

Lady

(PBUH)

Fatima Al-Zahra

Kawthar

**of goodness, blessings,
and knowledge**

Shaikh Dr. Abdullah Ahmad Alyousif



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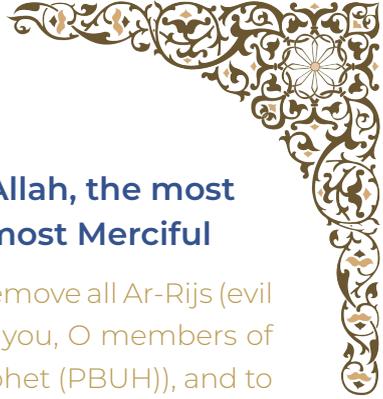
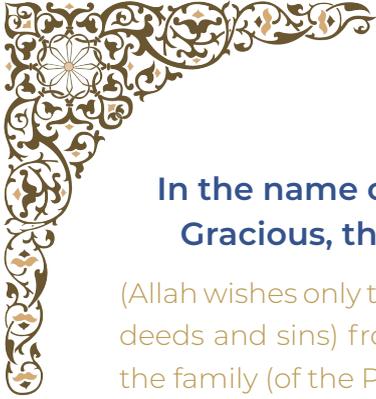
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**In the name of Allah, the most
Gracious, the most Merciful**

(Allah wishes only to remove all Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet (PBUH)), and to purify you with a thorough purification)

Surat Alahzab, verse: 33



Introduction

Lady Fatima Al-Zahra was singled out for unique traits and characteristics. What was mentioned about her virtues, merits and honor has never been mentioned about any other women. It suffices that she is the Lady of the women of the worlds from the first to the last, and she is the mother of the noble Imams.

Despite the shortness of her holy lifetime, it was full of lessons and stories, pains and hopes, knowledge and work, worship and giving as well as accomplishments and excellence.

Every woman should learn from Al-Zahra's school, and follow her in words, actions, and conduct as she is the paragon that should be followed and emulated.

Over the course of her life, Al-Zahra (PBUH)

left clear fingerprints, and touches that remained significant throughout the passing decades since her martyrdom. She is the Kawthar (abundance) of bounties and blessings from whom the progeny of the prophet (PBUH) descends, and it was only confined to her, thus, spreading the offspring of the holy Prophet (PBUH) in millions throughout the world, and therefore, it all goes back to Lady Fatima Al-Zahra.

She is the Kawthar of giving, generosity, and spending in the cause of Allah-the Almighty; she used to put her neighbors before herself and spend all that she had on the poor and the weak, and to give away the finest she owned to the needy and destitute.

Moreover, she is the Kawthar of science, knowledge, and intellect. She was erudite, knowledgeable, and was the fountain of wisdom and a teacher to the women of her era, teaching them judicial issues of women, and the principles and characteristics of Islam, in addition to emphasizing the ethics, manners, and ideals of Islam.

This pamphlet discusses four themes in the life of Fatima Al-Zahra (PBUH) and relates them to the contemporary social reality.

First theme – Lady Al-Zahra (PBUH): Kawthar



Lady Fatima Al-Zahra (PBUH)

Kawthar of goodness, blessings, and knowledge

of bounties and blessings.

Second theme- Marital Life in the Biography of Lady Al-Zahra (PBUH).

Third theme- volunteer work in the life of Lady Al-Zahra (PBUH).

Fourth theme- Erudition of Lady Al-Zahra (PBUH).

I hope these few pages give enlightenment to the life of Lady Fatima Al-Zahra (PBUH) and benefits to the contemporary women, and contribute to the promotion of her scholarly rank and the fostering of her humanitarian roles.

Finally, I earnestly pray to Allah to accept this book as a good deed in my scale and benefit me in my afterlife. Allah says, **“The Day whereon neither wealth nor sons will avail, except for him who comes to Allah with a pure heart”**. He, may be praised and blessed, is the one to pray to, the highest desire, and the spring of mercy and grants.

Allah is the one sought for help

Abdullah Ahmad Alyousif

Al-Hilla – Al-Qatif

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Lady Al-Zahra (PBUH) Kawthar of bounties and blessings

One of the most important merits of Lady Fatima Al-Zahra (PBUH), which signifies her eminence, position, and significance, is that the offspring of the Prophet (PBUH) is confined to her and descends from her. This progeny was not limited to the physical extension; it was a moral, spiritual, intellectual, and ethical extension of the Messenger of Allah (PBUH) himself, and an extension of the message, the fundamentals, and the legislative branches of Islam. It is the blessed progeny from which the holy Imams descended as well as the pious scholars who bore the banner of Islam and defended its principles, values, ethics, and morals.

The surah of Al-Kawthar points out this concept, in addition; the books of Hadith and interpretation state that the meaning of Al-Kawthar in the surah is Lady Fatima Al-Zahra (PBUH) as the reason of its revelation along with the last verse of it solidify this opinion.

Polytheists and disbelievers called the Prophet (PBUH) cut off after the death of his sons; cut off is the one who has no children. However, Allah replied to them that the proponents of the Prophet (PBUH) are the ones who are cut off and that they will neither be remembered nor traced back whereas the offspring of the Prophet (PBUH) have spread all over the world.

Al-Fakher Al-Razi has indicated in his interpretation of this meaning, after reviewing a set of sayings on the signification of Al-Kawthar, quoting: "The third saying is: Al-Kawthar means children because this surah was revealed as a reply to those who mocked the Prophet (PBUH) for not having children. Therefore, the meaning is that he shall have a progeny that will remain spreading forever.

(Then he added): look, how many of Ahl Al-bayt (the Prophet's (PBUH) family) were killed?!

Nevertheless, the world is full of them while none of Banu Umayya is given regard. Then, look, how many of the greatest scholars (Imams) are his descendants such as Al-Baker, Al-Sadiq, Al-Kadim, and Al-Riza (PBUH), in addition to the pure soul and so on))⁽¹⁾.

Lady Fatima Al-Zahra (PBUH) is the Kawthar of goodness and blessing for the progeny of the Prophet (PBUH) has spread out from her and many Imams, scholars, leaders, jurisprudents, and narrators descended from this pure progeny.

