

SOME IDEAS ON THE REFERENCES OF LEGENDARY TYPOLOGY OF THE HOLY FĀṬİMAIN SHĪ'Ī THOUGHT SYSTEM

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Abstract

Historically Fāṭima the daughter of Muhammad b. ‘Abd Allāh, the Prophet of Islam, by his first wife, Khadīja b. Khuwaylid has an ontological and eschatological meaning in Shī'ī thought. It is important to reveal the nature of this situation and to analyze the analogy with the Sacred Mary. Figure of Fāṭima is very different in the Shī'ī thought system. There is a system of thinking that transcends historical data. An image of the Sacred Fāṭima, which has an active role in both existential and eternal dimension, is envisaged in this thought. This conception played a role in the institutionalization of the Imāmī Shī'ī theory within the Shī'ī tradition. Fāṭima's charisma was organized in a similar way to the Saint Mary's. This charisma has aspects of the hereafter such as intercession and mediation. This charisma also has worldly indicators of healing. Sacred Fāṭima and Mary are evaluated in a similar “ordeal” event. This analogy shows itself in various nomenclature, virginity, fertility, chastity, intercession, healing and fertility, becoming a celestial being, coming to the world as a divine being subjects. Finally on one hand Fāṭima figure is shaped as a spiritual source in a historical structure, on the other hand, as in the notion of Virgin Mary, it took an iconographic form in the Shī'ī thought. Thus Fāṭima is conceived as an intercessor of wisdom, close to the mediatory concept in

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Christianity in the Shī'ī thought system. Sacred Fāṭima was accepted as a source of healing and fertility. Especially this figure is impressed by Sacred Mary as much as she is influenced by “The Umayyeesi-Umay Ana Figure” in the Altaic area. As a result of this icon appeared in the form of “Hamsa: Hand of Fāṭima” in Shī'ī public. This paper examines how the important and respected Fāṭima is judged to be a reference point for certain beliefs and acceptances in historical and religious perspectives. This paper also examines how Fāṭima has been transformed into a cult entity in Shī'ī thought. As a result of this transformation, Fāṭima's image is used as a reference in the Shī'ī literature in formation of upper concepts such as Imāmī Shī'ī sm, custody and intercession.

Keywords: Imāmī Shī'ī sm, Sacred Fāṭima, Sacred Mary, Umay, Cult, Healing, Fertility.

Summary

The Shī'ī tradition is based on an ideological reference meshwork with various rumours about Fāṭima especially in eschatology. In this way, a sectarian and political-based perception of religion was built. But it is difficult to say that historical records can form a reference network in such a way as to lay the substructure for any Bāṭinī doctrine. Because there are many narratives more veridical and common events about Fāṭima. These narratives do not allow to Fāṭima to be part of such a paradigm. As an historical figure, Fāṭima has many virtues. In addition, she has a fragile and sensitive structure, almost like a rare flower. Same time Fāṭima was a model for people with her chastity and morality. In this context, Fāṭima is a symbol of chastity, devotion to religion, sincerity and purity as a historical figure. On the other hand, she is self-conscious, devoted and tolerant. Interestingly Fāṭima who wants a quiet life and to stay away from the political problems became a Bāṭinī entity that stands out with her intercession and abundance in the Shī'ī sources. Fāṭima is the most similar to the Prophet Muhammad both in terms of physical properties and temperament. Thus, Fāṭima became an ontological and otherworldly power beyond being a good wife, a loyal mother and an auspicious daughter. Fāṭima is a spiritual being who immediately helps the poor and oppressed in the metaphysical realm, as a compassionate power and in this world as a source of healing and fertility. In this context, Fāṭima has often evolved into a gnostic element or a cult figure in contradiction with a historical identity in terms of different political, sectarian, ideological, cultural and folkloric values.

The Shī'ī paradigm has added a new field of folkloric narratives to historical records. They designed the project of building an esoteric structure over Fāṭima. So, they took advantage of a religious as well as psychological background. In this project they benefited from Fāṭima's endless ordeal and different voltage scenarios among many other elements. The tension was somewhat tied to be between 'Ā'isha and Fāṭima, similar to the tension between Eve and Mary, which was constructed by the Christian clergy. However, this plan has not been equally successful in terms of Islamic thought. It can be foreseen that such an imaginary tension is a saving for the transformation of a historical person into a cult. It can be said that the evaluations of Christians in the same way as Mary's imaginations were made in the ascension figure of Fāṭima in Shī'ī paradigm. However, the imaginary tension with 'Ā'isha and Fāṭima did not form a structure that was fully compatible with Eve-Mary's tension in the Christian thought world. Because the theological tension used in her ascension as the figure of Mary is part of a deep theory called the first sin. Mary, as a figure of grace, achieves to some extent her power through the concept of the first sin associated with Eve. However, it can be said that the Shī'ī tradition benefited from a different element of tension. At this point the Karbalā' tragedy refers to the source of some initiates associated with Fāṭima. This event may resemble the event of crucifixion as part of the Shī'ī mourning literature. The relative resemblance between Ḥusayn's martyrdom and the crucifixion of Jesus in the Christian faith is manipulated by the Shī'ī tradition as a historical tension point of the Shī'ī-Sunnī conflict. Apparently, it was a difficult process to create a tension between Fāṭima and 'Ā'isha in the Shī'ī tradition, in a structure similar to the "first sin" in Christians. For this reason, the Karbalā' event seems to be more prominent in this paradigm. Shī'a is raising the status of Fāṭima, as a daughter of the Prophet on the one hand by turning 'Ā'isha's status down, it turns Fāṭima into a spiritual status instrument on the other hand. In this way, Twelver Shī'a's "Imām Theory", deepened by the faith of Mahdī, finds a charismatic point of reference. Fāṭima is placed as an intermediary between and her supporters in this world. The authority of Lost Imām and his representatives in this world, Fāṭima is placed as a mediator figure. Shī'a uses Fāṭima as a figure of grace just as the Catholic Church used Mary in its own hierarchical structure. In this way, the image of Fāṭima has become increasingly "does not fit the historical data" especially in Shī'ī sources. This image has evolved from mediocrity to a perfect Saint Fāṭima image by the twelfth century. In this respect, there are many similarities between Fāṭima of Shī'ī Islam and Saint Mary of Catholicism. Visible similarities between elements such as ordeal, mourning and chastity were required in their lives.

