

*Our Liege Lady Fatimah
the Resplendent*

(Peace be upon her)

A Talk by the Caller to Allah,
al-Habib Muhammad ibn ‘Abd ar-Rahman
as-Saqqaf al-Husayni

*Translated by Muhammad Jawad Bagha
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

| one

*Nay, by my Lord and the honour of Tabā, your father
I land naught save you
Part of the Chosen One, and the part takes the ruling of the whole
What pleases you, pleases him*

ALL PRAISE IS FOR ALLAH. All Praise is for Allah who, in His pre-eternal will, chose some of His servants. He raised their degrees and conferred on them the status of proximity to Him in this lower realm and in the eternal abode, Glorified and Exalted is He. May the prayers and salutations of Allah be upon His Beloved, the Chosen and Elect One, and upon his pure Family and excellent Companions, and those who travel their path until the Day we meet our Patron, the Oft-Forgiving King. May Allah make us of those excellent ones whom He chooses, brings close and elects—Transcendent and Exalted is He in His Sublimity.

For some time I have thought incessantly about what I can give to my wife, and to my daughter, and to my sister, and indeed to all my Muslim sisters and the Muslim Ummah (Community) in its entirety, as a gift. I found that the best present I could give is reminding them of the life of the one whom Allah ﷻ designated for mastery from among women, and whom He honoured with spiritual excellence and made a model for believing women and Muslim women until the Day of Judgment.

She is az-Zahra (the Resplendent One), al-Batul (the Chaste One), Part of the Messenger ﷺ, whom Allah ﷻ distinguished with a tremendous station. She is the mother of outstanding personalities. Whenever I read her biography or heard about her, the more I came across something from her life, sorrow stirred in my heart and I felt a longing. So perhaps I paused [while reading or hearing] about an episode in her life, reflecting until tears overflowed, or until my heart became still by what is related about her—of great affairs, noble manners and guidance connected to the foundation of our religion and way that our Prophet ﷺ was sent with.

Concerning Fatimah the Resplendent, it is enough to mention whose daughter she is, whose wife she is and whose mother she is—may Allah be pleased with her! Much has been said about Fatimah’s merits. It has been narrated by al-Miswar ibn Makhramah that the Messenger of Allah ﷺ said, “Fatimah is a part of me. Whoever angers her has angered me.” And in another narration, “Verily my daughter Fatimah is a *Hawra* [maiden of Paradise] as she never menstruated.” The Prophet ﷺ named her Fatimah (the Weaned one) because Allah averted the Fire from her and from those who love her.

Fatimah’s high rank was alluded to by her father ﷺ in his saying, “Verily Allah is pleased by what pleases you and is angered by what angers you.” And in another report, on the authority of Abu Sa’id al-Khudri, it reads, “The Messenger of Allah ﷺ said, ‘Al-Hasan and al-Husayn are the masters of the youth of the people of Paradise, and Fatimah is the liege lady of their women.’” And it has come from ‘A’ishah ﷺ that the Messenger of Allah ﷺ said, “O Fatimah, are you not pleased to be the liege lady of the women of the worlds and the liege lady of the believing women?” It has also been reported that the Prophet ﷺ said, “Indeed an angel from the celestial realm that had never before visited me sought permission to visit me, and

gave me glad-tidings and informed me that Fatimah is the liege lady of the women of my *Ummah*.” May the Good Pleasure of Allah the Exalted be upon her.

When the Messenger of Allah ﷺ—a male—was tasked with Prophethood and Messengership, Allah ﷻ made the first to accept his Call a female, who was Khadijah bint Khuwaylid ﷺ. Allah ﷻ made following our Master Muhammad ﷺ the source of all good and a means for obtaining His love, for He has said, *“Say (to them, O Beloved Messenger!), ‘If you love Allah, follow me; Allah will love you...’”* (3:31)

If some women were to say, for example, “How do we follow the Messenger of Allah ﷺ in some affairs that are particular to women, in which or with which women cannot imitate him?” we say that Allah ﷻ has surely ennobled women with a resemblance to the Prophet ﷺ as *his part* resembles him. For he ﷺ said, “Fatimah is a part of me”—that is to say, she is a piece of him, and not separate from him. Therefore, if a Muslim woman imitates Fatimah, then she has truly imitated the essence of the Sunnah of the Chosen One, Muhammad ﷺ, and attained by that a great reward.



Our liege lady Fatimah was born in that great house, the house that was in Mecca, the house of the Trustworthy One, the house of the Truthful One. Her mother is Khadijah bint Khuwaylid ﷺ, tremendous in affair, noble in character. Khadijah was the liege lady of Mecca in honour, dignity, chastity and rank. As for her father, who is he? Indeed, he is the one whom Quraysh knew as the Truthful one, the Trustworthy one, the most promising of their youth; the best of them in beauty, manners, character and description. Fatimah’s sisters were Zaynab, Ruqayyah and Umm

Kulthum. This is the house in which Fatimah the Resplendent was born.

She was the last of Khadijah's daughters and the last of her children. She was born five years before the declaration of the Prophetic Mission, during a great event—as though Allah, the Exalted, wanted people not to forget her noble birth. She was born on the day the people of Mecca rebuilt the Ka'bah. And therefore there is a beautiful subtlety in that Allah, the Exalted, set the birth of Fatimah on the day that the building of the House was renewed because Fatimah is the mother of the People of the Prophetic House [*Ahl al-Bayt*]. So here is the House of Allah ﷻ in the Sacred Precinct being built, and here is Fatimah, daughter of Muhammad ﷺ, from whom will come the progeny of the Prophet and the People of the House of the Prophet, being born on the same day! So the House of Allah ﷻ was renewed and manifested—which is the Ka'bah—and the one who carried the People of the Prophetic House, peace and blessings upon him and them all, manifested as well.

The Messenger of Allah ﷺ was extremely joyful at her birth even though she was the fourth of his daughters. The Arabs detested daughters. In fact, if a daughter was born to one of them, his face would darken and he would hide himself from people in shame. Many of them, due to merciless hearts, would even bury their daughters alive. Here is the Prophet ﷺ in the midst of this atmosphere of ignorance—the fourth daughter was born to him and he was overjoyed by her and said to Khadijah, “O Khadijah, she is a pleasant soul. She is a blessed soul,” and he carried Fatimah and kissed her.

Khadijah was incredibly delighted by her baby and loved her immensely. When she was born, Khadijah gazed at Fatimah and lo, she resembled the Messenger of Allah ﷺ more than anyone else. Khadijah took this close resemblance to the Messenger of

Allah ﷻ as a sign and indication. Thus her love for Fatimah increased—may Allah’s Good Pleasure be upon them all.

The house of the Messenger of Allah ﷺ in which Lady Fatimah was raised before the declaration of the Prophetic Mission was a house of chivalry, a house of noble nature, a house of beautiful character. When revelation descended upon the Messenger of Allah ﷺ and he came fearful, Lady Khadija ﷻ said to him, “By Allah, Allah will never disgrace you ever. You bestow alms on the poor, bear the burden of the infirm, keep good relations with your kith and kin and assist the deserving calamity-afflicted ones. By Allah, Allah will never disgrace you ever!”

This is the Messenger, who before the Mission was imbued with this character. And this is Khadijah, about whom nothing can be said except every good: chastity, honour, character, dignity. And therefore the daughters of that household were of an exalted standard of character and etiquette under the refinement of these two honourable and noble parents.

Lady Fatimah grew up in this time (during the early days after the declaration of the Prophetic Mission). Some said it was as though Allah chose for her to be born in this time so that her life coincided with the declaration of her father’s Prophetic Mission from her tender age. Thus she would grow and blossom into youth and maturity under the care of the Messenger of Allah ﷺ just as the young religion grew, blossomed and spread. Thus she is the one who adhered to and accompanied him in childhood and youth until he passed away—upon him be the best of blessings and salutations.

When Fatimah was five years old, revelation descended upon her father ﷺ and he obtained by that tremendous honour. The state of this house transformed into one much, much greater

and more splendid. Allah ﷻ distinguished her with providence from her father, peace and blessings upon him and upon his Family and Companions. He would allude to many of her merits, even in his choosing of her name. Many said that the Most Exalted inspired the Messenger of Allah ﷺ to name her Fatimah. It is related on the authority of our Master Imam ‘Ali عليه السلام that the Prophet ﷺ said, “She was named Fatimah because Allah separated and veiled her from the Fire.” Another narration has it, “...and her children and whoso loves them.”

| two

Our Lady Fatimah ﷺ was beloved and lovable. The Prophet's heart ﷺ was attached to her. Her mother's heart was attached to her too, so much that each time Khadijah gave birth, she would send her newborn—as was the custom of Quraysh—to a wet-nurse, except for Fatimah. Khadijah breastfed her herself due to what she witnessed of her love and her resemblance to the Messenger of Allah ﷺ and because she was the last of her dependents and the smallest. So Fatimah was fortunate likewise to receive special providence and care.

Our Lady Fatimah is also known as *az-Zahra*. It is said this is because she was brilliant in complexion. That is to say she was of radiant complexion tinged with redness. And it is said she is called *az-Zahra* because she shines for the people of the Celestial Realm just as the stars shine for the people of the Earth. She is also called *al-Batul* because she was devoted to worship. Or it is said because she was unmatched, such that no woman comes close to her in honour, station, rank or nobility. She had many other names as well, including *as-Siddiqah* (the veraciously truthful), *al-Mubarakah* (the blessed one), *at-Tabirah* (the pure one), *az-Zakiyyah* (the flawless), *ar-Radiyah* (the well-pleased with Allah), *al-Mardiyah* (the pleasing to Allah).

Lady Fatimah was also called *Umm Abiha* (the Mother of her Father). Why is that? It is said that after Lady Khadijah ﷺ passed away, Lady Fatimah ﷺ, from her childhood, took care of the Prophet ﷺ, tended to his needs and served him day and night until his last days. [And Fatimah still looks after the affairs of her father ﷺ...] So she was named the Mother of her Father, and that suffices her as an honour and rank, upon her be the Good Pleasure of Allah ﷻ.

Of all people, Lady Fatimah عليها السلام most closely resembled the Messenger of Allah صلى الله عليه وسلم. Lady 'A'ishah, Mother of the Believers رضي الله عنها, said, "I have never seen anyone more closely resembling the Messenger of Allah صلى الله عليه وسلم in manner or conduct, in standing and sitting, than Fatimah Daughter of the Messenger of Allah. If she came to see the Messenger of Allah, he would stand for her and kiss her and make her sit in his seat. And if the Prophet came to see her, she would rise from her seat and kiss him and make him sit in her seat."

Anas ibn Malik رضي الله عنه said, "No one was more similar to the Messenger of Allah than al-Hasan ibn 'Ali and Fatimah." May Allah be pleased with them. Likewise, Lady 'A'ishah said, "I never saw anyone more similar in speech and conversation to the Messenger of Allah صلى الله عليه وسلم than Fatimah."

So Lady Fatimah عليها السلام is the most beautiful of people in form because she most closely resembles the most beautiful of them, peace and blessings upon him and upon his Family and Companions!

She had a unique station with her father, as he frequently indicated. Imam 'Ali رضي الله عنه asked, "O Messenger of Allah, who is more beloved to you, me or Fatimah?" He صلى الله عليه وسلم replied, "Fatimah is more beloved to me and you are dearer than her." And he صلى الله عليه وسلم also said, "The most beloved of my family to me is Fatimah." Lady 'A'ishah رضي الله عنها was asked, "Who was the most beloved person to the Messenger of Allah صلى الله عليه وسلم?" She replied, "Fatimah." It was asked, "And from the men?" She replied, "Her husband." And he صلى الله عليه وسلم said, "Fatimah is a part of me. What distresses her distresses me, and what brings her joy brings me joy. Verily every lineage will be severed on the Day of Judgment except my lineage." May prayers and peace be upon him and upon his Family and Companions!

And how much has been narrated of her merits and of her father's love and his special attention to her ﷺ, as we will see when we discuss her character and what is related of her. May the Good Pleasure of Allah be upon her!



The days passed and the Messenger of Allah ﷺ would pray inside his house and teach Khadijah, and the young girls would learn. Fatimah would learn in her tender age nobleness of character and worship and turning to Allah ﷻ and remembrance of Him and the meaning of conduct with the Lord, Majestic is His Supreme Greatness and Exalted is He in His Incomparable Majesty. She would ascend in these meanings from an early age.

When she was seven years old, Allah commanded His Beloved, *“Therefore proclaim openly what you are commanded, and turn away from those who join false gods with Allah,”* (15:94) and He commanded him to warn his close relatives, *“And warn your nearest kinsfolk.”* (26:214)

So the Prophet ﷺ rose to manifest this Call. And when he did so, there was for Fatimah—in her tender young age—an exemplary presence. He called out and said, “O tribe of Quraysh! Purchase yourselves from Allah! I cannot avert from you anything from Allah. O clan of ‘Abd al-Muttalib! I cannot avert from you anything from Allah. O ‘Abbas ibn ‘Abd al-Muttalib! I cannot avert from you anything from Allah. O Safiyyah paternal aunt of the Messenger of Allah! I cannot avert from you anything from Allah. O Fatimah daughter of Muhammad! Ask me what you want, I cannot avert from you anything from Allah!”

