

6. Hossein Dashti, M., 1385, Education and Maryf (Encyclopedia of Islam), cultural institutions
7. Hussein al-Wasti Hanafi al-Zubaidi, popular Faiz Abu al-Sayyed Mohammad M., [of the] crown Alrvs, 10 volumes, Beirut, Daralmktbh Alhyah.
8. Dekhoda, AA, 1361, Dictionary Dekhoda, Tehran University Press.
9. Raghīb Isfahani, Hussein bin Muhammad, [of the] terms Mu'jam words of the Quran, study Nadim Mrshly, Dar al-Katib Al Arabi, Beirut.
10. beer Alsbzvary, Muhammad ibn Muhammad, 1414 AH, he Ma'arij certainty is in principle a comprehensive Akhbar al-Din, realizing sawing, of Al al-Bayt (AS), Qom.
11. Katouzian, N., 1352, Philosophy of Law, Tehran University Press.
12. Klein, Mohammad Yaqub, 1362, Alrvzh I Kef, Tehran, Dar al books.
13. Majlisi, Muhammad Baqir, 1382, Bihar al-Anwar, Third Edition, with Alahya' Altras Arabi, Beirut, Lebanon.
14. RyShhry Mohammadi, M., 1372, the Wisdom, Qom, Mktbh ALALAM Islam.
15. RyShhry Mohammadi, Mohammad [with co-authors, 1421, Mvsvh Imam Ali ibn Abi Talib (AS) per Valsnh Book Valtarykh, Qom, Dar al-Hadith.
16. Najafi, M., 1392 AH, al-kalam fi Jewelry religions as Islam, Tehran publication.
17. Nouri, Hossein ibn Muhammad Taqi, 1408 AH, Mstdrk Alvsayl and Mstnbt-catechism, Qom, al-Bayt Institute Lahya' Altras publication.

AN ANALYTICAL EXAMINATION INTO THE THREE TRADITIONS FROM LIFE STORY OF THE PROPHET (P.B.U.H) CONTAINING SPEECH AND BEHAVIOR AGAINST ADVERSARIES

Mostafa Moallemi,

Assistant Professor of Mazandaran University of Medical Sciences, moallemee@gmail.com

Sayyid Ali Hashemi Khan Abbasi,

*Assistant Professor of Agricultural Sciences and Natural Resources University of Sari
a.hashemi1@yahoo.com*

Abstract. In the Islamic traditions and in the history of Islam, which commenced with narrations, there exist lots of accounts about the life story of the Prophet that sometimes rise questions and ambiguity. These questions and ambiguity arise from theological viewpoints about infallibility of the Prophet. For example, Twelver Shias and other Shia sects believe that Prophet Mohammad (p.b.u.h) was infallible and a complete prototype of a perfect man. Based on this concept, social and moral behavior of the Holy Prophet is considered to be in total conformity with the principle recommended in the Holy Quran. In another word, it would be unacceptable that the prophet cursed or insulted or abused anyone by name or deride somebody. On the contrary and regarding to the Prophet's manner toward his adversaries, there are some traditions in the Islamic texts which contain explicit curse, insult and abuse. In order to remove this conflict, one task should be taken into consideration: validating these traditions. If these traditions were not proved to be valid so there would be no conflict. This research intends to evaluate examples of such traditions through examining the chain of the transmission and investigating their indications. The method is according to the way which is fulfilled in biographies of the narrators of traditions (science of Riğāl). The results show that the transmission chain of these traditions is weak and foible. The indication of those traditions is also incomplete. Therefore, there is no conflict and the concept of Prophet's infallibility remains indisputable.

Key words: Life story of the Prophet Mohammad (p.b.u.h), insult, abuse, curse, deride, political and religious sects.

Introduction. One of the natural deeds of human beings in his social life is that they rely on the words and sayings of the religious leaders in strengthening their positions and in denying the opponents. Political-religious sects are not excluded from this issue. They also resort to notables to take ascendancy over the opponents. Muslims from the first and second centuries of Islamic era also struggled with diverse and highly controversial tendencies in military, political and religious arenas to overcome the opponent by referring to the Holy Quran and the Prophet speeches. Shiite groups, including Kaysanites, Zaidi, Abbasids, Ismā'īlī and others, during their opposition with the non- 'Alāvids caliphate base, as well as in the struggle against Banū 'Umayya has referred to Prophet and Imams(p.b.u.h). Research question. Considering the Holy Qur'an description of the Prophet mien (p.b.u.h), and according to the reports of the traditions, commentary of Holy Qur'an and historical sources of the holy ethics of the Prophet, it is easy to see that the Prophet (peace be upon him) was very kind, merciful and had a wonderful modesty. Likewise, this modesty made it possible to keep things in his heart, but did not say anything to the companions or Muslims and even to his wives (Taubah/ 128; al-Aḥzāb/ 53; at-Taḥrīm/1). In the meantime, there are some reports in the Shiite and Sunni traditions of the Prophet (peace be upon him) that are incompatible with the Quran ethics and the great ethic and dignity

of the Prophet. Although Sunni and Shiite do not share the same idea about prophets' infallibility that is why in the Sunni narrative societies the mien of the Prophet (peace be upon him) is very different from that is in Qur'an³⁸. It seems that the foregoing political-religious groups had no fear to fabricate reports and contribute it to the Prophet (peace be upon him and his family) in the course of the struggle against the rival. In the following pages, there will be three examples of the above-mentioned news related to the prophet's ethic – peace be upon him- while reviewing the text and evaluating its document, the vague angles of these traditions and its originality be clarified. On the one hand, it is also possible to resolve the foregoing conflict by analyzing and evaluating the principles governing the two sciences of the Riġāl and Dirayat al-ḥadith.

The importance of this research. Those who express explicit damn and vituperation with names and insult to the saints of others, or promote it and set up a meeting for it, and also comment about the birth legitimacy or illegitimacy of their adversaries, they believe that the Prophet (p.b.u.h) and other Imams (p.b.u.h) have done so too. And (p. 71). However, if they claim to have hadiths mentioned in the tradition, commentary, or history sources (Ḥillī, some examples of these hadiths (traditions) and similar historical reports are examined, as for jurisprudential hadiths, their claims can be verified, and gain the truth and untruth of them. It seems that this review will be very valuable because, if the inaccuracy and sophistication of the hadiths (traditions) and reports are proven, then there will not be a religious documentary for the perpetrators of damn with name or vituperation.