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It seems that the spirituality that was attributed to Mary could be produced increasingly around Fāṭīma in the ShĪ'Ī tradition. In this respect, Fāṭīma had been subject to different deep references. This perspective is based on an apparent tension between two female characters in one aspect as an indicator of the distinction of science *zāhir* and *Bāṭin*. However, this was created more by reference to the *Bāṭinī* analogy and interestingly the charisma of Mary. Both the religious and spiritual paradigm that was intended to be added to the historical identity of Fāṭīma and Mary were used in the construction of Christian theology and church hierarchy in Christianity in this analogy. This was used in the formation of the *Imāmate* theory and the *Mullāh* hierarchy in ShĪ'Ī tradition. Even Mary and Fāṭīma became the subject of manipulation when it comes to ShĪ'Ī sm. For such reasons, some *sūfī* commentators used the figure of Mary partly in *sūfī* interpretations. They imposed some *Bāṭinī* meanings using figure of Mary. In the final analysis, both figures nourished the Islamic epistemology sometimes in the context of science and wisdom, sometimes in a more *Bāṭinī* frame. As part of this understanding, Fāṭīma was portrayed as a figure of different miracles and logos theories both in ShĪ'Ī tradition and some extreme comments. As for the third figure of the article can be said Umay is a catalyst for Mary and Fāṭīma in the formation of the complex structure and a fusing element in forming an eclectic structure.

Şiî Düşünce Sisteminde Efsânevî Hz. Fâtıma Tipolojisinin Referansları Üzerine Bazı Mülahazalar Öz

Hz. Muhammed'in ve Hz. Hatîce'nin kızı Hz. Fâtıma'ya Şiî düşüncede yüklenen ontolojik ve eskatolojik anlamın mahiyetinin ortaya konulması, özellikle Hz. Meryem ile kurulan analojinin çözümlenmesinde yatmaktadır. Şiî düşünce sisteminde Hz. Fâtıma figürü ile tarihî verileri aşan ve varoluşsal olduğu kadar uhrevî boyutta aktif rol alan bir Hz. Fâtıma imgesi tasavvur edilmiştir. Bu tasavvur, Şiî gelenek içinde imamet nazariyesinin kurumsallaşmasında, şefaathçilik ve arabuluculuk gibi uhrevî ya da şifa vericilik gibi dünyevî tezahürleri ile Hz. Meryem'in karizmasına oldukça benzer biçimde istihdam edilmiştir. Şiî gelenekte Hz. Fâtıma ve Hz. Meryem, benzer bir çile ortaklığında değerlendirilmekte; böylece bu analogi, çeşitli adlandırmalar, bakirelik, doğurganlık, iffet, şefaath, şifa ve bereket kaynağı olma, semavî bir varlık olarak dünyaya gelme, ilahî rızıklara muhatap olma gibi konularda

kendisini göstermektedir. Nihayet Şîî düşüncede Hz. Fâtıma figürü bir taraftan ahistorik bir yapıda manevî bir güç kaynağı olarak şekillenirken, diğer taraftan Hz. Meryem tasavvurunda olduğu gibi ikonografik bir yapıya bürünmektedir. Böylece Hz. Fâtıma, Hıristiyanlıktaki mediatrix kavramına yakın biçimde hüküm ve hikmet sahibi bir şefaatçi olarak tasavvur edilmektedir. Şifa ve bereket kaynağı olarak da görülen Hz. Fâtıma, Hz. Meryem'den etkilendiği kadar, özellikle Altayistik alanda Umay Ana figüründen de etkilenmiş, bunun tabii sonucu olarak halk arasında “Fâtıma Ana Eli” şeklinde bir ikon da tezahür etmiştir. Bu makale, tarihî ve dinî olarak önemli ve saygın bir yere sahip olan Hz. Fâtıma'nın, farklı gerekçelerle Bâtınî bazı inanç ve kabullerin referans noktası olacak şekilde değerlendirilmesini, onun tarihsel gerçekliğin ötesinde Bâtınî inanç boyutuna çekilmek suretiyle özellikle Şîî düşüncesinde bir kült varlığa dönüştürülmek istenmesini ve bunun sonuçlarını incelemektedir. Zira bu dönüştürmenin nihayetinde Hz. Fâtıma imajı, Şîî literatüründe, imamet, velayet ve şefaat gibi üst kavramların oluşumunda bir referans olarak kullanılmıştır.

