**Equating and Contrasting
in Fadak Sermon
of Al−Zahra (peace be upon her)
: A Critical Stylistic Study**

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Abstract

Critical stylistics is interested in the exposure and revelation of «hidden ideologies in texts and then in discourse» by providing a collection of linguistic tools. Hence, this study analyzes Al Zahra›s Fadak sermon by using a few of the critical stylistic tools, with a particular emphasis on equating and contrasting ones in order to identify the main ideologies concealed within the sermon.

A qualitative analysis is conducted in the current study to examine the critical stylistic tools employed in this sermon.

The study analyzes just some lines of the sermon as samples since the sermon has many details that makes it require more than one study to analyze all its parts. However, the study finds that several prominent equating tools employed by Al-Zahra (peace be upon her) in order to establish connections between its themes, enabling her audience to engage with the issues she aims to emphasize in her sermon.

On the other hand, Al-Zahra employs numerous contrasting tools to evaluate the distinctions between right and wrong, faith and disbelief, justice and injustice, and light and dark.

One of the significant conclusions the study yielded is that, Al-Zahra (peace be upon her) communicates a variety of ideologies with her sermon; the most critical of them is to expose the truth about the unjust people who have usurped her inheritance and neglected her father›s will of appreciating the respectable position of his family.

Key Words: Al Zahra' s sermon, equating and contrasting tools , ideologies

1. INTRODUCTION

1.1. Problem of the Study

Critical stylistics is interested in the exposure and revelation of "hidden ideologies in texts and then in discourse" by providing a collection of tools to uncover these ideologies (Jeffries, 2010). In order to identify the primary ideology or ideologies concealed within the sermon, this study employs a few of these tools to analyze Al Zahra's Fadak sermon, with a particular emphasis on the equating and contrasting ones. For the researchers' investigation, no study currently explores the equating and contrasting tools discussed in a forementioned sermon.

1.2. Aims of the Study

The study aims to answer the following questions:

1-How does Al-Zahra' s Fadak sermon employ equating tools in her sermon?

2- How does Al-Zahra' s Fadak sermon employ contrasting tools in her sermon?

3-What underlying ideologies can be identified in the analyzed sermon?

4-Which ideologies are most prominently employed throughout the analyzed sermon?

1.3. Methodology of the Study

Adopting a qualitative approach is suitable for achieving the aims of the current study, as a quantitative approach is not relevant. The latter does not contribute to obtaining the desired results, as the focus is on analyzing the selection and placement of critical stylistic tools in the sermon, rather than quantifying them.

Additionally, Al Zahra (peace be upon her) is the daughter of the Prophet Muhammad, whose words come directly from Allah through revelation. She draws

wisdom and eloquence from that sacred prophetic knowledge fount. Accordingly, it is difficult for any researcher to comprehend everything that her sermon contains in terms of the various linguistic features. From this standpoint, the researchers find no benefit by using a quantitative approach to count linguistic tools as numbers. Rather, it is better to analyze some samples of the sermon which contain the mentioned tools and explain the benefits that Al-Zahra adopted them in her speech.

Since the Fadak sermon is famous sermon which is found in many electronic and written sources , hence, the researchers depend on two sources from the internet to take the sermon text from them , the first of them is:

https://www.aqaedalshia.com/aqaed/AHLALBAIT/fatema/fadak.htm,   while the second one is the translation of the sermon, Jaffer, T. R. (2023). The Sermon of Fadak. Al-Islam. https://www.al-islam.org/sermon-fadak-tahir-ridha-jaffer.

2. Significance of Al-Zahra's Sermon

Fatima Al-Zahra is the sole daughter of the prophet Mohammed (peace be upon him and his family), who married her to his cousin Imam Ali ibn Abe Talib to be the intermediary between the prophetic and the imamate, this is contributed to her elevated status among Muslims. Before his death, Prophet Muhammad (peace be upon him and his family) bequeathed Fadak to his daughter, which is a component of the bounty he received (Sahib, 2023: 297). Upon becoming the caliphate, Abu Bakr (the caliphal authority of this era) took Fatima's Fadak by force and claimed it as state-owned property. This is happened after the Prophet's death, when the people turned against his family, and Abu Bakr usurped power from, Imam Ali (peace be upon him), and forced him to pledge allegiance to him. Fatima's rights were violated, and her house was incinerated. (Dhala,2024: 1).

In the light of this context, Al Zahra (peace be upon her) expressed her

claim to ownership of Fadak through an oral protest. In addition, this sermon, which addresses the case of usurpation of Al-Zahra' Fadak property, is not only a historical sermon but also a remarkable illustration of an oratory that employs a variety of linguistic elements to convey its message. The eloquence of the Fadak sermon by Al Zahra (peace be upon her) is a prime example of linguistic creativity. It had a substantial influence during its era and continues to resonate in the present day (Al-Eisawi & Al-Hali, 2023: 80). Al Zahra (peace be upon her) utilizes techniques and profound observations in her sermons; her discourse is distinguished by linguistic richness, eloquence, profound meaning, and coherence between phrases, as she presents novel and unusual ideas.

3. Equating and Contrasting: Overview

The manner in which Equating and contrasting examine texts is by employing equivalence and opposition. Additionally, by generating new synonymies and oppositions within the text, occasionally between terms that could not be associated outside their context, and occasionally between clauses, phrases, or even between the whole paragraphs, (Jeffries, 2010, pp. 30- 51).

Viewing the world as reflected in the text and the set of ideas that such a text demonstrates is significantly influenced by the use of equating and contrasting. Additionally, nearly every text presents a sequence of ideas that are either equivalent or opposing, and it is important for the reader to be aware of this, (Jabbar, and Sharhan, 2023: p.2293). According to Hamad, (2023: p.81) this textual-conceptual instrument is concerned with the equivalence or contrast of two entities in the texts and demonstrates the ideological significance of contrasts and similarities.

3.1. Equating and Contrasting Structure

Critical stylistics consolidates the fundamental functions of a text within real-world contexts. It emphasizes how texts construct and organize our perception of

reality and experiences, which is evident through the lexical choices and syntactic structures embedded within the texts, (Al-Azzawi, & Abbass, 2022). Hence, the writers employ a diverse array of "syntactic triggers" to generate equating and contrasting in their texts, which are subsequently crucial in the dissemination of the conveyed ideologies. Syntactic frames frequently generate numerous triggers to produce opposites. For equivalence, there are lesser frames generate it, such as apposition, (Jeffries, 2010: p. 53).

However, there exists a preferred structure that is most frequently used to express equivalence and opposition. Regarding the first case, it involves a copular structure where X is Y. In contrast, the second case involves negated opposition where X is not Y.

-It was X, Y. (it is equivalence), (1) e.g. It was fury, incompetence.

- It was X not Y (it is opposition), (2) e.g. It was car maintenance, not cake decorating, (Jeffries, 2010: p. 53).

3.2. Equating Tools

Many linguists indicate that equating involves using synonyms, even though they argue that there are no synonyms actually similar. Moreover each synonym carries its own distinct meanings. English speakers still consider certain items to be equivalent in meaning. Furthermore, a multitude of dictionaries have established that meaning equivalence is a psychological reality for English speakers, (Jeffries, 2010: p.44).

The sermon is set to be analyzed in this section by concentrating on four syntactic triggers in accordance with Jeffries' model to demonstrate the equivalence triggers within its lines. These triggers are: a- the use of intensive verbs which demonstrates Intensive relational equivalence, b) Appositional equivalence, c) Parallel structure, d) Metaphorical equivalence, and providing some synonym

examples.

Next, a concise overview of each of these triggers is going to be provided.

a)Intensive relational equivalence, this tool of equivalency is utilized to narrow down a generic example in order to provide specific information to the reader and accomplish certain objectives. Equivalence here is applied by using intensive verbs, which are also known as copular verbs or connecting verbs. These verbs typically require a noun, noun phrase, adjective, adjective phrase, or prepositional phrase as their complement. The words or phrases that come after an intense verb function as the subject complement, (Jeffries, 2010: p. 44). Look ae the following examples:

• Be (am, is, are, was, and so on)

• Look, stay , appear, become, remain, taste, feel, seem, smell, grow, sound.

(3) e.g., so, the best way to get in shape at your age is to get active and eat healthily

b) Appositional equivalence is when the sentence has an appositional structure with the same referent without a conjunction, such as "and." The Oxford Learner's Dictionary defines an appositive phrase as "a noun phrase that immediately follows another noun or noun phrase that refers to the same person or thing." "The grammatical construction in which two typically adjacent nouns with the same referent stand in the same syntactical relation to the rest of a sentence is referred to as 'apposition'," according to the Merriam-Webster Dictionary.

From his standpoint, Igaab, (2020: p.1) regards a sequence of units that are constituents at the same grammatical level and have an identity of reference is referred to as apposition. It is present in certain languages, such as Arabic and English, for the purpose of emphasis, explication…etc.

Appositives may be either:

1. noun phrases; – it was fury, incompetence. or

2. clauses: – Although she was reluctant, although she felt an understandable hesitation, she eventually agreed;

3. predications: They had summoned help–called the police and fire brigade;

4. or adjectives: –She is better, very much better, than she used to be. (Quirk et al., 1985: p.1308).

c) Parallel structure is the use of equating two ideas, when placing them in a pattern that is parallel in structure. It conveys equivalent concepts and other constructions that include the same elements. All the items in the list consist of gerunds (nouns ending in –ing), infinitive phrases (to be), past participles (verbs commonly ending in –ed), entire clauses, or any other components of speech.

(4) High immigration is dangerous, high immigration is our children's future

d) Metaphorical equivalence concerns with the formation of intellectual equating through the utilization of metaphors and similes. As in the following examples.

(4) This government is a poodle (metaphor),

(5) This government is like a poodle (simile), (Hamad, 2023: p.47).

Linguistic triggers of Equivalence

Intensive Verbs	Appositions	Parallelism	Metaphorical equivalence	Synonyms

Diagram (1) showing equivalence triggers: as adopted from Qadir, (2021).

5.3. Contrasting Tools

Contrasting refers to the utilization of opposition. Subsequently, Nahajec (2009 :p.110) states that «opposition juxtaposes two events, states, or existences, whereas negation creates unrealized worlds by opposing non-events against

events, non-states against states, or non-existence against existence.»

Jeffries (2010: P. 54) asserts that, the process of creating opposites is highly complicated. Therefore, in a text, the relationships of opposition established between words and phrases can be examined by employing syntactic triggers which are outlined in the table provided below:

Negated opposition	X not Y; some X no Y; plenty of X lack of Y etc.
Transitional opposition.	Turn X into Y; X becomes Y, from X to Y etc.
Comparative opposition	X instead of Y; X rather than Y; X in preference to Y etc.
Concessive opposition	Despite X, Y; X yet Y; X still Y etc.
Explicit opposition	X by contrast with Y; X opposed to Y etc.
Parallelism opposition	He liked X, she liked Y; your house is X, mine is Y etc.
Contrastive opposition	X, but Y.

Diagram (2) showing opposition triggers, as adopted from Jeffries (2010)

Additionally, there are other lexical subcategories of opposition that can be characterized to construct an ideology in a text are likewise mentioned by Jeffries (2010), such as: complementary oppositions. These oppositions are basically mutually limited; if one is not X, then the other is Y. Examples: male/female; correct/incorrect. Converse oppositions are dependent pairings that possess distinct viewpoints regarding the same situation, whether their is a relationship such as a husband/wife or a dealing such as buy/sell. At last, Directional or Reversive oppositions refer to the acts that are opposite or reverse to one another, such as pack/unpack and arrive/depart. Furthermore, the ideological consequence of this tool may elucidate the dichotomy between moral / immoral,

positive / negative, and good/bad orientations of domains under consideration, such as confirming or refuting behaviors and endorsing certain activities that others may view as unlawful or inhumane, (Al. Shemmery, 2020: p.77).

4.The Qualitative Analysis

This section is devoted to the analysis and revealing the most prominent tools of equation and contrast and their effects in conveying the implicit ideology in Al-Zahra's Fadak Sermon in the study. The researchers analyze just some lines of the sermon as samples as the sermon has deep details that makes it require more than one research to analyze all its lines. Hence, the researchers choose some various lines that contain diverse equating and contrasting tools with them.

4.1. Analysis of Equating Aspect

• Synonyms

Equating is sometimes accomplished by employing synonyms. In her sermon, Al Zahra employs synonyms extensively:

• فَتِلْكِ وَاللهِ النَّازِلَةُ الْكُبْرى، وَالْمُصيبَةُ الْعُظْمى، لا مِثْلُها نازِلَةٌ وَلا بائِقَةٌ عاجِلَةٌ

This is, by Allah, a great tribulation and a dire calamity, no tribulation can be compared to it and no adversity is as grievous.

In Arabic, the nouns النَّازِلَةُ, الْمُصيبَةُ, and بائِقَةٌ all share a common meaning, as they refer to suffer, calamity, or a form of hardship. Within the same sentence, there exist additional terms that can be considered synonymous, such as «الْكُبْرى» meaning «great» and «الْعُظْمى» meaning «dire».

The fundamental concept that Al Zahra wants to convey to the individuals in this paragraph is that the passing of exceptional individuals, particularly the Messenger of Allah "Muhammed", is a great tragedy. His death is considered a major disaster and an unparalleled calamity in the world, as the Messenger

of Allah is characterized as the most honorable, greatest, and an unmatched misfortune.

• كتاب الله النّاطق والقرآن الصادق والنّور السّاطع والضياء اللامع .

The Articulate Book of Allah, the True Quran, the Radiant Light, the Effulgent Illumination,

It is evident that Al Zahra provides numerous synonyms in this passage, including النّور الساطع, القرآن, كتاب الله, and الضياء اللامع. Al Zahra employs these synonyms to suggest that Allah provides them with His authentic book, the Quran, as an evidence that they should adhere to its commands and guidance which are extremely evident.

• فَلَمَّا اخْتارَ اللّهُ لِنَبِيِّهِ دارَ أَنْبِيائِهِ وَمَأْوى أَصْفِيائِهِ

So when Allah chose to take His Prophet to the abode of His Prophets and the dwelling of His sincere.

The phrases دارَ أَنْبِيائِهِ , مَأْوى أَصْفِيائِهِ: are synonyms that Al Zahra uses to describe the place where Allah took her father "paradise" , as it is prepared for His Messengers and prophets.

