

Ahl al-Bayt (peace be upon them) in the History of Medina by Ibn Shiba al-Numairi (d. 262 AH)

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ABSTRACT

The History of Al-Madinah Al-Munawwarah by Ibn Shiba Al-Numeiri (d. 262 AH/875 AD) is one of the important sources in Islamic history. In this book, he sheds light on the details of the events in the city of the Messenger of God (may God bless him and his family and grant them peace), which was the home of many Islamic events, given that Islam was strong and flourished in it. Peace), and hence our study of what this author mentioned about them (peace be upon them). It dealt with many events related to the Commander of the Faithful and Lady Zahra (peace be upon them) and we dealt with that in a special topic, as well as the news related to Imams Hassan and Hussein (peace be upon them).

Keywords: Ahl al-Bayt ; History of Medina ; Ibn Shiba al-Numairi

Rashidun era. In the history of Medina he focused on the early period of Islamic history related to the news of the Messenger of God (peace and blessings of God be upon him and his family) from the caliphs who followed him until the killing of Othman bin Affan and the events in The era of Imam Ali bin Abi Talib (peace be upon him) and he did not report the news after that, and this may be due to the completion of the landmarks of Madinah Al-Munawwarah, which his author titled in its history and the transfer of the center of the caliphate after that to Kufa, and the outbreak of war between it and the Levant.

A group of historical sources close to him or close to his specialization have guided us to what Ibn Shabbah mentioned, including the history of al-Tabari, and Muqatil al-Talibin, other than our Islamic sources [2].

INTRODUCTION

The Hijazi sources gained a great place among the Islamic sources; For its standing on the early events of Islamic history, and for its detail in the minutes of the matters that witnessed that early period.

Perhaps one of the important sources about that era is the book The History of Medina by its author Ibn Shabbah al-Numairi, who died in 262 AH/875 AD, which detailed many news related to the history of Medina, although this author did not focus on historical events related to the battles and invasions that Medina witnessed after The Muslims moved to it, but it was more thoughtful about the Muslims' belongings in this city, and from here our research was specialized in researching the Ahl al-Bayt, peace be upon him, in this book [1].

It is noted that Ibn Shibba did not go beyond reporting the news after what was termed the

the novel, an archaeologist, and that he was confident in everything he narrated [4].

The period during which Ibn Shibba al-Numairi lived had an impact on his scientific prominence; Where he lived in a period of an intellectual revolution that applied the Islamic world, in which philosophy invaded the fields of thought and culture, and had an impact on the Mu'tazila speakers. Al-Baghdadi in the History of Baghdad that Ibn Shabbah was among those who were tested with the creation of the Qur'an, where he said: ((Omar bin Shabbah was tested with the secret of whoever saw in my presence, and he said: The Qur'an is the word of God, not created. They said to him: You are an infidel, and they tore up his books, so he stayed home and swore that he would not speak for a month [5].

Ibn Shibah heard from a number of Basra scholars and scholars of his time, including: Jabla bin Malik, Mahboub bin Abi Al-Hassan, Abdul Wahhab Al-Thaqafi, Muhammad bin Jaafar Ghandar, Abu Zakaria Yahya bin Muhammad bin Qais, Ali bin Asim, Yazid bin Harun, and Mu'amil bin Ismail, Omar bin Shabib, Hussein Al-Jaafi, Ibn Badr Al-Sakuni, Muawiyah bin Hisham, Abdul-Wahhab Ibn Ata, Abi Asim Al-Nabil, Yahya Al-Qattan, Youssef bin Attia, and others [6].