The reason for the revelation of Surah of Al-Kawthar

The well-known interpreter shaikh Abu Ali Al-Fadel bin Al-Hassan Al-Tubrsi mentioned that Surah of Al-Kawthar was revealed about Al-As bin Wa'il Al-Sahmi when he saw the Messenger of Allah coming out from the mosque and met him at the door of Bani Sahm. They talked while some of Quraish men were sitting in the mosque and when Al-As went inside, they asked him: who were you talking with?

He said: with that cut off!

(1) Al-tafsir Al-kabeer, Al-Fakher Al-Razi, Ch.32, P.117.

That was after the death of Abdullah, the Prophet's son from Khadija. Because Quraish called who has no sons cut off, they called him cut off and deprived after he lost his son. It was reported by Ibn Abbas⁽¹⁾.

The reason why this surah was revealed for certifies that the meaning of Al-Kawthar is Lady Fatima Al-Zahra (PBUH) as some narrations have indicated that she is the Kawthar of goodness, blessing, and the pure progeny.

Moreover, Al-Kawthar in language is from *Al-Kuthra* which is having something in abundance. Al-Kawthar is also abundant goodness⁽²⁾.

There is no doubt that the meaning of Al-Kawthar here is abundance, continuity, and perpetuity of offspring. Accordingly, the lineage of the Prophet (PBUH) descending from his virtuous and holy daughter Lady Fatima Al-Zahra (PBUH) continued to exist.

Marriage and preservation of human race

One of the main, most essential, and vital

(1) Majma' Al-Bayan Fi Tafsir Al-Qura'n, Ch. 10, P.836.

(2) Majma' Al-Bayan, Ch. 10, P.835.

purposes of marriage is preservation and prolonging of mankind as the only natural and legitimate means to reproduce and prolong offspring is marital relationship between a man and a woman as Allah-the Almighty- says: "And Allah has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allah (by not worshipping Allah Alone)."⁽¹⁾ This holy verse points out the divine constitutive convention of reproduction, procreation, and propagation through marital relationship between the husband and his wife.

In addition, our holy Prophet (PBUH) encourages his nation to reproduce and procreate in his saying: "Marry and increase your number for I will boast of your great numbers before the nations on the Day of Judgement even of your stillborn"⁽²⁾ Furthermore, he said: "Marriage is my sunnah (practices), and whoever does not follow my sunnah has nothing to do with me.

(1) Surah Alnahil, 72.

(2) Awali al-lahali: 29/286/3.

Get married, for I will boast of your great numbers before the nations.”⁽¹⁾ He also said: “Marriage is my sunnah, and who is displeased with my sunnah has nothing to do with me.”⁽²⁾

Preserving and prolonging of human race is one of the noblest goals since mankind is superior to all creatures, and the noblest of all. In fact, all other beings and everything that exists is created for the man whom Allah- the Almighty- has honored and favored over all His creation. There is no meaning of real life without human, and there is no other guarantee for human beings to keep existing other than the natural reproduction resulted from legitimate marriage.

Blessed offspring and satanic offspring

As there is a blessed and pure offspring that spreads goodness and blessings, there is also a corrupted and satanic one that spreads evil and corruption, and while there is an offspring that promotes knowledge and science and benefit the humanity, there is an ignorant offspring that propagates ignorance and harms the community.

(1) Kanz Al'omal, Ch.16, P. 271, No. 44407.

(2) Behar Alanwar: 23/220/103

How the human society has benefited from the progeny of the Prophet (PBUH) and what they have offered of knowledge and science that profited the nation and contributed to building the human civilization!

In the contrary, there are those who harmed the nation, participated in spreading misdeeds and depravity, and eradicated scholars and wisemen, and the history abounds with them.

Increasing the blessed lineage

Encouraging early and qualitative marriage is vital and necessary for the elimination of spinsterhood, reduction of immorality, and multiplying the good lineage. Some families like scholarly ones, blessed ones, and exceptional ones should be proliferated whereas others' existence is detrimental to the society and the nation.

Nowadays, there is a phenomenon where some spouses restrain from having children for different excuses and various claims. It is considered unsound and will turn the community, over time, to an aging one similar to some European communities which suffer from low births, and consequently no youths.

Henceforth, increasing the pious offspring is in the best interests of the community as it will bring forth knowledgeable and intellectual individuals who will contribute to the building of the nation and the civilization.



Lady Fatima Al-Zahra (PBUH)

Kawthar of goodness, blessings, and knowledge



Marital Life in the Biography of Lady Al -Zahra (PBUH)

Adhering to the fundamentals and rules of happy and successful marital life is the key to achieve the purpose of marriage which is attaining mental, spiritual, and physical stability, and thus, ensuring marital tranquility and happiness.

The Holy Quran clarified the goals and main purposes of marriage which are: serenity, mental and spiritual tranquility, and finding love and mercy between spouses, as in Allah's saying: "And among His Signs is that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a

people who reflect.”⁽¹⁾ Allah created both man and woman from a single soul, however, the saying that women are created from a different one or are of a lesser rank than men contradicts with the saying of Allah- the Almighty-: “And among His Signs is that He created for you wives from among yourselves.” The purpose of marriage is fulfilling emotional and mental stability (that you may find repose in them) which engenders love and mercy (and He has put between you affection and mercy) Love without mercy leads to harshness and anger in marital relationship, as mercy without love will sabotage it. This all requires practicing reflection to ensure completion between the two spouses and secure a successful marriage (Verily, in that are indeed signs for a people who reflect).

Lady Fatima Al-Zahra (PBUH) is the paragon for the ideal and good wife. She lived with the Commander of the Faithful (PBUH) for nearly nine years of successful marital life that is full of happiness, tranquility and prosperity despite the difficult circumstances they went through in their life in order to carry the burden of the message, support the Messenger of Allah (PBUH) through the days of hardships and tribulations, and thrive

(1) 1. Surah of Al-Room, verse: 21.



to spread the message of Islam apart from all the struggles and sufferings.

Blissful Marital Life

There are important rules, fundamentals, factors, prerequisites of successful, happy marriage. When these are fulfilled, marital life with the partner will be successful. However, in the absence of them, marriage will be bound to failure, disappointment, and misery.

