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### THE FADAK SERMON OF LADY ZAHRA (PEACE BE UPON HER): AN ANALYTICAL STUDY

*Adel Najeh Abbas AL-Fatlawi<sup>1</sup>, Sahar Naji Fadhil<sup>2</sup>*

<sup>1,2</sup>The Ministry of Education / General Directorate of Education in Najaf/Iraq.

Corresponding Author: [adil.alsesi@gmail.com](mailto:adil.alsesi@gmail.com)

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#### **ABSTRACT**

After the death of the Messenger of God (may God's prayers and peace be upon him and his family and peace), the Islamic community witnessed many conflicts and disputes, including the issue of owning your own land which aroused the sadness of our slave woman Al-Zahra (upon her be peace), which made her go out to address a group of immigrants and supporters And Al-Zahra (PBUH), the author of truth and the daughter of the Prophet of the Islamic Nation, and the dispossession of her inheritance on the land of your ransom is contrary to what was mentioned in the Holy Quran " Allah wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification", It is one of her rights and her property, and we find in it an atmosphere of grief and injustice, usurpation of rights and violation of prohibitions and dignities, and the houses that are reserved for the family of the house and her peace be upon her and her husband (peace be upon him), so she reminded them of her father in many places of the sermon, and Zahraa included her engagement The best judgment, starting from the wisdom of creation and passing through the wisdom of legitimate values, and ending with the wisdom of delegations upon God, the Blessed and Exalted be He, in addition to their clarification of the position of the Messenger and the guardianship of the people of the house (peace be upon them), and it includes a reference to knowledge, wisdom, optimal values, rationality, The correct and logical understanding of the religion ... and in the sermon of Lady Zahra (peace be upon her) was evident in the predominance of recitation over texts, and it is of great importance, including memorization, and one of them being prolonged in following similar phonemic syllables; We have sought to study this sermon according to an analytical method in which the phonemic structure is used as a material.

## INTRODUCTION

### *First: the semantic effect of the methods Interrogative style*

The interrogative style is of special importance, so the tone rises upward with it, and the sound varies between high and low, and the real question (conceptual) came with the following interrogative names:

(How and I (in her saying) peace be upon him ("So are you among you, and how are you? And how are you? And how are you? And the Book of God is among you, His affairs are apparent, its rulings are glorious, His flags are brilliant, His marriage is bylaw, His orders are bylaw, His orders are clear, You have left him behind your backs "as our lady used the word (hayhat), which is the noun of a past verb meaning (after), and they changed its pronunciation to exaggeration, and it is based on its occurrence in the location of the constructive verb (4), and it is said that the use of (hayhat) is the statement meaning of exclamation And the exaggeration and emphasis (5). And its meaning (what kept you away) and what you liked, because the book of God is very far from you, and it bore the meaning of the exclamation in the name (how) so the question came to the meaning of the exclamation.

It is appropriate for the meaning to be with a high upward tone, and the meaning required to wonder about their condition is astonishing for you, and they know the right to know the existence of the witness, which is the Holy Qur'an, and they see it and do not act according to its rulings. (Apparent, flowering, list, clear) adjectives all indicating his clear rulings (The interrogation hamza (and) from (: which was repeated in more than one place, and from it her saying: "I wish him, do you want, or else you judge?" Misery for the oppressors instead. "

The hamzah was used in the conceptual interrogation of the coming of the (mother) of the equation in its context, and the slander was evident in the wording of the verb of slander (miserable), and it included the Almighty saying (misery for the oppressors instead) to indicate the meaning of sadness and pain in her heart, the hamzah was used in the conceptual interrogation of the coming of the (mother) of the equation in its context, and the slander is evident in the word slander (miserable), And she included the Almighty saying (misery for the oppressors instead) to explain the meaning of sadness and pain in her heart and her saying: "A. The ruling of ignorance is what you want, and it is better than God for a people who are certain, do you not know ?!

Like a man touching the suburb, I am his daughter, "so his prophets turned and sheltered his purists, so their resorting to the rule of ignorance is a clear example of their oppression, And the judgment of God is clear in his book, and they know it with the knowledge of certainty, so the questioning of the exiled (if not) is evidence of the meaning of conviction in their right.

And the use of the knit in hostility is a fact, and the origin of it is a special thorn. The thorns of the monkey, as for their use in enmity and rancor as a

metaphor, and as a metaphor and adding hypocrisy to illiteracy, the enmity is the effect of hypocrisy, and the garment has become a creation, and the jilbab: the dress, and it was said that a woman covers her head, chest and back, and adding it to religion by adding The likeness of it is to the analogy, for religion is a comprehensive matter for the Muslim Nation. And adhum: silence, which is the outlet of the soul, and it is the retention of the soul through which it expresses silence, and with contemplation it appears that the suppressor and the suppressed in the sense of the silent, and the concealment of the lulls is protected, and the Asim in the meaning of the infallibility, and the flush in the sense of the flow and contented in the sense of the same contentment.<sup>1</sup>

And the phoenix borrowed from the chief of the nullifiers to denigrate him, as he is like an animal, and the mark is the effect of ironing, and roses are the presence of water for drinking, and the revenue is: bringing. Drinking: luck from water, and they are two metaphors for taking what they do not have the right to from the caliphate and the leadership, and the word and the wound: two connotations about the loss of the Messenger, and when it heals: to what works after, and he mentioned the actions (and you mentioned and mentioned) (You started: beginning in Your anger is our right, because the sentence you started in the beginning was the place of the aforementioned marking and revenue and instead of it<sup>2</sup>.

