

Sayyidah Fāṭimah

Queen of the Women of Jannah



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Transliteration key

أ - 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - 'a
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ وَالصَّلَاةُ وَالسَّلَامُ
عَلَى رَسُوْلِهِ مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُ بِإِحْسَانٍ إِلَى یَوْمِ الدِّیْنِ

Introduction

I begin in the name of Allah سُبْحٰنَهُ وَتَعَالٰی, the Excessively Compassionate, the Exceedingly Merciful. All praise belongs to Allah سُبْحٰنَهُ وَتَعَالٰی, Who has given superiority to some individuals over others. Salutations, peace, and blessings be upon Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, his beloved family, his illustrious Companions, and those who follow them until the Day of Resurrection.

The Banū Hāshim have the noblest lineage that traces back to Sayyidunā Ismā'īl عَلَيْهِ السَّلَامُ and Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ. From this pure ancestry, Allah سُبْحٰنَهُ وَتَعَالٰی selected His beloved صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

The Banū Hāshim and the Banū al-Muṭṭalib, those of them who embraced Islam, coupled with the wives of Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ are referred to as the *Ahl al-Bayt* (Household of Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ). Members of the *Ahl al-Bayt* who lived in the era of Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ have the unique prestige of being from the Ṣaḥābah and *Ahl al-Bayt* رَضِيَ اللّٰهُ عَنْهُمْ.

Allah سُبْحٰنَهُ وَتَعَالٰی blessed Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ with seven children. His wife Sayyidah Khadijah رَضِيَ اللّٰهُ عَنْهَا mothered two sons—Qāsim and 'Abd Allāh—and four daughters—Zaynab, Ruqayyah, Umm Kulthūm, and Fāṭimah—while his concubine, Sayyidah Māriyah Qibṭiyyah رَضِيَ اللّٰهُ عَنْهَا, mothered a son Ibrāhīm رَضِيَ اللّٰهُ عَنْهُ. The sons of Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ passed away in infancy whereas all the daughters of Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ embraced Islam, pledged allegiance to Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, and made hijrah.

While all the children of Rasūlullāh ﷺ are virtuous, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا enjoys the greatest virtue. The biography of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا is penned in this book from authentic ḥadīth and biographical collections of the Ahl al-Sunnah wa al-Jamā'ah.

May Allah سبحانه وتعالى grant us true love and honour for Rasūlullāh ﷺ, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا in particular, and the Ahl al-Bayt and Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ in general.

Name, Title, Agnomen, Birth

Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا is the youngest and most beloved daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Her title is al-Zahrā' and her agnomen is Umm Abīhā. She was born while the Ka'bah was being rebuilt, when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was 35 years of age, or when he was 40 years old shortly before his Nubuwwah.¹ Due to the indecision of her exact year of birth, there exists various views on her age at hijrah, marriage, and demise.

Upbringing and Accepting Islam

Nurtured in the blessed home of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, she reached maturity in the care of her beloved mother, Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا, the most superior women of this Ummah.² This home was the first home in which the teachings of Islam were taught.

Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا embraced Islam with her esteemed mother and sisters—Sayyidah Zaynab, Sayyidah Ruqayyah, and Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهُم—in the very early stages of Islam and is thus among the forerunners of the faith. Allah سُبحانه وتعالى has guaranteed her His Pleasure and an eternal abode in the highest stages of Jannah and encouraged the Ummah to emulate her in her ways.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

1 Al-Iṣābah, vol. 8 pg. 262, 263; Al-Ṭabaqāt al-Kubrā, vol. 10 pg. 20; Tafsīr al-Qurṭubī, vol. 14 pg. 242, 243.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3815; Ṣaḥīḥ Muslim, Ḥadīth: 2430.

*And the first forerunners [in the faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct, Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.*¹

The daughters of Rasūlullāh ﷺ were the first young girls to embrace the faith and have the great fortune of pledging allegiance to Rasūlullāh ﷺ.²

Character and Personality

Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا emulated Rasūlullāh ﷺ in his personality and behaviour. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا highlights this:

ما رأيت أحدا أشبه سمتا ودلا وهديا برسول الله صلى الله عليه وآله وسلم في قيامها وقعودها من فاطمة بنت رسول الله صلى الله عليه وآله وسلم قالت وكانت إذا دخلت على النبي صلى الله عليه وآله وسلم قام إليها فقبلها وأجلسها في مجلسه وكان النبي صلى الله عليه وآله وسلم إذا دخل عليها قامت من مجلسها فقبلته وأجلسته في مجلسها

- ✓ I have not seen anyone who resembled Rasūlullāh ﷺ closer in his ways, mannerisms, and etiquette—the way he stood and sat—than Fāṭimah, the daughter of Rasūlullāh ﷺ. When she would visit Rasūlullāh ﷺ, he would stand up, kiss her, welcome her, take her hand, and make her sit in his seat. In addition, when Rasūlullāh ﷺ would visit her, she would

1 Sūrah al-Tawbah: 100.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 36; *Al-Iṣābah*, vol. 8 pg. 138; *Al-Lu’lu’ al-Maknūn*, vol. 1 pg. 198.

stand up to welcome him and kiss him before making him sit in her seat.¹

ما رأيت أحدا كان أشبه كلاما وحديثا برسول الله صلى الله عليه وآله وسلم من فاطمة

- ✓ I have not seen anyone who resembled Rasūlullāh ﷺ more in speech and dialogue than Fāṭimah.²

فأقبلت فاطمة تمشى ما تخطى مشيتها من مشية رسول الله صلى الله عليه وآله وسلم شيئا

- ✓ Fāṭimah approached; her walk precisely matched the walk of Rasūlullāh ﷺ.³

Losing her Beloved Mother

Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا lost the love and care of her beloved mother, Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا, in the 10th year of the mission. She was 10 or 15 years old at the time. This was a devastation to her and to the entire family of Rasūlullāh ﷺ. Rasūlullāh ﷺ remained most of the time at home and came out very seldom after her demise.⁴

Supporting her Esteemed Father

Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا supported her esteemed father in the early stages of his mission. Very famous is the cruel incident of his enemies

1 *Jāmi' al-Tirmidhī*, Ḥadīth: 3872; *Al-Mustadrak*, Ḥadīth: 7715; *Khaṣā'is Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib*, Ḥadīth: 128.

2 *Al-Bayhaqī: al-Sunan al-Kubrā*, Ḥadīth: 13356; *Al-Nasa'ī: al-Sunan al-Kubrā*, Ḥadīth: 9236; *Jāmi' al-Tirmidhī*, Ḥadīth: 3872; *Al-Adab al-Mufrad*, Ḥadīth: 971.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 2450.

4 *Al-Lu'lu' al-Maknūn*, vol. 1 pg. 418; *Al-Ṭabaqāt al-Kubrā*, vol. 1 pg. 101.

plotting to throw the intestines of a camel upon his back while he was in Sajdah. The most wretched of the lot, ‘Uqbah ibn Abī Mu‘ayṭ (may he be cursed), came forward to perpetrate this heinous crime. As Rasūlullāh ﷺ went to prostrate to his Rabb in front of His blessed House, the wretched criminal dumped the intestines of the camel upon his back. The wretched villains laughed with malicious joy to the extent that they fell upon one another. Their amusement was soon to turn to panic and horror.

Sayyidunā Ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ, an eyewitness to the incident, expresses remorse over the fact that neither he, nor anyone else, had the ability and strength to stop them. The Nabī of Allah ﷺ could not lift his head from prostration and remained prostrated. In rushed Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا to rescue her father. She shoved the intestines off his back and then turned her attention to the villains and cursed them. This demonstrates the courage and strength of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. Despite cursing the leaders of the Quraysh, they did not respond to her, a sign of the respect and honour the Quraysh awarded her in Makkah.¹

A daughter in the Arabian civilisation lived in the shadow of her father, boasting of his strength and authority and feeling safe and secure under his protection. It is painful for a father to see himself in a position where his daughter defends him.²

It was not the general habit of Rasūlullāh ﷺ to curse; however, this occasion demanded that he curse, especially after seeing the

1 *Al-Lu'lu' al-Maknūn*, vol. 1 pg. 436; *Faḥ al-Bārī, Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 240.

2 *Al-Lu'lu' al-Maknūn*, vol. 1 pg. 435; Shaykh Muḥammad al-Ghazālī: *Fiqh al-Sīrah*, pg. 124.

anguish and pain of his beloved daughter and witnessing her cursing them. Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ admits that he never saw him curse except on that day.¹

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ invoked Allah's curse upon the villains thrice, "O Allah, deal with the Quraysh." They were totally devastated and distraught by his curse and their laughter turned into anxiety and panic. They realised the severity of the curse of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—whose truthfulness was widely accepted—in front of the House of the Sovereign, in the blessed land of Makkah Mukarramah.

Wait, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was not finished. He continued by taking their names and cursing, "O Allah! Deal with Abū Jahl ibn Hishām, 'Utbah ibn Rabī'ah, Shaybah ibn Rabī'ah, Walīd ibn 'Utbah, Umayyah ibn Khalaf, and 'Uqbah ibn Abī Mu'ayṭ."

The curse of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا followed by the curse of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ brought down the wrath of Allah سُبْحَانَهُ وَتَعَالَى upon these villains. All were killed in the Battle of Badr and thrown in the deserted well at Badr besides Umayyah ibn Khalaf—whose body bloated and broke into pieces—and 'Uqbah—who was taken captive.²

When the Muslim army returned and reached 'Irq al-Zābyah, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered Sayyidunā 'Aṣim ibn Thābit رَضِيَ اللَّهُ عَنْهُ to execute 'Uqbah ibn Abī Mu'ayṭ. 'Uqbah forgot his pride and cried out, "Who will look after my children, O Muhammad?" Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ answered, "The

1 *Al-Lu'lu' al-Maknūn*, vol. 1 pg. 436; *Musnad al-Ṭayālīsī*, Ḥadīth: 323. Ṣaḥīḥ.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 240, 3854; *Ṣaḥīḥ Muslim*, Ḥadīth: 1794; *Al-Lu'lu' al-Maknūn*, vol. 1 pg. 434, 435; vol. 2 pg. 439.

fire (of Hell)!”¹ (This either means destruction or that ‘Uqbah should worry about preparing for Hell; Allah will care for his children.)²

Did ‘Uqbah not remember the miserable day he threw the entrails of a camel onto the back of Rasūlullāh ﷺ while he was prostrating himself in prayer, and Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا shoved it off him? Did he forget the day he strangled Rasūlullāh ﷺ with his cloak and Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ intervened and saved Rasūlullāh ﷺ.³

Rasūlullāh’s ﷺ Love for her

Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا is the most beloved daughter to Rasūlullāh ﷺ. Whenever she would visit him, he would stand up to kiss her, welcome her, and take her hand before seating her in his seat.⁴ Whenever he returned from a journey, he made it a point to visit her and kiss her before going home.⁵

A woman of the Makhzūm tribe stole and her hand needed to be cut according to the Qur’anic law. The Quraysh were apprehensive of this happening owing to the tribe’s prestige and sent someone close to Rasūlullāh ﷺ to speak to him in this regard to waive the punishment. Rasūlullāh ﷺ was upset at this intercession as it was in respect of one of the prescribed punishments of Allah ﷻ. He explained in his sermon that the reason for the destruction of the

1 Al-Lu’lu’ al-Maknūn, vol. 2 pg. 458, 459; Sunan Abī Dāwūd, Ḥadīth: 2686; Al-Mustadrak, Ḥadīth: 2616. Ṣaḥīḥ.

2 Al-Lu’lu’ al-Maknūn, vol. 2 pg. 459.

3 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3678, 3856, 4815.

4 Jāmi’ al-Tirmidhī, Ḥadīth: 3872; Al-Mustadrak, Ḥadīth: 7715; Khaṣā’iṣ Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib, Ḥadīth: 128.

