

**How to Cite:**

Hussein, H. N., & Rasoul, A. M. R. A. (2022). Retorting the suspicions of the weak speech of the followers of Imam Ali (pbuh). Talid bin Suleiman a model. *International Journal of Health Sciences*, 6(S2), 216–227. <https://doi.org/10.53730/ijhs.v6nS2.4967>

# **Retorting the Suspicions of the Weak Speech of the Followers of Imam Ali (pbuh). Talid bin Suleiman a Model**

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**Abstract**---No personality in history like Imam Ali (peace be upon him), received the attention of historians and researchers, and the attention was not limited to his person only, but also extended to his followers and companions. This interest had two sides, the first being positive, reflecting the merit of the Imam and his followers over the Islamic heritage, and the other negative reflecting a viewpoint that adopted this aspect. His women, and in this research we shed light on one of the followers of the Imam, taking from him a model to know the ways that some scholars took to distort the image of the followers and companions of the Imam, peace be upon him, and to drop their argument.

**Keywords**---history, Islamic heritage, personality, weak speech.

## **Introduction**

had Imam Ali (peace be upon him) Carefully Historians and researchers, and did not confined interest On his person (peace be upon him) not only, but Even Follow his intellectual approach . was So interest two faces, the first: show through please Imam and follow him On Heritage Islamic. And the other: Represent destination consideration the current antagonist to think Imam (peace be upon him) . And from Worthy mentioning that the side lumpy For some Scientists Effect negative On close following Imam (peace be upon him), some From followers were wounded, but rather and fell authentic their talk, just because they are From following Ali Or they had a predilection for Shiite thought So came our choice For this search that sultan the light in it On one following Imam and he give birth taken from him model To find out roads Which wire it Some Scientists to distort picture following and friends Imam (peace be upon him)

International Journal of Health Sciences ISSN 2550-6978 E-ISSN 2550-696X © 2022.

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Manuscript submitted: 27 Nov 2022, Manuscript revised: 09 Feb 2022, Accepted for publication: 18 March 2022

and drop their argument . and stem Importance search of it reveal methods Which follow her friends translations to weaken From they like And from doesn't agree With their adopters intellectual, has to divide search On Introduction and conclusion and three investigations First : his name and his ratio and follow him for doctrine Shiism, but The second He : Reply suspicions words weakness received B ( Tild The son of Solomon ) , has came the third to discuss Reply suspicions About Forms From narrations give birth The son of Solomon .

### **First: His name, lineage, and adherence to the Shi'ite doctrine**

Abu Idris Taleed bin Suleiman <sup>(1)</sup> , Al Kufi <sup>(2)</sup> , Al Muharbi <sup>(3)</sup> , as if he was a follower of Imam Ali (peace be upon him ) . We did not see anything wrong with him" <sup>(4)</sup> , and Al <sup>5-</sup> Ijli described him by saying: " Taleed bin Suleiman Kofi narrated from him, there is nothing wrong with him . Shiite..." <sup>(6)</sup> . not found , according to our knowledge of the date of birth of Taleed bin Suleiman , nor the length of his life that he spent in his love and following the Imam . Yahya bin Mu'in ( died : 233 AH) mentioned that he saw Taleed bin Suleiman in Baghdad and heard from him <sup>(7)</sup> , as for his death, it is within the year 190 AH , as mentioned by Ibn Hajar <sup>(8)</sup> , and as it is clear that Talida was one of the followers of Ali bin Abi Talib (peace be upon him), so as we will see , he has been weakened by the unjust because of his loyalty and belief .

### **Second : Refuting the suspicions of the weak words mentioned in ( Taleed bin Suleiman)**

Ibn Ma'in said: " He was in Baghdad and I heard from him and he was nothing , and he said in another place a liar as if he was insulting Uthman, and whoever insults Uthman or Talha or one of the companions of the Messenger of God, may God bless him and grant him peace, is an impostor who is not written about him, and the curse of God is upon him. And the angels and all people" <sup>(9)</sup> , and Yahya bin Ma'in was also reported to say: "Talid bin Suleiman is nothing . He sat on a roof with a slave of Othman bin Affan, so they remembered Othman , so Talid took him, so the slave of Othman stood up to him and took him and threw him from the roof, so he broke his legs and jawed him . " n walking on a stick" <sup>(10)</sup> . So the question comes here: If the balance of Yahya bin Ma'in is left and weak, whoever insults one of the companions of the Prophet Muhammad ( peace and blessings of God be upon him ) , and in addition to abandoning him , he

<sup>1</sup> Al-Razi, Al-Jarh wal-Ta'deel, Volume 2, pg. 447; Ibn Hibban, Al-Majrouhin, Volume 1, p. 204.

