A Collection of Questions and Answers

Hazrat Zahra's (sa) Virtues and Miseries

From Grand Ayatollah Rohani's Viewpoint

The book "Hazrat Zahra's Virtues and Miseries" is from Grand Ayatollah Rohani's viewpoint. It has been written in two sections. The first part includes answers to questions about the interpretation of the narration "لولاک لما خلقت الافلاک", the reason why she is named Um Abiha, the reason why one needs permission for asking for a cure, how to utilize her knowledge, her holiness sacred volume (Mushaf), Mobaheleh narration, the relationship between Qadr Night and her holiness Fatemeh, her especial tasbeeh, verdict on her infallibility deniers, etc. The second part answers questions about her holiness Fatemeh's miseries, Fadak, Fadak during his holiness Amir al-Mu'mineen Ali's (sa) caliphate, Imam Ali's silence, verdict on deniers of breaking her side, the significance of Salim Ibn Ghais's book, verdict on her innocence and miseries, etc. Grand Ayatollah Rohani's statement on the significance of commemorating her and on the greatness of her martyrdom is also provided at the end of the book.

English: www.Emamrohani.net
Arabic: www.Imamrohani.com
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ANSARIYAN PUBLICATIONS
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www.ansariyan.org & www.ansariyan.ir

ISBN:978-964-219-244-1
9 789642 192441

HAZRAT ZAHRA(SA)

VIRTUES AND MISERIES

Extracted from the collection of Question and Answer books
written by
Ayatollah Al-Udhma Seyed
Mohammad Sadiq Rohani
(May Allah grant him a long life)

روحانی، محمد صادق، ۱۳۰۳-

Rohani, Muhammad Sadiq,
Hazrat Zahra(sa) Virtues and Miseriesn extracted from the collection of question and answer books/ by Mohammad Sadiq Rohani, translated by Mustafa Fasehi.-Qum: Ansariyan, 2012=1390.
80 P
ISBN: 978-964-219-244-1

انگلیسی

۱. فاطمه زهرا(س)، ۱۸ قبل از هجرت - ۱۱ق. -- فضایل. ۲. فاطمه زهرا(س)، ۱۸ قبل از هجرت - ۱۱ق. -- مصائب. الف. فصیحی، مصطفی Fasehi, Mustafa، مترجم. ب. عنوان: فضایل و مصائب حضرت زهرا(س). ج. عنوان.

BP۲۷/۲/ر۹ح۶ ۲۹۷/۹۷۳

۱۳۹۰ شماره کتابشناسی ملی: ۲۵۸۱۹۵۳

فضائل و مصائب حضرت زهرا علیها السلام

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(May Allah grant him a long life)

Translated by: Seyed Mustafa Fasehi
Publisher: Ansariyan Publications
Third Reprint: 1433 - 1390 - 2011
Sadr Press
Quantity: 1000
No of Pages: 80
Size: 148X210 mm
ISBN: 978-964-219-244-1

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ANSARIYAN PUBLICATIONS
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22 Shohada St., Qum
Islamic Republic of Iran
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Email: Int_ansarian@yahoo.com
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بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

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AYATOLLAH AL-UDHMA SEYED MOHAMMAD SADIQ HUSSEINI ROHANI

Birth

Hazrat Ayatollah Al-Udhma Seyed Mohammad Sadiq Husseini Rohani (may Allah grant him long life) is from a family of the guardians of religion, jurisprudents of the roots of religion, leaders and ones who run the religious institutes, fighters of freedom and justice. This invincible fighter was born in the month of his lonely grandfather Aba Abdullah Al-Hussain's (as) martyrdom - Muharram al Haraam in the year 1345 (Solar Calendar), 1305 (Lunar Calendar), the summer of 1962 (Gregorian Calendar) in Qum, the town of knowledge, Islamic civilisation, reflection and culture with a Hussaini background of wisdom, piety and virtue.

Parents

His father, the late Hazrat Ayatollah Mirza Mahmood Rohani (may God bless his soul) is the pride of the spiritual domain in Qum, that was born In the year 1307 (Lunar Calendar) in Qum.

He came to Najaf Al-Ashraf in year 1330 (Lunar Calendar) and benefited from the great scholars Seyed Abul Hassan Esfahani (may God bless his soul) and Mirza Na'eni (may God bless his soul).

For some time he was a student of late Ayatollah Al-Udhma Haj Hussain Tabatabai Qummi (may God bless his soul) in Mashhad, and afterwards came to the religious school of Qum.

In the end with his hard work and insistence his excellence Ayatollah Al-Udhma Haj Sheikh Abdul Karim Ha'eri (may God bless his soul) came to Qum and started teaching religious studies. He was one of the special and much favoured students of Ayatollah Ha'eri.

This pious and devout scholar, for years after his father's death (the late Ayatollah Al-Udhma Seyed Sadiq Rohani [the current Ayatollah's grandfather]) used to lead the congregational prayers in his mosque, dealt with public queries and solved their problems. From his achievements one can name his co-operation with Ayatollah Kashani in regards to the Petroleum supply of the country becoming public, his up rise against Reza Khan in relation to women's hijab and scrapping the country's religion, his invitation and efforts to bring Ayatollah Al-Udhma Ha'eri to Qum and paving the way for him to teach, and help him to establish the Islamic college in Qum.

This pious scholar died on the 18th of Sha'baan in the year 1381 (Lunar Calendar) after a long illness.

When the news of his death spread, the town of Qum was traumatised, so retailers, lessons and offices closed.

His funeral was a grand one and offices raised their flags in the morning while all the religious leaders, scholars and students, businessmen and employees attended and beat their chests in groups and beat themselves with chains.

Afterwards, his son Ayatollah Al-Udhma Seyed Mohammad Sadiq Rohani (may Allah grant him a long life) performed his burial prayer for the dead (mayyit), and he was buried in the shrine of Hazrat Masumeh (sa) in the section where her head is placed.

His mother's ancestry leads back to Imam Hassan (as) and she is the daughter of Ayatollah Haj Seyed Ahmad Tabatabai Qummi (may Allah bless his soul) who used to lead the congregational prayers in the Shrine of Hazrat Masumeh (sa).

Education

His Excellency Ayatollah learnt Arabic grammar from his father in Qum. Then in the year 1355 (Lunar Calendar) at the age of 10 together with his elder brother took the difficulties of travelling from Qum to Najaf in order to study in the Najaf Seminary using the

great teachers there. Due to his intelligence and great talent, he could learn lessons of several years in one year.

And on the recommendations of Ayatollah Al-Udhma Khoei he started studying Kharej of Fiqh and Usool (extension of jurisprudential and Islamic logic studies) at the tender age of 11. It was astonishing and encouraging to see an 11 year old boy studying Kharej of Fiqh and Usool (extension of jurisprudential and Islamic logic studies) alongside the mature scholars of the reputable school of Najaf.

Ayatollah Zadeh Milani says, "Ayatollah Al-Udhma Khoei told my father Ayatollah Al-Udhma Milani, 'I am proud of a school that has a young 11 year old student alongside the mature and well-known scholars. They are studying *Makasib* and yet can analyse its material better than others.'"

The lovers of Islamic education know that the valuable book of *Makasib* has been written by the late Sheikh Ansaari and is being taught in the Islamic Hawza. It is one of the most important and difficult to understand and needs very clever and talented students.

Teachers

He attended several classes everyday which were run by the great scholars and religious jurisprudents that were the pride and joy of the world of Islam and the Shia sect. The following is a list of all the names of his lecturers:

1 - Hazrat Ayatollah Al-Udhma Haj Seyed Abul Ghasem Khoei (may God bless his soul) (1317-1413).

2 - Hazrat Ayatollah Al-Udhma Haj Seyed Abul Hassan Esfahani (may God bless his soul) (1284 –1365)

3 - Hazrat Ayatollah Al-Udhma Haj Shaikh Mohammad Hussein Esfahani known more popularly as Kompaani (may God bless his soul) (Birth year: 1361)

4 - Hazrat Ayatollah Al-Udhma Haj Sheikh Mohammad Ali Kazemi (may God bless his soul)

5 - Hazrat Ayatollah Al-Udhma Haj Sheikh Kazem Shirazi (may God bless his soul) (1290 – 1367)

6 - Hazrat Ayatollah Al-Udhma Haj Sheikh Mohammad Reza Ale-Yasin (may God bless his soul)

7 - Hazrat Ayatollah Al-Udhma Haj Seyed Mohammad Hussein Tabatabai Boroujerdi (may God bless his soul) (1292-1380)

Ayatollah Al-Udhma Rohani used of all his well-known lecturers and always felt indebted to them especially to Ayatollah Khoei. He owes his jurisprudential ability in religious laws and knowledge to 15 years of attending Ayatollah Al-Udhma Khoei's public and private lectures.

His intelligence, perseverance and talent brought him into attention of the lecturers and the religious leaders and in particular he was favoured by Ayatollah Al-Udhma Khoei. In those days, all the great scholars and religious leaders unanimously believed that Ayatollah Al-Udhma Khoei (may God rest his soul in peace) was a unique scholar and analyst in jurisprudence, roots of religion, Kalaam (professor of logic), interpretation of the Qur'an, Rijal (professor of hadith), and philosophy, and his interpretations that were published and distributed show this.

Hundreds of students attended Ayatollah Khoei's public lessons as he had a God given talent to pick out the best students. He would keep them under observation for some time, and he once found them promising, he would maintain close contact with them in order to train them more effectively.

Ayatollah Rohani went to Najaf Al-Ashraf and joined in Ayatollah Al-Udhma Khoei's lessons; and the Islamic hawza of Najaf witnessed a new and promising young face showing the future talented scholar.

This young, gifted boy had to attend the difficult lessons in which the principles of Usool (Islamic logic) were being taught. He made notes of the lectures and rewrote them at home, held discussions with his classmates, and prepared himself for the lessons on the following day. This immense study routine in a foreign country along with a lack of essential facilities needed for living occupied about 16 hours of his time each day. In addition, he needed to attend to his personal needs such as, meeting everyday necessities and having to bare financial problems which only added to the pressures. While in Najaf Al-Ashraf he faced a very hard time financially and often he had to borrow money from the local shopkeepers. All the struggles that he went through showed his devotion to Islamic studies and this was the reason for his success.

Teaching

He started teaching different levels of Islamic science in the holy shrine of Hazrat Amir Al-Mo'mineen (as) in Najaf Al-Ashraf from a young age. The Islamic hawza lessons by this young man seemed amazing to both the old and middle-aged students.

After attending Ayatollah Al-Udhma Khoei's lessons for a short time he could recite them to the Islamic hawza students and those who took an interest. Not long after, he rose as a shining sun in Najaf Al-Ashraf and resembled a fruitful tree, providing shade and tranquillity to the devotees.

For this reason, the relationship between Ayatollah Khoei and himself grew day by day. Although Ayatollah Al-Udhma Khoei did not allow anyone to ask questions during his lectures, he would address Ayatollah Rohani while he was among some fellow students and say, "Why don't you ask questions during the discussions? I want you to present your objections and queries if any." This expectation revealed Ayatollah Al-Udhma Rohani's high intelligence and capacity.

The relationship between the teacher and the student became so close that most of the holiday nights the leader (may God bless his soul) would visit Ayatollah Al-Udhma Rohani in his chamber discussing Islamic science for hours and he (Ayatollah Rohani) would accompany the leader back to his house.

In year 1360 (Lunar Calendar) when Ayatollah Al-Udhma Rohani was 15 years old, Hazrat Ayatollah Al-Udhma Khoei wrote an important letter to him admiring him and commending his intelligence, high degree of knowledge and reasoning power (the contents of this letter in Ayatollah Al-Udhma Khoei's hand writing is available in Ayatollah Al-Udhma Rohani's website and also in his biography book [published in Lebanon] which can be found in the Arabic and Farsi languages).

On the basis of the jurisprudential leaders' (maraje') and his lecturers' approval (supported by handwriting), he became a jurisprudential leader (marja') at the age of 14.

He entered the town of Qum at the end of the year 1329 (Solar Calendar), and at the beginning of the year 1330 (Solar Calendar) he started teaching Kharej of Fiqh and Usool (extension of jurisprudential and Islamic logic studies) in the holy shrine of Hazrat Masumeh (sa). During his teaching for over half a century, he trained thousands of students sitting round his teaching pulpit in a circle, and most of them became learned individuals, very reputable teachers, hawza lecturers and even jurisprudential leaders.

In his lectures he spoke calmly and clearly. Due to his vast knowledge of the scientific topics, he spoke precisely and avoided straying off the subject. His lessons consisted of compact views of the great scholars, accompanied by his own interpretation, reasoning and opinion on approval or rejection of the views.

In his lectures, he would oppose narrow-mindedness, over-hesitancy, bias mentality and following the leaders blindly as he believed that this act of blind following and being over protective

towards the old rulings would be a hindrance to any new ideas and improvements of the hawza. Therefore, while respecting other's views he would argue the matter objectively. From his lessons one witnesses his deep reflection, his revolutionary way of thinking and his abandonment of the old views.

Although he is known to be a progressive religious leader, he has never compromised on God's rules in order to suit the interests of people. He is a leader who does not disregard the tradition (of the Prophet [saw]) nor the religious beliefs for sake of modern mentality.

Literary Work

He never used to relax and from the early age of his educational life he published and spread Islamic education and the teachings of the Shia . He spent some of his time on training thousands of learned lecturers and the rest of his time on writing Islamic books.

As soon as he entered the Islamic hawza of Qum, he sensed the need in the Islamic society, so alongside teaching religious jurisprudence and usool (logic) he started writing an encyclopaedia which was about Islamic jurisprudence; a permanent book that was admired by great learned scholars and lecturers.

Hazrat Ayatollah Al-Udhma Boroujerdi (may God bless his soul) supports it by taking a book called The Jurisprudence of Al-Sadiq with himself into his lectures on two occasions and referred to it as a proof.

Hazrat Ayatollah Al-Udhma Khoei (may God bless his soul) wrote a letter saying: I took the book *The Jurisprudence of Al-Sadiq* to Ayatollah Kashif Al-Ghita and told him, "Look what a service I have done to jurisprudence and the Islamic world by training such a scholar."

The chief of Al-Azhar University (the most important and famous centre of the Sunni sect) also admires this great book *The Jurisprudence of Al-Sadiq* in his letter.

This book has been the most reliable and informative source for the teachings of Shia Islamic jurisprudence and usool (logic) for years. One of the reasons for him being the most learned jurisprudential leader is writing this priceless book *The Jurisprudence of Al-Sadiq*.

1 - *The Fighh- Al-Sadiq* (in the Arabic language): A complete encyclopaedia of Shia jurisprudence which consists of 26 volumes, printed in the country as well as in foreign countries. The new edition that has been printed is 41 volumes (which include the sources).

It has been nearly 200 years since the book *Java her Al-Kalaam* containing all the jurisprudential rules was published and some learned scholars and elders of the Islamic hawza believe that *The Jurisprudence of Al-Sadiq* is more informative and complete than *Javaher Al-Kalaam*; which was the first and most complete encyclopaedia covering all aspects of jurisprudence in the last two centuries.

The fact that he started writing the book from an early age attracted the attention of all the jurisprudential leaders and elders of the Islamic hawzas.