As for those who narrated on the authority of Ibn Shabbah, they are also many, among them: Abu Bakr bin Abi Al-Dunya, Abdullah bin Suleiman, Abdul Malik bin Amr Al-Warraq, Ahmed bin Faraj, Abu Shuaib Al-Harrani, Abu Qasim Al-Baghawi, Yahya bin Sa'id, Ismail bin Al-Abbas Al-Warraq, and Muhammad Ibn Zakariya al-Daqqaq, al-Qadi al-Mahamali, Muhammad ibn Makhliid, Muhammad ibn al-Athram, Ibn Majah, the

At the end of our introduction, we remind the honorable reader that the events in this research related to the dispute between the Companions have no intention other than the historical presentation, in keeping with what Ibn Shibah mentioned in this book, and God is the guardian of success.

Author's biography, upbringing and science

Ibn Shibba al-Numeiri is considered one of the advanced historians in Islamic history. He is also considered one of the many authors with various specializations. The biography of this author, his upbringing, and his knowledge can be presented as follows:

First: His name, birth and upbringing

He is Abu Zayd Omar bin Shabba al-Numairi al-Basri

His affiliation with Numayri indicates his affiliation with the well-known Arab tribe of Numayr, in which Ibn al-Atheer said in al-Labbab: ((This affiliation goes to Numayr bin Amer bin Sasa'ah bin Muawiyah bin Bakr bin Hawazin, to whom many scholars and others are attributed) [3].

As for his lineage with al-Basri, it is clear that he was born in the city of Basra, which was his upbringing and prominence.

As for his birth, it was in the year 173 AH in the city of Basra.

Second: His knowledge

Those who dealt with his biography unanimously agreed that Ibn Shibba al-Numairi had qualities that qualified him for knowledge, the most important of which was that he was: honest in dialect, not narrating

Ibn Shibah did not touch on much of the news related to the very early Islamic period, and what is meant here is that he did not address the events related to the Commander of the Faithful, peace be upon him, during the life of the Messenger, may God's prayers and peace be upon him and his family, and this is due to his interest in what is related to Medina, as titled by his author, and his lack of focus on Historical events As far as the planning, organization or money of the city is concerned, in any case in the history of the city there are a lot of news related to the Commander of the Faithful and Lady Fatima al-Zahra after the year 11 AH, that is, after the death of the Messenger of God, may God bless him and his family, and these news can be traced as follows:

One of the first news that Ibn Shabbah touched on was the news related to the death of Lady Al-Zahra, peace be upon her, and the location of her grave, and what he said about this in a chain of chains of transmission on the authority of Imam Al-Hassan, peace be upon him: ((The grave of Fatima, the daughter of the Messenger of God, may God bless him and grant him peace, is the corner of the house of Aqil Al-Yamaniah Al-Shari'ah). In Al-Baqi', and he transmitted another news related to this, which is: "Ali Fatimah, may God be pleased with her, was buried at night in her house, which entered the mosque, and her grave was at the door of the mosque facing the house of Asma Bint Hussein Bin Abdullah Bin Obaid Allah Bin Abbas." [9].

It was also reported on the authority of Munqith Al-Hafa: ((In the cemetery there are two graves identical with stones, the grave of Hassan bin Ali, and the grave of Aisha, the wife of the Messenger of God, may God bless

author of the Sunan, Abu al-Abbas al-Thaqafi, Abu Naim, Abd al-Malik al-Jurjani, and others [7].

The scientific strength of this author can be inferred from the books he left from several sources, and they varied between history, literature, news, and language, and the most prominent names of his books can be presented as follows:

The book of Kufa - the book of Basra - the book of the princes of Medina - the book of the princes of Mecca - the book of the Sultan - the book of the killing of Othman - the book of the book - the book of poetry and poets - the book of songs - the book of history - the book of news of Al-Mansur - the book of the news of Muhammad and Ibrahim, the two sons of Abdullah bin Hassan bin Hassan And the Book of Poetry of Buyers - and the Book of Genealogy - and the Book of Akhbar Bani Numayr - and the Book of What People Memorize from the Qur'an - and the Book of Asking for Poetry and What Came in Languages - and the Book of Istikham for Grammar.

