

# **The Distortions of al-Şadūq**

A Critical Inductive Study on the Evolution of the Traditional Shīa Narrative  
through the Textual Distortions of Ibn Bābūyah al-Qummī

Written by Farīd al-Baḥrainī

Translated by Hānī al-Ṭarābulsī

In the name of Allah the Most Merciful, the Especially Merciful...

Praise be to Allah the Lord of the worlds, prayers of peace and salutations be upon the prophet chosen as mercy to the worlds, and upon his pure household and companions.

To proceed,

No doubt, the differences in theology and creed are mainly due to the difference of sources. It is far beyond a difference of Qur'anic interpretation, specific narrations or a historical event; the reality shows us that sects possess their own exclusive books of narrations and books of history that are denied by others.

Holding on to these sources can be for one of two reasons: a- Carefully studying them to ascertain their reliability. b- Having good faith in those leaders (i.e. authors). More often than not, it is the second position that is prevalent. It is unwise to follow conjecture to tip the scales in favor of one source over another as conjecture holds no weight.

It is incumbent upon the student of knowledge to research and scrutinize the truthfulness of the texts he relies on. He may either increase in certainty of their validity or throw them against the wall in case they don't hold up.

Through this framework, I decided to make an effort for the dear reader, and present to him what I came across from textual distortions committed by the head of Imamī traditionalists, Ibn Bābūyah al-Qummī al-Ṣadūq. A man who gave little weight to the traditions of Ahl-ul-Bayt, that he began altering, manipulating and adding to them so they may appeal to his desires. It is time to purify the narrations of Ahl-ul-Bayt from all corruption inflicted by his hands.

And praise be to Allah the Lord of the worlds.

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# Biography of Ibn Bābūyah al-Qummī

## HIS NAME AND BIRTH

He is Muḥammad bin `Alī bin Ḥusayn bin Mūsā bin Bābūyah, Abu Ja`far al-Qummī, titled al-Ṣadūq,<sup>1</sup> the traditionalist and jurist, the head scholar of the Shīa in the fourth century and author of their second fundamental book (i.e Man La Yaḥḍuruḥu al-Faqīh).

As for the title he holds, he was never called “Al-Ṣadūq” in his lifetime nor was he referred to as such up until the time of Ibn al-Muṭahhar al-Ḥillī (d. 726 AH) who often referred to him by that title in his book “Taḍkirat-ul-Fuqahā”.

Sources never mention anything about the date of his birth but we can make some conclusions by analyzing the details and circumstances of the birth. Ibn Bābūyah writes in his book “Kamāl-ul-Dīn”: We were told by Abu Ja`far Muḥammad bin `Alī al-`Aswad (may Allah be pleased with him) that: `Alī bin al-Ḥusayn bin Mūsā bin Bābūyah (may Allah be pleased with him) requested me, after the death of Muḥammad bin `Uthmān al-`Amrī (may Allah be pleased with him), to instruct Abu al-Qāsim al-Rawḥī, that he may ask our beloved master of the age (may Allah be pleased with him) to supplicate to Allah to grant him a boy. I did as requested and he informed me after three days that he (peace be onto him) did supplicate for `Alī bin al-Ḥusayn, and that a blessed child shall be born, through which benefit will be derived, followed by other children. Abu Ja`far al-Aswad (may Allah be pleased with him) said: Then I too asked him to supplicate to Allah that He may grant me a boy but he refused, and said: “There is no way for this to happen.” Thus, `Alī bin Ḥusayn (may Allah be pleased with him) received a boy in that same year<sup>2</sup> named Muḥammad bin `Alī and then came others while I never received any.<sup>3</sup>

I say: Muḥammad bin `Uthmān al-`Amrī died in the month of Jumāda al-`Ulā in 304 or 305.<sup>4</sup> The story hints that the request was made shortly after his death. Therefore, some researchers assumed that Ibn Bābūyah was born due to the supplication of the Imam (i.e leader) in the year 305 or 306.

However, the above contradicts what is in Rijāl-ul-Najāshī who said: “He came to Baghdād in the year 355 and the scholars of the sect learned from him while he was young in age.”<sup>5</sup>

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<sup>1</sup> Al-Ṣadūq means “the Truthful”.

<sup>2</sup> The words: “In that same year,” are not in the printed version, but are found in the quote of al-Ṭūsī in al-Ghaybah pg.320, as well as al-Majlisī in al-Biḥār 51/336, in addition to a manuscript of Kamāl-ul-Dīn in the school of Zahān (462-A).

<sup>3</sup> Kamāl-ul-Dīn, ibn Bābūyah 2/455

<sup>4</sup> Khulāṣat-ul-Aqwāl, al-Ḥillī pg.251

<sup>5</sup> Rijāl al-Najāshī pg.389

I say: If this is correct, then Ibn Bābūyah's narrations from his father would be considered disconnected. Allah knows best.

We must also note that this report of the Mahdī's supplication for his birth is not authentic according to Shī'a standards because Muḥammad bin `Alī al-Aswad is unknown.<sup>1</sup>

## HIS TEACHERS AND STUDENTS

Ibn Bābūyah usually narrated from his two main teachers in Qum, his father `Alī and Muḥammad bin al-Ḥasan bin al-Walīd.

The father, `Alī ibn Bābūyah (d. 328 AH) used to be the head scholar in Qum during that time. He authored "Al-Imāmah wal-Ṭabṣirah min al-Ḥayrah" which is printed. Al-Baḥrānī quoted a rescript from Imam al-`Askarī from al-Iḥtijāj by al-Ṭabrasī - which is not in the printed version - wherein he describes `Alī ibn Bābūyah as "My trusted teacher."<sup>2</sup> This is to exalt his rank, yet it is chainless and disconnected though a period of 400 years so it cannot be used. This is especially important when we come to know that `Alī ibn Bābūyah never narrated from any Imām due to him coming after their time.<sup>3</sup>

As for Ibn al-Walīd (d. 343 AH), he is the author of "Al-Jāmi`". Muḥammad bin `Alī ibn Bābūyah was very influenced by him and copied his verdicts in "Man lā Yaḥḍuruḥu al-Faqīh", in addition to following his opinions on narrators.<sup>4</sup>

Muḥammad bin `Alī ibn Bābūyah al-Qummī also narrated from: Muḥammad bin Aḥmad al-Daqqāq, Muḥammad bin `Alī Mājilūyah, Aḥmad bin Ziyād bin Ja`far, Muḥammad bin Muḥammad bin `Āṣim al-Kulaynī and Muḥammad bin Mūsā bin al-Mutawakkil among others.

His most known students include: Muḥammad bin Muḥammad bin al-Nu`mān al-Mufīd, the author of "al-Irshād", "al-Iḥṣāḥ" and "Taṣḥīḥ-ul-I'tiqād", wherein he refuted his teacher Ibn Bābūyah, `Alī bin al-Ḥusayn al-Mūsawī al-Sharīf-ul-Murtaḍā, the author of "al-Shāfi", and al-Khazzāz al-Qummī, the author of "al-Kifāyah".

## HIS JOURNEY AND WORKS

Muḥammad ibn Bābūyah was not known to have embarked on any journey to seek knowledge before his trip to al-Ray in 347 AH. There, he met Muḥammad bin Aḥmad bin `Alī al-Asadī in the

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<sup>1</sup> Al-Mufīd min Mu`jam Rijāl al-Ḥadīth, al-Jawāhirī pg.551

<sup>2</sup> Lu'lu'at-ul-Baḥrain, al-Baḥrānī pg.366

<sup>3</sup> Rijāl al-Ṭūsī, pg.432 under: "Those who never narrated from any of the Imams (peace be onto them)".

<sup>4</sup> Rijāl al-Najāshī, pg.348

month of Rajab.<sup>1</sup> This confirms his late birth as it is unlikely that a traditionalist would begin his journey to collect narrations in his forties.<sup>2</sup>

By tracking his reports, we learn that he went to Nishāpūr in 352 AH<sup>3</sup>, then to Baghdād, in that same year. He performed the pilgrimage in the year 355 AH<sup>4</sup> before travelling to Fayd,<sup>5</sup> Kūfah,<sup>6</sup> Baghdād,<sup>7</sup> and Hamaḍān<sup>8</sup> in the same year. Al-Najāshī mentioned that he had visited Baghdād in 354 AH, so this was perhaps his second visit.

As for his works, al-Najāshī mentioned more than two hundred books but most of them are lost.<sup>9</sup>

The aforementioned “Man lā Yaḥḍurhu al-Faqīh”, was his most famous book, and the second fundamental book of the Imāmī Shīa.

He also claims that he wrote “Kamāl-ul-Dīn” based on a personal request he received in a dream from the hidden Mahdī.<sup>10</sup>

He also wrote “Al-Amālī”, “Uyūn al-Akḥbār”, “Al-Tawḥīd”, “Thawāb-ul-A`māl”, “Iqāb-ul-A`māl”, “Al-Khiṣāl”, “Ilal al-Sharā`i”, “Ma`ānī al-Akḥbār”, “Al-I`itiqādāt”, “Al-Hidāyah”, “Al-Muqni`” and other small treatises.

It is worth mentioning that Muḥammad ibn Bābūyah authored an important work called “Madīnat-ul-`Ilm” in ten parts.<sup>11</sup> It is said that this lost work is from the fundamental works of the Shīa as well.

## DEATH AND BURIAL

Al-Najāshī said: “He, may Allah be pleased with him, died in al-Ray in the year 381.”<sup>12</sup>

I say: His grave is known and visited to this day.

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<sup>1</sup> Al-Amālī, ibn Bābūyah pg.641

<sup>2</sup> An early journey to seek knowledge is essential for traditionalists. Delaying the trip means missing a great deal due to the death of many elderly scholars. Al-Bukhārī for example, left for Baghdād at 16. See al-Siyar 3/3324-3325. Muslim performed the pilgrimage at 16 too and heard from the scholars of Makkah before traveling to Kūfah. See al-Siyar 3/3835. Abū Dāwūd al-Sijistānī traveled to Baṣrah seeking ḥadīth while he was 18. See al-Siyar 2/1895. Al-Nasā`ī journeyed to Balkh at the age of 15. See al-Siyar 1/791.

<sup>3</sup> Al-Tawḥīd, ibn Bābūyah pg.190

<sup>4</sup> `Uyūn Akḥbār al-Riḍā, ibn Bābūyah 2/62

<sup>5</sup> Al-`Uyūn, 2/62

<sup>6</sup> Al-Khiṣāl, ibn Bābūyah pg.115

<sup>7</sup> Al-`Uyūn, 1/62

<sup>8</sup> Al-Tawḥīd, pg.45

<sup>9</sup> Rijāl al-Najāshī pg.389-392

<sup>10</sup> Kamāl-ul-Dīn, ibn Bābūyah 1/15

<sup>11</sup> Ma`ālim-ul-`Ulamā`, ibn Shahr Āshūb pg.234

<sup>12</sup> Rijāl-ul-Najāshī, pg.392

# Ibn Bābūyah between Praise and Disparagement

## PRAISE

Al-Najāshī (d. 450 AH) said: “Our teacher, jurist and the head of the sect in Khurasān.”<sup>1</sup>

Al-Ṭūsī (d. 460 AH) said: “He was venerated, memorized the traditions, knowledgeable in the conditions of narrators, critical of reports. None of the Qummīs were like him in memory and vast knowledge.”<sup>2</sup>

Al-Bahā’ī (d. 1030 AH) said: “The leader of traditionalists and the proof of Islam.”<sup>3</sup>

Al-Taḳī al-Majlisī (d. 1070 AH) said: “The head of traditionalists, supported by the Lord of the worlds and born out of a supplication from the seal of the pure Imāms.”<sup>4</sup>

Al-Ḥurr al-`Āmilī (d. 1104 AH) said: “Reliable and truthful, the leader of traditionalists.”<sup>5</sup>

`Allāmah al-Majlisī (d. 1111 AH) said: “Famous venerated jurist.”<sup>6</sup>

From the above we observe that he is of high esteem in the eyes of the Shīa and that the later scholars followed the opinions of al-Najāshī and al-Ṭūsī.

Bahr-ul-`Ulūm (d. 1212 AH) said: “Some of our companions tipped the scale in favor of the traditions found within Al-Faḳīh over the other fundamental books due to al-Ṣadūq’s (may Allah have mercy upon him) strong memory, accurate narrations and verification of whatever he reports, in addition to the lateness of his book (after al-Kāfi), for he has guaranteed the authenticity of all he includes therein. Unlike others, he did not intend to include all that he heard, but only what he practices and deems authentic. Based on this, they said: ‘Al-Ṣadūq’s disconnected reports in al-Faḳīh are akin to those of Ibn Abī `Umayr’s reports in terms of reliability and acceptance.’”<sup>7</sup>

I say: The words of this scholar illustrate to us the amount of confidence the Shīa hold towards Ibn Bābūyah’s narrations.

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<sup>1</sup> Rijāl al-Najāshī, pg.389

<sup>2</sup> Al-Fihrist, al-Ṭūsī pg.189

<sup>3</sup> Al-Wajīzah, al-Bahā’ī pg.55

<sup>4</sup> Rawḍat-ul-Muttaḳīn, al-Majlisī 1/5

<sup>5</sup> Al-Wasā’il, al-`Āmilī 30/152

<sup>6</sup> Rijāl al-Majlisī, pg.309

<sup>7</sup> Rijāl al-Sayyid Baḥr-ul-`Ulūm, pg.3/300

## DISPARAGEMENT

Sunni scholar, al-Khaṭīb-ul-Baghdādī (d. 463 AH) said: “He (i.e Ibn Bābūyah) was from the leaders of the Shīa and among the famous Rāfiḍah.”<sup>1</sup> He then described him as being of an unknown status.<sup>2</sup>

Notice that al-Khaṭīb refrained from judgment as he was unsure of Ibn Bābūyah’s condition in narrating, thus he labeled him as “unknown”. This hints towards the isolation of Shīa scholarly circles from Sunni ones for we do not find more information on Ibn Bābūyah in early Sunnī books.

Nobody directly weakens Ibn Bābūyah except a few late statements that cast suspicions on his credibility.

