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Using Hadith Texts to Address the Controversies of Orientalists in the Biography of Zahra, Peace Be Upon Her

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Abstract

This research addresses the controversies presented by orientalists in their writings related to the biography of Al Zahraa, peace be upon her, and tries to respond to them using the Hadiths of the Prophet, and the texts of the infallible imams.

Keywords: *Al-Zahraa peace be upon her, Orientalists, Controversies.*

Among those controversies presented by the Orientalists that we intend to stand by and present them to what is stated in the modern texts are the following:

1- The First Controversy: The Upbringing and Birth of Mrs. Al-Zahraa

A group of Orientalists presented the problem of not mentioning the details of Lady Zahra, peace be upon her, at the beginning of the eternal prophetic mission and lived for a long time in her father's life before her marriage without taking care of her.

In this matter, Kunselman says: (Although the narratives mention the birth of Fatima by her father Muhammad and her mother Khadija, she is silent about mentioning the daughter of the Prophet, may God bless him and his family, during the first ten years she spent in Mecca. Historians believe that Fatima's birth must have been in the year 605 AD, that is, seventeen years before the migration of the Prophet's family from Mecca to Medina)) Gerhard Kunselman: *The Brightening of the Shiite Star*, translated by: Muhammad Abu Rahma, First Edition, 1992, Madbouly Library, Cairo - Egypt, 36. See: Al-Kaabi, Shahid Karim Muhammad, *The image of the owners of the cloth between the reaping of the text and the permissibility of the Orientalist discourse*, Henry Lamance, as a model, 1st Edition, Dar Al-Kafeel Press for Printing, Publishing and Distribution, Karbala, 2015 AD, 367.

Kunselman seems to have founded this problem, which he presented in the light of the date of the birth of Mrs. Al-Zahraa, peace be upon her, which was adopted by some Islamic sources that indicated that she was born before the eternal prophetic mission, including what he said: ((Abu Al-Faraj in the book of the student killer was the son of Fatima, peace be upon her, before the prophethood, and the quraysh of Hain, the adoption of the Ka 'bah, and it was the marriage of Ali to the son of my father in the book of Elijah in Safar, after the coming of the prophet of God, Samadina, and his son after the return of Gaza, and his mother in the year of

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There are those who mentioned her birth more than one narrative , and one of them was unlikely, towards the saying of Al-Kafami ((In the tenth year of the year of resurrection, two years from the resurrection, it was the birth of Fatima, peace be upon her, and it was said that five years from the resurrection)) (Al-Kafami, Ibrahim bin Ali Al-Ameli (d. 905AH), *The Protective Paradise of Safety and the Remaining Paradise of Faith*, Dar Al-Radi, Qom - Iran , 1405AH 512 .

Others went on to mention one account of her birth as it came in Al-Kafi : (Fatima the daughter Muhammad, peace be upon him and his family, was born five years after the resurrection of the Messenger of Allah, and she died and she has eighteen years and seventy-five days)) (Al-Kulaini, Muhammad ibn Ya 'qub ibn Ishaq (d. 329AH) , Al-Kafi, (I Al-Islamiya), fourth edition, Dar Al-Kutub Al-Islamiya, Tehran - Iran, 1407AH, 1/457, the tenth hadith), Al-Majlisi, Muhammad Baqir ibn Muhammad Taqi (1110AH) , *The Mirror of the Minds in Explaining the News of the Prophet's House*, second edition, Dar Al-Kutub Al-Islamiya, Tehran - Iran, 1404AH, Hadith 11 , 5/311. Al-Majlisi , Al-Bahar 43/9, Hadith 13 .

Others stated that her birth is likely to be in five of the resurrection, as Al-Tabarsi said: (It is apparent in the narratives of our companions that she was born in the year five of the resurrection in Mecca on the twentieth of Jumada al-Akhirah and that the Prophet, may God bless him and his family, was arrested and she has eighteen years and seven months))) Al-Tabarsi: Al-Fadl ibn al-Hasan (d. 548AH) : *Informing the Warriors of the Flags of Guidance* , Third Edition, Islamic, Tehran - Iran , 1390AH , 148 .

He confirmed his words with the statement of Abu Sa 'id al-Hafiz that ((All the children of the Messenger of Allah, may Allah's peace and blessings be upon him, and his family were born before Islam except Fatima and Ibrahim, for they were born in Islam)) Al-Tabarsi, I 'lam al-Warri, with the flags of guidance : 148 .