Anahtar Kelimeler: İmâmiye Şîası, Hz. Fâtıma, Hz. Meryem, Umay, Kült, Şifa, Bereket.

Introduction: An Ideological Fâtıma Image Construction between History and Representation

There is a deep respect for Fâtıma, the daughter of Muhammad both historical and religious. She was the reference point of some esoteric beliefs and acceptances for different reasons. Her life was drawn to the dimension of esoteric belief beyond historical reality and so Fâtıma was aimed at to be transformed into a cult presence in Shî'îsm. This effort is related to many social and cultural issues, as well as the construction of a new paradigm of sectarian and ideological ones. Fâtıma has been dealt with as an extra-historical being in an existential and otherworldly depth in Shî'î tradition. They wanted to create a similarity between Fâtıma and “Virgin” Mary (the mother of Jesus). This transformation of Fâtıma is not in line with the original principles and data of Islam. However, this has continued with different manifestations and has increasingly become part of esoteric teachings. In these doctrines, Fâtıma's body became a symbolic expression of theological, political and social purity as in the case of the Virgin Mary, which was idealized in Christianity. In this respect, “the Imâmate theory” was formed in Shî'î sects and Bâtîniyya. Acceptances such as Nûr Muhammad were based on a sectarian origin (Penâh 2016: 514). In terms of the history of Christianity, it is known that Mary became

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a sacred figure and thus became a reference point in some subjects such as the establishment of the church hierarchy, the confirmation of the sanctity of the Virgin Mary as the Mother of God, and the theological thought of the idea of the god carrier (Theotokos) (Watt 2000: 12). In addition, subjects such as the belief in cosmic Sophia, the iconography of Madonna and the blessing of the Virgin Mary are the result of the esoteric references attributed to Mary. While SHĪ'Ī tradition had the opportunity to realize its own sectarian structure by using the analogy between Fāṭīma and Mary, it also caused to arise similar theological problems.

In this analogy, it can be said that the first starting point is some similar historical features. There are some similarities between the figures of Mary and Fāṭīma. Both belonged to the family of a prophet. Both are very chaste women. Both of them suffered in their lives. Their children were killed, though with different dynamics such similarities have led to the unification of both women in the image of a theological mediator, in the context of an intercessor of wisdom.

These women had superior historical realities and virtues. In addition, these two figures were transformed into a social and ideological transformation instrument with the Bāṭīnī elements. On the one hand, this idea was blended with Altaicistic and Shamanic beliefs in Anatolian folklore. On the other hand, Mary and Fāṭīma gained new images with Central Asia occultation and symbolism in the worlds of beliefs of a number of groups. Especially in the earthly plane, this analogy is related to Mary, such as helping, healing and observing children. But this is also about dealing with the image of Fāṭīma in a special form of Umay Iyein steppe culture. In this context the image of the “Umay Ana” who has an important place in the beliefs of Central Asia is associated with Fāṭīma in the folk imagination within an eclectic and syncretism structure.

Umay Ana, which has an important place in the Ural-Altaic demonology and is called by different names, is seen to be connected with the sacred tree. Umay Ana was considered a holy figure about midwifery. There is also a figure of “Virgin Girl” among the Umay Ana hypostasis (Sagalayev 2017: 60, 61, 72, 95, 101). At the same time Umay Ana is considered as an ontological and eschatological element by associating it with the sky-bird, the womb of the earth, the bearer of life, and the angel of death (Sagalayev 2017: 111). In this respect, Umay Ana was associated with Fāṭīma’s imagination of the holy sacred entity in Central Asian folk imagination.

The Shī‘ī tradition is based on an ideological reference network with various narratives about Fāṭima especially in eschatology. Thus, a sectarian or political-based perception of religion was built. But it is difficult to say that historical records can form a reference network in such a way as to lay the groundwork for any Bāṭinī doctrine. Because there are many narratives more realistic and usual events about Fāṭima. These narratives do not allow to Fāṭima to be part of such a paradigm. As an historical figure, Fāṭima has many virtues. In addition, she has a fragile and sensitive structure, almost like a rare flower. Same time Fāṭima was a model for people with her chastity and morality. In this context, Fāṭima is a symbol of chastity, devotion to religion, sincerity and purity as a historical figure. On the other hand, she is withdrawn, devoted and tolerant (Horney 1991: 118). However, there are some narratives to feed the sectarian image about Fāṭima in the field of Shī‘ī tradition contrary to general historical data. Although ‘Ā’isha bt. Abī Bakr had a prominent role in Islamic sciences and historically she came to the fore as the main character of different tensions, the ideological and sectarian groups transformed Fāṭima into a Bāṭinī and allegorical alternative image.

