

Women around the Raudhah



Daughters

رضي الله عنهن

of the Messenger

صلى الله
عليه
وسلم

FOREWORD

The Daughters of Nabi ﷺ are indeed the best role models for the Ummah, yet apart from Fatima رضى الله عنها, very little information is available about their lives in the English language.

While the children learn the names of the wives and daughters on Nabi ﷺ in history, they are unaware of the detailed lives of these special women.

May Allah ﷻ reward and accept the extensive research and efforts made by Ar-Raudhah Publications to bring alive the qualities and history of these noble women for us.

It will appeal to women, both young and old as they read and realize that the challenges they face sometimes pale into insignificants when compared to the challenges faced by the Queens of Jannah.

I especially recommend that this booklet be added to the madrasah syllabi of young girls so that their impressionable minds can be filled with the lessons of Imaan, bravery, wisdom and sacrifice of these great women.

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INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا

“Indeed in the Messenger of Allâh ﷺ you have a good example to follow for Him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much.” (33:21)

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 (100)

and the first to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to Dwell therein forever. that is the Supreme success. (9:100)

All praises are due to Allah ﷻ, the sustainer of the universe and perpetual peace be on our Prophet ﷺ, his family and his Companions ﷺ.

The purpose of our beloved Rasool ﷺ was to call mankind towards the ibaadat of one Allah and to teach them pure morals and character.

Our beloved Messenger of Allah ﷺ did not grow up with the love and compassion of parents. In spite of his childhood, he was extremely compassionate, soft and tender-hearted. We can imagine his joy on the birth of his beautiful children. Anas ﷺ says that he had never seen anyone show more kindness to their family than Nabi ﷺ.

Allah had blessed the Prophet ﷺ with seven wonderful children. Only a son Ibrahim was born to Maariyah رضى الله عنها. The rest, two sons and four daughters were the children of Khadija رضى الله عنها. All three sons passed away during infancy.

According to some narrations Qaasim was the first child of Nabi ﷺ for this reason He ﷺ was given the title of Abul Qaasim. Thereafter it was Zainub رضى الله عنها, thereafter

Abdullah who had the titles of Tayyib and Taahir, then came Umme Khulsoom and Fatima رضي الله عنهن.

When Nabi ﷺ received the news of the birth of his third son Ibrahim who was born to Maariyah رضي الله عنها, He ﷺ was overjoyed. But this son also lived a short life. He breathed his last on the lap of Nabi ﷺ. The eyes of Nabi ﷺ flowed with tears and he said; “Oh Ibrahim we are undoubtedly grieved by your demise. Our eyes shed tears and our heart is grief stricken, but our tongues will only utter that which pleases our Rabb.”

These were the pure offspring of the highest lineage. They grew up under the guardianship of a father who was the chief and seal of all prophets and a mercy to humanity. Their mother was Khadija رضي الله عنها, the best of all women, superior in nobility, lineage, virtue and nobility. Therefore to this day, the offspring of the great Nabi ﷺ are models worth following for the entire Ummah.

Only Allah knows the reason for the death of all the sons of Nabi ﷺ. Allah also willed that Zainub, Ruqayyah and Ummu Kulsoom رضي الله عنهن would die during the lifetime of their father ﷺ. Even Fatima رضي الله عنها joined him only a few months after his death. Alas what grief and heart ache for

this orphan pearl ﷺ to lose all his beloved ones. Perhaps the reason for all this was to make his message and mission his only legacy.

Another aspect we should all be aware of is that the recent phenomena of the Shias is that they believe that Nabi ﷺ had only one daughter i.e Fatima رضى الله عنها. They allege that the other three daughters were not his ﷺ but were the children of Khadija رضى الله عنها from her previous marriage. Some Shia scholars do recognise them as the biological daughters of Nabi ﷺ but do not include them among the Ahlul Bayt i.e the household of Nabi ﷺ. Shias do not include the wives or the daughters رضى الله عنهن of Nabi ﷺ among the Ahlul Bayt. Their deviated beliefs dictate that only the family of Ali ؑ is regarded as the Ahlul Bayt.

Every authentic historical account affirms that the Messenger of Allah ﷺ had four daughters. The Quran declares that Rasulullawh ﷺ had more than one daughter. Allah says,

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِئِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ

يُعْرَفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

O Prophet! tell Your wives and Your daughters and the women of the believers to draw their cloaks (veils) All over their bodies (i.e.screen themselves completely except the eyes or one eye to see the way). that will be better, that they should be known (as free respectable women) so as not to be annoyed. and Allâh is ever Oft-Forgiving, Most Merciful. (33:59)

Here Allah uses the plural word “Banaatika” for daughters and not the singular form; “Bintika”. This completely negates their claim of one daughter and clearly proves that they are the biological daughters of the Messenger of Allah ﷺ.

By Allah no novel can compare and no history is as replete as that of Muhammad ﷺ His family and companions ﷺ. Read and you will be captivated.

May Allah always keep us on the path of his Messenger ﷺ, and his righteous Sahaaba ﷺ.

اللهم صل على محمد و علي اله و صحبه اجمعين

“O Allah shower your blessings upon
Muhammad, his family and all his
Companions.”



Záinub رضی اللہ عنہا

Ruqayya رضی اللہ عنہا

Ummu Kulsoom رضی اللہ عنہا

Fatíma رضی اللہ عنہا



SAYYIDAH

ZAINUB

رضى الله عنها

1. SAYYIDAH ZAINUB رضى الله عنها

Zainub رضى الله عنها was the eldest daughter of the Prophet ﷺ. She was born when the Holy Prophet ﷺ was 30 years old and Prophet-hood was conferred upon him ten years later. It was Ummu Aiman رضى الله عنها who conveyed the news of his first child to the Messenger of Allah ﷺ. Her birth was the happiest moment in the life of her parents. Nabi ﷺ celebrated her birth by slaughtering an animal. Her upbringing took place under their guardianship in a house of purity and chastity. Her lineage was the most noble and highest.

Marriage

She was not more than ten years old when respectable people of Makkah began to send proposals of marriage to her. She was married to Abul Aas bin Rabee رضى الله عنه, who was the son of Halah bint Khuwaylid, the sister of Khadija رضى الله عنها. He was a generous and honest businessman. They enjoyed extreme love and happiness.

The couple were blessed with two children, a daughter who was named Umamah رضى الله عنها and a son Ali رضى الله عنه.

The separation

One day when Abul Aas ﷺ was away on one of his business trips, a great event occurred. Muhammad ﷺ was blessed with prophet-hood. Zainub رضى الله عنها followed her father and the rest of her family and she embraced Islam.

Abul Aas ﷺ had already heard about the advent of the final Messenger ﷺ during his journey. When he arrived, Zainub رضى الله عنها invited him to follow her father. Abul Aas ﷺ told his beloved wife, “By Allah I have nothing against your father and nothing would be dearer to me than following the same path as you, my dear. But I will hate that people will say that I have disappointed my clan by disbelieving in the deities of my ancestors in order to please my wife. Can you please excuse me?”

Zainub رضى الله عنها was devastated as if a bolt of lightning had struck her. Suddenly a barrier was erected between them.

Meanwhile the persecution of the disbelievers became more severe each day. The Messenger of Allah ﷺ experienced much anguish and intimidation at their hands. The disbelievers had blockaded them in the valley of Abu Talib and the family of Nabi ﷺ had to endure untold sufferings.

This made Zainub رضى الله عنها extremely disheartened and depressed as she had to observe all this from the home of her in laws. She had to bear the pain of the demise of her mother and affectionate uncle Abu Taalib.

Finally Allah had allowed the Prophet ﷺ to migrate to Madina. Zainub رضى الله عنها heard that the disbelievers had offered a reward for whoever brought her beloved father ﷺ dead or alive. Her three sisters, Ruqayya, Ummu Kulsum and Fatima رضى الله عنهن had migrated and Zainub رضى الله عنها was left alone and sorrowful in her husband's house in Makkah. Till then Islam had not issued a command of severing relationship with one's disbelieving husband.

Captive at Badr

Her sorrow had not yet abated when the drums of war were beaten. In 2 A.H the battle of Badr was fought. the relatives of Zainab رضى الله عنها were on both sides. Abul Aas sided with the pagans. She feared the loss of either of them.

