

Exploratory Review Of Commonly Cited Aḥādīth By The Shī'ah

By:

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Transliteration key

أ-'	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ḏ
ت - t	ع - ʿ
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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Introduction

All praise belongs to Allah ﷻ alone, and may Allah's ﷻ peace and blessings be upon our master Muḥammad ﷺ, his family and the Ṣaḥābah رضي الله عنهم.

This book is the result of persistent efforts from the Shī'ah through various dialogues and discourses that have taken place over the internet in an effort to try and discredit the tradition of the Prophet's ﷺ noble Sunnah.

After prudently monitoring their efforts, this book—in its current form—is a record of those same allegations, alongside a critical and objective analysis thereof.¹

Their objections and relative inferences are based on the following:

1. Ḥadīth, which are *ṣaḥīḥ* (authentic) in principal, but are interpreted in such an exclusive manner, giving the impression that it applies to them *only*. For example, the ḥadīth:

إني تارك فيكم الثقلين... فحث على كتاب الله ورغب فيه ثم قال: وأهل بيتي أذكركم الله في أهل بيتي

“I leave you with two (weighty) things...” He ﷺ exhorted and encouraged (us) (to hold fast) to the Book of Allah and said, “And the members of my household. I remind you to fear Allah ﷻ regarding the members of my household!”

They claim, for instance, that Nabī ﷺ, in this ḥadīth, ordered the Muslims to obey the Ahl al-Bayt. Whereas, the actual context of this ḥadīth clearly shows a distinction between adhering to the first, i.e. the

1 As the reader will see, the author has simply gathered, listed, and attempted to refute all those aḥādīth which the Shī'ah employ in their attempt to justify their beliefs, and, at the same time, refute the beliefs of the Ahl al-Sunnah wa l-Jamā'ah. [translator's note]

Qur'an, and fearing Allah سُبْحَانَهُ وَتَعَالَى with regards to upholding the Ahl al-Bayt's rights, and not subjugating them to any bias or prejudice.

The Shī'ah, in fact, have used the Ahl al-Bayt as their *modus operandi* for (illegally) usurping the wealth of others. The mandate of the Shī'ah scholars is to conjure and extrude *one-fifth of the general public's total wealth*, all in the name of the Ahl al-Bayt. To this end, they mercilessly threaten and caution the general masses against eschewing the *khums*¹, claiming that a person's deeds will not be accepted until and unless it is paid. To ensure the continuity of this wealth-stream, and to avoid any potential academic inquiries into this matter, they conveniently ignore the general masses' questions around the issue and (re)direct their attention—in their mass-gatherings they hold, by:

- distracting them by recapping the injustices and oppression the Ahl al-Bayt underwent; and,
- by extolling the Ahl al-Bayt—to the point of deification at times—thereby striking their emotional chords and diverting their attention from the issue at hand (i.e. the *khums*). As well encouraging hatred towards the Ṣaḥābah of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his wives, 'Ā'ishah and Ḥaḥṣah رَضِيَ اللهُ عَنْهُمَا.

They have no real substantiation for this as the ḥadīth forewarns one from using the Ahl al-Bayt as a pretence for worldly gain. As for their intent behind encouraging hatred for the other members of the Ahl al-Bayt, this

1 'Khums' is an Arabic word meaning 'one-fifth'. According to the Shī'ah, it is applied to the business profit, or surplus, of a business income. It is payable at the beginning of the financial year, though this is regarded as being the time at which the amount becomes clear.

Khums is divided into two portions: one portion going to the descendants of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and the other portion is divided equally and one part given to the Imām and clergy, while the other part to the orphaned and poor Muslims. Khums became a major source of income and financial independence of the clergy in Shī'ah regions and has continued up until the present day. (Translator's note)

is only to distract the general masses and cause them to fixate upon that which keeps them rooted on deviation and distant from the truth.

2. Ḥadīth which are *ḍaʿīf* (weak) and on account of it appearing in our books, some assume it to be a valid argument against us. On the contrary they are required to fulfil certain criterion before being accepted. Merely appearing in one of our books does not necessitate its acceptance. The only exceptions to the rule are the *Ṣaḥīḥayn*, the two ḥadīth books of Imām Bukhārī and Imām Muslim; these two books have reached a unanimous level of recognition and acceptance among the Ahl al-Sunnah.

In fact, many of these aḥādīth contain Shīʿī transmitters. Some of the *Rāfiḍah*¹ will, at times, reject these ḥadīth, and then, others (among them), will remonstrate over the fact that they exist in our books. At times, these ḥadīth are found in such works that are solely dedicated to evaluating weak transmitters, as is the case with Imām Dhahabī and his famous works on transmitter criticism. In other words, some modern-day Shīʿah will quote ḥadīth—in their attempt to disprove the beliefs of the Ahl al-Sunnah—which are, in actual fact, quoted by the Ahl al-Sunnah to demonstrate the weakness of a particular transmitter in that specific ḥadīth; sometimes on account of him being a proven liar, or, in other instances, simply on the basis of having a weak memory.

They continued along this trajectory—recklessly referencing ḥadīth—until they began resorting to aḥādīth that existed in books of poetry, like that of Aḥmad Shawqī's; and even modern-day thinkers, like Maḥmūd ʿAbbās al-ʿAqqād!

1 *Rāfiḍah* is an Arabic word meaning “rejecters”, “those who reject” or “those who refuse”. This is an Islamic term which refers to those who, in the opinion of the person using the term, reject legitimate Islamic authority and leadership. Those being called *Rāfiḍah* generally consider it to be a pejorative appellation, a negative effect, and an abusive nickname.

To reiterate, any ḥadīth which the Shī'ah attempt to use against the Ahl al-Sunnah that *does not fulfil the conditions of acceptability* has no credibility and, therefore, will be dismissed and (deemed) insubstantial.

3. Ḥadīth which they believe to be authentic, whereas, in actual fact, they are not. For example, the ḥadīth:

من أحب هذين - أي الحسن والحسين - وأباهما كان معي في درجتي في الجنة

Whoever loves these two (ref. to Ḥasan and Ḥusayn عليه السلام) and their father (i.e. 'Alī عليه السلام) they will enjoy the same rank as me in Jannah.

Imām al-Tirmidhī رحمته الله reported this ḥadīth and said:

هذا حديث حسن غريب لا نعرفه من حديث جعفر بن محمد إلا من هذا الوجه

This ḥadīth is *ḥasan gharīb* (fair, rare). We are only aware of this (specific) version, as is transmitted from Ja'far ibn Muḥammad.

The Shī'ah only transmit the word *ḥasan* and conveniently omit the word *gharīb*, which signifies a problem in the chain of transmission.

Ibn Ḥajr al-'Asqalānī رحمته الله writes:

Whenever Imām al-Tirmidhī describes a ḥadīth as *ḥasan*, it does necessarily mean that it is acceptable and is a valid form of proof. For example, he transmits another ḥadīth from Khaythamah al-Baṣrī—from al-Ḥasan—from 'Imrān ibn al-Ḥusayn, and comments immediately thereafter by saying, “This ḥadīth is *ḥasan*, but the chain of transmission is not.”¹

Mention should also be made that Imām al-Tirmidhī—who is famous for being a relatively more lenient ḥadīth critic—at times, deems a ḥadīth to be

1 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, 2/128; Ibn Ṣalāh: *Al-Nukat*, 1/402; [AUTHOR]. *Tawḍīḥ al-Afkār*, 1/179.

ḥasan which contains a famously-known, weak transmitter, as is the case with ‘Aṭīyah al-‘Awfī. As a result of Imām al-Tirmidhī’s leniency, a group of ‘ulamā’ (including Imām al-Dhahabī and al-Mundhirī) have contended that Imām al-Tirmidhī’s authentication cannot be solely relied upon.

4. Ḥadīth, which are ṣaḥīḥ but are considered *shādh* (anomalous).¹
5. Ḥadīth which the Shī’ah condemn the Ahl al-Sunnah for transmitting; whereas, in actual fact, they too, transmit the *exact same* ḥadīth in their works. For example, the ḥadīth wherein the Prophet ﷺ visited all his wives in one night with only one ghusl. Another example—as you will see later—are the aḥādīth that speak about the *ṣifāt* (qualities) of Allah ﷻ. Their books are replete with such ḥadīth; they criticize us for transmitting them in our works, yet, these exact same ḥadīth have been authenticated by their own ‘ulamā’! For example, the famous ḥadīth in which Nabī ﷺ said:

وإن الأنبياء لم يورثوا درهما ولا دينارا ولكن ورثوا العلم

The Prophets bequeath neither dinar nor dirham; they bequeath knowledge.

The Shī’ah behave acrimoniously towards Abū Bakr رَضِيَ اللهُ عَنْهُ and condemn him for not apportioning the land of *Fadak*² to Fāṭimah رَضِيَ اللهُ عَنْهَا based on his interpretation of the above-mentioned ḥadīth. It is quite a paradox that their ‘ulamā’, including al-Majlisī, al-Nirāqī, Khomeini and others have authenticated this same ḥadīth!

1 *Shādh* is a term used for a ḥadīth which contradicts more reliable narrations or the Qur’an.

2 *Fadak* was a garden oasis in Khaybar, a tract of land in northern Arabia; it is now part of Saudi Arabia. Situated approximately thirty miles from Madīnah, Fadak was known for its water wells, dates, and handicrafts.

Another example is the ḥadīth which speaks about urinating while standing upright. They lambast the Ahl al-Sunnah and, despite this, the same ḥadīth is also reported in *al-Kāfī*.

6. Ḥadīth, despite their proverbial nature and numerous chains, have not been established or proven to be sound. For example, the ḥadīth:

أنا مدينة العلم وعلي بابها

I am the city of knowledge and 'Alī is its gate.

Admittedly, there are aḥādīth which the 'ulamā' from the Ahl al-Sunnah have verified on account of corroborating evidence, such as the ḥadīth:

من كنت مولاه فهذا علي هو مولاه

Whoever considers me to be his master then 'Alī (too) is his master.

This ḥadīth is ṣaḥīḥ but the Shī'ah again take it completely out of context; that is, there were some individuals who held somewhat negative opinions about 'Alī رَضِيَ اللَّهُ عَنْهُ, so the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reminded them of own personal love and affection towards 'Alī رَضِيَ اللَّهُ عَنْهُ. Based on this ḥadīth, the Shī'ah, on the other hand, try to establish 'Alī's رَضِيَ اللَّهُ عَنْهُ position as an Imām.

7. Intentional distortion of a ḥadīth. For example, the ḥadīth:

تركت فيكم ما إن تمسكتم (به) لن تضلوا، كتاب الله وعترتي

I leave you with something that, if you were to cleave to it you will never be lead astray; (that is), the Book of Allah and my Family.

The Rāfiḍah distorted the original wording of the ḥadīth, giving the impression that it refers to both the Book of Allah سُبْحَانَهُ وَتَعَالَى and the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Ahl al-Bayt. In a Machiavellian manner, they accomplished this by

altering the inflected preposition ‘*biḥī*’ (which is in the original wording and refers to the Book of Allah سُبْحَانَكَ وَبِحَمْدِكَ) to ‘*bihimā*’, which implies both the Book of Allah and Nabī’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ family.

Another example is the ḥadīth:

من مات ولم يعرف إمام زمانه مات ميتة جاهلية

Whoever dies without having recognized the Imām of his time has died a pre-Islamic death.

Whereas, the actual wording of the ḥadīth is:

من خلع يدا من طاعة لقي الله يوم القيامة لا حجة له ومن مات وليس في عنقه بيعة مات ميتة جاهلية

Whoever removes his ‘hand’ of obedience (i.e. from the ruler) he will meet Allah سُبْحَانَكَ on the Day of Judgment with no excuses; and whoever dies, and did not pledge his allegiance (i.e. to the ruler) has died a pre-Islamic death.

8. Works dedicated to Shī’ism that are authored by the Shī’ah, but masquerade as Sunnī and deceitfully attribute themselves to the Sunnī schools of law. These same books—whose authors are actually contemporary Rāfiḍah—are then used as a pretence against the Ahl al-Sunnah. Such examples include: *al-Kanjī al-Shāfi’ī* (as they claim), *al-Qundūzī al-Ḥanafī* (as they claim), *Ibn al-Ṣabbāgh al-Mālīkī* (as they claim), and *Ibn Abī al-Ḥadīd*.

I studied the biographies of the above-mentioned people and exposed them of such falsities (that they so persistently employ in their books).

Throughout the many discussions and dialogues I have had with the Shī’ah, the excellence of the Ahl al-Sunnah’s system of ḥadīth transmitter criticism, more specifically, the science of ‘*ilm al-jarḥ wa al-ta’dīl*’ (impugning

and approving narrators), has become clear to me. This inimitable system (of grading ḥadīth transmitters) is a sheer manifestation of the divine-providence that Allah ﷻ has afforded the Prophet’s ﷺ Sunnah, and how Allah ﷻ divinely preserved Islam’s second source of law from any interference. Allah ﷻ placed proficient scholars as guardians over this legacy, and through them exposed the lies of the Shī‘ah and those with evil intent.

The Rāfiḍah fabricate lies and then have the audacity to use them against the Ahl al-Sunnah, knowing full well that the problems associated with these narrations are on account of the Rāfiḍah themselves! We have no choice but to revert them back to their own. As the proverb says, “The ball has been returned to you.”

For over three years, the Rawāfiḍ have yet to produce *a single authentic ḥadīth* tracing back to the Prophet ﷺ. On one hand, they assiduously claim to accept narrations which are only *mutawātir* (massively transmitted) for their creedal beliefs—as opposed to *āḥād* (individually transmitted) narrations—but, on the other hand, they are willing to accept such tenuous narrations, which are, at times, even fabricated, as long as they are in accordance to their belief structure. At times, they (falsely) claim the Ummah’s consensus on a particular issue. They are even disposed to grading a ḥadīth as ‘weak’ if it is pitted against their beliefs!

Note:

This is an ongoing effort; therefore, any other misgivings and/or objections raised against the Prophetic Sunnah will be appended to this book on a yearly-basis.

I earnestly appeal to the seekers of knowledge (*ṭalabat al-‘ilm*) to assist me in providing any other comments during their appraisal (of this book), even if it be related to the broader topic of Shī‘ism.

I ask Allah سُبْحَانَهُ وَتَعَالَى, the Most High, the Almighty, to accept this work of mine and grant it divine providence; and may He make it exclusively for His pleasure, for verily He is All-Hearing, All-Knowing.

May the peace and blessings of Allah سُبْحَانَهُ وَتَعَالَى be upon our master, Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his noble family, and blessed Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ.

‘Abd al-Raḥmān Muḥammad Sa‘īd Dimashqīyyah

22 Sha‘bān, 1424 A.H

The Imāms after me will be Twelve; the same number as the chiefs of the Banī Isrāʿīl

الأئمة من بعدي اثنا عشر كعدة نقباء بني إسرائيل

The Imāms after me will be twelve; the same as the number of chiefs of Banī Isrāʿīl.

Ḥasan ibn Mūsā narrated to us—from Ḥammād ibn Zayd—from al-Mujālid—from al-Shʿabī—from Masrūq, who said:

كنا جلوسا عند عبد الله بن مسعود وهو يقرئنا القرآن فقال له رجل يا أبا عبد الرحمن هل سألتم رسول الله صلى الله عليه وسلم كم تملك هذه الأمة من خليفة فقال عبد الله بن مسعود ما سألتني عنها أحد منذ قدمت العراق قبلك ثم قال نعم ولقد سألتنا رسول الله صلى الله عليه وسلم فقال اثنا عشر كعدة نقباء بني إسرائيل.

We were sitting near ‘Abd Allāh ibn Mas‘ūd while he was teaching us the Qur’an. A man said to him, ‘O Abū ‘Abd al-Raḥmān! Have you ever asked the Prophet ﷺ how many khulafā’ will govern this Ummah?’

‘Abd Allāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ replied, “From the time I entered Iraq not one person, except you, has ever asked me such a question.”

Then he said, “We asked the Prophet ﷺ (regarding the same issue) and he replied, ‘There will be twelve; the same as the number of the chiefs of the Banī Isrāʿīl.’”¹

This ḥadīth is *ḍa‘īf* (weak) on account of al-Mujālid, whose full name is Ibn Sa‘īd al-Hamdānī.

- Ibn Ḥajar in *al-Taqrīb* considered him *ḍa‘īf*.²

1 Imām Aḥmad: *Musnad Aḥmad Ḥadīth*: 3781

2 Ibn Ḥajar: *Taqrīb al-Tahdhīb*, narrator no. 6478

- Ibn Ḥajr al-Haythamī said, “Imām al-Nasā’ī rated him as *thiqah* (reliable), but the majority of scholars have deemed him *ḍa’īf*. The remaining transmitters in the chain of transmission are *thiqāh*.”¹

Inquire about your faith, until they say, “(You are) insane.”

ابحث عن دينك حتى يقال مجنون

Inquire about your faith, until they say, “(You are) insane.”

Al-Tījānī fabricated this ḥadīth and attributed it to al-Bukhārī. This ḥadīth is not found in any of the books with this wording. The correct version and wording is:

اكثروا ذكر الله حتى يقولوا مجنون

Increase in your remembrance of Allah until they say, “(You are) insane.”²

The words, *search* and *your religion* are not mentioned in this ḥadīth as the ‘rightly guided’ al-Tījānī claims. Rather he is of those about whom Allah ﷻ said, “*They have taken the devils as protectors besides Allah and assume that they are guided.*”³

As for this ḥadīth, increase in your remembrance, it is graded as *ḍa’īf* and *munkar*⁴.

Aḥmad and al-Ḥākim both reported this ḥadīth, and al-Ḥākim commented that its chain is *Sahīh*, but this is not the case.

The chain contains a narrator by the name Darrāj Abī al-Samḥ. Most ḥadīth critics regard him as *ḍa’īf*, and his narrations via Abū al-Haytham specifically are

1 Ibn Ḥajar al-Haythamī: *Majma’ al-Zawā’id* v. 5 p. 190

2 Aḥmad v. 3 p. 368, Ḥākim v. 1 p. 499

3 Sūrat al-A’raf: 30

4 *Munkar* refers to a ḥadīth reported by a weak narrator that contradicts other narrations reported by narrators deemed reliable and trustworthy.

considered *munkar* by Aḥmad and Abū Dāwūd. Ibn ‘Adī in *al-Kāmil fī al-Ḍu‘afā’*¹ also ruled it to be among the *manakīr*² narrations of Abī al-Samḥ and al-Dhahabī stated the same in his *Mizān*³. Al-Albanī graded it as *munkar* as well.⁴

Al-Tījānī is but a face in whose name many books are being authored. This became evident during a television interview when he was questioned about the contents of his book and he answered, “I don’t know its contents, you people know it.” It then begged the question which followed, “Do you author your own books or are they written for you?”

1 *Al-Kāmil fī al-Ḍu‘afā’* v. 3 p. 115

2 Plural of Munkar.

3 *Mizān al-I’tidāl* v. 2 p. 25

4 *Silsilat al-Aḥādīth al-Ḍa‘īfah* 517

This Son of mine is an Imām

ابني هذا امام ابن امام و اخو امام ابو ائمة تسعة وتاسعهم قائمهم

وفي رواية: الائمة اثنا عشر تاسعهم القائمهم...

This son of mine is an Imām, a son of an Imām, brother of an Imām, father of nine Imāms ,the ninth of them is *al-Qā'im* (the Mahdī)."

In another narration, "The Imāms are twelve, their ninth will be *al-Qā'im*."

