

FĀTĪMA

VIRTUES *of the* PURE ONE

*A brief biography & a selection of
Prophetic Traditions in praise of her*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF **ALLAH**,
THE ALL-MERCIFUL,
THE ALL-COMPASSIONATE

BIRTH

Lady Fāṭima was born five years before the announcement of prophethood, when the Messenger of Allah ﷺ was thirty-five years old.¹ There is a consensus on her being born prior to the Prophet's ﷺ announcement of prophethood² at the age of forty years.

THE NAME—FĀṬIMA

Al-Daylamī relates from Abu Hurayra and al-Ḥākim from ‘Alī that the Messenger of Allah ﷺ named her Fāṭima because, “...Allah has separated her from the Fire.”³

1 Al-Munāwī, *Ithāf al-sā'il* (p. 23, Maktaba al-Qur'an). This has been mentioned by Ibn Jawzī (d. 597) among others... and al-Madāyini agreed to this.

2 *Ithāf al-sā'il* (p. 26).

3 *Ithāf al-sā'il* (p. 24).

Lady Fāṭima is the youngest of all the daughters of the noble Prophet ﷺ. The Prophet ﷺ had seven children: four daughters and three sons.

1. Lady Zaynab
2. Lady Ruqayya
3. Lady Umm Kulthūm
4. Lady Fāṭima⁴

And, the three sons:

1. Our master al-Qāsim
2. Our master ‘Abdullah — he was also given the titles: *al-Ṭayyib* and *al-Ṭāhir*.
3. Our master Ibrāhīm, *upon them all be peace*.

All of the children were from the Prophet’s ﷺ first wife, our mother Khadija, except for Ibrāhīm, for his mother was Lady Māriya al-Qibṭiyya bint Sham‘ūn⁵. Furthermore, all his ﷺ daughters accepted Islam and migrated with him to Madina al-Munawwara.⁶

Lady Fāṭima had many titles, the most famous of which are:

- i. AL-ZAHRĀ’ (الزَّهْرَاءُ) — the resplendent/shining one
- ii. AL-BATŪL (البتول) — the chaste and pure one

4 Abu Ḥanifa, *Fiqh al-akbar* (p. 200); in Maktaba al-Madīna’s publication of ‘Ali al-Qārī’s, *Minaḥ al-rawḍ al-azhar fi sharḥ al-Fiqh al-akbar*.

5 Lady Māriya passed away in 16H during the caliphate of ‘Umar b. al-Khaṭṭāb. (al-Qaṣṭallānī, *al-Mawāhib al ladunniya bi minah al-Muḥammadiyya* 2:101, al-Maktaba al-Islāmi)

6 Ibid. (2:58).

Al-Ṭabarānī relates from al-Madāyīnī that Lady Fāṭima's *kunya* was *Umm Abihā* (أم ابیها) or 'the mother of her father.' Al-Munāwī (d. 1031H) mentions that she is referred to as 'the mother of her father' because the Prophet ﷺ would remember his foster mother, Lady Fāṭima bint Asad⁷, due to her.⁸

She was married to the cousin of the Prophet ﷺ, 'Alī ibn Abī Ṭālib (the son of Abū Ṭālib); in 2H: "Allah has ordered me to marry Fāṭima to 'Alī."⁹

And whilst 'Alī ibn Abī Ṭālib was married to Fāṭima, it was impermissible for him to marry any other woman. Al-Nawawī said: for this was have led to harming Fāṭima, and this would hurt the Prophet ﷺ also, and [know!] the one who hurts him ﷺ is doomed. It is for this reason he forbade him to do that, out of compassion towards 'Alī and towards Fāṭima.¹⁰

She had three sons:

i. **IMAM AL-ḤASAN**

He is Abu Muhammad al-Ḥasan ibn (son of) 'Alī ibn Abī Ṭālib ibn 'Abd al-Muṭṭalib ibn Hāshim ibn 'Abd Manāf al-Hāshimī al-Qurashī al-Madanī, the martyr (*al-shahīd*).¹¹ He is the grandson of the Messenger of Allah ﷺ, who considered them to be his fragrant flowers in this world and the leaders of the youth of paradise. He was born during Ramaḍān in 3H.¹²

ii. **ḤUSAYN** – was martyred in Karbala, and a year younger than Ḥasan.

