

COMMANDER

OF THE

Faithful

An Abridgment of the Virtues of 'Alī ibn Abī Ṭālib

A Presentation and Critique

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Transliteration key

أ-'	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ḏ
ت - t	ع - 'c
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

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Foreword

All praise is for Allah, the Exalted, the Most High, the Possessor of bounty and grace. Prayers and peace upon the Final Messenger (Muḥammad ﷺ)—a guide to the most upright practices—and upon his Family, Companions (رضي الله عنهم), and the righteous who follow in his footsteps until the Day of Resurrection, for as long as birds fly and tweet on branches.

This is a new book presented by *Mabarrat al-'Āl wa al-Aṣḥāb*. Together, we critically examine what has been transmitted on the virtues of Abū al-Sibtayn (the father of the two grandsons—Ḥasan and Ḥusayn (رضي الله عنهما), 'Alī ibn Abī Ṭālib (رضي الله عنه). These noble, prophetic aḥādīth are found scattered in several books and writings. Muṣṭafā Baḥū, may Allah (سبحانه وتعالى) preserve him, has undertaken the task of gathering and examining these aḥādīth, all according to the principles laid down by the authorities of this noble science; the objective being to ascertain a ruling—whether *ṣaḥīḥ* (authentic) or *ḍa'īf* (weak). This book is an abridgment of his original, more extensive work *The Virtues of al-Imām 'Alī* (رضي الله عنه).

It is not unknown to your honourable selves that from its very inception, *Mabarrat al-'Āl wa al-Aṣḥāb* has endeavoured to accentuate the cherished relationship between the *Ahl al-Bayt* and the Companions (رضي الله عنهم), their legacy and the positive impact they have had on the Ummah. This book of ours falls within that ambit. This is not our first effort in publishing a book for the benefit of an outside researcher which serves the objectives of the *Mabbarah*; rather, with the assistance of Allah (سبحانه وتعالى), we continue searching for the finest writings of our fellow brethren and researchers for the sake of circulating and disseminating the world over. This is in addition to the works of the brothers at the Center for Research and Studies (*Mabarrat al-'Āl wa al-Aṣḥāb*)—which have received widespread circulation and reception. All praise and bounty is for Allah.

We ask Allah (سبحانه وتعالى) that He grants the writers, publishers, and the readers the ability for all forms of good. And may Allah (سبحانه وتعالى) also unite the Ummah of Islam in the best condition and upon the best of words (i.e. the *kalimah*).

**Head of the Center for Research and Studies (*Mabarrat al-'Āl wa al-Aṣḥāb*)
Muḥammad Sālim al-Khiḍar**

Introduction

In the name of Allah, the All Merciful, the Mercy-Giving

All praise is for Allah, Lord of all the Worlds. Prayers and peace upon the most noble of Messengers (Muḥammad ﷺ), his family, and noble Companions ﷺ.

I had previously compiled a book entitled, *The Virtues of al-Imām ‘Alī* ﷺ. This book came to three volumes. A number of brothers then requested me to compile an abridged version, something more suitable for common people. I saw my way, embraced their desire, and acquiesced to their request.

I collected anything and everything I could lay my hands on that was narrated about the virtues of ‘Alī ﷺ; narrations available in both common books and specific books, authored by scholars of the Sunnah. I traced all of their appearances in various ḥadīth collections and scrutinized their various chains of transmission. I explained the authentic from the unauthentic and also referenced any scholars who also had an input in this regard.

The total number of *marfū*¹ ḥadīth I came across totaled 302. I divided these ḥadīth into the following three categories:

1. *Ṣaḥīḥ* (authentic) and *ḥasan*² (fair). These amounted to twenty-seven ḥadīth.
2. *Ḍa‘īf* (weak). These amounted to fifty-eight ḥadīth.
3. *Mawḍū‘* (fabricated), *bāṭil* (baseless), and *munkar* (unacceptable). These amounted to 217 ḥadīth.

1 A *marfū* ḥadīth is a narration elevated to Nabī ﷺ. This, as opposed to a *mawqūf* ḥadīth, which is a narration raised to a Ṣaḥābī, and a *maqṭū‘* ḥadīth, which is attributed to a *Tābi‘ī*. [translator’s note]

2 *Ḥasan* is a term describing a ḥadīth that, while not meeting the isnād requirements to be *ṣaḥīḥ*, did not have flaws serious enough to be considered weak or enjoyed some form of bolstering corroboration. [translator’s note]

The total number of ḥadīth (302) mentioned above refers to *independent* narrations, and not the various chains of transmission a single ḥadīth potentially has. For a single, independent ḥadīth can, at times, have ten different chains of transmission. For example, the ḥadīth:

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ

Whoever’s master I am, ‘Alī is his master.

I cited seventy-five different chains of transmission for this ḥadīth. Another example is the ḥadīth of the ‘bird’¹. I cited fifty (different) chains of transmission for this ḥadīth. And like this, other aḥādīth as well.

I should also make mention of another important matter: there are several *ṣaḥīḥ* (authentic) and *ḥasan* (fair) ḥadīths which contain additional, unsupported words that are unauthentic. I have clarified all of this in the course of my tracing their appearances in the various ḥadīth collections (*takhrīj al-ḥadīth*).

I also critically studied the various chains of transmission for the ḥadīth:

أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا

I am the city of knowledge and ‘Alī is its door.

1 The *ḥadīth al-tayr* (ḥadīth of the bird) is an infamous report that has been reported by many Ṣaḥābah رضي الله عنهم, including Anas, Jābir, ibn ‘Abbās, Abū Sa‘īd, and ‘Alī رضي الله عنه. Ibn Kathīr writes in *al-Bidāyah wa al-Nihāyah* that all of them are problematic (*fi kullin minhā naẓar*). The version/s of Anas رضي الله عنه contains numerous chains of transmission, one of which is narrated by Imām Tirmidhī. He narrates:

حدثنا سفيان بن وكيع، حدثنا عبيد الله بن موسى، عن عيسى بن عمر، عن السدي عن أنس بن مالك قال كان عند النبي صلى الله عليه وسلم طير فقال اللهم اتني بأحب خلقك إليك يأكل معي هذا الطير. فجاء علي فأكل معه.

There was a bird with the Prophet صلى الله عليه وسلم, so he said, “O Allah, send to me the most beloved of Your creatures to eat this bird with me.” So ‘Alī came and ate with him.”

[translator’s note]

I dedicated an entire chapter in explaining the inaccuracies of Aḥmad ibn al-Ṣiddīq al-Ghumārī's authentication of this ḥadīth. I also added a number of interesting scholastic points of interest and other beneficial ḥadīth-related discussions.

I explained the meanings of many of these *ṣaḥīḥ* aḥadīth and how they do not conflict with the beliefs of the Ahl al-Sunnah. In fact, they *support* and are indicative of their beliefs.

I am referring only to the narrations elevated to Nabī ﷺ (*marfūʿ*), and not reports of the Ṣaḥābah (*mawqūf*) and Tābīʿīn (*maqṭūʿ*). The only exception in this regard has to do with “reasons of revelation”, or *Asbab al-Nuzūl*. Books within the sciences of ḥadīth (*ʿulūm al-ḥadīth*) explain that a *mawqūf* narration, or a narration that is attributed to a Ṣaḥābī that explains the cause of revelation of a particular verse of the Quran, are treated as *marfūʿ* (*marfūʿ hukman*). I have also scrutinized these types of aḥadīth. Similarly, I restricted myself to aḥadīth that speak specifically to ʿAlī's ﷺ virtues and not those which speak about the virtues of the Ṣaḥābah ﷺ in general.

The general practice of some scholars of ḥadīth is to narrate in their collections those which they heard, irrespective of their authenticity. In doing so, their objective was that if it was authentic, then all is well and good, and if not, then at least the chain of transmission is known; and with this, it becomes possible to grade the ḥadīth and identify its respective rank. Other ḥadīth scholars, however, postulated the condition of including only authentic aḥadīth. In this instance, the ḥadīth scholar will only include aḥadīth which he deems authentic.¹

It is not as simple as saying about a ḥadīth which relates the virtue of ʿAlī ﷺ—or any other Ṣaḥābī for that matter, “*So and so narrated from so and so...*” rather, the more appropriate thing to do is to ask, “*Is this ḥadīth authentic or not?*” And if it has been authenticated, has it been verified by others? This is what I will attempt to uncover in this book, *in shā Allāh*.

1 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyyah*, 5/79

It should be noted that the vast majority of aḥādīth on the virtues of ‘Alī رضي الله عنه revolve around narrators who have either been deemed weak (*ḍu‘afā’*) or as liars (*kadhḥābīn*), or have been abandoned (*matrūkīn*), or are simply unknown (*majāhīl*).

I have no compunction in considering narrations which contain *majhūl* (unknown) transmitters among the narrations of those considered *matrūk*¹. Any ḥadīth critic who tries to bolster a narration with the help of a transmitter who is *majhūl* (unknown) is considered a *mutasāhil* (lenient). This is because it is equally possible that a *majhūl* (unknown) transmitter can be *ḍa‘īf* (weak), *matrūk* (suspected of forgery), or even be a *waḍḍā‘* (forger), especially if he is transmitting a ḥadīth which its outward meaning contains information which contradicts more reliable narrations (or the Quran). This is why the practice of the great *ḥuffāz* (ḥadīth masters) was to deem a ḥadīth *mawḍū‘* (fabricated) if it was transmitted by a *majhūl* (unknown). I have explained this in detail in my original comprehensive work.

Sunnī scholars have devoted much of their attention around the virtues of ‘Alī ibn Abī Ṭālib رضي الله عنه, just as they have equally devoted their attention to the biographies of other Ṣaḥābah رضي الله عنهم. This can be seen in their:

- numerous chains of transmission (which I have mentioned)
- transmitting and speaking about his virtues
- auditioning (*samā‘*) and conveying (*ismā‘*) of aḥādīth
- gathering them in independent books dedicated to his biography
- mentioning of his virtues—and other Ṣaḥābah in biographical works about them
- works of ḥadīth such as the (two) *Ṣiḥāḥ* (Authentic books of ḥadīth), *Sunans*, *Masānīd*, *Ma‘ājim*, and *Ajzā’* literature

1 A narrator suspected of ḥadīth forgery whose reports are not used at all, he is considered *matrūk* (lit. abandoned). [translator’s note]

We can say with certainty that the virtues of ‘Alī ibn Abī Ṭālib رضي الله عنه are to be found in most of the famous ḥadīth works. I restricted myself in the original work in only mentioning those books that were specifically dedicated to the virtues of ‘Alī رضي الله عنه. I will limit myself here to mentioning those books (only) that have been printed. They are:

1. *Khaṣā’iṣ Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib* رضي الله عنه of Aḥmad ibn Shu‘ayb al-Nasā’ī
2. *Manāqib Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib* رضي الله عنه of ‘Alī ibn Muḥammad ibn Muḥammad ibn al-Ṭayyib Abī al-Ḥasan al-Wāsiṭī al-Mālikī (better known as **Ibn al-Maghāzili**) (d. 483)
3. *Manāqib al-Asad al-Ghālib Mumazziq al-Katā’ib wa Muḥhir al-‘Ajā’ib Layth ibn Ghālib Amīr al-Mu’minīn Abī al-Ḥasan ‘Alī ibn Abī Ṭālib* رضي الله عنه of Shams al-Dīn ibn al-Jazarī Muḥammad ibn Muḥammad ibn Yūsuf (d. 833).

With this book, I hope to have settled a debt on behalf of the Ummah, for I am unaware of anyone before me who has undertaken this task so extensively. All virtue lies in the hands of Allah سُبْحَانَهُ وَتَعَالَى, and He grants it to whomsoever He desires.

Al-Shaykh al-Albānī intended gathering and scrutinizing these ḥadīth but he had passed on before doing so.¹

And now, here it is before us. Allah سُبْحَانَهُ وَتَعَالَى has enabled me to undertake this task. All praise is for Allah, Lord of all the Worlds.

1 Nāṣir al-Dīn al-Albānī: *Silsilat al-Aḥādīth al-Ḍa’īfah wa al-Mawḍū’ah*, 10/11

Preface

A General Overview Concerning the Phenomenon of Fabrications in the Reports on the Virtues of Sayyidunā ‘Alī

It is worthy of note that the vast majority of aḥādīth I have traced back to their original sources are not authentic. From the 302 aḥādīth there are only 27 which are *ṣaḥīḥ* (authentic), which amounts to approximately 8%. The bulk of these aḥādīth are *ḍa‘īf* (weak); and the bulk of these *ḍa‘īf* (weak) aḥādīth are, in fact, *mawḍū‘ah* (fabricated) and *munkarah* (unacceptable).

What contributed towards the intensification of ḥadīth forgery and the creation of an atmosphere conducive to it was the fact that the ones responsible for circulating these forgeries suffered persecution under both the Umayyads and ‘Abbāsids. It is typical for an outlawed entity to seek religious justification for its enterprise in prophetic traditions, thereby compensating for the political losses it suffers. Herein lies the cause for the proliferation of ḥadīth forgery.

Al-Khalīlī writes that some of the *ḥuffāz* (ḥadīth masters) used to say:

I thought over how much the people of Kūfah have fabricated concerning the virtues of ‘Alī عليه السلام and the (other) members of his household. I found that they exceed three hundred thousand reports.¹

Yaḥyā ibn Ma‘īn was asked about al-Ma‘allā ibn ‘Abd al-Raḥmān al-Wāsiṭī. He said:

The greatest of his conditions—according to me—was that he, at the time of his death, was told, ‘Will you not repent unto Allah سبحانه وتعالى?’

He responded by saying, ‘I hope that He سبحانه وتعالى forgives me, for I have fabricated 90 aḥādīth about the virtues of ‘Alī عليه السلام.’”²

1 Al-Khalīlī: *al-Irshād fī Ma‘rifat ‘Ulamā’ al-Ḥadīth*, 1/420

2 Al-‘Uqaylī: *al-Ḍu‘afā al-Kabīr*, 4/215

This is a clear admission of guilt from this man that he forged reports in support of his creed and belief.

The people of Kūfah were very much active in fabricating ḥadīth and propagating it in public and in private. All this so they could obtain some form of empathy from the general masses, and the ‘ulamā’ of the Sunnah.

In the third section of this book I mention tens of aḥādīth which are totally baseless, that the *ghūlāt* (extremists) invented in order to support their own opposition to the existing political system (at that time). Seen from another angle, they would also search for religious validation which would equip them against their opponents—both political and doctrinal (i.e. the *Ahl al-Sunnah*, *Khawārij*, *Nawāṣib*). This group remained within the larger and more popular groups; such groups that did not recognize, or have any (legal) recourse save the *Sharīah* (which is embodied in the Qur’an and Sunnah).

Therefore, it is not appropriate to enter into this subject matter without having understood the political, theological, and existent denominations at that time, and the frenetic zeal that existed to promulgate this group’s (ideologies) by means of fabricating aḥādīth to support their beliefs.

This fanaticism and partisanship supported itself behind the dreadful amount of lies which were narrated and popularized. Proselytization was now complete of the persona of ‘Alī in such a way that he is someone who possesses superhuman qualities which none other than he enjoys. And the Nabī ﷺ chose him to have sanctified qualities. This will be discussed in chapters two and three of this book.

It is for this reason that there exist so many reports on the virtues of Imām ‘Alī رضي الله عنه. To such an extent that it has been authentically reported from Imām Aḥmad ibn Ḥanbal that he said:

Not one among the Ṣaḥābah رضي الله عنهم of the Prophet ﷺ enjoys the same amount of virtues being related about him than that of ‘Alī رضي الله عنه.¹

1 Al-Ḥākim al-Naysābūrī: *Mustadrak al-Ḥākim*, 3/116

Some liars have gone to the preposterous extreme of saying that the virtues of ‘Alī رضي الله عنه reach thirty thousand! They attribute this to Ibn ‘Abbās رضي الله عنه.¹ Even the virtues of all the Ambiyā’ عليه السلام and Ṣaḥābah رضي الله عنهم combined do not enjoy this amount of authentically transmitted reports about them! Just think how brazenly this liar resorts to falsehood!

‘Alī رضي الله عنه enjoys enough authentically transmitted reports relating to his virtues to not only boast about, but also to increase him in stature and love in the hearts of the believers. Al-Dhahabī correctly expressed himself when he said:

Allah has spared ‘Alī رضي الله عنه from having to have his virtues established through lies and baseless claims.²

There are 27 authentic reports about his virtues; an amount sufficient to elevate his status and station amongst his peers. If there was only *one* ḥadīth (in this regard) it would be enough for him. What then when there has been such a large amount that has been authentically reported about his virtues (as I have previously alluded to)?

Just as some individuals went to the extreme (something which Allah and His Messenger صلى الله عليه وسلم do not approve of) in praising ‘Alī رضي الله عنه, the *Khawārij* and *Nawāṣib*, on the other hand, also went to extremes and displayed much antipathy towards him رضي الله عنه. They either rendered him a *kāfir* or they completely disassociated themselves from him. The Ahl al-Sunnah have always maintained a moderate path in between the two: They acknowledge his virtues as vested unto him by whatever has been *authentically* reported about him, thereby filling their hearts with his love. By the same token, they completely disassociate themselves from anybody who insinuates and defames him, or anyone who holds any rancour in their heart for him. They would consider anybody guilty of such crimes a misguided heretic that deserves to be shunned and branded at all costs.

1 Ibn Ḥajar: *Lisān al-Mīzān*, 2/199

2 Al-Dhahabī: *Mīzān al-‘Itidāl*, 2/417

Therefore, the Ahl al-Sunnah oscillates between two extreme schools of thought:

1. The extreme adherents of ‘Alī رَضِيَ اللَّهُ عَنْهُ.
2. Those that hold hatred against ‘Alī رَضِيَ اللَّهُ عَنْهُ.

I have dedicated an entire section in the original work under the title *A Quick Perusal of the Contents of Select Fabricated and Baseless Aḥādīth Concerning the Virtues of ‘Alī*. In this section, I give details as to how certain extremists have attempted to depict ‘Alī رَضِيَ اللَّهُ عَنْهُ in such a ghastly manner, and with such qualities that even the intellect cannot fathom. Or that he enjoys such qualities that raise him even higher than the Prophets and Messengers. This is mentioned in ḥadīth number 166. They even go to the extent of saying that both he and Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were created from one (source of) light. This light came into existence fourteen thousand years before Adam عَلَيْهِ السَّلَام existed! This is mentioned in ḥadīth number 170.

At times, other aḥādīth speak to a personality of ‘Alī that is, for all practical matters, supernatural. These aḥādīth inform us that a mere glance at him constitutes a form of *‘ibādah* (worship). This is mentioned in ḥadīth number 97. Other aḥādīth describe the centrality of his being in relation to the entire universe. And in some instances (the word) ‘Alī’ is coupled with the *shahādatayn* and that he is the only among them whose name is mentioned in Jannah. This is mentioned in ḥadīth number 173. And that the all Ambiyā’ were sent to proclaim the *wilāyah* (authority) of ‘Alī رَضِيَ اللَّهُ عَنْهُ. This is mentioned in ḥadīth 198. Or, as is mentioned in ḥadīth 209, all of humanity (including the Ambiyā’) possess (only) 10% of the Dunyā’s wisdom. This, as opposed to ‘Alī رَضِيَ اللَّهُ عَنْهُ who possesses (the remaining) 90%! In other words, ‘wisdom’ was divided into ten parts; ‘Alī رَضِيَ اللَّهُ عَنْهُ was given nine-tenths and humanity was given (only) one-tenth. Ḥadīth number 217 mentions that *kufr*, or disbelief means not believing in the *wilāyah* (authority) of ‘Alī رَضِيَ اللَّهُ عَنْهُ. Probably the greatest indication of their lies is the following ḥadīth which they propagate (as mentioned in ḥadīth 241):

إذا كان يوم القيامة قال الله لي ولعلي: أدخلوا الجنة من أحبكم، وأدخلوا النار من أبغضكم.

Enter into Jannah whoever loves you and permit into the fire whoever dislikes you.

This is how the Day of Reckoning and Recompense will transpire—in the form of sectarianism!

As for the love of ‘Alī رَضِيَ اللَّهُ عَنْهُ—and what do you *really* know about the love of ‘Alī رَضِيَ اللَّهُ عَنْهُ? It is the title for the notebook of every believer (as mentioned in ḥadīth number 101); and all success lies in *his* love (as in ḥadīth number 119); and love of ‘Alī رَضِيَ اللَّهُ عَنْهُ eats away at reprehensible actions just as fire consumes firewood (as mentioned in ḥadīth number 131); nay, a person jealous and envious of ‘Alī is a *kāfir* (as mentioned in ḥadīth number 143); and if all of creation (stones, trees, and fruits) if they concede to the love of ‘Alī, then—and only then—do they become sweet and fresh (as mentioned in ḥadīth number 227; and fire was only created for the enemies of ‘Alī رَضِيَ اللَّهُ عَنْهُ (as mentioned in ḥadīth number 287). These are—among others—some of the lies that I have explained in the original work. The aim and objective being: to create a sense of aura and sanctity surrounding the personality of ‘Alī رَضِيَ اللَّهُ عَنْهُ, and his centrality in the universe. Furthermore, it displays that he—and he alone—is deserving of *khilāfah*.

As mentioned previously, I have divided the aḥādīth into three categories. Let us now commence with the first of those three...

Section One

The *Ṣaḥīḥ* (Authentic) and *Ḥasan* (Fair) *Aḥādīth*

This section comprises twenty-seven *aḥādīth*, most of which are *ṣaḥīḥ* (authentic). However, several (different) chains of transmission contain words that are inauthentic. These words do not form part of the actual *aḥādīth* and were inserted into them. Details will be given in due course.

Ḥadīth 1

من كنتُ مولاهُ فعليٌّ مولاهُ

Whoever's *mawlā* I am, 'Alī is his *mawlā*.

The following people have devoted an entire book (to this *ḥadīth*):

1. Al-Ḥāfiẓ Abū al-'Abbās Aḥmad ibn 'Uqdah: *Kitāb al-Muwālāt*
2. Al-Ḥāfiẓ Shams al-Dīn al-Dhahabī: *Ṭuruq Ḥadīth: Man Kuntu Mawlāhū Fa 'Aliyyun Mawlāhu*. 'Abd al-'Azīz al-Ṭabṭabā'ī's critical edition of this book has been printed.

Ibn 'Asākir in his book: *Tārīkh Dimshaq*¹, Ibn Abī 'Āṣim in *al-Sunnah*², Jamāl al-Dīn al-Zayla'ī in *Takhrīj Aḥādīth al-Kashshāf*³, and Al-Albānī in his book *Silsilat al-Aḥādīth al-Ṣaḥīḥah*⁴ analysed the *ḥadīth*'s various chains of transmission.

Al-Kattānī in his book *Naẓm al-Mutanāthir*⁵ identifies twenty-five transmitters from the *Ṣaḥābah*. He further states⁶ that al-Munāwī in *al-Taysīr* explicitly

1 Ibn 'Asākir: *Tārīkh Dimashq*, 42/187.

2 Ibn Abī 'Āṣim: *al-Sunnah*, 2/604.

3 Jamāl al-Dīn al-Zayla'ī: *Takhrīj Aḥādīth al-Kashshāf*, 2/234.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, 4/1750.

5 Al-Kattānī: *Naẓm al-Mutanāthir*, 194.

6 *Ibid.*, 195.

states—transmitting from al-Suyūfī and the commentator of *al-Mawāhib al-Ludaniyyah*—that this ḥadīth is *mutawātir* (massively-transmitted).

Al-Ḥāfiẓ Shams al-Dīn al-Dhahabī in his book *Siyar A'lām al-Nubalā'*¹ says, “This ḥadīth is *ḥasan* ‘*ālī jiddan* (fair and very elevated) and its *matn* (text) is *mutawātir* (massively-transmitted).”

Ibn al-Jazarī in his book *Manāqib al-Asad al-Ghālib*² says, “This ḥadīth is *ḥasan ṣaḥīḥ* from numerous perspectives. It has been massively-transmitted from Amīr al-Mu'minīn ‘Alī رضي الله عنه, and likewise, from Nabī صلى الله عليه وسلم. A large number of people transmit it from another large number of people; therefore, whoever deems it *ḍa'if* (unreliable) deserves no attention, for he has no knowledge of this science.” He then went on to list their names.

The different chains of transmission I have come across are narrated from 75 Ṣaḥābah رضي الله عنهم, 26 of which are transmitting in the various books of ḥadīth. Ibn ‘Uqdah mentions 49 chains in his *Kitāb al-Muwalāt*. When al-Albānī traced this ḥadīth back to its original sources he did not mention any chains of transmission except via the following (Ṣaḥābah رضي الله عنهم): Zayd ibn Arqam, Sa’d ibn Abī Waqqāṣ, Buraydah ibn al-Ḥuṣāyb, ‘Alī ibn Abī Ṭālib, Abū Ayyub al-Anṣārī, al-Barā’ ibn ‘Āzib, ‘Abd Allāh ibn ‘Abbās, Anas ibn Mālik, Abū Sa’īd, and Abū Hurayrah رضي الله عنه. It is quite obvious he missed tens of narrations. It is true, however, that they have no real influence on the original ḥadīth. This is because the vast majority of them are not authentic.

The Ḥadīth of Abū Surayḥah and/or Zayd ibn Arqam

This ḥadīth is narrated by Imām al-Tirmidhī (and others) from Nabī صلى الله عليه وسلم who said, “**Whoever’s mawlā I am, ‘Alī is his mawlā.**” Shu’bah doubted this. Al-Tirmidhī says, “This ḥadīth is *ḥasan gharib* (fair (and) rare).³

1 Al-Imām al-Dhahabī: *Siyar ‘Alām al-Nubalā'*, 8/335.

2 Ibn al-Jazarī: *Manāqib al-Asad al-Ghālib*, pg. 12.

3 *Jāmi‘ al-Tirmidhī*, #3713

The Ḥadīth of Zayd ibn Arqam

This is transmitted by Imām Aḥmad—and others—in his Musnad from Abū al-Ṭufayl who said:

‘Alī رضي الله عنه gathered the people at *al-Raḥbah* (in Kūfah) and said to them, “Allah has adjured every Muslim male that heard the proclamation of the Messenger of Allah صلى الله عليه وسلم on the day of *Ghadīr Khum* to stand up and testify what they had heard.”

Thereupon thirty stood up and testified that the Prophet صلى الله عليه وسلم grasped ‘Alī رضي الله عنه by his hand and said to the people,: “Do you know that I am more worthy of the believers than their own selves?”

They replied, ‘Yes, O Messenger of Allah!’

Then he said, ‘**Whoever’s *mawlā* I am, than this (referring to ‘Alī) is his *mawlā*.** O Allah! Show love to that person who loves him and show hate to that person who hates him!’

Abū Ṭufayl said, “I left and it was as if there was something troubling me inside. I met Zayd ibn Arqam and said to him, ‘I hear ‘Alī saying this and that (referring to the above):’

He replied and said, ‘Why are you in denial? I heard the Messenger of Allah صلى الله عليه وسلم saying that to him.’”¹

The chain of this transmission is *ṣaḥīḥ* (authentic).

The Ḥadīth of Sa’d ibn Abī Waqqāṣ

This is narrated by Ibn Mājah—and others—from ‘Abd al-Raḥmān ibn Sābiṭ — from Sa’d ibn Abī Waqqāṣ who said:

1 Imām Aḥmad: *Musnad Aḥmad*, 4/370.

Mu‘āwiyah came on one of his pilgrimages and Sa‘d entered in his presence. They (the people present) brought up ‘Alī, on account of which Mu‘āwiyah criticised him (‘Alī).

Sa‘d became angry and said, “Are you saying this of a man of whom I heard the Messenger of Allah ﷺ say, ‘Whoever’s *mawlā* I am, ‘Alī is his *mawlā*.’ And I heard him say, ‘You are to me like Hārūn was to Mūsā, except that there will be no Prophet after me.’ And I heard him say, ‘I will give the banner today to a man who loves Allah and His Messenger.’”¹

Ibn Sābiṭ did not hear directly from Sa‘d, according to Yaḥyā ibn Ma‘īn.² This version of the ḥadīth has been corroborated³ but the different chains of transmissions contain flaws. I have mentioned this in the original work.

The Ḥadīth of ‘Alī ibn Abī Ṭālib

The most authentic chain of transmission of this ḥadīth is Zayd ibn Arqam’s رضي الله عنه (see above).

Another very good chain of transmission is the one reported by Imām Aḥmad in his *Musnad* and *Faḍā’il al-ṣaḥābah*. It is as follows:

ثنا محمد بن جعفر، ثنا شعبة، عن أبي إسحاق، قال: سمعت سعيد بن وهب قال: نشد علي الناس، فقام خمسة أو ستة من أصحاب النبي ﷺ فشهدوا أن رسول الله ﷺ قال: من كنت مولاه فعلي مولاه.

Muḥammad ibn Ja‘far reported to us — Shu‘bah reported to us — from Abū Ishāq who said, “I heard Sa‘īd ibn Wahb say:

1 Imām ibn Mājah: #121.

2 Yaḥyā ibn Ma‘īn: *Tārīkh ibn Ma‘īn - Riwāyat al-Dūri*, 3/87.

3 ‘Corroboration,’ or ‘parallelism’ refers to a narration which corroborates that a certain person had heard a ḥadīth from a certain teacher by serving as evidence that a different student had heard the same hadith from that teacher. [translator’s note]

‘Alī adjured the people (to testify). Five or six Companions of the Prophet ﷺ stood up and testified that the Messenger of Allah ﷺ said, **“Whoever’s *mawlā* I am, ‘Alī is his *mawlā*.”**¹

This chain of transmission is authentic, however, the different chains of transmissions of this version contain flaws. I have mentioned this in the original work.

The Ḥadīth of Buraydah

This has been reported by al-Nasā’ī *al-Kubrā* and *Khaṣ’iṣ ‘Alī* from ‘Abd al-Malik ibn Abī Ghaniyyah who said — al-Ḥakm narrated to us from — Sa’īd ibn Jubayr — from Ibn ‘Abbās — from Buraydah.²

This chain of transmission is authentic. Al-Ḥakam’s name is Ibn ‘Utaybah. It also has other chains of transmission. I have mentioned them in the original work.

The Ḥadīth of Abū Ayyūb al-Anṣārī

Imām Aḥmad (and others) narrates in his *Musnad* and *Faḍā’il al-Ṣaḥābah* from Ḥanṣh ibn al-Ḥārith ibn Laqīṭ al-Nakha’ī al-Ashja’ī from — Riyāḥ ibn al-Ḥārith who said:

A group of people came to ‘Alī عليه السلام at *al-Raḥbah* (near Kūfah) and said, “*As-salāmu ‘alaykum yā mawlānā*.”

He replied, “How can I be your *mawlā* when you are a nation of Arabs?”

They said, “We heard the Messenger of Allah ﷺ saying on the day of Ghadīr Khum, **“Whoever’s *mawlā* I am, than this (referring to ‘Alī) is his *mawlā*.”**

1 Imām Aḥmad: *Musnad Aḥmad*, 5/366 and *Faḍā’il al-Ṣaḥābah*, #1021.

2 Imām al-Nasā’ī: *al-Sunan al-Kubrā*, #8412, #8413, 8466; *Khaṣā’iṣ ‘Alī*, #81, #82.

Riyāḥ said, “When they left I followed behind them and asked, ‘Who are these people?’

They replied, ‘A group from the Anṣār. Among them was Abū Ayyūb al-Anṣārī.’¹

This ḥadīth has a good (*jayyid*) chain. Ibn Ḥibbān regards Riyāḥ ibn al-Ḥārith as reliable. Al-Albānī also believed it to have a good (*jayyid*) chain.²

The Ḥadīth of Ibn ‘Abbās

This is also narrated by Imām Aḥmad (and others) in his *Musnad* and *Faḍā’il al-Ṣaḥābah* from Yaḥyā ibn Ḥammad — from Abū ‘Awānah — from Abū Balj — from ‘Amr ibn Maymūn who said, “I was seated with Ibn ‘Abbās when a group of nine people approached and said...”³

He then goes on and mentions a lengthy ḥadīth in which there are baseless additions that are not authentic. Just as I have explained this in the original work, I also explained that some of the *ḥuffāz* (ḥadīth masters) were deceived by the apparent soundness of the chain; and, as such, they elevated it. Amongst them are: al-‘Irāqī, al-Ḥākim, al-Dhahabī, and al-Albānī⁴. There exists, however, a defect which they were unaware of. Imām Aḥmad judged it to be *munkar*⁵ (unacceptable).

It has other chains of transmission which are not authentic. I have made mention of this in the original work. As for the other chains they all contain flaws.

1 Imām Aḥmad: *Musnad Aḥmad*, 5/419 and *Faḍā’il al-Ṣaḥābah*, 2/967.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, 4/340.

3 Imām Aḥmad: *Musnad Aḥmad*, 1/330 and *Faḍā’il al-Ṣaḥābah*, #1167.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, 2223.

5 A *munkar* ḥadīth in the early period of hadith criticism it meant a hadith that was either uncorroborated or broken with other similar narrations either in its isnād or its meaning. In the later period, it came to mean a hadith that had only one chain of transmission without that isnād being strong enough to justify accepting it. [translator’s note]

In short, the ḥadīth appears via seventy-five Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. The Ḥadīth of ‘Alī, Zayd ibn Arqam, Buraydah, and Abū Ayyūb al-Anṣārī’s رَضِيَ اللَّهُ عَنْهُمْ are authentic. The other chains of transmissions are weak and unreliable. However, the aforementioned (authentic) chains strengthen them.

The following people—among others—have openly stated that it is *mutawātir* (massively-transmitted): al-Munāwī, al-Suyūṭī, al-Kattānī, al-Dhahabī, and Ibn al-Jazarī.

Imām al-Tirmidhī said, “This ḥadīth is *ḥasan gharīb* (fair (and) rare).”

The following people have authenticated it: al-Ḥākim, Ibn Ḥibbān, al-Ṭaḥāwī, al-Dhahabī, al-‘Irāqī, Ibn Ḥajar, al-Būṣṭirī, and al-Albānī. Imām Aḥmad ibn Ḥajar al-Haythamī classified it as *ḥasan* (good).

The following people have classified it as weak and unreliable: Abū Dawūd al-Sijastānī, Abū Ḥātim al-Rāzī, Imām al-Bukhārī, Ibrāhīm al-Ḥarbī, ibn Ḥazm, and al-Zayla‘ī.

The following words in the ḥadīth are authentic:

أتعلمون أنني أولى بالمؤمنين من أنفسهم؟ قالوا: نعم يا رسول الله. قال: من كنت مولاه فهذا مولاه. اللهم وال من والاه، وعاد من عاداه.

(The Prophet ﷺ said:) “Do you know that I am more worthy of the believers than their own selves?”

They replied, “Yes, O Messenger of Allah!”

Then he said, “**Whoever’s *mawlā* I am, than this (referring to ‘Alī) is his *mawlā*. O Allah! Show love to that person who loves him and show hate to that person who hates him!**”

Aside from this, all the other additional wordings are not authentic. Such as the addition:

وانصر من نصره، واخذل من خذله.

... And help whoever helps him. And forsake whoever forsakes him.

Ibn Taymiyyah went out of his way to prove this (addition) is a flat-out lie according to *all* muḥaddithīn.¹ We have already mentioned that several people have authenticated the first portion (of the du‘ā’), which reads:

اللهم وال من والاه، وعاد من عاداه.

O Allah! Show love to that person who loves him and show hate to that person who hates him!

The second portion (of the du‘ā’) reads:

وانصر من نصره، واخذل من خذله.

... And help whoever helps him. And forsake whoever forsakes him.

This has also been authenticated by al-Ḥākim, and others. However, the correct opinion is that it is not authentic, but not to the level of being completely untrue. The reason why Ibn Taymiyyah considers it a lie is because it contradicts historic reality; for there is no difference of opinion regarding the acceptance of which the Prophet ﷺ having made a du‘ā’.

Another addition in the text is regarding the verse:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

*O Messenger, announce that which has been revealed to you from your Lord...*²

1 Ibn Taymiyyah: *Minhāj al-Sunnah*, 7/55.

2 Sūrah al-Mā'idah: 67.

When the above-mentioned verse was revealed, Nabī ﷺ addressed everyone at *Ghadīr Khum*. He then went on to mention the ḥadīth.

This is not reliable and completely unsubstantiated. In fact, al-Albānī unequivocally states this narration is a lie.¹

Similarly, the additions wherein ‘Umar رَضِيَ اللهُ عَنْهُ congratulates him and says to him:

أصبحتَ وأمسيتَ مولى كل مؤمن ومؤمنة.

You have become the *mawlā* of every male and female believer.

This is reported by ‘Alī ibn Zayd ibn Jud‘ān who is *ḍa‘īf* (unreliable). Similarly, it has been reported from both Maṭar al-Warrāq and Shahaḥ ibn Ḥawshab, both of whom are also *ḍa‘īf* (unreliable).

Finally, the addition regarding the verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي

*This day I have perfected for you your religion and completed My favour upon you...*²

The ḥadīth of Abū Hurayrah from Maṭar al-Warraḥ and Shahaḥ ibn Ḥawshab (both of whom are unreliable) indicates that when the ḥadīth of *al-muwālāt*, i.e. ‘*man kuntu mawlāhu...*’ was mentioned, Allah revealed the above-mentioned verses at *Ghadīr Khum*. It also appears with a false chain of transmission from Ibn ‘Asākir, as in the ḥadīth of Abū Sa‘īd. In fact, al-Albānī classified this ḥadīth as a fabrication.³

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, #4922.

2 Sūrah al-Mā‘idah: 3.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, #4923.

Meaning of the Ḥadīth

Not only is this ḥadīth used as evidence for the *Imāmah* (leadership) of ‘Alī رضي الله عنه, but it is also used to prove that he is more deserving of the *khilāfah*, and that whoever opposes him is an enemy of Allah.

The reality of this ḥadīth has been explained by Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib رضي الله عنه, an Imām from the Ahl al-Bayt. Ibn Sa’d in his *al-Ṭabaqāt al-Kubrā* narrates with an authentic chain of transmission the following ḥadīth:

أخبرنا شبابة بن سوار الفزاري قال أخبرني الفضيل بن مرزوق قال سمعت الحسن بن الحسن يقول لرجل ممن يعلو فيهم ويحكم أحبونا لله فإن أطعنا الله فأحبونا وإن عصينا الله فأبغضونا. قال فقال له رجل إنكم قرابة رسول الله وأهل بيته فقال ويحك لو كان الله مانعا بقرابة من رسول الله أحدا بغير طاعة الله لنفنع بذلك من هو أقرب إليه منا أبا وأما والله إني لأخاف أن يضاعف للعاصي منا العذاب ضعفين وإني لأرجو أن يؤتى المحسن منا أجره مرتين. ويلكم اتقوا الله وقولوا فينا الحق فإنه أبلغ فيما تريدون ونحن نرضى به منكم ثم قال لقد أساء بنا آباؤنا إن كان هذا الذي تقولون من دين الله ثم لم يطلعونا عليه ولم يرعونا فيه. قال فقال له ألم يقل رسول الله ﷺ لعلي من كنت مولاه فعلي مولاه؟ فقال أما والله إن لو يعني بذلك الإمرة والسلطان لأفصح لهم بذلك كما أفصح لهم بالصلاة والزكاة وصيام رمضان وحج البيت. ولقال لهم أيها الناس هذا وليكم من بعدي. فإن أنصح الناس كان للناس رسول الله ﷺ ولو كان الأمر كما تقولون إن الله ورسوله ﷺ اختارا عليا لهذا الأمر والقيام بعد النبي ﷺ إن كان لأعظم الناس في ذلك خطأ وجرا إذ ترك ما أمره به رسول الله ﷺ أن يقوم فيه كما أمره أو يعذر فيه إلى الناس.

Shabābah ibn Siwār al-Fizārī informed us that — Fuḍayl ibn Marzūq said:

I heard Ḥasan ibn Ḥasan saying to a man who used to show excessive love to them, i.e. the Ahl al-Bayt, “Woe unto you people! Love us (only) for the pleasure of Allah. If we are obedient to Allah, then love us. And if we are disobedient to Allah, then do not love us.”

The man said to Ḥasan, “You are related to the Messenger of Allah ﷺ and from his family!”

Ḥasan said, “Woe unto you! If Allah were to prevent anyone from not worshipping Allah on account of his familial relationship with the Messenger of Allah ﷺ, then those that are paternally and maternally

closer to him than us would (also) benefit. By Allah, I fear that a sinner from among us will be given double punishment. Still, I hope that a good-doer among us will be given his reward twice. Woe unto you! Fear Allah and speak the truth about us, for this is closer to what you (actually) desire. We are well-pleased if that comes from you.”

He continued saying, “If what you people are saying (about us) is considered to be a part of Allah’s Dīn, and our forefathers neither informed us about it nor encouraged us, then surely they have wronged us!”

The man said to him, “Did the Messenger of Allah ﷺ not say to ‘Alī, **‘Whoever’s *mawlā* I am, ‘Alī is his *mawlā*?’**”

Ḥasan responded and said, “By Allah! If, by that statement, he intended (for ‘Alī عليه السلام) a position of leadership and authority, he would have clearly expressed it, just as he clearly expressed (the injunctions of) ṣalāh, zakāh, fasting in Ramaḍān, and Ḥajj. Similarly, he would have said, ‘O people! This (referring to ‘Alī) is your leader after me,’ for the Prophet ﷺ wished well for everyone and was the most benign, considerate, and caring person. If it had been as you people are saying; that Allah and His Messenger ﷺ chose ‘Alī عليه السلام for this matter after Nabī ﷺ; then ‘Alī would be guilty of having committed the biggest mistake and crime! Since it was he that abandoned a command that the Messenger of Allah ﷺ instructed him to carry out.”¹

The chain of transmission for this ḥadīth is *jayyid* (good). Fuḍayl ibn Marzūq, the person narrating the story, is a Shī‘ī.

Similarly, al-Khallāl—and others—also narrate this ḥadīth.²

Abu Nu‘aym al-Asbahānī says:

1 *Al-Ṭabaqāt al-Kubrā*, 5/319-320.

2 *Al-Khallāl: al-Sunnah*, 2/350.

If they attempt to prove (‘Alī’s عَلَيْهِ السَّلَامُ Imāmah) and say, “The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Whoever’s *mawlā* I am, ‘Alī is his *mawlā*,’ it will be said to him: We accept this narration from you, however, we say that this is a clear virtue in favour of ‘Alī ibn Abī Ṭālib عَلَيْهِ السَّلَامُ. The meaning of which is, ‘whoever Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the *mawlā* of, ‘Alī and the believers are his *mawlā*. The proof of this is in Allah’s words:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

*The believing men and believing women are allies/friends of one another.*¹

Allah also says:

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

*And those who disbelieved are allies/friends of one another.*²

The word *al-walī* and *al-mawālī* mean one and the same thing. The proof of this is in the words of Allah سُبْحَانَهُ وَتَعَالَى:

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكُفْرِينَ لَا مَوْلَى لَهُمْ

*That is because Allah is the ally/friend of those who have believed and because the disbelievers have no ally/friend.*³

In other words, they have no *walī* (ally). They are His slaves and He is their Protector, Ally, and Friend. Allah سُبْحَانَهُ وَتَعَالَى merely intended that they have no ally.

Allah says:

1 Sūrah al-Tawbah: 71.

2 Sūrah al-Anfāl: 73.

3 Sūrah Muḥammad: 11.

فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَلْحُ الْمُؤْمِنِينَ

*Then indeed Allah is his Ally, and Gabriel and the righteous of the believers.*¹

In another place, Allah ﷻ says:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

*Allah is the ally of those who believe. He brings them out from darknesses into the light.*²

Allah ﷻ also says:

وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

*And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.*³

This is a form of praise from Nabī ﷺ for ‘Alī رضي الله عنه. He encouraged people to show love towards him and also encouraged his friendship. This is on account of the hypocrites prejudice and hatred towards him. The Prophet ﷺ also said:

لا يحبك إلا مؤمن ولا يبغضك إلا منافق.

Only a believer will love you and only a hypocrite will hate you.

It has also been reported from Sufyān ibn ‘Uyanah that ‘Alī and Usāmah once got into an argument.

‘Alī said to Usāmah, “You are my *mawlā*.”

1 Sūrah al-Taḥrīm: 4.

2 Sūrah al-Baqarah: 257.

3 Sūrah al-Mā'idah: 56.

Usāmah responded and said, “I am not your *mawlā*; the Messenger of Allah ﷺ is my only *mawlā*.”

The Messenger ﷺ then said, “Whoever’s *mawlā* I am, ‘Alī is his *mawlā*.”

This is similar to when people say: ‘so and so is the *mawlā* of Banū Hāshim and the *mawlā* of Banū Umayyah.’ The reality of them is one. What has been reported by Ibn ‘Uyaynah is supported by the following ḥadīth:

حدثنا عبد الله بن جعفر قراءة قال: حدثنا يونس بن حبيب حدثنا داود حدثنا شعبة عن سعد بن إبراهيم قال: سمعت عبد الرحمن الأعرج قال شعبة: ولا أعلم إلا عن أبي هريرة t أن رسول الله ﷺ قال: الأنصار وقريش ومزينة وجهينة وغفار وأسلم وأشجع بعضهم موالي بعض ليس لهم مولى دون الله ورسوله.

Shu‘bah said, “I do not know from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ except that the Messenger of Allah ﷺ said, ‘The Anṣār, Quraysh, Muzaynah, Ghifār, Aslam, Ashja‘ are *mawālī* (allies) of one another. They have no *mawlā* save Allah and His Messenger.’”¹

The meaning of these narrations clarifies the implication of the Prophet’s ﷺ statement, “Whoever’s *mawlā* I am, ‘Alī is his *mawlā*,” since the Prophet ﷺ said that all of these tribes are *mawālī* (allies) of Allah ﷻ and his Messenger ﷺ.²

1 Abū Nu‘aym al-Aṣbahānī: *al-Imāmah*, pg. 217-218.

2 Imām al-Ṭahāwī: *Sharḥ Mushkil al-Āthār*, 11/48-49; ibn ‘Asākir: *Tārikh Dimashq*, 42/238.

Ḥadīth 2

أنت مني بمنزلة هارون من موسى

You are to me as Hārūn was to Mūsā.

This ḥadīth is reported by the following Ṣaḥābah رضي الله عنهم: Sa'd ibn Abī Waqqāṣ, Abū Sa'īd al-Khudrī, Jābir ibn 'Abd Allāh, Asmā' bint 'Umays, 'Alī, Jābir ibn Samurah, Ḥubshī ibn Junādah, Abū Ayyūb, Barā' ibn 'Āzib, Zayd ibn Arqam, Zayd ibn Abī Awfā, Ibn 'Abbās, Mālik ibn al-Ḥuwayrith, Ibn 'Umar, Maḥdūj ibn Zayd, Sa'īd ibn Zayd, Mu'āwiyah, 'Umar ibn al-Khaṭṭāb, Abū Hurayrah, 'Abd Allāh ibn Ja'far, Anas, Nubayṭ ibn Shurayṭ, Ibn Mas'ūd, Abū al-Ṭufayl, Umm Salamah, Fāṭimah bint Ḥamzah رضي الله عنها.

Aside from the aḥādīth of Sa'd ibn Abī Waqqāṣ and Asmā' bint 'Umays, all the other versions are *ḍa'īf* (unreliable).

The Ḥadīth of Sa'd ibn Abī Waqqāṣ

عن سعد بن أبي وقاص أن رسول الله ﷺ خرج إلى تبوك واستخلف عليا فقال أتخلفني في الصبيان النساء؟ قال ألا ترضى أن تكون مني بمنزلة هارون من موسى؟ إلا أنه ليس نبي بعدي؟

(Narrated from) Sa'd ibn Abī Waqqāṣ رضي الله عنه: The Messenger of Allah ﷺ departed for Tabūk and appointed 'Alī as his deputy (in Madīnah).

'Alī said, “Are you leaving me (behind) with women and children?”

The Prophet ﷺ said, “Are you not pleased that you are unto me as Hārūn was to Mūsā; but there is no Nabī after me?”¹

1 Ṣaḥīḥ al-Bukhārī, #3503, #4154; Ṣaḥīḥ Muslim, #2404. Many others also narrate this version. I have explained this in the original work.

عن سعد بن أبي وقاص قال أمر معاوية بن أبي سفيان سعدا فقال ما منعك أن تسب أبا التراب؟ فقال أما ذكرت ثلاثا قالهن له رسول الله ﷺ فلن أسبه لأن تكون لي واحدة منهن أحب إلي من حمر النعم سمعت رسول الله ﷺ يقول له خلفه في بعض مغازيه. فقال له علي يا رسول الله خلقتني من النساء والصبيان؟ فقال له رسول الله ﷺ أما ترضى أن تكون مني بمنزلة هارون من موسى؟ إلا أنه لا نبوة بعدي. وسمعتة يقول يوم خيبر لأعطين الراية رجلا يحب الله ورسوله ويحبه الله ورسوله قال فتطاولنا لها. فقال ادعوا لي عليا؟ فأتني به أرمم فبصق في عينه ودفع الراية إليه ففتح الله عليه ولما نزلت هذه الآية:

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ

دعا رسول الله ﷺ عليا وفاطمة وحسنا وحسينا فقال اللهم هؤلاء أهلي

(From) S'ad ibn Abī Waqqāṣ who said:

Mu'āwiyah ibn Abī Sufyān appointed Sa'd as the governor and said, "What prevents you from cursing Abū Turāb (ref. to 'Alī رضي الله عنه)?"

(He responded and said,) I heard three things which the Prophet صلى الله عليه وسلم said on account of which I will never curse him. To possess even one of these three things would be more beloved to me than red camels. When Allah's Messenger صلى الله عليه وسلم left 'Alī behind in one of his campaigns, 'Alī said to him, "O Messenger of Allah! Are you leaving me (behind) with women and children?" Thereupon Allah's Messenger صلى الله عليه وسلم said to him, "**Are you not pleased that you are unto me as Hārūn was to Mūsā; but that there is no prophethood after me?**" I (also) heard him say on the day of Khaybar, "I will give this banner to a person who loves Allah and his Messenger, and Allah and his Messenger love him too! We had been anxiously waiting for it, when the Prophet صلى الله عليه وسلم said, "Call 'Alī!" He was called. 'Alī's eyes were suffering from inflammation (at that time). The Prophet صلى الله عليه وسلم applied saliva to his eyes and handed over the banner to him. Allah granted victory on his hands. (The third occasion) was when the (following) verse was revealed:

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ

Say, "Come, let us call our sons and your sons..."¹

1 Sūrah 'Āl 'Imrān: 61.

The Prophet ﷺ called ‘Alī, Fāṭimah, Ḥasan, and Husayn and said, “O Allah! This is my family!”¹

The Ḥadīth of Asmā’ bint ‘Umayy

عن موسى الجهني قال دخلت على فاطمة بنت علي فقال لها رفيقي أبو مهمل كم لك؟ قالت ستة وثمانون سنة. قال ما سمعت من أبيك شيئاً؟ قالت حدثني أسماء بنت عميس

(From) Mūsā al-Juhanī who said:

I entered the presence of Fāṭimah bint ‘Alī ﷺ. My friend (Abū Mahl) said to her, “How old are you?”

Fāṭimah said, “Eighty-six years.”

He said, “Did you not hear anything from your father?”

She replied, “Asmā’ bint ‘Umayy informed me... (She went on and quoted the above ḥadīth)”²

The chain of transmission is authentic. The other (remaining) chains are mentioned in the original work.

Meaning of the Ḥadīth

Abū Ishāq al-Marwazī mentions that the following two reasons are of the strongest evidences that Nabī ﷺ did not imply *khilāfah* (for ‘Alī ﷺ) when he said those words (in the ḥadīth):

1. Nabī Harūn ﷺ was the deputy of Nabī Mūsā ﷺ while he was alive. He passed away before Nabī Mūsā ﷺ. It was Nabī Yūsha’ ibn Nūn ﷺ who succeeded Nabī Mūsā ﷺ after his death. Therefore, this ḥadīth is

1 Ṣaḥīḥ Muslim, #2404.

2 Imām Aḥmad: *Musnad Aḥmad*, 6/369-438; *Faḍā’il al-Ṣaḥābah*, 1020-1091.

a form of textual proof (*naṣṣ*) that ‘Alī رضي الله عنه was the khalīfah (deputy) of Nabī صلى الله عليه وسلم over Madīnah during his lifetime, and not after his death.

2. These remarks came from Nabī صلى الله عليه وسلم for the sake of displaying ‘Alī’s رضي الله عنه virtue and in recognition of his rights, not for Imāmah. Every person who has their virtues extolled and their rights recognized is not entitled to Imāmah.¹

The second reason is supported by the fact that this ḥadīth actually came to restore ‘Alī’s رضي الله عنه reputation when he was treated unjustly, as the following ḥadīth of Sa’d indicates towards:

قال علي: يا رسول الله إن المنافقين ليقولون إنما خلفتني استئقلا! فقال: يا علي أما ترضى أن تكون مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي؟ فارجع فاحلفني في أهلي وأهلك.

‘Alī رضي الله عنه said, “O Messenger of Allah! The Munāfiqīn are saying that you left me behind because of your dislike (for me).”

The Prophet صلى الله عليه وسلم said, “O ‘Alī! Are you not pleased that you are unto me as Hārūn was to Mūsā; but there is no Nabī after me? Return and be my deputy for my family and yours.”²

This ḥadīth is textual proof (*naṣṣ*), for the Prophet صلى الله عليه وسلم said, “Return and be my deputy for my family and yours.” Is there any further explanation required after this (explanation)?

Ibn Ḥajar says:

Since a similitude was drawn with Hārūn عليه السلام, Hārūn عليه السلام was the deputy of Mūsā in his lifetime; this proves that ‘Alī رضي الله عنه was (only) selected as the khalīfah by Nabī صلى الله عليه وسلم in his lifetime.³

1 Ibn ‘Abd al-Barr: *al-Tamhīd*, 22/132.

2 Al-Bazzār: *Musnad al-Bazzār*, # 1194.

3 Ibn Ḥajar al-‘Asqalānī: *Fath al-Bārī*, 7/74.

Abu Nu‘aym al-Aṣbahānī says:

If someone says: It is has been established that Nabī ﷺ said to ‘Alī, “You are unto me as Hārūn was to Mūsā.” It will be said to him: This is what we say about his khilāfah over Madīnah during the Prophet’s ﷺ life, as Hārūn was to Mūsā. These remarks came from Nabī ﷺ in the year of Tabūk when Nabī ﷺ left him behind (in charge) in Madīnah. The Munāfiqīn mentioned that the Prophet ﷺ is fed-up with him and dislikes his company. He met with Nabī ﷺ and told him what they said (about him), to which Nabī ﷺ said: “I left you behind as Mūsā left Hārūn behind.”¹

1 Abū Nu‘aym al-Asbahānī: *al-Imāmah*, pg. 221.

Ḥadīth 3

لأعطين الراية غداً رجلاً يفتح على يديه، يحب الله ورسوله، ويحبه الله ورسوله

Tomorrow, I will give this standard to an individual upon whose hands victory will be granted; he loves Allah and his Messenger, and Allah and his Messenger love him.

This ḥadīth is transmitted by the following Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ: Salamah ibn al-Akwa‘, Sahl ibn Sa‘d, Sa‘d ibn Abī Waqqāṣ, Abū Hurayrah, ‘Imrān ibn Ḥusayn, ‘Alī ibn Abī Ṭālib, Ḥasan ibn ‘Alī, Buraydah, ‘Umar ibn al-Khaṭṭāb, Abū Sa‘īd, Ibn ‘Umar, Ibn ‘Abbās, Sa‘īd ibn al-Musayyab رَضِيَ اللَّهُ عَنْهُمْ.

(However) the following versions are *ṣaḥīḥ* (authentic):

- Salamah ibn al-Akwa‘, Sahl ibn Sa‘d (both are included in the *Ṣaḥīḥayn*),
- Sa‘d ibn Abī Waqqāṣ, Abū Hurayrah (both are included *Ṣaḥīḥ Muslim*),
- ‘Imrān ibn Ḥusayn (*ṣaḥīḥ*),
- Abū Laylā, ‘Alī (there is a possibility of both these versions to be (graded as) *ḥasan* (fair)).

The remaining versions are all *ḍa‘īf* (unreliable).

Regarding some of the versions which (also) state that the door was not opened for Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا, and was opened for ‘Alī رَضِيَ اللَّهُ عَنْهُ after them, all of these versions are *ḍa‘īf* (unreliable). I have explained this in the original work.

The Ḥadīth of Salamah ibn al-Akwa‘

عن سلمة بن الأكوع رضي الله عنه قال كان علي قد تخلف عن النبي صلى الله عليه وسلم في خيبر وكان رمدا فقال أنا أتخلف عن رسول الله صلى الله عليه وسلم. فخرج علي فلحق بالنبي صلى الله عليه وسلم

فلما كان مساء الليلة التي فتحتها الله في صباحها قال رسول الله صلى الله عليه وسلم لأعطين الراية أو ليأخذن بالراية غدا رجل يحبه الله ورسوله أو قال يحب الله ورسوله يفتح الله عليه فإذا نحن بعلي وما نرجوه فقالوا هذا علي، فأعطاه رسول الله صلى الله عليه وسلم الراية ففتح الله عليه.

(Narrated from) Salamah ibn al-Akwa¹ رضي الله عنه who said:

‘Alī رضي الله عنه remained behind Nabī صلى الله عليه وسلم in (the battle of) *Khaybar* as he was suffering from eye trouble. He then said, ‘(How can) I remain behind Nabī صلى الله عليه وسلم?’ So he caught up with him صلى الله عليه وسلم. When we went to sleep—on the night of the conquest of *Khaybar*—Nabī صلى الله عليه وسلم said: ‘I will give this banner to a person¹ who loves Allah and his Messenger, and Allah and his Messenger love him.’ All of a sudden, without us expecting, ‘Alī رضي الله عنه showed up. They, i.e. the people present said, ‘Here is ‘Alī.’ The Prophet صلى الله عليه وسلم gave him the standard, and Allah (eventually) granted victory on his hands.²

The Ḥadīth of Sahl ibn Sa‘d

عن سهل بن سعد رضي الله عنه قال قال النبي صلى الله عليه وسلم يوم خيبر لأعطين الراية غدا رجلا يفتح على يديه يحب الله ورسوله ويحبه الله ورسوله فبات الناس ليلتهم أيهم يعطى فغدوا كلهم يرجوه فقال أين علي، فقيل يشتكي عينيه فبصق في عينيه ودعا له فبرأ كأن لم يكن به وجع فأعطاه فقال أفانلهم حتى يكونوا مثلنا فقال انفذ على رسلك حتى تنزل بساحتهم ثم ادعهم إلى الإسلام وأخبرهم بما يجب عليهم فوالله لأن يهدي الله بك رجلا خيرا لك من أن يكون لك حمر النعم

On the day (of the battle) of *Khaybar* the Prophet صلى الله عليه وسلم said, “Tomorrow I will give the standard to somebody who will be granted victory, he loves Allah and His Messenger, and Allah and His Messenger love him.”

The people spent the night wondering as to who would receive the standard. They awoke in the morning hoping (to be that person)³.

1 Or he صلى الله عليه وسلم said, ‘Such a person will take the banner...’

2 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 2976, 3702, and 4209; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2407.

3 The following words (also) appear in a version narrated by Imām al-Bukhārī: “The people spent the night speaking about which one of them would be given the standard. When they awoke, they went to Nabī صلى الله عليه وسلم all hoping to be given the standard.”

Allah’s Messenger ﷺ asked, “Where is ‘Alī?”

He was told that ‘Alī was suffering from eye-trouble. So the Prophet ﷺ applied saliva to his eyes and supplicated for him. He was (immediately) cured. It was as if he had no prior ailment. The Prophet ﷺ handed him the standard.

‘Alī said, “Should I fight them till they become like us (i.e. Muslim)?”

The Prophet ﷺ said, “Approach them steadily till you enter their lands. Then, invite them to Islam, and inform them about what is incumbent upon them; for, by Allah, if Allah grants (even) one person guidance through you, it is better for you than possessing red camels.”¹

The Ḥadīth of Sa’d ibn Abī Waqqāṣ

This has come before in the ḥadīth of the ‘*manzilah*’ (previous ḥadīth).²

The Ḥadīth of Abū Hurayrah

This ḥadīth is narrated by Imām Muslim³ and others.

The Ḥadīth of ‘Imrān ibn Ḥusayn

This ḥadīth is transmitted from Manṣūr ibn al-Mu’tamar — from Rib’ī ibn Ḥirāsh — from ‘Imrān ibn Ḥusayn.⁴ The chain of transmission is *ṣaḥīḥ* (authentic). The other versions of this ḥadīth are mentioned in the original work.

1 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 2942, 3009, 3701, and 4210; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2406.

2 Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2404.

3 Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2405.

4 Imām al-Ṭabarānī: *al-Mu’jam al-Kabīr*, vol. 18 pg. 237; Imām al-Nasā’ī: *al-Sunan al-Kubrā*, ḥadīth no. 8094, and 8353; *Khaṣā’is ‘Alī*, ḥadīth no. 22.

Ḥadīth 4

لَا يَحِبُّنِي إِلَّا الْمُؤْمِنُ، وَلَا يَبْغِضُنِي إِلَّا مَنَافِقٌ.

Only a believer loves me. And only a *munāfiq* (hypocrite) dislikes me.

This ḥadīth is authentically transmitted from ‘Alī and Salmān رضي الله عنهما. The other chains of transmission from Umm Salamah, ‘Imrān ibn Ḥusayn, ‘Abd Allāh ibn Ḥaṭṭab, Abū Dharr, Abū Sa‘īd al-Khudrī, Ibn Mas‘ūd, and al-Barā’ ibn ‘Āzib رضي الله عنهم are all *ḍa‘īf* (unreliable).

The Ḥadīth of ‘Alī

عن علي رضي الله عنه قال: والذي فلق الحبة وبرأ النسمة إنه لعهد النبي الأمي صلى الله عليه وسلم إلى أن لا يحبني إلا مؤمن، ولا يبغضني إلا منافق.

(Narrated) from ‘Alī رضي الله عنه who said, “By Him Who split up the grain and created life, the unlettered Prophet’s صلى الله عليه وسلم promise to me was that no one except a believer would love me, and no one except a *munāfiq* (hypocrite) would dislike me.”¹

Imām al-Tirmidhī said, “This ḥadīth is *ḥasan ṣaḥīḥ* (fair and authentic).” Imām al-Baghawī, Ibn al-Jazarī, and Ibn Ḥibbān have all authenticated this ḥadīth. The apparent implications of Imām Aḥmad’s statements suggest that he (too) has authenticated this ḥadīth.

The Ḥadīth of Salmān

عن أبي زيد سعيد بن أوس الأنصاري، ثنا عوف عن أبي عثمان النهدي، قال: قال رجل لسلمان: ما أشد حُبك لعلي؟ قال: سمعت رسول الله صلى الله عليه وآله وسلم يقول: “من أحب عليًا فقد أحبني، ومن أبغض عليًا فقد أبغضني.”

1 *Ṣaḥīḥ Muslim*, ḥadīth no. 78.

(Narrated) from Abū ‘Uthmān al-Nahdī who said, “A man said to Salmān, ‘How extreme is your love for ‘Alī!?’

He responded, ‘I heard the Messenger of Allah ﷺ saying, ‘Whosoever loves ‘Alī, loves me. And whosoever dislikes ‘Alī, dislikes me.’”¹

Al-Ḥākim says this ḥadīth is *ṣāḥiḥ* (authentic) according to the conditions of both Imām al-Bukhārī and Imām Muslim; however, they did not include it (in their collections). Imām al-Dhahabī concurred with al-Ḥākim. It is as he said; al-Ḥākim’s chain of transmission is *ṣāḥiḥ* (authentic). The remaining chains of transmission have been mentioned in the original work. As I have stated before, none of them are *ṣāḥiḥ* (authentic).

Meaning of the Ḥadīth

Imām Muslim included this ḥadīth after the ḥadīth:

آية المنافق بغض الأنصار وآية المؤمن حبّ الأنصار.

The sign of a hypocrite is (his) hatred for the *Anṣār*. And the sign of a believer is (his) love for the *Anṣār*.

And the ḥadīth:

لا يحبّهم إلاّ مؤمن ولا يبغضهم إلاّ منافق. من أحبّهم أحبّه الله ومن أبغضهم أبغضه الله.

Only the believer loves them (i.e. the *Anṣār*). And only the hypocrite dislikes them. Whosoever loves them, Allah loves him. And whosoever dislikes them, Allah dislikes him.”

Explaining this ḥadīth, Imām al-Nawawī states:

1 Al-Ḥākim al-Naysabūrī: *Mustadrak al-Ḥākim*, ḥadīth no. 4648; Al-Shajarī: *Al-Amālī*, 1/656.

These aḥādīth mean that whoever recognizes the status of the Anṣār, what they did to serve the Dīn of Islam, their efforts in proclaiming Islam, their offering refuge to the Muslims, (how they) flawlessly carried out the Dīn of Islam’s essential matters, their love for Nabī ﷺ and his ﷺ love for them, (how) they sacrificed their wealth and lives in his ﷺ presence, (how) they, in giving preference to Islam, fought their enemies; and he (also) recognizes ‘Alī ibn Abī Ṭālib’s ﷺ propinquity to Nabī ﷺ, the Messenger’s ﷺ love for him, what he did in support of Islam, and (the fact that) he was of the first to accept Islam; then whoever recognizes this and then shows love to the Anṣār and ‘Alī—because of the above—then, that indicated to the soundness of his īmān, and his belief therein. This is because of his happiness for the manifestation of Islam, and the undertaking of that which pleases Allah ﷻ and His Messenger ﷺ. And whoever dislikes them, it is because of his opposition to this, and it points towards his hypocrisy and the corruptness of his inner state. And Allah knows best.¹

Ibn Rajab states:

Love of the awliyā’ is generally (considered) part of (one’s) īmān—and in fact one of its highest stages, and disliking them is *ḥarām* (prohibited). It is actually from the qualities of hypocrisy because it is usually something that is not displayed outwardly. Therefore, if someone exposes this hatred, he is, in fact exposing his hypocrisy. In reality, this is worse than a person who conceals and (attempts to) hide it.

Whoever is more privileged in Dīn, either on account of his *ṣuḥbah* (companionship to Nabī ﷺ), or on account of his familial relationships with Nabī ﷺ, or because of his service (to Islam), then such a person should be shown more love and less hatred. Even the forerunners to Islam such as the first Muḥājirīn, they are also more deserving (of the above), like ‘Alī ﷺ.²

1 Imām al-Nawawī: *Sharḥ Ṣaḥīḥ Muslim*, 2/64.

2 Ibn Rajab: *Fatḥ al-Bārī*, 1/66.

Al-Mubārakpūrī states:

The ḥadīth, “Only a believer loves you,” means “He, i.e. the believer loves you in such a way that is lawful (and) in conformity to reality, no more, no less.” This will assure that both the *Nuṣayrī* and *Khārijī* are excluded. Therefore, who loves him, i.e. ‘Alī and dislikes the *Shaykhayn* (Abū Bakr and ‘Umar رضي الله عنهما), then he too has not expressed his love in a lawful manner.

The remainder, “and only a munāfiq dislikes you.” either means he is an actual (*ḥaqīqatan*) munāfiq, or under the precepts (*ḥukman*) of a munāfiq.¹

1 Al-Mubārakpūrī: *Tuḥfat al-Aḥwadhī*, 10/164.

Ḥadīth 5

أمر معاوية بن أبي سفيان سعدا فقال: ما منعك أن تسب أبا التراب؟ فقال: أما ما ذكرت ثلاثا قالهن له رسول الله صلى الله عليه وسلم فلن أسبه، لأن تكون لي واحدة منهن أحب إلى من حمر النعم. سمعت رسول الله صلى الله عليه وسلم يقول له خلفه في بعض مغازبه فقال له علي: يا رسول الله خلفتني مع النساء والصبيان. فقال له رسول الله صلى الله عليه وسلم: “أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه لا نبوة بعدي”. وسمعته يقول يوم خيبر: “لأعطين الراية رجلا يحب الله ورسوله ويحبه الله ورسوله”. قال: فخطا ولنا لها فقال: “ادعوا لي عليا”. فأني به أرمد، فبصق في عينه، ودفع الراية إليه، ففتح الله عليه. ولما نزلت هذه الآية: (فقل تعالوا ندع أبناءنا وأبناءكم) دعا رسول الله صلى الله عليه وسلم عليا وفاطمة وحسنا وحسينا فقال: “اللهم هؤلاء أهلي”.

Mu'āwiyah ibn Abī Sufyān appointed Sa'd as the governor and said, “What prevents you from cursing Abū Turāb (ref. to 'Alī)?”

He responded and said, “I heard three things which the Prophet ﷺ said on account of which I will never curse him. To possess even one of these three things would be more beloved to me than red camels. I heard the Messenger of Allah ﷺ say to 'Alī (when) he left him behind in some of his campaigns. 'Alī said to him, 'O Messenger of Allah! You left me behind with women and children?' Thereupon Allah's Messenger ﷺ said to him, 'Are you not pleased that you are unto me as Hārūn was to Mūsā, except that there is no Prophethood after me?' I (also) heard him say on the day of Khaybar, 'I will give this banner to a person who loves Allah and His Messenger, and Allah and His Messenger love him too.' We had been anxiously waiting for it, when the Prophet ﷺ said, 'Call 'Alī!' He was called. 'Alī's eyes were suffering from inflammation (at that time). He ﷺ applied saliva to his eyes and handed the banner to him. Allah (eventually) granted victory through him. (The third occasion) was when the (following) verse was revealed:

Say, “Come, let us call our sons and your sons...”¹

1 Sūrah Āl 'Imrān: 61.

The Prophet ﷺ called ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn and said,
“O Allah! This is my family!”

This ḥadīth has been reported by Imām Muslim (and others) from Sa’d ibn Abī Waqqāṣ رضي الله عنه.¹ It (also) appears with an unacceptable wording. This version has been reported by **Ibn al-Maghāzilī**.² I have mentioned it in the original work.

1 *Ṣaḥīḥ Muslim*, 2404.

2 Ibn al-Maghāzilī: *Manāqib ‘Alī*, 310.

Ḥadīth 6

خرج النبي صلى الله عليه وسلم غداة وعليه مرط مرحل من شعر أسود، فجاء الحسن بن علي فأدخله، ثم جاء الحسين فدخل معه، ثم جاءت فاطمة فأدخلها، ثم جاء علي فأدخله ثم قال: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا)

The Prophet ﷺ went out one morning wearing a striped cloak (made) of a black camel's hair. Ḥasan ibn 'Alī came and the Prophet ﷺ placed him under it. Then came Ḥusayn and he entered (the cloak) with him. Then came Fāṭimah and he ﷺ placed her under it. Then came 'Alī and he ﷺ placed him under it. Then he said, "Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification."¹

This ḥadīth has appears from 'Ā'ishah, 'Umar ibn Abī Salamah, Wāthilah ibn al-Asqa', Umm Salamah, 'Abd Allāh ibn Ja'far, and Abū Sa'īd رضي الله عنه.

The Ḥadīth of 'Ā'ishah

This ḥadīth has been narrated by Imām Muslim.²

The Ḥadīth of 'Umar ibn Abī Salamah

Imām al-Tirmidhī (and others) narrates from Yaḥyā ibn 'Ubayd — from 'Aṭā' ibn Abī Rabāḥ — from 'Umar ibn Abī Salamah, the foster son of Nabī ﷺ who said, "When the verse, 'Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification,'³ was revealed to Nabī ﷺ in the house of Umm Salamah, he

1 Sūrah al-Aḥzāb: 33.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 2424.

3 Sūrah al-Aḥzāb: 33.

called Fāṭimah, Ḥasan, and Ḥusayn, and enveloped them in a cloak. ‘Alī was behind his back, so he (also) enveloped him in the cloak. And then he said, ‘O Allah! These are the people of my house, so remove the *rijs* (sins and evil deeds) and purify them, a thorough purification.’ Umm Salamah said, ‘And I, O Prophet of Allah?’ He ﷺ said, ‘You are (already) in your place and you are (already) upon good.’”¹

The Ḥadīth of Wāthilah ibn al-Asqa‘

Imām Aḥmad (and others) narrates from al-Awzā‘ī — from Shaddād Abī ‘Ammār who said, “I entered (the presence) of Wāthilah ibn al-Asqa‘. There were people around him and they mentioned ‘Alī. When they stood up (to leave) he said to me, ‘Shall I not inform you of what I saw from the Messenger of Allah ﷺ?’ I said, ‘Certainly!’

He then went on and mentioned something similar (to the above narration).²

Al-Ḥākim says this ḥadīth is *ṣāḥih* (authentic) according to the conditions of Imām Muslim; however, they did not include it (in their collections).

The Ḥadīth of Umm Salamah

فرواه أحمد في المسند وفي الفضائل وغيره عن أم سلمة: أن النبي صلى الله عليه وسلم كان في بيتها فأتته فاطمة بريمة فيها خزيرة فدخلت بها عليه فقال لها ادعي زوجك وابنيك قالت فجاء علي والحسين والحسن فدخلوا عليه فجلسوا يأكلون من تلك الخزيرة وهو على منامة له على دكان تحته كساء له خيريري قالت وأنا أصلي في الحجرة فأنزل الله عز وجل هذه الآية (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا) قالت فأخذ فضل الكساء فغشاهم به ثم أخرج يده فألوى بها إلى السماء ثم قال اللهم هؤلاء أهل بيتي وخاصتي فأذهب عنهم الرجس وطهرهم تطهيرا اللهم هؤلاء أهل بيتي وخاصتي فأذهب عنهم الرجس وطهرهم تطهيرا قالت فأدخلت رأسي البيت فقلت وأنا معكم يا رسول الله قال إنك إلى خير إنك إلى خير

1 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, Ḥadīth: 3205, 3787.

2 Imām Aḥmad: *Musnad Aḥmad*, 4/107, *Faḍā'il al-Ṣaḥābah*, 1077, 1149, and 1404).

Imām Aḥmad (and others) narrates from Umm Salamah that Nabī ﷺ was in her house. Fāṭimah رضي الله عنها came to him with a pot of *khazīrah* (a kind of food). She entered (his presence) with it and he ﷺ said, “Call your husband and two sons!” She said, “Alī, Ḥasan, and Ḥusayn came. They entered (his presence) and sat down eating from the food. Meanwhile, the Prophet ﷺ was lying on a mattress covered with a cloak from Khaybar. I was reading ṣalāh in the room, and Allah revealed the verse, ‘Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification.’¹ He ﷺ took hold of the remainder of the cloak and covered them with it. He removed his hand (from the cloak), raised it towards the sky and said, ‘O Allah! These are the members of my household and the nearest to me. Remove from them the rijs (evil deeds and sins) and purify them, a thorough purification.’ I (Umm Salamah) entered the house (where they were gathered) and said, ‘Me too, O Messenger of Allah?’ He said, ‘You are (already) upon good! You are (already) upon good!’

The remaining chains of transmission are not authentic. They have been mentioned in the original work.

1 Sūrah al-Aḥzāb: 33.

Ḥadīth 7

أن رسول الله صلى الله عليه وسلم دفع الراية إلى علي رضي الله عنه يوم بدر وهو ابن عشرين سنة.

The Messenger of Allah ﷺ handed the standard to ‘Alī on the day of Badr and he was twenty years old.

Al-Ḥākim al-Naysābūrī narrates — ‘Alī ibn Ḥamshād narrated to us — Muḥammad ibn al-Mughīrah al-Sukkarī narrated to us — al-Qāsim ibn al-Ḥakam al-‘Uranī narrated to us — Mis‘ar narrated to us from al-Ḥakam ibn ‘Utaybah — from Miqsam — from ibn ‘Abbās رضي الله عنه.¹

Al-Ḥākim said, “This ḥadīth is *ṣaḥīḥ* (authentic) according to the conditions of both al-Bukhārī and Muslim, but they did not include it in their collections.” Imām al-Dhahabī concurred with him.

I say (the author): The chain of transmission for the ḥadīth is *ḥasan* (fair) on account of the difference of opinion regarding al-Qāsim ibn al-Ḥakam al-‘Uranī. His narration has been corroborated.²

Then I (also) saw both al-Albānī grading this ḥadīth as *ḥasan* (fair) and Nūr al-Dīn al-Haythamī.³

1 Al-Ḥākim al-Naysābūrī: *Mustadrak al-Ḥākim*, 4583.

2 A corroborated report is when one transmitter corroborates the report related by another transmitter that they had both heard from a common source. [translator’s note]

3 Al-Albānī: *Irwā’ al-Ghalīl*, 8/133; Nūr al-Dīn al-Haythamī: *Majma’ al-Zawā’id*, 9/125.

Ḥadīth 8

أقرؤنا أبي، وأفضانا علي.

The most learned is Ubayy and the most capable in judgement is 'Alī.

Imām al-Bukhārī (and others) narrates from Ibn 'Abbās رضي الله عنه who said, “Umar رضي الله عنه said...”¹

This ḥadīth has other *shawāhid*² narrations from Anas, Ibn 'Umar, Abū Miḥjan, Abū Sa'īd al-Khudrī, 'Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq رضي الله عنه. We are not going to unnecessarily prolong (this discussion) by studying and tracing all of these different chains. All of them are (mentioned) by Ibn 'Asākir.

1 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4481.

2 *Shawāhid* (witness narrations) are those aḥādīth that are narrated from a totally different chains of transmission (with a different Ṣaḥābī) but containing the same meaning as the ḥadīth in question and thus bolstering its reliability. [translator's note]

Ḥadīth 9

قام رسول الله صلى الله عليه وسلم يوماً فينا خطيباً بماء يدعى خماء، بين مكة والمدينة، فحمد الله وأثنى عليه، ووعظ وذكر. ثم قال: أما بعد، ألا أيها الناس فإنما أنا بشر يوشك أن يأتي رسول ربي فأجيب، وأنا تارك فيكم ثقلين: أولهما كتاب الله، فيه الهدى والنور، فخذوا بكتاب الله، واستمسكوا به. فحث على كتاب الله ورغب فيه. ثم قال: وأهل بيتي، أذكركم الله في أهل بيتي، أذكركم الله في أهل بيتي، أذكركم الله في أهل بيتي. فقال له حصين: ومن أهل بيته يا زيد؟ أليس نساؤه من أهل بيته؟ قال: نساؤه من أهل بيته، ولكن أهل بيته من حرم الصدقة بعده. قال: ومن وهم؟ قال: هم آل علي وآل عقيل وآل جعفر وآل عباس. قال: كل هؤلاء حرم الصدقة؟ قال: نعم.

One day Allah's Messenger ﷺ stood up to deliver a sermon near a watering place known as *Khumm*, situated between Makkah and Madīnah. He praised and extolled Allah, and counselled and exhorted us. Then he said, "O people! I am but a human being. The messenger of my Lord (i.e. the angel of death) is on the verge of coming, and I will soon respond to his call. I am leaving with you two weighty things: The first being the Book of Allah. In it contains guidance and *nūr* (light); so take the Book of Allah and adhere to it." He exhorted (us) (to hold fast) to the Book of Allah and encouraged us (to adhere to it). Then he said, "(The second thing is) the members of my household; I remind you, by Allah, of (your duties towards) the members of my family. I remind you, by Allah, of (your duties towards) the members of my family. I remind you, by Allah, of (your duties towards) the members of my family."

He (Ḥusayn) said to Zayd, "Who are the members of his household? Are his wives not members of his family?"

Thereupon Zayd said, "His wives are members of his household, but the members of his family are (also) those upon whom accepting *zakāh* is *ḥarām*."

He asked, "Who are they?"

Zayd replied, “They are (from) the offspring of ‘Alī, ‘Aqīl, Ja‘far, and ‘Abbās.” Ḥusayn said, “Is (accepting) zakāh ḥarām upon these (people)?”

Zayd said, “Yes.”

This ḥadīth has been transmitted by Zayd ibn Arqam, Abū Sa‘īd, Zayd ibn Thābit, Jābir, Ḥudhayfah ibn Asīd, and ‘Alī رضي الله عنه.

The Ḥadīth of Zayd ibn Arqam

Imām Muslim, Aḥmad, Ibn Khuzaymah, and others narrate this ḥadīth from Yazīd ibn Ḥayyān — from Zayd ibn Arqam.¹ The ḥadīth appears in an abridged form in some of these versions.

Imām al-Ṭabarānī narrates:

حدثنا علي بن عبد العزيز، ثنا عمرو بن عون الواسطي، ثنا خالد بن عبد الله، عن الحسن بن عبيد الله، عن أبي الضحى، عن زيد بن أرقم قال: قال رسول الله صلى الله عليه وسلم: إني تارك فيكم الثقلين: كتاب الله وعترتي أهل بيتي، وإنهما لن يتفرقا حتى يردا علي الحوض وهذا سند صحيح. والحسن بن عبيد الله هو ابن عروة. وخالد بن عبد الله هو الواسطي.

‘Alī ibn ‘Abd al-‘Azīz informed us — ‘Amr ibn ‘Awn al-Wāsiṭī informed us — Khālīd ibn ‘Abd Allāh informed us — from al-Ḥasan ibn ‘Ubayd Allāh — from Abī al-Ḍuḥā — from Zayd ibn Arqam رضي الله عنه who said that the Prophet صلى الله عليه وسلم said, “I am leaving with you two weighty things: 1) the Book of Allah, and 2) my progeny and the members of my household. These two will never separate from each other until they meet me at the ḥawḍ (pond). This (ḥadīth) has an authentic chain. Al-Ḥasan ibn ‘Ubayd Allāh is ibn ‘Urwah. And Khālīd ibn ‘Abd Allāh is (Khālīd ibn ‘Abd Allāh) al-Wāsiṭī.”²

1 Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2408; Imām Aḥmad: *Musnad Aḥmad*, 4/366; ibn Khuzaymah: *Ṣaḥīḥ Ibn Khuzaymah*, ḥadīth no. 2357.

2 Imām al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 5/4980.

Al-Ḥākim al-Naysabūrī and al-Ṭabarānī narrate this ḥadīth with a different chain of transmission from Ḥasan.¹ Al-Ḥākim (also) authenticated the ḥadīth and al-Dhahabī concurred.

Imām Aḥmad (and others) narrates from Isrā'īl — from 'Uthmān ibn al-Mughīrah — from 'Alī ibn Rabī'ah who said, “I met Zayd ibn Arqam whilst he was entering the residence of al-Mukhtār or leaving. I said to him, “Did you hear the Prophet ﷺ saying: ‘I am leaving with you two weighty things.’ I said, ‘Yes.’” According to others (besides Imām Aḥmad) the wording (of the ḥadīth) is, “I am leaving with you two weighty things: the Book of Allah and my progeny.” He said, ‘Yes.’

The chain of transmission (of this ḥadīth) is authentic.

Al-Albānī authenticated this ḥadīth.²

The remaining chains of transmission are not authentic. Except for one of 'Alī's ﷺ versions, it can potentially be graded as ḥasan (fair). They have all been mentioned in the original work.

1 Imām al-Ṭabarānī: *al-Mu'jam al-Kabīr*, 5/4980; al-Ḥākim al-Naysabūrī: *Mustadrak al-Ḥākim*, ḥadīth no. 4711.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 1761.

Ḥadīth 10

أن النبي صلى الله عليه وسلم قال لعلي: أنت مني وأنا منك. وقال لجعفر: أشبهت خلقي وخلقي. وقال لزيد: أنت أخونا ومولانا.

The Messenger of Allah ﷺ said to ‘Alī, “You are from me and I am from you.” He ﷺ said to Ja‘far, “You resemble my physical characteristics and my (noble) character.” He ﷺ said to Zayd, “You are our brother and our *mawlā*.”

This ḥadīth has been narrated by al-Barā‘, ‘Alī, ‘Imrān ibn Ḥuṣayn, Ḥabshī ibn Junādah, Buraydah, Abū Rāfi‘, Usāmah ibn Zayd, Jābir, and Ibn ‘Abbās رضي الله عنهم.

From these narrations, I will restrict myself to al-Barā‘’s رضي الله عنه version because it is the most authentic. Imām al-Bukhārī, Imām al-Tirmidhī—and others—narrate from Isrā‘īl — from Abī Ishāq — from al-Barā‘ رضي الله عنه.¹ Imām al-Tirmidhī said, “This ḥadīth is *ḥasan ṣāḥiḥ* (fair (and) authentic). The remaining chains of transmission have been mentioned in the original work, all of which contain errors.

Meaning of the Ḥadīth

Ibn Ḥajar states, “The Prophet’s صلى الله عليه وسلم statement, ‘They are from me and I am from them,’ means ‘they are associated to me’. It has (also) been said that it means, ‘In this act of sharing, they did as I (would) do.’”²

Imām al-Nawawī states, “The meaning of this (ḥadīth) is that it is an expression emphasizing how similar their mannerisms are and (the fact) that they concurred in their obedience to Allah سبحانه وتعالى.” The Prophet صلى الله عليه وسلم referred to a number of Ṣaḥābah with a similar statement. For example, the ḥadīth:

1 Imām al-Bukhārī: *Ṣaḥiḥ al-Bukhārī*, ḥadīth no. 2699, 4251; Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3716.

2 Ibn Ḥajar al-‘Asqalānī: *Fath al-Bārī*, 130/5.

عن أبي موسى رضي الله عنه قال: قال النبي صلى الله عليه وسلم إن الأشعريين إذا أرملوا في الغزو أو قل طعام عيالهم بالمدينة جمعوا ما كان عندهم في ثوب واحد ثم اقتسموه بينهم في إناء واحد بالسوية، فهم مني وأنا منهم.

(Narrated) from Abū Mūsā رضي الله عنه who said that the Prophet صلى الله عليه وسلم said, “When the *Ash'ariyyīn* ran short of food during the battles, or the food of their families in Madīnah ran short, they would gather all their leftover food in one sheet and then distribute it equally by measuring it with a utensil. Hence, they are from me and I am from them.”¹

In another ḥadīth:

عن أبي برزة أن النبي صلى الله عليه وسلم كان في مغزى له فأفاء الله عليه فقال لأصحابه هل تفقدون من أحد قالوا نعم فلانا وفلانا وفلانا. ثم قال هل تفقدون من أحد قالوا نعم فلانا وفلانا وفلانا. ثم قال هل تفقدون من أحد قالوا لا. قال لكني أفقد جليبيبا فاطلبوه. فطلب في القتلى فوجده إلى جنب سبعة قد قتلهم ثم قتلوه فأتى النبي صلى الله عليه وسلم فوقف عليه فقال قتل سبعة ثم قتلوه هذا مني وأنا منه هذا مني وأنا منه. قال فوضعه على ساعديه ليس له إلا ساعدا النبي صلى الله عليه وسلم قال فحفر له ووضع في قبره. ولم يذكر غسلًا.

Abū Barzah narrated that the Prophet صلى الله عليه وسلم was in a battlefield and Allah conferred the spoils of war upon him. He said to his Companions, “Is there anyone missing amongst you?”

They said, “Yes. So-and-so, and so-and-so, and so-and-so.”

He said (again), “Is there anyone missing amongst you?”

They said, “So-and-so, and so-and-so, and so-and-so.”

Then (again) he said, “Is there anyone missing amongst you?”

They said, “No.”

Thereupon he صلى الله عليه وسلم said, “But I cannot find Julaybīb. Search for him.”

1 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 2486; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2500.

They searched for him amongst those who had been killed and (eventually) found him near seven (dead bodies) whom he had killed. Then they killed him.

The Prophet ﷺ came and stood by him and said, “He killed seven (people), then they killed him. **He is from me and I am from him. He is from me and I am from him.**”

He (i.e. Abū Barzah) said, “The Prophet ﷺ placed him upon his arms; he had no other arms (to lift him) but the arms of the Prophet ﷺ.”

He (i.e. Abū Barzah) said, “A grave was dug for him and he was placed inside. No mention was made of a ghusal.”¹

1 Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2472.

Ḥadīth 11

كنا نحمل لبنة لبنة وعمار لبنتين لبنتين فرآه النبي صلى الله عليه وسلم فينفض التراب عنه ويقول ويح عمار تقتله الفئة الباغية يدعوهم إلى الجنة ويدعونه إلى النار. قال يقول عمار أعود بالله من الفتن.

We were carrying one adobe (clay bricks) at a time while ‘Ammār was carrying two. The Prophet ﷺ saw him and began removing the dust from his body and said, “May Allah have mercy on ‘Ammār; the rebellious group will murder him. He will be inviting them (i.e. his murderers) to Jannah and they will be inviting him to the fire.” ‘Ammār said, “I seek refuge with Allah from the fitnah.”

This ḥadīth does not directly speak to the virtues of ‘Alī; however, it does so in a more subtle and indirect manner. For that reason, I did not extensively trace it back to all of its original sources (i.e. the process of *takhrīj*); rather, I restricted myself to only what appears in the *Ṣaḥīḥayn* (i.e. *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*).

Imām al-Bukhārī¹ narrates from Abū Sa‘īd al-Khudrī رضي الله عنه (the ḥadīth related to) building of a masjid. He (i.e. Abū Sa‘īd) then goes on to mention the (above) ḥadīth.

Imām Muslim narrates the ḥadīth as follows:

رواه مسلم عنه قال أخبرني من هو خير مني أن رسول الله صلى الله عليه وسلم قال لعمار حين جعل يحفر الخندق وجعل يمسح رأسه ويقول بؤس ابن سمية تقتلك فئة باغية.

(Narrated) from Abū Sa‘īd رضي الله عنه who said, “A person who is better than me informed me that Allah’s Messenger ﷺ was wiping over the head of ‘Ammār as he was digging the ditch (on the occasion of the Battle of

1 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 447 and 2812.

the Khandaq) and said, ‘How great the suffering will be for the son of Sumayyah! A rebellious group will murder you!’¹

Imām Muslim narrates from Umm Salamah رَضِيَ اللَّهُ عَنْهَا that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to ‘Ammār, “The rebellious group will murder you.”²

Note:

Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ interpreted this ḥadīth in such a manner that he removed it from its actual meaning:

فروى أحمد أبي زياد، عن عبد الله بن الحارث، قال: إني لأسأير عبد الله بن عمرو بن العاصي ومعاوية، فقال عبد الله بن عمرو لعمرو: سمعت رسول الله صلى الله عليه وسلم يقول: تقتله الفئة الباغية. يعني عمارا. فقال عمرو لمعاوية: اسمع ما يقول هذا. فحدثه. فقال: أنحن قتلناه؟! إنما قتله من جاء به!!.

Imām Aḥmad—and others—narrates from al-A‘mash, from ‘Abd al-Raḥmān ibn Abī Ziyād, from ‘Abd Allāh ibn al-Ḥārith who said: ‘I was walking alongside ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ and Mu‘āwiyah. ‘Abd Allāh ibn ‘Amr said to ‘Amr, ‘I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: ‘The rebellious group will kill him (i.e. ‘Ammār).’ ‘Amr said to Mu‘āwiyah: ‘Listen to what he is saying!’ He grabbed him and said: ‘Did we kill him?! The person who brought him here (i.e. in the conflict) killed him!’³

There is no proof for this interpretation. It is through this ḥadīth the ‘ulamā’ of the Ahl al-Sunnah display the virtue of ‘Alī رَضِيَ اللَّهُ عَنْهُ and how he was correct (as opposed to Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ) in his conflict against Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ. ‘Alī was the Amīr and it was necessary to obey him; whoever rebels against him is the transgressor. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ described his murderers as the ‘rebellious group’; and therefore, this is a description of Mu‘āwiyah’s رَضِيَ اللَّهُ عَنْهُ followers. May Allah سُبْحَانَهُ وَتَعَالَى forgive them all.

1 Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2915.

2 Ibid, ḥadīth no. 2916.

3 Imām Aḥmad: *Musnad Aḥmad*, 2/206.

Ibn Ḥajar states: “In this and in the Prophet’s ﷺ statement, ‘the rebellious group will murder ‘Ammār’ is a clear indication that ‘Alī and whoever was with him were upon the truth. Whoever fought them erred in their interpretation (of events). And Allah knows best.”¹

The forthcoming aḥādīth will support this.

1 Ibn Ḥajar al-‘Asqalānī: *Fath al-Bārī*, 6/619.

Ḥadīth 12

تمرق مارقة عند فرقة من المسلمين يقتلها أولى الطائفتين بالحق.

A faction will renegade at a time when there is division among the Muslims; the party, among two parties, which is closer to the truth, will fight them.

This ḥadīth is narrated by Imāms Muslim, Abū Dāwūd, Aḥmad, and others from Abū Saʿīd al-Khudrī رضي الله عنه.¹

أن النبي صلى الله عليه وسلم ذكر قوما يكونون في أمته يخرجون في فرقة من الناس سيماهم التحالق قال هم شر الخلق (أو من أشر الخلق). يقتلهم أدنى الطائفتين إلى الحق. قال فضرب النبي صلى الله عليه وسلم لهم مثلاً أو قال قولاً الرجل يرمي الرمية (أو قال الغرض)، فينظر في النصل فلا يرى بصيرة وينظر في النضي فلا يرى بصيرة وينظر في الفوق فلا يرى بصيرة. قال أبو سعيد وأنتم قتلتموهم يا أهل العراق.

Abū Saʿīd al-Khudrī رضي الله عنه said that the Messenger of Allah صلى الله عليه وسلم made mention of a sect from his Ummah which would emerge in the midst of dissension among the people. Their distinctive characteristic would be (their) shaved heads. They would be the worst of creation or from the worst of creation. The group, among two groups, which is closer to the truth, will fight them. The Messenger of Allah صلى الله عليه وسلم gave an example (in describing them), or he said, “A man shoots an arrow at (the intended) prey, or he said at (the intended) target, and sees the arrowhead, but finds no sign (of blood there). Or he sees the lowest end (of the arrow), but does not find any sign (of blood there). Or he sees into the grip but does not find (anything) stuck to it. Abu Saʿīd then said, “It is you who have killed them, O people of Iraq.”²

1 Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 1064; Imām Abū Dāwūd: *Sunan Abī Dāwūd*, ḥadīth no. 4667; Imām Aḥmad: *Musnad Aḥmad*, 3/25, 3/32, 3/48, 3/79, and 3/97.

2 Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 1064.

Imām Aḥmad (also) narrates this ḥadīth from Abū Sa‘īd al-Khudrī رضي الله عنه, from Nabī صلى الله عليه وسلم (who said), “A group would emerge in the midst of dissension among the people. The party, among two parties, which is closer to the truth, will kill them.”¹

Imām al-Nasā‘ī narrates:

أخبرنا محمد بن عبد الأعلى قال حدثنا المعتمر قال سمعت أبي قال حدثنا أبو نضرة عن أبي سعيد عن نبي الله صلى الله عليه وسلم أنه ذكر ناسا في أمته يخرجون في فرقة من الناس سبماهم التحليق يمرقون من الدين كما يمرق السهم من الرمية هم من شرار الخلق أو هم شر الخلق تقتلهم أدنى الطائفتين إلى الحق قال وقال عمرو كلمة أخرى. قلت لرجل بيني وبينه: ما هي؟ قال أنتم تقتلتموه يا أهل العراق

Muḥammad ibn ‘Abd al-A‘lā informed us (and) said — Al-Mu‘tamir reported to us (and) said, I heard my father who said — Abū Naḍrah reported to us — from Abū Sa‘īd — from the Messenger of Allah صلى الله عليه وسلم who made mention of a group that would be from his Ummah which would emerge in the midst of dissension among the people. Their distinctive mark would be shaved heads. They would be the worst of creation, or he said from the worst of creation. The party, among two parties, which is closer to the truth, will fight them. He (i.e. Abū Sa‘īd) said, “And ‘Amr said something else: ‘I (i.e. ‘Amr) said to man between me and him, ‘what is it?’ He said, ‘You will kill them, O people of Iraq.’”²

This (narration) has an authentic chain of transmission.

Ibn Ḥajar states:

In this and in the Prophet’s صلى الله عليه وسلم statement, ‘the rebellious group will murder ‘Ammār,’ is a clear indication that ‘Alī and those with him were upon the truth. Whoever fought them erred in their interpretation (of events). And Allah knows best.³

1 Imām Aḥmad: *Musnad Aḥmad*, 3/82.

2 Imām al-Nasā‘ī: *Khaṣā‘iṣ ‘Alī*, 173.

3 Ibn Ḥajar al-‘Asqalānī: *Fathḥ al-Bārī*, 6/619.

Imām al-Nawawī states:

These narrations are explicit in the fact that ‘Alī رضي الله عنه was correct. The other party, Mu‘āwiyah’s رضي الله عنه followers, were the rebels and they (incorrectly) interpreted (the situation). The ḥadīth (also) explicitly states that the two groups were believers (*mu‘minīn*); they did not lose their īmān, nor did they become *fussāq* (open transgressors) on account of their fighting (one another). This is our position and the position of whoever agrees with us.¹

I say (i.e. the author): The name of ‘Alī is explicitly mentioned in certain narrations; however, they are not authentic. I have mentioned them in the original work.

1 Imām al-Nawawī: *Sharḥ Ṣaḥīḥ Muslim*, 7/168.

Hadīth 13

بينما نحن عند رسول الله صلى الله عليه وسلم وهو يقسم قسما أتاه ذو الخويصرة وهو رجل من بني تميم فقال يا رسول الله اعدل. فقال: ويلك ومن يعدل إذا لم أعدل. قد خبت وخسرت إن لم أكن أعدل. فقال عمر: يا رسول الله ائذن لي فيه فأضرب عنقه؟ فقال دعه فإن له أصحابا يحقر أحدكم صلاته مع صلاتهم وصيامه مع صيامهم يقرؤون القرآن لا يجاوز تراقيهم يمرقون من الدين كما يمرق السهم من الرمية ينظر إلى نصله فلا يوجد فيه شيء ثم ينظر إلى رصافه فما يوجد فيه شيء ثم ينظر إلى نضيه وهو قدحه فلا يوجد فيه شيء ثم ينظر إلى قذذه فلا يوجد فيه شيء قد سبق الفرث والدم آيتهم رجل أسود إحدى عضديه مثل ثدي المرأة أو مثل البضعة تدردر ويخرجون على حين فرقة من الناس قال أبو سعيد فأشهد أنني سمعت هذا الحديث من رسول الله صلى الله عليه وسلم وأشهد أن علي بن أبي طالب قاتلهم وأنا معه فأمر بذلك الرجل فالتمس فأتي به حتى نظرتُ إليه على نعت النبي صلى الله عليه وسلم الذي نعته.

We were with the Messenger of Allah ﷺ while he was distributing (something which was given to him) when Dhū al-Khuwayṣirah, a man from the tribe of Banū Tamīm came and said, “O Messenger of Allah ﷺ! Be just!”

The Prophet ﷺ said, “Woe unto you! Who is just, if I am not? If I was not just, then, in that case, you would be a failure and a loser.”

‘Umar said, “O Messenger of Allah ﷺ! Permit me to chop his head off!”

The Prophet ﷺ said, “Leave him, for he has companions who pray and fast in such a way that you will consider your prayers and fasting insignificant compared to theirs. They recite the Qur’ān but it does not go beyond their throats (i.e. they do not act on it). They will leave Islam as swiftly as an arrow penetrates through a game’s body; upon seeing the arrowhead, nothing (of the game’s blood or meat) will be found. Then, upon seeing its notch, nothing will be found (again). Then, upon seeing its naḍī—the shaft of the arrow, nothing will be found (again). Then, upon seeing the fletching (of the arrow), nothing (again) will be found. The arrow travelled too fast for the blood and excretions to smear. The sign by which they will be recognized is

that among them there will be a black man, one of whose arms will resemble a woman’s breast or a lump of meat moving loosely. They will appear when there will be dissension amongst the people.”

I testify that I heard this narration from the Messenger of Allah ﷺ and I testify that ‘Alī ibn Abī Ṭālib fought against such people, and I was in his company. He ordered that the man (described by the Prophet ﷺ) should be sought out (amongst the dead). The man was (eventually) brought. I looked at him and noticed that he looked exactly as the Prophet ﷺ had described him.

Imāms al-Bukhārī and Muslim narrate this ḥadīth from Abū Sa‘īd al-Khudrī رضي الله عنه.¹

They also narrate (the same ḥadīth) from Jābir ibn ‘Abd Allāh.²

Imām al-Bukhārī (and others) (also) narrates this ḥadīth from Ibn Mas‘ūd رضي الله عنه.³

Imām Muslim (also) narrates (this ḥadīth) from ‘Ubayd Allāh ibn Abī Rāfi‘, the *mawlā* of the Messenger of Allah ﷺ.⁴

He (i.e. Imām Muslim)—and others—narrates a lengthier version (of this ḥadīth) from Zayd ibn Wahb al-Juhanī رضي الله عنه.⁵

1 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 3610, 6163, and 6933; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 1064.

2 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 3138; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 1063.

3 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 2981.

4 Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 1066.

5 Ibid.

Ḥadīth 14

أما إنك ستلقى بعدي جهدا. قال: قال: في سلامة من دينك

(The Prophet ﷺ said) “Verily, you shall encounter after me much difficulty.”

He (i.e. ‘Alī) said, “(Will it be) in a state wherein my dīn is sound?”

He ﷺ said (in the affirmative), “In a state wherein your dīn will be sound.”

This ḥadīth is reported by Ibn ‘Abbās, Abū ‘Ubaydah ibn al-Ḥakam al-Azdī, ‘Alī, and Anas رَضِيَ اللَّهُ عَنْهُم.

The Ḥadīth of Ibn ‘Abbās

Al-Ḥākim narrates — Aḥmad ibn Sahl al-Faqīh (of Bukhārā) informed us — Sahl ibn al-Mutawakkil reported to us — Aḥmad ibn Yūnus reported to us — Muḥammad ibn Fuḍayl reported to us — from Abū Ḥayyān al-Taymī — from Sa‘īd ibn Jubayr — from Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا who said that Nabī ﷺ was referring to ‘Alī رَضِيَ اللَّهُ عَنْهُ (in the above ḥadīth).¹

Al-Ḥākim authenticated this ḥadīth and al-Dhahabī concurred, as per the conditions of Imāms al-Bukhārī and Muslim.

Sahl ibn al-Mutawakkil ibn Ḥajar is (also known as) Abū ‘Ismah al-Bukhārī. Ibn Ḥibbān deemed him a reliable narrator.² Al-Khalīlī said (about him), “Reliable (and) acceptable.”³

1 Al-Ḥākim al-Naysābūrī: *Mustadrak al-Ḥākim*, ḥadīth no. 4677.

2 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 8/294.

3 Al-Khalīlī: *al-Irshād fī Ma‘rifat ‘Ulamā’ al-Ḥadīth*, 3/969.

According to al-Albānī, the authenticity of this ḥadīth depends upon (the reliability of) Sahl ibn al-Mutawakkil.¹ He (i.e. al-Albānī) was not aware of who this person was. Al-hamd li Allāh, I (i.e. the author) determined who this narrator was. As I mentioned in the original work, all other *shawāhid* (witness narrations) are inauthentic.

¹ Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa'īfah wa al-Mawḍū'ah*, 10/556.

Ḥadīth 15

ما كنا نعرف المنافقين على عهد رسول الله صلى الله عليه وسلم إلا ببغض علي.

We did not recognise the Munāfiqīn in the time of the Messenger of Allah ﷺ except by means of their hatred for ‘Alī.

This ḥadīth has been transmitted from Abū Sa‘īd al-Khudrī, Abū Dharr, and Jābir ibn ‘Abd Allāh رَضِيَ اللهُ عَنْهُ. I will restrict myself to the version of Abū Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ because it is (the only) authentic version.

Al-Ḥimyarī narrates — Hārūn ibn Ishāq narrated to us — Sufyān ibn ‘Uyaynah reported to us — from al-Zuhrī — from Yazīd ibn Khuṣayfah — from Busr ibn Sa‘īd — from Abu Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ.

This chain of transmission is *ḥasan* (fair). All of the narrators of this ḥadīth appear in Imām al-Bukhārī’s collection as well as Imām Muslim’s collection, except for Hārūn ibn Ishāq al-Kūfi; he appears in the collections of al-Tirmidhī, al-Nasā‘ī, and Ibn Mājah. Abū Ḥaṭīm said (about him), “He is *ṣadūq* (sincere).” Al-Nasā‘ī says (about him), “He is a *thiqah* (reliable).”

Abū Bakr al-Ṣūlī and Abū Nu‘aym narrate this ḥadīth via a different chain of transmission from Abū Sa‘īd al-Khudrī.¹

All the other versions have been mentioned in the original work. Each of these versions contains flaws. Ibn Taymiyyah mistakenly ruled this ḥadīth a fabrication.² I have explained his mistake in the original work.

1 Abū Bakr al-Ṣūlī: *Juz Min Aḥādīth Abī Bakr al-Ṣūlī*, ḥadīth no. 1174; Abū Nu‘aym: *Ṣifat al-Nifāq wa Na‘t al-Munāfiqīn*, 80.

2 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyyah*, 4/286.

Ḥadīth 16

قيل لعلي ولأبي بكر يوم بدر مع أحدكما جبريل ومع الآخر ميكائيل وإسرافيل ملك عظيم يشهد القتال
أو قال: يشهد الصف.

It was said to ‘Alī and Abū Bakr on the Day of Badr, “Jibrīl is (present) with one of you two and Mikā’īl with the other. Isrāfīl is a great angel who witnesses the battle.” Or he said, “Witnesses the front line.”

Imām Aḥmad, Ibn Abī ‘Āṣim, and others narrate from Mis‘ar — from Abū ‘Awn — from Abū Ṣāliḥ al-Ḥanafī — from ‘Alī.¹

The chain of transmission is authentic. However, the narration is not explicitly *marfū*².

Al-Bazzār and al-Ḥākim narrate from Mis‘ar — from Abū ‘Awn — from Abū Ṣāliḥ al-Ḥanafī — from ‘Alī رَضِيَ اللَّهُ عَنْهُ who said that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Abū Bakr on the Day of Badr, ““Jibrīl is (present) with one of you two and Mikā’īl with the other. Isrāfīl is a great angel who witnesses the battle or is present in the front line.”³

Al-Ḥakīm authenticated this ḥadīth and al-Dhahabī concurred. Al-Albānī also authenticated it.⁴

1 Imām Aḥmad: *Musnad Aḥmad*, 1/147; ibn Abī ‘Āṣim: *al-Āḥād wa al-Mathānī*, ḥadīth no. 1217.

2 A *marfū* ḥadīth refers to a narration attributed specifically to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [translator’s note]

3 Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 729; al-Ḥākim al-Naysabūrī: *Mustadrak al-Ḥākim*, ḥadīth no. 4430.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 3241.

Ḥadīth 17

أول من أسلم علي.

‘Alī was the first (male) to embrace Islam.

This ḥadīth has been transmitted by ‘Alī, Ibn ‘Abbās, Zayd ibn Arqam, Salmān al-Fārisī, Ma‘qil ibn Yasār, Ya‘lā ibn Murrah al-Thaqafī, Laylā al-Ghifāriyyah, Mālik ibn al-Ḥuwayrith, Buraydah, ‘Afīf, Abū Ayyūb, Abū Rāfi‘, Anas, Abū Dharr, and ‘Umar رضي الله عنه.

Ibn ‘Abbās’s version is authentic. The remaining versions are inauthentic. Therefore, I will restrict myself to Ibn ‘Abbās’s version and leave the others for the original work. The most authentic chain of transmission (of Ibn ‘Abbās’s version) is narrated by Ibn Abī ‘Āṣim. His chain of transmission is as follows:

Aḥmad ibn al-Furāt narrated to us — ‘Abd al-Razzāq narrated to us — from Ma‘mar — from ibn Ṭāwūs — from his father — from Ibn ‘Abbās رضي الله عنه.¹

This chain of transmission is authentic. Al-Ḥāfiẓ al-‘Irāqī authenticated it after ascribing it to al-Ṭabarānī—via ‘Abd al-Razzāq.²

Dispute Regarding the First Person to Embrace Islam

I have mentioned the difference of opinion regarding the first person to embrace Islam in the original work. Imām al-Baghawī reports an *ijmā‘* (consensus) that Khadījah رضي الله عنها was the first to embrace Islam.³ Ibn Ḥajar al-‘Asqalānī states that the majority of Muslims agree that Abū Bakr رضي الله عنه was actually the first to embrace Islam.⁴ Al-Ḥāfiẓ al-‘Irāqī reports from the majority of Ṣaḥābah رضي الله عنهم that ‘Alī رضي الله عنه was, in fact, the first to embrace Islam.⁵

1 Ibn Abī ‘Āṣim: *al-Āḥād wa al-Mathānī*, 185-188 and *al-Awā’il*, 71.

2 Al-Ḥāfiẓ Zayn al-Dīn al-‘Irāqī: *al-Taḥfīd wa al-Īdāh*, 268.

3 Imām al-Baghawī: *Ma‘ālim al-Tanzīl*, 4/87.

4 Al-Ḥāfiẓ ibn Ḥajar al-‘Asqalānī: *Fath al-Bārī*, 7/170.

5 Al-Ḥāfiẓ Zayn al-Dīn al-‘Irāqī: *al-Taḥfīd wa al-Īdāh*, 266.

Ḥadīth 18

إن منكم من يقاتل على تأويل هذا القرآن كما قاتلتُ على تنزيله فاستشيرنا وفيما أبو بكر وعمر . فقال لا ولكنه خاصف النعل فجئنا نبشره قال وكأنه قد سمعه .

The Prophet ﷺ said, “There is someone from among you who will fight for the (correct) interpretation of this Qur’an, just as I fought for its revelation.” We stretched ourselves up (hoping to be the person the Prophet ﷺ was referring to), and Abū Bakr and ‘Umar were (also) amongst us. The Prophet ﷺ said, “No. Rather, it is *khāṣif al-n’al* (the repairer of the sandals) (referring to ‘Alī).” We came to give him (i.e. ‘Alī) the glad tidings (of what the Prophet ﷺ said). He (the narrator) said, “It was as if ‘Alī heard it (himself).”

Abu Sa’id al-Khudrī’s رَضِيَ اللهُ عَنْهُ version of this ḥadīth is authentic. It has also appears with weak chains of transmission from ‘Alī, ‘Abd al-Raḥmān ibn Bashīr, Abū Dharr, and al-Akhḍar ibn Abī al-Akhḍar رَضِيَ اللهُ عَنْهُ.

Imām Aḥmad—and others—narrates the ḥadīth of Abū Sa’id al-Khudrī with a *jayyid* (good) chain of transmission as follows:

عن أبي سعيد الخدري قال كنا جلوسا ننتظر رسول الله صلى الله عليه وسلم، فخرج علينا من بعض بيوت نسائه قال قمنا معه فانتقطعت نعله فتخلف عليها علي يخصصها فمضى رسول الله صلى الله عليه وسلم ومضينا معه ثم قام ينتظره وقمنا معه فقال...

We were seated in anticipation of the Messenger of Allah ﷺ. He came out to us from (one of) the houses of his wives. He (Abū Sa’id) said, “We stood up with him when his sandal (strap) severed. ‘Alī remained behind repairing it. The Prophet ﷺ carried on walking and we walked with him. Then he ﷺ stood waiting for ‘Alī and we stood (waiting) with him. He said... (the rest of the ḥadīth).

Al-Ḥākim authenticated this ḥadīth. Ibn al-Jawzī discovered an *‘illah* (hidden flaw) in this ḥadīth.¹ I have explained how he erred in the original work. Al-Albānī (also) authenticated this ḥadīth.²

The remaining chains of transmission are mentioned in the original work, none of which are authentic.

In this ḥadīth, Nabī ﷺ was referring to ‘Alī’s fighting the *Khawārij*; when they interpreted the Qur’an the wrong way. And so ‘Alī sent Ibn ‘Abbās رضي الله عنه to them. Ibn ‘Abbās رضي الله عنه disputed with them, on account of which two thousand returned. The others were all killed in their misguidance.

Imām al-Nasā’ī, al-Ḥākim, and others narrate the incident of Ibn ‘Abbās’s dispute with them.³

1 Ibn al-Jawzī: *al-‘Ilal al-Mutanāhiyah*.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 2487.

3 Imām al-Nasā’ī: *al-Sunan al-Kubrā*, ḥadīth no. 8522; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 2656.

Ḥadīth 19

إني وإياك وهذا النائم يعني عليا وهما يعني الحسن والحسين لفي مكان واحد يوم القيامة.

Verily me, you (referring to Fāṭimah), this person sleeping (i.e. ‘Alī), and those two (referring to Ḥasan and Ḥusayn) will be in one place (together) on the Day of Judgement.

This ḥadīth has been transmitted from Abū Sa‘īd and ‘Alī رَضِيَ اللَّهُ عَنْهُمَا.

The ḥadīth of Abū Sa‘īd has been narrated by al-Ṭabarānī and al-Ḥākim with a ḥasan (fair) chain from Abū Sa‘īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered (the presence of) Fāṭimah رَضِيَ اللَّهُ عَنْهَا and said (the above ḥadīth).¹

Al-Ḥākim authenticated the ḥadīth, and al-Dhahabī concurred. Al-Albānī (also) mentioned this ḥadīth in his work on authentic aḥādīth.²

The remaining chains of transmission have been mentioned in the original work. None of them are authentic.

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabir*, ḥadīth no. 1016; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4664.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 3319.

Ḥadīth 20

يطلع عليكم من تحت هذا الصور رجل من أهل الجنة قال: فطلع عليهم أبو بكر رضوان الله عليه فهنأناه بما قال رسول الله صلى الله عليه وسلم. ثم لبث هنيهة ثم قال يطلع عليكم من تحت هذا الصور رجل من أهل الجنة قال فطلع عمر قال فهنأناه بما قال رسول الله صلى الله عليه وسلم. قال ثم قال يطلع عليكم من تحت هذا الصور رجل من أهل الجنة اللهم إن شئت جعلته عليا ثلاث مرات فطلع علي.

The Prophet ﷺ said, “A man from the inhabitants of Jannah will appear before you from beneath these date palm trees.”

He (the narrator) said, “Abū Bakr رضي الله عنه appeared before them.” We congratulated him for that which the Prophet ﷺ said (about him).

The Prophet ﷺ waited a short while (and) then said, “A man from the inhabitants of Jannah will appear before you from beneath these date palm trees.”

He (the narrator) said, “Umar رضي الله عنه appeared before them.” We congratulated him for that which the Prophet ﷺ said (about him).

Then the Prophet ﷺ said, “A man from the inhabitants of Jannah will appear before you from beneath these date palm trees. O Allah! If You so willed You can make him (i.e. the next person to appear) ‘Alī.” He said this three times. Thereafter ‘Alī رضي الله عنه appeared.

This ḥadīth has been narrated by Jābir, ibn Mas‘ūd, Salmā, Umm Khārijah, and Abū Mas‘ūd رضي الله عنه.

The ḥadīth is *ḥasan* (fair). All of its chains of transmission are weak except for one; it can possibly be made *ḥasan* (fair). Imām Aḥmad narrates this ḥadīth from Jābir who said, “The Prophet ﷺ said (the ḥadīth).”¹

The ḥadīths before and after are *shāhids* (witness reports) for this ḥadīth (thus strengthening it).

1 Imām Aḥmad: *Musnad Aḥmad*, 3/356-380 and *Faḍā'il al-Ṣaḥābah*, ḥadīth no. 977.

Ḥadīth 21

أنه شهد المغيرة بن شعبة وكان بالكوفة في المسجد الأكبر وكانوا أجمع ما كانوا يمينا وشمالا حتى جاء رجل من أهل المدينة يدعى سعيد بن زيد بن نفيل فرحب به المغيرة وأجلسه عند رجليه على السرير. فبينما هو على ذلك إذ دخل رجل من أهل الكوفة يدعى قيس بن علقمة فاستقبل المغيرة فسلم فسلم فقال له المدني يا مغير بن شعبة من يسب هذا الشاب؟ قال سب علي بن أبي طالب. قال له مرتين يا مغير بن شعبة ألا أسمع أصحاب رسول الله صلى الله عليه وسلم يسبون عندك لا تنكر ولا تغير. فإني أشهد على رسول الله صلى الله عليه وسلم بما سمعت أذناي وبما وعى قلبي، فإني لن أروي عنه من بعده كذبا فيسألني عنه إذا لقيته أنه قال أبو بكر في الجنة وعمر في الجنة وعثمان في الجنة وعلي في الجنة وطلحة في الجنة والزبير في الجنة وعبد الرحمن بن عوف في الجنة وسعد في الجنة وآخر تاسع لو أشاء أن أسميه لسميته. قال فخرج أهل المسجد يناشدونه بالله يا صاحب رسول الله صلى الله عليه وسلم من التاسع؟ قال: نشدتموني بالله والله عظيم. أنا تاسع المؤمنين ونبي الله صلى الله عليه وسلم العاشر. ثم أتبعها والله لمشهد شهده الرجل منهم يوما واحدا في سبيل الله مع رسول الله صلى الله عليه أفضل من عمل أحدكم ولو عمر عمر نوح.

Ṣadaqaḥ ibn al-Muthanna said, I heard my grandfather Riyāḥ ibn al-Ḥārith mention that he witnessed al-Mughīrah ibn Shu‘bah. He was in the Grand Masjid of Kūfah. (The People) were gathered all around, right and left. Until a man from the inhabitants of al-Madīnah, known as Sa‘īd ibn Zayd ibn Nufayl, approached. Al-Mughīrah welcomed him and made him sit near his feet on the elevated chair. Meanwhile, a man from the inhabitants of Kūfah, known as Qays ibn ‘Alqamah, entered. He faced al-Mughīrah and began cursing.

The man from al-Madīnah said, “O Mughīr(ah) ibn Shu‘b(ah)! Who is this lad cursing?”

Al-Mughīrah said, “He cursed ‘Alī ibn Abī Ṭālib.”

He said to him twice, “O Mughīr(ah) ibn Shu‘b(ah)! Do I hear the Companions of the Prophet ﷺ being cursed in your presence and (yet) you do not renounce (such actions) nor react? I swear by what my ears heard and what my heart remembered—I would never falsely narrate (something) from him after he is gone such that when I meet him, he asks me (about it)—that the Prophet ﷺ said, ‘Abū Bakr is in Jannah. ‘Umar is in Jannah. ‘Uthmān is in Jannah. ‘Alī is in Jannah.

Ṭalḥah is in Jannah. Al-Zubayr is in Jannah. ‘Abd al-Raḥmān ibn ‘Awf is in Jannah. Sa’d is in Jannah.’ If I so wanted, I could have named the ninth person (in Jannah).”

He said, “The people of the masjid exited imploring him, by Allah, ‘O Companion of the Messenger of Allah! Who is the ninth (person)?’ He said, ‘You are imploring me by Allah, and Allah is the Mighty. I am the ninth of the believers, and the Prophet ﷺ is the tenth.’”

He followed this up (and said), “By Allah! A (single) battle witnessed by one of them for (only) one day in the path of Allah with the Messenger of Allah ﷺ is more virtuous than (all) the (good) deeds of one of you, even if he was granted the lifespan of Nūḥ.”

This ḥadīth is transmitted by Sa’īd ibn Zayd ibn Nufayl, ‘Abd al-Raḥmān ibn ‘Awf, ibn ‘Umar, and Ibn Mas’ūd رضي الله عنه.

The most authentic version is Sa’īd ibn Zayd ibn Nufayl’s. Therefore, I will restrict myself to only his version.

Ibn Abī Shaybah narrates with the following chain of transmission: Muḥammad ibn Bishr narrated to us — Ṣadaqaḥ ibn al-Muthannā narrated to us (and) said: ‘I heard my grandfather Riyāḥ¹ ibn al-Ḥārith mention... (the ḥadīth).’²

This ḥadīth has an authentic chain of transmission.

Imām al-Tirmidhi³ and others also narrate it. The remaining *shawāhid* (witness reports) are all disputed. Al-Albānī (also) mentioned this ḥadīth.⁴ I have explained this in the original work.

1 This word appears as ‘Rabāḥ’ in the print. However, the way I have mentioned it is correct.

2 Ibn Abī Shaybah: *Muṣannaḥ Ibn Abī Shaybah*, 6/350.

3 Imām al-Tirmidhi: *Sunan al-Tirmidhi*, ḥadīth no. 3748.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 2319.

Ḥadīth 22

كنت جالسا في المسجد أنا ورجلين معي، فنلنا من علي . فأقبل رسول الله صلى الله عليه وسلم غضبان يعرف في وجهه الغضب، فتعوذت بالله من غضبه . فقال: ما لكم وما لي؟ من أذى عليا فقد آذاني.

I was seated in the masjid with two other men. We spoke ill of ‘Alī. The Messenger of Allah ﷺ approached in an angry state; the anger could be seen on his face. I sought refuge with Allah from his anger. He said, “What is with you and me? Whoever harms ‘Alī harms me, too.”

This ḥadīth has been transmitted by ‘Amr ibn Shās, Sa’d ibn Abī Waqqāṣ, Jābir, and Ibn ‘Abbās رضي الله عنهم.

Abū Ya’lā and al-Bazzār narrate the version of Sa’d ibn Abī Waqqāṣ — from Qanān ibn ‘Abd Allāh al-Nahmi — Muṣ’ab ibn Sa’d ibn Abī Waqqāṣ narrated to us — from his father who said... (the ḥadīth).¹

There is a difference of opinion regarding the transmitter Qanān. He is possibly *ḥasan al-ḥadīth* (fair in ḥadīth). This ḥadīth of ‘Amr ibn Shās bolsters his rank. And Allah knows best.

Al-Albānī authenticated the ḥadīth with the wording, “Whoever harms ‘Alī harms me, too.”²

The remaining versions of the ḥadīth have been mentioned in the original work, none of which are authentic.

1 Abū Ya’lā al-Mawṣilī: *Musnad Abī Ya’lā al-Mawṣilī*, ḥadīth no. 770; al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 1166.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 2295.

Ḥadīth 23

بعث النبي صلى الله عليه وسلم ببراءة مع أبي بكر، ثم دعاه فقال: لا ينبغي لأحد أن يبلغ هذا إلا رجل من أهلي. فدعا عليا فأعطاه إياه.

The Prophet ﷺ sent Abū Bakr with the (announcement of) (sūrah) Barā’ah. Then he summoned him and said, “It is not right for anyone to convey this except a man from my family.” So he called ‘Alī and gave it to him.

This ḥadīth has been transmitted by Anas, Abū Hurayrah, Jābir, Abū Bakr, Abū Sa’īd, ibn ‘Umar, Ibn ‘Abbās, Sa’d, and ‘Alī رضي الله عنه.

The ḥadīth of Anas is narrated by Imām al-Tirmidhī (and others) from Ḥammād ibn Salamah — from Simāk ibn Ḥarb — from Anas ibn Mālik.¹

The preferred view regarding the transmitter Simāk is that he is *ḍa’if* (weak), except when Sufyān al-Thawrī and Shu’bah narrate from him.

All of the chains of transmission are *ḍa’if* (weak). Some are extremely weak (*shadīd al-ḍa’if*), while others are of a tolerable weakness (*ḍa’f yasīr*). Imām al-Tirmidhī ruled it a *ḥasan* (fair) ḥadīth, as did Ibn Ḥajar² and al-Albānī. For that reason, I mentioned this ḥadīth here (in this section of the book).

Ibn al-Jawzī ruled this ḥadīth to be weak.

I have mentioned in the original work that Anas’s version of this ḥadīth contains the transmitter Simāk, about whom there is a difference of opinion (regarding his status). The version of Abu Hurayrah’s ḥadīth only appears with the transmitter

1 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3090.

2 Ibn Ḥajar al-‘Asqalānī: *Fath al-Bārī*, 8/320.

al-Muḥarrar ibn Abī Hurayrah. Ibn Ḥibbān is the only person to deem him a reliable narrator.

The ḥadīth of Jābir is only transmitted with the ‘*an‘anah*’ of Abū al-Zubayr. There are, however, some ḥuffāz (ḥadīth masters) who accept this.

The ḥadīth’s version of Abū Bakr contains (Abū Ishāq) al-Sabīī. He is considered a *mudallis*² and *mukhtaliṭ*³. There are, however, some ḥuffāz (ḥadīth masters) who accept him without question.

As for the meaning of the ḥadīth and the intent thereby, Ibn Taymiyyah writes:

The issue of (sūrah) Barā’ah and how only a person from Banū Hāshim was permitted to convey it includes **all** the Hāshimīs. This is because the custom had always been (at that time) that agreements (made) are only to be rescinded by a person from the tribe of the person concerned (i.e. Nabī ﷺ).⁴

Ibn al-‘Arabī writes:

Our ‘ulamā’ say that the meaning (of this ḥadīth) is that the way of the Arabs has always been that whenever one of them concludes an agreement, then

1 *Mu‘an‘an* is a technical term in the science of ḥadīth. It is used to indicate that established transmission methods, e.g. as indicated by terms such as *ḥaddathani* (he narrated to me), *akhbarani* (he informed me) or *sami‘tu* (I heard), are not known to have occurred, or have not been observed, between the transmitters of one or more links in an isnād. The method described by the term *mu‘an‘an* solely consists of the preposition ‘an ‘on the authority of’. Isnāds with one or more times the preposition ‘an between two transmitters are called *mu‘an‘an* isnāds. [translator’s note]

2 A *mudallis* refers to a transmitter who (sometimes) transmits with obfuscation in his transmission; either intentionally or unintentionally narrating a hadith in manner that obscures or omits transmitters in the isnād. [translator’s note]

3 *Mukhtaliṭ* refers to a transmitter who, on account of becoming senile, blind, or because of his books burning, is unable to transmit ḥadīth correctly anymore. [translator’s note]

4 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyah*, 5/34.

it is not permissible for anyone other than that individual, or someone from his family to rescind it. (Based on this,) the Messenger ﷺ (only) remembered **after** sending Abū Bakr رضي الله عنه, and so then he sent ‘Alī رضي الله عنه (afterwards). This was to prevent the possibility of the Arabs from having any proof against him ﷺ by saying, “He made an agreement with us; therefore, only he has the right to rescind it.” Allah permitted this for the Prophet ﷺ out of benefit, and (to show the) wisdom in a ruling of the Sharīah. The Prophet ﷺ fulfilled this wisdom and benefit (which Allah created) through sending ‘Alī رضي الله عنه.¹

1 Ibn al-‘Arabī: *‘Ārīḍat al-Aḥwadhī*, 13/169.

Hadīth 24

كنت أنا وعلي بن أبي طالب رفيقين في غزوة العشيرة، فلما نزلها رسول الله صلى الله عليه وسلم وأقام بها، رأينا أناسا من بني مدليج يعملون في عين لهم، أو في نخل، فقال لي علي: يا أبا اليقظان هل لك أن تأتي هؤلاء فننظر كيف يعملون؟ قال قلت: إن شئت فنجئناهم فنظرنا إلى عملهم ساعة. ثم غشنا النوم. فانطلقت أنا وعلي حتى اضطحعنا في ظل صور من النخل، ودقعاء من التراب فنمنا. فوالله ما أتبهننا إلا رسول الله صلى الله عليه وسلم يحركنا برجله وقد تتربنا من تلك الدقعاء التي نمنا فيها، فيومئذ قال رسول الله صلى الله عليه وسلم لعلي: ما لك يا أبا تراب؟ لما يرى مما عليه من التراب، ثم قال: ألا أحدثكما بأشقى الناس؟ قلنا: بلى يا رسول الله. قال: أحيمر ثمود الذي عقر الناقة، والذي يضربك يا علي على هذه ووضع يده على قرنه حتى يبيل منها هذه وأخذ بلحيته.

‘Alī and I (i.e. ‘Ammār ibn Yāsir) were companions in the Battle of al-‘Ashīrah. When the Messenger ﷺ disembarked and (decided to) settled, we saw some people from Banū Mudlij working on a spring that belonged to them, or on their date-palm trees.

‘Alī said to me, “O Abū al-Yaqaẓān! Can we go to these people and see how they are working?”

He said, “If you like, we can go to them for a while and see what they are doing.” Then sleep overcame us. ‘Alī and I set out and lay under the shade of some date-palm trees and fine sand and (eventually) fell asleep. By Allah, nobody woke us up except the Messenger ﷺ, who nudged us with his feet. We were covered with sand because of where we slept. On that day, the Messenger ﷺ said to ‘Alī, “What is with you, O Abū Turāb (ref. to ‘Alī)?”

(He said this) because of the sand that we were covered with.

Then he said, “Should I not inform you two who the most wretched person is?” We said, “But of course, O Messenger of Allah.”

He said, “The man from Thamūd who slayed the camel (of Ṣālīḥ عليه السلام), and the man who will strike you, O ‘Alī, on this—he placed his hand

on ‘Alī’s head, such that the blood will flow here—and he held his beard.”

This ḥadīth is transmitted by ‘Ammār ibn Yāsir, Jābir ibn Samurah, al-Ḍaḥḥāk ibn Mazāḥim, and ‘Alī ibn Abī Ṭālib رضي الله عنه.

Imām al-Nasā’ī, Imām Aḥmad, and al-Ḥākim narrate the ḥadīth of ‘Ammār ibn Yāsir.¹

This chain of transmission contains Muḥammad ibn Khuthaym, who is *majhūl* (unknown). Muḥammad ibn Ka’b al-Quraẓī is the only person to transmit from him. Ibn Ḥibbān, as is his habit, deemed him a reliable narrator. Imām al-Bukhārī found it to contain an *‘illah* (hidden flaw); he considered it *munqaṭi’*² (broken).

The ḥadīth of al-Ḍaḥḥāk ibn Mazāḥim is narrated by Imām Aḥmad.³ The chain of transmission contains Qutaybah ibn Qudāmah al-Ru’āsī and his father, both of whom were not deemed reliable except by Ibn Ḥibbān.

The ḥadīth of ‘Alī ibn Abī Ṭālib has been transmitted via a few chains. One of them contains the transmitter ‘Abd Allāh ibn Ṣāliḥ, the scribe of al-Layth (ibn Sa’d). There is a difference of opinion regarding him. However, the preferred opinion regarding him is that he is weak.

Another chain contains ‘Abd al-Raḥmān ibn Abī al-Zinād. There is also a difference of opinion regarding him. The preferred view is that he possesses a weak memory (*sayyi’ al-ḥifẓ*).

1 Imām al-Nasā’ī: *al-Sunan al-Kubrā*, ḥadīth no. 8485 and *Khaṣā’iṣ ‘Alī*, ḥadīth no. 153; Imām Aḥmad: *Musnad Aḥmad*, 4/263 and *Faḍā’il al-Ṣaḥābah*, ḥadīth nos. 1172, 1173; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4679.

2 *Munqaṭi’* is a chain of transmission (isnād) in which some transmitter, usually not in the early part of the isnād, cites a source whom he never actually met. [translator’s note]

3 Imām Aḥmad: *Faḍā’il al-Ṣaḥābah*, ḥadīth no. 953.

Another chain contains the “*an‘anah*”¹ of Ḥabīb ibn Abī Ḥabīb. He is one of the reliable narrators; however, he is a *mudallis*.²

Another chain contains ‘Abd Allāh ibn Sabī, or Sab‘. Ibn Ḥibbān is the only person to deem him a reliable narrator. Most of these chains contain tolerable weakness/s. However, Nur al-Dīn al-Haythamī and al-Albānī inclined towards the ḥadīth being *hasan* (good).³ Al-Ḥākim authenticated the ḥadīth and Ibn Ḥajar al-‘Asqalānī deemed it *jayyid* (fair).⁴

1 *Mu‘an‘an* is a technical term in the science of ḥadīth. It is used to indicate that established transmission methods, e.g. as indicated by terms such as *ḥaddathani* (he narrated to me), *akḥbarani* (he informed me) or *sami‘tu* (I heard), are not known to have occurred, or have not been observed, between the transmitters of one or more links in an isnād. The method described by the term *mu‘an‘an* solely consists of the preposition ‘an ‘on the authority of’. Isnāds with one or more times the preposition ‘an between two transmitters are called *mu‘an‘an* isnāds. [translator’s note]

2 A *mudallis* refers to a transmitter who (sometimes) transmits with obfuscation in his transmission; either intentionally or unintentionally narrating a hadith in manner that obscures or omits transmitters in the isnād. [translator’s note]

3 Nur al-Dīn al-Haythamī: *Majma‘ al-Zawā‘id*, 9/137; al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 1743.

4 Ibn Ḥajar al-‘Asqalānī: *Fath al-Bārī*, 7/74.

Ḥadīth 25

اشتكى علياً الناس، قال: فقام رسول الله صلى الله عليه وسلم فينا خطيباً، فسمعتة يقول: أيها الناس لا تشكوا علياً، فوالله إنه لأخيشن في ذات الله أو في سبيل الله.

(Abū Saʿīd al-Khudrī narrates) the people complained about ‘Alī. The Messenger of Allah stood up and delivered a *khuṭbah* (sermon). I heard him saying, “O people! Do not complain about ‘Alī. For, by Allah, he is scrupulous (i.e. he does not make concessions for anyone) regarding the matters of Allah’s (religion), or in the path of Allah.”

Imām Aḥmad narrates this ḥadīth via ibn Ishāq—in his (famous) *sīrah* (biography of the Prophet ﷺ). He says: “‘Abd Allāh ibn ‘Abd al-Raḥmān ibn Ma‘mar ibn Ḥazm narrated to me — from Sulayman ibn Muḥammad ibn Ka‘b ib ‘Ujrah — from his aunt Zaynab bint Ka‘b, she was near Abū Saʿīd al-Khudrī — from Abū Saʿīd al-Khudrī.¹

Al-Ḥākim authenticated the ḥadīth, and al-Dhahabī concurred.

There is a difference of opinion regarding whether Zaynab bint Ka‘b is a Companion or not. Ibn Ḥibbān deems her reliable. She is the wife of Abū Saʿīd al-Khudrī.

Ibn al-Mulaqqin states:

As for Zaynab, we have previously mentioned Ibn al-Qaṭṭān’s opinion that she is reliable. Ibn Ḥibbān deemed her reliable, for he mentioned her in his work on reliable narrators (*Kitāb al-Thiqāt*). In fact, Ibn Faṭḥūn and Abū Ishāq ibn al-Amīn declared her among the Ṣaḥābah. Therefore, the ḥadīth is authentic. And all praise is for Allah.²

1 Imām Aḥmad: *Musnad Aḥmad*, 3/86 and *Faḍā’il al-Ṣaḥābah*, ḥadīth no. 1161.

2 Ibn al-Mulaqqin: *al-Badr al-Munīr*, 8/249.

I say (i.e. the author): The biographical writers on the Ṣaḥābah such as ibn Faṭḥūn, ibn al-Amīn, and others merely make mention of anyone they might have come across who narrates a ḥadīth, without taking into consideration the authenticity of the actual ḥadīth. If the chain of transmission is inauthentic, then (in this case) *ṣuḥbah* (companionship) has not been established. However, if it is established that she is in fact the wife of Abū Saʿīd al-Khudrī رضي الله عنه, then, she too will be a *ṣaḥābiyyah* (in most cases). Therefore, to deem this chain of transmission as ḥasan (good) is not farfetched. Al-Albānī mentioned this ḥadīth in his collection on authentic ḥadīths.¹

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 2479.

Hadīth 26

لما أهديت فاطمة إلى علي لم نجد في بيته إلا رملا مبسوطا، ووسادة خشوها ليف، وجرة وكوزا. فأرسل النبي صلى الله عليه وسلم إلى علي: لا تحدثن حدثا أو قال لا تقربن أهلك حتى آتيك. فجاء النبي صلى الله عليه وسلم فقال: أتم أخي؟ فقالت أم أيمن وهي أم أسامة بن زيد وكانت حبشية، وكانت امرأة صالحة: يا نبي الله هو أخوك وزوجته ابنتك؟ وكان النبي صلى الله عليه وسلم أخى بين أصحابه وأخى بين علي ونفسه. فقال: إن ذلك يكون يا أم أيمن. قال: فدعا النبي صلى الله عليه وسلم بإناء فيه ماء، فقال فيه ما شاء الله أن يقول، ثم نضح على صدر علي ووجهه. ثم دعا فاطمة فقامت إليه تعثر في مرطها من الحياء، فنضح عليها من ذلك الماء. وقال لها ما شاء الله أن يقول، ثم قال لها: أما إنني لم ألك، أنكحتك أحب أهلي إلي. ثم رأى رسول الله صلى الله عليه وسلم سوادا من وراء الستر أو من وراء الباب فقال: من هذا؟ قالت: أسماء. قال: أسماء ابنة عميس؟ قالت: نعم يا رسول الله. قال: أجبث كرامة لرسول الله صلى الله عليه وسلم مع ابنته؟ قالت: نعم إن الفتاة ليلة يبني بها لا بد لها من امرأة تكون قريبا منها، إن عرضت حاجة أفضت بذلك إليها. قالت: فدعا لي دعاء إنه لأوثق عملي عندي، ثم قال لعلي: دونك أهلك، ثم خرج فولى. قالت: فما زال يدعو لهما حتى توارى في حجره.

Asmā' bint 'Umays said:

When Fāṭimah was given to 'Alī (in marriage) we found nothing in his house except for some sand that was spread out on the floor, a pillow stuffed with palm-fibre, a jug and a jar (for water). So Nabī ﷺ sent for 'Alī (and said), “Do not do anything (or he said: Do not approach your wife) until I come to you.”

Nabī ﷺ (eventually) came and said, “Is my brother here?”

Umm Ayman¹ said, “O Nabī of Allah, he is your brother and his wife is your daughter?”

Nabī ﷺ established a bond of brotherhood between his Companions and 'Alī and himself.

He said, “That is the case, O Umm Ayman.”

Nabī ﷺ asked for a vessel with water in it. He said/read into it what Allah willed for him to say. Then he sprinkled (the water) on

1 Umm Ayman was the mother of Uṣāmah ibn Zayd. She was an extremely devout Abyssinian woman.

the chest and face of ‘Alī. Thereafter, he called Fāṭimah. She (hastily) stood up (to go to him), nearly stumbling in her gown out of modesty. He sprinkled the water on her and said to her what Allah willed for him to say.

Then he said to her, “Indeed, I have not neglected you; I married you off to the most beloved member of my family.”

Then the Messenger of Allah ﷺ noticed a silhouette behind the curtain and asked, “Who is this?”

She replied, “It is Asmā’.”

He said, “Asmā’ bint ‘Umays?”

She said, “Yes, O Messenger of Allah.”

He said, “Did you come in honour of the Messenger of Allah ﷺ, with his daughter?”

She said, “Yes. A young woman who, on the night her marriage will be consummated, requires a female to be nearby; if something happens she can take care of it.”

He (i.e. Nabī ﷺ) supplicated for me such that I consider it (i.e. the supplication) to be the most reliable of my (good) deeds (in front of Allah).”

Then he said to ‘Alī, “Take your wife!” He then turned and left.

She said, “He continued supplicating for them until he disappeared into his room.”

This ḥadīth has been narrated by: Asmā’ bint ‘Umays, Ibn ‘Umar, Ibn ‘Abbās, Zayd ibn Abī Awfā, Ya‘lā ibn Murrāh, Maḥdūj ibn Zayd, Abū Rāfi‘, Anas ibn Mālīk, ‘Alī

ibn Abī Ṭālib, Abū Saʿīd al-Khudrī, Jābir, Abū Umāmah, Abū Dharr, Ḥudhayfah ibn al-Yamān, ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ, Abū Barzah, Abū Hurayrah, ʿĀbis, Abū Jaʿfar, ʿUmar ibn ʿAlī, Muḥammad ibn ʿUmar ibn ʿAlī, Saʿīd ibn al-Musayyib, and al-Baḥī رضي الله عنه. The majority of these chains suffer from severe weakness (*shadīdat al-ḍaʿf*). The strongest of these chains are two, both of which are transmitted from Asmāʾ.

The Ḥādīth of Asmāʾ bint ʿUmays

This ḥadīth has been narrated by ʿAbd al-Razzāq.¹ Aḥmad ibn Ḥanbal narrates this ḥadīth from ʿAbd al-Razzāq and ibn Rāhawayh.² Al-Ṭabarānī also narrates with the same chain of transmission from Maʿmar — from Ayyūb — from ʿIkrimah and Abū Yazīd al-Madānī—or from only one of the last two narrators—Abū Bakr (ʿAbd al-Razzāq is not sure) that Asmāʾ bint ʿUmays said (the ḥadīth).³

The narrators of this ḥadīth are all reliable. Imām al-Bukhārī narrates from Abū Yazīd al-Madīnī and Yaḥyā ibn Maʿīn regarded him as reliable. This (grading of Yaḥyā ibn Maʿīn in favour of Abū Yazīd) is sufficient testimony in his favour.

The fact that ʿAbd al-Razzaq has doubt (i.e. whether both ʿIkrimah and/or Abū Yazīd al-Madīnī narrate the ḥadīth from Asmāʾ) is not a problem because he is inferring based on a reliable narrator.⁴ ʿAbd al-Razzāq is a reliable narrator. However, he does commit mistakes (*awḥām*) and possesses (some) unacceptable narrations (*manākīr*), as I have elucidated in the original work. Similarly, Maʿmar ibn Rāshid; he is one of the reliable masters of ḥadīth, but he commits mistakes when certain people narrate from him and when he narrates from (other) specific

1 ʿAbd al-Razzāq al-Ṣanʿānī: *Muṣannaf ʿAbd al-Razzāq*, ḥadīth no. 9781.

2 Aḥmad ibn Ḥanbal: *Faḍāʾil al-Ṣaḥābah*, ḥadīth no. 958; ibn Rāhawayh: *Musnad Ishāq ibn Rāhawayh*; ḥadīth no. 2132.

3 Al-Ṭabarānī: *al-Muʿjam al-Kabīr*; 24/365.

4 In other words, since both narrators in question are reliable, it is inconsequential if he is unsure whether ʿIkrimah and/or Abū Yazīd al-Madīnī narrate the ḥadīth from Asmāʾ. [translator’s note]

people. Despite this, both of their narrations enjoy other, parallel narrations (*tawābiʿ*). Ibn ʿAsākir (for example) narrates from Ḥammād ibn Zayd — from Ayyūb al-Sakhtiyānī — from Abū Yazīd al-Madanī that Asmāʾ bint ʿUmays said.¹

Imām al-Nasāʾī narrates this ḥadīth with the following chain of transmission: Ismāʾīl ibn Masʿūd informed us — Ḥātim ibn Wardān narrated to us — Ayyūb al-Sakhtiyānī narrated to us — from Abū Yazīd al-Madanī — from Asmāʾ bint ʿUmays.²

Regarding this ḥadīth, Imām al-Dhahabī said:

This ḥadīth is, however, incorrect since Asmāʾ bint ʿUmays was in Abyssinia on the night of Fāṭimah’s wedding.³

Ibn Ḥajar said:

The narrators of this ḥadīth are all reliable. However, Asmāʾ bint ʿUmays was in Abyssinia at that time with her husband, Jaʿfar. There is no disagreement regarding this. Perhaps this incident occurred with her sister, Salmā bint ʿUmays. Salmā was the wife of Ḥamzah ibn ʿAbd al-Muṭṭalib.⁴

However, the ḥadīth is strong when it is transmitted by two (particular) chains: the chain of transmission of Maʿmar and the chain of transmission of Ḥātim ibn Wardān. The existence of a mistake in some of the ḥadīth’s wordings does not require that the ḥadīth be rejected. The only part of the ḥadīth that is good (*jayyid*) is (up to) the wording that mentions Nabī صلى الله عليه وسلم made a bond of brotherhood. The remaining words of the ḥadīth are unacceptable (*munkarah*). Zayn al-Dīn al-ʿIrāqī inclined towards the ḥadīth being weak.⁵

1 Ibn ʿAsākir: *Tārīkh Dimashq*; 42/133.

2 Imām al-Nasāʾī: *al-Sunan al-Kubrā*; ḥadīth no. 8455 and *Khaṣāʾiṣ ʿAlī*; ḥadīth no. 124.

3 Imām al-Dhahabī: *Talkhīṣ al-Mustadrak*; 3/1261.

4 Ibn Ḥajar al-ʿAsqalānī: *al-Maṭālib al-ʿĀliyah bi Zawāʾid al-Masānid al-Thamāniyah*; 8/240.

5 Zayn al-Dīn al-ʿIrāqī: *Takhrīj Ahādīth al-Ihyāʾ*, ḥadīth no. 648.

Al-Shawkānī mentioned the ḥadīth of Anas and said:

Ibn al-Jawzī and al-Dhahabī said the ḥadīth is *mawḍūʿ* (fabricated). The accused narrator (in the chain of transmission) is Maṭar ibn Maymūn al-Iskāf.¹

Imām al-Dhahabi says:

We say: This ḥadīth is fabricated and baseless. The incident of the *mubāhalah*² occurred around the ninth year (A.H) and the bond of brotherhood made by the Prophet ﷺ between the Muhājirīn and the Anṣār occurred at the beginning of the Hijrah. Moreover, the actual *mubāhalah* did not take place; the Christians of Najran were merely invited to the *mubāhalah*. They requested some respite so they could deliberate over the matter. When they were alone, they said, “He is a Nabī. A people never entered into a *mubāhalah* with a Nabī except that they were extirpated.” So they agreed to pay the *jizyah* (as opposed to entering into the *mubāhalah*) and left.³

Imām al-Dhahabī means the ḥadīth is fabricated in only some of its chains of transmission. Ibn al-Jazarī felt the ḥadīth has some strength.⁴

1 Al-Shawkānī: *al-Fawāʿid al-Majmūʿah*; ḥadīth no. 305.

2 The *Mubāhalah* was a meeting between the Prophet ﷺ and a Christian delegation from Najran (present-day Yemen), in the month of Dhū al-Ḥijjah, 10 A.H, where he ﷺ invoked a curse attempting to reveal who was lying about their religious differences. [translator’s note]

3 Imām al-Dhahabī: *al-Muntaqā min Minhāj al-ʿItidāl*; 471.

4 Ibn al-Jazarī: *Manāqib al-Asad al-Ghālib ʿAlī Ibn Abī Ṭālib*; 22.

Ḥadīth 27

أن رسول الله صلى الله عليه وسلم أمر بسد الأبواب إلا باب علي.

The Messenger of Allah ﷺ ordered for the doors (of the masjid) to be closed except for the door of ‘Alī.

This ḥadīth is narrated by Ibn ‘Abbās, Zayd ibn Arqam, al-Barā’ ibn ‘Āzib, ibn ‘Umar, Jābir ibn Samurah, Sa’d ibn Abī Waqqāṣ, ‘Alī, Jābir, and Anas رضي الله عنهم.

All of these chains of transmission are weak. In fact, most of them are severely weak (*shadīdat al-d‘af*), except for the following three:

The Ḥadīth of Ibn ‘Abbās

There are a number of different chains for Ibn ‘Abbās’s version; the strongest of them is narrated by Imām al-Tirmidhī, Imām al-Nasā’ī, and others via Shu‘bah — from Abū Balj — from ‘Amr ibn Maymūn — from ibn ‘Abbās.¹

This is an abridged version of a longer ḥadīth. The correct version is, however, from Maymūn Abū ‘Abd Allāh—who is *Ḍa‘īf*—not ‘Amr ibn Maymūn. Abū Balj made a mistake.

What further explains this (mistake) is the fact that this exact ḥadīth comes via the same Maymūn, in Zayd ibn Arqam’s version. Ibn Ḥajar authenticated this ḥadīth in *Fatḥh al-Bārī*. In spite of this, Ibn Ḥajar himself says in *Taqrīb al-Tahdhīb* that Maymūn is weak. Then (in another place), I saw Ibn Ḥajar say, “More than one person has deemed Maymūn a reliable narrator. Some have, however, spoken about him regarding his memory. Imām al-Tirmidhī authenticated another

¹ Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3732; Imām al-Nasā’ī: *al-Sunan al-Kubrā*, ḥadīth no. 8373.

ḥadīth of Maymūn’s, which he alone transmits from Zayd ibn Arqam.”¹ Perhaps he confused him with somebody else.

The Ḥadīth of Ibn ‘Umar

This ḥadīth has two chains of transmission. The better version is narrated by Imām Aḥmad — Hishām ibn Sa’d — from ‘Umar ibn Usayd — from ibn ‘Umar who said:

In the time of the Prophet we use to say he (i.e. the Messenger ﷺ) is the best of people, then Abū Bakr, then ‘Umar. ‘Alī ibn Abī Ṭālib was granted three qualities, if I possessed even one of these three it would be more beloved to me than possessing red camels: The Messenger of Allah ﷺ married his daughter to him, and she gave birth to his child; all the doors of al-Masjid al-Nabawī were closed, except for his; and he was granted the standard on the Day of Khaybar.

Most ḥadīth masters (*al-ḥuffāz*) are of the opinion that Hishām ibn Sa’d is a weak narrator. Some of them, however, deemed him reliable. Ibn Ḥajar states, “The narrators are all reliable, except for the fact that Hishām ibn Sa’d was deemed weak on account of his (weak) memory. Imām Muslim included him (i.e. his narration) in *Ṣaḥīḥ Muslim*. Therefore, his ḥadīth is at the level of *ḥasan*, especially since it enjoys other witness narrations (*shawāhid*).”²

It also appears via another chain of transmission which includes the narrator Abū Ishāq al-Sabīṭī. Ibn Ḥajar deemed the ḥadīth *ḥasan* (fair) despite the fact that Abū Ishāq is a *mudallis*³ who makes mistakes (*mukhtaliṭ*).

1 Ibn Ḥajar al-‘Asqalānī: *al-Qawl al-Musaddad fī al-Dhabb ‘an Musnad Aḥmad*, pg. 17.

2 Ibn Ḥajar al-‘Asqalānī: *al-Nukat ‘alā Muqaddimat Ibn Ṣalāḥ*, 1/464.

3 A *mudallis* refers to a narrator who (sometimes) obfuscates his transmissions; either intentionally or unintentionally narrating a hadith in manner that obscures or omits transmitters in the isnād. [translator’s note]

The remaining chains of transmission are not satisfactory. I have scrutinised them in the original work.

Ibn al-Jawzī exceeded the bounds and judged the ḥadīth a fabrication. Ibn Ḥajar and others have refuted him.

Ibn al-Jazarī states:

The ḥadīth is *ḥasan* (fair)... This does not negate the established report in *Ṣaḥīḥ al-Bukhārī* that the Prophet ﷺ, in the sickness that led to his death commanded for all doors to be closed except the door of Abū Bakr al-Ṣiddīq. This is so because it occurred in the lifetime of Nabī ﷺ for the reason that Fāṭimah رضي الله عنها needed to pass through from her house to the house of her father. He did this to make it easier for her and as a veil. Also, out of his earnest care for her. Once this reason no longer existed after his death, there was a need to have the door of Abū Bakr al-Ṣiddīq opened for the sake of his going out to the Masjid and leading the ṣalāh; after all, he was the Khalīfah after him. He also did this to make it easy for him and as an indication of him being in charge after him ﷺ.

Ibn Ḥajar states:

All of these aḥādīth bolster one another. All of these individual versions of the ḥadīth are acceptable for using as proof (*ṣāliḥ li al-iḥtijāj*), let alone all of narrations combined together. Ibn al-Jawzī listed this ḥadīth in his *al-Mawḍū‘āt*; however, he committed a serious blunder. His practice was to reject authentic aḥādīth if he thought they were contradictory, despite the fact that it is possible (in this instance) to reconcile between the two incidents. The ḥadīth simply means that the door of ‘Alī’s house was in the vicinity of the Masjid (al-Masjid al-Nabawī), and there was no other door for his house. Therefore, he was not commanded to close his door. The following ḥadīth reported by Ismā‘īl al-Qāḍī in his *Ahkām al-Qur’an* supports this (interpretation): al-Muṭṭalib ibn ‘Abd Allāh ibn Ḥanṭab (reports) that Nabī ﷺ did not permit anyone to pass through the

Masjid in a state of major ritual impurity (*junub*) except for ‘Alī ibn Abī Ṭālib; because his house was a part of the Masjid.

The manner of reconciliation then is that the command to close the doors occurred twice: In the first instance, ‘Alī was exempted for the reasons mentioned above. In the other instance, Abū Bakr was exempted. This can only make sense if the incident of ‘Alī is understood to have been a *real* door; and the door being referred to in Abū Bakr’s incident was more figurative, referring to a *khawkhah* (smaller door)—as some versions of the ḥadīth explicitly mention. When they were commanded to close their doors, it was as if they made smaller doors (*khawkhas*) so as to facilitate their entering the masjid. After that, they were commanded to close them. There is no problem in reconciling the two incidents in this manner. In fact, Abū Ja‘far al-Ṭaḥāwī and Abū Bakr al-Kalābādhī both reconciled the two aforementioned aḥādīth in this manner.¹ Al-Kalābādhī explained that the house of Abū Bakr had a door outside the masjid and a *khawkhah* (smaller door) in the masjid. The house of ‘Alī only had one door, and it was in the masjid. And Allah knows best.²

Ibn Ḥajar spoke at length on the chains of transmission.³

1 Abū Ja‘far al-Ṭaḥāwī: *Mushkil al-Āthār*, 9/189; Abū Bakr al-Kalābādhī: *Ma‘ānī al-Akhbār*, 1/230-231.

2 Ibn Ḥajar al-‘Asqalānī: *Faṭḥ al-Bārī*, 7/14-15.

3 Ibn Ḥajar al-‘Asqalānī: *al-Qawl al-Musaddad*, 16 and *al-Nukat ‘alā Muqaddimat Ibn Ṣalāh*, 1/465.

Section Two – The *Ḍa‘īf* (Weak) *Aḥādīth*

This section comprises fifty-eight *aḥādīth*, most of which are inauthentic. There is a difference of opinion among the ‘ulamā’ regarding a number of them; however, most of them hold the *aḥādīth* to be weak. Therefore, I have mentioned them in this section. Whoever authenticated these *aḥādīth* have explained the manner in which its meaning conforms to the beliefs of the Ahl al-Sunnah. Therefore, in all instances, the extremists are not able to hold on to their false beliefs.

Let us now list the *aḥādīth* in numerical order.

Ḥadīth 1

علي مني، وأنا من علي، ولا يؤدي عني إلا أنا أو علي.

‘Alī is from me and I am from ‘Alī. No one except for me and ‘Alī should forswear (a treaty) on my behalf.

This *ḥadīth* is narrated from Ḥubshī ibn Junādah, Anas, and Sa’d رضي الله عنه.

The *Ḥadīth* of Ḥubshī ibn Junādah

The best of these chains is narrated by Imām al-Tirmidhī, Imām ibn Mājah, Imām Aḥmad, and Imām al-Nasā’ī via numerous chains of transmission, from **Sharīk** — from **Abū Ishāq** — from Ḥubshī ibn Junādah.¹

Abū Ishāq explicitly narrates this *ḥadīth* from al-Nasā’ī (i.e. he used the term *ḥaddathanā*).

1 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, *ḥadīth* no. 3719; Imām ibn Mājah: *Sunan Ibn Mājah*, *ḥadīth* no. 119; Imām Aḥmad: *Musnad Aḥmad*, 4/165 and *Faḍā’il al-Ṣaḥābah*, *ḥadīth* no. 1023; Imām al-Nasā’ī: *al-Sunan al-Kubrā*, *ḥadīth* no. 8091 and *Khaṣā’is ‘Alī*, *ḥadīth* no. 69.

Imām al-Tirmidhī says, “This ḥadīth is *ḥasan gharīb ṣaḥīḥ* (authentic, rare (and fair)).”

Sharīk is *ḍāʿīf* (weak). **Abū Ishāq** commits errors (*ikhtalaṭa*). However, the meaning of the words “No one should forswear on my behalf” means “to forswear a treaty (*nabdh al-ʿahd*).”¹ The intended meaning is not to discharge debt (*qaḍāʾ al-dayn*). Therefore, it is not (sufficiently) authentic to be used as a *shāhid* (witness report).

The Ḥadīth of Anas

This ḥadīth has two chains of transmission, both of which are *sāqiṭān* (wholly unreliable).

The Ḥadīth of Saʿd

Imām al-Nasāʾī and others narrate this ḥadīth with the wording, “This is my walī and the one who (has the right to) forswear on my behalf.”²

This ḥadīth contains the narrator **Mūsā ibn Yaʿqub al-Madanī**, of whom there is a difference of opinion regarding his status. Al-Albānī graded this ḥadīth as *ḥasan* on account of considering all the chains of transmission collectively.³ He bolstered the ḥadīth with both Ḥubshī’s and Saʿd’s chains of transmission. I have explained in the original work how the first chain is not suitable to be used as a *shāhid* (witness report).

1 Muḥammad ʿAbd al-Raḥmān al-Mubārakpūrī: *Tuḥfat al-Aḥwadhī*, 10/152.

2 Imām al-Nasāʾī: *Khaṣāʾiṣ ʿAlī*, 9-94.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 1980.

Ḥadīth 2

بعثني رسول الله صلى الله عليه وسلم إلى اليمن قاضيا فقلت: يا رسول الله ترسلني وأنا حديث السنن، ولا علم لي بالقضاء؟ فقال: إن الله سيهدي قلبك، ويثبت لسانك. فإذا جلس بين يديك الخصمان، فلا تقضين حتى تسمع من الآخر، كما سمعت من الأول، فإنه أحرى أن يتبين لك القضاء. قال: فما زلت قاضيا، أو ما شككت في قضاء بعد.

The Messenger of Allah ﷺ sent me to Yemen as a judge, and so I asked, “O Messenger of Allah, are you sending me and I am still young, I have no knowledge of the duties of a judge?”

He ﷺ said, “Indeed, Allah will soon guide your heart and stabilize your tongue. When two litigants sit in front of you, do not pass judgement until you hear from the other party, just as you heard from the first; for it is best that you have a clear idea of the decision.”

He (i.e. ‘Alī) said, “I remained a judge thereafter,” (or he said—the narrator is unsure) “I did not doubt in any judgement thereafter.”

The ḥadīth is narrated from ‘Alī and Ibn ‘Abbās رضي الله عنهما.

The Ḥadīth of ‘Alī

This ḥadīth has a few chains of transmission:

1. Abū Dāwūd and others narrate via a few chains of transmission from **Simāk ibn Ḥarb** — from **Ḥansh ibn al-Mu‘tamir** —, from ‘Alī رضي الله عنه.¹ There is a difference of opinion regarding Simāk ibn Ḥarb. The preferred opinion is that he is weak. There is also weakness in Ḥansh.

Ibn Ḥibbān narrates another version via Simāk: **Asbāṭ ibn Naṣr** — from **Simāk** — from ‘Ikrimah — from Ibn ‘Abbās رضي الله عنهما — from ‘Alī رضي الله عنه.² This

1 Abū Dāwūd: *Sunan Abī Dāwūd*, ḥadīth no. 3582.

2 Ibn Ḥibbān: *Ṣaḥīḥ Ibn Ḥibbān*, ḥadīth no. 5065.

chain of transmission is weak. There is a difference of opinion regarding the status of both Asbāṭ and Simāk. Specifically, the narration of Simāk from ‘Ikrimah is *muḍṭaribah*¹ (unresolvably problematic). And this is one of those aḥādīth. Al-Sājī states in *al-Ḍu‘afā’* regarding Asbāṭ, “He narrates aḥādīth from Simāk ibn Ḥarb which enjoy no parallel narrations (*mutāba‘āt*).² This is one of his narrations from him.”

2. Imām Aḥmad narrates this ḥadīth from Isrā’īl — from **Abū Ishāq** — from Ḥārithah ibn Muḍarrab — from ‘Alī رضي الله عنه.³ Abu Ishāq is al-Sabīī. He is a *mudallis* who commits errors (*mukhtaliṭ*). The person narrating from him in this chain is his grandson, Isrā’īl ibn Yūnus. He narrated from him after he began committing (serious) errors (*ba‘da al-ikhtilāṭ*). Abū Ishāq confused things such that the ḥadīth cannot be reconciled. I have explained this in the original work.
3. Imām Aḥmad and others narrate from Abū al-Bukhtarī al-Ṭā’ī who said: “The individual who heard ‘Alī رضي الله عنه saying (this ḥadīth) informed me.”⁴ This chain has a *majhūl* (unknown) narrator. Ibn Ḥibbān and others narrate this ḥadīth from Abū al-Bukhtarī, from ‘Alī, with the drop of the *majhūl* narrator. Al-Ḥākim authenticated it but made a mistake because the ḥadīth is *munqaṭī‘* (broken).
4. Al-Ḍiyā’ and Ibn al-A‘rābī narrate with a chain of transmission that contains the narrator **al-Qāsīm ibn ‘Īsā ibn Ibrāhīm al-Ṭā’ī**.⁵ His human capacity

1 If reporters disagree about some point in the ḥadīth, either pertaining to a particular narrator, text or the *isnād*, and none of the opinions can be preferred over the other, then this leads to uncertainty. Such a ḥadīth is termed *muḍṭarib*. [translator’s note]

2 Ibn Ḥajar al-‘Asqalānī: *Tahdhīb al-Tahdhīb*, 1/185.

3 Imām Aḥmad: *Musnad Aḥmad*, 1/88-156 and *Faḍā’il al-Ṣaḥābah*, ḥadīth no. 1212.

4 Imām Aḥmad: *Musnad Aḥmad*, 1/136.

5 Al-Ḍiyā’ al-Dīn al-Maqdisī: *al-Aḥādīth al-Mukhtārah*, ḥadīth no. 774; ibn al-A‘rābī: *Kitāb al-Mu‘jam*, 2/1719.

of reasoning altered (*taghayyara ‘aqluhu*), as Abū Dāwūd mentioned. Ibn Ḥibbān regarded him as a reliable narrator—he is a (known) lenient ḥadīth critic. And Mu’ammal ibn Isma‘īl has a weak memory (*sayy’i al-ḥifẓ*).

5. Al-Khaṭīb narrates this version with a impugned chain.¹

The Ḥadīth of Ibn ‘Abbās

Ibn ‘Asākir narrates this ḥadīth with a chain of transmission that contains the narrator **Muslim ibn Kaysān al-‘Awar**.² He is weak (*ḍa‘īf*). It has also been said that he is *matrūk* (suspected of forgery).

In short, all chains of transmission are weak and the ḥadīth is inauthentic. However, an authentic ḥadīth narrated by Ibn ‘Abbās has already been mentioned in which he said, “Umar رضي الله عنه said: ‘Ubayy is the most learned of us (i.e. regarding the Qur’an) and ‘Alī رضي الله عنه is the best in judgement among us.’” The *takhrīj*³ of this ḥadīth has already been mentioned.

1 Al-Khaṭīb al-Baghdādī: *Tārīkh Baghdād*, 12/443.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/391.

3 *Takhrīj* is an evaluation of a particular ḥadīth whereby an attempt is made to trace it back to an authoritative and primary (as opposed to secondary) ḥadīth collection with its complete isnād. [translator’s note]

Ḥadīth 3

أن النبي كان عنده طائر فقال: اللهم ائتني بأحب خلقك يأكل معي من هذا الطير فجاء أبو بكر فرده ثم جاء عمر فرده ثم جاء علي فأذن له.

There was a bird (cooked as food) with the Prophet ﷺ so he said, “O Allah, send me the most beloved of Your creation to partake of this bird with me.”

Abū Bakr came and he denied him. Then ‘Umar came and he denied him. Then ‘Alī came and granted him permission.

Several ḥadīth masters (*ḥuffāz*) have gathered the (variant) chains of transmission of this ḥadīth for the sake of *‘itibār*¹ (consideration), including al-Ḥākim Abū ‘Abd Allāh, Abū Bakr ibn Mardawayh, Abū Nu‘aym, and al-Ḥāfiẓ al-Dhahabī.

The ḥadīth has been transmitted from Anas ibn Mālik, Saḥīnah, ‘Abd Allāh ibn ‘Abbās, ‘Alī ibn Abī Ṭālib, Jābir ibn ‘Abd Allāh al-Anṣārī, Abū Sa‘īd al-Khudrī, Ḥubshī ibn Junādah, Ya‘lā ibn Murrah, and Abū Rāfi‘ رضي الله عنه. One by one, I have analysed each of these narrations, totalling fifty-four (different) chains.

All of the chains are weak, most of which are extremely weak (*shadīdat al-d‘af*). They revolved around *hulkā* (disastrous), *matrūk* (narrators suspected of forgery), and *majhūl* (unknown) narrators. In addition the *matn* (text) of the ḥadīth is *muḍṭarib* (unresolvably problematic). Based on these factors, the ḥadīth is inauthentic.

I have previously explained that the ‘ulamā’ reject this ḥadīth on account of the text lending a meaning that gives preference to ‘Alī over the *Shaykhayn* (Abū Bakr and ‘Umar رضي الله عنهما) and even the Messenger صلى الله عليه وسلم; this, in addition to the scantiness in wording and its unresolvable nature. I have examined the controversial and

1 *‘Itibār* (consideration) is the process in which a ḥadīth critic would collect all the reports that a transmitter had narrated from various teachers and then analyze them for corroboration. [translator’s note]

problematic areas of the ḥadīth and, to the extent of my knowledge, there does not exist (another) ḥadīth with such unresolvable problems. The problems of the ḥadīth are summarized below:

1. Difference of opinion regarding who opened the door

- » Some narrations mention Anas ibn Mālik opened the door
- » Some mention it was Safīnah who opened the door.

2. Difference of opinion regarding the amount of birds

- » Some narrations mention there was one bird, two, and even three birds
- » Some narrations merely mention *aṭyār* or *ṭawā'ir*, the plural forms (of the word bird)

3. Difference of opinion regarding the description of the bird

The narrations describe the bird as follows:

- » A small grilled bird
- » A bustard
- » A mountainous bird
- » A partridge/quail served with bread and gravy
- » A bird in-between two pieces of bread (sandwich)
- » A bird with a loaf of barley bread
- » A bird or a hyena
- » Two birds in-between two pieces of bread (sandwich)
- » Flamingos

- » A grilled flamingo
- » Quails
- » Four rolls of bread and a slaughtered, grilled chicken.

Most narrations say it was a grilled bird (*tayr*).

The other majority of narrations say it was merely a bird (*tā'ir*) and then he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered for it to be cooked and prepared.

Some narrations mention the bird was brought to him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from the leftovers of the night before.

4. Difference of opinion regarding who presented the bird

- » In some narrations Anas says, “Umm Sulaym sent me with a grilled bird to the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He had a loaf of barley bread with him. I came to him with it (i.e. the grilled bird) and placed it in front of him.”
- » In some narrations it is mentioned that one of his wives presented it to him.
- » Some narrations mention Umm Ayman (presented it to him).
- » Some narrations mention it was a man.
- » Some narrations mention it was a woman from the Anṣār.
- » Some narrations mention that it was Safīnah who presented it.
- » Some narrations mention Umm Salamah.
- » Some narrations mention that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spent the night by some of his wives—possibly Ṣafīyyah or someone else—and she brought them (i.e. the birds) to him.

5. Difference of opinion regarding the arrival of ‘Alī رضي الله عنه

- » Some narrations mention that ‘Alī knocked on the door thrice and Anas refused him.
- » Some narrations mention he knocked four times.
- » Some narrations mention he knocked first and Anas refused him. He knocked for the second time and then struck Anas in his chest and entered. Some narrations mention that when he knocked for the second time, he came as if he was whipped (by someone), and so Nabī صلى الله عليه وسلم said, “Open! Open!”
- » Some other narrations mention that ‘Alī رضي الله عنه did not actually knock on the door; Anas went out looking for a person to accept the invitation, and so he found ‘Alī رضي الله عنه and returned. This occurred three times.
- » Some narrations mention that ‘Alī رضي الله عنه came and entered without any mention of knocking or being refused (entrance).
- » Some narrations mention ‘Alī رضي الله عنه raised his hand and shoved Anas رضي الله عنه in his chest, and then he entered.
- » Some narrations mention Abū Bakr came and he was refused, then ‘Umar came and he was refused, and then ‘Alī came and he was permitted (to enter).
- » Some narrations mention ‘Alī رضي الله عنه struck the door with his foot and entered. Some narrations mention Nabī صلى الله عليه وسلم said, “Allow him to enter, whoever he may be.”
- » Some narrations mention that Nabī صلى الله عليه وسلم said, “O Anas, permit him to enter, for I intended him.”
- » Some narrations mention that Anas رضي الله عنه said, “He (i.e. Nabī صلى الله عليه وسلم) heard me speaking to him and said, ‘Who are you speaking to?’ I replied, “Alī.””

