

Sayyidah Nafisa: Shimmering Star of Bani Hashim

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[Following text is translated From the “Light of Ahl al-Bait: My Spiritual Experiences Unveiled”, by Shaikh Metawalli ash-Sharawi(1911-1998). It was published in Egypt 1997, by publisher Dar Akhbar al Yawm. Shaikh Metawalli was raised in Egypt's Nile Delta village of al-Dacadous. He graduated in 1943, specializing in Arabic language. The Shaikh taught at Saudi Arabia's King Abdul Aziz University in the 1950s and 60s, and later served as Egypt's Religious Endowments Minister in the late 70s. When Shaikh Sharawi returned to Egypt in 1975, he left a lasting impression on Egypt's television audience through his weekly program ‘Nur Ala Nur’. His books, tapes and videos are popular all over the Muslim world and he was given prestigious awards by a number of the Gulf States. A very generous person he built orphanages, hospitals, clinics and an Islamic institute connected to the University of al Azhar, and spent millions of Dollars on these projects. He provided scholarships to many hundred families and students. He also contributed in the area of Masjid Sayyida Nafisa and her Mashhad].

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1). Introduction of Sayyidah:

Sayyidah Nafisa was born in Makkah on the 11th of Rabi al Awwal, in the year 145 (AH). Her father was appointed governor of Madinah al Munawwara in the year 150 (AH). She accompanied her father to Madinah at the tender age of five. She memorized the Qur’an and studied Fiqah in depth. As an extremely learned she conducted Dars al Qur’an Asbaq from her young age. She was the daughter of al Hasan al Anwar ibn ‘Shaikh-ash-Shuyukh’ Zaid al Ablaj ibn Al Imam al Hasan ibn Amir al Muminen Ali and Sayyidah Fatimah al Zahra, the beloved daughter of Rasulullah(S). It was Sayyida’s father Zaid who used to eulogize the merits of Ahl al Bait among people everywhere which increased the number of supporters. This alarmed the tyrant Abbasid monarch, Abi Jafar al Mansur who sent him to jail for five years. He expired during his Haj journey and was buried in Makkah. She got Talim from the divine spring of Ahl al Bait about whom Ayah Tatheer says:

“Verily, Allah only desires to keep away from you every kind of un-cleanliness, O people of the House! And to purify you a (thorough) purification.” [33: 33]

Sayyidah Nafisa frequently visited the grave of her grandfather Rasulullah (S). She used to offer Salaat regularly behind her father in Masjid an-Nabawi (S) from the age of six. Her father used to lead her inside the Rawzat Mubarakah where the grave of Rasulullah (s) is located. He would address Rasulullah (s) directly saying:

"Ya Rasullullah!, I am pleased with my daughter Nafisa!"

He continued these Ziyarat frequently until one day Rasulullah (s) appeared in his dream and gave him tiding:

“Ya Hasan! I am pleased with your daughter Nafisa, because you are pleased with her, and Allah is pleased with her because I am pleased with her.

The native of Madinah loved her deeply. She became renowned for her piety and Taqwa, she kept fast during day and spent nights in Salaat.

At the age of sixteen years, Sayyidah Nafisa married her cousin Ishaq al Mutaman son of Abi Abdillah al Imam Jafar Assadiq. They were blessed with a son named Al Qasim and a daughter named Umme Kulsum. Long time after her marriage, she migrated to Egypt at the age of 44 years with her cousin Sakina al Madfuna, and settled down over there. She got Talim of Fiqah from her father in law, Abi Abdillah Al Imam Jafar Assadiq.

2). Alqaab of Sayyidah:

Sayyidah Nafisa had many titles by which she was known among the people which were derived from her many different miracles. She is known as Nafisat al ilmi wal Marifat, (the Rare Lady of Knowledge) because of what she achieved and accumulated from ilm of Ahl al Bait. She is called Nafisat al Tahira, the Rare Lady of Purity, and Nafisat al Abida, the Rare Worshipful Lady, and Nafisat al Darayn, the “Rare one among ladies in this Duniya and Akhirah”, and Sahebat al Karamat, “the Lady of Miracles”, and Sayidat Ahl al Fatwa, “the Leading Lady in deriving rulings and verdicts”, and Umm al Awajiz, “the Mother of Elderly Women”, and Nafisat al Misriyyin, “the Rare Lady of the Egyptians”, because of the Egyptian people’s intense love for her and her love for them, and her, being their recourse for their every problem - collectively and individually.