<sup>2</sup> Ibn Hibban, Al Majrouhin, Part 1, p. 204

<sup>3</sup> Al-Khatib Al-Baghdadi, History of Baghdad, Part 7, p. 144

<sup>4</sup> See what al-Marwazi said in: Ibn Hajar, Tahdheeb al-Tahdheeb, vol. 1, pg. 447.

<sup>5</sup> Ma'rifat al-Thiqat, Part 1, p. 257

<sup>6</sup> Al-Kashaf, Part 1, pg. 278

<sup>7</sup> See that in: Al-Khatib Al-Baghdadi, History of Baghdad, Part 7, p. 145

<sup>8</sup> Taqreeb Al-Tahdheeb, Part 1, p. 142

<sup>9</sup> See that in: Al-Khatib Al-Baghdadi, History of Baghdad, Part 7, pg. 145; Ibn Hajar, Tahdheeb al-Tahdheeb, vol. 1, p. 447-448

<sup>10</sup> Yahya bin Ma'in, The History of Yahya bin Ma'in, Volume 1, p. 209; Al-Khatib Al-Baghdadi, History of Baghdad, Part 7, p. 146

described him as an impostor, and said: "And upon him be the curse of God and the angels." and all the people." So, where is he from Muawiyah bin Abi ? Sufyan cursed Ali (peace be upon him) and the pulpits of the Muslims and in the house of the caliphate of Ali (peace be upon him) in Kufa ! <sup>(11)</sup> .

It was reported on the authority of some of the narrators that they were instructing their sons not to write the hadith of Talid as in the narration transmitted by al-Khatib al-Baghdadi: "... the narrator of a wicked Rafidi, I heard Ubayd Allah bin Musa say to his son Muhammad: Did I not tell you not to write this Talid hadith? ?" <sup>(12)</sup> , and Abu Dawud said about him: " A Rafidi insults Abu Bakr and Umar, ... wicked .<sup>13</sup> "

it : " Tilde bin Suleiman al <sup>14</sup> - Muharibi Abu Idris mentioned a bad madhhab . " Any reference in Islamic sources to That he went with an intellectual or religious doctrine other than the doctrine of truth, the doctrine of the Prophet Muhammad (peace be upon him). Allah on him God) And the doctrine of the pure family of his household , so notice how they describe the doctrine of truth, which was the same as the doctrine of the Prophet Muhammad ( may God bless him and his family and grant them peace ) as an "evil doctrine" ! ; And what indicates that Imam Ali (peace be upon him) is the same as the Prophet Muhammad (may God bless him and his family and grant them peace) , is what was mentioned in the Almighty 's saying of the Mubahala:□ From pilgrimage in it From after What he came to you From Science say see you let our sons and your children And the our women and your women and ourselves and yourselves Then invoke make I cursed Allah Ali the unbelievers liars <sup>(15)</sup> .

Here, the Holy Qur'an has been described by the recognition of many commentators <sup>(16)</sup> ) through this verse , that the Imam ( may God's peace be upon him ) is the same as the Prophet Muhammad ( peace and blessings be upon him). Allah on him God and peace) ; as well as The noble verse , many narrations have

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<sup>11</sup> The narrations that support the establishment with the forces of insulting Imam Ali (peace be upon him) are many and well-known. We mention, for example: What was reported from a dialogue between Sa'sa'a bin Souh that one of the companions of Imam Ali (peace be upon him) and with a group in Kufa when the latter ordered him to curse the Imam In the mosque, it was as if his outward words were insulting to Ali, but his interior was insulting to his eyes when he said: O people, the Commander of the Faithful commanded me to curse Ali bin Abi Talib, so curse him. As if he meant the title with the eagle . Refer to: Al-Thaqafi, Kitab al-Gharat, Volume 2, pg. 888. Likewise, refer to the narrations of establishing Ma'a Awaya for insulting the Imam: Al-Ya'qubi, Tarikh Al-Ya'qubi, vol. 2, p. 223; Muslim, Al-Sahih, vol. 7, p. 124

<sup>12</sup> History of Baghdad, Part 7, p. 145

<sup>13</sup> Al-Ajri's Questions to Abu Dawood, Volume 2, pg.