⁷ After the passing of his biological mother, Lady Āmina, the Prophet ﷺ lived with paternal grandfather, 'Abd al-Muṭṭalib, until his passing; the Prophet ﷺ was eight years old. (refer to al-Ṣāliḥī's, *Subl al-hudā wa al-rashād*, 1:655).

⁸ Thereafter, the Prophet ﷺ remained with his uncle, Abu Ṭālib, until he had grown. (Al-Zurqānī, *Sharḥ al-mawāhib*, 1:354). Lady Fāṭima bint Asad was the wife of Abu Ṭālib.

⁹ Abu Ṭālib's actual name was 'Abd Manāf b. 'Abd al-Muṭṭalib b. Hāshim b. 'Abd Manāf, whilst others have mentioned that he was 'Imrān b. 'Abd al-Muṭṭalib. (Ṣā'im Chishtī, *Īmān abī Ṭālib*, p. 225)

¹⁰ *Ithāf al-Sā'il* (p. 25).

¹¹ Al-Ṭabarānī, *al-Mu'jam al-kabīr* (§10305); Ibn Jawzī, *Tadhkirāt al-khawwās* (p. 276); al-Munāwī, *Fayd al-qadīr* (2:215).

¹² Al-Nawawī, *Sharḥ ṣaḥīḥ Muslim* (16:3).

¹¹ Al-Dhahabī, *Siyar a'lām al-nubalā'* (3:246).

¹² Al-Dulābī, *al-Durriyāt al-ṭāhira al-nabawiyya* (p. 69, Dār al-Salafiyya, Kuwait, 1986).

iii. **MUḤSIN** - passed away in infancy.

And three blessed daughters:

i. **ZAYNAB**

After the passing of her blessed sister, ‘Abd Allāh b. Ja‘far married Sayyidah Zaynab bint Fātima. They were blessed with two children ‘Alī and Umm Kulthūm.

ii. **UMM KULTHŪM**

She married the Commander of the Faithful ‘Umar in 17H. The caliph ‘Umar gave her a dowry of forty-thousand dirhams in honour of her lineage. Umm Kulthūm bore ‘Umar, Zayd al-Akbar, known as *Ibn al-Khalīfatayn* (‘Son of the Two Caliphs’ i.e. ‘Umar and ‘Alī) who became renowned for his great beauty, and a daughter, Ruqayyah.

iii. **RUQAYYAH** - passed away in infancy.

Lady Fātima passed away six months after her blessed father, the noble Prophet ﷺ, on the 3rd of Ramaḍān 11H. She was said to be approximately 29 years of age. Her funeral prayer was led by the Prophet’s ﷺ uncle, ‘Abbās or ‘Alī b. Abī Ṭālib. She was laid to rest in the cemetery of *al-Baqī’*.



Compiled below are only a few of the many traditions in praise of the blessed daughter of our master, **Prophet Muhammad** ﷺ, **Fāṭima**, the pure one.

LEADER OF THE BELIEVING WOMEN

The Mother of the Believers ‘Ā’isha narrates that the Prophet ﷺ said during

his final illness, “Oh Fāṭima! Are you not pleased with the fact that you are the leader of the women of all worlds, the leader of the women of this community and the leader of the believing women?”¹³

Masrūq narrates from the Mother of the Believers ‘Ā’isha that the Messenger of Allah ﷺ said, “Oh Fāṭima, are you not happy that you are the leader of all the believing women; or the leader of the women of this community?”¹⁴

LEADER OF THE WOMEN OF THE GARDEN

Hudhayfa narrates that the Messenger of Allah ﷺ said, “Indeed there is an angel who prior to tonight had never descended to Earth before, he sought permission from his Lord to convey his greetings to me and the glad tidings that Fāṭima is the leader of the women of the Garden, and al-Ḥasan and al-Ḥusayn are the leaders of the youth in the Garden.”¹⁵

“ALLAH WILL NOT PUNISH YOU, OR YOUR CHILDREN.”

