



## The Documental and Implicational Study of the Hadith of Qiṣāṣ on the Prophet in Shiite and Sunni Sources

Sayyed Ziaoddin Olyanasab<sup>1</sup>; Akbar Aghayani Chavoshi\*<sup>2</sup>

<sup>1</sup> Associate Professor at University of Hazrat-e-Masoumeh, Qom, Iran

<sup>2</sup> Assistant Professor, Behavioral Sciences Research Center, Life Style Research Institute, Medical Ethics Department, School of Medicine, Baqiyatallah University of Medical Sciences, Tehran, Iran

Email: [z.olyanasab@hmu.ac.ir](mailto:z.olyanasab@hmu.ac.ir); [chavoshi.ak@gmail.com](mailto:chavoshi.ak@gmail.com)\*

\*Corresponding Author: Akbar Aghayani Chavoshi

<http://dx.doi.org/10.18415/ijmmu.v7i4.1640>

### Abstract

Narratives have been narrated in Shiite and Sunni hadīthī and historical sources, and have always been presented in various forms in scientific and propaganda gatherings, which deserve to reconsider, discover and explain the truth of the matter, including the story of the Prophet's asking forgiveness from the people of Medina, while he was sick, and then a request for Qiṣāṣ (i.e. retaliation) by a man from Medina (Sawādah ibn Qays) and finally kissing the blessed shoulder of the Prophet instead of retaliation, which is known in the narratives as the hadith of "Quḍayb Mamshūq". This article seeks to examine the documental and implicational study of the above narrative and by researching the document of this narrative and the content of the beloved hadith, it was concluded that most of the narrators of this narrative are Sunnis and this hadith has no Shiite basis at all and it has been transferred from Sunni sources to Shiite sources, and the oldest source of this narrative in Shiite sources is Sheikh Sadūq's book named *Amālī*. Accordingly, the above hadith is not only invalid in terms of authenticity, but its content is incompatible with the verses of the Qur'an, the necessities of the religion and the Shiite ideas. This narrative has also been reported variously in Sunni books.

**Keywords:** *Quḍayb Al-Mamshūq; Forgiveness; Prophet; Qiṣāṣ of the Prophet; Documental Study; Implicational Study*

### 1-Introduction

One of the well-known narratives among the Muslims is the narrative known as "Quḍayb al-Mamshūq<sup>1</sup> and Qiṣāṣ of Prophet" which includes some issues such as when the Prophet said to the people: "Swear by God, if you have a right on me, ask me to pay you and forgive me."

<sup>1</sup> The branch of a tree that is thin, tall, and without distortion is called Quḍayb Mamshūq. It means the stick that the Prophet was holding.

This narrative has been narrated in Shiite and Sunni sources and needs to be examined carefully. It is necessary to explain this issue to such an extent that any acceptance of the content of this narrative is an acceptance of the error and forgetfulness of the Prophet, while such a thing is unlikely.

This article seeks to examine the above narrative from the perspective of documental and implicational aspect and to clarify the answer to these questions: what is the validity of this narrative in terms of document and content? Is it compatible with the Qur'an and religious and intellectual certainties? Does this narrative indicate the high position of the Prophet among his companions? The aim is to analyze the narrative of Quḍayb al-Mamshūq in terms of document and content, because any inaccuracy in understanding the narrative will cause misunderstanding and this causes the Prophet to be humiliated and his position, in error and forgetfulness, will be reduced, while the content of the hadith contradicts the position of the infallibility of the Prophet.

Regarding the background of this article, it should be said that Ayatollah Ma'refat in his book "Tafsīr wa Mufasssīrūn", considers this narrative to be weak in terms of document that has unknown narrators and he considers its only source to be the Amālī of Sheikh Sadūq that Ibn Shahr Āshūb has narrated from him without mentioning the source. Among the Sunnis, Ibn al-Jawzī in his book "Al-Muḍū'āt" and then Suyūṭī in "Al-La'ālī al-Maṣnū'ah" has stated that this narrative is fake. The collection of information in this research is a library method and the research method is analytical and examines the narrative in the form of document and content in the narrative Shiite and Sunni sources.

A search in Shiite and Sunni sources revealed that two narratives have been narrated in this regard; one is in Sheikh Sadūq's Amālī one of Shiite hadīthī sources (Sadūq: 1376; pp. 633-638) and the other is in Ḥilyat al-Awliyyā' one of Sunni sources. (Abū Na'im Isfahani: 1354; vol. 4, pp. 73-75) and all other books have taken this narrative from the above two sources; and these two narratives are different in both the document and the text; in a narrative Sheikh Sadūq has mentioned that the name of that person is "Sawādah Ibn Qays" and in the narrative of Ḥilyat al-Awliyyā', he is "Akāshah". Also in the narrative of Sheikh Sadūq, there is the phrase "when you return from the Ṭā'if". While in the narrative of Ḥilyat al-Awliyyā', the phrase is "when in". These two narratives seem to be only one narrative, which has been quoted with textual differences. Here we consider these two narratives:

## **2- Documental Study of the Hadith**

### **2-1- Narrative's Document in Shiite Sources**

Sheikh Sadūq has narrated this narrative completely in the book of Amālī with a document. To summarize, we quote the same part of retaliation below:

"Muhammad ibn Ibrahim ibn Ishāq narrates from Muhammad ibn Ḥamdān Ṣaydalānī from Muhammad ibn Muslim Wāsiṭī, from Muhammad ibn Hārūn from Khālīd al-Ḥadha' from Abi al-Qalābah from Abdullah ibn Zayd al-Jarmi from Ibn Abbas: "When the Messenger of God became ill, the companions gathered around him, and Ammār ibn Yāsir went to the Prophet. The Prophet (PBUH) said: Surely, Allāh has commanded and swore that no oppression will be forgiven, so I swear by God, if one of you has a right from the Prophet, he will rise up and seek revenge because retribution in the world is better than the hereafter for me. At that moment, Sawādah Ibn Qays rose, and he said to the Prophet: May my parents be sacrificed for you. When you returned from Ṭā'if, I came to greet you while you were on the back of your camel (you were riding) and there was a thin stick in your hand, when you raised the stick to hit the camel, it hit my stomach. And I don't know if it was intentional or unintentional? The Prophet (PBUH) said: I seek refuge in Allāh if I have done it intentionally, then he said: O Bilāl, go to Fatima's house, bring the same wood. Bilāl went to Fatima's house while shouting in the streets of Medina; O people, who will forgive revenge on himself before the Day of Judgment? This Muhammad has demanded retribution before the Day of Judgment. He knocked the door Fatima's house while he was

