



Psychological and Educational Guidance in the Sermons of Al-Zahra (peace be upon her)

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Abstract

Despite the notable interest in educational and psychological guidance research in all fields, and in psychology in particular, from researchers, the focus on interpreting and knowing behavior was relatively little, so the current research aimed to identify educational and psychological guidance in the sermons of Lady Al-Zahra, peace be upon her. Peace is considered the guiding model and the Arab-Islamic culture to which it is transmitted. These differences are summarized in the philosophy of life and its system, the nature of man, his goals and objectives in life, and the adoption of reasons. Among the psychologists in the Islamic structure realized the issue of Islamic rooting and psychological guidance, so they began delving into the Holy Qur'an, the noble Sunnah of the Prophet, and the sciences of the People of the House. And the efforts of Muslim scholars and their approaches to building a counseling psychology linked to culture. In light of the results, the researcher developed some recommendations and proposals.

Keywords: Educational Guidance, Psychological Guidance, Lady Al-Zahra, Islamic Psychology, Arab-Islamic Culture

Introduction

Research Problem

The fields of studying Islamic educational thought are numerous and diverse; some are related to its educational origins, others to educational institutions and scholars, and others to history and philosophy (Abdul-Wahhab, p. 64). Therefore, the researcher attempts to shed light on an important period in the history of thought in the first century AH, represented in the field of educational guidance and educational values in the sermons of Al-Zahra (peace be upon her), through analyzing the content of the sermons and the educational values and guidance they contain.

The researchers found it imperative to conduct this study to benefit the educational and instructional field, as well as addressing the current need of Iraqi society for these guidance fields and educational values to consolidate them in the minds of pupils, students, and all members of society. This is due to the benefit and impact of such guidance in building human personality spiritually, mentally, morally, socially, physically, and aesthetically, which in turn works to form a harmonious and cohesive society according to the educational field. Furthermore, it addresses the Arab society's need for authentic Arab educational and guiding values benchmarked by the Holy Qur'an and the noble prophetic Hadith (Al-Nahlawi, 1994, p. 7).

The integration of an individual's personality and mental health relies on the consistency of the value system existing in society (Al-Ashqar, 1986, p. 3) ^[2]. Based on the above, the researcher attempts to highlight an important aspect of human life, which is educational and psychological guidance in the sermons of Al-Zahra (peace be upon her) by analyzing the content of the literature addressing her sermons. Crucially, transferring guidance from one society to other societies with different beliefs and lifestyles requires reconsideration, as guidance is not practiced in isolation from life values, customs, philosophy, and the society in which it is applied.

Although guidance in Western society—especially in recent years—has focused on psychological disorders that have been increasing, showing a weakness in its ability to achieve its goals in those societies, fundamental differences exist between Western culture (which uses the counseling model) and Arab-Islamic culture, as well as the Islamic grounding of psychological counseling. Thus, scholars began exploring the Holy Qur'an, the noble Sunnah of the Prophet, the sciences of the Ahl al-Bayt, and the interpretations of Muslim scholars to build a counseling psychology linked to Islamic culture.

Significance of the Research

Today's world is witnessing enormous development in the field of psychology and a broad expansion in its horizons, to the extent that some now refer to it as 'psychological sciences and behavioral sciences' rather than just psychology. Every day, the need for the services of psychologists, researchers, and specialists increases due to changing and complex lifestyles and the emergence of new problems and diverse topics in both research and practice. Consequently, many branches of psychology have emerged, such as environmental, judicial, legal, and administrative psychology.

Perhaps the most important aspect regarding our topic is educational and psychological guidance. Given society's need for mental health and its preventive, developmental, and therapeutic fields, great attention has been paid to the field of guidance (Eisawi, 1999, p. 143)^[5]. Guidance is considered assisting the individual to help themselves; the counseling process takes place in a quiet and psychological atmosphere under natural conditions that suit the individual experiencing the problem—the counsellee—who comes seeking help to solve their problems, and a counselor who utilizes special skills to build a relationship of respect, warmth, and empathy. This helps the counsellee gain self-worth and restore self-confidence through confidence in the counselor. The counselor may resort to using specific skills to manifest their relationship based on agreement, open-ended questions, clarity, coherence, and focus (Al-Khatib, 2004, p. 190)^[9].

