

IMAMAT

IN THE HADITHS OF HAZRAT ZAHRA (s.a.)

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Abstract: *Imamat (Leadership) is one of the basic teachings of Islam and one of the first topics of theological discussions raised among Muslims. The Messenger of Allah (pbuh) and the Ahl al-Bayt has special considerations to explain and discuss the problem and to introduce the Imam of God. In this article, to clarify this issue, a report is presented from the narrations of Hazrat Fateme, peace be upon her, about the Imamate and the virtues of the family of*

the Prophet. Among the hadiths of Hazrat Fateme , there are about 34 hadiths about Imamate and Mahdism.

Hadiths refers to Imamats has dealt with subjects such as the text (Nas) for the Imamate of Imam Ali and other Imams. By presenting a comprehensive and at the same time concise report of these hadiths, the author seeks to prove the fact that the issue of Imamate, guardianship and introduction of divine Imams has been seriously considered since the beginning of Islam and the Prophet family has paid special attention to this issue .

Key words: *Hazrat Fatimah (s.a.), Imamate, virtues of the family of prophethood.*

Introduction

The issue of leadership is one of the teachings of the religion of Islam. This issue was seriously considered from early Islam and the family of Prophet paid special attention to it.

An important part of the narrations of Hazrat Fatimah (s.a.) Zahra includes the discussions related to Imamate. There are about 34 hadiths about Imamate and Mahdism, of which 4 hadiths are from

the sayings of Hazrat Fatimah (s.a.) Zahra and 30 hadiths have been narrated by her from the Messenger of God. Among the traditions of the traditions of her majesty, *Hadith Louh* has been quoted from Imam Sadiq from Imam Baqir from Jabir which in one case, hadith has been summarized and its phrases are a little different. In two cases, Jabir only pointed out to it to say the number of Imams. The difference in the wordings of these hadiths is due to the fact that

Imam Baqir called Jabir on different occasions and cited the hadith ; Jaber has considering the situations, has given a summary of the contents of the tablet. Also, the hadith of the *Sahifa* of Hazrat Fatimah (s.a.) Zahra has been narrated by Jabir in three ways.

Hazrat Fatimah (s.a.) to prove the Imamate ,Caliphate and priority of the Commander of the Faithful ‘Ali in 6 cases has referred to the hadith of Ghadir. Also, the hadith Kisa’, the hadith mi’raj, the hadith Thaqalayn and the hadith Manzilat are among the hadiths narrated by Hazrat Fatimah (s.a.) Zahra. In two Hadith the number of Imams has been listed. Two Hadith in interpretation of the verse *و على الاعراف رجال يعرفون كلا بسيماهم* concerning texts on the imamat of twelve imams and six hadith concerning imamat of hazrat Mahdi have been narrated.

Content report of hadiths

In terms of content, the hadiths of Hazrat Fatimah (s.a.) Zahra about Imamate can be divided into two types. The first, text concerning the Imamate of Imam Ali and the second type text on imamat of the twelve Imams and imamat of imam Mahdi.

1.The text concerning the Imamate of Imam Ali

According to Shiite belief, the Imam is appointed by God and is known by the text of the Prophet of or the former Imam. Accordingly, the Prophet of Allah also introduced Imam appointed by Allah in different occasions and appointed imam ‘Ali on behalf of God. Hazrat Zahra referring to the *Nas* of the holy Prophet defended the divine right of Imam Ali and fought the process of usurping the caliphate. To do so, Hazrat Zahra referred the hadith Kisa’, the hadith mi’raj, the hadith Thaqalayn and the hadith Manzilat and a hadith about superiority and

competence of imam Ali to succeed Prophet of God.

صلى الله عليه و آله و سلم " انت منى بمنزلة هارون من موسى

1.1 Hadith Ghadir

After the incident of Saqifa and the coming to power of Abu Bakr, the Ansar, in response to the help of Hazrat FatimahZahra said: If you had come to us before our allegiance with Abu Bakr, none of us would have turned away from Ali. Hazrat Zahra replied:

Did my father leave any excuse for anyone on the day of Ghadir¹?