• Intensive relational equivalence

This tool is accomplished by employing intensive verbs in the text, as the researchers have previously stated.

• أَوْ نَجَمَ قَرْنٌ لِلْشَّيْطانِ

Whenever the horn of Satan appeared

The verb نجم «appear» is regarded as an intensive verb in this context. According to certain Arabic historians, the Messenger Muhammed (peace be upon him and his family) stated once that the sun rises and sets on the horns of

Satan. This saying depends on the prevailing opinion which is Satan either faces the sun or is in alignment with it using his horns during these times. Therefore, Al-Zahra (peace be upon her) equates between the actions of those individuals in Al-Saqifa with those who follow the Satan.

- تَخافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ مِنْ حَوْلِكُمْ

You feared being dispossessed by those around you

The verb تَخافُونَ ‹fear› is an intensive verb that signifies the precarious state of the people prior to the arrival of the prophet (peace be upon him).

- ظَهَرَ فيكُمْ حَسيكَةُ النِّفاقِ وَسَمَلَ جِلْبابُ الدّينِ، وَنَبَغَ خامِلُ الأَقَلّينَ،

The thorny tree of hypocrisy appeared amongst you and the robe of religion became ragged… the unknown few arose.

The intransitive verbs ظَهَرَ , سَمَلَ، and نَبَغَ indicate the state of the coup among those individuals following the death of her father.

- فمحمّدٍ صلى الله عليه وآله عَنْ تَعَبِ هذِهِ الدّارِ في راحةٍ، قَدْ حُفَّ بالمَلائِكَةِ الأَبْرارِ، وَرِضْوانِ الرَّبَّ الغَفارِ

Thus Muhammad (p.b.u.h) is now in ease and comfort, [free] from the hardships of this world, surrounded by the blameless angels and the pleasure of the Forgiving Lord.

Al-Zahra vividly depicts the place her father has gone to, which is the paradisiacal realm where he is encompassed by faultless angels. The verb "surrounded" (حُفَّ) serves as an illustrative example of an intensive verb.

- Appositional equivalence

- وَأَشْهَدُ أَنّ أَبي مُحَمَّداً صلّى الله عليه وآله عَبْدُهُ وَرَسُولُهُ،

I bear witness that my father, Muhammad, is His servant and Prophet

In this example of the opening of her sermon, Al-Zahra provides a list of two appositives, namely "عبده and «ورسوله», which refer to the preceding name «أبيّ». The appositional equivalence being referred to here is the use of noun phrases as appositives.

• أنتم عباد الله نصب أمره ونهيه وحملة دينه ووحيه وأمناء الله على أنفسكم وبلغاؤه إلى الأمم

You are the servants of Allah, the recipients of His commandments and prohibitions, the bearers of His religion and revelation and the trustees of Allah over your souls. You are the propagators of His message to all people.

The noun phrases "وأمناء الله على أنفسكم", «وحملة دينه ووحيه» «عباد الله», and "وبلغاؤه إلى الأمم», are all considered appositives. This is because all of these noun phrases refer to the same group of people, which are Al-Muhajireen and Al-Ansar.

In the previous lines, Al-Zahra transitions to another facet of her speech, which involves reminding individuals of their responsibility and commitment for which they were created by Allah. It involves the act of worship and the dissemination of the Islamic message to other nations and people.

• وأَنّى تُؤْفَكُونَ؟ وَكِتَابُ اللّه بَيْنَ أَظْهُرِكُمْ، أُمُورُهُ ظَاهِرَةٌ، وَأَحْكَامُهُ زاهِرَةٌ، وَأَعْلامُهُ باهِرَةٌ، وَزَواجِرُهُ لائِحَةٌ، وَأَوامِرُهُ واضِحَةٌ،

And where are you heading to while the Book of Allah is in your midst? Its affairs are distinct, its rulings manifest, its signs radiant, its prohibitions evident and its commands are cler

Look at these adjectives, واضِحَة. لائِحة، باهِرَةٌ، زاهِرَةٌ، ظاهِرَةٌ،

The reader can note that all of these adjectives function as appositives of the noun phrase «كِتَابُ الله». In addition, these lines have several synonyms, namely «واضِحَة» «ظاهِرة», and "لائِحَةٌ». Al-Zahra reiterates that those who are unjust have

lost the Book of Allah, despite its explicit and obvious commands and rules.

- صلى الله على أبي نبيه وأمينه وخيرته من الخلق وصفيه

May Allah bless my father, His Prophet, the custodian of His revelation, His chosen servant, the one whom He selected from all His creatures and whom He is most pleased with

To substantiate her argument against them, Al-Zahra repeatedly invokes the revered titles and attributes of the Greatest Messenger نبيه, أمينه, خيرته, صفيه, emphasizing that these qualities are associated with her father Muhammad, أبي, (peace be upon him and his family)..

- قَذَفَ أخاهُ في لَهَواتِها، فَلا يَنْكَفِئُ حَتَّى يَطَأَ صِماخَها بِأَخْمَصِهِ، وِيُخْمِدَ لَهَبَهَا بِسَيْفِهِ، مَكْدُوداً في ذاتِ اللَّهِ، مُجْتَهِداً في أَمْرِ اللهِ، قَرِيباً مِنْ رسُولِ اللَّهِ سِيِّدَ أوْلِياءِ اللَّهِ، مُشَمِّراً ناصِحاً ، مُجِدّاً كادِحاً

he would dispatch his brother [Ali ('a)] into its midst and he would not return until he had trampled on its ear with the soles of his feet and put out its blaze with his sword. He strove for the sake of Allah and struggled in the way of Allah. He was close to the Prophet of Allah, a leader among the friends of Allah, always prepared and diligent, sincere, earnest and hardworking – never fearing the reproach of any reproached.

The verb sentences «وِيُخْمِدَ لَهَبَهَا بِسَيْفِهِ» and «يَطَأَ صِماخَها بِأَخْمَصِهِ» are examples of appositional equivalence that have been verified by predictions. Additionally, this paragraph employs adjectives as forms of appositional equivalence: All of the terms in question, including مُجِدّاً كادِحاً and مَكْدُوداً، مُجْتَهِداً، قَرِيباً، مُشَمِّراً ناصِحاً، all refer to the same individual, Imam Ali, the husband of Al Zahra, and the brother of Messenger Muhammad. In these lines, Al Zahra proceeds to discuss another example of the ingratitude of these individuals: their abandonment of her husband, her cousin, and the Messenger›s brother. By listing these qualities of her husband, Imam Ali (piece be upon him), she employs two types of oppositive,

namely: predication and adjective appositives.

• Parallel structure

a statement the inner meaning of which has been defined as sincerity

كَلِمَةٌ جَعَلَ الإخْلاصَ تَأْويلَها

its means have been instilled in the hearts and وَضَمَّنَ الْقُلُوبَ مَوْصُولَها

its meaning gleams in the minds ، وَأَنارَ في الْفِكَرِ مَعْقُولَه

He cannot be perceived by sight . الْمُمْتَنِعُ مِنَ الإبْصارِ رُؤْيَتُه

described by words وَمِنَ الأَلْسُنِ صِفَتُه

depicted by imaginations. وَمِنَ الأَوْهامِ كَيْفِيَّتُه

He fashioned everything with His power ، كَوَّنَها بِقُدْرَتِهِ

made it all with His will, وَذَرَأَها بِمَشِيَّتِهِ

In this paragraph, Al-Zahra incorporates a greater variety of parallel patterns within one paragraph. She skillfully depicts a harmonious and aesthetically pleasing portrayal of Allah's characteristics, attracting the attention of her audience to the beauty of the divine attributes.

She then proceeds in this style when she recounts how Allah selects her father, the prophet Muhammad, as a Messenger:

اخْتارَهُ وَانْتَجَبَهُ قَبْلَ أَنْ أَرْسَلَهُ He chose him even before sending him

وَسَمّاهُ قَبْلَ أَنِ اجْتَبَلَهُ ، named him before picking him

وَاصْطِفاهُ قَبْلَ أَنِ ابْتَعَثَهُ ، and selected him before appointing him

بالغَيْبِ مَكْنُونَةٌ when the creation was hidden in the unknown

وَبِسِتْرِ الأهاويلِ مَصُونَة ، covered by the curtain of uncertainty

وَبِنِهايَةِ الْعَدَمِ مَقْرُونَةٌ close to the edge of non-existence

It is evident that the sermon is replete with this parallel structure from the biggening to the conclusion, which is not only ensured that it is organized and simple to understand by the audience, but also prevents it from becoming monotonous, despite its length.

• Metaphorical equivalence

Metaphor

• حَتّى تَفَرّى اللّيْلُ عَنْ صُبْحِهِ، وَأَسْفَرَ الحَقُّ عَنْ مَحْضِهِ، وَنَطَقَ زَعِيمُ الدّينِ، وَخَرِسَتْ شَقاشِقُ الشّياطينِ، وَطاحَ وَشيظُ النّفاقِ، وَانْحَلّتْ عُقَدُ الْكُفْرِ وَالشّقاقِ،

Then night gave way to day and the pure truth shone forth. The leader of faith spoke and the camel-frothings of the devils were silenced. The servants of hypocrisy perished and the knots of disbelief and schism were undone,

تَفَرّى اللّيْلُ عَنْ صُبْحِهِ the night gave way to day is a metaphorical sentence, she portrays the night as a substitute for the darkness of disbelief and ignorance; furthermore, guidance is restricted to the morning.

وَخَرِسَتْ شَقاشِقُ الشّياطينِ , the camel-frothings of the devils were silenced (The camel's uvula, known as "shaqshaqa," The Arabs refer to the loud orator with a skilled voice as "Dhu Shaqshaqa," and they believed that he belonged to Satan. Due to the fact that his statements contained falsehoods.

The connection between the Shaqshaqa and the devil is in the metaphorical attribution of muteness to the devil. This signifies that the devil and his followers have become silent since the arrival of the Messenger Muhammad (peace be upon him and his family).

وَطاحَ وَشيظُ النّفاقِ، The servants of hypocrisy perished; The hypocrites were destroyed and brought down by the arrival of her father, the Messenger, with the religion of Islam. This is the message that Al-Zahra is conveying.

عُقَدُ الْكُفْرِ وَالشِّقَاقِ وَانْحَلَّتْ and the knots of disbelief and schism were undone. Al-Zahra compares the state of people who do not believe in the most honorable Messenger to a rope that is tightly bound with knots that can only be undone by the arrival of the Messenger.

• ظَهَرَ فيكُمْ حَسيكَةُ النِّفاقِ وَسَمَلَ جِلْبابُ الدّينِ، وَنَطَقَ كاظِمُ الْغاوينَ، وَنَبَغَ خامِلُ الأَقَلّينَ، وَهَدَرَ فَنيقُ الْمُبْطِلينَ.

the thorny tree of hypocrisy appeared amongst you and the robe of religion became ragged. The misguided, who were previously silent, began to speak, the unknown few arose, and the liars came forward, braying [like camels] as they strutted,

The phrase «حَسيكَةُ النِّفاقِ» the thorny tree of hypocrisy, in Arab culture, the term "Al-Hasika" refers to the enmity. When someone mentions a "hasekah" in his heart, it signifies that this individual is concealing feelings of enmity. Arabs employ this phrase, "the hassake of hypocrisy," as a metaphor in their speech.

وسمُل جلباب الدين and the robe of religion became ragged. The jilbab is a broad garment that encompasses the entire body. Therefore, Al Zahra asserts that this religious garment becomes old; therefore, she compares the state of religion following her father's death to the man's old clothing.

وهدر فنيق المبطلين and the liars came forward, braying [like camels] as they strutted,

Al Zahra continues to incorporate certain characteristics of the camel. The term «هدر» is derived from the camel›s resounding roar, which is devoid of compassion, after it has been inert, tranquil, and silent. The term فنيق is a male camel known for its honorability for its owners, as it is neither injured nor ridden.

The purpose of employing these expressions is to demonstrate how the

unjust individuals who were previously mute have now become more vocal in response to the passing of her father (peace be upon him and his family). They have turned against the family of their Prophet. Al-Zahra (peace be upon her) is capable of capturing the scope of the calamity to which she is subjected through the use of metaphor.

Simile

• .وَنَصْبِرُ مِنْكُمْ عَلى مِثْلِ حَزِّ الْمُدى، وَوَخْزِ السِّنانِ فِي الحَشا

yet we endure patiently with you through what feels like the stabbing of daggers and the piercing of [our] sides with spearheads ،

حَزِّ المُدى : the stabbing of daggers, it refers to the act of cutting the internal organs with a sharp-edged tool.

وَوَخْزِ السِّنانِ فِي الحَشا : piercing of [our] sides with spearheads ،It is the act of stabbing the entrails with the sharp end of a spear.

Al-Zahra compares her patience with the damage caused by those individuals to that of an individual who is patiently cutting off his or her entrails with a knife.

• بَلى تَجَلّى لَكُمْ كَالشَّمْسِ الضّاحِيَةِ أَنِّي ابْنَتُهُ.

it is as obvious as the midday sun that I am his daughter!

Here, the phrase كالشمس الضاحية is simile that she employs to inform those people that the fact of her right is evident, as if the beaming sun, after she has explained her protest to them.

• إنّا فقدناك فقد الأرض وابلها

• We miss you just as parched land misses its rain,

الوابل: the meaning is a heavy rain. Al-Zahra compares the condition of herself and her family following the death of her father, Prophet Muhammad, to a

desert that has temporarily ceased to receive rainfall after experiencing abundant blessings.

The preceding sentence is lifted from the lines of poem that Al-Zahra reads after her sermon concludes, as she is disheartened by the actions of those individuals.

As one can note, throughout her sermon, Al-Zahra employs a variety of equating tools to construct a compelling argument against those who unjustly deprived her rights and her husband Imam Ali's rights (peace be upon him and upon his wife), as evidenced by the numerous examples cited.

4.2. Analysis of Contrasting Aspect

(i) Contrasting Tools

• Negated opposition

• الْمُمْتَنِعُ مِنَ الإِبْصارِ رُؤْيَتُهُ، وَمِنَ اَلْأَلْسُنِ صِفَتُهُ، وَمِنَ الأَوْهامِ كَيْفِيَّتُهُ.

He cannot be perceived by sight, described by words or depicted by imaginations.

