

التحقيق في سبّ و شتم معارضي أهل البيت (عليهم السلام)

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Root-Finding , Analysis and Criticism of the Insults and Affronts of Ahl al -Bayt's Opponents

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المستخلص

من بين مصادر الحديث الشيعي، هناك قول بأن أهل البيت من النبي (ص) قد أمروا بسب خصومهم. هذا المفهوم هناك في عبارة: «نَحْنُ مَعَاشِرُ بَنِي هَاشِمٍ نَأْمُرُ كِبَارَنَا وَصِغَارَنَا بِسَبِّهِمَا وَالْبِرَاءَةِ مِنْهُمَا». ذكر كشي هذا القول لأول مرة في القرن الرابع الهجري في كتابه الرجالي، وحتى القرن الثاني عشر، لا يمكن العثور على أي أثر لهذه العبارة في الكتب الروائية، حتى القرن الثاني عشر من قبل علماء الأخبار في كتب عوالم العلوم، بحار الأنوار ورياض الأنوار يتم الكشف عنه نقلاً عن رجال الكشي مرة أخرى، مع اختلاف طفيف. إن الحديث مضطرب وهذه العبارة هي قول سيد الحميري من طائفة الكيسانية وليس من الإمام المعصوم. بالإضافة إلى ذلك، في سلسلة الروايات، هناك أشخاص مثل نصر بن صباح وإسحاق بن محمد بصري و محمد بن جمهور عمي من بين الغلاة. بما أن هناك في تفكير الكيسانيين و المتطرفين ظاهرة سب معارضي أهل البيت (عليه السلام)، فمن الممكن الحكم بالجعل والضعف في عبارة «نَحْنُ مَعَاشِرُ بَنِي هَاشِمٍ نَأْمُرُ كِبَارَنَا وَصِغَارَنَا بِسَبِّهِمَا وَالْبِرَاءَةِ مِنْهُمَا». بالإضافة إلى ذلك، يتعارض محتوى العبارة مع آيات القرآن و روايات المعصومين.

الكلمات المفتاحية : نظرية التقريب - السب والشتم - إهانة - الغاليان - الكيسانية .

Abstract

Amongst the Shiites' ḥadīth resources, there is an expression indicating that Imām Sādiq (PBUH) has ordered to the cursing and denouncing of their opponents; this concept is latent in the expression "we, Bani Hāshim Family, have ordered all our followers to insult and affront our opponents". This statement was first cited by Kashī during the fourth hegira century in his bibliographical book, but no trace of this command could be found in the narrative books till the 12th hegira century. It was so until the 12th hegira century that the news scholars mentioned this statement once again with a little difference in a quotation from Kashī in such books as *Awālim al-Ulūm*, *Biḥār al-Anvār* and *Riyāḍ al-Anvār*. The ḥadīth is vague and features extraneous contents and this statement has been ascribed to Sayyed Ḥumayrī from Keysāniyeh Tribe not to the immaculate Imām (PBUH). Moreover, there are individuals in the series of this ḥadīth's document like Naṣr Ibn Ṣabāh, Ishāq Ibn Muḥammad Baṣrī and Muḥammad Ibn Jumhūr *Amī* all of whom are considered as Ghāliyān (exaggerators and extremists). Since the denouncing and cursing of the opponents of Shiites and immaculate Imāms (PBUT) is a lot accentuated in the mindsets of Keysāniyeh and Ghāliyān, the appended and fabricated nature as well as weakness of the expression "we, Bani Hāshim Family,..." can be ruled. Furthermore, the concept of the expression is in contradiction with the verses in the holy Qur'an's and narrations by the immaculate Imāms (PBUT).

Key words : Approximation theory , Cursing and denouncement , Insult , Ghāliyān , Keysāniyeh .

Statement of the Problem

The Holy Qur'ān has been descended to the great prophet of Islam His Highness Muḥammad (ﷺ) through revelation; this divine book is essentially laid on the foundation of ethics and guidance and this stream is commissioned inter alia to the resolving of the discrepancies between the human beings and creation of unity parallel to the guidance and ethics. This important theme can be inferred from the following verses:

Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace Guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight (Q. 2:213).¹

Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty (Q. 3:105)

After the demise of the great prophet (ﷺ), two denominations called Shiite and Sunni came to the existence. Amongst these two groups, various sects also appeared each of which has had different and, occasionally, conflicting perceptions of the holy Qur'ān and the God's messenger (ﷺ) according to its own specific basics and principles. In between, some of the sects have solely made fabrications and distortions for corroborating themselves and weakening their rivals and this has gradually led to the spreading of the seed of hatred and difference and enmity amongst the Islam-derived sects. In the course of Islam's history, the incorrect policies and illiterate rulers lacking any sense of strategy have accelerated this trend; *Umayyids*, *Abbasids*, Ottomans and *Safavids* have played a greater role in this regard. After the great prophet (ﷺ) passed away and considering his highness's recommendations in *Thaqalayn Ḥadīth*, a group of people became the supporters of Imām ʿAlī (PBUH). This group is called Shiite with Shiites having been divided into various sects and creeds in the course of Islam's history. The first branch of Shiism is called *Keysāniyeh*; the *followers of Muḥammad Ibn Ḥanifeh* also rose up against the enemies of *Ahl al-Bayt* (PBUH) and showed an unjust visage of them in various military, scientific and ideological areas. One of the behaviors exhibited by *Keysāniyeh* and, following their lead, *Ghāliyān* for fighting against the *Umayyids'* mistreatments and misbehaviors, was cursing and denouncing the