When Mahmoud ibn Labid asked Hazrat Fatima about the text concerning imam 'Ali, her holiness replied: it is a wonder you forget Ghadir Khum day.²

In Al-Ghadir, it is quoted from Hazrat Fatimah (s.a.) Zahra as saying:

انسيتم قول رسول الله صلى الله عليه و اله و سلم يوم غدِير خم " من كنت مولاه فعلى مولاه" و قوله

“Did you forget the saying of the Messenger of God, peace be upon him, who said on the day of Ghadir : "Whoever I have authority over him, then Ali has authority over him, and did you[forget] this promise of the Messenger of God, peace be upon him ,who said “ O Ali ! Your position to me is like Aaron’s to Moses”.³

Also in “Al -Taraiif” counted the narrators of the hadith of Ghadir and the text of the Prophet concerning Ali’s imam and he mentions Hazrat Zahra among them.⁴ In ‘Uyun Akhbar al-Reza it is quoted from Hazrat Fatimah (s.a.) Zahra who said,

ان النبى صلى الله عليه و آله و سلم قال لعلى: من كنت وليه فعلى و من كنت امامه فعلى امامه.

“Truly the holy Prophet told imam ‘Ali anyone I have authority over him Ali has authority over and anyone I am his Imam Ali is his imam.”⁵

According to the narrations of Hazrat Zahra about naming imam Hasan and Imam Husayn, Gabriel told Prophet:

يا محمد العلى الاعلى يقرئك السلام و يقول على منك بمنزل هارون من موسى و لا نبى بعدك ...

O Muhammad (p.b.u.h.) God the Highest sends peace to you and says the position of Ali to you is the same as Aaron's to Moses while there is no the prophet after not you.⁶

In Al -Taraif he writes : Hakim Abu Nasr Harbi in the book al-Tahqiq narrated from Abi Abbas ibn 'Uqdah "d .333 A.H." that he narrated Hadith Manzilat from many people including Hazrat Zahra.⁷

Superiority and competence of Imam Ali

And in Sunni sources, it is quoted from Hazrat Fatimah (s.a.) as saying:

فكان على عليه السلام اقرب الناس به اى برسول الله صلى الله عليه و آله و سلم عهدا.

So Ali was the nearest one to the Prophet of Allah concerning covenant.⁸

Hadith Thaqaalayn

According to the narration Hazrat Zahra, she said in Hadith Thaqaalayn:

هذا على مع القران و القران مع على لا يفترقان حتى على الحوض فاسالكم ماتخلفوني فيها

This Ali is with Quran and Quran is with Ali. These two do not separate each other unless they return to me by the pond, then I will ask you about your behavior with them.⁹

Hadith Kisa

Based on a tradition from Fatima, the Prophet Muhammad' s told imam Ali in Hadith Kisa':

عليك السلام يا اخى و خليفتى و صاحب لوائى فى المحشر ...

Greetings to you, oh my brother, my successor and the owner of my flag in the resurrection day...¹⁰

Hazrat Fatimah (s.a.) Zahra quoted from the Holy Prophet, peace and blessings of God be upon him, in the hadith of Mi'raj,

لما عرج بي الى السما... فسمعت مناديا ينادى ...
اشهدوا يا ملائكتي و سكان سمواتي و ارضي و
حملة عرشي بان عليا وليي و رسولي و ولي
المومنين بعد رسولي قالوا شهدنا و اقررنا

That is, "when they took me to heaven on the night of Ascension (Mi'raj), I heard a preacher calling .. O my angels and steering wheel of heaven and earth and the bearers of my throne, bear witness that Ali is a guardian on behalf of me and the guardian of the Messenger and the authority upon the believers after my Messenger. The angels said : We testified and confessed.

According to another tradition from Fatima when the Messenger of Allah

entered different palaces of heaven, it was written above the door:

لااله الاالله محمد رسول الله على ولي القوم

That is, there is no god but Allah and Muhammad is the Messenger of God and Ali has the authority of the people.

And it was written in another palace:

... على وصي المصطفى

Ali is the guardian of executor of the will of Mustafa.¹¹

2.2.1. The text concerning Imamah of the twelve Imams

الائمة بعدى عدد نقبا بنى اسرائيل

It has been quoted from Fatimah (s.a.) as saying:

سمعت رسول الله صلى الله عليه و آله و سلم يقول:
الائمة بعدى عدد نقبا بنى اسرائيل

I have heard from the Prophet of Allah said the number of Imam after me are the same number of the leaders of Israel.

