

## **Al-Bara'qi's curriculum (1332 AH / 1914 AD) and its resources in transcribing the biography of the Prophet, the Kashf al-Asrar manuscript in the children of Khadija from the chosen Prophet (peace and blessings of God be upon him and his family) as a model.**

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### **Abstract**

The origin of Islamic history is the fragrant prophetic biography, and the majesty and greatness of its study, from its connection with our Noble Messenger Muhammad bin Abdullah (may God bless him and his family), and it is part of worship and closeness to God Almighty. Giving and building, so Muslims raced and competed to write down the biography of the Prophet, and historians were motivated to document this great heritage, including the historian Al-Bara'qi (may God have mercy on him) who selected the subject of his manuscript (Revealing the Secrets in the Children of Khadija from the Chosen Prophet, may God's prayers and peace be upon him and his family); and revive it. He was distinguished by the objective approach in most of his traditions, and he used symbols and signs that are common among calligraphers, and he was also committed to mentioning his resources, even if most of his narrations were devoid of a chain of narrators. An indication of the intersection of some of it with reasonable.

### **The physical structure of the manuscript**

Manuscript name and lineage:

Al-Bara'qi (may God have mercy on him) named him with his brief biography and the drawing of his letters as follows: "The revelation of secrets in the children of Khadija from the chosen Prophet" <sup>(1)</sup> (may God bless him and his family and grant them peace). The Chosen Prophet" <sup>(2)</sup> (may God bless him and his family and grant them peace). There is a title at the beginning of the copy (b) "I named her the fruit of the Majtna from Khadija al-Kubra in the offspring of Muhammad al-Mustafa" (may God bless him and his family and grant them peace), but he crossed it out and drew a vertical line heading towards what he wrote in the right footnote" by revealing the secrets in the children of Khadija from the chosen Prophet <sup>(3),(4)</sup> (God prays on him). What appears from the above is a radical change of the title and the steadfastness in revealing secrets, but suspicion was recorded from those interested and investigators of the heritage of Al-Bara'qi (may God have mercy on him), with the wording of the secrets, so they had the curtains because the title is fixed in secrets in his biography and in the first two copies as mentioned above.

The suspicion may have arisen from Al-Shabibi's delusion, which he called "the unveiling of the veils in the children of Khadija from the chosen Prophet" <sup>(5)</sup> (may God's prayers and peace be upon him and his family). <sup>(6)</sup> Perhaps he changed the article by converting the article from the manuscript to the printed one, so the drawing changed for the aforementioned reason, and Al-Gharifi did not pay attention to the change in the pronunciation of Al-Shabibi <sup>(7)</sup>.

Al-Shabibi Mohsin Al-Amin, with the title "Al-Astar, not with Secrets" <sup>(8)</sup>, titled Agha Buzurk Al-Tehrany with "Al-Astar" <sup>(9)</sup>, and Al-Khatib <sup>(10)</sup> did not differ from him, and on the authority of Al-Shabibi and Al-Tehrany he transmitted Kumuna with the word "Al-Astar" <sup>(11)</sup>, Al-Shabibi's article was decorated with the wording that included the inclusion of the title in the curtains, the first pages of the book on the history of Kufa <sup>(12)</sup>, and Al-Mara'shi mentioned it in the curtains <sup>(13)</sup>, and Raouf did not differ from them, but he referred to the old address, changing the word "Mujtana" with "Mujtaba" and adding a date to the blank writing of the manuscript. The Hajj in 1325 AH / 1908 AD" <sup>(14)</sup> is different from the one at the end of the manuscript, which is on the day of Eid al-Ghadir, the 18th of Dhu al-Hijjah of the same year <sup>(15)</sup>.

Apparently, Hasan al-Hakim transmitted from Raouf the title in al-Astar and with a different date <sup>(16)</sup>, and al-Jubouri quoted on the authority of Raouf the manuscript information in the wording and did not refer to it <sup>(17)</sup>, meaning he wrote the words al-Mujtaba and al-Astar and the different history <sup>(18)</sup>. He was remembered by Al-Astar Fakhr Al-Din <sup>(19)</sup> and Al-Haidari <sup>(20)</sup>.

As for the attribution of the book to the author, it is clear, his drawing is found in the brief biography and in the two manuscript copies in the hands of Al-Bara'qi (may God have mercy on him), and his translators mentioned it as previously.

### **Descriptions of my manuscript copy:**

Three copies to reveal secrets Classification of the copy approved in the investigation (A), which is the original copy, and a true copy of a copy (electronic reproduction) of which is preserved with his grandson Abbas Hussein Ali Hussein Al-Bara'qi. The study, and another categorized copy (B).

The choice was made on the version (A), which is late in history. If there are multiple copies that the author wrote in his hand, the last of them is adopted as the mother (A), because some authors rewrite his author to complete it or add something he missed, or an explanation; Complete the last copies <sup>(21)</sup>; Because of the few errors and cross-outs, as if it was bleached for copy (B), which was a lot of cross-outs, copy (A) was decorated and distinguished by titles, and scientific maturity was elevated by the age progression of humans, especially as the famous saying: "A person does not write a book in his day except that he says: In his tomorrow, if this was changed, it would have been It is better, and if it Philosophical Readings XIII.4 (2021), pp. 1737-1753. 1737

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had been increased, it would have been better, and if it had been given, it would have been better.”<sup>(22)</sup>. Copy (A) and (B) in Al-Baraḳi script (may God have mercy on him), and their house is one in Najaf Al-Ashraf in the manuscript treasury of the Imam Muhammad Al-Hussein Al-Kashif Al-Gita’ Library (may his secret be holy). The seals of ownership and endowment were permeated inside them<sup>(23)</sup>.

1- Copy (A): Manuscript bearing the number (735), in a collection, completed on the 18th of Dhul-Hijjah year (1325 AH / 1908 AD), where al-Baraḳi wrote the blank with it “done by the author and collector of the lesser Hussein, famous as Sayyid Hassoun al-Baraḳi... the last day of al-Ghadir.” (24), and he stated: “I have compiled a letter in the mention of the Prophet’s children, peace and blessings be upon him and his family, and his daughters from Khadija al-Kubra, and that they are his children according to the truth, not according to what the common people went to. Peace be upon her, and her marriage to Omar Ibn Al-Khattab” (25), and at the end of it he announced “the completion of it on Saturday night on the twentieth of Dhul-Hijjah of the year three hundred and twenty-five”<sup>(26)</sup>, and from this he inferred the year of its completion, its papers (65). As for the specifications of the paper: its length is (20,5) cm, width (15) cm, its number of lines ranged between (16-19) lines, And up to (12) words written in one of them may increase and decrease in each other, and therefore its papers were reduced in comparison with the following copy (B). It’s handwriting in normal copies is clear and with black ink only, and the titles are in red<sup>(27)</sup>, and its paper is yellow, and its condition is very good, devoid of any defect, defect, or whiteness, and deaf from any comment in the footnotes, and its author took care of placing straight lines under the Qur’anic verses<sup>(28)</sup>, and other small ones above the beginnings of demands, and the things he deems important and only black<sup>(29)</sup>.

As for the acquisition restrictions, it was sealed on its cover with an oval seal that reads: “Who wrote Ali<sup>(30)</sup> bin Al-Rida bin Musa bin Jaafar bin Kashif Al-Gita’” and another seal with four parallel lines that reads: “Imam Muhammad Al-Hussein Al-Kashif Al-Gita’ a Public Library Najaf Al-Ashraf - Iraq Founded in 1300 AH/ ]<sup>(31)</sup> (1882 AD), and a third stamp with three parallel lines that reads “The Endowment of the Manuscripts Library of Imam Muhammad Al-Hussein Al Kashif Public Coverage Najaf Al-Ashraf - Iraq Founded in 1300 AH [ ]<sup>(32)</sup> (1882 AD), and a fourth circular that reads “Directorate of Antiquities Library of the Iraqi Museum of Manuscripts” And above it is the number (18056), and next to the seal on the left is the date (24/2/1977 AD), and above the latter is a signature, so the seal, number, date and signature seem to be the license of the Antiquities Directorate for possession.

