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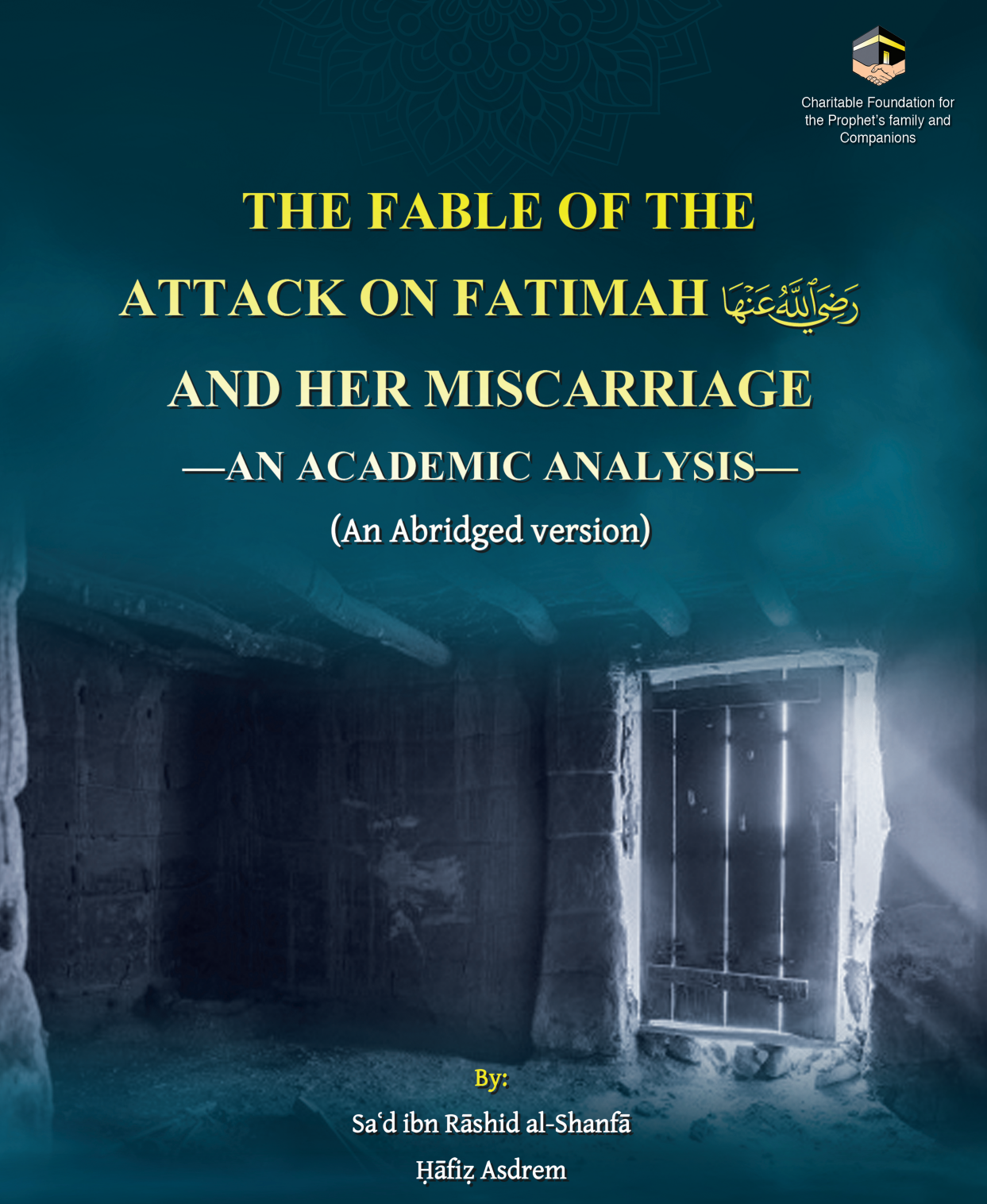
Companions

THE FABLE OF THE ATTACK ON FATIMAH رَضِيَ اللَّهُ عَنْهَا AND HER MISCARRIAGE

—AN ACADEMIC ANALYSIS—

(An Abridged version)



By:

Sa'd ibn Rāshid al-Shanfā

Ḥāfiẓ Asdrem

Translated by:

The Mahajjah Research Institute

ترجمة كتاب

حِكَايَةُ كَسْرِ ضِلْعِ الزَّهْرَاءِ رَضِيَ اللَّهُ عَنْهَا وَإِسْقَاطِ جَنِينِهَا

اللغة الإنجليزية

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In the Name of Allāh,
the Most Beneficent,
the Most Merciful

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Transliteration key

أ إ - ’	ض - ḍ Ḍ
آ – ā Ā	ط - ṭ Ṭ
ب - b	ظ - ẓ
ت - t	ع - ʿ
ث - th	غ - gh
ج - j	ف - f
ح - ḥ Ḥ	ق - q
خ - kh	ک - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ی - y, ī
ص - ṣ	

Introduction

Praise be to Allah سُبْحَانَهُ وَتَعَالَىٰ; we praise Him, seek His help, and seek His forgiveness. We seek refuge in Allah سُبْحَانَهُ وَتَعَالَىٰ from the evils of our souls and from our bad deeds. Whomsoever Allah سُبْحَانَهُ وَتَعَالَىٰ guides, none can mislead, and whomsoever He misleads, none can guide. I bear witness that there is no deity but Allah سُبْحَانَهُ وَتَعَالَىٰ, alone without partners, and that Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger.

We present this research to readers and researchers interested in the heritage of the Ahl al-Bayt and Companions, in which we have exerted our utmost effort to trace and examine the reports narrated and circulated about the fable of the breaking of Fāṭimah's rib. This is a story that is recited on pulpits and repeated in gatherings every year. Storytellers claim that Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ, and a group of Companions went to ʿAlī's رَضِيَ اللَّهُ عَنْهُ house after allegiance was pledged to Abū Bakr as Khalīfah. they allege that ʿAlī رَضِيَ اللَّهُ عَنْهُ refused to pledge allegiance, and was thus threatened to either do so or they would forcefully enter his home. ʿAlī رَضِيَ اللَّهُ عَنْهُ refused and took refuge in his house where Fāṭimah رَضِيَ اللَّهُ عَنْهَا was present. ʿUmar رَضِيَ اللَّهُ عَنْهُ and those with him attacked the door and set it on fire. Fāṭimah رَضِيَ اللَّهُ عَنْهَا was behind the door to prevent them from entering, but ʿUmar forced it open, breaking Fāṭimah's rib and causing her to miscarry the unborn child she was carrying. They then dragged ʿAlī رَضِيَ اللَّهُ عَنْهُ out of the house and forced him to pledge allegiance. Fāṭimah رَضِيَ اللَّهُ عَنْهَا fell ill after this incident and remained ill until she passed away because of this event.

This is a summary of that heinous lie that has been inserted into the classical narrative legacy, which then had chains of transmission fabricated for it, and came to be attributed to the best of the

Companions and the Ahl al-Bayt, may Allah be pleased with all of them. In reality, it is nothing but a fabricated tale and a falsehood intended to create a rift between the Companions and the Ahl al- Bayt; depicting the Companions as brutal aggressors—who showed no regard for the Prophet's daughter رَضِيَ اللَّهُ عَنْهَا—and the Ahl al-Bayt as oppressed and persecuted, their homes being attacked and their wives assaulted. It is a falsely concocted image that contradicts clear facts and well-established events.

Is it conceivable that such a horrific event could occur without any consequences, ʿAlī رَضِيَ اللَّهُ عَنْهُ remaining silent and enduring the harm he suffered, leaving his wife to be insulted, beaten, her ribs broken, and her unborn child killed in her womb? Can one imagine that Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, who was known for never forcing anyone to pledge allegiance to him and was one of the most tender-hearted Companions رَضِيَ اللَّهُ عَنْهُمْ, would order an attack on the Prophet Muḥammad's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ beloved daughter? Can anyone believe that ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ, known for his exemplary justice, would commit such a heinous act, harming the Prophet's daughter with a sword at times and a whip at others, as they claim?

There is no doubt that any rational person would not question the falsehood of such stories. However, some people may believe in such myths when they see them narrated in books and discussed in gatherings, because they do not know how to distinguish between authentic and weak reports. Hence, this research aims to clarify the truth of this story through its study and critique.

The origin of this research was articles and studies by Dr. Saʿd al-Shanfā, in which he traced most of the reports about the tale of Fāṭimah's رَضِيَ اللَّهُ عَنْهَا rib being broken, highlighting the flaws in their chains of transmission and thoroughly discussing their paths. These studies were published and spread across the internet and forums, but they were scattered and unorganised. The style in which they were

written suited debates and dialogues, thus the idea came to compile this research into an independent study to preserve the significant effort put into this issue.

By Allah's سُبْحَانَهُ وَتَعَالَىٰ grace, the result is this research in its current form. We collected scattered articles from the internet, reformulated and organised them according to the established methodology for evaluating narratives, added discussions on their contents, and pointed out the contradictions and differences between them. We also touched upon some unrelated reports frequently used by opponents, addressing the most famous ones to make this research comprehensive of the main objections and arguments used to assert this myth.

By clarifying the truth of this story as a myth and a lie that should be forgotten and discarded, we aim to defend the Ahl al-Bayt before the Companions. The greatest offense to ʿAlī رَضِيَ اللَّهُ عَنْهُ is portraying him as a man unable to protect his wife, who is harmed and insulted, while he can defend her, resulting in her miscarriage. Therefore, let no one think that the goal is to offend the beliefs and ideas of any party. Rather, we believe that exonerating the Companions رَضِيَ اللَّهُ عَنْهُمْ and the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ from lies and fabrications, and cleansing their history from the reports of storytellers and liars is a paramount duty that should be prioritised.

We have tried to be concise and brief in this research, limiting the discussion to important matters and fundamental narratives. We did not expand on responding to everything written and said about this issue but focused on what relates to the core topic, the story of the attack on Fāṭimah, the breaking of her rib, and her miscarriage. If we pursued all writings and sayings in this regard, the book's volume would have been enormous.

Lastly, we wish to thank everyone who reviewed this book and provided feedback on its content, whether they were colleagues at the

Research and Studies Centre at the Foundation or other scholars who kindly gave their time to read the book. Whoever does not thank people does not thank Allah سُبْحَانَهُوَتَعَالَىٰ.

We present this effort to the readers, hoping that we have done justice to this issue in our research and that this work serves as a comprehensive reference for this matter.

The Authors

Dr. Saʿd ibn Rāshid al-Shanfā

Ḥāfiẓ Asdrem

Previous Studies

Except for some scattered articles on the internet and some concise studies found within certain books, we have not come across an independent study on the issue of the breaking of the rib from the perspective of the Ahl al-Sunnah. We have found only one study related to the origin of the story of the attack on ʿAlī's house, which is the book *al-Taḥqīq fī Khabar al-Taḥdīd bi al-Taḥrīq* by Muḥammad al-ʿUmrānī Ḥalḥūl al-Ḥasanī. This book is considered one of the unique and rare studies that explored the narration of Aslam al-ʿAdawī, which mentioned ʿUmar's threat to burn Fāṭimah's house where the Companions رَضِيَ اللَّهُ عَنْهُمْ were gathering. The author studied this report from the perspective of the chain of transmission and the text, starting with the statement that the report does not indicate the claim of an attack on Fāṭimah's house. He then addressed the issue of the threat, assuming the report's authenticity, and traced all the chains of this narration, highlighting the differing scholarly opinions on its authenticity. He pointed out that the main chain of this ḥadīth revolves around (Muḥammad ibn Bishr al-Kūfī, from ʿUbayd Allāh ibn ʿUmar al-Madanī, from Zayd ibn Aslam al-Madanī). Since the author is well-versed in the science of Ḥadīth and the knowledge of defects, he concluded, after gathering the chains, comparing them, and referring to the critiques of Ḥadīth scholars, that there are significant defects undermining the authenticity of the report. Among the crucial defects he mentioned is the *irsāl* (disconnection), proving that Zayd ibn Aslam did not hear this report from ʿUmar and did not witness the incident.

Another defect highlighted by the author is the uniqueness and rarity, as Muḥammad ibn Bishr al-ʿAbdī is the only one who narrated this report from ʿUbayd Allāh al-ʿUmarī, without other companions, and ʿUbayd Allāh al-ʿUmarī is the only one who narrated this report from Zayd ibn Aslam. The author demonstrated that this uniqueness leads to the rarity and criticism of this report with strong evidence, finding

in the words of Ḥadīth critics explicit statements about the occurrence of errors in ʿUbayd Allāh al-ʿUmarī's narrations from Zayd ibn Aslam, as well as in Muḥammad ibn Bishr's narrations from ʿUbayd Allāh al-ʿUmarī, thus placing this chain among the reports where errors in narration occurred.

The author then mentioned the evidence used by opponents to support this report, which are three in total, and he demonstrated their weakness as well. Overall, this book has thoroughly addressed the report on the threat of burning and other related reports found in the books of the Ahl al-Sunnah that the opponents use as evidence. However, it did not address the Shīʿī Imāmī narrations, but we benefited greatly from his study and relied on what he mentioned in responding to the opponents' doubts.

Research Methodology

We collected and traced the narrations used to establish the incident of Fāṭimah's rib being broken. We also reviewed the dedicated works on this subject. After cataloguing these narrations, we found that many of them are not relevant to the issue at hand, as some of these narrations are general reports that do not mention anything about Fāṭimah رَضِيَ اللَّهُ عَنْهَا being beaten, her rib being broken, or her miscarriage. Therefore, we excluded all reports that do not indicate the required matter, except for several narrations frequently and repeatedly cited by opponents, which we singled out in a separate study to fully address their most important evidence.

When examining the reports about the breaking of the rib, we found that they fall into two categories: those with a chain of transmission and those without. We divided them into two sections, prioritising the study of the reports with chains over reports without.

We followed the prevalent methodology in the study of the narrators in the science of *Rijāl* (biographical evaluation) within the Imāmī tradition, relying on the texts of renowned scholars in the field for the accreditation and criticism of narrators, considering the status of the narrator in terms of trustworthiness and weakness as the basis for judging the chains of narrations.

Our approach was not uniform in studying the narrators' conditions, especially concerning narrators whose reliability is disputed. We sometimes expanded on tracing the scholars' opinions and balancing them. We also intentionally digressed in discussing the conditions of certain narrators to highlight that the consistent weakening and discrediting of a narrator by scholars is clear evidence of the anomaly of any opposing view.

We concluded our discussion on the chain of each narration by presenting the Imāmī scholars' judgements on it, if available. We also

examined the texts of many of the narrations we mentioned, pointing out their flaws wherever possible. However, some narrations were not subjected to text criticism due to their brevity and conciseness, with some only stating that Fāṭimah's rib was broken and her unborn child was miscarried without additional details. This type of narration was not textually critiqued but left for a separate section later, where we explained the flaws in these narrations in general, avoiding repetition after each narration.

Occasionally, we also responded to some who disagreed with our judgement on the narrations when we saw benefit in doing so. Otherwise, addressing every piece of evidence used to prove the authenticity of these narrations would have increased the volume of this research without significant added benefit, especially since most of the arguments used to authenticate some narrations or narrators are based on the methodologies of the Akhbārī Shīʿah, who are known for their leniency in accepting reports, but are generally rejected in contemporary Shīʿī scholarly circles.

Preface

The fable of the noble Companions رَضِيَ اللَّهُ عَنْهُمْ attacking the daughter of the Prophet, Fāṭimah رَضِيَ اللَّهُ عَنْهَا, resulting in the breaking of her rib and the miscarriage of her unborn child is one of the fabricated stories that has become, for some people today, a historical certainty. This myth has no basis in authenticity, whether from the perspective of the chain of transmission, the text, historical context, or the overwhelmingly legendary nature of its details. Moreover, this fabricated story entails severe defamation of both the *Ahl al-Bayt* (the Prophet's family) and the Companions رَضِيَ اللَّهُ عَنْهُمْ.

The implication of this legend is that the elite of this Ummah, the righteous Companions رَضِيَ اللَّهُ عَنْهُمْ, dared to attack the Prophet's daughter publicly, set her house on fire, struck her, broke her rib, and caused her to miscarry. Then, ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, the brave and heroic lion, along with the rest of the Banū Hāshim, the leaders of the Quraysh, and its foremost champions, remained silent without seeking retribution. This included the rest of the Prophet's Companions رَضِيَ اللَّهُ عَنْهُمْ.

Such an incident could not happen to a small group of less than ten people, let alone a nation of thousands, without anyone speaking out against this alleged assault. As Imām al-Dhahabī said regarding the claim that the Companions رَضِيَ اللَّهُ عَنْهُمْ concealed the designation of ʿAlī رَضِيَ اللَّهُ عَنْهُ:

لو جاز هذا على واحد لما جاز على جماعة، ولو جاز وقوعه من جماعة لاستحال وقوعه والحالة هذه من ألوف من سادة المهاجرين والأنصار.

> If it were possible for one, it would not be possible for a group, and if it were possible for a group, it would be impossible for it to occur among thousands of the leading Muhājirīn and Anṣār.[1]

There is no doubt that any sensible and perceptive person would not be deceived by such lies and myths. However, it is astonishing how this story has spread among many common people to the extent that it is recited in certain gatherings every year. Speakers narrate this story with fabricated and concocted details to inflame the emotions of the masses, leading them to cry and wail, thereby embedding enmity in their hearts towards the Companions رَضِيَ اللَّهُ عَنْهُمْ.

For this reason, it is necessary to investigate this matter, examine its origins, and verify the truth by studying its narrations, both in terms of the chain of transmission and the text. This is what we will attempt to do in this study, with the help of Allah سُبْحَانَهُ وَتَعَالَىٰ. And with Allah سُبْحَانَهُ وَتَعَالَىٰ lies success.

[1] *Siyar Aʿlām al-Nubalā'*, 1/141.

The Myth of the Broken Rib and Clarification of the Dispute

The myth of the broken rib refers to some fabricated narrations that claim that Abū Bakr al-Ṣiddīq, ʿUmar, and a group of their supporters among the Companions رَضِيَ اللَّهُ عَنْهُمْ and some servants attacked the house of Fāṭimah al-Zahra رَضِيَ اللَّهُ عَنْهَا, set her door on fire, stormed her house, struck her, broke her rib, and caused her to miscarry. The reason for this alleged attack, according to them, was that ʿAlī رَضِيَ اللَّهُ عَنْهُ and some of the Companions رَضِيَ اللَّهُ عَنْهُمْ with him refused to pledge allegiance to Abū Bakr al-Ṣiddīq and were gathering in Fāṭimah's house. ʿUmar advised Abū Bakr to compel ʿAlī to pledge allegiance, and the proponents of this myth claim that this attack on Fāṭimah's house led to her death, thus stating that she died a martyr.

This is a summary of the myth. In this study, we will focus on the origin of the story of the broken rib and the miscarriage, as this is the most horrific aspect of the myth. It is inconceivable that the Companions رَضِيَ اللَّهُ عَنْهُمْ, especially Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, would dare to assault the Prophet's beloved daughter. Likewise, it is unacceptable that ʿAlī رَضِيَ اللَّهُ عَنْهُ would remain silent about such an incident. We assert that if this event had occurred, it would have led to a great *fitnah* (discord) among Muslims. This story implies several false consequences, the least of which is accusing ʿAlī رَضِيَ اللَّهُ عَنْهُ—Allah forbid—of cowardice and humiliation. Despite this, the story has reached, according to some, the level of accepted historical facts that are not open to debate or research. Hence, we decided to investigate the origins of this myth and demonstrate its falsehood in terms of both the chain of transmission and the text.

The point of contention between us and those who claim its authenticity is the allegation of the assault on Fāṭimah رَضِيَ اللَّهُ عَنْهَا by striking her, which led to the breaking of her rib and the miscarriage of her child. As for the other details, whether related to threats or the attack on the house, we did not focus on them in this research, even though we found many contemporary scholars trying to use them as evidence to prove the story of the broken rib. These details are not relevant to the point of contention in this research, especially since the issue of the broken rib and the miscarriage is the primary reason for the dispute that arose between the late scholar Muḥammad Ḥusayn Faḍl Allāh and his opponents. Faḍl Allāh doubted the incident of the broken rib but not the original attack. In this research, although we deny the original attack and view it as a false story just like the issue of the broken rib, our focus will be on investigating the matter of the broken rib and the miscarriage. With Allah's help, we seek success.

The Status of the Broken Rib Issue between Belief and History

For the Ahl al-Sunnah wa al-Jamāʿah, this story is merely a fabrication with no basis in historical narrations. They consider it a story concocted by extremists to explain ʿAlī's رَضِيَ اللَّهُ عَنْهُ pledge of allegiance and to cast doubt on Abū Bakr's رَضِيَ اللَّهُ عَنْهُ Khilāfah. No authenticated or even weak or fabricated narrations in the heritage of the Ahl al-Sunnah mention this story. As for what the opponents cite from texts attributed to the narrations of the Ahl al-Sunnah, they are all devoid of mentioning the story of the broken rib or the miscarriage of al-Muḥsin, as will be detailed later. [2]

As for the Imāmiyyah, it appears that this issue was not of great importance to their early scholars. Perhaps, the clearest evidence of this is that the book *al-Kāfī* by al-Kulaynī, which is the greatest, most reliable, and most important book of the Imāmiyyah, does not mention anything about the story of the breaking of the rib. Similarly, *Nahj al-Balāghah*, which is dedicated to collecting the sayings, speeches, and letters attributed to ʿAlī رَضِيَ اللَّهُ عَنْهُ, does not address the issue of the breaking of the rib. Moreover, Ibn Bābawayh al-Qummī, who mentioned two narrations about the story of the breaking of the rib in his book *al-Amālī* did not refer to this story in his book *al-Iʿtiqādāt*, even though he summarised his beliefs about Fāṭimah رَضِيَ اللَّهُ عَنْهَا, which included claims of her being subjected to oppression and the usurpation of her right to inheritance. [3]

Today, exaggeration in the disputes among the three Rightly Guided Khulafā' has led many contemporaries to elevate the issue of the

[2] The details of this will come at its place.
[3] *Al-Iʿtiqādāt*, pg. 105.

breaking of the rib to a level of essential and established doctrinal matters. A pioneer in this direction is Jaʿfar Murtaḍā al-ʿĀmilī, who has made the issue of the breaking of the rib one of the most important issues in Islam and faith! He states:

هي واحدة من أهم مسائل الإسلام والإيمان لأنها تمس قضية الإمام والإمامة بعد رسول الله...

فهو حدث تاريخي سياسي، له مساس بالإمام والإمامة، وهو أمر عقائدي خطير وهام جدا.

> It is one of the most important issues in Islam and faith because it touches upon the issue of the Imām and Imāmah after the Messenger of Allah. It is a historical and political event that affects the Imām and Imāmah, which is a serious and important doctrinal matter. [4]

He also says:

قضية الزهراء إذن أساسية في حياتنا الفكرية والإيمانية، ولها ارتباط بأمر أساسي في هذا الدين،

فلا ينبغي الاستهانة بها، أو التقليل من أهميتها.

> The issue of Fāṭimah is therefore fundamental in our intellectual and doctrinal lives, and it is related to a fundamental matter in this religion. It should not be underestimated or its importance diminished.[5]

ʿAlī al-Mīlānī followed the same extreme path in the matter of the breaking of the rib, saying:

الحقيقة أن قضية الزهراء سلام الله عليها أساس مذهبنا، وجميع القضايا التي لحقت تلك

القضية وتأخرت عنها، كلها متربتة على تلك القضية.

[4] *Ma'sāt al-Zahrā'*, 1/128.
[5] *Ma'sāt al-Zahrā'*, 1/138.

> In truth, the issue of Fāṭimah, peace be upon her, is the foundation of our doctrine, and all issues related to that issue and resulting from it are associated with it.[6]

Furthermore, Hāshim al-Hāshimī considered denial of the breaking of the rib as deviating from the doctrine, arguing:

> نجد أن كبار مراجعنا اعتبروا كلام فضل الله في التشكيك في شهادة الزهراء عليها السلام وبقية المسائل العقائدية المرتبطة بالمذهب كلام ضلال، وحكموا عليه بأنه ضال مضل.

> We find that our senior scholars considered Faḍl Allāh's words casting doubt on Fāṭimah's martyrdom, peace be upon her, and other doctrinal issues related to the doctrine as misleading speech and they judged him as misguided, misleading.[7]

On the other hand, Muḥammad Ḥusayn Faḍl Allāh and his supporters view the broken rib issue as a historical matter unrelated to doctrine. Faḍl Allāh states:

> مسألة ضلع الزهراء عليها السلام هذه قضية تاريخية لا قضية متصلة بالعقيدة.

> The issue of al-Zahrā's rib is a historical matter, not a doctrinal one.[8]

Najīb Nūr al-Dīn agrees stating:

> قضية الزهراء عليها السلام قضية تاريخية وليست متصلة بالعقيدة، ... ولا نعتبرها شرطا من شروط الإيمان.

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[6] *Maẓlūmiyyat al-Zahrā'*, Pg. 8.
[7] *Ḥiwār maʿa Faḍl Allāh ḥawla al-Zahrā'*, pg. 30.
[8] This text was conveyed by Hāshim al-Hāshimī from a recorded tape of Muḥammad Ḥusayn Faḍl Allāh, see: *Ḥiwār maʿa Faḍl Allāh ḥawla al-Zahrā'*, pg. 28.

The issue of al-Zahrā is a historical issue, not connected to belief. We do not regard it a condition of faith. [9]

Ḥaydar Ḥubb Allāh believes that the disagreement in this issue is not doctrinal but rather a historical disagreement. [10] Yāsir ʿAwdah considers the issue of the broken rib a historical incident[11], stating:

إن مسألة كسر الضلع حادثة تاريخية لا تتصل بجانب العقيدة كما يصورها بعض الجهلة الذين مروا مرور الكرام على العلم، فما استطاعوا أن يفرقوا بين المسألة التاريخية وبين المسألة العقائدية وبين ضرورات المذهب ومشهوراته، وبين ضرورات الدين ومشهوراته.

The issue of the broken rib is a historical matter not related to the aspect of creed as portrayed by some ignorant people who passed by the nobles of knowledge. They were unable to distinguish between a historical issue and a doctrinal issue, between the necessities and well-known aspects of the school of thought, and between the necessities and well-known aspects of religion. [12]

The undeniable truth is that this issue has no connection to doctrine in any way. A believer's faith would not be diminished if they never knew about this fabricated story. As Yāsir ʿAwdah said:

الذي يقول بكسر الضلع أو لا يقول لا تزيد في إيمانه ولا تنقص من دينه.

Believing or not believing in the broken rib does not increase or decrease one's faith. [13]

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[9] *Ma'sāt Kitāb al-Ma'sāt*, pg. 118-119.
[10] *Iḍā'āt fī al-Fikr wa al-Dīn wa al-Ijtimāʿ*, 1/554.
[11] *Qaḍāyā Athārat Jadalan*, pg. 179.
[12] *Qaḍāyā Athārat Jadalan*, pg. 187.
[13] *Qaḍāyā Athārat Jadalan*, pg. 187.

Thus, the correct view is that the issue of the broken rib is a historical matter unrelated to doctrine and faith.

Those who consider the broken rib issue as part of doctrinal matters and elevate it to the level of faith face a significant challenge. Doctrinal and faith issues cannot be established based on mere conjecture; they require certainty and proof. It is impossible to establish the broken rib incident based on a few narrations afflicted with critical flaws in the chain and text, rendering them fabricated. These issues must be proven by authenticated narrations, which is not the case with the broken rib narrations. Even those who believe in the authenticity of the broken rib story do not consider all narrations on the subject authentic. They claim that only a handful of narrations are authentic. Therefore, they resorted to asserting that the narrations of the broken rib reached a level of widespread and famous acceptance, and some even claimed they were *mutawātir* (transmitted by numerous narrators). However, such claims are untenable for the broken rib narrations, as will be detailed later. They resorted to these assertions because they knew that claiming the broken rib story as part of doctrinal matters would necessitate proving it using the same methods, they use to establish doctrinal beliefs.

Implications of Believing in the Broken Rib Myth

Integrating the broken rib story into doctrinal books has given this issue a doctrinal dimension after it was merely mentioned in historical works. Consequently, the broken rib story has been employed in three ways within the doctrinal heritage:

1. The claim that ʿAlī was coerced into pledging allegiance to Abū Bakr

Some have consistently used the broken rib story to assert that ʿAlī's pledge to Abū Bakr was not out of approval and choice, but due to coercion and compulsion. [14]

Muḥammad Ṣādiq al-Rūḥānī states:

> ما جرى على الزهراء عليها السلام من أخذ مالها وكسر ضلعها، إنما هو من أجل دفاعها ومطالبتها بحق الإمام علي عليه السلام كما تشهد لذلك عدة فقرات من خطبتها، فكيف تكون بعيدة عن فرضية خلافة علي عليه السلام.
>
> What happened to Zahrā' عَلَيْهَاٱلسَّلَامُ, including the usurping of her property and the breaking of her rib, was because of her defense and claim for Imām ʿAlī's عَلَيْهِٱلسَّلَامُ right, as several parts of her sermon testify to this. So how could it be far from the premise of ʿAlī's عَلَيْهِٱلسَّلَامُ Khilāfah? [15]

ʿAbd al-Zahrā' Mahdī says that the issue of the breaking of the rib:

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[14] Refer to: *Asrār al-Imāmah*, pg. 115.
[15] *Al-Sayyidah al-Zahrā' bayna al-Faḍā'il wa-al-Ẓalāmāt*, pg. 65.

يثبت عدم بيعة أمير المؤمنين لأبي بكر اختيارا، وإنما بايع إجبارًا بعد أن أحرقوا باب الدار، وأرادوا إحراق البيت على أهله.

Proves that the allegiance of the Commander of the Faithful to Abū Bakr was not by choice. He only gave allegiance under compulsion after they burned the door of the house and intended to burn the house over its inhabitants. [16]

The head of the Center for Doctrinal Research, Muḥammad al-Ḥassūn, says about the issue of the breaking of the rib:

تترتب عليه آثار عقائدية كبيرة متصلة بما جرى من مآس وويلات على آل الرسول صلى الله عليه وسلم، بعد فقد عميدها وقائدها، متمثلة بما صاحب وأعقب السقيفة التي أزالت الحق عن أهله.

It has significant doctrinal implications connected to the tragedies and calamities that befell the family of the Messenger after the loss of their chief and leader, represented by what accompanied and followed the Saqīfah which removed the right from its rightful owners. [17]

2. Accusing Abū Bakr and ʿUmar of enmity towards the Ahl al-Bayt

The broken rib story has become a tool for proponents of the enmity theory between the Ahl al-Bayt and prominent Companions to substantiate their imaginary claim that lacks real basis. Early scholars mentioned this myth within their criticisms of Abū Bakr and ʿUmar, as did Abū al-Qāsim al-Kūfī in his book *al-Istighāthah fī Bidaʿ al-*

[16] *Al-Hujūm ʿalā Bayt Fāṭimah*, pg. 10.
[17] *Muqaddamat Markaz al-Abḥāth al-ʿAqāʾidiyyah li Kitāb al-Muḥsin al-Sibṭ Mawlūd am Saqṭ*, pg. 5.

Thalāthah[18], Abū al-Qāsim al-Sharīf al-Murtaḍā in *al-Shāfī*[19], Abū Jaʿfar al-Ṭūsī in *Talkhīṣ al-Shāfī*[20], and those who followed them.[21]

This issue has evolved among later scholars to the point where they accuse Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا of enmity towards the Ahl al-Bayt and even declare them disbelievers. This is evident in the statements of some contemporary scholars. When al-Khū'ī ruled that Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا were outwardly Muslim, according to his opinion, he said:

> ومن هنا يحكم بإسلام الأولين الغاصبين لحق أمير المؤمنين عليه السلام إسلاما ظاهريا لعدم نصبهم ظاهرا عداوة أهل البيت.
>
> And from here, the apparent Islam of the first usurpers of the right of the Commander of the Faithful عَلَيْهِ السَّلَامُ is judged,[22] due to their apparent nondisplay of enmity towards the Ahl al-Bayt.[23]

His student Taqī al-Ṭabāṭabā'ī al-Qummī criticised him, saying:

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[18] *Al-Istighāthah*, 2/77, irrespective of what is said about the author.
[19] *Al-Shāfī fī al-Imāmah*, 4/120-121.
[20] *Talkhīṣ al-Shāfī*, 3/156.
[21] See: Ibn Shahrāshūb: *Mathālib al-Nawāṣib* (Makhṭūṭ) pg. 419-422, through the medium of *al- Hujūm ʿalā Bayt Fāṭimah*, pg. 303-307; al-Ḥillī: *Kashf al-Murād*, pg. 354; ʿAbd al-Nabī al-Jazā'irī: *al- Imāmah*, pg. 218; al-Khawājū'ī: *al-Rasā'il al-Iʿtiqādiyyah*, 1/528; al-Karkī: *Nafaḥāt al-Lāhūt fī Laʿn al- Jibt wa al-Ṭāghūt*, pg. 130; Sulaymān al-Māḥūzī: *Dhakhīrat Yawm al-Maḥshar fī Bayān Fasād Nasab ʿUmar*, pg. 98-99, through the medium of *al-Hujūm ʿalā Bayt Fāṭimah*, pg. 239.
[22] The apparent Islam according to al-Khū'ī means judging them as Muslims in this world and disbelievers in the Hereafter.
[23] *Fiqh al-Shīʿah li al-Khū'ī bi Taqrīr al-Mūsawī al-Khalkhālī*, 3/139.

ومن الغريب ما عن سيدنا الأستاذ – على ما في التقرير ... فإنا نسأل من سيدنا الأستاذ: أي عداوة أعظم من الهجوم إلى دار الصديقة وإحراق بابها وضرب الطاهرة الزكية وإسقاط ما في بطنها...

What our respected teacher proffered is strange, as in the report. We ask our respected teacher: Is there any greater enmity than attacking the house of the truthful one, burning its door, striking the pure and immaculate one, and causing what was in her womb to be miscarried? [24]

He mentioned other fabricated matters about Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, but the first thing he began with was recounting the story of the breaking of the rib, because it has now become the foremost argument used by opponents to prove the enmity of Abū Bakr and ʿUmar towards the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ. This matter is not new, as this objection is similar to what Yūsuf al-Baḥrānī (d. 1186 AH) objected to against those who pronounced the Islam of the two Khalīfahs, Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا. He said:

من العجب الذي يضحك الثكلى، والبين البطلان الذي أظهر من كل شيء وأجلى، أن يحكم بنجاسة من أنكر ضروريًا من سائر ضروريات الدين، وإن لم يعلم أن ذلك منه عن اعتقاد ويقين، ولا يحكم بنجاسة من يسب أمير المؤمنين عليه السلام وأخرجه قهرًا مقادًا يساق بين جملة العالمين، وأدار الحطب على بيته ليحرقه عليه وعلى من فيه، وضرب الزهراء عليها السلام حتى أسقط جنينها ولطمها حتى خرت لوجهها وجبينها وخرجت لوعتها وحنينها، مضافًا إلى غصب الخلافة الذي هو أصل هذه المصائب وبيت هذه الفجائع والنوائب.

It is astonishing and laughable to the blind, and the clearest evidence that appears from everything, that they judge

[24] *Mabānī Minhāj al-Ṣāliḥīn*, 3/25. The expression is awkward and obscure.

someone impure who denies a necessary belief among all the necessary beliefs of religion, even if he does not know that it is from him in terms of belief and certainty, yet they do not judge someone impure who cursed the Commander of the Faithful عَلَيْهِ ٱلسَّلَامُ, dragged him with ropes between the two camels, and set fire to his house to burn him and those inside it, struck Fāṭimah عَلَيْهَا ٱلسَّلَامُ until they caused her fetus to miscarry, slapped her until her cheek and forehead became bruised , and she cried in agony and longing her tear ducts and yearning flowed out, in addition to the usurpation of the khilāfah which is the root of these calamities and the source of these tragedies and misfortunes.

Muḥsin al-Muʿallim considered ʿUmar ibn al-Khaṭṭāb رَضِيَ ٱللَّهُ عَنْهُ among the group known as the Nawāṣib, and made the legend of breaking the rib one of his arguments for that. [25]

3. The claim of oppression of Fāṭimah and the Ahl al-Bayt

This matter began in later writings that carved a path of playing on emotions, especially those books classified in the tragedies of Fāṭimah and her oppression, which later turned into annual gatherings called *Ma'tam Fāṭimah*. In these gatherings, the fabricated story is retold, accompanied by ritualistic plays that display the legend of burning the door of Fāṭimah, assaulting her, and causing the miscarriage of her fetus.

These innovative practices, unrelated to the Ahl al-Bayt, have now found dozens of publications that aim to portray Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا and the Ahl al-Bayt in a tragic manner completely detached from reality and history. Mention has already been made of some of these writings that adopt this emotional approach, so there is no need to repeat them here.

[25] *Al-Naṣb wa al-Nawāṣib*, pg. 426-427.

Thus, it becomes clear that the significance attributed to the story of breaking the rib has reached such a level of importance among some people that it has appeared as one of the arguments used to refute the validity of the allegiance to Abū Bakr رَضِيَ اللَّهُ عَنْهُ, claiming ʿAlī's رَضِيَ اللَّهُ عَنْهُ reluctance to give allegiance. It also attributes Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا to al-Naṣb and enmity towards the Ahl al-Bayt, among other false claims. Therefore, clarifying the invalidity of this story and exposing the weaknesses in its chain of narration and its content results in the collapse of all these claims altogether. Perhaps this could be a reason to lift the veil from those who have been deceived by such invented stories and fallacious arguments, revealing the innocence of the Companions, especially Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا. Thus, all claims of rift among the Companions and the Ahl al-Bayt based on such stories and narrations have no basis. And success is with Allah.

Study of the Narrations on the Rib Fracture

When we examined what the authors mentioned to prove the rib fracture through narrations on this issue, we found that they rely on two types of narrations:

First Type: Narrations explicitly mentioning the assault on Fāṭimah. This includes assaults such as hitting, slapping, crushing her with the door, or causing a miscarriage. When we studied these narrations, we found that it includes *musnad* (reported with Isnād (chain of Transmission)) and *non-musnad* (not reported with Isnād (chain of Transmission)) narrations.

Second Type: Narrations without explicit mention of hitting Fāṭimah or causing a miscarriage. These narrations are used by opponents to claim evidence of the original story of the rib fracture.

We conducted a detailed study of the first type of narrations, as they are considered the main evidence for those who assert the myth of the rib fracture. Perhaps, the first person to compile the narrations of the rib fracture in one place was Jaʿfar Murtaḍā al-ʿĀmilī in his book *Ma'sāt al-Zahrā'*. He dedicated the second chapter of the second section in the book to amassing narrations that allegedly indicate the occurrence of the rib fracture incident and he listed them under the title: *Texts and traditions narrated from the fourteen infallibles on the oppression of al-Zahrā'*. He presented 41 narrations in this chapter, arranged according to the order of the infallibles according to them, starting with the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and ending with al-Ḥasan al-ʿAskarī. Most of those who compiled evidence of the rib fracture story after Jaʿfar Murtaḍā al-ʿĀmilī followed his path and imitated him in listing the narrations.

When we studied this chapter, we found that Jaʿfar Murtaḍā al-ʿĀmilī did not adhere to presenting only explicit narrations about the rib fracture. Instead, he expanded the scope and included narrations that

do not explicitly mention anything about hitting Fāṭimah or causing a miscarriage. His purpose was to give the reader the impression of a large number of narrations in this regard. However, the truth is that more than half of the narrations he included are not relevant to the dispute. The explicit narrations regarding the rib fracture issue are only 20 narrations, which are listed in *Ma'sāt al-Zahrā'* under the following numbers: 2, 3, 4, 6, 7, 8, 10, 14, 16, 18, 20, 23, 24, 27, 28, 29, 31, 32, 36, and 41.

As for the rest of the narrations, they do not explicitly mention anything related to the alleged assault incident on Fāṭimah. These are the narrations listed in al-ʿĀmilī's book under the following numbers: 1, 5, 9, 11, 12, 13, 15, 17, 19, 21, 22, 25, 26, 30, 33, 35, 37, 38, 39, and 40. Jaʿfar Murtaḍā al-ʿĀmilī himself admitted that some of these narrations are not explicit in the required context. [26]

He said about the narration listed under number 9:

لا صراحة فيه بما جرى على الزهراء.

It is not explicit about what happened to al-Zahrā'. [27]

About the narration listed under number 13:

لم تصرح هذه الرواية بتعرضهم للزهراء (ع) مباشرة.

This narration does not explicitly state their direct assault on al-Zahrā' عَلَيْهَا ٱلسَّلَامُ. [28]

And about the narration listed under number 40:

[26] Muḥammad al-Ḥusaynī has pointed out this issue in his book *Hawāmish al-Naqdiyyah* in two places, the first pg. 26-29, and the second pg. 147-152.
[27] *Ma'sāt al-Zahrā'*, 2/44.
[28] *Ma'sāt al-Zahrā'*, 2/47.

لم تكن صريحة في تفاصيل ما جرى.

It is not explicit in the details of what happened. [29]

This is sufficient to disregard this type of narration. It is enough that Jaʿfar Murtaḍā al-ʿĀmilī, who exerted effort in amassing all he could to prove this myth and sometimes resorted to far-fetched interpretations, had to admit that these narrations are not explicit in the matter of dispute. Hence, we focused in this study on the narrations that explicitly mention the rib fracture incident without the rest of the narrations that do not indicate to this incident. We expanded our study of these narrations in detail regarding their chains of transmission and texts.

[29] *Ma'sāt al-Zahrā'*, 2/71.

Section One

Musnad Narrations

In this section, we will discuss the narrations mentioned in the Imāmī narrative books that describe the rib fracture incident. We will study them comprehensively in terms of their chains of transmission and texts and we will arrange them chronologically according to whom the narration is attributed. We start with the narrations attributed to the Prophet ﷺ, then those attributed to the Companions رضي الله عنهم, including ʿAlī رضي الله عنه, and then those attributed to the rest of the Imāms. The total number of narrations we studied is twelve.

In our study of these narrations, we followed the methodology adopted by the Imāmiyyah in studying and criticising chains of transmission. We referred to their sources and the reliable books of *Rijāl* (biography and evaluation of narrators) they rely on. We also included the opinions of their scholars on the chains of transmission of the narrations if we found their comments.

What is attributed to the Prophet ﷺ

1. The narration from Kitāb Sulaym ibn Qays

A long narration is reported in *Kitāb Sulaym ibn Qays*[30] that Sulaym said to ʿAbd Allāh ibn ʿAbbās with Jābir ibn ʿAbd Allāh al-Anṣārī beside him:

شهدتَ النبي صلى الله عليه وسلم عند موته؟ قال: نعم، لما ثقل رسول الله صلى الله عليه وسلم جمع كل محتلم من بني عبد المطلب وامرأة وصبي قد عقل، فجمعهم جميعًا فلم يدخل معهم غيرهم.

"Did you witness the Prophet ﷺ at his death?"

He said, "Yes. When the Messenger of Allah became gravely ill, he gathered every mature male from the sons of ʿAbd al-Muṭṭalib as well as every woman and understanding child. He gathered them all; no one else entered with them."

The narration further claims that the Prophet ﷺ imparted several advices to the Ahl al-Bayt, then to ʿAlī رضي الله عنه. He then spoke to Fāṭimah رضي الله عنها, telling her:

إنك أول من يلحقني من أهل بيتي، وأنت سيدة نساء أهل الجنة، وسترين بعدي ظُلمًا وغيظا حتى تُضربي ويُكسر ضلع من أضلاعك، لعن الله قاتلك، ولعن الآمر والراضي والمعين والمظاهر عليك وظالم بعلك وابنيك.

[30] We have used the phrase *Kitāb Sulaym ibn Qays* in the research because it is the widely-known term academically. However, what we will prove in this study upholds that there is no authentic origin for this book, as the character of Sulaym is fabricated and the book is also fabricated and has no basis, as we will explain in detail.

You are the first to join me from my household and you are the Queen of the women of Paradise. After me, you will see oppression and rage until you are beaten and a rib from your ribs is broken. May Allah curse your killer and may He curse the one who orders, consents, assists, and supports against you as well as the one who oppresses your husband and your sons. [31]

Study of the *Isnād* (Chain of Transmission)

The narrations in *Kitāb Sulaym ibn Qays* are one of the main and important sources relied upon by the supporters of the myth of the broken rib, if not its primary source, according to what Shaykh al-Imāmī Hishām al-Hāshimī said. [32] This book contains five narrations about this issue, attributed to the Prophet صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ, ʿAlī, Ibn ʿAbbās, Salmān, and Sulaym ibn Qays.

This narration is fabricated and has no basis, because Sulaym ibn Qays is the name of a man who had no existence in reality. As for the book attributed to him, it is fabricated and has been subjected to tampering and forgery. The text of the narration itself bears witness to its fabrication. This will become clear through discussing Sulaym ibn Qays and his book.

We will study the state of Sulaym and his book in several issues:

Verifying the state of Sulaym ibn Qays

When studying the opinions of Imāmī scholars about Sulaym ibn Qays, we found that they differed about him in three views:

[31] *Kitāb Sulaym ibn Qays*, pg. 424-427.
[32] *Ḥiwār maʿa Faḍl Allāh ḥawla al-Zahrā'*, pg. 420.

i. Sulaym ibn Qays is a fictional and fabricated character

This view seems to have existed since the fifth century. Ibn al-Ghaḍā'irī (who lived in the fifth century) attributed this view to a group of their scholars, saying in the biography of Sulaym:

وكان أصحابنا يقولون: إن سُليمًا لا يعرف، ولا ذُكر في خبر.

> Our scholars used to say: Sulaym is unknown and is not mentioned in any report.[33]

This view was adopted by ʿAbd al-Mahdī al-Jalālī (from the Imāmiyyah) who wrote a detailed article entitled *Sulaym ibn Qays Ḥaqīqah Wāqiʿah am Shakhṣiyyah Muṣṭanaʿah*.[34]

ii. Sulaym ibn Qays is weak

A group of scholars of ḥadīth listed Sulaym ibn Qays among the weak narrators, such as Zayn al-Dīn al-ʿĀmilī[35] and ʿAbd al-Nabī al-Jazā'irī[36], while others judged him as unknown, like Muḥammad Ṣāliḥ al-Māzandarānī[37]. Some even considered him a liar and suspicious, like Hāshim Maʿrūf al-Ḥasanī.[38]

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[33] *Rijāl Ibn al-Ghaḍā'irī*, pg. 63.

[34] The original article is in Persian and was translated by Naẓīrah Ghallāb and published in issue 26 of the journal: Contemporary Texts.

[35] In his footnotes on *al-Khulāṣah* of al-Ḥillī, pg. 144. Also printed within the book: *Rasā'il al-Shahīd al-Thānī*, 2/993.

[36] He mentioned Sulaym ibn Qays in the section of the weak in his book *Ḥāwī al-Aqwāl fī ʿIlm al-Rijāl*, 3/512.

[37] *Sharḥ Uṣūl al-Kāfī*, 2/163.

[38] *Al-Mawḍūʿāt fī al-Āthār wa-al-Akhbār*, pg. 184.

iii. Sulaym ibn Qays is trustworthy

The first to state this was al-Barqī[39] and it is the view of several scholars of Rijāl[40] and most of the Akhbārīs[41].[42] Therefore, Muḥammad Taqī al-Majlisī (known as the first Majlisī) claimed consensus on the acceptance of *Kitāb Sulaym*.[43] It is not surprising that he made this claim, as he was one of the leading Akhbārīs who believed in the authenticity of all ḥadīth books. He was followed by a group of contemporary Akhbārīs[44], especially the new Akhbārīs.[45]

The first view, which asserts that Sulaym ibn Qays is a fabricated name with no reality, is the most correct view supported by evidence.[46] The summary[47] of these reasons includes the fact that everything said about Sulaym ibn Qays is based on the book attributed to him[48], and

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[39] *Rijāl al-Barqī*, pg. 4.

[40] Al-Ḥillī: *Khulāṣat al-Aqwāl*, pg. 163; *Rijāl Ibn Dāwūd*, pg. 106; Aḥmad ibn ʿAbd al-Riḍā al-Baṣrī: *Fā'iq al-Maqāl*, pg. 166; al-Khawājū'ī: *al-Fawā'id al-Rijāliyyah*, pg. 323; al-Kāẓimī: *Takmilat al-Rijāl*, 1/573; al-Māmaqānī: *Tanqīḥ al-Maqāl*, 1/68; and others.

[41] The Akhbārīs are Twelver Shīʿah who reject the use of reasoning to derive verdicts and believe in the authenticity of all ḥadīth books.

[42] Al-Majlisī, the father: *Rawḍat al-Muttaqīn*, 14/372; al-Majlisī, the son: *Biḥār al-Anwār*, 1/32; al- Majlisī, the son: *Mir'āt al-ʿUqūl*, 3/291; al-Ḥurr al-ʿĀmilī: *Wasā'il al-Shīʿah*, 20/36, 42; Hāshim al- Baḥrānī: *Ghāyat al-Marām*, pg. 546; Yūsuf al-Baḥrānī: *al-Ḥadā'iq al-Nāẓirah*, 25/372-373; al-Nūrī: *Khātimat Mustadrak al-Wasā'il*, 6/158 and others.

[43] *Rawḍat al-Muttaqīn fī Sharḥ Man lā Yaḥḍuruhū al-Faqīh*, 2/92.

[44] Muḥammad Bāqir al-Anṣārī has gathered the views of a group of them in the introduction to the research on *Kitāb Sulaym ibn Qays*, 1/111-114.

[45] These are not Akhbārīs in the well-known sense of the academic term, but they practically follow the path of Akhbārīs in authenticating narrations. At the forefront of these is the authority Muḥammad al-Sanad in his book *Islām Maʿiyyat al-Thaqalayn*, pg. 61-64, and the authority Muḥammad Ṣādiq al-Rūḥānī in his book *al-Sayyidah al-Zahrā' bayn al-Faḍā'il wa-al-Ẓalāmāt*, pg. 75- 77.

[46] One of the first to point this out and discuss it in detail was Dr. Nāṣir al-Qifārī in his book *Uṣūl Madhhab al-Shīʿah*, 1/221-225, and 1/386.

[47] ʿAbd al-Mahdī al-Jalālī detailed the discussion about these evidences in his article about Sulaym ibn Qays published in the journal *Nuṣūṣ Muʿāṣirah*, issue 26 pg. 226-257. What we mentioned is a summary of the most important evidence he relied on.

[48] *Majallat Nuṣūṣ Muʿāṣirah*, issue 26, pg. 256.

all the chains of *Kitāb Sulaym* rely on a single person, Abān ibn Abī ʿAyyāsh.[49] Moreover, everything narrated about Sulaym in the Imāmī ḥadīth books is through Abān.[50] The beginning of the *Kitāb Sulaym* contains a story that clearly appears fabricated, summarising that Sulaym did not narrate his book to anyone except Abān ibn Abī ʿAyyāsh and advised him not to narrate it until after his death.[51] Abān

[49] Ibn al-Nadīm said, "*Kitāb Sulaym ibn Qays al-Hilālī* was narrated by Abān ibn Abī ʿAyyāsh and no one else narrated it." This was confirmed by Muḥammad Bāqir al-Zanjānī in the introduction to his verification of *Kitāb Sulaym ibn Qays*, 1/230, and Muḥammad Riḍā al-Sīstānī in *Qabasāt min ʿIlm al-Rijāl*, 2/199.

[50] Aḥmad al-ʿUqayqī said, "No one narrated from Sulaym ibn Qays except Abān," (*Khulāṣat al- Aqwāl*, pg. 83.) and Ibn Dāwūd said, "No one narrated from him except Abān ibn Abī ʿAyyāsh." (*Rijāl Ibn Dāwūd*, pg. 249.) Ibn al-Ghaḍā'irī disagreed, stating that he found references to Sulaym apart from his book and not narrated by Abān. (*Rijāl Ibn al-Ghaḍā'irī*, pg. 63-64.) Al-Khū'ī also noted in *Muʿjam Rijāl al-Ḥadīth*, 9/235, that there are narrations from Sulaym not through Abān in *al-Kāfī* and others, but the correct view is otherwise, that the other narrations thought to be from Sulaym not through Abān are due to a drop in the chain, and Muḥammad Bāqir al-Zanjānī examined all narrations from Sulaym and concluded that Abān is the only narrator from Sulaym. He followed up on all places where it was thought that someone other than Abān narrated from Sulaym and answered them by noting the drop or distortion in the chain. He said in the introduction to his verification of *Kitāb Sulaym ibn Qays*, 1/295, "By considering the section of the extraction of narrations at the end of the book and a precise comparison between the chains in its various narrations, as well as considering the chains of his book, it is known that the very few narrations attributed to Sulaym without Abān as an intermediary—no more than five—are either due to a drop in their chains, distortions, or a rearrangement by copyists due to confusion during listening, reading, or writing." Likewise, Muḥammad Riḍā al-Sīstānī stated that the only narratorof *Kitāb Sulaym* is Abān, saying, "He is the sole narrator of this book," and he said, "In the existing copy of *Kitāb Sulaym ibn Qays*, it is stated that Sulaym did not hand over his book to anyone except Abān at the time of his death."
In summary, the sources agree that Abān ibn Abī ʿAyyāsh is the only narrator of *Kitāb Sulaym ibn Qays*. Muḥammad Riḍā al-Sīstānī quoted al-Khū'ī's statement claiming another narrator from Sulaym and followed it by saying, "But it is strongly suspected that there is a drop in the mentioned chain in the two books, as Sulaym ibn Qays is from the second generation, and Ibrāhīm ibn ʿUmar is from the later fourth generation, and it appears that he did not meet him." See: *Qabasāt min ʿIlm al-Rijāl*, 2/199-200.

[51] *Kitāb Sulaym ibn Qays*, 2/558-559.

then narrated this book only to ʿUmar ibn Udhaynah, and this implies that the chain of narration of *Kitāb Sulaym* relies solely on ʿUmar ibn Udhaynah's narration from Abān. This invalidates all other chains that suggest the narration of someone other than Abān from Sulaym. It will become clear that all the chains of *Kitāb Sulaym* are weak and contain narrators accused of lying and fabrication. Therefore, the investigation shows that Sulaym is a non-existent character.

Verification of the book attributed to Sulaym ibn Qays

The opinions of Imāmī scholars about the state of *Kitāb Sulaym ibn Qays* differ into three views:

i. *Kitāb Sulaym ibn Qays* is not authentic

A group of Imāmī scholars believe that *Kitāb Sulaym* is fabricated and made up. The first among them is Ibn al-Ghaḍā'irī, who says:

الكتاب موضوع، لا مِرية فيهِ.

The book is fabricated, without a doubt. [52]

He accused Abān ibn Abī ʿAyyāsh of fabricating it, saying:

وينسب أصحابنا وَضْعَ كتاب سليم بن قَيس إليه.

Our companions attribute the fabrication of *Kitāb Sulaym ibn Qays* to him. [53]

[52] *Rijāl Ibn al-Ghaḍā'irī*, pg. 36.
[53] *Rijāl Ibn al-Ghaḍā'irī*, pg. 36.

This was followed by Ibn Dāwūd al-Ḥillī[54] and Abū al-Ḥasan al-Shaʿrānī[55], who described the book as:

كتاب مجعول موضوع نُسب وضعه إلى أبان بن أبي عياش وهو ضعيف جدًا.

A fabricated and made-up book attributed to Abān ibn Abī ʿAyyāsh, who is very weak.[56]

He also said:

ولذلك ترى روايات كتاب سليم بن قيس منقولة في الكتب الأربعة مع أنّ الكتاب ضعيف مكذوب.

Thus, you see the narrations of *Kitāb Sulaym ibn Qays* quoted in the four books despite the book being weak and fabricated.[57]

In another place, he said:

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[54] *Rijāl Ibn Dāwūd*, pg. 249. Muḥammad Riḍā al-Jalālī, in his verification of *Rijāl Ibn al-Ghaḍā'irī*, pg. 118, attributed this statement to Ibn al-Ghaḍā'irī, mentioning it in his addenda to the text, but since the famous copy of Ibn al-Ghaḍā'irī is devoid of this text, it was attributed to Ibn Dāwūd.

[55] Al-Māzandarānī: *Sharḥ Uṣūl al-Kāfī* with the annotation of al-Shaʿrānī, 2/307, footnotes; al-Fayḍ al-Kāshānī: *Al-Wāfī* with the annotation of al-Shaʿrānī, 22/635 and 26/58; *Pajhohish-hai Qur'ānī ʿAllāmah Shaʿrānī Dar Tafāsīr Majmaʿ al-Bayān Rūḥ al-Jinān wa Manhaj al-Ṣādiqīn*, 3/144. The book is in Persian and contains Arabic texts and its title is translated as: *Qur'anic Researches by ʿAllāmah Shaʿrānī*. It should be noted that although ʿAllāmah Shaʿrānī ruled that *Kitāb Sulaym ibn Qays* is fabricated, he finds no harm in relying on the book if it is supported by a rational or transmitted evidence. (Al-Māzandarānī: *Sharḥ Uṣūl al-Kāfī* with the annotation of al-Shaʿrānī 2/308 footnotes 1, and 2/139 footnote 1.)

[56] Al-Fayḍ al-Kāshānī: *Al-Wāfī* with the annotation of al-Shaʿrānī, 22/635, footnotes.

[57] *Pajhohish-hai Qur'ānī ʿAllāmah Shaʿrānī Dar Tafāsīr Majmaʿ al-Bayān Rūḥ al-Jinān wa Manhaj al- Ṣādiqīn*, 3/144. The book is in Persian and contains Arabic texts and its title is translated as: *Qur'ānic Researches by ʿAllāmah Shaʿrānī*.

والراجح أن هذا الكتاب موضوع وينسب إلى أبان بن أبي عياش، والظاهر أنه وضعه لغرض صحيح على لسان سليم بن قيس لتعليم الحجة.

The preferred view is that this book is fabricated and attributed to Abān ibn Abī ʿAyyāsh.[58] It appears that it was fabricated for a legitimate purpose, purportedly in the name of Sulaym ibn Qays, to teach about the evidence.[59]

The claim of the fabrication of *Kitāb Sulaym ibn Qays* has been attributed to most of the scholars, who said:

وقد حكم جل محققي الطائفة بكونه مجعولًا.

Most of the scholars of the sect have ruled that it is fabricated.[60]

This is what was supported by Ḥasan Zādah al- ʿĀmilī[61] and Murtaḍā al-Ḥā'irī:

أبان بن أبي عياش مرمي بالضعف وبجعل كتاب سليم والله العالم.

Abān ibn Abī ʿAyyāsh is considered weak and accused of fabricating *Kitāb Sulaym*, and Allah knows.[62]

Muḥammad Bāqir al-Bahbūdī ruled that the book was fabricated by extremists, saying:

الذي أعتقده بعد سبر الكتاب صدرًا وذيلًا ونقده كلمة كلمة، أن الكتاب موضوع وضعه أحد الغلاة على لسان سليم بن قيس.

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[58] It appears as "Ibn Abī ʿAbbās" in the printed copy, and this is a clear typo.
[59] Al-Fayḍ al-Kāshānī: *Al-Wāfī* with the annotation of al-Shaʿrānī, 26/58, footnotes.
[60] Al-Māzandarānī: *Sharḥ Uṣūl al-Kāfī* with the footnotes of al-Shaʿrānī 11/87, footnotes, and 10/132, footnotes.
[61] *Thamān Rasā'il ʿArabiyyah*, pg. 287.
[62] *Kitāb al-Khums*, pg. 646.

> What I believe after thoroughly examining the book from beginning to end and critically analysing every word, is that the book is fabricated by one of the extremists using the name of Sulaym ibn Qays.[63]

Ḥusayn al-Rāḍī included *Kitāb Sulaym ibn Qays* among the fabricated books.[64]

Some Imāmī scholars also believe that *Kitāb Sulaym ibn Qays* is not authentic due to its weak chain of transmission. The first we found to judge the chain of *Kitāb Sulaym* as weak is Aḥmad ibn Mūsā ibn Ṭāwūs al-Ḥillī, who said:

> الطريق غير معتبر، فيه إبراهيم بن عمر الصنعاني وأبان بن أبي عياش، طعن فيهما ابن الغضائري.

> The chain is unreliable; it includes Ibrāhīm ibn ʿUmar al-Ṣanʿānī and Abān ibn Abī ʿAyyāsh, both whom Ibn al-Ghaḍā'irī criticised.[65]

The most famous contemporary scholar holding this view is Abū al-Qāsim al- Khū'ī, who said about one of the chains of the *Kitāb Sulaym:*

> الصحيح أنه لا طريق لنا إلى كتاب سليم بن قيس المروي بطريق حماد بن عيسى، عن إبراهيم بن عمر، عنه، وذلك فإن في الطريق محمد بن علي الصيرفي أبا سمينة وهو ضعيف كذاب.

> The correct view is that we have no reliable way to *Kitāb Sulaym ibn Qays* narrated through the chain of Ḥammād ibn ʿĪsā, from Ibrāhīm ibn ʿUmar, from him. This is because the chain includes

[63] *Maʿrifat al-Ḥadīth*, pg. 363, 359 and 346.
[64] *Al-Mu'āmarat al-Kubrā ʿalā Madrasat Ahl al-Bayt*, pg. 314.
[65] *Al-Taḥrīr al-Ṭāwūsī*, pg. 253.

Muḥammad ibn ʿAlī al-Sayrafī Abū Samīnah, who is weak and a liar.[66]

He also said about al-Ṭūsī's chain to the book:

وكيفما كان فطريق الشيخ إلى كتاب سليم بن قيس بكلا سنديه ضعيف.

In any case, both of al-Ṭūsī's chains to *Kitāb Sulaym ibn Qays* are weak.[67]

This view is shared by the scholar ʿAlī al-Sīstānī, who responded to a question about the authenticity of *Kitāb Sulaym ibn Qays* by saying:

في سنده إشكال.

There is a problem in its chain.[68]

The scholar Muḥammad Āṣif Muḥsinī said:

كتاب سليم لم يصل بسند معتبر، ولا أن نسخته وصلت بسند معتبر، نعم لبعض ما حكي عنه سند معتبر في مصادر أخرى.

Kitāb Sulaym has not reached us through a reliable chain nor has its copy reached us through a reliable chain. However, some of what is attributed to it has a reliable chain in other sources.[69]

Ḥaydar Ḥubb Allāh, a professor in the Qom seminary, said:

كتاب سليم بن قيس لا قيمة تاريخية له.

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[66] *Muʿjam Rijāl al-Ḥadīth*, 9/235.
[67] *Muʿjam Rijāl al-Ḥadīth*, 9/237.
[68] This was quoted by Ḥusayn al-Muṣṭafā in *al-Ta'sīs fī Nisbat Kitāb Sulaym ibn Qays*, pg. 63.
[69] *Mashraʿat Biḥār al-Anwār*, 2/23.

Kitāb Sulaym ibn Qays has no historical value.[70]

The Imāmī scholar Ḥusayn al-Muṣṭafā devoted an extensive and detailed study to *Kitāb Sulaym* in his book *al-Ta'sīs fī Nisbat Kitāb Sulaym ibn Qays* (*Foundations in Attributing Kitāb Sulaym ibn Qays*). He traced the various chains of the book and their weaknesses and concluded that *Kitāb Sulaym ibn Qays* is not authentic.[71]

ii. The original *Kitāb Sulaym* is authentic, but it has been tampered with and falsified

The first to propose this view was al-Mufīd, who commented on Ibn Bābawayh al-Qummī's reliance on a narration from *Kitāb Sulaym ibn Qays*, saying:

> هذا الكتاب غير موثوق به، وقد حصل فيه تخليط وتدليس؛ فينبغي للمتديِّن أن يجتنب العمل بكلّ ما فيه، ولا يُعَوِّل على جملته والتقليد لروايته، ولْيَفزعْ إلى العلماء فيما تَضَمَّنه من الأحاديث لِيُوقفوه على الصحيح منها والفاسد.
>
> This book is not trusted; it has errors and *tadlīs* (omitting shaykhs) in it. Therefore, a religious person should avoid acting on anything in it and should not rely on it as a whole. They should refer to scholars to distinguish the authentic from the false in its content.[72]

Interestingly, this view did not gain much popularity[73], even though its proponent is one of the greatest Imāmī scholars. We found that a

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[70] *Iḍā'āt fī al-Fikr wa-al-Dīn wa-al-Ijtimāʿ*, 2/536.
[71] *Al-Ta'sīs fī Nisbat Kitāb Sulaym ibn Qays*, pg. 65-87.
[72] *Taṣḥīḥ Iʿtiqādāt al-Imāmiyyah*, pg. 149-150.
[73] Indeed, the jurist Muḥammad Sanad took a different approach, attributing to al-Mufīd the opposite of his statement, where he says in his book *Islām Maʿiyyat al-Thaqalayn lā Islām al-Muṣḥaf Munsalikhan ʿan al-Ḥadīth*, pg. 61, "Shaykh al-Mufīd in *Taṣḥīḥ Iʿtiqādāt* insists on relying on *Kitāb Sulaym* and considers it one of the sources. However, there is a word in the copies of the book that has been misrepresented

few Imāmī scholars supported al-Mufīd in this view. The most famous contemporary scholar who adopted this view is Muḥammad Ḥusayn Faḍl Allāh, who said:

كتاب سليم بن قيس الذي هو العمدة في الموضوع ليس بمعتمد في صيغته بشهادة الشيخ المفيد وغيره، مع أن فيه خلطًا لا يخفى على أحد.

Kitāb Sulaym ibn Qays which is the valuable source on this subject, is not reliable in its form according to the testimony of Shaykh al-Mufīd and others and it contains clear tampering. [74]

A group of contemporary Imāmī scholars have adopted al-Mufīd's view. Among them is the scholar, Muḥammad Taqī al-Tustarī, who said:

الحقّ في كتابه أنّ أصله كان صحيحًا، قد نقل عنه الأجلّة المشايخ الثلاثة والنعماني والصفّار وغيرهم، إلّا أنّه حدث فيه تخليط وتدليس من المعاندين، فالعدوّ لا يألو خبالا كما عرفت من المفيد.

It appears that the original book was authentic, as it was narrated by the illustrious shaykhs such as the three major ones, al-Nuʿmānī, al-Ṣaffār, and others, but it has undergone tampering and falsification by opponents. Thus, the adulterer does not leave any good as you understood from al- Mufīd. [75]

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and cannot be corrected except through the expertise of scholars." Muḥammad Sanad's claim is flawed because al-Mufīd considers the book unreliable and subjected to alterations, while Muḥammad Sanad attributes to him an insistence on relying on the book! Moreover, there is a word that has been misrepresented, but al-Mufīd actually stated that the book was subjected to confusion and tampering. How different is this from what al-Mufīd said.

[74] Jaʿfar Murtaḍā quoted this statement from Muḥammad Ḥusayn Faḍl Allāh in his book *Maʾsāt al-Zahrā'*, 1/141.

[75] *Qāmūs al-Rijāl*, 5/239.

He also said:

الأصحّ ما قال المفيد من وقوع التخليط فيه فلا يعوّل على جملته، فما قامت القرائن من أخباره على صحّتها يُعمل بها، وما قامت على عدمها يُجتنب العمل بها، وما خلت عنها يتوقّف فيها.

The correct opinion is what al-Mufīd said about the occurrence of tampering in it, so one should not rely on it as a whole. Where the indications of its narrations point to its authenticity, it should be acted upon, and where they indicate otherwise, it should be avoided, and where there are no indications, one should remain cautious. [76]

Muḥammad Hādī Maʿrifah also relied on al-Mufīd's words, saying about *Kitāb Sulaym*:

هل النسخة الدارجة هي النسخة الأصل؟ لقد تشكّك فيها جلّ أهل التحقيق. قال الشيخ المفيد: هذا الكتاب غير موثوق به، ولا يجوز العمل على أكثره، وقد حصل فيه تخليط وتدليس.

Is the current version the original one? Most researchers doubt it. Shaykh al-Mufīd said, "This book is not trusted and it is not permissible to act on most of it. It has undergone tampering and falsification." [77]

He then listed the evidence for this through the differences in the book's versions and the criticisms directed at its contents, concluding:

قد صحّ ما قاله قدوة أهل التحقيق الشيخ المفيد قدّس سرّه بشأن الكتاب.

This is clearly stated by the leading investigator, Shaykh al-Mufīd, regarding the book. [78]

[76] *Al-Akhbār al-Dakhīlah*, 1/234.
[77] *Ṣiyānat al-Qur'ān min al-Taḥrīf*, pg. 226.
[78] *Ṣiyānat al-Qur'ān min al-Taḥrīf*, pg. 227.

Similarly, Murtaḍā al-ʿAskarī, in several places, refuted the narrations of *Kitāb Sulaym ibn Qays* based on al-Mufīd's words. He said:

كان سليم من أصحاب أمير المؤمنين علي بن أبي طالب عليه السلام، غير أن النسخة المنسوبة إليه انتشرت بعد وفاته.

> Sulaym was one of the companions of Amīr al-Mu'minīn ʿAlī ibn Abī Ṭālib, peace be upon him, but the version attributed to him spread after his death. [79]

He then quoted the aforementioned words of al-Mufīd.

Contemporary scholar Kamāl al-Ḥaydarī also adopted this view, combining it with the weakening of the book's chain of transmission. He said about *Kitāb Sulaym ibn Qays*:

كان متروك العمل به...لما ورد فيه من طعن كبير.

> It was abandoned in terms of acting upon it... due to the severe criticism it has received. [80]

He also said:

من نقاط الضعف الأخرى في الكتاب أن راويه الوحيد أو الأبرز هو أبان بن أبي عياش الذي عبروا عنه بأنه ضعيف الرواية جدًا، حتى نسب الكثير من أعلامنا هذا الكتاب له.

> Another point of weakness in the book is that its sole or main narrator is Abān ibn Abī ʿAyyāsh, who is described as very weak

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[79] *Al-Qur'ān al-Karīm wa-Riwāyāt al-Madrasatayn*, 3/66. He quoted the words of al-Mufīd at another place, 3/170, and refuted the narration of Sulaym ibn Qays in a third place based on what al-Mufīd mentioned, 3/180.

[80] *Al-Mawrūth al-Rawā'ī bayna al-Nash'ah wa-al-Ta'thīr*, from the research of al-Marjaʿ al-Dīnī Kamāl al-Ḥaydarī by the pen of his student, Ṭalāl al-Ḥasan, pg. 277.

in narration, and many of our prominent figures attributed this book to him.[81]

He summarised his opinion on the book, saying:

خلاصة القول في كتاب سليم بن قيس الهلالي هو أن الهلالي نفسه ثقة عظيم الشأن، إلا أن الكتاب المنسوب له غير موثوق به.

In summary, *Kitāb Sulaym ibn Qays al-Hilālī* is that al-Hilālī himself is a trusted, highly regarded figure, but the book attributed to him is not trusted.[82]

He then quoted the aforementioned words of al-Mufīd.

Al-Mufīd's view is also what Muḥammad Riḍā al-Sīstānī chose in his judgement on *Kitāb Sulaym ibn Qays*, stating his position:

لعل القول الوسط فيه هو ما ذكره الشيخ المفيد.

Perhaps the moderate opinion about it is what Shaykh al-Mufīd mentioned.

He then quoted al-Mufīd's words, saying:

يظهر أن الكتاب ليس موضوعًا وإن ادعاه البعض، ولكن ليس كل ما فيه صحيحًا يمكن التعويل عليه، بل لا بد من تمييز الصحيح منه عن الفاسد بالأساليب العلمية المتبعة في أمثاله.

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[81] *Al-Mawrūth al-Rawā'ī bayna al-Nash'ah wa-al-Ta'thīr*, pg. 277.

[82] *Al-Mawrūth al-Rawā'ī bayna al-Nash'ah wa-al-Ta'thīr*, pg. 281. As for his reference to applying the basic principles to the narrations of *Kitāb Sulaym*, this does not negate the claim of the book's weakness, because all the principles he mentioned for correction are external evidence. Furthermore, Kamāl al-Ḥaydarī has clearly stated in another book that his method with weak narrations is that if they conform to the Qur'ān, he considers their content valid without definitively attributing them to the infallible. See his words in his book *Islām al-Qur'ān wa Islām al- Ḥadīth*, pg. 94 and *Kitābat Mīzān Taṣḥīḥ al-Mawrūth al-Rawā'ī*, pg. 268, by the pen of Ṭalāl al-Ḥasan.

It appears that the book is not fabricated, as some claim, but not everything in it is correct and reliable. It is necessary to distinguish the correct from the false using the established academic methods. [83]

Ibn al-Muṭahhar al-Ḥillī also seems to incline towards this view, summarising his opinion on the book by saying:

والوجه عندي الحكم بتعديل المشار إليه، والتوقف في الفاسد من كتابه.

In my opinion, the best approach is to deem the mentioned person (Sulaym) as just, and to remain cautious about the falsehoods in his book. [84]

His words mean that the book contains both good and bad content.

Al-Dāmād followed this, saying about Sulaym:

يُنسب إليه هذا الكتاب المشهور المشتمل على مناكير فاسدة...والحق عندي فيه وفاقًا للعلامة وغيره من وجوه الأصحاب تعديله واستفساد الفاسد من الكتاب المنسوب إليه.

This well-known book attributed to him contains corrupt, strange things... and the truth, in my opinion, agreeing with the likes of al-ʿAllāmah and other prominent scholars, is to deem him (Sulaym) as just and to reject the corrupt content in the book attributed to him. [85]

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[83] *Qabasāt min ʿIlm al-Rijāl*, 2/201.

[84] *Khulāṣat al-Aqwāl*, pg. 163. And for benefit, Zayn al-Dīn al-ʿĀmilī in his marginal notes on *al- Khulāṣah* commented on the words of al-ʿAllāmah saying, "There is no reason to hesitate on the invalid. But in the book, due to the weakness of its chain of transmission as I have seen, and if descending, it should be said: rejection of the invalid part and tawaqquf on the rest." (*Rasā'il al- Shahīd al-Thānī*, 2/993.)

[85] *Al-Taʿlīqah ʿalā Kitāb al-Kāfī*, pg. 145.

iii. *Kitāb Sulaym* is reliable and authentic

The first to clearly state this among Imāmī scholars was Muḥammad ibn Ibrāhīm al-Nuʿmānī (who lived in the fourth century), who said:

> ليس بين جميع الشيعة ممن حمل العلم ورواه عن الأئمة (عليهم السلام) خلاف في أن كتاب سليم بن قيس الهلالي أصل من أكبر كتب الأصول التي رواها أهل العلم، ومن حملة حديث أهل البيت (عليهم السلام) وأقدمها... وهو من الأصول التي ترجع الشيعة إليها ويعول عليها.
>
> There is no disagreement among all the Shīʿah, those who carried knowledge and narrated it from the Imāms عَلَيۡهِمُ ٱلسَّلَامُ, that *Kitāb Sulaym ibn Qays al-Hilālī* is one of the major foundational books that the people of knowledge have narrated and one of the earliest... and it is one of the foundational sources that the Shīʿah refer to and rely upon.[86]

This is also the view of the majority of Akhbārīs[87], and a group of contemporary scholars[88], especially the new Akhbārīs.[89]

This view does not hold up to academic scrutiny. All the arguments used by its proponents to validate Abān's reliability are not worthy. None of the early scholars of Rijāl validated Abān. On the contrary, the

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[86] *Al-Ghaybah*, pg. 103.

[87] Al-Majlisī, the father: *Rawḍat al-Muttaqīn*, 14/372; al-Majlisī, the son: *Biḥār al-Anwār*, 1/32; al- Majlisī, the son: *Mir'āt al-ʿUqūl*, 3/291; al-Ḥurr al-ʿĀmilī: *Wasā'il al-Shīʿah*, 20/36, 42; Hāshim al- Baḥrānī: *Ghāyat al-Marām*, pg. 546; Yūsuf al-Baḥrānī: *al-Ḥadā'iq al-Nāẓirah*, 25/372-373; al-Nūrī: *Khātimat Mustadrak al-Wasā'il*, 6/158 and others.

[88] Muḥammad Bāqir al-Anṣārī compiled in the introduction of his verification of *Kitāb Sulaym ibn Qays* the statements of a group of them, 1/111-114.

[89] These are not Akhbārīs in the well-known sense of the academic term, but they practically follow the path of Akhbārīs in authenticating narrations. At the forefront of these is the authority Muḥammad al-Sanad in his book *Islām Maʿiyyat al-Thaqalayn*, pg. 61-64, and the authority Muḥammad Ṣādiq al-Rūḥānī in his book *al-Sayyidah al-Zahrā' bayn al-Faḍā'il wa-al-Ẓalāmāt*, pg. 75-77.

early scholars of Rijāl unanimously agreed on his weakness. Ibn al-Ghaḍā'irī and al-Ṭūsī considered him weak, as did a group of later scholars. Therefore, Ḥusayn al-Saʿīdī listed him among the weak narrators in his book on weak narrators, saying:

ضعيف، تابعي، روايته في مدرسة الخلفاء مشهورة، نُسب إليه وضع كتاب سُليم بن قيس ...، ضعّفه ابن الغضائري والطوسي، وعدّه من الضعفاء العلامة الحلّي، وابن داوود، والجزائري، ومحمّد طه نجف، والبهبودي.

> Weak, a Tābiʿī. His narration is famous in the school of the Khulafā'. The fabrication of *Kitāb Sulaym ibn Qays* is attributed to him. He was deemed weak by Ibn al-Ghaḍā'irī and al-Ṭūsī and considered weak by ʿAllāmah al- Ḥillī, Ibn Dāwūd, al-Jazā'irī, Muḥammad Ṭāhā Najaf, and al-Bahbūdī. (90)

The most reliable of these opinions is the first one, which concludes that *Kitāb Sulaym ibn Qays* is fabricated, given that Sulaym ibn Qays is a fabricated character. All the chains of transmission of *Kitāb Sulaym ibn Qays* revolve around one person, Abān ibn Abī ʿAyyāsh. The chains of *Kitāb Sulaym* can be divided into three categories based on their sources:

- The chains found in the Imāmī narrative sources that quoted some narrations from Sulaym ibn Qays.
- The chains found in books of Rijāl, indexes, and authorisations.
- The chains found in some manuscript copies of *Kitāb Sulaym ibn Qays*.

Muḥammad Bāqir al-Zanjānī al-Anṣārī listed 21 chains(91), all ending with Abān ibn Abī ʿAyyāsh. Imāmī scholar, Ḥusayn al-Muṣṭafā,

(90) *Al-Ḍuʿafā' min Rijāl al-Ḥadīth*, 1/139.
(91) *Kitāb Sulaym ibn Qays*, 1/207.

conducted a study on all the chains of the book, concluding that they are all weak:

> لا نجد في طرق كتاب سليم بن قيس طريقًا واحدًا يسلم مما يبطله، أو يجعله في موضع الضعف الشديد الذي لا يصح معه الاحتجاج، ولا الاستدلال على ثبوت الكتاب به.
>
> We do not find a single chain for *Kitāb Sulaym ibn Qays* that is free from invalidation or that places it in a state of severe weakness that does not allow for its use as evidence or proof of the book's authenticity.[92]

Some have tried to claim that the origin of the weakening of Abān ibn Abīʿ Ayyāsh comes from Sunnī scholars[93], but this is mere speculation. Al-Ṭūsī and Ibn al-Ghaḍā'irī did not report the weakening of Abān from any Sunnī scholars. This method of justifying some weak narrators is based on a faulty premise, namely that the weakening of Abān, agreed upon by Sunnī scholars and classical Imāmiyyah, is not reliable because it originates from Sunnī scholars, which is a false claim.

Even if we hypothetically accept this claim and disregard the weakening of Abān, the result would be that he is unknown, as no classical scholar validated him. Unless they argue that the absence of criticism implies reliability, which is an absurd notion.

Some have also tried to validate Abān based on what is mentioned in *Kitāb Sulaym*, that Sulaym trusted him and informed him about the book. This is strange, as it is a method that relies on the self-validation of narrators. Al-Khū'ī rejected this method in the introduction to his *Muʿjam Rijāl al-Ḥadīth*, saying:

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[92] *Al-Ta'sīs fī Nisbat Kitāb Sulaym ibn Qays*, pg. 87.
[93] See the introduction to *Taḥqīq Kitāb Sulaym ibn Qays*, 1/222-223.

ربما يستدل بعضهم على وثاقة الرجل أو حُسنه برواية ضعيفة أو برواية نفس الرجل، وهذا من الغرائب! فإن الرواية الضعيفة غير قابلة للاعتماد عليها، كما أن في إثبات وثاقة الرجل وحسنه بقول نفسه دورًا ظاهرًا.

> Some might argue for the reliability or soundness of a person based on a weak narration or the person's own statement, which is strange! A weak narration is unreliable, and using a person's own statement to prove his reliability or soundness is clearly circular.[94]

Al-Khūʾī even considered this method laughable, saying:

الاستدلال على وثاقة شخص، وعظم رتبته بقول نفسه من الغرائب، بل من المضحكات.

> Arguing for the reliability of a person or his high status using his own words is strange, even laughable.[95]

In conclusion, even if we overlook all the other defects in the chains of *Kitāb Sulaym* and ignore the fact that it is a fabricated book, the result is that the chain of the book does not hold up according to Imāmī principles, thereby invalidating the book as a source of evidence.[96]

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[94] *Muʿjam Rijāl al-Ḥadīth*, 1/39.
[95] *Muʿjam Rijāl al-Ḥadīth*, 1/280.
[96] Ḥusayn al-Muṣṭafā traced all the chains of transmission of *Kitāb Sulaym* in his book *al-Taʾsīs fī Nisbat Kitāb Sulaym ibn Qays*, pg. 65–88. He demonstrated their weakness and refuted many of the arguments of the opponents for their authentication. For this reason, we refrained from extensive critique of the book's chains of transmission and sufficed with clarifying the status of Abān since the chains of the book revolve around him.

A significant issue arises concerning the narrations of the rib-breaking incident in *Kitāb Sulaym ibn Qays*

We have observed, during our study of the rib-breaking narrations attributed to Sulaym ibn Qays in his book, that the early scholars who transmitted numerous narrations from Sulaym, such as al-Kulaynī, al-Nuʿmānī, Ibn Bābawayh al-Qummī, al-Mufīd, al-Sharīf al-Murtaḍā, al-Ṭūsī, and their peers among the early scholars and others, did not transmit any narration of the rib-breaking incidents from Sulaym. The earliest person we found to transmit this from *Kitāb Sulaym* was Abū Manṣūr al-Ṭabarsī (who lived in the 6th century) in *al-Iḥtijāj*. These narrations appeared in later copies of *Kitāb Sulaym*, which Aḥmad al-Kātib, the Imāmī researcher, noticed. He said:

لقد انتبهت وأنا أكتب هذه السطور الى عدم ذكر الكليني (329) في (الكافي) لرواية سليم، ولأية رواية أخرى حول الهجوم على بيت الزهراء، وكذلك للتفاصيل الأخرى التي ستشيع من بعده في القرن الرابع الهجري، رغم أن الكافي يعتبر من أول وأصح الكتب عند الإمامية، ولكنه مع ذلك لم يذكر شيئًا عن حكاية التهديد بالإحراق، أو الإحراق الفعلي بالنار، أو ضرب الزهراء، أو إسقاط جنينها، وما إلى ذلك من الروايات المختلقة التي رويت على لسان (سليم بن قيس الهلالي) في كتابه المزعوم، رغم أن الكليني كما يبدو، كان يعرف كتاب سليم، ونقل عنه بعض الأحاديث.

As I write these lines, I noticed the absence of al-Kulaynī (d. 329 AH) in *al-Kāfī* regarding any narration from Sulaym or any other narration concerning the attack on the house of Fāṭimah al-Zahrā', as well as other details that spread after him in the 4th century AH, although *al-Kāfī* is considered one of the earliest and most reliable books among the Imāmiyyah. Nevertheless, it does not mention anything about the story of the threat of burning, actual burning with fire, striking Fāṭimah, causing her

miscarriage, and other fabricated narrations attributed to Sulaym ibn Qays al-Hilālī in his alleged book, despite al-Kulaynī seemingly knowing *Kitāb Sulaym* and transmitting some of its traditions.[97]

Here rises an important question: What confirms that the rib-breaking narrations in *Kitāb Sulaym* are not fabricated narrations in the book, especially since *Kitāb Sulaym ibn Qays* has been subjected to distortion and manipulation, as stated by al-Mufīd and other Imāmī scholars?

[97] *Al-Shīʿah wa al-Sunnah Waḥdat al-Dīn Khilāf al-Siyāsah wa-al-Tārīkh*, pg. 129.

2. The Narration of *al-Amālī*

Ibn Bābawayh al-Qummī, known among the Shīʿah as al-Shaykh al-Ṣadūq (381 AH), said:

حدثنا علي بن أحمد بن موسى الدقاق، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن سعيد بن جبير، عن ابن عباس ...، أن النبي ﷺ كان جالسًا ذات يوم فأقبل الحسن والحسين وفاطمة وعلي ﷺ واحدًا بعد واحد، فكلما دخل منهم أحد يبكي النبي ﷺ، فلما سأله أصحابه عن سبب بكائه، ذكر فضائل كل واحد منهم ثم قال: «وأما ابنتي فاطمة، فإنها سيدة نساء العالمين من الأولين والآخرين، ... وإني لما رأيتها ذكرتُ ما يُصنع بها بعدي، كأني بها وقد دخل الذل بيتها، وانتهكت حرمتها، وغصبت حقها، ومنعت إرثها، **وكسر جنبها، وأسقَطت جنينها**، وهي تنادي: يا محمدًاه، فلا تجاب، وتستغيث فلا تغاث،... فعند ذلك يؤنسها الله تعالى ذكره بالملائكة، فنادتها بما نادت به مريم بنت عمران، فتقول: يا فاطمة ﴿ إِنَّ ٱللَّهَ ٱصۡطَفَىٰكِ وَطَهَّرَكِ وَٱصۡطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلۡعَٰلَمِينَ ﴾ يا فاطمة ﴿ ٱقۡنُتِي لِرَبِّكِ وَٱسۡجُدِي وَٱرۡكَعِي مَعَ ٱلرَّٰكِعِينَ ﴾ ثم يبتدئ بها الوجع فتمرض، فيبعث الله عز وجل إليها مريم بنت عمران، تمرضها وتؤنسها في علتها، فتقول عند ذلك: يا رب، إني قد سئمت الحياة، وتبرَّمتُ بأهل الدنيا، فألحقني بأبي. فيُلحقها الله عز وجل بي، فتكون أول من يلحقني من أهل بيتي، فتقدم عليَّ محزونة مكروبة مغمومة **مغصوبة مقتولة**، فأقول عند ذلك: اللهم العن من ظلمها، وعاقب من غصبها، وأذل من أذلها، وخلد في نارك **من ضرب جنبها حتى ألقت ولدها**، فتقول الملائكة عند ذلك: آمين.

ʿAlī ibn Aḥmad ibn Mūsā al-Daqqāq narrated to us saying — Muḥammad ibn Abī ʿAbd Allāh al-Kūfī narrated to us saying —

Mūsā ibn ʿImrān al-Nakhaʿī narrated to us — from his uncle al-Ḥusayn ibn Yazīd al-Nawfalī — from al- Ḥasan ibn ʿAlī ibn Abī Ḥamzah — from his father — from Saʿīd ibn Jubayr — from Ibn ʿAbbās:

The Prophet was sitting one day when al-Ḥasan, al-Ḥusayn, Fāṭimah, and ʿAlī entered one by one. Whenever one of them entered, the Prophet would cry. When his Companions asked him why he was crying, he mentioned the virtues of each of them and then said, "As for my daughter Fāṭimah, she is the Queen of the women of the worlds from the first to the last... I remembered what will be done to her after me, as if I see her being humiliated, her sanctity violated, her right usurped, her inheritance withheld, **her side broken, and her fetus miscarried,** while she cries out, 'O Muḥammad!' but she is not answered, and seeks help but is not helped...

At that moment, Allah, the Exalted, mentions her with the angels, and they call her with the same call used for Maryam, the daughter of ʿImrān, saying, 'O Fāṭimah, *indeed Allah has chosen you and purified you and chosen you above the women of the worlds*. O Fāṭimah, *be devoutly obedient to your Lord and prostrate and bow with those who bow*.' Then she falls ill. Allah Almighty will send Maryam the daughter of ʿImrān to care for her and comfort her in her illness. Then she will say, 'O Lord, I have become tired of life and weary of the people of the world, so join me with my father.' So, Allah Almighty will join her with me and she will be the first of my family to join me, coming to me sorrowful, distressed, oppressed, and murdered. At that moment, I will say, 'O Allah, curse those who wronged her, punish those who usurped her, humiliate those who humiliated her, and perpetuate in Your fire those who struck her side until she

miscarried her child.' At that moment, the angels will say, 'Āmīn.'" [98]

Study of the Isnād

This chain of transmission is wholly unreliable, as several of its narrators are unknown, suspected of lying, weak, or even cursed. Here is the analysis:

ʿAlī ibn Aḥmad ibn Mūsā al-Daqqāq

- Al-Jawāhirī summarised al-Khū'ī's verdict saying, "Unknown."[99]

Mūsā ibn ʿImrān al-Nakhaʿī

- There is no doubt that he is unknown as the books on Rijāl did not mention his status.
- Shaykh Luṭf Allāh al-Ṣāfī Gulpāyigānī stated, "The scholars of Rijāl did not mention him neither in praise nor in criticism. Being among the narrators of *Kāmil al-Ziyārāt* is not enough to consider him trustworthy." [100]
- He was judged as unknown by al-Māmaqānī[101], Ibrāhīm al-Shabūṭ[102], Muḥsin al-Aʿrajī[103], Muslim al-Dāwarī[104], and ʿAbbās

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[98] Al-Ṣadūq: *Al-Amālī*, pg. 99, majlis 24, narration 2.
[99] Muḥammad al-Jawāhirī: *Al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 384.
[100] *Fiqh al-Ḥajj Buḥūth Istidlāliyyah fī al-Ḥajj*, pg. 84.
[101] *Tanqīḥ al-Maqāl*, 1/156. He said about him, "*Muhmal* (undefined), *majhūl* (unknown)."
[102] *Dirāsāt fī Mashyakhat al-Faqīh*, pg. 543. He said, "The man is unknown and the foundational sources of ḥadīth narrators did not mention him."
[103] *ʿUddat al-Rijāl*, 2/213.
[104] *Īḍāḥ al-Dalā'il fī Sharḥ al-Wasā'il*, 1/314. Al-Dāwarī commented, "Yes, it is mentioned in the second part of the exegesis, and in the chain of *Kāmil al-Ziyārāt*, but he is not among his mentors." To clarify al-Dāwarī's statement, we say: Yes, it is mentioned in the second part of the exegesis, meaning *Tafsīr al-Qummī*. Al-Dāwarī does not consider those found in the second part included in the issue of

al-Ḥājiyānī al-Dashtī.[105] Therefore, those who considered him trustworthy based on weak evidence were incorrect; the correct view, according to the science of Rijāl, is that he is weak.

Al-Ḥusayn ibn Yazīd al-Nawfalī

- Ḥusayn al-Sāʿidī summarised the verdict on him saying, "He was considered weak by al-ʿAllāmah, Ibn Dāwūd, al-Jazā'irī, Muḥammad Ṭāhā Najaf, and al- Bahbūdī. It is apparent from his narrations that they are fabricated and concocted."[106]

- He was declared weak by al-Shahīd al-Thānī[107], al-Majlisī al-Awwal, Baḥr al- ʿUlūm[108], and ʿAlī Panāh al-Ishtahārdī.[109]

Al-Ḥasan ibn ʿAlī ibn Abī Ḥamzah al-Baṭā'inī

- He is weak according to the majority of Rijāl scholars.

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authenticating the narrators of *Tafsīr al-Qummī* because he sees that the second part is specific to the narrations of Abū al-Jārūd added by Abū al-Faḍl al-ʿAbbās in *Tafsīr al-Qummī*. This part is not covered by the authentication certificate as indicated by Muslim al-Dāwarī in *Uṣūl ʿIlm al-Rijāl*, 1/276 and 1/313.
Secondly: Regarding al-Dāwarī statement, "In the chain of *Kāmil al-Ziyārāt*, but he is not among his mentors," he means that the issue of authenticating the narrators of *Kāmil al-Ziyārāt* is specific to the mentors of Ibn Qūluwayh and does not include everyone mentioned in the chains of *Kāmil al-Ziyārāt*. He pointed this out in his book *Uṣūl ʿIlm al-Rijāl*, 1/319. Thus, Mūsā ibn ʿImrān would be unknown in his view and does not fall under any general authentication rules.

[105] *Nukhbat al-Maqāl fī Tamyīz al-Isnād wa-al-Rijāl*, pg. 509.

[106] *Al-Ḍuʿafā' fī Rijāl al-Ḥadīth*, 1/500.

[107] Al-Majlisī said about a narration in which al-Nawfalī is mentioned, "Al-Nawfalī from al-Sakūnī, and both are weak." (*Rawḍat al-Muttaqīn fī Sharḥ man Lā Yaḥḍuruhū al-Faqīh*, 3/74.)

[108] *Rijāl Baḥr al-ʿUlūm*, 4/85.

[109] *Madārik al-ʿUrwah*, 12/67.

- ʿAlī ibn al-Ḥasan ibn Faḍḍāl[110] said about him, "A liar, cursed... I do not permit myself to narrate even a single ḥadīth from him."[111]

- Ibn al-Ghaḍā'irī said in his book of biographical evaluation, "He is weak in himself."[112]

- He was declared weak by Ibn al-Muṭahhar al-Ḥillī[113], ʿAbd al-Nabī al-Jazā'irī[114], Muḥsin al-Aʿrajī[115], al-Māmaqānī[116], Ibrāhīm ibn Ḥusayn al-Dunbulī al-Khū'ī[117], Abū al-Qāsim al-Khū'ī[118], Muslim al-Dāwarī[119], and ʿAlī al-Abṭaḥī.[120]

- Muḥammad Jaʿfar Shams al-Dīn reported consensus on his weakness.[121]

ʿAlī ibn Abī Ḥamzah al-Baṭā'inī, the father of al-Ḥasan

- Ibn al-Ghaḍā'irī said, "May God curse him. The origin of *Waqf* (a sect)."[122]

- He was declared weak by Ibn al-Muṭahhar al-Ḥillī[123] and al-Shahīd al-Thānī.[124]

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[110] *Rijāl al-Najāshī*, pg. 36.
[111] *Al-Kashshī*, pg. 552, number: 1042.
[112] *Rijāl Ibn al-Ghaḍā'irī*, pg. 51.
[113] *Khulāṣat al-Aqwāl*, pg. 334.
[114] *Ḥāwī al-Aqwāl*, 3/381.
[115] *ʿUddat al-Rijāl*, 1/265.
[116] *Tanqīḥ al-Maqāl*, 1/36.
[117] He included it in the fourth section dedicated to the weak in *Mulakhkhaṣ al-Maqāl fī Taḥqīq Aḥwāl al-Rijāl*, stone printing pg. 207, and modern printing, 3/158.
[118] Muḥammad al-Jawāhirī: *Al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 145.
[119] *Īḍāḥ al-Dalā'il fī Sharḥ al-Wasā'il*, 1/245.
[120] *Tahdhīb al-Maqāl fī Tanqīḥ Kitāb al-Rijāl*, 2/15.
[121] *Sharḥ Mashyakhat al-Faqīh*, pg. 242, new edition.
[122] *Rijāl Ibn al-Ghaḍā'irī*, pg. 83-84, number: 107.
[123] *Khulāṣat al-Aqwāl*, pg. 362.
[124] *Masālik al-Afhām ilā Tanqīḥ Sharā'iʿ al-Islām*, 6/212.

- Al-Khuwānasārī quoted Ismāʿīl al-Khājū'ī who stated the agreement of the Shīʿah on criticising him except for a few. He said, "Up to now, I have not found any scholar except al-Shaykh in this book who considers ʿAlī ibn Abī Ḥamzah al-Baṭā'inī trustworthy or relies on his narrations when he is alone because he is evil, a Wāqifī, a liar, and condemned." [125]

- Al-Fānī al-Iṣfahānī said, "There is no trace of anyone considering ʿAlī ibn Abī Ḥamzah trustworthy; rather, it has been stated about his evil and lies, and there is much condemnation and criticism about him." [126]

- Al-Shaykh Muḥammad Ṭālib Yaḥyā said, "The famous opinion among early and latter scholars is his weakness."

- In summary, it was said that ʿAlī ibn Abī Ḥamzah al-Baṭā'inī is a Wāqifī and weak in the broadest sense, and his reports are invalid as evidence. [127]

- Al-Khū'ī also judged him as weak. [128]

Note on the misleading of Jaʿfar Murtaḍā al-ʿĀmilī in his book *Ma'sāt al- Zahrā'*

Jaʿfar Murtaḍā al-ʿĀmilī attempted to mislead the reader when he mentioned this narration in his book *Ma'sāt al-Zahrā'* among the narrations that prove the occurrence of the rib fracture, attributing this narration to *Farā'id al-Simṭayn*, which is attributed to Ibrāhīm ibn Muḥammad al-Juwaynī (730 AH) [129], to give the impression that the

[125] *Rawḍāt al-Jannāt*, 6/228.
[126] *Buḥūth fī ʿIlm al-Rijāl*, pg. 90.
[127] *Sidrat al-Kamāl fī ʿIlm al-Rijāl*, pg. 388 and 400.
[128] *Al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 381.
[129] The attribution of the book *Farā'id al-Simṭayn* to al-Juwaynī requires a detailed study, which is not the place here. However, what we can be certain of is the

narration is transmitted through Sunnī sources. However, the truth is that this narration is the same as the narration in *al-Amālī* narrated by Ibn Bābawayh al-Qummī, and it is found in *Farā'id al-Simṭayn* with an isnād that ends with ʿAlī ibn Aḥmad ibn Mūsā al-Daqqāq, the same narrator from whom Ibn Bābawayh transmitted the same isnād exactly.

The author of *Farā'id al-Simṭayn* states:

أنبأني الشيخ أبو طالب علي بن أنجب بن عبيد الله بن الخازن، عن كتاب الإمام برهان الدين أبي الفتح ناصر بن أبي المكارم المطرزي، عن أبي المؤيّد ابن الموفّق، **أنبأنا علي بن أحمد بن موسى الدقاق، قال أنبأنا محمد بن أبي عبد الله الكوفي قال: أنبأنا موسى بن عمران، عن عمّه الحسين بن يزيد النوفلي، عن الحسن بن عليّ بن حمزة، عن أبيه: عن سعيد بن جبير، عن ابن عبّاس،** قال: إنّ رسول الله صلى الله عليه وآله وسلم.

Shaykh Abū Ṭālib ʿAlī ibn Anjab ibn ʿUbayd Allāh ibn al-Khāzin informed me — from the book of Imām Burhān al-Dīn Abū al-Fatḥ Naṣīr ibn Abī al- Makārim al-Muṭarrizī — from Abū al-Mu'ayyad ibn al-Muwaffaq — from ʿAlī ibn Aḥmad ibn Mūsā al-Daqqāq who said that —Muḥammad ibn Abī ʿAbd Allāh al-Kūfī informed us who said that — Mūsā ibn ʿImrān informed us — from his uncle al-Ḥusayn ibn Yazīd al-Nawfalī — from al-Ḥasan ibn ʿAlī ibn Abī Ḥamzah — from his father — from Saʿīd ibn Jubayr — from Ibn ʿAbbās — who said that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said ...[130]

and then he mentioned the narration. This isnād is the same as that of *al-Amālī*, and not from the isnāds of Sunnī sources.

presence of significant issues regarding the edition verified by Muḥammad Bāqir al-Maḥmūdī, relying on two manuscripts, which requires comparing the manuscript with the printed version.

[130] *Farā'id al-Simṭayn*, 2/34.

Moreover, this isnād is fabricated and stolen. Its fabricator stole the isnād from the book of Ibn Bābawayh and added another isnād from Ibrāhīm al-Juwaynī, then joined the two isnāds and concocted the text of the narration from *al- Amālī* to the author of *Farā'id al-Simṭayn*. However, due to his ignorance, he made a grave error by making Abū al-Mu'ayyad al-Khawārizmī narrate directly from al-Daqqāq! This is a major blunder as al-Khawārizmī was born in 484 AH[131], and there is a significant time gap between him and al-Daqqāq, as al-Daqqāq died before 400 AH at the latest. If this is established, how could it be imagined that al-Khawārizmī narrated directly from al-Daqqāq?

Muḥammad Bāqir al-Maḥmūdī, the editor of the book *Farā'id al-Simṭayn*, noticed this issue and commented on this chain of narration by saying:

الرجل ليس من مشايخ أبي المؤيّد الموفّق بن أحمد ـ بل هو من مشايخ ابن بابويه ـ وقد حُذف من الأصل الواسطة بين أبي المؤيّد وهذا الرجل، ولم يتيسّر لنا تحقيق ذلك، والظاهر أنّ الحديث ذكره الخوارزمي في مقتل الإمام الحسين (عليه السلام).

ورواه أيضًا ابن بابويه في الحديث الثاني من المجلس (24) من أماليه ص112، عن عليّ بن أحمد بن موسى الدقاق، عن محمد بن أبي عبد الله الكوفي . . .

The man is not one of the teachers of Abū al-Mu'ayyad al-Muwaffaq ibn Aḥmad, but he is one of the teachers of Ibn Bābawayh. The intermediary between Abū al-Mu'ayyad and this man was omitted from the original text and we were unable to verify that. It appears that the ḥadīth was mentioned by al-Khawārizmī in *Maqtal al-Imām al-Ḥusayn*. It was also narrated by Ibn Bābawayh in the second ḥadīth of the 24th majlis from his

[131] *Al-Jawāhir al-Muḍī'ah fī Ṭabaqāt al-Ḥanafiyyah*, 2/188.

al-Amālī on page 112, from ʿAlī ibn Aḥmad ibn Mūsā al-Daqqāq, from Muḥammad ibn Abī ʿAbd Allāh al-Kūfī.[132]

The response is that what he mentioned about the presence of an omission in the chain does not hold. Rather, the correct view is that this is severe negligence by the fabricator of this narration. Moreover, the original fabricator of the chain made a mistake in the name of al-Khawārizmī by calling him Abū al-Mu'ayyad ibn al-Muwaffaq, while in reality, al-Muwaffaq is a title for Abū al-Mu'ayyad. The editor did not notice this and left the chain as it is. The excuse that there was an omission in the chain is far-fetched.

When it becomes clear that the origin of this narration is from the book *al-Amālī* and that the other sources cited by Jaʿfar Murtaḍā al-ʿĀmilī have no value because they derive this narration from *al-Amālī*, the flaw in Jaʿfar Murtaḍā's work becomes evident. It also shows that his purpose is to exaggerate by amassing sources and increasing their number. This strange method of inflating footnotes with sources that all refer to a single book is common among many writers who attempt to validate the narratives of Fāṭimah's rib-fracture. They deliberately mislead the reader into thinking that the story is mentioned in numerous sources by filling their books with page numbers and references to both old and new sources until they reach dozens of sources for a single narration. The original source is just one, as is the case with this narration. The narration of *al-Amālī* which is our present concern, scholars have judged the narrators of this narration to be unknown or accused of lying. The original chain of this narration in its primary source is not reliable for evidence, as these writers try to circumvent the weakness of the narration by inflating the number of sources in which it appears. This makes the reader mistakenly believe that this abundance indicates the authenticity of the narration, which is undoubtedly a methodological flaw, if not outright deception to the readers. If the source of a narration is only one book,

[132] *Farā'id al-Simṭayn*, 2/34.

Jaʿfar Murtaḍā and those who follow his path, such as Wafīq al-ʿĀmilī[133] and others, should have sufficed with its primary source. This would spare researchers the trouble of wasting time following this plethora of sources that they amass to deceive the public and attempt to convince them of the authenticity of the narration through the sheer number of sources.

The Opinion of Imāmiyyah Scholars on the Isnād

The scholars of the Imāmiyyah differed in their judgement on this narration in two views:

i. The Weakness of the Narration

Hāshim al-Hāshimī, in his dialogue with al-Sayyid Faḍl Allāh, judged this narration to be weak and disconnected. [134] Muḥammad Āṣif Muḥsinī did not include it among the reliable[135] narrations, and Muḥammad al-Ḥusaynī said:

> ليست صحيحة، لوقوع الرواة التالية أسماؤهم: النوفلي، لم يوثق، وثقه الخوئي بناء على التوثيق العام، الحسن بن علي ضعيف، والده علي بن أبي حمزة ضعيف جدًا.
>
> It is not authentic due to the following narrators: al-Nawfalī, who is not reliable. Al-Khū'ī considered him reliable based on general reliability. Al- Ḥasan ibn ʿAlī is weak; and his father ʿAlī ibn Abī Ḥamzah is very weak. [136]

Muḥammad Ismāʿīl al-Khawājū'ī judged the narration containing Muḥammad ibn Abī ʿAbd Allāh al-Kūfī, Mūsā ibn ʿImrān al-Nakhaʿī, al-

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[133] Wafīq al-ʿĀmilī in his book *Ayna al-Inṣāf*, pg. 92, cited several sources in the footnote when he referenced this narration, including: *Al-Faḍā'il* by Ibn Shādhān, *Farā'id al-Simṭayn*, *Amālī al-Ṣadūq*, *Ithbāt al-Hudāt*, *Irshād al-Qulūb*, *Biḥār al-Anwār*, *al-ʿAwālim*, *Jalā' al-ʿUyūn*, *Bashārat al-Muṣṭafā*, and others. The truth is that all these sources only transmit the narration from *Amālī* al-Ṣadūq.

[134] *Ḥiwār maʿa Faḍl Allāh Ḥawla al-Zahrā'*, pg. 285.

[135] *Mashraʿat Biḥār al-Anwār*, 2/44.

[136] *Hawāmish Naqdiyyah*, pg. 155.

Ḥusayn ibn Yazīd al- Nawfalī, and ʿAlī ibn Abī Ḥamzah al-Baṭā'inī as unknown or weak. He said:

الكوفي والنخعي مجهولان، والنوفلي قد رماه قوم من القميين في آخر عمره بالغلو، والبطائني قائد أبي بصير واقفي ورد فيه ما ورد عن الرضا (عليه السلام) من الطعن واللعن، فالرواية بين كونها مجهولة أو ضعيفة السند.

Al-Kūfī and al-Nakhaʿī are unknown. Al-Nawfalī was accused by some Qummīs of fanaticism in his later years. Al-Baṭā'inī, the leader of Abū Baṣīr, was a Wāqifī, and there are criticisms and curses reported from al-Riḍā عَلَيْهِ السَّلَامُ against him. Therefore, the narration is either unknown or weak in the chain of narration.[137]

ii. The Authenticity of the Narration

Muḥammad Bāqir al-Majlisī described this narration's isnād reliable in *Jalā' al- ʿUyūn*. However, it has been noted that the chain is replete with unknowns and those accused of lying and weakness, in addition to the presence of curses against them. Indeed, al-Majlisī himself declared al-Ḥasan ibn ʿAlī ibn Abī Ḥamzah weak in his book *al-Wajīzah fī ʿIlm al-Rijāl*,[138] and he frequently criticised him in his books *Malādh al-Akhyār*[139] and *Mir'āt al-ʿUqūl*.[140] How then did he consider the chain valid in *Jalā' al-ʿUyūn*? This is undoubtedly a contradiction.

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[137] *Jāmiʿ al-Shatāt*, pg. 1882.

[138] *Al-Wajīzah fī ʿIlm al-Rijāl*, pg.188.

[139] Al-Majlisī said about one of the aḥādīth in *Malādh al-Akhyār*, 2/98, "Weak according to the famous view as it appears to be Ibn Abī Ḥamzah," and also said in *al-Malādh*, 7/290, "Ibn Abī Ḥamzah, weak according to the famous view," and said in another place 16/196, "Weak according to the famous view based on the assumption that Ibn Abī Ḥamzah is ʿAlī ibn Abī Ḥamzah al-Baṭā'inī".

[140] Al-Majlisī said in *Mir'āt al-ʿUqūl*, 7/71 commenting on one of the aḥādīth, "The first ḥadīth: authentic as per some manuscripts by Abū Ḥamzah, and weak according to the famous view if it is by ʿAlī ibn Abī Ḥamzah as per some

Thus, it becomes clear that the correct view is with those who judged this narration to be weak among the Imāmiyyah scholars.

Discussion on the Narration's Text

The narration contains elements of exaggeration about Fāṭimah رَضِيَ اللَّهُ عَنْهَا and lies about the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in two places:

First: It attributes to the Prophet the statement:

فعند ذلك يؤنسها الله تعالى ذكره بالملائكة، فنادتها بما نادت به مريم بنت عمران، فتقول: يا فاطمة ﴿ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ ﴾، يا فاطمة ﴿ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى وَٱرْكَعِى مَعَ ٱلرَّٰكِعِينَ ﴾.

At that moment, Allah, the Exalted, mentions her with the angels, and they call her with the same call used for Maryam, the daughter of ʿImrān, saying, "O Fāṭimah, *indeed Allah has chosen you and purified you and chosen you above the women of the worlds*. O Fāṭimah, *be devoutly obedient to your Lord and prostrate and bow with those who bow*."

This is definitely false and implies that revelation did not end after the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ!

Second: It attributes to the Prophet the statement:

فيبعث الله عز وجل إليها مريم بنت عمران، تمرضها وتؤنسها في علتها.

Allah, the Mighty and Sublime, will send Maryam to her, to nurse and comfort her in her illness.

manuscripts," and he said similarly in *Mir'āt al-ʿUqūl*, 13/256. (*Kāmil al-Ziyārāt*, pg. 329, 840.)

This is similar to the previous falsehood, and it is inconceivable that rational people would believe such fairy-tales.

3. The Narration of *Kāmil al-Ziyārāt*

Jaʿfar ibn Muḥammad ibn Qūluwayh narrated:

حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن علي بن محمد بن سالم، عن محمد بن خالد، عن عبد الله بن حماد البصري، عن عبد الله بن عبد الرحمان الأصم، عن حماد بن عثمان، عن أبي عبد الله (عليه السلام)، قال: «لما أسري بالنبي صلى الله عليه وسلم إلى السماء قيل له: إن الله تبارك وتعالى يختبرك في ثلاث لينظر كيف صبرك!، إلى أن يقول: «وأما الثالثة فما يلقى أهل بيتك من بعدك من القتل، ... وأما ابنتك فتُظلم وتُحرم ويُؤخذ حقها غصبًا الذي تجعله لها، وتُضرب وهي حامل، ويُدخل عليها وعلى حريمها ومنزلها بغير إذن، ثم يمسها هوان وذل، ثم لا تجد مانعًا، وتطرح ما في بطنها من الضرب، وتموت من ذلك الضرب... وأول من يحكم فيهم محسن بن علي (عليه السلام) وفي قاتله، ثم في قنفذ، فيؤتيان هو وصاحبه، فيضربان بسياط من نار، لو وقع سوط منها على البحار لغلت من مشرقها إلى مغربها، ولو وُضعت على جبال الدنيا لذابت حتى تصير رمادًا، فيُضربان بها...

Muḥammad ibn ʿAbd Allāh ibn Jaʿfar al-Ḥimyarī reported from his father — from ʿAlī ibn Muḥammad ibn Sālim — from Muḥammad ibn Khālid — from ʿAbd Allāh ibn Ḥammād al-Baṣrī — from ʿAbd Allāh ibn ʿAbd al-Raḥmān al- Aṣamm — from Ḥammād ibn ʿUthmān — from Abū ʿAbd Allāh, who said:

When the Prophet was taken to the heavens, it was said to him: Allah, the Blessed and Exalted, will test you in three things to see how you endure... And the third is what your family will face after you in terms of killing... As for your daughter, she will be oppressed, deprived, and her rights will be taken by force, and she will be struck while pregnant. Her house and family will be entered without permission and then she will experience humiliation and disgrace. She will not find any protector. What

is in her womb will be aborted due to the beating, and she will die from that beating... The first to be judged will be Muḥsin ibn ʿAlī and his killer, then Qunfudh. He along with his companion will be brought and will be beaten with whips of fire. If one whip fell into the seas, it would boil from its east to its west, and if placed on the mountains of the world, they would melt until they turn to ashes. They will be beaten with it. [141]

Study of the Isnād

This chain is not valid for the following reasons:

ʿAlī ibn Muḥammad ibn Sālim

- Shāhrūdī said, "They did not mention him." [142]

So, he is unknown. Al-Khū'ī believed that the correct name is **ʿAlī ibn Muḥammad ibn Sulaymān al-Nawfalī** and that **ʿAlī ibn Muḥammad ibn Sālim** in the narration is a mistake. Al-Khū'ī said:

وغير بعيد أن تكون كلمة سالم هنا محرف كلمة سليمان، فإن علي بن محمد بن سالم غير موجود، لا في الرجال ولا في الروايات، وإنما الموجود علي بن محمد بن سليمان.

It is not far-fetched that the word *Sālim* is a distortion of *Sulaymān*. There is no ʿAlī ibn Muḥammad ibn Sālim either in the books of Rijāl or in the narrations. What exists is ʿAlī ibn Muḥammad ibn Sulaymān. [143]

Al-Jawāhirī in *al-Mufīd min Muʿjam Rijāl al-Ḥadīth* summarised al-Khū'ī's opinion on ʿAlī ibn Muḥammad ibn Sulaymān:

- Unknown. [144]

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[141] *Kāmil al-Ziyārāt*, pg. 329, Number: 840.
[142] *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, 5/448.
[143] *Muʿjam Rijāl al-Ḥadīth*, 13/152.
[144] *Al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 410.

- Al-Māmaqānī said, "Disregarded and unknown." [145]

Regardless of whether he is Ibn Sālim or Ibn Sulaymān, both are unknown.

It is also surprising that among the narrators of this chain is ʿAbd Allāh ibn Jaʿfar al-Ḥimyarī, the author of *Qurb al-Isnād*. It is expected that ʿAlī ibn Muḥammad, whether Ibn Sālim or Ibn Sulaymān, is his teacher in the narration. However, we did not find his mention in *Qurb al-Isnād*, which is an important observation that increases the suspicion about the authenticity and truthfulness of this chain.

ʿAbd Allāh ibn ʿAbd al-Raḥmān al-Aṣamm

- Al-Najāshī said, "Weak, an extremist, and worthless." [146]
- Ibn al-Ghaḍā'irī said, "Weak; his statements are not considered. He has a book on *Ziyārāt*[147] indicating great wickedness and a crumbling doctrine. He was among the liars of the people of Baṣrah." [148]
- Al-Khū'ī also labelled him weak. [149]
- Ḥusayn al-Sāʿidī in his book *al-Ḍuʿafā' min Rijāl al-Ḥadīth* said, "He is a liar, weak, an extremist, and worthless. His book on *Ziyārāt* is filled with errors. Al-Najāshī and Ibn al-Ghaḍā'irī declared him weak. Considered weak by al-ʿAllāmah, Ibn Dāwūd, al-Jazā'irī, Muḥammad Ṭāhā Najaf, and al-Bahbūdī. [150]

[145] *Tanqīḥ al-Maqāl*, 1/109.
[146] *Rijāl al-Najāshī*, pg. 217, 566.
[147] Incantations to be recited at the tombs of the Imāms.
[148] *Rijāl Ibn al-Ghaḍā'irī*, pg. 76-77.
[149] *Al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 338.
[150] *Al-Ḍuʿafā' min Rijāl al-Ḥadīth*, 2/288.

Discussion on the Narration's Text

The signs of falsehood in the text of the narration are apparent. For instance, the narration states that the Prophet ﷺ was informed during the Night of the Ascension about what would happen to his family, including Fāṭimah رضي الله عنها. This is undoubtedly a lie of the extremists. If the matter was of such importance, it would have been conveyed to Muslims with authentic, clear texts, not left to be peculiar to the accused and unknown.

Among the signs of exaggeration and fabrication in the narration is that the first to be judged on the Day of Judgement is Muḥsin, and that Abū Bakr and ʿUmar[151] "would be beaten with whips of fire. If one whip fell into the seas, it would boil from east to west and if placed on the mountains of the world, they would melt until they turn to ashes; they would be beaten with them."

How can it be that the most important and first issue to be judged on the Day of Judgement is the killing of Muḥsin? Is Muḥsin more important than the Prophets who were killed for him to be judged first? Is the killing of Muḥsin more important than the killing of Ḥusayn رضي الله عنه? The truth is that the narrator of the story is one who filled it with lies and falsehoods rooted in extreme hatred for Abū Bakr and ʿUmar رضي الله عنهما.

[151] Although they are not named in the narration, the context makes it clear that they are the intended ones.

What is attributed to Sayyidunā ʿAlī

The narrations from Kitāb Sulaym ibn Qays

Two narrations from *Kitāb Sulaym ibn Qays* mention that ʿUmar excused one of his officials, named Qunfudh, from the fine imposed on all his officials in the provinces, as a reward for striking Fāṭimah رَضِيَ اللَّهُ عَنْهَا. Although the narrations have the same content, they are mentioned twice in the book with slight differences, so we examined each narration separately.

4. First Narration from Kitāb Sulaym ibn Qays

Sulaym reported: Abū al-Mukhtār ibn Abī al-Ṣiʿq wrote to ʿUmar ibn al-Khaṭṭāb with verses complaining about the injustice of his officials.

فلما قرأها عمر أغرم تلك السنة جميع عماله أنصاف أموالهم لشعر أبي المختار ولم يغرم قنفذ العدوي شيئًا – وقد كان من عماله – وردَّ عليه ما أخذ منه وهو عشرون ألف درهم، ولم يأخذ منه عشره ولا نصف عشره ... قال سليم: فلقيت عليًا عليه السلام فسألته عما صنع عمر، فقال: هل تدري لم كف عن قنفذ ولم يغرمه شيئًا؟ قلت: لا. قال: لأنه هو الذي ضرب فاطمة عليها السلام بالسوط حين جاءت لتحول بيني وبينهم، فماتت صلوات الله عليها وإن أثر السوط لفي عضدها مثل الدملج.