Al-Zahra opens her speech by expressing admiration for Allah, emphasizing His omnipotence and listing some of attributes that cannot be perceived, described, or fully understood by our senses and intellect.

• فَإِنْ تَعْزُوه وَتَعْرِفُوهُ تَجِدُوهُ أَبِي دُونَ نِسائِكُمْ، وَأَخا ابْنِ عَمَّي دُونَ رِجالِكُمْ،

You will realize that he is my father and not the father of anyone amongst your women, He is the bother of my cousin [and husband], and not of any of your men.

She asserts her status as the only daughter of their messenger. In addition, the messenger is the brother of her husband not yours. Al Zahra here accuses those individuals of unjustly infringing upon her rights and her husband ones.

- وَأَنْتُمْ تَزْعُمُونَ أَلاّ اِرْثَ لَنا،

And now you claim that we have no inheritance!

Al-Zahra exposes their falsehoods when they assert that Al Messengers do not inherit their assets. Therefore, she presents an argument against those individuals for violating the directives of her father, the Messenger Muhammad which Allah almighty put them in the Quranic.

- ما كانَ رَسُولُ اللهِ صلّى الله عليه وآلِهِ عَنْ كِتابِ الله صادِفاً، وَلا لِأَحْكامِهِ مُخالِفاً،

My father, the Messenger of Allah (p.b.u.h.), never turned away from the Book of Allah, nor did he oppose its injunctions.

She clarifies that her father does not express his own desires, but rather follows the divine teachings, which are sent to him through the revelation and the Book of Allah.

• Transitional opposition

Al-Zahra employs transitional opposition to illustrate the transition of the state for those people from one state to another. For instance, she states:

- وَقَامَ في النّاسِ بِالهِدايَةِ، وأنقَذَهُمْ مِنَ الغَوايَةِ، وَبَصَّرَهُمْ مِنَ العَمايَةِ، وهَداهُمْ إلى الدّينِ القَويِمِ، وَدَعاهُمْ إلى الطَّريقِ المُستَقيمِ.

He rose among the people with guidance, saved them from perversion, removed their [spiritual] blindness, led them to the right faith and called them towards the straight path.

She recollects how Allah Almighty transforms them from the state of perversion الغَوايَةِ and blindness العَمايَةِ to another state, الدّينِ القَويِمِ, and الهداية . She also reminds them of the transition from the incorrect bath طريق الضلال to right faith, and the straight path الطريق المستقيم.

- حَتّى تَفَرّى اللَّيْلُ عَنْ صُبْحِهِ، وَأَسْفَرَ الْحَقُّ عَنْ مَحْضِه

Then night gave way to day and the pure truth shone forth.

Al-Zahra likens their unbelief to the darkness that is dispelled by the dawn, which is the message that Allah Almighty sent with her father Muhammad (peace be upon him and his family).

She demonstrates the extent of her father's, Prophet Muhammad, hardships as he battled to establish justice and clarity. In addition, she characterizes the period preceding her father's arrival as a dark and obscure that was dispelled with the arrival of his s message.

- ظَهَرَ فيكُمْ حَسيكَةُ النِّفاقِ وَسَمَلَ جِلْبابُ الدِّينِ، وَنَطَقَ كاظِمُ الْغاوِينِ،

the thorny tree of hypocrisy appeared amongst you and the robe of religion became ragged. The misguided, who were previously silent, began to speak,

By using the verbs ظهر, سمل, نطق, which mean the changing from one state to another, Al-Zahra describes their hypocrisy as they claimed the Islam while concealed the opposite. This became apparent after death of the prophet and the betrayal against his family.

- وَأَظْلَمَتِ الْأَرْضُ لِغَيْبَتِهِ، وَكُسِفَتِ النُّجُومُ لِمُصيبَتِهِ، وَأَكْدَتِ الْآمالُ، وَخَشَعَتِ الْجِبالُ،

The world has become dark by his absence; the sun and moon have been eclipsed and the stars scattered because of his loss, hopes have been dashed, mountains have crumbled,

Once again, She recounts the occurrences of calamities and the subsequent squandering of the Islamic message following the demise of the Messenger of Allah. The process of changing from one state to another which is indicated by using the verbs اظلمت، كسفت، اكدت، خشعت, is a type of transitional opposition.

- Comparative opposition

أَمْ أَنْتُمْ أَعْلَمُ بِخُصُوصِ الْقُرْآنِ وَعُمُومِهِ مِنْ أَبِي وَابْنِ عَمِّي؟

Or is it that you have greater knowledge of the particular and general injunctions of the Quran than my father and cousin?

When Al-Zahra assigns blame to those individuals, she poses a reprimanding question to them, and she introduces a comparative idea when she indicates that they are not knowledgeable about the teachings of Allah's book than her father and husband. Therefore, by associating the name of her cousin with that of her father, she elucidates the position of her husband, who is deprived of his right to the caliphate by those who are unjust.

فَتِلْكِ وَاللهِ النّازِلَةُ الْكُبْرى، وَالْمُصِيبَةُ الْعُظْمى، لا مِثْلُها نازِلَةٌ وَلا بائِقَةٌ عاجِلَةٌ

This is, by Allah, a great tribulation and a dire calamity, no tribulation can be compared to it and no adversity is as grievous

She claims that no disaster will happen to those individuals that can be compared to the death of their Messenger, Muhammad.

• Concessive opposition

هذا وَالْعَهْدُ قَرِيبٌ، وَالْكَلْمُ رَحِيبٌ، وَالْجُرْحُ لَمّا يَنْدَمِلْ، وَالرَّسُولُ لَمّا يُقْبَرْ،

This, while the era [of the Prophet] had only just ended, the gash was still wide and the wound still fresh. The Prophet had yet to be buried when you made haste,

She scolds them for their misdeeds, since her father's death is still imminent and his words continue to resonate.

كِتابُ اللّه بَيْنَ أَظْهُرِكُمْ، أُمُورُهُ ظاهِرَةٌ، ...، وَأَوامِرُهُ واضِحَةٌ، قَدْ خَلَّفْتُمُوهُ وَراءَ ظُهُورِكُمْ...

Its affairs are distinct…, and its commands are clear. Yet you have cast it behind your backs

She asserts that despite the explicit guidelines outlined in the Qur'an, you disregard them and abandon them behind you.

Al-Zahra employs concessive opposition in these lines to underscore the fact that those individuals rejected the Qur'an verses despite its obvious teachings and irrefutable evidences. They reject the Qur'an when they usurped her right to her inheritance.

<div dir="rtl">وزَعَمْتُمْ أَلَا حِظْوَةَ لِي، وَلَا إِرْثَ مِنْ أَبِي وَلَا رَحِمَ بَيْنَنَا!</div>

yet you claim that I have no entitlement and inherit nothing from my father , and no kinship between us!

In this sentence, the researchers observe that Al Zahra uses a negated opposition through the use of negation phrases such as لَا حِظْوَةَ، لَا إِرْثَ, and لَا رَحِمَ. Additionally, Al Zahra employs concessive opposition by starting the sentence with «وزَعَمْتُمْ أَلَا حِظْوَةَ لِي، yet you claim that I have no entitlement".

• Explicit opposition

<div dir="rtl">• فَإِنْ تَعْزُوه وَتَعْرِفُوهُ تَجِدُوهُ أَبِي دُونَ نِسَائِكُمْ، وَأَخا ابْنِ عَمِّي دُونَ رِجالِكُمْ،</div>

So if you honor him and know him, you will realize that he is my father and not the father of anyone amongst your women. He is the bother of my cousin [and husband], and not of any of your men.

These lines demonstrate Al-Zahra's pride in her position among the nation, as she is the only daughter of the messenger Muhammad and her husband, Imam Ali, is the only messenger's prother.

<div dir="rtl">• فَبَلَّغَ الرِّسالَةَ صادِعاً بِالنِّذارَةِ، مائِلاً عَنْ مَدْرَجَةِ الْمُشْرِكِينَ،</div>

He warned the people openly, and turned against the ways of the polytheists,

She reminds them of how her father fearlessly conveys the message of his

creator to those people, urging them to abandon idol worship.

• Parallelism opposition

In the next samples, Al Zahra utilizes an opposition with parallel structure of her sentences.

أَفِي كِتَابِ اللّهِ أَنْ تَرِثَ أَباكَ، وِلا أَرِثَ أَبِي؟

Is it in the Book of Allah that you may inherit from your father yet I cannot inherit from mine?

Once more, she poses a reprimanding question to them: is there any evidence that dictates the inheritance of your fathers while I am excluded?

• فَلا نَبْرَحُ أَو تَبْرَحُونَ...

We have not ceased, or is it you, who have ceased …

Al Zahra tells them that it is the divine orders that we give you instructions; and it is your duty to obey.

• أَوَ لَسْتُ أَنَا وَأَبِي مِنْ أَهْلِ مِلَّةٍ واحِدَةٍ؟

Are my father and I not upon the same faith?

She presents a compelling argument that her right to inherit cannot be denied, given that she and her father are of the same religion.

(ii) Contrasting Analysis

• Complementarities

• ثمَّ جَعَلَ الثَّوابَ عَلى طاعَتِهِ، وَوَضَعَ العِقابَ عَلى مَعْصِيتِهِ، ذِيادَةً لِعِبادِهِ عَنْ نِقْمَتِهِ، وَحِياشَةً مِنْهُ إلى جَنَّتِهِ

He placed reward in obedience and punishment in disobedience to him, in order to turn His servants away from His chastisement and urge them towards

His Paradise.

These lines have many complementarities which are: الثَّوابَ، العِقابَ؛ طاعَتِهِ، and she also mentions مَعْصِيتَهُ؛ نِقْمَتِهِ، جَنَّتِهِ.

Al-Zahra›s linguistic style is noteworthy, as she employs a number of complementarities in a single line of her sermon.

- وَقَامَ فِي النّاسِ بِالهِدايَةِ، وأنقَذَهُمْ مِنَ الغَوايَةِ،

He rose among the people with guidance, saved them from perversion

The terms الهداية الغَوايَةِ، are also complementarities used by Al Zahra aims to evoke the recipients› awareness of her father›s appreciation towards them and his role in rescuing them from the state of disbelief and leading them towards the state of faith.

- فمحمد صلى الله عليه وسلم من تعب هذه الدّار في راحة

Thus Muhammad (S) is now in ease and comfort, [free] from the hardships of this world

Once again, she demonstrates to those individuals that her father has now found راحة comfort and relief from التعب the hardships of life, after leaving them behind to meet his creator.

- فإنْ تَعْزُوه وَتَعْرِفُوهُ تَجِدُوهُ أبِي دُونَ نِسائِكُمْ، وَأخا ابْنِ عَمِّي دُونَ رِجالِكُمْ،

you will realize that he is my father and not the father of anyone amongst your women. He is the bother of my cousin [and husband], and not of any of your men.

The nouns نِسائكُمْ، your women, and رِجالِكُمْ،، your men, are complementarities. In this context, Al- Zahra demonstrates her superiority over the women and men of those people and the kinship she shares with her husband to the Messenger.

- وَأَباحَ مِنْ حَظِّ الذُّكْرانِ وَالإِناثِ ما أَزاحَ عِلَّةَ الْمُبْطِلينَ

prescribing the proper share of males and females.

In the second verse, Al Zahra reiterates the notion of the injustice perpetrated by those individuals who wrongfully deprived her of her rights.

- حَتّى تَفَرّى اللَّيْلُ عَنْ صُبْحِهِ،

Then night gave way to day and the pure truth shone forth

- لا مِثْلُها نازِلَةٌ وَلا بائِقَةٌ عاجِلَةٌ أَعْلَنَ بِها كِتابُ اللهِ –جَلَّ ثَناؤُهُ– فِي أَفْنِيَتِكُمْ فِي مُمْساكُمْ وَمُصْبَحِكَمْ

no tribulation can be compared to it and no adversity is as grievous. The Book of Allah – glory be to Him – announced it in your courtyards, in your evenings and mornings

Al-Zahra again utilizes the phrases of اللَّيْلُ night and النهار day to communicate two thoughts. The first expresses the kindness that spread through the universe with the message of Islam brought by the Messenger Muhammad. The second thought, she recounts the loss that settled upon the universe after the death of the greatest Messenger.

- وكسفت الشّمس والقمر وانتشرت النّجوم لمصيبة

the sun and moon have been eclipsed and the stars scattered because of his loss

Al-Zahra utilizes complementarities to depict the universe condition subsequent to her father's passing. His loss causes the sun and the moon to be eclipsed, scattering stars across the sky.

- Converses

- أَيُّهَا الْمُسْلِمونَ...

- ... مائِلاً عَنْ مَدْرَجَةِ الْمُشْرِكِينَ، O Muslims, ...

... He turned against the ways of the polytheists

Al-Zahra refers to the الْمُسْلِمُونَ Muslims and الْمُشْرِكِينَ polytheists as she attempts to remind them of their pre-Islamic status and their subsequent conversion to Islam.

- وَنَطَقَ زَعِيمُ الدِّينِ، وَخَرِسَتْ شَقاشِقُ الشَّياطِينِ،

The leader of faith spoke and the camel-frothings of the devils were silenced

The verbs نَطَقَ and خَرِس are examples of converses employed in this sermon

- تَشْرَبُونَ الطَّرْقَ، وَتَقْتاتُونَ الْوَرَقَ

You would drink from polluted water and eat dried animal skins and leaves

The verbs "تَشْرَبُونَ» (drink) and «تَقْتاتُون» (eat) depict the adverse condition of those tribes, as they lived a life of banditry.

- Directional or Reversive

- وأطِيعُوا اللهَ فيما أمَرَكُمْ بِهِ وَنَهاكُمْ عَنْه

- أَنْتُمْ عِبادَ الله نُصْبُ أَمْرِهِ وَنَهْيِهِ

Obey Allah in that which He has commanded and forbidden,

the recipients of His commandments and prohibitions

The reversive oppositions are employed in these lines, with the usage of the verbs «أمَرَكُمْ» and «نَهاكُمْ» as well as the nouns «أمْرِهِ» and «نَهْيِهِ». Al-Zahra affirms that Allah created His servants with the intention of adhering to His commands and avoiding what He has forbidden.