For instance, al-Majlisī criticizes him after quoting his report from al-Tawhīd: “This report is taken from al-Kāfī and it has suffered from weird alterations which makes us mistrust al-Ṣadūq. It seems he only distorted it in accordance with the school of the people of justice (the Shīa).”<sup>3</sup>

Al-Nūrī al-Ṭabrasī agreed with al-Majlisī and brought forth another example of Ibn Bābūyah’s manipulation of a report that opposes his view on the preservation of the Qur’an from distortions.<sup>4</sup>

Al-Nūrī then proceeds to quote the words of al-Muḥaqqiq al-Kaẓimī who commented on such alterations by saying: “Generally speaking, al-Ṣadūq’s status is very shaky.”

## EVIDENCE FOR HIS DISPARAGEMENT

The general rule is that thorough disparagements are given precedence over the declaration of a narrator’s trustworthiness, because authentication is simply based on the apparent good condition of the said person. We’ve no doubt that the late statements of praise for Ibn Bābūyah are also based on emulating al-Najāshī and al-Ṭūsī who are the Shīa leaders of al-Jarḥ wal-Ta`dīl.<sup>5</sup>

The purpose of this research revolves around verifying the truth behind the criticisms directed towards Ibn Bābūyah. If it is proven that he used to distort and manipulate religious texts then his reliability must be dropped. There is no academic treachery worse than attributing lies to the

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<sup>1</sup> Rāfiḍah means “rejecters” and is a term that describes the extremist Shīa who abandoned Zayd bin `Alī due to his positive opinion on Abū Bakr al-Siddīq (may Allah be pleased with him) and `Umar bin al-Khaṭṭāb (may Allah be pleased with him).

<sup>2</sup> Al-Tarīkh, al-Khaṭīb 3/303

<sup>3</sup> Bihār al-Anwār, al-Majlisī 5/156

<sup>4</sup> Mustadrak al-Wasā`il, al-Ṭabrasī 11/170

<sup>5</sup> Jarḥ wal-Ta`dīl is the Islamic science of assessing the condition of a narrator’s reliability.



Prophet (peace be upon him) - and to divinely appointed Imāms according to Shia – and this will be discussed in later chapters.

## NARRATING FROM THOSE HE NEVER MET

a- Abū Ya`lā Ḥamzah bin Muḥammad bin Aḥmad bin Ja`far bin Muḥammad bin Zayd bin `Alī bin Ḥusayn bin `Alī bin Abī Ṭālib al-`Alawī al-Zaydī

Ibn Bābūyah declared hearing from him in the city of Qum, during the month of Rajab of the year 339.<sup>1</sup>

This couldn't have happened since Ḥamzah was imprisoned in Nishāpūr from 337 until 339. He was then transferred to Bukhārā by the intercession of Abī Bakr bin Ishāq al-Ṣibghī, the leading scholar of Nīsāpūr. From there, he took permission to return to his motherland of Nīsāpūr in 340, where he remained until death. These details were recorded by one of his top students, al-Ḥakim al-Nīsāpūri, who was his regular student until his death in 346.<sup>2</sup>

He did not travel to the city of Qum for Ibn Bābūyah to hear from him.

b- Abū Aḥmad Al-Qāsim bin Muḥammad bin Aḥmad bin `Abdawayh al-Hamdānī al-Ṣayrafī al-Sarrāj.

Ibn Bābūyah claimed that he heard from him in Hamaḍān in the year 354.<sup>3</sup> This is not possible since al-Qāsim died in the year 347.<sup>4</sup>

## EDITING THE CHAINS OF AL-KULAYNĪ

a- Muḥammad bin Ya`qūb al-Kulaynī narrated this chain in his book, "From Abī Muḥammad al-Qāsim bin al-`Alā' (may Allah have mercy upon him), **who raised the hadith**, from `Abdul-`Azīz bin Muslim, from al-Riḍā (peace be onto him)."<sup>5</sup> This is clearly a disconnected chain since Al-Qāsim did not hear from `Abdul-`Azīz.

However, Ibn Bābūyah narrates it from: "Muḥammad bin Muḥammad bin `Āsim al-Kulaynī, `Alī bin Aḥmad al-Daqqāq, `Alī bin `Abdillāh al-Warrāq, al-Ḥasan bin Aḥmad al-Mu`addib, al-Ḥusayn bin Ibrāhīm bin Aḥmad al-Mu`addib, all from al-Kulaynī, from Abī Muḥammad al-Qāsim bin al-

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<sup>1</sup> Kḥiṣāl 1/11, Ma`ānī al-Akḥbār pg.262, `Uyūn al-Akḥbār 1/56-205-262 2/9-170-226

<sup>2</sup> Al-Ansāb, al-Sam`ānī 3/212

<sup>3</sup> Al-Kḥiṣāl, Ibn Bābūyah 1/106

<sup>4</sup> Tarīkh-ul-Islām, al-Zahabī 7/856

<sup>5</sup> Al-Kāfī, al-Kulaynī 1/117

`Alā', **from al-Qāsim bin Muslim**, from his brother `Abdul-`Azīz bin Muslim, from al-Riḍā (peace be onto him).”<sup>1</sup>

Essentially, Ibn Bābūyah brought the name of al-Qāsim bin Muslim from another chain for the same report. He said: “We were told by Abū al-`Abbās Muḥammad bin Ibrāhīm bin Ishāq al-Ṭāliqānī (may Allah be pleased with him), he said: We were told by Abu Aḥmad al-Qāsim bin Muḥammad bin `Alī al-Hārūnī, he said: I was told by Abu Ḥāmid `Imrān bin Mūsā bin Ibrāhīm, from al-Ḥasan bin al-Qāsim al-Raqqām, he said: I was told by al-Qāsim bin Muslim, from his brother `Abdul-`Azīz bin Muslim.”

I say: The name of al-Qāsim bin Muslim was inserted into al-Kulaynī's chain to fix it.

b- Al-Kulaynī narrates from “Ḥumayd bin Ziyād, from Ibn Samā`ah, **from Sulaymān bin Dawūd or some of our companions from him**, from `Alī bin Abī Ḥamzah, from Abī al-Ḥasan (peace be onto him).”<sup>2</sup>

On the other hand, Ibn Bābūyah says: Muḥammad bin Ya`qūb al-Kulaynī (may Allah be pleased with him) narrates from Ḥumayd bin Ziyād, from Ibn Samā`ah, **from Sulaymān bin Dawūd**, from `Alī bin Abī Ḥamzah, from Abī al-Ḥasan (peace be onto him).”<sup>3</sup>

I say: The doubt, which was expressed as: “or some of our companions,” was dropped to fix the chain of narrations. These are examples of Ibn Bābūyah modifying chains of other traditionalists to strengthen reports.

## LYING UPON ABŪ ḤĀTIM AL-RĀZĪ

Ibn Bābūyah said: Ḥamzah bin Muḥammad al-`Alawī (may Allah be pleased with him) told us: Abū al-Ḥasan `Alī bin Muḥammad al-Bazzār said: Abū Aḥmad Dāwūd bin Sulaymān al-Ghāzī said: `Alī bin Mūsā al-Riḍā (peace be onto him) told me: My father Mūsā bin Ja`far told me: My father Ja`far bin Muḥammad told me: My father Muḥammad bin `Alī al-Bāqir told me: My father `Alī bin Ḥusayn told me: My father al-Ḥusayn bin `Alī told me: My father the Chief of Believers (peace be onto him) told me: The Messenger (peace be upon him and his household) said: “Belief is the affirmation of the tongue, the knowledge within the heart and the actions based upon the pillars (of faith).” Ḥamzah bin Muḥammad (may Allah be pleased with him) said: I heard `Abdul-Rahmān bin Abi Ḥātim say: I heard my father say: This was reported from Abī al-Ṣalt al-Harawī `Abdul-Salām bin Ṣāliḥ, from `Alī bin Mūsā al-Riḍā (peace be onto him) similarly with his chain. **Abū Ḥātim said: “If this chain was read upon a maniac, it would heal him.”**<sup>4</sup>

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<sup>1</sup> Al-`Uyūn, ibn Bābūyah 1/200

<sup>2</sup> Al-Kāfī, al-Kulaynī 7/1615

<sup>3</sup> Al-Faḥḥ, ibn Bābūyah 4/900

<sup>4</sup> Al-Khiṣāl pg.179, Al-Amālī pg.209, Al-`Uyūn 1/205

I say: This is a lie. I excluded these types of distortions from my book because the condition I placed was that the distortions need to be related to the words of the prophetic-household (may Allah be pleased with them) not Sunni scholars. Specialists are aware that these are not the words of Abū Ḥātim (may Allah have mercy upon him) but those of Abū al-Ṣalt. This is backed by what al-Ṭūsī reported in his Amālī after writing this report: **Abū Ḥātim said: Abū al-Ṣalt said: “If this chain was mentioned to a maniac it would heal him with Allah’s permission.”**<sup>1</sup>

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<sup>1</sup> Al-Amālī, al-Ṭūsī pg.343

## Ibn Bābūyah's Significance in Shīa Literature

When we read about the authors of the four main Shīa books we usually find Ibn Bābūyah (d. 381 AH) being mentioned after al-Kulaynī (d. 329 AH) and this is apparently because al-Kulaynī preceded him. However, Ibn Bābūyah is no less important than al-Kulaynī. Al-Kāfī by al-Kulaynī gathers around sixteen thousand reports, whereas Ibn Bābūyah collects six thousand in al-Faḡih. However, Ibn Bābūyah offered the Imāmīs more than twenty thousand narrations if we take all his other books into consideration. A research done by Majma`-ul-Buhūth al-Islāmiyyah when indexing his hadith counted 20,841 narrations.

Shaykh `Abdul-Halīm al-Ghazzī commented on the importance of Ibn Bābūyah's hadiths by saying: "Let's suppose that we do not have the books of al-Shaykh al-Ṣadūq, in this case Shīasm would lose so much... The details found in al-Ṣadūq's books are neither found in al-Kāfī nor the works of Shaykh al-Ṭūsī. I am not talking about the religious laws, as they are only a part of the religion, but I talk about the entire religious system... If for instance we remove the books al-Taḥḏīb and al-Istibṣar of al-Ṭūsī... If these two are gone, an important loss would occur, but not as significant as losing the books of Shaykh al-Ṣadūq."<sup>1</sup>

Al-Ghazzī's statement is very accurate. Ibn Bābūyah's most unique quality is his exclusivity in narrating what others haven't. This isn't shocking if we understood the role this man played in forming Shīasm as we're familiar with it today. It is sufficient to know that Shīa books which contain chains can be counted on our fingers, while the attribution of some to their original authors is questionable. It is possible that the biggest book that utilizes chains after the four main books is al-Mahāsin by al-Barqī with 2,705 reports and no other similar book exceeds two thousand reports.

Often, Ibn Bābūyah exclusively narrates long connected reports solely on his own. For instance, he records the meeting between al-Riḏā and men of various religions, which is around twenty pages long.<sup>2</sup> He also exclusively narrates the book of `Ilal by al-Faḏl bin Shāḏān, also from al-Riḏā, and it exceeds twenty pages.<sup>3</sup>

This differs from what is found within the books of Ahlul-Sunnah. The Sunnī school would not collapse if any single hadith compiler was proven to be untrustworthy. The simplest example is Ṣaḡḡ al-Bukhārī, for its author does not exclusively narrate a single report. If for the sake of the argument we decided to dismiss al-Bukhārī as an unreliable narrator, it wouldn't affect the texts in his book, because they can all be found quoted in the books of others from various routes.

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<sup>1</sup> [Youtube lecture: من ملف الكتاب و العترة - الجزء الاول - العقل الشيعي - الحلقة الثالثة و العشرون علماءنا](#)

<sup>2</sup> Al-`Uyūn, Ibn Bābūyah 1/139-158

<sup>3</sup> Al-`Uyūn, Ibn Bābūyah 2/106-128

To further elaborate, al-Bukharī only records 813 texts not shared with Imām Muslim.<sup>1</sup> Should we refer at this point to all other books of traditions then they will surely cover the rest. Books called Mustakhrajāt<sup>2</sup> were authored in relation to the Ṣaḥīḥayn<sup>3</sup> wherein all their texts were presented via different chains. Examples include: Mustakhraj Abī Nu`aym al-Ḥaddād and Mustakhraj Abi `Awānah. For this reason, we are certain that the importance of Ibn Bābūyah for Twelvers is beyond that of the Shaykhayn<sup>4</sup> for Sunnis.

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<sup>1</sup> Talbiyat-ul-Amanī bi Afrād al-Bukhārī pg.489

<sup>2</sup> Mustakhraj: Works written by a later scholar to record alternative chains for texts found in an earlier source.

<sup>3</sup> Ṣaḥīḥayn: Refers to both books: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim.

<sup>4</sup> Shaykhayn: Refers to the two scholars: al-Bukhārī and Muslim.

## Methodology of Study & Responses to Objections

After a careful reading of all Ibn Bābūyah's works, I decided to begin by mentioning his distorted text, followed by the original text he corrupted, then mentioning the evidence and even giving a brief explanation when necessary.

A condition I placed, is to exclude a text if other than Ibn Bābūyah reports it similarly. This goes without saying since it strengthens the possibility of his innocence.

Another condition, is to compare reports that reach us through similar chains. If chains were completely different then it becomes a different report altogether and it cannot be used against him.

I also limited myself to only mentioning the distortions pertaining to the words of the "infallibles", since lying against them is worse in the eyes of the Shia than lying upon others.

More importantly, I only mention clear distortions and not errors or slips of the pen. In Ibn Bābūyah's case, I noticed that he often distorts what opposes his personal beliefs. This is obvious when you refer back to the originals, so the likelihood of unintentional mistakes is unacceptable to those with a rational mind.

### First Objection: Copyist Errors of Scribes

Objectors resort to blame the copyists for any errors and this is un-academic since it is backed by no evidence. Whoever throws the blame on the scribes must present a manuscript containing the correct wording. This is especially essential, since later scholars stumbled upon Ibn Bābūyah's distorted texts and quoted them, thus rendering this objection baseless.