5 Usd al-Ghābah, pg. 1565.

people of the past was that when someone of high social standing stole, they overlooked the crime and only implemented it upon the weak. He then stated, “By the oath of Allah, if Fāṭimah the daughter of Muḥammad stole [Allah forbid], I would have cut her hand off!”¹

There is indication here to her lofty rank in his sight. Ḥāfiẓ Ibn Ḥajar رحمته الله observes: “Rasūlullāh صلى الله عليه وسلم mentioned his daughter Fāṭimah specifically since she was the most honoured of his family in his sight and since none of his other daughters were alive when he made this statement.”²

Hijrah to Madīnah

After settling in Madīnah, Rasūlullāh صلى الله عليه وسلم sent Zayd ibn Ḥārithah and Abū Rāfi‘ رضي الله عنهما with two camels and five hundred silver coins that he took from Sayyidunā Abū Bakr رضي الله عنه to bring his wife and daughters to Madīnah Munawwarah. Meanwhile, Abū Bakr sent ‘Abd Allāh ibn Urayqiṭ al-Laythī with two or three camels and wrote to his son, ‘Abd Allāh, commanding him to bring his wife Umm Rūmān and his daughters ‘Ā’ishah and Asmā’ رضي الله عنهما.

Zayd ibn Ḥārithah and Abū Rāfi‘ رضي الله عنهما purchased three camels with the silver coins. They escorted Fāṭimah, Umm Kulthūm, Sawdah, Umm Ayman, and Usāmah رضي الله عنه. En route, the family of Abū Bakr رضي الله عنه joined by Sayyidunā Ṭalḥah رضي الله عنه met up with them and they travelled to Madīnah Munawwarah together.³

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3475, *Ṣaḥīḥ Muslim*, Ḥadīth: 1688.

2 *Fatḥ al-Bārī*, vol. 12 pg. 95.

3 *Siyar A’lām al-Nubalā’*, vol. 2 pg. 152; *Al-Lu’lu’ al-Maknūn*, vol. 2 pg. 125, 126; *al-Ṭabaqāt al-Kubrā*, vol. 1 pg. 204.

When they set off on their hijrah journey, Ḥuwayrith ibn Nuqayd spooked the camel of Sayyidah Fāṭimah and Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهُمَا resulting in them falling to the ground. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was so upset on behalf of his daughters that during his Conquest of Makkah, he did not give amnesty to Ḥuwayrith and ordered his killing. Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ apprehended the thug and beheaded him for this and his other crimes.¹ Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ declared during his stay in Makkah:

إنما فاطمة بضعة مني يؤذيها ما آذاها

Undoubtedly, Fāṭimah is part of me. What hurts her hurts me.²

فاطمة بضعة مني فمن أغضبها أغضبني

Fāṭimah is part of me. Whoever angers her angers me.³

Losing her Beloved Sister Ruqayyah

Her beloved sister, Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا, passed away in her early twenties (22–23⁴) in Ramaḍān 2 AH. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was at Badr when she passed away. She was buried shortly before the heralds of good news, Sayyidunā Zayd ibn Ḥārithah and Sayyidunā ‘Abd Allāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُمَا, brought the glad tidings of the victory at Badr to the residents of Madīnah Munawwarah.⁵

1 Shaikh ‘Alī Muḥammad al-Ṣallābī: *‘Alī ibn Abī Ṭālib his life and times*, vol. 1 pg. 189; *Fath al-Bārī*, vol. 8 pg. 11; Ibn Ishāq: *al-Sīrah al-Nabawiyah*, vol. 4 pg. 59; *Al-Lu’lu’ al-Maknūn*, vol. 4 pg. 73.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 2449; *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5230

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3767, 3714; *Ṣaḥīḥ Muslim*, Ḥadīth: 2449.

4 Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا was born when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was around 33 years old and passed away when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was 55.

5 *Al-Lu’lu’ al-Maknūn*, vol. 2 pg. 496.

Marriage of Fāṭimah to ‘Alī

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was a man of little wealth and was shy to ask Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for the hand of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا. After being encouraged by a close associate, he mustered up the courage and went to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to propose. The proposal was accepted and the nikāḥ of the *Queen of the Women of Jannah* to the father of the leaders of the youth of Jannah was contracted in 2 AH, sometime after the Battle of Badr, probably in Shawwāl. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was 25 years old while Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا was around 15 or 20 years old.¹

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him to give her his armour worth 400 dirhams as *mahr* (dowry) since he possessed no other wealth.² Some scholars suggest that the armour was worth 480 dirhams.³ Other scholars prefer the view that she was given 500 dirhams as dowry as documented by Ibn Sa’d, “The dowry of the daughters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his wives was 500 dirhams, twelve and a half ūqiyah (of silver).”⁴

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ sold his coat of mail and some of his possessions and received 480 silver coins. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him to invest one-third in perfume and two-thirds in clothes.⁵

Ibn Kathīr رَحِمَهُ اللَّهُ writes, “Scores of fabricated narrations are related about Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ marriage to Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا which we have not mentioned, refraining from them.”⁶

1 *Al-Lu’lu’ al-Maknūn*, vol. 2 pg. 503.

2 *Al-Lu’lu’ al-Maknūn*, vol. 2 pg. 504, 505; *Al-Bayhaqī: Dalā’il al-Nubuwwah*, vol. 3 pg. 160; *Al-Tārīkh al-Kabīr*, vol. 2 pg. 61. Its isnād is reliable.

3 Muftī Yusuf Shabbir: *Mahr Faṭīmī or Mahr Azwāj*, pg. 2, www.islamicportal.co.uk.

4 *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 22.

5 *Al-Lu’lu’ al-Maknūn*, vol. 2 pg. 505; *Musnad Abī Ya’lā*, Ḥadīth: 353; *Majma’ al-Zawā’id*, vol. 9 pg. 178.

6 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 121.

Abundant Blessings of the Marriage

After solemnising the marriage and before the couple met, Rasūlullāh ﷺ called for water and performed wuḍū' with it. He then sprinkled it on the couple before supplicating:

اللهم بارك فيهما وبارك عليهما وبارك في نسلهما

O Allah, bless them, bestow blessing upon them, and bless their offspring.¹

As a result of this supplication, Allah ﷻ blessed them with four righteous beautiful children viz. Ḥasan, Ḥusayn, Zaynab, and Umm Kulthūm رَضِيَ اللَّهُ عَنْهُم. The lineage of Rasūlullāh ﷺ continues from Sayyidah Fāṭimah, through Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُم.²

There are a few narrations which do not meet the standards of authenticity that mention a third son, Muḥassan, who was born during the lifetime of Rasūlullāh ﷺ and named by him.³ This child passed away in infancy.⁴

The Walimah and the Ṣaḥābah's Assistance

Various Ṣaḥābah رَضِيَ اللَّهُ عَنْهُم assisted in the marriage. For instance, Sayyidah 'Ā'ishah and Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهُمَا assisted in preparing and

1 *Al-Iṣābah*, vol. 8 pg. 265; *Usd al-Ghābah*, pg. 1564; *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 22; *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 121; *Al-Lu'lu' al-Maknūn*, vol. 2 pg. 506; *Sharḥ Mushkil al-Āthār*, Ḥadīth: 5947. Ḥasan.

2 *Al-Iṣābah*, vol. 8 pg. 263.

3 *Al-Bukhārī: al-Adab al-Mufrad*, pg. 823; Aḥmad: *Faḍā'il al-Ṣaḥābah*, vol. pg. 98, 118; *Al-Mustadrak*, vol. 3 pg. 165, 180.

4 *Usd al-Ghābah*, pg. 1088.

decorating the matrimonial home after Rasūlullāh ﷺ instructed them to make preparations to send Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا to Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. They relate, “We plastered her matrimonial home with pliable soil sought from the valley of Baṭḥā’ and then cleaned it. Thereafter, we prepared two pillows by filling them with the bark of date palms. Subsequent to that, we prepared a snack of dates and raisins and provided sweet water. Lastly, we plunged a long stick into the ground to facilitate the hanging of clothing and a leather bag. We did not witness a wedding more exquisite than that of Fāṭimah رَضِيَ اللهُ عَنْهَا.¹

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ began with preparations for his walimah. His intention was to sell idhkhir to some of the goldsmiths of the area. He acquired the services of a goldsmith from the Banū Qaynuqā’ to guide him to the finest idhkhir. Meanwhile, he parked his two camels, one awarded to him from the booty of Badr and the other from the khums of Badr outside one of the Anṣār’s house with the intention of loading the idhkhir on them. After completing his errand, he returned only to find his camels dead and mutilated, leaving him sorrowful and devastated.² His dear friends, the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, came to his assistance immediately. Sayyidunā Sa’d رَضِيَ اللهُ عَنْهُ provided a ram for the walimah and several of the Anṣār رَضِيَ اللهُ عَنْهُمْ collected a few ‘ṣā’s of sorghum for the feast.³

After the marriage, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ found a house at a distance from Rasūlullāh ﷺ. Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا requested her father to speak to Sayyidunā Ḥārithah ibn al-Nu’mān رَضِيَ اللهُ عَنْهُ to give one of

1 *Sunan Ibn Mājah*, pg. 139.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2375; *Ṣaḥīḥ Muslim*, Ḥadīth: 1979.

3 *Musnad Aḥmad*, Ḥadīth: 23035; Aḥmad: *Faḍā’il al-Ṣaḥābah*, Ḥadīth: 1178; *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 21, 22; *Al-Lu’lu’ al-Maknūn*, vol. 2 pg. 506. Ḥasan.

his dwellings to her, which was close to the home of her father but Rasūlullāh ﷺ excused himself out of shyness as the Ṣaḥābī had acceded to such a request many times already.

As soon as Sayyidunā Ḥārithah رَضِيَ اللَّهُ عَنْهُ heard of this, he approached Rasūlullāh ﷺ pleading with him to take one of his dwellings for his daughter. “I and my wealth belong to Allah and His Messenger,” He submitted. “By Allah, O Messenger of Allah, what you take is more beloved to me than what you leave.” Rasūlullāh ﷺ prayed for blessings for him. Sayyidunā Ḥārithah رَضِيَ اللَّهُ عَنْهُ moved from his home and Sayyidunā ‘Alī and Fāṭimah رَضِيَ اللَّهُ عَنْهَا began living there.¹ This home was adjacent to Sayyidah ‘Ā’ishah’s رَضِيَ اللَّهُ عَنْهَا room.

Simplicity in their Lifestyle

The highlight of this sacred union, through which the progeny of Rasūlullāh ﷺ survived, was simplicity—they survived on very little, a life of patience and striving. To get a glimpse of this, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ relates, “I married Fāṭimah, the daughter of Rasūlullāh ﷺ, and she and I had no furnishings apart from the skin of a ram on which we slept at night and placed fodder on for the camel during the day.”²

Rasūlullāh ﷺ gave Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا a trousseau of a velvet garment, a pillow stuffed with grass, a grinder, a leather skin, and two jars.³

1 *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 23; *Al-Iṣābah*, vol. 8 pg. 264.

2 *Kanz al-‘Ummāl*, vol. 7 pg. 133; *Al-Nadwī: al-Murtaḍā*, pg. 41; *Kitāb al-Sunan*, vol. 3 pg. 154; *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 22.

3 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 121; *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 25; *Musnad Aḥmad*, Ḥadīth: 643; *Al-Lu’lu’ al-Maknūn*, vol. 2 pg. 505.

Renunciation of the World

Rasūlullāh ﷺ desired his beloved daughter to renounce the world. Sayyidunā Thawbān رَضِيَ اللهُ عَنْهُ recalls that once while he was present, Rasūlullāh ﷺ entered the house of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. She showed him a gold chain gifted to her by her beloved husband. Rasūlullāh ﷺ told her lovingly:

يا فاطمة أيسرك أن يقول الناس فاطمة بنت محمد وفي يدك سلسلة من
نار

O Fāṭimah! Does it please you for people to call you Fāṭimah, the daughter of Muḥammad, whereas you have a chain of fire in your hand?