Hadith green Louh

Jabir ibn Abdullah said, "In the era of the noble life of the Messenger of Allah, Prophet Muhammad, at the time of birth of Imam Husayn I visited Fatima, as I arrived I saw a green Louh (sheet) in her hands... I asked ... what is this? Hazrat said:

هذا لوح اهدا الله الى رسوله صلى الله عليه و آله و سلم فيه اسم ابى و اسم بعلى و اسم ابنى و اسم الاوصيا من ولدى و اعطانيه ابى ليبشرنى بذلك.

This is the tablet God gave as a gift of to the Messenger of God ,peace and blessings of God be upon him, in which there are the name of my father, the name of my husband, the name of successors from my children Prophet gave it to me to give me glade tidings by it.

In this tablet, the names of all twelve Imams to the (last) Imam (imam Mahdi) are written. Jaber showed his own copied text and compared it with

the tablet which was passed to imam Baqir.¹² In another tradition, Jabir said,

"There was a tablet in front of Hazrat Fatimah (s.a.) whose light dazzled the eyes and in that tablet there were twelve names. I asked Hazrat Fatimah (s.a.) whose names are these? His Holiness said ابن اوصيا اولهم ابى عمى و احد عشر من ولدى آخرهم القائم.

These are the names of successors of Prophet, the first of them is my cousin and my eleven sons the last one of them is hazrat Qa'im."¹³

And in another narration added,

ثلاثة منهم محمد و ثلاثة منهم على

Names of three of them is Muhammad and Ali is the name of three of them.¹⁴

Hadith of White Sahifah

Jabir said in another hadith that when Imam Hasan was born, I came to Hazrat Fatimah (s.a.). She had a scroll like a white gem in her

hand ... I asked her to give me the scroll, she said,

يا جابر لولا النهي لكنت افعل لكنه نهى ان يمسيها
الا نبى او وصى او اهل بيت نبى و لكنه مادون
لك ان تنظر الى باطنها من ظاهرها.

O Jabir, if it was not forbidden, I would do that but it is forbidden to touch it except for prophet, or the executor of wills of prophet, or the family of the prophet, but you are permitted to look at its conten.

According to this narration, the name and lineage of the Prophet along with the name of his noble mother and the lineage of each Imam with the name of their mothers are mentioned in the scripture.¹⁵ Therefore, considering the atmosphere of issuance and the content of the narrations related to the green Louh and the white Sahifah, it seems that the tablets given to Hazrat Fatimah (s.a.) as gifts were two.

Narration from Mahmud bin Labib

Hazrat Fatima in the answer to the question of Mahmud bin Labib about the text regarding imamat of the Imam 'Ali issued by Prophet narrated a tradition in which imamat of Imam Ali, Imam Hasan, Imam Husayn and nine children of Imams were asserted and recognized following Imam the cause of guidance and discording them the cause of conflict. Also, by referring to the Qur'an, it rejected the right of choosing Imam by the people and considered it a right only belongs to God Almighty.¹⁶ According to this narration, the Holy Prophet said,

... على خير من اخلفه فيكم و هو الامام و الخليفة
بعدى و سبطاى و تسعة من ولد الحسين ائمة ابرار
لئن اتبعوهم وجدتموهم هادين مهديين و لئن
خالفتموهم ليكونن الخلف فيكم الى يوم القيامة ...
لو تركوا الحق على اهله لما اختلف فى الله اثنان و
لورثها خلف بعد خلف حتى يقوم التاسع من ولد
الحسين ولكنهم قدموا من اخر الله بشهادتهم و
اخروا من قدم بارانهم لم يسمعوا قال الله: " وريك
يخلق ما يشا و يختار ما كان لهم الخيرة من امرهم.

Ali is the best person that I leave among you after me as the caliph. He is the Imam and caliph after me and my two children and nine of the sons of Husayn are the Imams If you follow them, you will find them guided and guiding and if you discord them, the conflict will appear among you until doomsday... If the right was given to its true owner, two people would never come up with any disagreement about God , and Imams of Ahl al-Bayt would inherit imamat one after the other until the ninth of the children of Husayn will uprising. But the people, by their testimony, gave priority to whom God had rejected, and by their vote rejected what God had preceded, and they did not listen to the words of God, who said, "Your Lord creates and chooses whomever He wills, and the people have no authority in this regard."

