



## IMAM SAJJAD (PBUH) WAYS OF RESISTING AGAINST Umayyad RULERS AND OFFICIALS

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### ABSTRACT

*An important issue arose during the Imamate era of Imam Sajjad (PBUH) is his resistance forms against Umayyad rulers and officials. In this paper, his forms of resistances are analyzed by a descriptive-analytic method based on historical data. The purpose of this research is to understand the methods of Imam Sajjad (PBUH) disaccord against the Umayyad rulers and officials. Contrary to popular beliefs that Imam Sajjad (PBUH) was ill for a while and was busy praying the rest of his life, findings of this study indicate that during each period of time, he manifested his disagreement based on the prevailing conditions. In fact, Imam Sajjad (PBUH) either explicitly manifested his disagreement with contemporary rulers or resisted through cultural works (e.g. praying, forgiving some individuals' inappropriate behaviors). Also, in some cases he used taqiyyah in order to preserve pure Islam.*

**Keywords:** Imam Sajjad (PBUH), rulers, officials, Umayyad

### INTRODUCTION

Resisting against enemies is a permanent principle not limited to a certain period. In fact, all divine successors, particularly Imam Sajjad (PBUH), acted upon this principle to realize divine ordinances among people.

Regarding the prevailing conditions at any time, all the Imams' (PBUH) strategies were different while their unified goal was to preserve pure Islam and its principles. The Imamate age of Imam Sajjad (PBUH) is a different period since the incident of Ashura had frightened the whole Islamic world (apart from Kufa due to Mokhtar presence). If we compare the era of Imam Sajjad with other Imams' (PBUH), it is similar to the era of the Prophet Muhammad (PBUH), when invitation to Islam was not public and the whole society was encompassed with ignorance (Khamenei, 2011:264).

At that time, even the specifics and pupils of Imam Sajjad's (PBUH) school, including Muhammad bin Shahab Zahri, left the Imam alone and joined the tyrannical rulers. Therefore, the general people were also deceived and abandoned the Imam (PBUH). Given the greatly changed condition, the Imam (PBUH) expressed: “ما ندري كيف نصنع بالناس ان حدثناهم بما سمعنا من رسول الله” “We do not know what to do with the people, if we quote all we heard from the Prophet Muhammad (PBUH), they laugh, and if we keep silent, we do not stand it” (Koleinin, 2009: 160).

The purpose of this research is to analyze political resistance forms of Imam Sajjad (PBUH) against rulers and officials of the Umayyad era. The two main questions are whether Imam Sajjad (PBUH) has resisted against the rulers and officials of his age, and if the answer is positive, whether it was done through the same way?

It is hypothesized that Imam Sajjad (PBUH) did not hesitate any effort from the onset of his imamate mission to realize the divine government, and showed his disagreement in various forms according to the prevailing circumstances. In general, Imam Sajjad (PBUH) resisted in two ways: a) through cultural activity; and b) in an explicit manner, or by using taqiyyah (if the conditions required).

### *Resisting through cultural activities*

Shia Imams used various methods, including cultural activities to challenge the ruling regime. Some of these orientations are briefly explained below.

#### *1. Explaining, teaching and formulating true Islamic thought in various forms*

Although the Islamic society had lagged with Islamic thought for many years, it was possible to create a government based on the genuine Islamic thought. The greatest role of Imam Sajjad (PBUH) and Sahifeh Sajjadiyah is that they codify the genuine Islamic thought including Tohid, Prophecy, the spiritual authority of man, man's relationship with the God and other Islamic issues. If Sahifeh Sajjadiyeh and the Islamic intellectual climate of people of that time are abandoned, it will be clear how different they are to each other (Khamenei, 2011: 248). At the time that Islamic people were occupied with materialism, Imam Sajjad (PBUH) states: “او لا حر يدع” او لا حر يدع “:”هذه اللماظة لاهلها” “:”Is not a free man to leave this dog left to his livestock?” (Horani, 2003: 390).

Sahifeh Sajjadiyeh does not contain only praying and asking from the God but is an inordinate sea of Islamic sciences and educations in which ideological, cultural, social and political issues have been raised as prayers (Pishvayi, 1998: 270).