And the head suture: what disappears in it, and the words are analogous to Satan with the hedgehog and his head comes out when fear ceases, so pretending to them and showing them to people is a deception, so their meeting in the shed is a push for sedition, and what a distraction And in it the meaning of exclamation (how, and I mean the exclamation) and it is a supplication after you and from you, which is to go away, and heir: meaning as much as a word used by the people of the Hijaz, and scattered paper from the branch, so you did not wait for that calamity to go away. Its submission and its going, and the conscience in (its reluctance to lead) is a metaphor for the usurpation of the caliphate, and it has been likened to the camel they kneeled and seized.<sup>3</sup>

And the jealousy: deceit, deception, and conscience in it refer to the devil, and the observation is its origin from the moment, which is to look at the back of the eye, and the devil found you for the intensity of your acceptance of deception, perhaps it is for pride, and the meaning: what is meant by the arrogance in the devil is what necessitates deceit from adornment The false promise, so the release of unconsciousness is absolutely the cause of the cause, and the people noticed, and confined them to them, the devil's ranks were ready to subjugate, and to rise: to stand up, and the man became enraged: angered him and the fire inflamed, so Satan forced you to anger and found you angered by his anger, and I embarrassed you: angered you, their anger at the presidency They are more entitled to their old age or a reference to their hatred of Badriya and Nostalgia, and heir: meaning destiny, which is a word used by the people of the Hijaz, and erosion of paper from the branch: its scattering, and the turtle of the animal: it's going away and not being led, and the incontinence by breaking the easy lam. And the conscience in its detachment,

its leadership, its leadership and its coals is a metaphor for the caliphate that is usurped, and it has been likened to the camel they knocked on and seized .<sup>4</sup>

And the carbuncle: the burning of firewood, and the shouting: the shouting, and the suppression of it extinguished it. And the chant: the shouting and the silence of the fire: extinguish it completely, and when you were patient until the caliphate settled against you, you began to incite evils and seditions, and secrets against the announcement, and liken it to the clear and clear sun, and her saying: I am his daughter: there are two factors in which a conflict is the effect of an omitted act) You know), and like him he can do an actor to be manifested, don't you know that I am his daughter? And the interrogation was repeated (five times) in her speech to the Muslims in general and Abu Bakr in particular, saying:<sup>5</sup>

“O Muslims, are I overpowering his legacy?! Ibn Abi Qahhafa! A in the book: “May you see a father and not see my father? ”I came free. A. On purpose, you left the Book of Allah and rejected it behind your backs, when he says: And Solomon Dawood said about the story of Yahya bin Zakaria (upon him be peace) when he said: Lord, grant me from you a guardian who will inherit from you and inherit from the Jacob family, and he said: And They gave wombs to each other first in the Book of God, and he said: God commands you in your children for the male as the fortune of the two females, and said: If you see good will for parents and relatives is a right over the righteous. By God, by a verse that my father brought out?! Or do you say the people of Multan do not inherit?! Or are my father and I are not of the same community?! Or do you know about the Qur'an and its generalness from my father and my cousin?! Judgment is the Lord and the Leader Muhammad, and the time for the Resurrection is at the time. You will not lose and it will not benefit you as you regret. For every stable news, you will know who comes to him a torment that will shame him and come upon me It is eternal torment. ”<sup>6</sup>

Should I inherit it? An interrogation by way of rebuking, and in her saying: A in the Book of God? Another question. Is it in the Koran that you inherit from your father and I do not inherit from mine? : Interview against the actual sentence: Would you say the people of Multin, Notwarthan, Was it not me and my father, do you deliberately left the Book of God? Another question as a reminder, warning and favor: the status, and the commentator indicated that the word favored here is appropriate for the bee's suit without inheritance, and the nomadic opening for the camel is like the saddle for the horse and the snout is placed in the camel's nose to be led by, and the nomadic: for the camel is like the saddle to the horse, and the camel's departure as a prohibition The nomads pulled on his back her likeness in being a Muslim, and no one would oppose him in taking her in the guided camel ready for riding, and (what) is a source .<sup>7</sup>

May God sing to you a verse from which my father brought? Is there an interrogative instrument that indicates the report, then the interrogation was followed by the hamza and followed by an exiled question leading by the act of exile (not) (a) or not? (And it is an invitation to reflect on their rejection of her right. Or are my father and I not of the same community? ”.<sup>8</sup>

*Or are you more knowledgeable about the Qur'an?*

Then the tone descended to be delivered to God's command, saying, "God blessed the ruler, the leader Muhammad, and the time is the hour, ... etc. And the Hamza came in: "O Bani Qayla, should I digest his father's face, while you are in view and hearing, and a beginner and a group? Do not answer, and the cry comes to you, so do not cry, and you are described as struggle. "

The Hamza came in a high pitched speech, then gradually descended. After that, the call wore you and included you experience ... O Bani Qaylah: O: in the sense of hints, and its perpetrator is omitted, and they are the tribe of Awas and Khazraj and Al-Khattab from the door of reprimand as if it said: What is this negligence that should not have happened, and the Banu Qilah: Alaws and Khazraj are the tribes of the Ansar, and Qilela: the name of their old mother, and she is Qila Bint Kahal, and digestion: fracture, heritage: inheritance, and the origin of the T in it and Waw, and clothing: covering you and surrounding you, and what is meant by the invitation: the oppressed's call for victory.<sup>9</sup>

By experience, he taught them about its grievances, and its expression in comprehensiveness and the briefing, and the struggle: receiving the enemy without shield or paradise. And Najeeb: the generous, And the verse in the shrine of the Jews who broke their covenant and wanted to bring the Messenger out of Medina, and it was said that it was revealed in the polytheists of Quraysh, and the meaning: "The people who broke their faith with the Messenger, and mentioned the noble verse, explained from the quotation

The name of the question (what) when she threw her side towards the Ansar and said: "Oh, do you associate with the young, the members of the community and the supporters of Islam, what is this glimpse in my right and the Sunnah about my darkness?" Was not the Messenger of God my father saying: A person is kept in his son? Muhammad (PBUH) died? Then great sermons expanded, and his hiatus became enlightened, his grace healed, the earth darkened due to his absence, the stars eclipsed his misfortune, hopes were confirmed, the mountains revered, the harem was lost, and the sanctity was removed upon his death.