Some who heard this prophetic narration were amazed. The narration is in the rigorously authenticated collections of al-Bukhari and Muslim. How is it that the Prophet ﷺ directed the address to the Quraysh, then to his close uncles and aunts, and then to this small girl, seven years of age, except for the fact that he knew of her distinction and of her station and of her perception and of her excellent receptivity of him? What was descending into the heart of the Resplendent One—who was but a small child—while she heard her father and he was mentioning her especially with this address? No doubt this stirred in her heart wondrous affairs. It is as though he was imposing a weighty trust on her and distinguishing her with a special care.

Because she was a small child, she ﷺ would follow the Prophet ﷺ often and walk behind him in the paths of Mecca. And because Quraysh had declared him their avowed enemy and had risen against him in ambush, she would fear for her father ﷺ. She certainly saw sights and scenes that put her in a place that is not the place of children. How did she behold these sights at such a young age and bear them? This is why they said that Fatimah grew a fine growth and her branch and core became strong. She was adorned with the characteristics of the greatest belief because she endured tremendous trials during her childhood. Thus her personality was formed, marked by strength and goodness enabling her to fully discharge the trust and raise her children later on.

She went out once—and we should picture this girl: gentle of heart, easygoing in disposition, loving, of delicate sensitivity, who was raised in that wonderful house that was filled with feelings and surrounded by meanings. She went out behind her father ﷺ. The Messenger of Allah ﷺ was prostrating at the Ka’bah when the most damned of people, ‘Uqbah ibn Abi Mu’ayt, came. He put his foot on the neck of the Messenger of

Allah ﷺ. Then he began to strangle him ﷺ with his shawl until the eyes of the Messenger of Allah ﷺ almost jugged out due to the intense strangling.

As-Siddiq (the Veraciously Truthful One) Abu Bakr ﷺ approached and began pushing this one and pulling that one and vehemently shaking this one [in the crowd that had gathered to harm the Prophet ﷺ], asking, “Are you killing a man because he says, ‘My Lord is Allah?’” Fatimah witnessed this sight and prayed against those who were harming her father, and she tried to help him. The people turned on Abu Bakr, beating him, and left our Master Muhammad ﷺ. So Fatimah grasped his hand and returned with him to the house in grief. What was descending into her heart that day seeing the people had gathered against her father—the one from whom nothing proceeded except beneficence? He is the generous one. He is the Truthful, the Trustworthy. He is the one whom people of Mecca—all of them—had been talking about. He is the one who solved the problem of placing the Black Stone in the Ka’bah and thus Quraysh was saved from fighting, killing and destruction.

Today what was the matter with people? What was the matter with them that they would do such a thing to him when he felt nothing but love for them? Her feelings began to collide with one another in her heart, in that early life in the period of childhood during which children know not except gaiety and play and amusement. Yet she grew with these feelings, and she began to feel sad for her father. He would return and wrap himself up and remain in his house, and Fatimah would sit beside him not knowing what to say or what to utter. She was silenced by that scene, seeing what happened to her father. He would return and Khadijah bint Khuwaylid, the loving, would rise and tend to him and wipe off from his face the traces of the

beating and ask him what had happened, which he would tell her.

Once the Messenger of Allah ﷺ went out and Fatimah ﷺ followed. He prayed at the Sacred House [the Ka'bah] and prostrated. Someone came with the placenta of a camel that had given birth. A camel had given birth so someone took the placenta which came out during the delivery, with its blood and its filth, and laid it on the neck and back of the Messenger of Allah ﷺ. People started laughing and swaggering; this one would clap and that one would fall on his back from raucous laughter. The Messenger of Allah ﷺ remained in prostration. No one moved until Fatimah approached whilst crying. She came and took the filth off the back of the Messenger of Allah ﷺ whilst crying and supplicating against those people. The Prophet ﷺ rose angry and said, "O Allah, Deal with 'Uqbah ibn Abi Mu'ayt! O Allah, Deal with Hisham ibn al-Hakam! O Allah, Deal with 'Utbah! O Allah, Deal with so-and-so!" They say that he did not mention any of them except that they were seen slain, thrown to the ground, in Badr, after which he gathered them in a well.

The Prophet ﷺ returned. Fatimah ﷺ began to wash his head and clean his clothes whilst crying, and the Messenger of Allah ﷺ says to her, "Little daughter, weep not. Allah will protect your father."

She went out once and found the people plotting. This time it appeared they wanted something worse than a placenta or to cause mere harm. They were plotting something greater. They were considering killing the Messenger of Allah ﷺ. The little girl heard this talk being circulated, so she hastened, running until she entered the house and hugged her father. He found her face soaked. "What's the matter my little daughter?" "O father, the people are plotting and saying this and doing that," she replied.

“Do not worry my little daughter!” he said, “By Allah, Allah protects your father. Come with me.” So he left, directed with a heart truthful to Allah, until he entered the Sacred Precinct where people had gathered. He approached, supplicated to Allah, Transcendent and Exalted is He, and prayed. The people of Quraysh and the people of the Sacred Precinct were stuck in their spots, struck by the awe of the Messenger of Allah ﷺ until he completed his prayer and returned to the house. Fatimah the Resplendent became calm, and her thoughts passed and she knew her father was guarded with care—that Allah was guarding him and caring for him, and that He would never leave him to these people to do to him except what Allah willed of matters of tribulation by which He loved to elevate His Beloved, peace and blessings upon him and his Family and Companions!

| three

The Messenger of Allah ﷺ would regrettably receive harm from the closest of people. His uncle Abu Lahab and his wife Umm Jamil would hurt the Messenger of Allah ﷺ. If Fatimah went outside her house in Mecca she would find thorns at the door. She would find dirt and rubbish. The Messenger of Allah ﷺ would clear the rubbish and neither take the matter further nor say anything. Day after day, night after night, the daughter would continually see patience from her father, the Forbearing, the Steadfast, the Striver, the Grateful whose tongue never uttered other than good, and whose heart did not bear anything except good. Fatimah learnt mercy from the Messenger of Allah ﷺ.

Then something happened in this family as the Messenger of Allah ﷺ continued to suffer from Quraysh. Umm Jamil, the wife of Abu Lahab, said to her two sons, “My face is forbidden to yours if you keep the daughters of Muhammad.” ‘Utbah and ‘Utaybah, the sons of Abu Lahab, had married Ruqayyah and Umm Kulthum, the daughters of the Prophet ﷺ. So they divorced them and therefore Umm Kulthum and Ruqayyah return. Two young and beautiful girls return to the house, their joy shattered. What is the state of a girl when she marries and is unabatedly happy by her marriage only to be divorced? And for what sin? For no sin she committed nor anything untoward. It was merely to cause vexation. It was merely pre-Islamic ignorance.

Umm Kulthum and Ruqayyah ﷺ returned to the house of the Messenger of Allah ﷺ and there was sorrow. No sooner had Fatimah the Resplendent rejoiced in her sisters’ marriages and wedding ceremonies than they returned to her inside the room.

What sadness and pity would have been stirring in her heart on seeing her sisters return from joy with sadness and broken-hearts? May the Good Pleasure of Allah ﷻ be upon them.

As for Zaynab ﷺ, she had married Abu al-‘As ibn ar-Rabi’ and Quraysh spared no efforts in persuading him to divorce her. But he did not consent. He ignored them. He had no desire to part from Zaynab because he loved her and she loved him—and her story shall come.

When Fatimah the Resplendent ﷺ reached ten years of age, the emigration to Abyssinia occurred as the people of Mecca continued in their unrelenting persecution of the Muslims. The Messenger of Allah ﷺ had married off ‘Uthman ibn ‘Affan ﷺ to his daughter Ruqayyah ﷺ. ‘Uthman and his wife Ruqayyah were the first of the emigrants to Abyssinia. The Prophet ﷺ said, “Indeed ‘Uthman is the first to emigrate with his family after Prophet Lut ﷺ.” Thus Ruqayyah attained this rank. How the Messenger of Allah ﷺ and the people of his house suffered! Perpetually in the forefront of trials; perpetually in the foremost of all difficult situations. Therefore, the first of the emigrants was his daughter—may prayers and peace be upon him and upon his Family. In like manner we find that in all situations in the Prophetic biography the Prophet ﷺ gave himself and his Family to Allah in His path.

Then it occurred: when the Prophet ﷺ recited *Surat an-Najm* and people thought that Quraysh had embraced Islam, the emigrants and Ruqayyah ﷺ returned. But no sooner had Fatimah ﷺ rejoiced, hugged her sister and reunited, than it was time for Ruqayyah ﷺ to leave again. She emigrated once more to Abyssinia. The house of the Prophet ﷺ was continually in movement. This one would travel, and that one would return and this one would marry and that one would get divorced—and the trials continued, but the Messenger of Allah ﷺ was a

towering mountain, unshakable and steadfast. He would not leave a single night—nay a single moment—except having spent it for Allah, Exalted is He in His Sublimity.

Fatimah the Resplendent ﷺ was growing and reached the age of twelve in the seventh year [after the start of the Prophetic Mission] when the people of Mecca agreed upon an evil view. They resolved to draw up a document pledging to place an interdiction on the Messenger of Allah ﷺ. They placed an embargo on him. So the Messenger of Allah ﷺ entered the narrow valley pass of Abu Talib and with him the clans of Hashim and al-Muttalib, among them Muslims and non-Muslims. The people of Mecca cut them off, neither selling to them nor buying from them. The embargo, as a result, afflicted them.

The Messenger of Allah ﷺ went and with him was Khadijah bint Khuwaylid ﷺ. Khadijah—who had been just days before the absolute wealthiest of the wealthy in Mecca and richer than Mecca’s men and women, such that it was said that her wealth equaled the wealth of all Quraysh. And here she was now. In the blockade. In the valley of Abu Talib. And there, they starved terribly. A night would pass by them. Two nights. No food nor shelter. Until their situation reached the point of them eating tree leaves. The ban was not for a week or for a month. Rather, the ban drew on for close to three years! If twelve year-old Fatimah ﷺ awoke, she would hear the crying of starving infants. She would pass by her mother and find her in severe hunger yet trying to soothe her father’s pains. Khadijah would be strong, not wanting to show the Messenger of Allah ﷺ weakness in herself so as not to have him grieve over her state. She wanted to assist him in carrying his message. And the Messenger of Allah ﷺ was patient.

Days passed. At night, if the people of Mecca were still and their eyes rested and the world grew dark, they would hear the screams and the loud cries. Infants crying from starvation. No sip of milk, no morsel of food, no crust of bread. And Fatimah's condition turned for the worse. She and her sister Umm Kulthum were together—Zaynab was with her husband and Ruqayyah was in Abyssinia—so both experienced the boycott. Some said until Fatimah's mouth developed ulcers and her stomach shrank until it stuck to her back. And so the strain on them reached the levels it did.

Khadijah ﷺ fell ill and Fatimah and Umm Kulthum ﷺ nursed her. How many a time did Fatimah stay up at night with her mother in her severe sickness, tending to her and treating her with kindness! She would see amazing sights of character. She would learn noble qualities from her mother. If only women would learn them today and thus ascend to great ranks. Fatimah ﷺ would sit with her mother who was in agony. Khadijah ﷺ could barely speak or move. But if the Messenger of Allah ﷺ approached and Khadijah felt his presence, she would rise and start moving and become lively, and would conceal her illness, not wanting to show the Messenger of Allah ﷺ anything of her fatigue which might cause him any sadness or anxiety for her or make him bear more than what he was already bearing. Fatimah ﷺ saw this sight and learnt from her mother this impassioned, overflowing love. This love that the world did not know, nor did the earth know of a woman similar to her. She loved her husband to this level and to this extent, and preferred him to herself; not wishing to trouble him even by his witnessing that she was sick, so as not to have him distress over her.

Fatimah grew to age thirteen and then to fourteen and she was inside this boycott.

Bilal enters, carrying with him food he was concealing under his armpit. He gives it to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ gives a bite to Fatimah and a bite to Umm Kulthum and a bite to Khadijah, and the food is finished. Glory be to Allah!

They went through various conditions, and who are they? They are indeed the Pure House. They are indeed the beloved of Allah, Exalted is He in His Sublimity.

And this trial comes to an end and the embargo ends by a great miracle. The Messenger of Allah ﷺ informs them that a worm had eaten what was in the document except the mention of Allah. And the matter was as he stated.

The embargo came to an end but not without leaving a tremendous effect upon this household. It was only a few days later and suddenly came the death of Abu Talib.