<sup>14</sup> The weak, p. 68

<sup>15</sup> Age : 61

<sup>16</sup> See, for example: Al-Ayashi, Tafsir, Part 1, p. 177; Al-Qummi, Tafsir Al-Qummi, vol. 1, p. 209; Furat Al Kufi , Interpretation, p. 86; Al-Zamakhshari, Al-Kashshaf, vol. 1, p. 368; Al-Razi, Keys to the Unseen , Part 8, p. 245

indicated that the imam is the same as the Prophet ( may God bless him and his family and grant them peace ) ( <sup>17</sup> ) .

For example: "When the Messenger of God, may God's prayers and peace be upon him, opened Mecca, he went to Taif, and besieged them nineteen or eighteen , but he did not conquer it. My soul is in His hand, so that they perform the prayer and pay the zakat or not, send them a man from me or myself, so let them strike the necks of their fighters and let their offspring be deserted. He said: So the people saw that he was Abu Bakr or Omar, so he took Ali's hand and said: This is" ( <sup>18</sup> ) .

And also what was reported by Al-Nisa'i in Al-Sunan "On the authority of Abu Dharr who said : The Messenger of God, may God bless him and grant him peace, said that the Banu Wali'ah would end, or would I not send them a man like myself who would carry out my command among them, killing the female fighter and capturing the offspring" ( <sup>19</sup> ) . In addition to what Al-Qadi al-Nu'man told us: " A delegation to the Messenger of God was a delegation from Yemen, and the Prophet, peace and blessings be upon him and his family, said to them: You will perform the prayer and pay the zakat . Peace)" ( <sup>20</sup> ) .

not to come to a discussion of the reason for which "Talid bin Suleiman" was weakened, which can be summed up - according to the weak ones, of course - on several points: the most beautiful of which was Ibn Hibban by saying: "Talid bin Suleiman al-Muharibi, his nickname is Abu Idris from the people of Kufa ; it is narrated on the authority of Abu al-Jahaf Dawood bin Abu Awf ... as if the Rafidis were insulting the companions of Muhammad , may God bless him and grant him peace, and narrated wonders about the virtues of Ahl al - Bayt <sup>21</sup> .

### **Discussion of Ibn Hibban's weakening of Taleed bin Suleiman**

A: His narration on the authority of Abu Al- Jahaf Dawood bin Abi Al-Awf :

Before we go through what Abu Al- Jahaf narrated and it was weak because of the narration from him (Talid), let us come to the opinion of scholars on Abi Al-Jahaf: Ahmad bin Hanbal described him, quoting from Abi H, saying: "My father said: Abu Al-Jahaf bin Abi Auf. I said: Is he trustworthy ? He said: "Trustworthy" ( <sup>22</sup> ) ; Al- Razi said about him: " Abu Al- Jahaf Dawood Ibn Abi Al- Awf is a good hadith" ( <sup>23</sup> ) .

i y y m Are the denunciations narrated by Abu Al-Jahaf according to the opinion of Ibn Hibban? It was reported by Ibn Hibban with a continuous chain of

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<sup>17</sup> See, for example: Homemade , Al-Musannaf, Part 11, p. 226 ; Ibn Abi Shaybah, Al-Musannaf, vol. 7, pg. 495