5. Findings and Discussion

The previous section focuses on examining and disclosing the most prominent

equation and contrast tools, in addition to their influence on the implicit ideology that guides the interpretation of Al-Zahra's Fadak sermon. The main ideology that the reader can realize of this analysis is that, Al Zahra (peace be upon her) strives to highlight the injustice she faces from the Caliph, who took over after her father's death, in addition to expose the people's silence and support for this injustice, when they accept to violate her inheritance.

From the analysis, the researchers find that Al-Zahra uses equating tools like synonyms, intensive relational equivalence, appositional equivalence, parallel structure, and metaphorical equivalence (metaphors or similes) to derive some of the ideologies she concealed within her sermon. For instance, when Al-Zahra employs equating tools, she establishes connections between recognizable themes, enabling her audience to engage with the issues she aims to emphasize in her sermon. Furthermore, she strives to attain the intended influence that emphasizes the unfair treatment she has endured, enhances consciousness, and creates unity in arguing for her violated rights.

On the other hand, Al-Zahra employs contrasting tools to evaluate the distinctions between right and wrong, faith and disbelief, justice and injustice, and light and darkness. In her sermon, she frequently alludes to the night, morning, or day; the morning is a symbol of truth, virtue, and divine guidance, while the night is a symbol of darkness, ignorance, evil, and deviation from the path. Overall, these tools strengthen the effectiveness of the sermon in conveying the intended messages and values by making it more memorable, engaging, and effective for the listeners.

6. Conclusions

The study yields several significant conclusions:

1. Al-Zahra (peace be upon her) employs different tools of equating, including: synonyms, intensive verbs, appositional equivalent, parallel structure,

and metaphorical equivalence to elucidate the matter of the usurpation of Fadak's land.

2. Al-Zahra (peace be upon her) utilizes a variety of contrasting tools including: negated, transitional, comparative, concessive, explicit, parallelism, and contrastive oppositions. In addition, she also employs specific secondary types of opposition tools to emphasize the injustices that underlie the Fadak land dispute.

3. The use of equating and contrasting tools in the sermon is to elicit emotional reactions, involve the audience, enhance the persuasive influence of the words in order to support her argument against those people.

4. Throughout her sermon, Al-Zahra communicates a variety of ideologies; the most critical of these ideologies is to expose the truth about the unjust people who have usurped her inheritance and neglected her father's will.

5. The second ideology in the sermon is that, Imam Ali, her husband, has the right to lead the Muslims according to her father's will, the Messenger Muhammad who asserted that Allah Almighty had commanded this will, but those individuals disobeyed and abandoned it.

6. One of the ideologies identified in this study is that the words of the sermon reveal both the religious character and social status of Al-Zahra (peace be upon her). The high level of linguistic mastery and the terminology employed indicate that her speech originates not from an ordinary person but from a divine source inherited from her father words, the Messenger of Allah (peace be upon him).

<div dir="rtl">
التساوي والتباين في خطبة الزهراء عليها السلام الفدكية: دراسة اسلوبية نقدية
</div>

خلاصة البحث

تهتم الاسلوبية النقدية في كشف وإظهار الأيديولوجيات المخفية في النصوص ومن ثم في الخطاب بواسطة مجموعة من الأدوات اللغوية. من هنا، تقوم هذه الدراسة بتحليل خطبة الزهراء الفدكية باستخدام بعض من الأدوات النقدية الاسلوبية مع التركيز على عناصر التباين والمقارنة، لتحديد اهم الأيديولوجيات المراد تضمينها ضمن الخطبة. ولقد تم اعتماد التحليل النوعي في الدراسة الحالية لفحص الأدوات الاسلوبية النقدية التي تم استخدامها في هذه الخطبة.

تختار الدراسة بعض الاسطر من الخطبة كنماذج لتحليلها لان الخطبة طويلة جدا والذي يتطلب أكثر من دراسة واحدة لتحليل كل اجزائها.، على اية حال، تجد الدراسة ان عدد من صفات التساوي البارزة استخدمت من قبل السيدة الزهراء عليها السلام لتأسيس ترابط بين مواضيعها، ولتمكن جمهورها لينغمسوا مع القضايا التي ترغب بالتأكيد عليها في خطبتها. من جهة أخرى، الزهراء تستخدم عدد من صفات التباين لتقييم الفروقات بين الحق والباطل، الايمان والكفر، العدل والظلم والضوء والظلام.

واحدة من اهم النتائج التي توصلت اليها الدراسة هي ان الزهراء عليها السلام أوصلت عدد من الأيديولوجيات في خطبتها، من اهم تلك الأيديولوجيات هي لكشف الحقيقة حول أولئك القوم الظالمين الذين اغتصبوا ارثها وضيعوا وصية والدها باحترام مكانتها ومكانة عائلتها.

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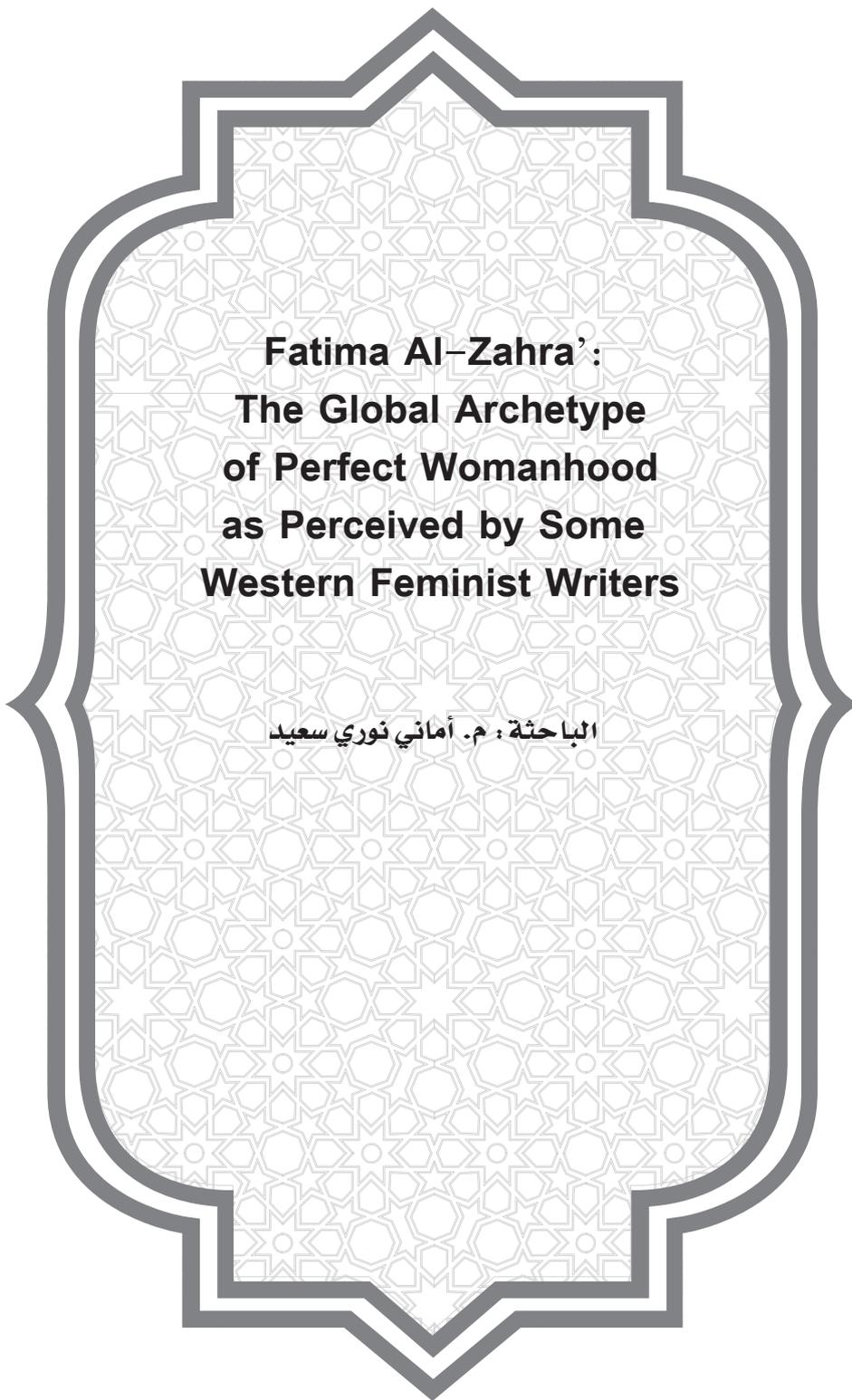
Fatima Al-Zahra':
The Global Archetype
of Perfect Womanhood
as Perceived by Some
Western Feminist Writers

الباحثة : م. أماني نوري سعيد

Abstract

In a world where women are either marginalized or extremely over-used, Fatima (a.s), the daughter of Prophet Mohammad (SAW), represents a universal feminine icon that encompasses immeasurable human traits of perfect womanhood. As a divinely inspired woman, Fatima (a.s) gives an unrivalled image of distinguished human roles of a wife, a mother and a woman in general who provides a model not only for Muslim women, but also for women of all backgrounds. The life of Fatima (a.s) has long been a topic of interest and debate in the Western culture, especially with regards to women status in general, and in the Islamic culture in particular. This study aims at addressing the image of Fatima (a.s.) throughout her womanhood phases as portrayed by some Western feminist writers in the modern age. Moreover, it examines their perceptions of Fatima (a.s) as a source of purity, strength, chastity, divine lineage and social justice in the light of the renowned works of Bridget Blomfield, Mary Thurlkill, Alyssa Gabbay and Karen Ruffle, whose views of Fatima (a.s) are compatible with women roles and status in Islamic theory in general and the Shia school of thought in particular, which represents the conclusion of the study.

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Introduction:

The life of Fatima Al-Zahra' has long been a topic of conflicting debates among thinkers, researchers and educators in general. Some look at her as simply the daughter of a prophet who lived a very short period of time without leaving a real touch on the history of humanity (e.g Wendy,2004 among others) , while others considers Fatima Al-Zahraa is the greatest image of the successful woman in all her roles and stages of life. (Bloomfield, 2004; Ruffle, 2005; among others). Most of the ill-views about Fatima Al-Zahraa that the orientalists adapt are due to resorting to unreliable and inaccurate resources of the other schools of Islam (other than school of Ahlulbayt). However, there are some outstanding efforts done by a group of Western women writers to study the life of Fatima in the light of Ahlulbayt narrations and history. This research presents the personality of Fatima Al-Zahra' as being viewed by those feminists writers basically Bridget Blomfield, Mary Thurlkill, Alyssa Gabbay and Karen Ruffle, whose views of Fatima has immense effects on the false picture that other researchers wrongly adapted about Fatima (a.s).

1. Fatima (a.s) in the Christian Culture: the Analogy between Fatima (a.s.) and Mary (a.s.)

Fatimah transcends even Mary in her absolute eternal bodily purity

Karen Ruffle

The extraordinary exemplar of Fatima (a.s) has been recognized and revered in Christian culture throughout history. She is often considered as a holy woman who profoundly affected the lives of women of all backgrounds. For most Christians, Fatima (a.s) is depicted in the same way that Mary appears in the Catholic tradition, as "she held the same sacred space as the Virgin Mary does for Christians and Muslims." (Bloomfield, 2004). Both Fatima and Mary, as GÜNDÜZÖZ (2019) points out, are thought to have the charisma that reflects aspects of the hereafter, such as mediation and intercession. They both represent a "figure of guardian mother" protecting her family and caring for other people (GÜNDÜZÖZ, ibid). Moreover, Karen Ruffle (2006) describes Fatima (a.s) as a pure, sinless, spiritually perfected woman who is created before the creation. Fatima (a.s) was said to be mentioned in the Apocalypse of John (Book of Revelation) chapter 12: "And a great sign appeared in heaven: A woman clothed with the sun; and the moon under her feet, and on her head a crown of twelve stars. She brought forth a man child, who was to rule all nations with an iron rod." Ramin (2020) interprets "the woman clothed with the sun as being Lady Fatima (a.s), the twelve stars as the twelve imams, and the man who will rule the world as Imam Mahdi who shall establish the kingdom of righteousness throughout the entire earth."

Louis Massignon (1962) was one of the famous orientalists who was fascinated

by the character of Lady Fatima (a.s). He found great parallels between Fatima and Christian saints who have undeniable impact on the life of Christian people (Massignon, 1963). Both Fatima and Mary were perfect chaste, they belonged to a prophet, and suffered and scarified their lives and their sons' live for the sake of Almighty Allah. Such similarities, GÜNDÜZÖZ asserts, signify the "unification of both women in the image of a theological mediator, in the context of an intercessor of wisdom" (2019).

GÜNDÜZÖZ (ibid) draws another comparison between Fatima and Mary in terms of chastity, purity and cleansing. She says:

Besides motherhood, child birth and child protection constitute a common denominator. Most of the time in this purity and cleansing of Fatima and Mary, body and soul are a whole. The emphasis on maternity related to Fatima, (intertwined with the concept of chastity) is also highlighted in the Christian tradition. (p.16)

In addition, it is believed that Fatima (a.s) maintains a status similar to that of Virgin Mary for most Christians, where both are mother of martyrs, thus both are considered role examples for oppressed women who have experienced injustice around the world (Kassam and Bloomfield, 2021). Besides, both Mary and Fatima, Kassem & Bloomfield believe, "are considered role models for women who have suffered and been oppressed, and who have experienced injustice." (ibid :61)

Furthermore, Massignon views Fatima (a.s) as representing the beginnings of Universal Islam because of her humane properties that enable her to embrace women of all backgrounds. Like Mary for Christians, western theologians view Fatima as idealized feminine model for Muslim women to imitate. Likewise, Fatima and Mary are supposed to identify "communal identity and sectarian division" where they label their enemies and dismiss them from their maternal

care, while at the same time they intercede for their lovers on the Day of Judgment. (Gabbay, 2021)

Finally, the chosen status of Fatima reveals much about 'gender designations in Islam', as Thurlkill (2019) asserts, like Mary in Medieval Christianity. While in both traditions woman was deemed as a source of sin and temptation, Fatima and Mary were transformed into pure vessels, redeemed from physical impurities experienced by the rest of their same sex, and remained immaculate throughout their lives to inspire all human beings for good deeds. For Thurlkill (ibid), the absence of blood and menstruation implies that Fatima was a heavenly carrier of a holy uterus just like the body of Mary.