3). Ziyarat of Ibrahim Nabi(AS):

It is said that when she recited Qur’an she would offer Dua:

"O Allah! Make it easy for me to go on Ziyarat of the grave of Moulana Ibrahim al Khalil".

As she knew he was the father of Anbiya and father of her grandfather Muhammad (S). She knew that the Dawah of her grandfather Muhammad (S) was due to the Dua of Ibrahim (AS):

"Our Lord! And rise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall purify them. Lo! Thou, only Thou, art the Mighty, Wise." [2: 125]

It was only after many years that Allah answered that Dua making it possible for Sayyidah Nafisa to visit the grave of al Khalil, the Ibrahim (AS) in Palestine. Near the grave of Ibrahim she recited this Ayah with tears:

"And when Ibrahim said: My Lord! Make this city secure, and save me and my sons from worshipping idols:" [14: 35]

As Sayyidah Nafisa sat in front of the grave of Ibrahim al Khalil (AS), reciting the Qur'an, she felt an intense presence, almost touchable, and saw the image of Moulana Ibrahim (AS) in front of her. She informed of this event as follow:

"My heart began to beat harder and my eyes to blink. I called him: "O my grandfather! I came to you in body and spirit.... as my sprit has come to you earlier many times, I now come to you in body as well. I seek your blessing with me and I seek your pleasure and guidance in order that I may offer ibadah till my final breath."

At that moment she heard a voice emerging from the Haiykal Nooraniyyah of Nabi Ibrahim(AS) as follow:

"Good tidings my granddaughter! You are chosen to be one of the sanctified, worshipful maidservants of your Lord. My advice to you is to recite Surat al Muzammil, wherein Allah says:

"O thou folded in garments! Stand (to prayer) by night, but not all night,..." [73:1]

Until its end and seek to meditate on what you recite. By reciting this Surah you will be guided to the forms of ibadah that contain no hardship, as Allah said:

"Allah does not burden any soul with more than it can bear."

O my granddaughter! The intensity of your ibadah has made your body weak - try to keep everything in balance."

Zainab bint Yahya, Sayyidah Nafisa's niece, accompanied her throughout her life as her assistant, staying with her even after her marriage until her demise. Zainab relates that Ibrahim (AS) continued guiding her, saying, "Read the Ayah:

‘Thy Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee...’ [73:20]

Until the end of Surat al Muzzamil.

Know that Allah made the night Salaat voluntary, after it had been made obligatory on Rasulullah(S), for Allah knows that many of His servants are engaged during the day in the struggle to educate people in the path of Allah , or working for their provision, and this work therefore is a form of ibadah. Have Rahmat – mercy on yourself and give yourself a chance to rest in order to have strength for the next day. You are already considered among the first ranks of the pious.”

At that time Sayyidah Nafisah submitted:

"O my great-grandfather! I am going to fulfil your instructions. And I wish from your Haiykal Nooraniyyah to grant to my soul purity and refinement until I meet Allah and He be pleased with me."

She heard the voice of Ibrahim (AS):

"O my granddaughter, Good tidings for you, Allah inspired to me that He has accepted your Dua. And I will accompany you until we meet in Malae Aala . Then Ibrahim Nabi recited the Ayah:

"And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly." [2: 281]

4). Migration to Al Qahera:

When Sayyidah Nafisa was 44 years old she moved to Qahera. She arrived on the 26th of Ramadan in the year 193 (AH). On her way, she passed through the city of Arriche. When people knew of her arrival, they rushed towards her to meet and receive Barakah from her. Historians say the men and women of Egypt went to receive her in a huge procession, riding on horses, camels, donkeys and on foot; waiting overnight in tents; greeting her in the morning with the chanting of ‘Kalimah and Allahu Akbar’ and accompanying her in a huge procession from Arriche to Qahera, with great reverence.