There is *Inqitā'* (a missing link) in this Shī'ī narration between Abān ibn Taghlib and Sulaym ibn Qays. Then too, this ḥadīth is of no consequence to us as it is not found in any of the reliable ḥadīth collections. Ibn Taymiyyah writes:

This (ḥadīth) is a canard; from all the sects within Shī'ism, only one sect has transmitted it, namely, the Twelver Shī'ah (*Ithnā 'Ashariyyah*)—who are one of the seventy odd sects within Shī'ism. All the other sects within Shī'ism, including the *Zaydiyyah*¹—who are relatively the least biased and knowledgeable—and the *Ismā'īliyyah*² unanimously reject this ḥadīth.³

1 The Zaydiyyah is an early sect which emerged in the eighth century out of Shī'ism. Named after Zayd ibn 'Alī, the grandson of Husayn ibn 'Alī عليه السلام. They make up about 35-40% of Muslims in Yemen. [translator's note]

2 The 'Ismā'īliyyah' is a sect within Shī'ism. They get their name from their acceptance of Ismā'īl ibn J'afar as the appointed spiritual successor (Imām) to Ja'far al-Ṣādiq, wherein they differ from the Twelvers, who accept Mūsā al-Kāẓim, younger brother of Ismā'īl, as the true Imām. [translator's note]

3 *Minhāj al-Sunnah* v. 8 p. 247

Abū Bakr and ‘Umar are the best of the inhabitants of the Earth and Heavens

ابوبكر و عمر خير اهل السماوات و الارض

Abū Bakr and ‘Umar are the best of the inhabitants of the Earth and Heavens.

This ḥadīth is *Mawḍū‘* (fabricated) as stated by Ibn ‘Adī in *al-Kāmil fī al-Ḍu‘afā’*¹. Ibn Asākir², Ibn al-Jawzī in *al-‘Ilal al-Mutanāhiyyah*³, and al-Khaṭīb in his *Tārīkh*⁴ report it with a more complete chain.

This chain comprises of Jabrūn ibn Wāqid, who is *Muttaham* (accused of lying) and *Munkar*.

- Ibn ‘Adī has given a ruling of *Munkar* on him.
- Ibn ‘Asākir and Ibn al-Jawzī confirm to that.
- Al-Ḍhahabī has graded Jabrūn’s ḥadīth as a fabrication in his *Mīzān*.
- Ibn Ḥajar admits to this in his *al-Lisān*.

In *Musnad al-Firdaws* of al-Daylamī this ḥadīth is reported via another murky chain which comprises Yaḥyā ibn al-Sirrī who narrates from his father. However his father is *majhūl* (unknown). Yaḥyā, the son, however is *thiqah* (reliable).

Al-Albānī has graded this hadith as a fabrication.⁵

Note:-

1 *Al-Kāmil fī al-Ḍu‘afā’* v. 2 p. 180

2 *Ibn al-‘Asākir* v. 44 p. 195

3 *Al-‘Ilal al-Mutanāhiyyah* v. 1 p. 193 no. 331

4 *Tārīkh Baghdād* v. 253 p. 5

5 *Silsilat al-Ḍa‘īfah* v. 4 p. 227, 228, no. 1742

The Shī'ah quote this ḥadīth and others like it to malign the Ahl al Sunnah, and accuse us by saying, “You claim we are excessive in our love for the Ahl al-Bayt and for ‘Alī رَضِيَ اللَّهُ عَنْهُ, but you prefer Abū Bakr and ‘Umar over the entire creation, including the Prophets and Messengers!”

However it should be noted that this ḥadīth is not regarded as authentic according to the Ahl al-Sunnah and in fact we regard it as a fabrication. We only adhere to what has been authentically reported regarding them from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that they are the best of this Ummah after the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, which has also been transmitted via *Tawātur* (mass transmission) from ‘Alī رَضِيَ اللَّهُ عَنْهُ, and his Ahl al-Bayt as well.

حدثنا عبد الله، حدثني أبو بحر عبد الواحد البصري، ثنا أبو عوانة عن خالد بن علقمة عن عبد خير قال
علي رضي الله عنه: لما فرغ من أهل البصرة إن خير هذه الأمة بعد نبيها صلى الله عليه وسلم أبو بكر وبعد
أبي بكر عمر وأحدثنا أحدانا يصنع الله فيها ما شاء.

After the Battle against the people of Baṣrah (Battle of Jamal), ‘Alī رَضِيَ اللَّهُ عَنْهُ announced, “Verily the best of this nation after its Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is Abū Bakr and after him, ‘Umar. Then certain issues occurred which we were part of, Allah will deal with it in a way He deems fit.”

Khālid is Khālid ibn ‘Abd Allāh al-Wāsiṭī, and he heard this ḥadīth from ‘Aṭa’ after *ikhtilāt*, but there is a corroborating narration for this narration of ‘Aṭa’ from Ḥusayn ibn ‘Abd al-Raḥmān who is thiqah.¹

1 Refer to the researchers notes in *Musnad Aḥmad* v. 2 p. 245, 247 Ḥadīth: 922, 926, 833, 837

Ḥadīth regarding the Prophet ﷺ touching ‘Ā’ishah while she was menstruating

The Prophet ﷺ said to ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, “Come close to me, uncover your thighs.”

She replied: “I am menstruating!”

This ḥadīth is narrated by Abū Dāwūd and al-Bayhaqī with the same chain. ‘Abd al-Rahmān ibn Ziyād al-Afrīqī — from ‘Umārah ibn Ghurāb, who narrated:

حدثنا عبد الله بن مسلمة حدثنا عبد الله يعني ابن عمر بن غانم عن عبد الرحمن يعني ابن زياد عن عمارة بن غراب أن أمة له حدثته أنها سألت عائشة قالت إحدانا تحيض وليس لها ولزوجها إلا فراش واحد قالت أخبرك بما صنع رسول الله صلى الله عليه وسلم دخل ليلا وأنا حائض فمضى إلى مسجده قال أبو داود تعني مسجد بيته فلم ينصرف حتى غلبتني عيني وأوجعه البرد فقال ادني مني فقلت إني حائض فقال وإن اكتشفتي عن فخذي فكشفت فخذي فوضع خده وصدرة على فخذي وحنت عليه حتى دفى ونام

My **paternal aunt** had asked ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, “What if one of us menstruates and she and her husband have no bed except one?”

‘Ā’ishah رَضِيَ اللهُ عَنْهَا replied, “I will relate to you what the Messenger of Allah ﷺ had done. One night he entered (upon me) while I was menstruating. He went to the place of his prayer (Abū Dāwūd explained that this refers to the place of prayer reserved for this purpose in his house). He did not return until I fell fast asleep, and he felt pain from cold.”

He said, “Come near me.”

I said, “I am menstruating.”

He said, “Uncover your thighs.”

I, therefore, uncovered both of my thighs. Then he put his cheek and chest on my thighs and I lent upon him until he became warm and slept.¹

1 Abū Dāwūd, Ḥadīth: 270

This ḥadīth is weak according to al-Albānī in *Ḍaʿīf al-Jamīʿ*¹ and in the *Ḍaʿīf al-Adab al-Mufrad*². ʿAbd al-Raḥmān ibn Ziyād al-Afrīqī is *Majhūl* (unknown).

ʿAbd al-Raḥmān ibn Ziyād al-Afrīqī

- Al-Bukhārī mentions in *al-Ḍuʿafaʿ al-Ṣaghīr*, “In the aḥādīth of ʿAbd al-Raḥmān ibn Ziyād are some *munkar* (contradictory) aḥādīth.”³
- Abu Zurʿah mentions in his book, *Suʿālāt al-Bardhaʿī*, “Abd al-Raḥmān ibn Ziyād is not very strong in narration.”⁴
- Al-Tirmidhī remarks in *Sunan al-Tirmidhī*⁵, “He is ḍaʿīf in ḥadīth according to the scholars of ḥadīth, such as Yaḥyā al-Qaṭṭān and Aḥmad ibn Hanbal.”⁶
- In *al-Ḍuʿafaʿ wa al-Matrūkīn* of Ibn al-Jawzī, “Al-Tirmidhī grades him as its *laysa bi shayʿ* (he accounts to nothing in ḥadīth).”⁷
- Al-Bazzār states in *Kashf al-Astār*, “He narrates *manākīr* (contradictory) reports.”⁸
- Al-Nasāʿī regards him as ḍaʿīf in *Al-Ḍuʿafaʿ wa al-Matrūkīn*.⁹
- Al-Dārquṭnī notes, “He is ḍaʿīf and his ḥadīth cannot be used as proof.”¹⁰ He also grades him as weak in his book *al-ʿīlal*.

1 *Ḍaʿīf al-Jamīʿ*, p. 260.

2 *Ḍaʿīf al-Adab al-Mufrad*, p. 30.

3 *Al-Ḍuʿafaʿ al-Ṣaghīr*, p. 307.

4 *Suʿālāt al-Bardhaʿī*, p. 389.

5 *Sunan al-Tirmidhī*, ḥadīth: 45, 199, 1980,

6 *Sunan al-Tirmidhī*, ḥadīth: 45, 199, 1980.

7 *Al-Ḍuʿafaʿ wa al-Matrūkīn* by Ibn al-Jawzī, v. 2 p. 204 ḥadīth: 2435; and in *Mīzān al-Iʿtidāl* by al-Dhahabī, No. 6041; in *Tahdhīb al-Kamāl*, v. 21 p. 258.

8 *Kashf al-Astār* 2061.

9 *Al-Ḍuʿafaʿ wa al-Matrūkīn* p. 337.

10 *Sunan al-Dārquṭnī* v. 1 p. 379.

‘Umārah ibn Ghurāb al-Yaḥṣubī, who also appears in this narration, is *Majhūl* (unknown).

‘Umārah ibn Ghurāb al-Yaḥṣubī

- Ibn Ḥajar mentions in *Taqrīb al-Tahdhīb*, “‘Umārah ibn Ghurāb is a Tābi‘ī who is *majhūl* (unknown); whoever considers him a Ṣaḥābī is mistaken.”¹

His aunt is also considered *majhūlah*.

- Al-Mundhirī deemed this ḥadīth ḍa‘īf in *Mukhtasar Sunan Abī Dāwūd*.²
- Al-Dhahabī notes in *al-Muhaddhab fī Ikhtisār al-Sunan al-Kubrā*, “Its chain is *wāhī* (very weak).”³
- Al-Albānī grades it as weak in *Ḍa‘īf Sunan Abī Dāwūd*.⁴

Even if this ḥadīth were regarded as authentic, no intelligent person of sound disposition would consider it reprehensible. Quite the opposite is the state of the Shī‘ī narrations ascribed to al-Bāqir and al-Ṣādiq that the Prophet ﷺ would not sleep until he kissed the face of Fāṭimah عليها السلام and prayed for her. In another narration they state, “Until he kissed her cheeks or between her breasts.” And yet another narration states, “Until he placed his face between her breasts.” *We seek Allah’s protection from such blasphemy.*

This is reported in *Manāqib Āl Abī Ṭālib*⁵ of Ibn Shahr Āshūb, *Majma‘ al-Nūrayn*⁶ by al-Marandī, *Kashf al-Ghummaḥ*⁷ by al-Arbīlī, *Bihār al-Anwār*⁸ by al-Majlisī and

1 Ibn Ḥajar: *Taqrīb al-Tahdhīb*, biography No. 4857.

2 *Mukhtasar Sunan Abī Dāwūd*, v. 1 p. 177.

3 *Al-Muhaddhab fī Ikhtisār Sunan al-Kabīr*, v. 1 p. 312.

4 *Ḍa‘īf Sunan Abī Dāwūd*, v. 1 ch. 9 p. 114.

5 *Manāqib Āl Abī Ṭālib*, v. 3 p. 114.

6 *Majma‘ al-Nūrayn*, p. 30.

7 *Kashf al-Ghummaḥ*, v. 3 p. 95.

8 *Bihār al-Anwār*, p. 42-43, p. 55, p. 78.

*al-Lum‘at al-Bayḍā’*¹ by al-Tabrīzī. In fact, al-Tabrīzī reports it in the following manner:

The dazzling perfume and pure fragrance of paradise comes from between the breasts of Fāṭimah رَضِيَ اللَّهُ عَنْهَا, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would put his face between her breasts day and night, taking delight from its scent.

Would an individual with a pure disposition accept that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would do something like this with his young daughter? When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the most pure, modest, and more bashful than any person on the face of the earth.

It would not be far-fetched that Ibn Shahr Āshūb, al-Majlisī, al-Mārandī, al-Arbīlī, and al-Tabrīzī are all in fact *Nawāṣib*, posing as Shī‘ah, for having the audacity of placing such things in their book that would vilify Fāṭimah رَضِيَ اللَّهُ عَنْهَا and her father صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

1 *Al-Lum‘at al-Bayḍā’*, p. 235.

Inform me when you reach (the verse), “Maintain with care the [obligatory] prayers...”

Inform me when you reach (the verse):

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

Maintain with care the [obligatory] prayers and [in particular] the middle [i.e., ‘aṣr] prayer and stand before Allah, devoutly obedient.¹

The full narration appears like this:

حدثنا يحيى بن يحيى التميمي قال قرأت مالك عن زيد بن أسلم عن القعقاع بن حكيم عن أبي يونس مولي عائشة له قال امرتني عائشة أن أكتب لها مصحفا فقالت إذا بلغت هذه الآية فأذني حافظوا على الصلوات والصلوة الوسطى فلما بلغت أذنتها فأملت علي حافظوا على الصلوات والصلوة الوسطى و صلاة العصر وقوموا لله قانتين قالت عائشة سمعتها من رسول الله صلى الله عليه وسلم

Abū Yūnus, the freed slave of ‘Ā’ishah رضي الله عنها said, “‘Ā’ishah رضي الله عنها ordered me to write a copy of the Qur’ān for her, and then she said, ‘Inform me when you reach (the verse):

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

Maintain with care the [obligatory] prayers and [in particular] the middle [i.e. ‘Aṣr] prayer and stand before Allah, devoutly obedient.²

When I reached the verse I informed her and she dictated unto me:

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَالْعَصْرِ وَقُومُوا لِلَّهِ قَانِتِينَ

Maintain with care the [obligatory] prayers and [in particular] the middle prayer and the ‘aṣr prayer and stand before Allah, devoutly obedient.

1 Sūrah al-Baqarah: 238

2 Sūrah al-Baqarah: 238

‘Ā’ishah رضي الله عنها said, ‘I heard this from the Prophet صلى الله عليه وسلم.’¹

The Shī’ah blatantly disregard the narration which immediately follows this narration and explicitly clarifies that it was an abrogated recitation. Consider the following ḥadīth:

حدثنا إسحاق بن إبراهيم الحنظلي أخبرنا يحيى بن آدم حدثنا الفضيل بن مرزوق عن شقيق بن عقبة عن البراء بن عازب قال نزلت هذه الآية حاطوا على الصلوات وصلاة العصر فقرأناها ما شاء الله ثم نسخها الله فنزلت حافظوا على الصلوات والصلوة الوسطى فقال رجل كان جالسا عند شقيق له هي إذن صلاة العصر فقال البراء قد أخبرتك كيف نزلت وكيف نسخها الله والله أعلم قال مسلم ورواه الأشجعي عن سفیان الثوري عن الأسود بن قيس عن شقيق بن عقبة عن البراء بن عازب قال قرأناها مع النبي صلى الله عليه وسلم زمانا بمثل حديث فضيل بن مرزوق

Al-Barā’ ibn Āzib رضي الله عنه said, “The verse:

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَى وَالصَّلَاةِ الْعَصْرِ

Maintain with care the [obligatory] prayers and [in particular] the middle prayer, and the ‘aṣr prayer

was revealed, and so we used to recite it for as long as Allah willed, thereafter Allah abrogated the verse and revealed in its place:

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَى

Maintain with care the [obligatory] prayers and [in particular] the middle prayer.

A man who was sitting in the company of Shaqīq said to him, “In that case it should be the ‘aṣr prayer.”

Al- Barā’ said, “I have informed you how it was revealed and how Allah abrogated it. Allah knows best regarding it.”²

1 *Ṣaḥīḥ Muslim*, vol. 1 pg. 437, Ḥadīth: 629.

2 *Ṣaḥīḥ Muslim*, vol. 1 pg. 437, Ḥadīth: 630.

Imām Muslim also narrates this ḥadīth with a slightly different wording, which reads, “And we used to read this verse with Nabī ﷺ for some time.” He narrates this version from al-Ashjaī — who narrates from Sufyān al-Thawrī — who narrates from al-Aswad ibn al-Qays — who narrates from Shaqīq ibn ‘Utbah — who narrates from al-Barā’ ibn ‘Āzib رضي الله عنه.

If you see Mu‘āwiyah on my pulpit, then kill him.

إذا رأيتم معاوية على منبري فاقتلوه

This ḥadīth is *mawḍū‘* (forged). It has many chains of narration all of which are completely baseless. All scholars have rejected this ḥadīth, including: Ayūb al-Sijistānī¹, Imām Aḥmad², Abu Zur‘ah al-Rāzī³, Ibn Ḥibbān⁴, Ibn ‘Adī⁵, al-Dhahabī⁶, Ibn Kathīr⁷, and many other great ḥadīth scholars.

- After discovering the hidden defects (*‘ilal*) in the most famous chains of transmission of this ḥadīth, Imām Bukhārī says, “This ḥadīth has no reliable source, and there is no such report (authentically) established by any of the Companions رضي الله عنهم to Nabī ﷺ; it is only narrated by weak narrators (*ahl al-ḍ‘af*).”⁸
- Al-‘Uqaylī says, “There is nothing authentically established from these texts that can be attributed to Nabī ﷺ.”⁹

1 Ibn ‘Adī: *al-Kāmil Fī Ḍu‘afā’ al-Rijāl* 5/101

2 Imām Aḥmad: *‘Ilal al-Khallāl* 138

3 Abū Zur‘ah al-Rāzī: *al-Ḍu‘afā’* 2/ 472

4 Ibn Ḥibbān: *Kitāb al-Majrūhīn*. 1/157, 250; 2/172

5 Ibn ‘Adī: *al-Kāmil Fī Ḍu‘afā’ al-Rijāl* 2/146, 209; 5/101, 200, 314; 7/83

6 Imām al-Dhahabī: *Siyar A‘lām al-Nubalā’* 3/150

7 Ibn Kathīr: *al-Bidāyah wa al-Nihāyah* 11/434

8 Imām Bukhārī: *al-Tārīkh al-Awsaṭ* 1/256

9 Al-‘Uqaylī: *al-Ḍu‘afā’* 1/259

- Al-Jūzaqānī says, “This is a forged and baseless ḥadīth. The likes of this can only come from the innovators and ḥadīth forgers—may Allah disgrace them in both the worlds. Whoever believes this (or the likes thereof) to be true or it even crosses his mind that this was uttered by the Messenger ﷺ, he is a heretic and has left the fold (of Islam).”¹
- Ibn Taymiyyah says, “According to the experts of ḥadīth, it is a lie, and a forgery that has been falsely attributed to the Messenger ﷺ.”²
- Both Ibn ‘Asākir and Ibn Jawzī spoke at length regarding this ḥadīth and have said that there is nothing authentic from all of its chains of transmission.³
- Al-Albānī says it is fabricated.⁴

What is with the Shī‘ah? They try to use this ḥadīth as proof despite the fact that Ḥasan رضي الله عنه pledged his allegiance to Mu‘āwiyah رضي الله عنه and relinquished his so-called “divine position” as you claim!

As long as you substantiate your claims with baseless aḥādīth, you should also accept the following (forged) ḥadīth:

إذا رأيتم معاوية على منبري فاقبلوه فإنه أمين مأمون

If you see Mu‘āwiyah on my pulpit then accept; for he is trustworthy and reliable.