‘Abd Allāh b. ‘Abbās narrates that the Messenger of Allah ﷺ said to Fāṭima, “Allah ﷻ will not punish you, or your children.”¹⁶

ALLAH ﷻ HAS PROTECTED FĀṬIMA

‘Abdullāh b. Mas‘ūd narrates that the Messenger of Allah ﷺ said, “Verily, Fāṭima has protected her honour and purity in such a way that Allah ﷻ has protected her and her children from the fire of hell.”¹⁷

13 Al-Ḥākim, *al-Mustadrak* (3:170 §4740), who declared it rigorously authentic (*ṣaḥīḥ*); al-Nasā’ī, *al-Sunan al-kubrā* (4:251 §7078, 5:146 §8517); Ibn Sa’d, *al-Ṭabaqāt al-kubrā* (2:247-248, 8:26-27); Ibn Athīr, *Usd al-ghāba fi ma’rifat al-ṣaḥāba* (7:218).

14 Al-Bukhārī, *Ṣaḥīḥ*; Muslim, *Ṣaḥīḥ* (Bk. Of the Virtues of the Companions); al-Nasā’ī, *Faḍā’il al-ṣaḥāba* (pp. 77 §263); Aḥmad, *Faḍā’il al-ṣaḥāba* (2:762 §1342); al-Tayālīsī, *Musnad* (p. 196 §1373); Ibn Sa’d, *al-Ṭabaqāt al-kubrā* (2:247); Abu Nu’aym, *Hilyat al-awliyā’*; al-Dhahabī, *Siyar a’lām al-nubalā’* (2:127).

15 Al-Tirmidhī, *al-Jāmi’ al-ṣaḥīḥ* (Bk. Of Virtues §3781); al-Nasā’ī, *al-Sunan al-kubrā* (5:80 §8298, 5:95 §8365 Dār al-Kutub al-‘Ilmiyya. Beirut); al-Nasā’ī, *Faḍā’il al-ṣaḥāba*; Aḥmad, *Musnad* (5:391 §23377); Aḥmad, *Faḍā’il al-ṣaḥāba*; Ibn Abi Shayba, *al-Muṣannaf* (12:96 §32840, 32841 & 32843) mentioning only, ‘al-Ḥasan and al-Ḥusayn are the leaders of the youth in the Garden’; Ḥākim, *al-Mustadrak* (3:182 §4778 & 4780; 3:429 §5630) recording similar to Ibn Abi Shayba; al-Ṭabarānī, *al-Mu’jam al-kabīr* (19:292) quoting similar to Ibn Abi Shayba.

16 *Al-Mu’jam al-kabīr* (11:263 §11685 Maktaba al-‘Ulūm wa ‘l-Ḥikam); al-Haythamī, *Majma’ al-zawā’id* (9:326 §15198 Dār al-Fikr. Beirut), stating that it has been narrated by al-Ṭabarānī and that its narrators are trustworthy (*rawāhu’t-ṭabarānī wa rijālūhū thiqāt*).

17 *Al-Mu’jam al-kabīr* (22:407); al-Bazzār, *Musnad* (5:223 §1829 Maktaba al-‘Ulūm wa ‘l-Ḥikam) with a slight variance in wording; *al-Mustadrak* (3:165 §4726); Abu Nu’aym, *al-Hilyat al-awliyā’*.

Jābir b. ‘Abdullāh narrates that the Messenger of Allah ﷺ said, “My daughter was named Fāṭima because Allah ﷻ has completely separated her and those who love her from the fire of hell.”¹⁸

“MY MOTHER AND FATHER BE SACRIFICED FOR YOU.”

‘Abdullah b. ‘Umar narrates that whenever the Prophet ﷺ would set off for a journey, the last person he would meet from among his family would be Fāṭima; and when he returned from a journey, the first person he would meet would be Fāṭima. The Messenger of Allah ﷺ would say to her, “[O Fāṭima!] My mother and father be sacrificed for you.”¹⁹

‘Umar b. Khaṭṭāb narrates that the Prophet ﷺ used to say to Fāṭima, “[O Fāṭima!] My mother and father be sacrificed for you.”²⁰

“FĀṬIMA IS A PART OF ME...”