When Abu Talib died—and he was the one who would protect the Messenger of Allah ﷺ and defend him and repel from him Quraysh's harm with all his capability and power and with his presence and courage and with his wisdom and rank among Quraysh and by his patriarchy among them—the situation turned for the worse and trials increased for the Messenger of Allah ﷺ. Children would push him in the pathways and retainers would throw things at him and ridicule him. One day, one of the retainers poured dirt on the head of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ returned home with this dirt on his head. Fatimah rose, washing clean the head of the Messenger of Allah ﷺ and removing the dirt from it, and her tears had filled her face. She wanted to hold them back but she could not. She was cleaning the head of her father and weeping profusely. The sympathetic father turned to her and said to her, “O my little daughter, weep not! For by Allah,

Allah will certainly manifest this Religion until neither a house of wood nor clay nor stone remains except that this religion will enter it, through the might of the mighty or the lowliness of the lowly.”

Such was their state. They persisted in this battle, in this endeavor—may the Good Pleasure of Allah, the Exalted, be upon them!

After some days Khadijah’s illness became critical. At her side sat Fatimah and Umm Kulthum ؓ, watching her groans at night. Her pain was manifest. Tears fell down Fatimah’s face and she wiped them with her dress, not wanting to show her mother sadness and fear. It was then that it came to their realization that this mother is the nurturer, she is the precious one and she is the solace that remains for their father. Because nothing would soothe the sorrows and pains of the Messenger of Allah ﷺ like Khadijah. Fatimah knew this. So if my mother goes, she asked herself, who will be there for my father after her? Aren’t these sorrows enough for him? Isn’t this enmity enough for him? His Uncle (Abu Talib) has died and he was of the most sympathetic people to him. And here is my mother now!

The sisters speak to Khadijah ؓ and their mother counsels them: “O Fatimah! O Umm Kulthum! The decree of Allah has neared. Death has neared.” She would urge them to take care of their father and grieve not, may prayers and peace be upon him and his Family and Companions.

And so it was one day that death came to Khadijah ؓ. The Messenger of Allah ﷺ came rushing. She is the beloved. She sacrificed herself. She is the compassionate one who wrapped him in garments, who covered him [in his cloak]. She is the one who would climb up to the cave of Hira and come to him with

food. She is the one who supported him when people shunned him. She is the one who received him. She is the one who believed him when people denied him. She is the one who helped him when people forsook him. She is Khadijah whom Allah, the Exalted, chose for this Beloved.

So as death came to her, the Messenger of Allah ﷺ laid her head on his thigh and he comforted her. She was gazing at him with her final gazes, bidding him farewell. Fatimah was on one side of the room crying. Umm Kulthum was trying to comfort her little sister, yet she found herself needing someone to comfort herself. Because separation from Khadijah ﷺ is not an easy matter. Every daughter, when separated from her mother, is sorrowful, yet separation from Khadijah is not separation from a regular mother. It is separation from the first of the female Muslims. It is separation from the mainstay and nurturer of Islam. It is separation from the beloved wife of the Messenger of Allah ﷺ.

Glad-tidings come. The Messenger of Allah ﷺ tells Khadijah, “O Khadijah! Verily Jibril, who is right here, says to you, ‘Indeed Allah offers you greetings of peace.’” Khadijah responds, “Allah is the Source of Peace, and from Him is peace, and to Him returns peace, and upon Jibril be Peace.” “And indeed Allah gives you glad tidings, O Khadijah, of a pavilion in Paradise made of brilliant pearls, neither toil therein nor fatigue.”

| four

Happiness mixes with sorrow. Amazing spiritual meanings mingle within the two girls: joy and happiness that their mother attained a rank no other person attained; and amidst this joy and happiness is tremendous grief and intense pain at this unbearable separation. But it is the decree of Allah, Transcendent and Exalted is He.

Khadijah رضي الله عنها passed away and that year was named the Year of Sadness. The Messenger of Allah صلى الله عليه وسلم lost his uncle (Abu Talib) who would help him, and Khadijah who would soothe his pains. As a result, his trial became indescribably harsher. Tribulation afflicted him. Severe trials befell him. It reached the point where everyone was keen to harm the Messenger of Allah صلى الله عليه وسلم. The retainer, the heedless, the young and the old; the Messenger of Allah became a target for all of them. They were not responding to his call, but he would not stop trying and trying and trying. He would go to the furthest ends of Mecca during the Pilgrimage seasons, receiving people as they entered.

When his situation became grave, the Prophet صلى الله عليه وسلم went to Taif. The two daughters bade farewell to their father and he counseled them. He ascended to Taif. Perhaps Allah, the Exalted, would make a supporter for him there. Fatimah hoped her father would find someone who would help him and support him, as the condition had become severe on him, and long had the years been wherein he was sorrowful. Lo and behold, there came the momentous event: the people of Taif pelted him with stones! The Messenger of Allah صلى الله عليه وسلم returns. His sides are smeared with blood. He is in grief. He cannot return to Mecca. It is the Sacred Land. It is his land and his birthplace and the place where he was raised but he cannot enter except under

the protection of al-Mut'im ibn 'Adi. So he returns to Mecca in this state.



Some women suggested that the Prophet ﷺ remarry. So he married Sawdah bint Zam'ah ؓ and also contracted a marriage to 'A'ishah ؓ, the daughter of Abu Bakr. Sawdah was older. It was as though the Messenger of Allah ﷺ married her to care for his daughters as she was over fifty years old. As for 'A'ishah, she was a young girl. The Messenger of Allah ﷺ contracted the marriage with her but did not live with her until after he emigrated to Medina.

Fatimah and Umm Kulthum ؓ were happy with the marriage of the Messenger of Allah ﷺ. Yet inside they felt sorrow for their precious mother who could not be replaced. The comfort of their father, however, was more important to them than anything else. So there was no objection from them. There was nothing from them except good etiquette which they had grown up with and with which Khadijah had raised them—may the peace and Good Pleasure of Allah, the Exalted, be upon them all!

When the time for the emigration of the Prophet ﷺ approached (which was after the Pledge of 'Aqabah, after the Ansar (the Helpers) who came from Medina had made a covenant with the Messenger of Allah ﷺ to grant him victory and had invited him to emigrate to them), the Messenger of Allah ﷺ summoned the Muslims to emigrate to Medina. So 'Uthman ibn 'Affan ؓ returned with Ruqayyah ؓ from Abyssinia. She entered the house and Fatimah and Umm Kulthum ؓ were present. When she entered and they saw each other, they almost wept. What would they tell her about their mother? Ruqayyah had come yearning to throw herself into the

open arms of her mother, to kiss her head, to embrace her bosom and to take in the fragrance of her palm, but she could not find her. They broke into sobs. Tears of joy of reunion mixed with tears of regret and sorrow for their separation from their precious mother—may the Good Pleasure of Allah ﷻ be upon them all!

No Muslim remained in Mecca except the Messenger of Allah ﷺ, the Veraciously Truthful One (Abu Bakr), ‘Ali, some elderly people and women, those who were incapable and those in the hands of the disbelievers being persecuted by them. As for the rest of the Muslims, all of them emigrated to Medina and none remained except those just mentioned. Then permission came from Allah ﷻ for His Beloved ﷺ to emigrate. The Messenger of Allah ﷺ and the Veraciously Truthful emigrated while their families stayed behind. The Messenger of Allah ﷺ left in the house Fatimah, Umm Kulthum, Sawdah and ‘Ali ibn Abi Talib. The latter caught up with the Messenger of Allah ﷺ three days later—may peace and blessings be upon him and his Family and Companions.

That was a tremendous trust from the Messenger of Allah ﷺ in his daughters and in his wife, but they were deserving and worthy of it. They were patient. They endured and stayed, awaiting permission from the Messenger of Allah ﷺ. The Messenger of Allah ﷺ sent Zayd ibn Harithah ﷺ, and Abu Rafi’ ﷺ, to escort his daughters and his wife Sawdah ﷺ, as well as the family of Abu Bakr the Veraciously Truthful ﷺ.

They prepared themselves and tried to depart at a time when people would not see them. However, a wretched one wanted—and the protection of Allah is sought!—to harm the daughters of the Prophet ﷺ. Fatimah and Umm Kulthum ﷺ were on a saddled camel. They left, and one named al-Huwayrith ibn Nuqayth set off and charged upon them and stabbed the camel! The camel reared up in the air and Fatimah and Umm Kulthum

fell from it. They were hurt and wounded and deeply weary; they had yet to recuperate from what had occurred in the Valley of the boycott. Fatimah's body was still weak and she was still emaciated. And likewise Umm Kulthum.

When news reached the Messenger of Allah ﷺ of what this deviant disbelieving man did, who knew neither etiquette nor decency nor dignity (how could he seek to harm women, to harm girls? Where had the sense of honour gone?), he kept it secret. During the conquest of Mecca, later on in the eighth year (after the Emigration), the Messenger of Allah ﷺ said, "Whoso finds al-Huwayrith ibn Nuqayth should kill him even if he is clinging to the drapes of the Ka'bah!" Who was it that succeeded in killing this criminal and satisfying the desire of the Muslims for retaliation for what had been done to the Resplendent One? It was the hero; it was 'Ali ibn Abi Talib. He killed him in retaliation, and in obedience to the command of the Messenger of Allah ﷺ.

Fatimah and Umm Kulthum ﷺ arrived in the Illuminated city of Medina and the Messenger of Allah ﷺ was happy. Fatimah saw that her father was in a state of safety after the harm and adversity in Mecca. He had found a people who loved him and whom he loved. He had found a people who granted him victory and who were ready to sacrifice their lives for him. Fatimah's heart was at rest and her thoughts were pacified. In Mecca, she used to spend sleepless nights and restless days, sweating in fear for her father. So her heart became tranquil on seeing the Helpers. In this abode of Medina they would give preference to the Messenger of Allah ﷺ over their own selves; they would give preference to him over their children and over their families. Her heart became tranquil—may Allah be pleased with her and make her pleased.

After some time, events befell her sister Zaynab ؓ who had remained in Mecca. Sadly, Zaynab remained completely alone with her Islam. Her husband was not Muslim—this was before Allah made it clear that a Muslim woman cannot be the wife of a pagan man. And Fatimah and Umm Kulthum did not know the news of their sister.

Days passed. The battle of Badr came and Allah granted victory to His Messenger ﷺ and the Muslims. Lo and behold, among the captives was Abu al-‘As ibn ar-Rabi’, Zaynab’s husband! The Messenger of Allah ﷺ carried out the command of Allah, so Abu al-‘As was among the captives.

The people of Mecca sent their wealth to ransom their captives. Zaynab sent a purse with ‘Amr ibn ar-Rabi’, her husband’s brother. She said to him, “Give the Messenger of Allah—give my father—this and say to him Zaynab ransoms her husband Abu al-‘As.” When he arrived, the Messenger of Allah ﷺ was among his Companions. ‘Amr ibn ar-Rabi’ gave him the purse. The Messenger of Allah ﷺ opened it and in it... In it were memories. In it was a necklace that once belonged to Khadijah bint Khuwaylid ؓ. She gave it to her daughter on her wedding day. When the Messenger of Allah ﷺ saw it, his eyes were bathed in tears and he was silent. A state of silence descended over the Companions. He was remembering Khadijah, reminiscing. Love for her filled his heart ﷺ. He said to his Companions, “If you should see fit to release her captive husband and return to her the ransom, you may do so.” They replied, “O Messenger of Allah, we will return her necklace to her!” In other words, they waived the ransom from Abu al-‘As. The Messenger of Allah ﷺ—who is the Messenger, the leader, the Imam—was asking their permission out of his good etiquette with Allah ﷻ!

The Messenger of Allah returned on that day and met Fatimah and Umm Kulthum رضي الله عنهما. Behold, there was something on the face of the Messenger of Allah ﷺ. His face speaks. What happened? He informed them that he saw their mother's necklace. Zaynab had sent their mother's necklace with which to ransom her husband. So the three sat recalling the days in Mecca, recalling Khadijah's days and nights when she would walk, when she was carrying Fatimah, when she was taking care of them, when she would place food for the Messenger of Allah ﷺ. Fatimah's eyes overflowed and the eyes of Umm Kulthum reddened and the Messenger of Allah hugged the two girls and pitied them. He was like the affectionate father and mother for them—may peace and blessings be upon him and his Family and Companions.

Days passed. Years elapsed. And the story came that Abu al-'As had left Mecca on business for the pagans. Some Muslims in a military detachment found him, so they took him captive and brought him once again to Medina and took what was with him. So Zaynab رضي الله عنها in Mecca had no option but to ransom her husband yet another time. The Messenger of Allah said, "If you should see fit, return to the man his money and release him." So they returned his money to him. Thus it would be that a person would come from his house with a small piece of what he had received of money from the spoils to return it to Abu al-'As most gladly for the sake and honour of his relationship to the Messenger of Allah ﷺ.