Then the news of the great victory spread. The Muslims had won but Abul Aas رضى الله عنه was taken prisoner. He was arrested by Abdullah bin Jubair Ansari. Zainub رضى الله عنها

was overjoyed as her father ﷺ was victorious and secondly her husband had escaped being killed in the condition of disbelief.. Zainub رضى الله عنها had to fulfil the rights of her love to her husband. She sent Amr bin Rabee' the brother of Abul Aas رضى الله عنه with a necklace which her mother had given her on the occasion of her marriage as ransom to get her husband free. When the ransom was presented before the Messenger of Allah ﷺ, he was overwhelmed with the memory of his beloved Khadijah رضى الله عنها and his daughter Zainub رضى الله عنها . The Messenger of Allah ﷺ consulted the Sahaaba رضي الله عنهم: "If you agree, we will set Zainub's رضى الله عنها prisoner free and also return her property to her". All of them agreed happily. He was released on condition that, on reaching Makkah; he would send Zainub رضى الله عنها to Madina.

Zainub's رضى الله عنها migration to Madina

Zainub's رضى الله عنها reunion with her husband was short lived. He had come only to bid farewell to her. Now Islam had prohibited relationships with disbelieving spouses. The separation was unbearable for both, especially because she

was pregnant, but she did not compromise on her Islamic belief. Abul Aas رضى الله عنه sent her to Madina with his younger brother Kinanah who took weapons with him in case of any reprisals from the disbelievers. He told his brother:

I do not wish for any other woman to be in exchange for Zainub رضى الله عنها, I cannot bear to be parted from her.”

He also instructed his brother not to allow anyone to approach her even if he had to use all his arrows to defend her. At Zi-Tuwa on the way to Madina, some of the Quraish chased them. One of them, Habbar bin Aswad attacked Zainub رضى الله عنها with his lance, and she fell down from her camel. Kinanah removed the arrows from the case and warned the assailants: “Whoever gets near will face my arrows.”

Abu Sufyan accompanied the Quraish and said: “With-hold your arrows, we want to talk to you”. He with-held his arrows and Abu Sufyan then said: “You very well know the trouble we’ve received at the hands of Muhammad ﷺ. Now you are taking his daughter away from us openly, which people will look upon as our weakness. We do not want to block the way of Zainub رضى الله عنها, but you should wait till

the tumult subsides. Kinanah accepted this advice and returned with Zainub رضى الله عنها to Makkah. She was traumatised and shaken. This caused her to bleed and suffer a miscarriage. After a few days, Kinanah left with her silently during the night. The Holy Prophet ﷺ had in advance sent Zaid bin Harisah رضى الله عنه to accompany her to Madina. He met Kinanah and Zainub رضى الله عنها at a place called Batan. Zainub رضى الله عنها was entrusted to his care and Kinanah returned to Makkah. Zainub رضى الله عنها was happy to be reunited with her family.

Abul Aas رضى الله عنه is captured for the second time

In the month of Jumadul-ula, 6 A.H, Abul Aas رضى الله عنه travelled to Syria with a Qurayshi caravan. The Messenger of Allah ﷺ sent Hazrat Zaid bin Harisah رضى الله عنه with 170 cavalymen to confront the caravan. The Muslims met the caravan at a place called Ees. The cavalry entrapped the caravan and some of them were arrested, including Abul Aas رضى الله عنه. He however managed to escape and sought refuge in the house of his beloved and dutiful former wife, Zainub رضى الله عنها. She assured him she would do all she could to alleviate his situation. He was now convinced even more of her undying

love for him. The next morning Zainub رضى الله عنها interceded on behalf of her husband saying that she had granted asylum to Abul Aas bin Rabee' ؓ. She also requested that the goods taken from the caravan be given back to him. The Messenger of Allah ﷺ agreed but warned Zainub رضى الله عنها that she should not allow him any conjugal relations for she was not lawful for him as long as he remained a polytheist.

After Abul Aas ؓ saw that the Messenger of Allah ﷺ had provided him security and shelter, he experienced the magnanimity and beauty of Islam. He realized that the blind state of ignorance in which he was living had mislead him for too long. But he hesitated for two reasons:

Firstly, he resolved that he would not allow his people to attribute his proclamation of Islam to any influence, pressure, or for the love of life or for the fear of death.

Secondly because he had the property of other people in his trust. If he proclaimed his Islam in Madina they would say that he wanted to escape with their property. Therefore he returned to Makkah and returned the trusts to whom they were due and then he proclaimed his Islam in Makkah in the assembly of the Quraish, in the presence of all his people.

Abul Aas ؓ now returned to Makkah as a “Muhajir” , a Muslim immigrant. Upon his arrival in Madina, the Messenger of Allah ﷺ renewed their marriage. Thus their love, bond and happiness blossomed once again. Zainub’s dream of seeing her husband accept Islam and being saved from eternal jahannam had finally come true.

The Messenger of Allah ﷺ regarded Abul Aas رضى الله عنه highly because of his good conduct, truthfulness to his promise and his kind treatment to Zainub رضى الله عنها. The words of praise are found in Saheeh Bukhari and Saheeh Muslim.

Her virtues

She was very dear to her father ﷺ. She was among the first believers with her mother Khadijah رضى الله عنها . The strength of her Imaan won over the love of her husband . Her Imaan did not deter her from leaving her disbelieving husband and migrating to Madina.

Aisha رضى الله عنها said that when the Messenger of Allah ﷺ was informed of her injury during her attempt to migrate, he remarked:

افضل بناتي اصيبت في

“The best of my daughters suffered on my account”

Her Progeny

Her two children, her son Ali رضى الله عنه and her daughter Umamah رضى الله عنها lived pure Islamic lives. It was Umamah bint Zainub رضى الله عنهما who climbed onto the Prophet ﷺ while he was performing salaah and he did not object to it.

Ali ﷺ travelled on the same camel with his grandfather ﷺ at the time of the conquest of Makkah. He grew up to be a brave man. He was martyred in the battle of Yarmook.

Her death

The couple lived happily for a year until it was time for the eternal separation. Zainub رضى الله عنها passed away in the year 8 A.H, due to complications resulting from her ordeal which

she suffered during her attempt to migrate. Therefore some Ulama contend that she died a martyr.

Abul Aas's **رضى الله عنها** love for Zainub **رضى الله عنه**

Abul Aas **رضى الله عنه** shed tears of anguish. He used to say:

بنت الامين جزاها الله صالحة كل بعل سيثني بالذي علما

“May Allah reward the daughter of Ameen **رضى الله عنه** on behalf of every husband who comes to know of her.”

والله ما أحب أن لي بها امرأة أخرى من قريش

“I do not wish any other women of the Quraysh to be in exchange for Zainub **رضى الله عنها** .”

When the sons of Abu Lahab divorced the daughters of Nabi **ﷺ**, Ruqayya and Ummu Kulthoom **رضى الله عنهما**, the Kuffar also persuaded Abul Aas **رضى الله عنه** to divorce Zainub **رضى الله عنها** but he blatantly refused saying:

لا أفارق صاحبتى

I cannot bear to be parted from her!

Her beloved father, the master of both the worlds shed tears of heartache. Just a few years before he had buried her mother. This naturally brought back tearful memories.

The Messenger of Allah **ﷺ** told the women to wash her blessed corpse three times and use camphor in the third

wash. Ummu Aiman, Ummu Saudah, . Ummu Salma and . Ummu Atiyyah رضى الله عنهن gave her the funeral bath as directed by the Holy Prophet ﷺ. The Holy Prophet ﷺ himself led the funeral prayers. He gave his own waist cloth for her shroud and personally laid her body to rest within the grave. This was a very trying and emotionally upsetting time for Rasulullallah ﷺ as it was noted that grief and sorrow were plainly visible upon his mubarak face.

Abul Aas رضى الله عنه returned to his children, Ali and Umamah رضى الله عنهما. Kissing them and wetting them with his tears while remembering the beautiful face of his departed darling.

May Allah be pleased with Zainub رضى الله عنها and cast her shadow of piety on all muslimahs. May Allah fill our hearts with sincere love for our husbands and make us a means of bringing them closer to Allah. Aameen

اللهم صل على محمد و علي و صحبه اجمعين

SAYYIDAH

RUQAYYA

رضى الله عنها

2. SAYYIDAH RUQAYYA رضى الله عنها

Ruqayya رضى الله عنها was the second daughter of the Holy Prophet ﷺ. She was born when the Holy Prophet ﷺ was 33 years old. Soon afterwards Ummu Kulsum رضى الله عنها was born. They too were brought up in the same way as Zainub رضى الله عنها. Their home was one of peace, love and good fortune. The blessed sisters were a source of great joy to their blessed parents, Muhammad ﷺ and Khadijah رضى الله عنها.