One example of successful and happy marriage is the life of Lady Fatima Al-Zahra (PBUH) with her husband the Commander of the Faithful (PBUH) where the atmospheres of belief, bliss, concord, and understanding filled the holy Alawi house.

We can explore the most crucial factors in the happy marriage of Lady Fatima Al-Zahra (PBUH) and her husband the Commander of the Faithful (PBUH) along with the main rules which led to marital bliss between them throughout the holy narrations. They can be summarized as the following:

1. Treatment with Love and Mercy

One of the first important rules of marital success is treating the partner with mercy and

love. Furthermore, establishing a successful and cohesive family must be based on love, mercy, and affection among its members because the house which is dominated by love, affection and mercy brings out healthy individuals. Unlike the house which is dominated by tension, harshness, and violence, it brings out psychologically and probably mentally ill-individuals.

Lady Fatima Al-Zahra (PBUH) reflected this rule with the Commander of the Faithful (PBUH) in establishing a blissful family. Hence, Al-Zahra (PBUH) felt sad and grieved out of love and affection to the Imam (PBUH) when he left her to fight a battle, and when he returned, she welcomed him with a delighted face and a smile that he said about her: “When I looked at her, my griefs and sorrows are relieved.”⁽¹⁾

The Commander of the Faithful (PBUH) loved her lavishly that he never married another woman during her lifetime, and when he lamented her, he said: “As for my sorrow, it is everlasting⁽²⁾ and as

(1) Kashf Alghumma: ch.1, P.363, Behar Alanwar: ch.43, P.134, H. 32; Almanaqib by Al-Khawrizmi: P.353, H. 364

(2) In some references: (intense)

for my nights, they will pass in vigil.⁽¹⁾" (2)

2. Mutual Respect

One of the fundamentals of marital success is: mutual respect between the husband and wife which in turn leads to understanding and harmony away from manifestations of tension, anger, and nervousness. On the contrary, when anger and tension for the slightest reasons prevail, it leads to lack of respect and appreciation, and inability to understand and converse with each other.

The marital life of Fatimah and Ali was a blissful one filled with respect, appreciation, tranquility, and concord away from tension, anger, and nervousness as the Commander of the Faithful (PBUH) said about his life with Fatimah (PBUH): "By Allah, I had never angered her nor forced anything upon her until Allah-the Almighty- took her soul back to Him, and neither she had ever angered me nor disobeyed me."⁽³⁾

(1) vigil (musahad) means sleepless. It is derived from Suhd, i.e insomnia which means inability to sleep, and Suhud: little sleep, refer to: Al-qamus Al-Muheet, ch.1, P.424; Majm'a Albahrain, ch.3, P:75 (Suhd).

(2) Nahju Albalagha, Ch.2, P. 82, Behar Alanwar, Ch.43, P. 193.

(3) Kashf Alghumma: ch.1, P.363, Behar Alanwar: ch.43, P.134, H. 32; Almanaqib by Al-Khawrizmi: P.353, H. 364, on the authority of Um Salama and Salman

Furthermore, the Commander of the Faithful (PBUH) testified that he is completely satisfied with her as Imam Al-Baker said: "There is no interceder for a woman more efficient with her Lord than the content of her spouse. When Fatimah piece be upon her passed away, the Commander of the Faithful (PBUH) took care of her burial and said: O Allah, I am satisfied with the daughter of your Prophet, O Allah, she had been left alone, grant her comfort. O Allah, she had been deserted, grant her bounding. O Allah, she had been oppressed, grant her Your judgement for You are the Best of Judges."⁽¹⁾

The Imam's testimony of his absolute satisfaction with her, deep love to her, and that she had never angered nor disobeyed him is clear evidence that she was a completely good companion and wife, and that he had never angered her nor forced anything upon her is another proof that their marital life was a theistical and blissful life.

Being a good spouse to the husband is an essential factor in marital success, and this means obeying the husband as Allah-the Almighty-

(1) Al-Khisaal: P.588, H. 12 on the authority of Jaber bin Yazeed Al-Ju'afi, Behar Alanwar: Ch. 103, P. 256, H.1.

pleases, treat him kindly and have a good companionship with him. Therefore, the marital life of Lady Fatima Al-Zahra (PBUH) was built on this foundation; good companionship and living a blissful life with the Commander of the Faithful (PBUH).

Furthermore, being a good spouse to the husband is one type of jihad (Sacred war). While jihad against enemies is obligatory for a man, a woman's jihad is being a good wife to her husband as transmitted from the Messenger of Allah (PBUH): "The sacred war (jihad) of a woman is being a good spouse to her husband."⁽¹⁾

This is how the contemporary Muslim woman should be, a good spouse to her husband, living with kindness, and obeying him according to what Allah is pleased with.

1. Cooperation between wife and husband

The third fundamental of successful marital life is cooperation between the two spouses in managing their house and family and sharing household duties. Regardless of her significance and lofty statues, Al-Zahra (PBUH) did not abstain from doing household duties; She ground grains

(1) Behar Alanwar, Ch.74, P. 164, No. 191.

using a hand mill until blisters appeared on her hand, cleaned, cooked, kneaded, and baked. She did all the household duties inside while the Commander of the Faithful (PBUH) did the other duties outside with cooperation, harmony, and love between them.

It was narrated from Imam Al-Baker peace be upon him that: “Fatimah peace be upon her guaranteed Ali peace be upon him the duties inside the house, (preparing) the dough, (baking) the bread and housekeeping⁽¹⁾. Ali peace be upon guaranteed Fatimah all that is needed from outside the house, such as providing the firewood and food.”⁽²⁾

It was narrated from Imam Al-Sadiq peace be upon him that: “The Commander of the Faithful (PBUH) provided firewood and water, and swept (the floor), and Fatimah peace be upon her ground (grain), kneaded (dough), and baked.”⁽³⁾

(1) Housekeeping (Qum Albayt): i.e sweeping the floor (Alnihayah: Ch.4, P. 110 {Qumam}).