As for his book entitled: "The History of Medina," which we will specialize in researching the biography of Ahl al-Bayt, peace be upon them, through it, its investigator reported that the venerable scholar, His Eminence, Sayyid Habib Mahmoud Ahmed, head of the Endowments Council in Medina, found it in this way and the image that he showed in the foreword to this book [8].

Finally, Ibn Shibah died in 262 AH.

The second topic: The Commander of the Faithful and Lady Al-Zahra in the history of the city

said: I am embarrassed for you to enter my house without permission. They said: Fatima said such-and-such, so we were embarrassed to enter her house without anything else then. Omar got angry and said: What do we and the women have? Then he ordered people around him to carry firewood, so they carried the firewood and Omar carried with them, so they put it around the house of Ali and Fatima and their two sons, peace be upon them. Then Omar called so that I could hear Ali and Fatima, peace be upon them: By God, you will leave Ali and pledge allegiance to the caliph of the Messenger of God, or else your house will be set on fire. Fatimah, peace be upon her, said: O Omar, what have we and you? He said: Open the door, or we will burn down your house on you. She said: O Omar, do you not fear God and enter my house? He refused to leave. Omar called for fire, so he set it on the door, then pushed him in and Fatimah, peace be upon her, greeted him and shouted: "Father, O Messenger of God." Omar raised the sword while it was in its sheath and caught it on her side. ...etc)).

Salim bin Qais continues to report the previous story until he reaches a hedgehog's beating of the Lady Zahra, peace be upon her, and then says: ((So she died when she died and that in her arm is like a dimple from his blow)).

The foregoing two reports about the martyrdom of al-Zahra, peace be upon her, are clear from them that Ibn Shabbah al-Numeiri was silent at least about the news related to the dispute between the companions of the Messenger of God after his death, and this is probably because of his focus on the burial place of Lady al-Zahra, peace be upon

him and grant him peace, and we do not exhume them)).

Ibn Shabbah reported a story related to the reason why Lady Zahra, peace be upon him, was secretly buried, which is: ((She was buried in her house, and he did with her what the Messenger of God, may God's prayers and peace be upon him, did)).

As for the date of her death, peace be upon her, he said: ((Fatima, may God be pleased with her, lived for seventy days after her father's death, between one day and one night)).

Ibn Shibah did not refer to a lot of the news transmitted in the Imamate sources about the testimony of Lady Al-Zahra, peace be upon her.

It should be noted in this report that Ibn Shabbah did not transmit what was reported by many sources about the reason for Fatima's testimony. For example, Salim bin Qais Al-Hilali mentioned in her testimony the following: ((The attack of the tribes of Quraysh on the House of Revelation and its burning. Their word with Abu Bakr and their obedience to him and their veneration of him remained in his house. Umar said to Abu Bakr: What prevents you from sending him to give him the pledge of allegiance, for there is no one left but he has pledged allegiance to others and other than these four. Abu Bakr said: Who shall we send to him? Omar said: We shall send him Qunfudhah, who is a rude, thick, dry man, one of Banu Uday bin Ka'b. Bakr and Omar - while they were sitting in the mosque and the people around them - said: We were not authorized. Omar said: Go, if he gives you permission, otherwise enter him without permission, so go and seek permission, then Fatimah, peace be upon her,

days. How can it claim worldly rights when it is in a state of illness and grief, as reported by historical sources? [10]. The foregoing according to Ibn Shabbah of the concern of the people of the House, peace be upon them, about worldly issues was not limited to the Lady Al-Zahra, peace be upon her, but he spoke about the personality of the Commander of the Faithful, peace be upon him, on more than one occasion in the same manner. Al-Khattab, who exaggerated his asceticism in this incident by saying: ((He is sitting on the sands of a bed, and there is no bed between him and the sands)), and this is what he transmitted saying: ((When they entered, Abbas said: O Commander of the Faithful, judge between me and this - meaning Ali - And they were quarreling over the curtains that God granted to His Messenger from the money of Banu al-Nadir, so Ali and al-Abbas repented before Umar, and Uthman said: O Commander of the Faithful, judge between them and give one of them comfort over the other. Omar, may God be pleased with him, said: I adjure you by God, by whose permission the heavens and the earth stand, do you know? That the Messenger of God, may God's prayers and peace be upon him, said: "We do not inherit, we do not leave charity," meaning himself? They said: He said that. So Omar turned to Al-Abbas and Ali and said: I implore you by God, do you know that? They said: Yes. Omar said: I am talking to you On this matter, God singled out His Messenger in this category for something that he did not give to anyone else. God Almighty said: "What did God grant His Messenger from them? You have not burdened him with horses or stirrups, but God sends His messengers over

