-Anwar, 30/294

[54] Hilali 'Amiri, 1/153

[55] Khasibi, 407

[56] Hilali 'Amiri, 150; 'Ayashi, 2/307-308; Kufi, 227

[57] Hilali 'Amiri, 387; ibn Hussain, 17

[58] 'Amili, 1/330

[59] Tabari imami, Dala'il al-Imamah, 134

[60] Hilali 'Amiri, 151, 223, 224; ibn Hussain, 17

[61] Hilali 'Amiri, 153; ibn Tawus, ighbal al-Amal, 3/166

[62] Khasibi, 407

[63] Yaghubi i, 2/126; 'Ayashi, 67; Kulayni, 1/460

[64] 'Ayashi, 2/67; Mufid, Al-Ikhtisas, 186

[65] ibn Qutaybah, 1/18; Hakim Neyshaburi, 3/66; Beyhaghi, 8/152

[66] Hilali 'Amiri, 155; Mahdi, 236-237

[67] 'Amili, 1/353

[68] ibn Qutaybah, 1/24; Tabari, 2/619; Tabarani, 1/62

[69] ibn Abi al- Hadid, 17/168

[70] Biladhuri, 2/267-268

[71] Mas 'udi, 3/77, ibn Abi al- Hadid, 20/147

[72] refer to 'Amili, 1/120

[73] refer to: Sayed Murtidha, 3/241; 'Amili, 1/313-315; Yusefi Gharavi, 4/108-130

[74] yusefi gharavi, 4/108-130

[75] Mahdi, 104

[76] ibn Qutaybah, 1/18-19; Tabarsi, al-Ihtijaj, 1/96-97; ibn Abi al- Hadid, 6/11-12

[77] Tabarsi, al-Ihtijaj, 1/96-97

[78] Tabarsi, al-Ihtijaj, 1/97-98

[79] Hilali 'Amiri, 148, 385-386; 'Ayashi, 2/66; Mufid, Al-Ikhtisas, 185-186

[80] 'Ayashi, 2/66

[81] ibn Qutaybah, 1/20; Mufid, Al-Amali, 50; ibn Abi al- Hadid, 6/49

[82] Tabarsi, al-Ihtijaj, 1/107; ibn Abi al- Hadid, 11/14

[83] ibn Qutaybah, 1/19; ibn Abi al- Hadid, 6/13

[84] Hilali 'Amiri, 146-147

[85] ibn Qutaybah, 1/19

[86] Sanani, 5/472-473; Tabari, 2/448; ibn Abi al-Hadid, 6/46

[87] Mahdi, 115, 252

[88] ibn Shadhan, 367; ibn Husayn, 16-17; Mufid, Al-Ikhtisas, 11; Halabi, 233l ibn Abi Hadid, 6/48

[89] Tabari imami, Dala'il al-Imamah, 134

[90] Mufid, Al-Amali, 281; Tusi, Al-Amali, 109

[91] ibn Qutaybah, 1/20; Saduq, 'Ilal al-Sharayah, 1/186; Sayed Murtidha, 4/115

[92] Saduq, 'Ilal al-Sharayah, 1/187; Majlisi, Bihar al-Anwar, 43/203

[93] Saduq, 'Ilal al-Sharayah, 1/186; Majlisi, Bihar al-Anwar, 43/203

[94] ibn Qutaybah, 1/20; Tabari imami, Shar Ashub, 135

[95] 'Ayashi, 2/188; Saduq, al-Khisal, 272; Arbali, 2/120

[96] ibn Sa'd, 2/248; Kulayni, 3/228; 4/561; Tabarani, 22/399

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[97] Saduq, Ma'ani al-Akhbar, 356; Mufid, Al-Amali, 281; Tusi, Al-Amali, 109

[98] Hilali 'Amiri, 392; Saduq Al-Amali, 756; Fital Neyshaburi, 151

[99] Mufid, Al-Amali, 281; Tabari imami, Dala'il al-Imamah, 136-137; Shahr Ashub, 3/137

[100] ibn Sa'd, 8/27; Ahmad ibn Hanbal, Musnad, 6/461-462; Tabarani, 22/399

[101] Tusi, Mesbah al-Mojtahed, 793; Kafami, 511; Majlisi, Bihar al-Anwar, 43/196, 215

[102] Tabari imami, Dala'il al-Imamah, 134

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