Do you say that Muhammad, may God bless him and his family, died? I inquired with the Hamza, and it contains mockery and mockery. Do you say: Muhammad died and after his death we have no grudge and no objection, and her saying (so Jalil sermons) has many faces:

1. An appealed speech broadcasting her grief, and her complaint, because his death is the greatest of moments
2. Or that it is from the parts of the answer that they are similar to some of the aforementioned faces, and the sum of their answer is that if such a great calamity descended upon me, and God has commanded you not to turn back after it, and the duty of injustice was to be paid. As for the commentator Shariat Madari, he said that it is an objectionable sentence, so upon the death

of her father I glorified him. And the words go out to reprimand and rebuke for what they appear,<sup>10</sup>

His hernia was exhausted: his hernia was healed, the earth was darkened, the stars were blurred, the mountains razed, the harem was lost, the sanctity was removed, (expand and it is): on the adultery of (aggravate) from the act (expand) and (expand the thing): he found it wide, lived in capacity and With love, and weakness: a metaphor for the widening of the rift, for it is like a fortress that has expanded in its apartment, and (I ran a river in its head): from a river on the fornication (will be agitated) that is: it widened and exacerbated and ran in abundance and strength, (herniated hernia): excited from a hernia, meaning Incision: I used darn here, which means: against hernia<sup>11</sup>.

And distraction in (and hey, hernia, darn it) refers to (majestic sermons) and it is the death of her father, (the earth was darkened due to his absence): darkened against fornication (I do), And the earth does not darken, but the darkness of the night, and its meaning entered into the darkness, it is said: The night has darkened .<sup>12</sup>

And its use as a metaphor (and the stars were eclipsed by its misfortune (: an eclipse: on adultery) He did (and the eclipse) the piece of nothing and collected it as a scourge, And its meaning) ,you frown (and the stars do not wear off, but the sun and use it as a metaphor, including the poet's saying: The sun is rising, not an eclipse, and the stars of the night and the moon cry for you<sup>13</sup>.

That is, the stars are not blown out by the light of the stars as they rise due to the lack of their light and their weeping on you. In all the advanced expressions is the metaphor for the death of the greatest messenger. That is by God the greatest calamity and the great calamity: she indicated by the name of the sign (that), then the oath in the term of majesty, and her saying: Then the sermons of Majestic expanded and it was an opposing sentence. Her father glorified him, so she passed the statement of their rebuking of the noble verse and indicated that she did not expect the issuance of their mistakes again after they were warned, so they were miserable and far away.

The name of the interrogation (Anna): "So I have made you after the statement? (15) And the name of the interrogation came (I), which is an adverb of a place meaning where, and it may come in the meaning of how, from where did you set your mind and what was its origin? From poplar in the sense of return or decrease.

## *Second The semantic effect of tones*

### *Equal tone*

And that is in her saying: "Praise be to God for what He has been blessed with, and to Him be thanksgiving for what He inspired, and praise for what He offered of the general blessings He initiated, And the insignificance of the pearls of the two who gave them, and the perfection of the first of them, and

he assured that there is no god but God alone He does not show him the word of making sincerity.

Its interpretation, embedded hearts connected, and thought illuminated its intelligibility, one who was prevented from seeing, and from the tongues its character, and from the illusions how it is, he invented the aya, not whoever came before it, and created them without emulation examples that were complied with by his ability, and his exclusivity by his walk, without the need for him to form them There is no use for him in depicting it, except to confirm his wisdom, to warn his obedience, to show his ability, to worship his righteousness, and to cherish his vocation, then to make the reward for his obedience, and to punish him for his disobedience, to keep his servants from his revenge, and to live from him to his paradise.

Our Lady Al-Zahraa (peace be upon her) began with an equal tone, as praise and thanks be to God (Glory be to Him and the Most High), and explained the cause of praise and thanksgiving and supplemented it with praise and (what) connected literally, and what was presented (connected to my name), and praise: “the opposite of slander, And I praise him for that, and from him Muhammad, and the praise: the greatness of God’s praise for Hassan Al Mahamid, and Ahmed the man did a deed that he is praised for , and thanksgiving: Gratitude of benevolence, which is thanksgiving .As for praise: it is praise and a group of ethnicities , and praise for something is an act that feels glorified . And the difference between praise and thanksgiving is that “praise is praise in the tongue for the beautiful, whether it is attached to virtues such as knowledge, or to the delinquent such as righteousness, and thanksgiving: an act that predicts the glorification of the one who is blessed for the sake of grace, whether it is an adjective of the tongue, a belief, love of goodness, or an action Staff Services .<sup>14</sup>

The difference between them is that thanksgiving is more general than the types and causes, and praise is more general than attachments, so praise and thanksgiving are close, but praise is more general, and the news was presented to him (which is almost a sentence on the subject (gratitude), which is a permissible offering. For specialization, then sympathy with the word (praise), deleting the news for knowledge of it, and appreciation (for him praise) and the words (softest, inspire, offer) denote the greatness of the gift of one who is of the highest rank and he is God (glory be to Him and the Most High). Sincerely to God (glory be to Him and the Most High) , and I read (word) by raising a report of a beginner whose judgment is omitted (it) and by accusative: a state meaning: I testify by the word of monotheism. And the conscience in (its interpretation, its connection, its plausibility, its plausibility) refers to (the word), and it may be the testimony, and the amount: a large number, and (on) the transgression and transgression reported, and the term: the purpose, and the blame in) its connection (Blame the reasoning, except to confirm its ruling (the exception is interrupted, and the rule of the excluded is the obligation of the accusative. And Jam: many, and counted with the preposition (for) to include the meaning of transgression and transgression, and far from the penalty duration: whoever wants to follow the blessings of God and investigate them, to be rewarded for one of them that does not reach

its duration and purpose, and the difference: after, and eternity: eternity And the dime and the old: the eternal and away from the realization of non-completion.<sup>15</sup>