The validity of her birth date is supported by the birth of her firstborn son, Imam Hassan, 15 years and months after the resurrection of the Prophet, may God bless him and his family. She was eleven years old when Mr. Al-Murtada said: ((The Lord Abu Muhammad, may God's prayers be upon him, by the command of God and followed by the believers , and his birth was fifteen years and months after the resurrection of the Messenger of God, and Fatima, peace be upon him, was born the father of Muhammad, peace be upon him, and she has eleven full years...)) Ibn 'Abd al-Wahhāb Ḥusayn ibn 'Abd al-Wahhāb (5th century) : *The Eyes of Miracles* , First Edition, Al-Dawrī Library, Qom, Iran , 59 .

The researcher, Intisar Adnan Abdul Wahid, confirmed after an extensive study of the hadiths that referred to this matter that it is more correct to be born in the fifth year of the mission . See: Al-Awwad , Intisar Adnan Abdel Wahed : *Mrs. Fatima Al-Zahraa, Historical Study*, First Edition, Al-Badil Foundation, Beirut - Lebanon , 2009 , 27 . Dr. Nizar Naji Muhammad : *Mrs. Fatima Al-Zahraa, peace be upon her, in Orientalist thought (Emile Durmingm and his book Hayat Muhammad as a model , research published in Meraas Magazine, Third Issue, October , 2022 , 229 .)*

According to the second narrative , there is no justification for mentioning the problem presented by Conselman, as the year of her birth in 614 AD, according to the second narrative – which is the correct one – explains to us the question raised by Conselman about why the historical narrative s did not talk about her during the Meccan period of Islamic da 'wa as she

is eight years old when the Prophet (PBUH) migrated from Mecca to Medina, which took place in 622 AD as a young child, so she can do it during that period . Dr. Al-Zubaidi , Qaisar Abdul Karim Jassim : The political position of Zahraa, peace be upon her, between the Orientalist vision and the historical text Study and analysis : , Center for Fatimid Studies in Basra , alfatimi-basra.com

Thus, it is clear that researching the Hadith books and using the modern texts mentioned by the Prophet, may God bless him and his family and his household, peace be upon them, is able to respond to the controversies presented by the orientalists who leaned on part of the narrations that support their sayings and support their ideas , and turned a blind eye to other narrations that respond to their controversies and deny what they go to .

2- The Second Controversy: the Prophet, May God Bless Him and his Family, Relationship with Lady Zahraa, Peace Be Upon Her

Another controversy presented by orientalists is the issue of the Prophet's dealing with Lady Zahra, peace be upon her, and her indistinguishability from others, as Lamance says: (Fatima was treated normally in her life , and in her father's house, whether from her father or from the companions and others , and we did not see her enjoy more favor and respect than the Bedouins of that time)) Fatima Etles Filles de Mahomet : Notes Critiquess Pour L, etude dela Sira, Romae , 1912, 15 Filles de Mahomet, 18-19 .

According to what we adopted in this research, the means of responding to the controversies of the Orientalists is the noble prophetic hadiths, and the texts of the infallible ones. We must mobilize the hadiths that talk about the status of Mrs. Al-Zahraa, peace be upon her, which is so many that we are unable to collect them all, so we will try to bring some examples of them.

It came from Abu Ja 'far, peace be upon him, who said : ((When Fatima was born, peace be upon her, he revealed it to a king, so he uttered it to the tongue of Muhammad, peace be upon him and his family. He called it Fatima, and then said : I weaned you with knowledge, and weaned you from menstruation)) (Majlis/al-Kafi, modern edition, 2/495, Fayd al-Fayd al-Kashani, Muhammad Mohsen bin Mortada (d. 1091AH), al-Wafi, Imam Amir al-Mu 'minininin library, peace be upon him, Isfahan - Iran, 1406AH, Hadith 1362-5, 3/746. Al-Majlisi , Bahar Al-Anwar , Chapter of Its Names and Some of Its Virtues, 43/13.

