

An Exploration of the Indicators of Lifestyle Based on the Conduct of Lady Fāṭimah (as)

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Abstract

In the contemporary era, in which threats posed by lifestyles incompatible with human dignity have increased, attention to the Islamic lifestyle and the presentation of its comprehensive model, especially for Muslim women, has become a vital necessity. This study aims to identify, analyze, and extract the key components of the Islamic lifestyle in its individual, familial, and social dimensions, drawing upon the conduct (*Sīrah*) of Lady Fāṭimah al-Zahrā (as). The present research adopts a descriptive–analytical approach and relies on authentic Islamic sources, particularly the scholarly and practical conduct of Lady Fāṭimah (as) and texts related to her, such as the Sermon of *Fadak*. Data were collected through documentary research and analyzed and categorized using content analysis. The findings indicate that the conduct of Lady Fāṭimah (as) embodies a comprehensive Islamic lifestyle model that encompasses all dimensions of life, doctrinal, personal, ethical, and social. By presenting specific components and strategies, this conduct facilitates the path toward perfection and felicity for both individuals and society. The extracted indicators, in a coherent manner, guarantee spiritual well-being and the dynamism of Islamic society. The results of the study suggest that modeling and institutionalizing lifestyle indicators based on the conduct of Lady Fāṭimah (as) within society, in addition to effectively confronting cultural invasion and aggressive Western lifestyles, will pave the way for the continuous advancement of Islamic society in various dimensions and ultimately ensure worldly and otherworldly felicity.

Keywords: Islamic Lifestyle; the Conduct of Lady Fāṭimah (as); Role Modeling; Doctrinal and Social Components; Spiritual Well-Being.

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1. Introduction

Lifestyle shapes a society's culture, for lifestyle consists of the beliefs, values, obligations, and prohibitions that form that culture. This lifestyle is of such importance that it determines the path of human felicity in this world and the Hereafter. In this regard, a narration from the Noble Prophet (pbuh) has been transmitted those points to the developmental course of lifestyle in this world and the next: As you live, so you shall die; as you die, so you shall be resurrected; and as you are resurrected, so you shall be gathered. (Aḥsā'ī, 1403 AH: 4, 72) This narration clearly highlights the importance of lifestyle; the phrase as you live refers to one's lifestyle in this world. Therefore, proper attention to the Islamic lifestyle and its indicators can greatly contribute to elevating both worldly and otherworldly life. The Ahl al-Bayt (as) are the perfect exemplars of lifestyle and emulating them is a step on the straight path that God has placed before the believers. Attention to the lifestyle of the Ahl al-Bayt (as) and modeling it in individual and social life will have numerous effects on the felicity of both the individual and society. Among them, the lifestyle of Lady Fāṭimah al-Zahrā (as) holds a more significant role, because the Ahl al-Bayt (as) themselves have chosen her as a model and exemplar. In this regard, the Imam of the Era (as) states: In the daughter of the Messenger of God (peace be upon him) there is for me a beautiful exemplar. (Majlisī, 1362 AH: 53, 180) The phrase for me there is a beautiful exemplar indicates this very point. Therefore, attention to the conduct of Lady Fāṭimah (as) and its institutionalization in individual and social life is of great importance. The aim of this research is not to take a one-dimensional view of the Islamic lifestyle or only a part of its components; rather, its ultimate goal is to delineate the general indicators of the Islamic lifestyle in various dimensions, relying on the Sermon of Fadak and the conduct of Lady Fāṭimah (as).

2. Problem Statement

Given that lifestyle, as a collection of beliefs, values, and obligations and prohibitions, constitutes the foundation of culture and determines the path of human felicity in this world and the Hereafter, identifying a correct model of lifestyle is of fundamental importance. Despite the growing threat posed by lifestyles that contradict human dignity in the contemporary era, the comprehensive model of Islamic lifestyle requires redefinition and practical elucidation. In this context, the conduct of Lady Fāṭimah al-Zahrā (as), which has been emphasized by the impeccable Imams (as) as an Excellent Exemplar (*Uswah Ḥasanah*), provides a suitable foundation for extracting the practical components of this lifestyle across various dimensions (individual, familial, and social). The main research question



of this study is as follows: What are the key indicators and approaches that delineate the Islamic lifestyle as manifested in the conduct of Lady Fāṭimah (as)?