And I bear witness that Abu Muhammad (PBUH) is his servant and Messenger. He chose him and gave birth to him before he sent him, and he named him before I brought him forward, and aligned him before I dispatched him, because creatures are hidden in the unseen, and the hiding places are protected, and with the end of nothingness coupled with knowledge of God Almighty Things, and the awareness of the odds of ages and knowledge of the location of what is capable of being sent by God in order to fulfill his command, and a determination to pass his judgment, and in implementation of the destiny of his inevitability. He saw the nations as a difference in their religions. He revealed the hearts with what they were, and the gloom of their eyes became clear, and he led the people to guidance, saving them from temptation, and seeing them from blindness, and guiding them to the right path, and then he called them to the right path, then God seized it to grasp mercy and choice, and desire and preference for Muhammad) (P. Choose him, beg him, send him, name him, bring him, He was lined up (and all are past verbs that indicate the accuracy of the selection, so the tone here is equal, as she directed her words that the messenger's transmission to the supreme comrade was for his comfort; Since it is adjacent to angels, a Lord and a king who is happy with him, it is suitable for selection and selection, and the mountain: creation, so he named it to his prophets before he created it an act that made the hiding and selecting in his position, and the concealment: the concealment of nothingness or the concealment of bonds and wombs. To break the seine and open it; By breaking it means: a mister by it, and by opening it a source (it was protected from the lamentations by the concealment of nothingness, and the lamentations are a collection of horror, which is fear and severe matter, and the expression of horrors, such as expressing the degrees of nothingness with . And the three sentences: (since the creatures are hidden by the unseen, and the cover of the horror is inviolable, and by the end of nothingness associated with) an indication of the science of canopies and ghosts, and the predestined is the estimation, and the sites are the compilation of the location of the name of a place without time. Inevitably, in order to add the described to the adjective.<sup>16</sup>

### ***Low (descending) tone***

And this tone came in the speech of our Lady (peace be upon her) and several times, including her saying when she turned to the people of the council: “You are the servants of God who set His command and forbidding, the bearers of his religion and his revelation, and the trustees of God upon yourselves, and his prayers to the nations, and you claimed God has the right to you in you a covenant that He presented to you, and the rest of it He entrusted upon you: The Book of Allah the Speaking and the True Qur’an, the shining light, and the brilliant light; a manifestation of his insights, exposed his secrets, a scythe of his phenomena, surrounded by him, leading him to Radwan, his followers, leading to the salvation of his voice, Enlightened God, his interpreted



endowments, his forbidden warnings, his communal evidences, his sufficient proofs, his delegated virtues, his gifted licenses, and his written laws.

The passage was issued by her saying (servants of God) and it is the original caller in it: O servants of God, and the monument to conquest is “knowledge that is set up and stirred. This is my focus on joining and conquering.” And when she says what she feels is denial and that is when the word (allegation) comes about they are not aligned By it is a truth and they claim it falsely, and the covenant: it is the will, it has betrayed it and has not fulfilled its right, and the rest of the man: what he succeeds in the family, and what the Messenger left in them (the Book of God) and it is a beginning and later and it is the Qur’an, and a leader: a beginning and what is beyond it is sympathy for him And her saying (to God in you is a covenant) is a resumed sentence, and the insights gathered insight, which is the argument, and “rejoicing at the breakup in the sense of good condition or wishing for the good condition that exists in others for what has attained. He favored a copy of the protest of the Majlis, "God in you has a covenant that he presented to you, and the rest of it he assigns to you." A complete, independent sentence and the sentence (The Speaking Book of God) Another sentence that shows what preceded it and its beginning was omitted, and the estimate: that is, that covenant and that rest, and evidence of his insights is based on The present and what is far from it as well, or raised on the grounds that it is presented news, and his insights are a recent beginner, and insights collecting the insight of the argument and the disclosure of the secrets: their clarity with the holders of the Qur’an and its people, and bliss: one's wish is like the condition of the deceived without wanting its removal from him and the Ba is a causal We are blessed for following him; as for the owner of the white shine, it is more likely that the place is here to wish for a good condition, and the Shiites are the agent of saying it (gossip) in the sense of following. Some of them are certain .<sup>17</sup>

And it becomes clear from this text that she suffered and regretted with a kind of blame, as they denied the covenant and the commandment that came in the Book of God (Glory be to Him and the Almighty) and the effect of intonation was mixed with a kind of decline, so the question came to the meaning of reproach, "God made faith to purify you from evil, and Prayer is a clearance to you from arrogance, zakat is a purification for the soul and a growth in livelihood, fasting is an affirmation of sincerity, Hajj is the construction of religion, justice is the coordination of hearts, and our obedience is the order of the religion, and our imamate is security from division, jihad is the glory of Islam, and patience is an aid to the achievement of reward, and the matter of good The interest of the public, the righteousness of parents is a protection from anger, the ties of kinship grow in number, retribution is an injection of blood, the fulfillment of vows is an exposition to forgiveness, and the fulfillment of measures and scales in order to change the cheapness, and the forbidding of drinking wine in order to avoid abomination, and avoiding slander as a veil from the curse, the tendency of theft as an act of chastity God is evil, sincere to Him in deism, so fear God is the truth. You fear Him, and do not die unless you are Muslims, and obey God in what He commanded and forbidden you, for ... God is only afraid of His servants, the scholars.