2- Copy (B): Manuscript bearing the number (828), in a collection, completed by “it was done with goodness by the hand of its author... the famous Al-Baraḳi... on Saturday the twenty-second of the month of Rabi’ al-Awwal in the sixteenth year after one thousand three hundred AH.”, with papers (93), as for the specifications of the paper, its length is (18) cm, Its width is (11) cm, its average line is up to (16) lines, and up to (8) underlined words in one of them may increase or decrease in each other, and therefore its papers have increased over the advanced version (A). Its font is clear in the normal copies, and its size has slightly increased over the font in copy (A), and in black ink only, it is devoid of headings, and its paper is yellow, and its condition is very good, devoid of any deficiency, defect, or whiteness<sup>(33)</sup>. Its author was interested in the Qur’anic verses, forming their letters in red color<sup>(34)</sup>, drawing small straight lines above the beginnings of demands, and things he deems important in red color<sup>(35)</sup>, and drawing red separators between poetic verses<sup>(36)</sup>.

The same acquisition restrictions were stamped on its cover with the seals of copy (A), and the difference is only with the number of the Antiquities Directorate, which was number (18149), with the same date and signature.

My manuscript copy was devoid of textual narrations as comments by the owner or the reader, especially since they are only in the author’s handwriting.

### **The approach of Al-Baraḳi (may God have mercy on him) in the manuscript of Kashf Al-Asrar:**

Physical approach:

Maintain the layout of the lines, and the order of words in it, and if there is a space at the end of the line that can accommodate a letter or two and does not accommodate the space to write the following word, then he puts two lines like the letter Alif and a line like a slash, or two slashes and a third that hits them, or writes the first letter of the word and extends it according to what corresponds The layout, and once the first letter extends it so that the second letter is under the layout (ba) of the word “Balshaza”<sup>(37)</sup>; so that there is no space and it may be filled later with a word other than the written one.

He used the footnote to write on copy (B), and on paper (1), but it is not from outside the text. He crossed out the title he wrote and in the right footnote, a vertical line was drawn towards the footnote as a symbol of the right<sup>(38)</sup>, and he wrote the new title and attached it to a symbol as follows: “By revealing the secrets in the children of Khadija.” From the chosen Prophet, it is true<sup>(39)</sup>, which is a symbol that says what was written in the right footnote and is included in the text, which is of his gender<sup>(40)</sup>, and he used it again, but without symbolizing anything, and in the same copy, a paper (73) and on the right side, where he added “Al-Aas bin So, Abu Al-Rabee’ mediated, so the name became “Abu Al-Aas bin Al-Rabee bin Abi Al-Aas bin Rabi’ah.” and here was recorded a delusion that fell into a trap, trying to remedy the name, despite the presentation of narrations of the lineage of Abi Al-Aas, including: “Abu Al-Aas bin Al-Rabee bin Abdul-Uzza.” Bin Abd Shams Bin Abd Manaf Bin Qusay Al-Abashmi”<sup>(41)</sup>.

As for the other acronyms, they are: (Ta’a), which means the Highest, and may God’s prayers and peace be upon him and his family, and (Peace be upon him or her, or upon them or them, or upon them be peace<sup>(42)</sup>, and (may God be pleased with him), and some of them are mentioned in their entirety without abbreviation. In some cases, he did Philosophical Readings XIII.4 (2021), pp. 1737-1753. 1738

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not mention the glorification of the word, prayers, greetings, and satisfaction, neither in short nor in general, and he used carving by combining two words into one, such as al-Abashmi, and its root is Abd Shams.

The alif was omitted from some proper names, perhaps because it was preceded by alif and lam, or due to the frequent use of those whose letters exceed three, or to applaud the ending with alif and nun<sup>(43)</sup>: such as al-Qasim, Isma'il, Uthman, and he also wrote what was agreed upon by the book, the heavens without alif, because it is "deleted after the."<sup>(44)</sup>, and the alif was omitted from the word taslim (peace be upon him) because it came after the lam<sup>(45)</sup>, and the al-definition was raised, perhaps due to the frequent use, as well as three written by a third to precede the lam.

He wrote the prayer with something similar to the Qur'anic drawing, to denote the waw instead of the alif, because the plural is prayers<sup>(46)</sup> and the same is the life, and he did not adhere to the controls of dropping the alif from that because it preceded it with the letter dhal with that and also<sup>(47)</sup>, and from Ibn Hanan its occurrence between two flags as an adjective without a chapter<sup>(48)</sup>. And sometimes he did not adhere to adjusting the points on the ta' tied, so it looks like a ha', such as Ibn Qutaybah, his shipment, and another draws the long ta' with the ta' bound, such as al-Hajra, mah, builder.

Dots above the letters that have three dots, so the dots took multiple pictures: three horizontal dots, or vertical ones, or two and one above them, or in the form of a dash (-), or in the form of a crescent or in the form of a number (7), and two with two horizontal dots, or in the form of a dash or the number (7).

The author struck some words with a straight horizontal line or two parallel horizontal lines, so that it is possible to read what was crossed out, and sometimes with diagonal lines in one of the two directions, left or right, and others on the word so that what was crossed out cannot be read. Compared to version (a).

He amended the copy (A) for the unauthorized severing of the single word in the writing industry<sup>(49)</sup>, so the word is divided between the end of the line and its completion with the next line<sup>(50)</sup>, and for writing (a statement) in the copy (b), and in the copy (A) he wrote it (also).

The author meant by lamination instead of numbering, by writing the first word of the subsequent folio at the far bottom left of the previous paper, perhaps known as the commentary, the commentary, or the appendix, its work in the sequence of papers as a series of page numbers in printed books<sup>(51)</sup>.

Basr wrote it a second option for the word directly above it, perhaps to clarify that in another version the option was mentioned<sup>(52)</sup>, or it was said so-and-so and so-and-so combined them orthogonally, such as: "Ateeb Ateeq"<sup>(53)</sup>, and "Wajr was touched by him, and his tree came with his magic"<sup>(54)</sup>, and "Rasheed Rashid"<sup>(55)</sup>, and "Something, O"<sup>(56)</sup>.

He wrote some words in the hamza on the chair and the yaa, such as: Al-Aima, Raba'ib, Fadayel, Al-Aqeel, Al-Kawa'in, Al-Masa'eel, Aisha, Khasa'is, Qa'im, Wa'il, Al-Thalathma', and others. Behind her as a woman, he used to write the ya without dots, as if it were a thousand compartments, such as: Al-Husna, Al-Gharawi, Al-Majlisi, and so on.

#### **Scientific method:**

The advantage of his approach is accuracy and honesty in the transmission, smoothness and sobriety, so the data of what he transmitted has not changed. It follows the narrations that match the subject of his manuscript in various works of science such as interpretation, hadith, history, translations, jurisprudence and others, and its resources are Arabic and Persian information, and most of his novels are chained, and in some of them the chain of transmission was deleted, content with mentioning the source of his narrations. But he was not subjected to criticism of the support and text of his novels, perhaps due to his fusion with the fame of some of their authors.

