Prophet, except in rare cases such as Zayd and Abu-Lahab. In the Qur'an, there have been numerous occasions in which the Prophet's wives and ill-famed hypocrites have been referred to (Tahrim, Munafiqun) but their names have not been mentioned.

The Qur'anic method is more about expressing criteria and generalities, and these criteria are being adapted to individuals or narrations and explanation of the Prophet (peace be upon him) and the Ahlul-Bayt (pbuh) give us hints. In some hadiths, Imam Sadiq has referred to the verse Ulul Amr (Nisa, 2), which was revealed in the dignity of Ali and his children, but there is no name of them in it or he pointed out to prayer which its verdict is in Quran but nothing is mentioned about its being three or four rak'at so the Prophet himself interpreted it for the people (Kulayni, 1/286-287; Faiz Kashani, Al-Wafi, 2/269). In addition, it was possible that mentioning the names of the contemporary people of the Holy Prophet (pbuh) in Quran might cause jealousy and eventually resulted in the distortions of the Quran.

Shiite and Sunni hadith and commentary books are of the oldest and earliest sources which mentioned the verses in Fatimah's dignity that have often been reported by the Prophet, and the Ahlul-Bayt and the companions. Independent books on this subject have been written in different ways.

Some writers have examined the verses and narrations and categorized them according to the some criteria, such as Muhammad Sanad, who wrote “Fil-Kitab val-Sunnah”, and placed ten of the religious honors of Fatimah as the pivot in terms of the Qur'an and hadith. He has studied the virtues of the Prophet in more than 60 verses from the 41 Surahs of the Qur'an. Ali Haydir Mu’id explained135 verses of Quran about the virtues of Fatimah Al-Zahra in his book “ Fi al-Zikr al-Hakim”. His motivation for choosing number 135 is that Abjad’s name of Hazrat Fatimah is 135. He mentioned the verses in the order of the Qur'anic

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surahs and used the narrative source books of Shiites and Sunnis.

Some have studied the verses about Hazrat Zahra in the order of surahs; Seyyed Sadiq Shirazi in "*Fatimah al-Zahra in Quran*" has compiled the verses in the dignity of Zahra (a.s.) from 67 surahs. In this book, he has used mostly of the Sunni sources. There are also a number of Persian and Arabic manuscripts, and books on verses on the status of Fatima in other languages (see Ansari Zanjani, 216, 778).

There is no agreement about the number of the verses about Hazrat Zahra. Some Orientalists have tried to minimize the number of these verses and confine them to a few verses, such as the verse of Mubahelah (Al-'Imran, 61) and the verse of purification (Tathir) (Ahzab, 33). But according to the books written about this and the following, the number of verses is much higher, and the Qur'anic commentators have emphasized on other verses, such as the verses of the It'am (Insan: 7-10) and the Kuthar Surah.

There are several reasons for the difference in the number of verses in Fatima's dignity: the type of relationship between the verses and her in terms of meaning, Tafsir, Tanzil, Tatbiq; and some verses about the Ahlul-Bayt among whom is Fatimah, such as the verse of purification (Ahzab, 33) and the verses of It'am (Insan, 7-10). By investigation of the related verses it becomes clear that most of these verses are based on traditions that in terms of document are in different levels, and that some of them are not accepted by all. But some also clearly refer to the relation of the mentioned verses with her holiness, but in some traditions there is no direct connection between the content of the verses and Fatima, and those verses are only mentioned due to the compatibility of the verse with the contents of the hadiths about Fatima.

Many researchers have attributed many virtues for her holiness based on the Qur'an, many of which are in common with other Ahl al-Bayt. But some of them are

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specifically for Fatima, such as being the source of Kosar based on some interpretations. Of all the materials about Hazrat Zahra, some refer to the aspect of her inborn personality and her place in the world of Takvin, such as her being the incarnation of the light of God (Nur, 35), and an example of divine trust (Ahzab, 72), and Words are God (Baqarah, 37), which appealing to them brings spiritual excellence, due to this Prophet Adam was recourse upon them and his repentance was accepted (Baqarah, 37). Some others are related to the cognitive, behavioral, and intellectual aspects of her and Ahlul Bayt, such as sincerity, a correct theology, a profound attitude toward resurrection and being prepared for it, kindness, human dignity, self-sacrifice, patience and endurance; Being role model for good people (Insan, 5), and the total trueness of behavior and speech because of having infallibility (Ahzab, 33). Some others specified to how other believers should treat the Ahlul-Bayt, such as the necessity of friendship with Ahlul-Bayt (Zavil-Qurba) as a duty to thank Prophethood (Shura, 23) and not depriving them of their right as Zavil-Qurba (Isra, 26).