Research Methodology and Evaluation of Hadith (traditions). In this research, the document (the chain of the transmission) and text of traditions will be analyzed based on the tradition of Shiite scholars in the science of Riġāl and Dirayat al-ḥadith. It seems that according to the accepted criteria for Shiite scholars, many of the traditions of reproach, vituperation and damn are incorrect and invalid; because there are unknown narrators, ġulāt "extremists", non-Twelvers, and narrators suspicious for fabrication of traditions in the chain of the transmission, which is faced with the tolerance of the Shiite scholars. Since in the text of some traditions there have been opposition to historical facts, it has been relied on in its critique of historical facts. The criteria used in the critique of the text are presented as follows:

C) Content Criteria

The most important criteria for content that will be used in this research are:

6. Agreeing or disagreeing with Quran verses
7. Agreeing or disagreeing with the eternal and proven tradition of the Prophet (Peace be upon him)
8. Agreeing or disagreeing with historical facts
9. Agree or disagree with the dignity of the infallibility of the Imams (as)
10. Agree or disagree with the rational ethics.

D) Documentary criteria

This research will use the customary and familiar methodology of the later scholars to evaluate the document (chain of the transmission). Document will not depart from the four divisions in assessing validity and invalidity of the document. The correct (ṣaḥīḥ) narration will be considered by its well-known definition: «What is related to the infallible via a Twelver righteous from another like him in all classes». The good (ḥasan) narrative is what related to the infallible by praised Twelver narrator. The authentic (muwattaq) narrative will also be a narrative that the non-Twelver is in its chain, but has been validated among Twelver scholars. The poor (da'if) narrative will be a narration other than three mentioned (ṣaḥīd ṭānī, 1988, pp. 23-24; Fazlī, 2001, pp. 106-109).

First narrative:

Calling an infant as lizard by prophet (peace be upon him)!

There is a report about the Syrah of the Holy Prophet (p.b.u.h) that is linked to Marwān ibn al-Ḥakam ibn Abī'l-'Aṣ and Marwānīd. A narration of Imam Bāqir (p.b.u.h) is quoted in *Kitab Al-Kaḥfī*, which is also quoted here: "When Marwān was born, he was taken to the Prophet (peace be upon him) to pray for him, then he was given to 'Ā'īṣah bint Abī Bakr to turn to the Prophet (peace be upon him), when 'Ā'īṣah brought the baby to the prophet (p.b.u.h), prophet said: "Lizard! Take away from me the lizard child" Zurāra said, "I do not know except what he said that the Prophet cursed him" (Kulaynī, 1969, Vol. 8, p. 238).

Studying implication of narrative

The above report is a historical data that should have been encountered by appropriate methods of critique of the text as well as the evaluation of the document and the identification of the narration intermediaries, so ultimately reach to its reality or falsehood, or it is verified as true. In other words, this data may be a fact, or on the contrary, only a data that has no sufficient reason to be true or false.

Two important points are worth mentioning about the text and content of this narration. The first point, according to various historical narratives Marwān ibn al-Ḥakam, died in the sixty-five AH. And again, it was reported by repeated historical records at the time of his death, he was sixty-three years, although he had been mentioned to live up to eighty years (Ṭabarī, 1983, p. 475, Ibn al-A'īr, [no date], vol. 4, p. 348). On the other hand, some sources mention

³⁸ Faḥr Rāzī (d. 606 AH) has come to the conclusion that the Shiite religion is that the Prophets: do not commit any of the major and minor sins, whether it is intentional or by inadvertence, or from oblivion or interpretation (Faḥr Rāzī, 1986, p. 8). Sa'īd Mortiza (d. 436 AH) wrote: "The imams Shiite said that it is not permissible for them (the Prophets) to commit any sin, whether minor or a major sin, neither before nor after the prophecy (sa'īd Mortiza, 1989, p. 15). About the Prophet's (PBUH) mien in the Sunni Sources: Muhammad Sādiq Al-Najmi, Lights on the ṣaḥīḥain, pp. 242-288.

that his age at the time of Prophet's demise (P.b.u.h) was eight years (Ibn 'Asākir, 1995, Vol. 57, p. 236), Ibn Ḥaḡar, 1995, Vol. 6, p. 203). So it can be concluded that he was born in second or third years of Hiḡra. It is also clear that Ḥakam ibn Abī al-‘Āṣ was not Muslim until the conquest of Mecca and after conquest, he became a Muslim and migrated to Medina, and then he was exiled from Medina. Nevertheless, how Ḥakam ibn Abi al-‘Āṣ, the harsh enemy of the prophet (P.b.u.h), who was in Mecca, In the second or third year of the Hiḡrī, at the peak of the conflict between Muslims and the infidels of Qurayṣ, has taken his son to the Prophet (p.b.u.h) pray to for him in Medina! The second point is that, if we accept, this really happened, and Ḥakam ibn Abi al-‘Āṣ has taken his child to the prophet (peace be upon him), can we accept that the Prophet of Mercy, who wanted to lose his life for belief of infidels, in front of someone who has given his child to pray, said Lizard! Keep this lizard boy away from me!

In addition, in *Kitab Ṭabaqāt Al-Kubrā*, in the description of the rebellion of Medina against Umayyad, it has been reported that Abdullah Ibn Hanẓalah in the midst of the rebellion went over the pulpit and spoke of Marwān's heresies. People shouted at the middle of his speech and spoiled Marwān: "And they began to vituperate Marwān and said, lizard, the son of lizard". To calm the people down, Abdullah said: "malison do not do anything, show you in confronting them!" (Ibn Sa'd, [no date], Vol. 5, p. 67) The question now is that if this interpretation was really from the Prophet (peace be upon him), why did Abdullah debar the people of his statement? Certainly, this statement of the prophet (peace be upon him) was the best weapon to deny Marwān. But ‘Abd Allāh ibn Hanẓalah is unhappy to hear such a statement, so it is possible that the Prophet (peace be upon him) basically didn't say such a word. ‘Abd Allāh's speech also suggests that calling Marwān as lizard by people is vituperation and saying it is not correct. However, it may seem unlikely to some people that the report of the interpretation of Ibn Sa'd of lizard has a base and someone in somewhere, for the first time, has used the interpretation; if we accept such a possibility, then we must seek the base within the sources. Surveying Sunni narrative beliefs shows that this interpretation has been attributed to the Prophet (peace be upon him) from 'Abd al-Rahman ibn 'Awf. Al-Ḥākim Nīṣābūrī in *Al-Mustadrak 'ala al-Sahīhayn* has stated: "... 'Abd al-Rahman ibn 'Awf said:" no one had a newborn baby unless he or she was taken to the Prophet (p.b.u.h) to pray for, they brought Marwān to the prophet (peace be upon him), so he (peace be upon him) said: "he is the lizard, the son of lizard, and damned child of a damned, this is a true hadith that Buḡārī and Muslim have not mentioned it!" (Al-ḥākim al-Nīṣābūrī, [no date], Vol. 4, pp. 489-490).