opponents of the family (*Ahl al-Bayt*) of the prophet (ﷺ). In between, expressions under such a title as “we, *Bani Hāshim* Family, have ordered all our followers to insult and affront our opponents” were embedded amongst the Shiite *ḥadīths*. The foresaid expression includes curse, denouncement and insult, hence, it is contradictory to the verses in the holy Qur’ān as well as the practical and verbal traditions (*Sunnah*) of the great prophet (ﷺ) and immaculate *Imāms* (PBUH). The main question of the present study has been laid on the foundation of the idea that whether this expression can be realized as stemming from the original mindset of *Imāmiyyeh* Shiism? Or, this mindset is rooted in the groups segregated from *Imāmiyyeh* Shiism? Also, do this expression and its purport conform to the verses in the holy Qur’ān and the words of the prophet (ﷺ) and immaculate *Imāms* (peace be upon them)? It has to be stated about the study background that there have been performed no independent researches in this regard. The present study has been conducted based on information collecting and description and analysis method.

1. Terminology

Insult, affront and curse (*Sabb, Shatm and L// an*) are concepts found in the interpretive and narrative resources. There are cases in which a concept has been interchangeably used for another and assistance is sought from the holy Qur’ān and narrations for justifying misbehaviors. Firstly, in this study, the conceptualization of curse, insult and denouncement was investigated and, after specifying the semantic domains of each of them, the root and emergence locus of the expression “we, *Bani Hāshim* Family, have ordered all our followers to insult and affront our opponents” have been subsequently explored.

1.1. Curse (L// an)

Arab lexicologists have defined the term “curse” (*l// an*) in the following words: “words that are comprised of such letters as “P”, “// a” and “n” and imply the deprivation of the God’s mercy” (Ibn Fārīs 1409 Ah, 5:252); so, being cursed by the God means that a person has been deprived of the God’s mercy (Farāhīdī 1409 Ah, 2:141). Satan has been cursed by his being deprived of the God’s mercy (Ibn Fārīs 1404 Ah, 5:252; Zamakhsharī 1979, 567). Therefore, it can be deduced based on the descriptions of the term “curse” by Arab lexicologists that there is a deprivation of the divine mercy latent in curse. Curse has been mentioned in various methods and for different groups in the holy Qur’ān and deprivation of the God’s mercy can be found in all of these verses and concepts: sometimes through using the term “curse” like in:

Those who reject faith and die rejecting on them is Allah's curse and the curse of angels and of all mankind (Q. 2:161).

Who doth more wrong than those who invent a life against Allah? They will be turned back to the presence of their Lord, and the witnesses will say, "These are the ones who lied against their Lord! Behold! the Curse of Allah is on those who do wrong! (Q. 11:18).

and sometimes by curse-related concepts as in

Then the word went forth: "O earth! swallow up thy water, and O sky! Withhold (thy rain)!" and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!" (Q. 11:44).

As if they had never dwelt and flourished there. Ah! Behold! for the Thamud rejected their Lord and Cherisher! Ah! Behold! removed (from sight) were the Thamud! (Q. 11:68).

Perish the hands of the Father of Flame! Perish he! (Q. 111:1).

Curse has been deployed in opposite to mercy. Curse means banishing and depriving out of wrath and the cursed individuals will be subjected to chastisement in the other world and they are deprived of the divine mercy and success in this world (Rāghīb Iṣfāhānī 1412 Ah, 4:136).

On the other hand, curse is laid on the foundation of the law "cause and effect" in the system of creation because the curser asks the God to deprive the cursed of His mercy and this request will be accepted and rendered influential if it is right but if the cursed does not deserve to be cursed hence deprived of the God's mercy, the curse will return to the curser. *Imām Sādiq* (PBUH) ordered that "when a person curses another, the concept of the curse will be holding between the speaker and receiver thereof so if the cursed person deserves it, s:he will be cursed otherwise the effect of the curse will return to the curser" (Ḥurrī Ḥ Ḥ Amelī 1409 Ah, 12:301).

1.2. Insult and Affront (*Sabb* and *Shatm*)

Unlike curse that includes the deprivation of the God's mercy; insult and affront are some kinds of sacrilege and profanation. Arab lexicologists have illustrated insult and affront in the following words: "insult [*Sabb*] means verbally offending a person (Jowharī 1376 Ah, 1:144; Ibn Athīr 1367 Sh, 2:330; Ibn Manḍūr 1414 Ah, 1:455; ibid 12:318). The letters "sh", "t" and "m" imply abomination and

heinousness in Arabic and they are used for describing false and injurious statements (Ibn Fārīs 1404 Ah, 3:244).

In the sects, the following words have been stated about insult and affront: “insult is stronger than affront and slandering is making false statements about a person” (Abū jayb 1408 Ah, 163; Askarī 1400 Ah, 43; Ibn Seyyedah 1421 Ah, 8:33).

So, insult means verbally attacking a person by the use of bad words and affront means extreme use of offensive words against a person.

2. Frequency of the Expression “we, Bani Hāshim Family, ...” in the Narrative Sources

It was *Kashī* who mentioned it for the first time in his bibliographical work with the following documentation and without attributing it to an immaculate *Imām* (PBUH) and following the citation of the verses by *Kumayt Ibn Zayd*:

Naṣr Ibn Ṣabbāh quoted from Ishāq Ibn Muḥammad Baṣrī, Muḥammad Ibn Jumhūr Ammī, Mūsā Ibn Bashshār al-Vashshāl and Dāvūd Ibn Nuḥmān in a chronological order that “Kumait entered a gathering and recited a poem; then, he said: O’, my lord, I have a question for you while the other person was leaning on a pillow. That person said ‘ask me’. He asked a question about two other persons. He answered that ‘no blood has been shed in Islam and no property has been illegitimately acquired unless those two persons have been a part thereof; and, we, *Bani Hāshim* Family, have ordered all our followers to insult and affront our opponents (Kashī 1409ah, 206).

