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A fact which has been proven since old ages is that children's inheritance of their parents' characteristics, and that these characteristics are found in children's genes before they are transferred into their mothers' wombs. They live with these characteristics as growing (ante-natal) children, and after birth, with the growth of the child, these characteristics become more apparent.

In fact, even nursing has an amazing effect on nursed children's characteristics, as Imam 'Ali said:

"Don't have an idiot woman nurse your children, for surely nursing is a means for passing on contagious diseases."

Additionally, many detailed scripts have been published regarding this law. In light of this, it is appropriate to briefly discuss the biographies of the parents of Fatima az–Zahra (sa), so we may derive a conclusion about the magnificence that surrounded her life from the genetic perspective. Because this is not the (direct) subject of our book, we will summarize the subject as follows:

The chief of prophets, and the messengers, Muhammad Ibn Abdullah (the Last Prophet – A.S) is the purest being, the most honorable creature, and the foremost of the entire world. It was for Muhammad's (as) sake that Allah created all beings, and there is not an honor, virtue, nor, a noble deed in the existing universe that is not attributed to the great Prophet.

This is the least that can be said about the Messenger (as), there is no exaggeration or hyperbole, rather they are like saying: The sun shines, and honey is sweet. For this is the Messenger of Allah (S) from whom Fatima Zahra (sa) descended.

As for the Lady Khadija (as), she was a beautiful, tall, light skinned woman, considered noble among her people; she was wise in decision–making, enjoyed a great deal of intelligence and sharp discernment. She bestowed her brilliant insight of the economical principles, especially in the scope of export, and import, in the business market. This was Khadija the human, the woman, and the wife; on the other hand, she granted thousands of dinars to her husband to use as he saw fit. Thus, Khadija's financial support had a great role in strengthening Islam during its prime days, when it was still in the formation

stage, and critically needed material aid. Thus, Allah consecrated Lady Khadija's property to help Islam, and fulfill its goals.

Allah's Messenger said in this regard:

"No property has ever been so useful to me as Khadija's."

While in Mecca, the Prophet used this property to free the slaves, help the needy, support the poor and rescue his financially inflicted companions. He also paved the way for those who wished to immigrate; all this through Khadija's wealth from which he spent freely during her life; and when she died, he and their children inherited it. 1

Therefore, the meaning of the Prophet's saying:

"Religion succeeded and became manifest only through 'Ali's sword, and Khadija's property," becomes clear.

Furthermore, her conduct throughout her married life with the Messenger, is worthy of praise, and glorification; for this reason whenever he remembered his wife, or, her name was mentioned to him, he would bless her and a feeling of sadness overcame him, and probable tears would run down his face in her remembrance.

Once the Prophet mentioned Khadija near Aisha, Aisha responded:

"She was not but a such and such of an old lady and Allah replaced her with a better one for you."

The Prophet replied:

"Indeed Allah did not grant me better than her; she accepted me when people rejected me, she believed in me when people doubted me, she shared her wealth with me when people deprived me, and Allah granted me children only through her."2

- 1. Amali al-Sheikh as Sadduq.
- 2. Al-Esti'ab.

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