

Validation of the Tradition of Imam Sajjād's Encounter with Yazid

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Introduction

According to the traditions and historical evidence, Imam Sajjād (as) was able to lead the Shiite system in the best way after the Ashūrā event. This article, which is based on the descriptive-analytical method, examines the tradition of Imam Sajjād's encounter with Yazid and examines the Isnad and the content of the hadith. It has come to the conclusion that the tradition of the encounter of Imam (as) with Yazid or the commander attributed to Yazid, as its content is narrated in historical sources. It has been narrated in the form of a quotation with meaning, and not only the content of the tradition is not rejected, but it can be received by analyzing the Isnad of the tradition and tracking in the tradition evidences and examining the meaning of the text of the tradition and paying attention to the basis of the predecessors in the selection and acceptance of the hadith and the conditions of the Shiites in the era of the issuance of the tradition. That the possibility of the occurrence of the event is obvious and can be far from any exclusion.

The Sunnah, which reflects the sayings, actions, taqir and writings of the Holy Prophet (pbuh), is considered the second most important source of understanding religion after the Qur'an. which has been spread to guide mankind until the resurrection. Therefore, there is no escape from referring to the Quran and Sunnah in order to understand the teachings of Islam. On the other hand, with a quick look at the events of the last fourteen centuries, it must be acknowledged that to what extent traditions have played roles in the formation of Islamic sciences. This important thing was taken into consideration with the diligence and precision of the companions of the imams (as), and many of the traditions of the infallibles have been formed in

the form of a series of Isnads and reached us. But on the other hand, this precious heritage was mixed with falsehoods and fabricated hadiths due to the interference of sick thoughts and weak traditions or fake news to enter the number of traditions. (cf. Nasiri, 1390, p. 25) Although the extent of damage to the Shiite traditional heritage due to the far-sightedness of the imams (as) and their leadership is far less than that of the Sunni traditional heritage. However, it should be noted that these damages, however small, have entered the Shiite traditional heritage for various reasons and need to be refined and criticized. Based on this, validating and criticizing traditions is one of the necessary issues, which fortunately, special attention and positive steps have been taken by foreign thinkers. (cf. *ibid.*, p. 32) One of those traditions which is the issue of the present article, and some give the possibility of its being fabricated, is the tradition of how Imam Sajjād (as) confronted Yazid, which was given by Kulayni in the Rauḍah section. Here we will evaluate this tradition.

materials and methods

Validation and criticism

I'tibār from the 'abara root, means a state that is reached from tangible knowledge through intangible knowledge (Qurashi Bana'i 1412 AH, Volume 4, p. 283), that is, through this state, a person will reach certainty from suspicion, while reaching this state is without any deficiency. The reason for naming "ibārat" is from the point of view that it is news that does not have flaws "wa al-'ibārat 'anhu hiya 'anu bimā huwa 'alayhi min ghayri zīyadatin wa lā nuqṣānin." (Askari 1400 A.H. p. 27) Therefore, the validation of finding out with tools for the correctness and rightness of the object, the acceptability and unacceptability of a thing is the same thing and it is used in cases that are valuable and so called, it is criticized rather than being original. An object can be recognized as non-original. On the other hand, naqd (cash) is sometimes compared to credit in the jurisprudential sense, and its meaning is the immediate payment of the price or value against the credit, in which cash and money are paid at another time. As the word naqd is mentioned in the words of Amir al-Mu'minin (as) in the third letter of Nahj al-Balāgha: "fandhur ya Shurayḥ lā takūnu bta'ta hādhihi al-dāra min ghayri mālika 'aw naqadta al-thamana min ghayri ḥalalika fa'idhā 'anta qad khasirta dār al-dunyā wa dāra al-'ākhirat" (Dashti 1390 A.H., p. 342) "O Shurayḥ, see that you have not bought this house with money other than your own or that you have not cashed its money in a non-halal way, in which case you have lost in this world and the hereafter. Therefore, naqd in the books of lexicographers in the course of time both means to reveal the defects of the word and to show its good qualities. According to this, naqd in the term is "recognition of Isnad and textual damages of traditions and correcting them based on

accepted methods and criteria in order to smooth the field of action and belief in traditions" (Nasiri, 2010 p. 47)) Based on this, the purpose of the criticism of traditions is that a number of traditions are faced with Isnad and textual damages, to re-recognize the types of Isnad and textual damages, to smooth the field of action for the traditions in different areas of belief, etc., and to find certainty about traditions are historical. In some cases, naqd happens as a reconstruction of a part of the hadith, because it is possible that it encountered problems such as taṣhīf.

