

Discourse Analysis of Imam Sadiq (as)'s Traditions Regarding the Quality of Confronting an Oppressive Ruler

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Introduction

Nowadays, attention to Fiqh al-Hadith has led to the fact that, in addition to the usual and traditional methods, various methods of text analysis have found their special place among al-Muslim researchers and its application opens new horizons of understanding religious texts in front of them. The time of Imam Sadiq's life (as) is full of political and social events and also the arena of conflict of jurisprudential and theological opinions. Considering the density of his jurisprudential and theological traditions and on the other hand, historical reports indicating the Imam's lack of cooperation with the uprisings and numerous requests to accept the caliphate at that time, attention has always been paid to the dimensions of cadre building, human resource training and Islamic culture building by him. But what has been neglected in a way is the analysis of the discourse governing the traditions with the content of the quality of encountering the unjust ruler, which has the capacity to reveal the hidden corners of Imam's thought and action (pbuh) in this regard.

Materials and methods

The importance of the knowledge of Fiqh al-Hadith and enriching it has always been of interest to al-Muslim thinkers. The use of new tools and knowledge, considering the considerations of understanding religious texts, can be defined in this direction and bring valuable results. In the present article, by applying the Padam discourse analysis method, we examine and analyze those traditions of Imam Sadiq (as) whose content is related to instructions that reveal the quality of confronting the unjust ruler and his ruling apparatus for his followers. In the discourse analysis method based on "PADAM" two elements, "context" and "hypertext," play a decisive role in creating and discovering explicit and implicit meanings beyond the text. In fact, understanding intertextual relationships inside and outside the hadith text is the most fundamental factor in discovering the meanings of spoken and unspoken words and determining the central signifiers and other related matters. In the Padam method levels for analyzing non-religious texts, five levels have been determined to explain the relationship between text and hypertext in various social, political, cultural, etc. fields. However, in the discourse analysis of "religious texts," these five levels are

named five spaces, which reflect the "textual and intertextual space" effective in creating narrative discourse. These five spaces are: structural space, semantic space, communication space, discursive space, meta-discursive space (Bashir, 2016, pp. 273-277). In this research, while analyzing the text of the relevant traditions in five different spaces, the backgrounds of issuance and the political, social, and cultural conditions of these traditions have also been examined. The number of traditions studied is twenty-one hadiths, which have been collected by the library method. The basis of its enumeration is hadith books before the fifth century AH, some of which are transmitted with a higher frequency in the sources, and efforts have been made to examine more traditions that contain multiple and non-repetitive contents.

Results and Findings

A review of hadiths on the topic of the present study shows that, in relation to the linguistic structures of the traditions, we generally witness sentences with a known structure, certainty, and emphasis, as well as explanatory statements in the form of injunctive sentences. The content of the hadiths includes instructions to take specific actions, warnings, explanations, corrections and reforms of the audience's mindset, reproaches, and rarely questions.

In the semantic realm, we encounter a collection of "is's" and "oughts" in the arena of ideological facts and the social life of Imam Ali's followers (as), which are explained by Imam Ali (as). Careful consideration of these themes reveals that, in addition to creating the notion of the "illegitimacy of the unjust ruler" for the audience, it prescribes othering and attempts to demarcate and, in most cases, avoid it in various ways. Regarding the examination of the type of application of communication approaches in this area, except for one recommendation that shows a conservative approach, we witness a defensive and explanatory approach in most of the traditions. The analysis of the semantic space of the hadiths indicates the explanation of the close relationship between "obedience," "assistance," "criteria for evaluating human action," and "the outcome of affairs" with the recognition of the righteous and just Imam and the unjust ruler and the type of action in this regard, and the quality of relations and its exceptions can also be seen in various traditions. To analyze the discursive space of the traditions, considering the situational context, the socio-political and cultural conditions of the time of Imam Sadiq (as), the rival currents in the two arenas of politics and culture were examined. Finally, since in the analysis of the meta-discursive space of the traditions, attention is also paid to the diachronic level of discourse, the central signifier and its signifieds, although formed in a specific situational context, the examination of the traditions of the Holy Prophet (pbuh) and the Imams (as) in this regard, indicates its trans-temporality in the system of Shia discourse in the face of multiple rival discourses. With these explanations, in the narrative discourse model of the Imam (as), each of the signifieds naturally has consequences. For example, not assisting the unjust ruler at various levels, and on the other hand, replacing a righteous non-governmental arbitrator in the disputes between the Shiites and not being greedy for the benefits of cooperating with the unjust ruling system, while in practice conveying the message of not recognizing the ruling system, weakens the ruling power and strengthens the discourse and hegemony of the "insider" front.

Conclusion

The outcome of the analysis of the hadiths narrated from Imam Sadiq (as) regarding the subject of this research based on the Padam discourse analysis method is that in contrast to the discourses of the ruling power represented by the Umayyads and Abbasids, as well as scientific and cultural discourses other than Shia Imamiyyah, which were led by the Kharijites and the leaders and intellectual supporters (jurists) of the uprisings, the discourse of "illegitimacy of the unjust ruler" was raised by the Imam (as). This discourse, which generally affected all aspects of the lives of the Shiites, determined their duty in relation to how to deal with the unjust ruler and his ruling system.

This discourse included different dimensions, including negative strategies such as "non-assistance," "non-greed," and "application of alternative rule," and on the other hand, positive strategies of "attention to the considerations of war with the enemy," "recognition and obedience to the righteous Imam," and the concept of "superior jihad" against the unjust ruler. It is obvious that in prescribing multiple strategies in this regard, which are defined under the central signifier of "illegitimacy of the unjust ruler," there are exceptions such as cooperation with the unjust ruling system to assist religious brothers or have a positive effect in that arena, and on the other hand, the necessity of influencing and accepting the word of justice as the best jihad against the unjust ruler has also been considered. Therefore, passive action in this regard has multiple consequences such as "acceptance or non-acceptance of deeds," "being subject to divine punishment or salvation," etc. in the personal sphere and "participation in the sin and oppression of the unjust ruler" in the social sphere, which in contrast, active action with regard to the defined strategies ultimately strengthens the discourse of truth and weakens the discourse of falsehood.

Keywords: Imam Sadiq (as), Oppressive ruler, discourse analysis, Padam operational method, competing discourses.