When ʿUmar read it, he fined all his officials that year of half their wealth for the poetry of Abū al-Mukhtār, but he did not fine Qunfudh al-ʿAdawī, who was one of his officials. Instead, he returned to him what he had taken from him, which was twenty thousand dirhams, without taking his tenth or half-tenth.

Sulaym said: I met ʿAlī and asked him about what ʿUmar did. He said: "Do you know why he refrained from fining Qunfudh and did not fine him at all?"

I said: "No."

He said: "Because he is the one who struck Fāṭimah with the whip when she intervened between me and them. She died, peace be upon her, and the mark of the whip was on her arm like a bracelet." (152)

Study of the Isnād

We have previously discussed *Kitāb Sulaym ibn Qays*, proving it to be fabricated and lacking any authentic chain, and that its copies are subject to tampering and alteration.

The Opinion of Imāmiyyah Scholars on the Isnād

Muḥammad Āṣif Muḥsinī judged this narration as unworthy of consideration in his book *Mashraʿat Biḥār al-Anwār*. (153)

5. Second Narration from *Kitāb Sulaym ibn Qays*

Sulaym said:

انتهيت إلى حلقة في مسجد رسول الله ﷺ، ليس فيها إلا هاشمي، غير سلمان وأبي ذر والمقداد ومحمد بن أبي بكر وعمر بن أبي سلمة وقيس بن سعد بن عبادة. فقال العباس لعلي عليه السلام: «ما ترى عمر منعه من أن يغرم قنفذًا كما أغرم جميع عماله؟»، فنظر علي عليه السلام

(152) *Kitāb Sulaym ibn Qays*, pg. 223.
(153) *Mashraʿat Biḥār al-Anwār*, 2/37.

إلى من حوله ثم اغرورقت عيناه بالدموع، ثم قال: «شكر له ضربة ضربها فاطمة عليها السلام بالسوط، فماتت وفي عضدها أثره كأنه الدملج.

I came to a gathering in the Masjid of the Prophet, where there were only Hāshimīs, except for Salmān, Abū Dharr, al-Miqdād, Muḥammad ibn Abī Bakr, ʿUmar ibn Abī Salamah, and Qays ibn Saʿd ibn ʿUbādah. Al-ʿAbbās said to ʿAlī, "What do you think prevented ʿUmar from fining Qunfudh as he did with all his workers?"

ʿAlī looked around at those present, and his eyes filled with tears, then he said, "He thanked him for the blow he gave to Fāṭimah with the whip, and she died with its mark on her upper arm, like a bracelet." [154]

Study of the Isnād

This narration, like the previous one, is taken from *Kitāb Sulaym ibn Qays* which has been previously discussed. Its content is similar to the previous narration with slight differences.

The Opinion of Imāmiyyah Scholars on the Isnād

Muḥammad Āṣif Muḥsinī ruled this narration as unreliable in his book *Mashraʿat Biḥār al-Anwār*. [155]

[154] *Kitāb Sulaym ibn Qays*, pg. 223.
[155] *Mashraʿat Biḥār al-Anwār*, 2/37.

What is attributed to Sayyidunā Salmān

6. The narration from Kitāb Sulaym ibn Qays

Sulaym ibn Qays reported: I heard Salmān al-Fārisī narrate a long story about the pledge of Abū Bakr. It was mentioned that when ʿAlī refused to pledge allegiance to Abū Bakr and ʿUmar, they sent a group to force him to pledge. The narration states:

فقال عمر: اذهبوا، فإن أذن لكم وإلا فادخلوا عليه بغير إذن، فانطلقوا فاستأذنوا، فقالت فاطمة عليها السلام: أحرج عليكم أن تدخلوا على بيتي بغير إذن. فرجعوا وثبت قنفذ الملعون. فقالوا: إن فاطمة قالت: كذا وكذا، فتحرجنا أن ندخل بيتها بغير إذن. فغضب عمر وقال: ما لنا وللنساء، ثم أمر أناسًا حوله أن يحملوا الحطب فحملوا الحطب وحمل معهم عمر، فجعلوه حول منزل علي وفاطمة وابناهما عليهم السلام. ثم نادى عمر حتى أسمع عليًا وفاطمة عليهما السلام: والله لتخرُجَن يا علي ولتبايعن خليفة رسول الله صلى الله عليه وسلم وإلا أضرمت عليك بيتك النار، فقالت فاطمة عليها السلام: يا عمر، ما لنا ولك؟ فقال: افتحي الباب، وإلا أحرقنا عليكم بيتكم. فقالت: يا عمر، أما تتقي الله تدخل علي بيتي؟، فأبى أن ينصرف. ودعا عمر بالنار فأضرمها في الباب ثم دفعه فدخل فاستقبلته فاطمة عليها السلام وصاحت: يا أبتاه يا رسول الله، فرفع عمر السيف وهو في غمده فوجأ به جنبها فصرخت: يا أبتاه، فرفع السوط فضرب به ذراعها فنادت: يا رسول الله، لبئس ما خلفك أبو بكر وعمر، فوثب علي عليه السلام فأخذ بتلابيبه ثم نتره فصرعه ووجأ أنفه ورقبته وهمَّ بقتله، فذكر قول رسول الله صلى الله عليه وسلم وما أوصاه به، فقال: والذي كرّم محمدًا بالنبوة – يا ابن صهاك – لولا كتاب من الله سبق وعهد عهده إليَّ رسول الله صلى الله عليه وسلم لعلمت إنك لا تدخل بيتي. فأرسل عمر يستغيث، فأقبل الناس حتى دخلوا الدار وثار علي عليه السلام إلى سيفه، فرجع

قنفذ إلى أبي بكر وهو يتخوف أن يخرج علي عليه السلام إليه بسيفه، لما قد عرف من بأسه وشدته. فقال أبو بكر لقنفذ: ارجع، فإن خرج وإلا فاقتحم عليه بيته، فإن امتنع فأضرم عليهم بيتهم النار. فانطلق قنفذ الملعون فاقتحم هو وأصحابه بغير إذن، وثار علي عليه السلام إلى سيفه، فسبقوه إليه وكاثروه وهم كثيرون، فتناول بعضهم سيوفهم فكاثروه وضبطوه فألقوا في عنقه حبلًا، وحالت بينهم وبينه فاطمة عليها السلام عند باب البيت، فضربها قنفذ الملعون بالسوط، فماتت حين ماتت وإن في عضدها كمثل الدملج من ضربته، لعنه الله ولعن من بعث به...، وقد كان قنفذ لعنه الله ضرب فاطمة عليها السلام بالسوط – حين حالت بينه وبين زوجها وأرسل إليه عمر: إن حالت بينك وبينه فاطمة فاضربها – فألجأها قنفذ لعنه الله إلى عضادة باب بيتها ودفعها فكسر ضلعها من جنبها، فألقت جنينًا من بطنها. فلم تزل صاحبة فراش حتى ماتت صلى الله عليها من ذلك شهيدةً.

ʿUmar said, "Go, and if he allows you, enter; otherwise, enter without permission."

They went and asked for permission, but Fāṭimah said, "I urge you not to enter my house without permission."

They returned and only Qunfudh, the accursed, remained. They told ʿUmar, "Fāṭimah said such and such, and we are hesitant to enter her house without permission."

ʿUmar got angry and said, "What do we have to do with women?"

He then ordered people around him to carry firewood and he carried some with them, placing it around the house of ʿAlī, Fāṭimah, and their sons. Then ʿUmar called out, loud enough for ʿAlī and Fāṭimah to hear, "By Allah, O ʿAlī, you will come out and pledge allegiance to the Khalīfah of the Messenger of Allah, or I will set your house on fire."

Fāṭimah said, “O ʿUmar, what is the matter between us?”

He replied, “Open the door, or we will burn your house.”

She said, “O ʿUmar, do you not fear Allah in entering my house?”

He refused to leave. ʿUmar called for fire and set the door on fire, then pushed it in.

Fāṭimah faced him and cried out, “O my father, O Messenger of Allah!”

ʿUmar raised his sword, which was in its sheath, and struck her side, causing her to scream, “O my father!” He raised his whip and struck her arm, making her call out, “O Messenger of Allah, how bad is what Abū Bakr and ʿUmar have left me with.”

ʿAlī then jumped up, grabbed ʿUmar by his collar, yanked him down, and threw him to the ground. He hit his nose and neck and was about to kill him, but he remembered the words of the Messenger of Allah and what he advised him. He said, “By the One who honoured Muḥammad with prophethood, O son of a black concubine, if it were not for a decree from Allah and a covenant that the Messenger of Allah made with me, you would have known that you would not enter my house.”

ʿUmar called for help and people rushed until they entered the house. ʿAlī went to his sword, but Qunfudh returned to Abū Bakr, fearing that ʿAlī would come out with his sword due to his well-known courage and strength. Abū Bakr told Qunfudh, “Go back. If he comes out; otherwise break into his house. If he resists, set their house on fire.”

Qunfudh, the accursed, broke into the house with his companions without permission, and ʿAlī went for his sword, but they overpowered him and restrained him. They tied a rope around his neck, and Fāṭimah stood between them and him at the door of the house. Qunfudh, the accursed, struck her with a

whip and she died because of it at her appointed time of death. The mark of the whip was like a bracelet on her upper arm. May Allah curse him and those who sent him. Qunfudh also pushed her against the doorpost, breaking her rib and causing her to miscarry. She remained bedridden until she died as a martyr because of this.[156]

Study of the Isnād

We have previously discussed *Kitāb Sulaym ibn Qays* and shown that it is a fabricated book that cannot be relied upon.

The Opinion of Imāmiyyah Scholars on the Isnād

Muḥammad Āṣif Muḥsinī ruled this narration as unreliable in his book *Mashraʿat Biḥār al-Anwār*.[157]

Discussion on the Narration's Text

This narration contains several indications of falsehood and fabrication, including many lies and myths, some of which are based on superstition.

One of the falsehoods in this narration is that the first to pledge allegiance to Abū Bakr al-Ṣiddīq was Iblīs. The text states that ʿAlī said:

ولكن هل تدري من أول من بايعه حين صعد المنبر؟ قلت: لا، .... قال علي عليه السلام: فإن ذلك إبليس لعنه الله.

"Do you know who was the first to pledge allegiance when he ascended the pulpit?"

[156] *Kitāb Sulaym ibn Qays*, pg. 143-153. This narration was transmitted by al-Ṭabarsī in *al-Iḥtijāj*, 1/80 from Sulaym ibn Qays, and there are many differences between the printed version of *Kitāb Sulaym ibn Qays* and the version in *al-Iḥtijāj*.
[157] *Mashraʿat Biḥār al-Anwār*, 2/24.

I said, "No."

ʿAlī ibn Abī Ṭālib responded, "It was Iblīs, may Allah curse him."

The narrator of this story falsely attributed to the Prophet ﷺ the statement:

يبايع الناس أبا بكر في ظلة بني ساعدة بعد تخاصمهم بحقِّنا وحجتنا، ثم يأتون المسجد فيكون أول من يبايعه على منبري إبليس في صورة شيخ كبير مشمر.

People will pledge allegiance to Abū Bakr under the shade of Banū Sāʿidah after disputing our right and our proof, and then they will come to the Masjid where the first to pledge allegiance on my pulpit will be Iblīs in the form of an old man with his clothes rolled up. [158]

Can any rational person believe such an obvious lie? It is well-established and confirmed in authentic narrations that the first to pledge allegiance to Abū Bakr al-Ṣiddīq was ʿUmar ibn al-Khaṭṭāb. [159] Moreover, the fabricator of this narration has inserted clear fabrications and obvious lies, which is why the Imāmī scholar Hāshim Maʿrūf classified this narration among the fabricated reports in his book *al-Mathālib*, saying:

ويكفي هذه الرواية عيبا أنها من مرويات سليم بن قيس.

It is sufficient to dub this narration flawed as it is from the narrations of Sulaym ibn Qays. [160]

Another falsehood in this narration is the claim that ʿAlī went around with Fāṭimah asking the Muhājirīn and the Anṣār for their support. The narration states that Salmān said:

[158] *Kitāb Sulaym ibn Qays*, pg. 144.
[159] See *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6830.
[160] *Al-Mawḍūʿāt fī al-Āthār wa al-Akhbār*, pg. 184.

فلما أن كان الليل، حمل علي عليه السلام فاطمة عليها السلام على حمار وأخذ بيدي ابنيه الحسن والحسين عليهما السلام، فلم يدع أحدًا من أهل بدر من المهاجرين ولا من الأنصار إلا أتاه في منزله فذكَّرهم حقه ودعاهم إلى نصرته، فما استجاب له منهم إلا أربعة وأربعون رجلًا. فأمرهم أن يصبحوا بكرة محلقين رؤوسهم معهم سلاحهم ليبايعوا على الموت، فأصبحوا فلم يواف منهم أحد إلا أربعة.

When night fell, ʿAlī took Fāṭimah on a donkey and took his two sons, Ḥasan and Ḥusayn, by the hand. He did not leave any of the participants of Badr among the Muhājirīn and Anṣār except that he visited them in their homes, reminding them of their duty and calling them to support him. Only fortyfour men responded to him. He commanded them to come in the morning with their heads shaved and their weapons to pledge allegiance upon death, but only four of them came in the morning. [161]

Can it be imagined that ʿAlī رَضِيَ اللَّهُ عَنْهُ would seek support from the Companions by using his wife? Is the status of ʿAlī رَضِيَ اللَّهُ عَنْهُ among the Companions lower than that of Fāṭimah رَضِيَ اللَّهُ عَنْهَا such that he would need her to seek support? Is it appropriate for ʿAlī رَضِيَ اللَّهُ عَنْهُ to leave his protective jealousy over his wife and go around with her to the men's houses in Madīnah? We, the Ahl al-Sunnah, believe that ʿAlī رَضِيَ اللَّهُ عَنْهُ is more honourable and dignified than to seek support from the Companions in such a degrading manner.

The narration also contains falsehoods that insult Fāṭimah and ʿAlī رَضِيَ اللَّهُ عَنْهُمَا. It claims that the attackers entered Fāṭimah's house while she was without a veil. The report states that Sulaym ibn Qays said:

قلت لسلمان: أدخلوا على فاطمة عليها السلام بغير إذن؟ قال: إي والله، وما عليها من خمار.

[161] *Kitāb Sulaym ibn Qays*, pg. 146.

I asked Salmān, "Did they enter upon Fāṭimah without permission?"

He replied, "Yes, by Allah, and she had no veil on."[162]

Jaʿfar Murtaḍā al-ʿĀmilī quoted a poem by Muḥammad ibn Mahdī al-Qazwīnī, saying:

فقال إي وعزة الجبار ليس على الزهراء من خمار

لكنها لاذت وراء الباب رعاية للستر والحجاب

He said: By the honour of the Almighty, there was no veil on Zahrā',

But she took refuge behind the door, preserving modesty and covering.[163]

We hold Fāṭimah and ʿAlī رَضِيَ اللَّهُ عَنْهُمَا to be free from such false claims. Fāṭimah رَضِيَ اللَّهُ عَنْهَا is purer than to be seen by men without a veil, and if that had happened, ʿAlī رَضِيَ اللَّهُ عَنْهُ, known for his bravery and protectiveness over his family, would not have remained silent.

This narration contains a strange contradiction. It attributes to ʿAlī رَضِيَ اللَّهُ عَنْهُ that he rushed at ʿUmar رَضِيَ اللَّهُ عَنْهُ after he had attacked Fāṭimah رَضِيَ اللَّهُ عَنْهَا with a sword and lashed her with a whip. Then ʿAlī رَضِيَ اللَّهُ عَنْهُ supposedly said:

والذي كرّم محمدًا بالنبوة – يا ابن صهاك – لولا كتاب من الله سبق وعهدٌ عهده إليَّ رسول الله صلى الله عليه وسلم لعلمت إنك لا تدخل بيتي.

By Him who honoured Muḥammad with prophethood, O son of a black concubine, if it were not for a decree from Allah that

[162] *Kitāb Sulaym ibn Qays*, pg. 152.
[163] *Maʾsāt al-Zahrā'*, 2/27.

preceded and a promise from the Messenger of Allah to me, I would have known that you would not enter my house.

ʿAlī justified his failure to defend Fāṭimah as being due to the Prophet's command, but later ʿAlī repeatedly drew his sword. If the Prophet had commanded him to avoid fighting, why did he rush to his sword? Moreover, according to the narrator:

وثار علي عليه السلام إلى سيفه فسبقوه إليه وكاثروه وهم كثيرون.

ʿAlī reached for his sword but they preceded him to it and overwhelmed him and they were many in number.

If the attackers had not reached ʿAlī's sword first, he would have fought them. Did ʿAlī forget the Prophet's command and then remember it shortly after?

This confusion and contradiction stems from the fabricator of this story, and ʿAlī رَضِيَ اللَّهُ عَنْهُ is innocent of it.

Jaʿfar al-Shākhūrī added another critique of this narration, asking:

لماذا تأخر أمير المؤمنين (ع) عن إنقاذ الزهراء؟، حيث جاء في حديث سليم فأحرق الباب ثُمَّ دفعه عمر فاستقبلته فاطمة (ع)، وصاحت يا أبتاه يا رسول الله، فرفع السيف وهو في غمده فوجأ به جنبها فصرخت، فرفع السوط فضرب به ذراعها فصاحت يا أبتاه، فوثب عليّ بن أبي طالب (ع) فأخذ بتلابيب عمر ثُمَّ هزه فصرعه ووجأ أنفه ورقبته وهمّ بقتله، فذكر قول رسول اللهّ صلى الله عليه وسلم وما أوصى به من الصبر والطاعة كتاب سليم ص:250، حيث لا يعقل أن ينتظر أمير المؤمنين أن يكيل هذا الشخص الضربات للزهراء وهو ينظر إليه ثم بعد ذلك يتدخل.

وثانيًا: حسب رأي المتأخرين أن المعصوم لا ينسى، فكيف تقول هذه الرواية، فذكر قول رسول الله صلى الله عليه وسلم؟.

Why did the Amīr al-Mu'minīn delay rescuing al-Zahrā'? The narration states that ʿUmar burned the door, then pushed it, and Fāṭimah confronted him, crying out, "O my father, O Messenger of Allāh." ʿUmar then drew his sword and struck her side, causing her to cry out, and then he raised his whip and struck her arm, leading her to cry out again. ʿAlī ibn Abī Ṭālib then allegedly grabbed ʿUmar and threw him, injuring his nose and neck and threatening to kill him, yet he remembered the words of the Prophet and what he had been instructed about patience and obedience. (*Kitāb Sulaym*, pg. 250). This implies that ʿAlī waited while ʿUmar was hitting Fāṭimah and then intervened. Secondly, according to the view of later scholars, the infallible does not forget. How can this narration claim that he remembered the words of the Messenger of Allah? [164]

[164] *Marjaʿiyyat al-Marḥalah wa Ghubār al-Taghyīr*, pg. 193.

What was attributed to Sayyidunā ʿAmmār ibn Yāsir

7. The Narration of *Dalā'il al-Imāmah*

The author of *Dalā'il al-Imāmah* said:

حدثني أبو إسحاق إبراهيم بن أحمد الطبري القاضي، قال: أخبرنا القاضي أبو الحسين علي بن عمر بن الحسن بن علي بن مالك السياري، قال: أخبرنا محمد بن زكريا الغلابي، قال: حدثنا جعفر بن محمد بن عمارة الكندي، قال: حدثني أبي، عن جابر الجعفي، عن أبي جعفر محمد بن علي، عن أبيه علي بن الحسين (عليهم السلام)، عن محمد بن عمار بن ياسر، قال: سمعت أبي عمار بن ياسر يقول: سمعت رسول الله صلى الله عليه وسلم يقول ..... وحملت بمحسن، فلما قبض رسول الله صلى الله عليه وسلم، وجرى ما جرى في يوم دخول القوم عليها دارها، وإخراج ابن عمها أمير المؤمنين (عليه السلام)، وما لحقها من الرجل أسقطت به ولدًا تمامًا، وكان ذلك أصل مرضها ووفاتها صلوات الله عليها.

Abū Isḥāq Ibrāhīm ibn Aḥmad al-Ṭabarī al-Qāḍī, informed me saying — al- Qāḍī Abū al-Ḥusayn ʿAlī ibn ʿUmar ibn al-Ḥasan ibn ʿAlī ibn Mālik al-Sayyārī informed us saying — Muḥammad ibn Zakariyyā al-Ghulābī informed us saying — Jaʿfar ibn Muḥammad ibn ʿUmārah al-Kindī informed us saying — my father told me— from Jābir al-Juʿfī — from Abū Jaʿfar Muḥammad ibn ʿAlī — from his father ʿAlī ibn al-Ḥusayn — from Muḥammad ibn ʿAmmār ibn Yāsir who said I heard my father ʿAmmār ibn Yāsir say: I heard the Messenger of Allah say...

Fāṭimah was pregnant with Muḥsin. When the Messenger of Allah passed away—and what happened on the day the people

entered her house and expelled her cousin, Amīr al-Mu'minīn; she miscarried a full-term child, and this was the origin of her illness and death, peace be upon her.[165]

Study of the Isnād

The book *Dalā'il al-Imāmah* is one of the major supports for the myth of the broken rib, containing several narrations on the issue. Some Imāmiyyah scholars have judged some of these narrations as authentic, as will be discussed. Hence, a detailed study of this book is necessary.

1. Identifying Ibn Jarīr al-Ṭabarī and the book *Dalā'il al-Imāmah* attributed to him

It is well-known that the name Muḥammad ibn Jarīr al-Ṭabarī is shared between two individuals:

1. Muḥammad ibn Jarīr al-Ṭabarī (310 AH): The eminent Sunnī scholar known for his history *Tārīkh* and exegesis *Tafsīr*, who is well-known and whose work is not the subject of our discussion here. Hence, we have not encountered the book *Dalā'il al-Imāmah* being attributed to him.
2. Muḥammad ibn Jarīr ibn Rustam al-Ṭabarī: The well-known Imāmiyyah scholar. Shaykh al-Ṭūsī wrote in his biography:

محمد بن جرير بن رستم الطبري الكبير، يكنى أبا جعفر، ديِّن فاضل، وليس هو صاحب التاريخ، فإنه عامي المذهب، وله كتب جماعة، منها كتاب المسترشد.

Muḥammad ibn Jarīr ibn Rustam al-Ṭabarī al-Kabīr, known as Abū Jaʿfar, is a pious and virtuous man, but he is not the historian

[165] *Dalā'il al-Imāmah*, pg. 103-104.

who follows the Sunnī school. He has several books, including *Kitāb al-Mustarshid*.[166]

His *Kitāb al-Mustarshid fī al-Imāmah* is well-known and circulated.

However, some mistakenly thought there was a third Ṭabarī, a figure who has been the subject of debate among Imāmiyyah scholars and has led many into confusion and errors. The book from which we quoted the narration, *Dalā'il al-Imāmah*, is attributed to this figure. This individual is referred to as Muḥammad ibn Jarīr ibn Rustam al-Ṭabarī al-Ṣaghīr. The first to claim the existence of this figure was Shaykh ʿAbd Allāh al-Māmaqānī (1351 AH), who estimated that he lived in the fifth century. This contradicted the view of previous Imāmiyyah scholars who attributed the book *Dalā'il al-Imāmah* to Muḥammad ibn Jarīr ibn Rustam al-Ṭabarī al-Kabīr, the author of *al-Mustarshid*, without addressing the existence of al-Ṭabarī al-Ṣaghīr.

It appears that Ibn Shahrāshūb (588 AH), author of *Maʿālim al-ʿUlamā'*, was the first to mistakenly attribute the book to Muḥammad ibn Jarīr ibn Rustam al- Ṭabarī *al-Kabīr*.[167]

However, the researcher, al-Tustarī, believes that the first to attribute the book to al-Ṭabarī al-Kabīr was Sayyid ʿAlī ibn Mūsā ibn Ṭāwūs (664 AH).[168] Al-Tustarī (1415 AH) detailed this theory, explaining that the confusion about the book and its author results from an error made by Ibn Ṭāwūs. Al-Tustarī briefly summarises this, stating:

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[166] Al-Ṭūsī: *Al-Fihrist*, pg. 239, 712.

[167] *Maʿālim al-ʿUlamā'*, 3/236, Mu'assasat Āl al-Bayt li Iḥyā' al-Turāth edition.

[168] It can be said that the first to mention the existence of the book was Ibn Shahrāshūb, and the first to transmit it was Sayyid Ibn Ṭāwūs. Al-Ṭahrānī agreed with the opinion of Muḥammad Taqī al-Tustarī, who said, "The first to transmit from this book was Sayyid ʿAlī ibn Ṭāwūs who passed away in 664 AH. He referred to it in some of his books as *Dalā'il* or *Dalā'il al-A'immah* or *Dalā'il al- Imāmah*." (*Al-Dharīʿah*, 8/244.)

أول من وهم- في ما أعلم- أنّ هذا الكتاب لمحمد بن جرير بن رستم، عليُّ بن طاووس، فنقل في آخر نجومه معجزات عن المعصومين عليهم السّلام، ونقل عن هذا الكتاب معجزات من الحسن بن عليّ بن أبي طالب عليهما السّلام إلى المهدي عليه السّلام، إلّا الباقر عليه السّلام، وفي كلّ من العشرة يقول: «يُروى عن دلائل الإمامة للشيخ محمد بن رستم الطبري». ووجه توهّمه أنّه رأى في بعض مواضع الكتاب في أوّل السند: قال أبو جعفر محمّد بن جرير الطبريّ وأوّلها في النسخة الموجودة في ذكر معجزات الحسن عليه السّلام، ثمّ بعده إلى خمسة عشر خبرًا قال أبو جعفر حدّثنا فلان .....، فظنّ أنّ المراد به مصنّف الكتاب كما قد يعبّر القدماء في تصانيفهم عن أنفسهم إلّا أن ذلك أعمّ، فكما يحتمل ذلك، يحتمل أن يكون- كما قد يقال: قال فلان في كتابه- نقلًا عن آخر فهو نظير قوله في الكتاب كثيرًا روى فلان مثلًا ممّن تقدّم عصره بكثير.....، ولعلّ في ما لم يصل إلينا في أحوال أمير المؤمنين عليه السّلام أو النبيّ صلى الله عليه وسلم قال: في أوّل الكتاب: قال محمّد بن جرير الطبريّ في كتابه دلائل الأئمّة، بمعنى نقل صاحب الكتاب الموجود عنه، فظنّه ابن طاووس: المصنِّف.

The first one to be mistaken, as far as I know, that this book is by Muḥammad ibn Jarīr ibn Rustam is ʿAlī ibn Ṭāwūs. In the last sections of his book *al-Nujūm*, he narrated miracles attributed to the infallibles and narrated miracles from this book concerning al-Ḥasan ibn ʿAlī ibn Abī Ṭālib to al-Mahdī, except for al-Bāqir. In every ten narrations, he says, "It is narrated from *Dalā'il al-Imāmah* by Shaykh Muḥammad ibn Rustam al-Ṭabarī." The reason for his mistake is that he saw in some parts of the book, at the beginning of the chain of narration, it states, "Abū Jaʿfar Muḥammad ibn Jarīr al-Ṭabarī said," with the first instance appearing in the existing copy in the miracles of al- Ḥasan. Then, after fifteen narrations, it states, "Abū Jaʿfar said: So-and-so narrated to us..." So, he thought that the author of the book was meant, as early scholars often referred to themselves in their

writings. However, this is a general statement, and while it could mean that, it could also mean— as it is often said—"the person is saying in his book" transmitting from another, it is like frequently saying in the book, "So-and-so narrated," for example, from those who preceded his era by much. Similarly, in what has not reached us about the conditions of Amīr al-Mu'minīn or the Prophet, he might say at the beginning of the book, "Muḥammad ibn Jarīr al-Ṭabarī said in his book *Dalā'il al-Imāmah*," meaning that the author of the existing book quoted from him, but Ibn Ṭāwūs thought it was the author. [169]

Al-Tustarī then adds the names of scholars who followed Ibn Ṭāwūs in this misunderstanding, saying:

وتبع ابن طاووس في الوهم من تأخّر عنه كالمجلسيّ، فينقل ما في هذا الواصل إلينا ناسبًا له إلى محمّد بن جرير بن رستم الطبريّ في دلائله، إلّا أنّه حيث رأى أنّ الشّيخ والنجاشيّ لم يعدّا لابن رستم غير المسترشد، ولم يكن المسترشد وصل إليه، قال في أوّل بحاره بعد أن ذكر أنّ مِن مداركه دلائل الطبريّ ذاك قال: ويسمّى بالمسترشد. وتبعه السيّد البحرانيّ فقال أيضًا في مدينة معاجزه في ذكر مداركه: وكتاب الإمامة لمحمد بن جرير بن رستم الطبريّ.

Ibn Ṭāwūs was followed in this error by those who came after him, such as al-Majlisī. He attributed what was transmitted to us to Muḥammad ibn Jarīr ibn Rustam al-Ṭabarī in his *Dalā'il*. However, it is clear that al-Shaykh and al-Najāshī did not mention anything about Ibn Rustam other than *al- Mustarshid* and *al-Mustarshid* had not reached them. He said in the beginning of his book after mentioning some of the sources of *Dalā'il al-Ṭabarī*: And it is known by the name *al-Mustarshid*. Al-Sayyid al-Baḥrānī also followed him and said in his *Madīnat Maʿājizihī fī*

[169] *Al-Akhbār al-Dakhīlah*, 1/61, latest edition.

Dhikr Madārikihī, "and *Kitāb al-Imāmah* is by Muḥammad ibn Jarīr ibn Rustam al-Ṭabarī." [170]

Among those who pointed out the error in attributing the book *Dalā'il al-Imāmah* to Ibn Jarīr al-Ṭabarī al-Kabīr is the scholar Āghā Buzurg al-Ṭahrānī (1389 AH). He described al-Ṭabarī al-Ṣaghīr by saying:

محمد بن جرير، أبو جعفر الطبري المتأخر الصغير في مقابل الكبير الذي ترجم له النجاشي، والصغير هذا هو صاحب كتاب (الإمامة) الذي أكثر النقل عنه السيد هاشم البحراني في مدينة المعاجز ..... وذكر في أول (مدينة المعجزات): [أن كتاب (الإمامة) لأبي جعفر محمد بن جرير بن رستم الطبري الآملي كثير العلم حسن الكلام]، وظاهره أنه اعتقد أنّ صاحب كتاب (الإمامة) الذي ينقل عنه هو بعينه ابن جرير الطبري الإمامي صاحب المسترشد الذي ترجم له النجاشي بهذا الاسم والنسب والوصف، ..... وبالجملة فصاحب الترجمة متأخر بكثير عن محمد بن جرير الكبير صاحب كتاب المسترشد.

Muḥammad bin Jarīr, Abū Ja'far al-Ṭabarī, the latter, al-Ṣaghīr as opposed to al-Kabīr, one whom al-Najāshī wrote about. Al-Ṭabarī al-Ṣaghīr is the author of *Kitāb al-Imāmah*, which Sayyid Hāshim al-Baḥrānī frequently referenced in *Madīnat al-Maʿājiz*... He mentioned at the beginning of *Madīnat al-Maʿājiz* that *Kitāb al-Imāmah* is by Abū Ja'far Muḥammad bin Jarīr bin Rustam al-Ṭabarī al-Āmilī, a man of great knowledge and eloquent speech, and it appears that he believed that the author of *Kitāb al-Imāmah* he was quoting was indeed Ibn Jarīr al-Ṭabarī al-Imāmī, the author of *al-Mustarshid*, whom al-Najāshī wrote about with this name, lineage, and description. In short, the biography is much later than Muḥammad bin Jarīr al-Kabīr, the author of *al-Mustarshid*. [171]

[170] *Al-Akhbār al-Dakhīlah*, 1/61, latest edition.
[171] *Ṭabaqāt Aʿlām al-Shīʿah*, 2/153.

According to the previous statements by scholars and experts of books like al- Ṭahrānī and al-Tustarī, attributing the book *Dalā'il al-Imāmah* to al-Ṭabarī al-Kabīr is undoubtedly and certainly incorrect, due to the difference in the generation of the teachers from whom the author of *Dalā'il al-Imāmah* narrated, compared to the teachers of al-Ṭabarī al-Kabīr.

Al-Khū'ī agreed with al-Tustarī and al-Ṭahrānī regarding the invalidity of attributing *Dalā'il al-Imāmah* to al-Ṭabarī al-Kabīr and differentiating between the al-Kabīr and al-Ṣaghīr Ṭabarīs. He stated:

إن محمد بن جرير [الصغير] هذا، مغاير لمحمد بن جرير [الكبير] المتقدم جزما، فإن ذاك [الكبير] روى كتابه الحسن بن حمزة الطبري الذي هو من مشايخ الصدوق، والمتوفى سنة (358 هـ)، وهذا [الصغير] معاصر للنجاشي والشيخ قدس سرهما، فإنه روى في كتاب دلائل الإمامة، وقال: نقلت هذا الخبر من أصلٍ بخط شيخنا أبي عبد الله الحسين بن عبيد الله الغضائري، وفي كتابه قرائن كثيرة، وروايات عن مشايخ النجاشي والشيخ ومن في طبقتهم، ولقد استوفى الشيخ المتتبع الماهر الشيخ آقا بزرك الطهراني عافاه الله تعالى في كتابه الذريعة: الجزء 8، ص 241 الكلام على ذلك، فلا حاجة إلى التطويل في المقام هذا.

Indeed, Muḥammad ibn Jarīr [al-Ṣaghīr] is definitely different from Muḥammad ibn Jarīr [al-Kabīr]. The latter [al-Kabīr] had his book transmitted by Ḥasan ibn Ḥamzah al-Ṭabarī[172] (d. 358 AH), who was one of the teachers of al-Ṣadūq, whereas this [al-Ṣaghīr] was contemporary to al-Najāshī and al- Shaykh. He reported in *Dalā'il al-Imāmah* saying, "I have narrated this report from the original manuscript in the handwriting of our teacher, Abū ʿAbd Allāh al-Ḥusayn ibn ʿUbayd Allāh al-Ghaḍā'irī." In his book, there are many indicators and reports from the teachers of al-Najāshī and al-Shaykh and those of their level. The diligent

[172] As indicated by al-Najāshī in his biography, pg. 376, Number: 1024.

scholar, Shaykh Āqā Buzurg al-Ṭahrānī, has thoroughly addressed this in his book *al-Dharīʿah*, 8/241, so there is no need for further elaboration on this matter.[173]

Sayyid Muḥammad Ṣādiq Baḥr al-ʿUlūm agreed with the opinion of al-Khūʾī and those who preceded him among the scholars of investigation, distinguishing between the figure of al-Kabīr and al-Ṣaghīr, and concluded that al-Kabīr precedes al-Ṣaghīr by one or two generations, and that the al-Ṭabarī al-Kabīr, the Imāmī, was a contemporary of the Sunnī Imām al-Ṭabarī, the author of *al-Tārīkh* and *al- Tafsīr*.[174]

Based on this, it is impossible to attribute the book *Dalāʾil al-Imāmah* to al-Ṭabarī al-Kabīr, the Imāmī, as indicated by the scholars of investigation from the leading scholars of the Imāmiyyah, because the teachers of the author of *al-Dalāʾil* belong to a later generation than the teachers of Ibn Jarīr al-Ṭabarī al-Kabīr, the Imāmī.

An important question arises: Who is this al-Ṭabarī al-Ṣaghīr who is claimed to be the author of the book *Dalāʾil al-Imāmah*? We say: After it has become clear that attributing the book *Dalāʾil al-Imāmah* to al-Ṭabarī al-Kabīr is impossible, as concluded by the leading scholars of investigation and expertise in the books and writings of the Imāmiyyah, and that the error of Ibn Shahrāshūb and Ibn Ṭāwūs and those who followed them in attributing the book to al-Ṭabarī al-Kabīr is as clear as the sun at midday—which is the logical and inevitable conclusion that every fair researcher will reach—it must be said: The book *Dalāʾil al-Imāmah* is by an unknown author,[175] who was a

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[173] *Muʿjam Rijāl al-Ḥadīth*, 16/159. The indication to al-Ṭabarī [al-Kabīr] and [al-Ṣaghīr] between brackets is our addition to clarify the meaning and is not part of al-Khūʾī's original text.

[174] In his research of the book *Rijāl al-Sayyid Baḥr al-ʿUlūm Al-Fawāʾid al-Rijāliyyah*, 4/121.

[175] This is why Muḥammad Taqī al-Tustarī said about the author of *Dalāʾil al-Imāmah*, "Where is this author who was a contemporary of al-Shaykh and al-

contemporary of Shaykh al-Ṭūsī and al- Najāshī, or it is a fabricated book whose fabricator did not correctly identify the generations of the teachers.

The scholars of the Imāmiyyah, from the time of Ibn Shahrāshūb through Ibn Ṭāwūs to al-Majlisī, fell into a great misconception by attributing this unknown book to al-Ṭabarī al-Kabīr.

Even though the turn came to ʿAbd Allāh al-Māmaqānī, he claimed that he came up with a novel idea that had not been proposed before, after he became certain that it was impossible to attribute the book *Dalā'il al-Imāmah* to al-Ṭabarī al-Kabīr.

Instead of saying that the author of *al-Dalā'il* is an unknown person, we find him committing a grave mistake, saying after his statement:

فتحقق مما ذكرنا كله أن محمد بن جرير بن رستم الطبري من أصحابنا اثنان كبير وهو السابق، وصغير.

It becomes clear from all we mentioned that there are two of our scholars named Muḥammad ibn Jarīr ibn Rustam al-Ṭabarī, the

Najāshī or inferior to them, as we have mentioned from his transmission from Khurṭ al-Ḥusayn al-Ghaḍā'irī from Muḥammad ibn Jarīr ibn Rustam al-Ṭabarī, the author of *al-Mustarshid*, who is transmitted from by al-Ḥasan ibn Ḥamzah al-Marʿashī, who is one of the teachers of al-Mufīd, Ibn ʿAbdūn, and al-Ḥusayn al-Ghaḍā'irī as they said? Because certainly the author of *al-Mustarshid* is the teacher of the teacher of the teacher of al-Shaykh and al-Najāshī, and this one is their contemporary or their junior as we have understood. Also, how could this be the author when it was transmitted from him via an intermediary? As mentioned on pg. 256, "Abū al-Ḥusayn Muḥammad ibn Hārūn ibn Mūsā informed me that Muḥammad ibn Jarīr al-Ṭabarī informed." And how can this one who is a contemporary of al-Shaykh and al-Najāshī be the same Muḥammad ibn Jarīr who is a contemporary of al-ʿAskarī and transmitted from him? In the first ḥadīth of *al-Muʿjizāt* of al-ʿAskarī, Abū Jaʿfar Muḥammad ibn Jarīr al-Ṭabarī said, "ʿAbd Allāh ibn Muḥammad informed me: I saw al-Ḥasan ibn ʿAlī al-Sarrāj talking to the wolf." (Latest edition of *al-Akhbār al-Dakhīlah*, *al-Dharīʿah*, 1/60.)

elder [al-Kabīr], who is the earlier one, and the younger [al-Ṣaghīr].

Not only did al-Māmaqānī create a new character out of thin air, but he made matters worse by adding:

وكلاهما ثقتان عدلان مرضيان.

Both of them are trustworthy, just, and reliable.

Here, we have the right to ask al-Māmaqānī: "How did you know, being a contemporary man, that the al-Ṭabarī al-Ṣaghīr whom you claimed existed, concocting him from nothingness, and lived in the fifth century, was trustworthy, just, and reliable?" Then, al-Māmaqānī, boasting after giving this fictional character credibility, said:

فاغتنم ذلك فإنه من خواص كتابنا هذا، لم أقف من تنبه له من أصحابنا في الكتب الرجالية، والحمد لله سبحانه على نعمه التي لا تحصى.

So, value this, for it is one of the peculiarities of our book. I have not found anyone among our scholars who paid attention to this in the books on biography. And all praise is due to Allah سُبْحَانَهُ وَتَعَالَى for His innumerable blessings. [176]

[176] *Tanqīḥ al-Maqāl*, 2/91. It is not true, as claimed by al-Māmaqānī, that he was the first to notice this issue. Āqā Buzurg al-Ṭahrānī mentioned that he had detected the multiplicity of individuals named Muḥammad ibn Jarīr al-Ṭabarī and informed al-Māmaqānī. He said, "When I noticed the multiplicity of individuals named Muḥammad ibn Jarīr ibn Rustam al-Ṭabarī, I brought it to the attention of the esteemed al-Māmaqānī while he was working on printing his book *Tanqīḥ al- Maqāl fī ʿIlm al-Rijāl*." He included it in this book (3/91) and added the claim that the author of *al-Dalā'il* had narrated from the author of *al-Mustarshid*. This claim has been disproven by what we have mentioned in the text. I have elaborated on this discussion here to clarify that the introduction to the first edition of *Dalā'il al-Imāmah* printed in Najaf was unsigned, as was the introduction to the first edition

We say: Al-Māmaqānī and those who followed him, such as al-Ṭahrānī and al- Khū'ī, who imagined the existence of the al-Ṭabarī al-Ṣaghīr, do not possess a shred of evidence from the books of biography, history, or Islamic sciences to prove the existence of this character before what al-Māmaqānī claimed.

The greatest issue is that al-Māmaqānī, who invented this character and described him as trustworthy and just, acknowledges that the books of biography do not mention this person. He says:

وليس له ذكر في كلمات أصحابنا الرجاليين.

He is not mentioned in the words of our biographers. [177]

Al-Ṭahrānī also explained the reason for the error in attributing the book *Dalā'il al-Imāmah* to al-Ṭabarī al-Kabīr, the author of *al-Mustarshid*:

ومنشأ توهم الاتحاد، عدم وجود ترجمة لأبي جعفر محمد بن جرير المتأخر في أصولنا الرجالية.

The source of the misunderstanding is the absence of a biography for Abū Jaʿfar Muḥammad ibn Jarīr, the later, in our Rijāl sources. [178]

Among those who refuted al-Māmaqānī's invention of this imaginary character and denied his existence was Shaykh Mūsā al-ʿAbbāsī al-Zanjānī, who said:

وليعلم أن محمد بن جرير اثنان عند أرباب التراجم من العامة والخاصة ....، وزاد عليهما بعض المتأخرين رجلًا آخر، ونسب له كتاب الإمامة، وقال: إن الأخير من معاصري الشيخ ونظرائه.

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of *al-Mustarshid* in Najaf with my name as a signatory. (*Al-Dharīʿah*, 8/246.) Therefore, if this is correct, the origin of this article is from al-Ṭahrānī; al-Māmaqānī was mistaken in attributing this credit to himself.

[177] *Tanqīḥ al-Maqāl*, 2/91.

[178] *Al-Dharīʿah*, 8/246.

It should be known that there are two Muḥammad ibn Jarīrs according to the scholars of biography, both among the general and specific circles. Some later scholars[179] added a third person, attributing to him *Kitāb al-Imāmah* and claimed he was a contemporary of Shaykh and his peers.

Then he said:

وأمّا الثالث فلا وجود له جزمًا.

But as for the third, he definitely does not exist. [180]

Therefore, it can be said: From the time of Ibn Shahrāshūb and Ibn Ṭāwūs to al- Majlisī, they believed that this book was attributed to Ibn Jarīr al-Ṭabarī al-Kabīr, the author of *al-Mustarshid*. When it came to al-Māmaqānī, he altered what was common among them and denied the attribution of this book to Ibn Jarīr al-Kabīr due to the *iḍṭirāb* (confusion) in the generation of the teachers of this unknown author. To reconcile his view with those of the scholars who preceded him and the iḍṭirāb in the book's chains of transmission, he said that al-Ṭūsī's description of Ibn Jarīr, the author of *al-Mustarshid* as "al-Kabīr":

أشار الشيخ في عبارة الفهرست المزبورة في ذاك تقييده بالكبير، فإنه يهدينا إلى أن في علمائنا من هو مطابق اسمًا ووالدا وجدًا ووطنًا أصغر منه.

The Shaykh referred in the mentioned phrase from *al-Fihrist* by restricting it with "al-Kabīr", guiding us to the fact that among our scholars, there is someone with the same name, father, grandfather, and homeland, but who is younger. [181]

Thus, al-Māmaqānī brought this person into existence from nothing, assuming that Shaykh al-Ṭūsī's description of Ibn Jarīr, the author of

[179] The term "the later scholars" refers to al-Māmaqānī and his followers.
[180] *Al-Jāmiʿ fī al-Rijāl*, 9/140-141.
[181] *Tanqīḥ al-Maqāl*, 2/91.

al-Mustarshid, as "al- Kabīr" means that there is another al-Ṭabarī who shares his name, lineage, and homeland. He thus proposed an idea that no one before him had suggested; and this mistake then spread to those who came after him, who repeated what al- Māmaqānī had said without scrutiny and knowledge.

Muḥammad al-Tustarī refuted al-Māmaqānī's claim that al-Ṭūsī's description of Ibn Jarīr, the author of *al-Mustarshid*, as "al-Kabīr" means there was another younger al-Ṭabarī, saying:

أمّا قول الفهرست في ذاك: «الكبير» فمعناه الجليل لإخراج العامّي، لقوله بعدُ: «وليس هو صاحب التاريخ فإنّه عامّي.

> As for the statement in *al-Fihrist* regarding "al-Kabīr," its meaning is "the eminent one," to exclude the common person (Sunnī), as he said later, "and he is not the author of *al-Tārīkh*, for he is a commoner (Sunnī)."[182]

And its meaning is that al-Ṭūsī intended to distinguish between al-Ṭabarī, the Sunnī, and al-Ṭabarī, the Imāmī, whom he described as "al-Kabīr". His intent was not to imply that there was a younger Imāmī al-Ṭabarī.

Based on the above, some later Imāmī scholars fell into two errors regarding this book:

Firstly, attributing the book to Ibn Jarīr al-Ṭabarī al-Kabīr, which continued for several centuries.

Secondly, this is what al-Māmaqānī proposed by fabricating the character of al- Ṭabarī al-Ṣaghīr, thereby perpetuating the original mistake. His error is worse than the original one, and unfortunately, this mistake has persisted to this day.

[182] *Qāmūs al-Rijāl*, 9/156.

2. Analysis of Imāmī Scholars' Opinions on *Dalā'il al-Imāmah*

In the introduction of the first edition of *Dalā'il al-Imāmah* published by al- Maṭbaʿah al-Ḥaydariyyah, it states:

> وهذا الكتاب لم يزل مصدرًا من مصادر الشيعة في الإمامة والحديث، تركن إليه وتعتمد عليه في أجيالها المتعاقبة منذ تأليفه إلى وقتنا الحاضر.
>
> This book has always been a source for the Shīʿah in Imāmah and Ḥadīth, relied upon by successive generations since its authorship until the present day.[183]

This statement is an exaggeration, and as we have previously shown, the author of the book is unknown. We will further explain the opinions of Imāmī scholars regarding the book itself. It can be said that many contemporary scholars are in doubt and uncertainty due to the book's strangeness and the obscurity of its author. Even al-Ṭahrānī mentioned that some scholars believe the book was fabricated in a later period. Although al-Ṭahrānī attempted to refute this opinion, he unfortunately did not mention the source of this important statement when he said:

> وقد ظهر مما فصلناه بطلان ما زعمه بعض من أن «دلائل الإمامة» من موضوعات القرن السابع، وإنما وضعه بعض الغلاة ونسبه إلى محمد بن جرير، وأنه لقصوره في فن التاريخ والرجال رتب أسانيد روايات الكتاب بحيث يصير المؤلف – محمد بن جرير – في بعض الأسانيد من رجال القرن الخامس وفي بعضها من القرن الرابع وفى بعضها في القرن الثالث.
>
> And it has become clear from what we have detailed that the claim made by some, that *Dalā'il al-Imāmah* is a fabrication from

[183] Introduction to *Dalā'il al-Imāmah* printed by al-Maṭbaʿah al-Ḥaydariyyah.

the seventh century, is false. It was created by some extremists who attributed it to Muḥammad ibn Jarīr. Due to his inadequacy in the fields of history and Rijāl, he arranged the chains of narration in the book so that the author—Muḥammad ibn Jarīr— appears in some chains as a figure from the fifth century, in others from the fourth century, and in others from the third century.[184]

Considering the aforementioned confusion regarding the author and the inconsistencies in the book's chains of transmission, the theory of the book being fabricated in the seventh century is plausible. Al-Tustarī described the flaws in this book:

وكيف كان، فالكتاب مشتمل على الغثّ والسمين.

Regardless of its nature, the book contains both valuable and flawed content.[185]

Shaykh Mūsā al-ʿAbbāsī al-Zanjānī said:

ولا يخفى أنّ الكتاب لبعض المتأخرين المعاصرين للشيخ جمع فيه بين ما يرويه عن مشايخه، وبين ما رواه محمد بن جرير، وجعلهما كتابًا واحدًا، ولما ذكرنا دلائل كثيرة منها الاختلاف الفاحش في رتبة من سميناهم آنفًا بعضهم مع بعض، ومنها عدم رواية أحد عن محمد بن جرير هذا، والطلوع والغيبة كذلك في التاريخ من دلائل الكذب والعدم، إلى غير ذلك فتدبر.

It is evident that the book is by some later contemporaries of the Shaykh.[186] It combines what he narrates from his teachers with what Muḥammad ibn Jarīr narrated, merging them into a single volume. As we have noted, there are numerous indications of this, including the gross discrepancies in the rank of those we

[184] *Al-Dharīʿah ilā Taṣānīf al-Shīʿah*, 8/247.
[185] *Al-Akhbār al-Dakhīlah*, 1/63.
[186] Refers to Shaykh al-Ṭūsī, who died in 460 AH.

previously mentioned, the absence of any narration from Muḥammad ibn Jarīr, and the emergence and disappearance in the history are signs of falsehood and nonexistence.[187] Consider these factors carefully.[188] And this is explicit from al-Zanjānī, affirming that it is fabricated and whose compiler is unknown.[189]

Sā'ib ʿAbd al-Ḥamīd stated:

وأكثر أخباره مما لا يعول عليه.

Most of its narrations are unreliable.[190]

We conclude the discussion on the unknown author of *Dalā'il al-Imāmah* with important remarks by Dr. Niʿmat Allāh Ṣafrī Furūshānī in a lengthy article,[191] from which we take some excerpts to give the reader insight into this unknown book and the dangerous ideas it promotes. Dr. Niʿmat Allāh indicated that *Dalā'il al- Imāmah* might have

[187] The meaning of the terms "emergence" and "disappearance" in the history is not clear to us.

[188] *Al-Jāmiʿ fī al-Rijāl*, 9/138, see also pg. 141.

[189] The statement of al-Zanjānī is explicit in two places that the book was written by some of the later scholars. Some might argue that al-Zanjānī contradicts himself: "Muḥammad ibn Jarīr al-Ṭabarī, Abū Jaʿfar, the author of the book *al-Imāmah* according to some of the later scholars." (*Al-Jāmiʿ fī al- Rijāl*, 9/138). This implies that al-Zanjānī confirms that the book is attributed to al-Ṭabarī al-Ṣaghīr. We reply that al-Zanjānī's statement is explicit in refuting this claim by indicating: "according to some of the later scholars." In fact, al-Zanjānī himself denied the existence of al-Ṭabarī al-Ṣaghīr and argued that the book was written by a contemporary of Shaykh al-Ṭūsī as we have mentioned.

[190] *Muʿjam Mu'arrikhī al-Shīʿah*, 2/137.

[191] *Maqālat al-Imāmah fī Maṣādirihā al-Ūlā Dirāsah Naqdiyyah fī Dalā'il al-Imāmah li al-Ṭabarī*, pg. 283-298, authored by Dr. Niʿmat Allāh Ṣafrī Furūshānī, a researcher specialising in history and biography, head of the History Department at al-Muṣṭafā International University in Iran, translated by Nazīrah Ghallāb, published in Nuṣūṣ Muʿāṣirah, issue 20, year 5, 2010 CE/1431 AH.

been compiled from various sources, including the book of Ibn Abī al-Thalj and the book of al-Iskāfī. He said:

ونظرًا لوقوع ابن أبي الثلج البغدادي (325هـ) في إسناد تلك الروايات، وبمقارنة هذا القسم من الكتاب بكتاب «تاريخ الأئمة»، لابن أبي الثلج، نستطيع الجزم بالاقتباس والنقل الكامل منه. كما نلاحظ التشابه الكبير بينه ـ أي دلائل الإمامة ـ وبين «الأنوار»، لمحمد بن همام الإسكافي، الذي يوجد بين أيدينا جزءٌ منتخبٌ منه بعنوان «منتخب الأنوار».

Given the presence of Ibn Abī al-Thalj al-Baghdādī (d. 325 AH) in the chains of these narrations and comparing this section of the book with the book *Tārīkh al-A'immah* by Ibn Abī al-Thalj, we can confidently say, there was complete borrowing and copying from it. We also notice a great similarity between *Dalā'il al-Imāmah* and *al-Anwār* by Muḥammad ibn Hammām al-Iskāfī, from which we have a selected part titled *Muntakhab al-Anwār*.[192]

He added:

ومع ما خلصنا إليه في المرحلة المتقدمة من هذه المقالة حول مؤلِّف الكتاب، وبأنه مجهول لدينا، إلا أن الإمعان الدقيق في أسانيد روايات الكتاب تجعلنا نستبعد في الحدّ الأدنى كون الكتاب من تأليف الوضّاعين؛ وذلك لأن أسانيد بعض الروايات معروفة في جوامع الحديث الشيعي، وضعف رجالها أمر غير خفي على أهل هذا الفن، ولو كان المؤلف من الذين يضعون الحديث لالتجأ إلى أسانيد أكثر قبولًا في أوساط الحديث الشيعي.

Despite our conclusion in the earlier part of this article that the author of the book is unknown to us, a thorough examination of the chains of narration in the book leads us to dismiss the idea that the book was authored by fabricators. This is because some

[192] *Maqālat al-Imāmah fī Maṣādirihā al-Ūlā Dirāsah Naqdiyyah fī Dalā'il al-Imāmah li al-Ṭabarī*, pg. 289, in Nuṣūṣ Muʿāṣirah, issue 20, year 5, 2010 CE/1431 AH.

of the chains of narration are well-known in Shīʿī Ḥadīth collections, and the weakness of their narrators is not hidden from experts in this field. If the author were among those who fabricate ḥadīths, he would have resorted to more acceptable chains of narration in Shīʿī Ḥadīth circles. [193]

Regarding the transmitters of the book's chains of narration, it is stated:

وفي الجملة فإن رجال أسناد كتاب «دلائل الإمامة» إما غير معروفين في كتب الرجال؛ وإما أنهم معروفون، ولكن لم يكونوا من الثقات، أي إنهم كانوا ضمن لائحة المهملين أو المجهولين، وكلاهما من أقسام الضعيف.

In general, the transmitters of the book's chains are not known in books of Rijāl; and if they are known, they are not among the trustworthy. In other words, they are either listed among the overlooked or the unknown, both of which fall under the category of weak transmitters. [194]

He argued that the inclusion of some trustworthy individuals in the chains of narration was intended for concealment and deception. He stated:

أما عن شأن وجود الشخصيات الموثَّقة في سلسلة أسناد الكتاب ..... فإن الاحتمال القوي؛ بالنظر إلى محتوى الرواية، أنه قد تم وضع تلك الروايات، ونسبت عمدًا إلى هؤلاء الأعلام للتغطية وإضفاء نوعٍ من القدسية.

As for the presence of authenticated figures in the chain of the book's narrations, the strong likelihood, considering the content of the narration, is that these narrations were fabricated and

[193] Ibid., pg. 293.
[194] Ibid., pg. 295.

deliberately attributed to these notable figures for the purpose of concealment and to confer a degree of sanctity.[195]

Dr. Niʿmat Allāh then explained the reason for the presence of names of some Zaydī figures in the book's chains of narration:

فإن احتمال وضعها وكذبها قويٌّ، بل تم الالتجاء إلى وضع روايات، ونسبت عمدًا وكذبًا إلى كبار المذهب الخصم؛ رغبةً في التفوق وتسجيل الانتصار.

The probability that they were fabricated and false is strong; in fact, there was a deliberate effort to fabricate narrations and attribute them falsely to prominent figures of the opposing sect, with the intent of achieving superiority and recording a victory.[196]

3. Examination of the Book's Chain of Transmission

After clarifying the clear mistake made by Ibn Ṭāwūs in attributing the book *Dalā'il al-Imāmah* to Ibn Jarīr al-Ṭabarī al-Kabīr, the author of *al-Mustarshid*, we have the right to ask, "Did Ibn Ṭāwūs have a chain of transmission for the book *Dalā'il al-Imāmah*?"

We say: The invalidation of the book's attribution to Ibn Jarīr al-Imāmī al-Kabīr implicitly negates Ibn Ṭāwūs's chain of transmission for this book. Furthermore, Ibn Ṭāwūs did not mention his chain of transmission for this book at all. Al- Ṭahrānī said about the book:

وكان قد بقي في زوايا الخمول حتى وصلت نسخته التامة إلى السيد ابن طاوس في القرن السابع، فعرف قدره واستخرج منه أنواع رواياته وأدرجها في تصانيفه، ومن المؤسف أنه بعد عصر ابن طاوس ضاعت تلك النسخة التامة، كما ضاعت عنا كثير من الكتب التي كانت

[195] Ibid.
[196] Ibid., pg. 297.

مصادر لتأليفات ابن طاوس .... ولا طريق لنا إلى إثبات وجود تلك الكتب إلا من وجود مضامينها في تصانيف ابن طاوس، خرِّيت صناعة معرفة الكتب.

> It remained in obscurity until a complete copy reached al-Sayyid Ibn Ṭāwūs in the 7th century, who recognised its value, extracted various narrations from it, and included them in his compilations. Unfortunately, after the era of Ibn Ṭāwūs, that complete copy was lost, as were many of the books that served as sources for Ibn Ṭāwūs's works. We have no means to confirm the existence of those books except through the presence of their content within the compilations of Ibn Ṭāwūs, a master in the art of book knowledge.[197]

This clearly indicates that the Imāmī scholars did not have any chain of transmission for this unknown book, which was, as al-Ṭahrānī described, in obscurity.

4. Study of the Isnād

The chain of this narration is not valid according to Imāmī principles. In fact, we are certain that it is a fabricated chain, as several individuals in the chain are not mentioned in the books of Rijāl. Here is the clarification:

Abū Isḥāq Ibrāhīm ibn Aḥmad al-Ṭabarī: He is Abū Isḥāq Ibrāhīm ibn Aḥmad ibn al-ʿAdl al-Muqrī' al-Ṭabarī[198]

[197] *Al-Dharīʿah*, 8/247.

[198] ʿAlī al-Shāhrūdī in *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, 1/116, said, "He is Ibrāhīm ibn Aḥmad ibn Muḥammad ibn Aḥmad al-Ṭabarī, Abū Isḥāq al-Qāḍī, from the teachers of al-Ṭabarī. He narrated from him in his book *Dalā'il al-Imāmah*." Baḥr al-ʿUlūm speculated that he might have shared this with Ibrāhīm ibn Mukhallad ibn Jaʿfar, the teacher of al-Najāshī, as in *Rijāl Baḥr al-ʿUlūm*, 2/75, but this is unlikely, as noted by Shaykh Ghulām Riḍwān ʿIrfāniyyān in *Shuyūkh al-Thiqāt*, pg. 37.

- Al-Māmaqānī said in *Tanqīḥ al-Maqāl,* "He is weak."[199]

ʿAlī ibn ʿUmar ibn al-Ḥasan ibn ʿAlī ibn Mālik al-Sayyārī

- Muḥammad al-Shāhrūdī said, "They did not mention him."[200]

Jaʿfar ibn Muḥammad ibn ʿAmārah al-Kindī

- Muḥammad al-Shāhrūdī said, "They did not mention him."[201]

Muḥammad ibn ʿAmārah al-Kindī (father of Jaʿfar)

- Muḥammad al-Shāhrūdī said, "They did not mention him."[202]

Muḥammad ibn ʿAmmār ibn Yāsir

- Muḥammad al-Shāhrūdī said, "They did not mention him."[203]

Thus, the chain is filled with unknown narrators.

[199] *Tanqīḥ al-Maqāl*, 1/5.
[200] *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, 5/418.
[201] Ibid., 2/209.
[202] Ibid., 7/254.
[203] Ibid., 7/253.

What was Attributed to Saʿīd ibn al-Musayyab

8. Narration of al-Majlisī from the book *Dalā'il al-Imāmah*

Al-Majlisī said:

أجاز لي بعض الأفاضل في مكة – زاد الله شرفها – رواية هذا الخبر، وأخبرني أنه أخرجه من الجزء الثاني من كتاب دلائل الإمامة، وهذه صورته: حدثنا أبو الحسين محمد بن هارون بن موسى التلعكبري، قال: حدثنا أبي رضي الله عنه، قال: حدثنا أبو علي محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك الفزاري الكوفي، قال: حدثني عبد الرحمن بن سنان الصيرفي، عن جعفر بن علي الحوار، عن الحسن بن مسكان، عن المفضل بن عمر الجعفي، عن جابر الجعفي، عن سعيد بن المسيب.

Some virtuous individuals in Makkah—may Allah increase its nobility— permitted me to narrate this report. He told me that he extracted it from the second part of the book *Dalā'il al-Imāmah*.[204] Here is its text: Abū al-Ḥusayn Muḥammad ibn Hārūn ibn Mūsā al-Talʿakbarī narrated to us, saying — my father—may Allah be pleased with him—narrated to us, saying — Abū ʿAlī Muḥammad ibn Hammām narrated to us, saying — Jaʿfar ibn Muḥammad ibn Mālik al-Fazārī al-Kūfī narrated to us, saying — ʿAbd al-Raḥmān ibn Sinān al-Ṣayrafī narrated to us — from Jaʿfar ibn ʿAlī al-Ḥiwār — from al- Ḥasan ibn Muskān — from al-Mufaḍḍal ibn ʿUmar al-Juʿfī — from Jābir al- Juʿfī — from Saʿīd ibn al-Musayyab.

He mentioned a lengthy story about a dispute between Yazīd ibn Muʿāwiyah and ʿAbd Allāh ibn ʿUmar after the killing of al-Ḥusayn

[204] The researcher of *Dalā'il al-Imāmah* by Mu'assasat al-Biʿthah has included this narrative in the appendix of the introduction, pg. 62, as it is not present in the manuscripts he relied upon.

رَضِيَ اللَّهُ عَنْهُ. The fabricator of the story claimed that Yazīd took out a sealed box containing a document written by ʿUmar رَضِيَ اللَّهُ عَنْهُ, which stated:

فلما فشت بيعته علمنا أن عليًا يحمل فاطمة والحسن والحسين إلى دور المهاجرين والأنصار يذّكرهم بيعته علينا في أربعة مواطن، ويستنفرهم فيعِدونه النصرة ليلًا ويقعدون عنه نهارًا، فأتيت داره مستشيرًا لإخراجه منها، فقالت الأمَةُ فضة – وقد قلت لها: قولي لعلي يخرج إلى بيعة أبي بكر فقد اجتمع عليه المسلمون – فقالت: إن أمير المؤمنين (ع) مشغول، فقلت: خلي عنك هذا وقولي له يخرج وإلا دخلنا عليه وأخرجناه كرهًا، فخرجت فاطمة فوقفت من وراء الباب، فقالت: أيها الضالون المكذبون! ماذا تقولون؟ وأي شيء تريدون؟. فقلت: يا فاطمة!. فقالت فاطمة: ما تشاء يا عمر؟!. فقلت: ما بال ابن عمك قد أوردك للجواب وجلس من وراء الحجاب؟. فقالت لي: طغيانك – يا شقي – أخرجني وألزمك الحجة، وكل ضال غوي. فقلت: دعي عنك الأباطيل وأساطير النساء، وقولي لعلي يخرج. فقالت: لا حب ولا كرامة أبحزب الشيطان تخوفني يا عمر؟! وكان حزب الشيطان ضعيفًا. فقلت: إن لم يخرج جئت بالحطب الجزل وأضرمتها نارًا على أهل هذا البيت، وأُحرِق من فيه، أو يقاد علي إلى البيعة، وأخذت سوط قنفذ فضربت، وقلت لخالد بن الوليد: أنت ورجالنا هلموا في جمع الحطب، فقلت: إني مضرمها. فقالت: يا عدو الله وعدو رسوله وعدو أمير المؤمنين، فضربت فاطمة يديها من الباب تمنعني من فتحه فرمته فتصعب علي، فضربتُ كفيها بالسوط فألمها، فسمعت لها زفيرًا وبكاء، فكدت أن ألين وأنقلب عن الباب، فذكرتُ أحقاد علي وولوغه في دماء صناديد العرب، وكيد محمد وسحره، فركلت الباب وقد ألصقت أحشاءها بالباب تترسه، وسمعتها وقد صرخت صرخة حسبتها قد جعلت أعلى المدينة أسفلها، وقالت: يا أبتاه! يا رسول الله!، هكذا كان يفعل بحبيبتك وابنتك، آه يا فضة!، إليك فخذيني فقد والله قتل ما في أحشائي من حمل، وسمعتها تمخض وهي مستندة إلى الجدار، فدفعتُ الباب ودخلتُ، فأقبلتْ

إلي بوجه أغشى بصري، فصفقتُ صفقة على خديها من ظاهر الخمار فانقطع قرطها وتناثرت إلى الأرض، وخرج عليٌّ، فلما أحسست به أسرعت إلى خارج الدار وقلت لخالد وقنفذ ومن معهما: نجوتُ من أمر عظيم.

When his allegiance spread, [205] we knew that ʿAlī was taking Fāṭimah, al-Ḥasan, and al-Ḥusayn to the houses of the Muhājirīn and Anṣār, reminding them of his allegiance to us on four occasions and seeking their support, which they promised by night and neglected by day. So, I went to his house to consult on expelling him from it. The servant Fiḍḍah told me after I said to her, "Tell ʿAlī to come out for the allegiance of Abū Bakr as the Muslims have gathered upon it," that the Amīr al-Mu'minīn is busy. I said, "Leave this and tell him to come out, or we will enter and bring him out by force."

Fāṭimah then came out and stood behind the door, saying, "O misguided and lying people! What do you say? What do you want?"

I said, "O Fāṭimah!"

She replied, "What do you want, O ʿUmar?"

I said, "What is wrong with your cousin that he has sent you to answer while he sits behind the veil?"

She said, "Your arrogance, O wretched one, has brought me out and imposed the argument on you and every misguided one."

I said, "Leave off the nonsense and tales of women and tell ʿAlī to come out."

[205] He intended allegiance to Abū Bakr al-Ṣiddīq.

She said, "No love and no dignity. Are you threatening me with the party of Shayṭān, O ʿUmar? Indeed, the party of Shayṭān is weak."

I said, "If he does not come out, I will bring wood and set fire to this house and burn those in it or drag ʿAlī to the allegiance."

I took the whip of Qunfudh and struck her and I said to Khālid ibn al-Walīd, "You and our men, come and gather the wood." I said, "I am setting it on fire."

She said, "O enemy of Allah and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Amīr al- Mu'minīn." I struck her hands to prevent her from opening the door, which hurt her. I heard her moaning and crying. I almost relented and turned back from the door, but then I remembered the grudges of ʿAlī and his shedding of the blood of the Arab chiefs and the plots of Muḥammad and his sorcery, so I kicked the door, which was pushed by her belly, and I heard her cry out as if the city was turned upside down.

She said, "O father! O Messenger of Allah! This is how they treat your beloved and daughter. O, Fiḍḍah! Take me, for what is in my womb has been killed." I heard her labour pains as she leaned against the wall. I pushed the door and entered. She turned to me with a face that blinded my vision. I slapped her cheek through her veil, causing her earring to fall to the ground. ʿAlī then came out and when I sensed him, I quickly exited the house and said to Khālid, Qunfudh, and those with them, "I have escaped from a great matter." [206]

Study of the Isnād

We have previously discussed the reality of the book *Dalā'il al-Imāmah* and its unknown author, so there is no need to repeat it. Nevertheless,

[206] *Biḥār al-Anwār*, 30/286-294.

this narration is not found in the copies of *Dalā'il al-Imāmah*, and it is certain that this narration was inserted and fabricated shortly before al-Majlisī's time. The fabricator attributed it to the book *Dalā'il al-Imāmah*.

Al-Majlisī did not mention who granted him permission for this report, which he claimed was taken from the book *Dalā'il al-Imāmah*. He also did not mention the chain of transmission from this person to the book *Dalā'il al-Imāmah*. Between him and the supposed author of *Dalā'il al-Imāmah* are several centuries. This alone is sufficient to reject this fabricated narration. Additionally, its chain of transmission is invalid due to several reasons:

Muḥammad ibn Hārūn ibn Mūsā al-Talʿakbarī

- Unknown according to al-Khū'ī's biographical principles.[207]

There are two objections to his unknown status:

Objection 1: If someone were to say: We found that al-Khū'ī says in his *Muʿjam fī al-Kunā*:

> أبو جعفر بن هارون: قال الشيخ الحر في تذكرة المتبحرين (1087): أبو جعفر بن هارون بن موسى التلعكبري: فاضل، يروي عن أبيه، وكان يحضره النجاشي كما تقدم.
>
> Abū Jaʿfar ibn Hārūn: Shaykh al-Ḥurr said in *Tadhkirat al-Mutabaḥḥirīn* (1087): Abū Jaʿfar ibn Hārūn ibn Mūsā al-Talʿakbarī: An excellent person. He narrates from his father. Al-Najāshī used to attend his gatherings as mentioned earlier.

The point here is that al-Khū'ī quoted al-Ḥurr al-ʿĀmilī's description of Muḥammad ibn Hārūn as "excellent" without objecting to his statement. This implies an acknowledgment from al-Khū'ī that

[207] As mentioned in al-Jawāhirī: *al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 586, and Bassām Murtaḍā: *Zubdat al-Maqāl min Muʿjam al-Rijāl*, 2/409.

Muḥammad ibn Hārūn ibn Mūsā is a virtuous person, which can be considered a commendation or, at the very least, a praise.

We say: This is a grave error and indicates a misunderstanding of al-Khū'ī's methodology in evaluating narrators. Our response is twofold:

1. Al-Khū'ī does not give weight to the statements of later scholars, defined as those who came after Shaykh al-Ṭūsī, such as scholars of the seventh and eighth centuries like al-Ḥillī, Ibn Dāwūd, and Ibn Ṭāwūs. So, how would he consider the opinion of al-Ḥurr al-ʿĀmilī, who belongs to the twelfth century?

Al-Khū'ī reveals his view on the later scholar's authentication:

> وإن كنا لا نعتمد على توثيقات المتأخرين، إلا أن جماعة يعتمدون عليها، فلا مناص من التعرض لها.
>
> Even though we do not rely on the later scholar's authentication, some do, so it is necessary to address them. [208]

Therefore, if al-Khū'ī cites a later scholar's statement, it is only for the purpose of information and not an endorsement or reliance on it.

2. The term "*fāḍil*" (excellent) according to al-Khū'ī does not indicate praise, let alone authentication, even if it came from early scholars. Hence, al-Khū'ī would not accept it if it were from later scholars. [209]

Al-Khū'ī says:

> إن الفضل لا يعد مدحًا في الراوي بما هو راو، وإنما هو مدح للرجل في نفسه باعتبار اتصافه بالكمالات والعلوم.

[208] *Muʿjam Rijāl al-Ḥadīth*, 1/14.

[209] Al-Khū'ī on the statement of ʿAlī ibn Aḥmad al-ʿAqīqī (who lived in the third century) about Khaytham ibn ʿAbd al-Raḥmān being virtuous: "it does not indicate the specific conditions." (*Muʿjam Rijāl al-Ḥadīth*, 8/86.)

> Virtue is not considered praise for the narrator as a narrator, but rather it is praise for the man himself, considering his possession of virtues and knowledge.[210]

Objection 2: If someone were to say: "Muḥammad ibn Hārūn ibn Mūsā is one of al-Najāshī's teachers, and al-Khū'ī and others have authenticated all his teachers, so he must be trustworthy based on this principle."

We respond in two ways:

1. The idea of authenticating al-Najāshī's teachers is a recent invention, seemingly first proposed by Sayyid Baḥr al-ʿUlūm. Muḥammad Ḥasan al-Rabbānī said:

> إن الذي قام بتوضيحها والتمهيد لها هو العلامة السيد مهدي بحر العلوم في كتابه: الفوائد الرجالية وتبعه على ذلك آية الله الخوئي وتبعه غيره، فهذه القاعدة ظهرت في القرن الثالث عشر.

> The one who clarified and prepared it was ʿAllāmah Sayyid Mahdī Baḥr al-ʿUlūm in his book *al-Fawā'id al-Rijāliyyah*, and he was followed by Āyat Allāh al-Khū'ī and others. This principle appeared in the thirteenth century.[211]

This is a principle innovated by later scholars and is not universally accepted among many Imāmī researchers due to the weakness of its evidence. Muḥammad Riḍā al-Sīstānī said:

> لا دليل على وثاقة جميع شيوخ النجاشي.

[210] *Muʿjam Rijāl al-Ḥadīth*, 13/172.
[211] *Manāhij al-Fuqahā' fī ʿIlm al-Rijāl*, 1/25.

There is no evidence for the trustworthiness of all al-Najāshī's teachers.[212]

ʿAlī Akbar al-Māzandarānī said:

فتحصل أن الحكم بوثاقة جميع مشايخ النجاشي مشكل لا دليل عليه.

Thus, the ruling of the trustworthiness of all al-Najāshī's teachers is problematic and lacks evidence.[213]

2. Assuming the principle of authenticating al-Najāshī's teachers is correct—which it is not—we say: Muḥammad ibn Hārūn ibn Mūsā al-Talʿakbarī is not considered one of al-Najāshī's teachers. Not everyone al-Najāshī narrates from is his teacher. Al-Khū'ī, who advocates for the authentication of al-Najāshī's teachers, set an important condition for distinguishing al-Najāshī's teachers from others. Al-Khū'ī stated that those al-Najāshī narrates from using terms like "*ḥaddathanā*" (narrated to us) or "*akhbaranā*" (informed us) or any wording indicating direct transmission are considered his teachers in narration, not those he mentions with phrases like "so-and-so said." Al-Khū'ī said:

يريد النجاشي بما ذكره من توقفه عن الرواية عنه إلا بواسطة بينه وبينه، أنه لا يروي عنه طريقه إلى كتاب بمثل حدثني، أو أخبرني، وأما النقل عنه بمثل قال فقد وقع منه .... ومما يؤكد ما ذكرناه تفكيك النجاشي بالتعبير.

Al-Najāshī means by his reluctance to narrate from him except with an intermediary is that he does not narrate his path to a book by saying 'narrated to me' or 'informed me.' However, narrating from him using phrases like 'said' has happened. What

[212] *Qabasāt min ʿIlm al-Rijāl*, 2/91.
[213] *Miqyās al-Ruwāt*, pg. 159.

confirms our statement is al- Najāshī's differentiation in expression.[214]

Maḥmūd Darīyāb said:

إن غاية ما يستفاد من هذه الأدلة توثيق مشايخه رحمه الله من الذين روى عنهم بقوله «أخبرنا» أو «حدثنا» لا غيرهم، لأن الحدّ الوسط في هذه الأدلة التي ذُكرت هو الرواية والطريق، وهو القدر المتيقن في شمولها، وما سواه مشكوك فيه.

إذن دعوى توثيق مطلق مشايخه حتى أولئك الذين تعلم عليهم الفقه أو الأنساب مثلًا أو الذين لم يصرح في النقل عنهم بقوله «أخبرنا» أو «حدثنا» دعوى أعم من هذه الأدلة، فلا يثبت توثيقهم بها.

The most that can be inferred from these evidences is the authentication of his teachers whom he narrates from with phrases like 'informed us' or 'narrated to us,' not others. This is the certain extent to which these evidences apply, and anything beyond this is doubtful. Thus, the claim of authenticating all his teachers, including those he learned jurisprudence or genealogy from or those he did not explicitly narrate from with phrases like 'informed us' or 'narrated to us', is a claim broader than what these evidences establish and does not prove their trustworthiness.[215]

He further stated that Muḥammad ibn Hārūn is not considered one of al- Najāshī's teachers in narration.[216] He also noted that he did not find Muḥammad ibn Hārūn al-Talʿakbarī in al-Najāshī's transmission chains to the sources and books.[217]

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[214] *Muʿjam Rijāl al-Ḥadīth*, 17/260-261.
[215] *Mashīkhat al-Najāshī Tawthīquhum wa Ṭuruquhum ilā al-Uṣūl wa al-Kutub*, pg. 95.
[216] *Mashīkhat al-Najāshī*, pg. 201-202.
[217] *Mashīkhat al-Najāshī*, pg. 202.

Therefore, based on al-Khūʾī's methodology, Muḥammad ibn Hārūn ibn Mūsā al- Talʿakbarī is not one of al-Najāshī's teachers because al-Najāshī did not narrate from him using the phrase 'narrated to us' or 'informed us'. Hence, Muḥammad ibn Hārūn is considered unknown according to al-Khūʾī's principles.

Objection 3: One might argue that Muḥammad ibn Hārūn ibn Mūsā al-Talʿakbarī is authenticated by the fact that al-Najāshī invoked mercy upon him in the biography of Aḥmad ibn Muḥammad ibn al-Rabīʿ. Al-Najāshī said:

قال أبو الحسين محمد بن هارون بن موسى رحمه الله.

> Abū al-Ḥusayn Muḥammad ibn Hārūn ibn Mūsā, may Allah have mercy on him.[218]

Invoking mercy is often seen as an indication of trustworthiness or, at the very least, of goodness.

Response: Al-Najāshī himself does not consider invoking mercy to be an evidence of trustworthiness. He invoked mercy upon one of his teachers and, at the same time, reported that scholars had weakened him! Al-Najāshī, in the biography of Aḥmad ibn Muḥammad al-Jawharī, said:

رأيت هذا الشيخ، وكان صديقًا لي ولوالدي، وسمعت منه شيئًا كثيرًا، ورأيت شيوخنا يضعفونه، فلم أرو عنه شيئًا وتجنبته، وكان من أهل العلم والأدب القوي وطيب الشعر وحسن الخط، رحمه الله وسامحه.

> I saw this shaykh; he was a friend of mine and my father, and I heard a lot from him. I saw that our scholars weakened him, so I refrained from narrating anything from him and avoided him. He was a man of knowledge, strong literature, good poetry, and

[218] *Rijāl al-Najāshī*, pg. 79, no. 189.

excellent handwriting. May Allah have mercy on him and forgive him.[219]

Al-Muḥaqqiq al-Tustarī, in his response to al-Māmaqānī, said:

كثيرًا ما يستند المصنّف في الحُسن إلى ترضيّ الرجالي والترحم، مع أنّه أيضًا أعم، فقد يترحم الإنسان على من كان له معه خلة وصداقة أو كان عليه حق وشفقة أو كان ذا كمال ومعرفة وإن لم يكن ثقة في الديانة.

The author frequently relies on the invocation of approval or mercy by the biographer as a sign of goodness, although it is broader than that. A person might invoke mercy on someone with whom they have a special relationship or friendship, or on someone to whom they owe a debt of gratitude, or who possesses qualities of perfection and knowledge, even if they are not trustworthy in religion.[220]

Even al-Khū'ī explicitly stated several times the error in the theory of deriving authentication or goodness from the invocation of mercy by a scholar. Al-Khū'ī said:

الترحم لا يدل على المدح، فضلًا عن الوثاقة.

Invoking mercy does not indicate praise, let alone trustworthiness.[221]

Conclusion: Muḥammad ibn Hārūn ibn Mūsā al-Talʿakbarī is unknown, and any claim of his authentication is of no consequence.

Jaʿfar ibn Muḥammad ibn Mālik al-Fazārī al-Kūfī

- Ibn al-Ghaḍā'irī said about him, "He is a liar, abandoned in ḥadīth altogether. Moreover, in his creed, there is a tendency

[219] *Rijāl al-Najāshī*, pg. 85-86.
[220] *Qāmūs al-Rijāl*, 1/71.
[221] *Muʿjam Rijāl al-Ḥadīth*, 10/215, no. 6102.

to extremism. He narrates from the weak and the unknown, and all the flaws of the weak are gathered in him." [222]

- Al-Najāshī said, "Aḥmad ibn al-Ḥusayn said[223]: "He used to fabricate ḥadīth and narrate from the unknown. I heard someone say: He was also corrupt in creed and narration. I do not know how our noble, trustworthy shaykh Abū ʿAlī ibn Hammām and our great, trustworthy shaykh Abū Ghālib al-Zurārī, may Allah have mercy on them both, narrated from him." [224]

- Ḥusayn al-Sāʿidī summarised the views of the Imāmī scholars regarding him, "He is weak in ḥadīth. He would fabricate ḥadīth, corrupt in creed, weakened by Ibn al-Walīd, Ibn Nūḥ, al-Ṣadūq, Ibn al-Ghaḍā'irī, and al- Najāshī. Al-Ṭūsī in his *Rijāl* reported his weakness. Abū Ghālib authenticated him, as did apparently al-Shaykh al-Ṭūsī, and he was praised by al-Khuṣaybī and Abū al-Qāsim al-Kūfī. However, the weakening is preferred because it comes from the major shaykhs and experts, and due to the principle of preferring weakening over authentication when they conflict, along with the presence of corroborative evidence. His narrations show fabrication, concoction, exaggeration, and extreme beliefs." [225]

ʿAbd al-Raḥmān ibn Sinān al-Ṣayrafī

- He is unknown; there is no biography of him in the books of the Imāmī scholars. Therefore, al-Shāhrūdī said about him, "They did not mention him." [226]

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[222] *Rijāl Ibn al-Ghaḍā'irī*, pg. 48.
[223] He is Ibn al-Ghaḍā'irī.
[224] *Rijāl al-Najāshī*, pg. 122.
[225] *Al-Ḍuʿafā' min Rijāl al-Ḥadīth*, 1/363.
[226] *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, 4/400.

And despite the man being unknown and not mentioned in the books of Rijāl, al- Shāhrūdī tried to improve his status based on his narration of this weak report, which is unusual.

Jaʿfar ibn ʿAlī al-Ḥawār

He is unknown and has no biography in the books of the Imāmī scholars. Al- Shāhrūdī indicated that, "They did not mention him." [227]

Al-Ḥasan ibn Muskān

- He is unknown and has no biography in the books of the Imāmī scholars, and it is possible that "al-Ḥasan" is a transcription error, and the correct name might be "al-Ḥusayn." Al-Shahīd al-Thānī, in his commentary on one of the narrations, said, "Regarding the narrators, Ḥusayn ibn Muskān is mentioned, so it is possible that 'Ḥasan' is an error, and Ḥusayn ibn Muskān is not considered reliable among the narrators." [228]

- Ibn al-Ghaḍā'irī said, "I do not know him, except that Jaʿfar ibn Muḥammad ibn Mālik narrated corrupt ḥadīth from him, and our scholars have no knowledge of this man." [229]

- Al-Khū'ī said, "As for al-Ḥasan or al-Ḥusayn ibn Muskān, he is definitely unknown... In any case, it is enough to prove the lack of authenticity of al-Ḥusayn ibn Muskān that he is an unknown man, not recognised by our scholars." [230]

Al-Mufaḍḍal ibn ʿUmar

- He is one of the heads of the extremists. Abū al-ʿAbbās al-Najāshī said about him, "He is corrupt in creed, inconsistent in narration, and not reliable. It is said that he was a Khaṭṭābī. He is attributed with books that are not relied upon." [231] The

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[227] *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, 2/173.
[228] *Istiqṣā' al-Iʿtibār fī Sharḥ al-Istibṣār*, 2/27.
[229] *Rijāl Ibn al-Ghaḍā'irī*, pg. 53, no. 37.
[230] *Muʿjam Rijāl al-Ḥadīth*, 7/98.
[231] *Rijāl al-Najāshī*, pg. 416, no. 1112.

words of al-Najāshī are preferred by most of the scholars of Rijāl.

- Shaykh Ḥusayn al-Sāʿidī, after a detailed study of the status of al-Mufaḍḍal ibn ʿUmar, said, "There are many narrations praising him, most of which are weak, and even if they explicitly praise him, they are insufficient in their implications and contradicted by several authentic narrations condemning him and describing him as an extremist. He was weakened by al-Najāshī, Ibn al-Ghaḍā'irī, and his weakening is preferred by al-ʿAllāmah al-Ḥillī, Ibn Dāwūd al-Ḥillī, al-Jazā'irī, Muḥammad Ṭāhā Najaf, and al-Bahbūdī. His narrations show confusion, extremism, elevation, fabrication, and concoction." [232]

Saʿīd ibn al-Musayyab

- He is one of the well-known trustworthy scholars of the Ahl al-Sunnah, but he was not explicitly authenticated by the early Imāmī scholars of Rijāl. Neither al-Najāshī nor al-Ṭūsī mentioned him in their indexes. He was only mentioned by al-Barqī in his *Rijāl* and by al-Ṭūsī in his *Rijāl* among the companions of ʿAlī ibn al-Ḥusayn. [233] Al-Kashshī mentioned various narrations in his biography, some praising and some criticising him. [234] Al- Khū'ī examined these narrations and clarified that they do not prove his authenticity or his weakness, either due to the weakness of their chains or because they do not indicate authenticity or weakness, concluding with suspending the matter with regards to his status. [235]

[232] *Al-Ḍuʿafā' min Rijāl al-Ḥadīth*, 3. p. 350.
[233] *Rijāl al-Barqī*, pg. 16; *Rijāl al-Ṭūsī*, pg. 114.
[234] *Rijāl al-Kashshī*, 2/332-335.
[235] *Muʿjam Rijāl al-Ḥadīth*, 9/145.

- The later scholars of Rijāl have disagreed about his status. Some, like al- Ḥillī[236], Ibn Dāwūd,[237] and others[238] considered him trustworthy, while others, like al-Shahīd al-Thānī in his commentary on *Khulāṣat al-Aqwāl*,[239] accused him of enmity towards the Ahl al-Bayt. He was followed by ʿAbd al-Nabī al-Jazā'irī, who placed Saʿīd ibn al-Musayyab among the weak narrators.[240]

- Abū al-Qāsim al-Narāqī said, "The truth is that he was a Sunni with a corrupt creed. It is even said that he was a Nāṣibī. Therefore, his narrations should not be accepted."[241]

- The investigation reveals that he is considered *majhūl* (unknown) by them, as al-Khū'ī has established the incompleteness of the chain in commendation and disparagement.[242]

Thus, Bassām Murtaḍā summarised al-Khū'ī's ruling as being undecided on this matter.[243] Meanwhile, al-Jawāhirī summarised al-Khū'ī's ruling on Saʿīd by stating that he is, "Unknown."[244]

In any case, Saʿīd ibn al-Musayyab is exonerated from narrating this report, as it has been established that this narration does not exist at all in the manuscripts of *Dalā'il al-Imāmah*, let alone that the previous narrators in the isnād are among the weak, unknown, and extremist narrators.

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[236] *Khulāṣat al-Aqwāl*, pg. 156.
[237] *Rijāl Ibn Dāwūd*, pg. 103.
[238] *Iklīl al-Manhaj*, pg. 278, *Muntahā al-Maqāl*, 3/344, *Tanqīḥ al-Maqāl*, 1/64, *Qāmūs al-Rijāl*, 5/130, *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, 4/81.
[239] *Ḥāshiyat al-Shahīd al-Thānī ʿalā Khulāṣat al-Aqwāl*, pg. 138.
[240] *Ḥāwī al-Aqwāl*, 3/493.
[241] *Shuʿbat al-Maqāl*, pg. 186.
[242] *Muʿjam Rijāl al-Ḥadīth*, 9/145.
[243] *Zubdat al-Maqāl min Muʿjam al-Rijāl*, 1/492.
[244] *Al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 253.

The Opinion of Imāmiyyah Scholars on the Isnād

Āṣif Muḥsinī ruled that the narration is unreliable in *Mashraʿat Biḥār al-Anwār*.[245]

Discussion on the Narration's Text

This narration itself bears witness to its fabrication and falsehood, to the extent that even al-Majlisī, known for his leniency, stated after mentioning this narration:

لم أجد الرواية بغير هذا السند، وفيها غرائب.

> I did not find this narration with any other isnād, and it contains strange elements.[246]

The essence of this lengthy report includes that after the killing of al-Ḥusayn ibn ʿAlī, ʿAbd Allāh ibn ʿUmar ibn al-Khaṭṭāb protested his killing to Yazīd ibn Muʿāwiyah, who then produced a letter from a chest written by his father, ʿUmar ibn al-Khaṭṭāb, in which he admits that he only believed in the Prophet ﷺ out of hypocrisy and fear of the sword, that he continued to worship idols and swear by them, that the Prophet ﷺ was a sorcerer, that he defamed the Kaʿbah, and other flimsy lies that indicate the corrupt mind of the fabricator of the story and his blatant and obvious lying that only fools would believe.

Shaykh al-Imāmī Jaʿfar al-Shākhūrī criticised this narration for containing a strange statement attributed to ʿUmar, where he allegedly said, "When I heard its (Hellfire's) loud roaring, I almost relented and turned back, if not for remembering Muḥammad's deceit and ʿAlī's bloodshed of the Arab chiefs." Is it conceivable that he would

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[245] *Mashraʿat Biḥār al-Anwār*, 2/37.
[246] *Biḥār al-Anwār*, 30/300.

openly declare his explicit disbelief before the Muslims and expose himself so publicly?

What is Attributed to Sayyidunā Jaʿfar al-Ṣādiq

9. The Narration of al-Khuṣaybī (d. 358 AH)

In the book *al-Hidāyah al-Kubrā*, al-Ḥusayn ibn Ḥamdān al-Khuṣaybī narrates:

حدثني محمد بن إسماعيل وعلي بن عبد الله الحسنيان، عن أبي شعيب محمد بن نصير، عن ابن الفرات، عن محمد بن المفضل، قال: سألت سيدي أبا عبد الله الصادق.

> Muḥammad ibn Ismāʿīl al-Ḥasanī and ʿAlī ibn ʿAbd Allāh al-Ḥasanī related to me — from Abū Shuʿayb Muḥammad ibn Nuṣayr — from Ibn al-Furāt — from Muḥammad ibn al-Mufaḍḍal who said: I asked my master, Abū ʿAbd Allāh al-Ṣādiq ...

In this extensive narration, the legend of the broken rib is repeatedly mentioned from al-Ṣādiq in various sections.

Al-Ṣādiq is reported to have said:

وإشعال النار على باب أمير المؤمنين وسم الحسن، وضرب الصديقة فاطمة بسوط قنفذ ورفسه في بطنها وإسقاطها محسنًا.

> The kindling of fire at the door of Amīr al-Mu'minīn, the poisoning of al- Ḥasan, the beating of the Truthful Fāṭimah with the whip of Qunfudh, his kicking her in the abdomen, and her subsequent miscarriage of Muḥsin.[247]

He also narrates:

[247] *Al-Hidāyah al-Kubrā*, pg. 402.

وتقص عليه قصة أبي بكر وإنفاذ خالد بن الوليد وقنفذ وعمر جميعًا لإخراج أمير المؤمنين (عليه السلام) من بيته إلى البيعة في سقيفة بني ساعدة، واشتغال أمير المؤمنين وضم أزواج رسول الله وتعزيتهن وجمع القرآن وتأليفه وإنجاز عداته، وهي ثمانون ألف درهم باع فيها تالده وطارفه وقضاها عنه وقول عمر له: اخرج يا علي إلى ما أجمع عليه المسلمون من البيعة لأمر أبي بكر، فما لك أن تخرج عما اجتمعنا عليه، فإن لم تفعل قتلناك، وقول فضة جارية فاطمة (عليها السلام): إن أمير المؤمنين عنكم مشغول، والحق له لو أنصفتموه واتقيتم الله ورسوله، وسب عمر لها، وجمع الحطب الجزل على النار لإحراق أمير المؤمنين وفاطمة والحسن والحسين وزينب ورقية وأم كلثوم وفضة، وإضرامهم النار على الباب، وخروج فاطمة (عليها السلام) وخطابها لهم من وراء الباب، وقولها: ويحك يا عمر! ما هذه الجرأة على الله ورسوله؟، تريد أن تقطع نسله من الدنيا، وتفنيه وتطفئ نور الله، والله مُتم نوره، وانتهاره لها وقوله: كفي يا فاطمة فلو أن محمدًا صلى الله عليه وسلم حاضر والملائكة تأتيه بالأمر والنهي والوحي من الله، وما عِليٌّ إلا كأحد المسلمين، فاختاري إن شئت خروجه إلى بيعة أبي بكر وإلا أحرقكم بالنار جميعًا، وقولها له: يا شقي عدي، هذا رسول الله لم يبل له جبين في قبره، ولا مسَّ الثرى أكفانه، ثم قالت وهي باكية: اللهم إليك نشكو فقد نبيك ورسولك وصفيك وارتداد أمته ومنعهم إيانا حقنا الذي جعلته لنا في كتابك المنزل على نبيك بلسانه، وانتهار عمر لها وخالد بن الوليد وقولهم: دعي عنك يا فاطمة حماقة النساء، فكم يجمع الله لكم النبوة والرسالة، وأخذ النار في خشب الباب وأدخل قنفذ لعنه الله يده يروم فتح الباب، وضرب عمر لها بسوط أبي بكر على عضدها حتى صار كالدملج الأسود المحترق، وأنينها من ذلك وبكاها، وركْل عمر الباب برجله حتى أصاب بطنها وهي حاملة بمحسن لستة اشهر وإسقاطها، وصرختها عند رجوع الباب وهجوم عمر وقنفذ وخالد، وصفقة عمر على خدها حتى أبرى قرطها تحت خمارها،

فانتثر وهي تجهر بالبكاء، تقول: يا أبتاه يا رسول الله، ابنتك فاطمة تضرب ويقتل جنين في بطنها، وتصفق يا أبتاه ويسقف خد لها كنت تصونه من ضيم الهوان، يصل إليه من فوق الخمار، وضربها بيدها على الخمار لتكشفه، ورفعها ناصيتها إلى السماء تدعو إلى الله، وخروج أمير المؤمنين من داخل البيت مُحمر العينين، داير الحدقتين، حاسرًا، حتى ألقى ملاءته عليها وضمها لصدره، وقال: يا ابنة رسول الله، قد علمتي أن الله بعث أباك رحمة للعالمين، فالله الله أن تكشفي أو ترفعي ناصيتك، فوالله يا فاطمة لئن فعلتي ذلك لا يبقي الله على الأرض من يشهد أن محمدًا رسول الله، ولا موسى ولا عيسى ولا إبراهيم ولا نوح ولا آدم، ولا دابة تمشي على وجه الأرض ولا طائر يطير في السماء إلا هلك، ثم قال: يا ابن الخطاب لك الويل كل الويل بالكيل من يومك هذا وما بعده وما يليه، اخرج قبل أن أُخرج سيفي ذا الفقار فأفني غابر الأمة، فخرج عمر وخالد بن الوليد وقنفذ وعبد الرحمن بن أبي بكر، وصاروا من خارج الدار، فصاح أمير المؤمنين بفضة: إليكي مولاتك فاقبلي منها ما يقبل النساء، وقد جاءها المخاض من الرفسة وردة الباب فسقطت محسنًا عليه قتيلًا، وعرفت أمير المؤمنين إليه التسليم، فقال لها: يا فضة لقد عرفه رسول الله صلى الله عليه وسلم وعرفني وعرف فاطمة وعرف الحسن وعرف الحسين اليوم بهذا الفعل، ونحن في نور الأظلة أنوار عن يمين العرش، فواريه بقعر البيت فإنه لاحق بجده رسول الله صلى الله عليه وسلم.

Al-Ṣādiq recounts the story of Abū Bakr and the dispatch of Khālid ibn al- Walīd, Qunfudh, and ʿUmar together to force Amīr al-Mu'minīn out of his house to pledge allegiance at Saqīfah Banī Sāʿidah, while Amīr al-Mu'minīn was preoccupied with consoling the wives of the Messenger of Allah ﷺ, compiling the Qur'ān, and fulfilling his obligations—eighty thousand dirhams, which he had sold his properties to fulfil.

Then ʿUmar said to him, "Come out, O ʿAlī, to what the Muslims have agreed upon regarding the pledge of allegiance to Abū Bakr. What prevents you from adhering to what we have agreed upon? If you do not, we will kill you."

Then Fiḍḍah, the servant of Fāṭimah, said, "Amīr al-Mu'minīn is preoccupied from you, and the right belongs to him if you were just and feared Allah and His Messenger."

ʿUmar insulted her, gathered a great amount of firewood to burn down the house containing Amīr al-Mu'minīn, Fāṭimah, al-Ḥasan, al-Ḥusayn, Zaynab, Ruqayyah, Umm Kulthūm, and Fiḍḍah. They set fire to the door, and Fāṭimah came out, addressing them from behind the door, "Woe unto you, O ʿUmar! How dare you defy Allah and His Messenger? Do you intend to cut off his progeny from this world, to annihilate it, and to extinguish the light of Allah? But Allah will complete His light!"

Then ʿUmar rebuked her, saying, "Cease, O Fāṭimah! If Muḥammad were present and the angels were to bring him orders and prohibitions and revelations from Allah, what would concern me is what concerns the rest of the Muslims. Choose, then, whether ʿAlī should come out to pledge allegiance to Abū Bakr, or I shall burn all of you with fire."

She responded, "O wretched one! The Messenger of Allah's forehead has not yet decayed in his grave, nor have his shrouds touched the earth." She then wept, exclaiming, "O Allah, to You we complain about the loss of Your Prophet and Messenger, Your chosen one, the apostasy of his nation, and their denial of the right You assigned to us in Your Book, revealed to Your Prophet by his tongue."

ʿUmar and Khālid ibn al-Walīd rebuked her further saying, "Stop this foolishness of women, O Fāṭimah! How could Allah gather both prophethood and messengership for you?"

As the fire spread to the wood of the door, Qunfudh, may Allah curse him, reached out his hand to try to open it, and ʿUmar struck her with Abū Bakr's whip on her upper arm until it became like a blackened bracelet. She groaned from the pain, weeping, and ʿUmar kicked the door with his foot, striking her stomach, causing her to miscarry Muḥsin at six months. She screamed as the door swung back, and ʿUmar, Qunfudh, and Khālid stormed in. ʿUmar slapped her cheek, dislodging her earring and displacing her headcover, and she cried out loudly, "O my father, O Messenger of Allah! Your daughter Fāṭimah is being struck, her unborn child is being killed, and she is being slapped! O my father, my cheek, which you used to protect from humiliation, is now being struck through the headcover!"

She raised her hand to her headcover to uncover it, lifting her forelock to the sky, invoking Allah. Amīr al-Mu'minīn emerged from inside the house, his eyes red and his pupils dilated, bareheaded. He threw his cloak over her and embraced her, saying, "O daughter of the Messenger of Allah, you know that Allah sent your father as a mercy to the worlds. For the sake of Allah, do not uncover yourself or raise your forelock. By Allah, O Fāṭimah, if you do so, Allah will not leave a single being on this earth to bear witness that Muḥammad is the Messenger of Allah, nor Mūsā, nor ʿĪsā, nor Ibrāhīm, nor Nūḥ, nor Ādam. No creature walking on the earth or bird flying in the sky will survive." Then he said, "O son of al-Khaṭṭāb, woe unto you, woe unto you from this day and all the days that follow! Leave before I draw my sword, Dhū al-Fiqār, and annihilate the remnants of this nation. ʿUmar, Khālid ibn al-Walīd, Qunfudh, and ʿAbd al-Raḥmān ibn Abī Bakr then left the house."

Amīr al-Mu'minīn then called out to Fiḍḍah, "Attend to your mistress and care for her as women care for one another, for labour pains have overtaken her due to the kick and the impact of the door." Fāṭimah then miscarried Muḥsin, lifeless, and Amīr

al-Mu'minīn recognised the child, accepting the decree of Allah. He said to her, "O Fiḍḍah, the Messenger of Allah knew him, I knew him, Fāṭimah knew him, al-Ḥasan knew him, and al-Ḥusayn knew him today because of this act. We were in the light of the shadows, lights to the right of the Throne. Bury him in the depths of the house, for he will soon join his grandfather, the Messenger of Allah." [248]

He also said:

ولا كيوم محنتنا بكربلاء، وإنْ كان كيوم السقيفة، وإحراق الباب على أمير المؤمنين وفاطمة والحسن والحسين وزينب وأم كلثوم وفضة وقتل محسن بالرفسة لأعظم وأمرُّ، لأنه أصل يوم الفراش. قال المفضل: يا مولاي أسأل؟، قال: اسأل، قال: يا مولاي ﴿وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ ۝٨ بِأَيِّ ذَنۢبٍ قُتِلَتْ ۝٩﴾ [التكوير: 8-9]، قال: يا مفضل تقول العامة إنها في كل جنين من أولاد الناس يقتل مظلومًا، قال المفضل: نعم يا مولاي هكذا يوم أكثرهم، قال: ويلهم من أين لهم؟، هذه الآية هي لنا خالصة في الكتاب، وهي محسن (عليه السلام) لأنه منا.

There is no day like the day of our ordeal in Karbalā', although the day of Saqīfah and the burning of the door against Amīr al-Mu'minīn, Fāṭimah, al-Ḥasan, al-Ḥusayn, Zaynab, Umm Kulthūm, and Fiḍḍah, and the killing of Muḥsin by miscarriage is greater and more severe because it is the true Day of Firāsh.[249]

Al-Mufaḍḍal asked, "O my master, may I ask?"

He replied, "Ask."

[248] *Al-Hidāyah al-Kubrā*, pg. 406-408.

[249] Day of Firāsh: The day when ʿAlī رَضِيَ اللَّهُ عَنْهُ slept in the bed of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during the hijrah.

Al-Mufaḍḍal enquired, "*And when baby girls, buried alive, are asked for what crime they were put to death.* [250] O my master, the commonalty [Ahl al-Sunnah] say that this verse refers to female infanticide."

He replied, "Woe unto them! How did they come to that conclusion? This verse is specifically for us in the Book, and it refers to Muḥsin, for he is one of us." [251]

Study of the Isnād

The mention of the incident of breaking the rib of Fāṭimah and the miscarriage of Muḥsin is repeatedly found in the book of al-Khuṣaybī, making it one of the most important sources that Imāmī scholars rely on today to prove the incident of breaking the rib of Fāṭimah. [252]

Therefore, it is necessary to study the status of al-Khuṣaybī and the reality of his book.

1. Investigating the Status of Ḥusayn ibn Ḥamdān al-Khuṣaybī (d. 358 AH)

Most Imāmī Rijāl scholars have criticised Ḥusayn ibn Ḥamdān al-Khuṣaybī, and here are their statements:

Ḥusayn ibn Ḥamdān al-Khuṣaybī

- Al-Najāshī said, "He was of a corrupt doctrine." [253]

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[250] Sūrah al-Takwīr: 8-9.
[251] *Al-Hidāyah al-Kubrā*, pg. 418.
[252] Among those who frequently quoted from al-Khuṣaybī are: Sayyid Hāshim al-Hāshimī in his discussion with Faḍl Allāh about al-Zahrā' as mentioned on pg. 258-278, 314, 319, 353, 379, and ʿAbd al-Zahrā' Mahdī in his book *al-Hujūm ʿalā Bayt Fāṭimah*, pg. 261-264, 452, 491, and Jaʿfar Murtaḍā al-ʿĀmilī who made al-Khuṣaybī's book one of his sources regarding the incident of the broken rib as in his book *Ma'sāt al-Zahrā'*, vol. 2 pg. 59 and 64.
[253] *Rijāl al-Najāshī*, pg. 67, Number: 159.

- Ibn al-Ghaḍā'irī stated, "A liar with a corrupt doctrine, the proponent of a cursed doctrine that should be ignored." [254]
- Ibn al-Muṭahhar al-Ḥillī agreed with what was said. [255]
- Al-Māmaqānī said, "Weak." [256]
- Al-Jawāhirī in *al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, summarising al-Khū'ī's judgement, saying, "Unknown with a corrupt doctrine." [257]
- Al-Majlisī weakened him. [258]
- Ibrāhīm ibn Ḥusayn al-Dunbulī al-Najafī weakened him in his book *Mulakhkhas al-Maqāl fī Taḥqīq Aḥwāl al-Rijāl* in the section on the weak. [259]
- Ibrāhīm al-Shubbūṭ included him among the weak. [260]
- Ḥusayn al-Sāʿidī said, "Weak, a liar, head of the Nuṣayrī sect after al- Namīrī. His narrations contain distortions, exaggerations, and lies. He was weakened by al-Najāshī, Ibn al-Ghaḍā'irī, and was listed among the weak by al-ʿAllāmah, Ibn Dāwūd, al-Jazā'irī, and Muḥammad Ṭāhā Najaf." [261]

You will be surprised to see Jaʿfar Murtaḍā al-ʿĀmilī, who used al-Khuṣaybī's *al-Hidāyah* in his book *Ma'sāt al-Zahrā'* to prove the story of the broken rib, admitting in his other works[262] that al-Khuṣaybī was

[254] *Rijāl Ibn al-Ghaḍā'irī*, pg. 54, Number: 40.
[255] *Khulāṣat al-Aqwāl*, pg. 339.
[256] *Tanqīḥ al-Maqāl*, vol. 1 pg. 40.
[257] *Al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 167.
[258] *Al-Wajīzah fī ʿIlm al-Rijāl*, pg. 194, Number: 548.
[259] *Mulakhkhaṣ al-Maqāl fī Taḥqīq Aḥwāl al-Rijāl*, vol. 3 pg. 162, Number: 2113, titled al-Ḥusayn ibn Ḥamdān al-Junbulānī.
[260] *Ḍuʿafā' al-Ruwāt*, pg. 142.
[261] *Al-Ḍuʿafā' min Rijāl al-Ḥadīth*, vol. 1 pg. 460.
[262] *Mukhtaṣar Mufīd*, vol. 6 pg. 78 and vol. 18 pg. 242.

among the extremists. He even explicitly states that al-Khuṣaybī was a leader of the extremists... He describes him in harsh terms, [263] criticising him in a third place saying:

الحسين بن حمدان ضعيف جدًا، فاسد المذهب، صاحب مقالة ملعونة، لا يلتفت إليه، كما يقولون في كتب الرجال.

Ḥusayn ibn Ḥamdān is very weak, corrupt in his doctrine, a proponent of a cursed doctrine, and should be ignored, as the Rijāl books state. [264]

- The Nuṣayrīs consider him one of their great scholars. Therefore, some contemporary scholars have criticised him. Ṣā'ib ʿAbd al-Ḥamīd said about Ḥusayn ibn Ḥamdān, "The Shaykh of the Nuṣayrī extremists in his time, corrupt in his doctrine." [265]

- Muḥammad Riḍā al-Jalālī said, "One of the prominent figures of the Nuṣayrī sect. It appears from the book *al-Hidāyah* that he was extreme in this doctrine." [266]

- Amīr Muhannā and ʿAlī Khurays said, when discussing the Nuṣayrīs, "Among their callers was Ḥusayn ibn Ḥamdān al-Khuṣaybī." [267]

[263] *Mīzān al-Ḥaqq*, vol. 2 pg. 13-14.
[264] *Ḥadīth al-Ifk*, pg. 267-268; *al-Ṣaḥīḥ min Sīrat al-Nabī al-Aʿẓam*, vol. 13 pg. 303.
[265] *Majallat Turāthunā*, issue 56. pg. 230, and similar is mentioned in his book *Muʿjam Mu'arrikhī al- Shīʿah*, vol. 1 pg. 41.
[266] Introduction to the book *Tārīkh Ahl al-Bayt ʿAlayhim al-Salām*, pg. 57.
[267] *Jāmiʿ al-Firaq wa al-Madhāhib al-Islāmiyyah*, pg. 205.

2. The Correctness of Attributing the Book *al-Hidāyah al-Kubrā* to al- Khuṣaybī (d. 358 AH)

There is no doubt that al-Khuṣaybī authored a book on the history of the Imāms, as al-Najāshī mentioned that al-Khuṣaybī had a book titled *Tārīkh al-A'immah*.[268] Al-Ṭūsī, however, referred to the book under the title *Asmā' al-Nabī wa-al-A'immah ʿAlayhim al-Salām*.[269] However, the issue lies in the authenticity of attributing the currently available version of the book *al-Hidāyah al-Kubrā* to al-Khuṣaybī. This attribution lacks solid evidence and the available evidence actually suggests that the printed version today is falsely attributed to al-Khuṣaybī for several reasons:

i. This book was not referenced by early scholars such as Ibn Bābawayh al- Qummī, al-Mufīd, al-Murtaḍā, or al-Ṭūsī. The earliest known reference to this book appears to be from al-Ḥasan ibn Sulaymān al-Ḥillī[270] in the ninth century. By examining references to *al-Hidāyah* in the works of Imāmī scholars, it becomes apparent that the book was secretly circulated among the Nuṣayrīs. It was not until the tenth century that leading Akhbārī scholars from the Imāmī school, such as Hāshim al-Baḥrānī, al-Majlisī, and al-Ḥurr al-ʿĀmilī, became acquainted with it. Since that time, Imāmī scholars have started to refer to its narrations and rely on it. Given this context, it is not appropriate to rely on a book that was primarily circulated among the extremists and did not gain prominence until the later centuries.

ii. There are significant differences between the copies of the book in terms of additions and omissions. After a quick study of the copies we have reviewed of this book, it became clear that there are three distinct versions of the book:

[268] *Rijāl al-Najāshī*, pg. 67.
[269] *Fihrist al-Ṭūsī*, pg. 110.
[270] *Mukhtaṣar Baṣā'ir al-Darajāt*, pg. 179.

- **The Abridged Version:** This version, named *Siyar al-A'immah ʿAlayhim al- Salām* by the scribe, begins with a chain of transmission that ends with al- Ḥusayn ibn Ḥamdān ibn al-Khuṣaybī. [271] This version matches the initial chain of some reports in the circulated version but lacks many of the narrations and reports found in the popular version. It includes reports about the Prophet ﷺ and the Twelve Imāms in the order of their deaths and ends with miscellaneous reports about the Prophet ﷺ and ʿAlī رضي الله عنه. This version also contains reports about the *Bābs* of the Imāms, [272] and many of its reports are transmitted with chains of narration. It consists of only 62 pages and is considered one of the oldest versions of the book, with a transcription date of 963 AH. [273] This version has not been printed and was not used in the printed editions.

- **The Popular Version:** This is the version most people rely on when writing about the incident of Fāṭimah's rib. This version was printed by Mu'assasat al-Balāgh and is twice as long as the abridged version. Most of its reports lack chains of transmission, and it is divided into fourteen chapters, covering reports about the Prophet ﷺ, Fāṭimah رضي الله عنها, and the remaining Twelve Imāms in the order of their deaths. It does not include the fifteenth chapter, which contains reports about

[271] There is a strange dispute in determining the name of al-Khuṣaybī, with many opinions, including al-Ḥaḍīnī and al-Khuṣaybī, but the common name today is al-Khuṣaybī. (*Al-Khuṣaybī Ḥayātuhū wa Āthāruhū*, pg. 27.)

[272] The concept of *Bāb al-Imām* is from the beliefs of the extremist Nuṣayrī sect, who believe that each Imām designates a specific man to be entrusted with his exclusive knowledge and reports, making him the sole source of reference for those who want to know the Imām's sayings. This man is called *Bāb al-Imām*. For example, they claim Salmān al-Fārisī was the *Bāb* (door) of ʿAlī, Safīnah was the *Bāb* of al-Ḥasan, Rashīd al-Hijrī was the *Bāb* of al-Ḥusayn, Abū Khālid al-Kābulī was the *Bāb* of ʿAlī ibn al-Ḥusayn, continuing until the Twelfth Imām. See *Tārīkh Ahl al-Bayt*, pg. 147-151.

[273] It is preserved in the Turkish Nūr Uthmāniyyah Library, under no. 3057.

the *Bābs* of the Imāms. This version also includes a lengthy narration by al-Mufaḍḍal ibn ʿUmar, which discusses the events of *al-Rajʿah* (the Return). This is the version most often cited by those who refer to the narration about Fāṭimah's rib.[274]

- **The Extended Complete Version:** This version includes the popular version and adds the fifteenth chapter, dedicated to the *Bābs* of the Twelve Imāms. This chapter was absent in some manuscript versions but included in others. This version was seemingly neglected, as Imāmī scholars who referenced *al-Hidāyah* did not quote from it. Some Imāmī scholars even believed that the fifteenth chapter was not originally part of *al-Hidāyah* and considered it a separate book. [275] This complete version was recently printed,[276] but there is a significant issue with this edition: the editor did not compare the complete manuscript with the printed version but relied on the previous edition and added the omitted chapters. [277]

Given these findings, it becomes clear that there are substantial discrepancies among the versions of the book attributed to al-

[274] We do not know the manuscript copies relied upon for this edition, as the edition of Mu'assasat al-Balāgh, which is the well-known one, did not specify the manuscripts used.

[275] As appears in the work of al-Nūrī al-Ṭabarsī in his book *Nafas al-Raḥmān fī Faḍā'il Salmān*, pg. 561- 566, where he criticised the narrations of the fifteenth chapter and described them as strange and unfamiliar. However, he later stated on pg. 566, "Indeed, the book *al-Hidāyah* attributed to him is of utmost strength and precision; we found nothing in it that contradicts the school of thought!" This indicates that al-Nūrī believed that the narrations of the fifteenth chapter of *al-Hidāyah* were part of an independent book.

[276] The book was printed under the title *Tārīkh al-Nabī wa-al-A'immah wa-Muʿjizātihim*, also known as *al-Hidāyah al-Kubrā*, edited by Muṣṭafā al-Ḥimṣī, at Mu'assasat al-Aʿlamī for Publications. Muṣṭafā al-Ḥimṣī also published the fifteenth chapter separately under the title *Abwāb al-A'immah al- Maʿṣūmīn*, published by Dār al-Qāri' in Lebanon, in 1432 AH).

[277] *Tārīkh al-Nabī wa-al-A'immah wa-Muʿjizātihim*, also known as *al-Hidāyah al-Kubrā*, pg. 46.

Khuṣaybī. The differences are not minor; each version could be considered a distinct book. Furthermore, a quick comparison between the manuscript and printed versions revealed that the printed version contains additions not found in the manuscripts. For example, the printed version starts with an introduction spanning four pages[278], which has no trace in the manuscripts. [279] This indicates that the printed version cannot be trusted. How can one rely on a book whose versions exhibit such significant contradictions, inconsistencies, and additions?

For this reason, some contemporary Nuṣayrī scholars have judged the book *al- Hidāyah* to be a fabrication. Hāshim ʿUthmān states:

> كتاب الهداية الكبرى من صِنعة وضّاع، وهو مروي على لسان الخصيبي، الله وحده يعلم مدى صحته.
>
> The book *al-Hidāyah al-Kubrā* is fabricated and falsely attributed to al- Khuṣaybī; only Allah knows how authentic it is. [280]

Shaykh al-Imāmī Ḥusayn al-Khushn adds:

> الكتاب لم تصلنا منه نسخة عبر طرق الإجازة المعروفة، ولا هو من المشهورات التي تستغني عن الأسانيد، وعليه فما الذي يضمن صحة النسخة التي وصلت إلى المتأخرين...لذا لا يسعنا الوثوق بالكتاب بصرف النظر عن ضعف أسانيده.
>
> The book did not reach us through known chains of transmission, nor is it one of the well-known works that do not

[278] *Al-Hidāyah al-Kubrā*, Mu'assasat al-Balāgh edition, pg. 29-33.
[279] See manuscript of Majlis al-Shūrā, Manuscript: 7053, folio 1/b; manuscript of al-Maktabah al- Riḍwiyyah, Manuscript: 33038, folio 1/b; manuscript of the Shaykhiyyah of Kirmān, Iran, p. 1. We are certain that a full comparison between the printed editions and the manuscripts will reveal many differences, and this issue deserves a separate study.
[280] *Al-Khuṣaybī Ḥayātuhū wa Āthāruhū*, pg. 203.

require chains. Therefore, what guarantees the authenticity of the version that reached the later generations? Hence, we cannot trust the book, regardless of the weakness of its chains of transmission.[281]

3. Study of the Isnād

Despite the previous discussions, the chains mentioned in this book have no significant value. However, we will still analyse them to provide a comprehensive response concerning the chains of the narration. We identify several flaws in this Isnād:

Muḥammad ibn Ismāʿīl al-Ḥasanī

Al-Khuṣaybī did not provide his full lineage. Some later Imāmī scholars attempted to identify him due to the lack of biographical information in the books of Rijāl. However, they made errors due to their lack of attention to the generational levels of the narrators.

Shāhrūdī made a significant error when he thought that Muḥammad ibn Ismāʿīl al-Ḥasanī was Muḥammad ibn Ismāʿīl ibn al-Ḥasan ibn Zayd ibn al-Ḥasan al- Mujtabā. He cited his lineage and then stated:

روى الحسين بن أحمد الخصيبي، عنه وعلي بن عبد الله الحَسَنيين.

Al-Ḥusayn ibn Aḥmad al-Khuṣaybī al-Ḥasanī narrated from him and from ʿAlī ibn ʿAbd Allāh al-Ḥasanī.[282]

He said about him:

لم يذكروه.

They did not mention him.[283]

[281] *Al-Shīʿah wa-al-Ghulū*, pg. 177.
[282] *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, vol. 6 pg. 461.
[283] *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, vol. 6 pg. 460.

But his mistake is clear. Al-Ḥusayn ibn Ḥamdān al-Khuṣaybī, who died in 358 AH,[284] could not have narrated from Muḥammad ibn Ismāʿīl ibn al-Ḥasan ibn Zayd ibn al-Ḥasan ibn ʿAlī because the latest possible date for the death of Muḥammad ibn Ismāʿīl would be in the early third century. Al-Ṭabarī, who died in 310 AH, stated that his grandson al-Ḥasan ibn Zayd[285] died in 270 AH.[286] So, if the grandson of Muḥammad ibn Ismāʿīl died in 270 AH, how could it be imagined that he lived long enough for al-Khuṣaybī, who died in 358 AH, to narrate from him!