- » Some narrations mention that Nabī ﷺ heard ‘Alī speaking and said, “Enter, Abū al-Ḥasan.”
- » Some narrations mention when ‘Alī knocked on the door Nabī ﷺ said to Anas, “Stand and open the door for ‘Alī.”
- » Some narrations mention the following, “I (i.e. Anas) said, “This is ‘Alī ibn Abī Ṭālib, O Messenger of Allah.”
- » Some narrations mention that ‘Alī entered without Anas’s permission. The remaining narrations mention that Anas permitted him (to enter).
- » In one narration, it is mentioned that Abū Bakr, ‘Umar, ‘Alī, ibn Mas‘ūd, and Anas ate with him ﷺ. Other narrations, however, mention that no one ate with him, except ‘Alī.

6. Difference of opinion regarding where the bird was presented to Nabī

ﷺ

In some narrations (Anas says): “I was with Nabī ﷺ in an orchard.” In other narrations it is mentioned: “He spent the night by some of his wives—either Ṣafīyyah or someone else (...)”

7. Difference of opinion regarding the description of how he partook of it

- » Some narrations mention that Nabī ﷺ did not eat until ‘Alī رضي الله عنه came.
- » Some narrations mention that Nabī ﷺ initially ate, and then he waited until ‘Alī رضي الله عنه came.
- » Some narrations mention that he ate one morsel at the first instance of knocking, another morsel at the second knocking, and another morsel at the final knocking.

8. Difference of opinion with regards to how Anas responded to ‘Alī

- » Some narrations mention that the Messenger ﷺ was (at that time) relieving himself.
- » Some narrations mention the Messenger ﷺ was preoccupied, and ‘Alī رضي الله عنه just entered.
- » Some narrations mention that he did not (require) permission.
- » Some narrations mention the Messenger ﷺ entered at that moment.
- » Some narrations mention I (i.e. Anas) said, ‘No.’

The difference in wording and irresolvable nature of the wording proves it is weak. The narrators contrived the ḥadīth and caused such confusion whereby it is impossible to reconcile between the (conflicting) narrations. This proves the ḥadīth is weak according to the ḥadīth scholars because when a ḥadīth cannot be resolved it is a proof that it lacks accurate (transmission), even if the narrators are reliable. How is this even remotely possible when the narrators of this ḥadīth are weak? How is this possible when they are *matrūk* (suspected of forgery)?

The following ḥadīth masters (*ḥuffāz*) have regarded the ḥadīth as weak:

1. Imām al-Bukhārī¹
2. Abu Zur‘ah al-Rāzī²
3. Al-Bazzār³
4. Abū Bakr ibn Abī Dāwūd⁴
5. Al-Ḥāfiẓ Abū Mūsā al-Madīnī⁵

1 Al-‘Uqaylī: *Kitāb al-Ḍu‘afā’*, 1/46; Imām al-Tirmidhī: *al-‘Ilal al-Kabīr*, 374.

2 Abū Zur‘ah al-Rāzī: *al-Ḍu‘afā’ li Abī Zur‘ah al-Rāzī*, 2/692.

3 Al-Bazzār: *Musnad al-Bazzār*, 14/80.

4 Ibn ‘Adī: *al-Kāmil*, 4/266; Imām al-Dhahabī: *Tadhkirat al-Ḥuffāz*, 146.

5 Al-Zarkashī: *al-Nukat ‘Alā Ibn al-Ṣalāh*, 1/328.

6. Al-‘Uqaylī¹
7. Al-Dāraqūṭnī²
8. Al-Khalīlī³
9. Ibn al-Jawzī⁴
10. Ibn al-Qaysarānī⁵
11. Ibn ‘Adī⁶
12. Al-‘Irāqī⁷
13. Al-Zayla‘ī⁸
14. Abū Ishāq Ibrāhīm ibn Muḥammad al-Armawī⁹
15. Imām al-Dhahabī¹⁰
16. Ibn Taymiyyah¹¹
17. Ibn Kathīr¹²
18. Al-Majd al-Fayrawzabādī¹³ (author of the famous dictionary)
19. Abū Bakr al-Bāqillānī¹⁴
20. Al-Ḥāfiẓ ibn Ḥajar al-‘Asqalānī¹⁵

1 Al-‘Uqaylī: *Kitāb al-Ḍu‘afā’*, 1/46-82.

2 Ibn al-Jawzī: *al-‘Ilal al-Mutanāhiyah*, 1/237; Imām al-Dhahabī: *Tadhkirat al-Ḥuffāz*, 146.

3 Al-Khalīlī: *al-Irshād fi Ma‘rifat ‘Ulamā’ al-Ḥadīth*, 1/420.

4 Ibn al-Jawzī: *al-‘Ilal al-Mutanāhiyah*, 1/225

5 Imām al-Dhahabī: *Tadhkirat al-Ḥuffāz*, 146.

6 Ibn ‘Adī: *al-Kāmil*

7 Zayn al-Dīn al-‘Irāqī: *Takhrīj Aḥādīth al-Ihyā’*, 855.

8 Jamāl al-Dīn al-Zayla‘ī: *Naṣb al-Rāyāh*, 1/359-360.

9 Ibn al-Mulaqqin: *al-Badr al-Munīr*, 1/315.

10 Imām al-Dhahabī: *Siyar A‘lām al-Nubalā’*, 13/232, 17/168-169, 175-176, *al-Mughnī fi al-Ḍu‘afā’*, 2/394, *Mizān al-‘Itidāl*, 1/602, *Tadhkirat al-Ḥuffāz*, 3/164; ibn Kathīr: *al-Bidāyah wa al-Nihāyah*, 11/80-81;

11 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 7/371.

12 Ibn Kathīr: *al-Bidāyah wa al-Nihāyah*, 11/75, 80, 83.

13 Al-Shawkānī: *al-Fawā‘id al-Majmū‘ah fi al-Aḥādīth al-Mawḍū‘ah*, ḥadīth no. 332.

14 Ibn Kathīr: *al-Bidāyah wa al-Nihāyah*, 11/83.

15 Ibn Ḥajar al-‘Asqalānī: *Lisān al-Mizān*, 2/354, 4/561.

21. Abū Ḥafṣ ‘Umar ibn ‘Alī ibn ‘Umar al-Qazwīnī¹
22. Al-Shawkānī²
23. Al-Albānī³

It seems that the vast majority of ḥadīth scholars are of the opinion that the ḥadīth is weak. Al-Khaṭīb (al-Baghdādī) Abū Bakr says, “The people rejected several aḥādīth that Abū ‘Abd Allāh al-Ḥākim collected and claimed to be *ṣaḥīḥ*—according to the conditions of the *Shaykhayn* (al-Bukhārī and Muslim). Among these aḥādīth is the (above) ḥadīth of the bird.”⁴

Al-Khalīlī states, “All of the imāms of ḥadīth reject this ḥadīth.”⁵

Ibn al-Mulaqqin reported that al-Khaṭīb said: “Abū Ishāq Ibrāhīm ibn Muḥammad (al-Armawī) of Naysabūr narrated to me—he was a respected, virtuous, pious scholar—and said: ‘Al-Ḥākim Abū ‘Abd Allāh collected several aḥādīth and claimed they are *ṣaḥīḥ* according to the conditions of al-Bukhārī and Muslim, and that they should have included them in their respective *ṣaḥīḥs*. Some of these aḥādīth include the ḥadīth of the bird and the ḥadīth regarding ‘Alī’s *wilāyah* (*man kuntu mawlāhū...*). The ḥadīth scholars rejected this from him and paid no attention to these statements. They also did not approve of his actions.”⁶

Al-Ḥākim Abū ‘Abd Allāh authenticated this ḥadīth; however, the masters of ḥadīth have consistently rejected this from him. It has been reported that he retracted this view on account of the ‘ulamā’s rejection.

1 Abū Ḥafṣ al-Qazwīnī: *al-As’ilat al-latī Su’ila ‘Anhā al-Ḥāfiẓ Ibn Ḥajar bi Sha’n al-Aḥādīth al-Muntaqadah ‘Alā Miskhāt al-Maṣābīh* (printed at the end of *Miskhāt al-Maṣābīh*, 3/1774-1776.

2 Al-Shawkānī: *al-Fawā’id al-Majmū’ah fī al-Aḥādīth al-Mawḍū’ah*, ḥadīth no. 332.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa’īfah*, 14/173.

4 Al-Zarkashī: *al-Nukat ‘Alā Muqaddimat Ibn al-Ṣalāh*, 1/214.

5 Al-Khalīlī: *al-Irshād fī Ma’rifat ‘Ulamā’ al-Ḥadīth*, 1/420.

6 Ibn al-Mulaqqin: *al-Badr al-Munīr*, 1/315.

In one instance, al-‘Alā’ī strengthened the ḥadīth, and in another instance he was uncertain.

Al-‘Alā’ī states, “This ḥadīth has many chains of transmission, most of which are *wāhin* (feeble and baseless). Some, however, can be used for *ḥ‘itibār* (consideration), whereby one chain can bolster the other.”¹

(In another place) he says, “The truth is that the ḥadīth can possibly be on the level of *ḥasan* (fair). Or, it can be *ḍa‘īf* (weak), but of an acceptable nature. As for all of the narrations being a fabrication, this is not the case.”²

(In another place) he says, “Therefore, the ḥadīth via the two chains of Abū Mu‘āwiyah and Sharīk are on the level of *ḥasan* (fair), such that it can be used as a proof. It is not *ḍa‘īf* (weak), let alone *mawḍū‘* (fabricated).”³

There is no doubt that what the Imāms of ḥadīth have followed is the correct position, for all the considerations that have been mentioned. Furthermore, al-Ḥākim retracted his authentication of the ḥadīth. Al-‘Alā’ī was also unsure; sometimes he strengthens the ḥadīth and two pages later he is unsure. Then again, he strengthens the ḥadīth.

1 Al-‘Alā’ī: *al-Naqd al-Ṣaḥīḥ Limā ‘Uturīda min Aḥādīth al-Maṣābīḥ*, 49.

2 Ibid., 51.

3 Ibid., 55.

Ḥadīth 4

أنا مدينة العلم، وعلي بابها، فمن أراد المدينة فليأت الباب.

I am the city of knowledge and ‘Alī is the door. Whoever desires to enter the city should enter from the door.

The ḥadīth is narrated by ibn ‘Abbās, Jābir, ‘Alī, Anas, and Abū Dharr رضي الله عنهم.

The Ḥadīth of Ibn ‘Abbās

Al-Ḥākim and others narrate from **Abū al-Ṣalt ‘Abd al-Salām ibn Ṣāl** — from Abu Mu‘āwiyah — from al-‘Amash — from Mujāhid — from Ibn ‘Abbās who said that the Messenger of Allah صلى الله عليه وسلم said (the ḥadīth).

This ḥadīth is *munkar* (unacceptable).

The ḥadīth contains four ‘*ilal*¹ (hidden defects that impair the validity of the ḥadīth). Most ‘ulamā’ have mentioned the first ‘*illah*. Al-‘Allāmah al-Mu‘allimī discovered the second ‘*illah*, and I further expounded upon it. I added a third ‘*illah*. I also noticed al-Mu‘allimī mentioned the same ‘*illah*. Ibn Taymiyyah mentioned the fourth ‘*illah*.

The First ‘illah

Abū al-Ṣalt ‘Abd al-Salām ibn Ṣāliḥ al-Harawī is *matrūk* (suspected of forgery), who is *muttahaḥ bi al-kadhib* (suspected of lying). In the original work, I mentioned the quotations of the ‘ulamā’ who regarded him as a weak narrator. They are the following twenty-seven scholars: al-Nasā’ī, Aḥmad, ‘Abd Allāh ibn Aḥmad,

1 The word ‘*ilal* is the plural of ‘*illah*, which means a defect or a flaw. It refers to an impairing defect in the isnād of a ḥadīth that only become evident when that isnād is compared with other chains of transmission for that ḥadīth. [translator’s note]

al-Jūzajānī, al-Naqqāsh, al-Sājī, al-Ḥākīm, al-Daraqūṭnī, Abū Nu‘aym, Abū Ḥātim al-Rāzī, Abū Zur‘ah, Abū Ja‘far Muṭayyan al-Ḥaḍramī, Ibn ‘Adī, Ibn Ḥibbān, al-‘Uqaylī, Muḥammad ibn Ṭāhir al-Maqdisī, al-Dhahabī, ibn ‘Abd al-Hādī, ibn al-Jawzī, Ibn ‘Irāq, al-Zayla‘ī, ibn al-Mulaqqin, al-Būṣīrī, al-Ḥāfiẓ al-‘Alā‘ī, Ibn Ḥajar, Ibn Rajab, and Ibn Taymiyyah.

However, one may contend and say Ibn Ma‘īn regarded Abu al-Ṣalt as reliable. The answer to this contention is twofold: Firstly, Ibn Ma‘īn’s statements regarding Abū al-Ṣalt are equivocal. He, (on different occasions) says regarding him:

- » reliable (*thiqah*)
- » reliable (and) sincere (*thiqah ṣadūq*)
- » sincere (*ṣadūq*)
- » I do not know him to lie.
- » According to us (the ḥadīth critics), he is not from the liars.
- » He is not from those who lie.

The ḥadīth scholars generally use these last statements in reference to a narrator who commits errors and narrates unacceptable aḥādīth (*yarwī al-manākīr*). However, he does not intentionally lie.

Secondly, despite the fact that Ibn Ma‘īn regarded Abu al-Ṣalt as a reliable narrator, he rejects this ḥadīth. In fact, he deems the ḥadīth to be a lie. I have explained this in the original work.

Someone may also contend and say al-Ḥākīm (also) regarded Abū al-Ṣalt as a reliable narrator in his *al-Mustadrak*. The answer to this claim is that al-Ḥākīm’s statements are also somewhat convoluted. He states, “He (i.e. Abū al-Ṣalt) narrates *manākīr* (unacceptable) aḥādīth from Ḥammad ibn Zayd, Abū Mu‘āwiyah, ‘Abbād ibn al-‘Awwām and others.”¹

1 Al-Ḥākīm: *al-Madkhal ilā al-Ṣaḥīḥ*, 197.

Al-Ḥākim mentions him among several other narrators—before listing their names—about whom he says: “With the assistance of Allah and His *tawfiq* (divine ability) I will elucidate the names of several *majrūhīn* (narrators deemed unreliable). Their unreliability manifested itself unto me through (my) knowledge (of them) and effort, and not by merely following and imitating any of the imāms (of ḥadīth). I believe it is not permissible to narrate the aḥādīth of these individuals except after having explained their status.”¹

This view is in accordance with the opinions of the other ‘ulamā’, and therefore it must be relied upon. Moreover, al-Ḥākim is known to be a *mutasāhil* (lenient ḥadīth critic) when accrediting narrators. Therefore, his view will be given no consideration. How can it possibly be considered when he has another (conflicting) opinion that agrees with the majority of scholars?

The Second ‘illah

Al-‘Amash commits *tadlīs* (obfuscates in transmitting) when transmitting from Mujāhid. He only heard a small number of aḥādīth from him. Therefore, this ḥadīth is *ḍa‘īf* (weak) because al-‘Amash did not clearly enunciate that he heard this ḥadīth from Mujāhid, especially since he is narrating something which is in support of his *bid‘ah* (innovation). It is perhaps because of this Abū Mu‘āwiyah refused to transmit this ḥadīth from him afterwards.

The Third ‘illah

The fact that Abū Mu‘āwiyah retracted and did not transmit this ḥadīth from al-‘Amash is a clear proof that he committed an error.

Ibn Miḥraz states, “I asked Yaḥyā ibn Ma‘īn about Abū al-Ṣalt ‘Abd al-Salām ibn Ṣāliḥ al-Harawī. He said, ‘He is not from those who (intentionally) lie.’ It was said to Yaḥyā, ‘The ḥadīth ‘I am the city of knowledge and ‘Alī is its door’ that is

1 Ibid., 143.

transmitted from Abū Mu‘āwiyah from al-‘Amash — from Mujāhid — from Ibn ‘Abbas?’ He replied, ‘This ḥadīth is from Abū Mu‘āwiyah; ibn Numayr informed me of it (and) said, ‘Abū Mu‘āwiyah initially narrated it but then desisted later on. Abū al-Ṣalt was a wealthy man who sought these types of aḥādīth. He used to honour the scholars and they would, in turn, narrate (these) aḥādīth for him.’”¹

Consequently, it is inconceivable that he abstained from transmitting the ḥadīth knowing that it is authentic. He would only abstain from transmitting the ḥadīth because of a specific reason that called him to do so; it is as if he was sure al-‘Amash committed an error in this narration. And Allah knows best.

The Fourth ‘illah

The *nakārah* (abnormality) of the text; this ‘illah alone is enough to reject the ḥadīth. This is the view of the imāms of ḥadīth, especially the earlier ones among them. Even if we assume the ḥadīth has reliable narrators, the *matn* (text) is somewhat abnormal. Traditionally, the ḥadīth is to be rejected and deemed a false narration. In this instance, the ḥadīth scholars presume the narrator was confused and committed a mistake; the narrator transmitted the ḥadīth thinking it to be from his aḥādīth. However, that is not the case. An ‘illah, according to them, is of two types: 1) an ‘illah in the text, and 2) an ‘illah in the chain of transmission. I have explained this in my work *al-‘Illah wa Ajnāsuhā ‘inda al-Muḥaddithīn*. This is assuming there does not (already) exist problematic narrators. How then is this remotely possible, considering the fact that all versions of the ḥadīth contain some problem or the other, as I have elucidated here? The ḥadīth suffers from ‘illahs in both the chain of transmission and the text.

The ḥadīth has an unacceptable *matn* (text) and it is not as some ‘ulamā’ claim. Ibn Taymiyyah undertook the task of explaining this ḥadīth. He writes:

As for the ḥadīth, “I am the city of knowledge...” it is extremely weak and feeble. For this reason, it is counted among the fabrications and lies

1 Ibn Miḥraz: *Tārikh Ibn Ma‘īn: Riwayāt Ibn Miḥraz*, 1/79; al-Khaṭīb: *Tārikh Baghdād*, 11/50.

(attributed to the Prophet ﷺ), even though Imām al-Tirmidhi narrates it. This is why Ibn al-Jawzī mentions it in his *al-Mawḍū‘āt* and explains that it is fabricated in all of its different chains of transmission.

The lie (in this ḥadīth) can be detected from the *matn* (text) itself; there is no need to look at its chain of transmission. (In the ḥadīth), when Nabī ﷺ refers to himself as “the city of knowledge,” there is (as the rest of the ḥadīth states) only one door for this “city”. It is not permissible for there to be only one person to communicate on his behalf; rather, the people of *tawātur*¹—those by whom certain knowledge can be acquired for an absent person—should do so. Solitary narrations do not provide certain knowledge unless supported by subsidiary supporting evidence (*qarā’in*), which, in this case are completely absent, or so subtle that most people would not be able to recognize them. This approach would result in a situation whereby the Qur’an and elements of the Sunnah (when transmitted to a third-party) would be wanting in terms of certitude (due to the lack of recurrent/mass transmission); as opposed to (a situation) where there is actual recurrent/mass transmission, which would provide the required certitude.

This ḥadīth was invented by an ignorant *zindīq*, who imagined it was some praiseworthy thing to do. The ḥadīth is a tool of the *Zanādiqah* to disparage the knowledge of Dīn since it is to be transmitted by only one of the Ṣaḥābah.

Additionally, this ḥadīth contradicts what is known by *tawātur*; knowledge (of the Dīn) from the Messenger ﷺ did not reach all the different Muslim lands via ‘Alī رضي الله عنه alone. This is quite obvious for the people of Makkah, Madīnah, Shām, and Baṣrah, since they only narrate a small

1 The word *tawātur* (recurrence) is a mode of transmitting aḥādīth. Recurrence obtains when a ḥadīth is narrated through so many channels and by so many people that collusion upon forgery is deemed inconceivable (because of the assumption that such a large number of transmitters cannot find ways to conspire amongst themselves); knowledge engendered by this type is considered certain. [translator’s note]

amount from ‘Alī. Most of ‘Alī’s knowledge was found among the people of Kufāh. Furthermore, they had already learnt the Qur’an and Sunnah before ‘Uthmān became the khalīfah, let alone the khilāfah of ‘Alī. The most knowledgeable people of Madīnah acquired the teachings of their Dīn during the khilāfah of ‘Umar. Prior to that, they did not learn anything from ‘Alī, except for those who were with him in Yemen. But they also learned from Mu‘ādh ibn Jabal at that time. In fact, there was more regard for the social status of Mu‘ādh ibn Jabal and his position as a teacher among the Yemenis. This is why the people of Yemen narrate more from Mu‘ādh than from ‘Alī, Shurayḥ and others of the senior Tābī‘īn. Shurayḥ was the *qādī* (judge) in Kūfah when ‘Alī first arrived. In his khilāfah, ‘Alī found both Shurayḥ and ‘Ubaydah al-Salmānī holding juridical positions, yet both of them did not learn from ‘Alī.

The knowledge of Islam was already widespread in the various Muslim lands of Ḥijāz, Shām, Yemen, Irāq, Khurāsān, Egypt, Maghrib before ‘Alī’s arrival in Kūfah. And when ‘Alī arrived in Kūfah, most of the knowledge he possessed was already imparted to people by other Ṣahābah. ‘Alī did not have the distinction of conveying any sort of knowledge except that others enjoyed a greater distinction than him. Therefore, the widespread dissemination (of knowledge) which resulted from *wilāyah*, occurred on account of Abū Bakr, ‘Umar, and ‘Uthmān more than it did for ‘Alī. Ibn ‘Abbās, in particular, issued more *fatāwā* (legal rulings) than ‘Alī, and Abu Hurayrah narrated more *aḥādīth* than him, yet ‘Alī was more knowledgeable than them. Just as Abū Bakr, ‘Umar, and ‘Uthmān were also more knowledgeable than Ibn ‘Abbās and Abū Hurayrah. The Khulafā’ Rāshidūn undertook the responsibility to impart common knowledge, knowledge that people required more than some of the specific knowledge that was imparted by others.

There are reports transmitted by some ignorant people and liars that claim ‘Alī possessed certain knowledge that no other Ṣahābī had, however, all of them are false and baseless. It is authentically transmitted in the *Ṣāḥīḥī* (i.e. al-Bukhārī) that ‘Alī was once asked, “Do you enjoy anything particular from the Messenger of Allah ﷺ?” He said, “No, by Him Who split the

grain and created life. (I enjoy nothing particular) except the insight Allah has bestowed upon His slave into His book (i.e. the Qur'an) and what is in this small notebook.” The notebook contained information about blood money (that a murderer must pay to the relatives of the victim), i.e. the ages of the camels that are required to be given as blood money. It (also) contained the amounts of money that are to be given for the releasing of captives, and (it also contained) the law that no Muslim should be killed (in *qisās*) for the killing of a *kāfir*.” Another wording of the ḥadīth reads, “Did the Messenger of Allah entrust you with something which he never entrusted others with?” He denied it.

There are other aḥādīth of this nature disproving the claim that Nabī ﷺ singled out ‘Alī with some sort of knowledge. The claim uttered by some ignorant people that ‘Alī رضي الله عنه inherited the knowledge of “the first and the last” on account of drinking from the water that remained after Nabī ﷺ was bathed (at the time of his death) is one preposterous lie! To drink from the left-over water after washing a dead person is not even authorized in the Shari‘ah. ‘Alī did not drink anything! If, for arguments sake, this act of his caused him to inherit this knowledge, then everyone present on that day should also have been included. None of the scholars narrate this.

Similarly, what has been mentioned about him possessing some form of hidden knowledge which distinguished him from Abū Bakr, Umar, and others, this comes from the heretical *al-Bāṭiniyyah*¹ and their ilk; those who are even bigger *kuffār*. In fact, they possess a form of *kufr* that even the Jews and Christians do not possess. Such as those who claim divinity or Prophethood for ‘Alī; or that he was more knowledgeable than Nabī ﷺ; and that he was Nabī’s ﷺ teacher of the inward knowledge, and so on. These statements were uttered by the extreme *kuffār* and heretics. And Allah سبحانه وتعالى knows best.²

1 The *al-Bāṭiniyyah* is the name of sect which was characterized by divining a hidden, secret meaning in the revealed texts. [translator’s note]

2 Ibn Taymiyyah: *Majmū‘ al-Fatāwā*, 4/410 and *Minhāj al-Sunnah al-Nabawiyyah*, 7/515-516.

Several weak narrators followed Abū al-Ṣalt al-Harawī and ‘stole’¹ his ḥadīth.

The Ḥadīth of Jābir

This version is a *shāhid* (witness) report that al-Ḥākim claimed is authentic. He narrates it disjointed.² The ḥadīth contains the narrator **Aḥmad ibn ‘Abd Allāh ibn Yazīd al-Ḥarrānī**. He is a liar and a *dajjāl*.

There is another *sāqiṭ* (wholly unreliable) chain from Jābir.³

The Ḥadīth of ‘Alī

There are several different chains of transmission. Most of them are *sāqiṭah* (wholly unreliable).

The Ḥadīth of Anas

Ibn ‘Asākir narrates this ḥadīth with a chain of transmission that contains *majāhīl* (unknown narrators).⁴

The Ḥadīth of Abū Dharr

Al-Daylamī narrates this ḥadīth with a chain of transmission that is *muzlim* (murky) and contains several *‘ilal* (hidden impairing defects).

In short, the ḥadīth has been deemed weak by the following ḥadīth scholars: Yaḥyā ibn Sa‘īd al-Qaṭṭān, Abū Ḥātim al-Rāzī, Aḥmad ibn Ḥanbal, Yaḥyā ibn Ma‘īn, Abū Zur‘āh al-Rāzī, al-Bukhārī, al-Tirmidhī, Abū Ja‘far Muṭayyan al-Ḥadramī, al-

1 Equipping existing hadiths with one’s own chains of transmission or constructing entirely new chains of transmission was known as *saraqat al-ḥadīth* (appropriating aḥādīth). [translator’s note]

2 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4639 and 4644.

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/382; al-Khaṭīb al-Baghdādī: *Talkhīṣ al-Mutashābih*, 1/162.

4 Ibn ‘Asākir: *Tārīkh Dimashq*, 45/321.

‘Uqaylī, Ibn ‘Adī, Ibn Ḥibbān, Ibn ‘Asākir, Muḥammad ibn Ṭāhir al-Maqdisī (better known as ibn al-Qaysarānī), Abū al-‘Abbās Ibn ‘Uqdah, al-Dāraquṭnī, Ibn al-Jawzī, Muḥyī al-Sunnah al-Baghawī, al-Nawawī, Ibn Daqīq al-‘Īd, al-Dhahabī, Sirāj al-Dīn al-Qazwīnī, Ibn Taymiyyah, Ismā‘īl al-‘Ajlūnī, Muḥammad al-Amīr al-Kabīr al-Mālikī, ‘Abd al-Raḥmān ibn Yahyā al-Mu‘allimī, and al-Albānī. The criticism of merely one the aforementioned is to be preferred over al-‘Alāṭī and whoever follows him in grading the ḥadīth as *ḥasan* (fair). How then if all of the above agreed?

Regarding those who Ruled the Ḥadīth to be Valid

All of the early scholars considered this ḥadīth baseless; except for al-Ḥākim, who is known to be lenient.

Al-‘Alāṭī then came along and regarded it as *ḥasan* (fair). Many latter-day scholars followed suit, including al-Suyūṭī, al-Zarkashī, Ibn Ḥajar al-Makkī, and al-Sakhāwī.¹ Ibn Ḥajar states, “This ḥadīth has many different chains of transmission in the *Mustadrak* of al-Ḥākim; the least that can be said is that it has an *aṣal* (basis). Therefore, it is not appropriate to generalize and say it is a fabrication.”²

Ibn Ḥajar’s words do not imply that the ḥadīth is authentic; it simply means that it has some sort of basis and origin, even if it is weak. However, it is undesirable to rule the ḥadīth a fabrication.

Most of these ḥadīth scholars are lenient in their criticism of narrators, except for Ibn Ḥajar, al-Sakhāwī, and especially al-Suyūṭī, Ibn Ḥajar al-Makkī, al-‘Ajlūnī and al-Zarkashī. They usually only transmit the statements of earlier scholars, without any additional critical comments from their side; in most cases, they would simply gather and collect the narrations. If all of their statements were

1 Al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/305, *al-Durar al-Muntathirah*, 57, *al-Qūt al-Mughthadhī ‘alā Jāmi‘ al-Tirmidhī*, 2/1007; al-Zarkashī: *al-Tadhkirah fī al-Aḥādīth al-Mushtahirah*, 164; ibn Ḥajar al-Makkī: *Sharḥ al-Hamziyyah, al-Fatāwā al-Ḥadīthiyyah*, 192; al-Sakhāwī: *al-Maqāṣid al-Ḥasanah*, 189.

2 Ibn Ḥajar al-‘Asqalānī: *Lisān al-Mīzān*, 2/122.

weighed against even one statement of al-Bukhārī, Abū Ḥātim, Ibn Maʿīn, or Aḥmad, they would not hold up. What then when masters and critics of ḥadīth like Ibn ʿAdī, Ibn ʿAsākir, al-Dhahabī and others who I have already mentioned held the same view? Only someone with little expertise in ḥadīth criticism and the science of declaring a ḥadīth to be authentic or inauthentic would rely on the statements of al-ʿAlāʾī and those who followed him. I have scrutinized the statements of al-ʿAlāʾī in the original work and explained his errors in detail.

Al-ʿAlāʾī relies on the transmissions of: 1) Abū Muʿāwiyah and 2) Sharīk.

As mentioned previously, the first chain (i.e. Abu Muʿāwiyah's) contains the *matrūk* (suspected of forgery) narrator Abū al-Ṣalt. Ibn Maʿīn's statements regarding him are inconsequential since the majority of ḥadīth masters disagree with him. The rule (in ḥadīth criticism) is that a *jarḥ* (a statement discrediting a narrator) which is explained in detail is to be given preference over a *taʿdīl* (a statement accrediting a narrator). How then if all the ḥadīth masters discredit him? Furthermore, as mentioned previously, it has been authentically transmitted from Ibn Maʿīn that he deemed this ḥadīth to be false.

The second chain (i.e. Sharīk's version) depends upon the strength (or lack thereof) of Sharīk himself and **Muḥammad ibn ʿUmar ibn al-Rūmī**.

Al-Rūmī is considered *ḍāʿif* (weak).

- » Abū Zurʿah says (regarding al-Rūmī), "He is a Shaykh with weakness."
- » Abū Dawūd says, "He is *ḍāʿif* (weak)."
- » Ibn Ḥibbān mentions him, as is his habit, in his *Kitāb al-Thiqāt*.
- » Abū Ḥātim says, "He narrates a *munkar* (unacceptable) ḥadīth from Sharīk. Perhaps he meant this ḥadīth.

There is a difference of opinion regarding Sharīk. The preponderant opinion is that he is *ḍāʿif* (weak). Imām Muslim does not use him as evidence, as al-ʿAlāʾī claimed.

I have mentioned in the original work that he is a *ṣadūq* (sincere). However, he commits errors, particularly when he became a *qāḍī* (judge). Hence, it is farfetched to rely on such narrations, especially since he is mentioned among the people of *bid'ah* (innovation). He is (also) suspected of *tadlīs* (obfuscation in transmitting) and narrating with the form 'an'an. And he is narrating something which supports his *bid'ah*. Is this not sufficient to render what he transmitted as incorrect?

Add to this what al-Dāraquṭnī stated after he recounted the difference of opinion regarding the ḥadīth's chain of transmission. He writes, "The ḥadīth is *muḍṭarīb* (unresolvably problematic) and invalid. Salamah did not hear ḥadīth from al-Ṣanābihi."¹

ʿAlī ibn al-Madīnī says in his *al-'Ilal*, "Salamah did not encounter any of the Ṣaḥābah except for Jundub and Abū Juḥayfah. Al-Walīd ibn Ḥarb reports from Salamah, 'I heard (ḥadīth) from Jundub. I did not hear from anyone except for him (directly) quoting Nabī صلى الله عليه وسلم.'"²

Regarding ʿal-'Alā'ī's statement "Abū Mu'āwiyah desisted from transmitting this ḥadīth for it to be known that the ḥadīth is *gharīb* (strange), not because it is *bāṭil* (false). Had that not been the case, he would not have related it in the first place, since he possessed a great memory and had excellent precision (in narrating ḥadīth)."

(In refutation to the statement of al-'Alā'ī, the author says) Abū Mu'āwiyah initially narrated the ḥadīth, and then it became clear to him that it is *bāṭil* (false). And so he desisted from narrating it because it was false, not because it was simply a *gharīb* (strange) ḥadīth. Furthermore, why would he desist from narrating it because it was *gharīb*, as al-'Alā'ī claims? The practice of the ḥadīth scholars has always been to narrate *gharīb* and individual reports. An individual report is not intrinsically problematic, unless it contains something that affects its validity.

1 Al-Dāraquṭnī: *al-'Ilal*, 3/247.

2 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 4/157.

In this case, it is possible; however, in both instances he desisted from narrating it because of something that impairs its authenticity. The weakness of al-‘Alā’ī’s arguments has been exposed. Additionally, the ḥadīth is *ḍa‘īf* (weak). And Allah knows best.

How the Ḥadīth Ought to be Understood—According to those who Regard it as *Ḥasan* (Fair)

Al-Sakhāwī writes:

All of this does not affect the consensus of the Ahl al-Sunnah, from the Ṣaḥābah, the *Tābi‘ūn* and those after them that the most virtuous Ṣaḥābī and person after Nabī ﷺ is Abū Bakr, then ‘Umar رضي الله عنه. Ibn ‘Umar رضي الله عنه said, “While the Messenger ﷺ was alive, we used to say ‘After Nabī ﷺ, the most virtuous of the Ummah is Abū Bakr, then ‘Umar, then ‘Uthmān.’ The Messenger ﷺ heard this and did not object.” In fact, it is reported from ‘Alī himself that he said, “The best person after the Messenger of Allah ﷺ is Abū Bakr, then ‘Umar, then another man.” His son, Muḥammad ibn al-Ḥanafīyyah said to him, “O my father, and then you?” He used to say, “Your father is but a man from the Muslims.” May Allah be pleased with him and all the other Ṣaḥābah.¹

Al-‘Alā’ī writes:

This ḥadīth does not contain any unacceptable words which are inconceivable; rather, it is similar to Nabī’s ﷺ statements, “The most merciful of my Ummah is Abū Bakr. And the most knowledgeable regarding what is ḥalāl and ḥarām is Mu‘ādh ibn Jabal.” This ḥadīth has been graded as *ḥasan* (fair) by al-Tirmidhī and *ṣaḥīḥ* (authentic) by others.²

‘Alī al-Qārī writes:

1 Imām al-Sakhāwī: *al-Maqāṣid al-Ḥasanah*, ḥadīth no. 171.

2 Al-Ḥāfiẓ al-‘Alā’ī: *al-Naqd al-Ṣaḥīḥ li mā ‘Uturiḍa min Aḥādīth al-Maṣābīḥ*, 52.

The meaning of this ḥadīth is that ‘Alī is one of the doors. However, the fact that he was specified is an indication of some form of respect. And, this is the case; ‘Alī عليه السلام, in relation to some of the Ṣaḥābah was greater and more knowledgeable. The ḥadīth, “My Ṣaḥābah are like the stars, whomsoever of them you follow, you will be rightly guided.” is a proof that the all the Ṣaḥābah enjoyed the same position as ‘Alī (i.e. being referred to as a ‘door’ for ‘the city of knowledge’). Like the stars enjoy different levels of light, so too the Ṣaḥābah in their guidance. The fact that the *Tābi‘īn* acquired the various sciences of the Shari‘ah, such as qirā‘ah, tafsīr, ḥadīth and fiqh from all the other Ṣaḥābah besides ‘Alī عليه السلام, this proves that knowledge is not restricted to only ‘his door’. Unless it has to do with an issue of *qaḍā’* (a juridical matter); since it has been narrated about him that “he is the best in judgment among you”. Just as it appears with respect to Ubay, ‘He is the most learned (regarding the Qur’an).’ With respect to Zayd ibn Thābit, he رضي الله عنه said, ‘He is the most knowledgeable regarding the laws of inheritance.’ With respect to Mu‘ādh ibn Jabal, he رضي الله عنه said, ‘He is the most knowledgeable regarding matters of ḥalāl and ḥarām.’¹

Aḥmad ibn al-Ṣiddīq al-Ghumārī dedicated an entire work to this ḥadīth. In this book, he brings forth many aberrations and ill-informed facts. I have scrutinized them in the original work and explained his errors therein. The writing spans 51 pages.

1 ‘Alī al-Qārī: *Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābiḥ*, 9/3940.

Ḥadīth 5

يا علي لا يحل لأحد يجنب في هذا المسجد غيري وغيرك.

O ‘Alī! It is not permissible for anyone save me and you to be in a state of major ritual impurity while in this masjid.

This ḥadīth is narrated by Abū Sa‘īd, Umm Salamah, ‘Ā’ishah, and Sa‘d رضي الله عنه.

The Ḥadīth of Abū Sa‘īd

The following people narrate this version:

- » Imām al-Tirmidhī¹
- » Abū Ya‘lā²
- » Ibn ‘Asākir³
- » Al-Bayhaqī⁴ (from Muḥammad ibn Fuḍāyl — from Sālim ibn Abī Ḥafṣah — from ‘Aṭīyyah — from **Abū Sa‘īd** who said, “The Messenger صلى الله عليه وسلم said to ‘Alī...”)

‘Alī ibn al-Mundhir said, “I said to Ḍirār ibn Ṣurad, ‘What does this ḥadīth mean?’ He said, ‘It is not permissible for anyone to pass through the masjid in a state of major ritual impurity except for me and you.’”⁵

1 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3727.

2 Abu Ya‘lā: *Musnad Abī Ya‘lā al-Mawṣilī*, ḥadīth no. 1042.

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/140.

4 Imām al-Bayhaqī: *al-Sunan al-Kubrā*, 7/65.

5 Ibn al-Mulaqqin responded to this and said, “There is a problem with this explanation. This ruling does not only apply to ‘Alī, but based on the direct text of the Qur’an, it applies to the entire Ummah.” See: *al-Badr al-Munīr*, 7/465.

Imām al-Tirmidhī says, “This ḥadīth is *ḥasan gharib* (fair rare); we only know it to appear in this manner. Muḥammad ibn Isma‘īl (i.e. al-Bukhārī) heard this ḥadīth from me and found it strange.”

Imām al-Nawawī said, “Imām al-Tirmidhī regarded this ḥadīth as *ḥasan* (fair) because of its *shawāhid* (witness reports).”¹

(The author says) ‘**Aṭīyyah**’s name is ibn Sa‘īd al-‘Awfī. He is *ḍa‘īf* (weak) and a *mudallis* (obfuscates in his transmissions). There is a difference of opinion regarding Sālim ibn Abī Ḥaḥṣah. There are chains of transmission which can serve as *tawābi‘* (parallel narrations) for Sālim; however, they are questionable.

The Ḥadīth of Umm Salamah

There are two chains of transmission for this version:

1. Al-Ṭabarānī narrates with a chain of transmission that contains a *ḍa‘īf* (weak) and *majhūl* (unknown) narrator.²
2. There are several versions from Jisrah, from Umm Salamah. The best of which is narrated by Ibn Shabbah. It is narrated as follows: Mūsā ibn Marwān narrated to us — ‘Aṭā’ ibn Muslim narrated to us — from Ibn Abī Ghunayyah³ — from Ismā‘īl — from Jisrah—she was from the best of women. She said, “I was with Umm Salamah and she said, ‘Nabī ﷺ left my presence and entered the masjid. He said, ‘O people. This masjid is ḥarām (to enter) for any males in a state of major ritual impurity, or for any females in a state of menstruation, except for the Nabī, his wives, ‘Alī and Fāṭimah, the daughter of the Messenger of Allah. I have clarified the names for fear that you become misguided.’”⁴

1 Al-Shawkānī: *al-Fawā'id al-Majmū'ah*, 320.

2 Imām al-Ṭabarānī: *al-Mu'jam al-Kabīr*, 23/881.

3 The printed copy of the book *Tārīkh al-Madīnah* has the name written as ‘Abū ‘Utbah’. The correct reading is, as I’ve mentioned, ‘Abū Ghunayyah’.

4 Ibn Shabbah: *Tārīkh al-Madīnah*, 1/38.

Ibn Ḥibbān regarded Mūsā ibn Marwān as a *thiqah* (reliable). Baqī ibn Makhlad—and others whom it has been said about that they only transmit from reliable narrators—transmit from Mūsā ibn Marwān.

The Ḥadīth of ‘Ā’ishah and Sa‘d

In both of these versions, there exists a narrator who I am not aware of. Ibn Ḥajar says, “Some have rendered the ḥadīth of Abū Sa‘īd as *ḍa‘īf* (weak) because ‘Aṭīyyah—who is *ḍa‘īf* (weak)—is narrating it from him. This version also contains the narrator Sālim ibn Abī Ḥafṣah, who is also *ḍa‘īf* (weak). In response to this, it can be argued that the ḥadīth was strengthened (*tawqiyah*) on account of its *shawāhid* (witness narrations).”¹

Al-‘Alā’ī disagrees with Ibn Ḥajar. He states:

This ḥadīth is surely not from the *ḥasan* (fair) *aḥādīth*. Rather, it is *ḍa‘īf* (weak); but not a complete fabrication. It is strange that Imām al-Tirmidhī regarded it as *ḥasan* (fair), knowing that these two are the only two who narrate it. Proof that this ḥadīth is *ḍa‘īf* (weak) and *munkar* (unacceptable) is the fact that Nabī ﷺ was never afforded any sort of exclusive dispensations that are related to, and encroach upon such things which are sacrosanct by Allah—and thus they are to be venerated. The dispensations he ﷺ was afforded were all related to worldly matters; like, for example, the permission to have more than four wives in marriage, and other such examples. The Prophet ﷺ did not permit entering the masjid in a state of major ritual impurity; whether it meant remaining in the masjid (even for a moment), or simply passing through (depending on the different opinions). In fact, the Prophet ﷺ once reprimanded several Ṣaḥābah when he was granted a dispensation regarding a certain affair. They said, “Allah permits for His Nabī whatsoever He wills.” He ﷺ responded and said, “By Allah! I am the most God-fearing of you, and the most knowledgeable among you regarding how I exercise my

1 Ibn Ḥajar: *al-Talkhīṣ al-Ḥabīr*, 3/136.

taqwā.” He ﷺ negated from himself any exclusive dispensation (that was only afforded to him and nobody else) which would infringe upon anything that is sacred and is to be revered. And Allah knows best.¹

1 Al-Ḥāfiẓ al-‘Alā’ī: *al-Naqd al-Ṣaḥīḥ li mā ‘Uturiḍa min Aḥādīth al-Maṣābīḥ*, pp. 55-57.

Ḥadīth 6

افتتح رسول الله صلى الله عليه وسلم مكة، ثم انصرف إلى الطائف، فحاصرهم ثمانية أو سبعة، ثم أوغل غدوة أو روحة، ثم نزل، ثم هجر، ثم قال: أيها الناس إني لكم فرط، وإني أوصيكم بعترتي خيرا موعداكم الحوض، والذي نفسي بيده لتقيم الصلاة، ولتؤتون الزكاة، أو لأبعثن عليكم رجلا مني أو كنفسي فليضربن أعناق مقاتليهم، وليسبين ذراريهم. قال: فرأى الناس أنه يعني أبا بكر أو عمر، فأخذ بيد علي، فقال: هذا.

After conquering Makkah, the Prophet ﷺ headed towards al-Ṭāʾif. He laid siege of them for seven or eight days. After that, he penetrated deeper into their territory either in the morning, or in the evening. Then he disembarked. Then he vacated. Then he said, “O people, I will be gone before you. I advise you to treat my family well. Your abode is the Ḥawḍ (Cistern). By the One in Whose hand is my soul, you will establish ṣalāḥ and give zakāh, or I will send a man among you that is from me, or similar to me; he will strike the necks of their killers and capture their children.” (The narrator said) everyone believed he was referring to Abū Bakr or `Umar. He took hold of `Alī’s hand and said, “This (referring to `Alī).”

This ḥadīth is narrated by `Abd al-Raḥmān ibn `Awf, `Abd Allāh ibn Shaddād, Abū Dharr, Jābir ibn `Abd Allā, `Ā`ishah, and al-Muṭṭalib ibn `Abd Allāh ibn Ḥanṭab رَضِيَ اللهُ عَنْهُم.

The Ḥadīth of `Abd al-Raḥmān ibn `Awf

Ibn Abī Shaybah, al-Bazzār, al-Ḥākim and others narrate this version from `Ubayd Allāh ibn Mūsā who said — **Ṭalḥah ibn Jabr al-Anṣārī** narrated to us — from **al-Muṭṭalib ibn `Abd Allāh** — from **Muṣ`ab ibn `Abd al-Raḥmān** — from `Abd al-Raḥmān ibn `Awf رَضِيَ اللهُ عَنْهُ.¹

1 Ibn Abī Shaybah: *Muṣannaf Ibn Abī Shaybah*, 6/368; al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 1050; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth 2559.

Al-Ḥākim and Ibn Jarīr authenticated the ḥadīth. However, this is not the case. It contains the following *‘ilal* (hidden impairing defects):

1. **Al-Muṭṭalib ibn ‘Abd Allāh** is ibn Ḥanṭab. He commits *tadlīs* (obfuscates when he transmits) frequently and transmits *mursal*¹ ḥadīth.
2. **Ṭalḥah ibn Jabr al-Anṣārī** is not the same person as Ibn Khayr, as it appears in *al-Mustadrak*. He (i.e. Ṭalḥah ibn Jabr al-Anṣārī) is *ḍa‘īf* (weak).
3. **Muṣ‘ab ibn ‘Abd al-Raḥmān ibn ‘Awf** was not regarded as a *thiqah* (reliable) except by Ibn Ḥibbān.
4. Ṭalḥah differs with Ṭāwūs and makes the ḥadīth *mursal*. Ma‘mar narrates in his *Jāmi‘* from Ibn Ṭāwūs — from his father — from al-Muṭṭalib ibn ‘Abd Allāh ibn Ḥanṭab who said, “The Messenger of Allah ﷺ said to a delegation of Thaḳīf when they arrived.”²

Ṭāwūs is much more reliable than Ṭalḥah ibn Jabr; therefore, his narration is more reliable.

The Ḥadīth of ‘Abd Allāh ibn Shaddād

Ibn Abī Shaybah narrates this ḥadīth.³ Imām Aḥmad narrates it as follows: Yaḥyā ibn Ādām narrated to us (and said) — **Sharīk** narrated to us — from ‘Ayyāsh al-‘Āmirī — from ‘Abd Allāh ibn Shaddād ibn al-Hād.⁴

This chain of transmission contains **Sharīk**. In addition to this, the ḥadīth is *mursal*.

1 A *mursal* ḥadīth is when a transmitter cites someone or the Prophet ﷺ without actually having met him. [translator’s note]

2 Imām ‘Abd al-Razzāq al-Ṣan‘ānī: *Muṣannaf ‘Abd al-Razzāq*, 11/226; Imām Aḥmad: *Faḍā’il al-Ṣaḥābah*, ḥadīth no. 1008.

3 Imām ibn Abī Shaybah: *Muṣannaf Ibn Abī Shaybah*, 6/369.

4 Imām Aḥmad: *Faḍā’il al-Ṣaḥābah*, ḥadīth no. 1008.

The Ḥadīth of Abū Dharr

Imām al-Nasā'ī narrates this version from Yūnus ibn Abī Ishāq — from **Abū Ishāq** — from Zayd ibn Yuthay' — from Abu Dharr.¹

Abū Ishāq's name is Abū Ishāq al-Sab'ī. He is a *mudallis* (obfuscates when he transmits) and a *mukhtaliṭ* (commits serious mistakes). Furthermore, his narration is inconsistent in this instance. Imām Aḥmad narrates it as a *mursal* ḥadīth in the following manner: Yaḥyā ibn Ādam narrated to us — Yūnus narrated to us — from Abū Ishāq — from Zayd ibn Uthay'.

Ibn Abī Shaybah narrates it in the following manner: Abu al-Jawāb narrated to us — from Yūnus ibn Abī Ishāq — from Zayd ibn Yuthay' — from Abu Dharr."² Abū Ishāq is criticised from the chain of transmission.

The Ḥadīth of Jābir ibn 'Abd Allāh

Imām al-Ṭabarānī narrates this version with a chain of transmission that contains the narrator **'Abd Allāh ibn 'Abd al-Quddūs**. He is *ḍa'īf* (weak). In fact, ibn Ma'īn says regarding him, "*Laysa bi shay* (He is nothing) (i.e. he is *ḍa'īf* (weak))." Imām al-Nasā'ī once said regarding him, "He is not a *thiqah* (reliable)."

The Ḥadīth of 'Ā'ishah

Ibn al-Jawzī narrates this ḥadīth with a fabricated chain of transmission.³ Al-Dhahabī, al-Suyūṭī, Ibn 'Irāq and al-Shawkānī mention this ḥadīth in their respective works on fabricated narrations (*al-mawḍū'āt*).⁴

1 Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8403 and *Khaṣā'is 'Alī*, ḥadīth no. 72.

2 Imām ibn Abī Shaybah: *Muṣannaf Ibn Abī Shaybah*, 6/374.

3 Ibn al-Jawzī: *Kitāb al-Mawḍū'āt*, 1/401.

4 Imām al-Dhahabī: *Talkhīs al-Mawḍū'āt*, ḥadīth no 137; Imām al-Suyūṭī: *al-La'ālī al-Maṣnū'ah*, 1/348; Ibn 'Irāq: *Tanzīh al-Shari'ah*, 1/367; al-Shawkānī: *al-Fawā'id al-Majmū'ah*, ḥadīth no. 332.

The Ḥadīth of al-Muṭṭalib ibn ‘Abd Allāh ibn Ḥaṇṭab

Ma‘mar narrates from Ibn Ṭāwūs — from his father — from al-Muṭṭalib ibn ‘Abd Allāh ibn Ḥaṇṭab who said:

قال رسول الله صلى الله عليه وسلم لو فد ثقيف حين جاؤوا: لتسلمن أو لنبعثن رجلاً مني أو قال مثل نفسي فليضربن أعناقكم، وليسيبن ذراريكم، وليأخذن أموالكم. فقال عمر: فوالله ما تمنيت الإمارة إلا يومئذ، جعلت أنصب صدري رجاء أن يقول هو هذا. قال: فالتفت إلى علي فأخذ بيده، ثم قال: هو هذا، هو هذا.

The Messenger of Allah ﷺ said to a delegation of Thaqīf when they arrived, “You will surrender or we will send a man from me (or he said ‘like me’) who will strike your necks, capture your children and take your possessions.”

‘Umar said, “By Allah, I never desired a position of leadership except for that day. I began sticking out my chest, hoping he would say, ‘He is this person (referring to himself).’”

(The narrator said) the Prophet turned towards ‘Alī, took him by the hand and said, “He is this person. He is this person.”¹

Imām Aḥmad narrates this ḥadīth with the same chain of transmission.²

This ḥadīth is *mursal*.

1 Imām ‘Abd al-Razzāq al-Ṣan‘ānī: *Muṣannaḥ ‘Abd al-Razzāq*, 11/226.

2 Imām Aḥmad: *Faḍā’il al-Ṣaḥābah*, ḥadīth no 1008.

Ḥadīth 7

ألا أعلمك كلمات، إذا قلتهم غفر لك مع أنه مغفور لك: لا إله إلا الله الحليم الكريم، لا إله إلا الله العلي العظيم، سبحان الله رب السماوات السبع، ورب العرش العظيم، الحمد لله رب العالمين

(‘Alī said that the Messenger ﷺ said to me) “Shall I not teach you some words that if you were to say them, you will be forgiven—even though you are already forgiven? (He ﷺ then said) There is no deity but Allah, the Most Forbearing, the Generous. There is no deity but Allah, the Most High, the Magnificent. Glory to Allah, the Lord of the Seven Heavens and the Lord of the Magnificent Throne. Praise be to Allah, the Lord of the Worlds.”

Imām Aḥmad, Ibn Ḥibbān and others narrate this ḥadīth from ‘Alī رضي الله عنه who said: “The Messenger of Allah ﷺ said to me...”¹

Abū Ishāq al-Sabīī is the central narrator in this ḥadīth. As mentioned previously, he is a *mudallis* (obfuscates when he transmits) and a *mukhtaliṭ* (commits serious errors). Furthermore, his narration is inconsistent in this narration. Therefore, the ḥadīth is *ḍa‘īf* (weak), as I have mentioned in the original work.

1 Imām Aḥmad: *Musnad Aḥmad*, 1/92; ibn Ḥibbān: *Ṣaḥīḥ Ibn Ḥibbān*, ḥadīth no. 6928.

Ḥadīth 8

أما أنت يا علي فصنفي وأميني .

As for you, o ‘Alī, you are my bosom and trustworthy (friend).

Imām al-Nasā’ī, al-Bazzār, Ibn Abī ‘Āṣim, and al-Ṭaḥāwī narrate this ḥadīth from ‘Abd al-‘Azīz — from Yazīd ibn ‘Abd Allāh ibn al-Hād — from Muḥammad ibn Nāfi‘ ibn ‘Ajīr — from his father — from ‘Alī who said, “The Messenger of Allah ﷺ said...”¹

‘Abd al-‘Azīz’s name is Ibn Muḥammad al-Darāwardī. The ḥadīth masters have a difference of opinion regarding him.

The chain of transmission appears in contradictory form. Imām al-Ṭaḥāwī narrates from Bakr ibn Muḍar — from Ibn al-Hād — from Muḥammad ibn Nāfi‘ ibn ‘Ajīr — from ‘Alī ibn Abī Ṭālib رضي الله عنه.²

Bakr ibn Muḍar is more reliable than ‘Abd al-‘Azīz; therefore, his ḥadīth is more authentic. The words in the chain of his transmission “from his father” are dropped. It is, therefore *munqaṭi‘*³ (broken) since Muḥammad ibn Nāfi‘ ibn ‘Ajīr narrates from his father — from ‘Alī. For that reason, the ḥadīth is *ḍa‘īf* (weak).

Al-Shajarī also narrates it with an unreliable chain of transmission.⁴

1 Imām al-Nasā’ī: *al-Sunan al-Kubrā*, ḥadīth no. 8404 and *Khaṣā’iṣ ‘Alī*, ḥadīth no. 73; al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 891; ibn Abī ‘Āṣim: *Kitāb al-Sunnah*, ḥadīth 1330; al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, ḥadīth no. 3083.

2 Imām al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, ḥadīth no. 3082.

3 A *munqaṭi‘* (broken) chain of transmission in which a transmitter, usually not in the early part of the isnād, cites a source whom he never actually met. [translator’s note]

4 Al-Shajarī: *al-Amālī*, 1/669.

Ḥadīth 9

دخلت على أم سلمة، فقالت لي: أيسب رسول الله صلى الله عليه وسلم فيكم؟ قلت: معاذ الله، أو سيحان الله، أو كلمة نحوها. قالت: سمعت رسول الله صلى الله عليه وسلم يقول: من سب عليا فقد سبني.

(Abū ‘Abd Allāh al-Jadalī said,) I entered the presence of Umm Salamah. She said to me, “Is the Messenger of Allah ﷺ being cursed (by anyone) among you?” He said, “*Ma‘ādih Allah!* (May Allah forbid!) (Or ‘Subḥān Allāh’, or something along those lines).” She said, “I heard the Messenger of Allah ﷺ say, ‘Whoever curses ‘Alī has cursed me.’”

This ḥadīth is narrated by Umm Salamah, Ibn ‘Abbās, and Sa‘d ibn Mālik رضي الله عنه.

The Ḥadīth of Umm Salamah

This version has many (different) chains of transmission, including:

1. Imām Aḥmad and others narrate from Isrā‘īl — from **Abū Ishāq** — from Abū¹ ‘Abd Allāh al-Jadalī.²

Abū Ishāq al-Sabīṭī is a *mudallis* (obfuscates when he transmits) and a *mukhtaliṭ* (commits serious errors).

In his edition of the *Musnad Aḥmad*, Shu‘ayb al-Arna‘ūṭ writes, “The chain of transmission for this ḥadīth is *ṣaḥīḥ* (authentic). Although Abū Ishāq al-Sabīṭī commits serious errors, this narration is very precise because Isrā‘īl is narrating from him. Isrā‘īl remained in his company for a long time.”³

I have explained in the original work that despite Isrā‘īl remaining in the company of Abū Ishāq al-Sabīṭī, this does not prevent (the possibility) that

1 The word ‘Abū’ is missing from the *Musnad Aḥmad*.

2 Imām Aḥmad: *Musnad Aḥmad*, 6/323 and *Faḍā’il al-Ṣaḥābah*, ḥadīth no. 1011.

3 Imām Aḥmad: *Musnad Aḥmad*, ed. Shu‘ayb al-Arna‘ūṭ, 44/329.

he narrated from him when he was committing serious errors. Actually, this causes more doubt because the fact that he remained in his company (for a long time) means that he narrated from him before and after his *ikhtilāṭ* (committal of serious errors).

Al-Sabīṭī was also inconsistent in this narration. Ibn ‘Asākir narrates from ‘Alī ibn Muḥammad ibn Hārūn ibn Ziyād al-Ḥimyarī (this ḥadīth appears in his individual ḥadīth work), “**Muḥammad ibn Hārūn** narrated to us (i.e. his father) — Ismā’īl ibn al-Khalīl narrated to us — from ‘Alī ibn Mushir — from Abū Ishāq al-Sabīṭī who said, “I made ḥajj with a young man. I passed by Madīnah and saw the people lined up one behind the other. I followed them. They had all come to Umm Salamah, the wife of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.” This narration has Abū ‘Abd Allāh al-Jadalī missing.

Muḥammad ibn Hārūn ibn Ziyād al-Ḥimyarī could not be traced. Al-Albānī says he is *munkar* (unacceptable).¹

2. Al-Ḥākim narrates the following from **Jandal ibn Wāliq**:

ثنا بكير بن عثمان البجلي، قال: سمعت أبا إسحاق التميمي، يقول: سمعت أبا عبد الله الجدلي، يقول: سمعت أم سلمة تقول: سمعت رسول الله صلى الله عليه وسلم يقول: من سب عليا فقد سبني، ومن سبني فقد سب الله تعالى.

Bukayr ibn ‘Uthmān al-Bajalī narrated to us (and) said — I heard Abū **Ishāq al-Tamīmī** saying — I heard Abū ‘Abd Allāh al-Jadalī saying — I heard Umm Salamah saying, “I heard the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, ‘Whoever curses ‘Alī has cursed me. And whoever has cursed me has cursed Allah سَبَّحَهُ وَتَعَالَى.’”²

There is a difference of opinion regarding the status of **Jandal ibn Wāliq**. Bukayr is *majhūl* (unknown) for the fact that I have not seen anyone regard him as a reliable narrator.

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa’īfah wa al-Mawḍū’ah*, ḥadīth no. 2310.

2 Al-Ḥākim al-Naysābūrī: *Mustadrak al-Ḥākim*, ḥadīth no. 4616.

Regarding his statement, “I heard Abū Ishāq al-Tamīmī,” I think it is a mistake. The name should rather be ‘Abu Ishāq al-Sabī’ because he is known for his narrations; and also because the person narrating from Abū Ishāq (al-Sabī) is his *mawlā*.

3. Ibn ‘Asākir narrates with two baseless chains of transmission.¹ I have explained in the original work that they deserve no consideration.
4. Ibn ‘Asākir also narrates with a disparaged chain.² It contains a narrator by the name of ‘**Amr ibn Shimar al-Ju’fi al-Kūfī**. He is *matrūk* (suspected of forgery) and *muttāham* (suspected of lying).

The Ḥadīth of Ibn ‘Abbas

This version has many (different) chains of transmission, including:

1. Al-Shajarī narrates — from **Abū Sa’īd al-Thaqafī Jundār ibn Wāthiq** — from Ḥammād — from **‘Alī ibn Zayd** — from Sa’īd ibn Jubayr.

I am not aware of who **Abū Sa’īd al-Thaqafī Jundār ibn Wāthiq** is. Perhaps there is some sort of misspelling. One of the narrators of this ḥadīth is **Jandal ibn Wāliq**, perhaps it is him. It is possible that the word ‘from’ was dropped. Allah knows best. The narrator **‘Alī ibn Zayd** is ibn Jud‘ān, who is *ḍa’if* (weak).

In support of this view, Ibn ‘Asākir actually narrates a ḥadīth from **Jandal ibn Wāliq** — from **‘Alī ibn Ḥammād** — from al-Munqarī — from the person who narrated to him — from Ibn ‘Abbās who said: “Ibn ‘Abbās passed by...”³

This chain of transmission is completely baseless. ‘Alī ibn Ḥammād is possibly Ibn al-Sakan. **Ibn al-Sakan** is a considered *matrūk* (suspected for

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 14/131.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/267.

3 Ibn ‘Asākir: *Mu’jam Ibn ‘Asākir*, 1/448.

forgery). The teacher of al-Munqarī is *majhūl* (unknown). And there is a difference of opinion regarding the status of **Jandal ibn Wāliq**.

2. **Ibn al-Maghāzilī** narrates this version with a disparaged chain of transmission,¹ as I have explained in the original work.

The Ḥadīth of Sa'd ibn Mālik

Imām al-Nasā'ī narrates this version with a chain of transmission that contains the narrator **Abū Bakr ibn Khālīd ibn 'Arfaṭah**.² No one has regarded him as reliable.

In short, all chains of transmission are very weak, except for the first and last version of Abū Ishāq. Therefore, I believe the ḥadīth is *ḍa'īf* (weak). And Allah knows best.

1 Ibn al-Maghāzilī: *Manāqib 'Alī*, ḥadīth no. 447.

2 Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8423 and *Khaṣā'is 'Alī*, ḥadīth no. 92.

Ḥadīth 10

فيك مثل من عيسى، أبغضته اليهود حتى بهتوا أمه، وأحبهه النصارى حتى أنزلوه بالمنزلة التي ليس به. ثم قال: يهلك في رجلان: محب مفرط، يقرظني بما ليس في، ومبغض يحمله شنائتي على أن يبهتني.

(The Prophet ﷺ said to ‘Alī,) “There is in you the like of ‘Isā; the Yahūd hated him to such an extent that they slandered his mother. The Naṣārā loved him to such an extent that they raised him to a status that he is not deserving of.” (Then ‘Alī رضي الله عنه said) “Two types of people will be ruined because of me: someone who is extreme in their love for me, extoling such virtues of me which I do not possess, and someone who is extreme in their hatred, causing him to slander me.”

This ḥadīth is narrated by ‘Alī. It has many (different) chains of transmission, including the following three:

1. ‘Abd Allāh ibn Aḥmad, al-Ḥākim and others narrate from **al-Ḥakam ibn ‘Abd al-Malik** — from **al-Ḥārith ibn Ḥaṣīrah** — from Abū Ṣādiq — from Rabī‘ah ibn Nājidh — from ‘Alī who said, “Nabī ﷺ said to me...”¹

Al-Ḥakam ibn ‘Abd al-Malik is *da‘īf* (weak).

There is a difference of opinion regarding the status of **al-Ḥārith ibn Ḥaṣīrah**.

Al-Ḥākim says this ḥadīth has an authentic chain and al-Bukhārī and Muslim did not include it in their respective collections. However, al-Dhahabī remarked and said that al-Ḥakam ibn ‘Abd al-Malik was regarded as a feeble narrator by Ibn Ma‘īn (*wahhāhu*).

1 ‘Abd Allāh ibn Aḥmad: *Zawā‘id al-Musnad*, 1/160, *al-Sunnah*, ḥadīth no 1262 and *Zawā‘id Faḍā‘il al-Ṣaḥābah*, ḥadīth nos. 1087, 1221 and 1222; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4622.

Al-Albānī deemed the ḥadīth *ḍaʿīf* (weak).¹

However, there exists a *tābiʿ* (parallel narration) for al-Ḥakīm that comes from Muḥammad ibn Kathīr al-Malāʾī. Al-Bazzār narrates the following: Al-Ḥasan ibn Yūnus al-Zayyāt narrated to us — **Muḥammad ibn Kathīr al-Malāʾī** narrated to us — **al-Ḥārith ibn Ḥaṣīrah** narrated to us — from Abū Ṣādiq — from Rabīʿah ibn Nājid — from ʿAlī ibn Abī Ṭālib عليه السلام.²

It appears as though **Muḥammad ibn Kathīr** is Muḥammad ibn Kathīr al-Kūfī. He is *ḍaʿīf* (weak). There is a difference of opinion regarding the status of al-Ḥārith ibn Ḥaṣīrah. However, there exists a *tābiʿ* (parallel narration) for him from Ṣabbāḥ al-Muzanī. Ibn ʿAsākir narrates this parallel narration with a chain of transmission that contains the narrator ʿ**Amr ibn Thābit**.³ It appears as though ʿAmr ibn Thābit is (also known as) ibn Hurmuz. Ibn Hurmuz is a *matrūk* narrator.

2. Al-Shajarī narrates this ḥadīth with a disparaged chain that contains numerous *ʿilal* (hidden impairing defects).⁴ The wording of the ḥadīth is *munkar* (unacceptable). **Mūsā ibn Ibrāhīm al-Marwazī al-ʿAwar** is either (known as) Abū ʿImrān al-Marwazī or he is *majhūl* (unknown). Regarding Abū ʿImrān al-Marwazī, Yaḥyā ibn Maʿīn said he is a liar. Al-Dāraquṭnī and others said he is *matrūk*.⁵

3. **Abu Bakr Muḥammad ibn Zakariyyā al-Marwazī** could not be traced. The narrator **al-Ashnānī** is *ḍaʿīf* (weak), as it will come later (in the book).

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth nos. 4842, 4904 and 5626.

2 Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 758.

3 Ibn ʿAsākir: *Tārīkh Dimashq*, 42/296.

4 Al-Shajarī: *al-Amālī*, 1/669.

5 Imām al-Dhahabī: *Mizān al-ʾItidāl*, 4/199.

4. Ibn Ḥibbān says, “**‘Isā ibn ‘Abd Allāh ibn Muḥammad ibn ‘Umar ibn ‘Alī ibn Abī Ṭālib** from Kūfah narrates fabrications from his father; (and his father) from his forefather’s. It is not permissible to use him as a valid proof. It is as if he commits (serious) errors and mistakes, to such an extent that he brings forth fabrications from his predecessors. Therefore, on account of what I have described, whatever he narrates cannot be used as proof.”¹ Ibn al-Jawzī also mentions this ḥadīth with a similar chain.²

Imām al-Suyūṭī (also) mentions this ḥadīth.³

1 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 2/122.

2 Ibn al-Jawzī: *al-‘Ilal al-Mutanāhiyah*, 1/228.

3 Imām al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/248.

Ḥadīth 11

استأذن أبو بكر على النبي صلى الله عليه وسلم، فسمع صوت عائشة عاليا ، وهي تقول: والله لقد علمت أن عليا أحب إليك من أبي، فأهوى إليها أبو بكر ليلطمها. وقال: يا ابنة فلانة، أراك ترفعين صوتك على رسول الله صلى الله عليه وسلم؟ فأمسكه رسول الله صلى الله عليه وسلم، وخرج أبو بكر مغضبا. فقال رسول الله صلى الله عليه وسلم: يا عائشة كيف رأيتني أنقذتك من الرجل؟ ثم استأذن أبو بكر بعد ذلك، وقد اصططح رسول الله صلى الله عليه وسلم وعائشة، فقال: أدخلاني في السلم، كما أدخلتmani في الحرب. فقال رسول الله صلى الله عليه وسلم: قد فعلنا.

Abū Bakr sought Nabī's ﷺ permission (to enter). In a loud tone, he heard the voice of 'Ā'ishah saying, "By Allah! I know that 'Alī is more beloved to you than my father." Abū Bakr leaned over to hit 'Ā'ishah and said, "O daughter of such and such a woman! Do I see you raising your voice in the presence of the Messenger of Allah ﷺ?" The Messenger of Allah ﷺ restrained him and Abū Bakr left angrily. The Messenger of Allah ﷺ said, "Can you see, I saved you from the man (i.e. Abū Bakr)." Some days later, Abū Bakr (again) sought Nabī's ﷺ permission (to enter), by then, the Messenger of Allah ﷺ and 'Ā'ishah had come to terms with one another. Seeing this, Abū Bakr said to them, "Bring me into (a state of your) peace just as you brought me into (a state of your) your war." The Messenger of Allah ﷺ said, "We have (already) done so."

Imām al-Nasā'ī narrates this ḥadīth from Nu'mān ibn Bashīr.¹

I have explained in the original work that the ḥadīth is *ḍa'īf* (weak). The reason is because the central narrator of this ḥadīth is **Abū Ishāq al-Sabī**. He is a *mudallis* (obfuscates when he transmits) and a *mukhtaliṭ* (commits serious errors). Ibn Ḥajar, al-Albānī, and Shu'ayb al-Arna'ūṭ have authenticated the ḥadīth.²

1 Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth nos. 8441 and 9110 and *Khaṣā'is 'Alī*, ḥadīth no. 110.

2 Ibn Ḥajar: *Fath al-Bārī*, 7/27; al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 2901; Shu'ayb al-Arna'ūṭ: *Takhrīj Aḥādīth Musnad Aḥmad* (his edition of the *Musnad Aḥmad*), 30/342.

Meaning of the Ḥadīth

Assuming the ḥadīth is authentic (we have already mentioned who regarded it as authentic), several ‘ulamā’ have responded to the assumption that ‘Alī was (allegedly) preferred over Abū Bakr. And that this ḥadīth contradicts the following ḥadīth of ‘Amr ibn al-‘Āṣ:

أن النبي بعثه على جيش ذات السلاسل قال: فأتيته فقلت: أي الناس أحب إليك؟ قال عائشة فقلت من الرجال؟ فقال أبوها قلت ثم من؟ قال عمر بن الخطاب فعد رجالا

(‘Amr ibn al-‘Āṣ said,) The Prophet ﷺ delegated me to lead the Army of Dhat al-Salāsil. I came to him and said, “Who is the most beloved person to you?”

He said, “‘Ā’ishah.”

I asked, “Among the men?”

He said, “Her father.”

I said, “Who then?”

He said, “Umar ibn al-Khaṭṭāb.”

He then named other men.¹

Ibn Ḥajar states:

The ḥadīth of ‘Amr ibn al-‘Āṣ is the more preferred ḥadīth (as opposed to the ḥadīth of Nu‘mān ibn Bashīr) because it is the actual words of Nabī ﷺ. As opposed to the other ḥadīth, it is a *taqrīr*² of the Prophet ﷺ. It is (also) possible to reconcile between the two ḥadīths by understanding

1 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth nos. 3662 and 4358; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2384.

2 A *taqrīr* (tacit approval) of the Prophet ﷺ is a tacit approval of something which is said or done in his presence, without him objecting. [translator’s note]

that the love expressed by Nabī ﷺ was in different ways; with regards to Abū Bakr, it was general, and was specific with ‘Alī. This way, ‘Alī can also be included among the people that ‘Amr left ambiguous (at the end of the ḥadīth).¹

Imām al-Ṭaḥāwī writes:

In this ḥadīth, the love expressed towards ‘Alī by the Prophet ﷺ is dependent upon what ‘Ā’ishah said—he did not reject to what she said. All the meanings of what we have narrated in the chapter emerge without any contradiction. There is no contradiction in what we have mentioned previously (that ‘Alī was more beloved to the Prophet ﷺ) and the fact that Abū Bakr was more superior to ‘Alī in virtue; rather, both of them hold their respective place of love and virtue with the Prophet ﷺ. May Allah be please with both of them and all other Ṣaḥābah. We ask Allah to grant us *tawfīq*.²

Al-Munāwī understood the two ḥadīths to imply different forms of love. It is as if Nabī ﷺ was saying: These (people) are all the most beloved to me, in different ways; because of a quality found in the individual and a virtuous characteristic that is particular to him.³

1 Ibn Ḥajar: *Fath al-Bārī*, 7/27.

2 Imām al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, 13/334.

3 Al-Munāwī: *al-Fayḍ al-Qadīr*, 1/168.

Ḥadīth 12

ما رأيت رجلاً أحب إلى رسول الله صلى الله عليه وسلم منه، ولا امرأة أحب إلى رسول الله صلى الله عليه وسلم من امرأته.

I never saw a man more beloved to the Messenger of Allah ﷺ than him (i.e. ‘Alī). And I never saw a woman more beloved to the Messenger of Allah ﷺ than his wife.

This ḥadīth is narrated by ‘Ā’ishah, ‘Amr ibn Shu‘ayb, from his father, from his grandfather and Abū Dharr رضي الله عنه

The Ḥadīth of ‘Ā’ishah

This version has many different chains, including the following three:

1. Imām al-Nasā’ī and others narrate from **Jumay‘ ibn ‘Umayr** who said, “I entered in the presence of ‘Ā’ishah with my mother when I was a young boy. I mentioned ‘Alī to her and she said...”¹

Jumay‘ ibn ‘Umayr is *matrūk* (suspected of forgery) and has been accused of lying.

Imām al-Tirmidhī and others narrate this version with other chains from Jumay‘ ibn ‘Umayr al-Taymī who said:

دخلت مع عمتي على عائشة، فسئلت: أي الناس كان أحب إلى رسول الله صلى الله عليه وسلم؟ قالت: فاطمة. فقيل: من الرجال؟ قالت: زوجها، إن كان ما علمت صواماً قواماً.

I entered in the presence of ‘Ā’ishah along with my aunt and she was asked, “Who was the most beloved to the Messenger of Allah ﷺ?”

1 Imām al-Nasā’ī: *al-Sunan al-Kubrā*, ḥadīth nos. 8442 and 8443 and *Khaṣā’iṣ ‘Alī*, ḥadīth nos. 111 and 112.

She said, “Fāṭimah.”

So it was said, “From the men?”

She said, “Her husband; for I knew him to fast much and stand in ṣalāḥ much.”¹

Imām al-Tirmidhī said, “This ḥadīth is *ḥasan gharīb* (fair rare).”

It has already been mentioned that Jumay‘ ibn ‘Umayr is *matrūk* and has been accused of lying.

2. Imām al-Nasā‘ī, Imām al-Tirmidhī, al-Ḥākim and others narrate this version from Ja‘far al-Aḥmar — from ‘**Abd Allāh ibn ‘Aṭā’** — from Ibn Buraydah who said, “A man came to my father and asked, ‘Who of the women is the most beloved to the Messenger of Allah ﷺ?’ He said, ‘The most beloved of the women to the Messenger of Allah ﷺ was Fāṭimah. And from the men was ‘Alī.’”²

Al-Ḥākim authenticated the ḥadīth.

Imām al-Tirmidhī adds, “Ibrāhīm ibn Sa‘īd said, “The questioner implied the members of his ﷺ household.”

Imām al-Tirmidhī says, “This ḥadīth is *ḥasan gharīb* (fair rare); we only know this ḥadīth to appear in this manner.”

Imām al-Nasā‘ī said regarding the narrator ‘**Abd Allāh ibn ‘Aṭā’**, “He is not strong in ḥadīth.”

1 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3874.

2 Imām al-Nasā‘ī: *al-Sunan al-Kubrā*, ḥadīth no. 8444 and *Khaṣā‘iṣ ‘Alī*, ḥadīth no. 113; Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3868; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4735.

(The author says) The ‘Abd Allāh mentioned above has been deemed reliable by others. It seems he is a *ṣadūq* (sincere) narrator but he is a *mudallis* (obfuscates when he transmits).¹

Al-Albānī regarded this specific version of the ḥadīth to be baseless because it contradicts other, more authentic aḥādīth (as you will see at the end of this discussion).²

3. Ibn ‘Asākir narrates³ with a chain of transmission that contains the narrator **Masma’ ibn ‘Adī al-Yamāmī**, no one deemed him a reliable narrator. Another narrator in the chain of transmission is **Shāḥ ibn al-Faḍl**, he could not be traced.

The Ḥadīth of ‘Amr ibn Shu‘ayb, from his Father, from his Grandfather

Ibn Baṭṭah mentions this ḥadīth and al-Dhahabī transmitted it (from Ibn Baṭṭah).⁴ Ibn Ḥajar then transmitted it from al-Dhahabī and said: “This addition is a fabrication. The problem stems from Zūfar, or his teacher, al-Zahrānī. He is not Abū al-Rabī, the *thiqah* (reliable).⁵

The Ḥadīth of Abū Dharr

Ibn ‘Adī and Ibn ‘Asākir narrate this version from **Abū al-Jahḥāf** — from Mu‘āwiyah ibn Tha‘labah — from Abū Dharr.⁶

There is a difference of opinion regarding the status of **Abū al-Jahḥāf**. The chain of transmission also contains the narrator **‘Abbād ibn Ya‘qūb**. Despite the

1 Imām al-Bukhārī: *al-Tārīkh al-Kabīr*, 5/165.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, ḥadīth no. 1124.

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/260.

4 Imām al-Dhahabī: *Mizān al-I’tidāl*, 2/349

5 Ibn Ḥajar: *Lisān al-Mizān*, 3/216.

6 Ibn ‘Adī: *al-Kāmil*, 3/83; Ibn ‘Asākir: *Tārīkh Dimashq*, 42/265.

fact that he is a Shīī who is *ṣadūq* (sincere), he narrates *manākir* (unacceptable narrations) in *aḥādīth of fadā'il* (virtues).¹ Ibn Ḥibbān states that he narrates *manākir* (unacceptable narrations) from famous people and thus deserves to be omitted.²

In short, the ḥadīth is *munkar* (unacceptable) and inauthentic, as is clearly evident from the above-mentioned chains of transmission. Especially considering the fact that it contradicts other, more authentic *aḥādīth*, such as the following ḥadīth narrated by Imām al-Bukhārī:

عن عمرو بن العاص رضي الله عنه أن النبي صلى الله عليه وسلم بعثه على جيش ذات السلاسل فأتيته
فقلت: أي الناس أحب إليك؟ قال: عائشة. فقلت: من الرجال؟ فقال: أبوها. قلت ثم من؟ قال: عمر بن
الخطاب. فعد رجالا.

‘Amr ibn al-‘Āṣ said, “The Prophet ﷺ delegated me to lead the Army of Dhat al-Salāsīl. I came to him and said, ‘Who is the most beloved person to you?’

He said, ‘Ā’ishah.’

I asked, ‘Among the men?’

He said, ‘Her father.’

I said, ‘Who then?’

He said, ‘Umar ibn al-Khaṭṭāb.’ He then named other men.”³

I mentioned previously that the ḥadīth of this chapter was graded as *ḥasan* (fair) by Imām al-Tirmidhī, *ṣaḥīḥ* (authentic) by al-Ḥākim, and *bāṭil* (baseless) by al-Albānī.

1 Ibn ‘Adī: *al-Kāmil*, 4/348.

2 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 2/172.

3 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth nos. 3662 and 4358; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2384.

Ḥadīth 13

كانت لي ساعة من السحر أدخل فيها على رسول الله صلى الله عليه وسلم، فإن كان قائما يصلي سبح بي، فكان ذلك إذنه لي، وإن لم يكن يصلي أذن لي.

(‘Alī said) There was a certain time in which I would enter in the presence of the Messenger of Allah ﷺ. If he was reading ṣalāh, he would make tasbīḥ for me; this was his way of granting me permission (to enter). If he was not reading ṣalāh, he would permit me (to enter).

This ḥadīth is narrated by ‘Alī and Abū Umāmah رضي الله عنهما.

The Ḥadīth of ‘Alī

Imām Aḥmad, Ibn Khuzaymah and others narrate from al-Ḥārith ibn Yazīd al-‘Uklī — from Abū Zur‘ah — from ‘Abd Allāh ibn Nujayy who said, “‘Alī said...”¹

There is a difference of opinion regarding the narrator ‘Abd Allāh ibn Nujayy. Yaḥyā ibn Ma‘īn said, “He did not hear (ḥadīth) from ‘Alī.” Al-Bazzār, on the other hand, established that he did in fact hear from ‘Alī. However, Ibn Ma‘īn is more knowledgeable.

As I explained in the original work, there is a difference of opinion regarding the grading of this ḥadīth. Ibn al-Sakan authenticated the ḥadīth.²

Imām al-Nawawī writes, “This ḥadīth is *ḍa‘īf* (weak) and *muḍtarib* (inconsistent and unresolvably problematic). The narrator of this ḥadīth, ‘Abd Allāh ibn Nujayy is *ḍa‘īf* (weak).³ There are other similar statements from al-Bayhaqī and Ibn Ḥajar.⁴

1 Imām Aḥmad: *Musnad Aḥmad*, 1/77; Ibn Khuzaymah: *Ṣaḥīḥ ibn Khuzaymah*, 2/902.

2 Ibn Ḥajar: *al-Talkhīṣ al-Ḥabīr*, 1/283.

3 Imām al-Nawawī: *Khulāṣat al-Aḥkām*, 1/499.

4 Imām al-Bayhaqī: *al-Sunan al-Kubrā*, 2/247; ibn Ḥajar: *Talkhīṣ al-Ḥabīr*, 1/283.

The Ḥadīth of Abū Umāmah

Imām Aḥmad and al-Bazzār narrate from Yaḥyā ibn Ayyūb — from ‘Ubayd Allāh ibn Zaḥr — from ‘Alī ibn Yazīd — from al-Qāsim — from Abū Umāmah who said that ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ informed him that he used to go to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He said, “When I found him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reading ṣalāh he would make *tasbīḥ* and I would enter. If he wasn’t reading ṣalāh, he would (simply) grant me permission.”¹

There is a difference of opinion regarding the status of ‘Ubayd Allāh ibn Zaḥr al-Ḍamrī. However, most agree he is *ḍa‘īf* (weak). In fact, Ibn Ḥibbān says, “He is an extreme *munkar* of ḥadīth (a weak transmitter that narrates something which contradicts another authentic ḥadīth). He narrates fabrications from reliable narrators. He brings forth disastrous narrations when transmitting from ‘Alī ibn Yazīd. If ‘Ubayd Allāh ibn Zaḥr, ‘Alī ibn Yazīd, and al-Qāsim Abū ‘Abd al-Raḥmān are found in one chain of transmission, the *matn* (text) was simply fabricated by them. Therefore, it is not permissible to use this as a proof. In fact, it is better to steer completely away, in these conditions, from the narration of ‘Ubayd Allāh ibn Zaḥr.”²

As you can see, the ḥadīth is narrated by the same people that Ibn Ḥibbān mentioned.

In short, the ḥadīth is *ḍa‘īf* (weak) because the chain of transmission from ‘Alī is inconsistent and unresolvably problematic (*muḍṭarāb*). The chain of transmission contains the narrator Ibn Nujayy, whom there is a difference of opinion regarding. The chain of transmission from Abū Umāmah contains the narrator ‘Ubayd Allāh ibn Zaḥr. Ibn Ḥibbān’s statements regarding him have already been mentioned.

1 Imām Aḥmad: *Musnad Aḥmad*, 1/112; al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 498.

2 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 2/62-63.

Ḥadīth 14

انطلقت أنا والنبي صلى الله عليه وسلم حتى أتينا الكعبة، فقال لي رسول الله صلى الله عليه وسلم: اجلس. وصعد على منكبي، فذهبت لأنهض به، فرأى مني ضعفا، فنزل وجلس لي نبي الله صلى الله عليه وسلم، وقال: اصعد على منكبي. قال: فصعدت على منكبيه. قال: فتهض بي، قال: فإنه يخيل إلي أنني لو شئت لثلت أفق السماء، حتى صعدت على البيت، وعليه تمثال صفر، أو نحاس، فجعلت أزاوله عن يمينه، وعن شماله، وبين يديه، ومن خلفه، حتى إذا استمكنت منه، قال لي رسول الله صلى الله عليه وسلم: اقدف به فقدفت به، فتكسر كما تتكسر القوارير. ثم نزلت، فانطلقت أنا ورسول الله صلى الله عليه وسلم نستيق، حتى توارينا بالبيوت، خشية أن يلقانا أحد من الناس.

Nabī ﷺ and I set out until we reached the Ka'bah. The Prophet ﷺ said to me, "Sit." He climbed on my shoulders. I went to stand up (with him ﷺ on my shoulder) and he noticed my inability to do so. As a result, he came down and sat for me (instead). He said, "Climb on my shoulders." So I climbed on his shoulders. He stood up with me. I felt as if I could have climbed the heights of the sky. (After standing up with me) I climbed on top of the Ka'bah. On the Ka'bah was a brass or copper statute. I began digging away at it from its right, left, front and back until I was able to take hold of it. The Prophet ﷺ said to me, "Push it (off the Ka'bah)." I pushed it and it shattered just like bottles shatter. I came down and then the Prophet ﷺ and I fled until we disappeared into the houses, fearing that someone might run into us.

This ḥadīth is narrated by 'Alī with the following two chains of transmission:

1. Imām Aḥmad, al-Ḥākim and others narrate from Nu'aym ibn Ḥakīm al-Madā'inī, from 'Alī رضي الله عنه.¹

Al-Ḥākim says that this ḥadīth has an authentic chain; however, Imām al-Bukhārī and Imām Muslim did not include it in their respective collections.

1 Imām Aḥmad: *Musnad Aḥmad*, 1/84; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 3387.

Al-Dhahabī replied in his abridgement of *al-Mustadrak* and said that the *isnād* (chain of transmission) is fine but the *matn* (text) is *munkar* (unacceptable).

There is a difference of opinion regarding **Nu‘aym ibn Ḥakīm**; it has been said he is Abū Maryam al-Thaqafī al-Madā’inī and al-Ḥanafī al-Kūfī. It has been said these are actually two different people (who narrate from ‘Alī). Imām al-Nasā’ī says, “Qays Abū Maryam al-Ḥanafī is a *thiqah* (reliable).” Ibn Ḥibbān mentions him *Kitāb al-Thiqāt* as, “Qays Abū Maryam al-Thaqafī al-Madā’inī.” Al-Dāraquṭnī says: “Abū Maryam al-Thaqafī narrating from ‘Ammār is *majhūl* (unknown).”

2. **Ibn al-Maghāzili** narrates from Abū Hurayrah who said:

عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم لعلي بن أبي طالب يوم فتح مكة: أما ترى هذا الصنم بأعلى الكعبة؟ قال: بلى يا رسول الله. قال: فأحملك فتناوله. فقال: بل أنا أحملك يا رسول الله! فقال والله لو أن ربعة، ومضراً جهدوا أن يحملوا مني بضعة وأنا حي ما قدروا، ولكن قف يا علي، فضرب رسول الله صلى الله عليه وسلم بيده إلى ساقتي علي فوق القربوس، ثم اقتلعه من الأرض بيده فرفعه، حتى تبين بياض إبطيه، ثم قال له: ما ترى يا علي؟ قال: أرى أن الله قد شرفني بك، حتى أني لو أردت أن أمس السماء لمسستها، فقال له: تناول الصنم يا علي، فتناوله، ثم رمى به، ثم خرج رسول الله صلى الله عليه وسلم من تحت علي، وترك رجله، فسقط على الأرض، فضحك، فقال له: ما أضحكك يا علي؟ فقال: سقطت من أعلى الكعبة فما أصابني شيء! فقال رسول الله صلى الله عليه وسلم وكيف يصيبك شيء، وإنما حملك محمد، وأنزلك جبريل عليه السلام.

The Prophet ﷺ said to ‘Alī ibn Abī Ṭālib on the day Makkah was conquered, “Do you not see this idol on top of the Ka‘bah?”

‘Alī said, “But of course, O Messenger of Allah.”

Nabi ﷺ said, “I will lift you up, then grab hold of it.”

He said, “Rather I lift you, O Messenger of Allah!”

The Prophet ﷺ said, “By Allah, if Rabī‘ah and Muḍar attempted to lift even a portion of me while I am alive, they would not be able to do so. O

‘Alī, you should rather stand.”

The Prophet ﷺ struck the thighs of ‘Alī above the saddlebow with his hand, pulled him from the ground with one hand, and lifted him up such that the whiteness of his armpits became visible.

Then he asked, “What do you see, O ‘Alī?”

He said, “I see that Allah has honoured me with you such that even if I wanted to touch the sky, I could.”

Nabi ﷺ said to him, “O ‘Alī, take hold of the idol.”

So he took hold of it and hurled it (to the ground). The Prophet ﷺ left (his position) from beneath ‘Alī and consequently left his feet (hanging midair). ‘Alī immediately fell to the ground.

He laughed and the Prophet ﷺ remarked, “What makes you laugh, O ‘Alī?”

He said, “I fell from the top of the Ka‘bah and nothing happened to me!”

The Prophet ﷺ said, “How can anything happen to you when Muḥammad has lifted you up and Jibr‘īl has brought you down?”

This ḥadīth is *mawḍū‘* (fabricated). It contains uncanny words that do not befit the eloquence of the Prophet ﷺ.

Ibn al-Maghāzili is *ḍa‘īf* (weak).

Al-Ṭaḥḥān and **Muḥammad ibn al-Ḥasan al-Ḥassānī** could not be traced.

Muḥammad ibn Ghiyāth is Abū Labīd. His biography appears in *al-Jarḥ wa al-Ta‘dīl* and *al-Tāriḫ al-Kabīr*.¹ However, they do not mention anything regarding his status as a narrator.

1 Ibn Abī Ḥātim al-Rāzī: *Kitāb al-Jarḥ wa al-Ta‘dīl*, 8/54; Imām al-Bukhārī: *al-Tāriḫ al-Kabīr*, 1/207.

Ibn Jud‘ān is *ḍa‘īf* (weak).

Ibn Taymiyyah writes:

The answer (to this problem) is that the ḥadīth, if it is authentic, says nothing about the special characteristics of the imāms, nor ‘Alī. This is because Nabī ﷺ used to read ṣalāh while carrying Umāmah bint Abī al-‘Āṣ ibn Rabī on his shoulder. When he would stand, he would carry her. And when he went into sajdah, he placed her down. When he would make sajdah, al-Ḥasan would come and ride on his ﷺ back and he would say, “My son is riding on my back.” Nabī ﷺ used to kiss the stomach of Ḥasan. The fact that Nabī ﷺ would pick up an infant girl or boy means there is no particular significance in him carrying ‘Alī; he included others in this act as well. He only carried ‘Alī because of ‘Alī’s inability to carry him. Therefore, this (incident) should be recorded among the virtues of the Prophet ﷺ; the virtue for the person carrying Nabī ﷺ is a greater action than the virtue of whoever Nabī ﷺ carries. Just as on the Day of Uḥud, the likes of Ṭalḥah ibn ‘Ubayd Allāh carried Nabī ﷺ; this action aided the Prophet ﷺ whereas in the other instance, the Prophet ﷺ aided the other person. It is a known fact that providing bodily and material benefit to him ﷺ is a greater action than others benefitting the bodily and material benefit of Nabī ﷺ.

In short, the ḥadīth with the first wording is *ḍa‘īf* (weak) and with the second wording it is *mawḍū‘* (fabricated) and *munkar* (unacceptable).

Ḥadīth 15

خطب أبو بكر وعمر فاطمة، فقال رسول الله صلى الله عليه وسلم: إنها صغيرة. فخطبها علي، فزوجها منه.

Abū Bakr and ‘Umar proposed to Fāṭimah. The Prophet ﷺ said, “She is (still) young.” Later, ‘Alī proposed to her and he ﷺ married her to him.

This ḥadīth is reported by Buraydah, ‘Ilbā’ ibn Aḥmar, Ḥujr ibn ‘Anbas and Anas ibn Mālik رَضِيَ اللهُ عَنْهُمْ.

The Ḥadīth of Buraydah

Imām al-Nasā’ī and others narrate from al-Ḥusayn ibn Wāqid — from ‘Abd Allāh ibn Buraydah — from his father.¹

The ḥadīth has been authenticated by al-Ḥākim, al-Dhahabī, al-Albānī and al-Arna’ūṭ. However, it has been said that ‘Abd Allāh ibn Buraydah did not hear (ḥadīth) from his father.²

Ibn Shāhīn narrates the ḥadīth with an unreliable chain.³ It contains the narrator **Muḥammad ibn Ḥumayd al-Rāzī** who is *matrūk* (suspected of forgery). In fact, a group of ḥadīth masters considered him a liar.

1 Imām al-Nasā’ī: *al-Sunan al-Sughrā*, ḥadīth no. 3221, *al-Sunan al-Kubrā*, ḥadīth no. 5310, 8454 and *Khaṣā’iṣ ‘Alī*, ḥadīth no. 123.

2 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 5/138.

3 Ibn Shāhīn: *Faḍā’il Fāṭimah*, ḥadīth no. 37.

The Ḥadīth of ‘Ibā’ ibn Aḥmar

Ibn Sa’d narrates this ḥadīth.¹ The narrators are all reliable, except that the ḥadīth is *mursal*.

The Ḥadīth of Ḥujr ibn ‘Anbas

Ibn Sa’d and others narrate this version.²

The narrators are all *Thiqah* (reliable); however, the narration is *Mursal*. Ḥujr is from the senior Tābi‘īn. He was alive during the lifetime of the Prophet ﷺ but embraced Islam only after his passing and did not meet him.

Ibn al-Jawzī erred when ruling this narration to be a fabrication in his *Al-Mawḍū‘āt*³, wherein he placed the fault in the narration upon Mūsā ibn Qays al-Ḥaḍramī who was titled ‘*Uṣfūr al-Jannah* (Bird of Paradise) commenting upon him saying, “He, Allah willing, is from the donkeys of Jahannam.”

This is due to the severity of Ibn al-Jawzī in scrutinizing narrations, and this exaggeration is not praiseworthy. Al-Ḥaḍramī, who is mentioned here, is *Ṣadūq* (truthful) and not of those who fabricate. Regarding the al-Ḥaḍramī mentioned here Imām Aḥmad said, “I do not know of him but good.” Ibn Ma‘īn said, “*Thiqah* (reliable).” Abū Ḥātim said, “*Lā Ba’s bihī* (There is no problem with him.” Abū Nu‘aym said, “Mūsā al-Farā’ narrated to us, and he was of those who sanctioned. Ibn Shāhīn mentioned him in his *al-Thiqāt*. Ibn Numayr said, “He was *Thiqah*, people would narrate from him.”⁴

Al-Albānī mentioned this ḥadīth in his *Silsilah al-Ḍa‘īfah*, # 6392, and declared it to be *ḍa‘īf* (weak).

1 Ibn Sa’d: *al-Ṭabaqāt al-Kubrā*, 8/19.

2 Ibn Sa’d: *al-Ṭabaqāt al-Kubrā*, 8/19, 20.

3 Ibn al-Jawzī: *Al-Mawḍū‘āt*, 1/382.

4 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 10/327.

The Ḥadīth of Anas ibn Mālik

Ibn Ḥibbān and **Ibn al-Maghāzili** narrate from al-Ḥasan ibn Ḥammād — from **Yahyā ibn Ya‘lā al-Aslamī** — from **Sa‘īd ibn Abī ‘Arūbah** — from Qatādah — from Anas ibn Mālik with lengthy wording.¹

This chain of transmission is *bātil* (baseless). **Yahyā ibn Ya‘lā al-Aslamī** is *ḍa‘īf* (weak). **Sa‘īd ibn Abī ‘Arūbah** is *mukhtaliṭ* (commits serious errors). Qatādah and al-Ḥasan both obfuscate when they transmit.

Al-Haythamī says, “Imām al-Ṭabarānī narrates this ḥadīth with a chain of transmission that contains the narrator **Yahyā ibn Ya‘lā al-Aslamī**. He is *ḍa‘īf* (weak).”²

In short, the ḥadīth with the first wording has been authenticated by al-Ḥākim, al-Dhahabī, al-Albānī and al-Arna‘ūṭ. As mentioned previously, there is some doubt regarding the contiguity of this ḥadīth. It has been said that ‘Abd Allāh ibn Buraydah did not hear (ḥadīth) from his father.

All the other wordings of the ḥadīth are not authentic. The possibility of the ḥadīth being *ḥasan* (fair) comes about on account of the first version; it is not definitively *munqaṭi‘* (broken). The two others versions are both *mursal*.

1 Ibn Ḥibbān: *Ṣaḥīḥ Ibn Ḥibbān*, ḥadīth no. 6944; Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 399.

2 Nūr al-Dīn al-Haythamī: *Majma‘ al-Zawā‘id*, 9/206.

Ḥadīth 16

مرضت فعادني رسول الله صلى الله عليه وسلم، فدخل علي وأنا مضطجع، فأتكأ إلى جنبي، ثم سجانني بثوبه، فلما رأيته قد هدئت، قام إلى المسجد يصلي، فلما قضى صلاته، جاء فرفع الثوب عني، وقال: قم يا علي فقد برئت. فقممت كأنما لم أشتك شيئاً قبل ذلك. فقال: ما سألت ربي شيئاً في صلاتي إلا أعطاني، وما سألت لنفسي شيئاً إلا وقد سألت لك.

Once, I was ill and so the Prophet ﷺ visited me. He entered my presence while I was reclining. He leaned to my side and covered me with his *thawb* (garment). When he saw that I had gained my composure, he went to the masjid to read *ṣalāh*. After completing his *ṣalāh*, he returned, removed the *thawb* (garment) from me and said, “Stand, O ‘Alī, now that you have been cured.” I stood as if I wasn’t suffering (any pain) before that. He said, “I never asked my Lord for something in my *ṣalāh* except that He granted it to me. And I never asked for something (Him) for something for myself except that I (also) asked for you.”

This ḥadīth is narrated by ‘Alī with a few (different) chains of transmission, including:

1. Imām al-Nasā’ī and others narrate from **Yazīd ibn Abī Ziyād** — from **Sulaymān ibn ‘Abd Allāh ibn al-Ḥārith** — from his grandfather — from ‘Alī.¹

Yazīd ibn Abī Ziyād is *ḍa‘īf* (weak). He is a *mukhtaliṭ* (commits serious errors) and a *mudallis* (obfuscates when he transmits).

Sulaymān ibn ‘Abd Allāh ibn al-Ḥārith and his grandfather are both *majhūl* (unknown). Ibn Ḥibbān, as is his habit, regarded the son (Sulaymān) as reliable.

1 Imām al-Nasā’ī: *al-Sunan al-Kubrā*, ḥadīth no. 8479 and *Khaṣā’iṣ ‘Alī*, ḥadīth no. 147.

Imām al-Nasā'ī says, “Ja‘far al-Aḥmar contradicts him and says, ‘...from **Yazīd ibn Abī Ziyād** — from ‘Abd Allāh ibn al-Ḥārith, from ‘Alī.’”¹

This *iḍṭirāb* (inconsistency) is from Yazīd; he has a weak memory.

2. Ibn ‘Asākir narrates² with a chain of transmission that contains the narrator **al-Ḥasan ibn al-Ḥusayn al-‘Urnī**. He is suspected of lying.

Yaḥyā ibn Ya‘lā al-Aslamī is *ḍa‘īf* (weak). Additionally, the ḥadīth is *mursal*.

3. Al-Shajarī narrates with a chain of transmission that contains two narrators named **al-Makhzūmī** and **al-Faylamī**.³ Both of them could not be traced.

Regarding **‘Abbād ibn Ya‘qūb**, as mentioned previously, the more preferred opinion regarding him is that he is a *ṣadūq* (sincere); unless he narrates *manākīr* (contradictory narrations), in which case they are not acceptable from him. Ibn Ḥibbān states, “He narrates *manākīr* from several famous people and therefore deserves to be abandoned.”⁴

4. Al-Maḥāmīlī narrates⁵ with a chain of transmission that contains the narrator **‘Abd Allāh ibn Shabīb Abū Sa‘īd al-Rib‘ī**. He is *matrūk* (suspected of forgery) and weak. In fact, Faḍlak al-Rāzī says it is permissible to chop his head off!

In short, all the (different) chains of transmission are very weak, except for one narrated by al-Nasā'ī which is (only) *ḍa‘īf* (weak). In any case, the ḥadīth is still *ḍa‘īf* (weak).

1 Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8479 and *Khaṣā'is ‘Alī*, ḥadīth no. 148.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/311.

3 Al-Shajarī: *Kitāb al-Amālī*, 1/697.

4 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 2/172.

5 Al-Maḥāmīlī: *Amālī al-Maḥāmīlī*

Ḥadīth 17

إن الناس قد أنكروا منك أنك تخرج في البرد في الملاءتين، وتخرج في الحر في الحشو والثوب الغليظ! قال: أو لم تكن معنا بخيبر؟ قال: بلى. قال: فإن رسول الله بعث أبا بكر، وعقد له لواء، وفرجع، وبعث عمر، وعقد له لواء، وفرجع بالناس. فقال رسول الله: لأعطين الراية رجلا يحب الله ورسوله، ويحبه الله ورسوله، ليس بفرار. فأرسل إلي وأنا أرمد، قلت: إني أرمد فتفل في عيني، وقال: اللهم اكفه أذى الحر والبرد. فما وجدت حرا بعد ذلك ولا بردا.

[‘Alī was told,] The people disapprove of you going out in the cold wearing thin sheets of clothing, and going out in the heat wearing thick and coarse clothing! He said, “Were you not with us in Khaybar?” He said, “But of course.” He said, “The Messenger of Allah ﷺ dispatched Abū Bakr and gave him the standard to carry. (But) he returned, unsuccessful. Then he dispatched ‘Umar and gave him the standard to carry. (But) he (too) returned to the people, unsuccessful. The Messenger of Allah ﷺ then said, “I will most certainly give this standard to a man who loves Allah and His Messenger; and Allah and His Messenger love him. He does not flee (the battle field).” Nabī ﷺ called for me and I was, at that time, suffering from inflammation of the eyes. I said to him, “I am suffering from inflammation of the eyes.” So he applied his saliva in my eyes and said, “O Allah, be sufficient for him in the heat and the cold.” After that, I did not experience (too much) heat or (too much) cold.”

This ḥadīth is narrated from ‘Alī.

Imām al-Nasā’ī and others narrate from *ibn Abī Laylā* — from al-Ḥakam and al-Minhāl — from ‘Abd al-Raḥmān ibn Abī Laylā — from his father — who said to ‘Alī (the above).¹ His father used to travel with ‘Alī.

Ibn Abī Laylā’s name is Muḥammad ibn ‘Abd al-Raḥmān. He is *ḍa’if* (weak). Al-Ḥakam’s name is ibn ‘Utaybah. Al-Minhāl’s name is ibn ‘Amr.

1 Imām al-Nasā’ī: *al-Sunan al-Kubrā*, ḥadīth no. 8345 and *al-Khaṣā’iṣ* ‘Alī, ḥadīth no. 14.

Imām al-Nasā'ī narrates with a *ḍa'īf* (weak) chain of transmission.¹ It contains **Abū Ishāq al-Sabī'ī**. He is a *mudallis* (obfuscates when he transmits) and a *mukhtaliṭ* (commits serious errors). **Ayyūb ibn Ibrāhīm** was only deemed a *thiqah* (reliable) by Ibn Ḥibbān.

1 Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8483.

Ḥadīth 18

لما نزلت: يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَاقْدُمُوا بَيْنَ يَدَيْ نَجْوَيْكُمْ صَدَقَةٌ [المجادلة: ١٢] قال لي النبي صلى الله عليه وسلم: ما ترى: دينار؟ قلت: لا يطيقونه. قال: فنصف دينار؟ قلت: لا يطيقونه. قال: فكم؟ قلت: شعيرة. قال: إنك لزهيد. قال: فنزلت: ءَأَشْفَقْتُمْ أَن تَقْدُمُوا بَيْنَ يَدَيْ نَجْوَيْكُمْ صَدَقَتِ [المجادلة: ١٣] الآية. قال: في خفف الله عن هذه الأمة.

When the verse, “O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity,” was revealed, Nabī ﷺ said to me, “What do you think? A dinar?” I said, “They will not be able to.” He said, “Half a dinar?” I said, “They will not be able to.” He said, “Then how much?” I said, “Some barleycorn.” He said, “You made it too little.” He said, “So the verse was revealed, “Have you feared to present before your consultation charities?” It was on account of me that Allah decreased (the amount of ṣadaqah) for the Ummah.

This ḥadīth is narrated by Imām al-Tirmidhī and Imām al-Nasā’ī from ‘Uthmān ibn al-Mughīrah al-Thaqafī — from **Sālim ibn Abī al-Ja’d** — from **‘Alī ibn ‘Alqamah al-Anmārī** — from ‘Alī ibn Abī Ṭālib.¹

Imām al-Tirmidhī says: “This ḥadīth is *ḥasan gharīb* (fair rare); we are only aware of it in this manner.”

(The author says) **Sālim ibn Abī al-Ja’d** is the only person to transmit from **‘Alī ibn ‘Alqamah al-Anmārī al-Anṣārī**.

» Imām al-Bukhārī says, “His ḥadīth is questionable.”²

1 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3300; Imām al-Nasā’ī: *al-Sunan al-Kubrā*, ḥadīth no. 8484.

2 Imām al-Bukhārī: *al-Tārīkh al-Kabīr*, 6/289.

- » Al-‘Uqaylī and Ibn al-Jārūd held followed suit and held similar views.¹
- » Ibn ‘Adī states, “I do not see a problem in the ḥadīth of ‘Alī ibn ‘Alqamah in the amount that he narrates.”
- » Ibn Ḥibbān regarded him as a *thiqah* (reliable). However, he writes (in another book), “He is *munkar al-ḥadīth* (a weak transmitter that narrates something which contradicts another authentic ḥadīth); he transmits from ‘Alī that which does not resemble his ḥadīth. I am not sure whether he actually heard from him or received his narrations via another person. According to me, he cannot be used as valid proof unless what he narrates conforms to the reports of ‘Alī’s reliable narrators.”²

Al-Albānī and al-Arna’uṭ regarded the ḥadīth as *ḍa‘īf* (weak). This is the correct view.

1 Al-‘Uqaylī: *al-Ḍu‘afā’ al-Kabīr*, 3/242.

2 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 2/109.

Ḥadīth 19

إن أحدث الناس عهدا برسول الله صلى الله عليه وسلم علي.

‘Alī was the earliest of people with the Messenger of Allah ﷺ.

This ḥadīth is reported by Umm Salamah, Ibn ‘Abbās, and ‘Ā’ishah رَضِيَ اللهُ عَنْهُنَّ.

The Ḥadīth of Umm Salamah

Imām al-Nasā’ī narrates: ‘Alī ibn Ḥujr informed us — Jarīr informed us — from **Mughīrah** — from **Umm Mūsā** who said, “Umm Salamah said...”¹

Jarīr’s name is Ibn ‘Abd al-Ḥamīd. He is a *thiqah* (reliable) narrator.

Mughīrah’s name is Ibn Miqsam al-Ḍabbī. He is a *thiqah* (reliable) narrator who, at times, commits *tadlīs* (obfuscates when he transmits). In fact, he is obfuscating in this ḥadīth because he is narrating with the word ‘an (from).

Umm Mūsā is the slave of ‘Alī ibn Abī Ṭālib.

Mughīrah ibn Miqsam al-Ḍabbī is the only one to narrate from her. Al-‘Ijlī states: “She was a *thiqah* (reliable) *Tābiṭyyah* from Kūfah.”² The likes of al-Mu‘allimī and al-Albānī that followed suit have no proof to state al-‘Ijlī was a *mutasāhil* (lenient).

Al-Dāraqūṭnī states, “She was the slave of ‘Alī ibn Abī Ṭālib. Her ḥadīth can be used for *i’tibār*³ (consideration).”⁴

1 Imām al-Nasā’ī: *al-Sunan al-Kubrā*, ḥadīth no. 8486 and *Khaṣā’iṣ ‘Alī*, ḥadīth no. 154.

2 Al-‘Ijlī: *Kitāb al-Thiqāt*, 2/462.

3 *I’tibār* (consideration) is the process in which a ḥadīth critic collects all the reports that a transmitter has narrated from various teachers and then analyzes them for corroboration. [translator’s note]

4 Al-Dāraqūṭnī: *Su’ālāt al-Barqānī*, p. 75.

I have explained in the original work the error committed by al-Mizzī¹ when he transmitted the statement of al-Dāraquṭnī as follows, “Her ḥadīth is reliable; it can be used for *i’tibār* (consideration).”

Imām al-Nasā’ī and others narrate from Jarīr — from al-Mughīrah — from Umm Mūsā who said, “What Umm Salamah swore by was that ‘Alī was the earliest of people with the Messenger of Allah ﷺ.”

The Ḥadīth of ibn ‘Abbās

Ibn Sa’d narrates this version with a chain of transmission that contains the narrator **Muḥammad ibn ‘Umar al-Wāqidī**. He is *matrūk* (suspected of forgery) and is suspected of lying.

Suylaymān ibn Dāwūd al-Ḥuṣayn is *majhūl* (unknown). Ibn Abī Ḥātim has written on him.²

Ibn Ḥajar states, “This chain of transmission contains al-Wāqidī. Sulaymān, whose condition is unknown, is also in the chain of transmission.”

Al-Albānī ruled this specific version a fabrication.³

The Ḥadīth of ‘Ā’ishah

رواه ابن عساكر من طريق أبي الحسن الدارقطني، نا أبو القاسم الحسن بن محمد بن بشر البجلي الكوفي الحراري، نا علي بن الحسين بن عبيد بن كعب، نا إسماعيل بن أبان، نا عبد الله بن مسلم الملائي، عن أبيه، عن إبراهيم، عن علقمة بن الأسود، عن عائشة، قالت: قال رسول الله صلى الله عليه وسلم وهو في بيتها لما حضره الموت: ادعوا لي حبيبي. فدعوت له أبا بكر، فنظر إليه ثم وضع رأسه. ثم قال: ادعوا لي حبيبي. فدعوا له عمر، فلما نظر إليه وضع رأسه. ثم قال: ادعوا لي حبيبي. فقلت: ويلكم ادعوا لي علي بن أبي طالب. فوالله ما يريد غيره، فلما رآه أفرد الثوب الذي كان عليه، ثم أدخله فيه، فلم يزل يحتضنه حتى قبض ويده عليه.

1 Al-Ḥāfiẓ al-Mizzī: *Tahdhīb al-Kamāl*, 35/389.

2 Ibn Abī Ḥātim al-Rāzī: *Kitāb al-Jarḥ wa al-Ta’dīl*, 4/111.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa’īfah*, ḥadīth no. 4969.

Ibn ‘Asākir narrates — from Abū al-Ḥasan al-Dāraquṭnī —, from Abū al-Qāsim al-Ḥasan ibn Muḥammad ibn Bishr al-Bajalī al-Kūfī al-Harrār — from ‘**Alī ibn al-Ḥusayn ibn ‘Ubayd ibn Ka’b** — from Ismā‘īl ibn Abān — from ‘**Abd Allāh ibn Muslim al-Malā’ī** — from **his father** — from Ibrāhīm — from ‘Alqamah ibn al-Aswad — from ‘Ā’ishah who said that the Prophet ﷺ said at the time of his death in her house, “Call my *ḥabīb* (beloved) for me.”

I called Abū Bakr. The Prophet ﷺ looked at him and then put his head down.

Then he said, “Call my *ḥabīb* (beloved) for me.”

They called ‘Umar for him. When he looked at him he put his head down.

Then he said, “Call my *ḥabīb* (beloved) for me.”

I (i.e. ‘Ā’ishah) said, “Woe unto you. Call ‘Alī ibn Abī Ṭālib. By Allah, the Prophet ﷺ does not desire anyone else.”

When he saw him he removed the clothes he was wearing and then put them on him. He ﷺ continued embracing him until he passed away, with his hand still on him.”¹

I have yet to see anyone regard ‘**Alī ibn al-Ḥusayn ibn ‘Ubayd** as a *thiqah* (reliable).

‘**Abd Allāh ibn Muslim al-Malā’ī** could not be traced. **His father is Abū Kaysān**. He is *matrūk* (suspected of forgery).

Al-Albānī writes, “This is of his lies or from him serious errors. ‘Abd Allāh ibn ‘Awn—who is a *thiqah* (reliable) *thabt* (trustworthy)—contradicts him. He narrates the following:

1 Ibn ‘Asākir: *Tārikh Dimashq*: 42/393.

رواه عن إبراهيم، عن الأسود بن يزيد قال: ذكروا عند عائشة أن عليا كان وصيا! فقالت: متى أوصى إليه؟! فقد كنت مسندته إلى صدري أو قالت: حجري، فدعا بالطست، فلقد انخنت في حجري، وما شعرت أنه مات، فمتى أوصى إليه؟!

(Narrated) from Ibrāhīm — from al-Aswad ibn Yazīd who said, “They said in ‘Ā’ishah’s presence that ‘Alī was appointed (by the Prophet ﷺ before he died), and she said, ‘When was he appointed? He (the Prophet ﷺ) was resting against my bosom, or in my lap, and he called for a basin. He became unresponsive in my lap and died, and I did not realize it. So when did he ﷺ appoint him?’”¹

(The author says) This narration invalidates the ḥadīths of Muslim al-Malā’ī and al-Wāqidi.

1 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī* 2/158; Imām Muslim: *Ṣaḥīḥ Muslim* 5/75; Aḥmad: *Musnad Aḥmad* 6/32.

Ḥadīth 20

بعث رسول الله صلى الله عليه عليا أميراً على اليمن، وخرج معه رجل من أسلم، يقال له عمرو بن شاس، فرجع وهو يذم عليا، ويشكوه، فبعث إليه رسول الله، فقال: أخبرنا عمرو هل رأيت من علي جوراً في حكمه، أو أثره في قسمه؟ قال: اللهم لا، فعلام تقول ما يبلغني؟ قال: بغضه لا أمملكه، قال: فغضب رسول الله حتى عرف ذلك في وجهه، وقال: من أبغضه فقد أبغضني، ومن أبغضني فقد أبغض الله، ومن أحبه فقد أحبني، ومن أحبني فقد أحب الله.

The Prophet ﷺ dispatched ‘Alī as an amīr to Yemen. A man from (the tribe) *Aslam* by the name of ‘Amr ibn Shās accompanied him. He returned (some time later) complaining and grouching about ‘Alī. The Prophet ﷺ called for ‘Amr and said, “Tell us, O ‘Amr, did you see ‘Alī commit any injustice in his rulings or any preferential treatment in his distributions?” He said, “By Allah, no.” Nabī ﷺ said, “What is (i.e. what you are saying about him) based on?” He said, “It is a hatred (for him) that I have no control of.” The Prophet ﷺ got so upset that it could be seen on his face. Nabī ﷺ then said, “Whoever hates him, hates me. And whoever hates me, hates Allah. Whoever loves him, loves me. And whoever loves me, loves Allah.”

This ḥadīth is narrated by Abū Rāfi‘, Umm Salamah, ‘Abd Allāh ibn Mas‘ūd, Ya‘lā ibn Murrah, and ‘Ammār ibn Yāsir رَضِيَ اللهُ عَنْهُمْ.

The Ḥadīth of Abū Rāfi‘

Al-Bazzār and others narrate from Muḥammad ibn ‘Ubayd Allah — from his father — from his uncle — from Abū Rāfi‘ رَضِيَ اللهُ عَنْهُ.¹

Muḥammad ibn ‘Ubayd Allah’s name is (also) ibn Abī Rāfi‘. He is *matrūk* (suspected of forgery).

1 Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 3874.

The Ḥadīth of Umm Salamah

Imām al-Ṭabarānī and others narrate from **Abū Jābir Muḥammad ibn ‘Abd al-Malik** — from **al-Ḥakam ibn Muḥammad** (a Shaykh from Makkah) — from Fiṭr ibn Khalīfah — from Abū al-Ṭufayl who said: “I heard Umm Salamah...”¹

This chain contains **Abū Jābir Muḥammad ibn ‘Abd al-Malik** who is *ḍa‘īf*. His teacher, **al-Ḥakam ibn Muḥammad al-Makkī**, could not be traced. He might be other than the one mentioned in al-Taḥdhīb, i.e. **al-Ḥakam ibn Muḥammad Abū Marwān al-Ṭabarī al-Makkī**.

The Ḥadīth of ‘Abd Allāh ibn Mas‘ūd

Al-Khaṭīb narrates this ḥadīth and says, “This ḥadīth has a fabricated chain of transmission. The problem with it, according to me, comes from **‘Ismā‘īl ibn ‘Alī**. And Allah knows best.”²

Regarding the above-mentioned **Ismā‘īl**, al-Khaṭīb says, “He was not a *thiqah* (reliable).”³

Similarly, the chain of transmission contains the narrator **Mūsā ibn Sahl al-Rāsibī**. He is *majhūl* (unknown). The person narrating from **Mūsā is Da‘bal al-Khuzā‘ī**. He is unreliable.

Al-Suyūṭī (also) mentions the ḥadīth in the same manner as al-Khaṭīb.⁴

The Ḥadīth of Ya‘lā ibn Murrah

Ibn ‘Adī narrates this ḥadīth with an extremely unreliable chain.⁵ I have explained this in the original work.

1 Imām al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, ḥadīth no. 901.

2 Al-Khaṭīb al-Baghdādī: *Tārīkh Baghdād*, 13/32.

3 Al-Khaṭīb al-Baghdādī: *Tārīkh Baghdād*, 6/306.

4 Imām al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/270.

5 Ibn ‘Adī: *al-Kāmil*, 4/349.

The Ḥadīth of ‘Ammār ibn Yāsir

Ibn ‘Asākir also narrates this ḥadīth with an unreliable chain.¹ I have explained this in the original work.

In short, all the different chains of transmission for this ḥadīth are unreliable and weak; except for the version of Umm Salamah, it is merely *ḍa‘īf* (weak). Based on this, the ḥadīth is *ḍa‘īf* (weak).

¹ Ibn ‘Asākir: *Tārīkh Dimashq*, 42/240.

Ḥadīth 21

كان رسول الله صلى الله عليه وسلم يوحى إليه، ورأسه في حجر علي فلم يصل العصر حتى غربت الشمس. فقال رسول الله صلى الله عليه وسلم: اللهم إن عليا كان في طاعتك، وطاعة رسولك، فاردد عليه الشمس. قالت أسماء: فرأيتهما غربت، ورأيتهما طلعت بعدما غربت.

The Prophet ﷺ was receiving *waḥī* (revelation) while his head was in the lap of ‘Alī. ‘Alī had not read *Ṣalāt al-‘Aṣr* and the sun had already set in. The Prophet ﷺ said, “O Allah, verily, ‘Alī was in Your obedience and the obedience of Your Messenger, so bring forth the sun for him.” Asmā’ said, “I saw the sun set and then I saw it rise after setting.”

The following people have dedicated an entire work on this ḥadīth:

- Abū al-Ḥasan ibn Shādhān,
- Jalāl al-Dīn al-Suyūṭī: *Kashf al-Labs fī Radd al-Shams* (manuscript),
- Muḥammad ibn Yūsuf Shams al-Dīn al-Shāmī al-Ṣāliḥī (d. 942 AH): *Muzīl al-Labs ‘an Ḥadīth Radd al-Shams* (I have a manuscript copy).

This ḥadīth is narrated by Asmā’ bint ‘Umays, Abū Hurayrah, Abū Sa‘īd al-Khudrī, ‘Alī, Jābir, Abū Rāfi‘ and al-Ḥusayn ibn ‘Alī رضي الله عنه.

The Ḥadīth of Asmā’ bint ‘Umays

This version has the following nine chains of transmission:

1. Al-Ṭabarānī, al-Ṭaḥāwī, **Ibn al-Maghāzili**, Ibn ‘Asākir, and al-Jūraqānī all narrate from **‘Ubayd Allāh ibn Mūsā** — from **Fuḍayl ibn Marzūq** — from **Ibrāhīm ibn al-Ḥasan** — from Fāṭimah bint Ḥusayn — from Asmā’ bint ‘Umays.¹

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 24/148; al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, ḥadīth ḥadīth no. 1067; Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 140; ibn ‘Asākir: *Tārīkh Dimashq*, 42/314; al-Jūraqānī: *al-Abāṭil wa al-Manākīr wa al-Ṣiḥāḥ wa al-Mashāhīr*, 1/154.

This version contains the following four ‘*illah*’ (hidden impairing defects):

- a. **Ibrāhīm ibn al-Ḥasan ibn al-Ḥasan ibn ‘Alī ibn Abī Ṭālib.** Ibn Abī Ḥātim makes mention of him without any *jarḥ* (impugning statements) or *ta’dīl* (approving statements) regarding him.² Ibn Ḥibbān mentions him in his work on reliable narrators.³
- b. **Fuḍayl ibn Marzūq al-Agharr al-Raqqāshī al-Kūfī.** There is a difference of opinion regarding him. He narrates *munkar* (unacceptable) ḥadīth, and therefore cannot be relied upon.
- c. ‘Ubayd Allāh ibn Mūsā. He is a Shī‘ī who is a *thiqah* (reliable). However, he narrates *manākīr* (unacceptable reports), and commits many errors and mistakes; all of which should be known. Imām Aḥmad considers him a person given to confusion (*ṣāḥib takhlīt*). Imām Aḥmad (also) says he narrates *manākīr* (unacceptable reports). Ibn Sa’d says he narrates unacceptable aḥādīth. Ya‘qūb ibn Sufyān says he is a *munkar al-ḥadīth* (one who reports unacceptable reports). In fact, al-Ḥāfiẓ Abū Muslim al-Baghdādī says he is *matrūk* (suspected of forgery). It is true that most ḥadīth critics say he is a *thiqah* (reliable); however, I restricted myself to those that have something negative to say so as to explain that, despite him being a *thiqah* (reliable), he narrates *manākīr* (unacceptable reports). Additionally, if it becomes known that one of his narrations contain *nakārah* (unacceptability), we will say that it contains an ‘*illah*’ (hidden impairing defect). In fact, even if someone who is considered far more reliable than him like Mālik, Shu‘bah, and other mountains of knowledge were to narrate a ḥadīth which contained an ‘*illah*’ (hidden impairing defect), we would regard the ḥadīth as *ma’lūl* (containing an impairing hidden defect). How then,

1 ‘*illah*’ (hidden impairing defects) are flaws in the isnād of a ḥadīth that only become evident when that isnād is compared with other chains of transmission for that hadith. [translator’s note]

2 Ibn Abī Ḥātim: *Kitāb al-Jarḥ wa al-Ta’dīl*, 2/92.

3 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 6/3.

if there exists ḥadīth critics that actually criticised him? How then, if there exists other ‘*ilal*’ (hidden impairing defects), as have been previously alluded to?

‘Ubayd Allāh does enjoy a *mutābi*’ (parallel) narration from ‘Ammār ibn Maṭr al-Rahāwī, as reported by al-‘Uqaylī’; however, he is considered a *hālik* (worthless) narrator.²

I found another, stronger *mutābi*’ (parallel narration). Imām al-Ṭabarānī narrates from Muḥammad ibn Fuḍayl — **Fuḍayl ibn Marzūq** narrated to us — from Ibrāhīm ibn al-Ḥasan — from Fāṭimah bint ‘Alī — from Asmā’ bint ‘Umays.³

- d. Ibn Taymiyyah found an ‘*illah*’ (hidden impairing defect) in that the incident, occurred in the presence of hundreds of people; so why then did only a small number of people, maybe four or five, witness it? And from these four or five people, only Asmā’s chain of transmission for this ḥadīth is—according to some—authentic?

Such an awesome event—the sun setting and then returning from sunset—and only Asmā’ witnesses it? An incident of this nature should have been massively transmitted. Since it is only transmitted via Asmā’, this is indicative of the error, or lie of the person narrating it. We do not intend Asmā’ thereby, but rather those who narrate from her.⁴

After including this version of the ḥadīth in his work, al-Jūraqānī says, “This ḥadīth is *munkar* (unacceptable) and *muḍṭarib* (unresolvably problematic).”⁵

1 Al-‘Uqaylī: *al-Ḍu‘afā’ al-Kabīr*, 3/327.

2 Al-Dhahabī: *Mīzān al-‘Itidāl*, 3/169.

3 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*: 24/152.

4 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyyah*, 8/179.

5 Al-Jūraqānī: *al-Abāṭil wa al-Manākīr wa al-Ṣiḥāḥ wa al-Mashāhīr*, 1/154.

2. Ibn ‘Asākir and Ibn Shāhīn (as it appears in *al-Mawḍū‘āt* of Ibn al-Jawzī) narrate from **Abū al-‘Abbās ibn ‘Uqdah** — from Aḥmad ibn Yaḥyā al-Ṣūfī — from **‘Abd al-Raḥmān ibn Sharīk** — from **his father** — from ‘Urwah ibn ‘Abd Allāh ibn Qushayr — from Fāṭimah bint ‘Alī — from Asmā’.¹

Ibn ‘Asākir says that this ḥadīth is *munkar* (unacceptable). It contains more than one *majhūl* (unknown narrator).

‘Abd al-Raḥmān ibn Sharīk and **his father (Sharīk)** are both *ḍa‘īf* (weak).

There is a difference of opinion regarding the status of **Abū al-‘Abbās ibn ‘Uqdah**; the preponderant opinion being that he is *ḍa‘īf* (weak). In fact, it has been authentically reported that he used to make people lie.²

Ibn Taymiyyah adds that the incident actually contradicts the other aḥādīth. He writes, “This (ḥadīth) requires that the sun returned back near the time of ‘asr; and that this (incident) occurred in Madīnah. In the other narration, it occurred in Khaybar, and that the sun appeared above the mountains.”³

3. Al-Ṭaḥāwī and al-Ṭabarī narrate — from **‘Awn ibn Muḥammad** — from his mother, **Umm Ja‘far** —, from Asmā’ bint ‘Umays.⁴

Ibn Ḥibbān is the only person to regard **‘Awn ibn Muḥammad al-‘Alawī** as a *thiqah* (reliable). Ibn Ḥibbān is known to regard *majhūl* (unknown) narrators as reliable.

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/314; ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/356.

2 Ibn Ḥajar: *Lisān al-Mizān*, 1/263; ibn ‘Adī: *al-Kāmil*, 1/206.

3 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/184.

4 Imām al-Ṭaḥāwī: *SharḥMushkil al-Āthār*, ḥadīth no. 1068; Imām al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 24/144.

Umm Ja'far has not been regarded as reliable (*thiqah*) by anyone, therefore she is *majhūlah* (unknown).

4. Abū al-Qāsim al-Ḥaskānī narrates in his work *Taṣḥīḥ Radd al-Shams* — from **Ḥusayn al-Ashqar** — from **Fuḍayl ibn Marzūq** — from **Ibrāhīm ibn al-Ḥasan** — from Fāṭimah — from Asmā' bint 'Umays.¹

Ḥusayn al-Ashqar is *ḍa'īf* (weak). The status of Ibrāhīm ibn al-Ḥasan has already been mentioned.

5. Abū al-Qāsim al-Ḥaskānī narrates in his work *Taṣḥīḥ Radd al-Shams* — from Abū Ḥafṣ al-Kattānī — **Muḥammad ibn 'Umar al-Qāḍī (al-Ja'ānī)** narrated to us — **Muḥammad ibn Ibrāhīm ibn Ja'far al-'Askarī** (from his original work) narrated to us — Aḥmad ibn Muḥammad ibn Yazīd ibn Sulaym narrated to us — Khalaf ibn Sālim narrated to us — 'Abd al-Razzāq narrated to us — Sufyān al-Thawrī narrated to us — from Ash'ath ibn Abī al-Sha'thā' — from **his mother (Umm Ash'ath)** — from Fāṭimah — from Asmā', “Nabī صلى الله عليه وسلم made *du'ā'* for 'Alī until the sun returned (after setting).”²

Aḥmad ibn Muḥammad ibn Yazīd ibn Sulaym is the *mawlā* (client) of Banū Ḥāshīm in al-'Askar (I think). He is a *thiqah* (reliable).³

Muḥammad ibn Ibrāhīm ibn Ja'far al-'Askarī and **Muḥammad ibn 'Umar al-Qāḍī al-Ja'ānī** could not be traced.

Umm Ash'ath is *majhūlah* (unknown).

6. Abū al-Qāsim al-Ḥaskānī narrates in his work *Taṣḥīḥ Radd al-Shams* — from Muḥammad ibn Marzūq — **Ḥusayn al-Ashqar** narrated to us — from **'Alī**

1 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/174.

2 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/182.

3 Al-Khaṭīb al-Baghdādī: *Tārīkh Baghdād*, 5/119.

ibn Hāshim — from ‘**Abd al-Raḥmān ibn ‘Abd Allāh ibn Dīnār** — from ‘Alī ibn al-Ḥusayn — from Fāṭimah bint ‘Alī — from Asmā’ bint ‘Umays.¹

As mentioned previously, **Ḥusayn al-Ashqar** is *ḍa‘īf* (weak).

‘**Alī ibn Hāshim is ibn al-Barīd**. He is a *ṣadūq* (sincere); however, he is a *munkar al-ḥadīth* (narrates unacceptable reports).

Most ḥadīth critics regard ‘**Abd al-Raḥmān ibn ‘Abd Allāh ibn Dīnār** as *ḍa‘īf* (weak).

7. Abū al-Qāsim al-Ḥaskānī narrates a fourth version — from **Muḥammad ibn ‘Umar al-Qāḍī (al-Ja‘ānī)** — from al-‘Abbās ibn al-Walīd — from ‘**Abbād al-Rawājīnī** — ‘**Alī ibn Hāshim** narrated to us — from **Ṣabbāḥ ibn ‘Abd Allāh ibn al-Ḥusayn Abū Ja‘far** — from Ḥusayn al-Maqtūl — from Fāṭimah — from Asmā’ bint ‘Umays.²

Ṣabbāḥ ibn ‘Abd Allāh ibn al-Ḥusayn Abū Ja‘far could not be traced. Ibn Taymiyyah says, “This Ṣabbāḥ is unknown.”³

‘Abbād ibn Ya‘qūb al-Rawājīnī is a *ṣadūq* (sincere); however, he narrates *manākīr* (unacceptable reports) from famous people. I have explained in the original work that, based on the evidence, it is necessary to stop and suspend judgement regarding the ḥadīth of ‘Abbad and others, those who are known to transmit reports that support particular innovations.

Ibn Taymiyyah explains how the wording of this fourth version contradicts the other three contradictory wordings (of the ḥadīth).⁴ But then I noticed

1 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyyah*, 8/182.

2 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyyah*, 8/184.

3 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyyah*, 8/186.

4 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyyah*, 8/184-185.

him, in another place, explaining this same version in a different way than above. He says:

Shadhān says Abū Ṭālib Muḥammad ibn Ṣubayḥ of Damascus informed me — ‘Alī ibn al-‘Abbās narrated to me — ‘**Abbād ibn Ya‘qūb** narrated to us — ‘**Alī ibn Hāshim** narrated to us — from **Ṣabbāḥ ibn Yaḥyā** — from ‘**Abd Allāh ibn al-Ḥasan ibn Ja‘far** — from **Ḥusayn al-Maqtūl** — from Fāṭimah bint ‘Alī — from Umm al-Ḥasan bint ‘Alī — from Asmā’ bint ‘Umays...

‘**Abbād** narrated to us — ‘**Alī ibn Hāshim** narrated to us — from **Ṣabbāḥ** — from **Abū Salamah** — the *mawlā* (client) of ‘**Abd Allāh ibn al-Ḥarth ibn Nawfil** — from **Muḥammad ibn Ja‘far ibn Muḥammad ibn ‘Alī** — from his mother, **Umm Ja‘far bint Muḥammad** — from her grandmother, Asmā’ bint ‘Umays...¹

We notice the previous chain of transmission reads, “...‘Abbād al-Rawājīnī — ‘Alī ibn Hāshim narrated to us — from Ṣabbāḥ ibn ‘Abd Allāh ibn al-Ḥusayn Abū Ja‘far — from Ḥusayn al-Maqtūl — from Fāṭimah,” and the last chain of transmission reads, “...‘Abbād ibn Ya‘qūb — ‘Alī ibn Hāshim narrated to us — from Ṣabbāḥ ibn Yaḥyā — from ‘Abd Allāh ibn al-Ḥasan ibn Ja‘far — from Ḥusayn al-Maqtūl — from Fāṭimah.”

I think this last chain of transmission is the more preponderant version since the edition of Ibn Taymiyyah’s *Minhāj al-Sunnah*, although it is generally all right, it contains several typographical errors and missing words.

Based on this, the narrator **Ṣabbāḥ**, who was unknown to Ibn Taymiyyah, is actually ibn Yaḥyā. He is *matrūk* (suspected of forgery). In fact, he is accused of lying.²

1 Imām al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/311.

2 Imām al-Dhahabī: *Mizān al-I’tidāl*, 2/306.

His teacher, ‘Abd Allāh ibn al-Ḥusayn ibn Ja‘far, could not be traced. Similarly, in the second chain of transmission, again, his teacher could not be traced.

Abū Salamah, the *mawlā* (client) of ‘Abd Allāh ibn al-Ḥarth ibn Nawfil too could not be traced.

Regarding his statement in the other narration Ḥusayn al-Maqtūl; it seems as though he is al-Shahīd al-Ḥusayn ibn ‘Alī عليه السلام. However, Ibn Taymiyyah states:

If Ḥusayn ibn ‘Alī عليه السلام is intended, then he is above narrating from another from Asmā’ bint ‘Umays, irrespective of whether Fāṭimah is his sister or his daughter. If this incident was true, he would have narrated it directly rather than from these people, and he would have heard it from his father, and others, and from Asmā’, the wife of his father, and other than her. He did not narrate it from his daughter, or his sister from Asmā’, the wife of his father. However, he is not Ḥusayn ibn ‘Alī, it is someone else, or it is ‘Abd Allāh ibn al-Ḥasan Abū Ja‘far... The ḥadīth is not established unless it is narrated from someone who is known to be a *thiqah* (reliable) with *‘adālah* (integrity) and *ḍabt* (precision in narrating), those things that the ḥadīth scholars can recognize. Simply knowing his *nisbah* (lineage) does not bring this about, whoever it may be. There are children of Ṣaḥābah and *Tābi‘īn* whose ḥadīth are not acceptable, even though their fathers were the best of Muslims.¹

8. Abū al-Ḥasan Shādhān narrates — Abū Ja‘far Muḥammad ibn al-Ḥusayn al-Ashnānī narrated to us — **Ismā‘īl ibn Ishāq al-Rāshidī** narrated to us — **Yaḥyā ibn Sālim** narrated to us — from **Ṣabbāḥ al-Marwazī** — from **‘Abd al-Raḥmān ibn ‘Abd Allāh ibn Dīnār** — from ‘Abd Allāh ibn al-Ḥasan — from his mother, Fāṭimah bint Ḥusayn — from Asmā’ bint ‘Umays.²

1 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/187/

2 Imām al-Suyūfī: *al-La‘ālī al-Maṣnū‘ah*, 1/310.

Ismā'īl ibn Ishāq al-Rāshidī, Yaḥyā ibn Sālim, and Ṣabbāḥ al-Marwazī could not be traced. 'Abd al-Raḥmān ibn 'Abd Allāh ibn Dīnār has some weakness in him.

9. Ibn 'Uqdah narrates — Yaḥyā ibn Zakariyyā narrated to us — **Ya'qūb ibn Ma'bad** informed us — **'Amr ibn Thābit** narrated to us, "I asked 'Abd Allāh ibn Ḥasan ibn Ḥasan ibn 'Alī regarding the ḥadīth of the sun returning (after setting) for 'Alī, was it reliable according to you?" He said to me, "Allah has not revealed anything greater regarding 'Alī than he did with the sun returning for him (after setting)." I said, "You have spoken the truth; may Allah make me your ransom! However, I would love to hear about it directly from you." He said, "'Abd Allāh narrated to me — Abū al-Ḥasan narrated to me — from Asmā' bint 'Umays..."¹

Ya'qūb ibn Ma'bad could not be traced.

'**Amr ibn Thābit is Ibn Hurmuz**. He is *ḍa'īf* (weak). In fact, he is *matrūk* (suspected of forgery). Ibn Ḥibbān says, "He is from those who narrate fabrications; it is not permissible to mention him (i.e. his narrations) except for the purpose of *i'tibār* (consideration)."²

Ibn Ḥajar transmits the words of Ibn Ḥibbān as follows, "Ibn Ḥibbān says, 'He (i.e. Ibn Hurmuz) narrates fabrications from reliable people.'"³

These statements regarding Ibn Hurmuz are akin to accusing him of being a liar.

Ibn Taymiyyah explains the wording of this fifth version contradicts the other contradictor wordings, which makes it all the more untrue and false.⁴ I have transmitted this in the original work.

1 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyah*, 8/188.

2 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 2/76.

3 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 8/9.

4 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyah*, 8/189.

The Ḥadīth of Abū Hurayrah

Ibn Mardawayh narrates from the ḥadīth of **Dāwūd ibn Farāhij** — from Abū Hurayrah.¹

There is a difference of opinion regarding the status of **Dāwūd ibn Farāhij**. Unfortunately, he did not transmit the remaining parts of the chain of transmission in order for us to have a look at.

Abū al-Ḥasan Shādhān narrates in his work when collecting all the different chains of transmission for this ḥadīth:

Abū al-Ḥasan Aḥmad ibn ‘Umayr informed us — Ibrāhīm ibn Sa‘īd al-Jawharī narrated to us — **Yaḥyā ibn Yazīd ibn ‘Abd al-Malik** narrated to us — from **his father** — from **Dāwūd ibn Farāhij** — from Abū Hurayrah, and from ‘Ammārah ibn Fayrūz — from Abū Hurayrah.²

Similarly, al-Ḥaskānī narrates this ḥadīth in another way from Aḥmad ibn ‘Umayr.³

Most ḥadīth critics regard **Yaḥyā ibn Yazīd ibn ‘Abd al-Malik al-Nawfilī** as *ḍa‘īf* (weak). **His father** is even weaker than him.

The Ḥadīth of Abū Sa‘īd al-Khudrī

Abū al-Qāsim al-Ḥaskānī narrates — Muḥammad ibn Ismā‘īl al-Jurjānī informed us (via writing) — Abū Ṭāhir Muḥammad ibn ‘Alī al-Wā‘iz informed them — **Muḥammad ibn Aḥmad ibn Mun‘im** informed us — **al-Qāsim ibn Ja‘far ibn Muḥammad ibn ‘Abd Allāh ibn Muḥammad ibn ‘Umar** informed us — my father informed me — from his father, Muḥammad — from his father, ‘Abd Allāh

1 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/357.

2 Imām al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/309.

3 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/190.

— from his father, Muḥammad — from his father, ‘Umar, who said that Ḥusayn ibn ‘Alī said, “I heard Abū Sa‘īd al-Khudrī.”¹

Muḥammad ibn Aḥmad ibn Mun‘im could not be traced.

Al-Khaṭīb says regarding the above narrator **al-Qāsim ibn Ja‘far**, “He entered Baghdād and narrated aḥādīth from his father and his forefathers thereafter, most of which are *munkar* (unacceptable).”²

Al-Dhahabī and Ibn Ḥajar also make mention of him.³

The Ḥadīth of ‘Alī

There are a few versions of this ḥadīth. Abū al-Qāsim al-Ḥasanī narrates — Abū al-‘Abbās al-Farghānī informed us — Abū al-Faḍl al-Shaybānī informed us — Rajā’ ibn Yaḥyā al-Sāmānī narrated to us — Hārūn ibn Muslim ibn Sa‘īd (of Sāmarrā in the year 240) — ‘Abd Allāh ibn ‘Amr al-Ash‘ath narrated to us — from Dāwūd ibn al-Kumayt — from his uncle al-Mustahil ibn Zayd — from Abū Zayd ibn Sahlab — from Juwayriyyah bint Mushir who said, “I went out with ‘Alī and he said, ‘O Juwayriyyah, verily Nabī ﷺ received *waḥī* (revelation) while his head was in my lap...’”⁴

Ibn Taymiyyah states:

This chain of transmission is the weakest yet. It contains *majhūl* (unknown) narrators who are not known to have *‘adālah* (integrity) and *ḍabt* (precision in narrating). When narrators of this nature transmit isolated reports such as this (reports that ‘Alī did in fact say, his well-known companions would

1 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/191-192. See Ibn Taymiyyah’s criticism of this narration in *Minhāj al-Sunnah al-Nabawiyyah*, 9/192-193.

2 Al-Khaṭīb al-Baghdādī: *Tārīkh Baghdād*, 12/443.

3 Imām al-Dhahabī: *Mizān al-I’tidāl*, 3/369; Ibn Ḥajar: *Lisān al-Mizān*, 4/459.

4 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/193-194.

have narrated it), with a chain of transmission such as this (from a woman whose status is unknown and the status of those who narrate from her are entirely unknown—let alone some of their qualities) they are baseless.¹

It is exactly as he states.

Abū al-Ḥasan Shādhān narrates — ‘**Ubayd Allāh ibn al-Faḍl al-Taḥyānī al-Ṭā’ī** narrated to us — ‘**Ubayd Allāh ibn Sa‘īd ibn Kathīr ibn ‘Afir** narrated to us — **Abū Ishāq Ibrāhīm ibn Rashīd al-Hāshimī al-Khurāsānī** narrated to us — **Yaḥyā ibn ‘Abd Allāh ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib** narrated to us — my father informed me — from his father — from his grandfather — from ‘Alī ibn Abī Ṭālib.²

The teacher of Shādhān could not be traced.

Ibn Ḥibbān says regarding ‘**Ubayd Allāh ibn Sa‘īd ibn Kathīr ibn ‘Afir**, “He narrates things in an inverted fashion (*maqlūb*) from his father, from reliable transmitters; however, his aḥādīth do not resemble the reliable narrators’ aḥādīth.”³

Abū Ishāq Ibrāhīm ibn Rashīd al-Hāshimī al-Khurāsānī could not be traced.

Ibn Abī Ḥātim and others have written on **Yaḥyā ibn ‘Abd Allāh**; however, they mention nothing of his status as a narrator.

Abū al-Ḥasan Shādhān narrates — Abū al-Ḥasan ibn Ṣafwah narrated to us — **al-Ḥasan ibn ‘Alī ibn Muḥammad al-‘Alawī al-Ṭabarī** narrated to us — **Aḥmad ibn al-‘Alā’ al-Rāzī** narrated to us — **Ishāq ibn Ibrāhīm al-Taymī** narrated to us — Muḥill al-Ḍabbī narrated to us — from Ibrāhīm al-Nakha‘ī — from ‘Alqamah — from Abū Dharr who said, “Alī said...”⁴

1 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyah*, 8/194.

2 Imām al-Suyūṭī: *al-La’ālī al-Maṣnū‘ah*, 1/312.

3 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 9/161.

4 Imām al-Suyūṭī: *al-La’ālī al-Maṣnū‘ah*, 1/312.

Al-Ḥasan ibn ‘Alī ibn Muḥammad al-‘Alawī al-Ṭabarī, Aḥmad ibn al-‘Alā’ al-Rāzī, and Ishāq ibn Ibrāhīm al-Taymī cannot be traced.

The Ḥadīth of Jābir

Imām al-Ṭabarānī narrates — **‘Alī ibn Sa‘īd** narrated to us — Aḥmad ibn ‘Abd al-Raḥmān ibn al-Mufaḍḍal al-Ḥarrānī narrated to us — al-Walīd ibn ‘Abd al-Wāḥid al-Tamīmī narrated to us — Ma‘qal ibn ‘Ubayd Allāh narrated to us — from **Abū al-Zubayr** — from Jābir that the Messenger of Allah ﷺ commanded the sun (to delay setting) and then it delayed slightly.¹

Shādhān narrates in his work — Abū al-Ḥasan Khaythamah ibn Sulayman narrated to us — ‘Uthmān ibn Kharzādḥ narrated to us — Maḥfūz ibn Baḥr narrated to us — **al-Walīd ibn ‘Abd al-Wāḥid** narrated to us.²

There is no mention in the ḥadīth that the sun stopped (setting) for ‘Alī رضي الله عنه.

There is a difference of opinion regarding the status of **‘Alī ibn Sa‘īd al-Rāzī**.

Ibn Ḥibbān is the only one to regard **al-Walīd ibn ‘Abd al-Wāḥid** as a *thiqah* (reliable).

Abū al-Zubayr is a *mudallis* (obfuscates when he narrates).

Strangely enough, Ibn Ḥajar regarded the chain of transmission as *ḥasan* (fair).³

The Ḥadīth of Abū Rāfi‘

Ibn al-Maghāzili narrates this ḥadīth with the following chain of transmission: Abū Ṭāhir Muḥammad ibn ‘Alī al-Bayyi‘ al-Baghdādī (in what he wrote for me) —

1 Al-Ṭabarānī: *al-Mu‘jam al-Awsaṭ*, ḥadīth no. 4039.

2 Imām al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/312.

3 Ibn Ḥajar: *Fath al-Bārī*, 6/221.

Abū Aḥmad ‘Ubayd Allāh ibn Abī Muslim al-Farḍī al-Baghdādī narrated to them — **Abū al-‘Abbās Aḥmad ibn Muḥammad ibn Sa‘īd ibn ‘Uqdah al-Ḥāfiẓ al-Hamdānī** narrated to us — **al-Faḍl ibn Yūsuf al-Ju‘fi** narrated to us — Muḥammad ibn ‘Uqbah narrated to us — from **Muḥammad ibn al-Ḥusayn** — from ‘Awn ibn ‘Abd Allāh — from his father — from Abū Rāfi‘.”¹

Ibn al-Maghāzili is *ḍa‘īf* (weak).

It has been mentioned previously that **Ibn ‘Uqdah** is (also) *ḍa‘īf* (weak).

Ibn Ḥibbān is the only one to regard **al-Faḍl** as a *thiqah* (reliable).² His habit of regarding *majhūl* (unknown) narrators as reliable is well-known.

Muḥammad ibn al-Ḥusayn could not be traced.

The Ḥadīth of Ḥusayn ibn ‘Alī

Al-Khaṭīb, al-Dūlābī, and others narrate this version from **Suwayd ibn Sa‘īd** who said — **al-Muṭṭalib ibn Ziyād** narrated to us — from **Ibrāhīm ibn Ḥayyān** — from ‘Abd Allāh ibn al-Ḥusayn — from Fāṭimah al-Sughrā bint al-Ḥusayn — from al-Ḥusayn ibn ‘Alī.³

Al-Khaṭīb states, “**Ibrāhīm ibn Ḥayyān** is from Kūfah who is listed amongst the *majhūl* (unknown) narrators. Abu Zur‘ah says he is *majhūl* (unknown).”⁴ No consideration will be given to Ibn Ḥibbān’s statement regarding him as a *thiqah* (reliable) because he is famous for regarding several *majhūl* (unknown) narrators as reliable.

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 141.

2 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 9/8.

3 Al-Khaṭīb al-Baghdādī: *Talkhīṣ al-Mutashābih fi al-Rasm*, 1/225; al-Dūlābī: *al-Dhurriyyah al-Ṭāhirah*, ḥadīth no. 164.

4 Ibn Abī Ḥātim al-Rāzī: *Kitāb al-Jarḥ wa al-Ta‘dīl*, 2/94.

There is a difference of opinion regarding the status of **al-Muṭṭalib ibn Ziyād**.

Suwayd ibn Sa'īd is Suwayd ibn Sa'īd al-Ḥadathānī. He is *ḍa'īf* (weak).

Statements of the Ḥadīth Masters (*Ḥuffāz*) Regarding this Ḥadīth

The following people consider the ḥadīth to be *ḍa'īf* (weak): Imām Aḥmad, 'Alī ibn al-Madīnī, Ibn 'Asākir, Muḥammad ibn Ḥātim ibn Zanjawayh, Muḥammad ibn 'Ubayd al-Ṭanāfīsī, Ya'lā ibn 'Ubayd al-Ṭanāfīsī, and Ibrāhīm ibn Ya'qūb al-Jūzajānī.

The following people consider the ḥadīth to be *mawḍū'* (fabricated): Ibn Nāṣir, 'Alī al-Qārī, Ibn al-Qayyim, Ibn al-Jawzī, al-Dhahabī, Ibn Taymiyyah, and al-Mizzī.

The following people consider the ḥadīth to be *ṣaḥīḥ* (authentic): Aḥmad ibn Ṣāliḥ al-Miṣrī, al-Ṭaḥāwī, al-Qādī 'Iyāḍ, Abū al-Qāsim al-Ḥaskānī, Abū al-Faḥ al-Azdī, Mughālṭāī, and al-Suyūṭī.

Abū Zur'ah al-Rāzī and Ibn Ḥajar both considered the ḥadīth to be *ḥasan* (fair).

The preponderant opinion is that the ḥadīth is *ḍa'īf* (weak) because the *matn* (text) contains *nakārah* (unacceptable wording), and because all the different chains of transmission are *ḍa'īf* (weak).

Ḥadīth 22

لما خلق الله الخلق اختار العرب، فاختار قريشا، واختار بني هاشم من قريش، فأنا خيرة من خيرة، ألا فأحبوا قريشا، ولا تبغضوها فتهلكوا، ألا كل سبب ونسب منقطع يوم القيامة ما خلا سببي ونسبي، ألا وإن علي بن أبي طالب من نسبي، من أحبه فقد أحبني، ومن أبغضه فقد أبغضني.

When Allah ﷻ created the creation, He selected the Arabs. And (from the Arabs) He selected the Quraysh. And He selected Banū Hāshim from the Quraysh. For that reason, I am the best of the best. Therefore, love the Quraysh; and do not hate them, so as not to be destroyed. Every familial relationship and lineage will be severed on the Day of Judgment, except for my familial relations and my lineage. Verily, ‘Alī ibn Abī Ṭālib is from my lineage; whoever loves him, has loved me, and whoever hates him, has hated me.

Ibn al-Maghāzili narrates — from Muḥammad ibn Yūnus ibn Mūsā al-Qurashī (al-Kudaymī) — Ziyād ibn Sahl al-Ḥārithī narrated to us — ‘Ammārah ibn Maymūn narrated to us — ‘Amr ibn Dīnār narrated to us — from Sālim — from Ibn ‘Umar who said, “The Messenger of Allah ﷺ said...”¹

‘Ammārah ibn Maymūn is *majhūl* (unknown).

Ziyād ibn Sahl al-Ḥārithī could not be traced.

Al-Kudaymī is *ḍa‘īf* (weak) and suspected of lying.

Ibn al-Maghāzili is (also) *ḍa‘īf* (weak).

The ḥadīth also appears with only the beginning portion “Every familial relationship and lineage will be cut on the Day of Judgement, except for my familial relations and my lineage,” without the additional wording (at the

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 151.

end). Therefore, I did not deal with it. However, al-Albānī and Sa‘d al-Ḥumayd investigated all the various chains of transmission of this version.¹

Imām Aḥmad and others narrate the ḥadīth with the following wording, “Verily, on the Day of Judgement, all lineages will be severed except for my lineage, my familial relations, and my relatives (through marriage).”²

Al-Albānī and Sa‘d al-Ḥumayd studied all the various chains of transmission of this version.³

1 Al-Albānī: *Silsilat al-Aḥādīth al-ṣaḥīḥah*, ḥadīth no. 1995; Sa‘d al-Ḥumayd’s critical edition of: *Mukhtaṣar Talkhīs al-Mustadrak*, 3/576.

2 Imām Aḥmad: *Musnad Aḥmad*, 4/323;

3 Al-Albānī: *Silsilat al-Aḥādīth al-ṣaḥīḥah*, ḥadīth no. 2036; Sa‘d al-Ḥumayd’s critical edition of: *Mukhtaṣar Talkhīs al-Mustadrak*, 3/575.

Ḥadīth 23

اللهم لا تمثني حتى تريني عليا.

O Allah, do not allow me to die until You show me ‘Alī.

Imām Aḥmad, Imām al-Tirmidhī, and others narrate this ḥadīth — from Abū ‘Āṣim al-Nabīl — from **Abū al-Jarrāḥ** — Jābir ibn Ṣubḥ narrated to me — **Umm Sharāḥīl** narrated to me — Umm ‘Aṭīyah narrated to me, :Nabī ﷺ dispatched an army in which ‘Alī was (also) a part of. I heard Nabī ﷺ, with his hands raised, saying...”¹

Imām al-Tirmidhī says, “This ḥadīth is *ḥasan gharīb* (fair rare); this is the only way we know it appears.”

However, Abū al-Jarrāḥ and Umm Sharāḥīl are both *majhūl* (unknown). Therefore, the ḥadīth is *ḍa‘īf* (weak). Imām al-Tirmidhī is known for being lenient in his criticism of narrations.

1 Imām Aḥmad: *Faḍā’il al-Ṣaḥābah*, ḥadīth nos. 1039 and 1116; Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3737.

Ḥadīth 24

دعا رسول الله صلى الله عليه وسلم عليا يوم الطائف فانتجاه، فقال طال نجواه مع ابن عمه.
فقال رسول الله صلى الله عليه وسلم: وما انتجيتَه ولكن الله انتجاه.

The Messenger of Allah ﷺ called ‘Alī on the Day (of the battle) of al-Tā’if, and spoke privately with him. The people said, “His private conversation with his cousin has grown lengthy.” So the Messenger of Allah ﷺ said, “I did not speak privately with him; rather Allah spoke privately with him.”

This ḥadīth is narrated by Abū al-Zubayr and Jābir رضي الله عنه. Jābir’s version has several different chains of transmission, including:

Imām al-Tirmidhī and others narrate — from **al-Ajlaḥ** — from **Abū al-Zubayr** — from Jābir.¹

Imām al-Tirmidhī says, “This ḥadīth is *ḥasan gharīb* (fair rare); we only know the ḥadīth to appear from al-Ajlaḥ. There are others who also narrate from al-Ajlaḥ other than Ibn Fuḍayl. The meaning of the words “rather Allah spoke privately with him” means Allah commanded me to speak privately with him.

However, the ḥadīth is not as Imām al-Tirmidhī claims; rather, it is *ḍa’if* (weak). It contains several *‘ilal* (hidden impairing defects), including the following:

- There is a difference of opinion regarding the status of **al-Ajlaḥ**. Imām Aḥmad says, “Al-Ajlaḥ narrates other *munkar* (unacceptable) ḥadīth.”

1 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3726.

- **Abū al-Zubayr** is a *mudallis* (obfuscates when he narrates) and he is narrating this ḥadīth with the word ‘*an* (from) and confused the narration; sometimes he narrates it as a *mursal* ḥadīth, and other times he narrates it as a *mawṣūl* (connected) ḥadīth. I have explained this in the original work.

Al-Ajlaḥ does enjoy *tawābi‘* (parallel narrations); however, nothing is authentic. I have explained this in the original work.

Consequently, all versions of this ḥadīth revolve around Abū al-Zubayr al-Makkī; he is a *mudallis* (obfuscates when he narrates) and he is narrating this ḥadīth with the words ‘*an* (from). All versions contain problematic elements.

Al-Albānī regards this ḥadīth as *ḍa‘īf* (weak).¹

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, ḥadīth no. 3084.

Ḥadīth 25

إنه لعهد النبي الأمي صلى الله عليه وسلم إلي أنه لا يحبك إلا مؤمن ولا يبغضك إلا منافق قال وسمعت علي بن أبي طالب قال: لما نزلت: **وَتَعِيهَا أُذُنٌ وَعِيَةٌ [الحاقة: ١٢]** قال النبي صلى الله عليه وسلم سألت الله أن يجعلها أذنك يا علي.

The unlettered Prophet ﷺ promised me that no one except a believer would love me, and no one except a *munāfiq* (hypocrite) would dislike me. (The narrator says,) I heard ‘Alī ibn Abī Ṭālib say, “When the verse, *‘and (that) a conscious ear would be conscious of it,’* was revealed, Nabī ﷺ said, ‘O ‘Alī, I asked Allah to make this verse refer to your ear.’”

This ḥadīth is narrated by ‘Alī and Buraydah رضي الله عنهما.

The Ḥadīth of ‘Alī

Ibn ‘Asākir and Ibn al-Maghāzili narrate — from Abū Bakr Muḥammad ibn Aḥmad ibn Muḥammad al-Mufīd — Abū ‘Amr ‘Uthmān ibn al-Khaṭṭāb (also known as Abū al-Dunyā al-Ashajj) informed us, “I heard ‘Alī ibn Abī Ṭālib...”¹

Abū Bakr al-Mufīd is suspected of lying.²

Abū al-Dunyā al-Ashajj is a *kadhhdhāb* (liar).³

The Ḥadīth of Buraydah

1. Ibn ‘Asākir narrates — from Abū Sa’d al-Adīb — Muḥammad ibn Bishr ibn al-‘Abbās informed us — Abū Labīd Muḥammad ibn Idrīs informed us — Suwayd ibn Sa’īd informed us — al-Walīd ibn Muslim informed

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 38/349; Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 363.

2 Imām al-Dhahabī: *Mīzān al-I’tidāl*, 3/460; Ibn Ḥajar: *Lisān al-Mīzān*, 5/45.

3 Imām al-Dhahabī: *Mīzān al-I’tidāl*, 3/33.

us — from ‘Alī ibn Ḥawshab al-Fizārī — he heard Makḥūl narrating — from Buraydah who said, “The Messenger of Allah ﷺ recited the verse, ‘and (that) a conscious ear would be conscious of it,’ and said, “I asked Allah to make this verse refer to your ear.” ‘Alī said, “I did not forget anything after that.”¹

Abū Sa‘d al-Adīb, Muḥammad ibn Bishr ibn al-‘Abbās, and Abū Labīd Muḥammad ibn Idrīs could not be traced.

Suwayd ibn Sa‘īd al-Ḥadathānī is *ḍa‘īf* (weak).

Al-Walīd ibn Muslim is a *mudallis* (obfuscates when he narrates) and he is narrating with the words ‘an (from).

Al-Ḥadathānī is contradicting ‘Alī ibn Sahl, a *thiqah* (reliable) narrator who transmits this ḥadīth as a *mursal* narration.

Al-Ṭabarī narrates, “‘Alī ibn Sahl narrated to us — **al-Walīd ibn Muslim** narrated to us — from ‘Alī ibn Ḥawshab who said, “I heard Makḥūl...(a *mursal* narration).”²

Therefore, there are two ‘*illahs* (hidden impairing defects):

- It is *mursal*, and
- Al-Walīd (the *mudallis*) is narrating with the word ‘an (from). There also exist (other) inconsistencies, as I have explained in the original work.

2. Ibn ‘Asākir narrates — from ‘**Abd Allāh ibn al-Zubayr al-Asadī** — from **Ṣāliḥ ibn Maytham** who said, “I heard Buraydah al-Aslamī...”

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 38/349 Ibn ‘Asākir: *Tārīkh Dimashq*, 41/455.

2 Al-Ṭabarī: *Tafsīr al-Ṭabarī*: 23/223.

‘Abd Allāh ibn al-Zubayr al-Asadī and Ṣāliḥ ibn Maytham could not be traced.

There exists *iḍtirāb* (inconsistencies) in this narration, as I have explained in the original work. Sometimes, it is narrated as follows: Bishr ibn Ādam — ‘Abd Allāh ibn al-Zubayr al-Asadī narrated to us — from Ṣāliḥ ibn Maytham.

Other times, it is narrated as: Bishr ibn Aḥmad — Muḥammad ibn al-Zubayr al-Asadī narrated to us — from Ṣāliḥ ibn Maytham.

Other times, it is narrated as: Bishr ibn Ādam — ‘Abd Allāh, the father of Abū Aḥmad al-Zubayr — narrated to us — Ṣāliḥ ibn Maytham narrated to us.

Other times, it is narrated as: Bishr ibn Ādam — ‘Abd Allāh ibn al-Zubayr narrated to us — ‘Abd Allāh ibn Rustum narrated to me.

All of these inconsistencies prove that the ḥadīth is inauthentic.

The ḥadīth also exists without any mention of the verse’s revelation. Al-Bazzār narrates:

حدثنا نجیح بن إبراهيم الكوفي، قال: نا ضرار بن صرد، قال: نا محمد بن إسماعيل بن أبي فديك، قال: نا عبد الرحمن بن أبي مليكة، عن إسماعيل بن عبد الله بن جعفر، عن أبيه، أن رسول الله ‘ قال لعلي إن الله تبارك وتعالى أمرني أن أدنیک ولا أفصیک، وأن أعلمک ولا أجفوک.

Najīḥ ibn Ibrāhīm narrated to us — **Ḍirār ibn Ṣurad** informed us — Muḥammad ibn Ismā‘īl ibn Abī Fudayk informed us — ‘**Abd al-Raḥmān ibn Abī Mulaykah** informed us — from Ismā‘īl ibn ‘Abd Allāh ibn Ja‘far — from his father that the Messenger of Allah ﷺ said to ‘Alī, “Verily, Allah سبحانه وتعالى commanded me to bring you close and not to drive you away. He سبحانه وتعالى (also) commanded me to teach you and to not treat you harshly.”¹

Ḍirār ibn Ṣurad is *matrūk* (suspected of forgery) and accused of lying.

1 Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 2252.

‘Abd al-Raḥmān ibn Abī Mulaykah is *ḍa‘īf* (weak). In fact, Imām al-Nasā’ī says he is *matrūk*.

Al-Bazzār transmits a similar narration: ‘Abbād ibn Ya‘qūb narrated to us — ‘Alī ibn Hāshim ibn al-Burayd informed us — from Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi‘ — from ‘Abd Allāh ibn ‘Abd al-Raḥmān — from Jābir — Muḥammad said, “My father and ‘Abd Allāh (his uncle) narrated to me from their fathers, from Abū Rāfi‘.”¹

Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi‘ is *matrūk*.

Abbād ibn Ya‘qūb is a *ṣadūq* (sincere); however, he narrates *manākīr* (unacceptable reports).

Ibn ‘Asākir narrates — from **Muḥammad ibn Yazīd** — Muḥammad ibn Fuḍayl informed us — ‘Ammārah ibn al-Qa‘qā‘ informed us — from **Wuḥayb al-Makkī**.²

Ibn ‘Asākir says this ḥadīth is *munqaṭi‘* (broken).

Muḥammad ibn Yazīd is **ibn Muḥammad ibn Kathīr, Abū Hishām al-Rifā‘ī al-Kūfi**. He is *ḍa‘īf* (weak).

Wuḥayb al-Makkī needs to be identified.

Al-Shawkānī and ibn Taymiyyah are absolutely certain that this ḥadīth is *mawḍū‘* (fabricated).³ In fact, they deny there is any difference of opinion in this regard.

In short, both chains of transmission are inauthentic. The version of ‘Alī is *bāṭil* (baseless) and the version of Buraydah is *ḍa‘īf* (weak) and *muḍṭarib* (unresolvably problematic).

1 Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 3878.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/376.

3 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyyah*, 7/522; al-Shawkānī: *al-Fawā’id al-Majmū‘ah*, ḥadīth no. 280.

Ḥadīth 26

علي قديم هجرته، حسن سمته، حسن بلاؤه، كريم حسبه. فقال: إني لست عن هذا أسألك! ولكنه خطب إلي ابنتي، فأحببت أن أعلم ما مبلغ ذلك من مسرتك، أو مساءتك. فقال: إن فاطمة بضعة مني، أحب ما سرها، وأكره ما ساءها، قال: فوالذي بعثك بالحق نبيا لا أنكح عليا، وفاطمة حية.

The Prophet ﷺ said, “Ali’s hijrah was early, his characteristics are charming, his bravery is admirable, and his ancestry is noble.” He (the questioner) said, “I am not asking you about this! Rather, he has proposed to my daughter and so I would like to know the extent to which this pleases you or upsets you.” And then Nabī ﷺ said, “Verily, Fāṭimah is a part of me; I love what makes her happy and I dislike what makes her upset.” He said, “By the One who sent you with the truth as a Nabī, I will not marry her off to ‘Alī while Fāṭimah is alive.”

Ibn al-Maghāzilī narrates — Abū al-Ḥasan Muḥammad ibn Muḥammad ibn Makhlad al-Bazzār informed us — Muḥammad ibn al-Ḥasan ibn ‘Abd Allāh Abū al-Faḥ narrated to us — my father narrated to us — ‘Abbās narrated to us — Abū Salamah narrated to us — Abū ‘Awānah narrated to us — from Ismā‘īl ibn Sālim — from ‘Āmir that a man came to Nabī ﷺ and said, “O Nabī of Allah, what are your thoughts of ‘Alī?” Nabī ﷺ then said the ḥadīth.¹

This ḥadīth is *ḍa‘īf* (weak).

Ibn al-Maghāzilī is *ḍa‘īf* (weak) and **Muḥammad ibn al-Ḥasan ibn ‘Abd Allāh Abū al-Faḥ** could not be traced.

The ḥadīth with the following words is *ṣaḥīḥ* (authentic):

عن المسور بن مخرمة، قال: إن عليا خطب بنت أبي جهل فسمعت بذلك فاطمة، فأنت رسول الله، فقالت: يزعم قومك أنك لا تغضب لبناتك، وهذا علي ناكح بنت أبي جهل. فقام رسول الله صلى الله

¹ Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 327.

عليه وسلم، فسمعتة حين تشهد، يقول: أما بعد، أنكحت أبا العاص بن الربيع، فحدثني وصدقني، وإن فاطمة بضعة مني، وإني أكره أن يسوءها، والله لا تجتمع بنت رسول الله صلى الله عليه وسلم، وبنت عدو الله، عند رجل واحد. فترك علي الخطبة.

From al-Miswar ibn Makhramah, “Alī proposed to the daughter of Abū Jahl. Fāṭimah heard of this and went to Allah’s Messenger ﷺ saying, ‘Your people think that you do not become angry for the sake of your daughters as ‘Alī is now going to marry the daughter of Abū Jahl.’ On that, Allah’s Messenger ﷺ got up and after his recitation of the tashahhud; I heard him saying, ‘I married one of my daughters to Abū al-‘Āṣ ibn al-Rabī (the husband of Zaynab, the daughter of the Prophet ﷺ) before Islam and he proved truthful in whatever he said to me. And verily, Fāṭimah is a part of me; I hate to see her being troubled. By Allah, the daughter of Allah’s Messenger ﷺ and the daughter of Allah’s enemy cannot be married to one man.’ So ‘Alī gave up the proposal.”¹

1 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 3729; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2449.

Ḥadīth 27

إن الله أمرني بحب أربعة، وأخبرني أنه يحبهم، قيل: يا رسول الله سمهم لنا. قال: علي منهم. يقول ذلك ثلاثاً، وأبو ذر، والمقداد، وسلمان، أمرني بحبهم وأخبرني أنه يحبهم.

Verily, Allah has commanded me to love four people; and He informed me that He (too) loves them. It was said, “O Messenger of Allah, name them for us.” He said, “Alī is among them.” He said this three times. “And Abū Dharr, al-Miqdād, and Salmān. Allah has commanded me to love them; and He informed me that He (too) loves them.”

This ḥadīth is narrated by Buraydah, Ibn ‘Umar, Abū Hurayrah, and Anas ibn Mālik رضي الله عنهم.

The Ḥadīth of Buraydah

Imām al-Tirmidhī, Imām ibn Mājah, and others narrate — from **Sharīk** — from **Abū Rabī‘ah** — from Ibn Buraydah — from his father who said, “The Prophet صلى الله عليه وسلم said...”¹

Imām al-Tirmidhī regarded the ḥadīth as *ḥasan* (fair).

Al-Ḥākim regarded the ḥadīth as *ṣaḥīḥ* (authentic). However, Imām al-Dhahabī criticised this opinion by saying that Imām Muslim does not include Abū Rabī‘ah in his collection.

The grading by both al-Ḥākim and al-Tirmidhī is too lenient. **Sharīk** is considered *sayyi’ al-ḥifẓ* (weak memory). Regarding **Abū Rabī‘ah** **‘Umar ibn Rabī‘ah**, **Abū Ḥātim** says he is a *munkar al-ḥadīth* (reports unacceptable ḥadīth). Yaḥyā ibn Ma‘īn says he is a *thiqah* (reliable) from Kūfah. The *jarḥ* (impugning statement)

1 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3718; Imām ibn Mājah: *Sunan Ibn Mājah*, ḥadīth no. 149.

of Abū Ḥātim is to be given preference over Ibn Maʿīn's statement because it is *mufassar* (explained in detail).

Al-Albānī regards the ḥadīth as *ḍaʿīf* (weak).¹

Sharīk does enjoy a *tābiʿ* (parallel narration). Abū Nuʿaym narrates — from **Mūsā ibn ʿUmayr** — Abū Rabīʿah al-Iyādī narrated to us — from Abū Buraydah — from his father.²

However, this ḥadīth contains the narrator **Mūsā ibn ʿUmayr**. He is *matruk* (suspected of forgery). Abū Ḥātim called him a liar. It is supposed to be from Ibn Buraydah, not Abū Buraydah.