(2) Tafsir Al-a'yashi: Ch.1, P. 171, H. 41, on the authority of Nejm, Behar Alanwar:Ch. 43, P.31, H.38

(3) Alkafi: Ch. 5, P.86, H.1, book of Man La Yahthrohu Alfaqih: Ch.3, P. 169 H. 3640, Alamali Altusi: P.661 H. 1369, Awali al-Hajali: Ch. 3,P.200, H. 25, all are on the authority of Hisham bin Salim, Behar Alanwar: Ch. 43, P.151, H. 7

Even if doing household duties is not obligatory for the wife, it is recommended, and many narrations encourage women to serve their husbands, and therefore contemporary women should not abstain from doing these duties for its great rewards and remuneration and for the intimacy, love, mercy, cohesion, harmony and great success in marital life, and proper management of the family which result from it.

Moreover, the husband should cooperate with his wife in managing the house affairs and assist her in running errands and doing household duties, and should not abstain from providing some house services because through cooperation between them marital life can flourish and be successful.

2. Consideration of the spouse's conditions

In marital relationship, it is highly important that each spouse is considerate and understanding of the other. Therefore, a wife should be thoughtful of her husband's financial condition and material capacity as not to obligate him to purchase unnecessities which are beyond his income, and thus forcing him into borrowing and carrying the burden of heavy debts.

Henceforth, Lady Al-Zahra (PBUH) did not obligate her husband to something, nor she requested something from him, and when the Commander of the Faithful (PBUH) learned that there was no food in the house, he said to her: O Fatimah, why did you not inform me, I would provide you with something?

She (Peace be upon her) would say: "O Aba Al-Hassan, I would be ashamed of Allah to obligate yourself to something that you cannot afford."⁽¹⁾

Similarly, the husband should be considerate of his wife's financial, psychological, and physical conditions. Therefore, he should not overburden his wife, nor force her to do what she does not desire, as the Commander of the Faithful (PBUH) said: " nor forced anything upon her until Allah- the Almighty- took her soul back to Him."⁽²⁾

3. Beautification and adornment

It is necessary for the wife to give attention to her adornment, hygiene, and appearance for her husband because it strengthens and fosters

(1) Behar Alanwar: Ch. 37, P. 103, H. 7, Kashf Alghumma: ch.2, P.97.

(2) Kashf Alghumma: ch.1, P.363, Behar Alanwar: ch.43, P.134, H. 32; Almanaqip by Al-Khawrizmi: P.353, H. 364, on the authority of Um Salama and Salman

marital relationship whereas negligence of this side will lead to aversion and repulsion between the two spouses and might cause separation or divorce.

Hence, Lady Al-Zahra (PBUH) cared for her beauty from outside and inside. She used to adorn herself and her clothes for her husband as stated in the narrations.

It is considered improper what some women, nowadays, do which is beautifying and adorning themselves, and wearing their fanciest clothes when they leave the house while neglecting it with their husbands. This behavior is contrary to reasonability, and leads to sabotaging and destroying marital life.

Likewise, the husband is required to take care of his hygiene and clothes, his cleanness in the inside and outside, and use the best of fragrances in order for his wife to approach him and be attracted to him.

It is, therefore, recommended for spouses to prepare, adorn, clean, and perfume themselves for each other as in one narration by Al-Hassan bin Jahm that he said: "When I saw that Aba Al-Hassan peace be upon him dyed his beard, I said: May I be

sacrificed for you, you dyed your beard?

He said: yes, preparation fosters women's chastity, and women abandoned chastity when men abandoned preparation. Then he said: does it pleases you to see her the way she sees you when you are not prepared? "

I said: No

He said: "That is it. Then he said: "It was a manner of the prophets to wash, apply perfume, shave, and be intimate with one's wife frequently."⁽¹⁾

4. Mutual complementation

Mutual complementation between spouses signalizes the success of marriage while mutual criticism or one criticizing the other is an indication of instability in marital life.

Lady Al-Zahra (PBUH) complemented her husband, the Commander of the Faithful (PBUH), as an excellent husband in everything. Similarly, the Commander of the Faithful (PBUH) complemented his wife, Fatimah Al-Zahra, as the best of help in in the obedience to Allah- the Almighty, Hence, when the (Messenger of Allah peace be upon him) asked Ali (PBUH): how have

(1) Wsa'el Alshia, Ch.20, P. 246, H. 25549.



you found your family?

He said: “The best of help in in the obedience to Allah.”

And he asked Fatimah (PBUH), she said: “An excellent husband.”⁽¹⁾

The Messenger of Allah complemented them at the night of their wedding saying: “May Allah bless you with the daughter of the Messenger of Allah. O Ali. what an excellent wife Fatimah is, O Fatimah, what an excellent husband Ali is.”⁽²⁾

Mutual complementation between spouses leads to success and continuity of marriage. Hence, it is a vital lesson to both spouses as they should consider the positive aspects in each’s partner and make them the starting point for complementation and speaking well of each other.

However, those who only speak of negatives and unpleasant aspects in their partners are bound to escalate their conflicts and problems and develop aversion and repulsion towards each other and might lead to separation and divorce.

(1) Almanaqib by Ibn Shahr Ashob: Ch. 3, P. 356, Behar Alanwar: ch.43, P.117, H. 24.

(2) Alamali Altusi: P.40 H. 45, , Behar Alanwar: ch.43, P.95, H. 5.

Moreover, A good wife, as well as a good husband, is one of the reasons of happiness in life as it is narrated from the Messenger of Allah (peace be upon him): “Part of a man’s happiness is a good wife.”⁽¹⁾

He also (peace be upon him) said: “The whole world is to be enjoyed, but the best thing in the world is a good woman.”⁽²⁾ Furthermore, he said: “A virtuous woman is better than a thousand corrupted man.”⁽³⁾

Extraction

There are fundamentals, prerequisites, and rules for marital bliss which must be fulfilled to attain it, and in case of their absence, marital life is bound to failure and disappointment. One of the most significant marriages that should be studied and benefited from as an exemplar of the blissful marriage is the life of Lady Al-Zahra (peace be upon her) with her husband, the Commander of the Faithful (peace be upon him).