This book is also known amongst the Sunni scholars and they use it as a book to source from. The book *The Jurisprudence of Al-Sadiq* is well-known in the famous western universities (in the section called 'familiarising yourself with Islam').

2 - *Zubdatul Usool* (in Arabic) is complete course in the rules of jurisprudence presented in a discussion format over 6 volumes.

3 - *Minhajul Faqaaha* (in Arabic) is a set of additional notes on book called *Makasib* by Sheikh Ansari (may God bless his soul) discussing its contents over 6 volumes using a new style.

4 - *Al-Masa'el Al-Mustahdethah* (in Arabic) - Hazrat Ayatollah Rohani is the initiator of the *Masa'el Mustahdethah* containing new issues concerning jurisprudential rules and narrations. This book that has been repeatedly published in the country as well as outside the country deals with new issues concerning the society giving

proof from jurisprudence, narrations and the Qur'an.

5 - *Commentary on Minhaj Al-Saliheen* in 3 volumes (in Arabic)

6 - *Commentary on Urwatul Wuthga* in 2 volumes (in Arabic)

7 - *Commentary on Wasilatul Nijat* (in Arabic)

8 - Laws on doubts regarding clothes (in Arabic)

9 - Epistle in drawing of lost (in Arabic)

10 - *Al-Jabr wal Ekhtiyar* (force and choice) (in Arabic)

11 - *Manasik Al-Haj* (Rules of Haj [pilgrimage]) (in Arabic)

12- *Al-Masa'el Al-Muntakhabah* (in Arabic)

13 - Epistle epitomical science's branch (in Arabic)

14 - *Al-Ijtihad wal Taqlid* (in Arabic)

15- *Al-Qawa'id Al-Thalathah* (in Arabic)

16 - *Al-Liqaa Al-Khalis* (in Arabic) related to the website Yaa Hussain

17 - *Sharh Manasik Al-Haj wal Umrah* (Description of the rules of Haj and Umrah [pilgrimage]) (in Arabic)

18 - *Taudheehul Masa'el* Islamic Laws (in Farsi and Urdu)

19 - *Jabr va Ekhtiyar* (force and choice) (in Farsi)

20- *Nezaame Hukoomat Dar Islam* (Laws of ruling in Islam) (in Farsi, Turkish and Urdu)

21 - *Manasek -e- Haj* (Rules of Haj) (in Farsi)

22 - *Montakhab -e- Ahkaam* (Selection of Islamic laws) (in Farsi)

23 - *Esteftaa'aat -e- Govveye Gazaa'iyyeh va Mo'assasseyye Huqooqiye Vokalaaye Beynal Melal* (Questions and answers of the court of law and the firm of international lawyers) (in Farsi)

24 - *Ahkaam -e- Feghiye Masa'ele Rooz* (Islamic laws for current issues) (in Farsi)

25 - *Esteftaa'aat* (Questions and answers regarding religious rules) (in Farsi) Currently published in 7 volumes.

26 - Collection of questions and answers in Arabic that will be published in 18 volumes soon.

27 - *Al-Seyyedah Al-Zahra Baynal Fadha'el wal Dhulumaat* (Arabic)

28 - *Fazaa'el va Masaa'ebe Hazrat Zahra (s)* (The virtues and miseries of Hazrat Zahra [sa]) (in Farsi)

29- Consult in faith and thought as well as in ethic and history which has been spread in 2 volumes so far.

30- Ashura and Imam Hossein (a.s) rising in Grand Ayatolah Rohani's view point.

31- A way to happiness (a collection of educative and ethical structure from Grand Ayatolah Rohani.

Becoming a Leader (Marja')

After his return from the Islamic hawza of Najaf and starting to teach Kharej of Fiqh and Usool (extension of jurisprudential and Islamic logic studies) alongside The Jurisprudence of Al-Sadiq, and after the death of Ayatollah Al-Udhma Boroujerdi (may God bless his soul), on the recommendations of the religious scholars, and famous lecturers, his book of Islamic Laws was published. According to the information available in the Iranian Melli library, the first publication was in the year 1340 (Solar Calendar).

His Excellency is the first jurisprudential ruler in the reputable family of Rohani to publish an Islamic Laws book. And the main reason that the family of Rohani became known internationally is due to Ayatollah Al-Udhma Seyed Sadiq Rohani's (may Allah grant him a long life) personality and position among his followers all over the world.

CHAPTER 1
QUESTIONS AND ANSWERS REGARDING THE VIRTUES OF HAZRAT ZAHRA (SA)

1. THE INTERPRETATION OF: *"OH AHMAD! IF IT HAD NOT BEEN FOR YOU, I WOULD NOT HAVE CREATED THE UNIVERSE."*

Question: Please provide the interpretation of this narration which states:

> *"Oh Ahmad! If it wasn't for you, I would not have created the Universe, and if it wasn't for Ali, I would not have created you, and if it wasn't for Fatemeh, I would not have created either of you."*[1]

Answer:

> **"Oh God, peace be upon Fatemeh and her father as well as her husband and her children and the secret behind her."**[2]
>
> **I have researched all of the speeches made by Shia scholars and many from the Sunni and other schools of thought and have come to the conclusion that the composition of the earthly body of Hazrat Seddigheh Tahereh Fatemeh Zahra (sa) is not the same as ours and is not perishable. In fact, the external and materialistic aspect of this holy existence is from the freshness and beauty of heaven and its tallest trees and best fruit. Similarly, by the wisdom of God, the honorable soul of this great lady is full of divine**

---

[1] - Al-Jannatul 'Asimeh, p149, with a slight variation in the wording, in Ziyaa Al-A'lameen, p187 and Kashf al A'ali reliably quoted from Jabir: And Moltagi Al-Bahrain, p14, Al-Jannatul 'Asimeh, p149, Majma Al-Bahrain.

[2] - Oh God! Send salutations to Fatemeh and her father, her husband and her two children, and the secret given to her for safe keeping.

secrets and mysteries of which we have no understanding or knowledge other than the information received through narrations showing that Fatemeh's (sa) luminous soul is created from God's glory and splendor.

This understanding is found in some of the narration books such as Ma'ani Al-Akhbar Sadoogh where Imam Sadiq (as) quotes his grandfather the chief of the Prophets:
"The light of Fatemeh's (sa) existence was created before the creation of the sky and the earth."[1]

Some people asked, "Oh God's Prophet! Is not Fatemeh's (sa) essence the same as other humans?"
The Prophet (saw) replied: "Fatemeh is a heavenly being in the body of a human and God created her before the creation of Adam, the Universe, and the other human souls... from his luminous light."

"God created Fatemeh (human houri) from His light before Adam creation..."[2]

In this regard, any ambiguity relating to this divine narration found in many of the narration books is easily cleared:

"If it wasn't for you, I would not have created the Universe, and if it wasn't for Ali, I would not have created you, and if it wasn't for Fatemeh, I would not have created either of you."

Therefore it becomes clear why on the Day of Judgment as Hazrat Fatemeh (sa) enters the fresh and beautiful heaven, all the Prophets from Adam through to even the last and leader of the Prophets Hazrat Mohammad (saw) who rush to see his unrivalled and wise daughter.

And it also becomes clear why after the resurrection of mankind and accountability of their deeds, the Holy Prophet (saw) is the first person to proceed towards heaven, and there is only one group of people that will precede him and that is the honorable group of Hazrat Fatemeh (sa).

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[1] Sadoogh, Ma'ani Al-Akhbar, p396.

[2] Sadoogh, Ma'ani Al-Akhbar, p396.

2. PHILOSOPHICAL QUESTIONS REGARDING THE HADITH: "*IF THERE WERE NO FATEMEH, I WOULDN'T CREATE YOU BOTH.*"

Question: In the book Awalem Fatemeh Al-Zahra (sa) narrated from the book Majmauln-nooreen written by Faz''el Marandi, and also from the book Ziyaa Al-'Alameen written by Allameh Nabati Fotooni the late Saaheb Javaher's maternal great grandfather), the noble narration: *"If it wasn't for you [Mohammad], I would not have created the Universe"* has been narrated as follows: "Oh Ahmad if you weren't I wouldn't create spheres and if there weren't Ali I wouldn't create you. And if there were no Fatemeh I wouldn't create you both" And now the question is that:-

1- In this narration is there any philosophical query such as "exceeding something in itself" (is the Prophet's status lower than his daughter Hazrat Fatemeh [sa]?) or any other philosophical query?

2 - Is this question acceptable philosophically and logically?

3 - Finally, can this narration be interpreted and analyzed logically?

This question arises because some believe it is incompatible with our religious beliefs and claim that all our religious scholars who believe and state this narration are in fact wrong and astray.

Answer:

1 - In reality the problem and misunderstanding that exists is only with regards to the reasoning for the possibility of this creation and not with the ultimate aim of this creation and so on this note if we analyze Her Excellency's creation on the basis of fulfilling the fundamental aim, this problem that has been referred to would not arise.

Of course, to discuss this topic in complete detail we would need to devote much more time to it.

2 - The problem indicated here only arises when we look at the issue from a philosophical perspective. However if we look at the

apparent meaning of this narration we see that the ultimate aim of the creation of the universe actually stems from the creation of the infallible leaders and so there should not be any misconceptions.

3 - Following the recognition of the Prophet not only as the best creation and the most eminent human ever whose cause was to facilitate success for humanity, spiritual growth and everlasting life and with regards to His excellence, endurance and fortitude on this path the subtle indication here is that had it not been for the existence of Imam Ali (as) and Hazrat Fatemeh (sa) and their infallible children the purpose of encouraging human excellence would not have been continued.

Therefore in this case the ultimate and final aim of creation would easily be understood by those with deep thinking. It is especially so when we look at Imam Ali's (as) high position stated in Qur'an (1): "Send everything which is coming from God about love of Ali (a.s) if you don't do it your prophetic mission is not complete...*"

"Messenger! Whatever has been descended to you from your Lord, pass on to people, and if you do not do this then you have not passed his message on, do not let any fright into your heart as God will protect you from people's harm, as God does not allow way to the unbelievers." (5:67) your God has revealed to you regarding leadership of Ali (as), announce it to the people; and if you do not do so, then you have not passed on his message at all, (do not be afraid in doing so) God will protect you, as God will not allow way to unbelievers.

In addition we must also think about the high position of Hazrat Fatemeh (sa) and remind ourselves that the Prophet used to call her not as his righteous daughter, but in the position of his dear mother by calling her Ummu Abeeha (the mother of her father).

Following the points made, it still is not clear to us where the discrepancy between our fundamental religious beliefs and this narration lies. Furthermore the statement that anyone believing in this narration is to be considered lost and astray does not make sense and is unacceptable to us.

3. QUESTIONS REGARDING THE TRADITION: "*IF THERE WERE NO FATEMEH I WOULDN'T CREATE YOU BOTH*"

Question 1: In your opinion has the authenticity of this divine narration been proven, which states: *"Oh Ahmad! If it was not for you, I would not have created the universe, and if it were not for Ali I would not have created you and if it were not for Fatemeh I would not have created all of you."*[1]

Question 2: What is the interpretation and correct explanation for this narration?

Question 3: If this hadith is true, it means that Hazrat Fatemeh's (sa) status is higher than that of her father's who is the Prophet (saw). What is your opinion and answer regarding this?

Answer:

1 - The first part of the narration which states "If it was not for you, I would not have created the universe" has been quoted in many of the narration books written by the followers of the Shia and as well as in the Sunni books.

Ghanduzi Hanafi has quoted this narration and Ajlooni has confirmed the meaning of it.

The second part of the narration has been quoted in a book written by Vahid Behbahani.

The 3rd part of the narration is in the book *Majma Al-Noorin* quoting from *Bahr Al-Ma'aref*.

2 The narration in discussion has clear meaning and makes sense and so does not need further clarification, as it means: the fruit and result of all the other creations, is from the existence of these five holy beings, and in fact they are the reason for the creation of the heavenly sphere.

3 - Despite the fact that according to intellect and correct religious teachings, the Creator and life giver for all forms of existence from

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[1] Al-Jannatul 'Asimeh, p149 – with slight variation in some versions.

the tinniest molecule to the largest Milky Way, is only God, one cannot dispute that the 'Law of Causation' in the order of existence has been accepted by human intellect and considered to be essential and all intellectual and scientific discussions are based on this.

In addition, the law of logic and science has not only been approved of in The Holy Qur'an, but our own natural and innate acceptance that there is cause for existence and the creator cannot be none other than the one and only God. This divine law applies to all creation and every existence which can be proven by the following: God refuses to perform things beyond its causes."

In the book *Manzoomeh*, it upon this fact that the following is stated: According to monotheistic logic, the life giver or in another words the originator, is the Creator and planner of existence and the chain of cause and effect takes place according to him (i.e. planned by God). In contrast, materialistic human beings perceive the chain of cause and effect itself as being naturally responsible for creation in place of the Creator.

So according to this, the law of cause and effect is only correct with regards to creation and cannot be used to explain the ultimate reason for creation. It cannot be that the reason for creation follows the actual creation as this is illogical. Therefore the philosophical question cannot be asked with regards to this narration.

4. WHY HAZRAT FATEMEH IS KNOWN AS *UMMU-ABEEHA* (THE MOTHER OF HER FATHER)

Question: Why did the Holy Prophet call his daughter Hazrat Fatemeh (sa) "mother of her father"? Does the name show this Great lady's knowledge and perfection while also indicating her special and enigmatic position?

Answer: A number of Sunni scholars, with Saheb, the author of "KEFAAYATUT-TALIB" being at the lead, specified that the Prophet (saw) called his daughter Hazrat Fatemeh (sa) "mother of her father" and this has also been recorded in many historical books, but why and what is the mystery?

Looking at the word "UMME" meaning "mother" and its usage in the Arabic language, one realises that in Arabic, the initiator of a great idea that gathers followers who continue it is called "UMME" ; and that is why the human skull is called "UM-MUR-RAS" , and a flag carried by an army is called "AMA"

Also in the Qur'an "UM-MUL-KITAAB" has been used as another name for the Sacred Tablet as stated in the Qur'an "WA I'NDAHOO UM-MUL-KITAAB "

Also the verses which state rules are called "UM-MU-LKITAAB" as stated in the Qur'an as "HUN-NA UM-MUL-KITAAB"[1]

Therefore, when the last Prophet of God and the manifestation of all the other Prophets leading the whole of mankind calls his daughter "UM-ME ABEEHAA" it is in agreement with her high spiritual status. It is also in accordance with clear evidence from the Holy Qur'an and not due to his inner desires. In fact, he only speaks with wisdom and truth. [2]

One gathers that when using this title in relation to this Great lady, the Prophet in fact, is trying to show us an endless ocean of virtues.

Also it conveys to us a great world with noble morals and humanity weaving through her precious body, manifesting the great values of Prophethood, leadership, its true successors, and the pillars that they have been built on.

The meaningful interpretation of "om-me abeehaa" (the mother of her father) helps to draw a complete picture and therefore enlightens us of her spirituality, high status and splendor.

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[1] Ale Imran, verse 7.

[2] Najm, verses 3 and 4.

5. Hazrat Fatemeh (sa) and the covering of her blessed face

Question 1: Is it true that Hazrat Fatemeh (sa) covered her face and hands fully? How about her daughter Hazrat Zeinab (sa)? Did she act same as her mother?