In the explanation of this hadith, it reads : ((Weaning you with science, that is, cutting you off from ignorance because of science, or making your weaning from milk coupled with science as a metaphor for being in the Bedouins of creation who are aware of the divine sciences, or the meaning of weaning you with science until you have dispensed and weaned, and on the divine estimates, or the meaning of weaning you with science until you have dispensed and weaned, and the meaning of weaning you from ignorance, or the meaning of weaning you from ignorance is weanizing people, and weaning you from menstruation, which is menstruation, and the last two faces constitute their action in this paragraph except with the task of making menstruation a metaphorange for sins and bad mundane morals or the third is said when weanizing you about spiritual and physical impurities, you weanize people from the impurity of ignorance, immorance and sinfulness.)) Al-Majlisi , Mirror of Minds 5/344 .

This hadith suggests that Lady Zahra, peace be upon her, was distinguished from other women of the universe and not from the women of her time by these qualities and this selection and made her in this prestigious position of knowledge and creation and raised her status to the worlds.

((It was narrated that the Mujahid of the Prophet, may Allah's peace and blessings be upon him, said: "Whoever knows this side has lost it, and whoever does not know it, then Fatima The daughter Muhammad is a few of me, and she is my heart and soul, whoever knows this side, then he has lost it. He has lost my ears, and whoever does not know it, he has lost God.") Al-Arbili, Ali bin Issa (692AH), *Kashf Al-Ghama*, Bani Hashem Printing Press, Tabriz Iran , 1423AH , (Her door to her house with the Prophet, may Allah's peace and blessings be upon him) , 1/466. And Al-Majlisi, *Bahar Al-Anwar*, (Chapter of its merits, virtues, and some of its conditions and miracles, may God's prayers be upon them) 43/54

This declaration from the Prophet, may Allah's peace and blessings be upon him and his family , and taking it in the hand of Zahra, peace be upon her, in front of everyone, reveals her high status with the Prophet, may Allah's peace and blessings be upon him and his family, and in the Islamic march in general .

It also came about (Muhammad ibn Yahya al- 'Amrki ibn' Ali ibn Ja 'far from his brother Abu al-Hasan, peace be upon him, said: Fatima, peace be upon her, is a martyr friend, and the daughters of the prophets are not at ease.) Al-Kulayni , Al-Kafi (Islamic edition) , (Bab Al-Mawlid Al-Zahraa Fatima, peace be upon her) 1/485 . Al-Kashani : Al-Wafi , 745 .

Al-Majlisi stated that this hadith is true , see : Al-Majlisi: *Mirror of Minds* , 5/315 . This hadith was inferred from the infallibility of Lady Al-Zahra, peace be upon her, as he said : ((The friend is actual to exaggerate in honesty and sincerity, that is, she was very believing in what her father, may God bless him and his family, said, and she was sincere in all her words, believing her words with her actions, which is the meaning of infallibility, and there is no doubt in her infallibility, may God's prayers be upon her, because she entered into those in whom the verse of purification was revealed unanimously, both private and public, and the recurring narrations from both sides)) Majlisiy: *Mirror of Minds* , 5/315

He refers with his words to the verse of purification : “God only wants the abomination of the people of the house to go away from you and purify you cleanly” Surat Al-Ahzab 33 . Which stated in its interpretation : ((Ali, Al-Hassan, Al-Hussein and Fatima were the interpretation of this verse, so the Messenger of Allah (PBUH) took Ali, Fatima, Al-Hussein and Al-Hussein in hand and brought them under the cloth in the house of Umm Salamah, and said: O Allah, every prophet has weight and family, these are my weight and my family, and Umm Salamah said: I am not from your family, he said: You are good, but these are my weight and my family)) Al-Ayashi , Muhammad bin Masoud (d. 320AH) *Tafsir Al-Ayashi*, First Edition, Scientific Press, Tehran - Iran, 1422AH , 1/250 .

No one confirmed that Lady Zahra, peace be upon her, was among those in whom this verse was revealed when it came from Muḥawil ibn Ibrāhīm with the support of Umm Salamah. She said : (This verse was revealed in my house: {It is Allah's will that He should take away from you the abomination of the people of the house and cleanse you cleanly} . In the house there are seven: Gabriel, Michael, and the Messenger of Allah (may Allah's peace and blessings be upon him), Ali, Fatima, Al-Hassan, and Al-Hussein. She said: As I was sitting at the door of the house, I said: O Messenger of Allah, are you not one of the people of the house? He said: You are good and you are one of the wives of the Prophet. And what he said was that I am from the people of the house. Ibn Hayun, Al-Nu 'man bin Muhammad (d. 363AH) : *Explanation of Al-Akhbar in the Virtues of Immaculate Imams* , First Edition, Islamic Publishing Corporation, Qom - Iran, 1409AH , 3/13 .

