



يا فاطمة الزهراء يا بنت محمد يا فرقة بين الرسول يا سيدة و مولانا  
انا نوجهنا و استشفقنا و توسلنا بك الى الله و خدمتك بين يدي حاجتنا



## SAYYIDAH FĀṬĪMAH (AS)

### سَيِّدَةُ فَاطِمَةَ (ع)

FUNDAMENTALS OF ISLAM

LEVEL 4

#### LESSON 1: FĀṬĪMA'S (AS) CHASTITY

In previous years we have learnt about Sayyedah Fāṭimah's noble family tree and the different aspects of her amazing character for which she earned her honourable titles. Through her we learnt about the importance of being chaste and discussed the effects of *ḥijāb* and chastity in both males and females and how to implement and maintain chastity in our society today. In this lesson we will further develop these ideas in order to appreciate chastity as being a key factor in nurturing a healthy individual, family and society as a whole.

#### CHASTITY

As we have always mentioned, our aim in life is to achieve self-purification and perfection in order to be closer to Allah (SWT). Among the essentials required for our journey to perfection is chastity and hence there is so much emphasis on Sayyedah Fāṭimah as a role model in Islam as she exemplified it perfectly.

When we hear the word chastity the first thing that comes to mind is *ḥijāb*! We will discuss the way in which Fāṭima (as) presented and perfected the different levels of *ḥijāb*. Keep in mind that all the following levels of *ḥijāb* are important components of chastity for males and females.

#### PHYSICAL ḤIJĀB

Islam is a very comprehensive religion through which Allah (SWT) wants to maintain the respect and dignity of a person through all means. The way we dress influences other people and also ourselves.

#### Objectives >>>

#### Students should:

- Engage in a discussion on chastity
- Engage in a discussion on physical and social ḤIJĀB and understand these
- Listen to one or more stories from the life of Sayyedah FĀṬĪMAH (as) showing the importance of chastity
- Discuss the status of Sayyedah FĀṬĪMAH (as) in the eyes of Allah, including that God loves those who love her, and hates those who hate her
- Discuss the importance of love for Sayyedah FĀṬĪMAH (as) and the different aspects of this
- Discuss the importance of goodness to parents
- Discuss Sayyedah FĀṬĪMAH's (as) relationship with her father (saw)

**Don't look and don't be seen:** The Messenger of Allah (saw) asked his companions: *"What is best for women?"* No one knew the answer so Imam 'Ali asked Sayyedah Fāṭimah for the answer to which she replied: *"It is best for them not to see men and not to let men see them."* When the Prophet heard the answer, he said: *"Surely she has spoken the truth, for she is part of me."*

From this we understand that we (both females and males) should not expose ourselves to people of the opposite gender and when others want to expose themselves to us then we should not look at them. It does not mean that we walk around with a blind-fold on our eyes! Rather it means that we should keep our limits when it comes to dealing with the opposite gender and we should know what is *ġarām* to look at. For example while we are going shopping or to school and we see a lady or man dressed indecently then we should look away and not stare. By looking away we are controlling our desires, we won't be influenced by the scene emotionally and psychologically and we maintain our respect and dignity by not following such worthless things.

The other part of Sayyedah Fāṭimah's advice was that we should not let ourselves be seen in an indecent manner. This means we should dress in a way that does not show our body or the shape of our body and that maintains our dignity.

**Hijab even after death:** Sayyedah Fāṭimah (as) maintained her *hijāb* even after she left this world. In her will to Imam 'Ali (as) before she passed away she asked him to carry her body to her grave in a closed coffin so that no one would be able to see the shape of her body while she lay in it.<sup>ii</sup> Hence no matter what situation we are in we should never abandon our chastity.

## SOCIAL HIJĀB

Allah (SWT) has given us five senses which are different pathways (or doors) to our hearts and souls: sight, hearing, smell, touch and taste. Once we use one of these senses to commit any sinful act, it will affect our heart. Imagine the sense as a door that we usually shut in the face of evil. Once we open the door a little it makes it easier for the door to open wider, even the slightest of winds will open it. When we start to interact with someone from the opposite gender inappropriately

(whether directly or over the phone, messages, emails, Facebook etc...), we are beginning to open that door. Hence if we don't close that door in time, there's a great chance that we will fall into major sins.

**Hijab in front of a blind man:** One day, a blind man asked for permission to enter Fāṭimah's house, but she kept a veil between them. The Messenger of Allah noticed her actions and asked: *"Why did you keep a veil between you when he cannot see you?"* Sayyedah Fāṭimah (as) answered: *"Messenger of Allah, it is true that he cannot see me, but I can see him and he can smell my fragrance."*<sup>iii</sup> From this we can see that it isn't only the way we dress that has an effect on the other person, and that *hijāb* includes a number of other aspects also.