2. Fatima (a.s) the Perfect Women Archetype:

Archetypes can be defined as primordial images, myths, and evolutionary symbols that represent universal ways of perceiving and comprehending the world uniting humankind through symbols that provide individuals with wisdom about the past and predispose people to experience the world as their ancestors did (Enns, 1994). Historically, the imitation of exemplars in Western society has been deemed a moral practice as well as a significant ethical principle. This is manifested in the exemplary of virtues in the Aristotelian ethics, and the exemplary of Christ in Christianity. In her remarkable work Saints and Postmodernism: Revisioning Moral Philosophy, Edith Wyschogrod discussed the importance of "hagiographies" to human moral actions. She stressed the 'saintly effect' of certain divine figures as considerably valuable source of inspiration (Wyschogrod, 1990). A prominent psychologist in the field of social science, Albert Bandura, has done extensive studies that shed light on learned behaviors, such as learning from role models. For Bandura, human beings maintain valuable behaviors and reactions when exposed to good role models (Bandura, 1986). It is by the power of example that behaviors, such as being altruistic, punitive, volunteering, affectionate, gratified, innovative, inquisitive, passive, and many more others are activated and channeled (ibid).

Nevertheless, this role of exemplars has been downgraded to instances illustrating general and abstract moral statements and principles. (Safrai, and Safrai, 2003). In the modern Western culture, ethical reasoning tends to be based wholly upon sole virtues, principles, and moral values. It rarely highlights the conduct of others, especially "holy" figures as role models because this imitation of exemplary behaviors would be incompatible with the modern values

such as freedom and autonomy. In the post-modernism era, and under the huge effect of the feminism movement and the secular philosophies dominating, our society has witnessed the veneration of individuals who drift away from the religious context.

Islam, however, has often emphasized the significance of exemplary personalities in the religious context. It provides humanity with unique exemplary of divine figures to be followed by other people to assure their success and prosperity in this life and the hereafter. Muslims history is peppered with unrivaled role models from whom we can learn to be great mothers, fathers, teachers, leaders, friends, etc. Among the most unique example for women to follow and emulate is Fatima, daughter of Prophet Muhammad (SWA) the lady of women of all worlds. She has been chosen by Allah the All-Knowing, and hence His choice is definitely based on absolute knowledge of that personality.

Islam is the unique religion that elevates the status of women and presents her as a source of emulation for both men and women. In her essay, The Feminist Critique in Religious Studies, Rosemary Ruether (1989) points out that this woman ranking is Islam specific, as she states that the Christian and Jew are surrounded by religious symbols that ratify male domination and female subordination as the normative way of understanding the world and God. For Muslims, and even non-Muslims, all great aspects of woman's life from early childhood to her last days are personified in Fatima (a.s). She has been granted all exalted human virtues to be a unique and impeccable person. Thus, she exemplifies the best image of womanhood in all times. In the coming sections, we will be exposing the Western feminist writers' perceptions of the attributes of Lady Fatima in her major feminine roles as a wife, a mother and a woman that introduces the image of the divine, chaste, strong women who acts on the behalf of and defends her religious beliefs faithfully.

2.1 Fatima (a.s): the Divine, Sacred female.

> Fatima symbolizes the radiance of the divine and the
>
> blood and Bones of humanity for she is the perfect
>
> balance of light and matter.

Bridget Blomfield

To begin with, Fatima (a.s) is not an ordinary woman; she is a heavenly spiritual creature that represents the incarnation of the best female traits for all ages. First, her mother, Khadija (as) the mother of the believers, represents the immaculate vessel of motherhood in which Fatima was raised. Khadija (as) was also regarded as the abode of the master of prophets. During his mi'raj to the seventh sky*, prophet Muhammad (SAW), by a command from the Almighty Allah, consumed a heavenly fruit which was, later on, became the seed of Fatimah's earthly yet exceptional body [which] is in itself miraculous being. (Ruffle, 2017). This divinely seed signifies the origin of light that transformed through Fatima to her descendants, the holy Imams (as), who carry this divine light into humanity. On the same track, Ruffle describes Fatima (a.s) as "the confluence of two lights: the light of prophecy issues forth from her father Muhammad and the light of the Imamate from her husband Ali, yet both initially reside in her body and are comprised of Fatimah's light." Al-Majlisi (vol. 43: 2) narrates that Prophet Mohammad (SAW) was very happy as the angel Gabriel told him that "she is a female, and that she is blessed, pure progeny and that Allah, Blessed and Exalted, will create your progeny from her…".

• Mi'raj is miraculous night journey of the Ascension of the Prophet Muhammad into heaven on the 27th of Rajab, before his migration to Madina.

Bloomfield, in her Image of Fatima (2012) recognizes that the Prophet's satisfaction and joy with this blessed girl "gives value to women and femininity

in the eyes of Islam."

Prophet Muhammad (SAW) said, "my daughter Fatima is an angel in the face of human beings" (Amini, 1416 (A.H.), p. 33). In another reference, Rasululah (prophet Muhammad) (SAW) addressed Asma', saying: "Asma: Surely Fatima is an angel who has been created in the mold of a human being." (Tabari, 1413 (A.H.), p. 148.)

In a narration by Shaykh al-Saduq, describing the celestial being of Fatima, "The Prophet said: When I ascended to Mi'raj, Jibrail took me to heaven and gave me a fruit. This fruit turned into a sperm in my ovary, when I got down to earth, Khadija got pregnant with Fatima by this sperm. For this reason, Fatima is human; actually she is a paradise houri."

Reflecting on her heavenly nature, Rowe (2008) points out that Fatima serves as an "Islamic saint"; a vehicle that establishes the divine connection between humans and God's holiness through her intercessory position between the created human world and the divine. She believes that Fatima is an intermediary figure who possesses a liminal holy position between the human and the divine worlds. Al-Majlisi narrates that Fatima was created "before there were heavens and earth, darkness and light, sun and moon, Paradise and Hell… Then Allah created the Light of the Prophet's daughter, Fatimah, and from it He created the heavens and earth." In her distinctive work Chosen Among Women, Thurlkill (2007) assumes that Fatima presents "an access point to the Divine; she, in effect, links the earthly community with the sublime." Her epithets (al-batool and al-tahira) ascertain her full purity and divine transcendence above normal humankind.

Fatima (a.s) was free from impurities as she didn't experience menstruation nor did she have any blood loss during child birthing. In this regard, Thurlkill (ibid) believes that "Fatima's body, just as Christianity's idealized virgin, thus

presents a metaphor imbued with symbolic formulations of theological, political, and communal purity." Just like Mary, the immaculate body of Fatima, said Thurlkill, challenged laws of physicality and sexuality: Mary remained a virgin even after childbirth.

2.2 Fatima: The Devoted Contented Wife

> Fatima's contentment (as a wife) enhances her image as
> an other-worldly ascetic.

Denise L. Soufi

Fatimah's holy marriage represents the right Islamic example for true believing women to emulate. To begin with, Fatima showed deep shyness when the Prophet asked her contest to Ali's intention to marry her. According to Soufi (1997), Fatima (a.s), in her shyness, was acting out Islamic norms young women should follow as virgins when talking about marriage deals and issues. Secondly, most people know that the dowry and the wedding ceremony are the first back-breaking issues placed before young men when they plan to get married due to the high expenses most families demand. What was the dowery of the queen of women of sky and earth? Was it treasure, money, gold, castle, a big house, etc.? Definitely NO. The trousseau of the lady of Muslim women was very simple and cheap, it was restricted to very few stuff that were bought by the amount of Imam Ali's sword: a piece of cloth, some cooking tools, and a very simple sleeping items (a bed and cover made of palm leaves and two pillows of sheep skin).

The wedding feast of Ali and Fatima (a.s) was very simple that puts no extra expenses on the bride's and bridegroom's family. Unfortunately, most Muslims these days burden themselves and their families with such extravagant ceremonies like hosting multiple feasts which have caused Muslims to lose sight of the exemplary of Fatima's simple wedding and make the wedding an

unnecessary expensive and complicated issue. In al-Batul, Chisht (2005). invokes the Prophet's love for his daughter, and chides the fathers of his community for not following Mohammad's Sunna: "If the Imam of the prophets had wanted, he could have moved mountains of gold for his daughter's wedding. Remember my daughter's [Fatima's] wedding, and you will not come to weep over your alienation, nor will poverty trouble you."

Although she is the daughter of the master of all prophets, Fatima (a.s) lived in an impoverished state with great endurance until she died. It is narrated in Bihar al Anwar that Ali (a.s) tells that "she [Fatima] carried water using a waterskin until it scarred her chest, she ground (grain) using a hand mill until blisters appeared on her hands, she swept the floor until her clothes became dusty and lit the fire under the cooking pot until her clothes became mud colored from the smoke. Living a pious life full of hardships, Ruffle (ibid) asserts that Fatimah's "endurance of her life of poverty and hardship bears the lesson of faith in God, for which one will reap reward on the Day of Judgment. Moreover, the spiritual and physical marriage of Ali and Fatima, as Bloomfield (2004) states, "would lead to a family of people that have a profound effect on Islam and Muslims around the world."

Fatima (a.s) was a kind, humble and a hard-working wife; who was so obedient to her husband that, as Ali (a.s) said, she never disobeyed his commands. They lived a very harmonized life where they rarely have had any sort of dispute. Vaglieri (1991) describes the character of Fatima that "she was hardworking, content to perform her domestic work diligently and patiently." She endears herself to please her husband and fill his heart with peace and joy. Imam Ali (as) was quoted to have said "By Allah, I never angered Fatimah, or forced her to do something she did not like until she died, nor did she ever anger or disobey me. In fact, when I looked at her, depression and sadness would be removed from

my heart" (Almajlisi, 2015). By submitting to her husband and deeply looking after her children, said Thurlkill (2019) ,Fatima became the idealized mother who offered adoptive kinship into the Holy Family. Consequently, the marriage of Fatimah and Ali represents the will of God through making their lives the holiest of the holy (Bloomfield, 2004)

2.3 Fatima: The Committed Mother

Fatima has been a focus of deep attention by Muslim and non-Muslim theologians for her sincere motherly commitments towards her family and children. Fatima is also viewed as the committed mother who spent her life enlightening her family's life. Thurlkill described Fatima as the Holy Family's sublime matriarch who cares for her family's everyday needs, cook for them and feeds them, clean the house, and provides a source of wisdom and knowledge to her children.

Although they lived extreme poverty and hardships when some days they didn't even find food to eat, nevertheless, Fatima's family gave the simplest things they had to the poor. Allah (SWT) says in the holy Quran: "And despite their love for it, they give the food to the needy, the orphan and the captive, [saying,] 'We feed you only for the sake of Allah. We do not want any reward from you nor any thanks.'" [76:8-9]. This act teaches Muslims the socio-ethical value of charity, patience, and faith. Fatima (a.s) built a holy family that played important roles in the development of Shi'i doctrine where they represent the soteriology of faith, piety, suffering and redemption, thus considered as Blomfield puts it "the true leaders of the Muslim community who are responsible for the spiritual and lawful guidance of believers"

Gabbay (2020) in her great book Gender and Succession in Medieval and Early Modern Islam, described Fatima as "hyper-vigilant about veiling" indicating her sincere belief in hiding herself from men views.

Moreover, Fatima (a.s) was a very hard-working mom despite her young age. She used to spend hours doing domestic tasks like cleaning the house and grinding the corn for cooking, she once said to Ali: "I have ground until my hands are blistered." Her endurance of the poverty and hardships provides a compelling model for Muslim women as Fatima (a.s) put the needs of Islam over her personal and family needs. She has been described as the concerned mother who works tirelessly in her home. Having a deep look at the life of Fatima (a.s) encourages women to face their own tribulations with strong faith.

Fatima (a.s) is also a mother of martyrs. She presents the utmost example of the mother who sacrifices all her sons for the sake of Islam and Muslim community. Thus, she teaches mothers of martyrs: faith, patience and strong will. Then undoubtedly, as Chisht (2005) said:

It is Sayyidah Fatimah al-Zahra's house from whence the regulations of Islam are issued, from whence the divine rule is set forth, from whence the creatures of the universe obtain the lessons of life, from whence the convoluted road of life obtains direction, from whence the station of the best of humanity is indicated. Moreover, upon which the station of Sharia, religion, and truth, and wisdom is perfected.

2.4 Fatima: The Sacred Womb, the Lineage of Imamah

I am the tree, and Fatima is its branch, Ali fertilizes it,

and Hasan and Husayn are its fruits.

