



# Chapter 1

## Summarisers Note

No book, no explanation nor any mind can ever explain or comprehend the luminous soul that was created from God's glory and splendour, that is Hazrateh Seddigheh Tahereh Fatemah Zahra (sa).

The composition of the earthly body of this unequalled infalible 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 honourable soul of this great lady is full of divine secrets and mysteries of which we have no understanding or knowledge other than the narrations showing her luminous qualities.

One can never compare the respectable mother of the infalible Imams (as) or Hazrate 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 held 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 Hazrate 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 (the mother of her father).

Some people asked the prophet (saws); "Oh Gods Prophet! Is not Fatemah's (sa) essence the same as other humans?"

The prophet (saws) replied;

“Fatimah is a heavenly being in the body of a human and God created her before the creation of Adam, the universe, and other human souls from his luminous light” [1].

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 clear then why on the Day of Judgment as Hazrate Zahra (sa) enters heaven, all the prophets from Adam through to even the last and leader of the prophets Hazrate Mohammad (saw) who rush to see his unrivalled and wise daughter.

# Chapter 2

## The Virtues of Hazrate Zahra (sa)

### 1. Question: Is this hadith authentic and what is the interpretation of the hadith;

[2]“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 Fatemah, I would not have created either of you.”

#### Answer:

This narration has been both quoted in books written by the followers of the Ahlulbayt (as) and as well 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 Wahid Behbahani. The third part of the narration, is in the book Majma Al-Noorin quoted from Bahr Al-Ma'aref.

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 Hazrate Fatemah (sa) and their infallible children the purpose of encouraging human excellence would not have been continued.

It is especially so when we look at Imam Alis (as) high position in the holy Qur'an

“Oh 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." [3]

Your God has revealed to you regarding the 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 Hazrate Fatemah (sa) and not only being the mother and source of the imams (as) but also remind ourselves that the Prophet used to call her

[2] - Al-Jannatul 'Asimeh, page 149,  
-with a slight variation in wording, in Ziyaa Al-A'lameen,  
page 187

- Moltagi Al-Bahrain, page 14

[3] - Qur'an: [5:67]

not as his righteous daughter, but in the position of his dear mother by calling her Ummu Abeeha (the mother of her father).

**Summarisers Note:** So therefore we see clearly that without Imam Ali (as) the Prophets mission would not have been complete, and without Hazrate Fatemah (sa), Islam would not have been complete as there would not have been any Imams Born.

**2. Question: Why is Hazrate Fatemah (sa) known as Ummu Abeeha(the mother of her father)?**

**Answer:**

A number of Sunni scholars, with Saheb, the author of Kifayat Al-Talib being at the lead, specified that the Prophet (saw) called his daughter Hazrate Fatemah (sa) and this has also been recorded in many historical books, but why and what is the mystery?

Looking at the word 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 ; and

that is why the human skull is called , and a flag carried by an army is called .Also in the Qur'an has been used as another name for the sacred tablet as stated in the Qur'an; .

Also the verses which state rules are called as stated in the Qur'an as

Therefore, when the last Prophet of God and the manifestation of all the other Prophets leading the whole of mankind call his daughter "The mother of her father" 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;

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 Prophet-hood, leadership, its true successors, and the pillars

[4] - Qur'an: (3:7)

[5]- Qur'an: (53:3)

that they have been built on.

The meaningful interpretation of "the mother of her father" helps to draw a complete picture and therefore enlightens us of her spirituality, high status and splendour.

**3. Question: Is it true that Hazrate Fatemah (sa) covered her face and hands fully, if so, and it is not compulsory for us to do, why did she and/or her daughter (Hazrate Zainab (sa) do it?**

**Answer:**

No good doer is worthy of comparing herself to Islam's Great Lady Hazrate Fatemah (sa). [6] 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.

Regarding this kind of cover in the holy Qur'an, firstly there is clear warning against revealing one's jewellery and one's beauty, and one is also instructed to hold their gaze down;

“And tell the believing women to lower their gaze and to be mindful of their chastity, and not to display their charms [in public] beyond what may [decently] be apparent thereof; hence, let them draw their head-coverings over their bosoms. And let them not display [more of] their charms to any but their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their womenfolk, or those whom they rightfully possess, or such male attendants as are beyond all sexual desire, or children that are as yet unaware of women's nakedness; and let them not swing their legs [in walking] so as

[6] - Nahjul Balagha, Sermon 2 to draw attention to their hidden charms. And [always], O you believers - all of you - turn unto God in repentance, so that you might attain to a happy state!”[7]

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.

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 women of the worlds would not observe it?