Marriage

When Ruqayya رضى الله عنها and Ummu Kulsum رضى الله عنها reached the age of marriage, Abu Lahab the uncle of the Messenger of Allah ﷺ came to him seeking the hands of both his daughters in marriage to his two sons. Ruqayya رضى الله عنها was married to Utbah and Ummu Kulsum رضى الله عنها was married to Utaibah the second son of Abu Lahab. Their mother was Ummu Jameel who was a sharp-tongued and hard-hearted woman. Both wed-locks took place before the prophet-hood.

Advent of Islam

When the honour and light of Prophet-hood was conferred on the Holy Prophet ﷺ, the Quraish were conspiring on how to deal with Messenger of Allah ﷺ. Abu Lahab called both his sons and told them “I am going to denounce you unless you divorce Muhammad’s ﷺ daughters.” Their marriages were not consummated as yet. Ummu Jameel played a great role in insisting that they should separate from the daughters of the Holy Prophet ﷺ or she would boycott both her sons. They obeyed their parents.

When the Messenger of Allah ﷺ called the Quraish from Mount Saffa, Abu Lahab cursed and insulted him. Allah revealed Surah Lahab proving the hatred that Abu Lahab and his wife had for Nabi ﷺ. The Surah also mentions the evil fate of the two evil foes.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (١) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ (٢) سَيَصْلَىٰ نَارًا
ذَاتَ لَهَبٍ (٣) وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ (٤) فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ (٥)

“Perish the hands of Abu Lahab, and perish he! His wealth and his earnings did not bring him any benefit. He will soon be burnt in a flaming fire. And his wife, the wood carrier will have round her neck a rope of twisted fibre.”

Abu Lahab and his wife did not stop annoying and harming their nephew. They would abuse and insult him without having the least concern for their blood relation with him. The vicious woman would throw thorns in the Prophet's ﷺ way. But this did not deter the Holy Prophet ﷺ from continuing his mission.

All the happiness and smiles had vanished from the blessed household of Khadijah رضى الله عنها. The Messenger of Allah ﷺ announced to his loving and sincere wife:

مضى عهد النوم يا خديجة

“The era of sleep is over, O Khadijah”

The two sisters, Ruqayya رضى الله عنها and Ummu Kulsum رضى الله عنها persevered all the pain, hardship and sacrifice for the cause of Allah and his Messenger ﷺ. This made them stronger in their faith and character. Infact this tribulation delivered them and set them free from the house of the evil-hearted and immoral Ummu Jameel.

Ruqayya رضى الله عنها weds Usmaan bin Affaan رضى الله عنه

Allah soon compensated Nabi ﷺ with a righteous, dignified, wealthy and bashful son-in-law. That person was Usmaan bin Affaan رضى الله عنه. Usmaan bin Affaan رضى الله عنه was one of the most gracious youngsters of the Quraysh in terms of lineage, prestige and wealth. The Quraysh women used to sing a well-known lullaby that they sung for their children:

“By Allah I love you as the Quraysh love Usmaan.”

When the Messenger of Allah ﷺ married Ruqayya رضى الله عنها to Usmaan رضى الله عنه the lullaby changed to:

أحسن شخصين رأى إنسان * رقية وبعلا عثمان

“The best two persons anyone ever saw were Ruqayya and her husband Usmaan”

The Messenger of Allah ﷺ once sent a man with a gift to Usmaan and Ruqayya رضى الله عنهما and the man returned late. The Messenger of Allah ﷺ asked him, “Do you want me to inform you about what delayed you?” The man answered in

the affirmative. The Prophet ﷺ then said, “You stood there admiring the beauty of Usmaan and Ruqayya.”

Ruqayya رضى الله عنها conceived but miscarried. Thereafter the couple were blessed with a son named Abdullah who was born in Abyssinia. Unfortunately Abdullah passed away at the age of six after being pecked in his eye by a rooster. Losing their only child was yet another trial for the beautiful couple.

First migration to Abyssinia (Ethiopia/Habsha)

When the persecution of the Quraysh intensified, the Messenger of Allah ﷺ permitted his companions to migrate to Abyssinia in order to escape with their religion. The Prophet ﷺ chose Abyssinia as the king of that land was just and would not allow anyone to be wronged in his presence. He advised them to go there until Allah provided a way out for them.

In the fifth year after prophet-hood in the month of Rajab, eleven men and four women traversed this arduous journey to Africa. Among them were Usmaan and Ruqayya رضى الله عنهما, Huzaiifa bin Utbah and Sahla رضى الله عنهما, Abu Salamah

and Ummu Salamah رضى الله عنهما, Aamir bin Rabee'ah and Layla رضى الله عنهما .

The remaining men were Zubair ibnul Awwaam, Abdullah bin Masood, Mus'ab bin Umair, Usmaan bin Mazoon, Abdur Rahman bin Auf, Suhail bin Wahb and Abu Haatib bin Amr. ﷺ

These brave Sahaaba ﷺ bid farewell to their beloved one's weeping with sorrow and distress. Leaving everything behind, taking nothing but the strength of their Imaan. They knew indeed Allah was with them and also with those whom they left behind in the city of the blessed ancient house of Allah.

The emigrants departed from Makkah and headed for the coast of Jeddah. From there they boarded a ship bound for the coast of Abyssinia. The distance was not short. The emigrants had to cross two deserts, a deep sea and the African jungles. Some almost perished in the path of Allah.

The Holy Prophet ﷺ, had no information about the emigrants or his daughter. A woman told the Prophet ﷺ that she had seen both Usmaan and Ruqayya رضى الله عنهما. He then prayed for both of them saying:

إنه أول من هاجر بأهله بعد إبراهيم ولوط

“After Prophet Ibrahim and Lut عليه السلام; Usmaan was the first person who had migrated along with his wife.”

The Emigrants spent years with security, peace and freedom in the land of Habsha, but despite all this they yearned for their loved ones and their sacred homeland. When they received the news that Hamza and Umar رضى الله عنهما had accepted Islam, they thought that the persecution in Makkah would end. Some of them hastily returned to Makkah. Among them was Usman and Ruqayya رضى الله عنهما. When they entered Makkah they were bitterly disappointed.

Ruqayya رضى الله عنها entered her father’s house secretly. The welcome was indeed emotional. She kissed and hugged her sisters and anxiously asked about her beloved mother. She was informed that her mother had left this world after having borne untold hardships. Ruqayya رضى الله عنها wept profusely. The Messenger of Allah ﷺ consoled her by persuading her to have patience.

The couple returned to Abyssinia. After their second migration to Habsha, Usmaan رضى الله عنه and

Ruqayya رضى الله عنها remained there for a lengthy period until they got the news that the Holy Prophet ﷺ had decided to migrate to Madina. They returned to Makkah and then followed the Messenger of Allah ﷺ to Madina.

Her virtues and sacrifices for Islam

Ruqayya رضى الله عنها was among the first Muslims. She accepted Islam with her mother and sisters and took the pledge of obedience at the hands of Nabi ﷺ with the other believing women. She persevered and displayed great courage for the cause of her beloved father ﷺ. She witnessed all the persecutions in Makkah and experienced painful trials. Her journey had commenced at the house of Ummu Jameel when she رضى الله عنها was divorced for the cause of Allah and his Rasool ﷺ. She left her family to go to a strange land. She had to bear the news of her mother's death much later as her mother had passed away while she was in exile in Abyssinia. She bore with patience the miscarriage of her first child and the death of her only son at the age of six. Ruqayya رضى الله عنها was known as the lady of two migrations. She was among the first Muslims to migrate for

the cause of Allah to Abyssinia and when the Prophet ﷺ emigrated to Madina. They also followed him. Ruqayya رضى الله عنها proved to be a faithful believer and her high prestige and eminence is unquestionable.

Allah praises and honours the early migrants in the most exceptional words:

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جُزْءَ الْآخِرَةِ أَكْبَرُ لَوْ
كَانُوا يَعْلَمُونَ (٤١) الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ (٤٢)

41. and as for those who emigrated for the Cause of Allâh, after suffering oppression, we will certainly give them goodly residence In This world, but indeed the reward of the Hereafter will be greater, if they but knew!

42. (They are) those who remained patient (in This world for Allâh's sake), and put their trust In their Lord (Allâh Alone).