### Second Objection: Mistakes came from Other Narrators.

Al-Khūṭī responded to al-Majlisī when the latter doubted the trustworthiness of Ibn Bābūyah by saying: "The glorious rank of al-Ṣadūq - Allah sanctify him - prevents us from doubting him. There is no proof that he took the text from al-Kāfī. Rather, al-Ṣadūq narrates it from al-Daqqāq ('Alī bin Aḥmad bin Mūsā) from al-Kulaynī, so maybe it was al-Daqqāq's fault, possibly due to inattention. How does this show that al-Ṣadūq was the one to shorten that report or omit from it?"<sup>1</sup>

I answer: Al-Khūṭī's response is not a bad one since we cannot be certain that Ibn Bābūyah is the culprit with the presence of al-Daqqāq as an intermediary. However, we cannot accuse al-

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<sup>1</sup> Mu`jam al-Rijāl, al-Khūṭī 17/348

Daqqāq since he wasn't known for tampering with reports. It is also apparent why al- Khūṭī accused al-Daqqāq. It was in order to save Ibn Bābūyah, the latter being a man the Shīa cannot afford to lose.

We can refute al-Khūṭī's argument with a simple mathematical formula in which we multiply the possibilities of Ibn Bābūyah not tampering with the hadith with one another.

Looking at the first chapter, we find ten narrations in total. The first of these is the one mentioned by al-Majlisī above and therein are two culprits: Ibn Bābūyah and al-Daqqāq, thus the possibility of it not being from Ibn Bābūyah is one-half.

In the second Hadith, we also find two culprits: Ibn Bābūyah and Muḥammad bin `Alī Mājilūyah, thus the possibility is also one-half.

In the third Hadith, it is Ibn Bābūyah and Ja`far bin Muḥammad bin Masrūr, which amount to one-half.

In the fourth Hadith, it's Ibn Bābūyah and his father. One-half.

In the fifth Hadith, it's Ibn Bābūyah and Aḥmad bin Ziyād bin Ja`far al-Hamdānī. One-half.

In the sixth Hadith, there are three culprits: Ibn Bābūyah, Muḥammad bin al-Ḥasan ibn al-Walīd and al-Ḥasan bin Matīl. In this case the possibility is two-thirds.

In the seventh Hadith, three as well: Ibn Bābūyah, his father and Sa`d bin `Abdillāh al-Ash`arī. Two-thirds again.

In the eighth Hadith, three men: Ibn Bābūyah, his father and Sa`d bin `Abdillah. Two-thirds.

In the ninth Hadith, it's Ibn Bābūyah and `Alī al-Marwazī. The possibility here is one-half.

In the tenth Hadith, again three: Ibn Bābūyah, `Alī ibn Bābūyah and Sa`d al-Ash`arī. The possibility here is two-thirds once more.

The formula is as follows:

$$\frac{1}{2} \times \frac{1}{2} \times \frac{1}{2} \times \frac{1}{2} \times \frac{1}{2} \times \frac{1}{2} \times \frac{1}{2} \times \frac{2}{3} \times \frac{2}{3} \times \frac{2}{3} \times \frac{2}{3} = \frac{16}{5184} = 0.0030864 = 0.3\%$$

As a result of this, the possibility of Ibn Bābūyah not having distorted a single narration in the first chapter alone is less than one percent. In other words, the possibility of him committing this cardinal sin is 99.7% just within the first chapter, let alone the remaining three chapters that follow it.

### **Third objection: If he corrupted one report how can you accuse him of corrupting all?**

The methodology of traditionalists is that a narration is weakened due to the weakest link in the chain. If a problematic report was transmitted through two people, one known for slight inaccuracies, while the other is a liar, it is only natural that a traditionalist blames the liar for fabricating it. Although it is possible that the reliable expert is the one behind the mistake, we cannot accuse him without evidence when there are much weaker narrators in the chain. Based on this and based on the fact that we couldn't establish that other than Ibn Bābūyah was tampering, it is wrong to accuse others, especially if we realize that the distortions mirror his personal beliefs.

What increases our faith in these results is that Ibn Bābūyah reports some narrations from earlier authors directly from their books. There is no evidence that these are taken from different books by those same authors.

For example, he quoted reports from al-Kāfī. Refer to narrations numbered: #1, #12, #20, #30, #34, #35.

As for al-Barqī's Maḥāsin, they are numbered as: #6, #8, #10.

As for Sahifat-ul-Riḍā, they are numbered as: #9, #33, #39.

Finally, Qurb al-Isnād by al-Ḥimyarī, refer to report #19.



## Special Thanks

Before we begin, I'd like to thank all those who contributed to this study starting with the dear brother Shaykh Hanī al-Ṭarābulṣī, Shaykh `Abdul-Quddūs Dahqān and the dear brother Ustādh Abu `Ammār al-`Ubaydī.

*Faīd al-Bahrainī - 1439 AH*

# Chapter on Corrupting the Narrations Concerning Allah's Attributes, Decree & Fate (ten cases)

1- Ibn Bābūyah reported: We were told by `Alī bin Aḥmad bin Muḥammad bin `Imrān al-Daqqāq (may Allah have mercy upon him): We were told by Muḥammad bin Ya`qūb (al-Kulaynī), who narrates it up to Shu`ayb al-`Aqraqufī, from Abī Baṣīr, he said: I was sitting in front of Abī `Abdillāh (peace be onto him) when he was asked: "May I be your ransom, O' grandson of Allah's Messenger. How did misfortune take hold of the disobedient ones until He (i.e Allah) decreed in His knowledge for them punishment for their deeds?" Abū `Abdillāh (peace be onto him) answered: "O' questioner, **Allah knew** that none of his creations are able to fulfill His right (upon them). **When He knew** this, He gave those who love Him the ability to know Him and eased for them the burden of doing actions by means of their reality. Similarly, He gave the disobedient ones the ability to commit their sins based on His previous knowledge of their reality; **but never denied them the ability** to accept Him (i.e His guidance). This is because His knowledge takes precedence over the reality of their actions (i.e on the ground of reality), so they act according to what He previously knew; **even if they are able to do matters that can save them from His punishment**. This is the meaning of 'He wills what He wills and it is His secret.'"<sup>1</sup>

I say: It is in al-Kāfī, from `Alī bin Muḥammad who attributes it up to Shu`ayb al-`Aqraqufī, from Abī Baṣīr, he said: I was sitting in front of Abī `Abdillāh (peace be onto him) when he was asked: "May I be your ransom O' grandson of Allah's Messenger. How did misfortune take hold of the disobedient ones until He (i.e Allah) decreed in His knowledge for them punishment for their deeds?" Abū `Abdillāh (peace be onto him) answered: "O' questioner, **Allah decreed** that none of His creations are able to fulfill His right. When **He decreed this**, He gave those who love Him the ability to know Him (i.e be guided) and eased for them the burden of doing actions by means of their reality. Similarly, He gave the disobedient ones the ability to commit their sins based on His previous knowledge of them; **then denied them the ability** to accept Him, so they acted according to what He previously knew; and **were incapable of acting in a way that can save them from His punishment**. This is because His knowledge takes precedence over the reality of their actions and it is the meaning of 'He wills what He wills and it is His secret.'"<sup>2</sup>

I say: It is apparent that the text originally supported the opinion of the fatalists (i.e Mujabbirah or Jabriyyah) which isn't strange, since the early Shīa were also of this opinion, especially the people of Qum.

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<sup>1</sup> Al-Tawḥīd, Ibn Bābūyah pg.279

<sup>2</sup> Al-Kāfī, al-Kulaynī 1/88-89

Al-Sharīf al-Murtaḍā says: “Just until yesterday, all the people of Qum except Abu Ja`far ibn Bābūyah (may Allah have mercy upon him) were anthropomorphists (i.e Mushabbihah)<sup>1</sup> and fatalists. Their books and works are an explicit testimony to this.”<sup>2</sup>

I say: These works are lost and so is this opinion that was previously held by the Shīa, while Ibn Bābūyah’s beliefs and distortions survived.

**2-** Ibn Bābūyah reported: We were told by Muḥammad bin `Alī Mājilūyah (may Allah have mercy upon him): We were told by `Alī bin Ibrāhīm bin Hāshim, from Muḥammad bin Khālid al-Tayālīsī al-Khazzāz al-Kūfī, from Ṣafwān bin Yaḥyā, from Ibn Muskān, from Abī Baṣīr, that he said: I heard Abī `Abdillāh (peace be onto him) say: “Allah Has eternally been our Lord; Knowledge is His essence (i.e His self) even when there was nothing to be known; Hearing is His essence even when there was nothing to be heard; Sight is His essence even when there was nothing to be seen; Power is His essence even when there was nothing to exercise power over. When He created things into existence the perceptible objects became the objects of His knowledge, His hearing applied to audible objects, His sight to visible objects and His power to all objects under His power.” I asked: “Has Allah been always speaking throughout eternity?” He (peace be onto him) replied: “Speech is a temporally created attribute, not an eternal one. Allah existed when there was no speech.”<sup>3</sup>

I say: Al-Kulaynī reported it from `Alī bin Ibrāhīm, from Muḥammad bin Khālid al-Ṭayālīsī, from Ṣafwān bin Yaḥyā, from Abī Baṣīr, from Abī `Abdillāh Ja`far al-Ṣādiq in its entirety including this section: “**Has Allah always been moving throughout eternity?**” He (peace be onto him) replied: “Allah is far exalted above this. **Motion is an attribute caused by a temporal action** (i.e Muḥdathah).”<sup>4</sup>

This part of the text was excluded by al-Ṣadūq as it attributes to Allah temporal motion while denying eternal motion. This is affirmed by His speech also being a temporal action as the report shows. Ibn Bābūyah exonerates Allah from movement as is known.<sup>5</sup>

(Editor’s note: Shīa do not believe that Allah’s speech “Kalām” is eternal, rather it is “Muḥdath” an action with a temporal beginning. They argue that, Allah creating something or being pleased with someone, does not mean He has always been eternally creating that object or that He was always eternally being pleased with the same individual. Al-Ṣadūq dropped the part on movement since it states that His movement is simply not eternal without objection to His actual movement.)

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<sup>1</sup> Two groups of Muslims fall under this label. a- Mujassimah are those who believe Allah is a physical body. b- Mushabbihah are those who liken the creator to the creation and vice-versa.

<sup>2</sup> Al-Rasā’il, al-Murtaḍā 3/310

<sup>3</sup> Al-Tawḥīd, ibn Bābūyah pg.97

<sup>4</sup> Al-Kāfī, al-Kulaynī 1/62

<sup>5</sup> Al-I’tiqādāt, ibn Bābūyah pg.31

**3-** Ibn Bābūyah reports: We were told by Ja`far bin Muḥammad bin Masrūr: We were told by al-Ḥusayn bin Muḥammad bin `Āmir, from al-Mu`allā bin Muḥammad al-Baṣrī, from al-Ḥasan bin `Alī al-Washshā', from al-Muthannā al-Ḥannāṭ, from Qutaybah bin al-A`ashā, from Ibn Abī Ya`fūr, from a servant of Banī Shayban, from Abī Ja`far al-Bāqir (peace be onto him): "When our Qā`im (i.e 12th Imam) rises, **he shall place his hand** on the heads of the servants so as to unite their intellect and perfect their understanding."<sup>1</sup>

I say: Al-Kulaynī reports from al-Ḥusayn bin Muḥammad, from Mu`allā bin Muḥammad, from al-Washshā', from al-Muthannā al-Ḥannāṭ, from Qutaybah al-A`ashā, from Ibn Abī Ya`fūr, from a servant of Banī Shaybān, from Abī Ja`far Muḥammad al-Bāqir (peace be onto him) who says: "When our Qā`im (i.e twelfth Imam) rises, **Allah shall place His hand** on the heads of the servants..."<sup>2</sup>

The report was corrupted to exonerate Allah from the attribute of the Hand.

**4-** Ibn Bābūyah reports: My father (may Allah have mercy upon him) said: We were told by Muḥammad bin Yaḥyā al-`Attār, from Muḥammad bin Aḥmad, he said: We were told by Mūsā, from `Umar<sup>3</sup>, from Ibn Sinān, from Abī Sa`īd al-Qammāṭ, from Bukayr bin A`ayan, he said: I asked Abū `Abdillāh (peace be onto him): "For what purpose was the black stone placed in its corner instead of any others...?" al-Ṣādiq (peace be onto him) responded: "You've asked and complicated the question. Now, understand, make room in your heart and listen carefully so I may respond if Allah wills..."

Afterwards, **when Allah made Jibrīl descend to His earth and built the Ka`bah**; He descended to the area between the corner and the gate. It is in that spot that he appeared to Ādam when he took the covenant and it is in that spot that he transferred the covenant to the angel. This is why it was placed in that corner, so He made Ādam move from the location of the House to al-Ṣafā, while Eve moved to al-Marwah. Thus, Allah took the stone and placed it with His hand<sup>4</sup> in that same corner..."<sup>5</sup>

I say: Al-Kulaynī reports in al-Kāfī from Muḥammad bin Yaḥyā and others, from Muḥammad bin Aḥmad, from Mūsā bin `Umar, from Ibn Sinān, from Abī Sa`īd al-Qammāṭ, from Bukayr bin A`ayan, from Abī `Abdillāh Ja`far al-Ṣādiq the same report, except it reads: "Afterwards, **when Allah built the Ka`bah, He placed the stone in that spot...**"<sup>6</sup>

(Editor's note: Altering the report from Allah doing those actions to Jibrīl.)

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<sup>1</sup> Kamāl-ul-Dīn, ibn Bābūyah 2/612

<sup>2</sup> Al-Kāfī, al-Kulaynī 1/62

<sup>3</sup> In al-Kāfī it is "Mūsā bin `Umar".

<sup>4</sup> Ibn Bābūyah writes a comment next to it: (Meaning: With His power).