her, without any other news, i.e. because he wants To avoid saying about this report and

the news related to it related to the disagreement between the early companions, or to mitigate this disagreement. For example, he did not deny the disagreement between Lady Al-Zahra, peace be upon her, and Abu Bakr over Fadak, but explicitly conveyed their disagreement by saying: ((Fatima and Al-Abbas May God be pleased with them both came to Abu Bakr, may God be pleased with him, asking for their inheritance from the Messenger of God, may God's prayers and peace be upon him, and at that time they asked for his land from Fadak and his share from Khaybar. Abu Bakr, may God be pleased with him, said to them: I heard the Messenger of God, may God bless him and grant him peace, say: , We did not leave charity, but the family of Muhammad eats from this money, "And by God, I do not change something that I saw the Messenger of God, may God's prayers and peace be upon him, doing except that I did it. He said: Fatima, may God be pleased with her, deserted him, so she did not talk to him about that money until she died." It is clear that Ibn Shibah, with his reporting of this news, was inclined to a certain direction at the expense of the direction of the Ahl al-Bayt upon them Umm, by this he showed the Lady Al-Zahra, peace be upon her, as being concerned with worldly matters, and Abu Bakr appeared as a defender of the legislation of the Messenger, may God bless him and his family, but with this he neglected many aspects related to the biography of the Ahl al-Bayt, peace be upon them; For example, he neglected personal aspects related to Lady Al-Zahra, whom he admits, after the Messenger of God, may God bless him and his family, lived only seventy

the way of God and His face, and the relatives of Banu Hashim, Banu al-Muttalib, near and far, and that Hassan bin Ali is based on that, he eats from it in goodness and spends where God shows him in a solution. There is no objection to him in it, and if he wants to redeem from the charity a place he missed, he does it, God willing, there is no objection to him in it, and if he wants to If he sells water, and he pays off the debt with it, let him do it if he wants, there is no objection to him in it. If it is sold, then he will divide it into three thirds, so he makes one third of it for the sake of God, one third of it with Bani Hashim and Bani al-Muttalib, and one third of it with the family of Abi Talib, and he places it among them where God will show him. And if a good thing happened, and Hussein is alive, then it belongs to Hussein bin Ali, and that Hussein bin Ali does in him the like of what I commanded as good. And I only made what I made to my son Fatimah, seeking the face of God, honoring the sanctity of Muhammad, venerating and honoring them, and hoping for them. He sees in them some of what he wants, then he makes it to a man from the sons of Abi Talib who is pleased with him, if he finds the family of Abu Talib on that day has left their elders and those with their opinion and people of their affairs, then he makes it to a man of the people of Bani Hashim that he approves of, and it is stipulated that the one who makes it to him should send water on his assets He spends his dates as ordered by God's cause and face, and the relatives of Banu Hashim, Banu al-Muttalib, near and far, nothing can be sold, given or bequeathed, and Muhammad's money is on the one hand, and the money of my son Fatimah and the money of Fatima go to my sons Fatima. And my slaves who were in the Hamzah newspaper who wrote to me freedmen: This is what

whom He wills, and God has power over all things." [11].