After saying this, Rasūlullāh ﷺ departed. Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا immediately bought a slave in exchange for the chain and emancipated the slave. The news of this reached Rasūlullāh ﷺ who exclaimed:

الحمد لله الذي نجى فاطمة من النار

All praise belongs to Allah ﷻ who has saved Fāṭimah from Hell.¹

Once, a guest visited Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا suggested inviting her father for the meal she prepared for the guest. He was invited. When Rasūlullāh ﷺ came to the house, he noticed a decorated cloth hanging in one corner of the house so he did not enter and left. Immediately, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا went after him to ask the reason for his displeasure. He replied, “It is not appropriate for

1 Al-Nasa’ī: *al-Sunan al-Ṣuḡhrā*, vol. 8 pg. 158; *Musnad Aḥmad*, Ḥadīth: 22398; *Al-Mu’jam al-Kabīr*, Ḥadīth: 1448; *Al-Mustadrak*, Ḥadīth: 4725. Ṣaḥīḥ.

me or for a Nabī to enter a decorated house.”¹ She immediately got rid of the item causing his displeasure.

The Incident behind Tasbīh Fāṭimī

Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا took care of household chores including drawing water from the well which caused her severe chest pains and grinding the mill leaving her with calluses on her sensitive hands.

When few prisoners came into Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ possession, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ pleaded with her to approach her father and request a slave to assist in household chores. She went to his home but did not find him there. She left a message with Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا who informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of her visit.

Later, Sayyidunā ‘Alī and Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا approached Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and presented their request to him. He excused himself explaining that he intends selling the slaves and spending the money received on the Ahl al-Ṣuffah who were more deserving and in greater want.

That night, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ visited them after they got into bed. They wished to stand up, but he told them to remain at their places and sat between them. He submitted:

ألا أعلمكما خيرا مما سئلتما إذا أخذتما مضاجعكما أن تكبرا الله أربعاً
وثلاثين وتسبحاه ثلاثاً وثلاثين وتحمداه ثلاثاً وثلاثين فهو خير لكما
من خادم

1 Sunan Abī Dāwūd, Ḥadīth: 3755; Sunan Ibn Mājah, Ḥadīth: 3360; Musnad Aḥmad, Ḥadīth: 21922, 21926, 21933. Ḥasan.

Should I not teach you something better than what you asked me for? When you retire to bed, recite *Allāhu Akbar* 34 times, *Subḥān Allāh* 33 times, and *Alḥamd lillāh* 33 times. This is better for you than a servant.

Another report has the addition of reading *Subḥān Allāh*, *Alḥamd Lillāh*, and *Allāhu Akbar* ten times each after every farḍ ṣalāh.¹

They were pleased with the advice and adhered strictly to it. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ comments, “I never stopped doing this since I heard it from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” “Not even on the night of Ṣiffīn,” he was asked. “Not even on the night of Ṣiffīn,” he confirmed.²

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to ask him for a servant. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked her if she desires what she came to ask him for or something better. He then advised her to recite:

اللهم رب السماوات و رب العرش و العظيم ربنا و رب كل شيء منزل
التوراة و الإنجيل و القرآن فالحب و النوى أعوذ بك من شر كل
شيء أنت آخذ بناصيته أنت الأول فليس قبلك شيء و أنت الآخر فليس
بعدك شيء و أنت الظاهر فليس فوقك شيء و أنت الباطن فليس دونك
شيء اقض عنا الدين و أغننا من الفقر

O Allah the Sustainer of the heavens and the Sustainer of the Grand Throne, our Sustainer and the Sustainer of everything; the One who revealed the Tawrāh, Injīl and the Qur’ān; the One

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3705; *Ṣaḥīḥ Muslim*, Ḥadīth: 2727; *Al-Iṣābah*, vol. 8 pg. 267, 268; *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 26; *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 121, 122.

2 *Al-Iṣābah*, vol. 8 pg. 268; *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 26; *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 121, 122.

who splits the seed and the pit! I seek Your protection from the evil of everything which You have control of. You are the First, there is nothing before You; You are the Last, there is nothing after You; You are Apparent, there is nothing above you; You are the Hidden, there is nothing hidden from You. Fulfil our debt on our behalf and grant us independence from poverty.”¹

Rasūlullāh ﷺ declined the request for a slave as in the above narrations. When conditions improved, however, Rasūlullāh ﷺ gave her a slave.²

Arguments between Spouses

Sayyidunā ‘Alī and Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا once had a disagreement and got upset with each other. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, instead of resting in his home, went to the Masjid to take a nap. Rasūlullāh ﷺ came looking for him and was informed of what had happened. He proceeded to the Masjid only to find Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ lying on the sand of the Masjid—his shawl had fallen off his back and sand had covered his back. Rasūlullāh ﷺ began wiping the sand off his back and said twice, “Sit up, O Abū Turāb.”³

In the beginning, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ showed a little sternness towards Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا. She complained to Rasūlullāh ﷺ about this who told her:

أي بنية اسمعي واستعمي واعقلي إنه لا إمرة لامرأة لا تأتي هوى زوجها
وهو ساكت

1 Al-Mustadrak, Ḥadīth: 4741; Jāmi‘ al-Tirmidhī, Ḥadīth: 3481. Ṣaḥīḥ.

2 Sunan Abī Dāwūd, Ḥadīth: 4106. Grade: Ṣaḥīḥ.

3 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 441, 6280; Ṣaḥīḥ Muslim, vol. 4 pg. 1874, Ḥadīth: 2409.

O my beloved daughter, listen attentively and understand well.
There is no influence for a woman who does not comply with
her husband's desires and he remains silent.

Hearing this, Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ desisted from being stern towards her and said on oath that he will never ever do anything that displeases her.¹

Once, after they had a fight. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made peace between them and left elated.²

Sublime Qualities

I feel it appropriate to highlight a few outstanding qualities of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا that come to light from the above incidents.

In the incident of requesting for a slave, she did not think of this on her own. Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ suggested this to her when he saw the hardship she was undergoing. This indicates her *ṣabr* (patience and perseverance). Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stated:

ومن يتصبر يصبره الله وما أعطي أحد عطاء خيرا وأوسع من الصبر

Whoever adopts patience with struggle, Allah grants him patience. No one has been favoured with a gift superior and more encompassing than *ṣabr*.³

Moreover, when she went to the house of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to request for a slave, the report documented by Ibn Ḥajar رَحِمَهُ اللهُ and Ibn Sa'd رَحِمَهُ اللهُ

1 *Al-Iṣābah*, vol. 8 pg. 268; *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 26.

2 *Al-Iṣābah*, vol. 8 pg. 268; *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 27.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1469.

states that when she entered Rasūlullāh's ﷺ presence, she was too shy to present her request. She simply made salām and returned.¹ This indicates her modesty and shyness, a quality of īmān.

Furthermore, Sayyidunā Anas رَضِيَ اللهُ عَنْهُ explains that when Rasūlullāh ﷺ brought her a slave at a later stage, she was wearing a short sheet. She tried covering her complete body with it, but when she covered her head, her feet were exposed and when she covered her feet, her head was exposed. This was a superior level of modesty. Seeing her plight and discomfort, Rasūlullāh ﷺ comforted her by explaining that it was her father and slave that were present, hence she need not worry.²

Once, Rasūlullāh ﷺ enquired from Sayyidunā Anas رَضِيَ اللهُ عَنْهُ, “What is best for women?” He did not know how to respond so he spoke to Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا who told him, “Why did you not say: It is best that they do not see men and are not seen by men.” When Sayyidunā Anas رَضِيَ اللهُ عَنْهُ told Rasūlullāh ﷺ this, he asked him in surprise, “Who taught you this?” “Fāṭimah,” he replied. “Indeed, she is a part of me,” he commented happily.³

Before her demise, she expressed her discomfort at women being covered merely by a cloth after their demise. She desired more concealment, so that the shape of her body is not perceived by the observer. A bier was thus prepared for her.⁴

1 *Al-Iṣābah*, vol. 8 pg. 267, 268; *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 26; *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 121, 122.

2 *Sunan Abī Dāwūd*, Ḥadīth: 4106. Grade: Ṣaḥīḥ.

3 *Ḥilyah al-Awliyā'*, vol. 2 pg. 40, 41.

4 *Al-Istī'āb*, pg. 1897, 1898; *Usd al-Ghābah*, pg. 1566; *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 29.

Rasūlullāh ﷺ states:

الحياء خير كله

Modesty is goodness, through and through.¹

وما كان الحياء في شيء إلا زانه

When modesty is added to anything, it enhances it.²

Then we have her absolute obedience to Rasūlullāh ﷺ and the strong desire to attain his pleasure that explains why she was so beloved to him. Rasūlullāh ﷺ could not give her a slave and teaches her some magnificent words to recite instead. She was pleased with this without complaining.

Rasūlullāh ﷺ was averse to worldly adornments and wished the same for his beloved daughter. She was gifted a golden chain by her husband which was very dear to her. As soon as Rasūlullāh ﷺ expressed his dislike, she separated from it thereby winning the pleasure of her father.

In a report by Sayyidunā ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ, a few Ṣaḥābah accompanied Rasūlullāh ﷺ to bury a deceased. When they returned and before entering his home, Rasūlullāh ﷺ noticed a woman approaching. It was his daughter Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا. He enquired from her where she went. “O Messenger of Allah, I went to visit the bereaved family, spoke words of mercy to them and consoled them regarding their deceased.” “Probably, you went with them to the graveyard,” he asked. “Allah forbid,” she exclaimed.

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 37.

2 *Jāmi‘ al-Tirmidhī*, Ḥadīth: 1974; *Musnad Aḥmad*, Ḥadīth 12689. *Ṣaḥīḥ*.

“After hearing your warning; (I would never).”¹ Rasūlullāh ﷺ had sounded a severe warning concerning women attending burials. Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا was never going to disobey him in this regard.

Al-Dhahabī رَحِمَهُ اللهُ states: “Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا observed patience, was devout, obedient, and grateful to Allah سُبحانَهُ وَتَعَالَى. Rasūlullāh ﷺ loved her dearly, honoured her, and confided in her.”²

Nursing Rasūlullāh ﷺ after the Battle of Uḥud

The Muslims were defeated at Uḥud in Shawwāl 3 AH. After the polytheists left the battlefield, the women of Madīnah came to tend to the injured. Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا was one of the women who came. As soon as she saw Rasūlullāh ﷺ, she embraced him and tended to his wounds.³

Rasūlullāh ﷺ sustained a few injuries during the Battle of Uḥud. His lateral incisor was broken, his helmet was broken on his head, and his face was injured causing blood to ooze out his cheek. Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ along with Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا treated the wounds Rasūlullāh ﷺ sustained, stopping the flow of blood running down his face and beard. Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا cleaned the wound while Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ poured water from a shield. When Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا realised that the water was only increasing the flow of blood, she took a piece of straw mat, burnt it, and applied the ash to the wound that ceased the flow of blood.⁴

1 Sunan Abī Dāwūd, Ḥadīth: 3123.

2 Siyar A’lām al-Nubalā’, vol. 2 pg. 119.

3 Faṭḥ al-Bārī, Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4075.

4 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4075.

Mothering the Grandchildren of Rasūlullāh ﷺ

After marriage, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا engaged herself in serving her husband and mothering the grandchildren of Rasūlullāh ﷺ.

She gave birth to Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ in the middle of Ramaḍān 3 AH.¹ Hardly a year later, in Sha'bān 4 AH, Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ was born.² She focused on nurturing them correctly and did such a splendid job, that they will be the leaders of the youth of Jannah.³

Sayyidunā Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمَا were the sweet smelling flowers of Rasūlullāh ﷺ. Sayyidunā Usāmah ibn Zayd رَضِيَ اللهُ عَنْهُ reports that Rasūlullāh ﷺ prayed, “O Allah, I love them, so You love them.”⁴ Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ reports that Rasūlullāh ﷺ declared, “Whoever loves them, loves me; and whoever hates them, hates me.”⁵ Rasūlullāh ﷺ entreated Allah سُبْحَانَهُ وَتَعَالَى to love those who love them.⁶

In addition, Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ grew up to fulfil the prophecy of Rasūlullāh ﷺ, “This son of mine is a Sayyid (Leader). Probably Allah will use him to reconcile two [major] groups of the Muslims.”⁷ He assumed khilāfah after the demise of his father and completed

1 *Al-Iṣābah*, vol. 2 pg. 60.

2 *Al-Iṣābah*, vol. 2 pg. 68.

3 *Majma' al-Zawā'id*, vol. 9 pg. 184; *Al-Albānī: al-Aḥādīth al-Ṣaḥīḥah*, vol. 2 pg. 448. Ḥasan.