<sup>5</sup> `Ilal al-Sharā`i, ibn Bābūyah pg.336-337

<sup>6</sup> Al-Kāfī, al-Kulaynī 4/504-506

**5-** Ibn Bābūyah reports: We were told by Aḥmad bin Ziyād bin Ja`far al-Hamdānī (may Allah be pleased with him): We were told by `Alī bin Ibrāhīm bin Hāshim, from al-Rayyān bin al-Ṣalt, he said: I heard al-Riḍā (peace be onto him) say: “Allah Has never sent forth a prophet unless he announced the prohibition of wine and **affirm that Allah does what He wills...**”<sup>1</sup>

I say: Al-Ṭūsī reported it from al-Kulaynī, from `Alī bin Ibrāhīm, from al-Rayyān bin al-Ṣalt, from Abī al-Ḥasan al-Riḍā without excluding the part that says: “And affirm that **things can appear to Allah after having been hidden**<sup>2</sup> (i.e al-Badā’), Allah does what He wills.”<sup>3</sup> Al-Kulaynī reported it as well but in brief: “And affirm that **things can appear to Allah after being hidden.**”<sup>4</sup>

The concept of “al-Badā’” according to al-Jurjānī is: The emergence of a new opinion.<sup>5</sup>

Ibn Bābūyah wrote: “Whoever claims that Allah, the Most-High, has regretted something after a new matter was revealed to Him (i.e Badā’-ul-Nadāmah), then such a person has blasphemed against the great Lord in our opinion.”<sup>6</sup>

**6-** Ibn Bābūyah reports: I was told by Muḥammad bin al-Ḥasan: Ḥasan bin Matīl told me, from Aḥmad bin Muḥammad bin Khālid, from Muḥammad bin Sa`īd, he said: Zakariyā bin Muḥammad told me, from his father, from `Amr, from Abī Ja`far (peace be onto him), he said: Lūṭ’s people were the best people Allah created but Iblis sought after them...

So Lūṭ told them: “O’ messengers of my Lord, what were you ordered to do with them?” He responded: “We were ordered to take them during the last portion of the night.” Lūṭ said: “I have a need,” They said: “What is that need?” He said: “**Take them now.**” They said: “O Lūṭ...”<sup>7</sup>

I say: Aḥmad bin Muḥammad bin Khālid al-Barqī had narrated it from Muḥammad bin Sa`īd, from Zakariyā bin Muḥammad, from his father, from `Amr, from Abī Ja`far Muḥammad al-Bāqir except that it includes: “Lūṭ said: **Take them now, for I fear that something new will appear (i.e Badā’)** to my Lord concerning them.” Al-Kulaynī had also narrated it from some of his companions from al-Barqī.<sup>8</sup>

In Ibn Bābūyah’s text, Allah is exalted from al-Badā’ and this sentence is dropped. Refer to the comments under the previous report.

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<sup>1</sup> Al-`Uyūn, ibn Bābūyah 2/17-18

<sup>2</sup> Al-Badā’ is a classical Shia belief stating that Allah’s knowledge can be altered after new facts are revealed to Him. Later Shīa reject this belief as it conflicts with Allah being omniscient.

<sup>3</sup> Al-Tahḍīb, al-Ṭūsī 9/2127-2128

<sup>4</sup> Al-Kāfī, al-Kulaynī 1/86

<sup>5</sup> Al-Ta`rīfāt, al-Jurjānī pg.35

<sup>6</sup> Al-`Itiqādāt, ibn Bābūyah pg.92

<sup>7</sup> Thawāb-ul-A`māl, ibn Bābūyah pg.312-314

<sup>8</sup> Al-Maḥāsin, al-Barqī 1/197-200 & al-Kāfī, al-Kulaynī 5/1149-1150

**7-** Ibn Bābūyah reports: My father (may Allah have mercy upon him) said: We were told by Sa`d bin `Abdullāh, from Ibrāhīm bin Hāshim and Muḥammad bin al-Ḥusayn bin Abī al-Khaṭṭāb and Ya`qūb bin Yazīd, all from Ibn Abī `Umayr, from Ibn Uḍaynah, from Zurārah, from Abī Ja`far (peace be onto him), he said: I asked him about Allah's words: {Being men pure of faith unto Allah, not associating with Him anything} [22:31]...

And about Allah's words {And when thy Lord took from the Children of Ādam, from their loins}.” [7:172] He (peace be onto him) said: “He brought out of Ādam's loins all his progeny until judgment day, and they emerged like scattered particles, so He taught them and **showed them His creations**. If it were not for this, none would recognize his Lord...”<sup>1</sup>

I say: Al-Kulaynī narrates from `Alī bin Ibrāhīm, from his father, from Ibn Abī `Umayr, from Ibn Uḍaynah, from Zurārah similarly except it says: “So He taught them **and showed them Himself**.”<sup>2</sup>

Al-Ṭabaṭabā`ī commented on the corrupted text by saying: “Maybe it was altered intentionally by narrating according to the meaning, because the apparent text implies that a body exists (i.e for Allah). This leads to the corruption of both the text and meaning.”<sup>3</sup>

As for Ibn Bābūyah, he used to exonerate Allah from having an image.<sup>4</sup>

**8-** Ibn Bābūyah reports: My father (may Allah have mercy upon him) said: Sa`d bin `Abdillāh told us, from Aḥmad bin Muḥammad bin Khālid, from his father, from al-Naḍr bin Suwayd, from Yaḥyā bin `Imrān al-Ḥalabī, from Mu`allā Abī `Uthmān, from `Alī bin Hanḏalah, from Abī `Abdillāh (peace be onto him) that he said: The one who is truly happy shall be made to undergo the path of misery until people say: “He seems to be from among the miserable. Nay, he is surely one of them.” Then happiness catches up to him. Likewise, the one who is truly miserable shall be made to undergo the path of happiness until people say: “He seems to be from among the happy ones. He is surely one of them.” Then misery catches up to him. **Whoever Allah knew as being among the happy ones**, then He shall grant him an ending of happiness even if all that remains of the world is the hiccup of a she-camel.”<sup>5</sup>

I say: Aḥmad bin Muḥammad bin Khālid al-Barqī reports it from his father, from al-Naḍr bin Suwayd, from Yaḥyā bin `Imrān al-Ḥalabī, from Mu`allā Abī `Uthmān, from `Alī bin Hanḏalah, from Abī `Abdillah Ja`far al-Ṣādiq with a similar text with the except that it says: “**Whoever Allah writes as being among the happy one...**” Al-Kulaynī narrates it as well from some of his companions from al-Barqī as such.<sup>6</sup>

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<sup>1</sup> Thawāb-ul-A`amāl, ibn Bābūyah pg.262

<sup>2</sup> Al-Kāfī, al-Kulaynī 2/11

<sup>3</sup> Al-Mīzān, al-Ṭabaṭabā`ī 8/520-521

<sup>4</sup> Al-I`itiqādāt, ibn Bābūyah pg.29

<sup>5</sup> Al-Tawhīd, al-Ṣadūq pg.280

<sup>6</sup> Al-Maḥāsin, al-Barqī 1/437 & al-Kāfī, al-Kulaynī 1/89

Review the comment on the first narration.

(Editor's note: We see al-Ṣadūq replacing Allah's divine decree and what He prescribed upon His creations with "knowledge". This way, it seems He didn't force them by sealing their fates.)

**9-** Ibn Bābūyah reports: With this chain<sup>1</sup> from Ja'far bin Muḥammad (peace be onto him), he said: "Saturday is for us, Sunday is for our partisans, Monday is for Banī Umayyah, Tuesday is for their partisans, Wednesday is for Banī al-'Abbās, Thursday is for their partisans, **Friday is for the rest of the people** and there is no travel on that day. Allah said: {Then, when the prayer is finished, scatter in the land and seek Allah's bounty, and remember Allah frequently; haply you will prosper.} [62:10] Meaning: The Saturday."<sup>2</sup>

I say: Aḥmad bin 'Āmer al-Ṭā'ī's reports: "Friday is for the rest of the people," as "**Friday is for Allah.**" This was altered as it conflicts with the intellect, since all days belong to Allah.<sup>3</sup>

(Editor's note: Shia often prioritize the intellect over divine text and that is a pillar of their creed.)

**10-** Ibn Bābūyah reports: My father (may Allah have mercy upon him) said: I was told by Sa'd bin 'Abdillāh, from Aḥmad bin Muḥammad, from 'Alī bin al-Ḥakam, from Hishām, from Sulaymān bin Khālid, he said: I heard Abū 'Abdillāh (peace be onto him) say: Allah revealed to Mūsā bin 'Imrān: O' Mūsā, say to those around you from Banī Isrā'īl: Do not dare to kill the forbidden soul unjustly. Whoever among you kills a soul in this world **I shall kill him** in hellfire a hundred thousand times **the same way he killed his companion.**"<sup>4</sup>

I say: Aḥmad bin Muḥammad al-Barqī reports it with disconnection from Sulaymān bin Khālid, except that it contains: "**Allah shall kill him** in hellfire a hundred thousand times the same way he killed his companion."<sup>5</sup> It was changed to exonerate Allah from such actions.

(Editor's note: The reason for this change is not hidden, for if a man killed his companion by kicking him, that means that Allah will need to kick the first man a hundred thousand times. Al-Ṣadūq does not believe that Allah is a physical body capable of kicking.)

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<sup>1</sup> Ibn Bābūyah mentioned all reports by Ahmad bin 'Āmer al-Ṭā'ī in the 31st chapter of 'Uyūn Akhbār al-Riḍā, which are known as Ṣaḥīfat-ul-Imām al-Riḍā, and it is published. He also mentioned other chains to this document such as the narration of Aḥmad bin 'Abdillāh al-Harawī and Dāwūd bin Sulaymān al-Farrā'. The chain is as follows: "We were told by the jurist Abū al-Ḥasan Muḥammad bin 'Alī bin al-Shāh al-Faqīh al-Marwazī in Marū al-Rūd inside his house: We were told by Abū Bakr bin Muḥammad bin 'Abdillāh al-Nīsābūrī, he said: We were told by Abū al-Qāsim 'Abdillāh bin Aḥmad bin 'Āmer bin Sulaymān al-Ṭā'ī in Baṣrah, he said: I was told by my father in the year 260: I was told by 'Alī bin Mūsā al-Riḍā in the year 194."

<sup>2</sup> Al-'Uyūn, ibn Bābūyah 2/46

<sup>3</sup> Ṣaḥīfat al-Riḍā, al-Ṭā'ī pg.78

<sup>4</sup> Thawāb-ul-A`amāl, ibn Bābūyah pg.325

<sup>5</sup> Al-Maḥāsin, al-Barqī 1/191

## Chapter on Corrupting the Narrations Concerning knowing the Imams & their Number (eight cases)

**11-** Ibn Bābūyah reported: `Abdullah bin Jundub narrated<sup>1</sup> from Mūsā bin Ja`far (peace be onto him), he said: “You say in the prostration of thankfulness: O’ Allah, I call you to witness and I call your angels, prophets, messengers and all creation, that you Allah are my Lord, that Islam is my religion, Muḥammad is my prophet, and that `Alī, **al-Ḥasan, al-Ḥusayn, `Alī bin al-Ḥusayn, Muḥammad bin `Alī, Ja`far bin Muḥammad, Mūsā bin Ja`far, `Alī bin Mūsā, Muḥammad bin `Alī, `Alī bin Muḥammad, al-Ḥasan bin `Alī, and Allah’s proof, the son of al-Ḥasan bin `Alī,** are my Imams; I show loyalty for them and disavow their enemies...”<sup>2</sup>

I say: Al-Kulaynī narrates it from `Alī bin Ibrāhīm, from his father, from `Abdillāh bin Jundub without any mention of the names of the Imams except for `Alī: “Muḥammad is my prophet and that `Alī and **so-and-so** are my Imāms.”<sup>3</sup>

Ibn Bābūyah’s version conflicts with what the Twelver Shīa deem authentic as reported by Ibn Abī Ya`fur<sup>4</sup> as well as others, that the Imam of the age does not die before Allah reveals to him the identity of the executioner of his will (i.e succeeding Imam).<sup>5</sup> The names of all Imams were never known to them. In another authentic report<sup>6</sup> we find the Imam abstaining from informing his close companion Ismā`īl bin Mihrān about the successor’s identity until the moment before his death. This is another sign that the Shīa never knew the names of all Imams as implied by Ibn Bābūyah’s text. Furthermore, al-Kulaynī’s text is closer to the historical reality, since it is known that the followers of the heads of the prophetic household greatly differed in designating who their Imams were after Mūsā al-Kāzim.

(Editor’s note: Indeed the books of the Twelver sect contain two types of texts: The first type is reports that insist on the secrecy behind the identity of the next Imam, and that neither the current Imams themselves nor their closest companions knew anything. The second type are reports clearly indicating the names and numbers of the Imams, implying that it was commonly narrated even during the time of the Prophet (peace be upon him). Historical scrutiny leads us to believe that the first type is more in line with reality in addition to being supported by numerous authentic texts as opposed to the second type.)

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<sup>1</sup> The chain of Ibn Bābūyah to Ibn Jundub is as in Mashyakhah-ul-Faqīh pg.99-100: “Muhammad bin `Alī Mājilūyah (may Allah be pleased with him), from `Alī bin Ibrāhīm bin Hāshim, from his father, from `Abdillāh bin Jundub.”

<sup>2</sup> Man lā Yahdurhu al-Faqīh, ibn Bābūyah 1/158

<sup>3</sup> Al-Kāfī, al-Kulaynī 3/211

<sup>4</sup> Al-Kāfī, al-Kulaynī 1/166

<sup>5</sup> According to Twelver Shīa beliefs, the succeeding “Imām” must be the executioner of the previous Imām’s will, and therefore his legatee, they refer to him as the “Waṣī”.