Especially since Imam al-Suyūṭī said, “This narration is more sensible than the first.”⁵

1 Al-Jūzaqānī: *al-Abāṭīl* 1/200

2 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah* 4/380

3 Ibn ‘Asākir: *Tārīkh Dimashq* 59/155-158; Ibn al-Jawzī: *Kitāb al-Mawḍū‘āt* 2/24

4 Al-Albānī: *Silsilat al-Ḍa‘īfah* 4930

5 Imām al-Suyūṭī: *al-La‘ālī al-Maṣnū‘ah* 1/ 389

Ḥadīth regarding Allah’s descent between the adhān and iqāmah on the Day of Jumu‘ah—adorning a cloak

عن أبي حفص بن سلمون، ثنا عمرو بن عثمان، ثنا أحمد بن محمد بن يوسف الأصبهاني، ثنا شعيب بن بيان الصغار، ثنا عمران القطان، عن قتادة، عن أنس رضي الله عنه مرفوعاً ”إذا كان يوم الجمعة ينزل الله بين الأذان و الإقامة عليه رداء مكتوب عليه: إني أنا الله لا إله إلا أنا، يقف في قبة كل مؤمن مقبلاً عليه، فإذا سلّم الإمام صعد إلى السماء“

Anas رضي الله عنه narrates (a report elevated to the Prophet صلى الله عليه وسلم): “When it is the day of jumu‘ah Allah سبحانه وتعالى descends between the adhān and iqāmah, adorning a cloak which has written on it: Verily, I am Allāh; there is no deity besides Me. He devotedly stands in the qiblah of every believer. When the imām completes the ṣalāh (i.e. makes salām), He ascends (back) into the heavens.¹

Al-Ḥāfiẓ ibn Ḥajar said that this is the narration of Abū ‘Alī al-Ahwāzī. Al-Ahwāzī has collected many forged and spurious reports in his book. In fact, al-Ḥāfiẓ al-Dhahabī al-Ḥāfiẓ ibn Ḥajar al-‘Asqalānī both used this exact narration as evidence of these forgeries.

Alī al-Kūrānī deceitfully comes along and presents them as if they are from our reliable narrations, and that it forms part our beliefs. Had al-Kūrānī documented the line prior to this paragraph, his lies and deceit would manifest themselves. Al-Dhahabī merely presents the narrations by which he is accused of lying. From these lies is the ḥadīth regarding the *ṣifāt* (attributes) of Allah; and thereafter he quotes the (same) narration. Al-Kūrānī was compelled to present a partial text—cut off from the beginning—and deceitfully omit the narrator of this text, Abū Alī al-Ahwāzī.

Look at the entire paragraph and you will realize his lies and deception:

1 Ibn Ḥajar al-‘Asqalānī: *Lisān al-Mīzān* 238/2; Imām Dhahabī: *Mīzān al-I‘tidāl* 264/2

Al-Dhahabī said: Alī ibn al-Khaḍīr al-Uthmānī said there is some discussion around Abū Alī al-Ahwāzī. He has writings which they (i.e. the ḥadīth critics) claimed contain his lies. Among these narrations is the following narration concerning the *ṣifāt* (attributes of Allah ﷻ):

حدثنا أبو حفص بن سلمون، ثنا عمرو بن عثمان، ثنا أحمد بن محمد بن يوسف الأصبهاني، ثنا شعيب بن بيان الصفار، ثنا عمران القطان، عن قتادة، عن أنس رضي الله عنه مرفوعاً "إذا كان يوم الجمعة ينزل الله بين الأذان والإقامة عليه رداء مكتوب عليه: إني أنا الله لا إله إلا أنا، يقف في قبلة كل مؤمن مقبلاً عليه، فإذا سلم الإمام صعد إلى السماء"

Anas رضي الله عنه narrates (a report elevated to the Prophet ﷺ): "When it is the day of Jumū'ah, Allah ﷻ descends between the adhān and iqāmah, adorning a cloak which has written on it: Verily, I am Allāh; there is no deity besides Me. He devotedly stands in the Qiblah of every believer. When the imām completes the ṣalāh (i.e. makes salām), He ascends (back) into the heavens.

He narrates with his chain of transmission from Ibn Salmūn:

رأيت ربي يعرفات على جمل أحمر عليه إزار

I saw my Lord at *Arafāt* on a red camel, wearing trousers.

Therefore, al-Dhahabī swore that this ḥadīth is a forgery, and whoever doubts therein is a sophist.¹ Ibn al-Jawzī has included a similar narration among the other false aḥādīth.²

1 Imām Dhahabī: *Tārīkh al-Islam* 30/129.

2 Ibn al-Jawzī: *Kitāb al-Mawḍū'āt* 80/1.

When a brother of yours passes away, scatter dry soil over him.

The ḥadīth continues,

فليقيم احدكم عند راسه وليقل يا فلان بن فلانة

One of you should stand by his head and say, “O so and so, the son of such and such a woman.”¹ (Ḥadīth of Talqīn)

This ḥadīth was deemed weak by a number of scholars, including:

- Ibn Ṣalāḥ²
- Al-‘Irāqī³
- Al-Nawawī⁴
- Ibn Taymiyyah⁵
- Ibn al-Qayyim⁶
- Ibn Muflīḥ⁷
- Alī ibn Abī Bakr al-Haythamī says regarding this hadith, “There contains (in this narration) narrators whom I do not recognize.”⁸ He says in another place, “There are a group of narrators in this chain of transmission whom I do not recognize.”⁹ All of this proves that there exist unknown transmitters in this chain (*majāhīl*).

1 Al-Ṭabarānī: *al-Muʿjam al-Kabīr* 8/249/7979, *al-Duʿāʾ* 3/1368/1214; *Ibn Asākir* 24/73 on the authority of Abū Umāmah. This chain contains unknown narrators (*majāhīl*).

2 Ibn Ṣalāḥ: *Fatāwā ibn Ṣalāḥ* 1/261

3 Zayn al-Dīn al-‘Irāqī: *Al-Mughnī ‘An Ḥaml al-Asfār* 4/492

4 Imām Nawawī: *al-Majmūʿ* 5/406

5 Ibn Taymiyyah: *Majmūʿ al-Fatāwā* 24/296

6 Ibn al-Qayyim: *Zād al-Maʿād* 1/523

7 Ibn al-Muflīḥ: *al-Furūʾ* 2/275

8 Alī ibn Abī Bakr al-Haythamī: *Majmaʿ al-Zawāʾid* 2/324

9 *Ibid.* 3/45

- Al-Ṣan‘ānī¹
- Al-Albānī²
- Al-Hāfiẓ ibn Ḥajar writes, “This ḥadīth has a ‘ṣāliḥ (fair)’ chain of transmission.³ Notwithstanding that al-Athram narrates from Imām Aḥmad that he knows no such action from the Sunnah of the Messenger ﷺ. Al-Hāfiẓ ibn Ḥajar himself has classified this ḥadīth as ḍa‘īf in some of his books.⁴
- Ibn ‘Allān has also classified this ḥadīth as ḍa‘īf.⁵

1 Al-Ṣan‘ānī: *Subul al-Salām* 2/114

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah Wa al-Mawḍū‘ah* 599, *Irwā’ al-Ghalīl* 3/203

3 Ibn Ḥajar: *al-Talkhīṣ al-Ḥabīr* 2/135

4 Imām Sakhāwī: *al-Maqāṣid al-Ḥasanah* 346

5 Ibn ‘Allān: *al-Futūḥāt* 4/196

When anyone of you passes away, do not detain him but take him with haste to his grave

إذا مات أحدكم فلا تحبسوه وأسرعوا به إلى قبره وليقرأ عند رأسه بفاتحة الكتاب وعند رجليه بخاتمة البقرة في قبره

When anyone of you passes away, do not detain him but take him with haste to his grave. Recite at the head of his grave Sūrah al-Fātiḥah and at his feet the concluding verses of Sūrah al-Baqarah.

Both marfū¹ and mawqūf² versions of this narration are *ḍaʿīf jiddan* (extremely weak).

As for the marfūʿ version, it is narrated by al-Khallāl in *al-Qirāʾah ʿind al-Qubūr*³, al-Ṭabarānī⁴, and al-Bayhaqī⁵ from the chain of **Yahyā ibn ʿAbd Allah al-Bābaltī** — from **Ayyūb ibn Nuḥayk** — who heard ʿAṭāʾ ibn Abī Rabāḥ — who heard from Ibn ʿUmar — who reports it from Rasūlullāh ﷺ.

This sanad is *ḍaʿīf jiddan*. Yahyā is *wāhin* (weak) as al-Haythamī criticised him in *Majmaʿ al-Zawāʿid*⁶. He also mentions that al-Bābaltī is *ḍaʿīf*. And his Shaykh, Ayyūb, is *matrūk* (accused of fabricating aḥādīth).

Al-Albānī declares, “The ḥadīth is extremely *ḍaʿīf*.”⁷

This makes it clear that Ibn Ḥajar erred when he declared the marfūʿ version’s isnād as ḥasan⁸ for there are two clear discrepancies therein.

1 That isnād which leads up to Rasūlullāh ﷺ.

2 That isnād which leads up to a ṣaḥābī.

3 *Al-Qirāʾah ʿind al-Qubūr* pg. 25; as appears in the *taʿlīq* (footnotes) of al-Albānī on *Hidāyat al-Ruwāt*.

4 *Al-Ṭabarānī* vol. 12 pg. 144, Ḥadīth: 13613.

5 *Shuʿab al-ʾImān* vol. 7 pg. 16, Ḥadīth: 9294.

6 *Majmaʿ al-Zawāʿid* vol. 3 pg. 44.

7 *Al-Ḍaʿīfah* Ḥadīth: 4140.

8 *Fath al-Bārī* vol. 3 pg. 184.

Al-Bayhaqī indicated towards its incongruity by saying, “It has not been recorded except with this isnād as far as I know. We have narrated the qirā’ah mentioned therein from Ibn ‘Umar mawqūf.”

This mawqūf version is narrated by Yaḥyā ibn Ma‘īn in his *al-Tārīkh*¹, al-Khallāl in *al-Jāmi*², al-Lālkāṭī³, al-Bayhaqī⁴, Ibn ‘Asākir⁵, and al-Mizzī in *Tahdhīb al-Kamāl*⁶ from Mubashar ibn Ismā‘īl — from ‘Abd al-Raḥmān ibn al-‘Alāj ibn al-Lajlāj — from his father — from Ibn ‘Umar.

Al-Ṭabarānī⁷ narrates it from many chains — from Mubashar — from ‘Abd al-Raḥmān ibn al-‘Alā’ — from his father — from his grandfather al-Lajlāj, marfū‘an. Ibn ‘Asākir⁸ narrates it from the chain of Abū Humām — from Mubashar — from **‘Abd al-Raḥmān ibn al-‘Alā’** — from his father — from his grandfather — from Ibn ‘Umar.

While Mubashar may be thiqaḥ (reliable), the problem lies with the person he relates this from, **‘Abd al-Raḥmān ibn al-‘Alā’**.

‘Abd al-Raḥmān ibn al-‘Alā’

- ‘Abd al-Raḥmān is *majhūl* (unknown). None besides Mubashar narrate from him.⁹

1 *Al-Tārīkh* vol. 2 pg. 345, 379.

2 As appears in *al-Arba‘īn al-Mutabāyanah* of Ibn Ḥajar pg. 85.

3 *Al-Lālkāṭī* vol. 6 pg. 1227.

4 *Al-Bayhaqī* vol. 4 pg. 56.

5 *Ibn ‘Asākir* vol. 47 pg. 230.

6 *Tahdhīb al-Kamāl* vol. 22 pg. 538.

7 *Al-Ṭabarānī* vol. 9 pg. 220.

8 *Ibn ‘Asākir* vol. 50 pg. 297.

9 *Al-Mīzān* vol. 2 pg. 579.

- Abū Zur‘ah and al-Tirmidhī have indicated to the fact that he is unknown.¹

Moreover, there is iḍṭirāb in the sanad from three angles.

I only found two people who narrate from his father: 1. his son – whose condition you just learnt about – and 2. Ḥaḥṣ ibn ‘Umar ibn Thābit who is *munkar al-ḥadīth*.² Therefore, no narration attributed to al-‘Alā’ is thābit (established). Following this, al-Dhahabī did not rely on al-‘Ijlī’s authentication and Ibn Ḥibbān included him among the *thiqāt* (reliable narrators) – for both observe laxity in this regard. He says in *al-Kāshif*, “He has been termed reliable.” Thus, al-‘Alā’ will be *majhūl al-‘ayn* according to the correct view. Taking this into consideration, the ḥadīth is extremely ḍa‘īf due to the many discrepancies therein.

Al-Albānī has declared the mawqūf version ḍa‘īf in *Aḥkām al-Janā‘iz*³, *al-Ḍa‘īfah*⁴, and *al-Ta’līqāt ‘alā Hidāyat al-Ruwāt*⁵.

Some have relied upon what Abū Bakr al-Khallāl has narrated. He says:

Hasan ibn Aḥmad al-Warrāq informed me saying, ‘Alī ibn Mūsā al-Ḥaddād, who was truthful, informed me while Ibn Ḥammād al-Muqri’ was directing him. He informed me saying: “I was with Aḥmad ibn Ḥanbal and Muḥammad ibn Qudāmah al-Jawharī at a janāzah.” He then mentioned the narration. It appears that Ibn Qudāmah informed Imām Aḥmad about the ḥadīth of Ibn ‘Umar from Mubashar and Imām Aḥmad practiced accordingly.⁶

This is munkar. Al-Albānī has criticised this incident with the obscurity of Shaykh al-Khallāl, etc., and due to the fact that the narration of Abū Dāwūd which is thābit

1 *Jāmi‘ al-Tirmidhī* Ḥadīth: 979; *al-Shamā‘il al-Muḥammadiyyah* Ḥadīth: 389.

2 *Al-Jarḥ wa al-Ta’dīl* vol. 3 pg. 180; *al-Lisān*.

3 *Aḥkām al-Janā‘iz* pg. 243.

4 *Al-Ḍa‘īfah* Ḥadīth: 4140.

5 *Al-Ta’līqāt ‘alā Hidāyat al-Ruwāt* vol. 2 pg. 223.

6 *Al-Amr bi al-Ma‘rūf wa al-Nahy ‘an al-Munkar* pg. 124 – 126.

makes mention that he heard Aḥmad replying negatively to whether there was qirā'ah at the grave.¹ Al-Dūrī also asked Imām Aḥmad this question and received the same reply.² And this is the stance of majority of the pious predecessors, the likes of Abū Ḥanīfah and Mālik, who declared, "I do not know anyone who does this."³

In conclusion, both marfū' and mawqūf versions of the narration remain extremely ḍa'īf.

Note: Some have understood that Ibn Ḥajar labelled the chain of 'Abd al-Raḥmān ibn al-'Alā' as ḥasan whereas this is not the case. The truth is that although al-Ṭabarānī has two narrations, Ibn Ḥajar only declared the marfū' version from Ibn 'Umar as ṣaḥīḥ. And al-Ṭabarānī's narration that appears marfū' from the chain of 'Abd al-Raḥmān is not from Ibn 'Umar, but in fact from the *Musnad* of al-Lajlāj. This is supported by the fact that when Ibn Ḥajar reported the narration of 'Abd al-Raḥmān ibn al-'Alā' in *al-Talkhīṣ al-Ḥabīr*⁴, he did not declare it ḥasan but remained silent.

1 *Aḥkām al-Janā'iz* pg. 243; *al-Ḍa'īfah* Ḥadīth: 4140.

2 *Al-Jāmi'* of Khallāl as in *al-Arba'in al-Mutabāyanah* of Ibn Ḥajar pg. 85.

3 *Al-Ḍa'īfah*.

4 *Al-Talkhīṣ al-Ḥabīr* vol. 2 pg. 130.

The most merciful of my ummah upon my ummah is Abū Bakr and the most compassionate of my ummah upon my ummah is ‘Umar

أرحم أمتي بأمتي أبو بكر و أرفق أمتي لأمتي عمر و أصدق أمتي حياء عثمان و أفضى أمتي علي بن أبي طالب

The most merciful of my ummah upon my ummah is Abū Bakr. The most compassionate of my ummah upon my ummah is ‘Umar. The one who possesses the highest level of modesty of my ummah is ‘Uthmān. And the best judge of my ummah is ‘Alī ibn Abī Ṭālib.

This ḥadīth is ḍa‘īf.¹ Although it has many chains, it has been declared mursal and ḍa‘īf’ by the Ḥuffāz *inter alia* al-Dāraquṭnī, al-Ḥākim, Abū Nu‘aym, al-Aṣbahānī, al-Bayhaqī, Ibn ‘Abd al-Birr, al-Khaṭīb, Ibn Taymiyyah, and Muḥammad ibn ‘Abd al-Hādī.

Only the following sentence of the narration is *thābit* (established):

إن لكل أمة أميناً و أميننا أبو عبيدة بن الجراح

Every ummah has a trustworthy individual and our trustworthy man is Abū ‘Ubaydah ibn al-Jarrāḥ.

Ḥāfiẓ Muḥammad ibn ‘Abd al-Hādī is the only individual to trace all the sources of the ḥadīth and from the contemporary scholars, Mash-hūr Ḥasan Āl Salmān has done the same in a treatise which has been published. He mentioned this conclusion in his introduction. He also stated that al-Albānī after reading it agreed that it be taught, as well as his retraction from authenticating the ḥadīth.² And Allah knows best.

1 Al-Albanī: *Ḍa‘īf al-Jāmi‘ al-Ṣaghīr* Ḥadīth: 775.

2 *Al-Ṣaḥīḥah* Ḥadīth: 1225.

Although this ḥadīth is in our favour, the Ahl al-Sunnah, passion did not blind our eyes from its *ḍuʿf* (weakness). Hence, we do not cite it as proof.

Indeed, Allah ﷻ has made the noble Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ independent by the revelation of numerous verses of the Qurʾān and authentic aḥādīth extolling their virtues, making it meaningless for us to search for *wāhin* and *ḍaʿīf* (weak) narrations to prove their merit. At the same time, amazing indeed is the quagmire of the Rawāfiḍ who only cite the portion of this ḥadīth which speaks of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ. If they declare the ḥadīth ḍaʿīf, then this portion is also ḍaʿīf. And if they authenticate it, then what about the rest of the narration which praises the other Ṣaḥābah? So take heed, O men of understanding!

The angel of death was sent to Mūsā and Mūsā slapped him

أرسل ملك الموت إلى موسى فلطمه فلما جاءه صكه (لطمه) ففقا عينه

The angel of death was sent to Mūsā. When he came, Mūsā slapped him and gouged his eye out.

This is a portion of the ḥadīth of Sayyidunā Abū Hurayrah رضي الله عنه which is narrated by al-Bukhārī¹ and Muslim². Muslim has the addition of gouging out his eye.

The Rawāfiḍ reject this ḥadīth and say that it is not befitting for a Nabī to become enraged and attack with the violence of tyrants.

The Qur’ān establishes the fact that Sayyidunā Mūsā عليه السلام slapped a man and killed him and thereafter lamented:

فَوَكَرَهُ مُوسَى فَقَضَىٰ عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ

So Mūsā struck him and [unintentionally] killed him. [Mūsā] said, “This is from the work of Shayṭān. Indeed, he is a manifest, misleading enemy.”³

So will the Qur’ān mention fairy tales which are unbecoming of the Ambiyā’?

Moreover, the narration is thābit in their books. It appears in *Kitāb la’āli al-Akḥbār*⁴ and *al-Anwār al-Nu’ māniyyah*⁵. In fact, al-Kāshānī cites it as proof. He says:

The natural disposition of man dislikes death and runs away from the same. The incident of Ādam’s عليه السلام long lifespan and Dāwūd عليه السلام is famous. Similar is the incident of Mūsā عليه السلام and the angel of death.⁶

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3407.

