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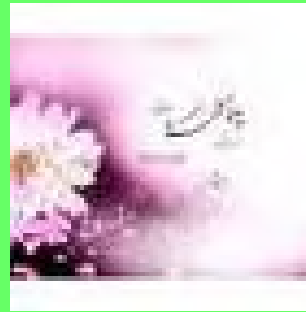
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**Universal LIFE**  
Learning Islam, Furthering Eman

# Lady Fatima Al Zahraa (AS), An Example for Men And Women Alike

Writer: Laura Fawaz



"Bi Ismillahy Ar-Rahman Ar-Rahim - In the name of God the Beneficent the Merciful  
Verily We have given thee (O' Our Apostle Muhammad!) The Kawthar (Abundance)

So pray thou unto thy Lord! and offer sacrifice

Verily your enemy shall be the one cut off (of his progeny)

This verse was revealed to the Prophet (SAW) when the people of Quraish were mocking the Prophet and calling him "Abtar" (meaning the animal whose tail is cut off, the one who has no one to inherit him, no descendent) because none of his male progeny (sons) lived. At the time Lady Khadija had given birth to a son, named Tahir, who had just died. In fact all of his children died at a very tender age, except Lady Fatima (AS). So to console the Prophet, this verse was revealed to him. It also stands for the stream in Heaven, called Kawthar, which has been exclusively reserved for the Prophet.

Lady Fatima (AS) is referred to as "Al Kawthar" (the fountain of Paradise). When she was conceived, the Prophet (SAW) had been in the cave of Mount Hira where he had been praying, meditating and receiving instructions from His Lord. Angel Gabriel appeared to the Prophet and gave some fruit from Heaven. He said to him "Your Creator has sent you these fruits to eat and commands you to go back to your house and be with your wife. Your wife will then bear you a child that will be the fountain of your progeny. The child will be named Fatima". The Prophet obeyed His Lord's command and Lady Fatima (AS) was born.

Her patience was beyond limit. She grew up during the period when her Holy Father was undergoing the harshest period of his life. She lived to witness the immense wealth of her mother Lady Khadija (AS) being dispersed amongst the poor and the needy without any discrimination; beggars from all walks of life used to come to their house for food and shelter, regardless of their color, race or beliefs. She went from being the wealthiest woman of Arabia ended up sleeping on a straw mat on the floor. This, the clothes she had on her back, and her shroud were the only possessions she was left with when she died; Lady Fatima (AS) was only about seven years old. Her courage was an example to all, men and women alike. During the battles raged by the unbelievers against Islam and her father, she was always present, by his side, attending to him and the injured soldiers.

On her wedding day to Imam Ali (AS), her father bought her a new dress to wear for her wedding. When it was time to perform the wedding ceremony, the Prophet (SAW) asked her to wear her wedding dress. She replied "I'm wearing it". The Prophet looked at her and said "but this is not the dress I bought you. This is an old dress and you have been wearing for a long time. Where is the dress I have bought you?" She replied "hasn't the Prophet taught me that when I give charity I should give things that are dearest to me and not things I no longer need or want"? The Prophet said "yes, that's true". She said "I gave it away this afternoon to a poor lady who came begging for clothes to wear". The Prophet was deeply touched and said to her "go back to your room and you will find another dress for you to wear. This dress is sent to you from Allah (SWT)". She went to her room and found a dress sparkling with precious stones and diamonds.

On another instance, the Prophet and some of his companions were in the Mosque when a man entered asking for charity. He had no money to buy food for his children. It just happened that at the time no one seemed to be carrying any money with them. The Prophet told the man to go to Fatima's house, and to ask her for something. When the man went and knocked at the door, Lady Fatima (AS) answered, and the man requested some charity. All she had left was a neck less made of pearls, and she gave it to the man. He returned to the Mosque and told the Prophet what had happened and asked if anyone would buy the neck less from him as he needs to buy food for his family. Ammar ibin Yassir (one of the true companions of the Prophet) had in the meantime arrived at the Mosque and heard the story. He purchased the neck less from the man, gave it to his slave instructing him to take it back to

Lady Fatima (AS) and that this slave as well was a present to her.