After him and in 12th hegira century, Neḥmatollah Ibn Abdullah Jazārī quoted the same statement from Kashī in the book “*Riyāḍ al-Abrār Fi Manāqib al-Immah al-Aṭḥār*” in the section on the biography of *Sayyed Humayrī* using different words; Kashī narrated that “Kumait attended the presence of *Imām Sādiq* (PBUH) and subsequently said:

O, my lord; I have a question. *Imām* ordered him to ask his question. He said I have a question about those two. *Imām* ordered that ‘no blood has been shed in Islam and no illegitimate property has been acquired unless these two persons have been accomplices thereof and this is so until the absent *Imām* reappears again and we, *Bani Hāshim* Family, have ordered all our followers to insult and affront our opponents (Jazārī 1427 Ah, 2:223).

In this narration, the sentence “Kumait attended the presence of Imām Sādiq (PBUH)” has been added to Kashī’s words.

In addition, Kashī’s statement has been cited by ʔ Abdullāh Ibn Nūrullah Baḥrānī in the book “ʔ *Awālim al-ʔ Ulūm wa al-Maʔ ārif wa al-Aḥwāl Min al-Āyāt wa al-Akḥbār wa al-Aqwāl*” as well as by Muḥammad Bāqir Majlisī in “*Biḥār al-Anvār*”. The abovementioned four resources have mentioned the *ḥadīth* in the form of “we, *Bani Hāshim* Family, have ordered all our followers to insult and affront our opponents”.

It is worth mentioning that only the preliminary section of the narration has been mentioned in Kashī’s bibliographical version and the part “we, *Bani Hāshim* Family, have ordered all our followers to insult and affront our opponents” is missing (Kashī 1363 Sh, 2:464).

Additionally, only the first part of the narration has been mentioned in the Shiites’ narrative resources but with a different document and through quoting *Kumayt Ibn Zayd Asadī* and the expression “we, *Bani Hāshim* Family, have ordered all our followers to insult and affront our opponents” has been left un cited such as the followings:

ʔ Abān quotes ʔ Uqbaht Ibn Bashīr al-Asadī and Kumayt Ibn Zayd Asadī in a chronological order in the following words: “I attended the presence of Imām Sādiq (PBUH) and said tell us something about those two persons. While leaning on the pillow, *Imām* said ‘no blood has been shed in Islam and no illegitimate property has been acquired unless these two persons have been accomplices in those crimes (Kulaynī 1407, 8:103; Qumī Mashḥadī 1368 Sh, 7:197).

On the other hand, the contents of the abovementioned *ḥadīth* has been presented in the narrative resources, especially those written by the antecedents, without the expressions “while leaning on the pillow” and “no blood has been shed in Islam and no illegitimate property has been acquired unless these two persons have been accomplices thereof”:

Muḥammad Ibn Masʔ ūd quoted from ʔ Ali Ibn al-Hasan from ʔ Abbas Ibn ʔ Āmir al-Qasabānī and Jaʔ afār Ibn Muḥammad Ibn Hakim from ʔ Aban Ibn ʔ Uthmān from ʔ Uqbaht Ibn Bashīr al-Asadī from Kumayt Ibn Zayd Asadī that Kumayt Ibn Zayd said he has gone to Imām Jaʔ far Sādiq (PBUH) and he has ordered that “If I had any properties, I would give all of them to you” (Kashī 1409ah, 207; Baḥrānī 1416 Ah, 401; Jazaʔ rī 1427 Ah, 2:225; Majlisī 1403 Ah, 47:324; Ḥurrī ʔ Āmelī 1409 Ah, 14:594)

On the other hand, it has been stated in the Shiites' narrative resources under the interpretation of verse 25 of sūrah al-NAHL that “ ¶ Ali Ibn Ibrāhīm says in the interpretation of “Let them bear, on the Day of Judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they misled. Alas, how grievous the burdens they will bear!” (Q. 16:25), that ‘they will be reprimanded for they have usurped Amir Al-Mu¶ menīn ¶ Ali (PBUH)’s right’ and this concept has also been mentioned in the words by *Imām Sādiq* (PBUH), as well, who orders that ‘no blood has been shed in Islam and no illegitimate property has been acquired unless these two persons have been accomplices thereof’ (Baḥrānī 1416 Ah, 3:412).

It can be concluded based on the abovementioned narrations within the context of the *ḥadīth* family that the statement cited in Kashī’s bibliography is a mixture of the three narrations mentioned in the interpretation by ¶ Ali Ibn Ibrāhīm Qomī for the verse 25 of sūrah al-NAHL and the two statements quoted from *Kumayt Ibn Zayd Asadī* which has also been supported by *Sayyed Ḥumayrī* and *Ghāliyān* in the series of the exemplary documentations made by *Naṣr Ibn Ṣabāh*, *Ishāq Ibn Muḥammad Baṣrī* and *Muḥammad Ibn Jumhūr ¶ Ammī* for denouncing and cursing the foes of the family (*Ahl al-Bayt*) of the great prophet (ﷺ) with the expression “we, *Bani Hāshim* Family, have ordered all our followers to insult and affront our opponents” having been added thereto.