The Messenger of Allah ﷺ whispered in Abu al-'As' ear, and Abu al-'As returned to Mecca and arrived in a state of sadness. Zaynab was glad for his safe return but he was not happy. "What is the matter, O Abu al-'As?" she asked. He replied, "It is separation... It is separation, O Zaynab!" "What do you mean?" she asked. "Your father has requested me to send you to him and he has sent Zayd ibn Harithah and some of his companions

to escort you.” She was affected but knew that the command had come from Allah and His Messenger ﷺ, so it was necessary to comply. She left and one of the brothers of Abu al-‘As escorted her.

Abu al-‘As refrained from seeing her off himself so as not to compound his sorrow at the separation. He deeply loved Zaynab. And why shouldn’t he when she was the daughter of the Messenger of Allah ﷺ, and she was of good etiquette, loyalty and purity? He never saw anything bad from her. He never saw anything except goodness from her. He never saw anything except perfection in her. She had even sacrificed herself for him and sacrificed what she had for him and sacrificed her mother’s necklace which had been the dearest thing to her, for him. He was deeply in love with her but he had promised the Messenger of Allah ﷺ and he was not going to fail in his promise.

The brother of Abu al-‘As came for Zaynab ﷺ. She was with Umamah her daughter and ‘Ali her son. She left with them on a camel. While on the road, a pagan suddenly approached. The most troublesome, hateful Habbar ibn al-Aswad galloped towards her. He came brandishing a spear at her face and her belly, frightening and terrorizing her. Then he stabbed the camel. Zaynab was pregnant. She fell from atop the camel and onto a rugged and hard rock. The man began to attack them but Abu al-‘As’ brother obstructed them from his brother’s wife in defense. So they withdrew.

Zaynab was covered with blood. She had suffered a miscarriage; deprived of the one in her womb. What misfortune! But what was Zaynab’s state? What was her state whilst lying in her blood? She did not know what to do or what to say. She was carried to the house once again, to Mecca, to be treated for the severity of these pains.

She soon left and made her way to Medina the Illuminated. She arrived and her father hugged her and she sat in the room with Fatimah and Umm Kulthum. They hugged each other and reminisced, and she informed them of what had happened. The Messenger of Allah ﷺ became intensely angry. What was the matter with these heedless people? What was the matter with these people who had lost gallantry? They were bereft of manliness. They were bereft of all qualities, attacking even girls and women!

The Messenger of Allah ﷺ was saddened and greatly angered. He ordered some of his Companions to set off. If they found Habbar and his comrades, they should set fire to them. Then, when it was morning, he dispatched a second group to catch up with the first and tell them that the Messenger of Allah ﷺ says, “Only the Lord of fire has the right to punish with fire. So do not burn them, but if you come across them, kill them.”

All of that due to what proceeded from them of hatred and enmity to the daughter of the Prophet—peace and blessings upon him and his Family and Companions. And if that was in this world, then indeed in the Hereafter—and the protection of Allah is sought!—there is the punishment of the Fire; a wretched journey’s end!

Zaynab lived with her daughter Umamah [and ‘Ali her son]. The Messenger ﷺ would pass by them and carry ‘Ali the infant and caress him. He loved Umamah greatly, so much so that she would walk about and might find the Messenger of Allah ﷺ in prayer and climb upon his back. When he prostrated, he remained so—prolonging his prostration, not wishing to lift this small, gentle girl out of love for her. He would often go to the mosque with Umamah perched on his shoulder, or Umamah

carried upon his chest, because he loved children and he loved the children of his daughters ﷺ.



When Fatimah the Resplendent ﷺ reached the age of eighteen, some of the Companions came forward seeking to marry her. Abu Bakr ﷺ came seeking her hand from the Messenger of Allah ﷺ. He ﷺ was silent and said, “I await Allah’s command concerning her.” Then came ‘Umar ﷺ. The Messenger of Allah ﷺ said to him as he did to Abu Bakr. So they both went to ‘Ali ibn Abi Talib ﷺ and said to him, “O ‘Ali! You are of the first ones to embrace Islam, and you are this and you are that and etc. ...”—they tried to encourage him. “Aren’t you going to propose to Fatimah through the Messenger of Allah ﷺ? For you are more appropriate and more deserving of her and you are the cousin of her father.”

So ‘Ali ﷺ went to the Prophet ﷺ in tremendous shyness. He went to see the Messenger of Allah ﷺ and sat before him. The Messenger of Allah ﷺ saw speech and shyness in the eyes of ‘Ali, and said, “What brings you, O ‘Ali?” He said, “O Messenger of Allah, I remembered Fatimah your daughter.” The Messenger of Allah ﷺ said, “Welcome! Welcome!” ‘Ali kept quiet. And the Prophet ﷺ kept quiet for a while, too. The Messenger of Allah ﷺ wanted ‘Ali to speak but ‘Ali was embarrassed and unable to complete the conversation, so he left—may the Good Pleasure of Allah, the Exalted, be upon him.

The Companions were waiting. “What did the Messenger of Allah say to you?” He replied, “He told me, ‘Welcome! Welcome!’” They told him, “It would be sufficient for you had he said it once. He has certainly welcomed you and given you the family, so without a doubt he has consented!”

Various narrations have come with respect to this. In one, it is related that the Prophet ﷺ was in the mosque when he said, “Verily Allah, to Whom belong Might and Majesty, has married Fatimah to ‘Ali in the Celestial Realm, and I do marry her to him.” The Companions in the mosque were witnesses to that—may the Good Pleasure of Allah be upon them.

In other narrations it mentions that the Prophet ﷺ said to him, “Do you have anything you can give to her?”—that is, as dowry. ‘Ali ؑ replied, “O Messenger of Allah, I have nothing except for a sword and shield.” Our Master ‘Ali ؑ had a dearth of material wealth. He was raised in the house of the Messenger of Allah ﷺ, and the Messenger of Allah ﷺ lived a life of asceticism and renunciation of the lower realm. ‘Ali had nothing; he said, “O Messenger of Allah, I have nothing except my sword and shield.” The Prophet ﷺ replied, “As for your sword, it is a necessity for you to fight with in the way of Allah. As for the shield, sell it.” Our Master ‘Uthman ؑ bought it for 480 *dirhams*, which our Master ‘Ali ؑ handed over to the Prophet. He set aside a third of it for perfume and he gave him a portion to furnish and prepare a house for Fatimah—upon her be the Good Pleasure of Allah ﷻ.

The Messenger of Allah ﷺ came to Fatimah, as is mentioned in some narrations, to consult her. He said to her, “‘Ali ibn Abi Talib has mentioned you.” And ‘Ali—who is he! You know him. She was silent—may the Good Pleasure of Allah be upon her—and shy, and the Messenger of Allah ﷺ knew from her silence that she was pleased and that she had consented. And so the preparation began.

What was the preparation of the Resplendent One? How does it compare to today? Girls today might overburden their family and not be content with a simple preparation; they might

want and want and want and want. She wants a big mansion; she wants sofas. Here's a beautiful sofa, but she says, "I don't want this one." She studies every catalogue. Then she looks at online catalogues. She consults experts. She searches for perfect tailors. She goes to incredible trouble for a very specific pair of shoes and a specific style of handbag. And her wedding dress must be perfect. The furniture too. And the best festivities. The style of the wedding invitation must be considered, and the buffet too. Many things occupy people today! But here is Fatimah. She is indeed the leader of women. She is the leader of the women of Paradise. What was her preparation? What was her furniture?

Her preparation was that our liege lady 'A'ishah went with one of the Mothers of the Believers and brought some items. Our liege lady 'A'ishah said, "We paved her room with soft sand." This is their velvet! This is what they call in today's language 'plush.' This is what they carpeted it with. They did not find a carpet for the house of Fatimah so they covered it with soft sand. So the house's carpet was soft sand. And they brought a pillow of leather stuffed with palm fiber. So this pillow was the bed on which Fatimah and 'Ali slept on. And they brought two hand-mills and two water-skins: the hand-mill was for grinding and the water-skin for drawing water. And they brought two jars for storing water, and a little perfume. And they also formed what we call today a 'wardrobe' in which we place lots of clothes. Liege lady 'A'isha recounted, "We put a rod in one end of the room." That is to say, they inserted a wooden rod between one wall and another. So this rod was what they hung their clothes on and their water skin and their things.

This rod served in place of what we use nowadays of wardrobes and the like. Glory be to Allah! How were their states in renunciation of the lower world, and how were they in this tremendous asceticism! But as the Prophet ﷺ said, "The lower world is not for Muhammad nor for the Family of Muhammad."

Indeed, the Prophet ﷺ never glanced at this lower world and was never distracted by it.



Our Master Hamzah ﷺ fed the people. He came with two old camels, slaughtered them and fed the people. Our liege lady ‘A’ishah ﷺ said, “We ate dates and dried figs. By Allah, I have never seen a wedding better than Fatimah’s wedding.” And how can any wedding be better than her wedding when she is the one whose marriage was proclaimed by Allah in the Celestial Realm before she was married on earth, with a providence from Him?

The wedding ceremonies began. The Prophet ﷺ came with a grey mule and said to Fatimah, “Ride!” He helped her mount and told Salman the Persian, “Lead her to her apartment”—that is, take her to the house: the house of ‘Ali ﷺ. The Messenger of Allah ﷺ walked behind her and with him was Hamzah ﷺ and some members of the clan of Hashim. They escorted the bride to her matrimonial home in procession. The women said, “The Messenger of Allah instructed the women to compose metered poems and to praise Allah and magnify and glorify Him and to escort Fatimah.”

| five

The Mothers of the Believers (the Prophet's wives) all sought to outdo each other. Do you know why they competed with each other? It was to attain the pleasure of the Messenger of Allah ﷺ. They knew with certainty that the Messenger of Allah ﷺ loved his daughter Fatimah ؓ—a love absolutely incomparable to his love for any other person. They knew if they strove to please her and serve her, they would have great rank with the Messenger of Allah ﷺ. Furthermore, a girl on this day is most in need of whom? She is most in need of her mother. And where was Khadijah bint Khuwaylid ؓ? She was resting in the earth of Hajun in the ennobled city of Mecca.

The Messenger of Allah ﷺ married off Fatimah ؓ and thought of Khadijah ؓ. He lifted Fatimah down [from the mule] and the women came to see her and had composed metered poems. Umm Salamah ؓ composed verses that the women sung. She said in them:

Proceed with the Help of Allah, O neighbours!

And give thanks to Him in all states!

Recall what the Lord of Sublimity bestowed, removing adversity and banes!

For He has guided us after disbelief and He has revived us, Lord of the

Celestial Realms

Proceed with the best woman in all creation!

She is ransomed with our paternal and maternal aunts

O daughter of the one whom the Possessor of Sublimity preferred

With Revelation from Him and Messengership!

They would sing verses such as these and keep her company and try to cheer her so as to make her joyful—upon her be the Good Pleasure of Allah the Exalted.

The Messenger of Allah ﷺ escorted her into ‘Ali’s house and said to him, “Do not approach your family until I return.” Then the Messenger of Allah ﷺ returned to the mosque for the ‘Isha Prayer. How is it today? Perhaps due to a wedding, people will leave the Prayer or neglect it. There was nothing greater with the Messenger of Allah ﷺ than the Prayer. Nowadays, the groom will be in his perfumed clothes for hours on his wedding day. He may miss the Prayer. Today, people don’t pay attention to Prayer. Perhaps those attending the wedding, or perhaps the bride herself, will be dressed up very early in the day and the time for Prayer arrives and doesn’t make ablution. Perhaps she doesn’t pray because the makeup on her face took great effort to apply, so how can she remove her adornment? Perhaps some miss the Fajr prayer because they spent the night awake talking merrily until dawn. The Messenger of Allah ﷺ marries off his darling daughter, but at the time for Prayer is Prayer! At the time of worship is worship! He was teaching people and addressing them in the mosque while his daughter was at home. There was a wedding. He was occupied with the affairs of the Ummah, with matters of calling to Allah. This is the Messenger of Allah ﷺ teaching us lessons! O people, is there anyone who treasures his daughter more than the Messenger of Allah ﷺ? There is no one who has such a rank in his or her father’s heart like Fatimah has in the heart of her father.

The Messenger of Allah returned to the mosque and led people in the ‘Isha Prayer and exhorted and addressed them. He then hastened to Fatimah to lay the foundations of the tremendous home. To lay the foundations of the home from which emerged the people of the Prophetic Family: his offspring. When he came in to see her, the women exited except for one who did not leave. It was Asma’ bint ‘Umayy رضي الله عنها. She remained with the Prophet ﷺ and Fatimah in one end of the apartment. He said to her, “Who is this?” She replied, “Asma.”

He said, “Bint ‘Umays?” She said, “Yes.” He said, “Why didn’t you leave?” She said, “O Messenger of Allah, surely a girl on this day is most in need of a woman she can ask and turn to.”

Glory be to Allah! A girl on the day of her marriage at that age, the age of chastity and etiquette, might not know of matters pertaining to marriage or of its legal rulings or of some conduct, or maybe was affected by shyness, or something else. So she said, “I remain.” The Messenger of Allah ﷺ was extremely gladdened because she had kept her company; because on this day she was most in need of her mother, Khadijah ﷺ.