### **At the Prophet's mosque:**

When Sayyedah Fāṭimah (as) went to the mosque to speak to the men about their violation of the message of the Prophet, she did not go on her own even though she was the most respected lady and would never commit any *ḥarām*. She took with her a group of ladies and also had a curtain



put up between themselves and the men so that no one would see her and to maintain the respect and dignity of women.<sup>iv</sup> From this we also learn that a lady should not put herself in any situation in which she's at risk of compromising her chastity and dignity (such as being alone with a non-*maḥram* of the opposite gender). Furthermore, Sayyedah Fāṭimah did not try to soften her voice to sound 'good' giving her speech because a flirtatious voice can incite sinful thinking; rather she spoke with a strong voice which carried her message across. She presented herself in the most respectful manner especially when addressing males.

**Helping and preaching:** When poor men would come to her door to ask for help she would ensure she was covered and spoke to them at the door (she wouldn't let them in without the consent of her husband or if her husband wasn't home) and answer their questions or give them what she could in charity.<sup>v</sup>

## Class Activity: Discussion

For the girls classes, participate in a discussion on *ḥijāb* with your teacher. Bring up any questions you have on physical and social *ḥijāb*.

## Review Questions

### Q1. Social ḤIJĀB refers to:

- Not doing anything that would incite a member of the opposite gender to think lustfully or do *ḥarām*
- Not backbiting, gossiping, or lying
- Wearing *ḥijāb* in public

### Q2. Physical ḤIJĀB refers to:

- Not looking at members of the opposite gender
- Covering our bodies and body shape appropriately
- Both a & b;

### Q3. Complete ḤIJĀB involves:

- Wearing the right clothes
- Being wary not to do anything that excites the opposite gender with any of our five senses
- Not looking at the opposite gender

## LESSON 2: FĀṬĪMA (AS): THE MOTHER OF HER FATHER

In this lesson, we will briefly discuss Sayyedah Fāṭimah's status before Allah (SWT), before having a detailed look at her relationship with her father, Prophet Muḥammad (saw) and the respect, love and kindness she had towards him.

### THE STATUS OF SAYYEDAH FĀṬĪMAH (AS)

Sayyedah Fāṭimah (as) is the most gracious lady that the world has known and seen. She has such a high status in the eyes of Allah (SWT) that He has promised to save all those who truly love her (as), from Hell, and allow them to enter Paradise.

In fact, the Almighty Allah has given Fāṭimah (as) the great title of 'the leader of the all women of the world' (sayyedatu nisā'il ālemīn), confirming her as the greatest woman who ever lived.

## THE IMPORTANCE OF LOVE FOR

## FĀṬĪMAH

Such is Fāṭimah's (as) status, that the Almighty has promised that whenever Fāṭimah (as) becomes angry at someone, God Himself shall be angry, at that person, and whoever loves and obeys her, Allah, The Exalted will love that person.<sup>vi</sup> This narration can also be used to argue for the fact that she was Ma'ṣumah.

Having love for her is so important that it will save us from the fire of Hell. Love is enough to help us stop doing bad things. To understand love in such a case, we can break it up into types of love that reflect our devotion to her. For example, we can have:

- Love in the form of obedience
- Love in terms of hating her enemies
- Love in the form of respect for her status
- Love in the form of imitation: we should take her as a role model and perform the virtuous actions that she performed
- Love in the form of charity: to do practical acts of kindness which she used to do

One of the lessons we learn from the Life of Sayyedah Fāṭimah (as) is that of practicing goodness to parents. If we want Allah, The Exalted, to be happy with us, then one of the things we can do to show our love to Sayyedah Fāṭimah (as) is to practice goodness to our parents, which is what she taught us to do.

## LOVE AND RESPECT BETWEEN FATHER AND DAUGHTER

Sayyedah Fāṭimah and her father (saw) had a very strong bond between them. The love and respect they had for one another was expressed in all aspects of their interactions.

**Respect and honour:** Whenever Fāṭimah (as) entered the house, the Prophet would stand, greet her, kiss her hands and ask her to sit near him. Likewise, when he entered the house, she would stand, greet him, kiss his hands and ask him to sit near her.<sup>vii</sup> Here we see that they both reciprocated their respect for one another.

**Love and compassion:** As a child and even when Sayyedah Fāṭimah (as) was married, the Prophet would see her last before going on a trip and she was the first he'd visit when returning. This was because when he left, Fāṭimah, with her love and compassion, would be the last image in his mind and when he returned she was the first person he wanted to see.<sup>viii</sup>

**A helping hand:** The Prophet (saw) once entered Fāṭimah's house (as was his usual practice) and found her and Imam Ali grinding grains. The Prophet asked, "Who amongst you is more tired?" Imam Ali replied, "Fāṭima is, O Messenger of Allah." So the Prophet told Sayyedah Fāṭimah to stand out of her spot and he took her position and started to grind the grains with Imam Ali, allowing Sayyedah Fāṭimah to rest.<sup>ix</sup>