saying: O Fatima, stand up; your father wants his stick, the Quḍayb al-Mamshūq. Fatima asked, "O Bilāl, what is my father doing with Quḍayb, while today is not a day when he needs Quḍayb." Bilāl said, "Don't you know that your father went to the pulpit to say goodbye to the people of religion and the world?" Fatima shouted and said: O woe to sorrow, to your sorrow, O father, to the poor and the needy and the helpless. O beloved of God and beloved of hearts, then she gave the stick to Bilāl. Bilāl took it and gave it to the Messenger of God. The Messenger of God said: Where is the old man? The old man said: O, Messenger of God, my mother and father be sacrificed, for you; I am here. The Prophet (PBUH) said: Come and take revenge so that you may be satisfied. The old man said: O Messenger of God, reveal your belly, the Prophet revealed his belly; the old man said, O Messenger of God, my father and mother be sacrificed for you. Will you allow me to put my lips on your belly? From the fire of the Day of Judgment, I will take refuge in the position of retribution from the body of the Prophet. Then the Messenger of God said: O Sawādah ibn Qays, do you forgive or retaliate? He said: O Messenger of God, I forgive. The Prophet (PBUH) said: O Allāh, forgive Sawādah ibn Qays as he forgave your Prophet Muhammad ... (Sadūq, 1376, pp. 633-638)

In the document of this narrative, there are seven intermediaries, each of the narrators of the hadith are examined separately below:

1. Muhammad ibn Ibrahim ibn Ishāq Taleghani, Ayatollah Khoei, says: "He is one of the scholars of the third century and the master of Sheikh Sadūq. It has been clarified that he is Shiite and his beliefs are correct, but nothing has been recorded about his authenticity, except for Sadūq's consent to Muhammad ibn Ibrahim, and Sadūq's consent is not a reason for a person's authenticity. (Khoei, 1413, vol. 14, p. 220) But in other rijālī sources of Shiite, especially the four main rijālī sources, his name has not been mentioned.
2. Muhammad ibn Ḥamdān Ṣaydalānī; in the rijālī books of Shiite, there is no name of Muhammad ibn Ḥamdān Ṣaydalānī, but in the history book of Baghdad, his name has been mentioned that he is trustworthy and has a Ḥanbali religion. (Khaṭīb Baghdādī, 1417, vol. 2, p. 285)
3. Muhammad ibn Muslim Wāsiṭī (d. 282); in the rijālī books of Shiite, there is no name of Muhammad ibn Muslim Wāsiṭī, but he has been mentioned in the rijālī sources of Sunnis. The author of the book "al-Nakt al-Jīyād, quoting al-Fu'ād, considers Muhammad ibn Muslim to be weak. (Al-Ṣabīhī, 1431, vol. 1, p. 571) In the history of Khaṭīb, it is through Muhammad ibn Ḥamdān that he said; the hadith has been narrated by Muhammad ibn al-Muslim al-Wāsiṭī and all the hadith has been narrated by Yazīd from Khālīd al-Ḥadhā from Abi Qalabah from Ibn Abbas while the hadith is marfū'. (Khaṭīb Baghdādī, Ibid., Vol. 4, p. 22) So he is accused of weakness and fabricating hadith.
4. Muhammad ibn Hārūn: Most Shiite books have considered Muhammad ibn Hārūn to be weak. (Allameh Hillī, 1417, p. 11; Ibn Dāwūd, 1383, p. 545, Khoi, 1413, vol. 18, p. 335; Tustarī, 1404, vol. 12, p. 235) In the hadiths narrated by Muhammad ibn Ḥamdān and Muhammad ibn Muslim, Muhammad ibn Hārūn has been mentioned with the name of Yazīd ibn Hārūn.
5. Khālīd (Khālīd Ibn Mihrān) Ḥadhā; Khālīd al-Ḥadhā and Khālīd Ibn Mihrān al-Ḥadhā Abu al-Manāzil Baṣrī. He died in 142 AH (759 AD). In rijālī sources of Shiite, his name is mentioned only in the Mu'jam al-Rijāl, without any explanation about him. Ayatollah Khoei writes: Khālīd al-Ḥadhā narrates a narration from 'Abd al-Rahman-ibn Abi Abdullah al-Baṣrī. (Khoei, 1413, vol. 7, p. 43) No report of the narrator's condition was found in Shiite rijālī sources, and he is unknown to the Shiites, but he is best known among Sunnis for being trustworthy. Yahyā ibn Mu'īn, Ibn Sa'd, 'Ajalī, Dhahabī, and Ibn Ḥajar have confirmed him. His biography can be seen in these sources. (Darimi, 1349, p. 104; Ibn Sa'd, Ṭabaqāt, vol. 7, p. 259; 'Ajalī, 1971, p. 142; Zhahabī, 1413, vol. 6, p. 191) Ibn Ḥajar says: He is the same Ibn Mihrān, but there is no explanation about him. (Asqalānī, 1404, vol. 3, pp. 110-111)

6. Abi Qalābah Abdullah Ibn Zayd Jarmi (Baṣrī) (d. 104): None of the books of Shiite rijālī books mention Abi Qalābah. He is unknown to the Shiites, but it is known to the Sunnis. Abi Qalābah is a trustworthy follower and he is among the Nāṣibī and one of those who has spoken badly about Imam Ali and has not narrated a narrative from Imam Ali. (‘Ajalī, 1971, p. 257) Ibn Ḥajar Asqalāni has interpreted him as trustworthy, virtuous with numerous narrations. (Asqalāni, 1328, vol. 1, p. 508) He narrated from Ibn Abbas, Abu Hurairah and Anas ibn Malik al-Ansari. (Dhaḥabī, Ibid., Vol. 4, p. 468) In the method of stealing hadiths and increasing or decreasing them, he is a follower of Abu Hurairah.
7. Ibn Abbas is the same as Abdullah Ibn Abbas (AD 68 AH). He was introduced as one of the companions of the Messenger of God and Imam Ali; he was born three years before Hijra in Shi‘b Abi Ṭālib; he was 13 years old at the time of the Prophet's death, and he died at the age of 70 in the city of Ṭā‘if. (Zarkashī, 1348, p. 46) Allameh Ḥillī says: Ibn Abbas was one of the companions of the Messenger of God and a friend and disciple of Imam Ali. His sincerity to Imam Ali is very well-known for anyone. (Ḥillī, 1417, p. 51)

In general, most of the people whose names are mentioned in the rijāl of Hadith, no report of their condition has been found in the books of the Shiites, and all of them are unknown to the Shiites. They are both hypocrites and untrustworthy. Khālīd al-Ḥadhā is the one whom the Shiites recognize as a liar, and Abu al-Qalābah is a Nāṣibī and an enemy of Imam Ali. Muhammad ibn Hārūn has also been interpreted as a weak narrator. Therefore, the narratives document is weak in most of its classes.