(Prophet Muhammad)

According to Christian theologians, God created Fatima and Mary as venerable mothers who were elevated by Him to be the pure holy vessels of divine offsprings (Bloomfield, same source). Fatima (a.s) was depicted by in Christian theology as greatly contributing to Prophet Muhammad (SAW) divine generation and

lineage, a concept which destroys the 'monogenetic' view that the lineage of a child is made solely by his father and that women are just ineffective incubators (Gabbay,2020). She is, as Thurlkill (2007) recognized, "the only female amongst Muhammad's miraculous Holy Family supplied the Prophet's sublime progeny and then welcomed others into the group as extended kin". Muhammad (SAW) was even being told that the child would be female, and "that she is a pure and blessed child; and that the Almighty Allah will indeed create your lineage through her, and will choose from her lineage a number of a'immah [Imams] appointing them as His khulafa' [Caliphs] on His earth after the completion of His revelation" 25 Recognizing Fatima's ability to transmit her own divine bloodline to her children and her undeniable contribution in making them as the prophet's successors "has marked significance for the status of women today," said Gabbay (2021). Through her, Massignon (1963) adds, the divine light manifested in her impeccable father was displayed afresh in her sons. Thus, "she unites feminine and masculine in herself: she is al-Zahra' (She who dazzles with whiteness), and she is Fatir (in the masculine), Fatimah—Creator, or rather, she who "makes visible" the human form in which the divine is manifested through the Cycles. (Gabbay, 2021)

Being a lineage of Imamah (mother of divinely appointed leaders), Fatima's motherhood role is by itself a miracle as the lineal descent is usually passed through men. In contrast to the image of women in patrilineal society where females have no role in forming their offsprings, Fatima symbolizes abundance through perpetuating Prophet Mohammad (SAW) lineage; a concept which highlights the 'duo-genetic' view that acknowledges lineage contributions from both female and male. In the patrilineal (or mono-genetic) theory, women serve as mere 'incubators' whose job is to supply the child with the 'material substance' while the man provides the seed that forms the child's essence. (Delaney, 1986)

In this regard, Aeschylus (2008) states that The so-called 'mother' is not a parent of the child, only the nurse of the newly-begotten embryo. The parent is he who mounts; the female keeps the offspring safe, like a stranger on behalf of a stranger. This view puts women at inferior level in comparison to man where she appears as lacking identity and effect. However, recognizing Fatima's ability to transmit her bloodline "has marked significance for the status of women today" (Gabbay,2020). Ruffle holds the believe that Fatima "represents the maternal connection between the Prophet and the imams, the exoteric tradition of prophecy in which her father Muhammad is the seal of the prophets (khatim al-nubuwwa), and the esoteric knowledge and spirituality of the Imamate is manifested through her role as Mother of the Imamate (umm al-a'imma).(same source). Soufi recognizes that almost all children have their lineage through their fathers, except Fatima whose children have their lineage to the prophet through her, and the Prophet used to refer to Hasan and Husayn as 'my sons. (same source). Thus, Fatima represents the vessel that links the 'Seal of Prophecy' with the divine leaders who will guide humanity until the Resurrection Day (Ruffle, 2017)

2.5 Fatima (a.s) the Chaste Impeccable Woman

While Fatima (a.s) was a divine creature, she is also a truly human being, whose material and emotional needs resonate with women needs in all ages. Sayeda Fatima (a.s) is impeccable divine woman. She is prominent in her faith, piety, chastity, knowledge, strength, and virtues. That's why she appears as the vessel of light in this material world. (Clohessy, 2013). As chaste, devout and obedient to the will of Allah, Fatima maintains a status for Christian women similar to the Virgin Mary, the mother of the martyred Jesus. Ruffle believes that the power and the potency with which the women of Ahlulbayt (as) are endowed is well manifested through their displaying of religious knowledge, chastity, piety, as well as reflecting "culturally and religiously defined qualities of idealized selves

that people recognize and seek to share." (2017). Being the daughter of the best prophet on earth, Fatima partakes of the gnostic knowledge of the Prophet and follows his example of piety through prayer and fasting (Soufi, 2014)

Khetia (2013) recognizes that although Fatima appears as a brave woman in her Khutba Fadakia (the sermon she displays after the Prophet's death), she displays her exceptional modesty and piety as a female through protecting herself with complete veil from the gaze of the male audience. Both Fatima and Mary, said Gabbay, are praised for guarding their chastity. Fatima's unique status is not only derived from her descendance from Prophet Muhammad (SAW), but more from her own divine merits that became a beacon of hope for humanity in general and women in particular.

In contrast to some feminist writers, like Wendy, who described women of Ahlulbayt (particularly Khadija and Fatima) as a sole guardian of the male authority32, Ruffle (ibid) believes that "the women of the ahl-e bait are portrayed with fullness of femininity because they do not subvert the patriarchal order. They marry, have children, and do not engage in any activities that might make them sexually suspect. Nor are they simplistically reduced to their familial roles." As Thurlkill (2014) hints out, both Mary and Fatima, in a sense, draw their spiritual authority from the family and domestic sphere. Early Church Fathers explained that Mary never left home and remained under the protection of male priests .

2.6 Fatima (a.s) Inspires Resistance and Social Justice

Being the only legitimate female successor of the Prophet, Fatima (a.s) was granted a status equal, if not greater to that of the holy Imams, and bore the roles of guiding people and preserving Divine Laws. This image signifies dramatic social, cultural, and political change in Islamic history as viewed by Christian theologians. Being a face of religious authority, Fatima represents a model for political and social activist women who fight oppression and injustice (Bloomfield,

2004). In contrast with the view of Vaglieri (1991) and others that Fatima (a.s) stands on the 'fringes' of history, and that her roles largely ended in the domestic sphere; Fatima (a.s) proves that women can play effective roles alongside men to enforce all aspects of human life from domestic to state and human affairs (Bloomfield, 2004).

Fatima (a.s) has widely become a torchbearer for other women for speaking out bravely in the face of injustice. Pierce believes that Fatima's social and religious roles empower the idea of the feminine authority in Islamic literature (Pierce, 2011). "By enduring hardship without complaint, by refraining from overly bold behavior, she may see herself (or be seen by others) as participating in a meaningful discourse of Islamic piety" (Gabbay, 2020). Briget Bloomfield has done a wide survey on migrated women, she finds out that Shia migrated women in Calefornia; those who face distress, traumas, and hard conditions find empathy with the women of Ahlulbayt, especially Fatima and Zainab (a.s) while at the same time having moral support from their courage, faith and piety. (Kassam and Blomfield, 2021).

Fatima (a.s) is a source of leadership and raising awareness for social justice. Her stance highlights women empowerment in Islamic history and embodies effectuate change by women. She addressed the community with a great sermon 'khutba' whose effects were rippled widely and reminded people of Fatima's incomparable knowledge of religion and laws. Moreover, Fatima (a.s) was strongly vocal in her stand for her own rights as a Muslim woman. Highlighting Fatima's brave stance against oppression, Aslan[34] states that the debate between Fatima and Abu Bakr highly demonstrates female empowerment in Islamic teachings and this makes her "a central figure in the political opposition." This, in fact, closed the door on the face of late feminists who supposed that Islamic teachings are men-dominated and that women's identity is non-existent (like Wendy,

2004). Fatima (a.s) publicly announced her objection towards the usurpers of her husband's legitimate leadership as well as her rightful possession of the land of 'Fadak', nevertheless, "her knowledge of her legal rights and desire for justice indicates that she was deeply involved in the affairs of society." (Ruffle, 2017). Bloomfield (2015) adds that Fatima (a.s) stood as a shining example for oppressed women of all times and represents "a modern-day role model of the feminist who stands against her oppressors"

2.7 Fatima: The Revolutionary Icon

Fatima was the mouthpiece for the Shi'i position.

Denise L. Soufi

Among the immeasurable virtues of Fatima as recognized widely by Western scholars is her revolutionary values and roles. She has been considered as the first and greatest female fomenter, after the death of her father, of revolting not only for the recovering of her rightful inheritance, but also for preserving and protecting the divinely-appointed leadership of the Muslim community from usurpation (Gabbay, 2021). Rachel (2014) states that Fatima represents the cornerstone upon which revolutionary history after Saqifa where she diverges from an ordinary weeping, weak woman paralyzed by her sadness to a unique source of inspiration for revolutionary action. Nevertheless, some Western feminist writers falsely depict Fatima as simple-minded, weak, and men-dependent, a concept resulted from poor traditions' readings from their sides. In a stark contrast, however, Fatima, especially as related to Fadak story, appears as a brave, brilliant, eloquent woman who compellingly demands her rights from men without hesitation or fear (Khetia, 2013). Fatima defends the rights of Ahlulbayt after the usurpation of the caliphate and chastised the Muslim community for their failure to support truth. The description of her as walking in a manner resembles Muhammad's reflecting his authority and signifying the seriousness of her stance

(ibid). In addition, Massoumeh and Gorgi (1997) wrote that Fatimah, in her valiant stand against injustice had fulfilled a "role in the highest level of decision making in the society of her time," and independent of that of her husband.

Today, of course, when gender equality is a very popular issue, Fatima's hagiography occupy the foreground of debates where her role as a feminine activist and protester highlights the unique status of women in Islam.

I. Conclusion

This article addresses the Western Feminist writers' perceptions of Fatima as the ideal wife, mother, and activist woman, whose piety, strength, and over commitment to social justice make her the best archetype to be emulated. The chosen women of the Prophet's family, are depicted as ideal mothers, daughters and wives, while at the same time are very much involved in political and social issues. As for Fatima (a.s), all great aspects of woman's life from early childhood to her last days are personified in her. She has been granted all exalted human virtues to be a unique and impeccable person. Fatimah (a.s) is revered as being the divinely active woman who is capable of engaging with religious and social issues in the public sphere as well as preserving her family roles inside the house in the perfect ways. More importantly, Fatima (a.s), as perceived by modern feminist writers, calls upon women to make a real stance against injustice for their own rights, a stance that abandons the wrong view of women as being oppressed in Islam and highlights how crucial is her roles at different aspects of life. Moreover, Fatima (a.s) is venerated by most Western feminist writers as a paradigm of chastity, courage, steadfastness, patience as well as piety and faith. Consequently, Fatima (a.s) stands as the ideal model for women of all religious backgrounds keeping aloft Islamic principles and values throughout ages.

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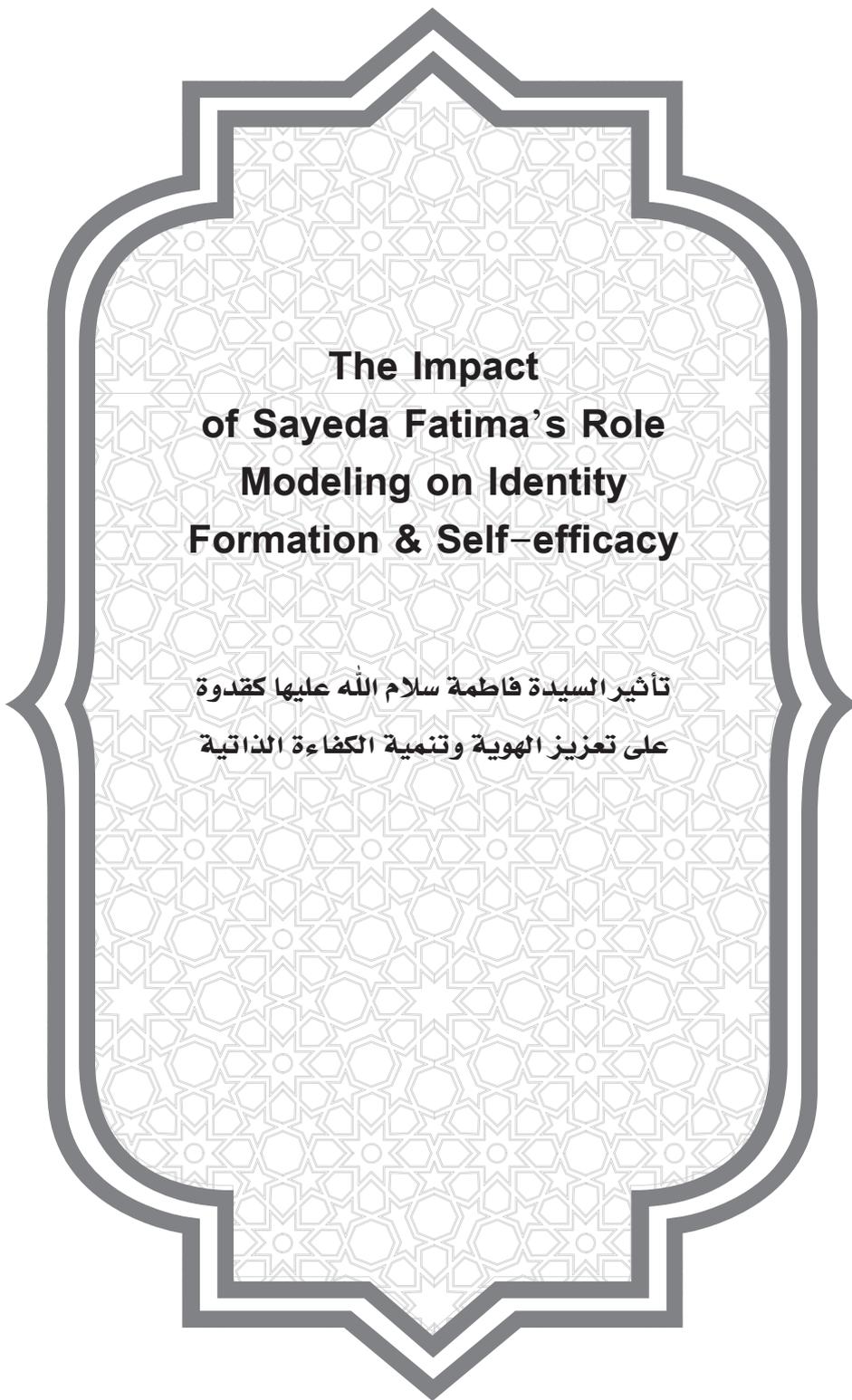
The Impact
of Sayeda Fatima's Role
Modeling on Identity
Formation & Self-efficacy

تأثير السيدة فاطمة سلام الله عليها كقدوة

على تعزيز الهوية وتنمية الكفاءة الذاتية

Abstract

The present paper investigates empirically the impact of Sayeda Fatima's role modeling on female youth's identity formation, by bringing together role modeling and identity theories. Role modeling's impact on introducing and integrating beliefs, principles and values into one's belief system underlines its effects on identity formation. These effects depend on many factors including the role model's characteristics, which is the focal point of the current paper. The purposive sample includes 60 female participants, who attended a religious summer program. They complete four online scales. The results demonstrate a statistically significant causal relationship from prominence to salience with a direct and positive effect of Sayeda Fatima's role modeling on salient identity formation, which is statistically significant. The results further demonstrate a mediation effect of Sayeda Fatima's role modelling on female youth participants' self-efficacy, which is statistically significant. The paper suggests a mechanism of role modeling in mediating the causal relationship between salience identity and self-efficacy as a loop process. The suggested mechanism considers role modeling as shaping individuals' belief systems, which in turn affects their salient identity besides how they perceive themselves in terms of self-efficacy. The study's recommendations include performing further research on Sayeda Fatima's role modeling's long-term effects on Muslim community, especially, female youth's identity formation, while benefiting from Sayeda Fatima's role modeling in increasing self-efficacy among youth.

Keywords: Sayeda Fatima, role modeling, salient identity, prominence identity, identity formation. self-efficacy.

ملخص البحث

تبحث هذه المقالة بشكل تجريبي في تأثير القدوة التي تقدمها السيدة فاطمة على تكوين هوية الشابات، وذلك من خلال الجمع بين نظريات القدوة والهوية. تؤكد نظرية تأثير القدوة على عرض ودمج المعتقدات والمبادئ والقيم المرتبطة بالقدوة في نظام معتقدات الفرد وبذلك تؤثر على تكوين الهوية. تعتمد هذه التأثيرات على العديد من العوامل بما في ذلك خصائص القدوة، والتي كانت محور التركيز في هذه الورقة. شملت العينة الهادفة ٦٠ شابة حضرن برنامج ديني خلال العطلة الصيفية، وأكملن أربعة مقاييس عبر الإنترنت.