**Dropping the formalities:** At a particular stage of the Prophet's life in Medina, an āyah was revealed that gave the following orders to the Muslims: 'do not speak to the Prophet (saw) in the same way that you speak to one another'. It was an order to show greater respect and honour to the Prophet (saw). Sayyedah Fāṭimah (as) feared that this āyah might apply to her and so she said, "I feared to call the Messenger of Allah, 'Father'; so I began calling him Messenger of Allah. He ignored me two or three times and finally said: 'Fāṭimah, this āyah was not revealed about you or your family, nor does it include your progeny; for you are from me and I am from you. Rather, this āyah was revealed regarding the vain and crude people of Quraysh who are arrogant and spendthrifts. Call me Father; it surely is better for the heart and more satisfying to the Lord.'"<sup>x</sup>

**Mother of her father:** Sayyedah Fāṭimah (as) cared for her father like a mother cared for her child. After every battle, Sayyedah Fāṭimah would attend the wounds of her father. Due to the love and compassion she showed him throughout her life, the Prophet referred to her as Ummu Abihā which means: 'the mother of her father.'

**Spiritual trainer:** the Prophet (saw) also focused on the spiritual upbringing of Sayyedah Fāṭimah (as) and always encouraged her to turn only to Allah for help. Another such action which we can benefit from by practicing every night is the following. Fāṭimah (as) said: "My father the Messenger of Allah (saw) entered when I had gone to bed to sleep, and said: 'O Fāṭimah! Do not go to sleep before doing four things: reciting the whole of the Qur'an, making the Prophets your mediators (with Allah), making the believers satisfied with you and performing ḥajj and umrah'. Then he started praying! So, I stayed in bed until he finished the prayer and said: 'O Messenger of Allah! You ordered me to do four things which I could not do in this hour!' The Messenger of Allah smiled and said: 'If you recite Surah Tawḥīd three times it is as if you have recited the whole of the Qur'ān; and if you recite blessings (ṣalawāt) upon me and the prophets before me, then we shall be your mediators on the Day of Judgement; and if you pray that Allah forgives the believers, they shall be satisfied with you; and if you say: Subḥān Allāh wal ḥamdu lillāh wa lā ilāha illallāhu wallāhu akbar, it is as if you have performed the ḥajj!'"<sup>xi</sup>

Due to her spiritual upbringing and the respect her father showed her, she also raised her children in a similar manner. Furthermore, the respect, love and compassion she showed her father was reciprocated to her not only from her father but her children as well.

There are many lessons we can learn from the relationship between Fāṭimah (as) and her father. The main lesson to learn is that we should treat our parents with love, kindness and respect at all times. They will always remain the most important people in our lives, and we should treat them as such.

## Review Questions

**Q1. FĀṬimah was called 'the Mother of her Father' because:**

- She was wise
- She looked after her father and was very kind to him
- She was patient

**Q2. Who gave FĀṬimah (as) the title of the 'Mistress of the Women of the World'?**

- The Prophet (saw)
- Imam Ali (as)
- The Almighty Allah (SWT)

**Q3. How can we show our love for FĀṬimah (as)?**

- Obedying her advice
- Loving those who love her and hating those who hate her
- Both a & b

<sup>i</sup>Fatima the Gracious

<sup>ii</sup>*Rawdat al-Wā'ithīn*, by Muhammad ibn al-Fatal an-Naysaboori. It is also narrated that only the loyal companions of AhlulBayt were permitted to attend the funeral such as Salman al-Muhammadi, Abu Dhar al-Ghifari, al-Miqdad etc hence due to non-mahram men attending the funeral she wanted to ensure her chastity was intact and her body-shape not revealed.

<sup>iii</sup>Fatima al-Ma'suma, by Sayyed Muhammad Husayn Fadlullah

<sup>iv</sup>Fatimaaz-Zahra min al-mahd ilal-laḥd, by Sayyed Muhammad Kādhim al-Qazwīnī

<sup>v</sup>Such as when the poor man asked the Prophet for charity but he had nothing to give rather directed him to the house of Fatima. When the poor man came to her house she spoke to him at the door and all she had was her necklace so she gave that to him to sell and by his needs with it. It was bought by 'Ammar bin Yaasir who then sent the necklace with his slave both as a gift to the Prophet. The Prophet sent both the necklace and the slave as a gift to Sayyeda Fatima who then accepted the necklace and freed the slave. (*Biharul-anwar* vol 43 page 56)

<sup>vi</sup> *Bihar al-Anwar*, vol. 43, chapter 8, p. 220

<sup>vii</sup> Fatima the Gracious, chapter 41

<sup>viii</sup> Fatima al-Ma'suma, by Sayyed Muhammad Husayn Fadlullah (<http://www.al-islam.org/fatimahrolemodel/>)

<sup>ix</sup> *As-Sayyedah Fatima az-Zahra*, by Muhammad Bayumi.

<sup>x</sup> Fatima the Gracious

<sup>xi</sup> Fatima al-Ma'suma, by Sayyed Muhammad Husayn Fadlullah