Devotional Tradition of Hazrat Zahra from the Viewpoint of Allameh Mirjahani and Allameh Mohaddeth Qomi

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Abstract

Islam as a divine religion and the Prophet Muhammad as the last of the prophets and Imams and Hazrat Zahra in spreading Islam, have considered a high position for faith and religious beliefs. The aim of this study was to conduct a comparative study on the worshipping dimension of Hazrat Zahra based on the books Beital-Azhan (by MohaddethQomi) and Jannatal-Asemah (by Mirjahani) using analytical descriptive method. This study started by reviewing the meaning of Sirah and devotional Sirah of Hazrat Zahra from their viewpoints. On the next step, it focused on recognizing educational models. The findings of this study showed that both of the two books have clarified the tradition of Hazrat Zahra with a comprehensive insight and after referring to the position of Hazrat Zahra, they have provided some manifestations of her virtues in various areas. These two books have been hand in hand and both have the main emphasis on devotional Sirah.

Keywords: Sirah, Hazrat Zahra, Beital-Azhan, Jannatal-Asemah.
1. Introduction

Religion of Islam which plans to bring people to the summit of humanity and perfection and closeness to God has special attention to the looking up to the Masoumin. A large part of valuable traditions and sayings of the Masoumin have been allocated to provide practical procedures in various political, social and religious aspects. (JavadiAmoli, 1994, vol. 2, pp.221-222).

God has created fourteen "infallible authority" among the Islamic Ummah and without doubt, Fatima Zahra is among the best of them and she is the third character in the universe after the Prophet and Ali, and the supremacy of her status over all earlier prophets and Imams, other than Ali has been proved. (Babazadeh, 2001, p. 10).¹ About the greatness and supremacy of his mother Fatima, Imam Baqir says: "Obeying Fatima is obligatory to all of God's servants even jinns and humans, birds and animals, prophets and angels." (Babazadeh, 2001, p. 10); (Shirazi, 2012, p. 9).

Fatemeh Zahra is one of the proofs of God's authority and is a role model and leader. Imams prefer her to themselves and her virtues are an excellent copy for their imitation (Dashti, 2007, p. 12). Imam Hassan Askari has stated: "We (the Imams) are the proof of God on people and our mother Fatima is the proof of God upon us." (Shirazi, 2012, p. 5) (Tayeb, 2010, vol. 13, p. 225).

Imam Zaman has referred to her as a good model for himself: "The existence of Prophet's daughter is a proper example for me" (Majlesi, 1403/1981, vol 53, p 180); (Shirazi, 2012, p. 5). Fatemah Zahra is the only female Masoum in the Islamic nation who has the leadership role and has been introduced as an authority and a role model for the people, and her obedience is necessary. Therefore, her intellectual aspects of life should be fully recognized (Dashti, 2007, p. 12).

For the salvation of Islamic society, a road map and a good role model should be available. Taking sample from Hazrat Zahra is one of these ways for she has stated: "Say praise and thanks to God because for His Majesty and Light, all creatures on the earth and in the sky resort to God and we are His means among His creatures and His holy prophets' inherit and the invisible signs "² (Rahmani, 1999, vol. 1, p. 265); (IbnAbi al-Hadid, 2008, vol. 16, p. 216); (HashemiKhoi, 2004, vol. 20, p. 97); (Pishvayee, 2010, p. 82). Allah says in the Quran: "O you who believe! Be careful of your duty to Allah and seek means of nearness to Him and strive hard in His way that you may be successful³.

Accordingly, the researcher wants to analyse the devotional tradition of Hazrat Zahra from the view point of Allameh Mohaddeth Qomi and Allamehsayed Mohammad Hassan Mirjahani by using descriptive analytical method and based on the books Beit Al-azhan and Jannat Al-asemah.
2. Sirah:

The word 'Sirah' comes from the word 'seir', meaning go, flow and movement. RaghebIsfahani writes: "Sirah is an instinctive or acquired condition for the human. This behavior can include both good attributes and behaviors or bad attributes and behaviors" (RaghebIsfahani, 1412/1990, p. 247). Sirah has different meanings. In general practice can be divided into two types: general and special. The special meaning of Sirah in Islamic jurisprudence is tradition and the principles and the general meaning of it is procedure, conduct and practices (Payandeh Jahromi, 2013, p. 42).