Therefore, contemporary Muslim women should

(1) Alkafi: 4/327/5.

(2) Behar Alanwar: 37/222/100.

(3) Irshad Alqulub: 175.



follow the example of the Lady of the women of the worlds in her blessed life, enlighten themselves through her approach in her marital life, and adhere to the fundamentals and prerequisites of ideal and successful marital life as Lady Al-Zahra (peace be upon her) was with the Commander of the Faithful (peace be upon him) to achieve marital bliss and succeed in her journey as a successful wife aiming at establishing a virtuous family and good progeny.



Volunteer work in the life of Lady Alzahra (PBUH)

Lady Fatima Al-Zahra (PBUH) was a pioneer of volunteer and charitable work as she was a foremost provider of goodness, helper of the poor and orphans, and compassionate to the deprived and the weak.

The history mentioned radiant examples of volunteer work in the biography of Lady Al-Zahra (PBUH). She is the most exquisite model of giving, sacrifice, altruism, and extending as she gave her wedding gown in charity on the night of her ceremony to a poor girl from Ansar!

Lady Al-Zahra (PBUH) used to grind grains of wheat and barley to her poor neighbors who could not grind and to give water herself in a container

she carried to her weak neighbors who could not fetch water.⁽¹⁾

By doing so, Lady Al-Zahra (PBUH) gave the greatest examples of giving, altruism, extending, and spending, and therefore, Muslim females should take lessons from her in the area of volunteer and charitable work.

The contemporary woman can do plenty of volunteer work such as participating in volunteer teaching, free educating, aiding families in need, tackling female's issues, fostering the psychological and emotional well-being of young orphans, dealing with young females' special issues.....and other more similar areas of volunteer and charitable work where Muslim women can effectively take part in.

Unfortunately, women in our society have not yet taken their proper and needed place in volunteer and charitable work where women can provide a lot of volunteer services which will, in turn, have the greatest impact on driving the society towards development and flourishing, and towards creating a better social reality.

(1) Mosa'at siyrat Ahl Al-Bayt: Sayidat Al-nis'a Fatimat Al-Zahra (PBUH), Baker Shareef Nasser, Dar Al-ma'roof, Qum, first edition 1430H- 2009, Ch.9, P. 64.

There is no doubt that improving women's awareness of this religious, social, and humanitarian responsibility will boost women's motivation towards their duties in volunteer and humanitarian work.

Contemporary women should take effective initiatives in volunteer work and contribute constructively to charitable work, society development, and public service.

Volunteer work cannot be effective without women; everyone must take part in it in a way that it is not restricted to a certain group, gender, or segment. Hence, all individuals should contribute as much possible as they can.

Women, as well as men, should assist in developing volunteer work , and should have an effective and concrete role in driving social development, enhancing social service and volunteer institutions.

The nature of volunteer work differs from one to another; some are consistent with the feminine nature and skills of women while others are only appropriate to men. Nevertheless, there are areas of volunteer work where both men and women can contribute to.

some of the most important areas of volunteer work which conform with the nature of women are fostering the psychological and emotional well-being of young orphans, identifying contemporary young female's issues, working on sorting out the concerns and issues that women face in their own matters.... and the like of work suitable to the nature of women and their skills and capabilities.



Lady Fatima Al-Zahra (PBUH)

Kawthar of goodness, blessings, and knowledge



Erudition of Lady Al-Zahra (PBUH)

Lady Fatima Al-Zahra (PBUH) was known for her erudition, deep knowledge, vast education, and piercing insight. She received Islamic sciences and knowledge from her father, the Messenger of Allah (PBUH), directly, and from the door to the city of knowledge, her husband, Imam Ali bin Abi Talib (PBUH), and so she became a scholar of Islam and its principles, concepts, ethics, and manners.

Lady Al-Zahra (PBUH) was the most knowledgeable of all women in her era, and the Lady of all women of the worlds from first to the last. Her lofty status, erudition, and vast knowledge made her the most capable to take up the role of a teacher, leader, instructor, and educator to the women of her era who gathered around her to learn the principles and sciences of Islam.

Al-Zahra (PBUH) is one of the members of the house of revelation and belief whom Allah has endowed with knowledge that was given to none but them. She was named Fatimah because Allah immunized (fatama) her with knowledge, and because there is none among all women who matches her, she was called Al-Batool.

In the following, we point out a set of indications of her erudition and vastness of her knowledge and education. The most important are:

1. Fatimah's (PBUH) Book:

Lady Fatima Al-Zahra (PBUH) is considered the first Muslim woman to compose a book containing the events of life and what is going to happen until the Day of Judgement.

Shaik Baker Shareef Al-Qurshi (may Allah have mercy on him) says:

((One of the scholarly methods that the Lady of all women of the worlds practiced was writing a book dictated by the Messenger of Allah (PBUH) in which she informs about the current events happening on the stage of life without going into the lawful and forbidden issues. this book was later called *Mushaf Fatimah*.



The book was kept with the pure Imams (PBUH), and they referred to it to look into the events she faces in her future life.))⁽¹⁾

Al-sayyed Hashim Ma'aruf Al-Hussni wrote about *Mushaf Fatimah* which the narrations refer to and inform about the erudition and wide knowledge of Al-Zahra (PBUH), saying:

“It is no wonder -as this is the case-that Lady Fatimah (PBUH) compiled pronouncements that she heard from him and from her husband regarding legislations, ethics, manners, and future events and inconstancies. Hence, the descendant Imams inherited this book and passed it from one to another.”

And he adds: “In order to avoid misconception, where one might believe that the word (*Mushaf*) means another Quran different from the one that people know or where one exploits this name to interpret it differently from its real signification with the intention of distortion and misguidance, Imam Ali (PBUH) said: “ I do not claim that it is a Quran , but rather it contains what makes People need us and makes us in need of no one. It even

(1) Hayatn Saydat Alnis'a Fatimah Al-Zahra, Baker Shareef Al-Qurshi, P.238

mentions (the legal punishment for) a lashing, half a lashing, one fourth of a lashing, and the indemnity for a scratch mark."⁽¹⁾

This book was called (*Mushaf Fatimah*) while the noun *Mushaf* was not yet a terminology or a word referring only to Quran except in the second Hijri century. In addition, in the first Hijri century, the utterance of (*Mushaf*) was used for a set of pages which are stitched and bound by leather to protect them from loss and obliteration. Henceforth, the intended connotation of (*Mushaf Fatimah*) is Fatimah's book, not another Quran different from the Holy Quran as some proponents have propagated against the followers of Ahlu Al-Bayt's (Prophet's family) school. Given that, Shia do not have any other Quran than the one all Muslims know, and it is the book which the followers of Ahlu Al-Bayt's school comply with regarding their principles and matters and recite by night and day.