As mentioned above, the verses are related to Hazrat Zahra in several ways: Revelation of the verses on the dignity of Fatima, Jerry and the adaptation of the verses on Fatima, and the interpretation of the verses which means Fatimah.

Revelation of the verses on the dignity of Fatimah: Qur'anic commentators have cited several verses and surahs which cause of their revelation is specifically Fatima, or she is one of the instances referred by the verse. The most famous verses which most commentators have accepted are as follows: is the following:

Surah al-Kuthar: This surah was revealed to the Prophet in Mecca. ‘As bin Wa’il, one of the leaders of the polytheists spoke to him as the Prophet was leaving the Masjid al-Haram, then entered the mosque, and when the polytheists asked him, "Who were you talking to?" He said, “to this cut-off (***Abtar*** ابتر) man means one who has no son and whose offspring is

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cut off. Surah al- ***Kuthar*** was sent down on this occasion. Abu Jahl, ‘Aqbah Ibn Abi Mu'ayt, Ka'b bin Ashraf, and Abu Lahab also used the term ***Abtar*** against the Prophet. Hence, it is said that this Surah has been revealed in response to all of them, especially ‘As bin Wa’il. God reminds the Prophet in Surah ***Kuthar*** that we have given you ***Kuthar*** (abundant blessing) so pray for your Lord and sacrifice, because only the generation of your enemy is cut-off.

The word ***Kuthar*** originally means plural, a large number, and abundant blessing. In Tafsiri Ahadith, it means a river in the heaven which is Hauz ***Kuthar.*** It also has the meaning of intercession. Commentators have mentioned 26 other meanings, including: Islam, Tawhid, the light of the Prophet's heart, the miracles of God, the Qur'an, prophecy, the multitude of companions, the Prophet's victories in wars, scholars of nation, and praised position, but valid reason and proofs have not been given for these meanings. Some of these meanings are compatible with the style of the verses of the Surah and some believe that these are some kind of force on the verse;

Some commentators have applied ***Kuthar*** only to Fatima and her generation, while others have cited it as one possibility. From Shia commentators, Allameh Tabataba'i (1/8 - 1) and Makarem Shirazi (1/3), and from Sunni commentators, Fakhr Razi (1/8), Bezhadi (1/3) and Nishaburi (1.2%), mentioned the descendants and offspring of the Prophet, who are of Fatimah. Abu al-Saud (2) and Alusi regarded the Prophet's descendants and generation as one of the meanings of ***Kuthar***.

Some Qur'anic commentators have cited reasons and preferences for preferring the first meaning of ***Kuthar*** and applying it to the descendants of Fatemeh. ***Kuthar*** in contrast with the following verse - in which it is said that the Prophet's enemies are *Abtar* - also shows that ***Kuthar*** is something against the disruption of generations and it means continuation of Prophet’s generation that could not be realized except through Fatima. Allameh

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Tabataba'i, referring to the word "انَّ" in the verse of "انَّ شانئک هو الابتر", pointed out that if it was not meant "progeny" implicitly or independently – using انَّ would have been inappropriate because انَّ shows put an end to something (تعطیل) for example if we say "We gave you the ***Kuthar*** pond because the generation of your enemy is cut-off" is meaningless. It seems that given the broad meaning of ***Kuthar*** , there is no problem if it includes examples that the commentators have put forth, and even other meanings, as they can somehow referred to the generation of Fatima, because Fatima and her children flowed like a river of paradise among people, and all are watered all by the ***Kuthar*** in this world, and Fatima is the intercessor of the Ummah, and her generation preserves the Qur'an and continues the prophecy. The generation of the Prophet must have continued through her and now reaches millions; it is while commentators say that of the descendants of the known enemies of the Prophet, such as Bani Umayyah, no name or address left. And so, the miraculous prophecy of the ***Kuthar*** Surah has come true.