Sirah has two kinds in terms of its practical foundation for all or a group of people:

A: Sirah of the wise: that it is interpreted as the foundation of the wise. It means the practical method of the wise people of every nation and religion. It's just a rational methodology and not a religious order, unless the divine legislator approves with its provisions (HashemiShahroudi, 2010, p. 573).

Dogmatists’ methodology: it means the practical approach of a group of people because they are Shiites or Muslims. This type of sirah is in fact a consensus and surely its most important one. Because it is the practical consensus of all Muslims, including clerics and non-clerics, while the narrative consensus is a consensus among scholars only. In the words of the jurisprudents, this type of behavior has been interpreted as the practical consensus.

The authority of juristic methodology: the dogmatist methodology is authoritative if it is popular in the era of Ma'souminand they have confirmed them and have acted based on them. On the contrary, a kind of sirah whose popularity in the era of Ma'souminhas not been confirmed or it has become popular after the era of Ma'soumin is not authoritative.

The scope of sirah indication: sirah indicates only the legality of doing or leaving something and it does not indicate its obligation, recommendation, abominability, or prohibition. Of course, the essential condition for the legitimacy of some of affairs is the obligation in doing them; resorting to religious authority and doing it is obligatory because the access to the rules and learning them is obligatory for bound people (Hashemi Shahroudi, 2010, p. 574).

Knowing Sire is a kind of methodology in other words. But it is important that the kings of the world have their own style and tradition. Philosophers, ascetics and prophets have their own special style. Their styles can be found in their behavior and performance. As there are styles in literature, art and thinking there are also styles in leadership and governance. Knowing sire means searching in the behavior and movement of a matter and extracting its style. Therefore, if knowing sire is meant sabkshenasi, it is the right thing (Tabatabai, 1983, p. 32); (Motahari, 2007, p. 21).
Devotional Sirah:

Worshiping and the remembrance of God is the philosophy of human existence. God has said: "And I have not created the jinn and mankind except that they should serve me." It should be noted that the spiritual position of the other world cannot be achieved except by prayer. Worshiping is the foundation of all the goodness and perfection. The grades of men are evaluated only the criterion of worshiping. The melody of being is nothing except the remembrance of God. Angels do nothing except worshipping. Even tiny items of being worship nobody but the almighty God. Reward and punishment cannot be applied except to worship. God manifestation in the universe is worshipping and the philosophy of creation is nothing but to worship. All the leaders and the pioneers in the field of intellectual and spiritual values including the prophets, Imams and saints (peace be upon them) are known only by their prayers to the Lord. Prophets of Allah are the elected creatures of all beings. This matter has also been highlighted in several verses including: "Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations ". Because of the superiority of the Prophet and Ahl al-Bayt over the previous prophets surely they are the best. Prophets were chosen because of the existence of the Prophet of Islam and Ahl al-Bayt were selected from among the prophets. The Prophet and the Imams are the second chosen ones from among the first chosen ones; and worship which is the philosophy of creation should be greatly manifested in their lives. Because they are the super manifestation in the creation system and the creation itself is the manifestation of God's praying. So the prophets and Imams are also the super manifestation of worshipping. Therefore, it can be concluded that the philosophy of creating the universe and specially humans and genies is worshipping.

A. Prophets are chosen from among the others.
B. Prophet of Islam and the Imams are chosen from among all the prophets.
C. Therefore, the Prophet of Islam and the Imams are chosen of the whole universe especially men.
D. So the philosophy of creation must manifest in them in a particular manner.
E. Therefore, it is obvious that worship is particularly manifested in their lives.
So it can be concluded that:
A. All moments of the Imams' lives have been spent in the worship of God, and not a single moment has been spent without the worship of God.
B. Ups and downs of life, diverse political, social, cultural and economic conditions did not have any influence in their worship and they have worshipped God in all circumstances.
C. Although there were different manifestations of worship, the highest expression of worship has been in prayer, Hajj, pilgrimage, fasting, and service to the people.
D. Each Imam has been the best worshipper and the greatest of his time in moral virtues.

Firstly, addressing the worship of God in all moments of life in the form of prayer, fasting, Hajj, prayer, education and business, and so on that are known as the devotional Sirah.
Secondly, all their efforts, social relations, and political struggles aimed at inviting people to worship God. It is known as training lifestyle.