2. narrating the holy Hadiths

despite the shortness of her lifetime, Lady Fatima Al-Zahra (PBUH), narrated a cluster of the holy hadiths from her father, the Messenger of

(1) Syrat Al-aximma Al-ethnai ashri, Pp. 97-96.

Allah (PBUH), as she was one of the most distinctive and eminent scholars and the most intellectual, educated, erudite, and knowledgeable.

((Al-Zahra was raised with knowledge and righteousness, and she had a great fortune of both. We can see that through the transmitted hadiths that she narrated directly from the Messenger of Allah (PBUH) pertaining the principles, manners, ethics, and virtues of Ahlu Al-Bayt (PBUTH). These hadiths were compiled in what was called (Musnad Fatimah Al-Zahra) by many authors: the first is by Al-Suyuti, dead in (911AH), the second is by Sayyed Hussain Sheikh al-Islami Toyserkan who compiled in it (260) hadiths transmitted from Al-Zahra from the Messenger of Allah (PBUH) or associated to her and the Messenger of Allah (PBUH), the third is by Sheik Aziz Allah Al-Attardi, the fourth is by Sheik Ahmad Al-Rahmani Al-Hamadani where he collected in his book (Fatimah az-Zahra' Bahjatu Qalb al-Mustafa) about (84) of the hadiths transmitted from her in the private and public books)).

Looking at Musnad Fatimah, we find that most of what Lady Al-Zahra (PBUH) narrated from her father (PBUH) discusses ethics, manners, and high moral standards which are incorporated into the

ethics and manners of Islam. The hadiths were transmitted from her by the pure Imams such as the Commander of the Faithful (PBUH), Imam Al-Hassan Al-Mujtaba (PBUH), Imam Al-Hussain (PBUH), Lady Zainab the grand (PBUH), Lady Fatimah (daughter of Imam Al-Hussain (PBUH), as well as the elite companions from men and women like Ibn Abbas, Abdullah bin Mas'ood, Abu Saeed Al-Khudari, Um-Salama, Um-Raf'a, and others.

3. Fatimah's Sermons

The sermons of Fatimah Al-Zahra (PBUH) are a demonstration of the high level of her knowledge. As the history tells us that Fatimah Al-Zahra (PBUH) gave two highly important sermons which contained a lot of knowledge such as the fundamentals and branches of Islam, ethics and values of Islam, and the significant accomplishments and missions conducted by the Prophet of Islam, Mohammad bin Abdullah (PBUH).

She gave the first sermon after the demise of the Messenger of Allah (PBUH) in his mosque and in the presence of the elite companions. Her second sermon was given in her house in the presence of



women of Muhajireen and Ansar.

Her sermons were distinguished by profound knowledge, authentic thought, deep reasoning, erudition, powerful logic, high morality, eloquence, and boldness of opinion.

The sermons of Lady Fatimah Al-Zahra (PBUH) disclose her erudition and deep intellect which made several senior scholars and investigators embark on explaining and clarifying the mysteries, concepts, and secrets of Lady Al-Zahra's (PBUH) sermons in several large bounds as her sermons contained deep religious, speech, moral, and educational concepts.

4. Teaching women

Lady Fatimah Al-Zahra (PBUH) cared for spreading Islamic sciences and knowledge among women. Hence, she held her scholarly seminars attended by women of Muhajireen and Ansar to learn from her the principles, ethics, concepts, fundamentals, and philosophy of Islam.

It was narrated from Imam Al-Askari (PBUH) from his grandfathers from Imam Ali peace be upon him that: A woman came to the presence of the truthful Lady Fatima Al-Zahra (PBUH) and

she said, 'I have a weak mother and something regarding the matter of her prayer has worried her, and she has sent me to you to ask you.

Fatimah peace be upon her answered her about that. Then the women asked a second and she answered that, then a third and she answered up to the tenth, and she answered. Then she was embarrassed from the large number of questions, so she said, 'I do not want to place difficulty upon you, O daughter of the Prophet.

Fatimah peace be upon said:ask about whatever that comes to you. What is your view of someone who was one day hired to climb to a roof carrying a heavy weight and his pay was a hundred thousand Dinars, would that be heavy to him?

She said: No.

She said: I was hired for each question with more than what would fill what is between the ground to the Throne with pearls, so it is more appropriate that it would not be heavy upon me as I heard my father, the Messenger of Allah peace be upon him say:

The scholars of our Shias would be ushered and there would be garments of the honor upon them as much as that of their knowledge and

their striving in guiding the servants of Allah until one of them would be cast upon a thousand (over a) thousand garments of light. Then a Caller of the Mighty and Majestic would Call out: “O you guarantors of the orphans of the Progeny of Muhammad, providing livelihood for them during their being cut-off from their fathers those whom they were orphaned from, they are your students, and the orphans whom you were responsible for and provided livelihood for. Therefore, cast upon them the same as the garments of knowledge you provided to them in this world and cast upon each one of those orphans in accordance to what they took from them, to the extent that one of them, meaning of the orphans, would be cast a hundred thousand garments, and similar to that, those orphans would cast upon the ones who learnt from them.

Then Allah, the Exalted, would Say: “Repeat upon those scholars, the guarantors of the orphans, until their garments are completed for them and multiplied, and so to complete for them whatever was for them before those (garments) were cast upon them, and multiplied for them, as well as for the ones of the same rank as theirs and were cast upon (the garments) for their rank.

And Fatimah peace be upon her said: 'O maid of Allah, a thread from those garments is a thousand (upon a) thousand times more superior than whatever the sun emerges upon, and what is more, for it would be tinted with unblemished material'.