There is no better evidence than this noble Quranic verse, and the reason for its revelation and

interpretation on the privacy of Lady Al-Zahraa, peace be upon her, her preference over others , and her special status in Islamic life.

One of the hadiths referring to the statement of the Great Prophet, may Allah's peace and blessings be upon him, is that he said: (The best women of the world are four, Maryam the daughter Imran, Khadija the daughter Khuwailid, Fatima the daughter Muhammad , and Asiya the daughter Muzahim) Al-Majlis, Bahar Al-Anwar (Beirut) , (her merits, virtues , and some of her conditions and miracles ...) 43.36

Fatima, peace be upon her, and no one else deserved to occupy this great position throughout history and the abundance of feminist figures who lived in it .

As for the sincere Imam (peace and blessings of Allah be upon him), Fatima (peace and blessings be upon her) said : (When I descended { do not make the Prophet's supplication among you as one supplication of another }, I dreaded the Messenger of Allah (peace and blessings of Allah be upon him) to say to him: O father, I used to say: O Messenger of Allah, may Allah's peace and blessings be upon him, so he turned away from me once, two or three times, and then came to me. He said : O Fatima, she did not descend in you, nor in your family or in your descendants , you from me and I from you, but I descended in the people of Jaffa, and the harsh Qurays of the people of opulence and arrogance. Say : O father, she is alive to the heart , and I am satisfied with the Lord))) Al-Majlis, Bahar Al-Anwar (Beirut) , (her merits, virtues, some of her conditions and miracles ...) 43:32

This sum of hadiths, which is a small fraction of the hadiths that referred to the status of Lady Al-Zahraa, peace be upon her, and the nature of the treatment that she was treated by the Prophet, peace be upon him and his family, and the disclosure of the Prophet, peace be upon him and his family, that the good treatment of Lady Al-Zahraa, peace be upon her, obtains the satisfaction of the Prophet, peace be upon him and his family, and the satisfaction of Allah, the Almighty, and the abuse of her anger the Prophet, peace be upon him and his family, and the anger of Allah, the Almighty .

The hadiths contradict the claim of the Orientalist Lamans that Lady Zahra, peace be upon her, was treated normally by the Prophet, peace be upon him, and his family and companions. ((The love of the Prophet, peace be upon him and his family, and his strong attachment to Fatima, peace be upon her, make her luminous life more appreciated and respected ... If we go deeper into this idea and that the Holy Prophet (peace and blessings of Allaah be upon him) is the best human being , the closest human being to Allaah , which is the criterion of truth and the balance of justice in everything , and that the Sunnah - meaning all his words, actions and even reports - is one of the sources of Islamic legislation and it is necessary for it and the Quran to be a curriculum for all the Ummah until the Day of Resurrection ... We reach the extent to which Fatima, peace be upon her, has a moral status)) Liberation Committee of the Way of Truth , Lady of Women Fatima Al-Zahraa, Second Edition, Salman Al-Farsi Press, Qom - Iran , 1409 AH , . 16-17 .

We must realize that ((all the actions that were initiated by the Prophet towards Al-Zahraa were divine , and my poetic restriction was not due to the relationship of fatherhood and prophethood)) Dastghib, Abdul Hussein, Biography of Al-Zahraa, Translation by the Al-Huda Committee, First Edition, Dar Al-Balagha, Beirut - Lebanon , 1993 , 47

It is necessary to review the issue that ((The Prophet (PBUH) and his family have other daughters, and the Prophet (PBUH) and his family members, relatives and even strangers were

very generous, but despite all this, his special love for Fatima, peace be upon him, was clearly distinct, and this love increases in importance and significance, and he used to declare such love and attachment on various occasions and confirm it on public opinion, and this in turn witnessed and indicative of the close link between the life of Fatima, peace be upon her, and the people of her house, peace be upon them, with the fate of Islam)) Liberation Committee of the Way of Truth , Lady of Women Fatima al-Zahraa, peace be upon her, 17 .