2 *Ṣaḥīḥ Muslim* Ḥadīth: 2372.

3 *Sūrah al-Qaṣaṣ*: 15.

4 *Kitāb la’āli al-Akḥbār* pg. 91.

5 *Al-Anwār al-Nu’ māniyyah* vol. 4 pg. 205.

6 *Al-Maḥajjat al-Bayḍā’* vol. 4 pg. 209.

Ibn Ḥajar states:

إن الله لم يبعث ملك الموت لموسى و هو يريد قبض روحه حينئذ و إنما بعثه إليه اختياراً و إنما لطم موسى ملك الموت لأنه رأى آدمياً دخل داره بغير إذنه و لم يعلم أنه ملك الموت و قد جاءت الملائكة إلى إبراهيم و إلى لوط في صورة آدميين فلم يعرفاهم ابتداء و لو عرفهم إبراهيم لما قدم لهم المأكل و لو عرفهم لوط لما خاف عليهم من قومه

Allah did not send the Angel of Death to Mūsā intending to take his soul at that very time. He simply sent him to Mūsā to give him the choice. Mūsā only slapped the Angel of Death because he saw a man entering his home without permission, unaware that he was actually the Angel of Death. The angels came to Ibrāhīm عليه السلام and Lūṭ عليه السلام in the form of humans too, and they did not recognise the angels in the beginning. Had Ibrāhīm عليه السلام recognised them, he would not have offered them food and had Lūṭ عليه السلام recognised them, he would not have feared his people over them.¹

It is established in the Qur’ān and aḥādīth that angels take the forms of humans. And sometimes some Ambiyā’ see them in this form and think that they are actual humans as happened in the incident of Sayyidunā Ibrāhīm عليه السلام and Sayyidunā Lūṭ عليه السلام. Study verses 69 to 80 of Sūrah Hūd. And Allah سُبْحَانَهُ وَتَعَالَى states in the incident of Sayyidah Maryam رَضِيَ اللَّهُ عَنْهَا:

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

*Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man. She said, “Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah.”*²

Study the explanation of these verses in *Sharḥ Muslim*³ of al-Nawawī and *Fath al-Bārī*⁴ of Ibn Ḥajar.

1 *Fath al-Bārī* vol. 6 pg. 510.

2 Sūrah Maryam: 17, 18.

3 *Sharḥ Muslim* vol. 15 pg. 128.

4 *Fath al-Bārī* vol. 6 pg. 441.

Suckle him and you will become his maḥram

أرضعيه تحرمي عليه

Suckle him and you will become his maḥram.

Firstly, disgraceful indeed it is for the Rawāfiḍ to use this ḥadīth against the Ahl al-Sunnah whereas according to them, *Riḍā' al-Kabīr* (suckling a child above the age of 2) is considered lawful. To the extent that even a man suckling a man or the suckling of one who normally does not produce milk is lawful according to them.

عن أبي عبد الله عليه السلام قال إذا رضع الرجل من لبن امرأة حرم عليه كل شيء من ولدها وإن كان من غير الرجل الذي كانت أرضعته بلبنه وإذا رضع من لبن رجل حرم عليه كل شيء من ولده وإن كان من غير المرأة التي أرضعته

It is reported from Abū 'Abd Allah رَضِيَ اللَّهُ عَنْهُ that he said, "When a man drinks from a woman's milk, all of her children become ḥarām for him although the children are from a man other than the one with whose milk she breastfed him¹. And when he drinks from a man's milk, all of his children become ḥarām for him although the children are from a woman other than the one who breastfed him."²

Here are some narrations regarding breastfeeding which appear in Shī'ī books:

One narration is from *al-Tahdhīb*:

عن جميل بن دراج عن أبي عبد الله عليه السلام قال إذا رضع الرجل من لبن امرأة حرم عليه كل شيء من ولدها وإن كان الولد من غير الرجل الذي كان أرضعته بلبنه وإذا رضع من لبن رجل حرم عليه كل شيء من ولده وإن كان من غير المرأة التي أرضعته

1 i.e. a previous husband of the foster mother, not her present husband who made her pregnant.

2 Al-Ḥurr al-Āmilī: *Wasā'il al-Shī'ah* (Āl al-Bayt) vol. 20 pg. 403; al-Ṭūsī: *al-Istibṣār* vol. 3 pg. 201; al-Ṭūsī: *Tahdhīb al-Aḥkām* vol. 7 pg. 321; Sayyid Muhammad Baḥr al-'Ulūm: *Bulghat al-Faqīh* vol. 3 pg. 125.

Jamīl ibn Darrāj narrates — from Abū ‘Abd Allāh رضي الله عنه, “When a **man** drinks from a woman’s milk, all of her children become ḥarām for him although the child is from a man other than the one with whose milk she breastfed him. And when he drinks from a man’s milk, all of his children become ḥarām for him although the child is from a woman other than the one who breastfed him.”

From this narration which has been authenticated by al-‘Āmilī, al-Ṭūsī, and others, their affair becomes manifest, namely that:

- The Ithnā ‘Ashariyyah scholars agree to the correctness of *Riḍā‘ al-Kabīr* of a man from a woman relying on the statement of Abū ‘Abd Allah which has just been reported, “When a man drinks from a woman’s milk, all of her children become ḥarām for him.”
- The Ithnā ‘Ashariyyah scholars agree to the correctness of *Riḍā‘ al-Kabīr* of a man from a man relying on the statement of Abū ‘Abd Allah which has just been reported, “And when he drinks from a man’s milk, all of his children become ḥarām for him.”
- No one holds this view except the strange scholars of the Ithnā ‘Ashariyyah. This is an impossibility and a generic irregularity: How can a male drink from another male? Probably their reference for this generic irregularity is what al-Kulaynī reports that Abū Ṭālib would breastfeed Nabī صلى الله عليه وسلم and that Nabī صلى الله عليه وسلم would give his finger to Ḥusayn رضي الله عنه who would suck it, thus satiating him for an entire day?

Read the following narrations:

عن أبي عبد الله قال لم يرضع الحسين من فاطمة عليها السلام و لا من أنثى كان يوتى به النبي صلى الله عليه و سلم فيضع إبهامه في فيه فيمص منها ما يكفيه اليومين و الثلاث

On the authority of Abū ‘Abd Allāh who says, “Ḥusayn did not suckle from Fāṭimah رضي الله عنها or from any woman for that matter. He would be brought to

Nabī ﷺ who would place his thumb in the former's mouth. Ḥusayn would suck on it and drink enough for two or three days.”¹

عن أبي عبد الله قال لما ولد النبي صلى الله عليه و سلم مكث أياما ليس له لبن فألقاه أبو طالب على ندي نفسه فأزل الله فيه لبنا فوضع منه أياما حتى وقع أبو طالب على حليلة السعدية فدفعه إليها

It is reported from Abū ‘Abd Allāh, “When Nabī ﷺ was born, he stayed for a few days without milk. Abū Ṭālib then latched him onto his own breasts. Allah filled it with milk so Nabī ﷺ drank from it for some days until Abū Ṭālib met Ḥalīmah al-Sa’diyyah and handed him over to her.”²

عن أبي الحسن أن النبي صلى الله عليه و سلم كان يؤتى به الحسين فيلقمه لسانه فيمصه فيجتزئ به و لم يرتضع من أنثى

Abū al-Ḥasan reports that Ḥusayn would be brought to Nabī ﷺ. Nabī ﷺ would allow his tongue to hang out and Ḥusayn would suck it until he was content. He did not drink the milk of any woman.³

It appears in *Ṣaḥīḥ Ibn Ḥibbān*⁴ that the wife of Abū Ḥudhayfah said after the Allah’s statement regarding adopted children was revealed:

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ

*Call them by [the names of] their fathers; it is more just in the sight of Allah.*⁵

“We regarded Sālim as a child.”⁶

1 *Al-Kāfi*, Kitāb al-Ḥujjah, the chapter of the birth of Ḥusayn ibn ‘Alī, vol. 1 pg. 386.

2 *Al-Kāfi*, Kitāb al-Ḥujjah, the chapter of the birth of Nabī ﷺ and his demise, vol. 1 pg. 373.

3 *Al-Kāfi*, the chapter of the birth of Ḥusayn, vol. 1 pg. 387.

4 *Ṣaḥīḥ Ibn Ḥibbān* vol. 10 pg. 27

5 *Sūrah al-Aḥzāb*: 5.

6 *Ṣaḥīḥ al-Bukhārī*, *al-Iṣābah* vol. 3 pg. 15.

The following addition appears in a narration:

بلغ ما بلغ الرجال و علم ما علم الرجال

He reached puberty as other men and knew what other men knew.

Another narration states:

عقل ما يعقل الرجال

He understood what men understood.¹

Meaning that he was a young man. It appears in *Ṣaḥīḥ Muslim* that his beard began to grow. This happens to youngsters as well as those who have not yet reached puberty or just reached puberty.

Abū ‘Umar explains, “The manner of giving milk to a kabīr is that the milk should be squeezed out and then given to him to drink. With regards to a woman giving him her breast, none of the ‘Ulamā’ agree to this. This is what Qāḍī and al-Nawawī prefer.”²

If it is argued that he was an adult man (or close to manhood), we will answer by saying that this is a relative quality in relation to the general known breastfeeding period which is for a *ṣaghīr* (minor).

Supporting this is the report what Ibn Sa’d narrates in his *al-Ṭabaqāt*:

عن محمد بن عبد الله ابن أخي الزهري عن أبيه قال كانت سهلة تحلب في مسعط أو إناء قدر رضعته
فيشربه سالم في كل يوم حتى مضت خمسة أيام فكان بعد ذلك يدخل عليها وهي حاسر رخصة من رسول
الله صلى الله عليه وسلم لسهلة

1 *Ṣaḥīḥ Muslim*.

2 *Sharḥ al-Zarqānī* vol. 3 pg. 316.

Muhammad ibn ‘Abd Allah ibn Akhī al-Zuhrī—reports from his father who said, “Sahlah would squeeze out milk in a bowl or container. Sālim would then drink this milk every day for five days. Thereafter, he would enter her presence while she was bare-headed. This was a concession Rasūlullāh ﷺ awarded Sahlah.”¹

Nabī ﷺ is the one who said, “Give him milk and you will become his mahram.”

Moreover, the ḥadīth does not emphatically mention that he was breastfed, i.e. direct mouth to breast contact. In fact, the beginning of the ḥadīth talks about the reservation he had of him entering the house of Abū Ḥudhayfah. So how could he be pleased with conventional breastfeeding as you imagine?

Did these people forget that Nabī ﷺ forbade hand shaking? So how can touching the breast be permissible when touching the hands is forbidden?

And if *ghayrah* (possessiveness/honour) suddenly got the better of you when it came to touching the breast, then where did your *ghayrah* get lost when you narrated in your books from your infallibles that Nabī ﷺ would not sleep until he kissed between the breasts of his young daughter Fāṭimah رَضِيَ اللهُ عَنْهَا, Allah forbid, and placed his face between her breasts? *We seek Allah's protection from such statements.*

What honour do you possess when your senior scholar al-Tabrezi says:

إنه صلى الله عليه و سلم كان يمس وجهه لما بين يدي فاطمة كل يوم و ليلة (بشمها و ياتذ من استشمها)

Nabī ﷺ would rub his face between Fāṭimah’s breast every day and night, smelling them and deriving pleasure from their smell.

1 *Al-Ṭabaqāt al-Kubrā* vol. 8 pg. 271; *al-Iṣābah* vol. 7 pg. 716.

Moreover, which of the two is more grave; breastfeeding or disclosing the private part for few days or hours?

Returning to the original discussion, a rival cannot use as proof against his opponent what he assumes the meaning or implication is. Only emphatic naṣṣ may be used as proof. As regards to you, you are lustful, promiscuous, and immoral. Nothing comes to your mind except that which conforms to your bestial instincts.

If a child drinks milk without suckling on the breast, will *raḍā'ah* (foster relations) be established or not?

Finally, what association does Khomeini have with *Riḍā' al-ṣaghīr* (suckling an infant)? Instinctively, Khomeini does not speak about *riḍā'* of an infant girl. Rather, he speaks about sexually touching her thighs, embracing her, and kissing her. This is one of the mysteries of the Shī'ah. They look into our books with telescopic vision but then suddenly turn blind when studying their own books and the statements of their authorities which concoct the verses of Allah.

Khomeini states:

وأما سائر الاستمتاع كاللمس بشهوة و الضم و التفخيذ فلا بأس بها حتى في الرضعة

All forms of sensual pleasure like touching with lust, embracing, and deriving pleasure from the thighs (of a woman) is permissible even with a suckling infant girl.¹

Display a little justice. You study the books of your rivals with telescopic vision yet are blind to your own books!

1 *Taḥrīr al-Wasīlah* vol. 2 pg. 216.

Muḥassin the son of Sayyidunā ‘Alī ibn Abī Ṭālib and Sayyidah Fāṭimah

أروني ابني ما سميتوه سميته محسنا

Show me my son. What have you named him?... I named him Muḥsin.

The Rawāfiḍ intend to establish the existence of Muḥassin regarding whom they erroneously believe Sayyidunā ‘Umar رضي الله عنه caused Sayyidah Fāṭimah رضي الله عنها to miscarry while allegedly assaulting her.

The following is the ḥadīth they cite as proof for the existence of Muḥassin:

روى البخاري في الأدب المفرد و أحمد و الحاكم و غيرهم من طريق إسرائيل عن أبي إسحاق عن هانئ بن هانئ عن علي رضي الله عنه قال لما ولد الحسن جاء رسول الله صلى الله عليه وسلم فقال أروني ابني ما سميتوه قلت سميته حربا فلما ولد الحسين قال أروني ابني ما سميتوه قلت سميته حربا قال بل هو حسين فلما ولد الثالث جاء النبي صلى الله عليه وسلم فقال أروني ابني ما سميتوه قلت سميته حربا قال بل هو محسن ثم قال سميتهم بأسماء ولد هارون شبر وشبير ومشير

Narrated by al-Bukhārī in al-Adab al-Mufrad, Aḥmad, al-Ḥākim, and others from the chain of Isrā’īl—from Abū Ishāq—from Hānī’ ibn Hānī’—from ‘Alī رضي الله عنه who reports:

When Ḥasan was born, Rasūlullāh صلى الله عليه وسلم arrived and said, “Show me my son. What have you named him?”

I replied, “I named him Ḥarb (War).”

Rasūlullāh صلى الله عليه وسلم said, “Nay, he is Ḥasan.”

When Ḥusayn was born, he [came and] said, “Show me my son. What have you named him?”

I replied, “I named him Ḥarb.”

He said, “Nay, he is Ḥusayn.”

When my third son was born, Rasūlullāh ﷺ came and said, “Show me my son. What have you named him?”

I replied, “I named him Ḥarb.”

He said, “Nay, he is Muḥassin.”

Rasūlullāh ﷺ then remarked, “I have named them on the scale of Nabī Hārūn’s ﷺ children: Shabar, Shubayr and Mushabbir.”¹

Zakariyyā ibn Abī Zā'idah is a *mutābi*² of Isrā'īl. Al-Ṭabarānī³ narrates from him with a ṣaḥīḥ sanad. Al-Ḥākim⁴ and Ibn 'Asākir⁵ narrate from the chain of Yūnus ibn Abī Ishāq—from his father. Al-Ṭabarānī⁶, al-Dāraquṭnī in *al-Gharā'ib wa al-Afrād*⁷, and Ibn 'Asākir⁸ narrate from the chain of **Ibrāhīm ibn Yūsuf**—from his father—from his grandfather **Abū Ishāq**.

Ibrāhīm ibn Yūsuf is ḍa'īf. Moreover, al-Dāraquṭnī clearly states that he is the sole narrator from his father. He also states that the narration is gharīb from this chain. So the narrations of Isrā'īl and Zakariyyā now remain. They both heard from **Abū Ishāq** after his *ikhtilāf*⁹. There is very little *kalām* (criticism) on Yūnus's narration from his father.

1 Al-Bukhārī: *al-Adab al-Mufrad* pg. 823; Aḥmad: *Faḍā'il al-Ṣaḥābah* vol. 1 pg. 98, 118; al-Ḥākim: *al-Mustadrak* vol. 3 pg. 165, 180.

2 A narrator who concurs with al-fard al-nasabī—a sole narrator in the middle of the isnād (*Nuzhat al-Nazar Sharḥ Nukhbat al-Fikr* pg. 43, 70)

3 Al-Ṭabarānī vol. 3 pg. 96.

4 *Al-Mustadrak* vol. 3 pg. 168.

5 Ibn 'Asākir vol. 14 pg. 117.

6 Al-Ṭabarānī vol. 3 pg. 97.

7 *Al-Gharā'ib wa al-Afrād* vol. 1 pg. 276.

8 Ibn 'Asākir vol. 14 pg. 117, 118.

9 One whose memory has weakened due to old age, vision loss, etc. (*Nuzhat al-Nazar Sharḥ Nukhbat al-Fikr* pg. 119)

Abū Ishāq did not clearly mention *taḥdīth* (that his shaykh narrated to him clarifying that he heard it directly) and he is a mudallis¹. Moreover, his shaykh is *majhūl* (unknown); none besides Abū Ishāq narrates from him.

The ḥadīth has many other chains all of which are ḍaʿīf. However, none of them have any mention of Muḥassin.

Finally, these narrators have opposed the early narrators from Abū Ishāq who heard from him before his ikhtilāf. For this reason, al-Albānī has graded the narration ḍaʿīf.²

Therefore, it becomes clear that the ḥadīth has more than one defect. Nonetheless, if the ḥadīth is ṣaḥīḥ it will only be proof for the dim-wittedness and folly of the Rawāfiḍ and their contradiction of their own proof. This narration distinctly mentions that Muḥassin was born in the lifetime of Rasūlullāh ﷺ while the Rawāfiḍ claim that Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ caused the miscarriage of this child from Sayyidah Fāṭimah's رَضِيَ اللهُ عَنْهَا womb after the demise of Rasūlullāh ﷺ. This is the condition of their reasoning and evidence. It is neither supported contextually nor rationally.

Nevertheless, let us hypothetically agree that Muḥassin did in fact exist. The question that now arises is, is he the thirteenth Imām according to them due to him being the issue of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا just like Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا? And Allah knows best!

1 A narrator who skips out the one who narrated the ḥadīth to him and gives the impression that he heard it from someone who actually did not narrate to him. (*Nuzhat al-Nazar Sharḥ Nukhbat al-Fikr* pg. 87, 88)

2 *Daʿīf al-Adab al-Mufrad* pg. 77 Ḥadīth: 133.