16:41-42

This is a clear testimony of the imaan and the acceptance of the sacrifices in the court of Allah of those illustrious men and women who migrated to Abyssinia and Madina for the cause of Islam. The prophet ﷺ said:

من فر بدينه من ارض الى ارض وان كان شبرا من الارض استوجب له الجنة

وكان رفيق ابيه خليل الله ابراهيم ونبيه محمد عليهما السلام

ولكم أنتم أهل السفينة هجرتان

“Whoever makes hijrah for his deen from one land to another even if it be one span Jannah becomes waajib for him and will be in companionship with his father (Khalilullah) Ibrahim ﷺ and his Nabi Muhammad ﷺ and as for you the people of Safèena (ship) are (the reward of)”two hijrahs

Her Death

In the year 2 A.H, when the battle of Badr was fought, Ruqayya رضى الله عنها fell ill with severe fever. Nabi ﷺ advised Usmaan رضى الله عنه to remain in Madina and tend to her. Ruqayya رضى الله عنها passed away just as the Messenger of Allah ﷺ sent Zaid bin Haarisa to bring the good news of the victory at Badr. The Holy Prophet ﷺ entered Madina on the first of Shawwaal 2 A.H just as the burial was finished therefore he could not participate in her funeral and burial. The Holy Prophet ﷺ visited her gravesite with tears rolling down his mubaarak face. He prayed for her while Fatima رضى الله عنها was weeping profusely and

Nabi ﷺ wiped her tears with a handkerchief. Nabi ﷺ told Usmaan رضى الله عنه :

May Allah shower his blessings and perpetual reward on Ummu Abdullah, the wife of Usmaan رضى الله عنه and the daughter of the Messenger of Allah ﷺ, Ruqayya رضى الله عنها the persevering and steadfast who had undertaken the hardships of two migrations. She proved to be a Mujaahidah of the highest calibre.

اللهم صل علي محمد و علي اله و صحبه اجمعين

SAYYIDAH

UMMU

KULSOOM

رضى الله عنها

3. SAYYIDAH UMMU KULSOOM رضى الله عنها

She was the third honourable daughter of the Prophet ﷺ. She was born when the Messenger of Allah ﷺ was about 34 years old. The age difference between Ummu Kulsoom رضى الله عنها and Ruqayya رضى الله عنها was little, so they grew up as twins. They spent their childhood doing everything together.

Marriage

As Allah willed they even received marriage proposals simultaneously and also had the same in-laws. Before prophet-hood they were married to the two sons of Abu Lahab. Ruqayya رضى الله عنها was married to Utbah and Ummu Kulsoom رضى الله عنها was married to Utaibah the second son of Abu Lahab. They were soon returned to their father ﷺ after he was crowned with prophet-hood. Allah ﷻ the most wise saved them from a horrible life with their mother in law, Ummu Jameel “the bearer of thorns”.

Ruqayya رضى الله عنها was soon married to Usmaan bin Affaan رضى الله عنه, with whom she migrated to Abyssinia. Ummu Kulsoom رضى الله عنها remained with her younger sister Fatima رضى الله عنها in Makkah.

Her virtues and sacrifices for Islam

Ummu Kulsoom's رضى الله عنها strivings for Islam were incredible for a young girl.

She lived through the severest periods of persecution. It was the era when conditions were the cruellest and most arduous ever in the history of Islam. The polytheists of Makkah made every effort to prevent the spread of Islam. They threatened, tortured, imprisoned, slandered and killed the Muslims. They tried every vicious means they could think of to extinguish the light of Islam. Islam threatened their deviant ideology, their moral decadence and their oppressive and unjust society. Despite all their conspiracies and treacheries, the Messenger of Allah ﷺ continued his mission causing Islam to spread and to be firmly rooted into the hearts of all those who embraced it with sincerity and genuineness. The disbelievers now imposed social and

economic sanctions on the Banu Haashim, the family of Nabi ﷺ. They severed all ties with the muslims as well. The Messenger of Allah ﷺ was forced out along with his family and followers to the Valley of Abu Taalib on the outskirts of Makkah. Here the surface was harsh. They suffered in the scorching sun and the biting cold at night. They lived in tents. Their hunger reached such pangs that they were forced to eat tree barks and leaves. Had the boycott lasted for a few days, it would be endurable, but the Muslims tolerated this inhuman boycott for three years. This had an adverse impact on the health of Khadijah رضي الله عنها. Ummu Kulsoom رضي الله عنها took care of her mother with love and compassion. She also took care of her younger sister Fatima رضي الله عنها. The great and exceptional mother of the Ummah could no longer bear the illness. She surrendered her soul to Allah soon after the boycott ended.

Ummu Kulsoom رضي الله عنها endured the bitterest experiences and trials. She watched the pain and suffering of her noble parents, her sister Zainub رضي الله عنها was with her husband. Her childhood companion, Ruqayya رضي الله عنها was away in a foreign land. Yet she was patient, hoping for reward only from Allah her creator.

Migration to Madina

Allah commanded the Messenger of Allah ﷺ to migrate to Madina. Ummu Kulsoom رضي الله عنها and Fatima رضي الله عنها remained in Makkah as the Prophet ﷺ feared for their safety. When the Messenger of Allah ﷺ reached Madina, he sent Zaid bin Haarisah رضي الله عنه to Makkah to bring his family to him. They first went to Al Hujoon to bid farewell to their mother's grave and then they left for Madina.

She witnessed the great victory at Badr two years after migration to Madina and at the same time she witnessed the death of her beloved companion and sister Ruqayya رضي الله عنها.

Marriage to Usmaan bin Affaan رضي الله عنه

At the onset of the third year, Umar رضي الله عنه expressed his desire that Usmaan رضي الله عنه should marry his widowed daughter Hafsah رضي الله عنها. The Messenger of Allah ﷺ said:

سيتزوجها من هو خير من عثمان ، وسيتزوج عثمان من هي خير من حفصة

*“Hafsah will marry someone who is better than Usmaan
and Usmaan will marry someone who is better than*

Hafsah”

The Messenger of Allah ﷺ married Hafsa رضي الله عنها who was better than Usmaan رضي الله عنه and married Usmaan رضي الله عنه to Ummu Kulsoom رضي الله عنها. Their marriage was contracted on the same dowry as her sister Ruqayya رضي الله عنها. Thus Usmaan رضي الله عنه earned the famous title of “Zun Nurain – the possessor of two lights” because he had the honour of marrying the two daughters of the Messenger of Allah ﷺ and most definitely they possessed a part of the divine light of their noble father ﷺ.

She observed the love her father had for her husband. She also watched the bravery, selflessness and dedication of her husband towards Islam. They were married for six years and had no children.

The treaty of Hdaybiyyah

In the month of Zul Qa’dah, 6 A.H, the Messenger of Allah ﷺ left for Makkah with 1500 men with the intention of performing Umrah. The Quraysh accosted them at a place called Hdaybiyyah which is closer to Makkah. The Messenger of Allah ﷺ sent his son in law, Usmaan رضي الله عنه to the Quraysh in Makkah with the following message:

“We have not come to fight anyone. We only came to visit the house, honouring its sacredness and bringing with us the sacrifice. Then we shall leave”.

Usmaan رضى الله عنه received a warm welcome from the disbelievers in their hope that they may shake his belief in Allah. They told him, “If you want to circumambulate the house you may do so.” Usmaan’s رضى الله عنه reply was admirable. He said, “I will not circumambulate the house without the Messenger of Allah ﷺ”. When Usmaan رضى الله عنه was delayed beyond the expected time, a rumour was circulated that he had been killed. We can well imagine the condition of the heart of Ummu Kulsoom رضى الله عنها. She cried and felt that the Quraysh had harmed and betrayed him. The Messenger of Allah ﷺ took the “Pledge of acceptance – Bayatur Ridwan” on behalf of Usmaan رضى الله عنه. Her joy knew no bounds when he returned safely. Her respect and love for her illustrious husband only increased. Nabi ﷺ thereafter signed the treaty of Hudaibiyyah with the Quraysh of Makkah.

Her death:

لو كانت عندي ثالثة لزوجته وما زوجته الا بوحى من الله عزو جل
رواه الطبراني

The Messenger of Allah ﷺ said, “If I had a third daughter I would have married her to Usmaan and I married him to Ummu Kulsoom because Allah had revealed to me to do so.”