Moreover, the Muḥammad ibn Ismāʿīl mentioned in this chain is a student of Muḥammad ibn Nuṣayr al-Namīrī, who died around 270 AH.[287] Therefore, he belongs to a much later generation than Muḥammad ibn Ismāʿīl ibn al-Ḥasan ibn Zayd, whom Shāhrūdī mistakenly thought was meant by "Muḥammad ibn Ismāʿīl al-Ḥasanī."

Mūsā al-Zanjānī had a conflicting view from Shāhrūdī, suggesting that Muḥammad ibn Ismāʿīl refers to Muḥammad ibn Ismāʿīl ibn Ibrāhīm ibn Mūsā ibn Jaʿfar, based on the assumption that his lineage returns to al-Ḥusayn ibn ʿAlī. He said:

> وروى الشيخ في الغيبة بسنده عن الحسين بن أحمد الخصيبي، عن محمد بن إسماعيل وعلي بن عبد الله الحسينان [الحسنيان]، قالا: دخلنا على أبي محمد عليه السلام الخبر، والظاهر أنه هذا أيضًا.
>
> Shaykh narrated in *al-Ghaybah* through his chain from al-Ḥusayn ibn Aḥmad al-Khuṣaybī — from Muḥammad ibn Ismāʿīl al-Ḥasanī

[284] Ibn Dāwūd mentioned this in his *Rijāl*, pg. 240.
[285] Al-Ṭabarī mentioned his complete lineage: Al-Ḥasan ibn Zayd ibn Muḥammad ibn Ismāʿīl ibn al-Ḥasan ibn Zayd ibn al-Ḥasan ibn ʿAlī ibn Abī Ṭālib. He also narrated the story of his rebellion in Ṭabaristān in the year 250 AH. See *Tārīkh al-Ṭabarī*, vol. 9 pg. 271. This al-Ḥasan ibn Zayd is the one famously known as al-Dāʿī al-Kabīr.
[286] *Tārīkh al-Ṭabarī*, vol. 9 pg. 666; Ibn Kathīr: *al-Bidāyah wa-al-Nihāyah*, vol. 14 pg. 593.
[287] *Al-Ḍuʿafā' min Rijāl al-Ḥadīth*, vol. 3 pg. 278.

and ʿAlī ibn ʿAbd Allāh al-Ḥasanī, stating, "We entered upon Abū Muḥammad عَلَيۡهِ ٱلسَّلَامُ ... " It appears that this is the same person.[288]

He then commented:

أعتبره في الحسن كالصحيح.

I consider him in reliability like the authentic. [289]

But what al-Zanjānī suggested is far-fetched. He did not provide definitive evidence to support the claim that the two men are the same, especially when considering the lineage of Muḥammad ibn Ismāʿīl al-Ḥasanī. Al-Khuṣaybī narrated several narrations from him in his book *al-Hidāyah* under the name Muḥammad ibn Ismāʿīl al-Ḥasanī. [290] As for Muḥammad ibn Ismāʿīl ibn Ibrāhīm ibn Mūsā ibn Jaʿfar, he is Ḥusaynī, not Ḥasanī.

Even if we accept that Muḥammad ibn Ismāʿīl is Ḥusaynī and not Ḥasanī based on the possibility of a transcription error in his lineage—though this is highly unlikely due to the repeated verification of his lineage as Ḥasanī in many places in *al-Hidāyah*—proving that he is the same person as Muḥammad ibn Ismāʿīl ibn Ibrāhīm ibn Mūsā ibn Jaʿfar is also improbable. This Muḥammad, al-Kulaynī narrates from him, who died in 329 AH, through his teacher ʿAlī ibn Muḥammad, [291] indicating that he belongs to a higher generation than the teacher of al-Khuṣaybī. It is unlikely that al-Khuṣaybī, who died thirty years after al-Kulaynī, would narrate from the teacher of al-Kulaynī's teacher, who is Muḥammad ibn Ismāʿīl ibn Ibrāhīm. Therefore, this assumption is also invalid. On the assumption that al-Zanjānī's opinion is correct and that he is Muḥammad ibn Ismāʿīl ibn Ibrāhīm, he is also unknown because none of the early Rijāl scholars documented him. Hence, al-

[288] *Al-Ḍuʿafā' min Rijāl al-Ḥadīth*, vol. 3 pg. 278.
[289] *Al-Jāmiʿ fī al-Rijāl*, vol. 9 pg. 88.
[290] *Al-Hidāyah*, pg. 37, 38, 304, 316, 357, 367.
[291] *Al-Kāfī*, vol. 1 pg. 330, 346, 512.

Jawāhirī summarised al-Khū'ī's judgement about him, saying, "*Majhūl* (unknown)."[292]

The correct view is that Muḥammad ibn Ismāʿīl al-Ḥasanī is unknown; we have not found any biographical information about him.

ʿAlī ibn ʿAbd Allāh al-Ḥasanī

The second narrator in this chain from the author of *al-Hidāyah* is also like the first. We have not found any biographical information about him in the books of Rijāl, so he is also unknown.

Muḥammad ibn Nuṣayr al-Namīrī

Abū Shuʿayb Muḥammad ibn Nuṣayr, he is al-Bakrī al-Namīrī.[293] Abū ʿAmr al- Kashshī said:

> كان محمد بن نصير النميري يدعي أنه رسول نبي، وأن علي بن محمد العسكري عليه السلام أرسله، وكان يقول بالتناسخ والغلو في أبي الحسن عليه السلام، ويقول فيه بالربوبية، ويقول بإباحة المحارم، ويحلل نكاح الرجال بعضهم بعضًا في أدبارهم، ويقول: إنه من الفاعل والمفعول به، أحد الشهوات والطيبات، وأن الله لم يحرم شيئا من ذلك.
>
> Muḥammad ibn Nuṣayr al-Namīrī claimed to be a messenger and prophet and that ʿAlī ibn Muḥammad al-ʿAskarī sent him. He believed in metempsychosis and exaggerated in his beliefs about Abū al-Ḥasan, considering him divine. He permitted the practice of homosexuality and considered it one of the desires and pleasures. He claimed that Allah did not prohibit anything from that.[294]

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[292] *Al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 501.
[293] As explicitly mentioned in *al-Hidāyah al-Kubrā* by al-Khuṣaybī, pg. 323, the narration indicated that he was the gatekeeper of Imām al-ʿAskarī.
[294] *Rijāl al-Kashshī*, vol. 2 pg. 805.

Similar statements were made by Saʿd ibn ʿAbd Allāh al-Qummī.[295]

Al-Khū'ī mentioned in his *al-Muʿjam* that:

> وقال ابن شهرآشوب بعد ما ذكر عبد الله بن سبأ: ثم أحيا ذلك رجل اسمه محمد بن نصير النميري البصري، زعم أن الله تعالى لم يظهره إلا في هذا العصر، وأنه علي وحده، فالشرذمة النصيرية ينتمون إليه، وهم قوم إباحية تركوا العبادات، والشرعيات، واستحلوا المنهيات، والمحرمات، ومن مقالهم أن اليهود على الحق ولسنا منهم، وأن النصارى على الحق ولسنا منهم. المناقب: الجزء 1، في الرد على الغلاة.
>
> Ibn Shahrāshūb, after mentioning ʿAbd Allāh ibn Saba', said, "Then a man named Muḥammad ibn Nuṣayr al-Namīrī al-Baṣrī revived these beliefs, claiming that Allah did not manifest Himself until this era and that it was ʿAlī alone. The sect of the Nuṣayrīs is affiliated with him. They are a libertine group who abandoned worship and religious obligations, indulged in forbidden acts, and hold that Jews are correct, but they do not identify with them, and that Christians are correct, but they do not identify with them." (*Al-Manāqib*, vol. 1, refutation of the extremists.)[296]

Ḥusayn al-Sāʿidī compiled the statements of Imāmī scholars who criticised him, concluding:

> غال ملعون، ادعى البابية، تنسب إليه الفرقة النصيرية، ضعفه الكشيّ، وابن الغضائري، والطوسي، والطبرسي، وعدّه من اضعفاء العلامة الحلي، وابن داود والجزائري ومحمد طه نجف.

[295] Saʿd al-Qummī: *Kitāb al-Firaq wa-al-Maqālāt*, pg. 100; al-Ṭūsī: *al-Ghaybah*, pg. 398, Narration: 370; *Biḥār al-Anwār*, vol. 51 pg. 368.
[296] *Muʿjam Rijāl al-Ḥadīth*, vol. 18 pg. 318.

He was an accursed extremist who claimed to be a *Bāb*. The Nuṣayrī sect is attributed to him. Al-Kashshī, Ibn al-Ghaḍā'irī, al-Ṭūsī, and al-Ṭabarsī all declared him weak, and al-ʿAllāmah al-Ḥillī, Ibn Dāwūd, al-Jazā'irī, and Muḥammad Ṭāhā Najaf included him among the weak narrators. [297]

ʿUmar ibn al-Furāt

Ḥusayn al-Sāʿidī said:

غالٍ، عدّته النصيرية من أبواب الإمام الرضا عليه السلام، وروى له الخصيبي عدّة روايات كلها تخليط، وعدّه من الضعفاء العلامة، وابن داود والجزائري ومحمد طه نجف.

He was an extremist. The Nuṣayrīs considered him one of the *Bābs* to Imām al-Riḍā. Al-Khuṣaybī narrated several confused narrations from him. Al- ʿAllāmah, Ibn Dāwūd, al-Jazā'irī, and Muḥammad Ṭāhā Najaf included him among the weak narrators.[298]

Muḥammad ibn al-Mufaḍḍal

It may be thought that this is the same Muḥammad ibn al-Mufaḍḍal about whom al-Najāshī said:

محمد بن مفضل بن إبراهيم بن قيس بن رمانة الأشعري، عربي، يكنى أبا جعفر، ثقة، من أصحابنا الكوفيين.

Muḥammad ibn al-Mufaḍḍal ibn Ibrāhīm ibn Qays ibn Rummānah al-Ashʿarī, an Arab, nicknamed Abū Jaʿfar, trustworthy, one of our Kūfī companions. [299]

However, the correct view is that the Muḥammad ibn al-Mufaḍḍal mentioned by al-Khuṣaybī, who narrates from Imām al-Ṣādiq, is

[297] *Al-Ḍuʿafā' min Rijāl al-Ḥadīth*, vol. 3 pg. 284.
[298] *Al-Ḍuʿafā' min Rijāl al-Ḥadīth*, vol. 2 pg. 465.
[299] *Rijāl al-Najāshī*, pg. 340, Number: 911.

different from the one documented by al-Najāshī. This is evident because the Muḥammad ibn al- Mufaḍḍal whom al-Najāshī considered trustworthy is narrated from by Aḥmad ibn Muḥammad ibn Saʿīd ibn ʿUqdah, as al-Najāshī mentioned earlier, and Ibn ʿUqdah died in 333 AH. [300] Al-Najāshī also recorded in his book that Ibn ʿUqdah heard from Muḥammad ibn al-Mufaḍḍal ibn Ibrāhīm in the year 265 AH:

أخبرناه إجازة محمد بن جعفر، عن أحمد بن محمد، قال: حدثنا محمد بن مفضل بن إبراهيم سنة خمس وستين ومائتين، قال: حدثنا محمد بن أبي عمير، عن الحسين بن عثمان.

Muḥammad ibn Jaʿfar narrated to us with permission — from Aḥmad ibn Muḥammad who said — Muḥammad ibn Mufaḍḍal ibn Ibrāhīm narrated to us in 265 AH, saying: Muḥammad ibn Abī ʿUmayr narrated from al-Ḥusayn ibn ʿUthmān. [301]

The question here is: How can it be said that the Muḥammad ibn al-Mufaḍḍal, from whom Ibn ʿUqdah heard in 265 AH, narrates directly from Imām al-Ṣādiq, who died in 148 AH?

Al-Khū'ī hinted at the possibility of these being two different individuals or a transcription error in Ibn ʿUqdah's[302] text. Muḥammad Taqī al-Tustarī also suggested that these are two different individuals, as mentioned in *Qāmūs al-Rijāl*. [303]

Therefore, it can be said that "Muḥammad ibn al-Mufaḍḍal" is a transcription error, and the correct name is "Muḥammad ibn al-

[300] Shaykh al-Ṭūsī compiled his biography and mentioned his death in *al-Fihrist*, pg. 37-74, Number: 86.
[301] *Rijāl al-Najāshī*, pg. 53.
[302] *Muʿjam Rijāl al-Ḥadīth*, vol. 18 pg. 283.
[303] Al-Tustarī stated in his response to al-Māmaqānī, who thought the correct number was two, "I say, rather it is contrary to the truth. And how are these two among the companions of al-Ṣādiq, and the other is later. Ibn ʿUqdah narrated from him in the year 265; perhaps he remained after that date, and this is narrated from him by Abān as in his sermon after his conversion. Perhaps he is his uncle or father's uncle. (*Qāmūs al-Rijāl*, vol. 9 pg. 593.)

Mufaḍḍal ibn ʿUmar," as al- Burūjirdī mentioned in *Jāmiʿ Aḥādīth al-Shīʿah*:

الحسين بن همدان الحضيني في كتابه، عن محمد بن إسماعيل، وعلي بن عبد الله الحسينان، عن أبي شعيب محمد بن نصير، عن عمر بن فرات، عن محمد بن المفضل بن عمر، عن الصادق عليه السلام.

Al-Ḥusayn ibn Hamdān[304] al-Ḥaḍīnī in his book narrated from Muḥammad ibn Ismāʿīl al-Ḥasanī and ʿAlī ibn ʿAbd Allāh al-Ḥasanī, from Abū Shuʿayb Muḥammad ibn Naṣīr, from ʿUmar ibn al-Furāt, from Muḥammad ibn al- Mufaḍḍal ibn ʿUmar, from Imām al-Ṣādiq. [305]

Al-Bahbūdī said:

محمد بن المفضل بن عمر: مهمل أو مجهول.

Muḥammad ibn al-Mufaḍḍal ibn ʿUmar: neglected or unknown.[306]

He believes that the correct name is Muḥammad ibn al-Mufaḍḍal ibn ʿUmar.

It is known that this Muḥammad is the son of al-Mufaḍḍal ibn ʿUmar, one of the well-known extremists whose weakness was established. Muḥsin al-Amīn said:

[304] This is the confirmed name in two editions of the book *Jāmiʿ Aḥādīth al-Shīʿah*, but the correct name is Ḥamdān.
[305] *Jāmiʿ Aḥādīth al-Shīʿah*, vol. 7 pg. 423, *Mahr-Istawār* edition; and vol. 8. pg. 382, *Intishārāt Wāṣif Lāhījī* edition.
[306] *Biḥār al-Anwār*, vol. 53 pg. 1, footnote.

والمفضل بن عمر الجعفي من أصحاب الصادق ع، وولده محمد بن المفضل بن عمر من أصحاب الكاظم.

Al-Mufaḍḍal ibn ʿUmar al-Juʿfī was among the companions of al-Ṣādiq, and his son Muḥammad ibn al-Mufaḍḍal ibn ʿUmar was among the companions of Imam al-Kāẓim.[307]

This indicates that there is a significant and likely flaw in the chain. It could be argued that this Muḥammad narrated from his father, al-Mufaḍḍal, who was among the companions of al-Ṣādiq. However, the transmission formula between Muḥammad, the son, and his father, al-Mufaḍḍal ibn ʿUmar, may have been omitted, resulting in the chain becoming "Muḥammad ibn al-Mufaḍḍal or "Muḥammad ibn al-Mufaḍḍal ibn ʿUmar, from al-Ṣādiq directly, which is impossible because Muḥammad ibn al-Mufaḍḍal ibn ʿUmar is counted among the companions of Imam al-Kāẓim[308] and did not meet Imām al-Ṣādiq.

What strengthens this possibility is that al-Ḥusayn ibn Sulaymān al-Ḥillī narrated the chain in *Mukhtaṣar Baṣā'ir al-Darajāt* in this form:

الحسين بن حمدان عن محمد بن إسماعيل وعلي بن عبد الله الحسنيين، عن أبي شعيب محمد بن نصير، عن عمر بن الفرات، عن محمد بن المفضل، عن المفضل بن عمر قال: سألت سيدي الصادق.

Al-Ḥusayn ibn Ḥamdān — from Muḥammad ibn Ismāʿīl al-Ḥasanī and ʿAlī ibn ʿAbd Allāh al-Ḥasanī — from Abū Shuʿayb Muḥammad ibn Naṣīr — from ʿUmar ibn al-Furāt — from

[307] *Aʿyān al-Shīʿah*, vol. 2 pg. 515.
[308] *Rijāl al-Ṭūsī*, pg. 344, Number: 5131.

Muḥammad ibn al-Mufaḍḍal — from al-Mufaḍḍal ibn ʿUmar, who said, "I asked my master al-Ṣādiq." [309]

Based on this, even if it is said that the correct name is "Muḥammad ibn al- Mufaḍḍal ibn ʿUmar," he is still considered unknown according to al-Khū'ī's principles, as explicitly stated by Muḥammad al-Jawāhirī.[310] The books of Imāmī Rijāl are devoid of any information about his status, praise, or even a brief mention, let alone authentication.

Al-Mufaḍḍal ibn ʿUmar

His name appears to have been omitted from the printed edition of *al-Hidāyah al- Kubrā*, as it seems. His biography has already been discussed earlier.

The Opinion of Imāmiyyah Scholars on the Isnād

Muḥammad Bāqir al-Bahbūdī, after exonerating al-Mufaḍḍal ibn ʿUmar and others from inventing this fabricated narration, claimed that it was inserted into al-Mufaḍḍal's works. He said:

غير أنه قد كذب عليهم، وزيد في رواياتهم، واختلق عليهم، وإنما أتوا من قبل الغلاة وأشباههم ممن أرادوا أن يهدموا أساس المذهب، فكذبوا وزادوا واختلقوا أحاديث ونسبوه إلى أصحاب الأئمة الصادقين نصرة لمذهبهم وترويجا لمرامهم الفاسد كما فعلت المرجئة والقدرية، فوضعوا أحاديث ونسبوه إلى المعروفين من أصحاب رسول الله. فإذًا لابد وأن نحقق عن حال من أسند عنه، فنرى في الحديث محمد بن نصير وهو النميري الكذاب الغال الخبيث المدعي للنيابة على ما في غيبة الشيخ ص 250، – وقد مر في ج 51 ص 367 و 368 شطر من ترجمته –، يروي عن عمر بن الفرات الكاتب البغدادي الغالي ذو المناكير، عن محمد بن المفضل بن عمر: مهمل

[309] *Mukhtaṣar Baṣā'ir al-Darajāt*, pg. 179; *Biḥār al-Anwār*, vol. 1 pg. 53; Jaʿfar Murtaḍā al-ʿĀmilī: *Ma'sāt al-Zahrā'*, vol. 2 pg. 59.
[310] *Al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 580.

أو مجهول، ولكن الظاهر أن الكذب إنما جاء من قبل البغدادي الكاتب ذي المناكير، وهو الذي كتب وصنف هذا الحديث وسردها بطوله، أو الجاعل هو نفس النميري. ولذلك ترى أنه يعرف في طيه محمد بن نصير النميري بعنوان نيابة الإمام عليه السلام، وأنه يقعد بصابر وهو اسم سكة في مرو، مع ما مر في ج 51 ص 368 عن غيبة الشيخ أنه كان يدعي أنه رسول نبي، ويقول بالتناسخ، ويقول في أبي الحسن الهادي بالربوبية، ويقول بالإجابة للمحارم وتحليل نكاح الرجال وأنه من التواضع. فاعتمد الكاتب إلى أحاديث صحيحة أو حسنة، وأخرى ضعيفة أو مجعولة، فزاد عليها من مخائله، وجمع بين مضامينها ولعب فيها كالقصاصين الدجالين فراجع ج 52 باب 23 و 24 ترى مضامين هذا الحديث منبثة فيها بين صحيح وسقيم.

Indeed, they were slandered and their narrations were altered, added to, and fabricated by the *ghulāt* (extremists) and others who wanted to undermine the foundation of the school of thought. They fabricated and added narrations, attributing[311] them to the trustworthy companions of the Imāms to support their corrupt objectives, just as the Murji'ah and Qadariyyah did. They created and attributed[312] narrations to the well-known companions of the Prophet. Therefore, we must investigate the condition of those to whom the narration is attributed.

In the narration, we find Muḥammad ibn Nuṣayr, who is the lying, deceitful extremist, falsely claiming to be a representative, as mentioned in *al- Ghaybah* by Shaykh on page 250; part of biography passed in vol. 51 pg. 367, 368. He narrated from ʿUmar ibn al-Furāt, the Baghdādī extremist writer of *manākīr*[313]

[311] Thus, the correct phrase is: "and they attributed it."
[312] It was previously mentioned that the correct phrase is: "and they attributed it."
[313] As such, but the correct is: *Dhī al-Manākīr*.

(strange and rejected narrations), who narrated from Muḥammad ibn al-Mufaḍḍal ibn ʿUmar, who is either unknown or neglected. However, it appears that the fabrication came from al-Baghdādī, the writer of manākīr, who composed[314] and wrote this long narration, or it could be from the fabricator himself, Muḥammad ibn Nuṣayr.

Therefore, you see that within this narration, Muḥammad ibn Nuṣayr al- Namīrī is identified as a representative of the Imām, who resides in Ṣābir, the name of a place in Merv, with what was mentioned in *al-Ghaybah*, vol. 51 pg. 368, by Shaykh, that he claimed to be a prophet and believed in metempsychosis, claimed divinity for Abū al-Ḥasan al-Hādī, permitted incestuous relations, and allowed men to marry each other as an act of humility. The writer relied on authentic or good narrations and others that were weak or fabricated. He added from his imagination, combined the contents, and manipulated them like deceitful storytellers. Refer to volume 52, chapters 23 and 24, where you will find the content of this narration scattered between the authentic and the weak. [315]

Al-Bahbūdī also commented on the narrators of this narration:

وإسناد الحديث أيضًا مشتمل على المجهول والغالي وهو: الحسين بن حمدان (أي الحضيني الفاسد المذهب)، عن محمد بن إسماعيل وعلي ابن عبد الله الحسنيين، عن أبي شعيب محمد بن نصر، عن عمر بن الفرات عن محمد بن المفضل، عن المفضل بن عمر.

The chain of the narration also includes the unknown and the extremist, such as al-Ḥusayn ibn Ḥamdān i.e. al-Ḥaḍīnī, the heretic, narrating from Muḥammad ibn Ismāʿīl al-Ḥasanī and ʿAlī ibn ʿAbd Allāh al-Ḥasanī, from Abū Shuʿayb Muḥammad ibn Naṣr,

[314] As such, but the correct is: *wa saradahū*.
[315] Al-Bahbūdī in his commentary on *Biḥār al-Anwār*, vol. 53 pg. 2-3, footnote.

from ʿUmar ibn al-Furāt, from Muḥammad ibn al-Mufaḍḍal, from al-Mufaḍḍal ibn ʿUmar.[316]

Muḥammad Āṣif Muḥsinī criticised al-Majlisī for including this narration in *Biḥār al-Anwār*, saying:

في متنه بعض القرائن على الوضع فلم يصح ذكره في الكتاب، لكن هَمُّ المحدثين في الغالب الأغلب جمع الروايات من غير التفات إلى ضعف السند وضعف المتن، وإيجابهم قبول كل ما ينقل بالعربية مسندًا إلى النبي صلى الله عليه وسلم أو الإمام عليه السلام، فطوبى للوضاعين والكذابين وويل للثقافة الدينية وعوام الناس.

The text contains some indications of fabrication, so it was not correct to mention it in the book. However, the general practice of the Muḥaddithīn is to collect narrations without paying attention to the weakness of the chain or the text. Their obligation to accept anything narrated in Arabic with a chain linked to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ or the Imām عَلَيْهِ ٱلسَّلَامُ. Glad tidings to the fabricators and liars and woe to religious culture and the masses.[317]

Muṣṭafā al-Khumaynī commented:

ما رواه الحلبي في البحار عن بعض مؤلفات أصحابنا، عن الحسين بن حمران، عن محمد بن إسماعيل وعلي بن عبد الله الحسين، عن أبي شعيب محمد بن نصر، عن عمر بن الفرات، عن محمد بن الفضل، عن مفضل بن عمر، قال: قال أبو عبد الله (عليه السلام): يا مفضل كل بيعة قبل ظهور القائم فبيعة كفر ونفاق وخديعة، لعن الله المبايع لها والمبايع.

[316] *Biḥār al-Anwār*, vol. 60 pg. 67, footnote; several linguistic errors appeared in this passage, which we left as they were.
[317] *Mashraʿat Biḥār al-Anwār*, vol. 2 pg. 235; al-Majlisī included the narration in *Biḥār al-Anwār*, vol. 1 pg. 53.

That which al-Ḥalabī narrated in *Biḥār al-Anwār*, which was reported from some works of our companions, through al-Ḥusayn ibn Ḥumrān,[318] from Muḥammad ibn Ismāʿīl and ʿAlī ibn ʿAbd Allāh al-Ḥusayn, from Abū Shuʿayb Muḥammad ibn Naṣr, from ʿUmar ibn al-Furāt, from Muḥammad ibn al-Faḍl, from al-Mufaḍḍal ibn ʿUmar, who said, "Abū ʿAbd Allāh said: 'O Mufaḍḍal, every pledge of allegiance before the appearance of the Qā'im is a pledge of disbelief, hypocrisy, and deceit. May Allah curse the one who pledges and the one who accepts the pledge.'"

Muṣṭafā al-Khumaynī, commenting on this chain, stated:

ولا أظن رواية في رواياتنا أضعف سندًا منها، فراجع آحادها.

I do not think there is a weaker chain than this in our narrations. Review its components.[319]

10. Narration from *Kāmil al-Ziyārāt*

Jaʿfar ibn Qūluwayh reported:

وبهذا الإسناد، عن عبد الله الأصم، عن عبد الله بن بكير الأرجاني، قال: صحبت أبا عبد الله (عليه السلام) في طريق مكة من المدينة...!، إلى أن يقول: وقاتل أمير المؤمنين (عليه السلام)، وقاتل فاطمة ومحسن.

With this chain, from ʿAbd Allāh al-Aṣamm — from ʿAbd Allāh ibn Bukayr al-Arjānī, who said: I accompanied Abū ʿAbd Allāh on the way to Makkah from Madīnah... until he says: and who fought against Amīr al-Mu'minīn and fought against Fāṭimah and Muḥsin.[320]

[318] The correct is al-Ḥusayn ibn Ḥamdān, who is al-Khuṣaybī.
[319] *Thalāth Rasā'il*, *Wilāyat al-Faqīh*, pg. 60.
[320] *Kāmil al-Ziyārāt*, pg. 541.

The chain of transmission that Ibn Qūluwayh referred to in the previous narration is:

محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن علي بن محمد بن سليمان، عن محمد بن خالد،

عن عبد الله بن حماد البصري، عن أبي عبد الله.

Muḥammad ibn ʿAbd Allāh ibn Jaʿfar al-Ḥimyarī — from his father — from ʿAlī ibn Muḥammad ibn Sulaymān — from Muḥammad ibn Khālid — from ʿAbd Allāh ibn Ḥammād al-Baṣrī — from Abū ʿAbd Allāh. [321]

Therefore, the chain of this report is:

محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن علي بن محمد بن سليمان، عن محمد بن خالد،

عن عبد الله بن حماد عن عبد الله الأصم عن عبد الله بن بكر الأرجاني عن أبي عبد الله.

Muḥammad ibn ʿAbd Allāh ibn Jaʿfar al-Ḥimyarī — from his father — from ʿAlī ibn Muḥammad ibn Sulaymān — from Muḥammad ibn Khālid, from ʿAbd Allāh ibn Ḥammād — from ʿAbd Allāh al-Aṣamm — from ʿAbd Allāh ibn Bukayr al-Arjānī — from Abū ʿAbd Allāh.

This is the chain that al-Majlisī confirmed when he cited the report in *Biḥār al- Anwār*, [322] and likewise Hāshim al-Baḥrānī in *al-Burhān*, [323] contrary to those who mistakenly thought the chain of this narration was the same as the one before it. [324]

This chain is similar to the chain of the narration from *Kāmil al-Ziyārāt* attributed to the Prophet ﷺ, differing only at the end of the

[321] *Kāmil al-Ziyārāt*, pg. 537, entry no. 829.
[322] *Biḥār al-Anwār*, vol. 25 pg. 373 and vol. 30 pg. 190.
[323] *Al-Burhān fī Tafsīr al-Qur'ān*, vol. 4 pg. 873.
[324] As it appeared for Muḥammad Riḍā al-Mashhadī in *Kanz al-Daqā'iq*, vol. 14 pg. 532.

chain. The report attributed to the Prophet صَلَّىٰٓاللَّهُعَلَيۡهِوَسَلَّمَ was narrated through ʿAbd Allāh ibn ʿAbd al-Raḥmān al- Aṣamm — from Ḥammād ibn ʿUthmān — from Abū ʿAbd Allāh — from the Prophet صَلَّىٰٓاللَّهُعَلَيۡهِوَسَلَّمَ, whereas this report was narrated through ʿAbd Allāh al-Aṣamm — from ʿAbd Allāh ibn Bukayr al-Arjānī — from Abū ʿAbd Allāh al-Ṣādiq.

The narration appeared in *Kitāb al-Ikhtiṣāṣ* attributed to al-Mufīd as follows:

أحمد بن محمد بن عيسى عن أبيه، والعباس بن معروف، عن عبد الله بن المغيرة قال: حدثني عبد الله بن عبد الرحمن الأصم، عن عبد الله بن بكر الأرجاني قال: صحبت أبا عبد الله عليه السلام في طريق مكة من المدينة فنزل منزلًا .... وقاتل أمير المؤمنين عليه السلام، وقاتل فاطمة عليها السلام، وقاتل المحسن.

Aḥmad ibn Muḥammad ibn ʿĪsā — from his father and al-ʿAbbās ibn Maʿrūf — from ʿAbd Allāh ibn al-Mughīrah, who said: ʿAbd Allāh ibn ʿAbd al-Raḥmān al-Aṣamm told me — from ʿAbd Allāh ibn Bukayr al-Arjānī, who said, "I accompanied Abū ʿAbd Allāh on the way to Makkah from Madīnah, and he stopped at a place... Who fought against Amīr al-Mu'minīn, fought against Fāṭimah, and fought against al-Muḥsin." [325]

Study of the Isnād

This chain has several defects:

ʿAbd Allāh ibn ʿAbd al-Raḥmān al-Aṣamm

As noted, he is one of the known liars of Basrah. [326]

[325] *Kitāb al-Ikhtiṣāṣ* attributed to al-Mufīd, pg. 344.
[326] See narration 3 in *Kāmil al-Ziyārāt*.

ʿAbd Allāh ibn Bukayr al-Arjānī

This is the key figure in this narration, and there is disagreement about his name and lineage. Some say: ʿAbd Allāh ibn Bakr al-Arjānī,[327] some say: Ibn Bukayr, and others say: al-Arjānī, as is confirmed in the chains of *Kāmil al-Ziyārāt*. Others say: al-Rajānī.[328]

Note: Before delving into his condition, it is necessary to clarify that this narrator is different from ʿAbd Allāh ibn Bukayr ibn Aʿyan ibn Sunsun Abū ʿAlī al-Shaybānī, whom al-Najāshī described,[329] and whom al-Ṭūsī said

فطحي المذهب إلا أنه ثقة.

Was a follower of the Fatḥī sect but trustworthy.[330]

The ʿAbd Allāh ibn Bukayr or Bakr al-Arjānī being discussed in this narration is not from the lineage of Aʿyan ibn Sunsun and has been described by al-Kashshī in his *Rijāl* under the title ʿAbd Allāh ibn Bukayr al-Rajānī. Ḥamduwayh ibn Naṣīr confirmed that ʿAbd Allāh ibn Bukayr is not from the lineage of Aʿyan.[331]

This confirms[332] that he is different from ʿAbd Allāh ibn Bukayr ibn Aʿyan ibn Sunsun, the Fatḥī sect follower. Al-Khū'ī, therefore, differentiated between them in his commentary:

ما نقله عن الكشي إنما هو في عبد الله بن بكير الأرجاني، لا في عبد الله بن بكير الشيباني، فإن عبد الله بن بكير الشيباني هو ابن أعين بلا شبهة.

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[327] As mentioned in *Rijāl Ibn al-Ghaḍā'irī*, pg. 75, Number: 83; and Ibn al-Muṭahhar al-Ḥillī: *Khulāṣat al-Aqwāl*, second section, pg. 374.
[328] As mentioned in *al-Kashshī*, narration no. 517 and 573.
[329] *Rijāl al-Najāshī*, pg. 222, Number: 581.
[330] Al-Ṭūsī: *Al-Fihrist*, pg. 173, Number: 463.
[331] *Rijāl al-Kashshī*, pg. 317, Number: 573.
[332] See Ibrāhīm al-Shabbūṭ: *Ḍuʿafā' al-Ruwāt*, pg. 290.

> What he quoted from al-Kashshī refers to ʿAbd Allāh ibn Bukayr al-Arjānī, not ʿAbd Allāh ibn Bukayr al-Shaybānī, who is unquestionably the son of Aʿyan. [333]

After confirming the difference between these narrators, we can say that ʿAbd Allāh ibn Bukayr or Bukayr al-Arjānī has no documented reliability and is considered unknown. Scholars such as al-Khū'ī, [334] and many other Shīʿī scholars including Ibn al-Ghaḍā'irī, [335] al-ʿAllāmah al-Ḥillī, [336] Ibn Dāwūd, [337] al-Majlisī, [338] Fakhr al-Dīn al-

[333] *Muʿjam Rijāl al-Ḥadīth*, vol. 11 pg. 122.

[334] *Al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 327. Al-Khū'ī mentioned in *Muʿjam Rijāl al-Ḥadīth*, vol. 11 pg. 129, that the man's reliability is not proven, stating, "The conclusion is that the man is an Imāmī, but his reliability is not established, and the two narrations, even if they indicate his position, are from himself, and what is attributed to Ibn al-Ghaḍā'irī is not proven, and there is no indication of weakening him." This is the stance taken by al-Khū'ī in the fifth edition of *Muʿjam Rijāl al-Ḥadīth*, printed in 1413 AH/1992 CE, the last edition of the book. However, what was mentioned in the footnote of *al-Wāfī* by al-Fayḍ al-Kāshānī, vol. 20 pg. 505, edited by the Centre for Religious and Scientific Investigations at the Library of Imām Amīr al-Mu'minīn, stating that in *Muʿjam Rijāl al-Ḥadīth*, vol. 10 pg. 127, after thorough examination, the conclusion is that the man is an Imāmī and trustworthy, and what is attributed to Ibn al-Ghaḍā'irī is not proven, and there is no indication of alteration." The word "alteration" is a mistake; the correct word is "weakening," as we confirmed in the *Muʿjam Rijāl al-Ḥadīth* Najaf edition. Muḥammad ibn Muḥammad al-Ḥusayn al-Qā'īnī, in his commentary on *al-Fuṣūl al-Muhimmah fī Uṣūl al-A'immah* by al-Ḥurr al-ʿĀmilī, 3. pg. 47, in a footnote, stated, "Sayyid al-Khū'ī said in the *Muʿjam* after a thorough investigation: It appears he is an Imāmī and trustworthy and what is attributed to Ibn al-Ghaḍā'irī is not proven..."
This was also taken from the old edition and it is the opinion that al-Khū'ī later retracted. The correct version is that confirmed in the latest edition of the *Muʿjam*, as we previously mentioned.

[335] *Rijāl Ibn al-Ghaḍā'irī*, pg. 75, Number: 83.

[336] *Khulāṣat al-Aqwāl*, pg. 374.

[337] *Rijāl Ibn Dāwūd*, pg. 253, Number: 265.

[338] *Rijāl al-Majlisī*, pg. 240.

Ṭarīḥī, [339] ʿAbd al-Nabī al-Jazā'irī, [340] Muḥammad Ṭāhā Najaf, [341] al-Mullā al- ʿAliyārī al-Ṭabrīzī, [342] al-Sayyid ʿAlī al-Burūjirdī, [343] Ḥusayn al-Sāʿidī, [344] Ibrāhīm al- Shubbūṭ, [345] and Shaykh ʿAlī Akbar al-Turābī[346] have deemed him weak.

The Opinion of Imāmiyyah Scholars on the Isnād

The view of Imāmī scholars on the chain of narration: Āṣif Muḥsinī judged the narration to be unreliable in *Mashraʿat Biḥār al-Anwār*. [347]

11. Narration from *Dalā'il al-Imāmah*

The author of *Dalā'il al-Imāmah* said:

حدثني أبو الحسين محمد بن هارون بن موسى التلعكبري، قال: حدثني أبي، قال: حدثني أبو علي محمد بن همام بن سهيل رضي الله عنه، قال: روى أحمد بن محمد بن البرقي، عن أحمد بن محمد الأشعري القمي، عن عبد الرحمن بن بحر، عن عبد الله بن سنان، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله جعفر بن محمد (عليه السلام)، قال: ولدت فاطمة (عليها السلام) في جمادى الآخرة، يوم العشرين منه، سنة خمس وأربعين من مولد النبي ﷺ، وأقامت بمكة ثمان سنين، وبالمدينة عشر سنين، وبعد وفاة أبيها خمسة وسبعين يوما، وقبضت في جمادى الآخرة يوم الثلاثاء لثلاث خلون منه، سنة إحدى عشرة من الهجرة.

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[339] *Jāmiʿ al-Maqāl*, pg. 108, and see also *Hidāyat al-Muḥaddithīn*, known as *Mushtarakāt al-Kāẓimī*, by Muḥammad Amīn al-Kāẓimī, pg. 202.
[340] *Ḥāwī al-Aqwāl fī Maʿrifat al-Rijāl*, vol. 4 pg. 75.
[341] *Itqān al-Maqāl*, pg. 311. He mentioned him in the section on weak narrators.
[342] *Bahjat al-Amāl fī Sharḥ Zubdat al-Maqāl*, vol. 5 pg. 201.
[343] *Ṭarā'if al-Maqāl fī Maʿrifat Ṭabaqāt al-Rijāl*, vol. 1 pg. 508.
[344] *Al-Ḍuʿafā' min Rijāl al-Ḥadīth*, vol. 2 pg. 261.
[345] *Ḍuʿafā' al-Ruwāt*, pg. 290.
[346] *Al-Mawsūʿah al-Rijāliyyah*, pg. 266, Number: 3291.
[347] *Mashraʿat Biḥār al-Anwār*, vol. 1 pg. 463.

وكان سبب وفاتها أن قنفذًا مولى عمر لكزها بنعل السيف بأمره، فأسقطت محسنًا ومرضت من ذلك مرضًا شديدًا.

Abū al-Ḥusayn Muḥammad ibn Hārūn ibn Mūsā al-Talʿakbarī narrated to me, saying — my father narrated to me, who said — Abū ʿAlī Muḥammad ibn Hammām ibn Suḥayl narrated to me, saying — Aḥmad ibn Muḥammad ibn al-Barqī narrated — from Aḥmad ibn Muḥammad al-Ashʿarī al-Qummī — from ʿAbd al-Raḥmān ibn Baḥr — from ʿAbd Allāh ibn Sinān — from Ibn Muskān — from Abū Baṣīr — from Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, who said:

Fāṭimah was born in Jumādā al-Ākhirah, on the twentieth day of it, in the year forty-five of the Prophet's صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ birth. She stayed in Makkah for eight years, and in Madīnah for ten years. After her father's death, she lived for seventy-five days, and she passed away in Jumādā al-Ākhirah on a Tuesday, three days before the end of it, in the eleventh year of the Hijrah. The cause of her death was that Qunfudh, a freedman of ʿUmar, struck her with the back of a sword by his command, causing her to miscarry Muḥsin and to suffer from a severe illness as a result.[348]

Study of the Isnād

The discussion about *Dalā'il al-Imāmah* has been detailed previously, where we established that its author is unknown and its circulated version is not reliable. Nevertheless, we will examine the chain of narration, especially since this narration is a primary piece of evidence for contemporary proponents of the alleged incident of the

[348] *Dalā'il al-Imāmah*, al-Maṭbaʿah al-Ḥaydariyyah edition, pg. 45, and Mu'assasat al-Aʿlamī edition, pg. 45, where ʿAbd al-Raḥmān ibn Baḥr appears instead of Ibn Abī Najrān, and ʿAbd Allāh ibn Sinān instead of Ibn Sinān. In the Mu'assasat al-Baʿthah edition, pg. 134, it was stated: ʿAbd al- Raḥmān ibn Abī Najrān narrated from ʿAbd Allāh ibn Sinān.

broken rib. It is one of the few narrations that Shīʿī scholars have affirmed as authentic and thus we have dedicated a detailed and extensive study to it because the invalidation of this narration would mean the collapse of a major narrative relied upon by supporters of the rib-breaking myth. Therefore, we say: The chain of this narration is not valid due to several defects:

First Defect: Muḥammad ibn Hārūn ibn Mūsā al-Talʿakbarī: He is unknown, as discussed earlier.[349]

Second Defect: It is mentioned in the chain of narration, "Abū ʿAlī Muḥammad ibn Hammām ibn Suhayl, may Allah be pleased with him, narrated to me saying: Aḥmad ibn Muḥammad al-Barqī narrated."

We say: Muḥammad ibn Hammām al-Iskāfī states in this chain: "Aḥmad ibn Muḥammad al-Barqī narrated," but he did not say: "I heard" or "he informed me" or "he narrated to me" or other expressions of hearing, and this is clear and very important. Hence, there is a problem in Muḥammad ibn Hammām hearing this report from Aḥmad ibn Muḥammad al-Barqī, because Muḥammad ibn Hammām's choice of this expression indicates that he did not hear this report directly from al-Barqī. What supports this is that Muḥammad ibn Hammām al-Iskāfī, in his book *al-Tamḥīṣ*, also transmitted from Aḥmad ibn Muḥammad al-Barqī using the expression "narrated". He said, "Aḥmad ibn Muḥammad al-Barqī narrated in his major book, from Abū ʿAbd Allāh, peace be upon him, who said, 'He who has not prepared patience for every calamity and gratitude for every blessing has failed.'" This confirms that Muḥammad ibn Hammām does not narrate directly from Aḥmad al-Barqī. Either he transmitted from him through an intermediary or he is quoting from al-Barqī's book and not hearing it from him.

And if an objector were to say: The copyist here made a mistake, intending to write "from" but instead wrote "narrated", and the

[349] See narration no. 8.

evidence is that it appears in *Biḥār al-Anwār*[350] with the expression "from" instead of "narrated," then we would rely on the version of *Biḥār al-Anwār* and not take what is found in *Dalā'il al-Imāmah*.

Our response would be:

i) The established wording in *Dalā'il al-Imāmah* from the edition by Mu'assasat al-Aʿlamī and the edition verified by Qism al-Dirāsāt al-Islāmiyyah – Mu'assasat al-Baʿthah - Qum is rawā. Whoever saw a different wording must present a version of the book *Dalā'il al-Imāmah* that proves otherwise from the verified editions.

ii) In the introduction to the verified edition of al-Tamḥīṣ by Muḥammad ibn Hammām al-Iskāfī, while enumerating his teachers, it is mentioned:

> أحمد بن محمد البرقي: دلائل الإمامة: 10، 45 الظاهر أن هنا بينه وبين ابن همام سقط.
>
> Aḥmad ibn Muḥammad al-Barqī in *Dalā'il al-Imāmah*, pg. 10 and 45, It appears that there is a missing link between him and Ibn Hammām.[351]

We say: This is correct, as the gap or disconnection in the chain of transmission is apparent.

If it is claimed that in *Biḥār al-Anwār* the term *ʿan* was used instead of *rawā*, the answer is: This is an alteration by al-Majlisī, who contradicted all the printed versions available today.[352] He even contradicted the book of Muḥammad ibn Hammām himself!

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[350] *Biḥār al-Anwār*, vol. 43 pg. 170.

[351] Al-Iskāfī: *Kitāb al-Tamḥīṣ – Muqaddamat al-Taḥqīq*, pg. 24, verified by the Fiqh Department at the School of Imām al-Mahdī – Qum.

[352] Available editions of the book today include the Maṭbaʿat al-Ḥaydariyyah edition from 1949, the Mu'assasat al-Aʿlamī edition from 1988, which is a reproduction of the Ḥaydariyyah edition, and the Mu'assasat al-Baʿthah edition, which relied on the only two handwritten manuscripts of the book.

Alternatively, this could be due to laxity in differentiating between the terms ʿ*an* and *rawā* when copying narrations from their sources.

Finally, if someone argues: Muḥammad ibn Hammām was a contemporary of Aḥmad ibn Muḥammad al-Barqī, so we should interpret *rawā* as based on hearing directly from him.

The response is: The issue is not about contemporaneity; rather, it is about whether he actually heard from him or not. We remind you of Muḥammad ibn Hammām al-Iskāfī's insistence—as one of the transmitters of this report— on using the term rawā in everything he transmits from al-Barqī (what we have encountered) and his explicit statement in his book *al-Tamḥīṣ* that he is transmitting from al-Barqī's book, as previously mentioned. This is evidence that there was no direct hearing in every instance he narrates from him. Therefore, it appears that Ibn Hammām did not hear this report directly from al-Barqī.

Third Defect: The sanad of the report states: from Aḥmad ibn Muḥammad al- Ashʿarī al-Qummī — from ʿAbd al-Raḥmān ibn Baḥr — from ʿAbd Allāh ibn Sinān.

ʿAbd al-Raḥmān ibn Baḥr might be thought to be the one mentioned in *al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, where al-Jawāhirī summarised al-Khū'ī's judgement about him, stating, "*Majhūl* (Unknown)." [(353)]

However, this is unlikely, as Ibn Baḥr mentioned by al-Khū'ī narrates from Jaʿfar al-Ṣādiq with only one intermediary, while the Ibn Baḥr mentioned by the author of *Dalā'il al-Imāmah* has three intermediaries between him and al-Ṣādiq. Therefore, it is unlikely that the two are the same person. Additionally, we have not found a biography of this ʿAbd al-Raḥmān ibn Baḥr in the books of Rijāl, making him unknown.

Note: ʿAbd al-Raḥmān ibn Baḥr is the name that appears in all versions of *Dalā'il al-Imāmah*. However, the committee at Mu'assasat al-Baʿthah,

[(353)] *Al-Mufīd min Muʿjam al-Rijāl al-Ḥadīth*, pg. 308.

which supervised the verification of the book *Dalā'il al-Imāmah*, [354] replaced the unknown ʿAbd al- Raḥmān ibn Baḥr with ʿAbd al-Raḥmān ibn Abī Najrān, despite the fact that none of the versions they relied upon contained the name "ibn Abī Najrān"! They even acknowledged that the correct name in the manuscripts they used is "ibn Baḥr."

These manuscripts are:

- The manuscript from al-Maktabah al-Riḍwiyyah, referred to as (Mīm).
- The manuscript from Maktabat al-Sayyid al-Marʿashī, referred to as (ʿAyn).
- The version printed by al-Maṭbaʿah al-Ḥaydariyyah in 1369 AH, referred to as (Ṭa).

The verifiers of *Dalā'il al-Imāmah* in the Mu'assasat al-Baʿthah edition stated:

> ابن بحر تصحيف، صوابه ما في المتن من البحار والعوالم، روى عن ابن سنان وروى عنه ابن عيسى في موارد كثيرة، انظر معجم رجال الحديث 9:299.
>
> Ibn Baḥr is a scribal error; the correct version is what appears in the text[355] of *al-Biḥār* and *al-ʿAwālim*. He narrated from Ibn Sinān and Ibn ʿĪsā narrated from him in numerous instances. See *Muʿjam Rijāl al-Ḥadīth*, 9/299. [356]

Their justification is based on two points:

a. The claim that in *Biḥār al-Anwār* by al-Majlisī and in *al-ʿAwālim*, the name ʿAbd al-Raḥmān ibn Abī Najrān is used.

[354] *Dalā'il al-Imāmah*, verified by Mu'assasat al-Baʿthah, pg. 79.
[355] The correct form is: Ibn Abī Najrān, as confirmed in the text of the narration.
[356] *Dalā'il al-Imāmah*, Mu'assasat al-Baʿthah edition, pg. 79.

b. That Ibn Abī Najrān narrated from Ibn Sinān and Ibn ʿĪsā narrated from him frequently, making it necessary for him to be Ibn Abī Najrān.

Following this justification, they altered the text in the body of the book, contradicting the correct name found in the two manuscript copies of the book, as well as the first printed edition they relied upon, printed by al-Maṭbaʿah al- Ḥaydariyyah.

We say in response, firstly, regarding their claim that *Biḥār al-Anwār* and *al-ʿAwālim* contain the name ʿAbd al-Raḥmān ibn Abī Najrān, the response can be given in two points:

a. As for their argument based on *Biḥār al-Anwār*, we say: One of the most notable specialists in *Biḥār al-Anwār* is the researcher Āṣif Muḥsinī, who mentioned that al-Majlisī frequently changes names. He listed one of the criticisms of al-Majlisī in *Biḥār al-Anwār* as:

تغييراته في أسماء الرواة ... حيث أتعبني في بعض الموارد.

> Alterations to the names of the narrators... it exhausted me in several instances.[357]

This is a common practice of al-Majlisī in many texts, as he sometimes shortens narrations or changes their wording, whether intentionally or unintentionally. This is especially relevant considering that Āṣif Muḥsinī acknowledged that al- Majlisī frequently altered the names of narrators. Thus, the text of *Biḥār al-Anwār* should not be prioritised over the manuscript copies of the book as academic verification demands.

b. Regarding their argument based on the book *ʿAwālim al-ʿUlūm*, the response is as follows: The printed versions of *al-ʿAwālim* have discrepancies between different editions. The version used by

[357] *Mashraʿat Biḥār al-Anwār*, vol. 1, pg. 31.

Mu'assasat al-Baʿthah has the name ʿAbd al-Raḥmān ibn Abī Najrān,[358] whereas another edition contains ʿAbd al-Raḥmān ibn Baḥr.[359]

Secondly, they argue that since Ibn Abī Najrān is said to have narrated from Ibn Sinān and Ibn ʿĪsā narrated from him frequently, it must be that he is the reliable Ibn Abī Najrān, not the unknown Ibn Baḥr.

The response to this is that even if this premise were accepted, Mu'assasat al-Baʿthah did not adhere to it consistently. They changed the name Ibn Baḥr found in all versions to Ibn Abī Najrān based on the context of the teachers and students. They prioritised this approach over all manuscript versions of the book, yet strangely, they applied this method only to ʿAbd al-Raḥmān ibn Baḥr and did not apply it to ʿAbd Allāh ibn Sinān, who is the teacher of "Ibn Abī Najrān" in the same narration!

Thus, the chain of narration after Mu'assasat al-Baʿthah's alteration is as follows: Ibn Abī Najrān — from Ibn Sinān — from Ibn Muskān. If Mu'assasat al-Baʿthah relied on the principle of differentiating narrators based on teachers and students, even though the narration of "ʿAbd Allāh ibn Sinān — from Ibn Muskān" is not well-known, and we found no narration of "ʿAbd Allāh ibn Sinān —from Ibn Muskān" in the sources of Imāmī narrations, whereas the narrator from Ibn Muskān is **Muḥammad ibn Sinān**, known for his weakness according to many Imāmī scholars.

Why did Mu'assasat al-Baʿthah not change the name of ʿAbd Allāh ibn Sinān to Muḥammad ibn Sinān as they did with Ibn Baḥr and Ibn Abī Najrān, based on the principle of teachers and students? Strangely, they contradicted this methodology in another book. In their

[358] The edition relied upon by the verifiers of *Dalā'il al-Imāmah*, Mu'assasat al-Baʿthah, is the edition by the Mu'assasat al-Imām al-Mahdī, associated with the Society of Teachers in Qum, in the year 1407 AH.
[359] This is confirmed in the edition of Mu'assasat al-Imām al-Mahdī with the efforts of Maktabat al-Zahrā', third edition, 1415 AH, vol. 11, part two, pg. 566, narration no. 17.

verification of *al-Burhān fī Tafsīr al-Qur'ān*, they found a line in one of the manuscript chains stating "Ibn Abī ʿUmayr — from ʿAbd Allāh ibn Sinān — from Ibn Muskān" instead of "Ibn Abī ʿUmayr — from Ibn Muskān". They confirmed the correct version as "Ibn Abī ʿUmayr — from Ibn Muskān" and stated:

عبد اللهّ بن سنان، عن ابن مسكان، روى ابن أبي عمير عنهما، ولكن لم تثبت رواية أحدهما عن الآخر.

> ʿAbd Allāh ibn Sinān — from Ibn Muskān: Ibn Abī ʿUmayr narrates from both, but the narration of one from the other is not confirmed. (360)

Thus, they clearly stated the lack of evidence for the narration of "'ʿAbd Allāh ibn Sinān — from Ibn Muskān," which contradicts their verification in *Dalā'il al- Imāmah* where they accepted the narration of "'ʿAbd Allāh ibn Sinān — from Ibn Muskān" without mentioning its lack of evidence. If they were seeking the truth, they should have changed the narrator to Muḥammad ibn Sinān, as is correct. It seems that their removal of the unknown "Ibn Baḥr" and the substitution with "Ibn Abī Najrān" is intended to strengthen the chain in their view, even though it contradicts all book versions. However, changing ʿAbd Allāh ibn Sinān to Muḥammad ibn Sinān would likely weaken the narration according to many Imāmī scholars, which is why they applied the principle of the teacher and the student to Ibn Baḥr and ignored it for Ibn Sinān. (361)

(360) *Al-Burhān fī Tafsīr al-Qur'ān*, vol. 2, pg. 609, footnote 1.

(361) Many Imāmī scholars adhered to this principle and corrected errors they identified in the names of narrators in some chains by recognising the teachers of the narrator and their students, or by analogy to the narrator and the one being narrated from. This is evident from dozens, if not hundreds, of cases. Two examples: First, al-Shāhrūdī stated in *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, vol. 3, pg. 266, "It is likely that Bashr is a scribal error for Naṣīr, by analogy with the narrator."

When Jaʿfar Murtaḍā al-ʿĀmilī was asked about this chain and how ʿAbd Allāh ibn Sinān could have heard from Ibn Muskān, despite contradicting all sources and the principle of the teacher and the student, he said:

ما المانع من أن يروي عبد الله بن سنان عن ابن مسكان خصوص هذه الرواية، حتى لو لم يرو عنه أية رواية أخرى؟

> What prevents ʿAbd Allāh ibn Sinān from narrating this particular narration from Ibn Muskān, even if he did not narrate any other narration from him? [362]

We may then say in response: What prevents Aḥmad ibn Muḥammad al-Ashʿarī al-Qummī from narrating this particular narration from ʿAbd al-Raḥmān ibn Baḥr, even if he did not narrate any other narration from him?

If they have the right to apply the principle of differentiating narrators based on the teacher and the one narrated from, they should apply it consistently across all chains, rather than in a way that suggests the matter is unrelated to academic research.

Thus, the accurate conclusion is that the correct name in the chain is ʿAbd al- Raḥmān ibn Baḥr, as his name appears in all versions of the book *Dalā'il al-Imāmah*.

As for those who argue that academic principles necessitate changing Ibn Baḥr to Ibn Abī Najrān, we may agree with them, provided they apply this principle consistently throughout the entire chain of narration. Consequently, they must also change ʿAbd Allāh ibn Sinān

Second, al-Khū'ī in *al-Muʿjam*, vol. 7, pg. 282, "It appears that the error occurred in all cases and the correct name is Ḥamzah ibn Buzayʿ, by analogy with the narrator and the narrated from."

[362] *Al-Ṣaḥīḥ min Sīrat al-Imām ʿAlī*, vol. 10, pg. 286; *Mukhtaṣar Mufīd*, vol. 7, pg. 91.

to Muḥammad ibn Sinān. Will the one making this argument adhere to that?

Fourth Defect: After extensive research and following the patterns of this chain of transmission, we have discovered a clear defect. The mention of ʿAbd Allāh ibn Sinān in this chain is an error. The correct name is Muḥammad ibn Sinān for the following reasons:

1. This narration is transmitted in *Kitāb Tawārīkh Mawālīd al-A'immah* by Ibn al-Khushshāb al-Baghdādī (567 AH). This narration appears in *Dalā'il al- Imāmah* in a similar form, but the chain mentions Muḥammad ibn Sinān rather than ʿAbd Allāh ibn Sinān. Ibn al-Khushshāb said:

حدثنا حرب، قال: حدثنا الحسن بن محمد، عن أبيه، عن محمد بن الحسين، عن محمد بن سنان، عن محمد بن مسكان، عن أبي بصير، عن أبي عبد الله الصادق عليه السلام، وحدثنا صدقة بن موسى، حدثنا أبي، عن الحسن بن محبوب، عن هشام بن سالم، عن حبيب السجستاني، عن أبي جعفر محمد بن علي، قالا: «ولدت فاطمة بعد ما أظهر الله نبوة نبيه، وأنزل عليه الوحي بخمس سنين وقريش تبني البيت، وتوفيت ولها ثمانية عشر سنة وخمسة وسبعين يوما».

Ḥarb narrated to us saying — al-Ḥasan ibn Muḥammad narrated to us — from his father — from Muḥammad ibn al-Ḥusayn — from Muḥammad ibn Sinān — from Muḥammad ibn Muskān[363] — from Abī Baṣīr — from Abī ʿAbd Allāh al-Ṣādiq... and Ṣadaqah ibn Mūsā narrated to us saying — my father narrated to me — from al-Ḥasan ibn Maḥbūb — from Hishām ibn Sālim — from Ḥabīb al-Sijistānī— from Abī Jaʿfar Muḥammad ibn ʿAlī...

Both[364] said: Fāṭimah was born five years after Allah publicised the prophethood of His Messenger and sent down revelation

[363] The correct name is ʿAbd Allāh ibn Muskān, because it is known that he was a student of Abū Baṣīr and a teacher of Muḥammad ibn Sinān.
[364] Jaʿfar al-Ṣādiq and Muḥammad al-Bāqir.

upon him, while the Quraysh were rebuilding the Kaʿbah. She passed away at the age of eighteen years and seventy-five days.[365]

2. It is Muḥammad ibn Sinān from whom narrations concerning the births and deaths of the Imāms with this same chain of transmission are reported. Al-Kulaynī has transmitted eight narrations from him in the sections on the births and deaths of the Imāms. Four of them are from the narration of Muḥammad ibn Sinān from Ibn Muskān, from Abū Baṣīr, from Abū ʿAbd Allāh Jaʿfar al-Ṣādiq. [366] Two narrations with the same chain end with Abū Baṣīr[367] and two narrations are directly from the statement of Muḥammad ibn Sinān. [368] The point is that the reports on the births and deaths of the Imāms transmitted from Jaʿfar al-Ṣādiq were only narrated through this chain that passes through Muḥammad ibn Sinān, not ʿAbd Allāh. Thus, the correct chain of transmission affirms Muḥammad ibn Sinān.

3. Both al-Majlisī in his *al-Biḥār* and other sources have transmitted this narration without affirming that ʿAbd Allāh ibn Sinān is the one being referred to; rather, it only mentions 'Ibn Sinān' without specification.

4. Some Imāmī scholars have noted that there is no narration by ʿAbd Allāh ibn Sinān from ʿAbd Allāh ibn Muskān. Researcher ʿAbbās Tabrīziyān stated:

لم تثبت رواية عبد الله بن سنان عن ابن مسكان، ولكن رواية محمّد عنه ثابتة.

[365] *Tawārīkh Mawālīd al-A'immah*, published within a valuable collection in the history of the Imāms, pg. 125.
[366] *Al-Kāfī*, vol. 1, pg. 461, 463, 468, 472.
[367] *Al-Kāfī*, vol. 1, pg. 475, 486.
[368] *Al-Kāfī*, vol. 1, pg. 497.

The narration of ʿAbd Allāh ibn Sinān from Ibn Muskān has not been established, but the narration of Muḥammad from him is confirmed.[369]

When one manuscript of the book *al-Burhān fī Tafsīr al-Qur'ān* contained a narration of ʿAbd Allāh ibn Sinān from Ibn Muskān, the scholars of Mu'assasat al-Baʿthah did not authenticate it and said:

في «س» عبد الله بن سنان، عن ابن مسكان روى ابن أبي عمير عنهما، ولكن لم تثبت رواية أحدهما عن الآخر.

In *Sīn*, the narration of ʿAbd Allāh ibn Sinān from Ibn Muskān: Ibn Abī ʿUmayr narrates from both of them, but no narration of either from the other has been proven.[370]

5. When a narration mentions Ibn Sinān from Ibn Muskān without specifying which Ibn Sinān is intended, Imāmī scholars lean towards the opinion that the reference is to Muḥammad, not ʿAbd Allāh. Aḥmad Zayn al-ʿĀbidīn al- ʿAlawī said:

إنّ فيه قرينة على أن ما في كثير من الأخبار عن ابن سنان عن ابن مسكان عن الحلبي، يراد به محمّد لا عبد الله.

There is evidence that in many narrations where Ibn Sinān is mentioned as transmitting from Ibn Muskān from al-Ḥalabī, what is meant is Muḥammad, not ʿAbd Allāh.[371]

He further said:

[369] *Ghanā'im al-Ayyām fī Masā'il al-Ḥalāl wa al-Ḥarām*, vol. 1, pg. 340, footnote no. 5.
[370] *Al-Burhān fī Tafsīr al-Qur'ān*, vol. 2, pg. 609, footnote 1.
[371] *Manāhij al-Akhyār fī Sharḥ al-Istibṣār*, vol. 1, pg. 659.

وقع في التّهذيب: رواه عن الحسين بن سعيد عن ابن سنان عن ابن مسكان، وهذا هو الصّحيح، لرواية الحسين عن ابن مسكان بواسطة ابن سنان لا بدونه، ثمّ إنّه محمّد لا عبد الله، فالسّند ضعيف.

It is recorded in *Tahdhīb* that al-Ḥusayn ibn Saʿīd transmitted from Ibn Sinān from Ibn Muskān, and this is correct since al-Ḥusayn narrated from Ibn Muskān through Ibn Sinān, not directly. Furthermore, it is Muḥammad, not ʿAbd Allāh, making the chain weak. [372]

Muḥammad ibn al-Ḥasan ibn al-Shahīd al-Thānī, commenting on a narration that mentioned Ibn Sinān from Ibn Muskān, said:

وتوهُّم أنّ ابن سنان ليس بمحمد لا يفيد إنْ لم يُتحقق كونه عبد الله، والحق تعين كونه محمدًا كما كررنا فيه القول.

Assuming that "Ibn Sinān" is not Muḥammad does not help unless it is verified to be ʿAbd Allāh, but the truth is that it must be Muḥammad, as we have repeatedly explained. [373]

He further stated:

ابن سنان هو محمد على الظاهر.

Ibn Sinān is Muḥammad as is apparent. [374]

At another place, he added:

[372] *Manāhij al-Akhyār fī Sharḥ al-Istibṣār*, vol. 1, pg. 207.
[373] *Istiqṣā' al-Iʿtibār fī Sharḥ al-Istibṣār*, vol. 3, pg. 139.
[374] *Istiqṣā' al-Iʿtibār fī Sharḥ al-Istibṣār*, vol. 1, pg. 170; vol. 2, pg. 254.

فيه ابن سنان وهو محمّد، كما قدّمناه، وأنّ احتمال عبد الله منتف...وما وقع في بعض الطرق من ذكر عبد الله بعد الحسين، نبّه الوالد قدس سره على أنّه سهو ...وبالجملة فاحتمال عبد الله الثقة لا وجه له.

"Ibn Sinān" refers to Muḥammad, as we have previously clarified, and the possibility of ʿAbd Allāh is dismissed... What is found in some chains mentioning ʿAbd Allāh after al-Ḥusayn was pointed out by my father as a mistake... In summary, there is no reason to consider ʿAbd Allāh the reliable one in these chains. [375]

Al-Ḥusayn al-Khuwānasārī[376] also said:

فيه ابن سنان عن ابن مسكان، وابن سنان هو محمد لا عبد الله كما هو الظاهر.

In this chain, "Ibn Sinān — from Ibn Muskān" refers to Muḥammad, not ʿAbd Allāh, as is apparent. [377]

Niʿmat Allāh al-Jazā'irī also commented on a chain narrated by Ibn Sinān from Ibn Muskān, saying:

ضعيف بابن سنان فإنه محمد.

It is weak due to Ibn Sinān, as he is Muḥammad. [378]

He added elsewhere:

ابن سنان الَّذي يروي عن ابن مسكان قد تحققت أنّ اسمه محمّد.

[375] *Istiqṣā' al-Iʿtibār fī Sharḥ al-Istibṣār*, vol. 4, pg. 485 - 486.
[376] This is not Muḥammad Bāqir al-Khuwānasārī, the author of *Rawḍāt al-Jannāt*.
[377] *Mashāriq al-Shumūs*, pg. 279.
[378] *Kashf al-Asrār fī Sharḥ al-Istibṣār*, vol. 2, pg. 188.

The Ibn Sinān who narrates from Ibn Muskān has been confirmed to be Muḥammad.[379]

He also stated:

ضعيف بابن سنان، فإنّه وقع التصريح به كثيرًا في الأخبار بأنّه محمّد بن سنان.

The chain is weak due to Ibn Sinān, as it has often been explicitly mentioned in the narrations that he is Muḥammad ibn Sinān.[380]

Al-Khū'ī asserts:

وابن سنان هذا هو محمّد بن سنان الضعيف، لا عبد الله بن سنان؛ لأنّه الذي يروي عنه الحسين بن سعيد، وهو يروي عن ابن مسكان غالبا دون عبد الله، فالمطمئن به بحكم الغلبة أن الواقع في السند هو محمد، ولا أقل من الشك والاحتمال.

Ibn Sinān in this chain is Muḥammad ibn Sinān, who was regarded as weak by the scholars, not ʿAbd Allāh ibn Sinān, as al-Ḥusayn ibn Saʿīd often narrates from him and he often narrates from Ibn Muskān, not ʿAbd Allāh. Therefore, based on the preponderance of evidence, the chain most likely includes Muḥammad, or at the very least, the identity of Ibn Sinān is uncertain.[381]

Abū al-Qāsim al-Kawākibī said:

الظاهر ان المراد بابن سنان فيها هو محمد بن سنان دون عبد اللهّ بن سنان لان محمد بن سنان يروي عن ابن مسكان كثيرًا واما عبد اللهّ بن سنان فيبعد روايته عنه فان ابن مسكان يروي عنه ومعه يبعد ان يكون هو راويا عنه ومحمد بن سنان ضعيف او مجهول.

[379] *Kashf al-Asrār fī Sharḥ al-Istibṣār*, vol. 3, pg. 54.
[380] *Kashf al-Asrār fī Sharḥ al-Istibṣār*, vol. 3, pg. 222.
[381] *Sharḥ al-ʿUrwah al-Wuthqā Kitāb al-Ṣalāh*, vol. 1, pg. 156.

It appears that the "Ibn Sinān" referred to here is Muḥammad ibn Sinān, not ʿAbd Allāh ibn Sinān, because Muḥammad ibn Sinān frequently narrates from Ibn Muskān. As for ʿAbd Allāh ibn Sinān, it is unlikely that he would narrate from him, as Ibn Muskān narrates from him, making it improbable that ʿAbd Allāh would also narrate from him. Muḥammad ibn Sinān is weak or unknown. [382]

If it is established that the correct attribution in the chain is to Muḥammad ibn Sinān and not ʿAbd Allāh, this further weakens the chain. Shaykh al- Imāmī Ḥusayn al-Sāʿidī summarised his condition as follows:

خلاصة القول فيه: ضعيف، متهم بالغلو، ضعفه ابن شاذان، وابن عقدة، والمفيد، وابن الغضائري، والنجاشي، والطوسي، وعدّه في الضعفاء العلامة الحلي، وابن داود، والجزائري، ومحمد طه نجف، والبهبودي، كثير الرواية، في بعضها غلو وتخليط وكذب، ومنها محفوف بقرائن الصحة وعمل الفقهاء بمضامينها.

In short, he is weak, accused of extremism. He was weakened by Ibn Shādhān, Ibn ʿUqdah, al-Mufīd, Ibn al-Ghaḍā'irī, al-Najāshī, and al-Ṭūsī. Al-ʿAllāmah al-Ḥillī, Ibn Dāwūd, al-Jazā'irī, Muḥammad Ṭāhā Najaf, and al-Bahbūdī listed him among the weak narrators. He transmitted many narrations, some of which contain extremism, confusion, and lies, while others are supported by indicators of authenticity, with jurists having acted upon their content. [383]

He was also weakened by Ibrāhīm al-Shabbūṭ. [384]

[382] *Mabānī al-Istinbāṭ*, vol. 1, pg. 417.
[383] *Al-Ḍuʿafā' min Rijāl al-Ḥadīth*, vol. 3, pg. 198.
[384] *Ḍuʿafā' al-Ruwāt*, pg. 425.

Objection Regarding the Attribution of the Rest of the Content in this Text to Jaʿfar al-Ṣādiq

While studying this narration, we noticed a strong possibility that the last part of this narration, which mentions the cause of Fāṭimah's death, is not part of the original narration attributed to Jaʿfar al-Ṣādiq. The specific part in question is as follows:

> وكان سبب وفاتها أن قنفذًا مولى عمر لكزها بنعل السيف بأمره، فأسقطت محسنًا ومرضت من ذلك مرضًا شديدًا.
>
> The cause of her death was that Qunfudh, the servant of ʿUmar, struck her with the hilt of his sword on his order, causing her to miscarry Muḥsin and she became severely ill from that.

It appears that this portion is not from the words narrated from Jaʿfar al-Ṣādiq, and it is more likely that this section is not part of the original narration. Rather, it seems to be a digression that explains the cause of Fāṭimah's death. This digression might be from the words of the author of *Dalā'il al-Imāmah* or someone else.

We are inclined to this possibility for two reasons:

1. The author of *Dalā'il al-Imāmah* narrated this report earlier with a similar chain from Ibn Muskān — from Abū Baṣīr — from Jaʿfar al-Ṣādiq, without this addition.

He said:

> وُلدت فاطمة (عليها السلام) في جمادى الآخرة يوم العشرين منه، سنة خمس وأربعين من مولد النبي صلى الله عليه وسلم، فأقامت بمكة ثمان سنين، وبالمدينة عشر سنين، وبعد وفاة أبيها خمسة وسبعين يوما، وقبضت في جمادى الآخرة يوم الثلاثاء لثلاث خلون منه، سنة إحدى عشرة من الهجرة.

Fāṭimah was born in Jumādā al-Ākhirah on the 20th of the month, in the year 45 after the Prophet's birth. She stayed in Makkah for eight years and in Madīnah for ten years, and after her father's death, she lived for seventy-five days. She passed away in Jumādā al-Ākhirah on a Tuesday, the 3rd of the month, in the year 11 AH.[385]

This narration lacks the addition about the cause of Fāṭimah's death. Moreover, this report has been transmitted from Jaʿfar al-Ṣādiq in another book without the additional part. For instance, in *Tawārīkh Mawālīd al-A'immah* by Ibn al-Khushshāb al-Baghdādī (d. 567 AH), we find the following:

حدثنا حرب، قال: حدثنا الحسن بن محمد، عن أبيه، عن محمد بن الحسين، عن محمد بن سنان، عن محمد بن مسكان، عن أبي بصير، عن أبي عبد الله الصادق عليه السلام، وحدثنا صدقة بن موسى، حدثنا أبي، عن الحسن بن محبوب، عن هشام بن سالم، عن حبيب السجستاني، عن أبي جعفر محمد بن علي قالا: ولدت فاطمة بعد ما أظهر الله نبوة نبيه، وأنزل عليه الوحي بخمس سنين وقريش تبني البيت، وتوفيت ولها ثمانية عشر سنة وخمسة وسبعين يوما.

Ḥarb narrated to us saying — al-Ḥasan ibn Muḥammad narrated to us — from his father — from Muḥammad ibn al-Ḥusayn — from Muḥammad ibn Sinān — from Muḥammad ibn Muskān[386] — from Abī Baṣīr — from Abī ʿAbd Allāh al-Ṣādiq... and Ṣadaqah ibn Mūsā narrated to us saying — my father narrated to me — from al-Ḥasan ibn Maḥbūb — from Hishām ibn Sālim — from Ḥabīb al-Sijistānī — from Abī Jaʿfar Muḥammad ibn ʿAlī...

Both said: Fāṭimah was born five years after Allah publicised the prophethood of His Messenger and sent down revelation upon

[385] *Dalā'il al-Imāmah*, Maṭbaʿat al-Ḥaydariyyah edition, pg. 9-10.
[386] The correct name is ʿAbd Allāh ibn Muskān, because it is known that he was a student of Abū Baṣīr and a teacher of Muḥammad ibn Sinān.

him, while the Quraysh was rebuilding the Kaʿbah. She passed away at the age of eighteen years and seventy-five days.[387]

The chain of Ibn al-Khushshāb is identical to that of *Dalā'il al-Imāmah* in that both narrations pass through Ibn Muskān from Abū Baṣīr from Jaʿfar al-Ṣādiq. Therefore, the words attributed to Jaʿfar al-Ṣādiq should end at "She passed away at the age of eighteen years and seventy-five days," and what follows regarding the cause of her death is not part of the narration.

2. Upon reviewing the narrations transmitted through Muḥammad ibn Sinān regarding the births and deaths of the Imāms, we found that all other reports do not mention the cause of death. Instead, they are limited to mentioning the date of death and the age of the Imām. Below are eight narrations found in the chapters on the deaths of the Imāms as narrated by Muḥammad ibn Yaʿqūb al-Kulaynī with the chain from Ibn Sinān, which is the same chain found in *Dalā'il al-Imāmah*:

Muḥammad ibn Sinān — from Ibn Muskān — from Abū Baṣīr — from Abū ʿAbd Allāh who said:

قبض الحسن بن علي (عليه السلام) وهو ابن سبع وأربعين سنةً.

Al-Ḥasan ibn ʿAlī passed away at the age of 47 years.[388]

Muḥammad ibn Sinān — from Ibn Muskān — from Abū Baṣīr — from Abū ʿAbd Allāh who said:

قبض الحسين بن علي (عليه السلام) يوم عاشوراء، وهو ابن سبع وخمسين سنةً.

[387] *Tawārīkh Mawālīd al-A'immah*, published within a valuable collection in the history of the Imāms, pg. 125.
[388] *Al-Kāfī*, vol. 1, pg. 461.

Al-Ḥusayn ibn ʿAlī passed away on the day of ʿĀshūrā' at the age of 57 years. [389]

Muḥammad ibn Sinān —from Ibn Muskān — from Abū Baṣīr — from Abū ʿAbd Allāh who said:

قبض علي بن الحسين (عليه السلام) وهو ابن سبع وخمسين سنةً، في عام خمس وتسعين، عاش بعد الحسين خمسًا وثلاثين سنةً.

ʿAlī ibn al-Ḥusayn passed away at the age of 57 years in the year 95 AH. He lived 35 years after al-Ḥusayn. [390]

Muḥammad ibn Sinān — from Ibn Muskān — from Abū Baṣīr — from Abū ʿAbd Allāh who said:

قبض محمد بن علي الباقر وهو ابن سبع وخمسين سنةً في عام أربع عشرة ومائة، عاش بعد علي بن الحسين (عليه السلام) تسع عشرة سنةً وشهرين.

Muḥammad ibn ʿAlī al-Bāqir passed away at the age of 57 years in the year 114 AH. He lived 19 years and two months after ʿAlī ibn al-Ḥusayn. [391]

Muḥammad ibn Sinān — from Ibn Muskān — from Abū Baṣīr who said:

قبض أبو عبد الله جعفر بن محمد (عليه السلام) وهو ابن خمس وستين سنةً في عام ثمان وأربعين ومائة، وعاش بعد أبي جعفر (عليه السلام) أربعًا وثلاثين سنةً.

Abū ʿAbd Allāh Jaʿfar ibn Muḥammad passed away at the age of 65 years in the year 148 AH. He lived 34 years after Abū Jaʿfar. [392]

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[389] *Al-Kāfī*, vol. 1, pg. 463.
[390] *Al-Kāfī*, vol. 1, pg. 468.
[391] *Al-Kāfī*, vol. 1, pg. 472.
[392] *Al-Kāfī*, vol. 1, pg. 475.

Muḥammad ibn Sinān — from Ibn Muskān — from Abū Baṣīr[393] who said:

قبض موسى بن جعفر (عليه السلام) وهو ابن أربع وخمسين سنةً في عام ثلاث وثمانين ومائة، وعاش بعد جعفر (عليه السلام) خمسًا وثلاثين سنةً.

Mūsā ibn Jaʿfar passed away at the age of 54 years in the year 183 AH. He lived 35 years after Jaʿfar.[394]

Muḥammad ibn Sinān said:

قبض علي بن موسى (عليه السلام) وهو ابن تسع وأربعين سنةً وأشهر، في عام اثنين ومائتين، عاش بعد موسى بن جعفر عشرين سنةً إلا شهرين أو ثلاثة.

ʿAlī ibn Mūsā passed away at the age of 49 years and some months in the year 202 AH. He lived 20 years minus two or three months after Mūsā ibn Jaʿfar.[395]

Muḥammad ibn Sinān said:

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[393] This chain contains a grave error, as Ibn Muskān and Abū Baṣīr passed away before Mūsā ibn Jaʿfar al-Kāẓim by consensus. Thus, al-Tustarī stated, "It appears that the mention of Ibn Muskān and Abū Baṣīr is due to the scribe's mistake or the copyist's additions when they saw the chain in relation to the death dates of al-Bāqir and al-Ṣādiq. The correct chain should be limited to Muḥammad ibn Sinān — from Ibn Muskān — from Abū Baṣīr, as was mentioned in the date of the death of al-Riḍā. From al-Shaykh and al-Najāshī, it is known that Abū Baṣīr died 33 years before al-Kāẓim, so how could he narrate after his death? Ibn Muskān, too, as al-Najāshī stated, passed away during the time of al-Kāẓim. If we take Abū Baṣīr as meant here, the issue remains unsolved, as he also appeared in the list of three names, even though his death date wasn't mentioned, while Ibn Muskān, his narrator, clearly stated that he passed away before him. (*Qāmūs al-Rijāl*, vol, 12. pg. 466. See also: Mahdī ibn Ḥasan al-Khuwānasārī: *An Unparalleled Letter on the Conditions of Abī Baṣīr*, published in the journal *Mīrāth Ḥadīth al-Shīʿah*, issue 13, pg. 300.)

[394] *Al-Kāfī*, vol. 1, pg. 486.

[395] *Al-Kāfī*, vol. 1, pg. 492.

قبض محمد بن علي وهو ابن خمس وعشرين سنةً وثلاثة أشهر واثني عشر يوما، توفي يوم الثلاثاء لست خلون من ذي الحجة سنةً عشرين ومائتين، عاش بعد أبيه تسعة عشر سنةً إلا خمسًا وعشرين يومًا.

Muḥammad ibn ʿAlī passed away at the age of 25 years, 3 months, and 12 days. He died on Tuesday, the 6th of Dhū al-Ḥijjah, in the year 220 AH. He lived 19 years minus 25 days after his father.[396]

It is noticeable that all these narrations agree on specifying the dates of the deaths of the Imāms and their ages. However, mentioning the cause of death is not usual in these narrations, even if the cause of death was tragic, as is the case with the martyrdom of al-Ḥusayn at Karbalā'. The cause of his death is not mentioned, nor is it mentioned for al-Ḥasan, even though it is claimed that he was poisoned.

Thus, what is mentioned after the narration from *Dalā'il al-Imāmah* regarding the cause of Fāṭimah's death is not from the narration of Muḥammad ibn Sinān from Ibn Muskān from Abū Baṣīr from Abū ʿAbd Allāh al-Ṣādiq, because it contradicts the pattern of narrations transmitted through this chain regarding the deaths of the Imāms. This is clear to anyone who examines these narrations.

Although this possibility, if proven, would suffice us from discussing the narration at all—since it has been established that it is not from the speech of an Imām but rather from an unknown speaker—we did not limit ourselves to this argument.

As we have already addressed the chain of transmission, we decided to conclude by mentioning this issue to alert researchers, with Allah's guidance.

[396] *Al-Kāfī*, vol. 1, pg. 497.

The Opinion of Imāmī Scholars on the Chain of Transmission of the Narration

Muḥammad Ḥusayn Faḍl Allāh deemed this narration weak because it is transmitted by Muḥammad ibn Sinān.[397] Similarly, Āṣif Muḥsinī declared the narration unreliable in *Mashraʿat Biḥār al-Anwār*.[398]

12. The Narration of *Kanz al-Fawā'id*

Abū al-Fatḥ al-Karājikī said:

ومما حدثنا به الشيخ الفقيه أبو الحسن بن شاذان، قال: حدثني أبي، قال: حدثنا ابن الوليد محمد بن الحسن، قال حدثنا الصفار محمد بن الحسين، قال: حدثنا محمد بن زياد، عن مفضل بن عمر، عن يونس بن يعقوب، قال: سمعت الصادق جعفر بن محمد عليهما السلام يقول: «ملعون ملعون كل بدن لا يصاب في كل أربعين يومًا،...ملعون ملعون من رمى مؤمنًا بكفر، ومن رمى مؤمنًا بكفر فهو كقتله، ملعونة ملعونة امرأة تؤذي زوجها وتغمه، وسعيدة سعيدة امرأة تكرم زوجها ولا تؤذيه وتطيعه في جميع أحواله، يا يونس، قال جدي رسول الله ﷺ: ملعون ملعون من يظلم بعدي فاطمة ابنتي ويغصبها حقها ويقتلها»

Among what was narrated to us by Shaykh al-Faqīh Abū al-Ḥasan ibn Shādhān who said — my father told me saying — Ibn al-Walīd Muḥammad ibn al-Ḥasan narrated to us saying — al-Ṣaffār

[397] Āyat Allāh al-ʿUẓmā al-Sayyid Muḥammad Ḥusayn Faḍl Allāh's comments on the questions directed to Āyat Allāh al-ʿUẓmā Mīrzā Jawād al-Tabrīzī, pg. 54.

[398] This is because the narration was cited by al-Majlisī in *Biḥār al-Anwār*, vol. 43, pg. 170, in the seventh chapter, narration no. 11. Āṣif Muḥsinī, in *al-Mashraʿah*, vol. 2, pg. 139, stated about this chapter, "There are more than fifty narrations in this chapter and the reliable ones are those numbered 14, 22, and 24." This clearly indicates that narration no. 11 is not reliable.

Muḥammad ibn al-Ḥusayn[399] narrated to us saying — Muḥammad ibn Ziyād narrated to us — from al- Mufaḍḍal ibn ʿUmar — from Yūnus ibn Yaʿqūb who said: I heard al-Ṣādiq, Jaʿfar ibn Muḥammad say:

Cursed, cursed is everybody that is not afflicted at least every forty days. Cursed, cursed is he who accuses a believer of disbelief. He who accuses a believer of disbelief is as if he has killed him. Cursed, cursed is a woman who harms and distresses her husband, and blessed, blessed is a woman who honours her husband, does not harm him, and obeys him in all matters. O Yūnus, my grandfather, the Messenger of Allah, said, "Cursed, cursed is he who oppresses my daughter Fāṭimah after me, usurps her right, and causes her death." [400]

Study of the Isnād

This chain is an example of the fabrication and insertion of false narrations attributed to the Ahl al-Bayt, with fabricated chains being concocted for narrators who never uttered them. The fabricator of this narration, being ignorant of the sciences of Ḥadīth, Rijāl, and chains of transmission in Imāmī heritage, committed significant errors. He pieced together chains that are clearly spurious to those familiar with the field. It is not sufficient for a chain to be valid merely because its narrators are trustworthy; there must also be verification

[399] In both editions of the book, the name is recorded as Muḥammad ibn al-Ḥusayn, and this is what we found in the manuscript of *Kanz al-Fawā'id*, preserved at al-Maktabah al-Riḍwiyyah (manuscript no. 224, folio 58/b). It is possible that "al-Ḥusayn" is a scribal error and the correct name is "al- Ḥasan," the father of Muḥammad ibn al-Ḥasan al-Ṣaffār. Alternatively, the name Muḥammad ibn al-Ḥusayn could be accurate, but a word was dropped between "al-Ṣaffār" and "Muḥammad ibn al-Ḥusayn." Al-Ṣaffār's full name is Muḥammad ibn al-Ḥasan, and one of his teachers, from whom he narrates, is Muḥammad ibn al-Ḥusayn, who narrates from Ibn Abī ʿUmayr.

[400] *Kanz al-Fawā'id*, Ḥaydariyyah printed edition, pg. 63; Dār al-Aḍwā' edition, vol. 1, pg. 149.

of the connection between narrators, among other conditions. The first requirement in defining an authentic ḥadīth, as al-Shahīd al-Thānī said:

ما اتصل سنده إلى المعصوم بنقل العدل الإمامي.

> A narration whose chain of transmission is connected to the infallible through the transmission of a just Imāmī narrator.

This is something the fabricator neglected, as he was satisfied with assembling narrators, he believed to be reliable, overlooking the issue of the chain's continuity. Here is the truth about this fabricated chain:

1. It is narrated in the chain of transmission:

الصفار محمد بن الحسين قال حدثنا محمد بن زياد.

> Al-Ṣaffār Muḥammad ibn al-Ḥusayn said — Muḥammad ibn Ziyād narrated to us.

There are two possibilities in this chain:

The first possibility is that the chain is as it appears, but there is a scribal error where al-Ḥasan was mistakenly written as al-Ḥusayn, because al-Ṣaffār's name is Muḥammad ibn al-Ḥasan ibn Farrūkh, and al-Najāshī declared him trustworthy. [401]

He died in 290 AH. Here he narrates from Muḥammad ibn Ziyād, who is Muḥammad ibn Abī ʿUmayr whom Shaykh al-Ṭūsī declared trustworthy. [402] He died in 217 AH. If this is the case, did al-Ṣaffār actually hear from Muḥammad ibn Abī ʿUmayr?

[401] *Rijāl al-Najāshī*, pg. 354, entry no. 948.
[402] *Al-Fihrist*, pg. 218, entry no. 617.



When asked:

> Peace be upon you, and the mercy and blessings of Allah be upon you. Esteemed Shaykh Muslim al-Dāwarī. May your blessings continue. I previously sent a question, and you kindly responded. However, I have now rephrased the question and apologise for the inconvenience. The corrected version is as follows: Has it been established that Muḥammad ibn al-Ḥasan al-Ṣaffār heard directly from Muḥammad ibn Abī ʿUmayr, especially considering the absence of any narration by al-Ṣaffār from Ibn Abī ʿUmayr directly in *Baṣā'ir al-Darajāt* or in *al-Kutub al-Arbaʿah* of the scholars of the sect? After researching and reviewing *Kitāb al-Ruwā*t by al-Mullā al-Ardibīlī, may Allah sanctify his soul, can we now conclude that there is a gap or omission in the chain, as established in the science of the ṭabaqāt of narrators?

Shaykh Muslim al-Dāwarī answered this question by saying:

> لم يثبت سماع محمد بن الحسن الصفار عن ابن أبي عمير، فإنه يروي عن ابراهيم بن هاشم وهو يروي عن ابن أبي عمير كثيرًا، إذًا هو متأخر من حيث الطبقة، ومقتضى تاريخ وفاتهما ايضًا ذلك، فإذا وُجد في السند محمد بن الحسن عن ابن عمير، فالظاهر هو محمد بن الحسين، عن ابن أبي عمير، كما وقع نظيره في بعض الموارد.
>
> It has not been proven that Muḥammad ibn al-Ḥasan al-Ṣaffār heard from Ibn Abī ʿUmayr, as he narrates from Ibrāhīm ibn Hāshim, who often narrates from Ibn Abī ʿUmayr. Thus, al-Ṣaffār is from a later generation, as their death dates also suggest. Therefore, if we find Muḥammad ibn al-Ḥasan narrating from Ibn ʿUmayr in a chain, the apparent conclusion is that it is Muḥammad ibn al-Ḥusayn narrating from Ibn Abī ʿUmayr, as has happened in other instances. [403]

What al-Dāwarī said is correct, as it is not proven in *al-Kutub al-Arbaʿah* nor in *Baṣā'ir al-Darajāt* by al-Ṣaffār, that he narrated, even once, from Muḥammad ibn Abī ʿUmayr. This confirms the issue with this chain.

The second possibility is that there has been an omission or transcription error in the chain, as pointed out by Muslim al-Dāwarī. The original chain could have been al-Ṣaffār — from Muḥammad ibn al-Ḥusayn — from Muḥammad ibn Ziyād, and the word *ʿan* (from) was omitted between al-Ṣaffār and Muḥammad ibn al-Ḥusayn. This is because al-Ṣaffār's name is Muḥammad ibn al-Ḥasan, and he narrates from Muḥammad ibn al-Ḥusayn. Muḥammad ibn al-Ḥusayn was a

[403] On the website "Muslim Dawī" by the Imām al-Riḍā Foundation for Research and Investigation, an answer was provided concerning the authenticity of hearing from certain narrators. See the link here. http://www.ridhatorath.com/content/masael/masael_questionanswer.aspx?questionid=96.

student of Muḥammad ibn Abī ʿUmayr, as proven in several places in *Baṣā'ir al- Darajāt* by al-Ṣaffār[404] and *al-Kāfī* by al-Kulaynī[405]. Al-Khū'ī has explicitly stated that Muḥammad ibn al-Ḥusayn is among the narrators from Ibn Abī ʿUmayr[406]. He is Muḥammad ibn al-Ḥusayn ibn Abī al-Khaṭṭāb, Abū Jaʿfar al-Zayyāt al-Hamadānī, and al-Ṣaffār was his student and the narrator of his books[407]. This possibility seems to be the closest to the truth. If this is proven, then the discussion on the chain will focus on the narrators after them.

2. It is also narrated:

المفضل بن عمر عن يونس بن يعقوب.

Al-Mufaḍḍal ibn ʿUmar from Yūnus ibn Yaʿqūb.

Before discussing al-Mufaḍḍal ibn ʿUmar's status, it is important to note that there is no record in the four primary books—or even the eight canonical works[408]—of any narration from al-Mufaḍḍal ibn ʿUmar from Yūnus ibn Yaʿqūb, except for this particular instance found in *Kanz al-Fawā'id* by al-Karājikī!

The issue raised by Muslim al-Dāwarī about the discontinuity between al-Ṣaffār and Ibn Abī ʿUmayr applies here as well. However, in this case, it is even clearer, as the narration of al-Mufaḍḍal ibn ʿUmar from Yūnus ibn Yaʿqūb goes against the well-known chains among the Imāmiyyah, as the commonly accepted chain is al-Mufaḍḍal ibn ʿUmar from Yūnus ibn Ẓabyān from al-Ṣādiq. This is a well-known path,

[404] *Baṣā'ir al-Darajāt*, pg. 56, 102, 130, 234, 236, 327, 447, 541.
[405] *Al-Kāfī*, vol. 1, pg. 51; vol. 1, pg. 107; vol. 2, pg. 420, among others.
[406] *Muʿjam Rijāl al-Ḥadīth*, vol. 15, pg. 300.
[407] See his biography in *Muʿjam Rijāl al-Ḥadīth*, vol. 16, pg. 309.
[408] These are: *al-Kāfī* by al-Kulaynī, *Man lā Yaḥḍuruhū al-Faqīh* by al-Ṣadūq, *al-Tahdhīb* and *al-Istibṣār* both by Shaykh al-Ṭūsī, *al-Wāfī* by al-Fayḍ al-Kāshānī, *Wasā'il al-Shī'ah* by al-Ḥurr al-ʿĀmilī, *Mustadrak al-Wasā'il* by al-Nūrī al-Ṭabarsī, *Biḥār al-Anwār* by al-Majlisī.

unlike this narration, which conflicts with all known chains of transmission.

Thus, there is no escaping the conclusion that there is a discontinuity, scribal error, or omission in this chain, as indicated by Sayyid Aḥmad al-Madadī, a scholar of Ḥadīth and a teacher at the seminary in Qum.



When asked:

> هل ثبت سماع المفضل بن عمر من يونس بن يعقوب مباشرة؟، خصوصا مع عدم الظفر بأي رواية للمفضل عن يونس بن يعقوب مباشرة في الكتب الأربعة، فهل بعد هذا يمكن الحكم بالإرسال بينهما أو السقط في السند إن وجد كما هو مقرر في علم طبقات الرواة؟
>
> Is there any evidence to prove that al-Mufaḍḍal ibn ʿUmar heard directly from Yūnus ibn Yaʿqūb, especially since no direct narration from al-Mufaḍḍal to Yūnus ibn Yaʿqūb can be found in the four primary books? Does this allow for the conclusion of an interrupted chain or omission in the chain, as established in the science of transmitter levels?

Al-Madadī replied:

يونس بن يعقوب متأخر طبقة عن المفضل بن عمر، والتفصيل موكول إلى محله.

Yūnus ibn Yaʿqūb belongs to a generation later than al-Mufaḍḍal ibn ʿUmar, and further details are left to their appropriate context.[409]

Thus, two scholars of the science of narrators have confirmed the discontinuity in two places within this chain and that is sufficient evidence to disprove the validity of this fabricated narration.

Even if we overlook the issue of the omitted or broken link and assume that the correct name should be Yūnus ibn Ẓabyān—which is not far-fetched, as he was a teacher of al-Mufaḍḍal ibn ʿUmar in many instances—Shaykh Ḥusayn al-Sāʿidī summarises the status of Yūnus ibn Ẓabyān:

غال، ضعيف جدًا، كذاب، يضع الحديث، ضعفه محمد بن مسعود العياشي، والفضل بن شاذان، والكشي، وابن الغضائري، والنجاشي، وعدّه من الضعفاء العلامة، وابن داود، والجزائري، ومحمد طه نجف، والبهبودي، له عدّة روايات في الكتب الأربعة وغيرها يظهر من بعضها التخليط والوضع.

He was an extremist, very weak, a liar, and a fabricator of narrations. He was discredited by Muḥammad ibn Masʿūd al-ʿAyyāshī, al-Faḍl ibn Shādhān, al-Kashshī, Ibn al-Ghaḍā'irī, and al-Najāshī. He was also classified among the weak by al-ʿAllāmah, Ibn Dāwūd, al-Jazā'irī, Muḥammad Ṭāhā Najaf, and al-Bahbūdī. He has several narrations in the four canonical books and other

[409] On the website of Aḥmad al-Madadī:
http://www.madadialmusavi.com/arabic/qa/13539.
Was it confirmed that al-Mufaḍḍal ibn ʿUmar directly heard narrations from Yūnus ibn Yaʿqūb? The page was viewed on 30/08/2022.

works, and from some of them, fabrication and confusion are apparent.[410]

Furthermore, we say, he was declared weak by al-Māmaqānī[411], al-Khū'ī;[412] and ʿAbd al-Nabī al-Kāẓimī said:

واعلم أن هذا قد ضعفه أكثر أهل الرجال.

Know that most of the scholars of narrators have deemed him weak.[413]

What has been previously mentioned is sufficient for any fair-minded person to reject this narration, as the discontinuity is evident in two places.

3. Among the narrators in this chain is al-Mufaḍḍal ibn ʿUmar, who is known to be one of the heads of the extremist sect.

Abū al-ʿAbbās al-Najāshī said about him:

فاسد المذهب مضطرب الرواية، لا يعبأ به، وقيل إنه كان خطابيا. وقد ذُكِرت له مصنفات لا يعول عليها.

He had a corrupt creed and was unreliable in narration, and he is of no regard. It has also been said that he was from the Khaṭṭābiyyah sect. He has written works, but they are not dependable.[414]

Al-Najāshī's statement is given precedence over others according to the majority of scholars of narrator criticism.

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[410] *Al-Ḍuʿafā' min Rijāl al-Ḥadīth*, vol. 3, pg. 463.
[411] *Tanqīḥ al-Maqāl*, vol. 1, pg. 169.
[412] As mentioned in *al-Mufīd min Muʿjam Rijāl al-Ḥadīth* by al-Jawāhirī, pg. 679.
[413] *Takmilat al-Rijāl*, vol. 2, pg. 626.
[414] *Rijāl al-Najāshī*, pg. 416, entry number 1112.

Shaykh Ḥusayn al-Sāʿidī, after an in-depth study of al-Mufaḍḍal ibn ʿUmar's case, stated:

جاء في مدحه عدّة روايات أكثرها ضعيفة وإن صحّت، فهي قاصرة الدلالة ومعارضة بعدّة روايات صحيحة السند في ذمه ووصفه بالغلو، وضعّفه النجاشي، وابن الغضائري، ورجّح تضعيفه كلّ من العلامة الحلي، وابن داود الحلي، والجزائري، ومحمد طه نجف، والبهبودي، ويظهر من رواياته التخليط والغلو والارتفاع والوضع والاختلاق.

There are several narrations that praise him, most of which are weak, and even if they clearly state his merits, they lack evidential strength. These narrations are contradicted by numerous sound narrations criticising him and describing him as an extremist. He was discredited by al-Najāshī, Ibn al-Ghaḍā'irī, and his weakening was favoured by al-ʿAllāmah al-Ḥillī, Ibn Dāwūd al-Ḥillī, al-Jazā'irī, Muḥammad Ṭāhā Najaf, and al-Bahbūdī. His narrations are marked by confusion, extremism, exaggeration, fabrication, and falsification.[415]

Muḥammad Riḍā al-Sīstānī studied the case of al-Mufaḍḍal ibn ʿUmar in a lengthy research paper, where he discussed all the opinions about him. He summarized his conclusion by stating:

تحصل مما تقدم أن أقل ما يمكن أن يقال بشأن المفضل بن عمر الجعفي: هو أن حاله ملتبس ولا يمكن الاطمئنان بوثاقته فضلًا عن جلالته، والله تعالى هو العالم بحقيقة الأمور.

From what has been mentioned, the least that can be said regarding al- Mufaḍḍal ibn ʿUmar al-Juʿfī is that his condition is ambiguous and one cannot be confident in his trustworthiness,

[415] *Al-Ḍuʿafā' min Rijāl al-Ḥadīth*, vol. 3, pg. 350.

let alone his greatness. And Allah, the Exalted, knows the reality of matters.[416]

Discussion on the Narration's Text

In the text of the narration, there is behaviour that contradicts the culture of the Ahl al-Bayt and their method of addressing the general public, as it includes frequent curses in a manner that raises astonishment. This is not to suggest that there is no record of the Ahl al-Bayt cursing a specific individual or action, but the repetition of these curses in a suspicious manner seems far removed from the guidance of the Prophets and scholars, and closer to the reasoning of ignorant preachers. The word "accursed" is mentioned more than twenty times!

This logic points to a clear cultural difference from the speech of Imām Jaʿfar al- Ṣādiq, his excellent rhetoric, and his wide intellect. It is certain that he would not have uttered such words in such a weak context.

[416] *Qabasāt min ʿIlm al-Rijāl*, vol. 1, pg. 567.

Section Two

Non-Musnad Narrations

In their approach to supporting the legend of the broken rib, proponents have adopted a methodology based on gathering every possible text to substantiate this narrative, regardless of the value of the sources. Consequently, we find that they rely on numerous narrations in which the issue of the broken rib is mentioned. However, these narrations do not meet even the minimum criteria for reliability, particularly the condition of an *isnād muttaṣil* (connected chain of transmission).

The objective behind amassing these narrations is to increase the list of references, thereby turning the issue of the broken rib into one of the widely known and widespread matters. In fact, some have gone so far as to elevate it to the level of *mutawātir* (widely transmitted) reports. Due to this, we decided to clarify the status of these narrations by studying them, demonstrating their weaknesses, and their unsuitability for use as proof. We will also highlight the defects and problems in their texts, which necessitate their rejection and prevent any reliance on them. We have followed the same methodology in studying these narrations as we did when examining the authenticated ones. We organised the narrations chronologically according to their sources and attempted to trace each narration from Imāmī sources. The total number of narrations concerning the broken rib is nine, most of which are drawn from books authored after the sixth century.

Moreover, not only have we pointed out that these narrations lack a connected chain of transmission, but we have also studied the conditions of the narrators to whom these narrations are attributed, especially when these narrators are among the weak or accused. This

adds further weakness to these narrations and shows that those relying on such reports to prove such a serious issue are not adhering to a sound scholarly method.

What is attributed to the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ

1. The Narration of *al-Ṭuraf* of Ibn Ṭāwūs

ʿAlī ibn Mūsā ibn Ṭāwūs transmits in his book *al-Ṭuraf min al-Anbā' wa al-Manāqib*, sourced from *Kitāb al-Waṣiyyah* by ʿĪsā ibn al-Mustafād al-Ḍarīr[417], that the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said:

يا علي، ويل لمن ظلمها، وويل لمن ابتزّها حقها، وويل لمن انتهك حرمتها، وويل لمن أحرق بابها، وويل لمن آذى جنينها، وشج جنْبَيْها وويل لمن شاقّها وبارزها.

O ʿAlī, woe to those who wrong her, woe to those who usurp her right, woe to those who violate her sanctity, woe to those who burn her door, woe to those who harm her foetus and fracture her side, and woe to those who oppose and challenge her. [418]

Everything Ibn Ṭāwūs transmitted from *Kitāb al-Waṣiyyah* by ʿĪsā ibn al-Mustafād shares the same chain.

Study of the Isnād

The discussion about the chain of narration for this report falls into several issues:

A. The discussion on the chain of ʿAlī ibn Ṭāwūs to *Kitāb al-Waṣiyyah* by ʿĪsā ibn al-Mustafād al-Ḍarīr

[417] Shaykh Bahjat al-ʿAṭṭār compiled the narrations attributed to ʿĪsā ibn al-Mustafād al-Ḍarīr and published them under the title *Kitāb al-Waṣiyyah*, which was published by the library specializing in Amīr al-Mu'minīn ʿAlī in Mashhad in the year 1429 AH, the eighth narration, pg. 75.

[418] *Al-Ṭuraf min al-Anbā' wa-al-Manāqib*, the nineteenth anecdote, pg. 169. Al-Majlisī cited it with slight variations in wording from the book of ʿĪsā ibn al-Mustafād, as mentioned in *Biḥār al-Anwār*, vol. 22 pg. 485, no. 31, "O ʿAlī, woe to those who wrong her, woe to those who deprive her of her right..."

Ibn Ṭāwūs did not mention his chain of narration to *Kitāb al-Waṣiyyah* by ʿĪsā ibn al-Mustafād, and therefore, ʿAlī al-Ishtihāridī weakened the narration reported by Ibn Ṭāwūs from *Kitāb al-Waṣiyyah* for several reasons, including:

عدم ذكر ابن طاووس سنده إلى عيسى بن المستفاد فالخبر مقطوع الأوّل.

> The lack of mention by Ibn Ṭāwūs of his chain to ʿĪsā ibn al-Mustafād; thus, the report is *maqṭūʿ al-awwal* (cut off at the beginning).[419]

Scholars of Rijāl in the Imāmī school have ruled on the weakness of Ibn Ṭāwūs's chain to *Kitāb al-Waṣiyyah* by ʿĪsā ibn al-Mustafād.

Muḥammad al-Mu'min al-Qummī stated:

إن سند ابن طاووس إلى عيسى بن المستفاد مجهول.

> The chain of Ibn Ṭāwūs to ʿĪsā ibn al-Mustafād is unknown.[420]

Moreover, ʿAlī Kāshif al-Ghiṭā' weakened a narration transmitted from *al- Ṭuraf* by Ibn Ṭāwūs about ʿĪsā ibn al-Mustafād due to it being weak from *al-irsāl* (disconnected narration).[421]

Al-Khū'ī criticised the book of ʿĪsā ibn al-Mustafād and Ibn Ṭāwūs's route to it while discussing one of the narrations, saying:

بمجهولية طريق ابن طاووس إليه لأن بينهما وسائط.

> The route of Ibn Ṭāwūs to it is unknown because there are intermediaries between them.[422]

Āṣif Muḥsinī stated:

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[419] *Madārik al-ʿUrwah*, vol. 23 pg. 450.
[420] *Al-Wilāyah al-Ilāhiyyah al-Islāmiyyah* (*Al-Ḥukūmah al-Islāmiyyah*), vol. 2 pg. 206.
[421] *Al-Nūr al-Sāṭiʿ fī al-Fiqh al-Nāfiʿ*, vol. 1 pg. 431.
[422] *Mawsūʿat al-Imām al-Khū'ī Sharḥ al-ʿUrwah al-Wuthqā*, vol. 9 pg. 227.

نسخة كتابه لم تصل بسند معتبر إلى ابن طاووس.

The copy of his book has not reached Ibn Ṭāwūs with a credible chain.[423]

B. The discussion on the remaining chains to *Kitāb al-Waṣiyyah*

Perhaps someone might say: The absence of a chain for Ibn Ṭāwūs to the book does not necessitate the weakness of the chains of transmission for *al-Waṣiyyah* by ʿĪsā ibn al-Mustafād. Both al-Shaykh al-Najāshī and al-Shaykh al-Ṭūsī mentioned a chain for *Kitāb al-Waṣiyyah*, and based on this, the narration can be authenticated by relying on the existence of a chain for al-Najāshī and al-Ṭūsī to the book.

In response, we will clarify the status of the chains of al-Najāshī and al-Ṭūsī to *Kitāb al-Waṣiyyah*, thus closing the door to objections.

We say: Al-Najāshī mentioned in the biography of ʿĪsā ibn al-Mustafād his route to him, as was his habit in mentioning his chains to those he biographed. He then ruled on the chain as being *muḍṭarib* (disordered), saying:

له كتاب الوصية، رواه شيوخنا عن أبي القاسم جعفر بن محمد قال: حدثنا أبو عيسى عبيد الله بن الفضل بن هلال بن الفضل بن محمد بن أحمد بن سليمان الصابوني، قال: حدثنا أبو جعفر محمد بن إسماعيل بن أحمد بن إسماعيل بن محمد، قال: حدثنا أبو يوسف الوحاظي والأزهر بن بسطام بن رستم، والحسن بن يعقوب، قالوا: حدثنا عيسى بن المستفاد، وهذا الطريق طريق مصري فيه اضطراب.

He has *Kitāb al-Waṣiyyah*, narrated by our scholars from Abū al-Qāsim Jaʿfar ibn Muḥammad, who said: Abū ʿĪsā ʿUbayd Allāh ibn al-Faḍl ibn Hilāl ibn al-Faḍl ibn Muḥammad ibn Aḥmad ibn

[423] *Mashraʿat Biḥār al-Anwār*, vol. 1 pg. 402.

> Sulaymān al-Ṣābūnī said: Abū Jaʿfar Muḥammad ibn Ismāʿīl ibn Aḥmad ibn Ismāʿīl ibn Muḥammad said: Abū Yūsuf al-Wuḥāẓī, al-Azhar ibn Busṭām ibn Rustam, and al-Ḥasan ibn Yaʿqūb, said: ʿĪsā ibn al-Mustafād narrated to us. This route is Egyptian and has disorder.[424]

Al-Najāshī criticised this chain for being disordered. Furthermore, the chain is not authentic:

Abū Jaʿfar Muḥammad ibn Ismāʿīl

- Abū Jaʿfar Muḥammad ibn Ismāʿīl ibn Aḥmad ibn Ismāʿīl ibn Muḥammad is unknown.[425] Al-Shāhrūdī stated about him, "They did not mention him."[426]

The three scholars from whom he transmits Kitāb al-Waṣiyyah are all unknown:

Abū Yūsuf al-Wuḥāẓī

- Unknown; no biography has been found for him despite extensive efforts.

Al-Azhar ibn Busṭām ibn Rustam

- Al-Shāhrūdī mentioned, "Azhar bin Niẓām: They did not mention him, and it is more likely that he is Azhar ibn Busṭām ibn Rustam, who, along with Abū Yūsuf and al-Ḥasan bin Yaʿqūb, is part of al-Najāshī's chain of transmission to *Kitāb al-Waṣiyyah* by ʿĪsā bin al-Mustafād."[427]

Al-Ḥasan ibn Yaʿqūb

- Al-Shāhrūdī stated, "They did not mention him."[428]

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[424] *Rijāl al-Najāshī*, pg. 297.
[425] Similar to Muḥammad al-Jawāhirī: *al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 501.
[426] *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, vol. 6 pg. 458.
[427] *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, vol. 1 pg. 536.
[428] *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, vol. 3 pg. 71.

This chain is therefore a series of unknowns.

Al-Najāshī then referred to another chain for the book that also ends with ʿUbayd Allāh ibn al-Faḍl, saying:

وقد أخبرنا أبو الحسن أحمد بن محمد بن عمران قال: حدثنا يحيى بن محمد القصباني، عن عبيد الله بن الفضل.

> And Abū al-Ḥasan Aḥmad ibn Muḥammad ibn ʿImrān informed us, saying: Yaḥyā ibn Muḥammad al-Qaṣbānī narrated from ʿUbayd Allāh ibn al-Faḍl.

This chain is also not authentic because one of its narrators, Yaḥyā ibn Muḥammad al-Qaṣbānī, or al-Ghaṣbānī is also unknown.

Yaḥyā ibn Muḥammad al-Qaṣbānī

- Al-Shāhrūdī stated, "They did not mention him." [429]

He is thus unknown and has no credibility in the books of Rijāl.

ʿUbayd Allāh ibn al-Faḍl

- ʿUbayd Allāh ibn al-Faḍl, who is the key to the chain of narration of al-Najāshī, is also unknown. [430]

Thus, the chains of al-Najāshī for the book of ʿĪsā ibn al-Mustafād are characterized by disorder and the unknown status of the narrators.

As for al-Ṭūsī, he did not mention any connected chain to the book at all; he simply stated:

له كتاب، رواه عبيد الله بن عبد الله الدهقان عنه.

[429] *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, vol. 8 pg. 231.
[430] Similar to Muḥammad al-Jawāhirī: *al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 365.

He has a book[431] narrated by ʿUbayd Allāh ibn ʿAbd Allāh al-Dahqān.[432]

Therefore, Ibrāhīm al-Shabbūṭ remarked:

إن الشيخ الطوسي في الفهرست لم يذكر طريقًا إليه.

In *al-Fihrist*, al-Shaykh al-Ṭūsī did not mention a chain to it.[433]

The narrator of the book from ʿĪsā ibn al-Mustafād is ʿUbayd Allāh ibn al-Dahqān, who is also weak.

ʿUbayd Allāh ibn al-Dahqān

- Al-Najāshī said, "Weak."[434]

Abū al-Qāsim al-Khū'ī commented on this route, saying:

وطريق الشيخ إليه ضعيف.

And the route of the shaykh to it is weak.[435]

Jawwād al-Qayyūmī al-Aṣfahānī[436] and al-Shaykh ʿAbbās al-Dashtī[437] have criticized al-Ṭūsī's chain to the book as weak. And thus, Ibn al-Ghaḍā'irī weakened the chain of transmission for *Kitāb al-Waṣiyyah*, saying:

كتاب الوصية لا يثبت سنده.

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[431] Al-Ṭūsī did not explicitly mention the name of the book, but we speculate that the intended book is *Kitāb al-Waṣiyyah*, as it is the only book mentioned by al-Najāshī and those who came after him.
[432] *Al-Fihrist*, pg. 188.
[433] *Ḍuʿafā' al-Ruwāt*, pg. 378.
[434] *Rijāl al-Najāshī*, pg. 231, no. 614.
[435] *Muʿjam Rijāl al-Ḥadīth*, vol. 14, pg. 224.
[436] Al-Ṭūsī: *Al-Fihrist*, pg. 321; A Study on the Methods of Shaykh in *al-Fihrist*," published by Mu'assasat Nashr al-Faqāhah.
[437] *Nukhbat al-Maqāl fī Tamyīz al-Isnād wa al-Rijāl*, pg. 230.

> The chain of transmission of *Kitāb al-Waṣiyyah* is not established.[438]

This was agreed upon by Ibn al-Muṭahhar al-Ḥillī,[439] al-Ardabīlī al-Gharawī,[440] and Muḥammad al-Māzandarānī.[441] Consequently, it becomes clear that all the chains of transmission of *Kitāb al-Waṣiyyah* by ʿĪsā bin al-Mustafād al-Ḍarīr are entirely unreliable.

C. The Opinion of Imāmiyyah Scholars on ʿĪsā ibn al-Mustafād

ʿĪsā ibn al-Mustafād

- The majority of scholars of Rijāl from the Imāmī school have considered ʿĪsā ibn al-Mustafād to be weak. The earliest among them was al-Najāshī, who said about him, "He was not that significant."[442]

[438] Ibn al-Ghaḍā'irī: *Al-Ḍuʿafā'*, pg. 81.
[439] *Khulāṣat al-Aqwāl*, pg. 387.
[440] *Jāmiʿ al-Ruwāt*, vol. 1, pg. 654.
[441] *Muntahā al-Maqāl*, vol. 5, pg. 170.
[442] *Rijāl al-Najāshī*, pg. 297 - 298. The only exception was al-Waḥīd al-Bahbahānī in his commentary on the methodology of the treatise *al-Muqaddamah*, vol. 1, pg. 134. He was followed by al-Nūrī al-Ṭabarsī, vol. 8, pg. 285 - 286 and others, who argued that the phrase "not that much" does not indicate weakness, but rather implies praise. This view is rejected, as the correct interpretation is that this phrase is among the terms used for discrediting. This was stated by Zayn al-Dīn al-ʿĀmilī, famously known among the Imāmī scholars as al-Shahīd al-Thānī, in his work *al-Bidāyah fī ʿIlm al-Dirāyah*, pg. 46, as well as in the commentary on *al-Bidāyah*, pg. 83. Al-Shahīd al-Thānī is the first to have authored a work in the field of *ʿIlm al-Dirāyah* among the Imāmiyyah, and this has been supported by a number of scholars in the fields of Rijāl and transmission, such as al-Aʿrajī in *ʿUddat al-Rijāl*, vol. 1, pg. 246, al-Mīrdāmād in *al-Rawāshiḥ al-Samāwiyyah*, pg. 103, Rafīʿ ibn ʿAlī al-Rashtī in his treatise on *ʿIlm al-Dirāyah* published in the book *Rasā'il fī ʿIlm al-Dirāyah*, vol. 2, pg. 314, Ibrāhīm al-Shabbūṭ in *Ḍuʿafā' al-Ruwāt*, pg. 17, ʿAbd al-Hādī al-Faḍlī in *Uṣūl al-Ḥadīth*, pg. 123, and Ḥusayn al-Sāʿidī in *al-Ḍuʿafā' min Rijāl al-Ḥadīth*, vol. 1, pg. 111.

- Ibn al-Ghaḍā'irī also stated, "He is weak in himself." [443] This opinion was supported by al-Ḥillī, [444] al-Ardabīlī, [445] and al-Māzandarānī. [446]

- Muḥammad Taqī al-Majlisī (the father) held that he is unknown. [447]

- The weakness was also judged by al-Māmaqānī, [448] al-Muḥaqqiq al-Dāmād, [449] Ibrāhīm al-Dunbulī, [450] and ʿAlī al-Burūjirdī. [451]

- Kāshif al-Ghiṭā' stated, "ʿĪsā ibn al-Mustafād has been weakened by ʿAllāmah." [452]

- Al-Khū'ī also deemed his narration weak, saying, "It is weak in chain due to ʿĪsā ibn al-Mustafād." [453]

- Al-Jawāhirī summarized Al-Khū'ī's opinion about him, saying: "Unknown." [454]

- Al-Ishtihāridī stated about him, "He is weak according to what the scholars of Rijāl mentioned." [455]

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[443] Ibn al-Ghaḍā'irī: *Al-Ḍuʿafā'*, pg. 81.
[444] *Khulāṣat al-Aqwāl*, pg. 387.
[445] *Jāmiʿ al-Ruwāt*, vol. 1, pg. 654.
[446] *Muntahā al-Maqāl*, vol. 5, pg. 170.
[447] *Rawḍat al-Muttaqīn*, vol. 10, pg. 279.
[448] *Tanqīḥ al-Maqāl*, vol. 1, pg. 120.
[449] *Kitāb al-Khums*: Transcription of al-Dāmād's lesson by his student ʿAbd Allāh al-Jawādī al-ʿĀmilī, pg. 214.
[450] *Mulakhkhaṣ al-Maqāl fī Taḥqīq Aḥwāl al-Rijāl*, vol. 3, pg. 258.
[451] *Ṭarā'if al-Maqāl*, vol. 1, pg. 338, no. 2498.
[452] Shaykh ʿAlī Kāshif al-Ghiṭā': *Al-Nūr al-Sāṭiʿ fī al-Fiqh al-Nāfiʿ*, vol. 1, pg. 431.
[453] *Mawsūʿat al-Imām al-Khū'ī, Sharḥ al-ʿUrwah al-Wuthqā*, vol. 9, pg. 227.
[454] *Al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 449.
[455] *Madārik al-ʿUrwah*, vol. 23, pg. 450.

- Muḥammad al-Mu'min al-Qummī said, "ʿĪsā himself is weak."[456]

- Ḥusayn al-Sāʿidī mentioned in his book *al-Ḍuʿafā' min Rijāl al-Ḥadīth* a group of major scholars of Rijāl among the Imāmiyyah who judged his weakness, saying, "In summary, he is weak. Ibn al-Ghaḍā'irī and al-Najāshī both weakened him. ʿAllāmah, Ibn Dāwūd, al-Jazā'irī, Muḥammad Ṭāhā Najaf, and al-Bahbūdī counted him among the weak. It is evident from his narrations that they contain confusion and a narrative style." [457]

- Al-Sāʿidī observed beautifully, "It is evident from his narrations that they contain confusion and a narrative style."

Whoever reflects on the narrations transmitted by this man will conclude that al- Sāʿidī's statement is correct, for the majority of the reports of ʿĪsā ibn al-Mustafād resemble the styles of storytellers and fabricators of legends.

