

## Examining the validity of the Isnad of the tradition of "al-Islām Ya'lū wa La'ali Alayh" Relying on Shiite sources

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### Introduction

The rule of negation of the path governs many jurisprudential rules and covers many individual and social relationships and even the relationship between the Islamic state and non-Islamic states in various cultural, political, economic, etc. fields. A lot of evidence has been presented to prove this rule. The most important traditional basis for this rule is the tradition "Islam is above and nothing is above it," which is from the traditions of Sheikh Ṣadūq. Acceptance of this tradition from the perspective of Isnad of transmission is, for some, conditional on acceptance of Sheikh Ṣadūq's traditions as evidences, and for others who do not believe in accepting Sheikh Ṣadūq's traditions, it is based on the actions of the companions, who consider it to compensate for the weakness of the chain of transmission. Others have also tried to prove the Isnad of this tradition by providing solutions. It seems that none of these things are useful and cannot prove the authenticity of the tradition; however, the contents of the tradition can be easily proven through reason, which is inferred from other sources. The necessity of this research is because it shows that the authenticity of traditions, even regarding very important and practical rules such as the rule of negating the mustache, is subject to well-known principles, in the absence of which the traditions cannot be considered as evidence.

### Method

This article, which is descriptive-analytical in method, examines the Isnadary authenticity of this tradition and seeks to find answers to the following questions: a) What is the Isnadary evidence of the aforementioned tradition? b) In the absence of Isnadary evidence, what is the way to validate the tradition?

## Results

The results of the research show that The sanad of this tradition, which is scientifically called transmission, there are two different opinions on the permissibility or non-permissibility of relying on it; one group believes that the tradition is invalid due to the problem of the Isnad, and another group believes that the problems in the Isnad do not prevent relying on the tradition

## Conclusions

From the above, it can be concluded that:

1. The tradition "Islam is above and nothing is above it," which is the main basis of tradition for the rule of "nafyi sabīl", is from the traditions of Sheikh Ṣadūq and does not have an acceptable chain of transmission.

2. Accepting the tradition as authentic is subject to accepting Sheikh Ṣadūq's traditions as evidences or accepting practical fame and traditional fame as the criterion for accepting the sanad, or accepting the criterion of the reliability of the tradition for accepting the sanad, and not the reliability of the transmitter.

3. In the author's opinion, none of the above cases solves the problem with the reasons given in their places. The first and second bases are controversial and rejected by the author. Although the third base is significant, the explanation that led to the reliability of the tradition here goes back to the first two types. Therefore, the chain of transmission of this tradition remains faulty.

**Keywords:** Rule of Nafyi Sabīl, Prophetic Tradition, Tradition of "al-Islam ya'lū", Isnad credit, Sheikh Ṣadūq.