This passage came with the past verb (making) and followed it with many formulas, and it has two Arabic sides, either it is an object for its sake (so God put faith to purify you from polytheism and make prayer separate you from arrogance ... etc.) or it is a second object of the verb (making), And the sources are in the sense of the subject's name, so purification means the purification, and tazih means the sanctuary, and so on, and the commentator preferred the first aspect, either (from) in the sense of, or to include in the meaning of the purification the meaning of salvation, "and in her saying (a.s.): from polytheism, either Meaning about, or to include purification, the meaning of salvation, or from a substitution. That is, to make faith in you instead of polytheism. "Purification is to rid something of the dirt. And blemished filth, so his transgression of the father (of) is not right, and whoever makes (of) a substitution, he has arbitrarily necessitated appreciation related to purification, so purification is only from dirty, so faith made him a purification from polytheism instead of polytheism, and in general, purification is a release from impurity And abomination, and fasting is not achieved unless it is purely for God. Al-Taraihi mentioned: "In the holy hadith, fasting for me and I am rewarded for it by opening the hamza: that is, I will reward it, whoever is rewarded in the sense of sufficiency, not whoever is rewarded from the parts, since it has no meaning.<sup>18</sup>

The reward for reward: a metaphor for the completion of good deeds and reaching the ends of leaving bad deeds, for the wage is dependent on completion, and a growth: the name of a place or a meme source that becomes a reason for the large number of children and clans, and the growth: the machine of growth, increase and blessing, and the machine: what the work deals with And it is used as a metaphor, and it is true what Majlis proposed in his interpretation, as the machine is not real, but it is dealt with by it, so it released a metaphor .Providing weights means fulfilling the right and fully and definitively fulfilling the people's money, setting the balance and weights among people and trading them to preserve rights. Compassion for mercy because compassion is the origin of mercy, and mercy is an effect, compassion, Al-Bahrani said: "Compassion is thinner than mercy, it hardly falls into hatred, and mercy may fall into hatred for good.

Fracture, the manifestation, and the warning: the media in the face of intimidation, and the second: the middle of the thing, and most of it. Then she said: "O people, know that I am Fatima and my father Muhammad (PBUH). I say go back and start again, and I do not say what I say wrongly, and I do not do what I do. A messenger of yourselves, dear to you, has come to you who is not keen on you for the believers. Merciful. The idols and the inspiration joked, until the crowd was defeated and turned back, until the night had passed away. In the morning, the truth resulted in its pureness, the leader of the religion uttered, and the chalices of the devils were silenced, hypocrisy was overturned, the knots of disbelief and discord were dissolved, and you took the word of sincerity in a group of raw eggs, and you were on a pit of fire, the slaughter of the mustache, the sway of the greedy, the crouching of the calves You drink roads, and eat papers, humiliating sinners, you fear that the people around you will snatch you, so the righteous and the Most High will save you with Muhammad (PBUH) after the Lattiya, which, and after the men and the

wolves of the Arabs and the apostasy of the People of the Book have been killed, whenever they light a fire for war, God extinguishes it, or The star of the horn of the devil In a luxury of living and claiming safe fruits, circles lie in wait for us, news latches on, backslide when fighting, and flee from the fighting .<sup>19</sup>

He is merciful to the believers, both of you and others, and compassion: the intensity of mercy is the origin of mercy, mercy is the effect of compassion, and for this reason compassion is preceded over mercy. Al-Taraihi said: "Compassion is thinner than mercy, and it hardly falls into hatred, and mercy may fall into hatred for interest. And the fault: the manifestation, and the warning: the warning, which is the media in the face of intimidation, and the inclusion: the doctrine and the behavior, and the taboo: the center of the thing and most of it, between the withers and the back, and the suppression: the exit of the soul from the throat, so he was indifferent to the multitude of polytheists. And exaggeration: distancing from the truth and exceeding the limit in everything, and wisdom: definitive proofs and are for the characteristics, and by good advice convincing speeches that are for commoners, and jokes: throwing a man on his head and inspiring is the head and is killing and suppressing the chiefs of the polytheists and It is intended to cast idols on the heads of the polytheists and to oppress and humiliate them, and the inspiration is: the head, which is the throwing of idols on their heads, and the night fled: it split until the morning light appeared, the waw is a place even, and the leader of the people is their master, and he is the sponsor and the addition is illiterate and tolerates Graphic .And the shataqq: the collection of a flat, and it is a kind of water that a camel brings out from in it if it flares, has a crack, because it is similar to a stallion, and the assignment of the deafness to the trench is metaphorical, so it is necessary to assign the dumbness to the preacher and he is the owner of the crack. Al-Khatib lost to his apartment and the meaning is: Al-Khatib remained silent and his flatness disappeared, or he used a silence in the sense of metaphor, meaning that it calmed down and passed .<sup>20</sup>

Alwashid the rogue and the folks of the people, and the mediator: the people are the most honorable in lineage and the most prestigious, and this word came to the people of hypocrisy who entered themselves among the Muslims and were not among them with a place of rhetoric. As for the mediator, it is that the greatest people of hypocrisy and their superiors. Their impact and their thorns are broken, for sincerity was not from their hearts, and eggs: a white plural other than black, and quintessence: the delicacy of the abdomen is a creation and is free of food, and they are the people of the house (upon them be peace) in a group of raw eggs, from whom God removed the abomination and Purify them purification ... and describing them as white because of the whiteness of their faces, or it is like describing a man as deceitful; Or they are those who are safe among the non-Arabs, such as Salman (PBUH) and others, it is said to the people of White Persia, because of the predominance of whiteness over their colors and money, so the majority of their money is silver, and the commenter explained the second opinion in which there is a large number of the deficient and the lack of the perfect .