Ibn Shabbah did not deny with his news what

the Commander of the Faithful Ali bin Abi Talib, peace be upon him, was characterized by the asceticism and the dignity that he attained. In kind, while they were working on it, it exploded on them like the neck of a camel of water, so the Commander of the Faithful, peace be upon him, gave good tidings of that and then gave it in charity to the poor and needy, and for the sake of God, and the wayfarers [12].

The apparent meaning of what Ibn Shabah transmitted refers to the asceticism of Imam Ali, peace be upon him, but in fact it is a continuation of what he presented that the Ahl al-Bayt, peace be upon them, were inclined to take fiqs in the Rashidun era.

Ibn Shabbah transmitted a long hadith under the title of Ali bin Abi Talib's book with his money, and it is as he stated: ((In the name of God, the Most Gracious, the Most Merciful. On the day when faces turn white and faces turn black, I did not have a source of water known to me in it and its surroundings as charity and its slaves except that Rabah and Abu Naizr and Jubeir freed them, and no one knows the way, and they are my masters who work in the water five arguments, and in it is their expenditure, their livelihood and the sustenance of their families. What was in Wadi al-Qura, a third of the money of my son was a herd, and its slaves were a charity, and I did not have a canal valley and its people as a charity, other than that of a zareqi for him like what I wrote to his companions. From my money, this is a charity that must be done, whether I am alive or dead, to be spent on every expenditure that seeks God's sake from

him: I think that you should flog him by eighty. Umar, may God be pleased with him, had eighty wines [14].

And from this also what he said about the implementation of the Commander of the Faithful's implementation of Othman's ruling on Al-Waleed, where he said: ((When the matter of Al-Waleed bin Uqbah was not happening, as they testified against him that he drank wine, Othman, may God be pleased with him, brought him, and when the testimony was established on him, Ali said: I am The executioner of Quraysh the rest of the day, so the punishment struck him, then said: Do not be afraid, Abu Wahb, for the Children of Israel were destroyed by their obstruction."

It is also from this that he was transmitted with his chain of transmission: ((I heard Ali, may God be pleased with him, say: God is God, O people, and beware of exaggeration in Othman and your saying that the Qur'an burned, for by God he did not burn it except on behalf of a mullah...)).

Ibn Shabbah did not hide that there was a hidden conflict that was between the Commander of the Faithful, peace be upon him, and Othman bin Affan, as it was reported in this: (It was reported to Ali, may God be pleased with him, that Uthman, may God be pleased with him, wanted to mention him and his companions when he prayed the noon prayer, so Ali, may God be pleased with him, came to His uncle al-Abbas ibn Abd al-Muttalib, may God be pleased with him, said: "Oh uncle, it has reached me that the Commander of the Faithful wants to remind me when he prays the noon prayer and my sitting, and that the people have multiplied and I am pious that he reminds me, so he forbade him from that." So al-Abbas entered

Abdullah Ali, the Commander of the Faithful, spent on his money this tomorrow, from the day a plot was introduced, seeking the face of God and the hereafter, and God helps in any case, and it is not permissible for a Muslim who believes in God and the Last Day to say in Something I held in money, and it did not contradict my command that I commanded, whether near or far. As for my offspring whom I circumambulate, seventeen of them are mothers, live children with them, and some of them have no children. My judgment regarding them, if it happens to me, happens: that whoever of them does not have a child, and she is not pregnant, she is old for God's sake, no one has a way, and whoever was Some of them do not have a child while they are pregnant, so she takes hold of her child while she is from his fortune, and that whoever dies her child while she is alive, then she is old, no one has a way for her. The believers are in His hand for ten days of Jumada al-Ula in the year thirty-nine." [13].

The previous report transmitted a number of Imami sources, including: Sheikh al-Kulayni, Allama al-Majlisi fi Mirat al-Aqoul, al-Amili fi al-Wasail, and others.

