



FĀṬĪMA

A BRIEF GLIMPSE INTO HER
BLESSED LIFE AND LEGACY

Ather Hussain al-Azhari



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In the Name of Allah— the Most Compassionate, Most Merciful.

Lady Fāṭima - may Allah be pleased with her - was the youngest daughter of the Prophet ﷺ, and most beloved.

Jumay‘ ibn ‘Umayr said I entered on my auntie Aisha and asked her: ‘Who was the most beloved to the Messenger of Allah ﷺ? She replied: ‘Fāṭima.’ (*Sunan al-Tirmidhī*)

جُمَيْعُ بْنُ عُمَيْرٍ قَالَ دَخَلْتُ مَعَ عَمَّتِي
عَلَى عَائِشَةَ فَسَأَلْتُ أَيَّ النَّاسِ كَانَ
أَحَبَّ إِلَيَّ رَسُولَ اللَّهِ ﷺ قَالَتْ فَاطِمَةُ

Lady Fāṭima - may Allah be pleased with her - was the youngest daughter of the Prophet, and most beloved. Jumay‘ ibn ‘Umayr narrated, “I asked my aunt Aisha, ‘Who was most beloved to the Messenger of Allah?’ She replied, ‘Fāṭima.’” (*Sunan al-Tirmidhī*)

Born in Mecca five years before Prophethood, she was raised differently than the customary norms of her time. Unlike other children, she was not sent for breastfeeding outside in the countryside. Instead, she was nurtured in the best possible home filled with radiance and light, reflecting the prophetic luminescence.

Physically, she was a mirror image of her father; her walk, speech, and posture all resonated with him. Two titles are often associated with Lady Fāṭima - may Allah be pleased with her - *al-zahrā* (the blooming one) and *al-batūl* (one who dismisses the world). These titles are symbolic; when one disengages from the world, Allah drenches their life in colour, vibrancy, and joy.

During her early years, she experienced the respect and admiration her father, the Prophet ﷺ, held in Meccan society. As a member of the respected Quraysh tribe, he was affectionately known as *al-Amīn*. However, this status quickly changed, and she witnessed much hardship.

- She was only ten when she witnessed the social boycott of Muslims (*sh'ib abī ṭālib*), when the Muslims had to live in restricted conditions for three whole years.
- Lady Fāṭima - may Allah be pleased with her - removed the camel intestines that had been placed on the Prophet's ﷺ back whilst he was praying at the Kaaba. It had been placed there by 'Uqbah ibn Abī Mu'ayṭ, encouraged by Abū Jahl, Shaybah ibn Rabī'a and Umayyah ibn Khalaf. Lady Fāṭima - may Allah be pleased with her - also witnessed the 'Year of Sorrow' (*ām al-ḥuzn*).

The Prophet ﷺ loved her dearly. On occasions, he would stand for her as she came in. Before he ﷺ embarked on his travels outside the city, he would visit her house, and do the same upon his return. This was quite extraordinary in a highly patriarchal society. Granting honorific titles to women was practically unheard of, yet the Prophet ﷺ notably titled her the 'Leader of the Women in Paradise'. The Prophet ﷺ stated:

O Fāṭima! Are you not pleased to be
the leader of the women of Paradise?

يا فاطمة الا ترضين أن تكون سيدة
نساء أهل الجنة

In the second year of Hijra, after 'Alī - may Allah be pleased with him - had displayed unparalleled bravery at Badr, he approached the Prophet ﷺ and asked for his daughter's hand in marriage. The Prophet ﷺ asked Fāṭima for her consent, and she affirmed it tearfully. This gesture underscores that forced marriages are not part of Islam. The mahr, or dower, was set at four hundred Dirhams.

At first, a home was arranged for ‘Alī and Fāṭima that was some distance from the Prophet’s mosque ﷺ. A Companion, Hāritha ibn Nu‘mān - may Allah be pleased with him - who owned several properties near the Prophet’s mosque ﷺ, generously offered one to ‘Alī and Fāṭima. This gesture deeply touched the Prophet ﷺ.