There is an "Interruption" in the sanad of hadith because Sadūq heard it from his Sheikh (Muhammad ibn Ibrahim Ibrahim Ishāq Ṭāliqānī) and he reported it from Ṣaydalānī, quoting Ibn Abbas. Muhammad ibn Ibrahim ibn Ishāq Ṭāliqānī, who died in 301, cannot directly narrate from Ibn Abbas, who is one of the companions of the Messenger of God and Imam Ali, there must be some narrators among Sheikh Saduq and Ibn Abbas. There are other people in the document who are not mentioned at all, so the sanad of hadith is interrupted.

## 2-2- Sanad of Narrative in Sunni Sources

Ibn Jawzī narrated this story from Abu Na‘īm Isfahani from Wahab ibn Manbah from Jabir ibn Abdullah and Ibn 'Abbas, but instead of Sawādah Ibn Qays, he mentions a person named ‘Akāshah. According to Ibn Jawzī's narration, this story is longer than Sadūq's narration and has more strange features.

The Prophet (PBUH) said: O Muslims, I swear you by God and to the right that I have on you. Everyone who has a right on me stand up and retaliate me in this world. An old man named ‘Akāshah came to the Prophet and said: My parents may be sacrificed for you; if you had not sworn to God many times, I would not have come forward and asked for retaliation. Then he said: I was with you in one of the battles. When I returned from the war, my camel stood near your camel. You raised your stick and hit my stomach. The Prophet (PBUH) said: I seek refuge in Allah that I have not done it intentionally; O Bilāl, go to Fatima's house and bring the stick. Bilāl came out of the mosque with his hand on his head and shouted, "This is the Messenger of God who asks for retaliation." Bilāl knocked on Fatima's door and said: O daughter of the Prophet, give me the stick of the Prophet. Fatima said: What is my father doing with it while today is not the day of Hajj or war? (To use it) Bilāl said: O Fatima, what made you unaware of your father's action?! Your father is saying goodbye to the people and will be separated from the world. He is asking for retaliation. Who is retaliating my father? O Bilal, tell Hassan and Hussein to get up and be retaliated instead of my father. Bilāl returned to the mosque and gave the stick to the Prophet, and the Prophet gave it to ‘Akāshah. When Abu Bakr and Umar saw this incident, they said: O ‘Akāshah, it is we who are standing before you; retaliate us, and do not retaliate the Messenger of God. The Prophet (PBUH) said to them: God is aware of your place and position. Then Ali stood and said: O ‘Akāshah ... this is my back and my belly. Then the Messenger of God said: O Ali, sit down. God knows your position

and is aware of your intentions. Then Hassan and Hussein said: O 'Akāshah, do you not know that we are two grandsons of the Messenger of God; and retaliating us is like retaliating the Messenger of God. The Prophet said to the two: Sit down, O the apple of my eyes. God has not forgotten your position. Then the Prophet said: O 'Akāshah hit me, as I hit you. 'Akāshah said: O Messenger of God, when you hit me, I did not have clothes on my body. The Prophet (PBUH) took off his clothes and the Muslims shouted, "Do you see that 'Akāshah wants to hit the Messenger of God?" When 'Akāshah looked at the belly of the Messenger of God, he refused to hit the Prophet. He kissed the body of the Prophet while he was saying: May my parents be sacrificed for you. The one who has prepared himself to avenge you may be sacrificed for you; then the Prophet said to 'Akāshah: "Do you hit? Or do you forgive?" "O Messenger of God, I forgive you and I hope that God will forgive me on the Day of Judgment. The Messenger of God said: Whoever wants to see my friend in heaven, then look at this sheikh. The Muslims stood up, then gathered. They kissed between the eyes of 'Akāshah and said, "Good for you, you have obtained the high positions and you have become a friend of the Messenger of God." (Ibn Jawzī, nd, vol. 1, pp. 295-301)

In the Sunni narrative document, there are six intermediaries that are examined below:

- 1- Sulaymān ibn Ahmad; in Rijālī sources, three people are known as Sulaymān ibn Ahmad. Sulaymān ibn Ahmad al-Wāsiṭī al-Ḥarshī, Sulaymān Ibn Ahmad al-Jarashī Damishqī; Suleiman Ibn Ahmad Ṭabarānī, it seems; this is Sulaymān Ibn Ahmad Damishqī, because he narrates from Yazīd Ibn Hārūn.
- 2- Muhammad ibn Ahmad ibn Barā'; in most of Rijālī sources, it is mentioned without any explanation, including: Khaṭīb al-Baghdādī's book on the Medina history of Islam (Khaṭīb al-Baghdādī, *ibid.* Vol. 2, p. 104; vol. In some of the Sunni rijālī books, such as al-Jarḥ wa al-Ta'dīl and Sayr I'lām al-Nubalā', his name has not been mentioned at all. This narrator is currently unknown in the Sunni rijālī sources.
- 3- 'Abd al-Mun'im ibn Idrīs ibn Sinān; according to some narrations, he is called the son of Wahab ibn Manbah, and many of what is attributed to Wahab ibn Manbah are narrated through 'Abd al-Mun'im. Dhahābī wrote that he lived for ninety years and died in 228. His origin is also Yemeni and people like Ibn Abi al-Dunyā also narrate from him. (Dhahābī, 1407, vol. 16, p. 271) He has been introduced by Sunni scholars as "liar" and "prevaricator". (Abu Na'im Isfahani, 1935, vol. 4, p. 73) Abu Zar'ah Damishqī quoted Muhammad ibn Ali ibn Dāwūd from Ahmad ibn Ḥanbal as saying: "'Abd al-Mun'im lied to Wahab ibn Manbah." (Ibn Abi Ali, nd, vol. 1, p. 308) Haythamī quotes Ibn Ḥabbān as saying: "'Abd al-Mun'im used to forge a hadith." (Haythamī, 1408, vol. 1, p. 80) Haythamī elsewhere, referring to his narration by Ṭabarānī, wrote: "He is a liar and a forger of hadith." (*Ibid.*, Vol. 9, p. 30) Ibn Taymiyyah says: "'Abd al-Mun'im is a liar and a storyteller." (Ibn Taymiyyah, nd, vol. 18, p. 326) Therefore, his rijālī character has been introduced storyteller, liar, and villain and hadith maker.
4. Wahab ibn Manbah; is certainly weak in terms of rijālī (Ibn 'Imād al-Ḥanbalī, 1406, vol. 1, p. 150). It is obtained from the study of the history of Wahab's life; he has been one of the main sources of the publication of the Israelites. According to his own confession, Wahab ibn Manbah has read 30 books of the People of the Book and quoted extensively from the Israelite books. (Dhahābī, 1416, vol. 4, p. 352) Dhahābī considers him an honest and truthful person who knew the early mythology and Israelites. (Dhahābī, 1416, vol. 4, p. 554) Ibn 'Abd al-Barr says: Hadith of Wahab Manbah is Mursal. (Ibn 'Abd al-Barr, 1412, p. 45) Abi Ḥātam and Ibn Ḥajar consider him a reliable follower. (Ibn Abi Ḥātam, 1271, vol. 9, p. 24; Asqalānī, 1413, vol. 11, p. 147)

As a result, Wahab ibn Manbah is weak and quotes Israelites. He was of Persian (Iranian) origin and was one of those who sent his ancestor Kasrā, the king of Iran, to Yemen and stayed there and brought many children who became known among the Arabs as "Al-Abnā'" (Abnā' al-Fars). Wahab's fathers had the Persian religion (Majūsī or Zoroastrianism) and therefore Wahab had information about the contents of the Zoroastrian religion, and in the Yemeni environment he also learned about Jewish and Christian customs and even the Greek language and had a lot of information about the books of the People of the Book. As he said, I have read 72 divine books. (Abu Riya, 1374, p. 149)

Marāghī writes about him: "He is one of the people of the Book who used cunning to harm the religion of Islam and the Arab people." (Maraghi, nd, vol. 9, p. 24)

According to Sunni and Shiite Rijālī sources, this figure was weak and quoted more from the Israelites.