Question 2: If the answer is positive, considering that in Qur'an God has not made it compulsory for us to do so, why did these two Great ladies cover their face and hands fully?

Answer:

1 - No good doer is worthy of comparing herself to Islam's Great lady Hazrat Fatemeh (sa). [1]

As she is the leader of the women from one end of existence to the other, it is apparent that this kind of cover and dignity only belongs to her as gathered from many irrefutable reasons.

2 - Regarding this kind of cover in Qur'an, firstly there is a clear warning against revealing one's jewellery and one's beauty, and one is also instructed to hold their gaze down. [2]

In addition to this, many rules are not in the Qur'an, and are quoted by the infallibles and they describe the code of cover for these two great ladies.

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[1] Nahjul Balaghe, Sermon 2.

[2] "And say to the believing woman that they should not stare in the men's eyes and they should subdued their carnal desires and they shouldn't display their ornaments except what is customary to be uncovered such as bracelets and rings and let them bring their head coverings and scares over their bosoms (if they do not wear veils) and they shouldn't display their adornments save to their husband or their father or the father of their husband, their sons of their husband sons, their brothers and their brother's son or their sister's son or their female slaves or their mail servants who are eunch or kids who are unaware about women's sexual organ and they shouldn't strike their feet in order to show the ornaments of their ankles to draw attention to themselves and o, you who believe! Turn you all the Allah with repentance and obedience so that you may receive salvation.*" (Surah Nur, verse 31)

Secondly, no one has any doubt that having an external cover of dignity due to one's innocent interior, mentality and morals is a barrier preventing many corruptions and indecencies. With the description given, can anyone imagine that the leader of the women of the worlds would not observe it?

6. Hazrat Fatemeh (sa) and her monthly cycles

Question: Did Hazrat Fatemeh (sa) have monthly cycles like other women?

Answer:

Upon researching the infallibles, I found that Her Eminence did not experience any monthly cycle or the bleeding one experiences after labour (nifas), and there is no doubt about it.

7. Hazrat Fatemeh (sa) and the narrations regarding her visits to Salman

Question: In some sources, there are narrations showing the eagerness Hazrat Fatemeh (sa) had in seeing Salman or some other influential people who were known for their wisdom. And I as a Shia do not accept it unless I hear it from a high ranked scholar.

Answer:

I have researched comments from all the Shia scholars and many of the Sunni scholars and have come to the conclusion that the origin and main material of Hazrat Fatemeh (sa) worldly body is the heavenly, fresh, beautiful and best fruits and trees, and her soul that God bestowed matches this blessed body and it is the secret of God so we cannot recognise the truth of it. The only thing we can understand is the points we have been told by the Islamic narrations, which show that Hazrat Fatemeh's (sa) luminous soul is made of God's magnificence and splendour, and that is why God's Prophet says, *"Fatemeh (sa) is a human hoori."*[1] Therefore, the narrations and the question I believe are beyond being answered. And God is all-knowing.

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[1] This has also been narrated from the Prophet with a bit of a difference in wording: *"My daughter Fatemeh is human hoori."* Al-Sawaag Al-Moharragah, p96, As'aaf Al-Raghibeen p173.

8. The connection between the acts that cause Hazrat Fatemeh's (sa) dismay and those acts becoming forbidden

Question: Is it possible that a permissible act or word could become forbidden because it brings Hazrat Fatemeh (sa) dismay?

Answer:

It is highly unlikely that an act or word that is not impermissible would bring her dismay due to her lofty status; as with no doubt she is someone that will be happy with whatever that makes God happy and she will be dismayed if God is dismayed.

9. Is an act forbidden if it causes Hazrat Fatemeh's (sa) dismay?

Question: In the book titled Nikah written by Ayatollah Khoei (may God bless his soul) it states: "Even if it is assumed that Amir Al-Mo'mineen's remarriage caused her dismay, it is still not a forbidden act; because earlier on we discussed that there is no proof for a permissible act to cause dismay to a pious person, and the subject under discussion is as such; as the second marriage is considered permissible and is separate from the acts that cause Hazrat Fatemeh's (sa) dismay, the law of it becoming prohibited does not apply."

Is the quotation is from the late Ayatollah Khoei?

Answer:

I trust the sentence is definitely not quoted by Ayatollah Khoei; as we have a narration for sure from the Prophet (saw) saying, "Fatemeh is part of my body everybody that makes her upset indeed makes me upset also anyone who annoys her annoys me" [1]

And the cause for such certainty is the previous reason which is: there is no proof showing that a permissible act becomes

[1] Masnad Ahmad, vol 4, p328, Khasaais Nisaa'ei, p35.

forbidden just because it causes dismay to another pious person. Anyway remarriage would not cause dismay to Hazrat Fatemeh (sa) the pious lady. Rather the reason for prohibition in this case is dismaying Hazrat Fatemeh (sa) as part of the Prophet's flesh as quoted many times: "Fatemeh is part of my body anyone who makes her angry infant makes me angry"[1] Therefore, think well and reflect.

10. Asking Hazrat Fatemeh (sa) for a cure

Question: If in my prayers I say, "Ya Ali!" Or say, "Oh God for the sake of Fatemeh Zahra (sa) cure me", is this prayer and wording correct?

Answer

There is no problem either in the prayer or the wording, just as turning to God for a wish is correct and permissible, turning to Mohammad (saw) and his progeny (as) and also to the luminous infallible leaders and using them as a mediator in God's court is correct; as God the unique one has made it so and they are the mediator between his grace and mercy for His creation. He has granted them leadership over the tinniest molecule to the largest Galaxy and has given them the power and permission to grant the needs and wishes of all the creatures. [2]

We have been advised by all of these holy infallibles to try and understand that it presents us with guidance towards the right path. Imam Sadiq (as) shows us how to perform this special prayer to Hazrat Fatemeh (sa) through one of his narrations: "Then prostrate and say one hundred times: "*ya mowlati ya fatemeh aqhisini* (oh princess oh Fatemeh help me)"[3]

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[1] And said, *"Fatemeh is part of my body anyone who makes her angry infant makes me angry."* Khasaais Nisaa'ei, p35, Sahih Bukhari, vol 5, p21.

[2] Ale Imran, verse 49.

[3] Mustadrak Al-Wasa'el, chapter 22 from Abwaab Bagiyyat Al-Salawat Al-Mandubah, hadith 3.

Also, it has been narrated that one of Imam Sadiq's (as) companions told him: *"Definitely I made up a prayer by myself"* The Imam (as) replied, "Forget it, and whenever a need comes to you, take refuge in God's Prophet, holding your beard with your left hand and cry or act as if you are crying and say, "*ya mohammad ya rasulallah ashku elallahe va elayka hajati* (Oh Mohammad Oh messenger I brought my request to God and to you)"[1]

It has been said that there are a lot of narrations with same meaning.

11. Seeking Assistance from Hazrat Fatemeh Zahra (sa)

Question: It has been said that while performing the prayer asking for Hazrat Fatemeh Zahra's (sa) help: One should prostrate and say, "*yaa fatemeh aqhisini* (Oh Fatemeh help me)" hundred times

Regarding this act, the enemies accuse us saying we are prostrating to Hazrat Fatemeh Zahra (sa) or the luminous infallibles! We leave it to you to deal with their accusations and refute their baseless, deceitful comments and claims using your clear reasoning.

Answer:

One's prostrating is solely for God. We ask help from the lady of both worlds Hazrat Fatemeh Zahra (sa) because she has been granted leadership over the rest of God's creations just as the infallible Imams (as) have. This means that they have power and control over happenings in the world, and the nature's obedience towards them is with will of God and in accordance with his power and ruling; it is not separate from it.

In other words, the Almighty and all wise God has given us freedom in making decisions, similarly He has given the infallible leaders the power to rule over creation and nature to use it with God's will and for the best.

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[1] Al-Wasa'el, chapter 28 from Abwaab Bagiyyat Al-Salawat Al-Mandubah, hadith 5.

For example they use their power in granting pious people's wishes and helping the needy. And if the power over nature was not given by God or is taken away from them, they would not be able to rule over nature.

12. SEEKING HAZRAT FATEMEH'S HELP THROUGH PRAYERS

Question: In Jawshan Kabir it states ""Help help. Oh God save me from fire" and when performing a prayer seeking assistance from Hazrat Fatemeh Zahra (sa) we say: "*yaa fatemeh aqhisini* (*Oh Fatemeh help me*)". By using the same words and same method of prayer both with God and his servant Hazrat Zahra (sa) are we not committing polytheism?

Answer:

Based on authentic facts, there is no doubt that Hazrat Fatemeh Zahra (sa) and the rest of the infallibles leaders hold power and leadership over the rest of God's creation And it is the kind of power that is God-given and works by the permission of God; it is not a separate power.

In other words, the Almighty and all wise God has given us freedom in making decisions, similarly He has given the infallible leaders the power to rule over creation and nature to use it with God's will and for the best.

For example they use their power in granting pious people's wishes and helping the needy. And if the power over nature was not given by God or is taken away from them, they would not be able to rule over nature.

So based on the previous statement, it is obvious that seeking assistance from the Lady of both worlds Hazrat Fatemeh Zahra (sa) it is not polytheism, and whoever claims that it is polytheism has made a baseless claim.

13. The best of acts during the last hours before sunset on a Friday

Question: What is the best prayer and supplication for us to perform during the last hours before sunset on Fridays (which is the best period to perform prayers)?

Answer:

Recommend supplications such as Dua Samaat and Nudba, and prayers such as Jafar Tayyar and Hazrat Fatemeh Zahra (sa).

14. Seeking Hazrat Fatemeh's (sa) help through prayers is a gateway to granting our wishes

Question: What is the best supplication to ask for good health and destiny from God?

Answer:

In this respect, reciting the supplication called Dua Ahd is good and also performing Seddigheh Tahereh Fatemeh Zahra's (sa) prayer is recommended.

Performing the prayer of the flag bearer on the day of Ashura Hazrat Ghamare Bani Hashem, Abbas Ibn Ali (as) is also recommended.

15. Hazrat Zahra's (sa) status of knowledge

Question: I would like to know about Hazrat Fatemeh Zahra's (sa) level of knowledge. I am aware that she is the leader of the women of the world and also has the same status of knowledge as her father Mohammad (saw) had been granted, and I am looking for a narration to prove it. My query is that when she was well aware that she was not going to repossess Fadak, why did she still carry on and claim it? If possible, give the reason supported by a narration.

And why did Abu-Bakr deny her the rights of ownership?

Answer:

According to narrations from Salman and Ammar quoted in Uyoon Al-Mo'jizat, Hazrat Fatemeh (sa) called Amir Al-Mo'mineen saying, "Ali, come near so that I tell you about what happened and what will happen and events which won't occur, until day of judgment"[1]

Also in the same book *Uyoon Al-Mo'jizat* according to a narration from Hazrat herself, *"And I am from the brightness of Mohammad, knowing all the events of the past and future until the Day of Judgement."*[2]

The above narration has been quoted by the late Sadoogh in three books, *Uyoon, Ilal Al-Sharayi'* and *Ma'ani Al-Akhbar.*

In addition, we have a narration from the infallible leaders testifying it with this narration saying, "The leaders from the progeny of the Prophet (saw) are the reason for the whole creation and Hazrat Fatemeh (sa) is the true reason behind the creation of them all: "Definitely, the Imams are witnesses of God upon His servents and Fatemeh is witness of God upon them" [3]

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[1] Bihar Al-Anwar, vol, 43, p8.

[2] Bihar Al-Anwar, vol, 43, p8.

[3] The Prophet said in this regard: "The all knowing God chose Ali and his only soul mate and their children as leaders over mankind. They are the gates of knowledge for my followers; therefore whoever clings on to them is guided to the right path." Awalem Al-Uloom, vol 11, p78. Also a quote from Amir Al-Mo'mineen addressing her saying, "I seek refuge in God! By God, you are more knowledgeable, pious, responsible and more dear and God fearing than I can say. And there can never be a difference of opinion between us of which I can blame or object you for. I seek refuge in God! My dear Fatemeh, separation from you is extremely hard for me, but what can one do? As this is the law of creation of which I cannot escape. I swear by God that your heart-burning martyrdom has reminded me of the death of the Prophet and the truth is that bearing the pain of not having you by my side at this moment is even harder than the time of losing the Prophet, so seek refuge in God from this tragedy. It is a tragedy that one's heart cannot be at rest or be compensated for it." Jalaal Al-Uyoon, vol 1, p217, Bihar, vol 43, p187. Also it has been narrated from Imam Baqir (as): When Fatemeh

Or according to this narration saying, "Fatemeh is part of the Prophet and her pleasure makes God pleased and her anger brings God's anger." [1]

It is obvious that the connection between the pleasure and anger of God and of Hazrat Fatemeh (sa) is due to her having knowledge over everything that pleases or angers God, and to have such knowledge is not possible through ordinary education.

But the main reason for Hazrat Zahra's (sa) anger was because the right of leadership was taken away from Amir Al-Mo'mineen, which was then followed by the usurpation of the ownership of the land of Fadak from her which made her weak financially.

The reason for this was because she was the strongest opposition of the ruler at that time, and we know that after the meeting at Saghifeh and the revelation of the verse of Ghorba to the Prophet (saw), his daughter Hazrat Fatemeh (sa) was denied her ownership of Fadak, then she demanded Fadak using the rules of inheritance, because not only is defending one's rights against the unjust ruler in accordance with the religious rules but is also in accordance with ethical rules and is even compulsory. Similarly, it is compulsory for a tyrant to return the rights of others.

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was born, God ordered an angel to teach the Prophet the meaningful name of Fatemeh through a revelation. Then God sent him a message saying, 'I replaced your worldly food with knowledge and spirituality.'" Then Imam Baqir (as) continued, "I swear by God, that He filled her with knowledge and science." Bihar, vol 43, p13. And there is a similar narration from Imam Askari (as), *"God created the universe for our sake, and he created us for the sake of Fatemeh (sa)."* Tafsir Al-Tayyib Al-Bayan, vol 13, p236. Also there is a narration from Imam Mahdi (atfs) saying, *"My role model is found in the Prophet's daughter Fatemeh."* Bihar Al-Anwar, vol 53 p180, Ghaybat Toosi p173, translated.

[1] There is a narration from the Prophet describing Hazrat Fatemeh (sa) saying, *"Whoever understands Fatemeh (sa) appreciates her and the one who does not know her should know that she is part of my body and soul, so whoever annoys her, has annoyed me..."* Noor Al-Absaar, p49, Al-Fosool Al-Muhimma p150, Nezhat- Al-Majalis, vol 2, p228. And he said, *"Fatemeh is part of me, therefore whoever angers her has angered me."* Khasaais Al-Nisaa'ei, p35, Sahih Bukhari, vol 5 , p21.

16. Hazrat Fatemeh's (sa) book includes events that are taking place.

Question: In a religious session held on the night of Hazrat Fatemeh Zahra's (sa) martyrdom, I heard about Hazrat Fatemeh's (sa) Qur'an during the lecture, and as I do not know anything about this Qur'an, can you please inform us of how to get the related information about it?