Taqiyyah

Taqiyyah is one of the important Quranic concepts, one of the customary requirements and a rational and approved method of Islam, which is discussed in the Qur'an and hadiths, although some consider Taqiyya to be a creation of the Shia religion and a part of Shia beliefs, but refer to the interpretive and jurisprudential sources of other Islamic schools of thought, they have a ruling on the legitimacy of taqiyyah and the act based on it, in addition to the fact that taqiyyah has customary and intellectual permission before it has Shariah permission. Therefore, by reflecting on the general lines of Shia (Kulayni, Vol. 8 p. 51), it can be found that the Imams (as) of their time entered the field of interaction with the enemies of Shia knowingly in such a way that they exposed them to passivity because in maintaining and The growth of Shiism was undertaken by comprehensive planning with the means of taqiyyah. Therefore, taqiyyah does not mean not fighting, but fighting under cover. On the other hand, it is a form of activity that leads to victory. Therefore, it can be said that the domain of taqiyyah is based on three principles: maintaining order and components of the program, covert activity, and establishing communication and organization capabilities.

The reason of the article is that taqiyyah, which is mentioned in the Qur'an 3:28 (sura Al-Imran), 16:106 (sura al-Nahl) and 40:28 (sura Ghafar), is a favorable element for the progress of an organization and can be used in the field of action to achieve many conquests in the field and dimensions. It will have various economic, political, social and cultural benefits for the leader and his followers, which, despite its compromising appearance, will cause the spread of Islam and Shiism. On the other hand, the most important reason for the wonder of Taqiyyah was the leadership style of the imams (as), who, with flexibility based on awareness and discretion, were able to prevent the dissolution of Shiism and the destruction of Shiites, and to protect and expand Shiism from dangers with political rationalism and propagating and promoting the religion. Therefore, according to the numerous traditions that have been narrated about taqiyya (ibid., vol. 2, p. 217) and the testimony of history (Jaafariyan 1381, p. 310), taqiyya resulted in many blessings for the Shiites, and this adds to the strength of the article's claim.

The hadith of Imam Sajjād's encounter with Yazid

The late Kulayni has presented his collection of traditions in three parts, which includes the Uṣūl, furū' and the third part, which he named Rawḍa of Kafi. The suspicion of attributing the Rawḍa to the Kulayni was raised in the 11th century, and this doubt was due to the existence of difficult hadiths that were difficult to understand. Among those mustaṣ'ab hadiths is the hadith 313 of Rawḍa, which the late Kulayni quotes in an authentic chain of transmission, that I heard from Imam Sadiq (as) that he said: That is, Yazid ibn Muawiyah came to Medina to go to Hajj, and he sent a man from Quraish, and when he came to him, Yazid ibn Muawiyah said to him: Do you admit that you are my slave? if I want I can sell you and if I want I can enslave you? The man said: O Yazid, you are not more honorable than me in terms of lineage among the Quraysh, and your father was not more honorable than my father in Islam and ignorance, and you yourself have no virtue more than me in religiousness and you are not better than me. How can I confess to what you asked? Yazid said to him: I swear to God, if you do not make this confession, I will kill you. The man said to him: My death by your hand is not greater than the death of Husain ibn Ali (as), the son of the Holy Prophet (pbuh), by your hand. So Yazid ordered and they killed him. Then he sent for Ali ibn al-Husayn (as) and told him the same thing that he had said to the Qurashi man. Ali ibn al-Husayn (as) said to him: If I don't confess, will you kill me like the man who fought yesterday? Yazid - may God curse him - answered: Yes. Ali ibn al-Husayn (as) said to him: I will confess to what you want, I am a forced servant that you can keep if you want and sell me if you want. Yazid - may the curse of God be upon him - said to them: It was better for you that you preserved your blood and your honor was not diminished.

Method

By taking a quick look at the terms of Shia scholars and the evolution of their concept over time, it can be seen that the concept of correct hadith from the perspective of the ancients is different from that of the later ones. In other words, according to the ancients of the Imamiyyah, a valid hadith is news that has proofs of authenticity and ḥujjoat (Mamaqani 1411 AH, Vol. 1, p. 139, Modab, 1391, p. 61), and the most important proofs of authenticity are the existence of hadith in several principles of the Four Hundred Uṣūl, the existence of hadith in one or several aṣl in many ways, the existence of hadith in the aṣl of the companions of the consensus and the existence of hadith in the books trusted by the Infallibles (as) and Shia scholars such as the book of Faḍl Ibn Shādhān and... and its transmitters are Imami and righteous (Modeb, 2011, p. 63). Therefore, considering the two definitions mentioned above, the term "Ṣaḥīḥ" according to the ancients is often related to the text of the hadith, while the term "Ṣaḥīḥ" According to the later scholars, it is related to the document and the present of the transmitters. It seems that Kulauni

should not have followed an alien approach with other advanced scholars of his time.