My name is in the Qur’ān By the sun and its brightness

اسمي في القرآن وَالشَّمْسُ وَضُحَاهَا و اسم علي وَالْقَمَرِ إِذَا تَلَّاهَا و اسم الحسن و الحسين وَالتَّهَارِ إِذَا
جَلَّاهَا و اسم بني أمية وَاللَّيْلِ إِذَا يَغْشَاهَا

My name is in the Qur’ān *By the sun and its brightness*. And ‘Alī’s name and [by] the moon when it follows it. And Ḥasan and Ḥusayn’s name and [by] the day when it displays it. And the name of the Banū Umayyah and [by] the night when it covers it.^{1,2}

The chain of the narration as recorded by Ibn al-Jawzī in his collection citing fabricated narrations:

من طريق الخطيب أنا الحسن بن أبي بكر أحمد بن إبراهيم بن شاذان حدثني أبو الحسن علي بن عمرو
الحريري كان يكتب معنا الحديث وأنا سألته نا محمد بن إسماعيل الرقي نا محمد بن عمرو الحوضي
البنزاز نا موسى بن إدريس، عن أبيه عن جرير عن ليث عن مجاهد عن ابن عباس

Al-Khaṭīb — Ḥasan ibn Abī Bakr Aḥmad ibn Ibrāhīm ibn Shādhān — Abū
al-Ḥasan ‘Alī ibn ‘Amr al-Ḥarīrī — Muḥammad ibn Ismā‘īl al-Raqī —
**Muḥammad ibn ‘Umar al-Ḥawḍī al-Bazzāz — Mūsā ibn Idrīs — his
father — Jarīr — Layth — Mujāhid — Ibn ‘Abbās³**

Al-Khaṭīb then declared this an extremely munkar and in fact *mawḍū‘* (fabricated). There are three *majhūl* (unknown) narrators therein, namely al-Ḥawḍī, Mūsā, and his father⁴

Amongst those who concurred with al-Khaṭīb and Ibn al-Jawzī in declaring this narration a fabrication are:

1 Sūrah al-Shams: 1 – 4.

2 Reported by Ibn ‘Asākir in *Tārīkh Dimishq*, vol. 57 pg. 272.

3 *Al-Mawḍū‘āt* vol. 1 pg. 371

4 *Lisān al-Mizān* vol. 5 pg. 329.

- Al-Dhahabī in *Mīzān*¹
- Ibn Ḥajar in *Lisān*²
- Al-Suyūṭī in *al-La'ālī*³
- Ibn 'Irāq in *Tanzīh*⁴
- Al-Shawkānī in *al-Fawā'id*.⁵

1 *Mīzān al-I'tidāl* vol. 3 pg. 675

2 *Lisān al-Mīzān* vol. 5 pg. 329

3 *Al-La'ālī al-Maṣnū'ah* vol. 1 pg. 326

4 *Tanzīh al-Sharī'ah* vol. 1 pg. 355

5 *Al-Fawā'id al-Majmū'ah* pg. 321

My companions! My companions! It will be said: You do not know what they invented after you. Certainly, they remained apostates

أصحابي أصحابي يقال إنك لا تدري ما أحدثوا بعدك إنهم ما زالوا مرتدين

My companions! My companions! It will be said: “You do not know what they invented after you. Certainly, they remained apostates.”

Important note: The Shī'ah cite the following verse as proof to emphasise that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ apostatised after Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ demise except three or seven of them:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]?¹

We would firstly like to ask those who exceed the limit in loving and honouring Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ:

- Did 'Alī give bay'ah to apostates?
- Did he marry his daughter to one of them?
- Did he name his sons after them?
- Did he declare publicly after Sayyidunā 'Umar's رَضِيَ اللَّهُ عَنْهُ death that his daughter Umm Kulthūm was married to an apostate?

Furthermore, the verse does not denote the occurrence of apostasy. It simply warns them from it, just as Allah سُبْحَانَهُ وَتَعَالَى says to His noble Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ

1 Sūrah Āl 'Imrān: 144.

Then, [O Muhammad], would you compel the people in order that they become believers?¹

Why did you take the Qur'ān from them whereas they were renegades and distorters of the verses? Do you have an alternate source other than them?

Undoubtedly, there was a group who apostatised after Rasūlullāh's ﷺ demise and it was these apostates that Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ fought and defeated. From among those who fought against them was Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ who married a woman from among the captives whose name was Khawlah bint Ja'far, the mother of Muhammad ibn 'Alī al-Akbar.² Al-Majlisī has referenced this view to the muḥaqqiqīn narrators and declared it the accepted view.³

Ḥāfiẓ stated:

أم محمد بن الحنفية كانت مرتدة فاسترقها علي واستولدها و ذكر الواقدي في كتاب الردة من حديث خالد بن الوليد أنه قسم سهم بني حنيفة خمسة أجزاء و قسم علي الناس أربعة و عزل الخمس حتى قدم به على أبي بكر ثم ذكر من عدة طرق أن الحنفية كانت من ذلك السبي قلت و روينا في جزء بن علم أن النبي صلى الله عليه و سلم رأى الحنفية في بيت فاطمة فأخبر عليها أنها ستصير له و أنه يولد له منها ولد اسمه محمد

The mother of Muḥammad ibn al-Ḥanafīyyah was an apostate. 'Alī took her and she gave birth to his child. Al-Wāqīdī has mentioned in Kitāb al-Riddah from the ḥadīth of Khālīd ibn al-Walīd that he divided the spoils of the Banū Ḥanīfah into five parts, four of these were divided among the people and the khumus was kept aside until he brought it to Abū Bakr. He then mentioned through many chains that al-Ḥanafīyyah was from among these captives. I say: We have reported in Juz' ibn 'Ilm that Nabī ﷺ saw al-Ḥanafīyyah in the house of Fāṭimah and informed 'Alī that she will soon be his and he will beget a boy from her whose name will be Muhammad.⁴

1 Sūrah Yūnus: 99.

2 Qāḍī al-Nu'mān al-Maghribī: *Sharḥ al-Akḥbār* vol. 3 pg. 295.

3 *Biḥār al-Anwār* vol. 42 pg. 99.

4 *Talkhīṣ al-Ḥabīr* vol. 4 pg. 50.

This strengthens the fact that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ participated in the wars against apostasy.

Secondly, we would like to ask:

- Does the Qur’ān contradict itself?
- How can their apostasy be understood from here, whereas it is the very Qur’ān that praises the Muhājirīn and Anṣār?
- Why would Allah سُبْحَانَهُ وَتَعَالَى allow the renegades to assume the divine post, and deprive those whom He promised the same?
- Do you have any escape besides proposing Badā’, i.e. Allah سُبْحَانَهُ وَتَعَالَى came to know later about the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ that which He was unaware of beforehand? (May Allah forbid!)
- The ḥadīth of *aṣḥābī* is general. And the Qur’ān has specifically praised the Muhājirīn and Anṣār. So will the Rawāfiḍ praise them specifically in accordance to the Qur’ān?

The Qur’ān impressed the presence of the munāfiqīn who would outwardly portray themselves as Muslims and that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was unaware of their exact numbers as Allah سُبْحَانَهُ وَتَعَالَى declares:

وَمِمَّنْ حَوْلَكُمْ مِّنَ الْأَعْرَابِ مُتَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النُّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ

*And among those around you of the bedouins are hypocrites, and [also] from the people of Madīnah. They have become accustomed to hypocrisy. You, [O Muhammad], do not know them, [but] We know them.*¹

This verse deals with the munāfiqīn, not the Muhājirīn, Anṣār, and the participants of Bay‘at al-Riḍwān. Sayyidunā Abū Bakr and Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُمَا are among the Muhājirīn.

1 Sūrah al-Tawbah: 101.

Rasūlullāh ﷺ has indeed declared:

لا يدخل النار أحد من أصحاب الشجرة

None of the participants of the tree (i.e. Bay'at al-Riḍwān) will enter Hell.

Ponder over the words:

لا يدخل النار

Will not enter Hell.

The following wording also appears:

لن يلج النار أحد بايع تحت الشجرة

Anyone who pledged allegiance under the tree will never enter Hell.¹

The same has been cited even by the Shī'ah, the likes of al-Ṭabāṭabā'ī in *Tafsīr al-Mīzān*.² Faḍl al-Ṭabarsī writes in his *Tafsīr*:

والذي نفسي بيده ليردن على الحوض ممن صحبني أقوام حتى إذا رأيتهم اختلجوا دوني فلاقولن أصحابي أصحابي فيقال إنك لا تدري ما أحدثوا بعد إيمانهم ارتدوا على أعقابهم القهقري و ذكره الثعلبي في تفسيره فقال أبو أمامة الباهلي هم الخوارج ويروي عن النبي أنهم يمرقون من الدين كما يمرق السهم من الرمية

By the Being in Whose hands lies my life, most certainly some clans from those who accompanied me will come to the pond. When I will see them, they will be chased away from me. I will shout, “My companions! My companions! My companions! My companions!”

1 *Jāmi' al-Tirmidhī; Sunan Abī Dāwūd*. Al-Albānī graded it ṣaḥīḥ in *Silsilat al-Ṣaḥīḥah* Ḥadīth: 7680, *Ṣaḥīḥ al-Tirmidhī* Ḥadīth: 3033, and *Ṣaḥīḥ Abī Dāwūd* Ḥadīth: 2792.

2 *Tafsīr al-Mīzān* vol. 18 pg. 293.

It will be said, “You do not know what they invented after their faith. They turned back on their heels (i.e. they apostatised).” Al-Tha’labī mentioned in his *Tafsīr*. Abū Umāmah al-Bāhilī comments, “They are the Khawārij. It is reported from Nabī ﷺ that they will pass through dīn like how an arrow passes through game.”¹

With regards to the attachment of *ṣuḥbah* (companionship). It is only a generic noun, no technical definition is implied. It is used in different ways. Nabī ﷺ did not qualify this *ṣuḥbah* with any quality or quantity. He just left it standard. And the basic standard is only to see (Nabī ﷺ). Accordingly, it appears in a narration:

ليردن علي الحوض رجال ممن صحبني و رأني

Men who accompanied me and saw me will come to me at the pond.²

Rasūlullāh ﷺ also mentioned them with an *ism al-taṣghīr* (diminutive noun). Sayyidunā Anas ibn Mālik رَضِيَ اللهُ عَنْهُ reports that Nabī ﷺ said:

ليردن علي الحوض ممن صاحبني حتى إذا رأيتهم و رفعوا إلي اختلجوا دوني فلاقولن أي رب أصيحابي
أصيحابي فليقالن لي إنك لا تدري ما أحدثوا بعدك

Most certainly some of those who accompanied me will come to me at the pond. When I will see them, they will be chased away from me. I will shout, “O my Rabb, my *Uṣayḥābī* (companions)! My *Uṣayḥābī* (companions)!”

It will be said to me, “You do not know what they invented after you.”³

Some narrations have the words:

1 *Majma' al-Bayān* vol. 2 pg. 162.

2 *Fatḥ al-Bārī* vol. 11 pg. 393.

3 *Sharḥ Muslim Ḥadīth*: 2304; *Ṣaḥīḥ al-Bukhārī Ḥadīth*: 6211.

من أمّتي

From my ummah.

Others have:

رجال منكم

Men from you.

Yet others have:

زمرة

A group.

It would extremely unethical to cite just the one version in an attempt to prove one's preconceived notions. When all the narrations are taken into consideration it becomes clear that this is not a disparagement for any of the Companions from amongst the Muhājirīn and Anṣār. The entire claim is nothing more than the drivel of the Rawāfiḍ.

With regards to Rasūlullāh ﷺ saying that he will recognise them. This does not necessarily mean that he will recognise them by their faces. Rather he will recognise them with certain signs as the ḥadīth in *Ṣaḥīḥ Muslim* elucidates:

ترد علي أمّتي الحوض و أنا اذود الناس عنه كما يذود الرجل إبل الرجل عن إبله قالوا يا نبي الله أتعرفنا قال نعم لكم سيما ليست لأحد غيركم تردون علي غرا محجلين من آثار الوضوء و ليصدن عني طائفة منكم فلا يصلون فأقول يا رب هؤلاء من أصحابي فيجبنني ملك فيقول و هل تدري ما أحدثوا بعدك

The Prophet ﷺ said, “**My ummah** will come to me at the pond. I will chase **people** from it just as a man chases away another man's camels from his own.”

They asked, “O Messenger of Allah, will you recognise us?”

“Yes,” he replied, “you will have signs which none besides you will have. You will come to me shining from the effects of wuḍū’. A group of you will definitely be prevented from me, hence they will not reach. I will say, ‘O my Rabb, these are my companions.’ An angel will answer me by saying, ‘And do you know what they invented after you?’”¹

1 *Sharḥ Muslim Ḥadīth*: 247.

My companions are like the stars, whichever of them you follow you will be guided

أصحابي كالنجوم بأيهم اقتديتم اهتديتم

My companions are like the stars. Whichever of them you follow, you will be guided.

The Ahl al-Sunnah have graded this ḥadīth ḍaʿīf. According to the Ahl al-Sunnah had the authentication and disapproval of a ḥadīth been on the basis of its conformity to the madhhab, they would have authenticated this ḥadīth for it contains praise for the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and encouragement to follow them. Notwithstanding this, they have classified the ḥadīth as ḍaʿīf.

Ḥārith ibn Ghaṣīn narrated it from—al-Aʿmash from—**Abū Sufyān** from—Jābir.

- Ḥārith ibn Ghaṣīn is *majhūl* (unknown) as stated by Ibn ʿAbd al-Barr.
- Abū Sufyān is ḍaʿīf.

Salām ibn Sulaymān is also present in the isnād. It is appropriate that the ḥadīth be categorised as ḍaʿīf due to him as declared by al-Albānī.¹

There are many other chains like this one:

مهما أوتيتم من كتاب الله

Whatever you have been given of the Book of Allah.

Sulaymān ibn Abī Karīmah and Juwaybir ibn Saʿīd al-Azdī appear therein.

1 *Silsilat al-Ḍaʿīfah*, vol. 1 pg. 78, Ḥadīth: 58.

Al-Ḍaḥḥāk is also present therein. He is Ibn Muzāḥim al-Hilālī and he is *matrūk* (suspected of ḥadīth forgery).

Ibn al-Jawzī declared the ḥadīth a fabrication while Ḥāfiẓ al-ʿIrāqī said that its sanad is ḍaʿīf.

I have been bestowed with five qualities in ‘Alī which no Nabī has been given, he fulfils my debt, covers my private parts

أعطيت في علي خمس خصال لم يعطها نبي يقضي ديني و يوارى عورتى و هو الذائد عن حوضي و لو ائى
معه يوم القيامة و أما الخامسة فإني لا أخشى أن يكون زانيا بعد حصان و لا كافرا بعد إيمان

I have been bestowed with five qualities in ‘Alī which no Nabī has been given. He fulfils my debt, covers my private parts, he will chase away (people) from my pond, and my flag will be with him on the Day of Qiyāmah. With regards to the fifth, I do not fear that he will be an adulterer after chastity nor a disbeliever after faith.

Ḥāfiẓ said:

رواه العتيلى و إسناده لين

Al-‘Uqaylī narrated it and his isnād is *layyin* (weak).¹

I declare: In fact it is *mawḍū‘* (fabricated).

Ḥusayn ibn ‘Abd Allah Abū ‘Alī al-‘Ijlī appears in the isnād.

- He is *matrūk* (suspected of ḥadīth forgery), nay a fabricator.
- Al-Dāraquṭnī declares, “He would fabricate aḥādīth attributing them to reliable narrators.”
- Ibn ‘Adī stated, “He resembles those who fabricate ḥadīth.” “He is very likely to be among those who fabricate ḥadīth.”
- Al-Khaṭīb said, “He was unreliable.”²

1 *Lisān al-Mizān* vol. 2 pg. 404.

2 *Tārīkh Baghdād* vol. 8 pg. 56; *Mizān al-I’tidāl* vol. 1 pg. 541; *Lisān al-Mizān* vol. 2 pg. 295.

Abū Nu‘aym related it in *al-Ḥilyah*¹ from the chain of ‘**Aṭīyah al-‘Awfī** from Abū Sa‘īd, giving the impression that it refers to al-Khudrī. This is the deception of ‘Aṭīyah who would relate from Abū Sa‘īd al-Kalbī al-Kūfī the *kadhāb* (great liar). Many have thought that he enjoyed the company of Sayyidunā Abū Sa‘īd al-Khudrī رضي الله عنه. However, this is not the case. The aḥādīth of ‘Aṭīyah are not sound so beware of them. He is ḍa‘īf and has shī‘ī ideologies as many of the scholars have clearly mentioned, like al-Nawawī etc.

The most knowledgeable of my ummah after me is ‘Alī

أعلم أمتي بعدي علي

The most knowledgeable of my ummah after me is ‘Alī.

There is no basis for this narration. Al-Daylamī has reported it without any isnād.²

1 *Ḥilyat al-Awliyā’* vol. 10 pg. 211.

2 *Al-Firdaws bi Ma‘thūr al-Khaṭṭāb* vol. 1 pg. 370.

The Jews split into 71 sects

افتترقت اليهود على إحدى و سبعين فرقة

The Jews split into 71 sects.

This ḥadīth is ṣaḥīḥ due to the abundance of its chains and narrations/wordings.

Al-Ḥākim narrated it in *al-Mustadrak*¹ and commented:

هذه أسانيد تقام بها الحجة في تصحيح هذا الحديث

These *asānīd* (plural of *isnād*) stand as proof for the authentication of this ḥadīth.

Al-Dhahabī concurs with him.

Ḥāfiẓ al-‘Irāqī comments:

رواه الترمذي من حديث عبد الله بن عمرو و حسنه و أبو داود من حديث معاوية و ابن ماجه من حديث أنس و عوف بن مالك و أسانيدها جيد

Al-Tirmidhī narrated it from ‘Abd Allah ibn ‘Amr and declared it ḥasan, Abū Dāwūd from Mu‘āwiyah, and Ibn Mājah from Anas and ‘Awf ibn Mālik. And their *asānīd* are *jayyid* (excellent/sound).²

The muḥaqqiqīn of *Musnad Aḥmad* with the taḥqīq of Shu‘ayb Arna‘ūṭ have stated, “Its *isnād* is ḥasan.”³

1 *Al-Mustadrak* vol. 1 pg. 128.

2 *Takhrīj al-Iḥyā’* vol. 3 pg. 199.

3 *Musnad Aḥmad* vol. 14 pg. 124.

Al-Tirmidhī reported it. Ḥāfiẓ qualifies this ḥadīth as being *mashhūr*¹ and *maḥfūẓ*².

‘Abd al-Raḥmān ibn Zayd al-Afrīqī is present in the isnād.

- Ḥāfiẓ has stated in *al-Taqrīb*, “He is ḍa‘īf with regards to his memory. However, he was a pious individual.”³

The ḥadīth of Mu‘āwiyah is its shāhid. The ḥadīth with all its chains is ḥasan.⁴

Rasūlullāh ﷺ has enlightened regarding this sect which will attain salvation from all the sects of destruction by saying:

من كان على ما أنا عليه و أصحابي

He who is on mine and my Companions’ path.

Al-Majlisī has mentioned in *Bihār al-Anwār*⁵ and al-Ṭabāṭabā‘ī in his *Tafsīr*⁶ that the sect to attain salvation will be the followers of the Ahl al-Bayt. We the Ahl al-Sunnah follow both the Ahl al-Bayt and Ṣaḥābah. On the other hand, the Shī‘ah feel that they are following one group only. So if the ḥadīth of following the Ahl al-Bayt is ṣaḥīḥ, it will cover the Ahl al-Sunnah and if the ḥadīth of following the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is ṣaḥīḥ, it will cover the Ahl al-Sunnah likewise. However, it will never cover the Rawāfiḍ. Hence, the salvation of the Ahl al-Sunnah is established in all conditions.

1 *Lisān al-Mizān* vol. 1 pg. 128.

2 *Lisān al-Mizān* vol. 6 pg. 56.

3 *Al-Taqrīb* vol. 1 pg. 480.

4 Study the explanation of al-Albānī in *Silsilat al-Aḥādīth al-Ṣaḥīḥah* Ḥadīth: 203.

5 *Bihār al-Anwār* vol. 28 pg. 30.

6 *Tafsīr* vol. 3 pg. 380.

The narration of dissension according to the Shī'ah

Al-Majlisī reported from Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ that he asked the Jews:

كم افترقت بنو إسرائيل فقالوا و لا فرقة واحدة فقال علي كذبتم افترقت على إحدى و سبعين فرقة كلها في النار إلا واحدة فإن الله يقول و من قوم موسى أمة يهدون بالحق و به يعدلون قال فهذه التي تنجو

“Into how many sects did the Banū Isrā’īl split?”

They replied, “Not even one.”