Ummu Kulsoom رضي الله عنها passed away in the month of Sha’ban 9 A.H. Her father ﷺ used his own cloth as kafn for her and led her funeral prayers. She was buried next to her sister Ruqayyah رضي الله عنها. Allah willed them to be together even in death. Her demise caused great grief to the Holy Prophet ﷺ who wept near her grave. Alas what grief and heart ache for the Prophet of Allah ﷺ to lose all his beloved ones. How heartbroken and distraught the Messenger of Allah ﷺ was for he was now grieved by losing the tenth member of his own family. Perhaps the reason for all this was to make his message and mission his only legacy.

May Allah have mercy on Ummu Kulsoom رضي الله عنها and
on all the family and Companions ﷺ of the Messenger of
Allah ﷺ. Aameen

SAYYIDAH

FATIMA

رضى الله عنها

4. SAYYĪDAH FATĪMA رضى الله عنها

Fatima رضى الله عنها was the youngest and the fourth daughter of the Messenger of Allah ﷺ. She was born five years before prophethood. She resembled Rasulullawh ﷺ in her stature and her manner of speaking, walking and sitting. She was well known by her title:

“فَاطِمَةُ الزَّهْرَاءُ”

The meaning of Fatima is one who is weaned and Zahra means flower. Rasulullawh ﷺ said, “She was named Fatima because certainly Allah has “weaned” (prohibited the fire of jahannam to burn) my daughter Fatima, her children and those who love them from the fire.” She was called Zahra on account of her light complexion and beauty. She was also known as “Ummul Hasanain, mother of Hasan and Husain رضى الله عنهما and “Batool – one who is independent of the world and all it contains”. Fatima رضى الله عنها earned this title due to her indifference and

aversion to the worldly things. Fatima رضي الله عنها was raised by the most perfect parents with guidance, care and purity. She was pampered by her three elder sisters. They all married and left home. She was indeed influenced by the sublime character of her father ﷺ, the pure qualities of her mother, Khadijah رضي الله عنها and the dignity and chastity of her siblings.

Childhood

Fatima رضي الله عنها grew up free of the filth of idols. She followed her father wherever he went. She witnessed the animosity and persecution of the disbelievers to her father. Her attachment to the Messenger of Allah ﷺ was so great that she was deeply troubled at the pain her father had to undergo.

Once while the Messenger of Allah ﷺ was performing salaah near the Ka'ba an evil kafir threw the entrails of a camel on his blessed back while he was in sajda. Fatima رضي الله عنها ran to her father and began to remove the entrails from his back. As she did this, she cursed all the

mushrikeen. Fatima رضي الله عنها learnt forbearance for deen from her childhood.

She endured the suffering of the boycott in the valley of Abu Taalib at the tender age of twelve. Three years later she witnessed the tragedy of her mother's death. Fatima رضي الله عنها and her sisters grieved intensely for their noble mother. She witnessed many events in the Makkan period of Islam which lasted thirteen years. She would be extremely happy to listen to the words of Allah recited by her father ﷺ.

Fatima رضي الله عنها patiently bore the separation from her father ﷺ when he migrated to Madina. But after sometime she undertook the great journey of Hijrah to Madina with her family and was once again united with him in Madina. On reaching Madina she lived with her step mother Sauda رضي الله عنها and her sister Ummu Kulsoom رضي الله عنها. They witnessed the triumph of Islam at Badr and at the same time they were heart-broken at the death of their sister Ruqayya رضي الله عنها. During the third year after Hijrah, Ummu Kulsoom رضي الله عنها was married to Usmaan رضي الله عنه.

Her Marriage:

Fatima رضي الله عنها was now 18 years of age. Prominent Companions of the Messenger of Allah ﷺ asked for her hand in marriage. First Abu Bakr رضي الله عنه proposed followed by Umar رضي الله عنه . Rasulullawh ﷺ graciously declined their proposals. Some Companions رضي الله عنهم encouraged Ali رضي الله عنه to go forward to ask Rasulullawh ﷺ for his daughter's hand in marriage.

Ali رضي الله عنه took the courage to go in the blessed presence of Rasulullawh ﷺ. He sat there for a while unable to state the purpose of his visit. Until the Messenger of Allah ﷺ politely asked him, “What's the matter, son of Abu Taalib?” Ali رضي الله عنه bashfully stated his proposal. Rasulullawh ﷺ agreed to the marriage. Ali رضي الله عنه had great recommendation by the Messenger of Allah ﷺ. He was the cousin of Nabi ﷺ and also among the first to embrace Islam. He grew up with Nabi ﷺ and was also known for his piety and bravery. He was also the most knowledgeable.

He was asked by Rasulullawh ﷺ as to whether he had any dower money to which he replied negatively. The Holy

Prophet ﷺ asked him the whereabouts of the chain armour that he obtained in the battle of Badr. He replied that it is in his possession. This armour was sold to Usmaan رضى الله عنه for a price of 480 dirhams which was placed before the Holy Prophet ﷺ. Hazrat Bilal was requested to obtain perfumes from the market and other necessities were bought for the bride.

The Messenger of Allah ﷺ informed his daughter about what transpired. Fatima رضى الله عنها remained silent due to her shyness. The silence was an indication of her approval. In the 2nd year of Hijra the Messenger of Allah ﷺ read the khutba of nikah and told Ali رضى الله عنه,

“Allah has commanded me to give Fatima to you in marriage and I have done so for a bridal gift of four hundred dirhams.” Ali رضى الله عنه said, “I agree Messenger of Allah ﷺ.” Rasulullawh ﷺ then made the following supplication for them:

جمع الله شملكما، وأسعد جدكما، وبارك عليكما وأخرج منكما كثيراً طيباً

“May Allah unite both your fortunes, make both your efforts noble, bless you both and grant you both pious offspring”

He ﷺ requested a tray of dates to be served to those who were present.

Fatima رضى الله عنها leaves the home of the Messenger of Allah ﷺ

Asma bint Umais رضى الله عنها prepared Fatima رضى الله عنها for her union. Her father ﷺ gave her a shawl, a water-skin and a leather pillow filled with grass, two pitchers made of clay and two grinding stones. All these things continued in her use for her whole lifetime.

Fatima رضى الله عنها left for her new home in the company of Ummu Aiman رضى الله عنها. In her new home Fatima رضى الله عنها found one straw mat, a leather pillow, an earthen pot and a jug. Nabi ﷺ instructed the newlyweds to wait for him. After a while Nabi ﷺ arrived. He asked for some water and recited Surahs Ikhlas, Falaq and Naas and sprinkled the water onto the chest and shoulders of Ali ؑ. Then the Messenger of Allah ﷺ supplicated for him and said,

اللهم إني أعيذه بك وذريته من الشيطان الرجيم

“Oh Allah I seek refuge in you for him and his progeny from shaytan the accursed”

“Oh Ali go to your family now in the name of Allah and with blessings.”

Then Rasulullawh ﷺ called Fatima رضى الله عنها, she came to him almost stumbling due to shame and modesty. Rasulullawh ﷺ sprinkled some water on her also and said to her,

“I have not hesitated in the least in performing your marriage to the most beloved person of my family.”

Then the Messenger of Allah ﷺ supplicated for them,

اللهم بارك عليهما واجعل منهما ذرية طيبة ، إنك سميع الدعاء

“O Allah, bless them both and grant them good offspring, surely you are the listener of supplications”

Nabi ﷺ advised Ali ﷺ to have a waleemah. Sa’d ﷺ gave a sheep for the waleemah and a few others gathered some corn. This was the simple manner of the marriage of the queen of Jannah, Fatimatus Zahra رضى الله عنها.

Fatima رضى الله عنها and Ali ﷺ had four children, Hasan, Husain, Zainub and Ummu Kulsum رضى الله عنها. Zainub رضى الله عنها was married to Abdullah bin Ja’far ﷺ and Ummu Kulsum

was married to Umar رضي الله عنه. After the death of Umar رضي الله عنه she married Muhammad bin Ja'far.

The married life of Fatima رضي الله عنها

It was the habit of Fatima رضي الله عنها that whenever Ali رضي الله عنه returned home she would greet him and welcome him home. She would stand in honour of him and meet him with a smile. She would then make him sit on the bed, massage his feet, remove the dust from his clothes, give him water to drink and give him something to eat if it was time for meals. She would divert all her attention to him and obey his wishes to the best of her ability. She endeavoured to never make him angry. She was never negligent in her duties to him. When they were married Ali رضي الله عنه only possessed a sheep skin which they used to sleep on at night and they used it to bring water and fodder for the camels during the day. They possessed no servant or assistant.

Fatima رضي الله عنها was an exemplary wife. She was content to live in poverty with Ali رضي الله عنه. She protected the honour of her husband. She performed her household chores as a responsible wife and was satisfied with little food and drink.

