Validation of the narration of the pardon of Abdullah bin Sa'd by the Prophet

Abstract

In Sunnī hadith sources and some Shīʿī collections, it is reported that on the day of the Conquest of Mecca, the Prophet (ṣ) pardoned ʿAbd Allāh b. Saʿd, who had apostatized, and allowed him to pledge allegiance. This occurred despite the fact that the Prophet had previously issued the order for his execution, and he was spared only through the intercession of ʿUthmān b. ʿAffān, his foster brother. After ʿAbd Allāh b. Saʿd departed, the Prophet is said to have reproached his companions for not killing him before accepting his pledge.

Accepting this narration in such a form entails significant epistemic and even socio-political implications, such as suggesting compromise on the Prophet's part in enforcing legal punishments, denying the noble tradition of granting asylum, and legitimizing deception or treacherous killing. For this reason, the narration requires careful scrutiny to prevent its uncritical or naïve utilization. Adopting a descriptive-analytical approach and relying on library sources, this article examines both the chain of transmission and the content of the report, demonstrating that it lacks reliability from the standpoint of isnād and contradicts both the Qurʾān and authentic narrations. Therefore, the report is most likely spurious.

A study on the appellation of the narrators of the prophetic tradition as 'Khalifah'

Abstract

With the emergence of disputes over the issue of khilāfa among different Islamic sects, the hadith tradition was also influenced by this controversy. Thus, examining and verifying the authenticity of narrations related to this subject becomes particularly important. One of the narrations that refers to the matter of khulafāʾ is the well-known report "Allāhumma arḥam khulafāʾī." This narration attributes to the Messenger of God (peace be upon him and his family) the statement that he introduced hadith transmitters as his khulafāʾ. This article first investigates the chains of transmission (isnād) and demonstrates that most of its transmitters are Sunnī and considered weak. Furthermore, some of its chains, due to isnād inversion, found their way into Shīʿī sources and, for this reason, attracted the attention of Shīʿī scholars as well. The study then analyzes the content of the narration, showing that authentic Imāmī narrations contradict such a notion, since the title Khalīfa is exclusively applied to the infallible Imāms (peace be upon them).

Keyword: The narration 'O Allah, have mercy on my successors,' the caliphate, the Musnad of Imam al-Ridha (peace be upon him), the core of the sources.

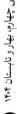# Validation of the narration of the transformation of the Umayyads into a frog

Abstract

In the Shīʿī hadith corpus, there are narrations concerning the metamorphosis (maskh) of certain sinful individuals into animals. One such narration is transmitted by al-Kulaynī in Rawdat al-Kāfī, which refers to the maskh of Banū Umayya into wazagh (lizards). This hadith also commands ritual bathing (ghusl) after killing a lizard, and some Imāmī jurists have deduced from it the recommendation of such a ghusl. This study, employing hadith criticism and based on theological principles as well as the methods of Imāmī rijāl scholarship, evaluates the authenticity of the report and analyzes its implications.

The findings reveal several issues: the presence of weak and unknown transmitters in the chain, the impossibility of extending the hadith's purport beyond the historical context of the alleged metamorphosis, its conflict with narrations negating maskh within the Muslim community, thematic challenges such as inconsistency with the purpose and nature of maskh, ambiguity regarding the rationale of ghusl, and its incompatibility with historical realities. These factors undermine the credibility and attribution of the narration to the infallible Imām. Accordingly, reliance on this report in jurisprudential discussions or in promoting the theological notion of the maskh of Banū Umayya faces serious challenges, making a jurisprudential–theological reconsideration of its authenticity and validity necessary.

keyword: Transformation of the toad, washing after killing a toad, the Umayyad dynasty, validation of hadith

Attribution of 'Al-Iydaah' to Fazl ibn Shadhan and the re-evaluation of its title.

Abstract

Examining the Attribution of al-Īḍāḥ to Faḍl b. Shādhān and Reconsidering the Original Title of the Book

The attribution of the work al-Īḍāḥ to Faḍl b. Shādhān al-Nīshābūrī has long been a matter of debate in theological and historical studies. Some researchers, relying on codicological evidence and internal data from the book, have affirmed this attribution as authentic, while others have expressed doubts about its validity. This scholarly dispute is further illuminated by two important reports: one found in the recently published Mathālib al-Nawāṣib by Ibn Shahrāshūb . and the other in Tafḍīl al-Aʾimma by Ḥasan b. Sulaymān al-Ḥillī . These reports, despite certain ambiguities, provide strong grounds for defending the attribution of al-Īḍāḥ to Faḍl b. Shādhān. Moreover, based on these accounts and codicological evidence, it is highly probable that the work was originally known under the title al-Tanbīh min al-Ḥayra wa al-Tīh, with its present title al-Īḍāḥ emerging through the course of transmission and reception over time.

Re-examination of the credibility of narratives (lower your gaze) in the sources of the two sects with an emphasis on the critique of Ibn Jowzi's weakening.

Abstract

The account of "lowering the gaze/heads at the passage of Lady Fāṭima on the Day of Resurrection" is among the reported virtues of al-Zahrāʾ reflected in the hadith collections of both Sunnī and Shīʿī traditions. Beyond the mursal reports preserved in Imāmī sources, al-Shaykh al-Mufīd has transmitted it with a sound chain, and al-Shaykh al-Ṣadūq has narrated it through several routes. Moreover, the report appears in early Zaydī and Ismāʿīlī sources as well. Sunnī compendia likewise contain more than ten isnāds for this narration. Despite the testimonies of al-Ḥākim al-Naysābūrī and Sibt Ibn al-Jawzī affirming the soundness of some of these routes, Ibn al-Jawzī dismisses all of them as unreliable. A detailed examination of the Sunnī isnāds, however, reveals the weakness of Ibn al-Jawzī's claim and shows that the disparagement of many transmitters involved in these chains was influenced by their Shīʿī inclinations and the theological biases of Sunnī rijāl critics in grading narrators.

Examining the identity and credibility of 'Talhah ibn Zayd' with an emphasis on general corroborations

Abstract

Ṭalḥa b. Zayd al-Nahdī, a second-century Hijrī traditionist, occupies a distinctive position in the transmission of Imāmī hadith heritage. Sunnī scholars have taken a strict stance in evaluating his narrations, often labeling him as abandoned (matrūk) or weak. Imāmī sources, however, provide neither explicit endorsement nor rejection of his reliability. Nevertheless, the wide transmission of his reports in authoritative Imāmī collections—alongside remarks such as al-Najāshī's note on "discrepancies in his narrations" and al-Shaykh al-Ṭūsī's reference to his "reliable book"—reflects the general acceptance of his narrations among early scholars. This article analyzes the biographical reports of both traditions and clarifies his standing among hadith transmitters in order to assess the reliability of Ṭalḥa b. Zayd in light of general endorsements within the Imāmī rijāl tradition. Furthermore, by examining differing views on his sectarian affiliation (whether Sunnī, Imāmī, or Baṭrī) and addressing challenges of chronological classification, the study aims to present a clearer picture of this narrator's identity and credibility.

keyword: Talhah ibn Zayd, the Batriyyah, the Zaydiyyah, general attestations