5. Jabir ibn Abdullah (d. 79): He is one of the companions of the Prophet and the narrator of the hadith of Lowh, and he has memorized many hadiths from the Prophet. (Ibn Sa'd, nd, vol. 2, p. 127; Ibn 'Abd al-Barr, 1412, vol. 1, p. 220) and in the field of hadith, he was a knowledgeable and accurate person and he avoided tribal competitions and prejudices in narrating the news and narratives. (Ibn Athīr, 1409, vol. 1, p. 337; Ibn Ash'ath Kūfī, nd, p. 22) In the narrative sources and in the manners and history, Jabir's narratives have been cited a lot and his narratives are considered by Islamic religions. Jabir was an expert in the field of jurisprudential rulings and issued fatwas (see: Ibn Qayyim Jawziyya, 1973, vol. 1, p. 12). Therefore, Dhaḥabī called him a mujtahid and a jurist. (Dhaḥabī, 1404, vol. 3, p. 189) Jabir has a trusted personality in Shiite and Sunni sources.

People, whose names have been mentioned in the Sunni hadiths, are unreliable, except Jabir ibn Abdullah and Ibn 'Abbas. There is no report about Muhammad ibn Ahmad ibn Barā in the Sunni rijālī books, and 'Abd al-Mun'im ibn Idrīs and Wahab ibn Manbah have been considered weak and a liar. Therefore, the sanad of the narrative is weak.

Ibn Jawzī, after narrating this narration from Abu Na'im, says: This hadith is a forgery; may God punish the one who made it, and a curse on them, who are damaging the shining face of Islam by such nonsense statements that are never worthy of the Prophet nor worthy of his companions. The accused in forging this hadith is 'Abd al-Mun'im ibn Idrīs. Ahmad ibn Hanbal says: He is lying about Wahab and Yaḥyā says: He is an evil liar. (Ibn Jawzī, nd, vol. 1, p. 295-301) Allameh Ḥillī also writes in the book Muntahī: The hadith of Abu Hurairah (about the mistake of Prophet) is invalid for us, because it is impossible for the prophets to make a mistake. (Allameh Ḥillī, 1412, vol. 1, p. 419) Also in the mentioned book and in the book of Tadhkirah, after mentioning the news of Abu Hurairah from Dhil Yadayn, he has rejected this hadith in some ways: 1. it has attributed mistake to Prophet which is impossible. 2. The Islam of Abu Hurairah is two years after the death of Dhil Yadayn. (Allameh Ḥillī, *ibid.*, Vol. 1, p. 308)

### **3- Reviewing the Content of the Narrative**

#### **3-1- Incompatibility of the Narrative with Qur'an**

This narration, in terms of text, indicates the error of the Prophet and this is incompatible with his infallibility. Especially since in this narration, the Prophet (PBUH) denied being intentional in his work, but did not deny the error. In this regard, it should be noted what is the meaning of infallibility and what does it include?

Infallibility literally means protection and prevention. (Farāhīdī, 1409, vol. 1, p. 313; Ibn Fāris, 1040, vol. 4, p. 331; Ibn Manzūr, 1414, vol. 12, p. 244) And in the term of theology, it is being far from sin and disobedience - whether small or large - and from error and forgetfulness. Is. (Sheikh Mufīd, vol. 5, p. 128; Sheikh Tūsī, 1311, vol. 1, p. 62; Allameh Ḥillī, 1417, p. 471)

Sheikh Ṭabarsī says: It is not permissible for God to make people obliged for the obedience to a person unconditionally, except that he is infallible and his inward and outward are the same and he does not make mistakes and does not command ugly deeds (Ṭabarsī, 1379, vol. 3, p. 83). Accordingly, it is unlikely that such a thing will happen to the Messenger of God, because it is in the sense of error and mistake, which is incompatible with the absolute infallibility of the Prophet. It is noteworthy that Sheikh Sadūq and his teacher "Muhammad ibn Hasan ibn Walīd" and... believed in "Sahw al-Nabī" (i.e. the mistake of prophet).

In the narration of Sheikh Sadūq, it is possible to say that the Messenger of God said to Gabriel: You left me alone in hardships. Although the moment of death is difficult, according to the verses of the Qur'an, when the angels go to the believers and take their souls, they greet them and welcome them and guide them to Paradise (Nahl / 32) and Gabriel recites the verses (30 of Zumar and 57 of Ankabūt) to the Prophet; that is, the Prophet himself had not recited these verses or he had forgotten them. Why should Gabriel remind those verses to the prophet at that moment while the prophet himself had brought these verses to the people and interpreted them? As a result, this narration is incompatible with the Qur'an.

### 3-2- Incompatibility of the Narrative with Other Hadiths

The above narration is incompatible with other hadiths in several respects.