أظهرت النتائج وجود علاقة سببية ذات دلالة إحصائية في تكوين الهوية من البروز إلى الظهور مع تأثير مباشر وإيجابي لقدوة السيدة فاطمة عليها السلام على تكوين الهوية البارزة، والذي كان ذا دلالة إحصائية. أظهرت النتائج أيضًا تأثيرًا وسيطًا لقدوة السيدة فاطمة عليها السلام على تنمية الكفاءة الذاتية لدى الشابات، والذي كان ذا دلالة إحصائية. تقترح الورقة آلية للقدوة في التوسط في العلاقة السببية بين الهوية البارزة في السياق وتنمية الكفاءة الذاتية كعملية حلقة متكررة. تعتبر الآلية المقترحة أن القدوة تؤثر في أنظمة معتقدات الأفراد، والتي تؤثر بدورها على هويتهم البارزة بالإضافة إلى كيفية إدراكهم لأنفسهم من حيث الكفاءة الذاتية.

تضمنت توصيات الدراسة إجراء مزيد من البحث حول التأثيرات طويلة المدى لقدوة السيدة فاطمة عليها السلام على المجتمع المسلم، وخاصة تكوين هوية الشابات، مع الاستفادة من قدوة السيدة فاطمة في زيادة الكفاءة الذاتية لدى الشباب.

الكلمات الدالة: السيدة فاطمة، القدوة، الهوية البارزة، الهوية البارزة في السياق، تكوين الهوية، الكفاءة الذاتية.

1. Introduction

Role modeling is part of a range of educational approaches involving supervision, mentoring, coaching, advising and tutoring (Toh et al., 2022, Ong et al., 2022). Role modeling instils new beliefs, values and principles and forms a person's identity. The learner's identity forms via integration of new insights, experiences, ideals and norms into present beliefs, values, and principles that shape his/her identity. Role modeling in educational research intends to boost and improve cognitive skills (Armyanti, Mustika, & Soemantri, 2020), enhance moral values (Barnhoorn et al., 2019, Mak-van der Vossen et al., 2020), and instils sociocultural expectations, goals, roles and responsibilities (Sarraf-Yazdi et al., 2021; Matsui et al., 2019). Role modeling indicates an increasing array of purposes including its ability to identity formation (Sarraf-Yazdi et al., 2021; Matsui et al., 2019).

However, role modeling theories have been criticized for often the exclusion of role-models' related factors (Krishna, Mason & Kanesvaran, 2019), and their long-term negative and positive effects (Radha et al., 2019). Researchers argued for studying role modeling to better support, employ and structure its effects on learners (Baernstein et al., 2023). In view of that, the current study is designed to allow for appreciation of the mechanism behind Sayeda Fatima's role modeling and its impact on identity formation and self-efficacy.

1.1 Definition of Role Modeling

Krishna et al.'s (2019) review define role modeling as a process which could be immediate or delayed (Baernstein et al., 2023; Cruess, Cruess, Steinert, 2019; Horsburgh, Ippolito, 2018), formal or informal (Chapman, Mysko, Coombridge,

2021; Armyanti, Mustika, & Soemantri, 2020; Marisette et al., 2020), involving a person as a role model, intended or unintended (Mohammadi et al., 2021; Armyanti, Mustika, & Soemantri, 2020; Ahmadian Yazdi et al., 2019), in which desirable or undesirable behaviours or attitudes (Lefkowitz, Meitar, Kuper, 2021; Mak-van der Vossen et al., 2020; McKenzie, Burgess, Mellis, 2020; Sawatsky et al., 2020; Haider, Gill, Riaz, 2020; Barnhoorn et al., 2019; Tomizawa, 2019) are imitated or rejected by the learner (Armyanti, Mustika, & Soemantri, 2020, Tomizawa et al., 2020).

2 Theories and research

Role modeling's ability to form identity, beliefs, attitudes, feeling and behaviours is best explained by a relativist epistemological and constructivist ontological position. Most theories argue that role modeling pivots on active and dynamic observation and reflection on the role model personal, and/or social situations, attitudes, practice, skills and decisions; the learner then reflects on these observations; s/he then translates these understandings into actions; and integrates them into beliefs, practice, attitudes, skills, and behavior (McKenzie, Burgess, & Mellis, 2020; Sawatsky et al., 2020; Marisette et al., 2020; Cruess, Cruess, & Steinert, 2019).

In a systematic review, 145 studies on role modeling and related concepts were investigated. 68 studies examine role modeling among undergraduate students, 36 were in the postgraduate settings, and 41 investigated it in both postgraduate and undergraduate contexts. The identified themes in this review were theories, characteristics, learners' and contextual considerations. Considering the current study's aime, the role model's characteristics are examined in the light of research studies. According to research, effective role modeling rests on characteristics of role models. Features that attract individuals to a role model comprise their personal characteristics, relatability, and their teaching competencies and skills (Haider, Gill, Riaz, 2020; Ahmadian Yazdi et al., 2019).

At the core of these characteristics is the ability of the role model to attract one's attention and change his/her beliefs. This is done, partly, by the role model's affectional status of influence, seniority, respect, and ability to attract individuals' attention and inspire them. Perhaps representing this is the depth and significance of the trustworthy role-model-learner relationship. Overall

role-model-dependent characteristics echo the importance of role modeling's support. The personal characteristics of the role model that have been explored in recent studies follows:

- Empathy (Haider, Gill, Riaz, 2020; Ahmadian Yazdi et al., 2019)

- Compassion (Haider, Gill, Riaz, 2020)

- Respect (Haider, Gill, Riaz, 2020, Passi et al., 2013)

- Leadership (Passi et al., 2013)

- Altruism (Ahmadian Yazdi et al., 2019)

- Integrity (Haider, Gill, Riaz, 2020, Passi et al., 2013)

- Ethical and moral practice (Haider, Gill, Riaz, 2020)

- Care and compassion (Haider, Gill, Riaz, 2020)

- Honesty (Haider, Gill, Riaz, 2020, Passi et al., 2013)

- Politeness (Passi et al., 2013)

- Inspiring (Passi et al., 2013)

- Enthusiasm (Passi et al., 2013)

- Commitment (Haider, Gill, Riaz, 2020)

- Charismatic individual (Armyanti, Mustika, & Soemantri, 2020; Ahmadian Yazdi et al., 2019)

- Gender or sexual identity (Tomizawa, 2019)

Considering the impact of role modeling on introducing new practices, knowledge, competencies and attitudes that will direct how a learner will believe, feel and act; role modeling plays a key role in the identity formation of the learners. Researchers argued that role modeling has an array of effects on learner's identity formation, which is a result of 'resonance' (Horsburgh, Ippolito,

2018; Tagawa, 2016) or 'conflict and disharmony' (Tagawa, 2016) between belief systems and practices.

2.1   Identity theory

The initial purpose of identity theory (currently named as identity theory's structural theory) is appreciating the relation between individuals' sense of self and behavior in various interactional settings, and the impact of social structure on this association (Stryker 1989, 2000). The structural version of identity theory suggests two fundamental concepts to explain the variety of identities that include the self and influence how and when they are invoked: identity salience and identity prominence (Brenner et al., 2014; Stryker and Serpe 1994).

Identity salience denotes the likelihood that an identity will be enacted in social interaction (Stryker 1989, 2000) or the tendency to describe a context, which opens the way to demonstrate that identity (Stryker and Serpe 1982). In this respect, identities can be assumed as existing in a salience order where each identity is rated based on its tendency of being enacted. In this regard, a highly salient identity is very probable to be invoked in circumstances that are related to it and may even be enacted in vaguely related or even unrelated interactional situations. For instance, a persons with a highly salient religious identity will be very probable to perform it not only in mosques and religious courses but also in dialogues with others with whom s/he is related through his/her other identities.

In contrary, identity prominence is considered affective (McCall and Simmons 1978), the personal and subjective value the person places on an identity. The concept is highly associated with the concepts of psychological centrality (Rosenberg 1979) and identity importance (Ervin and Stryker 2001; Marsh 1986). Similar to the salience hierarchy, prominent identities are also positioned in order based on their prominence.

McCall and Simmons (1978) argue for a causal and direct relationship from

prominence to salience, echoing the connection between affect and behavior in the field of cognitive psychology (Zajonc and Markus 1984; Lazarus and Folkman 1984). This hypothesis is further supported by empirical research, as higher ranking of an identity in the prominence hierarchy elevates the likelihood that the identity will be enacted. Some research using a structural equation models indicate prominence as an important cause of salience (Brenner et al. 2014).

On the other hand, some researchers criticize the use of theoretical situations in assessing salience, Brenner (2011, 2012) operationalizes salience as measuring the frequency of behavior. This relationship suggests that various prominent identities, for instance, religious and familial identities, are salient and, contrariwise, and less prominent identities are rather improbable to be enacted. However, some research demonstrate contradictory results. For instance, research indicates that the religious identity, which is considered to be highly prominent among American people, is rather unlikely to be enacted (Brenner 2011). I argue that prominence-to-salience causal relationship cannot occur, unless the valued role is applicable and integrated into behaviours, and hence, leads to salience identity. The causal relationship is, then, affected by role-modelling, which features mental representation of a valued idea, thus, motivation to apply, followed by integration into behaviours.

Measuring salience mirrors its cognitive emphasis on role-relevant behavior and the tendency for its performing. Salience has been usually tested by asking participants how they would introduce themselves in settings, where they meet new individuals, such as a close friend's friend (Stryker and Serpe 1994), or the probability that they would enact an identity in different contexts (Merolla et al. 2012). On the other hand, prominence is affective, mostly measured and assessed as either a sole or a series of attitudinal survey questions enquiring a participant to assess the strength of the feeling he or she has for an identity.

2.2 Self-efficacy

James ([1890] 1950:310) denotes self-esteem as the "ratio of our actualities to our supposed potentialities." Self-esteem as an outcome of identity verification has been well theorized and empirically studied in identity theory's literature (Burke and Stets 1999; Cast and Burke 2002; Stets and Cast 2008; Asencio 2013; Stets and Burke 2014). However, its concept in the structural version of identity theory has been under-examined. James (1950) postulates a self-esteem that perhaps exceeds identity salience and prominence.

Applying Ervin and Stryker's theoretical development we examine how self-efficacy as one dimension of the self-esteem construct, can affect main concepts of the structural identity theory, in terms of identity prominence and identity salience.

Self-efficacy is described as a path by which identity theory and self-esteem can be combined and integrated (Ervin and Stryker, 2001). Given the Ervin and Stryker's argument, the current study hypothesizes self-efficacy as a result of the structural identity model. Hence, individuals' self-efficacy and their salient identity are likely to be related. Identity salience is hypothesized to affect self-efficacy. However, this causal relationship is probably indirect. In accordance with Ervin and Stryker (2001), confidence in the ability to accomplish a role, increases the subjective value put on that role-identity. Similarly, increased tendency to perform a role increases confidence in the one's ability to accomplish it.

2.3 Current Research

Previously mentioned research studies demonstrate the association between salience and prominence. A causal pathway and relationship from prominence to salience shows that the higher the value to be placed on an identity, the more possible that identity is to be invoked. Ervin and Stryker (2001) argue that a strong desire to competently apply an identity rises the subjective value considered for

that identity, suggesting a strong causal pathway from self-efficacy to salience. This argument is taken as a basis of the model being examined in the current paper. The current research assumes:

Hypothesis 1: Identity prominence is positively and directly related with identity salience.

Furthermore, based on the argument I mentioned earlier, that role modeling is significant in easing the path for the valued role to be integrated into behaviours; the second hypothesis denotes:

Hypothesis 2: The prominence-to-salience identities' causal relationship is mediated with Sayeda Fatima's role modeling.

Moreover, increased desire to perform an act leads to an increased confidence in one's ability to accomplish it. Hence, the third hypothesis indicates:

Hypothesis 3: The self-efficacy is positively and directly related with subsequent salience of the participants' identity.

In addition, hence, the role modeling may have an impact in integrating the valued role into behaviors, the fourth hypothesis denotes:

Hypothesis 4: The causal relationship between salience identity and self-efficacy is mediated with Sayeda Fatima's role modeling.

The present study argues for a wider concept of role modeling than formerly theorized, more specially in terms of Sayeda Fatima's role-model-dependent factors on identity formation and self-efficacy.

3. Methods

The purposive sample consists of 60 Bahraini female participants (aged 15-29 years old), from middle socio-economic status, who live in the city of Muharraq in the province of Muharraq in the Kingdom of Bahrain. The target group are participants from minor shia ethnic group in Muharraq city, who are enrolled in a religious summer program with a focus on Sayeda Fatima's seera. The target sample is 74, out of which 60 respondents voluntarily to the questionnaire (rating response of 81%). The program are executed in summer 2024 in Muharraq. The data are collected in fall 2024 via an online questionnaire.

The study questionnaire is adopted from Estrada et al. scale (Estrada et al., 2011). It includes biographical questions and measures salience identity, prominence identity, Role modeling and self-efficacy. The salience of participants' identity questionnaire is rated using a four-item scale. Each question asks respondents to indicate how certain they would be to state their thoughts on Sayeda Fatima upon meeting an individual for the first time who belongs to one of each of four groupings: (1) a classmate, (2) a person on social media, (3) a friend of a friend, and, finally, (4) a friend of a family member. Each context is measured on an 11-point scale rating the probability that participants would tell a new individual about their thoughts on Sayeda Fatima from (0) "certain I would not" to (10) "certain I would."

The second main identity concept, prominence of an identity, uses a four-item scale that asks the participants' perceptions of themselves and what is fundamental to their concept of self in this identity. Each question uses a 5-point Likert agreement scale to rate the subjective value placed on the identity.

Following are the four questions used in this scale:

1 .Being a follower of Sayeda Fatima is an important part of my self-image.

2 .Being a follower of Sayeda Fatima is an important reflection of who I am.

3 .I have come to think of myself as a "follower of Sayeda Fatima".

4 .I have a strong sense of belonging to the community of followers of Sayeda Fatima.

Role modeling is measured using a four-item battery questions of role-model-dependent characteristics. A 5-point Likert agreement scale is used to rate each characteristic. These characteristics are Altruism, Ethical and moral practice, Honesty, Politeness, and respect, which are selected from the earlier mentioned research studies in the field.