Raouf al-Bara'iqi (may God have mercy on him) praised: "The ability of a man lies in the way he selects the texts related to his subject, selects the narrations related to him, and puts them together in an intended context, so that he reaches the reader to form a general idea"<sup>(57)</sup> about the subject of his manuscript, so he worked on "collecting The texts circulating in the axis of the title in which he is composed"<sup>(58)</sup>, so there are many sources of his novels for the same subject.

He analyzed and subjected very few texts to trial and concluded<sup>(59)</sup>, gave his opinion and favored some of the narrations, due to their presence in the works of Sheikh Al-Kulayni, Sheikh Al-Saduq, Sheikh Al-Mufeed, Sheikh Al-Tusi (may God have mercy on them), and others, but he was released with judgment and is not bound, and he pronounced decisively "This is a clear, clear and conclusive testimony For the words of every speaker, and for every speaker, there is a dispute, and another is as in the branches of al-Kafi"<sup>(60)</sup>, and "I said, this is a definitive, definitive testimony to the dispute, and to gossip and gossip and other things that support that, and this is what was mentioned by our Sheikh Muhammad bin Yaqoub al-Kulayni in his book Usul al-Kafi, and this" An explicit and unequivocal testimony to the statement of each one and a decisive one to dispute all disputes was narrated by Sheikh al-Tusi"<sup>(61)</sup>, criticism of some of those who narrated without documenting the source of his transmission<sup>(62)</sup>, and support for its verification with evidence and arguments<sup>(63)</sup>.

The author of Kashf al-Asrar al-Basmalah, al-Tahmid and Prayers mentioned the reason for writing: And his family from Khadija, peace be upon her, is a message in which I explain what is hidden from the people about their differences in this and make it clear to them that he mentioned this so that they might review the extract from it"<sup>(64)</sup>, and he presented a summary in the opening of his book that is considered a characteristic of the sobriety of his approach<sup>(65)</sup>, and stated the intention behind the work: And I ask God with His kindness and generosity to make this purely for His sake and to draw closer to His Prophet, and to reward us with good rewards, and to make our money the best of what we have."<sup>(66)</sup>

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He wrote at the end of the manuscript his name and the date of its completion: “At the hands of the lesser author and collector, Husayn Ibn Al-Sayyid Ahmad, known as Mr. Hassoun Al-Bara’iqi Al-Gharawi, and may God’s prayers be upon Muhammad and his pure and pure family, and may God’s curse be upon all their enemies, from the first and the last until the Day of Judgment, the last day of Ghadeer”<sup>(67)</sup>, as documentation The manuscript has its promises to its author who wrote it with his own hand.

He arranged his manuscript with subtitles that were specific to the mother version (A), and included in his presentation of the narrations a title to Ibrahim, who is not from Lady Khadija (peace be upon her), and to the Imamate of Bint Zainab, and to Abu Al-Aas, and to Imam Al-Jawad (peace be upon him); it appears to see that the subject of his manuscript is associated with them.

Most of his quotes are literally preceded by the phrase “what is his word”, and some of them have wording and meaning, and others with meaning, and he was distinguished by deleting what does not benefit him within the quotation from the source, selecting the useful, perhaps to avoid prolongation, but its repetition was recorded in some narrations.

He cited the Qur’anic verses, some of which were not preceded by the Almighty’s saying or something similar to the meaning of the saying, meaning that some verses come with the context of his words “He knows what he did, his actions, his words and his judgments from God Almighty. “On desire, it is nothing but a Revelation Revealed”<sup>(68, 69)</sup>, and in the noble Prophetic hadiths, and in the narrations of the Ahl al-Bayt (peace be upon them), and in Al-Ishar and proverbs, and he explained the meaning of some words linguistically such as: Al-Salaf, Qunet, Al-Wahafi’i, and Ansh.

Verbal correlates of Al-Bara’iqi (may God have mercy on him) were indicated in his manuscript in question, so he wrote at the end of the noble verses “the verse” to indicate “the completeness of the verse, or in the sense to the end of the verse”<sup>(70)</sup>, and the word hadith at the end of the narration; to indicate its end or to indicate an existing sequel to the hadith<sup>(71)</sup>, and perhaps the wording of the verse and the hadith in their known place, “It is intended to indicate the extent of the need in the place of inference, or martyrdom, or some of the extent of the need to know what is left of it”<sup>(72)</sup>.

Some of his quoted narrations required the word “to the end of his words”, to denote the end of the narration, and in some cases, he used the words “he mentioned the hadith in its length until he said at the end”, and “he mentioned the hadith in its entirety and his remembrance has passed”, and “as it passed”; perhaps to avoid Lengthening<sup>(73)</sup>, so he preferred brevity, so he wrote, “If fear and caution are not boring, I would have mentioned many revenues.” The word “end” as an indication of the end of the quotation<sup>(74)</sup>, and there is a geometric syndrome that adorns the leaves of his manuscript, which are straight lines (—) above phrases, flags, or Words that he may have seen as important, or to distinguish some of them as the beginnings of the demands.

He used copy (b) in some citizens to write the title of the book like a sailor, but with version (a) he replaced it with the title of the Majlesi author, and he did not sponsor the chain of death of his resources by presenting the narrations, so Majlisi.<sup>(75)</sup>, and Al-Shablanji (d. 14 / s. 20 AD) presented to Al-Sabban (d. 1206 AH / 1791 AD) “And Al-Shiblanji and Sheikh Al-Sabban said”<sup>(76)</sup>, and others.

#### **Al-Bara’iqi’s (may God have mercy on him) resources in the Kashf al-Asrar manuscript:**

The study presented its resources according to the deaths of its author, and that the years of death were equal, the study spelled the alphabet, and indicated the names of their books, the number and titles of their novels, and if there were many works belonging to a specific workbook, they resorted to the alphabet in order, and referred their existence to the series of papers of the mother version with the symbol (A), which was revealed In the text (verified text) between square brackets.

Al-Bara’iqi (may God have mercy on him) noticed that he attributed a narration to a resource, and after researching and probing, it was found that he was free from that narration, just like: And his mother is Imamate bint Abi Al-Aas bin Al-Rabi’ and her mother is Zainab, the daughter of the Messenger of God, may God’s prayers and peace be upon him and his family”<sup>(77)</sup>, as this narration was not provided with guidance, and Muhammad Al-Awsat bin Al-Awlad was not mentioned, nor was the Imamate among the wives of Imam Ali bin Abi Talib (peace be upon him).

Also: “Al-Majlisi said in another narration, so Abu Al-Aas guaranteed the Messenger of God, may God’s prayers and peace be upon him and his family, that Zainab would be prepared for him, so he prepared her for him. The Messenger of God, may God’s prayers and peace be upon him and his family, Zaid bin Harithah, and he was kind to him until he came to Medina, so the Messenger of God rejoiced in it”<sup>(78)</sup>. Transferred in the sense from the last book.

Someone mentioned a narration, and we did not find the narration of the one who said in the sources that we were able to see as a narration: “Abu Mukhnaf, may God be pleased with him, mentioned the marriage of the Prophet, may God’s prayers and peace be upon him and his family, with Khadija, peace be upon her.”<sup>(79)</sup>

Al-Bara’iqi (may God have mercy on him) was a criticism of someone who transmitted narrations without declaring their source, so he described it as: “As someone passes by a loaf of bread in his hand and rubs it on a piece of iron and eats, then he says: to him, what is this” He said: My father mentioned to me on the authority of my grandfather that they were pans of fish, and I wipe She has my bread and I eat it, for this is how the news of the people told me, Zaid told me that the matter is like this, and there is nothing above it or below it, but rather it is a saying and speculation so that it may be said who said it”<sup>(80)</sup>.