4 *Jāmi' al-Tirmidhī*, Ḥadīth: 3782; *Ṣaḥīḥ Jāmi' al-Tirmidhī*, vol. 3 pg. 226. Ṣaḥīḥ.

5 *Musnad Aḥmad*, Ḥadīth: 7876; *Sunan Ibn Mājah*, Ḥadīth: 143; *Ṣaḥīḥ Sunan Abī Dāwūd*, vol. 2 pg. 29; *Faḍā'il al-Ṣaḥābah*, Ḥadīth: 1359. Ṣaḥīḥ.

6 *Jāmi' al-Tirmidhī*, Ḥadīth: 3769. Ḥasan.

7 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3746.

the thirty-year epoch of khilāfah on the pattern of Nubuwwah before abdicating the khilāfah in favour of Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ, a bold step that guaranteed the unity of the Muslim Ummah.

Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا mothered Sayyidah Zaynab and Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا. Both were born in the lifetime of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Sayyidah Zaynab married Sayyidunā ‘Abd Allāh ibn Ja‘far رَضِيَ اللَّهُ عَنْهَا while Sayyidah Umm Kulthūm married Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهَا when the latter was the khalīfah of the Muslims. He gave her a dowry of 40 000 silver coins owing to her being the dear granddaughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.¹

Losing her Beloved Sister Zaynab

In the beginning of the eighth year of hijrah, her eldest sister Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا passed away at the age of approximately thirty.² She named one of her daughters after Zaynab. Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا sustained an injury during her hijrah journey that later proved fatal. Hence, she is regarded a martyr by the Muslims.³ Moreover, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ praised her with the words:

زينت خير بناتي أصيبت في

Zaynab is the best of my daughters who suffered the most on account of her relation to me.⁴

1 *Al-Bidāyah wa al-Nihāyah*, vol. 6 pg. 33.

2 *Al-Lu‘lu’ al-Maknūn*, vol. 3 pg. 547, 548. Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا was born when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was around 30 years old and passed away when he was around 60 years old.

3 *Majma‘ al-Zawā‘id*, vol. 9 pg. 216; *Al-Bidāyah wa al-Nihāyah*, vol. 5 pg. 308.

4 *Al-Mu‘jam al-Awsaṭ*, vol. 5 pg. 80; *Majma‘ al-Zawā‘id*, vol. 9 pg. 215; *Al-Silsilah al-Ṣaḥīḥah*, Ḥadīth: 3071. Ṣaḥīḥ.

Presence at the Conquest of Makkah

Later on that year in Ramaḍān, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا joined Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on his expedition to conquer Makkah. Sayyidah Umm Hānī رَضِيَ اللهُ عَنْهَا relates that when she visited Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Makkah, she found him taking a ghusl while Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا veiled him with a cloth.¹

The Daughter of the Messenger of Allah and the Daughter of the Enemy of Allah cannot be co-wives

It was during their stay in Makkah Mukarramah that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ intended to marry Sayyidah Juwayriyah bint Abī Jahl.² When Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا heard of this, she resorted to the presence of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and complained, displaying her daughterly pride before her father, “Your people are saying that you do not get angry for your daughters and ‘Alī is getting married to the daughter of Abū Jahl.” Just about that time, the Banū Hāshim ibn al-Mughīrah approached Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to receive his blessings for the marriage.

Sayyidunā Miswar ibn Makhramah رَضِيَ اللهُ عَنْهُ narrates that he heard Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ announcing on the pulpit:

إن بنى هشام بن المغيرة استأذنونني أن ينكحوا ابنتها على ابن أبي طالب
فلا آذن لهم ثم لا آذن لهم ثم لا آذن لهم إلا أن يحب ابن أبي طالب أن
يطلق ابنتي وينكح ابنتهم فإنما ابنتي بضعة مني يربيني ما رابها ويؤذيني
ما آذاها

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 336a.

2 *Fath al-Bārī, Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3729.

Indeed, Banū Hāshim ibn al-Mughīrah have sought my permission to marry their daughter to ‘Alī ibn Abī Ṭālib, but I do not give them permission; I do not give them permission; I do not give them permission. Except if ‘Alī ibn Abī Ṭālib desires to divorce my daughter and marry theirs. Certainly, my daughter is a part of me. What displeases her displeases me and what hurts her hurts me.¹

In another report by Sayyidunā Miswar ibn Makhrumah رَضِيَ اللهُ عَنْهُ, he explains that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stood up to deliver an address and after affirming the Oneness of Allah سُبْحَانَكَ وَتَعَالَى, he announced:

فإني أنكحت أبا العاص بن الربيع فحدثني فصدقني و أن فاطمة بنت محمد مضعة مني و إنما أكره أن يفتنوها و إنها و الله لا تجتمع بنت رسول الله و بنت عدو الله عند رجل واحد أبدا

I married [my daughter Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا] to Abū al-‘Āṣ ibn Rabī. He gave me his word [to send Zaynab to Madīnah after he was released from captivity after the Battle of Badr] and was true to it. Certainly, Fāṭimah bint Muḥammad is a part of me and I fear that she might be cast into trial. By Allah, the daughter of the Messenger of Allah and the daughter of the enemy of Allah can never be in the nikāḥ of one man.

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, thus, desisted from the proposal.²

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ clarified that he will not permit a forbidden act or forbid a permissible act. This act of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ will hurt Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا that will hurt Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This is

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 2449; *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5230.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 2449; *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3729.

forbidden and will lead to his destruction. Hence, he did not allow it out of compassion for both Sayyidunā ‘Alī and Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا.¹

At the same time, he feared that she would be trialed in her Dīn. He was concerned about her peace of mind. He wanted to protect her from agitation and tension. She had suffered the loss of her mother, two sisters, and a brother. Igniting her self-honour would increase her devastation.²

Ibn Ḥajar رَحِمَهُ اللَّهُ proposes and al-Suyūṭī رَحِمَهُ اللَّهُ seconds that the reason behind Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ not allowing this marriage was that from among his specialities is that no one can marry upon his daughters.³ Imām al-Nawawī says that the daughter of the Nabī of Allah and the daughter of the enemy of Allah joining in one man’s wedlock is from the forbidden marriages.⁴

Whatever the case, this report shows the extreme love Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ possessed for his daughter.

Mubāhalah with the Ahl al-Bayt

The delegation of sixty of the Christians of Najrān came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the ninth year of hijrah. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ invited them to Islam, explaining that Sayyidunā ‘Īsā عَلَيْهِ السَّلَامُ was the special servant and Messenger of Allah سُبْحَانَهُ وَتَعَالَى, the soul and word of Allah. Allah سُبْحَانَهُ وَتَعَالَى revealed verses clarifying that Sayyidunā ‘Īsā’s عَلَيْهِ السَّلَامُ example was like

1 *Sharḥ al-Nawawī ‘alā Muslim*, Ḥadīth: 2449.

2 *Sharḥ Mawāhib al-Laduniyyah*, vol. 3 pg. 205.

3 *Fath al-Bārī Sharḥ Bukhārī*, vol. 9 pg. 270; *Al-Khaṣā’iṣ al-Kubrā*, vol. 2 pg. 255.

4 *Sharḥ al-Nawawī ‘alā Muslim*, Ḥadīth: 2449.

that of Sayyidunā Ādam عَلَيْهِ السَّلَامُ—both whom Allah سُبحَانَهُ وَتَعَالَى created with His command, without normal means.¹

The Christians were adamant on their falsehood despite clear verses of the glorious Qur’ān being recited to them and called for mubāhalah². Allah سُبحَانَهُ وَتَعَالَى revealed:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ
أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ
فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

*Now, whoever disputes with you [O Messenger of Allah] concerning ‘Isā after full knowledge has come to you, say, “Come! Let us gather our children and your children, our women and your women, ourselves and yourselves—then let us sincerely invoke Allah’s curse upon the liars.”*³

Sayyidunā Sa’d ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ reports that upon this, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ summoned Sayyidunā ‘Alī, Sayyidah Fāṭimah, Sayyidunā Ḥasan, and Sayyidunā Ḥusayn and commented, “O Allah, these are my family.”⁴

The leaders of the delegation were afraid to continue with the mubāhalah and said to each other, “By Allah, if he is a Nabī and invokes curse upon us, neither our progeny nor we will prosper.”⁵ Had they

1 Sūrah Āl ‘Imrān: 58 – 60.

2 For disputing parties to invoke the curse of Allah سُبحَانَهُ وَتَعَالَى upon the oppressor.

3 Sūrah Āl ‘Imrān: 61.

4 Ṣaḥīḥ Muslim, Ḥadīth: 2404.

5 *Al-Lu’lu’ al-Maknūn*, vol. 4 pg. 414; Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4380; *Musnad Aḥmad*, Ḥadīth: 3930.

continued with the mubāhalah, they would have returned home to find their wealth and families non-existent, says Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا.¹

The delegation of Najrān finally decided to pay the Jizyah and maintain peace with the Messenger of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ.²

The Supplication for Purification

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reports: “Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left in the morning wearing a striped cloak made from black (camel’s) hair. Ḥasan ibn ‘Alī came and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wrapped him under it, followed by Ḥusayn who entered with him. Then Fāṭimah came and he took her under it, and then came ‘Alī and he took him under it. He thereafter recited:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification.^{3”4}

The Ḥadīth of the Cloak and the Verse of Purification

The scholars of the Ahl al-Sunnah emphatically declare that the verse of *tathīr* (purification) addresses the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ primarily as is apparent from its context. This Qur’ānic passage begins

1 *Al-Lu’lu’ al-Maknūn*, vol. 4 pg. 414, 415; *Musnad Aḥmad*, Ḥadīth: 2225. Ṣaḥīḥ.

2 *Al-Lu’lu’ al-Maknūn*, vol. 4 pg. 412 – 415.

3 Sūrah al-Aḥzāb: 33.

4 *Ṣaḥīḥ Muslim*, Ḥadīth: 2424.

addressing them and ends addressing them. After this verse was revealed and the wives gained this honour, Rasūlullāh ﷺ wished to include the four personalities, viz. Sayyidah Fāṭimah, Sayyidunā Ḥasan, Sayyidunā Ḥusayn, and Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُمْ in this honour by covering them with a cloak and supplicating for them.

Al-Qurtubī رَضِيَ اللهُ عَنْهُ explains: “This is a supplication of Rasūlullāh ﷺ for them (the four personalities) after the revelation of the verse. *He desired to include them in the verse that addresses the wives.*”¹ Al-Dhahabī رَضِيَ اللهُ عَنْهُ forwarded a similar explanation.²

Just as Sayyidunā ‘Alī, Sayyidah Fāṭimah, Sayyidunā Ḥasan, and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمْ are part of the Ahl al-Bayt, the wives of Rasūlullāh ﷺ are also part of the Ahl al-Bayt. Apart from the wives and children of Rasūlullāh ﷺ, the term Ahl al-Bayt includes all the Muslims from the Banū Hāshim and Banū al-Muṭṭalib.³

Losing her Beloved Sister Umm Kulthūm and Beloved Brother Ibrāhīm

Her sister Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا passed away in Sha‘bān 9 AH.⁴ She lived with this sister in the home of Nubuwwah the longest, a period of approximately 17 years. She named one of her daughters after her sister. This beloved daughter of hers, Umm Kulthūm bint Fāṭimah رَضِيَ اللهُ عَنْهَا, married Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ.

1 *Tafsīr al-Qurtubī (Al-Jāmi‘ al-Aḥkām al-Qur’ān)*, vol. 14 pg. 183, 184.

2 *Al-Muntaqā*, pg. 428.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 2408.

4 *Tafsīr al-Qurtubī*, vol. 14 pg. 242, 243; *Kitāb al-Thiqāt*, vol. 2 pg. 105; *Al-Bidāyah wa al-Nihāyah*, vol. 5 pg. 39; *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 38.

Sayyidah Fāṭimah’s ﷺ consanguine brother, Sayyidunā Ibrahim ﷺ—who was born in Dhū al-Qa‘dah 8 AH—passed away in 10 AH at 16 months.¹

Emphasising Good Deeds

The provision for entry into Jannah is the mercy of Allah ﷻ which is attracted through good deeds. No one is exempt from this, not even distinguished members of the Ahl al-Bayt like his beloved daughter and aunt. The following ḥadīth makes this very clear:

Sayyidunā Abū Hurayrah ﷺ reported that Rasūlullāh ﷺ stated, “Your actions will not secure salvation for any of you.”