Lady Fatima (AS) told this slave, "I release you, you are free".

This freed man looked up to the sky and praising the Lord said "You truly are Merciful! You have satisfied a hungry man, you have freed a slave and you have returned the neck less to its owner, all this in the span of only a few minutes." She was "Sayeedat Nisa-al Alameen" (the mistress of the women of the world).

Continued on next page.





In her sermon to Abu Bakr, she started by praising and thanking the Lord, then she made the testimony about the uniqueness of God, she said the shahada: "I testify that there is no God except for Allah, and I testify that my father Mohammed is His slave and Messenger and I testify that I am his daughter Fatima". She in fact identified herself to the audience before starting her lecture on Abu Bakr. When the people knew who she was, there was no escape for Abu Bakr; he had to let her speak. She concluded by cursing him and all those who had turned away from God's religion and message. She was justice itself. She taught her children to be just and she practiced what she preached. She was generous, and it was without limit! One day a beggar came and knocked at the door of Lady Fatima (AS). He wanted some food to feed himself and his family. She gave him the meal she had prepared for her family, even though that on that day, she, Imam Ali and their children Al Hassan and Al Hussein had been fasting. It wasn't Ramadan, but they had decided to fast for three days, and they had no food left to eat that night. The next day, a similar situation took place, and Lady Fatima (AS) again gave the meal she had prepared for her family. This did not even deter them from fasting the third day, where again the same thing happened, and again Lady Fatima (AS) gave the meal away.

In the "hadith-al Kisaa" (the tradition of the cloak) when God wanted to purify the Prophet and his household, Angel Gabriel asked God who was under the Cloak. God answered: "Fatima, her father, her husband and her children"! He did not say "My Messenger and his family," He said "Fatima and her family"! Her faith had no limit. Once a blind man came to see the Prophet (SAW), and before opening the door and letting him in, Lady Fatima (AS) veiled herself. When the blind man left, the Prophet asked her why she covered herself knowing that the man was blind? Lady Fatima replied: "it is true he cannot see me with his eyes, but he can still see me (perceive me) with his other senses." Within the past few decades, it has been scientifically proven that if we lose the function of one of our five senses the other four tend to be heightened. So what Lady Fatima (AS) said, in other words, is that even though he is blind, he can still feel and sense my appearance through his other senses, therefore I have to cover myself. She knew then what science tells us today.

On her death bed, she asked Lady Zeinab (AS), who was only five years old, to be with Imam Hussein (AS) at Karbala and convey to him his mother's blessings before he is martyred by the enemy. She said to Imam Ali (AS): "my dear husband, after I die I want you to marry my cousin Imama as our son Hussein is very fond of her. She is the only one he will let approach him." Imam Hussein was very attached to his mother and when she died he was barely six years old. The most accepted traditions relate that she had been struck by Umar ibinl Khattab and crashed with the door that was forced against her, breaking her ribs. It is important to remember one of the traditions of the Prophet here. Whenever he visited his daughter he would knock at her door and say "As-salaam 'Alaykum ya ahel baity" (peace be on you o people of my house). He would repeat this three times and if nobody answered he would go away; he would not open the door and enter his own daughter's house. Yet Umar forced the door on her knowing full well she was behind it as she had been talking to him. She was stabbed in her stomach, and she was pregnant at the time. The wounds caused her to lose her unborn child and, eventually, she died a few days later. Having said her last goodbyes to her family, she requested that she be left alone so that she may perform her prayers. Until the very last second of her life, she prayed to God, praised Him and thanked Him for His mercy. When she passed, she was found still on the floor, in the "sajda" (prostrating) position performing prayers. The same position Imam Ali (AS) will be when he in turn is murdered.