Answer:

An infallible was asked about the leader of the women Hazrat Fatemeh's (sa) book, he replied, "After the Prophet's death, Fatemeh (sa) lived for 75 days while she carried a huge sorrow due to the sunset of the Prophethood. For this reason the angel of revelations occasionally visited her and gave her reassurance by informing her of her father's high position. He also informed her of other difficult events in the future for her progeny, and in turn informed Amir Al-Mo'mineen while he made note of them. And his notes became known as Hazrat Fatemeh's (sa) Mos-haf (Qur'an).

In another narration, Imam Sadiq (as) says, "Fatemeh's (sa) book is similar to the Qur'an, but by God there is nothing from your Qur'an in it."

In her book there is no reference to what is permissible or forbidden, however it contains knowledge, awareness and news of what is to come in the future. And the Imam of the time is holding it. [1]

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[1] According to many narrations from the rightful leaders it is said that, "Hazrat Fatemeh's (sa) book is with the Imams (as)", for example: In the book *Saafi* according to *Basaa'ir Al-Darajat* when Imam Sadiq (as) said, *"Hazrat Fatemeh (sa) has left a book that is with the Imams (as). That book is not God's Qur'an, but God's messages to Hazrat Fatemeh (sa) and his Prophet has dictated it and Amir Al Mo'mineen has written it."* Basaa'ir Al-Darajaat, p156, hadith 14.

17. Hazrat Zahra's Book is God revelation to her

Question: What is your opinion regarding the claim of one who, with referring to Hazrat Fatemeh's (sa) book, says that, "Her Excellency was the first person to write a book in the history of Islam"?

In addition, 'sohof' means pages and 'mos-haf' means a collection of pages. Here it means the same pages on which Hazrat Fatemeh (sa) made note of all the religious rules and advice and recommendations given to her by the Prophet, and these pages were collected as a book which is not in our possession, but the infallible Imams (as) hold it. However, according to some of the well known narrations from *Kaafi* and *Basaa'ir Al-Darajaat*, Hazrat Fatemeh's (sa) book is written by Amir Al-Mo'mineen, and is a collection of messages delivered to Hazrat Zahra (sa) by the angel of revelations, as opposed to it being the words of the Prophet regarding religious rules, advice and recommendations written by Hazrat Fatemeh (sa), what is your opinion about it?

Answer:

The book is neither written by Amir Al-Mo'mineen, nor is it the recommendations of the Prophet and written by Hazrat Fatemeh (sa), in fact it is Hazrat Fatemeh's (sa) book, and a collection of revelations and God's inspirations upon her and Amir Al Mo'mineen was the writer of the revelations that came to Hazrat Fatemeh (sa), and now it is in the possession of our current Imam (as).

18. The meaning of the narration: We are witnesses of God upon people and Fatemeh is witness of God upon us

Question: a) It has been narrated from the Imam Askari (as): "God created the Universe for our sake, and He created us for Hazrat Fatemeh's (sa) sake (she is the reason for our creation)."[1]

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[1] According to Imam Askari (as) the narration says: *"We [Imams (as)] are*

In your opinion what is the meaning of the word "reason"?

b) Does it not mean according to this narration that Hazrat Zahra (sa) is higher than her infallible children as they were created for her sake?

Answer:

a) It seems that the meaning of the word 'reason' is 'guide'. However this means that through using the reason we are guided. And accordingly the narration means, God shows mankind the possibility and the exalted degree to which they can elevate themselves through obeying Him and implementing his laws just as the infallible Imams (as) did, and in turn He shows the Holy Imams (as) the majestic degree of brilliance and magnificence they can achieve by mirroring their mother. And Allah is all-knowing.

b) This question can be answered by using the above narration, because it displays one's worthiness to be able to achieve such a divine status in order to become a 'reason' and not through his deeds, yes, if a shortcoming arises on their side, she repairs it. Not that it occurs in order to be justified.

And the statement is to show that Her Excellency has earned her high status through her sincere worshipping and her obedience to God and surrendering to his laws. And if any action taken will be to show her partial and not total superiority over them.

19. Questions regarding some sections of Hadith Kisaa

Question: Due to some hesitant doubts in the authenticity of the proof of the famous narration called 'Hadith Kisaa' in *Muntakhab wa Awalim* some questions have been raised:-

1 - Have you thought about the authenticity of the proof or reliability of the narrators?

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the reasons over his creation, and Fatemeh (sa) is his rightful and splendorous guide over us." Tafsir Al-Tayyib Al-Bayan, vol 13, p236.

2 - What is your opinion regarding the need for this narration?

3 - Why did God answer Angel Gabriel by naming Hazrat Fatemeh (sa) first, and placing her at the focus of it while the Prophet is the best of creation, why did God not start with him?

4 - What is the mystery behind Angel Gabriel asking the Prophet's permission to enter the Kisaa (cloak), when he already had God's permission to do so?

Answer:

1 - The beginning of the proof of this narration comes from the author of the book *Awalim Al-Uloom* (may God bless his soul), then many other reliable narrators in between, and ends in with the companion Jaber ibn Abdullah; and it is a solid proof. Between all the narrators we should only be slightly hesitant when reading narrations quoted by Ghasem Ibn Yahya, however even he is worthy of our trust because Baznati has quoted from Ghasem, and Baznati is someone who only quotes from trustworthy narrations. Even if one was to remove hesitant narrators from his list, Baznati's own opinion in favour of the narration is strong enough and does not require others to support it, as all the other scholars trust his judgements and decisions. This means the Kisaa narration is authentic and correct.

2 - Furthermore, the contents of the narration is sublime and filled with the virtues and perfection of Mohammad (saw) and his progeny, and its contents has been endorsed by number of reliable narrations that leaves no doubt in one's mind.

3 - Possibly, the reason why Seddigheh Tahereh (SA) is the focus of the narration is because she is the link between prophet hood and the divine leadership (Imamate). One understands from the narrations available regarding "Alma Anwar" (world of lights) is that the two lights, one of prophet hood and the second of divine leadership, were combined as one light and transferred from one holy person to another until it reached Abdul Mottalib and divided up into two lights, one being the light of prophet hood stored in the body of his Excellency Abdullah, and the second being the light

which belongs to all the future divine leaders and the successors stored in the body of his Excellency Abu Talib, and these two lights were separate until they combined together in the illuminated body of Seddigheh Tahereh Fatemeh Zahra (sa). Hazrat Fatemeh's (sa) holy body is known as the meeting point of the two lights. That is why Hadith Kisaa starts with her name first while the other two lights of prophet hood and the divine leadership are pivots and Imam Hassan (as) and Imam Hussein (as) revolve them.

4 - Perhaps the mystery behind Archangel Gabriel asking permission from the Prophet to join him and his household members under the cloak after already having obtained God's permission manifests their high status, which could be no other than Mohammad (saw) and the members of his family. And it also conveys that God's permission is automatically given upon the Prophet's permission. For that reason, the angel of revelations sought the Prophet's permission after having gained the approval of God.

20. Hazrat Zahra (as) and the Event of Mobaheleh

Question: We read in the event of Mobaheleh that on God's order[1]

[1] Regarding this situation, it is quoted in Qur'an, "Oh Prophet! After receiving the news about Jesus, whoever challenges you, tell them, 'We will bring our sons and you bring your sons, we will bring our women and you bring your women, we will bring ourselves and you bring yourselves; then we will duel (Mobaheleh) And the liar shall be removed from God's mercy. (Ale Imran, verses 59-61) These verses relate a big event that took place; it is well-known among Muslims from the day it occurred until the present day. All of the interpreters of the Qur'an and narrators (except a few) believe that there was a discussion between the Prophet and the Christians of Najran regarding Jesus (as), as their eldest religious leader called Jesus (as) the 'Son of God' and opposed this Qur'anic verse that says, "Undoubtedly the creation of Jesus is the same as the creation of Adam. God created Adam from earth and ordered him to be and he was." In order to show that his way is correct, on God's command, the Prophet called upon them for a duel and was present at the meeting point at a particular time while holding the hands of his dearest ones, when he raised his hands to pray and asked Ali, Fatemeh, Hassan and Hussein (as) to say Amen. By seeing their holy faces, the people of Najran regretted their decision and

the honourable Prophet called for Hazrat Fatemeh (sa), her husband Amir Al-Mo'mineen and the two lights of her eyes Hassan (as) and Hussein (as) for Mobaheleh and told them, "As I pray, you say Amen." Now the question is why did the Prophet command them to do so?

The truth is that we have heard from some scholars that the explanation for this command is: "Me being the Messenger of God, and with the position I have being the seal of the Prophets need Seddigheh Tahereh's (sa) support and prayer in order for my prayers to be granted; she must raise her hands high up and pray sincerely." Likewise in Mobaheleh, the raised hands of four other holy people, meaning Ali, Fatemeh, Hassan and Hussein (as), were required in order for the Prophet's prayer to be granted against the Christians of Najran, otherwise the Prophet's prayer would not have been granted, is this true?

Answer:

According to trustworthy narrations and the words of great scholars, another reason as to why the Prophet took Fatemeh (sa) and her children to Mobaheleh is supported by Imam Reza (as) in a narration In which he replies to Mamoon's question (asking for the best virtue of Amir Al-Mo'mineen (as) that has been stated in the Qur'an) saying: "Mobahele verse indicates that..."

The best virtue of Amir Al-Mo'mineen stated in Quran is the verse related to the event of Mobaheleh. And also in reply to the

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asked them to make peace. Narrators and interpreters believe that when the Prophet chose to take Ali, Fatemeh, Hassan and Hussain (as) from all the men, women and children, although his wives, aunties and other worthy Hashemi women, Muhajers and Ansaars were available; it meant that Fatemeh alone was worthy of attending the Mobaheleh, because she was, "we will bring our women and you bring your women" and because of her status the Prophet chose her. The Prophet (saw) said, "If God had people on earth better than Ali, Fatemeh, Hassan and Hussein (as), God would command me to take them with myself to Mobaheleh, but as there was not, I was commanded to attend with them." And this proves their divine status. [Yanabiy Al-Mawaddah, p244].

question, "In the verse of Mobaheleh, what is the purpose behind having women and children by the Prophet's side?", a great scholar said: "Having women and children by the Prophet's side portrays his trust, confidence and faith in God's mission to a point that he puts his dearest one's lives at risk.

Moreover, by putting his own and his dearest one's lives at risk, he is showing his certainty in the correctness of his path (to the opposition) and the surety of the oppositions' defeat."

21. Is Hazrat Maryam (sa) the 'Leader of the women of the Worlds' or is Hazrat Zahra (sa)?

Question: God has clearly titled Hazrat Maryam (sa), the daughter of Imran in the Qur'an as, meaning the 'Leader of the women of the Worlds', so with this verse how can we still claim that Hazrat Fatemeh Zahra (sa) is the 'Leader of the women of the Worlds'? Is this not contrary to what the Holy Qur'an states? Furthermore, we reflect upon some of the narrations from the Prophet (saw) where he states, "Definitely Maryam is the princess of all women in her time" And (remember) when the angels said, "Oh Maryam! For sure God has chosen you and cleansed you and given you superiority over the women of the world." [1]

Now the question is, how valid is this narration in relation to the Qur'anic verse?

Answer:

In the Holy Quran there is no verse that states meaning the 'Leader of the women of the Worlds'; it is only mentioned in narrations and interpretations of the Qur'an. Regarding Hazrat Maryam (sa) the Qur'an states. However doesn't this narration link with the verse of the Qur'an which states, "And (remember) when the angels said, 'Oh Maryam! For sure God has chosen you and cleansed you and given you superiority over the women of the world.'

[1] Ale Imran, verse 42.

In the interpretation of this verse it says: The pure Maryam (sa) was elected by God from amongst all the women and girls present in her time to deliver such a great prophet (Jesus [as]) while retaining her chastity. However, all the narrations we have received prove Hazrat Fatemeh (sa) to be the 'Leader of the women of the Worlds' indefinitely as opposed to Hazrat Maryam (sa) who was only given that title for the duration of her lifetime.

With this description, there is no difference between the narration and the verse. Especially if we believe that the Qur'anic concepts, teachings and interpretations belong to the holy progeny, as stated clearly in Qur'an: "and none knows its interpretation, save only God and those firmly rooted in knowledge"[1]

But those with doubt in their hearts adopt the flexible verses in order to create conflict and change the interpretation to suit them, whereas only God and those in love of learning know the true interpretation of the Qur'an.

It worth saying that meaning 'lover of knowledge' has been translated to be our infallible Imams (as).

22. The Leadership and Supremacy of Hazrat Maryam (sa) and Hazrat Zahra (sa)

Question: Some people say that Hazrat Fatemeh (sa) is not the leader of the women of the world, as the title belongs to Maryam(sa) as quoted in the Qur'an saying, *"And (remember) when the angels said, 'Oh Maryam! For sure God has chosen you and cleansed you and given you superiority over the women of the world.'"*

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[1] "He is the one who sent you this book. Some of its verses are clear rules (with a clear message), forming the foundation of the book, and (some) others are flexible (and need interpretation) But those with sick hearts pick (its verses) those with multiple meanings in order to tailor the translation according to their taste, knowing that no one except God and those deep in knowledge know the true meaning, and they say: We have faith. All of it is from our God; and no one except the wise will realise it." (Ale Imran, verse 7).

With this claim, those narrations showing the superiority of Seddigheh Tahereh Fatemeh (sa) have no base compared to this holy verse, is this true?[1]

Answer:

When comparing the verse and the narration, one should refer to morajjahat and research it and then form an opinion upon gaining knowledge, but when the narration [Fatemeh is a part of me, whoever angers her has angered me...] said by an infallible is the actual interpretation of the verse, not accepting it is equal to not accepting the book of God.

The verse under discussion if taken without the supporting narration can have two possible meanings:

1 - To consider Maryam (sa) to be the best of the women of her time;

2 - To take Maryam (sa) as the best of the women indefinitely.

But when truth seeker encounters the interpretation given by an infallible they will realise the meaning of the verse clearly stating that Hazrat Fatemeh (sa) is part of the Prophet of God, and she holds an status with God and his messenger that, her happiness makes God happy, and her anger makes Him angry and she is the leader of the women of the world indefinitely and for all generations, therefore leaving no doubt whether the verse has superiority over the narration or narrations.

23. Hazrat Zahra's (sa) dowry

Question: Could you provide some information about the dowry of Hazrat Fatemeh (sa) which was asked from Amir Al-Mo'mineen, and enlighten us about whether her marriage with Ali (as) was the decision of the Prophet and an order from God, or was it a joint decision of the Prophet and Hazrat Fatemeh (sa) according to her choice and will?

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[1] Ale Imran, verse 42.

Answer:

According to the late Kolaini[1] in his book Kaafi, the Prophet said to Fatemeh (sa), "My daughterl Your marriage did not happen on Earth and was not my decision, but it was God's will and took place in the skies and as long as the Earth and skies exist, your dowry is 1/5 of the universe."

And another narration states that Amir Al-Mo'mineen (as) sold his armour for 500 Dirham and presented it to Hazrat Fatemeh (sa).

24. God's command regarding Hazrat Zahra's (sa) marriage

Question: Hazrat Fatemeh's (sa) marriage with Amir Al-Mo'mineen was according to God's will, the marriage of light with light, are the other people's marriages also according to destiny and fate and the will of God? In reality, marriage is decided by God, so is the intention and decision that customarily takes place between the man and woman decided by their choice, or was it God's plan?