Asma’ bint ‘Umays ﷺ wanted to fulfill part of Khadijah’s role ﷺ. The Prophet ﷺ was happy. Asma’ recounted, “So he supplicated to Allah for me. By Allah, I certainly do hope for their fulfillment. Indeed they are the most that I have that I can hope in.” The most she had hope in was his supplication, even though she was from those women who strove (*Mujahidat*) and was from the Emigrants who had a tremendous role! She said (and in one narration it was Umm Ayman not Asma’), “The Messenger of Allah ﷺ prayed for me. He said, ‘O Allah! Protect her from Satan. Protect her (from the evil that comes) from her right, and her left, and in front of her, from behind her, and from above her, and from below her.’” She said, “So he supplicated to Allah for me. By Allah, I do hope for their fulfillment. Rather, they are the most I have to hope in.” May the Good Pleasure of Allah be upon them.

The Prophet ﷺ sat and began to supplicate for the two spouses. He took a little water, made ablution and prayed on the water. He said to Fatimah, “Come close.” He sprinkled the water over her chest and said, “Turn around,” and sprinkled the water over her back and over her head and said, “O Allah! I entrust her and her offspring into Your protection from the accursed Satan.”

He said to ‘Ali, “Come close,” and sprinkled the water over his chest, then sprinkled the water over his back and prayed for him similarly with great supplications. He prayed for them both, “O Allah! Put blessings in them and shower blessings upon them and bless them in their progeny. O Allah! This is my daughter and the most beloved of creation to me. O Allah, this is my brother and the most beloved of creation to me. O Allah, make him a friend of Yours, and by You much honoured, and put blessings in his family.” The Prophet ﷺ clasped the sidepost of the door and advised them, saying, “O Fatimah, what is inside the house pertains to you. O ‘Ali, what is outside the house pertains to you.” He stood at the door and prayed for them and implored Allah to protect them and to bring forth from them righteous progeny. And night came to an excellent day.

Then when morning came, the Messenger of Allah ﷺ prayed the Fajr prayer and then hastened to Fatimah’s house. And he would—may my father and my mother be his ransom!—in the mornings visit Fatimah’s house and in the evenings visit Fatimah’s house because of her place in his heart ﷺ... When it was morning, he hastened to Fatimah’s house, sought permission to enter, then entered and greeted them. He ﷺ said, “How have you found your family, O Ali?” He replied, “The best of help in the obedience of Allah.” An amazing response from the first day: “The best of help in the obedience to Allah!” He ﷺ asked Fatimah, “How have you found him?” She replied, “An excellent husband, O father!” From the beginning, affection and love were established. The Messenger of Allah ﷺ raised his hands and said, “O Allah! Unite their efforts and unite their hearts and make them and their progeny the heirs of Paradise, and grant them pleasant, pure, blessed progeny, and make their progeny a blessing and make them Imams who lead on the right way by Your command to Your obedience.”

Our Master Anas رضي الله عنه—one of those who narrated supplications such as these from the Prophet صلى الله عليه وسلم— said, “By Allah, Allah has brought forth from them the Plentiful Good.” Our Master Anas lived many years after the Messenger of Allah صلى الله عليه وسلم and saw al-Hasan and al-Husayn رضي الله عنهما and saw their children and their children’s children. So he met with the Plentiful Good from the People of the House of the Messenger of Allah صلى الله عليه وسلم. That great House. The House that was a house of asceticism. A house of renunciation of the worldly realm and a house of pleasure with Allah’s decree. This apartment of Fatimah and ‘Ali was an apartment of scrupulousness. It was an apartment of patience and pleasure with Allah. She رضي الله عنها was incessant in the remembrance of Allah, keeping alive the nights in prayer and fasting during the day. ‘Ali ibn Abi Talib رضي الله عنه likewise wasn’t any less in this affair; he was a worshiper, a *Mujahid*, never remiss in the obedience of Allah and jihad in Allah’s way, Transcendent and Exalted is He in His Sublimity.

It was in this house that they experienced poverty and toil. It is reported that one day ‘Ali ibn Abi Talib رضي الله عنه saw Fatimah’s hands were blistered. Her shoulder had become dark from carrying water on it. She had become fatigued and sweat was pouring from her. So he said, “O daughter of the Messenger of Allah! Some captives have been brought to your father. Why not go and ask him for a servant?” She replied, “O ‘Ali, I feel ashamed to do so.” He insisted, “Go and ask him.” So Fatimah went. She did not find him so she informed ‘A’ishah who informed the Prophet صلى الله عليه وسلم.

At night the Prophet صلى الله عليه وسلم came and entered the apartment. ‘Ali and Fatimah were covered with a sheet. If the sheet covered their heads, their feet were exposed, and if it covered their feet, their heads were exposed. He entered صلى الله عليه وسلم. They wanted to stand up but he said, “Stay where you are. Don’t get up.” The Prophet صلى الله عليه وسلم entered and placed his feet under the sheet. Our Master ‘Ali

said he placed his foot under the sheet “until I felt the coolness of his foot on my abdomen.” He said, “What do you both say?” Fatimah kept silent. ‘Ali said I will speak. “O Messenger of Allah, your daughter Fatimah has become fatigued from work. She has ground until her hands have become rough. She has drawn water until her shoulder has become dark. Her chest pains her. And things have befallen.” He began to complain to the Messenger of Allah ﷺ about the state of his wife who was the daughter of the Messenger of Allah. But he said ﷺ, “No, by Allah! No, I cannot give you and leave the Ahl as-Suffah (the People of the Bench) and the poor of the Muslims hungry.”

He chose hunger for his family over hunger for his Muslim brethren. “However,” he said, “shall I not guide you to what is better than a servant?” They said, “Yes, O Messenger of Allah!” He said, “When you retire to your bed, say *Subhan Allah* (Transcendent is Allah!) thirty-three times, *al-Hamdulillah* (All Praise is for Allah!) thirty-three times, and *Allahu Akbar* (Allah is Supreme!) thirty-four times. That is better than a servant.” Our Master ‘Ali says, “So by Allah I have never once failed to say them.” Someone asked him, “Not even on the day of Siffin?”—that is to say, the day of great trials and tribulations, the battle of Siffin. He replied, “Not even on the day of Siffin.” He never once left them ﷺ because indeed they are the counsel of the Messenger of Allah ﷺ.

And I frequently mention to many of my brethren and loved ones, and to all Muslims, male and female, in general, that the counsels given by the Messenger of Allah ﷺ to his daughter Fatimah ﷺ are surely of the best of counsels. Therefore it behooves every Muslim, male and female, to be avid for these counsels. They are the keys to many blessings, because they are the counsels of the beloved to the beloved. The counsels of the Chosen One ﷺ to the Resplendent and Chaste One ﷺ, the one

he loved like no other, and the counsels to ‘Ali ibn Abi Talib, her husband, the dearest of people to him.

So it befits a person to be avid about these glorifications of Allah. It will not take half a minute. Thirty-three times *Subhan Allah*, thirty-three times *al-Hamdulillah*, thirty-four times *Allahu Akbar*, and concluded with *La ilaha ill Allah wahdahu la sharika labu, labul mulk wa labul hamdu wa Huwa ‘ala kulli shay-in qadir* (There is no god except Allah alone, no partner has He; to Him is the Sovereignty and to Him is the Praise, and He has power over all things). Whoever recites this, Allah supplies him or her with a spiritual, inner assistance and grants him or her motivation and strengthens him or her with well-being. And that assistance from Allah ﷻ, will be better for him or her than the presence of a servant who offers material help.

After some time, hunger became unbearable for ‘Ali and Fatimah ﷺ. Days would pass without food for them or their children. They knew that some captives or some livestock had reached the Messenger of Allah ﷺ, so ‘Ali said, “O Fatimah, go and ask the Messenger of Allah to give you,” which she did in compliance with her husband. She came to the Messenger of Allah ﷺ and said, “O Messenger of Allah! Things have befallen us. Can you give us something?” He said, “O Fatimah, should I not give you five words Jibril taught me just now that are better for you than five goats?” (And in another narration, “better for you than the world?”) She said, “Rather give me the words.” Glory be to Allah! This is the one who was raised in his house. He gave her the choice: do you want me to give you five goats or do you want that I teach you five words? She considered words taught to her by the Messenger of Allah ﷺ better than food! He said, “Say ‘O the First of the First! O the Last of the Last! O Possessor of Absolute Power! O He who shows mercy to the impoverished! O Most Merciful of the merciful! These five words are better for you.’”

Fatimah رضي الله عنها returned with cheer. She entered the house with ‘Ali inside and nothing was with her of this world. He asked her, “What did he say to you, O Fatimah?” She said, “O Ali, I went for this world and I returned to you with the Hereafter!” She went seeking something of this world and returned to him with something of the Hereafter. She taught him what the Messenger of Allah صلى الله عليه وسلم said. So they were of the supplications that they were persistent with.

Similarly, on another occasion she had requested something from the Prophet صلى الله عليه وسلم, so he taught her a supplication. He said to her, “Say ‘O Allah! Lord of the seven Heavens and Lord of the Tremendous Throne! Our Lord and Lord of everything! Revealer of the Torah and the Gospel and the Qur’an! Causer of the seed-grain and the date-stone to split and sprout! I seek Your protection from the evil of everything You have taken by the forelock. You are the First, so there is nothing before You. You are the Last so there is nothing after You. You are the Most High so nothing exalts over You. Settle all my debts, and save me from poverty.’” This was narrated by Imam at-Tirmidhi.

And just as I mentioned, it behooves you to be avid about these counsels given by the Messenger of Allah صلى الله عليه وسلم to Fatimah رضي الله عنها, for verily they are great counsels that should not be neglected or omitted by anyone. It befits you to be persistent in them; and if you do that, you shall experience their blessings in this world and their goodness in the abode of the Hereafter, Allah willing.



The Prophet صلى الله عليه وسلم would visit Fatimah رضي الله عنها every day after she married ‘Ali. Everyday he would visit. When he arose for the Fajr Prayer, he passed by our Master ‘Ali in his apartment and by Fatimah and said, “The Prayer! The Prayer! O People of the

House! Allah's wish is but to remove impurity from you, O Folk of the Household, and to cleanse you with a thorough cleansing." That is how he was.

The Messenger of Allah ﷺ was avid about their religion. How do fathers visit today? If a father passes by his daughter's house he asks her, "Does your spouse provide you with such thing? Has he prepared for you such-and-such? How is the house? Is it comfortable? Is the house air-conditioned? Is it cooled? Are you lacking anything?" The Messenger of Allah ﷺ, when he came, looked at their religion; he looked at their characters; he looked at their morals. That was because the abode of the Hereafter was his concern. As for this world, it is worthless; it will come to an end and fade away. And the Messenger of Allah ﷺ was the most detached of creation from the world.

When the Messenger of Allah ﷺ wanted to travel, the last stop he would make before leaving Medina would be Fatimah's house. He would bid farewell to his wives and then come to Fatimah's house and stay for a while.

When the Prophet entered Fatimah's house, the Companions would wait for him to come out. They knew that if he entered Fatimah's house he would have a wondrous state. If he entered Fatimah's house it was an amazing state. He would be delighted and exit joyous, beaming always from Fatimah's house. Because it was a house of love. A house of affection. A house that brought joy. A house in which the Messenger of Allah ﷺ would be at ease, especially after al-Hasan and al-Husayn were born. They were infants who filled his life with joy and cheer. He would be made happy by them and would entertain them. He would frequently come and take a short midday nap at Fatimah's house. The infants would play on his chest and climb on his

back as Fatimah swept the house and worked. And the Messenger of Allah ﷺ would watch them with his noble gaze.

| six

When the Messenger of Allah ﷺ returned from one of his journeys or one of the battles, the first place he would enter when he arrived back in Medina was the Mosque (and there he would pray two *rak'abs*). He would then turn to Fatimah's house. After that he would visit his wives. So Fatimah's house was the last house he visited when he intended to travel, and the first house he entered when he arrived from a journey.

One day he arrived and prayed and went to Fatimah. When he entered, she saw the dust, dishevelment, weariness and paleness on him. She began to wipe the dust off his face and weep profusely. The Messenger of Allah ﷺ saw her crying and said to her, "Don't worry my little daughter. Verily Allah will cause this Religion to prevail." The Prophet wiped her tears and comforted her. But she, out of her intense love for the Messenger of Allah ﷺ, out of intense love for her father, could not bear to see him in these conditions because she realized who he was. However for the Messenger of Allah ﷺ, never was any effort in the way of Allah too burdensome. No time or energy of his was spent except in the way of Allah. May peace and blessings be upon him and his Family and Companions.