Interestingly Fāṭima who wants a quiet life and to stay away from the political problems became a Bāṭinī entity that stands out with her intercession and abundance in the Shī‘ī sources. Fāṭima is the most similar to the Prophet Muhammad both in terms of physical properties and temperament. Thus, Fāṭima became an ontological and otherworldly power beyond being a good wife, a loyal mother and an auspicious daughter. Fāṭima is a spiritual being who immediately helps the poor and oppressed in the metaphysical realm, as a compassionate power and in this world as a source of healing and fertility. In this context, Fāṭima has often evolved into a gnostic element or a cult figure in contradiction with a historical identity in terms of different political, sectarian, ideological, cultural and folkloric values.

A. The Inspiration of Analogies Between Fāṭima and Mary

The Shī‘ī paradigm has added a new field of folkloric narratives to historical records. They designed the project of building an esoteric structure over Fāṭima. So, they took advantage of a religious as well as psychological background. In this project they benefited from Fāṭima’s endless ordeal and different voltage scenarios among many other elements. The tension was somewhat tied to be between ‘Ā’isha and Fāṭima, similar to the tension between Eve and Mary, which was constructed by the Christian clergy. However, this

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plan has not been equally successful in terms of Islamic thought. It can be foreseen that such an imaginary tension is a saving for the transformation of a historical person into a cult. It can be said that the evaluations of Christians in the same way as Mary's imaginations were made in the ascension figure of Fāṭima in Shī'ī paradigm. However, the imaginary tension with 'Ā'isha and Fāṭima did not form a structure that was fully compatible with Eve-Mary's tension in the Christian thought world. Because the theological tension used in her ascension as the figure of Mary is part of a deep theory called the first sin.

The doctrine of "first sin" is usually attributed to St. Augustine of Hippo as a doctrine specific to the Western Church (354-430). Humanity was forced to endure the consequences of the first sin, primarily the pain of death after Adam and Eve were deprived of divine grace. This is repeated in every pregnancy. God continues to grant His grace in many different ways, but it is believed that the crime of the first sin is removed by Baptism (Boss 2010: 139). Thus, a theological tension was established between Eve and Mary in the context of the first sin in Christianity. In this context the contrast continued between these two female figures in the early years of the Renaissance. For example, Berthold Furtmayr clearly painted Mary and Eve in his miniature, "Tree of Life and Death" in Salzburger Missale. "Tree of Life and Death" is the official prayer book used in the rites of the Roman Catholic Church. He portrayed one of these women as a figure of salvation and the other as the mother of all evil as a complete contrast in "Tree of Life and Death" (Borin 2005: 183). According to this, the status of Mary against Eve is evident. While Eve is a symbol of natural women, Mary represents the ideal. Christianity positioned Mary as a figure opposed to Eve on the axis of "first sin" (Alexandre 2005: 1/407).

Mary, as a figure of grace, achieves to some extent her power through the concept of the first sin associated with Eve. As described whilst the Shī'ī tradition and the Bāṭinī Islam evolved the image of Fāṭima as a redemptive figure, historically, it could not form such a strong tension. However, it can be said that the Shī'ī tradition benefited from a different element of tension. At this point the Karbalā' tragedy refers to the source of some initiates associated with Fāṭima. This event may resemble the event of crucifixion as part of the Shī'ī mourning literature. The relative resemblance between Ḥusayn's martyrdom and the crucifixion of Jesus in the Christian faith is manipulated by the Shī'ī tradition as a historical tension point of the Shī'ī - Sunnī conflict. Apparently, it was a difficult process to create a tension between Fāṭima and 'Ā'isha in the

Shī'ī tradition, in a structure similar to the “first sin” in Christians. For this reason, the Karbalā' event seems to be more prominent in this paradigm.

At this point, first of all, the sources of the acceptance of “grace” attributed to Fāṭima in some Shī'ī groups should be questioned. The grace of Mary was related to the forgiveness of sinners. Then, Mary Magdalene partially took the place of Mary (the mother of Jesus) (Dalarun 2005: 45-46). These is manifestations of the Christian paradigm as an attempt to escape from the “first sin”, as baptism, “confessional”, “atonement for great sin” and “mediator”. This template is incompatible with the basic arguments of Islam. This had been led to the construction of partly different reference points for Fāṭima's grace in the Bāṭinī mechanism.

Shī'a is raising the status of Fāṭima, as a daughter of the Prophet on the one hand by turning 'Ā'isha's status down, it turns Fāṭima into a spiritual status instrument on the other hand. In this way, Twelver Shī'a's “Imām Theory”, deepened by the faith of Mahdi, finds a charismatic point of reference. Taken into the sky the authority of Imām, Fāṭima is placed as an intermediary between and her supporters in this world. The authority of Lost Imām and his representatives in this world, Fāṭima is placed as a mediator figure (Thurkill 2008: 121). Shī'a uses Fāṭima as a figure of grace just as the Catholic Church used Mary in its own hierarchical structure. In this way, the image of Fāṭima has become increasingly “does not fit the historical data” especially in Shī'ī sources. This image has evolved from mediocrity to a perfect Saint Fāṭima image by the twelfth century. In this respect, there are many similarities between Fāṭima of Shī'ī Islam and Saint Mary of Catholicism (Sumar 2015: 89).