And everything is cured: its tip, and what is meant is to confirm the fact that the verse was revealed. The taste of the mustache (I drank it, and the wandering: the opportunity, so you were a few humiliated people easily snatch you and it is a flame of fire that is borrowed from most of it, in addition to the calves to show the lack of humility, and the treading of the feet, which is a well-known proverb in the globism and the humiliation. Al-Taraihi said: "What is nothing but like a tasting of the drinker, which is like adding a meme to an act, or by opening to an object: the drink of milk mixed with water. It is as if the conscience of the world. And you have tasted the milk as a way of killing: you mix it and mix it, it is tasteless and tasting."<sup>29</sup> And I expressed the world with a taste to indicate the delicacy of its virtues and the mixing of its qualities with its badness, and it may be an indication of their dishonor in themselves and their humility or their mixing with others, and the excitement: seizing the opportunity and hastening to eat it, and the ways: the water of the sky, and the paper: the leaves of the tree And the cod: A cod is of unpainted skin, and the meaning is a description of the maliciousness of the drink and the rashness of the food, and the discourse is for Quraysh in particular, and what is meant by people other than the Arabs or the general .<sup>21</sup>

And the lattia: minimizing the toy, and minimizing the one, and it is permissible for some of them to include the lam, and it is a metaphor for the small and large shrewdness, and it is the great many adversities. It is said: after the tiya and that which became such-and-such, that is, after much controversy and strife. And it is used as a metaphor for successive adversities, and Mina in this way in the form of the unknown: A follow, and with them men are like throwing the brave among them, because of the strength of their shares that they do not know where they come from, and the wolves of the Arabs: their thieves and their brats who have no money and no dependence on them, and the rebellion The arrogant and arrogant hardened people who exceed the limit, and the meaning: an indication of the awakening of the Prophet, his watch and his eagerness to push the thorn of Satan at his first appearance.

And, the opening of the mouth: opening it, and the fuga of the polytheists: the ordinary group of them is analogous to the serpent or the seventh, and the meaning of the vacuole is the living that was given to some of the polytheists to prepare them for the leap, and the sling: throwing is used in stones just as the deletion is used in pebbles, it is said: they are Between the forearm and the ejector and the lollipops: the plural of the uvula which is the flesh at the end of the roof of the mouth and the meatus: the piercing of the ear, the ear itself, the sine: a language in it, and the soles: what does not hit the ground from the bottom of the foot when walking, and the meatus treads with the sole of the phrase On subjugation and supremacy in the most complete way and putting out the flame with the water of the sword is an eloquent metaphor for a Shiite, and the analogy of the sword with water in relation to its causal suppression is a metaphor for metaphor, and the proof of suppression is a fictional metaphor and all of this is the comparison of war with fire in annihilation and annihilation.<sup>22</sup>

And labor: working and striving, and rolling up the matter: the seriousness and the principle of it in the sense of speeding up and diligence at work, and it is used to roll up the garment from the leg, and the circles: the delays of time, the accidents of days and the reprehensible consequences, and they are used in the transformation of grace into distress, so you wait Affliction descends on us, grace and victory over us. And stagnation: expectation, and what is meant is news of calamities and strife, regression, reluctance and reversal of the thing and the fight: for the two horns to descend from their camels to their horses, and they are inconsistent, and what is meant is that they are still hypocrites who have never believed.

“When God chose for his prophet the house of his prophets and the shelter of his purists, he appeared in you a sense of hypocrisy and dulling the robes of religion, and the uttering of Kazem al-Ghawin, and the inertness of the inferior of the least, and the vanity of the vanities roared. Responding, and for jealousy in it, observers. Then I awoke you and found you feeling light, and I blamed you, and I blew you with anger, and you branded other than you, and you mentioned something that does not befit you. They have fallen and Hell is surrounded by unbelievers. So they are among you, and how are you? And how will you be silent? And the Book of God is among your appearances, its affairs are apparent, its rulings are glorious, its flags are brilliant, his marriage is bylaw, his orders are bylaw, and his orders are clear, you have left him behind your backs. Wretchedness for the oppressors instead of him, and whoever seeks a religion other than Islam will not be accepted from him and he is in the hereafter among the losers, and then you are not long after that she will reside in her contention, and her leadership smooths, then you took Torun and her leadership, and stirred her coals, And you respond to the seductive shout of the devil, and turn off the lights The clear religion and the extinction of the Sunnah of the Prophet, you please a sense of pleasure, and you walk for his family and his son in wine and misfortune, and be patient with you on the example of the incision of the field, and the prickling of the teeth in the stuffing, and you claim that we have no! Do you seek the best of ignorance, and who is better than God to judge people who are certain, do you not know? ! Indeed, it was revealed to you like the suburban sun that I am his daughter.  
”<sup>33</sup>

So the prophets revolted, and the shelter of his purists, and the use of the haircut in the real enmity, and the origin of it is the special thorns. Fading the dress: it has become a morality, and the jilbab is the dress, and it was said that a woman covers her head, chest and back, and adding it to religion by adding the imbecile to the imbecile, religion is a comprehensive matter for the Muslim nation that adorns them and conceals their shame. The soul, which is the retention of the soul, expresses silence, and it appears through contemplation that the suppressor and the suppressed in the sense of the silent, and the concealment of the lamentations is protected, and the concealment in the sense of the Infallibility, and flush, meaning Dhul-flow, and Rada, meaning Dhul-Rida .<sup>23</sup>

And the phoenix borrowed to the chief of the nullifiers to denigrate him, as he is like an animal, and the mark is the effect of ironing, and roses are the

presence of water for drinking, and the revenue is: bringing. And drinking: luck from water, and they are two metaphors for taking what they have no right to from the caliphate and the leadership, and the word and the wound: two connotations about the loss of the Messenger, and when it heals: what works after, and he mentioned actions (and you mentioned and mentioned) you started out in your wrath Our truth, because the sentence you started in the beginning was the place of the aforementioned mark and revenue instead of it,<sup>35</sup> and the suture of the head: what disappears in it, and the words are an analogy of Satan to the hedgehog, so his head comes out when fear ceases.