<sup>6</sup> Al-Kāfī, al-Kulaynī 1/198



**12-** Ibn Bābūyah reports: We were told by Muḥammad bin `Alī Mājilūyah (may Allah be pleased with him), he said: Muḥammad bin Ya`qūb al-Kulaynī told us: Abu `Alī al-Ash`arī told us: from al-Ḥusayn bin `Ubaydillāh, from al-Ḥasan bin Mūsā al-Khashshāb, from `Alī bin Samā`ah, from `Alī bin al-Ḥasan bin Rabāṭ, from his father, from Ibn Uḍaynah, from Zurārah bin A`ayan who said: I heard Abu Ja`far (peace be onto him) say: “Twelve Imāms from Muḥammad’s (peace be upon him and his household) family, all of them Muḥaddathūn<sup>1</sup> after the Messenger (peace be upon him and his household) and **`Alī bin Abī Ṭālib is from among them.**”<sup>2</sup>

I say: Al-Kulaynī narrates it from Abī `Alī al-Ash`arī, from al-Ḥasan bin `Ubaydillāh,<sup>3</sup> from al-Ḥasan bin Mūsā al-Kashshāb, from `Alī bin Samā`ah, from `Alī bin al-Ḥasan bin Rabāṭ, from Ibn Uḍaynah, from Zurārah, from Abu Ja`far al-Bāqir: “The twelve Imāms from Muḥammad’s family, all Muḥaddathūn, **they are the children of both the Messenger (peace be upon him and his household) and `Alī bin Abī Ṭālib;** thus the Messenger (peace be upon him and his household) and `Alī are the two fathers.”<sup>4</sup>

Their total number according to al-Kulaynī’s text is thirteen Imāms not twelve. From those who held this view were the likes of Hibatullāh bin Aḥmad bin Muḥammad al-Kātib, also known as Ibn Barniyyah, the grandson of Muḥammad bin `Uthmān al-`Amrī, the second emissary of the hidden Mahdī.<sup>5</sup>

**13-** Ibn Bābūyah reports: My father (may Allah have mercy upon him) said: We were told by `Abdullah bin Ja`far al-Ḥimyarī, from al-Sindī bin Muḥammad, from al-`Alā` bin Razīn, from Muḥammad bin Muslim, from Abī Ja`far (peace be onto him): “The earth shall not be left without an apparent **or hidden** Imām.”<sup>6</sup>

I say: al-Ṣaffār narrated it from Muḥammad bin `Īsā, from al-Ḥasan bin Maḥbūb and al-Ḥajjāl, from al-`Alā`, from Muḥammad bin Muslim, from Abī Ja`far al-Bāqir without the addition of “**or hidden.**”<sup>7</sup>

Ibn Bābūyah’s version predicts the occurrence of the occultation whereas al-Ṣaffār’s narration conflicts with it.

(Editor’s note: The Twelver sect emerged as a subgroup of the Qat`ī Shia group. The Qat`ī Shīa opposed the idea of occultation generally and argued against other Shia sects such as the

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<sup>1</sup> A “muḥaddath” is one whom the angels speak to at certain times or guide towards certain actions if necessary.

<sup>2</sup> Al-Khiṣāl, ibn Bābūyah pg.480

<sup>3</sup> What is correct is “al-Ḥusayn bin `Ubaydillāh” just as it was narrated by Abu `Alī Ahmad bin Idrīs al-Ash`arī in Al-Kāfī 1/115 & 1/283

<sup>4</sup> Al-Kāfī, al-Kulaynī 1/342

<sup>5</sup> He authored a book on this matter and quoted Sulaym bin Qays’ narrations to include Zayd bin `Alī as one of the Imāms. Rijāl al-Najāshī pg.440.

<sup>6</sup> `Ilal-ul-Sharā`i, ibn Bābūyah pg.156

<sup>7</sup> Baṣā`ir-ul-Darajāt, al-Ṣaffār 636

Kaysānīyyah who believed in the “Ghaybah” of Muḥammad bin `Alī, the Wāqifah who believed in that of Mūsā bin Ja`far, and the Nawūsīyyah who affirmed it for Ja`far bin Muḥammad.)

**14-** Ibn Bābūyah reports: We were told by Al-Ḥusayn bin Aḥmad bin Idrīs (may Allah be pleased with him), he said: My father told me, from Muḥammad bin al-Ḥusayn bin Abī al-Khaṭṭāb, from al-Ḥusayn bin `Alwān, from `Amr bin Khālīd, from Abī al-Jārūd Ziyād bin al-Munḍir, he said: I was sitting with Abī Ja`far al-Bāqir (peace be onto him) when Zayd bin `Alī (peace be onto him) showed up. Abu Ja`far (peace be onto him) looked at him and said: “He is **a master from his household** and one who seeks to avenge them. I salute the mother that gave birth to you O` Zayd.”<sup>1</sup>

I say: Al-Kashshī narrates it from Muḥammad bin Mas`ūd, from Abī `Abdillāh al-Shaḍānī, from al-Faḍl, from his father, from Abī Ya`qūb al-Muqri`, from `Amr bin Khālīd, from Abī al-Jārūd except that al-Bāqir says: “**This is the master of my household.**”<sup>2</sup>

`Amr bin Khālīd and Abū al-Jarūd are both Zaydī Shīa.<sup>3</sup> They believed in the Imamate of Zayd bin `Alī. We learn from this narration the superiority of Zayd bin `Alī over Muḥammad bin `Alī, so that is why it was corrupted.

(Editor’s note: Twelvers often alter texts in a way that makes it appear that people of opposing faiths believe in the exact same thing they believe in. For example, attributing to the Commander of the Faithful `Umar bin al-Khaṭṭāb the belief in twelve Imāms although he clearly never believed in such as thing, or manipulating the words of certain well-known Wāqifi Shīa leaders to make it seem like they believe in the Imamate of `Alī al-Riḍā, when in fact they clearly didn’t.)

**15-** Ibn Bābūyah reports: My father (may Allah have mercy upon him) said: Sa`d bin `Abdillāh told us: from Aḥmad bin Muḥammad bin `Īsā, from al-Ḥusayn bin Sa`īd, from Ḥammād bin `Īsā, from Ibrāhīm bin `Umar al-Yamānī, from Abī al-Ṭufayl, from Abī Ja`far (peace be onto him): The Messenger (peace be upon him and his household) told the Chief of Believers (peace be onto him): “Write down what I am about to tell you... the Imams from your progeny, through them the nation shall receive the rain, through them their supplications will be accepted, through them Allah will shield them from affliction and through them mercy shall descend from the sky. This is the first of them and he pointed to al-Ḥasan, then he pointed towards al-Ḥusayn, then said: The Imāms are from **his progeny.**”<sup>4</sup>

I say: Al-Ṣaffār narrates it from al-Ḥasan bin `Alī, from Aḥmad bin Hilāl, from Umayyah bin `Alī, from Ḥammād bin `Īsā, from Ibrāhīm bin `Umar al-Yamānī, from Abī al-Ṭufayl, from Abī Ja`far

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<sup>1</sup> Al-Amālī, ibn Bābūyah pg.260

<sup>2</sup> Rijāl al-Kashshī pg.169

<sup>3</sup> Rijāl al-Ṭūsī pg.135 & 142

<sup>4</sup> `Ilal al-Sharā`i, ibn Bābūyah pg.164-165

al-Bāqir, except that the Prophet (peace be upon him) then pointed with his hand towards al-Ḥusayn, then said: “The Imams are from **your progeny**.”<sup>1</sup>

The speech here could be directed at either `Alī or al-Ḥusayn as opposed to Ibn Bābūyah’s report where the speech is explicitly directed towards `Alī. Thus, Ibn Bābūyah’s text narrows the possibility to the Imāms only being from Ḥusayn’s progeny. Whereas, al-Ṣaffār’s text is more open to interpretation, and if `Alī is being addressed then one could include Muḥammad bin al-Ḥanafīyyah among the Imams, or the children of al-Ḥasan bin `Alī, like the Zaydīyyah did.

(Editor’s note: To further clarify, in Ibn Bābūyah’s version, the Prophet (peace be upon him) points to al-Ḥusayn after mentioning that the Imamate is with `Alī and al-Ḥasan, then tells `Alī: “The Imāms are from his progeny.” This cancels the Imamate of Muḥammad bin `Alī whom the Kaysānī Shīa follow as well as the Imamate of al-Ḥasan’s children. In al-Ṣaffār’s text the Prophet (peace be upon him) points to Ḥasan and Ḥusayn, then tells `Alī: “The Imams are from your progeny,” which leaves the door open for other sects.)

**16-** Ibn Bābūyah reports: My father (may Allah be pleased with him) said: Sa`d bin `Abdillāh told us: from Aḥmad bin Muḥammad bin `Īsā, from `Abdillāh bin Muḥammad al-Hajjāl, he said: Sa`d bin Abī al-Jahm told us: from Naṣr bin Qābūs, he said: I told Abī Ibrāhīm Mūsā bin Ja`far (peace be onto him): I asked your father (peace be onto him): “Who shall succeed you?” He told me you are the one but when he (peace be onto him) passed away people went left and right. However, me and my companions still believed in you so tell me who comes after you? He said: **“My son `Alī.”**<sup>2</sup>

I say: Al-Kulaynī narrates it from Aḥmad bin Mihrān, from Muḥammad bin `Alī, from Sa`d bin Abī al-Jahm, from al-Naṣr bin Qābūs, except that Mūsā does not disclose the name. Instead, he said, **“My son, so-and-so.”**<sup>3</sup>

Remember that Mūsā had plenty of sons: `Ali al-Reḍā, Ibrāhīm, `Abbās, al-Qāsim, Ismā`īl, Ja`far, Hārūn, al-Ḥusayn, Aḥmad, Muḥammad, Ḥamzah, `Abdullāh, Ishāq, `Ubaydullāh, Zayd, al-Ḥasan, al-Faḍl and Sulaymān.<sup>4</sup>

I add, a group from among the Shīa believed in the Imamate of Aḥmad bin Mūsā,<sup>5</sup> so Ibn Bābūyah had to change the wording to confirm to the Twelver creed.

**17-** Ibn Bābūyah reports: My father (may Allah be pleased with him) told me: Sa`d bin `Abdillāh said: Aḥmad bin Abī `Abdillāh al-Barqī told us: From Aḥmad bin Muḥammad bin Abī Naṣr al-

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<sup>1</sup> Baṣā`ir-ul-Darajāt, al-Ṣaffār pg.227-228

<sup>2</sup> `Uyūn al-Akḥbār, ibn Bābūyah 1/39-40

<sup>3</sup> Al-Kāfī, al-Kulaynī 1/191

<sup>4</sup> Muṣannafāt-ul-Shaykh al-Mufīd 11/296

<sup>5</sup> Firaq-ul-Shī`ah lil-Nawbakhtī wal-Qummī pg.91

Bazanṭī, from Abī Jamīlah, from Ismā`īl bin Abī Uways, from Ḍumurah bin Abī Ḍumurah, from his father, from his grandfather, he said: The Chief of Believers (peace be onto him) said: “All laws of judgment are carried out for Muslims in three ways: A just witness, a decisive oath, or **the ongoing traditions practiced by the Imams of guidance.**”<sup>1</sup>

I say: Al-Kulaynī narrates it from al-Ḥusayn bin Muḥammad, from Mu`allā bin Muḥammad, from Aḥmad bin Muḥammad bin `Abdillāh, from Abī Jamīlah, from Ismā`īl bin Abī Idrīs,<sup>2</sup> from al-Ḥusayn bin Ḍumurah bin Abī Ḍumurah,<sup>3</sup> from his father, from his grandfather, from the Chief of Believers who said: “Or **past traditions practiced by the Imāms of guidance.**”<sup>4</sup>

This is a sign that the divine Imamate will come to an end and so the text was corrupted.

**18-** Ibn Bābūyah reports: We were told by Ḥamzah bin Muḥammad bin Aḥmad bin Ja`far bin Muḥammad bin Zayd bin `Alī bin al-Ḥusayn bin Abī Ṭālib in the month of Rajab of 339: We were told by Aḥmad bin Muḥammad bin Sa`īd al-Kūfī, the freed slave of Banī Hāshim: I was told by al-Qāsim bin Muḥammad bin Ḥammād: Ghiyāth bin Ibrāhīm told us: Ḥusayn bin Zayd bin `Alī told us: from Ja`far bin Muḥammad, from his father, from his fathers, from `Alī (peace be onto him), he said: The Messenger (peace be upon him and his household) said: “Glad tidings and more glad tidings (three times), the example of my nation is that of rain...”

How can a nation perish if I am at its forefront **and twelve that shall come after me...**<sup>5</sup>

I say: Al-Karājikī narrated it from Aḥmad bin Muḥammad bin Sa`īd, from al-Qāsim bin Muḥammad bin `Ubayd,<sup>6</sup> from Ibn Kalūb,<sup>7</sup> from Ḥusayn bin Zayd bin `Alī, from Ja`far bin Muḥammad, from his fathers, except it states: “**and twelve that shall come from my progeny...**”<sup>8</sup>

`Alī bin Abī Ṭālib is not from the progeny of the Prophet (peace be upon him) which causes the number of Imams to be thirteen again. Refer to the twelfth narration.

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<sup>1</sup> Al-Khiṣāl pg.155 & `Uyūn al-Akḥbār 1/56

<sup>2</sup> In al-Ḥurr’s copy of al-Kāfi it is “Ismā`īl bin Uways” just like Ibn Bābūyah’s narration. Refer to al-Wasā’il 27/44.

<sup>3</sup> In al-Ḥurr’s copy of al-Kafi it is “Ḍumurah bin Abī Ḍumurah” just like Ibn Bābūyah’s narration. Refer to al-Wasā’il 27/44.

<sup>4</sup> Al-Kāfi, al-Kulaynī 7/1906

<sup>5</sup> `Uyūn-ul-Akḥbār, Ibn Bābūyah 1/56

<sup>6</sup> What is correct is “al-Qāsim bin Muhammad bin Ḥammād” as per Ibn Bābūyah’s report. Refer to Ḍahabi’s Tarīkh-ul-Islām 6/794

<sup>7</sup> Ibn Bābūyah and Karājikī differed on whether this was Ghiyāth bin Ibrāhīm or Ghiyāth bin Kalūb.

<sup>8</sup> Al-Istinsār, al-Karājikī 7-A.

## Chapter on Corrupting the Narrations due to Extremism Concerning the Infallibles

(thirteen cases)

**19-** Ibn Bābūyah reports: I was told by my father (may Allah have mercy upon him): I was told by `Abdullah bin Ja`far, from Hārūn bin Muslim, from Mas`adah bin Şadaqah, from Ja`far bin Muḥammad, from his fathers (peace be onto him), that the Prophet (peace be upon him and his household) said: “Whoever sees a Jew, Christian, Magian or anyone not upon Islam, then says: Praise be to Allah who preferred me over you with Islam as a religion, the Qur’an as a book, Muḥammad as a prophet, **`Alī as an Imām**, the believers as brother and the Ka`bah as a direction, then Allah shall never unite both of them in hellfire.”<sup>1</sup>

I say: It was narrated by `Abdullah bin Ja`far al-Ḥimyarī from Hārūn bin Muslim, from Mas`adah bin Şadaqah, from Ja`far, from his father without the addition of: “**Alī as an Imām**.”<sup>2</sup>

(Editor’s note: by adding `Alī’s Imamate into the equation al-Şadūq makes salvation through this means exclusive only to Imāmī Shīa. Otherwise, the original report by Ja`far al-Şādiq applies to all Muslims.)