Many Sunni scholars have conveyed the news of damn and also Prophet's warning about Ḥakam ibn Abi al-‘Āṣ and the children he had in his possession, and admit that Marwānid were an evil family for Muslims (Ibn 'Adī, 1989 AH, Vol. 3, p. 256). Ibn Aṭīr, [no date], Vol. 2, p. 34 / ḡahabī, 1993, Vol. 2, p. 107).

In the other words their infamy is like the sun at midday, but it seems that the phrase "lizard the son of the lizard" has been said by 'Abd al-Rahman ibn 'Awf during enmity with 'uṭman, and only to quench his grudge against 'uṭman and his son-in-law (Marwān) attributed that to the Prophet (peace be upon him)³⁹. Of course, another possibility is that Maina Mawlā 'Abd al-Rahman made such a speech instead of 'Abd al-Rahman ibn 'Awf during the insurrection of people against 'uṭman and published it. It must be noticed that 'Abd al-Rahman ibn 'Awf, because of kinship, advocated 'uṭman in the council, and therefore 'Ali (peace be upon him) protested to him. But he, after the outbreak of hostility with 'uṭman, spoke in confirmation and reverence of 'Ali (as) from the viewpoint of Prophet (peace be upon him). However, it is unlikely to attribute such a statement to the Prophet (peace be upon him) to retaliate against 'uṭman and his son-in-law Marwān, who had created distance between them. Is it possible in the words of the Prophet (peace be upon him), that the 'Abd al-Rahman has said such a citation? Another remark, according to the famous saying, that sometimes is true: "Until there isn't something, people do not say things". Therefore, the root of this interpretation is likely to come to an adventure that many sources have quoted, and it can be accepted that the prophet has stated that; But not in the sense that others have said. In the narrative reports it was said that Ḥakam ibn Abi al-‘Āṣ walked behind Prophet (peace be upon him) then smiled, scratched, waved his hands and fingers and tried to scoff him. One day the Prophet returned and saw him scoffing and said: "Be like this" and in another narrative he said: "God make you trembling". The word "Wazaq", if it was an abstract noun, it means trembling, and the prayers of the Prophet (p.b.u.h) were answered, and Ḥakam started to tremble. It is unlikely that the Marwān's opponents borrowed this curse and used the word in its concrete sense, i.e. lizard! (Ibn Abd al Bar, 1992, Vol. 4, p. 1546, Zamaḡsarī, 1997, p. 359; Ibn Aṭīr, [no date], vol 5, p. 73).

Analyzing the chain of the transmission

This narrative has not been derived from any source or collection of Shiite early sources and assemblies except rauḡah of Al-Kāfī. Kulayni had different paths to Abān in Al-Kāfī, and this narrative is suspended and the chain of the transmission from Kulayni to Abān has not been mentioned, therefore, its validity cannot be accepted⁴⁰. It may be said that the ambiguity in this narrative is not susceptible ambiguity because based on the previous narrative the chain has been cut for the sake of summarization! However, the study of the hadiths before and after this controversial subject

³⁹ About the enmity of 'Abd al-Rahman ibn 'Awf with 'uṭman: Ibn ṣabbah, 1990, vol,3, 1031-1032, and Ibn Abi al- ḡadid, 1959, vol. 1, p. 346. However Maina Mawlā 'Abd al-Rahman ibn 'Awf was accused by Sunni of being exalted in the Shiite while his name was not mentioned among the Shiites of 'Ali (AS) (Ibn al-ḡūzī, 1969, vol, 1, p. 346). 'Abd al-Rahman ibn 'Awf in the veneration of 'Ali (ṣaiḡ Sadūq, 1983, p. 27 / al-Hakim al-Nīṣāburī, [no date], vol 3, p. 160) ṣaiḡ Muḡid, 1983, p. 35).

⁴⁰ If narrators of the suspended hadith are identified and their credibility are known, then it can be placed in the circle of the Ṣiḡāḡ narrations, but if omitted narrator is not known, or is known but his authority is not known, it will join to weak narrations (Subḡānī, 1999, pp. 69-70, 105).

matter showed that path of Kulayni probably has been in such way in this narrative: Al-Ḥusain Ibn Muḥammad al-Aṣ'arī of Mu'allā bin Muhammad from Al-Ḥasan Ibn Ali al Waṣṣā from Abān Ibn 'uṭman (Kulayni, 1969, vol. 8, p. 238). Although, this possibility is equal preference, because it was briefly understood that Kulayni, from ten ways derived his narratives from Abān Ibn 'uṭman, and it is not clear which way it was. But nevertheless, in the above-mentioned way, there is a person named Mu'allā Ibn Muhammad, who is not reliable⁴¹. In conclusion, it is not worthless to mention that in the jurisprudential texts and religious authorities' sentences, there is a debate as whether the term "dog" or "pig" can be used for lewd person? Some people have documented the same words attributed to the Prophet about Marwān -and they have authorized to do so (Ġulpāyḡanī, 1994, vol. 2, p. 144). As mentioned above, the documentation of many religious authorities have been such a report that the content and text of the document have been rarely tested and checked!