In the third year of Hijra, Imam al-Ḥasan - may Allah be pleased with him - was born to ‘Alī and Fāṭima. A year later, Imam al-Ḥusayn - may Allah be pleased with him - was born. They also were blessed with two daughters, Zaynab and Umm Kulthūm. Although some reports suggest that they had three sons and three daughters.

Lady Fāṭima - may Allah be pleased with her - had many admirable qualities. However, modesty might be one of her most prominent attributes. The Prophet warned us that modesty and faith are intrinsically linked; if one diminishes, so does the other. Since we live in a society where immodesty is often celebrated while modesty is frowned upon, remembering Lady Fāṭima’s virtues is more crucial than ever.

Another remarkable quality she possessed was her love for the next world. As the Prophet was nearing the end of his life, he called for Fāṭima and whispered something in her ear. Upon hearing this, she broke into tears. Then he called her closer and whispered something else, which brought a smile to her face. Initially, he had informed her about his impending departure from this world; afterwards, he assured her of being the first to join him. Sadly, she passed away merely six months after the Messenger of Allah ﷺ. She is buried in al-Baqī‘.

In summary, she had a deep understanding of the purpose of this world. She was batūl, eager for the Hereafter, and looking forward to reuniting with her father ﷺ.

Hence, she serves as a role model for all of us, reminding us that our focus should be on the next world, not this temporal realm in which we currently reside. We ought to contemplate more about Paradise.

Her Legacy

Her spiritual legacy is the *tasbīḥ* we perform after each prayer. It is called the *tasbīḥ Fāṭima*.

Lady Fāṭima - may Allah be pleased with her - was a workaholic; grinding wheat for bread, fetching water, cooking, cleaning, helping her father and much more. When she asked for help in this matter, her father ﷺ gave her Tasbīḥ Fāṭima; namely to recite *Subḥān'Allāh* 33 times, *Al'ḥamdu li'l'lāh* 33 times and *Allāhu akbar* 34 times after every obligatory prayer and before going to sleep.

In essence, Lady Fāṭima - may Allah be pleased with her - was asking for more time to complete domestic and worldly duties. Her father told her to perform the remembrance of Allah more. Or to word it differently, the Prophet ﷺ gave a spiritual solution to a material problem.

Is there a lesson for us in this? Today, we largely make the same complaints (not enough hours in the day, too much work). The answer to this is the remembrance of Allah.

Almost instinctively, when we are short of time and have too much to do, it is our religious duties that we forsake and leave first. Many Madrassa students leave at the age of fourteen, arguing they will not have enough time to revise for GCSEs and go to the mosque. When we are short of time, then our attendance to the mosque for Jumu'a and other programmes suffers.

According to the *tasbīḥ Fāṭima*, this is the wrong attitude to have. When we are busy with worldly matters, the answer lies in more time

to Allāh, not less. He is the Creator of time. He will create baraka in time for us. Reflect on this hadīth qudsī that explains all perfectly:

Abū Hurayrah reports that the Messenger of Allah ﷺ said that Allāh said: 'O son of Adam! Find quality time for My worship, I will in return fill you chest with riches and put an end to your poverty. And if you do not, then I will fill your hands with too much to do and I will not end your poverty' (*Mishkāt al-maṣābiḥ*).

عن ابي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ان الله تعالى يقول ابن آدم تفرغ لعبادتي مملأاً صدرك غنى و اسد فقرك و ان لا تفعل ملأت يدك شغلا و لم اسد فقرك

So worship opens up and increases our time, it does not restrict it. Give time to Allah and Allah will provide you ample time to finish your worldly duties.

May Allah shower His infinite mercy upon the final resting place of Lady Fāṭima - may Allah be pleased with her, *āmīn*.