Answer:

In reality, it is the same for everyone from one end of creation to the other as their destiny and fate is in accordance with God's will otherwise known as "Ghadhaa and Ghadar" which does not interfere with freewill. However, according to narrations, the order for the marriage of the two lights of prophethood and leadership was with God and His Prophet. Otherwise the command for recommending marriage is for everyone.

It is clear that marriage under normal circumstances is something that has been strongly recommended. But a marriage according to God's will or "Ghadhaa and Ghadar" is not such that the freedom of choice is taken and one is forced to obey. The proof is that people marry according to their instinct and their family's choice.

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[1] The late Mohammad Ibn Yaghoob Razi (more widely known as Thighatul Islam Kolaini), author of the book Kaafi, is known as one of the famous writers of the Shia. He died in year 329 Hejri in Baghdad and his grave is in the Baghdad Market.

25. Hazrat Zahra's (sa) spiritual radiance

Question: We have some narrations about the spiritual level and education of Hazrat Fatemeh (sa) and they mention that her light was created before the creation of the sky and the earth; what do you suggest to people who doubt these narrations?

Nevertheless, insisting to see the proof for some of these narrations, for example Sadir Sirofi (that the late Shaikh Sadoogh has referred to in Ma'ani Al-Akhbar) does not reduce its reliability.[1]

Answer:

> **I have referred to the narrations of the infallible Imams (as) regarding this matter a long time ago and found authentic narrations in support of it being the truth. Therefore if anyone with doubt refers to the narrations and after studying them is still in doubt, I will not criticise them, all I will say to them is your religion is for you and my religion is for me. But if such a person carries on doubting without referring to the narrations, I will advise them to visit a specialist doctor of the soul (scholar) so that they may think of a way to cure him as he is sick for sure.**

26. Hazrat Zahra (sa) is not an ordinary woman

Question: Someone quotes about the personality and spiritual status of Hazrat Fatemeh Zahra (sa), Hazrat Zeinab (sa), Hazrat Khadijeh(sa), Hazrat Maryam (sa) and Hazrat Asiyeh (sa) (Pharaoh's wife) monotheistic worshipper and truth seeker. And when people talk about some extraordinary characteristics of these famous ladies in history, we find common points about their lives such as their tolerance and favourable circumstances which are the underlying elements of their spiritual and mental growth manifesting themselves in the form of rationality and good conduct. This improves and elevates their personality; so there is no need for one to believe that there must be some supernatural power in one in order for them to reach their full potential and high spiritual status.

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[1] Ma'ani Al-Akhbar, p396, Baab Al-Ma'ani, hadith 53.

Now the question is what is your opinion about the previous comment that has disregarded the spiritual growth and high status of these great ladies in the history and has totalled it down to their efforts and hard work and availability of natural means?

Answer:

One can never compare the respectable mother of the infallible Imams (as) or "omoola'emmah" Hazrat Fatemeh Zahra (sa) to the other women in history even if they are learned scholars and hold a high spiritual status because even before her worldly existence God ordered his holy messenger who already beheld an esteemed spiritual position to spend 40 days praying and gaining spiritual purification. Soon after, a beautiful, heavenly fruit was sent to him to eat so that the worldly body of Hazrat Fatemeh (sa) could be created. Even while developing in the womb, she would talk to her mother, and after birth she grew vastly in spirituality such that the Prophet would kiss her hand and call her "umme abiha" (the mother of her father).

The Archangel brings revelations only to blessed individuals therefore as she received and narrated them, without a doubt she must hold some special qualities.

It is possible that other famous and spiritual ladies such as Hazrat Zeinab (sa) are able to reach such a high spiritual level in the light of her intellect, education, thoughtfulness, deep sight and conduct; as the scholar Maamaghani writes about her, "Regarding Aghileh Bani Hashem Zeinab (sa), neither can I say that she has the high position of being an infallible, nor can I say she has not."

With this statement, in addition to their normal qualities, great ladies such as Hazrat Fatemeh Zahra (sa), Hazrat Zeinab (sa), Hazrat Khadijeh (sa) and Hazrat Maryam (sa) have extraordinary ones and they cannot be compared to other ladies even if they are the most gifted and talented of their time.[1]

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[1] No one from this people is comparable to Mohammad people... (Nahjul Balagha, sermon 2).

27. The link between Hazrat Fatemeh Zahra (sa) and Laylatul Qadr

Question: I wish even as a summary, you could tell us about the connection between the blessed night of Qadr (Laylatul Qadr) and Seddigheh Tahereh Fatemeh Zahra's (sa) spiritual personality.

Answer:

According to an interpretation from Saafi regarding the first few verses of the Qur'anic chapter 'Dukhan': "In the name of God, the most compassionate and the most merciful. Ha. Meem. Swear to this clear book, that we descended it on a happy night, as we are the warners. On that night, everything is destined."[1]

Regarding these verses it is said that: A Christian man asked Imam Kazim (as) about the hidden meaning of these verses, and the Imam (as) replied, "The letters (Ha. Meem.) stand for Mohammad, and "the clear book" means Amir Al- Mo'mineen (as), and or the word "night", indicates the blessed being of Hazrat Fatemeh (sa), but The saying, " *On that night, everything is destined* " which means "on that night, the destiny of everything is decided", refers to the fact that through this great lady, a big blessing will benefit the world and all of creation. However, this means in summary, that the same way the blessed night of Qadr is full of compassion and blessings, the existence of the mother of the infallible Imams (as) also presents compassion and blessings for the world and all of creation.

28. Hazrat Fatemeh Zahra's (sa) special prayer

Question: There is a well known supplication that is: "allahoma eni asaloka be haghe fatemata va abiha va baleha va baniha va al-serel al-mostoudae fiha an tosalia ala mohammaden va al mohammad va an tafal be ma anta ahlo va la tafal be ma ana ahlo berahmateka ya al-arhama al-rahemin (Oh God! I ask you sincerely for the sake of Hazrat Fatemeh (sa), her father, her husband, her two children and

[1] Dukhan, verses 1-4.

the secret with her for safekeeping, to send salutations to Mohammad and his progeny and treat me with your compassion and kindness that is worthy of you and not that of me, oh kindest of the kind!)"

Now the question is that, is it permissible to read this supplication in qunoot?

Answer:

If recited as part of the prayers is not permissible; but if it is included in the prayers strictly as an extra supplication with God, not only is it permissible but also recommended.

29. THE EFFECT OF RECITING "OH GOD PEACE BE UPON FATEMEH..." ON A FOETUS

Question: I have searched through a lot of narrations, lessons, speeches and important books in order to find some form of advice and information from the supplications and religious instructions about how to take care of a human being from the beginning of the formation of the foetus and through every stage of the upbringing of a child and through adolescence in order to have a positive effect on the child and guide them towards the right path and follow the teachings of Ahl al-Bayt (as). However I could not find what I was looking for; and I am very concerned, because I would like my child – who is now at the stage of being a foetus - to know the Qur'an off by heart and serve Imam Hussein (as), I ask you - may God protect you - to inform me of the sources related to this subject or guide me about how to nurture this foetus, so with the help of God I can have the child I wish for and discipline them from childhood in a way that they become a refined youth and to be counted as true helpers of Imam Mahdi (atfs).

Answer:

In this case, a sincere daily recitation of the supplication called Dua Ahd and Ziyarat Ashura has the desired effect.

It is also effective if one recites 530 times whole heartedly while in the state of wudhu (ablution) and far from people's sight, *"Oh God! I ask you sincerely for the sake of Fatemeh (sa), her father, her husband, her two children and the secret with her for safekeeping, as many times as your unlimited knowledge can hold."*

30. Witnessing the high status and leadership of Fatemeh (sa) in Adhan

Question: Is it permissible to add the name of Hazrat Fatemeh Zahra (sa) in Adhan and Iqameh with the intention of getting closer to God and not with adding it as a compulsory part but a recommended one? For example, after witnessing the unity of God and Prophethood of Mohammad (saw) to say: "ashhado anna amiralmomenine va enna fatemata sayyedate nesa'eel aalamin va owladehal ma'sumine hojajollah (I testify that Ali is Commander of the Faithful and Fatemeh is princess of all women and their children are witnesses of god...?)

Answer:

There is no problem as there is no evidence in Adhan and Iqamah for the leadership of Amir Al-Mo'mineen (as), in fact it is a symbol of the Shia sect that is advisable not to avoid; but witnessing to The leadership of her infallible children (as) with the intention of remembering God is recommended; just as it is good to witness the truth that Hazrat Fatemeh (sa) is an infallible and the leader of the women of both worlds.

31. The advantage of reciting Hazrat Fatemeh Zahra's (sa) tasbih compared to performing Nafeleh prayers

Question: Which one of these two spiritual and worshipping methods holds more reward, performing the evening and night Nafeleh prayers or to recite the tasbih of Hazrat Fatemeh Zahra (sa)?

Answer:

To recite the tasbih of Hazrat Fatemeh Zahra (sa) has higher and better reward; as there is an authentic narration from Imam Baqir (as) saying: *"There is no better way to worship God than with tasbihat Fatemeh (sa). If there was any other way, the Prophet would teach it to his precious daughter."* [1]

And in another narration from Imam Sadiq (as) it states: Reciting the tasbih of Hazrat Fatemeh Zahra (sa) after daily prayers, brings more pleasure to me than performing a prayer with 1000 rakat.

Similarly, he said, "Indeed anyone who worships God while sincerely reciting the tasbih of Hazrat Fatemeh (sa) has remembered Him greatly."

It worth saying that there are a high number of narrations that confirm the superiority of the reward for reciting the tasbih of Hazrat Fatemeh (sa).

32. The benefits of reciting Hazrat Fatemeh Zahra's (sa) tasbih after the daily prayers

Question: After saying the salaams of a congregational prayer, which one of these actions has more spiritual reward, reciting salawat for Mohammad and Mohammad's (saw) progeny and then reciting Hazrat Zahra's (sa) tasbih? Or first reciting the tasbih of Hazrat Zahra (sa) then reciting salawat for Mohammad and Mohammad's (saw) progeny?

Answer:

In a narration from Imam Sadiq (as) it says, "After one's prayers are finished, a praying and pious person will always recite the tasbih of Hazrat Zahra (sa), even before reciting Salawat for Mohammad (saw) and Mohammad's (saw) progeny."

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[1] Bihar, vol 43, p64, Safinat Al-Bihar, vol 1, p593.

33. Hazrat Fatemeh Zahra (sa); the only daughter of the Holy Prophet (saw)

Question: There is a discussion among the narrators and the historians regarding the number of daughters the Prophet had; whether Zeinab, Ruqayyeh and Umm Kulthum are his daughters or Khadijeh's (sa), or are they Haleh's (Khadijeh's sister) daughters – as Khadijeh was a great lady, and because of her good nature, ethic and wealth, she adopted and supported them as her own under the care of great Prophet of Islam?

Some believe them as Prophet's daughters, and some say they belonged to Khadijeh (sa), however others relate them to Haleh.

According to some well-known narrations, "When Ruqayyeh the daughter of the Prophet died, he said, 'I hope you join our past pious people.'" [1]

And in the book *Tahzib Al-Ahkaam*, Imam Sadiq (as) narrates from his father, "Imameh bint Abi Al-A'as's mother is Zeinab the daughter of Prophet, and after the martyrdom of Ali (as) Imameh married Moghair Ibn Nofel..."[2]

In *Kaafi*, supported by an authentic chain of narrators, it states from Mohammad Ibn Yahya who narrates from Ahmad Ibn Mohammad who narrates from Bakeer who narrates from Zorareh who narrates from Imam Sadiq (as) that: Hazrat Fatemeh (sa) advised Amir Al Mo'mineen to marry her sister's daughter and he did so.[3]

And quoting from the infallible Imam (as), it is written in *Moghna'eh* (by Shaikh Mufeed) and in *Tahzib* (by Shaikh Toosi) that in the daily supplications of the month of Ramadhan we recite Salawat for the Prophet (saw) and the infallible Imam (as).

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[1] Kaafi, vol 3, p241.

[2] Tahzib Al-Ahkaam, vol 8, p258.

[3] Kaafi, vol 5, p555.

It states: "Oh God bless Ruqayyeh the daughter of your Prophet and curse those that annoyed the Prophet by annoying her. Oh God, send blessing to Umm Kulthum the daughter of your Prophet and curse those who annoyed him by annoying her."

And also in some narrations and supplications it indicates that they were Prophet's daughters and not Khadijeh's nor Haleh's; what is your opinion?

Answer:

I have researched this and believe the same as some of the past scholars such as the late Seyed Mortaza who believes that Khadijeh (sa) was a virgin when marrying the Prophet, and at the time of their marriage she was not 40 years old but she was 24; therefore, without a doubt the girls were daughters of Khadijeh's (sa) sister Haleh and not the Prophet's daughters.

34. Preventing Hazrat Fatemeh Zahra (sa) from Undesirable Acts

Question: In a narration it states that Hazrat Fatemeh (sa) said: "In my morning sleep the Holy Prophet passed by me and tapped me with his foot saying, 'My daughter! Get up to be a witness to God's sustenance and do not be of the neglected, as God distributes people's sustenance between dawn and sun-rise.'[1] In your opinion is this narration correct?

Answer:

I do not trust any narration if supported only by quotes from the Sunni sect for the reasons previously given, and this narration is one of them.

In addition, the concept of it does not seem valid, as on one hand it states that Hazrat Fatemeh (sa) slept during that period which without a doubt is an undesirable act; and on the other hand it shows the Prophet disciplining her about the importance of

[1] Suyooti, Masnad Fatemeh al Zahra (sa), p220.

staying awake at that time of the morning, and none of these match her infallibility; and God knows best.

35. Comparison between Hazrat Zahra 's status and the Infallible Imams'

Question: Who is superior with regard to place: Hazrat Zahra (s.a) or Imam Hasan (a.s) and other Imams?

Answer:

We have in several narrations that the Imams of right guidance are witness of God upon His creatures and Fatemeh is witness of God upon them. The holy prophet kissed his noble daughter's hand and by the time she came in a meeting with all due respect he stand for her and this kind of respects which has definitely been divine have not been for Imam Ali as well as other Imams. By and large I don't have any absolute idea about this issue.

36. The destiny of one who denounces Hazrat Zahra's (sa) infallibility

Question: What is the destiny of one who denounces one of the necessities of the religion, such as the infallibility of the Holy Imams (as) or denying Hazrat Fatimah's (sa) purity and infallibility especially her title Batool?

Answer:

If the disbeliever who denounces her infallibility and her title Batool is a scholar who is familiar with the authentic evidence then I will not regard him as a Muslim, because the truth is obvious after referring to the religious sources available.

37. Hazrat Zahra's (sa) modesty

Question: Will the pious people and those going to heaven, see the lady of both world Hazrat Zahra (sa) and her honourable daughter Hazrat Zainab (sa)? And can these pious people worthy of heaven also see them in their dream?

Answer:

We have a narration about Hazrat Fatemeh (sa) which states that when she is passing through people, God will command everyone to gaze down, and if we are among those going to heaven, with God's will, will find out for ourselves.

However according to narrations, if someone sees her in a dream they will not be able to see her face.