3. Literature Review

A comprehensive examination of the foundations and indicators of the Islamic lifestyle based on the Sermon of Fadak and the practical conduct of Lady Fāṭimah (as) requires a review of previous studies in two key related fields: analyses focused on the Sermon of *Fadak* and studies related to the lifestyle conduct of Lady Fāṭimah (as). Some studies have emphasized the literary aspects and rhetorical techniques of this sermon. For example, research conducted by Fattahizadeh and Motamed Langaroudi (2016), as well as Moqaddam Mottaqi (2012), has analyzed the literary devices and persuasive modes of expression employed in the Sermon of Fadak. Another group of studies has focused on analyzing the sermon's thematic content and underlying concepts. In this regard, research such as that by Tavakkoli (2008), as well as studies by Fattahizadeh, Mohasses, and Motamed Langaroudi (2016), has addressed the theological, doctrinal, and legal dimensions presented in this sermon.

The second category of related research has focused on the practical conduct and lifestyle model of Lady Fāṭimah (as), although most of these studies have not directly focused on the framework of the Islamic lifestyle. Research conducted by Akouchekiyani (2005), Ma'aref and Qamashchi (2016), and Norouzi and Jahani Javanmardi (2018), for instance, has examined various aspects of her conduct, including ethics, household management, and devotional dimensions of lifestyle.

Despite the richness of the aforementioned studies in rhetorical, content-based, and individual conduct domains, the present research is distinct and substantively innovative in several respects:

1) Integrated approach: Unlike previous studies that have mainly focused on one of the two axes (either the sermon or the conduct), this research emphasizes both sources (the Sermon of *Fadak* and the scholarly and practical conduct) and adopts an integrated analysis of the indicators of the Islamic lifestyle.

2) Component-based and applied analysis: The primary innovation of this study lies in extracting the components of the Islamic lifestyle and examining them across various dimensions, followed by a close analysis of the structural model and practical application of each component in everyday life. To date, no research with such a comprehensive and integrative approach, systematically extracting the elements of the Islamic lifestyle from authentic texts (the Sermon of Fadak) and presenting a practical model thereof, has been conducted.



4. Indicators of the Islamic Lifestyle

The Islamic lifestyle is not one-dimensional; rather, it encompasses all spheres of human life and gives direction and orientation to every aspect of living. What all dimensions of the Islamic lifestyle share, whether doctrinal, individual, social, and others, is a single central aim: the perfection of the individual and society, the ultimate goal of which is the elevation of spiritual well-being and the attainment of the pure life promised by the Noble Qur'an. In what follows, these indicators are examined and analyzed in various dimensions with reliance on the conduct of Lady Fāṭimah (as).

4.1. Doctrinal Indicators

The most fundamental dimension of the Islamic lifestyle and its most foundational pillar is belief, from which other indicators and components emerge. It is possible that in some societies, certain indicators of Islamic culture may exist while the foundations of Islamic culture are absent; it is precisely here that the boundary between Islamic culture and non-Islamic or secular culture becomes clear. The most important doctrinal indicators of the Islamic lifestyle, which are referred to in the Sermon of *Fadak* and manifested in the conduct of Lady Fāṭimah (as), are as follows:

4.1.1. Belief in God

Belief in the existence of God is a common principle among all divine religions, and fundamentally, the distinguishing feature between a God-centered human being and a materialistic individual lies in this very matter (Subhani, 2007: 137). Although deviations from this shared belief have occurred among the followers of some religions (ibid: 38), in Islam, the first foundation of Islamic culture is knowledge of God. With this distinction, Islam affirms a firm and inseparable connection among all particles of the universe, such that both the individual and society are linked and connected to the Lord of the worlds (Sadr, 1981: 64). In the Sermon of *Fadak*, Lady Fāṭimah (as) refers to the most important theological discussions essential to outlining the Islamic lifestyle; in this sermon, God-centeredness and belief in God are evident in all aspects. Based on the Sermon of *Fadak*, the indicator of belief in God and God-centeredness in the Islamic lifestyle can be examined along three axes: First axis: Correct knowledge of God. Belief in the oneness of God, glorification, sanctification, and praise of the Exalted Lord, as well as the negation of likening and imagining God, are among the fundamental principles of monotheism emphasized in the Sermon of *Fadak*. Regarding divine unity and oneness, Lady Fāṭimah (as) states: I bear witness that there is no god but Allah, alone, without partner, a word whose interpretation is sincerity and whose connection is firmly rooted in hearts. She also negates vision and resemblance in relation to God: He whom eyes are incapable of seeing,