In several cases, Imam Sajjad (PBUH) raises political issues, especially the issue of the Imamate and the leadership of the Islamic society along with his prayers. For example, in the prayer known as Makerm Al-Akhlaq, he says:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَاجْعَلْنِي يَدًا عَلَى مَنْ ظَلَمَنِي، وَلِسَانًا عَلَى مَنْ خَاصَمَنِي، وَظَفْرًا بِمَنْ عَانَدَنِي، وَهَبْ لِي مَكْرًا عَلَى مَنْ كَايَدَنِي، وَقُدْرَةً عَلَى مَنْ اضْطَهَدَنِي، وَتَكْذِيبًا لِمَنْ قَصَبَنِي، وَسَلَامَةً مِمَّنْ تَوَعَّدَنِي.

Oh God, peace upon the Prophet Muhammad and his dynasties, and give me a hand (force) against that who oppress me, a language (logic) against that who militate me, and a victory over that who war me, and a force against that who hurt me, and the power to deny against slanderers who criticize and curse me, and protect me against the threat of enemies. (Sahifeh Sajjadiyeh, twentieth prayer).

This gravamen reveals Imam Sajjad's (PBUH) complains to the God during praying. It has political content and introduces the oppressor and oppressed.

The above mentioned gravamen uncovers the significant difference between pure Islamic thoughts and what the rulers had spread in the name of Islam; it also manifests that almost only the name of Islam had remained and Imam (PBUH) had to first restore and then expand Islam.

#### *2- Familiarizing people with legitimacy of the innocents (PBUH)*

Negative propaganda against the Ahl al-Bayt (PBUH), which lasted for many years and continued during the Imam Sajjad's era, had filled the Muslim world. Lots of fictitious hadiths against their movement, even cursing them, were attributed to the Prophet (PBUH) and spread among the people. Therefore, people were totally unaware of the spiritual status of the Ahl al-Bayt (PBUH). Given this situation, Imam Sajjad (PBUH) decided to make his society familiar with the true nature of the Ahl al-Bayt (PBUH) in the various forms mentioned below.

### *1-2-1: Sending peace upon the Prophet (PBUH) and his successors (PBUH)*

In Sahifeh Sajjadiyah, Imam Sajjad (PBUH) would send a peace upon the Prophet (PBUH) and his successors (PBUH) after each passage. In fact, he was implicitly propounding this behavior among the people, in a time that cursing Imam Ali (PBUH) was common. This salvation is meant to keep the Prophet's name alive.

### *1-2-2- Gravamen*

Imam Sajjad (PBUH) states: «اللهم ان هذا المقام لخلفائك واصفيائك ومواضع امنائك في الدرجه الرفيعه التي اختصتهم بها، قد ابتزوه» "Oh God, Imamate deserves your successors and selected and trusted servants in high degrees you have dedicated to them, looted by the usurpers (the forty-eighth prayer of Sahifeh Sajjadiyah).

A few notes are taken from this prayer:

First, it shows Imam Sajjad's (PBUH) deep loneliness and innocence. Second, it points to the rulers' incompetency for such a disagreement because it is reserved for the God successors. Third, it uncovers that the rulers are looters, and this position is obsessed. Therefore, this kind of challenging the rulers is both a form of praying, and informs the audiences about illegality of the rulers. Also, it is not addressed to a particular person and does not threaten the Imam (PBUH).



### *1-2-3. The Imam Sajjad (PBUH) respectful behavior with Hisham bin Isma'il*

Historical reports refer to respectable behaviors of Imam Sajjad (PBUH) with opponents including Hisham bin Isma'il, the ruler of Medina. After Hojjaj, Hisham bin Isma'il became the governor of Medina on behalf of Abdul Malik Marwan. He remained in this position for almost four years and was dismissed by Walid in 87 AH. During his reign, Hisham severely harassed Imam Sajjad (PBUH). In order to punish Hisham in his disposal day, Walid ordered him to stand up and asked people to say him whatever they want.