Al-Bara’iqi (may God have mercy on him) was keen on explaining some of his sources, so some of them were proven in a newspaper without care in the years of their deaths in the series, and he began his manuscript after his introduction, and presented the resources of the children’s narration: “He, peace be upon him and his family, was born Philosophical Readings XIII.4 (2021), pp. 1737-1753. 1740

to him from Khadija al-Qasim, al-Tayyib, Fatima, Zainab, Ruqayya and Umm Kulthum.”<sup>(81)</sup>, and the manuscript was interspersed with other resources for many narrations, it relied on advanced and late sources, perhaps for his contemporaries from the public and the private, and its resources were not limited to Arabic, but went beyond to Persian, as it was not limited to authorized sources, but there are unauthorized resources, we will single them out in another series Each will be presented according to the work map of the above study.

#### Authorized resources:

1. Al-Waqidi (d. 207 AH/822 AD): Al-Maghazi: There is no comprehensive narration in it for the number of children that preceded some of the sources of al-Baraqi (may God have mercy on him) in the introduction to his manuscript<sup>(82)</sup>.
2. Ibn Hisham (d. 218 AH/833 AD): Biography of the Prophet: The Children’s Narrative<sup>(83)</sup>.
3. Ibn Hanbal (d. 241 AH/855 AD): Virtues of the Companions: There is no comprehensive account of the number of children that preceded it. Some of the sources of al-Baraqi (may God have mercy on him) are proven in the introduction to his manuscript<sup>(84)</sup>.
4. Al-Bukhari (d. 256 AH/869 AD): The Sahih al-Mukhtasar al-Jami’, famous for Sahih al-Bukhari: There was no comprehensive account of the number of children that preceded some of the sources of al-Baraqi (may God have mercy on him) in the introduction to his manuscript<sup>(85)</sup>.
5. Muslim (d. 261 AH/874 AD): The correct, abbreviated chain of transmission of justice from justice to the Messenger of God (peace and blessings of God be upon him and his family) known as Sahih Muslim: There is no comprehensive narration in it for the number of children that preceded some of the sources of Al-Baraqi (may God have mercy on him) with the introduction of his manuscript.<sup>(86)</sup>
6. Al-Barqi (d. 274 AH/887 AD): Al-Mahasin: The Imam’s narration that Imam Ali bin Abi Talib (peace be upon him) brought them truffles in the month of Ramadan<sup>(87)</sup>.
7. Ibn Qutayba (d. 276 AH/889 AD): Al-Maarif: The children’s narration<sup>(88)</sup>.
8. Al-Tirmidhi (d. 279 AH/892 AD): The Sahih Mosque, which is Sunan al-Tirmidhi: There is no comprehensive narration of the number of children that preceded some of the sources of al-Baraqi (may God have mercy on him) with the introduction of his manuscript<sup>(89)</sup>.
9. Al-Himyari (d. 3AH/9AD): Near the chain of transmission: the children’s narration and the marriage of Othman Umm Kulthum, then Ruqayyah<sup>(90)</sup>.
10. An-Nasa’i (d. 303AH/915AD): Al-Sunan Al-Kubra: There is no comprehensive account of the number of children that preceded it. Some of the sources of Al-Baraqi (may God have mercy on him) are proven in the introduction to his manuscript<sup>(91)</sup>.
11. Al-Tabari (d. 310 AH / 922 AD): The History of the Messengers and Kings: The Children’s Narrative<sup>(92)</sup>.
12. Al-Ayyashi (d. 320 AH/932 AD): Tafsir al-Ayashi: The narration of the marriage of the Prophet (peace and blessings of God be upon him and his family) to Othman bin Affan<sup>(93)</sup>.
13. Ibn Abd Rabbo (d. 328 AH/939 AD): The Unique Contract: The Children’s Narrative<sup>(94)</sup>.
14. Al-Kulayni (d. 329AH/940AD): Al-Kafi (Al-Osoul, Al-Furoo’ and Al-Rawdah): 9 narrations:
  - The narration of the Prophet’s life (may God’s prayers and peace be upon him and his family) when he married Lady Khadija (peace be upon her), and his children from her<sup>(95)</sup>.
  - A narration that the Messenger (may God bless him and his family and grant them peace) Abu Banat<sup>(96)</sup>.
  - The narration of the crying of Lady Khadija (peace be upon her) after the death of her son, Al-Qasim<sup>(97)</sup>.
  - The narration of the crying of Lady Khadija (peace be upon her) after the death of her pure son<sup>(98)</sup>.
  - The narration of the death of Ruqayyah, and the Prophet’s (may God’s prayers and peace be upon him and his family’s) question to his Lord, the Mighty and Sublime, to protect her from the pressure of the grave, and she was attached to Ibn Mazoon<sup>(99)</sup>.
  - The narration: Will anyone survive the pressure of the grave, and the Prophet’s (may God’s prayers and peace be upon him and his family’s) question to his Lord Almighty for relief from the pressure of the grave<sup>(100)</sup>.
  - The narration: Is it permissible for women to go out behind the funeral, and to pray over the funeral of the woman, and the story of Uthman bin Affan’s renting to his uncle al-Mughirah, and the story of the burial of Ruqayyah<sup>(101)</sup>.
  - Imam’s narration that Imam Ali bin Abi Talib (peace be upon him) brought them truffles in the month of Ramadan<sup>(102)</sup>.
  - The narration of Ibrahim’s tomb, on which is its shade from a palm tree<sup>(103)</sup>.
15. Al-Qummi (d. about 329 AH / 940 AD): The interpretation of al-Qummi: the account of . Aisha’s accusation to Maria the Coptic that Ibrahim was not from the Messenger, may God bless him and his family, but from the wounded (104).
16. Abu Nasr al-Bukhari (District 341 AH / 952 AD): The Secret of the Upper Chain: There was no comprehensive account of the number of sons before some of the sources of al-Baraqi, may God have mercy on him. him) in the introduction to his manuscript (105).
17. Al-Masudi (died 346 AH / 957 AD): Meadows of gold and precious metals: 3 narrations:
  - Novel the date of death of Ruqayyah<sup>(106)</sup>.
  - The narration of the date of the marriage of Othman bin Affan to Umm Kulthum, and the year of her death<sup>(107)</sup>.
  - The narration of the year of Zainab's death<sup>(108)</sup>.
18. Al-Saduq (d. 381 AH / 991 AD): 4 narrations:
  - A. Qualities:
    - The narration of the boys, and the one who married the four girls, and from Maria the Coptic Ibrahim<sup>(109)</sup>.