tongues incapable of describing, and imaginations incapable of comprehending His manner (Ṭabrisī, 1403 AH: 1, 98). These are among the most important theological discussions highlighted in this sermon. Second axis: Negation of all forms of polytheism in life. One of the defining indicators of the life of Lady Fāṭimah (as) and the Ahl al-Bayt (as), which serves as a paradigmatic model for all people, especially their followers, is living for God and complete submission to the divine command. Lady Fāṭimah (as) explains the philosophy of faith in God as the negation of all forms of polytheism in life: Thus, God prescribed faith as purification for you from polytheism (Ṭabrisī, 1403 AH: 1, 98). In this sermon, she warns people against every form of polytheism: And God, the Mighty and Exalted, forbade polytheism, so that sincerity in His lordship might be realized. So, fear God as He deserves to be feared, and do not die except in a state of submission. (ibid.) Lady Fāṭimah (as) presents God-piety as one of the means of liberation from polytheism. Third axis: The relationship between theoretical and practical monotheism through gratitude to God. Lady Fāṭimah (as) declares gratitude and praise to be due to the Exalted God, stating: All praise belongs to God for what He has bestowed, and thanks are due to Him for what He has inspired, and commendation for what He has advanced of abundant blessings which He initiated, and ample favors which He bestowed, and complete beneficence which He granted, whose number is beyond enumeration and whose duration is beyond recompense. (Ṭabrisī, 1403 AH: 1, 98) This is one of the important discussions in lifestyle studies: that a person should regard all blessings as coming from God and should not set any limit to God's favors. Another crucial point highlighted here is the connection between theoretical monotheism and practical monotheism in shaping lifestyle. This means that a person recognizes God as the true owner of all blessings; this constitutes theoretical monotheism, and, on the other hand, expresses gratitude for these blessings, thereby realizing practical monotheism. Institutionalizing this principle in life, in addition to strengthening faith and belief and reminding one of divine blessings, also contributes to the increase and multiplication of those blessings.



4.1.2. Acceptance of Divine Authority (*Wilāyah*)¹

One of the most important principles that gives direction and meaning to the Islamic lifestyle is the acceptance of the authority of the impeccable Imams. The Noble Prophet (pbuh) emphasized its importance by stating: Whoever dies without knowing his Imam dies the death of ignorance (pre-Islamic era) (Kulaynī, 1388 AH: 1, 377). Considering the content of this hadith, an Islamic life without the institution of Imamate cannot truly be considered Islamic. The conduct of Lady Fāṭimah (as) represents a complete model of acceptance of *wilāyah* in its absolute and comprehensive sense. In the Sermon of *Fadak*, she addresses the issue of *wilāyah* in two ways. First, in a general sense, she refers to the authority of the Ahl al-Bayt (as) and their rank and position when she states: And a remnant that He appointed as successors over you. (Ṭabrisī, 1403 AH: 1, 99) This expression indicates the succession of the Ahl al-Bayt (as) over the people after the Noble Prophet (pbuh). Lady Fāṭimah (as) describes obedience to the Ahl al-Bayt as a means of organizing the affairs of the community and regards the existence of the Imamate as a factor of unity and protection from division: And our obedience is an order for the community, and our Imamate a safeguard against division. (ibid.) Lady Fāṭimah (as) also adopts a specific approach to the authority of Imam Ali (as), which people had neglected after the passing of the Noble Prophet (pbuh). In this sermon, by reminding people of the virtues of Imam Ali (as), she states: He hurled himself into the midst of dangers, never retreating until he crushed their wings beneath his feet and extinguished their flames with his sword, exhausted in the way of God, striving in the command of God, close to the Messenger of God, a leader among the friends of God, vigilant, sincere, diligent, and striving, unmoved by the blame of any blamer in the path of God. (ibid: 101) These expressions clearly indicate the lofty station of the authority of Imam Ali (as), particularly in the phrase A leader among the friends of God.