2. **the verse of Mubahelah**: God says in verse 5 of Surat al-'Imran:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

Those who dispute with you concerning him after the knowledge has come to you, say: 'Come, let us gather our sons and your sons, our womenfolk and your womenfolk, ourselves and yourselves. Then let us humbly pray, so lay the curse of Allah upon the ones who lie. '

According to most commentators, which are also confirmed by the narrations, the cause of revelation of this verse is a story in which Fatima also played a role. According to interpretive (Tafsiri) narratives, following the worldwide invitation of the Prophet of Islam to Islam, a group of Christian scholars of Najran came to the Prophet, discussing Jesus and his deity, and due to their stubbornness for Mubahelah (curse

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each other to ask God to torture anyone who is liar). But the Christians did not attend, and only the prophet, along with ‘Ali, Fatimah, Hasan and Hussein were present at the scene. The verse of Mubahelah, which has come down on this occasion, mentions Imam Hassan and Imam Hussein as the children of the Prophet, ‘Ali as the Prophet's soul, and Fatima, as نساءنا. Although the Prophet had wives at the time, but he did not take them for Mubahelah and only took his daughter with him, and as a result, the word نساءنا in this verse has no other interpretation but Fatimah. It shows her greatness and worthiness and the verse refers to the high degree of faith of Fatima, because she accepted to participate in the dangerous process of Mubahelah and cursing of the opposition. Zamakhshari considered this verse to be the strongest reason for the virtue of ‘Ali, Fatemeh, Hassan and Hussein, and, by Alusi’s assertion, there is no doubt about the virtue of the Prophet's family.

The reason of sending down this verse is narrated in more than 51 ways and through 39 individuals of the Ahl al-Bayt and companions and dozens of others. Even Jasas has said that the narrators of history and works have no disagreement about it. Many Sunni scholars have considered these traditions to be correct.

However, some have regarded the narrations about the reason of the revelation of the verse *Mubahelah* to be fake, and knew its content incompatible with the verse and argued that the word نساءنا is plural and that the Arab does not use it about their daughter, especially when they have wives. In addition, there is a narration of Ibn al-‘Asakir as a contradiction that the messenger of God took Abu Bakr and his son, ‘Umar and his son, and ’Uthman and his son with him for *Mubahelah*. But by paying attention to the above-mentioned reasons, it becomes clear that the claim that the narrations are fake is unreasonable, since most of the narrators of the tradition of the reasons of the revelation are Sunnis. In response to the inconsistency of the traditions with the verse of *Mubahelah*

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in the usage of the word "نساء", the scholars have stated that in the Holy Qur'an, the term also applies to girls. In addition, in the Qur'an sometimes a plural word is used, but it refers to an individual, such as the verse " And the angels called out to him when he was standing in the sanctuary worshipping (Ale-'Imran, 39), the verse " When the angels said: 'O Mary, Allah gives you glad tidings of a Word (Be) from Him, (Ale-'Imran, 45), which the angels means Gabriel; and the verse " They say: 'If we return to the City, the strong will expel the humiliated. ' But the might belongs to Allah, and His Messenger and the believers, but the hypocrites do not know which the subject of the plural verb' يقولون ', is 'Abdullah bin Abi.

3. The verses of ***It'am*** of Surah Insan: The Surah of Insan (Dahr), according to many commentators has been revealed to the Prophet in Medina and they say that the entire Surah or verses 5 to 22 is about Fatimah, Ali, Hassan and Hussein. In these verses, the following characteristics are attributes to them:

They are the good ones who keep their vows and fear from resurrection and God and give their food to the needy, orphans and captives despite their own need for food. They do not expect rewards and gratitude from people, God protects them from the hardship of the Day of Judgment and grants them the rewards of their patience, providing them with a variety of heavenly blessings, and drinking them with *Tahur* wine and thanking them. Some commentators have concluded that as among the rewards mentioned in the verse were not a word about حورالعين black-eyed women, we can conclude that there was a woman among them who was Zahra (s.a.).