The Ḥadīth of Ibn ʿUmar

Ibn ʿAdī and Ibn ʿAsākir narrate — Aḥmad ibn Ḥafṣ al-Saʿdī; Ibrāhīm ibn ʿAbd Allāh al-Khazzāf al-Jurjānī narrated to us — **Sulayman ibn ʿĪsā al-Sijzī** narrated to us — al-Layth ibn Saʿd narrated to us — from Nāfiʿ — from Ibn ʿUmar who said that the Prophet ﷺ said, “Verily, Allah has commanded me to love four people of my Companions. And Allah said, ‘I love them (too).’ (They are) Abū Bakr, ʿUmar, ʿUthmān and ʿAlī.”³

Sulaymān ibn ʿĪsā ibn Najīḥ al-Sijzī's kunyah (agnomen) is **Abū Yaḥyā**. He fabricates ḥadīth.

The Ḥadīth of Abū Hurayrah

من طريق عبد العزيز بن النعمان القرشي، ثنا يزيد بن حيان، عن عطاء الخراساني، عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم: لا يجتمع حب هؤلاء الأربعة إلا في قلب مؤمن: أبو بكر، وعمر، وعثمان، وعلي رضي الله عنهم أجمعين.

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth nos. 1549, 2171 and 3128.

2 Abū Nuʿaym: *Ḥilyat al-Awliyāʾ*, 1/190.

3 Ibn ʿAdī: *al-Kāmil*, 3/289; Ibn ʿAsākir: *Tārīkh Dimashq*, 39/127.

Abū Nu‘aym narrates — from ‘Abd al-‘Azīz ibn al-Nu‘mān al-Qurashī — Yazīd ibn Ḥayyān narrated to us — from ‘Aṭā’ al-Khurāsānī — from Abū Hurayrah who said that the Prophet ﷺ said, “The love of these four people does not come together except in the heart of a believer: Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī رضي الله عنه.”¹

I think ‘Abd al-‘Azīz ibn al-Nu‘mān is al-Mawṣilī. Abū Ḥātim says he is *majhūl* (unknown).²

‘Aṭā’ al-Khurāsānī is a *mudallis* (obfuscated when he transmits) and he did not hear (ḥadīth) from Abū Hurayrah رضي الله عنه.

The Ḥadīth of Anas ibn Mālik

Ibn ‘Asākir narrates — from Abū ‘Abd Allāh al-Bukā’ — from Abū Khalaf — from Anas ibn Mālik.³

Al-Azdī says Abū ‘Abd Allāh al-Bukā’ is *matruk al-ḥadīth* (suspected of forgery).⁴

Ibn Ma‘īn says Abū Khalaf al-A‘mā is a liar.

Al-Ṭabarānī and Ibn ‘Asākir narrate — Mūhammad ibn ‘Īsā ibn al-Sakan al-Wāsiṭī narrated to us — al-Ḥasan ibn Bishr al-Jabullī — Abū ‘Āmir al-Thawrī — from ‘Aṭā’ al-Khurāsānī — from Anas.”⁵

‘Aṭā’ is a *mudallis* (obfuscated when he transmits) and he did not hear (ḥadīth) from Anas.

1 Abū Nu‘aym: *Ḥilyat al-Awliyā’*, 1/190.

2 Abū Ḥātim: *Kitāb al-Jarḥ wa al-Ta’dīl*, 5/398.

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 39/127.

4 Ibn Ḥajar: *Lisān al-Mizān*, 7/72.

5 Al-Ṭabarānī: *Musnad al-Shāmiyyūn*, ḥadīth no. 2312; Ibn ‘Asākir: *Tārīkh Dimashq*, 39/128.

Abū ‘Āmir al-Thawrī (or al-Tawzī—as it appears in Ibn ‘Asākir’s narration) and **al-Ḥasan ibn Bishr al-Jabalī** could not be traced.

Al-Albānī says the ḥadīth is *ḍa‘īf jiddan* (very weak).¹

In short, the ḥadīth is *ḍa‘īf* (weak).

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, ḥadīth no. 2743.

Ḥadīth 28

أن الوليد بن عقبة قال لعلي: ألسنت أبسط منك لسانا، وأحد منك سنانا، وأملا منك حشوا؟ فأنزل الله تعالى: أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۗ لَا يَسْتَوُونَ [السجدة: ١٨]

Al-Walīd ibn ‘Uqbah said to ‘Alī, “Am I not more eloquent in speech, a more accurate marksman, and I engender more fear and cover more territory on the front lines than you?” Then Allah سُبْحَانَهُ وَتَعَالَى revealed, “Then is one who was a believer like one who was defiantly disobedient? They are not equal.”

This ḥadīth is narrated by Ibn ‘Abbās and ‘Aṭā’ رَضِيَ اللَّهُ عَنْهُمَا.

The Ḥadīth of Ibn ‘Abbās

This version has the following three chains of transmission:

1. Al-Qaṭīṭī and others narrate — from Ḥammād ibn Salamah — from **al-Kalbī** — from **Abū Ṣāliḥ**, from Ibn ‘Abbas.¹

Al-Kalbī is **Muḥammad ibn al-Sā’ib**. He is a *kadhhdhāb* (liar).

Abū Ṣāliḥ is **Bādhām**. He is *ḍa’if* (weak).

2. Al-Shāmūkhī narrates — from ‘**Abd Allāh ibn Ṣāliḥ** — ‘**Abd Allāh ibn Lahī’ah** narrated to us — from ‘Amr ibn Dīnār — from Ibn ‘Abbās regarding the verse, “Then is one who was a believer like one who was defiantly disobedient? They are not equal.” The word ‘believer’ referring to ‘Alī ibn Abī Ṭālib and the ‘defiantly disobedient’ referring to al-Walīd ibn ‘Uqbah ibn Abī Muṭīṭ.

The chain of transmission is *ḍa’if* (weak). **Ibn Lahī’ah** is *ḍa’if* (weak). ‘**Abd Allāh ibn Ṣāliḥ** is *sayyi’ al-ḥifẓ* (weak memory).

1 Al-Qaṭīṭī: *Zawā’id Faḍā’il al-Ṣaḥābah*, ḥadīth no. 1043.

3. Al-Wāḥidī narrates from **Ibn Abī Laylā** — from al-Ḥakam — from Saʿīd ibn Jubayr — from Ibn ʿAbbās.¹

Ibn Abī Laylā is **Muḥammad ibn ʿAbd al-Raḥmān**. He is *sayyiʿ al-ḥifẓ* (weak memory).

Imām al-Dhahabī made a mistake when he thought the chain of transmission is strong.² Perhaps he thought Ibn Abī Laylā was ʿAbd al-Raḥmān, when, in reality, it is his son, Muḥammad. And Muḥammad is *sayyiʿ al-ḥifẓ* (weak memory).

It has been mentioned that the verse was revealed regarding the father of al-Walīd ibn ʿUqbah. Regarding this, Ibn ʿAsākir narrates — from **ʿAbd Allāh ibn Ṣāliḥ** — **Ibn Lahīʿah** narrated to us — from ʿAmr ibn Dīnār — from Ibn ʿAbbās.³

It has been previously mentioned that **Ibn Lahīʿah** is *ḍaʿīf* (weak).

ʿAbd Allāh ibn Ṣāliḥ was the scribe of al-Layth. He is considered *sayyiʿ al-ḥifẓ* (weak memory).

The Ḥadīth of ʿAṭāʾ

Al-Ṭabarī narrates — **Ibn Ḥumayd** narrated to us — Salamah ibn al-Faḍl narrated to us — **Ibn Ishāq** narrated to me — from **some of his companions** — from ʿAṭāʾ ibn Yasār.⁴

Ibn Ḥumayd is **Muḥammad al-Rāzī**. He is *ḍaʿīf* (weak).

1 Al-Wāḥidī: *Asbāb al-Nuzūl*, 349.

2 Imām al-Dhahabī: *Siyar Aʿlām al-Nubalāʾ*, 3/415.

3 Ibn ʿAsākir: *Tārīkh Dimashq*, 63/235.

4 Al-Ṭabarī: *Tafsīr al-Ṭabarī*, 18/625.

Ibn Ishāq is a *mudallis* (obfuscates when he narrates). His teacher is *majhūl* (unknown).

Additionally, the ḥadīth is *mursal*.

Al-Suyūṭī mentions several narrations in this regard; however, he did not include their chains of transmission in order for them to be scrutinized.¹

In short, the ḥadīth is *ḍaʿīf* (weak) in all of its different chains of transmission. On the other hand, Imām al-Dhahabī believed it to be strong [we mentioned the error he likely made].

1 Imām al-Suyūṭī: *al-Durr al-Manthūr*, 6/553.

Ḥadīth 29

إن فاطمة وعلياً والحسن والحسين في حظيرة القدس، في قبة بيضاء، سقفها عرش الرحمن.

Certainly, Fāṭimah, ‘Alī, Ḥasan, and Ḥusayn are in a white dome in Paradise, the roof of which is the ‘arsh of al-Raḥmān.

This ḥadīth is narrated by ‘Umar, Abū Mūsā, and Abū Hurayrah رَضِيَ اللَّهُ عَنْهُم.

The Ḥadīth of ‘Umar

Ibn ‘Asākir and Ibn al-Jawzī narrate — from **Samānah ibn Ḥamdān ibn al-Waḍḍāḥ ibn Ḥassān al-Anbāriyyah** — my father narrated to me — from **‘Amr ibn Ziyād al-Yūnānī** — ‘Abd al-‘Azīz ibn Muḥammad narrated to me — Zayd ibn Aslam informed me — from his father that ‘Umar ibn al-Khaṭṭāb said, “The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said...”¹

‘Amr ibn Ziyād al-Thawbānī is a *kadhḥāb* (liar) and a *waḍḍā’* (fabricates ḥadīth).

Samānah narrates false narrations from her father, from ‘Amr ibn Ziyād. It is as if the problem stems from ‘Amr, as al-Dhahabī mentions.²

Al-Khaṭīb writes about Samānah’s father but he did not mention anything regarding his status as a narrator.³

The Ḥadīth of Abū Mūsā

Al-Suyūṭī says, “This ḥadīth has another chain of transmission. Al-Ṭabarānī says: Abū al-Zabyā’ narrated to us — Zuhayr ibn ‘Abbād narrated to us — Wakī’ narrated

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 13/229; ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 2/3.

2 Imām al-Dhahabī: *Mizān al-I’tidāl*, 4/607.

3 Al-Khaṭīb al-Baghdādī: *Tārīkh Baghdād*, 8/175.

to us — from Sufyān al-Thawrī — from **Abū Ishāq** — from **Jabbār al-Ṭāʿī**, from Abū Mūsā who said that the Prophet ﷺ said, ‘Me, ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn will be in a dome under the ‘*arsh* on the Day of Judgement.’”¹

Jabbār is *ḍaʿīf* (weak).

Abū Ishāq al-Sabīʿī is a *mudallis* (obfuscates when he narrates) and is transmitting using the word ‘*an* (from). He commits serious errors.

The Ḥadīth of Abū Hurayrah

Abū Nuʿaym al-Aṣbahānī narrates — from **Yaʿqūb ibn Dīnār** — Munabbih ibn ʿUthmān narrated to us — **Ismāʿīl ibn Ayyāsh** narrated to us — I heard **Yaḥyā ibn ʿAbd Allāh** narrating — from his father, “I heard Abū Hurayrah...” then he mentioned a long ḥadīth.²

Yaḥyā ibn ʿAbd Allāh’s name is actually Yaḥyā ibn ʿUbayd Allāh (as quoted in *al-Ziyādāt ʿAlā al-Mawḍūʿāt*).³ His name is ibn ʿAbd Allāh ibn Mawhib al-Taymī al-Madanī. He narrates from his father. Ismaʿīl ibn Ayyāsh narrates from him. He is *matrūk* (suspected of forgery) and suspected of fabricating ḥadīth.

Ismāʿīl ibn Ayyāsh is *ḍaʿīf* (weak) when he narrates from other than the people of Shām.

Al-Dhahabī says **Yaʿqūb ibn Dīnār** is unknown, but some have suspected him of fabricating ḥadīth.⁴

In short, the version of ʿUmar and Abū Hurayrah are *wah* (feeble) and *sāqiṭ* (wholly unreliable). The version of Abū Mūsā is *ḍaʿīf* (weak).

1 Imām al-Suyūṭī: *al-Laʿālī al-Maṣnūʿah*, 1/359.

2 Abū Nuʿaym al-Aṣbahānī: *Faḍāʾil al-Khulafāʾ al-Rāshidīn*, ḥadīth no. 33.

3 Abū Nuʿaym al-Aṣbahānī: *Faḍāʾil al-Khulafāʾ al-Rāshidīn*, ḥadīth no. 263.

4 Imām al-Dhahabī: *Mīzān al-ʾItidāl*, 4/452.

Ḥadīth 30

أمر رسول الله صلى الله عليه وسلم علي بن أبي طالب بقتال الناكثين، والقاسطين، والمارقين.

The Messenger of Allah ﷺ ordered ‘Alī ibn Abī Ṭālib to fight the *nākithīn* (the people of the battle of *Jamal*), the *qāsiṭīn* (the people of the battle of *Ṣiffīn*) and the *māriqīn* (the people of Nahrawān, i.e. the *Khawārij*).

This ḥadīth is narrated by Abū Ayyūb al-Anṣārī, Ibn Mas‘ūd, ‘Alī, ‘Ammār ibn Yāsir, and Abū Sa‘īd رضي الله عنه.

The Ḥadīth of Abū Ayyūb al-Anṣārī

This ḥadīth is narrated with a number of different chains of transmission:

1. Al-Ḥākim narrates — from **Muḥammad ibn Ḥumayd** — **Salamah ibn al-Faḍl** narrated to us — Abū Zayd al-Aḥwal narrated to me — from **‘Itāb¹ ibn Tha‘labah** — Abū Ayyūb al-Anṣārī narrated to me in the khilāfah of ‘Umar ibn al-Khaṭṭāb.²

Muḥammad ibn Ḥumayd is (Muḥammad ibn Ḥumayd) al-Rāzī. He is suspected of lying.

There is a difference of opinion regarding the status of **Salamah ibn al-Faḍl**.

Al-Dhahabī and Ibn Ḥajar say regarding **‘Itāb ibn Tha‘labah**: “Abū Zayd al-Aḥwal narrates the ḥadīth of “fighting the *nākithīn* (the people of the battle of *Jamal*)” from him. The chain of transmission is *muzlim* (murky). And the *matn* (text) is *munkar* (unacceptable).”³

1 The name appears as “iqāb” in *al-Mustadrak*. However, the correct version is as I have mentioned.

2 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4674.

3 Imām al-Dhahabī: *Mīzān al-Itidāl*, 3/27; Ibn Ḥajar: *Lisān al-Mīzān*, 4/127.

2. Al-Ḥākim narrates — from **Muḥammad ibn Yūnus al-Qurashī** — ‘Abd al-‘Azīz ibn al-Khaṭṭāb narrated to us — ‘Alī ibn Ghurāb ibn Abī Fāṭimah narrated to us — from **al-Aṣḥbagh ibn Nubātah** — from Abū Ayyūb.¹

Muḥammad ibn Yūnus al-Qurashī al-Kudaymī and **al-Aṣḥbagh ibn Nubātah** are both *matrūk* (suspected of forgery).

‘Alī ibn Ghurāb ibn Abī Fāṭimah could not be traced.

3. Ibn ‘Asākir narrates — from **Aḥmad ibn Ishāq ibn Naykhāb** — **Ibrāhīm ibn al-Ḥasan ibn ‘Alī al-Kattānī** narrated to us — **Yaḥyā ibn Sulaymān al-Ju‘fī** narrated to us — Ibn Fuḍāyl narrated to us — **Ibrāhīm al-Hijrī** narrated to us — from Abū Ṣādiq who said, “Abū Ayyūb al-Anṣārī entered ‘Irāq... until the end of the ḥadīth.”²

Aḥmad ibn Ishāq ibn Naykhāb and **Ibrāhīm ibn al-Ḥasan ibn ‘Alī al-Kattānī** could not be traced.

There is a difference of opinion regarding the status of **Yaḥyā ibn Sulaymān al-Ju‘fī**.

Ibrāhīm al-Hijrī is *ḍa‘īf* (weak).

4. Ibn Ḥibbān narrates — from **Ṣāliḥ ibn Abī al-Aswad** — from **‘Alī ibn al-Ḥizwar** — from **al-Aṣḥbagh ibn Nubātah** — from Abū Ayyūb al-Anṣārī.³

Ṣāliḥ ibn Abī al-Aswad, **‘Alī ibn al-Ḥizwar**, and **al-Aṣḥbagh ibn Nubātah** are all *matrūk* (suspected of forgery).

1 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4675.

2 Ibn ‘Asākir: *Tārīkh Dimishq*, 16/53.

3 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 1/174.

5. Al-Khaṭīb narrates — from **al-Ma‘allā ibn ‘Abd al-Raḥmān — Sharīk** narrated to us — from Sulaymān ibn Mihrān al-A‘mash — Ibrāhīm narrated to us — from ‘Alqamah and al-Aswad who said, “We went to Abū Ayyūb al-Anṣārī. And he mentioned a long ḥadīth.”¹

Al-Ma‘allā ibn ‘Abd al-Raḥmān al-Wāsiṭī is a *kadhḥāb* (liar).

Al-Jūraqānī narrates — from al-Ma‘allā ibn ‘Abd al-Raḥmān in Baghdād — **Suwayd** narrated to us — from Sulaymān ibn Mihrān al-A‘mash — Ibrāhīm narrated to us — from ‘Alqamah and al-Aswad who said, “We went to Abū Ayyūb al-Anṣārī.”² Al-Jūraqānī said, “This ḥadīth is *mawḍū‘* (fabricated), there is no doubt about it.”

This chain of transmission contains the narrator **Suwayd**, whereas in the previous chain, it contained the narrator **Sharīk**. In any case, both are *ḍa‘īf* (weak).

Ibn al-Jawzī says, “Without a doubt, this ḥadīth is *mawḍū‘* (fabricated).”³

The following people concurred with him: al-Suyūṭī, Ibn ‘Irāq, al-Shawkānī, and al-Albānī.⁴

6. Al-Ṭabarānī and others narrate — from **Muḥammad ibn Kathīr** — from al-Ḥārith ibn Ḥaṣīrah — from Abū Ṣādiq — from Abū Miḥnaf ibn Salīm — from Abū Ayyūb al-Anṣārī.⁵

1 Al-Khaṭīb: *Tārīkh Baghdād*, 13/186.

2 Al-Jūraqānī: *al-Abāṭil wa al-Manākīr wa al-Ṣiḥāḥ wa al-Mashāhīr*, 1/174.

3 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 2/12.

4 Al-Suyūṭī: *al-La‘ālī al-Maṣū‘ah*, 1/374; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/371; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 345; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, ḥadīth no. 4896.

5 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, ḥadīth no. 4049.

This chain of transmission is *sāqiṭ* (wholly unreliable). **Muḥammad ibn Kathīr is al-Kūfī**. He is *ḍaʿīf* (weak). In fact, some ‘ulamā’ have regarded him as *ḍaʿīf jiddan* (extremely weak). Imām Aḥmad states, “We tore his ḥadīth up.” Imām al-Bukhārī states, “He is a Kūfan who is a *munkar al-ḥadīth* (narrates unacceptable reports).” Ibn al-Madīnī states, “We recorded ‘*ajāʾib* (odd reports) from him and I struck out his ḥadīth.”¹

The Ḥadīth of Ibn Masʿūd

Al-Ṭabarānī narrates — **Muḥammad ibn Hishām al-Mustamlī** narrated to us — ‘Abd al-Raḥmān ibn Ṣāliḥ narrated to us — ‘Āʾidh ibn Ḥabīb narrated to us — **Bukayr ibn Rabīʿah** narrated to us — **Yazīd ibn Qays** narrated to us — from Ibrāhīm — from ‘Alqamah — from ‘Abd Allāh who said, “The Messenger of Allah صلى الله عليه وسلم ordered the killing of the *nākithīn* (the people of the battle of *Jamal*), the *qāsiṭīn* (the people of the battle of *Ṣiffīn*) and the *māriqīn* (the people of Nahrawān, i.e. the *Khawārij*).”²

Muḥammad ibn Hishām al-Mustamlī, Bukayr ibn Rabīʿah, and his teacher could not be traced. Perhaps they are being referred to in al-Haythamī’s statement, “Al-Ṭabarānī narrates this ḥadīth with a chain of transmission that contains someone I am unaware of.”³

There are other chains of transmission, all of which contain narrators that are either suspected (of lying or fabricating) or *majhūl* (unknown). I have mentioned them in the original work.

The Ḥadīth of ‘Alī

This ḥadīth is narrated with a number of different chains of transmission:

1 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 9/371.

2 Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, ḥadīth no. 10053.

3 Nūr al-Dīn al-Haythamī: *Majmaʿ al-Zawāʾid*, 6/235.

1. Al-Bazzār and others narrate — from **Ḥakīm ibn Jubayr** — I heard Ibrāhīm say — I heard ‘Alqamah say — I heard ‘Alī say, “I have been ordered to fight the *nākithīn* (the people of the battle of *Jamal*), the *qāsiṭīn* (the people of the battle of *Ṣiffīn*), and the *māriqīn* (the people of Nahrawān, i.e. the *Khawārij*).”¹

Ḥakīm ibn Jubayr is *matrūk* (suspected of forgery).

2. Al-Ṭabarānī and others narrate — from **Yaḥyā ibn Salamah ibn Kuhayl** — from his father — from Abū Ṣādiq — from Rabī‘ah ibn Nājid who said, “I heard ‘Alī say,” and then he mentioned the ḥadīth.²

Yaḥyā ibn Salamah ibn Kuhayl is *matrūk* (suspected of forgery).

3. Al-Khaṭīb narrates — from **Yūnus ibn Arqam** — from **Abān** — from Khulayd al-‘Aṣrī who said, “I heard ‘Ali say, “ and then he mentioned the ḥadīth.³

Abān is ibn Abī ‘Ayyāsh. He is *matrūk* (abandoned).

There is a difference of opinion regarding the status of **Yūnus ibn Arqam**.⁴

4. Ibn ‘Asākir narrates — from **Abū al-Jārūd** — from Zayd ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī — from his father — from his grandfather — from ‘Alī.⁵

Abū al-Jārūd is Ziyād ibn al-Mundhir al-A‘mā al-Kūfī. He is a *kadhhdhāb* (liar).

1 Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 604.

2 Al-Ṭabarānī: *al-Mu‘jam al-Wasīṭ*, ḥadīth no. 8433.

3 Al-Khaṭīb: *Tārīkh Baghdād*, 8/340.

4 Ibn Ḥajar: *Ta‘jīl al-Manfa‘ah*, 459.

5 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/468.

5. Ibn ‘Asākir narrates — from **‘Abd al-Jabbār al-Hamdānī** — from **Anas ibn ‘Amr** — from **his father** — from ‘Alī who said, “I was ordered to fight three: the *nākithīn* (the people of the battle of *Jamal*), the *qāsiṭīn* (the people of the battle of *Ṣiffīn*), and the *māriqīn* (the people of Nahrawān, i.e. the *Khawārij*).”¹

Al-Ḥāfiẓ ibn Khirāsh says **Anas ibn ‘Amr** is *majhūl* (unknown). Ibn Ḥibbān mentions his in his *Kitāb al-Thiqāt*.²

His father (‘Amr) could not be traced.

‘Abd al-Jabbār ibn al-‘Abbās al-Hamdānī is a *ṣadūq* (sincere). Several ḥadīth critics have regarded him as a *thiqah* (reliable). However, both Ibn Ḥibbān al-‘Uqaylī mentioned him in their works.³ In fact, Abū Nu‘aym regarded him as a liar.

6. Ibn ‘Asākir narrates — from **Abū al-‘Abbās ibn ‘Uqdah — al-Ḥasan ibn ‘Ubayd ibn ‘Abd al-Raḥmān al-Kindī** narrated to us — **Bakkār ibn Bishr** narrated to us — Ḥamzah al-Zayyāt narrated to us — from al-A‘mash — from Ibrāhīm — from ‘Alī and Abū Sa‘īd al-Taymī — from ‘Alī.”⁴

The preponderant opinion regarding **ibn ‘Uqdah** is that he is *ḍa‘īf* (weak).

Al-Ḥasan ibn ‘Ubayd al-Kindī and **Bakkār ibn Bishr** cannot be traced.

7. Abū Ya‘lā and others narrate — from **al-Rabī‘ ibn Sahl** — from Sa‘īd ibn ‘Ubayd — from ‘Alī ibn Rabī‘ah — from ‘Alī.”⁵

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/469.

2 Ibn Ḥajar: *Lisān al-Mizān*, 1/469.

3 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 2/159; al-‘Uqaylī: *Kitāb al-Ḍu‘afā’*, 3/88.

4 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/469.

5 Abū Ya‘lā: *Musnad Abī Ya‘lā*, ḥadīth no. 519.

Al-Rabī ibn Sahl ibn al-Rakīn ibn ‘Umaylah al-Fizārī is *ḍa‘īf* (weak). In fact, Ibn Ma‘īn says that he is not a *thiqah* (reliable).

8. Ibn ‘Asākir and al-Jūraqānī narrate with a chain of transmission that contains **al-Ḥasan ibn ‘Aṭīyyah ibn Sa‘d** and **his father**, both of whom are *ḍa‘īf* (weak). **Muḥammad ibn Aḥmad ibn Tamīm** is (also) *ḍa‘īf* (weak).

There is some confusion in the chain of transmission.

Al-‘Uqaylī says regarding **‘Amr ibn ‘Aṭīyyah al-‘Awfī**, “Ādam ibn Mūsā narrated to me, ‘I heard al-Bukhārī say that there is a problem with the ḥadīth of ‘Amr ibn ‘Aṭīyyah al-‘Awfī.’”¹

The Ḥadīth of ‘Ammār ibn Yāsir

Al-‘Uqaylī, Abū Ya‘lā, and Ibn ‘Asākir narrate — from Ja‘far ibn Sulaymān — **al-Khalīl ibn Murrah** narrated to us — from al-Qāsim ibn Sulaymān — from **his father** — from **his grandfather** — from ‘Ammār.²

Al-‘Uqaylī says there is nothing established in this chapter. He continues and says that **al-Khalīl ibn Murrah** narrates from **al-Qāsim ibn Sulaymān** and the ḥadīth is inauthentic.

It remains to be seen who **his father** and **grandfather** are.

Al-Khalīl ibn Murrah is *ḍa‘īf* (weak). According to Ibn ‘Asākir’s version, his name is **al-Ḥasan ibn Murrah**. However, this is a mistake.

Al-Dūlābī narrates from **Abū al-Jārūd** — from **Abū al-Rabī al-Kindī** — from Hind ibn ‘Amr who said, “I heard ‘Ammār saying,” and then he mentioned the ḥadīth.³

1 Al-‘Uqaylī: *Kitāb al-Ḍu‘afā’*, 3/290.

2 Al-‘Uqaylī: *Kitāb al-Ḍu‘afā’*, 3/480; Abū Ya‘lā: *Musnad Abī Ya‘lā*, ḥadīth no. 1623; ibn ‘Asākir: *Tārīkh Dimashq*, 43/456.

3 Al-Dūlābī: *al-Kunā wa al-Asmā’*, 641.

Abū al-Jārūd is **Ziyād ibn al-Mundhir al-A‘mā al-Kūfī**. He is a *kadhdhāb* (liar).

Abū al-Rabī‘ al-Kindī could not be traced.

The Ḥadīth of Abū Sa‘īd

Ibn ‘Asākir narrates — from **Abū Hārūn al-‘Abdī** — from Abū Sa‘īd al-Khudrī who said, “The Messenger of Allah ﷺ ordered us to fight the *nākithīn* (the people of the battle of *Jamal*), the *qāsiṭīn* (the people of the battle of *Ṣiffīn*) and the *māriqīn* (the people of Nahrawān, i.e. the *Khawārij*). We said, ‘O Messenger of Allah, you have ordered us to fight these people, so who shall we fight them with?’ He ﷺ said, ‘With ‘Alī ibn Abī Ṭālib; alongside him, ‘Ammār ibn Yāsir will be killed.’”¹

Abū Hārūn al-‘Abdī is *matrūk* (suspected of forgery).

Al-Khaṭīb narrates from **Ibrāhīm ibn Hirāsah** — from **Sharīk** — from al-A‘mash, from Abū Sa‘īd ‘Uqayṣā who said, “I heard ‘Alī saying...”²

Ibrāhīm ibn Hirāsah is a *kadhdhāb* (liar).

Sharīk is *ḍa‘īf* (weak).

Al-Albānī mentions the ḥadīth with the words:

تقاتل الناكثين، والقاسطين، والمارقين: بالطرقات، والنهروانات، وبالشعفات.

You (i.e. ‘Alī) will fight the *nākithīn* (the people of the battle of *Jamal*), the *qāsiṭīn* (the people of the battle of *Ṣiffīn*) and the *māriqīn* (the people of Nahrawān, i.e. the *Khawārij*) in the roads, near the rivers and on the hill.³

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/471

2 Al-Khaṭīb: *al-Mūḍīh*, 1/386-387.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, ḥadīth no. 4907.

Al-Albānī says this is entirely fabricated.

After scrutinizing the various chains of transmissions, al-Albānī states that the *shawāhid* (witness reports) of this ḥadīth are not strong enough to bolster the first part of the (above) ḥadīth because they are severely weak, with some being weaker than others.

I actually collected and scrutinized all the various chains of transmission before coming across al-Albānī's efforts on the ḥadīth. When I completed my work, I compared it with al-Albānī's and found my work to be broader and more extensive. My rulings regarding the ḥadīth were no different than his, except in few minute inconsequential instances. All praise belongs to Allah for His *tawfīq*.

In conclusion, when the ḥadīth specifies the group of the *nākithīn* and others it is *bāṭil* (false). All of the different chains of transmission are *sāqīṭah* (wholly unreliable). As for when the ḥadīth appears without specifying who the groups are, than most of the chains of transmission are extremely weak.

Ḥadīth 31

بينما رسول الله صلى الله عليه وسلم في بيتي يوما، إذ قالت الخادم: إن عليا وفاطمة بالسدة، قالت: فقال لي: قومي فتنحي لي عن أهل بيتي. قالت: فقممت، فتنحيت في البيت قريبا. فدخل علي وفاطمة، والحسن والحسين، وهما صبيان صغيران. قالت: فأخذ الصبيين، فوضعهما في حجره، فقبلهما واعتنق عليا بإحدى يديه، وفاطمة باليد الأخرى، فقبل فاطمة، فأغدف عليهم خميصة سوداء، فقال: اللهم إليك، لا إلى النار، أنا وأهل بيتي. قال: قلت: وأنا يا رسول الله؟ قال: وأنت.

Umm Salamah said, “The Messenger of Allah ﷺ was in my home one day when the *khādimah* (servant) said, ‘Alī and Fāṭimah are by the door.’ He ﷺ said to me, ‘Stand up and step to the side for my family.’ I stepped aside nearby and then ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn entered. Ḥasan and Ḥusayn were two small children at that time. He ﷺ took the two children, placed them on his lap and kissed them. He embraced ‘Alī with one of his hands and Fāṭimah with the other, and then he kissed her. He shrouded them with a black cloak and said, ‘O Allah, guide me and my family towards you, not towards the fire (of Jahannum).’ (Umm Salamah said) and me, O Messenger of Allah? He ﷺ said, ‘And you.’”

Imām Aḥmad and others narrate — from Abū al-Mu‘addal ‘Aṭīyyah al-Ṭufāwī — from **his father** — from Umm Salamah who said...¹

The chain of transmission is *ḍa‘īf* (weak).

‘Aṭīyyah al-Ṭifāwī was considered *wāh* (weak) by al-Azdī. Ibn Ḥibbān mentions him in his *Kitāb al-Thiqāt*. Al-Sājī said he is *ḍa‘īf jiddan* (very weak).²

There is no consideration to be given to the fact that Ibn Ḥibbān includes him in his work on reliable narrators, as I have mentioned several times.

His father could not be traced.

1 Imām Aḥmad: *Faḍā’il al-Ṣaḥābah*, ḥadīth no. 986 and *Musnad Aḥmad*, 6/296.

2 Ibn Ḥajar: *Liṣān al-Mizān*, 4/176.

Ḥadīth 32

فِينَا وَاللَّهِ أَنْزَلَتْ: وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ [الحجر: ٤٧]

The verse, “*And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other*” was, by Allah, revealed about us.

Imām Aḥmad and others narrate — from Sufyān — from Isrāʿīl Abū Mūsā — from Ḥasan — from ‘Alī.¹

The narrators of this ḥadīth are all reliable. However, Ḥasan did not hear (ḥadīth) from ‘Alī.

Ibn Abī Ḥātim narrates — Muḥammad ibn Ḥammād al-Ṭahrānī informed us (in what he wrote to me) — ‘Abd al-Razzāq informed us — Ma‘mar informed us — from Qatādah that ‘Alī ibn Abī Ṭālib said about the verse, *And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other*, “I hope me, Ṭalḥah, and Zubayr are from those about whom Allah says, *‘And We will remove whatever is in their breasts of resentment...’*”²

This version of the ḥadīth contains nothing that says it was (specifically) revealed about them (i.e. the family of the Prophet).

1 Imām Aḥmad: *Faḍā’il al-ṣaḥābah*, ḥadīth no. 1018.

2 Ibn Abī Ḥātim: *Tafsīr Ibn Abī Ḥātim*: 5/1478.

Ḥadīth 33

يا علي إن لك كنزا في الجنة، وإنك ذو قرنيها، فلا تتبعن النظرة النظرة، فإنما لك الأولى، وليست لك الآخرة.

O ‘Alī, there is for you a treasure in Jannah; and verily you (alone) will be its owner. Do not give a second look (i.e. to a *ghayr mahram*), (because) while you are not blameworthy for the first, you have no right to the second.

Ibn Abī Shaybah and Imām Aḥmad narrate — from **Muḥammad ibn Ishāq** — from Muḥammad ibn Ibrāhīm — from **Salamah ibn Abī Ṭufayl** — from ‘Alī that Nabī ﷺ said...¹

Ibn Khirāsh says that the narrator **Salamah ibn Abī Ṭufayl** is *majhūl* (unknown). Ibn Ḥibbān mentions him in his work *Kitāb al-Thiqāt*.²

Ibn Ishāq is a *mudallis* (obfuscates when he transmits), and he is narrating with the word ‘*an* (from).

Al-Ḥākim narrates — from Ḥammād ibn Salamah — from **Muḥammad ibn Ishāq** — from Muḥammad ibn Ibrāhīm al-Taymī, from **Salamah ibn Abī al-Ṭufayl**, from **his father (I think)**, from ‘Alī.³

Al-Ḥākim regards the ḥadīth as *ṣaḥīḥ* (authentic) and al-Dhahabī concurred.

The problem with this ḥadīth has already been mentioned. Additionally, there is more doubt because of the statement ‘from his father (I think)’

1 Ibn Abī Shaybah: *Muṣannaf Ibn Abī Shaybah*, 4/7; Imām Aḥmad: *Faḍā’il al-Ṣaḥābah*, ḥadīth 1028.

2 Ibn Ḥajar: *Ta’jīl al-Manfa’ah*, p. 160.

3 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth 4623.

Imām al-Bukhārī says — Khalīfah narrated to me — ‘Abd al-A‘lā narrated to us — from **Ibn Ishāq** — from **the person who heard** Abū al-Ṭufayl ‘Āmir ibn Wāthilah — from Bilāl, Nabī صلى الله عليه وسلم said, “Verily, there is for you a treasure in Jannah.” It is not authentic.¹

Al-Daylamī also narrates the ḥadīth.² However, I have not come across its chain of transmission.

1 Imām al-Bukhārī: *al-Tārikh al-Kabīr*, 4/77.

2 Al-Daylamī: *Musnad al-Firdaws*, ḥadīth no. 8312.

Ḥadīth 34

بينما رسول الله صلى الله عليه وسلم أخذ بيدي ونحن في سلك المدينة، إذ مررنا بحديقة، فقلت: يا رسول الله، ما أحسنها من حديقة. قال: لك في الجنة أحسن منها.

We were in the streets of Madīnah while the Messenger of Allah ﷺ was holding my hands. We passed by a garden and I said, “O Messenger of Allah, what a beautiful garden!” He ﷺ said, “You will have an even more beautiful garden in Jannah.”

This ḥadīth is reported by ‘Alī, Ibn ‘Abbās, and Anas رضي الله عنهم.

The Ḥadīth of ‘Alī

Al-Ḥākim and others narrate — from **al-Faḍl ibn ‘Umayrah** — Maymūn al-Kurdī informed me — from Abū ‘Uthmān al-Nahdī that ‘Alī said...¹

Al-Ḥākim authenticated the ḥadīth and al-Dhahabī concurred. However, **al-Faḍl ibn ‘Umayrah** is *ḍa‘īf* (weak).

The Ḥadīth of Ibn ‘Abbās

Al-Ṭabarānī narrates — **al-Ḥasan ibn ‘Alawiyyah al-Qaṭṭān** — **Aḥmad ibn ‘Amr ibn Muḥammad al-Sukkarī** — **Mūsā ibn Abī Sulaym al-Baṣrī** — **Mindal** narrated to us — al-A‘mash narrated to us — from Mujāhid — from Ibn ‘Abbās who said, “I went with Nabī ﷺ and ‘Alī in the orchards of Madīnah. We passed by a garden and so ‘Alī said, ‘What a beautiful garden, O Messenger of Allah!’ He ﷺ said, ‘Your garden in Jannah will be more beautiful than this.’ Then, with his hand, he gestured towards his head and beard. He began crying until it got louder. It was said, ‘What makes you cry?’ He said, ‘(It is) the rancour in the hearts of a people; they will not display it for you until they have lost me.’”²

1 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4672.

2 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, ḥadīth no. 11084.

Mindal ibn ‘Alī is *ḍa‘īf* (weak).

I do not know who **al-Ḥasan ibn ‘Alawiyyah al-Qaṭṭān**, **Aḥmad ibn ‘Amr ibn Muḥammad al-Sukkarī** and **Mūsā ibn Abī Sulaym** are.

The Ḥadīth of Anas

Ibn Abī Shaybah narrates — from **Yaḥyā ibn Ya‘lā** — from **Yūnus ibn Khabbāb** — from Anas.¹

Yaḥyā ibn Ya‘lā is **al-Aslamī**. He is *ḍa‘īf* (weak).

Yūnus ibn Khabbāb is of the *ghulāt* (extremist Shī‘ah), and the preponderant opinion regarding him is that he is *ḍa‘īf* (weak).

Additionally, the chain of transmission is *munqaṭi‘* (broken) and *muḍṭarib* (unresolvably problematic).

In short, the ḥadīth is *ḍa‘īf* (weak).

1 Ibn Abī Shaybah: *Muṣannaḥ Ibn Abī Shaybah*, 6/371.

Ḥadīth 35

بعثنا رسول الله صلى الله عليه وسلم إلى اليمن، مع خالد بن الوليد، وبعث عليا على جيش آخر، وقال: إن التقيتما فعلي على الناس، وإن تفرقتما فكل واحد منكما على حده. فلقينا بني زبيد من أهل اليمن، وظهر المسلمون على المشركين، فقتلنا مقاتلة، وسبينا الذرية. فاصطفى علي جارية لنفسه من السبي، فكتب بذلك خالد بن الوليد إلى النبي صلى الله عليه وسلم، وأمرني أن أنال منه. فقال: فدفعت الكتاب إليه، ونلت من علي، فتغير وجه رسول الله صلى الله عليه وسلم. فقلت: هذا مكان العائد، بعثتني مع رجل، وأمرتني بطاعته، فبلغتُ ما أرسلتُ به. فقال رسول الله صلى الله عليه وسلم: لا تقعن يا بريدة في علي، فإن عليا مني وأنا منه، وهذا وليكم بعدي.

The Messenger of Allah ﷺ dispatched us to Yemen with Khālīd ibn al-Walīd and ‘Alī with another army. He said, “If the two armies combine forces, ‘Alī is to be in charge. If the two armies remain separate from one another, then to each group his own (leader). We (eventually) met with Banī Zabīd (in battle) from the inhabitants of Yemen. The Muslims were triumphant over the polytheists. We killed many of their fighters and captured many of their women and children. ‘Alī chose a slave-girl from the captives for himself. Khālīd ibn al-Walīd wrote to Nabī ﷺ informing him about what ‘Alī did. He (i.e. Khālīd) ordered me to speak of ‘Alī in a denigrating manner. He (i.e. Buraydah) said, “I handed the letter to him and spoke of ‘Alī in the way I had been ordered.” The Messenger of Allah’s face changed colour. I said, “This is the place where I seek refuge; you have sent me with a commander and ordered me to obey him, and I have done just that.” The Messenger of Allah said, “Do not act hostile towards ‘Alī; for he is of me and I am of him, and he is your walī after me.”

The ḥadīth is narrated by Buraydah, Wahb ibn Ḥamzah, ‘Imrān ibn Ḥuṣayn, and Ibn ‘Abbās رضي الله عنهم.

The Ḥadīth of Buraydah

Imām al-Nasā’ī, Imām Aḥmad and others narrate from — **al-Ajlah**, from ‘Abd Allāh ibn Buraydah, from his father.¹

1 Imām al-Nasā’ī: *Sunan al-Kubrā*, ḥadīth no. 8421 and *Khaṣā’iṣ ‘Alī*, ḥadīth no. 90; Imām Aḥmad: *Musnad Aḥmad*, ḥadīth no. 5/356 and *Faḍā’il al-ṣaḥābah*, ḥadīth no. 1175.

This ḥadīth is *munkar* (unacceptable).

Al-Ajlah is a *ṣadūq* (sincere). However, he has weakness. He narrates *manākīr* (unacceptable reports) and this is surely one of them, especially his statement at the end of the ḥadīth (‘and this (referring to ‘Alī) is your walī after me’). His *bid‘ah* (innovation) overcame him in this ḥadīth.

It has also been said that ‘**Abd Allāh ibn Burydah** did not hear (ḥadīth) from his father.¹

There are other versions of Ibn ‘Asākir — from **Abū al-‘Abbās ibn ‘Uqdah** — Yaḥyā ibn Zakariyyā ibn Shaybān al-Kindī narrated to us — **Ibrāhīm ibn al-Ḥakam ibn Ḥaḥir** narrated to us — **my father** narrated to me — from **Manṣūr ibn Muslim ibn Sābūr** — from ‘Abd Allāh ibn ‘Aṭā’ — from ‘Abd Allāh ibn Buraydah, from his father.²

Ibrāhīm ibn al-Ḥakam ibn Ḥaḥir and **his father** are both *matrūk* (suspected of forgery).

Manṣūr ibn Sābūr could not be traced.

Ibn ‘Asākir narrates from **Abū al-‘Abbās ibn ‘Uqdah** — al-Ḥasan ibn ‘Alī ibn ‘Affān narrated to us — from Ḥasan (i.e. ibn ‘Aṭīyyah) — **Su‘ād** narrated to us — from ‘Abd Allāh ibn ‘Aṭā’ — from **‘Abd Allāh ibn Buraydah** — from his father.”³ And then he mentioned a long ḥadīth.

Su‘ād ibn Sulaymān al-Ju‘fi is *ḍa‘īf* (weak).

1 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 5/138.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/189.

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/191.

The Ḥadīth of Wahb ibn Ḥamzah

Ibn ‘Asākir and al-Ṭabarānī narrate with a chain of transmission that contains the narrator **Wahb ibn Ḥamzah**.¹ Nobody has regarded him as a *thiqah* (reliable).

The Ḥadīth of ‘Imrān ibn Ḥusayn

Imām al-Tirmidhī and others narrate — from Ja‘far ibn Sulaymān al-Ḍubāī — from Yazīd al-Rishk — from Muṭarrif ibn ‘Abd Allāh — from ‘Imrān ibn Ḥuṣayn who said, “The Messenger of Allah ﷺ dispatched an army and placed ‘Alī ibn Abī Ṭālib in charge...” At the end of the ḥadīth, Nabī ﷺ said, “What do you want from ‘Alī? What do you want from ‘Alī? Verily, ‘Alī is from me and I am from him; and he is the *walī* of every believer after me.”²

As mentioned previously, this ḥadīth is *ḍa‘īf* (weak).

The Ḥadīth of Ibn ‘Abbās

Imām Aḥmad, al-Ḥākim and others narrate this ḥadīth as mentioned previously.³

As mentioned previously, this ḥadīth is *ḍa‘īf* (weak).

Ibn Taymiyyah writes:

Similarly, his statement, “He is the *walī* of every believer after me,” is a lie against the Messenger of Allah ﷺ. In fact, he is the *walī* (friend) of every believer during his life, and after his death. And every believer is his *walī* in this life and after death. Accordingly, (the term) *wilāyah* (friendship) is, linguistically, the opposite of *‘adāwah* (enmity) and it is not

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/199; al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 22/360.

2 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3712.

3 Imām Aḥmad: *Musnad Aḥmad*, ḥadīth no. 1/330 and *Faḍā’il al-Ṣaḥābah*, ḥadīth no. 1168; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4652.

restricted to a particular time (therefore the words in the ḥadīth ‘after me’ is unnecessary and redundant). As for (the term) *wilāyah* in the sense of leadership, then the wording should have been *wālī kull mu’min ba’dī* (he is the ruler/leader of every believer after me); just as it is said—according to most people—in *Ṣālāt al-Janāzah ‘idhā ijtama’ al-wālī wa al-wālī quddima al-wālī* (when the legal guardian and the ruler gather are both present in a Ṣalāt of Janāzah, then the leader/ruler should be brought forth (to lead the ṣalāh).’ And, according to others, the *wālī* (legal guardian) is brought forward (to lead the ṣalāh). Therefore, the saying, “Alī is the wālī of every believer after me.” is a statement that cannot be attributed to Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ; if he intended friendship (with the word *wālī*), the words “after me” are not necessary. If, on the other hand, he intended leadership (with the word *wālī*) then he should have said *wālī ‘alā kull mu’min* (the leader/ruler of every believer).¹

In short, the ḥadīth is *ḍa’if* (weak) in all its different versions. It contains unacceptable elements.

1 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyah*, 7/391.

Ḥadīth 36

من أطاع عليا فقد أطاعني، ومن عصى عليا فقد عصاني، ومن عصاني فقد عصى الله. ومن أحب عليا فقد أحبني، ومن أحبني فقد أحب الله. ومن أبغض عليا فقد أبغضني، ومن أبغضني فقد أبغض الله. لا يحبك إلا مؤمن، ولا يبغضك إلا كافر أو منافق.

Whoever obeys ‘Alī has surely obeyed me. And whoever disobeys me has surely disobeyed Allah. And whoever loves ‘Alī has surely loved me. And whoever loves me has surely loved Allah. Whoever hates ‘Alī has surely hated me. And whoever hates me has surely hated Allah. Only a believer loves you. And only a disbeliever or hypocrite hates you.

This ḥadīth is narrated by Ya‘lā ibn Murrah and Abu Dharr رضي الله عنهما.

The Ḥadīth of Ya‘lā ibn Murrah

Ibn ‘Adī and Ibn ‘Asākir narrate — Muḥammad ibn Ja‘far ibn Yazīd al-Maṭīrī narrated to us — **Ibrāhīm ibn Sulaymān al-Nahmī al-Kūfī** narrated to us — **‘Ubādah ibn Ziyād** narrated to us — **‘Umar ibn Sa‘d** narrated to us — from **‘Umar ibn ‘Abd Allāh al-Thaqafī** — from **his father** — from his grandfather — Ya‘lā ibn Murrah al-Thaqafī who said, “I heard the Messenger of Allah صلى الله عليه وسلم say,” and then he mentioned the ḥadīth.¹

Ibn ‘Adī says that **‘Ubādah ibn Ziyād** has *munkar* (unacceptable) aḥādīth on the subject of *faḍā’il* (virtues).

Ibrāhīm ibn Sulaymān al-Nahmī is *ḍa‘īf* (weak).²

‘Umar ibn ‘Abd Allāh ibn Ya‘lā ibn Murrah al-Thaqafī al-Kūfī is *ḍa‘īf* (weak). In fact, he is *matrūk* (suspected of forgery).

1 Ibn ‘Adī: *al-Kāmil*, 4/349; Ibn ‘Asākir: *Tārikh Dimashq*, 42/270.

2 Ibn Ḥajar: *Lisān al-Mizān*, 1/65.

His father is *ḍaʿīf* (weak).

Al-Bukhārī says the ḥadīth of **ʿUmar ibn Saʿd al-Baṣrī** are inauthentic.¹

The Ḥadīth of Abu Dharr

Ibn ʿAdī and others narrate — from **Yaḥyā ibn Yaʿlā** — from Bassām ibn ʿAbd Allāh al-Ṣayrafī — from al-Ḥasan ibn ʿAmr al-Fuqaymī — from **Muʿāwiyah ibn Thaʿlabah**² — from Abū Dharr.³

Yaḥyā ibn Yaʿlā is al-Aslamī. He is *ḍaʿīf* (weak).

Ibn Ḥibbān is the only person to regard **Muʿāwiyah ibn Thaʿlabah** as a *thiqah* (reliable).

Al-Ḥākim authenticated the ḥadīth, but he made a mistake. Furthermore, I noticed al-Albānī mention the ḥadīth and rule it to be *ḍaʿīf* (weak).⁴ As al-Albānī stated, this ruling is correct.

1 Al-ʿUqaylī: *al-Ḍuʿāfāʾ*, 3/262.

2 In *al-Kāmil*, the name appears as ‘Taghlib’. However, the correct name is as I have mentioned above.

3 Ibn ʿAdī: *al-Kāmil*, 7/233.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 4892.

Ḥadīth 37

كنت شاكيا، فمر بي رسول الله صلى الله عليه وسلم وأنا أقول: اللهم إن كان أجلي قد حضر فأرحني، وإن كان متأخرا فارفعني، وإن كان بلاء فصبرني. فقال رسول الله صلى الله عليه وسلم كيف قلت؟ قال: فأعاد عليه ما قال. قال: فضر به برجله، فقال: اللهم عافه، أو اشفه (شعبة الشاك) فما اشتكيت وجعي بعد.

I was ill and the Messenger of Allah ﷺ passed by me while I was saying, “O Allah, if my term has come, then give me relief, and if it is coming later, then make my life more bountiful, and if it is a trial then make me patient (*Allāhumma, in kāna ajalī qad ḥaḍara fa ariḥnī, wa in kāna muta’akhhiran farfa’nī, wa in kāna balā’an fa ṣabbirnī*).” So the Messenger of Allah ﷺ said, “What did you say?” So he repeated to him what he said. He (one of the narrators) said, “So he struck him with his foot and said, ‘O Allah, grant him health (*Allāhumma ‘āfihi*)’ – or – ‘heal him (*ishfihi*).’ (Shu’bah (the narrator) is the one who doubted.) He said, “Consequentially, I did not suffer from my ailment again.”

This ḥadīth is narrated by al-Tirmidhī, al-Nasā’ī and others from ‘Abd Allāh ibn Salamah — from ‘Alī.¹

Imām al-Tirmidhī says this ḥadīth is *ḥasan ṣaḥīḥ* (fair authentic).

The ḥadīth contains the narrator ‘Abd Allāh ibn Salamah al-Murādī al-Kūfī. There is a difference of opinion regarding his status. The following four ḥadīth critics have regarded him as a *thiqah* (reliable): Ibn Ḥibbān, al-‘Ijlī, Ya’qūb ibn Shaybah, and Ibn ‘Adī.

Abū Ḥātim, ‘Amr ibn Murrah, and al-Nasā’ī all state that he, at times, commits errors, and, other times, he is correct (*ta’rif wa tunkir*).

1 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3564; Imām al-Nasā’ī: *al-Sunan al-Kubrā*, ḥadīth no. 10830.

Al-Bukhārī and Abū Aḥmad al-Ḥākim both consider him *ḍaʿīf* (weak).

Therefore, his ḥadīth is somewhere between being *ḥasan* (fair) and *ḍaʿīf* (weak).

Al-Albānī regarded the ḥadīth as *ḍaʿīf* (weak) and Shuʿayb al-Arnaʿūṭ regarded it as *ḥasan* (fair).¹

1 Imām Aḥmad: *Musnad Aḥmad* (ed. Shuʿayb al-Arnaʿūṭ), 2/315.

Hadīth 38

قعد العباس وشيبة صاحب البيت يفتخران، فقال له العباس: أنا أشرف منك، أنا عم رسول الله صلى الله عليه وسلم، ووصي أبيه، وساقى الحجيج. فقال شيبة: أنا أشرف منك، أنا أمين الله على بيته وخازنه، أفلا اتمنتك كما اتمنتني؟ فهما على ذلك يشاجران، حتى أشرف عليهما علي، فقال له العباس: على رسلك يا ابن أخ. فوقف علي فقال له العباس: إن شيبة فاخرني، فزعم أنه أشرف مني. فقال: فما قلت له أنت يا عماء؟ قال: قلت له: أنا عم رسول الله صلى الله عليه وسلم ووصي أبيه، وساقى الحجيج، أنا أشرف منك؟ فقال لشيبة: ماذا قلت له أنت يا شيبة؟ قال: قلت له: أنا أشرف منك، أنا أمين الله على بيته وخازنه، أفلا اتمنتك (زاد العلوي الله عليه) وقالوا: كما اتمنتني؟ قال: فقال لهما: اجعلا لي معكما مفخرا. قالوا: نعم. قال: فأنا أشرف منكما، أنا أول من آمن بالوعيد من ذكور هذه الأمة، وهاجر، وجاهد. فانطلقوا (زاد العلوي ثلاثتهم) إلى النبي صلى الله عليه وسلم فجتوا بين يديه، فأخبر كل واحد منهم بمفخره. فما أجابهم النبي صلى الله عليه وسلم بشيء، فانصرفوا عنه فنزل (زاد العلوي عليه الوحي) بعد أيام فيهم، فأرسل إليهم ثلاثتهم، حتى أتوه، فقرأ عليهم: أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ [التوبة: ١٩] إلى آخر العشر قرأه أبو معمر.

Al-‘Abbās and Shaybah—the custodian of the Ka’bah —were sitting boasting to one another. Al-‘Abbās said to him, “I am nobler than you; I am the uncle of the Messenger of Allah ﷺ, and the *waṣī* (executor) of his father, and the one to distributing drinking water among the pilgrims.” So Shaybah said, “I am nobler than you; I am the *amīn* (trustworthy) one of Allah for His house (i.e. the Ka’bah) and its treasurer. So, did he not entrust you as he entrusted me?” In this way they continued quarrelling, until ‘Alī came and looked down upon them. Al-‘Abbās said to him, “Take it easy, O nephew.” ‘Alī stood and al-‘Abbās said to him, “Verily, Shaybah was boasting before me; he claimed to be nobler than me.” ‘Alī said, “So what did you say to him O my beloved uncle?” He said, “I said to him I am the uncle of the Messenger of Allah ﷺ, the *waṣī* (executor) of his father, and the one to distributing drinking water among the pilgrims; I am nobler than you.” ‘Alī then said to Shaybah, “What did you say to him (i.e. to al-‘Abbās), O Shaybah?” He said, “I said to him that I am nobler than you; I am the *amīn* (trustworthy) one of Allah for His house (i.e. the Ka’bah) and its treasurer. So, did he not entrust you (al-‘Alawī added the words ‘did Allah not entrust you to His house’)

as he entrusted me?” ‘Alī said to them, “Create for me something to (also) boast about.” They said, “Sure.” He said, “I am nobler than both of you; I was the first male of this ummah to believe in the *wā’id* (the Day of the Threat i.e. Judgement Day), to make *hijrah* (emigrate), and fight in Allah’s path.” They all proceeded (al-‘Alawī added the words ‘all three of them proceeded’) to Nabī ﷺ. They kneeled in front of him and then each person proceeded and began boasting about their particular feats. Nabī ﷺ did not answer any of them. They all left his presence and it descended (al-‘Alawī added the words ‘*waḥī* (revelation) upon him’) after some days regarding them. All three of them were sent for, until (eventually) they came to him. Nabī ﷺ read for them the verse, “Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Ḥarām equal to [the deeds of] one who believes in Allah and the Last Day.” Abū Ma‘mar read it until the end of verse 20.

This ḥadīth is narrated by Anas and Muḥammad ibn Ka‘b al-Quraẓī رَضِيَ اللهُ عَنْهُمَا.

The Ḥadīth of Anas

Ibn ‘Asākir, Ibn Shāhīn, and Abu Nu‘aym (from Ibn Shāhīn) narrate from Abū Ma‘mar ibn ‘Abd al-Ṣamad, from Anas.

This chain of transmission is *ḍa‘īf jiddan* (very weak).

Abū Ma‘mar is ‘Abbād ibn ‘Abd al-Ṣamad. Al-Bukhārī says he is *munkar al-ḥadīth* (narrates unacceptable narrations).¹

Abū Ḥātim says “He is very weak in ḥadīth and he is *munkar al-ḥadīth* (narrates unacceptable narrations). I do not know him to have one *ṣaḥīḥ* (authentic) ḥadīth.”²

1 Imām al-Bukhārī: *al-Tārikh al-Kabīr*, 6/41.

2 Abū Ḥātim al-Rāzī: *al-Jarḥ wa al-Ta’dīl*, 6/82.

Others have also regarded him as *ḍa'īf* (weak).

The Ḥadīth of Muḥammad ibn Ka'b al-Quraẓī

Al-Ṭabarī narrates — Yūnus narrated to me — Ibn Wahb informed us — I was informed from **Abū Ṣakhr** — I heard Muḥammad ibn Ka'b al-Quraẓī,¹ and then he mentioned a shortened version of the ḥadīth.

This ḥadīth is *mursal*.²

The chain of transmission also contains a *majhūl* (unknown) narrator (i.e. the person who informed Ibn Wahb is unknown).

Al-Albānī regarded the ḥadīth as *ḍa'īf* (weak).³

Similarly, the ḥadīth appears from al-Suddī and others. It is not *marfū'* (a ḥadīth attributed to Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), therefore, there is no need to analyse the different chains of transmission.

Imām Muslim and others narrate:

عن النعمان بن بشير، قال: كنت عند منبر رسول الله صلى الله عليه وسلم، فقال رجل: ما أبالي أن لا أعمل عملا بعد الإسلام، إلا أن أسقي الحاج. وقال آخر: ما أبالي أن لا أعمل عملا بعد الإسلام إلا أن أعمار المسجد الحرام. وقال آخر: الجهاد في سبيل الله أفضل مما قلتم. فزجرهم عمر، وقال: لا ترفعوا أصواتكم عند منبر رسول الله صلى الله عليه وسلم وهو يوم الجمعة. ولكن إذا صليت الجمعة، دخلت فاستفتيته فيما اختلفتم فيه. فأنزل الله:

أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

الآية إلى آخرها.

1 Al-Ṭabarī: *Tafsīr al-Ṭabarī*, 11/380.

2 See p. 4 for an explanation of the term *mursal*. [translator's note]

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa'īfah*, ḥadīth no. 4926.

As I was (sitting) near the pulpit of the Messenger of Allah ﷺ, a man said, “I do not care if, after embracing Islam, I do not do any good deed (except) distributing drinking water among the pilgrims.”

Another said, “I do not care if, after embracing Islam, I do not do any good deed beyond maintenance service to the Sacred Mosque.”

Another said, “Jihād in the way of Allah is better than what you have said.”

‘Umar reprimanded them and said, “Do not raise your voices near the pulpit of the Messenger of Allah ﷺ on Friday.”

When prayer was over, I entered (the home of the Prophet ﷺ) and asked his verdict about the matter in which they had differed. (It was upon this that) Allah ﷻ revealed, “*Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Ḥarām equal to [the deeds of] one who believes in Allah and the Last Day,*” until the end of the verse.

However, this ḥadīth does not mention the names of those who are arguing.

Ḥadīth 39

أنا وهذا يعني عليا نجيء يوم القيامة كهاتين، وجمع بين أصبعيه السبابتين .

Me and this person (i.e. ‘Alī) will come on the Day of Judgement like this. And then he joined his two index fingers together.

Ibn ‘Adī and ibn ‘Asākir (in the same manner as Ibn ‘Adī) narrate — **‘Alī ibn Aḥmad narrated to us (also known as ibn Abī Qurbah)** — **‘Abbād ibn Ya‘qūb** narrated to us — ‘Alī ibn Hāshim informed us — from **Sulaymān ibn Qarm** — from **Yazīd ibn Abī Ziyād** — from Sālim ibn Abī al-Ja‘d — from Jābir, “The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said...”¹

This chain of transmission is *ḍa‘īf* (weak).

Sulaymān ibn Qarm and **Yazīd ibn Abī Ziyād** are both *ḍa‘īf* (weak).

There is a difference of opinion regarding the status of **‘Abbād ibn Ya‘qūb**. He narrated *manākīr* (unacceptable narrations).

‘Alī ibn Hāshim is a *ṣadūq* (sincere).

Al-Dāraquṭnī writes: “I asked Abū al-Ḥasan ibn Sufyān al-Ḥāfiẓ about **‘Alī ibn Aḥmad al-Ḥusayn al-‘Ijlī** (more famously known as **ibn Abī Qurbah**). He said, ‘He is a *thiqah* (reliable), according to me; however, they (i.e. the ḥadīth critics) have spoken (negatively) about him.’”²

1 Ibn ‘Adī: *al-Kāmil*, 3/256; ibn ‘Asākir: *Tārīkh Dimashq*, 42/367.

2 Abū al-Qāsim Ḥamzah ibn Yūsuf al-Sahmī: *Su‘ālāt Ḥamzah li al-Dāraquṭnī*, p. 221.

Ḥadīth 40

سألت قثم بن العباس: كيف ورث علي رسول الله صلى الله عليه وسلم دونكم؟ قال: لأنه كان أولنا به لحوقا وأشدنا به لزوقا.

I asked Qutham ibn al-‘Abbās, “How did ‘Alī inherit (i.e. knowledge) from the Messenger of Allah ﷺ, and not all of you?” He said, “Because he was the first one from us to embrace the Prophet ﷺ (i.e. to become Muslim) and the strongest of us to obey him ﷺ.”

Ibn Abī Shaybah, al-Nasā’ī, al-Ṭabarānī, al-Ḥākim, and others narrate from **Abū Ishāq** who said the ḥadīth...¹

Al-Ḥākim authenticated the ḥadīth and al-Dhahabī concurred.

However, **Abū Ishāq** is *mukhtaliṭ*² (commits serious errors). Therefore, the ḥadīth is *ḍa‘īf* (weak).

Al-Nasā’ī and others narrate — from ‘Affān ibn Muslim — Abū ‘Awānah narrated to us — from ‘Uthmān ibn al-Mughīrah — from Abū Ṣādiq — from **Rabī‘ah ibn Nājīd**. He mentioned a long report, the end of which stated, “So which one of you will pledge their allegiance to me to be my brother, my companion, and my *wārith* (inheritor)?” He said, “With this I inherited from my cousin (i.e. from Nabī ﷺ) and not my uncle.”³

Al-Dhahabī states, “**Rabī‘ah ibn Nājīd** from ‘Alī is practically unknown. And Abū Ṣādiq narrates from Rabī‘ah ibn Nājīd a *munkar* (unacceptable) report that contains the words “Alī is my brother and my *wārith* (inheritor).”⁴

1 Ibn Abī Shaybah: *Muṣannaf Ibn Abī Shaybah*, ḥadīth no. 35938; al-Nasā’ī: *al-Sunan al-Kubrā*, ḥadīth no. 8439; al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 19/40; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4633.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 Al-Nasā’ī: *al-Sunan al-Kubrā*, ḥadīth no. 8397.

4 Al-Dhahabī: *Mīzān al-I’tidāl*, 2/45.

Al-Mughaltā'ī, “In the book of al-Ṣarīfīnī, Abū Ṣādiq narrates from him (i.e. **Rabī'ah ibn Nājid**) a *munkar* (unacceptable) report.”¹

Therefore, the ḥadīth is *da'īf* (weak) in both chains of transmission.

1 *Al-Mughaltā'ī*, 4/364.

Ḥadīth 41

قيل: يا رسول الله من يؤمر بعدك؟ قال: إن تؤمروا أبابكر تجدوه أميناً، زاهداً في الدنيا، راغباً في الآخرة، وإن تؤمروا عمر تجدوه قوياً أميناً، لا يخاف في الله لومة لائم، وإن تؤمروا علياً - ولا أراكم فاعلين - تجدوه هادياً، مهدياً، يأخذ بكم الطريق المستقيم.

It was said, “O Messenger of Allah, who is to be made the amīr after you?” He said, “If you make Abū Bakr the amīr, you will find him trustworthy, abstaining from the Dunyā, desirous of the Ākhirah. If you make ‘Umar the amīr, you will find him strong (and) trustworthy; he does not fear the blame of anyone for the sake of Allah. If you make ‘Alī the amīr, even though I do not see you doing so, you will find him rightly guiding and rightly-guided; he will take you on the straight path.”

This ḥadīth is narrated by ‘Alī and Ḥudhayfah رضي الله عنهما.

The Ḥadīth of ‘Alī

Imām Aḥmad and others narrate — from Isrā’īl — from **Abū Ishāq** — from Zayd ibn Yuthay‘ — from ‘Alī رضي الله عنه.¹

Abū Ishāq al-Sabī‘ī is a *mudallis* (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

Ibn Ḥajar regarded the chain of transmission as *jayyid* (good).²

Al-Bazzār, al-Ṭabarānī and al-Ḥākim narrate — from Fuḍayl ibn Marzūq — **Abū Ishāq** narrated to us — from Zayd ibn Yuthay‘ — from ‘Alī.”³

1 Imām Aḥmad: *Musnad Aḥmad*, 1/108 and *Faḍā’il al-Ṣaḥābah*, ḥadīth no. 284.

2 Ibn Ḥajar: *al-Iṣābah*, 4/468.

3 Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 783; al-Ṭabarānī: *al-Mu’jam al-Awsaṭ*, ḥadīth no. 2166; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no.4434.

Al-Ḥākim authenticated the ḥadīth. However, al-Dhahabī disagreed and regarded it as *ḍaʿīf* (weak).

Al-Ḥākim mentions a *shāhid* (witness narration) for this ḥadīth. It is the next ḥadīth.

The Ḥadīth of Ḥudhayfah

Al-Bazzār and al-Ḥākim narrate — from **Sharīk ibn ʿAbd Allāh** — from **ʿUthmān ibn ʿUmayr** — from Shaqīq ibn Salamah — from Ḥudhayfah رضي الله عنه.¹

Al-Dhahabī says that the ḥadīth critics regard **ʿUthmān Abū al-Yaqẓān** as *ḍaʿīf* (weak).

Sharīk is considered *sayyiʿ al-ḥifẓ* (possesses a weak memory).

Al-ʿUqaylī, al-Ḥākim, and others narrate — from **Abū Ishāq** — from Zayd ibn Yuthayʿ — from Ḥudhayfah رضي الله عنه.²

Al-Ḥākim authenticated this version.

Abū Ishāq is a *mudallis* (obfuscates when he narrates) and is a *mukhtaliṭ* (commits serious mistakes). His narration is inconsistent. Ibn al-Jawzī narrates this version.³

In short, all the different chains of transmission of this ḥadīth are *ḍaʿīf* (weak). Al-Ḥākim authenticated it, and al-Dhahabī regarded it as *ḍaʿīf* (weak). As mentioned previously, Ibn Ḥajar regarded the chain of transmission as *jayyid* (good), as mentioned in his work *al-Iṣābah*.

1 Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 2890; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4435.

2 Al-ʿUqaylī: *al-Ḍuʿafāʾ al-Kabīr*, 3/110; al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4685.

3 Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/407.

Ḥadīth 42

إن مما عهد إلي النبي صلى الله عليه وسلم أن الأمة ستغدر بي بعده.

Indeed, from the things that I was promised by Nabī ﷺ was that the Ummah will act perfidiously with me after his death ﷺ.

This ḥadīth is narrated by ‘Alī. It has the following four chains of transmission:

1. Al-Ḥākim and others narrate — from **Hushaym** — from Ismā‘īl ibn Sālim — from **Abū Idrīs al-Awdī** — from ‘Alī رضي الله عنه.¹

Al-Ḥākim authenticated the ḥadīth and al-Dhahabī concurred.

There are two *‘illahs*² (hidden impairing defect):

- » **Abū Idrīs al-Awdī is Ibrāhīm ibn Ḥaydarah**. It has also been said that he is Ibn Abī Ḥadīd. He is *majhūl* (unknown), as mentioned by Abū Ḥātim. Ibn Ḥibbān regarded him as a *thiqah* (reliable). On many occasions, it has already been mentioned that Ibn Ḥibbān is a *mutasāhil* (lenient) in regarding *majhūl* (unknown) narrators as *thiqāt* (reliable).
- » **Hushaym is ibn Bashīr**. He is a *mudallis*³ (obfuscates when he narrates) of *taswīyah*⁴. However, he enjoys a *tābi*⁵ (parallel) narration.

1 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4676.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 For an explanation of this term, please see p. 816 onwards. [translator’s note]

4 The term *taswīyah* refers to a form of *tadlīs* (obfuscation in narrating) whereby a weak narrator who comes somewhere in the chain between two reliable narrators is omitted. It is necessary that the two reliable narrators whom the omission falls in between have met each other. [translator’s note]

5 For an explanation of this term, please see p. 816 onwards. [translator’s note]

Al-Dūlābī narrates. “Yaḥyā ibn Ghaylān narrated to us — from Abū ‘Awānah — from Ismā‘īl ibn Sālim; (al-Dūlābī says again) **Fahd ibn ‘Awf** narrated to us — Abū ‘Awānah narrated to us — from Ismā‘īl ibn Sālim — from Abū Idrīs Ibrāhīm ibn Abī Ḥadīd al-Awdī that ‘Alī ibn Abī Ṭālib said, “Nabī ﷺ promised me that the Ummah will act perfidiously with me after his death ﷺ.”¹

Yaḥyā ibn Ghaylān and Abū ‘Awānah are both *thiqah* (reliable).

Fahd ibn ‘Awf². He is suspected of lying.

2. Al-Ḥākīm narrates — from Ḥayyān al-Asadī who said that he heard ‘Alī saying, “The Messenger of Allah ﷺ said to me, ‘Indeed, the Ummah will act perfidiously with you after me. And you will live on my millah (tradition). And you will be killed on my Sunnah. Whoever loves you, loves me. And whoever hates you, hates me. And indeed this (i.e. his beard) will soon be stained from this (i.e. from his head).’”³

Al-Ḥākīm authenticated the ḥadīth and al-Dhahabī concurred. However, he did not cite a chain of transmission.

Subsequently, I came across its chain of transmission: al-Ḥākīm says — Abū ‘Alī al-Ḥāfiẓ narrated to us — al-Haytham ibn Khalaf narrated to us — Muḥammad ibn ‘Umar ibn Hiyāj narrated to us — Yaḥyā ibn ‘Abd al-Raḥmān narrated to us — **Yūnus ibn Abī Ya‘fūr** narrated to us — from his father — from him.⁴

This chain of transmission contains the narrator **Yūnus ibn Abī Ya‘fūr**.

1 Al-Dūlābī: *al-Kunā wa al-Asmā’*, 1/563.

2 In the edition of al-Kunā, his name appears as Fahr. However, the correct name is as I have mentioned.

3 Al-Ḥākīm: *Mustadrak al-Ḥākīm*, ḥadīth no. 4686.

4 Ibn Ḥajar: *Ithāf al-Maharah*, 11/296.

Yahyā ibn Maʿīn, al-Sājī, Aḥmad ibn Ḥanbal, al-Nasāʾī, al-ʿUqaylī and Ibn ʿAdī all say he is *ḍaʿīf* (weak). Abū Ḥātim says he is a *ṣadūq* (sincere). Al-ʿIjlī says there is no problem with him. Al-Dāraquṭnī says he is a *thiqah* (reliable).

Ibn Ḥibban is inconsistent regarding him; in one instance, he regards him as a *thiqah* (reliable), and in another instance, he regards him as a *munkar al-ḥadīth* (narrates unacceptable reports). He narrates from his father and *thiqāt* (reliable narrators) that which does not resemble the ḥadīth of reliable transmitters. According to me, it is not permissible to consider him as a valid form of proof when he narrates isolated reports.

Most ḥadīth critics regard this ḥadīth as *ḍaʿīf* (weak). The statement of Abū Ḥātim that regards him as a *ṣadūq* (sincere) does not contradict this view because he (still) has a weak memory. Regarding al-Dāraquṭnī's statement about him that he is a *thiqah* (reliable), others more senior and knowledgeable than him have come before him and stated that he is *ḍaʿīf* (weak). And Allah knows best.

3. Al-Bazzār narrates — from **Sharīk** — from **Ajlaḥ** — from **Ḥabīb ibn Abī Thābit** — from **Thaʿlabah ibn Yazīd** — from his father. This is what he said. I think he made a mistake; he is transmitting this ḥadīth from ʿAlī, “I heard ʿAlī saying on the pulpit, ‘By Allah, the Unlettered Nabī ﷺ promised me that the Ummah will act perfidiously with me.’”¹

Sharīk is *ḍaʿīf* (weak).

There is a difference of opinion regarding the status of **Ajlaḥ**.

Ḥabīb ibn Abī Thābit is a *mudallis* (obfuscates when he narrates).

1 Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 869.

Imām al-Bukhārī writes in the biography of **Tha‘labah ibn Yazīd** after mentioning this ḥadīth: “This ḥadīth is *lā utāba‘ ‘alayh* (unacceptable).”¹

Ibn ‘Adī narrates - ‘Alī ibn al-‘Abbās narrated to me — ‘Abbād ibn Ya‘qūb narrated to me — ‘Alī ibn Hāshim narrated to me — from **Muḥammad ibn Salamah ibn Kuhayl**² — from his father — from Tha‘labah al-Ḥimmānī that he heard ‘Alī saying...³

The chain of transmission contains the narrator **Muḥammad ibn Salamah ibn Kuhayl**. He is *ḍa‘īf* (weak).⁴

Al-‘Uqaylī and others narrate from — **Ḥabīb ibn Abī Thābit** — from **Tha‘labah ibn Yazīd al-Ḥimmānī** — from ‘Alī.⁵

This chain of transmission is *ḍa‘īf* (weak). It contains the narrator **Tha‘labah ibn Yazīd al-Ḥimmānī**. Imām al-Bukhārī says that his ḥadīth require investigation and that it does not enjoy *tawābi‘* (parallel narrations), hence it is unacceptable. Imām al-Nasā‘ī says he is a *thiqah* (reliable). Al-‘Uqaylī, Ibn ‘Adī and Ibn Ḥibbān all mention him in their respective works on weak transmitters.

Ḥabīb ibn Abī Thābit is a *mudallis* (obfuscates when he narrates).

Ibn ‘Asākir narrates from **Ḥuṣayn ibn Mukhāriq ibn Warqā Abū Junādah**.⁶

1 Imām al-Bukhārī: *al-Tārīkh al-Kabīr*, 2/174.

2 In the copy of *al-Kāmil*, the name appears as Jahl. However, the correct name is as I have mentioned.

3 Ibn ‘Adī: *al-Kāmil*, 6/216.

4 Ibn Ḥajar: *Lisān al-Mizān*, 5/183.

5 Al-‘Uqaylī: *al-Ḍu‘afā’ al-Kabīr*, 1/178.

6 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/447.

Al-Daraqūṭnī says he fabricates ḥadīth. Ibn al-Jawzī reported from Ibn Ḥibbān that he said it is not permissible to consider him as a valid form of proof. Al-Ṭabarānī says that he is a *thiqah* (reliable).¹

4. Ibn al-Jawzī and others narrate from ‘**Alī ibn Yazīd² al-Ṣudā’ī** — from Fiṭr — **Ḥakīm ibn Jubayr** — from Ibrāhīm — from ‘Alqamah who said, “‘Alī said...”³

Ḥakīm ibn Jubayr from al-Nakha’ī is *ḍa’īf* (weak) in ḥadīth.

‘**Alī ibn Yazīd al-Ṣudā’ī** is *ḍa’īf* (weak).

Al-Albānī says this ḥadīth is *ḍa’īf* (weak).⁴

1 Ibn Ḥajar: *Lisān al-Mizān*, 2/319.

2 In the copy of *al-’Ilal*, the name appears as Zayd. However, the correct name is as I have mentioned.

3 Ibn al-Jawzī: *al-’Ilal al-Mutanāhiyah*, 1/390.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa’īfah*, ḥadīth no. 4905.

Ḥadīth 43

علي مع الحق، والحق مع علي، ولن يفترقا حتى يردا علي الحوض يوم القيامة.

‘Alī is with the truth and the truth is with ‘Alī. They will never separate until they both arrive at the Ḥawḍ (Cistern) on the Day of Judgment.

This ḥadīth is narrated by Umm Salamah and Abū Sa‘īd رَضِيَ اللهُ عَنْهُمَا.

The Ḥadīth of Umm Salamah

Al-Khaṭīb narrates from ‘Abd al-Salām ibn Ṣāliḥ — ‘Alī ibn Hāshim ibn al-Barīd — narrated to us — from his father — from Abū Sa‘īd al-Tamīmī — from Abū Thābit, the *mawlā* (freed slave) of Abu Dharr who said, “I entered the presence of Umm Salamah and saw her crying. She was mentioning the name of ‘Alī and said, ‘I heard the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ,’” saying the ḥadīth.¹

‘Abd al-Salām is al-Harawī. It has been mentioned previously that he is suspected of lying.

Abu Sa‘īd Dīnār is not a *thiqah* (reliable). He is *matruk al-ḥadīth* (suspected of forgery).

Abū Thābit could not be traced.

Ibn Taymiyyah did not find a chain of transmission for this ḥadīth; consequently, he denied it.² However, he erred.

The Ḥadīth of Abū Sa‘īd

Abū Ya‘lā narrates — Muḥammad ibn ‘Abbād al-Makkī narrated to us — Abū Sa‘īd narrated to us — from Ṣadaqah ibn al-Rabī‘ — from ‘Umārah ibn Ghaziyyah — from ‘Abd al-Raḥmān ibn Abī Sa‘īd — from his father.³

1 Al-Khaṭīb: *Tārīkh Baghdād*, 14/321.

2 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 4/238

3 Abū Ya‘lā: *Musnad Abī Ya‘lā*, ḥadīth no. 1052.

Ṣadaqah ibn al-Rabī is regarded as a *thiqah* (reliable) by Ibn Ḥibbān.¹ Ibn Ḥibbān is known for deeming *majhūl* (unknown) narrators as reliable. Ibn Abī Ḥātim mentions a biography about him; however, he did not make mention of any *jarḥ* (impugning statement) or *ta'dīl* (statement of approval).²

Abū Sa'īd is the *mawlā* (freed slave) of Banū Hāshim. There is a difference of opinion regarding his status. The better opinion is that he is *ḥasan al-ḥadīth* (fair in ḥadīth). However, this type of ḥadīth from him is unacceptable.

In short, the ḥadīth is *ḍa'īf* (weak); the first chain of transmission is *sāqiṭ* (wholly unreliable), and the second chain of transmission is *ḍa'īf* (weak).

1 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 8/319

2 Ibn Abī Ḥātim: *Kitāb al-Jarḥ wa al-Ta'dīl*, 4/433.

Ḥadīth 44

بلغني أن رسول الله صلى الله عليه وسلم ذكر فتنة فقربها، قال: فأتيته بالبيع وعنده أبو بكر، وعمر، وعثمان، وعلي، وطلحة، والزبير، فقلت: يا رسول الله بلغني أنك ذكرت فتنة. قال: نعم، كيف أنتم إذا اقتتل فتان دينهما واحد، وصلاتهما واحدة، وحججهما واحد؟ قال: قال أبو بكر: أدركها يا رسول الله؟ قال: لا. قال: الله أكبر. قال عمر: أدركها يا رسول الله؟ قال: لا. قال: الحمد لله. قال عثمان: أدركها يا رسول الله؟ قال: نعم، وبك يتلون. قال علي: أدركها يا رسول الله؟ قال: نعم، تقود الخيل بأرمتها.

(Abu Hurayrah said,) I heard that the Messenger of Allah ﷺ mentioned a *fitnah* (tribulation). He made it seem that it was soon approaching. I came to him at al-Baqī and Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥah, and Zubayr were all with him. I said, “O Messenger of Allah, I heard that you mentioned a *fitnah* (tribulation).” He said, “Yes. How will you be when two groups will fight one another; their Dīn being one, their ṣalāh being one, and their ḥajj being one?” Abū Bakr said, “Will I live to see it, O Messenger of Allah?” He said, “No.” He said, “Allahu Akbar.” Umar said, “Will I live to see it, O Messenger of Allah?” He said, “No.” He said, “Al-Ḥamd li Allāh.” ‘Uthmān said, “Will I live to see it, O Messenger of Allah?” He said, “Yes, and through you they will be tested.” ‘Alī said, “Will I live to see it, O Messenger of Allah?” He said, “Yes, you will be riding a horse by its reins.”

Ibn ‘Asākir narrates — from Abū al-Ḥasan al-Ḥarbī (as it appears in his work *al-Fawā'id*) — Ja‘far ibn Aḥmad ibn al-Ṣabbāḥ narrated to us — Aḥmad ibn ‘Abdah narrated to us — **Ḥusayn al-Ashqar** narrated to us — ‘Abd al-Salām ibn Ḥarb narrated to us — from **Yazīd Abū Khālīd al-Dālānī** — from Mālik ibn al-Ḥārith — from Abu Hurayrah.²

This chain of transmission is *ḍa‘īf* (weak).

1 Abū al-Ḥasan al-Ḥarbī: *al-Fawā'id al-Muntaqāt (al-‘Imā' ilā Zawā'id al-Amālī wa al-Ajzā'*, no. 85).

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/450.

There is a difference of opinion regarding the status of **Yazīd Abū Khālīd al-Dālānī**. He is a *mudallis* (obfuscates when he narrates).

Ḥusayn al-Ashqar is *ḍaʿīf* (weak). Some ḥadīth critics have even suspected him of lying.

Ḥadīth 45

أن رسول الله صلى الله عليه وسلم قال لعلي قبل موته: تبرئ ذمتي، وتقتل على سنتي.

Indeed, the Messenger of Allah ﷺ said to ‘Alī before his death, “You will discharge my responsibility (i.e. of conveying the Message) and you will be murdered on my Sunnah.”

This ḥadīth is narrated by Abū Rāfi‘, Ibn ‘Umar, and ‘Alī رضي الله عنه.

The Ḥadīth of Abū Rāfi‘

Al-Bazzār and Ya‘qūb al-Fasawī narrate — from Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi‘ — from his father — from Abū Rāfi‘.¹

Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi‘ is *matrūk* (suspected of forgery).

The Ḥadīth of Ibn ‘Umar

Ibn al-Maghāzilī narrates from — Ḥusayn ibn Naṣr ibn Muzāḥim — Khālid ibn ‘Isā al-‘Uklī narrated to us — Ḥuṣayn ibn Mukhāriq narrated to us — Ja‘far ibn Muḥammad narrated to us — from his father — from Nāfi‘, the *mawlā* (freed slave) of Ibn ‘Umar who said to Ibn ‘Umar, “Who is the best person after the Messenger of Allah ﷺ?” He said, “What is with you and this question? May your mother bereave you!” Then he said, “Astaghfir Allāh; the best person after the Messenger of Allah ﷺ is a person that enjoys the same status of *ḥalāl* and *ḥarām* as Nabī ﷺ (i.e. whatever is was made *ḥalāl* and *ḥarām* for Nabī ﷺ is also *ḥalāl* and *ḥarām* for him).” I said, “Who is such a person?” He said, “‘Alī; the doors of the masjid were ordered to be closed, and ‘Alī’s door was left open. The Messenger of Allah ﷺ said to him, ‘You are permitted to do

1 Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 3873; Ya‘qūb al-Fasawī: *Mashyakah Ya‘qūb ibn Sufyān al-Fasawī*, ḥadīth no. 53.

whatever I am permitted to do in this masjid and you are to observe whatever I am to observe in this masjid. You are my *wārith* (inheritor) and my *waṣī* (executor) who will fulfill (the obligations of) my Dīn. You will deliver the deathblow to my enemies and you will be murdered on my Sunnah. Whoever claims to hate you and love me (at the same time) is a liar.”¹

Al-Dāraquṭnī regarded **Ḥuṣayn ibn Mukhāriq** as a *kadhḥāb* (liar).

The narrators **Ḥuṣayn ibn Naṣr ibn Mazāḥim** and **Khālid ibn ʿĪsā al-ʿUklī** could not be traced.

The Ḥadīth of ʿAlī

As mentioned previously, this ḥadīth is narrated by al-Ḥākim — from Ḥayyān al-Asadī, who heard ʿAlī saying, “The Messenger of Allah ﷺ said to me, ‘Indeed, the Ummah will act perfidiously with you after me. And you will live on my *millah* (tradition). And you will be killed on my Sunnah. Whoever loves you, loves me. And whoever hates you, hates me. And indeed this (i.e. his beard) will soon be stained from this (i.e. from his head).’”²

As I have mentioned previously, the ḥadīth is *ḍaʿīf* (weak).

Ibn ʿAdī narrates with a chain of transmission that contains the narrators **Yaḥyā ibn ʿAbd Allāh al-Raqī**, **Yūnus ibn Abī Yaʿqūb** and **Ziyād ibn Abī Ziyād al-Asadī**. They could not be traced.

ʿAlī ibn Nizār is worthless (*laysa bi shayʿin*).

In short, all the chains of transmission are *wāh* (feeble), except for one of the two versions of ʿAlī, it is *ḍaʿīf* (weak). Therefore, the ḥadīth is *ḍaʿīf* (weak).

1 Ibn al-Maghāzili: *Manāqib ʿAlī*, ḥadīth no. 309.

2 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4686.

Hadīth 46

في قوله: وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ [الأنفال: ٣٠] قال: تشاورت قريش ليلة بمكة فقال بعضهم: إذا أصبح فأثبته بالوثاق، يريدون النبي صلى الله عليه وسلم. وقال بعضهم: بل اقتلوه. وقال بعضهم: بل أخرجوه. فأطلع الله تعالى نبيه على ذلك، فبات علي على فراش النبي صلى الله عليه وسلم تلك الليلة، وخرج النبي صلى الله عليه وسلم حتى لحق بالغار. وبات المشركون يحرسون عليا، يحسبونه النبي صلى الله عليه وسلم. فلما أصبحوا ثاروا إليه، فلما رأوا عليا رد الله مكرهم، فقالوا: أين صاحبك هذا؟ قال: لا أدري. فاقصصوا أثره، فلما بلغوا الجبل خلط عليهم، فصعدوا في الجبل، فمروا بالغار، فرأوا على بابه نسج العنكبوت، فقالوا: لو دخل هنا لم يكن نسج العنكبوت على بابه. فمكث فيه ثلاث ليال.

Regarding the verse, “And [remember, O Muḥammad], when those who disbelieved plotted against you to restrain you...” The Quraysh consulted with each other one night in Makkah. Some said, “Restrain him (i.e. Nabī ﷺ) with shackles when he wakes up in the morning.” Other said, “Rather, kill him.” Others said, “Expel him.” Allah ﷻ informed his Prophet of this and so ‘Alī spent the night in the Prophet’s ﷺ bed that night. The Prophet ﷺ went and hid in the cave. The Polytheists spent the night watching over ‘Alī, thinking it to be Nabī ﷺ. When morning came they stormed inside. When they saw ‘Alī, Allah thwarted their plot. They said, “Where is this friend of yours?” He said, “I do not know. So they set out after him and when they reached the mountain, they were confounded. They climbed up the mountain and passed by the cave. They saw a spider’s web over its entrance. They said, “If anyone had entered here, the spider would not have spun a web over the entrance.” And he stayed there for three nights.

This ḥadīth is narrated by Ibn ‘Abbās, ‘Alī ibn al-Ḥusayn, Abū Rāfi‘, and Muḥammad ibn Ka‘b al-Quraẓī رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Ibn ‘Abbās

There are several different chains of transmission for this ḥadīth (i.e. regarding ‘Alī spending the night in the Prophet’s ﷺ bed), including:

1. Imām Aḥmad narrates — ‘Abd al-Razzāq narrated to us (this appears in his *Muṣannaḥ*¹) — Ma‘mar narrated to us — ‘**Uthmān al-Jazarī** informed me that — Miqsam, the *mawlā* (freed slave) of Ibn ‘Abbās informed him — from Ibn ‘Abbās.²

The chain of transmission is *ḍa‘īf* (weak).

Imām Aḥmad says ‘**Uthmān al-Jazarī** narrates *munkar* (unacceptable) *aḥādīth*.³

I do not know the basis for Ibn Ḥajar and Ibn Kathīr regarding this ḥadīth as *ḥasan* (fair).⁴ Ibn Kathir states, “The chain of transmission (for this incident) is *ḥasan* (fair) and it is the best available narration regarding the incident of the spider’s web on the entrance of the cave. It is indicative of Allah’s protection for his Messenger ﷺ.”

2. Ibn Hishām narrates — Ibn Ishāq said — **one of our companions whom I do not suspect (of lying) narrated to me** — from Ibn Abī Najīḥ — from Mujāhid ibn Jabar Abū al-Ḥajjāj and **others whom I do not suspect (of lying)** — from ‘Abd Allāh ibn ‘Abbās.⁵ Thereafter, he mentioned a long ḥadīth that contained the incident of ‘Alī spending the night on the Prophet’s ﷺ bed.

How I wish he mentioned the name of the person he narrated from! The rest of the chain of transmission is *ḥasan* (fair).

3. Ibn ‘Asākir narrates — Abū al-Qāsim ibn al-Samarqandī informed us — ‘Āṣim ibn al-Ḥasan narrated to us — ‘Abū ‘Umar ibn Mahdī narrated to

1 ‘Abd al-Razzāq: *Muṣannaḥ* ‘Abd al-Razzāq, 5/389.

2 Imām Aḥmad: *Musnad Aḥmad*, 1/348.

3 Abū Ḥātim al-Rāzī: *Kitāb al-Jarḥ wa al-Ta’dīl*, 6/174.

4 Ibn Ḥajar: *Fath al-Bārī*, 7/236; ibn Kathīr: *al-Bidāyah wa al-Nihāyah*, 4/451.

5 Ibn Hishām: *Sīrat Ibn Hishām*, 2/89.

us — Abū al-‘Abbās ibn ‘Uqdah narrated to us — **al-Ḥusayn ibn ‘Abd al-Raḥmān ibn Muḥammad al-Azdī** narrated to us — **my father** narrated — ‘**Abd al-Nūr ibn ‘Abd Allāh** narrated to us — from Muḥammad ibn al-Mughīrah al-Qurashī — from Ibrāhīm ibn ‘Abd Allāh ibn Ma‘bad — from ibn ‘Abbās.”¹ And then he mentioned the incident of ‘Alī resting on the Prophet’s ﷺ bed.

‘**Abd al-Nūr is al-Misma‘ī**. He is a *kadhhdhāb* (liar).

Al-Ḥusayn ibn ‘Abd al-Raḥmān al-Azdī and his father could not be traced.

4. Ibn ‘Asākir narrates from ‘**Abbād ibn Thābit — Sulaymān ibn Qarm** narrated to me — ‘**Abd al-Raḥmān ibn Maymūn Abū ‘Abd Allāh** narrated to me — **my father** narrated to me — from ‘Abd Allāh ibn ‘Abbās.²

‘**Abbād ibn Thābit** could not be traced.

Sulaymān ibn Qarm is *ḍa‘īf*.

‘**Abd al-Raḥmān ibn Maymūn Abū ‘Abd Allāh** is *Majhūl* and has not been sanctioned by anyone except Ibn Ḥibbān.

His father is *ḍa‘īf*.

5. Al-Ḥākim, Imām Aḥmad, and others narrate — from Abū ‘Awānah — Abū Balj narrated to us — ‘Amr ibn Maymūn narrated to us — from ‘Abd Allāh ibn ‘Abbās.³

This Ḥadīth is *Munkar*.

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/67.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/67.

3 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4652.

The Ḥadīth of ‘Alī ibn al-Ḥusayn

Al-Ḥākim narrates — from **Yaḥyā ibn ‘Abd al-Ḥamīd al-Ḥimmānī** — **Qays ibn al-Rabī** narrated to us — Ḥakīm ibn Jubayr narrated to us — from ‘Alī ibn al-Ḥusayn.¹

Yaḥyā ibn ‘Abd al-Ḥamīd al-Ḥimmānī is suspected of *saraqat al-ḥadīth*².

Qays ibn al-Rabī is *ḍa‘īf* (weak).

Ḥakīm ibn Jubayr al-Kūfī is *matrūk* (suspected of forgery).

Additionally, the ḥadīth is *mursal*.

The Ḥadīth of Abū Rāfi‘

Ibn ‘Asākir narrates — from **Aḥmad ibn Muḥammad ibn Sa‘īd al-Hamdānī** — Aḥmad ibn Yūsuf narrated to us — Muḥammad ibn Yazīd al-Nakha‘ī narrated to us — ‘Ubayd Allāh ibn al-Ḥasan narrated to us — **Mu‘āwiyah ibn ‘Abd Allāh ibn ‘Ubayd Allāh ibn Abī Rāfi‘** narrated to me — from his father — from his grandfather — from Abū Rāfi‘.

‘Ubayd Allāh ibn al-Ḥasan said — **Muḥammad ibn ‘Ubayd Allāh ibn ‘Alī ibn Abī Rāfi‘** narrated to me — from his father — from his grandfather — from Abū Rāfi‘.³

Mu‘āwiyah ibn ‘Abd Allāh ibn ‘Ubayd Allāh ibn Abī Rāfi‘ could not be traced.

Muḥammad ibn ‘Ubayd Allāh ibn ‘Alī ibn Abī Rāfi‘ could also not be traced. The more famous name is actually Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi‘, and he is *matrūk* (suspected of forgery).

1 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4263.

2 Equipping existing hadiths with one’s own chains of transmission or constructing entirely new chains of transmission was known as *saraqat al-ḥadīth* (appropriating aḥādīth). [translator’s note]

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/68.

Aḥmad ibn Muḥammad ibn Saʿīd al-Hamdānī is **Ibn ʿUqdah**. It has been previously mentioned that he is *ḍaʿīf* (weak).

The Ḥadīth of Muḥammad ibn Kaʿb al-Qurazī

Ibn Hishām narrates — Ibn Ishāq said — Yazīd ibn Ziyād narrated to me — from **Muḥammad ibn Kaʿb al-Qurazī** who said, “When they gathered by his door, Abū Jahl ibn Hishām (who was among them) said, ‘Indeed, Muḥammad claims that if you follow in his path (i.e. you accept his invitation to Islam).’”¹ Thereafter, he mentioned a lengthy ḥadīth that contains the incident of ʿAlī sleeping on the Prophet’s صلى الله عليه وسلم bed.

The chain of transmission is *ḥasan* (fair). However, it is *mursal*. **Muḥammad ibn Kaʿb al-Qurazī** is a *Tābiʿī* (follower of the Companions).

In short, the ḥadīth is *ḍaʿīf* (weak). As mentioned previously, some of the chains of transmission are *mawḍūʿ* (fabricated).

1 Ibn Hishām: *Sīrat Ibn Hishām*, 2/91.

Ḥadīth 47

كنت إذا سألت رسول الله صلى الله عليه وسلم أعطاني، وإذا سكت ابتدأني.

When I would ask the Messenger of Allah ﷺ, he would give me, and when I would be silent, he would initiate (the act of speaking or giving) with me.

This ḥadīth is narrated by ‘Alī with several different chains of transmission, including:

1. Al-Tirmidhī, al-Ḥākim, and others narrate — from ‘Awf — from ‘**Abd Allāh ibn ‘Amr ibn Hind al-Jamalī** who said, “‘Alī said...”¹

Imām al-Tirmidhī says this ḥadīth is *ḥasan gharīb min hādḥā al-wajh* (fair rare in this particular way).

‘**Abd Allāh ibn ‘Amr al-Jamalī** did not hear (ḥadīth) from ‘Alī. In the *Mustadrak* of al-Ḥākim he narrates indicating that he explicitly heard from ‘Alī. However, in the chain of transmission, the teacher of al-Ḥākim, **Abū al-Ḥasan Muḥammad ibn Aḥmad ibn Hāni’ al-‘Adl** cannot be traced.

2. Ibn Abī Shaybah, al-Bazzār, and others narrate — from **Abū al-Bakhtarī** who said, “It was said to ‘Alī ibn Abī Ṭālib, ‘Tell us about yourself, O Amīr al-Mu’minīn.’ He said, ‘When I ask (Nabī ﷺ for something), I am granted it, and when I remain quiet, it (i.e. the act of giving or speaking) is initiated with me.”²

1 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth nos. 3722 and 3729; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4630.

2 Ibn Abī Shaybah: *Muṣannaf Ibn Abī Shaybah*, ḥadīth no. 32069; al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 575.

Abū al-Bakhtarī did not hear (ḥadīth) from ‘Alī ibn Abī Ṭālib. However, there is a narration which indicates that he is explicitly heard from him (i.e. the expression used in the ḥadīth clearly shows that he directly heard from ‘Alī ibn Abī Ṭālib). However, I think it is an error. Ibn ‘Asākir narrates the ḥadīth — from Abū ‘Abd Allāh al-Maḥāmīlī — Yūsuf narrated to us — **‘Ubayd Allāh ibn Mūsā** narrated to us — Mis‘ar ibn Kidām narrated to us — from ‘Amr ibn Murrah — from Abū al-Bakhtarī who said, “I asked ‘Alī regarding himself,”¹ and then he mentioned a similar ḥadīth.

Yūsuf is ibn Mūsā ibn Rāshid al-Qaṭṭān, Abū Ya‘qūb al-Kūfī (more famously known as al-Rāzī). He is a *ṣadūq* (sincere).

‘Ubayd Allāh ibn Mūsā is al-‘Absī. He is a *thiqah* (reliable) and he has *munkar* (unacceptable) narrations.

I have mentioned previously that Abū al-Bakhtarī did not hear (ḥadīth) from ‘Alī ibn Abī Ṭālib. Therefore, it needs to be seen who the error is coming from. Perhaps it is coming from ‘Ubayd Allāh ibn Mūsā al-‘Absī. As mentioned previously, he is a *thiqah* (reliable) and he has *munkar* (unacceptable) narrations. The ḥadīth masters have discovered *‘illahs* (hidden impairing defects) in several ḥadīths like this. I have explained this in my book *al-‘illah wa Ajnāsuhā ‘inda al-Muḥadithīn*.

3. Ibn ‘Asākir narrates this version with a chain of transmission that contains the narrator **Dāwūd ibn ‘Uthmān al-‘Absī**,² he cannot be traced.
4. Ibn Sa‘d narrates this version with a *munqaṭi‘* (broken) chain of transmission.³ The narrator (i.e. in the chain of transmission) **Muḥammad ibn ‘Umar ibn ‘Alī ibn Abī Ṭālib** did not hear (ḥadīth) from his grandfather.

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/377.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/377.

3 Ibn Sa‘d: *al-Ṭabaqāt al-Kubrā*, 2/338.

5. Abū Dāwūd al-Ṭayālīsī narrates this version with a chain of transmission that contains the narrator **Qays ibn al-Rabī**.¹ His son included ḥadīths into his collection that are not his.

Abū Ishāq is a *mudallis* (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

6. Al-Ṭabarānī narrates this version with a chain of transmission that contains the narrator **‘Alī ibn ‘Ābis**.² He is *ḍa‘īf* (weak).

7. Al-Ṭabarānī narrates this version with a chain of transmission that contains the narrator **Ḥibbān ibn ‘Alī al-‘Anazī**.³ He is *ḍa‘īf* (weak).

Ibn Jurayj is a *mudallis* (obfuscates when he narrates).

Imām al-Nasā’ī narrates — Yūsuf ibn Sa‘īd informed us — **Ḥajjāj** informed us — from **Ibn Jurayj** — Abū Ḥarb narrated to us — from Abū al-Aswad and **another person** — from Zādhān. They both said, “‘Alī said, ‘By Allah, when I ask (Nabī ﷺ for something), I am granted it, and when I remain quiet, it (i.e. the act of giving or speaking) is initiated with me.’”⁴

Ibn Jurayj did not hear (ḥadīth) from Abū Ḥarb. However, in this narration, he is explicitly narrating from him (i.e. he is using a term that implies he heard directly from Abū Ḥarb). I think this display of explicit narration is a mistake committed by **Ḥajjāj ibn Muḥammad al-Miṣṣīṣī**. He is a *thiqah* (reliable), however, he committed serious errors at the end of his life.

Al-Qaṭī’ī narrates — ‘Abd Allāh ibn Muḥammad narrated to us — my grandfather narrated to me — **Ḥajjāj ibn Muḥammad** narrated to us —

1 Abū Dāwūd al-Ṭayālīsī: *Musnad Abī Dāwūd al-Ṭayālīsī*, 1/180.

2 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, ḥadīth no. 6041.

3 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, ḥadīth no. 6042.

4 Imām al-Nasā’ī: *al-Sunan al-Kubrā*, ḥadīth no. 8452.

Ibn Jurayj narrated to us — **Abū Ḥarb ibn Abī al-Aswad** narrated to us — from **Abū al-Aswad** — **Ibn Jurayj** and another person — from **Zādhān**. They both said, “**Alī** was asked about himself.” He said, “I will relate (to you) a favour of my Lord (upon me); by Allah, when I ask (**Nabī Ṣallī Allahu ‘alayhi wa ‘alīhi wa ‘sallam** for something), I am granted it, and when I remain quiet, it (i.e. the act of giving or speaking) is initiated with me. (On account of this, I have a acquired) a great deal of knowledge in my bosom.”¹

8. **Ibn Baṭṭāh** narrates — from **al-Haytham ibn al-Ash‘ath al-Sulamī** who said — **Abū Ḥanīfah al-Yamāmī al-Anṣārī** narrated to us — from ‘**Umar ibn ‘Abd al-Malik** — from ‘**Alī**.²

Al-‘Uqaylī regarded **al-Haytham ibn al-Ash‘ath** as *ḍa‘īf* (weak). And, **Ibn Ḥibbān**—as is his habit—regarded him as a *thiqah* (reliable).

Abū Ḥanīfah al-Yamāmī al-Anṣārī’s name is Nāshirah. Only **Ibn Ḥibbān** regarded his as a *thiqah* (reliable). However, **Ibn Ḥibbān** says that despite his few narrations, he commits errors.³

If he only possesses a few narrations, and he commits errors in them, then he is *matruk* (suspected of forgery).

9. **Ibn ‘Asākir** narrates — from **Abū ‘Abd Allāh Aḥmad ibn ‘Aṭā’ al-Rūdhabārī al-Ṣūfī** — **Abū Bakr Muḥammad ibn al-Ḥusayn al-Qanṭarī** narrated to us — ‘**Alī ibn Aḥmad ibn Muḥammad ibn ‘Alī al-‘Alawī** narrated to us — **my father** narrated to me — from **his father** — from **Ja‘far ibn Muḥammad ibn ‘Alī ibn Abī Ṭālib** — from his father — from his grandfather — from his father, ‘**Alī ibn Abī Ṭālib**.⁴

1 **Al-Qaṭṭī**: *Zawā‘id Faḍā‘il al-Ṣaḥābah*, 2/1099.

2 **Ibn Baṭṭāh**: *al-Ibānah al-Kubrā*, 7/177.

3 **Ibn Ḥibbān**: *Kitāb al-Thiqāt*, 7/545.

4 **Ibn ‘Asākir**: *Tārīkh Dimashq*, 42/385.

Aḥmad ibn ‘Aṭā’ al-Rūḏhabārī is *ḍa‘īf* (weak).

Abū Bakr Muḥammad ibn al-Ḥusayn al-Qanṭarī, ‘Alī ibn Aḥmad ibn Muḥammad ibn ‘Alī al-‘Alawī, his father and his grandfather could not be traced.

In short, all the different chains of transmission for this ḥadīth are *ḍa‘īf* (weak).
And Allah knows best.

Ḥadīth 48

إن الجنة لثنتاق إلى ثلاثة: علي وعمار وسلمان.

Indeed, Jannah desires three (people): ‘Alī, ‘Ammār, and Salmān.

This ḥadīth is narrated by Anas ibn Mālik, Ḥudāhyfah, and ‘Alī رضي الله عنه.

The Ḥadīth of Anas ibn Mālik

This version has two different chains of transmission:

1. Imām al-Tirmidhī, al-Ḥākim, and others narrate —from al-Ḥasan ibn Ṣāliḥ — from **Abū Rabī‘ah al-Ayādī** — from Ḥasan — from Anas ibn Mālik who said, “The Messenger of Allah صلى الله عليه وسلم said...”¹

Imām al-Tirmidhī deemed the ḥadīth to be *ḥasan* (fair).

Al-Ḥākim regarded the ḥadīth as *ṣaḥīḥ* (authentic).

Ibn al-Jawzī states, “This ḥadīth is inauthentic. **Abū Rabī‘ah’s name is Zayd ibn ‘Awf** and his *laqab* (nickname) is Fahd. Ibn al-Madīnī says he is *dhāhib al-ḥadīth* (abandoned in ḥadīth). Al-Fallās and Muslim ibn al-Ḥajjāj say he is *matrūk al-ḥadīth* (suspected of forgery).”

However, it is not as Ibn al-Jawzī stated. The narrator’s name is actually **‘Umar ibn Rabī‘ah Abū Rabī‘ah al-Ayādī**. Abū Ḥātim says he is *munkar al-ḥadīth* (narrates unacceptable reports). Ibn Ma‘īn says he is a *thiqah* (reliable).²

1 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3797; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4666.

2 Abū Ḥātim al-Rāzī: *Kitāb al-Jarḥ wa al-Ta’dīl*, 6/109.

The *jarḥ* (impugning statement) is *mufassar* (explained in detail) and therefore it is to be given preference over the statement of approval (i.e. regarding him as a *thiqah* (reliable)) of Ibn Maʿīn. Therefore, after mentioning this ḥadīth, al-Dhahabī says, “Abū Rabīʿah ‘Umar ibn Rabīʿah al-Ayādī is *ḍaʿīf* (weak).”¹

Additionally, the name in the chain of transmission **Ḥasan is al-Baṣrī**. He is a *mudallis* (obfuscates when he narrates) and he is narrating with the word *ʿan* (from).

2. Abū Nuʿaym and Ibn al-Fākhīr narrate — from **Muḥammad ibn Ḥumayd** — **Ibrāhīm ibn al-Mukhtār** narrated to us — **ʿImrān ibn Wahb al-Ṭāʿī** narrated to us — from Anas ibn Mālik رضي الله عنه who said, “I heard the Nabī of Allah صلى الله عليه وسلم say, ‘Jannah desires four (people): ‘Alī, al-Miqdād, ‘Ammār, and Salmān.’”²

ʿImrān ibn Wahb al-Ṭāʿī is *ḍaʿīf* (weak). It has been said that he did not hear (ḥadīth) from Anas.³

Muḥammad ibn Ḥumayd is al-Rāzī, he and **Ibrāhīm ibn al-Mukhtār** are both *ḍaʿīf* (weak). However, both of these narrators enjoy *tawābiʿ* (parallel narrations). Al-Ṭabarānī and others narrate — from ‘Alī ibn Baḥr — **Salamah ibn al-Faḍl al-Abrash** narrated to us — ‘Imrān al-Ṭāʿī narrated to us, “I heard Anas ibn Mālik...”⁴

However, **Salamah ibn al-Faḍl al-Abrash** is *ḍaʿīf* (weak).

1 Al-Dhahabī: *Siyar Aʿlām al-Nubalāʾ*, 1/355.

2 Abū Nuʿaym: *Ḥilyat al-Awliyāʾ*, 1/190 and *Maʿrifat al-Ṣaḥābah*, ḥadīth no. 3346; ibn al-Fākhīr: *Mūjibāt al-Jannah*, ḥadīth no. 412.

3 Abū Ḥātim al-Rāzī: *Kitāb al-Jarḥ wa al-Taʿdīl*, 6/306.

4 Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 6/6045.

The Ḥadīth of Ḥudhayfah

Abū al-Faḍl al-Zuhrī and Ibn ‘Asākir (in a similar way) narrate — Abū Muḥammad narrated to us — Muḥammad ibn Ghālīb narrated to us — **Ṣāliḥ ibn Ḥarb** narrated to us — **Ismā‘īl ibn Yaḥyā ibn Ṭalḥah** narrated to us — Sufyān al-Thawrī narrated to us — from Manṣūr — from Sa‘īd ibn Jubayr who said, “Ḥudhayfah said...”¹

Ṣāliḥ ibn Ḥarb is the *mawlā* (freed slave) of Ibn ‘Abbās. Ibn Ḥibbān says, “His ḥadīth will be considered when he narrates from *thiqāt* (reliable narrators).”² Ibn Ḥajar mentions him in *al-Mīzān*.³

Ismā‘īl ibn Yaḥyā ibn Ṭalḥah is **Ismā‘īl ibn Yaḥyā ibn ‘Abd Allāh ibn Ṭalḥah al-Taymī**. Al-Dāraquṭnī says that he narrates from *thiqāt* (reliable narrators) such reports that are not considered as *mutāba‘āt* (parallel narrations). ‘Alī ibn ‘Umar al-Ḥāfiḥ says he is *ḍa‘īf* (weak) and *matrūk al-ḥadīth* (suspected of forgery). Ṣāliḥ Jazarah says he used to fabricate ḥadīth. Ibn Ḥibbān says it is not permissible to narrate from him and under no circumstances is he to be considered a valid form of proof. Al-Azdī says he is a pillar from the pillars of lying and it is not permissible to narrate from him. Ibn ‘Adī says that most of what he narrates are false reports from *thiqāt* and *ḍu‘afā’* (reliable and weak narrators).⁴

The Ḥadīth of ‘Alī

Abū al-Shaykh narrates (and Abū Nu‘aym narrates from him) — Muḥammad ibn ‘Āmir narrated to us — from his father — from his grandfather — from Nahshal — from al-A‘mash — from **Bādhām** — **Qanbar** — from ‘Alī.⁵

1 Abū al-Faḍl al-Zuhrī: *Ḥadīth al-Zuhrī*, ḥadīth no. 472; ibn ‘Asākir: *Tārīkh Dimashq*, 21/411.

2 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 8/318.

3 Ibn Ḥajar: *Lisān al-Mīzān*, 3/168.

4 For all these statements, see ibn ‘Adī: *al-Kāmil fī al-ḍu‘afā’*, 1/501; al-Khaṭīb: *Tārīkh Baghdād*, 7/221; al-Dhahabī: *Mīzān al-I’tidāl*, 1/253 and *Tārīkh al-Islam*, 4/1074.

5 Abū al-Shaykh: *Ṭabaqāt al-Muḥadithīn bi Aṣbahān wa al-Wāridīna ‘alayhā*, 1/446; Abū Nu‘aym: *Akhbār Aṣbahān*, 2/302.

Bādhām and **Qanbar** are both *ḍaʿīf* (weak).

Ishāq ibn Rāhawayh regarded **Nahshal ibn Saʿīd al-Tirmidhī** a *kadhdhāb* (liar).

Abū Yaʿlā narrates (and Ibn ʿAsākir in a similar manner) — Ḥasan ibn ʿUmar ibn Shaqīq al-Jarmī — Jaʿfar ibn Sulaymān narrated to us — from **al-Naḍr ibn Ḥumayd al-Kindī** — from **Saʿd al-Iskāf** — from Abū Jaʿfar Muḥammad ibn ʿAlī — from his father — from his grandfather.¹ Then he mentioned the ḥadīth with a lengthy wording.

This ḥadīth is *munkar* (unacceptable).

Al-Naḍr ibn Ḥumayd is **Abū al-jārūd al-Kindī**. He is *matrūk al-ḥadīth* (suspected of forgery).

Saʿd ibn Ṭarīf al-Iskāf is *matrūk* (suspected of forgery). Ibn Ḥibbān accused him of fabricating ḥadīth.

Al-Haythamī says, “Abū Yaʿlā narrates this ḥadīth with a chain of transmission that contains the narrator al-Naḍr ibn Ḥumayd al-Kindī. He is *matrūk* (suspected of forgery).²”

He forgot to mention the fact that Saʿd ibn Ṭarīf al-Iskāf is (also) *matrūk* (suspected of forgery).

In short, the ḥadīth is *ḍaʿīf* (weak) since most of the chains of transmission are *wah* (feeble).

1 Abū Yaʿlā: *Musnad Abī Yaʿlā al-Mawṣilī*, ḥadīth no. 6772; ibn ʿAsākir: *Tārīkh Dimashq*, 21/412.

2 Nur al-Dīn al-Haythamī: *Majmaʿ al-Zawāʿid*, 9/117.

Ḥadīth 49

سألت ربي أن لا أزوج أحدا من أمتي، ولا أتزوج، إلا كان معي في الجنة، فأعطاني.

I asked my lord that I should not give anyone in marriage from my Ummah, and neither should I marry someone, except that they will be with me in Jannah. And He granted this to me.

Al-Ḥākim and others narrate — from ‘**Ammār ibn Sayf** — from Ismā‘īl ibn Abī Khālid — from Ibn Abī Awfā رَضِيَ اللَّهُ عَنْهُ who said, “The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said...”¹

Al-Ḥākim authenticated the ḥadīth and al-Dhahabī concurred.

However, most ḥadīth critics regard ‘**Ammār ibn Sayf** as *ḍa‘īf* (weak). In fact, al-Dāraquṭnī and others have regarded him as *matrūk* (suspected of forgery). Al-Dhahabī himself says that Abū Ḥātim regarded him as *ḍa‘īf* (weak).²

Ibn Ḥibbān states, “Ammār ibn Sayf al-Ḍabbī is from the inhabitants of Kūfah. He narrates from Sufyān al-Thawrī and Ibn Abī Laylā. Mālik ibn Ismā‘īl al-Nahdī and Thābit ibn Muḥammad al-‘Ābid narrate from him. He is from those who narrate *munkar* (unacceptable) reports from famous people, to such an extent that it sometimes appears as though he intentionally does this. Therefore, it is incorrect to consider him as a valid form of proof since he brings forth *mu‘ḍalāt*³ (confusing/problematic) reports from reliable narrators. He narrates false ḥadīth from Ismā‘īl ibn Abī Khālid — from Ibn Abī Awfā — from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which are baseless. His book is filled with such narrations.”⁴

1 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4667.

2 Al-Dhahabī: *al-Kāshif*, 2/51.

3 A *mu‘ḍal* (confusing/problematic) report can refer to a ḥadīth with an isnād that contains two or more missing consecutive links. [translator’s note]

4 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 2/195.

This is one of those narrations.

‘Ammār ibn Sayf has another chain of transmission. Al-Ṭabarānī, al-Ḥārith, and Ibn Sam‘ūn narrate — from **‘Ammār ibn Sayf** — from Hishām ibn ‘Urwah — from his father — from ‘Abd Allāh ibn ‘Amr.¹

However, all of their chains of transmission leading up to ‘Ammār ibn Sayf are inauthentic. For instance, **‘Alī ibn Sa‘īd al-Rāzī** is in the chain of transmission of al-Ṭabarānī. He is *ḍa‘īf* (weak). It also contains the narrator, **Muḥammad ibn Abī al-Nu‘mān al-Kūfī**, he could not be traced. **Yazīd ibn al-Kumayt** is *matrūk* (suspected of forgery). **Ishāq ibn Bishr al-Kāhili** is in the chain of transmission of al-Ḥārith. He is a *kadhdhāb* (liar). **Muḥammad ibn Ibrāhīm ibn al-‘Alā’ al-Shāmī** is in the chain of transmission of Ibn Sam‘ūn. Al-Dāraqūṭnī deemed him a *kadhdhāb* (liar).

Al-Albānī regarded this ḥadīth as *ḍa‘īf* (weak).²

1 Al-Ṭabarānī: *al-Mu‘jam al-Awsaṭ*, ḥadīth no. 3844; al-Ḥārith: *Musnad al-Ḥārith Ibn Muḥammad ibn Abī Usāmah*, ḥadīth no 1008 (in his *al-Zawā‘id*); ibn Sam‘ūn: *al-Amālī*, ḥadīth no. 51.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, ḥadīth no. 3040.

Ḥadīth 50

معك يا علي يوم القيامة عصا من عصا الجنة، تزدود بها الناس عن حوضي

You will possess, O ‘Alī, a staff from the staffs of Jannah on the Day of Judgment; you will drive people away from my Ḥawḍ (pond) with it.

This ḥadīth is narrated by Abū Sa‘īd, ‘Alī, Jābir, Anas ibn Mālik, Abū Hurayrah, and Ḥasan ibn ‘Alī رضي الله عنهم.

The Ḥadīth of Abū Sa‘īd

Al-‘Uqaylī and others narrate — from **Salām ibn Sulaymān al-Madāinī** — Shu‘bah narrated to us — from **Zayd al-‘Amī** — from Abū al-Ṣiddīq al-Nājī — from Abū Sa‘īd al-Khudrī who said, “The Messenger of Allah صلى الله عليه وسلم said...”¹

This chain of transmission is *ḍa‘īf* (weak).

Al-‘Uqaylī says this ḥadīth has no basis, neither from Shu‘bah, nor any other *thiqah* (reliable narrator).

Al-Haythamī says, “Al-Ṭabarānī narrates this ḥadīth and it contains the narrators **Salām ibn Sulaymān al-Madāinī** and **Zayd al-‘Amī**. They are both *ḍa‘īf* (weak). However, they have been regarded as reliable narrators. The other narrators in the chain of transmission are all *thiqāt* (reliable).”²

Ibn al-Jawzī writes:

This ḥadīth is not authentic from the Messenger of Allah صلى الله عليه وسلم. Yaḥyā ibn Ma‘īn says Zayd al-‘Amī is *laysa bi shay* (worthless). Abū Zur‘ah says it

1 Al-‘Uqaylī: *al-Ḍu‘afā al-Kabīr*, 2/161.

2 Nūr al-Dīn al-Haythamī: *Majma‘ al-Zawāid*, 9/135.

is not permissible to use his ḥadīth as a valid form of proof. Regarding the narrator Salām (some say his name is ibn Sulaymān, or ibn Salm, or ibn Sālim), Yaḥyā ibn Maʿīn (also) says he is *laysa bi shay* (worthless) and that his ḥadīth are not to be recorded (and used for the purpose of bolstering or corroboration). Al-Nasāʾī and al-Dāraquṭnī say that he is *matrūk al-ḥadīth* (suspected of forgery). Ibn Ḥibbān says that he narrates *mawḍūʿāt* (fabrications) from *thiqāt* (reliable narrators) and that it is as if he does so intentionally.¹

Al-Dhahabī says this ḥadīth has no basis.²

The Ḥadīth of ‘Alī

Al-Ṭabarānī narrates — **Muḥammad ibn Naṣr ibn Ḥumayd** narrated to us — **Muḥammad ibn Qudāmah al-Jawharī** narrated to us — al-Aḥwaṣ ibn Jawwāb narrated to us — **Abū Maryam** narrated to us — from ‘Abd Allāh ibn ‘Aṭā — Abū Ḥarb ibn Abī al-Aswad al-Duʿalī narrated to me — **‘Abd Allāh ibn Ijārah ibn Qays** narrated to me, “I heard Amīr al-Muminīn, ‘Alī ibn Abī Ṭālib say on the *minbar* (pulpit), ‘Indeed, I am driving the *kuffār* (disbelievers) and the *munāfiqīn* (hypocrites) away from the *Ḥawḍ* (pond) of the Messenger of Allah ﷺ with these two small hands of mine, just as shepherds who provide water for their cattle chase away stray camels from their water reservoirs.’”³

Al-Khaṭīb mentions the biography of **Muḥammad ibn Naṣr ibn Ḥumayd** without any referencing any *jarḥ* (impugning statement) or *taʿdīl* (statement affirming the reliability of a narrator).⁴

Muḥammad ibn Qudāmah al-Jawharī is *ḍaʿīf* (weak).

1 Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/249.

2 Al-Dhahabī: *Mīzān al-ʿitidāl*, 2/178.

3 Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, ḥadīth no. 5153.

4 Al-Khaṭīb: *Tārīkh Baghdād*, 3/319.

Abū Maryam and **‘Abd Allāh ibn Ijārah** cannot be traced.

Al-Qaṭīrī narrates this ḥadīth with a chain of transmission that contains the narrator **‘Alī ibn ‘Ābis**.¹ He is *ḍa‘īf* (weak).

His teacher (in that chain of transmission) cannot be traced.

Similarly, the teacher of Abū Ḥarb **‘Abd Allāh ibn Fulān** cannot be traced. Perhaps, he is the same **‘Abd Allāh ibn Ijārah ibn Qays** mentioned previously. In that case, he (still) cannot be traced.

Al-‘Uqaylī narrates —from **Khalaf ibn Mubārak** — **Sharīk** narrated to us — from **Abū Ishāq** — from **al-Ḥārith** — from ‘Alī who said, “I heard the Messenger of Allah ﷺ say, ‘I was granted five qualities regarding ‘Alī that my Lord did not grant to anyone before me. The first quality is that he will discharge my (religious) obligations and he will conceal my *‘awrah*. As for the second quality, he will drive (people) away from my *Ḥawḍ* (pond)...”²

Al-‘Uqaylī says that **Khalaf ibn Mubārak** is from Kūfah. His ḥadīth do not enjoy any valid *mutāba‘āt*³ (parallel narrations) and he is *majhūl bi al-naql* (unknown). He also says that his ḥadīth from Abū Ishāq and Sharīk has no basis and that the ḥadīth is narrated with a chain of transmission that is *layyin* (lenient).

The chain of transmission also contains the narrator **al-Ḥārith al-A‘war**. He is *matrūk* (suspected of forgery).

Abū Ishāq is a *mudallis* (obfuscated when he narrates) and a *mukhtaliṭ* (commits serious errors).

Sharīk has some weakness.

1 Al-Qaṭīrī: *Zawāid Faḍāil al-Ṣaḥābah*, ḥadīth no. 1157.

2 Al-‘Uqaylī: *al-Ḍu‘āfā al-Kabīr*, 2/22.

3 For an explanation of this term, please see p. 816 onwards. [translator’s note]

Al-Dhahabī writes, “In this chain of transmission is **Khalaf ibn al-Mubārak**, perhaps he is the person who fabricated this ḥadīth.”¹

Al-Suyūṭī also mentions this ḥadīth (in the same manner as al-‘Uqaylī).²

The Ḥadīth of Jābir

The narration of Ibn ‘Asākir has already been mentioned where he reports from Suwayd ibn Sa‘īd — Ḥafṣ ibn Maysarah narrated to us — from Ḥizām ibn ‘Uthmān — from Ibn Jābir.³ I think it should rather be “from Jābir” and not “from Ibn Jābir”.

As mentioned previously, the ḥadīth is *munkar* (unacceptable).

The Ḥadīth of Anas ibn Mālīk

Ibn ‘Adī narrates — ‘Abd al-Malik narrated to us — Aḥmad ibn Hārūn al-Tunīsī narrated to us — Abū ‘Amr Lāhiz ibn ‘Abd Allāh al-Taymī al-Baghdādī narrated to us — Mu‘tamir ibn Sulaymān narrated to us — from Hishām ibn ‘Urwā — from his father who said, “Anas narrated to us...”⁴

As mentioned previously, this ḥadīth is *bāṭil* (baseless); its chain of transmission and its *matn* (text) are both *munkar* (unacceptable).

The Ḥadīth of Abū Hurayrah

Al-Ṭabarānī narrates — **Muḥammad ibn Mūsā** narrated to us — **Ḥasan ibn Kathīr** narrated to us — **Salmā ibn ‘Aqabah al-Ḥanafī al-Yamāmī** narrated to us — **‘Ikrimah ibn ‘Ammār** narrated to us — from Yaḥyā ibn Abī Kathīr — from Abū Salamah — from Abū Hurayrah.⁵

1 Al-Dhahabī: *Talkhīs al-‘Ilal al-Mutanāhiyah*, ḥadīth no. 83.

2 Al-Suyūṭī: *al-Ziyādāt ‘alā al-Mawḍū‘āt*, 1/266.

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/140.

4 Ibn ‘Adī: *al-Kāmil fī al-Ḍu‘afā*, 7/141.

5 Al-Ṭabarānī: *al-Mu‘jam al-Awsaṭ*, ḥadīth no. 7675.

Muḥammad ibn Mūsā is al-Iṣṭakhrī. Perhaps he is the same person ibn Ḥajar writes about: “Muḥammad ibn Mūsā ibn Ibrāhīm al-Iṣṭakhrī. He is a *majhūl* (unknown) shaykh.”¹

Salmā ibn ‘Aqabah cannot be traced.

Ḥasan ibn Kathīr needs to be verified

‘Ikrimah ibn ‘Ammār is *muḍṭarib* (unresolvably problematic) in his ḥadīth from Yaḥyā ibn Abī Kathīr.

The Ḥadīth of Ḥasan ibn ‘Alī

Al-Ḥākim and Ibn ‘Asākir narrate — from **al-Ḥusayn ibn al-Ḥasan al-Ashqar** — **Sa‘īd ibn Khuthaym al-Hilālī** narrated to us — from **al-Walīd ibn Yasār al-Hamdānī** — from **‘Alī ibn Abī Ṭalḥah** — from al-Ḥasan ibn ‘Alī.²

Al-Ḥākim says this ḥadīth has a *ṣaḥīḥ* (authentic) chain of transmission and Imām al-Bukhārī and Imām Muslim did not include it in their respective collections.

Al-Dhahabī differed. He writes, “Rather, this ḥadīth is *wāh* (feeble) and *munkar* (unacceptable). It contains more than one *ḍa‘īf* (weak) narrator.”³

1. **Al-Ashqar**, is *ḍa‘īf* (weak).
2. **Al-Walīd ibn Yasār al-Hamdānī** could not be traced.
3. **Sa‘īd ibn Khuthaym al-Hilālī** is a *ṣadūq* (sincere). However, Ibn ‘Adī writes, “The sort of ḥadīth he narrates is *ghayr maḥfūz*⁴ (not preserved).”⁵

1 Ibn Ḥajar: *Lisān al-Mizān*, 5/401.

2 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4669; ibn ‘Asākir: *Tārīkh Dimashq*, 59/27.

3 Al-Dhahabī: *Mukhtaṣar Talkhīs al-Mustadrak*, 3/1488.

4 *Maḥfūz* (preserved) narrations refer to those ḥadīths which are preferred over *shādh* (anomalous) ḥadīths. [translator’s note]

5 Ibn ‘Adī: *al-Kāmil*, 3/410.

4. There is a difference of opinion regarding the status of **‘Alī ibn Abī Ṭalḥah**.
Imām Aḥmad says that he possesses *ashyā munkarah* (unacceptable things)
(i.e. narrations).

Al-Ashqar enjoys a *tābi‘* (parallel narration) — from Ismā‘īl ibn Mūsā. Both Abū Ya‘lā and al-Ṭabarānī narrated this ḥadīth.¹ The chain of transmission has already been analyzed. Regarding Ismā‘īl ibn Mūsā, there is no problem with him (*la basa bih*).

Al-Ṭabarānī narrates — from **‘Abbād ibn Ya‘qūb al-Asadī** — **‘Alī ibn ‘Ābis** narrated to us — from **Badr ibn al-Khalīl Abū al-Khalīl** — from **Abū Kabīr** (or **Abū Kathīr**)—as mentioned by Ibn ‘Asākir).²

‘Abbād ibn Ya‘qūb is a *ṣadūq* (sincere) that possesses *munkarāt* (unacceptable narrations).

‘Alī ibn ‘Ābis is *ḍa‘īf* (weak).

Badr ibn al-Khalīl Abū al-Khalīl and **Abū Kathīr** could not be traced.

In short, the ḥadīth is *ḍa‘īf* (weak) because most of its chains of transmission are *wāhiyah* (feeble) and *sāqīṭah* (wholly unreliable).

1 Abū Ya‘lā: *Musnad Abī Ya‘lā*, ḥadīth 6771; al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, ḥadīth no. 2758.

2 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, ḥadīth no. 2727; ibn ‘Asākir: *Tārīkh Dimashq*, 59/28.

Ḥadīth 51

كنا جلوسا عند رسول الله صلى الله عليه وسلم، فمر بنا رجل متقنع، فقال رسول الله صلى الله عليه وسلم: يكون بين الناس فرقة واختلاف، فيكون هذا وأصحابه على الحق. قال كعب: فأدرته، فنظرت إليه حتى عرفته، وكنا نسأل كعبا من الرجل؟ فيأبى يخبرنا، حتى خرج كعب مع علي إلى الكوفة، فلم يزل حتى مات. فكأننا أن عرفنا أن ذلك الرجل علي رضي الله عنه.

We were seated with the Messenger of Allah ﷺ and a man passed with his face covered. The Messenger of Allah ﷺ said, “There will dissent and division among the people. This (person) and his companions will be upon the truth.” Ka’b said, “I caught up with him and looked at him until I recognized who it was.” We used to ask Ka’b, “Who is he?” He refused to inform us until (eventually) Ka’b set out to Kūfah with ‘Alī. He continued until he (eventually) passed away. It was as if we knew the person (we asked about) was ‘Alī رضي الله عنه.

Al-Ṭabarānī narrates — **Ibrāhīm ibn Mattawayh al-Aṣbahānī** narrated to us — Ibrāhīm ibn Sa’īd al-Jawharī narrated to us — **Ṣāliḥ ibn Badal** narrated to us— ‘Abd Allāh ibn Ja’far al-Madanī — from Sa’d ibn Iṣḥāq ibn Ka’b ibn ‘Ujrah — from **his father** — from Ka’b ibn ‘Ujrah.¹

This chain of transmission is *ḍa’īf* (weak).

Iṣḥāq ibn Ka’b ibn ‘Ujrah is *majhūl* (unknown). Ibn Ḥibbān mentions him in *Kitāb al-Thiqāt*. Ibn al-Qaṭṭān says he is *majhūl al-ḥāl*² (integrity unverified) and that only his son, Sa’d, narrates from him.³

1 Al-Ṭabarānī: *al-Mu’jam al-Kabīr*, 19/322.

2 *Majhūl al-ḥāl* (integrity unverified) refers to a narrator who has more than one student who transmitted ḥadīths from him, but ḥadīth critics did not mention anything about his status as a narrator. In other words, a narrator whose reliability is externally evident, but about whose reliability nothing is known. [translator’s note]

3 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 1/217.

Ṣāliḥ ibn Badal could not be traced.

Ibrāhīm ibn Mattawayh al-Aṣbahānī is one of the ḥuffāz (ḥadīth masters), his biography is mentioned in *al-Tadhkirah*¹ and other places.

This ḥadīth contradicts another ḥadīth with a ḥasan (fair) chain of transmission reported by Imām Aḥmad and others from Abū al-Ash‘ath who said:

قامت خطباء بإبلياء في إمارة معاوية رضي الله عنه فتكلموا، وكان آخر من تكلم مرة بن كعب، فقال: لولا حديث سمعته من رسول الله صلى الله عليه وسلم ما قمت، سمعت رسول الله صلى الله عليه وسلم يذكر فتنة، ففربها، فمر رجل مقنع. فقال: هذا يومئذ وأصحابه على الحق والهدى. فقلت: هذا يا رسول الله، وأقبلت بوجهه إليه. فقال: هذا، فإذا هو عثمان رضي الله عنه.

The *khaṭībs* (preachers) delivered sermons in *Ḥilyā*’ (Bayt al-Maqdis) during Mu‘āwiyah’s reign. The last of them to speak was Murrah ibn Ka‘b. He said, “If it were not for a ḥadīth I heard from the Messenger of Allah ﷺ, I would not have stood (to address you). I heard the Messenger of Allah ﷺ mention a *fitnah* (tribulation), and he made it seem as though it would appear soon. Then a man passed by with a covered face. The Prophet ﷺ said, “This (person) and his companions will be upon the truth and upon guidance on that day.” I said, “This (person), O Messenger of Allah? I approached him (to see who he was).” He ﷺ said, “(Yes) this (person).” It was ‘Uthmān ibn ‘Affān.²

1 Al-Dhahabī: *Tadhkirat al-Ḥuffāz*, 2/740.

2 Imām Aḥmad: *Musnad Aḥmad*, 4/236.

Ḥadīth 52

دخل رسول الله صلى الله عليه وسلم على علي وفاطمة وهما يضحكان، فلما رآيا النبي صلى الله عليه وسلم سكتا، فقال لهما النبي صلى الله عليه وسلم: ما لكما كتتما تضحكان، فلما رأيتماي سكتما؟ فبادرت فاطمة، فقالت: بأبي أنت يا رسول الله. قال هذا: أنا أحب إلى رسول الله منك. فقلت: بل أنا أحب إلى رسول الله صلى الله عليه وسلم منك، فتبسّم رسول الله صلى الله عليه وسلم وقال: يا بنية لك رقة الولد، وعلي أعز علي منك.

The Messenger of Allah ﷺ entered the presence of ‘Alī and Fāṭimah while they were both laughing. When they saw Nabī ﷺ, they became quiet. And so Nabī ﷺ said to them, “What is with the two of you? You were both laughing, but then when you saw me, you became quiet.” Promptly, Fāṭimah responded and said, “May my father be sacrificed, O Messenger of Allah ﷺ; this (person) said (i.e. ‘Alī), “I am more beloved to the Messenger of Allah ﷺ than you.” And so I said, “Rather, I am more beloved to the Messenger of Allah ﷺ than you.” The Messenger of Allah ﷺ smiled and said, “O my beloved daughter, you enjoy the grace of the child (i.e. being my child), while ‘Alī is dearer to me than you.”

This ḥadīth is narrated by Ibn ‘Abbās, Abū Hurayrah, and ‘Alī رضي الله عنهم.

The Ḥadīth of Ibn ‘Abbās

Al-Ṭabarānī narrates (and al-Ḍiyā’ in a similar manner) — ‘Abd al-Raḥmān ibn Khallād al-Dawraqī narrated to us — Milḥān ibn Sulaymān al-Dawraqī narrated to us — ‘Abd Allāh ibn Dāwūd al-Khuraybī narrated to us — al-A‘mash narrated to us — from Mujāhid — from Ibn ‘Abbās.¹

‘Abd al-Raḥmān ibn Khallād al-Dawraqī and Milḥān ibn Sulaymān al-Dawraqī cannot be traced.

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, ḥadīth no. 11063; Ḍiyā’ al-Dīn al-Maqdisī: *al-Mukhtārāh*, 13/146.

Al-Haythamī states, “Al-Ṭabarānī narrates this ḥadīth and the narrators are all from the *Ṣaḥīḥ* collections (i.e. of al-Bukhārī and/or Muslim).”¹

This is very strange. I have previously mentioned that al-Haythamī is very lenient in criticising reports.

The Ḥadīth of Abū Hurayrah

Al-Ṭabarānī narrates — **Muḥammad ibn Mūsā** narrated to us — **al-Ḥasan ibn Kathīr** narrated to us — **Salmā ibn ‘Aqabah al-Ḥanafī al-Yamāmī** narrated to us — **‘Ikrimah ibn ‘Ammār** narrated to us — from Yaḥyā ibn Abī Kathīr — from Abū Salamah — from Abū Hurayrah.²

Muḥammad ibn Mūsā is al-Iṣṭakhrī. Perhaps he is the same person ibn Ḥajar writes about: “Muḥammad ibn Mūsā ibn Ibrāhīm al-Iṣṭakhrī. He is a *majhūl* (unknown) shaykh.”³

Salmā ibn ‘Aqabah cannot be traced.

Al-Ḥasan ibn Kathīr needs to be verified

‘Ikrimah ibn ‘Ammār is *muḍṭarib* (unresolvably problematic) in his ḥadīth from Yaḥyā ibn Abī Kathīr.

The Ḥadīth of ‘Alī

Sa‘īd ibn Manṣūr, al-Nasā‘ī (in an abridged form), and others narrate — from Sufyān — from ibn Abī Najīḥ — from his father — from a person who heard ‘Alī say, “...She (i.e. Fāṭimah) is more beloved to me than you and you dearer to me than her.”⁴

1 Nūr al-Dīn al-Haythamī: *Majma‘ al-Zawā‘id*, 9/202.

2 Al-Ṭabarānī: *al-Mu‘jam al-Awsaṭ*, ḥadīth no. 4675.

3 Ibn Ḥajar: *Lisān al-Mizān*, 5/401.

4 Sa‘īd ibn Manṣūr: *Sunan Sa‘īd Ibn Manṣūr*, 1/600; al-Nasā‘ī: *al-Sunan al-Kubrā*, ḥadīth no. 8478 and *Khaṣā‘iṣ ‘Alī*, ḥadīth no. 146.

The ḥadīth contains a *majhūl* (unknown) narrator.

Al-Albānī included this ḥadīth in his work and regarded it as *ḍaʿīf* (weak).¹

I have explained this ḥadīth in detail (more than al-Albānī) in the original work.

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 4000.

Ḥadīth 53

أن النبي صلى الله عليه وسلم لما حضر قالت صنفية: يا رسول الله لكل امرأة من نساءك أهل يلجأ إليهم، وإنك أجليت أهلي، فإن حدث حدث فإلى من؟ قال: إلى علي بن أبي طالب رضي الله عنه.

Indeed, when Nabī ﷺ was approaching death, Ṣafīyyah said, “O Messenger of Allah, every one of your wives has a family to whom she can resort back to. And indeed, you have expelled my family; therefore, if something happens, who should I resort to?” He said, “To ‘Alī ibn Abī Ṭālib رضي الله عنه.”

Al-Ṭabarānī and others narrate — from **Mu‘āwiyah ibn Hishām** — from Ḥamzah al-Zayyāt — from **Abū Ishāq** — Dhu‘ayb narrated to me (the ḥadīth).¹

Al-Haythamī says, “Al-Ṭabarānī narrates this ḥadīth. All the narrators of the ḥadīth are narrators from the *Ṣaḥīḥī* (authentic) collections (i.e. al-Bukhārī and/or Muslim).”²

However, there is a difference of opinion regarding the status of **Mu‘āwiyah ibn Hishām**.

Abū Ishāq is a *mukhtaliṭ* (commits serious errors).

Imām al-Bukhārī narrates — ‘Abd Allāh ibn Muḥammad said to me — **Ḥusayn al-Ashqar al-Kūfī** narrated to me—I met him in Baṣrah where he attended the gathering of Yaḥyā ibn Ādam — Isrā’īl narrated to us — from **Abū Ishāq** — from **Mālik ibn Mālik**—he was a guest of Masrūq — from Ṣafīyyah bint Ḥuyayy.”³

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, ḥadīth no. 4214.

2 Nūr al-Dīn al-Haythamī: *Majma‘ al-Zawā‘id*, 9/113.

3 Imām al-Bukhārī: *al-Tārīkh al-Kabīr*, 7/311.

Imām al-Bukhārī says that *Mālik* (in the above chain of transmission) is not known except to have narrated this one ḥadīth. And he does not enjoy any *mutāba‘āt*¹ (parallel narrations).

Al-Ashqar is *ḍa‘īf* (weak).

Abū Ishāq is a *mudallis*² (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

Ibn Abī ‘Āṣim narrates this ḥadīth with a chain of transmission that contains the narrator **Muḥammad ibn al-Ḥasan al-Asadī**.³ He possesses some weakness.

It also contains the narrator **Abū Ishāq**. As mentioned previously, he is a *mudallis* (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

Al-‘Uqaylī (also) narrates the ḥadīth. He says, “It enjoys no *mutāba‘āt* (parallel narrations). It also contains the narrator **Ḍirār ibn Ṣurad**. He is *matrūk* (suspected of forgery). And it also contains **Abū Ishāq**. As mentioned previously, he is a *mudallis* (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).”⁴

Al-Dāraquṭnī says, “This ḥadīth is *muḍṭarib* (unresolvably problematic).”⁵

1 For an explanation of this term, please see p. 816 onwards. [translator’s note]

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 Ibn Abī ‘Āṣim: *al-Āḥād wa al-Mathānī*, ḥadīth no. 3111.

4 Al-‘Uqaylī: *al-Ḍu‘afā’ al-Kabīr*, 4/172.

5 Al-Dāraquṭnī: *al-‘Ilal al-Wāridah*, 15/290.

Ḥadīth 54

قال رسول الله صلى الله عليه وسلم حين رجعت من جنازة قولاً، ما أحب أن لي به الدنيا جميعاً.

(‘Alī رضي الله عنه said:) After returning from a *janāzah* (funeral), the Messenger of Allah صلى الله عليه وسلم told me something that I would not exchange the entire *Dunyā* for.

Abū Ya‘lā narrates — ‘Abd al-Ṣamad ibn ‘Abd al-Wārith narrated to me — Shu‘bah narrated to me — Fuḍāyl narrated to me — from **Abū Ḥurayz** — from al-Sha‘bī — from ‘Alī,¹ who mentioned the ḥadīth.

Abū Ḥurayz’s name is ‘Abd Allāh ibn al-Ḥusayn al-Azdī al-Baṣrī and there is a difference of opinion regarding his status, some deeming him a *thiqah* (reliable) and others deeming him unreliable.²

Fuḍāyl ibn Maysarah is a *ṣadūq* (sincere). However, ‘Alī ibn al-Madīnī says — I heard Yaḥyā ibn Sa‘īd say, “I said to Fuḍāyl ibn Maysarah, ‘(What about) the ḥadīth of Abū Ḥurayz?’ He said, ‘I heard them from him; however, my book disappeared, and then I (eventually) received the ḥadīth from another person (who received the ḥadīth from Ibn Ḥurayz).’”³

This is the *‘illah* (hidden impairing defect): Fuḍāyl received his ḥadīth after going through a *majhūl* (unknown) person, who received it from Abū Ḥurayz.

1 Abū Ya‘lā: *Musnad Abī Ya‘lā*, ḥadīth no. 359.

2 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 5/164.

3 Al-Ḥāfiẓ al-Mizzī: *Tahdhīb al-Kamāl*, 5/164.

Ḥadīth 55

كنت جالسا عند النبي صلى الله عليه وسلم، فجاء رجل من اليمن، فقال: إن ثلاثة نفر من أهل اليمن أتوا عليا يختصمون إليه في ولد، وقد وقعوا على امرأة في طهر واحد. فقال لاثنتين منهما: طيبا بالولد لهذا، فعليا، ثم قال لاثنتين: طيبا بالولد لهذا، فعليا، فقال: أنتم شركاء متشاكسون، إني مقرع بينكم، فمن قرع فله الولد، وعليه لصاحبيه ثلثا الدية. فأقرع بينهم، فجعله لمن قرع. فضحك رسول الله صلى الله عليه وسلم حتى بدت أضراسه أو نواجذه.

I was sitting with the Prophet ﷺ. A man came from the Yemen, and said, “Three men from the people of the Yemen came to ‘Alī, arguing about a child, asking him to give a decision. They each had sexual intercourse with a woman during a single state of purity” He said to two of them, “Give this child to this man (the third person) with pleasure.” But they (refused and) cried loudly. Again, he said to two of them, “Give the child to the man (the third person) willingly.” But they (refused and) cried loudly. He then said, “You are quarrelsome partners. I shall cast lots among you; therefore, whoever receives the lot, the child will be his, and he shall pay two-thirds of the blood-money to both his companions.” He then cast lots among them, and gave the child to the one who received the lot. (Upon hearing of the incident,) the Messenger of Allah ﷺ laughed so much that his premolars or molars could be seen.

Abū Dāwūd, al-Nasā’ī, Aḥmād, and others narrate — from **al-Ajlah** — from al-Sha’bī — from ‘Abd Allāh ibn al-Khalīl — from Zayd ibn Arqam.¹

Imām Aḥmad and others add, “That (i.e. the incident) was mentioned to Nabī ﷺ and he said, ‘I do not know different to what ‘Alī said *رَضِيَ اللَّهُ عَنْهُ*.’”

(The author says) there is a difference of opinion regarding the status of **al-Ajlah**. Ibn Ḥajar transmits from al-‘Uqaylī who said, “He narrates from al-Sha’bī ḥadīth

1 Abū Dāwūd: *Sunan Abī Dāwūd*, ḥadīth no. 2269; al-Nasā’ī: *al-Sunan al-Suḥrā*, ḥadīth no. 3490 and *al-Sunan al-Kubrā*, ḥadīth no. 5654; Aḥmad: *Musnad Aḥmad*, 4/374.

muḍṭaribah (unresolvably problematic) that do not enjoy any *mutāba‘āt* (parallel narrations).”¹

I did not find him in al-‘Uqaylī’s *Kitāb al-Ḍu‘afā’*. After including the ḥadīth, the following words appear, “The ḥadīth has a *muḍṭarib* (unresolvably problematic) chain of transmission; close to being *ḍa‘īf* (weak).”

Shu‘ayb al-Arna‘ūṭ extensively mentioned the difference of opinion regarding this ḥadīth.² He concluded that the chain of transmission is *ḍa‘īf* (weak) because it is *muḍṭarib* (unresolvably problematic).

1 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 1/165.

2 Imām Aḥmad: *Musnad Aḥmad* (ed. Shu‘ayb al-Arna‘ūṭ), 32/76.

Ḥadīth 56

ذكر عند النبي صلى الله عليه وسلم قضاء قضى به علي بن أبي طالب، فأعجب النبي صلى الله عليه وسلم، فقال: الحمد لله الذي جعل فينا الحكمة أهل البيت.

‘Alī ibn Abī Ṭālib issued a ruling and it was mentioned to Nabī ﷺ. It amazed Nabī ﷺ and so he said, “All praise belongs to Allah for granting wisdom amongst us, the Ahl al-Bayt.”

Al-Qaṭīṭī narrates — ‘Abd Allāh ibn al-Ḥasan narrated to us — Mālik ibn Sulaymān **Abū Anas al-Anṣārī** narrated to us — Ismā’īl ibn ‘Ayyāsh narrated to us — Ṣafwān ibn ‘Amr narrated to us — from Ḥumayd ibn ‘Abd Allāh ibn Yazīd al-Madanī.¹

Ḥumayd ibn ‘Abd Allāh ibn Yazīd al-Madanī. It is possible he is the Ḥumayd ibn ‘Abd Allāh al-Madanī mentioned by Abū Ḥātim al-Rāzī.² However, he mentioned nothing of his status as a narrator. Ibn Ḥibbān mentions him as (Ḥumayd ibn ‘Abd Allāh) al-Muzanī.³ He is a *tābī’ī* who was only deemed a *thiqah* (reliable) by Ibn Ḥibbān. Therefore, the ḥadīth (in this state) is *mursal*.

Muḥammad ibn ‘Awf al-Ḥimṣī states, “**Abū Anas Mālik ibn Sulaymān al-Ḥimṣī** was my wife’s cousin. He is *ḍa’if* (weak).”⁴ Ibn Ḥibbān regards him a *thiqah* (reliable). However, he is mistaken.

Ibn al-Maghāzilī narrates — **Abū al-Ḥasan ‘Alī ibn ‘Umar ibn ‘Abd Allāh ibn Shawdhab** informed us — my paternal grandfather, **Abū al-Ḥasan ‘Alī ibn ‘Abd Allāh ibn Shawdhab** narrated to me — **‘Abd al-Jalīl ibn Abī Rāfi’** narrated to us — **‘Ammār** informed us — from Yazīd ibn Hārūn — from **Ismā’īl ibn ‘Ayyāsh** — from **Ṣafwān ibn ‘Amr** — from **‘Abd Allāh al-Māzinī**.⁵

1 Al-Qaṭīṭī: *Zawā’id Faḍā’il al-Ṣaḥābah*, ḥadīth no. 1113.

2 Abū Ḥātim al-Rāzī: *Kitāb al-Jarḥ wa al-Ta’dīl*, 3/224.

3 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 4/149.

4 Al-Khaṭīb: *Tārīkh Baghdād*, 13/159.

5 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no.329.

Besides Yazīd ibn Hārūn none of the other narrators could be traced.

Ibn al-Maghāzili is *ḍaʿīf* (weak).

Subsequently, I saw a biography of **Ibn Shawdhab**.¹ However, there was no mention of his state as a narrator (no statement of *jarḥ* or *taʿdīl*).

In short, the ḥadīth is *ḍaʿīf* (weak) because it revolves around weak and unknown narrators.

1 Al-Dhahabī: *Tārīkh al-Islām*, 29/463.

Ḥadīth 57

يا علي إن أنت وليت الأمر بعدي، فأخرج أهل نجران من جزيرة العرب.

O ‘Alī, if you are in charge after me, expel the people of Najrān from the Arabian Peninsula.

Imām Aḥmad and Ibn Abī ‘Āṣim narrate — from **Qays** — from **al-Ash‘ath ibn Sawwār** — from ‘Adī ibn Thābit — from Abū Zabyān — from ‘Alī who said, “The Messenger of Allah ﷺ said...”¹

This chain of transmission is *ḍa‘īf* (weak). **Qays is ibn al-Rabī‘**. He is *ḍa‘īf* (weak). His son inserted aḥādīth (in his father’s collection) which are not his.

Ash‘ath ibn Sawwār is *ḍa‘īf* (weak).

They both enjoy a *tābi‘* (parallel narration). ‘Abd al-Razzār narrates — **Ḥasan ibn ‘Umārah** informed us — from ‘Adī ibn Thābit — from Abū Zabyān who said, “I heard ‘Alī say, ‘The Messenger of Allah ﷺ said to me: ‘O ‘Alī, if you are in charge after me, expel the people of Najrān from the Arabian Peninsula.’”²

However, **Ḥasan ibn ‘Umārah** is *matrūk* (suspected of forgery).

1 Imām Aḥmad: *Musnad Aḥmad*, 1/87; Ibn Abī ‘Āṣim: *Kitāb al-Sunnah*, ḥadīth no. 1184.

2 ‘Abd al-Razzāq: *Muṣannaf ‘Abd al-Razzāq*, 6/58, 10/361.

Ḥadīth 58

يا علي أنت سيد في الدنيا، سيد في الآخرة، حبيبك حبيبي، وحبيبي حبيب الله، وعدوك عدوي، وعدوي عدو الله، والويل لمن أبغضك بعدي.

O ‘Alī, you are a *sayyid* in the *Dunyā*, a *sayyid* in the *Ākhirah*. Your beloved is my beloved, and my beloved is Allah’s beloved. Your enemy is my enemy, and my enemy is Allah’s enemy. Woe unto that person who hates you after me.

This ḥadīth is narrated by Ibn ‘Abbās and ‘Imrān ibn Ḥuṣayn رضي الله عنهما.

The Ḥadīth of Ibn ‘Abbās

Al-Ḥākim and others narrate — from **Abū al-Azhar al-Naysābūrī** who said — ‘Abd al-Razzāq narrated to us — Ma‘mar informed us — from al-Zuhrī — from ‘Ubayd Allāh ibn ‘Abd Allāh — from Ibn ‘Abbās who said, “Nabī صلی الله علیه وسلم looked at me and said (the ḥadīth).”¹

Al-Khaṭīb added the following: Abū al-Faḍl said — I heard Abū Ḥātim say — I heard Abū al-Azhar saying, “ I went with ‘Abd al-Razzāq to his hometown. While I was with him on the way, he said to me, “O Abū al-Azhar, I will inform you of a ḥadīth that I have not informed anyone else about.’ He said, ‘He narrated this ḥadīth to me.’”²

Al-Ḥākim says the ḥadīth is *ṣaḥīḥ* (authentic) according to the conditions of the *Shaykhayn* (al-Bukhārī and Muslim). **Abū al-Azhar** is, according to a consensus of the ḥadīth critics, a *thiqah* (reliable). When a *thiqah* (reliable narrator) narrates a ḥadīth in isolation, it is (still) fundamentally *ṣaḥīḥ* (authentic).

1 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4640.

2 Al-Khaṭīb: *Tārīkh Baghdād*, 4/41.

Al-Dhahabī disagreed and said, “Even though the narrators of this ḥadīth are *thiqāt* (reliable), it is (still) *munkar* (unacceptable) and not far from being *mawḍū‘* (fabricated). If not, then why did ‘Abd al-Razzāq surreptitiously transmit the ḥadīth? He did not have the courage to mention it to Imām Aḥmad, Ibn Ma‘īn, and other such people whom people travel to (for seeking knowledge of ḥadīth).”¹

Ibn al-Jawzī was adamant that the ḥadīth was inauthentic.²

Ibn ‘Irāq and al-Suyūṭī mention this ḥadīth in their respective works on *mawḍū‘āt* (fabrications).³

The ḥadīth contains the following *‘ilal* (hidden impairing defects):

1. Abū al-Azhar

Although he is *thiqah* (reliable), a number of *ḥuffāz* (ḥadīth masters) probed him. Ibn Ḥajar narrates, “When Yaḥyā ibn Ma‘īn heard the ḥadīth, he said, ‘Who is this *Naysābūrī* (someone from Nishapur) *kadhḥāb* (liar) that narrates this ḥadīth from ‘Abd al-Razzāq?’ Abū al-Azhar stood up and said, ‘It is me (who narrated the ḥadīth).’ Yaḥyā smiled and said, ‘As for you, you are not a *kadhḥāb* (liar).’ Yaḥyā was amazed by his integrity and said, ‘The sin/problem in this ḥadīth is from someone else other than you.’”⁴

Ibn Ma‘īn implied that the ḥadīth is a lie; irrespective of whether or not the blame is upon Abū al-Azhar or someone else.

Al-Dhahabī states, “The ḥadīth critics did not criticize him (i.e. Abū al-Azhar) except for his narration on the virtues of ‘Alī from ‘Abd al-Razzāq, from Ma‘mar. The heart testifies that the ḥadīth is *bāṭil* (false).”⁵

1 Al-Dhahabī: *Mukhtaṣar Talkhīṣ al-Mustadrak*, 3/1414 and *Mīzān al-I’tidāl*, 2/613.

2 Ibn al-Jawzī: *al-‘Ilal al-Mutanāhiyah*, 1/222.

3 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah al-Marfū‘ah ‘an al-Akḥbār al-Shanī‘ah al-Mawḍū‘ah*, 1/398; al-Suyūṭī: *al-Ziyādāt ‘alā al-Mawḍū‘āt* (this work is an appendix for Ibn al-Jawzī’s work *Kitāb al-Mawḍū‘āt*), 1/257.

4 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 1/10.

5 Al-Dhahabī: *Mīzān al-I’tidāl*, 1/82.

However, al-Khaṭīb mentions that Abū al-Azhar enjoys a *tābi‘* (parallel narration). He states, “Muḥammad ibn Ḥamdūn narrates the ḥadīth from **Muḥammad ibn ‘Alī ibn Sufyān al-Najjār** — from ‘Abd al-Razzāq. Therefore, Abū al-Azhar is free of blame since his narration enjoys a *tābi‘* (parallel narration). And Allah knows best.”¹

Al-Dhahabī mentions the narrator **al-Najjār** without any reference to his status (i.e. he does not mention any *jarḥ* (statement of disparagement) or *ta‘dīl* (statement of approval verifying his integrity)).² Therefore, he is *majhūl* (unknown) and Abū al-Azhar is no longer guilt-free because the *tābi‘* (parallel narration) is no longer valid.

2. ‘Abd al-Razzāq

He is a *thiqah* (reliable); however, he commits mistakes and has unacceptable elements in his narrations. In fact, some, such as al-‘Anbarī and Zayd ibn al-Mubārak, have gone to the extent of regarding him as a *kadhḥāb* (liar). A number of *ḥuffāz* (ḥadīth masters) have criticised some of his narrations. I have mentioned them in the original work. I will restrict myself to the following statements of Imām al-Bukhārī and Imām Aḥmad: “Whatever he (i.e. ‘Abd al-Razzāq) narrates from his books is the most authentic.”³ They are pointing out the fact that whatever he narrates from his memory is *ḍa‘īf* (weak), like this ḥadīth.

Al-Dāraquṭnī says about him, “He is a *thiqah* (reliable) that commits errors from Ma‘mar in aḥādīth which were not in the book (i.e. Ma‘mar’s book).”⁴

Al-Dhahabī says about this ḥadīth, “It resembles a fabricated ḥadīth.”⁵

1 Al-Khaṭīb: *Tārīkh Baghdād*, 4/42.

2 Al-Dhahabī: *Tārīkh al-Islam*, 20/455.

3 Imām al-Bukhārī: *al-Tārīkh al-Kabīr*, 6/130; ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 6/279.

4 Ibn ‘Asākir: *Tārīkh Dimashq*, 36/182.

5 Al-Dhahabī: *Siyar A‘alām al-Nubalā’*, 9/574.

3. Ma‘mar ibn Rāshid

He is one of the reliable ḥadīth masters; however, particular teachers commit mistakes when transmitting from him, and he commits mistakes when transmitting from particular teachers. Even more problematic than this is the fact that he used to have a nephew who would insert ḥadīths into his books.¹ Al-Dhahabī had reservations regarding this.² I have explained his error in this regard in the original work.

Al-Albānī said this ḥadīth is *mawḍū‘* (fabricated).³

The Ḥadīth of ‘Imrān ibn Ḥuṣayn

This version has two different chains of transmission:

1. **Ibn al-Maghāzili** narrates — from ‘Abd Allāh ibn Dāhir — from ‘**Amr ibn Jumay‘** — from ‘Urwah ibn ‘Ubayd — from Ḥasan ibn Abī al-Ḥasan — from ‘Imrān ibn Ḥuṣayn.⁴ Then he mentioned a long ḥadīth. It contains the following words, “Then he tapped her shoulders with his hand and said, ‘O my beloved daughter, By He who sent me with the truth as a Nabī, I have married you off to a *sayyid* in the Duniyā, and a *sayyid* in the Ākhirah.”

This ḥadīth is *munkar* (unacceptable). ‘**Abd Allāh ibn Dāhir** is *ḍa‘īf* (weak). In fact, ibn ‘Adī says: he is suspected of lying in most of his narrations regarding the virtues of ‘Alī.

‘**Amr ibn Jumay‘** is a *kadhḥāb* (liar).⁵

1 Al-Khaṭīb: *Tārīkh Baghdād*, 4/42.

2 Al-Dhahabī: *Siyar A‘lām al-Nubalā‘*, 9/576.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, ḥadīth no. 4894.

4 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 452.

5 Ibn Ḥajar: *Lisān al-Mizān*, 4/358.

Al-Ṭahāwī and others narrate — from **Layth ibn Dāwūd al-Baghdādī** — **Mubārak ibn Fuḍālah** said, “It was narrated to us from **Ḥasan** that ‘Imrān said...”¹ And then he mentioned a long ḥadīth, the end of which contained the following words, “By He who sent me with the truth, I have married you off to a *sayyid* in the Dunyā, and a *sayyid* in the Ākhirah. Only a *munāfiq* (hypocrite) hates you.”

Ibn Ḥajar and al-Dhahabī mention that **Layth ibn Dāwūd al-Qaysī** brought forth a ḥadīth that appears in *Muʿjam Ibn al-Aʿrābī* with a chain of transmission from **Mubārak ibn Fuḍālah** that is very *munkar* (unacceptable).² They were referring to this ḥadīth.

Al-Khaṭīb says, “Yūsuf ibn Muḥammad ibn Ṣāʿid, Muqātil ibn Ṣāliḥ, and Aḥmad ibn ʿAlī al-Kharrāz all narrate *mustaqīm* (decent) ḥadīths from him.”³

Mubārak ibn Fuḍālah is a *mudallis* (obfuscates when he narrates) and is guilty of *tadlīs al-taswiyah*. He narrates this ḥadīth in an ambiguous manner (i.e. with the words *ḥuddithnā* (it was narrated to us)).

Ḥasan is a *mudallis* (obfuscates when he narrates). It has been said that he did not hear (ḥadīth) from ‘Imrān.

2. Abū Nuʿaym narrates — Abū Ḥāmid ibn Jabalah narrated to us — Muḥammad ibn Ishāq narrated to us — Muḥammad ibn al-Ṣabbāḥ narrated to us — ‘Alī ibn Hāshim narrated to us — from **Kathīr al-Nawwāʾ**, from ‘Imrān.⁴

Al-Dhahabī says, “**Kathīr** is *wāh* (feeble). There is a missing link between him and ‘Imrān.”⁵

1 Al-Ṭahāwī: *Sharḥ Mushkil al-Āthār*, ḥadīth no. 149.

2 Al-Dhahabī: *Mīzān al-ʿitidāl*, 3/420; ibn Ḥajar: *Lisān al-Mīzān*, 4/493.

3 Al-Khaṭīb: *Tārīkh Baghdād*, 13/14.

4 Abū Nuʿaym: *Ḥilyat al-Awliyāʾ*, 2/42.

5 Al-Dhahabī: *Siyar Aʿlām al-Nubalāʾ*, 2/126.

Ibn ‘Asākir has the same narration and he mentions the missing narrator. He narrates from al-Ḥākim — Abū Muḥammad al-Madanī narrated to us — Muḥammad ibn ‘Abd Allāh al-Ḥaḍramī narrated to us — Sa‘īf ibn ‘Amr al-Ash‘athī narrated to us — ‘Alī ibn Hāshim narrated to us — from **Kathīr al-Nawwā’** — from Sa‘īd ibn Jubayr — from ‘Imrān ibn Ḥuṣayn.”¹

There is a *mawḍū‘* (fabricated) ḥadīth from Ibn Mas‘ūd forthcoming about ‘Alī’s marriage to Fāṭimah. It contains the following words, “O Fāṭimah, I have married you off to a *sayyid* in the Dunyā, and in the Ākhirah he is of the *Ṣāliḥīn* (righteous servants of Allah).”

In short, all the different chains of transmission are *wāḥiyah* (feeble); except for the first, it is *ḍa‘īf* (weak).

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/134.

Section Three – The *Bāṭil* (False), *Munkar* (Unacceptable) and *Mawḍūʿ* (Fabricated) *Aḥādīth*

This section comprises 217 *aḥādīth*, most of which are *mawḍūʿ* (fabricated).

They are as follows:

Ḥadīth 1

أنا دعوة أبي إبراهيم. قلنا: يا رسول الله وكيف صرت دعوة أبيك إبراهيم؟ قال: أوحى الله تعالى إلى إبراهيم: إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا [البقرة ١٢٤]: فاستخف إبراهيم الفرح، قال: يا رب! ومن ذريتي أئمة مثلي! فأوحى الله إليه أن: يا إبراهيم إني لا أعطيك عهد إلا أفي لك به. قال: يا رب ما العهد الذي لا تنفي لي به؟ قال: لا أعطيك لظالم من ذريتك، قال إبراهيم عندها: وَاجْتَنِبِي وَبِئْسَ أَنْ نَعْبُدَ لِأَصْنَامٍ ۚ ۝٣٥ رَبِّ إِنَّهُنَّ أَضَلُّنَّ كَثِيرًا مِّنَ النَّاسِ [إبراهيم: ٣٥-٣٦].

“I am the result of my father’s, Ibrāhīm’s, supplication.”

We said: ‘O Messenger of Allah, and how did you become the result of your father’s, Ibrāhīm’s, supplication?’

He said: ‘Allah ﷻ revealed to Ibrāhīm: [Allah] said, ‘Indeed, I will make you a leader for the people.’ (al-Baqarah: 124). Happiness enveloped Ibrāhīm and he said: ‘My Lord, and of my descendants, leaders like me! So Allah revealed: ‘O Ibrāhīm, surely I would not promise you something that I would not fulfill.’ Ibrāhīm said: ‘My Lord, what is the promise that You would fulfill not break for me? He ﷻ said: ‘I will not give you such a leader from your descendants who is a *zālīm* (oppressor).’ At that moment, Ibrāhīm recited (the verses): ‘...and keep me and my sons away from worshipping idols. My Lord, indeed they have led astray many among the people.’ (Ibrāhīm 35-36).

Nabī ﷺ said: ‘The supplication concluded with me and with ‘Alī; none of us ever prostrated to an idol and so (eventually) Allah made me a Nabī and He made ‘Alī a *waṣī*.’

Ibn al-Maghāzili narrates — Abū Muḥammad al-Ḥasan ibn Aḥmad ibn Mūsā al-Ghandajānī informed us — Abū al-Faḥḥ Hilāl ibn Muḥammad al-Ḥaffār — **Ismā‘īl ibn ‘Alī ibn Razīn** narrated to us — my father and Ishāq ibn Ibrāhīm narrated to me — ‘Abd al-Razzāq narrated to us — my father narrated to me — from **Mīnā’ the mawlā** (client) of ‘Abd al-Raḥmān ibn ‘Awf — from ‘Abd Allāh ibn Mas‘ūd who said: “The Messenger of Allah ﷺ said...”¹

This ḥadīth is *munkar* (unacceptable).

Mīnā’ the *mawlā* (client) of ‘Abd al-Raḥmān ibn ‘Awf is *matrūk* (suspected of forgery). In fact, Abū Ḥātim deemed him a *kadhḥāb* (liar).

Al-Dhahabī says: “Ismā‘īl ibn ‘Alī al-Khuzā‘ī is a teacher of Hilāl al-Ḥaffār. Al-Khaṭīb says: ‘He is not a *thiqah* (reliable).’ He is suspected (of lying); he brings forth *awābid* (unusual reports).”²

Ibn Taymiyyah says: “This ḥadīth is a fabrication and a lie according to the consensus of ḥadīth scholars.”³

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 322.

2 Al-Dhahabī: *Mīzān al-‘itidāl*, 1/238; al-Khaṭīb: *Tārīkh Baghdād*, 6/306.

3 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyah*, 7/133.

Ḥadīth 2

كنا جلوسا بين يدي النبي صلى الله عليه وسلم، فقال: ألا أدلكم على من إذا استرشدتموه لن تضلوا ولن تهلكوا؟ قالوا: بلى يا رسول الله! قال: هو هذا. وأشار إلى علي بن أبي طالب رضي الله عنه، ثم قال: واخوه، ووازره، واصدقوه، وانصحوه، فإن جبريل عليه السلام أخبرني بما قلت لكم.

We were seated in front of Nabī ﷺ and he said: “Shall I not indicate to you such a person that, if you were to seek guidance from him, you will never go astray and you will never be destroyed?”

They said: “But of course, O Messenger of Allah.”

He said: “He is this (person).” And he pointed to ‘Alī ibn Abī Ṭālib رضي الله عنه. Then he said: “Be his brother, support him, have trust in him, and wish him well, for surely Jibrīl عليه السلام informed me of what I said to you.”

Ibn al-Maghāzīlī narrates — from Iṣḥāq ibn Ibrāhīm al-Sabī’ī — from Ma’rūf ibn Kharrabūdh — from Abū Ja’far Muḥammad ibn ‘Alī — from Zayd ibn Arqam.¹

This ḥadīth is *bāṭil* (baseless).

There is a difference of opinion regarding the status of Ma’rūf ibn Kharrabūdh.

Iṣḥāq ibn Ibrāhīm al-Sabī’ī could not be traced.

Ibn al-Maghāzīlī is *ḍa’īf* (weak).

¹ Ibn al-Maghāzīlī: *Manāqib ‘Alī*, ḥadīth no. 292.

Ḥadīth 3

كنا مع رسول الله صلى الله عليه وسلم، وعنده جماعة من أصحابه، فقالوا: والله يا رسول الله إنك أحب إلينا من أنفسنا وأولادنا، قال: فدخل حينئذ علي بن أبي طالب، فنظر إليه النبي صلى الله عليه وسلم، وقال له: كذب من زعم أنه يبغضك ويحبني.

We were with the Messenger of Allah ﷺ and there was a group of his Companions with him. They said: “By Allah, O Messenger of Allah, you are more beloved to us than our own selves and our own children.” At that time, ‘Alī ibn Abī Ṭālib had just entered. Nabī ﷺ looked at him and said to him: “Whoever claims to hate you and love me (at the same time) has lied.”

This ḥadīth is narrated by Anas ibn Mālik, al-Ṣalṣāl, Abū Sa‘īd, Umm Salamah, Jābir, ‘Alī and ibn ‘Umar رضي الله عنهم.

The Ḥadīth of Anas ibn Mālik

Ibn al-Maghāzilī narrates — Aḥmad ibn al-Muẓaffar informed us — ‘Abd Allāh ibn Muḥammad al-Ḥāfiẓ informed us — **Muḥammad ibn ‘Alī ibn Hishām ibn Yūnus al-Lu’lu’ī** narrated to me in Kūfah — my grandfather, Hishām ibn Yūnus al-Lu’lu’ī narrated to me — **Ḥusayn ibn Sulaymān al-Raffā’** narrated to me — ‘Abd al-Malik ibn ‘Umayr narrated to me — from Anas ibn Mālik.”¹

As mentioned previously, **Ibn al-Maghāzilī** is *da‘if* (weak).