38. Kissing Fatemeh's hand by the Holy Prophet

Question: is there any evidence about kissing Fatemeh's hand by the holy prophet and if there is, is it valid?

Answer:

Kissing Fatemeh hand by holy prophet comes in Amali sheikh tosi in volume 2 and Baharol Anvar volume 43 and also from masses Hakem Neyshabori and it has been known valid.

39. The presence of Hazrat Fatemeh (sa) at the place of Hazrat Imam Hussain's (as) martyrdom

Question: What is your view regarding narrations which mention the presence of the Holy Prophet (saw) and Hazrat Zahra (sa) beside the blessed body of Hazrat Imam Hussain (as) after his martyrdom?

Answer:

Regarding this matter even if there was just one weak narration explaining their presence beside the blessed body I would have faith in it – let alone the huge number of narrations that have been mentioned.

CHAPTER 2
THE MISERIES INFLICTED UPON ZAHRA (SA)

40. The Order of Miseries Suffered by Zahra (sa)

Question: We know that after the heartbreaking demise of the Prophet the following heartrending miseries such as the usurpation of the caliphate, the seizure of Adak, the breaking of the side and injuries to the side of his daughter Hazrat Fatemeh Zahra's (sa) body from the instigators of the aforementioned seizure were inflicted, but the question is, in what order did these sorrowful happenings take place and after which of these events did the Great lady appear in the Prophet's mosque and give her famous speech?

Answer:

Firstly the caliphate was usurped, then Fadak was taken away after which the breaking of the side and the injuries to her body were inflicted and the famous speech of Hazrat Fatemeh Zahra (sa) in her father, the Prophet's mosque took place after this chain of miseries and inflictions upon her.

41. The story of Fadak

Question: What is the story of Fadak?

Answer:

Narrations have reached us through both Shia and Sunni scholars about this issue indicating that following the revelation of the following verse from the Holy Quran: "And give the kinsman his

righ" [1] The Prophet called his daughter and assigned the land of Fadak which was partly of the better pieces of land gained through the battle of Khaybar and partly from the Jews. He left the land to her and on the orders of Allah it became her personal property as it was gifted to her.

Following the demise of the Prophet the Caliph usurped this land and removed Hazrat Zahra's (sa) administrator from the land. She defended her right and opposed this usurpation and oppression in the best manner and asked for it to be handed back but the Caliph refused her of her right and disregarded the proof that she presented. She explained her right to it through the laws of inheritance and with logical reasoning but the Caliph still refused to give Fadak back to her.[2]

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[1] Rum, verse 38.

[2] *"So give the rights of your family, the poor, and the wayfarer..."* (30:38) In this verse, Allah tells the Prophet to give the right of his next of kin to them, so we must see who his next of kin is and what their right is? It is clear that the meaning of the next of kin in this kind of verse is referring in particular to: Ali (as), Fatemeh (sa), Hasan (as) and Hussain (as); so on this note the clear message of the Holy Quran is this: Oh Prophet, the rights of these respectful figures who are your next of kin, should be given. It has also been mentioned regarding this matter that with the revelation of this verse the Prophet left Fadak to Fatemeh (sa) so that she may make use of and benefit from it as she wishes. As we have narrations from Imam Baqir (as) and Imam Sadiq (as) regarding this matter, the truth and reality relating to this issue is quite well known amongst the great Shia scholars.
In addition to the Shia scholars, plenty of Sunni historians have narrated regarding this issue in main sections of their work and have certified them as the truth, for example:

1 - In *Kanzul Ammaal* and its summary which has been printed in the borders of 'Musnad ibn Ahmad Hanbal' under the topic of 'Keeping relations with one's blood relatives' in the book titled *Akhlaq*, it has been narrated from Khadri that: with the revelation of the verse "Fââte dhal-qor-bâ ḥaqqahô": "And give the kinsman his righ" the Prophet told his wise daughter, *"Dear Fatemeh, Fadak from now on belongs to you."*

2 - Hakem in his book *History* and Suyooti in *Al-Dar al Manshoor* have narrated that: following the revelation of the verse "Fââte dhal-qor-bâ

42. The vastness of Fadak

Question: Just as you know, Fadak was gifted by the Prophet to his daughter Hazrat Zahra (sa) and I just wanted to enquire with the answer to the following question of mine about this blessed land in terms of its geographical location with regards to our country, from where did it begin? Until where did it continue and what area did it cover?

Answer:

As Yagoot Hamavi mentions in *Ma'jam Al-Baldaan*, Fadak was a village on the land of Hejaz whose distance was as some believe 2-3 days travel from Madinah. This village was close to Khaybar and still exists today and is well known to the people of Madinah although now regretfully given away.

In some narrations, the real coverage of this land was from Ta'aden and Samarkand on one side reaching Africa and Sayf Al-Bahr on the other side.

This narration gives a clear indication to us that, that which was usurped from the Prophet's household (Ahl al-Bayt) (as) was neither an orchard nor a village but rather it is mentioned as the areas of governance crucial to leadership of knowledge, spirituality, manners and ruling over the Muslims and Islamic nation.

According to these narrations, every land and every age should be treated the same as Fadak, and anyone who truthfully believes the previous narrations and wants to whole heartedly remove the oppression and unlawful governance from Fadak and return it to

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ḥaqqahô": "And give the kinsman his righ" the Prophet called his daughter Hazrat Fatemeh (sa) and gifted Fadak to her upon the orders of God. Al-Dar Al-Manshoor, vol 4, p177.

3 - Ibn Abi Al-Hadeed in his commentary on Nahjul Balagha has mentioned that it has been narrated in several places that when the verse "Fââte dhal-qor-bâ ḥaqqahô": "And give the kinsman his righ" was revealed the Prophet called his daughter Hazrat Fatemeh (sa) and gifted Fadak to her.

its rightful owners should search and return every unlawful land to its rightful owner fully as if it were Fadak, because only when it is fully returned will the unjust usurpation fail to exist.

43. Is the story of Fadak one relating to our Islamic beliefs (Usool-e-Deen) or is it just an occurrence in history?

Question: In your opinion is the sorrowful story of Fadak one that relates to Islamic belief (Usool-e-Deen) or one that is historical?

Answer:

In my opinion, the story of Fadak is one that relates to our Islamic beliefs because the distressing events which unfolded after the demise of the Prophet and the seizure of the caliphate, were defending the succesorship and heavenly leadership (which are part of Usool-e-Deen) of Amir Al-Mo'mineen (as) which are all culminated in the incident of Fadak.

44. Fadak during the leadership of Hazrat Amir Al-Mo'mineen

Question: What did Amir Al- Mo'mineen do regarding Fadak during his own period of caliphate?

Answer:

Some of the speeches of Amir Al-Mo'mineen in this regard have indicated that during his caliphate Fadak was returned to him and was in his hands as he says: *"Yes, from all that the sky casts its shadow upon, the only thing that was in our hands was Fadak which a group unjustly took and another group generously forgave them and liberally ignored the matter. Truthfully it is God who is the best judge..."* [1] By considering these words at face value, it may be believed that Fadak during this period of caliphate was returned to His Excellency and was in his hands. But in our opinion this

[1] Nahjul Balagha letter 41.

conclusion seems unlikely especially since what has been mentioned in the Nahjul Balagha was during the time of his own caliphate and written in the past tense and so this indicates what is being said is about the state of Fadak prior to that time.

In any case, those occurrences that have been noted in history cannot be a witness to how he dealt with the case of Fadak and it is not to be assumed from this that it was returned to its truthful owners – who were the heirs of Hazrat Fatemeh (sa) - or that they were given time to reap benefit from it even that it was left in the same state that he found it.

45. Scarcity of Reference for a Narration Compensated for by its Widespread Practice

Question: Amongst the religious scholars of the Shia it is evident that widespread practice of a narration compensates for its scarce source. According to this belief if any narration has a scarce source but has been accepted and practiced widely by past generations this itself provides enough reason for its authenticity and compensates for this. Furthermore it is the case that as they were around at the time of the narration being recorded or close to it, the reliability of what was recorded was known and acted upon by them which through time has not been passed down to further generations and had it reached us we would then be sure of the authenticity. Now my question is can such a practice be applied to narrations that do not relate to religious laws? This same catastrophic event of the breaking of the side and injuries to the side of Hazrat Zahra (sa) in the sorrowful attack on her home has been accepted by those before us, thus it seems acceptable to us.

So, when a narration has scarce proof the widespread practice of it makes it reliable. Can we apply this rule to the tragedy of Hazrat Zahra (sa) which only happened on one occasion?

Answer:

Yes, the reason you have brought about a narration with scarce proof being compensated by widespread practice is true in cases which do not involve fiqh (Islamic Laws). However it must be remembered that there are several ways prove the reliability of a narration:

1 - Reliability of the narration

2 - Reliability in practice

3 - Reliability according to the laws

Reliability of the narration means looking at the information available about two narrations in order to decide which is more reliable.

Reliability in practice means observing how widespread the content of the narration is practiced in order to decide on the level of its authenticity.

Reliability according to the laws means that one may create a law however sometimes they may have references to support that law being put in place, and sometimes they may not. Whether they have references or not, this law does not stand as proof.

46. Hazrat Amir Al-Mo'mineen during the attack on Hazrat Fatemeh (sa)

Question: Regarding this subject I am having difficulties with something that has been occupying my mind and I am finding it difficult to bear and that is this that: on one hand we see the courage and boldness of the infallible Imams (as) with regards to defending the truth and their rights in particular the father of the martyrs Imam Hussain, may our souls be sacrificed for him, which is indescribable. We see how at the time of his dear son, Ali Akbar's martyrdom when his body fell on the scorching sands of Karbala, the Imam (as) went towards his sister's side, the Honour of Bani Hashim, Zeinab (as), may our souls be sacrificed for her, in order to protect her from any danger, disrespect and dishonour that may

inflicted upon her and while seeing this grand and revered nature I am faced with this question that at the time of this horrific attack carried out by these ruffians on the chief of the ladies and our leader Hazrat Fatemeh Zahra (sa) may our souls be sacrificed for her, where was Amir Al-Mo'mineen? Where was this fine example of gallantry and fearlessness in the face of this appalling and shocking assault? What is the reasoning surrounding this issue?

Answer:

Before answering this question, I would like to first mention this important point that: As we are Shia , we have learnt to submit to their orders and follow their advice on matters even when perhaps we may not even be clear on the reasons behind their advice but on the trust that there is a reason and goodness in it which we have not yet understood.[1]

It has been narrated from our infallible Imams (as) that: "Without a doubt following our path and actions will be difficult and full of hardships and only the highest angels, or chosen Prophet[2] or

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[1] To provide an example of this we have referred to this narration, A man visited Imam Hasan (as) and asked: Oh son of the Prophet! I am a shia and follower of your esteemed path! Our Imam replied the following indicating the signs of a true Shia: *"O worshipper of Allah! If you carry out the orders of Allah and keep away from that which has been prohibited for you and pay attention to the laws and behave in the correct manner, then that which you have said about being a shia is true. However, if you do not think and behave like this and your characteristics and actions do not follow our way then with this claim you are just adding to your sins because being a Shia and follower of us, the family of the Prophet, holds great status and you by saying these words without having the good actions and correct behaviour to match this claim will never reach that status so never say I am a Shia of the family of the Prophet, instead say I have great love and respect for you and I oppose your enemies and in this way you will strive for good and will have the correct thinking."* Majmoo'eh Warraam, p113 published by Haidari Foundation.

[2] Khisaal Sadooq, p290 – it should be mentioned here that some editions use the word 'amrana' instead of 'hadithana' which in my opinion has no difference in meaning.

worshipper whose heart has been enlightened by Allah (swt) can cope with the responsibility of this heavy duty."

On the topic of Amir Al-Mo'mineen (as) during this tragic and sorrowful episode, yes, it is true that Amir Al-Mo'mineen (as) was the leader of all the brave and was the best defender of the truth at that time, but the conditions then were such that in order to uphold religion and in order to defend his rights and those of his family, His Excellency would have had to resort to his sword, bravery and defiance and would this have been acceptable behaviour? Especially considering he had been forewarned by his brother, the Messenger of Allah (saw) and given the news of the bitter events that were to follow after the demise of the Prophet of Allah and the fact that he had been prepared and advised by the Messenger of Allah how best to deal with the situations that would arise. These same ill-mannered violators also knew about the forewarnings and narrations, indicating to us the scale of their rebelliousness and treachery while carrying out the cruel and horrible attack on the house. Could Amir Al-Mo'mineen (as) in this situation have ignored the warnings and advice of the Prophet and instead turned to his sword in order to seek justice and counter their brutality?

It is clear that this would never be the case and we can see this by referring to various narrations in this regard.

In particular this narration as mentioned by Salim ibn Ghais in his book which states:

And then the Prophet of Allah (saw) turned towards his daughter Hazrat Fatemeh Zahra (sa) and with great sorrow and said, "Dear Fatemeh! You will be the first from my family to join me. My daughter! You are the leader of women in heaven, but even so, you will witness great oppression and enmity after me, to the extent that you will be beaten and one of your side will be broken! May Allah curse your killer..."[1]

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[1] Book of Salim bin Ghazis, p427.
Ehtijaaj Tabarsi, vol 1, p111, Al Ghaybah, p193.

In continuation the narration states that then His Excellency turned towards Amir Al-Mo'mineen (as) and said: "But you oh Abul Hasan! After me the society and ummah (people) will plot against you and break their pledge of allegiance, In this situation if you have enough steadfast companions then rise up and seek justice otherwise refrain and protect your blood but know that martyrdom is on its way and that your end will be martyrdom in the way of Allah.[1]

Several sources have mentioned the bitter attack on the house of Hazrat Fatemeh (sa) like so: Imam Ali (as) during the attack of the guards on his house got up and took Omar's belt from him and threw him onto the ground such that his neck and nose were hurting

His Excellency then decided to kill him because of his wicked and indecent actions but then he remembered the words of the Prophet of Allah and his advice, so he let Omar (la) free and yelled:

"Now son of Sahhaak! I swear by God who chose Mohammad (saw) to reveal His message, were it not for the written and wise will of God regarding this situation and the promise made to his Messenger, you know very well that you would not have the courage to enter my house in such an ill-mannered way..."[2]

47. THE PATIENCE OF AMIR AL-MO'MINEEN FOR THE BENEFIT OF RELIGION

Question: We hold the belief that after the breaking of the pledges of allegiance during Saghifeh and the number of tragic events that followed afterwards and the horrific attack on the house of Seddigheh Tahereh Fatemeh (sa) and the Great lady herself, how Amir Al-Mo'mineen (as) , for the benefit of religion and saving the society, began planning mental, political, social and cultural changes

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[1] Book of Salim bin Ghazis, p427, Ehtijaaj Tabarsi, vol 1, p111, Al Ghaybah, p193.

[2] Bayt Al-Ahzan, p110, Bihar Al-Anwar, vol 28, p266, Tafsir Qumi, vol 2, p159.

using great bravery and intellectual capability however due to the advice of the Prophet was silenced through oppression and forced to bear the pain patiently, pain as though he has a thorn in his eye or a bone in his throat.[1]

But if anyone refuses to accept that the praiseworthy silence of His Excellency after his objection and campaigning was only for the sake of religion's continuance and for maintaining unity within society, what could one reply in argument?