- 1) It is stated in this narration that Bilāl shouted in the streets of Medina: .... Now, the question is, if the Prophet is ill and the people are worried and gathered in the mosque, which people will Bilāl talk to in the alley? Why is Bilāl commissioned to take the stick from Fatima, where are Imam Hassan and Imam Hussein? According to the same hadith, they were in the mosque. According to the hadith of "Sad Abwāb<sup>2</sup>", the door of Ali and Fatima's house was open to the mosque (Asqalāni, 1328, p. 16; Ibn Shahr Āshūb, 1376, vol. 2, p. 36-40). In such a house, whose door opens to mosque, Fatima hears the voice of the Prophet, so what does Bilāl do among the alleys?
- 2) It is stated in the hadith of Sadūq that the Messenger of God said: O Ali, who are these two? He said: these two are your grandsons, Hassan and Hussein. A significant point is that whether the Prophet had suffered from forgetfulness in the last moments of his life and did not know Imam Hassan and Hussein?! While this part of the narration is incompatible with other narrations describing the last moments of the Prophet, including the hadith of Pen and Paper to introduce the future leadership. So it is impossible for him not to know Hassan and Hussein. Also, this part of the narration is incompatible with other narrations that have been narrated about the Holy Prophet who expressed his love for both of them and ordered others to do the same, such as Abu Hurairah says: The Holy Prophet looked at Ali and Fatima, Hassan, and Hussein and said: Everyone who is your enemy is my enemy and everyone who is your friend is my friend. (Ibn Mājah, 1397, vol. 1, Page 52) Umar ibn Khaṭṭāb says: The Messenger of God said: Indeed, Fatima, Ali, Hassan and Hussein are in the paradise in the light of heaven, the roof of which is the throne of God the Merciful. (Ibn 'Asākir, 1398, p. 122). Therefore, the phrase of not knowing Hassan and Hussein by the Messenger of God at the time of his death does not exist in any of the Shiite and Sunni narrative sources.
- 3) In the hadith of Abu Na'īm, the place and position of Abu Bakr and Umar have been mentioned, which is incompatible with the narration of Pen and Paper. When the Prophet said in the bed of illness: Bring a pen and paper to write something for you that you will never go astray; Umar said: Pain has overcome him and the book of God is enough for us. This hadith has been narrated in the most authentic Sunni books. (Bukharī, 1387, vol. 7, p. 9; vol. 5, p. 137; Muslim, nd, vol. 5, p. 76) This statement of Umar is contrary to the verses of the Qur'an which says: "The Prophet does not speak based on his whim and all His words are based on divine revelation." (Najm / 3-4) Umar, who said: "The Book of God is enough for us." According to the Book of God, this is the practical opposition of Umar to the phrase in the narration of Abu Na'īm.
- 4) In the narration of Sadūq, it is mentioned that the Messenger of God told the Angel of Death<sup>3</sup>: Do not take my soul until Gabriel comes to me ... This part of the narration is incompatible with other hadiths, including these narrations, at the time of death, the Messenger of God, Gabriel, came to the presence of the Messenger of God before Azrael and said, "is Azrael allowed to enter you? Even though he did

حديث «سَدِّ ابْوَاب»<sup>2</sup>

<sup>3</sup> Azrael ( 'āzar 'ēl)

not ask permission from anyone before you, and after you, he will not ask permission from anyone!" The Messenger of God said to Gabriel: Allow him to enter. Azrael came to him and stood before the Messenger of God and said: O Messenger of God, Yā Ahmad! God Almighty has sent me to you and commanded me to obey whatever you command; if you command me to take your life, I will take it, and if you command me to leave you alone, I will obey you and I will not take your soul. The Messenger of God said: Do whatever you have to do with me (Ibn Sa'd, 1374, vol. 2, p. 259) this story has been narrated in other narrations with the same theme. (Nu'mānī, 1387, p. 100-103)

- 5) It is stated in the Shiite narration that the Messenger of God asked for help from the Angel of Death. This is not commensurate with his high position; when Abraham was set on fire, Gabriel came and said: Do you ask help from me? Prophet Abraham said: I do not ask you when God exists. So how is it possible that the Prophet asked the Azrael for help? It is narrated that God presented the Wilāyat i.e. the guardianship of the Prophet to the angels, and they also accepted his guardianship, so the Prophet has Wilāyat over the Angel of Death. (Majlisī, 1404, vol. 15, p. 89)
- 6) Ibn Ḥajar Asqalānī has narrated this story similarly, but he has narrated it once about Sawād or Sawād ibn Ghaziyah Ansari and once again about Sawād ibn Amru, in the same way that in the Battle of Badr, the Prophet organized the array of fighters while holding a stick. Meanwhile, he passed by Sawād ibn Ghaziyah and hit him in the abdomen. (Asqalānī, *ibid.*, Vol. 2, p. 95-96)

### ***3-3- Incompatibility of the Narrative with Certain Beliefs***

According to Shiite beliefs, the Prophet and his family have absolute infallibility, and the holder of such a position is not only safe from intentional and unintentional sin, but also does not commit "abandoning the better" (Tūsī, 1369, p. 26) Imam Khomeini says: "He has the status of great infallibility, above all, and other infallibles have that status in accordance with that holy nature, and consequently they have absolute infallibility" (Khomeini, 1370, p. 60) and Sheikh Mufīd also says; Muhammad, since God created him until He took his soul, never committed any sin, intentionally or unintentionally. (Mufīd, 1993, vol. 4, p. 62)

The point to consider is that if that story is true, the Prophet (PBUH) unintentionally hit that person and forgot about it. After a while in that assembly, that person himself reminded the Prophet about the hit. That is to say, the Messenger of God, by mistake, commits sin and Haqq al-Nās<sup>4</sup>, which is not compatible with the absolute infallibility of Prophet, while he certainly has the status of absolute infallibility and he is free from these sins. As a result, there is no religious necessity or rational obligation, upon which we consider the hadith valid and to abandon certain doctrinal principles of infallibility. Therefore, instead of doubting the absolute infallibility of the Messenger of God from mistakes and errors, it is better to doubt the authenticity of that narration.

### ***3-4- Incompatibility of the Narrative with Historical Reports***

One of the criteria in examining the content accuracy of hadiths is its adaptation to the correct historical currents. The hadith of Qudayb al-Mamshūq, in some aspects, is inconsistent with historical reports, including:

- 1) If mistakes and errors are common in the acts of the Prophet, many cases of it must have been narrated by several Companions, while such reports either have no historical accuracy or have other problems. (For more information) Refer to the book *Tanzīh al-Anbiyā'*, Ayatollah Ma'rifat, vol. 2, p. 68.

<sup>4</sup> the Right of People



- 2) Sawād ibn Qays said: O Messenger of God, on the day when you returned from Ṭā'if, I came to welcome you, and you, while riding on your special camel, held in your hand the stick "Quḍayb al-Mamshūq." In the narration of "The journey of the Messenger of God to Ṭā'if" it is not mentioned that he had gone to trip with a camel. (Ibn Hishām, 1355, vol. 4, p. 324) In this journey, Ali and Zayd ibn Ḥārith were with him. (Muhammad ibn Sa'd, ibid. Vol. 1, p. 197) and the presence of Sawādah ibn Qays when returning from Ṭā'if has not been reported elsewhere.
- 3) This passage in the hadith of Abu Na'im, "God knew your position and place" has mentioned (the place and position of Abu Bakr and Umar); this phrase is incompatible with the story of Iblāgh in Surah Tawbah and declaring the Disavowal of Polytheists by Abu Bakr. (Nisā'i, 1424, p. 20; Ṭabarī, 1356, p. 69; Ibn Hishām, vol. 2, p. 543; Ganji Shāfi'ī, 1983, p. 242) and this is a virtue making.