It is noteworthy that the expression “I said please tell us something about those two persons; and, leaning on a pillow, *Imām* ordered that no blood has been shed in Islam and no illegitimate property has been acquired unless these two persons have been accomplices in those crimes” (Kulaynī 1407ah , 8:103; Qumī Mashhadī 1368 Sh, 7:197) has been appended because the speaker of this statement was *Kumayt Ibn Zayd Asadī* and other expressions similar to the aforesaid one has been mentioned in the narrative resources but without the appended phrases (Kashī 1409ah, 207; Baḥrānī 1416 Ah, 401; Jaza¶ rī 1427 Ah, 2:225; Majlisī 1403 Ah, 47:324; Ḥurrī ¶ Āmelī 1409 Ah, 14:594).

On the other hand, although *Kumayt Ibn Zayd Asadī* was amongst the true and devoted Shiites and fond of the family of the great prophet (ﷺ), he cannot be enumerated in the row of the *Ghāliyān* and *Keysāniyeh* and other individuals who insult the three caliphs. Such a concept can be discerned from the poems remained of him:

I am a fan of Amir al-Muḥḥinin ʿAlī and I do not insult Abu Bakr and ʿUmar and I do not know them as *Kāffirs* for withdrawing *Fadak* Land from the daughter of the great prophet (ﷺ); God knows what excuses they will present on the Judgment Day (Kumayt Ibn Zayd Asadī, No Date, 82).

Therefore, the expressions “we, *Bani Hāshim* Family, have ordered all our followers to insult and affront our opponents” and “While leaning on the pillow, *Imām* said ‘no blood has been shed in Islam and no illegitimate property has been acquired unless these two persons have been accomplices in those crimes’ ” have been ascribed to *Kumayt Ibn Zayd Asadī*.

Since Sayyed Ḥumayrī’s creed is *Keysāniyeh* and because *Keysāniyeh* Mindset has been effective in the emergence of insults and offences to the opponents of the great prophet (ﷺ)’s family, the forthcoming section investigated *Keysāniyeh* creed, Sayyed Ḥumayrī’s biography and eventually the mindsets of *Ghāliyān* and individuals whose names have been mentioned in the series of documentations made for the statement quoted from Kashī thereby to unravel the roots of the expression “we, *Bani Hāshim* Family, have ordered all our followers to insult and affront our opponents”.

3. *Keysāniyeh* Creed

Keysāniyeh followers are amongst the first separated from *Imāmiyyeh* Shiism; they believed in the Imāmate of Muḥammad Ibn Ḥanafiyeh after the Imāmate of Imām ʿAlī (PBUH). There are discrepancies about why they are called *Keysāniyeh*. Some conjecture that they have been the followers of Keysān, a servant of Amir al-Muḥḥinin ʿAlī (PBUH) (Naṣr Ibn Muzāḥīm 1404 Ah, 249) and some others state that they have been the followers of Mukhtār Ibn Abu ʿUbayd Thaqaḥfī (Kashī 1409, 28). However, *Keysāniyeh* Sect share the belief that Muḥammad Ibn Ḥanafiyeh is the son of Amir al-Muḥḥinin ʿAlī (PBUH) hence the *Imām* and leader after him (Mufīd 1413 Ah, 296). Led by Mukhtār Ibn Abu ʿUbayd Thaqaḥfī, this group rose up against *Bani Umayyeh* and, in a military branch, their most important performance has been war with *Bani Umayyeh* and revenging the murderers of *Imām Hussein* (PBUH) and his family and his loyal assistants; in ideological and religious branch, as well, they moved against Umayyīs’ mindsets. *Keysāniyeh* followers were not the first who commenced cursing and denouncing the opponents of *Ahl al-Bayt* (peace be upon them) but they promoted the

denouncement and cursing of such an ominous phenomenon. It was the opponents of Imām ʿAlī (PBUH) who began insulting and affronting him and this reached its peak during Muḥammad āviyeh’s caliphate to the extent that one of the paragraphs in the peace contract between Imām Hasan (PBUH) and Muḥammad āviyeh was the avoidance of any insult and affront against Imām ʿAlī (PBUH) and his assistants (Ibn Kathīr Dameshqi 1408 Ah, 8:19). Ibn Abi al-Ḥadīd Muḥammad tazeli, as well, has pointed to this issue in every corner of his explication of *Nahj Al-Balaqa* and stated that “by the order of Muḥammad āviyeh, the religious lecturers insulted Imām ʿAlī (PBUH) and his sacred progeny in every corner of the Islamic territories and above the rostrums” (Ibn Abī al-Ḥadīd 1378 Ah, 11:44). He stated elsewhere that Muḥammad āviyeh issued the order for insulting and affronting Imām ʿAlī (PBUH) to the entire realm of governance within a circular (Ibid, 13:219); he has the following command for Mughaireh Ibn Shuḥbah after installing him to the governorship of *Kūfa*: “Do not avoid insulting and denouncing Imām ʿAlī (PBUH)” (Ibn Athīr 1367 Sh, 3:478). This heinous and ominous phenomenon was continued till the caliphate of ʿUmar Ibn Abd al-Azīz and he was the first person who fought against this foreboding phenomenon. Ibn Khaldūn, an eight century historian, cited that “*Bani Umayyeh* constantly cursed Imām ʿAlī (PBUH) until ʿUmar Ibn Abd al-Azīz wrote a letter to all the Islamic regions and ordered quitting of this action” (Ibn Khaldūn 1387 Sh, 3:94 ;Ibn Athīr 1367 Sh, 5:42).