Hisham said: "I do not fear anyone except Ali ibn al-Hussein" because during his rule in Medina, he had persecuted Imam Sajjad (PBUH) several times and used to curse the Ahl al-Bayt (PBUH). In this day, Imam Sajjad (PBUH) said to his fellows: "Never curse Hisham" and when they saw him they saluted him. After this behavior, Hisham said to the Imam (PBUH): "الله حيث يجعل رسالته"

(Ana'm, 124): "God knoweth best where to carry out His mission" (Tabari, 2002: 17).

This respectful behavior is a moral and political act; a policy suggesting that the Ahl al-Bayt (PBUH) act upon true Islam which preserving morals is one of its characteristics. However, those who only claim to be Muslims and do not adhere to the Islamic principles do not behave like this. Good behavior can be a way to attract people to true Islam.

Another meaning of this behavior is that Imam Sajjad (PBUH) do not oppose in favor of his personal interest since he forgives those who torture him but never compromise when Islam is threatened and he shows his disagreement in various forms.

#### *1-2-4 Keeping the Ashura memory alive*

First, Imam Sajjad and Ahl al-Bayt (PBUH) clearly announced the message of Imam Hussein's and his fellows' testimony in the three major centers of the Muslim world (Kufa, Shaam and Medinah) and questioned the legitimacy of the Umayyad rulers. Then, to prevent forgetting this catastrophe, he decided to fight the contemporary regimen by crying for these martyrs and keeping their memory alive. Historical reports indicate that he used to cry when he was brought food and water in iftar. Besides having emotional reason, this cry had undoubtedly a political reflection since it evoked the tyranny of the Umayyad dynasty. Therefore, people would ask themselves why Imam Sajjad (PBUH), who considers martyrdom as a prosperity, keeps crying for the Ashura event after a long time? (Ranjbar, 2001: 131).

One of the implications of Imam Sajjad's (PBUH) resistance in long term was to uncover the true nature of the Umayyad dynasty that began a series of movements in the Islam world, among which the movement of Zeyd bin Ali (PBUH), dawning more than half a century after the Ashura event, can be mentioned<sup>1</sup>.

Therefore, the way that Imam Sajjad (PBUH) had chosen to oppose the regimen was the only way of keeping the memories of the Ashura martyrs alive, as well as condemning the Umayyad rulers since given that time conditions, the minimum obvious opposition would end in his martyrdom) and the supreme goal of Imam Hussein's (PBUH) movement would not materialize.

## **2-EXPLICIT AND DECISIVE RESISTANCE**

Besides opposing through cultural activities, Imam Sajjad (PBUH) also manifested his disagreements with contemporary rulers in an explicit and decisive manner. Below some cases of this obvious resistance are explained.

### *2-1 Resisting against Yazid Bin Mu'awiya*

Since Yazid blamed Imam Sajjad (PBUH) at Shaam during a conversation, the Imam (PBUH) introduced himself and his family to Shaam inhabitants in a passionate sermon. These people, who were influenced by negative propaganda of the Umayyad rulers and did not know the Prophet's family, became relatively aware of the Imam (PBUH) dignity.

Therefore, Yazid interrupted Imam Sajjad (PBUH) sermon and then blamed Ibn Ziyad for Ashura event to protect his own fame. He also sent Ali ibn Hussein (PBUH) and other prisoners of Karbala to Medina respectfully. One of the important points of this sermon was that Imam Sajjad (PBUH) called himself and his family as the descendants of the Prophet (PBUH), while Muawiyah and Umayyad rulers tried to attribute them to Imam Ali (PBUH) and prevent them from introducing themselves as the Prophet's (PBUH) dynasty.

<sup>1</sup> Zeyd bin Ali was the son of Imam Sajjad (AS) who arose in Kufa against Hisham bin Abdul Malik in 121 or 122 AH and failed (Tarikh-e Yaqubi, volume 2: 298).



The pathetic sermon of Imam Sajjad (PBUH) made people cry out loudly. So, Yazid who was afraid of a revolution onset, instructed the muazzin to declare the Adan to silence Imam Sajjad (PBUH) with this trick.