Accordingly, prayer got a Special place in the life of Imams because of two reasons:
A. Imams are the chosen ones in the universe so the philosophy of creation must be manifested completely in them.

B. They are the whole manifestation of God's names and attributes; and the attributes and names should be fully expressed in them. Each of these issues requires another. Therefore, the infallibles have always been the best in worship and moral virtues (Vaseghi Rad, 2008, pp.43-41)

3. The devotional tradition of Hazrat Zahra from the view point of Allameh Mohaddeth Qomi:

3-1 The position of Hazrat Zahra before the Prophet

Fatimah was one of those who migrate in the way of Allah in the hardest time, and she was one of those who the purification verse (al-Ahzaab, 33) was sent about their supreme rank; and gebrail was proud of being with them and God testified on their purity and truth. She is the mother of Imams (AS and the legacy of Prophet Muhammad and the descendant of the Prophet until the Day of Resurrection will remain of her. She is the leader lady of the beginning and the last women of the world. She was the most similar person to the Prophet in speech and action. Her lifestyle indicated the lifestyle of the Prophet. Her walking was like walking of the Prophet and whenever she came to the Messenger of Allah, the Messenger of Allah welcomed her warmly and kissed her hands and put her in his place. When the Prophet came to Fatima, she stood up and welcomed him warmly and kissed his hand. The Prophet kissed Fatima a lot and every time he was keen of smell of paradise, he smelled her (Qomi, 1990, p. 23).

The Prophet states regarding the position of Fatima: "Fatima is part of me, the one who makes her happy, makes me happy; and whoever does bad to her, does bad to me".7 "Fatima, is the dearest people to me" 8(Qomi, 1990, p. 23); (Mofid, 1985, vol. 2, p. 260); (Majlesi, 2000, vol. 43, p. 96). And elsewhere he says: "Fatima is part of me and I am hers, the one who hurts her, hurts me and whoever hurts me, hurts God" 9(Qomi, 1990, pp.234-237), (IbnQutayba, 1410/1988, vol. 1, pp.30-31).

These narrations nicely show the sublime position of Fatimah before the Prophet and on the other hand, they also indicate her infallibility and leadership. It can be concluded from these narrations that such a position is the result of her devotional Sirah and in fact the Prophet respects her devotional position. God's addressing in the purification verse: "Allah only desires to keep
away the uncleanness from you, O people of the House! And to purify you a thorough purifying "10 shows the infallibility of the Prophet's family and specially Hazrat Zahra's infallibility.

3-2 The place of worship in the Sirah of Hazrat Zahra

In expressing the devotional Sirah of Hazrat Zahra, Allameh Mohaddeth Qomi has stated a narrative from Imam Hassan that he said: "On Friday night, I saw my mother on the altar of her praying, she was constantly bowing and prostrating till the dawn. I heard that she was saying the names of men believers and women believers and prayed for them, but she does not pray for herself, I said: O mother, you did not pray for yourself like what you did for others? In response she said: O my son, " first the neighbors then the house "11 (Qomi, 1990, p. 42); (Majlesi, 1403/1991, vol. 43, p. 84). This means selflessness, contentment, and satisfaction with whatever you have. And this is not achieved unless through high spirituality that Hazrat Zahra is teaching to humans. Another point hidden in this narrative is her attention to training her children. Since the best way to foster children is the practical approach, the daughter of the Holy Prophet could bring her children to perfection through worship before the eyes of innocent children (Babazadeh, 2001, p. 93).

About her love of worship, Allameh Mohaddeth Qomi narrates that: in the Nation of Islam, no one is more devout than Fatima; she worshiped God so much that her legs swelled up (Qomi, 1990, p. 42).

3-3 Examples of piety and God fearing of Fatima

When these two verse were revealed: "And surely Hell is the promised place of them all: It has seven gates; for every gate there shall be a separate party of them." 12 and Hazrate Zahra heard it, she fell face ward to the ground (probably it means prostration) and repeatedly said: "Oh, then woe to the person who goes into hell."13 (Qomi, 1990, pp.50-51), (Mohammadi Eshtehardi, 2006, p. 77).This behavior is a sign of piety and God fearing of Fatimah.