- The narration of Lady Aisha shouting Fatimah al-Zahra (peace be upon her), and mentioning the children of the Messenger (peace and blessings of God be upon him and his family) from Khadija (peace be upon her) <sup>(110)</sup>.
- B. The reasons for the laws: the reason for the non-existence of a son for the Messenger (peace and blessings of God be upon him and his family) <sup>(111)</sup>.
- C. Who does not attend the jurist: the narration of the Imamate of the wife of the Commander of the Faithful, Ali bin Abi Talib (peace be upon him), who was succeeded by Al-Mughirah bin Nawfal, she fell ill and her tongue was arrested, and with reference she responds to the question of the two frontmen, Al-Hasan and Al-Hussein (peace be upon them), she freed so-and-so (peace be upon them) <sup>(112)</sup>.
- 19. Al-Tusi (d. 460 AH/1067 AD): 2 narrations:
  - A- Backbiting: How many daughters of the Messenger (peace and blessings of God be upon him and his family), and the best and youngest of them are Fatimah (peace be upon her) <sup>(113)</sup>.
  - B- B - Misbah al-Mutahajid: The supplication of prayers for al-Qasim and al-Tahir, and the curse of those who harmed the two daughters of the Prophet (peace and blessings of God be upon him and his family) Ruqayyah and Umm Kulthum <sup>(114)</sup>.
- 20. Al-Omari (d. 5 AH / 11 AD): Al-Majdi in the genealogy of the two students Al-Majdi: The Children's Narrative <sup>(115)</sup>.
- 21. Al-Ghazali (died 505AH/1111AD): The Biology of Religious Sciences: There was no comprehensive account of the number of children that preceded some of the sources of Al-Baraqi (may God have mercy on him) in the introduction to his manuscript <sup>(116)</sup>.
- 22. Al-Tabarsi (d. 548 AH / 1153 AD): 4 narrations:
  - A- Announcing the novel
    - The narration of the marriage of Khadija (peace be upon her) before the Messenger (peace and blessings of God be upon him and his family), his marriage to her (peace and blessings of God be upon him and his family), her dowry, and her children, the marriage of Ali bin Abi Talib (peace be upon him) to the Imamate of Bint Zainab, and the wives of daughters <sup>(117)</sup>.
    - The narration of the marriage of Zainab, the daughter of the Prophet (peace and blessings of God be upon him and his family) to Bab al-Aas ibn al-Rabee before the Prophet's mission, and she had an imam from him <sup>(118)</sup>.
    - The account of the birth of Abraham, the date of his death and the place of his burial <sup>(119)</sup>.
  - B- Al-Bayan Complex in the Interpretation of the Qur'an: The narration of Aisha's accusation against Maria the Coptic that Ibrahim was not from the Messenger (may God bless him and his family) but rather from a wounded man <sup>(120)</sup>.
- 23. Ibn Shahr Ashub (died 588 AH / 1192 AD): The virtues of the Abi Talib family: 2 narrations:
  - The narration of the four girls and the name of Umm Kulthum is safe <sup>(121)</sup>.
  - The narration of imam al-Jawad's accusation is not from Imam al-Rida, and what happened to Abraham happened to his son al-Jawad (peace be upon them) <sup>(122)</sup>.
- 24. Ibn al-Jawzi (d. 597 AH/1200 AD): Al-Muntazith in the History of Kings and Nations: The Children's Narrative <sup>(123)</sup>.
- 25. Ibn Idris al-Hilli (d. 598 AH / 1201 AD): The Most Extremists of Secrets (Bab Al-Anwadir): A narration that the Messenger (peace and blessings of God be upon him and his family) married his two daughters to hypocrites <sup>(124)</sup>.
- 26. Ibn Hamza al-Tusi (d. 6 AH / 12 AD): Al-Thaqib fi Al-Manaqib: There is no comprehensive account of the number of boys that preceded some of the sources of Al-Baraqi (may God have mercy on him) in the introduction to his manuscript <sup>(125)</sup>.
- 27. Ibn al-Atheer (died 630 AH / 1232 AD): 4 narrations:
  - A- The lion of the forest in the knowledge of the Companions: 2 narrations:
    - The children's novel <sup>(126)</sup>.
    - A translation narration by Abu Al-Aas bin Al-Rabee', the son-in-law of the Prophet (peace and blessings of God be upon him and his family), and the difference in his explicit name, his family in Badr, and his two sons Ali and Imamah <sup>(127)</sup>.
  - B- Al-Kamel in History: 2 novels:
    - The children's novel <sup>(128)</sup>.
    - Narrating the date of the death of Abu Al-Aas bin Al-Rabee' <sup>(129)</sup>.
- 28. Ibn Arabi (d. 638 AH / 1240 AD): The Meccan Conquests: There is no comprehensive narration of the number of children that preceded it <sup>(130)</sup>.
- 29. Al-Shafi'i (d. 652 AH / 1254 AD): The demands of the official in the virtues of the Prophet's family: the children's narration <sup>(131)</sup>.
- 30. Ibn Abi al-Hadid (d. 656 AH / 1258 AD): Explanation of Nahj al-Balaghah: Narrative of the Children <sup>(132)</sup>.
- 31. Al-Baydawi (d. 685AH/1286AD): The lights of revelation and the secrets of interpretation: There was no comprehensive account of the number of boys that preceded some of the sources of Al-Baraqi (may God have mercy on him) in the introduction to his manuscript <sup>(133)</sup>.
- 32. Ibn al-Abri (d. 685 AH / 1286 AD): A Brief History of the Countries: Narrative of the Children <sup>(134)</sup>.
- 33. Al-Arbli (d. 693 AH / 1293 AD): Revealing the grief in the knowledge of the imams: the narration of Fatima (peace be upon her) crying when Hassan and Hussein (peace be upon them) were lost, and the virtue of their grandfather, grandmother, father, mother, uncle, aunt, uncle and aunt, and everyone is in heaven <sup>(135)</sup>.