In another narration in response to Sahl ibn Sa'īd Anṣarī she narrated a hadith from the Messenger of God that

in it the Imamate ,Caliphate and the right of imams to interfere (*ulā bi taṣarruf*) and the name of each of them are listed and at the end of the tradition after naming the holy name of Imam Mahdi, it comes:

يفتح الله به مشارق الارض و مغاربها فهم ائمه
الحق و السنة الصدق منصور من نصرهم و
مخذول من خذلهم

May God conquer the East and the West by them and they are Imams of right and the tongues of rightness, Whoever helps them will be helped, and whoever leaves them will be left.¹⁷

Narration from the holy Prophet at the time of the birth of Imam Husayn

It has been narrated from Fatima as saying that the Prophet at the time of the birth of Imam Husayn took him and wrapped in white cloth and said to her,

خذيته فانه امام ابن امام ابو الانمة التسعة من صلبه
ائمة ابرار والتاسع قائمهم

Take him! Truly he is Imam, the son of Imam and the father of nine imams the righteous Imams are from his loins that the ninth of them is Qa'im.¹⁸

or said:

خذيہ فانه ابو الائمة تسعة من ولده ائمة ابرار
والتاسع مهديهم

Take him! He is the father of nine Imams and rightus imams are from his children that the ninth of them, is Mahdi¹⁹.

Narration of Imam Sajjad from Hazrat Fatimah (s.a.) about Mahdi (p.b.u.h.)

Imam Sajjad narrated from his father from Fatima that the Holy Prophet of God said to her:

المهدى من ولدك

Mahdi is one of your children.²⁰

A narration below the verse و على الاعراف رجال

Hazrat Zahra said, “ I asked the holy Prophet about the verse و على الاعراف

, رجال يعرفون كلا بسيماهم the holy Prophet answerd,

هم الائمه بعدى على وسبطاى و تسعة من صلب الحسين لايدخل الجنة الا من عرفهم و يعرفونه و النار من انكرهم و ينكرونه

The meaning of it is Imams after me (who are) Ali and my two children, nine children of Husayn.no one enters Paradise unless who knows them, and they know him faithful and no one enters the fire unless anyone who denies them and they do not know him faithful.²¹

In another narration, he adds,

لا يعرف الله الا بسبيل معرفتهم

God is not known except through knowing them.²²

Recalling the Ahl al-Bayt's infallibility in the hadith Kisa'

In hadith Kisa' we could find a part about the infallibility of the Ahlul-Bayt. According to this hadith the holy

Prophet while praying for his family said,

و اذهب عنهم ارجس و طهرهم تطهيرا

God Almighty said to Gabriel, “The people under the cloak are the family of prophecy and the mine of massengership.” and the Angel Gabriel told Prophet on behalf of God,

انما يريد الله ليذهب عنكم الرجس اهل البيت و يطهركم تطهيرا ...

Indeed, God willed to remove any pollution from you Ahl al-Bayt and to make you clean and pure²³.

Hazrat Fatima by referring to this verse asserted the infallibility of Ahlul Bayt in her discussion with Abu Bakr concerning his usurping Fadak.²⁴

Conclusion

In this article, it became clear that the issue of divine Imamat has been raised since the beginning of Islam and Hazrat Zahra has also paid special attention to discussing and

explaining this issue and introducing the infallible Imams.

Hazrat Fatimah (s.a.) invoked to the contexts from the Prophet to defend the legitimacy of the Imam ‘Ali and to prove the Imamat and caliphate of the imams. The texts such as the hadith Ghadir, the hadith Manzilat, hadith Thaqaalayn, hadith Kisa’ and a tradition concerning superiority and competence of Imam ‘Ali.

Hazrat Fateme has also narrated texts on the Imamat of the twelve Imams, including the noble hadith “the number of the Imams are like the number of leaders of Israel”, the hadith of the Green Luoh, the hadith of the White Sahifa, and several other narrations in which the names of each of the Imams and especially Hazrat Mahdi (p.b.u.h.) are listed and this all reveals the sublime position of divine Imamat and Imams of the Ahl al-Bayt and her special attention to this discussion.

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