Hazrat Zahra remembered and prayed God at all times. For example, when one of the followers of Zahra goes to her house and sees her grinding oats and reciting this verse: "And whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allah is better and more lasting; do you not then understand?"14 And somewhere else she recites: "So whatever thing you are given, that is only a provision of this world's life, and what is with Allah is better and more lasting for those who believe and rely on their Lord."15(Qomi, 1990, pp.50-51), (Mohammadi Eshtehardi, 2006, p. 77).
The Prophet said: "My daughter is one of the foremost and she is in the line of the foremost before God" (Qomi, 1990, pp.50-51), (Mohammadi Eshtehardi, 2006, p. 77).

3-4 Loving for God

It has been narrated from Imam Javad that: "God was always unique and without counterparts and unmatched then He created Muhammad and Ali and Fatima and made their obedience current among all creatures, and entrusted the affairs to them. So they (Muhammad, Ali and Fatima) permit whatever they want and forbid whatever they want, but they will never want something except what Allah wills. Then Imam Javad stated that: "This is the exact religion. Whoever goes fast and overtake it they might be lost whoever lingers and stays behind they will be perished; and whoever moves with the religion they will reach God". Allameh Mohaddeth Qomi stated: "This noble narrative indicates that this holy Fatima is one of those that God has entrusted all the things to them. therefore, she permits whatever she wants and forbids whatever she wants (regarding the fact that she wants whatever God wants) (Qomi, 1990, pp.33-34). According to this narrative, it should be known that her commands are ultimatum to Muslims and obeying her is the same as God's obedience.

3-5 Hazrat Zahra's attention to observe proper coverage:

When the Prophet said to Fatima: What is better for a woman, she replied: "Neither does she look at unrelated men nor do unrelated men look at her" (Qomi, 1990, p. 42).

When the Prophet assigned the house chores to Fatima and gave the outside work to Ali, Fatima became very excited because she no longer needed to go out of the house and contact with men (Qomi, 1990, p. 39). Knowing the fact that Hazrat Zahra was present in the community and gave lectures when it was necessary, it can be concluded that she meant that women should not be in unrelated men's sight in unnecessary situations. This behavior is indicative of her modesty and chastity.

3-6 Paying attention to keeping the Quran

It has been mentioned in the sermon of Hazrat Zahra: "Oh, Emigrants and the Helpers! You are God's servants; you set up His rules and commandments; you carry and guard the discourse of the Messenger of Allah; you have to do your best in keeping the divine truths of Islam. Remember that the holy prophet left a great deposit namely the divine book of Quran among you which is a complete copy of perfection and salvation. It is the light of God and the God's great reason; and the whole truths and divine rules have been clarified in this book. If you obey its rules, you will reach to the highest level of perfection and salvation and you will be released of ignorance and
error; a kind of perfection that will be envied by others" (Qomi, 1990, p. 190). With this sermon, Hazrat Zahra has expressed people's responsibility for the prophet and has explained the truths of religion and has tried to awaken the people. These words represent her great spiritual status. One of the other samples of Hazrat Zahra's attention to the Qur'an can be pointed out that when Fatima was dying she said to Ali: "When I die, you yourself wash and shroud my body and say prayers on my body and put it in the grave and pour soil on the grave, and then sit over my grave and in front of my face and read the Quran and pray much, because at that time the human body needs to feel the presence of the livings; and I put you under the protection of God " (Qomi, 1990, pp.241-242).