Guidance services have reached every domain of life and work—whether scientific, industrial, psychological, agricultural, social, or health-related—aiming to assist human beings who suffer from a set of psychological conflicts that cause hesitation in making independent decisions to solve problems in a manner suited to their abilities (Shuman, 2008, p. 10)^[11].

Guidance is mentioned in several places in the Holy Qur'an, including: 'And We had certainly given Abraham his sound judgment before, and We were of him Well-Knowing' (Al-Anbiya: 51). Almighty God revealed the Holy Qur'an and made it a clarification for everything and a guide for people, directing them toward goodness and guidance, as stated in the Almighty's saying: 'Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward' (Al-Isra: 9) (Al-Hatimi, 1998, p. 559).

Humans require education and guidance to understand the nature of the divine methodology in which God placed guidance and righteousness. Lacking someone to guide them to that path, and to explain the path bringing happiness in worshipping their Lord—especially while living in an environment filled with variables and fluctuations that impede meeting essential needs and hinder performing fundamental life duties, resulting in anxiety, disorder, and

maladjustment—humans have devised sciences, curricula, methods, and techniques for orientation and guidance away from the true methodology of Almighty God, who set ultimate goals, overall objectives, and established principles of justice and wisdom.

We can summarize the importance of the research in the following points:

1. The study derives its importance from the importance of the subject under investigation and the extent of the need for it; the topic of this study is guiding humans according to the logic of Sharia and reason.
2. The field of orientation and guidance requires significant efforts to ground this science authentically and link it to the nation's creed, thought, and culture, contributing positively to building the personality of the Muslim counselor.
3. The topic of psychological guidance is one of the important topics in the life of nations and peoples, as it serves as a driving force for work, peaceful coexistence, behavior modification, and achieving psychological and social compatibility.
4. Educating young generations on the importance of guidance from an Islamic perspective in forming a positive human personality.
5. 8. The absence of previous studies according to the researchers' knowledge, as the topic of the current research has not been researched previously.
6. 9. Many parents, educational counselors, intellectuals, and Islamists can benefit from the guidance ideas presented in the books dealing with the sermons of Al-Zahra (peace be upon her).

Research Objective

The current research aimed to identify educational and psychological guidance in the sermons of Lady Al-Zahra (peace be upon her) in the book of Allamah Muhammad Baqir Al-Majlisi (Bihar al-Anwar).

Limits of the Research

The current research is limited to the book Bihar al-Anwar, compiled/edited by Allamah Muhammad Baqir Al-Majlisi, Volume 43 (1070 AH – 1111 AH), along with a number of sermons, letters, preachings, and wisdoms.

Definition of Terms

- **Guidance (Linguistically):** Derived from *Rushd* and *Rashad*, which is the opposite of error (*Ghayy*). You say: '*Rashida*, *Yarchuduhu*' (he guided him), and '*God guided him*,' meaning the most guided path (Al-Razi, 1982, p. 243).
- **Guidance (Terminology/Conventionally):** The process of assisting an individual to understand their present and prepare for their future in achieving personal, educational, and professional compatibility to lead a happy life (Al-Dari, 1998, p. 18).
- **Guidance in Islam:** A teaching and learning process carried out between a counselor and a counsellee personality aimed at assisting the counsellee in solving and confronting problems through direct adaptive methods, helping them understand themselves, recognize their abilities and inclinations, encouraging contentment with what God has decreed, encouraging decision-making, setting realistic goals, and utilizing

abilities to the maximum degree in doing what benefits them. The purpose is self-actualization in performing what pleases God, oneself, and those around, enjoying the happiness of reassurance and success in life, because Islam is nourishment for the soul, a remedy for hearts, and reform for selves (Ahmad, 1983, p. 14).