Second narrative:

Damn of guide and passenger

Another report was written in some of the sources of the Sunni that the prophet (peace be upon him), read sermon at the mosque in Medina, where a man took his son's hand (in some sources the man took his father's hand) and left the mosque. Prophet commanded: "God will remove guide and passenger from His mercy, woe to this nation from Man with big buttocks!" (Ṭabarānī, 1986, vol. 17 p. 176). Ibn 'abd al-barr, 1992, vol. 2, p. 784). The Shiite sources also narrated this report and based on some sources of Sunni that man was Mu'āwiya that took his father Abu Sufyān' hands and left the mosque. And some Shiite sources have said that this person was Mu'āwiya and had taken his son Yazīd' hands and had left the prophet's meeting (Karajaki, 2001, p. 107). Ḥillī (d. 726 AH) wrote: "Mu'awiyah took his son Yazīd hand"(1960, p. 79).

The footnote author of the book based on the historical errors mentioned: "more proper: Mu'āwiya took his brother's (Yazīd) hand " (ibid). Some scholars of Shiite have also cited Ṭabarī, while Ṭabarī has quoted the order of M'utazid Abbasid (reign: 279-288 AH) about Mu'āwiya damn. This data came in that charter, Ṭabarī had not quoted it as a historical fact (Ṭabarī, 1983, vol. 8, p. 185 / Amīnī, 1960, vol. 10, p. 139). Šaiḡ Bahāī' father (d. 984 AH) has also mentioned: Mu'āwiya took his son Yazīd and went out and did not listen to the sermon ('āmilī, 1990, p. 79).

Indicational review:

All the sources of this report have written that while the Prophet (peace be upon him) was speaking to the audience, two people without mentioning any words or any accident have left the meeting. Some of the sources believed that these two were Mu'āwiya and Abu sufiyān, and some others believe that they were Mu'awiyah and Yazīd. However, there are a few points to consider in this report. First, why did those two go out of the mosque? Have they come out in protest? Or are they out of the mosque for an unidentified direction?

Secondly, if Mu'awiyah took his father's hand and taken him out of the mosque, what was the reason? Was Mu'awiyah in a position that could take the hands of his father and took him from the Prophet meeting?!

Third, some Shiite sources have mentioned that Mu'awiyah took his son Yazīd hand and took him out of the mosque? If they talked about famous Yazīd, it must be remembered that he was born years after the death of the Prophet (peace be upon him)! And if their object was another Yazīd, the history has not shown such a son to Mu'awiyah!⁴²

Fourth, whether merely going out of the mosque could persuade the Prophet (p.b.u.h) to be disturbed and damn them! While we know he was commissioned to compose the heart of these new Muslims!

Fifth is that historical sources have revealed that the Prophet Muhammad made Abū sufiyān responsible for the collection of alms and zakat of property in one of the Islamic regions (Yaḡūbī, [no date], vol. 2, p. 76 / Balāḡurī, 1975, vol. 1, p. 83) / Maqrīzī, [no date], pp. 75-76) Now can it be accepted that the prophet curses someone and publicly disgrace him, and then made him responsible for collecting alms in his last days of life?

Sixth, is the way of Prophet speaking and his extraordinary modesty compatible with the use of the term " ذى السنانة؟! [Man with big buttocks]

The oppressive and inappropriate works of Mu'āwiya Ibn Abī sufiyān are so great that few reference to the Shiite and Sunni historical and narrative texts will show this. Works such as disobedience to the leader of the Muslims, the war with the Muslim leader, killing of 'Ammār Ibn Yāsir, the killing of innocent people in Iraq's cities and villages, the imposition of peace on Imam Ḥasan Muḡtabā (peace be upon him), the instigation of the murder of Imam Ḥasan Muḡtabā (peace be upon him), murder of Ḥuḡr Ibn 'uday, joining of Zīād Ibn 'ubaid to Abī sufiyān, appointing Yazīd as crown prince, and many other unlawful acts, all of which were recorded in the Islamic history that both the Shiite and the Sunni accepted and quoted it and confirmed its occurrence (ḡāḡiz, 1988, vol. 2, pp. 8-9); however, why did not Muslims pay attention to all these abusive works and sought to condemn him with the words the Prophet? One of Shiite contemporary writers according to this report has given: "Mu'āwiya's bottom, like his stomach, was a proverb" (Kūrānī, 2004, vol. 2, p. 60). He also wrote a commentary on this report: "What is worth seeing is that the Prophet has

⁴¹. Naḡāšī regarding his hadith and religion called him disorderly, and Ibn ḡaḡāirī wrote about him: "his narrations are some good and some bad and cites to unreliable, but could be dealt as confirmer"(Naḡāšī, p, 418/ Ibn ḡaḡāirī, p, 96)

⁴² Ṭabarī believes that Yazīd was born in 22 AH (Ṭabarī, 1983, vol. 3, p. 239). Ibn Asākir has mentioned 25th and 26th AHs as the date of birth (Ibn Asākir, 1995 AH, vol. 65, p. 397). Ṭabarī has not mentioned another Yazīd between Mu'āwiya children (Ṭabarī, ibid. vol 4, p. 243).

combined the word bottom to imply the greatness of the Mu'āwiya's bottom". What is the feature in this comment that the author has read it interestingly? Isn't it persecution against the Messenger of Allah?!

One of the narrators in the chain of the transmission said a sentence about the direct narrator of the story that is worth mentioning. Aḥmad Ibn Zuhair one of the narrators of the report has said: "I do not know if this 'āsim saw the prophet (peace be upon him) and heard from him?" (Ibn 'abd al-barr 1992, vol 2, p. 785) The Shiite writer (Kūrānī) made a judgment about that sentence. He considered Aḥmad Ibn Zuhair's comment a defense for Mu'āwiya Ibn Abī sufiyān. Kūrānī wrote: "See this one-eyed! The companion who he admits his justice, said that the prophet (peace be upon him) has commanded: "Woe to the nation from the man with big buttocks!" But this one-eyed reveals his desire for friendship with his Imam, who prevent from hearing the right" (Kūrānī, 2004, vol. 2, p. 61). Apparently, according to the period in which Aḥmad Ibn Zuhair or Abū Bakr Ibn Abi Ḥaṭīma lived, and also according to the narrations he has been intermediary to quote it; in which Ali and his family members virtues have been written and according to his family, he cannot be considered a fanatical defender of Mu'āwiya, or called "one-eyed"⁴³. At least, it would be possible that Abū Bakr Ibn Abi Ḥaṭīma also wondered about the use of the term "ذی السبابة" and, instead of doubting this, has hesitated that 'āsim is a companion. If so it could be concluded that 'āsim did not see and hear the prophet. Consequently his report will be invalid. Therefore it was not a defense of Mu'āwiya.

