

The role of Zaidiyyah political currents in falsifying and distorting Mahdavi traditions

Seyyed Morteza Hosseini Shirg

Phd. student of Quran and Hadith Sciences, Ferdowsi University, Mashhad, Iran; mortezah.hosseini@yahoo.com

Hassan Naghizadeh

Professor of the Department of Quranic and Hadith Sciences, Ferdowsi University, Mashhad, Iran, (corresponding author); naghizadeh@um.ac.ir

Mohammad Hassan Rostami

Associate Professor, Department of Quranic and Hadith Sciences, Ferdowsi University, Mashhad, Iran; rostami@um.ac.ir

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Introduction

Mahdavi's traditions and concepts have been the focus of various political groups at the forefront of Islam. It seems that political currents claiming Mahdism have played a large role in falsifying and distorting Mahdavi traditions and concepts and have used the method of falsification as a way of political exploitation of Mahdavi traditions. It seems that at the end of the Umayyad period, most of the fake traditions and concepts found their way into Mahdavi traditions. During this period, various political groups such as the Abbasids, Kisaniiyas, Zaidis, etc. tried to take over the government, and one of the most important tricks of these political currents in order to legitimize themselves was resorting to Mahdavi concepts; In such a way that we see Mahdavi claims widely in all these currents. Many traditions have been narrated from the Prophet about the emergence of a man from his family as the Mahdi. In these traditions, the important feature of Mahdi is mentioned, that is, justice. These traditions existed among the people and many considered themselves waiting for the appearance of the promised Mahdi.

Among the political currents of the beginning of Islam, which tried to legitimize and gain power by using Mahdavi hadiths, we can mention various currents that emerged in Zaidiyyah. Many clues can be found that currents such as Nafs Zakiya, Yahya ibn Omar and Muhammad ibn Qasim have pursued their own political interests by using Mahdavi's teachings and hadiths. In the meantime, the flow of Zakiyah's soul, namely Muhammad ibn Abdullah ibn Hassan, has played a more prominent role in forging and distorting hadiths and teachings of Mahdism.

Materials and Methods

In this study, we have examined the advanced sources of Zaidiyyah, as well as the hadith sources of Fariqayn, and the historical study of the history of the claimants of Mahdism in the Zaydiyya sect, and we have identified those types of hadiths and claims related to Mahdavi concepts and teachings, which required reflection and discussion. We have investigated these traditions with descriptive and analytical methods. With the explanation that in order to find the Zaidian forgeries in the Mahdavi traditions, the answers to the above questions can be reached in two ways. First, the historical study of the most important movements of Zaidiyya and the examination of their claims, which are related to the discussion of Mahdism, are discussed. To move in this direction, the investigation of Islamic first-hand historical sources and sources like Muqatil al-Talbeen of Abul Faraj Esfahani (died 356 AH) and Haqiq al-Marafa fi 'Ilam Kalam of Ahmad ibn Sulaiman (died 556 AH), which are among the first-hand sources of Zaidiyyah, can be helpful. And the second way is to review the narratives that are somewhat doubtful and can be related to some of these currents. In fact, in this method, we are looking for clues that connect the hadith in question with a specific political current. Many examples of such hadiths can be found that are related to some political currents, so by using this clue, we can look for more evidence to prove the falsification or distortion of these items. Among the prominent examples of this type of traditions, we can mention the traditions related to the stammering of Mahdi Mououd's speech or the traditions of Yaran Taleqani of Mououd Mehdi, each of which is related to a specific political current.

Results and Discussion

The Mahdavi debates in Zaidiyyah are more than a religious issue, it is a political issue, and several political currents can be traced in this sect that started an uprising by taking advantage of the political color of these concepts. In the course of Zayd ibn Ali, although we do not witness falsification of hadith due to the fact that his followers do not believe in the absence of Zayd; However, we see the use of Mahdavi titles such as "Mahdi" and "Mansour" in order to make him superior and to insinuate that he is a Mahdi. In other schools of Zaidiyyah, such as Nafs Zakiyah, Yahya ibn Omar and Muhammad ibn Qasim, we witness the falsification and distortion of hadiths for political interests.

Conclusion

In the course of Muhammad ibn Abdullah ibn Hasan, nicknamed "Zakieh's soul", Mahdavi concepts play a prominent role. In many hadiths, traces of this trend can be seen, its falsification and distortion. In order to insinuate that he is a Mahdi, traditions have been forged in his name, father's name,

nickname, mother's name and physical characteristics. The traditions that consider the name of the promised Mahdi's father to be the same as that of the Prophet's father are completely rejected from the point of view of the evidence, and these traditions cannot be cited. And due to the existence of several evidences, these kinds of traditions are not unrelated to some political currents, including the Nafs Zakiya current.

- On the other hand, the hadiths that only emphasized the same name of the promised Mahdi with the Prophet have been considered authentic by many hadith scholars of the Fariqayn in many cases.

- In the traditions that some of the promised companions of the end of time know from Taleghan, as well as the traditions that talk about the treasures of Taleghan, traces of Muhammad Ibn Qasim can be observed. We witness the appeal to the signs of emergence and the claim that some of these signs happened in the course of Yahya ibn Omar. In my opinion, the reason for resorting to the signs of emergence during Yahya's time should be considered that he was not the same name as the Prophet, contrary to many Mahdavi mutawatar hadiths.

Also, the falsification and distortion of traditions by "Ismuhu Ismu Nabi" cannot be unrelated to Yahya's movement; However, this claim needs to be studied and find more evidence.

Keywords: Mahdism, Zaidiyyah, fabricated hadith, politics.