One of the notable merchants of Qahera, Jamaluddin Abdullah al Jassas, hosted her in his home for many months. From every distant corner of Egypt people used to come to visit her and to take blessings from her. Sayyidah Nafisa felt that her presence might become too great a burden on her hosts, so she moved to a place of her own, in the District of Khalaf, in the Masjid of Shajarat al-Durr, in Khalifa Street, now known as the al-Hasaniyya District. The house in which she moved

was owned by an Egyptian woman named Ummu Hani, renowned for her piety. This move did not stop the flood of Egyptians coming in huge groups, to visit her and receive her Barakaat, especially women who came simply to touch her and request her for Dua.

At this point Sayyidah Nafisa realized a tremendous burden due to the huge gatherings of people visiting her and asking for her Dua, who came camping around her home, often overnight. She decided to leave Egypt and return to Madinah, feeling she was losing time for ibadah in meeting the endless throngs. Discovering her decision to leave, thousands of people sought out Sayyidah Nafisa, begging her to reverse her decision and remain in Egypt.

They appealed to the Governor of Egypt, As Sirri bin al Hakam, asking him to request Sayyidah Nafisa to stay. He paid her a visit, humbly requested her to stay for the sake of the people who so needed her Barakaat and Dua. She granted his appeal and decided to stay in Egypt. However, she said:

"I am a weak lady and these people have gathered in thousands which prevents me from observing my daily Tilawat and Aamaal. Also my home is small and unable to accommodate these huge crowds. I extremely wish to do Ziyarah of my grandfather (s)."

The governor replied:

"O granddaughter of Rasullullah(S)! I promise you I will try my best to solve this problem, for I know your house is small. But from the depths of my heart, without asking anything in return, for the Qurbat of Allah I am offering you the Stat Guest House I own in the district of Dirr as Sabah. I beg you to accept this house from me and to use it in whatever way you wish."

Sayyidah Nafisa paused for many minutes, engaged in deep meditation. Finally she lifted her head from her reverie and said:

"I accept your offer. O governor of Egypt! What am I to do with these huge crowds of people?"

He said: "Assign Saturday and Wednesday for people to visit, and dedicate the other days purely for Ibadah."

Sayyidah Nafisa moved to the State Guest House, granted to her as a Hibah(gift), without giving anything in return, because the government had presented it to her solely out of regard for her sacred position. She followed his suggestion,

relocated her residence and received people on Saturdays and Wednesdays, devoting the remaining days to ibadah of her Lord.

5). Madrasah of Sayyidah Nafisa:

Not only founder of Shafi'i school of thought, Muhammad bin Idris Al Shafi'i attended her Asbaaq[singular Sabaq], learn ilm al Hadith from her, but many other leading scholars and pious people also attended to take blessings of Uloom and Maarif with Dua from her. Among them were Uthman bin Saeed al Misri, Dhun Nun al Masri, Misri al Samarqandi, Abu Bakr al Adfawi, (author of one of the famous Tafsir of Qur'an: al Istiftah Fi Ulum al Qur'an), and Abul Hasan bin Ali bin Ibrahim who wrote ten volumes on Qur'ani grammar, and many others. Ash Shafi'i moved to Egypt from Baghdad, five years after Sayyidah Nafisa's arrival in Qahera. He stayed in Egypt for over four years until his demise. He used to visit Sayyidah at her home for Talim.

Whenever Ash Shafi'i fell sick, he used to send one of his students to sit in her presence and request her:

"Your cousin Ash-Shafi'i is sick and requests your Dua".

Sayyida Nafisa would raise her hands in Dua, and by the time the messenger returned to Ash-Shafi'i he would find him already cured, by means of her Mustajab Dua. One time Ash-Shafi'i fell sick and as usual sent his messenger asking Sayyida Nafisa's Dua. She sent him a message:

"Tell him that may Allah make his meeting with Him the Best of meetings and may Allah lift him to His proximity."