I do not know **Muḥammad ibn ‘Alī ibn Hishām ibn Yūnus al-Lu’lu’ī** and **Ḥusayn ibn Sulaymān al-Raffā’**. Perhaps the latter’s name is Ḥusayn ibn Sulaymān al-Ṭalḥī. His name appears in the next narration.

Ibn ‘Adī narrates from — Ḥusayn ibn Sulaymān al-Ṭalḥī from — ‘Abd al-Malik ibn ‘Umayr — from Anas: “Nabī ﷺ said to ‘Alī: ‘Whoever claims to love me and hate you (at the same time) has lied.’”²

1 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 75.

2 Ibn ‘Adī: *al-Kāmil*, 2/363.

Regarding **al-Ṭalḥī**, Ibn ‘Adī states: “Nobody narrates *tawābi*¹ (parallel narrations) for these aḥādīth.”²

Al-‘Uqaylī: “This ḥadīth does not enjoy any *tawābi*‘ (parallel narrations). Al-Ṭalḥī is not known to transmit (ḥadīth).”³

The Ḥadīth of al-Ṣalṣāl

Ibn Ḥibbān and Ibn ‘Asākir narrate from **Muḥammad ibn al-Ḍaw’ ibn al-Ṣalṣāl** — from his father, al-Ḍaw’ — from his grandfather, al-Ṣalṣāl.⁴

Muḥammad ibn al-Ḍaw’ is a *kadhḥāb* (liar).

The Ḥadīth of Abū Sa‘īd

Ibn ‘Asākir narrates — from **al-Rabī’ ibn Badr** — from **Abū Hārūn** — from Abū Sa‘īd who said: “The Messenger of Allah ﷺ said to ‘Alī: ‘O ‘Alī, whoever claims to love me and hate you (at the same time) has lied.’”⁵

Al-Rabī’ ibn Badr is *Matrūk* (suspected of forgery) and Abū Hārūn al-‘Abdī is a *Kadhḥāb* (Liar).

The Ḥadīth of Umm Salamah

Al-Mukhalliṣ narrates this ḥadīth with a chain of transmission that contains the narrators **Jābir al-Ju‘fī** and **al-Ḥusayn ibn al-Ḥasan al-Ashqar**.⁶ They are both *ḍa‘īf* (weak).

1 For an explanation of this term, please see p. 816 onwards. [translator’s note]

2 Ibn ‘Adī: *al-Kāmil*, 2/363.

3 Al-‘Uqaylī: *al-Ḍu‘afā’ al-Kabīr*, 1/252.

4 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 2/310; Ibn ‘Asākir: *Tārīkh Dimashq*, 42/283.

5 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/268.

6 Al-Mukhalliṣ: *al-Mukhalliṣiyāt*, ḥadīth no. 2731.

The Ḥadīth of Jābir

Ibn Sam‘ūn narrates — from **Ibrāhīm ibn al-Ḥasan al-Tha‘labī** — **Yaḥyā ibn Ya‘lā** narrated to us — ‘**Abd Allāh ibn Mūsā** narrated to us — from Abū al-Zubayr — from Jābir.¹

Yaḥyā ibn Ya‘lā is (**Yaḥyā ibn Ya‘lā**) **al-Aslamī**. He is *ḍa‘īf* (weak).

Ibn Ḥibbān is the only person to deem Ibrāhīm ibn al-Ḥasan al-Tha‘labī a *thiqah* (reliable). Abū Ḥātim says he is a *shaykh* (venerable).

It is not clear to me who ‘**Abd Allāh ibn Mūsā** is.

Abū al-Zubayr is a *mudallis*² (obfuscates when he narrates).

The Ḥadīth of ‘Alī

This version forms part of the longer *ḥadīth al-munāshadah*. As mentioned, this ḥadīth is *mawḍū‘* (fabricated).

The Ḥadīth of Ibn ‘Umar

Ibn al-Maghāzilī narrates — from **Ḥusayn ibn Naṣr ibn Muzāḥim** — **Khālid ibn ‘Īsā al-‘Uklī** narrated to us — **Ḥuṣayn ibn Mukhāriq** narrated to us — Ja‘far ibn Muḥammad narrated to us — from his father — from Nāfi‘, the *mawlā* (client) of Ibn ‘Umar —, from Ibn ‘Umar.”³

He went on to mention the ḥadīth, the end of which states: “...Whoever claims to hate you and love me (at the same time) is a liar.”

1 Ibn Sam‘ūn: *al-Amālī*, ḥadīth no. 203.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 309.

Al-Dāraḡuṡnī deemed **Ḥuṡayn ibn Mukhāriq** a *kadhdhāb* (liar).

Ḥusayn ibn Naṡr ibn Muzāḡhim and **Khālīd ibn ʿĪsā al-ʿUklī** could not be traced.

In short, all the different chains of transmission are *wāhiyah* (feeble) and *sāqīṡah* (wholly unreliable).

Ḥadīth 4

ثلاث من كن فيه فليس مني، ولا أنا منه: بغض علي بن أبي طالب، ونصب لأهل بيتي. ومن قال: الإيمان كلام.

Whoever has three qualities they are not from me: hatred of ‘Alī ibn Abī Ṭālib; dislike for my *Ahl al-Bayt*; and the person who says *īmān* is (merely) speech (i.e. and not in doing deeds).

Ibn ‘Asākir and al-Silafī narrate — from ‘Abd Allāh ibn Sulaymān — ‘**Abbād ibn Ya‘qūb al-Rawājīnī Abū Sa‘īd** narrated to us — **Abū Yazīd al-‘Uklī** narrated to us — from **Hishām ibn Sa‘d** — from Abū ‘Abd Allāh al-Makkī — from Jābir ibn ‘Abd Allāh who said: ‘The Messenger of Allah ﷺ said...’¹

This ḥadīth is *mawḍū‘* (fabricated).

I could not trace **Abū Yazīd al-‘Uklī**, perhaps, he is the problem in the ḥadīth.

There is a difference of opinion regarding the status of **Hishām ibn Sa‘d**.

There is a difference of opinion regarding the status of ‘Abbād ibn Ya‘qūb. The preponderant opinion is that he is a *ṣadūq* (sincere); unless he narrates *manākīr* (unacceptable reports), which, in that case, will not be accepted. Ibn Ḥibbān felt that he deserves to be abandoned (*yastihīqq al-tark*).² Even though Ibn Ḥibbān’s statements are overstated (as mentioned by Ibn Ḥajar in *al-Taqrīb*), what can be derived therefrom is the fact that he narrates unacceptable and baseless aḥādīth, which need to be made aware of.

Ibn ‘Irāq mentions the ḥadīth in his work on *mawḍū‘āt* (fabrications).³

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/284; al-Silafī: *al-Ṭuyūriyyāt*, 3/885.

2 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 2/172.

3 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah al-Marfū‘ah ‘an al-Akhbār al-Shanī‘ah al-Mawḍū‘ah*, 1/154.

Ḥadīth 5

إن محمد صلى الله عليه وسلم أخذ بيدي ذات يوم، فقال: من مات وهو يبغضك ففي ميتة جاهلية، يحاسب بما عمل في الإسلام. ومن عاش بعدك وهو يحبك، ختم الله له بالأمن والإيمان، كلما طلعت شمس وغربت، حتى يرد علي الحوض.

Verily, Muḥammad ﷺ took me by the hand and said: “Whoever dies while having hatred for you has died the death of someone in the Days of Ignorance; he will be taken to account based on his deeds in Islam. Whoever lives after you, yet (still) loves you, Allah will afford him an ending with peace and *īmān*, as long as the sun rises and sets, until he meets me at the *Ḥawḍ*.”

This ḥadīth is narrated by ‘Alī, Ibn ‘Umar, and Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمْ.

The Ḥadīth of ‘Alī

There are two different chains of transmission for this version:

1. Ibn ‘Asākir narrates — from ‘Amr ibn ‘Abd al-Ghaffār — Naṣīr ibn ‘Abd al-Ash‘ath narrated to us — Kathīr al-Nawwā’ narrated to me — from Abū Maryam al-Khawlānī — from ‘Āṣim ibn Ḍamurah who said, “I heard ‘Alī say...”¹

‘Amr ibn ‘Abd al-Ghaffār al-Fuqaymī is *matrūk al-ḥadīth* (suspected of forgery).²

I could not trace **his teacher** (Naṣīr ibn ‘Abd al-Ash‘ath).

Kathīr al-Nawwā’ is *ḍa‘īf* (weak).

Abū Maryam al-Khawlānī could not be traced.

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/292.

2 Ibn Ḥajar: *Lisān al-Mīzān*, 4/369.

2. Abū Ya'lā narrates — **Suwayd ibn Sa'īd** narrated to us — **Zakariyyā ibn 'Abd Allāh ibn Yazīd al-Ṣuhbānī** narrated to us — from **'Abd al-Mu'min** — from Abū al-Mughīrah — from 'Alī."¹ He then mentioned a ḥadīth containing the words: "Whoever dies in your time has fulfilled his promise. And whoever dies having loved you, after your death, Allah will afford him an ending with peace and īmān, as long as the sun rises or sets. And whoever hates you will die the death of someone in the Days of Ignorance; he will be taken to account based on his deeds in Islam."

Suwayd ibn Sa'īd is *ḍa'īf* (weak).

Ibn Ḥajar says about **Zakariyyā ibn 'Abd Allāh ibn Yazīd al-Ṣuhbānī**: "Al-Bukhārī and ibn Abī Ḥātim made mention of him but they did not mention any *jarḥ* (impugning statement). Ibn Ḥibbān mentions him in *Kitāb al-Thiqāt*. Al-Azdī mentions him in *al-Du'āfā'* and says: 'He is *munkar al-ḥadīth* (narrates unacceptable ḥadīth).'"²

I could not trace **'Abd al-Mu'min**.

Al-Albānī deemed the ḥadīth to be *ḍa'īf* (weak).³

The Ḥadīth of Ibn 'Umar

Al-Ṭabarānī narrates — Muḥammad ibn 'Uthmān ibn Abī Shaybah narrated to us — **Muḥammad ibn Yazīd (Abū Hishām al-Rifā'ī)** narrated to us — **'Abd Allāh ibn Muḥammad al-Ṭahawī** narrated to us — from **Layth** — from Mujāhid — from Ibn 'Umar."⁴

Abū Hishām al-Rifā'ī is *ḍa'īf* (weak).

1 Abū Ya'lā: *Musnad Abī Ya'lā al-Mawṣilī*, ḥadīth no. 528.

2 Ibn Ḥajar: *Tājjil al-Manfa'ah*, no. 138.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa'īfah*, ḥadīth no. 4944.

4 Al-Ṭabarānī: *al-Mu'jam al-Kabīr*, ḥadīth no. 13549.

I could not trace his teacher (**‘Abd Allāh ibn Muḥammad al-Ṭahawī**).

Layth is *ḍa‘īf* (weak).

The ḥadīth is *munkar* (unacceptable).

The Ḥadīth of Ibn ‘Abbās

Al-Ṭabarānī narrates — Maḥmūd ibn Muḥammad al-Marwazī narrated to us — **Ḥāmid ibn Ādam al-Marwazī** — Jarīr narrated to us — from **Layth** — from Mujāhid — from Ibn ‘Abbās.”¹ He mentioned the ḥadīth of *al-mu’ākhāt* (brotherhood) and *al-manzilah* (position) and said: “Truly, whoever loves you will be enveloped with peace and *īmān*. And whoever hates you, Allah will cause him to die the death of someone in the Days of Ignorance; he will be taken to account based on his actions in Islam.”

Ḥāmid ibn Ādam al-Marwazī is suspected of lying.

Layth is Layth ibn Abī Sulaym. He is *ḍa‘īf* (weak).

In short, all the different chains of transmission are *sāqīṭah* (wholly unreliable) and the ḥadīth is *bāṭil* (baseless). Some of the words are utter lies. For example, the statement “...And whoever lives after you, yet loves you, Allah will cause his end to be with peace and *īmān*, as long as the sun rises and sets, until he meets me at the *Ḥawḍ*.”

Furthermore, sheer love for Nabī ﷺ does not necessarily guarantee a death upon *īmān*. What then with merely (having loved) ‘Alī رضي الله عنه؟ A man can have love for Nabī ﷺ, and yet he does not follow him! It is true that having love for ‘Alī رضي الله عنه is part of *īmān*. In fact, having love for all the *Ṣāḥābah* is part of *īmān*; however, this does not necessitate such complete *īmān* that obligates Jannah. Many of the disbelieving *zanādiqah* loved ‘Alī, like some of the extremists who claim that ‘Alī is actually Allah incarnate (*wa al-‘iyādhū bī Allāh*).

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, ḥadīth no. 11092 and *al-Mu‘jam al-Awsaṭ*, ḥadīth no. 7894.

Ḥadīth 6

نظر النبي صلى الله عليه وسلم إلى علي، والحسن، والحسين، وفاطمة، فقال: أنا حرب لمن حاربكم،
وسلم لمن سالمكم.

Nabī ﷺ looked at ‘Alī, Ḥasan, Ḥusayn, and Fāṭimah and said:
“I am at war with whoever makes war with you, and at peace with
whoever makes peace with you.”

This ḥadīth is narrated by Abū Hurayrah, Zayd ibn Arqam, Ṣubayḥ and Umm Salamah رضي الله عنها

The Ḥadīth of Abū Hurayrah

Imām Aḥmad—and al-Ḥākim in a similar manner—and others narrate — from **Talīd ibn Sulaymān** — Abū al-Jaḥḥāf narrated to us — from Abū Ḥāzim — from Abū Hurayrah.¹

Talīd ibn Sulaymān is *ḍa’if jiddan* (very weak). In fact, Imām Aḥmad, Yaḥyā al-Sājī and others deemed him a *kadhḥāb* (liar).²

The Ḥadīth of Zayd ibn Arqam

Al-Maḥāmīlī narrates — from **al-Ḥasan ibn al-Ḥusayn al-Ashqar** (more famously known as al-‘Urnī) — ‘Alī ibn Hāshim narrated to us — from **his father** — from **Abū al-Jaḥḥāf** — from Muslim ibn Ṣubayḥ — from Zayd ibn Arqam.³

There is a difference of opinion regarding the status of Abū al-Jaḥḥāf.

1 Imām Aḥmad: *Musnad Aḥmad*, 2/442 and *Faḍā’il al-Ṣaḥābah*, ḥadīth no. 1350; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4713.

2 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 1/477-448.

3 Al-Muḥāmīlī: *Amālī al-Muḥāmīlī: Riwāyah Ibn Yaḥyā al-Bayyī’*, ḥadīth no. 532.

Al-Ḥasan ibn al-Ḥusayn al-Anṣārī al-‘Urnī is *ḍa‘īf* (weak). In fact, he is weaker than *ḍa‘īf* (weak), as Abū Ḥātim and Ibn Ḥibbān have mentioned. Al-Albānī did not know who he was and said his name was al-Ḥusayn ibn al-Ḥasan al-‘Urnī.¹

Abū al-Jaḥḥāf inconsistently narrates this ḥadīth. Al-Ṭabarānī and others narrate from Abū al-Jaḥḥāf — from **Ibrāhīm ibn ‘Abd al-Raḥmān ibn Ṣubayḥ**, the *mawlā* (client) of Umm Salamah (رضي الله عنه) — from his grandfather — from Zayd ibn Arqam.²

There is a difference of opinion regarding the status of Abū al-Jaḥḥāf.

I could not trace Ibrāhīm ibn ‘Abd al-Raḥmān ibn Ṣubayḥ, the *mawlā* (client) of Umm Salamah. Al-Albānī also did not know who he was.³ What is apparent, then, is that he is *majhūl* (unknown).

Abū al-Jaḥḥāf then narrates the same ḥadīth with a different chain of transmission. Ibn Shāhīn narrates it with a chain of transmission that is *sāqiṭ* (wholly unreliable), as I have explained in the original work.

The ḥadīth suffers from even more variance, as the following ḥadīth will show.

The Ḥadīth of Ṣubayḥ

This version has three different chains of transmission:

1. Al-Ṭabarānī narrates — from **Ḥusayn ibn al-Ḥasan al-Ashqar** — from ‘Ubayd Allah ibn Mūsā — from **Abū Maḍā’** (he was a truthful man) — from **Ibrāhīm ibn ‘Abd al-Raḥmān ibn Ṣubayḥ**, the *mawlā* (client) of Umm Salamah — from his grandfather, Ṣubayḥ.⁴

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 13/60.

2 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 3/2620 and *al-Mu‘jam al-Awsaṭ*, ḥadīth no. 7259.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 13/58.

4 Al-Ṭabarānī: *al-Mu‘jam al-Awsaṭ*, ḥadīth no. 2854.

There is a difference of opinion regarding the status of **Ḥusayn ibn al-Ḥasan al-Ashqar**. However, the preponderant opinion is that he is *ḍaʿīf* (weak). Some ḥadīth critics have even accused him of lying.

I could not trace Abū Maḍāʾ. Al-Albānī reckoned his name was Rajāʾ ibn ʿAbd al-Raḥīm Abū Maḍāʾ al-Harawī al-Qurashī.¹ His biography appears in *Lisān al-Mīzān* of Ibn Ḥajar. He is *ḍaʿīf* (weak).

Ibrāhīm, as mentioned previously, is *majhūl* (unknown).

2. Imām al-Tirmidhī and others narrates — from **Asbāṭ ibn Naṣr al-Hamdānī** — from **al-Suddī** — from **Ṣubayḥ**, the *mawlā* (client) of Umm Salamah — from Zayd ibn Arqam.²

There is a difference of opinion regarding the status of both **Asbāṭ ibn Naṣr al-Hamdānī** and **al-Suddī Ismāʿīl ibn ʿAbd al-Raḥmān**.

Ṣubayḥ, the *mawlā* (client) of Umm Salamah is *majhūl* (unknown). Ibn Ḥibbān deemed him a *thiqah* (reliable)—as is his habit deeming *majhūl* (unknown) narrators as *thiqāt* (reliable). Imām al-Bukhārī doubted whether the chain of transmission between him and Zayd was *muttaṣil* (contiguous) and said: “He did not mention that he heard (ḥadīth) from Zayd.”³

3. Ibn ʿAsākir narrates this version with a chain of transmission that contains *majāhīl* (unknown narrators) who narrate from Abū Ishāq — from Zayd ibn Arqam.⁴

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 13/59.

2 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3870.

3 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 4/359.

4 Ibn ʿAsākir: *Tārīkh Dimashq*, 13/218.

All the narrators beneath Abū Ishāq could not be traced.

Abū Ishāq is a *mudallis*¹ (obfuscates when he narrates) and a *mukhtaliṭ*² (commits serious errors).

The Ḥadīth of Umm Salamah

Ibn Jumay‘ al-Ṣīdāwī narrates — from **Abū Ḥafṣ al-A‘shā** — from Ismā‘īl ibn Abī Khālīd — from Muḥammad ibn Sūqah — from the **person who informed him** — from Umm Salamah.³

Abū Ḥafṣ al-A‘shā’s name is ‘Amr ibn Khālīd. He is a *munkar al-ḥadīth* (narrates unacceptable reports).⁴

The **teacher of Muḥammad ibn Sūqah** is *majhūl* (unknown).

In short, all the different chains of transmission for this ḥadīth are *sāqiṭāh* (wholly unreliable). They revolve around narrators suspected of lying and *majāhīl* (unknown narrators), etc. Therefore, the ḥadīth is inauthentic.

1 For an explanation of this term, please see p. 816 onwards. [translator’s note]

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 Ibn Jumay al-Ṣaydāwī: *Mu‘jam al-Shuyūkh*, ḥadīth no. 133.

4 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 8/20.

Ḥadīth 7

يا علي إن الله جعل فيك مثلا من عيسى ابن مريم عليه السلام: أبغضته اليهود حتى بهتوا أمه، وأحبهه النصارى حتى ادعوا فيه ما ليس له بحق. ألا أنه يهلك في محبتي مطر يصفني بما ليس في، ومبغض مفتر يحمله شنأته لي على أن يبهتني، ألا وإني لست بنبي، ولا يوحى إلي، ولكني أعمل بكتاب الله ما استطعت، فما أمرتكم من طاعة الله عز وجل فواجب عليكم، وعلى غيركم، طاعتي فيه، وما أمرتكم، أو أمركم غيري من معصية الله، فإنه لا طاعة لأحد في معصية الله، إنما الطاعة في المعروف.

“O ‘Alī, surely Allah has made in you an example from ‘Īsā عليه السلام: The *Yahūd* (Jews) hated him such that they slandered his mother; The *Naṣārā* (Christians) loved him such that they avowed for him that which he is undeserving of.” (‘Alī said) ‘Indeed, a person that displays excessive love towards me such that he describes unto me qualities I do not possess will be ruined because of me; and a person that displays excessive hate towards me such that his hatred will even carry him to slander me (will also be ruined because of me). Verily, I am not a Nabī and I do not receive *waḥī* (revelation); however, I act upon the Book of Allah as much as possible. Therefore, whatever form of Allah’s obedience I order you to do, it is obligatory upon you and others to obey me therein. And whatever form of Allah’s disobedience I order you to do, or someone other than me orders you to do, then no one is to be obeyed in the disobedience of Allah. Obedience is only in good (deeds).”

Ibn al-Maghāzilī narrates — Muḥammad ibn Aḥmad ibn Sahl al-Naḥwī narrated to me *ijāzatan* (i.e. he gave me permission to transmit) — Abū al-Qāsim ‘Alī ibn Ṭalḥah al-Naḥwī informed them — Abū Bakr Aḥmad ibn Muḥammad ibn al-Faḍl ibn al-Jarrāḥ narrated to us and Muḥammad ibn al-Qāsim narrated to us — Aḥmad ibn al-Haythan narrated to us — Abū Gassān Mālīk ibn Ismā‘īl narrated to us — al-Ḥakam ibn ‘Abd al-Malik narrated to us — from al-Ḥārith ibn Ḥaṣīrah — from Abū Ṣādiq ibn Rabī‘ah ibn Nājid — from ‘Alī صلى الله عليه وسلم who said: “The Messenger of Allah صلى الله عليه وسلم said...”¹

1 Ibn al-Maghāzilī: *Manāqib* ‘Alī, ḥadīth no. 104.

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

I have yet to see anyone deem his teacher (**Muḥammad ibn Aḥmad ibn Sahl al-Naḥwī**) and his teacher's teacher (**Abū al-Qāsim ʿAlī ibn Ṭalḥah al-Naḥwī**) a *thiqah* (reliable).

The preponderant opinion regarding **Aḥmad ibn ʿUbayd ibn Nāṣiḥ al-Baghdādī** is that he is *ḍaʿīf* (weak).¹

Al-Ḥakam ibn ʿAbd al-Malik is *ḍaʿīf* (weak).

Al-Shajarī narrates — from **Abū Bakr Muḥammad ibn Zakariyyā al-Marwazī** — **Mūsā ibn Ibrāhīm al-Marwazī al-Aʿwar** narrated to us — Mūsā ibn Jaʿfar ibn Muḥammad narrated to me — from his father, Jaʿfar ibn Muḥammad — from his father, Muḥammad ibn ʿAlī — from his father, ʿAlī ibn al-Ḥasan — from his father — from ʿAlī رضي الله عنه.²

Mūsā ibn Ibrāhīm al-Marwazī al-Aʿwar is either *majhūl* (unknown), or his name is Abū ʿImrān al-Marwazī. Yaḥyā ibn Maʿīn deemed him a *kadhḥāb* (liar). Al-Dāraquṭnī and others say he is *matrūk* (suspected of forgery).³

I could not trace **Abū Bakr Muḥammad ibn Zakariyyā al-Marwazī**.

Al-Ashnānī is *ḍaʿīf* (weak). His name will come soon.

In short, the ḥadīth is inauthentic. Its two chains of transmission are *bāṭil* (baseless).

1 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 1/52.

2 Al-Shajarī: *al-Amālī*, 1/669.

3 Al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/199.

Ḥadīth 8

علي مني مثل رأسي من بدني.

‘Alī is a part of me just as my head is a part of my body.

This ḥadīth is narrated by Ibn ‘Abbās and al-Barā’ رضي الله عنهما.

The Ḥadīth of Ibn ‘Abbās

Ibn al-Maghāzili narrates — **Abū al-Ḥasan Aḥmad ibn al-Muẓaffar ibn Aḥmad al-Faqīh al-Shāfi‘ī** informed us (I read the ḥadīth to him and he approved) — Abū Muḥammad ‘Abd Allāh ibn Muḥammad ibn ‘Uthmān al-Muzanī (ibn al-Saqqa’ al-Ḥāfiẓ al-Wāsiṭī) — al-Haytham ibn Khalaf al-Dūrī narrated to us — Aḥmad ibn Muhammad ibn Yazīd ibn Sulaym, the *mawlā* (client) of Banū Hāshim — **Ḥusayn al-Ashqar** narrated to me — **Qays** informed us — from Abū Hāshim and **Layth** — from Mujāhid — from Ibn ‘Abbās who said: “The Messenger of Allah صلى الله عليه وسلم said...”¹

Ibn al-Maghāzili is *ḍa‘īf* (weak).

I have yet to see anyone deem his teacher (**Abū al-Ḥasan Aḥmad ibn al-Muẓaffar ibn Aḥmad al-Faqīh al-Shāfi‘ī**) a *thiqah* (reliable).

Al-Ḥusayn ibn Ḥasan al-Ashqar is *ḍa‘īf* (weak). Some ḥadīth critics even suspect him of lying.

Qays is ibn al-Rabī. He is *ḍa‘īf* (weak). His son inserted ḥadīths into his work that are not his.

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 135.

Al-Shajari narrates — from **Abū Bakr Muḥammad ibn Aḥmad ibn Muḥammad al-Mufid** — **Muḥammad ibn Muḥammad** narrated to us — Aḥmad ibn Muḥammad ibn Zayd al-Hāshimī narrated to us — **al-Ḥusayn ibn al-Ḥasan** narrated to us — **Qays ibn al-Rabī** narrated to us — from Abū Hāshim al-Rummānī — from Mujāhid — from Ibn ‘Abbas.¹

Abū Bakr Muḥammad ibn Aḥmad ibn Muḥammad al-Mufid is suspected of lying.

I could not trace his teacher (**Muḥammad ibn Muḥammad**).

Al-Ḥusayn ibn al-Ḥasan is **al-Ashqar**. He is *ḍa‘īf* (weak). Some ḥadīth critics even suspect him of lying.

Qays ibn al-Rabī is *ḍa‘īf* (weak).

Al-Shajari’s name is Yaḥyā ibn al-Ḥusayn ibn Ismā‘īl ibn Zayd Abū al-Ḥusayn al-Ḥusaynī al-Rāzī. He is a Zaydī scholar. I have yet to see anyone deem him a *thiqah* (reliable). His book, *al-Amālī*, is replete with *bāṭil* (false) aḥādīth.

Ibn al-Maghāzilī narrates — **Aḥmad ibn Muḥammad ibn ‘Abd al-Wahhāb ibn Ṭāwān Abū Bakr** informed us (I read the ḥadīth to him and he approved of it) — Abū ‘Abd Allāh al-Ḥusayn ibn Muḥammad al-‘Alawī al-Mu‘addal — ‘Alī ibn ‘Abd Allāh ibn Dāhir narrated to us — my father, Dāhir, narrated to us — al-Ḥusayn ibn Aḥmad al-Baghdādī narrated to us — **‘Īsā ibn Mihrān** narrated to us — **Ḥusayn al-Ashqar** narrated to us — Qays narrated to us.²

‘Īsā ibn Mihrān al-Musta‘ṭif Abū Mūsā is a *kadhḥāb* (liar).³

1 Al-Shajari: *al-Amālī*, ḥadīth no. 682.

2 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 136.

3 Al-Dhahabī: *Mīzān al-I’tidāl*, 3/324.

As mentioned previously, **Ḥusayn** and **Qays** are both *ḍa'īf* (weak).

Ibn al-Maghāzili and his teacher (**Aḥmad ibn Muḥammad ibn 'Abd al-Wahhāb ibn Ṭawān Abū Bakr**) are both *ḍa'īf* (weak).

Al-Daylamī (also) narrates the ḥadīth from **Ḥusayn al-Ashqar** — **Qays ibn al-Rabī** narrated to us — from Abū Hāshim and **Layth** — from Mujāhid — from Ibn 'Abbāṣ *marfū'an* (the ḥadīth is attributed to the Prophet ﷺ).¹

Al-Albānī judged the ḥadīth to be *ḍa'īf* (weak). According to me, it is more than just *ḍa'īf* (weak), as evident from the analysis of the various chains of transmission.

The Ḥadīth of al-Barā'

Al-Khaṭīb narrates — from **Ayyūb ibn Yūsuf ibn Ayyūb** — **'Anbas ibn Ismā'īl** narrated to us — **Ayyūb ibn Muṣ'ab al-Kūfī** narrated to us — from Isrā'īl — from **Abū Ishāq** — from al-Barā'.²

Ayyūb ibn Yūsuf ibn Ayyūb ibn Sulaymān ibn Dāwūd Abū al-Qāsim al-Bazzāz al-Miṣrī and **'Anbas ibn Ismā'īl al-Qazzāz** have their biographies written by al-Khaṭīb.³ However, he does not mention any *jarḥ* (impugning statement) or *ta'dīl* (statement affirming his integrity).

I did not find anything on **Ayyūb ibn Muṣ'ab al-Kūfī**.

Abū Ishāq is a *mudallis*⁴ (obfuscates when he narrates) and a *mukhtaliṭ*⁵ (commits serious errors).

1 Al-Daylamī: *Mukhtaṣar Musnad al-Firdaws*, 2/298; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa'īfah*, 8/391.

2 Al-Khaṭīb: *Tārīkh Baghdād*, 7/12.

3 Al-Khaṭīb: *Tārīkh Baghdād*, 7/11 and 12/318.

4 For an explanation of this term, please see p. 816 onwards. [translator's note]

5 For an explanation of this term, please see p. 816 onwards. [translator's note]

Ibn al-Jawzī says this chain of transmission contains *majāhīl* (unknown narrators).

Al-Dhahabī says: “The chain of transmission is darkness; it was fabricated and (falsely) linked to Isrā’īl — from Abū Isḥāq — from al-Barā’. It appears from someone *ḍa’īf* (weak) — from someone suspected of lying — from Layth — from Mujāhid — from Ibn ‘Abbās.”¹

Al-Albānī (also) mentions this ḥadīth.²

In short, the ḥadīth is *ḍa’īf jiddan* (extremely weak). As explained, all of its chains of transmission are *wāhiyah* (feeble).

1 Al-Dhahabī: *Talkhīṣ al-‘Ilal*, ḥadīth no. 72.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa’īfah*, ḥadīth no. 3914.

Ḥadīth 9

لا تزول قدما عبد يوم القيامة حتى يسأل عن أربع: عن عمره فيما أفناه، وعن جسده فيما أبلاه، وعن ماله فيما أنفقه ومن أين كسبه، وعن حبتنا أهل البيت.

Man’s feet will not move on the Day of *Qiyāmah* (Resurrection) before he is asked about four things: his life and how he spent it; his body and how he used it; his wealth and how he earned and spent it; and his love for us, the *Ahl al-Bayt*.

This ḥadīth is narrated by Ibn ‘Abbās, Abū Barzah and Abū Dharr رضي الله عنهم.

The Ḥadīth of Ibn ‘Abbās

Al-Ṭabarānī and **Ibn al-Maghāzilī** narrate — from al-Haytham ibn Khalaf al-Dūrī — Aḥmad ibn Muḥammad ibn Yazīd ibn Sulaym, the *mawlā* (client) of Banū Hāshim narrated to us — **Ḥusayn ibn al-Ḥasan al-Ashqar** narrated to me — **Hushaym ibn Bashīr** narrated to us — from Abū Hāshim — from Mujāhid — from Ibn ‘Abbās who said: “The Messenger of Allah صلى الله عليه وسلم said...”¹

This ḥadīth is *munkar* (unacceptable) in its additional text at the end.

Al-Ḥusayn ibn Ḥasan al-Ashqar is *ḍa‘īf* (weak). Some ḥadīth critics have even accused him of lying.

Hushaym ibn Bashīr is a *mudallis*² (obfuscates when he narrates). In this ḥadīth, he is narrating with the words “*an* (from)”.

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 11/11177 and *al-Mu‘jam al-Awsaṭ*, 9/9406.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

The Ḥadīth of Abū Barzah

Abū Saʿīd al-Naqqāsh narrates — from **Aḥmad ibn Ṣūbayh al-Asadī** — **al-Sarī ibn ʿAbd Allāh al-Sulamī** narrated to us — from **Ziyād ibn al-Mundhir** — from **Nāfiʿ ibn al-Ḥārith** — from Abū Barzah.¹

This ḥadīth is *munkar* (unacceptable). It has the following defects:

1. **Nāfiʿ ibn al-Ḥārith** is *ḍaʿīf* (weak).
2. Yahyā ibn Maʿīn regarded **Ziyād ibn al-Mundhir** as a *kadhhdhāb* (liar).
3. **Al-Sarī ibn ʿAbd Allāh al-Sulamī** is unknown and his narrations are *munkarah* (unacceptable).²
4. **Aḥmad ibn Ṣūbayh al-Asadī** is *ḍaʿīf* (weak).³

The Ḥadīth of Abū Dharr

Ibn ʿAsākir narrates — from **al-Ḥārith ibn Muḥammad al-Makfūf** — Abū Bakr ibn ʿAyyāsh narrated to us — from **Maʿrūf ibn Kharrabūdh** — from Abū al-Ṭufayl — from Abū Dharr.⁴

1. Ḥadīth critics have issues (*mutakallam fih*) regarding **Maʿrūf ibn Kharrabūdh**.
2. Al-Dhahabī and Ibn Ḥajar state that **al-Ḥārith ibn Muḥammad al-Makfūf** brought forth a *baṭīl* (false) narration.⁵ And then they mentioned this ḥadīth.

1 Abū Saʿīd al-Naqqāsh: *Fawāʿid al-ʿIrāqīyyīn*, ḥadīth no. 34.

2 Ibn Ḥajar: *Lisān al-Mīzān*, 3/13.

3 Ibn Ḥajar: *Lisān al-Mīzān*, 1/187.

4 Ibn ʿAsākir: *Tārīkh Dimashq*, 42/259.

5 Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/443; Ibn Ḥajar: *Lisān al-Mīzān*, 2/159.

I believe he is suspected of the addition in the text.

Al-Albānī regarded the ḥadīth as *bāṭil* (false).¹

Imām al-Tirmidhī and others narrated — from Abū Barzah al-Aslamī who said that the Messenger of Allah ﷺ said: “Man’s feet will not move on the Day of *Qiyāmah* (Resurrection) before he is asked about his life and how he spent it; his knowledge and what he did with it; his wealth and how he earned and spent it; and his body and how he used it.”²

Imām al-Tirmidhī said the ḥadīth is *ḥasan ṣaḥīḥ* (fair authentic).

The ḥadīth enjoys *shawāhid*³ (supporting narrations); however, they do not include the unacceptable addition.

In short, the ḥadīth with its additional text is *munkar* (unacceptable) and *bāṭil* (false).

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, ḥadīth no. 1922.

2 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 2417.

3 For an explanation of this term, please see p. 816 onwards. [translator’s note]

Ḥadīth 10

إن في الجنة لطيرا مثل البخت، وإن أول من يأكل منها علي بن أبي طالب، لحمها ألين من الزبد، وأحلى من العسل المصفى.

Indeed, in *Jannah* (Paradise) there is a bird similar to the *bakht* bird. And indeed, ‘Alī ibn Abī Ṭālib will be the first to partake of it. Its meat is tenderer than butter and sweeter than pure honey.

Ibn al-Maghāzili narrates — from ‘Alī ibn al-Ḥusayn al-Hāshimī — my father narrated to us — Fuḍayl ibn Marzūq narrated to us — from ‘Aṭīyyah — from Abū Sa‘īd al-Khudrī who said, ‘The Messenger of Allah ﷺ said...’¹

This ḥadīth is *munkar* (unacceptable).

There is a difference of opinion regarding the status of Fuḍayl ibn Marzūq. In fact, Ibn Ḥibbān suspected him of lying.² I have mentioned previously that his existence in the chain of transmission renders it *ḥasan* (fair), unless he is narrating a ḥadīth with words that are *munkar* (unacceptable). In such a case, judgement will be suspended. This ḥadīth is one of those cases.

‘Aṭīyyah al-‘Awfī is *ḍa‘īf* (weak) and a *mudallis*³ (obfuscates when he narrates).

Ibn al-Maghāzili is *ḍa‘īf* (weak).

It remains unclear to me who ‘Alī ibn al-Ḥusayn al-Hāshimī and his father are.

1 Ibn al-Maghāzili: ḥadīth no. 182.

2 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 2/209.

3 For an explanation of this term, please see p. 816 onwards. [translator’s note]

Ḥadīth 11

إن الله عز وجل خلق خلقا، ليس من ولد آدم، ولا من ولد إبليس، يلعنون مبغضي علي بن أبي طالب، قالوا: يا رسول الله من هم؟ قال: هم القناير، ينادون في السحر على رؤوس الشجر، ألا لعنة الله على مبغضي علي بن أبي طالب.

“Verily, Allāh ﷻ created such a creation that is neither from the children of Ādam nor from the children of Iblīs. They curse those who have antipathy towards ‘Alī ibn Abī Ṭālib.”

They said: ‘O Messenger of Allah, who are they?’

He said: “They are skylarks who call out in the early mornings on treetops: ‘Surely, the curse of Allah is upon those who have antipathy toward ‘Alī ibn Abī Ṭālib.’”

Ibn al-Maghāzili narrates — **Abū Naṣr ibn al-Ṭahḥān** informed us *ijāzatan* (i.e. he authorized me to narrate the ḥadīth) — from al-Qāḍī Abū al-Faraj al-Khuyūṭī — Aḥmad ibn al-Ḥasan narrated to me — **Muḥammad ibn al-Ḥasan** informed us — **al-Miqdām ibn Dāwūd** narrated to us — Asad ibn Mūsā narrated to us — Ḥammād ibn Salamah narrated to us — from Thābit — from Anas who said: “The Messenger of Allah ﷺ said...”¹

Ibn al-Maghāzili is *ḍa‘īf* (weak).

I could not trace **Abū Naṣr ibn al-Ṭahḥān**, **Aḥmad ibn al-Ḥasan** and **Muḥammad ibn al-Ḥasan**.

Imām al-Nasā’ī says **al-Miqdām ibn Dāwūd ibn ‘Isā ibn Talīd al-Ru‘aynī Abū ‘Amr al-Miṣrī** is not a *thiqah* (reliable). Other ḥadīth critics have also criticised him.²

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 187.

2 Ibn Ḥajar: *Lisān al-Mizān*, 6/84.

It is evident from the text that it is unacceptable. Why all of the unnecessary browbeating? The extreme (*people*) have mastered the art of fabricating aḥādīth in order to demonstrate the virtues of ‘Alī رضي الله عنه. ‘Alī رضي الله عنه is not in need of such lies. The authentic aḥādīth regarding his virtues are sufficient for anyone whom Allah desires well for, and for anyone whom He wants to safeguard from the lies and distortions of the extremists and innovators.

Ḥadīth 12

النظر إلى علي عبادة.

Looking at ‘Alī is a form of *‘ibādah* (worship).

Al-Albānī and Sa‘d al-Ḥumayd examined all the different chains of transmission for this ḥadīth.¹ I benefitted very much from their discussions on the ḥadīth; I even added several things to their discussions in the original work.

The ḥadīth is narrated from ‘Imrān ibn Ḥuṣayn, Wāthilah ibn al-Asqa‘, Ibn Mas‘ūd, ‘Ā’ishah, Abū Bakr, Abū Hurayrah, Mu‘ādh, Jābir, ‘Uthmān, Anas, Ibn ‘Abbās, Thawbān, and Abū Dharr رضي الله عنه.

The Ḥadīth of ‘Imrān ibn Ḥuṣayn

This version is narrated with the following different chains of transmission:

1. Al-Ḥākim narrates — from ‘Alī ibn ‘Abd al-‘Azīz ibn Mu‘āwiyah — **Ibrāhīm ibn Ishāq al-Ju‘fī** narrated to us — ‘Abd Allāh ibn ‘Abd Rabbih al-‘Ijlī — Shu‘bah narrated to us — from Qatādah — from Ḥumayd ibn ‘Abd al-Raḥmān — from Abū Sa‘īd al-Khudrī — from ‘Imrān who said, “The Messenger of Allah صلى الله عليه وسلم said...”²

Al-Ḥākim authenticated the ḥadīth. Al-Dhahabī disagreed in *al-Talkhīṣ* and said that it is *mawḍū‘* (fabricated).

(The author says) In the biography of Da‘laj, he narrates from ‘Alī ibn ‘Abd al-‘Azīz al-Baghawī and ‘Abd al-‘Azīz ibn Mu‘āwiyah al-Qurashī. In *al-*

1 Al-Albānī: *Silsilat al-Aḥādīth al-Da‘īfah*, ḥadīth no. 4702; Sirāj al-Dīn ibn al-Mulaqqin: *Mukhtaṣar Talkhīṣ al-Dhahabī li al-Mustadrak* (ed. Sa‘d Āl Ḥumayyid), ḥadīth no. 1508.

2 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4681.

Ithāf, the chain of transmission appears as Da'īj, from 'Abd al-'Azīz ibn Mu'āwiyah.

Ibrāhīm ibn Ishāq al-Ju'fī¹ is *matrūk* (suspected of forgery).²

'Abd Allāh ibn 'Abd Rabbih al-'Ijlī could not be traced.

2. **Ibn al-Maghāzilī** narrates this version with a chain of transmission that contains the narrator **al-Kudaymī**.³ He is *ḍa'īf* (weak). In fact, he is suspected of lying.

Ibrāhīm ibn Ishāq al-Ju'fī is *matrūk* (suspected of forgery).

I could not trace 'Abd Allāh ibn 'Abd Rabbih al-'Ijlī. Al-Albānī was certain that he was *majhūl* (unknown).

3. **Ibn al-Maghāzilī**, al-Ṭabarānī and others narrate — from 'Imrān ibn Khālīd ibn Ṭalīq — from his father — from his **grandfather** — from 'Imrān ibn Ḥuṣayn.⁴

This version contains the following defects (which are the underlying causes for making it *ḍa'īf* (weak)):

- a. Ibn Ḥibbān is the only person to deem **Ṭalīq ibn 'Imrān ibn Ḥuṣayn** a *thiqah* (reliable).⁵
- b. 'Imrān ibn Khālīd ibn Ṭalīq is *ḍa'īf* (weak).

1 Ibn Ḥajar: *Ithāf al-Maharah*, 12/31.

2 Ibn Ḥajar: *Lisān al-Mizān*, 1/30.

3 Ibn al-Maghāzilī: *Manāqib 'Alī*, ḥadīth no. 247.

4 Ibn al-Maghāzilī: *Manāqib 'Alī*, ḥadīth no. 246; al-Ṭabarānī: *al-Mu'jam al-Kabīr*, 18/207.

5 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 6/494.

c. His **father**, Khālīd ibn Ṭālīq is *ḍaʿīf* (weak).

Al-Dhahabī states that this ḥadīth is, according to him, *bāṭil* (false).¹ Ibn Ḥajar transmits from al-ʿAlāʾī who said: “To rule the ḥadīth *bāṭil* (false) is far-fetched. It is rather *gharīb* (rare), as al-Khaṭīb stated.”²

(The author says) Khālīd, as mentioned previously, was deemed *ḍaʿīf* (weak) by al-Dāraquṭnī.

Ibn Ḥajar, and before him, al-Dhahabī, considered this narrator and ʿImrān ibn Khālīd al-Khuzāʾī two different people. Imām Aḥmad said regarding the latter that he is *matrūk al-ḥadīth* (suspected of forgery in ḥadīth). Ibn Ḥibbān and others have criticised him as well. However, **Saʿd al-Ḥumayyid was unaware of this.**³ He may have thought they were one person. Or perhaps he simply followed what al-Albānī said in this regard. It is evident that they are only one person; it is pointless to make them two separate people.

Abū Bakr al-Abhurī narrates — from **Bakkār ibn al-ʿAbbās** — from **Khālīd ibn al-Ṭufayl** — from Ibn **ʿImrān ibn Ḥuṣayn** — from his father who said: “I heard the Messenger of Allah ﷺ say: ‘Looking at ʿAlī is ʿibādah (worship).’”⁴

Al-Silafī narrates from al-ʿAbbās ibn Bakkār — from Khālīd.⁵

I could not trace **Bakkār ibn al-ʿAbbās**. In al-Silafī’s version, his name appears as al-ʿAbbās ibn Bakkār. He is suspected of lying. However, the

1 Al-Dhahabī: *Mīzān al-ʾitidāl*, 3/236.

2 Ibn Ḥajar: *Lisān al-Mīzān*, 4/345.

3 Sirāj al-Dīn ibn al-Mulaqqin: *Mukhtaṣar Talkhiṣ al-Dhahabī li al-Mustadrak* (ed. Saʿd ʿĀl Ḥumayyid), ḥadīth no. 1507.

4 Abū Bakr al-Abhurī: *Fawāʾid al-Abhurī*, ḥadīth no. 58.

5 Al-Silafī: *al-Ṭuyūriyyāt*, 2/540.

editor of al-Silafī's work states that the manuscript version has his name as Bakkār ibn al-ʿAbbās (as mentioned in *Fawāʿid al-Abhurī*). Why should I change it if this how his name actually appears?

I do not know who **Khālid ibn al-Ṭufayl** is.

4. Abū Bakr al-Abhurī narrates this version with a chain of transmission that contains the narrator **al-Ḥasan ibn al-Qāsim** and **Bakkār ibn al-ʿAbbās**.¹ I could not trace either of them. The other narrator is **Ibn ʿImrān ibn Ḥuṣayn**. He is the same Ṭalīq as mentioned previously; Ibn Ḥibbān is the only person to deem him a *thiqah* (reliable).²

5. **Ibn al-Maghāzilī** narrates this version with a chain of transmission that contains **Ibn al-Maghāzilī** (i.e. himself) and his teacher.³ They are both *ḍaʿīf* (weak).

It also contains the narrator **Muḥammad ibn Maḥmūd**, who could not be traced.

It contains the narrator **Ibrāhīm ibn ʿAbd al-Salām**. I think he is al-Makhzūmī al-Makkī. Ibn ʿAdī states: “He is not famous and he narrates *manākir* (unacceptable reports). According to me, he is a *saraqat al-ḥadīth*⁴ (appropriates ḥadīth).”⁵

I do not know who the other narrator, **Muḥammad ibn Mūsā al-Ḥarshī** is.

1 Abū Bakr al-Abhurī: *Fawāʿid al-Abhurī*, ḥadīth no. 58.

2 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 6/494.

3 Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 250.

4 For an explanation of this term, please see p. 816 onwards. [translator's note]

5 Ibn ʿAdī: *al-Kāmil*, 1/259.

6. Ibn ‘Asākir narrates this version with a chain of transmission that contains the narrator **Ādam ibn Muḥammad ibn Sahl, ‘Imrān ibn Khālīd ibn Muḥammad ibn ‘Imrān ibn Ḥuṣayn, his father and his grandfather.**¹ None of them could be traced.

The Ḥadīth of Wāthilah ibn al-Asqa‘

Ibn al-Maghāzilī narrates this ḥadīth with a chain of transmission that contains **Ibn al-Maghāzilī** (i.e. himself) and his teacher.² They are both *ḍa‘īf* (weak).

It also contains the narrator **Muḥammad ibn Maḥmūd**, who could not be traced.

It also contains the narrator **Ibrāhīm ibn Mahdī al-Ubullī**. Al-Azdī states about him: “He is famous for fabricating ḥadīth. It is not correct to include ḥadīth from him.”³

The Ḥadīth of Ibn Mas‘ūd

This version is narrated with the following different chains of transmission:

1. Al-Ḥākim and others narrate — from **Yaḥyā ibn ‘Īsā al-Ramlī** — from al-A‘mash — from Ibrāhīm — from ‘Alqamah — from Ibn Mas‘ūd.⁴

Al-Dhahabī states in *al-Talkhīṣ* that this ḥadīth is *mawḍū‘* (fabricated).

Yaḥyā ibn ‘Īsā al-Ramlī is *ḍa‘īf* (weak). In fact, Ibn ‘Adī states: “Most of his narrations do not enjoy *mutāba‘āt*⁵ (parallel narrations).”⁶

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/353.

2 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 251.

3 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 1/147.

4 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4682.

5 For an explanation of this term, please see p. 816 onwards. [translator’s note]

6 Ibn ‘Adī: *al-Kāmil*, 7/218.

2. Abū al-Qāsim Ismā'īl al-Ḥalabī narrates this version with a chain of transmission that contains the narrators **Abū al-Qāsim Ismā'īl al-Ḥalabī** (i.e. himself) and his teacher, **al-'Abbās ibn al-Faḍl ibn Ja'far al-Makkī**.¹ I have not seen anyone regard them as *thiqah* (reliable).

It also contains the narrator **Ḥammād ibn al-Mubārak**. He is *majhūl* (unknown).

3. Al-Ḥākim narrates — from **al-Musayyab ibn Zuhayr al-Ḍabbī** — 'Āṣim ibn 'Alī narrated to us — **al-Mas'ūdī** narrated to us — from 'Amr ibn Murrah — from Ibrāhīm — from 'Alqamah — from 'Abd Allāh ibn Mas'ūd.²

I have not seen anyone deem **al-Musayyab ibn Zuhayr al-Ḍabbī** a *thiqah* (reliable).

Al-Mas'ūdī is *mukhtaliṭ*³ (commits serious errors). 'Āṣim ibn 'Alī narrates from him after he began committing serious errors.

Abū Nu'aym narrates — **Muḥammad ibn al-Ḥasan ibn Muḥammad ibn al-Ḥusayn ibn Abī al-Ḥusayn** and **Aḥmad ibn Ja'far ibn Aṣram** narrated to us — **'Alī ibn al-Muthannā** narrated to us — **'Āṣim ibn 'Umar al-Bajalī** — from al-A'mash — from Ibrāhīm —, from 'Alqamah — from 'Abd Allāh ibn Mas'ūd.⁴

This version contains the following defects (which are the underlying causes for making it *da'if* (weak)):

- a. **Muḥammad ibn al-Ḥasan ibn Muḥammad ibn al-Ḥusayn ibn Abī al-Ḥusayn** and **Aḥmad ibn Ja'far ibn Aṣram** could not be traced.

1 Abū al-Qāsim Ismā'īl al-Ḥalabī: *Ḥadīth Abī al-Qāsim Ismā'īl al-Ḥalabī*, ḥadīth no. 37.

2 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4683.

3 For an explanation of this term, please see p. 816 onwards. [translator's note]

4 Abū Nu'aym: *Faḍā'il al-Khulafā' al-Rāshidīn*, ḥadīth no. 38.

b. **‘Alī ibn al-Muthannā** is al-Ṭahawī. Ibn Ḥibbān is the only person to deem him a *thiqah* (reliable). He is notorious for deeming *majhūl* (unknown) narrators as *thiqāt* (reliable narrators). Ibn Ḥajar states: “Ibn ‘Adī indicated towards his weakness. This is mentioned under the biography of ‘Umar ibn ‘Itāb in *al-Kāmil*.”¹ Perhaps he was referring to the biography of ‘Umar ibn Ghiyāth in *al-Kāmil*.²

c. I do not know who **‘Āṣim ibn ‘Umar al-Bajalī** is. Al-Mu‘allimī states that he (too) was unable to locate this narrator.³

Abū al-Ḥasan al-Sukkarī and others narrate this version with a chain of transmission that contains the narrator **Aḥmad ibn al-Ḥajjāj ibn al-Ṣalt**.⁴ Al-Dhahabī accused him of lying.⁵

The Ḥadīth of ‘Ā’ishah

Abū Nu‘aym narrates— from **‘Abbād ibn Ṣuhayb** — Hishām ibn ‘Urwah narrated to us — from his father — from ‘Ā’ishah.⁶

‘Abbād ibn Ṣuhayb is *matrūk* (suspected of forgery).⁷

Ibn ‘Asākir narrates this version with a chain of transmission that contains the narrator **Aḥmad ibn ‘Īsā al-Washshā’**.⁸ He is *matrūk al-ḥadīth* (suspected of forgery in ḥadīth).

1 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 7/329.

2 Ibn ‘Adī: *al-Kāmil*, 5/58.

3 Al-Mu‘allimī: *al-Fawā’id al-Majmū‘ah*, ḥadīth no. 314.

4 Abū al-Ḥasan al-Sukkarī: *Ḥadīth Abī al-Ḥasan al-Sukkarī*, ḥadīth no. 225.

5 Al-Dhahabī: *Mīzān al-I’tidal*, 1/89.

6 Abū Nu‘aym: *Ḥilyat al-Awliyā’*, 2/182.

7 Ibn Ḥajar: *Lisān al-Mīzān*, 3/230.

8 Ibn ‘Asākir: *Tārīkh Dimashq*, 40/9.

It also contains the narrator **ibn Akhī al-Nijād**; I have not seen anyone regard him as a *thiqah* (reliable).

It also contains the narrator **Aḥmad ibn Muḥammad ibn ‘Abd Allāh**. I could not trace him.

I have not seen anyone regard the teacher of Ibn ‘Asākir, **Aḥmad ibn al-Faḍl ibn Aḥmad al-Khayyāt** as a *thiqah* (reliable).

Ibn ‘Asākir also narrates this version with a chain of transmission that contains the narrator **Aḥmad ibn Muḥammad ibn Makhzūm**.¹ His name might actually be Muḥammad ibn Aḥmad, as will be mentioned in Abū Bakr’s version of this ḥadīth (the next ḥadīth). As will be mentioned, he is suspected of lying.

Ibn al-Maghāzilī narrates this version with a chain of transmission that contains the narrator **Ibn al-Maghāzilī** (i.e. himself).² He is *ḍa‘īf* (weak). Al-Dhahabī mentions a biography of his teacher, **Abū Ja‘far al-‘Alawī**.³ However, he does not mention anything regarding his status as a narrator.

It also contains the narrators **‘Abd Allāh** and **Yaḥyā ibn Šābir**. I could not trace them. Perhaps one of them is the problem in the ḥadīth.

The Ḥadīth of Abū Bakr

Ibn al-Maghāzilī narrates this ḥadīth with a chain of transmission that contains the narrator **Ibn al-Maghāzilī** (i.e. himself).⁴ He is *ḍa‘īf* (weak).

This version contains another narrator by the name of **Aḥmad ibn Muḥammad ibn al-Ḥusayn ibn al-Sindī Abū al-Fawāris ibn al-Šābūnī**. He is a *ṣadūq*

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/355.

2 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 245.

3 Al-Dhahabī: *Tārīkh al-Islām*, 30/82.

4 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth nos. 252 and 253.

(sincere) but not considered a *ḥujjah* (valid form of proof) because a false ḥadīth was inserted into his ḥadīth. In fact, Ibn al-Mundhir says he is a *kadhhdhāb* (liar).

Ibn al-Jawzī also narrates this version with a chain of transmission that contains the narrator **Muḥammad ibn Aḥmad ibn Makzūm**.¹ He was deemed a liar.² Imām al-Suyūṭī attempted to absolve the above narrator from the responsibility of the ḥadīth by claiming he enjoys a *tābi*³ (parallel narration).⁴ However, I have mentioned in the original work that this version of the Abū Bakr's ḥadīth is *bāṭil* (false) and therefore, the parallel narration is of no use. Al-Suyūṭī, unfortunately, commits many errors in his discussions on aḥādīth in a number of his works, especially in discussions of authenticating aḥādīth in his works *al-Jāmi' al-ṣaghīr* and *al-Jāmi' al-Kabīr*. He commits similar errors when attempting to strengthen *mawḍū'āt* (fabrications) with (other) *wāḥiyāt* (feeble reports). In his work *al-La'ālī al-Maṣnū'ah*, he even, at times, attempts to strengthen *mawḍū'āt* (fabrications) with (other) fabrications.

Ibn Ḥibbān narrates this version with a chain of transmission that contains the narrator **al-Ḥasan ibn 'Alī ibn Zakariyyā al-'Adawī**.⁵ He is a *waḍḍā'* (fabricator) and a *kadhhdhāb* (liar).

Ibn 'Asākir also narrates this version from **Ismā'īl ibn al-Qāsim al-Ḥalabī**.⁶ The chain of transmission contains the narrator 'Abd al-Ghaffār al-Azdī. He is *matrūk* (suspected of forgery).

It also contains the narrator **Ismā'īl ibn al-Qāsim ibn Ismā'īl**. As mentioned previously, I have yet to see anyone regard him as a *thiqah* (reliable).

1 Ibn al-Jawzī: *al-Mawḍū'āt*, 1/358.

2 Ḥamzah ibn Yūsuf al-Sahmī: *Su'ālāt Ḥamzah li al-Dāraqutnī*, p. 108.

3 For an explanation of this term, please see p. 816 onwards. [translator's note]

4 Imām al-Suyūṭī: *al-La'ālī al-Maṣnū'ah*, 1/313.

5 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 1/241.

6 Ibn 'Asākir: *Tārīkh Dimashq*, 42/350; Ismā'īl ibn al-Qāsim al-Ḥalabī: *Aḥādīth Abī al-Qāsim al-Ḥalabī*, ḥadīth no. 38.

Similar is the case of his teacher, **al-‘Abbās ibn al-Faḍl ibn Ja‘far al-Makkī**, I have yet to see anyone regard him as a *thiqah* (reliable).

Al-Dīnawarī also narrates this version with a chain of transmission that is *sāqit* (wholly unreliable).¹ I have explained this in the original work.

The Ḥadīth of Abū Hurayrah

Ibn ‘Adī narrates — **al-Ḥasan ibn ‘Alī** narrated to us — al-Ṣabbāḥ ibn ‘Abd Allāh narrated to us — Shu‘bah narrated to us — from al-A‘mash — from Abū Ṣāliḥ — from Abū Hurayrah.²

The teacher of Ibn ‘Adī (al-Ḥasan ibn ‘Alī) in this narration is a *kadhhdhāb* (liar) and a *waḍḍā‘* (fabricator).

The Ḥadīth of Mu‘ādh

Ibn al-Maghāzili and others narrate this ḥadīth with a chain of transmission that is *sāqit* (wholly unreliable).³ It contains the narrator al-Kudaymī. He is *ḍa‘īf* (weak) and accused of lying.

His teacher, **‘Abd al-Ḥumayd ibn Baḥr al-Baṣrī** is a *munkar al-ḥadīth* (narrates unacceptable reports) and a *saraqat al-ḥadīth* (appropriates ḥadīth).

There is another narrator by the name of **Siwār ibn Muṣ‘ab**. He is *matrūk* (suspected of forgery).

The other narrator, **al-Kalbī**, is a *kadhhdhāb* (liar).

The other narrator, **Abū Ṣāliḥ Bādhām** is *ḍa‘īf* (weak).

1 Al-Dīnawarī: *al-Mujālasah wa Jawāhir al-‘ilm*, ḥadīth no. 3503.

2 Ibn ‘Adī: *al-Kāmil*, 2/339.

3 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth nos. 244 and 247.

Al-Khaṭīb also narrates this ḥadīth with a chain of transmission that contains the narrator **Muḥammad ibn Ismāʿīl ibn Mūsā al-Rāzī**.¹ He is accused of fabricating ḥadīth.

The Ḥadīth of Jābir

Ibn al-Maghāzili and others narrate — from **al-ʿAbbās ibn Bakkār** — **Abū Bakr al-Hudhalī** narrated to us — from **Abū al-Zubayr** — from Jābir.²

Al-ʿAbbās ibn Bakkār al-Ḍabbī is a *kadhhdhāb* (liar).

Abū Bakr al-Hudhalī is *matrūk* (suspected of forgery).

Abū al-Zubayr is a *mudallis*³ (obfuscates when he narrates).

Ibn ʿAsākir narrates this ḥadīth — from Sulaymān ibn Abī Ṣalābah — **Abū Bakr ibn Ibrāhīm** narrated to us — Miqdām ibn Rashīd narrated to us — **Thawbān ibn Ibrāhīm** narrated to us — **Sālim al-Khawwāṣ** narrated to us — from Jaʿfar ibn Muḥammad — from his father — from Jābir.⁴

I do not know anyone beneath Jaʿfar ibn Muḥammad.

Perhaps **Sulaymān ibn Abī Ṣalābah** is the same person mentioned by Ibn Ḥajar. Ibn Ḥajar writes: “Sulaymān ibn Ṣalābah al-Malṭī. He is accused of lying. It is as if he is the previously mentioned son of Aḥmad. The name Ṣalābah is probably the nickname of his father or the name of his grandfather.”⁵ Ibn Ḥajar was referring to Sulaymān ibn Aḥmad al-Malṭī. He is a *kadhhdhāb* (liar).⁶

1 Al-Khaṭīb: *Tārīkh Baghdād*, 2/51.

2 Ibn al-Maghāzili: *Manāqib ʿAlī*, ḥadīth no. 248.

3 For an explanation of this term, please see p. 816 onwards. [translator’s note]

4 Ibn ʿAsākir: *Tārīkh Dimashq*, 42/354.

5 Ibn Ḥajar: *Lisān al-Mīzān*, 3/96.

6 Ibid., 3/72.

Under all circumstances, the chain of transmission is *bāṭil* (false) and inauthentic.

The Ḥadīth of ‘Uthmān

Al-Ābanūsī and others narrate this ḥadīth with a chain of transmission that contains narrators, most of which are unknown.¹ Ibn al-Jawzī states that the ḥadīth of ‘Uthmān contains narrators that are *majāhīl* (unknown).²

The Ḥadīth of Anas

Ibn ‘Adī narrates this ḥadīth under the biography of **al-Ḥasan ibn ‘Alī ibn Ṣāliḥ ibn Zakariyyā al-‘Adawī**.³ He is a *kadhhdhāb* (liar) and a *waḍḍā‘* (fabricator).

Ibn al-Jawzī also narrates this ḥadīth with a chain of transmission that contains the narrator **Maṭr ibn Abī Maṭr**.⁴ His name is Maṭr ibn Maymūn and he is *matrūk* (suspected of forgery), as mentioned previously. In fact, he is accused of lying.

‘Alī ibn al-Muthannā is al-Ṭuhawī. Ibn Ḥibbān is the only person to regard him as a *thiqah* (reliable). Ibn ‘Adī indicated towards him being *ḍa‘īf* (weak) under the biography of ‘Umar ibn Ghayāth.⁵

Abū Bakr ibn Mardawayh also narrates this ḥadīth — from **Muḥammad ibn al-Qāsim al-Asadī** — from Shu‘bah — from Qatādah — from Anas.⁶

Imām Aḥmad and al-Dāraquṭnī deemed **Muḥammad ibn al-Qāsim al-Asadī** a *kadhhdhāb* (liar).

1 Al-Ābanūsī: *Mashyakhat al-Ābanūsī*, 2/168.

2 Ibn al-Jawzī: *al-Mawḍū‘āt*, 1/362.

3 Ibn ‘Adī: *al-Kāmil*, 2/339.

4 Ibn al-Jawzī: *al-Mawḍū‘āt*, 1/360.

5 Ibn ‘Adī: *al-Kāmil*, 5/58.

6 Ibn al-Jawzī: *al-Mawḍū‘āt*, 1/360.

The Ḥadīth of Ibn ‘Abbās

Ibn al-Jawzī narrates this ḥadīth with a chain of transmission that contains the narrator **Yazīd ibn Abī Ziyād**.¹ He is *ḍa‘īf* (weak).

There is another narrator by the name of **al-Ḥimmānī**. His name is **Yaḥyā ibn ‘Abd al-Ḥamīd** and he is accused of lying.

There is another narrator by the name of **Muḥammad ibn Sufyān Abū al-‘Abbās al-Ḥinnā’ī**. Al-Khaṭīb mentions his biography without any reference to his state as a narrator.²

There is another narrator by the name of **‘Uthmān ibn Ya‘qūb al-‘Aṭṭār**. I do not know who he is.

The Ḥadīth of Thawbān

Ibn ‘Adī narrates this ḥadīth with a chain of transmission that contains the narrator **Yaḥyā ibn Salamah ibn Kuhayl**.³ He is *matrūk* (suspected of forgery).

It also contains the narrator **‘Alī ibn al-Muthannā al-Ṭuhawī**. He is *ḍa‘īf* (weak).

The Ḥadīth of Abū Dharr

Ibn ‘Asākir and **Ibn al-Maghāzili** narrate this ḥadīth with the words: “The Messenger of Allah ﷺ said: ‘The example of ‘Alī among you (or he ﷺ said ‘in this Ummah’) is like the cloaked Ka‘bah; looking at it is *‘ibādah* (worship) and Ḥajj of the Ka‘bah is compulsory.’”⁴

1 Ibid., 1/359.

2 Al-Khaṭīb: *Tārīkh Baghdād*, 5/347.

3 Ibn ‘Adī: *al-Kāmil*, 7/197.

4 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/356; Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 149.

The chain of transmission for this ḥadīth contains the narrator **Muḥammad ibn ‘Abd Allāh ibn Muḥammad al-Shaybānī**. He is a *kadhḥāb* (liar) and a *waddā‘* (fabricator).

I do not know every other narrator that is above him except for ‘Abd al-Mu‘min ibn al-Qāsim al-Anṣārī. Al-‘Uqaylī says many of his ḥadīth do not enjoy *mutāba‘āt* (parallel narrations).¹

Summary

Al-Albānī states:

In summary, the soul cannot accept the ḥadīth to be authentic, despite its many different chains of transmission, since most of its narrators are liars and fabricators. All of them are narrated by abandoned and unknown narrators. It is not implausible that they “appropriated” the ḥadīth and composed authentic chains of transmission for it. Therefore, Ibn al-Jawzī was not far from the truth when he ruled the ḥadīth to be a fabrication. And Allah ﷻ knows best.²

Al-Shawkānī mentioned the ḥadīth and said: “With this, it becomes evident that the ḥadīth is *al-ḥasan liḡhayriḡ* (fair on account of other corroborating narrations). It is not *ṣaḡīḡ* (authentic) like al-Ḥākim says, nor is it *mawḡḡū‘* (fabricated) like Ibn al-Jawzī says.”³

‘Abd al-Raḡmān al-Mu‘allimī critiqued all the different chains of transmission in his commentary on al-Shawkānī’s *al-Fawā‘id al-Majmū‘ah*. After the above quotation of al-Shawkānī, al-Mu‘allimī writes: “The condition of some of these narrations was unknown to him, and so he thought they were strong. However, as you can see, it is actually quite the opposite.”

1 Al-‘Uqaylī: *al-Ḍu‘afā‘ al-Kabīr*, 3/92.

2 Al-Albānī: *Silsilat al-Aḡḡādīth al-Ḍa‘īfah*, 10/250.

3 Al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḡadīth no. 316.

As mentioned previously, all the different chains of transmission are *wāhiyah* (feeble). Generally, in *al-Fawā'id al-Majmū'ah*, al-Shawkānī is misled by what al-Suyūṭī mentions in *al-La'ālī al-Maṣnū'ah*. He does not critique the different chains of transmission that al-Suyūṭī objected to against Ibn al-Jawzī when he ruled the ḥadīth to be fabricated. In fact, everyone who has written on the subject of *mawḍū'āt* (fabrications) after al-Suyūṭī is misled by his statements. I have yet to see anyone from them adeptly critique the different chains of transmission. Ibn 'Irāq is the least of them who conforms to al-Suyūṭī's statements; however, he rarely gives any attention to *nakārat al-matn* (unacceptability of the text of a ḥadīth). After Ibn Ḥajar and his student, al-Sakhāwī, most people simply imitate other scholars in *'ilm al-Ḥadīth* (the Science of Ḥadīth).

Furthermore, the ḥadīth has elements that are clearly unacceptable. What virtue is there in looking at a specific person, however virtuous he may be?

I made mention in the original work the interpretation offered by al-Khaṭṭābī and how it takes away from its apparent meaning. I have explained how his interpretation is weak.

I do not think this ḥadīth can be established for our noble Prophet ﷺ. Whoever says “Verily, looking at Nabī ﷺ is a meritorious act and (a form of) *'ibādah* (worship).” is required to furnish proof (for such a statement). How then with someone lesser (in status) than him? This fact only increases the ḥadīth in its unacceptability and falseness.

Ḥadīth 13

أنا سيد ولد آدم، وعلي سيد العرب.

I am the *sayyid* (master) of the descendants of Ādam and ‘Alī is the master of the Arabs.

Al-Albānī evaluated all the different chains of transmission.¹ I have added to his evaluation here. ‘Abd Allāh al-Ghumārī attempted to strengthen the ḥadīth and al-Albānī refuted and deconstructed his statements and arguments.

The ḥadīth is narrated from ‘Ā’ishah, Jābir, al-Ḥasan or al-Ḥusayn ibn ‘Alī, Anas, Abū Sa’īd al-Khudrī and Ibn ‘Abbās رضي الله عنه. Salamah ibn Kuhayl narrates it as a *mursal*² ḥadīth.

The Ḥadīth of ‘Ā’ishah

This ḥadīth has the following chains of transmission:

1. Al-Ḥākim and others narrate — from **Abū Ḥafṣ ‘Umar ibn al-Ḥasan al-Rāsibī** — Abū ‘Awānah narrated to us — from Abū Bishr — from Sa’īd ibn Jubayr — from ‘Ā’ishah رضي الله عنها: “Indeed, Nabī صلى الله عليه وسلم said...”³

Al-Ḥākim authenticated the ḥadīth and al-Dhahabī disagreed in *al-Talkhīṣ*. He states: “Perhaps he (i.e. ‘Umar ibn Ḥasan al-Rāsibī) is the one who fabricated this ḥadīth.”⁴

Al-Dhahabī states: “(The narration of) ‘Umar ibn Ḥasan al-Rāsibī from Abū ‘Awānah is virtually unknown. He narrates a *bāṭil* (false) report, the text

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa’īfah*, ḥadīth no. 5678.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4625.

4 Sirāj al-Dīn ibn al-Mulaqqin: *Mukhtaṣar Talkhīṣ al-Dhahabī li al-Mustadrak*, 3/1357.

of which reads: “Alī is the master of the Arabs.”¹ Ibn Ḥajar mentioned something similar.²

Al-Rāsibī enjoys a *tābi‘* (parallel narration) that Ibn ‘Asākir narrates; however, it is not praiseworthy.³ It contains the narrator **al-Ḥasan ibn ‘Alī ibn Aḥmad ibn Sulaymān al-Baghdādī**; I have not seen anyone regard him as a *thiqah* (reliable).

It also contains the narrator **al-Ḥimmānī**. He is *ḍa‘īf* (weak) and accused of *saraqat al-aḥādīth*⁴ (appropriating aḥādīth). It is evident then, that he ‘appropriated’ the ḥadīth from al-Rāsibī.

The ḥadīth has other chains of transmission; however, they all revolve around **Yaḥyā ibn ‘Abd al-Ḥamīd al-Ḥimmānī**, the same *ḍa‘īf* (weak) narrator accused of “appropriating aḥādīth”. There is no doubt that this narration is one the “appropriated aḥādīth”.

Al-Ḥimmānī enjoys a *mutābi‘* (parallel narration) that **Ibn al-Maghāzili** narrates.⁵ However, as I have explained in the original work, the chain of transmission is *sāqiṭ* (wholly unreliable).

2. Al-Ḥākīm narrates this version with a chain of transmission that contains the narrator **al-Ḥusayn ibn ‘Ulwān**.⁶ He is a *kadhḥāb* (liar) and a *waḍḍā‘* (fabricator).

It also contains a narrator by the name of **Aḥmad ibn ‘Ubayd ibn Nāsiḥ**. He is *ḍa‘īf* (weak).

1 Al-Dhahabī: *Mīzān al-I‘tidāl*, 3/185.

2 Ibn Ḥajar: *Lisān al-Mīzān*, 4/289.

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/304.

4 For an explanation of this term, please see p. 816 onwards. [translator’s note]

5 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 258.

6 Al-Ḥākīm: *Mustadrak al-Ḥākīm*, ḥadīth no. 4626.

3. Ibn ‘Asākir narrates this version with a chain of transmission that contains the narrator **Abū Bilāl al-Ash‘arī**.¹ His name is possibly Mirdās ibn Muḥammad ibn al-Ḥārith. He is *ḍa‘īf* (weak).

It also contains the narrator **Ja‘far ibn Aḥmad al-‘Awsajī**. I could not trace him. I believe he is the problem in the ḥadīth.

It also contains a narrator by the name of **Ya‘qūb ibn ‘Abd Allāh ibn Sa‘id al-Qummī**. There is a difference of opinion regarding him.

4. Al-Qaṭīṭī and Ibn ‘Asākir narrate — from **‘Abd al-Malik ibn ‘Abd Rabbih Abū Ishāq al-Ṭā‘ī** — **Khalaf ibn Khalīfah** narrated to us — I heard ibn Abī Khālīd — from ‘Ā’ishah...²

Al-Dhahabī says about **‘Abd al-Malik ibn ‘Abd Rabbih Abū Ishāq al-Ṭā‘ī**: “He is *munkar al-ḥadīth* (narrates unacceptable ḥadīth). He has a fabricated narration from al-Walīd ibn Muslim.”³

Khalaf ibn Khalīfah is a *mukhtaliṭ* (commits serious errors).

Additionally, the ḥadīth is *mursal* because **Ismā‘īl ibn Abī Khālīd** is a *tābi‘ī* (successor) who was unaware of the incident. He is also committing *tadlīs*⁴ (obfuscating when he is narrating by using the word ‘an (from)'). This is proven, as I have mentioned in the original work.

5. Ibn ‘Asākir narrates this version with a chain of transmission that contains the narrator **‘Amr ibn Muḥammad ibn al-Ḥasan al-Zaman**.⁵ He is *munkar al-ḥadīth* (narrates unacceptable ḥadīth).

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/305.

2 Al-Qaṭīṭī: *Zawā‘id Faḍā’il al-Ṣaḥābah*, 1/599; ibn ‘Asākir: *Tārīkh Dimashq*, 30/182.

3 Al-Dhahabī: *Mīzān al-Itidāl*, 2/658.

4 For an explanation of this term, please see p. 816 onwards. [translator’s note]

5 Ibn ‘Asākir: *Tārīkh Dimashq*, 64/192.

It also contains the narrator **Ayyūb ibn ‘Utbah**. He is *ḍa‘īf* (weak). It has also been mentioned about him that he is *laysa bi shay* (worthless).

The Ḥadīth of Jābir

Al-Ḥākim narrates this ḥadīth with a chain of transmission that contains the narrator **‘Umar ibn Mūsā al-Wajīhī**.¹ He is a *kadhhdhāb* (liar) who fabricated ḥadīth.

The Ḥadīth of al-Ḥasan or al-Ḥusayn ibn ‘Alī

It is evident that he (i.e. one of them) received the ḥadīth from either ‘Ā’ishah or Anas.

Al-Ṭabarānī and Abū Nu‘aym narrate this ḥadīth with a *bāṭil* (false) chain of transmission.² It contains the narrator **Ibrāhīm ibn Ishāq al-Ṣīnī**. Al-Dāraqūṭnī says he is *matrūk al-ḥadīth* (suspected of forgery). Ibn Ḥibbān deemed him a *thiqah* (reliable).³ However, he is lenient in this regard.

It also contains the narrator **Qays ibn al-Rabī‘**. He is *ḍa‘īf* (weak). His son inserted ḥadīths into his father’s collection that were not his.

Layth ibn Abī Sulaym is also in the chain of transmission. He is *ḍa‘īf* (weak).

Ibn Kathīr says this ḥadīth is *munkar* (unacceptable).⁴

Al-Albānī says the ḥadīth is *mawḍū‘* (fabricated).⁵

1 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4627.

2 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 3/2749; Abū Nu‘aym: *Ḥilyat al-Awliyā‘*, 1/63.

3 Ibn Ḥajar: *Lisān al-Mizān*, 1/30.

4 Ibn Kathīr: *Jāmi‘ al-Masānīd wa al-Sunan*, 2/479.

5 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, ḥadīth no. 4890.

Abū Nu‘aym narrates this version of the ḥadīth with a chain of transmission that contains the narrator ‘**Abd al-Wahhāb ibn al-‘Abbās al-Hāshimī**.¹ He is *majhūl al-ḥāl*² (a narrator whose integrity is not verified).

It also contains the narrator **Muḥammad ibn Khalaf ibn ‘Abd al-‘Azīz al-Maqqarī**. I could not trace him.

Al-Ḥusayn ibn Ḥasan al-Ashqar is another narrator in the chain of transmission. He is *ḍa‘īf* (weak). Some ḥadīth critics even accused him of lying.

Qays ibn al-Rabi‘ is another narrator. As mentioned previously, he is *ḍa‘īf* (weak).

The Ḥadīth of Anas

Al-Ṭabarānī narrates this ḥadīth with a chain of transmission that contains the narrator **Khāqān ibn ‘Abd Allāh**.³ He is *ḍa‘īf* (weak).

It also contains the narrator al-Dhirā‘. I do not know who he is. Al-Albānī says: “He is *majhūl* (unknown) and therefore, he is the problem of this chain of transmission.”⁴

The Ḥadīth of Abū Sa‘īd al-Khudrī

Abū Nu‘aym narrates this ḥadīth with a chain of transmission that contains the narrator **Muḥammad ibn Aḥmad ibn Yazīd al-Zuhri**.⁵ He is *ḍa‘īf* (weak) and he “appropriates ḥadīth”.

It also contains the narrator **al-Khalīl ibn Muḥammad al-‘Ijlī**. I have not seen

1 Abū Nu‘aym: *Ḥilyat al-Awliyā’*, 5/38.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 Al-Ṭabarānī: *al-Mu‘jam al-Awsaṭ*, ḥadīth no. 1468.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfaḥ*, ḥadīth no. 413.

5 Abū Nu‘aym: *Akḥbār Aṣḥabān*, 1/362.

anyone regard him as a *thiqah* (reliable).

Abū Bakr al-Wāsiṭī is another narrator in this chain of transmission. It is unclear who he is.

‘Ubayd ibn al-‘Awwām is another narrator. I could not trace him.

‘Aṭīyah al-‘Awfī is also part of the chain of transmission. He is *ḍa‘īf* (weak).

The Ḥadīth of Ibn ‘Abbās

Ibn al-Jawzī narrates this ḥadīth with a chain of transmission that contains the narrator **Khārījah ibn Muṣ‘ab ibn Khārījah al-Ḍubā‘ī**.² He is *matrūk* (suspected of forgery). Ibn Ma‘īn deemed him a *kadhhdhāb* (liar).

The *Mursal* Ḥadīth of Salamah ibn Kuhayl

Al-Khaṭīb narrates this ḥadīth with a chain of transmission that contains the narrator **Muḥammad ibn Ḥumayd al-Rāzī**.³ He is *ḍa‘īf* (weak). In fact, he is accused of lying.

The chain of transmission also contains the narrators **‘Abd Allāh** and **Aḥmad ibn Khālīd al-Ḥarūrī**. I could not trace them.

Additionally, the ḥadīth is *mursal*.

1. Ibn Ḥibbān says that he had given him (al-Kalbī) the agnomen Abū Sa‘īd. Thereafter, if anyone asked him: “Who narrated this to you?” He would reply: “Abū Sa‘īd.” This would mislead people into thinking that he was narrating from Abū Sa‘īd رضي الله عنه, the Companion, whereas he was actually referring to al-Kalbī. It is not permissible to write his narrations except with the purpose of noting it down as something really peculiar. He further says, Abū Bakr al-Bazzār would count him amongst the *Shī‘ah*. (*Tahdhīb al-Tahdhīb* vol. 6 pg. 225-226, *Kitāb al-Majruḥīn* vol. 2 pg. 166)

2 Ibn al-Jawzī: *al-‘Ilal al-Mutanāhiyah*, 1/342.

3 Al-Khaṭīb: *Tārīkh Baghdād*, 11/89.

Ibn al-Maghāzilī narrates this ḥadīth with a chain of transmission that is *sāqīt* (wholly unreliable).¹ It contains the narrator **Ishāq ibn Bishr al-Kāhilī**. More than one ḥadīth critic deemed him a *kadhḥāb* (liar).

It also contains the narrator **Ya‘qūb ibn ‘Abd Allāh ibn Ja‘far ibn Abī al-Mughīrah**, he could not be traced.

In short, after evaluating the aforementioned different chains of transmission, there is no doubt that they are *sāqīṭah* (wholly unreliable) and *wāhiyah* (feeble). The ḥadīth is only favourable for a person in whose heart is a sickness. Our Nabī ﷺ, is the master of the Arabs and non-Arabs. In fact, he is the master of *all* the descendants of Ādam. There is a consensus among the Ṣaḥābah that Abū Bakr is the most virtuous, then ‘Umar. In fact, as mentioned previously, the preference of the *Shaykhayn* (i.e. Abū Bakr and ‘Umar رضي الله عنهما) is authentically transmitted from ‘Alī رضي الله عنه.

1 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 257.

Ḥadīth 14

اللهم إني أسألك غناي، وغنى مولاي بعدي، يعني ابن عمه.

O Allah, I ask You for (the quality of) self-sufficiency and (the quality of) self-sufficiency for my *mawlā* after me (i.e. his cousin).

Ibn al-Maghāzili narrates — **Abū al-Ḥasan Aḥmad ibn al-Muẓaffar al-‘Aṭṭār** informed us — **Abū Muḥammad ‘Abd Allāh ibn Muḥammad ibn ‘Uthmān (ibn al-Saqqā’ al-Ḥāfiẓ)** informed us — **Abū Khalīfah al-Faḍl ibn al-Ḥubāb al-Jumaḥī Musaddad** informed us — **Yaḥyā al-Qaṭṭān** narrated to us — from **Yaḥyā ibn Sa‘īd al-Anṣārī** — from **Muḥammad ibn Yaḥyā** — from his uncle who said: ‘**Nabī ṣلى الله عليه وسلم** used to say...’¹

This ḥadīth is *munkar* (unacceptable).

Ibn al-Maghāzili is *ḍa‘īf* (weak).

Abū al-Ḥasan Aḥmad ibn al-Muẓaffar al-‘Aṭṭār’s biography is mentioned by **al-Dhahabī**.² However, he mentions nothing (positive or negative) regarding his status as a narrator.

The chain of transmission also contains the narrator **Abū Khalīfah al-Faḍl ibn al-Ḥubāb al-Jumaḥī Musaddad**. The correct version might rather be: “**Abū Khalīfah al-Faḍl ibn al-Ḥabbāb al-Jumaḥī** said: ‘**Musaddad** narrated to us...’” In other words, **Musaddad** is not part of his name; it is the narrator from who **Abū Khalīfah** is transmitting from. If this is not the case, then the chain of transmission is *munqaṭi‘* (broken).

In short, the ḥadīth is *ḍa‘īf* (weak) and its *matn* (text) is *munkar* (unacceptable).

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 286.

2 Al-Dhahabī: *Tārīkh al-Islam*, 30/41.

Ḥadīth 15

من فارق عليا فارقتي، ومن فارقتي فارق الله.

Whoever parts from ‘Alī has parted from me. And whoever parts from me has parted from Allah.

This ḥadīth is narrated from Ibn ‘Umar, Buraydah, Abū Dharr, and Abū Hurayrah رضي الله عنهم.

The Ḥadīth of Ibn ‘Umar

Al-Ṭabarānī and others narrate —from **Aḥmad ibn Ṣubayḥ al-Asadī** — **Yaḥyā ibn Ya‘lā** narrated to us — from ‘Imrān ibn ‘Ammār — from **Abū Idrīs** — Mujāhid narrated to me — from Ibn ‘Umar رضي الله عنهما: “Indeed, the Messenger of Allah صلى الله عليه وسلم said...”¹

This ḥadīth is *munkar* (unacceptable).

Ibn Ḥajar says regarding **Aḥmad ibn Ṣubayḥ al-Asadī**: “Abū al-‘Arab mentions him in his work *Kitāb al-Du‘afā’*. It was transmitted from Abū al-Ṭāhir al-Madīnī that he said, ‘He is from Kūfah. He is worth nothing.’”²

Yaḥyā ibn Ya‘lā is (**Yaḥyā ibn Ya‘lā**) **al-Aslamī**. He is *ḍa‘īf* (weak).

Abū Idrīs could not be traced.

The Ḥadīth of Buraydah

Al-Ṭabarānī narrates — **Muḥammad ibn ‘Abd al-Raḥmān ibn Manṣūr al-Ḥārithī** narrated to us — **my father** narrated to us — **Ḥusayn al-Ashqar** narrated

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 12/13559.

2 Ibn Ḥajar: *Lisān al-Mīzān*, 1/187.

to us — **Zayd ibn Abī al-Ḥasan** narrated to us — **Abū ‘Āmir al-Murrī** narrated to us — from **Abū Ishāq** — from Ibn Buraydah — from his father who said: “The Messenger of Allah dispatched ‘Alī as an *amīr* (leader) over Yemen...”¹ He went on to mention a lengthy ḥadīth in which Nabī ﷺ mentioned a similar supporting statement (as the original ḥadīth).

I do not know who **Muḥammad ibn ‘Abd al-Raḥmān ibn Manṣūr al-Ḥārithī** and **his father** are.

Al-Ḥusayn ibn al-Ḥasan al-Ashqar is *ḍa‘īf* (weak). Some ḥadīth critics accused him of lying.

I could not trace **Zayd ibn Abī al-Ḥasan** and **Abū ‘Āmir al-Murrī**.

Abū Ishāq is (**Abū Ishāq**) **al-Sabī‘ī**. He is a *mudallis*² (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

Al-Haythamī says: “Al-Ṭabarānī narrates this ḥadīth. It contains a number of narrators in the chain of transmission that I do not know. The majority of ḥadīth critics regarded Ḥusayn al-Ashqar as *ḍa‘īf* (weak) and Ibn Ḥibbān regarded him as a *thiqah* (reliable).”³

Al-Albānī transmitted the ḥadīth from al-Haythamī’s *Majma‘ al-Zawā’id* and said: “It is *ḍa‘īf jiddan* (extremely weak).”⁴

The Ḥadīth of Abū Dharr

Al-Ḥākim and others narrate this version of the ḥadīth with a chain of transmission that is *ḍa‘īf* (weak).⁵

1 Al-Ṭabarānī: *al-Mu‘jam al-Awsaṭ*, ḥadīth no. 6085.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 Nūr al-Dīn al-Haythamī: *Majma‘ al-Zawā’id*, 9/128.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, ḥadīth no. 4956.

5 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4703 and 4624.

The chain of transmission contains a narrator by the name of **Mu'āwiyah ibn Thālabah**. Abū al-Jahḥāf is the only person to narrate from him and Ibn Ḥibbān is the only person to deem him a *thiqah* (reliable). Abū al-Jahḥāf's name is Dāwūd ibn Abī 'Awf. There is a difference of opinion regarding his status.

Al-Ḥākim authenticated the ḥadīth. Al-Dhahabī disagreed and said the ḥadīth is *munkar* (unacceptable).

Al-Albānī (also) regarded the ḥadīth as *munkar* (unacceptable).¹

The Ḥadīth of Abū Hurayrah

Al-Dhahabī and Ibn Ḥajar write:

Al-Azdī says that Razīn al-Kūfī al-A'mā is *matrūk* (suspected of forgery) from Abū Hurayrah. Ḥabīb ibn Abī Thābit narrates from him. Thereafter, al-Azdī mentions the following long *bāṭil* (false) ḥadīth for him from Abū Hurayrah that is *marfū'* (attributed to the Prophet ﷺ): 'Whoever separates from me has separated from Allah. And whoever separates from 'Alī has separated from me. And whoever places him in charge has placed me in charge...'²

In short, the ḥadīth is *munkar* (unacceptable). All of the different chains of transmission are *wāhiyah* (feeble).

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa'īfah*, ḥadīth no. 4893.

2 Al-Dhahabī: *Mīzān al-I'tidāl*, 2/49; ibn Ḥajar: *Lisān al-Mīzān*, 2/460.

Ḥadīth 16

عنوان صحيفة المؤمن حب علي بن أبي طالب.

The epitome for the *ṣaḥīfah* (book) of a believer is the love of ‘Alī ibn Abī Ṭālib.

Al-Khaṭīb and others narrate — from Aḥmad ibn Muḥammad ibn Jūrī al-‘Ukbarī in Baghdād — Ibrāhīm ibn ‘Abd Allāh ibn Mihrān al-Ramlī narrated to us — Maymūn ibn Mihrān ibn Makhlad ibn Abān al-Kātib narrated to us — Abū al-Nu‘mān ‘Ārim ibn al-Faḍl narrated to us — Qudāmah ibn al-Nu‘mān narrated to us — from al-Zuhrī who said: ‘I heard Anas ibn Mālik say: ‘By Allah, other than him whom there is no deity, indeed I heard the Messenger of Allah ﷺ say...’”¹

Al-Khaṭīb says the ḥadīth of Ibn Jūrī contains *gharā’ib* (oddities) and *manākīr* (unacceptable elements).

Ibn al-Jawzī says this ḥadīth has no basis; Ibn Jūrī narrates from *majāhīl* (unknown narrators).

I do not know who the narrators between Ibn Jūrī and ‘Ārim are.

Al-Dhahabī and Ibn Ḥajar state: “Qudāmah ibn al-Nu‘mān from al-Zuhrī is unknown and the report is *bāṭil* (false). Furthermore, the chain of transmission up to him is *muzlim* (murky).”²

Al-Dhahabī states: “I do not know who fabricated it.”³

Al-Albānī says the ḥadīth is *bāṭil* (false).⁴

Al-Suyūṭī also mentions the ḥadīth.⁵

1 Al-Khaṭīb: *Tārīkh Baghdād*, 4/410.

2 Al-Dhahabī: *Mīzān al-‘itidāl*, 3/386; ibn Ḥajar: *Lisān al-Mīzān*, 4/471.

3 Al-Dhahabī: *Talkhīṣ al-‘Ilal*, p. 83.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 2/789.

5 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/265-266.

Ḥadīth 17

في الجنة درجة تسمى الوسيلة، وهي لنبي، وأرجو أن أكون أنا، فإذا سألتموها فاسألوها لي، فقالوا: من يسكن معك فيها يا رسول الله؟ قال: فاطمة، ويعليها، والحسن والحسين رضي الله عنهما.

“There is a station in *Jannah* (Paradise) named *al-Wasīlah* and it is designated for a particular Nabī; I hope I will be that Nabī. When you ask for it, ask it for me.”

They said: “Who will reside inside of it with you, O Messenger of Allah?”

He said: “Fāṭimah and her husband, al-Ḥasan and al-Ḥusayn رضي الله عنهم.”

Ibn al-Maghāzilī narrates — from ‘**Abd al-Ḥamīd Abū Sa‘īd (ibn Baḥr)** — **Sharīk** narrated to us — from **Abū Ishāq** — from **al-Ḥārith** — from ‘Alī who said: ‘The Messenger of Allah صلى الله عليه وسلم said...’”¹

This ḥadīth is *bāṭil* (false).

It is not permissible to use ‘**Abd al-Ḥamīd ibn Baḥr** as a valid form of proof, he is guilty of *saraqat al-ḥadīth*² (appropriating ḥadīth).

Sharīk is *sayyi’ al-ḥifẓ* (possesses a weak memory).

Abū Ishāq al-Sabī‘ī is a *mudallis*³ (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

Al-Ḥārith al-A‘war is *matrūk* (suspected of forgery).

1 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 295.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 For an explanation of this term, please see p. 816 onwards. [translator’s note]

The ḥadīth appears in *Ṣaḥīḥ Muslim* and other primary sources without the above addition in the text. This is proof that it is *bāṭil* (false). Imām Muslim narrates:

إذا سمعتم المؤذن فقولوا مثل ما يقول، ثم صلوا علي، فإنه من صلى علي صلاة صلى الله عليه بها عشر، ثم سلوا الله لي الوسيلة، فإنها منزلة في الجنة لا تنبغي إلا لعبد من عباد الله وأرجو أن أكون أنا هو، فمن سأل لي الوسيلة حلت له الشفاعة.

When you hear the *mu'adhdhin*, repeat what he says, then invoke blessings on me; for everyone who invokes blessings on me will receive ten blessings from Allah. Thereafter, ask from Allah (the station of) *al-Wasīlah* for me; it is a station in Jannah (Paradise) befitting for only one of Allah's servants, and I hope that I may be that one. Whoever asks for *al-Wasīlah* on my behalf will be assured (my) intercession.¹

1 Imām Muslim: *Ṣaḥīḥ Muslim*, 1/384.

Ḥadīth 18

ما في قریش من أحد إلا وقد نزلت فيه آية مثل له. فما نزل فيك؟ قال: وَيَلُوهُ شَاهِدٌ مِنْهُ [هود: ١٧]

“There is not a member of Quraysh except that a verse was revealed as an example for him. So what was revealed regarding you (O ‘Alī)?”

He said:“(The verse) ‘...And a witness from Him follows it...’” (Sūrah Hūd:17)

This is a ḥadīth of ‘Alī and it has the following chains of transmission:

1. Ibn Abī Ḥātim narrates — It was mentioned from **al-Ḥusayn ibn Yazīd al-Ṭahḥān** — Ishāq ibn Maṣṣūr narrated to us — **Qays** narrated to us — from al-A‘mash — from al-Minhāl — from **‘Abbād ibn ‘Abd Allāh** who said: “‘Alī said...”¹

Al-Ḥusayn ibn Yazīd al-Ṭahḥān is *layyin al-ḥadīth* (lenient on ḥadīth), as mention by Abū Ḥātim.

The person between him and ibn Abī Ḥātim is *majhūl* (unknown).

Qays ibn al-Rabī‘ is *ḍa‘īf* (weak).

‘Abbād ibn ‘Abd Allāh is (‘Abbād ibn ‘Abd Allāh) al-Asadī. He is *ḍa‘īf* (weak). It has also been said that he is *matrūk* (suspected of forgery).

Ibn al-Maghāzilī also narrates this version with a chain of transmission that contains the narrator **‘Alī ibn Yūsuf ibn ‘Umayr**.²

Neither he nor his father (Yūsuf) could be traced, and another narrator in the chain of transmission **al-Walīd ibn al-Musayyab** as well.

1 Ibn Abī Ḥātim: *Tafsīr Ibn Abī Ḥātim*, 6/2015.

2 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 318.

‘**Abbād ibn ‘Abd Allāh** is (‘Abbād ibn ‘Abd Allāh) al-Asadī. He is another narrator in the chain of transmission. He is *ḍa‘īf* (weak). It has also been said that he is *matrūk* (suspected of forgery).

There is another narrator by the name of **Ibn ‘Uqdah**. He too, is *ḍa‘īf* (weak).

Abū Nu‘aym also narrates this version of the ḥadīth — from **Abū Maryam ‘Abd al-Ghaffār ibn al-Qāsim** — Al-Minhāl ibn ‘Amr narrated to us — ‘**Abbād ibn ‘Abd Allāh al-Asadī** narrated to us: ‘I heard ‘Alī ibn Abī Ṭālib and he was saying...’”¹

‘**Abbād ibn ‘Abd Allāh al-Asadī** is *ḍa‘īf* (weak). It has been said that he is *matrūk* (suspected of forgery).

Abū Maryam ‘Abd al-Ghaffār ibn al-Qāsim al-Anṣārī is not a *thiqah* (reliable). He is suspected of lying.

2. **Ibn al-Maghāzili** narrates with a chain of transmission that is *wāh* (feeble).² The chain of transmission contains the narrator **Ibrāhīm ibn Muḥammad ibn Maymūn**. He is not a *thiqah* (reliable).

Another narrator is ‘**Alī ibn ‘Ābis**. He is *ḍa‘īf* (weak).

Ibn al-Maghāzili is *ḍa‘īf* (weak).

His teacher in this chain of transmission is **Aḥmad ibn Muḥammad ibn Ṭāwān**. He was unable to properly make a distinction between who he narrated from.

1 Abū Nu‘aym: *Ma‘rifat al-ṣaḥābah*, 1/346.

2 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 358.

Muḥammad ibn Ja‘far ibn Muḥammad al-‘Askar and Muḥammad ibn ‘Uthmān are the other two narrators in the chain of transmission. I could not trace them.

3. Ibn ‘Asākir narrates — from **Ḥuṣayn ibn Mukhāriq** — from Ḍamurah — from **‘Aṭā’** — from **Abū Ishāq** — from **al-Ḥārith** — from ‘Alī who said: “The Messenger of Allah ﷺ said: “Alī is on a clear path from his Lord and I am a witness to it.””¹

Al-Dāraquṭnī says **Ḥuṣayn ibn Mukhāriq** fabricates ḥadīth.

I think the narrator **‘Aṭā’** is (**‘Aṭā’**) **ibn al-Sā’ib**. He is *mukhtaliṭ* (commits serious errors).

Abū Ishāq is (**Abū Ishāq**) **al-Sabī’ī**. He is a *mudallis*² (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

Al-Ḥārith is (**al-Ḥārith**) **al-A‘war**. He is *matrūk* (suspected of forgery).

In short, the ḥadīth is *bāṭil* (false). All the different chains of transmission are *wāhiyah* (feeble).

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/360.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

Hadīth 19

لا ألفينكم ترجعون بعدي كفارا يضرب بعضكم رقاب بعض، وإيم الله إن فعلتموها لتعرفني في الكتيبة التي تضاربكم، ثم التفت إلى خلفه، ثم قال: أو علي، أو علي، أو علي، ثلاثا، فرأينا أن جبريل غمزه، وأنزل الله سبحانه وتعالى على أثر ذلك: فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ [الزخرف: ٤١] بعلي بن أبي طالب، أَوْ تُرِيَّتْكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ [الزخرف: ٤٢]. ثم نزلت: قُلْ رَبِّ إِنَّمَا تُرِيَّتِي مَا يُوْعَدُونَ ٩٣ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ [المؤمنون: ٩٣ - ٩٤]. ثم نزلت: فَسْتَسْمِكُ بِالَّذِي أُوْحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ [الزخرف: ٤٣]. وإن عليا لعلم للساعة، وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ [الزخرف: ٤٤] عن علي بن أبي طالب.

“I do not want to see you after I am gone reverting to disbelievers, striking the necks of one another (i.e. killing one another). By Allah, if you do so, you will recognize me in the squadron that is striking you.” Then he turned around (or he said to ‘Alī; or he said to ‘Alī, three times). We saw Jibrīl nudge him and Allah ﷻ immediately thereafter revealed the verse regarding ‘Alī ibn Abī Ṭālib: ‘And whether [or not] We take you away [in death], indeed, We will take retribution upon them.’¹ (I.e. Nabī ﷺ said the personal pronoun ‘you’ in the verse referred to ‘Alī ibn Abī Ṭālib). ‘Or whether [or not] We show you that which We have promised them, indeed, We are Perfect in Ability.’² And then the following verse was revealed: “Say, [O Muḥammad], ‘My Lord, if You should show me that which they are promised, My Lord, then do not place me among the wrongdoing people.’”³ And then the following verse was revealed: ‘So adhere to that which is revealed to you. Indeed, you are on a straight path.’⁴ And ‘Alī was a sign for the Hour: ‘And indeed, it is a remembrance for you and your people, and you [all] are going to be questioned.’⁵ (This verse was revealed) regarding ‘Alī ibn Abī Ṭālib.

1 Sūrah al-Zukhruf: 41

2 Sūrah al-Zukhruf: 42.

3 Sūrah al-Mu‘minūn: 93-94.

4 Sūrah al-Zukhruf: 43.

5 Sūrah al-Zukhruf: 44.

Ibn al-Maghāzili narrates — from **Ismā‘il ibn ‘Alī** — ‘Alī ibn Mūsā al-Riḍā narrated to us — my father, Mūsā narrated to us — my father, Ja‘far narrated to us — my father, Muḥammad ibn ‘Alī al-Bāqir narrated to us — from Jābir ibn ‘Abd Allāh al-Anṣārī who said: ‘I was the closest to the Messenger of Allah ﷺ on *Hajjat al-Wadā‘* (the Farewell Pilgrimage) until he said...’¹

This ḥadīth is *bāṭil* (false).

Al-Dhahabī states: “**Ismā‘il ibn ‘Alī al-Khuzā‘ī** is a teacher of Hilāl al-Ḥaffār. Al-Khaṭīb says he is not a *thiqah* (reliable). I say (i.e. al-Dhahabī) he is suspected of lying; he brings forth *awābid* (unusual reports).”²

As mentioned previously, **Ibn al-Maghāzili** is *ḍa‘īf* (weak).

Ibn al-Maghāzili narrates — **Aḥmad ibn Muḥammad** informed us *ijāzatan* (he authorized us to narrate this ḥadīth) — ‘Umar ibn ‘Abd Allāh ibn Shawdhab informed us — **Muḥammad ibn al-Ḥasan ibn Ziyād** narrated to us — **Yūsuf ibn ‘Āṣim** narrated to us — Aḥmad ibn Ṣubayḥ narrated to us — **Yaḥyā ibn Ya lā** narrated to us — from **‘Umar ibn ‘Isā** — from Jābir who said: ‘When the verse: **‘And whether [or not] We take you away [in death], indeed, We will take retribution upon the’**³ was revealed to the Messenger of Allah, he said: ‘(And whether [or not] We take) ‘Alī ibn Abī Ṭālib (i.e. Nabī ﷺ said the personal pronoun ‘you’ in the verse referred to ‘Alī ibn Abī Ṭālib).’⁴

As mentioned previously, **Ibn al-Maghāzili** is *ḍa‘īf* (weak).

Aḥmad ibn Muḥammad is (**Aḥmad ibn Muḥammad**) **ibn ‘Abd al-Wahhāb**. He was unable to distinguish between who he transmitted from.

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 321.

2 Al-Dhahabī: *Mīzān al-‘itidāl*, 1/238.

3 Sūrah al-Zukhruf: 41.

4 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 366.

Muḥammad ibn al-Ḥasan ibn Ziyād and Yūsuf ibn ‘Aṣim could not be traced.

Yaḥyā ibn Ya‘lā is apparently (Yaḥyā ibn Ya‘lā) al-Aslamī. He is *ḍa‘īf* (weak).

If ‘Umar ibn ‘Īsā is (‘Umar ibn ‘Īsā) al-Aslamī, then he is *matrūk* (suspected of forgery).

Therefore, the ḥadīth is *bātil* (false).

Al-Daylamī narrates from Jābir ibn ‘Abd Allāh: ‘***And whether [or not] We take you away [in death], indeed, We will take retribution upon them.***’¹ was revealed regarding ‘Alī ibn Abī Ṭālib and how he will enact revenge against *al-Nākithīn* and *al-Qāsiṭīn* after me (i.e. after Nabī ﷺ).’’²

I did not come across its chain of transmission.

1 Sūrah al-Zukhruf: 41

2 Al-Daylamī: *Musnad al-Firdaws*, 33/4417.

Ḥadīth 20

يدخل من أمتي الجنة سبعون ألفا لا حساب عليهم، ثم التفت إلى علي عليه السلام فقال: هم من شيعتك، وأنت إمامهم.

“Seventy thousand people from my Ummah will enter *Jannah* (Paradise) without any reckoning.” Then he turned to ‘Alī and said: “They will be from your *shī‘ah* (group) and you will be their leader.”

Ibn al-Maghāzili narrates — Al-Qāḍī Abū Ja‘far Muḥammad ibn Ismā‘īl al-‘Alawī informed us — Abū Muḥammad ‘Abd Allāh ibn Muḥammad ibn ‘Uthmān al-Muzanī al-Ḥāfiẓ (ibn al-Saqqā‘) narrated to us — Abū ‘Abd Allāh Aḥmad ibn ‘Alī al-Rāzī narrated to us — ‘Alī ibn al-Ḥusayn ibn ‘Ubayd al-Rāzī narrated to us — Ismā‘īl ibn Abān al-Azdī narrated to us — from ‘Amr ibn Ḥurayth — from Dāwūd ibn Sulayk — from Anas ibn Mālik who said: “The Messenger of Allah ﷺ said...”¹

This ḥadīth is *bāṭil* (false) and *munkar* (unacceptable).

Ibn Ḥibbān is the only person to regard Dāwūd ibn Sulayk as a *thiqah* (reliable).

Al-Dhahabī mentions a biography of Abū Ja‘far Muḥammad ibn Ismā‘īl al-‘Alawī; however, he mentions nothing (positive or negative) about his status as a narrator.²

I do not know who ‘Alī ibn al-Ḥusayn ibn ‘Ubayd al-Rāzī is.

It is possible that the person narrating from him is **ibn al-Khaṣīb**. He is not a *thiqah* (reliable).³

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 335.

2 Al-Dhahabī: *Tārīkh al-Islam*, 30/82.

3 Ibn Ḥajar: *Lisān al-Mīzān*, 1/225.

As mentioned previously, **Ibn al-Maghāzili** is *ḍaʿīf* (weak).

The following ḥadīth narrated by Imām al-Bukhārī and Imām Muslim contradict this ḥadīth and is therefore proof that it is unacceptable and false. Imām al-Bukhārī and Imām Muslim narrate:

عن عمران بن حصين، أن النبي صلى الله عليه وسلم قال: يدخل الجنة من هؤلاء سبعون ألفاً بغير حساب. فأفاض القوم فيهم وقالوا: نحن الذين آمننا بالله، واتبعنا رسوله، فنحن هم، أو أولادنا الذين ولدوا في الإسلام، فإنا ولدنا في الجاهلية. فبلغ النبي صلى الله عليه وسلم فخرج، فقال: هم الذين لا يسترقون، ولا يتطيرون، ولا يكتون، وعلى ربهم يتوكلون.

...Seventy thousand from these people shall enter *Jannah* (Paradise) without reckoning. So the people started speaking about the issue and said, ‘It is we who have believed in Allah and followed His Messenger; therefore, those people (i.e. he was referring to) are either ourselves or our children who were born in the era of Islam (i.e. as Muslims), since we were born in *Jāhiliyyah* (the Pre-Islamic Period of Ignorance) (i.e. we were not born Muslim).’ When the Prophet ﷺ heard this, he came out and said. ‘They do not seek *ruqyah* (incantations), nor do they believe in good or bad omens (caused by birds), nor do they cauterize themselves; rather, they place their trust (only) in their Lord.’¹

This ḥadīth is also narrated by Ibn ‘Abbās and Abū Hurayrah.²

1 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*: 5/5378, 5420; Imām Muslim: *Ṣaḥīḥ Muslim*, 1/218.

2 Ibn ‘Abbās’s version is narrated by: Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, 5/5420, 6175; Imām Muslim: *Ṣaḥīḥ Muslim*, 1/220; Imām al-Tirmidhī: *Sunan al-Tirmidhī*, 4/2446; Imām Aḥmad: *Musnad Aḥmad*, 1/271. Abū Hurayrah’s version is narrated by: Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, 5/5474, 6176; Imām Muslim: *Ṣaḥīḥ Muslim*, 1/216.

Ḥadīth 21

لما نزلت: قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ [الشورى: ٢٣]، قالوا: يا رسول الله، ومن قرابتك هؤلاء الذين وجبت علينا مودتهم؟ قال: علي، وفاطمة، وابناهما.

When the verse: ‘Say, [O Muḥammad], ‘I do not ask you for it [i.e., this message] any payment [but] only good will through [i.e., due to] kinship.’¹ was revealed, the people said: “O Messenger of Allah, who is this kinship upon whom it is compulsory for us to love?” He said: “Alī, Fāṭimah and their two sons.”

Al-Ṭabarānī and others narrate — from Ḥarb ibn al-Ḥasan al-Ṭahḥān — Ḥusayn al-Ashqar narrated to us — from Qays ibn al-Rabīʿ — from al-Aʿmash, from Saʿīd ibn Jubayr, from ibn ʿAbbās.²

The chain of transmission for this ḥadīth is *bātil* (false).

Al-Azdī said that Ḥarb ibn al-Ḥasan al-Ṭahḥān’s ḥadīth are of little worth. Ibn Hibbān mentions this in *Kitāb al-Thiqāt*.³

As mentioned previously, al-Ashqar is *ḍaʿīf* (weak).

Qays ibn al-Rabīʿ is *ḍaʿīf* (weak).

Yaḥyā al-Ḥimmānī provides a *tābiʿ* (parallel narration) for al-Ṭahḥān.⁴ However, he himself is guilty of *saraqat al-ḥadīth*⁵ (appropriating ḥadīth).

1 Sūrah al-Shūrā: 23.

2 Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 3/2641, 11/12259.

3 Ibn Ḥajar: *Lisān al-Mīzān*, 2/184.

4 Al-Shajarī: *al-Amālī*, 1/720; Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 352.

5 For an explanation of this term, please see p. 816 onwards. [translator’s note]

Al-Albānī says this ḥadīth is *bāṭil* (false).¹

Ibn Ḥajar says that the chain of transmission is *wāh* (feeble).²

After quoting this ḥadīth from Ibn Abī Ḥātim and subsequently ruling it to be *daʿīf* (weak), Ibn Kathīr writes:

To claim this verse was revealed in al-Madīnah (i.e. after the *Hijrah*) is unlikely. It is a *Makkī* verse (revealed before the Hijrah). Fāṭimah had absolutely no children at that time since she only married ‘Alī عليه السلام after the Battle of Badr in the second year after Hijrah. The truth of this verse is according to how *Ḥibr al-Ummah* (the Doctor of the Ummah) and *Tarjumān al-Qur’ān* (the Greatest Interpreter of the Qur’ān) ‘Abd Allāh ibn ‘Abbās interpreted it, as al-Bukhārī narrates. Do not deny the instruction to treat the *Ahl al-Bayt* (Family of the Prophet صلى الله عليه وآله وسلم) well and to honour and respect them; for they are from a pure offspring; from the noblest house on the face of this earth, especially if they adhere to the clear authentic Prophetic Sunnah, such as their predecessors like al-‘Abbās and his children, and ‘Alī and the members of his house and family عليه السلام.³

Ibn Taymiyyah says this ḥadīth is a lie according to all the ḥadīth scholars.⁴

Al-Haythamī writes: “In *Tafsīr al-Tha’labī*, al-Tha’labī included a lengthy ḥadīth under the verse: ‘***I do not ask you for it [i.e., this message] any payment [but] only good will through [i.e., due to] kinship***’ that is along its lines. Shaykh al-Islām, al-Ḥāfiẓ Ibn Ḥajar says: ‘The signs of fabrication on it are clear.’”⁵

There is an authentic ḥadīth which contradicts this ḥadīth and proves the verse has a wider meaning. Imām al-Bukhārī narrates — from Ṭāwūs — from Ibn ‘Abbās

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 1/4974.

2 Ibn Ḥajar: *Fath al-Bārī*, 8/564.

3 Ibn Kathīr: *Tafsīr Ibn Kathīr*, 7184.

4 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyah*, 4/563.

5 Ibn Ḥajar al-Haytamī: *al-Ṣawāʾiq al-Muḥriqah*, 2/500.

who was asked regarding the verse: “[**but**] **only good will through [i.e., due to] kinship.**”¹ Sa’īd ibn Jubayr (who was present then) said, ‘It means here (to show what is due for) the relatives of Muḥammad ﷺ.’ Ibn ‘Abbās responded: ‘You have hurried in giving the answer! There was no sub-tribe of the Quraysh but the Prophet ﷺ had relatives therein.’ The Prophet ﷺ said: ‘I do not want anything from (you) except to be kind to me for my kinship with you.’”²

In this ḥadīth, Ibn ‘Abbās disliked the fact that Sa’īd ibn Jubayr restricted the relatives of the Prophet ﷺ to just his family. This further emphasizes the fact that the first ḥadīth is *bāṭil* (false).

1 Sūrah al-Shūrā, 23.

2 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, 3/3306.

Ḥadīth 22

وقف على علي بن أبي طالب سائل وهو راكع في تطوع، فنزع خاتمه، فأعطاه السائل، فأتى رسول الله صلى الله عليه وسلم فأعلمه ذلك فنزلت على النبي صلى الله عليه وسلم هذه الآية: **إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رُكْعُونَ** [المائدة: ٥٥]. فقرأها رسول الله صلى الله عليه وسلم، ثم قال: من كنت مولاة فعلي مولاة، اللهم وال من والاه، وعاد من عاداه.

During a voluntary ṣalāh, a beggar stood near ‘Alī ibn Abī Ṭālib while he was in *rukū‘* (state of bowing during ṣalāh). ‘Alī removed his ring and handed it to the beggar (i.e. while in ṣalāh). Later on, he came to the Messenger of Allah ﷺ and informed him of what he did. Subsequently, the following verse was revealed to the Prophet ﷺ: ‘Your ally is none but Allah and [therefore] His Messenger and those who have believed—those who establish prayer and give zakāh, and they bow [in worship].’¹ The Messenger of Allah ﷺ read the verse and said, “Whoever *mawlā* I am, ‘Alī is his *mawlā*. O Allah! Show love to that person who shows love to him and show enmity to that person who shows enmity to him!”

This ḥadīth is narrated by ‘Ammār ibn Yāsir, ‘Alī and Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of ‘Ammār ibn Yāsir

Al-Ṭabarānī narrates — Muḥammad ibn ‘Alī al-Ṣā’igh narrated to us — **Khālid ibn Yazīd al-‘Umarī** narrated to us — **Ishāq ibn ‘Abd Allāh ibn Muḥammad ibn ‘Alī ibn Ḥusayn** narrated to us — from al-Ḥasan ibn Zayd — from his father, Zayd ibn al-Ḥasan — from his grandfather who said: ‘I heard ‘Ammār ibn Yāsir say...’²

Khālid ibn Yazīd al-‘Umarī is a *kadhhdhāb* (liar).³

I do not know who the above-mentioned *Ishāq* is.

1 Al-Mā’idah: 55.

2 Al-Ṭabarānī: *al-Mu’jam al-Awsaṭ*, 6/6232.

3 Ibn Ḥajar: *Lisān al-Mīzān*, 2/389.

The Ḥadīth of ‘Alī

Ibn ‘Asākir and al-Ḥākim narrate — from Muḥammad ibn Yahyā ibn Ḍurays al-‘Abdī — **‘Īsā ibn ‘Abd Allāh ibn ‘Ubayd Allāh ibn ‘Umar ibn ‘Alī ibn Abī Ṭālib** narrated to us — **my father** narrated to me — from **his father** — from his grandfather — from ‘Alī.¹

‘Īsā, his father (‘Abd Allāh) and **his grandfather** (‘Ubayd Allāh) could not be traced.

I think ‘Īsa here is ‘Īsa ibn ‘Abd Allāh ibn Muḥammad ibn ‘Umar ibn ‘Alī ibn Abī Ṭālib al-‘Alawī. He is suspected of lying.² Ibn ‘Asākir also narrates the ḥadīth with this name in another place via ibn al-Ḍurays.³

Ibn ‘Asākir (also) narrates this ḥadīth (i.e. the original one) with a chain of transmission that contains the narrator **Abū al-Faḍl Muḥammad ibn ‘Abd al-Raḥmān ibn ‘Abd Allāh ibn al-Ḥārith al-Ramlī**.⁴ Al-Dhahabī and ibn Ḥajar both say that he brings forth *bāṭil* (false) reports.⁵ His teacher, **al-Qāḍī Ḥamlah ibn Mukhammar** could not be traced.

Al-Shajarī (also) narrates this ḥadīth with a chain of transmission that contains the narrator **Ḥuṣayn ibn Mukhāriq**.⁶ Al-Dāraquṭnī says he fabricates ḥadīth.

Ibn al-Maghāzilī (also) narrates this ḥadīth — from Abū al-Faraj al-Khuyūṭī — **‘Abd al-Ḥamid ibn Mūsā al-‘Abbād** narrated to us — **Muḥammad ibn Ishāq al-Khazzāz** narrated to us — **‘Abd Allāh ibn Bakkār** narrated to us — **‘Ubayd ibn Abī al-Faḍl** narrated to us — from Muḥammad ibn al-Ḥasan — from his father — from his grandfather — from ‘Alī رضي الله عنه.⁷

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/356-357; al-Ḥākim: *Ma‘rifat ‘Ulūm al-Ḥadīth*, p. 102.

2 Ibn Ḥajar: *Lisān al-Mizān*, 4/399.

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 45/303.

4 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/357.

5 Al-Dhahabī: *Mizān al-‘Itidāl*, 3/627; ibn Ḥajar: *Lisān al-Mizān*, 5/255.

6 Al-Shajarī: *al-Amālī*, 1/671.

7 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 355.

Mostly everyone above al-Khuyūṭī is unknown.

The Ḥadīth of Ibn ‘Abbās

Al-Shajarī and **Ibn al-Maghāzili** narrate — from ‘**Abd al-Wahhāb ibn Mujāhid** — from his father — from Ibn ‘Abbās who said: “The following verse was revealed regarding ‘Alī ibn Abī Ṭālib, ‘*Your ally is none but Allah and [therefore] His Messenger and those who have believed—those who establish prayer and give zakāh, and they bow [in worship].*’”^{1,2}

‘**Abd al-Wahhāb ibn Mujāhid** is *matrūk* (suspected of forgery). Sufyān al-Thawrī deemed him a liar.

Al-Shajarī narrates this version from — **Muḥammad ibn Marwān** — from **Muḥammad ibn al-Sā’ib** — from **Abū Ṣāliḥ** — from Ibn ‘Abbās.³ He went on to mention a lengthy ḥadīth.

Muḥammad ibn Marwān is (Muḥammad ibn Marwān) al-Suddī al-Saghīr.

His teacher is **al-Kalbī**. They are both *kadhhdhābs* (liars).

Abū Ṣāliḥ is (Abū Ṣāliḥ) Bādhām. He is *ḍa’īf* (weak).

Ibn al-Maghāzili narrates this version with a chain of transmission that contains multiple ‘*ilal* (defects that affect the authenticity of the ḥadīth).⁴ The most severe defect is the fact that **Muḥammad ibn al-Sā’ib** (al-Kalbī who is a liar) appears in the chain of transmission.

Abū Ṣāliḥ (Bādhām) also appears in the chain of transmission. He is *ḍa’īf* (weak).

1 Sūrah al-Mā’idah, 55.

2 Al-Shajarī: *al-Amālī*, 1/679; Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 354.

3 Al-Shajarī: *al-Amālī*, 1/680.

4 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 357.

Ibn Ṭāwān also appears in the chain of transmission. He (too) is *ḍaʿīf* (weak).

Ibn Shawdhab also appears in the chain of transmission. His name has been previously mentioned.

With all of this, there also exist a number of other narrators in the chain of transmission that I could not trace.

Ibn al-Maghāzilī also narrates this version with a chain of transmission that predominantly contains unknown narrators.¹

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

There is a difference of opinion regarding **Muṭṭalib ibn Ziyād** and **al-Suddī (Ismāʿīl ibn ʿAbd al-Raḥmān)**.

Ibn al-Maghāzilī also narrates this version with another chain of transmission that is *sāqiṭ* (wholly unreliable).² It contains **Ibrāhīm ibn Muḥammad ibn Maymūn**; he is not a *thiqah* (reliable).

It also contains the narrator **ʿAlī ibn ʿĀbis**. As mentioned previously, he is *ḍaʿīf* (weak).

It also contains the narrator **Muḥammad ibn Jaʿfar ibn Muḥammad al-ʿAskarī**. He could not be traced.

It also contains the narrator **Ibn Ṭāwān**. As mentioned previously, he is *ḍaʿīf* (weak).

Ibn Jarīr also cited several *maqṭūʿ*³ reports; however, they are all inauthentic.

1 Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 356.

2 Ibid., ḥadīth no. 358.

3 *Maqṭūʿ* is a narration attribute to a *tābīʿī* (Successor). [translator's note]

Al-Albānī ruled this ḥadīth to be *munkar* (unacceptable). He writes:

Know that this ḥadīth is not strengthened by the chains of transmission that al-Suyūṭī quoted in *al-Durr al-Manthūr*.¹ Most of the chains are extremely weak and all of them cannot be used as a valid proof since they are *mursal*² (halted narrations) and *mu‘ḍal*³.⁴

Ibn Taymiyyah writes:

Some liars fabricated a ḥadīth saying that this verse was revealed regarding ‘Alī when he offered his ring in *ṣadaqah* (charity) during ṣalāh. The ḥadīth scholars agree, by consensus, that this ḥadīth is a lie. They deemed it a lie for several reasons.⁵

He went on to mention all the reasons, had it not been a lengthy discussion, I would have mentioned it here.

Some Added Remarks

There are reports from the *Āl al-Bayt* (Family of the Prophet ﷺ) that contradict this report, which further attests to its unacceptability. Abū Nu‘aym, ibn Abī Ḥātim, Ibn Jarīr, and Ibn ‘Asākir narrate — from ‘Abd al-Malik ibn Abī Sulaymān who said:

I asked Abū Ja‘far Muḥammad ibn ‘Alī regarding the verse: *Your ally is none but Allah and [therefore] His Messenger and those who have believed—those who establish prayer and give zakāh, and they bow [in worship]*.⁶

1 Al-Suyūṭī: *al-Durr al-Manthūr*, 2/293.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 The term *mu‘ḍal* refers to a ḥadīth that has a chain of transmission wherein at least two consecutive narrators are missing. [translator’s note]

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4921.

5 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 2/30.

6 Al-Mā‘idah: 55.

He said, “(It refers to) The Companions of Muḥammad ﷺ.”

I said, “They are saying it is referring to ‘Alī.”

He said, “‘Alī is from the Companions.”¹

The chain of transmission for this ḥadīth is *ṣaḥīḥ* (authentic). Based on this, how could some of the members of the Ahl al-Bayt (Household of the Prophet ﷺ) not know that the verse was revealed regarding ‘Alī رضي الله عنه?

Ibn Jarīr al-Ṭabarī narrates:

Hannād ibn al-Sarrī narrated to us — Yūnus ibn Bukayr narrated to us — Ibn Ishāq narrated to us — my father Ishāq ibn Yasār narrated to me — from ‘Ubādah ibn al-Walīd ibn ‘Ubādah ibn al-Ṣāmit who said, “When Banū Qaynuqā‘ fought against the Messenger of Allah ﷺ, ‘Ubādah ibn al-Ṣāmit (who was one from Banū ‘Awf ibn al-Khazraj) walked to the Messenger of Allah ﷺ and disavowed himself from them to the Messenger of Allah ﷺ. He disowned his allies in favour of Allah and His Messenger ﷺ and said, ‘I am turning towards Allah, His Messenger and the Believers. And I am disavowing myself from the *Kuffār* (disbelievers) and their friendship.’ Regarding him and his statement, ‘I am turning towards Allah, His Messenger and the Believers. And I am disavowing myself from the *Kuffār* (disbelievers) and their friendship,’ the verse: ‘*Your ally is none but Allah and [therefore] His Messenger and those who have believed—those who establish prayer and give zakāh, and they bow [in worship]*’² was revealed, until the verse, ‘*And whoever is an ally of Allah and His Messenger and those who have believed—indeed, the party of Allah—they will be the predominant.*’³

1 Abū Nu‘aym: *Ḥilyat al-Awliyā‘*, 3/185; ibn Abī Ḥātim: *Tafsīr Ibn Abī Ḥātim*, 4/1162; ibn Jarīr: *Tafsīr al-Ṭabarī*, 8/531; ibn ‘Asākir: *Tārīkh Dimashq*, 54/290.

2 Al-Mā‘idah: 55.

3 Al-Mā‘idah: 56.

Abū Kurayb narrated to us — Ibn Idrīs narrated to us — I heard by father — from ‘Aṭīyah ibn Sa’d who said, “‘Ubādah ibn al-Ṣāmit came to the Messenger of Allah ﷺ...”¹

And then he mentioned a similar ḥadīth.

The first chain of transmission is *ḥasan* (fair).

In short, the ḥadīth (of ‘Alī giving his ring in ṣalāh) is *bāṭil* (false). All of its chains of transmission are *wāhiyah* (feeble) and *sāqiṭah* (wholly unrealizable). They revolved around narrators that are liars—or have been accused of lying, abandoned and unknown. Additionally, there is an authentic ḥadīth that contradicts it.

1 Ibn Jarīr al-Ṭabarī: Tafsīr al-Ṭabarī, 8/529.

Ḥadīth 23

في قوله سبحانه وتعالى: وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ [محمد: ٣٠]، قال: يبغضهم علي بن أبي طالب.

Regarding the verse of Allah سُبْحَانَ رَبِّكَ رَبِّ الْعَالَمِينَ, ...but you will surely know them by the tone of [their] speech,¹ the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “By their hatred for ‘Alī ibn Abī Ṭālib.”

Ibn al-Maghāzili narrates — Aḥmad ibn Muḥammad ibn ‘Abd al-Wahhāb informed us *idhnan* (he authorized us to narrate this ḥadīth) — Abū Aḥmad ‘Umar ibn ‘Abd Allāh ibn Shadhab informed us — Ja‘far ibn Muḥammad ibn Nuṣayr (al-Khuldī) narrated to us — ‘Abd Allāh ibn Ayyūb ibn Zādān al-Khazzāz narrated to us — Zakariyyā ibn Yaḥyā narrated to us — ‘Alī ibn Qādim narrated to us — from a man — from Abū Hārūn al-‘Abdī — from Abū Sa‘īd al-Khudrī.²

The chain of transmission for this ḥadīth is *bāṭil* (false).

Abū Hārūn al-‘Abdī is *matruk* (suspected of forgery).

There is a difference of opinion regarding the status of ‘Alī ibn Qādim.

His teacher in this ḥadīth is *majhūl* (unknown).

I could not trace **Ibn Zādān**.

1 Sūrah Muḥammad: 30.

2 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 359.

Ḥadīth 24

في قوله: سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا [مريم: ٩٦] قال: المحبة في صدور المؤمنين نزلت في علي بن أبي طالب كرم الله وجهه.

Regarding the verse: ‘...the Most Merciful will appoint for them affection,’¹ the Prophet ﷺ said, “Love in the hearts of the believers was revealed regarding ‘Alī ibn Abī Ṭālib (May Allah ennoble his face).”

Al-Ṭabarānī narrates — from ‘Awn ibn Salām — **Bishr ibn ‘Umārah** narrated to us — from Abū Rawq — from **al-Ḍaḥḥāk** — from Ibn ‘Abbās.²

Bishr ibn ‘Umārah is *ḍa‘īf* (weak). In fact, al-Dāraquṭnī says he is *matrūk* (suspected of forgery).

Al-Ḍaḥḥāk did not meet Ibn ‘Abbās.

Ibn al-Maghāzilī narrates — from **Yūsuf ibn Ya‘qūb ibn Yūsuf** — Muḥammad ibn al-Ḥārith narrated to us — **Ishāq ibn Bishr** narrated to us — Khālīd ibn Yazīd narrated to us — from Ḥamzah al-Zayyāt — from Abū Ishāq — from al-Barā’ ibn ‘Āzīb who said that the Messenger of Allah ﷺ said to ‘Alī, “O ‘Alī, say, ‘O Allah, grant me a promise, and grant me affection with You, and place my love in the hearts of the believers.”” And then the following verse was revealed regarding ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, *Indeed, those who have believed and done righteous deeds—the Most Merciful will appoint for them affection.*^{3,4}

Yūsuf ibn Ya‘qūb ibn Yūsuf is *ḍa‘īf* (weak).⁵

1 Sūrah Maryam: 96.

2 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 12/12655 and *al-Mu‘jam al-Awsaṭ*, ḥadīth no. 5516.

3 Sūrah Maryam: 96.

4 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 374.

5 Al-Khaṭīb: *Tārīkh Baghdād*, 14/320.

Ishāq ibn Bishr is either (Ishāq ibn Bishr) al-Bukhārī or (Ishāq ibn Bishr) al-Kāhilī. Both of them are *kadhdhābs* (liars).

Ibn Taymiyyah spoke at length on how, in terms of its meaning, the ḥadīth is *bāṭil* (false).¹ I have cited this in the original work.

In short, the ḥadīth is *bāṭil* (false).

¹ Ibn Taymiyyah: *Minhāj al-Sunnah*, 7/136-137.

Hadīth 25

دخلت أم أيمن على النبي صلى الله عليه وسلم وهي تبكي! فقال لها النبي صلى الله عليه وسلم: ما يبكيك لا أبكي الله عينيك؟ قالت: بكيت يا رسول الله لأنني دخلت منزل رجل من الأنصار، وقد زوج ابنته رجلا من الأنصار، فنثر على رؤوسهم لوزا وسكرا، فذكرت تزويجك فاطمة من علي، ولم تنثر عليها شيئا! فقال النبي صلى الله عليه وسلم: لا تبكي يا أم أيمن، فالذي بعثني بالكرامة، واستخصني بالرسالة، ما أنا زوجته، ولكن الله تبارك وتعالى زوجه من فوق عرشه، وما رضيت حتى رضي علي، وما رضي علي حتى رضيت، وما رضيت حتى رضيت فاطمة، وما رضيت فاطمة حتى رضي الله رب العالمين، يا أم أيمن لما زوج الله تبارك وتعالى فاطمة من علي، أمر الملائكة المقربين أن يحدقوا بالعرش، وفيهم جبرائيل، وميكائيل، وإسرافيل، فأحدقوا بالعرش، وأمر الحور العين أن يتزين، وأمر الجنان أن تزخرف، فكان الخاطب الله تبارك وتعالى، والشهود الملائكة، ثم أمر الله شجرة طوبى أن تنثر عليهم، فنثرت اللؤلؤ الرطب، مع الدر الأخضر، مع الباقوت الأحمر، مع الدر الأبيض، فتبادرت الحور العين يلتفتن من الحلبي، والحللي، ويقولن: هذا من نثار فاطمة بنت محمد صلى الله عليه وسلم.

Umm Ayman entered the presence of the Prophet ﷺ and she was crying. The Prophet ﷺ said to her, “What makes you cry? May Allah not make your eyes cry.” She said, “I am crying, O Messenger of Allah, because I entered the home of a man from the Anṣār and he had just given his daughter’s hand in marriage to another man from the Anṣār. He had sprinkled sugar (sweet) and almonds over their heads (in celebration). I recalled when you married Fāṭimah to ‘Alī, you did not sprinkle anything on her!” The Prophet ﷺ said, “Do not cry, O Umm Ayman. By He who sent me with honour and selected me with His Message, I did not perform the marriage (to ‘Alī), Allah ﷻ performed ‘Alī’s marriage from above His ‘Arsh. I was not pleased until ‘Alī was pleased and ‘Alī was not pleased until I was pleased. And I was not pleased until Fāṭimah was pleased and Fāṭimah was not pleased until Allah, the Lord of the Worlds was pleased. O Umm Ayman, when Allah ﷻ performed Fāṭimah’s marriage to ‘Alī, He ordered the closest angels to surround the ‘Arsh, including Jibrīl, Mikā’īl, and Isrāfīl who were (also) present amongst them. He (also) ordered the damsels of Jannah to beautify themselves and the Heavens to ornament itself. Allah (Himself) performed the marriage while the Angels were the witnesses. Thereafter, He ordered the tree

of *Ṭūbā* to sprinkle fresh pearls, white gems, green chrysolites, and red rubies on them. The damsels rushed to collect them saying, “This is from the scattered (jewellery) of Fāṭimah bint Muḥammad صلى الله عليه وسلم.”

This ḥadīth is narrated from Jābir, Ibn Mas‘ūd, Anas, Ibn ‘Abbās, Asmā’ bint ‘Umays, Abū Sa‘īd, Abū Hurayrah, Abū Ayyūb, ‘Alī, Ma‘qil, ‘Imrān ibn Ḥuṣayn, and Bilāl ibn Ḥamāmah رضي الله عنه.

The Ḥadīth of Jābir

This version of the ḥadīth has the following three chains of transmission:

1. **Ibn al-Maghāzili** narrates — **Abū al-Ḥasan Aḥmad ibn al-Muẓaffar ibn Aḥmad al-‘Aṭṭār al-Faqīh al-Shāfi‘ī** informed us — Abū Muḥammad ‘Abd Allāh ibn Muḥammad ibn ‘Uthmān al-Muzanī (ibn al-Saqqā’ al-Ḥāfiẓ al-Wāsiṭī) informed us — ‘Alī ibn al-‘Abbās al-Bajalī narrated to us — **‘Alī ibn al-Muthannā al-Ṭuhawī** narrated to us — Zayd ibn al-Ḥubāb narrated to us — **Ibn Lahī‘ah** (‘Abd Allāh ibn Lahī‘ah) **ibn ‘Uqbah** narrated to us — **Abū al-Zubayr** narrated to us — from Jābir ibn ‘Abd Allāh

Abū Ṭālib Muḥammad ibn Aḥmad ibn ‘Uthmān informed us — **Abū ‘Abd Allāh Muḥammad ibn Zayd ibn Marwān** informed us in the year 372 — **Muḥammad ibn ‘Alī ibn Shādhān** narrated to us — **al-Ḥasan ibn Muḥammad ibn ‘Abd al-Wāḥid** narrated to us — Zayd ibn Ḥubāb narrated to us — **Ibn Lahī‘ah** narrated to us — **Abū al-Zubayr** narrated a similar report to us from Jābir.¹

This ḥadīth is unequivocally fictitious and *mawḍū‘* (fabricated). May Allah disgrace the fabricator. Notice how he brazenly made Allah سبحانه وتعالى perform the marriage and made the Angels as witnesses!

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 393.

The first chain of transmission contains the following defects:

- **Ibn al-Maghāzili** is *ḍaʿīf* (weak).
- Nobody regarded his teacher, **Abū al-Ḥasan Aḥmad ibn al-Muẓaffar ibn Aḥmad al-ʿAṭṭār al-Faqīh al-Shāfiʿī** as a *thiqah* (reliable).
- Ibn Ḥibbān is the only person to regard **ʿAlī ibn al-Muthannā al-Ṭuhawī** as a *thiqah* (reliable). He is notorious for regarding *majhūl* (unknown) narrators as reliable. Ibn ʿAdī indicated towards him being *ḍaʿīf* (weak).
- **Ibn Lahīʿah** is *ḍaʿīf* (weak).
- **Abu al-Zubayr** is a *mudallis*¹ (obfuscates when he narrates).

The second chain of transmission contains the following defects:

- **Ibn al-Maghāzili** is *ḍaʿīf* (weak).
- I do not know who his teacher, **Abū Ṭālib Muḥammad ibn Aḥmad ibn ʿUthmān** is.
- I do not know who **Abū ʿAbd Allāh Muḥammad ibn Zayd ibn Marwān** is.
- I do not know who **Muḥammad ibn ʿAlī ibn Shādhān** is.
- I do not know who **al-Ḥasan ibn Muḥammad ibn ʿAbd al-Wāḥid** is.
- **Ibn Lahīʿah** is *ḍaʿīf* (weak).
- **Abu al-Zubayr** is a *mudallis* (obfuscates when he narrates).

¹ For an explanation of this term, please see p. 816 onwards. [translator's note]

Ibn ‘Asākir also narrates this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).¹

It contains the narrator **Sulaymān ibn Shu‘ayb ibn al-Layth ibn Sa‘d al-Miṣrī**. He is accused of lying.²

It also contains the narrator **Abū al-Qāsim ibn Abī al-‘Alā’**. His name is **‘Alī ibn Muḥammad ibn ‘Alī ibn Aḥmad**. I have not seen anyone regard him as a *thiqah* (reliable).

The chain of transmission also contains two other narrators, namely **‘Abd Allāh ibn Ḥayyān ibn ‘Abd al-‘Azīz al-Mawṣilī** and **Ibrāhīm ibn ‘Abd al-‘Azīz** who I could not trace. Al-Dhahabī says:

‘Abd al-‘Azīz ibn Ḥayyān (maybe he is al-Mawṣilī) narrates from Hishām ibn ‘Ammār a false report. What more can I say?³

Ibn Ḥajar disagreed with al-Dhahabī in that his (i.e. ‘Abd al-‘Azīz ibn Ḥayyān’s) biography is mentioned in *Tārīkh Dimashq* of Ibn ‘Asākir.⁴

Ibn Ḥajar is correct; however, there is no mention of anyone regarding him as a *thiqah* (reliable).

Ibn al-Maghāzili also narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Aḥmad ibn Hārūn al-Karkhī al-Ḍarīr**.⁵ Al-Khaṭīb mentions his biography without any reference to his status as a narrator.⁶

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/126.

2 Ibn Ḥajar: *Lisān al-Mīzān*, 3/95.

3 Al-Dhahabī: *Mīzān al-‘Itidāl*, 2/627.

4 Ibn Ḥajar: *Lisān al-Mīzān*, 4/29.

5 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 394.

6 Al-Khaṭīb: *Tārīkh Baghdād*, 5/194.

It also contains the narrator **Abū al-Ḥasan ‘Alī ibn Aḥmad ibn Nūḥ**. I think he is **ibn Ishāq al-Sarī al-Dībājī**. Al-Burqānī says the ḥadīth critics have criticized him.¹

It also contains the narrator **Ibn Lahī‘ah**. He is *ḍa‘īf* (weak).

Abū al-Zubayr is also in the chain of transmission. He is a *mudallis* (obfuscates when he narrates).

2. Ibn ‘Asākir narrates Jābir’s version of the ḥadīth with a chain of transmission that is *bāṭil* (false).²

It contains the narrator **Mūsā ibn Ibrāhīm Abū ‘Imrān al-Marwazī**. Yaḥyā ibn Ma‘īn deemed him a *kadhhdhāb* (liar). Al-Dāraquṭnī and others say he is *matrūk* (suspected of forgery).

It also contains the narrators’ **‘Āṣim ibn al-Ḥasan ibn Muḥammad**, **‘Abd al-Wāḥid ibn Muḥammad**, **Aḥmad ibn Muḥammad ibn Sa‘īd**, and **Muḥammad ibn Aḥmad ibn al-Ḥasan**. There is uncertainty about them.

Ibn al-Maghāzili also narrates this version with a chain of transmission that is also *bāṭil* (false).³ The *matn* (text) is fabricated.

This chain of transmission contains **al-Khuyūṭī** and **his teacher**. Their status has already been mentioned in the previous ḥadīth.

It also contains the narrator **Mūsā ibn Ibrāhīm al-Marwazī**. He is a *kadhhdhāb* (liar), as alluded to above.

1 Ibn Ḥajar: *Lisān al-Mīzān*, 4/197.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/127.

3 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 395.

It also contains **Naṣr ibn Shu‘ayb**. I could not trace him. It is possible he is mentioned by al-Dhahabī in *Mīzān*.¹ If it is the same person, he was regarded as *ḍa‘īf* (weak).

3. Ibn al-Jawzī (also) narrates Jābir’s version with a chain of transmission that is *bāṭil* (false).²

It contains the narrator **Shu‘ayb ibn Wāqid**. Al-Fallās crossed out his ḥadīth.

It also contains the narrator **Muḥammad ibn Zakariyyā ibn Dīnār al-Ghallābī**. Al-Dāraquṭnī suspected him of fabricating ḥadīth.

Ibn al-Jawzī said that this ḥadīth is *mawḍū‘* (fabrication) that was fabricated by Muḥammad ibn Zakariyyā.

Ibn Taymiyyah writes: “This ḥadīth is a fabrication and a lie according to all of the scholars of ḥadīth.”³

The Ḥadīth of Ibn Mas‘ūd

Al-Ṭabarānī narrates an abridged version of this ḥadīth that only makes mentions of the marriage.⁴ He and others also narrate a lengthy version of the ḥadīth with a chain of transmission from ‘**Abd al-Nūr ibn ‘Abd Allāh al-Misma‘ī** — from Shu‘bah ibn al-Ḥajjāj — from ‘Amr ibn Murrah — from Ibrāhīm who said: “Masrūq narrated to me from ‘Abd Allāh ibn Mas‘ūd...”⁵

‘**Abd al-Nūr ibn ‘Abd Allāh al-Misma‘ī** is a *kadhḥāb* (liar) and a *waḍḍā‘* (fabricator).⁶

1 Al-Dhahabī: *Mīzān al-I‘tidāl*, 4/251.

2 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/416-417.

3 Ibn Taymiyyah: *Minḥāj al-Sunnah*, 8/245.

4 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 10/10305

5 Ibid., 22/1020.

6 Al-Dhahabī: *Mīzān al-I‘tidāl*, 2/671; al-Uqaylī: *al-Ḍu‘afā‘ al-Kabīr*, 3/114.

The ḥadīth is recorded in several works on *mawḍū'āt* (fabrications).¹

Abū Nu'aym and others also narrate this version from **Khālid ibn 'Amr al-Silafī** — 'Ubayd Allāh ibn Mūsā narrated to us — Sufyān al-Thawrī narrated to us — from al-A'mash — from Ibrāhīm — from 'Alqamah — from 'Abd Allāh ibn Mas'ūd.²

In Abū Nu'aym's chain of transmission, the name 'Amr ibn Khālid al-Silafī is inverted. His name is actually Khālid ibn 'Amr al-Silafī.

Ibn al-Jawzī states: “This ḥadīth is *mawḍū'* (fabricated). **Khālid ibn 'Amr al-Ḥimṣī** is suspected of lying. Ja'far al-Firyābī says he used to lie.”³

Al-Shawkānī was adamant that the ḥadīth is a fabrication.⁴

As I have mentioned in the original work, al-Dhahabī and others also held similar views.

However, al-Silafī enjoys *tawābi'*⁵ (parallel narrations) from **Muḥammad ibn 'Alī ibn Rāshid and Sufyān ibn Muḥammad al-Miṣṣīṣī**. Ibn Jumay' narrates — **Aḥmad ibn Sa'id** narrated to us — from Muḥammad ibn 'Alī ibn Rāshid.⁶ Both of these narrators are unknown.

Ibn 'Adī narrates a ḥadīth with **Sufyān ibn Muḥammad al-Miṣṣīṣī**.⁷ He is *matrūk* (suspected of forgery) and is guilty of *saraqat al-ḥadīth*⁸ (appropriating ḥadīth).

1 Ibn al-Jawzī: *Kitāb al-Mawḍū'āt*, 1/415; al-Shawkānī: *al-Fawā'id al-Majmū'ah*, ḥadīth no. 338; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa'īfah*, 4/1845.

2 Abū Nu'aym: *Ḥilyat al-Awliyā'*, 5/59.

3 Ibn al-Jawzī: *Kitāb al-Mawḍū'āt*, 1/419.

4 Al-Shawkānī: *al-Fawā'id al-Majmū'ah*, ḥadīth no. 339.

5 For an explanation of this term, please see p. 816 onwards. [translator's note]

6 Ibn Jumay': *Mu'jam al-Shuyūkh*, p. 193.

7 Ibn 'Adī: *al-Kāmil*, 3/419.

8 For an explanation of this term, please see p. 816 onwards. [translator's note]

After al-Dhahabī cites this under the biography of al-Miṣṣīṣī, he says: “This is a lie.”¹

Ibn ‘Adī says: “This (ḥadīth) from al-Thawrī with this chain of transmission is *bāṭil* (false) and *munkar* (unacceptable).”²

The Ḥadīth of Anas

This version of the ḥadīth has the following chains of transmission:

1. Ibn ‘Asākir narrates a lengthier version with a chain of transmission that is *muzlim* (murky).³ It contains a narrator by the name of **Muḥammad ibn Nahār**. He is *ḍa‘īf* (weak).

It also contains the narrator ‘**Abd al-Malik ibn Khayyār**. He is *majhūl* (unknown).

It also contains the narrator **Muḥammad ibn Zakariyyā ibn Dīnār**. He is a *kadhhdhāb* (liar).

It also contains the narrators **Hushaym** and **al-Ḥasan**. They are *mudallis* (obfuscate when they narrate).

The following people ruled the ḥadīth to be a lie: al-Dhahabī, Ibn Ḥajar, al-Shawkānī, and Ibn al-Jawzī.⁴

2. **Ibn al-Maghāzilī** narrates with a chain of transmission that is *sāqiṭ* (wholly unreliable).⁵ Most of its narrators are unknown; except for ‘Umar ibn al-Rabī al-Kashshāb, he is a *kadhhdhāb* (liar).⁶

1 Al-Dhahabī: *Mīzān al-ʿitidāl*, 2/172.

2 Ibn ‘Adī: *al-Kāmil*, 3/420.

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 37/13.

4 Al-Dhahabī: *Mīzān al-ʿitidāl*, 2/654, 3/542; ibn Ḥajar: *Lisān al-Mīzān*, 4/63, 5/163; al-Shawkānī: *al-Fawāʿid al-Majmūʿah*, ḥadīth no. 339; ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/417-418.

5 Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 396.

6 Al-Dhahabī: *Mīzān al-ʿitidāl*, 3/196.

The Ḥadīth of Ibn ‘Abbās

This version of the ḥadīth has the following chains of transmission:

1. Ibn al-Jawzī and others narrate from ‘**Abd al-Raḥmān ibn Muḥammad ibn Ukht ‘Abd al-Razzāq** — “**Tawbah ibn ‘Alwān al-Baṣrī** narrated to us — Shu‘bah narrated to us — from Abū Ḥamzah — from Ibn ‘Abbās who said, “When Fāṭimah was married of to ‘Alī رضي الله عنه, the Prophet صلى الله عليه وسلم was in front of her, Jibrīl was to her right, Mīkā’īl was to her left, and seventy thousand angels were behind her praising and glorifying Allah سُبْحَانَهُ وَتَعَالَى until the time of *fajr*.”¹

Tawbah ibn ‘Alwān al-Baṣrī is *matrūk* (suspected of forgery). Al-Dhahabī says, “This (ḥadīth) is clearly a lie.”²

Ibn al-Jawzī says this ḥadīth is *mawḍū‘* (fabricated).

Al-Shawkānī says, “This chain of transmission contains a *kadhḥāb* (liar) by the name of ‘**Abd al-Raḥmān ibn Muḥammad ibn Ukht ‘Abd al-Razzāq**.”³ He (also) cited the statements of Ibn al-Jawzī and al-Dhahabī.

2. Ibn al-Jawzī narrates with the words: “The Messenger of Allah صلى الله عليه وسلم said: ‘O ‘Alī, indeed Allah has married you to Fāṭimah and made her *ṣadāq* (dowry) the (entire) earth; whoever walks upon in with hatred for you, he has walked (while committing) *ḥarām* (unlawful).”⁴

This ḥadīth is *mawḍū‘* (fabricated). **Al-Dhāri‘** the *kadhḥāb* (liar) and *waḍḍā‘* (fabricator) is suspected of fabricating this ḥadīth.⁵

1 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/419-420.

2 Al-Dhahabī: *Mīzān al-‘Itidāl*, 1/361.

3 Al-Shawkānī: *al-Fawā’id al-Majmū‘ah*, ḥadīth no. 339.

4 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/416.

5 Ibn al-Jawzī and al-Dhahabī: *Talkhīṣ al-Mawḍū‘āt*, p. 147.

Al-Khaṭīb suspected **al-Ḥasan ibn al-Ḥusayn ibn Dūmā** of forging reports.

Muḥammad ibn Saʿīd ibn Nabahān is *mukhtaliṭ* (commits serious errors).

The following people have mentioned this ḥadīth in their work on *mawḍūʿāt* (fabrications): al-Shawkānī, al-Suyūṭī, and Ibn ʿIrāq.¹

3. Al-Ṭabarānī and others narrate from Ibn ʿAbbās who said: “When the Prophet ﷺ married Fāṭimah to ʿAlī, Fāṭimah said: ‘O Messenger of Allah, you have married me off to a poor man. He has nothing.’ The Messenger of Allah ﷺ said: ‘O Fāṭimah, are you not pleased that Allah ﷻ selected two men from the people of this world: one of them is your father, and the other is your husband.’”²

This ḥadīth will be independently dealt with later.

4. Al-Ṭabarānī narrates — from **Yaḥyā ibn al-ʿAlāʾ** — from his uncle, Shuʿayb ibn Khālīd — from **Ḥanzalah ibn Sabrah ibn al-Musayyab ibn Najīyyah** — from **his father** — from **his grandfather** — from Ibn ʿAbbās.³ He went on to mention a very long ḥadīth.

The ḥadīth is a lie. **Yaḥyā ibn al-ʿAlāʾ** is a *kadhḥāb* (liar).

Ḥanzalah ibn Sabrah ibn al-Musayyab ibn Najīyyah, his father, and his grandfather are all unknown. Ibn Ḥibbān regarded the father and grandfather as reliable.

The Ḥadīth of Asmāʾ bint ʿUmays

1 Al-Shawkānī: *al-Fawāʿid al-Majmūʿah*, ḥadīth no. 338; al-Suyūṭī: *al-Laʿālī al-Maṣnūʿah*, 1/362; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/411.

2 Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 11/11153.

3 Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 22/1022, 24/362 and *al-Aḥādīth al-Ṭiwāl*, ḥadīth no. 55.

Ibn al-Jawzī narrates — from **Maʿbad ibn ʿAmr al-Baṣr** — Jaʿfar narrated to us — from his forefathers that Asmāʾ bint ʿUmays (said)...”¹

Ibn al-Jawzī says this ḥadīth is undoubtedly *mawḍūʿ* (fabricated).

Al-Dhahabī says, “May Allah curse the one who fabricated it.”²

Al-Dhahabī and Ibn Ḥajar state: “**Maʿbad ibn ʿAmr** — from **Jaʿfar al-Ḍubaʿī** — from Jaʿfar ibn Muḥammad al-Ṣādiq; he (i.e. Maʿbad) narrates a false report regarding the wedding of Fāṭimah. Aḥmad ibn Muḥammad ibn Anas al-Qirmiṭī narrates this ḥadīth from him. The fabricator is one of these two people.”³

Al-Shawkānī was adamant that the ḥadīth is a fabrication.⁴

Previously mentioned was the narration of ʿAbd al-Razzāq and others from Maʿmar — from Ayyūb — from ʿIkrimah and/or Abū Yazīd al-Madīnī (Abu Bakr al-Ṣanʿānī was unsure) — from Asmāʾ bint ʿUmays who said: “When Fāṭimah was given to ʿAlī (in marriage) we found nothing in his house except for some sand that was spread out on the floor, a pillow stuffed with palm-fibre, a jug and a jar (for water). So Nabī ﷺ sent for ʿAlī (and said): ‘Do not do anything (or he said: ‘Do not approach your wife) until I come to you...’”⁵

The problems of this ḥadīth have already been mentioned.⁶

1 Ibid., 1/420-421.

2 Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, p. 150.

3 Al-Dhahabī: *Mīzān al-ʾIʿtidāl*, 4/141; ibn Ḥajar: *Lisān al-Mizān*, 6/59.

4 Al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 339.

5 ʿAbd al-Razzāq: *Muṣannaf ʿAbd al-Razzāq*, 5/9781.

6 See Ḥadīth no. 26 of Section One. [translator’s note]

The Ḥadīth of Abū Saʿīd

Ibn ʿAsākir narrates this version with a chain of transmission that contains the narrator **ʿAmr ibn Thābit**.¹

ʿAmr ibn Thābit is **ibn Hurmuz al-Bakrī**. He is *matruk* (suspected of forgery).

It also contains a narrator by the name of **Muḥammad ibn al-Qāsim al-Muḥāribī**. As mentioned previously, he is *ḍaʿīf* (weak).

The Ḥadīth of Abū Hurayrah

Ibn ʿAsākir narrates this version from **Jaʿfar ibn Hārūn al-Farrāʾ** — **Muḥammad ibn Kathīr** narrated to us — from al-Awzāʾī — from Yaḥyā ibn Abī Kathīr — from Abu Salamah — from Abū Hurayrah.² Then he mentioned a lengthy ḥadīth.

Al-Dhahabī states: “Jaʿfar ibn Hārūn al-Farrāʾ from Muḥammad ibn Kathīr al-Ṣanʿānī; he (i.e. Jaʿfar) brought forth a fabricated report.”³

I think he was referring to Muḥammad ibn Kathīr al-Ṣanʿānī; he commits a lot of errors.

Ibn al-Mibrad al-Ḥanbalī states: “This ḥadīth is *munkar* (unacceptable). There are many fabricated and unacceptable aḥādīth on this topic. From these aḥādīth, Ibn ʿAsākir narrates a *jayyid* (good) chain of transmission in *Tārīkh Dimashq*, despite them being fabricated and weak.”⁴

1 Ibid., 42/133.

2 Ibid., 42/125

3 Al-Dhahabī: *Mīzān al-ʾitidāl*, 1/420.

4 Ibn Mibrad: *al-Naqd al-Tamām fī man Zawwajahu al-Nabī ʿAlayhi wa al-Salām*, p. 29.

The Ḥadīth of Abū Ayyūb

Ibn ‘Asākir narrates this version — from **Qays ibn al-Rabī‘** — from al-A‘mash — from **‘Abāyah** — from Abū Ayyūb al-Anṣārī who said: “The Messenger of Allah ﷺ said to ‘Alī: ‘I was ordered to get you married from the Heavens.’”¹

Qays ibn al-Rabī‘ is *ḍa‘īf* (weak).

As mentioned previously, **‘Abāyah** is (also) *ḍa‘īf* (weak).

The Ḥadīth of ‘Alī

Ibn ‘Asākir narrates this version with a chain of transmission that contains the narrator **al-‘Abbās ibn Ja‘far ibn Zayd ibn Ṭalq al-Shannī al-Baṣrī al-‘Abdī**.² Abū Ḥātim says he is *majhūl* (unknown).

His father and **grandfather**, I could not trace.

The Ḥadīth of Ma‘qil

Imām Aḥmad narrates this version from **Khālīd ibn Ṭahmān** — from Nāfi‘ ibn Abī Nāfi‘ — from Ma‘qil ibn Yasār.³

Khālīd ibn Ṭahmān is *mukhtaliṭ*⁴ (commits serious errors).

The Ḥadīth of ‘Imrān ibn Ḥuṣayn

Abū Nu‘aym and Ibn ‘Asākir narrate this version from **Kathīr al-Nawwā’** — from ‘Imrān ibn Ḥuṣayn.⁵

1 Ibid., 42/125.

2 Ibid., 42/125-126.

3 Imām Aḥmad: *Musnad Aḥmad*, 5/26.

4 For an explanation of this term, please see p. 816 onwards. [translator’s note]

5 Abū Nu‘aym: *Ḥilyat al-Awliyā’*, 2/42; ibn ‘Asākir: *Tārīkh Dimashq*, 42/134.

Abu Nu‘aym says: “This is how ‘Alī ibn Hāshim narrates this ḥadīth, as a *mursal*¹ (halted) ḥadīth. Nāṣiḥ Abū ‘Abd Allāh narrates it from Simāk — from Jābir ibn Samurah *muttaṣilan* (i.e. contiguous and not halted).”

Kathīr al-Nawwā’ is *ḍa‘īf* (weak).

The Ḥadīth of Bilāl ibn Ḥamāmah

Al-Khaṭīb narrates this version with a chain of transmission that contains eight *majhūl* (unknown) narrators.²

The following people have mentioned this ḥadīth in their work on *mawḍū‘āt* (fabrications): Ibn al-Jawzī, al-Dhahabī, al-Suyūṭī, Ibn ‘Irāq, al-Shawkānī, and al-Albānī.³

In short, this is not one ḥadīth; it is a number of aḥādīth, none of which are authentic. Most of the chains of transmission are *sāqīṭah* (wholly unreliable) that revolve around narrators that are either abandoned, liars or are simply unknown. Notwithstanding the authenticity of the actual incident of the marriage, these additions are *bāṭil* (false).

1 For an explanation of this term, please see p. 816 onwards. [translator’s note]

2 Al-Khaṭīb: *Tārīkh Baghdād*, 4/210.

3 Ibn al-Jawzī and Al-Dhahabī: *Talkhīṣ al-Mawḍū‘āt*, p. 136; al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/347; ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/367; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 332; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4942.

Hadīth 26

أن عليا احتاج حاجة شديدة، ولم يكن عنده شيء، فخرج من البيت، فوجد دينارا فعرفه فلم يعرفه أحد، فقالت فاطمة عليها السلام: ما عليك لو جعلتها على نفسك، وابتعت بها لنا دقيقا، فإن جاء صاحبه رددته عليه. قال: فخرج يبتاع به دقيقا، فأتى رجلا معه دقيق، فقال: كم بدينار؟ فقال: كذا، وكذا، فقال: كل. فكال، فأعطاه الدينار، فقال: والله لا أخذه! قال: فرجع إلى فاطمة عليها السلام فأخبرها، فقالت: سبحان الله أخذت دقيق الرجل، وجئت بدينارك، قال: حلف أن لا يأخذه، فما أصنع؟ قال: فمكث يعرف الدينار، وهم يأكلون الدقيق، حتى نفذ ولم يعرفه أحد، فخرج يشتري به دقيقا، فإذا هو بذلك الرجل بعينه، معه دقيق، قال: كم بدينار؟ قال: كذا وكذا، قال: كل. فكال له، فأعطاه، فحلف أن لا يأخذه، فجاء بالدينار والدقيق، فأخبر فاطمة عليها السلام، فقالت: سبحان الله جئت بالدقيق، ورجعت بدينارك؟ فقال: فما أصنع؟ حلف أن لا يأخذه حتى ينفد، قالت: كان لك أن تبادره إلى اليمين. قال: فمكث يعرف الدينار، وهم يأكلون الدقيق حتى نفذ، قال: فخرج يشتري دقيقا، فإذا هو بذلك الرجل بعينه، معه دقيق! قال: كم بدينار؟ قال: كذا وكذا! قال: كل، فكال له فقال علي: والله لتأخذنه، ثم رمى به وانصرف. قال رسول صلى الله عليه وسلم يا علي كيف كان أمر الدينار؟ فأخبره أمره وما صنع، فقال رسول الله صلى الله عليه وسلم لعلي الله رضي الله عنه: أتدري من الرجل؟ ذاك جبرائيل صلوات الله عليه، وكان رزقا ساقه الله إليكم، والذي نفسي بيده لو لم تحلف ما زلت تجده ما دام الدينار في يدك.

‘Alī was in dire need (of financial assistance), he had absolutely nothing. So he left the house and found a dinār. He made a public announcement (i.e. to see if somebody would claim it) and nobody laid claim to it. Fāṭimah رضي الله عنها asked, “What harm is there if you claim it for yourself? You can purchase some flour for us; if the owner comes (to claim it), you can return it back to him.” (After taking the dinār) ‘Alī went out to purchase some flour. He came to a man that had flour and asked, “How much can I get for one dinār?” The man replied, “Such and such an amount.” He said, “Weigh it (i.e. so I can purchase it).” He weighed it. ‘Alī went to hand the dinār to the man but he said: “By Allah, I will not take it.” ‘Alī returned to Fāṭimah رضي الله عنها and informed her of what had transpired. She said, “Subḥān Allah; you took the flour of the man and returned with your dinār.” He said, “He swore an oath that he would not take it from me, what can I do?” ‘Alī continued with his public announcement (i.e. to see if somebody would claim the dinār) while they were consuming the flour. The dinār remained unclaimed until such a time whereby all the flour had been

consumed. ‘Alī went out (again) with the dinār to purchase (more) flour. He came across the exact same man as before, and (again) he had flour with him. “How much can I get for one dinār?” The man replied, “Such and such an amount.” He said, “Weigh it (i.e. so I can purchase it).” He took hold of the flour and said, “By Allah, you will take it (i.e. the dinār) from me.” He tossed the dinār to him and left. The Messenger of Allah ﷺ said to ‘Alī: “O ‘Alī, what happened with the dinār?” ‘Alī informed him of the dinār and what he subsequently did. The Messenger of Allah ﷺ said: “Do you know who the man was? It was Jibrīl عليه السلام. The dinār was *rizq* (sustenance) which Allah brought for you. By Him in Whose hand my soul lies, if you did not take that oath you would have found it (i.e. the flour) with you for as long as you had the dinār in your hand.”

Ibn al-Maghāzilī narrates this ḥadīth with two chains of transmission from **Abū Hārūn al-‘Abdī** — from Abū Sa‘īd al-Khudrī رضي الله عنه.¹

The ḥadīth is *bāṭil* (false). It contains the following defects:

1. As mentioned previously (on more than one occasion), **Abū Hārūn al-‘Abdī** is *matrūk* (suspected of forgery).
2. **Ibn al-Maghāzilī** is *da‘īf* (weak).
3. Both chains of transmission contain narrators that I could not trace.

1 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 414 and 415.

Ḥadīth 27

أن رسول الله صلى الله عليه وسلم أخذ بيد حسن وحسين فقال: من أحبني وأحب هذين وأباهما وأمهما،
كان معي في درجتي يوم القيامة.

The Prophet ﷺ took Ḥasan and Ḥusayn by the hand and said,
“Whoever loves me and loves these two, and their father and mother,
shall be with me on my level on the Day of Resurrection.”

Imām al-Tirmidhī and others narrate — from Naṣr ibn ‘Alī al-Jahḍamī — ‘**Alī ibn Ja‘far** ibn Muḥammad narrated to us — my brother, Mūsā ibn Ja‘far ibn Muḥammad informed me — from his father, Ja‘far ibn Muḥammad — from his father, Muḥammad ibn ‘Alī — from his father, ‘Alī ibn al-Ḥusayn — from his father — from his grandfather, ‘Alī ibn Abī Ṭālib.”¹

Imām al-Tirmidhī said that this ḥadīth is *ḥasan gharīb* (fair rare).

‘Alī ibn Ja‘far’s *‘adālah* (integrity) is unknown. No one has deemed him a *thiqah* (reliable).

Al-Dhahabī states: “The chain of transmission is *ḍa‘īf* (weak) and the *matn* (text) is *munkar* (unacceptable).”²

In another place, he states:

This ḥadīth is *munkar jiddan* (very unacceptable)... All of the narrators are reliable except for ‘Alī ibn Ja‘far; perhaps he is the one who did not accurately transmit the words of the ḥadīth. Despite the Prophet’s ﷺ love for Ḥasan and Ḥusayn and continuous pronouncements of their virtues, this would not make him say that every single person who loves

1 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3733.

2 Al-Dhahabī: *Siyar A‘lām al-Nubalā’*, 3/254.

them will be on the same level as him in *Jannah* (Paradise). It could be that he only said: ‘...he will be with me in *Jannah* (Paradise).’ The following statement of the Prophet ﷺ is *mutawātir*¹ (massively transmitted): ‘A man will be with whom he loves (on the Day of Judgement).’²

Regarding the narrator Naṣr ibn ‘Alī, he is one of the leading ḥadīth scholars.

Al-Albānī (also) ruled the ḥadīth to be *munkar* (unacceptable).³

1 For an explanation of this term, please see p. 816 onwards. [translator’s note]

2 Ibid., 12/135.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 7/3122.

Hadīth 28

أن فاطمة عليها السلام أتت النبي صلى الله عليه وسلم فقالت: عليك السلام يا رسول الله! قال: عليك السلام يا بنية، فقالت: والله ما أصبح يا نبي الله في بيت علي طعام، ولا دخل بين شفطي طعام منذ خمس، ولا لنا ثاغية ولا راغية، ولا أصبح في بيته سفة. قال لها: ادني مني، فدننت فقال: أدخلني يدك بين ظهري، فهوت فإذا هي بحجر بين كتفي النبي صلى الله عليه وسلم مربوطا بعمامته إلى صدره! فصاحت فاطمة صيحة شديدة. وقال: ما أوقد في دار محمد نار منذ شهر. ثم قال لها: أما تدرين ما منزلة علي مني؟ كفاني أمري وهو ابن اثنتي عشرة سنة، وضرب بين يدي بالسيف وهو ابن ست عشرة سنة، وقاتل الأبطال وهو ابن سبع عشرة سنة، وفرج همومي! وهو ابن اثنتين وعشرين سنة وحده، وكان من معه خمسون رجلا. فأشرف وجه فاطمة ولم تزل قدماها من مكانها حتى أتت عليا، فإذا البيت قد أثار بنور وجهها! وقال لها علي: يا بنت محمد لقد خرجت من عندي ووجهك علي غير هذا الحال؟ فقالت: إن النبي أخبرني بفصلك.

Fāṭimah رضي الله عنها came to the Prophet صلى الله عليه وسلم and said, “May peace be upon you, O Messenger of Allah.” He صلى الله عليه وسلم said, “May peace be upon you too, O my beloved daughter.” She said, “By Allah, there is no food in the house of ‘Alī this morning, O Messenger of Allah. And no food has entered between my two lips for the past five days. We have absolutely nothing. There is (also) nothing to drink in his house.” He صلى الله عليه وسلم said to her, “Come close to me.” Fāṭimah said, “I went close to him.” He said to me, “Insert your hand in my back.” She dropped her hand inside and noticed a stone between the shoulder blades of the Prophet صلى الله عليه وسلم that was tied to his turban (and) bound to the chest (i.e. the lower part of chest near the stomach). Fāṭimah screamed loudly. He صلى الله عليه وسلم said, “A fire has not been lit (i.e. for cooking) in the house of Muḥammad for a month.” And then he said, “Do you not know ‘Alī’s rank with me? He sufficed me in my affair (i.e. when I first proclaimed the Message of Islam) and he was only twelve years old. He struck a sword (i.e. he fought in war) in front of me and he was only sixteen years old. He fought leading figures and he was only seventeen years old. He removed my grief and he was only twenty-two years old (i.e. by removing the gate of Khaybar alone), and there were fifty other people with him.” The face of Faṭimah رضي الله عنها lit up; her feet continued moving from her place until she (eventually) came to ‘Alī رضي الله عنه. The house was illuminated by the light on her face! ‘Alī said

to her, “O daughter of Muḥammad, you left my presence and your face was not in this state?” She said, “The Prophet ﷺ informed me of your virtue.”

Ibn al-Maghāzili narrates — Muḥammad ibn Aḥmad ibn ‘Uthmān informed us — Abū ‘Umar Muḥammad ibn al-‘Abbās ibn Ḥayyawayh informed us idhnan (he granted us authority to transmit this ḥadīth) — **Abū ‘Abd Allāh al-Ḥusayn ibn ‘Alī ibn al-Ḥusayn al-Asadī al-Dahhān** informed us — ‘Alī ibn al-Ḥusayn al-Bazzār narrated to us — Ismā‘īl ibn Ṣubayḥ narrated to us — Yaḥyā ibn Miswar narrated to us — from **‘Alī ibn Ḥazawwar** — from **al-Aṣḥbagh** — from Abū Sa‘īd al-Khudrī رضي الله عنه who raised the ḥadīth (i.e. he said that the Prophet ﷺ said).¹

This ḥadīth is *munkar* (unacceptable) and *bāṭil* (false). It is replete with defects, including the following:

- **Ibn al-Maghāzili** is *ḍa‘īf* (weak)
- **‘Alī ibn al-Ḥazawwar** is *matrūk* (suspected of forgery)
- **Al-Aṣḥbagh ibn Nubātah** is *matrūk* (suspected of forgery)
- Al-Khaṭīb mentions a biography of al-Dahhān; however, he mentions nothing of his status as a narrator.²

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 427.

2 Al-Khaṭīb: *Tārīkh Baghdād*, 8/71.

Ḥadīth 29

من أراد أن ينظر إلى آدم في علمه، ونوح في فهمه، وإبراهيم في حكمه، ويحيى بن زكريا في زهده، وموسى بن عمران في بطشه فلي نظر إلى علي بن أبي طالب.

Whoever desires to see the knowledge of Ādam, the understanding of Nūḥ, the forbearance of Ibrāhīm, the asceticism of Yaḥyā ibn Zakariyyā and the strength of Mūsā ibn ‘Imrān should look at ‘Alī ibn Abī Ṭālib.

This ḥadīth is narrated from Abū al-Ḥamrā’, Abū Sa’īd, Ibn ‘Abbās, and Anas ibn Mālik رضي الله عنهم.

The Ḥadīth of Abū al-Ḥamrā’

Ibn al-Jawzī and Ibn ‘Asākir narrate — from **Abū ‘Umar al-Azdī** — from Abū Rāshid al-Ḥubrānī — from Abū al-Ḥamrā’ who said, “I heard the Messenger of Allah صلى الله عليه وسلم say...”¹

Ibn al-Jawzī says: “This ḥadīth is *mawḍū’* (fabricated). Abū ‘Umar is *matrūk* (suspected of forgery).”