3-7 Paying attention to the philosophy of social and political rules

In a comprehensive speech, she has stated: "O Muslims! Know that your responsibilities in life and your personal and social rules have been stated in this divine book and the reasons of these rules have been recorded in the Quran. Beware that these heavenly rules have been designed for your perfection and salvation. Monotheism is for purifying your heart from the dirtiness of paganism and the light of faith shine on your hearts. Prayer is for prostration before your God and being humble. Zakaat (giving charities) is for placing the spirit of friendship and kindness and benevolence in your hearts and increasing your wealth. Fasting is for purifying your hearts and cleansing it from wickedness and preparing it for proper grades" (Qomi, 1990, p. 184); (IbnAbi al-Hadid, 2003, vol. 14, p. 191); (Tabarsi, 1992, vol. 1, pp.131-149). Also, she said: "Hajj is a display and operational process and a test for strengthening the spirit of monotheism. Justice is for maintaining equality and order in the community. The need for obeying us and our priority and leadership is for removing the differences and struggle among the people. Jihad (fighting) is for the prosperity and the preservation of the grandeur of the religion. Patience is the beginning of success and the base of happiness and achieving goals. Enjoining good and forbidding wrong is for insuring the society against corruption. Being good to parents brings God's blessing and takes away the harsh punishment of God. Dealing with relatives causes life development and facilitates the problems and increases friends. Retaliation is for people's safety and comfort and for securing the property of people. Charities and offerings are for gaining God's forgiveness and mercy. Avoiding bad language and proflanity is for uprooting hypocrisy and immorality. Avoiding theft is for maintaining integrity and chastity and the establishment of the purity of hands and eyes and heart. Avoiding polytheism causes that all people willingly obey only God and do not rely on others. 'Be careful of your duty to Allah with the care which is due to Him, and do not die unless you are Muslims".19 Observe God's serving; do not forget enjoining good and forbidding wrong and remember the glory of God's order, and do not put yourself in the line of the ignorant (Qomi, 1990, pp.191-192). In this speech, Hazrat Zahra explains the religious commands for the people to refresh their memory.

Analyzing the book of Allameh Mohaddeth Qomi regarding the devotional Sirah of Fatimah indicates that her devotional Sirah has a special prominence, and times and times again the writer
tries to illustrate the centrality of devotional Sirah in different aspects of Hazrat Zahra's life based on the verses and narrations.

The messages of Allameh Mohaddeth Qomi's book regarding the devotional Sirah indicate that Hazrat Zahra has presented trainings about the divine truths and religious teachings; and her vast presence in the community and addressing various groups show her great spirit and perseverance in facilitating Islamic goals, as it is seen in her speech among different groups of people. Also, Hazrat Zahra's piety and devoutness has been pictured based on some narratives in this book.

In fact, Allameh Mohaddeth Qomi has nicely indicated the position of Hazrat Fatimah's prayer in the Muslims community and he has been able to cover and clarify her devotional Sirah- which is the most basic Sirah in Fatimah's view- very well.

4. Devotional Sirah of Hazrat Fatimah from the view point of Allameh Mirjahani:

4-1 Dignity of Fatimah

About the status and dignity of Hazrat Zahra, the Prophet stated: "Fatima is the first person who visit me in paradise" (Mirjahani, 1992, p. 195); (Majlesi, 2010, vol 43, p. 286 ). As it is clear from the explanation of the Devotional Sirah of Hazrat Fatimah in the book Jannat al-Asemah, Allameh Mirjahani has paid a special attention to the discussion of worship in the life of Hazrat Zahra and he has also portrayed the creation of Hazrat Zahra based on her devotional Sirah; and by indicating this Hadith that states Hazrat Zahra is the first person who enters the heaven, he has declared her supreme devotional grade.

The Prophet said: "Whenever I'm eager to smell paradise, I smell the smell of Fatimah" (Mirjahani, 1990, p. 17); (Majlesi, 2010, vol. 43, p. 43).

As it has been referred to her infallibility in the Quran and other books, and the respect that the Prophet has for Fatimah emphasizes that the spirit of sincerity, devotion, and piety has given this high position to her.

4-2 God seeking spirit of Hazrat Zahra

It has been narrated from Imam Hassan that: "there has not been anyone more worshipper than Fatimah in this nation; she stood on her feet until they became swollen" (Mirjahani, 1992, p. 195).

Regarding Fatimah's patience on poverty, it has been narrated that the Messenger of Allah saw Fatima on a rug made of camel wool grinding oats and he said: "O, Fatimah! Be patient over the bitterness of this world for the blessings of the hereafter". At that time this verse was revealed: "And soon will your Lord give you so that you shall be well pleased" (Mirjahani, 1992, p. 195).
4-3 The dignity of Hazrat Zahra

Allameh Mirjahani has stated some reasons in explanation of Fatimah's devotional sprit and God-loving and God-fearing and he has repeatedly mentioned her superiority and greatness. He has introduced Hazrat Fatima as the top women in the world from Adam to the end of the world because of her high grade of faith.