“Not even you, O Messenger of Allah,” they asked.

“Not even me,” he emphasised, “except that Allah envelopes me with mercy.”

He then instructed:

سددوا وقاربوا واغدوا وروحوا وشيء من الدلجة والقصد
القصد تبلغوا

Continue doing good actions in moderation without extremism. Do voluntary actions in the mornings, the evenings, and some part of the night. Maintain moderation, maintain moderation, you will reach your destination.²

1 *Al-Lu‘lu‘ al-Maknūn*, vol. 4 pg. 195, 445 – 447; *Musnad Aḥmad*, Ḥadīth: 18550; 18624.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6463; *Musnad Aḥmad*, Ḥadīth: 10677.

He desired success for his beloved daughter in the Hereafter. Owing to this, in his terminal illness, Rasūlullāh ﷺ emphasised the carrying out of good actions upon his daughter and aunt, declaring:

يا فاطمة بنت رسول الله يا صفية عممة رسول الله اعملا لما عند الله اني
لا اغنى عنكما من الله شيئا

O Fāṭimah bint Rasūlillāh! O Ṣafiyah bint ‘Abd al-Muṭṭalib!
Carry out good actions to obtain what is by Allah, i.e. Jannah. I cannot help you in any way against Allah (to save you from His punishment).¹

This ḥadīth substantiates the stance of the Ahl al-Sunnah, that no one besides the Ambiyā’ are infallible. The members of the Ahl al-Bayt are fallible just like the rest of the Companions. May Allah سبحانه وتعالى grant them and us the highest stages of Jannah.

The Secret

Rasūlullāh ﷺ was nursed in the home of his wife Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. All his wives were with him at the time. Then, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا approached, and her gait matched the gait of Rasūlullāh ﷺ. She entered his presence which brought great joy to him. He welcomed her and seated her before whispering something to her. She began to weep uncontrollably. When he saw her restlessness, he whispered to her a second time which made her smile. Both times, she lowered herself towards him and kissed him.

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا enquired from her about the secret but she refused to disclose the secret of Rasūlullāh ﷺ. It might be

1 Al-Ṭabaqāt al-Kubrā, vol. 2 pg. 224.

surprising to some, but Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was actually a few years younger than Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا.

It was only after the demise of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا disclosed the secret to Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا after the latter took a determination upon her upon the right she had over her.

Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا explained that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed her that Sayyidunā Jibrīl عَلَيْهِ السَّلَام would revise the Qur’ān with him once every year (in Ramaḍān), but the past Ramaḍān, he recited it twice. “I divined from this my imminent demise,” he said, “so fear Allah and bear patiently, for I am the best forerunner for you.” This devastating news reduced her to tears.

Seeing her restlessness, he comforted her by informing her that she will be the first of his family members to follow him. This brought a smile to her face. He also blessed her with the glad tidings:

يا فاطمة أما ترضين أن تكوني سيدة نساء المؤمنين أو سيدة نساء هذه الأمة

O Fāṭimah! Are you not pleased to be the Queen of the Muslim women—or the Queen of the women of this Ummah?” She smiled hearing this.¹

The wording of another ṣaḥīḥ report is:

أما ترضين أن تكوني سيدة نساء أهل الجنة أو نساء المؤمنين

Are you not pleased that you will be the Queen of the women of Jannah or the women of the believers?²

1 Ṣaḥīḥ Muslim, Ḥadīth: 2450; Ṣaḥīḥ al-Bukhārī, Ḥadīth: 6285, 6286, 3715, 3716, 3624; Jāmi‘ al-Tirmidhī, Ḥadīth: 3872; Al-Mustadrak, Ḥadīth: 7715. Ṣaḥīḥ.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3624; Ṣaḥīḥ Muslim, Ḥadīth: 2450.

We are indebted to Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا for learning of this superb secret from her and conveying these remarkable virtues to the Ummah.

The Ahl al-Sunnah wa al-Jamā‘ah consider it necessary to have conviction that those individuals who have been specifically promised Jannah by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will definitely enter Jannah. There are 38 fortunate individuals of this Ummah explicitly promised Jannah on the tongue of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in authentic narrations. Seven among them are females; Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا is one of them, in fact the Queen of them along with her mother.

Other fortunate individuals exclusively promised Jannah are Sayyidunā Abū Bakr, Sayyidunā ‘Umar, Sayyidunā ‘Uthmān, Sayyidunā ‘Alī, Sayyidunā Zubayr, Sayyidunā Ṭalḥah رَضِيَ اللهُ عَنْهُمْ.

Expressing Grief at Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Demise

As the illness of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ continued to intensify day by day, it left Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا totally shattered. She had lost her mother and all her siblings during her lifetime. She was soon to lose her greatest moral support, the one she had the greatest love for, her beloved father.

During his last moments, he would lapse into a state of unconsciousness due to the severity of the illness. Sayyidah Fāṭimah lamented, “Oh! The distress of my father.” He consoled her, “There will be no distress upon your father after today.”

Slowly, life began to escape his body while he lay in the lap of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. After breathing his last, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا mourned:

يا أبتاه أجا ب ربا دعاه يا أبتاه جنة الفردوس مأواه يا أبتاه إلى جبريل ننعاه

O my beloved father! You answered the call of your Rabb! O my beloved father! Jannat al-Firdaws is your abode! O my beloved father! We will convey your obituary to Jibrīl!¹

Undoubtedly, the demise of the Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the most catastrophic calamity upon this Ummah. There can be no loss greater than this. Imagine the state of devastation of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, his wives, and his daughter Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. For her, it was a mighty blow.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was buried in the blessed home of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. After the burial, when the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ were returning, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا—grief stricken and sorrowful—addressed Sayyidunā Anas ibn Mālik رَضِيَ اللهُ عَنْهُ: “O Anas! Were you pleased to throw sand on Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?”²

Allah tests those He loves

“The Ambiyā’ عَلَيْهِمُ السَّلَامُ face the greatest trials; and then those who are closest to them.”³ Definitely, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا is one of those who are closest to the Ambiyā’ عَلَيْهِمُ السَّلَامُ. She faced the adversity of losing both her parents and all her siblings.

“The greater the test, the greater the reward. When Allah loves a nation, He tests them,”⁴ says Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This is manifest proof of Allah’s love for her and the great reward prepared for her in the

1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4462.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4462.

3 Jāmi‘ al-Tirmidhī, Ḥadīth: 2398; Musnad Aḥmad, Ḥadīth: 1494. Ḥasan.

4 Jāmi‘ al-Tirmidhī, Ḥadīth: 2396; Sunan Ibn Mājah, Ḥadīth: 4031. Ḥasan.

Hereafter. She will be the Queen of the women of Jannah according to authentic aḥādīth.

Moreover, Rasūlullāh ﷺ says, “A person is tested in accordance to his Dīn. If he is weak in Dīn, he is tested accordingly. If he is strong in Dīn, he is tested accordingly.”¹ Imagine the strength of the Dīn of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا.

Scholarly Achievements

Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا reports a few aḥādīth from Rasūlullāh ﷺ. Her sons Sayyidunā Ḥasan and Sayyidunā Ḥusayn, her husband Sayyidunā ‘Alī, Sayyidah ‘Ā’ishah, Sayyidah Umm Salamah, Sayyidah Salmā Umm Rāfi‘, and Sayyidunā Anas رَضِيَ اللهُ عَنْهُمْ narrate directly from her while Fāṭimah bint al-Ḥusayn narrates indirectly from her.² Imām Aḥmad رَضِيَ اللهُ عَنْهُ includes 10 of her aḥādīth in his *Musnad*, Ḥadīth: 26413 – 26422, while Baqī includes 18 narrations of hers.³ I will quote few of her aḥādīth hereunder:

Her most famous report is related to the Ummah via Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا of Sayyidunā Jibrīl عَلَيْهِ السَّلَامُ revising the Glorious Qur’ān once yearly and twice in the last Ramaḍān, Rasūlullāh’s ﷺ imminent demise, her being the first to join him after death, and her being the Queen of the women of this Ummah.⁴ In a weak report, she discloses the secret that she will be the first to join Rasūlullāh ﷺ after his demise to Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ as well.⁵

1 *Jāmi‘ al-Tirmidhī*, Ḥadīth: 2398; *Musnad Aḥmad*, Ḥadīth: 1494. Ḥasan.

2 *Al-Iṣābah*, vol. 8 pg. 262; *Tahdhīb al-Tahdhīb*, vol. 12 pg. 441.

3 *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 134.

4 *Musnad Aḥmad*, *Musnad Fāṭimah*, Ḥadīth: 26413, 26414.

5 *Musnad Aḥmad*, *Musnad Fāṭimah*, Ḥadīth: 26420.

Umm Sulaymān mentions that she went to Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا to enquire from her regarding the meat of animals slaughtered at the occasion of ʿĪd and she said: “Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had initially prohibited us from consuming it [after three days], thereafter he allowed us to have it.” The proof is that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ once returned from a journey and Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا presented the meat of a slaughtered animal to him. He asked her, ‘Did not Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prohibit us from its consumption [after three days]?’ She replied, ‘He has now granted us permission to have it.’ Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ proceeded to the Masjid to confirm with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who said: ‘Eat from one Dhū al-Ḥijjah to the next.’”¹

Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا reports that when entering the Masjid, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would supplicate:

باسم الله والسلام على رسول الله اللهم اغفر لي ذنوبي وافتح لي أبواب
رحمتك

In the name of Allah and peace upon the Messenger of Allah. O Allah! Forgive my sins and open for me the doors of Your mercy.

When exiting the Masjid, he would pray:

باسم الله والسلام على رسول الله اللهم اغفر لي ذنوبي وافتح لي أبواب
فضلك

In the name of Allah and peace upon the Messenger of Allah. O Allah! Forgive my sins and open for me the doors of Your grace.²

1 *Musnad Aḥmad*, Musnad Fāṭimah, Ḥadīth: 26415.

2 *Musnad Aḥmad*, Ḥadīth: 26417, 26416, 26419. Ṣaḥīḥ li ghayriḥī. The middle portion of the supplication is ḥasan.

Fāṭimah Accepts the Khilāfah of Abū Bakr

After the demise of Rasūlullāh ﷺ, the Ummah pledged their allegiance to Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ as khalīfah. He was the greatest individual of this Ummah who embraced Islam at the very beginning and accompanied Rasūlullāh ﷺ on the hijrah journey. Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ also pledged his allegiance to Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ.¹ Furthermore, he participated in the Dhū al-Qiṣṣah expedition alongside the Khalīfah in 11 AH and pledged allegiance a second time to him to confirm his bay‘ah after the demise of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا.² This is according to authentic aḥādīth and sound historical reports, which forms the basis of the beliefs of the Ahl al-Sunnah wa al-Jamā‘ah.

Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا accepted the Khilāfah of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ as is evident from her requesting her share of the estate of Rasūlullāh ﷺ from him as will shortly appear.

The concept of khilāfah is established from the aḥādīth of Rasūlullāh ﷺ and supported by the consensus of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. The first Khalīfah was Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, followed by Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ, followed by Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, followed by Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, followed by Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ, followed by Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ after Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ abdicated the khilāfah in his favour.

Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا has the great fortune of her husband and son being Khulafā’ and their khilāfah being on the pattern of Nubuwwah

1 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 90; *Al-Mustadrak*, vol. 3 pg. 80; *Al-Bayhaqī: al-Sunan al-Kubrā*, vol. 8 pg. 143. Ṣaḥīḥ.