Thus, it becomes clear that the majority of scholars of Rijāl in the Imāmī school have ruled on the weakness of ʿĪsā ibn al-Mustafād. Therefore, the endorsement of al-Nūrī al-Ṭabarsī[458] and others who are lenient towards him is a rare opinion that contradicts the views of the overwhelming majority of scholars of Rijāl. Furthermore, the reasons they relied upon in attempting to validate him do not return to any substantive foundation.

D. The opinion of Imāmiyyah Scholars on the Isnād transmitted from the Book of ʿĪsā ibn al-Mustafād

Al-Muḥaqqiq Āṣif Muḥsinī ruled in *Mashraʿat Biḥār al-Anwār* that this narration is not credible, stating:

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[456] *Al-Wilāyah al-Ilāhiyyah al-Islāmiyyah* (*Al-Ḥukūmah al-Islāmiyyah*), vol. 2, pg. 206.
[457] *Al-Ḍuʿafā' min Rijāl al-Ḥadīth*, vol. 2, pg. 502.
[458] *Khātimat Mustadrak al-Wasā'il*, vol. 8, pg. 285 - 286.

جملة من روايات الباب منقولة من كتاب الوصية لعيسى بن المستفاد الضرير نقلها عن موسى بن جعفر عليه السلام، لكن عيسى إما غير قابل للاعتماد كما يستفاد من كلام النجاشي أو هو مجهول. على أن نسخة كتابه لم تصل بسند معتبر إلى ابن طاووس كما أشرنا إلى أصل هذا الكلام في أول هذه التعليقة، فلا اعتماد على هذه الروايات، وما قيل في اعتبارها ص(495) ضعيف موهون.

A number of narrations in this chapter are transmitted from *Kitāb al-Waṣiyyah* by ʿĪsā ibn al-Mustafād al-Ḍarīr narrated from Mūsā ibn Jaʿfar, but ʿĪsā is either not reliable, as inferred from al-Najāshī's words, or he is unknown. Moreover, his copy of the book did not reach through a credible chain to Ibn Ṭāwūs as we have pointed out in the beginning of this commentary. Therefore, these narrations cannot be relied upon, and what was said about their credibility pg. 495[459] is weak and fragile. [460]

Moreover, many scholars of Rijāl from the Imāmī school have judged the chain of ʿĪsā ibn al-Mustafād to be weak and have weakened Ibn Ṭāwūs's route to him.

Some, however, have disagreed, chief among them Muḥammad Bāqir al-Majlisī, who stated:

عيسى وكتابه مذكوران في كتب الرجال، ولي إليه أسانيد جمة، وبعد اعتبار الكليني رحمه الله الكتاب واعتماد السيدين عليه، لا عبرة بتضعيف بعضهم، مع أن ألفاظ الروايات ومضامينها شاهدة على صحتها.

ʿĪsā and his book are mentioned in the books of Rijāl, and I have numerous chains leading to him. Furthermore, after al-Kulaynī

[459] Referring to what al-Majlisī mentioned in *Biḥār al-Anwār*, vol. 22, pg. 495, that the book of ʿĪsā ibn al-Mustafād is reliable.
[460] *Mashraʿat Biḥār al-Anwār*, vol. 1, pg. 402.

endorsed the book and the two Sayyids relied on it, the weakening by some is not to be heeded, especially since the words and contents of the narrations testify to their authenticity.[461]

Al-Majlisī's assertion that *Kitāb al-Waṣiyyah* is credible is not accepted, for it has already been established that the route of Ibn Ṭāwūs to *Kitāb al-Waṣiyyah* is weak, as are the routes of al-Najāshī and al-Shaykh al-Ṭūsī. Thus, it becomes clear that al-Majlisī's claim that al-Kulaynī judged *Kitāb al-Waṣiyyah* as credible should also be disregarded. He adopted a methodology for validating *Kitāb al-Waṣiyyah* similar to that of the Akhbārīs who validate most books and narrations. Therefore, al- Majlisī's ruling and that of his followers, such as al-Nūrī, regarding the book's credibility should not be considered.

It is strange that al-Majlisī himself weakened ʿĪsā in his book *al-Wajīzah*,[462] yet he contradicts himself here by ruling the book to be credible!

2. The Narration of *Minhāj al-Ṣalāḥ*

Ibn al-Muṭahhar al-Ḥillī said:

زار النبي ﷺ يومًا فاطمة عليها السلام، فقامت عليها السلام فهيأت له طعامًا من تمر وقرص وسمن، جاري عادتها معه، واجتمعوا على الأكل هو وعلي وفاطمة والحسن والحسين عليهم السلام، فلما أكلوا سجد رسول الله ﷺ وأطال سجوده ثم بكى ثم ضحك ثم جلس، وكان أجرأهم في الخطاب علي بن أبي طالب عليه السلام فقال: «يا رسول الله رأينا منك اليوم ما لم نره قبل ذلك»، قال ﷺ: وما هو؟، قال: سجدت وبكيت وضحكت فما سبب ذلك؟، فقال ﷺ: «إني لما أكلت معكم فرحت وسررت بسلامتكم، واجتماعكم فسجدت لله تعالى شكرًا».

[461] *Biḥār al-Anwār*, vol. 22, pg. 495.
[462] *Al-Wajīzah fī ʿIlm al-Rijāl*, pg. 276.

فهبط جبرئيل عليه السلام يقول: «سجدت شكرًا لفرحك بأهلك؟» فقلت: «نعم»، فقال: «ألا أخبرك بما يجري عليهم بعدك؟» فقلت: «بلى يا أخي يا جبرئيل»، فقال: «أما ابنتك فهي أول أهلك لحاقا بك بعد أن تظلم ويؤخذ حقها وتمنع إرثها ويظلم بعلها ويكسر ضلعها...

One day, the Prophet visited Fāṭimah. She prepared food for him made of dates, bread, and butter, as was her custom with him. They—he, ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn—gathered to eat. After they ate, the Messenger of Allah prostrated, prolonging his prostration, then cried, then laughed, and then sat down.

The most daring among them in speech was ʿAlī ibn Abī Ṭālib, who said, "O Messenger of Allah, today we saw something from you that we have not seen before."

He said, "And what is that?"

He replied, "You prostrated, cried, and laughed; what is the reason for that?"

He said, "When I ate with you, I was pleased and delighted by your safety and your gathering, so I prostrated to Allah Almighty in gratitude. Then Jibrīl descended and said, 'Did you prostrate in gratitude for your joy with your family?' I said, 'Yes.' He said, 'Shall I not inform you of what will happen to them after you?' I said, 'Yes, my brother, Jibrīl.' He said, 'As for your daughter, she will be the first of your family to join you after being wronged, having her right taken, being denied her inheritance, her husband being wronged, and her rib being broken...'" [463]

The earliest to mention this narration with this wording was Ibn al-Muṭahhar al-Ḥillī in his book *Minhāj al-Ṣalāḥ*, and it was transmitted

[463] *Minhāj al-Ṣalāḥ fī Ikhtiṣār al-Miṣbāḥ*, pg. 445. It was transmitted by al-Majlisī in *Biḥār al-Anwār*, vol. 98, pg. 44, and mentioned by Ibn Abī Jumhūr al-Aḥsā'ī in *ʿAwālī al-La'ālī al-ʿAzīziyyah fī al-Aḥādīth al-Dīniyyah*, vol. 1, pg. 199, in an abridged form.

from him by al-Majlisī in *Biḥār al-Anwār*. Al-Ḥillī mentioned this narration with similar wording but without the phrase "and her rib will be broken" in his book *Nahj al-Ḥaqq wa Kashf al-Ṣidq*.[464] Ibn Abī Jumhūr al-Aḥsā'ī also transmitted this narration in his book *ʿAwālī al-La'ālī*. Thus, it becomes evident that the source of this narration is only one, which is Ibn al-Muṭahhar al-Ḥillī. Therefore, do not be deceived by the statement of ʿAbd al-Zahrā' Mahdī:

وقريب منها ما رواه ابن أبي جمهور الأحسائي مختصرًا.

> And a version close to it was narrated by Ibn Abī Jumhūr al-Aḥsā'ī in a summarised form.[465]

Ibn Abī Jumhūr merely transmitted the same narration that al-Ḥillī mentioned in *Nahj al-Ḥaqq*, which is devoid of any reference to the breaking of the rib. Therefore, ʿAbd al-Zahrā' Mahdī described it as a summarised narration. It becomes evident that ʿAbd al-Zahrā' Mahdī deliberately misled the reader regarding the multiplicity of sources of the narration by attributing it to more than one source, although it refers back to a single source.

Study of the Isnād

This narration does not have a chain of narration. Ibn al-Muṭahhar al-Ḥillī, who narrated this account, did not specify its source nor mention a chain for the narration. There are more than seven centuries between him and this alleged incident; how can a researcher be assured of the accuracy of this story's transmission? Undoubtedly, anyone seeking the truth should not rely on such narrations that lack a chain of narration or reliable verification; this is the least that can be said about such narrations.

[464] *Nahj al-Ḥaqq wa Kashf al-Ṣidq*, pg. 432.
[465] *Al-Hujūm ʿalā Bayt Fāṭimah*, pg. 40.

The Opinion of Imāmiyyah Scholars on the Isnād

Hāshim al-Hāshimī judged this narration as weak and disconnected.[466] The researcher Aṣif Muḥsinī ruled that the narration is not credible. [467]

[466] *Kitāb Ḥiwār maʿa Faḍl Allāh*, pg. 285. Hāshim al-Hāshimī mentioned four narrations, this narration being the fourth one, and he said, "The last three narrations have weak chains of transmission, as is clear, since all of them are transmitted without a chain."

[467] Āṣif Muḥsinī said in *Mashraʿat Biḥār al-Anwār*, vol. 2, pg. 479: "Chapter 5: That visiting him is equivalent to Ḥajj and ʿUmrah, vol. 98, pg. 28. The reliable narrations mentioned are those numbered 1, 8, 9—especially regarding Ibn al-Jahm—and 16 and 55." While the narration numbered 84 in the chapter is considered unreliable according to his view.

What is Attributed to Sayyidunā ʿAlī

The narration of al-Kafʿamī in *al-Miṣbāḥ*[468]

It is reported from ʿAlī that he said:

اللهم صل على محمد وآل محمد، والعن صنمي قريش وجبتيها وطاغوتيها وإفكيها وابنتيهما اللذين خالفا أمرك، وأنكرا وحيك، وجحدا إنعامك، وعصيا رسولك، وقلبا دينك، وحرَّفا كتابك، وأحبا أعداءك، وجحدا آلاءك، وعطَّلا أحكامك، وأبطلا فرائضك، والحدا في آياتك، وعاديا أولياءك، ووالیا أعداءك، وخرّبا بلادك، وأفسدا عبادك، اللهم العنهما وأتباعهما وأولياءهما وأشياعهما ومحبيهما... وعهد نفضوه، وحلال حرّموه، وحرام أحلّوه، وبطن فتقوه، وجنين أسقطوه، وضلع دقّوه، وصكّ مزّقوه، وشمل بدّدوه، وعزيز أذلّوه، وذليل أعزّوه ....

O Allah, send blessings upon Muḥammad and the family of Muḥammad. Curse the two idols of Quraysh, their two impostors, their two tyrants, and their two fabricators who opposed Your command, denied Your revelation, rejected Your favours, disobeyed Your Messenger, altered Your religion, violated Your Book, supported Your enemies, denied Your blessings, neglected Your rulings, and invalidated Your obligations. They deviated from Your verses, harassed Your allies, and allied with Your enemies, destroyed Your lands, and corrupted Your servants. O Allah, curse them, their followers, their allies, their supporters, and their lovers... and the covenant they violated, the lawful they made unlawful, the unlawful they allowed, the womb they ruptured, the foetus they aborted, the

[468] The full title of al-Kaʿfāmī's book is *Jannat al-Amān al-Wāqiyah wa Jannat al-Īmān al-Bāqiyah*, and it is commonly known as *Miṣbāḥ al-Kafʿamī*. Its author is Ibrāhīm ibn ʿAlī al-Kafʿamī, and he completed its writing in the year 895 AH. See *Mir'āt al-Kutub* by al-Tabrīzī, vol. 5, pg. 76.

rib they broke, the sustenance they seized, the shawl they covered, the honoured they humiliated, and the humiliated they honoured... [469]

Study of the Isnād

This text is part of *Duʿā' Ṣanamay Quraysh*, the supplication attributed to ʿAlī, but it has no chain of transmission.

The Opinion of Imāmiyyah Scholars on the Isnād

Āṣif Muḥsinī ruled that the narration is unreliable in his book *Mashraʿat Biḥār al-Anwār*. [470]

Al-Marjaʿ Kamāl al-Ḥaydarī said regarding *Duʿā' Ṣanamay Quraysh*:

لا أصل ولا سند ولا مستند ولا مرجع، ولا يقرأه إلا الجهلة والعوام.

There is no basis, no chain of transmission, no evidence, or reference for it. It is only read by the ignorant and the common people. [471]

Kamāl al-Ḥaydarī also answered a question regarding *Duʿā' Ṣanamay Quraysh*:

دعاء باطل ولا أصل له، ولا قيمة له ونحن نربأ بأئمتنا عن مثل هذه الكلمات.

[469] *Al-Miṣbāḥ* by al-Kafʿamī, pg. 735-737: It was also narrated by Ḥasan ibn Sulaymān al-Ḥillī in *al- Muḥtaḍar*, pg. 111-112 and mentioned before them by Asʿad ibn ʿAbd al-Qāhir in *Rashḥ al-Walā' fī Sharḥ al-Duʿā'*, pg. 126.
[470] *Mashraʿat Biḥār al-Anwār*, vol. 2, pg. 37 and vol. 2, pg. 423.
[471] Official Website of al-Marjaʿ Kamāl al-Ḥaydarī: http://alhaydari.com/ar/2013/07/48794/ From a session of *Muṭāraḥāt fī al-ʿAqīdah* (Part Three), broadcasted on Al-Kawthar TV on 14/07/2013.

It is a false supplication, with no basis or value. We distance our Imāms from such words.[472]

When Ḥaydar Ḥubb Allāh, a professor in the Ḥawzah of Qom, was asked about the authenticity of *Duʿā' Ṣanamay Quraysh*, he replied:

لا يوجد أيّ سند إطلاقًا لهذا الدعاء، ولا ذكر أيّ مصدر تمّ أخذ الدعاء منه وصولًا إلى ابن عباس عن علي عليه السلام، فلا نعرف كيف وصل هذا الدعاء إلى الكفعمي والحلّي والإصفهاني، وتفصلهم عن زمن صدوره حوالي 600 سنة (الإصفهاني)، أو 800 سنة (الحلّي والكفعمي) في الحدّ الأدنى. إنّ فاصل ستة قرون أو ثمانية قرون تحتاج للكثير من الجهد لردم هوّتها على مستوى الإثبات التاريخي والحديثي، والكلام العاطفي أو التسامحي أو الجدلي لا ينفع هنا، بل الأمر بحاجة إلى معطيات ووثائق وقرائن علميّة.

There is absolutely no chain of narration for this supplication, nor is there any reference to a source that can be traced back to Ibn ʿAbbās from ʿAlī. We do not know how this supplication reached al-Kafʿamī, al-Ḥarawī, and al-Iṣfahānī, and they are separated from its supposed time of issuance by approximately 600 years (al-Iṣfahānī) or 800 years (al-Ḥarawī and al-Kafʿamī) in the best estimations. A gap of six or eight centuries requires significant effort to bridge it, especially in terms of historical and ḥadīth evidence. Emotional rhetoric, leniency, or polemics will not suffice here; rather, this matter requires tangible data, documents, and academic evidence.[473]

[472] Official Website of al-Marjaʿ Kamāl al-Ḥaydarī: http://alhaydari.com/ar/2013/04/47258/, from a session of the program: The Legitimacy of Seeking Intercession Through the Prophet During His Life and After His Death (Episode Nine), broadcasted on Al-Kawthar TV on 25/04/2013.
[473] *Iḍā'āt fī al-Fikr wa al-Dīn wa al-Ijtimāʿ*, vol. 5, pg. 169.

Additionally, Ḥubb Allāh comments on the attempt to validate the supplication due to its presence in the book *al-Miṣbāḥ* by al-Kafʿamī:

دعوى أنّ كلّ ما في كتاب مصباح الكفعمي صحيح؛ لأنّه نقله عن كتب معتمدة، غير صحيحة رجاليًّا، وقد فنّدها الباحث الرجالي الشيخ مسلم الداوري في كتابه (أصول علم الرجال بين النظريّة والتطبيق: 217 ـ 220)، والمعروف بين علماء الرجال والحديث الشيعة عدم ثبوت هذه الدعوى، فالكفعمي من المتأخّرين جدًا من حيث الزمان، وإفاداته التوثيقيّة أو التصحيحيّة في مقدّمة كتبه غير ملزمة لسائر العلماء، لاسيما بعد انكشاف مصادره للمحقّقين والتي أخذ منها مروياته، ومنها مصادر فقهيّة متأخّرة، وليست حديثية أصلًا، وكثير منها مراسيل.

The claim that what is in the book *Miṣbāḥ al-Kafʿamī* is authentic because he transmitted it from reliable sources is not valid from a Rijāl perspective. This claim was refuted by the Rijāl scholar Shaykh Muslim al-Dāwarī in his book *Uṣūl ʿIlm al-Rijāl bayna al-Naẓariyyah wa al-Taṭbīq* (217-220). Among Shīʿī scholars of Rijāl and Ḥadīth, it is well-known that this claim is not established. Al-Kafʿamī is considered very late in terms of time and his attestations to the authenticity or reliability of sources in the introductions of his books are not binding on other scholars, especially after investigators uncovered his sources from which he took his narrations. These sources include late fiqh works, which are not originally Ḥadīth-based, and many of them are mursal.[474]

Regarding al-Majlisī's claim of the popularity of the supplication, Ḥaydar Ḥubb Allāh said:

[474] *Iḍāʾāt fī al-Fikr wa al-Dīn wa al-Ijtimāʿ*, vol. 5, pg. 170 - 171.

كما أنّ شهرة هذا الدعاء بين الشيعة ـ كما يقول العلامة المجلسي ـ لا تعني شهرته بين القدماء، إذ لعلّه ناظرٌ إلى زمنه وما هو قريب منه، وإلا فلماذا لا نجد هذا الدعاء في كتب المتقدّمين من علماء الشيعة حتى القرن السابع الهجري؟!، بل حتى بعد القرن السابع الهجري قلّما وجدناه إلى زمن الكفعمي، وأين الدليل على شهرته بين الشيعة، وهو لا عين له ولا أثر في كتبهم القديمة المتوفّرة؟!

Moreover, the popularity of this supplication among the Shīʿah, as al-ʿAllāmah al-Majlisī states, does not necessarily mean it was well-known among the earlier scholars. Perhaps he was referring to his own time or a period close to it. Otherwise, why do we not find this supplication in the works of the early Shīʿī scholars up to the 7th century AH? Even after the 7th century AH, it was rarely found until the time of al-Kafʿamī. Where is the evidence for its popularity among the Shīʿah, when it has no mention or trace in their earlier abundant books? [475]

Ḥaydar Ḥubb Allāh considered that:

ما يخفّف من إمكان الوثوق بصدور هذا الدعاء ـ وهذا عبارة عن قرينة تستحقّ التوقّف عندها ـ هو عدم وجود عين ولا أثر ولا حتى إشارة لهذا الدعاء في كتب الشيعة بمذاهبها في القرون الستة الهجريّة الأولى إطلاقًا وفقًا لما وصلنا منها، رغم جهود ضخمة بُذلت للوصول إلى معلومات قديمة من طرف مناصري هذا الدعاء، فلم يذكر في الكتب الأربعة، ولا في كتب الصدوق، ولا المفيد، ولا المرتضى، ولا الطوسي، ولا الطبري الإمامي، ولا غيرهم، بل حتى الطوسي لم يذكره في كتاب المصباح المخصّص للمندوبات والأدعية والسنن، رغم أنّ في هذه الكتب الكثير من الطعن في الخلفاء الثلاثة الأوائل. كما لم يذكره المشهدي في مزاره إطلاقًا، بل

[475] *Iḍā'āt fī al-Fikr wa al-Dīn wa al-Ijtimāʿ*, vol. 5, pg. 171 - 172.

لعلّه من الغريب أنّ السيد ابن طاووس رغم أنّ أستاذه (وأستاذ نصير الدين الطوسي) الشيخ أسعد بن عبد القاهر الإصفهاني هو شارح هذا الدعاء كما تقدّم، وقد أخذ عنه ابن طاووس وتلمذ على يديه، ورغم أنّ السيد ابن طاووس كتب كثيرًا في الأدعية والمستحبّات، وربما لم يترك شاردة ولا واردة إلا أشار إليها في هذا المجال، ورغم روايته خبر الرضا عليه السلام الذي يشترك مع هذا الدعاء في بعض فقراته، مع ذلك كلّه لم يذكر هذا الدعاء إطلاقًا، ولم يُنقل عنه قول فيه أبدًا، ممّا يضع علامات استفهام كبيرة.

What undermines the possibility of trusting the authenticity of this supplication is the complete absence of any trace or indication of it in Shīʿī texts across all sects in the first six centuries of the Hijrah, according to what has reached us. Despite significant efforts made by proponents of this supplication to find classical information, it was not mentioned in the four main books of Ḥadīth, nor in the works of al-Ṣadūq, al-Mufīd, al-Murtaḍā, al-Ṭūsī, or al-Ṭabarī al-Imāmī, or others. Moreover, al-Ṭūsī did not mention it in his *al-Miṣbāḥ*, which is dedicated to recommended acts, supplications, and traditions, despite containing numerous criticisms of the first three Khulafāʾ. He further added that al-Mashhadī did not mention it at all in his *al-Mazār*. It is strange that even Sayyid Ibn Ṭāwūs, despite the fact that his teacher (and the teacher of Naṣīr al-Dīn al-Ṭūsī), Shaykh Asʿad ibn ʿAbd al- Qāhir al-Iṣfahānī, is considered to be the commentator on this supplication, did not mention it at all. Although Sayyid Ibn Ṭāwūs wrote extensively on supplications and recommended acts, and perhaps did not leave any detail or mention unaddressed in this regard, even though he narrated the narration of al-Riḍā, peace be upon him, which shares some phrases with this supplication, he

nevertheless did not mention this supplication at all, nor did he convey any words about it, which raises significant questions.[476]

If this is clear, then there is no value in the statements of those who disagree and lean towards relying on this supplication among the Imāmī scholars,[477] as they have no academic basis to authenticate this narration.

[476] *Iḍā'āt fī al-Fikr wa al-Dīn wa al-Ijtimāʿ*, vol. 5, pg. 175 - 176.
[477] Like al-Majlisī in *Biḥār al-Anwār*, vol. 30, pg. 394, and al-Marʿashī in *Sharḥ Iḥqāq al-Ḥaqq*, vol. 1, pg. 337.

What is Attributed to Sayyidah Fāṭimah

The Narration of al-Khuṣaybī

Al-Khuṣaybī narrated that Fāṭimah said in her will:

لا يصلِّي عَلَيَّ أمة نقضت عهد الله وعهد أبي رسول الله ﷺ وأمير المؤمنين بعْلي، وظلموني وأخذوا وراثتي، وحرقوا صحيفتي التي كتبها أبي بمِلْك فدك والعوالي.

A nation that broke the covenant of Allah and the covenant of my father, the Messenger of Allah, and Amīr al-Mu'minīn, ʿAlī, should not pray upon me. They wronged me, took my inheritance, and burned the document that my father wrote regarding my share of Fadak and the surrounding areas.

Until she said:

فأخذ عمر السوط من قنفذ مولى أبي بكر، فضرب به عضدي فالتوى السوط من قنفذ مولى أبي بكر، فضرب به عضدي، فالتوى السوط على يدي حتى صار كالدملج، وركل الباب برجله فرده علي وأنا حامل فسقطت لوجهي والنار تسعر، وصفق وجهي بيده حتى انتثر قرطي من أذني، وجاءني المخاض فأسقطت بغير جرم، فهذه أمة تصلِّي عَلَيَّ؟، وقد تبرأ الله ورسوله منها وتبرأت منها.

Then ʿUmar took the whip from Qunfudh, the freed slave of Abū Bakr, and struck my arm with it, causing the whip to coil around my arm until it became like a bracelet. He kicked the door with his foot, and pushed it upon me while I was pregnant, causing me to fall on my face while the fire was burning, and he slapped my face with his hand until my earring fell from my ear. The labour pains came to me and I miscarried without any sin. Is this

the nation that will pray upon me? Allah and His Messenger have disavowed it and I disavow it as well. [478]

Study of the Isnād

This narration has been reported without a chain of narration in the book *al-Hidāyah al-Kubrā*, attributed to al-Ḥusayn ibn Ḥamdān al-Khuṣaybī (who lived in the fourth century). The discussion regarding al-Khuṣaybī and the book *al-Hidāyah* attributed to him has already been mentioned and the scholars of the Imāmiyyah have criticised it.

The Opinion of Imāmiyyah Scholars on the Isnād

Āṣif Muḥsinī ruled that the narration is not reliable in his book *Mashraʿat Biḥār al-Anwār*. [479]

[478] Al-Khuṣaybī: *Al-Hidāyah al-Kubrā*, pg. 178-179; *Irshād al-Qulūb* attributed to al-Daylamī, vol. 2, pg. 362. Regarding the attribution of the second volume of *Irshād al-Qulūb* where this narration is mentioned, there is discussion on this matter—refer to *Biḥār al-Anwār*, vol. 30, pg. 349, quoting from *Irshād al-Qulūb*.
[479] *Mashraʿat Biḥār al-Anwār*, vol. 2, pg. 37.

What is attributed to Sayyidunā al-Ḥasan ibn ʿAlī

The Narration of *al-Iḥtijāj*

Abū Manṣūr al-Ṭabarsī narrated:

ورُوي عن الشعبي، وأبي مخنف، ويزيد بن حبيب المصري ...

> It has been reported from al-Shaʿbī, Abū Mikhnaf, and Yazīd ibn Ḥabīb al-Miṣrī...

And then he mentioned a long narration wherein al-Ḥasan ibn ʿAlī said to al- Mughīrah ibn Shuʿbah:

وأنت الذي ضربت فاطمة بنت رسول الله ﷺ حتى أدميتها، وألقت ما في بطنها، استذلالًا

منك لرسول الله ﷺ ومخالفة منك لأمره، وانتهاكًا لحرمته.

> And you are the one who struck Fāṭimah, the daughter of the Messenger of Allah, until she was injured and lost what was in her womb, out of humiliation towards the Messenger of Allah, in defiance of his command, and in violation of his sanctity.[480]

Study of the Isnād

This narration has appeared in *al-Iḥtijāj* by Abū Manṣūr Aḥmad ibn ʿAlī al-Ṭabarsī without a chain of narration. It is well-known among the Imāmiyyah that the author of the book is Abū Manṣūr Aḥmad ibn ʿAlī ibn Abī Ṭālib al-Ṭabarsī[481] (who lived in the sixth century), as Ibn Shahrāshūb, who passed away in 588 AH, mentioned him as his

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[480] *Al-Iḥtijāj*, vol. 2, pg. 40.

[481] He is not Abū ʿAlī al-Faḍl ibn al-Ḥasan al-Ṭabarsī (d. 548 AH), the author of *Majmaʿ al-Bayān* in Qur'anic exegesis, *Jawāmiʿ al-Jāmiʿ*, and other books. Some of the Shīʿī scholars mistakenly attributed the book *al-Iḥtijāj* to Abū ʿAlī al-Ṭabarsī. This was clarified by Muḥammad Baḥr al- ʿUlūm in his introduction to *al-Iḥtijāj*, vol. 1, pg. 7-8.

teacher. This implies that Abū Manṣūr al-Ṭabarsī lived in the sixth century.[482]

This narration cannot be relied upon due to the lack of a chain of narration, as *al-Iḥtijāj* is devoid of mentioning any chains. Therefore, a number of scholars from the Imāmiyyah have rejected the narrations of the book and criticised them due to the absence of chains

The Marjaʿ Abū al-Qāsim al-Khū'ī stated:

روايات الاحتجاج لا يعتمد عليها من جهة الإرسال.

> The narrations of *al-Iḥtijāj* cannot be relied upon due to their being transmitted without a chain.[483]

He also said:

إن روايات الاحتجاج ضعيفة السند إذ لم يذكر السند فيها.

> The narrations of *al-Iḥtijāj* have weak chains since the chain is not mentioned in them.[484]

Muḥammad Hādī Maʿrifah said:

أما الكتاب فلا يعدو مراسيل لا إسناد لها، أكثرها تلفيقات من روايات نقلية واحتجاجات عقلية، كانت العبرة بذاتها لا بالأسانيد، ومن ثم فإن العلماء يرفضون الأخذ بها كروايات متعبد بها، وإنما هو كلام عقلاني، وإلا فلا اعتبار بكونه منقولًا، الأمر الذي يحط من شأن الكتاب باعتبار كونه سندًا لحوادث تاريخية سالفة.

> As for the book, it does not go beyond being comprised of narrations without a chain; most of them are fabrications from

[482] *Maʿālim al-ʿUlamā'*, vol.1, pg. 249, entry no. 126.
[483] *Mawsūʿat al-Khū'ī, Sharḥ al-ʿUrwah al-Wuthqā – al-Ṣalāh*, vol. 12, pg. 359.
[484] *Miṣbāḥ al-Faqāhah*, vol. 3, pg. 501.

transmitted narrations and rational arguments, with the essence of the argument being what matters, not the chains. Therefore, scholars reject relying on them as credible narrations; rather, they are rational discussions. Otherwise, there is no significance in being transmitted, which undermines the value of the book as a source for historical events.

He further stated:

ويعلّل تأليفه لهذا الكتاب ترغيب أبناء الطائفة في سلوك طريق الحجاج والمجادلة بالتي هي أحسن، فأتى فيه بأنواع الجدل في مختلف شؤون الدين، ناسبا لها إلى عظماء الأمّة كلا أو بعضا، ترويجا لهذه الطريقة الحسنة.

The purpose of composing this book was to encourage the members of the sect to engage in the path of argumentation and debate in the best manner. He included various forms of argumentation in different religious matters, attributing them to the great figures of the Ummah, whether entirely or partly, to promote this commendable approach.

He also noted:

وعليه فهو أشبه بكتاب كلامي من كونه مصدرًا حديثيًا أو تاريخيًا، والعمدة هي الاستدلال بطريقة العقل لا مجرّد النقل.

Consequently, it is more akin to a theological book than a source for Ḥadīth or History; the main focus is on reasoning rather than mere transmission. [(485)]

In summary, his assertion is that the author of *al-Iḥtijāj* fabricated theological and rational arguments in the form of narrations and

[(485)] *Ṣiyānat al-Qur'ān min al-Taḥrīf*, pg. 232.

attributed them to the infallible Imāms to instruct the common people on methods of debate and support their views.

Murtaḍā al-ʿAskarī commented on one of the narrations from *al-Iḥtijāj*:

هذا مما تفرد به صاحب الاحتجاج نقلًا مرسلًا على عادته في إيراد المراسيل، ومن ثم فإن كتابه غير صالح للاعتماد.

> This is something that the author of *al-Iḥtijāj* singularly transmitted in an unsubstantiated manner, as was his habit in presenting unverified narrations. Therefore, his book is not suitable for reliance.[486]

He also stated elsewhere:

مر بنا (في روايات لا أصل لها) أن رواياته أقوال بلا سند.

> We have encountered narrations that lack a foundation and his narrations are statements without a chain.[487]

The Marjaʿ Muḥammad al-Yaʿqūbī declared a narration from this book to be weak, stating:

ضعف سند روايات الاحتجاج.

> The chain of the narrations of *al-Iḥtijāj* is weak.[488]

Some may argue that the author of *al-Iḥtijāj* mentioned in the introduction to his book:

ولا نأتي في أكثر ما نورده من الأخبار بإسناده إما لوجود الإجماع عليه، أو موافقته لما دلت العقول إليه، أو لاشتهاره في السير والكتب بين المخالف والمؤالف.

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[486] *Al-Qur'ān al-Karīm wa Riwāyāt al-Madrasatayn*, vol. 3, pg. 70.
[487] *Al-Qur'ān al-Karīm wa Riwāyāt al-Madrasatayn*, vol. 3, pg. 415.
[488] *Fiqh al-Khilāf*, vol. 6, pg. 202.

We do not present chains for most of the narrations we cite, either due to consensus on them, or because they align with what reason indicates, or due to their well-known status in histories and books among both opponents and supporters.[489]

The response to this is that this statement has not been acknowledged by the majority of Imāmī scholars. None of them have asserted the validity of everything in *al-Iḥtijāj*. Rather, they considered the absence of chains for the narrations as a reason for rejecting them. Thus, ʿAlī Akbar al-Sayfī commented on one of the narrations from *al-Iḥtijāj*:

وأما سندًا، فهي ضعيفة بالارسال، وإن شهد الطبرسي في مقدمة الاحتجاج باشتهار أكثر الروايات المحذوفة إسنادها.

As for the chain, it is weak due to being transmitted without a chain, even though al-Ṭabarsī stated in the introduction to *al-Iḥtijāj* the famousness of most of the narrations which do not have chains.[490]

Fatḥ Allāh Najjār stated:

رغم أن المؤلف ألزم نفسه بأنه لا يذكر في احتجاجه إلا الروايات المعتبرة، ولكنه ـ كما قلنا ـ بحذفه الإسناد سقط كتابه الاحتجاج في مقام الاحتجاج والاستدلال، وهو غير قابل للاعتماد في البحث العلمي.

Although the author committed himself to mention only credible narrations in his arguments, as we said, by omitting the chain, his book *al-Iḥtijāj* falls short in the realm of argumentation and reasoning and it is not suitable for reliance in academic research.[491]

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[489] *Al-Iḥtijāj*, vol. 1, pg. 4.
[490] *Badāʾiʿ al-Buḥūth fī ʿIlm al-Uṣūl*, vol. 6, pg. 188.
[491] *Salāmat al-Qurʾān min al-Taḥrīf*, pg. 442.

Consequently, scholars of the Imāmiyyah have consistently rejected the narrations of *al-Iḥtijāj* due to the lack of chains, as previously noted from a number of them. Thus, *al-Iḥtijāj* is not suitable to use as proof, and therefore, this narration found in it has no significance.

What is attributed to Muḥammad ibn ʿAlī al-Bāqir

The Narration from Tafsīr al-ʿAyyāshī

Al-ʿAyyāshī narrated:

عن بعض أصحابنا، عن أحدهما قال:... فلما قبض نبي الله ﷺ كان الذي كان لما قد قضى من الاختلاف، وعمد عمر فبايع أبا بكر، ولم يُدفن رسول الله ﷺ بعد، فلما رأى ذلك علي عليه السلام ورأى الناس قد بايعوا أبا بكر، خشي أن يفتتن الناس، ففرغ إلى كتاب الله وأخذ يجمعه في مصحف، فأرسل أبو بكر إليه أن تعال فبايع، فقال علي: لا أخرج حتى أجمع القرآن، فأرسل إليه مرة أخرى، فقال: لا أخرج حتى أفرغ، فأرسل إليه الثالثة ابن عم له يقال قنفذ، فقامت فاطمة بنت رسول الله ﷺ عليها تحول بينه وبين علي عليه السلام فضربها، فانطلق قنفذ وليس معه علي عليه السلام، فخشي أن يجمع علي الناس، فأمر بحطب فجعل حوالي بيته، ثم انطلق عمر بنار فأراد أن يحرق على علي بيته وفاطمة والحسن والحسين صلوات الله عليهم، فلما رأى علي ذلك خرج فبايع كارهًا غير طائع.

From some of our companions, from one of the two who said: ... When the Messenger of Allah passed away, what happened occurred due to the disagreement. ʿUmar took the initiative and pledged allegiance to Abū Bakr, while the Messenger of Allah had not yet been buried. When ʿAlī ibn Abī Ṭālib saw that the people had pledged allegiance to Abū Bakr, he feared that the people would be led astray, so he turned to the Book of Allah and began to compile it into a Muṣḥaf. Abū Bakr sent to him saying, "Come and pledge allegiance." ʿAlī replied, "I will not come out until I

have completed the Qur'ān." He sent to him a second time, and ʿAlī said, "I will not come out until I finish." He sent to him a third time with a cousin named Qunfudh. Fāṭimah, the daughter of the Messenger of Allah, stood between him and ʿAlī ibn Abī Ṭālib, and he struck her. Then Qunfudh left without ʿAlī being with him, and he feared that ʿAlī would gather the people, so he ordered firewood to be placed around his house, and then ʿUmar came with fire and intended to burn ʿAlī's house with Fāṭimah and al-Ḥasan and al-Ḥusayn— may Allah's salutations be upon them. When ʿAlī saw that, he came out and pledged allegiance, begrudgingly and unwillingly. [492]

Study of the Isnād

This narration is found without a chain of narration in the book of Tafsīr attributed to al-ʿAyyāshī.

Several Imāmī scholars have criticised this book:

Muḥammad Hādī Maʿrifah stated:

تفسير أبي النضر محمد بن مسعود العياشي (توفي سنة 320) الذي كان من أجمع التفاسير المأثورة، قد أصبح مقطوع الإسناد، حَذَف أسانيده بعض الناسخين لعذر غير وجيه، وبذلك أسقط مثل هذا التفسير الثمين عن الحجية والاعتبار.

The Tafsīr of Abū al-Naḍr Muḥammad ibn Masʿūd al-ʿAyyāshī (who passed away in 320 AH), which was one of the most comprehensive of the transmitted Tafsīrs, has become severed from its chains, as some copyists omitted its chains for an unreasonable excuse, thereby nullifying such a valuable Tafsīr from being authoritative and credible. [493]

[492] *Tafsīr al-ʿAyyāshī*, vol. 3, pg. 69-70.
[493] *Al-Tafsīr wa al-Mufassirūn fī Thawbihī al-Qashīb*, vol. 1, pg. 444-445.

The Marjaʿ Abū al-Qāsim al-Khū'ī described a narration found in *Tafsīr al-ʿAyyāshī* as having a weak chain due to the lack of established credibility for *Tafsīr al-ʿAyyāshī*.[494]

Abū Ṭālib al-Tajlīl al-Tabrīzī noted:

أحاديث تفسير العياشي كلها مرسلات، والحديث المرسل ليس حجة عند الإمامية.

> All narrations in *Tafsīr al-ʿAyyāshī* are mursal; and the mursal narration is not a proof according to the Imāmiyyah.[495]

The Marjaʿ Jaʿfar al-Subḥānī mentioned regarding *Tafsīr al-ʿAyyāshī*:

غير أنّ ناسخ الكتاب في القرون السابقة، جنى على الكتاب جناية علمية لاتغتفر حيث أسقط الأسانيد، وأتى بالمتون، وبذلك سدّ على المحقّقين باب التحقيق.

> Besides, the copyist of the book in previous centuries committed an unforgivable academic crime by omitting the chains and presenting only the texts, this has made it difficult for the researchers to engage in proper investigation.[496]

Murtaḍā al-ʿAskarī remarked about *Tafsīr al-ʿAyyāshī*:

كيف يستدل على روايات لا يعلم من رواها وهل رواها راو غال ضالّ كذّاب.

> How can one verify narrations when the narrator is unknown, and how can it be determined if the narrator is an extremist, misguided, and a liar?[497]

If we overlook that, the chain remains ambiguous, as al-ʿAyyāshī narrates the report from some of the companions without specifying who they are. This further weakens the narration, even if it had a

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[494] *Miṣbāḥ al-Faqāhah*, vol. 5, pg. 290.
[495] *Tanzīh al-Shīʿah al-Ithnā ʿAshariyyah ʿan al-Shubuhāt al-Wāhiyah*, vol. 2, pg. 47.
[496] *Al-Manāhij al-Tafsīriyyah fī ʿUlūm al-Qur'ān*, pg. 154.
[497] *Al-Qur'ān al-Karīm wa Riwāyāt al-Madrasatayn*, vol. 3, pg. 64.

chain, so how can it be trusted when it lacks a connected chain? Therefore, the narration is dismissed.

The Opinion of Imāmiyyah Scholars on the Isnād

Āṣif Muḥsinī ruled the narration to be untrustworthy in his book *Mashraʿat Biḥār al-Anwār*.[498]

[498] *Mashraʿat Biḥār al-Anwār*, vol. 2, pg. 24.

What is Attributed to Jaʿfar al-Ṣādiq

The narration of *Kitāb al-Ikhtiṣāṣ* attributed to al-Mufīd

The author of *Kitāb al-Ikhtiṣāṣ* said:

أبو محمد، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: لما قبض رسول الله ﷺ وجلس أبو بكر مجلسه بعث إلى وكيل فاطمة صلوات الله عليها فأخرجه من فدك فأتته فاطمة عليها السلام فقالت: يا أبا بكر، ادعيت أنك خليفة أبي وجلست مجلسه، وأنك بعثت إلى وكيلي فأخرجته من فدك، وقد تعلم أن رسول الله ﷺ صدق بها عليَّ وأن لي بذلك شهودا، ...

Abū Muḥammad — from ʿAbd Allāh ibn Sinān — from Abū ʿAbd Allāh who said, "When the Messenger of Allah passed away and Abū Bakr took his place, he sent for the agent of Fāṭimah and expelled him from Fadak. Fāṭimah came to him and said, 'O Abū Bakr, you claim to be the successor of my father and have taken his seat. You sent for my agent and expelled him from Fadak, while you know that the Messenger of Allah had given it to me and I have witnesses for that.'"

The narrator continues:

فدعا بكتاب فكتبه لها برد فدك، فقال: فخرجت والكتاب معها، فلقيها عمر فقال: يا بنت محمد، ما هذا الكتاب الذي معك؟، فقالت: كتاب كتب لي أبو بكر برد فدك، فقال: هلمِّيه إلي، فأبت أن تدفعه إليه، فرفسها برجله وكانت حاملة بابن اسمه المحسن، فأسقطت المحسن من بطنها، ثم لطمها، فكأني أنظر إلى قرط في أذنها حين نقفت ثم أخذ الكتاب فخرقه، فمضت ومكثت خمسة وسبعين يوما مريضة مما ضربها عمر، ثم قبضت.

She asked for a letter. He wrote it for her with the deed of Fadak. So, she left with the letter in hand. On her way, she encountered

ʿUmar, who said, 'O daughter of Muḥammad, what is this letter you are carrying?'

She replied, 'It is a letter written for me by Abū Bakr, granting me Fadak.'

He asked, 'Will you give it to me?'

She refused to hand it over to him. He then kicked her with his foot while she was pregnant with a son named al-Muḥsin. As a result, she miscarried al-Muḥsin. Then he slapped her, and I swear, I can still see the earring in her ear when it was torn off. He took the letter and tore it apart. She left and remained ill for seventy-five days due to the beating she had received from Umar, before she passed away." [499]

Study of the Isnād

This report was mentioned in *Kitāb al-Ikhtiṣāṣ*, which is attributed to al-Mufīd with an incomplete chain of narration. However, the attribution of *Kitāb al-Ikhtiṣāṣ* to al-Mufīd is not valid; rather, the book belongs to an unknown author. The book is not reliable, as has been clarified by scholars of the Imāmiyyah who investigated this issue. The Marjaʿ Abū al-Qāsim al-Khū'ī said:

لم يثبت أن كتاب الاختصاص للشيخ المفيد.

It has not been proven that *Kitāb al-Ikhtiṣāṣ* belongs to Shaykh al-Mufīd. [500]

He confirmed this in multiple places. [501] He also said:

[499] *Al-Ikhtiṣāṣ*, pg. 183.
[500] *Muʿjam Rijāl al-Ḥadīth*, vol. 8, pg. 307.
[501] *Muʿjam Rijāl al-Ḥadīth*, vol. 8, pg. 130, vol. 8, pg. 197, 345, vol. 11, pg. 362, 377, and other places.

كتاب الاختصاص لم يثبت اعتباره في نفسه.

Kitāb al-Ikhtiṣāṣ is not proven to be reliable in itself. [502]

He added:

الرواية ضعيفة لعدم ثبوت إسناد كتاب الاختصاص إلى الشيخ المفيد.

The report is weak due to the lack of an established chain of narration of Kitāb al-Ikhtiṣāṣ to Shaykh al-Mufīd. [503]

Additionally, the contemporary Marjaʿ ʿAlī al-Sīstānī said:

كتاب الاختصاص لم تثبت نسبته إلى المفيد.

Kitāb al-Ikhtiṣāṣ has not been proven to be attributed to al-Mufīd. [504]

Ḥusayn Maʿtūq commented on *Kitāb al-Ikhtiṣāṣ*, saying:

وهذا الكتاب لم يذكره أحد من المتقدمين ممن ترجم الشيخ المفيد (قدس سره)، ولكن في نسخة منه تاريخ كتابتها سنة (1055 هـ) ذكر كاتبها أنه من مصنفات الشيخ المفيد (قدس سره) وأنه استخرجه من كتاب الاختصاص للشيخ أبي علي أحمد بن الحسين بن أحمد بن عمران المعاصر للشيخ الصدوق، ولا علم لنا بحال هذا الكاتب، فضلًا عن الفاصل الزمني بينه وبين الشيخ المفيد، وعدم وجود إسناد متصل إليه، ولذا حكم غير واحد من المحققين منهم السيد المحقق الخوئي (قدس سره) إلى عدم ثبوت نسبة الكتاب إليه.

None of the early scholars who wrote biographies of Shaykh al-Mufīd mentioned this book (may Allah sanctify his soul). However, a manuscript dated 1055 AH mentions that the writer

[502] *Muʿjam Rijāl al-Ḥadīth*, vol. 8, pg. 355.
[503] *Muʿjam Rijāl al-Ḥadīth*, vol. 9, pg. 101, and see vol, 11 pg. 107.
[504] *Taʿāruḍ al-Adillah wa Ikhtilāf al-Ḥadīth Taqrīran li-Abḥāth ʿAlī al-Sīstānī*, pg. 259.

attributed the book to Shaykh al-Mufīd (may Allah sanctify his soul), stating that he extracted it from *Kitāb al-Ikhtiṣāṣ* by Shaykh Abū ʿAlī Aḥmad ibn al-Ḥusayn ibn Aḥmad ibn ʿImrān, a contemporary of Shaykh al-Ṣadūq. We have no knowledge of the status of this scribe, nor of the temporal gap between him and Shaykh al-Mufīd; and there is no connected chain of transmission to him. Therefore, multiple scholars, including the esteemed investigator al-Khū'ī (may Allah sanctify his soul), ruled that the attribution of the book to him is not established.[505]

Maʿtūq mentioned a group of scholars who denied the attribution of the book to al-Mufīd, among them: the scholar Muḥammad Āṣif Muḥsinī, Muḥammad Bāqir al-Bahbūdī, the scholar Kamāl al-Ḥaydarī, Muḥammad Riḍā al-Sīstānī, Āyat Allāh al-Ṣāghānī, Shaykh al-Zanjānī, and Shaykh Muḥammad al-Amīnī.

ʿAdnān ʿAbbās al-Baṭṭāṭ said:

إن الأدلة على نسبة الكتاب إلى الشيخ المفيد يمكن المناقشة فيها، ثم إن أقدم نسخة مخطوطة موجودة من كتاب الاختصاص وهي التي تعود إلى تاريخ 1055هـ لايوجد فيها علامة تدل على أن الكتاب للشيخ المفيد، وما استند عليه البعض من أن الروايات التي في أول الكتاب تعود إلى الشيخ المفيد نراها ظهرت في النسخ المتأخرة عنها كما في النسخة المؤرخة بتاريخ 1085هـ أي بعد ثلاثين عامًا من اكتشاف الكتاب في نسخة تحمل اسم العيون والمحاسن على أول النسخة، وبعد ثلاث وستون[506] سنة من اكتشاف الكتاب أي بتاريخ 1118هـ، كتب على ظهر الصفحة الأولى من النسخة التي عليها تملك البحراني: مختصر كتاب الاختصاص، ومن هنا نستطيع القول: إن العنوان يمكن أن يكون قد أضيف فيما بعد إلى الكتاب، كما

[505] *Al-Inṣāf fī Masāʾil al-Khilāf*, vol. 1, pg. 139.
[506] The correct term is: *wa sittīn*.

أضيفت الروايات التي يرجع سندها إلى الشيخ المفيد، ثم إن الكتاب عبارة عن دفتر جمعت فيه مجموعة من الروايات والمسائل من كتب متعددة منها ما هو مأخوذ من كتاب الاختصاص تصنيف أبو [507]علي أحمد بن الحسين، ويبقى الجامع لهذا المصنف مجهول[508].

The evidence for the attribution of the book to Shaykh al-Mufīd can be disputed. The earliest manuscript of *Kitāb al-Ikhtiṣāṣ*, dating back to 1055 AH, does not contain any indication that it belongs to Shaykh al-Mufīd. What some have relied upon to assert that the initial reports in the book belong to Shaykh al-Mufīd appears to have been added in later copies, such as the manuscript dated 1085 AH, which is thirty years after the book was discovered in a manuscript bearing the title *al-ʿUyūn wa al-Maḥāsin* at the beginning. After sixty-three years, another manuscript dated 1118 AH bears the ownership mark of al-Baḥrānī, which states, "An abridgment of *Kitāb al-Ikhtiṣāṣ* surfaced." From this, we can deduce that the title might have been added later, as were the reports attributed to Shaykh al-Mufīd. Furthermore, the book appears to be a collection of various reports and issues from multiple sources, some of which are taken from *Kitāb al-Ikhtiṣāṣ* authored by Abū ʿAlī Aḥmad ibn al-Ḥusayn. Thus, the compiler of this work remains unknown.[509]

Ḥaydar Ḥubb Allāh discussed *Kitāb al-Ikhtiṣāṣ* in detail and examined all the arguments used to prove its attribution to al-Mufīd. He concluded:

[507] The correct term is: *Abī ʿAlī.*
[508] The correct term is: *majhūlan.*
[509] Published in the Mīsān Research Journal, vol. 13, article "*Kitāb al-Ikhtiṣāṣ wa Shaykh al-Mufīd bayna al-Nafī wa al-Ithbāt*," issue 25, year 2017, pg. 265.

وبهذا يظهر أنّه لا يوجد دليل مقنع يُثبت انتساب هذا الكتاب للشيخ المفيد، ولا لشيخٍ آخر ثابت الوثاقة والعلم، بل لو ثبت أنّه للمفيد فإحراز صحّة النسخة – بعد ما قلناه – ليس بالأمر السهل أيضاً، ومن ثمّ فلا يمكن الاستناد لمرويّات هذا الكتاب.

> There is no convincing evidence to prove the attribution of this book to Shaykh al-Mufīd or any other reliable scholar. Even if it were proven that it belongs to al-Mufīd, determining the accuracy of the manuscript is not easy; and therefore, the reports in this book cannot be relied upon. [510]

Even if we hypothetically accept the attribution of the book to al-Mufīd, it will not prove the authenticity of this particular report. The chain of narration provided by the author, from Abū Muḥammad to ʿAbd Allāh ibn Sinān, is unknown. This is why Hādī al-Najafī said about the chain of narration:

المفيد رفعه عن أبي محمّد، عن عبد الله بن سنان.

> Al-Mufīd transmitted it from Abū Muḥammad — from ʿAbd Allāh ibn Sinān...[511]

and what al-Najafī meant by "transmitted" (*rafaʿahū*) is that the report lacks a complete chain of narration, as the term "*rafaʿa*" is used for reports with a missing chain. [512] It is known that al-Mufīd, who passed away in 413 AH, could not possibly have narrated from ʿAbd Allāh ibn Sinān, who was a companion of Jaʿfar al-Ṣādiq (who died in 148 AH), with only one intermediary. In any case, this report is not credible due to the unknown chain of transmission.

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[510] *Manṭiq al-Naqd al-Sanadī*, vol. 2, pg. 192.
[511] *Mawsūʿat Aḥādīth Ahl al-Bayt*, vol. 8, pg. 422.
[512] It was mentioned in the book *Muʿjam Muṣṭalaḥāt al-Dirāyah*, pg. 155, that several definitions of marfūʿ are provided, among them: what is missing one or more from the middle or end of its chain of narration, which applies to this report.

What is Attributed to al-Ḥasan al-ʿAskarī

1. The Narration of Farḥat al-Zahrā’

روى ابن أبي العلاء الهمداني الواسطي، ويحيى بن محمد بن حويج البغدادي قالا: تنازعنا في ابن الخطاب واشتبه علينا أمره، فقصدنا جميعًا أحمد بن إسحاق القمي صاحب أبي الحسن العسكري عليه السلام بمدينة قم، فقرعنا عليه الباب، فخرجت علينا صبية عراقية فسألناها عنه، فقالت: هو مشغول بعيده، فإنه يوم عيد، فقلت: سبحان الله، إنما الأعياد أربعة للشيعة: الفطر والأضحى، والغدير، والجمعة، قالت: فإن أحمد بن إسحاق يروي عن سيده أبي الحسن علي بن محمد العسكري عليه السلام أن هذا اليوم يوم عيد، وهو أفضل الأعياد عند أهل البيت عليهم السلام وعند مواليهم، قلنا: فاستأذني عليه وعرِّفيه مكاننا، قالا: فدخلتْ عليه فعرَّفته، فخرج علينا وهو مستور بمئزر يفوح مسكًا، وهو يمسح وجهه، فأنكرنا ذلك عليه، فقال: لا عليكما فإني اغتسلت للعيد، قلنا أولًا: هذا يوم عيد؟، قال: نعم، وكان يوم التاسع من شهر ربيع الأول، قالا: فأدخلنا داره وأجلسنا. ثم قال: إني قصدت مولاي أبي الحسن عليه السلام كما قصدتماني بسر من رأى، فاستأذنت عليه فأذن لي، فدخلت عليه عليه السلام في مثل هذا اليوم، وهو يوم التاسع من شهر ربيع الأول، فرأيت سيدنا عليه وعلى آبائه السلام قد أوعز إلى كل واحد من خدمه أن يلبس ما يمكنهم من الثياب الجدد، وكان بين يديه مجمرة يحرق العود فيها بنفسه، فقلت له: بآبائنا وأمهاتنا يا ابن رسول الله هل تجدد لأهل البيت في هذا اليوم فرح؟، فقال عليه السلام: وأي يوم أعظم حرمة عند أهل البيت من هذا اليوم التاسع من شهر ربيع الأول» ثم ذكر أن هذا اليوم هو يوم مقتل عمر ﷺ، وبدأ يسرد عدة من مثالبه بزعمه،

والتي منها أنه «أحرق بيت الوحي ....، وكذَّب فاطمة بنت رسول الله ﷺ، واغتصب فدك منها ...وأسخط قرة عين المصطفى ولم يرضها،...ولطم وجه الزكية عليها السلام ...

Ibn Abī al-ʿAlā' al-Hamdānī al-Wāsiṭī and Yaḥyā ibn Muḥammad ibn Ḥuwayj[513] al-Baghdādī said, "We had a dispute regarding ʿUmar ibn al-Khaṭṭāb and were unsure about his matter, so we both decided to visit Aḥmad ibn Isḥāq al-Qummī, the companion of Abū al-Ḥasan[514] al-ʿAskarī, in the city of Qum.

We knocked on his door and an Iraqi girl came out to greet us. We asked her about him and she said, 'He is occupied with his festival, as today is a day of celebration.'

I responded, 'Glory be to Allah. There are only four festivals for the Shīʿah: ʿĪd al-Fiṭr, ʿĪd al-Aḍḥā, ʿĪd al-Ghadīr, and Friday.'

She replied, 'Aḥmad ibn Isḥāq narrates from his master, Abū al-Ḥasan ʿAlī ibn Muḥammad al-ʿAskarī, that today is a celebration and it is the greatest celebration for the Ahl al-Bayt and their followers.'

We said, 'Seek permission to enter on our behalf and inform him of our presence.'

She entered upon him and informed him. Then he came out to us, covered with a waistcloth, from which musk was emanating. He was wiping his face. We were surprised by this, and he said, 'There is no problem, for I have washed for the ʿĪd.'

We enquired, 'Is today a day of ʿĪd?'

[513] This is how it was mentioned in *al-Biḥār*, while other sources mentioned the name as Ibn Jurayḥ al-Baghdādī.

[514] This is how it was mentioned in *al-Biḥār*, but there is a clear omission since al-Ḥasan al-ʿAskarī's agnomen is Abū Muḥammad, and the correct term should be: the companion of Abū Muḥammad al-Ḥasan al-ʿAskarī, as mentioned in other sources.

He said, 'Yes, it is the ninth day of the month of Rabīʿ al-Awwal.'

He brought us into his home and made us sit. Then he said, 'I intended to visit my master Abū al-Ḥasan, just as you intended, in Surr Man Ra'ā[515]. I sought permission from him, and he granted it. I entered upon him on this day, the ninth of Rabīʿ al-Awwal. I saw our master instruct each of his servants to wear the finest new clothes they could. In front of him was a censer in which he was burning incense with his own hands. I said to him, 'May our fathers and mothers be sacrificed for you, O son of the Messenger of Allah! Is there joy renewed for the Ahl al-Bayt on this day?'

He said, 'And what day is more sacred for the Ahl al-Bayt than this ninth day of Rabīʿ al-Awwal?' He then mentioned that this day is the day of the killing of ʿUmar and began to recount several of his alleged misdeeds, including that he burned the House of Revelation, denied Fāṭimah the daughter of the Messenger of Allah, usurped Fadak from her, displeased the joy of the Prophet's eye and did not satisfy her, and struck the face of the pure one.'" [516]

Study of the Isnād

This narration is not found in any of the early Shīʿī narrative sources such as the four canonical books, the works of Ibn Bābawayh al-Qummī, al-Mufīd, al-Ṭūsī, or other early Shīʿī scholars. It has no origin in the core narrative sources. Instead, it was transmitted by a number of later Shīʿī scholars from various sources:

[515] Surr Man Ra'ā is the old name of the city of Samarra in Iraq.
[516] *Biḥār al-Anwār*, vol. 31, pg. 120-126.

- Al-Majlisi cites it from the book *Zawā'id al-Fawā'id* by ʿAlī ibn Ṭāwūs,[517] the son, who narrates it without a chain.[518]
- This narration has also been incorrectly attributed to *Dalā'il al-Imāmah* by Muḥammad ibn Jarīr al-Ṭabarī. The reason for this mistake is that Niʿmat Allāh al-Jazā'irī mentions in *al-Anwār al-Nuʿmāniyyah*:

ورويناه من كتاب الشيخ الإمام العالي أبي جعفر محمد بن جرير الطبري قال: المقتل الثاني يوم التاسع من شهر ربيع الأول: أخبرنا الأمين السيد أبو المبارك أحمد بن محمد بن أردشير الدستاني، قال: أخبرنا أبو البركات بن محمد الجرجاني، قال: أخبرنا هبة الله القمي واسمه يحيى، قال: حدثنا أحمد بن إسحاق بن محمد البغدادي، قال: حدثنا الفقيه الحسن بن الحسن السامري، أنه قال: كنت أنا ويحيى بن أحمد بن جريح البغدادي، فقصدنا أحمد بن إسحاق القمي، وهو صاحب الإمام الحسن العسكري عليه السلام ...

And we narrated it from the book of Shaykh al-Imām al-ʿĀlī Abū Jaʿfar Muḥammad ibn Jarīr al-Ṭabarī, who said — the second killing on the ninth day of the month of Rabīʿ al-Awwal was reported to us by al-Amīn al-Sayyid Abū al-Mubārak Aḥmad ibn Muḥammad ibn Ardashīr al-Dastānī who said — we were informed by Abū al-Barakāt ibn Muḥammad al-Jurjānī who said — we were informed by Hibat Allāh al-Qummī, whose name was Yaḥyā, who said — Aḥmad ibn Isḥāq ibn Muḥammad al-Baghdādī reported to us, saying — al-Faqīh al-Ḥasan ibn al-Ḥasan al-Sāmirī told us that he said: "I and Yaḥyā ibn Aḥmad ibn Jurayḥ al-Baghdādī intended to visit Aḥmad ibn Isḥāq al- Qummī, who was a companion of Imām al-Ḥasan al-ʿAskarī."[519]

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[517] He is different from the well-known Ibn Ṭāwūs, the author of *Mahaj al-Daʿawāt*, *Falāḥ al-Sā'il*, and other books.
[518] *Biḥār al-Anwār*, vol 31, pg. 120-126.
[519] *Al-Anwār al-Nuʿmāniyyah*, vol. 1, pg. 108.

Then he mentioned the report. ʿAbd al-Zahrā' al-ʿAlawī mistakenly thought that the Muḥammad ibn Jarīr referred to here is the same al-Ṭabarī to whom the book *Dalā'il al-Imāmah* is attributed. Thus, he attributed the narration to him, saying:

وقد رواه مسندًا الطبري (القرن الرابع) في كتابه دلائل الإمامة.

> It was narrated with a chain by al-Ṭabarī (fourth century) in his book *Dalā'il al-Imāmah*.[520]

Some others followed him in this.[521] This attribution is incorrect, as al-Jazā'irī did not explicitly attribute the report to either the book *Dalā'il al-Imāmah* or its author. He did not clarify which Muḥammad ibn Jarīr al-Ṭabarī is being referred to, so it could refer to the author of *al-Mustarshid*, or it could refer to the author of *Dalā'il al-Imāmah*. Since this narration does not exist in the book *Dalā'il al-Imāmah*, its attribution to its author is incorrect. Moreover, the absence of this narration in the book *al-Mustarshid* prevents it from being attributed to Muḥammad ibn Jarīr ibn Rustam al-Ṭabarī.

- This narration has been attributed to the book *Miṣbāḥ al-Anwār fī Faḍā'il Imām al-Abrār* by Hāshim ibn Muḥammad Maʿān, a Shīʿī scholar from the 6th century. The book is still in manuscript form. The chain of narration in *Miṣbāḥ al-Anwār* reads:

أخبرنا أبو محمد الحسن بن محمد القمي بالكوفة، قال: حدثنا أبو بكر محمد بن جعدويه القزويني، وكان شيخًا صالحًا زاهدًا سنة إحدى وأربعين وثلاثمائة صاعدًا إلى الحج، قال: حدثني محمد بن علي القزويني، قال: حدثنا الحسن بن الحسن الخالدي بمشهد أبي الحسن الرضا (عليه السلام)، قال: حدثنا محمد بن العلاء الهمداني الواسطي، ويحيى بن محمد بن

[520] *Biḥār al-Anwār*, ed. ʿAbd al-Zahrā' Mahdī, vol. 31, pg. 120 (footnote 3).
[521] Sayyid ʿAlī Ashraf in his edition of *al-Muḥtaḍar*, pg. 89 (footnote 1); Jaʿfar Murtaḍā al-ʿĀmilī in *Ma'sāt al-Zahrā'*, vol. 2, pg. 72 (footnote 1).

جريح البغدادي، قالا: تنازعنا في أمر أبي الخطاب محمد بن أبي زينب الكوفي واشتبه علينا أمره، فقصدنا جميعًا أبا علي أحمد بن إسحاق بن سعد الأشعري القمي صاحب أبي الحسن العسكري (عليه السلام) بمدينة قم» وساق الخبر.

Abū Muḥammad al-Ḥasan ibn Muḥammad al-Qummī in Kūfah informed us, saying — Abū Bakr Muḥammad ibn Jadawayh al-Qazwīnī, a pious and ascetic scholar, who was traveling for Ḥajj in the year 341 AH, told me that — Muḥammad ibn ʿAlī al-Qazwīnī said — al-Ḥasan ibn al-Ḥasan al-Khālidī said in the presence of Abū al-Ḥasan al-Riḍā عَلَيْهِ السَّلَامُ — Muḥammad ibn al-ʿAlā' al-Hamdānī al-Wāsiṭī and Yaḥyā ibn Muḥammad ibn Jurayḥ al-Baghdādī reported, "We disputed over the matter of Abū al-Khaṭṭāb[522] Muḥammad ibn Abī Zaynab al-Kūfī and became confused about it, so we all decided to visit Abū ʿAlī Aḥmad ibn Isḥāq al-Qummī, the companion of Imām al-ʿAskarī in the city of Qum." and reported the story.[523]

- This narration was also found in the book *al-ʿAqd al-Naḍīḍ wa al-Durr al-Farīd*, attributed to Muḥammad ibn al-Ḥasan al-Qummī,[524] which states:

[522] This is how it was mentioned in *Miṣbāḥ al-Anwār* and this is also what is found in *Majmūʿ al-Aʿyād* by Abū Saʿīd al-Ṭabarānī al-Nuṣayrī, as will be mentioned later. In other sources: Ibn al-Khaṭṭāb. The closer correct version seems to be Abū al-Khaṭṭāb.

[523] Sayyid ʿAlī Ashraf cited this narration in his edition of *al-Muḥtaḍar*, pg. 89 (footnote 1) and ʿAbd al-Zahrā' al-ʿAlawī referred to it in his commentary on *Biḥār al-Anwār*, vol. 31, pg. 129 (footnote 7), quoting the words of the editor of *al-Muḥtaḍar*.

[524] The editor of the book said: Nothing is known about the life of the author. (Introduction to the edited version of *al-ʿAqd al-Naḍīd*, pg. 7.)

«عن الحسن بن الحسين السامري، قال: كنت أنا ويحيى بن أحمد بن جريح البغداديّ، فتنازعنا في ابن الخطّاب، فاشتبه علينا أمره، فقصدنا أحمد بن إسحاق القمّي صاحب الإمام أبي محمّد الحسن بن علي العسكري (عليهما السلام) بمدينة قم» ثم ذكر الخبر.

From al-Ḥasan ibn al-Ḥusayn al-Sāmirī, who said, "I and Yaḥyā ibn Aḥmad ibn Jurayḥ al-Baghdādī disputed over the matter of Abū al-Khaṭṭāb and became confused about it, so we decided to visit Aḥmad ibn Isḥāq al-Qummī, the companion of Imām al-ʿAskarī in the city of Qum." Then he mentioned the narration. [525]

- Al-Ḥasan ibn Sulaymān al-Ḥillī also mentioned this narration in his book *al-Muḥtaḍar*, quoting:

«ما نقله الشيخ الفاضل علي بن مظاهر الواسطي، عن محمّد بن العلاء الهمداني الواسطي ويحيى بن جريح البغدادي، قالا: تنازعنا في أمر ابن الخطّاب فاشتبه علينا أمره، فقصدنا جميعًا أحمد بن إسحاق القمي صاحب العسكر (عليه السلام) بمدينة قم» وذكر الخبر.

What was transmitted by the Shaykh al-Fāḍil ʿAlī ibn Maẓāhir al-Wāsiṭī — from Muḥammad ibn al-ʿAlā' al-Hamdānī al-Wāsiṭī and Yaḥyā ibn Muḥammad ibn Jurayḥ al-Baghdādī, who said, "We disputed over the matter of Abū al-Khaṭṭāb, and it became confused for us, so we decided to visit Aḥmad ibn Isḥāq al-Qummī, the companion of Imām al-ʿAskarī in the city of Qum." and mentioned the report. [526]

After examining the sources of this narration, it becomes clear that the report contains several defects and that its chain of transmission is disconnected:

[525] *Al-ʿAqd al-Naḍīd wa al-Durr al-Farīd*, pg. 60.
[526] *Al-Muḥtaḍar*, pg. 89.

- ʿAlī ibn Ṭāwūs's narration in *Zawā'id al-Fawā'id* lacks a connected chain of transmission. ʿAlī ibn Ṭāwūs did not mention his chain to the one who narrated the report and there is a gap of three centuries between him and the narrators, as ʿAlī ibn Ṭāwūs was alive until 704 AH.

- The narration reported by al-Jazā'irī from al-Ṭabarī also lacks a connected chain, as al-Jazā'irī did not clarify where he took the narration from and there are several centuries between him and al-Ṭabarī.

- As for the author of *Miṣbāḥ al-Anwār*, Hāshim ibn Muḥammad, he is unknown and has no known biography. Al-Shāhrūdī said about him, "He was not mentioned." [527]

- Moreover, the chain of transmission in the book is definitely not connected. Hāshim ibn Muḥammad narrates in this report from al-Ḥasan al-Qummī, who heard this report from Abū Bakr Muḥammad ibn Jadawayh al-Qazwīnī in the year 341 AH. If we know that Hāshim ibn Muḥammad was alive in the year 552 AH,[528] it becomes clear that there is a clear gap in the chain, as there are more than 200 years between Hāshim ibn Muḥammad and Abū Bakr al- Qazwīnī, making it impossible for him to narrate from him with only one intermediary.

- As for the author of *al-ʿAqd al-Naḍīd*, al-Ḥasan ibn Muḥammad al-Qummī, he is also unknown, and nothing is known about his life. The editor of his book states:

لم يعرف شيء عن حياة المؤلف.

[527] *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, vol. 8, pg. 135.
[528] Al-Ṭihrānī mentioned in *al-Dharīʿah*, vol. 21, pg. 103 that the author of *al-Miṣbāḥ* said, "We were informed by Wajīh al-Dīn Abū al-Ḥasan ʿAlī ibn Muḥammad ibn Aḥmad al-ʿAlawī al-Harawī in Isfahan on the 17th of Dhū al-Ḥijjah 552."

Nothing is known about the life of the author. [529]

He has no biography in the books of Rijāl and the earliest person to mention him is Muḥsin al-Amīn in his *al-Aʿyān*, where he mentions that he was one of the prominent figures of the 7th century or later.[530]The source of Muḥsin al-Amīn is the manuscript of *al-ʿAqd al-Naḍīd*, and thus his reliance on the book itself for the biography is evident, as it is the only source he has for identifying the author. Furthermore, this narration is also transmitted by al-Qummī without a chain of narration.

It could be suggested that al-Ḥasan ibn Muḥammad al-Qummī is the same person who is quoted by Hāshim ibn Muḥammad in *Miṣbāḥ al-Anwār*. However, this is strange because al-Ḥasan ibn Muḥammad al-Qummī, in this narration, heard from Abū Bakr al-Qazwīnī in 341 AH, which would imply that he lived in the 4th century and, at most, may have lived into the early 5th century. On the other hand, the author of *al-ʿAqd al-Naḍīd* quotes narrators who lived into the mid-6th century, such as Abū al-Mu'ayyad al- Khawārizmī (d. 568 AH), Abū Muḥammad al-Khuzāʿī al-Rāzī (d. around 510 AH), and al-Fattāl al-Naysābūrī (who lived in the 6th century). [531] Therefore, it is impossible that they are the same person unless the book is misattributed to him and was actually authored by someone from the 6th century, though further research into this issue is difficult and unlikely to contribute much to this investigation, especially since there is only one known manuscript of *al-ʿAqd al-Naḍīd*. [532]

- The narration in *al-Muḥtaḍar* also has an incomplete chain. Shaykh Muḥammad ʿAbbās Duhaynī, a prominent Shīʿī scholar, stated:

[529] Introduction to *al-ʿAqd al-Naḍīd*, pg. 7.
[530] Quoting the introduction of *al-ʿAqd al-Naḍīd,* pg. 7.
[531] Introduction to *al-ʿAqd al-Naḍīd*, pg. 8-9.
[532] Introduction to *al-ʿAqd al-Naḍīd*, pg. 10.

السند الساقط بين عليّ بن مظاهر الواسطي ومحمد بن العلاء الهمداني الواسطي؛ إذ يفصل بينهما ما لا يقلّ عن خمسة قرون، فالسند الساقط يتكوَّن في أقلّ تقدير من خمسة رجال. وهذا إعضالٌ كبير.

The missing link in the chain between ʿAlī ibn Maẓāhir al-Wāsiṭī and Muḥammad ibn al-ʿAlā' al-Hamdānī is at least five centuries apart. This missing link would consist of at least five individuals. This is a significant issue in terms of authenticity. [533]

Even if we overlook these issues, the core of the narration relies on the figures of Muḥammad ibn al-ʿAlā' al-Hamdānī al-Wāsiṭī and Yaḥyā ibn Muḥammad ibn Jurayḥ or Ḥuwayj, as mentioned in *Zawā'id al-Fawā'id* and *Miṣbāḥ al-Anwār*. In the versions of the narration transmitted by al-Jazā'irī from al-Ṭabarī and by al- Qummī in *al-ʿAqd al-Naḍīd*, Yaḥyā ibn Muḥammad ibn Jurayḥ is replaced by al- Ḥasan ibn al-Ḥusayn al-Sāmirī!

However, even assuming that these three individuals did narrate the story, it does not benefit the chain of transmission because all three are unknown figures in the Shīʿī biographical books. Muḥammad ibn al-ʿAlā' al-Hamdānī, Yaḥyā ibn Muḥammad ibn Jurayḥ, and al-Ḥasan ibn al-Ḥusayn al-Sāmirī are not mentioned in the Shīʿī Rijāl literature, as noted by al-Shāhrūdī, who commented on each of them, "They were not mentioned." [534]

[533] Yawm Farḥat al-Zahrā': *A Critical Reading*, an article published on the official website of Shaykh Muḥammad ʿAbbās Duhaynī, on Friday, dated 09/12/2016.http://dohaini.com/?p=2162

[534] See consecutively: *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, vol. 7, pg. 210, vol. 8, pg. 193, vol. 2, pg. 371. Shaykh al-Shahārūdī tried to correct the situation of Yaḥyā ibn Muḥammad ibn Jurayḥ in another place, relying on his narration of this report. He said vol. 8, pg. 229, "It contains indications of his goodness and perfection and that cannot be overlooked." However, authenticating a narrator based on his own narration is laughable, as mentioned by al-Khū'ī in *Muʿjam Rijāl al-Ḥadīth*, vol. 1, pg. 280.

Dr. Ḥasan Anṣārī, an Iranian Shīʿī scholar, believes that the origin of this narration lies in the Nuṣayrī tradition. He points out that this narration, with the same chain, can be found in the book *Majmūʿ al-Aʿyād* by Abū Saʿīd al-Maymūn ibn al- Qāsim al-Ṭabarānī al-Nuṣayrī (d. 426 AH). Abū Saʿīd al-Ṭabarānī states:

حدّثنا محمّد بن العبّاس الخراساني، قال: أخبرنا أبو عليّ أحمد بن إسماعيل السّليماني، قال حدّثنا الحسين بن أحمد بن شيبان القزوينيّ، قال: حدّثنا أبو أحمد ابن عليّ الكمنجشي، قال: حدّثنا محمّد بن العلاء الهمداني الواسطي، ويحيى بن محمّد بن جذع البغداديّ، قال: تنازعنا في باب أبي الخطّاب، فاشتبه علينا أمره، فقصدنا جميعًا أحمد بن إسحاق القمّي صاحب العسكري عليه السلام بمدينة قم، فقرعنا عليه الباب...

Muḥammad ibn al-ʿAbbās al-Khurāsānī narrated to us, saying — Abū ʿAlī Aḥmad ibn Ismāʿīl al-Sulaymānī informed us, who said — al-Ḥusayn ibn Aḥmad ibn Shaybān al-Qazwīnī narrated to us, saying — Abū Aḥmad ibn ʿAlī al-Kamanjashī narrated to us, saying — Muḥammad ibn al-ʿAlā' al-Hamdānī al-Wāsiṭī and Yaḥyā ibn Muḥammad ibn Jadhʿ al-Baghdādī narrated to us, saying, "We disputed regarding the matter of Abū al-Khaṭṭāb, and it became unclear to us, so we all went to Aḥmad ibn Isḥāq al-Qummī, the companion of al-ʿAskarī (peace be upon him), in the city of Qum, and we knocked on his door." [535]

This supports the theory that the original source of this narration comes from the Nuṣayrī tradition, narrated by one of their scholars in the 5th century in a book filled with exaggerations. It then infiltrated the Shīʿī tradition in later centuries. [536]

[535] *Majmūʿ al-Aʿyād al-Manshūr Ḍimna Silsilat al-Turāth al-ʿAlawī*, vol. 3, pg. 336.
[536] Article: *A Fictional Narrative about the Ninth of Rabīʿ al-Awwal*, published in Persian on Dr. Ḥasan Anṣārī's website, dated 27/11/1390 Hijri Shamsi according to the

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Muḥammad Āṣif Muḥsinī ruled this narration as weak.[537] The Iranian scholar Dr. Ḥasan Anṣārī wrote an article in which he thoroughly researched the origins of this narration in the books of the Imāmiyyah and concluded by stating that the origin of the narration is from the Nuṣayrī heritage and he considered this narration to be a fictional story.[538]

Ḥaydar Ḥubb Allāh said:

> رواية أحمد بن إسحاق فبصرف النظر عن المناقشة في سندها ومدى صحّتها صدورًا ومضمونًا ومتنًا، وفيها كلام ليس بالقليل، وهي من أهم مستندات ما يُعرف بـ (عيد فرحة الزهراء)، وهي رواية غير معتبرة على المستوى الصدوري، لا على مستوى حجية خبر الثقة ولا الخبر الموثوق.
>
> The narration of Aḥmad ibn Isḥāq, regardless of the discussion about its chain of transmission, its clarity in issuance, content, and text, contains significant issues. It is one of the main sources for what is known as *ʿĪd Farḥat al-Zahrā'*, but it is an unreliable narration in terms of issuance, neither as a trustworthy report nor as a reliable narration.[539]

Muḥammad ʿAbbās Duhaynī said:

Iranian calendar, corresponding to 24 Rabīʿ al-Awwal 1433 AH. The Persian title: *Sar-Nawesht Yak Riwāyat Sākhtagī Darbārah-ye Nuh Rabīʿ*, on Ḥasan Anṣārī's blog at the following link: https://ansari.kateban.com/post/1867 Viewed on 30/10/2022.]

[537] *Mashraʿat Biḥār al-Anwār*, vol, 2, pg. 41.

[538] Article: *A Fictional Narrative about the Ninth of Rabīʿ al-Awwal*, in Persian, on Ḥasan Anṣārī's blog at the following link: https://ansari.kateban.com/post/1867 Viewed on 30/10/2022.]

[539] *Iḍā'āt fī al-Dīn wa al-Fikr wa al-Ijtimāʿ*, vol. 5, pg. 427.

هذه الرواية ضعيفة السند.

This narration has a weak chain of transmission.[540]

The Imāmī Marjaʿ Muḥammad al-Yaʿqūbī explicitly stated that there is no basis for this matter, saying:

الذي أعتقده أن هذا العيد وهذه الفرحة لا أصل لها، والاحتفال به بدعة.

> What I believe is that this celebration and joy have no basis and celebrating it is an innovation.

He also said:

هذه الفرحة وهذا العيد لا أصل له، وليس له وجود في عصر الأئمة المعصومين.

> This joy and this celebration have no basis and it did not exist during the time of the infallible Imāms.[541]

Discussion on the Narration's Text

This narration contains conclusive evidence that it is fabricated and false. Among these are the following:

The claim that ʿUmar ibn al-Khaṭṭāb passed away on the ninth of Rabīʿ al-Awwal is entirely incorrect. Ibn Idrīs al-Ḥillī, the Imāmī scholar, said:

وهذا خطأ من قائله بإجماع أهل التاريخ والسير.

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[540] *Yawm Farḥat al-Zahrā'*: *A Critical Reading*, an article published on the official website of Shaykh Muḥammad ʿAbbās Duhaynī, on Friday, dated 09/12/2016. http://dohaini.com/?p=2162
Viewed on 30/10/2022.]

[541] *Article Farḥat al-Zahrā'*, published in the al-Ṣādiqīn newsletter, issue 81, pg. 3. Digital copy available on the website of Marjaʿ Muḥammad al-Yaʿqūbī at the following link: https://yaqoobi.com/arabic/index.php/permalink/1870.html
Viewed on 30/10/2022.

This is a mistake made by its narrator, according to the consensus of the historians and biographers. [542]

It is mentioned in this narration:

وأمرت الكرام الكاتبين أن يرفعوا القلم عن الخلق كلهم ثلاثة أيام.

And I commanded the noble scribes to cease writing for all of creation for three days.

There is no doubt that this is false and fabricated.

2. The Narration of al-Ṭirāzī

Ibn Ṭāwūs said:

ذكر الزيارة المشار إليه لمولاتنا فاطمة الزهراء صلوات الله عليها، تقول: ... وصلِّ على البتول الطاهرة، الصديقة المعصومة، التقية النقية، الرضية (المرضية)، الزكية الرشيدة، المظلومة المقهورة، المغصوبة حقها، الممنوعة إرثها، المكسور ضلعها، المظلوم بعلها، المقتول ولدها.

He mentioned the visitation to our Lady Fāṭimah al-Zahrā', in which it is said: ... And send blessings upon the virgin, the pure, the truthful, the infallible, the devout, the pious, the contented, the pleased, the pure, the guided, the oppressed, the overpowered, whose right was usurped, whose inheritance was denied, whose rib was broken, whose husband was wronged, and whose child was killed. [543]

Study of the Isnād

This narration lacks a chain of transmission. Ibn Ṭāwūs transmitted it from Muḥammad ibn ʿAlī al-Ṭirāzī, who lived in the fifth century.

[542] *Al-Sarā'ir*, vol. 1, pg. 419.
[543] Ibn Ṭāwūs: *Iqbāl al-Aʿmāl*, vol. 3, pg. 166.

However, al-Ṭirāzī did not provide a chain of transmission for this narration. Furthermore, al-Ṭirāzī himself does not have a biography in the books of Rijāl, and he is only known through Ibn Ṭāwūs's transmission of his reports. Āghā Buzurk al-Ṭihrānī said:

> المؤلف ممن ليست له ترجمة في الأصول الرجالية للأصحاب ولم نطلع على شخصيته إلا من تأليفه الذي ذكره لنا السيد رضي الدين ابن طاووس بالنقل عنه، ولم توجد نسخة هذا الكتاب بعد عصر السيد ابن طاووس حتى اليوم، بل لم نر النقل عنه في أي موضع آخر عن غير السيد.
>
> The author is someone who does not have a biography in the foundational works of Rijāl by the Shīʿī scholars, and we do not know his identity except through the work mentioned to us by Sayyid Raḍī al-Dīn ibn Ṭāwūs in his transmission. A copy of this book has not been found since the era of Sayyid Ibn Ṭāwūs until today and we have not seen any other mention of it except from him. [544]

Similarly, al-Shāhrūdī said about him, "He was not mentioned." [545]

Al-Jawāhirī summarised an opinion on him, saying, "*Majhūl* (unknown)." [546]

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Hāshim al-Hāshimī ruled it to be weak and mursal. [547] Āṣif Muḥsinī did not include it among the reliable narrations in his work *Mashraʿat Biḥār al-Anwār*. [548]

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[544] *Al-Dharīʿah*, vol. 8, pg. 195.
[545] *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, vol. 7, pg. 234.
[546] *Al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 558.
[547] *Ḥiwār maʿ Faḍl Allāh*, pg. 285.
[548] *Mashraʿat Biḥār al-Anwār*, vol. 2, pg. 477.

Study of the Origins of the Rib-Breaking Narrations and a Study of Their Limited Sources and Chains of Transmission

Some might imagine that the number of narrations regarding the breaking of the rib is large, based on what the abundance of narrations in this regard might suggest. However, what we have gathered in this study, specifically the narrations that explicitly mention the occurrence of the attack on the house of Fāṭimah, along with what is related to it, such as the burning of her house, the breaking of the door, her being struck, and the miscarriage of her unborn child—whether these details are mentioned collectively in some narrations or separately, or if a portion of them is merely alluded to—totals only twenty-one narrations. However, upon closer examination, it becomes evident that this number is much smaller:

The number of narrations in the first category, which consists of those with chains of transmission: **12 narrations**.

The number of narrations in the second category, which are without chains of transmission: **9 narrations**.

If we were to exclude the narrations in the second category, as most of them are transmitted from later centuries and are also without chains of transmission, which renders them devoid of any scholarly value, the number of narrations regarding the story of the breaking of the rib would only amount to 12.

Upon studying the 9 narrations in the second category, we find that they either have broken chains of transmission (as is the case with narrations numbered 6, 7, and 8), or they are completely devoid of any chain, which is the case for the majority of the narrations in this category (those numbered 1, 2, 3, 4, 5, and 9).

Moreover, when we examine the origins of the narrations in the second category, we find that most of them belong to very late centuries. Four narrations trace back to sources from the seventh century (those numbered 1, 2, 8, and 9), and narration number 3 is from the tenth century. Thus, half of these narrations belong to very late compilations. As for the rest, the earliest traces back to the fourth century (narrations numbered 4 and 6), while narration number 7 is from the fifth century and narration number 5 is from the sixth century. Additionally, three narrations were transmitted through intermediaries: narration number 1 exists in a seventh-century source, which quotes an author from the third century; narration number 9 traces back to a seventh-century source quoting a book by an author from the fifth century; and narration number 8 is transmitted by a twelfth-century source quoting an author from the seventh century. Therefore, 3 of the 8 narrations originate from one intermediary source, namely ʿAlī ibn Mūsā ibn Ṭāwūs.

When we closely examine the works containing the narrations of the second category, we find another issue: 5 out of the 8 books that contain the rib-breaking narrations are unreliable:

The problem either lies with the author of the book, as is the case with the first narration, transmitted from *Kitāb al-Waṣiyyah* by ʿĪsā ibn al-Mustafād, or with the fourth narration, transmitted from *Kitāb al-Hidāyah*, attributed to al-Khuṣaybī, and the seventh narration, attributed to *Kitāb al-Ikhtiṣāṣ*, whose author is unknown.

Or the problem lies with the book itself, either due to the absence of chains, as is the case of the fifth narration, transmitted from *Kitāb al-Iḥtijāj*, or due to the omission of chains of transmission by some copyists, as is the case with the sixth narration, transmitted from *Tafsīr al-ʿAyyāshī*.

Furthermore, the ninth narration's source is unknown, as it was not attributed to anyone. Therefore, the status of the narration remains unknown from the perspective of its source. As for the rest of the

narrations, 2 of them trace back to the Prophet, while the remaining 6 are attributed to ʿAlī, Fāṭimah, al-Ḥasan, al-Bāqir, al-Ṣādiq, and al-ʿAskarī.

In summary, from a scholarly perspective, the narrations in the second category are of no value and should not be given attention. We have merely highlighted their status to prevent the illusion of the multiplicity of their sources from misleading anyone into believing that they have scholarly weight. Therefore, one should not be deceived by this apparent abundance when it comes to the narrations that lack connected chains of transmission.

And when we turn to the narrations from the first category, which are those with chains of transmission, we find that their status does not differ much from those in the second category. This is because their number is seemingly large and varied, but upon investigation, we find that this abundance is also illusory. The 12 narrations from this category all trace back to only 6 sources. One-third of the narrations in this category come from a single book—these are narrations numbered 1, 4, 5, and 6, all of which originate from *Kitāb Sulaym ibn Qays*. Another quarter of the narrations also come from a single book—these are narrations numbered 7, 8, and 11, attributed to *Dalā'il al-Imāmah*. Thus, more than half of the narrations with chains of transmission trace back to just two books: *Kitāb Sulaym ibn Qays* and *Dalā'il al-Imāmah*. The narrations numbered 3 and 10 trace back to *Kāmil al-Ziyārāt*, while the remaining 3 narrations trace back to three different books. Therefore, all 12 narrations depend on just 6 authors.

Upon closer examination of the origins of these narrations, the issue becomes even clearer, as we find that the root of these narrations goes back to only a handful of narrators. This is because we find that narrations 1 and 2 were transmitted through Ibn ʿAbbās; narrations 3 and 10 were transmitted through ʿAbd Allāh ibn ʿAbd al-Raḥmān al-Aṣamm; narrations 4 and 5 were transmitted from ʿAlī with the same meaning; narrations 8 and 11 were transmitted through Muḥammad

ibn Hārūn ibn Mūsā al-Talʿakbarī; narrations 8, 9, and 12 were transmitted through al-Mufaḍḍal ibn ʿUmar; and narrations 7 and 8 were transmitted through Jābir al-Juʿfī. Thus, 11 of the 12 narrations with chains of transmission rely on only 6 narrators.

Furthermore, when we examine the sources from which these narrations were transmitted, we find that this only increases their weakness. Half of the sources from which these narrations were transmitted are from unreliable books. Both *Kitāb Sulaym ibn Qays* and *Dalā'il al-Imāmah*—attributed to al-Ṭabarī, and *al- Hidāyah*—attributed to al-Khuṣaybī, are books that are not reliable, as has been detailed earlier. These three books contain two-thirds of the narrations with chains of transmission, amounting to 8 narrations, which are numbered 1, 4, 5, 6, 7, 8, 9, and 11.

This point is very important, as it undermines the claim of the abundance, fame, or widespread transmission of these narrations, as will be discussed in detail later. If these narrations are of such a low status that they do not even reach the level of fame or *istifāḍah* (widespread transmission), how then could they possibly reach the level of tawātur!

Report on the Weakness of All Chains of Transmission for the Narrations on the Breaking of the Rib

Anyone who studies the narrations regarding the story of the breaking of the rib and applies the Imāmī standards of evaluating narrations must inevitably conclude that these narrations are weak. This is exactly what a group of Imāmī scholars have done. The jurist Muḥammad Āṣif Muḥsinī weakened the majority of the narrations on the breaking of the rib. We have already quoted his judgments on most of these narrations. When Muḥsinī compiled his book *Muʿjam al-Aḥādīth al-Muʿtabarah*, which he filled with the narrations he deemed authentic and which was his last and most comprehensive work, he did not include any narration that establishes the event of the breaking of the rib.

This same conclusion was reached by Muḥammad al-Ḥusaynī, who ruled that the narrations cited by Jaʿfar Murtaḍā al-ʿĀmilī to prove the breaking of the rib were unsound. He stated:

من مجموع الروايات [18] التي تؤكد الاعتداء بالضرب، رواية واحدة فقط تتوفر على الصحة السندية، أما البواقي فهي لا تتوفر على شروط الصحة السندية، لاشتمالها على الإرسال أو ضعف طرقها فضلًا عن صعوبة الالتزام ببعضها.

> Among the totality of the [18] narrations that affirm the assault by beating, only one narration has a sound chain of transmission, while the others do not meet the criteria of chain reliability, either due to interruptions or weaknesses in their chains, not to mention the difficulty in adhering to some of them. [549]

The lone narration that he deemed to have a sound chain is the one found in Dalā'il al-Imāmah, numbered 32 in Jaʿfar Murtaḍā al-ʿĀmilī's

[549] *Hawāmish Naqdiyyah*, pg. 28.

Ma'sāt al-Zahrā'. However, it seems that Muḥammad al-Ḥusaynī's judgment was limited to the chain of transmission only, without considering the reliability of the book's author. Hence, in the second edition of his book, he added critical footnotes and ruled that the author of the book was not reliable, stating:

لو كنا...بصدد مناقشة أصل البحث وموضوع النزاع نفيًا وإثباتًا لأشرنا إلى الإشكال في الرواية الصحيحة المشار إليها رقم (32)، لأن هذه الرواية مروية عن دلائل الإمامة للطبري محمد بن جرير بن رستم ولم يوثق عند رجال التوثيق، مع أنه كان معاصرًا للشيخ الطوسي والنجاشي، نعم وثقه بعض المتأخرين وتحديدًا السيد هاشم البحراني في مدينة المعاجز.

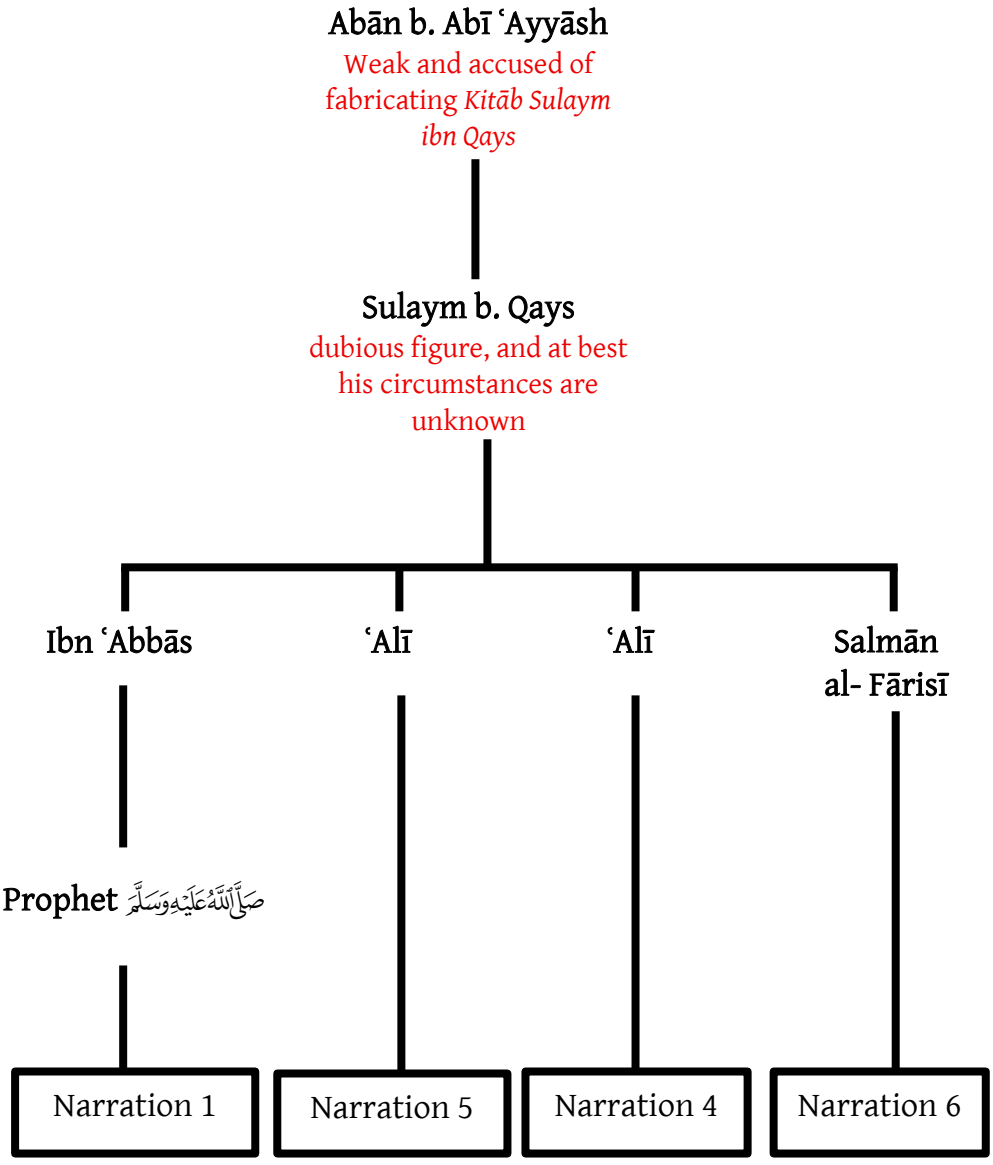
If we were discussing the core of the research, whether affirming or negating it, we would have pointed out the flaw in the so-called 'sound' narration numbered 32, because this narration is reported from *Dalā'il al-Imāmah* by al-Ṭabarī, Muḥammad ibn Jarīr ibn Rustam, who was not authenticated by the scholars of verification. Even though he was a contemporary of Shaykh al-Ṭūsī and al-Najāshī, yes, some later scholars, specifically Sayyid Hāshim al-Baḥrānī in *Madīnat al-Maʿājiz*, authenticated him.[550]

When we scrutinise the chains of transmission of the narrations in the first category, which are those that include chains, we find that all of these chains are weak. Moreover, half of the narrations with chains of transmission are transmitted from books that are criticised for various reasons. Additionally, the rest of these narrations are transmitted by unknown individuals, liars, fabricators, and extremists according to the scholars of Rijāl within the Imāmī tradition.

[550] *Hawāmish Naqdiyyah*, pg. 157, and the previous transmission of al-Tustarī's statement explaining the error of Hāshim al-Baḥrānī, who confused Muḥammad ibn Jarīr al-Ṭabarī, the author of *al- Mustarshid*, with Muḥammad ibn Jarīr, to whom the book *Dalā'il al-Imāmah* was attributed.

The following is a detailed presentation of the weaknesses in the chains of the narrations in the first category, using a tree diagram to clarify the points of weakness in the chains.

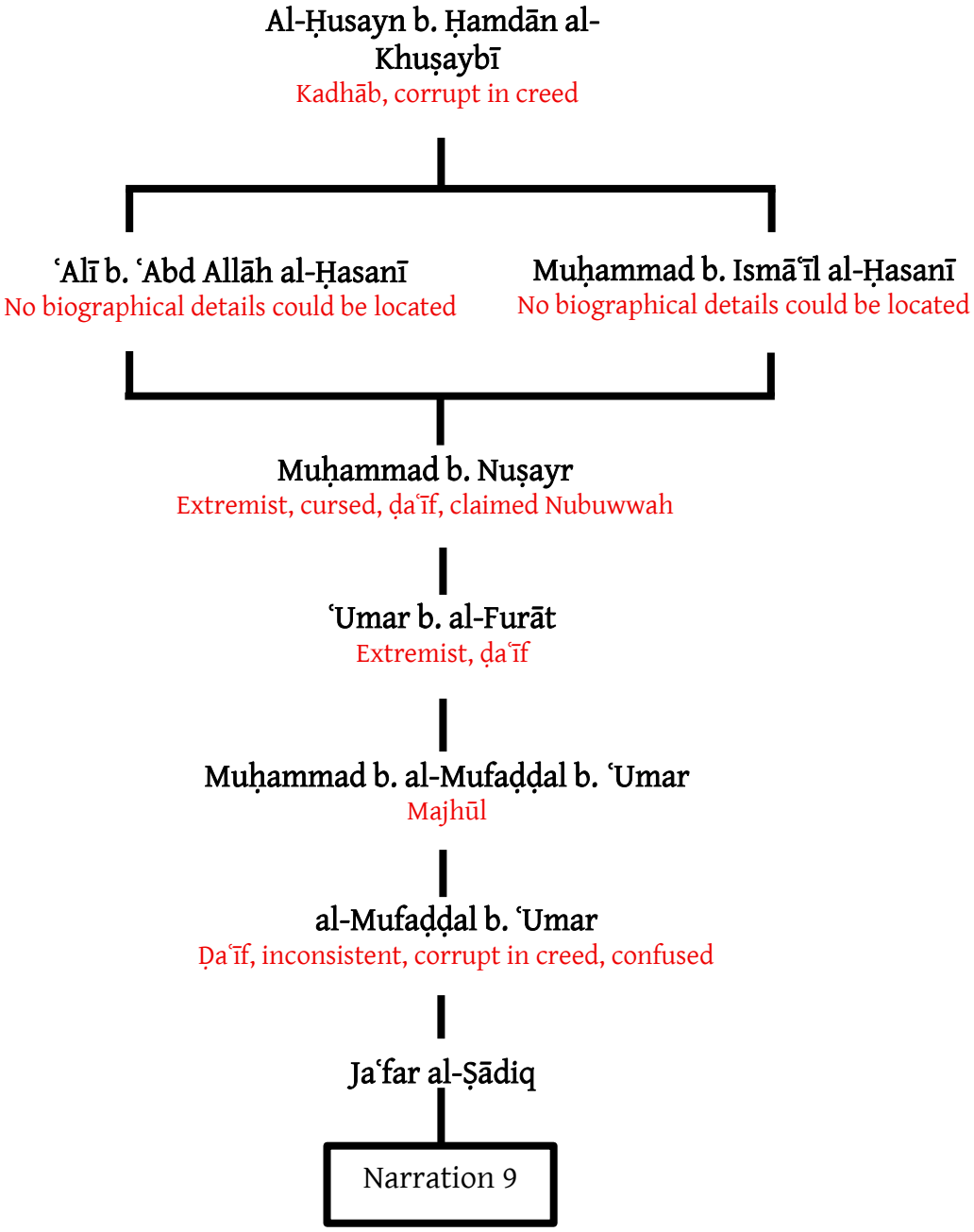
Chain of narrations from Kitāb Sulaym ibn Qays



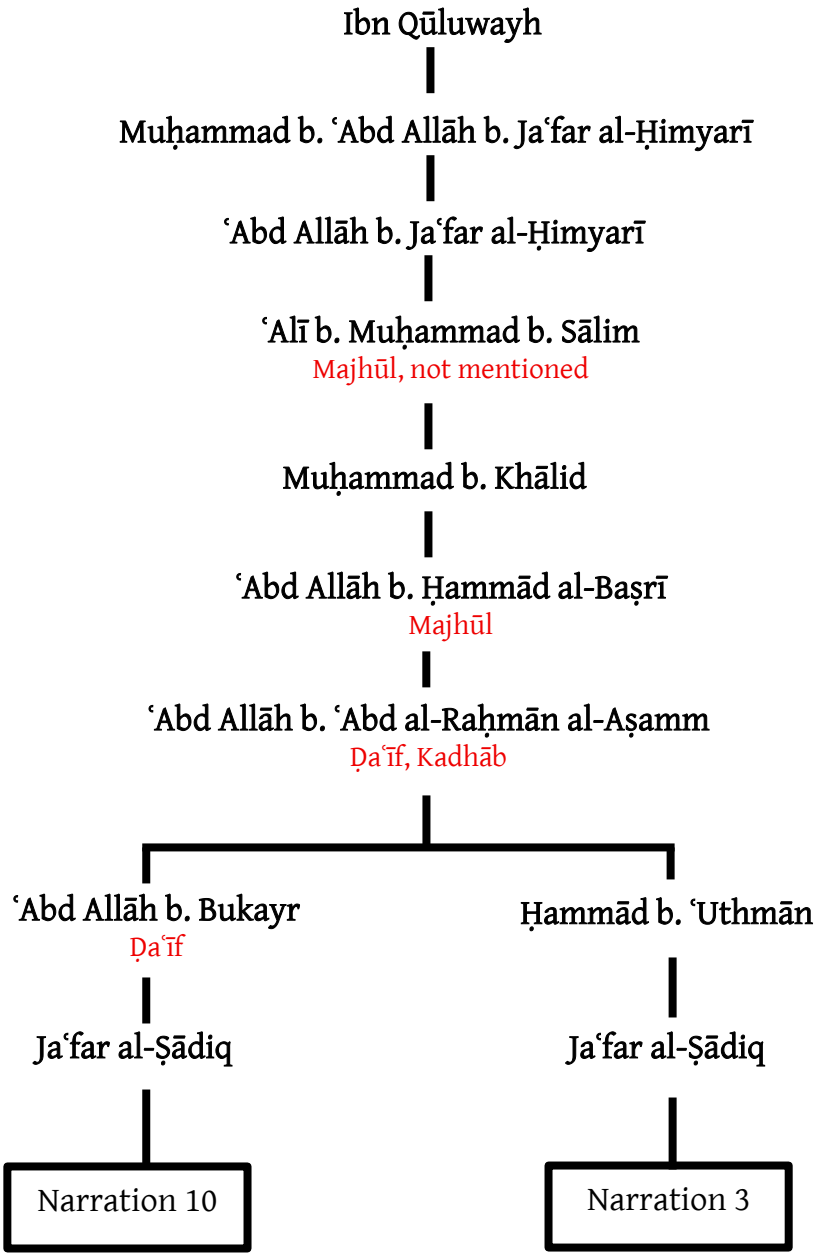
Narration of *Dalā'il al-Imāmah*



Narration of *al-Hidāyah* of al-Khuṣaybī



Narration of *Kāmil al-Ziyārāt*



Narration of *Kanz al-Fawā'id*

Al-Karājikī

Abū al-Ḥasan Muḥammad b. Aḥmad b. Shādhān

Aḥmad b. Shādhān

Ibn al-Walīd

Muḥammad b. al-Ḥasan al-Ṣaffār

Muḥammad b. Ziyād

Al-Mufaḍḍal b. ʿUmar
Ḍaʿīf, inconsistent, corrupt in creed, Confused

Yūnus b. Yaʿqūb

Jaʿfar al-Ṣādiq

Narration 12

Narration of *al-Amālī*

Ibn Bābawayh

ʿAlī b. Aḥmad al-Daqqāq
Majhūl

Muḥammad b. Abī ʿAbd Allāh al-Kūfī

Mūsā b. ʿImrān al-Nakhaʿī
Majhūl

Al-Ḥusayn b. Yazīd al-Nawfalī
Ḍaʿīf, accused of extremism

Al-Ḥasan b. ʿAlī b. Abī Ḥamzah al-Baṭā'inī
Kadhāb, cursed

ʿAlī b. Abī Ḥamzah al-Baṭā'inī
Kadhāb, cursed

Saʿīd b. Jubayr
Ḍaʿīf

Ibn ʿAbbās

Prophet ﷺ

Narration 2

Attempting to Avoid Proving the Story of the Broken Rib with Authentic Chains of Narration

Due to the weakness of these narrations, the supporters of this theory resorted to a curious response, which is that proving the authenticity of the story of the broken rib does not require authentic chains of narration. Jaʿfar Murtaḍā says:

إنه ليس من حق أحد أن يطلب من الناس أن يقتصروا في ما يثيرونه من قضايا على ما ورد عن النبي ﷺ والأئمة (ع) بأسانيد صحيحة، وفق المعايير الرجالية في توثيق رجال السند . . . لأن ذلك معناه أن يسكت الناس كلهم عن الحديث في جل القضايا والمسائل، دينية كانت أو تاريخية أو غيرها. بل إن هذا الذي يطلب ذلك من الناس، لو أراد هو أن يقتصر في كلامه على خصوص القضايا التي وردت بأسانيد صحيحة عن المعصومين، فسيجد نفسه مضطرا إلى السكوت، والجلوس في بيته، لأنه لن يجد إلا النزر اليسير الذي سيستنفده خلال أيام أو أقل من ذلك.

It is not anyone's right to demand that people restrict the issues they raise to what has been narrated from the Prophet and the Imāms with authentic chains of narration, according to the standards of verifying the men in the chain because this would mean that people would remain silent about most issues and matters, whether religious, historical, or otherwise. Moreover, the one who demands this would find himself forced to remain silent and sit in his house, for he would find only a few narrations that would be exhausted within days, if not less.[551]

[551] *Maʾsāt al-Zahrāʾ*, vol. 1, pg. 27.

He also says:

لو أريد الاقتصار في التاريخ على ما صح سنده – حسب المصطلح الرجالي – فلا يمكن إثبات أية حقيقة تاريخية إلا ما شذ وندر.

If we were to limit historical matters to those whose chains are authentic according to the science of Rijāl, no historical truth would be established, except for what is rare. (552)

He objected to the requirement of authentic chains of narration, asking:

هل يجب توفر سند صحيح لكل قضية تاريخية؟!، وكم هو عدد القضايا التي ثبتت كذلك؟ وهل ثبوت أية قضية تاريخية يتوقف على وجود سند صحيح وفق المصطلح الرجالي؟!

Is it necessary to have an authentic chain of narration for every historical matter? How many issues have been established in such a way? Does the confirmation of any historical matter depend on having an authentic chain of narration according to the standards of the science of Rijāl? (553)

Similarly, Hāshim al-Hāshimī says:

إن المقياس في الأخذ بمضمون الروايات ليس هو دومًا صحة السند من ضعفه، فليس كل ما لم يثبت فيه سند صحيح فإن ذلك دليل على صحة طرحه وعدم الأخذ بموجبه، فإنه توجد في بعض الأحيان قرائن داخلية وخارجية تحيط بالرواية وتكتنفها تستوجب الوثوق بالصدور، وتشهد لصحة محتوى الحديث، وهذه القاعدة التي قررها جعفر مرتضى وأنصاره ليست إلا للتنصل من إثبات صحة سائر الروايات التي يستدل بها أنصار أسطورة كسر الضلع، ولذا

(552) *Ma'sāt al-Zahrā'*, vol. 1, pg. 85.
(553) *Ma'sāt al-Zahrā'*, vol. 1, pg. 331.

فهم لم يبيِّنوا أحوال تلك الروايات إلا نادرًا، ولهذا يقول نجيب مروة وهو من – تيار جعفر مرتضى العاملي –: هل سيبقى لنا روايات، وهل سيبقى لنا تاريخ إذًا، خاصة إذا اعتمدنا على الروايات الصحيحة بالمعنى السندي.

> The criterion for accepting the content of narrations is not always the authenticity or weakness of the chain of transmission. Not everything that lacks a sound chain of transmission is automatically proof of its invalidity or disregard. Sometimes, there are internal and external indications surrounding the narration that necessitate trust in its authenticity and testify to the truthfulness of the ḥadīth.[554] This principle, established by Jaʿfar Murtaḍā and his supporters, is merely a way to avoid proving the authenticity of other narrations used by the proponents of the 'Breaking of the Rib' story. Thus, they rarely clarify the status of those narrations.[555] For this reason, Najīb Marwah, who belongs to the school of Jaʿfar Murtaḍā al-ʿĀmilī, says, "Will we still have any narrations left and will we still have any history, especially if we only rely on narrations authenticated through their chains of transmission?"[556]

The truth is that the reason they shy away from adhering to authentic narrations is their awareness that doing so would invalidate many false issues with which they have deceived the public for a long time. If they adhered to clarifying the degree of authenticity of each narration based on its chain, it would become apparent that most of their reliance is on narrations transmitted by weak, accused liars and extremists. Therefore, they avoid discussing chains of narration or

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[554] *Ḥiwār maʿa Faḍl Allāh*, pg. 286.
[555] Jaʿfar Murtaḍā relied on al-Majlisī's rulings to judge the authenticity of some narrations; see: *Maʾsāt al-Zahrāʾ*, vol. 2, pg. 39, 46, 58, and 69.
[556] Ḥattā lā Takūn Fitnah: *Kitāb Marjaʿiyyat al-Marḥalah wa Ghubār al-Taghyīr taḥt al-Mijhar*, pg. 206.

the requirement of authenticity and they even dismiss the narrations of the Imāms of Ahl al-Bayt! Jaʿfar Murtaḍā al-ʿĀmilī establishes a strange principle, saying:

إن ثبوت القضايا لا يتوقف على توفر سند صحيح لها برواية عن المعصومين.

> The confirmation of issues does not depend on having an authentic chain of narration from the infallibles. [557]

This is one of the strange things; [558] and it is sufficient to refute it by quoting the contradiction found in the statements of the Imāmīs themselves. The Imāmī Shaykh Faḍl ʿAlī al-Qazwīnī said, while trying to refute the accusation of Ibn Abī al-Ḥadīd that the Imāmīs are the only ones narrating the story of the broken rib:

إن الإمامية لا ينسبون إلى أبي بكر وعمر وغيرهما إلا ما ورد عن أئمتهم عليهم السلام بأسانيدهم المعتبرة تحرزًا عن الكذب والافتراء عليهما أو على غيرهما.

> The Imāmīs do not attribute to Abū Bakr, ʿUmar, or others, except what has been transmitted from their Imāms, peace be upon them, with their reliable chains, free from lies and slander against them or others. [559]

However, the claim that they rely on authentic chains is baseless, as we have already clarified the status of those chains, which the Marjaʿ Muḥammad Āṣif Muḥsinī ruled as unreliable.

When Jaʿfar Murtaḍā and his counterparts wanted to explain the importance of the issue of the broken rib, they made it among the most significant matters of faith and belief. Yet, when they are asked

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[557] *Maʾsāt al-Zahrāʾ*, vol. 1, pg. 28.

[558] Because Jaʿfar Murtadā al-ʿĀmilī believes that this issue is one of the most important issues of Islam and faith as it pertains to the matter of the Imām and Imāmah... and it is a very serious doctrinal matter, as stated in *Maʾsāt al-Zahrāʾ*, vol. 1, pg. 128.

[559] *Ḥayāt al-Zahrāʾ baʿda Abīhā*, pg. 68.

to prove it with authentic chains from the Imāms, they respond that this is not a requirement, knowing well that if these narrations were subjected to their own standards, they would be discredited.

How can it be conceivable that this issue is fundamental to our intellectual and spiritual life and is connected to something essential in this religion and its importance should not be underestimated or belittled,[560] yet there is no requirement for it to be narrated from the Imāms of the Ahl al-Bayt with authentic chains? Instead, it is only transmitted by the unknown, the weak, the accused, and the extremists!

Jaʿfar Murtaḍā and his supporters claimed the authenticity of some narrations, even though they are all weak, despite their small number. The most important narration relied upon by the supporters of the legend of the broken rib is the narration from the book *Dalā'il al-Imāmah*. We have thoroughly responded to this and clarified that the author of *al-Dalā'il* is unknown and the book is not considered trustworthy. The chains of narration therein contain severe flaws. This is the status of the most authentic narration they rely on. And we have discussed the other narrations in detail.

Therefore, the opponents resorted to other methods to try to prove the authenticity of the narrations of the broken rib. Sometimes they claim trust in their authenticity due to the multiplicity of chains while at other times, they claim the widespread fame of this story. Some even exaggerated, claiming it to be mutawātir. We will explain in detail why this is not true in the upcoming discussions.

[560] *Ma'sāt al-Zahrā'*, vol. 1, pg. 138.

Response to Attempts to Authenticate the Narrations of the Broken Rib

Jaʿfar Murtaḍā al-ʿĀmilī and those who followed him among the supporters of the legend of the broken rib know very well that the narrations they rely on to prove the authenticity of this myth are plagued with serious flaws. Their narrators are between unknown, weak, or liars. Therefore, we find them avoiding any discussion about the chains of these narrations, except for a few rare ones they attempted to authenticate through weak methods. We have refuted their claims in detail when we studied the chains of these narrations, showing that they are all weak in terms of the chain of transmission. Because the supporters of the legend of the broken rib avoid delving into the chains to prevent the common people from noticing their flaws and defects, they resorted to other means to claim the authenticity of these narrations. Their goal is to prove this story regardless of the condition of its narrators, aiming to authenticate these narrations through devious methods so they can escape from proving the authenticity of the chains. Since this method they followed is their last resort to establish the legend of the broken rib, we tracked their claims, refuted them, and demonstrated their invalidity.

Claiming the Broken Rib's Authenticity through Numerous Chains

The supporters of the legend of the broken rib tried to claim the multiplicity of chains for this story to prove its authenticity. Jaʿfar Murtaḍā, responding to Muḥammad al-Ḥusaynī who explained that 18 narrations which explicitly mention the beating of Fāṭimah are not authentic in terms of its chain, said:

إن هذا العدد أي (18) رواية ليس قليلًا، فإن هذا العدد يوجب الوثوق.

This number i.e. 18 narrations is not few; and this number inspires confidence.[561]

The response

We have previously discussed this matter in detail and we said that this abundance is imaginary and has no reality. The claim of numerous chains depends on their authenticity, which we reject. If we limit ourselves to the narrations that are transmitted with reliable chains and found in books free from criticism, we find that out of all the narrations, only four remain. These are the two narrations of Ibn Qūlawayh in *Kāmil al-Ziyārāt*, the narration of Ibn Bābawayh in *al-Amālī*, and the narration of al-Karājakī in *Kanz al-Fawā'id*. However, the two narrations of Ibn Qūlawayh are transmitted with the same chain, which is centred on ʿAbd Allāh ibn ʿAbd al-Raḥmān al-Aṣamm. Therefore, the claim of widespread fame rests only on three chains. So where is the alleged abundance?

As for the other narrations that included chains, they are transmitted from books that are criticised, as is the case with the four narrations from *Kitāb Sulaym ibn Qays*, the three narrations from *Dalā'il al-Imāmah*, and the narration from al-Khuṣaybī. Their presence or absence is the same and they cannot be relied upon to claim the multiplicity of chains.

This led Najīb Nūr al-Dīn to criticise Jaʿfar Murtaḍā al-ʿĀmilī for exaggerating the number of sources to create the illusion of numerous chains. He considered that merely mentioning narrations without conducting historical and narrational criticism and assuming that

[561] *Al-Faḍīḥah*, pg. 65.

quantity compensates for verification are questionable methods that deserve criticism.[562]

He added:

قد يكون الرّواة معروفين بالكذب والوضع والتدليس، عند ذلك، فإنَّ عدد الرّوايات لا يزيد من احتمال الثبوت، ولا يرفع من مستوى التأكيد بشيء.

The narrators may be known for lying, fabricating, and deceiving. In that case, the number of narrations does not increase the likelihood of authenticity, nor does it raise the level of certainty in any way.[563]

Claiming the Authenticity of the Broken Rib Through Fame

Some of the Imāmiyyah attempted to claim the widespread fame of the legend of the broken rib. Abū Jaʿfar al-Ṭūsī said:

والمشهور الذي لا خلاف فيه بين الشيعة: أن عمر ضرب على بطنها حتى أسقطت، فسمى السقط محسنًا، والرواية بذلك مشهورة عندهم. وما أرادوا من إحراق البيت عليها، حين التجأ إليها قوم، وامتنعوا من بيعته، وليس لأحد أن ينكر الرواية بذلك، لأنا قد بينا الرواية الواردة من جهة العامة، من طريق البلاذري، وغيره. ورواية الشيعة مستفيضة به، لا يختلفون في ذلك.

And the well-known (report) that is agreed upon by the Shīʿah is that ʿUmar struck her in the stomach until she miscarried and the fetus was named Muḥsin; the narration of that is famous among them. And when they intended to burn her house as some people had taken refuge with her and refused to give their allegiance, no one can deny this narration, for we have already clarified the narration reported by the general (Sunnī) sources,

[562] *Ma'sāt Kitāb al-Ma'sāt*, pg. 30.
[563] *Ma'sāt Kitāb al-Ma'sāt*, pg. 10.

through al-Balādhurī and others. And the narration of the Shīʿah is widespread and agreed upon among them. [564]

Muḥammad Taqī al-Majlisī said:

قضايا شهادتها بسبب ضرب عمر الباب على بطنها وضرب قنفذ بالسوط عليها، مشهورة عند العامة والخاصة.

The events of her martyrdom due to ʿUmar striking the door on her stomach and Qunfudh striking her with a whip are famous among both the common and the elite. [565]

Muḥammad Bāqir al-Majlisī said:

وردت روايات مستفيضة في ضربها بالسياط وبغمد السيف بحيث صارت مجروحة.