I could not trace Abū ‘Umar, or Abū ‘Amr (as it appears in Ibn ‘Asākir’s version).

Al-Daylamī (as it appears in al-Suyūṭī’s *al-La’ālī al-Maṣnū’ah*) narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Abū Dāwūd**.² His name is **Nufay’ al-A’mā** and he is a *kadhhdhāb* (liar).

It also contains the narrators **‘Alī ibn al-Ḥusayn** and **Muḥammad ibn Abī Hāshim al-Nawfalī**. I could not trace them.

1 Ibn al-Jawzī: *Kitāb al-Mawḍū’āt*, 1/370; Ibn ‘Asākir: *Tārīkh Dimashq*, 42/313.

2 Al-Suyūṭī: *al-La’ālī al-Maṣnū’ah*, 1/325.

The Ḥadīth of Abū Saʿīd

Ibn Shāhīn narrates this version of the ḥadīth with a chain of transmission that is *sāqit* (wholly unreliable).¹ It contains the narrator **Abū Hārūn al-ʿAbdī**. He is *matrūk* (suspected of forgery).

It also contains the narrator **Muḥammad ibn ʿImrān ibn Ḥajjāj**. I could not trace who he is.

The Ḥadīth of Ibn ʿAbbās

This version of the ḥadīth is narrated by al-Dhahabī and Ibn ʿIrāq.²

Al-Dhahabī says:

I do not know who Misʿar ibn Yaḥyā al-Nahdī is, and he narrates an unacceptable report. Ibn Baṭṭāh says, “Abū Dharr Aḥmad ibn al-Bāghandī narrated to us — **my father** informed us — from **Misʿar ibn Yaḥyā; Sharīk** narrated to us — from **Abū Ishāq** — from **his father** — from Ibn ʿAbbās.³

Ibn ʿIrāq adds:

Al-Bukhārī says regarding Abū al-Ḥamrāʾ, “It has been said that he saw the Prophet ﷺ. His ḥadīth are inauthentic.”⁴

The following can also be added to their comments on the chain of transmission:

- **Sharīk** has elements of *ḍuʿf* (weakness).
- Abū Ishāq al-Sabīʿī is a *mudallis*⁵ (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

1 Ibn Shāhīn: *Sharḥ Madhāhib Ahl al-Sunnah*, ḥadīth no. 107.

2 Al-Dhahabī: *Mīzān al-ʿitidāl*, 4/99; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/385.

3 Op. cit.

4 Op.cit.

5 For an explanation of this term, please see p. 816 onwards. [translator’s note]

- The father of Abū Ishāq al-Sabīī could not be traced.
- Al-Bāghandī’s father’s name is Muḥammad ibn Muḥammad ibn Sulaymān ibn al-Ḥārith. He commits much *tadlīs* (obfuscation when he narrates) and transmits ḥadīth that he did not hear. He (also) drops the name of the person who narrated to him, as mentioned by al-Dhahabī.¹

The Ḥadīth of Anas ibn Mālīk

Ibn ‘Asākir narrates this version of the ḥadīth.² He goes on to say, “This ḥadīth is *shādh bi marrah* (anomalous in its text). There is (also) more than one narrator in the chain of transmission that is *majhūl* (unknown).”

The chain of transmission also contains the narrators **Yūsūf ibn al-Ḥasan al-Baghdādī, Muḥammad ibn al-Qāsim, Bakkār ibn al-Rayyān al-Hāshimī**, I could not trace them.

There is another narrator by the name of **Ibrāhīm ibn Muḥammad ibn Aḥmad al-Qirmīsīnī**. Ibn ‘Asākir mentions his biography without referencing anything regarding his status as a narrator.³

There is another narrator by the name of **‘Umar ibn ‘Alī ibn Sa‘īd**. Al-Dhahabī says, “The chain of transmission of ‘Umar ibn ‘Alī ibn Sa‘īd from Yūsuf ibn Ḥasan al-Baghdādī is *muzlim* (murky) with a report that is inauthentic.”⁴

Ibn Ḥajar followed suit and added that the intended ḥadīth is this exact ḥadīth that Ibn Asākir narrates.⁵

1 Al-Dhahabī: *Tadhkirat al-Ḥuffāz*, 2/736.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 7/112.

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 7/111.

4 Al-Dhahabī: *Mīzān al-‘itidāl*, 3/214.

5 Ibn Ḥajar: *Lisān al-Mīzān*, 4/317.

Ibn ‘Irāq adds, “This does not necessitate that the ḥadīth is *mawḍū‘* (fabricated). Al-Dhahabī alluded to this by saying it is ‘inauthentic and its chain of transmission is *muzḥim* (murky).’ And Allah سُبْحَانَهُ وَتَعَالَى knows best.”¹

The signs of fabrication can, at times, be perceived in the chain of transmission, and other times, it can be perceived in the *matn* (text). This is the method of the *ḥuffāz* (ḥadīth masters). Ibn ‘Irāq—and al-Suyūṭī before him—only focused on the chain of transmission. Focusing on the chain of transmission alone (and not the actual text) is a form of lenience on their part.

Al-Albānī ruled the ḥadīth to be *mawḍū‘* (fabricated).²

Ibn al-Maghāzili narrates this version of the ḥadīth with a chain of transmission that is *bāṭil* (false).³ It contains the narrator **Ibrāhīm ibn Mahdī al-Ablī**. As mentioned previously, the ḥadīth critics deemed him a *kadhḥāb* (liar).

It also contains the narrator **Ibrāhīm ibn Sulaymān ibn Rashīd**, he could not be traced.

Zayd ibn ‘Aṭīyyah is another narrator in the chain of transmission. He is *majhūl* (unknown).

There is another narrator by the name of **Abān ibn Fayrūz**. His name is **Abān ibn Abī ‘Ayyāsh** and he is *matrūk* (suspected of forgery).

It also contains the narrator **Muḥammad ibn Maḥmūd**, he could not be traced.

In short, the ḥadīth is *bāṭil* (false). All the chains of transmission are *wāhiyah* (feeble).

1 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/390.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4903.

3 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 256.

Ḥadīth 30

إذا كان يوم القيامة نادى مناد من تحت العرش: ألا هاتوا أصحاب محمد، فيؤتى بأبي بكر الصديق، وعمر بن الخطاب، وعثمان بن عفان، وعلي بن أبي طالب. قال: فيقال لأبي بكر: قف على باب الجنة، فأدخل من شئت برحمة الله، وادراً من شئت بعلم الله. ويقال لعمر: قف على الميزان، فنقل من شئت برحمة الله، وخفض من شئت بعلم الله. ويعطى عثمان من الشجرة التي غرسها الله في الجنة، ويقال له: ذد الناس عن الحوض. ويعطى علي بن أبي طالب حلتين، ويقال له: البسهما، فإني ادخرتهما لك يوم أنشأت خلق السماوات والأرض.

On the Day of Resurrection, a caller will call out from beneath the ‘Arsh, “Behold, Bring forth the Companions of Muḥammad.” Abū Bakr al-Ṣiddīq, ‘Umar ibn al-Khaṭṭāb, ‘Uthmān ibn ‘Affān and ‘Alī ibn Abī Ṭālib will be brought. It will be said to Abū Bakr, “Stand at the door of Jannah and, with the mercy of Allah, grant entry (into Jannah) to whomsoever you will and, with the knowledge of Allah, keep out (of Jannah) whomsoever you will.” It will be said to ‘Umar, “Stand at the *Mīzān* (Scales) and make heavy (the scale of good deeds) of whomsoever you want, with the mercy of Allah, and lighten (the scale of good deeds) of whomsoever you want, with the knowledge of Allah.” ‘Uthmān will be given from the tree which Allah planted in Jannah and it will be said to him, “Chase the people way from the *Ḥawḍ* (Cistern).” ‘Alī ibn Abī Ṭālib will be given two robes and it will be said to him, “Put them on, for I (i.e. Allah ﷻ) have preserved them for you since the day I created the Heavens and the Earth.”

This ḥadīth is transmitted from Ibn Jurayj — from ‘Amr ibn Dīnār — from Ibn ‘Abbās رضي الله عنه via the following three people:

1. Sufyān al-Thawrī

Ibn Ḥibbān narrates — from Aḥmad ibn al-Ḥasan ibn al-Qāsim — Wakī ibn al-Jarrāḥ narrated to us — from Sufyān al-Thawrī — from Ibn Jurayj — from ‘Amr ibn Dīnār — from Ibn ‘Abbās who said, “The Messenger of Allah صلى الله عليه وسلم said...”¹

1 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 1/145.

Aḥmad ibn al-Ḥasan ibn al-Qāsim ibn Samurah al-Kūfī (known as Rasūl Nafsih) is a *kadhhdhāb* (liar).¹

2. Al-Ḥajjāj ibn Muḥammad

Ibn Ḥibbān narrates this version of the ḥadīth and it contains the narrator **Ibrāhīm ibn ‘Abd Allāh al-Miṣṣīṣī**.² He is a *kadhhdhāb* (liar) and is guilty of *saraqat al-ḥadīth*³ (appropriating ḥadīth).⁴

Ibn ‘Asākir also narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Muḥammad ibn al-‘Abbās Abū Bakr al-‘Aṭṭār al-Murri**.⁵ He is not a *thiqah* (reliable) and cannot be depended upon.⁶

There is another narrator by the name of **‘Umar ibn ‘Abd Allāh ibn ‘Abd al-Raḥmān al-Bajalī**. I could not trace him.

Ibn Jurayj is another narrator in the chain of transmission. He is a *mudallis*⁷ (obfuscates when he narrates) and he is narrating with the expression ‘an (from). Additionally, the *matn* (text) is unresolvably problematic; what is attributed to ‘Alī in this version is attributed to ‘Uthmān in the previous version, and vice-versa.

3. Abū Sulaymān (or Sulaymān) al-Aylī

Abū Bakr al-Shāfi‘ī narrates this version of the ḥadīth with a chain of transmission that contains the narrator Ibn Jurayj.⁸ As mentioned previously, he is a *mudallis* (obfuscates when he narrates).

1 Ibn Ḥajar: *Lisān al-Mizān*, 1/151; Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 1/145.

2 Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 1/116

3 For an explanation of this term, please see p. 816 onwards. [translator’s note]

4 Al-Dhahabī: *Mizān al-‘Itidāl*, 1/41.

5 Ibn ‘Asākir: *Tārīkh Dimashq*, 44/192.

6 Al-Dhahabī: *Mizān al-‘Itidāl*, 3/590; Ibn Ḥajar: *Lisān al-Mizān*, 5/215.

7 For an explanation of this term, please see p. 816 onwards. [translator’s note]

8 Abū Bakr al-Shāfi‘ī: *al-Ghaylāniyyāt*, 1/64.

There is another narrator named **al-Yasa' ibn Muḥammad**. Al-Azdī says he is *munkar al-ḥadīth* (transmits unacceptable reports).

I could not trace the other narrators **Abū Sulaymān al-Aylī** and **al-Ḥasan ibn al-Ḥasan al-Nursī** (or al-Qurashī).

Al-Dhababī states, “The chain of transmission is *muḥlim* (murky). More than one person committed *saraqah*¹ (the act of appropriating ḥadīth).”²

Al-Ḥakīm al-Tirmidhī cites this ḥadīth in his *Nawādir* (as mentioned by al-Suyūṭī) with a chain of transmission that contains the narrator *al-Ḥasan ibn Ayyūb al-Dimashqī*.³ I could not trace him.

It also contains the narrator ‘**Abd Allāh ibn Ṣāliḥ al-Miṣrī**. He used to be the scribe of al-Layth ibn Sa’d. The preponderant opinion regarding him is that he is *ḍa’if* (weak).

It also contains the narrator **Ibn Jurayj**. He is a *mudallis* (obfuscates when he narrates).

It also contains the narrator **Salīm ibn ‘Abd Allāh al-Aylī**, he could not be traced. It is evident that he is *maǧhūl* (unknown). They confused his name; sometimes it is **Salīm ibn ‘Abd Allāh al-Aylī**. Other times, it is **Sulaymān ibn ‘Abd al-A’lā al-Aylī**. Other times, it is **Abū Sulaymān al-Aylī**.

Al-Mu’allimī regarded one of the other narrators, **al-Faḍl** as (al-Faḍl) **al-Sha’rānī**. Al-Qabbānī deemed him a *kadhḥāb* (liar).

Abū Bakr al-Shāfi’ī also narrates this version with a chain of transmission that contains the narrator **Sulaymān ibn Muḥammad ibn al-Faḍl al-Nahrawānī Abū Manṣūr**.⁴ Al-Dāraqutnī regarded him as *ḍa’if* (weak).

1 For an explanation of this term, please see p. 816 onwards. [translator’s note]

2 Al-Dhababī: *Talkhīṣ al-Mawḍū’āt*, ḥadīth no. 138.

3 Al-Suyūṭī: *al-La’ālī al-Maṣnū’ah*, 1/352.

4 Abū Bakr al-Shāfi’ī: *al-Ghaylāniyyāt*, 1/65

It also contains the narrator **Sulaymān ibn ‘Abd al-A‘lā al-Aylī**. I could not trace him.

The other narrator is **Ibn Jurayj**. He is a *mudallis* (obfuscates when he narrates).

In short, the ḥadīth is *bāṭil* (false). All of the chains of transmission suffer from several defects and illnesses, as is evident from tracing the ḥadīth back to its original sources and scrutinizing the chains of transmission.

Ḥadīth 31

تؤتى يوم القيامة بناقة من نوق الجنة فتركبها، وركبتك مع ركبتي، وفخذك مع فخدي، حتى تدخل الجنة.

A camel from the camels of Jannah will be brought on the Day of Resurrection and you will mount it. Your knee will be with my knee and your thigh will be with my thigh until you enter Jannah.

This ḥadīth is narrated from Anas ibn Mālik, Ibn ‘Abbās and Ibn ‘Umar رضي الله عنهم.

The Ḥadīth of Anas ibn Mālik

Al-Qaṭīṭī narrates (and Ibn ‘Asākir in a similar manner) — ‘Alī ibn al-Ḥasan al-Qaḍī narrated to us — **Abū Mas‘ūd Muḥammad ibn ‘Ubayd ibn ‘Aqīl** narrated to us — ‘Abd al-‘Azīz ibn al-Khaṭṭāb narrated to us — ‘Īsā narrated to us; he mentioned it — from Dāwūd ibn Abī Hind — from **Abū Ja‘far** — from **a man** — from Anas ibn Mālik who said, “The Messenger of Allah صلى الله عليه وسلم said to ‘Alī...”¹

The chain of transmission is *sāqiṭ* (wholly unreliable). It contains the following defects:

- ‘Īsā ibn Muslim Abū Dāwūd al-Kūfī al-A‘mā is *ḍa‘īf* (weak). In fact, al-Dāraquṭnī says he is *matrūk* (suspected of forgery).
- I could not ascertain who **Abū Ja‘far** is.
- There is a *majhūl* (unknown) narrator in the chain of transmission.
- **Abū Mas‘ūd Muḥammad ibn ‘Ubayd ibn ‘Aqīl** could not be traced.

1 Al-Qaṭīṭī: *Zawā‘id Faḍā’il al-Ṣaḥābah*, 2/1047; Ibn ‘Asākir: *Tārīkh Dimashq*, 42/328.

The Ḥadīth of Ibn ‘Abbās

Al-Khaṭīb’s narration will appear later on in the book. In it, al-‘Abbās says, “And who, O Messenger of Allah?” He said, “And my brother, ‘Alī will be on a camel from the camels of Jannah; its reins are made of fresh pearls. On it is a litter made from rubies. Its hide is from white corals. There is a crown with seventy pillars on his head made from light. There is not a pillar except that it contains a ruby that lightens the path for the rider. He has on two green ornaments...”¹

It will be soon pointed out that the ḥadīth is *mawḍū‘* (fabricated) and *bāṭil* (false).

The Ḥadīth of Ibn ‘Umar

Ibn ‘Asākir and al-Ṭabarānī narrate — from **Muḥammad ibn ‘Abd Allāh ibn Sulaymān al-Khurāsānī** — ‘Abd Allāh ibn Yaḥyā narrates to us — Ibn al-Mubārak narrated to us — from Ma‘mar — from al-Zuhrī — from Sālim — from Ibn ‘Umar.²

Al-Dhahabī writes:

(The narration of) Muḥammad ibn ‘Abd Allāh ibn Sulaymān al-Khurāsānī — from ‘Abd Allāh ibn Nujayy — from Ibn al-Mubārak is narrated by Bakr ibn Sahl al-Dimyāṭī. It is a fabricated narration.³

The correct name is Yaḥyā, not Nujayy (as mentioned by al-Dhahabī).

Ibn Ḥajar writes, “The signs of fabrication are clear on this narration.”⁴

Mu‘ādh ibn al-Muthannā narrates in *Ziyādāt Musnad Musaddad* (as mentioned in *al-Maṭālib al-‘Āliyah*): **‘Abd Allāh ibn Muslim al-Qurashī** narrated to us — al-Walīd ibn Muslim narrated to us — from Ma‘mar.⁵

1 Al-Khaṭīb: *Tārīkh Baghdād*, 11/112.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/328; al-Ṭabarānī: *al-Mu‘jam al-Awsaṭ*, 3/3172.

3 Al-Dhahabī: *Mīzān al-‘Itidāl*, 3/605.

4 Ibn Ḥajar: *Lisān al-Mīzān*, 5/226.

5 Ibn Ḥajar: *al-Maṭālib al-‘Āliyah*, 5/226.

‘Abd Allāh ibn Muslim is (‘Abd Allāh ibn Muslim) ibn Rashīd al-Dimashqī. He fabricates ḥadīth.¹

Qāḍī al-Māristān narrates this version of the ḥadīth with another chain of transmission.² It contains the narrator **Abū Bakr ibn Muḥammad ibn al-Ḥasan al-Naqqāsh al-Muqri’**. Al-Barqānī says, “All the ḥadīth of al-Naqqāsh are *munkar* (unacceptable).”³

The status of **‘Abd Allāh ibn Muslim al-Dimashqī** has already been mentioned.

In short, the ḥadīth is *bāṭil* (false). All of its chains of transmission are *wāhiyah* (feeble) and extremely weak.

1 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 2/44.

2 Qāḍī al-Māristān: *Mashyakhat Qāḍī al-Māristān*, 3/552

3 Al-Dhahabī: *Mīzān al-I’tidāl*, 3/520.

Ḥadīth 32

سلام عليك أبا الريحانيتين من الدنيا، فعن قليل يذهب ركنك، والله خليفتي عليك. فلما قبض النبي صلى الله عليه وسلم قال علي: هذا أحد الركنين الذي قال رسول الله صلى الله عليه وسلم، فلما ماتت فاطمة قال: هو الركن الآخر الذي قال رسول الله صلى الله عليه وسلم.

“May peace be upon you, Abū al-Rayḥānatayn of the Dunyā. Soon, your two pillars will leave; Allah will take my place looking after you.” When the Prophet ﷺ passed away, ‘Alī said, “This is one of the pillars that the Prophet ﷺ spoke about.” When Fāṭimah passed away, he said, “This is the other pillar that the Prophet ﷺ spoke about.”

Al-Qaṭīrī and others narrate — from Muḥammad ibn Yūnus — Ḥammād ibn ‘Īsā al-Juhanī narrated to us — Ja‘far ibn Muḥammad narrated to us — from his father — from Jābir ibn ‘Abd Allāh al-Anṣārī who said, “The Messenger of Allah ﷺ said to ‘Alī ibn Abī Ṭālib...”¹

The chain of transmission is *bāṭil* (false). It contains the following defects:

- **Muḥammad ibn Yūnus** is (**Muḥammad ibn Yūnus**) al-Kudaymī. He is *ḍa‘īf* (weak). In fact, he is even suspected of lying.
- **Ḥammād ibn ‘Īsā al-Juhanī** is suspected of fabricating ḥadīth. I have explained this in the original work.

1 Al-Qaṭīrī: *Zawā‘id Faḍā’il al-Ṣaḥābah*, 2/1067.

Ḥadīth 33

إنكم لتذكرون رجلا كان يسمع وطء جبريل فوق بيته.

(‘Alī ibn Abī Ṭālib’s name was mentioned in the presence of Ibn ‘Abbās and he said,) You are remembering a man who used to hear the treading of Jibrīl (when he would descend with waḥī (revelation)) above his house.

Al-Qaṭīṭī and Ibn ‘Asākir narrate — from **Suwayd ibn Sa‘īd** — ‘**Amr ibn Thābit** narrated to us — from **Abū Ishāq** — from Sa‘īd ibn Jubayr — from Ibn ‘Abbās who said, “‘Alī ibn Abī Ṭālib’s name was mentioned in his presence and he said...”¹

This ḥadīth is *munkar* (unacceptable).

Suwayd is *ḍa‘īf* (weak).

‘**Amr** is (**Amr**) **ibn Hurmuz**. He is *matrūk* (suspected of forgery).

Abū Ishāq is a *mudallis*² (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

1 Al-Qaṭīṭī: *Zawā‘id Faḍā‘il al-ṣaḥābah*, 2/1112; Ibn ‘Asākir: *Tārīkh Dimashq*, 42/318.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

Ḥadīth 34

خرج علينا رسول الله صلى الله عليه وسلم عشية عرفة، فقال: إن الله باهى بكم، وغفر لكم عامة، ولعلي خاصة، وإني رسول الله إليكم غير محاب لقرابتي، هذا جبريل يخبرني أن السعيد حق السعيد من أحب عليا في حياته وبعد موته، وأن الشقي كل الشقي من أبغض عليا في حياته وبعد موته.

The Messenger of Allah ﷺ came to us on the evening of ‘Arafah and said, “Allah has boasted about you (His followers) and He has forgiven you, as a whole and (forgiven) ‘Alī, in particular. Verily I am the Messenger of Allah towards you; I do not love people just because they are from my family. This is Jibrīl; he informed me that the truly fortunate person is he who loves ‘Alī while he is alive and after his death. And the truly wretched person is he who hates ‘Alī while he is alive and after his death.”

Al-Ṭabarānī and others narrate — from Muḥammad ibn ‘Abd Allāh al-Ḥadramī — Jandal ibn Wāliq narrated to us — Muḥammad ibn ‘Umar al-Māzinī narrated to us — from ‘Abbād al-Kulaybī — from Ja‘far ibn Muḥammad — from his father — from ‘Alī ibn Ḥusayn — from Fāṭimah al-Sughrā — from Ḥusayn ibn ‘Alī — from his mother, Fāṭimah, the daughter of the Messenger of Allah ﷺ who said...”¹

The chain of transmission is *bāṭil* (false). It contains the following defects:

- Muḥammad ibn ‘Umar al-Māzinī could not be traced.
- ‘Abbād ibn Ṣuhayb al-Kulaybī is *matrūk* (suspected of forgery).²
- Jandal ibn Wālik al-Taghlibī Abū ‘Alī al-Kūfī is himself a *ṣadūq* (sincere) but *ḍa‘īf* (weak) in his ḥadīth.

Ibn al-Jazrī narrates (also) this version of the ḥadīth.³ However, he did not mention the narrator ‘Abbād al-Kulaybī.

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 22/1026.

2 Ibn Ḥajar: *Lisān al-Mīzān*, 3/230.

3 Ibn al-Jazrī: *Manāqib al-Asad al-Ghālib*, ḥadīth no. 27.

Ḥadīth 35

جاءنا رسول الله صلى الله عليه وسلم ونحن مصطجعين في المسجد، وفي يده عسيب رطب، فضررنا، وقال: أترقدون في المسجد؟! إنه لا يرقد فيه أحد. فأجفنا وأجفل معنا علي بن أبي طالب. فقال رسول الله صلى الله عليه وسلم: تعال يا علي، إنه يحل لك في المسجد ما يحل لي، يا علي ألا ترضى أن تكون مني بمنزلة هارون من موسى إلا النبوة؟ والذي نفسي بيده إنك لتزدون عن حوضي يوم القيامة رجالا، كما يذاد البعير الضال عن الماء بعضا معك من عوسج، كأني أنظر إلى مقامك من حوضي.

The Messenger of Allah ﷺ came to us while we were lying down in the masjid. In his hand was a branch of fresh dates. He nudged us with it and said, “Are you lying down in the masjid? No one is to lie down in the masjid.” We jumped up and ‘Ali ibn Abī Ṭālib jumped up with us. The Messenger of Allah ﷺ said, “Come, O ‘Alī. What is permissible for me in the masjid is permissible for you. O ‘Alī, are you not pleased that you are unto me as Hārūn was to Mūsā, excluding Prophethood? By Him in Whose hand my soul is, you will drive away men from my Ḥawḍ (Cistern) on the Day of Resurrection just as a stray camel is driven away from water with a stick of boxthorn (Lycium) you will have. It is as if I can see your place by my Ḥawḍ (Cistern).”

Ibn ‘Asākir narrates — from Ḥarām¹ ibn ‘Uthmān — from ‘Abd al-Raḥmān and Muḥammad, the sons of Jābir ibn ‘Abd Allāh — from their father, Jābir ibn ‘Abd Allāh al-Anṣārī.²

Ḥarām ibn ‘Uthmān is *matruk* (suspected of forgery).

Al-Albānī and al-Dhahabī say the ḥadīth is *munkar jiddan* (extremely weak and contradicting authentic reports).³

1 His name appears as Ḥizām in the printed edition. However, the name is as I have mentioned.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/139.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4937; al-Dhahabī: *Mizān al-Itidāl*, 1/469.

Ḥadīth 36

ثلاثة ما كفروا بالله سبحانه وتعالى قط: مؤمن آل ياسين، وعلي بن أبي طالب، وآسية امرأة فرعون.

Three people have never disbelieved in Allah ﷻ: the believer from Āl Yāsīn, ‘Alī ibn Abī Ṭālib, and Āsiyah, the wife of Fir‘awn.

Ibn ‘Adī narrates (and Ibn ‘Asākir in a similar manner) — Muḥammad ibn Hārūn ibn Ḥumayd narrated to us — **Muḥammad ibn al-Mughīrah al-Shahrazūrī** narrated to us — Yaḥyā ibn al-Ḥasan al-Madā’inī narrated to us — **Ibn Lahī‘ah** narrated to us — from Abū al-Zubayr — from Jābir — from the Prophet ﷺ¹

Al-Khaṭīb also narrates this ḥadīth from Ibn Ḥumayd.²

Muḥammad ibn al-Mughīrah al-Shahrazūrī fabricates ḥadīth.

Ibn ‘Asākir also narrates this ḥadīth with a different chain of transmission from ‘**Amr ibn Jumay‘** — from **Ibn Abī Laylā** — from his brother, Ṭsā — from ‘Abd al-Raḥmān ibn Abī Laylā — from his father.³

‘**Amr ibn Jumay‘** is *matrūk* (suspected of forgery). Yaḥyā ibn Ma‘īn deemed him a *kadhhdhāb* (liar).

His teacher, **Ibn Abī Laylā’s** name is **Muḥammad ibn ‘Abd al-Raḥmān**. He is *sayyi’ al-ḥifẓ* (possessing of a weak memory).

In short, the ḥadīth is *ḍa‘īf jiddan* (extremely weak).

1 Ibn ‘Adī: *al-Kāmil*, 6/284; Ibn ‘Asākir: *Tārīkh Dimashq*, 42/313.

2 Al-Khaṭīb: *Tārīkh Baghdād*, 14/155.

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/313.

Ḥadīth 37

صاحب سري علي بن أبي طالب.

‘Alī ibn Abī Ṭālīb is my close confidant.

Ibn ‘Asākir narrates — from **Abū Bakr ibn Yūsuf ibn al-Qāsim** — **Abū ‘Abd Allāh al-Ḥusayn ibn Muḥammad ibn Muṣ‘ab al-Bajalī al-Kūfī** narrated to us in Kūfah — Aḥmad ibn ‘Uthmān narrated to us — ‘**Alī ibn Thābit** narrated to us — Muḥammad ibn Ismā‘īl and Mindal narrated to us — from **Kathīr ibn Abī al-Safīr al-Numayrī** — from Anas ibn Mālik — from Salmān al-Fārisī who said, “The Messenger of Allah ﷺ said...”¹

This chain of transmission is *wāh* (feeble). It contains the following defects:

- ‘**Alī ibn Thābit al-Dahhān al-‘Atṭār al-Kūfī** was only deemed a *thiqah* by Ibn Ḥibbān.² Ibn Ḥibbān is notorious for regarding *majhūl* (unknown) narrators as reliable.

Ibn Ḥajar does not have a consistent methodology regarding Ibn Ḥibbān and his incessant regard for treating unknown narrators as reliable. In general, he does not accept them; however, at times, he accepts it on account of a reason that appears to him.

The preponderant position regarding Ibn Ḥibbān should entail a consistent methodology because his lenience in this regard is undeniable. Whenever he alone deems an unknown narrator reliable, it should be rejected. I have explained this in my book *al-Fawā'id al-Ḥadīthiyyah*.

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/317.

2 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 8/457.

- The chain of transmission also contains the following narrators who I could not trace: **Kathīr ibn Abī al-Safir al-Numayrī**, **Abū Bakr ibn Yūsuf ibn al-Qāsim**, and **Abū ‘Abd Allāh al-Ḥusayn ibn Muḥammad ibn Muṣ‘ab al-Bajalī al-Kūfi**.

The ḥadīth is *munkar* (unacceptable and contradicting authentic reports) and *bāṭil* (false).

Ḥadīth 38

كنت عند النبي صلى الله عليه وسلم وعنده أصحابه حافين به إذ دخل علي بن أبي طالب فقال له النبي صلى الله عليه وسلم: يا علي إنك عبقر بهم.

I was with the Prophet ﷺ and his Companions were around him. ‘Alī ibn Abī Ṭālib entered and the Prophet ﷺ said to him, “O ‘Alī, you are their genius.”

Al-Khaṭīb narrates — from Dāwūd ibn Rashīd — **my father** narrated to me, “One day, I was with al-Mahdī and he mentioned ‘Alī ibn Abī Ṭālib. He said: ‘My father narrated to me — from my grandfather — from his father — from Ibn ‘Abbās who said the ḥadīth.’ Al-Mahdī said, ‘He ﷺ meant ‘Alī is their sayyid (leader).’”¹

This ḥadīth is *bāṭil* (false).

Al-Khaṭīb mentions a biography of Rashid, the *mawlā* (client) of al-Manṣūr and the father of Dāwūd ibn Rashīd al-Khawārizmī; however, he does not mention anything regarding his status as a narrator.² It is possible that he is the problem in the ḥadīth.

1 Al-Khaṭīb: *Tārīkh Baghdād*, 8/436.

2 Ibid.

Ḥadīth 39

في قوله تعالى: إِنَّمَا أَنْتَ مُنذِرٌ ۗ وَلِكُلِّ قَوْمٍ هَادٍ [الرعد: ٧]، قال: رسول الله صلى الله عليه وسلم المنذر،
والهاد رجل من بني هاشم.

Regarding the verse, “*You are only a warner, and for every people is a guide,*” the Messenger of Allah ﷺ is ‘the warner’ and ‘the guide’ is a man from Banū Hāshim.

This ḥadīth is narrated from ‘Alī and Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا.

The Ḥadīth of ‘Alī

‘Abd Allāh ibn Aḥmad and others narrate — from ‘Uthmān ibn Abī Shaybah — **Muṭṭalib ibn Ziyād** narrated to us — from **al-Suddī** — from ‘Abd Khayr — from ‘Alī.²

This chain of transmission contains **Muṭṭalib ibn Ziyād** and **Ismā‘īl al-Suddī**. There is a difference of opinion regarding their status. However, he does not mention ‘Alī.

Al-Ḥākim and others narrate — from ‘Abd al-Raḥmān ibn Muḥammad ibn Maṣṣūr al-Ḥārithī — **Ḥusayn ibn Ḥasan al-Ashqar** narrated to us — Maṣṣūr ibn Abī al-Aswad narrated to us — from al-A‘mash — from al-Minhāl ibn ‘Amr — from **‘Abbād ibn ‘Abd Allāh al-Asadī** — from ‘Alī, “The verse, ‘*You are only a warner, and for every people is a guide,*’³ the Messenger of Allah is ‘the warner’ and I am ‘the guide.’”⁴

Ḥusayn ibn Ḥasan al-Ashqar is *ḍa‘īf* (weak). Some ḥadīth critics have even suspected him of lying.

‘Abbād ibn ‘Abd Allāh al-Asadī is *matrūk* (suspected of lying).

1 Sūrah al-Ra‘d: 7.

2 ‘Abd Allāh ibn Aḥmad: *Zawā‘id al-Musnad*, 1/126.

3 Sūrah al-Ra‘d: 7.

4 Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4646.

Despite this, al-Ḥākim authenticated the ḥadīth. Al-Dhahabī disagreed and said, “This (ḥadīth) is a lie. May Allah disgrace the person responsible for fabricating it.”¹

Al-Albānī says, “He did not mention the name of the person who fabricated it. According to me, it is Ḥusayn al-Ashqar. He is *matrūk* (suspected of forgery), as explained earlier.”²

The Ḥadīth of Ibn ‘Abbās

Ibn al-A‘rābī narrates with a chain of transmission that is *bāṭil* (false).³ It contains the narrator **al-Ḥasan ibn al-Ḥusayn al-‘Urnī**. He is *matrūk* (suspected of forgery).

There is another narrator by the name of **Mu‘ādh ibn Muslim**. He is *majhūl* (unknown).

There is another narrator by the name of **‘Aṭā’**. He commits serious errors.

Ibn Kathīr says this ḥadīth contains extremely unacceptable elements.⁴

Al-Albānī says this chain of transmission is *muzlim* (murky).⁵

Al-Ḍiyā’ also narrates this version of the ḥadīth with a chain of transmission that contains narrators, most of whom I could not trace.⁶

Ibn Taymiyyah explains in detail how the meaning of this ḥadīth is false for numerous reasons.⁷ I have mentioned them in the original work.

1 Ibn al-Mulaqqin: *Talkhīs al-Mustadrak*, 3/1435.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/537.

3 Ibn al-A‘rābī: *Mu‘jam Ibn al-A‘rābī*, 3/2328.

4 Ibn Kathīr: *Tafsīr Ibn Kathīr*, 4/372.

5 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4899.

6 Al-Ḍiyā’: *al-Aḥādīth al-Mukhtārah*, 10/158.

7 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyyah*, 7/139.

Ḥadīth 40

دخلت على النبي صلى الله عليه وسلم، فقال: كيف أنتم إذا اختصم السلطان والقرآن؟ فقلنا: وأنى يكون ذلك؟ قال: إذا قالوا القرآن مخلوق، بريء الله منهم، وأنا منهم بريء، وصالح المؤمنين. قال النبي صلى الله عليه وسلم: صالح المؤمنين علي بن أبي طالب.

I entered the presence of the Prophet ﷺ and he said, “What will your state be when the sultan and the Qur’ān quarrel?” We said, “How can that be?” He said, “When they say the Qur’ān is *makhlūq* (created). Allah is free from them and the righteous of the believers and I am free from them.” The Prophet ﷺ said, “And the ‘righteous of the believers’ is (in reference to) ‘Alī ibn Abī Ṭālib.’”

Ibn ‘Asākir narrates — from al-Ḥākim al-Imām Abū ‘Abd Allāh al-Ḥāfiẓ — Abū Ja‘far Muḥammad ibn ‘Ubayd Allāh ibn ‘Alī al-‘Alawī al-Naqīb narrated to us in Kūfah — Abū al-Ḥasan ‘Alī ibn Ibrāhīm al-Ḥarrār narrated to us — Muḥammad ibn Abī al-Sawdā’ al-Nahdī narrated to us — from Wakī — from al-A‘mash — from Zayd ibn Wahb — from Ḥudhayfah...¹

This ḥadīth is *munkar* (unacceptable and contradicting authentic reports). I could not trace the narrators between al-Ḥākim and Wakī.

Ibn Kathīr writes:

Ibn Abī Ḥātim said — ‘Alī ibn al-Ḥusayn narrated to us — Muḥammad ibn Abī ‘Umar narrated to us — Muḥammad ibn Ja‘far ibn Muḥammad ibn ‘Alī ibn al-Ḥusayn narrated to us — a reliable person narrated to me—and he elevated (the statement) to ‘Alī who said, “The Messenger of Allah ﷺ said regarding the verse ‘...and the righteous of the believers...’² ‘It is in reference to ‘Alī ibn Abī Ṭālib.’³”

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/361.

2 Sūrah al-Taḥrīm: 4.

3 Ibn Kathīr: *Tafsīr Ibn Kathīr*, 8/187.

The chain of transmission is *ḍaʿīf* (weak) and the ḥadīth is *munkar jiddan* (extremely weak and contradicting authentic reports).

Ḥadīth 41

نزلت في علي ثلاثمائة آية.

Three-hundred verses (of the Qur’ān) were revealed regarding ‘Alī.

Al-Khaṭīb narrates (and Ibn ‘Asākir in a similar manner) — Abū Ya‘lā Aḥmad ibn ‘Abd al-Wāḥid al-Wakīl informed us — Kūhī ibn al-Ḥasan al-Fārisī narrated to us — Aḥmad ibn al-Qāsim, the brother of Abū al-Layth al-Farā’idī narrated to us — Muḥammad ibn Ḥabash al-Māmūnī narrated to us — **Salām ibn Sulaymān al-Thaqafī** narrated to us — **Ismā‘īl ibn Muḥammad ibn ‘Abd al-Raḥmān al-Madā’inī** narrated to us — from **Juwaybir** — from **al-Ḍaḥḥāk** — from Ibn ‘Abbās...¹

Salām ibn Sulaymān al-Thaqafī is *ḍa‘īf* (weak).

Juwaybir is *matrūk* (suspected of forgery).

Ismā‘īl ibn Muḥammad ibn ‘Abd al-Raḥmān al-Madā’inī could not be traced.

Al-Ḍaḥḥāk did not meet Ibn ‘Abbās.

Ibn ‘Irāq merely ruled the ḥadīth to be *ḍa‘īf* (weak) instead of *mawḍū‘* (fabricated).²

Al-Albānī says the ḥadīth is *ḍa‘īf jiddan* (extremely weak).³

1 Al-Khaṭīb: *Tārīkh Baghdād*, 6/221; Ibn ‘Asākir: *Tārīkh Dimashq*, 42/364.

2 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/362.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4929.

Ḥadīth 42

أبشروا يا علي، حياتك وموتك معي.

Rejoice, O 'Alī. Your life and death is with me.

Al-Ṭabarānī and others narrate — from 'Ubādah ibn Ziyād al-Asadī — Qays ibn al-Rabī — from Abū Ishāq — from Abū al-Bakhtarī — from Ḥujr ibn 'Adī who said, “I heard Sharāḥīl ibn Murrah say: ‘I heard the Messenger of Allah ﷺ say to 'Alī رضي الله عنه...’”¹

The chain of transmission is *wāh* (feeble). It contains the following defects:

- **Qays ibn al-Rabī**'s son inserted ḥadīth into his father's collection that are not his.
- **Abū Ishāq** is a *mudallis*² (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).
- There is a difference of opinion regarding '**Ubādah ibn Ziyād al-Asadī**. He has aḥādīth that are *manākīr* (unacceptable) regarding *faḍā'il* (virtues).

Ibn 'Asākir also narrates this ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).³ It contains the narrator '**Amr ibn Shimr**. He is suspected of lying.

It also contains **Jābir**. He is (also) suspected of lying.

It also contains **Abū Ṭawq**. I could not trace him.

1 Al-Ṭabarānī: *al-Mu'jam al-Kabīr*, 10/4929 and *al-Mu'jam al-Awsaṭ*, 6/5842.

2 For an explanation of this term, please see p. 816 onwards. [translator's note]

3 Ibn 'Asākir: *Tārīkh Dimashq*, 12/208.

Ḥadīth 43

إن الله طهر قوما من الذنوب بالصلعة من رؤوسهم، وإن عليا لمنهم.

Verily Allah has purified a nation of sins with the baldness from their heads (i.e. by making them bald). And verily ‘Alī is from them.

Ibn ‘Adī narrates — I heard **Aḥmad ibn ‘Abd al-Raḥīm** say — Zurayq ibn Muḥammad al-Kūfī narrated to us — Ḥammād ibn Zayd narrated to us — from Ayyūb — from ‘Ikrimah — from Ibn ‘Abbās who said, “The Messenger of Allah صلى الله عليه وسلم said...”¹

Ibn ‘Adī says this ḥadīth is *bāṭil* (false).

Al-Sahmī says the ḥadīth is *munkar* (unacceptable).

Ibn ‘Adī says **Aḥmad ibn ‘Abd al-Raḥīm ibn ‘Abd al-Razzāq Abū Ja‘far** was shameless because he would narrate ḥadīth from people who had already passed away long before he was even born.

Al-Dhahabī says, “Ibn ‘Adī heard a false ḥadīth from him.”²

Al-Suyūṭī cites another chain of transmission of this ḥadīth that was narrated by al-Daylamī.³ The chain of transmission is *bāṭil* (false). I do not know anyone in it except for the teacher of al-Daylamī. His name is **‘Abdaws ibn ‘Abd Allāh ibn Muḥammad ibn ‘Abd Allāh ibn ‘Abdaws Abū al-Faṭḥ al-Hamdānī**. There is a difference of opinion regarding his status.⁴

1 Ibn ‘Adī: *al-Kāmil*, 1/204.

2 Al-Dhahabī: *Mīzān al-ʾitidāl*, 1/117.

3 Al-Suyūṭī: *al-Laʾālī al-Maṣnūʾah*, 1/112.

4 Ibn Ḥajar: *Lisān al-Mīzān*, 4/95.

Ibn ‘Asākir also narrates this ḥadīth with a chain of transmission that is similarly *bāṭil* (false).¹ It contains ‘**Anbasah**. He is *ḍa‘īf* (weak).

It also contains the narrators’ ‘**Umar ibn al-Mukhtār ibn Yazīd ibn Samurah, Rizq ibn ‘Abd al-Raḥmān al-Wāsiṭī, al-Ḥasan ibn Mūsā al-Azdī, Abū Ḍamurah, Abū al-Ḥasan Muḥammad ibn Ṣadaqah ibn al-Ḥusayn al-Tamīmī, and Abū Bakr Muḥammad ibn Ibrāhīm ibn Muḥammad ibn ‘Abd al-‘Azīz ibn ‘Abd Allāh al-‘Adawī**. I could not trace any of them.

In short, the ḥadīth is *bāṭil* (false), *munkar* (unacceptable), and *mawḍū‘* (fabricated).

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/370.

Ḥadīth 44

كنا نتحدث أن رسول الله صلى الله عليه وسلم عهد إلى علي سبعين عهدا لم يعهده إلى غيره.

We used to speak (about the fact) that the Messenger of Allah ﷺ promised ‘Alī seventy promises that he did not promise anyone else except for him.

Ibn Abī ‘Āṣim and others narrate — from **Sahl ibn ‘Abdawayh al-Sindī** — ‘**Amr ibn Abī Qays** narrated to us — from Muṭarrif, fom al-Minhāl — from **Arbidah al-Tamīmī** — from Ibn ‘Abbās.¹

This ḥadīth is *munkar* (unacceptable) and *mawḍū‘* (fabricated).

Al-Dhahabī states under the biography of **Arbidah al-Tamīmī** that the ḥadīth is *munkar* (unacceptable).²

Arbidah was regarded as a *thiqah* (reliable) by al-‘Ijlī and Ibn Ḥibbān.

Ibn al-Barqī says he is *majhūl* (unknown).

Abū al-‘Arab al-Ṣiqillī al-Qayrawānī lists him in *Kitāb al-Ḍu‘afā’*.

Ibn Ḥajar adopted a middle-approach and said he is a *ṣadūq* (sincere).

Therefore, there is a difference of opinion regarding his status.

Regarding ‘**Amr ibn Abī Qays al-Rāzī al-Azraq**, he is from Kūfah and he enjoys an average status (as a narrator). Abū Dāwūd once said there are mistakes in his ḥadīth.³

1 Ibn Abī ‘Āṣim: *Kitāb al-Sunnah*, 2/1186.

2 Al-Dhahabī: *Mīzān al-ītidāl*, 1/170.

3 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 8/82.

When it is evident that there are unacceptable elements in his ḥadīth, it is to be rejected. If not, then he is considered *maqbul* (accepted).

Regarding **al-Sindī ibn ‘Abdawayh** (it is said that his name is Sahl al-Dhuhālī), Abū al-Walīd al-Ṭayālīsī says, “I have not seen someone more knowledgeable in ḥadīth than him and Yahyā ibn al-Ḍurays.”¹

Abū Ḥātim says he is a *shaykh* (venerable). He also said, “I saw him with his hair and beard dyed. I did not write (ḥadīth) from him.”

Ibn Ḥibbān mentioned him in *Kitāb al-Thiqāt* and said that he narrates strange reports.²

The fact that Abū Ḥātim did not narrate from him means the he considered him *ḍa’if* (weak). Just because he referred to him as ‘*shaykh* (venerable)’ does not contradict this; the ḥadīth critics would (sometimes) employ this term when referring to a narrator who has a small number of narrations. In other words, he is not famous for narrating, although he has narrations. It is a term that neither ascertains *tawthīq* (verifies the narrator’s integrity) nor *jarḥ* (impugning statement). It is not as al-Albānī says; that the meaning (of the term *shaykh*) according to Abū Ḥātim and Ibn Ḥibbān is that he is *ḥasan* (fair) in ḥadīth. If he truly was *ḥasan* (fair) in ḥadīth, why would Ibn Ḥibbān leave narrating from him?

As for al-Ṭayālīsī’s statement above, this is not a form of *tawthīq* (statement verifying the narrator’s integrity); just because he (i.e. Ibn ‘Abdawayh) is knowledgeable in ḥadīth, it does not necessarily mean that he is a *ḍabīṭ* (accurately transmits). How many narrators do you find that have memorised ḥadīth yet they are still considered *matrūk* (suspected of forgery)?

In any case, the defect of the ḥadīth is on account of either al-Sindī, or ‘Amr ibn Abī Qays, or Arbidah.

1 Ibn Abī Ḥātim: *Kitāb al-Jarḥ wa al-Ta’dīl*, 4/319; Ibn Ḥajar: *Lisān al-Mizān*, 3/116.

2 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 8/304.

Al-Albānī added (elsewhere in his book) that Arbidah is suspected of lying.¹

The following narrations further prove the above ḥadīth is *bāṭil* (false) and *munkar* (unacceptable):

From Abū Juḥayfah:

I said to ‘Alī, “Do you possess a book?”

He said, “No, except for the Book of Allah or the insight Allah has bestowed upon His slave into His book (i.e. the Qur’ān), or what is in this notebook.”

I said, “What is in this *ṣaḥīfah* (booklet)?”

He said, “Information about blood money (that a murderer must pay to the relatives of the victim) i.e. the ages of the camels that are required to be given as blood money. It (also) contained the amounts of money that are to be given for the releasing of captives, and (it also contained) the law that no Muslim should be killed (in *qiṣāṣ*) for the killing of a *kāfir*.”²

Imām Muslim narrates from Ibrāhīm al-Taymī, from his father who said:

‘Alī ibn Abī Ṭālib addressed us and said, “He who thinks that we (the members of the Prophet’s family) read anything else besides the Book of Allah and this *Ṣaḥīfah* (notebook) (and he said that the *Ṣaḥīfah* was tied to the scabbard of the sword) is telling a lie.”³

Imām Muslim narrates from Abū al-Ṭufayl:

‘Alī was asked whether Allah’s Messenger ﷺ had showed special favour (by disclosing to him) something (which he kept secret from

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 13/628.

2 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, 1/111 (and other places).

3 Imām Muslim: *Ṣaḥīḥ Muslim*, 2/1370.

others). Thereupon he said: ‘Allah’s Messenger ﷺ singled us not for (disclosing to us) anything (secret) which he did not make public, (but those few things) which lay in the sheath of my sword. He drew out the written document contained in it and on it was written: ‘Allah curses him who sacrifices (an animal) for anyone else besides Allah; and Allah curses him who steals the signposts (that demarcate the boundary lines) of the land; and Allah curses him who curses his father; and Allah curses him who accommodates an innovator.’”¹

Imām al-Nasā’ī narrates:

Al-Ashtar asked ‘Alī, “What the people have been hearing from you has become widespread. If the Messenger of Allah told you anything, then tell us.”

He said, “The Messenger of Allah ﷺ did not tell me anything that he did not tell the people, except that in the sheath of my sword there is a sheet, in which it says, ‘The lives of the believers are equal in value, and they hasten to support the asylum granted by the least of them. But no believer may be killed neither in return for a disbeliever, nor one with a covenant while his covenant is in effect.’”²

All of these reports demonstrate the error in the first narration and that it is an unacceptable (*munkar*) narration.

1 Ibid., 3/1978.

2 Imām al-Nasā’ī: *Sunan al-Nasā’ī*, 8/4746.

Ḥadīth 45

دخلت مع النبي صلى الله عليه وسلم على علي بن أبي طالب رضي الله عنه يعوده وهو مريض، وعنده أبو بكر وعمر رضي الله عنهما، فتحولا حتى جلس رسول الله صلى الله عليه وسلم، فقال أحدهما لصاحبه: ما أراه إلا هالك. فقال رسول الله صلى الله عليه وسلم: إنه لن يموت إلا مقتولا، ولن يموت حتى يملأ غيظا.

(Anas رضي الله عنه says,) “I entered the presence of ‘Alī ibn Abī Ṭālib رضي الله عنه with the Prophet صلى الله عليه وسلم, he was visiting him while he was sick. Abū Bakr and ‘Umar رضي الله عنه were with him. They both moved and the Messenger of Allah صلى الله عليه وسلم sat down. One of them said to the other, ‘I do not think he will survive.’ The Messenger of Allah صلى الله عليه وسلم said, ‘Verily he will never die except that he will be killed. And he will never die until he is filled with anger.’”

This ḥadīth is narrated from Anas ibn Mālīk and ‘Imrān ibn Ḥuṣāyṇ رضي الله عنه.

The Ḥadīth of Anas ibn Mālīk

Al-Ḥākim and others narrate — from Nāṣiḥ ibn ‘Abd Allāh al-Maḥmalī — from ‘Aṭā’ ibn al-Sā’ib — from Anas ibn Mālīk رضي الله عنه.¹

Nāṣiḥ ibn ‘Abd Allāh al-Maḥmalī is *ḍa‘īf* (weak). It has been said that he is *matrūk* (suspected of forgery).

‘Aṭā’ ibn al-Sā’ib is *mukhtaliṭ* (commits serious errors). Therefore, al-Dhahabī says the chain of transmission is *wah* (feeble).²

Ibn ‘Asākir also narrates this version of the ḥadīth with a chain of transmission that contains the narrators ‘Ubays ibn Hishām and Maṣṣūr ibn Yūnus.³ I could not trace them.

1 Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4673.

2 Ibn al-Mulaqqin: *Mukhtaṣar Talkhiṣ al-Mawḍū‘āt*, 3/1491.

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/422.

It also contains the narrator **‘Abd al-Mu’min ibn al-Qāsim**. He is *ḍa‘īf* (weak).

The Ḥadīth of ‘Imrān ibn Ḥuṣayn

Ibn ‘Asākir narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Yahyā ibn al-‘Alā’**.¹ He is suspected of fabricating ḥadīth.

It also contains the narrator **al-Ḥasan ibn ‘Aṭīyyah al-‘Awfi** and **his father**. They are both *ḍa‘īf* (weak).

Therefore, the ḥadīth is *wāh* (feeble) in both its chains of transmission.

1 Ibid.

Ḥadīth 46

يا علي ستقاتلك الفئة الباغية، وأنت على الحق، فمن لم ينصرك يومئذ فليس مني.

O ‘Alī, soon the rebellious group will fight you and you will be upon the truth. Therefore, whosoever does not support you on that day, he is not from me.

Ibn ‘Asākir narrates — from ‘Abd Allāh ibn Ja‘far al-Maḡdisī — Ibn Wahb narrated to us — from **Ibn Lahī‘ah** — from Abū ‘Ushshānah¹ — from ‘Ammār ibn Yāsir who said, ‘I heard the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ...’²

The chain of transmission is *wāh* (feeble).

Ibn Lahī‘ah is *ḍa‘īf* (weak), despite the extensive difference of opinion regarding him. Some ḥadīth masters have excluded the narrations of the ‘*Abādilah*³ from him (i.e. they accept his narrations when the ‘*Abādilah* narrate from him). Others have said he is generally *ḍa‘īf* (weak). While others say he is generally acceptable.

Other ḥadīth critics draw a distinction between those people who narrated from him *before* his books burnt and *after*. Others say he is *ḍa‘īf* (weak) before and after his books burnt. The sounder opinion is to abandon his ḥadīth on account of all the mistakes and differences of opinion of the ḥadīth critics regarding him.

I could not trace ‘Abd Allāh ibn Ja‘far al-Maḡdisī. Perhaps he is the problem in the ḥadīth.

It is true that the ḥadīth of ‘Ammār is *ṣaḥīḥ* (authentic); however, without the unacceptable addition, “...And you will be upon the truth. Therefore, whosoever does not support you on that day, he is not from me.”

1 The name appears as ‘Ushshāqah in the printed version of the book. The correct name is as I have mentioned above.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/473.

3 The ‘*Abādilah* refer to ‘Abd Allāh ibn al-Mubārak, ‘Abd Allāh ibn Wahb, and ‘Abd Allāh ibn Yazīd ibn al-Muḡri’. [translator’s note]

Ḥadīth 47

كنت مع علي رضي الله عنه يوم الجمل، فلما رأيت عائشة واقفة دخلني بعض ما يدخل الناس، فكشف الله عني ذلك عند صلاة الظهر، فقاتلت مع أمير المؤمنين، فلما فرغ، ذهبت إلى المدينة، فأُتيت أم سلمة، فقلت: إني والله ما جئت أسأل طعاما ولا شرابا، ولكنني مولى لأبي ذر فقاتلت: مرحبا. فقصصت عليها قصتي، فقالت: أين كنت حين طارت القلوب مطائرها؟ قلت: إلى حيث كشف الله ذلك عني عند زوال الشمس. قالت: أحسنت. سمعت رسول الله صلى الله عليه وسلم يقول: علي مع القرآن والقرآن مع علي، لن يتفرقا حتى يردا علي الحوض.

(Abū Thābit, the *mawlā* (client) of Abū Dharr said,) “I was with ‘Alī رَضِيَ اللهُ عَنْهُ on the Day (of the Battle) of the Camel. When I saw ‘Ā’ishah standing, some of that (doubt) which entered other people (also) entered me. Allah disclosed that for me (i.e. removed from me the reservations I had to fight) at the time of Ṣalāt al-Ẓuhr and so I fought alongside Amīr al-Mu’minīn. When he finished, I proceeded to Madīnah. I came to Umm Salamah and said, ‘I have come, by Allah, not asking for food or drink; rather, I am the *mawlā* (client) of Abū Dharr.’ She said, ‘Welcome.’ I told her my story and so she said, ‘Where were you when the hearts flew their course (i.e. when the fighting broke out)?’ I said, ‘I was such that Allah disclosed it for me (i.e. removed the reservations I had) at noon (and then I went to fight alongside Amīr al-Mu’minīn).’ She said, ‘Excellent! I heard the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ say: “Alī is with the Qur’an and the Qur’an is with ‘Alī. They will never separate until they meet me at the Ḥawḍ (Cistern).”

Al-Ḥākim and al-Ṭabarānī narrate — from ‘Alī ibn Hāshim ibn al-Barīd — from his father who said — Abū Sa’īd al-Taymī narrated to me — from Abū Thābit, the *mawlā* (client) of Abū Dharr...¹

Al-Ḥākim says, “This ḥadīth has a *ṣaḥīḥ* (authentic) chain of transmission. Abū Sa’īd al-Taymī is (Abū Sa’īd al-Taymī) al-‘Aqīṣā’. He is a *thiqah* (reliable) and

1 Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4628; al-Ṭabarānī: *al-Mu’jam al-Awsaṭ*, 5/4880 and *al-Mu’jam al-Saghīr*, 2/720.

ma'mūn (trustworthy). Imām al-Bukhārī and Imām Muslim did not include it in their respective collections.”

Dīnār Abū Saʿīd ʿAqīṣā al-Tamīmī (or al-Taymī) is not as al-Ḥākim supposed. Imām al-Nasāʿī says he is not a *thiqah* (reliable). Al-Dāraquṭnī says he is *matrūk al-ḥadīth* (suspected of forgery). Al-Saʿdī says he is not a *thiqah* (reliable).

Additionally, Abū Thābit could not be traced.

Therefore, the ḥadīth is *wāh* (feeble). However, the meaning is sound. And Allah knows best.

Ḥadīth 48

لأقتلن العمالقة في كتيبة، فقال له جبريل عليه السلام: أو علي قال: أو علي بن أبي طالب.

(The Prophet ﷺ said,) “I will surely fight the *Amāliqah* in a battalion.” Jibrīl عليه السلام said to him, “Or ‘Alī (will surely fight the *Amāliqah*).” He ﷺ then said, “Or ‘Alī ibn Abī Ṭālib.”

Al-Ḥākīm and others narrate — from **Ibrāhīm ibn Ismā‘īl ibn Yaḥyā ibn Salamah ibn Kuhayl** — **My father** narrated to me — from **his father** — from Salamah — from Mujāhid — from Ibn ‘Abbās رضي الله عنه، “The Prophet ﷺ said in a sermon delivered on the Farwell Ḥajj...”¹

Al-Dhahabī says, “Ismā‘īl ibn Yaḥyā ibn Salamah ibn Kuhayl from **his father**; they are both *matrūk* (suspected of forgery).”²

Ibrāhīm is similarly *ḍa‘īf* (weak).

Al-Ṭabarānī narrates this ḥadīth with a chain of transmission that contains the narrator **Salamah ibn Ibrāhīm ibn Ismā‘īl ibn Yaḥyā ibn Salamah ibn Kuhayl**.³

I could not trace Salamah ibn Ibrāhīm ibn Ismā‘īl ibn Yaḥyā ibn Salamah ibn Kuhayl.

His father (Ibrāhīm ibn Ismā‘īl ibn Yaḥyā ibn Salamah ibn Kuhayl) is *ḍa‘īf* (weak).

His grandfather (Ismā‘īl ibn Yaḥyā ibn Salamah ibn Kuhayl) is *matrūk* (suspected of forgery).

Ibn ‘Adī narrates — from **Yaḥyā ibn ‘Abd al-Ḥamīd al-Ḥimmānī** — **Yaḥyā ibn**

1 Al-Ḥākīm: *Mustadrak al-Ḥākīm*, 3/4636.

2 Ibn al-Mulaqqin: *Mukhtaṣar Talkhīs al-Dhahabī*, 3/1368.

3 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 11/11088.

Salamah ibn Kuhayl narrated to us — from his father — from Mujāhid — from Ibn ‘Abbās.¹

Yaḥyā ibn ‘Abd al-Ḥamīd al-Ḥimmānī and **Yaḥyā ibn Salamah ibn Kuhayl** are both *matrūk* (suspected of forgery).

In short, the ḥadīth is *wāh* (feeble) and *sāqiṭ* (wholly unreliable) in both of its chains of transmission.

¹ Ibn ‘Adī: *al-Kāmil*, 7/197.

Ḥadīth 49

لا تنسبوا عليا، فإنه كان ممسوسا في ذات الله سبحانه وتعالى.

Do not curse ‘Alī; for he was touched in the *dhāt* (essence) of Allah

سُبْحَانَ رَبِّيَ

Al-Ṭabarānī narrates (and Abū Nu‘aym in a similar manner) — from **Sufyān ibn Bishr al-Kūfī** (Abū Nu‘aym’s version has the name **Sa‘d ibn Bishr al-Kūfī**) — ‘Abd al-Raḥīm ibn Sulaymān narrated to us — from **Yazīd ibn Abī Ziyād** — from **Ishāq ibn Ka‘b ibn ‘Ujrah** — from his father who said, “The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said...”¹

This ḥadīth is *bāṭil* (false). It contains the following defects:

- **Yazīd ibn Abī Ziyād** is *sayyi’ al-ḥifẓ* (possessor of a weak memory).
- **Ishāq ibn Ka‘b ibn ‘Ujrah** is *majhūl* (unknown), as mentioned by Ibn al-Qaṭṭān and Ibn Ḥajar. No consideration is to be given to the fact that Ibn Ḥibbān mentions his name in his *Kitāb al-Thiqāt* because he is lenient in this regard.
- **Sufyān** (or **Sa‘d**) **ibn Bishr al-Kūfī**, I could not trace. It is possible that he is the problem in the ḥadīth.

Al-Haythamī writes:

Al-Ṭabarānī narrates this ḥadīth in *al-Mu‘jam al-Kabīr* and *al-Mu‘jam al-Awsaṭ*. It contains the narrator Sufyān ibn Bishr (or Bashīr). He comes later; he is not the one to narrate from Abū ‘Abd al-Raḥmān al-Ḥubulī. Additionally, I do not know who he is. The remaining narrators have been regarded as *thiqāt* (reliable). Some (however) have elements of weakness.²

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 19/324 and *al-Mu‘jam al-Awsaṭ*, 9/9361.

2 Nūr al-Dīn al-Haythamī: *Majma‘ al-Zawā‘id*, 9/130.

Al-Albānī writes:

From what has been mentioned previously, you should know that al-Haythamī's statements regarding the ḥadīth are inadequate; he did not fully expound upon the defects by which the ḥadīth is rendered extremely weak, if not free from actually being a fabrication—something which the heart testifies to and inclines towards. And Allah knows best.¹

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa'īfah*, 2/300.

Ḥadīth 50

السابق ثلاثة: فالسابق إلى موسى يوشع بن نون، والسابق إلى عيسى صاحب ياسين، والسابق إلى محمد صلى الله عليه وسلم علي بن أبي طالب.

The forerunners are three: the forerunner to Mūsā is Yūsha‘ ibn Nūn; the forerunner to ‘Īsā is the Companion of Yāsīn (i.e. Muḥammad صلى الله عليه وسلم); and the forerunner to Muḥammad صلى الله عليه وسلم is ‘Alī ibn Abī Ṭālib.

Al-Ṭabarānī and al-‘Uqaylī narrate — from al-Ḥusayn ibn Abī al-Sarī al-‘Asqalānī — Ḥusayn al-Ashqar¹ narrated to us — Sufyān ibn ‘Uyaynah narrated to us — (from Ibn Abī Najīḥ — from Mujāhid)² — from Ibn ‘Abbās — from the Prophet صلى الله عليه وسلم...³

Al-Ḥusayn ibn Abī al-Sarī al-‘Asqalānī is a *kadhḥāb* (liar).

Ḥusayn al-Ashqar is *ḍa‘īf* (weak). It has also been stated that he is *matrūk* (suspected of forgery).

Al-Haythamī’s statement demonstrates absolute leniency on his part when he said:

Al-Ṭabarānī narrates this ḥadīth with a chain of transmission containing the narrator Ḥusayn ibn Ḥasan al-Ashqar. Ibn Ḥibbān regarded him as a *thiqah* (reliable) and the majority have regarded him as *ḍa‘īf* (weak). The remaining narrators’ ḥadīth is either *ḥasan* (fair) or *ṣaḥīḥ* (authentic).⁴

1 Al-‘Uqaylī sometimes narrates it with the name al-Ashqar, and other times without it.

2 The names in the brackets were dropped in the print of al-Ṭabarānī.

3 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 11/11152; al-‘Uqaylī: *al-Ḍu‘afā’ al-Kabīr*, 1/249.

4 Nūr al-Dīn al-Haythamī: *Majma‘ al-Zawā‘id*, 9/102.

Al-‘Uqaylī writes, “This too, has no basis from Ibn ‘Uyaynah.”¹

Citing from al-‘Uqaylī, al-Munāwī writes, “The ḥadīth is unknown except via him (i.e. Ḥusayn ibn Ḥasan al-Ashqar). It is a *munkar* (unacceptable) ḥadīth.”²

Our copy of *al-Ḍu‘afā’ al-Kabīr* does not contain this.

Ibn Kathīr says the ḥadīth is *munkar* (unacceptable).³

Al-Albānī says, “This chain of transmission is *ḍa‘īf jiddan* (very weak), if not *mawḍū‘* (fabricated).”⁴

1 Al-‘Uqaylī: *al-Ḍu‘afā’ al-Kabīr*, 1/250.

2 Al-Munāwī: *Fayḍ al-Qadīr*, 4/135.

3 Ibn Kathīr: *Tafsīr Ibn Kathīr*, 6/510.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah* (1/358).

Ḥadīth 51

عادى الله من عادى عليا .

Allah shows enmity towards anyone who shows enmity to 'Alī.

Abū Nu‘aym narrates — Muḥammad narrated to us — from Zayd ibn Muḥammad ibn Ja‘far al-Kūfī — **Muḥammad ibn Ja‘far al-Qattāt** narrated to us — **al-Ḥakam ibn Sulaymān** narrated to us — from **Muḥammad ibn Kathīr** — from **Ismā‘īl al-Bazzāz** — from Abū Idrīs al-Murhibī — from Rāfi‘, the *mawlā* (client) of ‘Ā’ishah who said, “I was a young boy who used to serve her (i.e. ‘Ā’ishah) when the Messenger of Allah ﷺ was by her. Verily the Prophet ﷺ said...”¹

The chain of transmission is *sāqiṭ* (wholly unreliable). It contains the following defects:

- **Muḥammad ibn Ja‘far al-Qattāt** is *ḍa‘īf* (weak).²
- Abū Ḥātim says he does not know who **al-Ḥakam ibn Sulaymān al-Kindī** is.³
- I could not trace **Ismā‘īl al-Bazzāz**.
- **Muḥammad ibn Kathīr** still needs to be investigated. There are a number of people with this name in his generation.

1 Abū Nu‘aym: *Ma‘rifat al-ṣaḥābah*, 2/2644.

2 Ibn Ḥajar: *Lisān al-Mīzān*, 5/106.

3 Abū Ḥātim: *Kitāb al-Jarḥ wa al-Ta’dīl*, 3/117.

Ḥadīth 52

علي أصلي، وجعفر فرعي، أو: جعفر أصلي، وعلي فرعي.

‘Alī is my *aṣl* (foundation) and Ja‘far is my *far‘* (branch).” Or he said:
“Ja‘far is my *aṣl* (foundation) and ‘Alī is my *far‘* (brance).

Al-Ṭabarānī and others narrate — from **Muḥammad ibn Ismā‘īl ibn Ja‘far ibn Ibrāhīm ibn Muḥammad ibn ‘Alī ibn ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib** — my uncle, **Mūsā ibn Ja‘far** narrated to us — from **Ṣāliḥ ibn Mu‘āwiyah** — from his brother, **‘Abd Allāh ibn Mu‘āwiyah** — from **his father** — from ‘Abd Allāh ibn Ja‘far who said, “The Messenger of Allah ﷺ said...”¹

The chain of transmission of al-Ḍiyā’s **al-Mukhtārah** is missing (the part of the chain that says) “...from his brother ‘Abd Allāh ibn Mu‘āwiyah.”

This ḥadīth is *bāṭil* (false) and its chain of transmission is *sāqiṭ* (wholly unreliable). It contains the following defects:

- Abū Ḥātim says **Muḥammad ibn Isma‘īl al-Ja‘farī** is *munkar al-ḥadīth* (unacceptable in ḥadīth). Abū Nu‘aym al-Aṣbahānī says he is *matrūk* (suspected of forgery). Ibn Ḥibbān says he narrates strange reports.²
- Al-‘Uqaylī says regarding **Mūsā ibn Ja‘far al-Ja‘farī**, “His ḥadīth require investigation.”³
- I could not trace **Ṣāliḥ ibn Mu‘āwiyah**, his brother, **‘Abd Allāh ibn Mu‘āwiyah**, and their father.

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 14/14772.

2 Ibn Ḥibban: *Kitāb al-Thiqāt*, 9/88.

3 Al-‘Uqaylī: *al-Ḍu‘afā’ al-Kabīr*, 6/2873.

Ḥadīth 53

علي بن أبي طالب باب حطة، من دخل منه كان مؤمنا، ومن خرج منه كان كافرا.

‘Alī ibn Abī Ṭālib is the door of repentance (i.e. the path to the removal of sins). Whoever enters it is a believer. And whoever exits from it is a disbeliever.

Al-Dāraquṭnī narrates (and Ibn al-Jawzī in a similar manner) — Aḥmad ibn Muḥammad ibn Abī Bakr narrated to us — **Muḥammad ibn ‘Alī ibn Khalaf** narrated to us — **Ḥusayn al-Ashqar** narrated to us — Sharīk narrated to us — from al-A‘mash — from ‘Aṭā’ — from Ibn ‘Abbās who said, “The Messenger of Allah ﷺ said...”¹

Al-Dāraquṭnī says **Ḥusayn al-Ashqar** narrates this in isolation from **Sharīk**. He is (also) not strong (in ḥadīth).

I have explained previously how he is *ḍa‘īf* (weak).

Sharīk is (also) *ḍa‘īf* (weak).

There is a difference of opinion regarding the status of **Muḥammad ibn ‘Alī ibn Khalaf al-‘Attār**.² Al-Khaṭīb regarded him as a *thiqah* (reliable). Ibn ‘Adī and Ibn al-Jawzī suspected him of lying.

Al-Dhahabī and al-Albānī say this ḥadīth is *bāṭil* (false).³

Al-Sakhāwī says the ḥadīth is *ḍa‘īf jiddan* (extremely weak).⁴

1 Al-Dāraquṭnī: *Afrād al-Dāraquṭnī*; Ibn al-Jawzī: *al-‘Ilal al-Mutanāhiyah*, 1/384.

2 Ibn Ḥajar: *Lisān al-Mizān*, 5/289.

3 Al-Dhahabī: *Mizān al-‘itidāl*, 1/532; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 8/3913.

4 Al-Sakhāwī: *al-Maqāṣid al-Ḥasanah*, ḥadīth no. 97.

Ḥadīth 54

رَأَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّزَمَ عَلِيًّا وَقَبْلَهُ، وَيَقُولُ: بِأَبِي الْوَحِيدِ الشَّهِيدِ، بِأَبِي الْوَحِيدِ الشَّهِيدِ.

I saw the Prophet ﷺ embracing ‘Alī and kissing him, and he was saying, “By my father, the only martyr; by my father, the only martyr.”

Abū Ya‘lā narrates — **Suwayd ibn Sa‘īd** narrated to us — Muḥammad ibn ‘Abd al-Raḥīm ibn Sharūs al-Ḥalabī narrated to us — from **Ibn Mīnā’** — from **his father** — from ‘Ā’ishah...”¹

The chain of transmission is *wāh* (feeble). It contains the following defects:

- **‘Umar Ibn Mīnā’** is *majhūl* (unknown). As mentioned by Abū Ḥātim, al-Dhahabī and Ibn Ḥajar.
- His father could not be traced.

Al-Albānī considered his name to be Maynā’ ibn Abī Maynā’ al-Zuhrī al-Khazzāz, the *mawlā* (client) of ‘Abd al-Raḥmān ibn ‘Awf.² He narrates from a number of Ṣaḥābah. He is *matrūk* (suspected of forgery). In fact, Abū Ḥātim deemed him a *kadhḥāb* (liar).³

- **Suwayd ibn Sa‘īd** is (Suwayd ibn Sa‘īd) al-Ḥadathānī. He is *ḍa‘īf* (weak).

1 Abū Ya‘lā: *Musnad Abī Ya‘lā al-Mawṣilī*, 8/4576.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4876.

3 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 10/354.

Ḥadīth 55

أن رسول الله صلى الله عليه وسلم بعث عليا مبعثا، فلما قدم قال له رسول الله صلى الله عليه وسلم: الله ورسوله وجبريل عليه السلام عنك راضون.

Verily the Messenger of Allah ﷺ sent ‘Alī on a particular errand. When he returned, the Messenger of Allah ﷺ said to him, “Allah, His Messenger, and Jibrīl عليه السلام are pleased with you.”

Al-Ṭabarānī narrates — Aḥmad ibn al-‘Abbās al-Murrī al-Qanṭarī narrated to us — Ḥarb ibn al-Ḥasan al-Ṭahḥān narrated to us — Yaḥyā ibn Ya‘lā narrated to us — from Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi‘ — from his father — from his grandfather...¹

The chain of transmission is *bāṭil* (false). It contains the following defects:

- Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi‘ is *matrūk* (suspected of forgery), as mentioned previously.
- Al-Azdī says that the ḥadīth of Ḥarb ibn al-Ḥasan al-Ṭahḥān are not (worth) much (*laysa ḥadīthuhu bidhāk*).² Abū Ḥātim says he is a *shaykh* (venerable).³ Ibn Ḥibbān mentions him in *Kitāb al-Thiqāt*.⁴
- Yaḥyā ibn Ya‘lā al-Aslamī is *ḍa‘īf* (weak), as mentioned previously.

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 1/946.

2 Ibn Ḥajar: *Lisān al-Mizān*, 2/184.

3 Abū Ḥātim: *al-Jarḥ wa al-Ta‘dīl*, 3/252.

4 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 8/213.

Ḥadīth 56

لما سار النبي صلى الله عليه وسلم إلى خيبر جعل عليا رضي الله عنه على مقدمته، فقال: من دخل النخل فهو آمن. فلما تكلم بها النبي صلى الله عليه وسلم نادى بها علي رضي الله عنه، فنظر النبي صلى الله عليه وسلم إلى جبريل عليه السلام، فضحك. فقال رسول الله صلى الله عليه وسلم: ما يضحكك؟ فقال: إني أحبه. فقال النبي صلى الله عليه وسلم لعلي: إن جبريل يقول: إني أحبك قال: وبلغت أن يحبني جبريل؟ قال: نعم ومن هو خير من جبريل الله تعالى.

When the Prophet ﷺ set out for Khaybar, he placed ‘Alī at the forefront and said, “Whoever enters the (area of the) date-palm trees is safe.” When the Prophet ﷺ uttered these words, ‘Alī رضي الله عنه announced it. The Prophet ﷺ looked towards Jibrīl عليه السلام and Jibrīl laughed. The Messenger of Allah ﷺ said, “What makes you laugh?” He said, “Verily I love him.” The Prophet ﷺ said to ‘Alī, “Jibrīl is saying, ‘Verily I love you.’” He said, “Did I reach such that Jibrīl loves me?” He said, “Yes, and He who is better than Jibrīl, Allah ﷻ (also loves you).”

Al-Ṭabarānī narrates (and Abū Nu‘aym from al-Ṭabarānī) — Aḥmad ibn ‘Umar al-Bazzār narrated to us — Muḥammad ibn ‘Umārah ibn Ṣubayḥ narrated to us — Naṣr ibn Muzāḥim narrated to us — Mindal narrated to us — from Ismā‘īl ibn Ziyād — from Ibrāhīm ibn Bashīr al-Anṣārī — from al-Ḍaḥḥāk al-Anṣārī....¹

The chain of transmission is *sāqīt* (wholly unreliable).

Muḥammad ibn ‘Umārah al-Kūfī and Ibrāhīm ibn Bashīr al-Anṣārī were only regarded as reliable by Ibn Ḥibbān.

Mindal ibn ‘Alī al-Anazī al-Kūfī is *ḍa‘īf* (weak).

Naṣr ibn Mazāḥim is *matrūk* (suspected of forgery).

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 8/8145; Abū Nu‘aym: *Ma‘rifat al-Ṣaḥābah*, 3/3907.

Ismā'īl ibn Ziyād is possibly al-Kūfī al-Sakūnī. The ḥadīth critics have deemed him a *kadhhdhāb* (liar).

Al-Haythamī writes, “Al-Ṭabarānī narrates this ḥadīth with a chain of transmission that contains the narrator Naṣr ibn Muzāḥim. He is *matruk* (suspected of forgery).”¹

Ibn Ḥajar says the chain of transmission is *ḍa'īf* (weak).²

Abū Nu'aym also narrates this ḥadīth with a chain of transmission that is *sāqit* (wholly unreliable).³ It contains:

Jubārah ibn al-Mughallis is *ḍa'īf* (weak).

Mindal is *ḍa'īf* (weak).

Ismā'īl ibn Ziyād was deemed a *kadhhdhāb* (liar).

Al-Daylamī also narrates this ḥadīth from al-Ḍaḥḥāk al-Anṣārī.⁴ I have yet to come across its chain of transmission.

1 Nūr al-Dīn al-Haythamī: *Majma' al-Zawā'id*, 9/126.

2 Ibn Ḥajar: *al-Iṣābah*, 3/481.

3 Abū Nu'aym: *Ma'rifat al-Ṣaḥābah*, 5/6871.

4 Al-Daylamī: *Musnad al-Daylamī*, 5/8296.

Ḥadīth 57

ما ثبت الله حب علي في قلب مؤمن فزلت به قدم، إلا ثبت الله قدمه يوم القيامة على الصراط.

Allah does not establish the love of ‘Alī in the heart of a believer—thereby causing his feet to slip—except that Allah will make his feet firm on the Day of Resurrection on the *Sirāṭ* (Bridge).

Al-Khaṭīb narrates — from **Muḥammad ibn Sa‘īd ibn Ḥammād** — **Abū Ḥawālah Bishr ibn al-Walīd al-Kūfī** narrated to us — Ḥasan ibn Ṣāliḥ narrated to us — from **Suddī** — from Muḥammad ibn ‘Alī who said, “The Messenger of Allah صلى الله عليه وسلم said...”¹

This ḥadīth is *munkar* (unacceptable).

Al-Suddī is Ismā‘īl ibn ‘Abd al-Raḥmān. There is a difference of opinion regarding his status.

Abū Ḥawālah Bishr ibn al-Walīd al-Kūfī could not be traced.

Muḥammad ibn Sa‘īd ibn Ḥammād is *majhūl* (unknown).

Additionally, the chain of transmission is *mursal*² (broken transmission).

1 Al-Khaṭīb: *al-Muttafiq wa al-Muftariq*, 1/276.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

Ḥadīth 58

من حسد عليا فقد حسدني، ومن حسدني فقد كفر.

Whoever holds a grudge against ‘Alī holds a grudge against me. And whoever holds a grudge against me has disbelieved.

Ibn Mardawayh narrates — ‘Abd al-Khāliq ibn Muḥammad ibn Marwān narrated to us — **my father** narrated to us — **Masīḥ ibn Muḥammad** narrated to us — **Sallām ibn Abī ‘Amrah** narrated to me — from Ibn Sīrīn — from Anas who said, “The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said...”

Ibn al-Jawzī cites this ḥadīth and says, “This ḥadīth contains the narrator **Sallām**. Ibn Ḥibbān says it is not permissible to consider him a valid form of proof.”¹

This chain of transmission is *wāḥ* (feeble). I could not trace ‘Abd al-Khāliq ibn Muḥammad ibn Marwān, his father (Muḥammad ibn Marwān), and Masīḥ ibn Muḥammad.

The ḥadīth of **Sallām ibn Abī ‘Amrah** are not worth anything (i.e. he is *ḍa‘īf* (weak)), as Ibn Ma‘īn stated.

1 Ibn al-Jawzī: *al-‘Ilal al-Mutanāhiyah*, 1/334.

Ḥadīth 59

يا عمار إن رأيت عليا قد سلك واديا، وسلك الناس واديا غيره، فاسلك مع علي، ودع الناس، إنه لن يدلك في ردي، ولن يخرجك من الهدى.

O ‘Ammār, if you see ‘Alī tread through a certain valley, and others tread through another, tread through the way of ‘Alī and leave the others. He will never lead you to ruin. And he will never take you away from *hudā* (guidance).

Al-Daylamī cites this ḥadīth from Abū Ayyūb al-Anṣārī.¹ I was unable to locate its chain of transmission.

Al-Khaṭīb narrates a lengthy ḥadīth which contains the wording, “O ‘Ammār ibn Yāsir, if you see ‘Alī tread through a certain valley, and others tread through another, tread through the way of ‘Alī and leave the others. He will never lead you to ruin. And he will never take you away from *hudā* (guidance).”²

Translators note:

The ḥadīth reported by al-Khaṭīb from Abū Ayyūb al-Anṣārī رضي الله عنه, and also quoted by Ibn ‘Asākir from al-Khaṭīb³, has been discussed in Ḥadīth: 30 of the *Da‘īf* section. We reproduce the opinions of the scholars concerning this narration for the benefit of the readers:

Al-Ma‘allā ibn ‘Abd al-Raḥmān al-Wāsiṭī is a *kadhḥāb* (liar).

Al-Jūraqānī said, “This ḥadīth is *mawḍū‘* (fabricated), there is no doubt about it.”⁴

1 Al-Daylamī: *Musnad al-Firdaws*, 5/8501.

2 Al-Khaṭīb: *Tārīkh Baghdād*, 13/186.

3 *Tārīkh Madīnah Dimashq*, 42/472

4 Al-Jūraqānī: *al-Abāṭil wa al-Manākīr wa al-Siḥāḥ wa al-Mashāhīr*, 1/174.

Ibn al-Jawzī says, “Without a doubt, this ḥadīth is *mawḍū‘* (fabricated).”¹

The following people concurred with him: al-Suyūṭī, Ibn ‘Irāq, al-Shawkānī, and al-Albānī.²

1 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 2/12.

2 Al-Suyūṭī: *al-La‘ālī al-Maṣū‘ah*, 1/374; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/371; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 345; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, ḥadīth no. 4896.

Ḥadīth 60

والله ما كذبت ولا كذبت، ولا ضللت ولا ضل بي، بل عهد من رسول الله صلى الله عليه وسلم عهده إلي، وقد خاب من افتري.

(‘Alī رضي الله عنه said) “By Allah, I did not lie and I was not deceived. I did not stray and I was not led astray. I was promised by the Messenger of Allah صلى الله عليه وسلم. Unsuccessful is he who lies.”

Abū Ya‘lā narrates — Ismā‘īl ibn Mūsā narrated to us — **al-Rabī‘ ibn Sahl al-Fizārī** narrated to us — Sa‘īd ibn ‘Ubayd narrated to me — from ‘Alī ibn Rabī‘ah who said, “I heard ‘Alī say on the *mimbar* (pulpit) when a man came to him and said: ‘O *Amīr al-Mu‘minīn* (Commander of the Faithful), why do I see you inciting and urging the people as a man goads and incites his camel? Is it a promise from the Messenger of Allah صلى الله عليه وسلم, or something you saw?’”¹ He went on and mentioned the ḥadīth (i.e. the statement of ‘Alī).

The chain of transmission is *sāqit* (wholly unreliable).

Al-Rabī‘ ibn Sahl ibn al-Rukayn ibn al-Rabī‘ ibn ‘Umaylah al-Fizārī is *ḍa‘īf* (weak). In fact, Ibn Ma‘īn says he is not a *thiqah* (reliable). Abū Zur‘ah says he is *munkar al-ḥadīth* (unacceptable in ḥadīth).

Al-Haythamī writes, “Abū Ya‘lā narrates this ḥadīth with a chain of transmission that contains al-Rabī‘ ibn Sahl. He is *ḍa‘īf* (weak).”²

1 Abū Ya‘lā: *Musnad Abī Ya‘lā*, 1/518.

2 Al-Haythamī: *Majma‘ al-Zawā‘id*, 9/135.

Ḥadīth 61

يا رسول الله؛ إنك قلت لي يوم أحد، حين أخرجت عن الشهادة، واستشهد من استشهد: إن الشهادة من ورائك. فقال: كيف صبرك إذا خضبت هذه من هذه؟ وأهوى بيده إلى لحيته ورأسه. فقال علي: أما بينت ما بينت، فليس ذلك من مواطن الصبر، ولكن هو من مواطن البشري والكرامة.

(‘Alī رضي الله عنه said,) “O Messenger of Allah, verily you said to me on the Day of Uḥūd when you were excluded from *shahādah* (martyrdom) and whoever was martyred was martyred: “Verily *shahādah* (martyrdom) is behind you... How will you show patience when from here to here will be stained (in blood)?” He stretched his hand towards his beard and his head. ‘Alī said, “Did you not explain what you explained? These are not instances wherein you exercise patience; rather, they are instances of glad tidings and honour.”

Al-Ṭabarānī and others narrate — from **Ishāq ibn ‘Abd Allāh ibn Kaysān** — from **his father** — from ‘Ikrimah — from Ibn ‘Abbās who said, “‘Alī said...”¹

Ishāq ibn ‘Abd Allāh ibn Kaysān al-Marwazī was deemed *layyin* (lenient on ḥadīth) by Abū Aḥmad al-Ḥākim. Al-Bukhārī says he is *munkar al-ḥadīth* (unacceptable in ḥadīth).²

His father, ‘Abd Allāh ibn Kaysān is *ḍa‘īf* (weak).

Al-Haythamī writes, “Al-Ṭabarānī narrates this ḥadīth. It contains the narrator ‘Abd Allāh ibn Kaysān al-Marwazī. He is *ḍa‘īf* (weak).”³

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 11/12043.

2 Ibn Ḥajar: *Lisān al-Mīzān*, 1/365.

3 Nūr al-Dīn al-Haythamī: *Majma‘ al-Zawā‘id*, 9/138.

Ḥadīth 62

خرج رسول الله على أصحابه ذات يوم، فقال: يا أصحاب محمد؛ لقد أراني الله عز وجل الليلة منازلكم في الجنة، وقرب منازلكم من منزلي. ثم أقبل على علي بن أبي طالب رضي الله عنه فقال: يا علي؛ أما ترضى أن يكون منزلك في الجنة مقابل منزلي؟ قال: بلى بأبي وأمي يا رسول الله. قال: فإن منزلك في الجنة مقابل منزلي، ثم أقبل على أبي بكر الصديق فقال: يا أبا بكر إني لأعرف رجلاً، أعرف اسمه، واسم أبيه، واسم أمه، إذا دخل الجنة فليس من باب من أبوابها، ولا غرفة من غرفها، إلا وهو يقول له: مرحبا مرحبا... فذكر حديثاً طويلاً.

The Messenger of Allah ﷺ came to his Companions one day and said, “O Companions of Muḥammad, last night, Allah سبحانه وتعالى showed me your houses in Jannah. They are near my house.” Thereafter, ‘Alī ibn Abī Ṭālib رضي الله عنه approached. He ﷺ said, “O ‘Alī, are you not pleased that your house in Jannah will be facing my house?” He said, “But of course, may my father and mother be sacrificed (for your sake), O Messenger of Allah.” He ﷺ said, “Your house in Jannah will face my abode.” Thereafter, Abū Bakr al-Ṣiddīq approached. He ﷺ said, “O Abū Bakr, verily I know a man; I know his name, the name of his father and mother, when he enters Jannah, he will not enter a door from its doors nor a room from its rooms except that it is saying to him, “Welcome, welcome.” He went on to mention a lengthy ḥadīth.

This ḥadīth is narrated from ‘Abd Allāh ibn Abī Awfā and ‘Alī رضي الله عنه.

The Ḥadīth of ‘Abd Allāh ibn Abī Awfā

Khaythamah and others narrate — from Muḥammad ibn Ja‘far al-Kūfī al-‘Allāf — Al-Muḥāribī narrated to us — from ‘Ammār ibn Sayf — from Ismā‘īl ibn Abī Khaffār — from ‘Abd Allāh ibn Abī Awfā...¹

The chain of transmission is *sāqit* (wholly unreliable).

Muḥammad ibn Ja‘far al-Kūfī al-‘Allāf is *majhūl* (unknown). As mentioned previously, only Ibn Ḥibbān regards him a *thiqah* (reliable).

1 Khaythamah ibn Sulaymān: *Min Ḥadīth Khaythamah Ibn Sulaymān al-Qurashī*, ḥadīth no. 121.

‘**Abd al-Raḥmān ibn Muḥammad al-Muhāribī** is a *ṣadūq* (sincere) but a *mudallis*¹ (obfuscates when he narrates).

‘**Ammār ibn Sayf** is *ḍaʿīf* (weak). Some say he is even *matrūk* (suspected of forgery) and *munkar al-ḥadīth* (unacceptable in ḥadīth).

Ibn al-Jawzī and al-Bazzār narrate an abridged version of this ḥadīth.²

Al-Dhahabī states: “This ḥadīth is narrated with a chain of transmission that is *muzlim* (murky) from ‘Ammār ibn Sayf—who is *ḍaʿīf* (weak), from Ibn Abī Khālid, from Ibn Abī Awfā.”³

Al-Albānī says: “The ḥadīth is *munkar* (unacceptable) and *mawḍūʿ* (fabricated). The signs of it being falsely manufactured and fabricated are clear.”⁴

The Ḥadīth of ‘Alī

Al-Shajarī narrates — from **al-Ḥakam ibn Sulaymān** — from **Naṣr ibn Muzāḥim**, from **Abū Khālid** — from al-Imām al-Shahīd Abū al-Ḥusayn Zayd ibn ‘Alī — from his father — from his grandfather — from ‘Alī رضي الله عنه who said, “I enjoy ten (things) from the Messenger of Allah صلى الله عليه وسلم; I would not give up even one of them for everything upon which the sun rises (i.e. the entire world). He صلى الله عليه وسلم said to me, ‘O ‘Alī, you are my brother in the world and the Hereafter; you will be the closest of the entire creation to me on the Day of Resurrection; my abode will face your abode in Jannah just as the houses of others face (each other) in the world...”⁵

Naṣr ibn Muzāḥim is *matrūk* (suspected of forgery) and accused of lying.

Abū Khālid and **al-Ḥakam ibn Sulaymān** could not be traced.

1 For an explanation of this term, please see p. 816 onwards. [translator’s note]

2 Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/402; al-Bazzār: *Musnad al-Bazzār*, 8/3343.

3 Al-Dhahabī: *Talkhīs al-ʿIlal*, ḥadīth no. 85.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 14/6592.

5 Al-Shajarī: *al-Amālī*, 1/694.

Ḥadīth 63

خرج علينا رسول الله صلى الله عليه وسلم ويمينه في يد أبي بكر، ويساره في يد عمر، وعلي أخذ بطرف رداءه، وعثمان من خلفه. فقال: هكذا ورب الكعبة ندخل الجنة.

The Messenger of Allah ﷺ came to us; his right (hand) was in the hand of Abū Bakr, his left (hand) was in the hand of ‘Umar, ‘Alī was holding the edge of his garment and ‘Uthmān (was also holding it) from the back. He ﷺ said, “Like this, by the Lord of the Ka‘bah, we will enter Jannah.”

Ibn ‘Adī and others narrate — from ‘Abd Allāh ibn Khirāsh — from al-‘Awwām ibn Ḥawshab — from **Shahr ibn Ḥawshab** — from Mu‘ādh ibn Jabal.¹

Ibn al-Jawzī says this ḥadīth is inauthentic.²

‘Abd Allāh ibn Khirāsh ibn Ḥurayth al-Shaybānī is suspected of fabricating ḥadīth.

Muḥammad ibn ‘Alī ibn Rawḥ al-Mu‘addib still needs to be investigated.

Shahr has been criticized.

1 Ibn ‘Adī: *al-Kāmil*, 4/210.

2 Ibn al-Jawzī: *al-‘Ilal al-Mutanāhiyah*, 4/210.

Ḥadīth 64

إنه لم يكن قبلي نبي إلا قد أعطي سبعة رفقاء، نجباء، وزراء. وإني أعطيت أربعة عشر: حمزة، وجعفر، وعلي، وحسن، وحسين، وأبو بكر، وعمر، والمقداد، وعبد الله بن مسعود، وأبو ذر، وحذيفة، وسلمان، وعمار، وبلال.

There was not a Prophet before me except that he was given seven noble ministers (and) friends, and I was given fourteen: Ḥamzah, Ja'far, 'Alī, Ḥasan, Ḥusayn, Abū Bakr, 'Umar, al-Miqdād, 'Abd Allāh Ibn Mas'ūd, Abū Dharr, Ḥudhayfah, Salmān, 'Ammār and Bilāl.

This ḥadīth is narrated from 'Alī رضي الله عنه with the following chains of transmission:

1. Imām Aḥmad and others narrate from **Kathīr ibn Nāfi' al-Nawwā'** who said: I heard 'Abd Allāh ibn Mulayl, "I heard 'Alī رضي الله عنه say, 'The Messenger of Allah صلى الله عليه وسلم said..."¹

'Abd Allāh ibn Mulayl was only regarded as a *thiqah* (reliable) by Ibn Ḥibbān.²

Al-Nawwā' is *ḍa'īf* (weak).

Additionally, the ḥadīth in both its *marfū'* and *mawqūf* versions (i.e. the version attributed to the Prophet صلى الله عليه وسلم and the version attributed to the Ṣaḥābī) are *muḍṭarib* (unreslovably problematic), as is the chain of transmission with its additions and defects. I have explained this in the original work.

Al-Albānī says the ḥadīth is *munkar* (unacceptable).³

1 Imām Aḥmad: *Musnad Aḥmad*, 1/148.

2 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 5/43.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa'īfah*, 6/2956.

2. Ibn ‘Asākir narrates from Baqiyah — **Ismā‘īl al-Kindī** informed us — from **Abū ‘Āmir** — from **Abū Mu‘ādh** — from ‘Alī ibn Abī Ṭālib رضي الله عنه...¹

Abū ‘Āmir and **Abū Mu‘ādh** require further investigation.

Ibn Ḥajar writes, “**Ismā‘īl al-Kindī** from al-A‘mash; (al-Kindī) is *munkar al-ḥadīth* (unacceptable in ḥadīth). Al-Azdī mentions this.”²

Al-Dhahabī states, “Ismā‘īl ibn ‘Abd Allāh al-Kindī from al-A‘mash, and from him, Baqiyah; (al-Kindī) narrates a strange and *munkar* (unacceptable) report.”³

In short, the ḥadīth is *munkar* (unacceptable). And Allah knows best.

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 12/271.

2 Ibn Ḥajar: *Lisān al-Mīzān*, 1/446.

3 Al-Dhahabī: *Mīzān al-I‘tidāl*, 1/235.

Ḥadīth 65

كنا عند النبي صلى الله عليه وسلم وعنده قوم جلوس، فدخل علي، فلما دخل خرجوا، فلما خرجوا تلاوموا، فقالوا: والله ما أخرجنا وأدخله، فرجعوا فدخلوا، فقال: والله ما أنا أدخلته وأخرجتكم، بل الله أدخله وأخرجكم.

We were with the Prophet ﷺ, and with him was a group of people sitting. Then, ‘Alī entered. When he entered, everyone (sitting there) left. After leaving, they began reprimanding each other and saying, “By Allah, he did not remove us and bring him in.” And so they returned and entered. He ﷺ said, “By Allah, I did not bring him in and take you out; rather, Allah brought him in and took you out.”

This ḥadīth is narrated from Sa’d ibn Abī Waqqāṣ, Ibn ‘Abbās, Zayd ibn Arqam, and ‘Alī رضي الله عنه.

The Ḥadīth of Sa’d ibn Abī Waqqāṣ

This version of the ḥadīth has the following chains of transmission:

1. Al-Nasā’ī and al-Bazzār narrate — from **Muḥammad ibn Sulaymān Luwayn** — from Ibn ‘Uyaynah — from ‘Amr ibn Dīnār — from Abū Ja’far Muḥammad ibn ‘Alī — from Ibrāhīm ibn Sa’d ibn Abī Waqqāṣ — from his father.¹ In one instance, he did not mention “from his father”.

Luwayn is inconsistent in this narration; in one instance, he narrates it *maṣṣūl* (contiguous), and in another instance, he narrates it *mursal* (broken transmission). Two great ḥadīth masters concurred with the *mursal*, they are both students of Ibn ‘Uyaynah who narrate the *mursal* version from him.

1 Al-Nasā’ī: *al-Sunan al-Kubrā*, 5/8424 and *Khaṣā’iṣ ‘Alī*, ḥadīth no. 39.

Al-Khaṭīb and al-Dāraquṭnī (also) gave preference to the *mursal* version.

There is no doubt that the ḥadīth is *mursal*. In fact, Imām Aḥmad ruled it to be *munkar* (unacceptable).¹

2. Abū Ya‘lā narrates — **Mūsā** narrated to us — **Muḥammad ibn Ismā‘īl ibn Ja‘far al-Ṭaḥḥān** — **Ghassān ibn Bishr al-Kāhilī** — from **Muslim** — from **Khaythamah** — from Sa‘d.²

The chain of transmission is *wāh* (feeble).

Khaythamah is (Khaythamah) ibn ‘Abd al-Raḥmān al-Kūfī.

Muslim is (Muslim) al-Mulā‘ī. He is *matrūk* (suspected of forgery).

I could not trace **Muḥammad ibn Ismā‘īl ibn Ja‘far al-Ṭaḥḥān** and **Ghassān ibn Bishr al-Kāhilī**.

Abū Zur‘ah discarded the ḥadīth of **Mūsā ibn Muḥammad ibn Ḥayyān Abū ‘Imrān al-Baṣrī**. Ibn Ḥibbān mentions him in *Kitāb al-Thiqāt*, as is his habit.³

Al-Ḥākim narrates from **Muslim al-Mulā‘ī**, from **Khaythamah ibn ‘Abd al-Raḥmān**, from Sa‘d ibn Mālik.⁴ He goes on to mention a lengthy ḥadīth.

Al-Dhahabī states: “In this chain of transmission is **Muslim al-A‘war al-Mulā‘ī**. He is *matrūk* (suspected of forgery).”⁵

1 Imām Aḥmad: *al-‘Ilal wa Ma‘rifat al-Rijāl li Aḥmad: Riwayāt al-Marwadhī wa ghayrihi*; al-Khallāl: *al-Muntakhab min al-‘Ilal*, ḥadīth no. 210.

2 Abū Ya‘lā: *Musnad Abī Ya‘lā*, 2/703.

3 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 9/161.

4 Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4601.

5 Al-Dhahabī: *Talkhīṣ al-Mawḍū‘āt*, 3/1337.

Al-Albānī says the ḥadīth from this particular angle is very weak.¹

3. Al-Nasā'ī and others narrate from **‘Abd Allāh ibn Sharīk** — from **al-Ḥārith ibn Mālik** — from Sa’d ibn Abī Waqqāṣ.²

Al-Nasā'ī says **‘Abd Allāh ibn Sharīk** is not much (*laysa bidhālik*).

I could not trace **al-Ḥārith ibn Mālik** and **‘Abd Allāh ibn al-Raqīm**.

Al-Nasā'ī (also) adds/narrates it from **‘Abd Allāh ibn Sharīk** — from **‘Abd Allāh ibn al-Raqīm** — from Sa’d.

This chain of transmission is *wāh* (feeble).

‘Abd Allāh ibn Sharīk is not much (*laysa bidhālik*).

Al-Ḥārith ibn Mālik and **‘Abd Allāh ibn al-Raqīm** are both *majhūl* (unknown).

The Ḥadīth of Ibn ‘Abbās

Al-Ṭabarānī narrates this ḥadīth with a chain of transmission that is very weak.³ It contains the narrator **Maymūn**. He is *ḍa‘īf* (weak) and he narrates a number of unacceptable reports regarding the virtues of ‘Alī.

It also contains the narrator **Kathīr ibn Ismā‘īl al-Nawwā’**. He is *ḍa‘īf* (weak).

It also contains **Ḥusayn al-Ashqar**. More than one person deemed him *ḍa‘īf* (weak). Others have deemed him a *thiqah* (reliable). The preponderant opinion is that he is *ḍa‘īf*. Some have even accused him of lying.

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4952.

2 Imām al-Nasā'ī: *al-Sunan al-Kubrā*, 5/8425 and *Khaṣā‘iṣ ‘Alī*, ḥadīth no. 40.

3 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 12/12722.

The Ḥadīth of Zayd ibn Arqam

Imām Aḥmad narrates this ḥadīth with a chain of transmission that contains the narrator **Maymūn Abū ‘Abd Allāh**.¹ He is *ḍa‘īf* (weak). He narrates a number of *manākīr* (unacceptable) ḥadīth regarding the virtues of ‘Alī and he is inconsistent therein.

The Ḥadīth of ‘Alī

Al-Bazzār narrates the ḥadīth with a chain of transmission.² It contains two defects: 1) **Abū Maymūnah** is *majhūl* (unknown), and 2) al-Azdī states that the ḥadīth critics have abandoned the ḥadīth of **‘Isā al-Madanī** (al-Mulā‘ī).³

In short, all the chains of transmission are *wāḥiyah* (feeble) and extremely weak, except for Zayd ibn Arqam’s chain, it is (merely) *ḍa‘īf* (weak). However it is narrated from **Maymūn Abū ‘Abd Allāh**. In his biography, it is mentioned that he narrates numerous *manākīr* (unacceptable narrations) regarding the virtues of ‘Alī. Therefore, the ḥadīth is *munkar* (unacceptable), as mentioned by Imām Aḥmad.

1 Imām Aḥmad: *Musnad Aḥmad*, 4/369 and *Faḍā’il al-Ṣaḥābah*, 2/985.

2 Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 506.

3 Al-Dhahabī: *Mīzān al-I’tidāl*, 3/328; Ibn Ḥajar: *Lisān al-Mīzān*, 6/290.

Ḥadīth 66

إني عبد الله وأخو رسوله، وأنا الصديق الأكبر، لا يقولها بعدي إلا كاذب، صليت قبل الناس بسبع سنين،
قبل أن يعبده أحد من هذه الأمة.

(‘Alī رضي الله عنه said,) “I am the servant of Allah and the brother of His Messenger. I am the greatest *Ṣiddīq*. No one will say these words after me except for a liar. I made *ṣalāh* seven years before everyone else; before anyone from this Ummah worshipped him.”

This ḥadīth is narrated from ‘Alī, Abū Dharr, Abū Laylā al-Ghifārī, and Ibn ‘Abbās رضي الله عنه.

The Ḥadīth of ‘Alī

This version of the ḥadīth is transmitted with the following chains:

1. Al-Ḥākim narrates — from ‘**Ubayd Allāh ibn Mūsā** — Isrā’īl narrated to us — from **Abū Ishāq** — from al-Mīnhāl ibn ‘Amr — from ‘**Abbād ibn ‘Abd Allāh al-Asadī** — from ‘Alī.¹

‘**Ubayd Allāh ibn Mūsā** is (‘Ubayd Allah ibn Mūsā) al-‘Absī, one of the *ghulāt* (extremists). He narrates several *munkar* (unacceptable) reports.

Abū Ishāq is (Abū Ishāq) al-Sabī. He is a *mudallis*² (obfuscates when he narrates) and is a *mukhtaliṭ* (commits serious errors).

‘**Abbād ibn ‘Abd Allāh al-Asadī** is *ḍa’īf* (weak).

Imām Aḥmad gave this ḥadīth as an example of al-‘Absī’s ḥadīth and said, “It is a *munkar* (unacceptable) ḥadīth.”³

1 Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4584.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 Al-Khallāl: *al-Muntakhab min ‘ilal al-Khallāl*, ḥadīth no. 204; Mughaltā’ī: *Ikmal Tahdhīb al-Kamāl*, 7/177.

Al-Dhahabī says this ḥadīth is a lie about ‘Alī.¹

Al-Ḥākim says this ḥadīth fulfills the conditions of Imām al-Bukhārī and Imām Muslim, but al-Dhahabī disagreed and wrote, “He (i.e. al-Ḥākim) said this. It is not even according to one of their conditions. In fact, it is not even *ṣahīḥ* (authentic); it is *māwḍū‘* (fabricated). Think about it. It contains the narrator ‘Abbād ibn ‘Abd Allāh al-Asadī. Ibn al-Madīnī says he is *ḍa‘īf* (weak).”²

Al-‘Uqaylī says this narration suffers from *līn* (leniency).³

The following people were absolutely certain the ḥadīth is a fabrication: Ibn al-Jawzī, Ibn Taymiyyah and al-Albānī.⁴

However, al-Sabīṭī enjoys a *tābi‘*⁵ (parallel) narration. Ibn Mājah and others narrate — from al-‘**Alā’ ibn Ṣāliḥ** — from al-Minhāl — from ‘**Abbād ibn ‘Abd Allāh** who said, “‘Alī said...”⁶

Al-Būṣīrī says this chain of transmission is *ṣahīḥ* (authentic) and the narrators are all *thiqāt* (reliable).⁷

Al-Albānī says the ḥadīth is *bāṭil* (false).

Ibn Kathīr says, “This ḥadīth is *munkar* (unacceptable) under all circumstances.”⁸

1 Al-Dhahabī: *Mīzān al-ʿItidāl*, 2/368.

2 Ibn al-Mulaqqin: *Mukhtaṣar Talkhīṣ al-Mustadrak*, 13/1314.

3 Al-‘Uqaylī: *al-Ḍu‘afā’ al-Kabīr*, 3/137.

4 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/341; Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyyah*, 7/444, 445; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4947.

5 For an explanation of this term, please see p. 816 onwards. [translator’s note

6 Ibn Mājah: *Sunan Ibn Mājah*, 1/120.

7 Al-Būṣīrī: *Miṣbāḥ al-Zujājah fī Zawā‘id Ibn Mājah*, 1/20.

8 Ibn Kathīr: *al-Sīrah al-Nabawīyyah*, 1/432.

‘**Abbād** is *ḍa‘īf* (weak).

Al-‘Alā’ is a *thiqah* (reliable). A number of people have deemed him a *thiqah*, however, ‘Alī ibn al-Madīnī says that he narrates *manākīr* (unacceptable reports). Al-Bukhārī says he does not enjoy *mutāba‘āt* (parallel narrations). The likes of such a person’s ḥadīth are to be considered a valid form of proof unless there appears something unacceptable in it; in such a case, judgement will be suspended. This ḥadīth is an example of such a case.

2. Ibn ‘Adī and others narrate — from Nūḥ ibn Qays — from **Sulaymān Abū Fāṭimah** — from **Mu‘ādhah bint ‘Abd Allāh al-‘Adawiyyah** who said, “I heard ‘Alī ibn Abī Ṭālib...”¹

Al-Bukhārī says regarding this ḥadīth of Sulaymān, “It does not enjoy any *mutāba‘āt*² (parallel narrations). And Sulaymān hearing (ḥadīth) from Mu‘ādhah is unknown.”

3. Al-Shajarī narrates this version with a chain of transmission containing Mūsā ibn Ibrāhīm al-Marwazī al-A‘war. He is either Abū ‘Imrān al-Marwazī, or Abū Bakr Muḥammad ibn Zakariyyā al-Marwazī. Abū ‘Imrān al-Marwazī has been deemed a liar by Yaḥyā ibn Ma‘īn or he is *majhūl* (unknown). As for Abū Bakr Muḥammad ibn Zakariyyā al-Marwazī, I could not trace him. Al-Ashnānī, as will be mentioned shortly, is *ḍa‘īf* (weak).
4. Ibn al-Jawzī narrates this version with a chain of transmission that contains the narrator Aḥmad ibn Naṣr al-Dhāri.³ Ibn al-Jawzī writes, “We have no doubt this is the doing of al-Dhāri; he was a *kadhḥāb* (liar) who would fabricate ḥadīth.”

1 Ibn ‘Adī: *al-Kāmil*, 3/274.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/342.

Al-Suyūṭī says, “I found another chain of transmission for this ḥadīth. Shādhān al-Faḍlī says in *Faḍā'il 'Alī*, “Abū Ṭālib ‘Abd Allāh ibn Muḥammad ibn ‘Abd Allāh al-Kātib narrated to us in ‘Ukbarā — Abū al-Qāsim ‘Abd Allāh ibn Muḥammad ibn Ghiyāth al-Khurasānī narrated to us — **Aḥmad ibn ‘Āmir ibn Sulaym al-Ṭā’ī** narrated to us — ‘Alī ibn Mūsā al-Riḍā narrated to us — my father, Mūsā narrated to me — from his father, Ja’far — from his father, Muḥammad — from his father, ‘Alī — from his father, al-Ḥasan — from his father ‘Alī ibn Abī Ṭālib.¹

Al-Suyūṭī says, “Ibn ‘Āmir al-Ṭā’ī narrates a false copy (of ḥadīth) from the Ahl al-Bayt. And Allah knows best.”

Therefore, the ḥadīth is *mawḍū‘* (fabricated). The accused person in the chain of transmission is Aḥmad ibn ‘Āmir ibn Sulaym al-Ṭā’ī.

The Ḥadīth of Abū Dharr

This version of the ḥadīth is narrated with the following two chains of transmission:

1. Al-Ṭabarānī narrates with a chain of transmission that contains the narrator **Abū Sukhaylah**². He is *majhūl* (unknown).

It also contains the narrator ‘**Umar ibn Sa’īd**. The more correct name is perhaps (**Umar**) **ibn Sa’d al-Baṣrī**. Al-Bukhārī says the ḥadīth of ‘Umar ibn Sa’d al-Baṣrī are not authentic.³

Ibn Kathīr says this ḥadīth is *munkar jiddan* (very unacceptable).⁴

1 Al-Suyūṭī: *al-La’ālī al-Maṣnū’ah*, 1/344.

2 Al-Ṭabarānī: *al-Mu’jam al-Kabīr*, 6/6184.

3 Al-‘Uqaylī: *al-Ḍu’afā’ al-Kabīr*, 3/162.

4 Ibn Kathīr: *Jāmi’ al-Masānīd wa al-Sunan*, 3/527.

There is another version of this ḥadīth from the above unknown narrator, Abū Sukhaylah. Ibn ‘Asākir narrates it with a chain of transmission that is *sāqiṭ* (wholly unreliable).¹ It contains the narrators **Muḥammad ibn Aḥmad ibn al-Ḥasan al-Qaṭawānī** and **Makhlad ibn Shaddād**, none of whom could be traced.

It also contains the narrator **Muḥammad ibn ‘Ubayd Allāh**. He is (**Muḥammad ibn ‘Ubayd Allāh**) **ibn Abī Rāfi‘** and he is *matrūk* (suspected of forgery).

2. Al-Bazzār narrates with a chain of transmission that contains the narrator **Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi‘**.² He is *matrūk* (suspected of forgery), as mentioned previously.

The Ḥadīth of Abū Laylā al-Ghifārī

Abū Aḥmad al-Ḥākim narrates in *al-Kunā* (as mentioned by al-Suyūṭī) with a chain of transmission that contains **Ishāq ibn Bishr al-Asadī**.³ He is *matrūk* (suspected of forgery).

It also contains the narrator **Ibrāhīm ibn Sulaymān al-Khazzāz al-Kūfī**. He (too) is *matrūk* (suspected of forgery).

The Ḥadīth of Ibn ‘Abbās

The explanation of this version of the ḥadīth has already been mentioned in the ḥadīth of the *Manzilah*⁴. It contains the following words:

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/41.

2 Al-Bazzār: *Musnad al-Bazzār*, 9/3898.

3 Al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/289.

4 For an explanation of this ḥadīth, please see Section One, ḥadīth no. 2 of this book. [translator’s note]

Verily the Messenger of Allah ﷺ said while holding the hands of ‘Alī, “This is the first person to believe in me; and the first to shake my hand of the Day of Resurrection; and the one to distinguish between truth and falsehood of this Ummah; and he is the leader of the believers; and wealth is the leader of the oppressors; he is the greatest Ṣiddīq; and he is my door by which to enter; and he is my khalīfah after me...

As mentioned previously, the ḥadīth is *munkar* (unacceptable).

In short, based on the above, it becomes evident that all the different chains of transmission for this ḥadīth are *wāhiyah* (feeble) and weak. The ḥadīth is *munkar* (unacceptable).

Ḥadīth 67

علي يعسوب المؤمنين، والمال يعسوب المنافقين.

‘Alī is the leader of the believers and wealth is the leader of the *munāfiqīn* (hypocrites).

The false chains of transmission for this ḥadīth were mentioned in the previous ḥadīth.

Ibn ‘Adī narrates (and Ibn al-Jawzī in a similar manner) — Muḥammad ibn Aḥmad ibn Hilāl narrated to us — Muḥammad ibn Yaḥyā ibn Ḍurays narrated to us — ‘**Īsā ibn ‘Abd Allāh ibn Muḥammad ibn ‘Umar ibn ‘Alī ibn Abī Ṭālib** narrated to us — my father narrated to me — from his father — from his grandfather — from ‘Alī ibn Abī Ṭālib who said, “The Messenger of Allah ﷺ said...”¹

‘**Īsā** is *munkar al-ḥadīth* (unacceptable in ḥadīth). In fact, Ibn Ḥibbān writes, “He narrates fabricated things from his father, from his forefathers. It is not permissible to consider him a valid form of proof.”²

Ibn Jarīr narrates this ḥadīth with a chain of transmission that contains the narrator **Mūsā ibn Ṭarīf al-Asadī al-Kūfī**.³ Abū Bakr ibn ‘Ayyāsh deemed him a *kadhdhāb* (liar).

‘**Abāyah ibn Rib‘ī al-Asadī** is another narrator in the chain of transmission. He is *ḍa‘īf* (weak).

Muḥammad ibn Ḥumayd al-Rāzī is another narrator in the chain of transmission. He is *matrūk* (suspected of forgery). In fact, a number of *ḥuffāz* (masters of ḥadīth) deemed him a *kadhdhāb* (liar).

1 Ibn ‘Adī: *al-Kāmil*, 5/244.

2 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 2/121.

3 Ibn Jarīr: *Tahdhīb al-Āthār*, 1/506.

Ibn Ḥumayd enjoys a *tābi*¹ (parallel narration). Abū Nu‘aym narrates it; however, it is displeasing.² I have explained this in the original work.

Ibn al-Maghāzili narrates this ḥadīth from ‘**Abd Allāh ibn Aḥmad ibn ‘Āmir al-Ṭā’ī**: “**My father** narrated to us...”³

One of these two narrators is suspected of fabricating this ḥadīth.⁴

Abū Nu‘aym narrates this ḥadīth with a chain of transmission that is *ṣāqiṭ* (wholly unreliable).⁵ It contains the narrator **Ibrāhīm ibn Muḥammad ibn Maymūn**. He is not a *thiqah* (reliable).

It also contains the narrator ‘**Alī ibn ‘Ābis**. He is *ḍa‘īf* (weak).

It also contains the narrator **Abū Mis‘ar**. He could not be traced.

In short, the ḥadīth is *bāṭil* (false). The *matn* (text) is *munkar* (unacceptable). And all of its chains of transmission are severely weak.

1 For an explanation of this term, please see p. 816 onwards. [translator’s note]

2 Abū Nu‘aym: *Ma‘rifat al-ṣaḥābah*, 1/335.

3 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 93.

4 Al-Dhahabī: *Mīzān al-ītidāl*, 2/390.

5 Abū Nu‘aym: *Ma‘rifat al-ṣaḥābah*, 1/336.

Hadith 68

وجه إلي المنصور فقلت للرسول: لما يريدني أمير المؤمنين؟ قال: لا أعلم، فقلت: أبلغه أنني آتية، ثم تفكرت في نفسي، فقلت: ما دعاني في هذا الوقت لخير! ولكن عسى أن يسألني عن فضائل أمير المؤمنين علي بن أبي طالب رضي الله عنه، فإن أخبرته قتلني! قال: فظهرت ولبست أكفاني وتحنطت، ثم كتبت وصيتي، ثم صرت إليه فوجدت عنده عمرو بن عبيد، فحمدت الله تعالى على ذلك، وقلت: وجدت عنده عون صدق من أهل النصر، فقال لي: ادن يا سليمان! فدنوت، فلما قربت منه أقبلت على عمرو بن عبيد أسأله، وفاح مني ريح الحنوط، فقال: يا سليمان ما هذه الرائحة؟ والله لتصدقي وإلا قتلتك. فقلت: يا أمير المؤمنين أتاني رسولك في جوف الليل، فقلت في نفسي: ما بعث إلي أمير المؤمنين في هذه الساعة إلا ليسألني عن فضائل علي، فإن أخبرته قتلني! فكتبت وصيتي، ولبست كفني وتحنطت، فاستوى جالساً وهو يقول: لا حول ولا قوة إلا بالله العلي العظيم. ثم قال: أتدري يا سليمان ما اسمي؟ قلت: نعم يا أمير المؤمنين! قال: ما اسمي؟ قلت: عبد الله الطويل ابن محمد بن علي بن عبد الله بن عباس بن عبد المطلب، قال: صدقت، فأخبرني بالله وبقرابتي من رسول الله صلى الله عليه وسلم كم رويت في علي من فضيلة من جميع الفقهاء، وكم يكون؟ قلت: يسير يا أمير المؤمنين، قال: على ذلك، قلت: عشرة آلاف حديث وما زاد. قال: فقال: يا سليمان لأحدثك في فضائل علي رضي الله عنه حديثين يأكلان كل حديث رويته عن جميع الفقهاء، فإن حلفت لي أن لا تروييهما لأحد من الشيعة حدثتك بهما، فقلت: لا أحلف ولا أخبر بهما أحدا منهم. فقال: كنت هاربا من بني مروان، وكنت أدور البلدان أتقرب إلى الناس بحب علي وفضائله، وكانوا يؤوونني، ويطعمونني، ويزودونني، ويكرموني ويحملونني، حتى ودرت بلاد الشام، وأهل الشام كلما أصبحوا لعنوا علياً رضي الله عنه في مساجدهم، لأن كلهم خوارج وأصحاب معاوية، فدخلت مسجداً وفي نفسي منهم ما فيها، فأقيمت الصلاة، فصليت الظهر وعلي كساء خلق، فلما سلم الإمام اتكأ على الحائط، وأهل المسجد حضور، فجلست فلم أر أحداً منهم يتكلم توقيراً لإمامهم، فإذا بصيبي قد دخل المسجد فلما نظر إليهما الإمام! قال: ادخلا مرحبا بكما ومرحبا بمن أسماكما بأسمائهما، والله ما سميتكما بأسمائهما إلا بحب محمد وآل محمد. فإذا أحدهما يقال له: الحسن، والآخر: الحسين. فقلت فيما بيني وبين نفسي: قد أصبت اليوم حاجتي، لا قوة إلا بالله، وكان شاب إلى يميني فسألته: من هذا الشيخ؟ ومن هذان الغلامان؟ فقال: الشيخ جدكما، وليس في هذه المدينة أحد يحب علياً رضي الله عنه غير هذا الشيخ، ولذلك سماهما الحسن والحسين، فقمتم فرحاً، وإني يومئذ لصارم لا أخاف الرجال، فدنوت من الشيخ، فقلت: هل لك في حديث أقر به عينك؟ قال: ما أحوجني إلى ذلك، وإن أقررت عيني أقررت عينك. فقلت: حدثني أبي عن جدي عن أبيه عن رسول الله صلى الله عليه وسلم، فقال لي، من ولدك؟ ومن جدك؟ فما عرفت أنه يريد أسماء الرجال، فقلت: محمد بن علي بن عبد الله بن العباس، قال: كنا مع النبي صلى الله عليه وسلم فإذا فاطمة رضي الله عنها قد أقبلت تبكي، فقال النبي صلى الله عليه وسلم ما يبكيك يا فاطمة؟ قالت: يا أباه إن الحسن والحسين قد عبرا أو قد ذهبا منذ اليوم ولا أدري أين هما؟ وإن علياً يمضي على الدالية منذ خمسة أيام يسقي البستان، وإني قد طلبتهما في منازلك فما حسست لهما أثراً! وإذا أبو بكر عن يمينه، فقال: يا أبا بكر قم فاطلب قرتي، ثم قال: يا عمر قم فاطلبهما، يا سلمان، يا أبا ذر، يا فلان، يا فلان، قال: فأحصينا على رسول الله صلى الله عليه وسلم سبعين رجلاً بعثهم في

طلبهما، وحثهم فرجعوا ولم يصيبوهما. فاعتنم النبي صلى الله عليه وسلم لذلك غما شديدا، ووقف على باب المسجد وهو يقول: بحق إبراهيم خليلك، وبحق آدم صفيك، وإن كانا قرتي عيني، وثمرتي فؤادي أخذنا برا، أو بحرا، فاحفظهما أو سلمهما، فإذا جبريل عليه السلام قد هبط فقال: يا رسول الله إن الله يقرئك السلام ويقول لك: لا تحزن، ولا تغتم، الصبيان فاضلان في الدنيا، فاضلان في الآخرة، وهما في الجنة، وقد وكلت بهما ملكا يحفظهما إذا ناما وإذا قاما. ففرح رسول الله صلى الله عليه وسلم فرحا شديدا، ومضى وجبريل عن يمينه، والمسلمون حوله، حتى دخل حظيرة بني النجار، فسلم على ذلك الملك الموكل بهما، ثم جثا النبي صلى الله عليه وسلم على ركبته، وإذا الحسن معانق الحسين، وهما نائمان، وذلك الملك قد جعل أحد جناحيه تحتهما، والآخر فوقهما، وعلى كل واحد منهما دراعة من شعر أو صوف، والمداد على شفثتهما، فما زال النبي صلى الله عليه وسلم يلشهما حتى استيقظا، فحمل النبي صلى الله عليه وسلم الحسن، وحمل جبريل الحسين، وخرج النبي صلى الله عليه وسلم من الحظيرة. قال ابن عباس: وجدنا الحسن عن يمين النبي صلى الله عليه وسلم، والحسين عن يساره، وهو يقبلهما ويقول: من أحبكما فقد أحب رسول الله، ومن أبغضكما فقد أبغض رسول الله صلى الله عليه وسلم، فقال أبو بكر: يا رسول الله أعطني أحدهما أحمله، فقال له رسول الله صلى الله عليه وسلم: نعم المحمولة، ونعم المطية تحتهما، فلما أن صار إلى باب الحظيرة لقيه عمر، فقال له مثل مقالة أبي بكر، فرد عليه رسول الله صلى الله عليه وسلم كما رد على أبي بكر، فرأينا الحسن مثنبثا بثوب رسول الله صلى الله عليه وسلم، متكيا باليمين على رسول الله صلى الله عليه وسلم، ووجدنا يد النبي صلى الله عليه وسلم على رأسه. فدخل النبي صلى الله عليه وسلم المسجد فقال: لأشرفن ابني اليوم كما شرفهما الله، فقال: يا بلال، علي بالناس، فنادى بهم فاجتمع الناس، فقال النبي صلى الله عليه وسلم: معشر أصحابي؛ بلغوا عن نبيكم محمد، سمعنا رسول الله صلى الله عليه وسلم يقول: ألا أدلكم اليوم على خير الناس جدا وجدة؟ قالوا: بلى يا رسول الله، قال: عليكم بالحسن والحسين، فإن جدتهما محمد رسول الله، وجدتهما خديجة بنت خويلد، سيدة نساء أهل الجنة، هل أدلكم على خير الناس أبا وأما؟ قالوا: بلى يا رسول الله، قال: عليكم بالحسن والحسين، فإن أباهما علي بن أبي طالب، وهو خير منهما، شاب يحب الله ورسوله، ويحبه الله ورسوله، ذو المنفعة والمنقبة في الإسلام، وأمهما فاطمة بنت رسول الله صلى الله عليه وسلم، سيدة نساء أهل الجنة، معشر الناس ألا أدلكم على خير الناس عما وعممة؟ قالوا: بلى يا رسول الله، قال: عليكم بالحسن والحسين، فإن عمهما جعفر ذو الجناحين، يظير بهما في الجنان مع الملائكة، وعمتهما أم هانئ بنت أبي طالب، معشر الناس ألا أدلكم على خير الناس خالا وخالة؟ قالوا: بلى يا رسول الله، قال: عليكم بالحسن والحسين، فإن خالهما القاسم ابن رسول الله، وخالتهما زينب بنت رسول الله، ألا يا معشر الناس أعلمكم أن جدكما في الجنة، وجدتهما في الجنة، وأبوهما في الجنة، وأمهما في الجنة، وعمهما في الجنة، وعمتهما في الجنة، وخالهما في الجنة، وخالتهما في الجنة، وهما في الجنة، ومن أحب ابني علي فهو معنا غدا في الجنة، ومن أبغضهما فهو في النار، وإن من كرامتهما على الله أنه سماهما في التوراة شيئا وشيئا. فلما سمع الشيخ الإمام هذا مني قدمني، وقال: هذه حالك وأنت تروي في علي هذا؟ فكساني خلة، وحملني على بلغة بعتها مائة دينار، ثم قال لي: أدلك على من يفعل بك خيرا! ها هنا أخوان لي في هذه المدينة، أحدهما كان إمام قوم، وكان إذا أصبح لعن علي ألف مرة كل غداة، وإنه لعنه يوم الجمعة أربعة آلاف مرة، فغير الله ما به من نعمته، فصار آية للسائلين، فهو اليوم يحبه، وأخ لي يحب علي يا منذ خرج من

بطن أمه، فقم إليه ولا تحتبس عنده. والله يا سليمان لقد ركبت البغلة، وإنني يومئذ لجائع، فقام معي الشيخ وأهل المسجد حتى صرنا إلى الدار، وقال الشيخ: انظر لا تحتبس، فدققت الباب، وقد ذهب من كان معي، فإذا شاب آدم قد خرج إلي، فلما رأيته والبغلة قال: مرحبا بك، والله ما كسك أبو فلان خلعتك، ولا حملك على بغلته، إلا أنك رجل تحب الله ورسوله، لئن أقررت عيني لأقرن عينك. والله يا سليمان إنني لأنفس بهذا الحديث الذي يسمعه وتسمعه: أخبرني أبي، عن جدي، عن أبيه، قال: كنا مع رسول الله صلى الله عليه وسلم جلوسا بباب داره، فإذا فاطمة قد أقبلت وهي حاملة الحسين، وهي تبكي بكاء شديدا، فاستقبلها رسول الله صلى الله عليه وسلم، فتناول الحسين منها، وقال لها: ما يبكيك يا فاطمة؟ قالت: يا أبا عبد الله نساء قريش، وقلن: زوجك أبوك معدما لا شيء له. فقال النبي صلى الله عليه وسلم: مهلا وإياي أن أسمع هذا منك، فإني لم أزوجك حتى زوجك الله من فوق عرشه، وشهد على ذلك جبرائيل وميكائيل وإسرافيل، وإن الله تعالى اطلع إلى أهل الدنيا، فاختر من الخلائق أبك فبعثه نبيا، ثم اطلع الثانية فاختار من الخلائق عليا، فأوحى إلي فزوجتك إياه، واتخذته وص يا وزيرا. فعلي أشجع الناس قلبا، وأعلم الناس علما، وأحلم الناس حلما، وأقدم الناس إسلاما، وأسمحهم كفا، وأحسن الناس خلقا. يا فاطمة إنني أخذ لواء الحمد، ومفاتيح الجنة بيدي، فأدفعها إلى علي، فيكون آدم ومن ولد تحت لوائه. يا فاطمة إنني غدا مقبم على يا علي حوضي، يستقي من عرف من أمتي، يا فاطمة وابنيك الحسن والحسين سيذا شباب أهل الجنة، وكان قد سبق اسمهما في توراة موسى، وكان اسمهما في الجنة شيرا وشبيرا، فسماهما الحسن والحسين، لكرامة محمد صلى الله عليه وسلم على الله تعالى، ولكرامتهما عليه. يا فاطمة يكسى أبوك حلتين من حلال الجنة، ويكسى علي حلتين من حلال الجنة، ولواء الحمد في يدي، وأممي تحت لوائي، فأنا وله على يا لكرامته على الله تعالى، وينادي مناد: يا محمد نعم الجد جدك إبراهيم، ونعم الأخ أخوك علي. وإذا دعاني رب العالمين دعا عليا معي، وإذا جثوت جثا علي معي، وإذا شفعتني شفيع عليا معي، وإذا أجبت أجيب علي معي، وإنه في المقام عوني على مفاتيح الجنة، قومي يا فاطمة إن علي يا وشيعته هم الفائزون غدا. وقال: بينما فاطمة جالسة إذ أقبل رسول الله صلى الله عليه وسلم حتى جلس إليها، فقال: يا فاطمة ما لي أراك باكية حزينة؟ قالت: يا أباي وكيف لا أبكي وتريد أن تفارقني؟ فقال لها: يا فاطمة لا تبكي ولا تحزني، فلا بد من مفارقتك. قال: فاشد بكاء فاطمة عليها السلام، ثم قالت: يا أباي أين ألقاك؟ قال: تلقيني في تل الحمد أشجع لأمتي، قالت: يا أباي فإن لم ألقك! فقال: تلقيني على الصراط، وجبرائيل على يميني، وميكائيل عن يساري، وإسرافيل أخذ بحجزتي، والملائكة من خلقي، وأنا أنادي: يا رب أممي أممي، هون عليهم الحساب! ثم أنظر يمينا وشمالا إلى أممي، وكل نبي يومئذ مشتغل بنفسه، يقول: يا رب نفسي نفسي، وأنا أقول: يا رب أممي أممي. فأول من يلحق بي من أممي يوم القيامة أن ت، وعلي، والحسن والحسين، فيقول الرب: يا محمد! إن أمك لو أتوني بذنوب كأمثال الجبال لعفوت عنهم ما لم يشركوا بي شيئا، ولم يوالواي عدوا. قال: قال فلما سمع الشاب هذا مني، أمر لي بعشرة آلاف درهم، وكساني ثلاثين ثوبا، ثم قال لي: من أين أنت؟ قلت: من أهل الكوفة. قال: عربي أنت أم مولى؟ قلت: بل عربي، قال: فكما أقررت عيني أقررت عينك، ثم قال لي: اتنتي غدا في مسجد بني فلان، وإياك أن تخطئ الطريق، فذهبت إلى الشيخ وهو جالس ينتظرنني في المسجد، فلما رأيته استقبلني، وقال: ما فعل معك أبو فلان؟ قلت: كذا وكذا، قال: جزاه الله خيرا، جمع الله بيننا وبينهم في الجنة. فلما أصبحت يا سليمان ركبت البغلة، وأخذت في الطريق الذي وصف لي، فلما صرت غير بعيد، تشابه علي الطريق، وسمعت إقامة الصلاة في مسجد، فقلت: والله

لأصليين مع هؤلاء القوم، فنزلت عن البغلة ودخلت المسجد، فوجدت رجلاً قامته مثل قامته صاحبي، فصرت عن يمينه. فلما صرنا في ركوع وسجود إذا عمامته قد رمي بها من خلفه، فنفرت في وجهه، فإذا وجهه وجه خنزير، ورأسه، وخلقته، ويده، ورجلاه، فلم أعلم ما صليت، وما قلت في صلاتي، متفكراً في أمره، وسلم الإمام، وترفست في وجهي، وقال: أنت أتيت أخي بالأمس فأمر لك بكذا وكذا؟ قلت: نعم، فأخذ بيدي وأقامني، فلما رأنا أهل المسجد تبعونا، فقال للغلام: أغلق الباب، ولا تدع أحداً يدخل علينا، ثم ضرب بيده إلى قميصه فزعه، فإذا جسده جسد خنزير. فقلت: يا أخي ما هذا الذي أرى بك؟ قال: كنت مؤذن القوم، فكنت كل يوم إذا أصبحت ألعن عل يا ألف مرة بين الأذان والإقامة. قال: فخرجت من المسجد، ودخلت داري هذه، وهو يوم الجمعة، وقد لعنته أربعة آلاف مرة، ولعنت أولاده، فاتكيت على الدكان، فذهب بي النوم، فرأيت في منامي كأنما أنا بالجنة قد أقيمت، فإذا علي متكى، والحسن، والحسين معه متكئين بعضهم بعض، مسرورين تحتهم مصليات من نور، وإذا أنا برسول الله صلى الله عليه وسلم جالس، والحسن والحسين قدامه، وبيد الحسن كأس. فقال النبي صلى الله عليه وسلم للحسن: اسقني فشرب، ثم قال للحسين: اسق أبأك عل يا فشرب، ثم قال للحسن: اسق الجماعة فشربو، ثم قال: اسق المتكى على الدكان فولى الحسن بوجهه عني، وقال: يا أبه كيف أسقيه وهو يلعن أبي في كل يوم ألف مرة! وقد لعنه اليوم أربعة آلاف مرة. فقال النبي صلى الله عليه وسلم: ما لك لعنك الله تلعن عل يا وتشتم أخي؟ لعنك الله تشتم أولادي الحسن والحسين؟، ثم بصق النبي صلى الله عليه وسلم فملاً وجهي وجسدي!! فاتبتهت من منامي، ووجدت موضع البصاق الذي أصابني من بصاق النبي صلى الله عليه وسلم قد مسخ كما ترى!!، وصرت آية للسائلين. ثم قال: يا سليمان سمعت في أعجب من هذين الحديشين؟ يا سليمان حب علي إيمان، وبغضه نفاق، لا يحب علياً إلا مؤمن، ولا يبغضه إلا كافر، فقلت: يا أمير المؤمنين الأمان؟ قال: لك الأمان، قال: قلت: فما تقول يا أمير المؤمنين في من قتل هؤلاء؟ قال: في النار لا أشك، فقلت: فما تقول فيمن قتل أولادهم وأولاد أولادهم؟ قال: فنكس رأسه، ثم قال: يا سليمان الملك عقيم، ولكن حدث عن فضائل علي بما شئت، قال: فقلت فمن قتل ولده فهو في النار، قال عمرو بن عبيد: صدقت يا سليمان، الوليل لمن قتل ولده، فقال المنصور: يا عمرو أشهد عليه أنه في النار، فقال عمرو: وأخبرني الشيخ الصدوق يعني الحسن عن أنس: أن من قتل أولاد علي لا يشم رائحة الجنة، قال: فوجدت أبا جعفر وقد حمض وجهه، قال: وخرجنا، فقال أبو جعفر: لولا مكان عمرو ما خرج سليمان إلا مقتولا.

(Al-A'mash said,) "(Abū Ja'far) al-Manṣūr called for me. I said to his messenger, 'What does Amīr al-Mu'minīn want from me?' He said, 'I do not know.' I said, 'Inform him that I am coming. Thereafter, I thought to myself, 'He has not called me at this time for something good. Perhaps he will ask me regarding the virtues of Amīr al-Mu'minīn, 'Alī ibn Abī Ṭalib عليه السلام. If I inform him (about this), he will kill me!' And so I fixed/cleaned myself up and shrouded myself with my kafan (white sheets) (i.e. in preparation for death). After that, I wrote out my will. I set out to meet him and (when I arrived) I noticed

‘Amr ibn ‘Ubayd was by him. I praised Allah ﷻ for this and said, ‘I have found a truthful person (by him) for support.’ He said to me, ‘Come close, O Sulaymān.’ I approached him. When I came near to him, I began asking ‘Amr ibn ‘Ubayd questions. He (al-Manṣūr) smelled the fragrance (of the shrouded sheets) emanating from me and said, ‘O Sulaymān, what is this smell? By Allah, you will tell me the truth or else I will kill you!’ I said, ‘O Amīr al-Mu‘minīn, your messenger came to me in the middle of the night, and so I said to myself, ‘Amīr al-Mu‘minīn did not call for me at this time except to question me regarding the virtues of ‘Alī. If I tell him, he will kill me!’ And so I wrote my will and put on my kafan and shrouded myself (therein). He straightened himself up (while sitting) and said, ‘*La ḥawla wa la quwwata illa biLLāh al-‘Alī al-‘Azīm* (there is neither strength nor power except with Allah, the Most Great, the Mighty).’ Then he said, ‘Do you know my name, O Sulaymān?’ I said, ‘Yes, O Amīr al-Mu‘minīn.’ He said, ‘What is my name?’ I said, ‘Abd Allāh al-Ṭawīl ibn Muḥammad ibn ‘Alī ibn ‘Abd Allāh ibn ‘Abbās ibn ‘Abd al-Muṭṭālib.’ He said, ‘Correct. Inform me, by Allah and by my familial relations with the Messenger of Allah ﷺ, how much have you narrated regarding the virtues of ‘Alī from all the *fuqahā*’ (Muslim jurists), and how many (in total)?’ I said, ‘Not much, O Amīr al-Mu‘minīn.’ He said, ‘Nevertheless (How much?)’ I said, ‘Ten thousand ḥadīth and more.’ He said, ‘O Sulaymān, I will narrate two ḥadīth to you regarding the virtues of ‘Alī that will consume everything you have narrated from all the *fuqahā*’ (Muslim jurists). If you promise me that you will not narrate them to anyone of the Shī‘ah, I will narrate them to you.’ I said, ‘I will not take an oath (but) I will not inform anyone of them of these two ḥadīth.’ He said, ‘I was fleeing from Banū Marwān and I used to visit the various towns, getting close to people by virtue of the love and virtues of ‘Alī; they would accommodate me, feed me, and supply me with adequate provisions (for my subsequent journeys). They would honour me and carry me (out of respect), until I visited Shām. Every morning, the people of Shām would curse ‘Alī ﷺ in their masājid because all of them were *khawārij* (dissenters) and

companions of Mu‘āwiyah. I entered the masjid with the (negative) feelings I was harbouring against them (still) inside of me. Ṣalāh commenced. I prayed Ṣalāt al-Ẓuhr wearing a shabby garment. When the imām completed the ṣalāh, he leaned against the wall. All of the people of the masjid were present. I sat down (after the ṣalāh); I did not see one of them speak out of respect for their imām. Suddenly, two young boys entered the masjid. When the imām looked towards them, he said, ‘Enter! Welcome! And welcome to the one who named you two after their two names. By Allah, I did not name you two with their names except out of love for Muḥammad and the family of Muḥammad.’ One of their names was Ḥasan and the other Ḥusayn. I said to myself, ‘I have acquired my needs today, *wa lā quwwata illa biLlah* (and there is no power except with Allah).’ There was a youngster sitting to my right; I asked him, ‘Who is this shaykh? And who are these two young boys?’ He said, ‘The shaykh is their grandfather. There is no one in this town that loves ‘Alī except for this shaykh. For that reason, he named them Ḥasan and Ḥusayn.’ I stood out of happiness. On that day, I was very brave and stern, I feared no one. I approached the shaykh and said, ‘Can I narrate a ḥadīth for you through which I can cool your eyes?’ He said, ‘How in need I am of that! If you cool my eyes, I will cool your eyes (i.e. by narrating a ḥadīth to you).’ I said, ‘My father narrated to me, from my grandfather, from his father, from the Messenger of Allah ﷺ.’ He said, ‘Who is your father? And who is your grandfather?’ When I realized he wanted (their) names, I said, ‘Muḥammad ibn ‘Alī ibn ‘Abd Allāh ibn al-‘Abbās. He (i.e. ibn al-‘Abbās) said: ‘We were with the Prophet ﷺ when Fāṭimah عليها السلام came. She was crying. The Prophet ﷺ said, ‘What makes you cry, O Fāṭimah?’ She said, ‘O my beloved father, verily (I think) Ḥasan and Ḥusayn have died or they have been missing the whole day, I do not know where they are!?’ Moreover, ‘Alī has been walking the trellis, watering the garden for the past five days. I searched for them in your houses and found no trace of them.’ Abū Bakr was to the right of the Prophet ﷺ. He ﷺ said to him, ‘O Abū Bakr, get up and look for the coolness of my eyes (i.e. Ḥasan and

Ḥusayn).’ Then he said, ‘O ‘Umar, get up and look for them. O Salmān, O Abū Dharr, O so-and-so, O so-and-so.’ (Ibn ‘Abbās) said, ‘I counted seventy men that the Messenger of Allah ﷺ sent and encouraged in search of them. They (eventually) returned not having found them. On account of that, the Prophet ﷺ became extremely grief-stricken. He stood by the door of the masjid saying: ‘By the right of Ibrāhīm, and Your *Khalīl* (close friend), and by the right of Ādam, Your *ṣafī* (bosom friend), if the coolness of my eyes, and the fruits of my heart have taken to the land or sea, protect them or bring them back.’ All of a sudden, Jibrīl عليه السلام descended and said, ‘O Messenger of Allah, verily Allah sends His *salām* (greetings) to you and says: ‘Do not be sad nor should you grieve; I have appointed an angel for the two virtuous young boys in the world and the hereafter—who will be in Jannah—to protect them, when they sleep and when they stand.’ The Messenger of Allah ﷺ became extremely happy (on hearing this). Jibrīl walked to the right of him and the Muslims were around him (walking). He (eventually) entered the compound of Banū al-Najjār. The appointed angel (of Ḥasan and Ḥusayn) greeted them. At that point the Prophet ﷺ kneeled on his knees. Suddenly (they saw) Ḥasan was embracing Ḥusayn while they were both asleep. The appointed angel placed one of his wings underneath them, and the other wing over them. They were wearing a cilice or wool garment. They had some sort of ink on their lips. The Prophet ﷺ continued covering them up until they woke up. The Prophet ﷺ carried Ḥasan and Jibrīl carried Ḥusayn. The Prophet ﷺ exited the compound. Ibn ‘Abbās said, ‘We found Ḥasan to the right of the Prophet ﷺ and Ḥusayn to his left. He was kissing them and saying, ‘Whoever loves you has loved the Messenger of Allah ﷺ. And whoever hates you has hated the Messenger of Allah ﷺ.’ Abū Bakr said: ‘O Messenger of Allah, give me one of them, I will carry him.’ The Messenger of Allah ﷺ said to him, ‘How great a thing to carry! How great a mount under them!’ When he reached the door of the compound, ‘Umar met him. He said something similar to what Abū Bakr said. The Prophet ﷺ responded to him the same way he

responded to Abū Bakr. We saw Ḥasan clinging to the garment of the Messenger of Allah ﷺ, leaning with his right (side) on the Messenger of Allah ﷺ. We found the hand of the Prophet ﷺ on his head. The Prophet ﷺ entered the masjid and said, 'I will honour my two sons today as Allah honoured them.' He said, 'O Bilāl, gather the people.' He called them and they gathered. The Prophet ﷺ said, 'O my Companions, convey on behalf of your Prophet, Muḥammad.' We heard the Messenger of Allah ﷺ say, 'Shall I not indicate to you who the greatest grandfather and grandmother are?' They said, 'But of course, O Messenger of Allah.' He said, 'Keep to Ḥasan and Ḥusayn, for their grandfather was Muḥammad, the Messenger of Allah ﷺ and their grandmother was Khadijah bint Khuwaylid, the leader of the women of Jannah. Shall I not inform you of the greatest father and mother?' They said, 'But of course, O Messenger of Allah ﷺ.' He said, 'Keep to Ḥasan and Ḥusayn, for their father was 'Alī ibn Abī Ṭālib. And he was better than them. He is a young man who loves Allah and His Messenger, and Allah and His Messenger love him, a person of immense benefit and virtue in Islam. Their mother, Fāṭimah, the daughter of the Messenger of Allah ﷺ is the leader of the women of Jannah. O people, shall I not indicate to you the greatest paternal uncle and aunt?' They said, "But of course, O Messenger of Allah ﷺ.' He said, 'Keep to Ḥasan and Ḥusayn, for their paternal uncle, Ja'far, the possessor of two wings, would fly with them in Jannah with the angels. Their paternal aunt was Umm Hāni', the daughter of Abū Ṭālib. O people, shall I not indicate to you the greatest maternal uncle and aunt?' They said, 'But of course, O Messenger of Allah ﷺ.' He said, 'Keep to Ḥasan and Ḥusayn, for their maternal uncle was al-Qāsim, the son of the Messenger of Allah. And their maternal aunt was Zaynab, the daughter of the Messenger of Allah. O people, shall I not inform you that their grandfather is in Jannah, and their grandmother is in Jannah, and their father is in Jannah, and their mother is in Jannah, and their paternal uncle is in Jannah, and their paternal aunt is in Jannah, and their maternal uncle is in Jannah, and their maternal aunt is in Jannah, and they are

in Jannah. Whoever loves the two sons of ‘Alī, he will be with us tomorrow in Jannah. And whoever hates them, he will be in the Fire (of Jahannam). From the favours they enjoy from Allah is that He named them in the Tawrah Shabar and Shubayr.’

When the shaykh/imām heard this from me, he brought me forward and said, ‘This is your condition (i.e. you are wearing such a shabby garment), and you are narrating this (great incident) regarding ‘Alī?’ He dressed me in a robe of honour and mounted me on to a female mule which I (eventually) sold for one hundred dinars. Then he said to me: ‘I will guide you to a person who will treat you well. I have two brothers in this city; one of them is the imām of a community. When he wakes up, he curses ‘Alī one thousand times every morning. Once, he even cursed him four thousand times on the day of jum‘ah. Allah changed his condition of enjoying bounties; he has now become ‘a sign for those who ask’. Today, he loves him (‘Alī). My (other) brother loved ‘Alī since he came out of his mother’s womb. Go to him and do not stay long. By Allah, O Sulaymān, I have mounted a mule and I am extremely hungry today. The shaykh stood with me and the people of the masjid until we reached the house. The shaykh said, ‘Look and do not hold back.’ I knocked on the door. Whoever was with me had already left. Suddenly, a youngster with tawny skin came out towards me. When he saw me and the mule, he said, ‘Welcome! By Allah, the father of so-and-so did not clothe you with his robe of honour, nor did he mount you on his mule except because you are a man that loves Allah and His Messenger.’ (Abū Ja‘far continued) If you cool my eyes I will cool your eyes. By Allah, O Sulaymān, I will not cover up this ḥadīth which I heard and which you are hearing; my father informed me, from my grandfather, from his father: ‘We were seated with the Messenger of Allah ﷺ by the door of his house. Suddenly, Fāṭimah approached carrying Ḥusayn. She was crying profusely. The Messenger of Allah ﷺ faced her and took Ḥusayn from her. He said to her, ‘What makes you cry, O Fāṭimah?’ She said, ‘O my beloved father, the women of Quraysh are condemning me and

saying, ‘Your father married you to a pauper.’ The Prophet ﷺ said, ‘Easy! I need not hear this from you! Verily I did not marry you off until Allah married you off from above His ‘Arsh (Throne) (first). Jibrīl, Mikā’īl and Isrāfīl were witnesses to it. Moreover, Allah ﷻ inspected the people of the world and chose from all of creation your father as a Nabī. Thereafter, for a second time, He inspected the people of the world and chose ‘Alī from all of creation. Allah sent *wahī* (revelation) to me and so I married you to him and selected him as a *waṣī* (executor) and a *wazīr* (minister). ‘Alī has the bravest of hearts; he is the most knowledgeable; the most forbearing; he was the first to embrace Islam; he is the most generous; he has the best character. O Fāṭimah, verily I will take hold of the standard of al-ḥamd and the keys of Jannah with my hands. Thereafter, I will hand it to ‘Alī; Ādam and his descendants will all be under his standard. O Fāṭimah, I will appoint ‘Alī to my *Ḥawḍ* (Pond); he will give to drink who he knows from my Ummah. O Fāṭimah and your two sons Ḥasan and Ḥusayn, the leaders of the youth of Jannah. Their names were mentioned in the Tawrah of Mūsā. Their names will be Shabar and Shubayr in Jannah. He named them Ḥasan and Ḥusayn because of the favour of Muḥammad ﷺ and them from Allah ﷻ. O Fāṭimah, your father and ‘Alī will be clothed with two garments from the garments of Jannah. The standard of al-ḥamd will be in my hand while my Ummah will be underneath my standard. I will hand it to ‘Alī because of the favour he enjoys with Allah. A caller will call out, ‘O Muḥammad, the best grandfather is your grandfather, Ibrāhīm. The best brother is your brother, ‘Alī. When the Lord of the worlds calls me, He will call ‘Alī with me. When I kneel, ‘Alī will kneel with me. When He grants me intercession, ‘Alī will intercede with me. When I respond, ‘Alī will respond with me. He will be my support in the standing (before Allah) for the keys of Jannah. Stand, O Fāṭimah; verily ‘Alī and his Shī’ah are the successful people (*al-fā’izūn*) tomorrow.’ While Fāṭimah was seated, the Messenger of Allah ﷺ approached until he sat by her. He said, ‘O Fāṭimah, What is with you that I see you sad and crying?’ She said, ‘O my father, how can I not cry when you intend on

separating from me?’ He said to her, ‘O Fāṭimah, do not cry and do not be sad; it is necessary to separate from you.’ The cry of Fāṭimah ﷺ intensified, then she said, ‘O my beloved father, where shall I meet you?’ He said, ‘You will meet me in the hill of al-ḥamd; I will be interceding for me Ummah.’ She said, ‘O my beloved father, what if I do not meet you?’ He said, ‘You will meet me on the (Bridge of) *Ṣirāt*; Jibrīl will be to my right, Mikā’īl will be to my left, Isrāfīl will hold me by hips while the rest of the angels will be behind me. I will call out, ‘O my Lord, my Ummah, my Ummah. Make their reckoning (*ḥisāb*) easy for them. Then I will look right and left towards my Ummah. Every Nabī on that day will be preoccupied with himself saying, ‘O my Lord, *naḥsī, naḥsī* (save me, save me). I will be saying, ‘O my Lord, my Ummah, my Ummah.’ The first person to meet me on the Day of Reckoning will be you, ‘Alī, Ḥasan, and Ḥusayn. The Lord will say, ‘O Muḥammad, if your Ummah comes to Me with sins the likes of the mountains, I would forgive them as long as they do not associate any partners unto Me and they do not befriend an enemy of mine.’

When the young boy heard this from me, he ordered ten thousand dirhams (to be given) for me and he clothed me with thirty robes. Then he said, ‘Where are you from?’ I said, ‘from the inhabitants of Kūfah.’ He said, ‘Arab or *mawlā* (client of an Arab)?’ I said, ‘An Arab.’ He said, ‘Just as you cooled my eyes (with this ḥadīth), I too will cool your eyes.’ Then he said to me, ‘Meet me tomorrow at the maṣjid of Banī so-and-so. And do not confuse the road (to get there).’ (The next day) I went to the shaykh; he was seated waiting for me in the maṣjid. When he saw me, he welcomed me and said, ‘What did the father of so-and-so do with you?’ I said, ‘Such-and such.’ He said, ‘*Jazāka Allāh khayr* (May Allah reward him); may Allah unite us and them in Jannah.’ When I awoke, O Sulaymān, I mounted the mule and took the road (to the maṣjid) which he described for me. I just set out when the road suddenly became confusing (i.e. I forgot how he described it to me). I heard the iqāmah of ṣalāh nearby in a maṣjid. I said, ‘By Allah, I will read ṣalāh with these people.’ I descended from the mule

and entered the masjid. I found a man whole height was similar to the height of my companion. I went to his right. When we reached the *rukū*ⁱ and *sujūd*, he flung his turban behind him. I looked carefully at his face; he had the face of a pig, and his head, throat, hands, and feet. I did not know what I read and said in my *ṣalāh* because I was too busy thinking about this individual. The imām completed the *ṣalāh* (i.e. he made *salām*); he looked carefully into my face and said, ‘You came to my brother yesterday and he ordered for you to be given such and such an amount?’ I said, ‘Yes.’ He took me by my hand and made me stand (and walk). When the people of the masjid saw us, they began following us. He said to the young boy, ‘Lock the door and do not permit anyone to enter in our presence.’ Then he struck his *qamiṣ* (shirt) with his hand and then removed it. Suddenly, his body was that of a pig. I said, ‘O my brother, what is this that I see with you?’ He said: ‘I was the mu’adhdhin for a people. Every day, I would wake up and curse ‘Alī one thousand times between the *adhān* and the *iqāmah*. I left from the masjid and entered this home of mine. It was the day of Jumū‘ah. I had cursed him and his children four-thousand times. I leaned on this bench and fell asleep. I saw in my dream, it was as if I was in Jannah that was approaching. Suddenly, ‘Alī was reclining, Ḥasan and Ḥusayn were with him (also) happily reclining on one another. There were carpets made from *nūr* beneath them. Suddenly, I was seated with the Messenger of Allah ﷺ. Ḥasan and Ḥusayn were in front of him. There was a cup in the hand of Ḥasan. The Prophet ﷺ said to Ḥasan, ‘Give me to drink.’ And so he drank. Then he said to Ḥusayn, ‘Give your father ‘Alī to drink.’ And so he drank. Then he said to Ḥasan, ‘Give the *jamā‘ah* (group) to drink.’ And so they drank. Then he said, ‘Give the person reclining on the bench to drink.’ Ḥasan turned his face from me and said, ‘O my beloved father, how can I give him to drink when he curses my father one thousand times every day. And he cursed him four thousand times today.’ The Prophet ﷺ said, ‘What is with you, may Allah curse you. You curse ‘Alī and swear at my brother? May Allah curse you. You swear at my children Ḥasan and Ḥusayn?’ Then the Prophet ﷺ spat; it (i.e.

the spit) filled my face and body!!' Then I woke up from my dream. I found that the place of the spit which had hit me from the spit of the Prophet ﷺ had transformed as you see! I became a 'sign for those who ask.'

Then he said: 'O Sulaymān, have you heard a ḥadīth regarding the virtues of 'Alī more amazing than these two ḥadīths? O Sulaymān, love of 'Alī is imān and hatred of 'Alī is hypocrisy; only a believer loves 'Alī and only a disbeliever hates him.' I said, 'O Amīr al-Mu'minīn, safety?' He said, 'You have safety.' I said, 'What do you say, O Amīr al-Mu'minīn, regarding those who killed them?' He said, 'In the Fire, no doubt.' I said, 'What do you say regarding those who killed their children and the children of their children?' He lowered his head and then said, 'O Sulaymān, the empire is weak. However, narrate regarding the virtues of 'Alī as you will.' I said, 'Whoever kills his son is in the Fire.'

'Amr ibn 'Ubayd said, 'You have spoken the truth, O Sulaymān. Woe unto the person who kills his son.' Al-Manṣūr said, 'O 'Amr, I bear witness that he is in the Fire.' 'Amr said, 'The truthful shaykh, i.e. Ḥasan informed me, from Anas: 'Whoever kills the children of 'Alī, he will not smell the fragrance of Jannah.'

I found Abū Ja'far's face (looking) sour. We went out and Abū Ja'far said, 'Had it not been for the position of 'Amr, Sulaymān would not have left except he would have been killed.'

Ibn al-Maghāzili narrates this ḥadīth — Abū Ṭālib Muḥammad ibn Aḥmad ibn 'Uthmān ibn al-Faraj ibn al-Azhar al-Ṣayrafī al-Baghdādī informed us, he came to us in Wāsiṭ — **Abū Bakr Muḥammad ibn al-Ḥasan ibn Sulaymān** — 'Abd Allāh ibn Muḥammad ibn 'Abd Allāh al-'Akbarī — Abū al-Qāsim 'Abd Allāh ibn 'Attāb al-'Abdī — 'Umar ibn Shabbah ibn 'Ubaydah al-Numayrī — al-Madā'inī narrated to me al-Manṣūr looked for al-'A'mash and called him

Muḥammad ibn al-Ḥasan narrated to us — ‘Abd Allāh ibn Muḥammad ibn ‘Abd Allāh al-‘Akbarī narrated to us — ‘Abd Allāh ibn ‘Attāb ibn Muḥammad — al-Ḥasan ibn ‘Arafah narrated to us — Abū Mu‘āwiyah narrated to us — al-A‘mash narrated to us, ‘Al-Manṣūr sent for me’

Muḥammad ibn al-Ḥasan narrated to us — ‘Abd Allāh ibn Muḥammad ibn ‘Abd Allāh al-‘Akbarī narrated to us — ‘Abd Allāh ibn ‘Itāb ibn Muḥammad al-‘Abdī narrated to us — Aḥmad ibn ‘Alī al-‘Ammī narrated to us — Ibrāhīm ibn al-Ḥakam narrated to us — Sulaymān ibn Sālim narrated to me — al-A‘mash narrated to me, “Abū Ja‘far al-Manṣūr sent for me...”

Some of their ḥadīth entered into others. The wording is of ‘Umar ibn Shabbah.

(The author says) This ḥadīth is concocted and fabricated. May Allah disgrace the person responsible for fabricating it. The pivot of all the variant chains of transmission is **Muḥammad ibn al-Ḥasan ibn Sulaymān al-Qazwīnī Abū Bakr**. Regarding him, al-Dhahabī said, “He is not to be depended upon. He has a *juz*’ (selection of ḥadīth); most of the chains of transmission and texts of his aḥādīth are jumbled up.”¹

Ibn al-Maghāzili is *ḍa‘īf* (weak).

This ḥadīth is from the narration of al-A‘mash, from the Khalīfah Abū Ja‘far al-Manṣūr, from his father, from his grandfather, from his father. Abū Ja‘far al-Manṣūr is not entitled to have ḥadīth narrated from him.

Normally, a person who lies, he does so in a proper manner. However, this ḥadīth is completely made up and evidently fabricated. What indicates to its false nature is the fact that he claims that the aḥādīth on the virtues of ‘Alī amount to more than ten-thousand. The words used in this ḥadīth are completely antithetical to the eloquent nature of (actual) Prophetic words. I swear by Allah that this ḥadīth is a lie that was forged and completely made up.

1 Al-Dhahabī: *Mīzān al-‘itidāl*, 3/521.

After some time, I read al-Dhahabī's statement regarding this incident, "Long, heavy, awkward, false story; forged by the ignorant story-tellers. This conspirator forged this ḥadīth into some seven pages."¹

This is in accordance to what I said, *and all praise is to Allah*, in other words that it is fabricated and contains awkward wording.

¹ Ibid., 1/517.

Ḥadīth 69

من ناصب عليا الخلافة بعدي فهو كافر، وقد حارب الله ورسوله، ومن شك في علي فهو كافر.

Whoever opposes ‘Alī for the khilāfah after me is a *kāfir* (disbeliever); he has waged war against Allah and His Messenger. Whoever casts doubt regarding ‘Alī, he is a *kāfir* (disbeliever).

Ibn al-Maghāzili narrates — Ḥasan ibn Aḥmad ibn Mūsā al-Ghandajānī informed us — Abū al-Faḥḥ Hilāl ibn Muḥammad narrated to us — **Ismā‘īl ibn ‘Alī** narrated to us — **‘Alī ibn al-Ḥusayn** narrated to us — **‘Abd al-Ghaffār ibn Ja‘far** narrated to us — Jarīr narrated to us — from al-A‘mash — from Ibrāhīm al-Taymī — from his father — from Abū Dharr al-Ghifārī who said, “The Messenger of Allah ﷺ said...”¹

Al-Dhahabī states, “**Ismā‘īl ibn ‘Alī al-Khuzā‘ī** is a teacher of Hilāl al-Ḥaffār. Al-Khaṭīb says he is not a *thiqah* (reliable). I say (i.e. al-Dhahabī) he is accused of lying; he narrates unusual reports.”²

I could not trace **‘Alī ibn al-Ḥusayn** and **‘Abd al-Ghaffār**.

As mentioned previously, **Ibn al-Maghāzili** is *ḍa‘īf* (weak).

The ḥadīth is *mawḍū‘* (fabricated).

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 68.

2 Al-Dhahabī: *Mīzān al-‘Itidāl*, 1/238.

Ḥadīth 70

صليت مع رسول الله صلى الله عليه وسلم ستين صلاة قبل أن يصلي مع أحد وعن عبد الله بن نجى قال: سمعت علي بن أبي طالب يقول: والله ما كذبت ولا ضل بي، ولا نسيت ما عهد إلي، وإنني لعل بينة من ربي بينها لنبيه صلى الله عليه وسلم فينها لي، وإنني لعل الطريق الواضح، ألقطه لقطاً.

“I prayed sixty ṣalāhs with the Messenger of Allah ﷺ before anyone else prayed with him.”

From ‘Abd Allāh ibn Nujayy, “I heard ‘Alī on the minbar (pulpit) saying, ‘I did not lie and I was not deceived. I did not stray and I was not lead astray. I did not forget what the Messenger of Allah ﷺ promised me. And verily I am upon clear evidence from my Lord; He explained it (i.e. the clear evidence) to His Prophet ﷺ and, in turn, he ﷺ explained it to me. And verily I am upon the clear path; I distinctly received it from him.”

Ibn ‘Adī narrates (and Ibn ‘Asākir in a similar manner) — Aḥmad ibn al-Ḥasan al-Sukūnī al-Kūfī narrated to us — Aḥmad ibn Budayl narrated to us — Mufaḍḍal (i.e. Ibn Sāliḥ narrated to us — Jābir ibn Yazīd al-Ju‘fī narrated to us — from ‘Abd Allāh ibn Nujayy who said, “I heard ‘Alī saying...”¹

Jābir is suspected of lying.

‘Abd Allāh ibn Nujayy is regarded as *ḍa‘īf* (weak) by most ḥadīth critics.

There is a difference of opinion regarding the status of Aḥmad ibn Budayl.

Mufaḍḍal ibn Sāliḥ is *ḍa‘īf* (weak).

Therefore, the ḥadīth is *bāṭil* (false).

1 Ibn ‘Adī: *al-Kāmil*, 4/234.

Ḥadīth 71

كنت عند النبي صلى الله عليه وسلم فرأى عليا مقبلا، فقال: أنا وهذا حجة على أمتي يوم القيامة.

I was with the Prophet ﷺ and he saw ‘Alī approaching. He said, “This person (i.e. ‘Alī) and I will be a proof against my Ummah on the Day of Resurrection.”

Al-Khaṭīb and others narrate — from ‘Ubayd Allāh ibn Mūsā — **Maṭr ibn Abī Maṭr** narrated to me — from Anas ibn Mālik...¹

This chain of transmission contains the narrator ‘**Alī ibn al-Muthannā al-Ṭuhawī**; Ibn Ḥibbān is the only one to deem him a *thiqah* (reliable). He is notorious for regarding *majāhīl* (unknown narrators) as *thiqāt* (reliable).

Ibn ‘Adī pointed out towards the ḥadīth being *ḍa‘īf* (weak).

Maṭr ibn Maymūn al-Iskāf is *matrūk* (suspected of forgery). In fact, Ibn Ḥibbān and others have accused him of lying.

Ibn al-Jawzī says this ḥadīth is *mawḍū‘* (fabricated) and that the accused person in its chain of transmission is Maṭr.²

Al-Dhahabī, Ibn ‘Irāq, al-Shawkānī and al-Albānī have echoed similar sentiments.³

Al-Dhahabī says this ḥadīth is *bāṭil* (false).⁴

1 Al-Khaṭīb: *Tārīkh Baghdād*, 2/88.

2 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/383.

3 Al-Dhahabī: *Talkhīṣ al-Mawḍū‘āt*, ḥadīth no. 275; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/360; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 325; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4900.

4 Al-Dhahabī: *Mīzān al-I’tidāl*, 4/127.

Ibn ‘Asākir narrates this ḥadīth from **Aḥmad ibn Khaytham** — ‘Ubayd Allāh ibn Mūsā narrated to us — from **‘Aṭā’ ibn Maymūn** — from Anas who said, “The Prophet ﷺ said, “Alī and I will be a proof of Allah against His servants.””¹

I believe the name of **‘Aṭā’ ibn Maymūn** is a mistake; it is supposed to be Maṭr ibn Maymūn. He is famous for this ḥadīth.

I could not trace **Aḥmad ibn Khaytham**.

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/309.

Hadīth 72

أن رسول الله صلى الله عليه وسلم آخى بين المسلمين، وقال: يا علي أنت أخي! أنت مني بمنزلة هارون من موسى، غير أنه لا نبي بعدي، أما علمت يا علي أن أول من يدعى به يوم القيامة يدعى بي، فأقوم عن يمين العرش في ظله، فأكسى حلة خضراء من حلل الجنة، ثم يدعى بالنبيين بعضهم على بعض، فيكونون سماطين عن يمين العرش، ثم يكسون حلالا خضرا من حلل الجنة، وإني أخبرك يا علي أن أمي أول الأمم يحاسبون، ثم إنه أول ما يدعى بك لقربتك مني، ومنزلتك عندي، ويدفع إليك لوائي، وهو لواء الحمد، وتسير به بين السماطين، آدم عليه السلام وجميع خلق الله يستظلون بظل لوائي يوم القيامة، طوله مسيرة ألف سنة، سنامه ياقوتة حمراء، قضيبه من فضة بيضاء، زجه درة خضراء، له ثلاث ذوائب من نور: ذؤابة في الشرق، وذؤابة في الغرب، والثالثة وسط الدنيا، مكتوب عليه ثلاثة أسطر: الأول: بسم الله الرحمن الرحيم، والثاني: الحمد لله رب العالمين، والثالث: لا إله إلا الله محمد رسول الله. طول كل سطر مسيرة ألف سنة، وعرضه مسيرة ألف سنة، تفسير باللواء، والحسن عن يمينك، والحسين عن يسارك، حتى تقف بين يدي إبراهيم عليه السلام في ظل العرش، ثم تكسى حلة خضراء من الجنة، ثم ينادي مناد من تحت العرش: نعم الأب أبوك إبراهيم، ونعم الأخ أخوك علي. أبشر يا علي! إنك تكسى إذا كسيت، وتدعى إذا دعيت، وتحبى إذا حييت.

Verily the Messenger of Allah ﷺ formed a pact of brotherhood amongst the Muslims and said, “O ‘Alī, you are my brother. You are unto me as Hārūn was unto Moses; except that there is no prophet after me. Do you not know, O ‘Alī, that the first person to be called on the Day of Resurrection will be me? I will stand to the right of the ‘Arsh (Throne) in its shade. I will be wearing green clothing from the clothing of Jannah. Thereafter, the (other) Prophets will be called, some with the other, they will stand in two rows on the right of the ‘Arsh. They will be wearing green clothing from the clothing of Jannah. I inform you, O ‘Alī, that my Ummah will be the first whose reckoning will be taken and the first to be called will be you, on account of your relation to me and your status to me. My flag will be given to you, it is the Flag of Ḥamd (praise), and you will walk with it between the two rows. Ādam عليه السلام and the entire creation will take shade under my flag on the Day of Qiyāmah. The length of the flag is one thousand years journey, the top of it is encrusted with Rubies, its rod is of white silver, and the top of it is a green pearl. It has three curls: one curl in the east, one in the west, and the third in the centre of the world.

Three lines are inscribed upon it: the first line reads, *In the name of Allah, Most Benevolent, Most Merciful*. The second: *All Praise is to Allah, Lord of the entire universe*. The third: *There is none worthy of worship but Allah and Muḥammad is the Messenger of Allah*. The length of each line is a distance of one thousand years and the breadth of each is also a distance of one thousand years. You will walk with this flag, Ḥasan on your right and Ḥusayn on your left, until you stop before Ibrāhīm عليه السلام beneath the shade of the ‘Arsh. Then you will be made to wear green clothing of Jannah. Then a caller will call out from beneath the ‘Arsh, “The best father, your father, Ibrāhīm. The best brother, your brother, ‘Alī.” Rejoice, O ‘Alī! You will be clothed when I am clothed; and you will be called when I am called; and you will be greeted when I am greeted.”

This ḥadīth is narrated from Maḥdūj al-Bāhilī, ‘Alī, Abū Sa‘īd al-Khudrī, Anas, Jābir, Jābir ibn Samurah and Abū Dharr رضي الله عنه.

The Ḥadīth of Maḥdūj al-Bāhilī

Ibn al-Maghāzili narrates — Abū al-Ḥasan Muḥammad ibn Muḥammad ibn Makhlad al-Bazzār informed us — Muḥammad ibn Muḥammad Abū Zur‘ah narrated to us — Aḥmad ibn Ja‘far narrated to us — **Ḥasan ibn ‘Alī al-Baṣrī** narrated to us — **Abū ‘Abd Allāh al-Ḥasan ibn Rāshid** and **al-Ṣabbāh ibn ‘Abd Allāh Abū Bishr** narrated to us (with similar wording and some additions by one of them more than the other) — **Qays ibn al-Rabī** narrated to us — **Sa‘d al-Khaffāf** narrated to us — from **‘Aṭīyyah** — from Abū Zayd al-Bāhilī^{1,2}

1 The correct name is either ibn Zayd al-Hudhalī or al-Dhuhālī. His name is Maḥdūj and there is a difference of opinion regarding whether he enjoyed companionship with the Prophet صلى الله عليه وسلم. See: Abū Nu‘aym: *Ma‘rifat al-Ṣaḥābah*, 4/312; Ibn al-Athīr: *Usd al-Ghābah*, 4/192; al-Dhahabī: *al-Tajrīd*, 2/52; ‘Alā’ al-Dīn Mughalṭā‘ī: *al-Ḥāfiẓ al-Ra‘īnī: Kitāb al-Jāmi‘* (my critical edition), 5/5243.

2 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 65.

This chain of transmission is *sāqiṭ* (wholly unreliable). It contains the following defects:

- **Qays ibn al-Rabī** is *ḍaʿīf* (weak). His son inserted ḥadīths into his father's collection that were not his.
- **ʿAṭīyyah** is (ʿAṭīyyah) al-ʿAwfī is *ḍaʿīf* (weak) and a *mudallis*¹ (obfuscates when he narrates).
- **Abū ʿAbd Allāh al-Ḥasan ibn Rāshid and al-Ṣabbāh ibn ʿAbd Allāh Abū Bishr** could not be traced.
- The person narrating from them is **Ḥasan ibn ʿAlī al-ʿAdawī al-Baṣrī**. He is a *kadhḥāb* (liar).
- I could not trace Saʿd al-Khaffāf is. Perhaps he is Ibn Ṭarīf al-Kūfī; he is *matrūk* and accused of fabricating.