<sup>18</sup> Ibn Abi Shaybah, Al-Musannaf, Part 8, pg. 543

<sup>19</sup> Part 5, pg. 127

<sup>20</sup> Explanation of the news, part 1, p. 111

<sup>21</sup> Al-Majrouhin, Part 1, p. 204

<sup>22</sup> Ills, part 1, pg. 487

<sup>23</sup> Al-Jarh wa Al-Ta'deel, Part 3, pg. 422

narrators that he delivered to Abu al- Jahaf Its text: “On the authority of Abu al- Jahaf, on the authority of Muhammad bin Amr al-Hashimi <sup>(24)</sup> ) On the authority of Zainab bint Ali, on the authority of Fatimah, the daughter of the Messenger of God, may God bless him and grant him peace Allah on him and god She said: The Prophet looked at Ali and said: “This is in Paradise, and some of his followers are people who give Islam and speak it . They have a platform called the Rafidah, so whoever meets them should kill them, for they are polytheists .<sup>25</sup> ”

The previous narration has multiple faults, foremost of which is the term Rafidah ! Was it in the time of the Messenger of God or was it in circulation ? then ? If the answer was that the term was not in use at the time, why was it not sought clarification by the Companions , as is the case and the rest of the hadiths in which the Companions questioned when the term was mentioned, or Some place did not respond to their ears, and examples of that are many, for example:

The Prophet Muhammad, may God’s prayers and peace be upon him and his family, said: “There will come years of deceit in the people , in which the liar will be believed, the truthful will lie, the traitor will be trusted and the trustworthy will be betrayed<sup>26</sup> , and the Ruwaybidha will speak in it . Among the hadiths that the Companions used to inquire about is strange: “... the Messenger of God, may God bless him and grant him peace, said Allah on him and god He does not believe, by God, he does not believe, by God, he who does not feel secure from his neighbor from his afflictions. They said: O Messenger of God, what are his afflictions? He said: On his evil <sup>(27)</sup> ) . second culpability , which is that if we accept that the narration is true, how can the Prophet Muhammad ( peace be upon him and his family ) recommend the killing of the Shiites of Imam Ali (peace be upon him)? On the other hand, we notice that there is a focus on the Shiites of Imam Ali (peace be upon him) without the other companions, and without distinguishing between the exaggerated among them and those who were denounced by the imams ( may God ’s peace be upon them ) with hadiths that there is no room to mention here .

Perhaps the place is not sufficient to answer all these questions and inquiries contained in the text of the novel, which is among the narrations of the unseen with which the Shiites of Imam Ali (peace be upon him) were accused and made enemies of them in order to reveal all the unseen that the Imam foretold is incorrect or at least to slander them <sup>(28)</sup> ) .

A. What is the chain of transmission of the narration? It also has many problems, including: conveying the authority of the narration to Sayyida Zainab, the daughter of the Commander of the Faithful, and she narrates from her mother, the Lady of the Women of the Worlds, so that it cannot be rejected by scholars of

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<sup>24</sup> Nothing was mentioned about him except that he was Muhammad bin Amr al-Hashimi on the authority of Zainab. Abu al-Jahaf narrated his hadith on his authority that was not authentic if this was not the first. Al-Bukhari, Al-Tarikh Al-Kabeer, Vol. 1, p. 191

<sup>25</sup> Al-Majrouhin, Part 1, p. 204

<sup>26</sup> Al-Sana’ani, Al-Musannaf, Part 11, pg. 382; Ahmad bin Hanbal, Al-Musnad, Volume 2, pg. 291; Ibn Majah, Al-Sunan, Volume 2, pg. 134

<sup>27</sup> Abu Dawood al-Tayalisi, Al-Musnad, p. 191

<sup>28</sup> See in this regard: Al-Marzouk, The Unseen in Nahj Al-Balaghah, an objective historical study

al-Jarh and al - Ta'deel . prayer and peace; In addition to the beginning of the novel in its first source, starting with Muhammad bin Amr al-Hashimi, which is: ((Muhammad bin Amr bin Imam Hassan bin Ali bin Abi Talib, peace be upon them)).

### **Third : Refutation of suspicions about examples of Taleed bin Suleiman's narrations**

The narrations of Talid bin Suleiman were described with descriptions that reflect the hatred of the Nawasib and their accusation of following the Imam (peace be upon him), as they usually do. Among the narrations of Talid were described as: "It is nothing " <sup>(29)</sup> , and it was also said in his narrations that it was : "It was narrated from him with subject matter, attributed to lies and fabrication, nothing ..." <sup>(30)</sup> . For fear of prolongation, we have taken samples from the narratives of Talid bin Suleiman in order to see their texts and to contrast them with the sources and to know through them the claim of the Nawasib that they are fabricated or not.