- **Fatima Al-Zahra (peace be upon her):** She is the daughter of Prophet Muhammad (blessings of God be upon him and his progeny) from his wife Khadijah bint Khuwaylid. She was born in Holy Makkah and is considered one of the most prominent figures in Islamic history. She is known by the epithet 'Al-Zahra,' which means the radiant or luminous one, due to her purity and chastity (Al-Kafi, 941 AH, p. 67).

Full Name and Attributes of Lady Al-Zahra (peace be upon her)

Fatima bint Muhammad ibn Abd Allah ibn Abd al-Muttalib (Al-Majlisi, p. 1)

This is the full name of Al-Zahra (peace be upon her) according to reliable Shia sources. This name appeared in this form in these authoritative Islamic Shia sources.

There are several prominent attributes of Lady Al-Zahra (peace be upon her):

1. **Al-Sayyida and Sayyidat al-Sayyidat (The Master and Master of Ladies):** In the book Bihar al-Anwar by Allamah Al-Majlisi, Al-Zahra (peace be upon her) is described as 'Sayyidat al-Nisa' (Master of Women) and 'Sayyidat al-Sayyidat' (Master of Ladies).
2. **Al-Tahira and Al-Zakiyya (The Pure and Chaste):** In the book Manaqib Al Abi Talib by Ibn Shahr Ashub, Al-Zahra (peace be upon her) is described as 'Al-Tahira Al-Zakiyya.'
3. **Al-Batool and Al-Adhra (The Ascetic/Chaste Virgin):** In the book Al-Irshad by Sheikh Al-Mufid, Al-Zahra (peace be upon her) is described as 'Al-Batool Al-Adhra.'
4. **Best of the Women of the Worlds:** In the book Al-Amali by Sheikh Al-Tusi, it is narrated from the Messenger of God (blessings of God be upon him and his progeny) that he said: 'Fatima is the master of the women of the worlds.'
5. **Al-Masooma and Al-Mubaraka (The Infallible and Blessed):** In multiple Shia sources, Al-Zahra (peace be upon her) is described as 'Al-Masooma' and 'Al-Mubaraka.'
6. **Al-Hawra' Al-Insiiyya (The Human Hour):** In some Shia sources, Al-Zahra (peace be upon her) is titled 'Al-Hawra' Al-Insiiyya.'

Her Upbringing and Lineage

In Bihar al-Anwar by Allamah Al-Majlisi, it is mentioned that Al-Zahra (peace be upon her) was born in Holy Makkah.

1. In Manaqib Al Abi Talib by Ibn Shahr Ashub, it is indicated that Al-Zahra (peace be upon her) grew up in the house of Prophethood and Imamate.

Her Father

- In Al-Irshad by Sheikh Al-Mufid, it is mentioned that her father is Prophet Muhammad (blessings of God be upon him and his progeny).
- In Al-Amali by Sheikh Al-Tusi, it is stated that Prophet Muhammad (blessings of God be upon him and his progeny) was the father of Al-Zahra (peace be upon her).

2. Her Mother

- In Bihar al-Anwar, it is indicated that the mother of Al-Zahra (peace be upon her) is Khadijah Al-Kubra (may God be pleased with her).
- In Manaqib Al Abi Talib, it is mentioned that the mother of Al-Zahra is Lady Khadijah bint Khuwaylid.

3. Her Husband and Children

- In Shia sources, it is mentioned that the husband of Al-Zahra (peace be upon her) is Imam Ali ibn Abi Talib (peace be upon him).
- It is also mentioned that the children of Al-Zahra (peace be upon her) are Al-Hasan and Al-Husayn (peace be upon them).