Miswar b. Makhrama narrates that the Messenger of Allah ﷺ said, “Fāṭima is a part of me; whosoever angers her angers me.”²¹²²

FĀṬIMA MEETING THE PROPHET ﷺ

The Mother of the Believers ‘Ā’isha narrates that when the Prophet ﷺ saw that Fāṭima had come, he would greet her and then he stood up for her, kissed her, took her hand and brought her forward and made her sit in his place. When the Prophet ﷺ visited her, she greeted him, stood up for him, and kissed him.²³

18 Al-Daylamī, *al-Firdaws* (1:426 §1395 Dār al-Kitāb al-‘Arabi); Muttaqī al-Hindī, *Kanz al-‘ummāl* (12:205 §34227) and stated: al-Daylamī narrated the tradition through Abu Hurayra; al-Sakhāwī, *Istījlāb irtiqā al-ghuraf* (p. 96) stating that al-Daylamī narrated it through Abu Hurayra.

19 Ḥākim, *al-Mustadrak* (3:170 §4740 Dār al-Kutub al-‘Ilmiyya. Beirut); Ibn Ḥibbān, *Ṣaḥīḥ* (§696); al-Haythamī, *Mawāriḍ al-zamān* (1:631).

20 Al-Shawkānī, *Darr al-saḥāba* (p. 279 Dār al-Fikr. Damascus) stating that Ḥākim has narrated it in *al-Mustadrak*.

21 Al-Bukhārī, *Ṣaḥīḥ* (5:21 §3714 Dār Tawq al-Najāh); Muslim, *Ṣaḥīḥ* (§2449); Ibn Abī Shayba, *al-Muṣannaf* (6:388), narrating it from ‘Alī; Abu ‘Awānah, *Musnad* (3:70 §4233); Ḥākim, *al-Mustadrak* (3:172 §4747); al-Bayhaqī, *al-Sunan al-kubrā* (10:201); al-Daylamī, *al-Firdaws* (3:145 §4389).

22 Al-Suhaylī derived from this tradition that anyone who curses Lady Fāṭima has committed an act of disbelief (*kufr*). (*al-Mawāhib al ladunniya bi mināh al-Muḥammadiyya*)

23 Al-Nasā’ī, *al-Sunan al-kubrā*.

LOWERING THE GAZE WHEN FĀṬĪMA SHALL PASS

‘Alī narrates: I heard the Prophet ﷺ say, “On the Day of Judgement an announcer will proclaim from behind a veil, ‘Oh people of the gathering! Lower your gazes until Fāṭima, the daughter of Muḥammad ﷺ passes.”²⁴

‘Alī narrates that the Prophet ﷺ said, “On the Day of Judgement it will be said, ‘Oh people of the gathering! Lower your gazes for the daughter of the Messenger of Allah ﷺ shall pass.’ She will pass through wearing two green garments.”²⁵

Abu Muslim said that when ‘Abd al-Ḥamīd was with us, Qilāba told me: “[Fāṭima will pass wearing] two red garments.”

The Mother of the Believers ‘Ā’isha narrates that the Prophet ﷺ said, “On the Day of Judgement an announcer will proclaim, ‘Lower your gazes so that Fāṭima the daughter of Muhammad ﷺ may pass.’”²⁶

Abu Hurayra narrates this *marfū’* tradition that on the Day of Judgement a voice from the depths of the Throne will call out, ‘Oh people of the gathering! Bow your heads and lower your gazes until Fāṭima passes through towards Paradise.’²⁷

May **Allah** Most High accept our efforts.



24 *Al-Mustadrak* (3:166 §4728); Muḥibb al-Ṭabarī, *Dhakhāir al-‘uqbā* (p. 94); Ibn Athīr, *Uṣd al-ghāba fī ma’rifat al-sahāba* (7:220); ‘Ajlūnī, *Kashf al-khafā’* (1:101 §263).

25 *Al-Mustadrak, al-Mustadrak* (3:175 §4757); Aḥmad, *Faḍā’il al-sahāba* (2:763 #1344); *Mu’jam al-kabīr*; al-Ṭabarānī, *Mu’jam al-awsaṭ* (3:35 §2386); *Majma’ al-zawā’id* (9:212).

26 Al-Khaṭīb, *Tārīkh al-baghdād* (8:142); *Dhakhāir al-‘uqbā* (p. 94).

27 *Kashf al-khafā’* (1:101 §263); *Kanz al-‘ummāl* (12:106 §34211); *Tārīkh al-baghdād*, through the Mother of the Believers ‘Ā’isha with slight variance in wording.