### **Returning to the Book of God at the time of temptation**

What was mentioned in the Book of Merits of the Commander of the Faithful (peace be upon him): "...on the authority of Taleed bin Suleiman Abi Idris, he said: Ubaidah told us on the authority of Ibrahim, he said: The Prophet, may God's prayers and peace be upon him and his family, sent to Ali three times in the night saying to him: O Ali, he is after me. There is a difference, so Ali says: What is the way out, O Messenger of God? He said: Stick to the Book of God, for in it everything is clarified " <sup>(31)</sup> , which is not There is no doubt that a passing and not careful reading of the text of the narrator finds in it that the Prophet Muhammad, may God's prayers and peace be upon him and his family, advises Imam Ali (peace be upon him) to divide the nation after him, and that he does not He must adhere to and imitate the Book of God, the Mighty and Sublime , so what is strange about this saying?

Is that what the Prophet Muhammad, peace be upon him, recommended? Allah on him and god Is it incorrect? Or rather , did not take place on the ground after his death? Many countless narrations came about in the difference of the nation after the Prophet Muhammad, peace be upon him Allah on him and god And may we start from the first days of the death of the Prophet Muhammad while he was still lying unburied, and the Imam (peace be upon him) was busy with his washing and burial <sup>(32)</sup> .

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<sup>29</sup> Al-Razi, Al-Jarh wal-Ta'deel, Volume 2, pg. 447

<sup>30</sup> Abu Naim Al-Isfahani, Al-Dha'fa', p. 168

<sup>31</sup> Al-Kufi, The Merits of the Commander of the Faithful, Volume 2, pg. 537

<sup>32</sup> See about Imam Ali (peace be upon him) assuming the preparation and burial of the Prophet Muhammad, may God's prayers and peace be upon him and his family, and the sources that dealt with that : Al-Amili, the correct one from the biography of the Prophet Muhammad "peace be upon him", vol. 33, p. 11 and beyond.

It can be said that : The first difference of disagreement is what Omar Ibn Al-Khattab said about the fact of the death of the Prophet Muhammad ( may God bless him and his family ) : “On the authority of Anas, he said: When the Messenger of God, may God’s prayers and peace be upon him, was arrested, the people cried. Someone claims that Muhammad has died, but his Lord sent to him as he sent to Moses his Lord, for God sent to Moses and he stayed for his people for forty nights, and by God, I hope that the hands and feet of men who claim that he died will be cut off”<sup>33</sup>.

Al-Bukhari tells us about the matter of the nation’s disagreement that Omar Ibn Al-Khattab did not deviate from the threat except with the advent of Abu Bakr Al-Siddiq and his entry to the Prophet, peace be upon him and his family, and revealed his face and was certain of his death, so he came out and said: “ Except for those who worship Muhammad, for Muhammad prayed God, may God’s prayers and peace be upon him, has died, and whoever worships God, God is alive and does not die”<sup>(34)</sup> , and Al-Bukhari continued the events immediately after the death of the Prophet Muhammad, may God’s prayers and peace be upon him and his family, that Abu Bakr then addressed the gathering in the shed because they were intending to elect Saad Ibn Ubadah is a successor to the Prophet Muhammad, may God’s prayers and peace be upon him and his family, and he was with him - as Al-Bukhari transmits - Omar Ibn Al - Khattab and Abu Ubaidah Ibn Al - Jarrah<sup>35</sup> .

Omar Ibn Al-Khattab threatened to cut off the hands and feet of anyone who says the death of the Prophet Muhammad (may God bless him and grant him peace) Allah on him and god And it is important to mention here what Sheikh Al-Tijani said in Omar’s saying: “ Umar threatened to kill everyone who tried to say the death of the Prophet , may God’s prayers and peace be upon him and his family, in order to cast doubt on them and leave them in a shed so that the pledge of allegiance to Ali would not be completed. ”<sup>36</sup> ) . Al- Tijani justifies his saying this by asking: “Oh, why not ? No one to enter but not Abu Bakr? ( <sup>37</sup> ) . \_