In other instances, Lady Fāṭimah (as) refers to the authority of Imam Ali (as) and alludes to the widely transmitted event of Ghadr Khumm,

1. In the verses of the Qur'an (al-Mā'idah: 55; al-Mā'idah: 67; al-Mā'idah: 3) and in the traditions of the Noble Prophet (pbuh), explicit reference is made to the *Wilāyah* (divinely ordained authority) of Imam Ali (as) and the other Imams (as). This has been reported abundantly by Qur'anic exegetes and hadith scholars of both Sunni and Shi'i schools (cf. al-Mufīd, 1414 AH: 1, 182; al-Ṭabarī, Ibn Jarīr Rustam, n.d.: 19; Abū al-Faṭḥ Rāzī, 1408 AH: 7, 27; Quṭb al-Rāwandī, 1045 AH: 1, 116; Ibn Shahrāshūb, 1410 AH: 2, 30; al-Ḥillī, 1407 AH: 172; Ḥaskānī, 1411 AH: 1, 207–208; Khwārazmī, 1411 AH: 135; Khaṭīb Baghdādī, n.d.: 8, 290; Ibn 'Asākir, 1400 AH: 2, 75; Muslim, n.d.: 3, 1453; al-Ḥākim al-Nayshābūrī, 1406 AH: 4, 501; al-Tirmidhī, n.d.: 5, 663).



stating: Have you forgotten the day of Ghadīr Khumm? ... She said: I bear witness that I heard God's Messenger say: Ali is the best of those I leave among you. He is the Imam and the successor after me, the father of my two grandsons, and nine Imams from the progeny of *Husayn*, righteous Imams. If you follow them, you will find them rightly guided; and if you oppose them, disagreement will remain among you until the Day of Resurrection. (Baḥrānī, 2008: 411) In response to a question about the authority of Imam Ali (as), Lady Fāṭimah (as) refers to the event of Ghadīr and cites the words of the Prophet (pbuh) concerning Imam Ali and the other Imams (as). She also points to the effects of accepting *wilāyah* in individual and social life, stating: By God, if they had left the truth with its rightful people and followed the progeny of their Prophet, not even two people would have differed concerning God. (ibid.) In this statement, the outcome of accepting *wilāyah* is described as the absence of discord among people and a peaceful life under the shade of divine authority. Acceptance of *wilāyah* has profound effects on both worldly and otherworldly life, as noted in the traditions of the impeccable Imams (as) (cf. Kulaynī, 1983: 1, 430-437). Accepting the authority of the Ahl al-Bayt (as), in addition to strengthening knowledge and faith, creates commitment in the sense that it practically delineates obligations and prohibitions in life, thereby preventing one from falling into sin or tribulation.

4.2. Behavioral Indicators in the Islamic Lifestyle

These indicators are manifested in practice and originate from doctrinal principles. Throughout life, especially in critical situations, they help the believer overcome hardships and difficulties.

4.2.1. Strengthening Hope and Vitality in Life and Prohibiting Despair

The conduct of Lady Fāṭimah (as) clearly demonstrates the indicator of hope and vitality in life, such that the blessed presence of the Noble Prophet Mohammad (pbuh) would become joyful and enlivened upon seeing her. Her presence within the family was such that joy and cheerfulness permeated the household. Imam Ali (peace be upon him) stated that whenever he looked at Fāṭimah (as), his sorrow would be lifted (Majlisī, 1362 AH: 43, 134). In the worldview of Lady Fāṭimah (as), cheerfulness and vitality in the face of a believer make Paradise obligatory for him, who indicates the importance of kindness, hope, and vitality in life: A cheerful countenance toward a believer obligates Paradise for its possessor. (Majlisī, 1362 AH: 72, 401) In the words of Lady Zahra (as), the best of people is those who are the kindest and most pleasant in their conduct (Dashti, 1372 SH: 157). They are counted among the best because their presence becomes a source of vitality and hope in life. The indicator



of hope and vitality is one of the important components of the Fatimid lifestyle, whose strengthening in contemporary life is of great significance.

