

(Daughter of the Holy Prophet: Lady Fatima al-Zahra (S.A

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Fatimah al-Zahra (A) was the daughter of the holy Prophet (S), Muhammad ibn Abdullah and Khadija (A), the great lady and the spiritual mother of the faithful. Fatimah al-Zahra (A) was married to Amir-ul-Mu'mineen, Imam Ali ibn Abi Talib (A) and all the Imams are her sons and grandsons and great grandsons.

She was born on 20th of Jamadi-II forty-five years after the birth of the holy Prophet (S). She died on Tuesday the 3rd of Jamadi-II in the year eleventh of Hijrah (Islamic calendar – when Rasulollah migrated from Mecca to Medina). She lived for only eighteen years. Imam Ali (A) prepared her body for burial and did not tell people where her grave was as it was her wish not to tell people where she was buried.

She, like her holy father, possessed all the intellectual abilities and achievements. Many verses of the holy Qur'an were revealed in her praise and about her spiritual credits.

The holy Prophet had given her several honourable titles one of which is, Sayyedatu Nisaa al-Aalameen meaning "Leader of the ladies of the worlds".

He loved her immensely. Whenever she would go to her father's house, the holy Prophet (S) would stand up, in her respect, and would give her a special place and kiss her hands and would say, "Whatever pleases Fatimah, pleases Allah, and whatever angers Fatimah, angers Allah."

She and Imam Ali had two sons, Imam Hassan and Imam Hussain, and also a third son, Muhsin, who died because of miscarriage resulting from injuries Fatimah al-Zahra (A) sustained ((When the house of Fatimah al-Zahra (A) was attacked, she sustained horrific injuries, which led to the immediate death of her unborn baby son Muhsin, and her death later. The attack took place only one day after the burial of the body of Rasulollah (S)). They also had two daughters, Zaynab and Umm Kulthoum (A).

Anyone who follows the sirah or the way of life of Lady Fatimah al-Zahra (A), would find that this lady is a perfect paradigm, and school in the various domains of life . . . and therefore an ideal exemplar for every woman . . . and man too.

She was the one who supported her father in his call to Islam, and she, together with a few other faithful believers in the Abi Talib valley, sustained severe hardship perpetrated by the idolaters of Quraysh . . . she was the one who supported Amir-ul-Mu'minin Ali (A), who strengthen the foundation of Islam, after the death of the Prophet (S).

She suffered the severe pains and cruelty of the difficult circumstances that surrounded her when she chose the path that leads to the hereafter instead of that leading to this world. She married her cousin Amir-ul-Mu'minin, Ali (A) and joined him along with her father Rasulollah (S), in the support and strengthening of both the Risalah and the Imamah, as well as forming the foundation of an Islamic society and conveying the Message of Allah . . . and this is the best model and example Muslim women could possibly follow.

Lady Fatimah (A) divided the duties of their married life with Imam Ali (A). Her responsibility was the duties within the house and his was those without.

Imam Baaqir (A), is reported as saying that:

"Fatimah (A) guaranteed Ali (A) the duties inside the house, (preparing) the dough, (baking) the bread and house keeping. Ali (A) guaranteed Fatimah all that is needed from outside the house, such as providing the firewood and food.

One day he said to her: O Fatimah do you have something (to eat in the house)? She replied: By He who glorified you we do not have anything to give you since three days.

He said: Why did you not inform me?

She said: Rasulollah (S) always advised me against asking you for anything. He said to me 'Do not ask your cousin for anything. If he brought you something, fine! and if not then do not ask him for anything.'

The attack on the house of Fatimah al-Zahra (A) was in aid of dragging Imam Ali (A) out of the house to force him to pay homage to the new ruler.

Then Imam Ali (A) left the house (seeking to provide something for the home). He met someone and borrowed one Dinar from him. On his way back, and it was night time, he met Miqdad al-Aswad. He said to Miqdad; What brings you out at this hour? Miqdad replied:

By He who has glorified you, it is hunger O Amir-ul-Mu'minin!

The narrator interrupted Imam Baaqir (A) and asked 'and Rasulollah was alive (at that time)?'