Answer:

> **If one asks whether the sun is bright or not? And another replies, "Yes", then they say, "What is the reason for this brightness?" And another replies with calmness and logic, "The sun's light is what makes it bright." Then the first person says, "I am not convinced that its brightness is due to light." Can the person replying bring another reason that will answer this illogical and argumentative person?**
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> **Shia believe, the great Prophet of Islam during the final days of his life, informed Amir Al-Mo'mineen (as) of the horrendous and sorrowful events that were to take place after his own demise and ordered him to have patience in the interests of God's religion and the newly founded Islamic society and Amir Al-Mo'mineen's actions were in line with this advice and that is all.[2]**

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[1] Be aware, I swear to God, son of Abiqahafe wore caliphate clothe meanwhile he knew no one deserved it but me and my possession to caliphate was as same as grind stone. I know divine sciences extremely well and no ambitious bird can keep up with my place in flying but eventually I ended up ignoring it and put it aside and I was in the middle of something either fight a war by myself or wait and refuse to fight with unbelievers. In this case which adult became unable and children get old and believer in under affliction and annoyance so that he meet god. I saw clearly it would be wise to wait I waited as if I had thorn in my eyes and a bone stuck in my throat and I was seeing they are taking my inheritance severely. -Nahjul Balagha, speech 6.

[2] The following has been narrated from Amir Al-Mo'mineen which confirms

48. Fatemeh (s.a) objection to Imam Ali or making people know about situation

Question: Is Fatemeh (s.a) statement toward Imam Ali that said: "the Abotaleb's son, you embrace your knees like fetus in mother's stomach ..." a kind of objection or it is just to let people know about situation?

Answer:

There is no room for doubt that fatemeh (s.a) was given permission by Imam Ali to go from house to mosque and deliver that very important rhetoric in order to defend from sanctity's sanctuary after Imam Ali disagreement with two heads of the clan and events that have been occurred after it, she went out with Imam Ali's permission if and only if to state the right and defend from it and bring up arguments and reasons and Imam knew exactly about her program because both of them are infallible and know their duty in every place better that anybody.

So Fatemeh as a soldier went with his commander command and did her best by stating vivid and complete reasons and arguments and by the time she came back from spiritual struggle and very heavy responsibility so she spoke with Imam as a soldier and didn't say "my cousin", instead she said: "the Abotaleb's son you embrace your knees like fetus in mother's stomach and you have been such dead to self as if there was no universe and you don't see anything but God and Islam, and you have been chosen this by your own freewill not by fault and you are turning your back toward world and it's property and because of it there is no ignorance for you towards it and because you have done all those

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this statement that as he addressed Omar with this warning: [illegible] *without roots or origin! If you have seen that I have behaved [illegible] with regards to the usurpation of our rights, it was for the reason that I [illegible] that people would detest religion because of your oppressive and [illegible] actions; not yourself! However it will not be the same regarding the [illegible] place of my Fatemeh. By the God who possesses Ali's life in his hands! [illegible] or your violating friends try to exhume her, I will water this earth with [illegible] filthy blood."* Bihar Al-Anwar, vol 43, p171.

sacrifices only for God sake and don't care to world. So they put the blame on you and although she addresses Ali but it is for letting people know because they made such a condition for him and they wanted to eradicate Islam. But it must be taken into consideration that Imam Ali had chosen a way in order to keep Islam foundation and prophet's judgments safe and he didn't care to world's trickery and its authority to take his sword for it since he has been in a such a ecstasy which he just sees God and make himself His slave and he was fully satisfied with everything that comes from God. He has never been thought about world's trickery and its authority and its love that because of them does everything on his power but he has such a super place that only God knows his place and he has had such a power and bravery that he would be able to remove all adversaries. However he was God's servant and abided by His rule. Infallibles never avoid His demand and in any circumstances abide by His rules. On day he himself defended from prophet in Ohod and Badr battles and collapsed all of their famous heroes and the other day chose to be patient toward their plot and this exactly means admitting His will. It is not easy to choose house corner but because he is witness of God, he has in every single job a sacred and delightful purpose and he wanted to keep prophetic mission's breakthrough safe. So he didn't give up and did his tough and rough responsibility pretty well and because everything was based on God's will even if it was very hard to stand it, he made himself ready to take it. And to make a long story short someone who puts up with annoying despite he has power to do everything and doesn't do it he will be blamed and this is what we are saying about what he has done for God sake and turning his back toward world and unbelievers

49. The uproar following Hazrat Fatemeh's (sa) outstanding speech

Question: The truth is that we have a question regarding the date and uproar created by Hazrat Fatemeh's (sa) brilliant speech that we have been unable to find a correct answer for and the reason for this is that there are some doubts surrounding the oppression of

Seddigheh Tahereh Fatemeh Zahra (sa) especially enemies of Shia who are working to create confusion about the oppression and miseries of Hazrat Fatemeh (sa).

In any case our question is: Was the date of this outstanding speech of Hazrat Fatemeh (sa) in the Prophet's mosque and was the attack of the despotic army on the Great lady's house before or after that? Do we have a narration with strong reasoning that proves when it occurred?

If the answer to this question is yes, we see that the conclusion of this answer creates two further problems:

1. Why did Her Excellency during her outstanding speech – which revealed all the truths falling like rain upon the dried up hearts of the listeners – not mention anything regarding the attack on herself, her home or the breaking of her side?

2. How did the Great lady manage to stand tall and upright upon her own feet and go to the mosque with such courageous spirit whilst suffering heavy damage to her side , with her broken heart and whilst mourning in order to address the huge crowd who at the time were on the verge of a rebellion against the government and deliver such an outstanding speech that would stir the inside of their hearts?

It comes to mind that signs can be found through the speech of Seddigheh Tahereh Fatemeh Zahra (sa) and through the surroundings at that time which show that this wise and brilliant speech took place after the forced allegiance of Amir Al-Mo'mineen (as). If there is any reason that you feel that the speech given by the Great lady of knowledge and spirituality took place after the horrendous attack on her home, can you present them?

Answer:

The truth is that Hazrat Fatemeh Zahra (sa) delivered two outstanding speeches that were clear and precise.

sacrifices only for God sake and don't care to world. So they put the blame on you and although she addresses Ali but it is for letting people know because they made such a condition for him and they wanted to eradicate Islam. But it must be taken into consideration that Imam Ali had chosen a way in order to keep Islam foundation and prophet's judgments safe and he didn't care to world's trickery and its authority to take his sword for it since he has been in a such a ecstasy which he just sees God and make himself His slave and he was fully satisfied with everything that comes from God. He has never been thought about world's trickery and its authority and its love that because of them does everything on his power but he has such a super place that only God knows his place and he has had such a power and bravery that he would be able to remove all adversaries. However he was God's servant and abided by His rule. Infallibles never avoid His demand and in any circumstances abide by His rules. On day he himself defended from prophet in Ohod and Badr battles and collapsed all of their famous heroes and the other day chose to be patient toward their plot and this exactly means admitting His will. It is not easy to choose house corner but because he is witness of God, he has in every single job a sacred and delightful purpose and he wanted to keep prophetic mission's breakthrough safe. So he didn't give up and did his tough and rough responsibility pretty well and because everything was based on God's will even if it was very hard to stand it, he made himself ready to take it. And to make a long story short someone who puts up with annoying despite he has power to do everything and doesn't do it he will be blamed and this is what we are saying about what he has done for God sake and turning his back toward world and unbelievers

49. THE UPROAR FOLLOWING HAZRAT FATEMEH'S (SA) OUTSTANDING SPEECH

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It comes to mind that signs can be found through the speech of Seddigheh Tahereh Fatemeh Zahra (sa) and through the surroundings at that time which show that this wise and brilliant speech took place after the forced allegiance of Amir Al-Mo'mineen (as). If there is any reason that you feel that the speech given by the Great lady of knowledge and spirituality took place after the horrendous attack on her home, can you present them?

Answer:

The truth is that Hazrat Fatemeh Zahra (sa) delivered two outstanding speeches that were clear and precise.

a) The first speech was a speech that was both long and grand which was delivered in the mosque of the Prophet and the second speech was delivered in her own home before a large crowd of the ladies of the Muhajir and Ansar who had gone to visit her which took place apparently a few days before her heartbreaking martyrdom.

It becomes clear from several sources of history that the attack on the home of the Great lady actually took place three times, and that greatest of the attacks was on the third occasion resulting in the Great lady suffering huge injuries, becoming confined to her bed and finally concluding with her heartbreaking martyrdom!

The outstanding speech delivered by the Great lady in the Prophet's mosque was before the third and final attack on her home during which those oppressive and horrid incidents were carried out.

b) Upon saying this in reply we reach the second problem, and that which remains regarding the indication to the broken side and heavy injuries to the arms and side which were discovered by Amir Al-Mo'mineen when he was in the process of washing her pure body in preparation for burial. This is in agreement with the narrations recorded and it was revealed and spoken about after her martyrdom.

But the reason why the Great lady did not disclose the extent of the traumatic injuries she had sustained and the events of the attack on her home during her outstanding and moving speech to the ladies of Madinah was because the Lady whilst full of wisdom and the desire to guide the ladies to the truth was also fully aware of their selfish, opportunistic and indifferent views, just as she stated the following very clearly in the opening of her speech: *"I swear by God! I have passed the night until morning whilst disgusted with your world, and my anger is due to your men's gutless behaviour. I have tried them in the highs and lows of life and have been angered, so I dismissed them. Really, how offensive it is to see that injustice is so superior that swords are blunt while facing it! And how undesirable it is to consider the future of*

religion and society so insignificantly after the efforts and guidance in this way! And how distasteful it is to bang one's head to a stone and see a fruitless result, and then the snapping of the spears and the submission to oppression. And how painful it is to see beliefs thrown away, views distorted and wavering determination! And what bad things they have sent forth for themselves as they have gained Allah's wrath and they shall remain in punishment forever. Yes, I have witnessed conditions that are so unpleasant and oppressive and the responsibility of which I have left upon their own necks, and the huge burden of sin I have left upon their own shoulders and I shall be free and I have left the shame and disgrace for themselves. They are defeated and far from the mercy of Allah."[1]

50. THE FRACTURED SIDE OF HAZRAT FATEMEH (SA) DURING THE ATTACK OF THE ENEMIES

Question: We would be grateful for Your Excellency's respected explanation on the matter of the breaking of Hazrat Fatemeh's (sa) side.

Answer:

I feel that anyone who looks into the recordings of the Islamic historians and also the narrations with regards to the bitter events that occurred following the demise of the Holy Prophet will not disagree on this matter. We will now look at what has been written on this matter:

1. The late Kulayni[2] narrates from an accepted narration from Imam Kadhim (as) in the chapter called 'The birth of Hazrat Fatemeh (sa)' the second narration states as such: "Surely Fatemeh (sa) Seddigheh is a martyr."And the late Majlisi in *Miraat*

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[1] Ehtejaaj Tabarsi, vol 1, p286.

[2] The late 'Mohammad ibn Yagoob Razi' famously known as 'Islamic jurisprudent Kulayni' is the author of the book '*Usool Kaafi*' and he is a famous scholar of the a Shia who died in the year 329 AH while in Baghdad and said farewell to this world and his grave is in the bazaar of Baghdad.

Al-Uqool after mentioning this statement as being true and correct, in the explanation of *Usool Kaafi* wrote the following: Without doubt this news is a reason in itself that Hazrat Fatemeh (sa) is a martyr in the path of the truth; and this news has been discovered time and time again and the cause of this is that after the usurpation of the caliphate and the seizing of the power through the event of Saghifeh, Gonfoz pushed the door of the house of Hazrat Fatemeh (sa) with such force into the stomach of the great lady that her side was broken and caused her to lose the child she was carrying at the time that the Prophet had named Mohsen and then became ill and through which she died as a martyr.[1]

Then the late Majlisi narrates from Shia and Sunni scholars who have supported this event. In particular one narration which is lengthy from Salim ibn Ghais Helali, a part of which is as follows:

"Fatemeh (sa) is a martyr in the way of Allah and the cause for it is that following the usurpation of the caliphate and the happenings of Saghifeh, Gonfoz the slave of Omar hit Fatemeh (sa) and then pushed her with such force, and this crime resulted in the side of Fatemeh (sa) being broken and due to the severity of her injuries it soon lead to her martyrdom."[2]

2. More so mentionable than that narration is this long narration from the late Sadooq, from Ibn Abbas narrated from the Holy Prophet (saw), a part of which is as follows: *"... and when I see my Fatemeh, I remember that violation and transgression that will take place against her after my demise, as though I can see the sad day when the enemies enter her home, disrespect her, usurp her rights and inheritance, and break her side and murder her child that has not yet been born! And she shouts out for assistance 'Oh Mohammad!' but no one comes to her aid or answers her helpless call! And she seeks protection from the violation and oppression while no one offers her refuge and no one assists her."*[3]

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[1] Usool Kaafi, vol 5, p315.
[2] Usool Kaafi, vol 5, p315.
[3] Sadooq, Mutawafi 381 AH, amaali, vol 24, pages 99-100.

3. Amongst the endless narrations, there is the 'Ziyarat' of Hazrat Fatemeh (sa) that the late Sayyed Ibn Tavoos in his book *Iqbalul Aamaal* has mentioned, a part of which is as follows: And God peace be upon clean virgin Fatemeh... Until you say: The one whose right is taken and didn't give her, her inheritance and her side is broken[1] And send salutations upon Fatemeh Batool, that same chaste lady of purity and virtue; that same lady whose rights were usurped; and whose paternal inheritance was kept from her and whose side were broken by the oppressors' aggression against her...

However, countless narrations also mention the setting alight of the door to Hazrat Fatemeh's (sa) house, her excellency being pressed with great force between the door and the wall of her house, and the miscarriage of her unborn child caused by the breaking of her side and injuries to her side. And these narrations have been made by scholars of both the Shia and the Sunni sect.

In this regard we can take a look at the book *Talkhees-e-Shaafi* by the late Sheikh At-Taaifa Abu Ja'far Toosi wherein it is written as such: The Shia and Scholars of the Shia are all of the same opinion regarding this sorrowful event that Hazrat Fatemeh (sa) became the focus of the oppressor Omar and he hit the Prophet's (saw) daughter with such force in her stomach that he caused the miscarriage of the unborn child that had been named Mohsen and consequently caused her martyrdom.

Yes, the narrations mention this bitter truth. The bringing of logs so that the house of Hazrat Fatemeh (sa) could be set on fire while a group of people and lovers of the Prophet's houshold (Ahl al - Bayt)(as) had sought for protection there, and this is famous and well known among the Shia as they write:

Of course we have brought this narration from the Sunni scholars in particular 'Balaazari' and there are numerous narrations from the Shia scholars too in which there is no conflict of opinion regarding them on this matter.[2]

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[1] There have also been other 'ziyarats' from our Holy Imams that have been passed to us that are featured in various prayer and ziyarat books.
[2] Talkhees-e-Shaafi, vol 3, p76.