The poverty and patience of Fatima رضى الله عنها

Once when the family were in difficult circumstances Ali ﷺ sent Fatima رضى الله عنها to the Messenger of Allah ﷺ and asked Him for something to eat. She said O! Rasulullawh ﷺ the food of the angels is: لا اله الا الله , سبحان الله , الحمد لله

What is our food? Rasulullah ﷺ replied, “I take an oath by that Being who has sent me with the truth, a fire has not been lit in any of the houses of Muhammad ﷺ for thirty days. A few sheep have come to me you may take five of them if you desire or I will teach you five expressions which Jibraeel ﷺ has taught me” Fatima رضى الله عنها replied she would prefer to learn the five expressions over the five sheep. Rasulullah ﷺ said, “Recite the following:

”يَا أَوَّلَ الْأَوَّلِينَ وَ يَا آخِرَ الْآخِرِينَ وَ يَا ذَا الْقُوَّةِ الْمَتِينِ
وَ يَا رَاحِمَ الْمَسَاكِينِ وَ يَا أَرْحَمَ الرَّاحِمِينَ“

Yaa awwalal awwaleen, wa yaa aakhiral aakhireen, wa yazal quwwatil mateen wayaa rawhimal masaakeen, wa yaa arhamar rawhimeen

When she returned home Ali ﷺ enquired what had happened she said “I went to fetch worldly possessions but I returned with the wealth of the Akhirah. Ali ﷺ replied if that’s the case then this is the best day of your life.”

Ali ﷺ narrates that once Rasulullawh ﷺ had some prisoners so he requested Fatima رضى الله عنها to ask him for a slave as drawing water from the well had caused pain in his back and Fatima’s hands had become bruised by continuously working with the mill. When she arrived in the presence of her noble father ﷺ she was too shy to present her request. She told her father ﷺ that she had just come to greet him and returned home empty handed. Ali ﷺ and Fatima رضى الله عنها both went back to the Messenger of Allah ﷺ and this time Ali ﷺ put forward his excuse. Rasulullawh ﷺ replied, “I take an oath by Allah the companions of Suffah are suffering with poverty and extreme hunger has weakened them, I do not have anything to spend upon them therefore I am going to sell these slaves and spend it on them, I am unable to give you a slave.”

They returned home and were resting under their blanket which was so short that their feet were exposed when Rasululawh ﷺ arrived. He said, “You both asked me for a

slave but should I not give you something better than that?
Jibraeel عليه السلام has taught me to recite after every salaah:

Ten times الحمد لله, ten times سبحان الله and ten times الله اكبر
and when you sleep recite thirty three times. الحمد لله, thirty
three times سبحان الله and thirty four times الله اكبر.

Ali عليه السلام said that he never discarded its recitation after he
heard it from Rasulullawh صلى الله عليه وسلم.

It is narrated in Muslim and Tirmidhi by Abu Hurairah رضي الله عنه,
that Fatima رضي الله عنها came to Rasulullawh صلى الله عليه وسلم to request for
a slave. Rasulullawh صلى الله عليه وسلم said to her, “Say,

اللهم رب السماوات السبع ورب العرش الكريم العظيم ربنا ورب كل شيء
منزل التوراة والإنجيل والفرقان فالق الحب والنوى أعوذ بك من شر كل شيء
أنت آخذ بناصيته أنت الأول فليس قبلك شيء وأنت الآخر فليس بعدك
شيء وأنت الظاهر فليس فوقك شيء وأنت الباطن فليس دونك شيء اقض
عنا الدين وأغننا من الفقر

*“O Allah Rabb of the seven skies and the magnificent great
throne. Our Rabb and the Rabb of all things. The one who
revealed the Tourah, the Injeel and the Quran. The one who
splits the seeds . I seek protection in you from the evil of all
things which you grab by the forehead. You are the first, there*

is nothing before you, you are the last, there is nothing after you, you are the manifest and there is nothing above you. You are the concealed, there is nothing besides you. Fulfil our debt and grant us freedom from poverty.”

Fatima رضى الله عنها would pass days without food. Once Fatima رضى الله عنها visited Rasulullawh ﷺ. She was extremely pale as if there was no blood flowing in her. Rasulullawh ﷺ brushed his hand over her face and lifted her head. He then said,

“ O Allah who fills the stomachs of the hungry, who fulfils the needs of the needy, who raises those who are low, do not keep Fatima bint Muhammad hungry.”

Later when Fatima رضى الله عنها was asked about this, she said, “Hunger no longer troubles me.”

One day Rasulullawh ﷺ visited her, he noticed her wearing clothes made of camel-hide which had thirteen patches on it. She was kneading dough while making the zikr of Allah ﷻ. This brought tears to the blessed eyes of Rasulullawh ﷺ.

On one occasion Fatima رضى الله عنها was awake the entire night due to severe fever. They fell asleep just before dawn Ali ﷻ awoke when he heard the fajr azaan and found Fatima

رضى الله عنها already performing wudhu. When he returned from the masjid she was grinding wheat on the mill despite being so ill. Ali ؑ said to her, “O! Fatima do you not have mercy upon yourself.”

Ali ؑ narrates that there was a period when they had nothing to eat for several days. He bought some dough with a dirham and brought it home. Fatima رضى الله عنها was falling over as she kneaded the dough. She was so weak due to hunger that her forehead constantly touched the dish.

Birth of Hasan ؑ and Husain ؑ

Hasan bin Ali ؑ was born on the 15th of Ramadaan 3 A.H. Rasulullawh ﷺ named him Hasan and performed aqeeqah for him on the seventh day by slaughtering a sheep. Then Rasulullawh ﷺ shaved his head and ordered that silver equal to the weight of the hair should be given in charity.

Husain bin Ali ؑ was born on the 5th of Sha’baan 4 A.H. Rasulullawh ﷺ named him Husain. After his birth he was wrapped in a white cloth and brought to Nabi ﷺ. He ﷺ called out the Azaan in his right ear and Iqamah in his left ear. Thereafter Nabi ﷺ chewed something and placed it on

his palate. After putting a little of his saliva in Husain's ﷺ mouth, Nabi ﷺ made dua for him. He then applied some perfume on him and returned him to Fatima رضى الله عنها.

Anas رضى الله عنه narrates that someone asked Rasulullawh ﷺ, "Who is the most beloved to him from his family?" Rasulullawh ﷺ replied, "Hasan and Husain رضى الله عنهما"

Rasulullawh ﷺ used to ask Fatima رضى الله عنها, "Bring my children to me." When they arrived he used to hug and kiss them.

One day Ali and Fatima رضى الله عنهما and their two sons came to the Messenger of Allah ﷺ. He ﷺ enshrouded them in his shawl and supplicated, "O Allah this is my household, keep them free from impurity and purify them."

Ibn Abbaas رضى الله عنه narrates that once Hasan and Husain رضى الله عنهما became seriously ill. Ali and Fatima رضى الله عنهما took a vow that they would fast for three days if their children recovered. They were cured by the grace of Allah. The couple began fulfilling their vow. There was no food in the house for suhoor or iftar. Ali رضى الله عنه requested some wool from a Jew so that Fatima رضى الله عنها could knit it. Fatima رضى الله عنها

عنها knitted some of it and received one saa'a of barley as payment. She baked five loaves of bread with the barley. They were about to terminate their fast on the first day when there was a knock on the door and a beggar called out, "O family of Muhammad ﷺ, I am a poor, needy person please give me something to eat, Allah will feed you in Jannah." All the bread was given to the beggar and the family remained hungry.

They commenced their second fast in a state of hunger. Fatima رضى الله عنها resumed knitting the next day and received one saa'a of barley as payment. She baked five loaves of bread with the barley. They were about to terminate their fast on the second day when there was a knock on the door and an orphan called out, "O family of Muhammad ﷺ, I am an orphan please give me something to eat, Allah will feed you in Jannah." All the bread was given to the beggar and the family remained hungry for the second day.

Fatima رضى الله عنها knitted the remaining wool and received one saa'a of barley as payment. She baked five loaves of bread with the barley. At maghrib time there was a knock on the door and a prisoner called out for food. They agreed

to give all the bread away and the family remained hungry for the third day. The vow was fulfilled.