**20-** Ibn Bābūyah reports: We were told by Muḥammad bin Muḥammad bin `Isām al-Kulaynī (may Allah have mercy upon him): Muḥammad bin Ya`qūb told us: Muḥammad bin `Alī bin Ma`n<sup>3</sup> told us: We were told by Muḥammad bin `Alī bin `Ātikah<sup>4</sup>: from al-Ḥusayn bin al-Naḍr al-Fihri, from `Amr al-Awzā`ī,<sup>5</sup> from `Amr bin Shamir, from Jābir bin Yazīd al-Ju`fī, from Abī Ja`far Muḥammad bin `Alī al-Bāqir, from his father, from his grandfather, he said: The Chief of Believers (peace be onto him) said in a sermon he delivered nine days after the passing of the Prophet (peace be upon him and his household), this was when he finished compiling the Qur’an...

“Through prayer you shall obtain mercy, so increase your **prayers upon the Prophet and his family** {Allah and His angels bless the Prophet. O’ believers, do you also bless him, and pray him peace} [33:56] O’ people, there is no honor higher than Islam...”<sup>6</sup>

I say: Al-Kulaynī narrates it from Muḥammad bin `Alī bin Ma`mar, from Muḥammad bin `Alī bin `Ukāyah al-Tamīmī, from al-Ḥusayn bin al-Naḍr al-Fihri and Abī `Amr al-Awzā`ī, from `Amr bin Shamir, from Jābir bin Yazīd and it says: “So increase your **prayers upon your Prophet**,” without mentioning the family alongside it. It was later added to the text because sending

<sup>1</sup> Al-Amālī pg.208 & Thawāb-ul-A`māl pg.50

<sup>2</sup> Qurb-ul-Isnād, al-Ḥimyarī pg.70-71

<sup>3</sup> “Ma`mar” in Al-Kāfī.

<sup>4</sup> “Ukāyah” in Al-Kāfī.

<sup>5</sup> What is correct is “Abu `Amr al-Awzā`ī”.

<sup>6</sup> Al-Amālī, ibn Bābūyah pg.248-251

prayers of peace upon the Prophet (peace be upon him) alone in Shiasm is forbidden and considered a severed prayer. Ibn Bābūyah mentions narrations in his books that whoever shall pray for the Prophet (peace be upon him) while overlooking the family shall never smell paradise.<sup>1</sup>

**21-** Ibn Bābūyah reports: Ḥanān bin Sadīr narrated<sup>2</sup> from his father: Me, my father, grandfather and uncle all entered a public bath in Madinah...

He (a man) said: "O' middle aged man, what prevents you from using dye?" **My grandfather responded to the man: "I met someone better than both of us who never used the dye." Upon hearing this, the man lowered his head in humiliation and sweated profusely then said: "It's true what you said."** He continued: "O' middle aged man, if you dye it then know that the Messenger (peace be upon him and his household) did so and he is better than `Alī (peace be onto him), but if not then you'd be following `Alī's (peace be onto him) example." So when we left the bath, we asked about the identity of the man and it was none other than `Alī bin al-Ḥusayn and his son Muḥammad bin `Alī (peace be onto him).<sup>3</sup>

I say: Al-Kulaynī narrates from `Alī bin Ibrāhīm, from his father, and Muḥammad bin Yaḥyā, from Aḥmad bin Muḥammad, from Muḥammad bin Ismā'īl bin Bazī` all of them, from Ḥanān bin Sadīr, from his father in the following form: **"Upon hearing this, the man ( `Alī bin al-Ḥusayn) became very angry until everyone at the bath felt it. He then asked me: 'Who is this person who is better than me!?' I said: 'I met `Alī bin Abī Talib (peace be onto him) and he'd never used the dye.' So he lowered his head in humiliation and began to sweat profusely..."**<sup>4</sup>

The reason for manipulating the text was because of `Alī bin Ḥusayn's reaction, for it does not benefit a wise infallible Imām. It is also possible that he removed this part because it shows that Zayn-ul-`Abidīn was ignorant of `Alī's practice regarding dyes.

**22-** Ibn Bābūyah reports: My father (may Allah have mercy upon him) said: Sa`d bin `Abdillāh told us: Aḥmad bin Idrīs told us: from Muḥammad bin Aḥmad, from Muḥammad bin `Abdil-Jabbār, from `Alī bin Mahziyār, he said: A woman wrote to him (peace be onto him) that she became clean from her menses or childbirth bleeding on the first day of Ramadan...

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<sup>1</sup> Al-Amālī pg.156 & pg.292

<sup>2</sup> Ibn Bābūyah's chain to Ḥanān bin Sadīr is as in Mashyakhat-ul-Faqīh pg.27: "From my father & Muḥammad bin al-Ḥasan (may Allah be pleased with them), from Sa`d bin `Abdillah & `Abdillah al-Ḥimyarī both, from Muḥammad bin `Īsā bin `Ubayd, from Ḥanān, as well as from Muḥammad bin al-Ḥasan (may Allah be pleased with him), from Muḥammad bin al-Ḥasan al-Ṣaffār, from `Abdil-Ṣamad, from Ḥanān, as well as from Muḥammad bin `Alī Mājilūyah (may Allah be pleased with him), from `Alī bin Ibrāhīm bin Hāshim al-Qummī, from his father, from Ḥanān bin Sadīr."

<sup>3</sup> Al-Faqīh, Ibn Bābūyah 1/55

<sup>4</sup> Al-Kāfī, al-Kulaynī 6/1538

He (peace be onto him) wrote her back: “She completes the compensatory fast but not a compensatory prayer; **the Messenger (peace be upon him and his household) used to order his believing women to do this.**”<sup>1</sup>

I say: Al-Kulaynī narrates this from Abī `Alī Aḥmad bin Idrīs al-Ash`arī, from Muḥammad bin `Abdil-Jabbār, from `Alī bin Mahziyār except it says: “**The Messenger (peace be upon him and his household) used to order Fāṭimah (peace be onto her) and his believing women to do this.**”<sup>2</sup> The same is narrated by al-Ṭūsī with his chain to Muḥammad bin Aḥmad bin Yaḥyā, from Muḥammad bin `Abdil-Jabbār.<sup>3</sup>

As for Ibn Bābūyah, he writes in his book that Fāṭimah (may Allah be pleased with her) has never had menses.<sup>4</sup> This is why he dropped her name from the report, since he believes that she is too pure to bleed like other women.

**23-** Ibn Bābūyah reports: My father (may Allah have mercy upon him) said: Sa`d bin `Abdillāh told me: Ibrāhīm bin Hāshim told me: `Amr bin Sa`id al-Madā'inī<sup>5</sup> told me: from Aḥmad bin Ismā`il al-Kātib, from his father, he said: Muḥammad bin `Alī (peace be onto him) came into the sacred mosque when some **folks from Quraysh looked at him and said: “This is the god<sup>6</sup> of the `Iraqis.”** Some of them said: “What if we send one of us to ask him?” A young man went up to him and asked: “O` uncle, what is the greatest sin...?”<sup>7</sup>

I say: Al-Kulaynī narrates from `Alī bin Ibrāhīm, from his father, from `Amr bin `Uthmān, from Aḥmad bin Ismā`il, from his father, except that it says: **Some folks from Quraysh looked at him and said: “Who is this?”**<sup>8</sup>

This addition was removed because it shows the people of Quraysh never knew al-Bāqir. How can the divine argument be established on the people through these Imams if their own tribesmen can't even recognize them? This also hints that he wasn't from the masters of Quraysh nor was he famous for knowledge - according to this report - which is why no one knew him.

**24-** Ibn Bābūyah reports: My father (may Allah be pleased with him) said: Sa`d bin `Abdillāh told us: Aḥmad bin Abī `Abdillāh told us: from his father Muḥammad bin Khālid al-Barqī, from Aḥmad bin al-Naḍr and others, from `Amr bin Thābit, from a man he named, from Abī Ishāq al-Sabī`ī, from al-Hārith al-A`war, he said: One day, the Chief of Believers `Alī bin Abī Ṭālib (peace be

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<sup>1</sup> `Ilal-ul-Sharā`i` pg.229 & al-Faqīh 2/94

<sup>2</sup> Al-Kāfi, al-Kulaynī 4/471

<sup>3</sup> Tahdhib-ul-Aḥkām, al-Ṭūsī 4/966

<sup>4</sup> Al-`Ilal, ibn Bābūyah 1/144

<sup>5</sup> In al-Faqīh it is “`Amr bin `Uthmān” which is correct. Refer to the report in al-Kāfi.

<sup>6</sup> “Imām” in Al-Kāfi.

<sup>7</sup> Thawāb-ul-A`māl, ibn Bābūyah pg.291

<sup>8</sup> Al-Kāfi, al-Kulaynī 6/1485

onto him) delivered a sermon in the afternoon so the people were impressed with what he did and with how he glorified Allah the Most Glorious. Abū Ishāq said to al-Ḥārith: “Have you memorized it?” He said: “I wrote it down,” so he dictated it to us from his book: “Praise be to Allah who never dies and whose wonders are endless...”

...and exercise truth among yourselves and cooperate on implementing it; stop the pathetic oppressors; enjoin what is good and prevent what is wicked; recognize the virtue of the virtuous; May Allah protect us and you with guidance and make us steadfast on God-cautiousness. I seek Allah’s forgiveness for me and you.”<sup>1</sup>

I say: al-Kulaynī narrates from some of his companions, from Aḥmad bin Muḥammad bin Khālid, from his father, from Aḥmad bin al-Naḍr and others, from whoever he mentioned, from `Amr bin Thābit, from a man he named, from Abī Ishāq al-Sabīṭī, from al-Ḥārith, except it reads: **“Exercise truth and cooperate on implementing it among yourselves without me.”**<sup>2</sup>

Ibn Bābūyah’s version doesn’t have the words: “without me,” and it was removed because the Imāmī Shīa belief is that it is impossible for fallible humans to unite upon truth and implement it without the presence of an infallible Imam.

**25-** Ibn Bābūyah reports: Muḥammad bin `Alī Mājilūyah (may Allah have mercy upon him) told me: From Muḥammad bin Yaḥyā al-`Aṭṭār, from Sahl bin Ziyād, from Aḥmad bin Muḥammad bin Abī Naṣr, from Ṣafwān al-Jammāl, from Abī `Abdillāh (peace be onto him) regarding Allah’s words: {Everything is destined to perish except His face} [28:88]. He (peace be onto him) said: “Whoever meets Allah after having fulfilled His orders by obeying Muḥammad **and the Imāms after him** (peace be onto them), then this is the face that shall not perish...”<sup>3</sup>

I say: Al-Kulaynī narrates it from some of his companions, from Aḥmad bin Muḥammad bin Khālid, from Aḥmad bin Muḥammad bin Abī Naṣr, from Ṣafwān al-Jammāl, from Abī `Abdillāh Ja`far but without mentioning: **“and the Imāms after him.”**<sup>4</sup>

**26-** Ibn Bābūyah reports: Al-`Iṣ bin al-Qāsim<sup>5</sup> narrates from Abī `Abdillāh (peace be onto him): “If a man leaves to travel during Ramaḍān he has to break his fast. The Messenger (peace be upon him and his household) left to Makkah from Madīnah in Ramaḍān alongside people, some of which walked. When they reached Kirā`a-ul-Ghamīm, he (peace be upon him and his household) called for some water in the afternoon and drank so the people broke their fasts as

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<sup>1</sup> Al-Tawḥīd, ibn Bābūyah pg.18

<sup>2</sup> Al-Kāfi, al-Kulaynī 1/82

<sup>3</sup> Al-Tawḥīd, ibn Bābūyah pg.105

<sup>4</sup> Al-Kāfi, al-Kulaynī 1/83

<sup>5</sup> Ibn Bābūyah’s chain to al-`Iṣ is as in Mashyakhāt-ul-Faqīh pg.77: “Muḥammad bin al-Ḥasan (may Allah be pleased with him), from Muḥammad bin al-Ḥasan al-Ṣaffār, from Ya`qūb bin Yazīd, from Ṣafwān bin Yaḥyā from Al-`Iṣ bin al-Qāsim.”



well. Others remained in a state of fasting so he labeled them: the disobedient. **One must only follow the order of the Messenger** (peace be upon him and his household).<sup>1</sup>

I say: Al-Kulaynī narrates from Abī `Alī al-Ash`arī, from Muḥammad bin `Abdil-Jabbār, from Şafwān bin Yaḥyā, from al-`Iş bin al-Qāsim, from Abī `Abdillāh Ja`far similarly, except it states: **“One must only follow the last order of the Messenger** (peace be upon him and his household).”<sup>2</sup>

This report was altered because it clearly shows the Messenger (peace be upon him) was fasting during his travel and then changed his mind. Likewise, the report is explicit in the books of Ahlul-Sunnah through the path of Ja`far al-Şādiq, that the Prophet (peace be upon him) left while fasting, but then broke it.<sup>3</sup> Fasting, while traveling, according to the Shīa, is forbidden. Ibn Bābūyah narrated in the same chapter what points to this such as Ja`far’s words: “The one who fasts during his travels in the month of Ramaḍān is like the one who breaks his fast during a day of the month of Ramaḍān.”<sup>4</sup> The report was corrupted because it opposes the Prophet’s (peace be upon him) infallibility.