The reasons of revelation of these verses have been reported in two ways. Some commentators have said that Ali ibn Abi Talib brought home some barley, and Fatima prepared a meal with it, but the same day a poor, an orphans and a slave were came to them. And Ali and Fatima gave them one-third of their food each time but many Shiite commentators about the

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reason of the revelation have said that Hassan and Hussein fell ill and Ali, Fatima and Fadza (maid of Hazrat Fatima) would have vowed to fast for three days if they had improved. When they got better, they all fasted, and at Iftar time each three days, a poor, an orphan, a slave asked for help , and they gave them their food. The next day, they went to the Prophet, and a message of revelation was given to the Prophet, peace be upon him, "O Muhammad! Take this that God blessed for you and your family." Then, Gabriel recited Surah Insan. In some hadiths, it is written that they fasted for three days, and every day a needy one came and they gave him their food.

Hakim Haskani quoted this reason of revelation from 19 ways, one way being from 'Abdullah bin Mubarak from Ya'qub bin Qa'qa'ah from the Mujahid from Ibn 'Abbas, all of whom were named as authentic narrators in the Rijal of the Sunnah. And therefore, the chain of hadith is correct. Sabat Ibn Jawzi (1-6) in response to his grandfather and Hakim Tirmidhi, as well as Ismail Haqi Brusovi (1/2) and Mohammad Ali Khaledi (1/2) have considered this hadith to be true (Sahih) and Alusi knew it famous (Mashhur).

Ibn al-Jawzi (al-Muzuat, 1/2 - 1) quoted this hadith only from Asbagh ibn Nabatah and knew it fake which is according to his grandson has been narrated by other ones as well. Ibn Taymiyyah has also knew this hadith fake, claiming that the scholars of the commentator did not include it in their books, and confirming his claim said that all commentators believed this surah was revealed in Mecca, while Ali and Fatima was married in Medina and Hassan and Hussein were born there (Ibn Taymiyyah, 2). But Ibn Taymiyyah is not correct because this hadith has been documented in numerous and in various books that some of their authors are precedent to Ibn Taymiyyah.

Concerning the place of revelation, many Sunni commentators and scholars have called this sura belonged to Medinah (see Tabari, 1.2 /

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5 Zamakhshari, 1.4 / 5) and even some have made a consensus in this regard. (Hejazi, 1/2) and some commentators have said it is more probably revealed in Medinah. (Zahili, 1/2).

In terms of the reason of its revelation, other hadiths have been such as the narration of Ibn al-'Asakir from Mujahid, concerning the revelation of the Surah about the charity of a number of companions to the captives of Badr or traditions about fulfillment of the Vow of some Ansars. But, according to some scholars, such narratives due to the fact that some of them are *Mursaleh* or *Munfared* (such as the Mujahid narratives), or the narrators are unknown or some narrators are liars, such as Maqatil (RK: Muzzy, 1/3) are weak. Moreover, some of these reasons, such as the charity to polytheists captives (Ibn Kathir, 1/2), is aligned with the famous reason of the revelation.

4. **The verse of Tathir:** Another verse revealed in the dignity of the Ahl al-Bayt, including Fatimah, is verse 33 of the Surah of Ahzab, which is known as the verse of Tathir (Kufi, 1/132; Saduq, al-Khisal, 1). God the Almighty says in this verse,

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah only wishes to distance fault from you, and to cleanse you, and to purify you abundantly. (33:33)

This verse is the clearest verse that has been cited for the infallibility of the Prophet.