Mu'azzn obeyed. When he said: “الله اكبر”, Imam Sajjad (PBUH) said: There is nothing bigger than the Lord; when he said: “أشهد ان لا اله الا الله”, Imam said: My hair and skin and meat and blood testify to God oneness; And when he said: “أشهد ان محمدا رسول الله”, the Imam (PBUH) turned to Yazid and said: This Muhammad, who was named, is my ancestor or yours?! If you claim that he is your ancestor, you lie and you become a disbeliever, and if he is mine, why did you kill his family and swoop on them? So Yazid shouted at the mu'azzen to say iqamah! The crowd was excited, some prayed, some scattered (Ghomi, 2002: 451).

Therefore, this kind of introduction is merely to reveal the evil aspect of the Yazidis for those who knew neither the Imam (PBUH) nor Yazid because they say that after hearing the words of Imam Sajjad (PBUH), a Jew stated: “Alleluia! Is this the son of the Prophet's daughter whom you killed?! What a bad successor you were for children of the Prophet (PBUH)? I swear to God that if our Prophet Musa bin Imran had a son in our midst, we thought that we should respect him to the extent of worship, but your Prophet died yesterday and today you arose against swore on him?! Woe to you nation”.

Yazid was gone angry and commanded to beat him. That great Jewish pundit stood up while saying, "If you want to kill me, I'm not afraid! I have found in the Torah that whoever kills the son of the Prophet (PBUH) will always be cursed and his place in hell is fire" (Ghorshi, 2001: 395).

These incidences made Yazid give up his primary pride and joy that caused him sticking on Imam Sajjad's (PBUH) lips and singing poetry. He then tried to acquit himself by attributing the assassination of Imam Hussein (PBUH), to Obeid Allah bin Ziad (Mirza, 2000: 577). This explicit and courageous resistance of the Imam (PBUH) revealed the true inside of Yazid to the audiences increased the rulers' abjection day by day. On the other hand, it provided an opportunity for Islam revival.

### *2-2 Resisting against Abdullah bin Zubair*

The rebellion of Abdullah ibn Zubair was not a divine movement towards Imams' (PBUH) aims because his goal was to revive Quraysh sovereignty based on that of Rashedi era. Indeed, he wanted to revive the council's plan of caliphate against the inheritable sovereignty of the Umayyad and divine reign of Ahl al-Bayt (PBUH) (Masoodi, 2001: 80).

Ibn Zubair was not very precious among people due to his constant opposition with the Ahl al-Bayt (PBUH). He also encouraged his father to start the battle of Jamal and told Abdullah ibn Abbas: "I've hidden my grudge against you for 40 years" (Masoodi, 2001: 80).

Considering the hostile attitude and inappropriate actions of Ibn Zubair towards Bani Hashem and hhh, Imam Sajjad (PBUH) not only did not confirm his revolt, but expressed his concern over his intrigue against hhh (Arbeli, 2014: 299). But Imam Sajjad (PBUH) did not act against him because any action against the rule of Ibn Zubayr benefited the Umayyad. Imam Ali (PBUH) said in the first Hikmat of Nahj al-Balaghah: “كُنْ فِي الْفِتْنَةِ كَابْنِ اللَّبُونِ، لَا ظَهْرَ فَيْرُكَبُ، وَلَا ضَرْعَ فَيُحَلَبُ”<sup>1</sup>: “In the time of intrigue, be like a camel baby, who neither have a backpack to ride nor a breast to milk”. This statement related to an intrigue in which one side is rightful but we do not distinguish.



However, in opposition between Ibn Zubayr and Umayyad rulers, both sides were definitely wrong and any action against one side would benefit the other one and hurt Imam Sajjad (PBUH). Therefore, there is no doubt that the Imam (PBUH) had to be neutral. This indifference would politically blemish the involvers.