Analyzing the chain of the transmission

A few points about the document of this narrative are noteworthy:

First, the Sunni scholars have considered this narrative to be correct based on their own Riḡāl rules (Ḥaytamī, 1987, p. 5, p. 242). (Ibn Aṭīr, p 3, p. 76)

Second, some Sunni scholars have also tried to pretend that this narrative is fake and fabricated, and even attributed it to the Shiite and introduced it as a fictional narrative in response to Mu'āwiya's fabricated virtues (ḡahabī, 1992, pp. 269-271), however, as mentioned, according to the documents in the Sunnite books, this narrative based on the Sunni Riḡāl rules cannot be damaged in terms of the document, although Abū Bakr Ibn Abi Ḥaṭīma (Aḥmad Ibn Zuhair) has said a sentence about this narrative that indicates his doubt about the information validity (Ibn 'Abd al-Barr, op. cit.).

Third, although this narrative based on the Sunni Riḡāl rules is considered to be correct, but it is not possible to accept it because even though the content of this narrative is consistent with the personality of Mu'āwiya, but such a behavior is not expected from the Prophet Muḥammad (peace be upon him), moreover, this narrator's confession is about another person, not the narrator himself.

Fourth, Naṣr Ibn 'āsim is from ḡawariḡ and is likely to have forged a word from the Prophet Muḥammad (peace be upon him) in the fight against Umayyad and Marwānid (Mubarrad, 1996, p.612, Balāḡūrī, 1996, p.7, p.146). This (hadith forgery) is very common among Muslims in the first century as far as Mubarrad (died 898) has said about Al-Muhallab ibn Abī Sufra: "sometimes Al-Muhallab (ibn Abi Sufra) forged hadiths in order to strengthen the Muslims and weaken the ḡawariḡ". (Mubarrad, 1996, p.624).

The third narrative

by the Prophet Muhammad (peace be upon him) The explicit curse of Ḥakam ibn Abi l- 'Āṣ Another example of the reports from the biography of the Prophet (peace be upon him) in which an unexpected behavior is attributed to him, is a narrative quoted by Maḡlisī in Biḡār al-Anwar from ḡakim al-Niṣābūrī. "Amr bin Murrah al-ḡuhanī who was one of the companions of the Prophet Mohammad has narrated that Ḥakam Ibn Abi l- 'Āṣ wanted to come to see the messenger of Allah. The prophet knew his voice and said let him to come! God damn him and those who will come after him! Except the believers, that of course are low! They squander in the world and will decay in the hereafter! They are the owners of the wickedness! Blessings are given to them in the world and have no benefit in the hereafter!" (Ḥākīm al-Niṣābūrī, [no date], p 4, p 481, / Maḡlisī, 1982, p 62, p237).

According to the searches done during this research, this report is only quoted in the Sunni sources and such a statement is not attributed to the Prophet Muḥammad (p.b.u.h) by the words of the twelvers infallible Imams. asked to see the Messenger of **Argumentative investigation**. The report states that Ḥakam Ibn Abi l- 'Āṣ Allah (p.b.u.h). But after recognizing his voice and before his arrival (i.e. in his absence), the prophet cursed on him and those who will come after him. The discussion would be about the behavior of The Prophet (p.b.u.h) with the person and his son Marwān also who based on the report asked to see him. Although Ḥakam Ibn Abi l- 'Āṣ have been exiled was one of the rare enemies of 'Ahlul bait, but their animosity cannot be a good justification to accept such behavior. The Prophet's method of behavior was continuously based on the toleration and keeping a secret so that to create an

⁴³ Aḥmad Ibn Zuhair or Abū Bakr Ibn Abi Ḥaṭīma is one of those who narrated the superiority of 'Ali (peace be upon him) in Islam, the sermon of Imam Ḥasan Muḡtabā (peace be upon him) after the martyrdom of 'Ali (peace be upon him), the hadith and the narrative of the 12 caliphs after the prophet (Maḡlesī, 1983, J 38, pp. 257-258). Taḡlīl Tabrīzī, 1995, p. 45 / Ibn Biṭrīq, 1987 AH, p. 170 / ṣaiḡ ḡūsī, 1991, p. 130)

1. It is noteworthy that many of the documents of the Sunni hadith are truly correct and there is no lying in the series of documents, except the first person who at the end of the document attributed his saying to the Prophet Mohammad (peace be upon him) and he is certainly one of the Companions, who, according to Sunni, is just and his narrative is correct; however, the Shiite and any other fair acknowledges that mere observation or accompaniment, or even striving along with the Holy Prophet (peace be upon him) cannot guarantee for the whole of life, that such a person will never be wrong or deviate from the path of justice!

opportunity to attract the infidels and provide the situation in which the believers suffer less mischief from them. The behavior seen with the infidels of Mecca by The Prophet (p.b.u.h) after the conquest of the sacred city as well as winning the hearts of new Muslims from Qurayš in the division process of the trophy, as well as his tolerance in declaring certain political, and divine orders, all of them deny such behavior. Moreover, why did not The Prophet (p.b.u.h) use this interpretation for the other political personalities of that time, which later after him were the most obstinate enemies of 'Ahlul bait?! This indicates that the Prophet did not follow such method of behavior and did not continuously curse on people with their names and addresses or he did not even curse a certain family forever, while and Marwān excluding the probable believers! Certainly, every Muslim by considering the life of Ḥakam Ibn Abi l- 'Āṣ as well as other members of this family, will understand that whether they deserve to be cursed or no? But special cursing has been recorded among the Sunni books as well as Shi'a for the Marwānid, which has been promoted by the various groups, and it seems that during the political conflicts over seizing the caliphate, these curses have been spread⁴⁵ and quoted from The Prophet (p.b.u.h) to have a greater effect on the weakening and denial of the political rivals.