**27-** Ibn Bābūyah reports: Muḥammad bin Yaḥyā al-`Aṭṭār told us: from Abī Sa`īd al-Ādamī, from al-Ḥasan bin `Alī bin Abi Ḥamzah, from his father, from Abī Başīr, he said: I said to Abī `Abdillāh (peace be onto him): “Abū al-Khaṭṭāb claims that the actions (of Muslims) are presented to the Messenger every Thursday.” Abu `Abdillāh (peace be onto him) said: “It is not like he described, rather it is every morning, both the obedient and the wicked. This is Allah’s statement: {Work; and Allah will surely see your work, and His Messenger, **and the believers.**} [9:105] **Then he was silent. Abu Başīr said: “He only meant the Imāms** (peace be onto them).”<sup>5</sup>

I say: Al-Kulaynī narrated from Muḥammad bin Yaḥyā, from Aḥmad bin Muḥammad, from al-Ḥusayn bin Sa`īd, from al-Qāsim bin Muḥammad, from `Alī bin Abī Ḥamzah, from Abī Başīr, from Abī `Abdillāh Ja`far but it ends with: “This is Allah’s statement: {Work; and Allah will surely see your work, and His Messenger}.” **Then he was silent.**<sup>6</sup>

The above does not make mention of the “believers” or the commentary of Abī Başīr. However, al-Şaffār also relates it from Aḥmad bin Muḥammad, from al-Ḥusayn bin Sa`īd, from al-Qāsim bin Muḥammad, from `Alī, from Abī Başīr, from Abī `Abdillāh, but it ends with: {and the believers} [9:105]<sup>7</sup>

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<sup>1</sup> Al-Faqīh, ibn Bābūyah 2/320

<sup>2</sup> Al-Kāfī, al-Kulaynī 4/465

<sup>3</sup> Ikhtilāf-ul-Hadīth, al-Shafi`ī pg.83 from `Abdil-`Azīz bin Muhammad from Ja`far. Al-Humaydī in al-Musnad 2/539 from Sufyān from Ja`far. Muslim in the Şaḥīḥ pg.498 from `Abdil-Wahhāb bin `Abdil-Majīd from Ja`far. Al-Nasā`ī in al-Sunan pg.314 from Ibn al-Hād from Ja`far.

<sup>4</sup> Al-Faqīh 2/320

<sup>5</sup> Ma`ānī al-Akhhbār, ibn Bābūyah pg.337

<sup>6</sup> Al-Kāfī, al-Kulaynī 1/130

<sup>7</sup> Al-Başā`ir, al-Şaffār pg.553

Al-Şaffār doesn't mention that "he was silent" or any other commentary. What we can benefit by comparing the last two reports is that the highlighted addition wasn't from the common narrators of al-Kāfī and al-Başā'ir such as Aḥmad bin Muḥammad, al-Ḥusayn bin Sa'īd and al-Qāsim bin Muḥammad.

**28-** Ibn Bābūyah reports: With this chain<sup>1</sup> from Dāwūd al-Raqqī, he said: I heard Abu `Abdillāh (peace be onto him) saying: "Allah Has not created a creation more numerous than the angels. Every night, seventy thousand angels descend and circumambulate around the House until dawn, then they head to the Prophet's (peace be upon him and his household) grave to greet him, then the grave of the Chief of Believers (peace be onto him), **then the grave of al-Ḥasan** (peace be onto him), then the grave of al-Ḥusayn (peace be onto him), then they ascend to the sky before sunrise. Once they are done, the angels of the day descend... **then they come to al-Ḥasan's (peace be onto him) grave to greet him**, then the grave of al-Ḥusayn (peace be onto him)..."<sup>2</sup>

I say: It was narrated by Ibn Qūlūyah from al-Ḥasan bin `Abdillāh bin Muḥammad bin `Īsā, from his father, from al-Ḥasan bin Maḥbūb, from Dāwūd al-Raqqī, from Abī `Abdillāh al-Şādiq, but it makes no mention of the angels visiting the grave of al-Ḥasan (peace be onto him).<sup>3</sup> This is not odd, both the past history and present reality of Imāmī Shī'a testify that the grave of al-Ḥusayn (peace be onto him) is much greater in their eyes than that of al-Ḥasan (peace be onto him). The addition of his name to this report was made to raise his status.

**29-** Ibn Bābūyah reports: `Abdul-Raḥīm al-Qaṣīr<sup>4</sup> from Abī Ja'far (peace be onto him): "Whoever trims his nails and mustache every Friday while saying: In the name of Allah **and the tradition of Muḥammad and his family** (peace be onto them). Then for every falling hair or nail he shall reap the reward of freeing a slave and he shall never fall ill except for his final illness that kills him."<sup>5</sup>

I say: al-Kulaynī narrates this hadith from some of his companions, from Aḥmad bin Abī `Abdillāh, from Ibn Faḍḍal, from Abī Ḥafṣ al-Jurjānī, from Abī al-Khaḍīb al-Rabī' bin Bakr al-Azdī, from `Abdil-Raḥmān al-Qaṣīr, from Abī Ja'far similarly without the words: "**and his family**."<sup>6</sup>

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<sup>1</sup> "I was told by Muḥammad bin Mūsā bin al-Mutawakkil (may Allah be pleased with him), he said: I was told by `Abdillāh bin Ja'far al-Ḥimyarī, from Aḥmad bin Muḥammad bin `Īsā, from al-Ḥasan bin Maḥbūb."

<sup>2</sup> Thawāb-ul-A'māl, ibn Bābūyah pg.124

<sup>3</sup> Kamil-ul-Ziyārāt, ibn Qūlūyah pg.120

<sup>4</sup> His chain to Abdul-Raḥīm al-Qaṣīr is as in his Mashyakha pg.37: "Ja'far bin `Alī bin Ḥasan bin `Alī bin `Abdillāh bin Mughīrah al-Kūfī, from his grandfather al-Ḥasan bin `Alī, from `Abbās bin `Āmir al-Qaṣabānī from Abdul-Raḥīm al-Qaṣīr."

<sup>5</sup> Al-Faqīh, ibn Bābūyah 1/59-60

<sup>6</sup> Al-Kāfī, al-Kulaynī 6/1533

**30-** Ibn Bābūyah reports: We were told by Abu al-`Abbās Muḥammad bin Ibrāhīm bin Ishāq al-Talqānī (may Allah be pleased with him): We were told by Abu Aḥmad al-Qāsim bin Muḥammad bin `Alī al-Hārūnī: We were told by Abu Hāmid `Imrān bin Mūsā bin Ibrāhīm, from al-Ḥasan bin al-Qāsim al-Raqqām, he said: Al-Qāsim bin Muslim told me, from his brother `Abdil-`Azīz bin Muslim, he said: During `Alī bin Mūsā al-Riḍā's (peace be onto him) time we were in Marū. Upon our arrival there, we gathered in the congregational mosque on Friday. The people mentioned the great difference concerning the position of Imamate, so I entered upon my beloved master al-Riḍā (peace be onto him) who smiled when he heard the story, he (peace be onto him) said: "The people became ignorant and were tricked..."

The trusted and caring Imām, the tender father, **the clement brother, the refuge of servants** in times of catastrophe..."

Ibn Bābūyah said: I was told of this narration by Muḥammad bin Muḥammad bin `Iṣām al-Kulaynī and `Alī bin Aḥmad bin `Imrān al-Daqqāq and `Alī bin `Abdillāh al-Warrāq and al-Ḥasan bin Aḥmad al-Mu`addib and al-Ḥusayn bin Ibrāhīm bin Hishām al-Mu`addib (may Allah be pleased with him), they said: Muḥammad bin Ya`qūb al-Kulaynī said: We were told by Muḥammad bin al-Qāsim bin al-`Alā', he said: al-Qāsim bin Muḥammad told us: from his brother `Abdil-`Azīz bin Muslim, from al-Riḍā.<sup>1</sup>

I say: al-Kulaynī narrates it from Abī Muḥammad al-Qāsim bin al-`Alā' who attributes it to `Abdul-`Azīz bin Muslim, from al-Riḍā, but therein is a description of the Imām as being "**the benevolent mother towards her little child.**"<sup>2</sup>

This last description was erased to exonerate the infallible Imām from femininity and motherhood. I also wish to remind the reader that this chain was edited by Ibn Bābūyah as previously stated in the introduction.

**31-** Ibn Bābūyah reports: I was told by my father and Muḥammad bin al-Ḥasan (may Allah be pleased with them): Sa`d bin `Abdillāh told us, from Ya`qūb bin Yazīd, from Muḥammad bin Abī `Umayr, from Hishām bin Sālim, from Abī Baṣīr, from Abī `Abdillāh (peace be onto him), he said: "**Ibrāhīm's father was an astrologer for Namrūd bin Kan`ān** who in turn consulted him in every decision. After a night of observing the stars, he told Namrūd the next morning: "I have witnessed a wonderful thing..."

**Then Ibrāhīm's father** had intercourse with his wife and she became pregnant. Namrūd assumed this (i.e pregnancy) was the one, so he asked experienced women to investigate and they went to Ibrahim's mother, but Allah had held the baby within her back. The women reported: "We couldn't see anything in her stomach." However, when she delivered him, **his father** wanted to carry him to al-Namrūd...

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<sup>1</sup> Al-`Uyūn 1/195-200 & al-Ma`ānī pg.85 & Kamāl-ul-Dīn pg.615 & al-Amālī pg.516

<sup>2</sup> Al-Kāfī, al-Kulaynī 1/117

As she left, he grabbed her by the clothes, so she asked: “What’s the matter?” Ibrāhīm said: “Take me with you.” She said: “Not until I get your father’s permission.”<sup>1</sup>

I say: Al-Kulaynī narrated this from `Alī bin Ibrāhīm, from his father, from Ibn Abī `Umayr, from Hishām bin Sālim, from Abī Ayyūb al-Khazzāz,<sup>2</sup> from Abī Baṣīr that Abū `Abdillāh al-Ṣādiq said the same, except in the locations where it says “his father”, it would say, “his father **Āzar.**” There is also an important addition that Ibn Bābūyah crossed out in his version which is how Ibrāhīm broke the idols then asked: “What do you do with it?” Āzar responded “**We worship it.**”<sup>3</sup>

Allah, the most glorious, said: {And when Ibrāhīm said to his father Āzar: Takest thou idols for gods? I see thee, and thy people, in manifest error.} [6:74] This verse contradicts the belief of Ibn Bābūyah who says that: “We believe that the Prophet’s fathers were all Muslims from Ādam to his father `Abdillāh.”<sup>4</sup>

The Shīa interpreted this verse by saying that the father here means the uncle, making Āzar Ibrāhīm’s (peace be onto him) uncle. However, the report of al-Kulaynī is clear that Āzar was actually Ibrāhīm’s (peace be onto him) father. It describes how he had intercourse with his wife and that she gave birth to him. This couldn’t be interpreted away, so Ibn Bābūyah corrupted the narration.

(Editor’s note: Shīa claim, as mentioned previously, that the word “father” can in certain instances be referring to the uncles. They tried to interpret the clear verse in a way that conforms to their beliefs regarding the fathers of the prophets. Al-Kulaynī’s report was very problematic for Ibn Bābūyah since it announces that Āzar was the actual father and not “uncle” as they claim. This is why Ibn Bābūyah removed the man’s name from his version. The second problem he faced was that al-Kulaynī’s report mentions explicitly that Ibrāhīm’s (peace be onto him) father worshipped idols, so Ibn Bābūyah removed this section altogether.)

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<sup>1</sup> Kamāl-ul-Dīn, ibn Bābūyah 1/138-140

<sup>2</sup> His name was dropped in Ibn Bābūyah’s book.

<sup>3</sup> Al-Kāfī, al-Kulaynī 8/2156

<sup>4</sup> Al-I`itiqādāt, ibn Bābūyah pg.354

## Chapter on Corrupting Miscellaneous Narrations

(nine cases)

**32-** Ibn Bābūyah reports: Muḥammad bin `Alī Mājilūyah told me: I was told by `Alī bin Ibrāhīm, from his father, from Ḥammād, from Ḥarīz, from Zurārah, from Abī Ja`far (peace be onto him), he said: “Be attentive when you pray, it will be counted in your favor if you have an attentive heart. Do not fool around with your hands, head or beard during prayer. Do not think of other matters, yawn or stretch nor should you place your hands on top of each other as that is the tradition of the Magians. **Upon finishing the Fātiḥah’s recitation, never say ‘Āmīn,’ rather say, ‘Praise be to the Lord of the worlds,’ instead...**”<sup>1</sup>

I say: Al-Kulaynī narrates this from `Alī bin Ibrāhīm, from his father, and from Muḥammad bin Ismā`īl, from al-Faḍl bin Shaḍan, both from Ḥammād bin `Īsā, but it doesn’t contain the last part which prohibits from saying, “Āmīn,” after the Fātiḥah.<sup>2</sup>

Ibn Bābūyah said: “It is not permitted to do Takfīr in prayer or to say, “Āmīn,” after the Fātiḥah.”<sup>3</sup>

I say: “Takfīr” in the terminology of the Shīa is placing the right hand over the left in prayer.<sup>4</sup>

**33-** Ibn Bābūyah reports: With this chain<sup>5</sup> from al-Ḥusayn bin `Alī (peace be onto him) that he said: “I witnessed the Prophet (peace be upon him and his household) announce, “Allahu-Akbar,” five times on Ḥamzah (i.e during his funeral), and then five on all martyrs, so Ḥamzah had seventy.”<sup>6</sup>

I say: Al-Ṭāṭī narrates it in the Ṣaḥīfah but with addition: “**And he placed his right hand over his left one.**”<sup>7</sup> This action is forbidden<sup>8</sup> according to the Shīa, so the text was corrupted. The editor of the book, Muḥammad Mahdī Najafī wrote in the footnote: “Placing the right over the left opposes our way, so perhaps this was said out of Taqiyyah (i.e dissimulation).”

**34-** Ibn Bābūyah reports: We were told by `Alī bin Aḥmad bin Muḥammad bin `Imrān al-Daqqāq (may Allah have mercy upon him): Muḥammad bin Ya`qūb al-Kulaynī told us: `Alī bin Muḥammad told me: From Muḥammad bin `Īsā, from al-Ḥusayn bin Khālid, from Abī al-Ḥasan al-Riḍā (peace be onto him): “Know - May Allah teach you all that is good - that Allah the Most

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<sup>1</sup> `Ilal-ul-Sharā`i, ibn Bābūyah pg.280-281

<sup>2</sup> Al-Kāfi, al-Kulaynī 3/193

<sup>3</sup> Al-Amālī, ibn Bābūyah pg.492

<sup>4</sup> Refer to Tahdīb-ul-Lughah, al-Azharī 4/3163

<sup>5</sup> He is referring to the chain of Ṣaḥīfat-ul-Riḍā which was previously mentioned.