### ***2-3 Imam Sajjad's (PBUH) resistance against Abdul Malik Marwan***

Imam Sajjad (PBUH) and Abdul Malik had various encounters. Abdul Malik wanted to behave softly with Bani Hashim and he avoided to struggle with them, but throughout his governance, he was strictly monitoring the Imam (PBUH) and his spies reported him even about the private issues of the Imam (PBUH). Some historical reports on Abdul Malek Marwan's encounter with Imam Sajjad (PBUH) are described below.

#### ***2-3-1. Blaming Imam Sajjad (PBUH) for marrying his released bondwoman***

Abdul Malik wrote a letter to Imam Sajjad (PBUH) and called this act disrespectful. He wanted to convey that he was aware of all the Imam (PBUH) life issues, even his private matters. The Imam (PBUH) replied that: "this is not a problem and the elders also did it; The Prophet (PBUH) also did such an act. So there is no humiliation for the Muslim, but it is the humiliation of the ignorance era. When the letter was read, Solomon, Abdul Malik's son, told him, "He has told you in this letter that my fathers were all believers in God and your fathers were all infidels and polytheists" (Koleini, 1986: 344).

It should be mentioned that this kind of aggressive encounters with Abdul Malik occurred in an appropriate time. Given that Abdul Malik dominated in Hejaz in 73 AH- twelve years after onset of Imam Sajjad's (PBUH) imamate- the Imam's (PBUH) later encounters with Abdul Malik was also aggressive.

#### ***2-3-2. Disregarding Abdul Malik Marwan***

Another way of Imam Sajjad's (PBUH) resistance against the injustice rulers was to avoiding them and with this policy he declared their incompetence. On the other hand, to deceive people more seductive and to blazon their legitimacy for sovereignty, the Umayyad rulers had a great interest to communicate with the Shia Imams and to convince them to accept their gifts since they wanted.

Abdul Malik participated in the Hajj ceremony. During tawaf, he saw Imam Sajjad (PBUH) praying in front of him while ignoring him. Although Abdul Malik knew the Imam (PBUH), pretended not to recognize him to preserve his position, and said: "Who is this, who is doing tawaf in front of us and does not care for us?". When they said that he is Ali bin al-Hussein (PBUH), he summoned the Imam (PBUH) and said: "O Ali bin al-Hussein, I am not the murderer of your father. Why do you not come to us?"

Imam Sajjad (PBUH) said: The murderer of my father ruined his world with his deed, and father's murder will ruin his afterlife too. If you want to be like him, be. Abdul Malik said: "I meant to come and take advantage of our world."

The Imam (PBUH) spread his rada and said: "O God, show him respect and the position of your fellows."

Suddenly, the rada of the Imam (PBUH) was filled with brilliant diamonds and he said: "What does a person with such state with God need your world." After this incident, Imam Sajjad



(PBUH) was chained and sent to Shaam. On the way to the Shaam, he freed himself from the bondage by his divine power and came back to Abdul Malik and angrily said: "What am I doing with you?" Abdul Malik said: "stay with us". He answered: "I do not like". Then he left, while Abdul Malik was very scared (Ravandi, 1988: 170).

This kind of resistance is significant from two dimensions: first, this disregard is the greatest spiritual torture specifically for the one who considered himself a rightful ruler and anticipated such an attack from no one. In fact, if the Imam (PBUH) accommodated Abdul Malik, Abdul Malik would use this connection in favor of his corrupt government and deceived people more since he would interpret this action as confirmation of his government.

Another dimension is that Imam Sajjad (PBUH) both defended his rightfulness and also implied that Imamate status cannot be exchanged. This ignorance of Abdul Malik had a political form and left many effects, such that Abdul Malik strongly insisted the Imam (PBUH) to commute in his palace. If the Imam (PBUH) was introduced as a hermit, then neither his resignation was of concern to the government, nor would the caliph insist to keep his relationship with the Imam (PBUH).