34. Ahmad Al-Bukhari (among the notables of the 7th century AH / 13th century AD): *Ansab Al Abi Talib*: The study did not stop within the limits of reviewing its author <sup>(136)</sup>.
35. Ibn Muhanna (d. 7 AH / 13 AD): *The reminder in the purified lineages: the children's narration* <sup>(137)</sup>.
36. Ibn Dawood al-Hilli (died 707 AH/1307): *The men of Ibn Dawood: The narration of the marriage of the Commander of the Faithful, Ali ibn Abi Talib (peace be upon him), the imamah bint Abu al-Aas ibn al-Rabi`, and the latter is his predecessor and he is one of the praised ones* <sup>(138)</sup>.
37. *The First Martyr* (d. 786 AH / 1384 AD): *The Damascene brilliance in the jurisprudence of the Imamiyyah: an imam narration carried by the Messenger (peace and blessings of God be upon him and his family) in prayer* <sup>(139)</sup>.
38. Ibn Khaldun (d. 808 AH / 1405 AD): *Diwan of the subject and the news in the history of the Arabs, the Berbers and those of their contemporaries with the most important well-known history of Ibn Khaldun: There was no comprehensive account of the number of children that preceded some of the resources of Al-Baraqi (may God have mercy on him) in the introduction to his manuscript* <sup>(140)</sup>.
39. Al-Dumairi (died 808 AH / 1405 AD): *The Great Animal Life: The Children's Narrative* <sup>(141)</sup>.
40. Ibn al-Shinah (d. 815 AH / 1412 AD): *Rawd al-Manazir in the science of the early and late ones known as the History of Ibn al-Shinah: The Children's Narrative* <sup>(142)</sup>.
41. Al-Fayrouzabadi (d. 817 AH / 1414 AD): *Al-Muhit Dictionary: Explanation of the meaning of the predecessor* <sup>(143)</sup>.
42. Ibn Hajar al-Asqalani (d. 852 AH / 1448 AD): *The injury in distinguishing the Companions: 2 narrations:*
  - A translation narration by Abu Al-Aas bin Al-Rabee`, the son-in-law of the Prophet (may God's prayers and peace be upon him and his family), and the difference in his explicit name, his family in Badr, and his two sons Ali and Imamah <sup>(144)</sup>.
  - The narration of Al-Qasim bin the Messenger of God (peace and blessings of God be upon him and his family) died, and Amr bin Al-Aas became amputated and Surat Al-Kawthar was revealed <sup>(145)</sup>.
43. Ibn al-Sabbagh (d. 855 AH / 1451 AD): *The important chapters in the knowledge of the imams: the children's narration* <sup>(146)</sup>.
44. Siraj al-Din al-Rifa'i (d. 885 AH/1480): *Bahr al-Ansab, Sahih al-Akhbar in the lineage of the good Fatimid masters: The children's narration* <sup>(147)</sup>.
45. Al-Yamani (d. 9 AH / 15 AD): *The amber note in the genealogy of the best of the wilderness: the children's narration* <sup>(148)</sup>.
46. Mir Khawand (died 903 AH / 1497 AD): *The Safa Kindergarten in the Biography of Prophets, Kings and Caliphs, Persian: The Children's Narrative* <sup>(149)</sup>.
47. Al-Suyuti (died 911 AH / 1505 AD): *The History of the Caliphs: The Children's Narrative* <sup>(150)</sup>.
48. Al-Rosebhan (d. 927 AH / 1520 AD): *The nullification of the path of falsehood and the neglect of revealing the unemployed: the narration of the virtues of Othman bin Affan, and his title in relation to his marriage Ruqayya and Umm Kulthum, the daughters of the Prophet (peace and blessings of God be upon him and his family)*
49. Khawand Mir (died 942 AH / 1535 AD): *Habib As-Seer fi Akhbar Al-Husran, Persian: The Children's Narrative* <sup>(151)</sup>.
50. Al-Bakri (died 953 AH / 1546 AD): *The lights on the birth of the Prophet Muhammad (peace and blessings of God be upon him and his family): the children's narration* <sup>(152)</sup>.
51. *The second martyr* (died 965 AH / 1557 AD): 2 narrations:
  - A- *Al-Rawdah Al-Bahiya fi Sharh Al-Luma' Al-Damascus: An imam narration that the Messenger (may God bless him and his family and grant them peace) carried in prayer* <sup>(153)</sup>.
  - B- *The paths of understanding to the revision of the laws of Islam: a narration that the daughters of the Messenger (peace and blessings of God be upon him and his family) were not called the sisters of Muslims, and their husbands were from Ali bin Abi Talib (peace be upon him) and Othman bin Affan* <sup>(154)</sup>.
52. Al-Tastari (d. 1019 AH / 1610 AD): *Achieving truth and eliminating falsehood: a narration that Ruqayya and Zaynab are not from Khadija (peace be upon her), the stepsons of the Messenger (may God bless him and his family and grant them peace), not his daughters, and their husbands* <sup>(155)</sup>.
53. Al-Ishaqi (died up to 1060 AH / 1650 AD): *The first news of one of the lords of states who acted in Egypt is known as the History of al-Ishaqi: there is no comprehensive account of the number of children that preceded some of the sources of al-Baraqi (may God have mercy on him) in the introduction to his manuscript* <sup>(156)</sup>.
54. Al-Shadqami (was alive 1090 AH / 1679 AD): *The masterpiece of flowers and rivers in the lineage of the sons of the pure imams upon whom be the blessings of the Forgiving King: There is no comprehensive narration of the number of children that preceded some of the resources of al-Baraqi (may God have mercy on him) in the introduction to his manuscript* <sup>(157)</sup>.
55. Al-Fayd Al-Kashani, described by Al-Baraqi (may God have mercy on him) by Mullah Mohsen in his manuscript (d. 1091 AH / 1680 AD): 7 narrations:
  - A- *Tafsir Al-Safi: The narration of Mrs. Aisha's accusation to Maria the Coptic that Ibrahim was not from the Messenger (may God bless him and his family) but rather from a wounded man* <sup>(158)</sup>.
  - B- *Kitab al-Wafi, describing it in the kindergarten:*
    - *The narration of the death of Ruqayyah, and the question of the Messenger (may God bless him and his family and grant them peace) to his Lord, the Mighty and Sublime, to save her from the pressure of the grave* <sup>(159)</sup>.
    - *The narration: Will anyone survive the pressure of the grave, and the Prophet's (may God's prayers and peace be upon him and his family)'s question to his Lord, the Mighty and Sublime, to save her from the pressure of the grave* <sup>(160)</sup>.

- A narration from the conditions of peace is the return of the Muslim to the polytheists, including Abu Jandal, his escape and blocking the road with a group, exposure to a convoy of Abu Al-Aas, his escape to Medina, Zainab renting him, returning the money and trade of his caravan, and by contracting the first marriage, Zainab returned to him <sup>(161)</sup>.
  - The narration of women attending funerals, and their prayers upon them, and the prayer of Fatima al-Zahra (peace be upon her) at the funeral of her sister Zainab <sup>(162)</sup>.
  - The narration of the death of Ibrahim bin the Messenger (peace and blessings of God be upon him and his family) <sup>(163)</sup>.
  - The narration of the Prophet's (may God's prayers and peace be upon him and his family) grief over the death of his son Ibrahim <sup>(164)</sup>.
56. - Al-Hurr Al-Amili (d. 1104 AH / 1692 AD): The Shiites' means to the collection of Sharia issues: 3 narrations:
- The narration of the Prophet's marriage (may God's prayers and peace be upon him and his family) to his daughters from Abu Al-Aas bin Al-Rabee' and Othman and his marriage to Mrs. Aisha and Mrs. Hafsa <sup>(165)</sup>.
  - The narration of the women going out to pray at the funeral <sup>(166)</sup>.
  - The narration of the Prophet's (may God's prayers and peace be upon him and his family) grief over the death of his son Ibrahim <sup>(167)</sup>.
57. Al-Bahrani (d. 1107 AH / 1695 AD): The city of miracles of the twelve imams and the evidence of arguments for humans: The narration of imam al-Jawad's accusation is not contentment, and what happened to Abraham happened to his son al-Jawad (peace be upon them) <sup>(168)</sup>.
58. Al-Majlisi (died 1111 AH / 1699 AD): Bihar Al-Anwar Al-Jami'a Lidur Al-Akhbar Al-Imam Al-Akhbar: 33 narrations:
- The children's narration from Lady Khadija (peace be upon her), the birth of Ibrahim from Maria, his death and the location of his grave <sup>(169)</sup>.
  - The narration of the death of Al-Qasim and Al-Tayyib, the birth of Zainab Umm Kulthum from Abu Al-Aas, the family of the latter in Badr, the marriage of Ruqayyah and Umm Kulthum to the two sons of Abu Lahab, and the marriage of Othman to them <sup>(170)</sup>.
  - The narration of the children of the Messenger (may God bless him and his family and grant them peace) Khadija (peace be upon her) seven <sup>(171)</sup>.
  - The number of children is seven <sup>(172)</sup>.
  - There are seven <sup>(173)</sup>.
  - Their number is seven, the death of males before the Prophet's mission, the conversion of girls to Islam and their emigration, and the titles of Abdullah al-Tayyib and al-Tahir <sup>(174)</sup>.
  - The narration of the chain of birth of children, the death of males, the descent of Surat Al Kawthar, Ibrahim counted from Khadija, the sons of Zainab Ali and Umamah, and whoever married Ruqayyah and Umm Kulthum, and the children of Fatima al-Zahra (peace be upon her), and her death <sup>(175)</sup>.
  - The narration of the marriage of Ruqayya and Zainab, the two daughters of the Messenger of God (may God bless him and his family and grant them peace), and the marriage of Omar Ibn Al-Khattab to Umm Kulthum, the daughter of Imam Ali Ibn Abi Talib (peace be upon him).
  - The narration of the marriage of the Prophet (peace and blessings of God be upon him and his family) to the unbelievers <sup>(176)</sup>.
  - A narration that the Messenger (peace and blessings of God be upon him and his family) married his two daughters to hypocrites <sup>(177)</sup>.
  - Narrating the amount of the dowry of the wives of the Prophet (peace and blessings of God be upon him) and his daughters <sup>(178)</sup>.
  - The narration of the weeping of the Messenger (peace and blessings of God be upon him and his family) when he mentioned Lady Khadija (peace be upon her) <sup>(179)</sup>.
  - The narration of the Prophet's marriage (may God's prayers and peace be upon him and his family) to Lady Aisha and Lady Hafsa, and the marriage of his daughters to Ali and Othman <sup>(180)</sup>.
  - The story that the Prophet (may God bless him and his family and grant them peace) married his two daughters to Othman bin Affan <sup>(181)</sup>.
  - The narration of the death of Ruqayyah, and the question of the Messenger (may God bless him and his family and grant them peace) to his Lord, the Mighty and Sublime, to save her from the pressure of the grave <sup>(182)</sup>.
  - The narration: Will anyone survive the pressure of the grave, and the Prophet's (may God's prayers and peace be upon him and his family)'s question to his Lord, the Mighty and Sublime, to save her from the pressure of the grave <sup>(183)</sup>.
  - The narration: Is it permissible for women to go out behind the funeral, and to pray over the funeral of the woman, and the story of Othman bin Affan's rent to his uncle Al-Mughira, and the story of the burial of Ruqayya <sup>(184)</sup>.
  - A narration like the previous one, but with different words, is it permissible for women to pray over a woman's funeral, and the story of Uthman bin Affan's rent to his uncle Al-Mughira, and the story of the burial of Ruqayyah <sup>(185)</sup>.
  - The narration of Uthman bin Affan's oppression of his two wives, Ruqayya and Umm Kulthum <sup>(186)</sup>.
  - The narration of the virtues of Abu Al-Aas bin Al-Rabee' and his trade, his position from his aunt Khadija (peace be upon her), the marriage of Ruqayyah and Umm Kulthum, the two sons of Abu Lahab, Zainab's marriage to Abu Al-Aas, and the Quraysh's demand for their divorce for the girls <sup>(187)</sup>.