4.2.2. Supplication (*Du`ā`*)

In the conduct of Lady Fāṭimah (as), great emphasis is placed on supplication to the Merciful God. Imam Ḥasan (as), speaking about this important indicator in the lifestyle of Lady Fāṭimah (as), states: I saw my mother on Friday night engaged in bowing, prostration, humble entreaty, and supplication until dawn. She would pray extensively for the believers and put their needs before her own. When I said to her, Mother, pray for yourself as well, she replied: First the neighbor, then the household.¹ (Ṣadūq, n.d.: 1, 82) This narration, in addition to highlighting the importance of supplication in the conduct of Lady Fāṭimah (as), also reflects her altruism, generosity, and the utmost nobility of her blessed character, qualities that serve as a guiding principle and model for all believers. Lady Fāṭimah (as) attached special importance to supplication, to the extent that she would strive to pray at times when prayers are answered. It is reported that she instructed her servant to inform her when, on Fridays, half of the sun had set so that she might supplicate (Ṣadūq, 1403 AH: 400). This matter indicates the significance of supplication in life, as it can provide considerable assistance to believers in critical situations, especially during life's hardships.

4.2.3. Patience and Perseverance

In the Sermon of Fadak, Lady Fāṭimah (as) presents patience and perseverance as among the components of the Islamic lifestyle. She states: And patience as a means of attaining divine reward. (Ṭabrisī, 1403 AH: 1, 99) From the perspective of Lady Fāṭimah (as), the philosophy of patience lies in its role in attracting God's recompense and reward. Many people lose their composure in times of hardship and difficulty, resorting to complaints, lamentation, and actions unbecoming of a believer, acts that not only fail to resolve problems but also cause them to forfeit the reward of patience and steadfastness. Commendable patience in the face of hardships, in addition to its spiritual effects and abundant reward, has numerous formative and educational impacts on human life: it strengthens the human spirit against difficulties, and through patience, one can discover solutions and ways out of problems.

1. Wa Sami'tuhā Tad'ū lil Mu'minīna wa al-Mu'mināti wa Tusammihim wa Tukthiru al-Du'ā'a Lahum, wa lā Tad'ū Linafsihā bi Shay'in. Faqltu lahā: Yā Ummāh, limā lā Tad'īna linafsiki Kamā Tad'īna Lighayriki? Faqālat: Yā Bunayya, al-Jāra Thumma al-Dār.

4.3. Indicators of the Islamic Lifestyle in the Family Sphere

The family, as the most fundamental social institution and the foundation of societies, has been the source of cultures and civilizations throughout human history. Undoubtedly, the family has played a lofty role in the advancement of societies; for this reason, Islam has given special attention to this social institution and emphasized its great importance. The most important indicators of lifestyle in the family sphere, based on the conduct of Lady Fāṭimah (as), are as follows:

4.3.1. Respect and Kindness toward Parents

Lady Fāṭimah (as) is a comprehensive and absolute model in respect and reverence toward parents. Her respect and honoring of the Noble Messenger (pbuh) were so profound that she earned the title *Ummi Abīhā* (the mother of her father) (Fīrūzābādī, 1410 AH: 3, 126). In the Sermon of Fadak, Lady Fāṭimah (as) presents respect for parents as one of the indicators of the Islamic lifestyle and points to the philosophy and ultimate purpose of this virtue. She describes honoring one's parents as a means of protection from God's wrath, thereby highlighting its great significance: And kindness to parents as a safeguard against divine displeasure. (Ṭabrisī, 1403 AH: 1, 99) Beneficence toward parents, humility before them, and obedience to them are among the most important Qur'anic commandments in this regard (al-Isrā': 23-24). In religious culture, respect for family members, especially parents, is regarded as one of the noblest deeds (Majlisī, 1362 AH: 82, 226), to the extent that kindness toward one's family leads to an increase in sustenance and provision (ibid: 74, 104). Mutual respect and kindness between parents and children, in addition to their spiritual effects, greatly contribute to the well-being and integrity of the family and foster a nurturing environment for children's growth.