The apartment of 'Ali ibn Abi Talib ؑ was a little far from the Messenger of Allah ﷺ. The Messenger would ﷺ have loved for Fatimah ؑ to be near to him because he always loved to visit her. He would, whenever he married, expand his apartments. The nearest apartments to his house were those belonging to Harithah ibn an-Nu'man, one of the Helpers ؑ. Fatimah came and said, "O Messenger of Allah, have you spoken to Harithah ibn an-Nu'man and asked him for one of his apartments?" He said, "O my daughter, by Allah I am

embarrassed to do so.” Allah is Supreme! The Messenger of Allah ﷺ was embarrassed in front of whom? These Companions were ready to sacrifice their very souls for him, let alone mere houses. The Prophet ﷺ said, “I am embarrassed to do so.” So he did not speak to Harithah. The news reached Harithah ibn an-Nu’man, who came running. He said, “O Messenger of Allah! I have heard that you are relocating Fatimah, your daughter, nearer to you, and my houses here are the closest houses of the clan of Najjar to you, and I and all that I have are but Allah’s and His Messenger’s. I and all that is mine are for Allah and His Messenger. O Messenger of Allah!...” Pay attention to these meanings not known previously to the earth or its people. The Beloved, however, brought into being amazing and wondrous matters and meanings and feelings. Harithah said, “O Messenger of Allah! I swear by Allah, that which you take from me is more beloved than that which you leave with me.” If you take something from me, by Allah it is indeed more beloved than that which you leave with me. The Prophet ﷺ said, “You have spoken the truth,” and prayed for him. Harithah gave him an apartment of his, so the Messenger of Allah ﷺ moved his daughter, the Resplendent One ﷺ, into it with her husband ‘Ali ibn Abi Talib ﷺ.

This apartment—some say that by today’s measures the entire apartment was probably two and a half meters by two meters. All of it did not reach five square meters. The apartment of Fatimah! As for its height, it was close to two meters. One of the *Tabi’un* (Followers) said, “I entered the apartments of the Messenger of Allah ﷺ. I raised my hand and touched the ceiling with my hand.” These are the apartments of the Prophet ﷺ. And this is the apartment of Fatimah ﷺ. This is the noble house that the Messenger of Allah ﷺ would enter and exit every day and play with the children in it.



When Allah gave victory to the Prophet ﷺ in Badr, they returned to Medina joyful. However—Glorified is Allah!—this world was never for Muhammad or the family of Muhammad! The Messenger of Allah ﷺ returned and Ruqayyah was sick. ‘Uthman ibn ‘Affan had not gone to the battle of Badr because he was treating his wife Ruqayyah, the daughter of the Messenger of Allah ﷺ. When the Messenger of Allah ﷺ returned from Badr victorious, there was a shock. Ruqayyah died. Allah took her to Him.

The women wept over her until ‘Umar ibn al-Khattab rose, reproaching and forbidding them. But the Messenger of Allah ﷺ said, “Let them cry as long as they do not wail with the wailing of Satan.” He stood at the edge of the grave and at his side was Fatimah crying. The Messenger of Allah ﷺ took the corner of his cloak and wiped Fatimah’s eyes compassionately. She has lost her sister. Years ago she lost her mother, and now she loses her sister Ruqayyah ﷺ. And after that she will lose and will lose more... And the Prophet ﷺ was patient and taught her patience.

Six months after Ruqayyah’s death, the Messenger of Allah ﷺ married ‘Uthman to Umm Kulthum. Umm Kulthum stayed in Ruqayyah’s place and never forgot her sister. The Messenger of Allah said, “Had I a third daughter, I would certainly give her to ‘Uthman.” That was due to his love for our Master ‘Uthman ibn ‘Affan ﷺ. Through this ‘Uthman became *Dhu an-Nurayn* (Possessor of the Two Lights), because he was a husband to two daughters of the Messenger of Allah ﷺ. The daughters of the Prophet are light, so ‘Uthman used to be called and nicknamed the Possessor of Two Lights ﷺ. That was a reflection of their states: the state of the house of the Messenger of Allah ﷺ and the state of the house of Fatimah ﷺ.



The battle of Uhud came, so Fatimah the Resplendent set out with her father. And what befell him befell him. The Muslims separated from him. The Messenger of Allah ﷺ fell inside a pit. And the accursed one, Ibn Qami'ah, hurled a stone which cleaved the forehead of the Messenger of Allah ﷺ. His lower right incisor was broken. The iron rings of the Prophet's helmet were driven into his cheek. Malik ibn Sinan came and put his mouth to it and sucked the blood from the Prophet's face but the blood did not stop. So they took the Messenger of Allah ﷺ to an elevated place at Mount Uhud.

Fatimah ﷺ was of the participants in that battle. She was used to going with the Messenger of Allah ﷺ and with her husband in the way of Allah. She would help by treating the sick and drawing and carrying water and preparing food. So she set forth. When they brought her father wounded, she looked at him and cried.

From whose face was this blood falling? From the most beautiful of faces. This is the greatest face in the sight of Allah. This is the face about which Allah said, "*Certainly We have seen you often turning your face to heaven. So We will surely turn you towards a direction that will please and satisfy you.*" (2:144) It is for the sake of this face that Allah made the Ka'bah the *qiblah* for the Muslims. What a beloved face! What a great face; more beautiful than the moon at its fullest. The honoured, precious face. The face that dispels sorrow. Seeing it dispels sorrow. This face, one gaze at it was sweeter than anything the Companions had experienced. To gaze at the face of the Messenger of Allah ﷺ. This face was dripping with blood. From his forehead. From his cheek. From his teeth—blood. So when they led him up, the one who would treat him was Fatimah. She washed his face with water, and every time she washed it, the blood returned. She brought a

piece of palm mat, burnt it and applied the ashes and stopped the bleeding with the ashes gradually. Finally the blood stopped. And she never stopped crying, pitying her father ﷺ.



In this house, which was at such a high level of God-fearingness (*taqwa*) and obedience to Him, there was great affection and love between the two noble spouses, and they would treat each other with kindness.

‘Ali entered one day and saw that she was applying the Sunnah of her father by using the *sivak* (wood toothbrush) before the Prayer. When he saw her using the *sivak*, our master ‘Ali ibn Abi Talib smiled and composed some verses in which he said:

*You were fortunate O Arak stick with her teeth
None has escaped from me, O tooth-stick, except you
Were you of the people of combat, I'd have slain you!*

And in this manner our Master ‘Ali ibn Abi Talib celebrated in this love poem his precious, beloved wife. May Allah be pleased with them and make them pleased!

After a period of marriage, approximately a year, in mid-Ramadan of the third year [after Emigration], Allah honoured the liege lady Fatimah with the birth of a boy who, after his mother, most closely resembled the Messenger of Allah ﷺ. Our master al-Hasan. Fatimah gave birth to al-Hasan and news reached the Messenger of Allah so he came quickly. He held the boy in his arms and called the *azan* (call to Prayer) in his right ear and called the *Iqamah* (call to commence the Prayer) in his left ear. He rubbed him and prayed for him and asked ‘Ali, “What did you name him, O ‘Ali?” ‘Ali said, “I named him Harb

(War).” The Prophet ﷺ said, “Rather he is Hasan (the beautiful one), O ‘Ali!” So it was the Prophet ﷺ who named him al-Hasan. And not a year had passed when al-Husayn was born. They were the two sweet-smelling flowers of the Messenger of Allah.

Fatimah was happy that the Prophet would now come to her house with more joy and delight. These two boys would make the Messenger of Allah joyful. He would enter the house and lie on his back and al-Hasan would climb atop his chest and al-Husayn above his back and they would play and he would play with them and make them have fun, and perhaps carry them.

Anas ibn Malik ؓ entered once and found the Messenger of Allah ﷺ moving on his hands and knees and al-Hasan and al-Husayn were on his back. “What a great mount you have, O Hasan and O Husayn!” he exclaimed. The Prophet responded, “And what great riders they are, O Anas!”

| seven

Our Master Anas رضي الله عنه—who was a boy—entered one day and found the Prophet صلى الله عليه وسلم. ‘Ali ibn Abi Talib was sleeping, Fatimah was working and al-Hasan and al-Husayn were playing. The Prophet صلى الله عليه وسلم said, “O Anas! Verily I and this one [meaning Fatimah] and that sleeper and these two boys will be in one place on the Day of Resurrection.” These are the *Ahl al-Kisa* (People of the Cloak) whom the Messenger of Allah صلى الله عليه وسلم covered with his cloak. Umm Salamah relates that the Messenger of Allah صلى الله عليه وسلم was in her room. He said, “Call Fatimah and ‘Ali and their two sons.” She called them. He placed the children on his lap and brought Fatimah and ‘Ali on his right and wrapped them. He had with him a cloak so he covered them and covered himself with them inside this cloak, and said, “O Allah! Verily these are the people of my house. Remove impurity from them, and cleanse them with a thorough cleansing!”

In a narration, Jibril عليه السلام descended and entered his head with them. Umm Salamah petitioned, “O Messenger of Allah! And me? Am I not of your household?” He replied, “You are upon good, O Umm Salamah!” But these are distinguished by this cloak. So they became known as the People of the Cloak. They are the people of exalted honour. They are the ones who will be in one place on the Day of Resurrection in the vicinity of the Beloved, peace and blessings upon him and upon his family and companions.

Yet despite this rank, and despite this elevation, it was not like the Prophet صلى الله عليه وسلم to abstain from perpetual training of Fatimah; seeking for her to ascend to the loftiest stations, teaching her and refining her.

One time, the Prophet ﷺ asked what thing is best for a woman. He asked the Companions but no one answered. Our Master ‘Ali returned to the house and said to Fatimah, “Your father today asked us a question no one could answer.” “What did he say, O ‘Ali?” “He asked what thing is best for a woman?” Fatimah answered, “The best thing for a woman is that she not see a (strange) man nor a (strange) man see her.” Our Master ‘Ali went and informed the Messenger of Allah ﷺ. The Prophet ﷺ, beaming with joy and knowing the comprehension of his daughter and her knowledge and intelligence, said, “May my father be ransomed! Offspring, one of the other. Fatimah is a part of me!” May the Good Pleasure of Allah be upon them!

One day the Prophet ﷺ visited Fatimah, as was his custom. When he arrived at Fatimah’s house, he clasped the side-post of the door. There was a curtain. Fatimah had put a curtain on the door of her house. The Messenger of Allah ﷺ returned. ‘Ali came to him and said, “O Messenger of Allah! Fatimah is distressed that you came to her but did not enter.” He replied, “What have I to do with this world?” The Messenger of Allah ﷺ deemed this light curtain among the comforts of the lower realm, and he was not content for his daughter Fatimah; was not content except for her to be in the highest grades of renunciation and asceticism in the lower realm and pious circumspection in it. So our liege lady Fatimah said to her husband, “Say to the Messenger of Allah, ‘What do you instruct us?’” He replied, “Tell her to send it to such-and-such clan.” So our liege lady Fatimah removed it and gave it away in charity.

The Prophet ﷺ bid her one day to bring her garment down an arms-length—that is, to make her garment from below longer by a full arms-length. It would extend behind her such that it would be more concealing for her, may the Good Pleasure of Allah be upon her.

One time the Prophet ﷺ said to her, “O Fatimah, what prevents you from letting me hear what I advised you of supplication?” He had directed her to a supplication but he had not heard her supplicate with it, so he wanted to call her attention to it.

On another occasion, the Prophet ﷺ says, “O Fatimah, what prevents you from having your tongue moist in the remembrance of Allah?” It was as if he wanted her to be constant in the remembrance of Allah. He said to her, “What prevents you from letting me hear what I counseled you of supplication; that you say, ‘O Living! O Sustainer! I call upon Your mercy for succour. Make good all my affairs and do not entrust me to myself for the blink of an eye?’”

This is one of the supplications that the Messenger of Allah ﷺ taught Fatimah. It behooves every Muslim, male and female, to hold fast to it and not neglect it, as I mentioned. Moreover, it behooves us that we do not forget these Prophetic Muhammadan counsels to his Fatiman part, for they are special counsels to those worthy of them. We must not leave them; we must be heedful of them always in our days and nights, never forgetting them.

After the Fajr Prayer one day, the Messenger of Allah ﷺ passed by Fatimah. She was tired because she would tend to her children at night. This one crying and that one awakening her, in addition to her work. So after the Fajr Prayer, fatigued, Fatimah went to lie down. The Messenger of Allah ﷺ came to her and found her sleeping before the sun had risen. It was from his Sunnah to sit up until sunrise. He stirred her with his blessed foot and said, “O Fatimah! Arise and witness the provision of your Lord!” He was waking her up for the remembrance of Allah because he ﷺ taught us that sitting from Fajr to sunrise in the remembrance of Allah and then praying two *rak'abs* equals a

perfect and complete Hajj and ‘Umrah. He didn’t like that his daughter az-Zahra—for whom he hoped the loftiest rank out of all the women of the worlds—should lag in such a merit. He was making her a role-model for all women. He was creating in her a perfect example for all the women of the worlds. One of us nowadays might see his son or daughter sleep past the Fajr Prayer, which is compulsory, and say, “Poor guy. He’s tired.” Or, “Poor girl. She’s tired.” But the Messenger of Allah ﷺ did not want Fatimah to neglect even a Sunnah. He stirred her with his blessed foot and he knew that she was tired, but he desired the Hereafter for her. He desired for her the highest ranks. “Arise O Fatimah! Witness the provision of your Lord! For verily from after Fajr until sunrise Allah distributes the provisions of the creatures.” So he awoke her.