Ibn Shabbah did not deny that the Commander of the Faithful, peace be upon him, was at times a reference to what Omar Ibn Al-Khattab decided, and he also tried on more than one occasion to show the relationship between the Commander of the Faithful, peace be upon him, and the first companions as a good relationship without raising any of the issues in which there is a difference. And from this, for example, but not limited to, it was reported: ((that Umar, may God be pleased with him, consulted about the wine that a man would drink, and Ali, may God be pleased with him, said to

Ibn Shabbah transmitted another hadith in which he also mentioned the role of the Commander of the Faithful, peace be upon him, in the killing of Uthman, which is: "Ali, may God be pleased with him, reprimanded Uthman, may God be pleased with him twice, and when he limited what he had limited, he sent to Ali, may God be pleased with him, a hostage, so he detained him." And he said: ((When it was the day of the house, Othman, may God be pleased with him, sent to Ali, may God be pleased with him, and he wanted to come to him, so they attached to him and prevented him, so he threw his black turban on his head and said: O God, I do not approve of killing him or ordering it)). And his saying: "Ali, may God be pleased with him, forbade the killing of Uthman, may God be pleased with him. So a man came and took hold of his beard and said: What are you and that? By God, we do not command you against us. So he remained silent."

It is clear in the sum of the previous texts that Ibn Shibah wanted to say that the Commander of the Faithful was not satisfied with what happened to Uthman bin Affan, and that he, peace be upon him, was willing to defend him personally, had it not been for the insistence of his sons or his companions not to join him for fear of his death, and this is what Ibn Shibh will continue to transmit. In the position of the two Imams, Hassan and Al-Hussein, peace be upon them, as it will pass, and some of the later ones have reported that the Commander of the Faithful, peace be upon him, wanted these positions to reform the matters between the caliphate represented by Uthman and the revolutionaries of the cities revolting against him [16].

Al-Tabari and others reported the incident of the killing of Uthman bin Affan and the

upon Uthman, may God be pleased with them, while he was on his pillow. When he saw him, he turned away from her until al-Abbas, may God be pleased with him, sat on her, so he said to him: What is your need, uncle of the Messenger of God, may God's prayers and peace be upon him? He said: Your brother is in your religion, and your cousin in lineage. I will not do what you hate, if you wish, then pass my brother in my religion and my cousin in lineage, then if he wants, let him be the first inside and the last outside, and the lowest of them sitting. Then Al-Abbas met Ali, may God be pleased with them both, and said: My nephew I would like you to stop, for your brother in your religion and your cousin in lineage said after If I said that: But I do not do what you openly hate in Islam, and my cousin is in lineage, so let him be the first inside and the last outside, and the lowest of them is my seat. Ali said to him, may God be pleased with him. He said: Uncle, if you wanted that, he would have done it for me, but Ali refused and he owed the book.) [15].

As for the position of the Commander of the Faithful, peace be upon him, regarding the killing of Othman bin Affan, Ibn Shabbah highlighted a number of texts related to this event, which show the position of the Commander of the Faithful, the defender of Othman. Ibn Abi Waqqas spoke to him and said, "Send to Ali and he spoke to him similarly. He said: You are my messenger to him." So Sa'd came to him and went out with him leaning on his hand. On the authority of Ubaidah bin Abi Lubabah: The one who prevented him from walking to him, Muhammad bin Al-Hanafiya, his son, embraced him and said: I am afraid that you will be killed without him.

for I have a role model for him.” He said, “When al-Hasan bin Ali, may God be pleased with him, died, al-Hussein came to Aisha, may God be pleased with them, and asked for that to her. This reached Husayn, may God be pleased with him, receiving iron and Marwan receiving iron Hadid also, a man came to Husayn and said: O Abu Abdullah, do you disobey your brother in himself before you bury him? He said: So he laid down his weapon and buried him in Baqi' al-Gharqad.

The later discussed the issue of the burial of Imam Hassan, peace be upon him, and the events that accompanied it, and they attributed to Lady Aisha a saying that we did not find in the first sources, which is that she said: ((Do not enter my house if I do not like)).