“You lied,” he emphasises, “they split into 71 sects; all of whom will be in the Fire except one since Allah سُبْحَانَهُ وَتَعَالَى says:

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

And among the people of Moses is a community which guides by truth and by it establishes justice.¹

He continued, “This is the one that will attain salvation.”²

Ni‘mat Allah al-Jazā’irī said regarding this ḥadīth:

هو المتفق عليه من علماء الإسلام لكن الترمذي من العامة نقله في صحيحه بزيادة هي قيل و من هم قال الذين هم على ما أنا عليه و أصحابي و أما الشيعة فزادت في روايته هكذا قال افترقت أمة موسى على أحد و سبعين فرقة كلها في النار إلا واحدة و هي التي اتبعت و صيه يوشع و افترقت أمة عيسى على اثنين و سبعين فرقة كلها في النار إلا واحدة و هي التي اتبعت و صيه شمعون و ستفترق أمتي على ثلاثة و سبعين فرقة كلها في النار إلا واحدة و هي التي تتبع و صبي عليا عليه السلام

This ḥadīth is unanimously accepted by the scholars of Islam. However, al-Tirmidhī of the Ahl al-Sunnah reported it in his *Ṣaḥīḥ* with the addition:

It was asked, “Who are they?”

1 Sūrah al-A’rāf: 159.

2 *Bihār al-Anwār* vol. 6 pg. 82; *Tafsīr al-Mizān* vol. 8 pg. 291.

He replied, “Those who are upon what I and my companions are upon.”

As for the Shī'ah, they have added in the narration the following:

The ummah of Mūsā split into 71 sects, all of whom will be in the Fire except one; those who followed his waṣī Yūsha'. The ummah of 'Īsā split into 72 sects, all of whom will be in the Fire except one; those who followed his waṣī Sham'un. And my ummah will split into 73 sects, all of whom will be in the Fire except one, those who will follow my waṣī 'Alī عَلَيْهِ السَّلَام.¹

Al-Fayḍ al-Kāshānī says:

وفي الحديث المشهور ستفترق أمتي على ثلاث و سبعين فرقة كلها في النار إلا واحدة وهي التي تتبع
وصبي عليا

It appears in the famous ḥadīth: “My ummah will split into 73 sects all of whom will be in the Fire except one, those who will follow my waṣī 'Alī.”²

1 *Nūr al-Barāhīn* vol. 1 pg. 61.

2 *Al-Tafsīr al-Aṣfā* vol. 1 pg. 355.

Kill Na'thal for he has committed kufr

اقتلوا نعتلا فإنه كفر

Kill Na'thal (the old fool) for he has committed kufr.

This statement has been attributed to Sayyidah 'Ā'ishah رضي الله عنها which she allegedly voiced regarding Sayyidunā 'Uthmān رضي الله عنه.

Naṣr ibn Muzāḥim appears in the isnād.

Naṣr ibn Muzāḥim

- Al-'Uqaylī says, "He was inclined towards Shī'ism. There is *iḍtirāb* (internal inconsistencies) in his narrations in addition to plenty errors."¹
- Al-Dhahabī declares, "He was a staunch Rāfiḍī. They discarded him."
- Abū Khaythamah remarks, "He was a *kadhāb* (great liar)."
- Abū Ḥātīm says, "*Wāhī al-ḥadīth* (weak in ḥadīth). *Matrūk* (suspected of ḥadīth forgery)."
- Al-Dāraquṭnī comments, "*Ḍa'īf* (weak)."²
- Al-Jūzajānī explains, "Naṣr was wayward from the truth, deviated."
- Ṣāliḥ ibn Muḥammad says, "Naṣr ibn Muzāḥim narrated many *munkar* (anomalous) aḥādīth from weak narrators."
- Ḥāfiẓ Abū al-Fatḥ Muhammad ibn al-Ḥusayn says, "Naṣr ibn Muzāḥim was radical in his belief."³

Taking the above into consideration, this narration is not worth consideration or attention. Coupled with this is its contradiction to ṣaḥīḥ narrations which indicate the opposite.

1 *Al-Du'afā'* vol. 4 pg. 300 Ḥadīth: 1899.

2 *Al-Mizān* vol. 4 pg. 253 Number: 9046.

3 *Tārīkh Baghdād* vol. 13 pg. 283.

Judge between me and this sinful, treacherous, deceitful, liar

اقض بيني و بين هذا الكاذب الأثم الغادر الخائن

Judge between me and this liar, sinner, treacherous, deceit.

This ḥadīth has been narrated by Muslim.

حدثني عبد الله بن محمد بن أسماء الضبعي حدثنا جويرية عن مالك عن الزهري أن مالك بن أوس حدثه قال قال عباس يا أمير المؤمنين اقض بيني و بين هذا الكاذب الأثم الغادر الخائن فقال القوم أجل يا أمير المؤمنين فاقض بينهم و أرحمهم فقال مالك بن أوس يخيل إلي أنهم قد كانوا قدموهم لذلك فقال عمر اتندا أنشدكم بالله الذي بإذنه تقوم السماء و الأرض أتعلمون أن رسول الله صلى الله عليه و سلم قال لا نورث ما تركنا صدقة قالوا نعم ثم أقبل على العباس و علي فقال أنشدكما بالله الذي بإذنه تقوم السماء و الأرض أتعلمان أن رسول الله صلى الله عليه و سلم قال لا نورث ما تركنا صدقة قالوا نعم فقال عمر إن الله عز و جل كان خص رسول الله صلى الله عليه و سلم بخاصة لم يخص بها أحدا غيره قال ما أفاء الله على رسوله من أهل القرى فله و للرسول ما أدري هل قرأ الآية التي قبلها أم لا قال فقسم رسول الله صلى الله عليه و سلم بينكم أموال بني النضير فوالله ما استأثر عليكم و لا أخذها دونكم حتى بقي هذا المال فكان رسول الله صلى الله عليه و سلم يأخذ منه نفقة سنة ثم يجعل ما بقي أسوة المال ثم قال أنشدكم بالله الذي بإذنه تقوم السماء و الأرض أتعلمون ذلك قالوا نعم ثم نشد عباسا و عليا بمثل ما نشد به القوم أتعلمان ذلك قالوا نعم قال فلما توفي رسول الله صلى الله عليه و سلم قال أبو بكر أنا ولي رسول الله صلى الله عليه و سلم فجتبنا تطلب ميراثك من ابن أخيك و يطلب هذا ميراث امرأته من أبيها فقال أبو بكر قال رسول الله صلى الله عليه و سلم ما نورث ما تركنا صدقة فرأيتماه كاذبا آثما غادرا خائنا والله يعلم إنه لصادق بار راشد تابع للحق ثم توفي أبو بكر و أنا ولي رسول الله صلى الله عليه و سلم و ولي أبو بكر فرأيتماني كاذبا آثما غادرا خائنا و الله يعلم إنني بار راشد تابع للحق فوليتها ثم جتنتي أنت و هذا و أنتما جميع و أمركما واحد فقلتما ادفعها إلينا فقلت إن شئتم دفعتها إليكما على أن عليكما عهد الله أن تعملوا فيها بالذي كان يعمل رسول الله صلى الله عليه و سلم فأخذتماها بذلك قال أؤكدك قالوا نعم ثم جتتماني لأقضي بينكما و لا والله لا أقضي بينكما بغير ذلك حتى تقوم الساعة فإن عجزتما عنها فرداها إلي

‘Abd Allah ibn Muhammad ibn Asmā’ al-Ḍabuī narrated to me saying that—Juwayriyyah narrated to him from—Mālik from—al-Zuhrī that—Mālik ibn Aws narrated to him:

‘Abbās said, “O Amīr al-Mu’minīn! Judge between me and this sinful, treacherous, deceitful, liar (referring to ‘Alī).”

The people said, “Yes, O Amīr al-Mu’minīn! Judge between them and relieve them.”

Mālik ibn Aws adds, “I could well imagine that they (‘Alī and ‘Abbās) had sent them in advance for this purpose.”

‘Umar said, “Slow down. I ask you in the name of Allah by Whose will the sky and earth stand, do you know that Rasūlullāh ﷺ declared, ‘We are not inherited from. Whatever we leave is ṣadaqah.’?” They replied in the affirmative.

He then turned his attention to ‘Abbās and ‘Alī and said, “I ask you in the name of Allah by Whose Will the sky and earth stand, do you know that Rasūlullāh ﷺ declared, ‘We are not inherited from. Whatever we leave is ṣadaqah.’?” They replied in the affirmative.

‘Umar then said, “Certainly, Allah—the Mighty and Majestic—favoured Rasūlullāh ﷺ exclusively with something He did not favour anyone else besides him with. He declared:

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ

And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger.¹”

The narrator submits: “I do not know whether he recited the verse preceding it or not.”

‘Umar continued, “Rasūlullāh ﷺ divided the wealth of the Banū al-Naḍīr amongst you. By Allah, he did not favour anyone over you and did not seize it to your exclusion. (After a fair distribution in this way) this property was left over. The Messenger of Allah ﷺ would meet from its income his annual expenditure, and what remained would be deposited in the Bait-ul-Mal.”

1 Sūrah al-Ḥaṣhr: 7.

‘Umar then said, “I implore you in Allah by Whose Will the sky and earth stand, are you aware of this fact?”

They replied in the affirmative.

He then took an oath in front of ‘Abbās and ‘Alī just as he swore to the people and asked, “Are you aware of this?”

They too replied in the affirmative.

He continued, “When Rasūlullāh ﷺ passed away, Abū Bakr said, ‘I am the successor of Rasūlullāh ﷺ.’ You both came to him. You (‘Abbās) claimed for your inheritance from your cousin and this one (‘Alī) claimed for his wife’s inheritance from her father. Abū Bakr explained, ‘Rasūlullāh ﷺ declared: We are not inherited from. Whatever we leave is ṣadaqah.’ You considered him a liar, sinner, treacherous, and dishonest; whereas Allah knows that he was truthful, devout, accurate, and following the truth. Thereafter, Abū Bakr passed on. Now I am the successor of Rasūlullāh ﷺ and Abū Bakr. You deemed me a liar, sinner, treacherous, and dishonest; and Allah knows that I am devout, correct, and following the truth. So I undertook its administration. Then you came to me with this man. You were united and your word was unified. You said, ‘Hand it over to us.’ I said, ‘If you wish, I will hand it over to you on condition that you undertake the covenant of Allah that you will administer it just as Rasūlullāh ﷺ did.’ You took it with this undertaking.”

He confirmed, “Is this not the case?”

They replied, “Yes.”

He said, “Now you come to me to judge between you two. No. By Allah, I will not judge between you with something else until the Day of Judgement. If you are unable to administer it, hand it back to me.”¹

1 *Ṣaḥīḥ Muslim Ḥadīth*: 1757.

Observations on the ḥadīth:

If Sayyidunā ‘Alī ibn Abī Ṭālib’s رَضِيَ اللَّهُ عَنْهُ belief was that Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ was a treacherous, deceitful, liar then why would he approach him to judge between himself and ‘Abbās رَضِيَ اللَّهُ عَنْهُ? This is yet another picture of contradiction which Shī’ism paints.

How is it possible for Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ to possess these abominable qualities according to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ yet the latter marries his daughter to the former? This is a clear implicit and indirect criticism against Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. Whoever is happy to wed his daughter to a man with such qualities in none the better.

Moreover, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ pledging allegiance to a treacherous, deceitful, liar makes him unfit to be a leader for people. When he was unable to lead his own household, then how on earth can he befitting to protect the ummah?

We have many evidences and indications to falsify the falseness of those who wish to give improper and inappropriate meanings to the texts.

- Had it been true that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ considered Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ a liar and dishonest they why did he pledge allegiance to a man with such base qualities?
- Had it been true that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ considered Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ a liar and dishonest then Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ would be wrong and after all he is human. This is because Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ cited as proof against Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا a ḥadīth which the general Rawāfiḍ have authenticated. The ḥadīth reads:

وإن الأنبياء لم يورثوا درهما ولا دينارا ولكن ورثوا العلم

The Ambiyā’ do not leave silver and gold coins in inheritance. But they only leave knowledge behind.

Therefore, the Rawāfiḍ due to this become deceits, liars, treacherous, and sinners. Sayyidunā ‘Alī رضي الله عنه acknowledged this when he said:

و كنا نرى لقربتنا من رسول الله صلى الله عليه وسلم نصيبا حتى فاضت عينا أبي بكر فلما تكلم أبو بكر قال والذي نفسي بيده لقراءة رسول الله صلى الله عليه وسلم أحب إلي أن أصل من قرابتي و أما الذي شجر بيني وبينكم من هذه الأموال فلم آل فيها عن الخير و لم أترك أمرا رأيت رسول الله صلى الله عليه وسلم يصنعه فيها إلا صنعته

“We thought that due to our relationship with Rasūlullāh صلى الله عليه وسلم we would have a share (in the khilāfah).”

He spoke until Abū Bakr’s tears streamed down Abū Bakr’s cheeks .

When Abū Bakr spoke he said, “By the Being in Whose hands lies my life, maintaining family ties with the family members of Rasūlullāh صلى الله عليه وسلم is dearer to me than maintaining ties with my own kith and kin. Whatever transpired between me and you regarding this wealth, I neither steered away from goodness nor did I abandon something I saw Rasūlullāh صلى الله عليه وسلم doing except that I carried out the same.”

- Do you consider in your viewpoints on the Ṣaḥābah Allah’s praise for the Muhājirīn—and ‘Umar is among them—and His praise for the participants of Bay‘at al-Riḍwān—and ‘Umar is among them? Are you not the ones who declare vehemently that whatever contradicts the Qur’ān should be thrown in the trash? The testimony of Allah enjoys precedence over the testimony of Sayyidunā ‘Alī رضي الله عنه according to your creed.
- Sayyidunā ‘Alī marrying his daughter, Umm Kulthūm, to ‘Umar ibn al-Khaṭṭāb رضي الله عنه, pledging allegiance to him, and considering the name of ‘Umar a good omen (by naming his children with this name) will remain as proofs against you in this world and the next.
- Whoever considers Sayyidunā ‘Umar رضي الله عنه a liar and dishonest will not marry his daughter to him. Will you be pleased to marry your daughters to someone who has such evil qualities? Has your intelligence left you? Have you found any of your seniors marrying their daughters to Christians or Jews?

- Sayyidunā ‘Umar told Sayyidunā ‘Abbās about Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, “You considered him a liar, sinner, treacherous, and dishonest.” This is an *ilzām* (counter argument) against Sayyidunā ‘Abbās رَضِيَ اللَّهُ عَنْهُ who used these words for Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ calling him a liar, sinner, treacherous, and dishonest. Thus he is using Sayyidunā ‘Abbās’s words against him so as to say if you are calling ‘Alī رَضِيَ اللَّهُ عَنْهُ dishonest then it would mean you consider myself and Abū Bakr dishonest as well”

If you say that this explains Sayyidunā ‘Alī’s belief about Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. The ḥadīth emphatically declares the former’s acknowledgement of the correctness of Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ statement, “We are not inherited from.” He replied in the affirmative to this but did not say yes when asked about Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

Your narrations emphasise that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ inherited from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the Qur’ān and Sunnah, not kingdom nor anything else.

Al-Ṣadūq relates a narration with a chain to Sayyidunā ‘Abd Allah ibn Awfā رَضِيَ اللَّهُ عَنْهُ who says:

آخى رسول الله صلى الله عليه وسلم بين أصحابه و ترك عليا فقال له أخيت بين أصحابك و تركتني فقال
والذي نفسي بيده ما أبقيتك إلا لنفسي أنت أخي و وصيي و وارثي قال و ما أرت منك يا رسول الله قال ما
أورث النبيون قبلي كتاب ربهم و سنة نبيهم

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ contracted bonds of brotherhood between his Companions and left ‘Alī. ‘Alī submitted, “You made bonds of brotherhood between your Companions and left me out?”

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “By the Being in Whose hands lies my life, I did not leave you except for myself. You are my brother, my waṣī, and my heir.”

“And what will I inherit from you, O Messenger of Allah,” enquired ‘Alī.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ responded, “**What was inherited from the Messengers before me: the Book of their Rabb and the Sunnah of their nabī.**”¹

1 Al-Ṣadūq: *al-Amālī* 346; al-Ṭabāṭabā’ī: *Tafsīr al-Mīzān* vol. 8 pg. 117; al-Māḥūzī: *Kitāb al-Arba’in* pg. 236.

- There is nothing in the ḥadīth besides a counter reply to Sayyidunā ‘Abbās رضي الله عنه for accusing Sayyidunā ‘Alī رضي الله عنه of deception, lying, and treachery. If Sayyidunā Abū Bakr رضي الله عنه was like this, then Sayyidunā ‘Alī رضي الله عنه is the same and if Sayyidunā Abū Bakr رضي الله عنه was not like this then Sayyidunā ‘Alī رضي الله عنه is the same.

Terminate your bay‘ah with me for I have a Shayṭān who seizes me

أقبلوني فإن لي شيطاناً يعتريني

Terminate your bay‘ah with me for I have a Shayṭān who seizes me.

This is an address which is attributed to Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ.

The Rawāfiḍ use this narration to criticise Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ whereas there is no one, except that Allah has appointed a Shayṭān for him.

Al-Ṭabarānī narrated it in *al-Mu‘jam al-Awsaṭ*¹.

‘Īsā ibn Sulaymān and ‘Īsā ibn ‘Aṭiyyah appear in the isnād.

‘Īsā ibn Sulaymān is *ḍa‘īf* (weak).

‘Īsā ibn ‘Aṭiyyah is *majhūl* (unknown). Al-Haythamī said, “I do not know him.”²

Al-Ṭabarī mentioned him in his *Tārīkh*³ from Sayf ibn ‘Umar al-Ḍabbī who is a Rāfiḍī and *kadhāb* (great liar) as agreed upon by the scholars of ḥadīth.

‘Abd al-Razzāq narrates it in *al-Muṣannaḥ*⁴ and so did Ibn ‘Asākir in his *Tārīkh*⁵. However, there is *inqiṭā‘* (a missing link) between Ma‘mar and Ḥasan in that isnād.

1 *Al-Mu‘jam al-Awsaṭ* vol. 8 pg. 267.

2 *Majma‘ al-Zawā‘id* vol. 5 pg. 183.

3 Al-Ṭabarī: *Tārīkh* vol. 2 pg. 245.

4 ‘Abd al-Razzāq: *al-Muṣannaḥ* vol. 11 pg. 336.

5 Ibn ‘Asākir: *Tārīkh* vol. 30 pg. 304.

The sheep ate a page from the muṣḥaf

أكلت داجن ورقة من مصحف

The sheep ate a page from the muṣḥaf.

Narrated by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*¹ and Ibn Mājah in his *Sunan*². Al-Albānī labelled it ṣaḥīḥ in *Ṣaḥīḥ Ibn Mājah*³.

However, there is no proof in this ḥadīth (to criticise the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ) for the maṣāḥif of the Muslims are plenty. If a sheep ate a page, it is not able to remove the verses of the Qurʾān from the hearts of hundreds and thousands of Muslims. Moreover, Sayyidah ʿĀʾishah رَضِيَ اللَّهُ عَنْهَا is not the only individual who had pages of the Qurʾān by her. She was not among the scribes of revelation who were specially tasked with writing every verse that was revealed upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

This is a hopeless endeavour to create a haggle with the Ahl al-Sunnah developing from the Rawāfiq's belief that the Qurʾān is *muḥarraf* (adulterated).

If this falls in the ambit of taḥrīf according to them, then they will be accused of the same due to a similar narration which reads:

عن جابر عن أبي جعفر قال سمعته يقول وقع مصحف في البحر فوجدوه وقد ذهب ما فيه إلا هذه الآية
ألا إلى الله تصير الأمور

On the authority of Jābir who narrates that he heard Abū Jaʿfar saying, “A muṣḥaf fell into the ocean which they later on retrieved. Everything was erased besides this verse:

أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

Unquestionably, to Allah do [all] matters evolve^{4,5}

1 *Al-Muʿjam al-Awsaṭ* vol. 8 pg. 12.