Ibn ʿAsākir also narrates this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).² It contains an addition above Qays and Saʿd al-Khaffāf.

It also contains the two above narrators, Saʿd al-Khaffāf and ʿAṭīyyah al-ʿAwfī.

It also contains the narrator Yaḥyā ibn ʿAbd al-Ḥamīd al-Ḥimmānī. He is *ḍaʿīf* (weak) and accused of *sariqat al-aḥādīth*³ (appropriating aḥādīth).

The Ḥadīth of ʿAlī

This version of the ḥadīth has the following three chains of transmission:

1 For an explanation of this term, please see p. 816 onwards. [translator's note]

2 Ibn ʿAsākir: *Tārīkh Dimashq*, 42/53.

3 For an explanation of this term, please see p. 816 onwards. [translator's note]

1. Al-'Uqaylī and others narrate — from **Khalaf ibn al-Mubārak** — **Sharīk** narrated to us — from **Abū Ishāq** — from **al-Ḥārith** — from 'Alī who said, "I heard the Messenger of Allah ﷺ saying, 'I was granted five qualities regarding 'Alī that my Lord did not grant to anyone before me. The first quality is that he will pay off my debts and conceal my 'awrah. As for the second quality, he will drive (people) away from my Ḥawḍ (Pond). As for the third quality, he will be a support for me on the path towards reckoning on the Day of Resurrection. As for the fourth quality, my standard will be with him on the Day of Resurrection; and underneath it will be Ādam and his offspring. As for the fifth quality, I do not fear that he will commit *zinā* (fornication) after having married, nor do I fear he will be a *kāfir* (disbeliever) after confessing *īmān* (faith)."¹

The chain of transmission contains **Khalaf ibn Mubārak**. His ḥadīth do not enjoy any *mutāba'āt*² (parallel narrations).

It also contains **al-Ḥārith al-A'war**. He is *matrūk* (suspected of forgery).

It also contains **Abū Ishāq**. He is a *mudallis* (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

The other narrator, **Sharīk**, has elements of weakness.

Al-Dhahabī states, "This chain of transmission contains Khalaf ibn al-Mubārak; perhaps he is the one who fabricated it."³

2. Al-Khaṭīb narrates this version with a chain of transmission that contains the narrator **Īsā**.⁴ He is *munkar al-ḥadīth* (narrates unacceptable reports) and accused of fabricating ḥadīth.

1 Al-'Uqaylī: *al-Ḍu'afā' al-Kabīr*, 2/22.

2 For an explanation of this term, please see p. 816 onwards. [translator's note]

3 Al-Dhahabī: *Talkhīṣ al-'Ilal*, ḥadīth no. 83.

4 Al-Khaṭīb: *Tārīkh Baghdād*, 4/339.

It also contains the narrator **Aḥmad ibn Ghālib**. Al-Khaṭīb did not mention anything regarding his status as a narrator.

Al-Albānī ruled the ḥadīth to be a fabrication.¹

3. Al-Shajarī narrates this version with a chain of transmission that contains the narrator **Naṣr ibn Muzāḥim**.² He is *matrūk* and accused of lying.

It also contains the narrators **Abū Khālid** and **al-Ḥakam ibn Sulaymān**. I could not trace them.

The Ḥadīth of Abū Saʿīd al-Khudrī

Al-Qaṭīrī narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Ḥusayn ibn ʿUbayd Allāh al-ʿIjlī Abū ʿAlī**.³ Al-Dāraquṭnī says he used to fabricate ḥadīth.

It also contains the narrator **ʿAṭīyah al-ʿAwfī**. He is *ḍaʿīf* (weak) and a *mudallis* (obfuscates when he narrates).

The Ḥadīth of Anas

This version of the ḥadīth has the following two chains of transmission:

1. Ibn ʿAdī narrates this ḥadīth.⁴ As mentioned previously, the ḥadīth is *bāṭil* (false) and it has a chain of transmission and *matn* (text) that is *munkar* (unacceptable). In fact, al-Dhahabī says, “Yes, by Allah, this is of the coldest fabrications. And may Allah curse the one who does not love ʿAlī.”⁵

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4957.

2 Al-Shajarī: *al-Amālī*, 1/694.

3 Al-Qaṭīrī: *Zawāʿid Faḍāʾil al-Ṣaḥābah*, 2/1127.

4 Ibn ʿAdī: *al-Kāmil fī al-Ḍuʿāfa*, 7/141.

5 Al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/357.

Al-Shawkānī mentions this ḥadīth among the other fabricated ḥadīth.¹

2. Ibn ‘Asākir narrates this version of the ḥadīth.² It contains the narrator **Abū Bakr Muḥammad ibn Khuzaymah ibn Makhlad**. He is *ḍa‘īf* (weak).

It also contains the narrator **Ibn Abī al-Sarī**. I think his name **al-Ḥusayn ibn al-Mutawakkil ibn ‘Abd al-Raḥmān**. He is accused of lying.

The Ḥadīth of Jābir

Al-Qaṭīṭī and others narrate this version of the ḥadīth with a chain of transmission that is *sāqit* (wholly unreliable).³ It is replete with defects, including:

- **Ḥamzah ibn Dāwūd al-Mu‘addib Abū Ya‘lā**. Al-Dāraqūṭnī says he is nothing (*laysa bi shay*).
- **Sulaymān ibn al-Rabī** is *matrūk* (suspected of forgery).
- **Kādiḥ** is accused of lying.
- **Ḥasan ibn Abī Ja‘far** is *munkar al-ḥadīth* (narrates unacceptable reports).
- **Abū al-Zubayr** is a *mudallis* (obfuscates when he narrates).

The following people have ruled the ḥadīth to be a fabrication: Ibn al-Jawzī, al-Dhahabī and al-Shawkānī.⁴

1 Al-Shawkānī: *al-Fawā'id al-Majmū'ah*, ḥadīth no. 323.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/75.

3 Al-Qaṭīṭī: *Faḍā'il al-Ṣaḥābah*, 2/1135.

4 Ibn al-Jawzī: *Kitāb al-Mawḍū'āt*, 1/404; al-Dhahabī: *Talkhīṣ al-Mawḍū'āt*, ḥadīth no. 139; al-Shawkānī: *al-Fawā'id al-Majmū'ah*, ḥadīth no. 335.

The Ḥadīth of Jābir ibn Samurah

Al-Ṭabarānī narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Nāsiḥ**.¹ He is *matrūk* (suspected of forgery).

It also contains the narrator **Simāk**. He is *ḍaʿīf* (weak). Ibn al-Jawzī, al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī mention this ḥadīth in their respective works on *mawḍūʿāt* (fabrications).²

The Ḥadīth of Abū Dharr

Ibn al-Jawzī narrates this version of the ḥadīth with a chain of transmission; most of its narrators are unknown.³ It also contains the narrator **ʿAbd Allāh ibn ʿAbd al-Malik al-Masʿūdī**. He is *ḍaʿīf* (weak).

Ibn al-Jawzī writes, “This ḥadīth is inauthentic from the Messenger of Allah صلى الله عليه وسلم. The chain of transmission is *muḥlim* (murky); it contains narrators that are completely unknown. It originates from Kūfāh.”

Al-Dhahabī, al-Suyūṭī and Ibn ʿIrāq all followed suit and ruled the ḥadīth to be fabricated.⁴

There are other *shawāhid*⁵ (supporting witness reports) by al-Aʿmash and al-Manṣūr which mention the carrying of the standard. It has been mentioned already.

1 Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 2/2036.

2 Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/388; al-Suyūṭī: *al-Laʿālī al-Maṣnūʿah*, 1/337; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/361; al-Shawkānī: *al-Fawāʿid al-Majmūʿah*, ḥadīth no. 326.

3 Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/389.

4 Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 130; al-Suyūṭī: *al-Laʿālī al-Masnūʿah*, 1/338; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/362.

5 For an explanation of this term, please see p. 816 onwards. [translator’s note]

In the coming aḥādīth, under the ḥadīth of the ‘promise’ (which comes next), there are some chains of transmission for the ḥadīth of carrying the standard and flag.

In short, the ḥadīth is *bāṭil* (false). All of the chains of transmission are *hālīkah* (ruined); they revolve around narrators that are liars and/or suspected of forgery, etc.

Ṭayyib Muḥammad ibn al-Ḥusayn al-Taymalī al-Bazzār narrated to us — **al-Ḥusayn ibn ‘Alī al-Salūlī** narrated to us — Muḥammad ibn al-Ḥasan al-Salūlī narrated to us — Ṣāliḥ ibn Abī al-Aswad narrated to us — from **Abū al-Muṭahhar al-Rāzī** — from al-A‘mash al-Thaqafī — from **Salām al-Ju‘fī** — from Abū Barzah — from the Prophet صلى الله عليه وسلم...¹

The chain of transmission contains the following defects:

- I could not trace **Salām al-Ju‘fī**, **Abū al-Muṭahhar al-Rāzī**, **al-Ḥusayn ibn ‘Alī al-Salūlī**, and **Abū ‘Abd Allāh al-‘Alawī**.
- **Muḥammad ibn al-Ḥasan al-Salūlī** was only regarded as a *thiqah* (reliable) by Ibn Ḥibbān.
- Ibn ‘Adī says the aḥādīth of **Ṣāliḥ ibn Abī al-Aswad** are not correct (mustaqīmah).²

There is another chain of transmission from Ṣāliḥ. Abū Nu‘aym and others narrate it.³ It is *bāṭil* (false) and *mawḍū‘* (fabricated), as mentioned by al-Dhahabī, Ibn al-Jawzī, al-Suyūṭī and al-Albānī.

The Ḥadīth of Anas

Abū Nu‘aym and others narrate this version of the ḥadīth with a chain of transmission that contains the narrator **Lāhiz ibn ‘Abd Allāh Abū ‘Amr al-Taymī**.⁴ He is *majhūl* (unknown). He narrates unacceptable reports from al-Shaybānī. Ibn ‘Adī, al-Dhahabī and al-Shawkānī were adamant that the ḥadīth is *bāṭil* (false).

1 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 69.

2 Ibn ‘Adī: *al-Kāmil*, 4/66.

3 Abū Nu‘aym: *Ḥilyat al-Awliyā’*, 1/66

4 Ibid.

The Ḥadīth of Abū Ja‘far and ‘Umar ibn ‘Alī

Ibn ‘Asākir narrates this version of the ḥadīth with a chain of transmission that is *sāqit* (wholly unreliable).¹ It contains the narrator **Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi‘**. He is *matrūk* (suspected of forgery). Additionally, the ḥadīth is *mursal*² (broken transmission).

In short, all the chains of transmission are very weak and ruined. The ḥadīth is *bāṭil* (false) and *mawḍū‘* (fabricated).

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/270.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

Ḥadīth 74

من صنع إلى أحد من أهل بيتي يدا، كافأته عنها يوم القيامة. وقال: حق علي على المسلمين، كحق الوالد على الولد.

“Whoever lends a helping hand to someone from my *Ahl al-Bayt* (Family of the House), I will recompense him on the Day of Resurrection.”
And he said, “The right of ‘Alī over the Muslims is like the rights of a father over his child.”

This ḥadīth is narrated by ‘Alī, ‘Ammār ibn Yāsir, and Abū Ayyūb رضي الله عنه.

The Ḥadīth of ‘Alī

This version of the ḥadīth is narrated via two chains of transmission:

1. Ibn ‘Adī, Ibn Ḥibbān, and Ibn ‘Asākir (from Ibn ‘Adī).¹ **Ibn al-Maghāzili** also narrates this version from **‘Isā ibn ‘Abd Allāh al-‘Alawī**, “My father narrated to us — from his father — from his grandfather — from ‘Alī رضي الله عنه who said, “The Messenger of Allah صلى الله عليه وسلم said...”²

‘Isā ibn ‘Abd Allāh ibn Muḥammad ibn ‘Umar ibn ‘Alī ibn Abī Ṭālib is *matrūk al-ḥadīth* (suspected of forgery in ḥadīth).

2. Ibn ‘Asākir and others narrate this version with a chain of transmission that is *sāqiṭ* (wholly unreliable).³ It contains the narrator **Sulaymān ibn al-Rabī al-Nahdī al-Kūfī**. He is *ḍa‘īf* (weak).

It also contains the narrator **Kādiḥ ibn Raḥmah**. He is accused of fabricating ḥadīth.

1 Ibn ‘Adī: *al-Kāmil*, 5/243; Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 2/122; Ibn ‘Asākir: *Tārīkh Dimashq*, 42/308.

2 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 70.

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/307.

It also contains the narrator **Ziyād ibn al-Mundhir**. He is (**Ziyād ibn al-Mundhir**) **Abū al-Jārūd al-A'mā**. He is a *kadhhab* (liar).

The Ḥadīth of 'Ammār ibn Yāsir and Abū Ayyūb

Ibn 'Asākir and Ibn Ṭāhir narrate this version with a chain of transmission that is *sāqīṭ* (wholly unreliable).¹ It contains the following defects:

- I could not trace **ʿĪsā ibn ʿAlī**. Perhaps he is **ʿĪsā ibn ʿAbd Allāh ibn Muḥammad ibn ʿUmar ibn ʿAlī ibn Abī Ṭālib**. He was mentioned in the beginning of this ḥadīth. He is accused of lying.
- I could not trace **Aḥmad ibn al-Mufaḍḍal ibn ʿUmar and Abū Rāfiʿ**.
- There is a difference of opinion regarding the status of **Jaʿfar ibn Ziyād al-Aḥmar**.
- **ʿUbayd Allāh** or **ʿAbd Allāh ibn ʿAbd al-Raḥmān** could not be traced. Perhaps he is **ʿAbd Allāh ibn ʿAbd al-Raḥmān ibn Abzā**. He is a *thiqah* (reliable). His father narrates from 'Ammār.

In short, all of the chains of transmission are *hālikah* (ruined). And the ḥadīth is *bāṭil* (false).

¹ Ibid., 42/308.

Ḥadīth 75

نحن ولد عبد المطلب سادة أهل الجنة: أنا، وحمزة، وعلي، وجعفر، والحسن، والحسين، والمهدي.

We are the children of ‘Abd al-Muṭṭalib, the leaders of the inhabitants of Jannah: Me, Ḥamzah, ‘Alī, Ja‘far, Ḥasan, Ḥusayn and al-Mahdī.”

Ibn Mājah narrates — Hadiyyah ibn ‘Abd al-Wahhāb narrated to us — Sa‘d ibn ‘Abd al-Ḥamīd ibn Ja‘far narrated to us — from **‘Alī ibn Ziyād al-Yamāmī** — from ‘Ikrimah ibn ‘Ammār — from Ishāq ibn ‘Abd Allāh ibn Abī Ṭalḥah — from Anas ibn Mālik who said, “I heard the Messenger of Allah ﷺ...”¹

‘Alī ibn Ziyād al-Yamāmī is *majhūl* (unknown). Al-Mizzī and Ibn Ḥajar rectified his name; it is ‘Abd Allāh ibn Ziyād.² Al-Bukhārī mentions him (i.e. ‘Abd Allāh ibn Ziyād) and says that he is *munkar al-ḥadīth* (unacceptable in ḥadīth) and *laysa bi shay* (worthless). Ibn Ḥibbān mentions him in *Kitāb al-Thiqāt* and al-‘Uqaylī mentions his in *al-Ḍu‘afā’ al-Kabīr*.

What further proves this is the fact that al-Ḥākim and others narrate this ḥadīth from ‘Abd Allāh ibn Ziyād al-Yamāmī — from ‘Ikrimah ibn ‘Ammār — from Ishāq ibn ‘Abd Allāh ibn Abī Ṭalḥah — from Anas ibn Mālik.³

Al-Ḥākim authenticated the ḥadīth. However, al-Dhahbī disagreed and said that it is fabricated.⁴

Al-Khaṭīb writes, “This ḥadīth is entirely unacceptable. It is not established. There is more than one unknown narrator in the chain of transmission.”⁵

1 Ibn Mājah: *Sunan Ibn Mājah*, 2/4087.

2 Al-Mizzī: *Tahdhīb al-Kamāl*, 20/433; Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 7/283.

3 Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4940.

4 Ibn al-Mulaqqin: *Talkhīṣ al-Mustadrak*, 4/1822.

5 Al-Khaṭīb: *Tārīkh Baghdād*, 9/434.

Al-Dhahabī and al-Albānī ruled the ḥadīth a fabrication.¹

It is as they say.

1 Al-Dhahabī: *Talkhīs al-'Ilal al-Mutanāhiyah*, ḥadīth no. 76; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa'īfah*, 10/4688.

Ḥadīth 76

إن الله سبحانه وتعالى جعل ذرية كل نبي في صلبه، وإن الله تعالى جعل ذريتي في صلب علي بن أبي طالب رضي الله عنه.

Verily Allah ﷺ made the progeny (continue) of every Prophet through his backbone (i.e. offspring). And verily Allah ﷺ made my progeny (continue) through the backbone of ‘Alī ibn Abī Ṭālib رضي الله عنه.

This ḥadīth is narrated from Jābir and Ibn ‘Abbās رضي الله عنهما.

The Ḥadīth of Jābir

Al-Ṭabarānī and others narrate — from **Yahyā ibn al-‘Alā’ al-Rāzī** — from Ja‘far ibn Muḥammad — from his father — from Jābir رضي الله عنه.¹

Imām Aḥmad says that **Yahyā ibn al-‘Alā’ al-Rāzī** is a *kadhhdhāb* (liar) and he fabricates ḥadīth.

The Ḥadīth of Ibn ‘Abbās

Al-Khaṭīb narrates this version of the ḥadīth with a chain of transmission that contains the narrator **al-Marzubānī**.² There is a difference of opinion regarding his status. Some consider him a *thiqah* (reliable) and others consider him a *kadhhdhāb* (liar).

I have not seen anyone regard **his teacher** as a *thiqah* (reliable).

His father is unknown.

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 3/2630.

2 Al-Khaṭīb: *Tārīkh Baghdād*, 1/316.

Ibn al-Jawzī was adamant that the ḥadīth was not authentic.¹

Al-Dhahabī and al-Albānī ruled the ḥadīth to be a fabrication.²

1 Ibn al-Jawzī: *al-'Ilal al-Mutanāhiyah*, 1/338.

2 Al-Dhahabī: *Talkhīṣ al-'Ilal*, ḥadīth no. 73; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa'īfah*, 2/801.

Ḥadīth 77

أناي جبريل عليه السلام بدرنوك من درانيك الجنة، فجلست عليه، فلما صرت بيني يدي ربي، كلمني وناجاني، فما علمني شيئاً إلا علمه علي، فهو باب مدينة علمي. ثم دعاه النبي صلى الله عليه وسلم إليه، فقال له: يا علي سلمك سلمي، وحربك حربي، وأنت العلم ما بيني وبين أمتي من بعدي.

“Jibrīl عليه السلام came to me with a carpet from the carpets of Jannah. And so I sat on it. When I came before my Lord, he spoke and conversed with me. He did not teach me anything except that he (also) taught ‘Alī. He is the door for the city of my knowledge.” Then the Prophet صلى الله عليه وسلم called him and said, “O ‘Alī, your peace is my peace. And your war is my war. You are the knowledge between me and my Ummah after me.”

Ibn al-Maghāzilī narrates — Abū Muḥammad al-Ḥasan ibn Aḥmad ibn Mūsā al-Ghandajānī — Abū al-Faṭḥ Hilāl ibn Muḥammad al-Ḥaffār — **Ismā‘īl ibn ‘Alī ibn Razīn** — from his father — my brother, **Di‘bil ibn ‘Alī** narrated to us — Shu‘bah ibn al-Ḥajjāj narrated to us — from Abū al-Tayyāḥ — from Ibn ‘Abbās who said, “The Messenger of Allah صلى الله عليه وسلم said...”¹

Di‘bil is *ḍa‘īf* (weak).

Ismā‘īl ibn ‘Alī is (**Ismā‘īl ibn ‘Alī**) **Ibn ‘Alī ibn Razīn**. He is accused of fabricating ḥadīth.

The ḥadīth is *mawḍū‘* (fabricated).

1 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 73.

Ḥadīth 78

يا علي لا يبالي من مات وهو يبغضك مات يهوديا أو نصرانيا.

O ‘Alī, the person who dies having hatred for you is of no concern, for he has died the death of a Jew or a Christian.

This ḥadīth is narrated from Bahz ibn Ḥakīm, from his father, from his grandfather. It is narrated with the following two chains of transmission:

1. **Ibn al-Maghāzili** narrates — from **Muḥammad ibn ‘Alī ibn Hāshim al-Mawṣili** — **Muḥammad ibn ‘Abd Allāh ibn Muḥammad al-Mu’addib** narrated to us — **Muḥammad ibn al-Ḥārith al-Miṣrī** narrated to us — Yazīd ibn Zuray‘ narrated to us — Bahz ibn Ḥakīm narrated to us — from his father — from his grandfather — his grandfather, Mu‘āwiyah ibn Ḥaydah al-Qushayrī said, “I heard the Messenger of Allah ﷺ say to ‘Alī...”¹

Yazīd ibn Zuray‘ said, “I said to Bahz ibn Ḥakīm, ‘Did your father narrate to you? And him, from your grandfather, from the Prophet ﷺ?’ He said, ‘(By) Allah! My father narrated to me, from my grandfather; if not, may Allah make my ears deaf with a cork from the fire (of Jahannam).’”

I could not trace **Muḥammad ibn ‘Alī ibn Hāshim al-Mawṣili**, **Muḥammad ibn ‘Abd Allāh ibn Muḥammad al-Mu’addib**, and **Muḥammad ibn al-Ḥārith al-Miṣrī**. There is no doubt that one of these people fabricated this ḥadīth.

As mentioned previously, **Ibn al-Maghāzili** is *ḍa‘īf* (weak).

Ibn Taymiyyah ruled the ḥadīth to be a fabrication.²

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 74.

2 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyah*, 7/403.

Al-Daylamī also narrated this ḥadīth (as quoted by al-Suyūṭī).¹

It contains the narrator **Aḥmad ibn ‘Abd Allāh ibn Yazīd al-Mu’addib**. He fabricates ḥadīth.

It also contains other unknown narrators.

2. Al-‘Uqaylī and others narrate — from **‘Alī ibn Qarīn — Al-Jārūd ibn Yazīd** narrated to us — from Bahz ibn Ḥakīm — from his father — from his grandfather.²

‘Alī ibn Qarīn and **al-Jārūd** are *kadhhab*s (liars).

Ibn al-Jawzī says, “This ḥadīth is *mawḍū‘* (fabricated). ‘Alī ibn Qarīn is the suspect.”³

Both Ibn ‘Irāq and al-Shawkānī followed held similar views.⁴

The correct view is as they have said.

1 Al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/335.

2 Al-‘Uqaylī: *al-Ḍu‘afā’ al-Kabīr*, 3/250.

3 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/385.

4 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/360; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 325.

Ḥadīth 79

سألت النبي صلى الله عليه وسلم عن الكلمات التي تلقاها آدم من ربه فتأب عنه، فقال: قال: بحق محمد، وعلي، وفاطمة، والحسن، والحسين، إلا تبت علي. فتأب عليه.

I asked the Prophet ﷺ regarding the “*kalimāt* (words)” that Ādam received from his Lord; by which Allah subsequently accepted his repentance (referring to verse 37 of *Sūrah al-Baqarah*). He said, “(He asked) by the rights of Muḥammad, ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn; (Ādam said) except that You accepted my repentance. And so Allah accepted his repentance.”

Al-Dāraqūṭnī (and Ibn al-Jawzī in a similar manner) and others narrate from Ḥusayn al-Ashqar — ‘Amr ibn Thābit narrated to us — from his father — from Sa‘īd ibn Jubayr — from Ibn ‘Abbās.¹

‘Amr ibn Thābit is not a *thiqah* (reliable). In fact, Ibn Ḥibbān says, “He was of those who would narrate *mawḍū‘āt* (fabrications). It is not permissible to mention his name except for the sake of *i‘tibār*² (consideration).”

Al-Ḥusayn ibn Ḥasan al-Ashqar is *ḍa‘īf* (weak). Some have even accused him of lying.

Ibn al-Jawzī, al-Suyūṭī, Ibn ‘Irāq, and al-Shawkānī mention this ḥadīth in their respective works on *mawḍū‘āt* (fabrications).³

1 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 2/3.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 2/3; al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/369 and *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/245; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/395; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 341.

Ḥadīth 80

الويل لظالمي أهل بيتي، عذابهم مع المنافقين في الدرك الأسفل من النار.

Complete and utter destruction for the oppressors of my *Ahl al-Bayt* (Family of the House); their punishment will be with the *munāfiqīn* (hypocrites) in the lowest depths of the Fire.

Ibn al-Maghāzilī narrates — from **‘Abd Allāh ibn Aḥmad ibn ‘Āmir al-Ṭā’ī** — my father narrated to us — Aḥmad ibn ‘Āmir narrated to us — ‘Alī ibn Mūsā al-Riḍā narrated to us — my father, Mūsā ibn Ja‘far narrated to me — my father, Ja‘far ibn Muḥammad narrated to me — my father, Muḥammad ibn ‘Alī narrated to me — my father, ‘Alī ibn Ḥusayn narrated to me — my father, Ḥusayn ibn ‘Alī narrated to me — my father, ‘Alī ibn Abī Ṭālib narrated to me, “The Messenger of Allah ﷺ said...”¹

This ḥadīth is *bāṭil* (false). Al-Dhahabī says: “**‘Abd Allāh ibn Aḥmad ‘Āmir** narrates from his father — from ‘Alī al-Riḍā — from his forefathers that false fabricated ḥadīth. He (i.e. ‘Abd Allāh ibn Aḥmad ‘Āmir) fabricated it or his father. Ḥasan ibn ‘Alī al-Zuhrī says that he (i.e. ‘Abd Allāh ibn Aḥmad ‘Āmir) was illiterate and he was not satisfactory (in ḥadīth).”²

1 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 94.

2 Al-Dhahabī: *Mīzān al-I’tidāl*, 2/390.

Ḥadīth 81

أنت قسيم النار، وإنك تفرع باب الجنة، وتدخلها بغير حساب.

You are the one to assign the inhabitants of the Fire. And you will knock on the door of Jannah. And you will enter it without any reckoning.

This ḥadīth is narrated from ‘Alī ibn Abī Ṭālib and it has the following three chains of transmission:

1. **Ibn al-Maghāzili** narrates — from ‘**Abd Allāh ibn Aḥmad ibn ‘Āmir al-Ṭā’ī** — **my father** narrated to us — Aḥmad ibn ‘Āmir narrated to us — ‘Alī ibn Mūsā al-Riḍā narrated to us — my father, Mūsā ibn Ja‘far narrated to me — my father, Ja‘far ibn Muḥammad narrated to me — my father, Muḥammad ibn ‘Alī narrated to me — my father, ‘Alī ibn Ḥusayn narrated to me — my father, Ḥusayn ibn ‘Alī narrated to me — my father, ‘Alī ibn Abī Ṭālib narrated to me, “The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said...”¹

Al-Dhahabī writes, “**Abd Allāh ibn Aḥmad ‘Āmir** narrates — from his father — from ‘Alī al-Riḍā — from his forefathers that false fabricated ḥadīth. He (i.e. ‘Abd Allāh ibn Aḥmad ‘Āmir) fabricated it or his father. Ḥasan ibn ‘Alī al-Zuhrī says that he (i.e. ‘Abd Allāh ibn Aḥmad ‘Āmir) was illiterate and he was not satisfactory (in ḥadīth).”²

2. Ibn ‘Adī narrates — from **Qays** — from Abū Ḥusayn — from ‘**Abāyah** who said, “I heard ‘Alī saying, ‘I am the one to assign the inhabitants of the Fire.””³

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 97.

2 Al-Dhahabī: *Mīzān al-ītidāl*, 2/390.

3 Ibn ‘Adī: *al-Kāmil*, 6/41, 339.

Qays is (Qays) ibn Rabī. His memory faltered when he became old.

‘Abāyah ibn Ribī al-Asadī, as mentioned previously, is *ḍa‘īf* (weak).

Ibn ‘Adī and others narrate this version with a chain of transmission that contains the narrator **Mūsā ibn Ṭarīf al-Asadī al-Kūfī**.¹ Abū Bakr ibn ‘Ayyāsh deemed him a *kadhhdhāb* (liar).

Al-Albānī ruled the ḥadīth a fabrication.²

3. Al-Shajarī narrates with a chain of transmission that contains the narrator **al-Qāsim ibn Ja‘far**.³ He is *ḍa‘īf* (weak). He narrates ḥadīth from **his father**, from his grandfather, from his forefathers that are mostly *munkar* (unacceptable).

I could not trace his father and grandfather.

In short, the ḥadīth is *bāṭil* (false), *munkar* (unacceptable) and inauthentic. In fact, it is not implausible to rule it a fabrication.

Note:

Imām Aḥmad is reported to have accepted the authenticity of this ḥadīth. However, this is incorrectly ascribed to him, as I have explained in the original work.

1 Ibid., 6/339.

2 Al-Albānī: *Silsilat al-Āḥādīth al-Ḍa‘īfah*, 10/4923.

3 Al-Shajarī: *al-Amālī*, 1/659.

Ḥadīth 82

إنما مثل علي في هذه الأمة مثل قل هو الله أحد في القرآن.

Surely the example of ‘Alī in this Ummah is the example of (the sūrah)
Qul huwa Allah Aḥad (Say: He is Allah, the One and Only) in the Qur’an.

Ibn al-Maghāzilī narrates — from **Ishāq ibn Bishr** — from ‘**Amr ibn Abī al-Miqdām** — from **Simāk** — from al-Nu‘mān ibn Bashīr who said, “The Messenger of Allah ﷺ said...”¹

This ḥadīth is *mawḍū‘* (fabricated). It contains the narrator **Ishāq ibn Bishr**. It seems he is (Ishāq ibn Bishr) al-Kāhilī. He is a *kadhdhāb* (liar).

It also contains the narrator ‘**Amr ibn Abi al-Miqdām**. He is *ḍa‘īf* (weak). In fact, Ibn Ḥibbān accused him of lying.

It also contains the narrator **Simāk**. He is *ḍa‘īf* (weak).

1 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 100.

Ḥadīth 83

لولاك ما عرف المؤمنون من بعدي.

Had it not been for you, the believers would have been unknown after me.

Ibn al-Maghāzili narrates — Ibrāhīm ibn Ghassān al-Baṣrī informed us *ijāzatan* (he authorized to transmit this ḥadīth) — Abū ‘Alī al-Ḥusayn ibn Aḥmad narrated to them — ‘Abd Allāh ibn Aḥmad ibn ‘Āmir al-Ṭā’ī narrated to us — my father, **Aḥmad ibn ‘Āmir** narrated to us — ‘Alī ibn Mūsā al-Riḍā narrated to us — my father, Mūsā ibn Ja‘far narrated to me — my father, Ja‘far ibn Muḥammad narrated to me — my father, Muḥammad ibn ‘Alī narrated to me — my father, ‘Alī ibn Ḥusayn narrated to me — my father, Ḥusayn ibn ‘Alī narrated to me — my father, ‘Alī ibn Abī Ṭālib رضي الله عنه narrated to me, “The Messenger of Allah صلى الله عليه وسلم said...”¹

This ḥadīth is a fabrication and a lie. Al-Dhahabī writes, “**Abd Allāh ibn Aḥmad ‘Āmir** narrates from **his father** — from ‘Alī al-Riḍā — from his forefathers that false fabricated ḥadīth. He (i.e. ‘Abd Allāh ibn Aḥmad ‘Āmir) fabricated it or his father. Ḥasan ibn ‘Alī al-Zuhrī says that he (i.e. ‘Abd Allāh ibn Aḥmad ‘Āmir) was illiterate and he was not satisfactory (in ḥadīth).”²

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 101.

2 Al-Dhahabī: *Mīzān al-I’tidāl*, 2/390.

Ḥadīth 84

كنا مع رسول الله صلى الله عليه وسلم، فأعطى رسول الله صلى الله عليه وسلم الناس، ولم يعط عليا. قال: فرئي ذلك في وجهه، فأخذ بضبعه أو بضبعيه قال: ثم قال رسول الله صلى الله عليه وسلم: أما ترضى أن تعطى إذا أُعطيت، وتكسى إذا كسيت؟

We were with the Messenger of Allah ﷺ and he distributed among the people, but he did not give anything to ‘Alī. The displeasure of this was seen on the face of ‘Alī. The Prophet ﷺ took him by the arm— or arms—and said, “Are you not pleased with the fact that you will be given when I will be given, and clothed when I will be clothed?”

This ḥadīth is narrated from Abū Sa‘īd and ‘Alī رضي الله عنه

The Ḥadīth of Abū Sa‘īd

This version is narrated with the following two chains of transmission:

1. **Ibn al-Maghāzili** narrates — Abū Bakr Aḥmad ibn Ṭāwān informed us *ijāzatan* (he authorized us to transmit this ḥadīth) — **Abū Aḥmad ‘Umar ibn ‘Abd Allāh ibn Shawdhab** narrated to them — **Muḥammad ibn Yūnus ibn al-Ḥusayn** narrated to us — **Muḥammad ibn Ḥannān al-Māzinī** narrated to us — **‘Ubayd Allāh ibn ‘Āishah** narrated to us — **‘Umar ibn ‘Abd al-Malik** narrated to us — I heard **Abū Hārūn al-‘Abdī** saying, :Abū Sa‘īd narrated to us...”¹

Abū Hārūn al-‘Abdī’s name is ‘Umārah ibn Juwayn. He is *matrūk* and accused of fabricating ḥadīth.

Everyone beneath him is unknown, except for **Ibn Shawdhab** and **Ibn Ṭāwān**. The former has been mentioned previously and the latter was unable to distinguish between his ḥadīth.

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 111.

2. Al-Dāraquṭnī narrates (and Ibn al-Jawzī in a similar manner) with a chain of transmission that contains the narrator **al-Ḥakam ibn Ḥaḥīr**.¹ He is a *kadhhdhāb* (liar).

The following people have listed this ḥadīth in their respective works on *mawḍū‘āt* (fabrications): al-Shawkānī, Ibn al-Jawzī (as mentioned previously), al-Dhahabī; al-Suyūṭī and Ibn ‘Irāq (as will be mentioned).²

The Ḥadīth of ‘Alī

Al-Ṭabarānī and others narrate this version.³ The chain of transmission contains the following three defects:

1. **‘Imrān ibn Maytham** narrates aḥādīth that are evil and lies, as mentioned by al-‘Uqaylī.⁴ Al-Haythamī says, “This ḥadīth contains the narrator ‘Imrān ibn Maytham. He is a *kadhhdhāb* (liar).”⁵
2. **‘Abd al-Mu‘min ibn al-Qāsim al-Anṣārī** does not enjoy *mutāba‘āt*⁶ (parallel narrations) for many of his ḥadīth.
3. **Sufyān ibn Ibrāhīm** is *ḍa‘īf* (weak).

This ḥadīth has been previously mentioned as part of a long *bāṭil* (false) ḥadīth, under the ḥadīth al-manzilah.⁷

In short, the ḥadīth is *mawḍū‘* (fabricated) and *bāṭil* (false). I have already mentioned those who have ruled the ḥadīth to be a fabrication.

1 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/396.

2 Al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 329; al-Dhahabī: *Talkhīṣ al-Mawḍū‘āt*, ḥadīth no. 133.

3 Al-Ṭabarānī: *al-Mu‘jam al-Awsaṭ*, 4/3891.

4 Al-‘Uqaylī: *al-Ḍu‘āfā’ al-Kabīr*, 3/306.

5 Nūr al-Dīn al-Haythamī: *Majma‘ al-Zawā‘id*, 9/136.

6 For an explanation of this term, please see p. 816 onwards. [translator’s note]

7 See Section One, ḥadīth no. 2. [translator’s note]

Ḥadīth 85

كنت أنا وعلي نورا بين يدي الله مطيعا، يسبح الله ذلك النور ويقدسه، قبل أن يخلق آدم بأربعة عشر ألف عام، فلما خلق الله آدم، ركز ذلك النور في صلبه، فلم ينزل في شيء واحد، حتى افترقتا في صلب عبد المطلب، فجزء أنا وجزء علي.

‘Alī and I were *nūr* (light) before Allah in a state of total obedience; the *nūr* (light) would make *tasbīḥ* (i.e. say *subḥān Allah*) and glorify Him fourteen thousand years *before* Ādam was created. When Allah created Ādam, He embedded the *nūr* (light) into the backbone of Ādam. We remained as one (essence) until we (eventually) separated in the backbone of ‘Abd al-Muṭṭalib; I formed one part and ‘Alī the other.

This ḥadīth is narrated from Salmān, Ibn ‘Abbās, and Abū Dharr رضي الله عنهم.

The Ḥadīth of Salmān

Ibn ‘Asākir, **Ibn al-Maghāzili** and al-Qaṭīrī narrate — from **Abū Sa‘īd al-‘Adawī al-Ḥasan ibn ‘Alī ibn Zakariyyā** — Aḥmad ibn al-Miqdām al-‘Ijlī Abū al-Ash‘ath narrated to us — al-Fuḍāyil ibn ‘Iyāḍ narrated to us — from Thawr ibn Yazīd — from Khālīd ibn Ma‘dān — from Zādhān — from Salmān who said, “I heard my beloved, the Messenger of Allah صلى الله عليه وسلم saying...”¹

This ḥadīth is *mawḍū‘* (fabricated). **Al-Ḥasan ibn ‘Alī ibn Zakariyyā Abū Sa‘īd al-‘Adawī** is a *kadhḥāb* (liar) and a *waḍḍā‘* (fabricator).

The Ḥadīth of Ibn ‘Abbās

Abū Bakr al-Khaṭīb (and Ibn ‘Asākir in a similar manner) narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Muḥammad ibn Sahl al-‘Aṭṭār**.² He was from those that used to fabricate ḥadīth.

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/67; Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 130; al-Qaṭīrī: *Zawā‘id al-Faḍā‘il*, 2/1130.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/67.

There is another narrator named **Abū Dhakwān**. He is unknown.

There are two other narrators I could not trace: **Ḥarb ibn Bayān** and **Aḥmad ibn ‘Amr**.

Ibn Ḥajar says, “The signs of fabrication are clearly manifest on this ḥadīth.”¹

The Ḥadīth of Abū Dharr

Ibn al-Maghāzili narrates this version with a chain of transmission that contains narrators, most of whom are *majhūl* (unknown). They are: **‘Abd Allāh ibn Muḥammad ibn Aḥmad ibn ‘Uthmān**, **Muḥammad ibn ‘Attāb al-Harawī**, **Jābir ibn Sahl ibn ‘Umar ibn Ḥafṣ**, and **his father, Muḥammad ibn al-Ḥasan ibn Sulaymān** (perhaps he is al-Qazwīnī who is mentioned by Ibn Ḥajar in *Lisān al-Mīzān*²—he is not a *thiqāh* (reliable)).

Ja‘far ibn Aḥmad ibn ‘Alī ibn Bayān narrated this ḥadīth — from Muḥammad ibn ‘Umar al-Ṭā‘ī — from his father Sufyān — from Dāwūd ibn Abī Hind — from al-Walīd ibn ‘Abd al-Raḥmān — from Numayr al-Ḥaḍarī — from Abū Dharr.³

This version is *mawḍū‘* (fabricated). **Ja‘far ibn Aḥmad al-Ṭā‘ī** fabricated it. He is a *kadhḥāb* (liar) and a *waḍḍā‘* (fabricator), as mentioned by Ibn al-Jawzī.⁴

In short, the ḥadīth is *mawḍū‘* (fabricated) and a lie, as mentioned by a number of *ḥuffāz* (ḥadīth masters).

1 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/397.

2 Ibn Ḥajar: *Lisān al-Mīzān*, 5/134.

3 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/340.

4 Al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/294; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 303; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/351.

Ḥadīth 86

إن الله عز وجل أنزل قطعة من نور، فأسكنها في صلب آدم، فساقتها حتى قسمها جزئين: جزء في صلب عبد الله، وجزء في صلب أبي طالب، فأخرجني نبيا، وأخرج عليا وصيا.

Allah ﷺ sent down a portion of *nūr* (light). He made it settle in the backbone of Ādam. He carried it until he divided it into two portions: a portion in the backbone of ‘Abd Allāh, and a portion in the backbone of Abū Ṭālib. He brought me out (of ‘Abd Allāh’s portion of *nūr*) as a Prophet, and He brought ‘Alī out (of Abū Ṭālib’s portion of *nūr*) as a *waṣī* (appointed heir).

Ibn al-Maghāzīlī narrates — Abū Ghālib Muḥammad ibn Aḥmad ibn Sahl al-Naḥwī informed us — Abū ‘Abd Allāh Muḥammad ibn ‘Alī ibn Ukht Maḥdī al-Saqāṭī al-Wāsiṭī narrated to us *imlā’an* (he dictated the ḥadīth to us) —; Aḥmad ibn ‘Alī al-Qawārīrī al-Wāsiṭī narrated to us — Muḥammad ibn ‘Abd Allāh ibn Thābit narrated to us — Muḥammad ibn Muṣaffā narrated to us — Baqiyyah ibn al-Walīd narrated to us — from Suwayd ibn ‘Abd al-‘Azīz — from Abū al-Zubayr — from Jābir ibn ‘Abd Allāh — from the Prophet ﷺ¹

This ḥadīth is *mawḍū‘* (fabricated) and its chain of transmission is *sāqiṭ* (wholly unreliable).

Ibn al-Maghāzīlī is *ḍa‘īf* (weak).

I have not seen anyone regard his teacher—more famously known as Ibn al-Khālah and Ibn Bushrān—as a *thiqah* (reliable).

Muḥammad ibn ‘Abd Allāh ibn Thābit is a *kadhḥāb* (liar) and a *dajjāl*.

1 Ibn al-Maghāzīlī: *Manāqib ‘Alī*, ḥadīth no. 132.

Muḥammad ibn Muṣaffā, Baqiyah and Abū al-Zubayr are all *mudallisīn*¹ (obfuscate when they narrate).

Suwayd ibn ‘Abd al-‘Azīz is *ḍa‘īf* (weak).

1 For an explanation of this term, please see p. 816 onwards. [translator’s note]

Ḥadīth 87

يا علي، ادن مني، ضع خمسك في خمسي، يا علي، خلقت أنا وأنت من شجرة، أنا أصلها، وأنت فرعها، والحسن والحسين أغصانها، من تعلق بغصن منها أدخله الله الجنة، يا علي لو أن أمتي صاموا حتى يكونوا كالأوتار، ثم أبغضوك، لأكبهم الله عز وجل على وجوههم في النار.

O ‘Alī, come close to me; place your five (fingers) in my five (fingers). O ‘Alī, you and I were both created from a tree; I am its *aṣal* (foundation) and you are its *far* (branch). Ḥasan and Ḥusayn are its twigs. Whoever holds to a twig from it, Allah will enter him into Jannah. O ‘Alī, if my Ummah continuously fasted to such an extent that they become (as thin as) strings, and then they have hatred for you, Allah ﷻ will drag them on their faced in the Fire.

This ḥadīth is narrated from Jābir, Abū Sa‘īd al-Khudrī, Abū Umāmah, Ibn ‘Umar, Ibn ‘Abbās, ‘Alī, and Mīnā رضي الله عنهم.

The Ḥadīth of Jābir

This version has the following two chains of transmission:

1. Ibn ‘Adī and others narrate this version — from ‘Uthmān ibn ‘Abd Allāh al-Shāmī — Ibn Lahī‘ah informed us — from Abū al-Zubayr — from Jābir who said that the Prophet ﷺ was on ‘Arafah and ‘Alī was facing him.”¹ He went on to mention the ḥadīth.

‘Uthmān ibn ‘Abd Allāh al-Umawī al-Shāmī is accused of fabrication ḥadīth.

Al-Suyūṭī mentions this ḥadīth among the fabricated narrations.²

1 Ibn ‘Adī: *al-Kāmil*, 5/177.

2 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/264.

2. Al-Ḥākim and others narrate this version — from **Hārūn ibn Ḥātim** — ‘Abd al-Raḥmān ibn Abī Ḥammād informed us — Iṣḥāq ibn Yūsuf narrated to me — from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl — from Jābir...¹

Al-Ḥākim authenticated the ḥadīth and al-Dhahabī disagreed.² He states: “By Allah, it cannot be (authentic). It contains Hārūn ibn Ḥātim. He is *hālik* (ruined).”

Hārūn ibn Ḥātim al-Muqri’ al-Kūfi is accused of lying.³

Al-Ṭabarānī and al-Khaṭīb narrate this ḥadīth in an abridged form from ‘**Amr ibn ‘Abd al-Ghaffār**.⁴ He is *matrūk* and accused of fabricating ḥadīth.

The Ḥadīth of Abū Sa‘īd al-Khudrī

Ibn ‘Asākir narrates this version of the ḥadīth.⁵ It contains the narrator **Abū Hārūn al-‘Abdī ‘Umārah ibn Juwayn**. He is *matrūk* and accused of lying.

It also contains the narrator **Abū Ḥafṣ**. His name is ‘**Umar ibn al-Mughīrah**. Al-Bukhārī says he is *munkar al-ḥadīth* (unacceptable in ḥadīth) and *majhūl* (unknown).

It also contains the narrator ‘**Alī ibn Mūsā al-Awdī**. I could not trace him.

The Ḥadīth of Abū Umāmah

Ibn ‘Asākir narrates this version of the ḥadīth.⁶ It contains the narrator **Faḍḍāl ibn Jubayr**. He is *matrūk* (suspected of forgery).

1 Al-Ḥākim: *Mustadrak al-Ḥākim*, 2/2949.

2 Ibn al-Mulaqqin: *Talkhīṣ al-Mustadrak*, 2/713.

3 Ibn Ḥajar: *Lisān al-Mizān*, 6/177.

4 Al-Ṭabarānī: *al-Mu‘jam al-Awsaṭ*, 4/4150; al-Khaṭīb: *al-Mūḍih*, 1/49.

5 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/65.

6 Ibid., 42/65, 66.

It also contains the narrator **Ḥusayn ibn Idrīs al-Ḥarīrī al-Tustarī**. I could not trace him..

The Ḥadīth of Ibn ‘Umar

Al-‘Uqaylī narrates this version from **Ṣabbāḥ ibn Yaḥyā**.¹ He is *matrūk* and accused of lying.²

The Ḥadīth of Ibn ‘Abbās

This version of the ḥadīth has the following two chains of transmission:

1. **Ibn al-Maghāzilī** narrates — from **Muḥammad ibn Marwān** — from **Ibrāhīm ibn al-Ḥakam** — from his father — from Abū Mālik — from Ibn ‘Abbās who said, “The Messenger of Allah ﷺ said: “Alī and I are from one tree. Everyone else is from different trees.””³

Ibrāhīm ibn al-Ḥakam ibn Abān is *matrūk* (suspected of forgery).

Muḥammad ibn Marwān is **al-Suddī**, the *kadhḥāb* (liar).

2. Ibn al-Jawzī narrates this version of the ḥadīth.⁴ It contains the following defects:

- **Naṣr ibn Shu‘ayb** is *ḍa‘īf* (weak).
- **Muḥammad ibn al-Sarī al-Tammār** narrates ḥadīth that are *manākīr* (unacceptable) and calamitous. He is worthless.

1 Al-‘Uqaylī: *al-Ḍu‘afā’ al-Kabīr*, 2/212.

2 Ibn Ḥajar: *Lisān al-Mīzān*, 3/180.

3 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 453.

4 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 2/5.

- **Muḥammad ibn ʿUmar Abū Bakr al-Warrāq** is *ḍaʿīf jiddan* (very weak).
- **Mūsā ibn Nuʿaymān** is unknown.

The following people ruled the ḥadīth to be a fabrication: Ibn al-Jawzī, al-Dhahabī, al-Suyūṭī, Ibn ʿIrāq and al-Shawkānī.¹

The Ḥadīth of ʿAlī

Ibn ʿAsākir and others narrate this version of the ḥadīth.² The chain of transmission contains the following defects:

- **Yaḥyā ibn Bashshār al-Kindī**. He is *majhūl* (unknown).
- **Ismāʿīl ibn Ibrāhīm al-Hamdānī**. He is *majhūl* (unknown).
- **Abū Ishāq** is a *mudallis*³ (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).
- There is a difference of opinion regarding the status of **Abbād ibn Yaʿqūb**.

The Ḥadīth of Mīnāʾ

Al-Ḥākim and others narrate this version with a chain of transmission that is *sāqiṭ* (wholly unreliable).⁴ It contains two narrators who are accused of lying.

The following people ruled the ḥadīth a fabrication: Ibn al-Jawzī, al-Dhahabī, al-

1 Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 153; al-Suyūṭī: *al-Laʿālī al-Maṣnūʿah*, 1/370; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/414; al-Shawkānī: *al-Fawāʿid al-Majmūʿah*, ḥadīth no. 330.

2 Ibn ʿAsākir: *Tārīkh Dimashq*, 42/383.

3 For an explanation of this term, please see p. 816 onwards. [translator’s note]

4 Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4755.

Suyūṭī, Ibn ʿIrāq, al-Shawkānī and al-Albānī.¹

In short, the ḥadīth is *mawḍūʿ* (fabricated) and *bāṭil* (false) in all of its variant chains of transmission, as mentioned by several *ḥuffāz* (ḥadīth masters).

1 Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 153; al-Suyūṭī: *al-Laʿālī al-Maṣnūʿah*, 1/370; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/414; al-Shawkānī: *al-Fawāʿid al-Majmūʿah*, ḥadīth no. 330; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 12/6286.

Ḥadīth 88

مكتوب على باب الجنة: محمد رسول الله صلى الله عليه وسلم، علي أخو رسول الله، قبل أن تخلق السماوات والأرض بألف سنة.

Inscribed on the door of Jannah (are the following words), “Muḥammad, the Messenger of Allah ﷺ; ‘Alī, the brother of the Messenger of Allah,” one thousand years before the creation of the Heavens and the earth.

This ḥadīth is narrated from Jābir, Ibn ‘Abbās, and ‘Alī رضي الله عنهم.

The Ḥadīth of Jābir

Al-Ṭabarānī and others narrate — from **Zakariyyā ibn Yaḥyā al-Kisā’ī** — **Yaḥyā ibn Sālīm** narrated to us (he was a truthful man) — **Ash’ath ibn ‘Amm al-Ḥasan ibn Ṣāliḥ** (he was preferred over al-Ḥasan ibn Ṣāliḥ) — Mis’ar ibn Kidām narrated to us — from **‘Aṭīyah al-‘Awfī** — from Jābir ibn ‘Abd Allāh who said, “The Messenger of Allah ﷺ said...”¹

Zakariyyā ibn Yaḥyā al-Kisā’ī is *matrūk* and accused of lying.

Yaḥyā ibn Sālīm al-Kūfī is *ḍa‘īf* (weak).

Ash’ath ibn ‘Amm al-Ḥasan ibn Ṣāliḥ is *ḍa‘īf* (weak).

Zakariyyā ibn Yaḥyā enjoys a *tābi*² (parallel) narration from **Sa‘īd ibn Ash’ath Abū ‘Uthmān**, as reported by al-Khaṭīb.³

1 Al-Ṭabarānī: *al-Mu‘jam al-Awsaṭ*, 5/5498.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 Al-Khaṭīb: *al-Muttafiq wa al-Muftariq*, 1/260.

I could not trace **Sa'īd ibn Ash'ath Abū 'Uthmān**.

Al-Qaṭīṭī and others (also) narrate this with a chain of transmission that is *muzlim* (murky).¹ It contains the following defects:

- **'Aṭīyyah** is **Ibn Sa'īd al-'Awfī**. He is *ḍa'īf* (weak) and a *mudallis*² (obfuscates when he narrates).
- **Kādiḥ ibn Raḥmah** is *matrūk* and is accused of lying.
- Abu al-Ḥasan al-Dāraquṭnī abandoned the ḥadīth of **Sulaymān ibn al-Rabī al-Nahdī al-Kūfī**.
- Al-Dāraquṭnī says that **Ḥamzah ibn Dāwūd al-Mu'addib Abū Ya'lā** is worthless.

However, Ḥamzah enjoys a *tābi'* (parallel) narration. But, it contains *majāhīl* (unknown narrators). This ḥadīth is reported by Ibn Jumay'.³

Al-Albānī ruled this ḥadīth to be a fabrication.⁴

The Ḥadīth of Ibn 'Abbās

Al-Khaṭīb narrates this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).⁵ The wording is as follows: “From Ibn 'Abbās who said that the Messenger of Allah ﷺ said, ‘The night I was taken to the Heavens, I saw inscribed on the Door of Jannah (the following words): ‘*Lā ilāha illa Allah Muḥammad Rasūl Allah*—‘Alī is the beloved of Allah; Ḥasan and Ḥusayn are the

1 Al-Qaṭīṭī: *Zawā'id al-Faḍā'il*, 2/1134.

2 For an explanation of this term, please see p. 816 onwards. [translator's note]

3 Ibn Jumay': *Mu'jam al-Shuyūkh*, ḥadīth no. 143.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa'īfah*, 10/4910, 12/5684.

5 Al-Khaṭīb: *Tārīkh Baghdād*, 1/259.

choicest of Allah; Fāṭimah is the best of Allah; may the curse of Allah be upon the one who hates them.”

May Allah shower His mercy upon al-Dhahabī and be kind towards him on account of what he said immediately after this ḥadīth, “Yes, by Allah; may the curse of Allah be upon the one who fabricated this.”¹

Al-Khaṭīb says this ḥadīth with this chain of transmission is *munkar* (unacceptable).

Ibn Ḥammawayh al-Ḥulwānī is accused of fabricating ḥadīth.²

The chain of transmission also contains the narrator **Muḥammad ibn Ishāq**. His name is **Muḥammad ibn Ishāq ibn Mihrān Abū Bakr Shāmūkh**. He is *ḍa‘īf* (weak).

The following people mention this ḥadīth in their work on fabrications: al-Dhahabī, al-Suyūṭī, Ibn ‘Irāq, and al-Albānī.³

The Ḥadīth of ‘Alī

Al-Daylamī narrates this version of the ḥadīth, as quoted by al-Suyūṭī.⁴ There are five narrator I could not trace. Perhaps one of them is the problem.

In short, the ḥadīth is a fabrication and a lie in all of its chains of transmission.

1 Al-Dhahabī: *Mīzān al-ʾitidāl*, 3/112.

2 Al-Khaṭīb: *Tārīkh Baghdād*, 11/325.

3 Al-Dhahabī: *Mīzān al-ʾitidāl*, 3/478; al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/277; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/404; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 13/6298.

4 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/277.

Ḥadīth 89

لا يحل لمسلم يرى مجردي أو عورتي إلا علي.

It is not permissible for a believer to see me bare or naked except ‘Alī.

This ḥadīth is narrated from al-Sā’ib ibn Yazīd, Jābir, and ‘Alī رَضِيَ اللَّهُ عَنْهُ.

The Ḥadīth of al-Sā’ib ibn Yazīd

Ibn al-Maghāzilī narrates this version of the ḥadīth — from **Hārūn ibn Abī Burdah** — my brother **Ḥusayn** narrated to us — from **Yaḥyā ibn Ya’lā** — from ‘**Ubayd Allāh ibn Mūsā** — from al-Zuhrī — from al-Sā’ib ibn Yazīd who said, “The Messenger of Allah said...”¹

Ibn al-Maghāzilī is *ḍa‘īf* (weak).

Hārūn ibn Abī Burdah and his brother **Ḥusayn** are both *majhūl* (unknown).

Yaḥyā ibn Ya’lā. He is **Yaḥyā ibn Ya’lā al-Aslamī**. He is *ḍa‘īf* (weak).

‘**Ubayd Allāh ibn Mūsā**. I think it should rather be ‘**Umar ibn Mūsā al-Wajīhī** the *kadhhdhāb* (liar); as it appears in the (following) ḥadīth of Jābir.

The Ḥadīth of Jābir

Ibn al-Maghāzilī narrates this version of the ḥadīth.² It contains the narrator ‘**Umar ibn Mūsā al-Wajīhī**. He is a *kadhhdhāb* (liar) and a *waḍḍā‘* (fabricator).

It also contains the narrator **Hārūn ibn Abī Burdah** and his brother **Ḥusayn**. They are both *majhūl* (unknown).

1 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 137

2 Ibid., ḥadīth no. 138.

It also contains the narrator **Yaḥyā ibn Ya‘lā**. He is **Yaḥyā ibn Ya‘lā al-Aslamī**. He is *ḍa‘īf* (weak).

The Ḥadīth of ‘Alī

Al-Bazzār and others narrate this version of the ḥadīth.¹ It contains the narrator **Yazīd ibn Bilāl ibn al-Ḥārith al-Fizārī**. He is *munkar al-ḥadīth* (unacceptable in ḥadīth)

It also contains the narrator **Kaysān Abū ‘Umar al-Qaṣṣār**. He is *ḍa‘īf* (weak) in ḥadīth.

Al-Dhahabī says this ḥadīth is *munkar jiddan* (extremely unacceptable).²

In short, the ḥadīth is *mawḍū‘* (fabricated). Ibn al-Jawzī, al-Suyūṭī, Ibn ‘Irāq and al-Shawkānī mention it in their respective works on fabricated narrations.³

1 Al-Bazzār: *Musnad al-Bazzār*, 3/925

2 Al-Dhahabī: *Mīzān al-ītidāl*, 3/418.

3 Al-Shawkānī: *al-Fawā'id al-Majmū'ah*, ḥadīth no. 328.

Hadīth 90

امضيا إلى علي يحدثكما ما كان منه في ليلته، وأنا على أثركما، قال أنس: فمضيا، ومضيت معهم، فاستأذن أبو بكر وعمر علي علي، فخرج إليهما، فقال: يا أبا بكر حدث شيء؟ قال: لا، وما حدث إلا خير، قال لي النبي صلى الله عليه وسلم ولعمر: امضيا إلى علي يحدثكما ما كان منه في ليلته. وجاء النبي صلى الله عليه وسلم وقال: يا علي حدثهما ما كان منك في ليلتك، فقال: أستحي يا رسول الله! فقال: حدثهما، إن الله لا يستحي من الحق. فقال علي: أردت الماء للطهارة، وأصبحت وخفت أن تفوتني الصلاة، فوجهت الحسن في طريق، والحسين في طريق، في طلب الماء، فأبطأ علي، فأحزنتني ذلك، فرأيت السقف قد انشق، ونزل علي منه سطل مغطى بمنديل! فلما صار في الأرض، نحيت المنديل عنه، وإذا فيه ماء، فظهرت للصلاة، واغتسلت، واصلت، ثم ارتفع السطل والمنديل، والتأم السقف، فقال النبي صلى الله عليه وسلم لعلي: أما السطل فمن الجنة، وأما الماء فمن نهر الكوثر، وأما المنديل فمن استبرق الجنة، من مثلك يا علي في ليلته وجبريل يخدمه.

(The Messenger of Allah ﷺ said to Abū Bakr and ‘Umar), “Go to ‘Alī; he will inform you of what transpired with him last night, I will follow you.” Anas said: They went, and I went with them. Abū Bakr and ‘Umar sought permission from ‘Alī (to enter). He came out to them and said, “O Abū Bakr, has something happened?” He said, “No. Only something good happened. The Prophet ﷺ said to me and ‘Umar, ‘Go to ‘Alī; he will inform you of what transpired with him last night.’” The Prophet ﷺ (eventually) came and said, “O ‘Alī, inform them of what transpired with you last night.” ‘Alī said, “I feel shy, O Messenger of Allah.” The Prophet ﷺ said, “Inform them, for Allah does not shy away from the truth.” ‘Alī said, “I desired water for purification purposes. I awoke in the morning fearing that I would miss ṣalāh so I directed Ḥasan and Ḥusayn to collect water. They delayed in their return and this caused me distress. Suddenly, I saw the roof split open. A pail wrapped in a cloth descended (through the roof) upon me. When it reached the ground, I removed the cloth; lo and behold, there was water inside it. I purified myself for ṣalāh and made *ghusl* (ritual bath). I prayed ṣalāh. Thereafter, the pail and cloth ascended (back into the Heavens) and the roof restored itself.” The Prophet ﷺ said to ‘Alī, “As for the pail, it was from Jannah. With regards to the water, it was from the River of al-Kawthar. As for

the cloth, it was from the silk brocade of Jannah. Who is like you, O
‘Alī, in his night—while Jibrīl is serving him?”

Ibn al-Maghāzīlī narrates — Abū al-Ḥasan Aḥmad ibn al-Muẓaffar ibn Aḥmad al-‘Aṭṭār al-Faqīh al-Shāfi‘ī informed us (I read to him and he approved) — Abū Muḥammad ‘Abd Allāh ibn Muḥammad ibn ‘Uthmān (known as Ibn al-Saqqā’ al-Ḥāfiẓ al-Wāsiṭī) informed you — **Abū al-Ḥasan Aḥmad ibn ‘Īsā al-Rāzī** narrated to us in Baṣrah — **Muḥammad ibn Mandah al-Aṣbahānī** narrated to us — **Muḥammad ibn Ḥumayd al-Rāzī** narrated to us; Jarīr ibn ‘Abd al-Ḥamīd narrated to us — from al-A‘mash — from Abū Sufyān — from Anas ibn Mālīk who said, “The Messenger of Allah ﷺ said to Abū Bakr and ‘Umar...”¹

This ḥadīth is *bāṭil* (false) and *mawḍū‘* (fabricated). It contains the following defects:

- **Ibn al-Maghāzīlī** is *ḍa‘īf* (weak).
- **Aḥmad ibn ‘Īsā**—I think his name is **Ibn ‘Alī ibn Māhān Abū Ja‘far al-Rāzī**. He is *ḍa‘īf* (weak). He narrates an unacceptable ḥadīth regarding the virtues of ‘Alī.²
- **Muḥammad ibn Mandah**—I think is **al-Aṣbahānī al-Rāzī**. He is *ḍa‘īf* (weak). In fact, he is accused of lying.³
- **Muḥammad ibn Ḥumayd al-Rāzī** is *matrūk* (abandoned). In fact, a number of *ḥuffāẓ* (ḥadīth masters) considered him a *kadhḥāb* (liar).

Al-Shawkānī states, “A similar report has been narrated about ‘Alī ibn Abī Ṭālib. It makes mention of the words ‘pail and ‘cloth’. Everything is a lie and fabrication.”⁴

1 Ibn al-Maghāzīlī: *Manāqib ‘Alī*, ḥadīth no. 139.

2 Ibn Ḥajar: *Lisān al-Mīzān*, 1/243.

3 *Ibid.*, 5/393.

4 Al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 293.

Ḥadīth 91

إن لك لأضراسا ثواقب، أمرت بتزويجك من السماء، وقتلك المشركين يوم بدر، وتقتل من بعدي على سنتي، وتبرئ ذمتي.

Verily you exceptional accolades; I was ordered to conduct your marriage from the Heavens; and your killing of the *mushrikīn* (polytheists) on the Day of Badr; and (the fact that) you will be killed following my Sunnah after me; and you will fulfill my covenant.

Ibn al-Maghāzilī narrates — Abū al-Ḥasan Muḥammad ibn Muḥammad ibn Makhlad al-Bazzār — Abū al-Faḍl ‘Abd al-Wāḥid ibn ‘Abd al-‘Azīz narrated to them — **Aḥmad ibn Ibrāhīm** said — ‘**Alī ibn ‘Abd Allāh** informed us — **Muḥammad ibn Yūnus** narrated to them — **Sa‘īd ibn Idrīs** narrated to us — **Qays ibn al-Rabī‘** narrated to us — from al-‘Amash — from **‘Abāyah ibn Rib‘ī** — from Abū Ayyūb al-Anṣārī who said, “I heard the Messenger of Allah ﷺ saying to ‘Alī ibn Abī Ṭālib...”¹

Qays ibn al-Rabī‘ al-Asadī is *ḍa‘īf* (weak).

I could not trace **Aḥmad ibn Ibrāhīm** and **‘Alī ibn ‘Abd Allāh**; too many people carry this name.

Muḥammad ibn Yunus is **al-Kudaymī**. He is *ḍa‘īf* (weak) and is accused of lying.

Sa‘īd ibn Idrīs could not be traced.

In the second chain of transmission that **Ibn al-Maghāzilī** narrates, he names the above narrator as Sa‘īd ibn Aws.² He is a *shī‘ī* about whom there is a difference of opinion. Most ḥadīth critics regard him as a *thiqah* (reliable).

1 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 142.

2 Ibid., ḥadīth no. 143.

The chain of transmission also contains the narrators **Muḥammad ibn Yūnus**, **Qays**, and **‘Abāyah**. They are all *ḍa‘īf* (weak).

It also contains the narrator **Abū al-Ḥasan ‘Alī ibn al-Ḥusayn ibn al-Ṭayyib al-Ṣūfī**. I could not trace him.

Ibn al-Maghāzili also narrates this ḥadīth in another place with lengthier wording.¹

It contains the narrators **Qays** and **‘Abāyah**. They are both *ḍa‘īf* (weak).

It also contains the narrator **Abū Muḥammad Ja‘far ibn Naṣīr al-Khuldī**. I could not trace him.

It also contains the narrator **Ḥusayn ibn Ḥasan al-Ashqar**. He is *ḍa‘īf* (weak). Some have even accused him of lying.

According to me, there is no doubt that this ḥadīth, with this wording, is one of the greatest lies.

In short, the ḥadīth is a fabrication and a lie.

1 Ibid., ḥadīth no. 144.

Ḥadīth 92

ليلة أسري بي انتهيت إلى ربي عز وجل، فأوحى إلى أو أمرني - جعفر - في علي رضي الله عنه بثلاث: أنه سيد المسلمين، وولي المتقين، وقائد الغر المحجلين.

The night I was made to ascend (the Heavens), I stopped before my Lord *سُبْحَانَهُ وَتَعَالَى*. He sent *waḥī* (revelation) to me—or he ordered me (Ja‘far was unsure) regarding the following three things about ‘Alī: he is the leader of the Muslims, the *walī* of the pious, and the leader of *al-ghurr al-muḥajjalīn* (radiant faces).

This ḥadīth is narrates from ‘Abd Allāh ibn As‘ad ibn Zurārah, Anas, ‘Alī, ‘Abd Allā ibn ‘Ukaym, and ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

The Ḥadīth of ‘Abd Allāh ibn As‘ad ibn Zurārah

Al-Muḥāmīlī and others narrate this version of the ḥadīth — from Yaḥyā ibn Abī Bukayr — Ja‘far ibn Ziyād narrated to us — **Hilāl al-Ṣayrafī** narrated to us — **Abū Kathīr al-Anṣārī** narrated to us — ‘Abd Allāh ibn As‘ad ibn Zurārah narrated to me, “The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said...”¹

I could not trace **Abū Kathīr al-Anṣārī**.

Ibn Ḥibbān is the only one to regard **Hilāl al-Ṣayrafī** as a *thiqah* (reliable).²

There are severe inconsistencies that are unresolvably problematic in his chain of transmission. Al-Albānī ruled the ḥadīth to be a fabrication.³

1 Al-Muḥāmīlī: *Amālī al-Muḥāmīlī: Riwayāt Ibn Mahdī al-Fārisī*, ḥadīth no. 106.

2 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 7/572.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4889.

The Ḥadīth of Anas

Abū Nu‘aym and others narrate this version of the ḥadīth.¹ It contains the narrator ‘**Alī ibn ‘Ābis**. He is *ḍa‘īf* (weak). In fact, he is suspected of forgery.

It also contains the narrator **al-Ḥārith ibn Ḥaṣīrah**. There is a difference of opinion regarding his status.

His teacher could not be traced.

It also contains the narrator **Ibrāhīm ibn Muḥammad ibn Maymūn**. He is *munkar al-ḥadīth* (unacceptable in ḥadīth).²

The following people have mentioned this ḥadīth in their respective works on fabrications: Al-Dhahabī, Ibn al-Jawzī, al-Suyūṭī, Ibn ‘Irāq, al-Shawkānī, and al-Albānī.³

The Ḥadīth of ‘Alī

Abū Nu‘aym and others narrate this version of the ḥadīth.⁴ It contains the narrator **Ḥasan ibn Ḥusayn al-‘Urnī al-Kūfī**. He is *munkar al-ḥadīth* (unacceptable in ḥadīth) and has been accused of lying.

There is a difference of opinion regarding **his teacher**.

Al-Albānī ruled this version of the ḥadīth to be a fabrication.⁵

1 Abū Nu‘aym: *Ḥilyat al-Awliyā’*, 1/63.

2 Ibn Ḥajar: *Lisān al-Mizān*, 1/107.

3 Al-Dhahabī: *Talkhīṣ al-Mawḍū‘āt*, ḥadīth no. 125 and *Mizān al-I’tidāl*, 1/64; Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/376; al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/329; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/357; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 322; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4886.

4 Abu Nu‘aym: *Ḥilyat al-Awliyā’*, 1/66.

5 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4885.

Ibn al-Maghāzilī also narrates this version with the words, “O ‘Alī, verily you are the leader of the Muslims, the leader of the pious, the leader of *al-ghurr al-muhajjalīn* (radiant faces), and the leader of the believers.”¹

Abū al-Qāsim says, “I asked Aḥmad ibn Yaḥyā Tha‘lab regarding *al-ya‘sub* (leader). He said, ‘It is a male bee that attacks/defends.’”

As mentioned previously, the ḥadīth is from a false and fabricated *nuskah* (copy).

The Ḥadīth of ‘Abd Allāh ibn ‘Ukaym

Al-Ṭabarānī narrates this version of the ḥadīth.² It contains the narrator **Mujāshī‘ ibn ‘Amr** and **‘Īsā ibn Sawādah al-Rāzī**. They are both accused of lying.

Al-Albānī ruled this version of the ḥadīth a fabrication.³

The Ḥadīth of ‘Ā‘ishah

Ibn ‘Asākir narrates this version of the ḥadīth.⁴ It contains the narrator **Ja‘far ibn Aḥmad al-‘Awsajī**. I could not trace him.

It also contains the narrator **Abū Bilāl al-Ash‘arī**. Al-Dāraquṭnī regarded him as *ḍa‘īf* (weak) and Ibn Ḥibbān mentioned him in *Kitāb al-Thiqāt*.⁵ Ibn Ḥibbān is a *mutasāhil* (lenient in ḥadīth).

Ibn Taymiyyah criticizes this ḥadīth at length in terms of its *matn* (text).⁶ I have quoted this in the original work.

In short, the ḥadīth is *mawḍū‘* (fabricated), as mentioned by a number of *ḥuffāz* (ḥadīth masters), whose names have been mentioned.

1 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 93.

2 Al-Ṭabarānī: *al-Mu‘jam al-ṣaghīr*, 2/1012.

3 Al-Albānī: *Silsilat al-Aḥādīth al-ḍa‘īfah*, 1/353.

4 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/305.

5 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 9/199.

6 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyyah*, 7/386.

Hadīth 93

ما في القيامة راكب غيرنا نحن أربعة. فقام إليه عمه العباس بن عبد المطلب، فقال: من هم يا رسول الله؟ فقال: أما أنا فعلى البراق، ووجهها كوجه الإنسان، وخدها كخد الفرس، وعرفها من لؤلؤ ممشوط، وأذناها زبرجدتان خضراوان، وعيناها مثل كوكب الزهرة، توقدان مثل النجمين المضيئين، لها شعاع مثل شعاع الشمس بقاء محجلة، تضيء مرة، وتنمي أخرى، يتحدر من نحرها مثل الجمان، مضطربة في الخلق، أذنها ذنبها مثل ذنب البقرة، طويلة اليدين والرجلين، وأظلافها كأظلاف البقر من زبرجد أخضر، تجدد في مسيرها، سيرها كالريح، وهي مثل السحابة، لها نفس كنفس الأدميين، تسمع الكلام وتفهمه، وهي فوق الحمار ودون البغل. قال العباس: ومن يا رسول الله؟ قال: وأخي صالح على ناقة الله وسقياها التي عقرها قومه. قال العباس: ومن يا رسول الله؟ قال: وعمي حمزة بن عبد المطلب، أسد الله وأسد رسوله، سيد الشهداء، على ناقتي. قال العباس: ومن يا رسول الله؟ قال: وأخي علي على ناقة من نوق الجنة، زمامها من لؤلؤ رطب، عليها محمل من ياقوت أحمر، قضبانها من الدر الأبيض، على رأسها تاج من نور، لذلك التاج سبعون ركنًا، ما من ركن إلا وفيها ياقوتة حمراء، تضيء للراكب المحث، عليه حلتان خضراوان، ويده لواء الحمد، وهو يتنادي أشهد أن لا إله إلا الله، وأن محمدًا رسول الله. فيقول الخلائق: ما هذا إلا نبي مرسل، أو ملك مقرب. فينادي مناد من بطنان العرش: ليس هذا ملك مقرب، ولا نبي مرسل، ولا حامل عرش، هذا علي بن أبي طالب وصي رسول رب العالمين، وإمام المتقين، وقائد الغر المحجلين.

“There will not be a rider on the Day of Resurrection except for us four.” His uncle, al-‘Abbās ibn ‘Abd al-Muṭṭalib stood before him and said, “Who are they, O Messenger of Allah?” He said, “As for me, I will be (mounted) on the Burāq. Its face will be like the face of a human and its cheeks will be like the cheeks of a horse. Its mane will be from combed pearls and its ears are green chrysolites. Its eyes will be like the planet Venus, gleaming like two bright stars. It will have rays similar to the rays of the sun; blazing at times, beaming at other times. Its perspiration flows down from its chest area like silver pearls. Its body is composed of different components of the creation. Its ear is its tail, like the tail of a cow. It has long arms and legs and its hooves are like the hooves of a cow, made of green chrysolites. It traverses speedily. Its travels will be like the wind; it will be like the clouds. It will breathe just like how other people breathe. It can hear (others) speech and comprehend it. It is bigger than a donkey and smaller than a mule.” Al-‘Abbās said, “And then who, O Messenger of Allah?” He said, “My brother, Ṣāliḥ will be mounted on the she-

camel of Allah—which He gave to drink—that was hamstrung by his people.” Al-‘Abbās said, “And then who, O Messenger of Allah?” He said, “My uncle, Ḥamzah ibn ‘Abd al-Muṭṭalib, the lion of Allah and His Messenger, the leader of the martyrs will be on my camel.” Al-‘Abbās said, “And then who, O Messenger of Allah?” He said, “My brother, ‘Alī will be on a camel from the camels of Jannah; its reins are made of fresh pearls. On it is a litter made from rubies. Its hide is from white corals. There is a crown with seventy pillars on his head made from light. There is not a pillar except that it contains a ruby that lightens the path for the rider. He has on two green ornaments. In his hand will be the standard of *al-ḥamd*; he will be proclaiming ‘*Ashhadu an lā ilāh illa Allah, wa anna Muḥammadan Rasūl Allah.*’ The creation will say, ‘He must be a prophet that has been sent (to us with guidance), or an angel in close proximity to Allah.’ A caller will call out from inside the ‘Arsh, ‘This is not an angel in close proximity to Allah. Neither is it a prophet that has been sent (to us with guidance), or the carrier of the ‘Arsh; this is ‘Alī ibn Abī Ṭālib, the appointed heir of the Messenger of Lord of the Worlds, the leader of *al-ghurr al-muḥajjalīn* (radiant faces).’”

This ḥadīth is narrated from Ibn ‘Abbās, Suwayd ibn ‘Umayr, and Abū Hurayrah رضي الله عنه.

The Ḥadīth of Ibn ‘Abbās

This version of the ḥadīth has the following three chains of transmission:

1. Al-Khaṭīb narrates (as does Ibn ‘Asākir and Ibn al-Jawzī in a similar manner) — ‘Ubayd Allāh ibn Muḥammad ibn ‘Ubayd Allāh al-Najjār informed us — Muḥammad ibn al-Muẓaffar narrated to us — ‘**Abd al-Jabbār ibn Aḥmad ibn ‘Ubayd Allāh al-Simsār** narrated to us in Baghdād — ‘**Alī ibn al-Muthannā al-Tuhawī** narrated to us — Zayd ibn al-Ḥubāb narrated to us — ‘**Abd Allāh ibn Lahī‘ah** narrated to us — Ja‘far ibn Rabī‘ah narrated to

us — from ‘Ikrimah — from Ibn ‘Abbās who said, “The Messenger of Allah ﷺ said...”¹

This ḥadīth is *mawḍū‘* (fabricated). It contains the following three defects:

- **Ibn Lahī‘ah** is *ḍa‘īf* (weak).
- **‘Alī ibn al-Muthannā al-Ṭuhawī** was only deemed a *thiqah* (reliable) by Ibn Ḥibbān. He is notorious for deeming unknown narrators as reliable. Ibn ‘Adī indicated towards the fact that he is *ḍa‘īf* (weak).
- **‘Abd al-Jabbār ibn Aḥmad al-Simsār** was accused of lying by al-Dhahabī.² He states, “He (i.e. ‘Abd al-Jabbār ibn Aḥmad al-Simsār) narrates from ‘Alī ibn al-Muthannā al-Ṭuhawī. He brings forth a fabricated report regarding the virtues of ‘Alī.”

2. Al-Khaṭīb narrates this version — from Abū ‘Uthmān Sa‘d ibn Sulaymān ibn Dāwūd al-Sharghī — **Abū al-Ṭayyib Ḥātim ibn Maṣṣūr al-Ḥanzalī** — **al-Mufaḍḍal ibn Salam** (I met him Baghdād) — from al-A‘mash — from **‘Abāyah al-Asadī** — from **al-Aṣbagh ibn Nubātah** — from Ibn ‘Abbās...³

This ḥadīth is *mawḍū‘* (fabricated).

Al-Aṣbagh ibn Nubātah is *matrūk* and suspected of lying.

‘Abāyah ibn Rib‘ī al-Asadī’s ḥadīth are worthless.

Sa‘d ibn Sulaymān, Ḥātim ibn Maṣṣūr al-Ḥanzalī, and al-Mufaḍḍal ibn Salam are all *majhūl* (unknown).

1 Al-Khaṭīb: *Tārīkh Baghdād*, 11/112; Ibn ‘Asākir: *Tārīkh Dimashq*, 42/325-337; Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/393, 394.

2 Al-Dhahabī: *Mīzān al-‘itidāl*, 2/533.

3 Al-Khaṭīb: *Tārīkh Baghdād*, 13/122.

3. Ibn ‘Asākir narrates — from **Abū al-‘Abbās ibn ‘Uqdah — Muḥammad ibn Aḥmad ibn al-Ḥasan** (i.e. **al-Qaṭawānī**) narrated to us — Khuzaymah ibn Māhān al-Marwazī narrated to us — ‘Īsā ibn Yūnus narrated to us — from al-A‘mash — from Sa‘īd ibn Jubayr — from Ibn ‘Abbās...¹

This report is *mawḍū‘* (fabricated). The problem of the ḥadīth is **al-Qaṭawānī, or his teacher.**²

The preponderant opinion regarding **Ibn ‘Uqdah** is that he is *ḍa‘īf* (weak).

The following people have mentioned this ḥadīth in their respective works on fabrications: Ibn al-Jawzī, al-Dhahabī, al-Suyūṭī, Ibn ‘Irāq, al-Shawkānī and al-Albānī.³

Al-Albānī says, “This ḥadīth is clearly *bāṭil* (false). May Allah destroy the person who is responsible for fabricating it. What an audacious statement to make against Allah!”

The Ḥadīth of Suwayd ibn ‘Umayr

Al-‘Uqaylī narrates this ḥadīth with a chain of transmission that contains the narrator **‘Abd al-Karīm ibn Kaysān.**⁴ He is *majhūl* (unknown).

Al-Dhahabī says it is *mawḍū‘* (fabricated). Ibn Ḥajar and al-Albānī held similar views.⁵

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/326.

2 Al-Dhahabī: *Mīzān al-ī‘tidāl*, 1/652; Ibn Ḥajar: *Lisān al-Mīzān*, 2/397.

3 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/395; al-Dhahabī: *Talkhīṣ al-Mawḍū‘āt*, ḥadīth no. 132; al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/343; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/364; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 329; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 13/6130.

4 Al-‘Uqaylī: *al-Ḍu‘afā’ al-Kabīr*, 3/64.

5 Ibn Ḥajar: *Lisān al-Mīzān*, 4/52; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 14/6534.

The Ḥadīth of Abū Hurayrah

This version of the ḥadīth is narrated by al-Khaṭīb and others.¹ The chain of transmission contains the following defects:

- **Ibn Jurayj** is a *mudallis* (obfuscates when he narrates) and he is transmitting this ḥadīth with the words ‘*an* (from)’
- ‘**Abd Allāh ibn Ṣāliḥ**, the scribe of al-Layth is *ḍa‘īf* (weak).
- **Muḥammad ibn ‘Ā‘id ibn al-Ḥusayn ibn Mahdī al-Khallāl**. Al-Khaṭīb mentions him but he does not reference anything regarding his status—positive or negative—as a narrator.²

Imām al-Dhahabī and Ibn al-Jawzī were adamant that the ḥadīth is a fabrication.³

Al-Suyūṭī mentions a *mutābi‘* (parallel narration) for this version. It is narrated by al-Ḥākim.⁴ Al-Ḥākim authenticated the ḥadīth.

Al-Dhahabī disagreed and said, “The chain of transmission contains **Abū Muslim**, the sight guide of al-A‘mash (al-‘Amash had very weak eyesight). The ḥadīth scholars did not include his narrations in their collections. Al-Bukhārī says he needs to be examined further (*fīhi naẓar*). Others say he is *matrūk* (suspected of forgery).”⁵

Abū Dāwūd says he possesses fabricated aḥādīth.⁶

1 Al-Khaṭīb: *Tārīkh Baghdād*, 3/140, 141.

2 Ibid., 3/140.

3 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 3/246; al-Dhahabī: *Talkhīṣ al-Mawḍū‘āt*, ḥadīth no. 349.

4 Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4727.

5 Ibn al-Mulaqqin: *Mukhtaṣar Istidrāk al-Ḥāfiẓ al-Dhahabī*, 3/1576.

6 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 7/15.

The ḥadīth enjoys *shawāhid*¹ (supporting witness reports); however, there is no mention of ‘Alī in any of them. For this reason, I did not mention them.

Al-Albānī says the ḥadīth is *mawḍū‘* (fabricated).²

In short, the ḥadīth is *mawḍū‘* (fabricated) in all of its variant chains of transmission, as previously explained.

1 For an explanation of this term, please see p. 816 onwards. [translator’s note]

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 2/191.

Ḥadīth 94

إن الله تبارك وتعالى زينك بزينة، لم يزين العباد بزينة مثلها، إن الله تعالى حيب إليك المساكين، والدنو منهم، وجعلك لهم إماما ترضى بهم، وجعلهم لك أتباعا يرضون بك، فطوبى لمن أحبك، وصدق عليك، وويل لمن أبغضك، وكذب عليك، فأما من أحبك، وصدق عليك، فهم جيرانك في دارك، ورفقاؤك من جنتك، وأما من أبغضك، وكذب عليك، فإنه حق على الله عز وجل أن يوقفهم مواقف الكذابين.

(I heard the Messenger of Allah ﷺ say to ‘Alī,) “Verily Allah ﷻ has graced you with such grace that He has not graced any of His servants with. Verily Allah ﷻ has made the *masākīn* (poor people) beloved to you; He has caused you to maintain close relationships with them. He has made you an imām for them such that you are pleased with them. He has made them your followers such that they are pleased with you. Therefore, glad tidings to those who love you and believe in you. Woe unto those who hate you and belie you. As for those who love you and believe in you, they will be your neighbor in your house and your friends in Jannah. As for those who hate you and belie you, it is the right of Allah ﷻ that He places them among the *kadhhdhābīn* (liars).”

Al-Ṭabarānī and others narrate — from ‘Alī ibn al-Ḥazawwar — from Asbagh ibn Nubātah — from ‘Ammār ibn Yāsir who said, “I heard the Messenger of Allah ﷺ say to ‘Alī...”¹

This ḥadīth is *mawḍū‘* (fabricated) and its chain of transmission is *sāqiṭ* (wholly unreliable).

‘Alī ibn al-Ḥazawwar and al-Asbagh ibn Nubātah are both *matrūk* (suspected of forgery).

1 Al-Ṭabarānī: *al-Mu‘jam al-Awsaṭ*, 2/2157.

‘Alī ibn al-Ḥazawwar enjoys a *tābi*¹ (parallel narration) from Sa‘d ibn Ṭarīf.² However, he is (also) *matrūk* (suspected of forgery).

Al-Asbagh enjoys a *tābi*³ (parallel narration) from Abū Maryam.³ However, he is *majhūl* (unknown).

Al-Suyūṭī and Ibn ‘Irāq mention this ḥadīth among other fabricated narrations.⁴

In short, the ḥadīth is *mawḍū‘* (fabricated) and *bāṭil* (false).

1 For an explanation of this term, please see p. 816 onwards. [translator’s note]

2 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 148.

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/282.

4 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/272; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/402.

Ḥadīth 95

نظر علي بن أبي طالب رضي الله عنه في وجوه الناس، فقال: إني لأخو رسول الله ووزيره، وقد علمتم أنني أولكم إيماناً بالله ورسوله، ثم دخلتم بعدي في الإسلام رسلاً، وإني لابن عم رسول الله صلى الله عليه وسلم وأخوه، وشريكه في نسبه، وأبو ولده، وزوج ابنته سيدة ولده، وسيدة نساء أهل الجنة، ولقد عرفتم أنا ما خرجنا مع رسول الله صلى الله عليه وسلم مخرجاً قط إلا رجعنا وأنا أحبكم إليه، وأوثقكم في نفسه، وأشدكم نكايَةً للعدو، وأثراً في العدو، ولقد رأيتكم بعثته إياي ببراءة، ولقد آخى بين المسلمين، فما اختار لنفسه أحدًا غيري، ولقد قال لي: أنت أخي، وأنا أخوك في الدنيا والآخرة، ولقد أخرج الناس من المسجد وتركني، ولقد قال لي: أنت مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي.

‘Alī ibn Abī Ṭālib رضي الله عنه looked at the peoples’ faces and said, “Verily I am the brother of the Messenger of Allah صلى الله عليه وسلم and his *wazīr* (advisor). You know very well I was the first of you to bring faith in Allah and His Messenger; thereafter, you entered into Islam—*after* me as emissaries. Verily I am the cousin of the Messenger of Allah صلى الله عليه وسلم, his brother, I share in his *nasab* (lineage), the father of his grandchildren, and the husband of his daughter, the mother of his grandchildren and the leader of the women of Jannah. You know very well I never went out with the Messenger of Allah صلى الله عليه وسلم anywhere except that we returned and I was the most beloved to him, the most trustworthy, and the fiercest and most impactful against the enemy. You witnessed when he sent me to convey the message of *Sūrāh Barā’ah*. The Prophet صلى الله عليه وسلم made a brotherhood bond between the Muslims; he only chose me (as his brother). He said to me, ‘You are my brother and I am your brother in the world and the hereafter.’ He evicted everyone from the masjid and he left me. He said to me, ‘You are unto me as Hārūn was to Mūsā, except that there is no prophet after me.’”

This ḥadīth is narrated by **Ibn al-Maghāzili** — from **Yaḥyā ibn al-‘Alā’ al-Rāzī** — from **Ja‘far ibn Muḥammad** — from his father — from **Ibn ‘Abbās**.¹

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 154.

Yaḥyā ibn al-‘Alā’ al-Rāzī is accused of lying.

Al-Dhahabī says in the variant chains of transmission of the ḥadīth, “Whoever’s *mawlā* I am, ‘Alī is his *mawlā*”: “This narrator Yaḥyā is not a *thiqah* (reliable). Furthermore, Abū Ja‘far did not meet Ibn ‘Abbās. The ḥadīth is extremely weak.”

In fact, it is *mawḍū‘* (fabricated) and *bāṭil* (false).

Hadīth 96

لما اختلف الناس في التفضيل، رحلت راحلتي، وأخذت زادي، وخرجت، حتى دخلت المدينة، فدخلت على حذيفة بن اليمان، فقال لي: من الرجل؟ قلت: من أهل العراق. فقال لي: من أي العراق؟ قال: قلت: رجل من أهل الكوفة. قال: مرحبا بكم يا أهل الكوفة. قال: قلت: اختلف الناس علينا في التفضيل، فجيئت لأسألك عن ذلك. فقال لي: على الخير سقطت. أما إنني لا أحدثك إلا ما سمعته أذناي، ورعاه قلبي، وأبصرته عيناي، خرج علينا رسول الله صلى الله عليه وسلم كأنني أنظر إليه كما أنظر إليك الساعة، حامل الحسين بن علي على عاتقه، كأنني أنظر إلى كفه الطيبة واضعها على قدمه، يلصقها بصدرة، فقال: يا أيها الناس لأعرفن ما اختلفتم فيه، يعني في الخيار بعدي، هذا الحسين بن علي خير الناس جدا، جده محمد رسول الله سيد النبيين، وجدته خديجة بنت خويلد، سابقة نساء العالمين إلى الإيمان بالله ورسوله. هذا الحسين بن علي خير الناس أبا، وخير الناس أماً، أبوه علي بن أبي طالب، أخو رسول الله صلى الله عليه وسلم، ووزيره، وابن عمه، وسابق رجال العالمين إلى الإيمان بالله ورسوله. وأمه فاطمة بنت محمد، سيده نساء العالمين. هذا الحسين بن علي خير الناس عمًا، وخير الناس عمًا، عمه جعفر بن أبي طالب، المزين بالجناحين، يطير بهما في الجنة حيث يشاء، وعمته أم هانئ بنت أبي طالب، هذا الحسين بن علي خير الناس خالا، وخير الناس خالة، خاله القاسم بن محمد رسول الله، وخالته زينب بنت محمد رسول الله. ثم وضعه عن عاتقه، فدرج بين يديه وحبا، ثم قال: يا أيها الناس؛ هذا الحسين بن علي، جده وجدته في الجنة، وأبوه وأمه في الجنة، وعمه وعمته في الجنة، وخاله وخالته في الجنة، وهو وأخوه في الجنة، إنه لم يؤت أحد من ذرية النبيين ما أوتي الحسين بن علي، ما خلا يوسف بن يعقوب.

When the people differed regarding the issue of *tafḍīl* (preference as to who is the best person after the Prophet ﷺ), I travelled on my conveyance, took my rations (for the journey) and set out until I entered Madīnah. I entered the presence of Ḥudhayfah ibn al-Yamān. He said to me, “Who are you?” I said, “From the people of ‘Irāq.” He said, “Which part of ‘Irāq?” I said, “From the people of Kūfah.” He said, “Welcome, O people of Kūfah.” I said, “The people are differing regarding the issue of *tafḍīl*; and so I came to ask you regarding it.” He said to me, “You have stumbled upon someone who knows (about this issue). As for me, I will not relate to you except that which my two ears have heard, what my heart has preserved, and what my eyes have seen. The Messenger of Allah ﷺ came out to us—it is as if I am looking at him now just as I am looking at you now, he was carrying Ḥusayn ibn ‘Alī on his shoulders—it is as if I am looking at his pure palms (and how) he placed it on Ḥusayn’s feet, pressing against

his chest. He said, ‘O people, I know very well what you are differing about, i.e. with regards to who is the best/chosen (person) after me. This is Ḥusayn ibn ‘Alī. The best grandfather is his grandfather Muḥammad, the Messenger of Allah, the leader of the prophets. His grandmother is Khadijah bint Khuwaylid, the first woman of the worlds to bring imān (faith) in Allah and His Messenger. This is Ḥusayn ibn ‘Alī. He has the best of fathers and mothers. His father is ‘Alī ibn Abī Ṭālib, the brother of the Messenger of Allah ﷺ, his wazīr (advisor), his cousin, and the first man of the worlds to bring imān (faith) in Allah and His Messenger. His mother is Fāṭimah bint Muḥammad, the leader of the women of the worlds. This is Ḥusayn ibn ‘Alī. He has the best of paternal uncles and aunts. His paternal uncle is Ja‘far ibn Abī Ṭālib, he who is adorned with the wings, he flies with them in Jannah as he desires. His paternal aunt is Umm Hāni’ bint Abī Ṭālib. This is Ḥusayn ibn ‘Alī. He has the best of maternal uncles and aunts. His maternal uncle is Qāsim ibn Muḥammad, the Messenger of Allah. His maternal aunt is Zaynab bint Muḥammad, the Messenger of Allah.’ Then he brought him down from his shoulders. He approached gradually before him and crawled. Then he said, ‘O people, this is Ḥusayn ibn ‘Alī. His grandfather and grandmother are in Jannah. His father and mother are in Jannah. His paternal aunt and uncle are in Jannah. His maternal uncle and aunt are in Jannah. He and his brother are in Jannah. Nobody from the offspring of the prophets has been given what Ḥusayn ibn ‘Alī has been given, except for Yūsuf ibn Ya‘qūb.’”

Ibn ‘Asākir narrates this ḥadīth — from Muḥammad ibn Jarīr al-Ṭabarī al-Faqīh — **Muḥammad ibn Ismā‘īl al-Ḍirārī** narrated to me — **Shu‘ayb ibn Māhān** narrated to us — from **‘Amr ibn Jumay‘ al-‘Abdī** — from ‘Abd Allāh ibn Ḥasan ibn Ḥasan ibn ‘Alī — from Rabī‘ah al-Sa‘dī who said...¹

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 14/172.

‘**Amr ibn Jumay**’ was deemed a liar by Yaḥyā ibn Maʿīn. Al-Dāraḩūṭnī and al-Nasāʿī say he is *matrūk* (suspected of forgery). Ibn ʿAdī accused him of fabricating ḩadīth. Al-Bukhārī says he is *munkar al-ḩadīth* (unacceptable in ḩadīth).

Everyone between al-Ṭabarī and ‘Amr ibn Jumay’ could not be traced.

The ḩadīth is a fabrication and a lie.

Hadīth 97

والله لأحتجن عليهم بما لا يستطيع قرشيهم، ولا عربيهم، ولا عجميهم، رده، ولا يقول خلافه. ثم قال لعثمان بن عفان، ولعبد الرحمن بن عوف، والزبير، ولطلحة، وسعد، وهم أصحاب الشورى، وكلهم من قريش، وقد كان قدم طلحة: أنشدكم بالله الذي لا إله إلا هو أفياكم أحد وخذ الله قبلي؟ قالوا: اللهم لا. قال: أنشدكم بالله هل فيكم أحد صلى لله قبلي، وصلى القبليتين؟ قالوا: اللهم لا. قال: أنشدكم بالله أفياكم أحد أخو رسول الله صلى الله عليه وسلم غيري، إذ أخى بين المؤمنين، فأخى بيني وبين نفسه، وجعلني منه بمنزلة هارون من موسى، إلا أنني لست نبي؟ قالوا: لا. قال: أنشدكم بالله أفياكم مطهر غيري، إذ سد رسول الله صلى الله عليه وسلم أبوابكم، وفتح بابي، وكنت معه في مسكنه، ومسجده، فقام إليه عمه، فقال: يا رسول الله غلقت أبوابنا، وفتحت باب علي! قال: نعم، الله أمر بفتح بابه، وسد أبوابكم؟ قالوا: اللهم لا. قال: نشدتكم بالله أفياكم أحد أحب إلى الله، وإلى رسوله مني، إذ دفع الرأية إلي يوم خير، فقال: لأعطين الرأية إلى من يحب الله ورسوله، ويحب الله ورسوله، ويوم الطائر إذ يقول: اللهم انتني بأحب خلقك إليك يأكل معي، فجتحت، فقال: اللهم وإلى رسولك، اللهم وإلى رسولك، غيري؟ قالوا: اللهم لا. قال: نشدتكم بالله أفياكم أحد قدم بين يدي نحوه صدقة غيري، حتى رفع الله ذلك الحكم؟ قالوا: اللهم لا. قال: نشدتكم بالله أفياكم من قتل مشركي قريش والعرب في الله، وفي رسوله، غيري؟ قالوا: اللهم لا. قال: نشدتكم بالله أفياكم أحد دعا رسول الله صلى الله عليه وسلم له في العلم، وأن يكون أذنه الواعية، مثل ما دعا لي؟ قالوا: اللهم لا. قال: نشدتكم بالله هل فيكم أحد أقرب إلى رسول الله صلى الله عليه وسلم في الرحم، ومن جعله رسول الله صلى الله عليه وسلم نفسه، وأبناه أبناءه، ونساءه نساءه، غيري؟ قالوا: اللهم لا. قال: نشدتكم بالله أفياكم أحد كان يأخذ الخمس مع النبي صلى الله عليه وسلم قبل أن يؤمن أحد من قرابته غيري، وغير فاطمة؟ قالوا: اللهم لا. قال: نشدتكم بالله أفياكم أحد له زوجة مثل زوجتي فاطمة بنت رسول الله صلى الله عليه وسلم، سيدة نساء عالمها؟ قالوا: اللهم لا. قال: نشدتكم بالله هل فيكم أحد له ابنان مثل ابني الحسن والحسين، سيدي شباب أهل الجنة ما خلا النبيين، غيري؟ قالوا: اللهم لا. قال: نشدتكم بالله أفياكم أحد له أخ كأخي جعفر؟ بالله أفياكم أحد له عم مثل عمي، أسد الله، وأسد رسوله، سيد الشهداء حمزة، غيري؟ قالوا: اللهم لا. قال: نشدتكم بالله أفياكم أحد ولي غمض رسول الله صلى الله عليه وسلم مع الملائكة غيري؟ قالوا: اللهم لا. قال: نشدتكم بالله أفياكم أحد ولي غسل النبي صلى الله عليه وسلم مع الملائكة، يقبلونه لي كيف أشاء، غيري؟ قالوا: اللهم لا. قال: نشدتكم بالله أفياكم أحد كان آخر عهده برسول الله صلى الله عليه وسلم، حتى وضعه في حفرة، غيري؟ قالوا: اللهم لا. قال: نشدتكم بالله أفياكم أحد قضى عن رسول الله صلى الله عليه وسلم بعده ديونه ومواعيده غيري؟ قالوا: اللهم لا قال. وقد قال الله عز وجل: **وَإِنْ أَدْرِي لَعَلَّ فِتْنَةَ لَكُمْ وَمَتَّعَ إِلَىٰ حِينٍ** [الأنبياء: ١١١]

(‘Alī ibn Abī Ṭālib said on the Day of *Shūrā*), “By Allah, I will remonstrate against them such that a member of Quraysh, an Arab, and a non-Arab will be unable to respond and say anything contradictory.” Thereafter, he said to ‘Uthmān ibn ‘Affān, ‘Abd al-

Raḥmān ibn ‘Awf, Zubayr, Ṭalḥah, and Sa’d—they were the members of the *Shūrā* (Council), and all of them were from Quraysh. He approached Ṭalḥah (and said), “I implore you, by Allah—whom there is no god besides Him, is there anyone among you who declared Allah as one before me?” They said, “By Allah, no.” He continued, “I implore you, by Allah, is there anyone among you who prayed ṣalāh for the sake of Allah and prayed facing the *two qiblahs, before me?*” They said, “By Allah, no.” He continued, “I implore you, by Allah, is there anyone among you who is the brother of the Messenger of Allah *besides me*; when he made a brotherhood bond between the Believers and he made this bond between myself and himself; and he afforded me the same position as Hārūn was to Mūsā, except that I am not a prophet?” They said, “By Allah, no.” He continued, “I implore you, by Allah, is there anyone pure other than me; when the Messenger of Allah ﷺ shut your doors (to the masjid) and opened mine? I was with him in his home and his masjid when his uncle stood up and said, “O Messenger of Allah, you shut our doors and you kept open the door of ‘Alī!” He said, “Yes, Allah ordered to keep his door open and to shut your doors.” They said, “By Allah, no.” He continued, “I implore you, by Allah, is there anyone among you more beloved to Allah and His Messenger ﷺ than me; when he handed the standard to me on the Day of Khaybar and said, “I will certainly hand this standard over to a person who loves Allah and His Messenger, and Allah and His Messenger love him.” And on the Day of the Bird when he said, “O Allah, bring the most beloved of Your creation to me so he can partake (of this bird) with me.” I came and he said, “O Allah, and (the most beloved) to Your Messenger (too). O Allah, and (the most beloved) to Your Messenger (too).” They said, “By Allah, no.” He continued, “I implore you by Allah, is there anyone that presented *ṣadaqah* (charity) before the Prophet ﷺ before privately consulting with him *besides me*, until such a time whereby Allah lifted that ruling?” They said, “By Allah, no.” He continued, “I implore you, by Allah, is there anyone among you who killed the *mushrikīn* (polytheists) of the Quraysh and the Arabs for the sake of Allah and His Messenger (i.e. in the path

of Allah and His Messenger) *besides me?*” They said, “By Allah, no.” He continued, “I implore you, by Allah, is there anyone among you whom the Messenger of Allah ﷺ made special du‘ā’ for regarding knowledge, and that his ears should be receptive to knowledge as he made du‘ā’ (for this) for me?” They said, “By Allah, no.” He continued, “I implore you, by Allah, is there anyone among you who has closer familial relations to the Messenger of Allah ﷺ, and (is there anyone among you) who the Messenger of Allah ﷺ made a part of himself, and (is there anyone among you) whose children are his children and (is there anyone among you) whose women are his women *besides me?*” They said, “By Allah, no.” He continued, “I implore you, by Allah, is there anyone among you took the *khumus* (one fifth of the spoils of war) with the Prophet ﷺ before any of his relatives believed *besides me and Fāṭimah?*” They said, “By Allah, no.” He continued, “I implore you, by Allah, is there anyone among you today who has a spouse like my spouse, Fāṭimah, the daughter of the Messenger of Allah ﷺ, the leader of the women of the world?” They said, “By Allah, no.” He continued, “I implore you, by Allah, is there anyone among you who has two sons the likes of my two sons, Ḥasan and Ḥusayn, the leaders of the youth of the inhabitants of Jannah, except for the prophets, *besides me?*” They said, “By Allah, no.” He continued, “I implore you, by Allah, is there anyone among you who has a brother like my brother, Ja‘far? By Allah, is there anyone among you who has an uncle like my uncle, the Lion of Allah and the Lion of His Messenger, the leader of the martyrs, Ḥamzah; *besides me?*” They said, “By Allah, no.” He continued, “Is there anyone among you who undertook to protect the Messenger of Allah ﷺ with the angels *besides me?*” They said, “By Allah, no.” He continued, “I implore you, by Allah, is there anyone among you who undertook bathing the Prophet ﷺ with the angels, while they are turning and moving him as I desire, *besides me?*” They said, “By Allah, no.” He continued, “I implore you, by Allah, is there anyone among you whose final covenant was with the Messenger of Allah ﷺ, such that he (immediately) placed him in his hole (to be buried), *besides me?*” They

said, “By Allah, no.” He continued, “I implore you, by Allah, is there anyone among you who paid the debts of the Messenger of Allah ﷺ and fulfilled his promises after him, besides me?” They said, “By Allah, no.” He said, “Verily Allah said: “*And I know not; perhaps it is a trial for you and enjoyment for a time.*” (Sūrah al-Anbiyā’, 111)”

This ḥadīth is narrated from ‘Amr ibn Wāthilah. It has the following chains of transmission:

1. Ibn ‘Asākir narrates this ḥadīth — from **Yaḥyā ibn Zakariyyā ibn Shaybān** — **Ya‘qūb ibn Ma‘bad** narrated to us — **Muthannā Abū ‘Abd Allāh** narrated to me — from Sufyān al-Thawrī — from **Abū Ishāq al-Sabī‘ī** — from ‘Āshim ibn Ḍamurah and Hubayrah — from al-‘Alā’ ibn Šāliḥ — from al-Minhāl ibn ‘Amr — from ‘Abbād ibn ‘Abd Allāh al-Asadī — from ‘Amr ibn Wāthilah, “They said that ‘Alī ibn Abī Ṭālib said on the Day of the *Shūrā* (Council)...”¹

The signs of fabrication on this ḥadīth are evident. The fabricator formulated different words (from different aḥādīth) into one ḥadīth. It contains the following defects:

- I could not trace **Yaḥyā ibn Zakariyyā ibn Shaybān**.
- I could not trace **Ya‘qūb ibn Ma‘bad**.
- **Muthannā Abū ‘Abd Allāh**: If he is Ibn al-Šabbāḥ, then he is *da‘īf* (weak). If he is Ibn ‘Abd al-Raḥmān, then he is *majhūl* (unknown). If he is neither of the two, then he is unidentified.
- **Abū Ishāq al-Sabī‘ī** is a *mudallis*² (obfuscates when he narrates) and a *mukhtaliḥ* (commits serious errors).

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/431.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

2. Al-‘Uqaylī and others narrate this ḥadīth — from Zāfir — **from a man** — from al-Ḥārith ibn Muḥammad — from Abū al-Ṭufayl.¹ Al-‘Uqaylī says this ḥadīth has no basis from ‘Alī.

The following people were adamant that the ḥadīth is a fabrication: Ibn ‘Asākir, Ibn al-Jawzī, al-Dhahabī, Ibn Taymiyyah, al-Suyūṭī, Ibn ‘Irāq, and al-Shawkānī.²

Al-Dhahabī says this report is *munkar* (extremely weak and contradicting authentic reports).³ He writes, “This is not authentic. Amīr al-Mu‘minīn would never say such a thing.”⁴

Ibn Ḥajar states, “Perhaps the problem in the ḥadīth stems from **Zāfir**.”⁵

Or perhaps the problem stems from his *majhūl* (unknown) teacher.

3. **Ibn al-Maghāzili** narrates this ḥadīth with a chain of transmission that is *bāṭil* (false) and inauthentic.⁶ It contains the following defects:

- **Naṣr ibn Muzāḥim** is *matrūk* and has been suspected of lying.
- I could not trace the person that is narrating from him is, as well as his teacher.
- **Abū Ḥamzah’s** name is **Thābit ibn Abī Ṣafīyyah al-Thumālī**. He is *matrūk* (suspected of forgery).

1 Al-‘Uqaylī: *al-Ḍu‘afā’ al-Kabīr*, 1/211.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/436; Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/380; al-Dhahabī: *Talkhīṣ al-Mawḍū‘āt*, ḥadīth no. 126; Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyyah*, 5/59; al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/330; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/358; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth nos. 322 and 323.

3 Al-Dhahabī: *Mīzān al-I‘tidāl*, 1/441.

4 Ibid., 1/442.

5 Ibn Ḥajar: *Lisān al-Mīzān*, 2/156.

6 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 155.

- **Abū al-jārūd**'s name is **Ziyād ibn al-Mundhir al-A'mā al-Kūfi**. He has been accused of lying.
- I am unsure of who **Abū Sāsān** and **Ibn Ṭāriq** are.

In short, the ḥadīth is a fabrication and completely made up in all of its variant chains of transmission. The fabricator placed together (as one ḥadīth) a number of aḥādīth, some of which are authentic and most of which are inauthentic.

Ḥadīth 98

علي يوم القيامة على الحوض، لا يدخل الجنة إلا من جاء بجواز من علي بن أبي طالب.

‘Alī will be by the *Ḥawḍ* (Pond); no one will enter Jannah except with permission from ‘Alī ibn Abī Ṭālib عليه السلام.

Ibn al-Maghāzili narrates this ḥadīth — Abū Muḥammad al-Ḥasan ibn Aḥmad ibn Mūsā al-Ghandajānī informed us — Abū al-Faṭḥ Hilāl ibn Muḥammad al-Ḥaffār informed us — **Abū al-Qāsim Ismā‘īl ibn ‘Alī ibn Razīn ibn ‘Uthmān ibn ‘Abd al-Raḥmān ibn ‘Ubayd Allāh ibn Yazīd ibn Warqā’ al-Khuzā‘ī** — ‘**Alī ibn al-Ḥusayn al-Sa‘īdī** narrated to us — Ismā‘īl ibn Mūsā al-Suddī narrated to us — Ibn Fuḍāyil narrated to us — Yazīd ibn Abī Ziyād narrated to us — from Mujāhid — from Ibn ‘Abbās who said, “The Messenger of Allah صلى الله عليه وسلم said...”¹

Al-Dhahabī says, “**Ismā‘īl ibn ‘Alī al-Khuzā‘ī** is the teacher of Hilāl al-Ḥaffār. Al-Khaṭīb says he is not a *thiqah* (reliable). (Al-Dhahabī says) He is accused of lying; he brings forth strange reports.”²

I could not trace ‘**Alī ibn al-Ḥusayn al-Sa‘īdī**.

As mentioned previously, **Ibn al-Maghāzili** is *ḍa‘īf* (weak).

Yazīd ibn Abī Ziyād is *ḍa‘īf* (weak). He is also a *mudallis*³ (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

Therefore, the ḥadīth is *mawḍū‘* (fabricated). Perhaps the aforementioned al-Khuzā‘ī is responsible for fabricating it.

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 156.

2 Al-Dhahabī: *Mīzān al-‘itidāl*, 1/238.

3 For an explanation of this term, please see p. 816 onwards. [translator’s note]

This ḥadīth also appears with the following wording:

Ibn al-Maghāzili narrates — **al-Qāḍī Abū Ja‘far Muḥammad ibn Ismā‘īl al-‘Alawī** informed us — Abū Muḥammad ibn al-Saqqā’ informed us — I read to Muḥammad ibn al-Ḥusayn and he was listening — Ismā‘īl ibn Mūsā al-Suddī narrated to you — Muḥammad ibn Fuḍāyl narrated to us — from Yazīd ibn Abī Ziyād — from Mujāhid — from Ibn ‘Abbās who said that the Messenger of Allah ﷺ said, “On the Day of Resurrection, Allah will order Jibrīl to sit at the door of Jannah. No one will enter it except for he who has permission from ‘Alī ibn Abī Ṭālib عليه السلام.”¹

This ḥadīth is *munkar* (unacceptable), *bāṭil* (false), and *mawḍū‘* (fabricated). Perhaps the problem in the ḥadīth is the aforementioned al-‘Alawī.

Ibn al-Maghāzili is *ḍa‘īf* (weak).

Al-Dhahabī mentions his teacher, al-‘Alawī; however, he does not mention anything regarding his status as a narrator.²

Yazīd ibn Abī Ziyād is *ḍa‘īf* (weak). He is also a *mudallis* (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 172.

2 Al-Dhahabī: *Tārīkh al-Islām*, 30/82.

Ḥadīth 99

رَأَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَحَلَ عَيْنَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ بِرِيْقِهِ.

I saw the Prophet ﷺ applying *kuḥl* (antimony) to the eye of ‘Ali
ﷺ with his saliva.

This ḥadīth is narrated by al-Ṭabarānī, Ibn ‘Adī, **Ibn al-Maghāzilī**, and Abū Nu‘aym from **al-Ma‘allā ibn ‘Irfān** — from Abū Wā’il — from ‘Abd Allāh.¹

This ḥadīth is *munkar* (unacceptable).

Al-Ma‘allā ibn ‘Irfān is one of the *ghulāt* (extremists) and *matrūk* (suspected of forgery). Ibn Ḥibbān accused him of lying.²

Al-Haythamī says, “Al-Ṭabarānī narrates this ḥadīth and it contains the narrator al-Ma‘allā ibn ‘Irfān. He is *matrūk* (suspected of forgery).”³

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 10/10474; Ibn ‘Adī: *al-Kāmil*, 6/369; Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 158; Abū Nu‘aym: *al-Ṭibb al-Nabawī*, pp. 270, 271.

2 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 3/16.

3 Al-Haythamī: *Maḥma‘ al-Zawā’id*, 9/122.

Ḥadīth 100

يا علي طوبى لمن أحبك وصدق فيك، وويل لمن أبغضك وكذب فيك.

O ‘Alī, glad tidings to the person who loves you and believes in you.
And destruction upon the person who hates you and belies you.

This ḥadīth is narrated from ‘Ammār ibn Yāsir, Abū Ayyūb al-Anṣārī, and ‘Alī رضي الله عنه.

The Ḥadīth of ‘Ammār ibn Yāsir

Al-Ḥākim and others narrate this ḥadīth — from **Sa‘īd ibn Muḥammad al-Warrāq** — from **‘Alī ibn al-Ḥazawwar** — I heard Abū Maryam al-Thaqafī — I heard ‘Ammār ibn Yāsir رضي الله عنه saying, “I heard the Messenger of Allah صلى الله عليه وسلم say to ‘Alī...”¹

Al-Ḥākim authenticated the ḥadīth. Al-Dhahabī disagreed and said, “In fact, it contains the narrators **Sa‘īd ibn Muḥammad al-Warrāq** and **‘Alī ibn al-Ḥazawwar**. They are both *matrūk* (suspected of forgery).”²

The ḥadīth is as al-Dhahabī says.

In another place, al-Dhahabī says the ḥadīth is *bāṭil* (false).³

Al-Albānī ruled the ḥadīth to (also) be *bāṭil* (false).⁴

Ibn al-Jawzī says the ḥadīth is not authentic.⁵

1 Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4657.

2 Al-Dhahabī: *Mukhtaṣar Talkhīs al-Dhahabī*, 3/1480.

3 Al-Dhahabī: *Mīzān al-ʿitidāl*, 3/118.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4895.

5 Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/242.

Ibn ‘Asākir and others also narrate this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).¹ It contains the following defects:

- **‘Alī ibn al-Ḥazawwar** is *matrūk* (suspected of forgery).
- **Aṣḥab ibn Nubātah** is *matrūk* (suspected of forgery).
- I could not trace **Abū Ḥizāzah** and **Abū Maryam**; in one narration, Abū Maryam is referred to as al-Khawlānī, and in another narration he is referred to as al-Salūlī. In yet another narration, he is referred to as al-Thaqafī. All of this comes from chains of transmission that are *bāṭil* (false), as I have explained in the original work.

The Ḥadīth of Abū Ayyūb al-Anṣārī

Ibn al-Maghāzili and others narrated — from **Sa‘d ibn Ṭarīf** and **Aṣḥab ibn Nubātah**.² Both of them are *matrūk* and have been accused of lying.

It also contains the narrator **Ishāq ibn Bishr**. He is either al-Kāhilī or al-Bukhārī. Both of them are *kadhḥābs* (liars).

It also contains the narrator **Muhājir ibn Kathīr**. I do not know who he is. Perhaps he is the one whom Abū Ḥātim and al-Azdī say is *matrūk al-ḥadīth* (suspected of forgery in ḥadīth).³

Al-Shajarī also narrates this ḥadīth — from **‘Alī ibn al-Ḥazawwar** and **Aṣḥab ibn Nubātah**.⁴ They are both *matrūk* (suspected of forgery).

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/282.

2 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 159.

3 Al-Dhababī: *Mizān al-‘itidāl*, 4/193; Ibn Ḥajar: *Lisān al-Mizān*, 6/104.

4 Al-Shajarī: *al-Amālī*, 2/2436.

The Ḥadīth of ‘Alī

Al-Shajarī narrates from **Mūsā ibn Ibrāhīm al-Marwazī al-A‘war**.¹ His name is either Abū ‘Imrān al-Marwazī; in which case Yaḥyā ibn Ma‘īn deemed him a *kadhḥāb* (liar). Al-Dāraquṭnī and others said he is *matrūk* (suspected of forgery);² if he is someone else then he is *majhūl* (unknown).

In short, the ḥadīth is *bāṭil* (false). All of its chains of transmission are *wāhiyah* (feeble) and *sāqiṭah* (wholly unreliable).

1 Al-Shajarī: *al-Amālī*, 2/698.

2 Al-Dhahabī: *Mīzān al-I‘tidāl*, 4/199.

Ḥadīth 101

إن ملكي علي بن أبي طالب ليفتخران على سائر الملائكة، لكونهما مع علي، لأنهما لم يصعدا إلى الله منه قط بشيء يسخطه.

Verily the two angels of ‘Alī ibn Abī Ṭālib boast to all the other angels because they are with ‘Alī. This is because they have never ascended unto Allah with regards to something (concerning ‘Alī) that upset Him.

This ḥadīth is narrated by Jābir and ‘Ammār ibn Yāsir رضي الله عنهما

The Ḥadīth of Jābir

Ibn al-Maghāzilī narrates this ḥadīth — **Abū ‘Alī ibn ‘Abd al-Karīm ibn Muḥammad ibn ‘Abd al-Raḥmān al-Shurūṭī** informed us *imlā’an* (he dictated to us from his book) — **al-Qāḍī Abū al-Faraj Aḥmad ibn ‘Alī ibn Ja’far ibn Muḥammad al-Khuyūṭī** narrated to us — ‘Alī ibn ‘Abd Allāh ibn Mubashshir narrated to us — from Abū al-Ash‘ath Aḥmad ibn al-Miqdām al-‘Ijlī — from Ḥammād ibn Zayd — from ‘Amr ibn Dīnār — from Jābir who said, “The Messenger of Allah صلى الله عليه وسلم said...”¹

Al-Dhahabī accused **Aḥmad ibn ‘Alī al-Khuyūṭī** of this ḥadīth.² However, he is a *thiqah* (reliable).³ He is not al-Abbār, as Ibn Ḥajar presumed.⁴

Ibn al-Maghāzilī is *ḍa‘īf* (weak).

I do not know who **his teacher** is.

1 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 167.

2 Al-Dhahabī: *Mīzān al-‘itidāl*, 1/121

3 Khamīs al-Ḥawzī: *Su‘ālāt al-Silafī*, no. 70.

4 Ibn Ḥajar: *Lisān al-Mīzān*, 1/225.

Ibn al-Maghāzīlī also narrates this ḥadīth — from **Ibrāhīm ibn Mahdī al-Ablī** — **Mu‘ādh ibn Shu‘bah** narrated to me — **Sharīk** narrated to us something similar, except that he said, “Verily the two protector angels of ‘Alī.”¹

Ibrāhīm ibn Mahdī al-Ablī is suspected of fabricating ḥadīth.

Ibn Ḥibbān is the only one to regard **Mu‘ādh ibn Shu‘bah** as a *thiqah* (reliable).

Sharīk is *ḍa‘īf* (weak).

The Ḥadīth of ‘Ammār ibn Yāsir

I have mentioned three different chains of transmission for this version in the original work. All of them are *sāqiṭah* (wholly unreliable).

Aside from Ibn al-Jawzī; al-Shawkānī, and Ibn ‘Irāq both mention this ḥadīth in their respective works on fabrications.²

In short, the ḥadīth is *mawḍū‘* (fabricated). All of its chains of transmission are *sāqiṭah* (wholly unreliable) and *wāhiyah* (feeble); they are not free from a *kadhḥāb* (liar) or someone suspected of lying.

1 Ibn al-Maghāzīlī: *Manāqib ‘Alī*, ḥadīth no. 169.

2 Al-Shawkānī: *al-Fawā'id al-Majmū'ah*, ḥadīth no. 325; Ibn ‘Irāq: *Tanzīh al-Sharīah*, 1/360.

Ḥadīth 102

كنت جالسا عند أبي بكر، فأتاه رجل، فقال: يا خليفة رسول الله؛ إن رسول الله صلى الله عليه وسلم وعدني أن يحثولي ثلاث حثيات من تمر. قال أبو بكر: ادعولي علي يا، فحاء علي، فقال أبو بكر: يا أبا الحسن؛ إن هذا يزعم أن رسول الله صلى الله عليه وسلم وعده أن يحثوله ثلاث حثيات من تمر، فاحتنها له، فحناها له ثلاث حثيات. ثم قال: عدوها، فعدوها، فوجدوا في كل حثوة ستين تمرة، لا يزيد واحدة على الأخرى. فقال أبو بكر: صدق الله ورسوله، سمعت رسول الله صلى الله عليه وسلم ليلة الهجرة، ونحن خارجون من مكة إلى المدينة، يقول: يا أبا بكر كفي وكف علي في العدل سواء.

I was sitting with Abū Bakr when a man came to him and said, “O Khalifah of the Messenger of Allah, verily the Messenger of Allah ﷺ promised me that he would pick up for me (and give) three handfuls of dates.” Abū Bakr said, “Call ‘Alī for me.” ‘Alī came and Abū Bakr said to him, “O Abū al-Ḥasan, verily this person claims that the Messenger of Allah ﷺ promised him that he would pick up (and give) three handfuls of dates to him. Pick them for him.” And so ‘Alī scooped three handfuls and said, “Count them.” And so they counted them. They found that every handful equally contained sixty dates. Abū Bakr said, “Allah and His Messenger have spoken the truth. I heard the Messenger of Allah ﷺ on the night of *Hijrah*—when we left Makkah on our way to Madīnah—say, “O Abū Bakr, the palm of my hand and the palm of ‘Alī’s hand with regards to justice is equal.”

This hadith is narrated by Ḥubshī ibn Junādah and Abū Hurayrah رضي الله عنهما.

The Ḥadīth of Ḥubshī ibn Junādah

Ibn al-Maghāzili and others narrate — from Aḥmad ibn Muḥāmmad ibn Ṣāliḥ — Muḥammad ibn Muslim ibn Wārah al-Dārī narrated to us — ‘Abd Allāh ibn Rajā’ narrated to us — Isrā’īl narrated to us — from his grandfather Abū Ishāq — from Ḥubshī ibn Junādah...¹

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 170.

Ibn ‘Asākir says, “The burden (for the ḥadīth being problematic) is, according to me, upon **al-Tammār (Aḥmad ibn Muḥāmmad ibn Šālīh)**.”¹

This is an accusation of lying leveled against him by Ibn ‘Asākir, as is the habit of the ḥadīth scholars (to use the term *al-ḥaml ‘alā* (The burden for the ḥadīth being problematic)).

Similar sentiments have been uttered by al-Dhahabī, Ibn Ḥajar, and Ibn ‘Irāq.²

Abū Ishāq is al-Sabī. He is a *mudallis*³ (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

The Ḥadīth of Abū Hurayrah

Al-Khaṭīb narrates this ḥadīth with a chain of transmission that is *bāṭil* (false).⁴ Al-Khaṭīb says, “This ḥadīth is *bāṭil* (false) with this chain of transmission. **Qāsim al-Maṭī** is the only person to narrate it, and he used to fabricate ḥadīth.” In another place, al-Khaṭīb says, “He was a *kadhḥāb* affāk (liar). He used to fabricate ḥadīth.”⁵ Al-Dāraquṭnī says he was a *kadhḥāb* (liar).⁶

Similarly, it also contains the narrator **Abū Umayyah**. He is *mukhtaliṭ* (commits serious errors) and not a *thiqah* (reliable). He is unreliable, as mentioned in *Mizān al-I’tidāl*.

Both al-Dhahabī and al-Albānī ruled the ḥadīth to be a fabrication.⁷

In short, the ḥadīth is *mawḍū‘* (fabricated), as mentioned by al-Dhahabī and others.

1 Ibn ‘Asakir: *Tārīkh Dimashq*, 42/369.

2 Al-Dhahabī: *Mizān al-I’tidāl*, 1/146; Ibn Ḥajar: *Lisān al-Mizān*, 1/286; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/393.

3 For an explanation of this term, please see p. 816 onwards. [translator’s note]

4 Al-Khaṭīb: *Tārīkh Baghdād*, 8/76.

5 Ibid., 12/446.

6 Ibn Ḥajar: *Lisān al-Mizān*, 4/456.

7 Al-Dhahabī: *Talkhīṣ al-‘Ilal*, ḥadīth no. 72 and *Mizān al-I’tidāl*, 4/493; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4897.

Ḥadīth 103

علي بن أبي طالب يزهر في الجنة، ككوكب الصبح لأهل الدنيا.

‘Alī ibn Abī Ṭalīb will be radiant in Jannah just like the morning star
(is radiant) for the people of the Dunyā.

This ḥadīth is narrated by Ḥammād ibn Salamah — from Ḥumayd — from Anas. It has the following chains of transmission:

1. Ibn al-Jawzī and others narrate this ḥadīth — from **Yaḥyā ibn al-Ḥasan al-Fāṭimī** — **Ibrāhīm ibn Abī Yaḥyā** narrated to us — from Ḥammād ibn Salamah — from Ḥumayd — from Anas who said, “The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said...”¹

Ibn al-Jawzī says, “This ḥadīth is inauthentic from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. **Al-Fāṭimī** is suspected of lying. **Ibrāhīm ibn Abī Yaḥyā** is *matrūk* (abandoned).”

Yaḥyā ibn Sa‘īd al-Qaṭṭān deemed Ibrāhīm ibn Abī Yaḥyā a *kadhḥāb* (liar).

I could not trace the person he suspected of lying, i.e. al-Fāṭimī.

Al-Albānī also did not know who he was. He says the chain of transmission is very weak.²

Al-Dhababī says, “This ḥadīth was fabricated on to Ḥammād ibn Salamah, from Ḥumayd, from Anas (i.e. this chain was wrongfully attributed to them).”³

1 Ibn al-Jawzī: *al-‘Ilal al-Mutanāhiyah*, 1/403.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 8/391.

3 Al-Dhababī: *Talkhīṣ al-‘Ilal*, ḥadīth no. 85.

2. **Ibn al-Maghāzili** narrates this ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).¹ It contains the narrator **al-Naqqāsh**. He is *munkar al-ḥadīth* (unacceptable in ḥadīth).

It also contains the narrators **Kādiḥ** and **Sulaymān ibn al-Rabīʿ**. They are both *matrūk* (suspected of forgery).

3. **Ibn al-Maghāzili** narrates this ḥadīth.² It contains the narrator **Abū Naṣr Ibn al-Ṭahḥān** and **ʿAlī ibn Jāmiʿ**. I could not trace them. Additionally, **Ibn al-Maghāzili** is *ḍaʿīf* (weak).

In short, all the chains of transmission are *wāhiyah* (feeble) and *sāqiṭah* (wholly unreliable). The ḥadīth is *munkar* (unacceptable) and *bāṭil* (false).

1 Ibn al-Maghāzili: *Manāqib ʿAlī*, ḥadīth no. 184.

2 Ibid., ḥadīth no. 185.

Ḥadīth 104

إن الله عز وجل منع قطر المطر بني إسرائيل بسوء أدبهم في أنبيائهم، وإنه يمنع قطر مطر هذه الأمة ببغضهم علي بن أبي طالب.

Verily Allah ﷻ prohibited rainfall for Banī Isrā'īl on account of their (lack) of *adab* (etiquette) with their prophets. And verily He prohibits the rainfall of this Ummah on account of their hatred for 'Alī ibn Abī Ṭālib.

This ḥadīth is narrated by 'Abd al-Razzāq — from Ma'mar — from al-Zuhrī — from 'Ikrimah — from Ibn 'Abbās. It has the following chains of transmission:

1. Ibn 'Adī narrates this ḥadīth (and Ibn al-Jawzī in a similar manner) — **Al-Ḥasan** narrated to us — Muḥammad ibn Ḥammād Abū 'Abd Allāh al-Ṭīhrānī al-Rāzī in Ray (in Iran) — 'Abd al-Razzāq narrated to us — from Ma'mar — from al-Zuhrī — from 'Ikrimah — from Ibn 'Abbās who said, “The Messenger of Allah ﷺ said...”¹

Ibn 'Adī states, “**Al-Ḥasan ibn 'Uthmān ibn Ziyād ibn Ḥakīm Abū Sa'īd al-Tustarī** used to fabricate and appropriate² peoples' ḥadīth, according to me. I asked 'Abdān al-Ahwāzī regarding him and he said that he is a *kadhhdhāb* (liar).”

Al-Dhahabī says this ḥadīth is *bāṭil* (false).³

2. Ibn 'Asākir narrates this ḥadīth with a chain of transmission that contains narrators, most of whom I could not trace.⁴

1 Ibn 'Adī: *al-Kāmil*, 2/345; Ibn al-Jawzī: *Kitāb al-Mawḍū'āt*, 1/387.

2 For an explanation of this term, please see p. 816 onwards. [translator's note]

3 Al-Dhahabī: *Mīzān al-ītidāl*, 1/502.

4 Ibn 'Asākir: *Tārīkh Dimashq*, 42/282.

It contains the narrator **Muḥammad ibn Sahl**. Ibn ʿIrāq gives preference to the fact that Ibn Mandah deemed him *munkar al-ḥadīth* (unacceptable in ḥadīth).¹

In addition to Ibn al-Jawzī mentioning the ḥadīth in his work on fabrications, al-Shawkānī (also) mentions this ḥadīth as well.²

3. **Ibn al-Maghāzili** narrates this ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable) and a lengthy *matn* (text).³ It contains the following defects:

- **Ibn al-Maghāzili** is *ḍaʿīf* (weak).
- His teacher is known as **Ibn al-Khālah** and **Ibn Bushrān**. I have yet to see anyone regard him as a *thiqah* (reliable).
- I could not trace **Abū Ṭāhir Ibrāhīm ibn Muḥammad**.
- **Abū al-Mufaḍḍal Muḥammad ibn ʿAbd Allāh ibn Muḥammad al-Shaybānī al-Kūfi** is a *kadhḥāb* (liar) and a *waḍḍāʿ* (fabricator).⁴
- **Abū ʿAbd al-Ghanī** is a *kadhḥāb* (liar) and a *waḍḍāʿ* (fabricator).⁵
- I could not trace **Rizq Allāh ibn Sulaymān ibn Ghālib al-Azdī al-Bazzār** and his teacher **Rabāḥ**.

In short, the ḥadīth is *mawḍūʿ* (fabricated) and *bāṭil* (false) in all of its variant chains of transmission.

1 Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/361.

2 Al-Shawkānī: *al-Fawāʿid al-Majmūʿah*, ḥadīth no. 326.

3 Ibn al-Maghāzili: *Manāqib ʿAlī*, ḥadīth no. 186.

4 Al-Khaṭīb: *Tārīkh Baghdād*, 5/467.

5 Ibn Ḥajar: *Lisān al-Mizān*, 2/226; Ibn ʿAdī: *al-Kāmil*, 2/336.

Ḥadīth 105

نادى مناد يوم بدر يقال له رضوان: لا سيف إلا ذو الفقار، ولا فتى إلا علي.

A caller called out on the Day of Badr—it has been said that his name is Riḍwān, “There is no sword except for Dhū al-Fiḡār and there is not a young man except ‘Alī.”

This ḥadīth is narrated by Abū Ja‘far and Abū Rāfi‘ رضي الله عنه

The Ḥadīth of Abū Ja‘far

Ibn Abī al-Dunyā narrates — my father narrated to me — ‘Ammār Abū al-Yaqzān narrated to us — from Sa‘d ibn Ṭarīf — from Abū Ja‘far...¹

Sa‘d ibn Ṭarīf al-Ḥanzalī is *matrūk* and has been accused of fabricating ḥadīth.

Abū Ja‘far Muḥammad ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib al-Qurashī is a *Tābi‘ī* (Successor of the Companions). Therefore, the ḥadīth is *mursal*² (broken transmission).

I have explained in the original work that some people have narrated this ḥadīth and misspelt the name of Sa‘d ibn Ṭarīf and consequently authenticated the ḥadīth. His name is actually Sa‘d ibn Ṭarīf al-Ḥanzalī. He is *matrūk* (suspected of forgery), as mentioned previously.

The Ḥadīth of Abū Rāfi‘

Ibn ‘Adī and others narrate this ḥadīth.³ It contains the narrator ‘Isā ibn Mihrān al-Musta‘ṭif. As mentioned previously, he is a *kadhhdhāb* (liar) and a *dajjāl*.

1 Ibn Abī al-Dunyā: *Hawāṭif al-Jinān*, ḥadīth no. 5.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 Ibn ‘Adī: *al-Kāmil*, 5/260.

It also contains the narrator **Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi’**. He is *matrūk* (suspected of forgery).

Ibn al-Jawzī says, “This ḥadīth is not authentic. The accused person (in the chain of transmission) is **‘Isā ibn Mihrān.**”¹

Ibn al-Maghāzili (also) narrates this ḥadīth.² It contains the narrator **‘Amr ibn Thābit Abū al-Miqdām ibn Hurmuz al-Bakrī**. He is *matrūk* (suspected of forgery).

It also contains the narrator **Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi’**. He (too) is *matrūk* (suspected of forgery).

A portion of this ḥadīth has already been mentioned in the lengthy ḥadīth of *al-munāshadah*, which is transmitted with a chain that is *sāqiṭ* (wholly unreliable). As mentioned previously, the ḥadīth is *mawḍū’* (fabricated).

In short, the ḥadīth is *mawḍū’* (fabricated) and *bāṭil* (false), as explained previously.

1 Ibn al-Jawzī: *Kitāb al-Mawḍū’āt*, 1/382.

2 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 234.

Ḥadīth 106

دخلت على رسول الله صلى الله عليه وسلم في شكاته التي قبض فيها، فإذا فاطمة رضي الله عنها عند رأسها، قال: فبكت حتى ارتفع صوتها، فرفع رسول الله صلى الله عليه وسلم طرفه إليها، فقال: حبيبتي فاطمة ما الذي يبكيك؟ فقالت: أخشى الضيعة من بعدك. فقال: يا حبيبتي أما علمت أن الله عز وجل اطلع إلى الأرض اطلاعة فاختر منها أباك، فبعثه برسالته، ثم اطلع اطلاعة فاختر منها بعلك، وأوحى إلي أن أنكحك إياه يا فاطمة، ونحن أهل بيت قد أعطانا الله سبع خصال، لم يعط أحد قبلنا، ولا يعطى أحد بعدنا: أنا خاتم النبيين، وأكرم النبيين على الله، وأحب المخلوقين إلى الله عز وجل، وأنا أبوك، ووصي خير الأوصياء، وأحبهم إلى الله وهو بعلك... وذكر حديثا طويلا...

I entered the presence of the Messenger of Allah ﷺ during the illness in which he (eventually) passed away. Suddenly, Fāṭimah رضي الله عنها appeared near the Prophet's head. She began crying such that the sound of her crying became loud. The Messenger of Allah ﷺ raised his side towards her and said, "My beloved Fāṭimah, what makes you cry?" She said, "I fear to be at loss after you." He said, "O my beloved, do you not know that Allah سُبْحَانَهُ وَتَعَالَى inspected the earth and chose your father from there? He sent him (i.e. your father) with the *Risālah* (Message of Islam). Thereafter, He inspected the earth and chose your husband. He sent *waḥī* (revelation) to me that I should marry you off to him, O Fāṭimah. We are the *Ahl al-Bayt* (Family of the House); Allah has granted us seven qualities which He never granted anyone before, nor will he give anyone after us: I am the seal of the Prophets; and I am the noblest Prophet of Allah; and I am the most beloved of creation to Allah; I am your father; and my *waṣī* (executor) is the best of *waṣīs* and the most beloved unto Allah, and he is your husband." He went on to mention a lengthy ḥadīth.

This ḥadīth is narrated from 'Alī al-Hilālī, Salmān, Abū Rāfi', Ibn 'Umar, Ibn 'Abbās, Buraydah, Anas, Abū Dharr, 'Alī, and 'Aṭīyah رضي الله عنهم

The Ḥadīth of ‘Alī al-Hilālī

Al-Ṭabarānī narrates (and Ibn ‘Asākir in a similar manner) — Muḥammad ibn Ruzayq ibn Jāmi‘ al-Miṣrī — **al-Haytham ibn Ḥabīb** narrated to us — Sufyān ibn ‘Uyaynah narrated to us — from **‘Alī ibn ‘Alī al-Makkī al-Hilālī** — from his father...¹

Al-Haytham ibn Ḥabīb is suspected of lying.²

‘Alī ibn ‘Alī al-Makkī al-Hilālī and **his father** are unidentified.

Al-Dhahabī, al-Suyūṭī, and Ibn ‘Irāq mention this ḥadīth in their works on fabrications.³

The Ḥadīth of Salmān

This version of the ḥadīth has the following chains of transmission:

1. Al-Ṭabarānī narrates this version — Muḥammad ibn ‘Abd Allāh al-Ḥaḍramī narrated to us — Ibrāhīm ibn Ḥarb narrated to us — **Yaḥyā ibn Ya‘lā** narrated to us — from **Nāṣiḥ ibn ‘Abd Allāh** — from **Simāk ibn Ḥarb** — from Abū Sa‘īd al-Khudrī — from Salmān who said, “O Messenger of Allah, every Prophet has a waṣī (executor). Who is your waṣī?” He remained quiet. After some time, he saw me and said, “O Salmān.” I hastened towards him and said, “*Labbayk* (I am present, at your service).” He said, “Do you know who the waṣī of Mūsā is?” I said, “Yes, Yūsha‘ ibn Nūn.” He said, “Why?” I said, “Because he was the most learned of his people.” He said, “Verily my waṣī and the place of my secrets, and the best of whom I am leaving behind to discharge my promise and pay off my debts is ‘Alī ibn Abī Ṭālib.”⁴

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 3/2675 and *al-Mu‘jam al-Awsaṭ*, 6/6540; Ibn ‘Asākir: *Tārīkh Dimashq*, 42/130.

2 Al-Dhahabī: *Mīzān al-‘itidāl*, 4/320.

3 Al-Dhahabī: *Tajrīd Asmā‘ al-ṣaḥābah*, 1/393; al-Suyūṭī: *al-Ziyādāt*, 1/274; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/403.

4 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 6/6063.

The chain of transmission is *sāqit* (wholly unreliable).

Yaḥyā ibn Ya'lā is **al-Aslamī**. He is *ḍa'īf* (weak).

Nāṣiḥ ibn 'Abd Allāh al-Muḥallimī is *matrūk* (suspected of forgery).

There is a difference of opinion regarding **Simāk ibn Ḥarb**. He is *ḍa'īf* (weak).

Al-Dhahabī and Ibn Kathīr regarded the ḥadīth as *munkar* (unacceptable).¹

Al-Haythamī says, “The chain of transmission contains the narrator **Nāṣiḥ ibn 'Abd Allāh**. He is *matrūk* (suspected of forgery).”²

Al-Shawkānī and al-'Ajlūnī mention this ḥadīth in their respective works on fabrications.³

2. Al-Qaṭīṭī and others narrate this version with a chain of transmission that is *bāṭil* (false).⁴ It contains the narrator **Maṭr ibn Maymūn al-Iskāf**. He is *matrūk* (suspected of forgery), as mentioned previously.

It also contains the narrator **Mūhammad ibn Abī 'Umar al-Dūrī**. I have yet to see anyone regard him as a *thiqah* (reliable). Perhaps he is Muḥammad ibn Ḥafṣ ibn 'Umar ibn 'Abd al-'Azīz al-Dūrī; his father is known as Abū 'Umar. Al-Khaṭīb mentions him without citing anything regarding his status as a narrator.⁵

Regarding this version of the ḥadīth, Ibn Taymiyyah says, “...The answer is that this ḥadīth is a fabrication and a lie according to the consensus of the ḥadīth experts.”⁶

1 Al-Dhahabī: *Mīzān al-'itidāl*, 4/240; Ibn Kathīr: *Jāmi' al-Masānīd wa al-Sunan*, 3/529.

2 Al-Haythamī: *Majma' al-Zawā'id*, 9/114.

3 Al-Shawkānī: *al-Fawā'id al-Majmū'ah*, ḥadīth no. 322; al-'Ajlūnī: *Kashf al-Khaṭā'*, 2/2895.

4 Al-Qaṭīṭī: *Faḍā'il al-Ṣaḥābah*, 2/1052.

5 Al-Khaṭīb: *Tārīkh Baghdād*, 2/285.

6 Ibn Taymiyyah: *Minhāj al-Sunnah*, 5/23.

3. Al-‘Uqaylī and others narrate this version — from Qays ibn Mīnā’ — from Salmān who said, “The Prophet ﷺ said, ‘My waṣī (executor) is ‘Alī ibn Abī Ṭālib عليه السلام.’”¹

Al-‘Uqaylī says, “**Qays ibn Mīnā’** is a Kūfan. He narrates (this ḥadīth) from Salmān. However, he does not enjoy any *mutāba‘āt* (parallel narrations). He had an evil madhhab.”

Al-Dhahabī says this ḥadīth is a lie.²

4. Al-Jūraqānī and others narrate this version — from **Ismā‘īl ibn Ziyād** — from Jarīr ibn ‘Abd al-Ḥamīd al-Kindī — from several teachers from his region — from Salmān.³

Al-Jūraqānī says, “This ḥadīth is *bāṭil* (false), it has no basis. The common link and basis for this ḥadīth is **Ismā‘īl ibn Ziyād** — from Jarīr ibn ‘Abd al-Ḥamīd al-Kindī — from several teachers from his region.”

Abū Ḥātim says regarding **Ismā‘īl ibn Ziyād**, “He is a *shaykh* and a *dajjāl*. It is not permissible to mention him except for the purpose of discrediting him.”

Jarīr and the “teachers from his region” are all *majhūl* (unknown).

5. Al-Khaṭīb narrates this version of the ḥadīth.⁴ He narrates it from **Aḥmad ibn ‘Abd al-Jabbār al-‘Uṭāridī**. There is a difference of opinion regarding him. Some *ḥuffāz* (ḥadīth masters) have deemed him a liar while others have deemed him reliable.

1 Al-‘Uqaylī: *al-Ḍu‘āfā’ al-Kabīr*, 3/469.

2 Al-Dhahabī: *Mīzān al-‘itidāl*, 3/398.

3 Al-Jūraqānī: *al-Abāṭil*, 2/543.

4 Al-Khaṭīb: *Talkhīṣ al-Mutashābih*, 1/544.

It also contains the narrators **‘Ubayd ibn ‘Utaybah al-‘Aydhī** and **Wahb ibn Ka‘b ibn ‘Abd Allāh ibn Sūr al-Azdī**. I could not trace them.

The Ḥadīth of Abū Rāfi‘

Ibn ‘Asākir narrates this version of the ḥadīth — from **‘Alī ibn al-Ḥasan ibn al-Ḥusayn ibn ‘Alī ibn al-Ḥusayn** and **Ismā‘īl ibn Muḥammad ibn ‘Abd Allāh ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī**.¹ I could not trace who they are, perhaps one of them is the problem.

Ibn ‘Asākir also narrates this version of the ḥadīth with a chain of transmission that is *sāqit* (wholly unreliable), as I have explained in the original work.²

The Ḥadīth of Ibn ‘Umar

Ibn al-Maghāzilī narrates this version of the ḥadīth.³ It contains the narrator **Ḥuṣayn ibn Mukhāriq**. Al-Dāraquṭnī deemed him a *kadhhab* (liar).

It also contains the narrators **Ḥusayn ibn Naṣr ibn Muzāḥim** and **Khālid ibn ‘Īsā al-‘Uklī**. I could not trace them.

Al-Dāraquṭnī narrates this version in *Gharā’ib Mālik*, as quoted by Ibn Ḥajar.⁴ He cites the following of al-Dāraquṭnī, “This ḥadīth is *mawḍū‘* (fabricated). The narrators in-between Mālik and Abū Ṭālib are all *ḍa‘īf* (weak).” Ibn Ḥajar says, “It is as if the fabricator is the aforementioned al-Ayyūb. He used to act recklessly in his chain of transmission.”

Al-Shawkānī mentions this ḥadīth in his work on fabrications.⁵

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/49, 50.

2 Ibid., 42/50.

3 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 309.

4 Ibn Ḥajar: *Lisān al-Mīzān*, 1/480, 481.

5 Al-Shawkānī: *al-Fawā’id al-Majmū‘ah*, ḥadīth no. 333.

The Ḥadīth of Ibn ‘Abbās

Abū Ya‘lā narrates this version of the ḥadīth with a chain of transmission that contains the narrator **al-Ḥusayn ibn Qays al-Raḥbī Abū ‘Alī al-Wāsiṭī**.¹ He is *matrūk al-ḥadīth* (suspected of forgery in ḥadīth). In fact, it has been transmitted from Imām Aḥmad that he deemed him a *kadhḥāb* (liar).

Ibn ‘Asākir also narrates this version with a chain of transmission, most of whose narrators are unidentified.² Ibn ‘Asākir says this ḥadīth is *munkar* (unacceptable). Everyone between Abū ‘Umar and Hushaym is *majhūl* (unknown) and unidentified.

Hushaym is a *mudallis* (obfuscates when he narrates) and he is narrating with the words *an* (from).

The Ḥadīth of Buraydah

Ibn ‘Adī and others narrate this version of the ḥadīth.³ It contains the narrator **Muḥammad ibn Ḥumayd al-Rāzī**. He is *matrūk* (suspected of forgery). In fact, a number of *ḥuffāz* (ḥadīth masters) have deemed him a *kadhḥāb* (liar).

It also contains the narrator **Salamah ibn al-Faḍl al-Abrash**. There is a difference of opinion regarding his status as a narrator. Some ḥadīth critics have even accused him of lying.

It also contains the narrator **Ibn Ishāq**. He is a *mudallis* (obfuscates when he narrates).

It also contains the narrator **Sharīk**. He is considered *sayyi’ al-ḥifẓ* (possessor of a weak memory).

1 Abū Ya‘lā: *Musnad Abī Ya‘lā*, 4/2459.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/392.

3 Ibn ‘Adī: *al-Kāmil*, 4/14.

Muḥammad ibn Ḥumayd enjoys a *tābi*‘ (parallel narration) from **Aḥmad ibn ‘Abd Allāh ibn Ḥakīm Abū ‘Abd al-Raḥmān al-Firyānānī**.¹ However, he is accused of fabricating ḥadīth.

Al-Jūraqānī says, “This ḥadīth is *bāṭil* (false).”

Al-Dhahabī says, “His statements are unacceptable.”²

Al-Albānī ruled the ḥadīth a fabrication.³

The Ḥadīth of Anas

The narration of Abū Nu‘aym and others have been mentioned previously.⁴ I have mentioned previously this ḥadīth is *mawḍū‘* (fabricated) according to a consensus of the *ḥuffāz* (ḥadīth masters).

Ibn Ḥibbān also narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Khālīd ibn ‘Ubayd al-‘Atkī**.⁵ He is suspected of lying.

The Ḥadīth of Abū Dharr

Ibn al-Jawzī and others narrate this version of the ḥadīth.⁶ It contains the narrator **Ibrāhīm ibn ‘Abd Allāh ibn Humām al-Ṣan‘ānī**. He is a *kadhḥāb* (liar).

It also contains the narrator **al-Ḥasan ibn Muḥammad ibn Yaḥyā al-‘Alawī**. He is accused of lying.

1 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/376.

2 Al-Dhahabī: *Talkhīṣ al-Mawḍū‘āt*, ḥadīth no. 125.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4962.

4 Abū Nu‘aym: *Ḥilyat al-Awliyā‘*, 1/63.

5 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 1/279.

6 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/377.

In addition to Ibn al-Jawzī and al-Suyūṭī, Ibn ‘Irāq mentions this version of the ḥadīth of Abū Dharr in his work on fabrications.¹

The Ḥadīth of ‘Alī

Ibn ‘Asākir narrates this version of the ḥadīth with a chain of transmission that is *muzlim* (murky).²

It contains the narrator **Abū ‘Abd Allāh al-Muḥāribī**. He has been criticized.

It also contains the narrator **Muḥammad ibn Ja‘far ibn Muḥammad ibn al-Ḥusayn**, he could not be traced.

It also contains the narrator **‘Abd Allāh ibn ‘Abd al-Quddūs**. He is *matrūk* (suspected of forgery).

It also contains the narrator **‘Abbād ibn ‘Abd Allā al-Asadī**. He is *matrūk* (suspected of forgery).

It also contains the narrator al-‘A‘mash. He is a *mudallis*³ (obfuscates when he narrates).

Ibn ‘Asākir also narrates this version with a chain of transmission that is *sāqit* (wholly unreliable).⁴

It contains the narrator **‘Abd al-Ghaffār ibn al-Qāsim** and **Muḥammad ibn Zakariyyā al-Ghalābī al-Baṣṣrī al-Akhhārī**. They are both *kadhhdhābs* (liars).

It also contains the narrator Ibn Ishāq. He is a *mudallis* (obfuscates when he narrates).

1 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/357.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/47.

3 For an explanation of this term, please see p. 816 onwards. [translator’s note]

4 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/48.

Ibn Jarīr and others also narrate this version.¹ It contains the narrator **Ibn Ḥumayd al-Rāzī**. He is *ḍaʿīf* (weak).

It also contains the narrator **Salamah ibn al-Faḍl al-Abrash**. There is a difference of opinion regarding his status as a narrator. Some ḥadīth critics have accused him of lying.

It also contains the narrator **Ibn Ishāq**. He is a *mudallis* (obfuscates when he narrates). In this narration, he is using the words ‘an (from).

It also contains the narrator ‘**Abd al-Ghaffār ibn al-Qāsim**. He is *matrūk* (suspected of forgery). Abū Dāwūd and Ibn al-Madīnī deemed him a *kadhhdhāb* (liar).

Al-Albānī ruled the ḥadīth a fabrication.²

Al-Dhahabī mentions this ḥadīth with a chain from Aḥmad al-Dhāri‘, the *kadhhdhāb* (liar).³

Al-Suyūṭī mentions another chain of this version —from Ḥamdān ibn ‘Abd Allāh al-Rāzī, Ibn Yaḥyā al-Muṭṭī, and al-Faḍl ibn Hārūn.⁴ I could not trace them. Perhaps one of them is responsible for fabricating the narration.

The ḥadīth is *bāṭil* (false).

The Ḥadīth of ‘Aṭīyyah

Ibn al-Jawzī narrates this version of the ḥadīth when the Prophet ﷺ (on his deathbed) dictated to ‘Alī a *waṣīyyah* (advice).⁵ It contains the narrator **Naṣr ibn Muzāḥim**. Abū Khaythamah says he was a *kadhhdhāb* (liar).

1 Ibn Jarīr: *Tahdhīb al-Āthār*, 3/127.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4932.

3 Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 123.

4 Al-Suyūṭī: *al-Laʿālī al-Maṣnūʿah*, 1/324.

5 Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/377.

His son, **Ḥusayn**, could not be traced.

I could not trace **‘Alī ibn al-Ḥasan ibn Niḍāl al-Kūfi**.

Abū ‘Arfajah’s name is ‘Umayr ibn ‘Arfajah. Ibn Ḥibbān is the only one to deem him a *thiqah* (reliable).¹

I have mentioned in the original work other *shawāhid*² (supporting witness reports); however, all of them are *bāṭilah* (false).

Additional Commentary

There appears a ḥadīth in the *Ṣaḥīḥayn* which contradicts this ḥadīth; thereby adding to the unacceptability and falsity of this ḥadīth. Imām al-Bukhārī and Imām Muslim narrate from Abū Hurayrah رضي الله عنه who said, “The Messenger of Allah صلى الله عليه وسلم got up when the verse: ‘*And warn your tribe of near kindred....*’ (26.214) was revealed and said, ‘O people of Quraysh (or he said a similar word)! Purchase yourselves! I cannot save you from Allah (if you disobey Him). O Banī ‘Abd Manaf! I cannot save you from Allah (if you disobey Him). O ‘Abbās ibn ‘Abd al-Muṭṭalib! I cannot save you from Allah (if you disobey Him). O Ṣafiyyah, the aunt of the Messenger of Allah! I cannot save you from Allah (if you disobey Him). O Faṭimah, the daughter of Muḥammad! Ask what you wish from my wealth because (even) I cannot save you from Allah (if you disobey Him).’”³

In short, the ḥadīth is *mawḍū‘* (fabricated) and *bāṭil* (false). All of its variant chains of transmission are *wāḥiyah* (feeble) and severely weak. Several *ḥuffāz* (ḥadīth masters) have ruled a number of words in this ḥadīth as fabricated, as explained previously.

1 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 7/273.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, 3/2602, 4/4493, 4/4492, 4687 (Ibn ‘Abbās’s version); Imām Muslim: *Ṣaḥīḥ Muslim*, 1/204, 351, 1/206 (Ibn ‘Abbās’s version).

Ḥadīth 107

جاء النبي صلى الله عليه وسلم جوعاً شديداً، فأتى الكعبة فأخذ بأستارها، وقال: اللهم لا تجعل محمد أكثر مما أجمعته، قال: فهبط عليه جبريل ومعه لوزة، فقال: إن الله تبارك وتعالى يقرأ عليك السلام، ويقول لك: فك عنها. ففك عنها، فإذا فيها ورقة خضراء، مكتوب فيها: لا إله إلا الله محمد رسول الله، أيدته بعلي، ونصرته به، ما أنصف الله من نفسه من اتهمه في قضائه، واستبطأه في رزقه.

The Prophet ﷺ experienced severe hunger once. He came to the Ka'bah, took hold of its covers and said, "O Allah, do not make Muḥammad hungrier than You have already made him." Jibrīl descended upon him; and with him were some almonds. He said, "Verily Allah ﷻ sends his *salām* (greetings) upon you and says to you, 'Split it open.'" And so he split it open. Just then, there was a green leaf inside of it with the following words written on it, "*Lā ilāh illa Allah Muḥammad Rasūl Allah*. He assisted him with 'Alī and granted him victory through him. He who finds fault regarding Allah's decree and seeks an increase in his wealth from Him has not been fair with Allah."

This ḥadīth is narrated from Ibn 'Abbās, Abū al-Ḥamrā', Anas, Abū Hurayrah, and Jābir ibn 'Abd Allāh رَضِيَ اللَّهُ عَنْهُم.

The Ḥadīth of Ibn 'Abbās

Ibn al-Maghāzili narrates this version of the ḥadīth — Abū Naṣr Ibn al-Ṭaḥḥān informed us *ijāzatan* (he authorized us to narrate this ḥadīth) — from al-Qaḍī Abū al-Faraj al-Khuyūṭī — 'Umar ibn al-Faṭḥ al-Baghdādī narrated to us — Abū 'Umārah al-Mustamlī narrated to us — Ibn Abī al-Za'zā' al-Raqī narrated to us — from 'Abd al-Karīm — from Sa'īd ibn Jubayr — from Ibn 'Abbās...¹

This ḥadīth is *bāṭil* (false) and *mawḍū'* (fabricated). It contains the following defects:

1 Ibn al-Maghāzili: *Manāqib 'Alī*, ḥadīth no. 239.

- **Abū Naṣr Ibn al-Ṭahḥān** could not be traced.
- I have not seen anyone regard **ʿUmar ibn al-Faḥ al-Baḡhdādī** as a *thiqah* (reliable).
- I could not trace **Abū ʿUmārah al-Mustamlī**.
- It is possible that **ʿAbd al-Karīm’s** name is **Ibn Mālīk al-Jazrī**. He is a *thiqah* (reliable). Or **ʿAbd al-Karīm Abū Umayyah al-Baṣrī**. He is *ḍaʿīf* (weak).
- **Ibn Abī al-Zaʿzā**’s correct name is **Ibn Abī al-Zuʿayzaʿah**. His name is Muḥammad and he is *matrūk* (suspected of forgery). In fact, Ibn Ḥibbān says, “He is a *dajjāl* from the *dajjāls*. He used to narrate fabrications. He is the person who narrated from Abū al-Mulayḥ — from Maymūn ibn Mihrān — from Ibn ʿAbbās.”¹ Ibn Ḥibbān went on and quoted this ḥadīth.

Ibn ʿAsākir also narrates this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).² Al-Dhahabī says, “**Ishāq ibn Muḥammad ibn Ishāq al-Sūsī** is that ignoramus who brings forth loathsome fabrications regarding the virtues of Muʿāwiyah. ʿUbayd Allāh ibn Muḥammad ibn Aḥmad al-Saqāṭī narrates it from him. Therefore, he is accused of fabricating them or his *majhūl* (unknown) teachers.”³

Similarly, it contains the narrators **Abū ʿAmr al-Zāhid** and **ʿAlī ibn Muḥammad ibn al-Ṣāyigh**. I could not trace them.

Ibn ʿAsākir says, “This ḥadīth is *munkar* (unacceptable). I do see the chain of transmission being contiguous to al-Ḥusayn.”

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.⁴

1 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 2/289.

2 Ibn ʿAsākir: *Tārīkh Dimashq*, 14/113.

3 Ibn Ḥajar: *Lisān al-Mīzān*, 1/374.

4 Al-Suyūṭī: *al-Ziyādāt*, 1/279.

The Ḥadīth of Abū al-Ḥamrā'

Al-Ṭabarānī and others narrate this version of the ḥadīth with a chain of transmission that is *wāh* (feeble).¹ It contains the following:

- **Abū Ḥamzah al-Thumālī.** His name is **Thābit ibn Abī Ṣafiyah** and he is *matrūk* (suspected of forgery).
- **‘Amr ibn Thābit.** He is not a *thiqah* (reliable).

Al-Albānī ruled the ḥadīth of Abū al-Ḥamrā' a fabrication.²

Ibn al-Jawzī narrates this version of the ḥadīth from **Aḥmad ibn al-Ḥasan al-Kūfī.**³ He fabricates ḥadīth. Al-Dhahabī says, “Aḥmad ibn al-Ḥasan al-Kūfī fabricated this ḥadīth.”⁴

The Ḥadīth of Anas

Al-Khaṭīb narrates this version of the ḥadīth.⁵ The chain of transmission contains the narrator **‘Isā ibn Muḥammad ibn ‘Abd Allāh al-Baghdādī.** He is *majhūl* (unknown).⁶

It also contains the narrator **Ḥusayn ibn Ibrāhīm al-Bābī.** He (too) is *majhūl* (unknown).

Al-Dhahabī says, “Perhaps he is responsible for fabricating this ḥadīth.”⁷

1 Al-Ṭabarānī: *al-Mu’jam al-Kabīr*, 22/526.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa’īfah*, 10/4902.

3 Ibn al-Jawzī: *al-‘Ilal al-Mutanāhiyah*, 1/378.

4 Al-Dhahabī: *Talkhīṣ al-‘Ilal*, ḥadīth no. 79.

5 Al-Khaṭīb: *Tārīkh Baghdād*, 11/173.

6 *Ibid.*, 11/173.

7 Al-Dhahabī: *Mīzān al-I’tidāl*, 1/530.

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.¹

The Ḥadīth of Abū Hurayrah

Ibn ‘Asākir narrates this version of the ḥadīth from ‘Abbās ibn Bakkār.² Al-Dāraquṭnī says he is a *kadhhdhāb* (liar).³

The Ḥadīth of Jābir ibn ‘Abd Allāh

The ḥadīth of Jābir ibn ‘Abd Allāh has already been mentioned in which he said, “The Messenger of Allah ﷺ said, ‘Written on the door of Jannah (are the words) *Lā ilāh illa Allah Muḥammad Rasūl Allah*. He assisted him with ‘Alī two thousand years before Allah created the Heavens and the earth.’”

As mentioned, the ḥadīth is *bāṭil* (false).

In short, the ḥadīth is *bāṭil* (false) and *mawḍū‘* (fabricated) in all of its variant chains of transmission.

1 Al-Suyūṭī: *al-Ziyādāt*, 1/268.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/360.

3 Al-Dhahabī: *Mīzān al-I’tidāl*, 2/382.

Ḥadīth 108

ذكر علي عبادة.

The remembrance of ‘Alī is *‘ibādah* (worship).

Ibn al-Maghāzilī narrates this ḥadīth — Abū al-Ḥasan Aḥmad ibn al-Muẓaffar ibn Aḥmad al-‘Aṭṭār al-Faqīh al-Shāfi‘ī informed us (I read to him and he approved of it) — Abū Muḥammad ‘Abd Allāh ibn Muḥammad ibn ‘Uthmān al-Muzanī (known as Ibn al-Saqqā’ al-Ḥāfiẓ al-Wāsiṭī informed me) — **Muḥammad ibn ‘Alī ibn Ma‘mar al-Kūfi** narrated to me — **Ḥamdān ibn al-Mu‘āfā** narrated to us; Wakī narrated to us — from Hishām ibn ‘Urwah — from his father — from ‘Ā’ishah who said, “The Messenger of Allah ﷺ said...”¹

This ḥadīth is *mawḍū‘* (fabricated) and *munkar* (unacceptable).

I could not trace **Muḥammad ibn ‘Alī ibn Ma‘mar al-Kūfi** and **Ḥamdān ibn al-Mu‘āfā**. Perhaps one of them is the problem in the ḥadīth.

Ibn ‘Asākir also narrates this version of the ḥadīth.² It contains the narrator **al-Ḥasan ibn Ṣābir**. Ibn Ḥibbān says, “He narrates very unacceptable reports from reliable narrators; he is among those people who bring forth feeble texts from reliable narrators with contiguous chains of transmission.”³

Al-Albānī ruled this ḥadīth to be a fabrication.⁴

1 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 243.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/356.

3 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 1/239.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 4/1729.

Ḥadīth 109

من أحب أن يستمسك بالقضيب الأحمر الذي غرسه الله عز وجل في جنة عدن بيمينه، فليتمسك بحب
علي بن أبي طالب.

Whoever desires to hold firm to the red stick which Allah ﷻ planted in the Garden of Eden with His right hand should hold firm to the love of ‘Alī ibn Abī Ṭālib.

This ḥadīth is narrated from Zayd ibn Arqam, Ḥudhayfah, Abū Hurayrah, al-Barā’ and Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُم.

The Ḥadīth of Zayd ibn Arqam

This version of the ḥadīth has the following two chains of transmission:

1. Al-Qaṭīṭ and others narrate from **al-Ḥasan ibn ‘Alī ibn Zakariyyā** — Al-Ḥasan ibn ‘Alī ibn Rāshid narrated to us — **Sharīk** narrated to us — **al-A‘mash** narrated to us — from **Ḥabīb ibn Abī Thābit** — from Abū al-Ṭufayl¹ — from Zayd ibn Arqam who said, “The Messenger of Allah ﷺ said...”²

Al-Ḥasan ibn ‘Alī ibn Ṣāliḥ ibn Zakariyyā al-‘Adawī is a *kadhḥāb* (liar) and a *waḍḍā‘* (fabricator).³

Sharīk possesses a weak memory (*sayyi’ al-ḥifẓ*).

1 Ibn ‘Asākir has the name as Abū al-Ṭayyib. However, the editor says the previous print had the name as Abū al-Ṭufayl. This is the correct name.

2 Al-Qaṭīṭ: *Zawā‘id Faḍā‘il al-Ṣaḥābah*, 2/1132.

3 Ibn ‘Adī: *al-Kāmil*, 2/338.

Al-A‘mash and **Ḥabīb ibn Abī Thābit** are both *mudallisīn*¹ (obfuscate when they narrate).

2. Al-Shīrāzī narrates — from **‘Abd al-Malik ibn Dalīl — my father Dalīl** narrated to me — from **al-Suddī** — from Zayd ibn Arqam.²

Ibn Ḥibbān says, “(The chain of transmission of) Dalīl — from al-Suddī — from Zayd ibn Arqam; Dalīl’s son, ‘Abd al-Malik narrates a fabricated report from his father. It is not permissible to mention this narration in books.” Al-Dhahabī says, “From those (fabricated) reports is this ḥadīth.”³

Ibn ‘Asākir also narrates this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).⁴ It contains six defects. I have explained them in the original work.

The Ḥadīth of Ḥudhayfah

Abū Nu‘aym narrates this version of the ḥadīth.⁵ It contains the narrator **al-Ghalābī**. He is accused of lying.

It also contains the narrator **Bishr ibn Mihrān al-Khaṣṣāf**. Abū Ḥatīm abandoned his ḥadīth.

Al-Albānī ruled the ḥadīth a fabrication.⁶

The Ḥadīth of Abū Hurayrah

This version of the ḥadīth has the following two chains of transmission:

1 For an explanation of this term, please see p. 816 onwards. [translator’s note]

2 Al-Shīrāzī: *al-Alqāb*.

3 Al-Suyūṭī: *al-La’ālī al-Maṣnū’ah*, 1/337.

4 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/243.

5 Abū Nu‘aym: *Ḥilyat al-Awliyā’*, 1/86 and 4/174.

6 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 2/893.

1. Ibn ‘Asākir narrates this ḥadīth.¹ It contains the narrators ‘**Abd Allāh ibn ‘Umar al-Balkhī** and **al-Faḍl ibn Yaḥyā al-Makkī**. I do not know who they are.

It also contains the narrator **al-Suddī**. He is **Ismā‘īl ibn ‘Abd al-Raḥmān ibn Abī Karīmah**. There is a difference of opinion regarding his status as a narrator.

His father is *majhūl* (unknown).

2. **Ibn al-Maghāzilī** narrates this ḥadīth.² It contains the narrator **Muḥammad ibn ‘Abd Allāh ibn Thābit al-Ashnānī**. He is a *dajjāl* and a *waḍḍā‘* (fabricator). Most of the other narrators are *majhūl* (unknown).

The Ḥadīth of al-Barā‘

Ibn ‘Asākir narrates this version of the ḥadīth from **Muḥammad ibn Abī Ya‘qūb al-Dīnawarī**.³ His ḥadīth contains strange and unacceptable elements.

It also contains the narrator **Ja‘far ibn Naṣr Abū Maymūn al-‘Anbarī al-Kūfī**. He is suspected of lying.

However, he enjoys a *tābi‘*⁴ (parallel narration) from **Ishāq ibn Ibrāhīm al-Naḥwī**, as reported by Ibn al-Jawzī.⁵ However, he is a *kadhḥāb* (liar) and a *waḍḍā‘* (fabricator).

The Ḥadīth of Ibn ‘Abbās

This version of the ḥadīth has the following three chains of transmission:

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/243.

2 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 264.

3 Ibid., 42/243 and 56/300.

4 For an explanation of this term, please see p. 816 onwards. [translator’s note]

5 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/387.

1. **Ibn al-Maghāzili** narrates this ḥadīth with a chain of transmission that is not authentic.¹ I have explained this in the original work.
2. **Ibn al-Maghāzili** narrates this ḥadīth with a chain of transmission that contains the narrator **Aḥmad ibn Muḥammad ibn Ghālib**.² He is famously known as **Ghulām Khalīl**. He is a *kadhḥāb* (liar) and a *dajjāl*.
3. **Ibn al-Maghāzili** narrates this ḥadīth.³ It contains the narrator **Muḥammad ibn ‘Alī ibn Shādhān**. I do not know who he is. I am unsure of who everyone above him until ‘Alī ibn al-Ḥusayn is.

Ibn al-Maghāzili is *ḍa‘īf* (weak).

In short, the ḥadīth is *bāṭil* (false) and *munkar* (unacceptable). The love of ‘Alī is compulsory; as is the love of the other Ṣaḥābah. However, what is the reason for all of this excess?

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 260.

2 Ibid., ḥadīth no. 261.

3 Ibid., ḥadīth no. 262.

Ḥadīth 110

إذا كان يوم القيامة صنف الله عز وجل لي عن يمين العرش قبة من ذهب حمراء، وصف لأبي إبراهيم قبة من ذهب حمراء، وصف لعلي فيما بينهما قبة من ذهب حمراء، فما ظنك بحبيب بن خليلين.

On the Day of Resurrection, Allah ﷻ will make for me to the right of the ‘Arsh (Throne) a domed edifice made from red gold. And He will make for my father Ibrāhīm a domed edifice made from red gold. And He will make for ‘Alī a domed edifice made from red gold in-between theirs. What then is your opinion regarding a *ḥabīb* (beloved) between two *khalīls* (i.e. between me and Ibrāhīm)?

This ḥadīth is narrated from Abū Ḥathmah, Ḥudhayfah and Salmān رضي الله عنهم.

The Ḥadīth of Abū Ḥathmah

Ibn al-Maghāzilī narrates this version of the ḥadīth from **al-Ashqar** — Jarīr ibn ‘Abd al-Ḥamīd narrated to us — from **Muḥammad ibn Ishāq** — from ‘**Abd al-Raḥmān** — from Sahl ibn Abī Ḥathmah — from his father who said, “The Messenger of Allah صلى الله عليه وسلم said...”¹

As mentioned previously, **Ibn al-Maghāzilī** is *ḍa‘īf* (weak).

Al-Ḥusayn ibn Ḥasan al-Ashqar is *ḍa‘īf* (weak). Some have even suspected him of lying.

Ibn Ishāq is a *mudallis*² (obfuscates when he narrates) and he is narrating with the word ‘an (from).

‘**Abd al-Raḥmān is Ibn Mas‘ūd ibn Nayyār**. He is unidentified, as mentioned by Ibn al-Qaṭṭān. Ibn Ḥibbān regarded him as a *thiqah* (reliable), as per his rule in rendering anyone whose condition is unknown as reliable.

1 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 265, 266.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

Added to this is the fact that he narrates this ḥadīth with wordings that are both dissimilar; this further emphasizes the weakness and feebleness of the ḥadīth.