Not far from what Sheikh Al-Tijani said , the historical basis for this saying resulted from Aisha herself saying that from the difference of opinion of the nation after the death of the Prophet Muhammad, may God bless him and his family, her father Abu Bakr, saying: “Omar frightened the people and that there was hypocrisy in them. Abu Bakr saw the people’s guidance and made known to them the truth that was upon them, and they went out reciting: And Muhammad is nothing but a messenger <sup>38</sup>, before him the messengers have passed away to [His words come to me] . The model that we presented while the Prophet Muhammad is still lying in bed, and it is the model of the nation’s disagreement after the Prophet Muhammad , may God’s prayers and peace be upon him and his family , which was foretold by the Prophet Ali bin Abi Talib (peace be upon him) in the

<sup>33</sup> Ibn Saad, *Tabaqat al-Kubra*, Volume 2, p. 266; Ibn Abi Shaybah, *Al-Musannaf*, Part 8, pg. 568

<sup>34</sup> *Al-Sahih*, vol. 4, p. 194

<sup>35</sup> The same source , vol. 4, p. 194

<sup>36</sup> Then I was guided, pg. 245

<sup>37</sup> *Ibid.* , p . 245

<sup>38</sup> *Al-Sahih*, vol. 4, p. 194

narration transmitted to us by “Talid bin Suleiman” and the matter is not far from it For the recipient, the history books are full of temptations that came after his death ( prayer Allah on him God peace) , The most prominent of them, for example , are the events of the shed , which will be mentioned at length here <sup>(39)</sup> ).

The hadith of the Prophet Muhammad ( may God’s prayers and peace be upon him and his family ) with al -Hasan and his mother ( peace be upon them ) :

“...on the authority of Taleed bin Suleiman, on the authority of Abu al-Jahaf, on the authority of Abu Hazim, on the authority of Abu Hurairah, he said: The Prophet saw Ali, Fatima , Hasan and Hussein, and said: I am at war for those who fight you, and peace for those who are at peace with you” <sup>(40)</sup> ) .

As the Prophet Muhammed prayed Allah on him and god And the Prophet often spoke of the merits of Al-Hassan and his family , as well as the Lady Al-Zahra , peace be upon her . Among what was reported in this regard is what Al-Kufi told us in his virtues, saying: his head he took them by his hand and put them together and put them together until when he came back they came back until when he had finished his prayer he put one on his thigh and the other on his other thigh...” <sup>(41)</sup> ) .

Ahmad bin Hanbal narrates to us what Al-Miqdam had with Mu’awiyah , saying: “... Al-Miqdam bin Ma’di Karb and Amr bin Al-Aswad came to Ma’a Uwaya and said with Uwaya to the Muqdam: Did you know that Al-Hassan bin Ali died? So Al-Miqdam returned and said to him with the Wiyat : Do you see it as a disaster ? He said: Why do I not see it as a disaster, and the Messenger of God, may God bless him and grant him peace, put him in his lap and said: This is from me and Hussain from Ali, may God be pleased with them both . And Muslim bin Al-Hajjaj narrated to us another saying in Al- Hasan (peace be upon him): “On the authority of the Prophet Muhammad, peace be upon him Allah on him and god He said to Hassan: Oh God, I love him, so love him, and love those who love him .

What is the body of the hadith that he narrated to us at a time: “I am at war for those who fight you, and at peace for those who are at peace with you ” <sup>(42)</sup> ) . Among those who cited him and did not object to him or weaken his men was Ibn Abi Shaybah: “On the authority of Zaid bin A number that the Prophet Muhammad, may God bless him and grant him peace, said to Fatima, Hassan and Hussein: I am at war for those who fight you and peace for those who are at peace with you .” Habban ( ) , and he did not weaken any of his men either .