In addition, it was narrated by Rustum Al-Tabari in Dala'il Al-Imamah from Ibn Masud that: A man went to Fatima peace be upon her and said, 'O daughter of the Messenger of Allah, has the Messenger of Allah peace be upon him left you anything which you would provide to us as something of a unique interest?

She said: O maid, bring that piece of silk. When the maid told her that she could not find it, she said: Woe unto you! Find it, for it is to me equal to (my sons) Hassan and Hussein.

The maid searched for it and found it wrapped. It contained the following: The Prophet Mohammad peace be upon him, and his progeny said: One is not counted among the believers if his neighbor does not feel secure from his misfortunes. One who believes in Allah and in the Last Day does not harm his neighbor.

One who believes in Allah and in the Last Day should either say what is right or remain silent. Allah loves the one who is righteous and clement, and does not follow his desires, and He hates the sinner, the miser, the argumentative and the one who incessantly asks people to help him. Modesty is an indication of good belief, and good belief is rewarded with Paradise. Vulgarity springs out of obscenity, and what is obscene is in the Fire.”⁽¹⁾

This is how Lady Fatima Al-Zahra (PBUH) taught people the principles of Sharia, and explained the ethics, manners, values, and maxims of Islam to them.

Accordingly, this is what every educated Muslim woman should do as spreading knowledge in society contributes to the advancement of scientific and educational awareness which in turn gives rise to educational development among the individuals of the society particularly among women.

While conscious, and enlightening education has an important influencing role in reviving and developing the society, educated women can play an effective role in activating the educational

(1) Dale 'il Al- a'imma, P. 65, H.1

and scientific movement through composition, oratory, establishment of educational clubs which are concerned with women's education and contemporary issues.

Women and understanding Islam

The first and main step for (the Muslim women) is to study Islamic culture deeply and exclusively, covering the dimensions, characteristics, and peculiarities of Islamic culture.

A question may be intrigued here: what is the link between studying Islamic culture and dealing with modern culture?

The answer is: the link is present, crucial, and necessary. However, one who wants to deal with modern culture must first understand one's Islamic culture to safeguard oneself against cultural systems intruding us from earth and heaven, sea and land, through wire and even wirelessly.

In addition, the culture of a society reflects its identity, history, past and present, creed, and conduct.

Hence, the study of Islamic culture is crucial, necessary, and needed for both men and women because Islamic culture infuses women- as well as



Lady Fatima Al-Zahra (PBUH)

Kawthar of goodness, blessings, and knowledge

men- to be effervescent and interactive with her Islamic values, principles, maxims, and ethics as it also prompts her to adhere and comply with all that the true Islamic culture incorporates.

Islamic culture is our identity, and our impregnable fortress against the big waves of intruding cultures. Hence, it is a must for every Muslim woman- as well as every man- to study Islamic culture in depth, with careful consideration, and mature understanding, and to be responsive to her responsibilities as a Muslim through fulfilling her legitimate duties and obligations, and avoiding what Allah forbids of words, deeds, and conduct.

When she (the Muslim woman) is well-educated about her Islamic culture, fulfilling to her religious obligations, adherent to the principles of creed and Sharia, committed to her chastity, modesty, and Hijab, the Muslim woman can handle the modern culture with scrutiny, knowledge of its drawbacks, and insight of its weaknesses and strengths.

Then there will be no fear for the Muslim women from the western culture which focuses on all that is materialistic and overlooks all that is spiritual and metaphysical, dooming (the western woman) to live in lostness, misery, and wretchedness. Even

though the western culture provided the western woman with economic development and scientific accomplishments, it made her, at the same time, live in spiritual emptiness and depravity, incurring her psychological traumas that began increasing and escalating rapidly which, consequently, prompted (the western woman) to commit suicide to escape her reality of lostness, wretchedness, and misery!

Hence, the (Muslim woman's) awareness of her culture, her duties and obligations, and the roles and responsibilities which she must undertake empowers her to better adhere to her religion and belief and to better understand the difference between sound culture and faulty one. This is, in fact, the foundation stone for the (Muslim woman) to not fall victim to the glammers of western culture which contradicts with the Islamic culture in some respects.

Perhaps, the most distinguishing difference between the Islamic culture and western culture is that Islamic culture balances between this world and the afterlife, spirit and material, knowledge and belief, moreover, it combines science, knowledge, morals, education, and good conduct all together which in turn is reflected in the conduct of Muslim

individuals and society. After all, the Islamic culture is a manifestation of the character and identity of this nation (Ummah).

The (Muslim woman's) adherence to this identity protects her from the negative impact of the foreign concepts of the western culture that are completely remote from our Islamic environment and culture.

Contemporary Woman and knowledge

conscious culture plays an effective role in the development, advancement, and rise of the society as it is impossible to imagine that a human society can advance without widely spreading cultural awareness in it nor an individual can develop without having a reasonable amount of piercing culture.

Our society has recently seen significant cultural outbreaks. Notwithstanding, the recorded percentage of women cultural rise is still low compared with that of men. Therefore, women shoulder a huge and great responsibility of promoting culture. Hence, an educated woman can effectively contribute to the activation of the cultural movement through the following:

1. Composing books in different fields of science and knowledge as to enhance the movement of composition, writing, and publishing within the community.
2. Practicing oratory among women of different levels and interests as oratory plays an effective role in the rise of cultural movement among the different social segments.
3. Establishing cultural clubs for women to discuss diverse ideas and suggestions that contribute to the development of the cultural level amongst women.
4. Highlighting distinguished cultured women who can attract young, educated girls, so that those cultured women become radiant influencing cultural centers among both men and women alike.
5. creating a plan for developing literary skills, encouraging scientific talents, and bursting cultural energies of educated girls to enable them to be creative, innovative, and giving in all areas of science, culture, and human knowledge.

Women's Awareness

Acquiring cultural awareness is an essential element in a woman's maturity and rationality, and this is what should prompt her to enhance her cultural awareness to stay steadfast under the dominance of materialism in modern life.