The third construct, self-efficacy is measured using a four-item battery questionnaire. Respondents are asked to measure their level of confidence using a 5-point scale (from "not at all confident" to "absolutely confident") in their ability to perform a number of tasks, which are chosen based on the mentioned role model's characteristics in the later scale. The four questions are as follows:

1 .How confident are you in performing the following act? Boycotting Israeli products.

2 .How confident are you in performing the following act? Praying.

3 .How confident are you in performing the following act? Being honest.

4. How confident are you in performing the following act? Being polite.

A series of structural equation models are fit to waves of collected data. The regression analyses are carried out to examine the study hypotheses. The analysis of data is carried out using R Studio program, and No missing data are reported .

5. Results

The results demonstrate that salient identity has a direct and positive relationship with prominent identity by 1.566 with a p value of $.004$ (p <0.05), which is statistically significant. Furthermore, the findings indicate that salient identity has a direct and positive relationship with role-modeling and this effect demonstrates a value of 2.790 with a p value of $.002$ (p <0.05), which is significantly significant. The results also show a total effect of 2.352 with a p value of $.002$ (p <0.05), which is statistically meaningful. These results are demonstrated in Table 1 and presented in Figure 1.

Regressions					
Estimate	Std.Err	z-value	P(>|z|)	Std.lv	Std.all
Salient Identity ~					
Role modeling (b)2.790	0.893	3.123	0.002	2.790	0.538
Prominent Identity(c)1.566	0.540	2.898	0.004	1.566	0.355
Role Modeling ~					
Prominent Identity(a)0.282	0.204	1.379	0.168	0.282	0.331
Defined Parameters:					
Estimate	Std.Err	z-value	P(>|z|)	Std.lv	Std.all
indirect	0.786	0.578	1.358	0.174	0.786	0.178
Total	2.352	0.772	3.048	0.002	2.352	0.533

Table 1: The Results of Regressions among Prominent Identity, Sayeda Fatima's Role Modeling and Salient Identity.
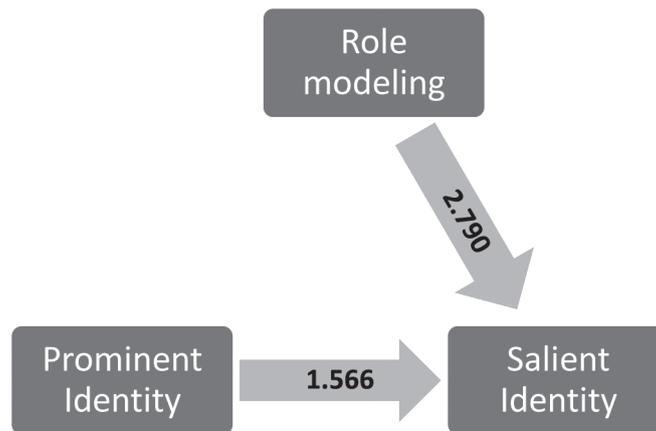
Figure 1: The Direct Causal Relationship between Role Modeling and Prominent Identity with Salient Identity.

Moreover, in regard to self-efficacy the results demonstrate that role modeling has a direct causal relationship with salient identity, indicating the value of 0.126 with a p value of .008 (p <0.05), which is significantly significant. In addition, salient identity shows an indirect effect on self-efficacy with a mediation effect of role modeling. The effect is 0.110, with a p value of.038 (p <0.05), which is statistically meaningful. A total effect of 0.098 with a p value of .024 (p <0.05) is indicated, which is statistically significant. These results are demonstrated in Table 2 and Figure 2.

Regressions					
Estimate Std.Err z-value P(>|z|) Std.lv Std.all					
Self-efficacy ~					
Role Modeling (e) 0.874 0.465 1.882 0.060 0.874 0.678					
Salient Identity(f) −0.012 0.056 −0.222 0.824 −0.012 −0.050					
Role Modeling ~					
Salient Identity (d)0.126 0.048 2.659 0.008 0.126 0.655					
Defined Parameters:					
Estimate Std.Err z-value P(>|z|) Std.lv Std.all					
indirect 0.110 0.053 2.077 0.038 0.110 0.444					
Total 0.098 0.043 2.259 0.024 0.098 0.394					

Table 2: The Results of Regressions among Salient Identity, Sayeda Fatima's Role Modeling and Self-efficacy.
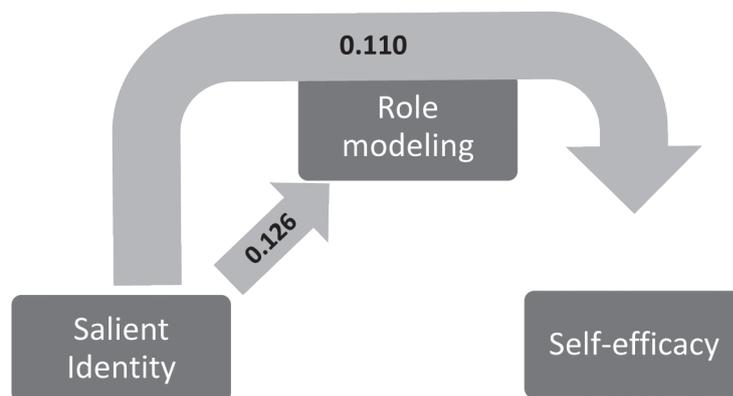

Figure 2: The Indirect Effect of Salient Identity on Self-efficacy with a Mediating Effect of Sayeda Fatima's Role Modeling.

Figure 2: The Indirect Effect of Salient Identity on Self-efficacy with a Mediating Effect of Sayeda Fatima's Role Modeling.

6. Discussion

The current study indicates the importance of role modeling in identity formation among the female youth participants in the Kingdom of Bahrain. The results demonstrate a positive and direct causal relationship from prominence to salience identity, which is statistically meaningful and, thus, supports the first hypothesis. On the other hand, contradictory findings are indicated regarding the second hypothesis, which denotes that prominence to salience identity relationship is mediated by role modeling. As opposed to the hypothesized mediating indirect effect, the results demonstrate a positive direct effect of Sayeda Fatima's role modeling on salient identity formation, which is statistically significant. Such findings are not in harmony with earlier research where mediating effects of role modeling are indicated. A possible explanation could be seen in terms of the strength of and depth of Sayeda Fatima's characteristics being studied. Secondly, the characteristics cover five main areas including Altruism, Ethical and moral practice, Honesty and Politeness and Respect, indicating the wide-ranging impact of Sayeda Fatima's role modeling on the youth participants' identity formation. That is while earlier mentioned research attend to few number of role models' characteristics (see for example, Tomizawa, 2019; Armyanti, Mustika, & Soemantri, 2020), where role models are mostly university lecturer or medical school's supervisors (Baernstein et al., 2023; Armyanti, Mustika, & Soemantri, 2020; Armyanti et al., 2020; Ahmadian Yazdi et al., 2019). Accordingly, such role models could have less influence on their students and through a limited number of characteristics. Future research need to further examine the wide range of role model characteristics associated with Sayeda Fatima and the strength and extent of such role model's impact on individuals' identity formation.

Furthermore, the findings show a statistically significant mediation effect of Sayeda Fatima's role modelling on female youth participants' self-efficacy; and, thus, support the third and fourth hypothesis. These findings are in accordance with earlier research studies where such mediating effects are indicated (Horsburgh, Ippolito, 2018; Tagawa, 2016).

The suggested mechanism behind the mediating effect of role modeling is summarized in Fig. 3. This process mediates the translation from salient identity to self-efficacy as the learner's began to interpret and personalize what has been role modeled and then employed.

Role model's introducing new practice, values ..

resonnace or conflict between belif systems of learners

Resolving conflict

Mental representation

Directing learners believe

Desire to apply

Integrating into behaviour

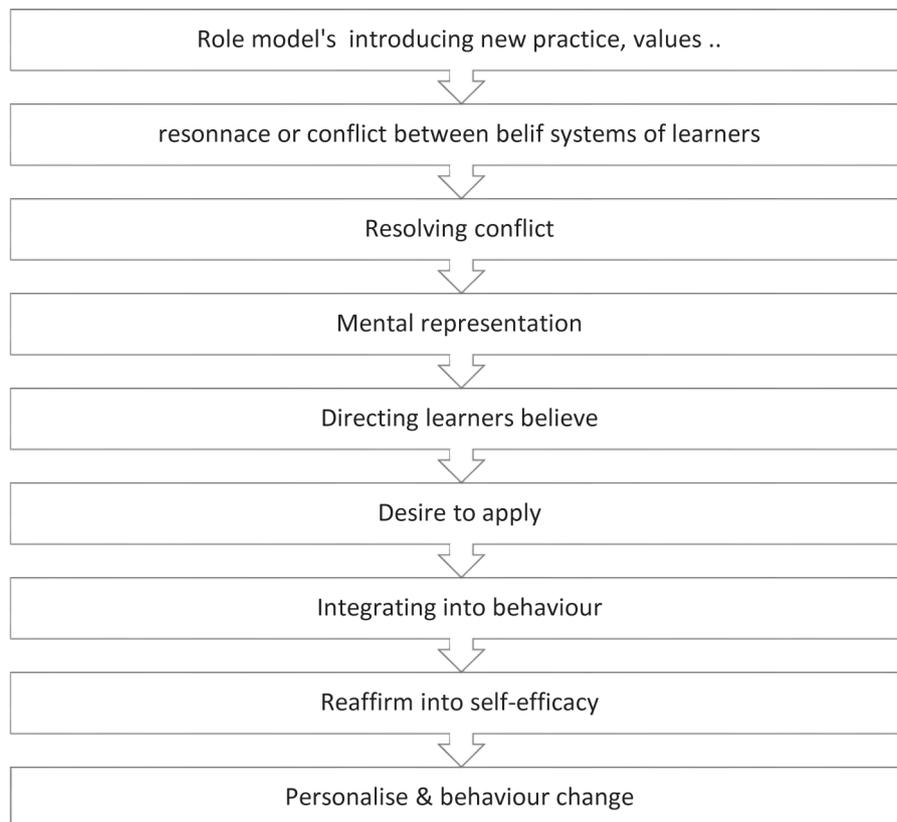Reaffirm into self-efficacy

Personalise & behaviour change

Figure 3: Suggested Mechanism of Mediating Effect of Role Modeling in the Translation from Salient Identity to Self-efficacy.

According to Figure 3, following the role model's introduction of new practices, knowledge, competencies and attitudes; learners begin to experience 'resonance' or 'disharmony' between their belief systems and what is role modeled. Upon resolving the conflict, mental representation will take place and that will direct how a learner will believe, feel and act. Then, learners feel a strong desire to competently apply and integrate it into behavior. This rises the subjective value considered for that identity, which leads to an increased self-efficacy and personalization and behavioral change. The suggested mechanism of role modeling in mediating the causal relationship between salience identity and self-efficacy can be explained as a loop process. That is confidence in an individual's ability to perform a role, results in an increased desire to perform that role, which increases the possibility that s/he will perform it. This by recurring to the beginning, rises confidence in the ability to enact a role. The suggested mechanism of role modeling considers shaping individuals' belief systems, which in turn affects their salient identity besides how they perceive themselves.

On the other hand, the present study has limitations. The current study does not take into consideration the impacts of contextual, structural and sociocultural factors. Performing the study in other contexts and countries may provide researchers with possible impact of contextual factors. Furthermore, the small sample raise issues regarding sample bias and lack of representiveness of shia youth community, as it includes only female youth participants from a small city. Future researchers may perform the research with a bigger sample including both female and male genders from various age groups and various ethnic and socioeconomic background. Moreover, the present study does not take into account the learner's characteristics and the nature of the relationship between the learner and the role model. Future studies may also consider performing

longitudinal studies, exploring long-lasting outcomes of Sayeda Fatima's role modeling on Muslim community, especially, female youth's identity formation.

7 .Conclusion

The current study examines the impact of Sayeda Fatima's role modeling on female youth's identity formation, by bringing together role modeling and identity theories. The results indicate a statistically significant causal relationship from prominence to salience with a direct and positive effect of Sayeda Fatima's role modeling on salient identity formation, which is statistically significant. The findings further show a mediation effect of Sayeda Fatima's role modelling on female youth participants' self-efficacy, which is statistically significant. The study suggests a mechanism of role modeling in mediating the causal relationship between salience identity and self-efficacy as a loop process. The study calls for benefiting from Sayeda Fatima's role modeling's impact on increasing self-efficacy among Muslim youth. The present study is a stepping stone, yet its true impact still requires further explanation in order for it to be effectively funneled and evaluated. Indeed, performing further research will reveal other aspects of the impact of Sayeda Fatima on individuals and communities in near future.

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Review- Tracking Changes

Many thanks for the detailed and informative review. I hope the below adjustments meet the reviewer's requirements.

The Title is too lengthy and does not require full stop.	The title was shortened and adjusted.
No Arabic abstract	Arabic abstract was added.
The sample number	The sample was 60, which was corrected.
The Verb tense is required to change to present simple.	The verbs' tense were changed as required to present simple
The sample is not fully revealed.	Demographic information including age, gender, and ethnicity was revealed. The sample target group and sample size and selecting criteria were added. In discussion the sample bias and unrepresentativeness were acknowledged and approaches for improvements were suggested.
Rephrasing sentences	The sentences were rephrased accordingly
Titles and Subtitles are required to be numbered.	Titles and Subtitles were numbered.
The typo and spelling mistakes to be reviewed	The typo and spelling mistakes were corrected.
Rearranging references chronically	The references were rearranged chronically.
Reducing the number of references in the definition of modelling	Some of the references were omitted, others were seem needed as each contributed to the definition of the concept.
Capitalizing the titles and subtitles with consistency	The titles and subtitles and figure captions were capitalized.
The rationale for Hypothesis 2	My argument as the rationale for Hypothesis 2 was indicated.
The model was Bootstrapped at 1000.	The phrase was considered as unnecessary and too technical in terms of statistic and was omitted. The term bootstrap indicates that if the study is repeated for a sample of 1000, similar results will be indicated.
The first paragraph in the Result section is unclear.	The paragraph was rephrased accordingly, and additional explanation was added.
No conclusion	Conclusion was added
Titles and subtitles are not distinguished.	The format of titles and subtitles was changed to bold.

Contents