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<sup>39</sup> See about that: Salim bin Qais Al Kufi, Saqeefa; El Gohary, the shed is your delegation; Al-Muzaffar

<sup>40</sup> Ahmad bin Hanbal, Al-Musnad, Volume 2, pg. 442; Al- Qadi Al-Na’am A.N. , Sharh Al-Akhbar, Volume 2, pg. 608; Al-Hakim Al- Nisaburi , Al-Mustadrak, vol.3, pg. 149

<sup>41</sup> The virtues of Imam Ali (peace be upon him), vol. 2, p. 277

<sup>42</sup> Ahmad bin Hanbal, Al-Musnad, Volume 2, pg. 442; Al- Qadi Al-Na’am A.N. , Sharh Al-Akhbar, Volume 2, pg. 608; Al-Hakim Al- Nisaburi , Al-Mustadrak, vol.3, pg. 149



Wood at Al-Tabar that I came from another Sindhi path that differs from the one on which Ibn Abi Shaybah and Ibn Habbab relied, which is his reliance on Abdullah Ibn Ahmad Ibn Hanbal by saying: Hazim on the authority of Abu Hurairah, may God be pleased with him, who said the Prophet, may God's prayers and peace be upon him, looked at Ali, al-Hasan, al-Husayn and Fatima, may God be pleased with them, and said, "I am at war with those who are at war with you and at peace with those who are at peace with you". One of the researchers ( ) tried to exclude Al - Hassan and her mother from this hadith, and his hadith and historical evidence was not successful in choosing, so what he put forward in his attempt to weaken the hadith:

The Prophet, may God's prayers and peace be upon him, is at war with those who hate and enmity with the Ahl al-Bayt... Political disagreement does not necessarily necessitate hatred and hatred for the members of the Prophet's family, may God bless him and grant him peace ... It is not permissible to carry this hadith on what happened between the Companions, may God be pleased with them. On the day of the Camel and Siffin, it was as if they were based on ijtihad and interpretation" ( ) and the researcher attributed a disagreement with Uwaya and Imam Ali (peace be upon him) for the former's claim of Uthman's blood ! And this is what the sources that justified Aisha and Muawiyah apologized for doing them in sentences , and it is strange that we find the researcher contradicting himself when he reviews what the Most High said :□ And that two parties of the believers fought each other, so reconcile between them, and if one of them transgresses against the other, then the one fights them. □ ( ) . So if the reason for the revelation of the noble verse - as al-Tabari mentioned - is that it is about a going away The Prophet Muhammad to Abdullah bin Abi Sheikh of the hypocrites, and there was an argument between the followers of the Prophet Muhammad, may God bless him and his family and the followers of Ibn Abi, the argument ended with cohesion and beating among them, so the noble verse was revealed ! ( ) .

Assuming that the reason for the revelation is the same as what al-Tabari said, it is not There is a comparison between what the researcher says and the reason for the revelation. This is on the one hand and on the other hand that this quarrel that took place between the front of the Muslims and the front of the infidels did not end with a war and the loss of lives, and despite this, the Qur'an was revealed in it , so how about the camel and Siffin, whose victims were killed because of the opponents ' front, thousands of Muslims ! .

In any case, from the foregoing of this demand it becomes clear the attempts of the narrators and authors to distance the Ahl al- Bayt ( peace be upon them ) and to distance them from the virtues that the Prophet Muhammad ( peace and blessings of God be upon him and his family ) bestowed upon them . (43) .

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<sup>43</sup> We have sufficed with some examples from Taleed bin Suleiman's narrations for fear of prolongation. Otherwise, there are many of them , most of which are related to the virtues of the Imam (peace be upon him), for example: " Talid bin Suleiman on the authority of Laith on the authority of Mujahid said : It was revealed about Ali (peace be upon him). Seventy verses that no one shares in their virtues. Al-Saduq, Al-

## Conclusion

- Foundation authors the wound and edit Top like Yahya The son of a certain for example basically he walked on her From came From after them Especially From It was It does not conform to the imam's approach and his intellectual following, this track can that half of it fanaticism lumpy that no based to me fact historical Or to the controls of speech , but rather It is based on the author's love or hatred of the character for which he is translating.
- that the pressure the politician chasing following people the House (on them Peace) made the historians of the authority succumb to the policy of the state and wound those who do not follow the thought adopted by the state.
- In order to uncover the suspicions that were laid against the followers of Imam Ali (peace be upon him), we must return to the origin novelist that I depend on him translation masters and compare it origin fictional the correct by credit On tools search Scientific Academic .
- did not We find method Objectively for the bosses translations at weaken Personalities sometimes find them weakened From is notarized , or And trust him who does not count his narration.

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