2 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 90.

as affirmed in the ḥadīth reported by Sayyidunā Safīnah رَضِيَ اللهُ عَنْهُ that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ affirmed:

خِلاَفَةُ النُّبُوَّةِ ثَلَاثُونَ سَنَةً ثُمَّ يُؤْتِي اللهُ الْمَلِكَ مَنْ يَشَاءُ

The khilāfah in the footsteps of Nubuwwah will be thirty years. Then Allah سُبْحَانَهُ وَتَعَالَى will give power and authority to whomever He wills.¹

The thirty-year period concluded with the khilāfah of Sayyidunā Ḥasan ibn ‘Alī رَضِيَ اللهُ عَنْهُمَا states Ibn Kathīr رَحِمَهُ اللهُ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away in Rabī‘ al-Awwal 11 AH and Sayyidunā Ḥasan’s رَضِيَ اللهُ عَنْهُ khilāfah lasted until Rabī‘ al-Awwal 41 AH.²

The Imāmah Myth

Imāmah—a divinely appointed position similar to Nubuwwah—is a concept contrived by the Shī‘ah. They believe that the Imām after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was Sayyidunā ‘Alī, followed by Sayyidunā Ḥasan, then Ḥusayn, and then Ḥusayn’s descendants رَضِيَ اللهُ عَنْهُمْ. This false ideology of the Shī‘ah is neither mentioned in the Qur’ān, nor by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, nor supported by the practice of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, nor the practice or belief of the individuals of the Ahl al-Bayt whom they claimed to be Imāms.

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ pledged allegiance to the three Khulafā’ before him—a fact in which there is no doubt. Sayyidunā ‘Alī and Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُمَا were Khulafā’ and accepted this position, as affirmed by the Ahl al-Sunnah wa al-Jamā‘ah. They did not demand the position of Imāmah, an ideology devised by the deviated.

1 Sunan Abī Dāwūd, Ḥadīth: 4646.

2 Al-Bidāyah wa al-Nihāyah, vol. 8 pg. 177.

The first to fabricate this Imāmah fallacy was Ibn Saba' whom Sayyidunā 'Alī رضي الله عنه exiled because of his belief in the divinity of Sayyidunā 'Alī رضي الله عنه. Notwithstanding this, Ibn Saba's two corrupt ideologies of executorship and Imāmah are wholly accepted by the Shī'ah. They claim to love Sayyidunā 'Alī رضي الله عنه yet adhere to the ideologies of the one whom he punished!

The Estate of Rasūlullāh صلى الله عليه وسلم

After Rasūlullāh صلى الله عليه وسلم passed away, Sayyidah Fāṭimah رضي الله عنها came to Sayyidunā Abū Bakr رضي الله عنه to request for her share of inheritance from Rasūlullāh صلى الله عليه وسلم, mentioning his land in Fadak and his share of Khaybar. This supports the fact that she accepted Sayyidunā Abū Bakr رضي الله عنه as the rightful khalīfah.

Sayyidunā Abū Bakr رضي الله عنه acquainted her of the declaration and assurance of Rasūlullāh صلى الله عليه وسلم:

لا نورث ما تركنا صدقة إنما يأكل آل محمد من هذا المال

We (Ambiyā') are not inherited from. What we leave behind is charity. The family of Muḥammad صلى الله عليه وسلم will survive of this wealth.

Sayyidunā Abū Bakr رضي الله عنه confirmed that he would do exactly what Rasūlullāh صلى الله عليه وسلم did and not move an inch away from that, lest he go astray:

والله لا أَدعُ أمراً رأيت رسول الله صلى الله عليه وسلم يصنعه فيه إلا
صنعته

By Allah, I will do exactly as I saw Rasūlullāh صلى الله عليه وسلم doing.¹

1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 6726; Ṣaḥīḥ Muslim, Ḥadīth: 1759.

And he did just that. He followed the example of the Messenger ﷺ par excellence. He collected the produce of Fadak and Khaybar and distributed it among the needy relatives of Rasūlullāh ﷺ—the Ahl al-Bayt.¹

Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا was previously unaware of the prophetic statement. When Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ quoted the ḥadīth of Rasūlullāh ﷺ and explained the matter to her, she refrained from asking any further.² This is evidence that she accepted the truth of what he said.

Despite this, the Shī'ah went to extremes with the inheritance issue and levelled nasty allegations against Sayyidunā Abū Bakr and Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُمَا in particular and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in general, turning a blind eye to the sound reports of Rasūlullāh ﷺ. Rasūlullāh ﷺ had declared:

لا نورث ما تركنا صدقة إنما يأكل آل محمد من هذا المال

We (Ambiyā') are not inherited from. What we leave behind is charity. The family of Muḥammad ﷺ will survive of this wealth.³

Ironically, the Shī'ah quote from Sayyidunā Ja'far al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ—whom they declare an Imām and claim to be a partisan of, “The wealth of the Ambiyā' of Allāh عَلَيْهِمُ السَّلَامُ is not inherited. They do not leave gold and silver coins behind as inheritance. Their knowledge is inherited.”⁴

1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4033.

2 Ta'wīl Mukhtalaf al-Ḥadīth, vol. 1 pg. 19.

3 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 6726; Ṣaḥīḥ Muslim, Ḥadīth: 1759.

4 Uṣūl al-Kāfi, pg. 17, 18; Al-Amālī, pg. 37 majlis 14; Qurb al-Asnād, pg. 44; Baṣā'ir al-Darajāt, pg. 3.

The verdict of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ was correct and his stance was accurate and is accepted by the consensus of the Ummah and the Ahl al-Bayt, including Sayyidunā ‘Alī and Sayyidunā ‘Abbās رَضِيَ اللَّهُ عَنْهُ.¹ Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ did not alter the verdict of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ in his khilāfah. This is a practical corroboration for his verdict. Similarly, Sayyidunā Ḥasan ibn ‘Alī رَضِيَ اللَّهُ عَنْهُمَا took no steps to change the verdict regarding Fadak in his khilāfah. All the Mufasssīrīn, Muḥaddithīn, Fuqahā’ of the Ahl al-Sunnah wa al-Jamā‘ah, and reliable historians unanimously agree that the verdict of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ was correct. Fakhr al-Dīn al-Rāzī رَحِمَهُ اللَّهُ writes:

أن فاطمة رضيت بقول أبي بكر بعد هذه المناظرة و انعقد الاجماع على
صحة ما ذهب اليه أبو بكر فسقط هذا السؤال الله اعلم

Fāṭimah was pleased with Abū Bakr’s explanation after this dialogue. There is consensus upon the verdict of Abū Bakr. Hence, this objection [against him] is baseless. And Allah knows best.²

When the Shī‘ah fail in this plot, they present the false claim that Fadak was gifted to Fāṭimah رَضِيَ اللَّهُ عَنْهَا, it was endowed to her, it was bequeathed to her, Abū Bakr رَضِيَ اللَّهُ عَنْهُ did write a receipt for her which Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ tore—all of which are fabrications that cannot be substantiated.³

Was Fāṭimah angry at Abū Bakr?

Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا lived a life of simplicity and survived on the bare minimum in emulation of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Would the Queen

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4033.

2 *Al-Tafsīr al-Kabīr*, Sūrah al-Nisā’: 11.

3 Mawlānā Muḥammad Nāfi’: *The Four daughters of Rasūlullāh* صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, pg. 217 - 225; *‘Umdat al-Qārī Sharḥ al-Bukhārī*, vol. 15 pg. 20; *Tuḥfah Ithnā ‘Ashariyyah Fārsī* pg. 277.

of the women of Jannah and the daughter of the leader of the Ambiyā' صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ be angry over worldly wealth, which has not the worth of a mosquito's wing in Allah's sight?

The scholars have listed all the narrations from Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا and compared the various versions of the ḥadīth. They have concluded that the expressions *Ghaḍab* (anger), *Wajd* (disillusionment), *Hijran* (avoidance) and *'Adam al-Takallum* (not wanting to talk), are not part of the actual narration. Instead, it is the assumption of the narrator who, in his narration had added his understanding of the situation. If one goes back to the narration, the entire episode of anger and not speaking to Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ appears after the words, 'He said'. Upon investigation, it became evident which narrator was most likely responsible for providing his understanding of events while narrating this ḥadīth. It appears to be Imām Muḥammad ibn Muslim ibn Shihāb al-Zuhrī.¹

Harmonious Relationship between Fāṭimah and Abū Bakr

Sayyidunā 'Abd Allāh ibn 'Umar رَضِيَ اللهُ عَنْهُمَا relates that Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ entreated the Ummah:

ارقبوا محمدا صلى الله عليه وآله وسلم في اهل بيته

Honour Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by [honouring] his household.²

He acted in accordance, as appears in the report of 'Uqbah ibn al-Ḥārith who narrates that a few days after the demise of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he exited the Masjid with Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ and with Sayyidunā

1 Maḥajjah Research Institute: *Rather Misguided*, pg. 233- 234.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3713, 3751.

‘Alī رَضِيَ اللَّهُ عَنْهُ walking beside him. Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ happened to pass by Sayyidunā Ḥasan ibn ‘Alī رَضِيَ اللَّهُ عَنْهُمَا playing with a group of children. He lifted Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ upon his shoulders and remarked, “He is a replica of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but does not resemble his father ‘Alī in the least.” ‘Alī laughed at the good-humoured remark of his.¹

He showed this love to Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ only because he was the son of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا and the grandson of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Another aspect that proves their harmonious relationship is that Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ allowed his wife Sayyidah Asmā’ bint ‘Umays رَضِيَ اللَّهُ عَنْهَا to nurse Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا in her fatal illness until she breathed her last.²

Winning the Pleasure of Fāṭimah

Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ acted upon the ḥadīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by not handing over Fadak and the lands of Khaybar to Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا and maintained the practice of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ensuring that the Ahl al-Bayt receive their stipends from this wealth. Hence, he is free from blame. Yet, he felt the need to ensure that she was pleased with him as the pleasure of the daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was his priceless treasure. He says:

والذي نفسي بيده لقرابة رسول الله صلى الله عليه وآله وسلم أحب إلي
أن أصل من قرابتي

1 Al-Arnā’ūṭ: *Takhrīj Musnad Abī Bakr*, Ḥadīth: 106; *Musnad al-Bazzār*, Ḥadīth: 53; *Musnad Abī Bakr*, Ḥadīth: 106. Ṣaḥīḥ. The shorter version appears in *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3750, 3542.

2 *Al-Shī’ah wa Ahl al-Bayt*, pg. 77; *Usd al-Ghābah*, pg. 1566; *Al-Istī’āb*, pg. 1897.

By the One Who has control of my life, maintaining good ties with the relatives of Rasūlullāh ﷺ is more beloved to me than maintaining good ties with my own relatives.¹

Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ visited her in her final illness and said, “By Allah, I never forsook my property, my wealth, my family, and my tribe except to seek the pleasure of Allah and His Messenger and the pleasure of the Ahl al-Bayt.” He kept saying kind words to her until she was extremely pleased with him.²

This incident reminds me of the incident where she requests a slave from Rasūlullāh ﷺ but he declines, yet Rasūlullāh ﷺ later went to her home at night to win her pleasure and teach her words of splendour.

The Ahl al-Bayt narrate from Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ that Rasūlullāh ﷺ told Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا:

إن الله يغضب لغضبك ويرضى لرضاك

Certainly, Allah becomes angry when you are angry and pleased when you are pleased.³

Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا was pleased with Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, which means that Allah سُبْحَانَهُ وَتَعَالَى is pleased with him. The one who

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3711; *Ṣaḥīḥ Muslim*, Ḥadīth: 1759.

2 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 122; *Faṭḥ al-Bārī*, *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3092; *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 28; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 121; *Al-Bayhaqī: al-Sunan al-Kubrā*, vol. 6 pg. 301. Isnād is sound and strong.

3 *Al-Iṣābah*, vol. 8 pg. 266; *Al-Mu’jam al-Kabīr*, vol. 1 pg. 66; *Al-Mustadrak*, vol. 3 pg. 154; *Majma’ al-Zawā’id*, vol. 9 pg. 203, Ḥadīth: 15198; *Al-Suyūṭī: al-Thughūr al-Bāsimah fī Manāqib Sayyidīnā Fāṭimah*, pg. 76. Ḥasan.

sincerely loves her cannot afford but to be pleased with whoever she is pleased with and Allah is pleased with.