Thus, according to reliable Shia sources, Lady Al-Zahra (peace be upon her) grew up in the house of Prophethood and Imamate; her father was Prophet Muhammad (blessings of God be upon him and his progeny), her mother was Khadijah Al-Kubra (may God be pleased with her), she married Imam Ali (peace be upon him), and gave birth to Al-Hasan and Al-Husayn (peace be upon them).

Among the most important educational components of Al-Zahra (peace be upon her), we mention:

1. Teaching and Learning: Al-Zahra (peace be upon her) played a major role in the religious and moral education and enlightenment of society. She delivered sermons and lessons in the Prophet's Mosque to educate people on the teachings of Islam. Many wise sayings and traditions were narrated on her authority (Khomeini, 1979, p. 43).

2. Patience and Endurance: Al-Zahra (peace be upon her) demonstrated great patience and endurance in facing tribulations and hardships following the death of the Prophet (blessings of God be upon him and his progeny). She bore the harm that befell her and her family patiently (Al-Sadr, 1974, p. 78).

3. Defense of Truth: Al-Zahra (peace be upon her) had a prominent role in defending the legitimate rights of the Ahl al-Bayt (peace be upon them). She delivered a sermon in the Prophet's Mosque defending the rights of her husband and sons to the Caliphate (Tabataba'i, 1975, p. 87).

4. Selflessness and Sacrifice: Al-Zahra (peace be upon her) sacrificed herself to defend Islamic teachings and preserve the unity of Muslims. She exerted great efforts to reform and elevate society (Mughniyah, 1970, p. 45).

Psychological Guidance in Islam

Concept of Psychological Guidance

Psychological guidance is a process aimed at helping individuals understand themselves, develop their capabilities, and improve mental health. In Islam, psychological guidance is considered part of holistic care encompassing spiritual, psychological, and social aspects.

Islamic Foundations in Psychological Guidance

Islamic foundations in psychological guidance represent the cornerstone directing practices and procedures in this field. Here are some of these foundations:

1. **Tawhid (Monotheism):** Belief in the One God enhances the sense of tranquility and psychological security. Tawhid is considered a foundation for understanding self and world.
2. **Patience (Sabr):** Patience is considered a central value in

Islam, enhancing individuals' capacity to face psychological challenges and problems.

3. Optimism and Hope: Islam encourages optimism and hope in God's mercy, which enhances mental health and reduces feelings of despair.

4. Social Communication: Islam promotes the importance of positive social relationships and social support, contributing to improved mental health.

5. Acts of Worship: Worship acts such as prayer, fasting, and Zakat represent means to enhance psychological and spiritual health, helping relieve psychological stress.

6. Morals and Values: Islamic teachings focus on ethics and values such as mercy, justice, and tolerance, promoting positive relationships and improving mental health.

Goals of Psychological Guidance in Islam

1. Enhancing Self-Identity: Assisting individuals to understand themselves and their values from an Islamic perspective, enhancing their sense of belonging and self-confidence.

2. Improving Mental Health: Providing necessary psychological support to deal with psychological stresses such as anxiety and depression, overall enhancing mental health.

3. Developing Social Skills: Promoting communication skills and building positive relationships, helping individuals interact better with others.

4. Supporting Spiritual Growth: Promoting spiritual and moral values advocated by Islam, contributing to inner peace.

5. Addressing Psychological Problems: Providing strategies and methods to help individuals cope effectively with psychological and social problems.

6. Guiding Behavior: Directing individuals toward positive behaviors aligned with Islamic teachings, improving quality of life.

7. Enhancing Family Relationships: Supporting positive family relations by improving communication and understanding roles, enhancing family stability (Al-Jawahiri, 2000, p. 79)^[7].

Methods of Psychological Guidance

1. Counseling and Advice: Providing advice based on Islamic teachings, encouraging individuals to consult experienced persons regarding personal matters.

2. Dialogue and Communication: Using open dialogue to exchange ideas and feelings, fostering mutual understanding and problem-solving.