She had instructed Imam Ali (AS) to bury her in secret. The Prophet had foretold that "whoever attends Fatima's funerals will enter Paradise." She did not want Abu Bakr and Umar and all those who were the cause of the split in Islam to attend her funerals; she was angry with them and did not want them rewarded with Paradise. They have disobeyed the command of Allah (SWT), they had distorted the sayings of her father the Prophet (SAWS), and they had usurped her property and deprived her and her family from their rights. Imam Ali (AS) acted according to her request and buried her at night time with only their children who were allowed to be with him. The next day, Abu Bakr, led by Umar and followed by an army came to Imam Ali (AS) and asked him to reveal her burial place as they wanted to pay their last respect and perform the required prayers the prayer for the dead on her. Imam Ali (AS) told them that was not necessary and that he had already performed all the obligatory rituals, like he did when the Prophet died (again reminding them of their guilt). As they persisted in their request and insisted so much, Imam Ali (AS) led them to the burial place where there were four tombs, not one. They asked which one was hers, and Imam Ali (AS) said he could not remember as Lady Fatima (AS) had been buried at night and it was dark. Umar again urging Abu Bakr to order that all four tombs be unearthed so that they can identify the one that belonged to Lady Fatima (AS), then they would rebury her themselves and perform the prayers. Imam Ali (AS) had been deeply grieved by the recent events that had taken place, and could take no more; he drew his sword and said: "By Allah Who has created the Heavens and the Earth and everything in between, Fatima's grave will not be desecrated by immoral people like you. I will hasten your journey to hell if you dare approach and touch her tomb!" To this day, Lady Fatima's (AS) grave remains a secret. When Imam Al Mahdi (may Allah hasten his coming) reappears and after having rid the world of oppression and injustice, he will take the faithful to her grave. There he will lead the prayers with Prophet Jesus (AS) standing behind him so that the believers are all able to enter Paradise. I pray to Allah (SWT) that He has mercy on us and forgives our sins and that we may be among the faithful ones.

I would like to thank [www.almujtaba.com](http://www.almujtaba.com) for the bounties of information on such an amazing woman and example to us all.

# Poetry Corner

“Beautiful”

Poem On Lady Fatima (AS)

Writer: Jalal Moughania

In the maxims of the mind  
Interloping exquisite thoughts  
I ponder about her essence

Beauty humbles itself before her  
As she manifests grander realms  
Of glorious attributes and characters

Yet as I am crippled in describing  
Her magnificence and grandeur  
My tongue can't help but say she is...

Beautiful.

The limpidity of the moon is no match  
For the illumination of her presence  
For she is truly the light of the worlds

And as I reflect upon her graciousness  
I am handicapped only to ponder of  
The grand altitudes of her intellect

Her mind is beyond this lowly life  
For it escapes the scopes of the skies  
And ascends to the holy heavens

She is the mother of purity  
She is the holder of knowledge  
She is the keeper of beauty

She is the flower of my life

A Tribute to The Beloved Lady Fatima Al-Zahraa (pbuh)



## **Mother's Day: Event held and Mothers in Islam**

**Writer: Christina Sobh**

1"Your Lord has decreed that you worship none but Him and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honor. And out of kindness, lower to them the wing of humility and say, "My Lord! Bestow on them Your Mercy even as they cherished me in childhood." [Noble Quran 17:23-24]

A mother is a role model, a hero, and most importantly, a friend. I think most people can agree that our mothers deserve more recognition and respect. The mother and child develop a special bond from the beginning. A father is equally responsible for the family, but the responsibility of how the child will be raised falls solely upon the mother. Allah (SWT) made the mother more patient, affectionate, and generous. She does not get paid for everything she does for her children, but God willing in the hereafter she will be rewarded for raising her children as a good asset and role model for society. A simple "thank you mom" or "I love you mom" can remind our mothers that they are appreciated and always in our hearts; we just have to make sure to show it in our actions as well.

This past Mothers Day, in efforts to make the mothers in the community feel appreciated, and to thank them for all the hard work they put in 24 hours a day, 7 days a week, Universal Life held a special Mother's Day brunch. Many families from the community joined together to celebrate and serve their mother. Because we all know that the job of a mother truly never ends; the younger ones of the community weather their children or not, are always in need of their love and support. We hope to see many more new mothers within this community; and to volunteer our time to serve Allah (SWT), because just as we should appreciate and serve our loud every day, we should do the same for our mothers. Not just once a year, to celebrate Mother's Day because they truly deserve it. Islam tells us that heaven is under the foot of our mothers.