Concerning the dignity of this verse, in a number of Shia sources and Sunnis; it is said that the Prophet summoned Ali, Fatima, Hassan and Hussein and threw his clothes on them and raised his hands and said: God they are my family. "Even the Prophet's wife Umme Salamah wanted to join them, but the Prophet refused. In Sunni sources this reason for the revelation is quoted by different terms from Ahlul Bayt like Prophet (Tabari, 9/10-22), Ali ibn Abi Talib (Heithami, 9/169), Fatimah (Hakim Haskani, 2/84), Hasan ibn Ali (ibn Abi Hatam, Tafsir, 9/3132; Hakim Haskani, 2/30), Ali ibn Husayn (ibn

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Kathir, 3/495) and a lot of others of Sahabeh like ibn Abbas (Maraghi, 7/22), Anas ibn Malik (Tabari, 9/22), Abu-Sa'id Khudri, Abu Davoud (ibn 'Asakir, 4/290), Anas bin Malik (Hakim Haskani, 2/18), Safiyah (Hakim Neishabouri, 3/148), Umme Salameh and Zeynab.

. Hakim Neyshaburi also considered this hadith to be true (3/148) and Hakim Haskani brought it with numerous documents, beside 138 hadiths (refer to. 2/18-139). Fakhr Razi (1/2) and Neyshaburi (1/2) have claimed that the commentators and the men of hadiths have all asserted authenticity of this hadith. Shia scholars have also reported many traditions on this subject, which a collection of these narrations, through Fifty companions and thirteen Tabe'in and Imams and Fatimah have been collected.

Aside from the reason of the revelation of **Tathir** verse, this verse is located in a series of verses that are all about the women of the Prophet and all the pronouns of the verses before and after this verse are female pronouns, but all the pronouns used in the **Tathir** verse are male pronouns because most of the Ashab Kasa were men. Hence, it is said that the verse of **Tathir** is like an interject among the collection of verses concerning the Prophet. The tone of the verses before and after is a threatening one, but the tone of the verse of purification (**Tathir) is to give** good news and praise.

According to a set of reasons and proofs (the reason of revelation and the style of the verse), Shiite scholars as well as many Sunni scholars have considered the verse of **Tathir** to be exclusive to the companions of Kasa. Therefore, according to these commentators, the opinions of those who include all wives of Prophet in the verse of **Tathir** is rejected.

However, a narration has been quoted from 'Akramah from Ibn Abbas, as well as from 'Akramah himself, in which the verse of purification has been revealed concerning the wives of the Prophet. In the Qur'anic encyclopedia of

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Leiden, also, in the article of Fatimah, Jane Daman has narrated the narration of ‘Akramah about the Prophet's wives from some Sunni sources.

There are two possibilities regarding the personality of ‘Akramah: First, he was a liar and accused of supporting the Khawarij and attributing narrations to Ibn Abbas. Second, he was a special student of Ibn 'Abbas who was a friend of the Ahl al-Bayt and his enemies attributed such narrations to him falsely. In any case, this narration of him is not valid. Other narrations similar to his have been quoted from some others like ‘Urat ibn Zubayr which according to some Sunnis researchers are weak and discredited.

The verse of Maveddat (friendship): Based on the numerous hadiths in Shiite commentary books (Tafsir, narrated from Ahl al-Bayt (including Imam Hassan Mojtaba, Imam Bagher and Imam Sadiq) as well as from Companions and Tabe’in, such as Jaber ibn ‘Abdullah (Ibn 'al-Isfahani, 2) and Sa'id ibn Jabir of Ibn' Abbas the verse 4 of the surah Shura, "قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى", has been revealed regarding Fatima, Ali, Hassan and Hussein.

According to reports from Ibn 'Abbas, a group of Ansar came to the Prophet and said: "Our property is at your service, you can take whatever you wish, without any difficulty." The mentioned verse was sent down to the Prophet to say to Ansar, “ I do not ask you for any payment for my preaching to you except (your) love of (my near) relatives.”

In many traditions of Ahl Sunnah explaining the above verse it is said when the verse 13 of Sura Shura was sent down, people asked the Prophet, who are your relatives that their friendship is obligatory for nation?” the Prophet said, “ Ali, Fatemah, and their two sons” Hakim Haskani mentioned this hadith with 8 documents. ….Ahmad ibn Hanbal, ibn Abi Hatam and Tabarani also narrated this hadith. In many Ahadith, it is quoted from ibn ‘Abbas that this verse is related to Mecca which is nullified when the verse 47 of surah Saba’ was revealed. (Siyuti, 6/6), but many Sunni

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