Imam Baaqir (A) replied 'Yes Rasulollah was alive.'

Imam Ali (A) said to Miqdad: 'It is what brought me out too. I have borrowed one Dinar which I shall give to you.' And he gave it to him.

Imam Ali (A) returned home and found Rasulollah (S) sitting and Fatimah (A) praying and something covered with a cloth between them. When she finished her prayers, she brought that thing which was some bread and meat. He (A) said: O Fatimah! From where this comes to you? She (A) replied: From Allah! Verily Allah provides sustenance to whom He pleases, without measure.

Rasulollah (S) said to Imam Ali (A): Shall I tell you of the like of you and her? Imam Ali (A)

replied: Yes.

Rasulollah (S) said: Your example like Zechariah when he came to see Mary in the chamber he found her supplied with sustenance, he asked: 'O Mary! From where this comes to you? She (A) replied: From Allah! Verily Allah provides sustenance to whom He pleases, without measure.' - The holy Qur'an: The Family of 'Emran (3): 37.

Some of the other attributes that Lady Fatimah decorated herself with, which should be the model for every society and nation who wants to progress forward, are Zuhd or non-attachment to material things, kindness and graciousness, altruism and selflessness, perseverance in the face of severe hardship, and many other highly noble characters. The story of feeding the needy referred to in the holy Qur'an in the Surah of Mankind (76) is the best evidence for it. They gave their food, which were only a few pieces of bread to three needy people on three consecutive days. This is after they had vowed to fast three days for Allah for the recovery of their two sons Hassan and Hussain from illness. On the first day, when they wanted to break their fast, a destitute person knocked on the door asking for some food. They all gave all their food, leaving themselves nothing to eat that night. They did the same thing on the next day when an orphan came to their door asking for food, and on the third day in row they gave all their food to a captive who came to them for help. Allah almighty revealed an entire Surah, Mankind (76) in this regard praising their conduct.

Verse eight of the Surah reads:

'And they feed, for the love of Allah, the indigent, the orphan, and the captive.'

Hadith (saying) from Fatimat-ul-Zahra' (AS)

'He (Allah) invented all things not from a thing which existed before, and designed them not by emulating other samples. He created them by His might, and gave them life by His will; not because of a need He had for their creation, or a benefit He had for their design, except for the establishment of His wisdom, awareness (of His creation) about His obedience, appearance of His might, (to invite) His creation to servitude and worship, and to glorify His invitation. ' . . . So my father (Muhammad (S)) rose amongst the people to guide them. He saved them from perversion and aberration, and turned their blindness into enlightenment, and guided them towards the right religion, and invited them to the straight path.'

'The holy Qur'an . . . following it leads to the pleasure of Allah, Listening to it (implementing its teachings) results in salvation. Through it can be achieved Allah's clear and enlightening evidences, His alluded obligatory duties (upon mankind), His forewarned prohibitions, His conspicuous arguments, His comprehensive reasonings, His desired virtues, His bestowed permissions, and His written divine laws.'

*'Therefore Allah set faith as the purifier, for you, from polytheism,
And (He set) the daily prayers to distance you from arrogance and egoism,
And the (giving of) Zakat as the purity of your soul and the growth of your sustenance,
And rendered fasting for the firm establishment of sincerity,
And the Hajj pilgrimage for the consolidation of the religion,
And rendered justice for the harmonisation of the hearts,
And (He set) the obedience of us (the Ahl-ul-Bayt) as the order (organising factor) for the
religion, and our leadership (the Imamah) as the guarantor from disunity and division,
And Jihaad the honour for Islam, and humiliating for the infidels and hypocrites,
And perseverance as an aid for obtaining reward,
And the 'Enjoining good and forbidding evil' for the interest and correction of the society and
the public,
And rendered kindness to the parents as a shield from displeasure,
And (He set) keeping bond with the kinship the cause for lengthening of life span,
'O Allah! Belittle myself in my eyes, and glorify and magnify Your Station to me. Inspire me
Your obedience, and the practice which brings about Your pleasure, and (inspire me) the
'avoidance of anything which may bring about Your wrath, O most merciful of all*