

The historical-geographical origin of the tradition of the prohibiting of participating in fight between two groups of Muslims

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Introduction

From the 19th century onwards dominating the historical approach in the western researches that western scholars use the hadiths as a source for reconstructing the history of early Islam. In the historical approach hadiths, whether genuine or fabricated, contain valuable information about the political, cultural and social conditions of the date and place of their origin. Orientalists developed and used different methods for the purpose of dating which have been modified over the time through critical examination. One of the traditions it's dating can give us important information about the time and the place of its origin is the tradition of the prohibiting of participating in fight between two groups of Muslims. Considering the hard civil wars in early Islam, dating this hadiths is of great importance.

Materials and Methods

In this article using content analysis and different methods of dating traditions (first appearance in the sources, content analysis, Isnad analysis and Isnad-matn analysis), the historical and geographical origins and the gradual evolution of the tradition of the prohibiting of participating in fight between two groups of Muslims are specified. To do so, first, all various isnads and different texts of this tradition were collected from the traditional sources of the first three centuries of Islam, then using the content analysis method, the categories, subcategories and codes of different versions are

determined and presented in a table. In the next step, using dating on the basis of the first appearance in the sources, the earliest source of this tradition is determined, and using the information of the content analysis table, the characteristics of this tradition in other sources are also mentioned in chronological order to determine the relation between the sources and to show how different version of this tradition appeared in the sources. Then, by drawing a diagram of the various isnads of this tradition, the common links and partial common links have been identified and dated based on the Isnad analysis method. In the last stage using the content analysis table and comparing it with Isnad analysis information, the original version of each common link and partial common link has been reconstructed and the person or persons responsible for the changes in different versions has/ have been determined. Then by analyzing and examining this information, the time and the place of this tradition and its forger or the speaker is identified.

Results and findings

The dating of the tradition of the prohibiting of participating in fight between two groups of Muslims showed that this hadith has been transmitted with 38 texts and 62 Isnad in 14 Sunni sources, in the first three centuries, and its transmitters are three companions, Abū Bark, Abū Mūsā Ash^ʿarī and Anas Ibn Mālik. These traditions are not found in the existing Shia sources from the first three centuries, but in some sources after the third century, they have been transmitted. The earliest Shia sources of this tradition is *ʿIlal al-Sharāʿi*^ʿ which transmitted it through this chain of transmission: from Abu al-Jauzā^ʿ from Ḥusayn ibn ʿAlwān from ʿAmr ibn Khālīd from Ziyd ibn ʿAlī from his forefathers (as). This Isnad is weak, and according to the Sunni transmitters of this tradition, it is most likely has been transferred from Sunni sources to Shia sources. The oldest Sunni source of this tradition is *Jāmi*^ʿ of Ma^ʿmar ibn Rāshid (d.150-154 AD), which has only one version from Abū Bakra. For the first time, three quarters of a century later, in Ibn Abi-Shaybah's *Muṣannaf* (d. 235 AD), a version from Abū Mūsā was quoted, and almost 40 years later, in Ibn Mājah's *Sunan* (d. 273-275 AD), a version from Anas Ibn Mālik was quoted. But Abū Bakra (d. 50-52 AD) is only common link of this tradition in the category of the Companions. Therefore, the oldest version of this tradition, that is, the version of Abū Bakra, existed in Basra in the first half of the first century. The first partial common link after him is Ḥassan al-Basrī (d. 110 AD). But in the traditions attributed to Abū Mūsā Ash^ʿarī, Ḥassan is the common link. As a result, the version attributed to Abū Mūsā existed in Basra at least before 110 AD. Since Ḥassan is the oldest partial common link of Abū Bakra's versions and the common link of Abū Mūsā's versions, he has played the main role in the transmission and dissemination of these traditions. Only one version of Anas Ibn Mālik has been transmitted,

therefore, based on its earliest source, Ibn Mājah's *Sunan*, it can be said that this version disseminated at least in the last quarter of the third century.

Conclusion

Considering the contradiction between the tradition of the prohibiting of participation in fight between two groups of Muslims with the Quran 49: 9, which commands to help the oppressed and fight against the oppressor regarding the conflict between Muslims, and according to the prophecy of the Prophet (pbuh) that ʿAmmār Yāsir will be killed by the transgressor group «الفئة الباغية», this tradition is fabricated. Most likely it was forged by Abū Bakra, whose motive for this fabricating could be defending him against those who blamed him for withdrawing from the Battle of Jamal. The fake attribution of this hadith by a person or persons to him is unlikely, considering that he is not a prominent and famous person among Prophet's companions. Based on the date of Abū Bakra's death, his tradition existed in Basra before 50 to 52 AD and the time of this forgery might be between 36 AD (the date of the Battle of Jamal) and 52 AD.

Keywords: the tradition of the prohibiting of participating in fight between two groups of Muslims, dating, earliest source, common Link, Isnad-matn analysis.