### **3-5- Incompatibility of the Narrative with Intellectual Certainties**

This narrative is inconsistent with rational certainties in several respects:

- 1) The Holy Prophet said to Bilāl: Go and bring that whip from Fatima's house. Assuming that there is such a whip, what will this whip do in the house of Fatima? It must be in the house of prophet himself.
- 2) Assuming that the Prophet had a whip, whether the length of the whip was how long, that it would come from the top of the camel (with that height) and hit this person's belly, it should have been hit on his head, not on his belly. Because how is it possible to hit that person's belly with that height? Another point that has not been mentioned in the narration of Sheikh Sadūq that the person was riding on a camel, so he was not in line with the camel of the Prophet, to say that it is possible to hit his belly.
- 3) This part of the narrative "I seek refuge in God Almighty if I have intentionally hit you." is given with a slight difference in both narratives. In this part of the narration, the Prophet (PBUH) denies that the hit was intentional, and indicates that the act was unintentional; according to rational reasons, the purpose of man's creation is to attain perfection and seeking closeness to God, so according to the rule of grace, it is necessary that an infallible person comes from God, who is free from error and sin, so that he can make man reach to his goal. Because abandoning the grace requires violating the purpose, which is contrary to divine wisdom. Therefore, it is not possible for God to send a person, who may make a mistake of sin, for guiding human man and close him to God, apart from the topics mentioned.

### **3-6- Conflict of Narration with Jurisprudential Facts**

One of the penal laws in Islam is Qīṣāṣ, the principle of Qīṣāṣ is a Quranic ruling that the Qur'an considers it life for those who have thoughts and wisdom. Retaliation literally means to search the effect of crime (Ibn Manzūr, vol. 7, p. 74) and in the term, to follow and follow the effect of the crime in such a way that the retaliator inflicts the same crime that the criminal inflicted on him. (Najafī, nd: Vol. 42, p. 7)

So retaliation means removing the effect of the crime, and in fact, it is a punishment commensurate with the crime of criminal. This crime may be inflicted on the soul or organs of the human body. In the case of unintentional crime, retaliation is not legislated and beating with a stick has no retaliation. From this point of view, retaliation has been regarded for intentional crimes.

It is noteworthy that Fatima's advice to retaliate Hassan and Hussein instead of the Prophet is not jurisprudentially correct, and if such a narration is correct, the jurists would issue a fatwa according to it so that someone would be retaliated instead of someone else. In this case, a wide door would be opened for the crimes of rich people who had committed crimes many times and would have paid another person to be punished instead of them. In addition, according to the year of birth of Imam Hassan and Imam

Hussein, these two nobles were very young at the time of the Prophet's death, and the rules of retaliation do not apply to children, even if they have committed a crime.

In part of the narration, the Abu Bakr and Umar proposed to be retaliated instead of the Messenger of God, while in Shi'a and Sunni jurisprudence such a proposal is not acceptable, although the Sunnis consider a high position for these two, they even consider some of these Islamic rulings to be the suggestion of Umar and consider the revelation of verses and narrations according to Umar's wishes known as "Umar's agreements"!

It is mentioned that following the proposal of Abu Bakr and Umar for being retaliated Instead of the Prophet, the Prophet has said: God is aware of your place and position, while this is a statement that is not appropriate for the position and has nothing to do with the request of those two people, and we know that the Prophet never speaks and never behaves improperly. The Prophet never says something without the permission of God, just as his speech was like that, and the daily and ordinary conversations of the Prophet's life were not based on whims and fancies. In fact, it was impossible for him to speak baselessly about this.

"Nor does he say (aught) of (his own) Desire. It is no less than Inspiration sent down to him" (Najm / 3, 4), these verses negates the effect of the whim on all the words of the Prophet.

So it turns out that this story is fabricated and the text of this hadith is not compatible with the principles of religion. It seems that the forger of this hadith did not know much about the principles of Shari'at.

### ***3-7- Internal Contradictions of Narrative***

This narrative has some textual contradictions.

- 1) The narrator says in this narrative: Sawādah said that you (Prophet), who were returning from Ṭā'if, were sitting on your camel, and raised your whip, of course I know that you wanted to hit your camel, but you hit me. (The most important point is what he himself says.) Of course, I don't know if it was intentional or unintentional! The person who forged the narration has forgotten that in the previous sentence he stated that I knew that you wanted to hit the camel, but you hit me, and this contradiction between knowing and not knowing is clear in the word of Sawādah.

One of the tricks of distorting the hadiths is the exact report of the place and time, the states and the attributes; he described the exact state of the camel as well as the characteristics of the whip, and in the narratives of the school of the caliphs, it is even stated where the Prophet was standing on and how was his turban... and it's kind of a trick to make fake narratives believable.

- 2) The fact that the text of the hadith has been reported differently in Sunni books: one said in the battle of Badr, one in return from Ṭā'if, another in Medina during the life of the Prophet, in one part of the hadith the stick has been mentioned and in another part a thin whip. Anxiety in narrating a hadith weakens its text and abrogates its authority.

In some narratives, there are other rude words besides oppression: such as insulting or beating someone, etc., which indicates the motivation of the distorters of this hadith to promote their false beliefs that the Prophet was not infallible and this is inconsistent with the politeness of the Messenger of God.

- 3) The name of this person is mentioned differently, Sawādah ibn Qays, Sawād ibn Amru, Sawād ibn Qaziyyah, 'Akāshah, etc., and this name is also reported differently. Of course, most of the quotations are from the same Sawādah ibn Qays, whose name is not mentioned in the list of names of the

Companions in the most authoritative books of the classes (the Companions on the first class). Therefore, Sawādah is not known among the companions of the Prophet, and historians have not mentioned his name.

- 4) In the text of the narrative, it is stated that the Holy Prophet has sworn the people to God many times, while the man (‘Akāshah) says: My parents should be sacrificed if you did not swear to God many times, I didn't want to come forward and retaliate you.

### **Conclusion**

From all the studies on the narration of Quḍayb Mamshūq in Shiite and Sunni sources, it became clear that the only source of this narration is Sheikh Sadūq’s Amālī. Other books have also quoted him, and Ibn Āshūb has mentioned this narration without any evidence. In Sunni sources, it has been quoted for the first time in the book of Ḥilyat al-Awliyyā’ by Abu Na’īm Isfahani, and the rest of the books have also quoted from him. This narration is neither reliable in terms of sanad (document) nor acceptable in its content, because it is incompatible with both the Qur’an and the tenets of religion. As a result, this narration is not credible in terms of document and content. The text of the narration has been reported anxiously in Sunni sources. Some narrators of the narration of Sheikh Sadūq in the Shiite books of Rijālī are not mentioned at all. In fact, we concluded that this narration has no Shiite roots and has entered the Shiite books from the second-hand Sunnis sources.

### **References**

The Holy Qur’an

Abdul Aziz, Muhammad Ibn Umar. (1430 AH). Rijāl Kashī, Beirut: Al-A’lamī Institute for Publications.

Abi Ḥātam, Al-Rāzī. (1271 AH). Al-Jarh al-Ta’dīl, Beirut: Hyderabad Deccan.