## Taqwa, or God-consciousness

Writer: Caleb Carter

The nature of each and every human being is such that they instinctively desire their own happiness, security, and well-being. Those who accept the existence of God will naturally pursue these states, not only in this world, but also in the world to come. Although they exist in many different grades and ranks, all of them are such that they must be accompanied by the trait of *taqwa*, or God-consciousness. Our blessed 'ulama define *taqwa* as a 'defense and shielding' or 'restraining oneself' against disobeying Allah. It is, simply put, the avoidance of sin.

Whether one desires to simply enter Paradise or reach the highest degrees of faith, *taqwa* will be a necessary part of what is required to meet the goal. As Imam Khumayni (ra) says:

"...although mere *taqwa* does not by itself constitute the higher stages of perfection and spiritual accomplishment, but reaching a high station is also not possible without it; for as long as the soul is smeared with commission of prohibited deeds, one cannot enter the door of humanity and cannot be a wayfarer of its path. As long as man remains obedient to his carnal wishes and sensual pleasures and their sweetness hangs in his mouth, he cannot even reach the preliminary grades of human perfection."

Explaining the role of *taqwa* in building one's future, whether of the lowest or highest grades of perfection, Imam Sadiq (as) says:

"Strive more to perform good deeds. However if you cannot perform a good act (at least) do not disobey (the commands of Allah). Because if one lays the foundation of a building and does not spoil it, then, even if the progress is slow, the building will definitely rise. (Conversely) The person who lays the foundation and at the same time spoils it, then it is sure that the walls of this building will never be raised."

Such is the human soul as well, then. We can understand this further by seeing how the soul is created and how it is affected by disobedience to Allah. According to narrations, the soul is created pure and white without any blemishes. However, when a sin is committed, a black spot appears which is not removed until either the person repents or the punishment of Allah removes it. Without either of these, the heart will be tainted and the possibility of even reaching the lower stages of Paradise will be in doubt. For who knows if these sins are such that Allah's Mercy will cover them on the Day of Reckoning or not? We simply do not know.

In another narration, it is stated that a sin does to the heart what a sharp knife does to a boneless piece of meat when it is stabbed and slashed. In other words, sins begin to destroy the heart and prevent it from reaching the goodness it has been created for. How can such a heart enter the abode of Paradise? The avoidance of sin is more important than the performance of good deeds.

It is no surprise, then, that Allah says:

'O Children of Adam! We have certainly sent down to you garments to cover your nakedness, and for adornment. Yet the garment of Godwariness (*taqwa*)-that is the best.' (7:26)  
'And take provision, for indeed the best provision is Godwariness (*taqwa*).' (2:197)

The question that we must ask, therefore, is how the trait of *taqwa* can be acquired? The most obvious answer is simply to learn the actions Allah (SWT) has made obligatory and those He has forbidden and to act accordingly. The Holy Prophet (SAW) is reported to have said, "The completion of God wariness (*taqwa*) is that you learn what you do not know and you act upon what you do know."

*Al Islamu huwa As Sunnah*

*Wa As Sunnatu hiya Al Islam*

Therefore, we must begin with the action of *taqlid* to a qualified scholar (*marja*). We must study his book of laws (*risalah*), know exactly what his rulings are, and act accordingly. Many people simply assume that they know how to pray, fast, etc. whereas in reality they know only some of the rules but neglect others. Our actions may be actually void (*batil*) while we do not realize it! How unfortunate would we be in this case, especially when a mere five minutes a day of studying the *risalah* would allow us to learn all the relevant rules. Further, because the *risalah* does not cover everything, we must contact our *marja* regarding the rulings which apply to us that are not mentioned. This can usually be done through the internet. Just as people often assume they know how to perform their duties whereas they only partially know, likewise many people are confronted with a situation in which they simply assume something is *halal* and act accordingly. Once again, this problem can be solved through a five minute process of asking the question online. Obviously, we cannot stand before Allah and claim that we did not know when acquiring answers with such ease is available to us.