In his book, Jannat al-Asemah, Allameh Mirjahani has tried to present the supremacy of Hazrat Fatimah's regarding worshipping behavior with philosophical view and based on narratives. As it has been mentioned in this book about the creation of Hazrat Zahra, it should be understood that she is superior to all the prophets and she has leadership over them. Therefore, whoever has the color of God, whatever they do is in line with God's obedience; and their behavior and way of life can pave the way of perfection for other humans (Mirjahani, 1992, p. 150), (Shirazi, 2012, p.18).

4-4 Love of Hazrat Zahra as the wage of the mission of the Prophet:

Allameh Mirjahani comments on the verse: "Say: I do not ask of you any reward for it but love for my near relatives; …" 24 and he writes: it means friendship on behalf of relatives of the Prophet that God has determined it as the wage his mission and guiding those who believe; and relatives means the Prophet's family. When this verse was revealed, it was asked: O Messenger of Allah, Who are your relatives that is obligatory upon us to love them? He responded: Ali, Fatima and their sons. That is: "Allah has obligated on all the creatures to love the Prophet's family and the almighty God has stated: Say: I do not ask of you any reward for it but love for my near relatives; …" 25 (Mirjahani, 1992, p. 231).

By stating this narrative, AllamehMirjahani wants to reveals the necessity of obeying the Prophet's family that Hazrat Zahra is one of them.

4-5The high devotional grade of Hazrat Fatimah:

Regarding The high devotional grade of Hazrat Fatima ,Allameh Mirjahani has written: Fatimah Zahra is better than all the prophets and messengers after his father. Allah said: "Surely Allah has chosen Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. Offspring one of the other; and Allah is Hearing, Knowing". 26 In another verse, Allah said: " …surely the most honorable of you with Allah is the one among you most careful of his duty;…" 27 These noble verses indicate that Ibrahim's family whether men or women are chosen ones if they are pure, pious, and virtuous. As it has been mentioned in the purification
verse and Fatema Zahra comes from the family that God has testified to their purity and her purity is the sign of her supreme grade in infallibility and cleanliness (Mirjahani, 1992, pp. 148-149).

Allameh Mirjahani then has referred to her infallibility and guardianship and has written: Seddiqah Taherah has a proven infallibility and purification according to God's words. God has testified her innocence and purity and He has removed of her all internal and external dirtiness and covert and overt sins and even minor sins and abominable acts and whatever God do not like (Mirjahani, 1992, p. 149). According to this high grade, Allameh Mirjahani proves that for her partnership somebody has to be chosen that has the same high grade; and one of her virtues is that Allah has created Ali to be her husband and otherwise there was nobody from Adam to the last person in the world to be appropriate for her (Mirjahani, 1992, p. 149).

Based on Hazrat Zahra's position in purity and infallibility, Allameh Mirjahani has stated: her satisfaction is God's satisfaction and her anger is God's wrath (Mirjahani, 1992, p. 77). And because Fatimah is superior to all the prophets and the angels other than her father and great husband, so all of them need her to save them (Mirjahani, 1992, p. 77). Elsewhere he has written: God has written in her book the emancipation of the sinners of the nation (Mirjahani, 1992, p. 23). He has recognized Hazrat Zahra and her father and husband and two of her children as the proof of God's divine inspiration, and the Trustees of the inspiration (Mirjahani, 1992, p. 75). Therefore, obeying her is like obeying God's rules and orders.

4-6 Devotional features of Hazrat Fatima:

Regarding the purification verse, Allameh Mirjahani has written: This verse indicates the complete guardianship of Fatemeh Zahra and the dignity of Ahl al-Bait (relatives) which includes the Holy Prophet, Ali, Fatimah, Hassan, and Hussain; Hazrat Zahra has the dignity of complete guardianship like her father and husband in addition to her infallibility and purity rank (Mirjahani, 1992, p. 153).

He believes that even the angels Gabriel, Michael, Israfil and Azriel were not able to visit her without her permission and they are not out of her obedience and God Almighty has vowed them of her guardianship. Also, she has the complete infallibility and she is called Masoumeh because she has not done any wrong doing (Mirjahani, 1992, p. 75).