Abu Anas Ibn Ibrahim Saeed al-Sabihī. (1431 AH - 2010 AD). Al-Nakt al-Jiyad Al-Muntakhabah Min Kalām Sheikh al-Naqad Dhahabī Al-Asr Al-Allameh Abdul Rahman Ibn Yahi al-Mu’allim al-Yamani, Riyadh: Dār Tayyibah al-Tabiah.

Abu Na’īm Isfahani, Ahmad Ibn Abdullah. (1935 AD). Ḥilyat al-Awliyyā’ wa Ṭabaqāt al-Asfiyā’, Beirut: Maktabah al-Khanji.

Abu Riya, Mahmoud. (1374 HS). Al-Aḍwā’ Ala al-Sunnah al-Hamdiyyah aw Difā’ an Hadith, Qom: Islamic Library.

‘Ādil Nawayhiz. (1409 AH). Mu’jam al-Mufassirin min Sadr al-Islam wa Hatta al-‘Aṣr al-Hādir, Beirut: Nawaz Al-Thaqafī Institute.

‘Ajalī, Ahmad Ibn Abdullah. (1971 AD). Tarikh al-Thiqāt, Beirut: Dār al-Kutub al-Ilmīyah.

’Alam al-Hudā, nd. Rasā’il Sharif al-Murtidā, under the supervision of Hosseini Ashkuri, Qom: Dār al-Qur’an al-Karim.

Amīnī, Abdul Hussein. (1368 HS). Al-Ghadir, Tehran.

Āmulī, Hassanzadeh. (1381 HS). One Thousand and One Words, Qom: Islamic Propaganda Office.

- Asqalānī, Ibn Ḥajar Shahāb al-Dīn. (1328 HS). *Al-Isabah fi Tamiz al-Sahaba*, Egypt: nn.
- Boroujerdi, Hossein Ibn Reza. (1367 HS). *Bahjah al- Āmāl Fi Sharh Zubdah al-Maqāl*, Tehran: Kooshanpour Islamic Culture Foundation.
- Bukharī. (1387 HS). *Ismail Ibn Muhammad, Ṣahīh Bukhārī*, Beirut: Dar al-Jayl.
- Dāramī, Abdullah Ibn Bahram. (1349 HS). *Sunan Dāramī*, Damascus: I'tidāl.
- Dhaḥabī, Muhammad Ibn Ahmad. (1413 AH). *Sayr al-A' lām al-Nubala*, ninth edition, Beirut: Al-Risālah Institute.
- Farāhīdī, Khalil Ibn Ahmad. (1409 AH). *Kitāb al- 'Ayn*, second edition, np: Dār al-Hijra Institute.
- Hanā'ī, Ali Ibn Hassan. (1988 AD). *Al-Munjad fi al-Lughah*, np: Ālam al-Kutub.
- Haythamī, Ali ibn Abi Bakr. (1412 AH). *Majma' al-Zawā'id al-Fawā'id*, Beirut: Dār al-Kutub al-Ilmīyyah.
- Ḥillī, Hassan Ibn Yūsuf. (1417 AH). *Kholasah al-Agwāl Fi Ma'rifa al-Rijāl*, Qom: Al-Fiqāhah Publishing Institute.
- Ibn 'Abd al-Barr. (1412 AH). *Al-Istī'āb fi Ma'rifa al-Aṣḥāb*, Beirut: Ali Muhammad Bajāwī Press.
- Ibn Abi Ya'ī, (nd). *Ṭabaqāt al- Ḥanābilah*, Beirut: Dar al-Ma'rifah.
- Ibn 'Asākīr. (1398 HS). *The History of Medina* translated by Imam Hussein, Damascus, Beirut: Al-Mahmoudi Institute for Printing, Publishing, First Edition.
- Ibn Ash'ath al-Kūfī, (nd). *Al-Ash'athiyat (Al-Ja' fariyāt)*, lithography, Tehran: Maktabah Naynawī al-Hadith.
- Ibn Athīr Jazarī, Ali Ibn Muhammad. (1409 AH / 1989 AD). *Asad al-Ghābah fi Ma'rifah al-Ṣaḥābah*, Beirut: Dar al-Fikr.
- Ibn Babawayh, Muhammad Ibn Ali. (1376 HS). *Amālī*, Tehran: Ketabchi.
- Ibn Fāris, Ahmad Ibn Fāris. (1404 AH). *Mu'jam Maqāyis al-Lughah*, Qom: Islamic School.
- Ibn Ḥanbal, (nd), *Musnad Ahmad*, Beirut: Dār Sādir.
- Ibn Hishām. (1355 AH). *Sīrah al-Nabī*, np: Publisher of the Companions.
- Ibn 'Imād al-Ḥanbali, Ahmad ibn Muhammad. (1406 AH). *Shadhrāt al-Dhahab*, Beirut: Dār Ibn Kathīr.
- Ibn Jawzī, Abu al-Faraj Jamaluddin Abdul Rahman, (nd). *Al-Mawḍūāt*, np.
- Ibn Kathīr Damishqī, Ismail Ibn Umar. (1407 AH). *Al-Badāyah wa al-Nahāyah*, Beirut: Dār al-Fikr.
- Ibn Mājah. (1397 HS). *Al-Sunan*, research by Muhammad Fouad Abdul Bāqī, Beirut: Dār Īhyā al-Turāth al-Arabī.