When Abdul Malik was not successful to satisfy the Imam (PBUH) and saw that he was resisting him in a planned political struggle and people (especially the Shias) knew him as the Imam of the Islamic community, he decided to try another way, like wringing some of his Imamate proofs and reasons including the sword of the Prophet (PBUH). Thus, in a threatening, he asked the Imam (PBUH) to give him the sword of the Prophet (PBUH), otherwise he would stop his allowance. Imam Sajjad (PBUH) wrote to him: "God has guaranteed for the chaste people to get them out of troubles through what they do not imagine". He then added this verse: "إِنَّ اللَّهَ لَا يُحِبُّ" "God does not love any treacherous and ungrateful" (Hajj, 38). "Now look which one of us is more deserved for this verse?" (Ibn Shah Ashoub, 2000: 165).



#### ***2-4- Imam Sajjad's (PBUH) response to his enemies blame***

Abraham, the son of Talha (of the agitator of Jamal war), was in Shaam when the captives entered there. He went to the caravan of the Ahl al-Bayt (PBUH). When he met the Imam (PBUH), he asked: "Ali bin al-Hussein who is the winner now? Imam Sajjad (PBUH) replied: if you want to know the winner, say Adan and Iqama "(Tusi, 2009: 290).

This impudent response gave a great message to Talha's son. Imam (PBUH) wanted to make him realize that his movement was not for the sake of a worldly status; so that, he should not think that the Ahl al-Bayt (PBUH) were the losers and they were the winners. He must know that as long as Allahu Akbar and the name of the Prophet Muhammad (PBUH) are heard in the mosques, the Ahl al-Bayt (PBUH) were the winners.

#### ***2-5-Heroic and influential sermons***

Undoubtedly, the enlightenment of Imam Sajjad (PBUH) and Hazrat Zeinab (PBUH) and some of the Ahl al-Bayt of Imam Hussein (PBUH) after Ashura significantly contributed to the continuation of this great Islamic movement. The most important achievement of this noble sermon was to raise awareness of ignorant people, to awaken their consciences, to expose the crimes of the Ahl al-Bayt's (PBUH) enemies, to reveal the true nature of the Umayyad's rulers, to

disseminate the moral traits of the Ahl al-Bayt (PBUH), and to introduce them as the rightful successors of the Prophet (PBUH).

In the city of Kufa, Imam Sajjad (PBUH) spoke to the superficial and covenant-breaking people, and after introducing himself and revealing crimes of the Umayyads, he said: "Oh people! I swear you to God, did not you write a letter to my father and then, did not you forswear?! Did not you strongly promise to him and then, did not you fight with him and martyred him?! Woe to you! What an ugly deed you did. How can do you look at the face of the Prophet (PBUH) when he says to you: "You killed my children, you disrespected me, and so you are not my descendants!" The Imam's (PBUH) speech was not yet ended that people began to blame each other crying and lamented for their wickedness - which they themselves had chosen - and they teared with remorse (Tabarsi, 2002: 32).

In this speech, Imam Sajjad (PBUH) declared to the people the cruelty, traitor and unjustness of the Umayyads, reminded them their recklessness, and asked them its reason. This type of questioning makes people to think and may wake them up from ignorance. Therefore, they may realize their unfair behaviors and might not promise with despot rulers at the rest of their lives.

### *2-6 Epic of Imam Sajjad (PBUH) in Kufa*

Imam Sajjad (PBUH) did not speak in the difficult conditions at the distance between Karbala and Kufa. He was busy praying and did not speak to anyone other than the Ahl al-Bayt (PBUH). But after entering Kufa, he spoke and particular in the palace of Ibn Ziyad manifested the evil nature of Yazidians.

Before entering captivates to the palace, Ibn Ziyad announced that everyone could come to there. He then ordered to enter the Ahl al-Bayt (PBUH). Imam Hussein's (PBUH) cut head was placed in front of him and he shamelessly rushed to it with his cane; then, he turned to Imam Sajjad (PBUH) and said: "What is your name?" The Imam (PBUH) replied: Ali ibn al-Hussein. Ibn Ziyad asked: "Did not Allah kill Ali ibn al-Hussein?" The Imam replied: "I had an older brother and he was also called Ali and people killed him". Ibn Ziyad said: "The people did not, but the God". Imam Sajjad (PBUH) stated: "Of course, God takes every human being at death and no one dies without God's permission" (Al-e-Emran: 145).