Bequest in Favour of Umāmah bint Zaynab

In her last days, Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا bequeathed to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ to marry her niece Sayyidah Umāmah رَضِيَ اللَّهُ عَنْهَا, the daughter of Sayyidah Zaynab bint Muḥammad رَضِيَ اللَّهُ عَنْهَا. Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ honoured this bequest and married Sayyidah Umāmah رَضِيَ اللَّهُ عَنْهَا after the demise of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا.¹

Demise

Six months after her father, Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا passed away. She left this temporary world on Monday night, the 3rd of Ramaḍān 11 AH between Maghrib and ‘Ishā at the age of 24 or 29.² This was a manifestation of Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ guarantee that she will be the first of his household to meet him after death.

Sayyidah Asmā’ bint ‘Umays رَضِيَ اللَّهُ عَنْهَا arranged her ghusl with Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ while Sayyidah Salmā, the wife of Abū Rāfi‘, رَضِيَ اللَّهُ عَنْهَا assisted according to one report.³ The narration that suggests that she bathed prior to her death and bequeathed that she should not be bathed thereafter is extremely weak and cannot be relied upon.⁴

1 *Usd al-Ghābah*, pg. 1478.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 29; *Usd al-Ghābah*, pg. 1566; *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 122, 123.

3 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 122; *Usd al-Ghābah*, pg. 1566; *Ḥilyah al-Awliyā’*, vol. 2 pg. 43.

4 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 122.

A bier was prepared by Sayyidah Asmā' bint 'Umays رَضِيَ اللهُ عَنْهَا for the Queen of the women of Jannah due to Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا expressing her discomfort at women being covered merely by a cloth after their demise and her desire for more concealment. The bier was prepared with some fresh palm leaves covered in a cloth—something that Sayyidah Asmā' رَضِيَ اللهُ عَنْهَا saw in Abyssinia. This pleased Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا greatly. She was the first woman to be covered in this manner.¹

The story of Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ harming Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا and burning her house is a fabrication of the Shī'ah.²

Ṣalāt al-Janāzah

There exists no definitive ṣaḥīḥ report regarding who exactly led her Ṣalāt al-janāzah. The stronger reports determine that it was either Sayyidunā 'Alī or Sayyidunā 'Abbās رَضِيَ اللهُ عَنْهُمَا who led her Ṣalāt al-Janāzah. Another report suggests that it was Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ who led the Ṣalāt al-Janāzah,³ which some scholars have suggested to be credible due to other corroborating factors.⁴ Whatever the case, the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ including Sayyidunā Abū Bakr, 'Umar, and 'Uthmān رَضِيَ اللهُ عَنْهُمْ were present at her Janāzah.

Sayyidunā 'Alī, Sayyidunā 'Abbās, and Sayyidunā Faḍl ibn 'Abbās رَضِيَ اللهُ عَنْهُمْ descended into her grave to bury her.⁵ She was buried at night in Jannah al-Baqī'. May Allah be pleased with her and make her happy.

1 *Al-Istī'āb*, pg. 1897, 1898; *Usd al-Ghābah*, pg. 1566; *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 29.

2 *Tuḥfah Ithnā 'Ashariyyah Fārsī* pg. 292; *Al-Nabrās* pg. 529.

3 *Al-Istī'āb*, pg. 1898; *Usd al-Ghābah*, pg. 1566; *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 29; *Al-Iṣābah*, vol. 8 pg. 268; <https://hadithanswers.com/who-performed-the-janazah-of-sayyidatuna-fatimah-radiyallahu-anha/>

4 *The Four Daughters of Rasūlullāh* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, pg. 192 – 194, 229 – 234.

5 *Al-Iṣābah*, vol. 8 pg. 267; *Al-Ṭabaqāt al-Kubrā*, vol. 10 pg. 29.

Outstanding Virtues

Plenty of excellences of this outstanding woman coupled with her sublime qualities have already been covered in her biography. Moreover, she is the owner of sublime virtue as highlighted in the upcoming ṣaḥīḥ aḥādīth, memorised and transmitted to the Ummah by the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and documented by the ‘Ulamā’ of the Ummah.

1. She is one of the four most outstanding women in righteousness and superiority:

✓ Sayyidunā Anas ibn Mālīk رَضِيَ اللَّهُ عَنْهُ reports from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

حسبك من نساء العالمين مريم بنت عمران وخديجة بنت خويلد
وفاطمة بنت محمد وآسية امرأة فرعون

Sufficient for you of the women of the universe [in superiority and virtue] are Maryam bint ‘Imrān, Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, and Āsiyah—the wife of Fir‘awn.”¹

✓ Sayyidunā Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ drew four lines on the ground before declaring:

أفضل نساء الجنة أربع مريم بنت عمران وخديجة بنت خويلد وفاطمة
بنت محمد وآسية بنت مزاحم

The most superior women of Jannah are four: Maryam bint ‘Imrān, Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, and Āsiyah bint Muzāḥim.²

1 *Musnad Aḥmad*, Ḥadīth: 12414; *Faḍā’il al-Ṣaḥābah*, Ḥadīth: 1332; *Jāmi’ al-Tirmidhī*, Ḥadīth: 3878; *Al-Mustadrak*, Ḥadīth: 4746. Ṣaḥīḥ.

2 *Musnad Aḥmad*, Ḥadīth: 2957.

خير نساء العالمين أربع مريم بنت عمران وخديجة بنت خويلد وفاطمة
بنت محمد وآسية امرأة فرعون

The best women of the worlds are four: Maryam bint ‘Imrān, Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, and Āsiyah bint Muzāḥim.¹

The other three women of excellence cared for and supported the Ulū al-‘Azm Ambiyā’ عَلَيْهِمُ السَّلَامُ. Sayyidah Maryam رَضِيَ اللَّهُ عَنْهَا mothered Sayyidunā ‘Īsā عَلَيْهِ السَّلَامُ; Sayyidah Āsiyah رَضِيَ اللَّهُ عَنْهَا nurtured Sayyidunā Mūsā عَلَيْهِ السَّلَامُ; and Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا proved to be a great pillar of strength for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا—coupled with supporting her father—developed the qualities of her father and became a mirror image of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as affirmed by Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, “I have not seen anyone who resembled Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ closer in his ways, mannerisms, and etiquette—the way he stood and sat—than Fāṭimah, the daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”²

2. She is the Queen of the Ummah:

✓ Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ related:

إن ملكا من السماء لم يكن رأيي فاستأذن الله في زيارتي فأخبرني أو
بشرني أن فاطمة ابنتي سيدة نساء أمتي وأن حسنا وحسينا سيدا شباب
أهل الجنة

1 *Ṣaḥīḥ al-Jāmi’*, Ḥadīth: 3328. Ṣaḥīḥ.

2 *Jāmi’ al-Tirmidhī*, Ḥadīth: 3872; *Al-Mustadrak*, Ḥadīth: 7715; *Khaṣā’iṣ Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib*, Ḥadīth: 128.

Certainly, an angel from the sky had not seen me so he sought permission from Allah سُبْحَانَهُ وَتَعَالَى to see me. He informed me or gave me glad tidings that Fāṭimah, my daughter, is the Queen of the women of my Ummah and that Ḥasan and Ḥusayn are the leaders of the youth of Jannah.¹

- ✓ Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا:

أما ترضين أن تكوني سيدة نساء المؤمنين أو سيدة نساء هذه الأمة

Are you not pleased to be the Queen of the Muslim women—or the Queen of the women of this Ummah?²

3. She is the Queen of the Women of Jannah

- ✓ Sayyidunā Abū Sa’īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared:

الحسن والحسين سيذا شباب أهل الجنة وفاطمة سيدة نساءهم إلا ما كان لمريم بنت عمران

Ḥasan and Ḥusayn are the leaders of the youth of Jannah and Fāṭimah is the Queen of their women except for the status Maryam bint ‘Imrān enjoys.³

- ✓ Sayyidunā Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ reports a similar narration to Sayyidunā Abū Hurayrah’s رَضِيَ اللَّهُ عَنْهُ quoted above. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ submitted:

1 Al-Nasa’ī: *al-Khaṣā’iṣ*, Ḥadīth: 130; Al-Nasa’ī: *al-Sunan al-Kubrā*, Ḥadīth: 8515; *Al-Tārīkh al-Kabīr*, vol. 1 pg. 232; *Al-Mu’jam al-Kabīr*, Ḥadīth: 1006. Ḥasan.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 2450; *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6285, 6286.

3 *Musnad Aḥmad*, Ḥadīth: 11636; *Faḍā’il al-Ṣaḥābah*, Ḥadīth: 1331, 1360; Al-Nasa’ī: *al-Khaṣā’iṣ*, Ḥadīth: 129; *Musnad Abī Ya’lā*, Ḥadīth: 1169; *Al-Mustadrak*, Ḥadīth: 4733.

إن هذا ملك لم ينزل الأرض قط قبل هذه الليلة استأذن ربه أن يسلم علي
و يبشرني بأن فاطمة سيدة نساء أهل الجنة و أن الحسن و الحسين سييدا
شباب أهل الجنة

Indeed, this is an angel who has not descended to the world prior to this night. He sought permission from his Rabb to greet me and give me glad tidings that Fāṭimah will be the Queen of the women of Jannah and that Ḥasan and Ḥusayn will be the leaders of the youth of Jannah.¹

4. Loved by Rasūlullāh ﷺ

✓ Sayyidunā Zayd ibn Arqam رَضِيَ اللهُ عَنْهُ reports that Rasūlullāh ﷺ said regarding ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn رَضِيَ اللهُ عَنْهُمْ:

أنا حرب لمن حاربهم وسلم لمن سالمهم

I am at war with one who is at war with them and I am at peace with one who is at peace with them.²

Who is Superior?

The ‘Ulamā’ have agreed unanimously that Sayyidah Khadījah, Sayyidah Fāṭimah, and Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهُنَّ are the greatest women of the Ummah.³ They have differed on which of the three are undisputedly the most superior, giving preference to some over others due to certain factors.

1 *Jāmi’ al-Tirmidhī*, Ḥadīth: 3781; *Musnad Aḥmad*, Ḥadīth: 23329. Ṣaḥīḥ.

2 *Jāmi’ al-Tirmidhī*, Ḥadīth: 3870; *Ṣaḥīḥ Ibn Ḥibbān*, Ḥadīth: 6977; *Al-Mu’jam al-Kabīr*, vol. 3 pg. 39; *Al-Iṣābah*, vol. 8 pg. 266; vol. 11 pg. 444; *Usd al-Ghābah*, pg. 1565. Ṣaḥīḥ.

3 *Majmū’ al-Fatāwā*, vol. 4 pg. 394.

Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا is declared superior from the angle of supporting the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, having concrete conviction in him, comforting him, and mothering his children. She is also the Queen of the women of Jannah. The following ḥadīth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supports this view:¹

خير نساؤها مريم ابنة عمران وخير نساؤها خديجة

The most superior woman of her era was Maryam bint ‘Imrān and the most superior woman of this Ummah is Khadījah.²

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا enjoys superiority in being more knowledgeable, benefitting the Ummah more, and conveying to the Ummah an abundance of knowledge which others besides her have not, to the extent that the elite of the Ummah and the general masses are in need of her knowledge.³ Moreover, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ declared:

كامل من الرجال كثير ولم يكمل من النساء إلا آسية امرأة فرعون
ومريم بنت عمران وإن فضل عائشة على النساء كفضل الثريد على
سائر الطعام

Many men reached perfection. Among women, it was only Āsiyah—Fir‘awn’s wife—and Maryam bint ‘Imrān who reached perfection. Certainly, the superiority of ‘Ā’ishah over other women is like the superiority of tharīd over other foods.”⁴

1 *Musnad Aḥmad*, vol. 6 pg. 117, Ḥadīth: 24908; *Al-Mu‘jam al-Kabīr*, vol. 23 pg. 13, Ḥadīth: 18977. Ḥasan.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3432; *Fath al-Bārī*.

3 *Badā’i‘ al-Fawā’id*, vol. 3 pg. 162.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3411; *Ṣaḥīḥ Muslim*, Ḥadīth: 2431.

Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا enjoys superiority from the angle of nobility of origin and loftiness of ancestry, as she is a part of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.¹ Moreover, she is the Queen of the women of the Ummah and the Queen of the women of Jannah, and her sons are the leaders of the youth of Jannah.