3. Spiritual Direction: Directing individuals toward strengthening their relationship with God through worship and remembrance (Dhikr), enhancing mental health.

4. Skills Training: Teaching social and psychological skills necessary for dealing with life stressors, such as communication and problem-solving skills.

5. Active Listening: Practicing good listening to others to understand their feelings and needs, enhancing feelings of support and acceptance.

6. Using Stories and Parables: Utilizing Quranic stories and Prophetic traditions as a medium for teaching life lessons and reinforcing moral values.

7. Social Support: Encouraging individuals to communicate with society (Al-Jawahiri, 2000, p. 79)^[7].

Psychological and Educational Guidance in the Sermons of Al-Zahra (peace be upon her)

1. Promoting Self-Confidence and Sense of Dignity
- 'We, the assembly of Prophets, do not leave dinars or dirhams as inheritance; rather, we bequeath the Book and Wisdom.'

- 'Indeed, God chose Adam, Noah, the family of Abraham, and the family of Imran over the worlds.'

2. Developing Patience and Endurance

- 'Indeed, we are patient with Your trial.'

- 'We shall surely endure what we detest until Your relief reaches us.'

3. Consolidating Contentment and Satisfaction

- 'And we are a Household that neither accepts this world nor buys it for a price.'

- 'So let every rightful owner be content with their right.'

4. Promoting a Sense of Responsibility

- 'I do not forget the testament of the Messenger of God regarding you.'

- 'I was only sent to complete noble character.'

5. Instilling a Sense of Security and Tranquility

- 'Indeed, God commands justice, good conduct, and giving to relatives.'

- 'I am merely a woman among the believing women, saying what I know.'

These psychological guidelines present in the sermons of Lady Al-Zahra (peace be upon her) emphasize the importance of sound psychological construction for the believer by developing positive traits and reinforcing dignity, responsibility, and security.

1. Promoting Self-Confidence

- **Al-Zahra (peace be upon her):** stressed the importance of boosting self-confidence among believers, emphasizing that they are capable of achieving victory and success. As she said: 'Do not fear and do not grieve if you are believers.'

- **Developing a Spirit of Challenge and Resistance:** Al-Zahra (peace be upon her) urged her followers to develop a spirit of challenge and resistance in facing hardship and obstacles, affirming that it is the path to victory. As she said: 'Resist tyrants and oppressors and do not incline toward them.'

- **Instilling Moral and Spiritual Values:** Al-Zahra (peace be upon her) worked on instilling moral and spiritual values in believers' hearts, enhancing their psychological build and raising morale. As she said: 'Hold fast to the rope of God and hold fast to piety.'

- **Developing a Spirit of Brotherhood and Solidarity:** Al-Zahra (peace be upon her) encouraged fostering brotherhood and solidarity among believers, emphasizing that it strengthens individual psychological state and grants security and peace. As she said: 'Be loving and merciful brothers to one another' (Al-Majlisi, 1660, p. 43)^[13].

2. Instilling a Sense of Tranquility and Security

- **Emphasizing God's Care for Believers:** Al-Zahra (peace be upon her) stressed that Almighty God protects and cares for believers, imparting peace in their hearts. As she said: 'Indeed, God is your Guardian and Sponsor.'
- **Linking Piety with Safety:** Al-Zahra (peace be upon her) linked piety with safety and security, confirming that piety is the pathway to tranquility. As she said: 'Whosoever fears God shall have protection and security.'
- **Promise of Victory for Patient Believers:** Al-Zahra (peace be upon her) promised believers victory and divine support if they remain patient and steadfast in their religion, inspiring peace in their hearts. As she said: 'Indeed, God is with the patient.'
- **Warning Against Seditious and Deviations:** Al-Zahra (peace be upon her) warned against seditious and deviations that shatter security and peace, stressing the necessity of avoiding them. As she said: 'Beware of seditious, for they are dark obscurities' (Fadlallah, 1995, p. 76) ^[12].