Imām ʿAlī (PBUH) and his assistants who are currently known as *Imāmiyyeh* Shiites adopted a way different from *Keysāniyeh* Sect against this heinous phenomenon. Imām ʿAlī (PBUH) warned his assistants in sermon 206 in *Nahj al-Balāghih* about insulting and affronting his opponents and offenders and ordered that “I do not like you to be insulters but it would be more proper and you would be more excused if you engage in describing their actions and expressing their moods. Instead of insulting them, say ‘O God, keep them and us away from shedding one another’s blood and establish peace between them and us and guide those who are in such a misdirection so that those who do not know the right, recognize it, and those who are greedy for misleading and enmity, be stopped’” (*Nahj al-Balāghih, Khutbah: 206*).

But, *Keysāniyeh* and *Ghāliyan* overtook the true mindset of the holy Qur’ān and Imām ʿAlī (PBUH) in this regard and kept on insulting and offending the opponents to the extent that the *Imāmiyyeh* scholars

introduced this group amongst the ones far away from the right path. Quoting Sheikh Mufīd, [Allāmiḥ Majlisī stated the following words about *Keysāniyeh*: “The first group that went astray from the rightful Shiism path was *Keysāniyeh* sect” (Majlisī 1403 Ah, 1:37). *Keysāniyeh* believed in the *Imāmate* of Imām [Ali (PBUH) and realized the three caliphs and their followers like Muḥ āviyeh, Ṭalḥih, Zubair and [Ayesha as deviants and *Kāffir* and did not refrain from any measure parallel to insulting and affronting them (Nowbakhtī 1410 Ah, 45). In between, the name of Sayyed Ismāīl Ḥumayrī, known as *Sayyed Ḥumayrī*, is seen who has given clusters to the beliefs and mindsets of *Keysāniyeh* and Neḥ matullāh Ibn Abdullāh Jazāyerī has mentioned the *ḥadīth* “we, *Bani Hāshim* Family, ...” in the section on the biography of *Sayyed Ḥumayrī*. Since *Sayyed Ḥumayrī* has played an effective role in the emergence of the *ḥadīth* “we, *Bani Hāshim* Family, ...”; the following section has dealt with Sayyed Ḥumayrī’s beliefs, thoughts and life:

4. A Glance at *Sayyed Ḥumayrī’s* Biography and Thoughts

Sayyed Ismāīl Ibn Muḥammad Ḥumayrī, known as Sayyed Ḥumayrī, has been one of the prominent poets and very much fond of the family of the great prophet (ﷺ); he believed also in the *Imāmate* of Muḥammad Ibn Ḥanafiyeh (Marzbanī 1385 Ah, 169). Sayyed Ḥumayrī dedicated his poetry to the extolment of the family of the great prophet (ﷺ) and eulogy of Imām [Ali (PBUH) and his sacred progeny (Farrūkh 2008, 2:109) and, on the contrary, engaged in insulting and affronting the enemies of *Ahl al-Bayt*. Such a concept is vividly seen in the entire of his poetry book. In expressing the wrongdoings and tyrannies of the first caliphs, he did not spare the mentioning of any words and compared the caliphs and foes of the family of the great prophet (ﷺ) with the enemies of Israel’s offspring like Pharaoh, Samaritan and Ejl Weanling (Muḥ Ilemi 1389 Sh, 181–210). Such an issue has been pointed out in Sunnis’ resources to the extent that Sayyed is verbally attacked and addressed as a heretic. If *Sayyed Ḥumayrī* did not express offences to the immediate assistants of the prophet, nobody could have equaled him in rank because there were no persons that could keep pace with him in literary and poetical techniques (Ibn Athīr 1367 Sh, 10:174; Ibn Juwzi 1412 Ah, 9:40). This is why his poems have been abandoned (Farrūkh 2008, 2:109).

Ibn Abd Rabbah Andalusī stated the following words in describing Sayyed: “Sayyed Ḥumayrī is the great elder and lord of Shiites who used

to give him a special position in *Kufa's* mosque for venerating and glorifying him (ibid, 2:289). The reason for his Shiism and purity is his existing book of poem in between the verses of which love and truthfulness towards *Ahl al-Bayt* (peace be upon them) is smelled and the themes of the noble words in his verses evidently signify his acquittal of the tyrants and usurpers. In describing Sayyed, Abu Al-Faraj stated that “he has been a famous poet but the people turned their faces away from him for his insulting of the prophet’s immediate assistors” (Iṣfāhānī 1407 Ah, 2:286).

It has been stated by some that he has recited 2300 odes but the publication of his poems has been avoided because he has been a Shiite of Imām ʿAlī (PBUH) and also because he has insulted the prophet’s close assistors; this is why we have no mentionable things available about his poems. He mentioned the following words about Ayesha who led Jamal War against Amir al-Muʿminīn ʿAlī (PBUH) along with Ṭalḥīh and Zubair: “she was with the sinners and she came to fight against *Imām* while sitting in the bed on a camel’s back; she was like a cat that had willed the perishing of her child” (Ḥumayrī, No Date, 79).

He had the following words about ʿUthmān: “I declare my abhorrence for Ibn Arwy (ʿUthmān) and I faithfully complain about all the *Khawārij* to the God and I express my detestation for such an action and its perpetrators that in the morning, the name of Amir al-Muʿminīn will be shouted out” (ibid, 257).

He stated the following words about Abu Bakr and ʿUmar: Sayyed followed *Keysāniyeh* Creed till the time he met *Imām Sādiq* (PBUH) during Haj pilgrimage and was guided to the right path (Ibn Juwzi 1412 Ah, 9:40).