4.3.2. Attention to Maintaining Kinship Ties

Another indicator of the Islamic lifestyle in the family sphere, which is mentioned in the Sermon of Fadak, is maintaining kinship ties. Lady Fāṭimah (as) mentions two ultimate outcomes of maintaining kinship ties in life: And maintaining ties of kinship as a means of prolonging life and increasing numbers. (Ṭabrisī, 1403 AH: 1, 99) The first effect of maintaining kinship ties is the extension of one's lifespan. God has established immutable laws in creation, and the increase of lifespan through maintaining kinship ties and performing good deeds is one of these laws, as referenced in numerous narrations. The second effect is the increase of relatives, meaning that by maintaining kinship ties, a person brings relatives into the circle of affection and support, thereby increasing the number of true kin. It may also mean that maintaining kinship ties facilitates the conditions for marriage among relatives' children, leading to the growth of



the family. In any case, maintaining kinship ties has significant and positive effects on life. Beyond its spiritual benefits, it brings tranquility, mutual problem-solving, support in critical times, awareness of one another's circumstances, and overall vitality and peace. For this reason, paying attention to this matter and promoting it in contemporary society is more important than ever.

4.3.3. Mutual Respect between Husband and Wife

One of the most important issues in contemporary lifestyle is the mutual respect between husband and wife and the fulfillment of reciprocal duties. The life of Lady Fāṭimah (as), despite its brevity, was rich with blessings and demonstrates her proper and exemplary commitment to fulfilling her familial responsibilities. The indicators of Lady Fāṭimah's family ethics can be summarized as follows: Being a supportive companion to her husband in the worship of Almighty God (Majlisī, 1362 AH: 42, 117); obedience to her husband (ibid: 28, 228); providing spiritual and physical comfort to her husband (ibid: 35, 228); fostering joy within the family and avoiding causing distress to her husband (ibid: 43, 134); practicing contentment at home and refraining from making unreasonable demands (ibid: 43, 59); welcoming her husband and uplifting his spirit (ibid: 20, 249); raising children (ibid: 2, 3); and attending to the health and hygiene of the family (ibid: 43, 76). These examples represent only a portion of the conduct of Lady Fāṭimah (as) concerning spousal relations and the fulfillment of family duties. Attention to these matters, clarifying the responsibilities of spouses in married life, and modeling the conduct of the impeccable Imams (as) in this domain can enhance mutual understanding between husband and wife regarding their duties and help reduce potential harms and conflicts.

4.4. Social Indicators

The Islamic lifestyle is not one-dimensional; rather, it shapes and guides all aspects of human life. The social dimension is likewise affected by this lifestyle, and in the conduct of Lady Fāṭimah (as) several indicators for its elevation are articulated, including the following:

4.4.1. Enjoining Good and Forbidding Evil

One of the most important indicators of Islamic life, which plays a crucial role in enhancing individual and social well-being, is enjoining what is right and forbidding what is wrong. In the Sermon of Fadak, Lady Fāṭimah (as) explains the philosophy of enjoining good as serving the public interest and forbidding evil as purifying the religion (Ṭabrisī, 1403 AH:1, 99). This means that, by enjoining good, the health of society is ensured, and by forbidding evil, corruption and innovation are removed from religion and society. The Sermon of Fadak itself and the noble stand



of Lady Fāṭimah (as) constitute a complete embodiment of enjoining good and forbidding evil and demonstrate how this important duty should be carried out. This sermon clearly illustrates the practical application of this obligation in society and its importance in awakening people and guiding them on the path of truth. Enjoining good refers to calling people toward matters that secure the spiritual well-being of society, while forbidding evil means restraining actions that oppose that well-being.