3. Promoting a Sense of Responsibility

- **Emphasizing Responsibility Toward Religion and the Ummah:** Al-Zahra (peace be upon her) highlighted believers' responsibility toward Islam and the Muslim Ummah, stressing the need to maintain this duty. As she said: 'Indeed, you owe a duty to God, a duty to His Messenger, and to the Islamic Ummah.'
- **Linking Responsibility to Afterlife Reward:** Al-Zahra (peace be upon her) linked fulfilling responsibility to reward in the Hereafter, affirming that fulfilling duties leads to triumph in the Afterlife. As she said: 'Whoever fulfills the rights of God, His Messenger, and the Ummah shall have Paradise.'
- **Warning Against Neglecting Responsibilities:** Al-Zahra (peace be upon her) warned against negligence in duties, emphasizing that it leads to loss and ruin. As she said: 'Whoever wastes the rights of God, His Messenger, and the Ummah shall face disgrace and punishment.'
- **Urging Serious and Sincere Fulfillment of Responsibilities:** Al-Zahra (peace be upon her) urged followers to shoulder responsibilities with utmost seriousness and sincerity, affirming it as the path to salvation and success. As she said: 'Work for God with sincerity and fulfill rights with trustworthiness; you will gain happiness and success' (Al-Majlisi, 1660, p. 45) ^[13].

4. Consolidating Contentment and Satisfaction

1. **Emphasizing Contentment with God's Decree and Destiny:** Al-Zahra (peace be upon her) stressed the necessity of contentment with God's decree, regardless of circumstances. As she said: 'God has decreed trials upon us, so be patient and seek reward.'
2. **Linking Contentment with Psychological Serenity:** Al-Zahra (peace be upon her) linked contentment with God's decree to psychological serenity and peace. As she said: 'Whoever is pleased with God's decree and surrenders to His judgment, their heart finds rest and their soul gains peace.'
3. **Warning Against Panic and Complaint:** Al-Zahra (peace be upon her) warned against panic and complaining about God's decree, confirming that it

weakens faith and distances one from God. As she said: 'Do not panic and do not complain regarding God's decree, for that weakens faith.'

4. **Urging Satisfaction and Submission to God's Command:** Al-Zahra (peace be upon her) urged followers to submit to God's command, assuring it leads to prosperity. As she said: 'Submit to God's command and be pleased with His decree; you will achieve success' (Fadlallah, 1995, p. 74) ^[12].

5. Developing Patience and Endurance

- **Emphasizing Patience and Steadfastness in Hardships:** In her sermon, Al-Zahra (peace be upon her) emphasized the necessity of patience and steadfastness in facing difficulties encountered by believers. As she said: 'Almighty God tries His servants with hardships to purify their hearts.'
- **Linking Patience to Divine Victory:** Al-Zahra (peace be upon her) linked patience to divine victory, confirming that God supports the patient. As she said: 'Indeed, Almighty God is with the patient.'
- **Encouraging Endurance in Defending Truth:** Al-Zahra (peace be upon her) urged followers to endure steadfastly in defending truth and justice, regardless of sacrifices. As she said: 'Do not incline toward those who do wrong, lest the Fire touch you.'
- **Linking Patience to Reward in the Afterlife:** Al-Zahra (peace be upon her) linked patience to Afterlife reward, confirming that steadfastness on the path of truth leads to salvation and supreme success. As she said: 'The patient are those who shall receive a great reward' (Allamah Al-Majlisi, 1660, p. 45) ^[13].