2 *Sunan Ibn Mājah* vol. 1 pg. 625.

3 *Ṣaḥīḥ Ibn Mājah* Ḥadīth: 1580.

4 Sūrah Shūrā: 53.

5 *Al-Kāfi* vol. 2 pg. 462, Kitāb Faḍl al-Qurʾān.

Are you not happy, O ‘Alī, when Allah will gather the people on one plain

ألا ترضى يا علي إذا جمع الله الناس في صعيد واحد أن أقوم عن يمين العرش و أنت عن يميني و تكسي
ثوبين أبيضين فلا داعي بخير إلا دعيت أيضا

Are you not happy, O ‘Alī, when Allah will gather the people on one plain that I will stand on the right of the ‘Arsh and you will be on my right and will be given two white garments to wear? There will be no caller of goodness except that you will be summoned as well.

Sufyān ibn Ibrāhīm al-Kūfī appears in the isnād. Ḥāfiẓ Ibn Ḥajar records in *Lisān al-Mīzān*:

Al-Azdī said about him, “Deviated, ḍa‘īf.”¹

Sufyān narrates from ‘**Abd al-Mu’min ibn Qāsim**:

Al-‘Uqaylī writes, “He was from the Shī‘ah, much of his narrations are uncorroborated.”²

Ibn Ḥajar writes, “‘Abd al-Mu’min is worthless.”³

Al-Dhahabī says about this narration in his *Mīzān*:

‘Abd al-Mu’min is worthless as well, and the narration is *Munkar Jiddan* (a solitary narration severely contradicting authentic reports).⁴

1 *Lisān al-Mīzān* vol. 4 pg. 89.

2 *Kitāb al-Ḍu‘afā’*, vol. 1, pg. 846, narrator: 1067.

3 Op Cit. vol. 4 pg. 89

4 *Mīzān al-I’tidāl*, vol. 2, pg. 164-165, narrator: 1084

Hold firmly to our love, the Ahl al-Bayt

عن الحسن بن علي أن رسول الله صلى الله عليه و سلم قال الزموا مودتنا أهل البيت فإنه من لقي الله عز وجل و هو يودنا دخل الجنة بشفاعتنا والذي نفسي بيده لا ينفع عبدا عمله إلا بمعرفة حقنا

Ḥasan ibn ‘Alī reports that Rasūlullāh ﷺ said, “Hold firmly to our love, the Ahl al-Bayt, for whoever meets Allah—the Might and Majestic—having love for us, will enter Jannah with our intercession. By the Being in Whose hands lies my life, a servant’s action will not benefit him except with recognising our right.”¹

Al-Ṭabarānī reports it in *al-Awsaṭ* with his chain of narration which contains:

Ḥusayn ibn al-Ḥasan al-Ashqar — Qays ibn Rabī‘ — Layth

Ḥusayn ibn al-Ḥasan al-Ashqar

Al-Bukhārī said, “There is scepticism concerning him.”

Abū Zur‘ah said, “Munkar al-Ḥadīth.”

Abū Ḥātim said, “Not Qawī (strong).”

Al-Jūzajānī said, “Would curse the predecessors.”

Al-Nasā’ī and al-Dāraquthnī said, “Not Qawī.”

Ibn ‘Adī further pointed out that he narrates solitary contradictory reports.²

Qays ibn Rabī‘

Abū Ḥātim said, “He is categorised as truthful but not Qawī.”

1 *Majma‘ al-Zawā‘id*, vol. 9 pg. 172.

2 *Mizān al-Itidāl*, vol. 2 pg. 285, narrator: 1989.

Yahyā said, “Ḍaʿīf,” and on another occasion, “His Ḥadīth should not be recorded.”

Aḥmad was asked, “Why did you discard his Ḥadīth,” and he replied, “He was a Shīʿah and would make profuse errors. He has many *Munkar* (solitary contradictory reports).”

Wakī and ʿAlī ibn al-Madīnī would categorise him as Ḍaʿīf.

Al-Nasāʾī said, “*Matrūk* (suspected of forgery).”

Al-Dāraquthnī said, “Ḍaʿīf.”¹

Layth ibn Abī Sulaym

Ibn ʿUyaynah ruled him to be Ḍaʿīf, as well as al-Nasāʾī.

Aḥmad said, “*Muḍṭarib al-Ḥadīth* (a conflicting narrator) but people narrated from him.”

Abū Ḥātim al-Rāzī and Abū Zurʿah, “Do not become preoccupied with him; he is *Muḍṭarib al-Ḥadīth*.

Ibn Ḥibbān said, “He became confused later in his life and would thus mix up the *asānīd*. He would turn a *Mursal report* (narration of a *Tābīʿī*) into a *Marfūʿ* narration (narration reported from the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and would report from the reliable narrators that which they did not narrate. He was thus discarded by Yaḥyā al-Qaṭṭān, Yaḥyā ibn Maʿīn, Ibn Maḥdī, and Aḥmad.”²

1 *Mizān al-Iʿtidāl*, vol. 3, pg. 393, narrator: 6911

2 *Al-Ḍuʿafāʾ wa al-Matrūkīn*, vol. 3, pg. 29, narrator: 2815.

Am I not the friend of the believers? They replied, “Most definitely O Messenger of Allah. He said, “Whoever’s friend I am...”

The entire ḥadīth is as follows:

حِبْشُونَ بْنِ مُوسَى بْنِ أَيُّوبَ الْخَلَّالِ حَدَّثَنَا عَلِيُّ بْنُ سَعِيدِ الرَّمْلِيِّ حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ الْقُرَشِيِّ عَنْ بَنِي حَشْبَةَ عَنْ مَطَرِ الْوَرَّاقِ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَبِي هُرَيْرَةَ قَالَ مَنْ صَامَ يَوْمَ ثَمَانَ عَشْرَةَ مِنْ ذِي الْحِجَّةِ كَتَبَ لَهُ صِيَامَ سِتِّينَ شَهْرًا وَهُوَ يَوْمُ غَدِيرِ خَمٍّ لَمَّا أَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ أَلَسْتُ وَلِي الْمُؤْمِنِينَ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ بَخَّ لَكَ يَا بَنِي أَبِي طَالِبٍ أَصَبَحْتَ مَوْلَايَ وَمَوْلَى كُلِّ مُسْلِمٍ فَأَنْزَلَ اللَّهُ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

Ḥabshūn ibn Mūsā ibn Ayyūb al-Khallāl — ‘Alī ibn Sa’d al-Ramlī narrated to us — Ḍamrah ibn Rab’ah al-Qurashī narrated to us — from Ibn Shawdhab — from **Maṭar al-Warrāq** — from **Shahr ibn Ḥawhshab** — from Abū Hurayrah who relates:

Whoever fast on the 18th of Dhū al-Ḥijjah, the fasts of 60 months will be recorded for him. It is the day of Ghadīr Khum when Nabī ﷺ took that hand of ‘Alī ibn Abī Ṭālib and said, “Am I not the friend of the believers?”

They replied, “Most definitely, O Messenger of Allah.”

Rasūlullāh ﷺ declared, “Whoever’s friend I am, ‘Alī is his friend.”

‘Umar ibn al-Khaṭṭāb said, “Congratulations to you, O Ibn Abī Ṭālib! You have become my friend and the friend of every Muslim.”

Thereafter Allah revealed:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

This day I have perfected for you your religion¹

Al-Khaṭṭīb documented it.²

1 Sūrah al-Mā’idah: 3.

2 *Tārīkh Baghdād* vol. 8 pg. 289.

This isnād is ḍaʿīf due to the ḍuʿf of Maṭar and Shahr ibn Ḥawshab. The Rawāfiḍ's claim that the verse *This day I have perfected for you your religion* was revealed at this location is nothing but a blatant lie. This verse was revealed on the day of ʿArafah which fell on a Friday as documented in *Ṣaḥīḥ al-Bukhārī* etc. This is reliable since this isnād is ṣaḥīḥ and the other isnāds besides it are ḍaʿīf as al-Ṭabarī has declared.¹

Ibn al-Jawzī and Ibn Kathīr have stated, “This ḥadīth is not ṣaḥīḥ and it is not permissible to cite it as proof. All the narrators after him until Abū Hurayrah are weak. The verse was revealed on the day of ʿArafah, undoubtedly. And this has been documented in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.”²

1 *Tafsīr al-Ṭabarī* vol. 6 pg. 84.

2 *Al-ʿIlal al-Tamāhiyyah* vol. 1 pg. 226; *al-Bidāyah wa al-Nihāyah* vol. 7 pg. 350.

Did Allah not forbid you from praying over the hypocrites

عن عبد الله بن عمر أن رسول الله صلى الله عليه و سلم جاء ليصلي على عبد الله بن أبي فجزبه عمر فقال أليس قد نهاك الله أن تصلي على المنافقين فقال استغفر لهم أو لا تستغفر لهم إن تستغفر لهم سبعين مرة فلن يغفر الله لهم فنزلت ولا تصل على أحد منهم مات أبدا ولا تقم على قبره فترك الصلوة عليهم

‘Abd Allah ibn ‘Umar reports that Rasūlullāh ﷺ came to perform Ṣalāt al-zJanāzah upon ‘Abd Allah ibn Ubay (the hypocrite). ‘Umar diverted him and said, “Has Allah not prohibited you from praying over the hypocrites?”

Rasūlullāh ﷺ recited:

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

*Ask forgiveness for them, [O Muhammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them.*¹

Then the following verse was revealed:

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ

*And do not pray [the funeral prayer, O Muhammad], over any of them who has died - ever - or stand at his grave.*²

Consequently, Rasūlullāh ﷺ abandoned praying over them.³

The Rawāfiḍ ask, “Was ‘Umar more knowledgeable or Rasūlullāh ﷺ?”

1 Sūrah al-Tawbah: 80.

2 Sūrah al-Tawbah: 84.

3 Ṣaḥīḥ al-Bukhārī Ḥadīth: 5460.

Answer:

This incident appears in two narrations, it is not correct to separate one from the other. Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ intended to remind Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ of the verse which prohibits praying over the hypocrites while Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the other hand understood that it was not a prohibition, but rather a choice as clarified in the other ḥadīth. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

إنما خيرني الله أو أخبرني فقال اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ فقال سأزيده على سبعين قال فصلى عليه رسول الله صلى الله عليه وسلم و سلم و صلينا معه ثم أنزل ولا تصل على أحد منهم مات أبدا ولا تقم على قبره إنهم كفروا بالله ورسوله وماتوا وهم فاسقون

Allah gave me a choice or informed me:

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

Ask forgiveness for them, [O Muhammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, “I will increase upon seventy.”

The narrator states, “Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prayed upon him and we prayed with him.”

Thereafter Allah revealed:

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهٖ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ

And do not pray [the funeral prayer, O Muhammad], over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.¹

1 Sūrah al-Tawbah: 84.

Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ enquiring from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ does not mean that he was more knowledgeable than the latter. Once, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ forgot in his ṣalāh and Dhū al-Yadayn reminded him. It will not be said that Dhū al-Yadayn claimed that he was more knowledgeable than Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. We believe that the Ambiyā’ can forget, contrary to those who oppose and challenge the Qur’ān.

This type of questioning is not impermissible. The angels said to ‘Umar’s Rabb:

أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

*Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?*¹

If the Rawāfiḍ object to Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ for acting in this way, which manifests their possessiveness and honour for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then why do they not object against Khomeini who claims that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was unsuccessful in reforming his Companions? Why do they not object against al-Majlisī and others who claim that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would leave Sayyidunā ‘Alī and Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا to sleep under the same covering.

From here we learn that the Rawāfiḍ objecting to Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ is only in conformity to their tradition which ‘Abd Allah ibn Saba’ developed for them, viz. blaspheming and criticising the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ.

The word *al-jabdh* means to move from a place. This has been quoted by Ibn Manẓūr in *Lisān al-‘Arab*² from Sībawayh. He cites the statement of Muṭarrif as proof:

وجدت الإنسان ملقى بين الله و بين الشيطان فإن لم يجتذبه إليه جذبته الشيطان

1 Sūrah al-Baqarah: 30.

2 *Lisān al-‘Arab* vol. 5 pg. 190.

I found man thrown between Allah and Shayṭān. If He does not pull him towards Himself, Shayṭān will divert his attention.”

When al-jabdh is qualified with *quwwah* (force/strength) then it refers to *al-natr* (to wrest away, pull away with force). It is said: *jabadha bi quwwah* (he pulled him with force). This is used to qualify the type of al-jabdh. The Rawāfiḍ narrate the incident of the bedouin who:

جذب النبي صلى الله عليه و سلم جذبة شديدة

Pulled Rasūlullāh ﷺ with force.¹

In conclusion, the jabdh mentioned in the narration refers to diverting Rasūlullāh ﷺ away from ṣalāh (not forcefully pulling him aside). The Rawāfiḍ themselves have narrated this in the books of fiqh saying:

أن يأتي أحد من خلف الصلوة و يجذب واحدا من مقدم الصف ليقيم به صفا ثانيا

If anyone comes late for ṣalāh, he should **gently motion** one person from the front ṣaff to join him to form the second ṣaff.²

It is not permissible to understand it the way the of the Shī'ah, who have learnt blasphemy of the Ṣaḥābah رضي الله عنهم from Ibn Saba', coupled with misinterpreting their actions.

This was a possessive stance of Sayyidunā 'Umar رضي الله عنه over Rasūlullāh ﷺ. Why not, when Rasūlullāh ﷺ was ridiculed, abused, and criticised by 'Abd Allah ibn Ubay ibn Salūl just as is the practice of his children of the Saba'iyyah Salūliyyah sect, whom Sayyidunā 'Umar رضي الله عنه dislikes that Rasūlullāh ﷺ pray over. This stance is similar to the stance of Sayyidunā 'Alī رضي الله عنه who was commanded by Rasūlullāh ﷺ to delete the words *Messenger of Allah* on the Day of Ḥudaybiyyah with the Quraysh.

1 *Bihār al-Anwār* vol. 108 pg. 223.

2 *Al-Khallāf* vol. 1 pg. 555.

Had the reason for objecting against Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ been *ghayrah* (possessiveness and honour) for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they would have ridiculed Khomeini. In fact, they would have declared him a disbeliever for criticising Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and all the Ambiyā’ of being unsuccessful, giving superiority to al-Mahdī over him, and claiming that al-Mahdī will be successful when he emerges.

The Rawāfiḍ report that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ *jadhaba* (pulled) Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and entered him under his garment.¹

Similarly, they report that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ came close to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ pulled him and seated him next to himself.²

If every *jadhbah* is disrespectful then why do you not say the same about Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? Moreover, this pulling would be practiced by Ja‘far al-Ṣādiq publicly.³ Furthermore, *jadhb* (pulling) in ṣalāh has appeared in the books of the Rawāfiḍ but they have not stated that such an act is disrespectful.

1 *Biḥār al-Anwār* vol. 22 pg. 511 and vol. 39 pg. 128; al-Ṣadūq: *al-Amālī* pg. 736; ‘Abbās al-Qummī: *al-Anwār al-Bahiyyah* pg. 41.

2 Hāshim al-Baḥrānī: *Madīnat al-Ma‘ājiz* vol. 1 pg. 393.

3 Quṭb al-Dīn al-Rāwindī: *al-Kharā’ij wa al-Jarā’ih* vol. 2 pg. 743.

Are you not pleased to be the fourth of four

أما ترضى أن تكون رابع أربعة أول من يدخل الجنة أنا وأنت والحسين وأزواجنا عن أيماننا وعن شماننا
و ذرارينا خلف أزواجنا وشيعتنا من ورائنا

Are you not happy to be the fourth of four? The first to enter Jannah will be me, you, and Ḥusayn. Our wives will be on our right and left sides, our progeny will be behind our wives, and our partisans will be behind us.¹

The isnād of this ḥadīth is as follows:

حدثنا محمد بن يونس ثنا عبيد الله بن عائشة قال أنا إسماعيل بن عمرو عن عمرو بن موسى عن زيد بن علي
بن حسين عن أبيه عن جده عن علي بن أبي طالب

Muḥammad ibn Yūnus narrated to us — ‘Ubayd Allah ibn ‘Ā’ishah narrated to us saying — **Ismā’īl ibn ‘Amr** informed us from — **‘Umar ibn Mūsā** from — Zayd ibn Alī ibn Ḥusayn from — his father from — his grandfather from — ‘Alī ibn Abī Ṭālib.

This ḥadīth is *mawḍū’* (fabricated).

Muḥammad ibn Yūnus al-Kudaymī

- Muḥammad ibn Yūnus al-Kudaymī appears in the isnād and he is a *kadhāb* (great liar).
- Al-Dāraquṭnī says, “Qāsim al-Muṭarrāz was asked about him and said, ‘I will kneel him before Allah—the Blessed and Exalted—on the Day of Qiyāmah and say, ‘Indeed, he would lie against Your Messenger and the ‘ulamā’.’”²
- They have criticised him of fabricating and appropriating chains of narration for his forged narrations.

1 *Faḍā’il al-Ṣaḥābah* vol. 2 pg. 771.

2 *Su’ālāt al-Dāraquṭnī* 74.

- Ibn ‘Adī criticised him of fabricating.¹

Ismā‘īl ibn ‘Amr al-Bajalī

- He is ḍa‘īf. Majority have labelled him ḍa‘īf while some have considered him reliable.²

‘Umar ibn Mūsā ibn Wajīh al-Taymī al-Wajīhī al-Ḥimṣī

- He is *matrūk* (suspected of ḥadīth forgery).
- Al-Bukhārī says, “*Munkar al-ḥadīth* (Contradicts reliable narrators).”
- Ibn Ma‘īn comments, “He is not reliable.” In another narration, “A *kadhāb* (great liar). He is worthless.”
- Abū Ḥātim al-Rāzī has indicted him for fabricating and lying.
- Al-Nasa‘ī and al-Dāraquṭnī have abandoned him.³

It has a shāhid (corroboration) from another chain. However, the problem lies with **Ḥarb ibn al-Ḥasan al-Ṭahḥān** and **Yaḥyā ibn Ya‘lā**.

- Al-Haythamī has declared both of them ḍa‘īf in *Majma‘ al-Zawā‘id*⁴.
- Ḥāfiẓ says, “Its isnād is *wāhin* (weak).”⁵

1 *Al-Ḍu‘afā’ wa al-Matrūkīn* vol. 1 pg. 269; *Mizān al-I’tidāl* vol. 3 pg. 109.

2 *Mizān al-I’tidāl* vol. 1 pg. 239; *Tahdhīb al-Tahdhīb* vol. 1 pg. 320.

3 *Al-Tārīkh al-Kabīr* vol. 3 pg. 197; *al-Jarḥ wa al-Ta’dīl* vol. 3 pg. 133; al-Nasa‘ī: *al-Ḍu‘afā’ wa al-Matrūkūn* pg. 300; *Mizān al-I’tidāl* vol. 3 pg. 224; *Lisān al-Mizān* vol. 4 pg. 333.

4 *Majma‘ al-Zawā‘id* vol. 9 pg. 131.

5 *Al-Kāfi al-Shāfi* vol. 4 pg. 214.