Therefore, it is clear that the process of building a good future for ourselves, both in this world and the next, will be intimately linked with the practice of *taqwa*. One should reflect upon the heavy importance of this duty and its implications, and begin exerting the required effort in learning the religious laws and practicing them. Through struggle, patience, and seeking help from Allah, such an effort will undoubtedly lead one to the preliminary stages of *taqwa* and consequently to a blessed future. We should never think the task is too difficult, for the help of Allah is always close to those who search for Him.

See Footnote 1.

*The Scale of Wisdom*. Pages 1174-1175.

# A Jewel Amongst Stones

Writer: Anonymous

In the Name of Allah, the All-Beneficent, the All-Merciful

Indeed Allah and His angels bless the Prophet; O you who have faith! Invoke blessings on him and invoke peace upon him in a worthy manner. - Al-Ahzab: 56

Alphonse de LaMartaine wrote, "Never has a man accomplished such a huge and lasting revolution in the world, because in less than two centuries after its appearance, Islam, in faith and in arms, reigned over the whole of Arabia, and conquered, in God's name, Persia Khorasan, Transoxania, Western India, Syria, Egypt, Abyssinia, all the known continent of Northern Africa, numerous islands of the Mediterranean Sea, Spain, and part of Gaul." Prophet Muhammad (SAW) was, in a moments share, an everlasting revolutionary.

The unfortunate consequence of these successes is that they eclipse a much deeper aspect of his life. Although the Prophet did a great deal socially, he lived the essence of a majestic and distinct spirituality.

Not only did he do, but the prophet lived to *be*. It is this portion of his life that is almost unheard of. It is known holistically by a few and vaguely understood by the many. During his last years in Mecca, prior to the Hijrah, the prophet traveled miraculously from Makah to Jerusalem in what is famously known as the Nocturnal Ascent or Mi'raj. The essence of this pivotal point in the Prophet's life can be described as being his supreme spiritual journey. On this night the prophet ascended towards the One, traversed the unimaginable seven heavens and it was there that the Prophet was embraced by the Beloved. The magnitude of such an occasion in history is beyond our mind's comprehension. Only a select number of people today can understand its intensity, and even then it cannot compare to what Allah (SWT) granted our blessed Prophet; for he not only ascended spiritually (ruhani) but physically (jismani) as well. To shed light on the final stage of the Mi'raj and to get a brief taste of the end of the journey or the peak of ascension, in al-La'ali al-Masnu'ah by al-Suyuti the presence of Allah (SWT) is described by the Prophet when he says:

By God's leave, as a sign of His mercy toward me and the perfection of His favor to me, that rafraf (narrow piece of silk brocade) floated me into the presence of the Lord of the Throne, a thing too stupendous for the tongue to tell or the imagination to picture. My sight was so dazzled by it that I feared blindness. Therefore I shut my eyes, which was by God's good favor. When I thus veiled my sight God shifted my sight [from my eyes] to my heart, so with my heart I began to look at what I had been looking at with my eyes. It was a light so bright in its scintillation that I despair of ever describing to you what I saw of His majesty.

What makes this experience central to our lives is that amidst this ascent many of our practices were set in motion. Although prayer is mentioned in the Qur'an, the specific details on how to perform our five daily prayers were revealed to the Prophet while experiencing the Mi'raj; this fact can humbly be correlated to the prophet saying *"The daily prayers are the Mi'raj of the faithful."* The fact that what Muslims are obliged to obey came from such an experience could only indicate the grave importance behind our religious obligations. To love Allah (SWT) is to obey Him—He gave us clear and direct directions as to how to attain His pleasure. Religious obligations are not merely actions of the body, but training of the soul. Islam promotes obedience, but also stresses the importance of this comprehensive understanding of all the different dimensions of Islam; it is in this way that our jurisprudence is enlightened or perhaps more humbly presented.