Developing cultural awareness requires women to be equipped with knowledge and culture which necessitates conscious perusing and focused reading, in addition to following up the cultural and knowledge movement, connecting with cultural elites, and gaining knowledge of modern culture.

The Muslim woman is responsible of rising to the level of big challenges which she can only reach by qualifying herself, bringing out her talents, enhancing her knowledge, deepening her understanding to the latest developments and new events, and acquiring all that can develop her character-building. In contrast, if a woman does not qualify herself, the simplest cultural wave of (the globalized culture) can shake her belief, avert her from her morals, infatuate her with the glammers of modern materialistic civilization.

The contemporary Muslim woman should understand her era's concepts and her

community's developments and acquire sufficient awareness of all the issues that concern her and both the community and the nation.

The higher the awareness and maturity a Muslim woman can attain, the greater her capacity is to overcome diverse challenges, difficulties, and problems. Moreover, a conscious woman has widened horizon, precise understanding, and piercing insight which enable her to shoulder the responsibility of and contribute to advancement and development of knowledge and culture of her community, nation, and civilization.

Activating the role of women

With the clusters of cultural systems and increasing production in the world of thought and culture, and propagation of western culture in our Islamic societies, the need for Muslim women to have cultural awareness and maturity seems urgent in order for women to differentiate between what is beneficial and non-beneficial in the modern culture.

The (Muslim woman's) mission does not end here; every cultured woman must play the role of the educated person to enlighten the society



with Islamic culture and face the threats of the western culture. This implies that every cultured woman should contribute to provide the cultural alternative to everything promoted in the market of the contemporary culture such as: values and merits, thoughts and theories, conduct and morals, manners and knowledges, arts....and so on.

There is no doubt that providing a cultural alternative linked to the issues of women is a very difficult mission. However, synergy, utilization of capabilities, and women's commitment to their roles will effectively bring forth new ideas, cultural solutions to the contemporary issues, allowing women to preserve their culture, morals, and value.

It is very important to activate the role of women in the cultural field, particularly in the areas related to women's issues for them to take part in creating a perfect vision of how the (Muslim woman) should be today.

Every woman should know that she will be handsomely rewarded in the afterlife for every good deed, and will have a good life in this world, as Allah- the Almighty- says: "Whoever works righteousness-whether male or female-while he (or she) is a true believer (of Islamic Monotheism)

verily, to him we will give a good life (in this world with respect, contentment and lawful provision), and we shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)."⁽¹⁾

The holy Quran speaks of women as equal to men in doing good deeds and that they have the willingness and capability to do the same good deeds a man can do, as Allah- the Almighty- says: " Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord Allah), the men and the women who give Sadaqat (i.e. Zakat, and alms, etc.), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men

(1) Surah of Alnahel, verse: 97.

and the women who remember Allah much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of Allah during the five compulsory congregational prayers) or praying extra additional Nawafil prayers of night in the last part of night, etc.) Allah has prepared for them forgiveness and a great reward (i.e. Paradise)."⁽¹⁾

Some of the good deeds are enlightening the community with the true Islamic culture, enhancing awareness amongst women, persuading Muslim women with Islamic values and morals, and performing the role of the promoter of virtue and the preventor of vice when the conditions are met, as Allah -the Almighty- says: "The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salat (Iqamat-as-Salat) and give the Zakat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty,

(1) Surah of Al'ahzab, verse: 35.

All-Wise.”⁽¹⁾

A women should not be kept to herself, drifting away from playing her roles, or abandoning her obligations, and thus, allowing the intruding culture to negatively impact the (young women’s culture).

A Muslim woman has energies, capabilities, and readiness that qualify her to play different roles and fulfill various missions where she takes part in shaping (a new culture). A culture that has the influence and persuasion needed for a Muslim woman to remain committed to her religion, her Hijab, and her morals and manners. All that is required of a Muslim woman is to merely have confidence in herself, recognize her abilities, and invest her talents in goodness to be creative and excel in any scientific, knowledge, and cultural field.

In addition, activating women’s cultural role helps them acquire more knowledge, thoughts, and cultures, making them capable of dealing with the modern culture consciously and maturely and gives them the ability to criticize the cultures and ideas which do not conform with our culture,

(1) Surah of Altubah, verse: 71.



morals, and values. Whereas having low cultural level and little awareness makes the Muslim women easily overwhelmed by the western culture which is characterized by its thrills, infatuations, and consumption.

Therefore, we must activate women's cultural and scientific role, give them the opportunity to be part of the knowledge and cultural giving, and to take up the roles and duties which are suitable to their feminine nature. For the reason that it is the best guarantee for (Muslim women) to preserve their culture, religion, and morality.



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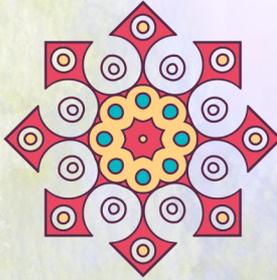
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For Contact with the Author

	www.alyousif.org
	alyousif@alyousif.org alyousif50@gmail.com
	http://instagram.com/alyousiforg
	http://www.facebook.com/alyousif.org
	http://www.snapchat.com/add/alyousiforg
	https://twitter.com/alyousiforg
	http://www.youtube.com/alyousiforg
	http://telegram.me/alyousiforg



Fatima Alzahraa

Lady Fatima Al-Zahra was singled out for unique traits and characteristic. What was mentioned about her virtues, merits and honor has never been mentioned about any other women. It suffices that she is the Lady of the women of the worlds from the first to the last, and she is the mother of the noble Imams.

Despite the shortness of her holy lifetime, it was full of lessons and stories, pains and hopes, knowledge and work, worship and giving as well as accomplishments and excellence.

Every woman should learn from Al-Zahra's school, and follow her in words, actions, and conduct as she is the paragon that should be followed and emulated.

Over the course of her life, Al-Zahra (PBUH) left clear fingerprints, and touches that remained significant throughout the passing decades since her martyrdom. She is the Kawthar (abundance) of bounties and blessings from whom the progeny of the prophet (PBUH) descends, and it was only confined to her, thus, spreading the offspring of the holy Prophet (PBUH) in millions throughout the world, and therefore, it all goes back to Lady Fatima Al-Zahra.