The Shī'ī tradition further reinforces this similarity with narratives that both Jesus-Mary's son- and Ḥusayn - Fāṭima's son- were born six months old (al-Majlisī 1924-1935: 14/17-2-3, 207), protected from Devil in their mother's womb (al-Majlisī 1924-1935: 23/15-23, 272) and both spoke in the mother's womb (al-Majlisī 1924-1935: 22/1-5, 153). Thus, Shī'ī wanted to establish a connection between Fāṭima and Ḥusayn and Mary and Jesus. So there are some narratives about Ḥusayn's martyrdom in the collection of the Shī'ī tradition (al-Majlisī 1924-1935: 44/30-46, 246). According to the narratives, the angels also joined this terrible event. It is said that there are traces of New and Old Testament in these narratives (Clohessy 2009: 123, 129). Figures and representations in some Apocryphal Bibles were adapted to Fāṭima as the angels appear to Mary in the form of a white dove. Fāṭima is portrayed especially in sorrow and sadness similar to Mary. As a result, a close

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connection was envisaged between the 6th century church lament literature and the mourning of Fāṭīma in Shī'ī poetry (Clohessy 2009: 205-206).

Visible similarities between elements such as ordeal, mourning and chastity were required in their lives. It seems that the spirituality that was attributed to Mary could be produced increasingly around Fāṭīma in the Shī'ī tradition. In this respect, Fāṭīma had been subject to different deep references. This perspective is based on an apparent tension between two female characters in one aspect as an indicator of the distinction of science *ẓāhir* and *Bāṭin*. However, this was created more by reference to the *Bāṭinī* analogy and interestingly the charisma of Mary. Both the religious and spiritual paradigm that was intended to be added to the historical identity of Fāṭīma and Mary were used in the construction of Christian theology and church hierarchy in Christianity in this analogy. This was used in the formation of the Imāmate theory and the Mullāh hierarchy in Shī'ī tradition. Even Mary and Fāṭīma became the subject of manipulation when it comes to Shī'īism (Schleifer 2003: 98). For such reasons, some Sufi commentators used the figure of Mary partly in Sufi interpretations. They imposed some *Bāṭinī* meanings using figure of Mary (Ay 2011: 128). In the final analysis, both figures nourished the Islamic epistemology sometimes in the context of science and wisdom, sometimes in a more *Bāṭinī* frame. As part of this understanding, Fāṭīma was portrayed as a figure of different miracles and logos theories both in Shī'ī tradition and some extreme comments (Āmulī 2015: 56-57; Zerrinkub 2014: 124). As for the third figure of the article can be said Umay is a catalyst for Mary and Fāṭīma in the formation of the complex structure and a fusing element in forming an eclectic structure.

B. From Historical Personality to the Construction of an Hereafterly Person: The Typology of *The Fāṭīma of Legend*

In the Shia tradition, Fāṭīma's biological existence has been moved to a metaphysical dimension, with some narratives at the beginning: "The Prophet said: When I ascended to Mi'rād , Jibrīl took my hand and took me to heaven. Jibrīl gave me a date of paradise to eat. I ate this holy palm. This date turned into a sperm in my ovary, when I got down to earth, Khadīja got pregnant with Fāṭīma by this sperm. For this reason, Fāṭīma is human; actually she is a paradise houri. " (Shaykh al-Ṣadūq 1989: 64). This allegorical expression presents Fāṭīma as a celestial being. This narrative characterizes Fāṭīma's eschatological perfection.

There are many different names attributed to Fāṭima in Shī‘a-based narratives. These narrations reflect the Shī‘ī thought about Fāṭima. These narratives also explained to some extent Fāṭima’s relative connection with Mary. According to many Shī‘ī ideas, despite the similarity between them, while Mary is only the top of the women of her time, Fāṭima has the highest of all women of the universe (Shaykh al-Ṣadūq1956: 486; al-Qurṭubī1967: 4/83). A Persian Sufi author Rūzbihānal-Baḳlī (522-606/1128-1209), and some sūfis focused on Mary’s inner cleansing (Schleifer 2003: 94). They expressed Mary’s purity, chastity and continuity in worship. They were based on the following verse: “And (remember) her who guarded her chastity: We breathed into her of our spirit, and we made her and her son a sign for all peoples (al-Anbiyā21/91)”

Word of “Fāṭima” is emphasized in several ways in the Shī‘ī tradition. This naming denotes that Fāṭima was kept away from these four things with the grace of God: hellfire, devil, idolater and menstruation (Shaykh al-Ṣadūq1966: 179; al-Majlisī1924-1935: 43/2-4, 12; Qummī 2000: 2:31-174, 46; al-Kulaynī 1968: 1/6, 460). It was instrumental in Fāṭima’s evolving into a “figure of guardian mother” protecting her family and kinsfolk as in Mary’s life. Both the secret teaching about her and the emphasis on her chastity, all this helped to Fāṭima to evolve into a “protective mother figure”. Both of them venerated for being a caring and protective mother. In this respect, Fāṭima became an active eschatological entity as Muḥammad witnessed in the mi‘rāḳj. For her name was written on the door of heaven and the foot of the ‘Arsh (al-Tūsī 2000: 12/77-737, 355; Nīshāpūrī 2000: 1/83). Thus, the Shī‘ī tafsir tradition continued to see Fāṭima as an ontological entity.