When the messenger returned with this message, Ash-Shafi'i understood that his death was approaching. Immediately he wrote his will, stating that Sayyida Nafisa should offer his Salaat al Janazah. He expired at the end of Rajab, 204 (AH.). People brought his Janazah towards Sayyidah home. She offered Salat al Janazah with women and instructed Al Buwaiti to lead the Salaat al Jaazah for public.

6). The Meaning of Zuhd & Taqwa:

She performed Haj thirty times most of them on foot. She would say:

"I am following my grandfather Al Imam al Husain in ibadah, for he said: I feel shy to meet my Lord having never walked to His House".

Sayyid ash Shuhada, Abi Abdillah al Husain used to perform the Haj by walking. It is said that during Tawaf around the Kabah, she offered Dua:

"O Allah! Be satisfied with me, I see nothing that veils You from me."

Sayyidah Nafisa was renowned for Taqwa and for living a life of Zuhd (hardship in the way of Allah). When asked what her meals consisted of, her niece Zainab replied:

"My auntie used to eat very little. She had a basket hanging in her niche. Whenever she wanted something small to eat she would find something in that basket, sent from Allah. She never ate anything other than food from her husband, and that which was sent to her from Allah as a gift."

One day the governor of Egypt sent Sayyidah Nafisa 100,000 Dirhams and requested:

"Accept this money from me as a gift. I ask nothing in return, but I thank Allah for this opportunity. I give this money to you because of your charity."

She took that money as her own and distributed it to the poor until nothing remained. Princes, nobles and people sent her gifts. She accepted it and distributed it.

Historians report her niece Zainab:

"I served my auntie Sayyidah Nafisa for forty years. I never saw her sleeping at night and I never saw her eating during the day, except the days forbidden to fast - the two Eids and the Days of Tashriq (11th-13th of Dhulhijja)."

Zainab once requested to Sayyidah Nafisa:

"You must take care of yourself."

She replied: "How shall I take care of myself before I reach my Lord? Ahead of me are so many barriers which no one can cross except the successful ones (al Faizun)."

7). Her Preparation for final journey:

When she sensed that her time of departure was approaching, Sayyidah Nafisa dug her grave with her own hands inside her home. Every day she would enter the grave and offer ibadat in it, as a reminder of the coming afterlife. She used to offer all her Nafil Ibadat inside that grave. Al Allama al Ajhuri said:

"She completed the Qur'an while sitting in her grave many times and she granted the rewards of that Tilawat to deceased Mumineen."

[This is in contradistinction to the Salafi ideology's rejection of gifting Tilawat of the Qur'an for the dead]

When Sayyidah Nafisa's illness worsened she wrote to her husband Ishaq al Mutaman, who was living in Madinah al Munawwara, asking him to return to Egypt. He came with their son Qasim and daughter Umme Kulsum. She became very ill at the beginning of Ramadan, 208 (AH). Her companions asked her to stop fasting to keep her strength. She refused, saying:
"I have been asking Allah to meet Him in fasting for thirty years; now you want me to break the fast?"

Upon her demise, her husband prepared to move her body to Madinah al Munawwara, to be buried in Jannat al Baqi, but the people of Egypt asked him not to do that, but to bury her in the grave she had dug with her own hands. The governor of Egypt along with many people asked Ishaq al Mutaman to bury Sayyidah Nafisa in Egypt. Returning the next day, they asked for his decision. He replied: "

I have decided to bury her here. I saw Rasulullah(S) in a dream last night, and he instructed me, bury your wife in Egypt."

The day of Ramadan Sayyidah Nafisa expired was an immense tragedy for the people of Egypt, who were stunned at the news. Coming from every village in Egypt, people gathered at her house in Qahera, lighting candles and weeping. For them Sayyidah Nafisa was a beacon of ilm and a source of Barakaat from the Nabavi family. It was a day of sorrow and mourning throughout Egypt. The day they attempted to bury her, it was very difficult to move her body to her final resting place, due to the crowds of people lamenting, crying, and calling on Allah by His Names and Attributes. The like of that gathering was unprecedented in all of Egypt.