They fasted on the fourth day as well. This time due to absence of food. Ali عليه السلام went to Rasulullawh ﷺ. He could not walk upright due to his weakness. Rasulullawh ﷺ was very grieved at the condition of his family. Together they went to Fatima رضي الله عنها. They found her engaged in salah. The Messenger of Allah ﷺ noticed that her eyes and stomach were sunk in due to so many days of acute hunger. He ﷺ held her and prayed to Allah ﷻ. At this moment Jibreel عليه السلام descended with the following verse of Surah Dahr:

يُؤْفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا (٧) وَيُطْعَمُونَ الصَّغَامَ عَلَىٰ حُبِّهِ مِسْكِينًا
وَيَتِيمًا وَأَسِيرًا (٨) إِنَّمَا نَطْعَمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا (٩) إِنَّا نَخَافُ مِنْ
رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا (١٠) فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا (١١)

7. they (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.

8. and they give food, inspite of their love for it (or for the love of him), to Miskin (poor), the orphan, and the captive,

9. (saying): "We feed You seeking Allâh's Countenance only. we wish for no Reward, nor thanks from you.

10. "Verily, we fear from Our Lord a day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it)."

11. so Allâh saved them from the evil of that day, and gave them Nadratân (a light of beauty) and joy. (76: 7-11)

Allah ﷻ was immensely pleased at their selflessness and generosity.

Jaabir رضي الله عنها narrates that the neighbour of Fatima رضي الله عنها sent her two pieces of bread and some meat. She resolved to give this food to her father who had not eaten for several days. When the Messenger of Allah ﷺ arrived she served the food to him ﷺ and was astounded to see that the dish was filled with meat and bread. Her noble father ﷺ enquired where she had obtained the food from, she replied, "This food is from Allah ﷻ and Allah ﷻ gives whoever he wills without any limits or restrictions." The Messenger of Allah ﷺ said, "Praise be to Allah ﷻ who has made you like the leader of the women of the Bani Israeel (Mariam ءاليس) because when she was asked about the sustenance provided for her by Allah ﷻ, she would reply, "This food is from Allah ﷻ and Allah ﷻ gives whoever he wills without any limits or restrictions."

Allah ﷻ had filled this meal with plenty of blessings that the family of Ali ﷺ ate from it, as well as all the noble wives رضى الله عنهن of Nabi ﷺ partook of it and there was enough for the neighbours of Fatima رضى الله عنها.

Indifference to the worldly affluences

Whenever the Messenger of Allah ﷺ returned from a journey he would go to visit his beloved daughter Fatima رضى الله عنها. He went to her house and when he reached the door he turned back. This upset Fatima رضى الله عنها. She sent Ali ﷺ to enquire the reason for not entering her home. Nabi ﷺ replied, “O Abu Turab! What relation do I have with the adornments of this world? There was a patterned curtain hanging on your door and my heart did not desire to enter an adorned house which does not befit the status of the daughter of Rasulullawh ﷺ”

Fatima رضى الله عنها never wore nor had the desire to wear any form of jewellery her entire life. She attended occasions clad in simple dress.

When their financial position had improved Ali ﷺ purchased a gold necklace for her. Fatima رضى الله عنها

realized her father's ﷺ aversion to it. She immediately removed it and sold it. She distributed the money in charity and never wore a necklace for the rest of her life.

Similarly once Fatima رضي الله عنها lovingly put on two silver bracelets for Hasan and Husain رضي الله عنهما. When Rasulullawh ﷺ heard of this he was very angry and remarked, "I do not want my household to be engrossed in worldly adornment." Fatima رضي الله عنها immediately removed the bracelets. Her father's ﷺ displeasure was her displeasure.

Rasulullawh's ﷺ love for Fatima رضي الله عنها

Miswar bin Makhrama رضي الله عنه narrates that the Messenger of Allah ﷺ said, "Fatima is a piece of my flesh, he who has displeased Fatima has displeased me."

Another narration states, "That which puts Fatima into difficulty, puts me into difficulty and that which causes hurt to Fatima, causes hurt to me."

Miswar bin Makhrama رضي الله عنه narrates that the Messenger of Allah ﷺ said, "Fatima is a piece of my flesh, he who has displeased Fatima has displeased me."

Jumay' ibn Umair رضي الله عنه narrates, "One day I went with my aunt to Ummul Mu'mineen Aisha رضي الله عنها, I asked her who was the most beloved to Rasulullawh ﷺ." Aisha رضي الله عنها replied, "Fatima." Then he asked, "and who is the most beloved from the men." She said, "The husband of Fatima (Ali رضي الله عنه)."

It was the habit of the Messenger of Allah ﷺ that after he returned from a journey, he would first perform two rakaats of salah in the masjid and then he proceeded first to visit Fatima رضي الله عنها.

It is reported in Saheeh Bukhari that Ali رضي الله عنه sought permission from Nabi ﷺ to marry the daughter of Abu Jahl. Nabi ﷺ became extremely angry and addressed the people in which he mentioned, "Fatima is a part of me and whoever hurts her, hurts me." Nabi ﷺ also mentioned, "I am not declaring what is lawful as unlawful or what is unlawful to be lawful, but I take an oath by Allah that the daughter of the Messenger of Allah ﷺ and the daughter of the enemy of Allah cannot marry the same person." After witnessing the anger of Nabi ﷺ, Ali رضي الله عنه immediately abandoned the idea of

marrying the daughter of Abu Jahl and never took another wife as long as Fatima رضى الله عنها was alive.

When Rasulullawh ﷺ saw Fatima رضى الله عنها he would stand to welcome her, kiss her and seat her in his place.

After the revelation of this verse:

وأمر أهلك بالصلاة

“And command your family to perform salah.”

The Messenger of Allah ﷺ would go every morning to the house of Fatima رضى الله عنها and say, “As Salaah.”

At the time of Udhiyya, Nabi ﷺ told her, “Stand O Fatima and be present at the sacrifice of your animal. Certainly all your sins are forgiven at the first drop of blood, then say,

" إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين.

لا شريك له وبذلك أمرت وأنا أول المسلمين "

“Certainly my Salah, my sacrifice, my living and my death is for Allah, the Rabb of the worlds. He has no partner and I have been commanded with this and I am the first to submit.”

After her marriage Fatima رضى الله عنها lived quite a distance from the house of Rasulullawh ﷺ and it was difficult for Rasulullawh ﷺ to visit her often. One day he ﷺ mentioned to Fatima رضى الله عنها, I love to visit you often , therefore I would like you to live closer to me.” She suggested that Nabi ﷺ ask Haritha bin Nu’man Ansari ؓ who had a few houses close by. Nabi ﷺ replied that he was ashamed to ask him as he had already given many houses to the Muhajireen for the pleasure of Allah and his Rasool ﷺ. Haritha ؓ came to know of this and approached the Holy Prophet ﷺ and said, “Everything in my ownership is for the apostle of Allah ﷺ. By Allah, which ever house you like it will be my pleasure and privilege to give out to you. Whatever you will take from me is more beloved to me that it remains with you than it remaining in my possession.” He arranged for one of his houses to be vacated and allowed Fatima رضى الله عنها to shift into it.

Fatima’s رضى الله عنها love for Rasulullawh ﷺ

Once the Messenger of Allah ﷺ went to visit his beloved daughter on returning from a journey. Fatima رضى الله عنها was waiting eagerly at her door to welcome him ﷺ. As soon

as he ﷺ arrived she hugged and kissed him, while tears streamed down her cheeks. Rasulullawh ﷺ enquired the reason for her tears. She replied, “I am weeping at your condition. The colour of your face has changed and your clothes have faded (due to the arduous journey).” On hearing this the Messenger of Allah ﷺ replied, “O Fatima! Do not weep. Your father has been sent with such a deen which Allah will cause to enter every baked and unbaked house as well as every woollen tent. Those who will embrace Islam will attain honour and those who reject Islam will be disgraced. This deen will spread to all those places where the night reaches (throughout the world).

Rasulullawh ﷺ was in Musjidul Haram when Abu Jahl said to the other disbelievers, “Which one of you will go to a certain tribe and fetch the intestines of a camel which they have slaughtered and throw it on the back of Muhammad ﷺ.” The evil and wretched Uqbah bin Abi Mueet volunteered to do this wicked and despicable act. He brought the intestines and threw it on the blessed back of Nabi ﷺ. When Fatima رضى الله عنها heard about this, she arrived at once to assist her father ﷺ and began to remove the heavy burden from his back. She rebuked and cursed the

heartless and ruthless disbelievers for their malicious and vile actions.