1. An Epistemological Jump from Fāṭima to Nūr, Logos and Sophia:

Throughout the Muslim world, as is well known, it is customary to add to her name the honorific title al-Zahrā’, “The Shining One”, and she is always spoken of with the greatest respect; but it was above all the Shī‘ī who surrounded her with a halo of beliefs and glorified her some centuries after her death (Roded 1994: 23).

The definition “al-Zahrā’” is integrated into Fāṭima’s name. The name “al-Zahrā’”, just like “Fāṭima”, is ontological in the Shī‘ī tradition. In this context, the name “al-Zahrā’”, appears to be directly related to the metaphysics of Muḥammadan light (Nūr Muḥammad). According to this Allāh best owed a light upon Muḥammad. This light first passed to Fāṭima and then ‘Alī b.

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Abī Ṭālib. This light on her face white in the morning prayers, yellow in the noon prayers and evening prayers take on the red colour and illuminates on Fāṭima's face (al-Majlisī 1924-1935: 43/2-2, 11-12). It is said that God created Fāṭima in front of his 'arsh from his own ḍaw'-nūr in other Shī'ī narratives (al-Majlisī 1924-1935:36/37-24, 73). Thus, Fāṭima illuminated the heavens and the earth with her light. Allāh introduces the light of Fāṭima to the angels as his own light. As a manifestation of truth, Allah chose a prophet from the prophets, and gave this sacred light to the Prophet Muhammad and then to the Imams. Thus, the revelation will be the sovereign throughout the world with these selected in Shī'ī tradition (al-Majlisī 1924-1935: 43/2-5, 12). The light symbol was directly associated with Fāṭima and her children. Thus, the Ahl al-Bayt was included in the existential process. In some narratives attributed to the Prophet, the Prophet is described as the sun; 'Alī as the moon and Fāṭima as Zuhra-Venus (YahyāĀgāh Efendi no date: 74) stars were depicted in these narratives. Here, the creation of the universe is explained by bright bodies and a different version of "metaphysics of nūr". The relationship between "Zahrā'" and "Zuhra" is interesting at this point. Allegedly the reason why Fāṭima was called "Zahrā'", like Mary, Fāṭima was created directly from the light of God's Shī'ī tradition (Clohessy 2009: 96).

So Fāṭima Zahrā' is an ontological being above the history in this case. She will judge and intercede for those who love her and Ahl al-Bayt. This brings Fāṭima Zahrā' into a metaphysical dimension as an eschatological entity. On the one hand, the word Fāṭima Zahrā' was constructed by Shī'ī tradition and its semantic dimension was formed. On the other hand, Fāṭima was elevated to a level of eschatological and ontological presence. Fāṭima Zahrā' began to be seen as a legend, intercessor that was granted divine knowledge or Sophia. In this case, the Shī'ī tradition turned to feeding from the Christian worldview.

As in Shī'ī thought Fāṭima is also presented as a supreme being in some sūfī narratives. Fāṭima is also presented as a supreme being even teaches some truths to Adam in some sūfī narratives and sometimes she approached Mary in Sophia (al-Ma'rifino date: 20b; Seyyid 'Alīzāde 2007:628-639).

Different narratives have given to Fāṭima a profound meaning not only on the ontological level but also in the dimension of ma'rifa.

2. The Image of "Holy Mother" in Analogy: Virginity, Fertility and Chastity

This tradition emphasized that Fāṭima was called "al-Ṭāhira (the pure one)", "al-Batūl (the Virgin) (Ṣadūq 1956: 18/592)" and she was free of

all material evils and spiritual evils (al-Majlisī 1924-1935: 33/2-20, 19). Similarly, the names “al-Zakiyya (the chaste one)” and “al-Azrā (the Virgin)” also emphasize the preservation and virginity of her chastity. Same time these designations bring Fāṭima very close to the idea of Mary. She was also claimed by the name “al-Muhaddatha (al-Ṭabarī, “Dalā’il al-imāma”, 8)” that Fāṭima communicated with the angels. The nickname “al-Muhaddasa” has made Fāṭima the same as Mary (al-Majlisī 1924-1935: 14/16-23, 206).

Among the similarities between Fāṭima and Mary, chastity, purity and cleansing are the most important. Besides motherhood, child birth and child protection are constitute a common denominator. This phenomenon may also include Umay in the beliefs of Central Asia. Most of the time in this purity and cleansing of Fāṭima and Mary, body and soul are a whole. The emphasis on maternity related to Mary, (intertwined with the concept of chastity) is also highlighted in the Christian tradition (Matta 1: 23; Tümer 1996: 74, 78, 108).