This repartee was intolerable for Ibn Ziyad and ordered to knock his neck. When Zainab (PBUH) shielded Imam Sajjad (PBUH) and forbade Ibn Ziad from his deceitful decision, the Imam (PBUH) fled and said: "بالقتل تهددني؟ اما علمت ان القتل لنا عاده و كرامتنا الشهاده؟" "Do you threaten me? Did you know that killing us is a habit and our dignity is our testimony?" (Ameli, 1982: 633).

Due to the conditions of the time that Ahl al-Bayt (PBUH) were captivates, unaware people thought that the Umayyads were rightful. They had come to the palace to celebrate their capture. At that time such an explicit and authoritative answer to Ibn Ziyad was necessary to reveal the secrets of the rulers and to make disgrace. If in this situation, Imam Sajjad (PBUH) had remained silent and did not obviously oppose, people would have remained ignorant and the legitimacy and innocence of the Ahl al-Bayt (PBUH) would not clear to them.

### *2-7 Reveling Umayyads' crimes by introducing Ahl al-Bayt (PBUH) and referring to Quranic verses*



The situation of Shaam was much more turbulent than that of the Kufa since Kufa was previously the ruling center of Amir al-Momenin (PBUH), and many Shias and fellows of the Prophet (PBUH) were present there. So, they had met Ali (PBUH) and were familiar with the virtues of Ahl al-Bayt (PBUH). But Shaam was under the influence of Muawiah's hostile propaganda and his accomplices for about 40 years. The inhabitants of this city had seen neither Imam Ali (PBUH), nor his companions were able to freely promote Islam there. The Islamic state was like an empire in Rome or Persia, which Mu'awiya had established the same in that city. Hence, Ahl al-Bayt's (PBUH) suffer in Shaam was more than anywhere else, and events occurred in Shaam were less alike those in other cities (Moghrem, 2005: 349).

According to a historical report, when the Ahl al-Bayt (PBUH) entered Shaam, an old unaware and deceived man approached Imam Sajjad (PBUH), and said to him: "Thanks to God that you were killed and the Emir mastered you". The Imam (PBUH) said: "old man! Have you read the Qur'an? "

- Yes
- Do you know this verse?: “قل لا استلکم علیہ اجرأ الا المودہ فی القربی”: “Say, I do not wage you except for the kinship of your relatives” (Shora: 23).
- Yes, I have read it.
- We are the same “Zi al-Ghorba”. Do you know this verse?: “و آت ذا القربی حقہ”: “Give your relatives the right” (Asra: 26).
- Yes, I have read it.
- We are the same “Zi al-Ghorba”. Do you know this verse?: “واعلموا انما غنمتم من شیء فان لله خمسہ”: “Know what you have gained, khums of it is the property of Allah and the Prophet and the Zi al-Ghorba” (Enfal: 41).
- Yes, I have read it.
- We are the same “Zi al-Ghorba”. Do you know this verse?: “انما یرید الله لیذهب عنکم الرجس اهل البیت”: “God has decided to take away the evil of your family and cleanse you completely” (Ahzab: 33).
- Yes, I have read it.
- We are the same Ahl al-Bayt whom God has made the pure verse specific for us.

The old man was silent and regretted what he had said:

- Are you really “Zi al-Ghorba”?
- I swear to God, we are what I described. I swear to our ancestor, the Prophet (PBUH), we are what I described.

The old man cried and took off his turban, looked towards to the sky, and said: “O my God, I hate the enemies of the Prophet's family, from the jinn and the human to yours”. He then asked:

- Is repentance open for me?
- Yes, if you repent, God accepts and you are with us.
- I repent.



When Yazid heard the story ordered to kill the old man (Seyyed ibn Tavous, 1943: 211).

The concept of this story is that one of the reasons that made pure Islam unknown at that time was that the ruthless rulers did not introduce real Islam to the people. In fact, they apparently acted in accordance with the Islam principles but if they wanted to truly respect these principles, they would not have reached their worldly demands. So, they introduced Islam as it favored them. It is evident from the mentioned story: when Imam Sajjad (PBUH) read several verses from the Qur'an, a revolution rose in that old man, he instantly condemned the Umayyads.