Masoudi, the author of the famous book *Morooj Al-Dhahab* in another book of his called *Ithbaat Al-Wasiyyah* has written the following: So the supporters of the Caliph went towards the house of Amir Al-Mo'mineen (as) and attacked the house and set the door on fire and then forcefully brought the Hazrat out of his house and the leader of the women of heaven, Hazrat Fatemeh (sa) was pressed brutally between the door and the wall causing her to miscarry her unborn child Mohsen.[1] .[2]

51. THE BREAKING OF THE SIDE AND INJURIES TO THE SIDE ARE NOT DENIED BY THOSE OTHER THAN THE IGNORANT AND THOSE THAT DENY THE TRUTH

Question: I request you to answer this question of mine that: Were the side of the Great lady of Islam, Hazrat Fatemeh (sa) broken during the attack on her house? Because someone claims that in those days the entrances to the homes were made from pieces of cloth that were coverings and the doors and walls were not like nowadays so that the daughter of the Prophet tried to protect herself and became pressed between them!

Answer:

The violation against the rights of the daughter of the Prophet Hazrat Fatemeh Zahra (sa) which took place is an event that has been proven as it has been recorded in many authentic sources. The only ones to deny this are those who are ignorant or refusing the truth.

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[1] Ithbaat Al-Wasiyyah, p122.

[2] Abbas, the uncle of the Prophet asked Amir Al-Mo'mineen, "Why did Omar deduct a part of all his worker's wages as tax but did not deduct anything from the wages of Gonfoz and paid him fully?" His Excellency looked around him and then while his eyes were filled with tears that fell he answered: "The full payment to Gonfoz was because his appreciation of him and because of the violent lashes he had inflicted upon the body of Hazrat Fatemeh (sa), that had been such that when the dear daughter of the Prophet of the Earth said farewell, the effect of those violent lashes were evident on her upper arms as though they were armbands." The book of Salim ibn Ghais, p134.

52. THE TRAGIC BREAKING OF HER SIDE BEING JUST A MATTER OF BELIEF

Question: Is the story of the breaking of the side and the injuries to the side of the Great lady of Islam Hazrat Fatemeh (sa) in the attack on her house a historical event and unrelated to the beliefs of the Shia or is it one based on beliefs?

Answer:

The violation and transgression of the rights of the daughter of the Prophet, Hazrat Fatemeh Zahra (sa), from the attack on her house up to the usurpation of her property and the breaking of her side, and injuries to this great lady all in all were due to the fact that she sought justice, stood up against the oppressors, and defended the rights of the innocent Imam (as), and certain parts of her radiant speech refers to and brings this truth to light. Upon saying this, how can this jihad and great defence by the Great lady of Islam Hazrat Fatemeh (sa) be separate to the views of the heavenly vicegerency of Amir Al-Mo'mineen (as)?

If it is in relation to that - as supported by numerous sources - then courageous defence and tireless efforts, is a fact which separates and elevates the Shia above others. Therefore, how can this not be linked to our beliefs and instead be regarded as just a sorrowful story in history?!

In any case our views relating to the one who spoke these statements and his books have been covered in the 'Questions and Answers on beliefs' which is readily available and you can refer to them.

53. THE USE OF LASHES TO HIT AS OPPOSED TO JUST HITTING WITHOUT USING ANYTHING

Question: Was the Great lady of Islam Hazrat Fatemeh (sa) hit without anything just by hand or with a lash?

Answer:

From the sources and reports made on this matter, they refer to a lash being used.

54. Denying that Hazrat Amir Al-Mo'mineen was dragged using chains

Question: Looking at the very painful events that followed the demise of the Prophet, I have come across certain narrations that state that: when Amir Al-Mo'mineen (as) refused to pay allegiance to Abu Bakr and they went to get him to pay allegiance by force, they attacked his house and took the Hazrat like a lion in chains!! Some don't believe this happened because Omar had threatened to set the house on fire to get Amir Al-Mo'mineen (as) out, so to what degree is this narration true?

Apart from this, what is your view on this matter and its recording in history?

Another question is that: What position was Imam Ali (as) in and what was he doing when his respect and privacy and that of the Prophet of Allah were broken at the hands of the violating troops? If His Excellency refrained and showed patience at the request of the Prophet and for the sake of maintaining peace and unity in the society, how did this embodiment of bravery and courage for the sake of God manage to remain silent regarding the breaking of the side of Hazrat Fatemeh (sa)?

I have also read that while the attack on the house of Amir Al-Mo'mineen was taking place, Hazrat Fatemeh (sa) was expecting a boy and a girl called Mohsen and Mohseneh respectively who both were killed due to the esteemed daughter of the Prophet being pressed between the door and the wall causing her side to be broken. Is this painful news true?

Answer:

The event of Amir Al-Mo'mineen being chained to a chain and pulled is not an authentic narration.

At the time that Hazrat Fatemeh (sa) was being pressed between the door and the wall, Imam Ali (as) was not present. We have referred to his silence and its secret, however the killing of his unborn child Mohsen is true. The presence of a girl called Mohseneh and her death is false.

55. The interpretation and explanation of Kashif Al-Ghita's statement

Question: In the book Jannatul Ma'waa from the late Sheikh Mohammad Hussain Kashif Al-Ghita (may God bless his soul) the matter of Hazrat Fatemeh (sa) being hit and also being slapped in the face has been rejected by him.[1]

What is your view on this? Do you agree with this view?

Answer:

The truths surrounding this great catastrophe are so evident that even a person considering them with a bit of conscience and sense of humanity will not be able to reject this painful tragedy. The collection of narrations and the history regarding this painful tragedy has been proven by the greatest of Scholars.

56. Efforts to keep the martyrdom anniversary of Hazrat Zahra (sa) alive for 40 days as in narrations

Question: What is your view on this matter that according to some narrations the martyrdom anniversary of Hazrat Fatemeh (sa) is to be commemorated 40 days after the demise of the Prophet and in keeping this day alive and its commemoration? What is the duty of the Shia of Mohammad (saw) with respect to this occasion?

Answer:

The logic of those preceding us in religion is that the followers of infallible Imams (as) are somewhat created from the same existence in essence and so because of this they become sad at their sadness and happy at their happiness. So based upon this enlightening statement, any effort to keep alive or to respectfully commemorate any day which is considered to be the heartbreaking martyrdom anniversary of Hazrat Fatemeh (sa) is an esteemed and highly valued thing to do one of those days is actually the 40th day of the demise of the Prophet of Allah.

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[1] Jannatul Ma'waa, p135 - Printed by Dar al Azwaa, Beirut – 1988.

57. THE IMPORTANCE OF SALIM IBN GHAIS'S BOOK

Question: What is your view regarding the book by Salim ibn Ghais Helali – that a group of scholars are in dispute over some of the references - and also the reasoning of some of the narrations in terms of its references and the reasoning within it?

It would seem to me that the greatest dispute was from Imam Khoei (may God bless his soul) on this matter and we would like to know your views as soon as possible regarding this.

Answer:

The late Ayatollah Khoei (may God bless his soul) has pointed out his own opinion on the mistakes within the book by Salim ibn Ghais Helali, however he has disregarded some of the other mistakes.

This great man has disputed things from the book that were obvious mistakes due to carelessness and lack of attention. In doing this he brought to light other careless mistakes and with this clever method actually added value to the book.

The late Majlisi also took steps that benefitted this book by Salim ibn Ghais Helali by regarding it in such a careful way that since then there has not been any doubt or uncertainty about it. He brought a narration from Imam Sadiq (as) which states: *"Whichever of our Shia does not have the book by Salim ibn Ghais Helali, in fact does not have anything of our lives and secrets with him, and does not know anything of our secrets."*

This is because this book contains the Abjad letters and a concise knowledge of the Shia and contains their news and secrets!

The late Allameh Maamghani in his book *Rijal* has written something regarding it which guarantees one to be sure that this book which we have in our hands is the original book written by Salim ibn Ghais Helali, and this is unanimously agreed.

In addition to the previous comments regarding the matter of the breaking of the side of the Great lady of Islam is a matter that endless narrations have proven and has been discussed here in previous questions and answers so refer back to these.

58. The destiny of one who denies the oppression of Hazrat Fatemeh (sa)

Question: If someone who is among the Shia denies the torture and tragedy and oppression of our leader Seddigheh Tahereh Fatemeh Zahra (sa) and the crimes carried out against her by the oppressors and usurpers of her rights, what is the ruling on such a person?

Answer:

Anyone who denies the pain and oppression of Hazrat Fatemeh (sa) and the shocking crimes carried out against her is either ignorant or is the lover of the Prophet but is unable to believe that certain people would go so far as to carry out such unbelievable crimes against Seddigheh Tahereh (sa)! It is also possible that such a person appears a muslim however is an enemy within.

59. Martyrdom concept in "Fatemeh (s.a) is martyr and just woman" narration

Question: I have read some of explanations about above narration and realized if we are about to take legal concept of "martyr" it is clear that it is not true; since martyr with its special rules in jurisprudence is a person who is killed in battle field but if we are about to take its equality reward in reward if a woman is being passed away while she is pregnant, her reward is the same. So it is not such a honor for Fatemeh (s.a) to be taken and said "Fatemeh (s.a) is martyr and just woman"; so we have only one option that it means exactly the high and outstanding place that prophets, veracious, martyrs and witnesses take in order to be witness and symbol for people but if we take this recent concept, it is not possible based on reasoning to this narration since the word martyr is apart from this assumption.

Answer:

Martyr means a person who has been killed by sword or weapon or any other tools. Because of defending the right and there is a legal provisions for him that he doesn't need legal bathing.

however , can someone really think that Imam Ali isn't martyr because he has not been killed in battle field. But as a matter of fact there is a sea of narrations which declare this true misery that Fatemeh (s.a) has been killed by lash and compacting between door and wall. To get this you can refer to Kameloziyarat by Hemad ebne Osman from Imam Sadegh (a.s) who says in Mohammad's ascension to Heaven as he was reported from the future of his community he was told: after your passing away, your noble daughter Fatemeh (s.a) will be under a lot of oppressions she is being beaten while she is pregnant and she has to have an abortion because of those crucial lashes and she will be martyred.

60. Our duty towards one who denies the oppression and tragedy of Hazrat Fatemeh (sa)

Question: What is the duty of the friends of the Prophet's household(Ahl al-Bayt) with respect to anyone who is a Shia but denies the innocence and pains of our leader Seddigheh Tahereh (sa) and the burning of her home and the murder of her Mohsen?

Answer:

According to the narrations that have reached us from both sects of the muslims, meaning the Shia and the Sunni, these crimes and oppressions have been proven and so anyone denying these outrageous and vigorous villainies is either a denier of the truth, or they are unaware, or making a mistake by thinking that if they confess to the truth of these crimes they are creating a disunity amongst the muslims and that disunity at this time would be weaken Islam and the muslims. In any case, the Islamic and humanitarian duty of the friends of the Prophet's household (Ahl al-Bayt) in this matter is very clear.

61. Denial of the pain and tragedies of Hazrat Fatemeh (sa) and banishment from religion

Question: When a person says that Hazrat Fatemeh (sa) has not been martyred, can we consider them as having departed from religion?

Answer:

Sometimes one says such a thing in order to explicitly deny and purposely ignore the narrations that have reached us from our infallible Imams (as) and at other times it really is due to ignorance and not knowing about the facts in history and the narrations that we have. These two circumstances are very different indeed! So based on this if it is due to the latter case they would not be considered as having departed from religion which is the opposite of the first case where they are insisting on something and denying it even though we have clear narrations that have reached us from our infallible Imams (as) and it is proven by them.

62. Fatemeh (s.a) miseries an afflictions denial and apostatize from religion

Question: Can we name anyone who doesn't believe Fatemeh (s.a) has not been martyred apostate?

Answer:

This statement drives either from denial and enmity towards the Imams of right guidance or from not knowing anything about historical events. The two parts are not the same. Therefore if it is from the second part, it doesn't make them apostate. Unlike the first part who deny Imams of right guidance's narration on purpose are apostate.

ALLAMEH AYATOLLAH AL-UDHMA ROHANI DURING THE ANNIVERSARY OF HAZRAT FATEMEH'S (SA) MARTYRDOM

Peace be upon the martyr Seddigheh (sa)! Peace be upon her martyred Mohsen! Peace be upon the broken side of Fatemeh (sa) for upholding truth and justice! Peace be upon the wounded side of Fatemeh (sa)! Peace be upon her eyes filled with blood! And peace be upon her bleeding chest!

During these heart rending and sad days, the martyrdom anniversary of God's greatest present to His Prophet, Hazrat Fatemeh (sa) - may all the creation be sacrificed for the dust below her feet - arrives, and at the beginning of the day, her hardships and miseries are remembered, and clouds start shaking due to her innocent plea and the angels cry and complain due to the intensity of this tragedy. The heart of our dear Imam Zaman (atfs) is torn to shreds from sadness!

Indeed, it is the martyrdom anniversary of Seddigheh Tahereh Fatemeh Zahra (sa); the martyrdom which God determined when those world-worshippers and religion-deserters began attacking and plotting to usurp ownership and kill the voice of truth and justice. This heart-breaking martyrdom is the precise divider between truth and falsehood; separating justice from deceit and oppression.

The tragic martyrdom of the Great lady in the history of mankind, Seddigheh Tahereh Fatemeh Zahra (sa) was within that difficult period together with all kinds of pains and miseries, such as setting her house on fire, breaking her side, terminating her child, hitting her arm and breaking it, slapping her on the cheek, crushing the honourable Prophet's (saw) flower between the door and the wall, wounding her chest, and finally disrespecting her hijab. All of this left an everlasting plea and a permanent and deep mark on whole of history disgracing the usurpers and oppressors.

Indeed, we can say in a sentence that on one hand the martyrdom of Seddigheh Tahereh Fatemeh Zahra (sa) presents the beacon of the love of the Prophet's household(Ahl al-Bayt) and on the other

hand it shows a fierce fire of enmity from the opposition. On this belief, if anyone has doubts and has lost the true path and does not recognise the true path to follow, the message of the heart-burning martyrdom of Hazrat Fatemeh Zahra (sa) holds their hand and guides them to the right path which is the Holy leadership of Amir Al-Mo'mineen (as) and moves far away from the path of those oppressors and usurpers.

That is why we call all the Muslims from one end of the world to the other end to research and study about the pains and miseries of the Great lady in their books, in order to see the intensity of her tragedies, and the reason behind it in order to unveil the truth. Also we call the children of Hazrat Zahra (sa) and her followers and insist that they should try their best to keep these traditions alive and even magnify these tragedies; as this is the dividing line between the Shia from the others; and it will not be far from the truth if we claim this tragedy to be preserver of the line of the Holy leadership of Amir Al-Mo'mineen (as) and his successors.

But now! Oh children of Hazrat Zahra (sa) and oh the followers of this Great lady! Avoid the seeds of doubt planted by the efforts of the deceitful trying to undermine the purpose of this tragedy and mislead mankind; you must be aware of the consequences of undermining this tragedy as it leads to a very dangerous effect on the vital Islamic historical events. It will affect the link between the Muslims and their religious leaders and it will leave a fatal impact on the divine leadership (Imamat) after the death of the Prophets and God's last messengers.

Finally, I offer my warmest condolences to Imam Zaman (atfs) - to whom we all are sacrificed for the dust below his feet - and ask the great God to consider us as one of those under his leadership and among those avenging the blood of his eminent martyred mother Seddigheh (sa). "*Inna lellah va inna elayhe raje'oon* (Definitely we are from God and we will return to Him)."

Mohammad Sadiq Husseini Rohani