It is because of some names like “al-Batūl” given to Fāṭima as a mother, the lack of blood and menstruation during her birth. The concept of virginity was redefined in this innovative way. It is known that Fāṭima married and gave birth in the normal way. In this context the normal meaning of Fāṭima’s virginity was not the same as in Mary. Fāṭima’s virginity was interpreted as menstrual failure or no bleeding during birth. Abnormally scarce menstrual bleedings considered to be a divine grace. Actually, this was due to malnutrition, long-lasting illnesses and severe physical difficulties (Sumar 2015: 93).

In any case such an indirect reference as a “bachelor”, to Fāṭima like Mary, in Shī’ī sources seems to be part of a more general analogy. In the meantime, there are also many narrative sources of ‘Alawī origin reminding the Shī’ī sources that Fāṭima is introduced as an extra-historical element. Fāṭima is mentioned with the title of “al-Batūl (the Virgin)” in *Khidr-nāma* with reference to her chastity. Fāṭima is referred to here as the essence of the Prophet and the sacred light (Seyyid ‘Alizāde 2007: 671). As such the absence of menstruation implies that, on the one hand, Fāṭima was of heavenly origin (Thurkill 2008: 59), on the other, that Fāṭima’s body also had carrier holy uterus like the body of Mary (Thurkill 2008: 44). There is a difference: Mary, as Theotokos, gave birth to Jesus in terms of Christian thought. Fāṭima preserved Imāms in the sacred uterus by preserving the divine light to future generations. At this point, the holy body form of Mary established the church and Fāṭima’s holy body form established Shī’ī sm (Thurkill 2008: 120).

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3. Transfer of Divine Power to People: Intercession or Divine Representative:

The idea of the obedient mediator and the forgiving, which took place in Christianity with the cult of Mary, stands out in relation to Fāṭima in Shī'ī sm. This understanding (allows for analogies about Mary) founds references from Shī'ī hadith tradition. In this way, as well as a force of worldly power, Fāṭima became a force of the Hereafter (al-Majlisī 1924-1935: 7/8, 230-231; 8/21, 53; 11/6, 380). The Shī'ī tradition envisioned Fāṭima image as a charismatic and sovereign power with physics and metaphysical dimensions. Just like the image of Mary who shed a tear on Jesus on the cross, Fāṭima evolved in the form of “sad mother” envision into an iconographic structure in Karbala (Thurkill 2008: 123). Thus, an icon was built in which belief was transferred to acts in myth and rite reciprocity.

Fāṭima became an eschatological intercessor figure who would take Ḥusain's sinner fans out of the fire of hell in the afterlife. This particularity is closely related to Fāṭima's poverty, hardship and ordeal that she lived mainly in Karbala (Sumar 2015: 95). Similar to Mary who shed a tear for all mankind in the person of Jesus, Fāṭima who shed a tear for all mankind at the centre of Ḥusain's martyrdom, achieved such an intercessory position thanks to her great ordeal. Karbala is a knot at this point and Allāh gave to Fāṭima right of intercede for intercession and punishment next to 'Arṣh in Shī'ī sm (Qummī no date: 10/334). Fāṭima lovers will cling to her skirt to get out of the fire of hell (al-Majlisī 1924-1935: 8/2, 68). Even sinners in hell will be saved from hell with her love (al-Majlisī 1924-1935: 24/21, 50). For Fāṭima has a divine power that can save the people of hell and lighten the punishments.

4. Fāṭima and Earthly Grace: Manifestation of Healing and Blessings

Different points of contact were established to confirm the charisma of Fāṭima and Mary in Shī'ī sm. Just as Allāh gave Mary the sustenance and the food in the mihrab (Āl 'Imrān, 3/37), likewise He gave to Fāṭima many times miraculously (al-Majlisī 1924-1935: 13/16, 197). There is an iconization in the form of “Hand of Fāṭima/Khamsa” regarding Fāṭima's view as a source of abundance and in the context of protection. This icon is quite common in Anatolia and in various parts of the Islamic world. In several Islamic cultures the power attributed to the Fāṭima's hand made it an accepted means of driving away harmful elements and gaining protection against the evil eye. Of course, this understanding cannot be explained by the Islamic values. In this sense, as

well as the influence of analogies related to the Virgin Mary, Umay Ana is also likely to have an effect mainly based on Central Asia and Anatolia. Umay Ana appears to be associated with the “mother’s womb (Çoruhlu 2015: 45; Bayat 2016: 63)” in ancient Turkish culture (İnan 2012: 98). So Umay Ana is the protector of the fireplace, (Dıykanbayeva 2009: 88; Esin 1978: 90) mothers and newborn babies (Kaşgarlı Mahmud 1985: 1/127) and it is regarded as a symbol of bliss (Üçer 1981: 113) and blessing that empowers women in their affairs and neighbourly relations (Dıykanbayeva 2009: 88).

In some regions the figure of “Fāṭīma Ana” became a figure of grace similar to Madonna in Christianity. For increase the abundance of food while cooking women always say: “This is not my hand, this is Fāṭīma Ana’s hand.” in some parts of Anatolia (Kalafat 2015: 247). If a woman is late in making food, she hopes to benefit from this prayer or, when a guest comes sudden, she expects Fāṭīma Ana’s emergency help with this prayer (Kalafat 2015: 248). Interestingly some ethnological considerations suggest that “Hand/Khamsa” is the symbol of Fāṭīma and Mary. In this context according to some Christians, the branch of the sacred tree that Mary kept when giving birth to Jesus became the “Hand/Khamsa”. Thus, it is believed that this symbol will protect people against evil in folk beliefs (And 1998: 41-42). This topic has evolved to a folkloric dimension, and in this evolution, -sourced from oral cultures- Umay was influential. In time it was the transition between Fāṭīma, Mary and Umay in verbal culture.