Allameh Mirjahani has repeatedly referred to the dignity and greatness of Hazrat Zahra's devotional position and has tried to clarify the minds of non-Muslims who with their false propaganda say women in Islam have low grade and they do not have freedom. He has shown that woman in Islam has such a high position that is even higher than men and they are ahead of men and better than angels in a way that even angels have to obey a woman.

4-7 The Divine knowledge of Hazrat Fatima:

Fatima Zahra has received the divine knowledge from God and was aware of the past, present and future; however, in some cases that God wanted she stated her knowledge, and she knew whatever she wanted (Mirjahani, 1992, p. 167). He has mentioned Fatimah's book and has
considered it as the divine inspiration where he has stated: Imam Sadiq said: This book has been spelled by God and has been revealed to Hazrat Zahra (Mirjahani, 1992, p. 170).

4-8 Names and nicknames and the titles of Fatima regarding her devotional Sirah

In Jannat al-Asemah, Allameh Mirjahani has tried to state the names and titles of Hazrat Zahra and has mentioned some secrets and points about these names regarding her devotional Sirah. He has manifested her titles as a reason of her superiority and greatness in devotional Sirah which in the following example of them has been mentioned.

Fatimah has nine names: Fatimah, Seddiqah, Mobarakah, Taherah, Zakiyah, Raziyah, Marziyah, Mohaddethah, and Zahra. Some have added seven other names including: Batoul, Hasan, Horrah, Saiyedah, Azraa, Houraa, and Maryame Kobra (Mirjahani, 1992, p.44). Herein the meanings of some of these names are mentioned.

A. Fatimah: Fatimah in word has been derived from 'fatm' meaning separation and 'fetamtefl' means weaning the baby from milk. She has been named Fatimah because she separates her Shiites from the fire of the hell and her friends and her enemies are separated (Mirjahani, 1992, p.16). and Imam Sadeq has stated: Fatimah means "separated from all evils" (Mirjahani, 1992, p.51).

B. Seddiqah.: Seddiqah means very honest and acknowledgement of all the truths and whoever has no habit in speech but telling the truth. This word is always associated with honor and honesty. Allameh Mirjahani has narrated from Imam Reza in the explanation of the verse, "... be with the True ones" that the true ones are Aeme (so without doubt Seddiqah Taherah is one of the true ones. And they are those who are constant and honest in their words and deeds) Sedq is the opposite of Kezb and Seddiq means exaggerating in telling the truth (Mirjahani, 1992, p.57).

D. Mobarakah: Mobarakah has been derived from barakah that means much benefit. She was called by this name because whoever resorts to her, they will be saved in this world and in the hereafter, and they will get great benefit (Mirjahani, 1992, p.57).

E. Zakiyah: Zakiyah means bereft of malice, hatred, jealousy, envy and all the filth and dirt. And Hazrate Zahra is in every sense bereft of all impurities (Mirjahani, 1992, p.58).

C. Taherah: Taherah means essentially pure and a kind of pure that only pure ones can touch. It has been stated in Hadith that: "If there was not Ali, it could not be found a husband for Fatimah even among the first and the last men in the world". It means that no one was worthy of being her husband (Mirjahani, 1992, p.58).
H. Raziyah and Marziyah: one of the meanings of Raziyah is being satisfied with God and independent of others. It has been stated in some prayers that: "make my soul satisfied with whatever comes from you". She has been called Marziyah because her satisfaction is God's satisfaction, and her dissatisfaction is God's dissatisfaction. God's satisfaction of her is because of her perfect effort and being grateful of God's satisfaction (Mirjahani, 1992, p.58).

I. Mohaddethah: Mohaddethah means somebody who hears Hadith from the angels. It has been stated in Majma al-Bahrein that: "The successors of Muhammad are the hearer of the Hadith from the angels without them being seen and Gabriel is among them" and Imam's saying is the same as it is: "There are some people among every nation who are not prophet but they hear Hadith from the angels". In describing Fatimah, he has said: "She is the interlocutor and a trainee by God" (Mirjahani, 1992, p.58).

D. Zahra: Zahra means shiny, glowing and light-colored. It was asked from an Infallible Imam that why Zahra is called Zahra? He said, for in three times a day her light was shining in prayer for Imam Ali, during her prayers she was shining (Mirjahani, 1992, pp.59-60).