As for the cause of Imam Hassan's death, peace be upon him, and the events that accompanied his burial, he said: ((Hassan bin Ali, may God be pleased with them both, had a stomachache. May God's prayers and peace be upon him, and she said to him: Yes, there was only one grave place left, and when I heard that, Banu Umayyah, they and Banu Hashim joined forces to fight, and Banu Umayyah said: By God, he will never be buried in it. If this is the case, then I do not need it, then bury me in the cemetery next to my mother Fatima. He was buried in the cemetery next to Fatimah, may God be pleased with her).

It is noted that Al-Isfahani in the incident of the burial of Imam Hassan, peace be upon him, transmitted in addition to what Ibn Shibah quoted from an earlier saying, a statement in which there is an explicit indication that Aisha was the one who stirred up the Umayyads and called them to refuse to

choice of the Commander of the Faithful, peace be upon him, by saying: ((They gathered the people of Medina and found Saad and Al-Zubayr outside, and they found Talha in a wall of his, and they found the Umayyads had fled, except for those who let loose. After that, when the people of Madinah gathered for them, the people of Egypt said to them: You are the people of the Shura, and you hold the Imamate, and your order is passing over the nation, so see a man you appoint, and we are subservient to you. They plotted a conspiracy that led to the accusation of the Commander of the Faithful, peace be upon him, with the blood of Othman bin Affan.

The third topic: Imams Hassan and Hussein, peace be upon them, in the history of Medina

On the custom of Ibn Shabbah, he did not focus in his presentation of the information related to the two Imams Hassan and Hussein, peace be upon them, on historical events as much as he was concerned with what was related to the history of the city, and from this he started talking about Imam Hassan, peace be upon him, by talking about his grave and burial and the accompanying events where he said:((Al-Hassan Ibn Ali, may God be pleased with them both, when his death approached, said to al-Husayn, may God be pleased with them: I used to ask Aisha, if I died, to allow me to be buried in her house with the Messenger of God, may God bless him and grant him peace. I died, so ask her for that, and if she is happy, then bury me in it, and if she does, I don't know. Perhaps the people will stop you if you want that, as their friend Othman Ibn Affan – and Marwan Ibn Al-Hakam at that time, the governor of Medina – forbade us. So do not tell them about that, so bury me in Baqi' al-Gharqad,

go to your father's pulpit. He said: My father did not have a pulpit, and he sat me between His hands, and in my hands were pebbles, so I turned him, and when he came down, he took me to his house and said to me: "O my son, who taught you this?" I said: No one taught me about him. May God be pleased with him at the door, he did not enter, so Ibn Omar, may God be pleased with them both, returned, and when I saw him return, I came back, and Omar, may God be pleased with him, met me after that and said: O son, I did not see you. From Ibn Umar, he only affirmed in our heads what God guided and you, and he put his hand on his head) [3].

Ibn Shabbah transmits a lot of news related to the role of the two Imams, Al-Hassan Al-Hussein, peace be upon them, from the events that accompanied the killing of Othman bin Affan. May God be pleased with them both, and he was quarreling with him until he was wounded, so he raised a wounded person in Bani Zama', and he has another saying with a chain of transmission in this regard: "I was among those who carried Al-Hussain bin Ali, may God be pleased with them both, wounded from the house of Othman, may God be pleased with him."

And he also transmitted a river from Imam Al-Hassan, peace be upon him, to the two killers of Othman, saying: ((Al-Hassan bin Ali, may God be pleased with them both, rose up after Othman, may God be pleased with him, was killed. The great hernia. By God, had it not been for the determination of the Commander of the Faithful against us, the opinion of you would have been firm."

CONCLUSION

After reviewing a number of historical events related to the biography of Ahl al-Bayt, peace

bury Imam Hassan, peace be upon him, next to the Messenger of God, may God's prayers and peace be upon him and his family. ((When they wanted to bury him, Aisha rode a mule and mobilized Banu Umayyah Marwan bin Al-Hakam and those who were there)).