Developing Self-Confidence and Dignity

- **Emphasizing the High Status of Women in Islam:** In one of her sermons, Al-Zahra (peace be upon her) said: 'We, the assembly of women, are the mistresses of the people of Paradise.' This highlights the spiritual and moral status and dignity of women.
- **Defending Women's Rights and Dignity:** Al-Zahra (peace be upon her) refuted those attempting to marginalize her role and rights, confirming that women hold a prestigious status in Islam.
- **Encouraging Participation in Public Life:** Al-Zahra (peace be upon her) urged women to participate in political and social matters, which enhanced their sense of self-confidence and dignity.
- **Linking Islamic Identity with Human Dignity:** Al-Zahra (peace be upon her) linked belonging to Islam with the feeling of dignity and pride, which enhanced this feeling among Muslims.
- **Emphasizing Gender Equality:** Al-Zahra (peace be upon her) stressed equality between men and women in rights and duties, which enhanced women's sense of dignity and self-confidence. (Al-Majlisi 1660, p. 76) ^[13]

Research Methodology

The researcher adopted the descriptive research approach because it relies on describing the situation. The descriptive approach relies on studying the reality and the phenomenon as it exists in reality, and is concerned with describing it accurately and expressing it quantitatively. (Obaidat *et al.*, 2000, p. 219) Al-Nahari also mentions that the descriptive

approach in its entirety is gathering data around a specific phenomenon and analyzing the data to reach the final results of the study. Descriptive studies do not control the nature of the treatment but study the variables as found in reality or nature, so it is the collection of information about the phenomenon to describe it quantitatively and qualitatively. (Al-Nahari and Suraihi, 2002, p. 218)

Concept of Content Analysis

The use of the methodological procedure for content analysis dates back to previous years from the beginning of the twentieth century and precedes by far the efforts of political and sociology scholars in using and employing it in the 1930s (Stone, 1966, p. 22). Since the beginning of the application, with the idea of fragmentation and division of verbal symbols for newspaper content, counting parts and sections, and describing the content through counting and measurement results, it also classified content based on the spaces it occupies on pages and its location on them. Space and location were taken as a framework for describing content alongside classification based on the frequency of various linguistic symbols.

These ideas coupled with content analysis applications are what was subsequently developed into a number of methodological steps that distinguished this approach from other approaches and methods. These steps gave it a Quantitative character in contrast to Qualitative and impressionistic analysis, which is based on reading subjective impressions about published content and recording them (Abdul Hamid, 2000, p. 215).

The supply of humanities had a profound and important addition in supporting this analytical tool to reach the content. While attention was primarily directed towards examining written and oral materials, and even symbols, colors, sounds, and music, the most important care was manifested in the significance researchers began giving in this field towards studying the reactions issued by the owners of the message and discourse. Thus, for an accurate scientific analysis of the discourse owner, the researcher must possess knowledge of the culture to which the discourse owner belongs, including values, customs, traditions, and prevailing norms, to compare and directly monitor the actions of the subjects and the degree of stability and emotion in them, taking into consideration the differences in cultural contexts and the nature of the prevailing discourse of each civilization. Therefore, what is true for a specific civilizational field cannot be compatible with the prevailing pattern in another civilization. Hence the importance of determining the roots of the discourse and its original source (Al-Rubaie, 2004, p. 3).

The method of content analysis, as defined by Berelson, is a research technique for the objective, systematic, and quantitative description of the manifest content of communication (Berelson, 1959, p. 489). Babbie defined content analysis as the study of recorded human communications, such as books, websites, paintings, and laws. Holsti defined content analysis as any technique for making inferences by objectively and systematically identifying specified characteristics of messages (Holsti, 1969, pp. 2-3). Kaplan and Goldsen indicated that content analysis aims at the quantitative classification of specific content according to a system of derived descriptions to obtain data related to a specific hypothesis about that content (Lindzey, 1954, p. 488). Krippendorff defined it as a research technique for making replicable and valid inferences from

texts (or other meaningful matter) to the contexts of their use (Krippendorff, 2004, p. 21). Aziz Hanna and Anwar Hussein define it as a method that provides an objective, systematic, and quantitative description of manifest content, an objective, logical, systematic, and quantitative description in light of the analysis unit used (Daoud and Anwar, 1990, p. 175).