Sayyed Ḥumayrī has been quoted in the following words:

“I believed in exaggeration and also in the Imāmate of Muḥammad Ibn Ḥanafiyeh. The God graciously appointed me and saved me from the hell through Imām Jaʿfar Ibn Muḥammad (PBUH) and guided me to the right path; it happened after I was presented with proofs proving that he is the God’s appointed one to the creatures and has to be obeyed” (Kashī 1409 Ah, 207; Ḥumayrī, No Date, 68).

Sayyed Ḥumayrī was told that your name has been mentioned before His Highness Imām Sādiq (PBUH) and his highness ordered that “Sayyed is a *Kāffir*”. Then, Sayyed went to Imām Sādiq (PBUH) and petitioned that “how could you call me a *Kāffir* while I like you and fight

with the people for you?” His highness ordered that “such things are not appropriate for you as long as you disbelieve the *Imām* of your time”. Then, *Imām Sādiq* (PBUH) used his guardianship characteristics and *Imāmate* power and showed him *Muḥammad Ḥanafiyeh* who confessed to the *Imāmate* of the then *Imām*, His Highness *Jalāl afār Ibn Muḥammad Sādiq* (PBUH)” (Ibn Shahr Āshūb *Māzandarānī* 1379 Ah, 4:245).

Ibn Abd Rabbah Andelusī described *Sayyed* as follows: “*Sayyed Ḥumayrī* is the great elder and lords of the Shiites who used to prepare a special position in *Kufa’s* mosque for glorifying and revering him” (Ibid , 2:289). A description similar to the foresaid one has also been presented in the *ḥadīth* “we, *Bani Hāshim’s* family ...” in *Kashī’s* bibliographical work, as well (Kashī 1409 Ah, 206).

Therefore, it can be concluded that the expression “O, my lord” and the pronoun “k” [you] in the verbal phrase “*Asḥ aluka*” [I ask you] is *Sayyed Ḥumayrī* not the immaculate *Imām* (PBUH) and *Kumait* has asked *Sayyed Ḥumayrī*; also expressions “we, *Bani Hāshim’s* descendants, have ordered all our followers to insult and affront our opponents” and “I said tell us something about those two individuals; leaning on the pillow, *Imām* said ‘no blood has been shed in Islam and no properties have been illegitimately acquired unless those two persons have been accomplices in those crimes’” have been expressed by *Sayyed Ḥumayrī* not immaculate *Imām* (PBUH).

Investigating the Individuals Mentioned in the Documentation Series of *Kashī’s* Statement

Individuals mentioned in the series of *Kashī’s* statement documentation are *Naṣr Ibn Ṣabāh*, *Ishāq Ibn Muḥammad Baṣrī*, *Muḥammad Ibn Jumhūr Ammī*, *Mūsā Ibn Bashshār Washshālī* and *Dāvūd Ibn Nuḥmān*. The forthcoming sections have investigated each of the abovementioned narrators.

4.1. *Naṣr Ibn Ṣabāh*

Abu al-Qāsim Naṣr Ibn Ṣabāh is amongst the sheikhs mentioned in *ʿAyyāshī* and *Kashī’s* bibliographical works (*Āqā Buzurg Tehrānī*, No Date, 10:156). The books *Maḥ rifah al-Nāqelin* and *Firaq al-Shiʿah* have been authored by him (*Amīn ʿĀmelī* 1403 Ah, 1:157). *Kashī*, *Tusī* and *Najāshī* has doubted his strength and introduced him as a follower of *Ghāliyah* Creed (*Kashī* 1409 Ah, 1:71; *Ṭusī* 1373 Sh, 449; *Najjāshī* 1365 Sh, 385).

4.2. *Isḥāq Ibn Muḥammad Baṣrī*

Sheikh Tūsī realized him as one of the immediate assistants of Imām Hādī (PBUH) and a follower of *Ghāliyah* but grouped him with the weak (Tūsī 1373 Sh, 3:278). Allāmiḥ, as well, stated that “he has been attributed the characteristics of the *Ghāliyah* while he is one of the immediate assistants of Imām Javād (PBUH) (Ḥillī, 1423 Ah, 2:34).

4.3. *Muḥammad Ibn Jumhūr Ḥ Ammī*

Abu Abdullah Muḥammad Ibn Jumhūr Ḥ Ammī (Qumi) is a *Basrī* Arab known as Ibn Jumhūr and a narrator of Shiites’ *ḥadīth* and a special assistant of Imām Reḍā (PBUH) who has quoted many orders from him. Shiite bibliographers realize Ibn Jumhūr as a follower of *Ghāliyah* and weak in the narrations he has offered as well as in his faith (Tūsī 1373 Sh, 387; Najjāshī 1365 Sh, 337). Ibn Dāvūd Ḥillī narrated a poem from Ibn *Jumhūr* in which he has declared the permissibility of one of the God’s forbidden things (Ibn Dāvūd Ḥillī 1392 Ah, 502).

4.4. *Mūsā Ibn Bashshār Washshālī a*

His name has been mentioned in the bibliographical books but it has not been stated whether he has been a reliable person or not (Khuḥī 1409 Ah, 20:25).

4.5. *Dāvūd Ibn Nuḥ māl māl*

Dāvūd Ibn Nuḥ māl māl is amongst the assistants and narrators of Imām Sādiq (PBUH) and Imām Kāẓim (PBUH). Kashī has presented a good visage of him (Kashī 1409 Ah, 612) but his name has been badly mentioned and he has not been authenticated in the other bibliographical books (Ḥillī, 1423 Ah, 142).