<sup>6</sup> Al-`Uyūn, ibn Bābūyah 2/49-50

<sup>7</sup> Ṣaḥīfat-ul-Imām al-Riḍā, al-Ṭāṭī pg.83

<sup>8</sup> Placing the right over the left is commonly referred to as “Qabḍ”.

Glorified and High, is eternal, this is the attribute that points the rational one to believe that nothing was before Him nor alongside Him...

Thus, He named Himself the **All-Hearing, All-Seeing, All-Powerful, the Existing, the Manifest, the Hidden, the All-Aware, the Omnipotent, the Glorious, the Wise, the Knowing** and other similar names...<sup>1</sup>

I say: Al-Kulaynī narrates it from `Alī bin Muḥammad who directly attributes it to Abī al-Ḥasan al-Riḍā, except he adds, “**the Speaker,**” as one of the names although Allah never named Himself “the Speaker”.<sup>2</sup>

Notice that the report is copied from al-Kāfī, as Ibn Bābūyah narrated from `Alī bin Aḥmad bin Mūsā al-Daqqāq. The latter being one of al-Ṣadūq’s teachers who taught him al-Kāfī. Regardless, we find an odd addition to the chain which could be concocted.

**35-** Ibn Bābūyah reports: `Alī bin Aḥmad al-Daqqāq (may Allah be pleased with him) told us: Muḥammad bin Ya`qūb told us: `Alī bin Muḥammad told us: from Abī `Alī Muḥammad bin Ismā`īl bin Mūsā bin Ja`far, from Aḥmad bin Qāsim al-`Ijlī, from Aḥmad bin Yaḥyā, known as Bard, from Muḥammad bin Khudāhī, from `Abdillāh bin Ayyūb, from `Abdillāh bin Hishām, from `Abdil-Karīm bin `Umar al-Khath`amī, from Hubābah al-Wālibiyyah, she said: I saw the Chief of Believers (peace be onto him) among Shurṭat-ul-Khamīs<sup>3</sup> and in his hand was a small whip that he used to strike the merchants...

Furāt bin al-Aḥnaf stood to ask: “O’ Chief of Believers, what do you mean by calling them the soldiers of Banī Marwān?” He responded: “**Folks who shaved their beards and twirled their moustaches...**”<sup>4</sup>

I say: Ibn Bābūyah copied it from al-Kāfī with his chain although the latter states: ““**Folks who shaved their beards and twirled their moustaches and were morphed (into an abhorrent form.)**”<sup>5</sup>

Note: It was recorded from Ja`far al-Ṣādiq in some books that he said: “The small lizard is from the cursed children of Marwān who were morphed into this form.”<sup>6</sup> And: “None of the children of Umayyah die except until they morph into a small lizard.”<sup>7</sup> Based on this, it can be understood that at the time, `Alī was prophesying the future, yet the reality was to the contrary of this, as none of Marwān’s children have ever morphed, so the text was altered.

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<sup>1</sup> Al-Tawhīd, ibn Bābūyah pg.138

<sup>2</sup> Al-Kāfī, al-Kulaynī 1/70

<sup>3</sup> Shurṭat-ul-Khamīs is the name of an armed group of `Alī’s supporters that were known for their dedication and loyalty.

<sup>4</sup> Kamāl-ul-Dīn, ibn Bābūyah 2/486-487

<sup>5</sup> Al-Kāfī, al-Kulaynī 1/214

<sup>6</sup> Al-Kharā`ij wal-Jarā`ih, al-Rāwandī 2/823

<sup>7</sup> Al-Kāfī, al-Kulaynī 8/2076

**36-** Ibn Bābūyah reports: My father (may Allah have mercy upon him) told me: Sa`d bin `Abdillāh told me: Aḥmad bin Muḥammad bin `Īsā told me: from al-`Abbās bin Ma`rūf, from `Abdillāh bin al-Mughīrah al-Khazzāz, from Abī Ḥafṣ al-`Abdī, from Abī Hārūn al-`Abdī, from Abī Sa`īd al-Khudrī, he said: The Prophet (peace be upon him and his household) used to say: “If you ask Allah for me, ask Him for the means.” We asked about the means and he (peace be upon him and his household) answered: “It is my rank in paradise...”

Then Mālik approaches saying: “Peace be upon you O’ Aḥmad.” I respond: “And peace be upon you O’ angel, **your sight is loathsome and your face is ugly**, who are you?” The angel responds: “I am Mālik the one in charge of hellfire, my Lord ordered me to deliver the keys of hell to you.” I respond: “I accept my Lord’s command, praise be to Him for favoring me. Hand them over to my brother `Alī bin Abī Ṭālib (peace be onto him)...”<sup>1</sup>

I say: Al-Ṣaffār narrates this from Aḥmad bin Muḥammad, from al-`Abbās bin Ma`rūf, from `Abdillāh bin al-Mughīrah, from Abī Hārūn al-`Abdī, from Abī Sa`īd al-Khudrī except it says: “And peace be upon you, **your sight is loathsome and your smell is disgusting**, who are you?”<sup>2</sup>

This was changed because it opposes the intellect since angels are not supposed to smell bad.

**37-** Ibn Bābūyah reports: I was told by Muḥammad bin al-Ḥasan (may Allah be pleased with him), he said: Muḥammad bin al-Ḥasan al-Ṣaffār told us: from Ya`qūb bin Yazīd, from Ibn bint al-Walīd bin Ṣubayḥ al-Bāhilī, from Abī `Abdillāh (peace be onto him), he said: “Whoever gets his name written with ink in the official registers **of so-and-so’s children** will be resurrected on the day of judgment as a pig.”<sup>3</sup>

I say: Al-Ṭūsī records it with his chain from Muḥammad bin Aḥmad bin Yaḥyā, from Ya`qūb bin Yazīd, from Ibn bint al-Walīd bin Ṣubayḥ al-Kāhilī, from Abī `Abdillāh al-Ṣādiq except it says: “in the official registers **of Sabba`’s children.**” What is intended as pointed out by Ḥusayn al-A`alamī in the footnote is that “**Sabbā` is the word `Abbās reversed.**”<sup>4</sup>

This was corrupted for Taqiyyah purposes, out of fear of the children of al-`Abbās and their supporters. Without any doubt, the (Shāa dynasty) of Banī Buwayh are also included among those cursed in this text since they never ousted the `Abbāsids from their seat of authority. The relationship between Rukn-ul-Dawlah al-Ḥasan bin Buwayh and Ibn Bābūyah was very strong<sup>5</sup> and he used to honor him and testify to the truth of his beliefs, so this had to be done.

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<sup>1</sup> `Ilal-ul-Sharā`ī pg.132-133 & Al-Amālī pg.92-93 & Ma`ānī al-Akḥbār pg.101-102

<sup>2</sup> Al-Baṣā`ir, al-Ṣaffār pg.543-544

<sup>3</sup> Thawāb-ul-A`amāl, ibn Bābūyah pg.308

<sup>4</sup> Al-Tahqīb, al-Ṭūsī 6/1503

<sup>5</sup> Munazarāt-ul-Malik Rukn-ul-Dawlah lil-Ṣadūq pg.72

**38-** Ibn Bābūyah reports: I was told by Muḥammad bin `Alī bin Ḥātim al-Nawfalī, also known as al-Kirmānī: I was told by Abū al-`Abbās Aḥmad bin `Īsā al-Washshā' al-Baghdādī: I was told by Aḥmad bin Ṭāhir al-Qummī: I was told by Muḥammad bin Baḥr bin Sahl al-Shaybānī: I was told by `Alī bin al-Ḥārith: from Sa`d bin Manṣūr al-Jawāshinī: I was told by Aḥmad bin `Alī al-Budaylī: I was told by my father, from Sadīr al-Ṣayrafī, he said: Me, al-Mufaḍḍal bin `Umar, Abu Baṣīr and Abān bin Taghlib all entered upon our master Abī `Abdillāh al-Ṣādiq (peace be onto him)...

...I observed in it the birth of our hidden Imam, his occultation, his prolonged age, and the crisis of believers in that time, the **emergence of doubts in their hearts from his extended absence and the apostasy of most of them from their religion...**<sup>1</sup>

I say: Al-Ṭūsī reports it from a group, from Abī al-Mufaḍḍal al-Shaybanī, from Muḥammad bin Baḥr bin Sahl al-Shaybānī, from `Alī bin al-Ḥārith, from Sa`d bin Manṣūr al-Jawāshinī, from Aḥmad bin `Alī al-Budaylī, from his father, from Sadīr and he says: **“Emergence of doubts in the hearts of the Shīa from his extended absence and the apostasy of most of them from his religion.”** This wording shows that most Shīa are actually created from a **“malicious clay”** as indicated at the end of the long report.<sup>2</sup>

**39-** Ibn Bābūyah reports: With this chain<sup>3</sup> that the Messenger (peace be upon him and his household) said: “Allah forgives all sins except **those who make up a religion**, those who deprive a worker from his due compensation, or one who sells a free man (as a slave).”<sup>4</sup>

I say: Al-Ṭāṭī records it as, **“those who withhold the dowry,”** instead of **“make up a religion”**<sup>5</sup>

This was altered by the culprit because he couldn't accept the severe punishment of such a matter, so he replaced it with something more suitable in his view.

**40-** Ibn Bābūyah reports: `Alī bin Muḥammad al-Nawfalī said<sup>6</sup> to Abū al-Ḥasan (peace be onto him): “I broke my fast on the day of `Eid-ul-Fiṭr with some **mud of the grave, as well as some dates.**” He (peace be onto him) said: “By doing so, you have combined a tradition and a blessing.”<sup>7</sup>

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<sup>1</sup> Kamāl-ul-Dīn, ibn Bābūyah 2/330-334

<sup>2</sup> Al-Ghaybah, al-Ṭūsī pg.169-173 Also refer to Usūl Maḍhab al-Shī'ah by al-Qefārī 2/597 to learn their belief concerning “the clay”.

<sup>3</sup> He is referring to the aforementioned chain to Ṣahīfat-ul-Riḍā.

<sup>4</sup> Al-`Uyūn, ibn Bābūyah 2/36

<sup>5</sup> Ṣahīfat-ul-Riḍā, al-Ṭāṭī pg.64

<sup>6</sup> His chain to him as in the Mashyakha pg.168: “Muḥammad bin `Alī Mājilūyah (may Allah be pleased with him), from his father, from Aḥmad bin Muḥammad bin Khālid, from his father, from `Alī bin Muḥammad al-Nawfalī.”

<sup>7</sup> Al-Faqīh, ibn Bābūyah 2/335



I say: al-Kulaynī narrates it from al-Ḥusayn bin Muḥammad, from al-Ḥarrānī, from `Alī bin Muḥammad al-Nawfalī, yet it says, “**Figs and dates,**” as in many prints. However, the print of Dār-ul-Ḥadīth<sup>1</sup> says, “**Mud and dates,**” with the following footnote: “This is in all copies that we revised, in addition to al-Wāfī, Mir’āt-ul-`Uqūl and al-Wasā’il.”

Eating mud is forbidden by Ibn Bābūyah. In his book Thawāb-ul-A`amāl pg.291, there are two narrations under the chapter: “Punishment of the one consuming mud.” In his book `Ilal-ul-Sharā’i` pg.417, there are five narrations under the chapter: “The reason for the prohibition of eating mud.” But he includes a report with an exception for the grave mud (i.e of Ḥusayn). Therefore, it was changed because it is forbidden to eat mud, except the mud of the grave.

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<sup>1</sup> Al-Kāfī, al-Kulaynī 7/655 (Dār al-Hadīth edition)

## Conclusion and Results of Research

The study of Ibn Bābūyah's narrations and comparing them to those of others display the evolution of Shī'a traditionalist literature in the span of a really short time. Most of these corrupted texts were in their original form in al-Kāfī of al-Kulaynī (d. 329 AH), so this change in beliefs happened within one generation only. Some of these were in their original form until at least the end of the third century within the works of Muḥammad bin al-Ḥasan al-Ṣaffār (d. 290 AH), Aḥmad bin Muḥammad bin Khālid al-Barqī (d. 280 AH) and `Abdullah bin Ja`far al-Ḥimyarī.

The corruption of texts can happen for many reasons. Some took place in support of the Twelver creed, while others occurred to correct texts that conflict with the intellect.

- Evolution of Imāmī beliefs in predestination and the alteration of texts that support fatalists. Refer to #1 #8.
- Evolution of Imāmī beliefs in "Al-Badā" and altering whatever supports it. Refer to #5 #6.
- Evolution of Imāmī beliefs in Allah and exonerating Him from movement #2 the attribute of a hand #3 and an image #7.
- Evolution of Imāmī beliefs regarding some actions being attributed to Allah. Refer to #4 #10.
- Announcing the names of the Imāms in narrations that never announced them. Refer to #11 #16.
- Changing the number of Imāms from thirteen to twelve. Refer to #12 #18.
- Making Imamate exclusive for Ḥusayn's (may Allah be pleased with him) progeny #15 and excluding Zayd bin `Alī from it #14.
- Altering the narrations that oppose "Ghaybah". Refer to #13 #17.
- Including the Imāms in narrations that declare the Prophet's (peace be upon him) virtues and obedience in an exclusive manner. Refer to #19 #20 #25 #27 #29.
- Exonerating the Prophet (peace be upon him) from sins. Refer to #26.
- Exonerating Fāṭimah (peace be onto her) from the menstrual cycle. Refer to #22.
- Altering the report that shows the polytheism of the forefathers of prophets (peace be onto them). Refer to #31.

- Altering reports to elevate of the ranks of al-Ḥasan (peace be onto him) #28 Zayn-ul-`Ābidīn #21 and al-Bāqir #23.
- Evolution of the Imāmī ritual of prayer. Refer to #32 #33.

*Praise be to Allah the Lord of the worlds and may the peace and prayers be upon our Prophet Muḥammad, his family and his companions.*

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