- The narration of Abu Al-Aas bin Al-Rabee' sending supplies during the days of the Quraysh boycott to Banu Hashim with the people of Abu Talib, his captivity at Badr, his ransom, and the condition that Zainab was sent to Medina, and what she was exposed to during the exodus <sup>(188)</sup>.
  - The novel intimidating Zainab on her way to Medina, and the shedding of Habar's blood <sup>(189)</sup>.
  - The narration of the Prophet's marriage (may God's prayers and peace be upon him and his family) to Lady Aisha and Lady Hafsa, and the marriage of his daughters to Ali and Othman <sup>(190)</sup>.
  - The Hodaybiyah Peace Novel <sup>(191)</sup>.
  - A narration from the conditions of peace is the return of the Muslim to the polytheists, including Abu Jandal, his escape and blocking the road with a group, and their exposure to a caravan of Abu Al-Aas, his escape to Medina, his renting Zainab, the return of the money and trade of his caravan, and by the contract of the first marriage, Zainab returned to him <sup>(192)</sup>.
  - The narration of Fatima (peace be upon her) crying when Hassan and Hussein (peace be upon them) were lost, and the virtue of their grandfather, grandmother, father, mother, uncle, aunt, uncle and aunt, everyone is in heaven <sup>(193)</sup>.
  - Zainab's narration: Abu Al-Aas bin Al-Rabee married her, and she had an Imamate from him, who was the wife of Al-Mughirah bin Nofal, then Imam Ali bin Abi Talib (peace be upon him) married her according to the will of Fatima Al-Zahra (peace be upon her), and the date of Ali's death and the Imamate of the two sons of Abi Al-Aas <sup>(194)</sup>.
  - A narration that the one who married an imam after the martyrdom of Imam Ali bin Abi Talib (peace be upon him) is Al-Mughirah bin Nawfal on the will of the Imam <sup>(195)</sup>.
  - The narration of Umamah, the wife of the Commander of the Faithful, Ali bin Abi Talib (peace be upon him), who was succeeded by Al-Mughirah bin Nawfal, fell ill and her tongue was arrested, and with reference to the two Imams, Al-Hasan and Al-Hussein (peace be upon them), she freed so-and-so <sup>(196)</sup>.
  - A virtuous narration by Abu Al-Aas bin Al-Rabee' in the Battle of Taif <sup>(197)</sup>.
  - The narration of the Prophet's (may God's prayers and peace be upon him and his family) grief over the death of his son Ibrahim <sup>(198)</sup>.
  - The narration of Ibrahim's tomb on which is its shade from a palm tree <sup>(199)</sup>.
  - The narration of Mrs. Aisha's accusation against Maria the Coptic that Ibrahim was not from the Messenger (may God bless him and his family) but rather from a wounded man <sup>(200)</sup>.
  - The narration of imam al-Jawad's accusation is not from Imam al-Ridha, and what happened to Abraham happened to his son al-Jawad (peace be upon them) <sup>(201)</sup>.
59. Ni'mat Allah al-Jaza'iri (d. 1112 AH/1700AD): Al-Anwar al-Nu'maniyyah in explaining the knowledge of human evolution: the narration of the Prophet's (peace and blessings of God be upon him and his family) placing Imam Hussein and Ibrahim (peace be upon them) on his thighs, and the choice of the death of one of them, and the redemption of Imam Hussein by Abraham (peace be upon them). <sup>(202)</sup>
60. Al-Khatun Abadi (was alive 1127 AH / 1715 AD): Gardens of Eternity Persian: 2 narrations:
- The number of children, and the marriage of Ruqayya and Umm Kulthum to the two sons of Abu Lahab, then their marriage to Othman bin Affan <sup>(203)</sup>.
  - The narration of the marriage of Imam Ali bin Abi Talib (peace be upon him) to Umama bint Abi Al-Aas on the will of Fatima Al-Zahra (peace be upon her) <sup>(204)</sup>.
61. Al-Fotoni, Abu Al-Hasan (d. 1138 AH / 1725 AD): Refining the gardens of the souls in the lineage: the children's narration <sup>(205)</sup>.
62. Al-Tabataba'i (d. 1160 AH / 1747 AD): A treatise on the history of the fourteen infallibles or a treatise on the births of the Prophet and the Imams (peace be upon them): the children's narration <sup>(206)</sup>.
63. Al-Futuni, Muhammad Mahdi (d. 1183 AH / 1769 AD): Muntada fi Fi Awal al-Nabi and the Imams (peace be upon them), entitled "Arjuzah in the History of the Fourteen Infallibles" and is famous for the Muntazah al-Futuni: The Children's Narrative <sup>(207)</sup>.
64. Al-Sabban (d. 1206 AH / 1791 AD): Helping those who wish to follow the life of the Prophet and the virtues of his pure family: 9 narrations:
- The children's novel <sup>(208)</sup>.
  - The novel of al-Qasim, the first of the children to die <sup>(209)</sup>.
  - The narration of Abdullah is the good and the pure, and after his death Surat Al-Kawthar was revealed <sup>(210)</sup>.
  - The narration of the birth of Ruqayyah, her marriage and her sister from the two sons of Abu Lahab, the marriage of Ruqayya Othman bin Affan and her migration with him to Abyssinia and Medina, and her death <sup>(211)</sup>.
  - The narration of the marriage of Othman bin Affan to Umm Kulthum after the death of her sister Ruqayya, and the year of her death <sup>(212)</sup>.
  - The narration of Zainab's marriage to Abu Al-Aas bin Al-Rabee', her maternal aunt's son <sup>(213)</sup>.
  - The narration of Islam is a difference between Zainab and Abu Al-Aas, and the birth of Imamate and Ali for them, and on the day of the conquest of Mecca, the Messenger (may God bless him and his family and grant them peace) stood behind him <sup>(214)</sup>.
  - The narration of the marriage of Imam Ali bin Abi Talib (peace be upon him) to Umama bint Abi Al-Aas on the will of Fatima Al-Zahra (peace be upon her) <sup>(215)</sup>.
  - The account of the birth of Abraham, the date of his death and the place of his burial <sup>(216)</sup>.