8). Miracles of Sayyidah:

More than 150 miracles were recorded by historians as appearing from Sayyidah Nafisa. ibn Hajar al Asqalani wrote:

i. Cure of Faliij-Paralyses through her Wazu water: When Sayyidah Nafisa arrived in Egypt and settled in her home, there was a non-Muslim family living besides her, whose daughter was paralyzed from the waist down. One day the girl's mother brought her to Sayyidah Nafisa requesting her to take care of her daughter, while she went shopping. She left her daughter in one corner of Sayyidah Nafisa's house. Sayyidah Nafisa began Wazu and water from her Wazu flowed towards the girl. As the water touched the body of the girl, she experienced something strange. She began to take the water from Sayyidah Nafisa's Wazu and rub it on

her paralyzed feet and legs. Suddenly by the command of Allah, the paralysis disappeared completely and she was able to stand. Meanwhile Sayyidah Nafisa was busy in Salaat. The girl stood up and seeing her mother just returning from the market ran to meet her to tell her what had happened. Her mother cried with joy declaring:

"That woman is truly holy and her religion is the truth."

She came in, hugged Sayyidah Nafisa, thanked her for healing her daughter and asked her to pray that she be guided from darkness to light. Sayyidah Nafisa then taught her to recite the Kalimah Shahadat. When the father of the girl returned home that evening, whose name was Ayyub Abu Surraya, and saw his daughter cured, he was overjoyed. He asked his wife about what happened and she told him about the whole incident. He raised his head and offered Dua:

"O Allah! You guide whom You like and I now know that Islam is the true religion, completing what we believe in."

He went to the home of Sayyidah Nafisa. Speaking to her from behind a veil he said:

"I believe in your religion, and I accept it. I testify that there is none to ibadat except Allah and that your grandfather Muhammad is Rasul of Allah."

This miracle became the base of the conversion of the entire tribe of Sayyidah Nafisa's neighbours to enter Islam.

ii. A Prisoner Set Free: One of Sayyidah Nafisa's miracles relates to a Muslim man married to a Christian woman. They had a son. When he grew up he began to travel. While travelling in a country far from home he was captured and held prisoner. After hearing of his capture, his mother used to frequently visit the church, praying that her son be released and returned to them. Years passed but he was not released. One day she told her husband:

"I heard that there is a saintly woman Nafisa bint al Hasan al Anwar who's Dua are always answered. Since you are Muslim go and ask her to offer Dua for the return of our son."

He went and requested Sayyidah Nafisa for her Dua. Late that night they heard a knock at the door. Waking up and wondering who it could be, they went and opened the door. To their astonishment they found their son standing there. They asked him: "How did you come here?"

He said: "Tonight I was sitting there in prison, in chains. Suddenly I felt a spiritual presence, and I heard a voice saying: 'Free him! Nafisa bint al Hasan interceded for him.' Suddenly I found myself standing here at the door of our house."

On that day his mother went to Sayyidah Nafisa, thanking her for saving her son, then accepting Islam at her hand.

iii. The Nile fails to flood: In the year 201 (AH) = 816 (CE) the Nile failed to flood, as is its normal annual custom. People went to Sayyidah Nafisa asking her to offer Dua that Allah fill the river, because without sufficient water no crops would grow. Sayyidah Nafisa gave them her Burqa with instruction:

"Throw it in the Nile and by Allah's grace it will fill."

They took her Burqa and threw it in the Nile. Immediately the river began to rise and overflow its banks.