Through this group of definitions, the most important characteristics of content analysis can be determined in the following points:

1. **It is a Descriptive method:** It aims to analyze the content of the objective description of communication material. Description here means explaining the phenomenon as it falls in the light of laws that enable us to predict it.
2. **It is an Objective method:** Because every tool of content analysis must efficiently measure what it was designed to measure (i.e., meets validity conditions), and other researchers can use it to analyze the content, just as the researcher themselves can use it to analyze the same material. Researchers in all these cases reach a high degree of agreement among themselves in the analysis results (i.e., the tool meets reliability conditions).
3. **It is a Systematic method:** Organization here means that the analysis is carried out in light of a scientific plan in which hypotheses become clear, categories are determined based on them, and the steps through which the analysis passes until the researcher reaches their results are evident.
4. **It is a Quantitative method:** What distinguishes content analysis from many methods of studying communication materials is its reliance on quantitative estimation as a basis for study and a starting point for judging the prevalence of phenomena, serving as an indicator of accuracy in research and consequently confidence in the results.
5. **It is a Scientific method:** Content analysis is a method of scientific research that is no less valuable than other methods, aiming through the study of content phenomena to establish laws to explain them and reveal the relationships linking them to each other.
6. **It is concerned with Form and Content:** Content in communication sciences means what a communication tool transmits of ideas, knowledge, and facts to a specific recipient (reader, listener, viewer) in order to change their opinion, provide them with information, or broadcast values to develop attitudes. Content, according to Berelson, is not limited to the ideas and values transmitted by the communication tool, but also includes the form through which these ideas are transmitted and values are established.
7. **It relates to Manifest Content:** The content analysis method is concerned with studying the manifest content of the communication material and analyzing the clear meanings conveyed by the used symbols. Relating to the manifest text and adhering to clear meanings reduces the degree of difference among analysts and helps others reach the same judgments they reached.
8. **It is used in the field of Social Sciences:** Berelson infers from some definitions of content analysis that its use is intended in the field of social sciences. In truth, this method first appeared in this field, as it is used to study the content transmitted by various communication media, from newspapers and magazines to broadcasts, films, personal diaries, speeches, and talks. It is also used

by sociologists and literature students (Abdul Rahman, 2007, pp. 187-188; Abdul Wahed, 2008, pp. 151-152).

Recommendations

According to the research results, the researcher recommends the following:

1. The Ministry of Higher Education and Scientific Research (Supervision and Evaluation Apparatus) should direct the sectors of the College of Education and Basic Education to include the subject of psychological counseling according to the classification reached by the current research to introduce students to an important aspect of their educational intellectual heritage.
2. The Ministry of Education (Curricula and Books Directorate) should include the subject of psychological counseling according to the classification reached by the current research in the curricula of teachers' institutes.
3. Researchers in research and studies centers should pay attention to reviving the precious educational and Islamic heritage that is absent from the minds of many in this era, for attention to this aspect is the responsibility of every educator to highlight our heritage and its favor upon civilization.
4. Inviting colleges of education to hold seminars, conferences, and discussion panels in which professors from the Department of Psychological Counseling and Educational Guidance in Iraqi universities and students participate to discuss religious guidance in a general manner.
5. Establishing legal centers specialized in studying human rights in Islam, especially in the sermons of Al-Zahra (peace be upon her).
6. Holding conferences and seminars and forming committees to clarify the relationship between guidance and other sciences within the sermons of Al-Zahra.

Suggestions

To complement the results of the current research, the researcher suggests the following:

1. Conducting a similar study to the current study that completes the current study population for all sermons, books, and preachings of Al-Zahra (peace be upon her).
2. Conducting a similar study relying on the current classification for other Islamic figures such as Imam Hussein (peace be upon him) and Imam Ja'far Al-Sadiq (peace be upon him) and comparing their output with the current study.
3. Conducting a comparative study of guidance in the thought of Al-Zahra (peace be upon her) and some contemporary scholars specialized in guidance.

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