Therefore, in an investigation of the individuals mentioned in the documentation series of the expression “we, *Banī Hāshim*’s descendants, have ordered all our followers to insult and affront all our opponents”, it can be inferred that this statement has been transferred by the exaggerating individuals to the other classes. The first three persons quoting this narration were followers of *Ghāliyah* and heretics. The two last narrators were not followers of *Ghāliyah*. Sometimes liars fabricated a *ḥadīth* and did their best to present a justified and reliable visage of it to some individuals so that the ordinary people can accept it.

5. News Scholars (*Akhbārīs*) and Citing of the Abovementioned Statement

Amongst the antecedents, only *Kashī* has narrated the statement “we, *Banī Hāshim*’s descendants, have ordered all our followers to insult and affront all our opponents” in his bibliographical work. This statement was forgotten after him and this was so until 12th hegira century and following the *Ṣafavīs*’ power takeover and by news scholars like Sayyed Neḥ matullah Jazāyerī, Abdullāh Ibn Nūrollāh Bahrānī and Ḥ Allāmeḥ Majlisī that the foresaid statement was published once again. In this regard, it can be concluded that the statement “we, *Banī Hāshim*’s descendants, have ordered all our followers to insult and affront all our opponents” has found its way into the original culture of *Imāmiyyeh* Shiites by *Ghāliyyeh* and *Keysāniyyeh* followers during the early periods and by news scholars in the later periods.

6. Contradiction of the Holy Qur’ān and *Ḥadīths* by the Statement “We, Descendants of *Banī Hāshim*, ...”

The statement “we, *Banī Hāshim*’s descendants, have ordered all our followers to insult and affront all our opponents” is in conflict with the verses in the holy Qur’ān and narrations by the immaculate *Imāms* and, since the immaculate *Imāms* are per se interpreters and indicators of the holy Qur’ān, the uttering of such words by them is deemed improbable. The upcoming part has investigated the aforesaid statement’s contradiction of the verses in the holy Qur’ān and narrations by the immaculate *Imāms*.

6.1. Holy Qur’ān’s Contradiction of the Statement “We, Descendants of *Banī Hāshim*, ...”

The statement “we, *Banī Hāshim*’s descendants, have ordered all our followers to insult and affront all our opponents” is in explicit conflict with the contents of the verse 108 of SŪRAH ANḤ ĀM and in implicit conflict with the verse 30 of sūrah HAJ, verse 53 of sūrah ESRĀ’, verse 83 of sūrah BAQARAH and verses 43-44 of sūrah TĀHĀ. Each of these contradictory cases has been explored in the following sections:

6.1.1. Verse 108 of sūrah al-Anḥ ām:

“Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did (Q. 6:108).”

In the above verse, insulting and affronting have been explicitly denied. As stated in the verse, the great prophet (ﷺ) and the Muslims have been ordered that they do not have any rights to insult and affront and

offend the polytheists. In this verse, the God has ordered the Muslims not to insult the sanctities of the polytheists so as to keep them from insulting the Muslims' sanctities. This concept can be also inferred from a *ḥadīth* ordered by Imām Reza (PBUH): “our opponents have fabricated news about our virtues with one of them being insulting our opponents while such a mindset is contradictory to the verse “*Wa Lā Tasubbū al-Lazīna Yadʿūna Min Dūn Allah Fa Yasabū Allah Advan Bi Qaire Elm*” (Ḥuwayzī 1393 Sh, 1:758).

6.1.2. Verse 83 of sūrah al-BAQARAH & Verse 53 of sūrah al-ISRAʾ

“And speak to people good [words] (Q. 1:83)”

“Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: For Satan is to man an avowed enemy” (Q. 17:53).

It can be concluded based on the two expressions “*Hosnā*” and “*Yaquḷū Al-Lati Hiya Ahsan*” that nobody should use insulting and offensive words. The following narration underlines the same issue:

6.2. Contradiction of the Narrations from Immaculate Imāms (Peace Be Upon Them) by the Statement “We, Descendants of *Banī Hāshim, ...*”

According to the verses in the holy Qurʾān, *Thaqaleyn Ḥadīth* and the other *ḥadīths* that realize the position and prestige of the immaculate *Imām* (PBUH) as being interpretive and indicative of the holy Qurʾān and because the knowledge of the immaculate *Imāms* (peace be upon them) originate from a single source (Kulaynī 1407 Ah, 1:53),² it can be concluded that attribution of these expressions to the immaculate *Imām* (PBUH) is not correct. The following section has dealt with the presentation of *ḥadīths* prohibiting insulting and affronting:

6.2.1. Explicit Prohibition of Insulting and Affronting

Muḥammad Ibn Yaʿqūb Kulaynī quoted from ʿAlī Ibn Ibrāhīm from his father from Ibn Fazzal from Hafās Al-Muʿaẓẓen from Imām Sādiq (PBUH) in the following words: “avoid insulting the enemies of the God” (Nūrī 1409 Ah, 12:305).

A concept similar to the theme of the abovementioned expression has also been mentioned in sermon 206 of *Nahj al-Balāghī*: “I do not like you to be insulters but it would be closer to the proper speaking and it would be more fluent for giving an ultimatum if you explain about their heinous acts and describe their moods. Instead of insulting, you should

have said that ‘O God, protect their and our blood (and extinguish the fire of the wars); establish reconciliation between them and us and guide them from their deviance so that the ignorant and unknowledgeable persons could recognize the right and those who have gone astray and insist on their enmity to the God refrain from doing so (and return to the right path)’.

It has been narrated from *Imām Sādiq* (PBUH) that “according to verse 108 of sūrah al-ANĀM “Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did (Q. 6:108)”, avoid insulting and affronting the enemies of the God” (Kulaynī 1407 Ah, 8:7).