So their pretension and showing them to people is a deception, so their meeting in the shed is a push for sedition, and the mooches: for exclusion and in it the meaning of exclamation, (how and I in the sense of exclamation) and it is a supplication that is far away for you, and from you who is far away, and heir: meaning the meaning of a word used by the people of the Hijaz, and erasing paper from the bough It was scattered, so you could not wait for that calamity to go away, and the animal's lack of submission and its going, and the conscience in (its reluctance to lead) is a metaphor for the usurpation of the caliphate, and it has been likened to the elegance that they knocked on and seized .<sup>36</sup>

And jealousy: deception, deception, and conscience in it refer to Satan And the observation has its origin from luck, which is looking at the back of the eye, and the devil found you because of your acceptance of deception, perhaps the glory, and the meaning: what is meant by the jealousy in the devil is what necessitates deceit by decorating and a false promise, so the release of the uncle is absolutely the cause of the cause, so the people noticed and cut short On it, the devil's ranks are ready to subjugate, and to rise: to stand up, and you mad the man: you angered him and the fire ignited, so the devil made you angry and found you angry with his anger, and I made you angry, their anger at the request of the presidency, so they claimed that they were more deserving of their old age or a reference to their hatred and bad faith, and the heir : In the sense of destiny, And it is a word used by the people of the Hijaz, and erasing the paper from the branch: its scattering and the contraction of the animal: its departure and its lack of submission, and the incontinence by breaking the blame, the easy softness of the submissive, and the conscience in its distraction, its leadership, its leadership and its coals as a metaphor for the caliphate. It was likened to a camel that they installed and seized<sup>24</sup>.

The carbuncle: the burning of firewood, and the shouting: the shouting, and its suppression extinguished it. And the shouting: The shouting and the silence of the fire: extinguish it completely, and when you were patient until the caliphate settled against you, you began to incite evils and seditions, and secrets against the announcement, and liken it to the clear and clear sun, and her saying: I am his daughter: there are two factors in which a conflict is an effect of an omitted act) You know (and likewise, he can do an actor to be manifested, do you not know that I am his daughter?

From the above, it becomes clear that the interrogation has a prominent role in showing the meanings that our mistress Al-Zahra wanted in affirming her

right, so she pushed society at the time to demand her right in a manner of instigation accompanied by severity and sometimes reprimand, so the vocal toning came up with the interrogation, to achieve the desired meaning, so whoever reads the sermon and reads it finds a response And severe pus in her speech.

### ***Third: Assonance***

Language: It is derived from: "Assuming a man if he utters words to him, and breaks like rhymes in poetry without weight". This is because the commas are subordinate to the meanings, and as for the braces, the meanings are subordinate to them, As the reason for this is due to its derivation from the Dove's sleep, it has nothing but symmetrical sounds. And idiomatically: It is moderation in syllables of speech, and it is known that it is the last word in the context, and some call it rhyme of prose, or "it is the compatibility of the two commas in the last letter of prose".<sup>25</sup>

### ***Fourth: Types of assonance***

#### ***The types of assonance in the sermon varied, and what came from it***

Assonance Al-Mutrif: that the two words agree in the letters of the assonance, not in the weight (53)

Ibn Al-Zamalekani (d. 651 AH) introduced him, saying: "If the weight is too late, it is called an extremity." (54) And Abdel Aziz Ateeq went on to say that: "The two commas or the commas differed in weight, and Roya agreed."<sup>40</sup> And from the passages of the sermon that I hesitated to Al-Asja extremist

E b / t / d / a / e, ac / d / e, a and / l / e sealed with an open short syllable

The passages were sealed with (ha), as the words agreed in the narration, and differed in weight.

#### ***And from the tooth its attribute***

And among the illusions how it is: ky / fy / t

The vocabulary in the narrator (he) agreed and differed in weight, and the news was presented as a permissible introduction, so the news is almost a sentence (from the tongues and from the illusions) on the subject (its description and how it is).

Being with his ability: b / qd / r / ta-e (short open + short open)

And he followed her by his gait: b / m / m / u / ta / ta (short open + short open)

The two words agreed in the narration (it), and differed in weight

And a warning to his obedience: Taa / a / ta

To demonstrate his ability: for /

And as a devotion to his righteousness: to / by / r / riyy / ah

The vocalizations were agreed upon in narration, and differed in weight

And out of pride in his calling: (warning, showing, worshipping, glorifying) object for him

Then God seized it to him, a seizure of opinion and choice: akh / t / m / yr

Desire and altruism: a / w-a / r. The two words agreed in the narration (R) and differed in weight and grip: taking the thing against the numerator.

For unseen creatures are: m-k / n and / nh (active)

And the cover of the lamentations is safeguarded: m / m / o / nh (activated)

And it is connected with the end of the nothingness: m / m / q and / nh (active)

It was agreed in the narration (Nana) and differed in weight, and what is meant is: referring to the science of shadows and ghosts, so glory be to him, Muhammad and the creatures chose ghosts and canopies, and he added concealment to (the lions), and the sites: plural, which is the name of a place without time, which is Explanations for hiding and selecting.

And in the people he stood with guidance: By a / e / dd / d / e

And save them from temptation: a / a / a / a / a / a / a

And their eyesight is from the blind: a / a / a / a / a / a

The vocabulary in the narration (verse) agreed, and differed in weight, so the messenger's coming was to save the nation from "seduction and blindness", whose vocabulary contradicts (guidance). Guidance is rationalization and significance. And it is the opposite of sight and is meant by ignorance.<sup>40</sup>

And guided them to the orthodox religion: A - l / qa / and - m (short closed + short open + long closed), And he called them to the straight path: aa / m-o / t -a / q-m (short closed + short closed + short open + long closed).