K. Batoul: she was named Batoul because she had taken her heart off the world and she had the complete attachment to Allah (Mirjahani, 1992, p.62). Ali has narrated from the Prophet that: Almighty God has determined the reward of forgiving their sins for whoever says blessing for her; and the blessing sender will join the lady of both worlds (Mirjahani, 1992, p.84).

5. Common aspects of Hazrat Zahra's devotional Sirah in the comments of Allameh Mohaddeth Qomi and Allameh Mirjahani:

So far, some cases have been mentioned about Hazrate Fatimah's devotional Sirah from the books Beit al-Azhan (by Allameh Mohaddeth Qomi) and Jannat al-Asemah (by Allameh Mirjahani) Alahzanbit (sign the interlocutor Qomi). From among these cases the following ones can be named: the creation of Hazrat Zahra's light, the adventures of her birth, her names and their meanings, nicknames and labels, the virtues and moral values, and her superiority over all creatures, the story of her marriage with Imam Ali, as well as the events after the death of the Prophet, and the loud sermon of that noble lady, and her defense, and her will to Imam Ali and other things in the last days of this great lady.

These two scientists have comprehensively written about her family Sirah and have tried to introduce her family Sirah to Shiites by mentioning narratives. Also, both of them have stated her Sirah and her way of living by mentioning the historical events of her era and they have shown the importance of Hazrat Fatimah's Sirah for her followers. Expressing her way of living by both of these writers shows the importance of portraying a kind of perfect life that can be a model for her Shiites. By taking inspirations out of her life, her Shiites can step in the right path and build a
stable and salubrious society. In order to clarify the views of these two scholars, it is separately referred to the similarities in the goals and points of their books in the form of social conduct, politics, family Sirah.

The teachings of Hazrat Zahra's Sirah have been prepared in such a way that the principles of liturgical tradition is the basis and political, social, family, cognitive and scientific Sirahs are the following axis and are multilaterally related with each other.

Both of these noble men have focused on Hazrat Zahra's devotional Sirah and the importance of prayer in her life. They have both stated documented writings about her devotional Sirah in different styles but in the same philosophical frame. From studying these two books it can be understood that Hazrat Zahra's Sirah is in a way that devotional Sirah is omnipresent in different aspects of her life and her every single act is in line with religious trainings.

6. The differences between the views of AllamehMohaddethQomi and AllamehMirjahani regarding Hazrat Zahra's devotional Sirah:

In his book, Allameh Mohaddeth Qomi has comprehensively dealt with Hazrat Zahra's devotional Sirah and he has mentioned many of the events and narratives that have occurred in her time. Allameh Mirjahani has mostly focused on the supremacy of Hazrat Zahra and has declared her superiority by mentioning narratives and sayings. Allameh Mohaddeth Qomi has worked on Hazrat Zahra's behavioral and scientific aspects in improving people's religious spirit and knowledge, and he has indicated her great effort in improving the culture of bravery and martyrdom; and in different parts of the book, he has documented some samples of her efforts in God's worship to be a religious training for the Islamic society. Allameh Mohaddeth Qomi has stated her devotional Sirah more specific and in details and he has exemplified her devotional behavior and modes. On the other hand, Allameh Mirjahani has indicated the totality of her devotional status in the community of Muslims and before the Prophet of Islam.

8. Discussion and conclusion:

Analysing the book of Allameh Mohaddeth Qomi regarding the devotional Sirah indicates that Hazrat Zahra's devotional Sirah has a special prominence in this book and the writer continuously tries to illustrate the centrality of her devotional Sirah in different aspects of her life through documentation of verses and narratives. The messages of Allameh Mohaddeth Qomi's book about her devotional Sirah indicate that in various situations Hazrat Zahra has provided training in line with the facts and teachings of divine worship; and her vast presence in society and in addressing the different groups expresses her spirit and perseverance in the way of facilitating the goals of Islam.

One of the views of Allameh Mirjahani about the position of Hazrat Zahra's devotional Sirah indicates her salient rank and supremacy over all the prophets. From analyzing Hazrat Zahra's devotional Sirah from Allameh Mirjahani’s view it can be concluded that she has gone the whole hog in obeying and worshipping God and she has considered the presence of God at all times.
According to Mirjahani, she has been at the zenith of infallibility and she has had the whole infallibility; and worship has been one of the main issues in the context of her life.
References


Holy Quran