#### **4. Question: Did Hazrate Fatemah (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.

#### **5. Question: There are narrations showing the eagerness Hazrate Fatemah (sa) had in seeing Salman or some**

**other influential people who were known for their wisdom, is this true?**

**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 Hazrate 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 Hazrate Fatemah's (sa) luminous soul is made of God's magnificence and splendour, and that is why God's Prophet says;[8]"

My daughter Fatemah is a human hoori." [8] Therefore the question, I believe is beyond being answered. And God is all-knowing.

**6. Question: Is it possible that a permissible act or word become forbidden because it brings Hazrate Fatemah (sa) dismay?**

**Answer:**

It is highly unlikely that an act or word that is not impermissible would bring her dismay due to her

[8] - Al-Sawaag Al-Moharragah, Page 96

- As'aaf Al-Raghibeen, Page 173

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. We have a narration from the Prophet (saw) saying;[9]

"Fatemah is a part of me, whatever annoys her, will annoy me, and whoever harms her has harmed me." [9]

There is no proof showing that a permissible act becomes forbidden just because it causes dismay to another pious person. Rather the reason for prohibition in this case is dismaying



Hazrate Fatemah (sa) as part of the Prophet's flesh as quoted many times;

"Fatemah (sa) is part of me, whoever angers her has angered me." [10] Therefore think well and reflect.7.

**Question: If in my prayers I say: "Oh Ali" or say: "Oh God for the sake of Fatemah Zahra (sa) cure me", is this prayer permissible 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 tiniest molecule to the largest galaxy and has given them the power and permission to grant the needs and wishes of all the creatures:

"... Lo! I have come to you with a sign from your lord... and I shall heal the blind and the leper and will raise the dead to life by God's permission..." [11]

[9] - Masnad Ahmad, Volume 4, Page 328

[10] - Khasaais Nisaa'ei, Page 35

[11] - Qur'an: (3:49)

- Sahih Bukhari, Volume 5, Page 21

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 Hazrate Fatemah (sa) through one of his narrations:

Then prostrate to God in order to grant your wish and repeat 100 times "Oh my Leader! Oh Fatemah Zahra! Shelter me." [12]

Also it has been narrated that one of Imam Sadiq's (as) companions told him:

"I have created a sentence and use it when I want a wish from God".

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:

It has been said that there are a lot of narrations with the same meaning. Also, one’s prostration is solely for God. We ask help from the Great Lady of both worlds Hazrate Fatemah 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 nature’s obedience towards them is with the will of God and in accordance with his power and ruling; 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 this power in accordance with His 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 Hazrate Fatemah Zahra (sa) it is not polytheism, and whoever claims that it is polytheism has made a baseless claim.

**Summarisers Note:** Asking the Ahlulbayt (as) to intercede for your wishes, or asking them for materialistic or afterlife possessions could be looked at like so; If you wanted to borrow something from your best friend’s friend, would you have a higher chance of obtaining that possession if you asked directly, or if you sent the best friend to ask? Who is dearer and closer to God than the Ahlulbayt (as)?

[12] - Mustadrak Al-Wasa’el, Chapter 22 from Abwaab Bagiyyat Al-Salawat Al-Mandubah, Hadith 3

[13] - Wasa’el Al-Shia, Chapter 28 from Abwaab Bagiyyat Al-Salawat Al-Mandubah, Hadith 5

**8. 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 Fatemah Zahra's (sa) prayer is recommended. Performing the prayer of the flag bearer on the day of Ashura Hazrate Ghamare Bani Hashem, Abbas Ibn Ali (as) is also recommended. Summarisers Note: The benefits of performing seddigheh Tahereh Fatemah Zahra's (sa) prayer is better than 1000 units of prayer. Imam Sadiq (as) has said;

**“Reciting the prayer of Fatimah every day after each prayer, is more loved by me than a thousand unit prayer every day.”[14]**

Firstly, one must understand who it is that is making this statement, and what knowledge they hold. Imam Sadiq (as) being the 6th Imam Of God, would have had the best relationship with God in his time, and obviously would therefore make the best of prayers to Him, with no distractions or even the smallest of problems with his prayer, and being an Imam (as) he would have knowledge of all things that existed since the start to the end. So this statement cannot be taken lightly.

1000 units of prayer have 1000 units of Sureh Fatiha, which the Prophet has spoken so extremely highly of;

**“God has put obligation on me because he lowered the treasure of the heavens up on me, and that treasure of the heavens was ‘Fatihatul Ketab’ (The opening of the book - Sureh Fatiha). On one side God has given me this Sureh, and the other, the Qur’an.”[15]**

Thus, the weight and importance of Sureh Fatiha is clearly evident.

But 1000 units of prayer also have 1000 units of Sureh Tawhid, which, it has been narrated; is equivalent to one third of the holy Qur’an. Hence, 1000 recitations would be equivalent to reciting the complete Qur’an 333 and a third times.