As for the news on the authority of Imam Hussein, peace be upon him, Ibn Shabba transmitted a story in which Imam Al-Hussein played a role in the era of Omar Ibn Al-Khattab, which is: ((Hussain Ibn Ali, may God be pleased with them both, rose to Omar, may God be pleased with him, while he was on the pulpit of the Messenger of God, may God bless him and grant him peace, addressing the people. On Friday, he said: "Go down from my grandfather's pulpit." Omar, may God be pleased with him, said: "It is late, my nephew." He said, "Hussain took Omar's robe, may God be pleased with them, and he kept pulling him down and saying: Come down from my grandfather's pulpit, and he repeated it until he cut off his sermon, came down from the pulpit, and performed the prayer." When he prayed, he was sent to Hussain, may God be pleased with him. When he came to him, he said: O nephew, who ordered you to do what you did? Hussain said: No one commanded me to do so. He said: Hussain says that to him three times. On him: Or for me? He did not add anything more than that, and Hussein, may God be pleased with him, on that day, to the exclusion of the menopause).

Ibn Shibah transmitted this news in another way, which is: ((On the authority of Hussein bin Ali, may God be pleased with him, he said: I came to Omar, may God be pleased with him, while he was on the pulpit, and I said: Get down from my father's pulpit and

3 - Ibn Al-Nadim, Abi Al-Faraj Muhammad bin Abi Yaqoub Ishaq Al-Warraq (d. 438 AH), *Al-Fihrist*, achieved by: Rida-Tajdeed.

4- Al-Asadi, Saif bin Omar Al-Dhabi (d. 200 AH), *Sedition and the fall of the camel*, investigation: Ahmed Ratib Almoush, 1st edition, Dar Al-Nafais, 1391 AH.

5- Al-Isfahani, Abi Al-Faraj (d. 356 AH), *Muqatil Al-Talibeen*, presented by: Kazem Al-Mudhaffar, 2nd edition, Al-Haidariya Library, Najaf Al-Ashraf, 1965 AD.

6- Al-Khatib Al-Baghdadi, Abu Bakr Ahmed bin Ali (d. 463 AH), *The History of Baghdad or the City of Peace*, investigation: Mustafa Abdel-Qader Atta, 1st edition, Dar Al-Kutub Al-Ilmiyya, Beirut, 1997 AD.

7 - Al-Tijani, Muhammad, *then I was guided*, 1, 1429 AH, p. 588.

8- Al-Hurr Al-Amili, Muhammad Bin Al-Hassan, *The Shiites' Ways to Collect Shari'a Issues*, investigation: Aal al-Bayt Foundation for the Revival of Heritage, 2nd Edition, Qom, 1414 AH.

9- Salim bin Qais, Al-Hilali Al-Kufi, *Book of Salim bin Qais*, investigation: Muhammad Baqir Al-Ansari Al-Zanjani, 1st edition, Qom, 1422 AH.

10 - Al-Shakri, Hussein, *The emergence of Islamic sects and sects*, I 1, 2018.

11- Al-Tabari, Muhammad bin Jarir (d. 310 AH), *History of Al-Tabari*, Al-Alamy Foundation, Beirut.

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be upon them, through the book *History of the City* by Ibn Shibba al-Numairi, we can say:

1. This author is one of the very early authors in Islamic history, and what he mentioned in this book needs much deconstruction and analysis to arrive at what he meant accurately; Especially since all those whose news relates to them are sacred to the people of the Islamic faith in their various sects.
2. This author was inclined to conform to the political history of the Muslims, and in a more precise sense, he did not attempt to depart from the Islamic authority represented by the Rightly-Guided Caliphs after the death of the Messenger, may God bless him and his family and grant them peace. He has to stand up for every little thing that happened there.
3. The history of the Ahl al-Bayt, peace be upon them, was historically limited only during the Rashidun era, as it did not date the Ahl al-Bayt, peace be upon them, after this covenant - so hard to exclude the Meccan era, which he did not mean here to talk about.

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