[This miracle is extremely similar to the Qasas of the shirt of Yusuf (AS), which when cast on the face of his father Yaqub (AS), was the cause for his sight to be restored by the Will of Allah. Again, such miracles clarify the Aqidah of Tawassul and Shafaat (intercession) of Awliya]

iv. Stolen wool: Al Munawi mentions an event of Sayyidah Nafisa, related to him from al Azhari in his book al Kawakib as-Sayyarah: There was an old lady who had four daughters. This woman used to spin wool into yarn, then take the yarn and sell it. With half the earnings she would buy more wool spending the rest on their food and drink for the week. One day the old lady set out for the market, with the spun wool wrapped in a red package. Without warning an eagle dived out of the sky, grabbed the package in its claws and flew off. The old lady, overcome with fear and worry, fainted. When she awoke she began crying. People around her, hearing her story told her about Sayyidah Nafisa. She went to Sayyidah Nafisa and related this strange incident. Sayyidah Nafisa said:

"O Allah! Exalted in Power and Owner of this creation: put right what the affairs of Your servant this lady Fulana. She is Your servant and her children are Your servants and You are powerful over all things."

She told the old lady to return to her home and wait. The old lady went home crying with worry for the sake of her young children. Night found her still crying. Suddenly a noise was heard outside. It was a group of people seeking Sayyidah Nafisa. They told her:

"Something very strange just happened to us. We came to you because we have been ordered to do so."

She said: "What happened?"

They related: "We were on a ship travelling at sea. As we began approaching land one of the planks suddenly sprung loose and the boat began to flood. Some of us did not know how to swim and we were in deep water still five hours from shore. The boat began to fill up and sink. All of a sudden an eagle appeared holding a red package in its claws. It threw that package, which was full of spun wool, into that crack filling it. The water stopped flooding and we managed to reach shore safely. We heard a voice saying:

"Go to Sayyidah Nafisa".

The boat crew presented Sayyidah Nafisa a gift of 500 Dinaar. Sayyidah Nafisa began to cry:

"O Allah you are so merciful to Your servants."

She asked the old lady: "How much did you usually get for your wool each week?"

The lady replied: "I used to get 20 Dinars."

Sayyidah Nafisa gave her the 500 Dinaar and she went home overjoyed. She told her neighbours what happened and they came in droves to see Sayyidah Nafisa. Many ended up giving themselves over to her service, helping her cook food for the poor, distribute Sadaqah and Muwasaat and aid the sick and lame.

v. Thieves arrested in her Shrine: The miracles after Sayyidah Nafisa's demise are uncountable and not possible to mention each and everyone. Once thieves entered her Masjid in 683 (AH) and stole sixteen silver lamps. As the thieves tried to escape they discovered there was no longer a door. They were trapped inside. In the morning, when the caretaker arrived and opened the door he found the thieves with the lamps.

In the year 1940, a similar occurrence took place. A person, well-known in the area, entered the Masjid of Sayyidah Nafisa and hid himself. In the night that person stole a beautiful precious Kashmiri Shahtoosh Shawl, a gift from the elite of Kashmir to Sayyidah Nafisa. When he tried to escape he could not find the door. He was kept prisoner until morning, when the people found him and took him to the police.

Abul Izz al-Yamani narrated:

"I am well-known as a rich person in my community, owning many farms, which turned me arrogant. Suddenly I suffered with a sickness that caused me to lose my eye sight and I fell into great difficulties. I spent most of my wealth for a cure, but alas doctors were unable to help me. They told me I would be blind for the

rest of my life. Finally I sought out Sayyidah Nafisa's help. While waiting to see her I fell asleep. I saw a dream in which Sayyidah Nafisa visited me and put something in my eyes. When I awoke my sight had been fully restored."

vi. The episode of Affan bin Sulayman: Historians relate the event of an Egyptian named Affan bin Sulayman al Misri. He bought a house and one day discovered a treasure buried under it. He began to spend his new found wealth on the poor and the unfortunate. One day he bought 1000 camel-loads of wheat from Prince Ahmad bin Keeghalgh. After some time the prices soared due to scarcity of wheat, shooting up to thrice its normal value. Prince Ahmad called Affan to his palace and asked him:

"Either return the 1000 camel-loads or pay me for the wheat at today's price."