Although until now, there is a special study and work on Kulayni's method of evaluating traditions, except for one article, it has not been done. Based on this logical basis, Kulayni has tried to select the hadiths from the earliest traditional Uṣūl, and the authentic books of the companions of the imams (as) and approved by the imams and the famous books among the predecessors. In the second stage, with the Rijali criteria and Isnads, such as the assurance of the issuance of the hadith, the transmitter's justice in practice and belief, and in the later stages, submission to the Qur'an, satisfaction, and submission to conflicting hadiths are the criteria for the selection of the hadith. Therefore, this method is valid and true in selecting the tradition of Imam Sajjād's encounter with Yazid. Although some people have mistakenly mentioned the criterion of Sheikh Kulayni in selecting the hadith, the chain of transmission and this hadith is the product of chain of transmission.

conclusion

By reflecting on the content of the hadith and historical reports, the following results are obtained: 1- The principle of this issue is that Imam Sajjād's confrontation with Yazid or Yazid's representative happened in the context of history, and all the four reports that were mentioned at the beginning of the article indicate this claim, so there will be no doubt about the confrontation, and the hadith of Rawḍah also mentions it. 2- According to the reports of the historians and the hadith of Rawḍah, it is found that there is no doubt in the origin of the news and the hadith has been transferred to the meaning, and this damage is due to the lack of authority over writing, the wide volume of the words and hadiths of the imams (as). It caused the expectation of quoting the same words issued by the infallible to appear incorrect. Although this situation improved during the era of Imam Baqir (as) and Imam Sadiq (as), but the meaning of quoting was popular during the time of these two imams, and it is advised to be careful in quoting. In the meaning, they considered it permissible and tried to learn the content and theme in a correct way at the stage of hearing the hadith and convey it to the correct audience at the stage of transmission. Therefore, the rule of "iṣālat 'adam al-khaṭa'" has caused trust in the texts of the transmission by meaning. And because the principle in the transmission by meaning is to preserve the content and the main theme of the hadith, therefore the possibility of unintentional change in the words and sometimes in the content is a rational possibility. 3- According to the verse "wa laysa li al-insān illā mā sa'ā" (Q 53:39), the effort to progress is one of the most important things in victory, so believers and Shiites should not expect that due to their unity and on the other hand, their lack of unity, all laws will their interest should change direction, especially in political and

cultural relations, where the enemy has always infiltrated Islamic societies due to the weakness of the passive political and cultural diplomacy of Muslims. In this situation, it is the imam of the community who can act on his task, which is the salvation of the community, with intelligence and necessary decision. As an example, we can point to the flow of wisdom in Nahrwan and the rejection of the people of Kufa by Imam Ali (as) (Nahj al-Balāgha, sermon 107) and... 4- The conditions of the Shiites in the era of Imam Sajjād (as), the need to protect the Shia system and the continuity of the Imamate led Imam (as) to lead the Shia system with the strategy of taqiyya, in other words, taqiyya is in accordance with the obligatory duty and a secondary ruling, although it be against the first ruling, similar to the secondary rulings of disavow disavow of *ḍarar*, disavow of *ḥaraj*, compulsion and coercion, which in all cases, the obligatory duty changes according to the existing situation, and if a Muslim acts according to the situation, he has acted according to the reality. It can be said that taqiyya is one of the issues that, in addition to its key role in jurisprudence, is very important in political and social issues at the world level and to create harmony and unity, which is directly related to the advancement and progress of the goals of Islam and before taqiyya is a The Islamic program is a rational method that is embedded in Islam to protect people's lives and eyebrows. Therefore, the Imam's allegiance to Yazid or his representative in Medina was considered as a divine duty like other imams in the direction of taking care of the Islamic system and guiding humanity, because if this style of leadership did not materialize, then the Umayyads would definitely be stubborn. They used to martyr Imam Sajjād (as) like the current of Ashūrā, but God's will was such that the Imams of Hidayat remained and were a proof for the people. Therefore, this type of leadership style, which is combined with consideration of judgments, can turn the threats faced by Muslims in difficult situations into opportunities for progress. 5- Assuming the acceptance of this tradition, it should be considered based on taqiyya because the other side clearly stated that if the answer is negative, he will kill the imam, and these behaviors can be seen abundantly in the history of Shia and it is also mentioned in the Holy Quran (16:106). Therefore, the principle in this type of cases is taqiyya, and because after the uprising of Ashūrā, a kind of self-awareness had emerged in the Islamic society and people had become more sensitive to deviations, therefore the reaction of the imams (as) after Imam Hussain (as) was not like that of Imam Hussain.

Keywords: Imam Sajjād (as), Bay'at, leadership, Taqiyya.