There are numerous narrations about her being struck with whips and with the scabbard of a sword, such that she became injured. [566]

ʿAbd al-Zahrā' Mahdī quoted the above statements from al-Ṭūsī and the two Majlisīs, and then he compiled the statements of several Imāmī scholars to support the claim of the fame of this event. [567]

The Response

1. Refutation of the claim of fame

This alleged fame has no basis in reality, as it is a late development and did not occur until long after the event. The narrative and historical books that reported this incident during the time of the early scholars—meaning from the first century until the end of the fifth century—are very few. The major narrative works that should

[564] *Talkhīṣ al-Shāfī*, vol. 3, pg. 156.
[565] *Rawḍat al-Muttaqīn*, vol. 5, pg. 342.
[566] *Ḥaqq al-Yaqīn*, pg. 189.
[567] *Al-Hujūm ʿalā Bayt Fāṭimah*, pg. 365-367.

have been sources for this report are devoid of it. The most famous of these is *al-Kāfī* by al-Kulaynī, who did not mention the story of the breaking of the rib. Likewise, those who preceded him among the narrators of the Imāmiyyah, such as Muḥammad ibn al-Ḥasan al-Ṣaffār in his book *Baṣā'ir al-Darajāt* and al-Barqī in his book *al-Maḥāsin*, are silent on this matter. What confirms that this story was not famous during the time of the early scholars is that *Nahj al-Balāghah*, one of the most important books dealing with the issue of Khilāfah and allegiance, does not mention anything about the incident of the broken rib. The same observation applies to the historical works. The early historians relied upon by the Imāmiyyah, such as Abū Mikhnaf and Hishām ibn Muḥammad al-Kalbī, do not mention anything about the story of the broken rib. If this story had truly been famous, al-Mufīd would have mentioned it in his book *al-Irshād*, which is considered one of the most important historical works of the Imāmiyyah. However, there is no mention of the broken rib incident in it. Therefore, al-Ṭūsī's claim that the narration of this is famous among them is a clear exaggeration. It is strange that al-Ṭūsī did not narrate anything in his works that proves the story of the broken rib, despite the abundance of his books that have reached us. How could he overlook this famous narration and only mention it when refuting the words of his opponents?

2. The criterion is evidence and authenticity, not mere narration or fame

The important point here is that the standard in disputed issues is to provide evidence and proof of the authenticity of the matter. As for arguing by claiming fame without providing proof or evidence, this is not acceptable in controversial matters. The correct approach is to establish the validity of the claim and then, if fame exists, use it as supporting evidence. Merely relying on fame is not considered proof

by thorough investigators.[568] How many things are claimed to be famous, but upon investigation, it turns out that they have no basis? This is why you often see many scholars of the Imāmiyyah relying on the statement:

رب مشهور لا أصل له.

Perhaps something famous has no basis.[569]

3. The opponents of the legend do not rely on fame in several historical matters

It can be demonstrated that many historical matters have been denied by proponents of the broken rib legend, even when they have reached the level of fame. Some of these matters are based on authentic and clear evidence and denying them is baseless. For instance, the fact that Zaynab, Ruqayyah, and Umm Kulthūm were the daughters of the Prophet صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ.[570] Jaʿfar Murtaḍā al-ʿĀmilī denied this well-established fact, even though it had surpassed the level of fame, to the point that al-Mufīd said about those who disagreed on this matter:

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[568] The scholar al-Khū'ī—who was the absolute leader of the Hawzah of Najaf in his time—is among the most famous to have refuted reliance on the concept of *shuhrah* (fame/popularity) and using it as a means of reasoning. He expanded on this topic in his book *Miṣbāḥ al-Uṣūl*, vol. 2, pg. 141– 146, where he dedicated a discussion to the authority of shuhrah and divided it into three types: shuhrah in transmission, shuhrah in practice, and shuhrah in legal verdicts. He then examined the validity of its authority and rejected all forms of it. See also: *Durūs Tamhīdiyyah fī Tārīkh ʿIlm al-Rijāl ʿind al-Imāmiyyah* by Ḥaydar Ḥubb Allāh, pg. 398.

[569] *Dhikrā al-Shīʿah fī Aḥkām al-Sharīʿah*, vol. 2, pg. 78, al-Baḥrānī: *al-Ḥadā'iq al-Nāḍirah*, vol. 6, pg. 43 and vol. 10, pg. 219, al-Bahbahānī: *al-Rasā'il al-Fiqhiyyah*, pg. 81, al-Khājū'ī: *al-Rasā'il al-Fiqhiyyah*, vol. 2, pg. 55. The statement by Muḥsin al-Amīn in *Aʿyān al-Shīʿah*, vol. 5, pg. 17 will also be mentioned, saying that **the claim regarding the grave of Zaynab al-Kubrā being in Syria is one of the widely held views that lacks any basis.**

[570] Refer to the book: *Zaynab wa Ruqayyah wa Umm Kulthūm Banāt al-Nabī lā Rabā'ibuhū*, from the publications of Mabarrat al-Āl wa l-Aṣḥāb.

المخالف لذلك شاذ بخلافه.

The one who opposes this is an outlier in his opposition. [571]

How can someone who denies that Zaynab, Ruqayyah, and Umm Kulthūm were the daughters of the Prophet ﷺ, despite the existence of authentic narrations from both Sunnī and Imāmī sources and despite the consensus of scholars of genealogy, history, and ḥadīth on this matter, claim to rely on fame to prove the broken rib legend, which is not supported by any authentic chain of transmission at all?

A similar case is the denial by a group of early and contemporary Imāmī scholars of the marriage of Umm Kulthūm al-Kubrā, the daughter of Fāṭimah and ʿAlī, to ʿUmar ibn al-Khaṭṭāb. [572] Despite the fact that the head of the Imāmī scholars of his time, al-Sharīf al-Murtaḍā, said about the marriage of ʿUmar to Umm Kulthūm that it is known and famous; in fact, it is among the necessary matters. [573]

This indicates that fame holds no weight or value among them.

Claiming the Rib Breaking Incident through Tawātur

A group of Imāmī scholars claimed the tawātur of the narrations of the rib breaking incident. Perhaps the most prominent among them is Muḥammad Bāqir al-Majlisī, [574] followed by later scholars such as Faḍl ʿAlī al-Qazwīnī[575] and Nāṣir Ḥusayn al-Hindī, [576] along with a

[571] *Al-Masā'il al-ʿAkbariyyah*, pg. 120.
[572] Refer to: *Nasaban wa Ṣihran Ithbāt Zawāj ʿUmar min Umm Kulthūm*, pg. 178 and 189–200.
[573] Al-Murtaḍā: *Risālat Inkāḥ Amīr al-Mu'minīn Ibnatahū min ʿUmar*, published with al-Mufīd: *Risālat Tazwīj ʿAlī Ibnatahū min ʿUmar*, pg. 31.
[574] *Mir'āt al-ʿUqūl*, vol, 5, pg. 318.
[575] Refer to: *Ḥayāt al-Zahrā' baʿda Abīhā*, pg. 45 and 64.
[576] *Ifḥām al-Aʿdā' wa al-Khuṣūm*, pg. 93.

group of contemporary scholars. [577] Jaʿfar Murtaḍā al-ʿĀmilī exaggerated in his claim of tawātur to the point where he said:

الروايات بمجموعها متواترة عن أهل بيت العصمة، فإذا ضم إليها ما سواها من نصوص فإنها تفوق حد التواتر.

The narrations in their entirety are mutawātir from the infallible Ahl al- Bayt. If we add to them other texts, they exceed the threshold of tawātur! [578]

The Response

1. Refutation of the claim of tawātur for the rib breaking incident

The concept of tawātur in narrations is a subject that has been discussed in the books of terminology of ḥadīth (*muṣṭalaḥ al-ḥadīth*) and the science of ḥadīth transmission (*al-dirāyah*). There is a significant disagreement regarding it, as tawātur is a logical concept that entered the books of legal theory (*uṣūl al-fiqh*), and then moved to the sciences of narration (*ʿulūm al-riwāyah*). The most famous and logically sound definition of tawātur is the one chosen by Zayn al-Dīn al- ʿĀmilī, commonly known among the Imāmīs as al-Shahīd al-Thānī, in his book *al-Riʿāyah Sharḥ al-Dirāyah*, where he says:

ما بلغت رواته في الكثرة مبلغًا، أحالت العادة تواطؤهم– أي اتفاقهم – على الكذب، واستمر ذلك الوصف، في جميع الطبقات حيث يتعدد، بأن يرويه قوم عن قوم، وهكذا إلى الأول. فيكون أوله في هذا الوصف كآخره، ووسطه كطرفيه، ليحصل الوصف: وهو استحالة التواطئ على الكذب، للكثرة في جميع الطبقات المتعددة.

[577] *Ma'sāt al-Zahrā'*, vol. 1, pg. 89, 331, 332, *Khalfiyyāt Kitāb Ma'sāt al-Zahrā'*, vol. 2, pg. 51, *al-Hujūm ʿalā Bayt Fāṭimah*, pg. 311, 328.
[578] *Ma'sāt al-Zahrā'*, vol. 1, pg. 314.

When the narrators of a report reach a certain number, such that it would be impossible by custom for them to agree on a lie, and this description continues across all levels of transmission, with one group narrating from another, and so on until the original source. So, its beginning in this description is like its end, and its middle is like its extremities, resulting in the characteristic which is the impossibility of collusion upon falsehood, due to the large number of narrators in all the multiple levels (of the chain).[579]

Tawātur, according to this definition, is only established if three conditions are met:

I. A large group narrating from another large group.

II. The large number of narrators must exist in every level of the chain of transmission.

Shaykh Akram Barakāt al-ʿĀmilī, an Imāmī scholar, explains:

قد يكون للخبر وسائط كثيرة في النقل، كالأخبار الواردة عن النبي الأكرم ﷺ، فحتى يكون هذا الخبر متواترًا، لا بد أن تتحق الأمور السابقة في كل طبقة من طبقاته، فإذا كانت هذه الأمور متحققة في كل الطبقات ما عدا واحدة، فإن الخبر يعد من أخبار الآحاد لا المتواتر.

مثاله: إذا روى الحديث مئة راو ... عن مئة راو ...، عن مئة راو أيضًا بالشروط المطلوبة، عن أحد الصحابة عن رسول الله ﷺ، فإن هذا الخبر ليس متواترًا.

There may be numerous intermediaries in the transmission of the report, such as the reports transmitted from the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. For this report to be considered mutawātir, the aforementioned conditions must be met in every level of its chain. If these conditions are fulfilled in all but one level, then

[579] *Al-Riʿāyah fī ʿIlm al-Dirāyah*, pg. 62.

the report is classified as *āḥād* (singularly transmitted), not mutawātir. For example, if a hundred narrators report the ḥadīth from a hundred narrators, who report it from another hundred narrators, fulfilling the required conditions, from a single Companion who heard it from the Messenger of Allah ﷺ, then this report is not considered mutawātir. [580]

III. The narrators must not have colluded to fabricate the report.

Achieving tawātur with these conditions is exceedingly rare. Muḥammad al- Ḥusaynī transmitted this definition and then commented:

ولتعسر التوفر على تحقيق التواتر في جميع الطبقات، فقد ادعى البعض ندرة التواتر، إلا في عدد من الأخبار.

Due to the difficulty of meeting the requirements of tawātur in all levels of transmission, some have claimed that tawātur is rare, except in a limited number of reports. [581]

Among those who made this claim is Zayn al-Dīn al-ʿĀmilī, who stated explicitly that he had not come across a mutawātir report with these conditions except rarely. He said:

ولم نتحقق إلى الآن خبرًا خاصًا، بلغ حد التواتر إلا ما سيأتي.

We have not yet confirmed any specific report that has reached the level of tawātur except for what will be mentioned. [582]

He then mentioned the ḥadīth:

من كذب عليَّ متعمدًا.

[580] *Durūs fī ʿIlm al-Dirāyah*, pg. 34.
[581] *Hawāmish Naqdiyyah*, pg. 161.
[582] *Al-Riʿāyah fī ʿIlm al-Dirāyah*, pg. 66.

If it is said: Some scholars have claimed the tawātur of narrations based on the abundance of chains of transmission without fulfilling the conditions of tawātur. The answer to this is that such scholars have been lenient in this matter. Al- Shawkānī said:

قد زعم بعض من لم يكن له كثرة اشتغال بفن الحديث، أن هذا الحديث أعني «من حفظ على أمتي» الخ، متواتر، والذي أوقعه في هذا كثرة طرق الحديث وتعدد من أُسند إليه من الصحابة، وهو لا يعلم أن كل طريق من تلك الطرق مظلمة محشوة بالضعفاء والكذابين والوضاعين، فهي ظلمات بعضها فوق بعض، وهذا مما ينبغي التيقظ له فإن الطرق التي لم تثبت وإن بلغت عددًا متضاعفًا، لا يخرج بها الحديث عن رتبته لو كان مرويا من طريق واحدة، لأن الكاذب لا يعجزه أن يكذب على عشرة أو عشرين من الصحابة، فيروي عنهم حديثا ويسوقه إلى كل واحد منهم بإسناد.

Some, who have not engaged much with the science of Ḥadīth, have claimed that this ḥadīth, "Whoever preserves (knowledge) for my Ummah," etc., is mutawātir. What led them to this misconception is the numerous chains of transmission and the several Companions to whom the ḥadīth is attributed. However, they do not realise that each of these chains is obscure, filled with weak narrators, liars, and fabricators. They are layers of darkness, one above the other. This is something that requires caution because chains that are not reliable, no matter how numerous they may be, do not elevate the ḥadīth beyond its status as if it were narrated through a single chain. A liar is not incapable of fabricating a narration and attributing it to ten or

twenty Companions, transmitting it from each of them with a separate chain. [583]

Shaykh Ibrāhīm al-Lāḥim said:

من اعتمد على مجرد الكثرة لإثبات التواتر وقع في محذور، كما فعل السيوطي في كتابه في الأحاديث المتواترة، فإنه كما تقدم اختار عدد العشرة ليكون الخبر متواترًا، ثم طبق كلام شيخه في أن المتواتر لا يحتاج إلى نظر، فأدخل في الكتاب أحاديث ضعيفة لا تصح.

Whoever relies solely on the abundance of chains to establish tawātur falls into a mistake, as al-Suyūṭī did in his book on mutawātir aḥādīth. As previously mentioned, he chose the number ten as the threshold for a report to be mutawātir. Then he applied his teacher's opinion that mutawātir reports do not require scrutiny and thus included in the book weak narrations that are not valid. [584]

This leniency has also been observed among the Imāmiyyah, as they have frequently claimed tawātur for narrations without verifying the conditions of tawātur. Zayn al-Dīn al-ʿĀmilī pointed this out by saying:

أكثر ما ادعي تواتره من هذا القبيل: ينظر مدعي التواتر إلى تحققه في زمانه، أو هو وما قبله، من غير استقصاء جميع الأزمنة، ولو أنصف لوجد الأغلب خِلو أول الأمر منه، بل ربما صار الحديث الموضوع ابتداءً متواترًا بعد ذلك، لكن شرط التواتر مفقود من جهة الابتداء. ونازع بعض المتأخرين في ذلك، وادعى وجود المتواتر بكثرة وهو غريب.

Most of what has been claimed to be mutawātir falls under this category: the claimant of mutawātir looks at the spread of the ḥadīth in his time or the time before it, without thoroughly investigating all periods. If he were fair, he would find that in

[583] *Wabl al-Ghamām*, vol. 1, pg. 57.
[584] *Sharḥ Nuzhat al-Naẓar*, pg. 63.

most cases, the early stages were devoid of it. Rather, a fabricated ḥadīth might later become considered mutawātir, but the condition of mutawātir is missing from the outset. Some later scholars have disputed this, claiming the existence of a large number of mutawātir reports, which is strange.[585]

Zayn al-Dīn al-ʿĀmilī criticised al-Murtaḍā for describing the narrations about the *naṣṣ* (designation) of ʿAlī as mutawātir. He said:

لا شبهة في أن كل واحد من تلك الأخبار آحاد.

There is no doubt that each of these reports are *āḥād* (solitary).[586]

When al-Jawāhirī claimed the tawātur of narrations specifying the categories upon which Zakāh is obligatory, al-Khū'ī responded:

قد ادعى في الجواهر تواترها، لكن دعوى التواتر مُشكلة لاستدعائها أن يبلغ عدد الرواة في كل طبقة حدًّا يمتنع عادة اشتباههم أو تواطؤهم على الكذب، وليس في المقام كذلك، فإن الرواة في طبقة الإمام (ع) لا يزيدون على أربعة عشر، على أن الطبقة في أول السند لا تشتمل على أكثر من ثلاثة أنفار: الشيخ والكليني والصدوق فإن كلها تنتهي إليهم وما بينهما من الطبقات متوسطات، وهذا المقدار لا ينطبق عليه ضابط التواتر كما لا يخفى.

It was claimed in *al-Jawāhir* that these reports are mutawātir. However, this claim is problematic, as tawātur requires the number of narrators in each level to reach a level where it is impossible by custom for them to err or collude on lying. This is not the case here, as the narrators in the level of the Imām do not exceed fourteen and in the first level of the chain, there are no more than three individuals: al-Shaykh, al-Kulaynī, and al-Ṣadūq. All of these chains end with them, and the intermediate

[585] *Al-Riʿāyah fī ʿIlm al-Dirāyah*, pg. 68.
[586] *Al-Riʿāyah fī ʿIlm al-Dirāyah*, pg. 66.

levels consist of medium numbers, which do not meet the criteria of tawātur, as is evident.[587]

Thus, the application of tawātur to some reports is due to leniency and ignorance of the conditions of tawātur. With this established, know that the claim of the tawātur of the narrations regarding the breaking of the rib is a clear and evident overstatement. It would not be made by anyone who is fair and knowledgeable about the reality of these narrations. The narrations that explicitly mention the breaking of the rib and the miscarriage are few and limited in number. We have already explained in detail that the total number of narrations attributed to the Prophet, his Companions, or the Imāms of the Ahl al-Bayt that mention the incident of the broken rib is only twelve. However, these are derived from six sources, as shown in the following table:

Source	Number of Narrations	Their Numbers
Kitāb Sulaym ibn Qays	4	1-4-5-6
Amālī Ibn Bābawayh al-Qummī	1	2
Kāmil al-Ziyārāt	2	3-10
Dalā'il al-Imāmah	3	7-8-11
Al-Hidāyah	1	9
Kanz al-Fawā'id	1	12

If this is clarified, then how can one claim the tawātur of narrations whose reliance is on only six authors?

When we examine the *ṭabaqāt* of these narrations, we find that all of them are devoid of the condition of equal abundance in each level. In fact, the opposite has occurred, as some narrators are repeated in multiple levels:

[587] *Kitāb al-Zakāh al-Awwal*, pg. 138–139.

The two narrations transmitted from *Kitāb Sulaym ibn Qays* and from the book *al- Amālī* by Ibn Bābawayh are both narrated through Ibn ʿAbbās.

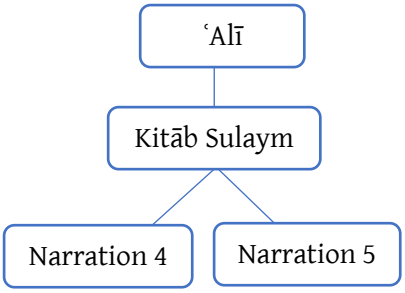
The third and tenth narration, transmitted from the book *Kāmil al-Ziyārāt*, are both narrated through ʿAbd Allāh ibn ʿAbd al-Raḥmān al-Aṣamm.

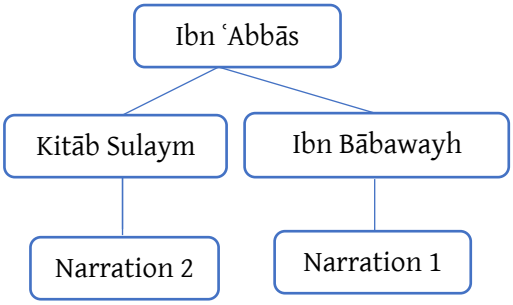
The fourth and fifth narration, transmitted from *Kitāb Sulaym ibn Qays*, are both narrated by ʿAlī with the same meaning.

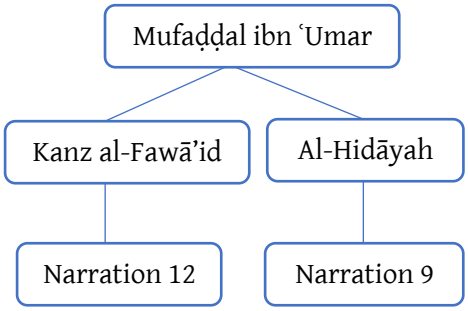
The eighth and eleventh narration, transmitted from the book *Dalā'il al-Imāmah*, are both narrated through Muḥammad ibn Hārūn ibn Mūsā al-Talʿakbarī.

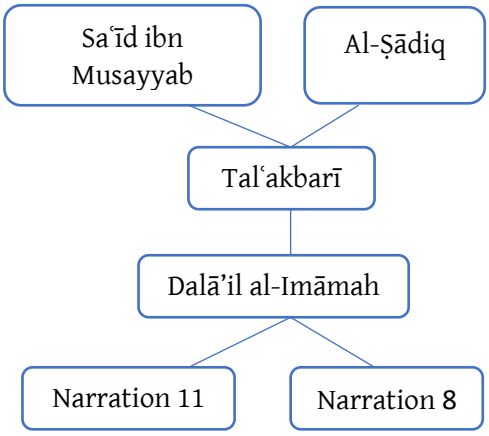
The ninth and twelfth narration, transmitted from *Kanz al-Fawā'id and al-Hidāyah*, are both narrated through al-Mufaḍḍal ibn ʿUmar.

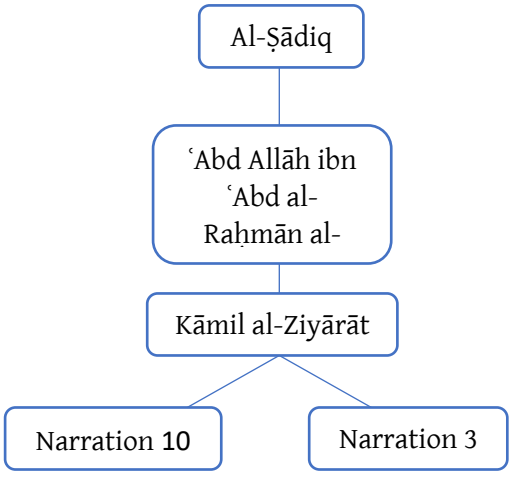
Thus, ten of the twelve are with chains of transmission that can be traced back to only five narrators. So where is the claimed tawātur? We will illustrate this with the following diagram:


ʿAlī
Kitāb Sulaym
Narration 4
Narration 5


Ibn ʿAbbās
Kitāb Sulaym
Ibn Bābawayh
Narration 2
Narration 1


Mufaḍḍal ibn ʿUmar
Kanz al-Fawā'id
Al-Hidāyah
Narration 12
Narration 9


Saʿīd ibn Musayyab
Al-Ṣādiq
Talʿakbarī
Dalā'il al-Imāmah
Narration 11
Narration 8


Al-Ṣādiq
ʿAbd Allāh ibn ʿAbd al-Raḥmān al-
Kāmil al-Ziyārāt
Narration 10
Narration 3

As for the remaining narrations that lack chains of transmission, they cannot be grouped with the musnad narrations to establish tawātur, as this would imply that isnād holds no value in proving tawātur. The very foundation of using tawātur as evidence is built upon the abundance of narrators of a report, with the condition that this abundance exists in all the levels of the chain, such that a large group narrates from another large group. What we have here, however, does not go beyond a *khabar al-wāḥid* (solitary report) being transmitted by another solitary report. The abundance is not realised in any level of the chain of transmission. So how can they claim tawātur?

Objection regarding the lack of need to examine the condition of narrators in mutawātir narrations and the response

Some might object by saying that some scholars claim that in mutawātir narrations, there is no need to investigate the narrators' conditions in the chain of transmission. This objection is often used to justify the claim of tawātur in the narrations about the breaking of the rib. The response is as follows: Those who argue that there is no need to examine the narrators' conditions in mutawātir narrations only apply this to narrations whose tawātur has already been established and that meet the conditions of tawātur. These conditions cannot be verified without looking into the narrators and their chains. Therefore, the condition of tawātur must be verified first, before it can be said that there is no need to investigate the narrators' conditions.

In order for tawātur to be proven, it is essential to verify that the chains are continuous and unbroken and that the narrators are trustworthy. The claim that there is no need to investigate the narrators' conditions in all cases is not the intended meaning when speaking about mutawātir narrations. This has been clarified by a number of scholars within the Imāmī tradition.

Muḥammad Bāqir al-Bahbūdī said:

الخبر المتواتر إنما يوجب العلم، إذا كان رواته سالمين عن الطعن براء عن الاتهام، وأما إذا كان رواته فسقة فجرة، فلا يوجب علمًا ولا عملًا، فإن اجتماع الفساق أولى بالحذر.

The mutawātir narration only leads to certainty if its narrators are free from criticism and accusations. If its narrators are corrupt or sinful, it does not lead to knowledge or action. The presence of sinful narrators requires caution.[588]

Muḥammad al-Ḥusaynī commented on the statement of a certain scholar:

تساءل صاحب الفضيحة: «لماذا يتجاهل السيد الحسيني دائمًا أن الحديث المتواتر، لا حاجة للنظر في سنده».

ولا ندري ماذا يعني بهذا الكلام، فإن كان يعني به أن الخبر بعد ثبوت تواتره لا يكون ثمة حاجة إلى البحث في الأسانيد، فإنه كلام صحيح، لأن التواتر يفيد العلم، ولكن البحث في أصل ثبوت التواتر، لأنه موضع النزاع.

وإن كان يعني أن حساب التواتر لا يتوقف على النظر في الأسانيد، والتدقيق في الرواة والرجال، فهذا أشبه بالانتحار العلمي، على حد تعبيره، الذي يتكرر في كتابه الفضيحة، لأن حساب التواتر بلا إشكال يتوقف على النظر في الرواة وأحوالهم، وذلك لأن احتمال الصدق كما يكبر بسبب عدد المخبرين، كذلك يكبر بسبب نوعية المخبرين، وكذلك في احتمال إلغاء الكذب والخلاف، فإن احتمال الكذب كما أنه يتضاءل بتكثر عدد الرواة، فإنه يتضاءل بنوعية هؤلاء الرواة، ولذلك يتوقف التواتر على المضعف الكمي والكيفي.

[588] *Ṣaḥīḥ Man Lā Yaḥḍuruhū al-Faqīh*, introduction, pg. jīm.

The author of *al-Fadīḥah* asks why Sayyid al-Ḥusaynī always ignores the fact that in a mutawātir narration, there is no need to look at its chain. We do not know what he means by this. If he means that once tawātur is established, there is no need to examine the chain, then that is correct, because tawātur leads to certainty. But the issue is in establishing tawātur itself, which is the point of contention. If he means that the calculation of tawātur does not depend on the examination of the chain and the scrutiny of the narrators, then this is akin to scientific suicide, as he repeatedly expresses in his book *al-Fadīḥah*. Because the evaluation of tawātur unquestionably depends on examining the narrators and their conditions. Just as the probability of truth increases with the number of narrators, it also increases with the quality of the narrators. Similarly, the probability of eliminating lies and disagreements decreases with the number of narrators and the quality of those narrators. Therefore, tawātur depends on both the quantitative and qualitative strength of the narrators. [589]

The Marjaʿ Jaʿfar al-Subḥānī in his notes on the definition of tawātur said:

يؤمن معه من عمدهم على الكذب، ويحرز ذلك بكثرة المخبرين ووثاقتهم، أو كون الموضوع مصروفًا عنه دواعي الكذب، أو غير ذلك.

Certainty in tawātur comes with the absence of intent to deceive, which is achieved through the abundance and reliability of the narrators or by the subject matter being free of motives for lying or other similar conditions. [590]

[589] *Hawāmish Naqdiyyah*, pg. 158.
[590] *Uṣūl al-Ḥadīth wa Aḥkāmuhū*, pg. 32–34, through al-Faḍlī: *Uṣūl al-Ḥadīth*, pg. 73.

ʿAbd al-Hādī al-Faḍlī, after quoting Jaʿfar al-Subḥānī's statement, affirmed:

وهي ملاحظة واردة وجيدة.

This is a valid and insightful observation.[591]

Imāmī scholars have consistently argued that mere abundance of narrators does not absolve the need to investigate their conditions, even if tawātur is claimed. When al-Majlisī claimed tawātur for certain narrations, Muḥammad Āṣif Muḥsinī responded:

ادعى المؤلف أن أصل القصة متواترة تواترًا معنويًا (32: 157)، لكن روايات الباب متعارضة وإسنادها ضعيفة.

> The author claims that the essence of the story is mutawātir in a literal sense (32:157), but the narrations in this section are contradictory and their chains are weak.[592]

A number of Imāmī scholars have claimed the tawātur of narrations about the alteration of the Qur'ān, including Muḥammad Bāqir al-Majlisī,[593] Niʿmat Allāh al- Jazā'irī,[594] Yūsuf al-Baḥrānī,[595] and ʿAdnān al-Baḥrānī.[596] Following them, al-Nūrī al-Ṭabarsī also claimed the tawātur of such narrations in his book *Faṣl al-Khiṭāb*.[597]

However, al-Balāghī responded by saying:

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[591] Al-Faḍlī: *Uṣūl al-Ḥadīth*, pg. 73.
[592] *Masharʿat Biḥār al-Anwār*, vol. 2, pg. 50.
[593] *Mir'āt al-ʿUqūl*, vol. 12, pg. 525.
[594] *Al-Anwār al-Nuʿmāniyyah*, vol. 2, pg. 357.
[595] *Al-Durar al-Najafiyyah*, vol. 4, pg. 83.
[596] *Mashāriq al-Shumūs al-Durriyyah*, pg. 126.
[597] *Faṣl al-Khiṭāb*, stone edition, pg. 251, *Faṣl al-Khiṭāb*, Dār al-Dirāsāt al-Fikriyyah edition, vol. 1, pg. 660, *Faṣl al-Khiṭāb*, Dār al-Intishār al-ʿArabī edition, pg. 584.

إن المحدث المعاصر جهد في كتاب فصل الخطاب في جمع الروايات التي استدل بها على النقيصة، وكثّر أعداد مسانيدها بأعداد المراسيل عن الأئمة عليهم السلام في الكتب كمراسيل العياشي وفرات وغيرها، مع أن المتتبع المحقق يجزم بأن هذه المراسيل مأخوذة من تلك الأسانيد ...، هذا مع أن القسم الوافر من الروايات ترجع أسانيده إلى بضعة أنفار، وقد وصف علماء الرجال كلًّا منهم: إما بأنه ضعيف الحديث فاسد المذهب مجفو الرواية، وإما بأنه مضطرب الحديث والمذهب يعرف حديثه وينكر ويروي عن الضعفاء، وإما بأنه كذاب متهم لا أستحل أن أروي من تفسيره حديثًا واحدًا، وأنه معروف بالوقف وأشد الناس عداوة للرضا عليه السلام، وإما بأنه كان غاليًا كذابًا، وإما بأنه ضعيف لا يلتفت إليه ولا يعوّل عليه ومن الكذابين، وإما بأنه فاسد الرواية يرمى بالغلو، ومن الواضح أن أمثال هؤلاء لا تجدي كثرتهم شيئًا.

The contemporary ḥadīth scholar exerted effort in his book *Faṣl al-Khiṭāb* in compiling the narrations that he used as evidence for deficiency, and he multiplied the number of its chains of transmission by the number of mursal narrations from the Imāms, peace be upon them, in books like the mursal narrations of al-ʿAyyāshī, Furāt, and others. However, a diligent researcher would be certain that these incomplete chains are taken from those chains of transmission. This, while a significant portion of the narrations trace their chains back to a few individuals, each of whom the scholars of Rijāl (ḥadīth criticism) described as either: weak in ḥadīth, corrupt in belief, rejected in narration; or inconsistent in ḥadīth and belief, where his ḥadīth is both recognised and denied, and he narrates from the weak; or as a liar, accused of fabricating, such that I do not permit myself to narrate even one ḥadīth from his tafsīr, and he is known for belief in Waqf and was among the most hostile towards al-Riḍā, peace be upon him; or he was described as an extremist liar; or

weak, not paid attention to or relied upon, and counted among the liars; or corrupt in narration, accused of extremism. It is clear that the abundance of such people is of no benefit. [598]

Fatḥ Allāh al-Muḥammadī classified the narrations used by the author of *Faṣl al- Khiṭāb* to argue for adulteration into several categories, including:

«86 رواية من تفسير علي بن إبراهيم القمي، وسيوافيك الكلام في هذا التفسير المنسوب إلى القمي، حيث ستتحقق من أنه ليس من صنعه، ومقدمته من شخص قد جمع هذا التفسير وهو مجهول.

– 83 رواية من كتاب الكافي، وهي في الأساس من «باب النكت والنتف» وقد حكم المجلسي رحمه الله بتضعيف كل ما في الباب إلّا ستة أحاديث.

– 69 رواية من كتاب «الناسخ والمنسوخ» المنسوب إلى سعد بن عبد الله الأشعري، منها 3 روايات فقط مسندة، والبقية كلها مرسلة ومرفوعة.

86 narrations from *al-Tafsīr* of ʿAlī ibn Ibrāhīm al-Qummī, which will be discussed further, as it will be proven that this tafsīr was not authored by al-Qummī and the introduction was written by an unknown individual.

83 narrations from *al-Kāfī*, most of which belong to a section on various snippets, and al-Majlisī ruled that all but six of them were weak.

[598] *Ālā' al-Raḥmān fī Tafsīr al-Qur'ān*, vol. 1, pg. 26, where al-Balāghī's words were cited by a group of Imāmī scholars such as Muḥammad Hādī Maʿrifah in *Ṣiyānat al-Qur'ān min al-Taḥrīf*, pg. 64, Jaʿfar al- Subḥānī in his book *al-Manāhij al-Tafsīriyyah*, pg. 234, Bāqir Sharīf al-Qurashī in *Fī Riḥāb al-Shīʿah*, pg. 59, Dr. Fatḥ Allāh al-Muḥammadī in his book *Salāmat al-Qur'ān min al-Taḥrīf*, pg. 119, and ʿAlī Āl Muḥsin in his book *Lillāh wa-li-al-Ḥaqīqah*, pg. 468.

69 narrations from *Kitāb al-Nāsikh wa al-Mansūkh*, attributed to Saʿd ibn ʿAbd Allāh al-Ashʿarī, of which only three narrations are linked in a sanad and the rest are mursal and marfūʿ.[599]

Given that the Imāmī scholars reject the tawātur of narrations on the adulteration of the Qur'ān, even though many of these narrations are musnad and some are considered authentic according to their standards, including 80 musnad narrations found in their most reliable books like *al-Kāfī*, it is even more justifiable to reject the claim of tawātur for the narrations on the breaking of the rib, especially since none of them are authentic. *Al-Kāfī* does not narrate any of them. If we borrow the words of al-Balāghī regarding the mutawātir narrations on the breaking of the rib, we can say: A large portion of these narrations trace their chains back to only a handful of individuals, and scholars of Rijāl have described each of them as either weak in narration, or as a liar, or as being accused of exaggeration, or as being unknown. Clearly, the large number of such narrators does not add credibility to these narrations.

2. Rejection of the claim of mutawātir narrations on the breaking of the rib by some scholars of the Zaydiyyah and Imāmiyyah

A number of Zaydī scholars have explicitly rejected the tawātur of the narrations about the breaking of the rib. For example, Yaḥyā ibn al-Ḥasan al-Qurashī said regarding the story of striking Fāṭimah and causing her miscarriage:

لو وقع ذلك لكان نقله ظاهرًا متواترًا لعظمه وغرابته.

Had this event occurred, its transmission would have been widely known and mutawātir due to its magnitude and strangeness.[600]

[599] *Salāmat al-Qur'ān min al-Taḥrīf*, pg. 121.
[600] *Minhāj al-Muttaqīn fī Maʿrifat Rabb al-ʿĀlamīn*, printed in *al-Miʿrāj ilā Asrār al-Minhāj*, vol. 4, pg. 227.

ʿAzīz al-Dīn al-Mu'ayyad commented on Yaḥyā ibn al-Ḥasan al-Qurashī's statement:

لا شك أنها لم تبلغ حد التواتر.

There is no doubt that it did not reach the level of tawātur.[601]

Several Imāmī scholars and their writers also criticised the claim of tawātur for the narrations about the breaking of the rib. Muḥammad al-Ḥusaynī criticized Jaʿfar Murtaḍā al-ʿĀmilī, stating:

لاحظنا على كتابه أنه يعمد إلى إطلاق دعاوى لم تثبت علميا، ولا أثبتها لنا بطريق علمي، من ذلك ما ادعاه العاملي من أن قضية الاعتداء بالضرب مما ثبت بالتواتر.

We noticed that in his book, he tends to make claims that have not been academically proven nor substantiated with a scholarly method, such as his claim that the incident of the assault and beating is mutawātir.[602]

He also stated elsewhere:

ليس ثمة ما يشير إلى تواتر الرواية بخصوص الاعتداء بالضرب على الزهراء.

There is nothing to indicate that the narration regarding the assault on Fāṭimah has reached the level of tawātur.[603]

Najīb Nūr al-Dīn also criticised Jaʿfar Murtaḍā al-ʿĀmilī's method of gathering sources and narrations to prove tawātur, saying:

[601] *Al-Miʿrāj ilā Asrār al-Minhāj*, vol. 4, pg. 236–237.
[602] *Hawāmish Naqdiyyah*, introduction, pg. 13.
[603] *Hawāmish Naqdiyyah*, introduction, pg. 30.

يحدث كثيرًا أن يحشد صاحب الكتاب عدّة مصادر للحديث الواحد، على الرغم من رجوع أكثر هذه المصادر إلى مصدر واحد، فيذكر مثلًا مصدر الرواية من الكتب القديمة، ويذكر أيضًا مصدرها في الكتب المتأخّرة، مع العلم أنَّ الكتب المتأخّرة ترجع إلى الكتب المتقدّمة.

ويحصل كثيرًا أن يذكر أكثر من رواية، مع أنَّها ترجع جميعها إلى رواية واحدة ذات مصدر واحد، كلّ ذلك للإيحاء للقارئ، بأنَّ أدلّة مطلبه مؤكّدة وقاطعة ولا تحتمل الخلاف، ويوهمه بأنَّ الأمر متواتر أو مجمعٌ عليه، علمًا أنّه يوجد بالمقابل روايات معارضة، قد تزيدها في العدد وقد تقلّ عنها، ومع ذلك فإنَّ المؤلّف يعرض عن الأدلّة المعارضة ولا يذكرها.

> It often happens that the author gathers multiple sources for a single narration, even though most of these sources refer back to a single origin. For instance, he might mention the source of a narration from earlier books and then mention its source in later books, even though the later books are derived from the earlier ones. He often presents multiple narrations even when they all trace back to a single narration, in order to give the impression that his evidence is conclusive and irrefutable, leading the reader to believe that the matter is mutawātir or universally agreed upon. Meanwhile, opposing narrations that might increase the number or contradict his claim are ignored.[604]

It becomes clear that the claim of mutawātir narrations on the breaking of the rib has no basis, as these narrations do not meet any of the conditions for tawātur. They appear in a few, limited sources and trace back to narrators no more numerous than the fingers on one's hand. In addition, many of them have broken chains and their

[604] *Ma'sāt Kitāb al-Ma'sāt*, pg. 29.

narrators are either unknown or weak. Such reports cannot be considered authentic, let alone mutawātir.

The Claim of Consensus on the Breaking of the Rib

Jaʿfar Murtadā al-ʿĀmilī[605] and others[606] have claimed that there is consensus on the incident of the broken rib. Their evidence for this claim is the statement of al- Ṭūsī:

> والمشهور الذي لا خلاف فيه بين الشيعة: أن عمر ضرب على بطنها حتى أسقطت، فسمى السقط محسنًا...، ورواية الشيعة مستفيضة به، لا يختلفون في ذلك.
>
> The well-known and undisputed position among the Shīʿah is that ʿUmar struck her belly until she miscarried and the miscarried was named Muḥsin. The narration is widespread among the Shīʿah and there is no disagreement in this matter.[607]

The claim of consensus has been addressed from several angles:

1. The invalidity of the claim of consensus due to dissenting views

The claim of consensus on the incident of the broken rib is incorrect, as there were scholars of the Imāmī sect, both ancient and contemporary, who rejected the story of the broken rib. It has already been mentioned that Abū al-Ḥasan al-ʿUmarī (5th century) was the first to explicitly deny this incident, saying:

> ولم يحتسبوا بمحسن؛ لأنه ولد ميّتًا، وقد روت الشيعة خبر المحسن والرفسة، ووجدت بعض كتب أهل النسب يحتوي على ذكر المحسن، ولم يذكر الرفسة من جهة أعوّل عليها.
>
> They did not consider Muḥsin as a valid miscarriage because he was born dead. The Shīʿah have narrated the story of Muḥsin and

[605] *Maʾsāt al-Zahrāʾ*, vol. 1, pg. 163.
[606] *Al-Hujūm ʿalā Bayt Fāṭimah*, pg. 385, *Ẓalāmāt Fāṭimah al-Zahrāʾ*, pg. 303.
[607] *Talkhīṣ al-Shāfī*, vol. 3, pg. 156.

the kick and I found some genealogical books mention Muḥsin, but not the kick from an angle I can trust.[608]

Abū al-Ḥasan al-ʿUmarī was a contemporary of al-Ṭūsī and was one of the most renowned genealogists in Imāmī thought. Therefore, al-Ṭūsī's claim of consensus is refuted by the existence of dissent during his time. Moreover, many contemporary Imāmī scholars have opposed the claimed consensus with some questioning certain details of the incident of the broken rib, such as *Kāshif al- Ghiṭā'*, and others outrightly denying its occurrence. Among them are those who explicitly denied it and stated its inauthenticity.[609] Therefore, the claim of consensus and agreement is contrary to reality.

The scholar, Muḥammad Ḥusayn Faḍl Allāh, and his followers raised an objection to the claim of consensus from another perspective. They attributed a differing opinion in this matter to al-Mufīd. Al-Mufīd stated, when mentioning the number of children of ʿAlī:

فأولاد أمير المؤمنين عليه السلام سبعة وعشرون ولدًا ذكرًا وأنثى... وفي الشيعة من يذكر أن فاطمة عليها السلام أسقطت بعد النبي ﷺ ذكرًا كان سماه رسول الله ﷺ وهو حمل محسنًا، فعلى قول هذه الطائفة أولاد أمير المؤمنين ثمانية وعشرون ولدًا، والله أعلم وأحكم.

The children of Amīr al-Mu'minīn were twenty-seven, both male and female... Among the Shīʿah are those who say that Fāṭimah miscarried a son after the Prophet's death, whom the Messenger of Allah had named Muḥsin while he was still in her womb. According to this group, the number of Amīr al-Mu'minīn's children was twenty-eight. And Allah knows best and is wisest.[610]

[608] *Al-Majdī fī Ansāb al-Ṭālibiyyīn*, pg. 12.
[609] Further statements regarding the scholars of the Imāmiyyah who doubted or denied the incident of the broken rib will be discussed in the specific section.
[610] *Al-Irshād*, vol. 1, pg. 354–355.

They argued that since al-Mufīd, who was the teacher of al-Ṭūsī, began by stating that the number of ʿAlī's children was twenty-seven, then mentioned that some of the Shīʿah said the number was twenty-eight because they counted Muḥsin, it becomes evident that al-Mufīd's opinion differed from those who claimed that Fāṭimah miscarried Muḥsin after the death of the Prophet. Al-Mufīd attributed the claim of Muḥsin's miscarriage to a group of Shīʿah, thus indicating that those who held this belief were only a part of the Shīʿah, not all of them. This contradicts the claim of consensus.

Furthermore, it supports the view that al-Mufīd did not endorse the opinion of that group, as we previously mentioned that his book *al-Irshād*, one of the most significant historical works of the Imāmī Shīʿah, does not mention the so-called legend of the breaking of the rib.

The supporters of Faḍl Allāh provided another piece of evidence, namely that al-Mufīd in his book *al-Jamal*, only mentioned the incident of the threat. He said:

> لما اجتمع مَن اجتمع إلى دار فاطمة (عليها السلام)، من بني هاشم وغيرهم، للتحيُّز عن أبي بكر، وإظهار الخلاف عليه، أنفذ عمر بن الخطّاب قنفذًا، وقال له: أخرجهم من البيت؛ فإنْ خرجوا، وإلَّا فاجمع الأحطاب على بابه، وأعلمهم أنَّهم إن لم يخرجوا للبيعة أضرمت البيت عليهم نارًا. ثمَّ قام بنفسه في جماعة، منهم المغيرة بن شعبة الثقفي، وسالم مولى أبي حذيفة، حتّى صاروا إلى باب عليّ (عليه السلام)، فنادى: يا فاطمة بنت رسول الله، أخرجي من اعتصم ببيتك ليبايع ويدخل في ما دخل فيه المسلمون، وإلَّا والله أضرمت عليهم نارًا.

> When those who gathered at the house of Fāṭimah from the Banū Hāshim and others sought refuge from Abū Bakr and openly opposed him, ʿUmar ibn al-Khaṭṭāb sent Qunfudh, telling him, "Get them out of the house; if they come out, fine, but if not, gather firewood at its door and inform them that if they do not

come out to pledge allegiance, I will set the house on fire." Then ʿUmar himself came with a group, including al-Mughīrah ibn Shuʿbah al-Thaqafī and Sālim, the freed slave of Abū Ḥudhayfah, until they reached the door of ʿAlī. He called out, "O Fāṭimah, daughter of the Messenger of Allah, bring out those who have taken refuge in your house to pledge allegiance and join what the Muslims have entered into, otherwise, by Allah, I will set the house on fire." [611]

Najīb Nūr al-Dīn commented on this text, saying:

«هذا ما قاله الشيخ المفيد في الموضوع، وكما يرى القارئ، لم يصرّح شيخ الطائفة مطلقًا بأنَّه حصل ما هو أزيد من تهديد بالحرق، هناك نيّة بالاعتداء، فإن ثبت ذلك انتفت دعوى الإجماع.

وقال محمد حسين فضل الله: «إذا كان الشيخ الطوسي ينقل اتّفاق الشيعة على أنَّ عمر ضرب على بطن فاطمة (عليها السلام) حتّى أسقطت محسنًا، والرّواية بذلك مشهورة عندهم، فالشيخ المفيد يخالف الطوسي، وهو مُعاصر له، بل هو أستاذه، وكلامه يوحي بأنَّه لا يتبنَّى الإسقاط من الأساس»

This is what Shaykh al-Mufīd said on the matter. As the reader can see, Shaykh al-Ṭā'ifah [al-Ṭūsī] did not explicitly state that anything beyond the threat of burning occurred. There is only an intention to attack. [612] If that is proven, the claim of consensus is nullified. [613] Muḥammad Ḥusayn Faḍl Allāh added, "If Shaykh al-Ṭūsī reports that the Shīʿah agreed that ʿUmar struck Fāṭimah (peace be upon her) in the stomach, causing her to miscarry Muḥsin, and this narration is well-known among them, then al-Mufīd disagrees with al-Ṭūsī. Al-Mufīd was his

[611] *Al-Jamal*, pg. 57.
[612] *Ma'sāt Kitāb al-Ma'sāt*, pg. 137.
[613] *Hawāmish Naqdiyyah*, pg. 69–71.

contemporary, and in fact, his teacher, and his words suggest that he does not adopt the view of the miscarriage at all." [614]

Najīb Nūr al-Dīn also said:

كيف يصحّ نقل كلام عن الشيخ الطوسي يناقضه الشيخ المفيد؟، والطوسي تلميذ المفيد، أي إنَّهما وجدا في زمنٍ واحد واختلفا في زمنٍ واحد، ورغم ذلك يتحدّث المؤلّف عن إجماع كلام الشيعة حول هذا الأمر.

How can a statement attributed to Shaykh al-Ṭūsī contradict the words of Shaykh al-Mufīd, when al-Ṭūsī was al-Mufīd's student? They both lived during the same time and disagreed during the same period. Despite this, the author speaks of consensus regarding the Shīʿah's stance on this issue. [615]

Jaʿfar al-Shākhūrī comments on the claim of al-Ṭūsī reporting consensus:

لم نتحقق هذا الإجماع ...فكيف يكون أستاذه مخالفًا.

We have not verified this consensus... How can his teacher contradict him? [616]

This view was not limited to the scholar Muḥammad Ḥusayn Faḍl Allāh and his students. He was preceded by Muḥammad Ṣādiq Baḥr al-ʿUlūm (d. 1399 AH), who quoted the words of al-Mufīd and then commented, saying:

وهذا الكلام من المفيد يعطي عدم اعترافه بحديث محسن وسقوطه، مع أنه مشهور لدى المؤرخين والنسابين فراجع وتأمل.

[614] *Maʾsāt Kitāb al-Maʾsāt*, pg. 133.
[615] *Maʾsāt Kitāb al-Maʾsāt*, pg. 133–134.
[616] *Marjaʿiyyat al-Marḥalah wa-Ghubār al-Taghyīr*, pg. 166.

> This statement by al-Mufīd indicates his lack of recognition of the ḥadīth of Muḥsin and his miscarriage, despite it being well-known among historians and genealogists. So, refer to it and reflect.[617]

Al-Mufīd's statement also posed a challenge for Jaʿfar Murtaḍā, who attempted to reinterpret it in a way that would align with the claim of consensus. At one point, he alleged that al-Mufīd, by the term "Shīʿah" here, meant the Imāmiyyah.[618] At another point, he claimed that al-Mufīd did not explicitly mention the incident of Muḥsin's miscarriage because the era in which he lived was extremely sensitive.[619] However, there is no doubt that these feeble excuses were made because he knew that al-Mufīd's statement contradicted the supposed claim of consensus.

Najīb Nūr al-Dīn refuted Jaʿfar Murtaḍā's response by pointing to the actions of al-Ṭūsī, who had no hesitation in explicitly mentioning the incident of the breaking of the rib. Al-Ṭūsī was a student of al-Mufīd and lived in the same era. Najīb Nūr al-Dīn said:

> لماذا لم يتصرَّف الشيخ الطوسي إذًا بالطريقة نفسها، وهو كما علمنا معاصر للشيخ المفيد بل تلميذه؟ أَلَمَ يكن أجدر بتلميذ الشيخ المفيد أن يتعامل مع الأمر بالطريقة نفسها، حسب مرتكزات التفكير عند المؤلّف؟ وحسب منطق المؤلّف، يُعَدّ الشيخ الطوسي متهوّرًا (والعياذ بالله)، لأنَّه لم يتمتَّع بالحكمة العالية التي كانت عند أستاذه، وهذا غير صحيح وغير مقبول.

> Why then did Shaykh al-Ṭūsī not act in the same manner, since he was, as we know, a contemporary of Shaykh al-Mufīd and indeed his student? According to the author's logic, would

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[617] *Risālah fī ʿAdad Awlād Amīr al-Muʾminīn*, from *al-Ḥadīqah al-Ghunnāʾ*, published in *Majallah Turāthunā*, vol. 117–118, issues 1–2, Muḥarram–Jumādā al-Ākhirah, 1435 A.H. (pg. 390).
[618] *Maʾsāt al-Zahrāʾ*, vol. 1, pg. 168.
[619] *Maʾsāt al-Zahrāʾ*, vol. 1, pg. 168.

Shaykh al-Ṭūsī not be considered reckless (and we seek refuge with Allah) because he did not possess the great wisdom that his teacher supposedly had? This, of course, is neither correct nor acceptable.[620]

2. Al-Ṭūsī did not categorically state the existence of consensus

This is due to the fact that the word *al-Ijmāʿ* (consensus) does not appear in al- Ṭūsī's text. The word *al-ittifāq* (agreement) appears therein. It is known that the term *al-Ijmāʿ* (consensus) is more specific than *al-ittifāq* (agreement). It is possible for agreement to be reached by a group of people, not all of them; contrary to consensus, which requires the agreement of all. The evidence for this is that al-Mufīd himself did not transmit a single view regarding the miscarriage of Muḥsin. Had consensus been obtained, he would have transmitted one view. This is exactly what Muḥammad al-Ḥusaynī pointed out, saying:

الصحيح هو عدم نقل الشيخ الطوسي الإجماع على هذه المسألة، كيف يعقل أن يدعي الطوسي الإجماع وأستاذه المفيد يخالف؟

It is correct that Shaykh al-Ṭūsī did not transmit consensus on this aspect. How is it fathomable for al-Ṭūsī to claim consensus, whereas his teacher al-Mufīd opposes?[621]

3. The text of the Imāmiyyah of not considering al-Ṭūsī's claims of consensus

A group of scholars of the Imāmiyyah have criticised al-Ṭūsī for his laxity in claiming consensus in many aspects without this being the reality. This is well-known, according to them. Zayd al-Dīn al-ʿĀmilī—renowned among the Imāmiyyah as al-Shahīd al-Thānī—authored a

[620] *Maʾsāt Kitāb al-Maʾsāt*, pg. 136.
[621] *Hawāmish Naqdiyyah*, pg. 72.

treatise pursuing the claims of consensus reported by al-Ṭūsī and those in which al-Ṭūsī himself has opposed consensus, titling it, "Shaykh al-Ṭūsī's opposition to consensus himself."[622] He explains his objective of authoring this treatise:

لا يَغْتَرّ الفقيه بدعوى الإجماع، فقد وقع فيه الخطأُ والمجازفةُ كثيرًا من كلّ واحدٍ من الفقهاء سيّما من الشيخِ والمرتضى.

No jurist should be misled by the claim of consensus, as errors and recklessness has occurred plenty from each of the jurists, especially al-Shaykh and al-Murtaḍā.[623]

He mentioned 36 issues in this treatise in which al-Ṭūsī claimed consensus while majority of these are disputed. Then in his other books, al-Ṭūsī confirms dispute in the exact issue in which he claimed consensus. Hence, Yūsuf al-Baḥrānī says:

التحقيق أن الذين هم الأصل في الإجماع كالشيخ والمرتضى قد كفونا مؤنة القدح فيه وبيان بطلانه بما وقع لهم من دعوى الإجماعات المتناقضة تارة، ودعوى الإجماع على ما تفرد به أحدهما تارة، أو تبعه عليه شذوذ من أصحابه، كما لا يخفى على المطلع على أقوالهم.

The verification is that those who are the origin of consensus, such as al- Shaykh and al-Murtaḍā, have spared us the trouble of criticising it and demonstrating its invalidity by what they have claimed of contradictory consensuses at times and the claim of consensus on what one of them has uniquely said at times or what was followed by few of his students, as is not hidden from anyone who is familiar with their statements.[624]

He then indicated to the said treatise of al-Shahīd al-Thānī.

[622] Printed in *Rasā'il al-Shahīd al-Thānī*, 2/847-857.
[623] *Rasā'il al-Shahīd al-Thānī*, 2/847.
[624] *Al-Ḥadā'iq al-Nāḍirah*, 9/368.

Al-Ardabīlī says regarding the consensus which al-Ṭūsī reports in his book *al-Khilāf*:

لا اعتداد بإجماع الخلاف.

No consideration should be given to the consensus of *al-Khilāf*.[625]

Aḥmad Āl Ṭaʿān al-Qaṭīfī said about al-Ṭūsī:

عُرِفَ مِنْ تساهله في نقل الإجماعات، حتى إنّه ينقل الإجماع في موضع ويخالفه.

He was known for his leniency in transmitting consensus to the point that he would transmit consensus at one place and contradict it at another.[626]

This matter applies to this determination as well. If we were to concede to the opponents and accept that al-Ṭūsī's words are based on consensus, the answer is that this consensus is not accepted due to al-Ṭūsī's well-known leniency in transmitting consensus, in addition to the fact that others contradicted him, as mentioned above. Therefore, it is not correct to use the claim of consensus as evidence.

[625] *Majmaʿ al-Fā'idah*, 11/557.
[626] *Al-Rasā'il al-Aḥmadiyyah*, 1/354.

General notes on the contents of the rib-breaking narrations

The problems of the rib-breaking narrations are not limited to their weak chains and their texts that testify to their fabrication and invention, as we have explained in detail. Rather, there are many other problems in these narrations, some of which relate to the contradiction and conflict between these narrations themselves and some of which relate to their conflict with other narrations that were limited to the occurrence of threats or intimidation without claiming that an attack on Fāṭimah's رَضِيَ اللَّهُ عَنْهَا house occurred. Some of these problems relate to the implications resulting from believing in this legend, which leads to questioning ʿAlī's رَضِيَ اللَّهُ عَنْهُ courage and some of which relate to the issue of Muḥsin ibn ʿAlī and the conflict over whether he died young or was a miscarriage and some of which relate to the effect of this story on the relationship of ʿAlī and the family of the Prophet with Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, etc.

Contradiction and inconsistency between the texts of the rib-breaking narrations

Before explaining the aspects of contradiction and conflict between the rib-breaking narrations, it is necessary to state an important point. We do not say that the mere occurrence of an inconsistency in the rib-breaking narrations necessitates declaring them invalid, as the difference in the details of an incident is not in itself a reason to say that historical incidents are invalid, as there are many established historical events that differ in many of their details. However, the difference in the rib-breaking incidents is not a difference in established historical incidents; rather, it is a difference that cannot be resolved by using the rules of combining and weighing between

different narrations, as it is a difference and contradiction that returns to the origin of the story with invalidity. This is due to the fact that the origin of this contradiction in the narrations of the rib-breaking incident is not due to a difference between the narrators of the story in details in which a contradiction may occur, rather it is a contradiction that originates from fabrication, lying, addition, and invention, as each narrator of this story brings something that no one else has, to the point that we can hardly find two narrations that agree in the details of the reports of the rib-breaking. And this is what necessitates the ruling that this contradiction necessitates determining this story as invalid.

The rules for combining conflicting narrations cannot be applied to the rib-breaking incident, because combining is a branch of the statement of authenticity. It is also forbidden to give preference between these narrations because they are narrations that are equal in being narrations with a weak isnād, so it is not possible to give precedence to one narration over another.

We followed the Imāmī method in dealing with some historical events and issues. There are many historical incidents that they denied the authenticity of and ruled invalid under the pretext of contradiction in them. Many of these incidents are proven with correct chains of transmission. There are many examples of this; perhaps the most famous of them is al-Mufīd's denial of the marriage of ʿUmar رَضِيَ اللَّهُ عَنْهُ to Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا, the daughter of ʿAlī رَضِيَ اللَّهُ عَنْهُ, under the pretext of differences in the narrations. A group of contemporaries followed him in this and made this imagined difference in the story of Umm Kulthūm's marriage a reason to deny it, even though this difference has no truth at all and even though this marriage is proven by correct narrations in the books of the Ahl al-Sunnah and the Imāmiyyah. If these people rule that ʿUmar's رَضِيَ اللَّهُ عَنْهُ marriage to Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا is invalid under the pretext of differences in the narrations—even though they are narrated in their most authentic books with

correct chains— then it is even more appropriate for them to rule that the rib-breaking story is invalid, which was not narrated from a correct source at all.

Then the most important individual who defended the rib-breaking myth and tried to prove it is Jaʿfar Murtaḍā al-ʿĀmilī. He tried in every way to prove its validity and claim its authenticity, and ignored all the conflicts and contradictions that were mentioned in the narrations that he relied on, although we find him at other places making the mere difference in the narrations a reason to rule the invalidity of historical incidents. The examples of this consistent approach in the writings of Jaʿfar Murtaḍā al-ʿĀmilī are countless. Rather, his dominant characteristic in studying the narrations is that he seeks to collect as many differences as he can between the narrations— without looking at the ranks of the narrations, nor their degrees— then he rejects the incidents and events based on the claim of conflict.[627]

[627] Examples of this in Jaʿfar Murtaḍā's writings are numerous and impossible to count and trace, including his denial of the famous Ḥadīth al-Ifk, in which he wrote a book called *Ḥadīth al-Ifk*, his denial that the Prophet ﷺ and Ḥamzah ibn ʿAbd al-Muṭṭalib رضي الله عنه were foster brothers (*al- Ṣaḥīḥ min Sīrat al-Nabī*, 5/195 and 19/220-221), his denial that Abū Bakr رضي الله عنه freed Bilāl رضي الله عنه (*al- Ṣaḥīḥ min Sīrat al-Nabī*, 8/68), his denial that ʿUthmān رضي الله عنه purchased the Well of Rūmah (*al-Ṣaḥīḥ min Sīrat al-Imām ʿAlī*, 18/280), and other examples in: *Al-Ṣaḥīḥ min Sīrat al-Imām ʿAlī*, 3/373-375 and 3/61; knowing that Jaʿfar Murtaḍā only resorts to rejecting narrations when they contradict his purposes and whims, otherwise when the issue agrees with Jaʿfar Murtaḍā's whims in attacking the Companions, for example, we find him rejecting the differences and responding with a repeated answer, which is combining the narrations and saying that there are multiple causes or incidents, as was done in the story of ʿUthmān beating ʿAmmār رضي الله عنهما, although this story is not proven in terms of isnād and there was disagreement in its narrations. Since it was an attack on ʿUthmān ibn ʿAffān رضي الله عنه, Jaʿfar Murtaḍā al-ʿĀmilī did not find a problem in the disagreements that were associated with it and said, "And what is most likely is the multiple beatings by ʿUthmān of ʿAmmār ... for the multiple reasons, and it is supported by the existence of contradictions

Therefore, Muḥammad al-Ḥusaynī said:

> استعمل السيد مرتضى نفسه كلمة (تناقض) في أخبار لا تكاذب بينها، والتناقض من التعارض كما هو معلوم. وذلك في كتابه: (الصحيح من سيرة النبي ﷺ) حيث رد عددًا من الأخبار لتناقضها مع عدم التنافي بينها، وقد ذكرنا عددًا من الشواهد مطلع البحث فراجع، وبالتحديد في حديثنا حول المنهج، بل إنه رد الروايات والأخبار لمجرد الاختلاف.
>
> Al-Sayyid Murtaḍā himself used the word *contradiction* in reports that do not contradict each other; and contradiction is from conflict as is known. This is in his book *al-Ṣaḥīḥ min Sīrat al-Nabī* صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, where he rejected a number of reports for their contradiction without conflict between them. We mentioned a number of evidences at the beginning of the research, so refer to them, specifically in our discussion on the methodology. In fact, he rejected the narrations and reports simply because of the difference. [628]

In this research, we followed the same approach of Jaʿfar Murtaḍā al-ʿĀmilī in his rejection of the narrations based on contradiction, although our methodology is safer and more accurate, because what made us consider these differences to be among the contradictions and conflicts that necessitate ruling the invalidity of this story is that the origin of the calamity in the rib-breaking narrations is that they are narrated through the weak, liars, accused, and extremists whose narrations should not be relied upon at all; in addition to the fact that most of the books in which they were mentioned are fabricated, forged, and made-up books or untrustworthy and unreliable books.

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that can only be resolved by determining multiple incidents." (*Al-Ṣaḥīḥ min Sīrat al-Imām ʿAlī*, 16/316.)

[628] *Hawāmish Naqdiyyah*, pg. 62.

This is what we have decided. We found Jaʿfar Murtaḍā acknowledging it in one of his discussions with his opponents, where he says:

لماذا كان الأجدر عند السيد الحسيني رد رواية حمَّاد لضعف سندها، ولم يكن الأجدر رد رواية الخثعمي فهي أيضًا ضعيفة السند؟ علمًا بأن رواية حمّاد صريحة بعدم وجود الحلال والحرام في المصحف بعكس رواية الخثعمي التي احتاج الأمر معها إلى توجيه لمعنى الكتاب على أنه المصحف فإن كانتا ضعيفتين سندًا ولا مرجح لهما، فليحكم بردهما معًا.

> Why was it very appropriate according to al-Sayyid al-Ḥusaynī to reject Ḥammād's narration due to the weakness of its isnād yet it was not very appropriate to reject al-Khathʿamī's narration, as it also has a weak isnād? Knowing that Ḥammād's narration is explicit about the absence of what is permissible and what is forbidden in the Qur'ān, unlike al-Khathʿamī's narration, which required a direction to the meaning of the book as being the Qur'ān. If they are both weak in isnād and there is no support for them, then let him rule the rejection of both. [629]

We say: This is what we have followed in this research. It is a path recommended by Jaʿfar Murtaḍā al-ʿĀmilī himself! After this introduction, we say: There are differences, flagrant contradictions, and numerous inconsistencies in the rib-breaking narrations and Marjaʿ Muḥammad Ḥusayn Faḍl Allāh referred to this when he said:

إن هناك كثيرًا من الارتباك في الروايات حول وقوع الإحراق أو التهديد به.

> There is a lot of confusion in the narrations about the burning or the threat of it. [630]

Perhaps this is what Faḍl ʿAlī al-Qazwīnī referred to when he said:

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[629] *Al-Faḍīḥah*, pg. 147.
[630] *Jā'a al-Ḥaqq*, pg. 218, quoting from the letter of Faḍl Allāh to Jaʿfar Murtaḍā al-ʿĀmilī.

اختلفت كلمات الشيعة في الجملة في كيفية القضية، لكن المسلم عندهم أن محسنًا سقط ميتًا بفعل عمر.

The Shīʿah's words differed in general regarding the manner of the issue, but what is agreed upon by them is that Muḥsin was miscarried due to the actions of ʿUmar.[631]

This, which he claimed was *agreed upon,* is not agreed upon as will appear and this contradiction between the narrations of the broken rib is what made Abū Jaʿfar Yaḥyā ibn Abī Zayd al-ʿAlawī, the companion of Ibn Abī al-Ḥadīd, hesitate regarding the issue of Muḥsin's miscarriage, due to the contradiction in the narrations. He asked Ibn Abī al-Ḥadīd during a dialogue between them:

أروي عنك ما يقوله قوم إن فاطمة رُوِّعت فألقت المحسن؟، فقال لا تروه عني، ولا ترو عني بطلانه فإني متوقف في هذا الموضع لتعارض الأخبار عندي فيه.

"Should I narrate from you what some people say that Fāṭimah was terrified so she miscarried Muḥsin?"

He said, "Do not narrate it from me and do not narrate its invalidity from me, for I hesitate in this matter due to the contradiction in the narrations I find in it."[632]

Jaʿfar al-Shākhūrī says:

فإذا كانت هذه الروايات مشكوكًا فيها وذلك لاختلافها في تحديد الثمن فلماذا لا نطبق هذا الكلام على الروايات التي تقول إن الإمام علي عليه السلام لم يثُر وذلك لأنه لم يحصل على

(631) *Ḥayāt al-Zahrā' baʿd Abīhā*, pg. 65.
(632) *Sharḥ Nahj al-Balāghah*, 14/193.

عشرين رجلًا، وبعضها تقول عدة بدر أي 314 رجلًا، أو الروايات الواردة حول تفاصيل الاعتداء على الزهراء عليها السلام:

- حيث إن بعضها يقول: إن عمر لطم الزهراء على وجهها حتى انتثر قرطها، وبعضها يقول إن الذي فعل ذلك هو قنفذ.

- وفي رواية: أن عمر ضربها بالسوط فأثر ذلك في عضدها كالدملج.

- وفي رواية رابعة: أنه وجأها بالسيف وهو في غمده.

- وفي رواية خامسة: أنه عصرها بالباب.

- وفي رواية سادسة: أنه شاهدها في الطريق فأخذ منها صك فدك ومزقه فقالت له الزهراء (ع) بقر الله بطنك كما بقرت صحيفتي هذه من دون الإشارة إلى تعرضها إلى الضرب.

- وفي رواية سابعة: أن عمر رفسها بعد أن أخذ منها الصك.

- وفي رواية ثامنة: إنهم اقتحموا الدار وأخذوا عليًا وخرجت الزهراء إلى قبر أبيها ﷺ من دون الإشارة إلى تعرضها للضرب أيضًا.

If these narrations are doubtful due to their difference in determining the price, then why don't we apply this statement to the narrations that say that Imām ʿAlī عَلَيْهِ ٱلسَّلَامُ did not revolt because he did not obtain twenty men, and some of them say the number of Badr, i.e. 314 men, or the narrations that came about the details of the attack on al-Zahrā' عَلَيْهَا ٱلسَّلَامُ:

- Some of them say that ʿUmar slapped al-Zahrā' on her face until her earring was scattered, and some of them say that the one who did that was Qunfudh.
- In a narration: ʿUmar hit her with a whip and it left a mark on her arm like a bruise.

- In a fourth narration: He hit her with the sword while it was in its sheath.
- In a fifth narration: He squeezed her at the door.
- In a sixth narration: He saw her on the road and took the Fadak deed from her and tore it up, so al-Zahrā' عَلَيْهَا ٱلسَّلَامُ said to him, "May Allah rip open your stomach as you ripped open this document of mine," without indicating that she was beaten.
- In a seventh narration: ʿUmar kicked her after he snatched the deed from her.
- In an eighth narration: They stormed the house and took ʿAlī while al-Zahrā' went out to her father's grave صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ without indicating that she was beaten.

Then al-Shākhūrī says:

وكما نبهنا، فإن بعض تلك المرويات تنسب هذا العمل لقنفذ، كما أن بعضها كما في «الصحيح من السيرة»، ينسب هذا العمل للمغيرة بن شعبة، وإليك نص العبارة: وقد روي قول الإمام الحسن (ع) للمغيره بن شعبة: «أنت ضربت أمي فاطمة حتى أدميتها، وألقت ما في بطنها استذلالًا منك لرسول الله ﷺ»، فالحاصل أن بعض الروايات تنسب هذا العمل لعمر، وبعضها لقنفذ، وبعضها للمغيرة، وبعضها لا يتعرض لهذا الأمر أصلًا، فهل يمكن أن يدعى أن كل هذه الروايات صحيحة، وأن الثلاثة ضربوها، وهل يمكن أيضًا أن يدعى أن الزهراء (ع) ضُربت بالسيف في غمده وعصرت بالباب، ولطمت على وجهها، ورفست في بطنها، وضربت بالسوط، وأن جميع هذه الأمور حصلت عملًا بقاعدة الجمع مهما أمكن أولى من الطرح؟.

> And as we have pointed out, some of those narrations attribute this action to Qunfudh and some of them, as in *al-Ṣaḥīḥ min al-Sīrah*, attribute this action to al-Mughīrah ibn Shuʿbah; and here is the text verbatim, "It was narrated that Imām al-Ḥasan عَلَيْهِ ٱلسَّلَامُ said to al-Mughīrah ibn Shuʿbah, 'You beat my mother Fāṭimah until she bled and she aborted what was in her stomach out of humiliation from you to the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.'" So the result is that some narrations attribute this action to ʿUmar, some to Qunfudh, some to al-Mughīrah, and some do not address this matter at all. Can it be claimed that all of these narrations are correct and that the three beat her? Can it also be claimed that al-Zahrā' عَلَيْهَا ٱلسَّلَامُ was struck with a sword in its sheath, squeezed with a door, slapped in the face, kicked in the stomach, and struck with a whip, and that all of these things happened in accordance with the rule that combining whenever possible is better than rejecting?[633]

This is what al-Shākhūrī mentioned. It is part of the contradictions that occurred in the rib-breaking narrations. While comparing these narrations, we found what al-Shākhūrī mentioned and more, which we will describe by stating all the details in which the contradiction occurred in the rib-breaking narrations. In this comparison, we limited ourselves to the narrations in which it was stated that Fāṭimah was beaten, or her rib was broken, or her foetus was aborted. These are the narrations that we devoted to studying in this research. Since these narrations are equal in weakness and are not proven, it is not possible in any way to give preference to one narration over another.[634]

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[633] *Marjaʿiyyat al-Marḥalah wa Ghubār al-Taghyīr*, pg. 232-233.

[634] However, we distinguished between the narrations with and without an isnād during the comparison. We mention the narrations with isnād by the number in which they appear in this study, while we mention the narrations without isnād

Contradiction and inconsistency regarding the day the Nabī ﷺ learnt of the incident

It appears in the narration of *Kāmil al-Ziyārāt* that the Nabī ﷺ came to learn of this incident on the Night of Isrā'[635], i.e. when he was in Makkah, while the narration of *Minhāj al-Ṣalāḥ* mentions that he learnt of it in Madīnah in Fāṭimah's رضي الله عنها house after Jibrīl descended and informed him of the same.[636]

Contradiction and inconsistency regarding the date of the rib-breaking calamity

Clarity appears in the majority of narrations that the rib-breaking incident took place immediately after the pledge given to Abū Bakr al-Ṣiddīq رضي الله عنه. This appears in the narration of *Kitāb Sulaym ibn Qays*[637] and al-Khuṣaybī[638]. The narration of *al-Ikhtiṣāṣ* on the other hand mentions that the incident of Fāṭimah being beaten took place sometime after the pledge. This narration mentions that al-Ṣiddīq wrote to Fāṭimah's agent in the land of Fadak and expelled him from there. Fāṭimah then came to him and a dialogue took place between them after which Abū Bakr wrote a document for him to return Fadak.[639] It is known that Fadak is a land in Khaybar. Undoubtedly,

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by their number, indicating that they are from the second section designated for narrations without a continuous isnād. This is so that the reader is aware and so that those who disagree do not object, that we have equated the narrations with isnād with the narrations without isnād. We have indicated this in the footnotes.

[635] *Kāmil al-Ziyārāt*, pg. 329, Narration: 840.

[636] *Minhāj al-Ṣalāḥ fī Ikhtiṣār al-Miṣbāḥ*, pg. 445. This is from the narrations of the second type without isnād.

[637] *Kitāb Sulaym ibn Qays*, pg. 143, 224.

[638] *Al-Hidāyah al-Kubrā*, pg. 406.

[639] *Al-Ikhtiṣāṣ*, pg. 183. This is from the narrations of the second type without isnād.

sending Abū Bakr's messenger to Fadak and his return after expelling Fāṭimah's agent requires a long period.

Contradiction and inconsistency regarding who struck Fāṭimah

There was a gross contradiction and conflict regarding who struck Fāṭimah رَضِيَ اللَّهُ عَنْهَا:

1. Some narrations attribute this to Qunfudh, sometimes with a whip, as came in two narrations of *Kitāb Sulaym ibn Qays*[640] and sometimes without mentioning the whip, as in the narration of *Tafsīr al-ʿAyyāshī*.[641]

2. Some narrations attribute this to ʿUmar ibn al-Khaṭṭāb: Sometimes they mention that ʿUmar struck Fāṭimah with a sword and then hit her with a whip as the narration of *Kitāb Sulaym ibn Qays*[642], sometimes they mention that this was with the whip of Qunfudh as the narration that al-Majlisī transmitted from *Dalā'il al-Imāmah*[643], sometimes they mention that this was with the whip of Abū Bakr as the narration of al-Khuṣaybī[644], and sometimes they mention that ʿUmar kicked Fāṭimah with his foot as the narration of *al-Ikhtiṣāṣ*[645].

3. Some narrations attribute the beating to al-Mughīrah ibn Shuʿbah, as occurred in the narration of *al-Iḥtijāj*.[646]

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[640] *Kitāb Sulaym ibn Qays*, pg. 223.
[641] *Tafsīr al-ʿAyyāshī*, 2/308. This is from the narrations of the second type without isnād.
[642] *Kitāb Sulaym ibn Qays*, pg. 150, 378.
[643] *Biḥār al-Anwār*, 30/393.
[644] *Al-Hidāyah al-Kubrā*, pg. 407.
[645] *Al-Ikhtiṣāṣ*, pg. 185. This is from the narrations of the second type without isnād.
[646] *Al-Iḥtijāj*, pg. 2/40. This is from the narrations of the second type without isnād.

Contradiction and inconsistency in determining the lineage of Qunfudh

Among the incongruous rib-breaking narrations is the gross difference that occurred in the lineage of Qunfudh.

1. The narration of *Kitāb Sulaym ibn Qays* describes Qunfudh as al-ʿAdawī[647] and the narration of *Dalā'il al-Imāmah* describes Qunfudh as a slave of ʿUmar[648]; this means that he is counted among the Banū ʿAdī either by slavery or lineage.
2. As for the narration of *Tafsīr al-ʿAyyāshī*, it mentions that Qunfudh is the cousin of Abū Bakr.[649] As for the narration of *al-Iḥtijāj* transmitted from Sulaym ibn Qays, it states that Qunfudh is from the freed ones, one of the Banū Taym,[650] and this means that he is from Taym.
3. Finally, the narration of al-Khuṣaybī describes Qunfudh as a slave of Abū Bakr.[651]

So how can these contradictions be reconciled?

Contradiction in whether or not the house was burned

A group of narrations mention that whoever attacked Fāṭimah's house set it on fire, as in the narration of *Kitāb Sulaym ibn Qays*[652], the

[647] *Kitāb Sulaym ibn Qays*, pg. 223.
[648] *Dalā'il al-Imāmah*, pg. 45 (Maṭbaʿah Ḥaydariyyah print) pg. 45 (Mu'assasat al-Aʿlamī print), pg. 134 (Mu'assasat al-Baʿthah print).
[649] *Tafsīr al-ʿAyyāshī*, 2/308. This is from the narrations of the second type without isnād.
[650] *Al-Iḥtijāj*, pg. 1/82. This is from the narrations of the second type without isnād.
[651] *Al-Hidāyah al-Kubrā*, pg. 178, 179. This is from the narrations of the second type without isnād.
[652] *Kitāb Sulaym ibn Qays*, pg. 143-153. This narration is reported by al-Ṭabarsī in *al-Iḥtijāj*, 1/80 from Sulaym ibn Qays. Between the narration of *Kitāb Sulaym ibn Qays* (printed version) and the narration of *al-Iḥtijāj* are many differences.

narration of al-Khuṣaybī[653], the narration of *al-Ṭuraf*[654], and the famous narration of *Farḥat al-Zahrā'*[655]. As for the narration of *Tafsīr al-ʿAyyāshī*, it does not mention the occurrence of the burning.[656]

Contradiction and inconsistency regarding who caused the mark of the bruise on Fāṭimah's arm

Most narrations state that Qunfudh struck Fāṭimah with a whip, leaving a mark on her arm like a bruise. This is what came in the narrations transmitted from *Kitāb Sulaym*.[657] As for the two narrations of al-Khuṣaybī, they attribute this act to ʿUmar رَضِيَ اللَّهُ عَنْهُ.[658]

Contradiction and inconsistency behind the reason for Fāṭimah's miscarriage

Among the absurd contradictions that cannot be refuted in any way is the conflict that occurred between these narrations in the reason for the miscarriage:

- The narration of *Kitāb Sulaym ibn Qays* mentions that the reason for that is that Qunfudh forced Fāṭimah رَضِيَ اللَّهُ عَنْهَا to the doorpost and pushed her, breaking her rib and she miscarried.[659]

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[653] *Al-Hidāyah al-Kubrā*, pg. 402. This is from the narrations of the second type without isnād.
[654] *Al- Ṭuraf min al-Anbā' wa al-Manāqib*, 19th anecdote, pg. 169.
[655] *Biḥār al-Anwār*, 31/126. This is from the narrations of the second type without isnād.
[656] *Tafsīr al-ʿAyyāshī*, 2/308. This is from the narrations of the second type without isnād.
[657] *Kitāb Sulaym ibn Qays*, pg. 153, 223, 224.
[658] *Al-Hidāyah al-Kubrā*, pg. 178-179, 402. This is from the narrations of the second type without isnād.
[659] *Kitāb Sulaym ibn Qays*, pg. 153.

- *Dalā'il al-Imāmah* states that Qunfudh pushed Fāṭimah رَضِيَ اللَّهُ عَنْهَا with the tip of the sword and she miscarried. [660]

- As for the narration that al-Majlisī transmitted from *Dalā'il al-Imāmah*[661] and the two narrations of *al-Hidāyah*, they state that Fāṭimah رَضِيَ اللَّهُ عَنْهَا was behind the door, so ʿUmar kicked it and she miscarried. [662]

- The narration of *al-Ikhtiṣāṣ* states that ʿUmar kicked Fāṭimah رَضِيَ اللَّهُ عَنْهَا when she returned from Abū Bakr, and she miscarried.[663]

- The narration of *al-Iḥtijāj* attributes the miscarriage to the blow of al-Mughīrah ibn Shuʿbah. [664]

This gross contradiction that has entered into most of the details of the story cannot be remedied except by rejecting some of the narrations, not all. If the supporters of the rib-breaking legend follow this path, they will fall into a difficult problem, because there is no clear method that can be relied upon to favour one narration over another. Moreover, if they do that, they will demolish all of their arguments, because rejecting any of the narrations of the broken rib based on conflict and contradiction will lead to rejecting all of these narrations. The contradiction is not limited to the narrations in which there is explicit mention of beating, assault, or miscarriage. Rather, the contradiction between the rib-breaking narrations and other narrations that opponents have used as evidence deny the occurrence of the attack at all; and we will discuss this in the next section.

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[660] *Dalā'il al-Imāmah*, pg. 45 (Maṭbaʿah Ḥaydariyyah print) pg. 45 (Mu'assasat al-Aʿlamī print), pg. 134 (Mu'assasat al-Baʿthah print).
[661] *Biḥār al-Anwār*, 30/294.
[662] *Al-Hidāyah al-Kubrā*, pg. 179, 402. This is from the narrations of the second type without isnād.
[663] *Al-Ikhtiṣāṣ*, pg. 183. This is from the narrations of the second type without isnād.
[664] *Al-Iḥtijāj*, 2/40. This is from the narrations of the second type without isnād.

The contradiction of the rib-breaking narrations with the narrations of threats and intimidation

We noticed during our study of the narrations that the supporters of the rib-breaking myth use as evidence that the opponents gather all the narrations, they think prove the occurrence of this incident without contemplating the contents of these narrations. In many cases, they ignore or neglect the apparent contradiction and conflict between these narrations and sometimes they cite narrations that completely demolish their evidence.

One of the most noteworthy pitfalls that these people fell into is their use of narrations that were limited to mentioning the threat of burning to prove the occurrence of the rib-breaking, even though these narrations—regardless of their isnād—contradict the rib-breaking incident, as they are limited to the occurrence of the threat and do not mention anything about the occurrence of the rib-breaking. [665] Rather, some of them explicitly state that ʿUmar only wanted to intimidate, such as the narration of *al-Iḥtijāj* that Jaʿfar Murtaḍā al-ʿĀmilī and his peers used as evidence. [666] Abū Manṣūr al-Ṭabarsī narrated on the authority of ʿAbd Allāh ibn ʿAbd al-Raḥmān who said:

ثم إن عمر احتزم بإزاره وجعل يطوف بالمدينة وينادي: «ألا إن أبا بكر قد بويع له فهلموا إلى البيعة»، فينثال الناس يبايعون، فعرف أن جماعة في بيوت مستترون، فكان يقصدهم في جمع كثير ويكبسهم ويحضرهم المسجد فيبايعون، حتى إذا مضت أيام، أقبل في جمع كثير إلى منزل علي عليه السلام فطالبه بالخروج فأبى، فدعا عمر بحطب ونار وقال: «والذي نفس عمر بيده

[665] The detailed rebuttal of the opposition citing the narrations of threatening with burning narrated in the books of the Ahl al-Sunnah will soon appear in a separate discussion.

[666] *Maʾsāt al-Zahrāʾ*, 2/187-189; *al-Hujūm ʿalā Bayt Fāṭimah*, pg. 299-300.

ليخرجن أو لأحرقنه على ما فيه». فقيل له: إن فاطمة بنت رسول الله وولد رسول الله وآثار رسول الله ﷺ فيه، وأنكر الناس ذلك من قوله، فلما عرف إنكارهم قال: «ما بالكم أتروني فعلت ذلك؟ إنما أردت التهويل»، فراسلهم علي أن ليس إلى خروجي حيلة لأني في جمع كتاب الله الذي قد نبذتموه وألهتكم الدنيا عنه، وقد حلفت أن لا أخرج من بيتي ولا أدع ردائي على عاتقي حتى أجمع القرآن.

Then ʿUmar wrapped himself in his garment and began to circumambulate the city and call out, "Behold, allegiance has been pledged to Abū Bakr, so come to the pledge of allegiance." The people rushed to pledge allegiance. He knew that there were a group of people hiding in houses, so he would go to them in a large group and attack them and bring them to the Masjid so that they would pledge allegiance. Then, when days had passed, he came in a large group to the house of ʿAlī عَلَيْهِ ٱلسَّلَامُ and demanded that he come out, but ʿAlī refused. So, ʿUmar called for firewood and fire and said, "By the One in whose hand is ʿUmar's soul, come out or I will burn it with what is in it."

It was said to him, "Fāṭimah is the daughter of the Messenger of Allah, the son of the Messenger of Allah, and the relics of the Messenger of Allah are his chosen ones."

The people denied that statement of his, so when he knew their denial, he said, "What is the matter with you? Do you think I would do that? I only wanted to intimidate."

ʿAlī wrote to them, "There was no way for me to come out because I am collecting the Book of Allah, which you have abandoned and the world has distracted you from. I have sworn

that I will not leave my house or leave my cloak on my shoulders until I collect the Qur'ān." [667]

Muḥammad al-Ḥusaynī commented on Jaʿfar Murtaḍā's argument with this narration, saying:

لاحظنا على السيد العاملي أنه يحشد نصوصه تحشيدًا دونما تحقيق أو تدقيق...، ويظهر ذلك جليًا في الروايات التي سجلها في كتابه والمروية عن الأئمة، حيث إنه لم يعالجها على المستويين وحشدها بشكل عشوائي، وبعض الروايات يعارض البعض الآخر وينفيه، وبعضه لا يلتزم به السيد العاملي لأنه يصادر ما يريد إثباته، وكنموذج على ذلك ما رواه عن (احتجاج الطبرسي).

We noticed that al-Sayyid al-ʿĀmilī marshals his texts without investigation or scrutiny... This is clearly evident in the narrations he recorded in his book and narrated from the Imāms, as he did not address them on both levels and marshalled them randomly. Some of the narrations contradict and deny others, and some of them al-Sayyid al-ʿĀmilī does not adhere to because they oppose what he wants to prove; an example of that is what he narrated from *Iḥtijāj al-Ṭabarsī.*

He mentioned this narration and said:

هذا النص مما لا يمكن أن يلتزم به السيد العاملي، لأنه يناقض ما يريد إثباته من أن عمر ضرب السيدة الزهراء ودخل الدار وفعل كذا وكذا، لأن الظاهر من الحديث أن تهديد عمر هو تهديد صوري.

This text is something that al-Sayyid al-ʿĀmilī cannot adhere to, because it contradicts what he wants to prove that ʿUmar struck Sayyidah al-Zahrā' and entered the house and did such and such,

[667] *Al-Iḥtijāj*, 1/105.

because it appears from the ḥadīth that ʿUmar's threat was a superficial threat.[668]

He said at another place about Jaʿfar Murtaḍā al-ʿĀmilī's use of this narration as evidence:

نقلها عن كتاب الاحتجاج للطبرسي الذي وصفه بالوثاقة والاعتماد، والخبر إن لم يكن صريحا بتبرئة عمر فهو ظاهر فيه، فهل يلتزم بذلك السيد مرتضى العاملي؟

He quoted it from the book *al-Iḥtijāj* by al-Ṭabarsī, which he described as trustworthy and reliable, and the report, if it is not explicit in acquitting ʿUmar, then it is apparent in it, so does al-Sayyid Murtaḍā al-ʿĀmilī adhere to that?[669]

[668] *Hawāmish Naqdiyyah*, pg. 12-13, introduction to the third print.
[669] *Hawāmish Naqdiyyah*, pg. 34.

Problems of believing in the rib-breaking legend

Belief in the rib-breaking story of Fāṭimah رَضِيَ اللَّهُ عَنْهَا results in many problems that require rejecting this story. We have found several problems with this legend, the most significant and legendary of which we will mention.

Problem 1: The necessity of attributing cowardice to ʿAlī

Believing in the story of Fāṭimah رَضِيَ اللَّهُ عَنْهَا being beaten and deliberately pressed behind the door until her rib was broken and she miscarried, requires attributing cowardice to ʿAlī رَضِيَ اللَّهُ عَنْهُ, Allah forbid, since this act occurred before his eyes and he did not protect his wife from harm, even though he is known for his courage, bravery, and valour.

How can it be imagined that all this injustice and harm would befall Fāṭimah رَضِيَ اللَّهُ عَنْهَا, the daughter of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the Banū Hāshim—who had the greatest power and strength in Quraysh—would remain silent about it? Among them was al-ʿAbbās—the uncle of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and one of the masters of Quraysh—and his sons were a group and a clan. Among them were the Banū al-Ḥārith ibn ʿAbd al-Muṭṭalib, the uncle of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the most famous of them was Abū Sufyān ibn al-Ḥārith, who stood firm with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at Ḥunayn. Among them was ʿAqīl ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ and his sons were a group. Among them were the sons of Jaʿfar ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. If what the opponents claim about the aggression against Fāṭimah رَضِيَ اللَّهُ عَنْهَا, the men of Banū Hāshim would have been the first to defend her against those who wronged her. If ʿAlī رَضِيَ اللَّهُ عَنْهُ and the Banū Hāshim had sought support from Quraysh, all of its tribes would have supported them.

Then how can one imagine that all the Companions remained silent about this injustice and none of them defended Fāṭimah رَضِيَ اللَّهُ عَنْهَا or defended her from injustice, while they were the ones who sacrificed their lives for her father صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? Especially since there are among them whose faith the Imāmiyyah do not doubt, such as Salmān, Abū Dharr, al-Miqdād, and others, whom the Imāmiyyah see as just and call the chosen Companions.

This rational historical evidence that evokes the history of the Companions and the nature of the Quraysh tribe in their time is what a group of scholars relied on to deny this myth. Abū al-Maḥāsin al-Wāsiṭī (who lived in the ninth century) says, explaining the evils of what this story entails:

إن ذلك فيه نسبة خساسة وعجز إلى علي ﷺ وبني هاشم لأن عليًا الشجاع الأعظم من الآل والصحب ومعه عصبته القبيلة العظمى من قريش، وهم أبطال بني هاشم، قبيلة النبي ﷺ أهل الأنفة والنخوة ولم يصبروا على ضيم، ...فكيف يجوز أن يصبروا على إهانة مخدومهم وابنة مخدومهم.

This attributes ignobility and weakness to ʿAlī رَضِيَ اللَّهُ عَنْهُ and the Banū Hāshim, because ʿAlī, the bravest of the family and Companions, and with him his clan, the greatest tribe of Quraysh—they are the heroes of the Banū Hāshim, the tribe of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the people of pride and chivalry, and they did not put up with injustice... so how is it possible for them to put up with the humiliation of their master and the daughter of their master? [670]

[670] Abū Al-Maḥāsin al-Wāsiṭī: *Al-Munāẓarah*, pg. 201-203, which is the same as what is mentioned in *al-Ḥujaj al-Bāhirah*, pg. 295-298, attributed to Jalāl al-Dīn al-Ṣiddīqī al-Dawānī. Khālid al-Janāḥī explained in his investigation of the book *al-Munāẓarah* by al-Wāsiṭī, pg. 36, that the book *al- Ḥujaj al-Bāhirah* is nothing but another copy

Al-Faḍl ibn Rūzabahān (d. 909 AH) said, "One of the most disgusting things they fabricated is this story of ʿUmar burning Fāṭimah's house." Then he mentioned several aspects to refute this slander, including:

إن عيون بني هاشم وأشراف بني عبد مناف وصناديد قريش كانوا مع علي، وهم كانوا في البيت، وعندهم السيوف اليمانية، وإذا بلغ أمرهم إلى أن يحرقوا من في البيت، أتراهم طرحوا الغيرة وتركوا الحمية رأسًا، ولم يخرجوا بالسيوف المسلة، فقتلوا من قصد إحراقهم بالنار؟

The notables of the Banū Hāshim, the nobles of the Banū ʿAbd Manāf, and the leaders of Quraysh were with ʿAlī and they were in the house. They had Yemeni swords. If their matter reached the point of burning those in the house, do you think they would have abandoned possessiveness and zeal completely and not come out with drawn swords and killed those who intended to burn them with fire?

لو صح هذا دل على كمال عجز علي -حاشاه عن ذلك- فإن غاية عجز الرجل أن يحرَق هو وأهل بيته وامرأته في داره وهو لا يقدر على الدفع، ومثل هذا العجز يقدح في صحة الإمامة.

If this is true, it indicates the complete inability of ʿAlī—he is exonerated from it—because the ultimate inability of a man is for him, his family, and his wife to burn in his house while he is unable to defend himself; and such inability casts doubt on the validity of Imāmah.

أن أمراء الأنصار وأكابر الصحابة كانوا مسلمين منقادين محبين لرسول الله ﷺ، أتراهم سكتوا ولم يكلموا أبا بكر في هذا، وأن إحراق أهل بيت النبي ﷺ لا يجوز ولا يحسن.

of the book *al-Munāẓarah* by al-Wāsiṭī, that the book *al-Ḥujaj al-Bāhirah* cannot be attributed to al-Dawānī, and that no one who wrote his biography mentioned it, in addition to the many texts in the contents of the book that contradict al-Dawānī's approach in matters of Sufism.

The leaders of the Anṣār and the great Companions were obedient Muslims who loved the Messenger of Allah ﷺ. Do you think they kept silent and did not speak to Abū Bakr about this and that burning the family of the Prophet ﷺ is not permissible and not good. [671]

Coupled with other damning answers that show that it is not appropriate for rational people to believe this type of rejected reports.

Ibn Ḥajar al-Haytamī explained the meaning of the story about the broken rib and its hideousness, saying:

قصدوا بهذه الفرية القبيحة، والغباوة التي أورثتهم العار والبوار والفضيحة، إيغار الصدور على عمر ﷺ ولم يبالوا بما يترتب على ذلك من نسبة علي ﷺ إلى الذل والعجز والخوَر، بل ونسبة جميع بني هاشم وهم أهل النخوة والنجدة والأنفة إلى ذلك العار اللاحق بهم الذي لا أقبح منه عليهم، بل ونسبة جميع الصحابة ﷺ إلى ذلك، وكيف يسع من له أدنى ذوق أن ينسبهم إلى ذلك مع ما استفاض وتواتر عنهم من غيرتهم لنبيهم ﷺ وشدة غضبهم عند انتهاك حرماته، حتى قاتلوا وقتلوا الآباء والأبناء في طلب مرضاته؟

They intended with this ugly slander and stupidity that brought them shame, ruin, and disgrace, to stir up anger against ʿUmar رَضِيَ اللَّهُ عَنْهُ and they did not care about what would result from that, of attributing ʿAlī رَضِيَ اللَّهُ عَنْهُ to humiliation, weakness, and inability, and even attributing all of the Banū Hāshim, who are the people of chivalry, courage, and pride, to that shame that has befallen them, which is the most hideous for them, and even attributing all of the Companions رَضِيَ اللَّهُ عَنْهُمْ to that. How can anyone with the least amount of sense attribute that to them, despite what has

[671] Al-Tustarī quoted these statements from *Ibṭāl Nahj al-Bāṭil*; *Iḥqāq al-Ḥaqq*, pg. 228-229.

been widely and repeatedly reported from them of their possessiveness for their Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and their intense anger when his sanctities were violated, to the point that they fought and killed fathers and sons in seeking his pleasure? [672]

Maḥmūd Shukrī al-Ālūsī said:

وهذا أيضًا من أقبح مفترياتهم وكذبهم، بل فيه طعن بأهل البيت ورميهم بالجبن، إذ أقل العرب تأبى غيرته ذلك، فكيف بأبي الحسنين كرم الله تعالى وجهه وصناديد بني هاشم يسكتون عن مثل ذلك؟

This is also one of their most hideous slanders and lies, and even includes a stab at the family of the Prophet and accuses them of cowardice, since the least of the Arabs rejects that out of possessiveness. How would Abū al-Ḥasanayn, may Allah سُبۡحَانَهُۥوَتَعَالَىٰ honour his face, and the leaders of Banū Hāshim remain silent about such a thing? [673]

He also said:

وعلي كرم الله تعالى وجهه أجلُّ من أن يقيم على ضيم وهو أسد الله تعالى الغالب.

ʿAlī, may Allah سُبۡحَانَهُۥوَتَعَالَىٰ honour his face, is too noble to endure injustice; he is the victorious lion of Allah سُبۡحَانَهُۥوَتَعَالَىٰ! [674]

This is the answer that a group of Zaydis relied on in refuting this myth. They narrated on the authority of Salamah ibn Kuhayl that he said to Zayd ibn ʿAlī, “People claim that Fāṭimah was slapped!”

Zayd ibn ʿAlī replied:

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[672] *Al-Ṣawāʿiq al-Muḥriqah*, 1/127.
[673] *Al-Suyūf al-Mushriqah wa Mukhtaṣar al-Ṣawāʿiq al-Muḥriqah*, pg. 157.
[674] *Sharḥ al-Kharīdah al-Ghaybiyyah fī Sharḥ al-Qaṣīdah al-ʿAyniyyah*, pg. 71.

كانت أكرم على أهلها من ذلك يا أبا يحيى.

She was more honourable to her family than that, O Abū Yaḥyā![675]

Yaḥyā al-Ṣaʿdī narrated on the authority of the Muʿtazilah in response to this slander that they said:

لو وقع شيء من ذلك لأنِف أكثر المسلمين لأهل بيت رسول الله ﷺ، ولما صبر بنو هاشم على هذه الذلة.

If something like that had happened, most Muslims would have been disgusted with the family of the Messenger of Allah ﷺ and the Banū Hāshim would not have endured this humiliation! [676]

It was also reported from the Muʿtazilah that they said:

لا يظن العاقل بالصحابة مثل هذا، لا سيما مع شرف بني هاشم وعزة نفوسهم، وقد كانت العرب كلها تقوم معهم في مثل هذا.

An intelligent person would not think such a thing of the Companions, especially with the honour and pride of the Banū Hāshim, and all the Arabs would stand with them in such a situation. [677]

In fact, some Imāmiyyah have denounced the rib-breaking story based on what it entails of attributing ʿAlī عَلَيْهِ السَّلَامُ to cowardice and not

[675] *Tasmiyat man Rawā ʿan Zayd ibn ʿAlī*, pg. 74; *al-Īḍāḥ limā Khafā min al-Ittifāq ʿalā Taʿẓīm Ṣaḥābat al- Muṣṭafā*, pg. 242.
[676] *Minhāj al-Muttaqīn fī Maʿrifat Rabb al-ʿĀlamīn*, printed in *al-Miʿrāj ilā Asrār al-Minhāj*, 4/227.
[677] Ibid., 4/236-237.

protecting his family from harm, Allah forbid. Marjaʿ Muḥammad Ḥusayn Faḍl Allāh says:

إذا هجموا على الزهراء، ما هو دور الإمام علي؟ الإمام علي جبان؟ أنتم كلكم متزوجون، إذا فرضنا أن أحدهم أراد أن يهجم على زوجتك، يريد أن يقتلها أو يعتدي عليها، تقعد وتقول: لا حول ولا قوة إلا بالله العلي العظيم؟ أو تدافع عنها؟ إذا لم تدافع عن زوجتك ماذا يقول الناس عنك؟

If they attacked al-Zahrā', what is the role of Imām ʿAlī? Is Imām ʿAlī a coward? You are all married. If we suppose that one of them wanted to attack your wife, wanted to kill her or assault her, would you sit and say, "There is no power or strength except in Allah, the Most High, the Almighty," or would you defend her? If you do not defend your wife, what would people say about you?[678]

The Imāmī Shaykh Yāsir ʿAwdah says:

تحدث السيد الأستاذ بهذه الملاحظة ونحن نوافقه: هل يمكن قبول مسألة أن الإمام عليًا عليه السلام جبان إلى هذا الحد يقف متفرجًا على زوجته وهي تضرب ولا يحرك ساكنًا؟، ولو فعلها أي إنسان دخل دارك لا يمكن لك مع ضعفك إلا أن تتصدى له، ولو أدى ذلك إلى موتك،

[678] *Khuṭbat al-Zahrā'* عليها السلام is a model message delivered by Muḥammad Ḥusayn Faḍl Allāh in al-Imāmayn al-Ḥasanayn Mosque on the 19th Jumādā al-Thāniyah 1430 AH, corresponding to 12.06.2009. We have quoted his speech with slight modification of some colloquial words into Arabic, from a video recording on YouTube. https://www.youtube.com/watch?v=5RdRVT5TO6A. The summary of the sermon is published on the Bayyināt website, which is the official website of Marjaʿ Faḍl Allāh, and the summary states, "What prevented ʿAlī عليه السلام from defending Al-Zahrā', which is something that the average person would not accept if someone attacked his wife or mother?" See the following link: http://arabic.bayynat.org.lb/NewsPage.aspx?id=931.

فللبيوت حرمات، فكيف بالزهراء عليها السلام وبيتها، مع ملاحظة أن هذا المعتدَى على داره وزوجته هو الإمام علي عليه السلام الذي يقول: «لو تظاهرت العرب على قتالي ما وليت مدبرًا».

Mr. Professor[679] spoke with this observation and we agree with him: Is it possible to accept the issue that Imām ʿAlī is a coward to this extent, standing by watching his wife being beaten and not moving a muscle? If any person who entered your house did that, you, with your weakness, would have no choice but to confront him, even if that led to your death, for houses have sanctities, so how about al-Zahrā' رضي الله عنها and her house, noting that the one whose house and wife were attacked is Imām ʿAlī; who says, "If the Arabs gathered to fight me, I would not turn back!" [680]

Najīb Nūr al-Dīn responds to Jaʿfar Murtaḍā al-ʿĀmilī:

قوله إنَّ الإمام عليًّا (عليه السلام) قد عمل بتكليفه الشرعي في سكوته على ما حصل للسيّدة الزهراء (عليها السلام)، أمرٌ مريب، لأنّه لا يعقل بحالٍ من الأحوال أن يكون تكليف الإمام عليّ (عليه السلام) الشرعي هو السكوت على أذيّة زوجته بنت رسول الله صلى الله عليه وآله وسلم، وأن يترك من يريد هتك حرمتها يفعل ما يريد وهو جالسٌ في مكانه يسمع ويرى ولا يُحرِّك ساكنًا، إنَّ الإمام عليًّا (عليه السلام) أجلُّ ممّا يحاول أن يصفه به المؤلّف، وأعلى شأنًا من أيِّ إنسان يملك حميّة الدفاع عن الضعفاء ومهضومي الحقوق أو المعتدى عليهم، فكيف إذا كان هذا المظلوم هو أشرف خلق الله وأعزّهم عليه وعلى نبيّه؛ فاطمة الزهراء (عليها السلام)؟!، ونحن نستغرب

[679] He refers to Marjaʿ Muḥammad Ḥusayn Faḍl Allāh and is indicating to the speech which we have just quoted from him.
[680] *Nahj al-Balāghah*, pg. 534.

كيف يكون تكليف رجل كالإمام ـــ صلوات الله وسلامه عليه ـــ هو أن يسكت عن فعل أولئك المعتدين؟ هذا، وهل يقنع هذا الكلام عاقلًا، كائنًا مَن كان؟

His statement that Imām ʿAlī رَضِيَ اللَّهُ عَنْهُ acted according to his religious duty in remaining silent about what happened to Sayyidah al-Zahrā' رَضِيَ اللَّهُ عَنْهَا is a suspicious matter, because it is not reasonable under any circumstances that Imām ʿAlī's رَضِيَ اللَّهُ عَنْهُ religious duty is to remain silent about the harm done to his wife, the daughter of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and to leave whoever wants to violate her honour to do whatever he wants while he sits in his place, listening, seeing, and not moving a muscle. Imām ʿAlī رَضِيَ اللَّهُ عَنْهُ is more noble than what the author tries to describe him with and is higher in status than any human being who has the zeal to defend the weak, those whose rights have been violated, or those who have been assaulted. So, how would it be if this oppressed person was the most honourable of Allah's creation and the most beloved to Him and His Prophet; Fāṭimah al-Zahrā' رَضِيَ اللَّهُ عَنْهَا? We wonder how the duty of a man like the Imām رَضِيَ اللَّهُ عَنْهُ is to remain silent about the actions of those aggressors? Does this talk convince a rational person, whoever he may be? [681]

He also says:

يصف المؤلّف السيِّدة الزهراء (عليها السلام) وهي تتعرَّض للأذى بأنَّها قد عملت تكليفها الشرعي، ونحن نجد هذا الأمر مستغربًا ومستهجنًا، إذ كيف يمكن أن يكون تكليف الزهراء (عليها السلام) الشرعي هو أن تُظلَم وتُضرَب في بيتها، وأن تستسلم لهذا الظلم بملء إرادتها،

[681] *Ma'sāt Kitāb al-Ma'sāt*, pg. 155-156.

وأن يكون تكليف الإمام عليّ (عليه السلام) أن يتركها عرضة للظلم؟ أيُّ منطق هذا الذي يحاول المؤلّف أن يقنعنا به؟

The author describes Sayyidah al-Zahrā' رَضِيَ اللَّهُ عَنْهَا being harmed as having done her religious duty. We find this matter strange and reprehensible, because how could al-Zahrā's رَضِيَ اللَّهُ عَنْهَا religious duty be to be wronged and beaten in her home and to surrender to this injustice with her full will and Imām ʿAlī's رَضِيَ اللَّهُ عَنْهُ duty be to leave her exposed to injustice? What kind of logic is this that the author is trying to convince us of? [682]

Najīb Nūr al-Dīn continues by saying:

كيف يتقبَّل الناس موقف الإمام فيما لو صحَّ قول المؤلّف، وهو المعروف بحميّته وبطولته؟ ألَا يدعو الموقف للريبة من الإمام كما يصوّر مواقفه الكاتب، وأنَّه يجلس في المنزل ينظر إلى زوجته تظلم وهو لا يُحَرِّك ساكنًا؟ أليسَ من الممكن أن يقول النّاس: كيف يمكن أن يكون عليّ (عليه السلام) إمام المسلمين وهو عاجز عن الدفاع عن زوجته وهي تضرب أمام عينيه؟ وإذا كان سكوته -على حدِّ ما يدَّعي المؤلّف- بهدف "عدم ضياع الحقّ" في إمامة الأُمّة، فكيف سيقتنع الناس أنَّ الإمام جدير بهذه الإمامة وهو على هذه الصورة التي يقدّمها عنه المؤلّف؟!

How would people accept the Imām's position, if the author's statement is true, whereas he is known for his zeal and heroism? Doesn't the situation call for suspicion of the Imām as the writer depicts his positions and that he sits at home watching his wife being wronged and he does nothing? Isn't it possible for people to say: How can ʿAlī رَضِيَ اللَّهُ عَنْهُ be the Imām of the Muslims while he is unable to defend his wife while she is being beaten in front of his eyes? And if his silence—as the author claims—was for the

[682] *Ma'sāt Kitāb al-Ma'sāt*, pg. 156.

purpose of "not losing the right" to the Imāmah of the nation, then how will people be convinced that the Imām is worthy of this Imāmah while he is in this image that the author presents about him?[683]

Thus, it becomes clear that what this legend included of attributing ʿAlī رَضِيَ اللَّهُ عَنْهُ to abandoning the defence of his family is one of the most important pieces of evidence that scholars, ancient and modern, and from all Islamic sects have used as evidence to prove the invalidity of this fabricated story. Some opponents have tried to answer this problem with strange and contradictory answers, which we will discuss and respond to.

Highlighting the weakness of the Imāmiyyah's answers about the reason for ʿAlī's abandoning defending Fāṭimah

The supporters of the rib-breaking myth tried to refute the problem of attributing cowardice to ʿAlī عَلَيْهِ السَّلَامُ due to his failure to defend Fāṭimah رَضِيَ اللَّهُ عَنْهَا with several weak arguments. We felt that we should list some of them and show their weakness:

1. Criticism of the claim that ʿAlī abandoned the defence of Fāṭimah because of the existence of a will from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The supporters of the rib-breaking myth cited a narration that was unique to *Kitāb Sulaym ibn Qays*, which stated that ʿAlī عَلَيْهِ السَّلَامُ only abandoned the defence of Fāṭimah رَضِيَ اللَّهُ عَنْهَا because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded him to do so. It was narrated in *Kitāb Sulaym ibn Qays* that ʿAlī jumped up and grabbed ʿUmar by the collar, then he threw him down and hurt his nose and neck and was about to kill him. He then remembered the saying of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and what he commanded to him, so he said:

[683] *Ma'sāt Kitāb al-Ma'sāt*, pg. 158.

والذي كرم محمدًا بالنبوة – يا ابن صهاك – لولا كتاب من الله سبق وعهد عهده إلي رسول الله ﷺ لعلمت إنك لا تدخل بيتي.

By the One Who honoured Muḥammad with prophethood—O son of Ṣahhāk—if it were not for a previous book from Allah and a covenant that the Messenger of Allah ﷺ gave me, you would have known that you would never enter my house. (684)

The answer to this narration falls into several aspects.

The first aspect: This narration is contradictory in itself, as it mentions here that ʿAlī wrestled ʿUmar to the ground and intended to kill him, then he remembered the will and left him, so the obstacle here is the alleged will. Yet this narration, after a few lines, attributes to ʿAlī that when the attackers returned to take ʿAlī and stormed the house:

وثار علي عليه السلام إلى سيفه فسبقوه إليه وكاثروه وهم كثيرون، فتناول بعضهم سيوفهم فكاثروه وضبطوه فألقوا في عنقه حبلًا.

ʿAlī عليه السلام rose to his sword and they got to it before him and outnumbered him and they were many. Some of them took their swords, outnumbered him, seized him, and threw a rope around his neck. (685)

Here we find that ʿAlī did not abide by the will, but rather intended to take his sword to repel the attackers. Then the narration mentions that ʿAlī رضي الله عنه said when he was forced to pledge allegiance:

(684) *Kitāb Sulaym ibn Qays*, pg. 150.
(685) *Kitāb Sulaym ibn Qays*, pg. 150-151.

أما والله لو وقع سيفي في يدي لعلمتم أنكم لن تصلوا إلى هذا أبدًا، أما والله ما ألوم نفسي في جهادكم، ولو كنت استمكنت من الأربعين رجلًا لفرقت جماعتكم، ولكن لعن الله أقوامًا بايعوني ثم خذلوني.

> By Allah, if my sword had reached my hand, you would have known that you would never reach this point. By Allah, I would not berate myself for fighting you all. If I had been able to get hold of forty men, I would have divided your group. But may Allah curse the people who pledged allegiance to me and then let me down![686]

And this is a third contradiction, since the narration attributes to ʿAlī رَضِيَ اللَّهُ عَنْهُ that if he had been able to get hold of his sword or had forty men with him, they would not have forced him to pledge allegiance. This narration mentions three contradictory reasons for ʿAlī رَضِيَ اللَّهُ عَنْهُ not defending himself or defending Fāṭimah رَضِيَ اللَّهُ عَنْهَا. Sometimes the reason is the will, sometimes his not getting hold of his sword, and sometimes he did not have supporters.

The second aspect: The narration did not mention the type of will, is it abandoning the defence of Fāṭimah رَضِيَ اللَّهُ عَنْهَا or abandoning the defence of the issue of Imāmah? Even if we assume that what is meant is abandoning the defence of Fāṭimah رَضِيَ اللَّهُ عَنْهَا, the answer is that this is the most obvious lie. How can it be reasonable that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would order that his daughter be left exposed to harm and insult? How so, when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ urged his Companions to defend their families even if that led to death?

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave glad tidings of martyrdom to whoever sacrifices himself to defend his family, saying:

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[686] *Kitāb Sulaym ibn Qays*, pg. 152.

من قُتل دون أهله فهو شهيد.

Whoever is killed defending his family is a martyr.[687]

This meaning is narrated in the books of the Imāmiyyah, as al-Kulaynī narrated on the authority of Abū Jaʿfar al-Bāqir that he said:

قال رسول الله ﷺ: من قتل دون مظلمته فهو شهيد، ثم قال: يا أبا مريم هل تدري ما دون مظلمته؟ قلت: جُعلت فداك، الرجل يقتل دون أهله ودون ماله وأشباه ذلك، فقال: يا أبا مريم إن من الفقه عرفان الحق.

The Messenger of Allah ﷺ said, "Whoever is killed defending his injustice is a martyr."

Then he said, "O Abū Maryam, do you know what is his injustice?"

I said, "May I be your ransom, a man is killed defending his family, his money, and the like."

He commented, "O Abū Maryam, part of jurisprudence is knowing the truth."[688]

This principle is also accepted by the scholars of the Imāmiyyah. Al-Ṭūsī said:

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[687] *Musnad Aḥmad*, Ḥadīth: 1652; *Jāmiʿ al-Tirmidhī*, Ḥadīth: 1421; *Sunan Abī Dāwūd*, Ḥadīth: 4772; *Sunan al-Nasā'ī*, Ḥadīth: 4094-4095; *al-Sunan al-Kubrā*, Ḥadīth: 3543-3544. Al-Albānī graded it ṣaḥīḥ in *Irwā' al-Ghalīl*, 2/164 while Shuʿayb al-Arnā'ūṭ commented after verifying the ḥadīth in *al- Musnad*, "The isnād is strong."

[688] *Al-Kāfī*, 5/52; al-Majlisī graded it ṣaḥīḥ in *Mir'āt al-ʿUqūl*, 18/394; al-Bahbūdī graded it ṣaḥīḥ in *Ṣaḥīḥ al-Kāfī*, 2/287; Muḥammad Āṣif Muḥsinī listed in among the reliable narrations in his book *al-Aḥādīth al-Muʿtabarah min Jāmiʿ Aḥādīth al-Shīʿah*, pg. 299.

إذا قصد رجل رجلًا يريد نفسه أو ماله أو حريمه فله أن يقاتله دفعا عن نفسه بأقل ما يمكنه دفعه به، وإن أتى ذلك على نفسه، لقوله ﷺ: «من قتل دون ماله فهو شهيد!

If a man intends to attack a man, wanting his life, his money, or his women, then the latter has the right to fight him in self-defence with the least he can do to defend himself, even if that leads to his own detriment, because of the saying of the Prophet ﷺ, "Whoever is killed defending his wealth is a martyr."[689]

If this is established, how can it be correct for the Prophet ﷺ to issue something contrary to what he ordered his Companions to do, especially since the matter concerns his pure daughter?

The third aspect: Sunni scholars and even some Imāmiyyah have criticised this narration. Al-Ālūsī said:

كون لزومه الأرض لعهد عهده إليه رسول الله ﷺ كما يقولون، لا أصل له.

His adherence to the land[690] [i.e. not rising in defence] based on a covenant that the Messenger of Allah ﷺ gave him, as they claim, has no basis! [691]

The Imāmī writer Najīb Nūr al-Dīn, a student of Marjaʿ Muḥammad Ḥusayn Faḍl Allāh, said:

أمّا أن ينسب الكاتب إلى رسول الله ﷺ أنَّه هو من طلب إليه السكوت، فهذا خلاف العقل والمنطق، وحاشا لرسول الله ﷺ أن يصدر عنه ذلك؟ ومتى كان الرسول ﷺ يستعطف بتركهم يهيجون ويظلمون ويعتدون دون أن يقول كلمته الصارخة في وجههم، ودون أن

[689] *Al-Mabsūṭ*, 7/279.
[690] *Al-ghāb* (low grounds) appears in the printed version. Perhaps what we have established is accurate.
[691] *Sharḥ al-Kharīdah al-Ghaybiyyah fī Sharḥ al-Qaṣīdah al-ʿAyniyyah*, pg. 71.

يلقمهم حجرًا في أفواههم وأياديهم، فكيف إذا كان ذلك بحقّ ابنته الزهراء (عليها السلام)؛ بضعته الشريفة ونفسه الزكيّة وفي داخل بيتها؟!، ومتى عُرِفَ عن الإمام عليّ (عليه السلام) تفريطه بوديعة رسول الله ﷺ وتركها تُهان وتؤذى دون أن يقلب الأرض على رؤوس هؤلاء؟ وهل الدين إلاَّ تلك المكارم التي ما عهدناها عند أحد كما كانت عند الرسول ﷺ والإمام عليّ (عليه السلام).

As for the writer attributing to the Messenger of Allah ﷺ that he was the one who asked him to be silent, this is contrary to reason and logic. Allah forbid that the Messenger of Allah ﷺ would issue such a thing. And when did the Messenger ﷺ seek sympathy by leaving them to rage, oppress, and transgress without saying his clear word to their face and without throwing stones in their mouths and hands, so how would it be if it was regarding his daughter al-Zahrā' رضي الله عنها—his noble daughter and his pure soul—inside her house? When was it known that Imām ʿAlī رضي الله عنه neglected the trust of the Messenger of Allah ﷺ and left it to be humiliated and harmed without turning the earth over on the heads of these people? Is religion anything but those noble deeds that we have not known in anyone as they were in the Messenger ﷺ and Imām ʿAlī رضي الله عنه?[692]

Jaʿfar al-Shākhūrī objected to the narration of the will, saying:

إن المستفاد من الأخبار أن عليًا موصى بعدم المطالبة بحق الخلافة بالسيف، وليس موصًى بعدم الدفاع عن نفسه وأهله.

[692] *Maʾsāt Kitāb al-Maʾsāt*, pg. 160.

What is understood from the reports is that ʿAlī was recommended not to demand the right of the Khilāfah by the sword and he was not instructed not to defend himself and his family.[693]

Imāmī Yāsir ʿAwdah said:

إن قلت كما ادعى البعض: إنه مأمور، لأنه تمسك بتلابيب عمر وطرحه أرضًا ثم قال: «لولا كتاب من الله سبق وعهد عهده إلي رسول الله ﷺ لعلمت أنك لا تدخل بيتي»، أقول:

أولًا: هذا لم يثبت بسند صحيح، وبغض النظر عن السند، إذا كان مأمورًا كما يُدعى فهو مأمور بعدم أخذ الخلافة بالقوة، لكي لا يهرق الدم ويمحو ذكر الإسلام...، أما أن لا يدافع عن بيته وزوجته فهذا لا يمكن أن ينهى عنه أحد، لا الشرائع السماوية ولا القوانين الوضعية ولا النخوة العربية ولا الشهامة الإيمانية، فذلك ادعاء باطل وتبرير أقبح من الذنب.