- Ibn Manzūr, Muhammad Ibn Makram. (1414 AH). *Lisān al-Arab*, Qom: Publication of the literature of the seminary.
- Ibn Qayyim Jawziyya. (1973 AD). *The Annunciation of the Righteous on the Lord of the Worlds*, Beirut: Taha Abdul Ra'uf Sa'd Press.
- Ibn Sa'd, Muhammad ibn Sa'd Kātib Wāqidī, (nd). *Al-Ṭabaqāt al-Kubrā*, Beirut: Dār Sādir.
- Ibn Shahr Āshūb, Muhammad Ibn Ali. (1376 HS). *Al-Manāqib Āl Abi Ṭālib*, Najaf Ashraf: Maktabah al-Haydariyeh.
- Ibn Taymiyyah, (nd). *Majmū' al-Fatāwā*, np: Dār al-Wafā.
- Kashī, Muhammad Ibn Umar. (1348 HS). *Ikhtiyār Ma'rifat al-Rijāl*, Mashhad: University of Theology and Islamic Studies.
- Kenji Shāfi'ī, Muhammad ibn Yūsuf ibn Muhammad. (1404 AH). *Kifāyat al-Ṭālib fī Manāqib Ali ibn Abi Ṭālib*, Dār Īhyā al-Turāth Ahl al-Bayt (AS), Tehran: Iran.
- Khaṭīb Baghdādī, Ahmad Ibn Ali Ibn Thābit. (1417 AH). *History of the Islamic City of Medina*, Dār al-Gharb al-Salami.
- Khoei, Abu al-Qasem. (1372 HS). *Mu'jam al-Rijāl al-Hadith wa Tafsīl Ṭabaqāt al-Ruwāt*, Qom: Al-Thaqāfiyyah Publishing Center.
- Khomeini. (1370 HS). *Ruhollah, Etiquette of Prayer*, Qom: Imam Publishing Institute.
- Majlisī, Muhammad Bāqir. (1404 AH). *Bihār al-Anwār*, Beirut: Dār al-Īhyā al-Turāth.
- Māmaqānī, Abdullah, (nd). *Tanqīh al-Maqāl fī Ilm al-Rijāl*, Qom: Āl Bayt Institute.
- Marāghī, Ahmad Ibn Mustafa, (nd). *Tafsīr al-Marāghī*, Beirut: Dār al-Īhyā al-Turāth al-Arabī.
- Ma'rifat, Muhammad Hadi. (1374 HS). *Tanzīh al-Anbiyā'*, Qom: Tamhid.
- Miṣbāḥ Yazdī, Muhammad Taqī. (1379 HS). *A Guide to Guidance*, Qom: Imam Educational Research Institute.
- Mufīd, Muhammad Ibn Muhammad. (1993 AD). *Awā'il al-Maqālāt al-Mufid*, Beirut: Dār al-Mufid.
- Mu'izz al-Mallāyirī, Ismail. (1424 AH). *Jami' al-Ahadīth al-Shi'a*, Qom: Mi'raj.
- Mundharī al-Miṣrī. (1411 AH). *Abu Muhammad al-'Abd al-'Azīm, Al-Jarh wa Al-Ta'dīl*, Aleppo: School of Islamic Publications.
- Muṭahharī, Murteza. (1381 HS). *Imamate and Leadership*, Tehran: Sadra.
- Muttaqī Hindī, 'Ala'iddīn Ali Ibn Ḥisām. (1410 AH). *Kanz al-'Amāl fī Sunan al-Aqwāl wa al-Af'āl*, al-Risālah Institute.

- Najafī, Muhammad Hassan, (nd), *Jawāhir al-Kalām*, Beirut: Dār al-Īhyā al-Turāth al-Arabī, seventh edition.
- Nayshābūrī, Al-Fatal. (1423 AH). *Rawḍat al-Wā'izīn*, np: Publications of our reason.
- Nisā'i, Ahmad Ibn Shu'ayb. (1424 AH). *Characteristics of Amir al-Mu'minin*, Beirut: Maktabah al-Asriyya.
- Nu'mānī, Muhammad Ibn Ibrahim. (1387 HS). *Al-Ghaybah*, Institute of Islamic Studies, Tehran: Islamic Library.
- Nurī, Mirza Hussein. (1409 AH). *Mustadrak al-Wasā'il*, Beirut: Āl Bayt.
- Qandūzī, Sulaymān ibn Ibrahim. (1302 HS). *Yanābī' al-Mawda li Dhawi al-Qurbā*, Qom: Uswah.
- Qashīrī Nayshābūrī, Muslim Ibn Hajjāj, (nd), *Ṣahīh Muslim*, Beirut: Dār al-Fikr.
- Qurṭubī, Yūsuf Ibn Abdullah Ibn Muhammad. (1412 AH). *Al-Istī'āb Fi Ma'rifa al-Aṣḥāb*, first edition, Beirut: Dār al-Jill.
- Suyūṭī, Jalāl al-Dīn, (nd). *Al-La'ālī al-Maṣnū'ah Fi al-Ahadīth Muḍū'ah*, np.
- Ṭabarānī, Sulaymān ibn Ahmad. (1994 AD). *Mu'jam al-Kabīr*, Cairo: Ibn Taymiyyah School.
- Ṭabarī, Muhammad Ibn Jarīr. (1356 HS). *Tafsir Ṭabarī*, Tehran: Tus.
- Ṭabarī, Muḥib al-Dīn Ahmad ibn Abdullah. (1359 HS). *Dhakhā'ir al-Uqbā fi Manāqib Dhawil Qurbā*, Egypt: Dār al-Kutub al-Miṣriyya.
- Ṭabarsī, Faḍl Ibn Hassan. (1379 HS). *Majma' al-Bayān*, Beirut: Dar Īhyā al-Turāth al-Arabī.
- Tūsī, Muhammad ibn Hassan. (1364 HS). *Tahdhīb al-Aḥkām*, Beirut: Dār al-Ta'ruf for the press.
- Tūsī, Muhammad ibn Muhammad. (1311 HS). *Tajrīd al-Aqā'id*, np.
- Tustari, Sahl Ibn Abdullah. (1404 AH). *Tafsir Tustari*, Beirut: Lebanon.
- Zahrānī, Marzūq Ibn Hiyās, nd. *Aṭyab al-Nashr Fi Tafsir al-Waṣāyā al-'Ashr*, Islamic Journal School.
- Zarkali, Khayr al-Din. (1972 AD). *Al-A'lām*, Cairo: Nashir Dār al-Ilm lil Malāyīn.
- (1989 AD). *A'lām Qāmūs Tarājim li Ashhur al-Rijāl wa al-Nisā' min al-Arab wa al-Musta'ribīn wa al-Mustashriqīn*, Beirut: Dār al-Ilm lil Malāyīn.
- (1369 HS). *Awṣāf al-Ashrāf*, Tehran: Publishing of Islamic Guidance Ministry.
- (nd). *Durr al-Manthūr Fi al-Tafsir bil Ma'thūr*, Qom: Ayatollah Mar'ashī Library.
- (1407 AH). *History of Islam*, first edition, Beirut.
- (1388 HS). *Irshād Sheikh Mufīd*, Qom: Sarwar.

- (1390 HS). Istibṣār, Tehran: Islamic Library.
- (1404 AH). Kashf al-Murad fi Sharh Tajrid al-I'tiqād, Qom: Islamic Publishing Institute.
- (1416 AH). Lisān al-Mīzān, Beirut: School of Islamic Press.
- (1413 AH). Man La Yahḍarah al-Faqīh, second edition, Qom: Teachers Association Publications.
- (1416 AH). Mīzān al-I'tidāl fī Naqd al-Rijāl, Beirut: Dār al-Kutub al-Ilmīya.
- (1412 AH). Muntahi al-Matlab, np.
- (1401 AH). Qawl al-Masad Fi al-Dhib an al-Musnad li Imam Ahmad, Cairo: Ibn Taymiyyah School.
- (1326 HS). Tahdhīb al-Tahdhīb, Maṭba'at Dā'irah al-Ma'ārif al-Nizāmiyyah.
- (1415 AH). Taqrīb al-Tahdhīb, Second Edition, Beirut: Dār al-Kutub al-Ilmīyyah.
- , nd. Taṣhīḥ al-I'tiqād, Works of Sheikh Muḥīd.

### Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).