The Ḥadīth of Ḥudhayfah

Ibn al-Jawzī narrates this version of the ḥadīth from al-Ḥākim — Abū Jubayr Muḥammad ibn Aḥmad ibn Muḥammad al-Muṣāfiḥī narrated to us — my father narrated to me — Aḥmad ibn Abī Ḥabīb al-Jurjānī narrated to us — **Abū Ma‘qil Yazīd ibn Ma‘qil** narrated to us — from **‘Uqbah ibn Mūsā** — from Sālim — from Ḥudhayfah...¹

Ibn al-Jawzī says, “This ḥadīth is not authentic. **‘Uqbah ibn Mūsā** and **Yazīd ibn Ma‘qil** are both *majhūl* (unknown).”²

Al-Dhahabī says, “The chain of transmission is sheer darkness from al-Ḥākim to Ḥudhayfah. It is a lie.”³

The Ḥadīth of Salmān

Ibn al-Jawzī narrates this version of the ḥadīth — from **‘Alī ibn al-Ḥasan al-Khasrūjardī**.⁴ He is the problem in the ḥadīth. Al-Dhahabī says this ḥadīth is *bāṭil* (false).⁵

In short, the ḥadīth is *mawḍū‘* (fabricated). A person who possesses a disdainful amount of fanaticism and little faith and no shame invented this ḥadīth.

1 Ibn al-Jawzī: *al-‘Ilal al-Mutanāhiyah*, 1/400.

2 Op cit.

3 Al-Dhahabī: *Talkhīṣ al-‘Ilal*, ḥadīth no. 84.

4 Ibn al-Jawzī: *al-‘Ilal al-Mutanāhiyah*, 1/401.

5 Al-Dhahabī: *Talkhīṣ al-‘Ilal*, ḥadīth no. 85.

Ḥadīth 111

أوصي من آمن بي وصدقني بولاية علي، فمن تولاه تولاني، ومن تولاني تولي الله.

I advise the person who brings faith in me and believes in me with the *wilāyah* (mastership) of ‘Alī. Whoever undertakes his *wilāyah* has undertaken my *wilāyah*. And whoever undertakes my *wilāyah* has undertaken (the *wilāyah* of) Allah.

This ḥadīth is narrated from ‘Ammār ibn Yāsir, Ibn ‘Abbās, Ibn Mas‘ūd, Ḥudhayfah, and Zayd ibn Arqam رضي الله عنهم.

The Ḥadīth of ‘Ammār ibn Yāsir

Ibn ‘Adī narrates this version of the ḥadīth (and Ibn ‘Asākir in a similar manner) — Muḥammad ibn ‘Ubayd Allāh ibn Fuḍayl informed me — **‘Abd al-Wahhāb ibn al-Ḍaḥḥāk** narrated to us — Ibn ‘Ayyāsh narrated to us — from **Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi‘** — from Abū ‘Ubaydah ibn Muḥammad ibn ‘Ammār ibn Yāsir — from his father — from his grandfather who said, “The Messenger of Allah صلى الله عليه وسلم said...”¹

Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi‘ is *matrūk* (suspected of forgery).

‘Abd al-Wahhāb ibn al-Ḍaḥḥāk al-Ḥimṣī is a *kadhḥāb* (liar).

Ibn ‘Adī, Ibn ‘Asākir, and others also narrate this ḥadīth with different chains of transmission that are *sāqiṭah* (wholly unreliable).²

Al-Albānī ruled the ḥadīth a fabrication.³

1 Ibn ‘Adī: *al-Kāmil*, 6/113.

2 Ibn ‘Adī: *al-Kāmil*, 6/113; Ibn ‘Asākir: *Tārīkh Dimashq*, 42/240.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4882.

The Ḥadīth of Ibn ‘Abbās

Ibn ‘Asākir narrates this version of the ḥadīth from ‘Abd al-Raḥmān ibn Qubayṣah.¹ He could not be traced.

It also contains the narrator **Abū Ḥudhayfah**. Perhaps he is **Mūsā ibn Mas‘ūd al-Nahdī al-Baṣrī**. He is *ḍa‘īf* (weak).

It also contains the narrator **Muḥammad ibn ‘Alī ibn Khalaf al-‘Aṭṭār**. There is a difference of opinion regarding his status as a narrator.²

The beginning of the ḥadīth is *ṣaḥīḥ* (authentic). The *munkar* (unacceptable) portion is: “For verily the servant does not undertake/attain my *wilāyah* (mastership) except with the love of ‘Alī.”

Al-Albānī says the ḥadīth is unacceptable with this ending.³

The Ḥadīth of Ibn Mas‘ūd

Al-Ḥākim narrates this version of the ḥadīth — from **Muḥammad ibn Khālīd ibn ‘Abd Allāh al-Wāsiṭī**.⁴ He is *ḍa‘īf* (weak). In fact, Ibn Ma‘īn deemed him a *kadhḥāb* (liar).

It also contains the narrator ‘**Abd Allāh ibn Muḥammad ibn ‘Abd al-Raḥmān ibn Ghazwān**. He is a *kadhḥāb* (liar).

It also contains the narrator ‘**Alī ibn Jābir**. I could not trace him.

Al-Suyūṭī, Ibn ‘Irāq, and al-Albānī mention this ḥadīth in their respective works on fabrications.⁵

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/241.

2 Ibn Ḥajar: *Lisān al-Mizān*, 5/289.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4883.

4 Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 153.

5 Al-Suyūṭī: *al-Ziyādāt*, 1/252; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/397; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4884.

The Ḥadīth of Ḥudhayfah

Abū Nu‘aym narrates this version of the ḥadīth from **al-Ghalābī**.¹ He is accused of lying.

It also contains the narrator **Bishr ibn Mihrān al-Khaṣṣāf**. Abū Ḥātim abandoned his ḥadīth.

The Ḥadīth of Zayd ibn Arqam

Al-Ḥākim and others narrate this ḥadīth.² Al-Ḥākim authenticated this ḥadīth; however, he was mistaken. It contains the narrator **Yaḥyā ibn Ya‘lā al-Aslamī**. He is *ḍa‘īf* (weak).

It also contains the narrator **Ibn Ishāq al-Sabī‘ī**. He is a *mudallis*³ (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

Both al-Dhahabī and al-Albānī rule the ḥadīth to be a fabrication.⁴

In short, the ḥadīth has wordings, as mentioned previously, that are all *wāhiyah* (feeble) and *sāqiṭāh* (wholly unreliable). They revolve around narrators that have been suspected of forgery, abandoned, and unknown. Moreover, the ḥadīth is evidently unacceptable. Whoever ruled it a fabrication was correct.

1 Abū Nu‘aym: *Ḥilyat al-Awliyā’*, 1/86 and 4/174.

2 Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4642

3 For an explanation of this term, please see p. 816 onwards. [translator’s note]

4 Ibn al-Mulaqqin: *Mukhtaṣar Talkhīṣ al-Ḥākim*, 3/1418; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 2/892.

Ḥadīth 112

أهدي لرسول الله صلى الله عليه وسلم بساط من بهندف، فقال لي: يا أنس ابسطه، فبسطته، ثم قال: ادع العشرة فدعوتهم، فلما دخلوا أمرهم بالجلوس على البساط، ثم دعا عليا فواجه طويلا، ثم رجع علي فجلس على البساط، ثم قال: يا ربيع احملينا! فحملتنا الريح، قال: فإذا البساط يدف بنا دفا، ثم قال: يا ربيع ضعينا، ثم قال: تدرين في أي مكان أنتم؟ قلنا: لا، قال: هذا موضع أصحاب الكهف والرقيم، قوموا فسلموا على إخوانكم. قال: فقمنا رجلا رجلا فسلمنا عليهم، فلم يردوا علينا، فقام علي بن أبي طالب فقال: السلام عليك معاشر الصديقين والشهداء. قال: فقالوا: عليك السلام ورحمة الله وبركاته. قال: فقلت: ما بالهم ردوا عليك ولم يردوا علينا؟ فقال لهم علي: ما بالكم لم تردوا على إخواني؟ فقالوا: إنا معاشر الصديقين والشهداء لا نكلم بعد الموت إلا نبيا أو وصيا. قال: يا ربيع احملينا. فحملتنا تدف بنا دفا، ثم قال: يا ربيع ضعينا. فوضعهم، فإذا نحن بالحرّة، قال: فقال علي: ندرك النبي صلى الله عليه وسلم في آخر ركعة. فطوينا، وأتينا، وإذا النبي صلى الله عليه وسلم يقرأ في آخر ركعة:

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا [الكهف: 9]

The Messenger of Allah ﷺ was gifted a carpet known as *Handaf*. He said to me, “O Anas, open it.” So I opened it. Then he said, “Invite ten people.” So I invited them. When they entered, he ordered them to sit on the carpet. Thereafter, he called ‘Alī and whispered something to him for a long time. ‘Alī returned and sat on the carpet. Then he said, “O wind, carry us!” The wind lifted us. Suddenly, the carpet flew with us. Then he said, “O wind, place us down.” Then he said, “Do you know where you are?” They said, “No.” He said, “This is the place of the People of the Cave and Inscription (*Aṣḥāb al-Kahf wa al-Raqīm*). Stand and greet your brothers.” We stood, one by one, and greeted them (i.e. we said *al-salamu ‘alaykum wa raḥmatuLlahi wa barakātuh*). But they did not respond to us. ‘Alī ibn Abī Ṭālib stood and said, “*Al-salāmu ‘alaykum*, O community of *Ṣiddīqīn* (especially righteous) and martyrs.” They responded, “*Alayka al-salām wa raḥmatuLlahi wa barakatuh*.” I said, “What is with them, they responded to you but they did not respond to us?” ‘Alī said to them, “What is with you people, you do not respond to my brothers?” They said, “We, the community of *Ṣiddīqīn* and martyrs only speak to a prophet or a *waṣī* after death.” The Prophet ﷺ said, “O wind, carry us.” The wind carried us,

flying around. Then he said, “O wind, place us down.” Suddenly, we were in *al-Ḥarrāh*. ‘Alī said, “We found the Prophet ﷺ in the last *raḳ’ah* (of ṣalāh). We travelled and traversed such a far distance and we came back. The Prophet ﷺ was reading in the last *raḳ’ah* (of ṣalāh), “Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?”¹

Ibn al-Maghāzilī narrates this ḥadīth — Abū Ṭāhir Muḥammad ibn ‘Alī ibn al-Bayyī‘ al-Baghdādī informed us — Abū ‘Abd Allāh Aḥmad ibn Muḥammad ibn ‘Abd Allāh ibn Khālīd al-Kātib — Abū Bakr Aḥmad ibn Ja‘far ibn Muḥammad ibn Silm al-Khatlī — **‘Umar ibn Aḥmad** narrated to me — al-Ḥasan ibn Yaḥyā Abū al-Rabī ibn al-Jurjānī narrated to us — ‘Abd al-Razzāq ibn Hammām al-Ṣan‘ānī narrated to us — Ma‘mar narrated to us — from **Abān** — from Anas ibn Mālik...²

This ḥadīth is *bāṭil* (false) and *mawḍū‘* (fabricated). Perhaps this was actually a dream that some people turned into a ḥadīth.

Abān is Ibn Abī ‘Ayyāsh. He is *matrūk* (suspected of forgery). In fact, Shu‘bah and Aḥmad deemed him a *kadhḥāb* (liar).

Ibn al-Maghāzilī is *ḍa‘īf* (weak).

I do not know who he is referring to when he says **‘Umar ibn Aḥmad**, there are a number of people with this name.

1 Sūrāh al-Kahf, 9.

2 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 280.

Ḥadīth 113

لما قدم علي بن أبي طالب بفتح خيبر، قال له النبي صلى الله عليه وسلم: يا علي لولا أن تقول طائفة من أمتي فيك ما قالت النصراري في عيسى بن مريم؛ لقلت فيك مقالا لا تمر بملا من المسلمين إلا أخذوا التراب من تحت رجليك، وفضل طهورك يستشفون بهما، ولكن حسبك أن تكون مني وأنا منك، ترثني وأرثك، وأنت مني بمنزلة هارون من موسى، غير أنه لا نبي بعدي، وأنت تبرئ ذمتي، وتستور عورتني، وتقاتل على سنتي، وأنت غدا في الآخرة أقرب الخلق مني، وأنت على الحوض خليفتي، وإن شيعتك على منابر من نور، مبيضة وجوهمهم، حولي أشفع لهم، ويكونون في الجنة جيرانني، وإن حربك حربني، وسلمك سلمني، وسريرتك سريرتي، وعلائتك علايتي، وإن ولدك ولدي، وأنت تقضي ديني، وأنت تنجز وعدي، وإن الحق على لسانك، وفي قلبك، ومعك، وبين يديك، ونصب عينك، الإيمان مخالط لحكم ودمك، كما خالط لحمي ودمي، لا يرد علي الحوض مبغض لك، ولا يغيب عنه محب لك. فخر علي ساجدا، وقال: الحمد لله الذي من علي بالإسلام، وعلمني القرآن، وحسبني إلى خير البرية، وأعز الخليقة، وأكرم أهل السماوات والأرض على ربه، وخاتم النبيين، وسيد المرسلين، وصفوة الله في جميع العالمين، إحسانا من الله العلي إلي، وتفضلا منه علي. فقال له النبي صلى الله عليه وسلم: لولا أنت يا علي ما عرف المؤمنون بعدي، لقد جعل الله عز وجل نسل كل نبي من صلبه، وجعل نسلي من صلبك يا علي، فأنت أعز الخلق، وأكرمهم علي، وأعزهم عندي، ومحبك أكرم من يرد علي من أمتي.

When 'Alī ibn Abī Ṭālib went forward in the Conquest of Khaybar, the Prophet ﷺ said to him, "O 'Alī, had it not been that a group of my Ummah says regarding you what the Christians say about 'Īsā ibn Maryam, I would say something about you such that it would not pass by a group of Muslims except that it would cause them (out of love for you) to collect the dirt from beneath your feet and the water you used for purification purposes, seeking cure therefrom. However, sufficient for you is that you are from me and I am from you; you inherit from me and I inherit from you. You are unto me as Hārūn was to Mūsā, except that there is no Prophet after me. You will fulfill my covenant, conceal my *awrah*, and fight (defending) my sunnah. Tomorrow, in the Ākhirah, you will be the closest of creation to me. You will be my khalifah at the Ḥawḍ (Pond). And your *shī'ah* (followers) will be upon pulpits of light with their faces around me shining white; I will intercede for them. They will be my neighbours in Jannah. And verily your war is my war and your peace is my peace. Your secret is my secret and whatever you disclose publicly I disclose publicly.

And verily your son is my son. And you will pay off my debts and fulfill my promise. The truth is on your tongue, in your heart, with you, before you, and in front of you. Īmān is commingled with your flesh and blood, just as it is commingled with my flesh and blood. The person who hates you will not appear before me at the *Ḥawḍ* (Pond) and the person that loves you will not be absent therefrom.” Abruptly, ‘Alī fell in prostration and said, “All praise is for Allah, the One who blessed me with Islam, taught me the Qur’ān, and made me beloved to the best of creation; the most dear Khalīfah; the noblest of Allah in the Heavens and the earth; the Seal of Prophets; the Master of the Messengers; the purest of Allah in all the worlds. This is from the kindness and favour of Allah, the Mighty, upon me.” The Prophet ﷺ said to him, “Had it not been for you, O ‘Alī, the Believers after me would not have been known. Verily Allah has made the progeny of every Prophet in his backbone and He made my progeny from your backbone, O ‘Alī. Therefore, you are the dearest of creation, and the noblest and dearest of them to me. The person who loves you will be the noblest of my Ummah to appear before me.”

This ḥadīth is narrated by **Ibn al-Maghāzili** — Abū al-Ḥasan ‘Alī ibn ‘Ubayd Allāh ibn al-Qaṣṣāb al-Bayyī’ informed us — Abū Bakr Muḥammad ibn Aḥmad ibn Ya‘qūb al-Mufīd al-Jarjarā’ī narrated to us — Abū al-Ḥasan ‘Alī ibn Sulaymān ibn Yaḥyā narrated to us — ‘Abd al-Karīm ibn ‘Alī narrated to us — Ja‘far ibn Muḥammad ibn Rabī‘ah al-Bajalī narrated to us — **al-Ḥasan ibn al-Ḥusayn al-‘Urnī** narrated to us — Kādiḥ ibn Ja‘far narrated to us — from **‘Abd Allāh ibn Lahī‘ah** — from **‘Abd al-Raḥmān ibn Ziyād** — from Muslim ibn Yasār — from Jābir ibn ‘Abd Allāh.¹

This ḥadīth is *mawḍū‘* (fabricated). May Allah disgrace the person responsible for fabricating it.

‘Abd Allāh ibn Lahī‘ah is *ḍa‘īf* (weak).

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 285.

‘Abd al-Raḥmān ibn Ziyād is **al-Ifriqī**. He is *sayyi’ al-ḥifẓ* (possesses a weak memory).

Al-Ḥasan ibn al-Ḥusayn al-‘Urnī al-Kūfī is *munkar al-ḥadīth* (unacceptable in ḥadīth) and has been suspected of lying.

Everyone beneath al-‘Urnī could not be traced.

Ibn al-Maghāzilī is *ḍa‘īf* (weak).

Ḥadīth 114

إذا كان يوم القيامة، ونصب الصراط على شفير جهنم، لم يجر إلا من معه كتاب ولاية علي بن أبي طالب.

On the Day of Resurrection when the *Ṣirāt* (Bridge) is erected on the edge of Jahannam, no one is permitted to cross it (for salvation) except for the person who has the book of the *wilāyah* of ‘Alī ibn Abī

Ṭālib رضي الله عنه.

This ḥadīth is narrated from Anas, ‘Alī, and Ibn ‘Abbās رضي الله عنه.

The Ḥadīth of Anas

Ibn al-Maghāzili narrates this version of the ḥadīth — **Aḥmad ibn Muḥammad ibn ‘Abd al-Wahhāb** informed us *idhnan* (he authorized us to transmit this ḥadīth) — from **al-Qaḍī Abū al-Faraj Aḥmad ibn ‘Alī** — **Abū Ghānim Sahl ibn Ismā‘īl ibn Bulbul** narrated to us — **Abū al-Qāsim al-Ṭā‘ī** narrated to us — **Muḥammad ibn Zakariyyā al-Ghalābī** narrated to us — **al-‘Abbās ibn Bakkār** narrated to me — from **‘Abd Allāh ibn al-Muthannā** — from his uncle Thumāmah ibn ‘Abd Allāh ibn Anas — from his father — from his grandfather who said, “The Messenger of Allah صلى الله عليه وسلم said...”¹

This ḥadīth is *mawḍū‘* (fabricated).

Al-‘Abbās ibn Bakkār is a *kadhḥāb* (liar), as mentioned by al-Dāraquṭnī.

Al-Ghalābī was suspected of fabrication by al-Dāraquṭnī.

There is a difference of opinion regarding the status of **‘Abd Allāh ibn al-Muthannā**.

Ibn al-Maghāzili is *ḍa‘īf* (weak).

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 289.

His teacher **Ibn ‘Abd al-Wahhāb ibn Ṭāwān Abū Bakr** is unidentified.

Everyone above him up until **al-Ghalābī** is unidentified.

This ḥadīth has another version with a lengthier wording. Therefore, I have mentioned this ḥadīth separately after this ḥadīth.

The Ḥadīth of ‘Alī

Ibn al-Jawzī narrates this version of the ḥadīth with a chain of transmission that contains narrators, most of whom are unidentified.¹

It contains the narrator **Ibrāhīm ibn ‘Abd Allāh**. He is *matrūk* (suspected of forgery). Al-Dhahabī and Ibn Ḥajar both deemed this ḥadīth to be *bāṭil* (false).²

Abū Nu‘aym and Abū ‘Alī al-Ḥaddād both narrate this ḥadīth with chains of transmission that are replete with narrators that are *majhūl* (unknown) and unidentified.³

The Ḥadīth of Ibn ‘Abbās

Al-Khaṭīb narrates this version of the ḥadīth from **Muḥammad ibn Fāris**.⁴ He is not a *thiqah* (reliable) nor is he trustworthy.

Both his father and grandfather are *majhūl* (unknown).

After mentioning this ḥadīth, al-Khaṭīb said, “These two aḥādīth are *bāṭil* (false).”

In short, the ḥadīth is *mawḍū‘* (fabricated). All of its chains of transmission are *wāhiyah* (feeble). Al-Dhahabī said that the ḥadīth is *mawḍū‘*.⁵

1 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/399.

2 Al-Dhahabī: *Mīzān al-Itidāl*, 1/44; Ibn Ḥajar: *Lisān al-Mīzān*, 1/75.

3 Abū Nu‘aym: *Akhbār Aṣḥabān*, 1/400; al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/347.

4 Al-Khaṭīb: *Tārīkh Baghdād*, 3/161.

5 Al-Dhahabī: *Mīzān al-Itidāl*, 3/339.

Ḥadīth 115

لما حضرت وفاة أبي بكر الصديق، سمعت علي بن أبي طالب يقول: المتفرسون في الناس أربعة: امرأتان ورجلان؛ فأما المرأة الأولى فصفر بنت شعيب، لما تفرست في موسى، قال الله في قصتها:

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ [القصص: ٢٦]

والرجل الأول: الملك العزيز علي عهد يوسف، والقوم فيه من الزاهدين، قال الله تعالى:

وَوَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِّصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَفْعَلَنَا اللَّهُ لَدًّا [يوسف: ٢١].

وأما المرأة الثانية فخديجة ابنة خويلد، لما تفرست في النبي صلى الله عليه وسلم، وقالت لعمها: قد تنسبت وروحي روح محمد بن عبد الله، إنه نبي لهذه الأمة، فزوجني منه. وأما الرجل الآخر فأبو بكر الصديق لما حضرته الوفاة، قال لي: إني قد تفرست في أن أجعل الأمر من بعدي في عمر بن الخطاب. فقلت له: إن تجعلها في غيره لن نرضى به. فقال سررتني والله لأسرنك في نفسك بما سمعته من رسول الله صلى الله عليه وسلم. فقلت: وما هو؟ قال: سمعت رسول الله صلى الله عليه وسلم يقول: إن على الصراط لعقبة لا يجوزها أحد إلا يجواز من علي بن أبي طالب. فقال علي له: أفلا أسرك في نفسك، وفي عمر، بما سمعته من رسول الله صلى الله عليه وسلم؟ فقال: ما هو؟ فقلت: قال لي: يا علي لا تكتب جواز لمن سب أبا بكر وعمر، فإنهما سيدا كهول أهل الجنة بعد النبيين. قال أنس: فلما أفضت الخلافة إلى عمر، قال لي علي: يا أنس إني طالعت مجاري القلم من الله تعالى في الكون، فلم يكن لي أن أرضى بغير ما جرى في سابق علم الله وإرادته، خوفا من أن يكون مني اعتراض على الله، وقد سمعت رسول الله صلى الله عليه وسلم يقول: أنا خاتم الأنبياء، وأنت يا علي خاتم الأولياء.

When the death of Abū Bakr al-Ṣiddīq came, I heard ‘Alī ibn Abī Ṭālib say, “The *mutafarrisūn* (those endowed with recognizing Prophethood) among the people are four: two women and two men. The first woman was Ṣafrā’ bint Shu‘ayb. When she recognized the Prophethood of Mūsā, Allah said regarding her incident, ‘(One of the women said,) O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.’¹

The first man was al-Malik al-‘Azīz during the time of Yūsuf. He recognized Yūsuf عليه السلام while the nation renounced him. Allah سبحانه وتعالى

1 Sūrah al-Qaṣaṣ: 26.

says, ‘And the one from Egypt who bought him said to his wife, ‘Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son.’¹

The second woman was Khadijah bint Khuwaylid. When she recognized (Prophethood) in the Prophet ﷺ, she said to her uncle, ‘The soul of mine and the soul of Muḥammad ibn ‘Abd Allāh is redolent; verily he is the Prophet of this Ummah. Marry him to me.’

The other man was Abū Bakr al-Ṣiddīq. On the verge of him passing away, he said to me, ‘I have come to recognize that I should place ‘Umar ibn al-Khaṭṭāb in charge of this affair (i.e. of *khilāfah*) after me.’ I said to him, ‘We would never be pleased with anyone other than him.’ He said, ‘You have pleased me; by Allah, I will please you by mentioning something about yourself that I heard from the Messenger of Allah ﷺ.’ I said, ‘What is that?’ He said, ‘I heard the Messenger of Allah ﷺ say, ‘There is a pass on the the *Ṣirāṭ* (Bridge); no one will go across it except with permission from ‘Alī ibn Abī Ṭālib.’ ‘Alī said, ‘Should I not please you by telling you something regarding yourself and ‘Umar that I heard from the Messenger of Allah ﷺ?’ He said, ‘What is that?’ I said, ‘The Prophet ﷺ said to me, ‘O ‘Alī, do not write permission (i.e. to cross the Bridge) for that person who curses Abū Bakr and ‘Umar, for they are the leaders of the elder/mature people of the inhabitants of Jannah after the Prophets.’”

Anas said, “When the *Khilāfah* reached ‘Umar, ‘Alī said to me, ‘O Anas, I looked at the course of the pen from Allah ﷻ regarding the universe. I am only pleased with what the knowledge of Allah and His *irādah* (intention) has already decreed; for fear that I may object to something against Allah. I heard the Messenger of Allah ﷺ say, ‘I am the seal of the Prophets and you, O ‘Alī, are the seal of the *awliyā’* (friends of Allah).”

1 Sūrah Yūsuf: 21.

Al-Khaṭīb narrates this ḥadīth — from **‘Umar ibn Wāṣil** — I heard Sahl ibn ‘Abd Allāh saying — Muḥammad ibn Siwār—my uncle—informed me — Mālik ibn Dīnār narrated to us — al-Ḥasan ibn Abī al-Ḥasan al-Baṣrī informed us — from Anas ibn Mālik...¹

Al-Khaṭīb said, “This ḥadīth is *mawḍū‘* (fabricated). It is from the workings of the storytellers. **‘Umar ibn Wāṣil** is responsible for fabricating this ḥadīth or it was fabricated (by someone else) and then placed on his name. And Allah knows best.”

Al-Suyūṭī, Ibn ‘Irāq, and al-Albānī all followed Ibn al-Jawzī in ruling the ḥadīth a fabrication.²

1 Al-Khaṭīb: *Tārīkh Baghdād*, 10/356-357.

2 Al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/346; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/366; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 2/694.

Ḥadīth 116

الصدیقون ثلاثة: حبيب النجار مؤمن آل ياسين الذي قال: وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ [يس: ٢٠]، وحزقيل مؤمن آل فرعون الذي قال: اتَّقُوا رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ [غافر: ٢٨]، وعلي بن أبي طالب وهو أفضلهم.

The *Ṣiddiqūn* (especially righteous) are three: Ḥabīb al-Najjār, the believer from the family of Yāsīn; about whom Allah says, “*He said, ‘O my people, follow the messengers.’*”¹ (The second person is) Ḥizqīl, the believer from the family of Fir‘awn; about whom Allah says, “*Do you kill a man [merely] because he says, ‘My Lord is Allah...’*”² (The third person is) ‘Alī ibn Abī Ṭālib; and he is the most virtuous of them.

Al-Qaṭī and others narrate this ḥadīth — from ‘**Amr ibn Jumay**’ — from **Ibn Abī Laylā** — from his brother ‘Isā — from ‘Abd al-Raḥmān ibn Abī Laylā — from his father who said, “The Messenger of Allah ﷺ said...”³

The above wording of the ḥadīth is Ibn ‘Asākir’s.

This ḥadīth is *mawḍū‘* (fabricated).

‘**Amr ibn Jumay**’ al-Kūfī is a *kadhdhāb* (liar) and a *waḍḍā‘* (fabricator).

His teacher is **Muḥammad ibn ‘Abd al-Raḥmān ibn Abī Laylā** and he is *sayyi’ al-ḥifẓ* (possesses a weak memory).

Ibn Taymiyyah and al-Albānī both ruled the ḥadīth a fabrication.⁴ Ibn Taymiyyah explained this at length in terms of its chain of transmission and *matn* (text).

1 Sūrah Yāsīn: 20.

2 Sūrah Ghāfir: 28.

3 Al-Qaṭī: *Zawā‘id Faḍā‘il al-Ṣaḥābah*, 2/1072-1117.

4 Ibn Taymiyyah: *Minḥāj al-Sunnah*, 7/223; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 1/355.

Ḥadīth 117

خرج رسول الله صلى الله عليه وسلم إلى المسجد، فقال: إن الله أوحى إلى نبيه موسى: أن ابن لي مسجدا طاهرا لا يسكنه إلا موسى، وهارون، وابنا هارون، وإن الله أوحى إلي: أن ابن لي مسجدا طاهرا لا يسكنه إلا أنا، وعلي، وابنا علي.

The Messenger of Allah ﷺ went to the masjid and said, “Verily Allah sent *waḥī* (revelation) to His Prophet Mūsā, ‘Build for me a pure masjid that only Mūsā, Hārūn, and the two sons of Hārūn can reside in.’ And verily Allah sent *waḥī* (revelation) to me, ‘Build for me a pure masjid that only ‘Alī, the two sons of ‘Alī, and I can reside in.’”

Ibn al-Maghāzilī narrates this ḥadīth — **Aḥmad ibn Muḥammad** informed us *ijāzatan* (he authorized us to transmit the ḥadīth) — ‘Umar ibn Shawdhab narrated to us — Aḥmad ibn Ṭsā ibn al-Haytham narrated to us — Muḥammad ibn ‘Uthmān ibn Abī Shaybah narrated to us — **Ibrāhīm ibn Muḥammad ibn Maymūn** narrated to us — ‘**Alī ibn ‘Ayyāsh** narrated to us — from al-Ḥārith ibn Ḥaṣīrah — from ‘Abd ibn Thābit.¹

This ḥadīth is *mawḍū‘* (fabricated).

Ibrāhīm ibn Muḥammad ibn Maymūn is *munkar al-ḥadīth* (unacceptable in ḥadīth).

Ibn al-Maghāzilī is *ḍa‘īf* (weak).

His teacher’s name is **Ibn ‘Abd al-Wahhāb**; he is unidentified.

I think ‘**Alī ibn ‘Ayyāsh**’s name is actually **Ibn ‘Ābis**. He is *ḍa‘īf* (weak). In fact, he is *matrūk* (suspected of forgery).

¹ Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 301.

A number of aḥādīth have previously been mentioned with this chain of transmission.

Ibn ‘Asākir narrates this version of the ḥadīth from **Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi’**.¹ He is *matrūk* (suspected of forgery).

Al-Albānī ruled the ḥadīth to be a fabrication.² He suspected Ibn Abī Rāfi’ for fabricating it.

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/141.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4975.

Ḥadīth 118

كان جبريل يملي على رسول الله صلى الله عليه وسلم، ورسول الله يملي على علي.

Jibrīl used to dictate (revelation) to the Messenger of Allah ﷺ and the Messenger of Allah ﷺ used to dictate to ‘Alī.

Ibn al-Maghāzili narrates this ḥadīth — Abū Ṭālib Muḥammad ibn Aḥmad ibn ‘Uthmān ibn al-Faraj al-Dabthā’ī al-Ṣayrafī informed us — Abū al-Ḥusayn Muḥammad ibn al-Muẓaffar ibn Mūsā ibn ‘Īsā al-Ḥāfiẓ al-Baghdādī narrated to us — ‘Alī ibn al-Ḥasan ibn Sulaymān narrated to us — Ibrāhīm ibn Sa’īd al-Jawharī narrated to us — Ḥusayn ibn Muḥammad ibn Sulaymān ibn Qarm narrated to us — from ‘**Abd al-Jabbār ibn al-‘Abbās** — from ‘**Ammār al-Duhanī** — from Ibn Abī ‘Aqrab — from Umm Salamah...¹

Al-Ṭabarānī also narrates this version of the ḥadīth with another chain of transmission from **Sulaymān ibn Qarm**. Except that he said, “‘Aqrab bint Afā (instead of Ibn Abī ‘Aqrab).”²

This ḥadīth is *bātil* (false).

Ibn al-Maghāzili is *ḍa‘īf* (weak).

Sulaymān ibn Qarm is *ḍa‘īf* (weak).

‘**Abd al-Jabbār ibn al-‘Abbās** is a *ṣadūq* (sincere). Abū Nu‘aym deemed him a *kadhḥāb* (liar).

‘**Ammār al-Duhanī** is a *ṣadūq* (sincere).

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 302.

2 Al-Ṭabarānī: *al-Mu‘jam al-Awsaṭ*, 7/7258.

In the first chain of transmission, the name Ibn Abī ‘Aqrab appears. In al-Ṭabarānī’s version, the name ‘Aqrab bint Afā appears. This is a case of *iḍṭirāb* (inconsistency) in the chain of transmission.

Ibn Ḥibbān narrates from Abū ‘Awānah, “I heard al-Kalbī saying, ‘Jibrīl used to dictate *waḥī* (revelation) to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. When the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would enter the toilet (to relieve himself), Jibrīl used to dictate to ‘Alī.’”¹

This ḥadīth is *mawḍū‘* (fabricated). May Allah curse the person responsible for fabricating it.

Al-Kalbī is Muḥammad ibn al-Sā’ib, the *kadhḥāb* (liar).

1 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 2/253.

Ḥadīth 119

انقض كوكب على عهد رسول الله صلى الله عليه وسلم، فقال رسول الله صلى الله عليه وسلم: انظروا إلى هذا الكوكب، فمن انقض في داره فهو الخليفة من بعدي. فنظروا فإذا هو قد انقض في منزل علي! فأنزل الله تعالى:

وَالنَّجْمِ إِذَا هَوَىٰ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ [النجم: ٤-١]

A star disappeared in the time of the Messenger of Allah ﷺ, and so the Messenger of Allah ﷺ said, “Look at this star; whosoever’s house it disappears by, he is the Khalifah after me.” They looked and found that it disappeared by the house of ‘Alī! Allah revealed, “By the star when it descends, your companion [Muḥammad] has not strayed, nor has he erred, nor does he speak from [his own] inclination. It is not but a revelation revealed.”¹

This ḥadīth is narrated from Anas and Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا.

The Ḥadīth of Anas

Ibn al-Maghāzili and others narrate this version of the ḥadīth — from Sulaymān ibn Aḥmad al-Mālikī — Abū Quḍā‘ah Rabī‘ah ibn Mūḥammad al-Ṭā‘ī narrated to us — Thawbān Dhū al-Nūn narrated to us — Mālik ibn Ghassān al-Nahshalī narrated to us — Thābit narrated to us — from Anas...²

Mālik ibn Ghassān is unidentified.

Thawbān Dhū al-Nūn is *ḍa‘īf* (weak).

Abū Quḍā‘ah Rabī‘ah ibn Mūḥammad al-Ṭā‘ī is *matrūk* (suspected of forgery).

1 Sūrah al-Najm: 1-4.

2 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 313.

Sulaymān ibn Aḥmad is al-Maṭī al-Miṣrī. Al-Dāraquṭnī and al-Khaṭīb deemed him a *kadhḥāb* (liar).

Al-Dhahabī and Ibn Ḥajar both said that this report is *bāṭil* (false).¹ Ibn al-Jawzī mentioned this ḥadīth in his work on fabrications.²

The Ḥadīth of Ibn ‘Abbās

This version of the ḥadīth has the following two chains of transmission:

1. Ibn ‘Asākir and others narrate this version of the ḥadīth.³ Ibn ‘Asākir said, “This ḥadīth is *munkar* (unacceptable); all the narrators between Abū ‘Umar and Hushaym are *majhūl* (unknown) and unidentified.”

Hushaym is a *mudallis*⁴ (obfuscates when he narrates) and he is narrating using the word ‘*an* (from).

2. Ibn al-Jawzī narrates this version of the ḥadīth — from Muḥammad ibn Marwān — from al-Kalbī — from Abū Ṣāliḥ — from Ibn ‘Abbās.⁵

Ibn al-Jawzī writes:

There is no doubt that this ḥadīth is *mawḍū‘* (fabricated). How silly is the person who fabricated it! And how far-fetched is what he said! The chain of transmission contains darkness: Abū Ṣāliḥ Bādhām is a *kadhḥāb* (liar). Similar is the case with al-Kalbī and Muḥammad ibn Marwān al-Suddī. The person suspected of fabricating this ḥadīth is al-Kalbī... The strange thing that the fabricator overlooked is: How can he make up something that

1 Al-Dhahabī: *Mīzān al-‘Itidāl*, 2/45; Ibn Ḥajar: *Lisān al-Mīzān*, 2/449.

2 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/373.

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/392.

4 For an explanation of this term, please see p. 816 onwards. [translator’s note]

5 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/372.

does not make sense to the mind; the star landed in a house such that it could be seen! From the fabricator's stupidity is that he falsely attributed this ḥadīth to Ibn 'Abbās; Ibn 'Abbās was only two years old at the time of the *Mi'rāj* (Ascension). How could he have possibly witnessed that and narrated it?¹

The following people followed Ibn al-Jawzī in ruling the ḥadīth a fabrication: al-Dhahabī, Ibn Ḥajar, al-Suyūṭī, Ibn 'Irāq, and al-Shawkānī.²

Another indication that the ḥadīth is a lie is the fact that if a star landed by the house of 'Alī, all of Makkah and its surrounding areas would have been destroyed.

In short, the ḥadīth is *mawḍū'* (fabricated) and not authentic, as mentioned by the *ḥuffāz* (ḥadīth masters).

1 Ibid., 1/373.

2 Al-Dhahabī: *Mizān al-'itidāl*, 2/45; Ibn Ḥajar: *Lisān al-Mizān*, 2/449; al-Suyūṭī: *al-La'ālī al-Maṣnū'ah*, 1/326; Ibn 'Irāq: *Tanzih al-Sharī'ah*, 1/356; al-Shawkānī: *al-Fawā'id al-Majmū'ah*, ḥadīth no. 321.

Ḥadīth 120

قرأ أصبغ بن نباتة على علي: وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ [الأعراف: ١٧٢]، وقال: فبكى علي رضي الله عنه، وقال: إني لأذكر الوقت الذي أخذ الله تعالى علي فيه الميثاق.

Asbagh ibn Nabātah read the following verse to ‘Alī, “*And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], ‘Am I not your Lord?’ They said, ‘Yes, we have testified.’*”¹ ‘Alī began crying and said, “Verily I remember the time in which Allah ﷻ took this covenant from me.”

Ibn al-Maghāzili narrates — Abū al-Ḥasan Aḥmad ibn al-Muẓaffar al-‘Aṭṭār informed us — Abū ‘Abd Allāh al-Ḥusayn ibn Khalaf ibn Muḥammad al-Dāwūdī narrated to us — Abū Muḥammad al-Ḥasan ibn Muḥammad al-Tal‘akbarī narrated to us — Ṭāhir ibn Sulaymān ibn Zamīl al-Nāqīd narrated to us — Abū ‘Alī al-Ḥusayn ibn Ibrāhīm narrated to us — al-Ḥasan ibn ‘Alī narrated to us — al-Ḥasan ibn Ḥasan al-Sukkarī narrated to us — Ibn Hind narrated to us — from Ibn Samā‘ah — from Ja‘far ibn Muḥammad — from his father, Muḥammad ibn ‘Alī — from his father, ‘Alī ibn al-Ḥusayn — from his father, al-Ḥusayn ibn ‘Alī — from his father, ‘Alī...²

This ḥadīth is *bāṭil* (false) and *mawḍū‘* (fabricated). Most of the narrators beneath Ja‘far are unidentified and unknown.

1 Sūrah al-A‘rāf: 172.

2 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 319.

Ḥadīth 121

رأيت النبي صلى الله عليه وسلم أخذ بيد علي، وهو يقول: الله وليي وأنا وليك، ومعاد من عاداك، ومسالم من سالمك.

I saw the Prophet ﷺ taking hold of the hand of ‘Alī while saying, “Allah is my *walī* (protector) and I am your *walī* (protector); and I am the enemy of the person who shows enmity towards you and I am at peace with whoever is at peace with you.”

Ibn ‘Adī narrates this ḥadīth — Abū Ya‘lā narrated to us — **Zakariyyā ibn Yaḥyā al-Kisā’ī** narrated to us — ‘**Alī ibn al-Qāsim** narrated to us — from **Mu‘allā ibn ‘Irfān** — from Shaqīq — from ‘Abd Allāh ibn Mas‘ūd...¹

This ḥadīth is *mawḍū‘* (fabricated).

Zakariyyā ibn Yaḥyā al-Kisā’ī is *matrūk* (suspected of forgery). This is the same person regarding who Ibn Ma‘īn said, “He deserves to have a well dug for him to be thrown in.”

‘**Alī ibn al-Qāsim** is *ḍa‘īf* (weak).

Mu‘allā ibn ‘Irfān is *matrūk* (suspected of forgery).

Al-Shajarī and **Ibn al-Maghāzili** also narrate this ḥadīth — from **Ishāq ibn Bishr** — **Ja‘far ibn Sa‘īd al-Kāhili** narrated to us — from al-A‘mash — from Abū Wā‘il — from ‘Abd Allāh ibn Mas‘ūd...²

Most of the narrators beneath al-A‘mash are unidentified.

Ishāq ibn Bishr al-Kāhili is a *kadhḥāb* (liar) and a *waḍḍā‘* (fabricator).

1 Ibn ‘Adī: *al-Kāmil*, 3/215.

2 Al-Shajarī: *al-Amālī*, 1/695; Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 323.

Ḥadīth 122

أتاني جبريل عليه السلام فقال: تختموا بالعقيق، فإنه أول حجر شهد لله بالوحدانية، ولي بالنبوة، ولعلي بالوصية، ولولده بالإمامة، ولشييعته بالجنة.

Jibrīl عليه السلام came to me and said, “Wear rings with *aqīq* (quartz), for it was the first stone to testify to Allah’s oneness, my Prophethood, the *wilāyah* of ‘Alī, the *imāmah* (leadership) of his son, and (it testified) to the fact that his *Shī‘ah* (Followers) will enter Jannah.”

Ibn al-Maghāzilī narrates — al-Qāḍī Abū Tamām ‘Alī ibn Muḥammad ibn al-Ḥusayn informed us — al-Qāḍī Abū al-Faraj Aḥmad ibn ‘Alī ibn Ja‘far ibn al-Mu‘allā al-Khuyūṭī informed us *idhnan* (he authorized us to transmit this ḥadīth) — **Abū al-Ṭayyib Muḥammad ibn Ḥubaysh ibn ‘Abd Allāh ibn Hārūn al-Nīlī** narrated to me in al-Ṭirāz in Wāsiṭ in the year 331 — **al-Musharraf ibn Sa‘īd al-Dhārī** informed us — Ibrāhīm ibn al-Mundhir al-Ḥizāmī narrated to us — Sufyān ibn Ḥamzah al-Aslamī narrated to us — from Kathīr ibn Zayd who said, “Al-A‘mash entered the presence of al-Manṣūr. Al-Manṣūr was seated at that time listening to the grievances/injustices/complaints (*mazālim*) of the people. When he noticed him, he said to him, ‘O Sulaymān, come to the front!’ He said, ‘I will sit where you are seated.’ Then he said, ‘Al-Ṣādiq narrated to me — al-Bāqir narrated to me — al-Sajjād narrated to me — al-Shahīd narrated to me — al-Taqī narrated to me—he is the *waṣī* (advisor) ‘Alī ibn Abī Ṭālib—and said, ‘The Prophet صلى الله عليه وسلم narrated to me...’” and then he went on and mentioned the ḥadīth. Then he said, “The people turned their heads towards him.” It was said to him, “You mentioned a people who we do not know.” He said, “Al-Ṣādiq is Ja‘far ibn Muḥammad ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib. Al-Bāqir is Muḥammad ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib. Al-Sajjād is ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib. Al-Shahīd is al-Ḥusayn ibn ‘Alī. Al-Waṣī is al-Taqī ‘Alī ibn Abī Ṭālib.”¹

1 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 326.

This ḥadīth is evidently fabricated; it is a lie attributed to the Messenger of Allah
صلى الله عليه وسلم.

Ibn al-Maghāzilī is *ḍa'īf* (weak).

Al-Nīlī could not be traced, perhaps he is the problem of the ḥadīth.

I could not trace **al-Musharraf ibn Sa'īd al-Dhāri**. And Allah knows best.

Ḥadīth 123

كنت عند النبي صلى الله عليه وسلم، فسئل عن علي، فقال: قسمت الحكم عشرة أجزاء، فأعطي علي تسعة أجزاء، والناس جزء واحدا.

I was with the Prophet ﷺ when he was asked about ‘Alī. He said, “Wisdom was divided into ten parts; ‘Alī was given nine parts and everyone else shared the remaining one part.”

Abū Nu‘aym narrates this ḥadīth from Ibn Mas‘ūd.¹

I have explained that this ḥadīth is *mawḍū‘* (fabricated) in my refutation against al-Ghumārī when he authenticated the ḥadīth “I am the city of knowledge...” There is no need to repeat it here.

1 Abū Nu‘aym: *Ḥilyat al-Awliyā’*, 1/64.

Ḥadīth 124

أتى عمر رجلان فسألاه عن طلاق العبد، فانتهى إلى حلقة فيها رجل أصلع، فقال: يا أصلع كم طلاق العبد؟ فقال له بأصبعيه هكذا، وحرك السبابة والتي تليها، فالتفت إليه فقال: اثنتين، فقال أحدهما: سبحان الله جنتك وأنت أمير المؤمنين فسألناك، فجئت إلى رجل والله ما كلمك، قال: ويلك! تدري من هذا؟ هذا علي بن أبي طالب، سمعت رسول الله صلى الله عليه وسلم يقول: لو أن السماوات والأرضين وضعتا في كفة، ووضع إيمان علي في كفة لرجح إيمان علي.

Two men came to Umar asking him about an issue concerning the divorce of a slave. He came to the end of the gathering where there was a bald man. He said, “O bald man, how many divorces does a slave have?” The man responded to him by moving his index and middle fingers. He turned to him and said, “Two.” One of the two men said, “*Subḥān Allāh*. We came to you as Amīr al-Mu’minīn and asked you. You went to a man and, by Allah, he did not even speak to you (he simply indicated with his fingers).” He said, “Woe unto you! Do you know who this is? This is ‘Alī ibn Abī Ṭālib. I heard the Messenger of Allah ﷺ say, ‘If the Heavens and the worlds were placed on one side of a scale and the īmān of ‘Alī was placed on the other side, the īmān of ‘Alī would be weightier.’”

This ḥadīth is narrated by **Ibn al-Maghāzili** — **Aḥmad ibn Muḥammad ibn ‘Abd al-Wahhāb ibn Ṭāwān** informed us *ijāzatan* (he authorized us to narrate this ḥadīth) — **Abū Aḥmad ‘Umar ibn ‘Abd Allāh ibn Shawdhab al-Muqri’** informed us — **Muḥammad ibn ‘Uthmān** narrated to us — **Muḥammad ibn Sulaymān** narrated to us — **Ja’far ibn Muḥammad ibn Ḥakīm** narrated to us — from **Ibrāhīm ibn ‘Abd al-Ḥamīd** — from **Raqabah ibn Maṣqalah ibn ‘Abd Allāh** — from **his father** — from **his grandfather...**¹

This chain of transmission is *bāṭil* (false). It contains numerous *majhūl* (unknown) narrators and its *matn* (text) is *munkar* (unacceptable).

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 330.

I have mentioned previously that **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).

His teacher was careless in ḥadīth.

Muḥammad ibn ʿUthmān and everyone above him could not be traced.

Raqabah ibn Maṣqalah is a *thiqah* (reliable); however, his father could not be traced.

Ibn ʿAsākir also narrates this version of the ḥadīth.¹ However, most of the narrators in the chain of transmission are unidentifiable.

Ibn ʿAsākir narrates this ḥadīth in another place with a chain of transmission that is *sāqiṭ* (wholly unreliable), as I have explained in the original work.²

In short, the ḥadīth is *mawḍūʿ* (fabricated). Sheer fanaticism and extremism caused someone to fabricate this ḥadīth. All of its chains of transmission revolved around unknown and disastrous narrators.

1 Ibn ʿAsākir: *Tārīkh Dimashq*, 42/340.

2 Ibid., 42/341.

Ḥadīth 125

اشتد غضب الله وغضبي على من أهرق دمي، وأذاني في عترتي.

My anger and the anger of Allah intensifies against a person who causes my blood to flow and harms my *‘itrāh* (family).

This ḥadīth is narrated by Ibn ‘Adī — **Muḥammad ibn Muḥammad ibn al-Ash‘ath** narrated to us — **Mūsā ibn Ismā‘īl ibn Mūsā ibn Ja‘far ibn Muḥammad** narrated to me — **my father** narrated to me — from his father — from his grandfather, Ja‘far — from his father — from his grandfather, ‘Alī ibn al-Ḥusayn — from his father — from ‘Alī who said, “The Messenger of Allah ﷺ said...”¹

Muḥammad ibn Muḥammad ibn al-Ash‘ath al-Kūfī was accused of fabricating ḥadīth by al-Dāraqūṭnī and Ibn ‘Adī.

Mūsā ibn Ismā‘īl and **his father** could not be traced.

Ibn al-Maghāzīlī and others narrate this ḥadīth — from **Bishr ibn al-Hudhayl** — **Abū Isrā‘īl** narrated to me — from **‘Aṭīyyah** — from **Abū Sa‘īd marfū‘an** (attributed to the Prophet ﷺ)...²

The chain of transmission is *wāh* (feeble) and it is replete with defects:

- **‘Aṭīyyah al-‘Awfī** is *ḍa‘īf* (weak) and a *mudallis*³ (obfuscates when he narrates).
- **Abū Isrā‘īl** is **Ismā‘īl ibn Khalīfah**. He is *ḍa‘īf* (weak).

1 Ibn ‘Adī: *al-Kāmil*, 6/301-302.

2 Ibn al-Maghāzīlī: *Manāqib ‘Alī*, ḥadīth no. 334.

3 For an explanation of this term, please see p. 816 onwards. [translator’s note]

- **Bishr ibn al-Hudhayl's** biography is mentioned by Ibn Abī Ḥātim; however, he does not mention anything regarding his status as a narrator.¹

Al-Shawkānī mentions this ḥadīth in his work on fabrications.²

Ibn Taymiyyah explained at length how this ḥadīth is very weak and feeble.³

1 Ibn Abī Ḥātim: *al-Jarḥ wa al-Ta'dīl*, 2/370.

2 Al-Shawkānī: *al-Fawā'id al-Majmū'ah*, ḥadīth no. 343.

3 Ibn Taymiyyah: *Minhāj al-Sunnah*, 4/586.

Ḥadīth 126

إني لا أحل لأحد أن يتكنى بكنيتي، ولا يتسمى باسمي، إلا مولود لعلي، من غير ابنتي فاطمة عليها السلام، فقد نحلته اسمي وكنيتي، وهو محمد بن علي. قال جعفر بن محمد: يعني ابن الحنفية.

I do not permit anyone to keep my *kunya* (agnomen) nor my name except for the children of ‘Alī that are not from Fāṭimah. Verily he has been gifted with my name and my *kunya*—he is Muḥammad ibn ‘Alī.

Ja‘far ibn Muḥammad said, “That is Ibn al-Ḥanafīyyah.”

This ḥadīth is narrated by **Ibn al-Maghāzili** — Abū al-Ḥasan Aḥmad ibn al-Muẓaffar informed us — Abū Muḥammad ibn ‘Abd Allāh ibn Muḥammad ibn ‘Uthmān al-Muzanī (known as Ibn al-Saqqā’ al-Ḥāfiẓ) informed us — **Muḥammad ibn Muḥammad ibn al-Ash‘ath** informed us — **Mūsā ibn Ismā‘il** informed me — **my father** informed us — from his father— from his grandfather, Ja‘far ibn Muḥammad — from his father — from his grandfather, ‘Alī ibn al-Ḥusayn — from his father — from his grandfather, ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ who said, “The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said...”¹

This ḥadīth is *mawḍū‘* (fabricated).

Muḥammad ibn Muḥammad ibn al-Ash‘ath is suspected of fabricating ḥadīth.

Mūsā ibn Ismā‘il is **Ibn Mūsā ibn Ja‘far ibn Muḥammad**. He and **his father** could not be traced.

Ibn al-Maghāzili, as mentioned previously, is *da‘īf* (weak).

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 336.

Ḥadīth 127

أعطينا أهل البيت سبعة، لم يعطها أحد قبلنا، ولا يعطاها أحد بعدنا: الصبابة، والفصاحة، والسماحة، والشجاعة، والحلم، والعلم، والمحبة من النساء.

We, the *Ahl al-Bayt* (Members of the House) were given seven things; no one before us nor after us was given it: beauty, eloquence, generosity, bravery, forbearance, knowledge, and love of women.

Ibn al-Maghāzili narrates this ḥadīth — Abū al-Ḥasan Aḥmad ibn al-Muẓaffar informed us — Abū Muḥammad ‘Abd Allāh ibn Muḥammad ibn ‘Uthmān al-Muzanī (known as Ibn al-Saqqā’ al-Ḥāfiẓ) informed us — **Muḥammad ibn Muḥammad ibn al-Ash‘ath** informed us — **Mūsā ibn Ismā‘īl** narrated to me — **my father** narrated to us — from his father — from his grandfather, Ja‘far ibn Muḥammad — from his father — from his grandfather, ‘Alī ibn al-Ḥusayn — from his father — from his grandfather, ‘Alī ibn Abī Ṭālib رضي الله عنه who said, “The Messenger of Allah صلى الله عليه وسلم said...”¹

This chain of transmission is *bāṭil* (false).

Muḥammad ibn Muḥammad ibn al-Ash‘ath, as mentioned previously, is a *kadhḥāb* (liar) and a *waḍḍā‘* (fabricator).

Mūsā ibn Ismā‘īl is **Ibn Mūsā ibn Ja‘far ibn Muḥammad**. He and **his father** could not be traced.

Ibn al-Maghāzili, as mentioned previously, is *ḍa‘īf* (weak).

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 337.

Ḥadīth 128

من صلى على محمد، وعلى آل محمد، مائة مرة، قضى الله تعالى له مائة حاجة.

Whoever sends salutations upon Muḥammad and the Family of Muḥammad one hundred times, Allah will fulfill one hundred of his needs.

Ibn al-Maghāzilī narrates — **Abū al-Ḥasan Aḥmad ibn al-Muẓaffar** informed us — Abū Muḥammad ‘Abd Allāh ibn Muḥammad ibn ‘Uthmān al-Muzanī (known as Ibn al-Saqqā’ al-Ḥāfiẓ) informed us — **Muḥammad ibn Muḥammad ibn al-Ash‘ath** informed us — **Mūsā ibn Ismā‘īl** narrated to me — **my father** narrated to us — from his father — from his grandfather, Ja‘far ibn Muḥammad — from his father — from his grandfather, ‘Alī ibn al-Ḥusayn — from his father — from his grandfather, ‘Alī ibn Abī Ṭālib رضي الله عنه who said, “The Messenger of Allah صلى الله عليه وسلم said...”¹

Muḥammad ibn Muḥammad ibn al-Ash‘ath, as mentioned previously, is a *kadhḥāb* (liar) and a *waddā‘* (fabricator).

Mūsā ibn Ismā‘īl is **Ibn Mūsā ibn Ja‘far ibn Muḥammad**. He and **his father** could not be traced.

Ibn al-Maghāzilī, as mentioned previously, is *ḍa‘īf* (weak).

No one has regarded his teacher as a *thiqah* (reliable).

1 Ibid., ḥadīth no. 338.

Ḥadīth 129

يا علي إن شيعتنا يخرجون من قبورهم يوم القيامة على ما بهم من العيوب، والذنوب، وجوههم كالقمر في ليلة البدر، وقد فرجت عنهم الشدائد، وسهلت لهم الموارد، وأعطوا الأمن والأمان، وارتفعت عنهم الأحران، يخاف الناس ولا يخافون، ويحزن الناس ولا يحزنون، شرك نعالهم تتلألأ نورا، على نوق بيض لها أجنحة، قد ذلت من غير مهانة، ونجبت من غير رياضة، أعناقها من ذهب أحمر، ألين من الحرير، لكرامتهم على الله عز وجل.

O ‘Alī, verily our *shī‘ah* (followers) will emerge from their graves on the Day of Resurrection with their faces (shining) like the full moon—despite their shortcomings and sins. Difficulties will be removed from them and resources/sustenance will be made easy for them. They will be granted safety and protection. All of their sadness will be removed from them. People will be in fear (on that Day) while they will have no fear. People will be sad while they will be not. The straps of their sandals will shine with *nūr* (light). They will be on white she-camels that have wings. They will be humble and tamed without being degraded. They will be distinguished without any training. Their necks will be from red gold, softer than silk; because of their honorable status with Allah ﷺ.

Ibn al-Maghāzilī and Ibn al-Jawzī narrate this ḥadīth — from **Muḥammad ibn ‘Alī al-Kindī** — **Muḥammad ibn Sālim** narrated to me — Ja‘far ibn Muḥammad narrated to us — Muḥammad ibn ‘Alī narrated to me — ‘Alī ibn al-Ḥusayn narrated to me — al-Ḥusayn ibn ‘Alī narrated to me — ‘Alī ibn Abī Ṭālib narrated to me from the Messenger of Allah ﷺ...¹

Muḥammad ibn ‘Alī al-Kindī was regarded as *ḍa‘īf* (weak) by al-Azdī. Al-Dāraqūṭnī regarded him as lenient.

Muḥammad ibn Sālim al-Hamdānī is *matrūk* (suspected of forgery).

1 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 339; Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 2/7.

Ibn al-Jawzī, al-Shawkānī, and al-Haytamī all ruled the ḥadīth a fabrication.¹

Al-Dhahabī said, “This chain of transmission is *muzlim* (murky) and its *matn* (text) is a lie. The fabrications (in this regard) are numerous. The Family of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is greater and nobler than that. May Allah disgrace those that lie against their Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”²

1 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 2/7; al-Shawkānī: *al-Fawā'id al-Majmū'ah*, ḥadīth no. 343; al-Haytamī: *al-Ṣawā'iq al-Muḥriqah*, 2/500.

2 Al-Dhahabī: *Talkhīṣ al-Mawḍū‘āt*, ḥadīth no. 155.

Ḥadīth 130

أحب إخواني إلي علي بن أبي طالب، وأحب أعمامي إلي حمزة بن عبد المطلب.

The most beloved of my brothers to me is ‘Alī ibn Abī Ṭālib. And the most beloved of my uncles to me is Ḥamzah ibn ‘Abd al-Muṭṭalib.

Ibn al-Maghāzili narrates — **Abū al-Ḥasan Aḥmad ibn al-Muẓaffar** informed us — ‘Abd Allāh ibn Muḥammad al-Ḥāfiẓ informed us — **Muḥammad ibn Muḥammad** informed us — **Mūsā ibn Ismā‘īl** narrated to me — **my father** narrated to us — from his father — from his grandfather, Ja‘far ibn Muḥammad — from his father — from his grandfather, ‘Alī ibn al-Ḥusayn — from his father — from his grandfather, ‘Alī ibn Abī Ṭālib رضي الله عنه who said, “The Messenger of Allah صلى الله عليه وسلم said...”¹

This ḥadīth is *mawḍū‘* (fabricated).

Ibn al-Maghāzili, as mentioned previously, is *ḍa‘īf* (weak).

Muḥammad ibn Muḥammad ibn al-Ash‘ath, as mentioned previously, is suspected of fabricating ḥadīth.

Mūsā ibn Ismā‘īl is **Ibn Mūsā ibn Ja‘far ibn Muḥammad**. He and **his father** could not be traced.

Al-Daylamī includes this ḥadīth in his collection with a chain of transmission from **‘Amr ibn Thābit ibn Hurmuz al-Kūfi**.² He is *matrūk* (suspected of forgery) and has been accused of lying.

Al-Albānī included this ḥadīth in his work and said it is *mawḍū‘* (fabricated).³

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 342.

2 Al-Daylamī: *Musnad al-Firdaws*, 2/116.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 8/3562.

Ḥadīth 131

إن الله عز وجل أوحى إلى موسى عليه السلام أن ابن مسجدا طاهرا، لا يكون فيه غير موسى وهارون، وابني هارون شبر وشبير، وإن الله أمرني أن ابن مسجدا طاهرا، لا يكون فيه غيري، وغير أخي علي، وغير ابني الحسن والحسين رضي الله عنهما.

Verily Allah sent revelation to Mūsā that he should build a pure masjid in which only Mūsā, Hārūn, and the two sons of Hārūn—Shabar and Shubayr—can reside in. And verily Allah ordered me to build a pure masjid in which only my brother ‘Alī, my two (grand) children Ḥasan and Ḥusayn, and I can reside in.

Ibn al-Maghāzili narrates this ḥadīth — Aḥmad ibn al-Muẓaffar al-‘Aṭṭār informed us — ‘Abd Allāh ibn Muḥammad al-Ḥāfiẓ informed us — **Muḥammad ibn Muḥammad** narrated to us — **Mūsā ibn Ismā‘īl** narrated to us — **my father** narrated to us — from his father — from his grandfather, Ja‘far ibn Muḥammad — from his father — from his grandfather, ‘Alī ibn al-Ḥusayn — from his father — from his grandfather, ‘Alī ibn Abī Ṭālib who said, “The Messenger of Allah ﷺ said...”¹

As mentioned in the previous ḥadīth, this chain of transmission is *mawḍū‘* (fabricated) and *bāṭil* (false).

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 343.

Ḥadīth 132

سئل عن قوله عز وجل:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ [المائدة: ٩]، قال: سألت قوم النبي صلى الله عليه وسلم فقالوا: فيمن نزلت هذه الآية يا نبي الله؟ قال: إذا كان يوم القيامة عقد لواء من نور أبيض، فإذا نادى: ليقيم سيد المؤمنين، ومعه الذين آمنوا بعد بعث محمد، فيقوم علي بن أبي طالب، فيعطى اللواء من النور الأبيض بيده، تحته جميع السابقين الأولين من المهاجرين والأنصار، لا يخالطهم غيرهم، حتى يجلس على منبر من نور رب العزة، ويعرض الجميع عليه رجلا رجلا، فيعطى أجره ونوره، فإذا أتى على آخرهم، قيل لهم: قد عرفتم موضعكم ومنازلكم من الجنة، إن ربكم يقول: عندي مغفرة وأجر عظيم، يعني الجنة، فيقوم علي والقوم تحت لوائه معهم حتى يدخل بهم الجنة، ثم يرجع إلى منبره، فلا يزال يعرض عليه جميع المؤمنين، فيأخذ نصيبه منهم إلى الجنة، وينزل أقواما إلى النار، فذلك قوله تعالى: وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ [الحديد: ١٩]

يعني السابقين الأولين من المؤمنين، وأهل الولاية له وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ [الحديد: ١٩]، يعني بالولاية بحق علي، وحق علي الواجب على العالمين.

Ibn 'Abbās was asked about Allah's words, "Allah has promised those who believe and do righteous deeds [that] for them there is forgiveness and great reward."¹ He said, "A group of people asked the Prophet صلى الله عليه وسلم and said, 'Concerning who was this verse revealed, O Prophet of Allah?' He said, 'On the Day of Resurrection, a standard of white nūr (light) will be tied. A caller will suddenly call out: The sayyid (master) of the believers should stand; and along with him all those who believed after the Prophet صلى الله عليه وسلم was sent. 'Alī ibn Abī Ṭālib will stand and he will be given the standard of white nūr (light) in his hand. Underneath the standard will be all of the *Sābiqīn* and *Awwalīn* (first forerunners) from the *Muhājirīn* and the *Anṣār*; no one else will mix with them. Eventually, he will sit on a pulpit (made) from the nūr (light) of the Lord of might (*Rabb al-'Izzah*). Everyone will appear before him, one by one. Each will be given their reward and nūr (light). When he comes to the last of them, it will be said to them,

1 Sūrah al-Mā'idah: 9.

‘You know your positions and places in Jannah; verily your Lord says: I have with me forgiveness and a great reward, i.e. Jannah.’ ‘Alī will stand while the people will be underneath his standard until he enters Jannah with them. Thereafter, he will return to this pulpit; all of the believers will continue presenting themselves to him, while he takes his share from them to Jannah. He will place a group of people in the Fire (of Jahannam). This is in reference to (the verse) ‘*And those who have believed in Allah and His messengers - those are [in the ranks of] the supporters of truth and the martyrs, with their Lord. For them is their reward and their light*’¹ i.e. the first forerunners from the believers and the people of wilāyah. ‘*But those who have disbelieved and denied Our verses - those are the companions of Hellfire*’² i.e. disbelieve and deny the wilāyah of ‘Alī; and the right of ‘Alī is compulsory on the worlds.’”

Ibn al-Maghāzili narrates this ḥadīth — al-Ḥasan ibn Aḥmad ibn Mūsā informed us — Hilāl ibn Muḥammad narrated to us — **Ismā‘īl ibn ‘Alī ibn ‘Alī ibn Razīn ibn ‘Uthmān** narrated to us — my father narrated to us — my brother **Da‘bal ibn ‘Alī** narrated to us — **Mujāshi‘** narrated to us — from ‘**Umar ibn Maysarah ibn ‘Abd al-Karīm al-Jazarī** — from Sa‘īd ibn Jubayr — from Ibn ‘Abbās...³

This ḥadīth is *bāṭil* (false) and *mawḍū‘* (fabricated).

The aforementioned **Ismā‘īl** is suspected of fabricating ḥadīth.

Da‘bal ibn ‘Alī al-Khuzā‘ī possesses unacceptable reports.

I think **Mujāshi‘** is **Ibn ‘Amr**, the *kadhhdhāb* (liar).⁴

His teacher could not be traced.

1 Sūrah al-Ḥadīd: 19.

2 Ibid.

3 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 369.

4 Ibn Ḥajar: *Lisān al-Mizān*, 5/15.

Ḥadīth 133

أخذ رسول الله صلى الله عليه وسلم بيدي، وأخذ بيد علي، فصلى أربع ركعات، ثم رفع يده إلى السماء، فقال: اللهم سألك موسى بن عمران، وإن محمدا سألك أن تشرح لي صدري، وتيسر لي أمري، وتحل عقدة من لساني، يفقهوا قولِي، واجعل لي وزيرا من أهلي! عليا اشد به أزرِي، وأشركه في أمري! قال ابن عباس: فسمعت مناديا ينادي: يا أحمد! قد أوتيت ما سألت. فقال النبي: يا أبا الحسن ارفع يدك إلى السماء، وادع ربك، وسله يعطك، فرفع علي يده إلى السماء، وهو يقول: اللهم اجعل لي عندك عهدا، واجعل لي عندك ودا. فأنزل الله على نبيه

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا [مريم: ٩٦]،

فتلاها النبي صلى الله عليه وسلم على أصحابه، فعجبوا من ذلك عجبا شديدا، فقال النبي صلى الله عليه وسلم مم تعجبون؟ إن القرآن أربعة أرباع: فربع فينا أهل البيت خاصة، وربع في أعدائنا، وربع حلال وحرām، وربع فرائض وأحكام، والله أنزل في علي كرائم القرآن.

(Ibn ‘Abbās said) The Messenger of Allah ﷺ took me by my hand and took ‘Alī by his hand. He read four rakā‘āt of ṣalāh and then he raised his hands to the sky and said, “O Allah, Mūsā ibn ‘Imrān asked You and verily Muḥammad asked You to ‘expand my chest for me, make easy for me my affair, and untie the knot from my tongue so that they can understand my speech, and make for me a wazīr (minister) from my family! Increase through ‘Alī my strength, and let him share my strength.” Ibn ‘Abbās said, “I heard a caller call out, ‘O Aḥmad! You have been given what you have asked for.’ The Prophet ﷺ said, ‘O Abū al-Ḥasan, raise your hand to the sky and supplicate to your Lord; ask Him (and) He will give you.’ ‘Alī raised his hand to sky and said, ‘O Allah, grant me a promise with You and grant me affection with You.’ And so Allah revealed unto His Prophet (the verse), ‘Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection.’” The Prophet ﷺ recited the verse to his Companions and it amazed them very much. The Prophet ﷺ said, ‘What amazes you? Verily the Qur’ān is four parts: one-

fourth regarding us, the *Ahl al-Bayt* specifically; one-fourth regarding our enemies; one-fourth regarding *ḥalāl* and *ḥarām*; and one-fourth regarding inheritance and other (miscellaneous) rulings. By Allah, the most precious parts of the Qur’ān were revealed regarding ‘Alī.’”

This ḥadīth is narrated from Ibn ‘Abbās with the following two chains of transmission:

1. **Ibn al-Maghāzili** narrates this ḥadīth — **Abū Ishāq Ibrāhīm ibn Ṭalḥah ibn Ghassān ibn al-Nu‘mān al-Kāzarūnī** informed us *ijāzatan* (he authorized us to transmit this ḥadīth) — **Umar ibn Muḥammad ibn Yūsuf** narrated to them — **Abū Ishāq al-Madīnī** narrated to us — **Aḥmad ibn Mūsā al-Ḥarāmī** narrated to us — **al-Ḥusayn ibn Thābit al-Madanī** narrated to us—the servant of Mūsā ibn Ja‘far — **my father** narrated to me — from Shu‘bah from al-Ḥakam — from ‘Ikrimah — from Ibn ‘Abbās...¹

This ḥadīth is undoubtedly *mawḍū‘* (fabricated). **Everyone beneath Shu‘bah** could not be traced. Definitely one of them is responsible for forging this report. Perhaps **al-Ḥusayn ibn Thābit al-Madanī** is the same person whose biography is mention in *al-Jarḥ wa al-Ta‘dīl*.² Abū Ḥātim says, “He is *majhūl* (unknown) and his father is similarly *majhūl*.”³

Ibn al-Maghāzili is *ḍa‘īf* (weak).

2. Al-Tha‘labī narrates this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).⁴

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 375.

2 Abū Ḥātim: *al-Jarḥ wa al-Ta‘dīl*, 3/48.

3 Ibid., 2/449.

4 Al-Tha‘labī: *Tafsīr al-Tha‘labī*, 4/80.

Al-Ḥimmānī is accused of *sariqat al-ḥadīth*¹ (appropriating ḥadīth).

Qays's son inserted ḥadīth into his father's collection that were not his.

'**Abbād** is '**Abāyah ibn Ribī**. As mentioned previously, he is *matrūk* (suspected of forgery).

Everyone else in the chain of transmission could not be traced.

Al-Albānī cites Ibn Ḥajar saying, "Al-Tha'labī narrates a lengthy version of this ḥadīth from Abū Dharr. The chain of transmission is *sāqit* (wholly unreliable)."²

Al-Albānī ruled the ḥadīth a fabrication even though he was unable to locate its chain of transmission. This is because the *matn* (text) is evidently *munkar* (unacceptable).

I was able to locate the chain of transmission and we are even surer that it is a fabrication. The chain of transmission is full of darkness.

In short the ḥadīth is *mawḍū'* (fabricated) and a lie. It has a chain of transmission that is *sāqit* (wholly unreliable).

1 For an explanation of this term, please see p. 816 onwards. [translator's note]

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa'īfah*, 10/673.

Ḥadīth 134

يا علي إن الله عز وجل قد غفر لك، ولأهلك، ولشييعتك، ولمحبي شييعتك، فأبشر، فإنك الأنزع البطين،
المنزوع من الشرك، البطين من العلم.

O ‘Alī, verily Allah ﷺ has forgiven you, your family, your followers, and the admirers of your followers. Rejoice, for verily you are *al-Anza’ al-Baṭīn*, free from polytheism, and you possess abundant knowledge.

Ibn al-Maghāzilī narrates this ḥadīth — Abū Ishāq ibn Ghassān al-Daqqāq al-Baṣrī informed us (in what he wrote to me) — Abū ‘Alī al-Ḥusayn ibn Aḥmad ibn Muḥammad narrated to us — **Abū al-Qāsim ‘Abd Allāh ibn Aḥmad ibn ‘Āmir al-Ṭā’ī** narrated to us — **my father** narrated to us — Abū al-Ḥasan ‘Alī ibn Mūsā al-Riḍā narrated to me — my father, Mūsā ibn Ja‘far narrated to me — my father, Ja‘far ibn Muḥammad narrated to me — my father, Muḥammad ibn ‘Alī narrated to me — my father, ‘Alī ibn al-Ḥusayn narrated to me — my father, al-Ḥusayn ibn ‘Alī narrated to me — my father, ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ narrated to me and said, “The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said...”¹

This ḥadīth is *mawḍū‘* (fabricated) and evidently *munkar* (unacceptable).

Al-Dhahabī writes, “**‘Abd Allāh ibn Aḥmad ibn ‘Āmir** (narrates), from his father, from ‘Alī al-Riḍā, from his forefathers unacceptable reports; he is responsible for fabricating it, or **his father**. Al-Ḥasan ibn ‘Alī al-Zuhrī said, ‘He (i.e. ‘Abd Allāh ibn Aḥmad ibn ‘Āmir) was illiterate and he was not satisfactory (in ḥadīth).’”²

1 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 455.

2 Al-Dhahabī: *Mīzān al-I’tidāl*, 2/390.

Ḥadīth 135

لما أسري بي إلى السماء، أخذ جبريل عليه السلام بيدي، وأقعديني على درنوك من درانيك الجنة، ثم ناولني سفرجلة، فأنا أقلبها إذا انفلقت فخرجت جارية حوراء، لم أر أحسن منها، فقالت: السلام عليك يا محمد! فقلت: من أنت؟ قالت: أنا الراضية المرضية، خلقتني الجبار من ثلاثة أصناف: أسفلي من مسك، ووسطي من كافور، وأعلاني من عنبر، عجنني بماء الحيوان، قال لي الجبار: كوني فكت! خلقتني لأخيك، ولابن عمك، علي بن أبي طالب رضي الله عنه.

When I was taken into the Heavens, Jibrīl عليه السلام took my hand and made me sit on a carpet from the carpets of Jannah. Thereafter, he handed me a quince. I was flipping it around when all of a sudden it split open and a beautiful damsel came out. I had not seen something more beautiful. She said, “*As-salamu ‘alayk, O Muḥammad!*” I said, “Who are you?” She said, “I am *al-Rāḍiyah al-Marḍiyah* (well pleased and pleasing); *al-Jabbār* created me from three distinct *aṣnāf* (materials): my bottom portion is from musk, my middle portion is from camphor, and my upper portion from amber. He created my mould with the water of animals. *Al-Jabbār* said to me, ‘Be!’ And I came to be! He created me for your brother and your cousin, ‘Alī ibn Abī Ṭālib رضي الله عنه.”

This ḥadīth is narrated by **Ibn al-Maghāzilī** — Abū Ishāq ibn Ghassān al-Daqqāq al-Baṣrī informed us (in what he wrote to me) — Abū ‘Alī al-Ḥusayn ibn Aḥmad ibn Muḥammad narrated to us — **Abū al-Qāsim ‘Abd Allāh ibn Aḥmad ibn ‘Āmir al-Ṭā’ī** narrated to us — **my father** narrated to us — Abū al-Ḥasan ‘Alī ibn Mūsā al-Riḍā narrated to me — my father, Mūsā ibn Ja‘far narrated to me — my father, Ja‘far ibn Muḥammad narrated to me — my father, Muḥammad ibn ‘Alī narrated to me — my father, ‘Alī ibn al-Ḥusayn narrated to me — my father, al-Ḥusayn ibn ‘Alī narrated to me — my father, ‘Alī ibn Abī Ṭālib رضي الله عنه narrated to me and said, “The Messenger of Allah صلى الله عليه وسلم said...”¹

This ḥadīth is a portion of a false and fabricated report, as mentioned in the previous ḥadīth.

1 Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 456.

Ḥadīth 136

بينما نحن جلوس عند رسول الله صلى الله عليه وسلم، إذ هبط جبريل من الجنة، فقال: السلام عليك يا محمد، إن الله عز وجل قد أتحنك بهذه السفرجلة، فسبحت السفرجلة في كف النبي صلى الله عليه وسلم بأصناف اللغات، فقلنا: يا رسول الله تسبح هذه السفرجلة في كفك؟ فقال: والذي بعثني بالحق نبيا لقد خلق الله عز وجل في جنة عدن ألف ألف قصر، في كل قصر ألف ألف مقصورة، في كل مقصورة ألف ألف سرير، على كل سرير حوراء، تجري من تحت كل سرير أربعة أنهار، نهر من خمر، ونهر من عسل، ونهر من سلسبيل، ونهر من لبن، على كل نهر ألف شجرة، في كل شجرة ألف ألف غصن، في كل غصن ألف ألف سفرجلة، تحت كل سفرجلة ألف ألف ورقة، تحت كل ورقة ألف ألف ملك، لكل ملك ألف ألف جناح، تحت كل جناح ألف ألف رأس، في كل رأس ألف ألف وجه، في كل وجه ألف ألف فم، في كل فم ألف ألف لسان يسبح الله عز وجل بألف ألف لغة، لا يشبه بعضها بعضا، وثواب ذلك التسبيح لمحبي أبي بكر، وعمر، وعثمان، وعلي.

While we were sitting near the Messenger of Allah ﷺ, Jibrīl suddenly descended from Jannah. He said, “*Al-salām ‘alayk*, O Muḥammad. Verily Allah ﷻ has gifted you with this quince.” The quince made *tasbīḥ* (glorified Allah’s name) in the palm of the Prophet ﷺ in different languages. We said, “O Messenger of Allah, is this quince making *tasbīḥ* in your palm?” He said, “By the One who sent me with the truth as a Prophet, Allah ﷻ created in the Garden of Eden one million palaces. In each place there is (another) million palaces. In each palace there is one million beds; with damsels on each bed. Four rivers flow beneath each bed: a river of wine, a river of honey, a river of *Salsabīl*, and a river of milk. On each river there are a thousand trees. On each tree there are a million branches. On each branch there are a million quinces. Under each quince there are a thousand leaves. Under each leaf there are a million angels, each angel having a million wings. Under each wing there are a million heads. Under each head there are a million faces. In each face there are a million mouths. Under each mouth there are a million tongues that glorify Allah ﷻ in a million (different) languages, none of which resemble one another. The reward for that *tasbīḥ* is for the lovers of Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī.”

Ibn al-Jawzī narrates this ḥadīth — Muḥammad ibn Nāṣir informed us — al-Mubārak ibn ‘Abd al-Jabbār informed us — Abū Ṭālib al-‘Ushārī informed us — **Abū al-Ḥasan Muḥammad ibn ‘Abd al-‘Azīz al-Bardaī** narrated to us — **Abū al-Jaysh Ṭāhir ibn al-Ḥusayn al-Faqīh** narrated to us — **Ṣadaqaḥ ibn Hubayrah ibn ‘Alī al-Mawṣilī** narrated to us — **‘Umar ibn al-Layth** narrated to us — Muḥammad ibn Ja‘far narrated to us — ‘Alī ibn Muḥammad al-Ṭanāfisī narrated to us — **Mūsā ibn Khalaf** narrated to us — Ḥammād ibn Abī Sulaymān narrated to us — from Ibrāhim — from Abū Sa‘īd al-Khudrī...¹

May there be a million curses on the person responsible for fabricating this ḥadīth.

Ibn al-Jawzī says, “What a stench this fabrication has! How malodorous is this fabrication!”

Al-Dhahabī says, “How weak is the intellect of that person who does not regard this ḥadīth as fabricated. Its narrators are all *majhūl* (unknown). I do not know which one of them invented this ḥadīth.”²

Al-Suyūṭī and Ibn ‘Irāq held similar views.³

The ḥadīth contains the following defects:

- **Ṣadaqaḥ ibn Hubayrah Abū ‘Abd Allāh al-Mawṣilī** narrates ḥadīth from *majhūl* (unknown) narrators.
- **‘Umar ibn al-Layth** could not be traced.
- There is a difference of opinion regarding the status of **Mūsā ibn Khalaf**.

1 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/404.

2 Al-Dhahabī: *Talkhīṣ al-Mawḍū‘āt*, ḥadīth no. 140.

3 Al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/353; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/370.

- **Abū al-Jaysh Ṭāhir ibn al-Ḥusayn al-Faqīh** could not be traced.
- Al-Khaṭīb says regarding the narrator **Muḥammad ibn ‘Abd al-‘Azīz ibn Ja‘far al-Bardha‘ī**, “I recorded ḥadīth from him. He has been criticized.”¹

1 Al-Khaṭīb: *Tārīkh Baghdād*, 2/353.

Ḥadīth 137

خلقت أنا، وهارون بن عمران، ويحيى بن زكريا، وعلي بن أبي طالب، من طينة واحدة.

**Hārūn ibn ‘Imrān, Yaḥyā ibn Zakariyyā, ‘Alī ibn Abī Ṭalīb and I were
all created from the same clay.**

Al-Khaṭīb narrates this ḥadīth — Abū al-Qāsim ‘Alī ibn al-Ḥasan ibn Muḥammad ibn Abī ‘Uthmān al-Daqqāq informed me — Muḥammad ibn Ismā‘īl al-Warrāq narrated to us — Abū Ishāq Ibrāhīm ibn al-Ḥusayn ibn Dāwūd al-Qaṭṭān narrated to us in the year 311 — **Muḥammad ibn Khalaf al-Marwazī** narrated to us — **Mūsā ibn Ibrāhīm al-Marwazī** narrated to us — Mūsā ibn Ja‘far ibn Muḥammad narrated to us — from his father — from his grandfather who said, “The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said...”¹

This ḥadīth is *mawḍū‘* (fabricated).

Ibn al-Jawzī states, “This ḥadīth is a fabrication. The suspected person is **al-Marwazī**. Yaḥyā ibn Ma‘īn says he was a *kadhḥāb* (liar). Al-Dāraquṭnī says he is *matrūk* (suspected of forgery). Ibn Ḥibbān says he was *mughaffal* (unmindful); ḥadīth that were not his would be read to him and he would affirm that they are his narrations. Therefore, he deserves to be abandoned.”²

Al-Dhahabī pinned the blame on someone else and al-Suyūṭī and al-Shawkānī followed suit and agreed with him.³

Ibn Ḥajar explains the mistake committed by al-Dhahabī and what is correct is that **Mūsā ibn Ibrāhīm** is the problem of the ḥadīth, not **Muḥammad ibn Khalaf**.⁴ Ibn ‘Irāq mentions this (too).⁵

1 Al-Khaṭīb: *Tārīkh Baghdād*, 6/58.

2 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/340.

3 Al-Dhahabī: *Mizān al-‘itidāl*, 3/538; al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/294; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 302.

4 Ibn Ḥajar: *Lisān al-Mizān*, 5/157.

5 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/351.

Ḥadīth 138

لما أسري بالنبى صلى الله عليه وسلم، ثم هبط إلى الأرض، مضى لذلك زمان، ثم إن فاطمة أتت النبي صلى الله عليه وسلم، فقالت: بأبي وأمي أنت يا رسول الله، ما الذي رأيت لي؟ فقال: يا فاطم أنت خير نساء البرية، وسيدة نساء أهل الجنة. قالت: يا أبة فما لعلي؟ قال: رجل من أهل الجنة. فقالت: يا أبة فما للحسن، والحسين؟ قال: سيدا شباب أهل الجنة. ثم إن علياً أتى النبي صلى الله عليه وسلم، فقال: ما الذي رأيت لي؟ فقال: أنا وأنت وحسن وحسين في قبة من در، أساسها من رحمة الله، وأطرافها من نور الله، وهي تحت عرش الله. يا ابن أبي طالب وبينك وبين كرامة الله تسمع صوتاً وهينمة، وقد ألجم الناس العرق، وعلى رأسك تاج من نور، قد أضاء منه المحشر، ترفل في حلتين: حلة خضراء، وحلة وردية، خلقت وخلقتم من طينة واحدة.

When the Prophet ﷺ was taken (to the Heavens) and then subsequently returned to the earth, some time had passed. Thereafter, Fāṭimah came to the Prophet ﷺ and said, “May my father and mother be sacrificed for you, O Messenger of Allah, what did you see regarding me?” He said, “O Fāṭimah, you are the best of women, the *sayyidah* (leader) of the women of Jannah.” She said, “O my beloved father, what about ‘Alī?” He said, “A man from the inhabitants of Jannah.” She said, “O my beloved father, what about al-Ḥasan and al-Ḥusayn?” He said, “They are the *sayyids* (leaders) of the youth of Jannah.” Thereafter, ‘Alī came to the Prophet ﷺ and said, “What did you see regarding me?” He said, “You, Ḥasan, Ḥusayn, and I will be under a dome (made) from pearls; its foundation is from the mercy of Allah and its sides are from the *nūr* (light) of Allah. It is situated under the *‘Arsh* (Throne) of Allah, O Ibn Abī Ṭālib, and between you and the glory of Allah. You will hear a voice and speech which cannot be comprehended; people will be consumed by sweat. There will be a crown on your head (made) from *nūr* (light); it will illuminate the entire land of Resurrection. You will stride in two pieces of adornment: a green adornment, and a rose adornment. You and I were all created from one clay.”

This ḥadīth is narrated by Abū Nu‘aym and Ibn Shāhīn from Aḥmad ibn Muḥammad ibn Yazīd al-Za‘farānī — Abū Yūsuf Ya‘qūb ibn Dīnār narrated to

us — ‘Uthmān ibn Abī Shaybah recorded it from me — Munabbih ibn ‘Uthmān narrated to us — Ismā‘īl ibn ‘Ayyāsh narrated to us — I heard **Yaḥyā ibn ‘Abd Allāh** narrating — from his father — I heard Abū Hurayrah...¹

This ḥadīth is *munkar* (unacceptable) and *bāṭil* (false).

Yaḥyā ibn ‘Ubayd Allāh ibn ‘Abd Allāh ibn Mawhib al-Taymī al-Madanī is *matruk* (suspected of forgery). In fact, al-Ḥākim Abū ‘Abd Allāh said he fabricated ḥadīth.²

Regarding **Ya‘qūb ibn Dīnār**, al-Dhahabī, and Ibn Ḥajar said, “Ya‘qūb ibn Dīnār from Munabbih ibn ‘Uthmān is unknown. Some have accused him of fabricating ḥadīth.”³

1 Abū Nu‘aym: *Faḍā’il al-Khulafā’ al-Rāshidīn*, ḥadīth no. 33; Ibn Shāhīn: *Sharḥ Madhāhib Ahl al-Sunnah*, ḥadīth no. 99.

2 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 11/222.

3 Al-Dhahabī: *Mīzān al-I’tidāl*, 4/452; Ibn Ḥajar: *Lisān al-Mīzān*, 6/307.

Ḥadīth 139

يا علي أخصمك بالنبوة، ولا نبوة بعدي، وتخصم الناس بسبع، ولا يحاجك فيها أحد من قريش: أنت أولهم إيماناً بالله، وأوفاهم بعهد الله، وأقومهم بأمر الله، وأقسمهم بالسوية، وأعدلهم في الرعية، وأبصرهم بالقضية، وأعظمهم عند الله منزلة.

O ‘Alī, I overcame you regarding Prophethood and there is no Prophethood after me. You overpowered people regarding seven things, no one from Quraysh can dispute with you regarding: you were the first of them to bring faith in Allah; you are the most loyal of them regarding the covenant of Allah; you are the most upright of them regarding the command of Allah; you are the most equitable of them in distribution; you are the most just of them regarding their (own) *ra’iyyah* (flock); you are the most far-sighted in judgement; and you enjoy the greatest privilege from them by Allah.”

This ḥadīth is narrated from Mu‘ādh, ‘Umar, Abu Sa‘īd, and Ibn ‘Abbās رضي الله عنهم.

The Ḥadīth of Mu‘ādh

Abū Nu‘āym narrates this version of the ḥadīth (and Ibn ‘Asākir in a similar manner) — Ibrāhīm ibn Aḥmad ibn Abī Ḥusayn narrated to us — Muḥammad ibn ‘Abd Allāh al-Ḥaḍramī narrated to us — Khalaf ibn Khālīd al-‘Abdī al-Baṣrī narrated to us — **Bishr ibn Ibrāhīm al-Anṣārī** narrated to us — from Thawr ibn Yazīd — from Khālīd ibn Ma‘dān — from Mu‘ādh ibn Jabal who said, “The Prophet صلى الله عليه وسلم said...”¹

The chain of transmission is *sāqiṭ* (wholly unreliable).

Bishr ibn Ibrāhīm al-Anṣārī fabricates ḥadīth from reliable narrators.²

1 Abū Nu‘āym: *Ḥilyat al-Awliyā’*, 1/65-66.

2 Ibn ‘Adī: *al-Kāmil*, 2/14; Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 1/189.

The Ḥadīth of ‘Umar

Ibn ‘Asākir narrates this version of the ḥadīth — from **Yāsīn ibn Muḥammad** — from Abū Ḥāzim al-Madīnī.¹ He is unidentified. Al-Azdī said he is *matrūk* (suspected of forgery).²

It also contains the narrators **‘Amr ibn ‘Uthmān ibn Rāshid al-Sawwāq** and **‘Abd Allāh ibn Mas‘ūd al-Shāmī**. I could not trace them.

Ibn al-Jawzī narrates this ḥadīth from **al-Ḥusayn ibn ‘Ubayd Allāh al-Abzārī**.³ He is a *kadhhdhāb* (liar).

Abū Bakr ibn Mardawayh narrates this ḥadīth from **‘Alī ibn al-Mubārak al-Rabī‘ī**. He is suspected of lying.

Al-Dhahabī, Ibn Ḥajar, and Ibn ‘Irāq all followed Ibn al-Jawzī in ruling the ḥadīth a fabrication.⁴

The Ḥadīth of Abū Sa‘īd

Abū Nu‘aym narrates this ḥadīth from **‘Ismah ibn Muḥammad**.⁵ He is a *kadhhdhāb* (liar) and he fabricates ḥadīth.

It also contains the narrator **al-Qāsim ibn Mu‘āwiyah al-Anṣārī**. I could not trace who he is.

Abū Nu‘aym also narrates this ḥadīth from **Muḥammad ibn ‘Abd al-Raḥmān al-Qushayrī**, the *kadhhdhāb* (liar).⁶

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/58.

2 Al-Dhahabī: *Mīzān al-‘itidāl*, 4/358; Ibn Ḥajar: *Lisān al-Mīzān*, 6/238.

3 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/343.

4 Al-Dhahabī: *Mīzān al-‘itidāl*, 3/152; Ibn Ḥajar: *Lisān al-Mīzān*, 4/252; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/352.

5 Abū Nu‘aym: *Ḥilyat al-Awliyā‘*, 1/66.

6 Ibid., 10/211.

Al-Shawkānī and al-Albānī mention this ḥadīth among other fabricated nations.¹

Al-Suyūṭī also mentions this ḥadīth in his work on fabrications.²

In short, the ḥadīth is *mawḍūʿ* (fabricated). All of its chains of transmission are *sāqiṭāh* (wholly unreliable) and *wāhiyah* (feeble).

1 Al-Shawkānī: *al-Fawā'id al-Majmū'ah*, ḥadīth no. 304; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa'īfah*, 10/4912, 4913.

2 Al-Suyūṭī: *al-Ziyādāt 'Alā al-Mawḍū'āt*, 1/267.

Ḥadīth 140

كنت مع النبي صلى الله عليه وسلم ليلة وفد الجن، قال: فتنفس، فقلت: ما شأنك يا رسول الله؟ قال: نعت إلي نفسي يا ابن مسعود. قلت: فاستخلف. قال: من؟ قلت: أبو بكر. قال: فسكت، ثم مضى ساعة، ثم تنفس، قال: فقلت: ما شأنك؟ قال: نعت إلي نفسي يا ابن مسعود. قال: قلت: فاستخلف. قال: من؟ قلت: عمر. قال: فسكت، ثم مضى ساعة، ثم تنفس. قال: فقلت: ما شأنك؟ قال: نعت إلي نفسي يا ابن مسعود. قال: قلت: فاستخلف. قال: من؟ قلت: علي بن أبي طالب. قال: أما والذي نفسي بيده لئن أطاعوه ليدخلن الجنة أجمعين أكتعين.

(‘Abd Allāh ibn Mas‘ūd said,) “I was with the Prophet ﷺ on the Night of the Jinn. The Prophet ﷺ took a breath. I said, “What is with you, O Messenger of Allah?” He said, “I feel that my end is near, O Ibn Mas‘ūd.” I said, “Choose a khalīfah.” He said, “Who?” I said, “Abū Bakr.” He remained silent. Some time passed and again, he took a breath. I said, “What is with you?” He said, “I feel that my end is near, O Ibn Mas‘ūd.” I said, “Choose a khalīfah.” He said, “Who?” I said, “Umar.” He remained silent. Some time passed and again, he took a breath. I said, “What is with you?” He said, “I feel that my end is near, O Ibn Mas‘ūd.” I said, “Choose a khalīfah.” He said, “Who?” I said, “Alī ibn Abī Ṭālib.” He said, “By Him in whose hand my soul is, if they obey him, they will all surely enter Jannah together.”

This ḥadīth is narrated by ‘Abd al-Razzāq and others from his father — from **Mīnā’** — from ‘Abd Allāh ibn Mas‘ūd.¹

Regarding **Mīnā’ ibn Abī Mīnā’ al-Zuhrī**, Ibn Ma‘īn and al-Nasāī said that he is not *thiqah* (reliable). Abū Ḥātim said he is, “*Munkar al-ḥadīth* (unacceptable in ḥadīth). He narrates unacceptable reports from Ṣaḥābah. No attention is to be paid to his ḥadīth. He used to lie.”

After the ḥadīth, al-Jūraqānī said that this ḥadīth is *bāṭil* (false).

¹ ‘Abd al-Razzāq: *Muṣannaf ‘Abd al-Razzāq*, 11/317.

Ibn al-Jawzī said, “This ḥadīth is *mawḍū‘* (fabricated). The problem in the ḥadīth is with *Mīnā*.”¹

Al-Haythamī said, “Al-Ṭabarānī narrates this ḥadīth. It contains *Mīnā*. He is a *kadhhdhāb* (liar).”²

However, he enjoys a *tābi‘*³ (parallel supporting narration) with a lengthier wording.

Al-Ṭabarānī narrates this *tābi‘*, however, it has no value because it contains **Yaḥyā ibn Ya‘lā al-Aslamī**.⁴ He is *matrūk* (suspected of forgery). It also contains the narrator **Ḥarb ibn Ṣubayḥ** and **Abū Murrah al-Ṣan‘ānī**. I could not trace them.

Ibn al-Jawzī mentions this ḥadīth in his work on fabrications.⁵ Al-Suyūṭī disagreed and cited the aforementioned *tābi‘* (supporting parallel narration) that is *sāqiṭ* (wholly unreliable). He also cites another *shāhid*⁶ (supporting witness narration); however, it is (also) *sāqiṭ* (wholly unreliable), as I have explained in the original work.

In short, the ḥadīth is *mawḍū‘* (fabricated) and *bāṭil* (false), as mentioned.

1 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/346.

2 Al-Haythamī: *Majma‘ al-Zawā‘id*, 5/185.

3 For an explanation of this term, please see p. 816 onwards. [translator’s note]

4 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 10/9969.

5 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/345.

6 For an explanation of this term, please see p. 816 onwards. [translator’s note]

Ḥadīth 141

من لم يقل علي خير الناس فقد كفر.

Whoever does not say that ‘Alī is the best of people has surely disbelieved.

This ḥadīth is narrated from ‘Alī, Ibn Mas‘ūd, Jābir, Ḥudhayfah ibn al-Yamān, and Abū Sa‘īd رضي الله عنه.

The Ḥadīth of ‘Alī

Al-Khaṭīb and others narrate this version — from **Muḥammad ibn Kathīr al-Kūfī** — Al-A‘mash narrates to us — from ‘Adī ibn Thābit — from Zirr — from ‘Abd Allāh — from ‘Alī who said, “The Messenger of Allah صلى الله عليه وسلم said...”¹

Muḥammad ibn Kathīr al-Kūfī is the one suspected of fabricating this ḥadīth, as mentioned by Ibn al-Jawzī, al-Shawkānī, and Ibn ‘Irāq.²

Al-Jūraqānī and al-Dhahabī said that this ḥadīth is *bāṭil* (false).³

The Ḥadīth of Ibn Mas‘ūd

Ibn al-Jawzī narrates this version of the ḥadīth.⁴ The chain of transmission contains the narrator **Ḥafṣ ibn ‘Umar**. He is worthless (*laysa bi shay*).

It also contains the narrator **Muḥammad ibn Shujā‘ al-Thaljī**. He is a *kadhhab* (liar).

1 Al-Khaṭīb: *Tārīkh Baghdād*, 3/192.

2 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/349; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 306; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/353.

3 Al-Dhahabī: *Mīzān al-‘itidāl*, 2/404.

4 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/347, 348.

The narrator accused of fabricating this ḥadīth is **al-Jurjānī**, as mentioned by Ibn al-Jawzī and reiterated by al-Shawkānī.¹

Al-Dhahabī said, “May Allah curse the person responsible for fabricating it.”²

The Ḥadīth of Jābir

Al-Khaṭīb and others narrate this version of the ḥadīth from **Abū Muḥammad al-‘Alawī al-Ḥasan ibn Muḥammad ibn Yahyā**.³ Al-Dhahabī deemed him a *kadhhdhāb* (liar).⁴

Al-Shawkānī says the chain of transmission contains a *kadhhdhāb* (liar).⁵

Al-Khaṭīb says this ḥadīth is *munkar* (unacceptable).

Ibn al-Jawzī also narrates this version of the ḥadīth from **Aḥmad ibn Naṣr al-Dhāri**.⁶ Al-Dāraqūṭnī says he is a *dajjāl*.

It also contains the narrator **al-Ḥasan ibn al-Ḥusayn ibn Dūmā**. Al-Khaṭīb suspected him of forging reports.

It also contains the narrator **Muḥammad ibn Sa‘īd ibn Nabahān**. He commits serious errors.

The Ḥadīth of Ḥudhayfah ibn al-Yamān

Ibn ‘Asākir and others narrate this version of the ḥadīth from **al-Ḥurr ibn Sa‘īd**.⁷

1 Al-Shawkānī: *al-Fawā'id al-Majmū'ah*, ḥadīth no. 307.

2 Al-Dhahabī: *Talkhīṣ al-Mawḍū'āt*, ḥadīth no. 115.

3 Al-Khaṭīb: *Tārīkh Baghdād*, 7/421.

4 Al-Dhahabī: *Mīzān al-Itidāl*, 1/521.

5 Al-Shawkānī: *al-Fawā'id al-Majmū'ah*, ḥadīth no. 307.

6 Ibn al-Jawzī: *Kitāb al-Mawḍū'āt*, 1/348.

7 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/372.

He is *majhūl* (unknown) and the one responsible for fabricating this false ḥadīth.¹

It also contains the narrator **Sharīk**. He is *sayyi' al-ḥifẓ* (possesses a weak memory).

It also contains the narrator **Abū Ishāq**. He is a *mudallis*² (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

The Ḥadīth of Abū Saʿīd

Ibn ʿAdī narrates this version of the ḥadīth — from **Abū Samurah Aḥmad ibn Sālim** — **Sharīk** narrates to us — from **al-Aʿmash** — from **ʿAṭīyah** — from Abū Saʿīd, from the Prophet ﷺ who said, “Alī is the best of creation.”³

Regarding the narrator **Aḥmad ibn Sālim**, Ibn Ḥibbān says, “He narrates strange and calamitous reports from reliable narrators; it is not permissible to consider him a form of proof under any circumstances.”⁴

Sharīk is *sayyi' al-ḥifẓ* (possesses a weak memory).

Al-ʿAmash is a *mudallis* (obfuscates when he narrates).

ʿAṭīyah is (**ʿAṭīyah**) **al-ʿAwfī**. He is *ḍaʿīf* (weak) and a *mudallis* (obfuscates when he narrates).

Every person that commented on this ḥadīth restricted himself to the defect in the ḥadīth on account of **Aḥmad ibn Sālim**.

After citing this ḥadīth, al-Dhahabī says, “This ḥadīth is a lie.”⁵

1 Al-Dhahabī: *Mīzān al-ʾitidāl*, 1/472; Ibn Hajar: *Lisān al-Mīzān*, 2/185.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 Ibn ʿAdī: *al-Kāmil*, 1/170.

4 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 1/140.

5 Al-Dhahabī: *Mīzān al-ʾitidāl*, 1/100.

Al-Albānī ruled the ḥadīth a fabrication.¹

Ibn ‘Asākir narrates this version of the ḥadīth from Ibn ‘Uqdah.² As will be seen, this ḥadīth is *bāṭil* (false).

In short, the ḥadīth is as al-Dhahabī says, “May Allah curse the person responsible for fabricating it.”³

I have explained that all the variant chains of transmission are *bāṭilah* (false), *sāqiṭah* (wholly unreliable), and completely ruined.

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 12/5593.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/371.

3 Al-Dhahabī: *Talkhīṣ al-Mawḍū‘āt*, ḥadīth no. 115.

Ḥadīth 142

أن رسول الله صلى الله عليه وسلم أراد أن يغزو غزاة له، قال: فدعا جعفرًا، فأمره أن يتخلف على المدينة، فقال: لا أتخلف بعدك يا رسول الله أبدا. قال: فدعاني رسول الله صلى الله عليه وسلم، فعزم علي لما تخلفت قبل أن أتكلم. قال: فبكيت، فقال رسول الله صلى الله عليه وسلم: ما يبكيك يا علي؟ قلت: يا رسول الله يبكيني خصال غير واحدة، تقول قريش غدا: ما أسرع ما تخلف عن ابن عمه وخذله، ويبكيني خصلة أخرى كنت أريد أن أتعرض للجهاد في سبيل الله؛ لأن الله يقول:

وَلَا يَطَّئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَبِيلٍ [التوبة: ١٢٠]

إلى آخر الآية، فكنت أريد أن أتعرض لفضل الله. فقال رسول الله صلى الله عليه وسلم: أما قولك: تقول قريش: ما أسرع ما تخلف عن ابن عمه وخذله، فإن لك بي أسوة، قد قالوا ساحر، وكاهن، وكذاب، أما ترضى أن تكون مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي، وأما قولك: أتعرض لفضل الله، فهذه أبهار من لفلل جاءنا من اليمن، فبعه واستمتع به أنت وفاطمة، حتى يأتيكم الله من فضله، فإن المدينة لا تصلح إلا بي أو بك.

(*Ali* said,) Verily the Messenger of Allah ﷺ intended to carry out a military expedition. He called Ja'far and ordered him to remain behind (in charge) over Madīnah. Ja'far responded, "I can never remain behind after you, O Messenger of Allah." The Messenger of Allah ﷺ called me; before I was able to speak, he had made up his mind regarding me remaining behind (to look after Madīnah). And so I began to cry. The Messenger of Allah ﷺ said, "What makes you cry, O 'Alī?" I said, "O Messenger of Allah, more than one thing makes me cry. Tomorrow, the Quraysh will say, 'How quick was he (i.e. 'Alī) to remain behind from his cousin (i.e. the Prophet ﷺ) and to forsake him!' What also makes me cry is the fact that I wanted to present myself for jihād in the way of Allah, for Allah says, '...nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction... (until the end of the verse)'¹; I desire to present myself to the faḍl (virtue) of Allah." The Messenger of Allah ﷺ said, "Regarding your statement that the Quraysh will say,

1 Sūrah al-Tawbah: 120.

‘How quick was he (i.e. ‘Alī) to remain behind from his cousin (i.e. the Prophet ﷺ) and to forsake him,’ you have me as an example; they (i.e. the kuffār) said that I am a sorcerer, and a fortune-teller, and a liar. Are you not pleased that you are unto me as Hārūn was to Mūsā, except that there is no Prophet after me? Regarding your (other) statement, ‘I desire to present myself to the *faḍl* (virtue) of Allah,’ these are some peppercorn spices that have come to us from Yemen. Sell it and take benefit (from its earnings), you and Fāṭimah; such that Allah brings forth for you from His *faḍl* (virtue). Verily Madīnah is only suitable (to be looked after) with me or you.”

Al-Ḥākim narrates this ḥadīth — Al-Ḥasan ibn Muḥammad ibn Isḥāq al-Asfarāyīnī narrated to me — ‘Umayr ibn Mirdās narrated to us — ‘Abd Allāh ibn Bukayr al-Ghanawī narrated to us — Ḥakīm ibn Jubayr narrated to us — from al-Ḥasan ibn Sa‘d, the *mawlā* (client) of ‘Alī — from ‘Alī ﷺ...¹

Al-Ḥākim said, “This ḥadīth has a *ṣaḥīḥ* (authentic) chain of transmission, yet Imām al-Bukhārī and Imām Muslim did not include it in their respective collections.”

Al-Dhahabī disagreed and said, “How can this be authentic; the signs of fabrication are clearly evident upon it!”

Ḥakīm ibn Jubayr is *ḍa‘īf* (weak).

‘Umayr ibn Mirdās is *majhūl* (unknown). Ibn Ḥibbān is the only person to regard him as a *thiqah* (reliable).

Regarding ‘Abd Allāh ibn Bukayr al-Ghanawī, al-Sājī said, “He is from the people of truthfulness; he is not strong (in ḥadīth).”²

1 Al-Ḥākim: *Mustadrak al-Ḥākim*, 2/3294.

2 Ibn Ḥajar: *Lisān al-Mizān*, 3/264.

Ibn ‘Adī mentions *munkar* (unacceptable) narrations from him.¹

Ibn Ḥibbān mentions him in *Kitāb al-Thiqāt*.²

Ibn Ḥibbān and others narrate this ḥadīth from **Ḥafṣ ibn ‘Umar al-Aylī**.³ More than one ḥadīth critic has deemed him a *kadhhab* (liar).

The following people mention this ḥadīth as fabricated: Ibn Taymiyyah, al-Suyūṭī, Ibn ‘Irāq, and al-Shawkānī.⁴

In short, the ḥadīth is a lie and *mawḍū‘* (fabricated). And Allah knows best.

1 Ibn ‘Adī: *al-Kāmil*, 4/250.

2 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 8/335.

3 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 1/258.

4 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 4/274; al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/312; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/382; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth 313.

Ḥadīth 143

كنا يوماً مع علي بن أبي طالب رضي الله عنه في السوق، فرأى بطيخاً، فحلل درهماً، ثم دفعه إلى بلال، وقال: اذهب به فاشتر به بطيخاً، فمضى ومضينا معه إلى منزله، وأتى بلال بالبطيخ، فأخذ علي منه واحدة فقورها، ثم ذاقها، فإذا مرة، فقال: يا بلال خذ البطيخ فرده، وائتنا بالدرهم، وأقبل حتى أحدثك عن رسول الله صلى الله عليه وسلم بحديث. فلما رجع بلال، قال: يا بلال إن حبيبي رسول الله صلى الله عليه وسلم قال لي ويده على منكبي: يا أبا الحسن إن الله قد أخذ محبتك على البشر، والشجر، والتمر، والمدر، فمن أجاب إلى حبك عذب وطاب، وما لم يجب إلى حبك خبث ومر، وإنني أظن هذا البطيخ لم يجب.

One day, we were with ‘Alī Ibn Abī Ṭālib رضي الله عنه in the marketplace. He saw a melon that cost one dirham. He handed one dirham to Bilāl (to pay for the melon) and said, “Go and purchase a melon with it.” He proceeded to his house and we went with him. Bilāl came with the melon. ‘Alī took it from him and cut out a piece. Then he tasted it. He found it to be bitter. He said, “O Bilāl, take this melon, return it, and bring the dirham back to us. (Afterwards) come forward so that I may narrate to you a ḥadīth from the Messenger of Allah صلى الله عليه وسلم.” When Bilāl returned, he said, “O Bilāl, verily my beloved, the Messenger of Allah صلى الله عليه وسلم said to me while his hand was on my shoulder, ‘O Abū al-Ḥasan, verily Allah has enjoined your love upon man, the trees, the fruits, and the clods of earth. Whoever/whatever responds (and embraces) your love will be sweet and fresh. And whoever/whatever does not respond to your love will be repulsive and bitter.’ Verily I think this melon did not respond (and embrace) (my love).”

Ibn al-Jawzī narrates this ḥadīth — Al-Mubārak ibn ‘Alī al-Ṣayrafī narrated to us *lafẓan* — Abū al-Najm Badr ibn ‘Abd Allāh al-Shaykhī informed us — al-Qāḍī Abū al-Ḥasan Mūhammad ibn Muḥammad ibn ‘Abd Allāh al-Bayḍāwī informed us — Abū al-Ḥasan Aḥmad ibn Muḥammad ibn ‘Imrān ibn Mūsā (famously known as Ibn al-Jundī) informed us — my uncle Ibrāhīm ibn Aḥmad narrated to me — al-Faḍl ibn al-Ḥubāb narrated to us — Khālīd ibn Khidāsh informed us — Ḥammād ibn Salamah narrated to us — from Thābit — from Anas...¹

1 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/368.

Ibn al-Jawzī said, “This ḥadīth is *mawḍūʿ* (fabricated). The person responsible for fabricating it is colder than ice. Only covenants that are reasonable and make sense are taken, al-Jundī did not take this into consideration. Abū Bakr al-Khaṭīb said, ‘He was deemed *ḍaʿīf* (weak) in his narrations and his was criticised for his *madhdhāb* (i.e. for being a *shīʿī*). I asked al-Azharī regarding Ibn al-Jundī and he said that he was *laysa bi shayʿ* (worthless).”

Al-Suyūṭī followed Ibn al-Jawzī in ruling the ḥadīth a fabrication.¹

May Allah disgrace the liars at all times.

1 Al-Suyūṭī: *al-Laʿālī al-Maṣnūʿāh*, 1/324.

Ḥadīth 144

خرجت مع رسول الله صلى الله عليه وسلم ذات يوم، نمشي في طرقات المدينة، إذ مررنا بنخل من نخلهما، فصاحت نخلة بأخرى: هذا النبي المصطفى، وعلي المرتضى، ثم جزناها فصاحت ثانية بثالثة: موسى وأخوه هارون، ثم جزناها فصاحت رابعة بخامسة: هذا نوح وإبراهيم، ثم جزناها فصاحت سادسة بسابعة: هذا محمد سيد المرسلين، وهذا علي سيد الوصيين. فتبسم رسول الله صلى الله عليه وسلم، ثم قال: يا علي إنما سمي نخل المدينة صحائي لأنه صاح بفضلتي وفضلك.

(‘Alī said,) I went out one day with the Messenger of Allah ﷺ. We were walking in the streets of Madīnah when we passed by one of its date palm trees. One of them exclaimed to the other, “This is *al-Nabī al-Muṣṭafā* (the Chosen Prophet) and ‘*Alī al-Murtaḍā* (‘Alī the Chosen One).” Then we passed by it when a second one exclaimed to a third, “Mūsā and his brother Hārūn.” Then we passed by it when a fourth one exclaimed to a fifth, “This is Nūḥ and Ibrāhīm.” Then we passed by it when a sixth one exclaimed to a seventh, “This is Muḥammad, the leader of the sent (Messengers). And this is ‘Alī, the leader of the *waṣī*s (executors).” The Messenger of Allah ﷺ smiled and said, “O ‘Alī, the date palm tree of Madīnah is named *ṣaḥā’ī* (one that cries out) only because it exclaims mine and your virtue.”

Ibn al-Jawzī narrates this ḥadīth — Ibrāhīm ibn Dīnār al-Faqīh informed us — Abū ‘Alī Muḥammad ibn Sa‘īd ibn Nabḥān informed us — Abū ‘Alī al-Ḥasan ibn al-Ḥusayn ibn Radmā¹ — Abū Bakr Aḥmad ibn Naṣr al-Dhārī² informed us — Ṣadaqah ibn Mūsā narrated to us — my father narrated to us — al-Riḍā narrated to us — from his father, Mūsā ibn Ja‘far — from Ja‘far ibn Muḥammad — from his father, Muḥammad ibn ‘Alī — from his father, ‘Alī ibn al-Ḥusayn — from his father, al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib — from his father, ‘Alī ﷺ...²

Ibn al-Jawzī said, “This is of the coldest fabrications and the most repugnant.

1 This is how the name appears in the printed book. The correct name is actually Dūmā.

2 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/369.

Whoever made it did not consider Allah. We have no doubt it is from the work of **al-Dhāri‘**.”

We have mentioned from al-Dāraquṭnī that he said, “He is a *dajjāl* and a *kadhhab* (liar).”

Al-Dhahabī made this ḥadīth from the lies of al-Dhāri‘.¹

Whoever criticized this ḥadīth overlooked two other defects: **al-Ḥasan ibn Dūmā** is *ḍa‘īf* (weak) and **Muḥammad ibn Sa‘īd ibn Nabhān** is *mukhtaliṭ* (commits serious errors).

Al-Suyūṭī mentions another chain of transmission for this ḥadīth.² The chain of transmission contains the narrators **Ḥamdān ibn ‘Abd Allāh al-Rāzī**, **Ibn Yaḥyā al-Mu‘īṭī**, and **al-Faḍl ibn Hārūn**. They could not be traced. There is no doubt that one of them is responsible for forging this ḥadīth.³

In short, the ḥadīth is a lie attributed to the Messenger of Allah ﷺ. There are enough reports authentically reported regarding the virtues of ‘Alī رضي الله عنه that suffice (us) from this type of ugly lie.

1 Al-Dhahabī: *Mizān al-ʿitidāl*, 1/161.

2 Al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/324.

3 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/355.

Ḥadīth 145

أمرنا رسول الله صلى الله عليه وسلم: أن نعرض أولادنا على حب علي بن أبي طالب.

The Messenger of Allah ﷺ ordered us to present¹ our children to the love of ‘Alī ibn Abī Ṭālib.

Ibn Ḥibbān says — **Al-Ḥasan ibn ‘Alī** narrated — from Aḥmad ibn ‘Abdah al-Ḍabbī — from Ibn ‘Uyaynah — from Abū al-Zubayr — from Jābir.²

Ibn al-Jawzī narrates the ḥadīth in a similar manner.³

Ibn Ḥibbān says, “This too is *bāṭil* (false)... The person who attentively listens to this ḥadīth will have no doubt that it is *mawḍū‘* (fabricated).”

I have mentioned previously that **al-Ḥasan ibn ‘Alī al-‘Adawī** is a *kadhḥāb* (liar) and a *waḍḍā‘* (fabricator).

Al-Suyūṭī, Ibn ‘Irāq, and al-Shawkānī all followed Ibn al-Jawzī in ruling the ḥadīth a fabrication.⁴

1 In Maḥmūd Ibrāhīm Zāyid’s print edition, the word *nafrīḍ* (i.e. (we) enjoin upon) appears. This is a mistake. In the print edition of Ḥamdī al-Silafī and all other ḥadīth references, it appears as *na‘riḍ* (i.e. (we) present). This is correct.

2 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 1/241.

3 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/370.

4 Al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/325; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/355; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 320.

Ḥadīth 146

حب علي بن أبي طالب يأكل السيئات، كما تأكل النار الحطب.

Love of ‘Alī ibn Abī Ṭālib consumes evil deeds just as fire consumes firewood.

Al-Khaṭīb narrates (as does Ibn ‘Asākir and Ibn al-Jawzī in a similar manner) — Aḥmad ibn Abī Ja‘far al-Qaṭṭī informed me — Abū al-Qāsim ‘Abd Allāh ibn Muḥammad ibn ‘Abd Allāh al-Mu‘addal narrated to us — **Abū al-‘Abbās Aḥmad ibn Shabbawayh ibn Bashshār ibn Ḥumayd al-Mawṣilī** narrated to us in the year 316, this is the only narration I possess from him — **Muḥammad ibn Salamah al-Wāsiṭī** narrated to us — Yazīd ibn Hārūn narrated to us — Ḥammād ibn Salamah narrated to us — from Ayyūb — from ‘Aṭā’ — from Ibn ‘Abbās who said, “The Messenger of Allah ﷺ said...”¹

This ḥadīth is *mawḍū‘* (fabricated).

Muḥammad ibn Salamah is *ḍa‘īf* (weak).

Aḥmad ibn Shabbawayh is *majhūl* (unknown).

The problem of the ḥadīth stems from one of them, as mentioned by Ibn Ḥajar.²

Al-Khaṭīb says, “This ḥadīth is *bāṭil* (false); it was made up with this chain of transmission.”

Al-Suyūṭī, Ibn ‘Irāq, and al-Shawkānī concurred with Ibn al-Jawzī in ruling the ḥadīth a fabrication.³

1 Al-Khaṭīb: *Tārīkh Baghdād*, 4/194.

2 Ibn Ḥajar: *Lisān al-Mizān*, 1/185.

3 Al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/325; Ibn ‘Irāq: *Tanzīh al-Shar‘ah*, 1/355; al-Shawkānī: *al-Fawā'id al-Majmū‘ah*, ḥadīth no. 320.

Al-Albānī ruled the ḥadīth to be *bāṭil* (false).¹

Ibn Taymiyyah truthfully said, “Love of the Prophet ﷺ is greater than the love of ‘Alī. If a man does not perform ṣalāh, give zakāh, and commits major sins, then, despite his love for the Prophet ﷺ, these acts are detrimental for him. How can these acts then not be detrimental to him if he merely has love for ‘Alī?”²

In another place, he says, “If (merely) having love for ‘Alī is a good thing such that (committing) a bad deed does not harm him, (this implies) then not reading ṣalāh, and fornicating with *‘alawīyyāt* (female Alawites), and spilling the blood of Banū Hāshim for his own personal gains is inconsequential—as long as he loves ‘Alī.”³

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 3/1206.

2 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyyah*, 5/74.

3 *Ibid.*, 3/496.

Ḥadīth 147

اسمي في القرآن: وَالشَّمْسُ وَضُحَاهَا، واسم علي بن أبي طالب: وَالْقَمَرِ إِذَا تَلَّهَا، والحسن والحسين: وَالنَّهَارِ إِذَا جَلَّهَا، واسم بني أمية: وَاللَّيْلِ إِذَا يَغْشَاهَا، ثم قال رسول الله صلى الله عليه وسلم: إن الله بعثني رسولاً إلى خلقه، فأتيت قريشاً فقلت لهم: معاشر قريش إني قد جئتكم بعز الدنيا، وشرف الآخرة، أنا رسول الله. فقالوا: كذبت، لست برسول الله صلى الله عليه وسلم. فأتيت بني هاشم، فقلت لهم: معاشر بني هاشم، إني قد جئتكم بعز الدنيا، وشرف الآخرة، أنا رسول الله إليكم. فقالوا لي: صدقت، فأمن بي مؤمنهم علي بن أبي طالب، وصدقني كافرهم، فحماني عن الأصل، يعني أبا طالب. فبعث الله بلوائه فركزه في بني هاشم، فلواء الله فينا إلى أن تقوم الساعة، ولواء إبليس في بني أمية إلى أن تقوم الساعة، وهم أعداء لنا، وشيعتهم أعداء لشيئتنا.

“My name in the Qur’ān is, ‘By the sun and its brightness,’¹ and the name of ‘Alī ibn Abī Ṭālib is, ‘And [by] the moon when it follows it,’² and the name of al-Ḥasan and al-Ḥusayn is, ‘And [by] the day when it displays it,’³ and the name of Banū Umayyah is, ‘By the night when it covers it.’”⁴ Then the Messenger of Allah ﷺ said, “Verily Allah sent me as a Messenger to His creation. I came to Quraysh and said to them, ‘O community of Quraysh, verily I have come to you with the glory of the Dunyā and the honour of the Ākhirah. I am the Messenger of Allah.’ They said, ‘You are a liar. You are not the Messenger of Allah ﷺ.’ (The Prophet ﷺ continued) Then I went to Banū Hāshim and said to them, ‘O community of Banū Hāshim, verily I have come to you with the glory of the Dunyā and the honour of the Ākhirah. I am the Messenger of Allah.’ They said, ‘You have spoken the truth.’ (The Prophet ﷺ continued) Their believer, ‘Alī ibn Abī Ṭālib, brought faith in me and their disbeliever believed in me (i.e. Abū Ṭālib); thereby he (‘Alī) was able to protect me from the aṣl (Banū Hāshim), i.e. from Abū Ṭālib. Allah sent His standard and the Prophet ﷺ embedded among Banū Hāshim. The standard of Allah is among us

1 Sūrah al-Shams: 1.

2 Ibid., 2.

3 Ibid., 3.

4 Ibid., 4.

until the Last Hour comes and the standard of Iblīs is among Banū Umayyah until the Last Hour comes. They are our enemies and their followers are the enemies of our followers.”

Ibn ‘Asākir and Ibn al-Jawzī narrate this ḥadīth from al-Khaṭīb — Al-Ḥasan ibn Abī Bakr Aḥmad ibn Ibrāhīm ibn Shādhān narrated to us — Abū al-Ḥasan ‘Alī ibn ‘Amr al-Ḥarīrī narrated to me, he used to write ḥadīth with us and I would ask him — Muḥammad ibn Ismā‘īl al-Raqī narrated to us — **Muḥammad ibn ‘Amr al-Ḥawḍī al-Bazzāz** narrated to us — **Mūsā ibn Idrīs** narrated to us — from **his father** — from Jarīr — from **Layth** — from Mujāhid — from Ibn ‘Abbās who said, “I heard the Messenger of Allah...”¹

Al-Khaṭīb said, “This ḥadīth is very *munkar* (unacceptable). In fact, it is *mawḍū‘* (fabricated). There are three *majhūl* (unknown) narrators in the chain of transmission, they are: **Muḥammad ibn ‘Amr al-Ḥawḍī**, **Mūsā ibn Idrīs**, and **his father**. It is not authentic in any of its variant versions.”

Layth is Ibn Abī Sulaym. He is *ḍa‘īf* (weak).

The following people followed Ibn al-Jawzī and al-Khaṭīb in ruling the ḥadīth a fabrication: al-Dhahabī, Ibn Ḥajar, al-Suyūṭī, Ibn ‘Irāq, and al-Shawkānī.²

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 57/272; Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/371.

2 Al-Dhahabī: *Mizān al-I’tidāl*, 3/675; Ibn Ḥajar: *Lisān al-Mizān*, 5/329; al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/326; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/355; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 321.

Ḥadīth 148

سألت رسول الله صلى الله عليه وسلم: قلت: يا رسول الله، إن الله لم يبعث نبيا إلا يبين له من يلي من بعده، فهل بين لك؟ فقال: لا. ثم سألته بعد ذلك، فقال: نعم، علي بن أبي طالب.

I asked the Messenger of Allah ﷺ, “O Messenger of Allah, verily Allah does not send a Prophet except that He makes clear to him who will take charge after him, did He clarify for you?” He said, “No.” Then I asked him (again) after that and he said, “Yes, ‘Alī ibn Abī Ṭālib.”

Al-‘Uqaylī narrates (and Ibn al-Jawzī in a similar manner) — Aḥmad ibn al-Ḥusayn narrated to us — Muḥammad ibn Ḥumayd narrated to us — Salamah ibn al-Faḍl narrated to us — from Muḥammad ibn Ishāq — from **Ḥakīm ibn Jubayr** — from **al-Ḥasan ibn Sufyān** — from **al-Asbagh ibn Sufyān al-Kalbī** — from ‘Abd al-‘Azīz ibn Marwān — from Abū Hurayrah — from Salmān...¹

This ḥadīth is a lie.

Ibn al-Jawzī says< “This ḥadīth is *mawḍū‘* (fabricated). It contains **Ḥakīm ibn Jubayr**. Yaḥyā (ibn Ma‘īn) says *laysa bi shay* (worthless). Al-Sa‘dī says he is a *kadhdhāb* (liar). Al-‘Uqaylī says he is *wāh* al-ḥadīth (feeble in ḥadīth).”²

Al-Ḥasan and **al-Aṣbagh** are both *majhūl* (unknown) and unidentified. They are only known in this ḥadīth.

The chain of transmission also contains the narrator **Salamah ibn al-Faḍl**. Regarding him, Ibn al-Madīnī said, “We discarded his ḥadīth.”

It also contains the narrator **Muḥammad ibn Ḥumayd**. Both Abū Zur‘ah and Ibn Wārah deemed him a *kadhdhāb* (liar). Ibn Ḥibbān said, “He narrates solitary reports from reliable narrators that are *maqlūb* (inverted).”

1 Al-‘Uqaylī: *al-Ḍu‘afā’ al-Kabīr*, 1/130; Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/372.

2 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/372.

The following people also regarded the ḥadīth is fabricated: al-Dhahabī, al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī.¹

¹ Al-Dhahabī: *Mīzān al-ʾitidāl*, 1/584; al-Suyūṭī: *al-Laʾālī al-Maṣnūʾah*, 1/326; Ibn ʿIrāq: *Tanzīh al-Sharīʾah*, 1/356; al-Shawkānī: *al-Fawāʾid al-Majmūʾah*, ḥadīth no. 321.

Ḥadīth 149

دخل أبو بكر الصديق على رسول الله صلى الله عليه وسلم فجلس عنده، ثم استأذن علي بن أبي طالب فدخل، فلما رآه أبو بكر تزحزح له، وتزعزع له. فقال له النبي صلى الله عليه وسلم: لم فعلت هذا يا أبا بكر؟ فقال: إكراما له، وإعظاما يا رسول الله. فقال: إنما يعرف الفضل لأهل الفضل ذوو الفضل.

Abū Bakr al-Ṣiddīq entered the presence of the Messenger of Allah ﷺ and sat near him. Thereafter, ‘Alī ibn Abī Ṭālīb requested permission (to enter), and then he (too) entered. When Abū Bakr saw him, he moved (out of respect) for him. Upon seeing this, the Prophet ﷺ said to him, “Why did you do this, O Abū Bakr?” He said, “Out of honour and respect for him, O Messenger of Allah.” He said, “Only virtuous people recognize other virtuous people.”

This ḥadīth is narrated by Anas and it has the following two chains of transmission:

1. Al-Khaṭīb narrates (and Ibn al-Jawzī in a similar manner) — ‘Alī ibn Ṭalḥah ibn Muḥammad al-Muqri’ informed us — ‘Abd Allāh ibn Ibrāhīm ibn Ayyūb narrated to us — **Ja’far ibn ‘Alī al-Ḥāfiẓ** narrated to us — **Muḥammad ibn Zakariyyā al-Ghalābī** narrated to us in Baṣrah — ‘Ubayd Allāh ibn ‘Ā’ishah narrated to us — Ḥammād ibn Salamah informed us — from Thābit — from Anas...¹

After mentioning this ḥadīth, al-Khaṭīb transmits from Abū Zur‘ah Muḥammad ibn Yūsuf al-Jurjānī the following, “**Ja’far al-Daqqāq al-Ḥāfiẓ** is not satisfactory in ḥadīth and his *dīn*; he was a *fāsiq* (sinner) and a *kadhdhāb* (liar).”

Al-Khaṭīb overlooked another defect, **Muḥammad ibn Zakariyyā al-Ghalābī al-Baṣrī al-Akhhārī** was suspected of fabricating ḥadīth by al-Dāraquṭnī.²

1 Al-Khaṭīb: *Tārīkh Baghdād*, 7/222; Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt* (1/380).

2 Ibn Ḥajar: *Lisān al-Mīzān*, 5/168.

2. Al-Khaṭīb narrates this version in two ways.¹ In the first chain of transmission, **Muḥammad ibn Zakariyyā al-Ghalābī** appears. As mentioned previously, he is a *kadhḥāb* (liar). In the second chain of transmission, **al-Dhārī**² appears. As mentioned previously, he too is a *kadhḥāb* (liar).

The narrator **al-‘Abbās ibn Bakkār al-Ḍabbī al-Baṣrī** appears in both chains of transmission. Al-Dāraquṭnī said he is a *kadhḥāb* (liar).

There are other defects in the chains of transmission; I have explained them in the original work.

Ibn ‘Asākir narrates this ḥadīth from **Aḥmad ibn Mūsā al-Khaṭmī** and **Muḥammad ibn Zakariyyā al-Lu’lu’ī**.² They could not be traced.

It also contains the narrator **‘Abbās ibn Bakkār**. As mentioned previously, he is a *kadhḥāb* (liar).

Ibn ‘Asākir narrates another version of this ḥadīth; however, the person to enter was al-‘Abbās, not ‘Alī.³ The chain of transmission is *bāṭil* (false).⁴

Al-Suyūṭī, Ibn ‘Irāq, and al-Shawkānī also ruled the ḥadīth a fabrication.⁵

In short, the ḥadīth is *mawḍū‘* (fabricated), as mentioned by several *ḥuffāz* (ḥadīth masters).

1 Al-Khaṭīb: *Tārīkh Baghdād*, 3/105

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 26/334.

3 Ibid., 26/334.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 7/3227.

5 Al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/332; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/359; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 323.

Ḥadīth 150

بيننا نحن بفناء الكعبة، ورسول الله صلى الله عليه وسلم يحدثنا، إذ خرج علينا مما يلي الركن اليماني شيء عظيم، كأعظم ما يكون من القبيلة، قال: فتفل رسول الله صلى الله عليه وسلم، وقال: لعنت، أو قال: خزيت. شك إسحاق، قال: فقال علي بن أبي طالب: ما هذا يا رسول الله؟ قال: أو ما تعرفه يا علي؟ قال: الله ورسوله أعلم. قال: هذا إبليس. فوثب إليه، فقبض على ناصيته وجذبه، فأزاله عن موضعه. وقال: يا رسول الله أقتله؟ قال: أو ما علمت أنه قد أجل إلى الوقت المعلوم. قال: فتركه من يده، فوقف ناحية، ثم قال: مالي ولك يا ابن أبي طالب، والله ما أبغضك أحد إلا وقد شاركت أباه فيه، اقرأ ما قاله الله تعالى: *وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ* [الإسراء: ٦٤]. قال ابن عباس: ثم حدثنا رسول الله صلى الله عليه وسلم فقال: لقد عرض لي في الصلاة، فأخذت بحلقه فخنقته، فإني لأجد برد لسانه على ظهر كفي، ولولا دعوة أخي سليمان، لأريتكموه مربوطا بالسارية تنظرون إليه.

Once while we were in the courtyard of the Ka'bah, the Messenger of Allah ﷺ was speaking to us when suddenly, something enormous emerged from *al-Rukn al-Yamānī* (i.e. the Yemeni Corner of the Ka'bah) and appeared before us. It was as big as an elephant. The Messenger of Allah ﷺ spat and said, "You are cursed—or disgraced." *Ishāq* was unsure. *Alī ibn Abī Ṭālib* said, "What is this, O Messenger of Allah?" He said, "Do you not recognize it, O 'Alī?" He said, "Allah and His Messenger know best." He said, "This is *Iblīs*." *Alī* immediately pounced on it, grabbed it by its forelock and pulled it. He removed him from his place and said, "O Messenger of Allah, should I kill him?" He said, "Do you not know that he has been granted respite until the Day of the time well-known (i.e. the Day of Resurrection)?" He released him from his hand and stood to one side. *Iblīs* then said, "What is with me and you, O *Ibn Abī Ṭālib*? By Allah, nobody hates you except that shared with his father in his conception. Read what Allah ﷻ says, *'...and become a partner in their wealth and their children...'*"¹ *Ibn 'Abbās* said, "Then the Messenger of Allah ﷺ narrated to us and said, 'He appeared before me in *ṣalāh*; I took hold of him by the throat and choked him. Verily I felt the coldness of his tongue on the back of my palm. Had it not been for the supplication of my brother *Sulaymān* عليه السلام, I would show him to you tied to the pillar, looking at him.'"

1 *Sūrah Isrā'*: 64.

This ḥadīth is narrated from Ibn ‘Abbās and ‘Alī رضي الله عنهما.

The Ḥadīth of Ibn ‘Abbās

Al-Khaṭīb narrates (and Ibn ‘Asākir and Ibn al-Jawzī in a similar manner) this version of the ḥadīth — ‘Ubayd Allāh ibn Aḥmad ibn ‘Uthmān al-Ṣayrafī and Aḥmad ibn ‘Umar ibn Rawḥ al-Nahrawānī informed me — al-Mu‘āfā ibn Zakariyyā narrated to us — **Muḥammad ibn Mazīd ibn Abī al-Azhar al-Būsanjī** narrated to us — Ishāq ibn Abī Isrā’īl narrated to us — Ḥajjāj ibn Muḥammad narrated to us — from Ibn Jurayj — from Mujāhid — from Ibn ‘Abbās...¹

Ibn Abī al-Azhar’s name is Muḥammad ibn Mazīd ibn Maḥmūd Abū Bakr al-Khuzā‘ī. Al-Khaṭīb said, “He is not a *thiqah* (reliable). He fabricates ḥadīth from reliable narrators.”²

The Ḥadīth of ‘Alī

Al-Khaṭīb narrates this version of the ḥadīth from **Ishāq ibn Muḥammad al-Nakha‘ī al-Aḥmar**.³ He is a *zindīq* (unbeliever) and a *kadhhab* (liar).⁴

Al-Suyūṭī, Ibn ‘Irāq, and al-Shawkānī all followed Ibn al-Jawzī in ruling the ḥadīth a fabrication.⁵

Ibn al-Maghāzili narrates a *shāhid* (supporting witness narration) for this ḥadīth; however, its chain of transmission is *sāqiṭ* (wholly unreliable).⁶ It contains the following defects:

1 Al-Khaṭīb: *Tārīkh Baghdād*, 3/289.

2 Ibid., 3/288.

3 Al-Khaṭīb: *Tārīkh Baghdād*, 3/290.

4 Ibn Ḥajar: *Lisān al-Mizān*, 1/370.

5 Al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/336; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/360; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 325.

6 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 344.

- As mentioned previously, **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).
- No one has regarded **his teacher** as reliable.
- **Muḥammad ibn Abī al-Shaykh** and **al-Ḥusayn ibn ʿUbayd Allāh** could not be traced.
- Aḥmad ibn Kāmil says that **al-Ḥusayn ibn ʿUbayd Allāh** is **Ibn al-Khaṣīb al-Abzārī al-Baghdādī** was a *kadhhdhāb* (liar).¹
- **Al-Maʿmūn**, **al-Rashīd**, **al-Mahdī**, and **al-Manṣūr** are not dependable in narrating ḥadīth.

In short, the entire incident of ʿAlī and Iblīs is a lie and completely made up.

1 Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/541.

Ḥadīth 151

قتل علي بن أبي طالب عمرو بن ود، ودخل على النبي صلى الله عليه وسلم، فلما رآه النبي صلى الله عليه وسلم كبير، وكبر المسلمون، فقال النبي صلى الله عليه وسلم: اللهم اعط علي بن أبي طالب فضيلة، لم تعطها أحدا قبله، ولا تعطها أحدا بعده، فهبط جبريل عليه السلام ومعه أترجة من الجنة. فقال: إن الله عز وجل يقرأ عليك السلام، ويقول لك: حي بهذه علي بن أبي طالب، فدفعها إليه، فانفلقت في يده فلققتين، فإذا فيها حريرة بيضاء، مكتوب فيها سطرين بصفرا: تحية من الطالب الغالب إلى علي بن أبي طالب.

‘Alī ibn Abī Ṭālib killed ‘Amr ibn Wudd and entered the presence of the Prophet ﷺ. When the Prophet ﷺ saw him, he and the Muslims made *takbīr* (*Allāhu Akbar*). The Prophet ﷺ said, “O Allah, grant ‘Alī ibn Abī Ṭālib a virtue which You have never granted anyone before him nor after him.” Jibrīl عليه السلام descended and with him was a citron from Jannah. He said, “Verily Allah ﷻ sends *salām* (greetings) and says to you, ‘Give this to ‘Alī ibn Abī Ṭālib.’” He handed it over to him when suddenly it split into two halves. In it was white silk with the following two lines written in yellow (ink), “Greetings from al-Ṭālib al-Ghālib to ‘Alī ibn Abī Ṭālib.”

Ibn al-Jawzī narrates this ḥadīth — Ibrāhīm ibn Dīnār al-Faqīh informed us — Abū ‘Alī ibn Nabhān informed us — al-Ḥasan ibn al-Ḥusayn ibn Dūmā informed us — Aḥmad ibn Naṣr al-Dhārī informed us — Ṣadaqaḥ ibn Mūsā narrated to us — Salamah ibn Shabīb narrated to us — ‘Abd al-Razzāq narrated to us — Ma‘mar narrated to us — from al-Zuhrī — from ‘Urwah ibn al-Zubayr — from Ibn ‘Abbās...¹

Ibn al-Jawzī said, “There is no doubt that this ḥadīth is a forgery. The person responsible for forging it is **al-Dhārī**. Al-Dāraquṭnī said that he is a *kadhhdhāb* (liar) and a *dajjāl*.”

Al-Ḥasan ibn al-Ḥusayn ibn Dūmā was suspected by al-Khaṭīb for forging reports.

1 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/390.

Muḥammad ibn Saʿīd ibn Nabḥān is *mukhtaliṭ* (commits serious errors).

Al-Dhahabī, al-Suyūṭī, and Ibn ʿIrāq all mention this ḥadīth in their respective works on fabrications.¹

¹ Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 130; al-Suyūṭī: *al-Laʿālī al-Maṣnūʿah*, 1/338; Ibn ʿIrāq: *Tanzih al-Shatīʿah*, 1/362.

Ḥadīth 152

مرض الحسن والحسين رضي الله عنهما، فعادهما رسول الله صلى الله عليه وسلم وأبو بكر وعمر، فقال عمر لعلي: يا أبا الحسن، انذر إن عافى الله عز وجل ولديك أن تحدث لله عز وجل شكراً. فقال علي رضي الله عنه: إن عافى الله عز وجل ولدي صمت لله ثلاثة أيام شكراً، وقالت فاطمة مثل ذلك، وقالت جارية لهم سوداء نوبية: إن عافى الله سيدي صمت مع موالى ثلاثة أيام، فأصبحوا قد مسح الله ما بالغلامين، وهم صيام، وليس عندهم قليل ولا كثير، فانطلق علي رضي الله عنه إلى رجل من اليهود يقال له جار بن شمر اليهودي، فقال له: أسلفني ثلاثة أصع من شعير، وأعطني جزة صوف، يغزلها لك بيت محمد صلى الله عليه وسلم، قال: فأعطاه، فاحتمله علي تحت ثوبه، ودخل على فاطمة رضي الله عنها، وقال: دونك فاغزلي هذا، وقامت الجارية إلى صاع من الشعير، فطحنته وعجنته، فخبزت منه خمسة أقراص، وصلى علي رضي الله عنه المغرب مع النبي صلى الله عليه وسلم، ورجع فوضع الطعام بين يديه، وقعدوا ليفطروا، وإذا مسكين بالباب يقول: يا أهل بيت محمد، مسكين من مساكين المسلمين على بابكم، أطمعوني أطمعكم الله على موائد الجنة، قال: فرفع علي يده، ورفعت فاطمة والحسين، وأنشأ يقول:

يا فاطمة ذات السداد واليقين
قد جاء إلى الباب له حنين
حرمت الجنة على الضنين

أما ترى البائس المسكين
يشكو إلى الله ويستكين
يهوى إلى النار إلى سجين

فأجابه فاطمة:

أمرك يا ابن عم سمع طاعة
أرجو إن أطمعت من مجاعة

مالي من لوم ولا وضاعة
فدفعوا الطعام إلى المسكين...

Al-Ḥasan and al-Ḥusayn رضي الله عنهما became sick and so the Messenger of Allah صلى الله عليه وسلم along with Abū Bakr and `Umar visited them. `Umar said to `Alī, “O Abū al-Ḥasan, take an oath to do an action for the sake of Allah out of gratitude if He grants ease to your children.” `Alī رضي الله عنه said, “If Allah grants my children ease, I will fast out of gratitude for three days.” Fāṭimah said something similar. A black Nubian female client of them had said, “If Allah grants cure to my two masters, I will fast with my masters (i.e. `Alī and Fāṭimah) for three days.” The next morning, they were fasting; Allah removed whatever was afflicting the two children. They (i.e. the family of the Prophet صلى الله عليه وسلم) did not have a little or a lot with them. So `Alī went to a man from

the Jews—he was known as Jār ibn Shimr al-Yahūdī. He said to him, “Lend me three *sā’s* (a cubic measure) of barley and give me a clipping of wool, the house of Muḥammad ﷺ will spin it for you.” And so he gave it to him. ‘Alī carried it underneath his *thawb* (robe) and entered the presence of Fāṭimāh ﷺ. He said, “Here you are, spin this.” The female client went towards the *sā’* of barley, grinded it and then kneaded it. She made five loaves of bread with it. ‘Alī ﷺ prayed Maghrib with the Prophet ﷺ. He returned and the food was placed before him. They all sat down to break their fast when a beggar came to the door and said, “O people of the house of Muḥammad, (there is) a beggar from the beggars of the Muslims at your door. Feed me—may Allah feed you on the table-spreads of Jannah.” ‘Alī, Fāṭimāh, and al-Ḥusayn raised their hand and he began saying:

O Fāṭimāh, the possessor of uprightness and faith;

Do you not see this miserable beggar?

He has come to the door with yearning;

Complaining unto Allah and in total submission;

Jannah is forbidden upon the stingy;

He will be dropped into the Fire as a prisoner

Fāṭimāh responded to him:

Your command, O cousin, has been heard and obeyed;

I will have no miserliness and no lowness;

I hope, if I feed (him) in hunger.

And so they gave the food to the beggar.

Ibn al-Jawzī narrates this ḥadīth — Muḥammad ibn Nāṣir informed us — Abū ‘Abd Allāh Muḥammad ibn Abī Naṣr al-Ḥumaydī informed us — Abū ‘Alī al-

Ḥasan ibn ‘Abd al-Raḥmān al-Bayyī‘ informed us — Abū al-Qāsim ‘Ubayd Allāh ibn Muḥammad al-Saqṭī informed us — ‘Uthmān ibn Aḥmad al-Daqqāq informed us — ‘Abd Allāh ibn Thābit informed us — my father narrated to us — from al-Hudhayl ibn Ḥabīb — from Abū ‘Abd Allāh al-Samarqandī — from Muḥammad ibn Kathīr al-Kūfī — from al-Aṣḥbagh ibn Nabātah.¹

(Ibn al-Jawzī said after reporting this,) He mentioned a lengthy ḥadīth of this type: Everyday, ‘Alī used to recite couplets to which Fāṭimah would respond in kind. It is from the most vile and awkward poems such that Allah has removed those two eloquent people from saying such a thing.

Al-Aṣḥbagh ibn Nabātah is *matrūk* and suspected of fabricating ḥadīth.

Al-Samarqandī’s biography possibly appears in *Lisān al-Mīzān*, “Abū ‘Abd Allāh al-Zāhid al-Samarqandī (narrates) from Ibn Lahī‘ah a *munkar* (unacceptable) report. ‘Abd al-Razzāq ibn Muḥammad ibn Maṣṣūr narrates this ḥadīth from him. Ibn ‘Adī said, ‘Abū ‘Abd Allāh al-Zāhid is *majhūl* (unknown).’ He mentions that under the biography of al-Ḥasan ibn ‘Alī al-‘Adawī.”²

Ibn al-Jawzī said, “There is no doubt in this ḥadīth being forged, even if only the awkward lines of poetry was all that could prove it and their actions; such things that those *sādāt* (family members of the Prophet ﷺ) are free from.”

Al-Ḥakīm al-Tirmidhī mentions this ḥadīth and says, “From those ḥadīths that the hearts of the people of the truth reject is the one narrated from Ibn ‘Abbās regarding the verse, ‘They [are those who] fulfill [their] vows...’³ He said, ‘Al-Ḥasan and al-Ḥusayn (رضي الله عنهما) became sick and so the Messenger of Allah ﷺ...’ he then mentioned a lengthy ḥadīth.”⁴

1 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/390.

2 Ibn Ḥajar: *Lisān al-Mīzān*, 7/73.

3 Sūrah al-Insān: 7.

4 Al-Ḥakīm al-Tirmidhī: *Nawādir al-Uṣūl fī Aḥādīth al-Rasūl*, 1/244.

At the end, al-Ḥakīm al-Tirmidhī said, “This ḥadīth is embellished.”¹

Similarly, what appears in *al-La’ālī al-Maṣnū’āh* is, “Al-Ḥakīm al-Tirmidhī says, ‘This ḥadīth is forged. And Allah knows best.’”²

Al-Dhahabī, al-Suyūṭī, Ibn ‘Irāq, and Ibn Taymiyyah all mentioned this ḥadīth in their respective works on fabrications.³

Ibn Taymiyyah mentioned several reasons in explaining why the ḥadīth is fabricated. I have mentioned this in the original work.

In short, the ḥadīth is a lie and a fabrication.

1 Ibid., 1/246.

2 Al-Suyūṭī: *al-La’ālī al-Maṣnū’āh*, 1/341.

3 Al-Dhahabī: *Talkhīṣ al-Mawḍū’āt*, ḥadīth no. 130; al-Suyūṭī: *al-La’ālī al-Maṣnū’āh*, 1/339; Ibn ‘Irāq: *Tanzih al-Sharīah*, 1/363; Ibn Taymiyyah: *Minhāj al-Sunnah*, 7/177.

Ḥadīth 153

إن خليلي حدثني أنني أضرب لسبع بمضين من رمضان، وهي الليلة التي مات فيها موسى، وأموت لاثنتين وعشرين بمضين من رمضان، وهي الليلة التي رفع فيها عيسى.

(‘Alī said,) Verily my *khalīl* (close friend—i.e. the Prophet ﷺ) informed me that I will be struck on the 7th of Ramaḍān; it was the night in which Mūsā passed away; and I will die on the 22nd of Ramaḍān, the night in which ‘Īsā was raised (to the Heavens).

This ḥadīth is narrated by al-‘Uqaylī — from Sa’d al-Iskāf — from al-Aṣḥbagh ibn Nabātah who said, “‘Alī said...”¹

Sa’d al-Iskāf and al-Aṣḥbagh ibn Nabātah are both *matrūk* and have been suspected of forging ḥadīth.

Al-Dhahabī, al-Suyūṭī, Ibn ‘Irāq, and al-Shawkānī all followed Ibn al-Jawzī in ruling this ḥadīth a fabrication.²

1 Al-‘Uqaylī: *al-Ḍu‘afā’ al-Kabīr*, 1/130.

2 Al-Dhahabī: *Talkhīṣ al-Mawḍū‘āt*, ḥadīth no. 132 and *Talkhīs al-‘Īlal*, ḥadīth no. 85; al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/342; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/364; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 329.

Ḥadīth 154

إذا كان يوم القيامة نصب لي منبر طوله ثلاثون ميلا، ثم ينادي مناد من بطنان العرش: أين محمد؟ فأجيب، فيقال لي: ارق، فأكون أعلاه. قال: ثم ينادي الثانية: أين علي بن أبي طالب؟ فيكون دوني فبقاه، فيعلم جميع الخلائق أن محمدا سيد المرسلين، وأن عليا سيد المؤمنين. قال أنس بن مالك: فقام إليه رجل فقال: يا رسول الله من يبغض عليا بعد هذا؟ فقال: يا أبا الأنصار لا يبغضه من قريش إلا شقي، ولا من الأنصار إلا يهودي، ولا من العرب إلا دعي، ولا من سائر الناس إلا شقي.

On the Day of Resurrection, a pulpit thirty miles long will be erected for me. Thereafter, a caller will call out from beneath the ‘Arsh (Throne), “Where is Muḥammad?” I will respond and it will be said to me, “Climb.” I will reach the top. Thereafter, he will call out for the second time, “Where is ‘Alī ibn Abī Ṭālib?” He will be beneath and then he will climb (to the top). All of creation will know that Muḥammad is the master of all the Messengers and that ‘Alī is the master of all the Believers.

Anas ibn Mālik said, “A man stood up and said, ‘O Messenger of Allah, who can hate ‘Alī after this?’ He said, ‘O brother of the Anṣār, no one from the Quraysh hates him except for a wretched person; no one from the Anṣār hates him except for a Jew; no one from the Arabs hates him except for a bastard; and no one else hates him from all other people except for a wretched person.’”

Ibn al-Jawzī narrates this ḥadīth — al-Jarīrī informed us — al-‘Ushārī informed us — al-Dāraquṭnī narrated to us — Abū al-‘Abbās Aḥmad ibn ‘Alī al-Murhibī narrated to us — Ismā‘īl ibn Mūsā narrated to us — ‘Alī ibn Yazīd al-Dhuhālī narrated to us — Sufyān ibn ‘Uyaynah narrated to us — from al-Zuhrī — from Anas who said, “The Messenger of Allah ﷺ said...”¹

Ibn al-Jawzī said, “This ḥadīth is a forgery (attributed) to the Messenger of Allah ﷺ.”

1 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/396.

Al-Dhahabī and Ibn Ḥajar both said, “This report is a lie.”¹

Ibn al-Jawzī attached the blame on **Ismā‘īl ibn Mūsā**. He thought his name was (Ismā‘īl ibn Mūsā) al-Fizārī. However, this person is a *ṣadūq* (sincere). Perhaps he is not al-Fizārī and actually another unknown person, as is evident by the doing of al-Dhahabī and Ibn Ḥajar. It is possible to attach the blame on the unknown person or the aforementioned **al-Murhibī** because he could not be traced.

In short, the ḥadīth is a lie, as mentioned by Ibn al-Jawzī and al-Dhahabī.

1 Al-Dhahabī: *Mīzān al-I’tidāl*, 3/162; Ibn Ḥajar: *Lisān al-Mīzān*, 4/267.

Ḥadīth 155

أنت وشيعتك في الجنة، وإن قوما يقال لهم الرافضة، فإن لقيتهم فاقتلهم، فإنهم مشركون.

You and your *shī'ah* (followers) will be in Jannah. And verily, there is a group known as the *Rāfiḍah*; if you see meet them, kill them, for they are polytheists.

This ḥadīth is narrated from ‘Alī, Ibn ‘Umar, Umm Salamah, Abū Hurayrah, Abū Sa‘īd, and Jābir رضي الله عنه.

The Ḥadīth of ‘Alī

Ibn ‘Adī and others narrate this version of the ḥadīth — from ‘Abd al-Ḥamīd al-Ḥimmānī — from **Abū Janāb** — from **Abū Sulaymān** — from **his uncle** — from ‘Alī.¹

I could not trace **Abū Sulaymān** and **his uncle**.

Abū Janāb al-Kalbī is *ḍa‘īf* (weak) and he commits *tadlīs*² (obfuscates when he narrates).

Al-Dhahabī inclined towards the fact that the above-mentioned Abū al-Janāb is *not* the famous Yaḥyā ibn Abī Ḥayyāh al-Kalbī; instead, it is another narrator who is weaker than him.¹

Al-Lālikā‘ī and others narrate this version of the ḥadīth.⁴ The chain of transmission contains **Abū Sulaymān al-Hamdānī**. I think al-Dhahabī was referring to him

1 Ibn ‘Adī: *al-Kāmil*, 7/213.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

1 Al-Dhahabī: *Mīzān al-ītidāl*, 4/371.

4 Al-Lālikā‘ī: *al-Sunnah*, 8/2803.

when he said, “Abū Sulaymān al-Hamdānī — from his father — from ‘Alī. He and his father are unknown. He brings forth an unacceptable report.”

His teacher in this ḥadīth is *majhūl* (unknown).

Abū Ḥubāb could not be traced, perhaps it should rather be **Abū Janāb, Yaḥyā ibn Ḥayyah al-Kalbī al-Kūfī**. He is *ḍa‘īf* (weak) and a *mudallis*¹ (obfuscates when he narrates).

Al-Khaṭīb also narrates this version of the ḥadīth.² It contains the narrator **Siwār ibn Muṣ‘ab al-Hamdānī**. As mentioned previously, he is *matrūk* and has been suspected of lying.

It also contains the narrator **‘Iṣām ibn al-Ḥakam**. Al-Khaṭīb mentions his biography without referencing anything regarding his status as a narrator.³

Ibn al-Jawzī says, “This ḥadīth is not authentic. **Siwār** is not a *thiqah* (reliable). Ibn Numayr says, ‘Jumay‘ is of the greatest liars.’ Ibn Ḥibbān says that he used to fabricate ḥadīth.”⁴

Al-Dhahabī, al-Suyūṭī, and al-Shawkānī all held similar views as Ibn al-Jawzī.⁵

I have explained in the original work that this is a mistake. The ḥadīth critics deemed Jumay‘ ibn ‘Umayr al-Kūfī a *Tābi‘ī*. This person is a Baṣrī, who appears much later on. He is *matrūk* (suspected of forgery).

1 For an explanation of this term, please see p. 816 onwards. [translator’s note]

2 Al-Khaṭīb: *Tārīkh Baghdād*, 12/289.

3 Ibid.

4 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/397.

5 Al-Dhahabī: *Talkhīṣ al-Mawḍū‘āt*, ḥadīth no. 134; al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/346; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 331.

The Ḥadīth of Ibn ‘Umar

Ibn ‘Asākir narrates this version of the ḥadīth from **Yaḥyā ibn Sābiq al-Madīnī**.¹ He is *matrūk* and has been suspected of lying.

The Ḥadīth of Umm Salamah

This version of the ḥadīth has the following chains of transmission:

1. Al-Ṭabarānī and others narrate this version with a chain of transmission that is *bāṭil* (false).² It contains the narrator **Siwār ibn Muṣ‘ab al-Hamdānī**. He is *matrūk* (suspected of forgery). In fact, al-Ḥākim suspected him of lying and Ibn Ḥibbān accused him of fabricating ḥadīth.

It also contains the narrator **‘Aṭīyyah**. He is *ḍa‘īf* (weak) and a *mudallis*³ (obfuscates when he narrates).

It also contains the narrator **al-Faḍl ibn Ghānim al-Khuzā‘ī**. He is *ḍa‘īf* (weak).

Al-Albānī ruled this version of the ḥadīth a fabrication.⁴

2. Ibn ‘Asākir narrates this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).⁵ It contains the narrator **Aḥmad ibn Muḥammad ibn Sa‘īd al-Hamdānī**. He is **Ibn ‘Uqdah**. There is a difference of opinion regarding his status, the preponderant opinion being that he is *ḍa‘īf* (weak).

It also contains the narrator **‘Alī ibn al-Ḥusayn ibn ‘Ubayd ibn Bisṭām al-Kūfi**. He is *ḍa‘īf* (weak).

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/335, 336.

2 Al-Ṭabarānī: *al-Mu‘jam al-Awsaṭ*, 6/6605.

3 For an explanation of this term, please see p. 816 onwards. [translator’s note]

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 12/5590.

5 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/333.

It also contains the narrator **Sa'd ibn Ṭālib**. There is a difference of opinion regarding his status.

It also contains the narrator **Jābir ibn Yazīd al-Ju'fi**. He is accused of lying.

3. Al-Qaṭīṭī and others narrate this version of the ḥadīth from **al-Siwār ibn Muṣ'ab al-Hamdānī**.¹ As mentioned previously, he is *matrūk* and has been suspected of fabricating ḥadīth.
4. Ibn 'Asākir narrates this version with a chain of transmission from the above-mentioned **Siwār**.

Al-Siwār enjoys a *tābi*² (parallel narration) from several *kadhkhābs* (liars). I have explained this in the original work.

The Ḥadīth of Abū Hurayrah

Al-Ṭabarānī narrates this version of the ḥadīth with a chain of transmission that is *wāh* (feeble).³ It contains the narrator **Muḥammad ibn Mūsā al-Iṣṭakhrī**. He is *majhūl* (unknown).

It also contains the narrator **Salmā ibn 'Uqbah**. I could not trace him.

It also contains the narrator **al-Ḥasan ibn Kathīr**. It remains to be seen who he is.

It also contains the narrator **'Ikrimah ibn 'Ammār**. His narration from Yaḥyā ibn Abī Kathīr is unresolvably problematic (*muḍṭarīb*).

Al-Dāraquṭnī reports that there is a difference of opinion regarding the ḥadīth.⁴ He says, "This ḥadīth is severely problematic such that it cannot be resolved."⁵

1 Al-Qaṭīṭī: *Zawā'id al-Faḍā'il*, ḥadīth no. 1115.

2 For an explanation of this term, please see p. 816 onwards. [translator's note]

3 Al-Ṭabarānī: *al-Mu'jam al-Kabīr*, 7/7675.

4 Al-Dāraquṭnī: *'Ilal al-Dāraquṭnī*, 15/178.

5 *Ibid.*, 15/180.

The Ḥadīth of Abū Sa‘id

Ibn al-Ghiṭrīf and others narrate this version of the ḥadīth.¹ It contains the narrator **Abū Hārūn al-‘Abdī**. He is *matrūk* (suspected of forgery).

It also contains the narrators **Yaḥyā ibn al-Ḥasan ibn al-Furāt al-Qazzāz** and **‘Abd Allāh ibn Munṭaṣir**. I could not trace them.

Ibn ‘Asākir also narrates this version of the ḥadīth.² It contains the narrator **Ziyād ibn al-Mundhir Abū al-Jārūd**. He is a *kadhhab* (liar).

It also contains the narrator **Abū Hārūn al-‘Abdī**. He is *matrūk* (suspected of forgery).

It also contains the narrator **Zakariyyā Abū Yaḥyā**. It remains to be seen who he is.

The Ḥadīth of Jābir

Ibn ‘Asākir narrates this version of the ḥadīth with a chain of transmission that is *muzlim* (murky).³ It contains the narrator **Ibn ‘Uqdah**. There is a difference of opinion regarding his status. The preponderant opinion is that he is *ḍa‘īf* (weak).

It also has the narrator **Muḥammad ibn Aḥmad ibn al-Ḥasan al-Qaṭawānī** and **Ibrāhīm ibn Anas al-Anṣārī**. I could not trace them.

It also has the narrator **Ibrāhīm ibn Ja‘far ibn ‘Abd Allāh ibn Muḥammad ibn Maslamah**. Ibn Ḥibbān regarded him as a *thiqah* (reliable). Ibn Ḥibbān is notorious for deeming unknown narrators as reliable.

1 Ibn al-Ghiṭrīf: *Juz Ibn al-Ghiṭrīf*, ḥadīth no. 35.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/333.

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/371.

Al-Albānī says, “This chain of transmission is *muzlim* (murky). Abū al-Zubayr is a *mudallis* (obfuscates when he narrates) and he is narrating using the word ‘an (from). I could not find a biography for the two narrators beneath him. One of them is the problem.”¹

Al-Ṭabarī also narrates this version of the ḥadīth — **Ibn Ḥumayd** narrated to us — ‘**Īsā ibn Farqad** narrated to us — from **Abū al-Jārūd** — from Muḥammad ibn ‘Alī (under the verse), ‘...those are the best of creatures,’² The Prophet ﷺ said, “You, O ‘Alī, and your *shī‘ah* (followers).”³

Muḥammad ibn Ḥumayd is **al-Rāzī**. He is suspected of lying.

Abū Ḥātim said that ‘**Īsā ibn Farqad al-Marwazī** is a *shaykh* (venerable).⁴

Abū al-Jārūd, as mentioned previously, is a *kadhhdhāb* (liar). Additionally, the ḥadīth is *mursal*⁵ (broken transmission).

In short, the ḥadīth is *bāṭil* (false) and *mawḍū‘* (fabricated). All of its variant chains of transmission are feeble and severely weak. Additionally, the *nakārah* (reprehensibility) is clearly evident in this ḥadīth such that a Muslim would not doubt. How can merely being the followers of ‘Alī necessitate Jannah? If we are unable to pass such a judgment for the Messenger of Allah ﷺ, how then for someone lesser in status than him? This is not sufficient to necessitate Jannah; Jannah is necessitated by having a sound ‘*aqīdah* (creed) and good deeds—among which is having a pure heart for every Companion of the Messenger of Allah ﷺ, and among them is ‘Alī رضي الله عنه.

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4925.

2 Sūrah al-Bayyinah: 7.

3 Al-Ṭabarī: *Tafsīr al-Ṭabarī*, 24/556.

4 Abū Ḥātim: *al-Jarḥ wa al-Ta‘dīl*, 6/284.

5 For an explanation of this term, please see p. 816 onwards. [translator’s note]

Ḥadīth 156

إذا كان يوم القيامة قال الله لي ولعلي بن أبي طالب رضي الله عنه: أدخلوا الجنة من أحبكما، وأدخلوا النار من أبغضكما. وذلك قوله تعالى: أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ [ق: ٢٤].

On the Day of Resurrection, Allah will say to me and ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ, “Enter into Jannah whoever loves you two, and enter into the Fire (of Jahannam) whoever hates you two.” This is in reference to the verse, ‘[Allah will say], *Throw into Hell every obstinate disbeliever...*’¹

Ibn al-Jawzī narrates this ḥadīth — ‘Abd al-Raḥmān ibn Muḥammad informed us — Abū Bakr Muḥammad ibn ‘Alī al-Khayyāṭ informed us — Aḥmad ibn Muḥammad ibn Durust informed us — ‘Umar ibn al-Ḥasan ibn ‘Alī al-Ashnānī informed us — **Ishāq ibn Muḥammad ibn Abān al-Nakhaī** informed me — **Yaḥyā ibn ‘Abd al-Ḥamīd al-Ḥimmānī** narrated to us — Sharīk ibn ‘Abd Allāh narrated to us, “We were with al-A‘mash during his sickness in which he (eventually) passed away. Abū Ḥanīfah, Ibn Abī Laylā, and Ibn Shubrumah entered his presence. Abū Ḥanīfah turned towards him and said, ‘O Abū Muḥammad, fear Allah; for verily you are in the first day from the days of the Ākhirah and the last day from the days of the Dunyā. And you used to narrate aḥādīth regarding ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ that, if you had rather remained quiet about, it would have been better for you.’ Al-A‘mash said, ‘Can this be said to someone like me? Sit me up, sit me up. Abū al-Mutawakkil narrated to me — from Abū Sa‘īd al-Khudrī who said, “The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said...’ He went on to mention the ḥadīth. Abū Ḥanīfah said, ‘Stand (everyone); he will not bring forth another ḥadīth clearer than this. Stand (everyone); he will not bring forth another ḥadīth more overwhelming than this.’ By Allah, we did not go past the door except that al-A‘mash had already passed away.”²

1 Sūrah Qāf: 24.

2 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/400.

Ibn al-Jawzī said, “This ḥadīth is *mawḍūʿ* (fabricated). It is a lie attributed to al-Aʿmash. The person responsible for forging this report is **Ishāq al-Nakhaʿī**. We have stated earlier that he was from the extremists and liars. Moreover, he forged it onto **al-Ḥimmānī**. He too, is a *kadhhab* (liar).”

Al-Dhahabī, al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī all mention this ḥadīth in their respective works on fabrications.¹

1 Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 136; al-Suyūṭī: *al-Laʿālī al-Maṣnūʿāh*, 1/348; Ibn ʿIrāq: *Tanzih al-Sharīʿah*, 1/367; al-Shawkānī: *al-Fawāʿid al-Majmūʿah*, ḥadīth no. 332.

Ḥadīth 157

إن الله عز وجل خلق الأرواح قبل الأجساد بألفي عام، ثم حطها تحت العرش، ثم أمرها بالطاعة لي، فأول روح سلمت علي روح علي رضي الله عنه.

Verily Allah ﷺ created the souls two thousand years before He created the physical bodies. Then He placed them under the ‘*Arsh* (Throne) and ordered them to obey me. The first soul to greet me was the soul of ‘Alī.

Ibn al-Jawzī narrates — Muḥammad ibn Nāṣir informed us — al-Mubārak ibn ‘Abd al-Jabbār informed us — ‘Abd al-Bāqī ibn Aḥmad informed us — Muḥammad ibn Ja‘far ibn ‘Allāq informed us — Abū al-Fatḥ al-Azdī al-Ḥāfiẓ informed us — Hāshim ibn Nuṣayr narrated to us — Shaybān ibn Muḥammad narrated to us — **‘Abd Allāh ibn Ayyūb ibn Abī ‘Ilāj** narrated to us — **my father** narrated to me — from Abū Ja‘far Muḥammad ibn ‘Alī ibn Ḥusayn — from his father — from his grandfather ‘Alī who said, “The Messenger of Allah ﷺ said...”¹

Ibn al-Jawzī says this ḥadīth is *mawḍū‘* (fabricated).

Al-Azdī said, “**‘Abd Allāh ibn Ayyūb** and **his father** are both liars; it is not permissible to narrate from them.”²

Al-Dhahabī, al-Suyūṭī, Ibn ‘Irāq, and al-Shawkānī all mention this ḥadīth in their works on fabrications.³

1 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/401.

2 Al-Dhahabī: *Mīzān al-‘itidāl*, 1/349; Ibn Ḥajar: *Lisān al-Mīzān*, 3/261.

3 Al-Dhahabī: *Talkhīṣ al-Mawḍū‘āt*, ḥadīth no. 137; al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/349; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/368; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 332.

Ḥadīth 158

يا علي إن الله أمرني أن أتخذ أبا بكر والدا، وعمر مشيرا، وعثمان سندا، وأنت يا علي ظهيرا، أنتم أربعة، قد أخذ الله لكم الميثاق في أم الكتاب لا يحبكم إلا مؤمن تقي، ولا يبغضكم إلا منافق شقي، أنتم خلفاء نبوتي، وعقد ذمتي، وحجتي على أمتي.

O ‘Alī, verily Allah has ordered me to take Abū Bakr as a father, ‘Umar as an advisor, ‘Uthmān as a support, and you, O ‘Alī, as an assistant. You four, Allah has taken a covenant with you in *Umm al-Kitāb* (i.e. Qur’ān): only a pious believer loves you and only a wretched hypocrite hates you. You are the *khulafā’* of my Prophethood, the leader(s) of my *dhimmah* (responsibility) and the proof(s) against my Ummah.

This ḥadīth is narrated from ‘Alī and Ḥudhayfah رضي الله عنهما.

The Ḥadīth of ‘Alī

This version of the ḥadīth has the following two chains of transmission:

1. Al-Khaṭīb narrates — from ‘Abd al-Wahhāb ibn al-Ḥasan al-Dimashqī — Abū al-Qasim ‘Abd Allāh ibn Aḥmad ibn Muḥammad ibn Muḥammad al-Tamīmī al-Mu‘allim (famously known as al-Ghabāghibī) narrated to us — Ḍirār ibn Sahl al-Ḍirārī narrated to me in Baghdād in the house of Dār al-Khalanjīyyīn in *Ra’s al-Jisr* — al-Ḥasan ibn ‘Arafah narrated to us — Abū Ḥaḥṣ al-Abār ‘Umar ibn ‘Abd al-Raḥmān narrated to us — from Ḥumayd — from Anas who said that ‘Alī ibn Abī Ṭālib said, “The Messenger of Allah صلى الله عليه وسلم said to me...”¹

Al-Khaṭīb says, “This ḥadīth is very *munkar* (unacceptable). I only know Ḍirār ibn Sahl to narrate with this chain of transmission; and from him al-Ghabāghibī. Both of them are *majhūl* (unknown).”

1 Al-Khaṭīb: *Tārīkh Baghdād*, 9/345.

The person from whom al-Khaṭīb narrated the ḥadīth is unidentified.

Al-Dhahabī and Ibn Ḥajar said< “(The narration of) **Ḍīrār ibn Sahl** from al-Ḥasan ‘Arafah is a *bāṭil* (false) report. It is not known who this animal is.”¹

In another place, al-Dhahabī says that Ḍīrār ibn Sahl is *majhūl* (unknown) and that perhaps he is responsible for fabricating this ḥadīth.²

2. Ibn ‘Asākir narrates this version with a chain of transmission that is *sāqiṭ* (wholly unreliable).³ It contains the following defects:

- Ibn Mandah says regarding **Muḥammad ibn ‘Abd Allāh ibn Aḥmad ibn ‘Umar al-Asadī**, “He narrates *manākir* (unacceptable reports) from ‘**Abd al-Salām ibn Muṭahhar**.” It remains to be seen who ‘Abd al-Salām ibn Muṭahhar is.
- **Durayd**, or **Duwayd ibn Mujāshi‘** is *majhūl* (unknown).
- **Aḥmad ibn Mūsā ibn Ishāq al-Ḥimār** was only deemed a *thiqah* (reliable) by Ibn Ḥibbān.⁴ Ibn Ḥibbān is notorious for deeming unknown narrators as reliable.

The Ḥadīth of Ḥudhayfah

Ibn ‘Asākir narrates this version of the ḥadīth — from **Abū Ishāq Ibrāhīm ibn Ibrāhīm ibn al-Aṣamm al-Bajalī al-‘Akkāwī** — **Al-Mubajjal ibn Manṣūr** narrated to us — from **Yaḥyā ibn ‘Ubayd al-Ṭanāfīsī** — from Fiṭr ibn Khalīfah — from Abū al-Ṭufayl — from Ḥudhayfah...⁵ This contains a *shāhid* (supporting witness report).