Fatima رضى الله عنها shows her courage and concern for the Messenger of Allah ﷺ when he ﷺ was injured in the battle of Uhud. She constantly wiped off the blood which flowed from the wound of Nabi ﷺ. She realized that the bleeding would not cease, so she burnt a piece of straw mat and dressed the wound with the ashes. This stopped the bleeding instantly.

When the illness of the Messenger of Allah ﷺ increased, Fatima رضى الله عنها tried to console him ﷺ in his pain. He ﷺ told her, “Your father will never be uneasy with pain after today.”

Aisha رضى الله عنها narrates that Rasulullawh ﷺ called Fatima رضى الله عنها during his last illness and whispered something to her which made her cry. Then Rasulullawh ﷺ again whispered to her and this time she smiled. When Aisha رضى الله عنها asked her about this she replied, “Rasulullawh ﷺ informed me that he was going to pass away in this illness, this made me weep. Then he ﷺ

informed me that I will be the first of his family to meet him (after death).” This made her smile.

Departure of Rasulullawh ﷺ to the eternal abode

After the death of the Messenger of Allah ﷺ Fatima رضى الله عنها said, “My father has accepted the invitation of his Rabb. O my father! His resting place is Jannatul Firdous. O my father! We lament over your loss with Jibreel ؑ” When Rasulullawh ﷺ was buried she told Anas رضى الله عنه, “O Anas! How did you pluck up courage to throw sand on the body of Rasulullawh ﷺ”. After the death of Rasulullawh ﷺ no one saw Fatima رضى الله عنها smiling or laughing again.

Fatima رضى الله عنها was only 29 years old when the Holy Prophet ﷺ left this world. She was the only one left of the children of the Holy Prophet ﷺ. Her shock at the separation of her father was colossal. She was deeply saddened on being separated from her father ﷺ but she followed his advice and never complained. She never beat her chest or carried out any mourning rituals. Neither did she do any act contrary to Shariah.

Virtues

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

“The best women of the world are four, Mariam bint Imran, Aasiya bint Mazaahim the wife of Firoun, Khadija bint Khuwailid and Fatima bint Muhammad.”

Huzaifah bin Yamaan narrates that once the Messenger of Allah ﷺ told him, “Today an angel has descended who has never ever set foot on the earth before. He has sought permission from Allah to greet me and give me the glad tidings that Fatima رضى الله عنها is the leader of the women of Jannah and Hasan and Husain رضى الله عنهما are the leaders of the youth in Jannah.

Once Rasulullawh ﷺ asked Fatima رضى الله عنها, “What is the most admirable quality of a women?” She replied, “The most admirable quality a woman can possess is that her gaze does not fall on any man and no man’s gaze falls upon her.” The modesty of Fatima رضى الله عنها was such that she was worried that after her death people will gaze at her face. Her bashfulness and shame could not tolerate this.

She complained of this to Asma Bint Umayy رضى الله عنها who was the wife of Abu Bakr رضي الله عنه. She said to Fatima رضى الله عنها, I have seen the method of carrying the janaazah of women in Abyssinia. If you desire I will show you.” Fatima رضى الله عنها indicated that she would like to see this method. Asma Bint Umayy رضى الله عنها erected four date branches around the bed of Fatima رضى الله عنها and then spread a sheet over it, creating a sort of tent which totally concealed the person inside. This pleased Fatima رضى الله عنها. She made a bequest that her burial should be performed in this manner and she should be buried at night so that the gaze of strange men will not fall upon her. One can only marvel at the firmness the daughter of Rasulullawh ﷺ had for hijab.

Fatima رضى الله عنها rarely found time to rest. If she was not busy with her chores she was engaged in salaah and zikr. She never missed tahajjud salaah. Hasan رضي الله عنه says that his mother would engage herself in ibaadah and lengthy supplication the entire night till dawn. She made dua for all the believing men and women without even mentioning herself.

She helped her step mothers and respected them as her own. They appointed her as their spokeswoman whenever they had a special request to the Messenger of Allah ﷺ.

Ibn Abbas ؓ narrates, While the people will be in Jannah, they will see a light which they will assume to be the sun. Jannah will be brightened by this light. The Jannaties will say, “Our Rabb we do not see the sun or cold in Jannah, so what is this light?” Ridwan (the keeper of Jannah) will say to them, “This is not the sun nor the moon but this is the laughter of Fatima رضى الله عنها and Ali ؓ which has illuminated the gardens.”

Death of the Queen of Jannah:

Only a period of six months had passed after the sad loss of Rasulullawh ﷺ, when Fatima ؓ breathed her last. She passed away on the 20th of Ramadan 11 A.H at the age of 29. She was buried according to her bequest of not allowing any stranger to see her body. Special measures were taken for the first time for the preparation of this covering. She is buried in Jannatul Baqee. Ali ؓ was extremely grieved and never forgot her and always had fond memories of her noble character. All the Sahabah ؓ were also saddened by her

demise. It is mentioned that all the people of Madina were distraught and grieved as they had been on the demise of Rasulullawh ﷺ.

A person asked Ali ﷺ to describe Fatima رضى الله عنها. He replied, “Fatima was like a fragrant flower, the fragrance of which overwhelms everything and even after it has died it leaves its mark in one’s memory.”

Ali ﷺ also enumerated her virtues by saying, “Her virtues and qualities cannot be described in a few words. Her status surpassed that of all women in this world.”

Ali ﷺ daily visited the grave of his beloved Zahra رضى الله عنها with tears streaming down he would recite this poem,

*“What has happened to me that I pass my greetings
at her grave,
But my beloved never gives me any reply,
O grave what is the matter with you that you do not
reply those who call you,
Have you become offended with the love of your lovers”*

Fatima رضى الله عنها left her mark on the pages of history for her virtuous personality. If we use the life of the Queen of Jannah as a guide then we will never go astray. Indeed we have learnt many valuable lessons from her deeds and character as a daughter, a wife, a mother and a champion of assistance and servitude to all who came in contact with her.

May Allah increase her status forever. Aameen

اللهم صل على محمد و علي و صجبه اجمعين

Aayaat of the Quran regarding the family of the
Messenger of Allah ﷺ.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ
وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (٣٣)

33. and stay In Your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât (Iqamâtas-Salât), and give Zakât and obey Allâh and his Messenger. Allâh wishes Only to remove ArRijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet Sal-Allaahu 'alayhe Wa Sallam), and to purify You with a thorough purification.

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ
يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (٥٩)

59. O Prophet! tell Your wives and Your daughters and the women of the believers to draw their cloaks (veils) All over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). that will be better, that they should be known (as free respectable women) so as not to be annoyed. and Allâh is ever Oft-Forgiving, Most Merciful. 33:59

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ
فِي الْقُرْبَىٰ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ (٢٣)

23. that is (the Paradise) whereof Allâh gives glad tidings to his slaves who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds. Say (O Muhammad Sal-Allaahu 'alayhe Wa Sallam): "No reward do I ask of You for This except to be kind to Me for My kinship with You." and whoever earns a good righteous deed, we shall give Him an increase of good In respect thereof. Verily, Allâh is Oft-Forgiving, Most ready to appreciate (the deeds of those who are obedient to Him). 42:23

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ (٦١)

61. Then whoever disputes with You concerning Him ['Iesa (Jesus)] after (all this) knowledge that has come to you, [i.e. 'Iesa (Jesus)] being a slave of Allâh, and having no share In Divinity) say: (O Muhammad) "Come, let us call Our sons and Your sons, Our women and Your women, ourselves and yourselves - Then we pray and invoke (sincerely) the Curse of Allâh upon those who lie." 3:61

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى (١٣٢)

132. and Enjoin As-Salât (the prayer) on Your family, and be patient In offering them [i.e. the Salât (prayers)]. we ask not of You a provision (i.e. to give us something: money, etc.); we provide for you. and the good end (i.e. Paradise) is for the Muttaqûn 20:132

يُوفُونَ بِالتَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا (٧) وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا
 وَيَتِيمًا وَأَسِيرًا (٨) إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا (٩) إِنَّا نَخَافُ مِنْ
 رَبِّنَا يَوْمًا غَمُوسًا قَمَطِرًا (١٠) فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا (١١)

7. they (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.
8. and they give food, inspite of their love for it (or for the love of him), to Miskin (poor), the orphan, and the captive,
9. (saying): "We feed You seeking Allâh's Countenance only. we wish for no Reward, nor thanks from you.
10. "Verily, we fear from Our Lord a day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it)."
11. so Allâh saved them from the evil of that day, and gave them Nadratan (a light of beauty) and joy.