Conclusion

Shī‘ī thought uses Fāṭīma as a charismatic figure at different points when establishing its own sectarian paradigm. Thus, this thought created a unique ontology and eschatology within the framework of concepts such as imāmate, walāya and intercession. There are many narratives in Shi‘i tradition, especially for hereafter. These narratives address Fāṭīma beyond historical data in a way that allows allegorical appraisals. Sometimes going further, these narratives presented Fāṭīma more like an ontological truth in a much more imaginative manner. This literature is used as a reference in the formation of upper concepts such as imāmate, walāya and intercession. In the mainstream Imāmī (Twelver) Shī‘ī sense, “Imāmate Theory” was deepened with the belief of “Hidden Twelfth Imām”. This theory found a charismatic reference point with Fāṭīma’s remanufactured ontological image. Fāṭīma was placed as an intermediary between the authority of the Imam and scholars who took his place.

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In this context, Fāṭīma is presented as a legendary power symbol sometimes contrary to historical records, sometimes as a hero who will receive the reward of her suffering ordeal in the hereafter. Thus, Fāṭīma was transformed into an intercessory mediator of wisdom and judgment who reminded the concept of mediatrix in Christianity. Shī'ī thought portrays Fāṭīma similar to the iconographic power of Mary in Christianity in many narratives. Fāṭīma and Mary were evaluated similarly in the axis of Karbala and crucifixion. This analogy continues not only in the ordeal but also in many subjects as to be a source of virginity, fertility, chastity, intercession, healing and abundance and born as a celestial being. Just as in Mary, the angels speak to Fāṭīma; Just as Jesus can speak in his mother's womb and cradle, Ḥusayn's ability to speak in the womb, all this suggest that the figure of Mary is effective in shaping to the Fāṭīma figure in Shī'ī thought.

Although there are deep similarities between the two figures, sometimes there are sides in which each figure is separated from each other in its own systematic. The concept of virginity, which is one of the similarities between Fāṭīma and Mary, is a good example. In Christianity, the virginity of Mary is not only a matter of chastity, it is a theological problem about the nature of God and Theotokos. Fāṭīma is indirectly referred to as a virgin, similar to that of Mary, and this is depicted as part of a more general analogy in Iṭḥnā 'Aṣḥariyya Shī'ī thought. If some extreme groups are excluded, there was never a discussion on the nature of God, in Shī'ī thought as in Christianity. Because the principle of Tawḥīd in Islam is the most basic theological principle. Namely Mary, as Theotokos, gave birth to God-Man Jesus in terms of Christian thought. However, Fāṭīma, only kept the twelve imāms in her womb by transferring divine light to future generations. At this point, the holy body form of both should be examined carefully: in this context the holy body of Mary built the church and Fāṭīma's holy body built the Iṭḥnā 'Aṣḥariyya Shī'ī thought. According to many Shī'ī based narratives, Fāṭīma does not experience menstruation and this suggests that she is of heaven origin. These narratives imply that Fāṭīma's body possessed the phenomenon of "Holy Uterus Carrier". Iṭḥnā 'Aṣḥariyya Shī'ī thought has given to Fāṭīma such holiness. This idea transformed the issue of Imāmate into a theological phenomenon unlike Ahl al-Sunnah.

This theological problem was fed by the hadiths in the Shī'ī tradition and thus gained an eschatological character. The judgmental Fāṭīma image that under the feet of 'Arṣḥ is in the foreground in this system. Fāṭīma was

elevated to an eschatological and ontological presence, so that she was considered *Şhāfi'* of divine knowledge or sophistication. In doing so, *Shī'ī* tradition seems to be fed by the view of Christianity. *Fāṭima* was detached from her historical identity and moved to an ontological and epistemological plane accompanied by terms such as *Nūr Muḥammadī*, *Şudūr* and *Sophia*. In this context although they differ in the nature of God, the figures of *Mary* and *Fāṭima* were drawn into a theological periphery. Thus, they have increasingly illustrated two religious imaginations that can be compared to each other. A mourning literature about the *Karbala* event was created in *Shī'ī* thought. This tragedy has been instrumental in the formation of a mysterious and charismatic eschatological *Fāṭima* image. Just like the image of *Mary* who shed a tear on *Jesus* on the cross, *Fāṭima* took an iconographic form of “Holy Sad Mother” through to the brutality of *Karbala*. This has been instrumental in *Fāṭima*'s imagination as a judgmental mother. Some thoughts about *Fāṭima* and *Mary* also found an oral ground for *Umay* in steppe culture. There is an iconization in the form of “Hand of *Fāṭima*/*Khamsa*” regarding *Fāṭima*'s view as a source of abundance and in the context of protection.

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