1 Al-Dhahabī: *Mīzān al-‘Itidāl*, 2/327; Ibn Ḥajar: *Lisān al-Mīzān*, 3/202.

2 Al-Dhahabī: *Talkhīṣ al-Mawḍū‘āt*, ḥadīth no. 137.

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 27/47.

4 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 8/53.

5 Ibn ‘Asākir: *Tārīkh Dimashq*, 14/63.

I could not trace **Abū Ishāq Ibrāhīm ibn Ibrāhīm ibn al-Aṣamm al-Bajalī al-‘Akkāwī, al-Mubajjal ibn Manṣūr,** and **Yaḥyā ibn ‘Ubayd al-Ṭanāfisī.**

Ibn ‘Irāq says, “There are several narrators in the various chains of transmission for this ḥadīth that I was unable to find a biography about. And Allah knows best.”¹

Al-Suyūṭī mentions another chain of transmission of this ḥadīth that is narrated by Abū Nu‘aym.² It contains the narrator **Abū Ishāq.** He is a *mudallis*³ (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

It also contains the narrator **al-Kudaymī.** He is suspected of lying.

It also contains the narrator **‘Umar ibn Aḥmad ibn ‘Alī al-Baghdādī.** Ibn Ṭāhir al-Maqdisī says that he narrates fabricated reports from reliable narrators.

In short, all the chains of transmission are *sāqiṭah* (wholly unreliable). The ḥadīth is a lie.

1 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/368.

2 Al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/350.

3 For an explanation of this term, please see p. 816 onwards. [translator’s note]

Ḥadīth 159

من أحبني فليحب عليا، ومن أحب عليا فليحب ابنتي فاطمة، ومن أحب ابنتي فاطمة فليحب ولديهما الحسن والحسين، وإنهما لفرطي أهل الجنة، وإن أهل الجنة ليباشرون ويسارعون إلى رؤيتهم، ينظرون إليهم، فحبهم إيمان، وبغضهم نفاق، ومن أبغض أحدا من أهل بيتي فقد حرم شفاعتي، بأني نبي مكرم، بعثني الله بالصدق، فحبوا أهل بيتي وحبوا عليا.

Whoever loves me should love ‘Alī. And whoever loves ‘Alī should love my daughter Fāṭimah. And whoever loves my daughter Fāṭimah should love their children al-Ḥasan and al-Ḥusayn. They are the two predecessors of the inhabitants of Jannah. The inhabitants of Jannah will hasten to see them. Loving them is *īmān* and hating them is hypocrisy. My intercession—for the fact that I am a noble Prophet that Allah sent with the truth—is *ḥarām* for the person who hates someone from my *Ahl al-Bayt*. Therefore, love my *Ahl al-Bayt* and love ‘Alī.

Ibn ‘Adī narrates (and Ibn al-Jawzī in a similar manner) — ‘Abd Allāh ibn Ḥafṣ narrated to us — Bishr ibn al-Walīd al-Qāḍī narrated to us — Ḥazm ibn Abī Ḥazm al-Qaṭī narrated to us — from Thābit — from Anas who said, “The Prophet ﷺ said...”¹

Ibn ‘Adī says, “This ḥadīth is *bāṭil* (false) with this chain of transmission. Our teacher (in this chain) fabricated this ḥadīth. The words in this ḥadīth do not resemble the words of Prophets.”

Al-Dhahabī, al-Suyūṭī, Ibn ‘Irāq, and al-Shawkānī followed the same ruling as Ibn al-Jawzī in determining the ḥadīth a fabrication.²

1 Ibn ‘Adī: *al-Kāmil*, 4/264; Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 2/4.

2 Al-Dhahabī: *Talkhīṣ al-Mawḍū‘āt*, ḥadīth no. 153; al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/370; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/413; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 342.

Ḥadīth 160

خطبنا رسول الله صلى الله عليه وسلم فسمعته وهو يقول: يا أيها الناس من أبغضنا أهل البيت حشره الله يوم القيامة يهوديا. فقلت: يا رسول الله وإن صام وصلى؟ قال: وإن صام وصلى، وزعم أنه مسلم. أيها الناس احتجج بذلك من سفك دمه، وأن يؤدي الجزية عن يد وهم صاغرون. مثل لي أمتي في الطين فمر بي أصحاب الرايات، فاستغفرت لعلي وشيعته.

The Messenger of Allah ﷺ addressed us. I heard him saying, “O people, whoever hates us, the Ahl al-Bayt, Allah will resurrect him on the Day of Resurrection as a Jew.” I said, “O Messenger of Allah, even if he fasts and prays?” He said, “Even if he fasts and prays, and claims that he is a Muslim. O people, whoever sheds his blood will be saved from that and he should be made to give *jizyah* (tax) willingly while they are humbled. My Ummah was described to me in the clay (i.e. before the creation of their physical bodies). I passed by the standard bearers and so I sought repentance for ‘Alī and his *Shī‘ah* (Followers).”

This ḥadīth is narrated from Jābir رضي الله عنه with the following chains of transmission:

1. Al-Ṭabarānī narrates — ‘Alī ibn Sa‘īd al-Rāzī narrated to us — Ḥarb ibn Ḥasan al-Ṭahḥān narrated to us — Ḥanān ibn Sudayr al-Ṣayrafi narrated to us — Sudayf al-Makkī narrated to us — Muḥammad ibn ‘Alī ibn al-Ḥusayn narrated to us, I have never seen a *Muḥāmmadī* (i.e. a Muslim) equal to him — Jābir ibn ‘Abd Allāh al-Anṣārī narrated to us...¹

Al-‘Uqaylī narrates this ḥadīth, “Ishāq ibn Yahyā al-Dihqān narrated to us — Ḥarb ibn al-Ḥasan al-Ṭahḥān narrated to us...”²

This ḥadīth contains the following defects:

1 Al-Ṭabarānī; *al-Mu‘jam al-Awsaṭ*, 4/4002.

2 Al-‘Uqaylī: *al-Ḍu‘afā’ al-Kabīr*, 2/180.

- **Ishāq ibn Yaḥyā al-Dahqān** could not be traced.
- Al-Dhahabī and Ibn Ḥajar both mention ‘**Alī ibn Sa‘īd al-Rāzī**.’ Both al-Dāraquṭnī and Ibn Yūnus criticized him. Maslamah deemed him a *thiqah* (reliable). Several reprehensible things have been reported from him.
- **Ḥarb ibn al-Ḥasan al-Ṭahḥān’s** ḥadīth are not worth much. Al-Azdī mentioned this. Ibn Ḥibbān mentions him in *Kitāb al-Thiqāt*; however, he is a lenient critic.
- **Ḥanān ibn Sudayr** is mentioned by Ibn Ḥajar among the weak narrators.²
- **Sudayf** is mentioned among the weak narrators by al-Dhahabī, Ibn Ḥajar, and al-‘Uqaylī.³

The following people followed Ibn al-Jawzī in ruling the ḥadīth a fabrication: al-Dhahabī, al-Suyūṭī, Ibn ‘Irāq, al-Shawkānī, and al-Albānī.⁴

2. Al-Sahmī narrates this version with a chain of transmission that is *sāqīṭ* (wholly unreliable).⁵ It contains the following defects:

- I saw al-Dāraquṭnī saying that **Abū al-Ṭāhir Aḥmad ibn ‘Isā** is a *kadhḥāb* (liar).

1 Al-Dhahabī: *Mīzān al-‘Itidāl*, 3/131; Ibn Ḥajar: *Lisān al-Mīzān*, 4/231.

2 Ibn Ḥajar: *Lisān al-Mīzān*, 2/367.

3 Al-Dhahabī: *Mīzān al-‘Itidāl*, 2/115; Ibn Ḥajar: *Lisān al-Mīzān*, 3/9; al-‘Uqaylī: *al-Ḍu‘āfā’ al-Kabīr*, 2/180.

4 Al-Dhahabī: *Talkhiṣ al-Mawḍū‘āt*, ḥadīth no. 153; al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/371; Ibn ‘Irāq: *Tanzih al-Sharī‘ah*, 1/414; al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 342; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4919 and 14/6863.

5 Al-Sahmī: *Tārīkh Jurjān*, 326, 327.

- ‘**Abd Allāh ibn al-Minhāl** could not be traced.
- Al-Sahmī and al-Khaṭīb mention **Abū Nu‘aym ‘Abd al-Malik ibn Aḥmad ibn Nu‘aym**.¹ However, they do not mention anything (positive or negative) regarding his status as a narrator.

3. Ibn al-Jawzī narrates this version of the ḥadīth and said, “This ḥadīth is *bāṭil* (false). **Al-Dhāri‘** is a *kadhḥāb* (liar).”²

It also contains the narrator **al-Ḥasan ibn al-Ḥusayn al-Ni‘ālī**. He is **Ibn Dūmā**. **Al-Khaṭīb** suspected him of forging reports.

In short, the ḥadīth is *mawḍū‘* (fabricated). All of its chains of transmission are worthless.

1 Al-Sahmī: *Tārīkh Jurjān*, 326; al-Khaṭīb: *Tārīkh Baghdād*, 10/431.

2 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 2/6.

Ḥadīth 161

دخل علي بن أبي طالب عليه السلام والبيت غاص بمن فيه، وعائشة إلى جانب رسول الله صلى الله عليه وسلم، وذلك قبل أن يؤمر بالحجاب، فقام علي ينظر هل يرى مجلسا، فأشار إلى رسول الله صلى الله عليه وسلم، فجاء فجلس بينها وبين رسول الله صلى الله عليه وسلم، فالتفت إليها رسول الله صلى الله عليه وسلم، فقال: ما تريدني إلى أمير المؤمنين.

‘Alī ibn Abī Ṭālib رضي الله عنه entered and the house was filled with whoever was inside it. ‘Ā’ishah was next to the Messenger of Allah صلى الله عليه وسلم — this was before the command of *ḥijāb*. ‘Alī stood looking to see for a place to sit. He indicated towards the Messenger of Allah صلى الله عليه وسلم (i.e. he wanted to sit there). He came and sat between ‘Ā’ishah and the Messenger of Allah صلى الله عليه وسلم. The Messenger of Allah صلى الله عليه وسلم turned towards her (after seeing her surprised at the fact ‘Alī sat immediately next to the Prophet صلى الله عليه وسلم) and said, “What do you want from *Amīr al-Mu’minīn*?”

Ibn al-Jawzī narrates this ḥadīth — Muḥammad ibn Nāṣir informed us — al-Mubārak ibn ‘Abd al-Jabbār informed us — ‘Abd al-Bāqī ibn Aḥmad informed us — Muḥammad ibn Ja’far ibn ‘Alān informed us — Abū al-Faṭḥ al-Azdī narrated to us — Muḥammad ibn Aḥmad ibn Abī al-Muqātil al-‘Arāṭī narrated to us — Aḥmad ibn Yaḥyā al-Ṣadaḥī narrated to us — Aḥmad ibn Mufaḍḍāl narrated to us — **Abū Maryam ‘Abd al-Ghaffār ibn al-Qāsim** narrated to us — from **‘Abd Allāh ibn Sharīk al-Āmirī** who said — **Jundub ibn ‘Abd Allāh al-Azdī** informed me...¹

Ibn al-Jawzī said, “This ḥadīth is *mawḍū‘* (fabricated). The person suspected for forging it is **‘Abd al-Ghaffār**.”

Abū Maryam is **‘Abd al-Ghaffār ibn al-Qāsim al-Anṣārī**. He is not a *thiqah* (reliable). Abū Dāwūd and Ibn al-Madīnī both deemed him a liar.

1 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 2/10.

Everyone between him and al-Azdī could not be traced.

There is a difference of opinion regarding the status of **‘Abd Allāh ibn Sharīk**.

Both al-Suyūṭī and Ibn ‘Irāq followed Ibn al-Jawzī in ruling the ḥadīth a fabrication.¹

1 Al-Suyūṭī: *al-La’ālī al-Maṣnū‘ah*, 1/373; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/470.

Ḥadīth 162

لما كانت ليلة بدر، قال رسول الله صلى الله عليه وسلم: من يستقي لنا من الماء؟ فأحجم الناس، فقام علي فاحتضن قرية، ثم أتى بثرا بعيدة القعر، مظلمة، فانحدر فيها، فأوحى الله عز وجل إلى جبريل، وميكائيل، وإسرافيل، تأهبوا لنصر محمد صلى الله عليه وسلم وحزبه، فهبطوا من السماء، لهم لغط يذعر من سمعه، فلما حاذوا البئر، سلموا عليه من عند آخرهم، إكراما وتجليلا.

On the night of the Battle of Badr, the Messenger of Allah ﷺ said, “Who will obtain water for us?” The people resisted. Then ‘Alī stood up and took hold of a water skin. Thereafter, he went to a well with a deep and dark hole. He descended into it. Suddenly, Allah ﷻ sent *wahī* (revelation) to Jibrīl, Mikā’īl, and Isrāfīl to prepare to help Muḥammad ﷺ and his group. They descended from the skies. There was a clamour with them (when they descended) that frightened whoever heard it. When they faced the well, they all greeted him out of respect and honour.

Al-Qaṭīṭī and Ibn Shāhīn narrate this ḥadīth — ‘Abd Allāh ibn Sulaymān ibn al-Ash’ath narrated to us — **Ishāq ibn Ibrāhīm al-Nahshalī** narrated to us — **Sa’d ibn al-Salt** narrated to us — **Abū al-Jārūd al-Raḥbī** narrated to us — from **Abū Ishāq al-Hamdānī** — from **al-Ḥārith** — from ‘Alī...¹

Ibn ‘Asākir and Abū Nu‘aym narrate this ḥadīth from al-Nahshalī.²

The chain of transmission contains the following defects:

- **Sa’d ibn al-Salt’s** correct name is **Sa’īd**. Al-Bukhārī and Ibn Abī Ḥātim mention his biography without referencing anything (positive or negative) regarding his status as a narrator. Ibn Ḥibbān, as usual, regarded him as a *thiqah* (reliable).

1 Al-Qaṭīṭī: *Zawā’id Faḍā’il al-Ṣaḥābah*, 2/1049; Ibn Shāhīn: *Sharḥ Madhāhib Ahl al-Sunnah*, ḥadīth no. 95.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/337; Abū Nu‘aym: *Faḍā’il al-Khulafā’ al-Rāshidīn*, ḥadīth no. 29.

- The person narrating from him was only regarded as a *thiqah* (reliable) by Ibn Ḥibbān.
- **Abū al-Jārūd al-Raḥbī** could not be traced. He is the one al-Suyūṭī assumed that Ibn Ḥibbān deemed a *kadhdhāb* (liar), i.e. Ziyād ibn al-Mundhir. However, there is no mention of (the name) al-Raḥbī in his biography.
- **Abū Ishāq** is a *mudallis*¹ (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).
- **Al-Ḥārith** is **al-A'war**. He is accused of lying.

Al-Suyūṭī and Ibn 'Irāq both mention this ḥadīth in their respective works on fabrications.² It is *mawḍū'* (fabricated).

1 For an explanation of this term, please see p. 816 onwards. [translator's note]

2 Al-Suyūṭī: *al-Ziyādāt 'Alā al-Mawḍū'āt*, 1/244; Ibn 'Irāq: *Tanzīh al-Sharīah*, 1/395.

Ḥadīth 163

إن أول أربعة يدخلون الجنة: أنا، وأنت، والحسن، والحسين، وذرائنا خلف ظهورنا، وأزواجنا خلف ذرائنا، وشيعتنا عن أيماننا، وعن شماننا.

Verily the first four people to enter Jannah are me, you (‘Alī), al-Ḥasan, and al-Ḥusayn. Our descendants will be behind us and our wives will be behind our descendants. Our *shī‘ah* (followers) will be to our right and left.

This ḥadīth is narrated from Abū Rāfi‘ and ‘Alī رضي الله عنهما.

The Ḥadīth of Abū Rāfi‘

Al-Ṭabarānī narrates this version of the ḥadīth — Aḥmad ibn al-‘Abbās al-Murrī al-Qanṭarī narrated to us — Ḥarb ibn al-Ḥasan al-Ṭaḥḥān narrated to us — Yaḥyā ibn Ya‘lā narrated to us — from Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi‘ — from his father — from his grandfather that the Messenger of Allah صلى الله عليه وسلم said to ‘Alī...¹

This chain of transmission is *bāṭil* (false). It contains the following defects:

- Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi‘ is *matrūk* (suspected of forgery), as mentioned previously.
- Yaḥyā ibn Ya‘lā al-Aslamī is *ḍa‘īf* (weak).
- Ḥarb ibn al-Ḥasan al-Ṭaḥḥān is not worth much (*laysa bidhāk*).

Al-Dhahabī says, “The ḥadīth is *bāṭil* (false) with this chain of transmission.”²

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 1/950.

2 Al-Dhahabī: *Mīzān al-Itidāl*, 3/635.

The Ḥadīth of ‘Alī

Al-Qaṭīrī narrates this version of the ḥadīth with a chain of transmission that is *bāṭil* (false).¹ It contains the following defects:

- **Muḥammad ibn Yūnus al-Kudaymī** is suspected of lying.
- **‘Umar ibn Mūsā** is **Ibn al-Wajīh al-Wajīhī al-Anṣārī al-Shāmī**, the *kadhhab* (liar) and *waddā‘* (fabricator). He is from this generation (*ṭabaqah*). Then I found al-Albānī authoritatively saying the same thing; however, his name appears as ‘Amr ibn Mūsā al-Wajīhī by al-Albānī. The correct name is as I have mentioned above.
- **Ismā‘īl ibn ‘Amr** is **Ibn Najīh al-Bajalī al-Kūfī**. He is *munkar al-ḥadīth* (unacceptable in ḥadīth).²

Al-Albānī gave preference to his name being Ismā‘īl ibn ‘Amr al-Aṣbahānī. He is *ḍa‘īf* (weak).³ I have explained in the original work that the correct name is as I have mentioned above.

Al-Albānī ruled the ḥadīth a fabrication in both of its chains of transmission.⁴ It is as the said.

1 Al-Qaṭīrī: *Zawā‘id Faḍā‘il al-Ṣaḥābah*, 2/1068.

2 Ibn Ḥajar: *Lisān al-Mizān*, 1/425.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 12/191.

4 *Ibid.*, 10/4931 and 12/5591.

Ḥadīth 164

إن في الفردوس لعينا أحلى من الشهد، وألين من الزبد، وأبرد من الثلج، وأطيب من المسك، فيها طينة خلقنا الله منها، وخلق منها شيعتنا، فمن لم يكن من تلك الطينة فليس منا، ولا من شيعتنا، وهي الميثاق الذي أخذ الله عز وجل عليه ولاية علي بن أبي طالب.

Verily in *al-Firdaws* there is a spring that is sweeter than honey, softer than butter, colder than ice, and more fragrant than musk. It contains clay from which Allah created us and created our *shī'ah* (followers). Whoever is not from that clay is neither from us nor our *shī'ah*. This is the covenant upon which Allah ﷺ took the *wilāyah* of 'Alī ibn Abī Ṭālib.

Ibn 'Asākir narrates this ḥadīth — from 'Ubayd ibn Mihrān al-'Aṭṭār — Yaḥyā ibn 'Abd Allāh ibn al-Ḥasan — from his father — from Ja'far ibn Muḥammad — from their father — from their grandfather who said, “The Messenger of Allah ﷺ said...”¹

This ḥadīth is *mawḍū'* (fabricated).

Al-Dhahabī said, “Ubayd ibn Mihrān Abū 'Abbād al-Madanī is *majhūl* (unknown). And he possesses a fabricated ḥadīth.”² Al-Dhahabī went on and quoted the above ḥadīth.

I have not seen anyone deem Yaḥyā ibn 'Abd Allāh ibn al-Ḥasan a *thiqah* (reliable). His biography appears in *al-Jarḥ wa al-Ta'dīl* of Abū Ḥātim and in other places.

1 Ibn 'Asākir: *Tārīkh Dimashq*, 42/65.

2 Al-Dhahabī: *Mīzān al-I'tidāl*, 3/23.

Ḥadīth 165

لما زوج النبي صلى الله عليه وسلم فاطمة عليا، قالت فاطمة: يا رسول الله زوجتني من رجل فقير، ليس له شيء. فقال رسول الله صلى الله عليه وسلم: أما ترضين يا فاطمة أن الله عز وجل اختار من أهل الأرض رجلين: أحدهما أبوك، والآخر زوجك؟

When the Prophet ﷺ married Fāṭimah to ‘Alī, Fāṭimah said, “O Messenger of Allah, you married me to a poor man, he has nothing.” The Messenger of Allah ﷺ said, “O Fāṭimah, are you not pleased that Allah ﷻ selected two men from the people of this world: one of them your father, and the other your husband?”

This ḥadīth is narrated from Ibn ‘Abbās, Abū Hurayrah, ‘Alī al-Hilālī, and Abū Ayyūb رضي الله عنه.

The Ḥadīth of Ibn ‘Abbās

Al-Ṭabarānī narrates this version of the ḥadīth — **Muḥammad ibn Jābāt al-Jundaysābūrī** and **al-Ḥasan ibn ‘Alī al-Ma‘marī** narrated to us — ‘Abd al-Razzāq narrated to us — from Ma‘mar — from Ibn Abī Najīḥ — from Mujāhid — from Ibn ‘Abbās...¹

This chain of transmission is *sāqiṭ* (wholly unreliable).

I could not trace **Muḥammad ibn Jābāt al-Jundaysābūrī**.

There is a difference of opinion regarding the status of **al-Ḥasan ibn ‘Alī al-Ma‘marī**; al-Dāraquṭnī regarded him as a *thiqah* (reliable) while Faḍlak al-Rāzī and Ja‘far ibn al-Junayd both deemed him a *kadhhdhāb* (liar). Others have also criticised him.²

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 11/11153.

2 Ibn Ḥajar: *Lisān al-Mīzān*, 2/221.

There may be a *inqiṭāʿ* (break) in this chain of transmission, as it appears in the next chain of transmission.

Al-Ṭabarānī narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Abū al-Ṣalt** ‘**Abd al-Salām ibn Ṣāliḥ**.¹ He is suspected of lying.

It is conceivable that he inserted al-Ma‘marī’s name between him and ‘Abd al-Razzāq al-Harawī. Perhaps the first chain of transmission has a break.

Al-Harawī enjoys a *tābi*² (parallel narration) from **Ibrāhīm ibn al-Ḥajjāj**. However, he is *majhūl* (unknown). Al-Khaṭīb narrates this ḥadīth.³

He also enjoys a *tābi* (parallel narration) from **Aḥmad ibn ‘Abd Allāh ibn Zayd al-Hushaymī**. However, he is a *kadhḥāb* (liar). Al-Khaṭīb narrates this ḥadīth, as does Ibn al-Jawzī in a similar manner.⁴

The Ḥadīth of Abū Hurayrah

Al-Ḥākim narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Aḥmad ibn Sufyān Abū Bakr al-Tirmidhī**.⁵ He is suspected of lying.⁶

Al-Dhahabī says, “In fact, it is *mawḍūʿ* (fabricated) onto Surayj ibn Yūnus.”⁷

1 Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 11/11154.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 Al-Khaṭīb: *Tārīkh Baghdād*, 4/195.

4 Al-Khaṭīb: *Tārīkh Baghdād*, 4/196; Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/353.

5 Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4645.

6 Al-Dhahabī: *Mīzān al-ʿItidāl*, 3/457.

7 Ibn al-Mulaqqin: *Mukhtaṣar Talkhīṣ al-Dhahabī*, 3/1427.

The Ḥadīth of ‘Alī al-Hilālī

Al-Ṭabarānī narrates (and Ibn ‘Asākir in a similar manner) — Muḥammad ibn Ruzayq ibn Jāmi‘ al-Miṣrī narrated to us — al-Haytham ibn Ḥabīb narrated to us — Sufyān ibn ‘Uyaynah narrated to us — from ‘Alī ibn ‘Alī al-Makkī al-Hilālī — from his father...¹ He went on to mention a lengthy ḥadīth.

As mentioned previously, the ḥadīth is *mawḍū‘* (fabricated).

The Ḥadīth of Abū Ayyūb

Al-Ṭabarānī narrates this ḥadīth with a chain of transmission that is *bāṭil* (false).²

Ḥusayn al-Ashqar is *ḍa‘īf* (weak).

Qays ibn al-Rabī‘ is *ḍa‘īf* (weak).

‘Abāyah ibn Ribī‘ is worthless (*laysa bi shay*).

Al-Suyūṭī mentions this ḥadīth of Abū Ayyūb.³ Ibn ‘Irāq—following al-Suyūṭī—also mentioned this ḥadīth in his work on fabrications.⁴

In short, the ḥadīth is *mawḍū‘* (fabricated). All of its chains of transmission are *wāhiyah* (feeble).

Al-Albānī mentioned this ḥadīth—with all of its chains of transmission—and ruled it a fabrication.⁵ However, he missed the above-mentioned version of al-Ṭabarānī from al-Jundaysābūrī and al-Ma‘marī and the version mentioned last of Abū Ayyūb.

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 3/2675 and *al-Mu‘jam al-Awsaṭ*, 6/6540; Ibn ‘Asākir: *Tārīkh Dimashq*, 42/130.

2 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 4/4046.

3 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/246.

4 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/396.

5 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4898.

Ḥadīth 166

كنا مع النبي صلى الله عليه وسلم في مسجده في يوم مطير، ذي سحاب ورياح، ونحن ملتفون حوله، فسمعنا صوتا لا نرى شخصه، وهو يقول: السلام عليك يا رسول الله. فرد: عليك السلام، وقال: ردوا على أخيكم السلام. قال: فردنا عليه. فقال رسول الله صلى الله عليه وسلم: من أنت؟ قال: أنا عرفطة، أظهر لنا {رحمك الله} في صورتك. قال سلمان: فظهر لنا شيخ أزب أشعر، قد لبس وجهه شعر غليظ متكاثف قد واره، وإذا عيناه مشقوقتان طولاً، وله قم في صدره، فيه أنياب بادية طوال، وإذا له في موضع الأظفار من يديه مخالب كمخالب السباع، فلما رأيناه اقشعرت جلودنا، ودنونا من النبي صلى الله عليه وسلم. فقال الشيخ: يا نبي الله، أبعث معي من يدعو جماعة قومي إلى الإسلام، وأنا أردّه إليك سالماً إن شاء الله. فقال رسول الله صلى الله عليه وسلم لأصحابه: أيكم يقوم فيبلغ الجن عني، وله علي الجنة. فما قام أحد. وقال الثانية، والثالثة، فما قام أحد. فقال علي كرم الله وجهه: أنا يا رسول الله. فالتفت النبي صلى الله عليه وسلم إلى الشيخ، فقال: وافني إلى الحرة، في هذه الليلة، أبعث معك رجلاً، يفصل بحكمي، وينطق بلساني، ويبلغ الجن عني. قال سلمان: فغاب الشيخ، وأقمنا يومنا، فلما صلى النبي صلى الله عليه وسلم العشاء الآخرة، وانصرف الناس من المسجد، قال: يا سلمان سر معي. فخرجت معه، وعلي بين يديه، حتى أتينا الحرة. فإذا الشيخ على بعير كالشاة، وإذا بعير آخر على ارتفاع الفرس، فحمل عليه رسول الله صلى الله عليه وسلم علياً، وحملني خلفه، وشد وسطي إلى وسطه بعمامة، وعصب عيني؛ وقال: يا سلمان لا تفتح عينيك حتى تسمع علياً يؤذن، ولا يروعك ما تسمع، فإنك آمن إن شاء الله. ثم أوصى علياً بما أحب أن يوصيه، ثم قال: سيروا، ولا قوة إلا بالله. فثار البعير سائراً يدف كديف النعام، وعلي يتلو القرآن؛ فسرنا ليلتنا حتى إذا طلع الفجر أذن علي، وأناخ البعير، وقال: انزل يا سلمان. فحللت عيني ونزلت، فإذا أرض قوراء، لا ماء ولا شجر، ولا عود، ولا حجر، فلما بان الفجر، أقام علي الصلاة، وتقدم وصلى بنا أنا والشيخ. ولا أزال أسمع الحس حتى إذا سلم علي التفت، فإذا خلق عظيم، لا يسمعونهم إلا الخطيب الصيت الجهير، فأقام علي يسبح ربه، حتى طلعت الشمس، ثم قام فيهم خطيباً، فخطبهم، فاعترضه منهم مرده، فأقبل علي عليهم، فقال: أبالحق تكذبون، وعن القرآن تصدقون. وبآيات الله تجحدون؟ ثم رفع طرفه إلى السماء، فقال: بالكلمة العظمى، والأسماء الحسنى، والعزائم الكبرى، والحي القيوم، محيي الموتى، ورب الأرض والسماء؛ يا حرسه الجن، ورسدة الشياطين، خدام الله الشهابيين، ذوي الأرواح الطاهرة، اهبطوا بالجمرة التي لا تطفأ، والشهاب الناقب، والشواظ المحرق، والنحاس القاتل، بالكمص، والذاريات، وكهيعص، والطواسين، ويس، ون والقلم وما يسطرون، والنجم إذا هوى، والطور. وكتاب مسطور. في رق منشور. والبيت المعمور، والأقسام والأحكام، ومواقع النجوم؛ لما أسرعتم الانحدار إلى المردة المتولمين المتكبرين، الجاحدين لآيات رب العالمين. قال سلمان: فحسست الأرض من تحتي ترتعد، ثم نزلت نار من السماء، صعق لها كل من رآها من الجن، وخرت على وجوهها مغشياً عليها، وخررت أنا على وجهي، ثم أفقت فإذا دخان يفور من الأرض، يحول بيني وبين النظر إلى عبثة المردة من الجن، فأقام الدخان طويلاً بالأرض. قال سلمان: فصاح بهم علي: ارفعوا رؤوسكم. فقد أهلك الله الظالمين، ثم عاد إلى خطبته، فقال: يا معشر الجن والشياطين والغيلان، وبني شمراخ وآل نجاح، وسكان الأجرام والرمال، والأقفار، وجميع شياطين البلدان: اعلموا أن الأرض قد ملئت عدلاً، كما كانت مملوءة جوراً. هذا هو

الحق)، فماذا بعد الحق إلا الضلال فأنى تصرفون). قال سلمان: فعجبت الجن لعلمه، وانقادوا مذعنين له، وقالوا: أمتا بالله وبرسوله، وبرسول رسوله، لا نكذب وأنت الصادق والمصدق. قال سلمان: فانصرفنا في الليل على البعير الذي كنا عليه، وشد علي وسطي إلى وسطه، وقال: اعصب عينيك، واذكر الله في نفسك. وسرنا يدف بنا البعير دفيقا، والشيوخ الذي قدم على رسول الله صلى الله عليه وسلم أمانا، حتى قدمنا الحرة، وذلك قبل طلوع الفجر، فنزل علي ونزلت، وسرح البعير فمضى، ودخلنا المدينة فصلينا الغداة مع النبي صلى الله عليه وسلم، فلما سلم رأنا، فقال لعلي: كيف رأيت القوم؟ قال: أجابوا وأذعنوا. وقص عليه خبرهم. فقال رسول الله صلى الله عليه وسلم: أما إنهم لا يزالون لك هائبين إلى يوم القيامة.

We were with the Prophet ﷺ in his masjid on a rainy day. It was very windy and cloudy. We were assembled around him. Suddenly, we heard a voice, but we did not see the person (from where the voice emanated). He said, “*Al-Salām ‘alayk*, O Messenger of Allah.’ The Prophet ﷺ responded, “*‘Alayk al-Salām.*” And he said, “Respond to your brother’s salām.” We responded to him. The Messenger of Allah ﷺ said, “Who are you?” He said, “I am ‘Urfuṭah.” The Prophet ﷺ said, “Show us your appearance—may Allah have mercy upon you.” Salmān said, “A hairy and shaggy elderly man (*shaykh*) appeared before us. Thick and dense hair—which he tried to conceal—dressed his face. His eyes were vertically positioned. He had a mouth in his chest with protruding long teeth. Where his nails were supposed to be, he had claws like the claws of a predatory animal. When we saw him, our skin began shivering. We went closer to the Prophet ﷺ.”

The shaykh said, “O Prophet of Allah, send someone with me who will call a group of my people (i.e. the *jinn*) to Islam. I will return him back to you fully intact, *in shā Allāh.*” The Messenger of Allah ﷺ said to his companions, “Who of you will stand up and convey on my behalf; and for him will be, upon me (i.e. I take it upon myself), Jannah?” No one stood up. He repeated a second and a third time, and still, no one stood up. Then ‘Alī (may Allah honour his face) said, “I (am ready), O Messenger of Allah.” The Prophet ﷺ turned towards the shaykh and said, “Meet me at al-Ḥarrah tonight, I will send a man with you. He will decide according to my ruling, speak with my tongue, and convey to the jinn on my behalf.” Salmān said,

“The shaykh disappeared. We stayed the day. When the Prophet ﷺ prayed ‘ishā’ and the people left from the masjid, he said, ‘O Salmān, come with me.’ And so I went with him. ‘Alī was in front of him, until we (eventually) reached *al-Ḥarrah*. We found the shaykh on a camel that was like (the size of) a sheep. Then there was another camel the size of a horse. The Messenger of Allah ﷺ mounted ‘Alī onto it and mounted me behind him. He tied my waist to his waist with a turban, blindfolded me and said, ‘O Salmān, do not open your eyes until you hear ‘Alī giving the adhān. And what you hear should not frighten you, for you are safe, *in shā Allāh*.’ Thereafter, he advised ‘Alī regarding whatever he wanted to advise him with. Then he said, ‘Go forth, *wa lā quwwatah illa biLlah* (there is no strength except with Allah).’

The camel suddenly set out travelling like an ostrich flapping his wings. ‘Alī was reciting the Qur’ān. We spent our night travelling until the sun rose. ‘Alī gave adhān and made the camel kneel down. He said, ‘Come down, O Salmān.’ I untied the blindfold from my eyes and came down. The ground was very vast; there were no water, trees, wood, and stones. When the time for fajr became clear (to pray), ‘Alī made iqāmah and then stepped forward and led myself and the shaykh in ṣalāh. (While in ṣalāh) I continued to hear a sound until ‘Alī completed ṣalāh and made *salām* (i.e. he completed his ṣalāh). He turned and suddenly there was a huge gathering of people; no one would be able to make them hear (because of how large the gathering was) except for a khaṭīb with a loud and audible voice. ‘Alī remained making tasbīḥ of his Lord until the sun rose. Then he stood up as a khaṭīb and addressed them. A group of evil demons from them objected (to what ‘Alī said). ‘Alī approached them and said, ‘Are you disbelieving in the truth? Are you turning away from the Qur’ān? And are you rejecting the verses of Allah?’ Then he raised his eyes to the skies and said, ‘With the Great *Kalimah* (word), and the Most Beautiful Names (*al-Asmā’ al-Ḥusnā*), and the Great Resolutions, and *al-Ḥayy al-Qayyūm* (the Ever-Living, the Self-Subsisting), the Reviver of the Dead, the Lord of the earth and skies, O protectors of the jinn

and the watchers of the Shayāṭīn, the evil foolish servants of Allah, possessors of the pure souls, descend onto the ember that does not go out, and the burning flame (star), and the burning flame, and the *nuḥās qātil* of *Alif Lām Mīm Ṣād*, and *al-Dhāriyāt* (the Scattering Winds), and *Kāf Hā Yā ‘Ayn Ṣād*, and the *Ṭā Sīns*, and *Yā Sīn*, and *Nūn wa al-qalam wa mā yasturūn* (*Nūn*. By the pen and what they inscribe), and *Wa al-najm idhā hawā* (By the star when it descends), and *Wa al-Ṭūr*. *Wa kitāb mastūr*. *Fī raqq manshūr*. *Wa al-Bayt al-Ma‘mūr* (By the mount. And [by] a Book inscribed. In parchment spread open. And [by] the frequented House.), and the *aqsām* (oaths) and the *aḥkām* (rulings), and *mawāqī‘ al-nujūm* (by the setting of the stars), why do you hasten to incline towards the evil demons who are hell-bent on, and arrogantly reject the verses of the Lord of the worlds?” Salmān said, “I felt the earth from beneath me tremble. Then, fire descended from the skies. Everyone who saw it from the jinn was stupefied and fell unconscious on their faces. I (too) fell on my face (unconscious). Then I regained my consciousness. Suddenly, there was smoke that profusely began emanating from the earth. It caused a barrier to be made in-between me and (being able to see) the foolishness of the evil demons from the jinn. The smoke remained in the ground for some time. ‘Alī shouted to them, ‘Raise your heads, for Allah has destroyed the oppressors.’ Then ‘Alī returned to his *khuṭbah* (sermon) and said, ‘O community of jinn, shayāṭīn, desert demons, *Banī Shimrākh* and *Āl Najāh*, and dwellers of forts/castles, sand-houses, desolate/deserted places, and all the shayāṭīn of the lands, know that the earth was filled with justice, just as it was filled with injustice. This is the truth (And what can be beyond truth except error? So how are you averted?)’” Salmān said, “The jinn were amazed at his knowledge. They completely submitted to him and said, ‘We bring īmān in Allah, His Messenger, and the messenger of his Messenger. We do not disbelieve. You are true and trustworthy.’” Salmān said, “We left at night on the (same) camel that we were on. ‘Alī tied my waist to his waist and said, ‘Cover your eyes

1 Sūrah Yūnus: 32.

and remember Allah inside your self (i.e. in your heart).’ We set out; the camel was flapping (his wings) while the shaykh that came to the Messenger of Allah ﷺ was in front of us until we arrived at al-Ḥarrah. This was before sunrise. ‘Alī came down (from the camel) and so did I. ‘Alī freed the camel and he departed. We entered Madīnah and prayed fajr with the Prophet ﷺ. When he made *salām* (i.e. completed his *ṣalāh*), he saw us. He said to ‘Alī, ‘How did you find the group of people (i.e. the jinn)?’ He said, ‘They responded (positively) and submitted.’ He narrated to the Prophet ﷺ their story. The Messenger of Allah ﷺ said, ‘Verily they will continue fearing you until the Day of Resurrection.’”

Al-Kharā’iṭī narrates this ḥadīth (and Ibn ‘Asākir in a similar manner) — ‘**Abd Allāh ibn Muḥammad al-Balawī** narrated to us — ‘**Umārah ibn Zayd** narrated to us — **Abū al-Bakhtarī Wahb ibn Wahb** narrated to me — Muḥammad ibn Ishāq narrated to me — from Yaḥyā ibn ‘Abd Allāh ibn al-Ḥārith — from his father who said, “Salmān al-Fārisī narrated to me...”¹

This ḥadīth is *mawḍū‘* (fabricated). It contains the following defects:

- Regarding the narrator ‘**Abd Allāh ibn Muḥammad al-Balawī**, al-Dāraquṭnī said that he fabricated ḥadīth.²
- Regarding the narrator ‘**Umārah ibn Zayd**, al-Azdī said that he fabricated ḥadīth.³
- **Abū al-Bakhtarī Wahb ibn Wahb** is a *kadhhdhāb* (liar) and a *waḍḍa‘* (fabricator).⁴

1 Al-Kharā’iṭī: *Hawātif al-Jinān*, 32; Ibn ‘Asākir: *Tārīkh Dimashq*, 42/338.

2 Al-Dhahabī: *Mīzān al-ʾitidāl*, 2/491.

3 Ibid., 3/177.

4 Ibn ‘Adī: *al-Kāmil*, 7/63; al-ʾUqaylī: *al-Ḍu‘afā’ al-Kabīr*, 4/324; Ibn Ḥajar: *Lisān al-Mīzān*, 6/231, 232.

Ḥadīth 167

في قوله تعالى: الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً [البقرة: ٢٧٤]، قال: نزلت في علي، كانت معه أربعة دراهم، فأنفق بالليل درهما، وبالنهار درهما، وسرا درهما، وعلانية درهما.

Concerning the verse, ‘*Those who spend their wealth [in Allah’s way] by night and by day, secretly and publicly...*’¹ he said, “It was revealed regarding ‘Alī. He had four dirhams; he spent one dirham at night, one dirham in the day, one secretly, and one publicly.”

‘Abd al-Razzāq and others narrate this ḥadīth — ‘Abd al-Wahhāb ibn Mujāhid narrated to us — from his father — from Ibn ‘Abbās...²

‘Abd al-Wahhāb ibn Mujāhid is *matrūk* (suspected of forgery). Sufyān al-Thawrī deemed him a *kadhhab* (liar).

Al-Albānī ruled the ḥadīth a fabrication.³

Ibn Taymiyyah mentions several factors when explaining that the ḥadīth is a lie.⁴

1 Sūrah al-Baqarah: 274.

2 ‘Abd al-Razzāq: *Tafsīr ‘Abd al-Razzāq*, 1/371.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4927.

4 Ibn Taymiyyah: *Minhāj al-Sunnah*, 7/228.

Ḥadīth 168

علي عيبة علمي.

‘Alī is the protector/vessel of my knowledge.

Ibn ‘Adī and others narrate this ḥadīth — from **Ḍirār ibn Surad** — **Yaḥyā ibn ‘Isā al-Ramlī** narrated to us — from al-A‘mash — from ‘Abāyah — from Ibn ‘Abbās — from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ...¹

Ḍirār ibn Surad is *matrūk* and is suspected of lying.

Yaḥyā ibn ‘Isā al-Ramlī is *ḍa‘īf* (weak).

Ibn al-Jawzī said, “This ḥadīth is not authentic.”²

Al-Dhahabī said, “This ḥadīth contains (the narrator) **Ḍirār ibn Surad**. He is *matrūk* (suspected of forgery).”³

Al-Albānī ruled the ḥadīth a fabrication.⁴

1 Ibn ‘Adī: *al-Kāmil*, 4/101.

2 Ibn al-Jawzī: *al-‘Ilal al-Mutanāhiyah*, 1/355.

3 Al-Dhahabī: *Talkhīs al-‘Ilal*, ḥadīth no. 77.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 5/2165.

Ḥadīth 169

سأل رجل معاوية عن مسألة، فقال: سل عنها علي بن أبي طالب، فهو أعلم مني. قال: قولك يا أمير المؤمنين أحب إلي من قول علي. قال: بنس ما قلت، ولؤم ما جئت به، لقد كرهت رجلا كان رسول الله صلى الله عليه وسلم يفره بالعلم غرا، ولقد قال له: أنت مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي، وكان عمر بن الخطاب يسأله، ويأخذ عنه، ولقد شهدت عمر إذا أشكل عليه أمر، قال: ها هنا علي بن أبي طالب؟ ثم قال للرجل: قم لا أقام الله رجلك، ومحا اسمه من الديوان.

A man asked Mu'āwiyah a question and he responded by saying, “Ask ‘Alī ibn Abī Ṭālib regarding it, for he is more knowledgeable than me.” The man said, “Your statement, O Amīr al-Mu‘minīn, is more beloved to me than the statement of ‘Alī.” He said, “What an evil thing to say! What a vile thing to bring forth! You dislike a man whom the Messenger of Allah ﷺ used to ‘feed him’ with knowledge. Verily he said to him, ‘You are unto me as Hārūn was to Mūsā, except that there is no Prophet after me.’ ‘Umar ibn al-Khaṭṭāb used to ask him and take from him. I witnessed ‘Umar, whenever an issue proved difficult for him, he would say, ‘Is ‘Alī ibn Abī Ṭālib around?’” Then (Mu'āwiyah) said to the man, “Stand—may Allah not make your legs stand.” And then he erased his name from the *Diwān* (Register).”

Ibn ‘Asākir narrates this ḥadīth — Abū al-Qāsim Zāhir ibn Ṭāhir informed us — Abū Sa‘īd al-Janzarūdī informed us — al-Sayyid Abū al-Ḥasan Muḥammad ibn ‘Alī ibn al-Ḥusayn informed us — Ḥamzah ibn Muḥammad al-Dihqān informed us — Muḥammad ibn Yūnus informed us — Wahn ibn ‘Uthmān al-Baṣrī informed us — Ismā‘īl ibn Abī Khālid informed us — from Qays ibn Abī Ḥāzim...¹

This ḥadīth is *mawḍū‘* (fabricated).

Muḥammad ibn Yūnus al-Kudaymī is suspected of lying.

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/170.

His teacher and **Abū Saʿīd al-Janzarūdī** could not be traced.

Ibn al-Maghāzili narrates this ḥadīth with a chain of transmission that is *wāh* (feeble).¹ It contains the following defects:

- **Ibn al-Maghāzili** is *ḍaʿīf* (weak).
- I could not trace **Abū al-Qāsim ʿAbd al-Wāḥid ibn ʿAlī ibn al-ʿAbbās al-Bazzār** and **Abū al-Qāsim ʿUbayd Allāh ibn Asad al-Bazzār**.
- I think **Aḥmad ibn Yūnus** is **Muḥammad ibn Yūnus**, mentioned in the previous chain of transmission.
- I do not know who **his teacher** is. I think the correct version is with **Wuhayb**, as mentioned previously.

ʿAbd Allāh ibn Aḥmad narrates this ḥadīth with a chain of transmission that contains the narrator **Muḥammad ibn Yūnus**.² He is **al-Kudaymī**, the *ḍaʿīf* (weak) narrator. He has also been accused of lying.

It also contains the narrator **Wahb**. The correct name is, however, **Wuyahb**. Only Ibn Ḥibbān regarded him as a *thiqah* (reliable).

I could not trace **his father**.

There is a *shāhid*³ (supporting witness report) for this ḥadīth narrated by Abū Nuʿaym and others.⁴ The chain of transmission (also) contains **al-Kudaymī**, the one accused of lying.

1 Ibn al-Maghāzili: *Manāqib ʿAlī*, ḥadīth no. 52.

2 ʿAbd Allāh ibn Aḥmad: *Zawāʿid Faḍāʾil al-Ṣaḥābah*, 2/1153.

3 For an explanation of this term, please see p. 816 onwards. [translator’s note]

4 Abū Nuʿaym: *Ḥilyat al-Awliyāʾ*, 1/65.

It also contains the narrator **Hurmuz ibn Ḥawrān**. He could not be traced.

It can be noticed that the the ‘pivot’ of the ḥadīth is al-Kudaymī. He has been accused of lying, and narrates from one who is unidentified. The wording of the ḥadīth is *munkar* (unacceptable). The Messenger of Allah ﷺ would not single out one Ṣaḥābī for giving knowledge to; the proof of which is ‘Alī’s own testament in this regard, as mentioned many times before. Some of this will be mentioned shortly. Based on this, the ḥadīth is *mawḍū‘* (fabricated) and a lie attributed to the Messenger of Allah ﷺ.

Ḥadīth 170

أن رسول الله صلى الله عليه وسلم قال في مرضه: ادعوا إلي أخي. فدعوا له أبا بكر، فأعرض عنه، ثم قال: ادعوا إلي أخي. فدعوا له عمر، فأعرض عنه، ثم قال: ادعوا إلي أخي. فدعوا له عثمان، فأعرض عنه، ثم قال: ادعوا إلي أخي. فدعني له علي بن أبي طالب، فستره بثوب، وانكب عليه، فلما خرج من عنده، قيل له: ما قال؟ قال: علمني ألف باب يفتح كل باب ألف باب.

Verily the Messenger of Allah ﷺ said in his illness, “Call my brother for me.” They called Abū Bakr for him and he turned away. Then he said, “Call my brother for me.” They called ‘Umar for him and he turned away. Then he said, “Call my brother for me.” They called ‘Uthmān for him and he turned away. Then he said, “Call my brother for me.” ‘Alī was called for him. He covered him with a cloth and bent over him (i.e. to tell him something). When ‘Alī (eventually) left his presence, it was said to him, “What did he say (to you)?” He said, “He taught me (about the) one thousand doors; each door opens (another) one thousand doors.”

Ibn ‘Adī and Ibn Ḥibbān narrate this ḥadīth — Abū Ya‘lā narrated to us — **Kāmil ibn Ṭalḥah** narrated to us — **Ibn Lahī‘ah** narrated to us — Ḥuyay ibn ‘Abd Allāh narrated to us — from Abū ‘Abd al-Raḥmān al-Ḥubulī — from ‘Abd Allāh ibn ‘Amr...¹

Ibn ‘Adī said that this ḥadīth is *munkar* (unacceptable).

Ibn al-Jawzī said, “This ḥadīth is not authentic. **Ibn Lahī‘ah** is *dhāhib al-ḥadīth* (weak in ḥadīth). Abū Zur‘ah said, “He is not from among those who are considered a valid form of proof.”

Yaḥyā (ibn Ma‘īn) said, “Kāmil ibn Ṭalḥah is *laysa bi shay’* (worthless).”

1 Ibn ‘Adī: *al-Kāmil*, 2/450; Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 2/14.

Al-Dhahabī said, “This ḥadīth is *munkar* (unacceptable). It is as if it is *mawḍū‘* (fabricated).”¹

Al-Albānī ruled the ḥadīth to be both *munkar* (unacceptable) and *mawḍū‘* (fabricated).²

Al-Shawkānī mentions this ḥadīth in his work on fabrications.³

Ibn Ḥajar ruled the ḥadīth to be a lie.⁴

1 Al-Dhahabī: *Siyar A‘lām al-Nubalā’*, 8/24.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4968, 14/6627.

3 Al-Shawkānī: *al-Fawā‘id al-Majmū‘ah*, ḥadīth no. 328.

4 Ibn Ḥajar: *Fath al-Bārī*, 5/363.

Ḥadīth 171

أنت تبين لأمتي ما اختلفوا فيه من بعدي.

You will explain to my Ummah what they are differing about after me.

This ḥadīth is narrated by Anas with the following chains of transmission:

1. Al-Ḥākim narrates this version of the ḥadīth — from **Ḍirār ibn Ṣurad** — Mu‘tamir ibn Sulaymān narrated to us — I heard my father mention from al-Ḥasan — from Anas ibn Mālīk who said, “The Prophet ﷺ said to ‘Alī...”¹

Al-Ḥākim said, “This ḥadīth is *ṣaḥīḥ* (authentic) according to the conditions of both al-Bukhārī and Muslim. They did not include it in their collection.”

Al-Dhahabī disagreed and said, “Rather, it is—according to me—fabricated by the aforementioned **Ḍirār ibn Ṣurad** in the chain of transmission. Ibn Ma‘īn said he was a *kadhhab* (liar).”²

Al-Albānī ruled the ḥadīth a fabrication.³

2. Abū Nu‘aym narrates this version of the ḥadīth — from Ibrāhīm ibn **Muḥammad ibn Maymūn** — ‘Alī ibn ‘Ayyāsh narrated to us — from al-Ḥārith ibn Ḥaṣīrah — from al-Qāsim ibn Jundub — from Anas...⁴

As mentioned previously, this ḥadīth is *mawḍū‘* (fabricated). A number of people have ruled it a fabrication.

1 Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4620.

2 Ibn al-Mulaqqin: *Mukhtaṣar Talkhīṣ al-Ḥākim*, 3/1348.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4891.

4 Abū Nu‘aym: *Ḥilyat al-Awliyā’*, 1/63.

3. Ibn 'Asākir narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Abū Ḥamzah al-Thumālī**.¹ He is *matrūk* (suspected of forgery).

It also contains the narrator **Ishāq ibn Muḥammad ibn Marwān al-Kūfī**. He is not to be considered a form of admissible proof.

It also contains the narrator **Abū Ishāq al-Sabīī**. He is a *mudallis*² (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

In short, the ḥadīth is *mawḍū'* (fabricated) and *sāqiṭ* (wholly unreliable) in all of its variant chains of transmission.

1 Ibn 'Asākir: *Tārīkh Dimashq*, 42/386.

2 For an explanation of this term, please see p. 816 onwards. [translator's note]

Ḥadīth 172

جعلتك علما فيما بيني وبين أمتي، فمن لم يتبعك فقد كفر.

I made you a sign for what is between me and my Ummah; whoever does not follow you has disbelieved.

Ibn ‘Asākir narrates this ḥadīth — Abū al-Qāsim ‘Alī ibn Ibrāhīm al-Nasīb informed us — Abū Bakr Aḥmad ibn ‘Alī al-Khaṭīb informed us — Abū al-Faraj al-Ṭanājīrī informed me — ‘Umar ibn Aḥmad al-Wā‘iz informed me — **Muḥammad ibn Maḥmūd al-Anbārī** informed us in Baṣrah — **Muḥammad ibn al-Qāsim ibn Hāshim** informed us — **my father** informed me — **‘Abd al-Ṣamad ibn Sa‘īd Abū ‘Abd al-Raḥmān** informed us — al-Faḍl ibn Mūsā informed us — from Wakī‘ — from al-A‘mash — from Abū Wā‘il — from Ḥudhayfah who said, “The Prophet ﷺ said to ‘Alī...”¹

Ibn ‘Asākir said, “Everyone between al-Faḍl and al-Wā‘iz is *majhūl* (unknown) and unidentified.”

I know one of them: **Muḥammad ibn Maḥmūd al-Anbārī**. Al-Khaṭīb mentions him without referencing anything regarding his status (positive or negative) as a narrator.² Therefore, he is *majhūl* (unknown).

The ḥadīth is *mawḍū‘* (fabricated) and a lie that has been (falsely) attributed to the Messenger of Allah ﷺ.

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/387.

2 Al-Khaṭīb: *Tārīkh Baghdād*, 3/261.

Ḥadīth 173

رحم الله أبا بكر، وزوجني ابنته، وحملني إلى دار الهجرة، وأعتق بلالا من ماله، رحم الله عمر، يقول الحق وإن كان مرا، تركه الحق وماله صديق، رحم الله عثمان، تستحيه الملائكة، رحم الله عليا، اللهم أدر الحق معه حيث دار.

May Allah have mercy upon Abū Bakr; he married his daughter to me, carried me to *Dār al-Hijrah* (i.e. *Madīnah*), and freed Bilāl from his own wealth. May Allah have mercy upon ‘Umar; he speaks the truth even if it is bitter. The truth caused him to be left without a friend. May Allah Have mercy upon ‘Uthmān; the angels are shy of him. May Allah have mercy upon ‘Alī; O Allah, place the truth with him where he turns.

Al-Tirmidhī and others narrate this ḥadīth — from **al-Mukhtār ibn Nāfi‘** — Abū Ḥayyān al-Taymī narrated to us — from his father — from ‘Alī who said, “The Messenger of Allah ﷺ said...”¹

Al-Mukhtār ibn Nāfi‘ al-Taymī, it has also been said that he is **al-‘Uklī, Abū Ishāq al-Tammār al-Kūfī**. He is *munkar al-ḥadīth* (unacceptable in ḥadīth).²

Al-Ḥākim said, “This ḥadīth is *ṣaḥīḥ* (authentic) according to the conditions of Imām al-Bukhārī and Imām Muslim and they did not include it in their respective collections.”

Al-Dhahabī disagreed and said, “He (i.e. al-Ḥākim) said this and (yet) it contains **Mukhtār ibn Nāfi‘**. He is *sāqit* (wholly unreliable). Al-Nasā’ī and others said that he is not a *thiqah* (reliable).”³

Al-Dhahabī says (in another place), “Mukhtār ibn Nāfi‘ is *wāh* (feeble).”⁴

1 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, 5/3714.

2 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 10/62.

3 Ibn al-Mulaqqin: *Talkhīṣ al-Mustadrak*, 3/1363.

4 Al-Dhahabī: *Talkhīṣ al-‘Ilal*, ḥadīth no. 87.

Ḥadīth 174

ستكون من بعدي فتنة، فإذا كان ذلك، فالزموا علي بن أبي طالب، فإنه أول من يراني، وأول من يصفحني يوم القيامة، وهو معي في السماء الأعلى، وهو الفاروق بين الحق والباطل.

There will be a *fitnah* (strife) after me. When it occurs, keep to to ‘Alī ibn Abī Ṭālib; for he was the first person to see me and the first person to greet me on the Day of Resurrection. He is with me in the highest heaven. He is the *fārūq* (differentiator) between truth and falsehood.

Ibn ‘Asākir narrates this ḥadīth — Abū al-Faṭḥ Yūsuf ibn ‘Abd al-Wāḥid informed us — Shujā’ informed us — Abū ‘Abd Allāh ibn Mandah informed us — Muḥammad ibn Ya‘qūb informed us — **Ibrāhīm ibn Sulaymān ibn ‘Alī al-Ḥimṣī** informed us — Ishāq ibn Bishr informed us — Khālīd ibn al-Ḥārith informed us — from ‘Awf — from al-Ḥasan — from Abū Laylā al-Ghifārī who said, “I heard the Messenger of Allah ﷺ say...”¹

This ḥadīth has been mentioned during the ḥadīth of al-Ṣiddīq al-Akbar². It is *mawḍū‘* (fabricated).

Al-Suyūṭī mentions this ḥadīth with another chain of transmission from Abū Aḥmad al-Ḥākīm in *al-Kunā*.³

The chain of transmission contains the narrator *Ibrāhīm ibn Sulaymān al-Khazzāz al-Kūfī*. He is *matrūk* (suspected of forgery).

In short, the ḥadīth is *mawḍū‘* (fabricated) in both of its chains of transmission.

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/450.

2 Ḥadīth: 66, *mawḍū‘* section.

3 Al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah*, 1/298.

Ḥadīth 175

سمعت عليا، يتمثل ورسول الله صلى الله عليه وسلم يسمع:

معه ربيت وسبطاه هما ولدي
وفاطم زوجتي لا قول ذي فند
من الضلالة والشراك والتأكد
البر بالعبد والباقي بلا أمد

أنا أخو المصطفى لا شك في نسبي
جدي وجد رسول الله منفرد
صدفته وجميع الناس في نهض
والحمد لله شكرا لا شريك له

(Jābir ibn ‘Abd Allāh said,) “I heard ‘Alī reciting the following couplets while the Messenger of Allah ﷺ was listening:

I am the brother of al-Muṣṭafā; there is no doubt regarding
my lineage;

I grew up with him and his two grandchildren are my sons;

My grandfather and the grandfather of the Messenger of Allah
is one;

And Fāṭimah is my wife; no statement can refute this;

I believed in him while all of creation was carrying on and
practicing misguidance, *shirk* (polytheism), and (in) adversity;

All praise and thanks is for Allah, He has no partner; (He is)
al-Barr (One who is gentle) with His servants, and (He is) *al-*
Bāqī (One who always existed and who will never cease to be)
without any end (eternal).

This ḥadīth is narrated by Abū Nu‘aym (and Ibn ‘Asākir in a similar manner) — ‘Abd Allāh ibn ‘Abd al-Wahhāb narrated to us (I read to him from his original work) — ‘Abd Allāh ibn Ishāq Abū Muḥammad al-Khurāsānī narrated to us in Baghdād — Muḥammad ibn Abī Ya‘qūb al-Dinawarī narrated to us — ‘Abd Allāh ibn Muḥammad al-Balawī narrated to us — ‘Umārah ibn Zayd narrated to us —

Bakr ibn Ḥārithah narrated to me — from al-Zuhrī — from ‘Abd al-Raḥmān ibn Ka‘b ibn Mālik — from Jābir ibn ‘Abd Allāh...¹

Ibn ‘Asākir narrates this ḥadīth — Abū Bakr Muḥammad ibn ‘Abd al-Bāqī informed us — Abū Muḥammad al-Jawharī informed us *imlā’an* (he dictated to us) — Abū al-Ḥusayn Muḥammad ibn al-Muẓaffar ibn Mūsā al-Ḥāfiẓ informed us — Abū al-Ḥasan ‘Alī ibn Aḥmad ibn Marwān al-Miṣrī informed us — al-Zubayr ibn Bakkār informed us — **Bakr ibn Ḥārithah** narrated to me the ḥadīth...²

Ibn ‘Asākir added in the narration, “So the Messenger of Allah smiled and said, ‘You have spoken the truth, O ‘Alī.’”

Al-Dhahabī and Ibn Ḥajar said, “Al-Dāraquṭnī said regarding ‘Abd Allāh ibn Muḥammad al-Balwā from ‘Ammār ibn Yazīd, ‘He fabricates ḥadīth (i.e. ‘Abd Allāh ibn Muḥammad al-Balwā).’”³

In *Lisān al-Mīzān* the name appears as “Umārah ibn Zayd.”

It remains to be seen who this person is.

I could not trace **Bakr ibn Ḥārithah**.

1 Abū Nu‘aym: *Tārīkh Aṣḥabān*, 2/60; Ibn ‘Asākir: *Tārīkh Dimashq*, 42/521.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/521.

3 Al-Dhahabī: *Mīzān al-I’tidāl*, 2/491; Ibn Ḥajar: *Lisān al-Mīzān*, 3/338.

Ḥadīth 176

أن النبي صلى الله عليه وسلم كان بعرفة، وعلي تجاهه، فقال: يا علي، ادن مني، ضع خمسك في خمسي، يا علي خلقت أنا وأنت من شجرة، أنا أصلها، وأنت فرعها، والحسن والحسين أغصانها، من تعلق بغصن منها، أدخله الله الجنة.

زاد ابن زاطيا: يا علي لو أن أمتي صاموا حتى يكونوا كالأوتار، ثم أبغضوك، لأكبيهم الله عز وجل على وجوههم في النار.

Verily the Prophet ﷺ was on ‘Arafah and ‘Alī was in front of him. He said, “O ‘Alī, come close to me; place your five (fingers) in my five (fingers). O ‘Alī, you and I were created from a tree, I am its root and you are its branch. Al-Ḥasan and al-Ḥusayn are its twigs. Whoever holds to a branch from the tree, Allah will enter him into Jannah.”

Ibn Zāṭiyā added, “O ‘Alī, if my Ummah fasted such that they (eventually) became (thin) like strings, and then they displayed hatred towards you, Allah will drag them face-first in the Fire (of Jahannam).”

Ibn ‘Adī narrates this ḥadīth — Al-Ḥinnā’ī and ‘Alī ibn Ishāq ibn Zāṭiyā narrated to us — ‘Uthmān ibn ‘Abd Allāh al-Shāmī narrated to us — Ibn Lahī’ah informed us — from Abū al-Zubayr — from Jābir...¹

This ḥadīth is *mawḍū‘* (fabricated). Ibn ‘Adī ruled it a fabrication.

‘Uthmān al-Shāmī is accused of fabricating ḥadīth.²

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.³

1 Ibn ‘Adī: *al-Kāmil*, 5/177.

2 Ibn Ḥajar: *Lisān al-Mīzān*, 4/143; Burhān al-Dīn al-Ḥalabī: *al-Kashf al-Ḥathīth*, p. 179.

3 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/264.

Ḥadīth 177

دخلت على رسول الله صلى الله عليه وسلم وهو نائم، أو يوحى إليه، وإذا حية في جانب البيت، فكرهت أن أقتلها فأوقفه، فاضطجعت بينه وبين الحية، فإن كان شيء، كان بي دونه، فاستيقظ وهو يتلو هذه الآية: **إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا** [المائدة: ٥٥] الآية، قال: الحمد لله. فرآني إلى جانبه، فقال: ما أضجعك هنا؟ قلت: لمكان هذه الحية، قال: قم إليها فاقتلها. فقتلتها، فحمد الله، ثم أخذ بيدي، فقال: يا أبا رافع، سيكون بعددي قوم يقاتلون عليا، حقا على الله جهادهم، فمن لم يستطع جهادهم بيده فبلسانه، فمن لم يستطع بلسانه فيقلبه، ليس وراء ذلك شيء.

(Abū Rafī‘ said,) “I entered the presence of the Messenger of Allah while he was asleep, or *waḥī* (revelation) was descending upon him. Suddenly, there appeared a snake in the house. I was averse to killing it for fear that I would wake up the Prophet ﷺ. I lie down between him and the snake; if something happened, I would be there in-between him (to protect him). The Prophet ﷺ woke up and he was reciting the verse, ‘Your ally is none but Allah and [therefore] His Messenger and those who have believed...’¹ He said, ‘*AlḥamdulilLāh.*’ He saw me next to him and said, ‘What makes you lie down here?’ I said, ‘Because of where this snake is positioned.’ He said, ‘Stand before it and kill it.’ And so I killed it. The Prophet ﷺ praised Allah and then took my hand and said, ‘O Abū Rāfi‘, there will be a group of people after me who will fight ‘Alī; incumbent upon Allah is to wage jihād against them. Whoever is unable to wage jihād against them with his hand should do so with his tongue. And whoever is unable to do so with his tongue should do so with his heart. There is nothing beyond that.’”

Al-Ṭabarānī narrates (and Abū Nu‘aym in a similar manner) this ḥadīth — Muḥammad ibn ‘Uthmān ibn Abī Shaybah narrated to us — **Yaḥyā ibn al-Ḥasan ibn Furāt** narrated to us — ‘Alī ibn Hāshim narrated to us — from **Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi‘** — ‘Awn ibn ‘Abd Allāh ibn Abī Rāfi‘ narrated to us — from his father — from his grandfather, Abū Rāfi‘...²

1 Sūrah al-Mā‘idah: 55.

2 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 1/955.

This chain of transmission is *sāqiṭ* (wholly unreliable). It contains the following (defects):

- **Muḥammad ibn ‘Ubayd Allāh** is *matrūk* (suspected of forgery).
- **‘Awn ibn ‘Abd Allāh ibn Abī Rāfi**’s correct name is actually **ibn ‘Ubayd Allāh** (not ‘Abd Allāh). No one besides Ibn Ḥibbān regarded him as a *thiqah* (reliable). He is notoriously known to be a *mutasāhil* (lenient) by the scholars in this regard. Ibn Ma‘īn’s statement *‘mashhūr* (famous)’ regarding him is not a form of *tawthīq* (deeming reliable).
- I did not find anyone write anything regarding **Yaḥyā ibn al-Ḥasan ibn Furāt**.

Al-Albānī said that this ḥadīth is *mawḍū‘* (fabricated).¹

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4910.

Ḥadīth 178

أعلم أمتي من بعدي علي بن أبي طالب.

The most knowledgeable of my Ummah after me is ‘Alī ibn Abī Ṭālib.

Al-Daylamī narrates this ḥadīth — from Salmān al-Fārisī *marfū‘an* (attributed to the Prophet ﷺ).¹ I saw the ḥadīth in *Musnad al-Firdaws* without a chain of transmission.²

Abū Nu‘aym narrates this ḥadīth—as mentioned in *Kanz al-‘Ummāl*—from ‘Alī *marfū‘an* (attributed to the Prophet ﷺ), “He (i.e. ‘Alī ibn Abī Ṭālib) is the most knowledgeable of people regarding Allah and the most knowledgeable of people regarding the love and reverence of the people of *Lā ilāha illa Allah*.”³

I did not come across its chain of transmission.

1 Al-Daylamī: *Musnad al-Firdaws*, 1/370.

2 Ibid., 1/1494.

3 ‘Alī al-Muttaqī al-Hindī: *Kanz al-‘Ummāl*, 11/32980.

Ḥadīth 179

أوصيكم بهذين خيرا، لا يكف عنهما أحد، ولا يحفظهما لي، إلا أعطاه الله تعالى نورا يرد به علي يوم القيامة، يعني عليا والعباس.

I advise you to treat these two well. No one defends and protects them for my sake except that Allah will grant him a *nūr* (light) that he will appear with before me on the Day of Resurrection. (Referring to ‘Alī and al-‘Abbās)

Al-Daylamī narrates this ḥadīth from Ibn ‘Abbās *marfū’an* (he attributed it to the Prophet ﷺ).¹ I did not find its chain of transmission.

¹ Al-Daylamī: *Musnad al-Firdaws*, 1/1751.

Ḥadīth 180

لمبارزة علي بن أبي طالب لعمر بن عبد ود يوم الخندق، أفضل من أعمال أمتي إلى يوم القيامة.

Verily the duel of ‘Alī ibn Abī Ṭālib against ‘Amr ibn Wudd on the Day of *Khandaq* (i.e. the Battle of the Trench) is more virtuous than all the good deeds of my Ummah until the Day of Resurrection.

Al-Ḥākim narrates this ḥadīth — Lu’lu’ ibn ‘Abd Allāh al-Muḥtadirī narrated to us in the palace of the khalīfah of Baghdād — Abū al-Ṭayyib Aḥmad ibn Ibrāhīm ibn ‘Abd al-Wahhāb al-Miṣrī narrated to us — **Aḥmad ibn ‘Īsā al-Kashshāb** of Tunisia narrated to us — ‘Amr ibn Abī Salamah narrated to us — Sufyān al-Thawrī narrated to us — from Bahz ibn Ḥakīm — from his father — from his grandfather who said, “The Messenger of Allah ﷺ said...”¹

This ḥadīth is *mawḍū‘* (fabricated).

Aḥmad ibn ‘Īsā al-Tunnīsī al-Khashshāb is a *kadhhdhāb* (liar).²

Ibn Ḥajar said, “This report is fabricated.”³

Al-Khaṭīb narrates this ḥadīth from **Ishāq ibn Bishr al-Qurashī**.⁴ He is al-Kāhilī, the *kadhhdhāb* (liar). This has been mentioned previously.

I could not trace **Abū Ishāq Ibrāhīm ibn Muḥammad al-Naṣībī, al-Ḥasan ibn al-Ḥasan ibn Shaddād, and Muḥammad ibn Sinān al-Ḥanzalī**.

1 Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4327.

2 Ibn Ḥajar: *Lisān al-Mizān*, 1/240.

3 Ibn Ḥajar: *Ithāf al-Maharah*, 13/332.

4 Al-Khaṭīb: *Tārīkh Baghdād*, 13/19.

Ḥadīth 181

هاجرت إلى رسول الله صلى الله عليه وسلم، فبينما أنا عنده ذات يوم، قال لي: يا عمرو هل أريك دابة الجنة، تأكل الطعام، وتشرب الشراب، وتمشي في الأسواق؟ قال: قلت: بلى بأبي أنت وأمي. قال: هذا دابة الجنة، وأشار إلى علي بن أبي طالب.

I emigrated to the Messenger of Allah ﷺ. Once, while I was with him one day, he said to me, “O ‘Amr, should I show you a *dābbah* (animal) of Jannah that eats food, drinks beverages, and walks in the marketplaces?” I said, “But of course, may my father and mother be sacrificed.” He said, “This is a *dābbah* of Jannah.” And he pointed towards ‘Alī ibn Abī Ṭālib.

This is narrated — from ‘Amr ibn al-Ḥamiq. Al-Haythamī said, “Al-Ṭabarānī narrates this ḥadīth. It contains several *da‘īf* (weak) narrators.”¹

I was unable to locate it.

1 Al-Haythamī: *Majma‘ al-Zawā‘id*, 1/400.

Ḥadīth 182

هبط جبريل فقال: يا محمد، إن الله تعالى يقرئك السلام، ويقول لك: يأتي يوم القيامة كل أمة عطاشا، إلا من أحب أبا بكر، وعمر، وعثمان، وعلياً.

Jibrīl descended and said, “O Muḥammad, verily Allah ﷺ sends his *salām* (greetings) and says to you, ‘Every one of the Ummah will come on the Day of Resurrection thirsty, except for that person who loves Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī.’”

Al-Rāfi‘ī narrates this ḥadīth—as it appears in *al-Kanz* from Abū Hurayrah marfū‘an (he attributed it to the Prophet ﷺ).¹ He did not cite a chain of transmission for us to investigate.

1 ‘Alī al-Muttaqī al-Hindī: *Kanz al-‘Ummāl*, 11/33093.

Ḥadīth 183

يا علي، إنك ستقدم على الله، وشيعتك راضين مرضيين، ويقدم عليه عدوك غضاب مقمحين، ثم جمع علي يده إلى عنقه يريهم كيف الإقماح.

“O ‘Alī, verily you and your *shī‘ah* (followers) will soon appear before Allah well-pleased and pleasing to Him. And your enemy will appear before Him enraged with their heads (kept) aloft.” Then ‘Alī gathered his on his neck to show them how...

This ḥadīth is narrated from ‘Alī and Abū Rāfi‘ رضي الله عنه.

The Ḥadīth of ‘Alī

Al-Ṭabarānī narrates this version of the ḥadīth:

‘Alī ibn Sa‘īd al-Rāzī narrated to us — Muḥammad ibn ‘Ubayd al-Muḥāribī narrated to us — ‘Abd al-Karīm Abū Ya‘fūr narrated to us — from Jābir — from Abū al-Ṭufayl — from ‘Abd Allāh ibn Nujayy, “Verily ‘Alī came on the Day of Baṣrah (i.e. before the Battle of Jamal) with some gold or silver. He made a mark in it and said, ‘Become white and yellow and dazzle other than me (i.e. do not deceive me). Dazzle the people of al-Shām (i.e. at the Battle of Ṣiffīn) tomorrow when they come to know of you.’ His statement troubled everyone. This was mentioned to him and so he called for the people. They entered his presence and he said, “Verily my *khalīl* (bosom friend) said...” And then he mentioned the ḥadīth.

This chain is *sākiṭ* (wholly unreliable). It contains the following defects:

- ‘Abd al-Karīm ibn Ya‘fūr Abū Ya‘fūr al-Ju‘fī. Ibn Ḥibbān said he is unknown but still mentioned him among the reliable narrators as is his habit (to deem unknown narrators reliable).

- ‘Alī ibn Sa‘īd al-Rāzī is among the *Ḥuffāz* of ḥadīth but he is *ḍa‘īf*.
- Jābir is Jābir al-Ju‘fī, who is accused of forging ḥadīth.

Al-Haythamī in discrediting this narration sufficed on citing Jābir al-Ju‘fī as the reason.

The Ḥadīth of Abū Rāfi‘

Al-Ṭabarānī narrates this version of the ḥadīth with a chain of transmission that is *bāṭil* (false).¹ It contains the narrator **Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi‘**. He is *matrūk* (suspected of forgery), as mentioned previously.

It also contains the narrator **Ḥarb ibn al-Ḥasan al-Ṭaḥḥān**. He is *laysa bi dhāk* (not worth much).

It also contains the narrator **Yaḥyā ibn Ya‘lā al-Aslamī**. As mentioned, he is *ḍa‘īf* (weak).

Al-Albānī ruled this ḥadīth a fabrication²

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 1/948.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 12/5589.

Ḥadīth 184

والذي نفسي بيده لولا أن يقول فيك طوائف من أمتي ما قالت النصارى في عيسى بن مريم، لقلت فيك اليوم مقالا، لا تمر بأحد من المسلمين إلا أخذ التراب من أثر قدميك، يطلبون به البركة.

By Him in Whose hand my soul is! Had it not been that groups from my Ummah say regarding you what the Christians say regarding ‘Īsā ibn Maryam, I would say something about you today such that you would not pass by a group of Muslims except that they would collect the dirt from beneath your feet (out of love for you) seeking *barakah* (blessings) thereby.

This ḥadīth is narrated by al-Ṭabarānī — from Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi‘ — from his father — from his grandfather (who said) that the Messenger of Allah ﷺ said to ‘Alī...¹

Al-Shajarī’s (similar) narration has already been mentioned.² The wording is as follows:

يا علي إن فيك مثلا من عيسى بن مريم عليه السلام، أحبته النصارى حتى أنزلته بالمنزل الذي ليس له، وأبغضته اليهود حتى بهتوا أمه، ولولا أن تقول فيك طوائف من أمتي ما قالت النصارى في المسيح ابن مريم، لقلت فيك قولاً لا تمر بملا من أمتي إلا أخذوا من ترابك، وطلبوا فضل طهورك، ولكن أنت أخي، ووزيري، وصفي، ووارثي، وكعبة علمي.

O ‘Alī, verily there is in you the like of ‘Īsā عَلَيْهِ السَّلَام; The Naṣārā (Christians) loved him to such an extent that they raised him to a status that he is not deserving of. And the *Yahūd* (Jews) hated him to such an extent that they slandered his mother. Had it not been that groups from my Ummah say regarding you what the Christians say regarding the *Masīh*, ‘Īsā ibn Maryam, I would say something about you such that you would not pass

1 Al-Ṭabarānī: *al-Mu’jam al-Kabīr*, 1/951.

2 See Section 2: ḥadīth 10 [translator’s note]

by a group of Muslims from my Ummah except that they would collect your dirt (from beneath your feet) and the leftover water you used for purification purposes (seeking *barakah* (blessings) therefrom); however, you are my brother, my *wazīr* (advisor), my close friend, my inheritor, and the Ka'bah of my knowledge.

This ḥadīth is also *mawḍū'* (fabricated).

Mūsā ibn Ibrāhīm al-Marwazī al-A'war's name is either **Abū 'Imrān al-Marwazī**, in which case Yaḥyā ibn Ma'īn deemed a *kadhḥāb* (liar) and al-Daraqūṭnī and others said that he is *matrūk* (suspected of forgery) or he is *majhūl* (unknown).

Abū Bakr Muḥammad ibn Zakariyyā al-Marwazī could not be traced.

Al-Ashnānī, as will be mentioned shortly, is *ḍa'īf* (weak).

Al-Albānī ruled the ḥadīth a fabrication.¹

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa'īfah*, 12/5592.

Ḥadīth 185

ثم ينادي مناد من تحت العرش: نعم الأب أبوك إبراهيم، ونعم الأخ أخوك علي، أبشر يا علي، إنك تكسى إذا كسيت، وتدعى إذا دعيت، وتحيا إذا حييت.

... Then a caller will call out from beneath the *‘Arsh* (Throne), “What an excellent father your father, Ibrāhīm is! And what an excellent brother your brother, ‘Alī is!” Rejoice, O ‘Alī! You will be clothed when I am clothed, you will be called when I am called, and you will be greeted when I am greeted.

This ḥadīth is narrated from Maḥdūj ibn Zayd and ‘Alī رضي الله عنه.

The Ḥadīth of Maḥdūj ibn Zayd

Al-Qaṭīrī and Ibn ‘Asākir narrate this version of the ḥadīth with a chain of transmission from Maḥdūj ibn Zayd.¹ They went on to mention a lengthy ḥadīth which contains the above words.

This has already been mentioned in the ḥadīth of the standard.²

The Ḥadīth of ‘Alī

Ibn ‘Asākir and **Ibn al-Maghāzilī** narrate this version of the ḥadīth — from **‘Abd Allāh ibn ‘Alī ibn Aḥmad ibn ‘Āmir al-Ṭā’ī** — **my father** narrated to me — ‘Alī ibn Mūsā al-Riḍā narrated to me — from his father, Mūsā — from his father, Ja‘far ibn Muḥammad — from his father, Muḥammad ibn ‘Alī — from his father, ‘Alī ibn al-Ḥusayn — from his father, al-Ḥusayn — from his father, ‘Alī...³

1 Al-Qaṭīrī: *Zawā'id Faḍā'il al-Ṣaḥābah*, 2/1131; Ibn ‘Asākir: *Tārīkh Dimashq*, 42/53.

2 Ḥadīth: 72, *Mawḍū'* section.

3 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/57, 58; Ibn al-Maghāzilī: *Manāqib ‘Alī*, ḥadīth no. 96.

As mentioned previously, ‘**Abd Allāh ibn ‘Alī ibn Aḥmad ibn ‘Āmir al-Ṭā’ī** and **his father** have both been accused of lying.

I have mentioned in the original work two *tābi*¹ (supporting parallel narrations) for al-Ṭā’ī; however, they too contain *kadhdhābs* (liars) like him.

Ibn al-Jawzī narrates this ḥadīth with a chain of transmission that contains the narrators ‘**Amr ibn Naṣr al-Naysābūrī** and ‘**Uthmān ibn ‘Abd Allāh al-Maghribī**.² I could not trace either of them.

It also contains the narrator **Muslim ibn Khālīd al-Zanjī**. He is *ḍa‘īf* (weak).

Ibn al-Jawzī said, “This ḥadīth is not authentic. Ibn al-Madīnī said Muslim ibn Khālīd is *laysa bi shay’* (worthless).”

Al-Dhahabī said, “The chain of transmission contains ‘**Uthmān ibn ‘Abd Allāh**. He forged the report onto al-Zanjī.”³

In short, the ḥadīth is a lie. As mentioned, al-Dhahabī, al-Suyūṭī, and al-Albānī all ruled the ḥadīth to be a fabrication.

1 For an explanation of this term, please see p. 816 onwards. [translator’s note]

2 Ibn al-Jawzī: *al-‘Ilal al-Mutanāhiyah*, 1/346.

3 Al-Dhahabī: *Talkhīṣ al-‘Ilal*, ḥadīth no. 75.

Ḥadīth 186

أن النبي صلى الله عليه وسلم كسا عليا عمامة، يقال لها السحاب، فأقبل علي ذات يوم وهي عليه، فقال النبي صلى الله عليه وسلم: هذا علي قد أقبل في السحاب. قال جعفر: قال أبي: فحرفها هؤلاء، فقالوا: أقبل علي في السحاب.

Verily the Prophet ﷺ dressed ‘Alī with a turban that was known as *al-Saḥāb*. ‘Alī entered one day with it on and the Prophet ﷺ said, “This is ‘Alī. He has entered wearing *al-Saḥāb*.”

Ja‘far said, “My father said: “They distorted it and said: “‘Alī entered on clouds (*al-Saḥāb*).””

Ibn ‘Adī narrates this ḥadīth — Zakariyyā ibn Yaḥyā al-Bustī narrated to us — Muḥammad ibn al-Wazīr al-Wāsiṭī narrated to us — **Mas‘adah ibn al-Yasa‘** narrated to us — from Ja‘far ibn Muḥammad — from his father...¹

Abū al-Shaykh narrates this ḥadīth from Muḥammad ibn al-Wazīr.²

Regarding the narrator **Mas‘adah ibn al-Yasa‘**, al-Dhahabī said, “He is *hālik* (destroyed). Abū Dāwūd deemed him a *kadhḥāb* (liar).”³

(In another place), al-Dhahabī said, “It contains **Mas‘adah ibn al-Yasa‘**. He is *sāqiṭ* (wholly unreliable).”⁴

Al-Albānī ruled the ḥadīth to be a fabrication.⁵

1 Ibn ‘Adī: *al-Kāmil*, 6/390.

2 Abū al-Shaykh: *Akhlāq al-Nabī*, 2/307.

3 Al-Dhahabī: *Mīzān al-ʿitidāl*, 4/98.

4 Al-Dhahabī: *Talkhīṣ al-ʿIlal al-Mutanāhiyah*, ḥadīth 76.

5 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4881.

Ḥadīth 187

حسبك ما لمحبك حسرة عند موته، ولا وحشة في قبره، ولا فزع يوم القيامة.

Sufficient for you (is the fact that) your lover will not experience grief at the time of his death, loneliness in his grave, and fear on the Day of Resurrection.

Al-Khaṭīb narrates this ḥadīth — from **Abū al-Ḥasan Aḥmad ibn al-Ḥusayn al-Birtī** — **Abū Dharr al-Ba‘labakkī** narrated to us — ‘Alīyyak narrated to us — **Aḥmad ibn Muḥammad al-Hāshimī** narrated to us — **Marwān ibn Muḥammad** narrated to us — **Khalaf al-Ashja‘ī** informed us — from Sufyān al-Thawrī — from Manṣūr ibn al-Mu‘tamir — from **his mother** — from **his grandmother** — from ‘Ā’ishah who said, “I heard the Prophet ﷺ say to ‘Alī...”¹

Al-Birtī is *majhūl* (unknown) and the report is *munkar* (unacceptable).²

Ibn Ḥajar added, “The chain of transmission is made up as well. No one in it is identifiable except for ‘Ā’ishah, Manṣūr, and al-Thawrī.”³

Al-Dhahabī said, “The chain of transmission is *muzlim* (murky). It was fabricated onto Sufyān (al-Thawrī).”⁴

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.⁵

1 Al-Khaṭīb: *Tārīkh Baghdād*, 4/102.

2 Al-Khaṭīb: *Tārīkh Baghdād*, 4/101; al-Dhahabī: *Mīzān al-I‘tidāl*, 1/94.

3 Ibn Ḥajar: *Lisān al-Mīzān*, 1/162.

4 Al-Dhahabī: *Talkhīṣ al-‘Ilal*, ḥadīth no. 84.

5 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/271.

Ḥadīth 188

إذا كان يوم القيامة، يكون أبو بكر على أحد أركان الحوض، وعمر على الثاني، وعثمان على الثالث، وعلي على الرابع، فمن أبغض واحدا منهم، لم يسقه الآخرون.

On the Day of Resurrection, Abū Bakr will be upon one of the pillars of the Ḥawḍ (Pond), ‘Umar will be on the second, ‘Uthmān on the third, and ‘Alī on the fourth. Whoever shows hatred towards one of them, the other will not give him to drink.

This ḥadīth is narrated from Ibn ‘Abbās, Anas, and Jābir رضي الله عنهم.

The Ḥadīth of Ibn ‘Abbās

This version of the ḥadīth has the following two chains of transmission:

1. (Narrated) from **Ibrāhīm ibn ‘Abd Allāh ibn Khālīd al-Miṣṣīṣī** — from Wakī — from Sufyān — from ‘Amr ibn Dīnār — from Ibn ‘Abbās — from the Prophet صلى الله عليه وسلم.

Ibn Ḥibbān mentions this ḥadīth in *Kitāb al-Majrūhīn*.¹

Ibrāhīm ibn ‘Abd Allāh ibn Khālīd al-Miṣṣīṣī is a *kadhhdhāb* (liar).

Ibn al-Jawzī says, “This ḥadīth is *mawḍū‘* (fabricated). **Ibrāhīm al-Miṣṣīṣī** is accused of fabricating it.”²

Al-Dhahabī said, “This person is a *kadhhdhāb* (liar).”³

1 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 1/116.

2 Ibn al-Jawzī: *al-‘Ilal al-Mutanāhiyah*, 1/253.

3 Al-Dhahabī: *Mīzān al-I’tidāl*, 1/41.

Al-Suyūṭī mentions this version of the ḥadīth in his work on fabrications.¹

2. Ibn al-Najjār narrates this version from **Abū al-Ḥasan ‘Alī ibn Muḥammad ibn al-Ṭayyib – Abū al-Ḥasan Aḥmad ibn al-Muẓaffar ibn Aḥmad al-‘Aṭṭār** informed us – **Abū al-Ḥasan Aḥmad ibn Sahlān ibn Jābir** narrated to us – **Abū ‘Amr ‘Uthmān ibn ‘Īsā ibn Ḥasan al-Baradānī** (famously known as **al-Kays**) narrated to us – **Muḥammad ibn Aḥmad ibn ‘Abd Allāh al-Shaybānī** narrated to us – **Muḥammad ibn al-Ṣabbāḥ ibn Ismā‘īl ibn Zakariyyā** narrated to us – from **Muḥammad ibn ‘Awn al-Khurāsānī** – from ‘Abd Allāh ibn al-‘Abbās...²

This chain of transmission is *sāqiṭ* (wholly unreliable).

Muḥammad ibn ‘Awn Abū ‘Abd Allāh al-Khurāsānī is not a *thiqah* (reliable). He is *matrūk al-ḥadīth* (suspected of forgery in ḥadīth).

I have yet to see anyone regard **Abū al-Ḥasan Aḥmad ibn al-Muẓaffar ibn Aḥmad al-‘Aṭṭār** as a *thiqah* (reliable).

I could not trace the remaining narrators; they are five in total.

Al-Suyūṭī mentions this ḥadīth in his work on fabricated ḥadīth.³ Ibn ‘Irāq followed suit and mentioned this ḥadīth in his work on fabricated ḥadīth.⁴

The Ḥadīth of Anas

Abū Bakr al-Shāfi‘ī narrates this version of the ḥadīth with a chain of transmission that contains narrators that are mostly *majhūl* (unknown).⁵

It contains the narrator **‘Alī ibn ‘Āṣim al-Wāsiṭī**. Most ḥadīth critics have regarded

1 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/286.

2 Ibn al-Najjār: *Dhaykh Tārīkh Baghdād*, 17/153.

3 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/283.

4 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/406.

5 Abū Bakr al-Shāfi‘ī: *al-Ghaylāniyyāt*, 1/63.

him as *ḍa'īf* (weak). Ibn Ma'īn and Yazīd ibn Hārūn deemed him a *kadhhdhāb* (liar). Imām Aḥmad denied that he lied.

Ibn al-Jawzī says, “This ḥadīth is not authentic.”

Al-Dhahabī says- “This ḥadīth is *bāṭil* (false).”¹

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.²

Ibn 'Asākir narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Abū 'Abd Allāh al-'Umarī**, **Bishr ibn Dāwūd al-Qurashī**, and **Mas'ūd ibn Sābūr**.³ I could not trace any of them.

The Ḥadīth of Jābir

Ibn 'Asākir includes this ḥadīth in *Tārīkh Dimashq* — from **Muḥammad ibn Zakariyyā al-Ghalābī**.⁴ As mentioned previously, he is a *kadhhdhāb* (liar).

Al-Suyūṭī mentions this version of the ḥadīth from Ibn 'Asākir among the fabricated ḥadīths.⁵ The defect he found in it was on account of al-Ghalābī.

In short, the ḥadīth is *mawḍū'* (fabricated) in all of its variant chains of transmission.

1 Al-Dhahabī: *Talkhīṣ al-'Ilal*, ḥadīth no. 87.

2 Al-Suyūṭī: *al-Ziyādāt 'Alā al-Mawḍū'āt*, 1/284.

3 Ibn 'Asākir: *Tārīkh Dimashq*, 30/157-158.

4 *Ibid.*, 39/132.

5 Al-Suyūṭī: *al-Ziyādāt 'Alā al-Mawḍū'āt*, 1/285-286.

Ḥadīth 189

غسلت النبي صلى الله عليه وسلم، فشربت ماء محاجر عينيه، فورثت علم الأولين والآخرين.

I washed the Prophet ﷺ and drank the water from the orbits of his eyes. On account of this, I inherited the knowledge of the first and last people.

(Narrated) from ‘Alī رضي الله عنه.

Al-Nawawī said that this ḥadīth is not *ṣaḥīḥ* (authentic).

Al-Shawkānī mentions this ḥadīth in his work of fabrications.¹

It also appears in *al-Maqāṣid al-Ḥasanah*, *Kashf al-Khafā’*, *al-Tadhkirah*, *al-Maṣnū’ fī Ma’rifat al-Ḥadīth al-Mawḍū’*, *al-Lu’lu’ al-Marṣū’ fīmā lā Aṣl lahu aw bi Aṣlihi Mawḍū’*, and *al-Asrār al-Marfū’ah*.²

1 Al-Shawkānī: *al-Fawā'id al-Majmū'ah*, ḥadīth no. 332.

2 Al-Sakhāwī: *al-Maqāṣid al-Ḥasanah*, p. 875; al-'Ajlūnī: *Kashf al-Khafā'*, 2/2077; al-Zarkashī: *al-Tadhkirah*, p. 193; 'Alī al-Qārī: *al-Maṣnū' fī Ma'rifat al-Ḥadīth al-Mawḍū'*, 246; al-Qāwuqjī: *al-Lu'lu' al-Marṣū' fīmā lā Aṣl lahu aw bi Aṣlihi Mawḍū'*, p. 440; 'Alī al-Qārī: *al-Asrār al-Marfū'ah*, p. 374.

Ḥadīth 190

يا علي، خذ الباب، فلا يدخلن علي أحد، فإن عندي زورا من الملائكة، استأذنوا ربهم أن يزوروني، فأخذ علي الباب، وجاء عمر فاستأذن، فقال: يا علي استأذن لي على رسول الله صلى الله عليه وسلم. فقال: ليس على رسول الله إذن. فقال: ولم؟ قال: لأن زورا من الملائكة عنده، واستأذنوا ربهم أن يزوروه. قال: وكم هم يا علي. قال: ثلاثمائة وستون ملكا. ثم أمر النبي صلى الله عليه وسلم عليا بفتح الباب، فذكر ذلك عمر لرسول الله صلى الله عليه وسلم، فقال: يا رسول الله، إنه أخبرني أن زورا من الملائكة استأذنوا ربهم تبارك وتعالى أن يزوروك، وأخبرني يا رسول الله أن عددهم ثلاثمائة وستين ملكا. فقال رسول الله صلى الله عليه وسلم لعلي رضي الله عنه: أنت أخبرت بالزور. قال: نعم يا رسول الله. قال: وأخبرته بعدتهم؟ قال: نعم. قال: فكم يا علي؟ قال: ثلاثمائة وستون ملكا. قال: وكيف علمت ذلك؟ قال: سمعت ثلاثمائة وستين نقلة، فعلمت أنهم ثلاثمائة وستون ملكا. فضرب رسول الله صلى الله عليه وسلم على صدره، ثم قال: زادك الله إيمانا وعلما.

“O ‘Alī, take to the door and do not let anyone in (where I am), for there is a congregation of angels by me. They sought permission from their Lord to visit me.” So ‘Alī took to the door. ‘Umar came and sought permission (to enter) and said, “O ‘Alī, permit me to enter the presence of the Messenger of Allah ﷺ.” He said, “There is no permission to enter (the presence) of the Messenger of Allah.” He said, “Why not?” He said, “Because there is a congregation of angels by him. They sought permission from their Lord to visit him.” He said, “How many are they, O ‘Alī?” He said, “Three hundred and sixty angels.” Thereafter, the Prophet ﷺ ordered ‘Alī to open the door. ‘Umar mentioned what transpired (between him and ‘Alī) to the Messenger of Allah ﷺ and said. “O Messenger of Allah, verily he (i.e. ‘Alī) informed me that a congregation of angels sought permission from their Lord ﷻ to visit you. And he informed me, O Messenger of Allah, that their total amount is three hundred and sixty angels.” The Messenger of Allah ﷺ said to ‘Alī, “You informed (him) about the congregation?” He said, “Yes, O Messenger of Allah.” He said, “And you informed him how many they were?” He said, “Yes.” The Prophet ﷺ asked, “How many, O ‘Alī?” He said, “Three hundred and sixty angels.” He said, “And how did you know that?” He said, “I heard three hundred and sixty (different) tones and realized there

are three hundred and sixty angels.” The Messenger of Allah ﷺ (gently) struck ‘Alī on the chest and said, “May Allah increase you in *īmān* (faith) and knowledge.”

Al-Ḥārith narrates this ḥadīth — ‘Abd al-Raḥīm ibn Wāqid al-Khurāsānī narrated to us — Ḥammād ibn ‘Amr narrated to us — Ismā‘īl ibn Rāfi‘ narrated to us — from Zayd ibn Aslam or Muḥammad ibn al-Munkadir—the doubt is from Ḥammād—who said, “The Prophet ﷺ said to ‘Alī...”¹

This ḥadīth is a lie. Ḥammād ibn ‘Amr al-Naṣībī is a *kadhḥāb* (liar).

His teacher (Ismā‘īl ibn Rāfi‘) is *matrūk* (suspected of forgery).

Regarding ‘Abd al-Raḥīm, al-Khaṭīb says, “His ḥadīth contain strange and unacceptable elements because they come from *ḍa‘īf* (weak) and *majhūl* (unknown) narrators.”²

Ibn Ḥibbān—as is his habit—regarded him as a *thiqah* (reliable).³

1 Ibn Abī Usāmah: *Bughyat al-Bāḥith ‘an Zawā‘id Musnad al-Ḥārith*, 2/982.

2 Al-Khaṭīb: *Tārīkh Baghdād*, 11/85.

3 Ibn Ḥibbān: *al-Thiqāt*, 8/413.

Ḥadīth 191

هذا أمير البررة، وقاتل الفجرة، منصور من نصره، مخذول من خذله، مد بها صوته. ثم قال: أنا مدينة العلم وعلي بابها، فمن أراد الحكم فليات الباب.

“This is the *amīr* (leader) of the righteous and the killer of the profligates. Triumphant is he who assists him. Forsaken is the one who abandons him.” He prolonged his voice with these words and then said, “I am the city of knowledge and ‘Alī is its door. Whoever desires wisdom should come to the door.”

Al-Ḥākīm and others narrate this ḥadīth — from Aḥmad ibn ‘Abd Allāh ibn Yazīd al-Muktib — ‘Abd al-Razzāq narrated to us — al-Thawrī narrated to us — from ‘Abd Allāh ibn ‘Uthmān ibn Khuthaym — from ‘Abd al-Raḥmān ibn ‘Uthmān who said, “I heard Jābir ibn ‘Abd Allāh say, ‘I heard the Messenger of Allah ﷺ say on the Day of al-Ḥudaybiyyah while holding the upper arm of ‘Alī ibn Abī Ṭālib...”¹

The wording of the ḥadīth is Ibn Ḥibbān’s.

It has already been stated in the ḥadīth of “I am the city of knowledge and ‘Alī is its door” that it is *mawḍū‘* (fabricated).

Al-Albānī ruled the first portion of the ḥadīth as fabricated.²

1 Al-Ḥākīm: *Mustadrak al-Ḥākīm*, 3/4639-4644.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 1/357.

Ḥadīth 192

لكل شيء أس، وأس الإيمان الورع، ولكل شيء فرع، وفرع الإيمان الصبر، ولكل شيء سنام، وسنام هذه الأمة عمي العباس، ولكل شيء سبط، وسبط هذه الأمة حبيبي الحسن والحسين، ولكل شيء جناح، وجناح هذه الأمة أبو بكر وعمر، ولكل شيء مجن، ومجن هذه الأمة علي بن أبي طالب.

Everything has a foundation, and the foundation of *īmān* (faith) is filial god- consciousness. Everything has a branch, and the branch of *īmān* is patience. Everything has a pinnacle, and the pinnacle of this Ummah is my uncle, al-‘Abbās. Everyone has grandchildren, and the grandchildren of this Ummah are my two beloveds, al-Ḥasan and al-Ḥusayn. Everything has a wing, and the wing of this Ummah is Abū Bakr and ‘Umar. Everything has a shield, and the shield of this Ummah is ‘Alī ibn Abī Ṭālib.

Al-Khaṭīb narrates this ḥadīth — from **Ibrāhīm ibn al-Ḥakam ibn Ḥuhayr** — from **his father** — from ‘Aṭā’ ibn Abī Rabāḥ — from Ibn ‘Abbās who said, “The Messenger of Allah ﷺ said...”¹

Al-Ḥakam ibn Ḥuhayr and his son, **Ibrāhīm**, are both *kadhdhābs* (liars).

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.² Ibn ‘Irāq and al-Albānī followed suit and mention it in their respective work on fabrications.³

1 Al-Khaṭīb: *al-Muttafiq wa al-Muftariq*, 3/968.

2 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/227.

3 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/389; al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 4/1913.

Ḥadīth 193

لما أقبل رسول الله صلى الله عليه وسلم من غزوة خيبر، نزل عليه (إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ)، إلى آخر القصة، قال رسول الله صلى الله عليه وسلم: يا علي بن أبي طالب، يا فاطمة بنت محمد، جاء نصر الله والفتح، (وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا)، على أن يكون بعدي في المؤمنين الجهاد. قال: علام نجاهد المؤمنين الذين يقولون أننا؟ قال: على الأحداث في الدين، إذا ما عملوا بالرأي، ولا رأي في الدين، إنما الدين من الرب، وأمره ونهيه. قال علي: يا رسول الله أرايت إن عرض لنا أمر، لم ينزل فيه قرآن، ولم يخصص فيه سنة منك؟ قال: تجعلونه شورى بين العابدين من المؤمنين، ولا تقضونه برأي خاصة. فلو كنت مستخلفا أحدا، لم يكن أحق به منك؛ لقدمك في الإسلام، وقرابتك من رسول الله صلى الله عليه وسلم، وصهرك، وعندك سيدة نساء المؤمنين، وقبل ذلك ما كان من بلاء أبي طالب إياي، ونزل القرآن وأنا حريص على أن أرعى له في ولده.

When the Messenger of Allah ﷺ came from the Battle of *Khaybar*, the (following) verse was revealed, ‘*When the victory of Allah has come and the conquest,*’¹ until the end of the incident. The Messenger of Allah ﷺ said, “O ‘Alī, O Fāṭimah bint Muḥammad, the victory of Allah and the conquest has come. ‘*And you see the people entering into the religion of Allah in multitudes. Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance*’² On condition that there is *jihād* among the Believers after me.” ‘Alī said, “Based on what should we fight the Believers, those that say ‘we believe.’” He said, “Based on innovations in Dīn and when they practice based upon their own opinion, and there are no opinions in Dīn; verily the Dīn is from the Lord, his instructions and his prohibitions.” ‘Alī said, “O Messenger of Allah, what if a matter arises regarding which nothing has been revealed in the Qur’ān not anything stipulated for it from your Sunnah?” He said, “You will consult with the devout worshippers from the believers and not rule upon a specific opinion. Were I to appoint anyone as my successor, none would be more worthy of the post than you; due to your precedence in embracing Islam, your relation to the Messenger

1 Sūrah al-Naṣr: 1.

2 Ibid., 2, 3.

of Allah ﷺ, being my son-in-law, and the Queen of the Believing Women being in your wedlock. Before that, the difficult borne by Abū Ṭālib for my sake. Now that the Qur’ān has been revealed, I am eager to reciprocate that through his son. ”

Al-Ṭabarānī narrates this ḥadīth (and al-Ḍiyā’ in a similar manner) — Muḥammad ibn ‘Alī al-Marwazī narrated to us — Abū al-Dardā’ ‘Abd al-‘Azīz ibn al-Munīb narrated to us — **Ishāq ibn ‘Abd Allāh ibn Kaysān** narrated to us — **my father** narrated to me — from ‘Ikrimah — from Ibn ‘Abbās...”¹

Regarding **Ishāq ibn ‘Abd Allāh ibn Kaysān**, al-Bukhārī said he is *munkar al-ḥadīth* (unacceptable in ḥadīth). **His father** is *ḍa’if* (weak).

Ibn Ḥajar ruled the ḥadīth a fabrication.²

Al-Albānī said, “It is *mawḍū’* (fabricated). The signs of fabrication are clearly evident on it.”³

The ḥadīth is as al-Albānī said.

1 Al-Ṭabarānī: *al-Mu’jam al-Kabīr*, 11/12042; al-Ḍiyā’: *al-Mukhtārah*, 12/153.

2 Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 5/325.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa’īfah*, 14/6814.

Ḥadīth 194

لو أن الغياض أقلام، والبحر مداد، والجن حساب، والإنس كتاب، ما أحصوا فضائل علي.

If thickets were pens, and the ocean was ink, and the jinn were considered *ḥisāb* (reckoning) and man was considered a *kitāb* (book), they would not be able to enumerate the virtues of ‘Alī.

Nūr al-Hudā Abū Ṭālib al-Zaynabī narrates this ḥadīth — from **Muḥammad ibn Aḥmad ibn ‘Alī ibn al-Ḥusayn ibn Shādhān** — from al-Mu‘āfā ibn Zakariyyā — from Muḥammad ibn Aḥmad ibn Abī al-Thalj — from al-Ḥasan ibn Muḥammad ibn Bahrām — from Yūsuf ibn Mūsā al-Qaṭṭān — from Jarīr — from Layth — from Mujāhid — from Ibn ‘Abbās who said, “The Messenger of Allah ﷺ said...”

Al-Dhahabī mentions this ḥadīth and says, “This is a lie.”¹

Thereafter, al-Dhahabī says, “Nūr al-Hudā narrated — from him (**Muḥammad ibn Aḥmad ibn ‘Alī ibn al-Ḥusayn ibn Shādhān**)— Al-Ḥasan ibn Aḥmad al-Makhladī narrated to us — from Ḥusayn ibn Ishāq — from Muḥammad ibn Zakariyyā — from Ja‘far ibn Muḥammad ibn ‘Ammār — from his father — from Ja‘far ibn Muḥammad — from his father — from his grandfather — from his father — from ‘Alī *marfū’an* (he attributed it to the Prophet ﷺ, “Verily Allah has granted ‘Alī so many virtues that they cannot be enumerated. Whoever affirms a virtue for him, Allah will forgive his past sins. Whoever writes a virtue for him, the angels will continue seeking forgiveness for him as long as the *kitāb* (book) remains. Whoever attentively listens to a virtue of his, Allah will forgive the sins that he earned with his sight. Looking at ‘Alī is *‘ibādah* (worship). Allah does not accept the *īmān* (belief) of a servant except with his *walā’* (allegiance) and *barā’ah* (disavowal) from his enemies.’ This is of the most reprehensible forgeries.”

1 Al-Dhahabī: *Mīzān al-I’tidāl*, 3/466.

Akhṭab Khawārizmī cites several false reprehensible and weak aḥādīth from this dajjāl, **Ibn Shādhān**, regarding the virtues al-Sayyid ‘Alī. From those aḥādīth—with a chain of transmission that is *muḥlim* (murky) is: (Narrated) from Mālik, from Nāfi‘, from Ibn ‘Umar marfū‘an (attributed to the Prophet ﷺ), “Whoever loves ‘Alī, Allah will grant him for every vein in his body a city in Jannah.”

Ibn Ḥajar followed al-Dhahabī in this regard.¹

1 Ibn Ḥajar: *Lisān al-Mizān*, 5/62.

Ḥadīth 195

أعطيت في علي خمساً من أحب إلي من الدنيا وما فيها: أما واحدة فهو تكاي بين يدي الله عز وجل حتى يفرغ من الحساب، وأما الثانية فلواء الحمد بيده، آدم عليه السلام ومن ولد تحته، وأما الثالثة فواقف على عقر حوضي، يسقي من عرف من أمتي، وأما الرابعة فسائر عورتني، ومسلمي إلى ربي عز وجل، وأما الخامسة فلست أخشى عليه أن يرجع زانيا بعد إحصان، ولا كافراً بعد إيمان.

I was granted five qualities regarding ‘Alī, they are more beloved to me than the *Dunyā* and what it contains. As for one, he will be what I lean on in front of Allah until He completes the *ḥisāb* (reckoning). As for the second, the standard of praise will be in his hand (while) *Ādām* and his entire progeny will be underneath it. As for the third, he will be standing at the center of my *Ḥawḍ* (Pond) giving to drink whoever he knows from my *Ummah*. As for the fourth, he will conceal my *‘awrah* and he will hand me over to Allah ﷻ. As for the fifth, I do not fear that he will commit *zinā* (fornication) after being chaste (*iḥṣān*), nor do I fear that he will become a disbeliever after having *īmān*.

This ḥadīth is narrated from Abū Sa‘īd, ‘Alī, and Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Abū Sa‘īd

Al-Qaṭīrī narrates this version of the ḥadīth — Muḥammad ibn Hishām ibn al-Bakhtarī narrated to us — al-Ḥusayn ibn ‘Ubayd Allāh al-‘Ijlī narrated to us — al-Fuḍāyil ibn Marzūq narrated to us — from ‘Aṭīyah al-‘Awfī — from Abū Sa‘īd al-Khudrī who said, “The Messenger of Allah ﷺ said...”¹

This chain of transmission is *sāqiṭ* (wholly unreliable). Al-Ḥusayn al-‘Ijlī fabricates ḥadīth.

‘Aṭīyah al-‘Awfī is *ḍa‘īf* (weak) and a *mudallis*² (obfuscates when he narrates).

1 Al-Qaṭīrī: *Zawā‘id Faḍā’il al-ṣaḥābah*, 2/1127.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

The Ḥadīth of ‘Alī

This version of the ḥadīth has two chains of transmission:

1. Al-‘Uqaylī narrates with a chain of transmission that is *sāqiṭ* (wholly unreliable).¹ It contains the narrator **Khalaf ibn Mubārak**. His ḥadīth do not enjoy any *mutāba‘āt*² (supporting parallel narrations) and he is *majhūl* (unknown).

It also contains the narrator **al-Ḥārith al-A‘war**. He is *matrūk* (suspected of forgery).

It also contains the narrator **Abū Ishāq**. He is a *mudallis* (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

It also contains the narrator **Sharīk**. He has elements of weakness.

2. Al-Khaṭīb narrates with a chain of transmission that is *bāṭil* (false).³ It contains the narrator **‘Īsā**. He is *munkar al-ḥadīth* (unacceptable in ḥadīth).

It also contains the narrator **Aḥmad ibn Ghālīb**. Al-Khaṭīb did not mention anything regarding his status as a narrator.

Al-Albānī mentioned this ḥadīth and ruled it a fabrication.⁴

The Ḥadīth of Ibn ‘Abbās

This version of the ḥadīth has two chains of transmission:

1 Al-‘Uqaylī: *al-Ḍu‘afā’ al-Kabīr*, 2/22.

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 Al-Khaṭīb: *Tārīkh Baghdād*, 4/339.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, 10/4957.

1. Ibn 'Asākir narrates this ḥadīth with a chain of transmission that contains the narrator **'Amr ibn 'Uthmān**.¹ He could not be traced.

It also contains the narrators **'Abd Allāh ibn Mas'ūd al-Shāmī** and **Yāsīn ibn Muḥammad ibn Ayman**. I could not trace who they are.

It also contains the narrator **Abū Ṣāliḥ**. It remains to be seen who he is. There are many people with this name. He can possibly be Bādhām, the *ḍa'īf* (weak) narrator.

2. Al-'Uqaylī narrates this ḥadīth — from 'Umar ibn Abī al-Ḥajabī.² He is accused of lying.

It also contains the narrator **Ibn Jurayj**. He is a *mudallis* (obfuscates when he narrates) and he is narrating this ḥadīth with the word *'an* (from) (an expression which does not clearly state he heard the ḥadīth directly from his teacher).

In short, the ḥadīth is *bāṭil* (false) in all of its variant chains of transmission.

1 Ibn 'Asākir: *Tārīkh Dimashq*, 42/330, 331.

2 Al-'Uqaylī: *al-Ḍu'afā' al-Kabīr*, 3/148.

Ḥadīth 196

لما خلق الله آدم عليه السلام وحواء تبخترا في الجنة، وقالوا: ما خلق الله خلقاً أحسن منا، فبينما هما كذلك إذا هما بصورة جارية، لم ير الرءون أحسن منها، لها نور شعشعاني، يكاد يطفى الأبصار، على رأسها تاج، وفي أذنيها قرطان، فقالوا: يا

رب ما هذه الجارية؟ قال: صورة فاطمة بنت محمد، سيدة ولدك، فقال: ما هذا التاج على رأسها؟ قال: هذا بعلمها علي بن أبي طالب. قال: فما هذا القرطان؟ قال: ابناها الحسن والحسين. وجد ذلك في غامض علمي قبل أن أخلقك بألفي عام.

When Allah created *Ādam* ﷺ and *Ḥawwā'*, they strutted in Jannah and said, “Allah has not created a creation more beautiful than us.” While in this state, suddenly there appeared before them a figure of a girl; no one has ever seen someone more beautiful than her. She had a shining *nūr* (light) with her that could have possibly blinded the eyes (who looked at it). On her head was a crown and in her ears were two earrings. They said, “O my Lord, what is this slave-girl?” He said, “It is the form of *Fāṭimah bint Muḥammad*, the leader/master of your children.” He said, “What is this crown on her head?” He said, “This is her husband, *‘Alī ibn Abī Ṭālib*.” He said, “And what are these two earrings?” He said,

“Her two sons, *al-Ḥasan* and *al-Ḥusayn*. This was found encompassed in my knowledge two thousand years before I created you.”

Ibn al-Jawzī narrates this ḥadīth — *Abū Bakr Muḥammad ibn Abī Ṭāhir al-Bazzāz* informed us — *al-Qāḍī Abū al-Ḥusayn ibn al-Muhtadī* informed us — **Abū al-Faraj al-Ḥasan ibn Aḥmad** narrated to us — **‘Abd Allāh ibn Muḥammad ibn Ja’far ibn Shādhān** narrated to us — **Aḥmad ibn Muḥammad ibn Mihrān al-Ḥammāl** narrated to us — *al-Ḥasan ibn Ṣāḥib al-‘Askar* narrated to me — *‘Alī ibn Muḥammad* narrated to me — my father, *Muḥammad ibn ‘Alī* narrated to me — my father, *‘Alī ibn Mūsā al-Riḍā* narrated to me — my father, *Mūsā ibn Ja’far* narrated to me — my father, *Ja’far ibn Muḥammad* narrated to me — from his

father, Muḥammad ibn ‘Alī — from Jābir ibn ‘Abd Allāh who said, “The Messenger of Allah ﷺ said...”¹

Regarding the narrator ‘**Abd Allāh ibn Muḥammad ibn Ja‘far al-Makhramī**, al-Dāraqṭnī deemed him a *kadhḥāb* (liar).

I have not seen anyone deem **al-Ḥasan ibn Aḥmad ibn ‘Alī Abū al-Faraj al-Himānī** a *thiqah* (reliable).

I could not trace **Aḥmad ibn Muḥammad ibn Mihrān al-Ḥammāl**.

Ibn al-Jawzī said this ḥadīth is *mawḍū‘* (fabricated).

Al-Dhahabī said that this ḥadīth is a lie.²

1 Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt*, 1/414.

2 Al-Dhahabī: *Mīzān al-Itidāl*, 2/498.

Ḥadīth 197

بيننا أنا مع النبي صلى الله عليه وسلم في حير لأبي طالب، أشرف علينا أبو طالب، فبصر به النبي صلى الله عليه وسلم، فقال: يا عم ألا تنزل فتصلى معنا؟ قال: ابن أخي، إني لأعلم أنك على حق، ولكني أكره أن أسجد فتعلوني إستي. ولكن انزل يا جعفر فصل جناح ابن عمك. فنزل جعفر، فصلى عن يسار النبي صلى الله عليه وسلم. فلما قضى النبي صلى الله عليه وسلم صلاته، التفت إلى جعفر، فقال: أما إن الله قد وصلك بجناحين تطير بهما في الجنة، كما وصلت جناح ابن عمك.

(‘Alī said,) “While I was with the Prophet ﷺ in a garden of Abū Ṭālib, he (i.e. Abū Ṭālib) looked over us. The Prophet ﷺ noticed him and said, ‘O my uncle, will you not come down and pray ṣalāh with us?’ He said, ‘My nephew, I know very well that you are upon the truth. However, I do not like to prostrate because it will cause my anus to be raised (i.e. in prostration) above me. However, go down, O Ja‘far, and connect (yourself) to your cousin.’ Ja‘far went down and prayed to the right of the Prophet ﷺ. When the Prophet ﷺ completed his ṣalāh, he turned to Ja‘far and said, ‘Verily Allah has connected two wings to you by which you can fly in Jannah, just as you connected to the side of your cousin.’”

Al-Khaṭīb and others narrate this ḥadīth — from al-Samtī Muḥammad ibn Ḥassān — Sayf ibn Muḥammad ibn Ukht Sufyān informed us — from Sufyān — from Salamah ibn Kuhayl — from Ḥabbah — from Juwayn — from ‘Alī...¹

Ibn ‘Adī said that this ḥadīth is *bāṭil* (false).

Sayf is a *kadhḥāb* (liar) and a *waḍḍa‘* (fabricator).

Al-Suyūṭī—and Ibn ‘Irāq followed suit—mentioned this ḥadīth in his work on fabrications.²

1 Al-Khaṭīb: *Tārīkh Baghdād*, 2/274.

2 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/278; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/419.

Ḥadīth 198

أنا ميزان العلم، وعلي كفتاه، والحسن والحسين خيوطه، وفاطمة علاقته، والأئمة من أمتي عموده، يوزن فيه أعمال المحبين لنا والمبغضين لنا.

I am the *mīzān* (balance) of knowledge and ‘Alī is its scales. Al-Ḥasan and al-Ḥusayn are its strings and Fāṭimah is its connection. The *a’immah* (leaders) of my Ummah are its pillars. The deeds of those that love us and those that hate us are weighed on it.

Al-Daylamī narrates this ḥadīth — ‘Abd al-Raḥīm al-Rāzī informed us, he took an oath from me that I should not alter it — Abū al-Faṭḥ ‘Abd al-Razzāq ibn Mardak informed us, he took an oath from me that I should not alter it — Yūsuf ibn ‘Abd Allāh narrated to me in Ardabīl, he took an oath from me that I should not alter it — al-Ḥasan ibn Ṣadaqaḥ al-Shaybānī narrated to me, he took an oath from me that I should not alter it — Sulaymān ibn Naṣr informed us, he took an oath from me that I should not alter it — Ishāq ibn Sayyār narrated to me, he took an oath from me that I should not alter it — ‘Ubayd Allāh ibn Mūsā narrated to us, he took an oath from me that I should not alter it — al-A‘mash narrated to me, he took an oath from me that I should not alter it — Mujāhid narrated to me — from ‘Abd Allāh ibn ‘Abbās who said, “The Messenger of Allah صلى الله عليه وسلم said...”¹

The following people mention this ḥadīth in their respective works on fabrications/weak ḥadīth: al-Suyūṭī, al-Daylamī (without a chain of transmission), Ibn ‘Irāq, and al-Sakhāwī—who regarded the ḥadīth as *ḍa‘īf* (weak).²

Most of the narrators are unidentified, i.e. everyone except ‘Ubayd Allāh ibn Mūsā and Ishāq ibn Sayyār—I think he is mentioned by Ibn Ḥajar and Abū Ḥātim; however, he is *majhūl* (unknown).³

1 Al-Daylamī: *Musnad al-Firdaws*.

2 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/251, 252; al-Daylamī: *Musnad al-Firdaws*, 1/107; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/397; al-Sakhāwī: *al-Maqāṣid al-Ḥasanah*, pp. 88, 89.

3 Abū Ḥātim: *al-Jarḥ wa al-Ta’dīl*, 2/222; Ibn Ḥajar: *Lisān al-Mīzān*, 1/364.

Ḥadīth 199

جاءني جبريل من عند الله بورقة آس خضراء، مكتوب فيها بيباض: إني افترضت محبة علي بن أبي طالب على خلقي، فبلغهم ذلك عني.

Jibrīl came to me from Allah with a green leaf from a myrtle plant. Written in it with white (was), “Verily I have enjoined the love of ‘Alī ibn Abī Ṭālib upon My creation. So convey that to them on My behalf.”

Al-Daylamī narrates this ḥadīth — my father informed us — Abū al-Ḥasan al-Maydānī informed us — Abū Muḥammad al-Khallāl informed us — **Muḥammad ibn ‘Abd Allāh ibn al-Muṭṭalīb** narrated to us — **Abū Muḥammad al-Ḥasan ibn ‘Alī ibn Nu‘aym** narrated to me in Ṭā’if — **‘Uqbah ibn al-Minhāl ibn Baḥr** **Abū Ziyād** narrated to us — **‘Abd Allāh ibn Ḥumayd** narrated to us — **Mūsā ibn Ismā‘il ibn Mūsā** narrated to me — from his father — from his grandfather — from his father, Ja‘far ibn Muḥammad — from his father — from Jābir who said, “The Messenger of Allah ﷺ said...”

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.¹

Ibn ‘Irāq said, “He did not explain the defect in the ḥadīth. It contains (the narrator) **Mūsā ibn Ismā‘il ibn Mūsā ibn Ja‘far al-Ṣādiq** and others whom I could not find a biography about. And Allah knows best.”²

Abū Muḥammad al-Ḥasan ibn ‘Alī ibn Nu‘aym is not a *thiqah* (reliable).³

‘Uqbah ibn al-Minhāl ibn Baḥr, **‘Abd Allāh ibn Ḥumayd**, and **Muḥammad ibn ‘Abd Allāh ibn al-Muṭṭalīb** could not be traced.

1 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/252.

2 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/397.

3 Al-Khaṭīb: *Tārīkh Baghdād*, 7/386.

Ḥadīth 200

قلت لجبريل: أي الأعمال أحب إلى الله عز وجل؟ قال: الصلاة عليك يا محمد، وحب علي بن أبي طالب.

I said to Jibrīl, “What actions are most beloved to Allah ﷺ?” He said, “Salutation upon you, O Muḥammad and the love of ‘Alī ibn Abī Ṭālib.”

Al-Daylamī narrates this ḥadīth — from **Abū Sa‘īd al-Ḥasan ibn ‘Uthmān** — Abū Zur‘ah ‘Ubayd Allāh ibn ‘Abd al-Karīm narrated to us — ‘Atīq ibn Ya‘qūb ibn Ṣiddīq ibn Mūsā ibn ‘Abd Allāh ibn al-Zubayr narrated to us — **Zakariyyā ibn Yaḥyā ibn Manẓūr** narrated to us — Hishām ibn ‘Urwah narrated to us — from his father — from ‘Alī ibn Abī Ṭālib who said, “The Messenger of Allah ﷺ said...”

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.

Abū Sa‘īd al-Ḥasan ibn ‘Uthmān al-Tustarī is a *kadhḥāb* (liar).

It (also) contains (the narrator) **Zakariyyā ibn Yaḥyā ibn Manẓūr**. He is *ḍa‘īf* (weak). It has been said that he is actually *matrūk* (suspected of forgery). Some considered him acceptable.¹

The ḥadīth is *mawḍū‘* (fabricated). Ibn ‘Irāq mentions it in his work on fabrications.²

1 Ibn ‘Adī: *al-Kāmil*, 3/211; al-Dhahabī: *Mizān al-I‘tidāl*, 2/74; Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 3/287.

2 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/398.

Ḥadīth 201

لو أن عبدا عبد الله مثل ما أقام نوح في قومه، وكان له مثل أحد ذهبا، فأنفقه في سبيل الله، ومد في عمره حتى يحج ألف عام على قدميه، ثم قتل بين الصفا والمروة مظلوما، ثم لم يوالك يا علي، لم يشم رائحة الجنة، ولم يدخلها.

If a servant worships Allah similar to (how long) Nūḥ remained (inviting) his people, and he had the likes of Mount Uḥud in gold that he spent in the path of Allah, and his lifespan was expanded such that he performed Ḥajj for a thousand years by feet and then subsequently he was killed unjustly between al-Ṣafā and al-Marwah, and thereafter he does not support you, O ‘Alī, he will not smell the fragrance of Jannah, nor will he enter it.

Al-Daylamī narrates this ḥadīth — from **Muḥammad ibn Sahl al-‘Aṭṭār** — ‘**Abd Allāh ibn Muḥammad al-Balawī** — Ibrāhīm ibn ‘Ubayd Allāh narrated to us — from his father — from Zayd ibn ‘Alī ibn al-Ḥusayn — from his father — from his grandfather who said, “The Messenger of Allah ﷺ said...”

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.¹

The ḥadīth is also mentioned by al-Daylamī in *Musnad al-Firdaws* without a chain of transmission.²

It is a *mawḍū‘* (fabricated) ḥadīth. The chain of transmission contains the following defects:

- Regarding the narrator ‘**Abd Allāh ibn Muḥammad al-Balawī**, al-Dāraquṭnī said that he fabricates ḥadīth.
- **Muḥammad ibn Sahl al-‘Aṭṭār** is a *kadhhdhāb* (liar) and a *waḍḍa‘* (fabricator).

Both Ibn Taymiyyah and Ibn ‘Irāq ruled this ḥadīth to be a lie.³

1 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/259.

2 Al-Daylamī: *Musnad al-Firdaws*, 3/5103.

3 Ibn Taymiyyah: *Minhāj al-Sunnah*, 5/37-42; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/398.

Ḥadīth 202

لو اجتمع الناس على حب علي بن أبي طالب، لما خلق الله النار.

If the people gathered upon the love of ‘Alī ibn Abī Ṭālib, Allah would not have created the Fire (of Jahannam).

Al-Daylamī narrates — from **Abū al-Mufaḍḍāl Muḥammad ibn ‘Abd Allāh al-Shaybānī** — **Nāṣir ibn al-Ḥasan ibn ‘Alī** narrated to us — Muḥammad ibn Maṣṣūr narrated to us — from **‘Īsā ibn Ṭāhir al-Yarbū‘ī** — Abū Mu‘āwiyah narrated to us — from **Layth** — from Ṭāwūs — Ibn ‘Abbās who said, “The Messenger of Allah ﷺ said...”

Al-Suyūṭī mentioned this ḥadīth in his work on fabrications.¹

Al-Daylamī mentions this ḥadīth in *Musnad al-Firdaws* without a chain of transmission.²

Abū al-Mufaḍḍāl Muḥammad ibn ‘Abd Allāh al-Shaybānī al-Kūfī is a *dajjāl* and a *kadhhab* (liar).

It also contains the narrators **‘Īsā ibn Ṭāhir al-Yarbū‘ī** and **Nāṣir ibn al-Ḥasan ibn ‘Alī**. I could not trace them.

Layth is **Ibn Abī Sulaym**. He is *da‘īf* (weak).

Ibn Taymiyyah said:

Similarly, his statement, “If the people gathered upon the love of ‘Alī ibn Abī Ṭālib, Allah would not have created the Fire (of Jahannam),” is the most

1 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/260.

2 Al-Daylamī: *Musnad al-Firdaws*, 3/5135.

evident of lies according to a consensus of the people of knowledge and īmān. If they gathered upon the love of ‘Alī, that would not benefit them until they believe in Allah, His angels, His Books, His Messengers, the Last Day, and perform good deeds. If they do that, they will enter Jannah, even if they are not fully acquainted with ‘Alī, and loving and hating him did not cross their hearts. Allah ﷻ says, “Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.”¹

And Allah ﷻ says. “And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.”²

1 Sūrah al-Baqarah: 112.

2 Sūrah al-Nisā’: 69.

Ḥadīth 203

يا علي، أنت بمنزلة الكعبة، تأتي ولا تأتي، فإن أتاك هؤلاء القوم، فمكنا لك هذا الأمر، فاقبله منهم، وإن لم يأتوك فلا تأتهم.

O ‘Alī, you are like the status of the Ka‘bah; (people) come to it and it does not go (to people). If these people come to you and give power to you regarding this affair, accept it from them. And if they do not come to you, do not go to them.

Al-Daylamī narrates this ḥadīth — from **Muḥammad ibn Zakariyyā al-Ghalābī** — **Bishr ibn Maymūn** narrated to us — **Sharīk** narrated to us — from Salamah ibn Kuhayl — from al-Ṣanābiḥī — from ‘Alī (who attributed it to the Prophet صلى الله عليه وسلم)...

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.¹ It appears in *Musnad al-Firdaws* of al-Daylamī without a chain of transmission.²

The chain of transmission contains (the narrator) **al-Ghalābī**. Al-Dāraquṭnī says that he fabricates ḥadīth.³

It also contains the narrator **Bishr ibn Maymūn**. Perhaps the correct name is actually **Ibn Mihrān**. Abū Ḥātim abandoned his ḥadīth.

Ibn ‘Irāq mentions this ḥadīth in his work on fabrications.⁴

Therefore, the ḥadīth is *mawḍū‘* (fabricated) and a lie.

1 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/262.

2 Al-Daylamī: *Musnad al-Firdaws*, 3/8300.

3 Ibn Ḥajar: *Lisān al-Mīzān*, 5/168.

4 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/399.

Ḥadīth 204

جاءت امرأة إلى علي بن أبي طالب، فقالت: إني أبغضك. فقال علي: فأنت إذن سلقلق. قالت: وما السلقلق؟ قال: سمعت النبي صلى الله عليه وسلم يقول: يا علي لا يبغضك من النساء إلا السلقلق، فقلت: يا رسول الله ما السلقلق؟ قال: التي تحيض من دبرها. قالت: صدق رسول الله صلى الله عليه وسلم، أنا والله أحيض من دبري، وما علم أبواي.

A woman came to ‘Alī ibn Abī Ṭalib and said, “Verily I hate you.” ‘Alī said, “Then you are a *salaqlaq*.” She said, “What is a *salaqlaq*?” He said, “I heard the Prophet ﷺ say, ‘O ‘Alī, no one hates you from the women except for a *salaqlaq*.’ I said, ‘O Messenger of Allah, what is a *salaqlaq*?’ He said, ‘She who menstruates from her anus.’” She said, “The Messenger of Allah ﷺ has spoken the truth; I, by Allah, menstruate from my anus and my parents do not know.”

Al-Daylamī narrates this ḥadīth — my father informed us — Abū al-Ḥasan al-Barzī informed us — Abū Muḥammad ‘Abd Allāh ibn ‘Abd al-Raḥmān al-Ḥurḍī narrated to us — Ibrāhīm ibn al-Shahrazūrī informed us — Muḥammad ibn Shu‘ayb narrated to us — ‘Umar ibn ‘Imrān narrated to us — Ja‘far ibn Sulaymān ibn ‘Alī ibn ‘Abd Allāh ibn ‘Abbās narrated to us — from his father — from his grandfather — from Ibn ‘Abbās...¹

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.²

The ḥadīth appears in al-Daylamī’s *Musnad al-Firdaws* without a chain of transmission.

Ibn ‘Irāq mentions this ḥadīth in his work on fabrications and says, “He (i.e. al-Suyūṭī) did not explain the defect in the ḥadīth. The chain of transmission contains *majhūl* (unknown) narrators.”³

1 Al-Daylamī: *Musnad al-Firdaws*, 3/8313.

2 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/262.

3 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/399.

There is a stark difference between this (purported) ḥadīth and the actual beautiful nature of authentic Prophetic words. It is without doubt a forgery from some ignoramuses who are (clearly) ignorant of the Prophet's ﷺ eminent status.

Ḥadīth 205

قيل: يا رسول الله: ممن يكتب العلم بعدك؟ قال: عن علي، وسلمان.

It was said, “O Messenger of Allah, from who should knowledge be written after you?” He said, “From ‘Alī and Salmān.”

Ibn ‘Adī and others narrate this ḥadīth — from **Aḥmad ibn Abī Rawḥ** — Yazīd ibn Hārūn narrated to us — Ḥammād ibn Salamah narrated to us — from Thābit — from Anas...¹

Regarding **Aḥmad ibn Abī Rawḥ al-Baghdādī**, Ibn ‘Adī said, “He was in Jurjān; his aḥādīth are not correct.”

Al-Khaṭīb said, “He (i.e. **Aḥmad ibn Rawḥ al-Baghdādī**) narrates unacceptable aḥādīth from Yazīd ibn Hārūn and Muḥammad ibn Muṣ‘ab al-Qurqūsānī.”²

After mentioning this ḥadīth, al-Dhahabī said, “This ḥadīth is fabricated with this chain of transmission.”³

Both al-Suyūṭī and Ibn ‘Irāq mention this ḥadīth in their respective works on fabrications.⁴

1 Ibn ‘Adī: *al-Kāmil*, 1/195.

2 Al-Khaṭīb: *Tārīkh Baghdād*, 4/158.

3 Al-Dhahabī: *Mīzān al-ītidāl*, 1/98.

4 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/280; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/405.

Ḥadīth 206

سمعت عليا يقول في قوله: (وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ) قال علي: في أنزلت.

(Burayd ibn Aṣram said,) “I heard ‘Alī saying regarding the verse, ‘*And they swear by Allah their strongest oaths [that] Allah will not resurrect one who dies.*’¹ (‘Alī said,) ‘This verse was revealed regarding me.’”

Al-‘Uqaylī narrates this ḥadīth — Aḥmad ibn Muḥammad ibn Sa‘īd al-Marwazī narrated to me — al-Faḍl ibn Sahl narrated to us — ‘Abd al-‘Azīz ibn Abān narrated to us — Shu‘bah narrated to us — from Abū Jamrah who said, “I heard **Burayd ibn Aṣram...**”²

Al-‘Uqaylī said, “This has no basis.”

‘Abd al-‘Azīz ibn Abān is *matrūk*, in fact Ibn Ma‘īn said, “A wretched liar who fabricates ḥadīth.”

Burayd ibn Aṣram is *Majhūl* (unknown), even though Ibn Ḥibbān has deemed him *thiqah*.

Al-Suyūṭī and Ibn ‘Irāq both mention this ḥadīth in their respective works on fabrications.³

1 Sūrah al-Naḥl: 38.

2 Al-‘Uqaylī: *al-Ḍu‘āfā’ al-Kabīr*, 1/157.

3 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/280; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/405.

Ḥadīth 207

أهدي إلى النبي صلى الله عليه وسلم زيد وعسل، فجاء علي بن أبي طالب فجلس، فقدمه النبي صلى الله عليه وسلم إليه، فقال: كل يا سيدي.

The Prophet ﷺ was gifted some butter and honey. ‘Alī ibn Abī Ṭālib came and sat down. The Prophet ﷺ presented it to him and said, “O my sayyid (master), eat.”

Ibn al-Najjār narrates this ḥadīth — ‘Abd al-Wahhāb ibn ‘Alī al-Amīn informed us — from Muḥammad ibn ‘Abd al-Bāqī al-Shāhid — al-Ḥasan ibn ‘Alī al-Jawharī informed us *idhnan* (he authorized us to narrate this ḥadīth) — from Abū Bakr Aḥmad ibn Ibrāhīm ibn al-Ḥusayn ibn Shādhān — Abū al-Ḥasan ‘Alī ibn ‘Amr ibn Sahl al-Ḥarīrī narrated to me — **Abū al-‘Abbās ‘Abd al-Malik ibn Ja‘far ibn al-Ḥusayn** narrated to me — Abū ‘Alī al-Ḥasan al-‘Abdī narrated to us in what was previously known as *Surra Man Ra’ā* (Samarra) — Yazīd ibn Hārūn al-Wāsiṭī narrated to us — from Ḥumayd al-Ṭawīl — from Anas ibn Mālik who said...¹

This ḥadīth is *mawḍū‘* (fabricated) and very unacceptable. The person responsible for forging this ḥadīth did not shy away from attributing the words, “My master, eat,” to the Prophet ﷺ. And he said these words to ‘Alī!

Ibn al-Najjār said this ḥadīth is *munkar* (unacceptable).

Al-Dhahabī said, “This ḥadīth is *bāṭil* (false). He (**Abū al-‘Abbās ‘Abd al-Malik ibn Ja‘far ibn al-Ḥusayn**) is the problem.”²

Al-Suyūṭī and Ibn ‘Irāq mention this ḥadīth in their respective works on fabrications.³

1 Ibn al-Najjār: *Dhayl Tārīkh Baghdād*, 16/15.

2 Al-Dhahabī: *Mīzān al-‘itidāl*, 2/652.

3 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/281; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/405.

Ḥadīth 208

كنا مع رسول الله صلى الله عليه وسلم في سفر، فسمع غرابا يقول: قاق قاق، فقال: ما تدرُونَ ما يقول؟ قلنا: الله ورسوله أعلم، قال: فإنه يقول: في الكتاب الأول مكتوب صدق أبو بكر الصديق، وفي الكتاب الثاني: صدق عمر، وفي الكتاب الثالث: صدق عثمان ذو النورين، وفي الكتاب الرابع صدق علي الهاشمي، قلنا: يا رسول الله! غراب يتكلم؟ فقال: خلوا عنه، فإنه يحكي عن ربه عز وجل.

We were with the Messenger of Allah ﷺ on a journey. He heard a crow cawing and said, “Do you know what he is saying?” We said, “Allah and His Messenger know best.” He said, “Verily he is saying, ‘In the First Book it is written, ‘Abū Bakr spoke the truth,’ in the Second Book, ‘Umar spoke the truth,’ in the Third Book, ‘Uthmān Dhū al-Nūrayn spoke the truth,’ in the Fourth Book, ‘Alī al-Hāshimī spoke the truth.’” We said, “O Messenger of Allah! Can a crow speak?”

He said, “Leave him, for he is relating from his Lord سُبْحَانَهُ وَتَعَالَى.”

Ibn al-Najjār narrates this ḥadīth — Abū Ja‘far Muḥammad and Abū Bakr Lāmi‘, the two sons of Aḥmad ibn Muḥammad al-Ṣaydalānī, wrote to me — Yaḥyā ibn ‘Abd al-Wahhāb ibn Muḥammad ibn Ishāq ibn Mandah informed them — from Abū Bakr Muḥammad ibn ‘Alī al-Jūzadānī al-Muqri’ — **Abū ‘Amr ‘Uthmān ibn Aḥmad ibn ‘Uthmān ibn al-Ḥusayn ibn al-Ḥasan al-Baghdādī** informed us, he came to us in Aṣbahān — **Abū Bakr ibn al-Ḥasan al-Naqqāsh al-Muqri’** narrated to us — **Abū ‘Abd Allāh Muḥammad ibn Khālīd al-Dhuhālī** narrated to us — **Sarhab ibn Dāhir al-Rāsibī** narrated to us — **Sa‘īd ibn Hubayrah al-‘Āmirī** narrated to us — Ḥammād ibn Salamah narrated to us — from ‘Aṭā’ ibn al-Sā‘ib — from his father — from ‘Abd Allāh ibn ‘Amr.¹

Ibn al-Najjār said, “This ḥadīth is *munkar* (unacceptable). There is more than one *majhūl* (unknown) narrator in the chain of transmission. Al-Naqqāsh is notorious for narrating strange and unacceptable reports.”

1 Ibn al-Najjār: Dhayl Tārīkh Baghdād, 17/135.

Abū Ḥātim said regarding **Saʿīd ibn Hubayrah al-ʿĀmirī al-Marwazī**, “He is not strong (in ḥadīth). He narrates ḥadīth that the people of knowledge reject.”¹ In fact, Ibn Ḥibbān accused him of lying.²

Abū ʿAbd Allāh Muḥammad ibn Khālīd al-Dhuhālī and **Sarhab ibn Dāhir al-Rāsībī** could not be traced.

Al-Naqqāsh is accused of lying. Ibn al-Najjār does not mention anything regarding the status of the narrator transmitting from him.

Al-Suyūṭī and Ibn ʿIrāq mention this ḥadīth in their respective works on fabrications.³

1 Abū Ḥātim: *al-Jārḥ wa al-Taʿdīl*, 4/70.

2 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 1/327.

3 Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/281; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/405.

Ḥadīth 209

لما أراد الله أن يهلك قوم نوح، أوحى إليه أن شق ألواح الساج، فلما شقها لم يدر ما يصنع بها، فهبط جبريل فأراه هيئة السفينة، ومعه تابوت فيه مائة ألف مسمار، وتسعة وعشرون ألف مسمار، فسمر بالمسامير كلها السفينة، إلى أن بقيت خمسة مسامير، فضرب بيده إلى مسمار منها، فأشرق في يده، وأضاء كما يضيء الكوكب الدري في أفق السماء، فتحير من ذلك نوح، فأطلق الله ذلك المسمار بلسان طلق ذلك، فقال: على اسم خير الأنبياء محمد بن عبد الله. فهبط عليه جبريل، فقال له: يا جبريل ما هذا المسمار الذي ما رأيت مثله؟ قال: هذا باسم خير الأولين والآخرين محمد بن عبد الله. أسمره في أولها على جانب السفينة اليمنى، وضرب بيده على مسمار ثان، فأشرق وأثار، فقال نوح: ما هذا المسمار؟ قال: مسمار أخيه وابن عمه علي بن أبي طالب، فأسمره على جانب السفينة اليسار في أولها، ثم ضرب بيده إلى مسمار ثالث، فزهر وأشرق وأثار، فقال: هذا مسمار فاطمة، فأسمره إلى جانب مسمار أبيها، ثم ضرب بيده إلى مسمار رابع فزهر وأثار، فقال: هذا مسمار الحسن، فأسمره إلى جانب مسمار أبيه، ثم ضرب بيده إلى مسمار خامس، فأشرق وأثار وبكى، فقال يا جبريل: ما هذه الندوة؟ قال: هذا مسمار الحسين بن علي سيد الشهداء، فأسمره إلى جانب مسمار أخيه، ثم قال النبي صلى الله عليه وسلم: وَحَمَلْنَاهُ عَلَى دَاتِ الْوُجِ وَدُسِّرَ [القمر: ١٣]، قال النبي صلى الله عليه وسلم: الألواح خشب السفينة، ونحن الدر، لولانا ما سارت السفينة بأهلها.

When Allah intended to destroy the nation of Nūḥ, he sent waḥī (revelation) to him to split some planks of teak (wood). When he split them, he did not know what to do with it. Jibrīl descended and showed him the shape of the ship (i.e. for him to make). He had a case which contained one hundred thousand nails, and twenty nine thousand nails. He nailed the entire ship with nails until there remained (only) five nails. Thereafter, he placed his hand onto a nail (from the remaining five). Suddenly, it began glimmering and shining in his hand just as a twinkling star shines in the horizon of the skies. Nūḥ was amazed at that. Allah made that nail speak with an eloquent tongue. He said, “On the name of the best of Prophets, Muḥammad ibn ‘Abd Allāh.” Jibrīl descended upon him. He (i.e. Nūḥ) said to him, “O Jibrīl, what is this nail that I have never seen the likes before?” He said, “This is with the name of the best of the first and the last, Muḥammad ibn ‘Abd Allāh. He nailed it into the front-right side of the ship. Then he placed his hand on a second nail (from the remaining 4). Suddenly, it began glimmering and shining. Nūḥ عَلَيْهِ السَّلَامُ said, “What

is this nail?” He said, “The nail of this brother and his cousin, ‘Alī ibn Abī Ṭālib. He nailed it into the front-left side of the ship. Then he placed his hand on a third nail (from the remaining 3). It began shining, giving light, and glimmering. Jibrīl said, “This is the nail of Fāṭimah.” Then he nailed it next to the nail of her father. Then he placed his hand on a fourth nail (from the remaining two). It began glimmering and shining. Jibrīl said, “This is the nail of al-Ḥasan.” Then he nailed it next to the nail of his father. Then he placed his hand on the fifth (and final) nail. It began shining, glimmering, and crying. He said, “O Jibrīl, why these tears?” He said, “This is the nail of al-Ḥusayn ibn ‘Alī, the leader of the martyrs.” He nailed it next to the nail of this brother. Then the Prophet ﷺ said (i.e. he read the verse), ‘*And We carried him on a [construction of] planks and nails.*’¹ The Prophet ﷺ said, “The planks are the wood of the ship and we are the dowels. If it were not for us, the ship would not move along with its people.”

Ibn al-Najjār narrates this ḥadīth — from **Muḥammad ibn Hārūn al-Manṣūrī al-‘Abbāsī** — **Aḥmad ibn Shākir** narrated to us — **Yaḥyā ibn Aktham al-Qāḍī** narrated to us — **al-Ma‘mūn** narrated to us — from **‘Aṭīyah al-‘Awfī** — from **Thābit al-Bunānī** — from **Anas ibn Mālik** — from the Prophet ﷺ...

This ḥadīth is made up and fabricated. Al-Suyūṭī mentions this ḥadīth among (other) fabrications and Ibn ‘Irāq followed suit.²

Ibn ‘Irāq said, “He (i.e. al-Suyūṭī) did not explain the defect in the ḥadīth. The chain of transmission contains a number of narrators whom I have not found anything about. And Allah knows best.”

1 Sūrah al-Qamr: 13.

2 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/282, 283; Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/419.

‘**Aṭṭiyah** is *ḍaʿīf* (weak) and a *mudallis*¹ (obfuscates when he narrates).

Al-Maʿmūn is not eligible to narrate (ḥadīth).

Yahyā ibn Aktham is from the narrators’ of al-Taḥdhīb; however, he is accused of *sariqat al-aḥādīth*² (appropriating ḥadīth).

I do not know who **Aḥmad ibn Shākir** is.

I do not know who **Muḥammad ibn Hārūn al-Manṣūrī al-‘Abbāsī** is. Muḥammad ibn Hārūn is attributed to Abū Jaʿfar al-Manṣūr. He is known as Ibn Burayh al-Hāshimī. Ibn ‘Asākir deemed him a *kadhhdhāb* (liar). Al-Dāraquṭnī said, “He is nothing.”³

1 For an explanation of this term, please see p. 816 onwards. [translator’s note]

2 For an explanation of this term, please see p. 816 onwards. [translator’s note]

3 Al-Dhahabī: *Mīzān al-ʿitidāl*, 4/57; Ibn Ḥajar: *Lisān al-Mīzān*, 5/409; al-Khaṭīb: *Tārīkh Baḡhdād*, 3/356.

Ḥadīth 210

خرج رسول الله صلى الله عليه وسلم من بيت زينب بنت جحش، وأتى بيت أم سلمة، فكان يومها من رسول الله صلى الله عليه وسلم، فلم يلبث أن جاء علي، فدق الباب دقا خفيفا، فانتبه النبي صلى الله عليه وسلم للددق، وأنكرته أم سلمة، فقال رسول الله صلى الله عليه وسلم: قومي فافتحي له. قالت: يا رسول الله من هذا الذي من خطره ما يفتح له الباب، أنلقاه بمعاصمي، وقد نزلت في آية من كتاب الله بالأمس؟ فقال لها كهيئة المغضب: إن طاعة الرسول طاعة الله، ومن عصى رسول الله صلى الله عليه وسلم فقد عصى الله. إن بالباب رجلا ليس بفرق، ولا علق، يحب الله ورسوله، لم يكن ليدخل حتى ينطق الوطى.. قال: فقمتم وأنا أختال في مشيتي، وأنا أقول: يخ بيخ، من ذا الذي يحب الله ورسوله، ويحبه الله ورسوله؟ ففتحت الباب، فأخذ بعضادتي الباب، حتى إذا لم يسمع حسا ولا حركة، وصرت في خدري، استأذن فدخل، فقال رسول الله صلى الله عليه وسلم: يا أم سلمة أتعرفونه؟ قالت: نعم يا رسول الله، هذا علي بن أبي طالب. قال: صدقت، سيد أحبه، لحمه من لحمي، ودمه من دمي، وهو عيبة بيتي، اسمعي واشهدي، وهو قاتل الناكثين، والقاسطين، والمارقين، من بعدي، فاسمعي وأشهدني، وهو قاضي عداتي، فاسمعي واشهدي، وهو والله يحيي سنتي، فاسمعي واشهدي. لو أن عبدا عبد الله ألف عام، بعد ألف عام، وألف عام بين الركن والمقام، ثم لقي الله مبيغضا لعلي بن أبي طالب، وعترتي، أكبه الله على منخرية يوم القيامة في نار جهنم.

The Messenger of Allah ﷺ exited from the house of Zaynab bint Jahsh and came to the house of Umm Salamah. It was her day with the Messenger of Allah ﷺ. He was not there for long when 'Alī showed up. He gently knocked on the door. The Prophet ﷺ perceived the knocking and Umm Salamah did not know who it was knocking. The Messenger of Allah ﷺ said, "Stand and open the door for him." She said, "O Messenger of Allah, who is this person that has reached such importance that the door should be opened for him; such that I meet him with my wrists (i.e. when going to open the door)? Yesterday, a verse from the Book of Allah was revealed regarding me." He said angrily, "Verily obedience of the Messenger is obedience of Allah. Whoever disobeys the Messenger of Allah ﷺ, he has most certainly disobeyed Allah. Verily there is a man at the door who is not a coward nor a leech. He loves Allah and His Messenger. He is not the type of person to enter (the house at such a time until) marital relations have terminated." I stood up, walking pompously and saying, "Bravo! Well done! Who is this person that loves Allah

and His Messenger, and Allah and His Messenger love him?” I opened the door and he grabbed hold of the jambs of the door such that he could not hear a noise or a movement. I went to my room. He sought permission (to enter) and then entered. The Messenger of Allah ﷺ said, “O Umm Salamah, do you know who he is?” (She said) “Yes, O Messenger of Allah. This is ‘Alī ibn Abī Ṭālib.” He said, “You are correct. He is a sayyid that I love. His flesh is from my flesh and his blood is from my blood. He is the protector of my house. Listen and testify. He will kill the *Nākithīn* (the people of the battle of Jamal), the *Qāsiṭīn* (the people of the battle of Ṣiffīn) and the *Māriqīn* (the people of Nahrawān, i.e. the Khawārij) after me. Listen and testify. He will fulfill my (religious) obligations. Listen and testify. He, by Allah, will revive my sunnah. Listen and testify. If a servant worships Allah for a thousand years, and then another thousand years, and (another) thousand years between al-Rukn and al-Maqām, then he meet Allah while hating ‘Alī ibn Abī Ṭālib and my family (*itrati*), Allah will drag him by his nostrils on the Day of Resurrection in the Fire of Jahannam.”

Ibn ‘Asākir narrates this ḥadīth — from Abū Bakr Aḥmad ibn Kāmil ibn Khalaf ibn Shajarah — **Al-Qāsim ibn al-‘Abbās al-Mī’sarī Zakariyyā ibn Yaḥyā al-Ḥarrār al-Muqri’** narrated to us — **Ismā‘īl ibn ‘Abbād** narrated to us — **Sharīk** narrated to us — from Maṣṣūr — from Ibrāhīm — from ‘Alqamah — from ‘Abd Allāh...¹

This ḥadīth is *bāṭil* (false), evidently *mawḍū‘* (fabricated). How could Umm Salamah not recognize ‘Alī such that the Prophet ﷺ needed to ask her, “Do you know who he is?”

Zakariyyā ibn Yaḥyā al-Ḥarrār al-Muqri’ and **Ismā‘īl ibn ‘Abbād** are both unidentified.

1 Ibn ‘Asākir: *Tārīkh Dimashq*, 42/470.

Sharīk is *ḍaʿīf* (weak).

Regarding **Abū Bakr Aḥmad ibn Kāmil ibn Khalaf ibn Shajarah**, al-Dāraqūṭnī said, “He was lenient (in ḥadīth). At times, he would narrate from his memory such ḥadīths which were not in his book. Pride destroyed him; he would choose (on his own accord) and not consider anything from the leading ‘ulamā’.”¹

Both al-Suyūṭī and Ibn ʿIrāq mention this ḥadīth via the same way as Ibn ʿAsākir.²

1 Al-Khaṭīb: *Tārīkh Baghdād*, 4/358.

2 Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/272, 273; Ibn ʿIrāq: *Tanzīh al-Sharīḥ*, 1/403.

Ḥadīth 211

إن أحب أصهاري إلي، وأعظمهم عندي منزلة، وأقربهم من الله وسيلة، وأنجح أهل الجنة من أبي بكر. والثاني عمر يعطيه الله قصرا من لؤلؤة، ألف فرسخ في ألف فرسخ، قصورها ودورها (ونجائها) ووجهاتها، وسررها، وأكوابها، وطيرها، من هذه اللؤلؤة الواحدة، وله الرضا بعد الرضا. والثالث عثمان بن عفان وله في الجنة ما لا أقدر على وصفه، يعطيه الله تعالى ثواب عباده الملائكة، أولهم وآخرهم. والرابع علي بن أبي طالب يخ بخ، من مثل علي؟! وزير عند (الميزان)، وأنيسي عند كربتي (...). في أمتي، وهو يؤمن على دعائي. ومن مثل أبي سفيان؟! لم يزل الدين به مؤيدا قبل أن يسلم ويعدما أسلم، ومن مثل أبي سفيان إذا أقبلت من عند ذي العرش أريد الحساب، فأقوم) فإذا أنا بأبي سفيان معه كأس من ياقوتة حمراء يقول: اشرب يا خليلي (...). بأبي سفيان وله الرضا بعد الرضا رضي الله عنه.

The most beloved in-law to me, and the one that enjoys the greatest position with me, and the closest *wasīlah* (means) to Allah, and the most successful inhabitant of Jannah is Abū Bakr.¹ The second is ‘Umar; Allah will give him a palace made from a pearl that spans one thousand *farsakhs*² by one thousand. Its palaces, houses, facades, and its beds all emanate from this one pearl. He will enjoy pleasure after pleasure. The third is ‘Uthmān ibn ‘Affān. He will enjoy in Jannah that which I am incapable of describing. Allah will give him the reward of His servants, the angels—the first and last of them. The fourth is ‘Alī ibn Abī Ṭālib. Enough! Enough! Who is there the like of ‘Alī?! He is my advisor at the *Mizān*³ and my bosom friend at the time of my difficulties⁴ (...) regarding my Ummah. He will say *āmīn*⁵ to my prayers. And who is like Abū Sufyān? The Dīn remained assisted before and after he embraced Islam. And who is like Abū Sufyān? When I approach the Honorable Owner of the ‘*Arsh* (Throne) intending my reckoning, I will stand⁶; suddenly I will be with Abū Sufyān. He will have a cup made

1 The wording is slightly different in the two versions narrated by Ibn ‘Asākir and Ibn ‘Irāq. [translator’s note]

2 A *farsakh* is a specific unit of measurement. [translator’s note]

3 This is how it appears in *Tanzīh al-Sharī‘ah*. In Ibn ‘Asākir it is white (i.e. there is a blank space).

4 It is white (i.e. there is a blank space) in Ibn ‘Asākir.

5 This is how it appears in *Tanzīh al-Sharī‘ah*. In Ibn ‘Asākir the words ‘from me’ appear.

6 This is how it appears in *Tanzīh al-Sharī‘ah*. In Ibn ‘Asākir it is white (i.e. blank space).

from red... with him saying, “Drink, my close friend (...)’ with Abū Sufyān.” He will enjoy pleasure after pleasure.

Ibn ‘Asākir narrates this ḥadīth — from **Sayf ibn Muḥammad** — from Yaḥyā ibn Sulaym al-Ṭā’ifī — from ‘Abd Allāh ibn ‘Uthmān ibn Khuthaym — from Ibn ‘Abbās who said, “The Prophet ﷺ said...”²

Ibn ‘Asākir says this ḥadīth is *munkar* (unacceptable).

In fact, it is a fabrication and a lie. **Sayf ibn Muḥammad** is (**Sayf ibn Muḥammad**) **al-Kufī**. He is a *kadhḥāb* (liar).

Ibn ‘Irāq mentions this ḥadīth in his work on fabrications via Ibn ‘Asākir.³

1 It is white (i.e. there is a blank space) in Ibn ‘Asākir.

2 Ibn ‘Asākir: *Tārīkh Dimashq*, 23/464.

3 Ibn ‘Irāq: *Tanzīh al-Sharīah*, 1/407.

Ḥadīth 212

لو علم الناس متى سمي علي أمير المؤمنين ما أنكروا فضله، سمي أمير المؤمنين وآدم بين الروح والجسد، قال الله عز وجل: وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالَتِ الْمَلَائِكَةُ: بلى. قال تبارك وتعالى: أنا ربكم، ومحمد نبيكم، وعلي أميركم.

If people knew when ‘Alī was named *Amīr al-Mu‘minīn* (Commander of the Faithful), they would not deny his virtue. He was named *Amīr al-Mu‘minīn* (Commander of the Faithful) when Ādām was still in-between his soul and body. Allah ﷻ says, ‘And [mention] when your Lord took from the children of Ādam – from their loins – their descendants and made them testify of themselves, [saying to them], ‘Am I not your Lord?’ The angels said, “But of course.” Allah ﷻ said, “I am your Lord, Muḥammad is your Prophet, and ‘Alī is your *amīr* (leader).”

Al-Daylamī mentions this ḥadīth from Ḥudhayfah ibn al-Yamān *marfū‘an* (he attributed this ḥadīth to the Prophet ﷺ).¹

This ḥadīth is a lie.

Ibn Taymiyyah states, “The answer (to this ḥadīth) is multifold:

1. Denying its authenticity and demanding whether it is really established.
2. This ḥadīth is a fabrication and a lie, according to a consensus of the ḥadīth scholars.
3. What appears in the Qur’an is that Allah ﷻ says, “Am I not your Lord. They said, ‘But of course.’” There is no mention of the Prophet and the *amīr* (leader). After this verse, the following words appear:

1 Al-Daylamī: *Musnad al-Firdaws*, 3/5066.

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ

Or [lest] you say, 'It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them...

This proves that the covenant is referring specifically to tawḥīd (oneness of Allah), and not a covenant of Prophethood. What then with something lower than Prophethood?

4. The acceptable aḥādīth in this regard—as it appears in the *Masānīd*, *Sunan*, *al-Muwaṭṭaʿa*, books of *tafsīr*, and others genres of books—contain nothing of this nature. If this were mentioned in the original version, everyone (who narrated it) would not have omitted it. A person whose truthfulness is unknown is the only person to narrate this version. In fact, it is famously known that it is a lie.
5. The covenant (in the verse) was taken by all of mankind. This means (assuming the validity of the addition) that 'Alī is the *amīr* (leader) of all of the prophets, from Nūḥ عَلَيْهِ السَّلَام until Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This kind of speech is utterly preposterous; all of them died before Allah created 'Alī. How then can he be an *amīr* (leader) over them? The most that can be said (assuming it is authentic) is that he is an *amīr* (leader) over the people of his time. As for him being the *amīr* (leader) over those people who came into existence before and after him, this is a lie from someone who has no idea what they are speaking about. He has absolutely no shame in what he is saying...

Ḥadīth 213

قال لنا رسول الله صلى الله عليه وسلم ذات يوم: تدرّون ما على العرش مكتوب؟ مكتوب: لا إله إلا الله، محمد رسول الله صلى الله عليه وسلم، أبو بكر الصديق، عمر الفاروق، عثمان الشهيد، علي الرضا.

The Messenger of Allah ﷺ said to us one day, “Do you know what is inscribed on the ‘Arsh? (The following words are) inscribed: ‘*Lā ilāh illā Allah Muḥammad Rasūl Allah ﷺ, Abū Bakr al-Ṣiddīq, ‘Umar al-Fārūq, ‘Uthmān al-Shahīd, ‘Alī al-Riḍā.*’

Ibn ‘Asākir narrates this ḥadīth — from Muḥammad ibn ‘Abd ibn ‘Āmir — ‘Iṣām ibn Yūsuf narrated to us — Ḥammad ibn Salamah narrated to us that ‘Alī ibn Zayd ibn Jud‘ān narrated to him — from ‘Adī ibn Thābit — from al-Barā’ ibn ‘Āzib...

This ḥadīth is a lie.

Muḥammad ibn ‘Abd ibn ‘Āmir ibn al-Samarqandī is a *kadhḥāb* (liar) and he fabricates ḥadīth.¹

There is a difference of opinion regarding the status of ‘Iṣām ibn Yūsuf.

‘Alī ibn Zayd ibn Jud‘ān is *sayyi’ al-ḥifz* (possesses a weak memory).

1 Ibn Ḥajar: *Lisān al-Mizān*, 5/271; al-Khaṭīb: *Tārīkh Baghdād*, 2/387.

Ḥadīth 214

مثل أبي بكر الصديق مثل اللبن في الصفاء، ومثل عمر كالماء الزلال، نزل من السماء، ومثل عثمان كمثل العسل، ومثل علي كمثل الخمر لذة للشاربين، وهذه أربعة أنهار لأهل الجنة.

The example of Abū Bakr al-Ṣiddīq is like milk in its purity. The example of ‘Umar is that of pure fresh water, it descends from the sky. The example of ‘Uthmān is like honey. The example of ‘Alī is that of alcohol, delicious to those who drink. These are four rivers for the inhabitants of Jannah.

Al-Daylamī narrates this ḥadīth — from **Manṣūr ibn ‘Abd Allāh al-Harawī** — Zakariyyā ibn Yaḥyā al-Dimashqī narrated to us — al-Ḥasan ibn ‘Abd al-A‘lā al-Ṣan‘ānī narrated to us — ‘Abd al-Razzāq narrated to us — from Ma‘mar — from Ayyūb — from ‘Ikrimah — from Ibn ‘Abbās who said, “I heard the Messenger of Allah ﷺ...”¹

This ḥadīth is *mawḍū‘* (fabricated).

Abū Sa‘d al-Idrīsī says that **Manṣūr ibn ‘Abd Allāh al-Harawī** is a *kadhḥāb* (liar) who cannot be depended upon.²

Ibn ‘Irāq also mentions this ḥadīth in his work on fabrications.³

1 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/227.

2 Al-Dhahabī: *Mīzān al-‘itidāl*, 4/185; Ibn Ḥajar: *Lisān al-Mīzān*, 6/96.

3 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/389.

Ḥadīth 215

من شتم الصديق فإنه زنديق، ومن شتم عمر فمأواه سقر، ومن شتم عثمان خصمه الرحمن، ومن شتم عليا فخصمه النبي صلى الله عليه وسلم.

Whoever curses al-Ṣiddīq (i.e. Abū Bakr), he is a *zindīq*. Whoever curses ‘Umar, his abode is the Fire. Whoever curses ‘Uthmān, his adversary is al-Raḥmān. Whoever curses ‘Alī, his adversary is the Prophet ﷺ.

Al-Daqqāq writes under the section, “He whose name is Muḥammad ibn ‘Abd al-Wāḥid” — Sulaymān ibn Abī al-Qāsim informed me — **Abū Bakr Muḥammad ibn Siyāshī ibn ‘Abd Allāh** narrated to me — Muḥammad ibn ‘Abd al-Wāḥid ibn Muḥammad al-Ḥāfiẓ narrated to me — **Muḥammad ibn Ya‘qūb al-Ṭabarī** narrated to me — **‘Alī ibn Shaybān** narrated to us — al-Muzanī narrated to us — from al-Shāfi‘ī — from Malik — from Nāfi‘ — from Ibn ‘Umar marfū‘an (he attributed the ḥadīth to the Prophet ﷺ).¹

This ḥadīth is *mawḍū‘* (fabricated).

Ibn ‘Irāq mentions this ḥadīth in his work on fabrications and writes, “The defect in the ḥadīth was not explained; it contains the narrator **‘Alī ibn Shaybān**, and from him **Muḥammad ibn Ya‘qūb al-Ṭabarī**. I do not know who both of them are. And Allah knows best.”²

It is as he stated. Additionally, I do not know who **Muḥammad ibn Siyāshī ibn ‘Abd Allāh**.

1 Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/230.

2 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/390.

Ḥadīth 216

إن الله فرض عليكم حب أبي بكر، وعمر، وعثمان، وعلي، كما فرض عليكم الصلاة، والصيام، والحج، والزكاة، فمن أبغض واحدا منهم، فلا صلاة له، ولا صيام له، ولا حج له، ولا زكاة له، ويحشر يوم القيامة من قبره إلى النار.

Verily Allah has made incumbent upon you the love of Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī just as He made incumbent upon you ṣalāh, fasting, ḥajj, and zakāh (alms-giving). Whoever hates one of them, he has no ṣalāh, no fasting, no ḥajj, and no zakāh, and he will be raised on the Day of Resurrection from his grave (and taken) to the Fire.

Ibn ‘Asākir narrates this ḥadīth — from Aḥmad ibn Naṣr ibn ‘Abd Allāh al-Dhārī in Nahrawān — my maternal grandfather, Ṣadaqaḥ ibn Mūsā ibn Tamīm narrated to us — Aḥmad ibn Jamīl narrated to us — ‘Abd al-Razzāq narrated to us — from Ma‘mar — from al-Zuhrī — from Nāfi‘ — from Ibn ‘Umar who said, “The Messenger of Allah ﷺ said...”

This ḥadīth is *mawḍū‘* (fabricated).

Al-Dhārī is a *kadhhdhāb* (liar).

Ibn ‘Irāq mentions this ḥadīth in his work on fabrications.¹

1 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/406.

Ḥadīth 217

أبو بكر الصديق تاج الإسلام، وعمر بن الخطاب حلة الإسلام، وعثمان بن عفان إكليل الإسلام، وعلي بن أبي طالب طيب الإسلام. فمن أحب أن يتتوح ويتحلل ويتكلل ويتطيب، فليحب أئمة الهدى، ومصاييح الدجى. فإن مثل حبهم كمثل الغيث حيث وقع نفع.

Abū Bakr is the crown of Islam, ‘Umar ibn al-Khaṭṭāb is the adornment of Islam, ‘Uthmān is the coronet of Islam, and ‘Alī ibn Abī Ṭālib is the fragrance of Islam. Whoever desires to wear a crown, and adorn their self, and wear a coronet, and be fragrant should love the leaders of guidance, and the lanterns of darkness. For verily the example of expressing love for them is like the example of abundant rain; when it falls, we acquire benefit.

Al-Daylamī narrates this ḥadīth — from **Khalaf ibn ‘Umar al-Madā’inī** — Abū Muḥammad ‘Abd Allāh ibn Hilāl al-Ghāzī al-Zanjānī narrated to us — Abū Muslim Ibrāhīm ibn ‘Abd Allāh al-Kashshī narrated to us — Abū ‘Āṣim al-Nabīl narrated to us — Sufyān al-Thawrī narrated to us — from al-A‘mash — from Zirr ibn Ḥubaysh — from Ibn Mas‘ūd *marfū‘an* (he attributes the ḥadīth to the Prophet ﷺ).¹

This ḥadīth is *mawḍū‘* (fabricated).

Al-Dhahabī states (and Ibn Ḥajar quotes something similar), “**Khalaf ibn ‘Umar al-Hamdānī**... is suspected of lying.”² He went on to quote this ḥadīth with this chain of transmission and said, “This is a lie.”³

Ibn ‘Irāq followed al-Suyūṭī (in quoting this ḥadīth) in his compilation of fabricated narrations.⁴

1 Al-Daylamī: *Musnad al-Firdaws*, 1/1788 (the ḥadīth appears without a chain of transmission); Al-Suyūṭī: *al-Ziyādāt ‘Alā al-Mawḍū‘āt*, 1/225, 226.

2 Al-Dhahabī: *Mizān al-‘itidāl*, 1/661; Ibn Ḥajar: *Lisān al-Mīzān*, 2/403.

3 Ibid.

4 Ibn ‘Irāq: *Tanzīh al-Sharī‘ah*, 1/388.

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Glossary

Muḍṭarib:

If reporters disagree about some point in the ḥadīth, either pertaining to a particular narrator, text or the *isnād*, and none of the opinions can be preferred over the other, then this leads to uncertainty. Such a ḥadīth is termed *muḍṭarib*.

Majhūl al-Ḥāl:

Majhūl al-Ḥāl (integrity unverified) refers to a narrator who has more than one student who transmitted ḥadīths from him, but ḥadīth critics did not mention anything about his status as a narrator. In other words, a narrator whose reliability is externally evident, but about whose reliability nothing is known.

Muḍḍal:

Muḍḍal (confusing/problematic) report can refer to a ḥadīth with an *isnād* that contains two or more missing consecutive links.

Muʿanʿan:

Muʿanʿan is a technical term in the science of ḥadīth. It is used to indicate that established transmission methods, e.g. as indicated by terms such as *ḥaddathani* (he narrated to me), *akhbaranī* (he informed me) or *samiʿtu* (I heard), are not known to have occurred, or have not been observed, between the transmitters of one or more links in an *isnād*. The method described by the term *muʿanʿan* solely consists of the preposition ʿan ‘on the authority of’. *Isnāds* with one or more times the preposition ʿan between two transmitters are called *muʿanʿan isnāds*.

Mudallis:

Mudallis refers to a transmitter who (sometimes) transmits with obfuscation in his transmission; either intentionally or unintentionally narrating a hadith in manner that obscures or omits transmitters in the *isnād*.

Mukhtaliṭ:

Mukhtaliṭ refers to a transmitter who, on account of becoming senile, blind, or because of his books burning, is unable to transmit ḥadīth correctly anymore.

Mursal:

A *mursal* ḥadīth is when a transmitter cites someone or the Prophet ﷺ without actually having met him.

Mutāba‘āt:

Mutāba‘āt, *Tawābi‘*, *Tābi‘* is ‘Corroboration,’ or ‘parallelism’ refers to a narration which corroborates that a certain person had heard a ḥadīth from a certain teacher by serving as evidence that a different student had heard the same hadith from that teacher.

Marfū‘:

A *marfū‘* ḥadīth is a narration elevated to Nabī ﷺ. This, as opposed to a *mawqūf* ḥadīth, which is a narration raised to a Ṣaḥābī, and a *maqṭū‘* ḥadīth, which is attributed to a *Tābi‘ī*.

Ḥasan:

Ḥasan is a term describing a ḥadīth that, while not meeting the isnād requirements to be *ṣaḥīḥ*, did not have flaws serious enough to be considered weak or enjoyed some form of bolstering corroboration.

Tawātur:

The word *tawātur* (recurrence) is a mode of transmitting aḥādīth. Recurrence obtains when a ḥadīth is narrated through so many channels and by so many people that collusion upon forgery is deemed inconceivable (because of the assumption that such a large number of transmitters cannot find ways to conspire amongst themselves); knowledge engendered by this type is considered certain.

Saraqat al-Ḥadīth:

Equipping existing hadiths with one's own chains of transmission or constructing entirely new chains of transmission was known as *saraqat al-ḥadīth* (appropriating aḥādīth).

Shawāhid:

Shawāhid (witness narrations) are those aḥādīth that are narrated from a totally different chains of transmission (with a different Ṣaḥābī) but containing the same meaning as the ḥadīth in question and thus bolstering its reliability.

ʿIllah:

The word *ʿilal* is the plural of *ʿillah*, which means a defect or a flaw. It refers to an impairing defect in the isnād of a ḥadīth that only become evident when that isnād is compared with other chains of transmission for that ḥadīth.

Iʿtibār:

Iʿtibār (consideration) is the process in which a ḥadith critic would collect all the reports that a transmitter had narrated from various teachers and then analyze them for corroboration.