It was not until after this personal and intimate experience with Allah (SWT) that the Prophet embarked on the more worldly endeavors of Islam. The migration from Mecca to Medina, upon which much of Islam began to unfold, occurred after the Mi'raj; not prior. All that Prophet Muhammad (SAW) prevailed in and is most famous for did not occur until he understood Allah (SWT) to His full and most deserving potential. With that being said, it is almost as if Allah (SWT) is subtly implying that believers must first understand Him before they may attempt to change all that is bad for the better. This is something that we should come to realize: Islam puts spirituality above any and all worldly conquests. Muslims must know that their first priority is to pay ultimate heed to their soul and must first be willing to make all sacrifices for its eternal sake. If this is not the case, then all good would have been done in vain and those deeds are all short lived, if not dead. As Muslims, we need to constantly reiterate the fact that all of Prophet Muhammad's (SAW) actions performed as a light that would shine through this prism of understanding; his actions, ultimately, perpetuated the essence of this experience.

May Allah (swt) Guide us all.  
Salamou Alaikoum wa Rahmatullahi wa Barakatu

\*Much of what has been said in this article (including the Hadith mentioned above) was based on and found in the book entitled *Muhammad: Man of God* by Seyyed Hossein Nasr. Seyyed Nasr is a respected professor who received his Ph.D. from Harvard University where he studied the history of science and philosophy. In this book, Seyyed Nasr delves into some details regarding what has only been briefly mentioned in this article. He gives a unique and inspirational perspective on the Prophet's life. Inshallah one aspires to read it.

# **My Orphans**

## **Writer Faten Fawaz**

It is an unfortunate reality that many young children all over the world are left orphaned after the death of one or both parents, as a result of illness, war, violence, and many other tragedies.

Orphans are one of the most vulnerable members of society, requiring the rest of society to take heed to the special care of orphans. This special care for orphans is an act made obligatory to Muslims, as ordered by Allah (SA) in the Holy Qur'an, "And serve God. Ascribe nothing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbor who is of kin (unto you) and the neighbor who is not of kin, and the fellow traveler (1) ..."

The aftermath of the current war in Iraq has left millions of children orphaned! There are over 70,000 orphaned children in the city of Najaf alone! This critical situation demands the attention of not only faithful Muslims, but also humanitarians all over the world.

Prophet Mohammed (SAWS - peace be upon him and his holy progeny) has stated that he and the supporter of the orphan (2) will be joined together in Heaven. While stating this, he held his index and middle fingers side-by-side (3), demonstrating the equality in status of the one who supports the orphan to himself, in Heaven.

The dire situation in Iraq caused by decades of neglect and brutal dictatorship, a devastating embargo, occupation, inhumane terrorism, and war, has prompted the formation of **My Orphans**, a non-governmental 501(c)(3) approved organization, dedicated to providing financial support to orphans in Iraq, Lebanon, and Afghanistan. **My Orphans** maintains a database of eligible orphans in dire need of support for the basic necessities of shelter, food, clothing, and schooling. **My Orphans** also provides assistance to children with special needs, living with parents who cannot tend to their special needs.

**My Orphans** is a professional organization, operating under strict standards of efficiency and accountability in accordance of the rules and regulations of non-profit status, with a secure means of receiving donations and transferring funds.

**My Orphans** is an organization operating under the Imam Mahdi Association of Marjaeya (I..M..A..M..), with its headquarters in Dearborn, MI. **My Orphans** currently has hundreds of orphans in their database waiting for sponsors to provide assistance. If you would like to donate to assist orphans in desperate need of living necessities, please visit **MyOrphans.us**, or call our office at (313)582-1400 / 1-855-MyOrphans (696-7742). *All donations are tax deductible.*

Imam Ali has set an outstanding example in his dedication to providing sustenance and happiness to orphans, by delivering food to orphans daily, while concealing his identity, so as not to humiliate the recipients; all in service to Allah (SA). It is our duty in service to Allah (SA), to assist orphans in order to provide a brighter future for those who have suffered a tremendous loss which would forever change their lives.

(1) The Holy Qur'an (4:36)

(2) Reports of Iraqi Ministry of Labor and Social Affairs released on January 16th, 2008

(3) Al-Targheen wa al-Traheeb, V.3, p. 346

(4) Imam Ali bin Abi Taleb, Mohammad Kadhum Qazwini, p.152



Najaf, Iraq: Home without a ceiling, housing several orphaned children.

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