The two wording agreed in the letter roy (yum) without weight, and the orthodox religion is the same as the straight path

By Muhammed, may God bless him and his family, for the rest of the people of this house,

Be encircled by the righteous angels: Ala / Ba / Ra

And the pleasure of the Forgiving Lord: The effective lest

And the neighborhood of the mighty king: the l / j, b / b, the effective

Its phenomena are manifested: v ٧

She is pleased with him: A m / a / m / A / A

Alafzan agreed in roy and differed in weight

Leader to Al-Radwan, followed by: A / T / T / B //

Leading to deliverance: Hearing it: A-S / M-A-H

They agreed on the narration and differed in weight, (leader and performer) the name of the subject, and Radwan and Najat from the names of the heavens

Bethna for the arguments of God Almunawara: a / m / n and / and / a

And its interpreted meanings: a / a / a / a / a / a / a

And the forbidden shellfish: a / m / m / ha-s / y / a / rh

The terms were the same in al-ruwi (rah), and differed in weight

The word making eviction is interpreted:

And within the hearts connected by: m - and // for - / e -

Alafzan agreed in narration and differed in weight

And a reasonable fire in thought: m-p / qq and / l-h (make, within, enlighten)

He who is prevented from seeing his vision:

The two words agreed in their narration (to him) and differed in weight

Then he made the reward for his obedience:

And set the punishment for his disobedience: M-pa / p-p-d-ta



They agreed to narrate without weight, and the contrast came between (reward and punishment), the first for obedience, and the other for disobedience.

In addition to his worship of his curse: n-s / m- / -h

And from him to his paradise: c n / n / t .

They agreed in Al-Rawi (it) and differed in weight

*It was sent by God Almighty to fulfill His command:*

And resolving to spend his judgment: h

***And according to the determinants of its determinants:***

And the terms (to complete, resolve, implement) have effects for their sake that agreed in the narration (it) and differed in weight.

***Parallel rhythm: the two commas in weight and rhythm are agreed upon***

“Praise be to God for what He has been blessed with” aa n / u m,

A l / e m, s d / dm,

It was sealed with a closed short clip

Intervals are agreed upon in weight (a verb) and in recoil (m)

A census is the number of its number:

And far from the penalty, the duration of which is: / m / d // e

And a variation on perception expressed it: A - A / B - / D - / E -

Commas agreed upon weight (verb), and agreed upon rhyme (dha), and verbs (jam, distanced, variation) came in the past tense

We scolded them for more thanking her for her contact: for /// – / for // e

Immediately follow the Creator by removing it: B / A / A / G / A / / / / E

The wording was agreed upon in the weight (verb) and in the letter rawi (for her)

And he commended mourning for his ilk

And I bear witness that there is no god but God alone, he has no partner, and (there is no god) negates sex and (no partner) negates sex as well, and comes to confirm the negation, and the exception is empty

Create things, not from something, such as saying: S-b / for- / e-came (no) emotion

And to create it without following examples: m / m / s / w // for / e / e

F (no) negating the objection between the neighbor (Ala) and the sewer (imitation)

Without a need from him to compose it, and there is no use for him in photographing it except to confirm his wisdom, not: negation is extra,

Knowing from God Almighty with the inclinations of the things: A / A / E / M // or

Surrounding the events of the ages: a d / dd / e / and

Knowing the locations of al-Maqdur: Al-l / m. M / d / d / and The vocabulary ends with the letter rqaftiyah (worr) and between (al-amur and ages) agreement in weight and rhyming.

May Allah's blessings and peace be upon His Prophet and His Trustee on the Revelation, his serenity and his best of creation and his pleasure, peace be upon him and the mercy and blessings of God.

Then she turned to the people of the council and said: Are you the servants of God's command and forbidding it and the bearers of his religion and revelation, and may God grant you yourselves, and his reaching out to the nations, and you claim to have a right to God in how much you give it. .

The Talking Book of God: A N / Nna / Taq

And the true Qur'an: a-p-p-p-p-d.

And both of the two pronouncements on zina (subject) are the noun of the subject of pronouncement and veracity, they agree on weight and in narration (s), and they are two synonymous pronunciations.

And the shining light: aa / oa / oa / ta

And the bright light: A A A / A A / A

The two terms in weight are agreed upon, both of them are on zina (subject) and also in the rhyme (pbuh).

Evidence of his insights:

Exposed to his beds:

The two words in weight, q (insights and sirar) are agreed upon the zina (a family) and in the rhyme (ra), which are two opposite words

And his current evidence: A / A / A / A / A / A / A

And sufficient proofs: A for / as / /

So the recitation is between (community and sufficient) as they agreed in weight (active) and in narration (yyah)

And he called it before I erased it: aj / a / for ↓ / b ah

He chose him before he was sent:

I agreed on the weight (make it) and in the narration (make it), and it came in the tense past tense (name it and align it) for approach and direction.

3) Balanced recitation: that the last two words of the two verses take into account the weight without the rhyming (58)

It seems that the end of the verse is called rhyme, the end of prose is rhyming, and the end of the verse is a comma (59)

And his delegated virtues: A for / mn / d / and / and / b

And the gifted license: A A A / M A and / E A and / A

And his written laws: A - for / m - k / t - and / for -

The spacers are agreed upon in narration (and weight) and in weight (effective).

## CONCLUSION

The issue of taking the land of Fadak is political before it was religious, and it is a conspiracy against the Prophet's family and their economic struggle.

Directing the speech to the immigrants and supporters; Let them rise to victory.

The ritual breaks in the sermon of Mrs. Al-Zahraa Al-Fadkia varied, and it came between the extreme, balanced and parallel, and she achieved a rhetorical effect on the recipient, as she performed her legal and legal

performances with pleasant rhetorical breaks that had an emotional impact on the recipient.

The styles of the discourse varied and came in line with the formation and creation of ideals, and the style of the interrogation occupied a semantic variation between high and low in the sermon sections.

It shows the effect of Alawite rhetorical education in its expressions and phrases comparing to the rhetoric of her father, the Commander of the Faithful in his sermons, including the Qur'anic quotations that included the meanings she wanted in many examples of the Qur'anic surahs.

The vocal intonation appeared to have a clear effect, as our lady used it as a tool of linguistic influence, and the effect of which is not concealed is that the preacher possesses him and knows his secrets. The employment of the vocal dimension results in achieving the finest features of the influence on the audience and the listener, and this is a share for the first of prohibition and sight that only the distinguished orator possesses.

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