65. Abu Ali al-Mazandrani (d. 1216 AH / 1801 AD): The end of the article on the affairs of men known as the men of Abu Ali: 4 narrations:
  - The children's novel <sup>(217)</sup>.
  - The narration of Fatima (peace be upon her) crying when Hassan and Hussein (peace be upon them) were lost, and the virtue of their grandfather, grandmother, father, mother, uncle, aunt, uncle and aunt, everyone is in heaven <sup>(218)</sup>.
  - The narration of the marriage of Imam Ali bin Abi Talib (peace be upon him) Umamah bint Zainab on the will of Fatimah al-Zahra (peace be upon her), and before his martyrdom he recommended al-Mughira to marry her so that Muawiyah bin Abi Sufyan would not marry her <sup>(219)</sup>.
  - Abu Al-Aas mentioned the ancestor of the Commander of the Faithful, Ali bin Abi Talib (peace be upon him), and he is one of the five praised ones who stood by him from the Quraysh <sup>(220)</sup>.
66. Al-Araji (1227 AH / 1812 AD): Several men: the narration of boys <sup>(221)</sup>.
67. Al-Sharqawi (d. 1227 AH / 1812 AD): The masterpiece of those who considered the rulers of Egypt among the kings and sultans: there was no comprehensive account of the number of children that preceded it <sup>(222)</sup>.
68. Al-Jawahiri (1266 AH / 1850 AD): The jewels of speech in explaining the laws of Islam: Lady Khadija (peace be upon her), the mother of the children of the Messenger (peace and blessings of God be upon him and his family) <sup>(223)</sup>.
69. Lisan al-Mulk (d. 1297 AH / 1879 AD): the Persian transcriptionist, the volume for the Commander of the Faithful Ali bin Abi Talib (peace be upon him): a narration in which Ali bin Abi Talib (peace be upon him) was mentioned, his wife was Imamah and his son from her Muhammad al-Awsat, and after him he married al-Mughirah Or Abu Al-Hayaj <sup>(224)</sup>.
70. Dahlan (died 1304 AH / 1886 AD): The Biography of the Prophet: The Children's Narrative <sup>(225)</sup>.
71. Al-Shiblanji (d. early 14 AH / 20 CE): The light of the eyes in the virtues of the family of the chosen Prophet (peace and blessings of God be upon him and his family): 12 narrations:
  - The children's novel <sup>(226)</sup>.
  - The novel of al-Qasim, the first of the children to die <sup>(227)</sup>.
  - The narration of Abdullah is the good and the pure, and after his death Surat Al-Kawthar was revealed <sup>(228)</sup>.
  - The narration of the birth of Ruqayyah, her marriage and her sister from the two sons of Abu Lahab, the marriage of Ruqayya Othman bin Affan and her migration with him to Abyssinia and Medina, and her death <sup>(229)</sup>.
  - The narration of the divorce of Otaiba bin Abi Lahab to Umm Kulthum, and his destruction in the Levant <sup>(230)</sup>.
  - Otaiba divorced Umm Kulthum without consolidating into her, and her marriage to Othman bin Affan, and she knew her nickname, the year of her death, and who washed her and descended into her pit, and she did not give birth to a child <sup>(231)</sup>.
  - Narrating the year of Zainab's birth, her realization of Islam and her migration <sup>(232)</sup>.
  - The narration of Zainab's return to Abu Al-Aas when he embraced Islam <sup>(233)</sup>.
  - The narration of Islam is a difference between Zainab and Abu Al-Aas, and the birth of Imamate and Ali for them <sup>(234)</sup>.
  - The narration of the year of the death of Ali and the death of Zainab <sup>(235)</sup>.
  - The narration of the marriage of Imam Ali bin Abi Talib (peace be upon him) to Umama bint Abi Al-Aas on the will of Fatima Al-Zahra (peace be upon her) <sup>(236)</sup>.
  - The account of the birth of Abraham, the date of his death and the place of his burial <sup>(237)</sup>.

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  - The hadith of the necessity of argument in disagreement during the debate of Imam Jaafar al-Sadiq (peace be upon him) and his companions against al-Shami <sup>(238)</sup>.
  - The narration of the will of Fatimah Al-Zahra' to Ali bin Abi Talib (peace be upon them) regarding his marriage to Imamah after her death <sup>(239)</sup>.
- 2- Al-Tabarani (d. 360 AH / 970 AD): Al-Mu'jam Al-Kabeer: 2 narrations:
  - The narration of the will of Fatima al-Zahra to Ali bin Abi Talib (peace be upon them) regarding his marriage to Imamah after her death <sup>(240)</sup>.
  - The narration of Fatima (peace be upon her) crying when Hassan and Hussein (peace be upon them) were lost, and the virtue of their grandfather, grandmother, father, mother, uncle, aunt, uncle and aunt and everyone is in heaven <sup>(241)</sup>.
- 3- Abu Talib al-Makki (d. 386 AH / 996 AD): Strength of hearts in dealing with the beloved and describing the path of the disciple to the station of monotheism: the narration of the will of Fatima al-Zahra to Ali bin Abi Talib (peace be upon them) to marry an imam after her death <sup>(242)</sup>.
- 4- Al-Mufid (d. 413 AH/1022 AD): Al-Irshad: The hadith of having to argue for disagreement during the debate of Imam Ja'far al-Sadiq (peace be upon him) and his companions against al-Shami <sup>(243)</sup>.
- 5- Al-Tusi (d. 460 AH/1067AD): Tahdheeb al-Ahkam fi Sharh al-Muqni'ah by Sheikh al-Mufid, may God be pleased with him: the narration of the Imamate of the wife of the Commander of the Faithful Ali bin Abi Talib (peace be upon him), who was succeeded by al-Mughirah bin Nawfal, she fell ill and her tongue was arrested and with reference she responds to the question of the two frontmen, Hassan and Hussein. peace be upon them) I freed so-and-so <sup>(244)</sup>.
- 6- Ibn Shahr Ashub (d. 588 AH / 1192 AD): The virtues of the family of Abu Talib: the narration of the will of Fatima al-Zahra' to Ali bin Abi Talib (peace be upon them) to marry an imam after her death <sup>(245)</sup>.

- 7- Moheb al-Din al-Tabari (d. 694 AH / 1294 AD): Dhakira al-Uqbi in the virtues of relatives: the narration of the will of Fatima al-Zahra to Ali bin Abi Talib (peace be upon them) to marry an imam after her death <sup>(246)</sup>.
- 8- Al-Hilli (d. 726 AH / 1325 AD): Revealing certainty in the virtues of the Commander of the Faithful (peace be upon him): the narration of Fatima (peace be upon her) crying when Hassan Al-Hussein (peace be upon them) was lost, and the virtues of their grandfather, grandmother, father, mother, uncle, aunt, uncle and aunt, and everyone is in heaven <sup>(247)</sup>.
- 9- Al-Muttaqi Al-Hindi (d. 975 AH / 1567 AD): Treasure of the workers in the Sunan of sayings and deeds: The narration of Fatima (peace be upon her) weeping when Hassan and Hussein (peace be upon them) were lost, and the virtues of their grandfather, grandmother, father, mother, uncle, aunt, uncle and aunt and everyone is in heaven <sup>(248)</sup>.
- 10- Al-Fayd Al-Kashani (d. 1091 AH / 1680 AD): Kitab Al-Wafi: The narration of the Imamate of the wife of the Commander of the Faithful, Ali bin Abi Talib (peace be upon him), who was succeeded by Al-Mughirah bin Nofal <sup>(249)</sup>.
- 11- Al-Khatun Abadi (was alive 1127 AH / 1715 AD): Gardens of Eternity Persian: The narration of Fatima al-Zahra's will to Ali bin Abi Talib (peace be upon them) to marry an Imam after her death <sup>(250)</sup>.

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