4.4.2. Establishing Social Justice

Social justice is one of the most important indicators of the Islamic lifestyle. In the Sermon of Fadak, the philosophy of justice and its establishment in society is expressed as follows: And justice as a means of harmonizing hearts.¹ (Ṭabrisī, 1403 AH: 1, 97). By this statement, Lady Fāṭimah (as) means that justice and its implementation in society lead to affection, empathy, and unity, drawing hearts closer together, for justice brings about tranquility. In contrast, injustice results in resentment, rebellion, and unrest. This brief expression encapsulates profound meanings with remarkable conciseness. In the same sermon, Lady Fāṭimah (as) refers to another philosophy of justice: the tranquility and reassurance of the populace: And justice in judgments as a source of reassurance for the people.² (Ṣadūq, n.d.: 1, 248) When the people are confident in the implementation of justice, they attain peace of mind, and the peace of the people signifies the peace of society. Therefore, the establishment of justice at all levels of society is among the most significant manifestations of the Islamic lifestyle, capable of advancing and promoting the well-being of the community.

4.4.3. Unity and Cohesion, and Avoidance of Division and Hypocrisy

The conduct of Lady Fāṭimah (as) was directed toward unity and solidarity among Muslims and preventing their disintegration. Together with Imam Ali (as), Lady Fāṭimah (as) was among the first, after the passing of the Noble Prophet (pbuh), to call for unity and cohesion among Muslims. A careful examination of the Sermon of Fadak and other aspects of the conduct of Lady Zahra (as) clearly demonstrate this concern. In the Sermon of Fadak, Lady Fāṭimah (as) repeatedly warns Muslims against division and calls them to strive for unity under the banner of divine authority (*wilāyah*).

1. In some manuscripts, the word *Taskīnan* is used, and the intended meaning in both cases is the same.

2. This part of the sermon does not appear in the version transmitted by Sayyid Ibn Ṭawūs; however, Shaykh al-Ṣadūq has cited it in *Ilal al-Sharā'ī*.



Lady Fāṭimah (as) perceived the danger of division and fragmentation within the community of the Prophet (pbuh) during that critical period of history, and through the delivery of that eloquent sermon, she sought to prevent this deviation. In the Sermon of *Fadak*, she first identifies the central axis of unity and cohesion in Islamic society as the Imamate of the impeccable Imam, stating: And our Imamate is a safeguard against division. (Ṭabarsī, 1403 AH: 1, 97) Accordingly, people must shape society's unity and cohesion around obedience to the infallible Imam. Lady Fāṭimah (as) further sought to awaken the people to the deviation that had arisen in society through several additional strategies, so that unity and solidarity might be preserved in the light of Islamic values. These strategies included: reminding people of the mission of the Noble Prophet (pbuh) and its objectives; highlighting the efforts of Imam Ali (as) in supporting the religion of Islam; warning and admonishing against the deviations that emerged in Islamic society after the Prophet's passing; reminding the *Anṣār* of their past and of Islam's grace and generosity toward them; and identifying the cause and source of deviation as well as the means to confront it (ibid: 98-109). These are among the most important points emphasized by Lady Fāṭimah (as) in the Sermon of Fadak. Therefore, the social and political conduct of Lady Fāṭimah (as) was oriented toward unity among the community of the Prophet (peace be upon him) and toward efforts to create cohesion and solidarity among them.



Conclusion

An analysis of Lady Fāṭimah al-Zahrā's (as) coherent conduct, especially the profound teachings of the Sermon of Fadak, shows that she presented a comprehensive model of the Islamic lifestyle that cannot be fragmented or separated in its dimensions. The findings of this study are grounded in the view that her conduct introduces an elevated, dynamic, and balanced model that begins with firm doctrinal foundations, such as monotheism and *wilāyah*, and manifests in practical behaviors, including altruism in poverty, active reliance on God, and steadfast patience.

At the family level, her conduct exemplifies effective management imbued with compassion, benevolence, and the maintenance of kinship ties. In the social sphere, it reflects moral courage in defending truth and striving for justice.

Therefore, the realization of worldly and otherworldly felicity depends on returning to this integrated model and practically institutionalizing its indicators, free from neglectful or extreme interpretations, so that this way of life may function as a strong bulwark against contemporary cultural challenges.



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