### 3-MAINTAINING ISLAM THROUGH TAQIYAH

Resistance forms of Imam Sajjad (PBUH) against the Umayyad rulers were not confined to cultural activities or obvious opposition. Sometimes, it was necessary for him to work in the form of taqiya to preserve the pure Islam. One of these cases relates to the incident of Horreh in which Imam Sajjad (PBUH) silenced against it and did not react to the Umayyad regimen.

According to a historical report, after the death of Yazid in 64 AH until the death of Ibn Zubair by Hojjaj in 73 AH, the Umayyad did not rule over Hijaz. During this period, the city of Medina was dominated by the Zubairians (Yagwobi, 1939; Vol, 1: 255). When Abdul Malik dominated Iraq, he sent Hojjaj with a great army fight against Abdullah bin Zubair. Hojjaj could kill Ibn Zubair and he was appointed as the Hijaz ruler by Abdul Malik. For over twenty years, he ruled over Hijaz and Iraq, and built the government on the basis of horror and terror. He beat people and killed people for a small disobedience. He believed that the underlying and constructive actions of Imam Sajjad (PBUH) were very dangerous for the government. This evil personality was very spiteful toward Ahl al-Bayt (PBUH). Therefore, in order to invade Imam Sajjad (PBUH) private space, he sought the permission of the caliph. In a letter to Abdul Malik, he wrote: "If you want your government to be stable, kill Ali ibn Hussein". Abdul Malik replied: "Avoid killing Bani Hashim and preserve them, because I saw that whenever Abu Sufyan's group were greedy in shedding their blood, God ruined their rule after a short time" (Ravandi, 1988: 256).

Therefore, in this situation, Imam Sajjad (PBUH) used taqiya. Resistance, of course, does not mean to act unthoughtfully against enemies. Given that Imam Sajjad (PBUH) had no assistant at that, it was wise to use taqiya to meet his main goal, which is the revival of the divine traditions.

### CONCLUSION

The Imamate era of Imam Sajjad (PBUH) was very different from that of the Imams before him; because after the incident of Ashura, the cultural and political situation of the Islamic world was significantly inflamed. In this context, Imam Sajjad (PBUH) fought against the unfair rulers in various ways and provided the condition for the creation of Islamic civilization with the presence of the later.

The findings of this study showed that, despite the general belief that Imam Sajjad (PBUH) was ill for some time during his imamate period, and after that was busy with praying, he resisted the rulers in all his 34 years of his imamate by considering the prevailing conditions. He sometimes expressed his objection through cultural activities including crying for the victims of the Ashura incident in order to provoke public awareness and to question the legitimacy of the current government of the time, explaining Islamic teachings during praying, sending salawat to the Prophet (PBUH) and his fellows in order to propagate it at the time that cursing Imam Ali



(PBUH) was common, complaining of brutal rulers who wringed their position, treating respectfully with those who had harassed him.

Occasionally, Imam Sajjad (PBUH) showed his disagreement by obvious acts including resisting against Yazid when he blamed him in Shaam in front of people (there, the Imam (PBUH) introduced himself and his family with a ruthless sermon and informed those who did not know him); not confirming the rebellion of Ibn Zubair and considering it as a sedentary; opposing Abdul Malik ibn Marwan whom in a letter he blamed him for marring a released bondwoman; Ignoring Abdul Malik ibn Marwan at the Hajj ceremony that made him very angry; and exposing the Umayyads' crimes based on the Quran verses and showing that in those verses Ahl al-Bayt (PBUH) had been mentioned. Additionally, given the disadvantaged conditions of the community, Imam Sajjad (PBUH) sometimes used taqiyah to meet his main goal which was the preservation of pure Islam.

This study aimed to introduce the most important kinds of resistance of Imam Sajjad (PBUH) against unfair rulers. However, it is clear that the Imam (PBUH) used other ways to show his disagreement that remained unknown to the authors. Therefore, it deserves to conduct comprehensive studies to explore these dimensions in order to help the Islamic world to enjoy his beneficent thoughts.

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