Fatimah came to the Prophet ﷺ one day wearing a silver necklace. The face of the Prophet changed and he said, “O my daughter, let it not deceive you that people say Fatimah daughter of Muhammad, while wearing garb of tyrants.” No sooner had he said that than she stripped it off. She stripped off the necklace from her neck and left and sold it and bought a slave and freed him for the sake of Allah. She returned. The Messenger of Allah ﷺ said, “What did you do, O Fatimah, with the necklace?” She said, “O Messenger of Allah! I sold it and bought a slave and freed him.” The Messenger of Allah ﷺ was happy and beamed with joy and was delighted. And—may my mother and father be his ransom!—if he was happy, then it was as though the sun and moon were running their course along his blessed forehead. When he was happy, the walls around him shone from the light that beamed from his face. And, if when happy with people, his face was so resplendent, how would it be when he was happy with Fatimah? No one was more beloved to him than Fatimah ﷺ.

Look at his compassion, love, affection, his embracing her, kissing her on the head, seating her where he usually sat. He filled her existence with love. So if he wanted to disapprove of something small, and to teach her renunciation, she would learn renunciation. If he taught her good etiquette, she would learn the etiquette. Why? Because he ﷺ filled her spiritual existence. We wish to take a lesson from the Messenger of Allah and from Fatimah az-Zahra in how a father and daughter should relate with one another.”

He would say to her, “O Fatimah! Bear calmly the bitterness of the world, for the bliss of the Hereafter tomorrow.”

The Prophet ﷺ once saw our Masters al-Hasan and al-Husayn wearing something of silver. His face changed and Fatimah knew without him saying anything. She was cognizant of her father. She took the two boys and removed what was on them and gave it away in charity. Then she returned, and lo and behold the Messenger of Allah ﷺ was beaming in happiness because he knew that in a single glance Fatimah had perceived his thoughts. He was happy that his daughter grasped these meanings and that due to the profoundness of how he had raised her, she did not require him to direct or instruct her.

| eight

The Prophet ﷺ went one day to attend the funeral of one of the Muslims. The Companion who narrated this said, as is found in the *Musnad* of Imam Ahmad, “When we returned, there was a woman standing at the door. We remarked that the Prophet does not know her...” Why did he say that? The people of knowledge said because she was veiled completely, even her face could not be seen. The Companion continued, “So we said ‘He does not know her.’ When we arrived, the Prophet ﷺ said, ‘From where have you come, O Fatimah?’” So she was Fatimah, his daughter! And he knew her. She replied, “O Messenger of Allah, I visited the family of the deceased and said to them, ‘May Allah have mercy on your deceased,’ and offered my condolences.” The Messenger of Allah was happy that she upheld the rights of the Muslims: sharing what she had with this one, caring for that one—may the Good Pleasure of Allah be upon her.

Al-Hasan and al-Husayn fell ill and their sickness intensified. ‘Ali ibn Abi Talib and Fatimah vowed to Allah that if He cured ‘the two beautiful ones,’ al-Hasan and al-Husayn, they would fast three days for Allah in gratitude. Allah cured them, so they fasted. But there was no food in the house with which to break the fast. ‘Ali ibn Abi Talib wanted something they could break their fast with at sunset. Sunset time came. He went and asked for a loan from a Jew for three measures of barley. Fatimah prepared something with it. She ground it and baked it into bread and made it into a meal. When it was time for breaking the fast, a needy person was at the door, knocking. Our Master ‘Ali asked, “What do we do, Fatimah? A needy person is at the door.” She said, “We give him the food.” So they gave him their food and spent that night drinking water. Glorified is Allah!

How did their upbringing reach this extent that *“they preferred others above themselves even if they themselves were in dire need”* (59:9)?

On the second day, morning came and they were fasting. When they wanted to break the fast at sunset, an orphan was knocking the door. So they gave him their food. The third day, at the time of breaking the fast there came a captive. So they gave him the food. (And the Prophet ﷺ used to exhort them to treat captives well.) By the third day the effects of hunger were so severe on them that Fatimah’s stomach sunk in. They said it stuck to her back from its great declivity. The signs of starvation and emaciation were visible on her face and body. Al-Hasan and al-Husayn went out alighting here and there in severe hunger. The Messenger of Allah ﷺ was in the mosque. When he saw al-Hasan and al-Husayn walking and one of them stumbling, he perceived that it was out of severe hunger. He was perturbed and left the mosque to get food, which he took to Fatimah’s house. And Allah, Exalted is He, revealed verses describing this household. Allah is Supreme! What are these characteristics? What are these qualities that were revealed as part of the Qur’an and praise and commendation from the Most Merciful? Allah says *“They fulfill (their) vows, and fear a Day whose evil flies far and wide. And they give (their own) food, for the love of Allah, to the indigent, the orphan, and the captive [saying] ‘We feed you for the sake of Allah alone; no reward do we desire from you, nor thanks. We only fear a Day of distressful Wrath from the side of our Lord.’”* (76:7-10)

This is their description. So what did their Lord require them with? *“But Allah will deliver them from the evil of that Day, and will cast over them a Light of Beauty and [blissful] joy...”* (76:11)—until the end of the famous verses from Surah al-Insan. Allah lauded and praised them for their preference of others over themselves, with which they attained a great degree in the conduct with Allah.

However, if we understand that this is the upbringing of Muhammad ﷺ, we will not be amazed. If the cause is understood there is no cause for astonishment. If the one who raised them is the one whom my Lord raised, Transcendent and Exalted is He—as the Prophet ﷺ said, “My Lord taught my propriety and how excellently has He taught me...”—then we will not be astounded if Fatimah, who most resembled the Prophet ﷺ in character and form, has such noble traits.

One day, Fatimah was, as was common for her, in a state of hunger. She had a small piece of bread that she wanted to eat but she remembered her father, the Messenger of Allah ﷺ, so she went looking for him and gave him the food. He was happy: happy by the gesture of the blessed, deeply concerned daughter. He said, “O Fatimah, this is the first food that entered your father’s mouth in three days.” The first food is this, O Fatimah that I have eaten in three days. Glorified is Allah! How she would feel for him and sense his hunger and know his pains! May the Good Pleasure of Allah be upon her!

One day the Messenger of Allah ﷺ went out. Abu Bakr and ‘Umar had gone out too. Hunger had driven them all out. One of the Helpers invited them to be his guests. His name was Abu at-Tayihan. He brought them meat and dates. After [Abu Bakr and ‘Umar] had eaten, the Messenger of Allah ﷺ took a little food and placed it in bread and said, “Take this”... “Take this to the house of Fatimah, for by the One in whose Hand is my soul, she has experienced three days in which nothing has entered her stomach.” This is the liege lady of the women of the worlds. The liege lady of the people of Paradise. If Allah, the Exalted, honours us and we enter Paradise, then verily she is our liege lady! She is our liege lady here in this world by the declaration of the Messenger of Allah ﷺ. The precious liege lady in this world and the Hereafter! For three days she does not eat food. She preferred her father. She preferred the poor women. She

preferred the needy women. She preferred the orphan girls. She preferred the captives—may Allah be pleased with her! So what do we have of these noble traits of hers? What do we have of this truthfulness in fulfilling the rights of Allah and the rights of our fellow Muslims everywhere?

Our liege lady Fatimah fell ill, so the Prophet ﷺ left the Mosque with one of his Companions and said to him, “Do you wish to visit Fatimah, daughter of Muhammad, who has fallen ill?” He came to her home and entered. When she saw him, she kissed him between his eyes, and he kissed her between her eyes, and sat with her. She was sick. He said to her, “O Fatimah, what ails you?” She told him she was suffering from the pains of illness and from poverty. He ﷺ still asked her to be patient. He still reminded her of the Abode of the Hereafter. He still informed her of the tremendous favour and reward, and the distinction which Allah had given her: that she is the liege lady of the women of the worlds. May Allah be pleased with her!



The Companions awaited the azan in the Mosque for one of the obligatory Prayers. The Messenger of Allah ﷺ and the Companions were waiting, but Bilal, the muezzin, was late. What was going on? Bilal finally came. When he entered, the Messenger of Allah ﷺ said to him, “O Bilal, what made you late?” “O Messenger of Allah!” he responded, “I passed by the house of Fatimah and found the two infants crying, and she was grinding with the hand mill. So I said, ‘O daughter of the Messenger of Allah! Either I tend to the infants for you or I assist you in grinding!’ She said, ‘As for the infants, I am more merciful to them.’” So Fatimah took the infants and Bilal ground for her and assisted her, and due to that he was late. The Prophet was pleased and prayed for Bilal. He said, “May Allah

have mercy upon you! You were merciful to her.” He ﷺ was happy about that.

Bilal would frequently pass by al-Hasan and al-Husayn and kiss them. He loved them deeply, out of his love for their grandfather, peace and blessings upon him and his family.

Indeed the Messenger of Allah ﷺ passed by Fatimah’s house, as was his practice, and found ‘Ali and Fatimah grinding and working. He asked, “Which of you has become weary?”—that is to say, which of them was more tired than the other? Our Master ‘Ali replied, “Fatimah has, O Messenger of Allah!” The Messenger of Allah ﷺ then took the hand mill from her and began to grind for her. Look at this affection! Look at this kindness! Look at this noble life! Just imagine living inside of this apartment—such smiles, such affection, such kindness, such love! What a wondrous and amazing life! They were surrounded by pains yet enjoyed complete faith and joy. How did Allah gather all of these things within them? It is from His selection, His largesse, His choice—a distinction and designation from Him!

The years passed and the day of the conquest of Khaybar came. Ja’far arrived. The situation eased. The opening began to widen. The eight year [after the migration] came, and then Zaynab! Anxieties kept coming. Fatimah and her Beloved father were still undergoing trials for the sake of the Real [Allah], Exalted is He. But those are lofty degrees from Allah. Soon Zaynab becomes sick and the sickness grows worse. Soon after, Allah takes her to His presence [she dies], and the Messenger of Allah ﷺ buries her beside her sister Ruqayyah. Fatimah cries over her sister’s children. She takes Umamah and ‘Ali, the children of Zaynab, and is very concerned about their upbringing and care. All of that in only a year.

The ninth year [after the migration] comes and then Umm Kulthum! Allah takes her to His presence, too! Thus Fatimah remained, having lost her mother, Ruqayyah, Zaynab, and Umm Kulthum. It is the house where she used to laugh and keep their company and visit them. She lost her house and nothing was left for her except her father ﷺ. He is her memory from the days of Mecca. Likewise, no one remained for the Messenger of Allah ﷺ from his children except Fatimah.

Allah soothed some of the pain of Umm Kulthum's passing with news that Maria the Coptic, the bondswoman of the Messenger of Allah ﷺ, was pregnant. She gave birth to a son and the Messenger of Allah ﷺ was elated. All of the Muslims in Medina greatly rejoiced that the Messenger of Allah ﷺ had been blessed with a child. However, the baby did not live for long. For in the tenth year [after the migration], before the passing of the Messenger of Allah, Ibrahim died. The Messenger of Allah ﷺ wept over him. His eyes watered and he said, "Indeed the eye weeps and the heart grieves, but we say not except which is pleasing to our Lord. Verily to Allah we belong and unto Him is our return!"

The Resplendent One was grieved. Her father had lost all of his children. No one remained for him except her. Now she was all of his children. Now she was the Household. Now she was the Family. She had become the solace. She had become the one who soothed his pains. She had become the Companion of the Messenger of Allah ﷺ. She would be with him in all of his states. She was present with him during the pledges of fealty. She was present with him during the imprecation when Allah revealed "*And whoso disputes with you concerning (Jesus), after the knowledge which has come unto you, say (unto him): 'Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie.'*" (3:61) So the

Messenger of Allah ﷺ went out and with him was ‘Ali and al-Hasan and al-Husayn, and behind them Fatimah. Upon seeing their illumined faces the Christians of Najran were struck with fear. Some of them even said, “By God, I have certainly seen such faces that, were they to ask God to wipe out this mountain from its place, He would certainly wipe it out!”



The years passed and his life in this lower world was near its end. The Messenger of Allah became sick after the Farewell Pilgrimage. After Fatimah, ‘Ali, the Companions and his wives had all made the Pilgrimage with him ﷺ, they returned to Medina.