If you say as some have claimed that he was ordered, because he grabbed ʿUmar by the collar and threw him to the ground and then said, "If it were not for a previous book from Allah and a covenant that the Messenger of Allah ﷺ gave me, you would have known that you would not enter my house."[694]

I say: Firstly, this has not been proven by a sound isnād and regardless of the isnād, if he was ordered as claimed, then he was ordered not to take the Khilāfah by force, so that blood would not be shed and the memory of Islam would not be erased... As for not defending his house and wife, no one can forbid him from doing this, neither the heavenly laws nor the positive laws nor Arab chivalry nor the chivalry of faith, so that is a false claim and a justification worse than the sin![695]

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[693] *Marjaʿiyyat al-Marḥalah wa Ghubār al-Taghyīr*, pg. 194.
[694] *Kitāb Sulaym ibn Qays*, pg. 150.
[695] *Qaḍāyā Athārat Jadalan*, pg. 180-181.

Imām Dr. ʿAlī Ṣāliḥ Rasn criticised the claim of the will while talking about ʿAlī رَضِيَ اللَّهُ عَنْهُ:

وهو بالمقابل لم يستطيع أن يدرأ الخطر عن عائلته بحجة أن النبي ﷺ أوصاه بكذا وكذا، وأن القوم يفعلون به ما يفعلون بعده، فما عليه إلا أن يكون صابرًا محتسبًا، وهذه حجة غير مقبولة، فلو كان ﷺ حاضرًا، ويرى ما حل بالإمام وأسرته، لشد حزام الحرب، حتى يدفع الخطر عنهم، دون الصبر والاحتساب، وأي صبر على ما؟فالقضية متعلقة بالعرض والنفس، وهل هناك قضية يوجب فيها الجهاد أهم من العرض، وإذا كان من متقول يقول: إن الإمام حفاظا على وحدة المسلمين صبر واحتسب نقول له كن أنت محل الإمام، وليفعل بأهلك كما حصل له روحي الفداء، واصبر واحتسب،؟ لا نريد الإطالة في هذا الموضوع بقدر ما نريد تفنيد الرواية وعدم صحتها.

He, on the other hand, was not able to ward off danger from his family under the pretext that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had commanded him to do such and such and that the people would do to him what they would do after him, so he had no choice but to be patient and hope for reward. This is an unacceptable argument. If the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had been present and seen what happened to the Imām and his family, he would have tightened his belt of war to ward off danger from them, without patience and hope for reward. What kind of patience is that? The issue is related to honour and the soul[696]. Is there an issue in which jihad is required that is more important than honour? If someone says: The Imām, in order to preserve the unity of the Muslims, was patient and hoped for reward, we tell him to be in the place of the Imām and let what happened to his family

[696] Verbatim. It has passed that Dr. ʿAlī Ṣāliḥ Rasan's writings contain a lot of confusion, and his intention is that the situation here does not tolerate patience.

happen to him, may my soul be sacrificed for him, and be patient and hope for reward. We do not want to prolong this topic as much as we want to refute the narration and its invalidity.[697]

He also said:

القارئ عندما يطلع على هذه الأقاويل يظن الظنون في شخص الإمام وكأن عمر واضعًا، سيفه على نحره متى ما شاء ذبحه، والإمام لم يحرك ساكن، فاغتصب حقه في الخلافة كما يدعون، وسكت ونهب داره واعتدى على زوجته الزهراء وكسر ضلعها وسقط جنينها ولم يفعل شيء، وأخيرًا أجبره عمر على أن يزوجه طفلته أم كلثوم، فوافق على ذلك واغتصب حق الزهراء في فدك وغيرها، والإمام يعمل بالتقية، فما هذه الأباطيل يا مسلمين؟ كفاكم التعرض لشخص الإمام واتركوه لشأنه أفضل من أن تأذوه في قبره.

The reader when he reads these sayings will think negatively about the personality of the Imām, as if ʿUmar placed[698] his sword on his throat and whenever he wanted, he could slaughter him and the Imām did not move a muscle[699]. So, he usurped his right to the Khilāfah as they claim, yet he remained silent. He looted his house, assaulted his wife al-Zahrā', broke her rib, and caused her to miscarry and yet did nothing[700]. Finally, ʿUmar forced him to marry his daughter, Umm Kulthūm, so he agreed to that and usurped al-Zahrā's right to Fadak and other things, and the Imām was employing Taqiyyah. What are these falsehoods, O Muslims? Stop attacking the personality of the Imām and leave him alone; it is better than hurting him in his grave![701]

[697] *Umm Kulthūm bint ʿAlī ibn Abī Ṭālib Ḥaqīqah Am Wahm*, pg. 203-204.
[698] Verbatim. The correct Arabic word is *wāḍiʿ*.
[699] Verbatim. The correct Arabic word is *sākinan*.
[700] Verbatim. The correct Arabic word is *shay'an*.
[701] *Umm Kulthūm bint ʿAlī ibn Abī Ṭālib Ḥaqīqah Am Wahm*, pg. 211.

The fourth aspect: The Imāmī books contain what contradicts this will, as they mention that when ʿUmar wanted to dig up Fāṭimah's grave, ʿAlī prevented him from doing so in defence of her.

Yāsir ʿAwdah says:

نسأل سؤالًا هامًا في المقام، حيث ورد أن عمر في اليوم التالي من دفنها عليها السلام سرًّا، غضب لعدم مشاركته في مراسم الدفن، واعتبر ذلك استخفافًا من علي عليه السلام به، فأخذ أبو بكر وجماعة، وصعد إلى البقيع لينبش القبر، وكان الإمام علي عليه السلام قد رسم في الأرض عدة قبور ليخفي أثره، فلما وصل الخبر إلى الأمير صعد إلى البقيع، منتفخ الأوداج محمر الوجه شاهرًا سيفه قائلًا له: «والذي نفسه بيده لو رمت من هذا القبر شيئًا لسقيت الأرض من دمائك، ....والسؤال الكبير هنا، الذي يدافع عن زوجته وهي ميتة وليس معلوما مكان قبرها، فلربما دفنت في حجرتها ويأتي بهذه الحالة مغضبا كما تصف آنفًا، ألا يدافع عنها وهي حية.

We ask an important question in this regard. It was reported that ʿUmar, the day after her secret burial, became angry because he could not participate in the burial ceremonies and considered this to be a disdain from ʿAlī; so he took Abū Bakr and a group and went up to al-Baqīʿ to dig up the grave. Imām ʿAlī; had drawn several graves on the ground to hide its trace. When the news reached the Amīr, he went to al-Baqīʿ, his veins swollen and his face red, brandishing his sword, saying to him, "By the One in Whose Hand is my soul, if you threw anything from this grave, I would water the ground with your blood...." The big question here is one defends his wife while she is dead despite the location of her grave being unknown—perhaps she was buried in her room—and comes in this state of rage as you described here, would he not defend her while she is alive? [(702)]

[(702)] *Qaḍāyā Athārat Jadalan*, pg. 181-182.

Jaʿfar al-Shākhūrī al-Baḥrānī established the invalidity of the will narration through the actions of ʿAlī in defending the grave of Fāṭimah, saying:

على أن المستفاد من الأخبار أن عليًا موصى بعدم المطالبة بحق الخلافة بالسيف وليس موصى بعدم الدفاع عن نفسه وأهله، ففي دلائل الإمامة عندما بلغ أمير المؤمنين (ع) أن البعض همّ بنبش قبر الزهراء (ع) بحجة الصلاة عليها، فخرج علي مغضبًا قد احمرت عيناه ودرت أوداجه وعليه القباء الأصفر الذي كان يلبسه في الكريهة، وهو يتوكأ على سيف ذي الفقار، إلى أن يقول فأخذ عليّ بجوامع ثوبه ثم ضرب به الأرض، وقال: يا بن السوداء، أمّا حقي فقد تركته مخافة ارتداد الناس عن دينهم، وأما قبر فاطمة فوالذي نفس علي بيده لئن رمت أنت أو أصحابك شيئًا لأسقينَّ الأرض من دمائكم.

What is understood from the reports is that ʿAlī was recommended not to demand the right of the Khilāfah by the sword and he was not instructed to not defend himself and his family. In *Dalā'il al-Imāmah*, when the Commander of the Faithful عَلَيۡهِ ٱلسَّلَامُ was informed that some people intended to dig up the grave of al-Zahrā' عَلَيۡهَا ٱلسَّلَامُ under the pretext of praying for her, ʿAlī came out angry, his eyes red and his veins gushing, he was wearing the yellow robe that he used to wear in times of distress and leaning on the sword Dhū al-Fiqār... so ʿAlī took hold of the hem of his (ʿUmar) garment and threw him on the ground shouting, "O son of a black woman! As for my right, I left it for fear of people turning away from their religion. As for the grave of Fāṭimah, by the One in Whose Hand is ʿAlī's soul, if you or your companions move anything, I will water the ground with your blood!" [703]

[703] *Marjaʿiyyat al-Marḥalah wa Ghubār al-Taghyīr*, pg. 194.

2. Comparing the position of ʿAlī ibn Abī Ṭālib in the claim that he left the defence of his wife with the story of Prophet Ibrāhīm and the tyrant king

Some supporters of the rib-breaking myth tried to compare the position of ʿAlī رَضِيَ ٱللَّهُ عَنْهُ in not defending Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا, with the story of Ibrāhīm عَلَيْهِ ٱلسَّلَامُ when he sent his wife Sārah to the tyrant. The details of this story is that Ibrāhīm عَلَيْهِ ٱلسَّلَامُ emigrated with Sārah and entered a village in which there was a king or a tyrant who sent to him, "Send her to me," He thus sent her. The tyrant approached her. She got up to perform wuḍū' and pray; she supplicated, "O Allah, if I have believed in You and Your Messenger, then do not give power to the infidel over me," so he fell and became immobile. [704] The basis of their corrupt evidence is that Ibrāhīm عَلَيْهِ ٱلسَّلَامُ did not prevent his wife from the tyrant and did not protect her from harm.

The story is proven, but the evidence for it is incorrect for several reasons:

Firstly: This narration is in brief. When studying the rest of the reports in which the story was mentioned in detail, we find in one narration that Ibrāhīm عَلَيْهِ ٱلسَّلَامُ knew that the tyrant would not reach Sārah and that Allah would prevent him from her. Abū Yaʿlā narrated with a sound isnād that when Ibrāhīm عَلَيْهِ ٱلسَّلَامُ sent Sārah to the tyrant, he said to her, "Go to him for Allah will prevent him from you." [705] Since this is established, then there is no reason to use this story as evidence.

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[704] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2217, 6950.

[705] *Musnad Abī Yaʿlā*, Ḥadīth: 6039, Ḥusayn Asad graded its isnād *jayyid* (good); *al-Fawā'id al-Muntaqāt al-Ḥisān al-Ṣiḥāḥ wa al-Gharā'ib al-Maʿrūfah bi al-Khalʿiyyāt*, Ḥadīth: 1095.

Secondly: The analogy between the two matters is invalid, as the wife of Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ was not harmed by the tyrant and he did not touch her at all. As for Fāṭimah رَضِيَ ٱللَّهُ عَنۡهَا, the people claim that she was beaten until her rib was broken and she miscarried, and this was the cause of her death. Thus, there is no similarity between the two matters at all; accordingly, the analogy is not valid, because analogy can only be between two similar matters.

3. Criticism of their attempt to compare what happened in the martyrdom of ʿUthmān with the rib-breaking story

Some of them tried to claim that there is a similarity between the myth of the attack on the house of Fāṭimah رَضِيَ ٱللَّهُ عَنۡهَا and the story of the Khawārij besieging the house of ʿUthmān رَضِيَ ٱللَّهُ عَنۡهُ. They claimed that the objection to ʿAlī رَضِيَ ٱللَّهُ عَنۡهُ not defending Fāṭimah is supported by a similar practice of ʿUthmān رَضِيَ ٱللَّهُ عَنۡهُ, because according to them he did not defend his wife when the attackers attacked her and he did not defend himself until the Khawārij killed him. Accordingly, it is not permissible to object to what they attribute to ʿAlī رَضِيَ ٱللَّهُ عَنۡهُ of not defending his wife.

The truth is that this answer is one of the weakest and most inconsistent answers. This can be explained from two angles.

Firstly: The opponents' argument that ʿUthmān did not defend his wife is one of the weakest and strangest arguments. That is because the narration that mentioned the Khawārij's attack on Nā'ilah, the wife of ʿUthmān, is the narration of Sayf ibn ʿUmar al-Tamīmī. This narration—coupled with its weakness— mentions that the Khawārij entered upon ʿUthmān and among them were al- Ghāfiqī and Sawdān ibn Ḥamrān. Al-Ghāfiqī struck him with an iron rod that he had with him and kicked the Qur'ān with his foot, so the Qur'ān toppled and settled in his hands, and blood flowed on it. Sawdān ibn Ḥamrān came to strike him, but Nā'ilah bint al-Farāfisah fell upon him and protected

herself from the sword with her hand. He deliberately struck her and cut her fingers, thus her fingers were severed[706] and she turned. Thereafter, ʿUthmān was killed.[707]

This narration states that the attack on Nā'ilah was after ʿUthmān was struck, his blood was shed, he fell to the ground, and the Qur'ān fell on his hands; so ʿUthmān, according to this version, had been struck and had fell to the ground, how can he be compared to ʿAlī—no one struck him with a sword nor did his blood flow? It has been proven in a more authentic narration that the Khawārij did not strike Nā'ilah at all, but rather spoke ill of her after they killed ʿUthmān رَضِيَ اللَّهُ عَنْهُ.[708] This is what is proven and preferred. We only responded to this weak evidence as a concession and to show the invalidity of their evidence for this story.

Secondly: The use of the story of ʿUthmān's رَضِيَ اللَّهُ عَنْهُ murder as an apology for ʿAlī's رَضِيَ اللَّهُ عَنْهُ stance is intended to justify the rib-breaking myth and prove its validity. The truth is that those who use the story of ʿUthmān رَضِيَ اللَّهُ عَنْهُ as evidence must say that the rib-breaking story is invalid, because the attack on ʿUthmān رَضِيَ اللَّهُ عَنْهُ and his murder led to a major strife among the Muslims and war broke out between them because of this great injustice, even though the incident of ʿUthmān's murder was not witnessed by many of the great Muhājirīn and Anṣār who were martyred in the conquests. So, how can it be imagined that the rib-breaking incident would occur, in which Fāṭimah رَضِيَ اللَّهُ عَنْهَا was subjected to injustice, her rib was broken, her foetus was killed, and that was the cause of her death, yet the best of the Prophet's Companions from the Muhājirīn and Anṣār had no reaction to that! Knowing that Fāṭimah رَضِيَ اللَّهُ عَنْهَا was the most beloved person to the

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[706] *Aṭana dhirāʿuhū bi al-sayf fatannat*: to strike with it and swiftly sever it. (*Al-Muḥkam wa al-Muḥīṭ*, 9/131)
[707] *Tārīkh al-Ṭabarī*, 4/391.
[708] *Muṣannaf Ibn Abī Shaybah*, Ḥadīth: 37690; *Tārīkh al-Ṭabarī*, 4/384.

Companions after the death of the Prophet ﷺ, is this not evidence of the invalidity, weakness, and untruthfulness of this story?

4. Jaʿfar Murtaḍā al-ʿĀmilī's contradictions in answering the objection of ʿAlī's silence

Jaʿfar Murtaḍā al-ʿĀmilī fell into strange and bizarre contradictions in his answer to the objection of ʿAlī's رضي الله عنه silence in defending Fāṭimah رضي الله عنها. In one place, he states that ʿAlī رضي الله عنه acted according to his religious duty, but when he transmits the narrations, he ignores their texts which contain what contradicts his claim. Muḥammad al-Ḥusaynī pointed this out in his criticism of Jaʿfar Murtaḍā al- ʿĀmilī's method of gathering the texts, saying:

من طريف ما يرويه عن علي عليه السلام وهو يقاد والحبل في عنقه... ويصر على ذلك في مواطن أخرى وهو لا يسيء برأيه لعلي وذلك لوصية كان رسول الله ﷺ أوصاه بها، وبنى على ذلك عدم مواجهة الإمام علي عليه السلام للمهاجمين دار الزهراء (ع)، ولكن في موضع آخر يروي أن عليًا أنجد الزهراء (ع) ولكن المهاجمين فرُّوا من بين يديه [ج1/ 299]، وفي موضع آخر يقول: إن الزبير هو وحده الذي لم يحتمل فأخذ السيف وواجه القوم [1/ 290] لتخليص علي عليه السلام، ويظهر منه أن عليًا عليه السلام لم يواجه التزامًا بوصية رسول الله ﷺ، لكن يروي في موضع آخر خلاف ذلك تمامًا حيث يحشد الروايات التي تؤكد مواجهة علي للمهاجمين وخاصة عمر بن الخطاب وأنه أخذ بتلابيب عمر ثم نتره فصرعه ووجأ أنفه ورقبته وهمَّ بقتله، ولكن للأمانة يقول: إنه عليه السلام تذكَّر وصية رسول الله ﷺ فكف عنه [2/ 155]، وفي نص آخر: أن خالد بن الوليد سل سيفه لضرب فاطمة (ع) فحمل عليه علي عليه السلام بسيفه فأقسم على عليٍّ عليه السلام فكف [2/ 165]، ويظهر أن امتناع علي

عليه السلام هذه المرة لا لوصية رسول الله ﷺ بل لقسم خالد بن الوليد وتوسله، ولكننا استطرادًا نقول: بغض النظر عما في هذه الروايات من أمور تبدو غريبة هل يلتزم السيد جعفر مرتضى بجواز السهو على المعصوم وخاصة بوصية تتعلق بمستقبل الأمة الإسلامية؟! ...على أنه ينقل روايات تخالف ما نقله أولًا، وعن سليم بن قيس الهلالي نفسه [فانتهوا بعلي (ع) إلى أبي بكر وهو يقول: «أما والله لو وقع سيفي في يدي لعلمتم أنكم لن تصلوا إلى هذا أبدًا».

One of the strange things he narrates about ʿAlī عَلَيْهِ ٱلسَّلَامُ is that he was led with the rope around his neck... and he insists on this in other places yet does not think negatively of ʿAlī, due to a will that the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had given him, upon which he builds his case of Imām ʿAlī رَضِيَ ٱللَّهُ عَنْهُ not confronting the attackers of the house of al-Zahrā' رَضِيَ ٱللَّهُ عَنْهَا. Yet, at another place he narrates that ʿAlī helped al-Zahrā' رَضِيَ ٱللَّهُ عَنْهَا, but the attackers fled from him [1/299].

At another place, he says, "Al-Zubayr was the only one who could not bear it, so he took the sword and confronted the people to free ʿAlī عَلَيْهِ ٱلسَّلَامُ [1/290]." It appears from here that ʿAlī عَلَيْهِ ٱلسَّلَامُ did not confront, out of commitment to the will of the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. However, he narrates at another place completely the opposite where he reports the narrations that confirm ʿAlī's confrontation of the attackers, especially ʿUmar ibn al-Khaṭṭāb; that he grabbed ʿUmar by the collar and then pulled him and wrestled him and hurt his nose and neck, and intended to kill him. But, to be honest, he says that he عَلَيْهِ ٱلسَّلَامُ remembered the will of the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ so he refrained from him [2/155].

In another text, Khālid ibn al-Walīd drew his sword to strike Fāṭimah عَلَيْهَا ٱلسَّلَامُ, so ʿAlī عَلَيْهِ ٱلسَّلَامُ attacked him with his sword but

Khālid swore upon ʿAlī عَلَيۡهِ ٱلسَّلَامُ so he refrained [2/165]. It appears that ʿAlī's refusal this time was not due to the will of the Messenger of Allah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ but rather due to the oath of Khālid ibn al-Walīd and his intercession.

We digress and say: Regardless of the strange matters in these narrations, does al-Sayyid Jaʿfar Murtaḍā adhere to the permissibility of forgetfulness on the part of the infallible, especially in a will related to the future of the Islamic nation? Moreover, he transmits narrations that contradict what he transmitted first. On the authority of Sulaym ibn Qays al-Hilālī himself, "They took ʿAlī عَلَيۡهِ ٱلسَّلَامُ to Abū Bakr and he said, 'By Allah, if my sword had reached my hand, you would have known that you would never reach this point...'" [2/156]. And his عَلَيۡهِ ٱلسَّلَامُ saying, "If I had been able to find forty men on the day the house was searched, meaning Fāṭimah's house [2/194]." This diverse mixture of narrations caused al-Sayyid Murtaḍā to fall into bitter contradiction! [709]

Jaʿfar Murtaḍā al-ʿĀmilī fell into another contradiction that was more astonishing than the one before it. Knowingly or unknowingly, he insulted ʿAlī رَضِيَ ٱللَّهُ عَنۡهُ and made Fāṭimah رَضِيَ ٱللَّهُ عَنۡهَا braver than him! When Marjaʿ Muḥammad Ḥusayn Faḍl Allāh objected to the narrations that mention that Fāṭimah opened the door, saying, "If al-Zahrā' رَضِيَ ٱللَّهُ عَنۡهَا was veiled, how could she have rushed to open the door, since the one who does not see men and does not meet anyone, does not do that," [710] Jaʿfar Murtaḍā answered saying:

هل المخدرة لا يحق لها أن تدافع عن نفسها، لو هوجمت، أو عن ولدها وزوجها، أو عن شرفها، أو دينها، ورسالتها؟

[709] *Hawāmish Naqdiyyah*, pg. 102-103.
[710] *Maʾsāt al-Zahrā'*, 1/272, quoting from Faḍl Allāh.

> Does a veiled woman not have the right to defend herself if she, her son, her husband, her honour, her religion, or her message is attacked?[711]

He says at another place about Fāṭimah رَضِيَ اللَّهُ عَنْهَا:

> هناك نص يفيد أنها هي التي أنجدت عليًا حين أخذوه، فاعتدوا عليها بالضرب، يقول النص:
>
> «فحالت فاطمة عليها السلام بين زوجها وبينهم عند باب البيت، فضربها قنفذ بالسوط».
>
> There is a text stating that she is the one who helped ʿAlī when they took him and they assaulted her by beating her. The text says, "So, Fāṭimah رَضِيَ اللَّهُ عَنْهَا stood between her husband and them at the door of the house, then Qunfudh hit her with a whip."[712]

We say: Is it conceivable that Fāṭimah رَضِيَ اللَّهُ عَنْهَا would take the initiative to defend her husband and son whereas she is a woman and her husband is sitting in the house looking at her yet not moving a muscle when she is assaulted, the attack ends with her rib being broken and her foetus being miscarried, and this incident ultimately causes her death? It is strange that Jaʿfar Murtaḍā allowed Fāṭimah رَضِيَ اللَّهُ عَنْهَا to defend the house while she is a woman and, at the same time, he attributes to the brave hero ʿAlī رَضِيَ اللَّهُ عَنْهُ silence and not defending his family. Who is more deserving to confront men, women or men?

Then, if the task of ʿAlī رَضِيَ اللَّهُ عَنْهُ—as claimed by Jaʿfar Murtaḍā al-ʿĀmilī—was to remain silent, it would have been more appropriate for Fāṭimah رَضِيَ اللَّهُ عَنْهَا to abide by what ʿAlī رَضِيَ اللَّهُ عَنْهُ was tasked with, since it is not reasonable that ʿAlī رَضِيَ اللَّهُ عَنْهُ would be tasked with remaining silent, yet she would rush to protect him as claimed by Jaʿfar Murtaḍā al-ʿĀmilī, because the purpose of the will, as claimed by the supporters of the rib myth, is to avoid a clash between ʿAlī رَضِيَ اللَّهُ عَنْهُ and the rest of

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[711] *Maʾsāt al-Zahrā'*, 1/273.
[712] *Maʾsāt al-Zahrā'*, 1/299, quoting from Faḍl Allāh.

the Companions so that this would not lead to a rift in Islam. The occurrence of any confrontation between the two parties is contrary to the wisdom of the will. Accordingly, how is it reasonable that Fāṭimah رَضِيَ اللَّهُ عَنْهَا would disobey the will and rush to defend ʿAlī رَضِيَ اللَّهُ عَنْهُ and thus forfeit the benefit of the alleged will?

And if someone says: The will is specific to ʿAlī رَضِيَ اللَّهُ عَنْهُ. The answer is: If we accept that for the sake of argument, then where are the Banū Hāshim, ʿAmmār, Salmān, Miqdād and the rest of the chosen Companions from saving Fāṭimah رَضِيَ اللَّهُ عَنْهَا and ʿAlī رَضِيَ اللَّهُ عَنْهُ from the injustice that befell them? The truth is that these answers are very weak and absurd and their proponents resorted to them to answer the problems that result from believing in this legend. Moreover, whenever they tried to solve a problem in this story, they fell into something worse than it. They are as the poet said:

المُستجيرُ بعمروٍ عِندَ كَربَتِهِ كالمُستَجيرِ مِن الرَّمضاءِ بالنارِ

He who seeks refuge with ʿAmr in his distress is like he who seeks refuge from the burning coals with fire.

This contradiction that Jaʿfar Murtaḍā fell into indicates the inability to answer this difficult problem that cannot be resolved, which results in attacking ʿAlī رَضِيَ اللَّهُ عَنْهُ. For this reason, Najīb Nūr al-Dīn said in response to him:

أمّا وقد جَلَسَ الإمام في المنزل دون أن يُبادر إلى أيّة حركة، كما يصوّره المؤلّف، وتقوم الزهراء (عليها السلام) للدفاع عنه، فهذا ما لا يجوز الكلام فيه، لا على الإمام عليّ (عليه السلام) ولا على السيِّدة الزهراء (عليها السلام) أيضًا.

As for the Imām sitting in the house without making any move, as the author depicts, and al-Zahrā' عَلَيْهَا السَّلَامُ standing up to defend him; this is something that is not permissible to speak

about, neither about Imām ʿAlī عَلَيۡهِ ٱلسَّلَامُ nor about Sayyidah al-Zahrā' عَلَيۡهَا ٱلسَّلَامُ.[713]

Problem 2: Muḥsin ibn ʿAlī between birth and miscarriage

The implication of the rib-breaking legend is that Muḥsin died as a foetus in his mother's womb due to the blow that he was exposed to, which caused him to be miscarried. This story is contradicted by other narrations that are more appropriate than it, which state that Muḥsin was born during the life of the Prophet صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ.

It was narrated on the authority of Abū Saʿīd al-Khudrī رَضِيَ ٱللَّهُ عَنۡهُ that he said:

مررت بغلام له ذؤابة وجمة إلى جنب علي بن أبي طالب فقلت: «ما هذا الصبي إلى جانبك»؟، قال: «هذا عثمان بن علي سمَّيته بعثمان بن عفان، وقد سمَّيت بعمر بن الخطاب، وسمَّيت بعباس عم النبي ﷺ، وسمَّيت بخير البرية محمد ﷺ، فأما حسن وحسين ومحسِّن فإنما سمَّاهم رسول الله ﷺ، وعق عنهم وحلق رؤوسهم وتصدق بوزنها وأمر بهم فسروا وختنوا.

I passed by a boy with a forelock and a fringe next to ʿAlī ibn Abī Ṭālib, so I said, "Who is this boy next to you?"

He said, "This is ʿUthmān ibn ʿAlī; I named him after ʿUthmān ibn ʿAffān. I named[714] another after ʿUmar ibn al-Khaṭṭāb, I named another after ʿAbbās, the uncle of the Prophet صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ, and I named another after the best of creation, Muḥammad صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ. As for Ḥasan, Ḥusayn, and Muḥassin, the Messenger of Allah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ named them, he performed ʿaqīqah for them, shaved their heads, gave charity in proportion to its [the hair's] weight,

[713] *Ma'sāt Kitāb al-Ma'sāt*, pg. 158.
[714] *Wa sammaytuhū* appears in *Tārīkh Dimashq*; what we established is accurate. This is established in *al-Riyāḍ al-Naḍirah*, 3/49.

and ordered them to be circumcised and they were circumcised." (715)

However, this report is not authentic, as ʿAbbād ibn Aḥmad al-ʿAzramī appears in its isnād, about whom al-Dāraquṭnī said, "*Matrūk* (suspected of ḥadīth forgery)." (716)

It was narrated through different chains on the authority of Abū Isḥāq al-Sabīʿī — from Hāni' ibn Hāni' — from ʿAlī رَضِيَ اللَّهُ عَنْهُ who said:

لما ولد الحسن سمَّيته حربًا، فجاء رسول الله ﷺ، فقال: «أروني ابني، ما سميتموه؟» قال: قلت: «حربًا». قال: «بل هو حسن» فلما ولد الحسين سميته حربًا، فجاء رسول الله ﷺ، فقال: «أروني ابني، ما سمَّيتموه؟»، قال: قلت: حربًا. قال: «بل هو حسين»، فلما ولد الثالث سميته حربًا، فجاء النبي ﷺ، فقال: «أروني ابني، ما سمَّيتموه؟» قلت: حربًا. قال: «بل هو محسِّن» ثم قال: «سمَّيتهم بأسماء ولد هارون شبر، وشبير، ومشبر».

When al-Ḥasan was born, I named him Ḥarb. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came and said, "Show me my son; what have you named him?"

I said, "Ḥarb."

He said, "Rather, he is Ḥasan."

When al-Ḥusayn was born, I named him Ḥarb.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came and said, "Show me my son; what have you named him?"

I said, "Ḥarb."

He said, "Rather, he is Ḥusayn."

(715) *Tārīkh Dimashq*, 45/304; *al-Muʿjam al-Kabīr*, 3/29 briefly.
(716) *Suʾālāt al-Barqānī*, pg. 48.

When the third was born, I named him Ḥarb. The Prophet ﷺ came and said, "Show me my son; what have you named him?"

I said, "Ḥarb."

He said, "Rather, he is Muḥassin."

Then he commented, "I named them after the names of the sons of Hārūn: Shabar, Shubayr, and Mushabbar." [717]

This ḥadīth is based on Hāni' ibn Hāni' as Abū Isḥāq al-Sabīʿī is the only one to narrate it from him; critics differed about him.

Hāni' ibn Hāni'

- Al-Shāfiʿī said about him, "He is not known. The scholars of ḥadīth do not attribute his ḥadīth due to his unknown status."
- Ibn Saʿd said about him, "He is *munkar al-ḥadīth* (unacceptable in ḥadīth)."
- ʿAlī ibn al-Madīnī said about him, "He is unknown."
- Others tended to authenticate him.
- Al-ʿIjlī said, "A trustworthy Kūfī Tābiʿī."
- Al-Nasā'ī said about him, "He is not bad."
- Ibn Ḥibbān mentioned him in *al-Thiqāt* (trustworthy narrators), as was his well-known habit of authenticating unknowns. [718]

[717] *Ziyādāt Yūnus ibn Bukayr ʿalā al-Sīrah*, pg. 247; *Musnad Aḥmad*, Ḥadīth: 769, 953; *Faḍā'il al-Ṣaḥābah*, Ḥadīth: 1365; *al-Adab al-Mufrad*, Ḥadīth: 823; *Musnad al-Bazzār*, Ḥadīth: 742; al-Dūlābī: *al-Dhurriyyah al-Ṭāhirah* (Mabarrat al-Āl wa al-Aṣḥāb print), Ḥadīth: 93; *Ṣaḥīḥ Ibn Ḥibbān*, Ḥadīth: 6958.

[718] *Tahdhīb al-Tahdhīb*, 11/22-23; Ibn Saʿd: *al-Ṭabaqāt al-Kubrā*, 6/223; al-ʿIjlī: *Al-Thiqāt*, 1883.

Because of this difference, there was also a difference among the scholars about authenticating the ḥadīth. Ibn Ḥibbān included it in his *al-Ṣaḥīḥ* and al-Ḥākim said about it, "Its isnād is authentic." [719] Al-Ḥāfiẓ Ibn Ḥajar authenticated its isnād. [720] Some contemporary scholars, such as Shaykh Shuʿayb al-Arnā'ūṭ[721] and Shaykh Aḥmad Shākir[722] deemed it authentic.

Others considered the report weak, such as Shaykh al-Albānī. [723] It seems that Abū Bakr al-Bazzār tends towards the weakness of the ḥadīth, as he said, "We do not know of this ḥadīth being narrated from the Prophet ﷺ with a better isnad than with this wording, although Hāni' ibn Hāni', as we mentioned earlier, was not narrated from except by Abū Isḥāq. It was narrated from ʿAlī from another source and it was narrated from Salmān, from the Prophet ﷺ. The ḥadīth of Hāni' is the best that is narrated in this regard." [724]

The most likely view is that the ḥadīth is weak, but this ḥadīth remains better and more excellent than the fabricated ḥadīth of the broken rib, except that the opponents cling to the ḥadīth of the broken rib, which has no basis among the Sunnis and reject this ḥadīth that was narrated by a group of the great ḥadīth scholars; some of whom authenticated it. It has no defect except the ignorance of the narrator of it from ʿAlī رضي الله عنه. If we were followers of whims, we would have gone to authenticate this ḥadīth because it refutes the myth of the miscarriage of Muḥsin from its foundation, but we are not followers of whims. If a person were given the choice between believing in the story of Muḥsin's miscarriage, which was not narrated in any sound manner, and saying that the story of Muḥsin's birth during the time

[719] *Al-Mustadrak ʿalā al-Ṣaḥīḥayn*, 3/180.
[720] *Al-Iṣābah*, 6/192.
[721] In his critical examination of *Musnad Aḥmad*, 2/159, footnote 2.
[722] In his critical examination of *Musnad Aḥmad*, 2/196.
[723] *Silsilat al-Aḥādīth al-Ḍaʿīfah*, Ḥadīth: 3607.
[724] *Musnad al-Bazzār*, 2/314.

of the Prophet ﷺ was correct, then the closest to the truth would be to believe in the story of Muḥsin's birth, for this report is the best that has been narrated about Muḥsin. As for the story of his miscarriage, it was not narrated in the collections of the Prophetic Sunnah or history books with any isnād.

Furthermore, the majority of Sunni scholars went to the fact that Muḥsin was born and died young. The first one we came across who stated this is Muḥammad ibn Isḥāq al-Madanī (d. 151 AH) where he says:

وَلَدت فاطمة لعلي الحسن، والحسين، ومحسن، فذهب محسن صغيرًا.

> Fāṭimah gave birth for ʿAlī to al-Ḥasan, al-Ḥusayn, and Muḥsin; Muḥsin died young.[725]

This is what Ibn Qutaybah (276 AH) preferred where he said, "As for Muḥsin ibn ʿAlī, he died when he was young,"[726] al-Balādhurī (278 AH)

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[725] *Sīrat Ibn Isḥāq*, pg. 247.

[726] *Al-Maʿārif*, pg. 211. Contrary to what Ibn Shahrāshūb attributed to him in *al-Manāqib*, 3/133, where he said, "In *al-Maʿārif al-Qutaybī* said that Muḥsin was corrupted by the strike of Qunfudh al-ʿAdawī." This is a slander against Ibn Qutaybah and has no basis in the book *al-Maʿārif*. Also, Muḥammad ibn Yūsuf al-Kanjī in his book *Kifāyat al-Ṭālib*, pg. 413, attributed to Ibn Qutaybah that Muḥsin was miscarried after the death of the Prophet ﷺ without mentioning the reason for the miscarriage, so he said, "And he added to the majority and said, 'Fāṭimah رضي الله عنها miscarried a male child after the Prophet, whom the Messenger of Allah ﷺ had named Muḥsin.' This is something that was not found with any of the people of transmission except Ibn Qutaybah." This is also not correct and it appears that al-Kanjī only came across Ibn Qutaybah's words from the book of Ibn Shahrāshūb. In any case, al-Kanjī's transmission is not worthy of attention because he is the only one among the people of knowledge to transmit this transmission from Ibn Qutaybah, in addition to the fact that al-Kanjī is known for his inclination towards the extremists in his time, as Abū Shāmah al-Maqdisī mentioned and he mentioned in the appendix to *al-Rawḍatayn*, pg. 208, that he collected books for them that agreed with their purposes. Accordingly, it is likely

where he says, "And Muḥsin died young," [727] Abū Jaʿfar al-Ṭabarī (310 AH), where he says in *al-Tārīkh*, "And he mentions that she had another son from him called Muḥsin who died young," [728] al-Dāraquṭnī (385 AH) where he says in *al-Ikhwah wal-Akhawāt*, "As for Muḥsin, he died young," [729] and Ibn Ḥazm (456 AH) where he said in *al-Jamharah*, "Muḥsin died young." [730] This is the opinion of most scholars. [731]

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that he came across this statement in the book of Ibn Shahrāshūb and accordingly his statement is not to be taken seriously.

As for the claim of some opponents that *al-Maʿārif* was subject to distortion as Jaʿfar Murtaḍā al-ʿĀmilī claimed in *Maʾsāt al-Zahrā'*, 1/313 and 2/197-198, and al-Khurāsān in *al-Muḥsin al-Sibṭ*, pg. 591, and others, then no attention should be paid to it, because their claim is merely an accusation not based on any argument or proof. If they had adhered to this approach based on accusing books of distortion based on a single transmission, it would have required them to say that dozens of Imāmī books were distorted, to which a text was attributed that does not exist in them! In addition to the fact that this claim was issued by the opponent and the transmission of the opponent is not to be taken seriously at all, but rather what matters is the evidence and proof; and they did not provide any evidence for this false accusation. It is sufficient to demonstrate the invalidity of this claim that the researcher of *al-Maʿārif* relied on several handwritten copies preserved in the libraries of several countries, including France, Britain, Egypt, Holland, and Austria. Is it conceivable that distortion could occur in all of these copies? Then the most important evidence of the invalidity of the objectors' claim is that one of the handwritten copies of *al-Maʿārif* was copied from a copy that was written in the handwriting of Ibn al-Muṣannaf, as stated in the copy of the Egyptian National Library numbered, 3- History. (See the introduction to *al-Maʿārif*, pg. 102.)

[727] *Ansāb al-Ashrāf*, 1/402, 2/189.

[728] *Tārīkh al-Ṭabarī*, 5/135.

[729] *Al-Ikhwah wa al-Akhawāt*, pg. 27.

[730] *Jamharat Ansāb al-ʿArab*, pg. 16.

[731] *Al-Dhurriyyah al-Ṭāhirah*, pg. 114; al-Bayhaqī: *Dalā'il al-Nubuwwah*, 3/161; al-Ṣafdī: *Al-Wāfī bi al- Wafiyyāt*, 1/79; *al-Riyāḍ al-Naḍirah*, 3/239; Muḥammad ibn Abī Bakr al-Talmasānī: *Al-Jawharah fī Nasab al-Nabī wa Ālihī al-Bararah*, pg. 19; Abū al-Ḥajjāj al-Shāfiʿī: *al-Taʿrīf bi al-Ansāb wa al-Tanbīh bi Dhawī al-Aḥsāb*, pg. 42; al-Mughalṭā'ī: *Al-Ishārah ilā Sīrat al-Muṣṭafā*, pg. 101; al-Muḥibb al-Ṭabarī: *Khulāṣat Siyar Sayyid al-Bashar*, pg. 139; al-Muḥibb al-Ṭabarī: *Dhakhā'ir al-ʿUqbā*, pg. 55; Ibn Sayyid al-Nās: *ʿUyūn al-Athar*, 2/358; Ibn Kathīr: *Al-Bidāyah wa al-Nihāyah*, 3/418; Ibn

Sunnis were not alone in this. Some Imāmī scholars agreed with them. One of their oldest historians, al-Yaʿqūbī (who lived in the third century), stated this when he mentioned the sons of ʿAlī, "Muḥsin died young." [732] This was mentioned in the book *al-Hidāyah* attributed to al-Khuṣaybī, which previously included long narrations that mentioned the rib-breaking story. At the beginning of the book, when mentioning the sons of ʿAlī رَضِيَ اللَّهُ عَنْهُ, it says: "Muḥsin died young." [733] This contradicts the narrations that were mentioned in the book about his miscarriage. We have previously said that the printed version of the book *al-Hidāyah* is not reliable and there were additions and distortions in it. The Imāmī genealogist Ibn Funduq al-Bayhaqī (565 AH) said when mentioning the sons of ʿAlī رَضِيَ اللَّهُ عَنْهُ, "Muḥsin ibn ʿAlī; he died young." [734]

Some scholars mentioned the birth of Muḥsin without mentioning that he died young, such as Ibn Ḥibbān (354 AH) [735], Ibn Mandah (395 AH) [736] and others. A few scholars believed that Muḥsin was a miscarriage. We did not find any of the earlier scholars who said that from the Sunnis. Only some of the later scholars believed that; the most famous of those we found who explicitly stated that was al-Ḥāfiẓ al-Mizzī who said, "Muḥsin was born a miscarriage." [737] However, al-Ḥāfiẓ al-Mizzī's statement differed on this issue, as he explicitly stated

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Ḥajar: *Al-Iṣābah fī Tamyīz al-Ṣaḥābah*, 6/191; al-Sakhāwī: *Al-Ajwibah al-Marḍiyyah*, 2/416; al-Sakhāwī: *Al-Tuḥfah al- Laṭīfah*, 1/19; al-Suyūṭī: *Al-Thughūr al-Bāsimah*, pg. 37; Muḥammad ibn Isḥāq al-Khawārizmī: *Ithārat al-Targhīb wa al-Tashwīq*, pg. 311; Abū Muḥammad al-Hijrānī al-Shāfiʿī: *Qilādat al-Naḥr*, 1/154; *Itḥāf al-Sā'il*, pg. 23, which has been attributed to al-Munāwī, but the correct opinion is that it belongs to al-Qalqashandī.

[732] *Tārīkh al-Yaʿqūbī*, 2/213.

[733] *Al-Hidāyah*, pg. 94.

[734] *Lubāb al-Ansāb*, 1/337.

[735] *Al-Thiqāt*, 2/144.

[736] *Dalā'il al-Nubuwwah*, 3/162; *al-Thughūr al-Bāsimah*, pg. 37.

[737] *Tahdhīb al-Kamāl*, 20/479.

at the beginning of the book that Muḥsin died young. He said while mentioning the children of Fāṭimah, "And Muḥsin died young."[738]

A group other than al-Mizzī believed that Muḥsin was a miscarriage, such as ʿAbd al-Raḥmān ibn ʿAbd al-Salām al-Ṣaffūrī (894 AH)[739], and others[740]. This statement is weaker than the one before it, as it is a later statement and is not based on any linked isnād among the Sunnis, in addition to the fact that the majority are against it. Therefore, this statement is weak and we only wanted to point it out for benefit.

The point is that the statement that Muḥsin was born and died young is the statement of the majority of Sunni scholars; and some Imāmī scholars agreed with them in this. This contradicts the statement that the rib-breaking legend is true, which states that Muḥsin was miscarried due to the attack on the house of Fāṭimah رَضِيَ اللَّهُ عَنْهَا.

Another problem is added to what we mentioned, which is that the implication of the rib-breaking story is that Muḥsin ibn ʿAlī was the first of the people of the house to die after the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This contradicts the established and famous narration from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in which he gave Fāṭimah رَضِيَ اللَّهُ عَنْهَا the good news that she would be the queen of the women of the people of Paradise, informing her:

إنك أول أهل بيتي لحاقا بي.

You are the first of my family to join me.

And in another wording, Fāṭimah رَضِيَ اللَّهُ عَنْهَا said:

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[738] *Tahdhīb al-Kamāl*, 1/191.
[739] *Nuzhat al-Majālis wa Muntakhab al-Nafā'is*, 2/177.
[740] Al-Suyūṭī: *Al-ʿUjājah al-Zarnabiyyah*, printed in *al-Ḥāwī li al-Fatāwā*, 2/37. This is contrary to what he mentioned in *al-Thughūr al-Bāsimah*, pg. 37, as appeared above where he quoted Ibn Mandah's words that Fāṭimah mothered Muḥsin.

أخبرني أني أول أهل بيته أتبعه.

He told me that I am the first of his family to follow him.[741]

This ḥadīth is also narrated in the books of the Imāmiyyah; Ibn Bābawayh narrated it in *al-Amālī*.[742]

This report has been confirmed with certainty, as the first of the Prophet's ﷺ family to pass away after his death was Fāṭimah رضي الله عنها. The claim of the rib-breaking legend necessitates the denial of this ḥadīth and the claim that Muḥsin ibn ʿAlī was the first of the family to die.

Problem 3: The contradiction of the rib-breaking story with the attribution of miracles and *al-wilāyah al-takwīniyyah*[743] to ʿAlī

The supporters of the rib-breaking legend do not find any harm in believing in the truth of this story despite its contradiction with what they attribute to ʿAlī رضي الله عنه of supernatural abilities that reach the level of miracles, in addition to their belief that ʿAlī possesses *al-wilāyah al-takwīniyyah* and the absolute ability to control the entire universe. If we look at the heritage of the Imāmiyyah, we find that they attributed to ʿAlī رضي الله عنه hundreds of miracles and supernatural events that indicate that ʿAlī رضي الله عنه possessed an ability beyond human abilities. They authored many books on this, both ancient and modern, such as *al-Kharā'ij wa al- Jarā'iḥ* by al-Quṭb al-Rāwandī, *Nawādir al-Muʿjizāt* attributed to al-Ṭabarī, *Madīnat al-Maʿājiz* by

[741] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3623, 3626; *Ṣaḥīḥ Muslim*, Ḥadīth: 2450.
[742] *Al-Amālī*, pg. 692.
[743] *Al-wilāyah al-takwīniyyah* implies that Allah granted certain abilities to certain people to influence and control aspects of this universe.

Hāshim al-Baḥrānī, *Ithbāt al-Hudāt bi al-Nuṣūṣ wa al-Muʿjizāt* by al- Ḥurr al-ʿĀmilī, and other books.

Hāshim al-Baḥrānī brought the number of ʿAlī's miracles to five hundred and fifty-five, including: tearing off the gate of Khaybar which only seventy men could carry[744], his ability to prevent fire from burning[745], that iron was so soft in his hands that he took the shaft of a heavy iron millstone and wrapped it around the neck of Khālid ibn al-Walīd[746], he used to fly above the clouds[747], he used to calm the earth when it shook[748], he transformed a man into a turtle[749], he transformed another into a dog[750], on the Day of Ṣiffīn there were twenty-thousand horsemen in Muʿāwiyah's battalion each of whom saw that ʿAlī was following him [at the same time] [751], that the polytheists on the Day of the Trench in the story of the Confederates split into seventeen groups and he was with each group mowing them down with the sword[752], and other examples that are difficult to list.

It is not limited to miracles and supernatural events, but some of them have gone so far as to believe that ʿAlī controls the entire universe. Khomeini says:

إن للإمام (عليه السلام) مقامًا محمودًا ودرجةً ساميةً وخلافةً تكوينيةً تخضع لولايتها وسيطرتها جميع ذرات هذا الكون، وإن من ضروريات مذهبنا أن لائمتنا مقامًا لا يبلغه ملك مقرب ولا نبي مرسل.

[744] *Madīnat al-Maʿājiz*, 1/171-172.
[745] Ibid., 1/260.
[746] Ibid., 1/518-519.
[747] Ibid., 1/543-544.
[748] *Madīnat al-Maʿājiz*, 2/102-103.
[749] *Nawādir al-Muʿjizāt*, pg. 49.
[750] *Madīnat al-Maʿājiz*, 2/39.
[751] Ibid., 1/429.
[752] Ibid., 1/427.

The Imām عَلَيۡهِ ٱلسَّلَامُ has a praiseworthy position, a lofty rank, and wields such a delegated authority of genesis to whose authority and control all the atoms of this universe are subject. It is one of the essentials of our doctrine that our Imāms have a position that no close angel or sent prophet can attain. [753]

The professor of the religious seminary, Abū al-Qāsim al-Khū'ī, says:

أمَّا الولاية التكوينية: فلا إشكال في ثبوتها وأنّ المخلوقات بأجمعها راجعة إليهم وإنّما خلقت لهم، ولهم القدرة على التصرف فيها وهم وسائط التكوين، ولعلّ ذلك بمكان من الوضوح ولا يحتاج إلى إطالة الكلام.

As for *al-wilāyah al-takwīniyyah*, there is no doubt about its proof and that all creatures return to them and were created for them. They have the ability to dispose of them and they are the intermediaries of creation. Perhaps this is clear and does not require lengthy discussion. [754]

Marjaʿ Muḥammad Ṣādiq al-Rūḥānī says:

الولاية التكوينية – أي ولاء التصرف التكويني – والمراد بها: كون زمام أمر العالم بأيديهم، ولهم السلطنة التامة على جميع الأمور بالتصرف فيها كيف ما شاءوا إعدامًا وإيجادًا، وكون عالم الطبيعة منقادًا لهم، لا بنحو الاستقلال، بل في طول قدرة الله تعالى وسلطنته واختياره...فالروايات المتواترة المتضمنة للمعجزات والكرامات الصادرة عن المعصومين عليهم السلام – كالتصرف الولائي في النقش وصيرورته أسدًا مفترسًا وما شاكل – إنما نلتزم بها ونعتقد من غير التزام بالتأويل...، بالجملة: ثبوت الولاية بهذا المعنى للنبي والأئمة

[753] *Al-Ḥukūmah al-Islāmiyyah*, pg. 52.
[754] *Mawsūʿat al-Khū'ī, al-Tanqīḥ fī Sharḥ al-Makāsib*, 37/157.

المعصومين – الذين يثبت لهم جميع ما يثبت للنبي ﷺ للروايات الكثيرة المتواترة – مما لا ينبغي التوقف فيه، ويقول جعفر مرتضى العاملي – أشهر أنصار أسطورة كسر الضلع من المعاصرين.

Al-wilāyah al-takwīniyyah—that is, the allegiance of the formative disposition. What is meant by it is the reins of the world's affairs are in their hands. They have complete authority over all matters by disposing of them as they wish, whether by destruction or creation, and the natural world being subject to them, not in a way of independence but rather under the power, authority, and choice of Allah سُبْحَانَهُ وَتَعَالَىٰ...

So, the successive narrations that include the supernatural acts and miracles performed by the infallible ones عَلَيْهِمُ السَّلَامُ—such as the guardianship disposition in the image and its becoming a ferocious lion and the like— we adhere to them and believe without adhering to the interpretation... In short, the establishment of guardianship in this sense for the Prophet and the infallible Imāms—for whom everything that is established for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ owing to the many successive narrations—is something that should not be distrusted. [755]

Jaʿfar Murtaḍā al-ʿĀmilī—the most famous contemporary supporter of the rib-breaking myth—says:

إن جميع الشيعة يعتقدون بمعنى الولاية التكوينية ومضمونها، لأنهم يرون أن كرامات الأئمة «عليهم السلام»ومعجزاتهم متواترة إجمالًا، وقد تضمنت عشرات القضايا التي اشتملت على تعمدهم «عليهم السلام» القيام بأمور تدخل في نطاق ما يسميه البعض في هذه الأعصار بـ «الولاية التكوينية».

[755] *Fiqh al-Ṣādiq*, 16/153-155.

> All Shīʿah believe in the meaning of *al-wilāyah al-takwīniyyah* and its content because they see that the miracles of the Imāms عَلَيۡهِمُ ٱلسَّلَامُ are mutawātir and include dozens of cases that included their intention to do things that fall within the scope of what some in this era call *al-wilāyah al-takwīniyyah*.[756]

When it is established that the Imāmiyyah attribute miracles and supernatural powers to ʿAlī رَضِيَ ٱللَّهُ عَنۡهُ and claim that he possesses *al-wilāyah al-takwīniyyah* that allows him to control the entire universe, how does this reconcile with their claim that ʿAlī رَضِيَ ٱللَّهُ عَنۡهُ was unable to defend his wife Fāṭimah رَضِيَ ٱللَّهُ عَنۡهَا until her rib was broken and she miscarried? Either they say that *al-wilāyah al-takwīniyyah* and those miracles have no truth, because if ʿAlī had *al-wilāyah al-takwīniyyah*, he would have been obligated to protect Fāṭimah's soul from being killed as this is one of the supreme obligatory duties upon him, since Fāṭimah رَضِيَ ٱللَّهُ عَنۡهَا is the part of the Prophet صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ and the queen of the women of the worlds, otherwise he would have been negligent in repelling harm from her. Or they state that the rib-breaking legend has no truth, because it does not agree with the claim of the *al-wilāyah al-takwīniyyah* of ʿAlī رَضِيَ ٱللَّهُ عَنۡهُ.

[756] *Mukhtaṣar Mufīd*, 12/75.

Criticism of attempts to claim the existence of evidence for the rib-breaking story

The supporters of the rib-breaking myth cite some narrations that do not mention the subject of beating Fāṭimah رَضِيَ اللَّهُ عَنْهَا and causing her to miscarry, claiming that these narrations are evidence of the rib-breaking occurrence. Although what is mentioned in these narrations does not prove the rib-breaking occurrence, they cannot be burdened with what they cannot bear, because the point of dispute between us and them is proving a single correct narration, whether according to the standards of the Sunnis or the Imāmiyyah, that proves the story of attacking Fāṭimah رَضِيَ اللَّهُ عَنْهَا, breaking her rib, and causing her to miscarry. All of these narrations are devoid of that, but the opponents take a strange approach in citing these narrations, as these narrations included some of the matters mentioned in the narrations of the broken rib, such as the threat of burning and the delay of the pledge of allegiance; they thus make these matters evidence of the occurrence of the original attack. Although the contents mentioned in these narrations are not the subject of the dispute between us and them in this research, we will respond to their citing these narrations, because some of the common people may not be aware of the flaw in the narration of the opponents. [757]

[757] We have limited ourselves to citing the narrations that could be thought to have a connection to the rib-breaking issue as they mention Fāṭimah رَضِيَ اللَّهُ عَنْهَا or her house. As for the narrations from which no connection to the subject of the rib-breaking can be understood, we have refrained from discussing them, even if the opponents have used them as evidence, because they do not indicate the origin of the claim in any way, such as some narrations in which the breaking of al-Zubayr's sword was mentioned when he refused to pledge allegiance, or similar narrations. Shaykh Muḥammad al-ʿUmrānī has spared us the trouble of responding to them; study them in *al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 307-372.

Part 1: Sunni Narrations

We have previously shown that the supporters of the rib-breaking myth are trying to prove the validity of this fabricated story in weak ways that are far from the academic method. One of the methods they have taken is claiming that there are evidences that prove the origin of the rib-breaking incident in the books of the Sunnis. Although the answer to this is easy, it has been established in the science of Ḥadīth that one of the famous methods of fabricating and inventing narrations is for the lying narrator to take the narration and add to it what is not from it. This is the method adopted by the supporters of the rib-breaking myth, because they took the narrations that talk about the pledge of allegiance to Abū Bakr al-Ṣiddīq and added to them many lies that have no basis and were not narrated by any of the trustworthy ḥadīth scholars. Among these lies is the myth of burning Fāṭimah's house, beating her, and causing her to miscarry. These details have no basis in the narrations of the Sunnis. However, the opponents ignore this fact and try to prove the rib-breaking story with other narrations that do not mention anything about the broken rib and some of them even contradict that story altogether, as is the case with the narrations of threats by burning, which we will discuss in detail in this section.

First: Narrations of the threat to burn

Many supporters of the rib-breaking legend cite narrations in which ʿUmar رَضِيَ اللَّهُ عَنْهُ threatened those who were in Fāṭimah's house. They make this evidence of the authenticity of the rib-breaking story. These narrations, do not at all indicate that, in addition to the fact that

they are all narrations that are not proven upon investigation. [758] Here are the details:

Narration 1: The narration of Ibn Abī Shaybah

The opponents[759] cite as evidence a narration narrated on the authority of Aslam, ʿUmar's freed slave, that he said:

حين بويع لأبي بكر بعد رسول الله ﷺ، كان علي والزبير يدخلان على فاطمة بنت رسول الله ﷺ، فيشاورونها ويرتجعون في أمرهم، فلما بلغ ذلك عمر بن الخطاب خرج حتى دخل على فاطمة، فقال: يا بنت رسول الله ﷺ، والله ما من الخلق أحد أحب إلينا من أبيك، وما من أحد أحب إلينا بعد أبيك منك، وايم الله، ما ذاك بمانعي إن اجتمع هؤلاء النفر عندك، أن آمر بهم أن يحرق عليهم البيت.

قال: فلما خرج عمر جاؤوها، فقالت: تعلمون أن عمر قد جاءني، وقد حلف بالله لئن عدتم ليحرقن عليكم البيت، وايم الله، ليمضين لما حلف عليه، فانصرفوا راشدين، فروا رأيكم، ولا ترجعوا إلي، فانصرفوا عنها، فلم يرجعوا إليها، حتى بايعوا لأبي بكر.

When Abū Bakr was given the pledge of allegiance after the Messenger of Allah ﷺ, ʿAlī and al-Zubayr would enter upon Fāṭimah, the daughter of the Messenger of Allah ﷺ, and consult her and discuss their matter. When ʿUmar ibn al-Khaṭṭāb heard of that, he went out until he entered upon

[758] We have benefited from what Shaykh Muḥammad al-ʿUmrānī Ḥalḥūl al-Ḥasanī mentioned in *al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq* as he collected a number of reports that the opponents use as evidence and we were satisfied with what he mentioned. We added some narrations that the opponents use as evidence in their books.

[759] *Ma'sāt al-Zahrā'*, 2/200; *al-Hujūm ʿalā Bayt Fāṭimah*, pg. 161; *al-Ḥujjah al-Gharrā' ʿalā Shahādat al- Zahrā'*, pg. 27; *Ẓalāmat al-Zahrā' fī Riwāyāt Ahl al-Sunnah*, pg. 66; *al-Mughnī fī al-Radd ʿalā Ḥasan al- Ḥusaynī*, pg. 5.

Fāṭimah and said, "O daughter of the Messenger of Allah! By Allah, no one among the creation is more beloved to us than your father and no one is more beloved to us after your father than you. By Allah, that will not prevent me, if these people gather with you, from ordering them to burn the house down on them."

When ʿUmar left, they came to her and she said, "You know that ʿUmar came to me and he swore by Allah that if you returned, he would burn the house down on you. By Allah, he will carry out what he swore to do, so go back with your heads down and do not return to me."

They therefore left her and did not return to her until they pledged allegiance to Abū Bakr. [760]

The answer to this argument from the perspective of the isnād and the text

As for the isnād: This report is based on the narration of Muḥammad ibn Bishr[761] — from ʿUbayd Allāh ibn ʿUmar al-ʿUmarī — from Zayd ibn Aslam — from his father Aslam, the freed slave of ʿUmar. The opinions of the researchers differed in their judgment on this isnād into two views:

[760] *Muṣannaf Ibn Abī Shaybah*, 7/432, Ḥadīth: 37045; Abū Bakr ibn Abī ʿĀṣim: *Al-Mudhakkir*, pg. 91-92, Ḥadīth: 19; Ibn ʿĀṣim: *Al-Āhād wa al-Mathānī*, briefly without the threat of burning, Ḥadīth: 2952. Many ḥadīth experts have narrated it briefly. Abū Bakr al-Qaṭīʿī: *Ziyādāt Faḍā'il al-Ṣaḥābah*, Ḥadīth: 532; Ibn ʿAbd al-Barr: *Al-Istīʿāb*, 4/223; Abū Bakr al-Khaṭīb al-Baghdādī: *Tārīkh Baghdād*, 6/75 from chains from Muḥammad ibn Bishr from ʿUbayd Allāh ibn ʿUmar al-ʿUmarī from Zayd ibn Aslam from his father Aslam.

[761] In some editions of *al-Istīʿāb* and its manuscript copies, Muḥammad ibn Bishr was sometimes misspelled as Muḥammad ibn Nasīr, as in the Dār al-Jīl edition, 3/975, and sometimes as Muḥammad ibn Bashīr, as the editor of the Dār al-Jīl edition indicated in the margin that this occurred in a manuscript copy. The correct version is Muḥammad ibn Bishr, as is confirmed in the Hijr Centre edition to which we referred and it is the most accurate edition.

The first: The report is authentic based on the apparent isnād. [762]

The second: The ruling that the report is not authentic due to the presence of apparent and hidden defects that cast doubt on its isnād. Those who say that the isnād is authentic are satisfied with its appearance without paying attention to the hidden defects in it. [763] This is the correct statement in our view. The summary of the defects that make this report invalid are two:

1. Interruption and irsāl:

   Aslam, the freed slave of ʿUmar رَضِيَ اللَّهُ عَنْهُ, did not hear this report from ʿUmar رَضِيَ اللَّهُ عَنْهُ, so he did not explicitly state that he heard it from ʿUmar and instead narrated the report with the wording "that" which is an expression that does not indicate hearing as is established by the ḥadīth scholars[764], in addition to the fact that he did not witness the incident, since it is proven that Aslam was not in Madīnah at the time of the pledge of

[762] Like Dr. Bashshār ʿAwwād in his investigation of *Tārīkh Baghdad*, 6/75, footnote 3, who said, "An authentic report," and Shaykh Muḥammad Ṣāliḥ al-Munajjid who said in response to a question related to this report, "This is a correct isnād," (Islam Question and Answer website, Fatwā No. 98641) and Shaykh ʿAbd al-Fattāḥ Surūr who said in his book *Tasdīd al-Mulk li Ḥukm Abī Bakr*, pg. 55, "This is a isnād whose men are trustworthy and it appears to be mursal, but it is interpreted as meaning that Aslam, the freed slave of ʿUmar, received this from him."

[763] This is what was decided by both Ṭāriq al-Ṭayyār in *Marwiyyāt al-Khilāfah al-Rāshidah fī Muṣannaf Ibn Abī Shaybah*, pg. 101-108, footnote, and Shaykh Muḥammad al-ʿUmrānī in *al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, as he expanded on explaining the reasons for the narration. It appears from Abū Muḥammad Usāmah ibn Ibrāhīm that he is hesitant about the authenticity of the isnād; he said, "In its isnād is Aslam al-Qurashī. It has been said that ʿUmar رَضِيَ اللَّهُ عَنْهُ bought him during the time of Abū Bakr's Ḥajj in the eleventh year. Based on this he would have witnessed this incident, but the implication of that is that he was a Companion which has not been proven, so it is considered whether he transmitted this story or not. (*Muṣannaf Ibn Abī Shaybah*, 13/202, footnote 1, al-Fārūq edition.)

[764] Muḥammad al-ʿUmrānī has detailed the scholars' statements on the wording of the narration with "that" and "from" and that it does not indicate connection until meeting is proven. (Al- *Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 63-70)

allegiance and it is claimed that the rib-breaking incident was the result of it.[765]

2. Individuality and incongruity. This incongruity occurs in more than one aspect.

The first aspect: Muḥammad ibn Bishr is the only one to narrate this report from ʿUbayd Allāh, which none of his famous students, such as Mālik and al- Thawrī, narrated from him even though Muḥammad ibn Bishr did not narrate much from ʿUbayd Allāh nor was he one of his well-known students.[766] As for the corroborations of Muḥammad ibn Bishr, all of them are not authentic.

The first corroboration is ʿAbd al-Salām ibn Ḥarb's narration of this ḥadīth, even though the wording of the threat was not mentioned in it. Al-Ḥākim authenticated its isnād according to the standard of the two Shaykhs.[767] It is a reprehensible corroboration. As for the isnād, al-Dhahabī said about it, "Strange and amazing" [768], and the investigators of the Dār al-Ta'ṣīl edition of *al-Mustadrak* said, commenting on al-Ḥākim's words, "This isnād does not meet the standard of the two Shaykhs, for they did not narrate from ʿAbd al-Mu'min ibn ʿAlī al-Zaʿfarānī. Moreover, Abū Zurʿah said, 'I did not leave reporting from ʿAbd al-Mu'min ibn ʿAlī al- Zaʿfarānī except for fear that the people of the country would defame me for approaching him.'" There is no narration in the *Ṣaḥīḥayn*[769] from ʿAbd al-Salām ibn

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[765] Muḥammad al-ʿUmrānī collected the statements mentioned in the history of ʿUmar's purchase of Aslam and confirmed that it was at the end of the year 11 AH when Abū Bakr sent ʿUmar to lead the people in Ḥajj. Al-ʿUmrānī also showed the weakness of some of the narrations in which it was mentioned that Aslam met the Prophet ﷺ. (*Al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 73-90.)

[766] *Marwiyyāt al-Khilāfah al-Rāshidah fī Muṣannaf Ibn Abī Shaybah*, pg. 101, 102, footnote.

[767] *Al-Mustadrak ʿalā al-Ṣaḥīḥayn*, 3/168; al-Ḥākim: *Faḍā'il Fāṭimah*, pg. 55.

[768] The condensed version mentioned in the footnotes of *al-Mustadrak ʿalā al-Ṣaḥīḥayn*, 3/168.

[769] *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

Ḥarb from ʿUbayd Allāh ibn ʿUmar, nor from ʿUbayd Allāh ibn ʿUmar from Zayd ibn Aslam.[770]

As for the text: What was attributed to ʿUmar, saying:

ما رأيت أحدًا أحب إلى رسول الله ﷺ منك.

I have not seen anyone more beloved to the Messenger of Allah ﷺ than you.

is an abhorrent addition, as it was not mentioned in all the paths that were narrated by trustworthy people on the authority of Muḥammad ibn Bishr.[771] What is confirmed on the authority of Muḥammad ibn Bishr is the report from ʿUmar with this wording:

والله ما من أحد أحب إلينا من أبيك، وما من أحد أحب إلينا بعد أبيك منك.

By Allah, no one is more beloved to us than your father and no one is more beloved to us after your father than you.

There is a great difference between the two wordings, as the confirmed wording on the authority of Muḥammad ibn Bishr informs that the most beloved of people to ʿUmar is Muḥammad ﷺ and after him is his daughter Fāṭimah رضي الله عنها while in the report of ʿAbd al-Salām ibn Ḥarb, ʿUmar رضي الله عنه informs that the most beloved of people to the Prophet ﷺ is Fāṭimah.

The second corroboration is the narration of Abū ʿAmr ibn al-ʿAlā' — from his father — from ʿUbayd Allāh ibn ʿUmar.[772] This is a fabricated corroboration; in its isnād is Makkī ibn Bandar, the teacher of al-Ḥākim. Al-Ḥākim did not notice his matter and said about him,

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[770] *Al-Mustadrak ʿalā al-Ṣaḥīḥayn*, 5/379, footnote 3, Dār al-Ta'ṣīl print.
[771] *Sunan al-Tirmidhī*, Ḥadīth: 3653, al-Albānī graded it Ḥasan; *al-Taḥqīq fī Khabar al-Tahdīd bi al- Taḥrīq*, pg. 150.
[772] Al-Ḥākim: *Faḍā'il Fāṭimah*, pg. 56.

"Trustworthy and reliable." [773] As for al-Dāraquṭnī, he knew his condition and said about him, "He is not to be bothered with... He fabricates narrations and chains, and he composes. I narrated aḥādīth, so he took them and omitted my name and the name of my Shaykh and narrated from the Shaykh of my Shaykh." [774]

This isnād in this context; I mean: Muḥammad ibn Bishr — from ʿUbayd Allāh ibn ʿUmar al-ʿUmarī — from Zayd ibn Aslam, is not well-known, nor is it common among the authors of the Sunnah and others. There is nothing in this context in the *Ṣaḥīḥayn* nor in the six books of it. [775] It is an isnād that does not come at all. [776] All the narrations in which this isnād came are "incongruous, rejected, and defective reports; none of them are authentic." [777]

There are other defects of this report that we will not mention, because what was mentioned above is sufficient to rule this isnād inauthentic. [778] Thus, the verdict is that the isnād of this report is not authentic.

The second angle in answering this report is to say: Assuming the report is correct, it does not at all indicate the claim that the rib was broken. Rather, this report completely contradicts the story of the rib being broken, as their narrations claim that ʿUmar and those with him came to Fāṭimah's house and threatened ʿAlī and ordered him to leave. When he refused, they attacked the house and burned the door, Fāṭimah was beaten, her rib was broken, and her foetus was miscarried. Then they took ʿAlī and forced him to pledge allegiance.

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[773] Al-Ḥākim: *Su'ālāt al-Sijzī*, pg. 229-230, Ḥadīth: 303.
[774] Al-Dāraquṭnī: *Su'ālāt al-Sulamī*; similar appears in *Su'ālāt al-Barqānī* with the medium of *Mawsūʿat Aqwāl Abī al-Ḥasan al-Dāraquṭnī*, 2/662. Study Muḥammad al-ʿUmrānī's writing on these corroborations in his book *al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 127-161.
[775] *Marwiyyāt al-Khilāfah al-Rāshidah fī Muṣannaf Ibn Abī Shaybah*, pg. 101, footnote.
[776] *Al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 236.
[777] Ibid., pg. 238.
[778] Ibid., pg. 162-259.

As for this narration, it only says that ʿUmar threatened those in the house with burning them if they returned and gathered in it. Those in the house obeyed ʿUmar's order and did not gather in it again. Then they pledged allegiance to Abū Bakr رَضِيَ اللَّهُ عَنْهُ. So where is this in the story of the rib being broken? This is why Shaykh Imām Aḥmad al-Kātib says:

بغض النظر عن قيمة الرواية والكتاب العلمية، فإن هذه الرواية تتحدث عن التهديد بحرق البيت، مع إعراب عمر عن محبته للزهراء، وانصراف علي والزبير ومبايعتهما لأبي بكر.

Regardless of the academic value of the narration and the book, this narration talks about threatening to burn the house, with ʿUmar expressing his love for al-Zahrā', and ʿAlī and al-Zubayr turning away and pledging allegiance to Abū Bakr.[779]

If they wanted to denounce ʿUmar رَضِيَ اللَّهُ عَنْهُ because he threatened to burn the house, the answer to this lies in a number of matters:

Firstly: This threat did not happen. Since this is the case, what is the point of denouncing and objecting? Therefore, Abū Muḥammad al-Yamanī, one of the scholars of the sixth century, answered the objection of the opponents to ʿUmar and their evidence for this report, saying:

وأما الذي نقموا به على عمر بن الخطاب ﷺ همه بإحراق بيت فاطمة ﷺ فإنه قد كان ذلك منه على غير ما وهموا به.

As for what they blamed ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ for, his intention to burn the house of Fāṭimah رَضِيَ اللَّهُ عَنْهَا, it was something other than what they intended.

Then, after mentioning the report, he said:

[779] *Al-Shīʿah wa al-Sunnah Waḥdat al-Dīn Khilāf al-Siyāsah wa al-Tārīkh*, pg. 114.

فأي شيء على عمر من منقود في هذا لأنه همَّ ولم يفعل، ما أراد بذلك إلا الإصلاح.

So what is there to criticise ʿUmar for in this, because he intended but did not do it; he only intended to reform.[780]

Secondly: The issuance of the threat by ʿUmar رَضِيَ اللَّهُ عَنْهُ was because he felt the delay of ʿAlī and al-Zubayr and what they had done of consultation and backtracking on the matter of the pledge of allegiance might lead to division. Just as Abū Bakr رَضِيَ اللَّهُ عَنْهُ was informed of the gathering of the Anṣār in Saqīfah, he hastened to inform them of their lack of right to the Khilāfah and the pledge of allegiance was made suddenly without any arrangement for fear of sedition, so ʿUmar did the same with ʿAlī and al-Zubayr رَضِيَ اللَّهُ عَنْهُمَا. ʿUmar رَضِيَ اللَّهُ عَنْهُ, because he knew of his severity and strength in the right, saw that he should issue a speech that contained a threat and intimidation to ʿAlī and al-Zubayr, because the failure of the Muslims to unite with the dangers that were looming over Islam might lead to their weakness and the loss of their strength. For this reason, he issued that threat, although he had absolutely no intention of proceeding with it. The Arabs say: Breaking a threat is generosity. It is inconceivable that ʿUmar رَضِيَ اللَّهُ عَنْهُ would proceed with burning the house with its people. Rather, he wanted them to stop gathering in it, so he addressed them with these words that contained a severe threat. This is what a group of scholars and researchers have decided. Abū Bakr ibn Abī ʿĀṣim said:

في حديث عمر بن الخطاب ﷺ ما يدل على أن الإمام إذا بلغه أن قومًا يجتمعون على أمر يخاف أن يحدث عن اجتماعهم ما يكون فيه فساد أن يتقدم إليهم ويوعدهم في ذلك وعيدًا يرهبون

[780] *ʿAqā'id al-Thalāth wa al-Sabʿīn Firqah*, 1/141-142; *al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 26-27.

به، مع اعتراف عمر بحق فاطمة ﵂ وأنها أحب الناس إليه بعد أبيها ﷺ لم يمنعه ذلك من أن تقدم إليها وأخبرها بما هو عليه، ومعرفة فاطمة بحق عمر ﵁ وأنه يفي بموعده.

In the ḥadīth of ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ what indicates that if the Imām is informed that a group of people are gathering on a matter and he fears that their gathering will cause corruption, he should go to them and threaten them with a threat that will terrify them. Despite ʿUmar's recognition of the right of Fāṭimah رَضِيَ اللَّهُ عَنْهَا and that she was the most beloved person to him after her father صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, this did not prevent him from going to her and informing her of what he was upon and Fāṭimah's knowledge of the right of ʿUmar رَضِيَ اللَّهُ عَنْهُ and that he would fulfil his promise.[781]

Abū ʿAlī al-Jubbā'ī al-Muʿtazilī said:

أما ما ذكره من حديث عمر في باب الإحراق، فلو صح لم يكن طعنًا على عمر، لأن له أن يهدد من امتنع من المبايعة إرادة للخلاف على المسلمين، لكنه غير ثابت، لأن أمير المؤمنين قد بايع، وكذلك الزبير والمقداد والجماعة، وقد بينا القول في ذلك فيما تقدم، وأن التمسك بما تواتر به الخبر من بيعتهم أولى من هذه الروايات الشاذة.

As for what he mentioned of the ḥadīth of ʿUmar in the chapter on burning, if it were authentic, it would not be a criticism of ʿUmar, because he has the right to threaten whoever refuses to pledge allegiance with the intention of causing discord among the Muslims. But it is not proven, because the Commander of the Faithful pledged allegiance, as did al-Zubayr, al-Miqdād and the group. We have explained the statement on that previously and

[781] *Al-Mudhakkar wa al-Tadhkīr*, pg. 97.

that adhering to what was transmitted in the reports of their allegiance is more appropriate than these odd narrations.[782]

Muḥammad al-ʿUmrānī says:

غاية ما في الخبر توجيه التخويف والتهديد من خلال مسلك تأديبي شرعي معروف إلى كل من علي بن أبي طالب والزبير بن العوام على سبيل الدفع بالأخف كي يدركا خطورة المرحلة التي تمر بها دولة الإسلام.

The most that the report contains is to intimidate and threaten through a known legitimate disciplinary approach to both ʿAlī ibn Abī Ṭālib and al-Zubayr ibn al-ʿAwwām, to dispel with the lesser approach, so that they realise the seriousness of the matter that the Islamic state is going through.[783]

Ṭāriq al-Ṭayyār says:

يقينًا لم تكن العقوبة من عمر بالحرق ـ لو صح ـ، إنما هي تهديد مفاده الشدة والحزم والتخويف في هذه المسألة لخطورة الأمر.

Certainly, the punishment from ʿUmar was not burning—if true—but rather a threat that means severity, firmness, and intimidation in this matter due to the seriousness of the matter.[784]

Thirdly: As for the legitimacy of threatening to burn houses, it is learned from what came in the *Ṣaḥīḥayn* from multiple sources on the authority of Abū Hurayrah from the Prophet ﷺ:

[782] *Al-Mughnī fī Abwāb al-ʿAdl wa al-Tawḥīd, al-Imāmah*, section 1, 1/337.
[783] *Al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 13-14.
[784] *Marwiyyāt al-Khilāfah al-Rāshidah fī Muṣannaf Ibn Abī Shaybah*, pg. 105, footnote.

إن أثقل صلاة على المنافقين صلاة العشاء، وصلاة الفجر، ولو يعلمون ما فيهما لأتوهما ولو حبْوًا، ولقد هممت أن آمر بالصلاة، فتقام، ثم آمر رجلًا فيصلي بالناس، ثم أنطلق معي برجال معهم حزم من حطب إلى قوم لا يشهدون الصلاة، فأحرق عليهم بيوتهم بالنار.

The most burdensome Ṣalāh for the hypocrites are Ṣalāt al-ʿIshā' and Ṣalāt al-Fajr. If they knew their reward, they would come to them even if they had to crawl. I was about to order the prayer to be called, then order a man to lead the people in Ṣalāh, then set out with men carrying bundles of firewood to people who do not attend the prayer, and burn their houses with fire. [785]

According to the most correct opinion, this ḥadīth was issued as a warning, not a literal one. Rather, what was meant is exaggeration, as evidenced by the fact that he ﷺ did not do it and there is no evidence that they were deterred and stopped staying behind. It was possible for him ﷺ to burn what was in their houses after removing the women and children from them. [786] It is understood from the ḥadīth that it is permissible to give precedence to threats and warnings over punishment and it is also understood from the ḥadīth that it is permissible to issue a threat of burning down the house on its occupants despite the presence of innocent people as an exaggeration in intimidation, because the Prophet ﷺ did not restrict his words to the fact that he would only burn the houses of those who stayed behind after removing the women and children—those who are not obligated to join the congregation—as is well-known. [787]

[785] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 644; *Ṣaḥīḥ Muslim*, Ḥadīth: 651.
[786] *Mirʿāt al-Mafātīḥ*, 3/486.
[787] *Al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 12-13.

We found a similar action by ʿUmar رَضِيَ اللَّهُ عَنْهُ with his son. It was authentically reported from Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُ that he said: ʿUmar was informed that his son had covered his walls, so he said:

والله لئن كان كذلك، لأحرقن بيته.

By Allah, if that is the case, I will burn his house.[788]

This indicates that the threat of burning may have come from ʿUmar رَضِيَ اللَّهُ عَنْهُ only as a warning and intimidation and it is certain that he would not carry out his threat.

Fourthly: As for Fāṭimah رَضِيَ اللَّهُ عَنْهَا, ʿUmar رَضِيَ اللَّهُ عَنْهُ did not address her with a threatening speech at all, since she had no hand in the matter of the pledge of allegiance. However, when ʿUmar wanted to threaten those in the house including her husband, ʿAlī رَضِيَ اللَّهُ عَنْهُ, he preceded his threat with words in which he explained Fāṭimah's status with him by telling her that she was the most beloved person to the Muslims because she was the daughter of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He said, "No one is more beloved to us after your father than you."

ʿUmar رَضِيَ اللَّهُ عَنْهُ only said that to Fāṭimah رَضِيَ اللَّهُ عَنْهَا to prevent what might be thought that his threat to burn her house on her husband was belittling her, or being rude to her, or intending to harm her. Fāṭimah رَضِيَ اللَّهُ عَنْهَا was not addressed by ʿUmar's threat, but rather the address was to those who were gathering in the house; the words of the report indicate that. Therefore, Fāṭimah رَضِيَ اللَّهُ عَنْهَا said to ʿAlī and al-Zubayr رَضِيَ اللَّهُ عَنْهُمَا and those who were with them, "'Umar has come to me and has sworn by Allah that if you return, he will burn the house on you. By Allah, he will carry out what he swore to do, so leave with your opinion in mind and do not return to me." She understood that

[788] *Muṣannaf Ibn Abī Shaybah*, 8/360, Ḥadīth: 25744, (al-Fārūq print), Usāmah ibn Ibrāhīm graded the isnād ṣaḥīḥ.

ʿUmar's threat meant that they were the ones who used to meet in the house, not her. Otherwise, if she had been included in ʿUmar's speech, she would have said, "'Umar threatened me or threatened us." Since that was not mentioned in the speech, it indicates that she was not meant by it. Now that this is made clear, the objection and problem will be removed; and success comes from Allah.

Narration 2: The narration of Abū Salamah ibn ʿAbd al-Raḥmān

Hishām ibn ʿAmmār narrated from Abū Salamah ibn ʿAbd al-Raḥmān a long story about the death of the Messenger ﷺ and the pledge of allegiance to Abū Bakr رضي الله عنه in which he said:

ودخل علي والزبير بيت فاطمة بنت رسول الله ﷺ، فجاء عمر فقال: «اخرجوا للبيعة، والله لتخرجن، أو لأحرقنه عليكم»، فخرج الزبير صلتًا بالسيف، فاعتنقه زياد بن لبيد الأنصاري من بياضة فدق به، وبدر السيف من يده منه، فأخذه زياد قال: « لا، ولكن اضرب به الحجر»، قال محمد بن عمرو: فحدثني أبو عمرو بن حماس من الليثيين قال: أدركت ذلك الحجر الذي فيه ضرب السيف. فقال أبو بكر رضي الله عنه: «دعوهم فسيأتي الله بهم»، فخرجوا بعد ذلك فبايعوه، قالوا: «ما كان أحد أحق بها، ولا أولى بها منك، ولكنا قد عهدنا من عمر يبتزنا أمرنا»، فبايعه الناس يوم الإثنين.

ʿAlī and al-Zubayr entered the house of Fāṭimah, the daughter of the Messenger of Allah ﷺ. ʿUmar came and said, "Go out for the pledge of allegiance. By Allah, you must go out or I will burn it on you." Al-Zubayr came out with his sword drawn and Ziyād ibn Labīd al-Anṣārī from Bayāḍah embraced him and struck him, and the sword fell from his hand. Ziyād took it and said, "No, but strike the stone with it."

Muḥammad ibn ʿAmr said: Abū ʿAmr ibn Ḥamās from al-Laythiyyīn told me that he saw that stone on which the sword was struck.

Abū Bakr رَضِيَ اللَّهُ عَنْهُ said, "Leave them, for Allah will bring them," so they came out after that and pledged allegiance to him. They said, "No one was more deserving of it nor more worthy of it than you, but we have known for awhile that our matter will be usurped." The people thus pledged allegiance to him on Monday.[789]

This report is not authentic in terms of isnād and text and it has several defects:

1. Irsāl. Abū Salamah ibn ʿAbd al-Raḥmān did not witness this incident. Al-Ḥāfiẓ said in *al-Taqrīb*, "He was born in the year twenty-something." The incident that he narrates here occurred in the year 11 AH by consensus.[790]

2. The poor memory of Muḥammad ibn ʿAmr ibn ʿAlqamah. Despite his trustworthiness and the abundance of his narrations, he is a Shaykh who is not proficient.[791]

3. It is contradictory, as what came in this narration was mentioned scattered in several ḥadīths from Abū Salamah. Muḥammad ibn ʿAmr deliberately narrated them and formulated them in one context from him with changes in the texts, in addition to his being the only one to do so.[792]

As for talking about its text, the report is like the previous one, it did not mention anything about the rib-breaking story, but it included

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[789] *Ḥadīth Hishām ibn ʿAmmār*, pg. 124, Ḥadīth: 47.
[790] *Al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 270-271.
[791] See the details of the comments of the scholars on it and their deeming it weak in *al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 271-272.
[792] *Al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 275. The author has listed all the contradictions in the narration, pg. 275-286.

the story of the threat, which we explained in detail in the previous narration. As for what was mentioned in these narrations of additions, all of them are not proven and there is no need to detail their rejection because they are not related to the original research.

Narration 3: The narration of Ziyād ibn Kulayb

A group of opponents[793] used as evidence what al-Ṭabarī narrated with his isnad on the authority of Ziyād ibn Kulayb, who said:

أتى عمر بن الخطاب منزل علي وفيه طلحة والزبير ورجال من المهاجرين، فقال: «والله لأحرقن عليكم أو لتخرجن إلى البيعة»، فخرج عليه الزبير مصلتًا بالسيف، فعثر فسقط السيف من يده، فوثبوا عليه فأخذوه.

ʿUmar ibn al-Khaṭṭāb came to ʿAlī's house. In it were Ṭalḥah, al-Zubayr, and some of the Muhājirīn. He warned, "By Allah, I will burn it down upon you or you must go out to pledge allegiance." Al-Zubayr came out to him with his sword drawn and stumbled and the sword fell from his hand, so they jumped on him and seized him.[794]

This narration is also not authentic as it contains several defects in the isnād:

1. Muḥammad ibn Ḥamīd al-Rāzī: Although he was a ḥāfiẓ, he used to make grave mistakes to the point that he would lie, intentionally or not. He has a long biography in *Tahdhīb al-Tahdhīb* and there is disagreement about him. Imām Aḥmad, al-Dhuhalī, Yaḥyā ibn Maʿīn, and Jaʿfar al-Ṭayālisī praised him, but other critics declared him weak, including al-Bukhārī, Yaʿqūb al-Sadūsī, and al-Jūzajānī. Most of them called him a liar after

[793] *Ma'sāt al-Zahrā'*, pg. 204; ʿAbd Allāh al-Nāṣir: *Miḥnat Fāṭimah*, pg. 50; *al-Hujūm ʿalā Bayt Fāṭimah*, pg. 173; *Ḥiwār maʿa Faḍl Allāh*, pg. 386.
[794] *Tārīkh al-Ṭabarī*, 3/202.

they investigated his Ḥadīth and found that he deliberately lied, changed the chains, stole texts, and narrated what he had not heard, such as al-Azharī, Ṣāliḥ Jazarah, al- Nasā'ī, Abū Zurʿah al-Rāzī, Ibn Kharāsh, and Abū Ḥātim al-Rāzī. [795] The correct view is with those who say that he is discredited and weakened.

2. Weakness. Ziyād ibn Kulayb died in the year 120 AH[796] and the most he narrates is from the young Tābiʿīn of the middle class, so the minimum between him and the story is two intermediaries if not three. Such an isnad is very weak and is not an argument, so it should not be given attention.

This report is very weak and does not prove an argument. Therefore, both Muḥammad al-ʿUmrānī[797] and ʿAbd al-Fattāḥ Surūr[798] declared it weak.

As for its text, there is a long discussion that is not suitable here. The narration does not prove the rib-breaking or the occurrence of the attack on Fāṭimah's house. The most it proves is ʿUmar's threat to burn those in the house and taking al-Zubayr's sword; and this has nothing to do with the subject of the rib-breaking. As for the issue of threatening to burn, it was discussed under the first narration.

Narration 4: The narration of Ibn ʿAwn

The opponents[799] relied on what al-Balādhurī narrated from Sulaymān al-Taymī and Ibn ʿAwn, who said:

[795] See their comments in *Tahdhīb al-Tahdhīb*, 9/127-131.
[796] *Tahdhīb al-Tahdhīb*, 3/382.
[797] *Al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 316.
[798] *Tasdīd al-Mulk li Ḥukm Abī Bakr*, pg. 55-56.
[799] *Ma'sāt al-Zahrā'*, pg. 2/288; *al-Muḥsin al-Sibṭ Mawlūd Am Siqt*, pg. 437; *Miḥnat Fāṭimah*, pg. 50; *al- Hujūm ʿalā Bayt Fāṭimah*, pg. 171; *Ḥiwār maʿa Faḍl Allāh*, pg. 259; *Maẓlūmiyyat al-Zahrā'*, pg. 60.

إن أبا بكر أرسل إلى علي ﷺ، يريد البيعة، فلم يبايع. فجاء عمر ومعه فتيلة، فتلقته فاطمة على الباب، فقالت فاطمة: «يا بن الخطاب! أتراك محرقًا عليَّ بابي؟»، قال: «نعم»، وذلك أقوى فيما جاء به أبوك!، وجاء علي، فبايع وقال: «كنت عزمت أن لا أخرج من منزلي حتى أجمع القرآن».

Abū Bakr sent to ʿAlī عَلَيْهِ ٱلسَّلَامُ, wanting him to pledge allegiance, but he did not pledge allegiance. Then ʿUmar came with a wick and Fāṭimah met him at the door. Fāṭimah said, "O Ibn al-Khaṭṭāb! Do you think you will burn my door?"

He said, "Yes and that is the strongest of what your father brought."

ʿAlī came and pledged allegiance and said, "I had resolved not to leave my house until I had collected the Qur'ān." (800)

And close to it is the statement of Ibn ʿAbd Rabbihī in *al-ʿIqd al-Farīd*:

الذين تخلفوا عن بيعة أبي بكر: عليّ، والعباس، والزبير، وسعد بن عبادة، فأما علي والعباس والزبير فقعدوا في بيت فاطمة حتى بعث إليهم أبو بكر عمر بن الخطاب ليخرجوا من بيت فاطمة، وقال له: «إن أبوا فقاتلهم». فأقبل بقبس من نار على أن يضرم عليهم الدار، فلقيته فاطمة فقالت: «يا ابن الخطاب، أجئت لتحرق دارنا؟» قال: «نعم، أو تدخلوا فيما دخلت فيه الأمة»! فخرج علي حتى دخل على أبي بكر فبايعه، فقال له أبو بكر: «أكرهت إمارتي»؟ فقال: «لا، ولكني آليت أن لا أرتدي بعد موت رسول الله ﷺ حتى أحفظ القرآن، فعليه حبست نفسي».

Those who did not pledge allegiance to Abū Bakr were ʿAlī, al-ʿAbbās, al-Zubayr, and Saʿd ibn ʿUbādah. As for ʿAlī, al-ʿAbbās, and al-Zubayr, they stayed in Fāṭimah's house until Abū Bakr sent

(800) *Ansāb al-Ashrāf*, 1/586.

ʿUmar ibn al-Khaṭṭāb to them to leave Fāṭimah's house and said to him, "If they refuse, then fight them." So he came with a torch of fire to set their house on fire, but Fāṭimah met him and said, "O Ibn al-Khaṭṭāb, have you come to burn our house?"

He said, "Yes, or you enter in what the nation has entered into?"

So, ʿAlī went out until he entered upon Abū Bakr and pledged allegiance to him.

Abū Bakr said to him, "Do you hate my leadership?"

He said, "No, but I swore that I would not wear a shirt after the death of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ until I memorised the Qur'ān and for that I confined myself."

This report is rejected in terms of its isnād and text:

As for the narration of Ibn ʿAbd Rabbihī, it is not to be taken seriously because it was narrated without an isnād. Ibn ʿAbd Rabbihī died in the year 328 AH. Moreover, it contains additions that were not mentioned in the narration of al-Balādhurī, so no attention should be paid to it. As for al-Balādhurī, he narrates this report on the authority of al-Madā'inī — from Maslamah ibn Muḥārib — from Sulaymān al-Taymī — and on the authority of Ibn ʿAwn. This isnād has several defects:

1. Maslamah ibn Muḥārib al-Ziyādī's biography was written by al-Bukhārī and Ibn Abī Ḥātim and they did not mention any criticism or approval of him[801] so Ibn Ḥibbān mentioned him in *al-Thiqāt*[802] as is his well-known habit of documenting unknowns.[803]

2. The interrupted isnād. And there is a difference in the isnād of this report, as it appears in *al-Shāfī* by al-Sharīf al-Murtaḍā,

[801] *Al-Tārīkh al-Kabīr*, Ḥadīth: 1685; *al-Jarḥ wa al-Taʿdīl*, 8/266.
[802] *Al-Thiqāt*, 4/311.
[803] *Al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 318.

> "Maslamah ibn Muḥārib — from Sulaymān al-Taymī — from Abū ʿAwn." [804] As for the handwritten and printed copies, it says: "Maslamah ibn Muḥārib — from Sulaymān al-Taymī and Ibn ʿAwn." So either Maslamah ibn Muḥārib combined the narration of the report on the authority of Sulaymān al-Taymī and Ibn ʿAwn, or its narrator is Ibn ʿAwn alone, as we assume; in both cases, the report is interrupted and not connected as both Sulaymān al-Taymī and Ibn ʿAwn did not witness the incident. [805]

As for its text, it does not contain any evidence for the claim that the attack on the house took place, let alone the claim of a broken rib and a miscarriage, since the most that is in this report is that ʿUmar brought a torch of fire to threaten ʿAlī and when ʿAlī heard him, he pledged allegiance and apologised that he was busy collecting the Qur'ān. Where is this from the claim that ʿUmar attacked the house, burned the door, and hit Fāṭimah? However, its text is rejected and unacceptable because of the apparent oddness in it. Since, we have proven the invalidity of the narration of the threat, even though its isnād is cleaner than the isnād of this narration, then it is even more appropriate for us to reject the validity of this report that included the claim that ʿUmar brought a wick or a torch of fire. [806] What came from his speech with Fāṭimah of strange words that are unique to this narration and for which there is no evidence in the rest of the

[804] Al-Sharīf al-Murtaḍā: *Al-Shāfī fī al-Imāmah*, 3/241. Abū ʿAwn is a typo. The correct wording is Ibn ʿAwn. It appears in *al-Shāfī* of ʿAbd Allāh ibn Ḥamzah al-Zaydī, 4/174, Muslim ibn Muḥārib from Sulaymān al-Taymī from Abū al-Aʿwar. This contains many errors.

[805] *Al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 319-322.

[806] There was a difference in the wording of the narration. In some manuscripts, it says "*qaltīn*" instead of "*fatīlah*." This appears in the copy of *Maktabat Ra'īs al-Kitāb*, numbered 579, pg. 286. The researcher of *Ansāb al-Ashrāf*, 1/586, referred to this in footnote number one, except that he read the wording: *qalthīn*. *Fatīlah* is a rope with a flame of fire in it. (*Lisān al-ʿArab*, 11/354.) In some copies, it says "*qabas*." This is how it appears in *Ansāb al-Ashrāf*, 2/268, published by Dār al-Fikr. *Al-qabas* is a flame of fire. (*Lisān al-ʿArab*, 6/167.)

narrations, it is most likely that whoever fabricated this report took the narration of the threat and added to it that ʿUmar brought a torch or a wick.

Narration 5: The story of *al-Imāmah wa al-Siyāsah*

A group of opponents[807] argued with a narration mentioned in *al-Imāmah wa al- Siyāsah* attributed to Ibn Qutaybah al-Dīnawarī (276 AH) in which it appears:

إن أبا بكر ﷺ تفقد قومًا تخلفوا عن بيعته عند علي كرم الله وجهه، فبعث إليهم عمر، فجاء فناداهم وهم في دار علي، فأبوا أن يخرجوا، فدعا بالحطب وقال: «والذي نفس عمر بيده، لتخرجن أو لأحرَّقنها على من فيها»، فقيل له: «يا أبا حفص، إن فيها فاطمة؟»، فقال: «وإن»، فخرجوا فبايعوا إلا عليًا، فإنه زعم أنه قال: «حلفت أن لا أخرج ولا أضع ثوبي على عاتقي حتى أجمع القرآن»، فوقفت فاطمة ﷺ على بابها، فقالت: «لا عهد لي بقوم حضروا أسوأ محضر منكم، تركتم رسول الله ﷺ جنازة بين أيدينا، وقطعتم أمركم بينكم، لم تستأمرونا، ولم تردوا لنا حقًا». فأتى عمر أبا بكر، فقال له: «ألا تأخذ هذا المتخلف عنك بالبيعة؟»، فقال أبو بكر لقنفذ وهو مولى له: «اذهب فادع لي عليًا»، قال: فذهب إلى علي فقال له: «ما حاجتك»؟ فقال: «يدعوك خليفة رسول الله ﷺ»، فقال علي: «لسريع ما كذبتم على رسول الله». فرجع فأبلغ الرسالة، قال: فبكى أبو بكر طويلًا.

Abū Bakr رَضِيَ اللَّهُ عَنْهُ did not find some people who had not pledged allegiance to him; they were by ʿAlī رَضِيَ اللَّهُ عَنْهُ. He sent ʿUmar who came and called them while they were in ʿAlī's house, but they refused to come out. He thus called for firewood and said, "By

[807] *Maʾsāt al-Zahrāʾ*, pg. 2/213; *al-Muḥsin al-Sibṭ Mawlūd Am Siqṭ*, pg. 282; *Miḥnat Fāṭimah*, pg. 49; al- *Hujūm ʿalā Bayt Fāṭimah*, pg. 165; *Ḥiwār maʿa Faḍl Allāh*, pg. 376.

the One in Whose Hand is ʿUmar's soul, you must come out or I will burn it with whoever is in it."

He was told, "O Abū Ḥafṣ, Fāṭimah is in it."

He said, "Even so."

They went out and pledged allegiance except for ʿAlī, for he claimed that he swore that he would not come out nor put his garment on his shoulder until he had collected the Qur'ān.

Fāṭimah رَضِيَ اللَّهُ عَنْهَا stood at her door and said, "I have not known a people who attended a worse gathering than you. You left the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as a funeral procession in front of us and you decided your affair among yourselves; you did not consult us and you did not return to us our right."

ʿUmar came to Abū Bakr and said to him, "Will you not take this one who stayed away from you from pledging allegiance?"

Abū Bakr said to Qunfudh, who was his slave, "Go and call ʿAlī for me."

He went to ʿAlī who said to him, "What do you need?"

He said, "The successor of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ calls you."

ʿAlī said, "You have lied about the Messenger of Allah quickly."

Qunfudh returned and delivered the message. Abū Bakr cried for a long time.[808]

Then the narration mentions that ʿUmar insisted that ʿAlī pledge allegiance and threatened to kill him yet ʿAlī refused to pledge allegiance and that Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُ went to Fāṭimah to

[808] *Al-Imāmah wa al-Siyāsah*, 1/19.

appease her, but she refused; then after she died, ʿAlī pledged allegiance to Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

This is the only narration that Muḥammad Ḥusayn Faḍl Allāh relied on, who doubts the rib-breaking incident.[809] For this reason, we saw it appropriate to separate the discussion on it.

The answer: This report is fabricated and has no basis; the signs of lying and fabrication are apparent on it. It is surprising that someone uses such fabricated reports that have no basis in truth as evidence. The details of this report from the aspect of its isnād fall into two aspects:

The first aspect: The book *al-Imāmah wa al-Siyāsah* is falsely attributed to Ibn Qutaybah as the researchers have concluded. The evidence for that is clear and numerous. This is a summary of what they mentioned:[810]

- The absence of a reference from Ibn Qutaybah in his other books to *al- Imāmah wa al-Siyāsah*, although Ibn Qutaybah's habit in the rest of his books is to refer to his own works.
- None of the scholars who wrote about Ibn Qutaybah listed this book among his books. This evidence was considered by Dr.

[809] *Al-Zahrā' al-Qudwah*, pg. 107-109.

[810] These evidences are a summary of what was mentioned in the book *Ulā'ika Mubarra'ūn, Ṭalḥah ibn ʿUbayd Allāh*, pg. 213-232, by Ḥāfiẓ Asdaram. We have collected it from various books and articles, including *al-Imāmah wa al-Siyāsah fī Mīzān al-Naqd*, two articles by Dr. Jibrīl Jabbūr in his book *Kayf Afham al-Naqd*, pg. 136, 167, Dr. Muḥammad Yūsuf Najm's response to Jabbūr's article in the same book, pg. 152, an article *Dirāsah fī Kutub Ibn Qutaybah* by ʿAbd Allāh al-Jabbūrī, an article *Naqd Kitāb al-Imāmah wa al-Siyāsah al-Mansūb li Ibn Qutaybah* by Dr. Khālid Kabīr ʿAllāl, the book *ʿAqīdat al-Imām Ibn Qutaybah*, pg. 88, an article *Ibn Qutaybah wa Kitāb al-Imāmah wa al-Siyāsah al-Naẓariyyāt wa al-Ishkāliyyāt* by Professor Muḥammad Nūr, translated by Muḥammad ʿAbd al- Razzāq, *Manhaj Ibn Qutaybah fī al-Radd ʿalā al-Muʿtazilah* by Rāniyā Naẓmī, and introductions to the investigation of a number of Ibn Qutaybah's books.

Jibrīl Jabbūr as one of the strongest pieces of evidence that the book was wrongly attributed to Ibn Qutaybah.[811]

We did not find—with the expansion of the research—any scholar before the sixth century who referred to this book or quoted a text from it. The first to refer to it was Ibn al-ʿArabī al-Mālikī (543 AH) in *al-ʿAwāṣim min al-Qawāṣim*, but he did not definitively attribute everything in it to Ibn Qutaybah. The first person we found quoting from it was Ibn al-Shabbāṭ al-Tunīsī (681 AH). This is evidence that none of the predecessors had knowledge of this book, unlike the rest of Ibn Qutaybah's books that were frequently quoted.

It is not limited to the Sunnis. Even the Imāmiyyah, as the early scholars who transmitted several texts from Ibn Qutaybah, such as al-Mufīd and al-Murtaḍā, did not transmit any text from *al-Imāmah wa al-Siyāsah*. Rather, we did not stop with the effort and expansion in searching for any of the Imāmī scholars before the tenth century who transmitted a text from *al-Imāmah wa al-Siyāsah*, although the book is one of the sources of disparagement of the Companions that the Imāmiyyah are keen to use as evidence.

The opponents have provided weak evidence to prove the validity of attributing the book to Ibn Qutaybah, which does not go back to a source. Perhaps, the most important of them is that some scholars and a group of contemporary writers attributed the book to Ibn Qutaybah. The truth is that all those who attributed the book to Ibn Qutaybah from the modernists and contemporaries were wrong, rather most of them are those who do not care to verify the attribution of books to their owners, especially the owners of the printing presses among them and those who printed the book. They are opposed by those who denied the book's attribution to Ibn Qutaybah; most of these are interested in Ibn Qutaybah's heritage or have verified his books or have studied the book *al-Imāmah wa al- Siyāsah* in a detailed study.

[811] *Kayf Afham al-Naqd*, pg. 145.

Among these are: Dr. Isḥāq al-Ḥusaynī in his doctoral thesis on Ibn Qutaybah, Dr. Maḥmūd ʿAlī Makkī in his article *Miṣr wa al-Maṣādir alŪlā li al-Tārīkh al-Islāmī*, Dr. ʿAbd Allāh al-Jubbūrī in his article *Dirāsah fī Kutub Ibn Qutaybah*, Professor Jibrīl Jabbūr in his book *Kayf Afham al-Naqd*, Dr. Muḥammad Yūsuf Najm in his article *Kitāb al-Imāmah wa al-Siyāsah Man Huwa Mu'allifuhū*, Dr. ʿAbd Allāh ʿAsīlān in his thesis *al-Imāmah wa al-Siyāsah fī Mīzān al-Taḥqīq al-ʿIlmī*, Dr. ʿAlī ibn Nafīʿ al-ʿAlyānī in his book *ʿAqīdat al-Imām Ibn Qutaybah*, Dr. ʿAlī al- Ṣallābī in his article, Dr. Khālid ʿAllāl in his thesis *Naqd Kitāb al-Imāmah wa al-Siyāsah al-Mansūb li Ibn Qutaybah*, Dr. Rāniyā Naẓmī in her research *Manhaj Ibn Qutaybah fī al-Radd ʿalā al-Muʿtazilah*, and Shaykh Ḥasan Salmān al-Mashhūr in his book *Kutub Ḥadhdhara minhā al-ʿUlamā'* mentioned that among those who denied its attribution to Ibn Qutaybah were: Dr. ʿAbd al-Ḥalīm Uways, Dr. Sayyidah Ismāʿīl al-Kāshif, al-Jundī, Dr. Fārūq Ḥamādah, and Dr. Shākir Muṣṭafā.[812]

Among those who investigated Ibn Qutaybah's books are: Shaykh Muḥibb al- Dīn al-Khaṭīb in the introduction to his investigation of the book *al-Maysar wa al-Qaddāḥ*, Dr. Tharwat ʿUkkāshah in the introduction to his investigation of the book *al-Maʿārif*, Shaykh Sulaym ibn ʿĪd al-Hilālī in the introduction to *Ta'wīl Mukhtalif al-Ḥadīth*, Sayyid Aḥmad Ṣaqr in the introduction to *Ta'wīl Mushkil al- Qur'ān*, and Professor Ibrāhīm Ṣāliḥ in the introduction to *Taḥqīq Taʿbīr al-Ru'yā*.

Perhaps the best thing written about *al-Imāmah wa al-Siyāsah* is the thesis of the researcher Saʿīd Ṣāliḥ Khalīl for his master's degree, which he titled *al-Imāmah wa al-Siyāsah li Mu'allif min al-Qarn al-Thālith al-Hijrī*. It is the only study that includes a study of the manuscript copies of *al-Imāmah wa al-Siyāsah*, because all other editions of the book are poor editions that did not rely on many manuscript copies.

The researcher Saʿīd Ṣāliḥ Khalīl investigated the book based on ten manuscript copies and concluded, "Ibn Qutaybah al-Dīnawarī is far

[812] *Kutub Ḥadhdhara minhā al-ʿUlamā'*, 2/298-301.

from the book *al-Imāmah wa al-Siyāsah*. Thus, the author of *al-Imāmah wa al-Siyāsah* remains unknown." [(813)]

These researchers have provided conclusive evidence to deny the attribution of the book to Ibn Qutaybah, contrary to those who have proven it who have no evidence other than that they found the book attributed to Ibn Qutaybah.

- Among the evidence that invalidates the attribution of the book to Ibn Qutaybah is the difference in the style of the writer of *al-Imāmah wa al- Siyāsah* from the style of Ibn Qutaybah known in his books. It is common for Ibn Qutaybah to bring long introductions to his books in which he mentions the reason for writing and the book *al-Imāmah wa al-Siyāsah* is devoid of that.

- Ibn Qutaybah's habit in transmitting historical news is to mention the full isnād and he does not leave that out in most cases. As for the book *al-Imāmah wa al-Siyāsah*, it only contains a few chains at the beginning of the book and in scattered places in it. As for most of the reports, they came disconnected without chains of transmission, reins, or bridles. Rather, you see strange expressions from Ibn Qutaybah's style, such as his sayings, "And some of the Shaykhs told me," "some of the Shaykhs told us," "they mentioned from Muḥammad ibn Sulaymān," "from the Shaykhs of the people of Egypt."

- Among the evidence of Ibn Qutaybah's innocence from this book is that none of Ibn Qutaybah's well-known Shaykhs were mentioned in *al-Imāmah wa al-Siyāsah*.

- Among the things that prove the invalidity of attributing *al-Imāmah wa al- Siyāsah* to Ibn Qutaybah is the explicit statement

[(813)] *Al-Imāmah wa al-Siyāsah li Mu'allif min al-Qarn al-Thālith al-Hijrī*, pg. 3.

of the author of *al-Imāmah wa al-Siyāsah* that he heard from Shaykhs whom Ibn Qutaybah did not meet.

1. Among these is the author's statement: "A slave girl of ʿAbd Allāh ibn Mūsā, who was a man of truth and righteousness, told me that Mūsā besieged the fortress which she was from and there was another fortress opposite it. She said, 'So he besieged us for a while and with him were his family and children; he would not invade except with them.'" [(814)] It is known that the conquest of Spain was in the year 92 AH, i.e. about one hundred and twenty years before the birth of Ibn Qutaybah. [(815)]

   This ʿAbd Allāh ibn Mūsā is the son of Mūsā ibn Nuṣayr who died close to the year 103 AH[(816)] and Ibn Qutaybah was born in the year 213 AH. Can it be imagined that Ibn Qutaybah would meet the slave girl of ʿAbd Allāh ibn Mūsā ibn Nuṣayr?

2. The author of *al-Imāmah wa al-Siyāsah* says, "Ibn Abī Maryam told us, he said Asad ibn Mūsā told us." [(817)]

   What appears to be meant by Ibn Abī Maryam is Aḥmad ibn Saʿd ibn al-Ḥakam ibn Abī Maryam (253 AH), because he was one of the students of Asad ibn Mūsā[(818)] and he was the first Shaykh mentioned in the book. Some copies state, "Ibn Abī Laylā," [(819)] which is definitely a typo because the name Ibn Abī Maryam was repeated in two other places. Moreover, it is inconceivable that Muḥammad ibn ʿAbd al- Raḥmān ibn Abī Laylā, who died in the year 148 AH, narrated from Asad ibn Mūsā, who was born in the year 132 AH, because Ibn Abī Laylā

(814) *Al-Imāmah wa al-Siyāsah*, 1/94.
(815) *Al-Imāmah wa al-Siyāsah fī Mīzān al-Taḥqīq al-ʿIlmī*, pg. 25.
(816) Al-Zirkilī: *Al-Aʿlām*, 4/140.
(817) *Al-Imāmah wa al-Siyāsah*, critical revision of ʿAlī Shīrī, 1/17.
(818) *Tahdhīb al-Tahdhīb*, 1/30.
(819) Jibrīl Jabbūr: *Kayf Afham al-Naqd*, pg. 184.

is in the same class as the Shaykhs of Asad ibn Mūsā, but not in the same class as those who narrated from him. Ibn Qutaybah did not narrate from Ibn Abī Maryam in any of his books and Ibn Qutaybah never visited Egypt in order to narrate from its Shaykhs.

- Among the evidence that indicates that the author of *al-Imāmah wa al- Siyāsah* is someone other than Ibn Qutaybah is that the author of the book narrates from Shaykhs from Egypt, Tunisia, and Morocco whereas Ibn Qutaybah did not enter those countries.

  The author says, "And some of the people of Africa told us." He also says, "Al-Karīr Abū Bakr ʿAbd al-Wahhāb ibn ʿAbd al-Ghaffār, a Shaykh from Tunisia, told us." He also says, "And some of the Shaykhs of the people of Morocco told us."[820]

We say: Ibn Qutaybah did not enter Tunisia, Africa, or Morocco to narrate from their Shaykhs. Moreover, the possibility of his meeting them in Baghdad is also remote, because all of Ibn Qutaybah's books are devoid of any narration from the Shaykhs of Morocco or Egypt. The fact that *al-Imāmah wa al-Siyāsah* is unique in this matter is evidence that it is not by Ibn Qutaybah.

All of these evidences, taken together, invalidate the attribution of the book to Ibn Qutaybah. When this is proven, then one should not rely on what is in this book or be preoccupied with the chains that came in it, because its author is unknown.

The second aspect: Even if we assume hypothetically that the book is by Ibn Qutaybah, this also does not necessitate the authenticity of the narration. The truth is that this narration is invalid in terms of its isnād and text, in addition to its lack of indication to the topic of

[820] *Al-Imāmah wa al-Siyāsah*, 2/100.

dispute, which is the issue of beating Fāṭimah and causing her to miscarry.

As for the isnād: The author of *al-Imāmah wa al-Siyāsah* said at the beginning of this report:

وحدثنا، قال: حدثنا ابن عفير عن أبي عون، عن عبد الله بن عبد الرحمن الأنصاري.

> He narrated to us saying — Ibn ʿUfayr narrated to us — from Abū Awn — from ʿAbd Allāh ibn ʿAbd al-Raḥmān al-Anṣārī.

Then he mentioned the report in its entirety. This isnād is not to be taken into account, as there was ambiguity at the beginning of the isnād. It is possible that the one who said, "he narrated to us," is the narrator of the book *al-Imāmah wa al-Siyāsah* on the authority of its author, and thus the ambiguous name is the name of the author of the book, because the author of *al-Imāmah wa al-Siyāsah* narrated on the authority of Ibn ʿUfayr in two other places.[821] What is meant by Ibn ʿUfayr is Saʿīd ibn Kathīr ibn ʿUfayr.

If it is said: The author narrated in a previous isnād and said, "Saʿīd ibn Kathīr narrated to us from ʿUfayr,"[822] then the answer is: It is possible that this is a typo, and that the correct version is, "Saʿīd ibn Kathīr ibn ʿUfayr narrated to us," especially since the copies of *al-Imāmah wa al-Siyāsah* contained many distortions and typos in the chains, as will come. If this is decided, we say: This isnād contains several problems and dilemmas, due to the gross difference and strange confusion that occurred in the way the author of *al-Imāmah wa al-Siyāsah* narrated from these narrators. Here is an explanation of that:

1. Saʿīd ibn Kathīr ibn ʿUfayr (226 AH), from whom the author of *al-Imāmah wa al-Siyāsah* narrated, is trustworthy.[823] However, Ibn Qutaybah's narration from Saʿīd ibn Kathīr is strange and

[821] *Al-Imāmah wa al-Siyāsah*, 1/46, 1/102.
[822] Ibid., 1/19.
[823] *Tahdhīb al-Tahdhīb*, 4/74.

unlikely, since Saʿīd ibn Kathīr is an Egyptian Shaykh and most of his narrations are from al-Layth ibn Saʿd and ʿAbd Allāh ibn Wahb, the Egyptians.[824] Ibn Qutaybah is Baghdādī; he did not enter Egypt, does not narrate from its Shaykhs, and we did not find in the biography of Ibn Qutaybah among the earlier and later scholars any mention of Saʿīd ibn Kathīr in his Shaykhs, in addition to the fact that the rest of Ibn Qutaybah's books are devoid of narrations from Saʿīd ibn Kathīr, which makes it likely that this isnād is fabricated, which will be confirmed by explaining the other defects in this isnād.

2. As for Abū ʿAwn from whom Saʿīd ibn Kathīr ibn ʿUfayr narrates, there was a gross inconsistency in the accuracy of his name in the chains that were mentioned in *al-Imāmah wa al-Siyāsah*. In this place, it was mentioned with the title Abū ʿAwn, in a second place it was mentioned with the title Ibn ʿAwn[825], and in a third place it was mentioned with the title ʿAwn.[826] Verifying the correct name is difficult, because we did not find a narration from Saʿīd ibn Kathīr ibn ʿUfayr from someone whose name is ʿAwn or from someone who is called Abū ʿAwn or Ibn ʿAwn. It is possible that the purport is ʿAmr ibn ʿAmr ibn ʿAwn ibn Tamīm Abū ʿAwn al-Anṣārī, mentioned by al-Dhahabī who said, "Saʿīd ibn ʿUfayr narrated from him. He is unknown."[827] If that is proven, then the isnād is also very weak.

3. As for ʿAbd Allāh ibn ʿAbd al-Raḥmān al-Anṣārī from whom Abū ʿAwn narrated, it is a common name among a group. There are two possibilities here:

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[824] Al-Bukhārī narrated from his Shaykh Saʿīd ibn ʿUfayr more than forty narrations, most of them from al-Layth ibn Saʿd al-Miṣrī and Ibn Wahb al-Miṣrī.
[825] *Al-Imāmah wa al-Siyāsah*, 1/46.
[826] Ibid., 1/102.
[827] *Mīzān al-Iʿtidāl*, 3/283; Dr. Khālid ʿAllāl: *Naqd Kitāb al-Imāmah wa al-Siyāsah al-Mansūb li Ibn Qutaybah*, pg. 3, soft copy.

I. He is in the class of the Companions.[828] Based on that, there must be an interruption and a defect in the isnād. According to the view that Ibn Qutaybah is the author of *al-Imāmah wa al-Siyāsah*, then his narration from a Companion with an isnād via only two narrators is one of the unlikely and inconceivable matters, since Ibn Qutaybah died in the year 276 AH, and those in this class usually narrate from the Companions with a four or five-chain isnād. We found Ibn Qutaybah narrating from Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُ with a five-chain isnād[829], from Abū Dharr رَضِيَ اللَّهُ عَنْهُ with a five-chain isnād[830], from Ḥudhayfah ibn al-Yamān رَضِيَ اللَّهُ عَنْهُ with a five-chain isnād[831], from Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا with a fourchain isnād[832], and from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ with a four-chain isnād.[833] And these are simple examples, so how can it be imagined that Ibn Qutaybah narrates from a Companion via only two narrators?

Assuming that the narrator of the report is one of the Companions, then the statement that the isnād is interrupted is inevitable, especially since Ibn ʿAwn, who narrates from ʿAbd Allāh ibn ʿAbd al- Raḥmān al-Anṣārī, is unknown and his class is not known.

II. He is in the class of the Tābiʿīn. A group of Tābiʿīn shared the name ʿAbd Allāh ibn ʿAbd al-Raḥmān al-Anṣārī, including: ʿAbd Allāh ibn ʿAbd al-Raḥmān ibn Thābit al-Anṣārī[834], ʿAbd

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[828] This is the conclusion reached by Dr. Khālid ʿAllāl in *Naqd Kitāb al-Imāmah wa al-Siyāsah al-Mansūb li Ibn Qutaybah*, pg. 5, soft copy.
[829] Ibn Qutaybah: *al-Ashribah*, pg. 226; *al-Maʿārif*, pg. 37, 184.
[830] *Al-Maʿārif*, pg. 252.
[831] *ʿUyūn al-Akhbār*, 1/78.
[832] Ibn Qutaybah: *Al-Ashribah*, pg. 226; *Gharīb al-Ḥadīth*, 1/582.
[833] *ʿUyūn al-Akhbār*, 1/53.
[834] *Tahdhīb al-Tahdhīb*, 5/291.

Allāh ibn ʿAbd al-Raḥmān ibn al-Ḥubāb al-Anṣārī[835], ʿAbd Allāh ibn ʿAbd al-Raḥmān ibn Abī Saʿsaʿah al-Anṣārī[836], and ʿAbd Allāh ibn ʿAbd al-Raḥmān ibn Maʿmar ibn Ḥazm al-Anṣārī. [837] Identifying who is meant by ʿAbd Allāh ibn ʿAbd al-Raḥmān in this isnād is difficult, in addition to the fact that the isnād will also be interrupted because all of those mentioned did not witness the pledge of allegiance at Saqīfah that took place in the eleventh year.

Thus, it becomes clear that this isnād is flawed and contains serious defects. What we lean towards is that this isnād is a late construction, as it is unlikely that such a report would be circulated among narrators and would only appear in a book of an unknown author with a flawed isnād.

As for the text, we say: This narration, like the rest of the narrations that were mentioned in this chapter, does not prove the occurrence of the disputed rib-breaking incident. Rather, the most that was mentioned in it was the threat of burning. However, this narration added to the rest of the narrations that Fāṭimah رَضِيَ اللَّهُ عَنْهَا was included in this threat and that Abū Bakr and ʿUmar visited Fāṭimah's house more than once to force ʿAlī رَضِيَ اللَّهُ عَنْهُ to pledge allegiance. There is no doubt that this is a lie. These details, we are certain are fabrications and have no basis from the author of this book. It is possible that he came across the narrations of threats and added to them the claim of collecting firewood, just as he added to this narration talks about the death of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the pledge of allegiance to Abū Bakr, matters that have no basis. We should not be preoccupied with refuting all of his concoctions, but we will suffice with pointing out some of them:

[835] Ibid., 5/292.
[836] Ibid., 5/294.
[837] Ibid., 5/297.

