The reason for saying Zahrā' when referring to Hadrat Fātimah

Question: Some books state that Hadrat Fātīmah *radiyallāhu* anhā is referred to as Zahrā' because she did not experience the monthly menses so that she does not miss any salāh and fast. Is this correct?

Answer: It is wrong to say that Hadrat Fātimah *radiyallāhu* anhā did not experience the monthly menses. There seems to be a Shī'ah influence to this claim. There could be several reasons for this:

- 1. It comes in the meaning of beauty or having an illuminated face (this has nothing to do with not experiencing the monthly menses).
 - 2. It is not proven that she is referred to as Zahrā' because of not experiencing menses.
- 3. If it is claimed that this is to be found in a Hadīth, then the answer is that Hadīth is totally unauthentic.

Fayd al-Qadīr states:

(Arabic text-p. 135)

Its chain of transmission contains Hasan ibn 'Amr ibn Sayf as-Sadūsī who is considered unreliable.

not barren. Umm al-Mu'minīn

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Another narrator by the name of Qāsim ibn Mutayyab is also unreliable. Ibn Hibbān says with reference to him:
(Arabic text – pp. 135-136)
The dictionary as-Sihāh has the following entry:
A man is described as Azhar and a woman as Zahrā' when they are fair and have a luminous face.
We learn from the above that this word refers to pure whiteness. Rasūlullāh sallallāhu alayhi wa sallam is described as:
He was fair-complexioned but not so white as to appear colourless.
It is also unusual because if a woman does not experience the monthly menses, she cannot fall pregnant; she will be barren. We know for a fact that Hadrat Fātimāh <i>radiyallāhu</i> anhā was

a d rat 'Ā'ishah ra d iyallāhu \(\text{lanh} \) anhā enjoys superiority over H a d d rat Fā t imah ra d iyallāhu \(\text{lanh} \) anhā in this regard because she was barren and yet she used to experience the monthly menses. We therefore cannot understand such a claim. Allāh ta\(\text{lanh} \) ālā knows best.
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