Fatimah’s sorrow stirred. She began to have a feeling. ‘Ali said to her, “What’s the matter, O daughter of the Messenger of Allah?” She said, “O son of Abu Talib! By Allah, I feel that the appointed time has neared for my father!” Sorrow began to wage war on her heart. What does her heart bear? By Allah, what does this blessed heart bear? Pains are endured, but what of the greatest pain, which she cannot imagine? If she has lost loved ones dear to her, what of this dearest of beloveds, the greatest beloved to her? He is her Messenger and her father, everything in her life ﷺ!

When he ﷺ became sick and remained in ‘Aishah’s house being nursed, he would at times fall unconscious from the severity of the illness.

| nine

When she saw him one day, with these moments of unconsciousness coming and going, she shrieked and said, “What great pain my father is in!” He said, “There is no more pain for your father after today, O Fatimah!” When he passed away, she announced it and said, “O Father, who responded to his Lord’s invitation! O Father, whose abode is the Highest Paradise of Firdaws. O Father, whose passing we announce to Jibril!” She only said what was good—may Allah be pleased with her. How did she stay firm? Glorified is the One who made her firm. She was the greatest of all people in love for the Messenger of Allah ﷺ, and was the most beloved of people to him ﷺ.

Lady ‘A’ishah said, “We, the wives of the Messenger of Allah ﷺ, were with the Messenger of Allah. He said, ‘Call Fatimah’...”—she was indeed the one who brought him delight above anything that brings delight. ‘A’ishah continued, “So Fatimah came. By Allah, her walk did not differ from the walk of the Messenger of Allah.” Fatimah ﷺ bore the closest resemblance to the Messenger of Allah ﷺ in speech, character and conversation—in everything. All of her states resembled the Messenger of Allah ﷺ, as did her face. She went to see him. ‘A’ishah continued, “So the wives withdrew from him a little. He brought his daughter Fatimah close and whispered something into her ear, and lo, suddenly she was weeping. Then he brought her close again and whispered something into her ear, and lo, she was laughing. Amazing! I have never seen laughter nearer to crying than on that day!”

How does a person weep and then laugh immediately? ‘A’ishah continued, “I was amazed. So I took Fatimah and asked, ‘What did your father say to you?’ She said, ‘By Allah, I

am not about to divulge the secret of the Messenger of Allah!’ Then, after the Beloved passed away, I asked her, ‘By my right over you, O Fatimah, I adjure you to inform me what your father told you!’ She said, ‘When he whispered to me the first time, he said, ‘O Fatimah! Verily Jibril recites the Quran to me and I to him once every year, but this year he has recited it with me twice. I think naught but that my time has come. I will pass away in this illness.’ I therefore wept. Then he said to me, ‘Are you not pleased, O Fatimah, to be the liege lady of the women of the world, and to be the first of the people of my House to join me?’” Hearing that Fatimah became happy.

She could not bear life after the passing of the Prophet ﷺ. She had lost her mother and her sisters, and then she lost her Beloved. How will she live after him? Her heart was cut to pieces ﷻ.

When the Messenger of Allah ﷺ passed away, Fatimah ﷻ mourned him and announced his passing. When Anas returned from the burial of the Messenger of Allah ﷺ, he approached her. She looked at Anas and the traces of dust upon him, and said, “O Anas! What have you done?” He said, “We buried the Messenger of Allah.” She said, “Were you happy, O Anas to pour dust upon the Messenger of Allah?” He said, “By Allah, O daughter of the Messenger of Allah, we do not know what we did, because, by Allah, no sooner had we laid him and poured soil, than we rebuked our hearts.” She then went to the grave of her father and put her hand on the grave and on the soil, then wiped her eyes and said:

*What does it harm one who has smelt the dust of the tomb of Ahmad
To never smell perfumes again?
Calamities have been poured upon me
Had they been poured upon the days they would have turned to nights!*

And she recited the verses:

*The sky's horizons have become dust-coloured, and the day's sun has folded
up and the morning and evening have grown dark
So the earth, after the Prophet, is melancholy, lamenting him, frequently
quaking
Let the East mourn him, and the West
And let Mudar and all of Yemen mourn
O Seal of the Messengers—blessed is his light!
May the Revealer of the Quran send salutations upon you!*

Fatimah suffered what others never suffered—may Allah be pleased with her!

After the Prophet's passing ﷺ, Fatimah was never seen smiling again. She used to smile a lot—just like her father—but after his passing, smiling was a stranger to her. Her sickness became severe. Her heart was cut to pieces. Her insides were consumed by the fire of longing for the Messenger of Allah. She was young in age, only twenty-nine, but in her young age how much had she endured? How much had she borne? How much had she seen? From the age of five she would strive and strive, and she would endure and experience strain and fatigue. And how much she would experience inside of her! So she did not wish to remain in this world after her father. He had given her glad tidings that she would be the first of the People of his House to join him. So no sooner had six months passed when her illness became critical. And Asma' bint 'Umayy would sit by her.

One night, Fatimah cried. Asma' said, "By Allah, what makes you cry O daughter of the Messenger of Allah?" She said, "O Asma', I saw what is done to women when they die. A cloth is put over them which reveals the shape of their bodies..." Glorified is Allah!... Glorified is Allah!... How did her father raise her? He raised her upon modesty. She worried that when

she died her burial shroud would reveal the shape of her body. To this extent, O Fatimah? Where are the women of today? Are they listening? O you who have lost modesty! Fatimah felt shy about the shape of her body becoming visible in her burial shroud, and with a veil upon her. So where are we and where are they?

Asma' said to her, "I saw in Abyssinia that on the bier they form arches and put a cloth over them which conceals [the body]. It is like a dome upon the bier that the deceased is carried upon." Fatimah was elated and said, "I wish, Asma', that you do the same for me!" She was happy ﷺ.

Then she called 'Ali ibn Abi Talib and gave him three counsels. "O 'Ali," she said, "I think that death has neared and I am to join my father and mother..." Our master 'Ali was moved and his eyes began to water with tears, but he held them back and made himself strong. He too had been wounded by the passing of the Messenger of Allah ﷺ, and hearing Fatimah's words wounded him once more. What can this heart withstand? He cannot bear it, but it is the command and decree of Allah, Exalted is He. The two young boys al-Hasan and al-Husayn cried. They cried over their precious mother. Fatimah said to 'Ali, "I counsel you that when I die you should marry Umamah, the daughter of my sister Zaynab." So 'Ali later married her but she did not bear him any children. Our liege lady Fatimah wanted her children—al-Hasan and al-Husayn as well as Zaynab and Umm Kulthum—to be under the care and upbringing of our liege lady Umamah. Fatimah had given birth to Zaynab and to Umm Kulthum, and the Prophet ﷺ had named her daughters so in memory of Fatimah's sisters Zaynab and Umm Kulthum. Fatimah ﷺ would kiss these two girls, her daughters, as they would remind her of her sisters whom she had lost—may peace and blessings be upon them all.

When we mention them our hearts tremble. It is this Household that strove in the way of Allah. There she was, Fatimah, bidding farewell, “O ‘Ali, when I die, wash me.” And when she died he, along with Asma’ bint ‘Umayy, his brother Ja’far’s wife, washed her. She said to him, “And if you bury me, bury me at night.” She was seeking humility. She was seeking obscurity even in the moment of her death. She disliked fame and prominence. She did not like for people to gather for her. Rather, she loved concealment and humility because she had the qualities of her father ﷺ.

And life comes to an end and Fatimah leaves the lower realm. A lifespan of twenty-nine years comes to an end. O how excellent were those years! It is as though we are talking of centuries. It is as though we are discussing many people. A woman whose life contained sorrow and grief, struggle and knowledge, gnosis, light and spiritual secrets. And what she left behind for this Ummah is the greatest that a person could ever leave behind. Indeed she left behind the People of the House of the Messenger of Allah ﷺ! She left behind the Pure Offspring. She left behind the lights and lamps. She left behind the guidance. She left behind the Callers to Allah. She left behind the ones by whose light the lower realm is illumined till this day. They are indeed her blessing. They are indeed her progeny. They are indeed her offspring for whom the Messenger of Allah prayed. They are the Plentiful Good by whom the rightly guided one is guided. They are like Noah’s ark. They are like the stars in the sky—the one who is astray in his error is guided by them. They are salvation. Love for them is Religion and hatred of them is disbelief, and Allah’s protection is sought!

Her days [in this lower realm] came to an end but her blessings have not. Her goodness has not come to an end nor has her life story come to an end. We mentioned the life story of the Resplendent One. Perhaps we will benefit from it. Perhaps

we will draw lessons from it and derive understandings from it, and taste true love that benefits us in our life in this world and in our Hereafter.

This is the life of Fatimah. As for the Day of Resurrection!... As for the Day of Resurrection, then there have come to us narrations from the Prophet ﷺ concerning her. On the Day of Resurrection Fatimah's excellence will be manifested by Allah! What a lofty status she will enjoy on the Resurrection! The Prophet ﷺ says, "On the Day of Resurrection, a caller from beneath the Throne will call out, 'O People of the Assembly! Bow your heads and lower your gazes because Fatimah daughter of Muhammad is crossing the Bridge and entering Paradise!'" The people of that Assembly—every last one of them—will bow their heads. Who is this that the entire creation shall bow their heads and avert their gazes out of reverence and respect for? It is Fatimah daughter of Muhammad! She will cross and a retinue from the Ummah will be with her. And with her shall be those who love her and her children. May Allah make us, and everyone present, and every reader, among those who will be in this noble delegation, and may He cause all of us to arrive at the Fountain of the Messenger of Allah ﷺ and enter the Gardens of Delight!

Amin! Amin! Amin, O Lord of the Worlds! And all Praise is for Allah, Lord of the Worlds!

*An integral part of him in feelings and sensitivity
It hurts him all that hurts you
If appears a touch of sorrow
On your face, it is seen in your father
Unity of essence, never was it separated
And it is a secret you bequeathed your offspring
You are the resemblance of the Prophet in everything;
They see the Prophet if they see you
You are the blossom of the Prophet;
Whenever he gets the scent he is pleased
How can he not draw you near?!
When you approach he stands up delighted
And from the ocean of his affection, he quenches you
A rank, all ranks of proximity are lower to,
And a grace from God, the Sovereign.*

APPENDIX

Some Prophetic Counsels of Supplication to Fatimah the Resplendent ﷺ

1. When you retire to bed, say: *سُبْحَانَ اللَّهِ* *Subhan Allah* (Transcendent is Allah!) thirty-three times, *الْحَمْدُ لِلَّهِ* *Al-Hamdulillah* (All Praise is for Allah!) thirty-three times, and *اللَّهُ أَكْبَرُ* - *Allahu Akbar* (Allah is Supreme!) thirty-four times.

2. Say:

يَا أَوَّلَ الْأَوَّلِينَ ، وَيَا آخِرَ الْآخِرِينَ ، وَيَا ذَا الْقُوَّةِ الْمَتِينِ ، وَيَا رَاحِمَ الْمَسَاكِينِ ، وَيَا أَرْحَمَ الرَّاحِمِينَ

Ya Awwal al-awwalin wa Ya Akbir al-akbirin wa Ya Dhal quwwatil matin wa Ya Rahim al-masakin wa Ya Arhamar rahimin!

O the First of the first! O the Last of the last! O Possessor of absolute power! O He who shows mercy to the impoverished! O the Most Merciful of the merciful!

3. Say:

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبَّ الْأَرْضِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ،
رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَةِ
وَالْإِنْجِيلِ، وَالْفُرْقَانَ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ
بِنَاصِيَتِهِ. اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ
بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ
فَلَيْسَ دُونَكَ شَيْءٌ، إِفْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ

Allahumma Rabbas samawatis sab'i wa Rabbal ardbi wa Rabbal 'Arshil 'Adhim! Rabbana wa Rabba kulli shay-in! Faliqal Habbi wan nawa! Munaẓẓilat Tawrati wal Injili wal Furqan! A'udhu bika min sharri kulli shay-in Anta akhidhun binasiyatibi. Allahumma Antal Awwalu fa laysa qablaka shay-un. Wa Antal Akhiri fa laysa ba'daka shay-un. Wa Anta az-Zahiru fa laysa fawqaka shay-un. Wa Antal BaTinu fa laysa dunaka shay-un. Iqdi 'anni ad-dayn wa agnini minal faqr.

O Allah! Lord of the seven Heavens and Lord of the Earth and Lord of the tremendous Throne! Our Lord and Lord of everything! Revealer of the Torah and the Gospel and the Qur'an! Causer of the seed-grain and the date-stone to split and sprout! I seek Your protection from the evil of everything You have taken by the forehead. You are the First so there is nothing before You. You are the Last so there is nothing after You. And You are the Most High so nothing exalts over You. And You are the near One, no one is nearer than You. Settle all my debts, and save me from poverty.

4. Say:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكِلْنِيْ
إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ

Ya Hayyu! Ya Qayyum! bi rahmatika astaghithu. Aslib li sha-ni kullahu wa la takilni ila nafsi tarfata 'ayn.

O Living! O Sustainer! I call upon Your mercy for succour. Make good all my affairs and do not entrust me to myself for the blink of an eye.