Analyzing the chain of the transmission. The discussed report is not mentioned independently in the Shi'ite narrative collections, but it is derived from the Sunni sources in which all hadiths finally lead to 'Amr bin Murrah al-ḡuhanī, and no one else has reported this except him. This encourages further review of 'Amr's history. 'Amr bin Murrah al-ḡuhanī was one of the Companions of the prophet Muḥammad (p.b.u.h). He was considered as a forerunner Muslim and the first one who joined the Quḍā'a to Yamani (Qaḥṭānī) (Ibn Sa'd [no date], p4, p347, Ibn Abd al-Barr, 1984, p32). From what is written in the historical books about him, it is concluded that he had a great desire to consider that his tribe and family (ḡuhaynah) and generally speaking the Quḍā'a belongs to the Qaḥṭānī. Therefore, he quoted the narrative from The Prophet (p.b.u.h) based on which Muḥammad (p.b.u.h) believed that 'Amr bin Murrah belonged to the Quḍā'a tribe not to Ma'ad (ḥalīfat Ibn ḥayyāt, 1993, p126, /Ibn Sa'd, [no date], p4, p347/, Mauṣilī, 1991, p. 136). The rivalry between 'Adnānī and Qaḥṭānī and tribal snobberies have been a tense, and challenging issue among the Arab before and after the Islam. We do not want to consider these topics in this study, but paying attention to this point in the life of 'Amr bin Murrah al-ḡuhanī is considerable; he had influence over his tribe and by converting to Islam and promoting the situation of The Prophet (p.b.u.h), his reputation grew more among his tribe.

Few narratives from Muḥammad (p.b.u.h) have been quoted by him. But among them, the track of the tribal snobberies and rising the ethnic rivalry have been more evident. For example he has quoted from The Prophet (p.b.u.h): "I listened that the messenger of Allah (p.b.u.h) said "Anyone who does not have good deeds to hope for, (for (Ibn Ḥabbān, [no date], P1, P385). This hadith was so compensation) he could marry with a woman from ḡuhaynah. unfamiliar that Ibn Ḥabbān had called it as a peculiar one. Historical reports indicate that he was very sensitive about the issue that Quḍā'a was from Ḥimyar and even when Mu'āwiya wanted him to introduce Quḍā'a as the son of Ma'ad bin 'Adnān, he refused to do it, although Mu'āwiya promised to pay the tribute of Iraq and Egypt to him (Ḥaytamī, 1987, p. 1, p. 194).

'Amr bin Murrah supported Mu'āwiya during the ṣiffīn War and actively participated in this war and encouraged others to accompany him (Kūfī, 1990, p3, p70/ Ibn Abī al-Ḥadīd, 1958, p4, p91). On the other hand, Mu'āwiya at the time of his reign was afraid of the influence of the Marwānid and also he was constantly afraid of coming them to power and he regarded Marwan and his son as a threat to Yazīd and his successors. (Marwazī, 1993, p73/ Ibn Asākir, 1994, p37, p126).

According to the historical reports, because of the alliance of Yazīd Bin Mu'āwiya's with Banū Kalb who belonged to Quḍā'a, ḥālīd Ibn Yazīd Ibn Mu'āwiyah for the purpose of overcoming Banū Marwān, asked Banū Kalb to consider themselves as Yamani's people and agree with them, and on the other hand, he accepted the narrative of 'Amr bin Murrah al-ḡuhanī from Rasūl ul Allah (p.b.u.h) to gain the comprehensive support of Quḍā'a (Ibn Abd al-Barr, 1984, p. 33). Meanwhile, the Marwanid under the leadership of Marwān Ibn Ḥakam and his children, did not support the affixation of Quḍā'a to Ḥimyar or the Yemeni people, but denied this affixation which caused the enmity of 'Amr bin Murrah al-ḡuhanī with the Marwanid, he quoted the narrative from Rasūl ul Allah (p.b.u.h) about Ḥakam Ibn Abi al- 'Āṣ and his children to weaken the Marwanid and strengthen the power of the Sufyānī branch and no one of the⁴⁶ companions of the prophet had not heard it yet.

Although the criminals of Mu'āwiya and his son Yazīd were far more horrific than the ugly acts of Banū Marwan, but as the Abbasids were faced with Marwān's branch, the Marwānid were more targeted by the attacks of the Abbasid Army. In some historical reports, It is quoted from The Prophet (p.b.u.h) that: "If the number of Ḥakam family this is ,and his sons reaches to 30, they will divide God properties among themselves and hire all people as servants" while some of the same quotes have been from Mu'āwiya *ibn Abi Sufyān. The most important thing that should not be*

4. Lying about The Prophet (p.b.u.h) for the personal and group purposes, began from his death and continued for a long time. During the usurpation of the caliphate and the abolition of the rights of 'Ahlul bait, damaging the reputation of 'alī Ibn Abi ṭālib by the Umayyad, coming to power by Abd Allah Ibn al-Zubayr, beginning Abbasid Caliphate, many lies are told against The Prophet so that some people can able to achieve their goals.

7. In quoting narrative, all ways lead to 'Amr bin Murrah al-ḡuhanī. Ḥākīm al-Nīšābūrī quoted Abdullah Ibn Zubayr saying to confirm the report of 'Amr bin Murrah who said: "Rasūl Allah (p.b.u.h) cursed on him and his children! But it seems that Ḥākīm al-Nīšābūrī have forgotten that Ibn Zubayr was involved with the Marwanid to take over the caliph's position and did everything to achieve his goal!

forgotten is that what happened in history was the issue of taking the oath of allegiance by Muslim Ibn al-Aqaba from the people of Medina for Yazīd Ibn Mu'awiya provided that the people of Medina became the (servant and slave) of Yazīd! It seems that this narrative report from The Prophet (p.b.u.h) is not true as it is mentioned, since in some reports, it is quoted that Marwan in the face of Mu'awiya incompatibility with him said: "Gradually, The number of -Ḥakam family and his son reaches to 20 and it will reach to 40 in few days, then you will know what they can do". This saying indicates that they were proudly waiting for the completion of the number 40! And the words of The Prophet (p.b.u.h) have not been a shame to them! Abu al-Farağ Isfahanī, died (937) quoted from The Prophet about as: "Ibn al-Maḥzūmiya, if the number of his family reaches to 30 or 40, he will control the the sons of Ḥakam Abi l- 'Ās situation after me." It is as if the opposition of Mu'awiyah' with Banū Marwan and Ibn Zubair's opposition to them changed and distorted the Prophet's (p.b.u.h) words so that was easily used against the Marwanid. (Abu al- Farağ Isfahanī, [no date], p13,p287/ Ibn Asākir, 1994, p37, p126,/ Marwazī, 1993, p73).