Again, 1000 units of prayer also have 1000 units of Ruku (bowing to God in prayer) and Sujood (prostrating to God to

show total submission), which Imam Ali (as) has said; "If only man knew the benefits of prostrating, he would never lift his head from the ground".

So we see here that; one recitation of Tasbih Hazrate Fatemah Zahra (sa) which is 34 times AllahuAkbar, 33 times Alhamdulillah and 33 times SupHaanAllah, is better than 1000 units of prayer which contain the aforesaid benefits.

[14] - Tazhib Al-Ahkam by Sheikh Tusi [Narrated from Abi Khalis Qamat]

- Kitab Al-Kafi by Muhammad ibn Ya'qub al-Kulayni [Narrated from Abi Khalis Qamat]

[15] Ayatollah Vahid Khorasani

### **9. Question: What was the level of Hazrateh Fatemah Zahra's (sa) knowledge?**

#### **Answer:**

According to narrations from Salman and Ammar quoted in Uyoon Al-Mo'jizat, Hazrate Fatemeh (sa) called Amir Al-Mo'mineen saying;

"O Ali, come close, I would like to tell you about the events in the past and of the future and those until the Day of Judgement."

Also in the same book Uyoon Al-Mo'jizat according to a narration from Hazrate Zahra (sa) herself;

"And I am from the light of Mohammad, knowing all the events of the past and future until the Day of Judgement."

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 Prophet testifying it with this narration saying;

"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." [16]

Or according to this narration saying;

“Fatemah is part of the Prophet and her pleasure makes God pleased and her anger brings God’s anger.” [10]

It is obvious that the correlation between the pleasure and anger of God and of Hazrate Fatemah (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.

[16] - Awalem Al-Uloom, Volume 11, Page 78

**Summarisers Note:** Also a quote from Amir Al-Mo’mineen (as) 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.”[17]

Also it has been narrated from Imam Baqir (as);

“When Fatemah was born, God ordered an angel to teach the Prophet the meaningful name of Fatimah through a revelation. Then God sent him a message saying, ‘I replaced your worldly food with knowledge and spirituality.’”

Then Imam Baqir (as) continued;[18]“

I swear by God, that He filled her with knowledge and science.”[18]

There is also a similar narration from Imam Askari (as);

[17] - Jalaal Al-Uyoon, Volume 1, Page 217

- Bihar Al-Anwar, Volume 43, Page 187

[18] Bihar Al-Anwar, Volume 43, Page 13

“God created the universe for our sake, and he created us for the sake of Fatemah (sa).” [19]

Also there is a narration from Imam Zaman (atfs) saying;

“My role model is found in the Prophet’s daughter Fatemah.” [20]

So clearly, if she is the role of model of an Imam (as), the reason for all creation, and part of the Prophet, she holds the utmost knowledge and status.

### **10. Question: What is Hazrate Fatemah’s (sa) Qur’an, and who holds it?**

#### **Answer:**

An infallible was asked about the leader of the women Hazrate Fatemah’s (sa) book, he replied, “After the Prophet’s death, Fatemah (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 Hazrate Fatemah’s (sa) Mos-haf (Qur’an). In another narration, Imam Sadiq (as) says, “Fatemah’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.

**Summarisers Note:** According to many narrations from the rightful leaders it is said that, “Hazrate Fatemah’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; “Hazrate Fatemah (sa) has left a book that is with the Imams (as). That book is not God’s Qur’an, but God’s messages to Hazrate

Fatemah (as) and his Prophet has dictated it and Amir Al-Mo'mineen has written it." [21]

[19]- Tafsir Al-Tayyib Al-Bayan, Volume 13, Page 236

[20] - Bihar Al-Anwar, vol 53 p180

- Ghaybat Toosi p173, translated.

[21] - Basaa'ir Al-Darajaat, Page 156, Hadith 14.

**11. Question: Is Hadith Kisaa authentic and why did God answer Angel Gabriel by naming Hazrate Fatemah (sa) first, and placing her at the focus of it while the Prophet is the best of creation?**

**Answer:**

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.

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 (Imamat). One understands from the narrations available regarding "Aalam 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 Sed-digheh Tahereh Fatemah Zahra (sa). Hazrate Fatemah'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.

**12. Question: We read in the event of Mobaheleh that on God's order, the honourable prophet called for Hazrate Fatemah (sa), Amir Al-Mo'mineen (as) and their two sons; Imam Hassan (as) and Imam Hussain (as), and told them "As I pray, you say Amen." Now the question is why did the Prophet command them to do so and why take them?**

**Answer:**

According to trustworthy narrations and the words of great scholars, another reason as to why the Prophet took Fatemah (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:[22]

[22] Qur'an: (———)

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 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."

**Summarisers Note:** Regarding this situation, it is quoted in Qur'an;