Affan bin Sulayman refused. He went and distributed all the wheat to the poor and needy, leaving only a small portion for himself and his family. Prince Ahmad went to the governor of Egypt Taqueen bin Abdullah al-Harbi, an arrogant and ruthless ruler. He ordered that all of Affan bin Sulayman's wealth and holdings be confiscated. Affan bin Sulayman decided to leave Egypt, running away from the tyranny of the governor Taqueen. He narrated his case to Ash-Sharif Ali bin Abdullah, a very pious man who took him to the grave of Sayyidah Nafisa, and both of them sat facing the grave reciting the Qur'an. They offered Dua by Wasilah of Sayyidah Nafisa and her grandfather Rasulullah(S) to solve the problem. Suddenly they both fell asleep. They both saw Sayyidah Nafisa in the dream telling them to:

"Go together to the governor of Egypt Taqueen. I have solved this problem."

Together they left and visited the governor, who to their surprise hosted them in impressive style. The governor said:

"Sayyidah Nafisa appeared to me in a dream saying, Be generous and host As-Sayyid Ali very well and return all Affan's money to him; he asked for our Wasilah".

Taqueen, raising his hands said:

"O Allah forgive me for what I did."

Turning to Affan b. Sulayman he said:

"I am releasing all your wealth."

The governor Taqueen ordered Affan's money to be returned to him and ordered that his own treasuries be opened and spent on the poor. He used to say:

"All Egyptians are afraid of me, but I am afraid of Affan bin Sulayman and his Dua at the grave of Sayyidah Nafisa."

With that Dua, the governor of Egypt corrected his wrong and unjust dealings and lived as a good governor for the rest of his life. He wrote in his will that he should be buried in Bait al Maqdis, Jerusalem. When he died, he was buried according to his orders.

9). **Her Shrine:**

The first one to build a Masjid by the grave of Sayyidah Nafisa was the governor of Egypt, Ubaydullah bin Sirri bin al-Hakam. Then it was renovated by Syedna Badr al Jamali, the commander in chief of the Fatemi forces, in the year 482 (AH). It was renovated again by Muhammad bin al Qalawun in 740 (AH). Then Prince Abdur Rahman Katakada renovated it further in the year 773 (AH). Ministry of Religious Endowments renovated it in 1314 (AH) to the structure it has today. The copper room which is entirely hand-carved over her grave was made in 1266 (AH). The door which is now there is ornately engraved, and was placed there by Ali Pasha, governor of Egypt in 1170(AH). Many Abbasid monarchs were buried on the eastern side of the grave in the time of al Zahir Baybars.

Her Mashhad like that of many of the Ahl al Bait (family of the house of Muhammad) continues to be a place of Ziyarat and Dua where many receive Barakaat. The Shrine of her great-aunt, Sayyidah Zaynab, is known as Mashhad Aqilat Bani Hashim where many find Hajaat. Sayyidah Nafisa is particularly known for the ability to heal eye ailments. The Egyptian government, not blind to her healing influence, established a hospital specifically for the healing of eye diseases in the neighbourhood of her Mashhad in Al Muizziyat al Qahera. May Allah grant Basirah-true vision, clear-sightedness both outwardly and inwardly, to Muslim Ummah, which is in fact one of the gifts of Allah to the faithful. People take her Mannat to solve the Hajat of marriage. It is common that grooms and brides of Qahera first visit her Shrine for Ziyarat after their Nikah.

Over her grave her Nabavi and Alavi Nasab is engraved. Under that is written:

"Anyone experiencing difficulties in his life should visit the grave of Sayyidah Nafisa, recite Surat al-Fatiha-1, Surat al Aala-87, Surat al Ikhlas-112 and Surat al Muwadhitayn- 113 & 114, Tilawat on the Niyyat of Sayyida and offer Dua that Allah solve his/her problem."

May Allah allow us soon an opportunity to visit Al Qahera al Muizziyah for the Ziyaraat of Raas al Imam al Husain, Syedah Zainab bint Ali, Syedah Ruqayyah, bint Ali Syedah Nafisa and other Awliya, Aameen Be Hurmate Taha wa Aale Yaseen.

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