Analyzing the above reports and referring to a historical point

As mentioned above, and in the report of Mubarrad (Died 898), hadith forgery was used abundantly to suppress the opponents. Damn of guide and passenger which was attributed to The Prophet (p.b.u.h) was used as a tool by the propagandists and politicians of Banū Abbās, in as much as they nationally recommended people to curse Mu'āwiya. They resorted any means to reach the power since they believed that their goal was sacred and they prepare themselves to attributes the words which did not tell by The Prophet (p.b.u.h) to him in order to reach their goal. (Ṭabarī, 1982, p8, p182).

References

1. Ibn Abi al-Ḥadid, *ṣarḥ u Nahağ al-Balāğa*, Maḥmūd Abu-al-Faql Ibrāhīm, Beirut, Dār al-ihyā, al kutub al 'arabiya, 1959.
2. Ibn Aṭir, 'Azzidīn Abi Ḥasan, *'usd ul ḡābah*, Tehran, Esmailian publication, [no date].
3. Ibn 'A'ṭam Kūfī, *kitāb Al-Futūḥ*, edited by Alī šīrī, Beirut, Dār Al-Aḍwā, 1991.
4. Ibn Bitrīq, Yaḥyā Ibn Ḥasan Ḥillī, *'umdatu 'uyūn i Šiḥāḥ il aḥbār*, Qom, the Institution of Islamic Publishing, 1987.
5. Ibn al-ḡūzī, Abu Al-Farağ 'Abdurrahmān Bin Alī, *al mauḍū'āt*, edited by 'Abdurrahmān Muhammad 'uṭmān, Medina, al maktaba al salafiya, 1969.
6. Ibn Ḥabbān al-Bustī, *kitāb al maḡrūḥīn*, edited by Maḥmūd 'Ibrāhīm Zāyid, Mecca, Dār al-Bāz, [no date].
7. Ibn Ḥağar 'Asqalānī, *Al 'iṣābah fī tamyīz al ṣahābah*, edited by 'Ādil Aḥmad Abdul mauḡūd and 'Alī Muhammad Muawwaḍ, Beirut, Dār al kutub al 'ilmīyya, 1995.
8. Ibn Sa'd, *Ṭabaqāt al-Kubrā*, Beirut, Dar sādīr, [no date].
9. Ibn ṣabbah, Abū Zaid 'umar Al-Numayrī, *tārīḥ al madīna*, edited by Fahīm Muḥammad ṣaltūt, Qom, Dār al-Fikr, 1990.
10. Ibn Abd al-Barr, Yūsuf bin Abdullah, *Al-'istī'āb*, edited by Muḥammad al-Baḡāwī, Beirut, Dār al-ḡīl, 1992.
11. Ibn Abd al-Barr, *Al-'inbāḥ 'alā ṭabaqāt al-ruwāt*, edited by Ibrāhīm Al-Abyārī, Beirut, Dār Al-Kitāb al-Arabī, 1985.
12. Ibn 'Aīdī, Abū 'Aḥmad 'Abdullāh Al-ḡurḡānī, *Al-kāmil fī duaḡā al-riḡāl*, edited by Suhayl Zakkār, Beirut Dār al fikr, 1989.
13. Ibn Asākir, Abu al Qāsim 'Alī ibn al-Ḥasan, *tārīḥ madīna dimaṣq*, edited by 'Alī Šīrī, Beirut, Dār al fikr, 1995.
14. Ibn Ḡaḍāirī, 'Aḥmad ibn al-Ḥusain, *al-Riḡāl*, edited by Sayyid Muḥammad Riḍa ḡalālī, Qom, Dār al-Ḥadīṭ, 2002.
15. Abū y'alā Mauṣilī, Aḥmad ibn 'Ali, *al Musnad*, edited by Ḥusain Salīm Asad, Damascus, Dār Al-Ma'mūn li al turāt, 1992.
16. 'Iṣfahānī, Abu Al-Farağ 'Alī Ibn al-Ḥusain, *Al-'Aqānī*, edited by Samīr Jābir, Beirut, Dār al fikr, [no date].
17. Amīnī, Abd al-Ḥusain, Al-ḡadīr, Beirut, Dār Al-Kitāb al-'Arabī, 1997.
18. Amīnī, Abd al-Ḥusain, *Al waḍḍā'un wa 'aḡādīṭuhum*, edited by Rāmī Yūzbakī, Qom, Al-Ḡadīr Center for Islamic Studies, 2000.
19. Balāḡurī, 'Aḥmad ibn Yaḥyā, *'Ansāb Al-'Ašraf*, edited by Suhayl Zakkār and Riyāḍ Zirīklī, Beirut, Dār al Fikr, 1997.
20. Balāḡurī, 'Aḥmad ibn Yaḥyā, *Futūḥ al- Buldān*, edited by ṣalāḥ al dīn Munḡid, Cairo, maktaba Al-Nihḍa, 1975.
21. Taḡlīl Tabrīzī, Mīrzā Abūtaleb, *Tanzīah al-šīah 'an al-šubuhāt al-wāḡīya*, unknown, 1995.
22. Ḡāḡīz, 'Amr bin Baḡr, *al-rasāil*, edited by Abdul-'Amīr 'Alī Muḡannā, Beirut, Dār al-Ḥadīṭ, 1988.
23. Al-ḡakīm Nīšāburī, Abu 'Abdullāh Muḡammad ibn 'Abdullāh, *Al-Mustadrak 'Alā Al-ṣaḡīḡayn*, Beirut, Dār Al-Ma'arafa, [no date].
24. Ḥillī, ḡasan ibn Sulaymān, *Al-Muḡṭaḡar*, edited by Sayyid 'Alī Ašraf, Qom, Ḥaydarīya library Publication, 1951.
25. Ḥillī, ḡasan Ibn Yūsuf, *Minḡāḡ al-Kirāma*, edited by 'Abd ul Raḡīm Mubārak, Mashhad, Tāsū'ā Publication, 2000.
26. Ḥalīfat ibn ḡayyāt, *Al-Ṭabaqāt*, edited by Suhayl Zakkār, Beirut, Dār al-fikr, 1994.