Member of the Ahl al-Bayt

Undoubtedly, the family of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ holds the noblest lineage and ancestry. They are referred to as the Ahl al-Bayt. Coupled with her abundant virtues, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا is one of the most distinguished personalities of the Ahl al-Bayt. All the virtues applicable to the Ahl al-Bayt apply to her.

The Ahl al-Bayt are the blessed wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and members of his family who accepted Islam and upon whom the acceptance of Zakāh is prohibited, i.e. the Banū Hāshim and Banū al-Muṭṭalib.² Hāshim is the great grandfather and Muṭṭalib is the great granduncle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Loving the Ahl al-Bayt, without any form of extremism, is an obligation. It is upheld by discussing their authentic virtues and sound biographies, protecting their rights as stipulated in the Sharī'ah, and sending salutations upon them as in al-Ṣalāt al-Ibrāhimiyyah.

The Magnificence and Majesty of being a Member of the Ahl al-Bayt

1. Sending ṣalāh (salutations) upon Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his family:

1 Hāfiẓ Ibn al-Qayyim: *Badā'i' al-Fawā'id*, vol. 3 pg. 162.

2 Maḥajjah: *The Ahlul Bayt*, pg. 2; *Ṣaḥīḥ Muslim*, Ḥadīth: 2408,

Sayyidunā Abū Ḥumayd al-Sā‘idī رَضِيَ اللَّهُ عَنْهُ informed him that they [the Ṣaḥābah] asked, “O Rasūlullāh! How do we send ṣalāh upon you?” Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, “Say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ
وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مَجِيدٌ

O Allah! Send ṣalāh upon Muḥammad, his wives, and offspring as You sent ṣalāh upon the family of Ibrāhīm. Bless Muḥammad, his wives, and offspring as You blessed the family of Ibrāhīm. Indeed, You are Praiseworthy, Honourable.¹

Sayyidunā Ka‘b ibn ‘Ujrah presented a gift to ‘Abd al-Raḥmān ibn Abī Laylā رَضِيَ اللَّهُ عَنْهُمَا by explaining to him the manner to send ṣalāh upon the Ahl al-Bayt. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ taught the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah, send salutations upon Muḥammad and the family of Muḥammad as You sent salutations upon Ibrāhīm and the family of Ibrāhīm. Indeed, You are Praiseworthy, Honourable. O Allah, shower blessings upon Muḥammad and the family of Muḥammad as You showered blessings upon Ibrāhīm and the family of Ibrāhīm. Indeed, You are Praiseworthy, Honourable.”²

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3369; *Ṣaḥīḥ Muslim*, Ḥadīth: 407.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3370.

2. The severing of every connection and relationship except the connection and relationship of Rasūlullāh ﷺ:

Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ reports that he heard Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ telling the people after he married the daughter of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ:

ألا تهتوني سمعت رسول الله صلى الله عليه وآله وسلم يقول ينقطع
يوم القيامة كل سبب ونسب إلا سببي ونسبي

Will you not congratulate me? I heard Rasūlullāh ﷺ affirming, “On the Day of Qiyāmah, every connection and relationship will cease except my connection and relationship.”¹

3. Abū Bakr encourages kindness towards the Ahl al-Bayt

Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا relates that Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ entreated:

ارقبوا محمدا صلى الله عليه وآله وسلم في أهل بيته

Honour Muḥammad ﷺ by [honouring] his household.”²

4. The Punishment for he who harbours hatred for the Ahl al-Bayt and reviles them

Sayyidunā Abū Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ reports that Rasūlullāh ﷺ warned:

1 *Al-Mu‘jam al-Awsaṭ*, vol. 5 pg. 376, Ḥadīth: 5605; *Al-Mu‘jam al-Kabīr*, vol. 3 pg. 45, Ḥadīth: 2636; *Majma‘ al-Zawā‘id*, vol. 9 pg. 173; Al-Albānī: *al-Silsilah al-Ṣaḥīḥah*, Ḥadīth: 2036. Ṣaḥīḥ.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3713, 3751.

والذي نفسي بيده لا يبغضنا أهل البيت رجل إلا أدخله الله النار

By the Being in Whose Hands lies my life! None should harbour hatred for us the Ahl al-Bayt, otherwise Allah will hurl him into the Fire.”¹

Mutual Love between the Ṣaḥābah and the Ahl al-Bayt

The abundance of narrations of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, especially Sayyidah ‘Ā’ishah bint Abī Bakr رَضِيَ اللَّهُ عَنْهَا, on the virtues of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا and other members of the Ahl al-Bayt including Sayyidunā ‘Alī, Sayyidunā Ḥasan, and Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ is manifest evidence to the mutual love that existed between them. Moreover, these profuse narrations prove false the fallacious Shī‘ī allegation that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ concealed the virtues of the Ahl al-Bayt and harboured enmity for them.

Sayyidunā Abū Bakr’s رَضِيَ اللَّهُ عَنْهُ concern to win the pleasure of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا is critical evidence that he loved her dearly. His statement, “Maintaining good ties with the relatives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is more beloved to me than maintaining good ties with my own relatives,”² is proof of this.

This was the attitude of every single Ṣaḥābī رَضِيَ اللَّهُ عَنْهُ towards Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا, for they were fully cognisant of Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intense love for her. Sayyidah Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهَا, the beloved and son of the beloved of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ emphatically stated:

1 Ṣaḥīḥ Ibn Ḥibbān, Ḥadīth: 6978 - Ḥasan; *al-Mustadrak*, Ḥadīth: 4717; *Al-Silsilah al-Ṣaḥīḥah*, Ḥadīth: 2488. Ṣaḥīḥ.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3711; Ṣaḥīḥ Muslim, Ḥadīth: 1759.

أحب أهلي إلي فاطمة

The most beloved family member to me is Fāṭimah.¹

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ emulated the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the minutest detail, even in this aspect, without the slightest of doubt. In the upcoming narration, Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ declares a fact, a reality on oath, and he speaks on behalf of every sincere lover of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ being the forerunners of them. Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ entered the presence of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا and submitted:

يا فاطمة والله ما رأيت أحدا أحب إلي رسول الله صلى الله عليه وسلم
منك والله ما كان أحد من الناس بعد أبيك صلى الله عليه وسلم أحب
إلي منك

O Fāṭimah! By Allah, I have not seen anyone more beloved to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ than you. By Allah, there is no one after your father صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ more beloved to me than you.²

Due to the strict laws of ḥijāb, we find only one or two instances of communication and interaction between Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا and the male Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. To realise the extent of love that existed between Sayyidah Fāṭimah and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا will serve as representative of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ for she is the perfect example as they interacted more often. She is the Mother of the Believers, the daughter of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, and the most prolific narrator of ḥadīth among the women of the Ummah.

1 Al-Suyūṭī: *Al-Jāmi‘ al-Ṣaḥīḥ*, Ḥadīth: 202. Ṣaḥīḥ.

2 *Al-Mustadrak*, Ḥadīth: 4797. Ṣaḥīḥ.

Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا was 5 or 10 years elder than Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.¹ The bond between Sayyidah ‘Ā’ishah and Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا was one of love, affection, harmony, and reverence. Muḥaddithīn and historians are unanimous that the two enjoyed the strongest of ties, bound with love and affection. This love was entrenched in their hearts and became manifest from their actions and statements.

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا considered her one of the most intelligent women.² Furthermore, she emphatically declared her the most superior after her father:

ما رأيت قط أحدا أفضل من فاطمة غير أبيها

I have not seen anyone superior to Fāṭimah رَضِيَ اللهُ عَنْهَا besides her father.³

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا once told Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا:

ألا أبشرك إني سمعت رسول الله صلى الله عليه وآله وسلم يقول
سيدات نساء أهل الجنة أربع مريم بنت عمران وفاطمة بنت رسول الله
وخديجة بنت خويلد وآسية امرأة فرعون

Should I not give you glad tidings? Certainly, I heard Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ declaring, “The queens of the women of Jannah are four viz. Maryam bint ‘Imrān, Fāṭimah bint Rasūlillāh, Khadījah bint Khuwaylid, and Āsiyah—the wife of Fir‘awn.”⁴

1 *Al-Iṣābah*, vol. 8 pg. 263.

2 *Jāmi‘ al-Tirmidhī*, Ḥadīth: 3872; *Al-Mustadrak*, Ḥadīth: 7715. Ṣaḥīḥ.

3 *Al-Iṣābah*, vol. 8 pg. 264; *Majma‘ al-Zawā‘id* chapter 9.

4 *Faḍā’il al-Ṣaḥābah*, Ḥadīth: 1336, 1576; *Al-Mustadrak*, vol. 3 pg. 205, Ḥadīth: 4853; *Ṣaḥīḥ al-Jāmi‘*, Ḥadīth: 3676. Ṣaḥīḥ.

If she harboured enmity for the Ahl al-Bayt, as claimed by the Shī'ah, she would have concealed these virtues. To the contrary, she is al-Şiddīqah bint al-Şiddīq (the truthful, daughter of the truthful). This evidences her love and fairness with the family of Rasūlullāh ﷺ.

She found out the secret that Rasūlullāh ﷺ whispered to Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا shortly before breathing his last. Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا disclosing the secret to her displays that the latter was her confidant, one close to the heart and soul.

Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا related to the Ummah the ḥadīth of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا being the first to join Rasūlullāh ﷺ after his death and her being the Queen of the women of the Ummah and the Queen of the women of Jannah. It should be noted that this incident happened after Rasūlullāh's ﷺ demise, i.e. the period regarding which the Shī'ah allege the flame of hostility, disunity, and division was ignited.

They enjoyed mutual confidence and trust. When Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا came to Rasūlullāh ﷺ to request for a slave and did not find him, she informed Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا about it, as appears in the ḥadīth narrated by Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ. This indicates Sayyidah Fāṭimah's رَضِيَ اللهُ عَنْهَا confidence and trust in Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا and depicts the latter's concern to convey the message of the former.

At the same time, 'Amr ibn Dīnār reports from Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا:

ما رأيت أصدق من فاطمة غير أبيها قالت وكان بينهما شيء أي بين
رسول الله صلى الله عليه وسلم وعائشة فقالت عائشة يا رسول الله
سلها فإنها لا تكذب

“I have not seen anyone more honest than Fāṭimah besides her father.”

She says, “Once there was a dispute between them—i.e. Rasūlullāh ﷺ and ‘Ā’ishah—so ‘Ā’ishah said, ‘O Messenger of Allah, ask Fāṭimah for she never lies.’”¹

The Ummahāt al-Mu’minīn sent Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا to Rasūlullāh ﷺ to request him: “Your wives are entreating you for Allah’s sake to show fairness with regards to the daughter of Abū Bakr.” The reason they chose her was due to Rasūlullāh’s ﷺ intense love for her. She spoke to him to which he noted, “O beloved daughter! Do you not love whom I love?” “Definitely,” she replied. “So, love her,” he instructed.² This is Rasūlullāh’s ﷺ command to her. And she would never violate his command. This is emphatic evidence to Sayyidah Fāṭimah’s رَضِيَ اللهُ عَنْهَا love for Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

Conclusion

With this, I terminate the biography of the Queen of the women of Jannah. May Allah ﷻ inspire us to love her, honour her, and emulate her in her virtuous attributes, actions, and achievements.

I declare unequivocally that the Ahl al-Sunnah are the true partisans of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا and the Ahl al-Bayt. We announce their virtues documented in authentic aḥādīth and promote their genuine life stories. We do not fabricate any virtues and do not distort history to fit our whims and fancies.

1 *Al-Mu’jam al-Awsaṭ*, vol. 3 pg. 137, Ḥadīth: 2721; *Musnad Abī Ya’lā*, vol. 8 pg. 153, Ḥadīth: 4700; *Ḥilyah al-Awliyā’*, vol. 2 pg. 41, 42; *Majma’ al-Zawā’id*, vol. 9 pg. 204. The narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 2441, 2442; *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2581.

I appeal to every sincere lover of Rasūlullāh ﷺ to study the sublime Sīrah Rasūlullāh ﷺ and the lives of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ by reading authentic literature of the Ahl al-Sunnah. This will increase our love and honour for them, empower us with sound knowledge of their lives and virtues, and dispel all misconceptions about them.



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