Thus, no one has any room left to declare that Fatima, peace be upon her, was treated normally by the Prophet, peace be upon him, and his family and companions . This indifference led to a continuous illness that afflicted Mrs. Al-Zahraa, peace be upon her, according to Lamance: ((In terms of form, we did not find better, as she was weak in structure, thin and pale yellow, always ill, and her illnesses held her back from the hard work that Arab women were doing at the time , so she died as a young woman , and her unhappiness dates back to previous periods, where she realized Muhammad's lack of interest in her)) Fatima Etles Filles de Mahomet, 18 – 19 and the translation quoted Dr. Nizar Naji Muhammad in his research, Mrs. Fatima Al-Zahraa in Orientalist thought.. , 231 .

However, looking at the modern texts received from the Great Prophet, may God bless him and his family, denies that Lady Zahraa, peace be upon her, has failed to perform hard work, as she took responsibility for caring for her house, her family, and her husband, peace be upon her, and was performing all her obligations in the best way.

It has been narrated that the Amir of the believers (peace be upon him) said : ((To a man of the sons of Saad - not to tell you about me and Fatima al-Zahraa - that she was with me, so she hid in the kinship until it affected her chest and grinded in the molar until she had reached her hand and scavenged the house until it was dusty or underneath the kinship until it rubbed her throat...)) Ibn Babawiya, Muhammad ibn Ali (381AH) : Whoever is not attended by the jurist , second edition, Islamic Publishing Corporation, Qom - Iran , 1413AH , (Chapter describing the prayer from its opening to its conclusion , 1/321 . Al-Majlisi : Bahar Al-Anwar , (The door of her walk and the generosity of her morals, may God's prayers be upon her) , 43/82 .

And about my father, the servant of God, peace be upon him, he said: ((The emir of the believers, peace be upon him, used to write, drink, and vacuum, and Fatima used to grind, knead, and bake. Al-Majlisi, Bahar Al-Anwar , (Chapter on how to have sex with her with Ali, peace be upon him) , 43/151

These hadiths and others reveal what can not be mentioned that Mrs. Al-Zahraa, peace be upon her, practiced her normal life, and performed her duties like any other woman, but she may be those who endured more difficulties than other women, and placing her in that image painted by some orientalists from a woman with some ailments that prevented her from performing her roles is only a way to weaken her symbolism , and to remove the features of her true image, but modern honorable texts respond to those allegations that are not based on scientific evidence that supports them.

Conclusion

At the end of this research, which we thank God for its achievement , and before writing its most important findings, it must be noted that we have not identified all the problems raised regarding the personality of Mrs. Al-Zahraa, peace be upon her, and her honorable biography,

but we have selected from them the models that the research dealt with; To prove what we want to present and propose, which is the employment of the modern texts themselves to respond to those controversies, and the evaluation of the hadiths on which the orientalists were based. To decide on these problems, and balance and weighting in the event of a disagreement in these narratives.

The research found that the Orientalists relied on some of the few hadiths to establish a comprehensive idea and turned a blind eye to the hadiths that contradict their idea without taking into account the disagreement that exists in some historical issues related to the biography of Mrs. Al-Zahraa, peace be upon her.

Their method of eliciting information was selective, as they took some narratives that fit their ideas , and some of their proposals were completely contradictory to a number of hadiths that prove the contradiction of what they claim .

This indicates that the visions and ideas presented by the orientalists regarding the biography of Mrs. Al-Zahraa, peace be upon her, had a need to scrutinize and then respond to them because they sought to weaken and reduce the symbolism of Mrs. Al-Zahraa, peace be upon her. Thus, the symbolism of one of the eternal feminist figures, who must be an example to the women of the entire human world, dissolves according to the hadiths of the Great Prophet, peace be upon him and his family, and the hadiths of the infallible imams, peace be upon them.

In order for our response to these controversies to be logical and conscious, we found that what we went to adopt the modern texts was an effective and fruitful way because it distances us from the emotional judgment that may take us to avoid the right and away from the truth , in addition to the fact that leaning on the modern texts does not need us to philosophize and analyse things logically, to which we may find a response similarly . Relying on the Sunnah, which is one of the sources of Islamic legislation, is an ideal means in this matter . Because it is documented evidence among Muslims , and a source that cannot be ignored by non-Muslims . The adoption of modern texts in writing and documenting biographies and responding to controversies is a useful means, and a scientific method that earns the resulting judgments a logical character and brings them closer to realism , and keeps them away from intolerance and emotion

We ask Allah to be in accordance with what we want and our last prayer is that praise be to Allah, the Lord of the Worlds , and prayers and peace be upon Muhammad and his noble and pure family .

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