27. D̤ahabī, šams al-Dīn Muḥammad Ibn 'Aḥmad, *Sīyar 'a'lām al-Nubalā*, edited by šu'ayb al-Arūt and Ḥusain Asad, Beirut, Al-Risāla institution, 1993.
28. D̤ahabī, šams al-Dīn Muḥammad Ibn 'Aḥmad, *Al-Muntaqā Min Minhāğ al-'i'tidāl*, edited by Muḥibb al-Din al-ḥatīb, Riyadh, Committee for Islamic Research, 1993.
29. Zamaḥšarī, Abul Qāsim Maḥmūd Ibn 'Umar, *Al-Fā'iq Fī ġarīb al-ḥadīṭ*, Beirut, Dār al-Kutub Al-'ilmīyya, 1997.
30. Subḥānī, ġa'far, *'uṣūl al ḥadīṭ wa 'aḥkāmuh*, Qom, 'Imām šādiq Institute, 1999.
31. Sayyid Murtidā, Abul Qāsim 'Alī Ibn al-Ḥusain, *Tanzih ul 'Anbiyā*, Beirut, Dār al-'aḍwā, 1989.
32. Šahīd ṭānī, Zayn al-Dīn ibn 'Alī, *Al-Bidāyah Fī 'ilm al dirāyah*, edited by Abdulḥusayn Muḥammad 'Alī Baqqāl, Qom, Āyatullāh Mar'ašī Nağafī Library, 1988.
33. Šaiḥ šadūq, Abu ġa'far Muḥammad Ibn 'Alī, *Al ḥiṣāl*, edited by Ali Akbar ġaffārī, Qom, ġāmia mudarrisīn publications, 1983.
34. Šaiḥ Ṭūsī, Abu Ġa'far Muḥammad Ibn Ḥasan, *Al-ġībah*, edited 'Ebādullāh Tehrānī and 'Alī Ahmad Nāših, Qom, Islamic Studies Institute, 1991.
35. Šaiḥ Muḥfid, Abu 'Abdullāh Muḥammad ibn Muḥammad, *Al-'Amālī*, edited by Hussein 'ustād walī and Ali Akbar ġaffārī, Qom, ġāmia mudarrisīn publications, 1983.
36. Ṭabāṭabāī, Sayyid Muḥammad Ḥusain, *Al-Mizān fī Tafsiṛ Al-Quran*, Qom, ġāmia mudarrisīn publications, [no date].
37. Tabarānī, Abul Qāsim Sulaymān ibn 'Aḥmad, *Al-Mu'ğam al-Kabīr*, edited by ḥamdī 'Abd al-Mağīd al-Salafī, Beirut, Dār 'ihyā al-Turāt Al-'Arabī, 1986.
38. Ṭabarī, Abu Ġa'far Muḥammad ibn ġarīr, *tārīḥ ul 'umam wa al mulūk*, Beirut, mu'assasat al 'a'lamī lil maṭbū'āt, 1983.
39. 'āmilī, Ḥusain Ibn 'Abd al šamad, *wusūl al 'Aḥyār 'ilā 'uṣūl Al aḥbār*, edited by 'Abd ul laṭīf Kūhkamarī, Qom, mağma 'daḥā'ir al 'islāmīyya, 1990.
40. Faḥr Rāzī, Muḥammad Ibn 'umar, *iṣmat ul -'Anbiyā*, Qom, Al-Nağafī publications, 1986.
41. Faḍlī, Abd ul Hādī, *'uṣūl ul ḥadīṭ*, Beirut, um ul qurā Institution, 2001.
42. Karāğaki, Abul-Faṭḥ Muḥammad ibn 'Alī, *Al-Ta'ğğub*, edited by Fāris ḥassūn Karīm, Qom, Dār al-ğadīr Publications, 2001.
43. Kulaynī (ṭiqat ul -'Islām), Abu ġa'far Muḥammad ibn Ya'qūb, *Al-Kāfi*, edited by 'Alī Akbar Ġaffārī, Tehran, Dār al kutub al 'islāmīyya, 1969.
44. Kūrānī 'āmilī, 'Alī, *ğawāhir al-Tārīḥ*, Qom, Dār al Hādī, 2004.
45. Ġulpāyğānī, Sayyid Muḥammad Riḍā, *Al durr Al Mandūd*, edited by 'Alī Karīmī ġahrūmī, Qom, Dār al-Quran, 1994.
46. Mubarrad, Muḥammad bin Yazīd, *Al-Kāmil fil Luğat wa Al 'Adab*, edited by Muḥammad 'Abulfaḍl 'Ibrāhīm, Cairo, Dār al-Fikr Al-'Arabī, 1997.
47. Mağlisī, Mawlā Muḥammad Bāqir, *Bihār al 'anwār*, Beirut, Al-Wafā Institute, 1983.
48. Marwazī, Na'īm ibn ḥammād, *kitāb ul -fitan*, edited by Suhayl Zakkār, Beirut, Dār Al-Fikr, 1994.
49. Mas'ūdī, Abul Ḥasan 'Alī Ibn al-Ḥusain, *Murūğ al-ḍahab wa Ma'ādin al-ğawhar*, edited by Yūsuf As'ad Dāğir, Beirut, Dār al 'Andulus, 1965.
50. Maqrīzī, Taqīaddīn, 'Aḥmad ibn 'Alī, *Al-Nizā'u wat Taḥāšum*, edited by Sayyid 'Alī 'āšūr, unknown, [no date].
51. Nağāšī, Abul 'Abbās, 'Aḥmad Ibn 'Alī, *Al-Riğāl*, edited by Sayyid Mūsā šubayrī Zangānī, Qom, ġāmia mudarrisīn publications, 1996.
52. Al-Nağmī, Muḥammad Šādiq, Aḍwā 'Alā al-Sahīhayn, translated by Yaḥyā Kamāl al-Bahrānī, Qom, mu'assasat ul ma'ārif al 'islāmīyya, 1999.
53. Ḥaytamī, Nūruddīn 'Alī Ibn Abī Bakr, *Mağma 'Al-Zawā'id*, Beirut, Dār al-Kutub Al-'ilmīyya, 1988.
54. Yaqūbī, 'Aḥmad Ibn Abī Ya'qūb, *Tārīḥ al Ya'qūbī*, Beirut, Dār Šādir, [no date].