The great prophet of Islam (ﷺ) ordered that “avoid insulting, for the God does not like the insulters” (Majlisī 1403 Ah, 70:303).

6.2.2. Insulting and Affronting and Hidden Polytheism

Immaculate *Imām* (PBUH) was asked about hidden polytheism inside the human beings. *Imām* ordered in reply that “one of the ways of the creation of hidden polytheism inside the human beings is insulting and affronting the gods of the polytheists and if a believer insult the gods of polytheists, they would in return insult the God of the believers and it is in this way that the One God will be affronted; in the cause and effect system, insulting and affronting of the polytheists’ gods by the believers is a reason for the insulting and affronting the One God. Such a cause results in hidden polytheism inside the believers”.

Masādat Ibn Sadqeh quoted from *Imām Sādiq* (PBUH) in the following words: “the prophet (ﷺ) was asked about hidden polytheism which is like the movement of an ant on black rock in a dark night in the heart of the mankind; the great prophet (ﷺ) ordered in response that “if a believer insults the idols of the polytheists, he will be incumbently forced to revenge in opposite by insulting the One God. If the believers cause insulting of the One God, it can be an example of the hidden polytheism”. Due to the same reason, believers have been prohibited from insulting the idols worshipped by the polytheists and it has been ordered that: “Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their

Lord, and We shall then tell them the truth of all that they did” (Q. 6:108) (Qumī 1363 Ah(solar), 1:213).

6.2.3. Insulting and Affronting the God

It has been expressed in a narration that “the session in which insulting and affronting are made, even insulting and affronting of the opponents of *Ahl al-Bayt* of the prophet (ﷺ), the God will bring wrath thereto”.

Muḥammad Ibn Yaʿqūb Kulaynī quoted from Hussein Ibn Muḥammad from ʿAlī Ibn Muḥammad Ibn Saʿād from Muḥammad Ibn Muslim from Ishāq Ibn Mūsā from Imām Sādiq (PBUH) in the following order:

“the God’s wrath will inflict three gatherings and afflicts the people of these three gatherings with calamity and catastrophe; beware not to take part in those gatherings: 1) the gathering in which false accusations are made; 2) the gathering in which our enemies are glorified and the prophet’s family are belittled; and 3) the gathering that spends its time on insulting and affronting” (Baḥrānī 1416 Ah, 2:467).

Then, the Imām started reading the following verses for confirming his sayings (Baḥrānī 1416 Ah, 2:467):

“Reville not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance...” (Q. 6:108).

“When thou seest men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme...” (Q. 6:68).

“But say not - for any false thing that your tongues may put forth,- "This is lawful, and this is forbidden," so as to ascribe false things to Allah. For those who ascribe false things to Allah, will never prosper ...”(Q. 16:116).

6.2.4. Insulting and Affronting and Promoting Sectarianism

It is stated in the following narration that insulting and affronting causes sectarianism and enmity: Ḥasan Ibn Maḥboūb quoted from Hishām Ibn Sālim from Abī Baṣīr from Imām Jaʿfar Sādiq (PBUH) that “a man from Bani Tamim Tribe attended the service of the great God’s messenger and told him that ‘O, the God’s messenger teach me a very beautiful sentence’. The prophet answered that “do not insult others for it causes enmity between the human beings” (Kulaynī 1407 Ah, 2:360).

6.2.5. Insulting and Affronting and Insipience

It is stated in the following narration that insulting and affronting are the roots and causes of insipience: the great prophet of Islam (ﷺ) ordered

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that “insulting and affronting are the root and cause of insipience” (Tamīmī Āmudī 1410 Ah, 365).

Conclusion

The following results have been attained based on the above-presented materials:

- 1) Insulting and affronting the opponents of the family of the prophet (ﷺ) does not have a firm position in the original Imāmiyyeh Shiite’s mindset.
- 2) The statement “we, descendants of *Banī Hāshim*, have ordered all our followers to insult and affront our opponents” has been originally issued by *Keysāniyeh* Creed and corroborated by *Ghāliyān*.
- 3) In order to retaliate *Muḥ̄ āviyeh* and his assistants’ insulting and affronting of the immaculate *Imāms* (peace be upon them), *Keysāniyeh* followers have resorted to insult and affront the opponents of the family of the great prophet (ﷺ).
- 4) Insulting and affronting and use of verbally abusive words are contradictory to the verses in the holy Qur’ān and *ḥadīths* by the great prophet (ﷺ) and narrations from immaculate *Imāms* (peace be upon them).
- 5) Insulting and affronting cause offending of the One God, emergence of hidden polytheism in the human beings, wrath and anger of the God and creation of hatred and enmity between the human beings.

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43. Naṣr Ibn Muzāḥīm. (1404 Ah). *Vaqal h Ṣaffīn*, Qum: Maktabat Ayatullāh al-Marī ashī al-Najafī.
44. Nowbakhtī. (1410 Ah). *Fīraq al-Shīʿa*, Beirut: Dar al-Aḍwaʿ.
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¹ All quotations of Holy Qur'ān are from translation of Yusuf Ali.

² *Aba Abdullah Yaqūl □adīthi □adītho Abi wa □adītho Abi □adītho Jaddi wa □adītho Jaddi □adīth Al-Hussein wa □adīth Al-Hussein □adīth Al-Hasan wa □adīth Al-Hasan □adīth Amir Al-Mo'menin (PBUH) wa □adīth Amir Al-Mo'menin □adīth Rasūl Allah (may Allah bestow him and his sacred progeny the best of His regards) wa □adītho Rasūl Allah Qawl Allah Azza Wa Jalla (Kulaynī 1407 ah, 1/53).*