- Among them is the statement of the author of the book, "ʿAlī عَلَيْهِ ٱلسَّلَامُ went out carrying Fāṭimah, the daughter of the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, on a mount at night to the gatherings of the Anṣār, asking them for support." We absolve ʿAlī رَضِيَ ٱللَّهُ عَنْهُ from seeking intercession through Fāṭimah and going around with her to the gatherings of the Anṣār until they support him, for this is not the nature of the Arabs at all, let alone ʿAlī رَضِيَ ٱللَّهُ عَنْهُ.

- Among the abhorrent matters that this narration attributed to ʿAlī ibn Abī Ṭālib رَضِيَ ٱللَّهُ عَنْهُ is that when he was ordered to pledge allegiance, he went to the grave of the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ shouting and crying.[838] This action is inconceivable to come from someone like ʿAlī رَضِيَ ٱللَّهُ عَنْهُ, who is known for his courage and heroism. Is it reasonable that ʿAlī رَضِيَ ٱللَّهُ عَنْهُ would leave facing men and resort to shouting and crying? We absolve ʿAlī رَضِيَ ٱللَّهُ عَنْهُ from these actions that are more appropriate for cowards. It is surprising that those who cite such narrations slander the Companions رَضِيَ ٱللَّهُ عَنْهُمْ and ignore the accusations that are attributed to ʿAlī رَضِيَ ٱللَّهُ عَنْهُ.

- Among the fabricated matters in this narration is the story of Abū Bakr and ʿUmar رَضِيَ ٱللَّهُ عَنْهُ coming to Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا to appease her, but she refused and said, "I bear witness to Allah and His angels that you have angered me and not satisfied me. If I meet the Prophet, I will complain to him about you." This has no basis and was only mentioned in the narrations of the Imāmiyyah.

And other lies and abnormalities that this narration is full of, which makes it among the rejected narrations. Therefore, we find some

[838] *Al-Imāmah wa al-Siyāsah*, 1/31.

Imāmī writers rejecting this narration and directing arrows of criticism at it, as Dr. Ḥasan al-ʿAlawī commented on this narration saying:

مرويات أخرى في مناهج القطيعة تأخذ بالزهراء مع الإمام علي إلى أقل من ذلك. وتستشهد كتب القطيعة وآخرها كتاب (المواجهة مع رسول الله) ،... إذ يكرس رواية لصاحب كتاب (الإمامة والسياسة) أن عليًا حمل فاطمة على حمار، وسار بها ليلًا إلى بيوت الأنصار، يسألهم النصرة وتسألهم فاطمة الانتصار، فكان الأنصار يقولون يا بنت رسول الله، قد مضت بيعتنا لهذا الرجل، ولو أن ابن عمك سبق إلينا أبا بكر ما عدلنا به...،وبهذه السهولة يُفترى على الإمام علي، وترسم عنه لوحة تقشعر لها الأبدان، وكلتا الروايتين لم تحدثا، فلا علي يسمح لنفسه طارقًا الأبواب في الليل على حمار، ومعه المفجوعة برحيل والدها.

Other narrations in the courses of estrangement take al-Zahrā' with Imām ʿAlī to less than that. And the books of estrangement cite such as evidence; the latest of which is the book *al-Muwājahah maʿa Rasūl Allāh...* as it devotes a narration by the author of the book *al-Imāmah wa al-Siyāsah* that ʿAlī carried Fāṭimah on a donkey and walked with her at night to the homes of the Anṣār, asking them for support and Fāṭimah begging them for assistance. But the Anṣār would say, "O daughter of the Messenger of Allah, our allegiance to this man is finalised. Had your cousin preceded Abū Bakr to us, we would not have equated to him..." With this ease, Imām ʿAlī is slandered and an image is drawn about him that makes the body shudder. Both stories did not happen; so ʿAlī would not allow himself to knock on doors at night on a donkey and with him the woman who was grieving the death of her father.[839]

[839] *ʿUmar wa al-Tashayyuʿ*, pg. 119-120.

Shaykh Aḥmad al-Kātib said about *al-Imāmah wa al-Siyāsah*:

إذا ما انتقلنا إلى كتاب آخر صدر في نفس الفترة، وهو كتاب (الإمامة والسياسة) لابن قتيبة الدينوري (213 – 276هـ)، فإننا سوف نشاهد فيلمًا هنديًا مليئًا بالبكاء والدموع والخيال اللامحدود، بدل أن نقرأ رواية علمية يعتمد عليها.

> If we move on to another book published in the same period, which is the book *al-Imāmah wa al-Siyāsah* by Ibn Qutaybah al-Dīnawarī (213-276 AH), then we will watch a Bollywood movie full of sobbing, tears, and unlimited imagination, instead of reading a reliable academic treatise.[840]

After it became clear that this narration is false due to the source in which it was found being of an unknown author, in addition to the defects in its isnād and text, we must point out that this narration included what contradicts the claim of those who provide evidence for it. In addition to its lack of anything indicating that the incident of beating and assault occurred, it included what indicates that ʿAlī رَضِيَ اللَّهُ عَنْهُ was not seeking the Khilāfah. It was mentioned in it that ʿAlī said to Abū Bakr after the death of Fāṭimah رَضِيَ اللَّهُ عَنْهَا:

أما بعد يا أبا بكر، فإنه لم يمنعنا أن نبايعك إنكارًا لفضيلتك، ولا نفاسة عليك، ولكنا كنا نرى أن لنا في هذا الأمر حقًا، فاستبددت علينا.

> After praise and salutations, O Abū Bakr, it was not a denial of your virtue nor a lack of respect for you that prevented us from pledging allegiance to you, but we saw that we had a right in this matter, so you assumed it over us.[841]

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[840] *Al-Shīʿah wa al-Sunnah Waḥdat al-Dīn Khilāf al-Siyāsah wa al-Tārīkh*, pg. 117.
[841] *Al-Imāmah wa al-Siyāsah*, 1/32.

It was also mentioned in this narration that when ʿAlī رَضِيَ اللَّهُ عَنْهُ wanted to pledge allegiance to Abū Bakr رَضِيَ اللَّهُ عَنْهُ in the Masjid in front of the people:

عظَّم حق أبي بكر، وذكر فضيلته وسابقته، ثم مضى فبايعه.

He glorified Abū Bakr's right, mentioned his virtue and precedence, then went and pledged allegiance to him.[842]

Even greater than this is what was mentioned in the same narration of ʿAlī's رَضِيَ اللَّهُ عَنْهُ insistence on confirming the pledge of allegiance to Abū Bakr رَضِيَ اللَّهُ عَنْهُ and that he was the first to object to Abū Bakr's رَضِيَ اللَّهُ عَنْهُ dismissal of his own pledge of allegiance. It appears in the narration:

فلما تمت البيعة لأبي بكر أقام ثلاثة أيام يُقيل الناس ويستقيلهم، يقول: «قد أقلتكم في بيعتي، هل من كاره؟ هل من مبغض؟» فيقوم علي في أول الناس فيقول: «والله لا نقيلك ولا نستقيلك أبدًا، قد قدمك رسول الله ﷺ لتوحيد ديننا، من ذا الذي يؤخرك لتوجيه دنيانا».

When the pledge of allegiance to Abū Bakr was completed, he stayed for three days dismissing people and asking them to resign, saying, "I have relieved you of my pledge of allegiance; is there anyone who dislikes it? Is there anyone who hates it?" So, ʿAlī stands first and says, "By Allah, we will never dismiss you or ask you to resign. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has sent you forward to unify our religion; who will hinder you from directing our worldly matters?"[843]

If this is clear, then how can it be correct for the opponents to use this narration as evidence for their claim? Therefore, we find some of them using the beginning of this narration in which only the threat was mentioned and ignoring its end which contains ʿAlī's رَضِيَ اللَّهُ عَنْهُ praise

[842] Ibid., 1/33.
[843] *Al-Imāmah wa al-Siyāsah*, 1/33.

for Abū Bakr رَضِيَ اللَّهُ عَنْهُ and his statement that he did not see himself as more deserving of the Khilāfah than Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

The conclusion of this is that all reports transmitted of ʿUmar threatening ʿAlī and those with him with burning, are reports that cannot be proven after scrutiny. The strongest of what has been narrated in this regard is the narration of Aslam, ʿUmar's freed slave, which is a weak narration, not authentic, and contains defects that prevent it from being deemed authentic. As for the rest of the narrations that have been reported in this regard, they are extremely weak and odd, not suitable for citation or support, let alone their lack of evidence for the claim that the rib-breaking incident occurred.

Second: The narration of Abū Bakr's order to ʿUmar to bring ʿAlī to him with the most violent force

Among the tales the opponents have relied on[844] is what al-Balādhurī narrated with his isnād on the authority of Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا who said:

بعث أبو بكر عمر بن الخطاب إلى علي ﷺ حين قعد عن بيعته وقال: «ائتني به بأعنف العنف».

فلما أتاه، جرى بينهما كلام، فقال: «احلب حلبًا لك شطره، والله ما حرصك على إمارته اليوم إلا ليؤثرك غدًا»، فقال علي: «وما ننفس على أبي بكر هذا الأمر، ولكنا أنكرنا تركككم مشاورتنا، وقلنا: إن لنا حقًا لا يجهلونه» ثم أتاه فبايعه.

Abū Bakr sent ʿUmar ibn al-Khaṭṭāb to ʿAlī رَضِيَ اللَّهُ عَنْهُ when he refused to pledge allegiance to him and said, "Bring him to me with the most violent force."

When he came to him, a conversation took place between them during which he said, "Milk it, you have a share in it. By Allah,

[844] *Ma'sāt al-Zahrā'*, 2/200; *al-Muḥsin al-Sibṭ Mawlūd Am Siqṭ*, pg. 290; *al-Hujūm ʿalā Bayt Fāṭimah*, pg. 170.

your eagerness for his leadership today is only so that he may prefer you tomorrow."

ʿAlī said, "We do not compete with Abū Bakr for this matter, but we disapproved of your failure to consult us and we said that we have a right that they are not unaware of."

Then he came to him and pledged allegiance. (845)

The supporters of the rib-breaking legend and others have cited this narration as evidence and have conspired to cut off ʿAlī's رَضِيَ اللَّهُ عَنْهُ statement in the continuation of the narration:

وما ننفس على أبي بكر هذا الأمر ولكنا أنكرنا تركككم مشاورتنا، وقلنا: «إن لنا حقًا لا يجهلونه»

ثم أتاه فبايعه.

"We do not compete with Abū Bakr for this matter, but we disapproved of your failure to consult us and we said that we have a right that they are not unaware of." Then he came to him and pledged allegiance. (846)

We will discuss shortly the reason for their cutting off this statement.

The answer: This is a fabricated, contrived, and concocted report. Its isnād and text are rejected.

Al-Balādhurī narrated it on the authority of **Bakr ibn al-Haytham** — from ʿAbd al-Razzāq — from Maʿmar — from **al-Kalbī** — from **Abū Ṣāliḥ** — from Ibn ʿAbbās; and there are defects in it:

The first defect: Bakr ibn al-Haytham is al-Ahwāzī, a Shaykh from whom al-Balādhurī narrated a lot in his genealogies. We did not find a biography for him, even though he narrated from famous ḥadīth

(845) *Ansāb al-Ashrāf*, 1/587.

(846) Al-Murtaḍā in *Maʾsāt al-Zahrāʾ*, 2/200; al-Khurasān in *al-Muḥsin al-Sibṭ Mawlūd Am Siqṭ*, pg. 290; ʿAbd al-Zahrāʾ Mahdī in *al-Hujūm ʿalā Bayt Fāṭimah*, pg. 170; and Hāshim al-Hāshimī in *Ḥiwār maʿa Faḍl Allāh*, pg. 382.

scholars such as ʿAbd al-Razzāq ibn Humām al-Ṣanʿānī, as in this report, and from Qubayṣah ibn ʿUqbah[847], ʿAbd Allāh ibn Ṣāliḥ al-Miṣrī[848], Abū al-Walīd al-Ṭayālisī[849], Muḥammad ibn Yūsuf al-Firyābī[850], and others. Thus, whoever narrated a lot from trustworthy people and you do not find a biography for him, even though he lived in an era in which the science of criticism and authentication and attention to the conditions of narrators reached its peak, is one of the bizarre matters. In any case, the man is unknown.

The second defect: Al-Kalbī here is Muḥammad ibn al-Sā'ib; he is a plague among plagues.

Muḥammad ibn al-Sā'ib

- Layth ibn Abī Sālim said, "In Kūfah there are two liars: Al-Kalbī and al-Suddī."
- Qurrah ibn Khālid said, "They used to think that al-Kalbī was lying."
- Yaḥyā ibn Maʿīn said, "He is nothing."
- Al-Bukhārī said, "Yaḥyā ibn Saʿīd and Ibn Mahdī abandoned him."
- Abū Ḥātim said, "People are unanimous in abandoning his ḥadīth; do not bother with it. He is a lost ḥadīth."
- Al-Nasā'ī said, "He is not trustworthy and his ḥadīth should not be written."
- ʿAlī ibn al-Junayd, al-Ḥākim Abū Aḥmad, and al-Dāraquṭnī said, "He is *matrūk* (suspected of ḥadīth forgery)."

[847] *Ansāb al-Ashrāf*, 1/162.
[848] Ibid., 1/177.
[849] Ibid., 1/257.
[850] Ibid., 1/512.

- Al-Ḥākim Abū ʿAbd Allāh said, “He narrated fabricated ḥadīths from Abū Ṣāliḥ.”
- That is why Ibn Ḥibbān said, “The clarity of his lying is more evident than needs to be described in detail.” [851]

It is enough for this isnād to be invalidated by the fact that it was narrated by al-Kalbī — from Abū Ṣāliḥ — from Ibn ʿAbbās. This is the weakest of chains, because al-Kalbī is accused of fabricating this isnād and narrating it. Al-Thawrī narrated from him that he said, “Everything that I narrate from Abū Ṣāliḥ is a lie.” [852]

The third defect: oddness and strangeness. Bakr ibn al-Haytham was the only one to narrate the report with this isnād on the authority of ʿAbd al-Razzāq. It is unlikely that ʿAbd al-Razzāq would narrate such a report—the invalidity of which is apparent—without his famous students narrating it on his authority. We do not need to elaborate on that after it has been established that the narrator of the report from ʿAbd al-Razzāq is not known; so his being the only one to narrate this report requires its rejection.

As for its text, it does not indicate that the attack on Fāṭimah’s house took place, nor does it indicate the rib-breaking story. Rather, the report contradicts the rib-breaking story since what it includes is an argument between ʿUmar and ʿAlī, which ended with ʿAlī’s pledge of allegiance to Abū Bakr and his recognition of his right to the Khilāfah. As for what is mentioned in it of Abū Bakr’s saying, “Bring him to me with the most violent force,” it is definitely a fabricated statement attributed to Abū Bakr. This is the statement the opponents clung to in order to denounce Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا. They did not bother themselves to look into the isnād of the report in addition to ʿAlī’s رَضِيَ اللَّهُ عَنْهُ saying, “Your eagerness for his leadership today is only so that he will prefer you tomorrow,” is evidence of slander and fabrication,

[851] *Tahdhīb al-Tahdhīb*, 9/180.
[852] Ibn ʿAdī: *Al-Ḍuʿafā’*, 7/267.

as it is proven in *Ṣaḥīḥ al-Bukhārī* that Abū Bakr had no desire for the Khilāfah at all and therefore he suggested to the Anṣār that they pledge allegiance to ʿUmar or Abū ʿUbaydah رَضِيَ اللَّهُ عَنْهُمَا. As for ʿUmar رَضِيَ اللَّهُ عَنْهُ, if he had been keen on the Khilāfah, he would have accepted it from the beginning when Abū Bakr al-Ṣiddīq offered it to him[853], as it is inconceivable that someone who incites for the Khilāfah and desires it would abandon it when it is offered to him; rather if ʿUmar رَضِيَ اللَّهُ عَنْهُ was seeking the Khilāfah as they claim, he would have assumed it as soon as he found a way to do so.

There is no doubt that the claim that ʿUmar رَضِيَ اللَّهُ عَنْهُ only wanted to confirm the pledge of allegiance to al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ so that the matter would be transferred to him is false! The consequence of this is that ʿUmar رَضِيَ اللَّهُ عَنْهُ knew that al-Ṣiddīq would die before him. The truth is that this statement in this narration is evidence that the narration was fabricated after the time of the Rightly Guided Khilāfah, for sure. Then the rest of the report proves that ʿAlī رَضِيَ اللَّهُ عَنْهُ saw that Abū Bakr رَضِيَ اللَّهُ عَنْهُ was more deserving of the Khilāfah than him and that the only reason for his delay in pledging allegiance was that he was not involved in the consultation. It was mentioned in the narration that ʿAlī رَضِيَ اللَّهُ عَنْهُ said, "We have a right that they are not unaware of." This is something that the opponents do not accept and are not satisfied with. Therefore, they conspired not to transmit this statement while using it as evidence for the claim of attack only because it refutes the basis of their objection.

Third: The narration of Abū Bakr's regret over exposing Fāṭimah's house

The opponents cite a narration that mentions Abū Bakr's regret and remorse over exposing Fāṭimah's house, to claim that it is evidence of

[853] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6830.

the attack on Fāṭimah's house.[854] This narration is narrated on the authority of ʿAbd al-Raḥmān ibn ʿAwf from Abū Bakr in a long narration in which it is stated that Abū Bakr said:

أمَا إني لا آسى على شيء، إلا على ثلاث فعلتهن، وددت أني لم أفعلهن، ... فأما الثلاث اللاتي وددت أني لم أفعلهن: فوددت أني لم أكن كشفت بيت فاطمة وتركته.

As for me, I do not regret anything except for three things that I did and I wish I had not done. As for the three things that I wish I had not done: I wish I had not exposed Fāṭimah's house and had [rather] left it.[855]

The answer: This report, like all the previous reports, does not indicate to the occurrence of the rib-breaking incident, as there is no indication in its wording of that at all. We will detail the answer to it from the aspect of the isnād and the text.

Study of the Isnād.

The isnād of this report is very weak as it contains many defects. The researcher Muḥammad al-ʿUmrānī has traced the versions of this report and completed its verification.[856] He ruled that the story is weak and fabricated.[857] The summary of his words is that the isnād of the report is plagued by several defects.

[854] *Ma'sāt al-Zahrā'*, pg. 2/194; *Khalfiyyāt Kitāb Ma'sāt al-Zahrā'*, 2/49; *Maẓlūmiyyat al-Zahrā'*, pg. 71; *Ḥiwār maʿa Faḍl Allāh*, pg. 248, 304; *al-Hujūm ʿalā Bayt Fāṭimah*, pg. 156; *al-Muḥsin al-Sibṭ Mawlūd Am Siqṭ*, pg. 203.
[855] *Al-Muʿjam al-Kabīr*, 1/62, Ḥadīth: 43.
[856] *Al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 373-412.
[857] Ibid., pg. 412.

The first defect: The basis of all the paths of this ḥadīth is ʿAlwān ibn Dāwūd al-Bajalī or ʿAlwān ibn Ṣāliḥ[858] and he is the scourge of this ḥadīth and the one accused of it.

ʿAlwān ibn Dāwūd al-Bajalī

- Al-Bukhārī and Ibn Yūnus al-Miṣrī said about him, "*Munkar al-ḥadīth* (unacceptable in ḥadīth)."[859]
- Ibn Shāhīn reported that ʿAlwān is abandoned by Aḥmad ibn Ṣāliḥ al-Miṣrī.[860]
- Ibn al-Jawzī included him in *al-Ḍuʿafā'* (weak narrators).[861]
- Al-Dhahabī said, "Munkar al-ḥadīth."[862]
- Ibn Abī Ḥātim mentioned him and did not mention any criticism or approval of him.[863]
- In contrast to these, Ibn Ṣadaqah al-Baghdādī said about him, "'ʿAlwān is fine in himself."
- Ibn Ḥibbān mentioned him in *al-Thiqāt*.[864]

As for Ibn Ṣadaqah's words, they are based on justice without accuracy, so there is no contradiction between him and those who criticised him, since the context of his words was to clarify ʿAlwān's fabrication of this ḥadīth as will come.

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[858] Abū ʿUbayd al-Qāsim ibn Salām: *al-Amwāl*, pg. 174; Ibn Zanjawayh: *al-Amwāl*, 1/301, 347; *Tārīkh al-Tabari*, 3/429-431; al-ʿUqaylī: *al-Ḍuʿafā'*, 3/419; al-Ḥākim: *Al-Mustadrak*, 4/343; Abū Nuʿaym: *Maʿrifat al-Ṣaḥābah*, 1/31; *Ḥilyat al-Awliyā'*, 1/34; *Tārīkh Dimashq*, 30/422; al-Ḍiyā' al-Maqdisī: *Al- Aḥādīth al-Mukhtārah*, 1/88, with diverse paths on the basis of ʿAlwān ibn Dāwūd.
[859] Al-ʿUqaylī: *Al-Ḍuʿafā'*, 3/419; Ibn al-Jawzī: *Al-Ḍuʿafā' wa al-Matrūkūn*, 2/190.
[860] *Tārīkh Asmā' al-Ḍuʿafā' wa al-Kadhdhābīn*, pg. 131.
[861] Ibn al-Jawzī: *al-Ḍuʿafā' wa al-Matrūkūn*, 2/190.
[862] *Mīzān al-Iʿtidāl*, 3/108.
[863] *Al-Jarḥ wa al-Taʿdīl*, 7/37.
[864] *Al-Thiqāt*, 5/380.

As for Ibn Ḥibbān, his authentication of unknowns, especially those he came across in al-Bukhārī's *al-Tārīkh* and Ibn Abī Ḥātim's *al-Jarḥ wa al-Taʿdīl*, is a well-known matter, so one should not rely on him in these aspects. Even if we accept that Ibn Ṣadaqah and Ibn Ḥibbān authenticated ʿAlwān ibn Dāwūd, their authentication is contradicted by the statements of the majority of critics and scholars of criticism and authentication, who accused him and declared him weak, so their weakening takes precedence over the authentication by those who authenticated him.

The second reason: ʿAlwān ibn Dāwūd was extremely confused in his isnād, so he narrated this report in several contradictory ways:

I. He narrated it once from Ṣāliḥ ibn Kaysān — from Ḥumayd ibn ʿAbd al- Raḥmān ibn ʿAwf — from his father. This is the narration of al-Layth and Ibn Bukayr.

II. He narrated it once from Ḥumayd ibn ʿAbd al-Raḥmān ibn Ḥumayd ibn ʿAbd al-Raḥmān ibn ʿAwf — from Ṣāliḥ ibn Kaysān — from Ḥumayd ibn ʿAbd al-Raḥmān ibn ʿAwf — from his father. This is the narration of Saʿīd ibn ʿUfayr.

III. He narrated it once from Abū Muḥammad al-Madanī and al-Mājishūn — from Ṣāliḥ ibn Kaysān — from Ḥumayd ibn ʿAbd al-Raḥmān ibn ʿAwf — from his father. This is the narration of al-Walīd ibn al-Zubayr.

This is what appeared in the paths that were authenticated to ʿAlwān. There are other paths that were mentioned in other weak paths to ʿAlwān.

This is not a difference on the part of ʿAlwān's trustworthy students as much as it is on the part of ʿAlwān himself. [865] So, this gross confusion requires ruling the isnād invalid. Thus, al-ʿUqaylī said,

[865] *Al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 393-394.

"ʿAlwān is not known except for this with the confusion of the isnād and he is not corroborated." [866]

The third defect: Abū Bakr ibn Ṣadaqah said, "This ḥadīth was narrated from ʿAlwān ibn Dāwūd al-Bajalī from the people of Qarqīsiyā. He narrates these ḥadīths from Ibn Dāb. I saw this ḥadīth from his ḥadīth from Dāb; and ʿAlwān himself is not bad." [867] "Based on this, the ḥadīth is originally from Ibn Dāb. ʿAlwān omitted his mention from this isnād. Ibn Dāb's name is ʿĪsā ibn Yazīd ibn Dāb and he is abandoned and accused." [868]

ʿĪsā ibn Yazīd ibn Dāb

- Khalaf al-Aḥmar said, "He used to fabricate ḥadīth."
- Al-Bukhārī and others said, "*Munkar al-ḥadīth* (unacceptable in ḥadīth)."
- Abū Ḥātim said, "Munkar al-ḥadīth."
- Al-ʿUqaylī said, "His uncorroborated ḥadīth are more than his corroborated ḥadīth." [869]
- Ibn Ḥibbān disagreed and mentioned him among the trustworthy.

The correct view is with the majority.

The Opinion of the Scholars on the ḥadīth under discussion

- Therefore, the critics ruled upon the rejection of this ḥadīth.
- Imām Aḥmad said about this ḥadīth, "It is not authentic." [870]

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[866] Al-ʿUqaylī: *Al-Ḍuʿafā'*, 3/421.
[867] Ibn Qudāmah: *Al-Muntakhab min ʿIlal al-Khallāl*, pg. 297.
[868] *Al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 394.
[869] Al-ʿUqaylī: *Al-Ḍuʿafā'*, 3/391.
[870] Ibn Qudāmah: *Al-Muntakhab min ʿIlal al-Khallāl*, pg. 297.

- Ibn Rushdīn said, "I asked Aḥmad ibn Ṣāliḥ about the ḥadīth of ʿAlwān ibn Dāwūd, which our companions narrate, to which he said, 'This is a fabricated ḥadīth, a lie, and it should not be written, read, or narrated.' It is as if I saw ʿAlwān—he and his ḥadīth were abandoned in his sight. He said, 'This is false and fabricated.'" [871]

- Al-ʿUqaylī said, "ʿAlwān ibn Dāwūd al-Bajalī or ʿAlwān ibn Ṣāliḥ. His ḥadīth is not corroborated." Then he mentioned this report. [872]

- Al-Dhahabī said, "It includes ʿAlwān ibn Dāwūd and he is weak."[873]

- Al-Haythamī said, "It was narrated by al-Ṭabarānī and it includes ʿAlwān ibn Dāwūd al-Bajalī, and he is weak. This report is one of the things that was denounced." [874]

Khālid ibn al-Qāsim narrated this report, but he forged it and omitted ʿAlwān ibn Dāwūd from it. Ibn ʿAsākir narrated this report via Khālid ibn al-Qāsim — from al-Layth — from Ṣāliḥ ibn Kaysān — from Ḥumayd ibn ʿAbd al-Raḥmān ibn ʿAwf — from his father. [875] Ibn ʿAsākir said after it, "This is how Khālid ibn al-Qāsim al-Madanī narrated it, from al-Layth, and he omitted ʿAlwān ibn Dāwūd from it." [876]

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[871] *Tārīkh Asmā' al-Ḍuʿafā' wa al-Kadhdhābīn*, pg. 131.
[872] *Tārīkh Asmā' al-Ḍuʿafā' wa al-Kadhdhābīn*, pg. 131.
[873] *Mukhtaṣar Istidrāk al-Ḥāfiẓ al-Dhahabī ʿalā Mustadrak Abī ʿAbd Allāh al-Ḥākim*, 6/3108.
[874] *Majmaʿ al-Zawā'id*, 5/203.
[875] *Tārīkh Dimashq*, 30/417-418.
[876] *Tārīkh Dimashq*, 30/419; *al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 399.

Khālid al-Madanī

- Al-Dhahabī said about Khālid ibn al-Qāsim al-Madanī, "One of those accused of lying, he fabricated ḥadīths against al-Layth ibn Saʿd." [877]

- The man is doomed and his affair was exposed because he was tampering with the chains, adding to them and subtracting from them! That is why most critics agreed to declare him ḍaʿīf.

- Aḥmad ibn Ḥanbal said, "I do not narrate anything from Khālid al-Madanī."

- Al-Bukhārī said, "ʿAlī and the people abandoned him."

- Ibn Rāhawayh said, "He was a liar."

- Al-Azdī said, "They agreed to abandon him."

- Yaʿqūb ibn Shaybah said, "Khālid al-Madanī is a master of ḥadīth, but he is matrūk al-ḥadīth. All of our companions agreed to abandon him except Ibn al-Madīnī, who had a good opinion of him. I said, 'Al-Bukhārī narrated from ʿAlī that he also abandoned him, saying, "ʿAlī and the people abandoned him."'"

- Al-Dāraquṭnī said, "Weak."

- Ibn Abī ʿĀṣim said, "Khālid is matrūk al-ḥadīth."

- Abū Ḥātim said, "Matrūk al-ḥadīth. He accompanied al-Layth from Iraq to Makkah and to Egypt. When he returned, he used to narrate a lot from al-Layth, so a man from Iraq, Aḥmad ibn Ḥammād, went to Egypt with those books and compared them with al-Layth's books; he had added a lot to them and changed them."

[877] *Tārīkh al-Islām*, 1/637.

- Al-Nasā'ī said, "Matrūk al-ḥadīth."
- Others said, "He is not trustworthy, and his ḥadīth is not to be written."
- Al-Sājī said, "Matrūk al-ḥadīth. The scholars of ḥadīth agreed to abandon his ḥadīth. He would take an interrupted ḥadīth and put a complete isnad to it." [878]

It was narrated from al-Haytham ibn ʿAdī — from Yūnus ibn Yazīd al-Aylī — from al-Zuhrī — from ʿAbd al-Raḥmān ibn ʿAwf, and his wording is, "I wish I had not searched Fāṭimah's house!" Al-Balādhurī narrated it — from his Shaykh Ḥafṣ ibn ʿUmar — from al-Haytham ibn ʿAdī. [879]

This report is also not authentic, rather it is false with this isnād as we did not find a biography for al-Balādhurī's Shaykh Ḥafṣ ibn ʿUmar and most of his narrations were from al-Haytham ibn ʿAdī and Hishām ibn Muḥammad al-Kalbī.

If the report is free from him, then the defect of this report is al-Haytham ibn ʿAdī, as he is one of the pillars of lying in narration.

Al-Haytham ibn ʿAdī

- Abū Zurʿah said, "He is nothing."
- Ibn Maʿīn and Abū Dāwūd said, "He is a liar."
- Al-Nasā'ī and others said, "Matrūk al-ḥadīth."
- Al-Bukhārī said, "They kept quiet about him."
- Al-ʿIjlī said, "He is a liar and I have seen him."
- Al-Sājī said, "He lived in Makkah and used to lie."

[878] *Lisān al-Mīzān*, 3/333-335.
[879] *Ansāb al-Ashrāf*, 10/346.

- Imām Aḥmad said, "He was a narrator of reports and fabrications."
- Ibn al-Sakan, Ibn Shāhīn, Ibn al-Jārūd and al-Dāraquṭnī mentioned him in *al-Ḍuʿafā'*.[880]

The most famous of his lies is what he fabricated against Hishām ibn ʿUrwah, that he narrated on the authority of ʿUrwah ibn al-Zubayr that the Prophet ﷺ named his two sons ʿAbd al-ʿUzzā and ʿAbd Manāf. Al-Nasā'ī said about this report, "It is impossible that this came from the Messenger of Allah ﷺ."[881] Ibn Ḥajar said, "This is a fabrication of al-Haytham against Hishām."[882] Muḥammad al-ʿUmrānī said, "If al-Haytham had narrated this lie from some unknown people who are not known except from his side... we would have said that perhaps this was from their side. And if al-Haytham had come with a formula that was not explicit in hearing it, we would have said that perhaps this was from his forgery. But the man came with this slander with an explicit formula that does not allow for forgery from an Imām of the Imāms of Madīnah, Hishām ibn ʿUrwah, who had more than one student... If Hishām ibn ʿUrwah had narrated this report, it would have been found in the ḥadīth of these students. But when no trace of it was found, the critics were certain that the report was fabricated by al-Haytham."[883]

It appears that al-Haytham ibn ʿAdī forged this report, appropriating it from ʿAlwān ibn Dāwūd and narrating it from Yūnus ibn Yazīd al-Aylī, from al-Zuhrī. If that is proven, then this isnād is not to be taken seriously.

There are other reasons mentioned by al-ʿUmrānī, including the oddness of the isnād, as al-Haytham ibn ʿAdī is the only one to narrate

[880] *Lisān al-Mīzān*, 8/361-363.
[881] Ibid., 8/362.
[882] Ibid.
[883] *Al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 410.

it in this manner, and its interruption; as al-Zuhrī did not meet ʿAbd al-Raḥmān ibn ʿAwf.[884] Accordingly, this isnād should not be used.

Discussion of the text's significance in the rib-breaking incident

This report does not indicate in any way the rib-breaking legend. In fact, it does not even indicate that an attack on the house of Fāṭimah رَضِيَ اللَّهُ عَنْهَا occurred, as the wording of the report is general and not detailed, because the phrase, "I exposed the house of Fāṭimah," never means to burn her door, beat her, break her rib, and cause her to miscarry.

Al-Haytham ibn ʿAdī narrated this report with the wording, "I wish I had not searched Fāṭimah's house." Abū al-Ḥasan al-Masʿūdī al-Imāmī mentioned this report with the wording, "I wish I had not searched Fāṭimah's house."[885] So, what is meant in this narration by "expose" is search; where is this from the opponents' claim that the Companions attacked the house, burned the door, and beat Fāṭimah? Therefore, Ibn Taymiyyah said in response to al-Ḥillī's use of this report as evidence for the incident of the attack[886]:

> وأما إقدامه عليهم أنفسهم بأذى، فهذا ما وقع فيه قط باتفاق أهل العلم والدين، وإنما ينقل مثل هذا جهال الكذابين، ويصدقه حمقى العالمين، الذين يقولون: إن الصحابة هدموا بيت فاطمة، وضربوا بطنها حتى أسقطت، هذا كله دعوى مختلق، وإفك مفترى، باتفاق أهل الإسلام، ولا يروج إلا على من هو من جنس الأنعام.

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[884] *Al-Taḥqīq fī Khabar al-Tahdīd bi al-Taḥrīq*, pg. 411-412.

[885] *Murūj al-Dhahab*, 2/101.

[886] Al-Ḥillī used this report as evidence that the attack on Fāṭimah's house occurred after the pledge of allegiance, but he did not state that the rib-breaking incident occurred in *Minhāj al- Karāmah*, pg. 180. As for *Kashf al-Murād fī Sharḥ Tajrīd al-Iʿtiqād*, pg. 403, he linked the report of the house being attacked to the rib-breaking incident.

As for his attacking them with harm, this has never happened by the consensus of the people of knowledge and religion. Only ignorant liars transmit such things. The fools of the scholars believe it, who say, "The Companions demolished Fāṭimah's house and beat her stomach until she miscarried." All of this is a fabricated claim and a fabricated lie, by the consensus of the people of Islam; and it is only spread by those who are similar to livestock.[887]

This is what Shaykh Imām Aḥmad al-Kātib decided. He commented on this narration, saying:

وإذا صحت هذه الرواية، فإنها لا تحمل في طياتها أكثر من كشف البيت أو تفتيشه، دون اعتراف باستعمال العنف، أو تهديد بإحراق البيت على فاطمة الزهراء عليها السلام.

If this narration is correct, it does not contain more than the opening or searching of the house, without admitting to the use of violence or threatening to burn the house on Fāṭimah al-Zahrā' رَضِيَٱللَّهُعَنۡهَا.[888]

There is no evidence in the context of the narration that could carry the meaning of an attack. For that reason, Ibn Taymiyyah interpreted this report with another matter, saying:

غاية ما يقال: إنه كبس البيت لينظر هل فيه شيء من مال الله الذي يقسمه، وأن يعطيه لمستحقه، ثم رأى أنه لو تركه لهم لجاز ; فإنه يجوز أن يعطيهم من مال الفيء.

The most that can be said is that he exposed [raided[889]] the house to see if there was anything in it from the wealth of Allah that he divides to give it to its rightful owner, then he saw that

[887] *Minhāj al-Sunnah al-Nabawiyyah*, 8/291.
[888] *Al-Shīʿah wa al-Sunnah Waḥdat al-Dīn Khilāf al-Siyāsah wa al-Tārīkh*, pg. 119.
[889] It appears like this in the printed version. Probably the origin has a typo. The correct word is *kashafa*.

had he left it to them, it would be permissible; because it is permissible to give them from the money of the spoils. [890]

Although, we do not tend to believe that what is meant by the report is that the house was raided to search for the wealth of Allah, since the wording of the report does not contain any evidence for that. What is meant is that the narration does not indicate the rib-breaking incident, as evidenced by the fact that Ibn Taymiyyah did not understand that from it. Jaʿfar Murtaḍā al-ʿĀmilī responded to Ibn Taymiyyah's words, saying, "This is from Ibn Taymiyyah's divination and guessing in the unseen, for which there is no witness nor evidence." [891] We say, "Just as Ibn Taymiyyah's words have no evidence, so the argument of Jaʿfar Murtaḍā al-ʿĀmilī and other opponents based on this report to claim that it indicates to the rib-breaking incident or the attack on Fāṭimah's house has no evidence."

Doubts about the narration of exposing the house and its significance

If this is clear, then know that the opponents, while citing this narration, raised some problems and objections to strengthen their argument with this report. Some of their words may be confusing to someone who does not know the truth of things, therefore, we saw the need to clarify the matter.

The first doubt: Claiming the authenticity of the narration of ʿAlwān ibn Dāwūd

Some opponents try to claim the authenticity of the narration of ʿAlwān ibn Dāwūd. Some of them tried to refute the criticism of ʿAlwān by saying that Ibn Ḥibbān mentioned him among the trustworthy; and we have already answered this. Then, the reason for the narration is not dependent on proving ʿAlwān's trustworthiness, as this narration

[890] *Minhāj al-Sunnah al-Nabawiyyah*, 8/291.
[891] *Mukhtaṣar Mufīd*, 2/225-228.

is plagued by other damaging reasons, such as confusion in the isnād and accusing ʿAlwān of fabricating this narration and omitting Ibn Dāb.

Perhaps some of them may relate to the fact that al-Ḍiyā' al-Maqdisī (643 AH) said about this narration, "This is a good narration on the authority of Abū Bakr." [892] The answer is: If what is meant by good here is that the narration is proven, then this is rejected, as everyone who spoke about this narration from the predecessors ruled its rejection, at their head were the Imāms of this field and its experts such as Imām Aḥmad ibn Ḥanbal, Aḥmad ibn Ṣāliḥ al-Miṣrī, and al-ʿUqaylī, and from the later scholars, al-Dhahabī and al-Haythamī.

Also, everyone who studied the chains of this ḥadīth from the contemporaries ruled that the ḥadīth was rejected, such as ʿAlawī ibn ʿAbd al-Qādir al-Saqqāf, [893] Shaykh Saʿd ibn ʿAbd Allāh al-Ḥamīd[894], and Ismāʿīl Saʿīd Riḍwān[895]. Accordingly, the words of al-Ḍiyā' al-Maqdisī should not be relied upon, as it appears that he did not know ʿAlwān's condition nor did he know the chains of this ḥadīth, otherwise he would not have ruled it to be good.

The second doubt: The opponents' evidence based on Ibn Taymiyyah's words about this narration

Some opponents clung to the words of Ibn Taymiyyah about this narration and they followed two paths in that:

a. Those who attributed to Ibn Taymiyyah that he confirmed the occurrence of the attack on the house of Fāṭimah and they deleted his words in which he denied the occurrence of the attack, which is

[892] *Al-Aḥādīth al-Mukhtārah*, 1/90.
[893] *Takhrīj Aḥādīth wa Āthār Kitāb fī Ẓilāl al-Qur'ān*, pg. 385.
[894] In his footnotes on *Mukhtaṣar Istidrāk al-Ḥāfiẓ al-Dhahabī ʿalā Mustadrak Abī ʿAbd Allāh al-Ḥākim*, 6/3109, Ḥadīth: 1041, footnote.
[895] Check the article of al-Fajā'ah al-Sulamī: *Marwiyyāt Iḥrāq Abī Bakr Jamʿ wa Dirāsah wa Naqd*, a peer-reviewed research published in the Journal of the Islamic University of Gaza, volume 13, issue 2, pg. 211-259.

academic betrayal. This is what ʿAbd al-Zahrāʾ Mahdī did when he mentioned Ibn Taymiyyah among those who confirmed the occurrence of the attack on the house[896] and ʿAlī al-Mīlānī when he said, "Ibn Taymiyyah did not deny the attack of the people on the house of the pure al-Zahrāʾ رَضِيَ اللَّهُ عَنْهَا and their aggression against her and the people of the house!" Then he quoted Ibn Taymiyyah's words and deleted from them his denial of the attack on the house of Fāṭimah.[897] He said at another place, "As for Ibn Taymiyyah, he does not deny the origin of the issue, nor does he deny Abū Bakr's wish, but rather he justifies."[898] These people quoted the first words of Ibn Taymiyyah above, and deleted from it his denial of the attack on Fāṭimah's house when he said, "As for his attacking them with harm, this has never happened according to the consensus of the people of knowledge and religion. Rather, such a thing is transmitted by ignorant liars and believed by the foolish scholars who say: The Companions demolished Fāṭimah's house and struck her stomach until she miscarried. All of this is a fabricated claim and a fabricated lie, according to the consensus of the people of Islam; and it is only spread by those who are of the same kind as livestock."[899]

b. Those who attributed to Ibn Taymiyyah that he proved that the attack on the house occurred, because he used the word *kabasa* which indicates an attack.[900] Jaʿfar Murtaḍā al-ʿĀmilī said in his comment on the words of Ibn Taymiyyah, "The people of language said, *kabas al-*

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[896] *Al-Hujūm ʿalā Bayt Fāṭimah*, pg. 201, knowing that he cited the rest of Ibn Taymiyyah's words in which the latter denies the rib-breaking incident at another place, pg. 221, but he only cited Ibn Taymiyyah's words under the title "What the commoners (Ahl al-Sunnah) narrated about the Shīʿah," pg. 219, because his intention was to prove the fame of this statement among them as he said on page 221.

[897] *Dirāsāt fī Minhāj al-Sunnah*, pg. 352.

[898] *Muḥāḍarāt fī al-Iʿtiqādāt*, 2/470.

[899] *Minhāj al-Sunnah al-Nabawiyyah*, 8/291.

[900] Al-Zabīdī says in *Tāj al-ʿUrūs*, 16/425, "*Kabasa dārahū*: He attacked and sieged his house."

qawm dār fulān: they attacked it suddenly and surrounded it, meaning: so that its residents would not be able to take any action that would lead the attackers away from their goal." [901]

ʿAlī al-Kūrānī said, "He claimed that Abū Bakr and ʿUmar attacked the house of Fāṭimah رَضِيَ اللَّهُ عَنْهَا looking for the wealth of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." [902]

The answer: Relying on this word alone to claim that the attack occurred without looking at the rest of Ibn Taymiyyah's words in which he denies that Abū Bakr caused any harm to those in the house is not fair at all, as Ibn Taymiyyah says, "As for him attacking them with harm, this has never happened according to the consensus of the people of knowledge and religion."

It appears that this word is misspelled and that the correct word is, "the most that can be said is that he exposed the house." The word *expose* is what suits the rest of Ibn Taymiyyah's words, so the meaning becomes that Abū Bakr exposed the house to see if there was anything in it from Allah's wealth that he would distribute. This is what suits the context of the words since Ibn al-Muṭahhar al-Ḥillī included in the book *Minhāj al-Karāmah*, which is the book that Ibn Taymiyyah responded to, the narration of ʿAlwān ibn Dāwūd with the wording, "I wish I had left Fāṭimah's house without exposing it." [903] If this is proven, then there is no reason to use this text as evidence.

[901] *Mukhtaṣar Mufīd*, 2/225.
[902] *Alf Su'āl wa Ishkāl*, pg. 134.
[903] *Minhāj al-Karāmah*, pg. 180.

Part 2: Imāmī Narrations

The claim of the existence of evidence proving the rib-breaking story is not limited to the narrations of the Sunnis. Rather, we found the supporters of this myth taking this same approach in the narrations of the Imāmiyyah. It has been mentioned that most of the narrations that Jaʿfar Murtaḍā al-ʿĀmilī gathered in his book *Maʾsāt al-Zahrā'* do not indicate to the claim of the occurrence of the rib-breaking incident. This type of narrations reached 21 out of the 40 narrations of Jaʿfar Murtaḍā al-ʿĀmilī. We have given examples of this strange and contrived approach that Jaʿfar Murtaḍā al-ʿĀmilī took, which makes it unnecessary to follow up on all his evidence. However, we decided to single out some of the narrations that he used as evidence for study and criticism, especially since we find many opponents following him in using them as evidence.

Narration 1: The narration describing Fāṭimah as a truthful martyr

The supporters of the rib-breaking myth use as evidence a narration mentioned in *al-Kāfī*[904] from Mūsā ibn Jaʿfar, nicknamed al-Kāẓim, who said that Fāṭimah رَضِيَ اللَّهُ عَنْهَا is a truthful martyr and that the daughters of the prophets do not menstruate.[905]

This narration is one of the most important narrations that opponents use as evidence, but it does not prove the rib-breaking story in any way, in addition to the fact that we deny the authenticity of the narration in terms of the text and we deny its indication to the topic of dispute. The explanation of this is from a few aspects:

[904] *Maʾsāt al-Zahrā'*, 1/100; *Khalfiyyāt Kitāb Maʾsāt al-Zahrā'*, 2/71; *al-Hujūm ʿalā Bayt Fāṭimah*, pg. 235; *Ḥiwār maʿa Faḍl Allāh Ḥawl al-Zahrā'*, pg. 101.
[905] *Al-Kāfī*, 1/458.

The first aspect

The text of the narration includes something that cannot be believed, as the claim that the daughters of the prophets, including Fāṭimah رَضِيَ اللَّهُ عَنْهَا, do not menstruate is an unreasonable and unproven claim. All the narrations that have been mentioned on this topic in the books of the Imāmiyyah, with the exception of this narration, are unproven narrations in terms of isnād. [906] Marjaʿ Muḥammad Āṣif Muḥsinī said about the narrations in which menstruation was denied for Fāṭimah رَضِيَ اللَّهُ عَنْهَا:

[906] Hāshim al-Hāshimī lists in his book *Ḥiwār maʿa Faḍl Allāh Ḥawl al-Zahrā'*, pg. 100-105, seven narrations that were reported in denying menstruation for Fāṭimah رَضِيَ اللَّهُ عَنْهَا. He weakened the isnad of five narrations and ruled the authenticity of the isnād of two narrations, one of which is the narration of *al-Kāfī* that we are about to discuss and the second does not indicate at all the denial of menstruation, as its text is, "On the authority of Abū ʿAbd Allāh عَلَيْهِ السَّلَامُ who said, 'There was purity between al-Ḥasan and al-Ḥusayn and there were six months and ten days between them in birth.'" Hāshim al-Hāshimī tried to claim that this narration indicates the denial of menstruation for Fāṭimah رَضِيَ اللَّهُ عَنْهَا using very far-fetched and outrageous arguments. Indeed, if we said that this narration is evidence of the occurrence of menstruation because the principle is that purity does not occur except after menstruation or postpartum bleeding, it would be closer to reason. ʿAlī ibn Ibrāhīm al-Qummī mentioned in his *al-Tafsīr*, 2/297, that there was one purity between al-Ḥasan and al-Ḥusayn. Then Hāshim al-Hāshimī tried to correct a third narration using the method of evidence and although he admitted the weakness of its isnād being attributed to Ibn Bābawayh al-Qummī, he authenticated it on the grounds that there are corroborating evidences for it; and this is one of the strange things, as the narration of Ibn Bābawayh has no isnād at all. As for the issue of corroboration by evidence, it occurs when weakness in the isnād is possible and this is the case with the Sunnis. As for the Imāmiyyah, the mainstay for them in the science of knowledge is the authenticity of the isnād. As for corroboration by evidence, it is rare for them; and when the narration is devoid of an isnād, it is not worthy of attention.

ليست في الباب رواية معتبرة تثبت ذلك...سوى رواية واحدة، وفي رواية علي عن أخيه الكاظم بسند معتبر: «إن فاطمة صديقة شهيدة، وإن بنات الأنبياء لا يطمثن»، وسائر الروايات تؤكدها، ولكن مع ذلك أقول: والله العالم.

There is no reliable narration in this chapter that proves this except for one narration. It appears in the narration of ʿAlī from his brother al-Kāẓim with a reliable isnād, "Fāṭimah is a truthful martyr. The daughters of the prophets do not menstruate." All the narrations confirm it but despite that I say: And Allah knows best! (907)

Muḥammad al-Ḥusaynī said, commenting on the narrations that Jaʿfar Murtaḍā al-ʿĀmilī used as evidence to deny menstruation for Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا:

ونلاحظ على هذه الروايات أنها من الضعيف والمرسل والمضطرب.

(907) *Mashraʿat Biḥār al-Anwār*, 2/131-132. As for what Muḥsinī said after that: In *Ṣaḥīḥ ʿAlī ibn al- Ḥakam* on the authority of Abū Jamīlah from Abū Jaʿfar عَلَيْهِ ٱلسَّلَامُ, "The daughters of the prophets عَلَيْهِمُ ٱلسَّلَامُ do not menstruate, rather menstruation is a punishment and the first to menstruate was Sārah." I say: Menstruation is a natural punishment and not a penalty for what Sārah did to Hājar. I think the affliction is from Abū Jamīlah, the first narrator. (*Mashraʿat Biḥār al-Anwār*, 2/136.) It does not mean that he authenticates the narration as ʿAmmār al-Mahdawī and Ḥaydar Ḥubb Allāh thought, so they included this narration among the narrations considered authentic by Muḥammad Āṣif Muḥsinī based on Muḥsinī's statement, "*Ṣaḥīḥ ʿAlī ibn al-Ḥakam*," thinking that he had ruled the narration to be authentic. Ḥaydar Ḥubb Allāh commented on Muḥsinī's statement saying, "I did not understand why Shaykh Muḥsinī included Abū Jamīlah's narration in the *Ṣaḥīḥ*, even though Abū Jamīlah, who is al-Mufaḍḍal ibn Ṣāliḥ, was weakened by al-Najāshī." (*Al-Muʿtabar min Biḥār al-Anwār*, 2/10, footnote 4.) The truth is that Muḥsinī only authenticated the isnād to ʿAlī ibn al-Ḥakam, based on his accusation of Abū Jamīlah, who is al-Mufaḍḍal ibn ʿUmar—who is known to be weak—that the affliction is from him and therefore Muḥsinī did not include this narration in *Muʿjam al-Aḥādīth al-Muʿtabarah*.

We note that these narrations are weak, mursal, and confused.[908]

The second aspect

This narration that denies menstruation for Fāṭimah رَضِيَ اللَّهُ عَنْهَا is opposed by two authentic narrations according to the standards of the Imāmiyyah that prove that Fāṭimah رَضِيَ اللَّهُ عَنْهَا menstruates like all other women. Al-Kulaynī and al-Ṭūsī narrated with an isnād that is authentic according to them[909] from Zurārah who said:

سألت أبا جعفر (عليه السلام) عن قضاء الحائض الصلاة ثم تقضي الصوم، قال: «ليس عليها أن تقضي الصلاة وعليها أن تقضي صوم شهر رمضان»، ثم أقبل عليَّ، وقال: «إن رسول الله صلى الله عليه وآله كان يأمر بذلك فاطمة (عليها السلام) وكانت تأمر بذلك المؤمنات».

I asked Abū Jaʿfar عَلَيْهِ السَّلَامُ about a menstruating woman making up the prayer and then making up the fast.

He said, "She does not have to make up the prayer, but she has to make up the fast of the month of Ramaḍān."

He then turned to me and said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to order Fāṭimah رَضِيَ اللَّهُ عَنْهَا to do that and she used to order the believing women to do that."[910]

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[908] *Hawāmish Naqdiyyah*, pg. 44.

[909] A group of Imāmī scholars have authenticated this narration including al-Majlisī in *Mir'āt al-ʿUqūl*, 13/249 and *Milādh al-Akhyār*, 7/137, Yūsuf al-Baḥrānī in *al-Ḥadā'iq al-Nāḍirah*, 3/297, Khomeini in *Kitāb al-Ṭahārah*, 1/283; al-Bahbūdī in *Ṣaḥīḥ al-Kāfī*, 1/220, and Muḥammad Āṣif Muḥsinī in *Muʿjam al-Aḥādīth al-Muʿtabarah*, 4/265.

[910] *Al-Kāfī*, 3/105; *Tahdhīb al-Aḥkām*, 1/160.

Al-Kulaynī and al-Ṭūsī narrated with an isnād that is authentic in their view[911] from ʿAlī ibn Mahzayār, who said:

كتبت إليه (عليه السلام): إمرأة طهرت من حيضها أو من دم نفاسها في أول يوم من شهر رمضان ثم استحاضت فصلت وصامت شهر رمضان كله من غير أن تعمل ما تعمل المستحاضة من الغسل لكل صلاتين فهل يجوز صومها وصلاتها أم لا، فكتب (عليه السلام): «تقضي صومها ولا تقضي صلاتها إن رسول الله ﷺ كان يأمر فاطمة صلوات الله عليها والمؤمنات من نسائه بذلك».

I wrote to him عَلَيْهِ ٱلسَّلَامُ, "A woman became pure from her menstruation or from her postpartum bleeding on the first day of the month of Ramaḍān, then she had *istiḥāḍah* (abnormal uterine bleeding), so she prayed and fasted the entire month of Ramaḍān without doing what a woman with istiḥāḍah does of washing for every two prayers. Is her fasting and prayer permissible or not?"

He عَلَيْهِ ٱلسَّلَامُ wrote, "She should make up her fasting but not her prayer, for the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ used to command Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا and the believing women among his wives to do that."[912]

Because the explicit meaning of this narration is that Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا menstruates like all other women, the Imāmī scholars have tried to reconcile this narration with the narrations that deny menstruation

[911] Al-Majlisī authenticated this narration in *Mir'āt al-ʿUqūl*, 16/340; *Milādh al-Akhyār*, 7/137, Yūsuf al-Baḥrānī in *al-Ḥadā'iq al-Nāḍirah*, 3/296, Khomeini in *Kitāb al-Ṭahārah*, 1/283, and Muḥammad Āṣif Muḥsinī in *Muʿjam al-Aḥādīth al-Muʿtabarah*, 4/277.

[912] *Al-Kāfī*, 4/136; *Tahdhīb al-Aḥkām*, 4/310. Ibn Bābawayh al-Qummī narrates this narration in *Man Lā Yaḥḍuruhū al-Faqīh*, 2/145 from ʿAlī ibn Mahzayār: however, Fāṭimah's name is deleted from the narration. 4 Muḥammad ʿAbbās

for Fāṭimah رَضِيَٱللَّهُعَنْهَا in many ways, all of which are based on affectation and uncertainty, and this is not the place to discuss their answers.[913] The point is that the narration the opponents use as evidence is opposed in the claim of denying menstruation for Fāṭimah by a narration that is equal to it in the degree of authenticity, in addition to being closer to reason and logic than the narration that claims that the daughters of the prophets, including Fāṭimah رَضِيَٱللَّهُعَنْهَا, do not menstruate.

The third aspect

If we ignore the problems in the narration and accept for argument's sake its authenticity according to the Imāmiyyah, then we deny its indication to the point of dispute between us and them for two reasons:

The first matter: The description of Fāṭimah as a martyr could mean two things:

I. What is meant by shahādah is that Fāṭimah died as a martyr. This is farfetched and the context of the narration does not support it, especially since the status of shahādah here is linked to the status of truthfulness and linking shahādah to the status of truthfulness is evidence that what is meant by shahādah is not genuine martyrdom. If for argument's sake we accept that what is meant is that Fāṭimah died as a martyr, then how can the Imāmiyyah say that the reason for Fāṭimah's martyrdom is the rib-breaking incident? The narration is silent about that. So, claiming that the reason for Fāṭimah being a martyr is the rib-breaking story is arbitrary and fabricated and there is no evidence for it.

[913] Muḥammad ʿAbbās Dahīnī considered the issue of denying menstruation for Fāṭimah رَضِيَٱللَّهُعَنْهَا as extremism. See his introductory article on the twenty-third issue of the magazine *Contemporary Texts*:
http://hobbollah.com/motabeat/مجلّة-نصوص-معاصرة-في-عددها-الثالث-وا/

II. What is meant is the status of testimony i.e. the testimony over creation. So, the intended meaning of the narration is to single out Fāṭimah رَضِيَ اللَّهُ عَنْهَا with the virtue of testimony over creation on the Day of Resurrection. The evidence for this is that the description of Fāṭimah with shahādah in this narration came coupled with her description as a truthful woman, so the meaning is that she has two statuses: the status of the truthful ones because she is the queen of the women of the worlds and the status of testimony over creation; and this is correct in the meaning of the narration. This interpretation has evidence from the Qur'ān, as Allah سُبْحَانَهُ وَتَعَالَى linked the description of the truthful ones and the witnesses in the Qur'ān, without meaning that the witnesses in the verse are those who were martyred in the way of Allah, but rather the righteous believers are meant, as Allah سُبْحَانَهُ وَتَعَالَى says:

﴿وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦٓ أُو۟لَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ ۖ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١٩﴾﴾

And those who have believed in Allah and His messengers, they are the supporters of truth, and the martyrs, with their Lord; they will have their reward and their light. But those who have disbelieved and denied Our verses, those are the companions of Hellfire. [914]

This rank is established for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his Companions in particular and his Ummah in general as appears in Allah's words:

﴿ وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ﴾

[914] Sūrah al-Ḥadīd: 19.

And thus We have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you. [915]

There is no doubt that Fāṭimah رَضِيَ اللَّهُ عَنْهَا is a witness in this sense. This is what Marjaʿ Muḥammad Ḥusayn Faḍl Allāh leaned towards and decided. [916]

It has been mentioned in many narrations from the Imāms of the Household of the Prophet in the books of the Imāmiyyah that the term martyrdom is applied to those who did not die as martyrs. Among them is what al-Kulaynī narrated in *al-Kāfī* with a reliable isnād on the scales of the Imāmiyyah[917] on the authority of Jaʿfar al-Ṣādiq, who said:

«إن الميت منكم على هذا الأمر شهيد»، قال: قلت: وإن مات على فراشه؟، قال: «إي والله، وإن مات على فراشه حي عند ربه يرزق»

"The one who dies among you is a martyr for this matter."

I said, "And if he dies in his bed?"

He said, "Yes, by Allah, even if he dies in his bed; he is alive with his Lord and provided for." [918]

Al-Barqī narrated on the authority of Minhāl al-Qaṣṣāb who said:

قلت لأبي عبد الله عليه السلام: «ادع الله لي بالشهادة، فقال: «المؤمن لشهيد حيث مات، أو ما سمعت قول الله في كتابه: ﴿وَٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦٓ أُوْلَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ ۖ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ﴾

[915] Sūrah al-Baqarah: 143.
[916] *Al-Zahrā' al-Qudwah*, pg. 183-184.
[917] Al-Majlisī al-Ab authenticated this narration in *Rawḍat al-Muttaqīn*, 13/215, al-Majlisī al-Ibn in *Mir'āt al-ʿUqūl*, 25/234; al-Qāriyāghandī in *al-Buḍāʿah al-Mizjāh*, 2/422, and Muḥammad Āṣif Muḥsinī in *Muʿjam al-Aḥādīth al-Muʿtabarah*, 2/479.
[918] *Al-Kāfī*, 8/146.

I said to Abū ʿAbd Allāh عَلَيۡهِ ٱلسَّلَامُ, "Pray to Allah for me for martyrdom," to which he said, "The believer is a martyr wherever he dies, or have you not heard the saying of Allah in His Book: *And those who have believed in Allah and His messengers, they are the supporters of truth. And the martyrs with their Lord.* [919]

On the authority of Mālik al-Juhanī who said: Abū ʿAbd Allāh عَلَيۡهِ ٱلسَّلَامُ said to me:

يا مالك إن الميت منكم على هذا الأمر شهيد بمنزلة الضارب في سبيل الله

O Mālik, the one who dies among you on this matter is a martyr in the same position as the one who strikes in the way of Allah.

Abū ʿAbd Allāh عَلَيۡهِ ٱلسَّلَامُ said:

ما يضر رجلًا من شيعتنا أية ميتة مات، أكله السبع، أو أحرق بالنار، أو غرق، أو قتل، هو والله شهيد.

It does not harm a man from our Shīʿah what death he dies, whether he is eaten by a wild animal or burned by fire or drowned or killed; he is, by Allah, a martyr. [920]

This is not all. It came in the Imāmī narrations that the description of the supporter of truth and martyr is given to the one who did not die martyred in the way of Allah. Ibn Bābawayh al-Qummī narrated on the authority of ʿAlī رَضِيَ ٱللَّهُ عَنۡهُ that he said:

الميت من شيعتنا صديق شهيد، صدق بأمرنا وأحب فينا وأبغض فينا يريد بذلك الله عز وجل، مؤمن بالله وبرسوله، قال الله عز وجل: ﴿وَٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦٓ أُوْلَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمۡ لَهُمۡ أَجۡرُهُمۡ وَنُورُهُمۡ﴾

[919] Al-Barqī: *Al-Maḥāsin*, 1/164.
[920] Al-Barqī: *al-Maḥāsin*, 1/164.

The one who dies among our Shīʿah is a supporter of truth and martyr, he believed in our matter and loved for us and hated for us, meaning by that Allah سُبْحَانَهُ وَتَعَالَىٰ, a believer in Allah and His Messenger. Allah سُبْحَانَهُ وَتَعَالَىٰ said, "*And those who have believed in Allah and His messengers, they are the supporters of truth. And the martyrs with their Lord, will have their reward and their light.*" (921)

It was also narrated from ʿAlī رَضِيَ اللَّهُ عَنْهُ that he said:

المؤمن على أي الحالات مات في أي يوم وساعة قبض فهو صديق شهيد.

The believer, regardless of the circumstances, dies on any day and at any time he is taken, he is a supporter of truth and martyr.(922)

Al-Barqī narrated from al-Ḥusayn ibn ʿAlī رَضِيَ اللَّهُ عَنْهُمَا that he said:

«ما من شيعتنا إلا صديق شهيد»، قال: قلت: «جعلت فداك أنى يكون ذلك وعامتهم يموتون على فراشهم؟» – فقال: «أما تتلو كتاب الله في الحديد﴿ وَٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦٓ أُوْلَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ ﴾»

"There is no one from our Shīʿah who is not a supporter of truth martyr."

I said, "May I be your ransom, how can that be when most of them die in their beds?"

He said, "Do you not recite the Book of Allah in al-Ḥadīd, '*And those who have believed in Allah and His messengers, they are the supporters of truth. And the martyrs.*'" (923)

(921) *Al-Khiṣāl*, pg. 636.
(922) *Man Lā Yaḥḍuruhū al-Faqīh*, 4/411.
(923) Al-Barqī: *Al-Maḥāsin*, 1/163-164.

It becomes clear that the use of the word martyr in the Imāmī narrations is not limited to those who died as martyrs; the result is that this narration should not be used as evidence to prove the rib-breaking story, so there is no authority in this narration on the subject of the dispute between us and the opponents.

Narration 2: The narration of Fāṭimah slapping her cheek.

Some of them[924] used as evidence what was narrated by al-Ṣadūq in his *al-Amālī* who said: Muḥammad ibn al-Ḥasan ibn Aḥmad ibn al-Walīd told us — Aḥmad ibn Idrīs and Muḥammad ibn Yaḥyā al-ʿAṭṭār told us, all of them — from Muḥammad ibn Aḥmad ibn Yaḥyā ibn ʿImrān al-Ashʿarī who said — **Abū ʿAbd Allāh al-Rāzī** told us — from **al-Ḥasan ibn ʿAlī ibn Abī Ḥamzah** — from Sayf ibn ʿUmayrah — from **Muḥammad ibn ʿUtbah** — from **Muḥammad ibn ʿAbd al-Raḥmān** — from **his father** — from ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ who said:

بينا أنا وفاطمة والحسن والحسين عند رسول الله ﷺ، إذا التفت إلينا فبكى، فقلت: ما يبكيك يا رسول الله؟ فقال: أبكي مما يصنع بكم بعدي. فقلت: وما ذاك يا رسول الله؟ قال: أبكي من ضربتك على القرن، ولطمِ فاطمة خدَّها ...

While I, Fāṭimah, al-Ḥasan, and al-Ḥusayn were with the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he turned to us and cried, so I said, "What makes you cry, O Messenger of Allah?"

He said, "I am crying because of what will be done to you after me."

I said, "What is that, O Messenger of Allah?"

[924] *Ma'sāt al-Zahrā'*, 2/46; *al-Hujūm ʿalā Bayt Fāṭimah*, pg. 275.

He said, "I am crying because of you being struck on the temple and Fāṭimah slapping her cheek..."[925]

Hāshim al-Hāshimī included this narration among the sources that stated that the people beat al-Zahrā' رَضِيَ اللَّهُ عَنْهَا either by hand or whip.[926]

The answer to this narration from the side of the text and the isnād:

As for the isnād: The narration is invalid, because it includes a group of weak and unknown narrators. Here is the explanation:

Abū ʿAbd Allāh al-Rāzī Muḥammad ibn Aḥmad al-Jāmurānī[927]

- The scholars of Rijāl agreed on his weakness.
- Al-Majlisī said, "Abū ʿAbd Allāh is the weakened al-Jāmurānī."[928]
- Ḥusayn al-Sāʿidī said, "Weak; Ibn al-Walīd, Ibn Nūḥ, al-Ṣadūq, and Ibn al-Ghaḍā'irī declared him weak. Al-ʿAllāmah, Ibn Dāwūd, al-Jazā'irī[929], and Muḥammad Ṭāhā Najaf considered

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[925] *Al-Amālī*, pg. 197, Ḥadīth: 2; Ibn Shahrāshūb: *Manāqib Āl Abī Ṭālib*, 2/52, without isnād.

[926] *Ḥiwār maʿa Faḍl Allāh*, pg. 277.

[927] He is al-Jāmurānī without a doubt. His full name was mentioned in another narration in *al- Khiṣāl* by Ibn Bābawayh, pg. 5, narration 12, where the narration of his student al-Ashʿarī about him was repeated and his narration from his Shaykh al-Ḥasan ibn ʿAlī ibn Abī Ḥamzah. This is what ʿAlī Akbar Ghifārī stated, as he commented in the margin of the narration saying, "He is Muḥammad ibn Aḥmad Abū ʿAbd Allāh al-Rāzī." And Muḥammad Amīn al-Kāẓimī said in his book *Hidāyat al-Muḥaddithīn ilā Ṭarīq al-Muḥammadīn*, pg. 289, "Abū ʿAbd Allāh: He is shared by a group of them, including *al-Thiqah* and others... Muḥammad ibn Aḥmad al-Jāmurānī al-Rāzī, and he is known for the narration from Aḥmad ibn Abī ʿAbd Allāh and the narration of Muḥammad ibn Aḥmad ibn Yaḥyā."

[928] *Milādh al-Akhyār*, 14/372.

[929] He is referring to ʿAbd al-Nabī al-Jazā'irī, the author of *Ḥāwī al-Aqwāl fī ʿIlm al-Rijāl*.

him weak. There is weakness and confusion in his narrations and fabrication is apparent from some of them." [930]

- Al-Khū'ī[931], al-Māmaqānī[932], Muḥammad ibn al-Ḥasan al-Shahīd al-Thānī[933], Niʿmat Allāh al-Jazā'irī[934], Jawwād al-Tabrīzī[935], and Kāẓim al-Ḥā'irī[936] declared him weak.
- Muḥammad al-Shāhrūdī said, "They did not mention him." [937]
- The bottom line is that the Imāmī scholars agreed on his weakness, as al-Tustarī stated when he declared, "His weakness is agreed upon." [938]

Al-Ḥasan ibn ʿAlī ibn Abī Ḥamzah al-Baṭā'inī

- He is criticised. We have already discussed him. [939]

Muḥammad Taqī al-Majlisī (the first) disagreed with this and ruled in his book *Rawḍat al-Muttaqīn* that the isnād in which al-Jāmurānī appears reported on the authority of al-Ḥasan ibn ʿAlī ibn Abī Ḥamzah[940] is strong.

Al-Khawājū'ī corrected him saying: "And the isnād, as you see, is extremely weak."

He added:

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[930] *Al-Ḍuʿafā' min Rijāl al-Ḥadīth*, 3/119.
[931] Al-Jawāhirī: *Al-Mufīd min Muʿjam al-Rijāl*, pg. 487, 496. He condensed al-Khū'ī's views of *al-Rijāl*.
[932] *Tanqīḥ al-Maqāl*, 1/132. Al-Māmaqānī said concerning him, "Weak or unknown."
[933] *Istiqṣā' al-Iʿtibār fī Sharḥ al-Istibṣār*, 2/55.
[934] *Kashf al-Asrār fī Sharḥ al-Istibṣār*, 3/82.
[935] *Usas al-Qaḍā' wa al-Shahādah*, pg. 338.
[936] *Al-Qaḍā' ʿalā al-Fiqh al-Islāmī*, pg. 654.
[937] *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, 6/386, 7/165.
[938] *Qāmūs al-Rijāl*, 9/53.
[939] See our critique of the narration of Amālī Ibn Bābawayh from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
[940] *Rawḍat al-Muttaqīn fī Sharḥ Man Lā Yaḥḍuruhū al-Faqīh*, 6/196.

ومن الغريب أن الشارح المجلسي قدس سره عدّ هذا السند في شرحه على الفقيه قويًا، ولا يعرف له وجه، فإن القوي في اصطلاح القوم يطلق على الموثق لقوة الظن بجانبه، بسبب توثيق راويه وإن كان مخالفًا، وقد يطلق على مروي الإمامي الغير الممدوح ولا المذموم، كذا في الدراية وشرحها للشهيد الثاني. وقد عُلِم أن الحسن بن علي مع أنه واقف كذاب ملعون أضعف من أبيه، وقد ورد فيه ما فيه. ومثله أبو عبد الله الجاموراني ضعفه القمِّيُّون، حيث لم يعتبروا مروياته في كتاب نوادر الحكمة. فإذا كان هذا شأن الراوي، فكيف يعتمد على روايته ونقله في إثبات حكم شرعي، فلعله كان كاذبًا في روايته عن عبد الله بن وضاح الثقة.

It is strange that the commentator al-Majlisī, may Allah sanctify his status, considered this isnād strong in his commentary on *al-Faqīh*; no reason is known for it. In the terminology of the experts, strong is applied to the trustworthy due to the strong suspicion on his part due to the trustworthiness of its narrator, even if he is a dissenter. It may also be applied to the narration of the Imāmī[941] who is not praised or blamed, as stated in *al-Dirāyah* and its commentary by al-Shahīd al-Thānī. It is known that al-Ḥasan ibn ʿAlī is a Wāqif, liar, accursed, and weaker than his father.

What was mentioned about him was mentioned. The same applies to Abū ʿAbd Allāh al-Jāmurānī, who was weakened by the Qummīs, as they did not consider his narrations in the book *Nawādir al-Ḥikmah*. If this is the case with the narrator, then how can his narration and transmission be relied upon to prove a legal ruling? Perhaps he was a liar in his narration from the trustworthy ʿAbd Allāh ibn Waḍḍāḥ.[942]

[941] It appears as such. The correct version is: *ghayr*.
[942] Al-Khawājū'ī: *Al-Rasā'il al-Fiqhiyyah*, 1/366-367.

Muḥammad ibn ʿUtbah

- He is counted among the class of students of al-Ṣādiq.
- Al-Khū'ī mentioned that he is shared among several unknowns, viz: Muḥammad ibn ʿUtbah al-Fazārī[943], Muḥammad ibn ʿUtbah al-Zaghbalī or al- Zughaylī, and Muḥammad ibn ʿUtbah al-Sarrāj.[944]
- It is not possible that Muḥammad ibn ʿUtbah is Abū Ḥudhayfah ibn Rabīʿah, because he is from an older class, as he was mentioned among the companions of ʿAlī ibn Abī Ṭālib.[945]

Muḥammad ibn ʿAbd al-Raḥmān: He narrates from his father, and it is possible that he is one of two.[946]

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[943] It is stated in *Rijāl al-Shaykh al-Ṭūsī*, pg. 289: Muḥammad ibn ʿUbaydah al-Fazārī; and this is correct. As for what al-Khū'ī established by mentioning ʿUtbah instead of ʿUbaydah, it is a mistake on his part, as Muḥammad Bāqir al-Abṭaḥī indicated in his book *Muʿjam Ruwāt al-Ḥadīth wa Thiqatuhū*, 6/3073, and we only mentioned what al-Khū'ī mentioned as a precaution.

[944] *Al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 549; *Rijāl al-Ṭūsī*, pg. 219. Al-Namāzī mentioned both Muḥammad ibn ʿUtbah al-ʿIjlī and Muḥammad ibn ʿUtbah al-Kindī. Both of them have not been mentioned in *Mawsūʿāt al-Shīʿah* as appears in *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, 7/200-201, so they are also unknown.

[945] Based on the above, it can be said that all Muḥammad ibn ʿUtbahs are unknown except Muḥammad ibn Abī Ḥudhayfah ibn ʿUtbah ibn Rabīʿah al-Qurashī, whom Shaykh al-Ṭūsī listed in his book *al-Rijāl*, pg. 82, Number: 821, among the companions of ʿAlī رَضِيَ اللَّهُ عَنْهُ. He indicated that he was his agent in Egypt. It is not possible that he is the one mentioned in the isnād, as this is among the companions of ʿAlī رَضِيَ اللَّهُ عَنْهُ and is not from the same generation as Imām al-Ṣādiq, as is required in this isnād under discussion, nor even close to his generation. (*Al-Mufīd min Muʿjam al-Rijāl*, pg. 485.)

[946] There are other possibilities, but they are far-fetched, including that the narrator from ʿAlī رَضِيَ اللَّهُ عَنْهُ is Muḥammad ibn ʿAbd al-Raḥmān ibn Abī Bakr al-Judhʿānī, whom al-Ṭūsī included in his *al-Rijāl*, pg. 288, as one of the companions of Imām al-Ṣādiq. It is difficult for him to narrate from ʿAlī رَضِيَ اللَّهُ عَنْهُ. However, for the sake of benefit, we say Muḥammad ibn ʿAbd al-Raḥmān ibn Abī Bakr al-Judhʿānī is unknown, according to al-Khū'ī's principles, as stated in *al-Mufīd min Muʿjam Rijāl*

The first possibility: He is Muḥammad ibn ʿAbd al-Raḥmān ibn ʿAwf, and thus his father is ʿAbd al-Raḥmān ibn ʿAwf; and this is more likely to be correct. Here is their status according to the scholars of the Imāmiyyah.

Muḥammad ibn ʿAbd al-Raḥmān ibn ʿAwf

- Unknown.[947]

His father, ʿAbd al-Raḥmān ibn ʿAwf, the great Companion of the Sunnis, was judged weak by a group of Imāmī scholars of Rijāl.

ʿAbd al-Raḥmān ibn ʿAwf

- Al-Māmaqānī said, "He is one of the weakest of the weak."[948]
- Muḥammad al-Shāhrūdī said, "He is blameworthy and cursed, from the men of the cursed document they wrote and pledged to usurp the divine Khilāfah. He is one of those who intended to kill the Prophet صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ on the night of al-ʿAqabah. A list of his blameworthiness is in *Safīnat al-Biḥār*."[949]
- ʿAlī al-Karakī said, "He is one of the leaders of the hypocrites, their flags and their pillars."[950]

The second possibility: He is Muḥammad ibn ʿAbd al-Raḥmān ibn Abī Laylā al- Qāḍī al-Anṣārī, and thus his father is ʿAbd al-Raḥmān ibn Abī

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al-Ḥadīth, pg. 541. Al-Māmaqānī said in *Tanqīḥ al-Maqāl*, 1/139: unknown. Even if it is said that the narrator is Muḥammad ibn ʿAbd al-Raḥmān ibn Abī Bakr al-Ṣiddīq—although this is far-fetched— the answer is: Muḥammad narrated from his father ʿAbd al-Raḥmān ibn Abī Bakr. Al-Māmaqānī said about ʿAbd al-Raḥmān ibn Abī Bakr, "The son is on his father's secret." (*Tanqīḥ al-Maqāl*, 1/83). And he is unknown according to al-Sayyid al-Khū'ī's principles, as stated in *al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 307.

[947] *Al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 452.

[948] *Tanqīḥ al-Maqāl*, 1/84.

[949] *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, 4/411.

[950] *Rasā'il al-Muḥaqqiq al-Karkī*, 2/228.

Laylā. Here is the opinion of the Imāmī scholars about him and his father.

Muḥammad ibn ʿAbd al-Raḥmān ibn Abī Laylā

- The scholars of Rijāl differed about him; some of the Imāmī scholars praised him[951] while a group considered him blameworthy, which is correct according to their rules.

- Muḥammad ibn Ismāʿīl al-Māzandarānī said in his *al-Rijāl* in response to those who praised him, "And all of that is strange and odd, for the man's naṣb is more famous than the disbelief of Iblīs and he is one of the infamous deviants. He must be mentioned among the weak as the virtuous ʿAbd al- Nabī al-Jazā'irī did." [952]

- Mullā ʿAlī al-ʿAlyārī[953] agreed with him in this opinion.

- Al-Khū'ī mentioned that the narrations are consistent in blaming him. He then said summarising the statements about him, "There is no doubt that the man is one of the deviants from the Ahl al-Bayt." [954]

- Muḥammad Ṭāhā Najaf[955], al-Māmaqānī[956], Ibrāhīm al-Dunbulī[957], ʿAbd al-Nabī al-Jazā'irī[958], and Muḥsin al-Aʿrajī

[951] Like the scholar al-Ḥillī in *al-Khulāṣah*, pg. 271, and Ibn Dāwūd in his *al-Rijāl*, pg. 177. See Jawwād al-Qayyūmī's criticism of al-Ḥillī in the footnote on the same page for him considering Muḥammad ibn ʿAbd al-Raḥmān reliable. He said, "The narrations in his blame are numerous." Among those who praised him is al-Majlisī in his *al-Rijāl*, pg. 305.
[952] *Muntahā al-Maqāl fī Aḥwāl al-Rijāl*, 6/90.
[953] *Bahjat al-Āmāl fī Sharḥ Zubdat al-Maqāl*, 6/467.
[954] *Muʿjam Rijāl al-Ḥadīth*, 17/230.
[955] *Itqān al-Maqāl*, pg. 353.
[956] *Tanqīḥ al-Maqāl*, 1/139.
[957] *Mulakhkhaṣ al-Maqāl*, 3/297.
[958] *Ḥāwī al-Aqwāl*, 4/270.

denied Ibn Dāwūd's praise of him and considered it an exaggeration.[959]

- Mīrzā Muḥammad al-Astarābādī denied Ibn al-Muṭahhar al-Ḥillī's inclusion of him in the first section, saying, "There is no reason to mention him here with his infamousness."[960]

- Ibrāhīm al-Shabbūṭ declared him weak and responded to Ibn al-Muṭahhar al-Ḥillī's praise for him[961]

ʿAbd al-Raḥmān ibn Abī Laylā al-Anṣārī

- Al-Māmaqānī said about him, "Muhmal."[962]

- Al-Khū'ī considered him unknown.[963]

- Muḥsin al-Amīn went to the view that he has no share in documentation.[964]

Therefore, Āṣif Muḥsinī ruled that the narration is not valid in his book *Mashraʿat Biḥār al-Anwār*.[965]

Muḥammad al-Ḥusaynī said about this narration, "In its isnād is Abū ʿAbd Allāh al-Rāzī who is weak, al-Ḥasan ibn ʿAlī is weak, and Muḥammad ibn ʿAbd al-Raḥmān is both neglected and unknown."[966]

As for the text: This narration does not indicate that Fāṭimah رَضِيَ اللَّهُ عَنْهَا was slapped at all. Citing this narration as evidence for that is one of

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[959] *ʿUddat al-Rijāl*, 2/61.
[960] *Manhaj al-Maqāl fī ʿIlm al-Rijāl*, pg. 302.
[961] *Ḍuʿafā' al-Ruwāt*, pg. 463.
[962] *Tanqīḥ al-Maqāl*, 1/83.
[963] *Al-Mufīd min Muʿjam Rijāl al-Ḥadīth*, pg. 308.
[964] *Aʿyān al-Shīʿah*, 2/218. Muḥsin al-Amīn said, "Ibn Abī Laylā is a common name between a group of people, none of them have any share of reliability."
[965] Āṣif Muḥsinī said in his commentary on part 44 of *Biḥār al-Anwār* in chapter 22, "There is nothing in this chapter that has a valid isnād except what is mentioned under number 19." And the narration that we are discussing bears number 17 in chapter 22. (*Mashraʿat Biḥār al-Anwār*, 2/150.)
[966] *Hawāmish Naqdiyyah*, pg. 155.

the strangest arguments. The wording of the narration is, "And Fāṭimah slapped her cheek." This means that Fāṭimah رَضِيَ اللَّهُ عَنْهَا is the one who slapped her cheek and this is the clear wording of the narration. As for the reason for Fāṭimah slapping her cheek, it is not clear in the narration. If what is meant is that she did that on the day of the Prophet's death, then we absolve Fāṭimah رَضِيَ اللَّهُ عَنْهَا of that, because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade slapping the cheeks and tearing the garments. We cannot imagine that Fāṭimah رَضِيَ اللَّهُ عَنْهَا was anything but one of the patient believers, not one of those who slap their faces.

The first person we came across who cited this narration as evidence to prove the rib-breaking incident is Jaʿfar Murtaḍā al-ʿĀmilī, because he follows an approach based on exaggeration in gathering narrations without contemplating their implications. It appears that when he saw the phrase, "And Fāṭimah slapped her cheek," the rib-breaking story came to mind whereas this is far-fetched, as we have explained. Al-Majlisī, despite his extensive collection, mentioned many narrations in the chapter on the broken rib, but he did not mention this narration among them. When this is clear, then it is surprising that the opponents were unaware of this and followed Jaʿfar Murtaḍā al-ʿĀmilī in citing this narration as evidence. We do not know how they interpreted this narration in a way other than the meaning of its explicit words.

Narration 3: The narration of al-Riḍā's supplication and his accusation of the two Shaykhs of killing the son of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Some of them cite as evidence a narration mentioned in the book *Muhaj al-Daʿwāt* by Ibn Ṭāwūs, which states:

دعاء آخر لمولانا الرضا في سجدة الشكر: رويناه بإسنادنا إلى سعد بن عبد الله في كتاب فضل الدعاء: وقال أبو جعفر: عن محمد بن إسماعيل بن بزيع، عن الرضا وبكير بن صالح، عن سليمان بن جعفر، عن الرضا قالا: دخلنا عليه وهو ساجد في سجدة الشكر فأطال في سجوده، ثم رفع رأسه فقلنا له: أطلت السجود، فقال: «من دعا في سجدة الشكر بهذا الدعاء كان كالرامي مع رسول الله ﷺ يوم بدر»، قالا: «قلنا فنكتبه»، قال: «اكتبا، إذا أنتما سجدتما سجدة الشكر فتقولا: اللهم العن اللذين بدّلا دينك، وغيّرا نعمتك، واتّهما رسولك ﷺ، وخالفا ملّتك، وصدّا عن سبيلك، وكفرّا آلاءك، وردَّا عليك كلامك، واستهزءا برسولك، وقتلا ابن نبيك، وحرّفا كتابك، وجحدا آياتك، وسخرا بآياتك، واستكبرا عن عبادتك، وقتلا أولياءك...

Another supplication of our master al-Riḍā in the prostration of gratitude, we narrated it with our isnād to Saʿd ibn ʿAbd Allāh in the book *Faḍl al- Duʿā'*. Abū Jaʿfar said: On the authority of Muḥammad ibn Ismāʿīl ibn Buzayʿ — from al-Riḍā and Bukayr ibn Ṣāliḥ — from Sulaymān ibn Jaʿfar — from al-Riḍā, they said, "We entered upon him while he was prostrating in the prostration of gratitude; he prolonged his prostration before raising his head. We told him, 'You prolonged the prostration.'

He said, 'Whoever supplicates in the prostration of gratitude with this supplication will be like the archer with the Messenger of Allah ﷺ on the Day of Badr.'

We said, 'So, we will write it.'

He instructed, 'Write. When you prostrate in the prostration of gratitude, then say: O Allah, curse those who changed Your religion, altered Your favour, accused Your Messenger ﷺ, opposed Your religion, turned people away from

Your path, denied Your favours, rejected Your words, mocked Your Messenger, killed the son of Your Prophet, distorted Your Book, denied Your verses, ridiculed Your verses, were arrogant about Your worship, and killed Your friends.'" [967]

Analysis:

This narration does not indicate in any way to the rib-breaking incident.

As for those who clung to this narration from the opponents, they claimed that the evidence in the report is the phrase, "they killed the son of Your Prophet," so they attributed it to Muḥsin ibn ʿAlī. The truth is that what is meant by the son of the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ here is al-Ḥusayn رَضِيَٱللَّهُعَنۡهُ as is clear. As for those who said that what is meant by it is Muḥsin, they have overlooked the prevailing language in the supplications and *ziyārāt* (visitations) that the Imāmiyyah transmit from the Ahl al-Bayt, in which the phrase *the son of Your Prophet* صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ is repeatedly used for al-Ḥusayn رَضِيَٱللَّهُعَنۡهُ. As for applying this to Muḥsin, we did not find any evidence for it. To clarify this, we will illustrate this matter with several narrations:

- It was mentioned in *Kāmil al-Ziyārāt* by Ibn Qūluwayh within the narration of visiting the grave of al-Ḥusayn رَضِيَٱللَّهُعَنۡهُ:

  يا رب هذا عبدك وقد وافى قبر ابن نبيك (صلى الله عليه وآله وسلم)

  O Lord, this is your servant who has come to the grave of the son of Your Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ.[968]

- It was mentioned in *Miṣbāḥ al-Mutahajjid* by al-Ṭūsī in the farewell of those who were killed with al-Ḥusayn رَضِيَٱللَّهُعَنۡهُ at Karbalā':

[967] *Muhaj al-Daʿwāt*, pg. 257.
[968] *Kāmil al-Ziyārāt*, pg. 377.

وأشركني معهم في صالح ما أعطيتهم على نصرتهم ابن نبيك ...، ولا تجعلني أخْيبَ وفْدِك وزوار ابن نبيك...، قبل أن تنأى عن ابن نبيك داري.

And include me with them in the good that you gave them for their support of the son of Your Prophet.... And do not make me the most disappointed of your delegation and the visitors of the son of Your Prophet... before you distance my lodging from the son of Your Prophet.[969]

- *Al-Miṣbāḥ* in the visitation of al-Ḥusayn رَضِيَٱللَّهُعَنْهُ on the day of ʿĀshūrā' has:

وأهلكْ من جعل يوم قتل ابن نبيك وخيرتك عيدًا

And destroy those, who made the day of the killing of the son of Your Prophet and your best a holiday.[970]

- It was mentioned in *al-Mazār* by al-Mashhadī in the visitation of al-Ḥusayn:

إذْ جعلتَ لي السبيل إلى زيارة ابن نبيك ...

When you made for me the way to visit the son of Your Prophet.[971]

And other numerous narrations that confirm that the use of the phrase *the son of Your Prophet* or even *the son of the daughter of Your Prophet* is usually directed to al-Ḥusayn رَضِيَٱللَّهُعَنْهُ, unless there is evidence to the contrary.

If it is said, "The evidence in this narration that what is meant is Muḥsin and not al-Ḥusayn is that Abū Bakr and ʿUmar did not carry out the killing of al-Ḥusayn, so the speech is directed to their killing

[969] *Miṣbāḥ al-Mutahajjid*, pg. 729-730.
[970] *Miṣbāḥ al-Mutahajjid*, pg. 784.
[971] Al-Mashhadī: *Al-Mazār*, pg. 419.

of Muḥsin when they aborted him as a foetus and broke Fāṭimah's rib."

The answer is from a few angles.

1. It was mentioned in the books of the Imāmiyyah that the reason for the killing of al-Ḥusayn was what happened at the Saqīfah. It was mentioned in *al-Kāfī* by al-Kulaynī on the authority of Abū ʿAbd Allāh regarding the Almighty's saying:

﴿مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ﴾

There are not three in a private conversation but that He is the fourth of them nor are there five but that He is the sixth of them. [972]

Jaʿfar al-Ṣādiq said:

نزلت هذه الآية في فلان وفلان وأبي عبيدة الجراح وعبد الرحمن بن عوف وسالم مولى أبي حذيفة والمغيرة بن شعبة، حيث كتبوا الكتاب بينهم وتعاهدوا وتوافقوا: لئن مضى محمد لا تكون الخلافة في بني هاشم ولا النبوة أبدًا ... قال أبو عبد الله (عليه السلام): لعلك ترى أنه كان يوم يشبه يوم كتب الكتاب إلا يوم قتل الحسين (عليه السلام)، وهكذا كان في سابق علم الله عز وجل الذي أعلمه رسول الله ﷺ أن إذا كُتب الكتاب قُتل الحسين، وخرج الملك من بني هاشم فقد كان ذلك كله.

This verse was revealed about so-and-so, so-and-so, Abū ʿUbaydah al- Jarrāḥ, ʿAbd al-Raḥmān ibn ʿAwf, Sālim the slave of Abū Ḥudhayfah, and al-Mughīrah ibn Shuʿbah, when they wrote the book among themselves and pledged and agreed, "If Muḥammad passes away, neither the Khilāfah nor prophethood will be in the Banū Hāshim."

[972] Sūrah al-Mujādilah: 7.

Abū ʿAbd Allāh عَلَيۡهِ ٱلسَّلَامُ said, "Perhaps you see that it was a day similar to the day the book was written except for the day al-Ḥusayn عَلَيۡهِ ٱلسَّلَامُ was killed. Thus, it was in the foreknowledge of Allah سُبۡحَانَهُ وَتَعَالَىٰ that the Messenger of Allah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ informed him that if the book was written, al-Ḥusayn would be killed and the kingdom would come out of the Banū Hāshim; and all that transpired."[973]

This narration is explicit that the reason for killing al-Ḥusayn was what Abū Bakr and ʿUmar allegedly did in usurping the Khilāfah from the family of the Prophet, which is the saying of Jaʿfar al-Ṣādiq:

إذا كُتب الكتاب قُتل الحسين

If the book is written, al-Ḥusayn will be killed.

Al-Majlisī confirms in *Biḥār al-Anwār* that the reason for killing al-Ḥusayn was the coup of Abū Bakr and ʿUmar and they are the main reason for killing al-Ḥusayn:

ولنعم ما قيل: ما قُتل الحسين إلا في يوم السقيفة

How good is what was said, "Al-Ḥusayn was not killed except on the day of Saqīfah."[974]

Shaykh Abū al-Faḍl Sulṭān Muḥammadī said:

كان العلامة الوحيد البهبهاني يرى أنّ شهادة الإمام الحسين عليه السلام هي أثر من آثار غصب خلافة الأئمّة عليهم السلام، وينسب مضمون المقولة المذكورة في الأعلى إلى الأئمّة، فيقول: كان الأئمّة عليهم السلام يقولون دائمًا: «ما قتل الحسين إلّا يوم السَّقِيفة».

[973] *Al-Kāfī*, 8/179. Al-Majlisī said about the sanad, "Reliable from the external." (*Mir'āt al-ʿUqūl*, 26/68.)
[974] *Biḥār al-Anwār*, 45/328.

The scholar al-Waḥīd al-Bahbahānī believed that the martyrdom of Imām al-Ḥusayn رَضِيَٱللَّهُعَنْهُ was a result of the usurpation of the Khilāfah of the Imāms عَلَيْهِمُٱلسَّلَامُ. He attributed the content of the above-mentioned statement to the Imāms, saying: The Imāms عَلَيْهِمُٱلسَّلَامُ always used to say, "al-Ḥusayn was not killed except on the day of Saqīfah." (975)

2. It was reported from al-Ḥusayn رَضِيَٱللَّهُعَنْهُ in the books of the Imāmiyyah that he accused Abū Bakr and ʿUmar of killing him. It was reported in *Biḥār al-Anwār* that al-Ḥusayn wiped the blood before his death and declared:

هكذا أكون حتى ألقى جدي رسول الله وأنا مخضوب بدمي وأقول: يا رسول الله قتلني فلان وفلان.

This is how I will be until I meet my grandfather, the Messenger of Allah, and I am covered in my blood and I say, "O Messenger of Allah, so-and-so and so-and-so killed me." (976)

Accordingly, what is meant by his saying, "And they killed the son of Your Prophet," is accusing Abū Bakr and ʿUmar رَضِيَٱللَّهُعَنْهُمَا of causing the killing of al-Ḥusayn رَضِيَٱللَّهُعَنْهُ.

A group of Imāmī scholars considered al-Ḥusayn رَضِيَٱللَّهُعَنْهُ the purport in this narration. When Marjaʿ Muḥammad Ṣādiq al-Rūḥānī was asked:

ذكر السيد ابن طاووس طيب الله ثراه في كتابه مهج الدعوات رواية طويلة مما جاء فيها: « اللهم العن اللذين بدّلا دينك، وغيّرا نعمتك، واتّهما رسولك ﷺ، وخالفا ملّتك، وصدّا عن

(975) A research published in the journal *Nuṣūṣ*, issues 2 and 33, Autumn and Winter 2014, 1435 AH, entitled: *The ʿĀshūrā' Revolution, a Study of Political and Social Factors*, pg. 120, comment on footnote 9.
(976) *Biḥār al-Anwār*, 45/53.

سبيلك، وكفرّا آلاءك، وردًّا عليك كلامك، واستهزءا برسولك، وقتلا ابن نبيك، وحرّفا كتابك، وجحدا آياتك، وسخرا بآياتك، واستكبرا عن عبادتك، وقتلا أولياءك» ويظهر أن المراد بهما الأول والثاني لكن قتلهما ابن نبيك، هنا إشكال، كيف يُتهمان في مقتل الإمام الحسين سلام الله عليه وهما لم يدركا الحادثة؟ ما هو السر في ذلك؟ ودمتم سالمين.

Sayyid Ibn Ṭāwūs, may Allah sanctify his soul, mentioned in his book *Muhaj al-Daʿwāt* a long narration that included, "O Allah, curse those who changed Your religion, altered Your blessings, accused Your Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, opposed Your religion, turned people away from Your path, disbelieved in Your favours, rejected Your words, mocked Your Messenger, killed the son of Your Prophet, distorted Your book, denied Your verses, ridiculed Your verses, were arrogant about Your worship, and killed Your friends." It appears that what is meant by them is the first and second. However, their killing of the son of Your Prophet here is a problem. How can they be accused of killing Imām al-Ḥusayn رَضِيَ اللَّهُ عَنْهُ when they did not witness the incident? What is the secret behind that? And may you remain safe.

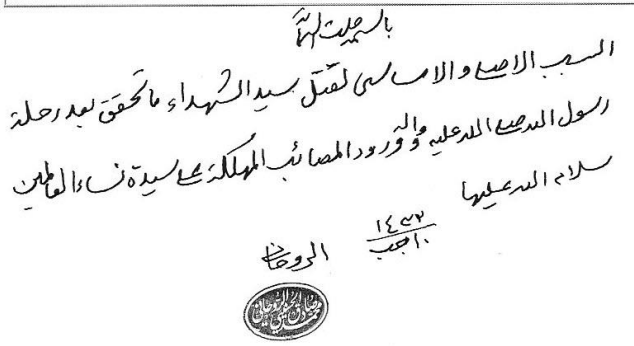
He replied saying:

السبب الأصلي والأساس لقتل سيد الشهداء ما تحقق بعد رحلة رسول الله ﷺ وورود المصائب المهلكة على سيدة نساء العالمين سلام الله عليها.

The primary and foundational reason for killing the Master of Martyrs is what happened after the passing of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the fatal calamities that befell the Queen of the Women of the Worlds رَضِيَ اللَّهُ عَنْهَا.

This is a picture of al-Rūḥānī's verdict:

تاريخ ارسال :	
كد :	٥٠٢٤٧
نام :	سعد
ايميل :	[redacted]
سوال :	السؤال : ذكر السيد ابن طاووس طيب الله ثراه في كتابه مهج الدعوات رواية طويلة مما جاء فيها : " اللهم العن اللذين بد لا دينك وغيرا نعمتك واتهما رسولك صلى الله عليه وآله وسلم وخالفا ملتك وصدا عن سبيلك وكفرا آلاءك وردا عليك كلامك واستهزءا برسولك وقتلا ابن نبيك .... " و يظهر أن المراد بهما الأول و الثاني لكن قتلهما ابن نبيك هنا إشكال , كيف يتهما في مقتل الإمام الحسين سلام الله عليه وهما لم يدركا الحادثة ؟ ما هو السر في ذلك ؟ و دمتم سالمين



The Fatwā Committee of the office of Marjaʿ Muḥammad Fāḍil al-Lankarānī answered the same question as follows:

لم يكونا مباشرين في الحادثة، والمراد تسببهما في ما وقع من الأحداث ومنها وقعة عاشوراء، ولذا ورد عن زينب بنت علي عليهما السلام أنها قالت يوم عاشوراء رأت نهب الخيام، بأبي وأمي من صار خيامه يوم الاثنين نهبًا، والمراد بيوم الإثنين يوم السقيفة.

They were not directly involved in the incident. What is meant is that they caused the events that occurred, including the incident of ʿĀshūrā'. Therefore, it was reported from Zaynab bint ʿAlī عَلَيۡهِمَاٱلسَّلَامُ that she said on the day of ʿĀshūrā' that she saw the tents being looted. May my father and mother be sacrificed for

whoever's tents were looted on Monday. What is meant by Monday is the day of Saqīfah.[977]

This is a copy of the verdict of the office of Marjaʿ al-Lankarānī:


من: آية الله العظمي الشيخ الفاضل اللنكراني <info@lankarani.com>
التاريخ: 12 يونيو، 2011، 6:58:43 م غرينتش+3
الموضوع: الجواب - 66792

بسمه تعالي
السلام عليكم
لم يكونا صاشرين في الخارجة، و المراد تسبيبهما في ما وقع من الأحداث و منها و قعة عاشوراء، و لذا ورد عن زينب بنت علي عليهما السلام أنّها قالت يوم عاشوراء رأت خب الخيام، بأبي و امّي من صار خيامه يوم الاثنين خباً، و المراد بيوم الاثنين يوم السقيفة
لجنة الإفتاء

سؤال حول الإمام الحسين سلام الله عليه السلام عليكم ورد في مهج دعوات السيد ابن طاووس رضوان الله عليه رواية طويلة جاء فيها : " اللهم العن اللذين بد لا دينك وغيرا نعمتك وانهما رسولك صلى الله عليه وآله وسلم وخالفا ملتك وصدا عن سبيلك وكفرا آلاءك وردا عليك كلامك واستهزءا برسولك وقتلا ابن نبيك .. " و كما هو ظاهر هما الخلفاء الأول و الثاني ، لكن قوله " وقتلا ابن نبيك " و هو الإمام الحسين سلام الله عليه كما هو ظاهر ، كيف ينهما في قتله وهما لم يدركا الحادثة ؟ و دمتم بخير

The office of Marjaʿ Nāṣir Makārim Shīrāzī answered this question as follows:

إن ما جرى يوم السقيفة كان سببًا لما جرى في كربلاء، لأنّ معاوية كان واليا من قبل الثاني على الشام، وبعد معاوية تصدى ابنه يزيد بخلافته هذا ولكن الرواية مرسلة.

What happened on the day of Saqīfah was the reason for what happened at Karbalā', because Muʿāwiyah was the governor of the second over Greater Syria, and after Muʿāwiyah, his son Yazīd assumed his Khilāfah. However, the narration is disconnected.[978]

This is a copy of the verdict of the office of Marjaʿ Nāṣir Makārim Shīrāzī:

[977] We sent the question to the office of Marjaʿ Muḥammad Fāḍil al-Lankarānī through the questions section on his official website and we received his answer via email. The answer is numbered 66792.

[978] We sent the question to the office of Marjaʿ Nāṣir Makārim Shīrāzī through the questions section on his official website, and we received his answer via email.

من: "Makarem.ir [Estefta]" <makarem@makarem.ir>
التاريخ: 19 يونيو، 2011، 10:14:34 ص غرينتش+3
الموضوع: الجواب


بسم الله الرحمن الرحيم

:: :: بعد التحية والسلام؛

الجواب: المراد أنّ ما جرى في السقيفة كان سبباً لما جرى في كربلاء لأنّ معاوية كان والياً من قبل الثاني على الشام و بعد معاوية تصدى ابنه يزيد بخلافته هذا و لكنّ الرواية مرسلة.

والسلام عليكم ورحمة الله وبركاته

مكتب آية الله العظمى مكارم الشيرازي / قسم الاستفتاءات

And the professor in the Qom Seminary, Aḥmad al-Mahdī, answered the same question, saying:

بسمه تعالى: المراد هما الأساس لذلك

In His name: The two are the basis for that. [979]

These are the statements of the great Imāmī authorities and scholars that determine that the intended meaning in the narration is al-Ḥusayn رَضِيَ اللَّهُ عَنْهُ, which is consistent with the words of the aforementioned visitations and what they narrated from al-Ḥusayn himself, i.e. the reason for his killing was the first and second Khulafā', which confirms that the narration of Ibn Ṭāwūs in *Muhaj al- Daʿwāt* is not included in what we are discussing and has no relation to the issue of the rib-breaking of Fāṭimah al-Zahrā' and Muḥsin.

Observation: Whoever uses this narration as evidence has caused himself to fall into a dangerous situation and a slippery slope. He wanted to attack Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, so he used a narration whose apparent meaning or rather explicit meaning indicates that the Qur'ān has been distorted. It came in the narration attributed to

[979] We sent the question to Aḥmad al-Mahdī's website through the questions section on his official website and we received his answer via email.

Imām al-Riḍā from the two Shaykhs—and he is innocent of it, "And they distorted Your book."

Al-Nūrī al-Ṭabarsī in his book *Faṣl al-Khiṭāb fī Ithbāt Taḥrīf Kitāb Rabb al-Arbāb* used this narration as evidence to prove his claim of the distortion of the Qur'ān, Allah forbid. He said:

الدليل الحادي عشر: الأخبار الكثيرة المعتبرة الصريحة في وقوع السقط، ودخول النقص في الموجود من القرآن، زيادة على ما مرّ متفرقًا ضمن الأدلة السابقة، وأنه أقل من تمام ما نزل إعجازًا على قلب سيد الإنس والجان من غير اختصاص بآية أو سورة، وهي متفرقة في الكتب المعتبرة التي عليها المعول وإليها المرجع عند الأصحاب، جمعت ما عثرت عليها في هذا الباب بعون الملك الوهاب.

The eleventh proof: The many reliable and explicit narrations about the occurrence of omission and the entry of deficiency into the existing Qur'ān, in addition to what was mentioned scattered within the previous proofs and that it is less than the entirety of what was revealed as a miracle to the heart of the Master of mankind and jinn, without being specific to a verse or chapter; they are scattered in the reliable books that are relied upon and referred to by the companions, I collected what I found in this chapter with the help of the Generous King. [980]

[980] *Faṣl al-Khiṭāb*, pg. 235 (lithographic edition), 1/619 (Dār al-Dirāsāt al-Fikriyyah print), pg. 555 (Dār al-Intishār al-ʿArabī print).

Then al-Nūrī al-Ṭabarsī presented his evidence, including this narration[981], because it clearly indicates that the Qur'ān was subject to distortion according to his claim.[982]

The ruling of the Imāmī scholars on the narration: We conclude by saying that Muḥammad Āṣif Muḥsinī ruled that the narration is not valid in *Mashraʿat Biḥār al-Anwār*; he did not mention it among the valid narrations[983] and Marjaʿ Makārim Shīrāzī ruled that the narration is mursal, as we have seen.[984]

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[981] *Faṣl al-Khiṭāb*, pg. 245-246 (lithographic edition), 1/648 (Dār al-Dirāsāt al-Fikriyyah print), pg. 573, Ḥadīth: 46, (Dār al-Intishār al-ʿArabī print).

[982] Those who cited this narration tried to amend the phrase changed Your book from its apparent meaning by applying it to the distortion of meaning as Jaʿfar Murtaḍā al-ʿĀmilī did in his book *Mukhtaṣar Mufīd*, 5/41. Al-Nūrī refuted this claim in his book *Faṣl al-Khiṭāb*, where he said in response to those who claimed that what is meant by "distortion" in the narrations is distortion of meaning, "We did not find distortion of meaning that was done by the Khulafā'—to whom distortion was attributed—in those narrations, in one or more verses and their interpretation of them, other than what Allah سُبْحَانَهُ وَتَعَالَىٰ intended from them. If was found then it was extremely rare. Rather, the distortion of meaning and interpretation by opinion and whims became widespread in the later generations of interpreters, who were contemporaries of the Imāms عَلَيْهِمُ السَّلَامُ such as Qatādah, al-Ḍaḥḥāk, al-Kalbī, and Muqātil, or who came after them such as al-Balkhī, al-Qāḍī, al-Zamakhsharī, al-Rāzī, and their like. As for that which proceeded from the Khulafā' was practical opposition to the Qur'ān, due to personal motives and satanic skepticism. And this is not distortion [of meaning]. What we mentioned is clarified by what appears in the narrations of *Munāshadah* (Adjurations) and others of their acknowledgement of what the Commander of the Faithful عَلَيْهِ السَّلَامُ counted as one of his virtues and clear signs, even if they do not act upon its implications." (*Faṣl al-Khiṭāb*, 249 (lithographic edition), 1/657 (Dār al-Dirāsāt al-Fikriyyah print), pg. 581.)

[983] *Mashraʿat Biḥār al-Anwār*, 2/472; *Biḥār al-Anwār*, 83/223, chapter 44, chapter on sajdat al-shukr, Ḥadīth: 44.

[984] We have previously quoted Makārim Shīrāzī's answer regarding the definition of the son of Your Prophet. He said at the end of his answer, "But the narration is mursal." Then he was asked again about the meaning of his determining the narration as mursal. The text of the question directed to him is, "What we need to clarify to fully understand your Eminence's answer so that the benefit is complete

Narration 4: The narration of Jawwād's determination to take Abū Bakr and ʿUmar out of their graves and burn them in revenge for Fāṭimah رَضِيَ اللَّهُ عَنْهَا.

Some opponents cited a narration in *Dalā'il al-Imāmah* to prove the rib-breaking incident.[985] The author of *Dalā'il al-Imāmah* said:

أخبرني أبو الحسين محمد بن هارون بن موسى، قال: حدثنا أبي، قال: أخبرني أبو جعفر محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن أحمد بن أبي عبد الله البرقي، قال: حدثني زكريا بن آدم، قال: إني لعند الرضا (عليه السلام) إذ جيء بأبي جعفر (عليه السلام)، وسنه أقل من أربع سنين، فضرب بيده إلى الأرض، ورفع رأسه إلى السماء فأطال الفكر، فقال له الرضا (عليه السلام): بنفسي أنت، لم طال فكرك؟ فقال عليه السلام: فيما صنع بأمي فاطمة (عليه السلام)، أما والله لأخرجنها ثم لأحرقنها، ثم لأذرينها، ثم لأنسفنها في اليم نسفًا. فاسْتدْنَاه، وقبَّل ما بين عينيه، ثم قال: بأبي أنت وأمي، أنت لها، يعني الإمامة.

Abū al-Ḥusayn Muḥammad ibn Hārūn ibn Mūsā told me saying — my father told us saying — Abū Jaʿfar Muḥammad ibn al-Ḥasan ibn Aḥmad ibn al-Walīd told me saying — Muḥammad ibn Aḥmad ibn Abī ʿAbd Allāh al-Barqī told us saying — Zakariyyā ibn Ādam told me saying: I was with al-Riḍā عَلَيْهِ السَّلَامُ when Abū Jaʿfar [al-Jawwād] عَلَيْهِ السَّلَامُ was brought—he was less than four years old. He struck the ground with his hand, raised his head to the sky, and thought for a long time. Al-Riḍā عَلَيْهِ السَّلَامُ said to him,

is your saying at the end of the answer, 'but the narration is mursal.' Do you mean that the narration of Ibn Ṭāwūs referred to in the question is mursal?" Makārim Shīrāzī answered by saying, "The answer: Yes."

[985] *Maʾsāt al-Zahrā'*, 2/70; *al-Hujūm ʿalā Bayt Fāṭimah*, pg. 269; *Ḥiwār maʿa Faḍl Allāh Ḥawl al-Zahrā'*, pg. 34.

"May I be sacrificed for you, why did you ponder for a long time?"

He عَلَيْهِ ٱلسَّلَامُ said, "About what was done to my mother Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا. By Allah, I will take them out, then I will burn them, then I will scatter them, then I will blow them into the sea."

So, he brought him close, kissed him between his eyes, and said, "May my father and mother be sacrificed for you. You are for it," meaning the Imāmah. [986]

Although this narration is not explicit on the subject of the dispute because it does not include any wording that refers to the issue of attacking or assaulting al-Zahrā' and breaking her rib[987], we will discuss it in detail in terms of isnād and text to prevent the opponents from using it as evidence:

As for the isnād: We have discussed the book *Dalā'il al-Imāmah* in detail and we have shown that its author is unknown and that its circulated copy is not reliable. As for the isnād by which this news was narrated, it has several defects:

- Muḥammad ibn Hārūn ibn Mūsā al-Talʿakbarī: (unknown) according to al- Khū'ī's principles. [988]
- Muḥammad ibn Aḥmad ibn Abī ʿAbd Allāh al-Barqī: He has no biography in the books of the Imāmiyyah according to our research and with the effort made. This name is recorded in the

[986] *Dalā'il al-Imāmah*, pg. 400; *Nawādir al-Muʿjizāt*, pg. 191, with same isnād; *Ithbāt al-Waṣiyyah*, pg. 211, without isnād.

[987] This is what Jaʿfar Murtaḍā Al-ʿĀmilī acknowledged when he said after mentioning this narration, "This narration, even if it is not explicit in the details of what happened, it also expresses that she رَضِيَ ٱللَّهُ عَنْهَا personally was subjected to gross injustice." (*Ma'sāt al-Zahrā'*, 2/70.)

[988] Appears such in *al-Mufīd min Muʿjam al-Rijāl*, pg. 586; Bassām Murtaḍā: *Zubdat al-Maqāl*, 2/409.

two manuscripts of *Dalā'il al-Imāmah* [989] and all of its editions that we have come across[990] as well as in the handwritten copies of *Nawādir al-Muʿjizāt*[991] and all its editions. [992] Many Imāmī scholars transmitted this report from al-Ṭabarī with the same isnād. [993] Based on what was mentioned above, the man is unknown.

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[989] *Dalā'il al-Imāmah*, manuscript preserved at Maktabat al-Marʿashī al-Najafī, Number: 2974. See image 1 below for a screenshot of the text. As for the second copy preserved in al-Maktabah al- Riḍwiyyah, we did not find it, but Mu'assasat al-Baʿthah relied on this copy as well as the Marʿashī copy and did not indicate that there was a difference in the text between the two handwritten copies, because the method of investigation that they followed was to point out the differences between the copies unless they were not important; and there is no doubt that the occurrence of a difference in the isnād is an important matter. As long as they did not point out that, it appears that the two copies correspond.

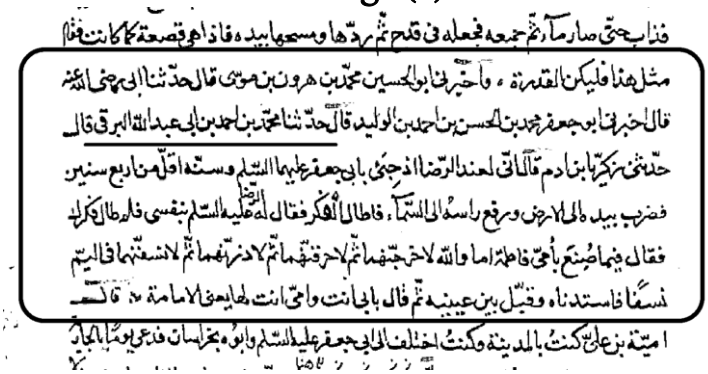
[990] See the following editions of *Dalā'il al-Imāmah*: the edition published by the al-Ḥaydariyyah Press in Najaf in 1949 CE, pg. 212, the second edition by the al-Aʿlamī Foundation in 1988 CE, pg. 207, and the first edition by Mu'assasat al-Baʿthah, edited by the Department of Islamic Studies in Qom in 1413 AH, pg. 400.

[991] *Nawādir al-Muʿjizāt* manuscript preserved in al-Maktabah al-Riḍwiyyah, Number: 33321, pg. 76. See image 2 below for a screenshot of the text. *Nawādir al-Muʿjizāt* manuscript preserved in Maktabat Chahal Sittūn in Tehran, Number: 96, Q: 71. See image 3 below for a screenshot of the text. *Nawādir al-Muʿjizāt* manuscript preserved in al-Maktabah al-Riḍwiyyah, Number: 1923, Q: 47, bā; Q: 48, Alif. See image 4 and 5 below for a screenshot of the text. In addition to these, there are the four manuscript copies that Bassām al-Asadī relied on in the edition of Maktabat al-ʿAllāmah al-Majlisī of *Nawādir al-Muʿjizāt* and he did not indicate that there was a difference in the manuscript copies.

[992] See the following editions of *al-Nawādir*: Manshūrāt Kamāl al-Mulk edition, pg. 236, Maktabat al-ʿAllāmah al-Majlisī edition, pg. 360, Mu'assasat al-Imām al-Mahdī edition, pg. 183.

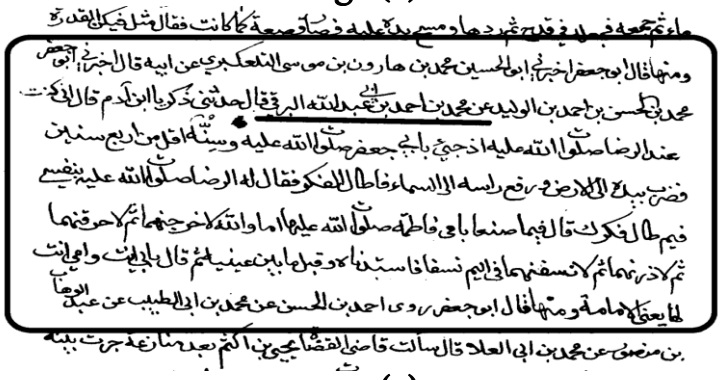
[993] Including Hāshim al-Baḥrānī in *Madīnat al-Maʿājiz*, 7/325, Lajnat al-Ḥadīth fī Maʿhad Bāqir al- ʿUlūm in *Mawsūʿat Shuhadā' al-Maʿṣūmīn*, 1/250, and Hāshim al-Hāshimī in *Ḥiwār maʿa Faḍl Allāh Ḥawl al-Zahrā'*, pg. 34.

Image (1)



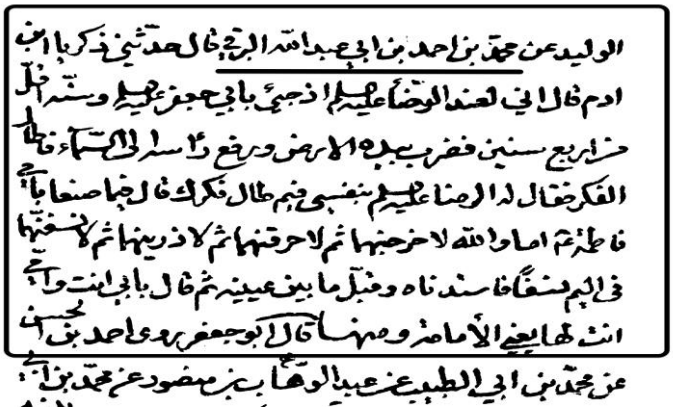
فذاب حتى صار ماء ثم جمعه فجعله في قدح ثم ردها ومسحها بيده فاذا هي قصعة كما كانت فقام
مثل هذا فليكن القدرة ، فاخبرني ابو الحسين محمد بن هرون بن موسى قال حدثنا ابي رضي الله عنه
قال اخبرني ابو جعفر محمد بن الحسن بن احمد بن الوليد قال حدثنا محمد بن احمد بن ابي عبد الله البرقي قال
حدثني زكريا بن آدم قال اتيت لعند الرضا اذ جئ بابي جعفر عليهما السلام وسنه اقل من اربع سنين
فضرب بيده الى الارض ورفع راسه الى السماء فاطال الفكر فقال له الرضا عليه السلام بنفسي فيم طال فكرك
فقال فيما صنع بامي فاطمة اما والله لاحرجنهما ثم لاحرقنهما ثم لاذرينهما ثم لانسفنهما في اليم
نسفا فاستدناه وقبل بين عينيه ثم قال بابي انت وامي انت لها يعني الامامة ، قال
امية بن علي كنت بالمدينة وكنت اختلف الى ابي جعفر عليه السلام وابوه بخراسان فدعي يوما بالجام

Image (2)



ماء ثم جمعه فجعله في قدح ثم ردها ومسح يده عليه فصار صحفة كما كانت فقال مثل هذا فليكن القدرة
ومنها قال ابو جعفر اخبرني ابو الحسين محمد بن هارون بن موسى التلعكبري عن ابيه قال اخبرني ابو علي
محمد بن الحسن بن احمد بن الوليد عن محمد بن احمد بن عبد الله البرقي قال حدثني زكريا بن آدم قال اتيت
عند الرضا صلوات الله عليه اذ جيئ بابي جعفر صلوات الله عليه وسنه اقل من اربع سنين
فضرب بيده الى الارض ورفع راسه الى السماء فاطال الفكر فقال له الرضا صلوات الله عليه بنفسي
فيم طال فكرك قال فيما صنع بامي فاطمة صلوات الله عليها اما والله لاحرجنهما ثم لاحرقنهما
ثم لاذرينهما ثم لانسفنهما في اليم نسفا فاستدناه وقبل ما بين عينيه ثم قال بابي انت وامي انت
لها يعني الامامة ومنها قال ابو جعفر روى احمد بن الحسن عن محمد بن ابي الطيب عن عبد الوهاب
بن منصور عن محمد بن ابي العلاء قال سالت قاضي القضاة يحيى بن اكثم بعد مناظرة جرت بينه

Image (3)



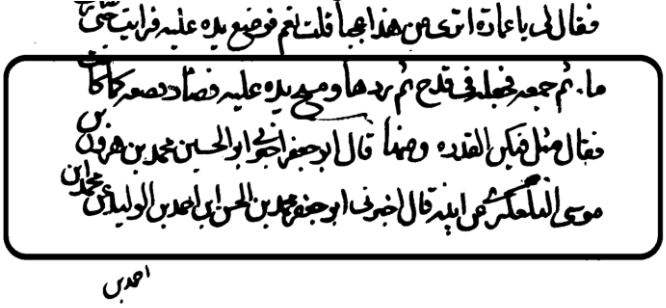
الوليد عن محمد بن احمد بن ابي عبد الله البرقي قال حدثني زكريا ابن
ادم قال اتيت لعند الرضا عليه السلام اذ جيئ بابي جعفر عليه السلام وسنه اقل
من اربع سنين فضرب بيده الى الارض ورفع راسه الى السماء فاطال
الفكر فقال له الرضا عليه السلام بنفسي فيم طال فكرك قال فيما صنع بامي
فاطمة اما والله لاحرجنهما ثم لاحرقنهما ثم لاذرينهما ثم لانسفنهما
في اليم نسفا فاستدناه وقبل ما بين عينيه ثم قال بابي انت وامي
انت لها يعني الامامة ومنها قال ابو جعفر روى احمد بن محمد
عن محمد بن ابي الطيب عن عبد الوهاب بن منصور عن محمد بن ابي

Corrections

First correction

Some Imāmī scholars have transmitted the narration of *Dalā'il al-Imāmah* under discussion but contradicted what is present and confirmed in the copies of *Dalā'il al-Imāmah* by changing the name Muḥammad ibn Aḥmad ibn Abī ʿAbd Allāh al- Barqī to Aḥmad ibn Abī ʿAbd Allāh al-Barqī like al-Majlisī[994] and Hādī al-Najafī who indicated that he was quoting from the book *Dalā'il al-Imāmah*, published by Mu'assasat al-Baʿthah, yet he distorted the name and quoted from it

Image (4)



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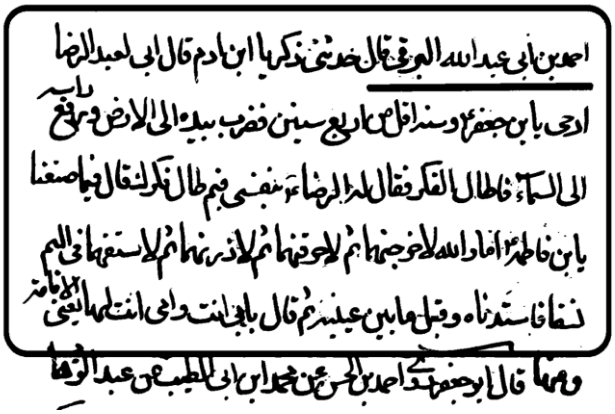

[994] *Biḥār al-Anwār*, 50/59.

something other than what is present in it.[995] ʿAbd al-Zahrā' Mahdī in his book *al-Hujūm ʿalā Bayt Fāṭimah* did the same as Hādī al-Najafī.[996]

There is no doubt that this is a mistake and those who changed the name of the narrator should have explained the reason for this change. They should not have changed the name of the narrator while referring to the book *Dalā'il al-Imāmah* without indicating that they changed the name of the narrator.

Second correction

After it became clear that al-Majlisī, Hādī al-Najafī, and ʿAbd al-Zahrā' Mahdī contradicted what is proven in the copies of *Dalā'il al-Imāmah* and confirmed the name Aḥmad ibn Abī ʿAbd Allāh al-Barqī in the isnād, we say—even if we agree with them for argument's sake and accept that their changing the name of the narrator is permissible—that the problem in the isnād remains, because al-Khū'ī rules out that Muḥammad ibn al-Ḥasan ibn al-Walīd narrated from Aḥmad ibn Abī ʿAbd Allāh al-Barqī. He says:

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[995] *Mawsūʿat Aḥādīth Ahl al-Bayt*, 8/517. In the footnote, he referred to the source, saying, "*Dalā'il al- Imāmah*, 400, H 18." He indicated in, 12/450, among the sources of the book that the copy of *Dalā'il al-Imāmah* from which he quotes is the edition of the Department of Islamic Studies, Mu'assasat al-Baʿthah, Qom 1413 AH. But he was not faithful in the transmission. Rather, he changed Muḥammad ibn Aḥmad ibn Abī ʿAbd Allāh al-Barqī who is the one confirmed in the edition of Mu'assasat al-Baʿthah and made him Aḥmad ibn Abī ʿAbd Allāh al-Barqī without any indication from him of this change.

[996] *Al-Hujūm ʿalā Bayt Fāṭimah*, pg. 424, 425. ʿAbd al-Zahrā' referred in the footnote to the source, saying, "*Dalā'il al-Imāmah*, 212 (modern edition: 400), from him *Biḥār al-Anwār*, 50/58; *Nawādir al- Muʿjizāt*, pg. 183." These references are strange as the two editions that ʿAbd al-Zahrā' Mahdī relied on for *Dalā'il al-Imāmah* are the editions of Manshūrāt al-Ṭabʿah al-Ḥaydariyyah in Najaf in 1949 CE, the edition of Mu'assasat al-Baʿthah, and the edition of *Nawādir al-Muʿjizāt*, pg. 183, that was printed by the Imām al-Mahdī School in Qom. All of these editions agreed that the name of the narrator is Muḥammad ibn Aḥmad ibn Abī ʿAbd Allāh al-Barqī, but ʿAbd al-Zahrā' Mahdī left all of that and changed the name to Aḥmad ibn Abī ʿAbd Allāh al-Barqī, as appears in *Biḥār al-Anwār*.

إن المذكور في كلام الشيخ رواية ابن الوليد، عن أحمد بن أبي عبد الله البرقي، والمذكور في كلام النجاشي روايته، عن أحمد بن محمد بن أبي علي البرقي، وأبو علي البرقي هو الحسن بن خالد أخو محمد بن خالد، على ما مر في ترجمته، فأحمد هذا، هو حفيد الحسن عم أبي عبد الله البرقي، وغير بعيد أن يكون ما ذكره النجاشي هو الصحيح، إذ لم يعهد رواية ابن الوليد عن أحمد ابن أبي عبد الله البرقي، بل هو بعيد في نفسه. فإن أحمد بن أبي عبد الله توفي قبل أحمد بن محمد بن عيسى، المتوفى حدود سنة (280)، على ما مر في ترجمته، وابن الوليد توفي في (343)، فيبعد رواية ابن الوليد عنه بلا واسطة. ويؤيد ذلك أن أحمد بن أبي عبد الله له رواية كثيرة، وهو من مشاهير الرواة، وكذلك ابن الوليد، فلو أدرك ابن الوليد أحمد بن أبي عبد الله لشاعت روايته عنه وكثرت، مع أنا لم نجد له ولا رواية واحدة، بل إن روايات ابن الوليد عن أحمد بن أبي عبد الله البرقي، بواسطة سعد بن عبد الله، كما في طريق الصدوق إلى أحمد بن أبي عبد الله نفسه.

What is mentioned in the words of al-Shaykh is the narration of Ibn al-Walīd from Aḥmad ibn Abī ʿAbd Allāh Al-Barqī and what is mentioned in the words of al-Najāshī is his narration from Aḥmad ibn Muḥammad ibn Abī ʿAlī al-Barqī and Abū ʿAlī al-Barqī is al-Ḥasan ibn Khālid, the brother of Muḥammad ibn Khālid, as mentioned in his biography. This Aḥmad is the grandson of al-Ḥasan, the uncle of Abū ʿAbd Allāh al-Barqī. It is not farfetched that what al-Najāshī mentioned is correct, since he did not know the narration of Ibn al-Walīd from Aḥmad ibn Abī ʿAbd Allāh al-Barqī. Rather, it is far-fetched in itself. Aḥmad ibn Abī ʿAbd Allāh died before Aḥmad ibn Muḥammad ibn ʿĪsā, who died around the year 280 AH, as mentioned in his biography while Ibn al-Walīd died in 343 AH, so it is unlikely that Ibn al-Walīd narrated from him without an intermediary. This is supported by the fact that Aḥmad ibn Abī ʿAbd Allāh has many narrations and he is one of the famous narrators as is Ibn al-Walīd. If Ibn al-Walīd had met

> Aḥmad ibn Abī ʿAbd Allāh, his narrations from him would have become widespread and numerous, although we did not find a single narration from him. Rather, the narrations of Ibn al-Walīd from Aḥmad ibn Abī ʿAbd Allāh al-Barqī are through Saʿd ibn ʿAbd Allāh as in al-Ṣadūq's path to Aḥmad ibn Abī ʿAbd Allāh himself. [997]

Then al-Khū'ī cited many examples of intermediaries between Ibn al-Walīd and Aḥmad ibn Abī ʿAbd Allāh al-Barqī.

Shaykh Jawwād al-Qayyūmī al-Khū'ī agreed with this opinion because he cited it as evidence in his commentary on al-Ṭūsī's *al-Fihrist*. [998]

The investigator Muḥammad Taqī al-Tustarī said:

> طريق فهرست الشيخ الأوّل إليه: «ابن الوليد، عن أحمد بن أبي عبد الله البرقي»، الظاهر أنّ فيه سقطًا، وأنّ الأصل «ابن الوليد عن الصفّار عن أحمد»
>
> The first path of al-Shaykh's *al-Fihrist* to it is Ibn al-Walīd from Aḥmad ibn Abī ʿAbd Allāh al-Barqī. It appears that there is an omission in it and that the original is Ibn al-Walīd on the authority of al-Ṣaffār from Aḥmad. [999]

Third correction

After clarifying the error of those who determined the narrator as Aḥmad ibn Abī ʿAbd Allāh al-Barqī and that the isnād according to this estimation is interrupted, we add, as a concession, the opinion of Muḥammad Bāqir al-Bahbūdī who studied the case of Aḥmad ibn Abī ʿAbd Allāh al-Barqī and comments on him. So, the result of al-Bahbūdī's research was that he said:

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[997] *Muʿjam Rijāl al-Ḥadīth*, 20/159.
[998] Al-Ṭūsī: *al-Fihrist*, footnote, with the research of Jawwād al-Qayyūmī, pg. 255, in the biography of Naṣr ibn Muzāḥim.
[999] *Qāmūs al-Rijāl*, 10/362.

الخطب في أخذه بالوجادة والإجازة من دون مَيْز بين صحيح النسخ ومدسوسها. فبعدما نراه يروي ويحدث عن الغلاة والزنادقة جهارا من دون تحرُّج، كيف نثق به فيما كان يروي عن الثقات الأثبات بأنه لم يأخذ كتبهم إلا بعد التحرز التام عن مكائد الغلاة، وإني بعد ما تتبعت رواياته، وجدته يروي عن النسخ المجعولة الموضوعة على الثقات الأثبات كثيرًا.

> The calamity is in taking it by *al-Wijādah*[1000] and *al-Ijāzah*[1001] without distinguishing between authentic copies and those that are fabricated. After we see him narrating and reporting from extremists and heretics openly without hesitation, how can we trust him in what he narrated from trustworthy and reliable people, that he did not take their books except after being completely cautious about the plots of extremists? And after I examined his narrations, I found that he very often narrated from fabricated copies attributed to trustworthy and reliable people.[1002]

We mentioned this for the sake of benefit and concession. Otherwise, the truth that has no doubt and is supported by evidence is that the narrator is Muḥammad ibn Aḥmad ibn Abī ʿAbd Allāh al-Barqī, not Aḥmad ibn Abī ʿAbd Allāh al-Barqī.

Fourth correction

After what was previously stated about the indefiniteness of Muḥammad ibn Hārūn ibn Mūsā al-Talʿakbarī, the indefiniteness of Muḥammad ibn Aḥmad ibn Abī ʿAbd Allāh al-Barqī, and the isnād with the change of the Imāmī scholars to Aḥmad ibn Abī ʿAbd Allāh al-Barqī

[1000] Al-Wijādah refers to the transmission of a book without having heard it directly, nor receiving permission to transmit it from the author, nor was the book received from the author himself.
[1001] Al-Ijāzah refers to formal authorisation to transmit a book or reports from an author.
[1002] *Maʿrifat al-Ḥadīth*, pg. 171.

will be interrupted, it will become clear that Hāshim al-Hāshimī's statement is incorrect:

ورجال السند من أجلة ثقات أصحابنا، إلا أن محمد بن هارون بن موسى التلعكبري لم يرد في حقه توثيق بالخصوص، لأن البرقي مجهول كما بينا.

And the men of the isnād are from the most trustworthy of our companions except that Muḥammad ibn Hārūn ibn Mūsā al-Talʿakbarī was not documented in particular, because al-Barqī is unknown as we have explained.

Then Hāshim al-Hāshimī tried to document al-Talʿakbarī as one of al-Najāshī's Shaykhs, then he concluded his speech by saying:

وبناء على ذلك فمن المحتمل أن يكون محمد بن هارون ثقة وفقا لرأي الخوئي أيضًا بتوثيق مشايخ النجاشي، وإن لم يكن معتضدا بشواهد أخرى، حيث إن النجاشي لم ينقل عنه إلا في مورد واحد من كتابه.

Based on that, it is possible that Muḥammad ibn Hārūn is trustworthy according to al-Khū'ī's opinion also with the documentation of al-Najāshī's Shaykhs, even if it is not supported by other evidence, since al-Najāshī only transmitted from him in one instance in his book. [1003]

We say: As for Hāshim al-Hāshimī's statement, "And the men of the isnād are among the most trustworthy of our companions," there is no doubt that it is incorrect, as there is no biography of Muḥammad ibn Aḥmad ibn Abī ʿAbd Allāh al-Barqī in the books of the Imāmiyyah, let alone him being documented and among the most trustworthy of their companions, and al-Hāshimī himself confirmed the name Muḥammad ibn Aḥmad ibn Abī ʿAbd Allāh al-Barqī in the isnād of the narration.

[1003] *Ḥiwār maʿa Faḍl Allāh Ḥawl al-Zahrā'*, pg. 34, footnote.

As for his statement, "It is possible that Muḥammad ibn Hārūn is trustworthy according to al-Khū'ī's opinion also by documenting al-Najāshī's Shaykhs," the answer to it is: This possibility is unlikely. In fact, it contradicts al-Khū'ī's opinion in not counting Muḥammad ibn Hārūn al-Talʿakbarī among al-Najāshī's Shaykhs at all, as the man is unknown according to al-Khū'ī's principles, so al-Khū'ī's rule in counting a man among al-Najāshī's Shaykhs is dependent on al-Najāshī's explicit statement of narration from his Shaykhs with the words *he informed us or he told us*. Even if al-Hāshimī believes that this is not a condition, then he should not say, "It is possible that Muḥammad ibn Hārūn is trustworthy according to al-Khū'ī's opinion also by documenting al-Najāshī's Shaykhs," because al-Khū'ī does not include him among al-Najāshī's Shaykhs with certainty, as he counted them one by one according to his condition and brought them to 64 Shaykhs yet he did not mention Muḥammad ibn Hārūn among them,[1004] so Hāshim al-Hāshimī's documentation of this narrator based on the method of al-Khū'ī is incorrect. Even the rule of authenticating the Shaykhs of al-Najāshī that Hāshim al-Hāshimī relied on is not accepted, because it is a weak Rijāl's rule that is not based on valid evidence, and it has been refuted by the great Imāmī Rijāl's investigators, including ʿAlī Akbar al-Māzandarānī, who says:

الحكم بوثاقة جميع مشايخ النجاشي مشكل لا دليل عليه

> The ruling on the authenticity of all the Shaykhs of al-Najāshī is problematic and there is no evidence for it.[1005]

And Muḥammad Riḍā al-Sīstānī who determines:

[1004] *Muʿjam Rijāl al-Ḥadīth*, 2/167-175.
[1005] *Miqyās al-Ruwāt*, pg. 158.

There is no evidence for the authenticity of all the Shaykhs of al-Najāshī.[1006]

We have previously falsified all the aspects that were used as evidence to authenticate Muḥammad ibn Hārūn ibn Mūsā al-Talʿakbarī.

As for the text of the narration, we say: The narration does not indicate the rib-breaking, and the first person we came across who mentioned this narration is Jaʿfar Murtaḍā al-ʿĀmilī who acknowledges that the narration does not state anything about this subject, saying:

لا دليل على وثاقة جميع شيوخ النجاشي

This narration, even if it is not explicit in the details of what happened, it also expresses that she رَضِيَ اللَّهُ عَنْهَا personally was subject to gross injustice.[1007]

Therefore, there is no reason to use it as evidence for the subject of the dispute.

Then the narration included matters closer to superstition, as the narration claims that Muḥammad ibn ʿAlī al-Jawwād spoke these words when he was four years old and that Abū ʿAlī al-Riḍā made these words evidence of his entitlement to the Imāmah; this matter is not credible and these narrations came in the course of superstitious narrations that exaggerate about the Imāms and attribute to them extraordinary events. I do not know how we can rely on such narrations to accuse the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ of grievous matters? And Allah is the source of help.

[1006] *Wasā'il al-Anjāb al-Ṣanāʿiyyah*, pg. 614.
[1007] *Ma'sāt al-Zahrā'*, 2/70. This also appears in *Ḥādithat al-Dār*, pg. 27, issued by al-ʿUtbah al- ʿAlawiyyah.

The position of the Sunni scholars on the rib-breaking myth

After we have completed the discussion of the narrations of the rib-breaking myth, both in terms of isnād and text, and demonstrated its invalidity by criticizing its contents and clarifying the contradictions in its texts, we decided to follow it with the statements of the scholars on this myth, as a group of them have refuted it and considered it among the lies and concocted fabrications that were intended to attack the Companions and the Household of the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. After research and investigation, it became clear to us that the Sunni scholars who exposed the rib-breaking myth agreed on the rejection of this story and judging it as a lie and fabrication. Here are their statements:

1. Abū al-Ḥusayn al-Malaṭī al-ʿAsqalānī (377 AH)

Abū al-Ḥasan al-Malaṭī considered this story to be false and fabricated. He said while listing the reprehensible statements of Hishām ibn al-Ḥakam:

> إن أبا بكر مر بفاطمة عليها السلام فرفس في بطنها فأسقطت وكان سبب علتها وموتها، وأنه غصبها فدك فذكر أشياء كثيرة مما كاد بها الإسلام من المخاريق والأباطيل والزور.
>
> Abū Bakr passed by Fāṭimah عَلَيۡهَاٱلسَّلَامُ and kicked her in the stomach, so she miscarried. This was the cause of her illness and death. And he usurped Fadak from her. He thus mentioned many things that he plotted against Islam with from fabrications, falsehoods, and lies. (1008)

(1008) *Al-Tanbīh wa al-Radd ʿalā Ahl al-Ahwā' wa al-Bidaʿ*, pg. 26.

2. Abū Bakr al-Bāqillānī (405 AH)

Al-Bāqillānī says in response to the extremists' use of some fabricated narrations as evidence:

إن هذه الرواية من جنس روايتكم أنه تأخر عن بيعة أبي بكر، وأن عمر رفس فاطمة، وأنها أسقطت، وأنهم أحضروا عليًا إلى البيعة في حبل أسود يسحبه عمر، في أمثال هذه الروايات، وليس يجب ترك الظاهر المعلوم من حال علي وسائر الصحابة لأجل هذه الرواية المردودة.

> This narration is of the same type as your narration that he was late to pledge allegiance to Abū Bakr, that ʿUmar kicked Fāṭimah[1009], that she miscarried, that they brought ʿAlī to the pledge of allegiance in a black rope which ʿUmar was pulling, and such narrations. It is not necessary to abandon the apparent, known state of ʿAlī and the rest of the Companions for the sake of this rejected narration.[1010]

He described their claim that ʿUmar kicked Fāṭimah until she miscarried Muḥsin[1011] as a superstition and whispering of the devil.[1012]

3. Abū al-Fatḥ al-Shahrastānī (548 AH)

Al-Shahrastānī stated that the story of ʿUmar striking Fāṭimah is a lie. He said so while listing the faults of al-Naẓẓām al-Muʿtazilī:

[1009] In the Dār al Fikr al-ʿArabī edition, pg. 209, it says: *rafaṣa*, which is what appeared in the original that was relied upon in the Dār al Fikr edition, which is the Paris manuscript numbered: 6090 as in Q 82/B. As for the edition of Mu'assasat al-Kutub al-Thiqāfiyyah, pg. 514—and its editor relied on the Dār al Fikr al-ʿArabī edition—it says: *rafaḍa*. It seems that this is the work of the editor and the correct word is *rafasa*, which is what appeared in the Hagia Sophia manuscript numbered: 2201 as in Q 230/A and the ʿĀṭif Effendi manuscript numbered: 1223 as in Q 224/A.

[1010] *Tamhīd al-Awā'il*, pg. 514-515, Mu'assasat al-Kutub al-Thaqāfiyyah print.

[1011] Ḥasan appears in the printed version whereas Muḥsin is correct.

[1012] *Nukat al-Intiṣār li Naql al-Qur'ān*, pg. 361.

وزاد في الفرية فقال: إن عمر ضرب بطن فاطمة يوم البيعة حتى ألقت الجنين من بطنها، وكان يصيح: أحرقوا دارها بمن فيها، وما كان في الدار غير علي وفاطمة والحسن والحسين.

And he added to the lie saying, "ʿUmar struck Fāṭimah's stomach on the day of the pledge of allegiance until she miscarried the foetus from her womb while he was shouting, 'Burn her house with everyone in it;' and there was no one in the house except ʿAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn." [1013]

4. Abū al-ʿAbbās Ibn Taymiyyah (728 AH)

Ibn Taymiyyah strongly criticised the narrations of the broken rib and those who believed in them. He considered that believing in such stories is a sign of a lack of intelligence, saying:

أما إقدامه عليهم أنفسهم بأذى، فهذا ما وقع فيه قط باتفاق أهل العلم والدين، وإنما ينقل مثل هذا جهال الكذابين، ويصدقه حمقى العالمين، الذين يقولون: إن الصحابة هدموا بيت فاطمة، وضربوا بطنها حتى أسقطت، وهذا كله دعوى مختلق، وإفك مفترى، باتفاق أهل الإسلام، ولا يروج إلا على من هو من جنس الأنعام.

As for him harming them, this has never happened by the consensus of the people of knowledge and religion. Such things are only transmitted by ignorant liars and believed by the foolish scholars, who say, "The Companions destroyed Fāṭimah's house and struck her stomach until she miscarried." All of this is a concocted claim and a fabricated lie, by the consensus of the people of Islam; and it is only spread by those who are similar to livestock. [1014]

He also said:

[1013] *Al-Milal wa al-Niḥal*, 1/57.
[1014] *Minhāj al-Sunnah*, 8/291.

ومنهم من يقول: إنهم بعجوا بطن فاطمة حتى أسقطت، وهدموا سقف بيتها على من فيه، وأمثال هذه الأكاذيب التي يعلم من له أدنى علم ومعرفة أنها كذب، فهم دائمًا يعمدون إلى الأمور المعلومة المتواترة ينكرونها، وإلى الأمور المعدومة التي لا حقيقة لها يثبتونها.

And among them are those who claim, "They struck Fāṭimah's stomach until she miscarried and they destroyed the roof of her house on those in it," and such lies that anyone with the slightest knowledge and understanding knows are lies. They always resort to known and transmitted matters and deny them and to non-existent matters that have no truth to them and confirm them.[1015]

5. Abū ʿAbd Allāh al-Dhahabī (748 AH)

He says in his summary of Ibn Taymiyyah's words in *Minhāj al-Sunnah*:

والجهلة يقولون: إن الصحابة هدموا بيت فاطمة وضربوا بطنها حتى طرحت، أفيسوغ في عقل عاقل أن صفوة الأمة يفعلون هذا بابنة نبيهم؟

And the ignorant say, "The Companions destroyed Fāṭimah's house and struck her stomach until she miscarried." Is it possible in the mind of a sane person that the elite of the nation would do this to the daughter of their Prophet?[1016]

6. Abū Al-Maḥāsin al-Wāsiṭī (lived in the ninth century)

He says in response to the faults that the extremists attribute to ʿUmar رَضِيَ اللَّهُ عَنْهُ:

قولهم: إنه قاد عليًا بنبذ سيفه، وحصر فاطمة ﷺ في باب فأسقطت ولدًا اسمه المحسن.

[1015] *Minhāj al-Sunnah*, 4/492.
[1016] *Al-Muntaqā min Minhāj al-Iʿtidāl*, pg. 538.

وردُّ ذلك بأن يقال: هذا كذب محض، ويؤيده وجوه:

الأول: أن ذلك فيه نسبة خساسة وعجز إلى علي ﷺ وبني هاشم، لأن عليًا الشجاع الأعظم من الآل والصحب، ومعه عصبته القبيلة العظمى من قريش، وهم أبطال بني هاشم، قبيلة النبي ﷺ أهل الأنفة والنخوة ولم يصبروا على ضيم، ...فكيف يجوز أن يصبروا على إهانة مخدومهم وابنة مخدومهم، ثم لا عبرة به حيث لم ينقل غيره تحقق الكذب.

Their saying: He led ʿAlī with the straps of his sword and he confined Fāṭimah رَضِيَ اللَّهُ عَنْهَا behind a door and she miscarried a boy named Muḥsin.

The response to that is to say: This is a complete lie and it is supported by the following aspects:

The first: This attributes ignobility and weakness to ʿAlī رَضِيَ اللَّهُ عَنْهُ and the Banū Hāshim, because ʿAlī, the bravest of the family and Companions, and with him his clan, the greatest tribe of Quraysh—they are the heroes of the Banū Hāshim, the tribe of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the people of pride and chivalry, and they did not put up with injustice,... so how is it possible for them to put up with the humiliation of their master and the daughter of their master? Then there is no consideration for it since no one else has reported the lie.

He mentioned other aspects and concluded by ruling the narration a lie.[1017]

[1017] Abū al-Maḥāsin al-Wāsiṭī: *Al-Munāẓarah*, pg. 201-203. This appears verbatim in *al-Ḥujaj al- Bāhirah*, pg. 295-298, attributed falsely to Jalāl al-Dīn al-Ṣiddīqī al-Dawānī as appeared before.

7. Aḥmad ibn Muḥammad Ibn Ḥajar al-Haytamī (974 AH)

He says in response to the slander of the extremists against ʿUmar رَضِيَ اللَّهُ عَنْهُ:

قولهم: إن عمر ﷺ قاد عليًا بحمائل سيفه وحصر فاطمة فهابت فأسقطت ولداً اسمه المحسن، فقصدوا بهذه الفرية القبيحة والغباوة التي أورثتهم العار والبوار والفضيحة، إيغار الصدور على عمر ﷺ، ولم يبالوا بما يترتب على ذلك من نسبة علي ﷺ إلى الذل والعجز والخَوَرِ، بل ونسبة جميع بني هاشم وهم أهل النخوة والنجدة والأَنَفَة إلى ذلك العار اللاحق بهم الذي لا أقبح منه عليهم، بل ونسبة جميع الصحابة ﷺ إلى ذلك، وكيف يسع من له أدنى ذوق أن ينسبهم إلى ذلك مع ما استفاض وتواتر عنهم من غيرتهم لنبيهم ﷺ وشدة غضبهم عند انتهاك حرماته؟ حتى قاتلوا وقتلوا الآباء والأبناء في طلب مرضاته، ولا يتوهم إلحاق أدنى نقص أو سكوت على باطل بهؤلاء العصابة الكمَّل الذين طهرهم الله من كل رجس ودنس ونقص على لسان نبيه في الكتاب والسنة.

Their saying, "ʿUmar رَضِيَ اللَّهُ عَنْهُ led ʿAlī with the straps of his sword and confined Fāṭimah so that she became afraid and miscarried a son named Muḥsin." They intended with this despicable slander and stupidity that brought them shame, ruin, and disgrace, to stir up anger against ʿUmar رَضِيَ اللَّهُ عَنْهُ. They did not care about what would result from that of attributing ʿAlī رَضِيَ اللَّهُ عَنْهُ to humiliation, powerlessness, and weakness, and even attributing all of the Banū Hāshim—who are the people of chivalry, courage, and pride—to that shame that befell them, which is the ugliest for them, and even attributing all of the Companions رَضِيَ اللَّهُ عَنْهُمْ to that. How can anyone with the slightest taste attribute that to them with what has been widely and repeatedly reported from them of their possessiveness for their Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and

their intense anger when his sanctities were violated, by even fighting and killing their fathers and sons in pursuit of his pleasure? It is not conceivable that the slightest deficiency or silence on falsehood would be attributed to this perfect group whom Allah purified from all filth, impurity, and deficiency on the tongue of His Prophet in the Book and the Sunnah. [1018]

8. Naṣīr al-Dīn known as Khawājah Naṣr Allāh (lived in the twelfth century)

He says in his book *al-Ṣawāʿiq al-Muḥriqah*:

يقولون إن عمر بن الخطاب حرق بيتا فيه سيدة النساء والحسن والحسين وسادات بني هاشم، ورضي بذلك أبو بكر والصحابة، وأنه ضرب بمقدم سيفه بطن الزهراء حتى أسقطت ولدًا كان في بطنها، وكان ذلك بمحضر من الصحابة، وكل ذلك من كذباتهم ومفترياتهم.

They say that ʿUmar ibn al-Khaṭṭāb burned a house in which were the Queen of women, al-Ḥasan, al-Ḥusayn, and the leaders of the Banū Hāshim—and Abū Bakr and the Companions were pleased with that—and that he struck al-Zahrā's belly with the tip of his sword until she miscarried a child that was in her belly; and all this occurred in the presence of the Companions. All of this is from their lies and fabrications. [1019]

9. Shāh ʿAbd al-ʿAzīz al-Dihlawī (1239 AH)

Al-Ālūsī quoted al-Dihlawī's words in his *Mukhtaṣar al-Tuḥfah al-Ithnay ʿAshariyyah*, saying:

[1018] *Al-Ṣawāʿiq al-Muḥriqah*, 1/127.

[1019] Naṣīr al-Dīn Muḥammad famously known as Khawājah Naṣr Allāh: *Al-Ṣawāʿiq al-Muḥriqah*, pg. 280. From the beginning of the book to the author's statement, "One hundred and seventeen, study and investigation," master's thesis prepared by the student Muḥammad ibn Aḥmad ibn Buwālfāl.

ومنها أن عمر قصد إحراق بيت سيدة النساء، وضربها على جنبها الشريف بقبضة سيفه حتى وضعت حملها بسبب ذلك والجواب أن هذه القصة محض هذيان وزور من القول وبهتان.

And among them is that ʿUmar intended to burn the house of the Queen of women and struck her on her noble side with the handle of his sword until she miscarried her foetus because of that. The answer is that this story is pure delirium, false speech, and slander. [1020]

10. Maḥmūd Shukrī al-Ālūsī (1346 AH)

Al-Ālūsī quoted the words of Khawājah Naṣr Allāh above in his summary of *al- Ṣawāʿiq* and added to it, saying:

وهذا أيضًا من أقبح مفترياتهم وكذبهم، بل فيه طعن بأهل البيت ورميهم بالجبن، إذ أقل العرب تأبى غيرته ذلك، فكيف بأبي الحسنين كرم الله تعالى وجهه وصناديد بني هاشم يسكتون عن مثل ذلك.

This is also one of their ugliest slanders and lies, rather it contains a slander against the Ahl al-Bayt and accuses them of cowardice, since the lowest of the Arabs rejects this with their possessiveness, so how could Abū al-Ḥasanayn, may Allah سُبْحَانَهُ وَتَعَالَىٰ honour his face, and the leaders of the Banū Hāshim remain silent about such a thing? [1021]

He said in his explanation of the *al-ʿAyniyyah* poem after mentioning that the story of Muḥsin's miscarriage has no basis:

وعلي كرم الله تعالى وجهه أجل من أن يقيم على ضيم وهو أسد الله تعالى الغالب، وكون لزومه الأرض لعهد عهده إليه رسول الله ﷺ كما يقولون، لا أصل له.

[1020] *Mukhtaṣar al-Tuḥfah al-Ithnay ʿAshariyyah*, pg. 252.
[1021] *Al-Suyūf al-Mushriqah wa Mukhtaṣar al-Ṣawāʿiq al-Muḥriqah*, pg. 157.

ʿAlī, may Allah سُبْحَانَهُوَتَعَالَىٰ honour his face, is too noble to remain in oppression; he is the victorious lion of Allah سُبْحَانَهُوَتَعَالَىٰ. His submission[1022] due to a covenant that the Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ made to him, as they say, has no basis.[1023]

[1022] *Al-ghāb* appears in the printed version. Probably, what we wrote is correct.
[1023] *Sharḥ al-Kharīdah al-Ghaybiyyah fī Sharḥ al-Qaṣīdah al-ʿAyniyyah*, pg. 71.

The position of the Muʿtazilī scholars

We felt it appropriate to clarify the position of the majority of Muʿtazilī scholars regarding the rib-breaking myth, because the supporters of this myth cite words attributed to al-Naẓẓām al-Muʿtazilī on this issue. It was therefore necessary to clarify the position of the majority of the Muʿtazilah, so that it becomes clear to the reader that if what was attributed to al-Naẓẓām was proven, his statement would be anomalous in contrast to the majority of Muʿtazilī scholars who considered the rib-breaking story a fabrication and lie, including a group of the leaders and senior scholars of the Muʿtazilah.

1. Ḍirār ibn ʿAmr (lived in the second century)

The first person we came across who denied the rib-breaking story from the Muʿtazilah was Ḍirār ibn ʿAmr al-Muʿtazilī. He considered this story to be one of the fabricated reports, so he mentioned that one of the extremists' sayings was, "Abū Bakr and ʿUmar wronged and beat Fāṭimah, the daughter of the Messenger of Allah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, until she miscarried." He described this report by saying:

في نحو هذا من الحديث الضال المضل المفتعل.

> The likes of this is from the deviant, misleading and fabricated ḥadīth.[1024]

2. Abū ʿAlī al-Jubbā'ī (303 AH)

Qāḍī ʿAbd al-Jabbār al-Muʿtazilī narrated on the authority of Abū ʿAlī al-Jubbā'ī that he said:

[1024] *Al-Taḥrīsh*, pg. 52.

وهذا الذي رووه عن جعفر بن محمد من ضرب عمر لا أصل له، بل المروي عن جعفر بن محمد أنه كان يتولى أبا بكر وعمر ويأتي القبر فيسلم عليهما مع تسليمه على رسول الله ﷺ، روى ذلك عباد بن صهيب، وشعبة بن الحجاج، وفهد بن هلال، والدراوردي، وغيرهم، ويُروى عن أبيه، وعن علي بن الحسين مثل ذلك، فكيف يصح ما ادعوه؟ وهل هذه الرواية إلا كروايتهم عن جعفر في أخبار لهم أن علي بن أبي طالب هو إسرافيل، وأن الحسن ميكائيل، وأن الحسين جبريل، وفاطمة ملك الموت، وآمنة أم النبي ليلة القدر»، قال: «فإن صدقوا بذلك، قيل لهم: فعمر بن الخطاب كيف يقوى على ضرب ملك الموت؟، فإن قال: لا أصدق ذلك، فقد جوَّز رد هذه الأخبار، وصح أنه لا يجوز التعويل على هذا الجنس.

What they narrated from Jaʿfar ibn Muḥammad of ʿUmar's beating has no basis. Rather, what was narrated from Jaʿfar ibn Muḥammad is that he used to befriend[1025] Abū Bakr and ʿUmar and would come to the grave and greet them along with greeting the Messenger of Allah ﷺ. This was narrated by ʿAbbād ibn Ṣuhayb, Shuʿbah[1026] ibn al-Ḥajjāj, Fahd ibn Hilāl, al-Darāwardī, and others. Similar is narrated from his father and from ʿAlī ibn al-Ḥusayn. So how can what they claim be correct?

Is this narration anything other than their narration from Jaʿfar in their report that ʿAlī ibn Abī Ṭālib is Isrāfīl, al-Ḥasan is Mīkā'īl, al-Ḥusayn is Jibrīl, Fāṭimah is the Angel of Death, and Āminah the mother of the Prophet is the Night of Qadr?

He said: If they believe that, it will be said to them, "How can ʿUmar ibn al-Khaṭṭāb strike the Angel of Death?"[1027] If he says,

[1025] *Yatruku* appears in the printed version of *al-Mughnī* while in al-Murtaḍā's al-Shāfī, *yatawallā* appears which is correct.
[1026] Saʿīd appears in the printed version whereas Shuʿayb is correct as is known.
[1027] He indicates to what has been reported from them just now that Fāṭimah is the Angel of death.

"I do not believe that," then he has permitted the rejection of these narrations; and it is correct that it is not permissible to rely on this type of narrations. [1028]

3. Qāḍī ʿAbd al-Jabbār (415 AH)

He says in the book of Imāmah from *al-Mughnī* in the chapters of justice and monotheism:

وادعوا برواية رووها عن جعفر بن محمد عليه السلام وغيره أن عمر ضرب فاطمة عليها السلام بالسوط، وضرب الزبير بالسيف، وذكروا أن عمر قصد منزلها وعلي والزبير والمقداد وجماعة ممن تخلف عن بيعة أبي بكر مجتمعون هناك، فقال لها: «ما أحد بعد أبيك أحب إلينا منك، وايم الله لئن اجتمع هؤلاء النفر عندك لنحرقن عليهم»، فمنعت القوم من الاجتماع، ولم يرجعوا إليها حتى بايعوا لأبي بكر، إلى غير ذلك من الروايات البعيدة.

الجواب: أنا لا نصدق بذلك، ولا يجوز عليها، عليها السلام.

They claimed with a narration they reported from Jaʿfar ibn Muḥammad عَلَيْهِ ٱلسَّلَامُ and others that ʿUmar struck Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا with a whip and struck al-Zubayr with a sword. They mentioned that ʿUmar went to her house whereas ʿAlī, al-Zubayr, al-Miqdād, and a group of those who did not pledge allegiance to Abū Bakr were gathered there, so he said to her, "No one after your father is more beloved to us than you. By Allah, if these people gather with you, we will burn them." So, she prevented the people from gathering and they did not return to her until they pledged allegiance to Abū Bakr, as well as other far-fetched narrations.

The answer: We do not believe in this and it is not possible for her, may blessings be upon her. [1029]

[1028] *Al-Mughnī fī Abwāb al-ʿAdl wa al-Tawḥīd*, al-Imāmah, first section, 1/336.
[1029] *Al-Mughnī fī Abwāb al-ʿAdl wa al-Tawḥīd*, al-Imāmah, first section, 1/335.

He said in *Tathbīt Dalā'il al-Nubuwwah*:

والذي عرفنا بالخبر أن يزيد بن معاوية قتل الحسين وأشخص ذريته إلى الشام، هو الذي عرفنا بعقولنا أن أبا بكر ما ضرب فاطمة ولا قتل المحسن.

What we have learnt from the reports that Yazīd ibn Muʿāwiyah killed al-Ḥusayn and sent his descendants to Greater Syria is exactly what led our intellect to conclude that Abū Bakr did not strike Fāṭimah nor kill Muḥsin.[1030]

He also said:

إذا كان أبو بكر قد ضرب فاطمة وقتل المحسن فقد كان ينبغي أن يحصل العلم بذلك عند كل من سمع الأخبار، وأن يكون العلم بذلك مثل العلم بقتل يزيد الحسين، ومثل قتل معاوية حجر بن عدي، وعبيد الله بن زياد مسلم بن عقيل، بل كان ينبغي أن يكون العلم بما ادعيتم أقوى من العلم بهؤلاء القتلى، لأن هذه الحادثة التي ادعيتموها على أبي بكر كانت بالمدينة، وقد شهدها العباس وولده، وعليّ بن أبي طالب وولده، وعقيل وولده، وجميع بن هاشم ومواليهم ونسائهم، وجميع المهاجرين والأنصار وأولادهم ونسائهم؛ وقد كان بالمدينة حين توفي رسول الله ﷺ أكثر من مائة ألف إنسان، فكان يكون العلم بهذا أقوى مما كان بكربلاء.

If Abū Bakr had beaten Fāṭimah and killed Muḥsin, then knowledge of that should have been obtained by everyone who heard the news and knowledge of that should have been like knowledge of Yazīd's killing of al-Ḥusayn, Muʿāwiyah's killing of Ḥujr ibn ʿAdī, and ʿUbayd Allāh ibn Ziyād's killing of Muslim ibn ʿAqīl. Rather, knowledge of what you claimed should have been stronger than knowledge of those killed, because this incident that you claimed against Abū Bakr was in Madīnah and it was witnessed by al-ʿAbbās and his son, ʿAlī ibn Abī Ṭālib and his son,

[1030] *Tathbīt Dalā'il al-Nubuwwah*, 1/339.

ʿAqīl and his son, all of the Banū Hāshim and their slaves and women, and all of the Muhājirīn and Anṣār and their children and women. There were more than one hundred thousand people in Madīnah when the Messenger of Allah ﷺ passed away, so knowledge of this should have been stronger than what it was in Karbalā'. [1031]

Likewise, he made the belief in the story of ʿUmar's رضي الله عنه beating of Fāṭimah رضي الله عنها in conflict with ʿAlī's رضي الله عنه getting his daughter Umm Kulthūm al-Kubrā, daughter of Fāṭimah, married to ʿUmar, saying:

حتى ينقل عليّ بن أبي طالب إلى عمر أم كلثوم بنت فاطمة بنت رسول الله ﷺ فيزوجه ويفترشها ويولدها، وهذا الذي زعمتم أنه ضربها وقتل جنينها في بطنها.

Until ʿAlī ibn Abī Ṭālib transfers Umm Kulthūm, the daughter of Fāṭimah who is the daughter of the Messenger of Allah ﷺ, to ʿUmar; so that he marries her, consummates it, and has children with her, whereas this is what you claim that he beat her and killed her foetus in her womb. [1032]

4. Abū al-Ḥusayn al-Baṣrī (436 AH)

He said in his book *Sharḥ al-Uṣūl*:

فأما ما روي من أن عمر أحرق باب فاطمة، وأنه رفسها حين أسقطت بمحسن، فليس مما يذكر في السير الصحيحة، ولا تظاهر به الخبر، وهو مع شذوذه بما ظهر قديمًا وحديثًا من عمر، مع تحققه بالدين والزهد في الدنيا والتشدد في أمر الآخرة وبث الإسلام في الآفاق، ولا يليق

[1031] *Tathbīt Dalā'il al-Nubuwwah*, 1/240.
[1032] *Tathbīt Dalā'il al-Nubuwwah*, 2/653.

السكوت على مثل هذا الفعل وترك النكير له لأهل ذلك العصر مع علمنا بشدة إعظامهم لرسول الله ﷺ.

وكيف لا ينكرون مثل هذا الفعل مع قرب عهدهم برسول الله ﷺ؟، وكيف لا يظهر النكير؟، وكيف يجوز لنا أن نصدق بذلك، والله يصفهم بأنهم خير أمة أخرجت للناس، وأنهم يأمرون بالمعروف وينهون عن المنكر؟، ولو كانوا قد تركوا المبالغة للنكير لهذا الصنيع، لكانوا شر أمة أخرجت للناس، وكانوا لا يأمرون بالمعروف ولا ينهون عن المنكر، وليس يعجز أحد أن يدعي ما لم يكن ويرويه.

وإنما ندفع هذه الرواية الكاذبة بمثل هذا النظر الذي ذكرنا وأشباهه، وهذا هو الذي ادعيناه أن مخالفينا يتركون الروايات الظاهرة، ويعدلون إلى الروايات الشاذة التي يشهد الحال ببطلانها، ولو كانت هذه صحيحة لما ذهب عنها الزيدية بأجمعها...وقد روي عن زيد بن علي عليهما السلام أنه قيل له: هل بلغك أن فاطمة صلوات الله عليها عوملت بسوء؟ فقال: إنها كانت لأعز على قومها من ذلك، إنها كانت تأوي إلى ركن شديد.

As for what was narrated that ʿUmar burned the door of Fāṭimah and that he kicked her when[1033] she miscarried Muḥsin, it is not what is mentioned in the authentic biographies nor is it apparent from the reports. Along with its anomaly with what appeared in the past and present from ʿUmar, with his realisation of religion, asceticism from the world, strictness in the matter of the Hereafter, and spreading Islam in the horizons. Moreover, it is not appropriate to remain silent about such an act and avoid denouncing it for the people of that era with our knowledge of their intense reverence for the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. How can they not denounce such an act when they

[1033] It appears such. Probably, the word *ḥattā* is closer to accuracy.

were so close in time to the Messenger of Allah ﷺ? How can they not show disapproval? How can we believe in that, when Allah describes them as the best nation brought forth for mankind and that they enjoin what is right and forbid what is wrong? If they had failed to intensely disapprove of this act, they would have been the worst nation brought forth for mankind and they would not have enjoined what is right nor forbade what is wrong.

No one is unable to claim what did not happen and narrate it. We only refute this false narration with the same view we mentioned and similar ones. This is what we claimed that our opponents abandon the apparent narrations and turn to the anomalous narrations that the situation testifies to their invalidity. If these were correct, the Zaydis as a whole would not have abandoned them... It was narrated from Zayd ibn ʿAlī عَلَيْهِمَا السَّلَامُ that he was asked, "Have you heard that Fāṭimah عَلَيْهَا السَّلَامُ was treated badly?" He said, "She was dearer to her people than that; she used to take refuge in a strong pillar. [1034]

5. Ibn al-Malāḥimī al-Khawārizmī (536 AH)

Ibn al-Malāḥimī considered all the criticisms against Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا that the extremists made exclusively unreliable. Then he said:

مثل روايتهم أن عمر أضرم النار على باب أمير المؤمنين لاجتماع شيعته عندهم، ومثل روايتهم أن عمر ضرب فاطمة حتى ألقت جنينًا ميتًا اسمه محسن، وذكر أهل التاريخ أن محسنًا هذا ولد في حياة النبي ﷺ وتوفي، إلى أشباه هذا مما يبهتون به على أصحاب النبي ﷺ.

[1034] *Faṣl Muntazaʿ min Sharḥ al-Uṣūl fī al-Imāmah*, pg. 168-169, It is published in the peer-reviewed academic investigation journal, issued in Turkey, Issue No. 7, June 2021 CE.

Such as their narration that ʿUmar set fire to the door of the Commander of the Faithful because his partisans had gathered by them and their narration that ʿUmar beat Fāṭimah until she miscarried a foetus named Muḥsin—Historians mentioned that this Muḥsin was born during the life of the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and died—and similar things that they slander the Companions of the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ with.[1035]

6. Ibn Abī al-Ḥadīd (656 AH)

Ibn Abī al-Ḥadīd is considered one of the late Muʿtazilah who combined with his Muʿtazilah beliefs exaggeration regarding the Ahl al-Bayt. Despite this, he denied the validity of the rib-breaking legend, as he says in *Sharḥ Nahj al-Balāghah*:

فأما حديث التحريق وما جرى مجراه من الأمور الفظيعة، وقول من قال إنهم أخذوا عليًا عليه السلام يقاد بعمامته والناس حوله؛ فأمر بعيد ... على أن جماعة من أهل الحديث قد رووا نحوه، وسنذكر ذلك.

As for the ḥadīth of burning and other horrific matters that came after it and the statement of those who said that they took ʿAlī عَلَيۡهِٱلسَّلَامُ by his turban while people were around him; it is a far-fetched matter... although a group of the people of ḥadīth have narrated something similar to it, and we will mention that.[1036]

After mentioning the narrations that have been reported in the story of the pledge of allegiance, he said:

فأما الأمور الشنيعة المستهجنة ... من إرسال قنفذ إلى بيت فاطمة، وإنه ضربها بالسوط فصار في عضدها كالدملج، وبقي أثره إلى أن ماتت، وأن عمر أضغطها بين الباب والجدار،

(1035) *Al-Fā'iq fī Uṣūl al-Dīn*, pg. 600.
(1036) *Sharḥ Nahj al-Balāghah*, 2/21.

فصاحت: يا أبتاه يا رسول الله وألقت جنينًا ميتًا، وجُعل في عنق علي حبلٌ يقاد به وهو يعتل، وفاطمة خلفه تصرخ ونادى بالويل والثبور...، فكله لا أصل له عند أصحابنا، ولا يثبته أحد منهم، ولا رواه أهل الحديث، ولا يعرفونه.

As for the heinous and reprehensible matters... of sending Qunfudh to Fāṭimah's house, that he struck her with a whip so that it became like a boil on her arm and its trace remained until she died, that ʿUmar squeezed her between the door and the wall, so she cried out, "O my father, O Messenger of Allah," and she miscarried a foetus, and a rope was placed around ʿAlī's neck to be led by it while he was struggling and Fāṭimah was behind him screaming and calling out woe and destruction..., all of it has no basis with our companions and none of them confirm it, nor did the people of ḥadīth narrate it nor do they know it. [1037]

[1037] *Sharḥ Nahj al-Balāghah*, 2/60.

The position of the Zaydi scholars

A critic may object to what we have mentioned of the positions of the Sunni scholars and their counterparts from the Muʿtazilah, saying that their opinion is questionable, because they claim that they do not go back to the heritage of the Prophet's family and are loyal to others. Despite this claim being clearly false, if we were to accept the validity of his objection, he would not cite such an objection when we argue with him with the words of Zaydi scholars who consider themselves loyal to the Prophet's family. So, the opponent cannot accuse the Zaydis of being hostile, in particular to the Prophet's family, or being loyal to their opponents. For this reason, we saw fit to clarify their position on the rib-breaking myth.

The words of Abū al-Ḥusayn al-Baṣrī, who exonerated the Zaydis as a whole from believing in the rib-breaking story, have already passed. He said:

لو كانت هذه صحيحة لما ذهب عنها الزيدية بأجمعها.

> If this were true, the Zaydis as a whole would not have abandoned it.

This is what the contemporary Zaydi researcher Qāsim Ḥasan al-Sirājī decided when he said:

رواية أن عمر ضرب فاطمة، وإسقاطها للمحسن، لم أجد له أصلًا في كتب الزيدية.

> The story that ʿUmar struck Fāṭimah and caused her to miscarry Muḥsin, I did not find any basis for it in the Zaydi books. [1038]

This indicates that this legend has no basis in the Zaydi heritage and their narratives transmitted from the Ahl al-Bayt, knowing that a group of Zaydi scholars believe that ʿAlī's pledge of allegiance to Abū

[1038] He said this in his commentary on the words of Yaḥyā ibn Ḥamzah in *Majmūʿ al-Imām al-Mu'ayyad bi Rabb al-ʿIzzah Yaḥyā ibn Ḥamzah*, pg. 201, footnote 1.

Bakr was under duress and some of them believe that the pledge of allegiance took place after the incident of the threat of burning[1039], yet despite this, their books are devoid of the rib-breaking narration.[1040] They attributed to their Imām, Zayd ibn ʿAlī, the denial of this story. They narrated from Salamah ibn Kuhayl that he said to Zayd ibn ʿAlī, "People claim that Fāṭimah was struck." Zayd ibn ʿAlī replied, "She was more honourable to her family than that, O Abū Yaḥyā."[1041]

[1039] See what Qāsim al-Sirājī mentioned in his commentary on the words of Yaḥyā ibn Ḥamzah in *Majmūʿ al-Imām al-Mu'ayyad bi Rabb al-ʿIzzah Yaḥyā ibn Ḥamzah*, pg. 201, footnote 1.

[1040] With the exception of what is mentioned in the book *Tathbīt al-Imāmah*, pg. 16-18, attributed to Yaḥyā ibn al-Ḥusayn, known as al-Hādī ilā al-Ḥaqq (298 AH), which contains a narration about the legend of the attack on Fāṭimah's house and Khālid's whipping of her. This text is not worthy of attention, because this book was fabricated by some of the later students of Yaḥyā ibn al- Ḥusayn, and the edition in which this text was mentioned, which was printed in the year 1419 AH, relied on a handwritten copy dated 1399 AH, i.e. only twenty years before the book was printed. The copyist of this copy claimed that he had copied it from a copy dated 782 AH. So, how can one rely on such a weak argument to attribute an unknown book to an author from the third century? In addition to the existence of another treatise called *Tathbīt al-Imāmah* by Yaḥyā ibn al-Ḥusayn, which was printed by the distinguished Zaydi scholar Muḥammad ʿAzzān in the book *al-Muntakhab wa yalīhi Kitāb al-Funūn*, and it was printed by ʿAbd Allāh ibn Muḥammad al-Shādhilī in *Majmūʿ Rasā'il al-Hādī*. However, the researcher of the independent edition of the book *Tathbīt al-Imāmah*—whose name was not disclosed—accused Muḥammad ʿAzzān of printing the book *Tathbīt al-Imāmah* with distortion and deletion. This is contrary to the truth, as the version that this objector relied on differs from the version that ʿAzzān relied on in everything. Professor Zaydī Muḥammad ʿAzzān stated that the book *Tathbīt al-Imāmah* that was published independently cannot be attributed to al-Hādī. He presented numerous pieces of evidence for that, perhaps the most obvious of which is the difference in the style of that letter from all of Imām al-Hādī's books and the weakness of expression to the point that a expert of Arabic speech cannot imagine that its writer had knowledge of the Arabic language and its styles, as it included errors in the formulation of sentences and colloquial vocabulary was used in it. (See: *al-Ṣaḥābah ʿind al-Zaydiyyah*, pg. 133-136.)

[1041] *Tasmiyat man Rawā ʿan Zayd ibn ʿAlī*, pg. 74.

Yaḥyā ibn al-Qāsim al-Zaydī said after mentioning this narration:

فترى زيدا أنكر صحة الرواية لذلك وهو إمام الزيدية.

> You see Zayd denying the authenticity of this narration; and he is the Imām of the Zaydis. [1042]

Therefore, most Zaydi scholars deny the rib-breaking incident. This is what we have found from their statements:

1. Abū al-Qāsim al-Bastī (lived in the fifth century)

Abū al-Qāsim al-Bastī mentioned the argument of the opponents with the story of ʿUmar's beating Fāṭimah and the miscarriage of Muḥsin, the report of Zayd ibn Aslam threatening to burn her, the report of Abū Bakr's regret over exposing Fāṭimah's house, and other fabricated reports. He responded to them saying:

الأصل أن هذه الأخبار رُويت من طرق ضعيفة ورجال طُعن فيهم ونُسبوا إلى وضع الحديث وطُعن في أديانهم.

> The reality is that these reports were narrated through weak paths and men who were censured and attributed to fabricating ḥadīths and censured for [incorrect] religious beliefs.

And he said criticising its text:

مثل هذا لا يجوز أن يظهر [إلا] ظهورًا يوقع العلم، لأنه أعظم شيء يتصور لو كان صحيحًا حدث في الصدر الأول، فيستدل بفقده على كونه كذبًا وأنه لم يكن، ويستدل بما روي من رجوعهم إلى أمير المؤمنين في المسائل واستمدادهم من جهة الرأي والمشورة فيما كان يحدث من

[1042] *Al-Īḍāḥ limā Khafā min al-Ittifāq ʿalā Taʿẓīm Ṣaḥābat al-Muṣṭafā*, pg. 242. There is scepticism in attributing this to Zayd. Nonetheless, we have quoted the words attributed to Zayd on the methodology of the Zaydiyyah in citing evidence; the onus is upon them.

الحوادث، وبحضوره الصلاة إذا ما صلوا، وبمواصلته لعمر وبثنائه على أبي بكر وعمر على ما بينا في كتاب الإمامة أن هذه الأخبار لا أصل لها.

Something like this cannot appear [except] [1043] in a way that leads to knowledge, because it is the greatest thing that can be imagined, if it was true, that happened in the first generation, so its absence[1044]is used as evidence that it is a lie and that it did not happen. Moreover, evidence is used with what was narrated of their referring to the Commander of the Faithful in matters and seeking his opinion and advice regarding the incidents that were transpiring, his attendance at the Ṣalāh when they prayed, his befriending[1045] ʿUmar, and his praise of Abū Bakr and ʿUmar, as we explained in the Book of Imāmah that these reports have no basis. [1046]

2. Yaḥyā ibn Ḥamzah (749 AH)

Yaḥyā ibn Ḥamzah considered what was narrated of ʿUmar beating Fāṭimah until she miscarried Muḥsin to be from the myths and forgeries of the extremists. [1047]

[1043] This addition is not in the printed version. We included it because the sentence is not correct without it. It appears that it was omitted from the manuscript and the researcher did not notice that the sentence was not correct without it. The author's intention is that if these reports were correct, it would not be permissible unless it was narrated through clear and obvious chains and it would be transmitted in ways that create certainty and conviction because it is a major event. If it had occurred, it would have been one of the greatest events in the early period, which cannot be narrated through such chains.

[1044] I.e. with the absence of the emergence of the report and its spread.

[1045] Probably this is an error and the correct wording is: *bi muṣāhiratihī li ʿUmar* since the habit of the Muʿtazilah is evidencing ʿAlī's relation to ʿUmar to destroy the claim of Imāmah.

[1046] *Al-Baḥth ʿan Adillat al-Takfīr wa al-Tafsīq*, pg. 126-127.

[1047] *Mishkāt al-Anwār li al-Sālikīn Masālik al-Abrār*, pg. 201, printed with *Majmūʿ al-Imām al-Mu'ayyad bi Rabb al-ʿIzzah Yaḥyā ibn Ḥamzah*.

In his book *al-Taḥqīq fī Taqrīr Adillat al-Ikfār wa al-Tafsīq*, he listed the narrations in which Fāṭimah was beaten, threatened with burning, and other evidence that the opponents use as evidence to attack ʿAlī and Fāṭimah. Then he said:

هذه الروايات رويت من طرق ضعيفة وحكايات موهومة عن رجال لا يوثق بدينهم، وينسبون إلى وضع الأحاديث واختلاقها، فما هذا حاله لا يمكن قبوله ولا يصغى إليه، بل تكون مردودة على ناقلها وراويها»، إلى أن يقول: «فيقال: إن هذه الأخبار موضوعة كما وضعت تلك، والقصد بوضعها الطعن في الصحابة وإسقاط منازلهم في الدين...، وأما ثانيا: فلما عُلم من حال الصحابة ﷺ من تعظيم أمير المؤمنين ورفع منزلته واستمدادهم من جهته للرأي والمشورة واعتمادهم على فتواه في مسائل الاجتهاد، ولحضوره للصلوات إذا صلوا، وبمواصلته لهم وثباته عليهم، وكل ما ذكرناه يبطل ما تقدم من هذه الروايات المكذوبة.

These narrations were narrated through weak chains and imaginary stories from men whose religion is not trustworthy and they are attributed to fabricating and inventing ḥadīths. So, such a situation cannot be accepted or heeded, rather it should be rejected against its transmitter and narrator... It is said that these narrations are fabricated just as those were fabricated.

The intention of fabricating them is to attack the Companions and lower their status in religion...

As for the second: Since it is known from the state of the Companions رَضِيَ اللَّهُ عَنْهُمْ of venerating the Commander of the Faithful and raising his status, seeking from him opinion and advice, relying on his rulings in matters of ijtihād, his attendance at prayers when they prayed, his associating with them and his

steadfastness with them, and everything we mentioned invalidates the fabricated narrations that came before.[1048]

3. Yaḥyā ibn al-Ḥasan al-Qurashī al-Ṣaʿdī (780 AH)

He said, commenting on the accusations that the extremists attribute to Abū Bakr رَضِيَٱللَّهُعَنْهُ:

ومنها ما روي أن عمر لما بويع لأبي بكر أتى منزل فاطمة وفيه بنو هاشم وغيرهم فأحرق الباب، وأخرج عليًا كارهًا يقاد إلى البيعة، وكسر سيف الزبير، وضرب فاطمة حتى ألقت جنينًا في بطنها، وأن أبا بكر قال لعلي حين وصل إليه: لئن لم تبايع لأضربن الذي فيه عيناك، قالوا: وهذا كله يدل على فسقه وفسق عمر ومن والاهما.

Among them is what was narrated that when ʿUmar pledged allegiance to Abū Bakr, he went to the house of Fāṭimah, in which were the Banū Hāshim and others, burned the door and took ʿAlī out reluctantly to be led to the pledge of allegiance, broke al-Zubayr's sword, and beat Fāṭimah until she miscarried a foetus in her womb, and that Abū Bakr said to ʿAlī when he reached him, "If you do not pledge allegiance, I will beat that which contain your eyes [i.e. your head]." They claim: All of this indicates his immorality and the immorality of ʿUmar and those who supported them.

Then he responded to that by saying that the Muʿtazilah accused the extremists of fabricating these narrations:

[1048] *Al-Taḥqīq fī Taqrīr Adillat al-Ikfār wa al-Tafsīq*, 2/545-546. Our statement here is close to the statement of Abū al-Qāsim al-Bastī which just passed.

وكيف يُظن بالصحابة هذا على علو مكانتهم في الدين، ومعرفتهم بقدر أهل بيت رسول الله ﷺ، ولو وقع شيء من ذلك لأنف أكثر المسلمين لأهل بيت رسول الله ﷺ، ولما صبر بنو هاشم على هذه الذلة.

وبعد، فلو وقع ذلك لكان نقله ظاهرًا متواترًا لعظمه وغرابته، قال المعتزلة: والمروي خلاف هذا كله، هو أن عليًا ﷺ حضر المسجد طائعًا وبايع ورضي البيعة وإن كان المعلوم من قصده أنه كان أولى بها.

How can this be suspected of the Companions, notwithstanding their high status in religion and their knowledge of the status of the family of the Messenger of Allah ﷺ? If something like this had happened, majority of the Muslims would have been sickened for the sake of the family of the Messenger of Allah ﷺ, and the Banū Hāshim would not have been patient with this humiliation. And if this had happened, its transmission would have been apparent and continuous due to its severity and strangeness.

The Muʿtazilah said, "What is narrated is contrary to all of this, that ʿAlī عليه السلام attended the Masjid willingly and pledged allegiance and was satisfied with the pledge, even though it is known from his resolve that he was more deserving of it."[1049]

He said, commenting on their attacks on ʿUmar رضي الله عنه:

ومنها ما رووا أن عليًا لما تخلف عن البيعة والزبير جاء إلى باب فاطمة فأحرقه وفعل وفعل، وأن فاطمة ماتت بسبب ضرب بطنها...

[1049] *Minhāj al-Muttaqīn fī Maʿrifat Rabb al-ʿĀlamīn*, 4/227, printed with *al-Miʿrāj ilā Asrār al-Minhāj*.

الجواب: ما تقدم عن المعتزلة من أنه لا يظن العاقل بالصحابة مثل هذا لا سيما مع شرف بني هاشم وعزة نفوسهم، وقد كانت العرب كلها تقوم معهم في مثل هذا.

And among them is what they narrated that when ʿAlī and al-Zubayr failed to pledge allegiance, he came to the door of Fāṭimah and burned it and did this and that and that Fāṭimah died because of a blow to her stomach...

The answer is what was mentioned by the Muʿtazilah that no rational person would think such a thing about the Companions, especially with the honour of the Banū Hāshim and the pride of their souls. Moreover, all the Arabs would stand with them in such a thing.[1050]

4. ʿIzz al-Dīn ibn al-Ḥasan ibn al-Mu'ayyad (900 AH)

Ibn al-Mu'ayyad said in his explanation of the above words of Yaḥyā ibn al-Ḥasan al-Qurashī al-Ṣaʿdī when responding to the attacks attributed to Abū Bakr al- Ṣiddīq رَضِيَ اللَّهُ عَنْهُ:

لا شك أنها لم تبلغ حد التواتر وإيمان القوم معلوم مشهور وفضلهم معروف غير منكور وتلك الأمور المنسوبة إليهم لا تليق بحالهم وفضلهم ولا يصدر مثلها إلا عن الجبابرة المفرطين في الظلم والعدوان كما كان من خلفاء الجور الأمويين والعباسيين وأما أصحاب رسول الله ﷺ وخواصه ومن سمحوا بديارهم وأموالهم وآبائهم وأبنائهم في محبته ونصرته وحفظ أديانهم فمن البعيد أن يصدر منهم ما فيه إحباط لأعمالهم الصالحة وجرأة على الله وهتك لحرمة رسول الله ﷺ وينبغي اجتناب الظن السَّيء فيهم فهو من البعض الذي هو إثم.

There is no doubt that they did not reach the level of continuous transmission. Furthermore, the faith of the people is known and

[1050] *Minhāj al-Muttaqīn fī Maʿrifat Rabb al-ʿĀlamīn*, 4/236-237.

famous, their virtue is known and not denied, and those matters attributed to them do not befit their status and merit. Such things only come from tyrants who are excessive in injustice and aggression, as was the case with the unjust Umayyad and Abbasid caliphs. As for the Companions of the Messenger of Allah ﷺ, his confidants, and those who allowed their homes, money, fathers, and children to be sacrificed in his love, support, and the preservation of their religion, it is highly unlikely that they would do something that would nullify their good deeds, be bold with Allah, and violate the sanctity of the Messenger of Allah ﷺ. It is necessary to avoid bad thoughts about them, as it is from the part that is a sin! [1051]

He said when responding to the attacks of the Imāmiyyah on ʿUmar رضي الله عنه:

قوله: «جاء إلى باب فاطمة فأحرقه وفعل وفعل». المذكور أن عمر قام على الباب وقال: «لئن لم يخرج ابن أبي طالب لأحرقن عليه البيت بمن فيه عليهم السلام»، وأخرج عليًا والزبير وكسر سيفه.

قوله: «وإن فاطمة ماتت بسبب ضربة على بطنها»: الذي رووه أنه لما دخل عمر عليهم البيت اعتمد على الباب واعتمدت فاطمة عليه فضرب الباب على بطنها فألقت صبيًا اسمه محسن وبقيت عليلة إلى أن ماتت.

قوله: «من أنه لا يظن العاقل بالصحابة مثل هذا»، قال الإمام يحيى: «وهذه الروايات رويت من طرق ضعيفة وحكايات موهومة، عن رجال لا يوثق بدينهم، يُنسبون إلى وضع الأحاديث، وتُنزَّل هذه الأخبار في الرد والتهمة منزلة أخبار الجبر والتشبيه، والقصدُ بوضعها: الطعنُ في الصحابة وإسقاط منازلهم في الدين».

[1051] *Al-Miʿrāj ilā Asrār al-Minhāj*, 4/227, footnote.

قال: «ولا معنى لتأويل هذه القصص، فإنها لو صحت لكانت من الكبائر المبطلة للأعمال الموجبة لاستحقاق النار».

قال: «وخلافها معلوم من حال الصحابة».

يعني: فقد علم منهم تعظيم أمير المؤمنين ورفع منزلته واستمدادهم من جهته للرأي والمشورة واعتمادهم على فتواه في مسائل الإجتهاد.

His saying, "He came to the door of Fāṭimah and burned it and did this and that." It is mentioned that ʿUmar stood at the door and said, "If Ibn Abī Ṭālib does not come out, I will burn the house down with everyone in it," and he took out ʿAlī and al-Zubayr and broke his sword.

His saying, "And Fāṭimah died because of a blow to her stomach." What they narrated is that when ʿUmar entered the house, he leaned on the door and Fāṭimah in turn leaned against it, so he pushed the door on her stomach and she miscarried a boy named Muḥsin, and remained ill until she died.

His saying, "That no sane person would think of the Companions like this." Imām Yaḥyā said, "These narrations were narrated through weak chains and imaginary stories, from men whose religion is not trustworthy, who are attributed to fabricating reports. In refutation and indictment, these narrations are placed on the level as those of *al-Jabr*[1052] and *al-Tashbīh*[1053]. The purpose of fabricating them is to attack the Companions and bring down their status in religion."

[1052] The belief that human beings have no choice or free will.
[1053] Anthropomorphism, or the act of attributing human characteristics or forms to Allah.

He said, “There is no point in interpreting these stories, for if they were true, they would be among the major sins that nullify deeds and necessitate deserving Hellfire.”

He said, “And the opposite is known from the state of the Companions,” i.e. it is known from them that they respected the Commander of the Faithful, raised his status, sought advice and opinion from him, and relied on his rulings in matters of ijtihād.[1054]

5. Yaḥyā ibn al-Ḥusayn ibn al-Qāsim (1100 AH)

He said in his book *al-Īḍāḥ limā Khafā min al-Ittifāq ʿalā Taʿẓīm Ṣaḥābat al-Muṣṭafā*:

ما يروى من أن عمر أحرق بيت علي بن أبي طالب، وأن فاطمة لُطمت، فهو كذب ...، ومثله: ذكر النجري في شرح القلائد وهو من كبار علماء الهادوية، وقال: موضوع، وروي عن سلمة بن كهيل وغيره بإسناده إلى يحيى بن سلمة، قال: أخبرني أبي، عن زيد بن علي، قال: قلت له: يزعمون أن فاطمة لُطمت، قال زيد: كانت أكرم على أهلها من ذلك يا أبا يحيى»، انتهى. فترى زيدًا أنكر صحة الرواية لذلك وهو إمام الزيدية.

What is narrated that ʿUmar burned the house of ʿAlī ibn Abī Ṭālib and that Fāṭimah was slapped, is a lie. Similarly, al-Najrī mentioned in *Sharḥ al-Qalā'id*, and he is one of the great scholars of the al-Hādawiyyah, “It is fabricated. It was narrated on the authority of Salamah ibn Kuhayl and others with his isnād to Yaḥyā ibn Salamah who said: My father told me that he asked Zayd ibn ʿAlī, ‘They claim that Fāṭimah was slapped.’ Zayd answered, ‘She was more honourable to her family than that, O

[1054] *Al-Miʿrāj ilā Asrār al-Minhāj*, 4/236-237, footnote.

Abū Yaḥyā.'" You see that Zayd denied the authenticity of this narration and he is the Imām of the Zaydis. [1055]

[1055] *Al-Īḍāḥ limā Khafā min al-Ittifāq ʿalā Taʿẓīm Ṣaḥābat al-Muṣṭafā*, pg. 242.

The position of the Imāmī scholars and authors

If some extremists throughout history have believed in the rib-breaking story, this myth has been denied by a significant number of Imāmī scholars and authors. The supporters of this myth—especially the stream of deviation that Jaʿfar Murtaḍā al-ʿĀmilī spearheaded—have tried to portray to the people that Marjaʿ Muḥammad Ḥusayn Faḍl Allāh was the only one to deny it and that the rib-breaking story is a famous and agreed-upon issue. The truth, however, is quite the opposite; as Muḥammad Ḥusayn Faḍl Allāh was not the only one to reject this myth and cast doubt on it. Rather, he was preceded in that, in addition to the fact that many of the expert researchers from the Imāmī scholars who are known for following the method of authentication and verification of the narrations have followed Marjaʿ Muḥammad Ḥusayn Faḍl Allāh in rejecting this myth and ruling upon its weakness. These are the names of the Imāmī scholars we have come across who rejected the authenticity of the rib-breaking story; among them is a group of their great scholars, including:

1. The genealogist Abū al-Ḥasan al-ʿUmarī (fifth century)

He is the first of the Imāmī scholars we have come across who denies the occurrence of the myth of the assault on Fāṭimah رَضِيَ اللَّهُ عَنْهَا and the miscarriage of her foetus. He says while listing the children of ʿAlī رَضِيَ اللَّهُ عَنْهُ:

ولم يحتسبوا بمحسن؛ لأنه ولد ميّتًا، وقد روت الشيعة خبر المحسن والرفسة، ووجدت بعض كتب أهل النسب يحتوي على ذكر المحسن، ولم يذكر الرفسة من جهة أعوّل عليها.

And they did not count Muḥsin because he was stillborn. The Shīʿah narrated the story of Muḥsin and the kick. I found some

books of the genealogists making mention of Muḥsin; he did not mention the kick from a source that I rely on.[1056]

What is meant by the kick is what came in the narrations of the rib-breaking myth that ʿUmar kicked Fāṭimah رَضِيَ اللَّهُ عَنْهَا and she miscarried Muḥsin. Abū al-Ḥasan al-ʿUmarī states that this report was not proven to him and it is strange that after a long search, we did not find anyone who pointed out that Abū al-Ḥasan al-ʿUmarī was the first of the Imāmī scholars to deny the story of the miscarriage of Muḥsin. We do not know the reason behind those who reject the story of the miscarriage of Muḥsin neglecting this. On the other hand, we found the supporters of this legend including Abū al-Ḥasan al-ʿUmarī among those who confirmed the rib-breaking story. The first of them was Jaʿfar Murtaḍā al-ʿĀmilī[1057], followed by Wafīq Saʿd al-ʿĀmilī[1058], followed by Muḥammad Mahdī al-Khurasān who mentioned Abū al-Ḥasan al-ʿUmarī's name in the list of those who declared that Muḥsin died as a result of a miscarriage.[1059] These people have relieved themselves from discussing al-ʿUmarī's words and have been content with quoting him among those who confirm the story of Muḥsin's miscarriage, while ignoring the fact that he rejected the story of Muḥsin's miscarriage; this is the limit of deception. ʿAbd al-Zahrā' Mahdī has taken another path. He relieved himself from this problem by citing from Abū al-Ḥasan al-ʿUmarī's words what suits him, so he quoted his words to his saying, "And the Shīʿah have narrated the story of Muḥsin and the kick," and deleted the rest of his statement that contradicted his intention, which included, "he did not mention the kick from a source I rely on," thus discarding academic honesty.

[1056] *Al-Majdī fī Ansāb al-Ṭālibiyyīn*, pg. 12.
[1057] *Ma'sāt al-Zahrā'*, 2/133.
[1058] *Ayn al-Inṣāf*, pg. 100.
[1059] *Al-Muḥsin al-Sibṭ Mawlūd am Siqṭ*, pg. 119. He quotes al-ʿUmarī's words on page 120.

2. Muḥammad Ḥusayn Kāshif al-Ghiṭā’ (1373 AH)

Muḥammad Ḥusayn Kāshif al-Ghiṭā’ is considered one of the first in the modern era to doubt some details of the rib-breaking story. After mentioning the abundance of narrations of beating Fāṭimah and breaking her rib in the books of the Imāmiyyah, he says:

> ولكن قضية ضرب الزهراء ولطم خدها مما لا يكاد يقبله وجداني ويتقبّله عقلي، ويقتنع به مشاعري، لا لأن القوم يتحرّجون ويتورعون من هذه الجرأة العظيمة، بل لأن السجايا العربية والتقاليد الجاهلية التي ركّزتها الشريعة الإسلامية وزادتها تأييدًا وتأكيدًا تمنع بشدة أن تضرب المرأة أو تمد إليها يد سوء، حتى أنّ في بعض كلمات أمير المؤمنين (عليه السلام) ما معناه: أن الرجل كان في الجاهلية إذا ضرب المرأة يبقى ذلك عارًا في أعقابه ونسله.
>
> But the issue of beating al-Zahrā’ and slapping her cheek is something that my conscience and mind can hardly accept, and my feelings can hardly be convinced of, not because people are embarrassed and wary of this great audacity, but because the Arab traits and pre-Islamic traditions that Islamic law has emphasised and increased in support and confirmation strictly prohibit beating a woman or extending a hand of evil to her, to the point that in some of the words of the Commander of the Faithful عَلَيۡهِ ٱلسَّلَامُ there is something to the effect that if a man in pre-Islamic times beat a woman, it would remain a disgrace for his descendants and offspring.[1060]

Marjaʿ Muḥammad Ḥusayn Faḍl Allāh considered the words of Kāshif al-Ghiṭā’ to be a denial of the story of hitting Fāṭimah رَضِيَ ٱللَّهُ عَنۡهَا and said, “We did not reach the point of denying these incidents as Shaykh

[1060] *Jannat al-Ma’wā*, pg. 135.

Muḥammad Ḥusayn Kāshif al-Ghiṭā' (may Allah sanctify his secret) did regarding hitting her and slapping her cheek."[1061]

On the other hand, Faḍl Allāh's opponents concluded that Kāshif al-Ghiṭā did not deny the rib-breaking and miscarriage of the foetus. Rather, what Kāshif al-Ghiṭā' meant was excluding that a sinful hand from a stranger could reach the body and face of the pure truthful one رَضِيَ اللَّهُ عَنْهَا by hitting and slapping... As for hitting from beyond the clothes and the cloak, there is no exclusion in that in his view[1062], because Kāshif al-Ghiṭā' after excluding the occurrence of hitting al-Zahrā' said:

> لا أمنع من أنه ضربها بسوطه من وراء الرداء وإنما الذي أستبعده أو أمنعه هو لطمة الوجه وقنفذ ليس ممن يخشى العار لو ضربها من وراء الثياب أو على عضدها.
>
> I do not deny that he[1063] hit her with his whip from behind the cloak, but what I exclude or prevent is the slapping of the face. Qunfudh is not one of those who fears shame if he hit her from behind the clothes or on her arm. [1064]

It seems to us that Kāshif al-Ghiṭā' rejects that Fāṭimah رَضِيَ اللَّهُ عَنْهَا was beaten and slapped in the face by Abū Bakr or ʿUmar رَضِيَ اللَّهُ عَنْهُ, but he does not see any objection to Qunfudh being the one who beat her with a whip from behind her clothes; since Kāshif al-Ghiṭā' has raised a problem with the incident, saying that if it was planned by Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, Fāṭimah رَضِيَ اللَّهُ عَنْهَا would have mentioned that in her sermons in which she enumerated her grievances. He says:

[1061] *Al-Zahrā' al-Qudwah*, pg. 110.
[1062] The first person to issue this was Qāḍī ʿAlī al-Ṭabāṭabā'ī in his commentary on *Jannat al-Ma'wā*, pg. 173, footnote 2, and he was followed in this by those who discussed this issue later such as Hāshim al-Hāshimī in *Ḥiwār maʿa Faḍl Allāh*, pg. 359).
[1063] He refers to Qunfudh here.
[1064] *Jannat al-Ma'wā*, pg. 137.

ويزيدك يقينًا بما أقول أنها –ولها المجد والشرف – ما ذكرت ولا أشارت إلى ذلك في شيء من خطبها ومقالاتها المتضمنة لتظلمها من القوم وسوء صنيعهم معها، مثل خطبتها الباهرة الطويلة التي ألقتها في المسجد على المهاجرين والأنصار، وكلماتها مع أمير المؤمنين بعد رجوعها من المسجد.

> And what increases your certainty in what I say is that she—may glory and honour be hers—did not mention or refer to that in any of her sermons and articles that included her grievances against the people and their bad treatment of her, such as her long dazzling sermon that she delivered in the Masjid to the Muhājirīn and Anṣār and her words to the Commander of the Faithful after she returned from the Masjid. [1065]

Although Kāshif al-Ghiṭā' did not reach the level of completely denying the rib-breaking story and the miscarriage, his words contradict the approach of those who believe that Fāṭimah رَضِيَ اللَّهُ عَنْهَا was directly beaten by ʿUmar رَضِيَ اللَّهُ عَنْهُ and those who were with him, according to their claim, and for this reason some of them went so far as to cast doubt on the issuance of these words by Kāshif al-Ghiṭā' at all. [1066]

3. Hāshim Maʿrūf al-Ḥasanī (1404 AH)

He mentioned a number of narrations that mentioned the story of the attack on Fāṭimah's house, including the rib-breaking incident[1067] and ruled that these narrations were not proven, saying:

إلى كثير من المرويات التي لا تثبت أسانيدها في مقابل النقد العلمي

[1065] *Jannat al-Ma'wā*, pg. 136.
[1066] *Mukhtaṣar Mufīd*, 9/67-69.
[1067] *Sīrat al-A'immah al-Ithnay ʿAshar*, pg. 132-133; *Marjaʿiyyat al-Marḥalah wa Ghubār al-Taghyīr*, pg. 74, footnote; *Qaḍāyā Athārat Jadalan*, pg. 179.

Many more narrations whose chains are not proven in the face of academic criticism. [1068]

4. Marjaʿ Muḥammad Ḥusayn Faḍl Allāh (1431 AH)

He is considered one of the most prominent individuals who denied the issue of the broken rib and the miscarriage of Muḥsin, although he previously believed in it. [1069] It seems that after he studied the relative narrations, he retracted from reporting this story and his position changed to doubting it. We mentioned at the beginning of this study the story of the uproar that was raised around him because of his doubting this issue, as he said in the al-Riḍā Mosque in Qom:

أنا لا أتفاعل مع كثير من الأحاديث التي تقول إن القوم كسروا ضلعها أو ضربوها على وجهها أو ما إلى ذلك... إنني أتحفظ في كثير من هذه الروايات.

I do not interact with many of the ḥadīths that say that the people broke her rib or hit her on the face or something like that... I have reservations about many of these narrations. [1070]

When correspondence took place between him and the supporters of the rib-breaking story, such as Jaʿfar Murtaḍā al-ʿĀmilī and Jawwād al-Tabrīzī, Faḍl Allāh discussed with them the authenticity of the narrations of the broken rib in terms of the isnād and the text. At first, he did not reach the point of denying the story in its entirety, as he

[1068] *Sīrat al-A'immah al-Ithnay ʿAshar*, pg. 133.

[1069] Jaʿfar al-Shākhūrī mentioned that Faḍl Allāh said in one speech of his on Fāṭimah رَضِيَ اللَّهُ عَنْهَا in al-Shahīd al-Ṣadr Mosque during his visit to Qom in Shaʿbān 1414 AH, "The stories agreed that she was beaten and that she miscarried." (*Marjaʿiyyat al-Marḥalah wa Ghubār al-Taghyīr*, pg. 374, footnote 1.)

[1070] Muḥammad Abū al-Saʿūd al-Qaṭīfī quoted this text from a recorded lecture that Faḍl Allāh delivered in the Imām al-Riḍā Mosque in Bi'r al-ʿAbd, in the year 1993 CE; *Khalfiyyāt Kitāb Ma'sāt al-Zahrā'*, (2/11), *Ḥiwār maʿa Faḍl Allāh Ḥawl al-Zahrā'*, pg. 277.

was content with casting doubt on its authenticity and raising questions and problems about it, so he says:

أنا لا أنفي قضية كسر الضلع، ولكنني أقول: إنني غير مقتنع بذلك، وكما أن الإثبات يحتاج إلى دليل، كذلك النفي يحتاج إلى دليل.

I do not deny the issue of the broken rib, but I say: I am not convinced of it; and just as proof needs evidence, so too does denial need evidence.[1071]

Therefore, he described those who were attributed with denying the broken rib as liars, as he says:

أنا من الأساس لم أقل إنه لم يكسر ضلع الزهراء، وكل ما ينسب إلي ذلك فهو كاذب، أنا استبعدت الموضوع استبعادًا، رسمت علامة استفهام على أساس التحليل التاريخي. قلت: أنا لا أتفاعل مع هذا لأن محبة المسلمين للزهراء كانت أكثر من محبتهم لعلي، وأكثر من محبتهم للحسن والحسين، وفوقها محبتهم لرسول الله ﷺ، قلت إنه من المستبعد أن يقدم أحد على فعل ذلك.

I did not say in the first place that al-Zahrā's rib was not broken. Everyone[1072] who attributes that to me is false. I completely avoided the subject. I drew a question mark on the basis of historical analysis. I said that I do not interact with this because the Muslims' love for al-Zahrā' was more than their love for ʿAlī and more than their love for al-Ḥasan and al-Ḥusayn and above that was their love for the Messenger of Allah ﷺ. I said that it is unlikely that anyone would do that.[1073]

[1071] Jaʿfar Murtaḍā al-ʿĀmilī quoted this in *Ma'sāt al-Zahrā'*, 1/325.
[1072] It appears as such in the printed version. Probably, *man* is correct.
[1073] *Al-Zahrā' al-Maʿṣūmah Unmūdhaj al-Mar'ah al-ʿĀlamiyyah*, pg. 55-56.

Nonetheless, what appears from his words is a tendency towards denial. This is evident from his statement:

هناك بعض الحوادث التي تعرضت لها مما لم تتأكد لنا بشكل قاطع وجازم، كما في مسألة حرق الدار فعلًا، وكسر الضلع، وإسقاط الجنين، ولطم خدها، وضربها.. ونحو ذلك مما نقل إلينا من خلال روايات يمكن طرح بعض علامات الاستفهام حولها، إما من ناحية المتن، وإما من ناحية السند. وشأنها شأن الكثير من الروايات التاريخية. ولذا فقد أثرنا بعض علامات الاستفهام كما أثارها بعض علمائنا السابقين رضوان الله عليهم، كالشيخ المفيد الذي يظهر منه التشكيك في مسألة إسقاط الجنين، بل في أصل وجوده، وإن كنا لا نوافقه على الثاني، ولكننا لم نصل إلى حد النفي لهذه الحوادث، كما فعل الشيخ محمد حسين كاشف الغطاء (قده) بالنسبة لضربها، ولطم خدها، لأن النفي يحتاج إلى دليل، كما أن الإثبات يحتاج إلى دليل.

There are some incidents that she was exposed to that were not confirmed to us in a conclusive and decisive manner, such as the issue of actually burning the house[1074], breaking the rib, aborting the foetus, slapping her cheek, hitting her... and the like, which were transmitted to us through narrations that some question marks can be raised about, either from the perspective of the text or from the perspective of the isnād. And this is like many historical narrations. Therefore, we raised some question marks as some of our previous scholars, may Allah be pleased with them, raised, such as Shaykh al-Mufīd, who appears to cast doubt on the issue of aborting the foetus, and even on its very existence, even though we do not agree with him on the second, but we did not reach the point of denying these incidents as Shaykh Muḥammad Ḥusayn Kāshif al-Ghiṭā' (may Allah sanctify his secret) did regarding hitting her and slapping her cheek,

[1074] It appears as such in the printed version. Probably, mathalan is correct.

because denial requires evidence, just as proof requires evidence.[1075]

Faḍl Allāh considers the issue of the broken rib a controversial issue. He settles:

والمسألة محل خلاف من جهة الروايات التاريخية وفي بعض الأمور المتعلقة بالتحليل النقدي للمتن.

The issue is controversial in terms of historical narratives and in some matters related to the critical analysis of the text.[1076]

The issue is not important to him. He acknowledges:

ليست القضية من المهمات التي تهمني سواء قال القائلون إن ضلعها كسر أو لم يقل القائلون ذلك، هذا لا يمثل بالنسبة لي أية سلبية أو إيجابية.

The issue is not one of the important matters that concern me, whether those who say that her rib was broken or those who say that it was not, this does not represent anything negative or positive for me.[1077]

It seems that Faḍl Allāh believed that the incident did not happen as all the statements he made—such as the weakness of some of the chains of the story, the confusion in the events, the differences in the narrations, and the problems arising from proving this incident from attributing cowardice to ʿAlī عَلَيْهِ السَّلَامُ, rejecting the Companions' attack on Fāṭimah رَضِيَ اللَّهُ عَنْهَا because of their love for her, and other arrows of criticism that Faḍl Allāh directed at this story—support his inclination to deny it. However, the atmosphere surrounding Faḍl Allāh and the

[1075] *Al-Zahrā' al-Qudwah*, pg. 109-110.
[1076] Footnotes of Āyat Allāh al-ʿUẓmā al-Sayyid Muḥammad Ḥusayn Faḍl Allāh on the questions posed to Āyat Allāh al-ʿUẓmā al-Mīrzā Jawwād al-Tabrīzī, pg. 55.
[1077] Hāshim al-Hāshimī quoted this from him in *Sharīṭ Musajjal*. (*Ḥiwār maʿa Faḍl Allāh Ḥawl al-Zahrā'*, pg. 28.)

fierce attack that was launched against him is what made him not mention his explicit opinion on the issue. It is sufficient that Faḍl Allāh, since he cast doubt on the rib-breaking story, did not declare its authenticity even once. He also cited the words of the Imāmī scholars who denied this story and did not transmit the words of those who confirmed it. Perhaps what supports what we have said is that we came across his words in a sermon he gave at the end of his life, in which he said:

إن المشكلة عند الكثيرين من الناس أنهم يذكرون الزهراء بالجانب المأساوي فقط، ولهذا شُغل الناس عن شخصية الزهراء(ع) بمسألة أنه كُسر ضلعها، وهذا أمر لا نتعقّله.

The problem with many people is that they mention al-Zahrā' only from the tragic side. For this reason, people were distracted from the personality of al-Zahrā' رَضِيَٱللَّهُعَنْهَا by the issue of her rib being broken; and this is something we do not understand.[1078]

5. Muḥammad al-Ḥusaynī

Muḥammad al-Ḥusaynī is one of the students of Muḥammad Ḥusayn Faḍl Allāh[1079] and is one of those who defended him against the attack of Jaʿfar Murtaḍā al-ʿĀmilī. Muḥammad al-Ḥusaynī wrote the book *Hawāmish Naqdiyyah Dirāsah fī Kitāb Ma'sāt al-Zahrā'*, which criticises the book *Ma'sāt al-Zahrā'* by Jaʿfar Murtaḍā al-ʿĀmilī in which he tried to prove the rib-breaking myth. Muḥammad al-Ḥusaynī confronted many errors and contradictions in the writings of Jaʿfar Murtaḍā al-

[1078] The sermon of al-Zahrā' رَضِيَٱللَّهُعَنْهَا is a model message, delivered by Muḥammad Ḥusayn Faḍl Allāh in the al-Imāmayn al-Ḥasanayn Mosque on 19 Jumādā al-Thānī 1430 AH corresponding to 12/06/2009 CE. It is published on the Bayyināt website affiliated with the Marjaʿiyyah of Faḍl Allāh.
http://arabic.bayynat.org.lb/NewsPage.aspx?id=931

[1079] Faḍl Allāh praised him in his preface to his book *al-Ijārah*, "I perused the book *Fiqh al-Ijārah* in which our esteemed son, the scholar Sayyid Muḥammad al-Sayyid Ṭāhir al-Ḥusaynī, may Allah protect him, decided on our jurisprudential research in postgraduate studies...." (*Fiqh al-Ijārah*, pg. 2.)

ʿĀmilī related to the broken rib and discussed his methodology in proving the incident, which is based on the blind gathering of narrations without paying attention to the differences between them.[1080] He refuted the claim of the frequency of narrations of the broken rib.[1081] What appears from the folds of the book is that the author adopts Faḍl Allāh's opinion on the issue of the broken rib.[1082]

6. Najīb Nūr al-Dīn[1083]

Najīb Nūr al-Dīn wrote his book *Ma'sāt Kitāb al-Ma'sāt* in response to the book *Ma'sāt al-Zahrā'* by Jaʿfar Murtaḍā Al-ʿĀmilī. Najīb Nūr al-Dīn directed extensive criticism at Jaʿfar Murtaḍā's methodology and reasoning, and also criticised some details of the rib-breaking narrations, saying for example:

لا يعقل بحالٍ من الأحوال أن يكون تكليف الإمام عليّ (عليه السلام) الشرعي هو السكوت

على أذيّة زوجته بنت رسول الله ﷺ وأن يترك من يريد هتك حرمتها يفعل ما يريد وهو

[1080] *Hawāmish Naqdiyyah*, pg. 12-13.
[1081] *Hawāmish Naqdiyyah*, pg. 157-162.
[1082] *Hawāmish Naqdiyyah*, pg. 29-30. He showed here that the point of dispute between him and Jaʿfar Murtaḍā is the occurrence of the beating of Fāṭimah رَضِيَ اللَّهُ عَنْهَا. It is worth noting that Muḥammad al-Ḥusaynī states at the beginning of the book that he is not intending to deny or prove the controversial issue between Faḍl Allāh and Jaʿfar Murtaḍā al-ʿĀmilī, but rather the main goal of his book is to discuss the book *Ma'sāt al-Zahrā'*. Nonetheless, through the induction of the book and its discussion of Jaʿfar Murtaḍā's proofs, the conclusion the reader reaches is the invalidity of the narrations of the broken rib.
[1083] Najīb Nūr al-Dīn is one of Faḍl Allāh's close students. He holds a PhD in Sociology and has published several books, most of which are related to Muḥammad Ḥusayn Faḍl Allāh, including three books by Muḥammad Ḥusayn Faḍl Allāh that Najīb Nūr al-Dīn prepared: *Umarā' wa Qabā'il Khafāyā wa Ḥaqā'iq Lubnāniyyah*, *Aḥādīth fī Qaḍāyā al-Ikhtilāf wa al-Waḥdah*, and *Ḥiwārāt fī al-Fikr wa al-Siyāsah wa al-Ijtimāʿ*. The rest of his publications are his own, including: *Muḥammad Ḥusayn Faḍl Allāh al-ʿAqlāniyyah wa al-Ḥiwār min Ajal al-Taghyīr*, *Īdiyūlūjiyā al-Rafḍ wa al-Muqāwamah*, and *al-Islām Dīn al-Raḥmah wa al-ʿAdālah*.

جالسٌ في مكانه يسمع ويرى ولا يُحرِّك ساكنًا. إنَّ الإمام عليًا (عليه السلام) أجلُّ ممّا يحاول أن يصفه به المؤلّف وأعلى شأنًا من أيِّ إنسان يملك حميّة الدفاع عن الضعفاء ومهضومي الحقوق أو المعتدى عليهم، فكيف إذا كان هذا المظلوم هو أشرف خلق الله وأعزّهم عليه وعلى نبيّه؛ فاطمة الزهراء (عليها السلام)؟! نحن نستغرب كيف يكون تكليف رجل كالإمام صلوات الله وسلامه عليه هو أن يسكت عن فعل أولئك المعتدين؟!

It is not reasonable under any circumstances that Imām ʿAlī's عَلَيْهِ ٱلسَّلَامُ religious duty is to remain silent about the harm done to his wife, the daughter of the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, and to leave whoever wants to violate her honour to do whatever he wants while he sits in his place, listening and seeing and not moving a muscle. Imām ʿAlī عَلَيْهِ ٱلسَّلَامُ is more noble than what the author tries to describe him with and is higher in status than any human being who has the zeal to defend the weak, those whose rights have been violated, or those who have been assaulted. So, how would it be if this oppressed person was the most honourable of Allah's creation and the most beloved to Him and His Prophet; Fāṭimah al-Zahrā' عَلَيْهَا ٱلسَّلَامُ? We wonder how the duty of a man like the Imām عَلَيْهِ ٱلسَّلَامُ is to remain silent about the actions of those aggressors? [1084]

He also says:

كيف يمكن أن يكون تكليف الزهراء (عليها السلام) الشرعي هو أن تُظلَم وتُضرَب في بيتها وأن تستسلم لهذا الظلم بملء إرادتها، وأن يكون تكليف الإمام عليّ (عليه السلام) أن يتركها عرضة للظلم؟ أيُّ منطق هذا الذي يحاول المؤلّف أن يقنعنا به؟ ونحن نتساءل: لأيِّ أمرٍ يكون

[1084] *Ma'sāt Kitāb al-Ma'sāt*, pg. 155.

تكليف هؤلاء الشرفاء أن يُظلَموا، وإذا كان ذلك لتبيان حقّ الإمام في الخلافة، فإنَّنا لا نوافق على ذلك لسببٍ مهمّ جدًا، وهو أنَّنا نعتبر حجّة الإمام بالغة إلى درجة اليقين، وأنَّ الطريق للوصول إلى هذا الحقّ لا يكون بهذه الطريقة التي تحرج الإمام والزهراء (عليها السلام) معًا، وأكثر من ذلك نقول: هل عُدم الإمام والزهراء (عليهما السلام) وسيلة لإظهار الحقّ حتّى يلجأوا إلى هذه الطريقة من التعاطي مع الظالمين؟؟! إنَّنا نشكّ في ذلك، وليس هكذا يأخذ أئمّتنا حقوقهم.

How can the legal task of al-Zahrā' عَلَيْهَاٱلسَّلَامُ be to be wronged and beaten in her home and to surrender to this injustice with her full will and the task of Imām ʿAlī عَلَيْهِٱلسَّلَامُ be to leave her exposed to injustice? What kind of logic is this that the author is trying to convince us of? We wonder: For what reason are these honourable people tasked with being wronged? If that is to demonstrate the right of the Imām to the Khilāfah, then we do not agree to that for a very important reason, which is that we consider the Imām's argument to be extremely certain and that the way to reach this right is not in this way that embarrasses both the Imām and al-Zahrā' عَلَيْهَاٱلسَّلَامُ. Moreover, we say: Did the Imām and al-Zahrā' عَلَيْهِمَاٱلسَّلَامُ lack a means to demonstrate the truth so that they resort to this method of dealing with the oppressors? We doubt that! This is not how our Imāms take their rights. [1085]

He also criticised Jaʿfar Murtaḍā al-ʿĀmilī who portrayed *Kitāb Sulaym ibn Qays* as being agreed upon as authentic and he objected to him with the words of al-Khū'ī who ruled that the chains of *Kitāb Sulaym ibn Qays* were weak. [1086] Even though the writer did not state his opinion on

[1085] *Ma'sāt Kitāb al-Ma'sāt*, pg. 156.
[1086] *Ma'sāt Kitāb al-Ma'sāt*, pg. 125-130.

the issue, the reader of his book concludes that he agrees with Faḍl Allāh's opinion on the subject.

7. Jaʿfar al-Shākhūrī al-Baḥrānī

Jaʿfar al-Shākhūrī al-Baḥrānī criticised some details of the rib-breaking narrations. Some of his statements were quoted in the discussion of the texts of the narrations of that legend. In his book *Marjaʿiyyat al-Marḥalah wa Ghubār al-Taghyīr*, Jaʿfar al-Shākhūrī devoted a special appendix to criticising the texts of the rib-breaking narrations, where he compared them with the rest of the narrations and explained the contradiction in them. He considered the rib-breaking narrations to be weak in isnād and diverse in content.[1087] He adopts Faḍl Allāh's opinion on the subject like his predecessors.

8. Ḥasan al-ʿAlawī

Ḥasan al-ʿAlawī[1088] is considered one of the contemporary Imāmī thinkers who were free from fanaticism. He doubted the rib-breaking incident and directed arrows of criticism at the narrations about it saying:

> لم أستسلم بعد إلى زج فاطمة الزهراء في تلك الحادثة، وليس معقولًا ولا لائقًا أن تتحدث الرواية عن إسراعها إلى الباب في تلك اللحظة. إن المهابة والمكانة والمناسبة اعتبارات تمنع وحيدة النبي أن تقترب من الباب بين أفواج من رجال قريش، ومن وضع الرواية تجاهل حزن الزهراء، على فقد أبيها ووفاتها كمدًا عليه في روايات أبعدها زمنًا ستة شهور، وتجاهل مهابتها

[1087] *Marjaʿiyyat al-Marḥalah wa Ghubār al-Taghyīr*, pg. 201.

[1088] Ḥasan Al-ʿAlawī is from the Imāmiyyah, but he is not one of their scholars. Rather, he is one of the political thinkers who combined writing about politics, thought, and religion. We have included his words for benefit and as a guide and to show that the criticism of the rib-breaking myth is not limited to the words of the Imāmiyyah scholars. Rather, even their wisest thinkers have denied it.

فجعلها واحدة من المتخاصمات في يوم الحزن وأحال إسقاط الجنين إلى مصرع الباب بدلًا من أن يكون بسبب مصرع والدها النبي ﷺ مثلًا.

إن وفاة النبي ﷺ عند فاطمة الزهراء، كان سيجهضها دون سجال. ولطالما أجهضت نساء لوفاة ابن أو زوج أو أب، فكيف والسيدة هي فاطمة. وكيف والفقيد نبي الله الخاتم، فلماذا يقلل من شأن رحيل النبي ﷺ في رواية الإجهاض سوى أن يكون عمر هو المتهم؟

لم يكن من عادات العرب ردّ المرأة على طارق الباب، وفي البيت رجالٌ آخرون، ... فهل يعقل أن تترك فاطمة حزنها المقيم وفجيعتها المرّة لكي تفتح الباب أو تخرج إليه؟، ربما لاحظت الرواية هذا الجانب فاستعانت بالزهراء لتصد مع الرجال هجوم عمر...، وإذا ما سمحت مناهج الدفاع عن أهل البيت بالإساءة إليهم، إذا تعلق الأمر بالإساءة إلى عمر بن الخطاب، وضعت فاطمة الزهراء على باب الخصومة وأجهضتها وراء الباب.

I have not yet surrendered to involving Fāṭimah al-Zahrā' in that incident. It is neither reasonable nor appropriate for the narration to talk about her rushing to the door at that moment. The awe, status, and occasion are considerations that prevent the only woman of the Prophet from approaching the door among the crowds of Quraysh men. The one who wrote the story ignored the grief of al-Zahrā' over the loss of her father and her death out of grief over him in narrations to the maximum period of six months and also ignored her awe, making her one of the disputants on the day of grief and attributed the miscarriage to the doorpost instead of being due to the death of her father, the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, for example.

The death of the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ to Fāṭimah al-Zahrā would have caused her to miscarry without a doubt. Women have always miscarried due to the death of a son, husband, or father; so how could it be when the lady is Fāṭimah? How could it be

when the deceased is the final Prophet of Allah? Why would he diminish the importance of the departure of the Prophet ﷺ in the story of the miscarriage, except that ʿUmar is the accused?

It was not the custom of the Arabs for a woman to answer someone who knocked at the door, while there were other men in the house... Is it reasonable that Fāṭimah would leave her constant sadness and bitter grief in order to open the door or go out to him? Perhaps the report noticed this aspect and sought help from al-Zahrā' to repel ʿUmar's attack with the men... And if the methods of defending the family of the Prophet allowed them to be insulted, if it came to insulting ʿUmar ibn al-Khaṭṭāb, Fāṭimah al-Zahrā' was placed at the door of the dispute and aborted behind the door. (1089)

9. Aḥmad al-Kātib

ʿAbd al-Rasūl Lārī—well-known as Aḥmad al-Kātib—was known for his freedom from the restrictions of the narrative heritage and his distance from fanaticism. His writings are evidence of his familiarity with the seminary demands in the principles and branches and therefore we saw it useful to include his criticism of the rib-breaking myth. Aḥmad al-Kātib states that the rib-breaking story is a myth. He says under the title: The myth of the attack on the house of Fāṭimah al-Zahrā':

وربما كانت قصة كبس بيت الإمام علي من قبل عمر من أجل إجباره على بيعة أبي بكر، وما رافق ذلك من تهديد بحرق بيت فاطمة على من فيه، أو قيامه بحرق باب البيت وضرب

(1089) *ʿUmar wa al-Tashayyuʿ*, pg. 119.

الزهراء وعصرها وراء الباب، وإسقاط جنينها (محسن) والتسبب في وفاتها، من أهم القصص الأسطورية الخطيرة التي لعبت عبر التاريخ وتلعب اليوم دورًا كبيرًا في تأجيج الخلافات.

Perhaps the story of ʿUmar raiding the house of Imām ʿAlī in order to force him to pledge allegiance to Abū Bakr and what accompanied that of threatening to burn the house of Fāṭimah and those in it, or his burning the door of the house, beating al-Zahrā', squeezing her behind the door, aborting her foetus (Muḥsin), and causing her death, is one of the most important dangerous mythical stories that played throughout history and is playing a major role today in fuelling disputes. [1090]

Then, after presenting the history of the story of the pledge of allegiance, he proceeded to refute this story, saying:

الميزان العام لمعادلة القوى، والجو العام لتطور الأحداث يستبعد الرواية السابقة التي تتحدث عن ممارسة العنف في أخذ البيعة لأبي بكر، فإذا كان أبو بكر قد ترك سعد بن عبادة ولم يجبره على البيعة، فقد كان أضعف من أن يجبر الإمام علي على البيعة، وأبعد من أن يأمر باقتحام داره وجلبه بالقوة، أو يسمح لأي أحد بتهديده بإحراق بيته عليه، وهو ما تقوله الأسطورة التي نشأت في القرون التالية، وحملت بين طياتها تفاصيل أسطورية أخرى أبعد ما تكون عن الحقيقة، مثل ضرب عمر للزهراء وحرق باب بيتها فعلًا، والتسبب في إسقاط جنينها (محسن) أثناء الهجوم على بيتها، والعياذ بالله.

The general balance of the equation of power and the general atmosphere of the development of events exclude the previous story that talks about violence in taking the pledge of allegiance to Abū Bakr. If Abū Bakr had left Saʿd ibn ʿUbādah and did not

[1090] *Al-Shīʿah wa al-Sunnah Waḥdat al-Dīn Khilāf al-Siyāsah wa al-Tārīkh*, pg. 108, soft copy.

force him to pledge allegiance, he was too weak to force Imām ʿAlī to pledge allegiance and too far from ordering the storming of his house and bringing him by force, or allowing anyone to threaten to burn his house on him, which is what the legend that arose in the following centuries says and carried within it other legendary details that are far from the truth, such as ʿUmar beating al-Zahrā', actually burning the door of her house, and causing her foetus (Muḥsin) to miscarry during the attack on her house, Allah forbid! [1091]

Aḥmad al-Kātib believes that the rib-breaking legend originated in the third century and that those who adopted it were the supporters of the theory of the birth of a son to al-Ḥasan al-ʿAskarī, who later became known as the Twelvers. He says:

أنصار النظرية ظلوا يتحمسون لتأييد نظريتهم ونقد نظرية الشورى والاختيار، ويحاولون قراءة التاريخ بشكل مغاير لسلوك أهل البيت والإمام علي، وكتابته من جديد. ومن أجل ذلك تشبثوا بحكاية تهديد عمر بحرق بيت فاطمة الزهراء، وحولوا التهديد المفترض الى واقع تاريخي ثابت، وأضافوا على الحادث كثيرًا من الرتوش الأخرى مثل ضرب الزهراء وعصرها وراء الباب وكسر ضلعها وإسقاط جنينها «محسن» ووفاتها على إثر ذلك.

The supporters of the theory remained enthusiastic about supporting their theory and criticising the theory of *Shūrā* (consultation) and selection. They tried to read history in a way that differed from the behaviour of the Ahl al-Bayt and Imām ʿAlī, and to write it anew. For this reason, they clung to the story of ʿUmar's threat to burn down the house of Fāṭimah al-Zahrā' and they transformed the supposed threat into a fixed historical reality and further added many other embellishments to the incident, such as beating al-Zahrā', squeezing her behind the

[1091] *Al-Shīʿah wa al-Sunnah*, pg. 112.

door, breaking her rib, and aborting her foetus Muḥsin, and her death as a result. [1092]

10. Muḥammad Ḥusayn Tarḥīnī al-ʿĀmilī

It is rare in this era to find one of the Imāmī scholars explicitly denying the rib-breaking story. If Faḍl Allāh and his supporters were content with casting doubt on it and pointing out the flaws in its details without daring to deny it completely, then Muḥammad Ḥusayn Tarḥīnī al-ʿĀmilī went beyond casting doubt on it to denying the story outright. He declares in his book *ʿAqā'id al-Imāmiyyah bayn al- Aṣīl wa al-Dakhīl*:

لو كان عمر فعلًا ضرب بالباب على صدر فاطمة وكسر أضلاعها، كيف يقدم علي عليه السلام على تزويج ابنة فاطمة إلى قاتل أمها؟!، وكيف كانت أم كلثوم ترضى بأن تكون زوجة لقاتل أمها، وهل كان الإمام الحسن والحسين وهما شابان غيوران يرضيان بمثل هذا.

If ʿUmar had actually knocked on Fāṭimah's chest with the door and broken her ribs, how would ʿAlī عَلَيْهِ السَّلَامُ have married Fāṭimah's daughter to her mother's killer? How would Umm Kulthūm have been satisfied with being the wife of her mother's killer? Would Imām al-Ḥasan and al-Ḥusayn, while they were two possessive young men, have been satisfied with such a thing? [1093]

11. Yāsir ʿAwdah

Yāsir ʿAwdah is one of the few who had the courage to deny and reject the rib-breaking myth. Unlike Muḥammad al-Ḥusaynī, Najīb Nūr al-Dīn, and Jaʿfar al-Shākhūrī, who were content to support Faḍl Allāh's opinion by casting doubt on the rib-breaking story, criticising its

[1092] *Al-Shīʿah wa al-Sunnah*, pg. 121.
[1093] *ʿAqā'id al-Imāmiyyah bayn al-Aṣīl wa al-Dakhīl*, pg. 353.

texts, and placing it within the circle of proof or lack thereof, Yāsir ʿAwdah is the only student of Muḥammad Ḥusayn Faḍl Allāh whom we found denying the rib-breaking myth frankly. He writes in his book *Qaḍāyā Athārat Jadalan*:

أما كسر ضلع فاطمة عليها السلام، فقد ذهب المشهور إلى ذلك، ولم يبحثه أحد من العلماء الذين يراعون القواعد العلمية للحديث في بحثه سندًا ومتنًا إلا وتحفظ على تلك الحادثة التاريخية» إلى أن يقول: نصل لسيدنا الأستاذ الكبير آية الله العظمى السيد محمد حسين فضل الله الذي هذب ما أُفسد من الإسلام وحارب الغلو والخرافة ووقف سدًا منيعًا في وجه الموضوع والمكذوب، فأحاديث كسر الضلع لم تثبت عنده سندًا، ولن نتكلم فيه بل ننقل الكلام إلى المتن.

> As for the breaking of Fāṭimah's rib, this has become infamous, and none of the scholars who observe the academic rules of ḥadīth in their research, in terms of isnād and text, have researched it without having reservations about that historical incident... We reach our master, the great teacher, Āyat Allāh al-ʿUẓmā Sayyid Muḥammad Ḥusayn Faḍl Allāh, who refined what was corrupted in Islam, fought extremism and superstition, stood as a solid barrier in the face of the fabricated and the false. The reports of breaking the rib were not proven to him by an isnād—and we will not talk about them, but rather we will transfer the discussion to the text.

He then mentioned the problems of determining the rib-breaking reports as authentic, such as the necessity of attributing cowardice to ʿAlī عَلَيْهِ ٱلسَّلَامُ—Allah forbid—and other weak points in the reports. After he considered that the issue of breaking the rib is a historical issue and not a doctrinal one, he directed criticism at those who remain silent about clarifying the truth of such superstitions, saying:

لأنها مسألة تاريخية بحتة، فالإيمان بها وعدمه سيان، وإن كانت على شهرة جعلت الكثير من العلماء لا يواجهونها لعدم جرأتهم في المقام، ومما يؤسف له أن عدم جرأة العلماء الكبار على مواجهة الكثير مما أدخل في الدين، وأُخِذَ أَخْذَ المسلمات وألبس ثوب المقدسات، أدى إلى ما نحن فيه من الخلافات وتجرأت الناس على المقامات واستخراج الفتاوى المضللات، إن استقالة كثير من العلماء الكبار وخصوصًا من تقدم ومن بقي ممن لا جرأة له، جعل من الجهلة علماء ومحققين ليبثوا على منابر رسول الله ﷺ من الخرافة والجهل والتخلف ما لا يحصى، حتى أصبح اللادين دينًا والدين غريبًا، ومن يواجه هذه الترهات يوصف بالضلال والخروج عن المذهب.

Because it is a purely historical issue, belief in it or not is the same, even if it is famous, which made many scholars not confront it due to their lack of courage in position. What is regrettable is that the lack of courage of the great scholars to confront much of what was introduced into the religion and was taken as axioms and dressed in the garment of sanctities, led to what we are in of disagreements and people's audacity in positions and extracting misleading verdicts. If the resignation of many senior scholars, especially those who came forward and those who remained who had no courage, made the ignorant scholars and investigators to spread on the pulpits of the Messenger of Allah ﷺ countless superstitions, ignorance and backwardness, until irreligion became a religion and religion became strange. And whoever confronts this nonsense is described as misguided and deviant from the doctrine. [1094]

Perhaps Yāsir ʿAwdah's frankness compared to the rest of Faḍl Allāh's supporters is due to the fact that Yāsir ʿAwdah wrote this book after

[1094] *Qaḍāyā Athārat Jadalan*, pg. 187.

Faḍl Allāh's death, while the rest wrote their books during Faḍl Allāh's lifetime, so it appears that they did not want to go beyond the official position of Muḥammad Ḥusayn Faḍl Allāh, unlike Yāsir ʿAwdah who was free from these restrictions. However, what we hope is that the fair-minded will be encouraged and write a special study that criticizes this myth frankly and courageously.

Conclusion

After the above, it has become clear to every fair-minded person and seeker of the truth that the story of the attack on Fāṭimah al-Zahrā is a myth and fantasy. Only those with weak minds would narrate it, or those who have not contemplated its aspects properly, or those who have been forced to say it out of love[1095]; and love blinds and deafens. As for the rational, fair-minded, contemplative person, he does not doubt its falsehood.[1096] It is correct to say about it what has been said about its counterparts of false reports, "This is a fabricated, rejected narration and a fabricated, made-up report, which is not correct to rely on, nor is it appropriate to resort to it, and its isnād is darkness upon darkness."[1097] The details of the discussion of the origin of this report, the conditions of its narrators, and the flaws of its chains and texts have already been mentioned. The summary of the results we have reached is as follows:

1. The report of the assault on Fāṭimah al-Zahrā' رَضِيَ اللَّهُ عَنْهَا, the breaking of her rib, and the miscarriage of her foetus, is a report that did not exist until the second century. Therefore, the researcher does not find any trace of this report in history books and ḥadīth collections. It was not transmitted even by the accused narrators, from the peers of al-Wāqidī, Abū Mikhnaf, al-Kalbī, and their like. Rather, it was circulated on the tongues of some extremists such as Hishām ibn al-Ḥakam.

2. This report transformed from a tittle-tattle story to a narration transmitted with chains in some of the Imāmī narrative books, starting from the middle of the fourth century. During this

[1095] *Yajibu* appears in the source whereas the accurate version is what we wrote.
[1096] *Muqtabas min Kalām al-Khū'ī ʿan Ḥadīth Taḥrīf al-Qur'ān*, *al-Bayān fī Tafsīr al-Qur'ān*, pg. 259.
[1097] *Muqtabas min Kalām Ibn ʿAbd al-Hādī*, *al-Ṣārim al-Mankī fī al-Radd ʿalā al-Subkī*, pg. 321.

period, this legend began to seep into the books of beliefs and theological debates and was employed to attack the Companions رَضِيَ اللَّهُ عَنْهُمْ, deny the validity of the pledge of allegiance to Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, and claim that injustice had befallen the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ. Then this story was mentioned in books of supplications and visitations, until it later became one of the stories that are told in gatherings and recited on pulpits.

3. All the reports that were narrated about the rib-breaking legend are weak, their chains are weak, and their texts are contradictory and confused. It was narrated by a group of narrators who were described by the Imāmī scholars of Rijāl as unknown, extremists, liars, and fabricators. We did not find it supported by the narration of trustworthy people, which is what raises astonishment, as none of these reports are correct according to the standards of the Imāmī scholars of Rijāl themselves.

4. Most of the reports of the rib-breaking story are taken from *Kitāb Sulaym ibn Qays al-Hilālī*, who narrated this incident in detail, which we did not find elsewhere. After a detailed study of this book, it became clear that it is a fabricated book, and that Sulaym ibn Qays, from whom this book is narrated and attributed, is not a real person, in addition to the distortion, forgery, fraud, additions, and subtractions that have befallen this book throughout history, coupled with the signs of lying and fabrication that are apparent from the texts of his stories. In fact, the stories of Sulaym ibn Qays about the rib-breaking myth were not transmitted in the books of the predecessors, but rather the transmission of this story from Sulaym appeared in the sixth century and after. As for the circulated version of this book, it is not reliable due to the gross inconsistencies that occurred in the handwritten copies that reached us. Even if we

ignore all these defects that plagued the book, it is sufficient to know that all the chains by which Sulaym's book is transmitted depend on one man, and he is Abān ibn Abī ʿAyyāsh, who was declared weak by most of the Imāmī scholars of Rijāl.

5. The most important isnād relied upon by the supporters of the rib-breaking myth is the report attributed to Jaʿfar al-Ṣādiq رَحِمَهُ ٱللَّهُ in the book *Dalā'il al- Imāmah* attributed to Muḥammad ibn Jarīr al-Ṭabarī, which is a book that is academically invalid. The truth is that its author is unknown, in addition to the fact that the isnād is not valid due to the presence of several flaws that undermine it.

6. The supporters of this myth resorted to trying to prove its validity by sometimes claiming it is famous and by claiming that it is frequently reported; the investigation is definitely the opposite. The reports of the breaking of al-Zahrā's rib are few, reported by some of the extremist Imāmiyyah and narrated by a few people. So, most of it goes back to the works that can be counted on the fingers. What some of them imagine about the large number of narrations of this myth has no share of validity and what is imagined about the fame of this report is included in that. The investigation is that it does not reach the level of fame, because it is based on a few narrators, in addition to the fact that none of its chains are valid, because fame does not result in the validity of the report as al-Khū'ī and others have determined. When this is decided, then it is more appropriate that this report has not reached the level of tawātur.

7. The claim that there is consensus on the rib-breaking incident is rejected due to the existence of those who disagreed with this issue, both in the past and in the present. The Imāmī genealogist Abū al-Ḥasan al-ʿUmarī (who lived in the fifth century) stated that the story of Muḥsin's miscarriage was not proven in his sight. Moreover, presently, a group of Imāmī

scholars, headed by Marjaʿ Muḥammad Ḥusayn Faḍl Allāh, have denied this story and thus it becomes clear that the claim of consensus has no truth.

8. The invalidity of the rib-breaking narrations is not limited to the defects in their chains, but their texts testify to this story being false and fabricated as they contain many exaggerations and strange elements, in addition to the contradictions, conflicts, and gross inconsistencies that occurred in its details.

9. The rib-breaking story has been denied by a large group of scholars, both in the past and in the present and from all directions and schools of thought. They ruled that this story is a lie and a myth. This is the clearest evidence that every fair-minded person, when he investigates this issue impartially, will conclude that this story is false and fabricated.

Finally, we thank Allah سُبْحَانَهُوَتَعَالَىٰ for His success in completing this study. There is no doubt that this research will not be free of shortcomings and errors because that is human nature. Therefore, if anyone finds any shortcomings in this research, please do not hesitate to send us your comments. In any case, whatever is correct in this research is from Allah's success and guidance while error is from us and from Shayṭān. We ask Allah for forgiveness and repent to Him and we ask Allah for continued success and guidance.

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مبرة الآل والأصحاب

السلسلة الثامنة : مرويات تحت المجهر (٦)

حكاية كسر ضلع الزهراء رضي الله عنها وإسقاط جنينها

في ميزان النقد العلمي



د. سعد بن راشد الشنفا

حافظ أسدرم

مراجعة مركز البحوث والدراسات بالمبرة