Do you not know (O Fāṭimah) that Allah - the Mighty and Majestic - looked towards the people of the earth

حدثنا محمد بن عبد الله الحضرمي ثنا محمد بن مرزوق ثنا حسين الأشقر ثنا قيس بن الأعمش عن عبادة بن ربيعة عن أبي أيوب الأنصاري أن رسول الله صلى الله عليه وسلم قال لفاطمة رضي الله عنها أما علمت أن الله عز وجل اطلع إلى أهل الأرض فاختار منهم أباك فبعثه نبيا ثم اطلع الثانية فاختار بعلك فأوحى إلي فأنكحته واتخذته وصيا

Muḥammad ibn ‘Abd Allah al-Ḥaḍramī narrated to us — Muḥammad ibn Marzūq narrated to us — Ḥusayn al-Ashqar narrated to us — Qays ibn al-A‘mash narrated to us from — ‘Abāyah ibn Rabī from — Abū Ayyūb al-Anṣārī that Rasūlullāh ﷺ said to Fāṭimah رَضِيَ اللهُ عَنْهَا:

Do you not know that Allah—the Mighty and Majestic— looked towards the people of the earth and selected from them your father appointing him as a Messenger. He then looked a second time and selected your husband. Consequently, He sent revelation to me, thus I married (you) to him and took him as a waṣī (successor).

Al-Ṭabarānī¹ narrates it.

Ḥusayn al-Ashqar

- Al-Dhahabī remarks, “Ḥusayn al-Ashqar is *munkar al-ḥadīth* (contradicts reliable narrators). It is not permissible to use him as proof.”²
- Al-Bukhārī comments, “There is scepticism about him.”³
- Al-Bukhārī also states, “He has *manākīr*.”⁴

1 Al-Ṭabarānī: *al-Mu‘jam al-Awsaṭ* vol. 4 pg. 171.

2 Ḥāshiyat al-Mustadrak vol. 3 pg. 154.

3 Al-Tārīkh al-Kabīr vol. 2 pg. 2862.

4 Al-Tārīkh al-Ṣaghīr vol. 2 pg. 319.

- Abū Zur‘ah says, “Munkar al-ḥadīth.”
- Al-Jūzajānī remarks, “Radical. Insults the chosen.”¹
- Al-Nasaī comments, “He is not *qawī* (reliable).”²
- Al-Dāraquṭnī made similar comments.³

Al-Haythamī narrated it in *Majma‘ al-Zawā‘id* and remarked, “Al-Ṭabarānī narrated it in *al-Awsaṭ* and *al-Kabīr*. **Haytham ibn Ḥabīb** appears in the isnād and he has been criticised on account of this ḥadīth.”

- Abū Ḥātim says, “He is munkar al-ḥadīth.”⁴

Al-Ṭabarānī narrated it in *al-Mu‘jam al-Awsaṭ*⁵ and *al-Mu‘jam al-Kabīr*⁶. He clarifies in *al-Awsaṭ*, “Haytham ibn Ḥabīb is the sole narrator.”

He is not Haytham ibn Ḥabīb al-Ṣayrafī the reliable narrator as al-Albānī has pointed out.⁷

He narrates it in *al-Kabīr* from the chain of Ḥusayn al-Ashqar, who I have dealt with already.

1 *Mizān al-I‘tidāl* vol. 1 pg. 531.

2 *Al-Ḍu‘afā’ wa al-Matrūkīn* 146.

3 *Al-Ḍu‘afā’ wa al-Matrūkīn* 195; al-Albānī: *Silsilat al-Ḍa‘īfah* 3913.

4 *Majma‘ al-Zawā‘id* vol. 8 pg. 253; vol. 9 pg. 165.

5 *Al-Mu‘jam al-Awsaṭ* vol. 6 pg. 327.

6 *Al-Mu‘jam al-Kabīr* vol. 3 pg. 57.

7 *Mu‘jam Asāmī al-Ruwāt* vol. 4 pg. 341. bikhilāf There exists difference of opinion in this regard.

Mu'āwiyah asked Sa'd: What prevents you from abusing Abū Turāb

عن عامر بن سعد بن أبي وقاص قال أمر معاوية سعدا فقال ما منعك أن تنسب أبا تراب قال أما ما ذكرت ثلاثا قالهم رسول الله صلى الله عليه وسلم فلن أسبه لأن تكون لي واحدة منهم أحب إلي من حمر النعم سمعت رسول الله صلى الله عليه وسلم يقول له وقد خلفه في بعض مغازيه فقال له علي يا رسول الله تخلفني مع النساء والصبيان فقال له رسول الله صلى الله عليه وسلم أما ترضى أن تكون مني بمنزلة هرون من موسى إلا أنه لا نبوة بعدي وسمعتة يقول في يوم خيبر لأعطين الراية رجلا يحب الله ورسوله ويحبه الله ورسوله

‘Āmir ibn Sa’d ibn Abī Waqqāṣ relates:

Mu’āwiyah asked Sa’d, “What prevents you from abusing Abū Turāb?”

Sa’d replied, “As regards to what you say, owing to three statements of Rasūlullāh ﷺ, I will never abuse him. Having one of them in my favour would be more beloved to me than red camels. Rasūlullāh ﷺ instructed him to remain behind from one battle so ‘Alī asked him, ‘O Messenger of Allah, are you leaving me behind with the women and children?’

Rasūlullāh ﷺ explained, ‘Are you not pleased to be to me like Hārūn was to Mūsā except that there is no nubuwwah after me?’

And I heard him saying on the Day of Khaybar, ‘I will most certainly give the banner to a man who loves Allah and His Messenger and who is loved by Allah and His Messenger.’”¹

This ḥadīth debunks the claim of the Rawāfiḍ that the Umayyad Dynasty had control over all the books of ḥadīth to the extent that they removed all virtues of Sayyidunā ‘Alī رضي الله عنه from the primary ḥadīth books. In this narration, Sayyidunā Sa’d enumerates some virtues of Sayyidunā ‘Alī in the presence of Sayyidunā Mu’āwiyah رضي الله عنه.

Moreover, the ḥadīth does not have the command to insult. Al-Nawawī states:

1 *Ṣaḥīḥ Muslim Ḥadīth*: 2404.

Mu'āwiyah's statement does not clearly state that he commanded Sa'd to insult 'Alī. He simply asked him the reason that prevents him from insulting. As if he said: Have you abstained out of caution or fear? If it is out of caution and honour for him, then you have acted correctly and perfectly. And if it was for some other reason, he would have replied differently. Probably Sa'd was amongst a group who would abuse 'Alī but he did not and was unable to prevent them or did prevent them, hence Mu'āwiyah asked him this question.¹

Furthermore, intensification in insulting the opposition is the practice of the Rawāfiḍ. The books of the Shī'ah have narrated that Nabī ﷺ said:

إذا رأيتم أهل البدع و الریب من بعدي فأظهروا البراءة منهم و أكثروا من سيهم و القول فيهم و الوقیعة و باهتوهم كي لا يطعموا في الفساد في الإسلام و يحذرهم الناس

When you see men of innovation and suspicion after me, then express your dissociation from them, and increase in insulting, offending, and attacking them. Defame them so that they will not aspire to create discord in Islam and so that people become wary of them.²

The books of the Rawāfiḍ elucidate on this:

هذا محمول على اتهامهم و سوء الظن بهم بما يحرم اتهم المؤمن به بأن يقال لعله زان أو سارق و يحتمل إيقاؤه على ظاهره بتجويز الكذب عليهم لأجل المصلحة

This applies to accusing them and having evil thoughts about them of things impermissible to accuse a believer of. For example it is said: Probably he is an adulterer or thief.

It is possible to leave it on its apparent meaning, i.e. inventing lies about them for *maṣlaḥah* (that which is beneficial).³

1 Al-Nawawī: *Sharḥ Muslim* vol. 15 pg. 175, 176; or vol. 15 pg. 184, 185 (al-mays print).

2 *Al-Fuṣūl al-Muhimmah fī Uṣūl al-A'immah* vol. 2 pg. 232; *Majma' al-Fā'idah* vol. 13 pg. 163; *Minhāj al-Faqāhah* vol. 1 pg. 378.

3 Al-Anṣārī: *Kitāb al-Manāsik* vol. 2 pg. 118; *Minhāj al-Faqāhah* vol. 2 pg. 228.

It is reported on the authority of Abū Ḥamzah al-Thumālī that he said to Abū Ja'far:

إن بعض أصحابنا يفترون و يقذفون من خالفهم فقال الكف عنهم أجمل

“Some of our people fabricate lies and accuse those who oppose them.”

Abū Ja'far رحمته الله replied, “Abstaining from them is better.”

Al-Anṣārī elucidates on the narration by saying, “There is indication in this narration for the permissibility of lying, i.e. accusing, with *karāhah* (reprehensibility).”¹

1 *Kitāb al-Manāsik* vol. 2 pg. 119.

My Lord commanded me to close all the doors except the door of ‘Alī

أخبرنا أبو بكر أحمد بن جعفر البزاز ببغداد ثنا عبد الله بن أحمد بن حنبل حدثني أبي ثنا محمد بن جعفر ثنا عوف عن ميمون أبي عبد الله عن زيد بن أرقم قال كانت لثغر من أصحاب رسول الله صلى الله عليه و سلم أبواب شارعة في المسجد فقال يوما سدوا هذه الأبواب إلا باب علي قال فتكلم في ذلك ناس فقام رسول الله صلى الله عليه و سلم فحمد الله و أثنى عليه ثم قال أما بعد فإني أمرت بسد هذه الأبواب غير باب علي

Abū Bakr Aḥmad ibn Ja‘far al-Bazzāz informed us in Baghdād—‘Abd Allah ibn Aḥmad ibn Ḥambal narrated to us—my father narrated to me—Muḥammad ibn Ja‘far narrated to us—‘Awf narrated to us from—Maymūn Abī ‘Abd Allāh from—Zayd ibn Arqam who reports: “Some of the companions of Rasūlullāh ﷺ had doors leading to the Masjid. So Rasūlullāh ﷺ said one day, ‘Close all these doors except ‘Alī’s door.’

People began speaking about this so Rasūlullāh ﷺ stood up, praised and glorified Allah and then said, ‘After praising Allah, I have been commanded to close all these doors with the exception of ‘Alī’s door.’”

The ḥadīth is reported by al-Nasaī in *al-Khaṣā’iṣ*¹, al-Tirmidhī², and al-Bayhaqī³.

Al-Ḥākim recorded it in *al-Mustadrak*⁴ and commented, “This ḥadīth has a ṣaḥīḥ isnād but al-Bukhārī and Muslim have not recorded it.”

However, al-Dhahabī contests him saying, “‘Awf ibn Maymūn Abī ‘Abd Allāh narrated it.”

Probably it is ‘Awf from Maymūn and not ibn Maymūn. By saying this, he indicates to the weakness of the ḥadīth due to Maymūn’s weakness. He has mentioned him in *Mizān al-I’tidāl*⁵ and has listed this ḥadīth among his munkar narrations. In a like manner, al-Haythamī has declared him ḍa‘īf.⁶

1 *Al-Khaṣā’iṣ* 13

2 *Sunan al-Tirmidhī* vol. 13 pg. 173.

3 *Al-Bayhaqī* vol. 7 pg. 65.

4 *Al-Mustadrak* vol. 3 pg. 125.

5 *Mizān al-I’tidāl* vol. 4 pg. 235.

6 *Majma‘ al-Zawā’id* vol. 9 pg. 114; *al-Takhrīj al-Muwassā‘ li al-Ḥadīth fī Musnad Aḥmad al-Muḥaqqaq* vol. 32 pg. 41.

Indeed, Abū Bakr intended to propose to Nabī ﷺ for Fāṭimah

حدثنا الحسن بن حماد حدثنا يحيى بن يعلى الأسلمي عن سعيد بن أبي عروبة عن قتادة عن أنس بن مالك قال جاء أبو بكر إلى النبي صلى الله عليه وسلم فقعد بين يديه فقال يا رسول الله قد علمت مناصحتي و قدمي في الإسلام و أني قال و ما ذاك قال تزوجني فاطمة قال فسكت عنه فرجع أبو بكر إلى عمر فقال له هلكت و أهلكت فقال و ما ذاك قال خطبت فاطمة إلى النبي صلى الله عليه وسلم فأعرض عني فقال مكانك حتى آتي النبي صلى الله عليه وسلم فأطلب مثل الذي طلبت فأتى عمر النبي صلى الله عليه وسلم فقعد بين يديه فقال يا رسول الله قد علمت مناصحتي و قدمي في الإسلام و أني قال و ما ذاك قال تزوجني فاطمة فسكت عنه فرجع عمر إلى أبي بكر فقال له إنه ينتظر أمر الله فيها قم بنا إلى علي حتى نأمره يطلب مثل الذي طلبنا قال علي فأتيتني و أنا أعالج فسيلا لي فقالا إنا جئناك من عند ابن عمك بخطبة قال فنهاني لأمر فقمتم أجر ردائي حتى أتيت النبي صلى الله عليه وسلم فقعدت بين يديه فقلت يا رسول الله قد علمت قدمي في الإسلام و مناصحتي و أني قال و ما ذاك قال تزوجني فاطمة قال و عندك شيء قلت فرسي و بدني قال أما فرسك فلا بد لك منه و أما بدنك فبعها قال فبعتها بأربعمائة و ثمانين فجئت بها حتى وضعتها في حجره فقبض منها قبضة فقال أي بلال ابعث ابعث بها طيبا و أمرهم أن يجهزوها فجعل سريرا مشروطا بالشرط و وسادة من آدم حشوها ليف و قال لعلي إذا أتتك فلا تحدث شيئا حتى آتيك فجاءت بها أم أيمن حتى قعدت في جانب البيت و أنا في جانب وجاء رسول الله صلى الله عليه وسلم فقال ها هنا أخي قالت أم أيمن أخوك و قد زوجته ابنتك قال نعم و دخل رسول الله صلى الله عليه وسلم البيت فقال لفاطمة اتنني بماء فقامت إلى قعب في البيت فأنت فيه بماء فأخذه رسول الله صلى الله عليه وسلم و مسح فيه ثم قال لها تقدمي فتقدمت فنضح بين ثدييها و على رأسها و قال اللهم إني أعيدها بك و ذريتها من الشيطان الرجيم ثم قال لها أدبري فأدبرت فصب بين كتفيها و قال اللهم إني أعيدها بك و ذريتها من الشيطان الرجيم ثم قال صلى الله عليه وسلم اتنوني بماء قال علي فعلمت الذي يريد فقامت فمالت القعب ماء و أتيت به فأخذه فمخ فيه ثم قال تقدم فصب على رأسي و بين ثديي ثم قال اللهم إني أعيده بك و ذريته من الشيطان الرجيم ثم قال أدبر فأدبرت فصبه بين كتفي و قال اللهم إني أعيده بك و ذريته من الشيطان الرجيم ثم قال لعلي ادخل بأهلك على اسم الله و البركة

Ḥasan ibn Ḥammād narrated to us — **Yaḥyā ibn Ya'lā al-Aslamī** narrated to us from — Sa'īd ibn Abī 'Arūbah from — Qatādah from — Anas ibn Mālīk who relates:

Abū Bakr came to Nabī ﷺ and sat in front of him. He submitted, “O Messenger of Allah, you are aware of my sincerity and seniority in Islam and that I have done this and that.”

Rasūlullāh ﷺ said, “Why do you say this?”

He replied, “Give me Fāṭimah in marriage.”

Rasūlullāh ﷺ remained silent. So Abū Bakr returned and went to ‘Umar and said, “I am destroyed and I have destroyed!”

“What is the matter,” asked ‘Umar.

Abū Bakr explained, “I proposed to Nabī ﷺ for Fāṭimah but he ignored me.”

‘Umar said, “Stay here. Allow me to go to Rasūlullāh ﷺ and make a similar proposal.”

Accordingly, ‘Umar approached Nabī ﷺ and sat before him and then submitted, “O Messenger of Allah, you are aware of my sincerity and seniority in Islam and that I have done this and that.”

Rasūlullāh ﷺ said, “And what is your point?”

“Marry Fāṭimah to me,” ‘Umar proposed.

Rasūlullāh ﷺ remained silent. So ‘Umar returned to Abū Bakr and said to him, “He is awaiting Allah’s command regarding her. Let us go to ‘Alī and recommend him to make a similar proposal.”

‘Alī reports, “They came to me while I was planting my date-palm seedlings. They said, “We have come to you from your cousin with a proposal.””

He continues, “They apprised me of something great. So I got up in great haste dragging my shawl until I reached Rasūlullāh’s ﷺ presence and sat before him. I submitted, ‘O Messenger of Allah, you realise my precedence in Islam and sincerity and that I have done this and that.’

Rasūlullāh ﷺ enquired, ‘And what are you getting at?’

‘Marry Fāṭimah to me,’ I said.

He asked, ‘Do you have anything?’

I replied, ‘My horse and my armour.’

Rasūlullāh ﷺ said, ‘As regards your horse, you definitely need it. However, sell your armour.’

Accordingly, I sold my armour for 480 (dirhams) and came with the money to Rasūlullāh ﷺ and placed it in his lap. Rasūlullāh ﷺ took a handful from it and said, ‘O Bilāl, go and buy some perfume.’

Rasūlullāh ﷺ ordered them to groom her. They prepared a lined bedding and a pillow stuffed with fibres. Rasūlullāh ﷺ said to ‘Alī, ‘When she comes to you, do not say to her anything until I come.’

Umm Ayman brought her. She sat in one corner of the house while I was on the other side facing Rasūlullāh ﷺ. Rasūlullāh ﷺ said, ‘This is my brother.’

Umm Ayman asked surprisingly, ‘Your brother? And you married him your daughter.’

‘Yes,’ confirmed Rasūlullāh ﷺ.

Rasūlullāh ﷺ entered the house and said to Fāṭimah, ‘Bring me water.’

In compliance, she got up and took a container of the house and brought water in it. Rasūlullāh ﷺ took it and gargled inside. He then said to her, ‘Draw close.’

Accordingly, she drew closer and he sprinkled water on her chest and head and supplicated, ‘O Allah, I place her and her progeny in your protection from Shayṭān the accursed.’

He then said, ‘Turn around.’

She turned around and he sprinkled water between her shoulders and prayed, ‘O Allah, I place her and her progeny in your protection from Shayṭān the accursed.’

He then said, ‘Bring me water.’

I understood what he wanted so I filled the container with water and brought it. Rasūlullāh ﷺ took it and gargled inside. He then said, ‘Come forward.’

He then sprinkled water on my head and chest and supplicated, ‘O Allah, I place him and his progeny in your protection from Shayṭān the accursed.’

He then told me to turn around so I turned around. He sprinkled water between my shoulders and prayed, ‘O Allah, I place him and his progeny in your protection from Shayṭān the accursed.’

He then said to ‘Alī, ‘Approach your wife with the name of Allah and His blessings.’”

Al-Haythamī comments in *Majma‘ al-Zawā‘id*, “Al-Ṭabarānī narrated it. **Yaḥyā ibn Ya‘lā al-Aslamī** appears therein and he is ḍa‘īf.”¹

Yaḥyā ibn Ya‘lā al-Aslamī

Al-Bukhārī said, “*Muḍṭarib al-Ḥadīth* (makes profuse errors in ḥadīth).

Abū Ḥātim said, “Ḍa‘īf al-Ḥadīth, not reliable.”

Abū Aḥmad ibn ‘Adī, “From the Shī‘ah of Kūfah.”²

1 *Majma‘ al-Zawā‘id* vol. 9 pg. 205.

2 *Tahdhīb al-Kamāl*, #5618

Abū Mūsā al-Ash‘arī would pass verdict of the validity of Mut‘ah

عن أبي موسى أنه كان يفتي بالمتععة فقال له رجل رويدك ببعض فتياك فإنك لا تدري ما أحدث أمير المؤمنين في النسك بعد حتى لقيه بعد فسأله فقال عمر قد علمت أن النبي صلى الله عليه وسلم قد فعله وأصحابه ولكن كرهت أن يظلوا معرسين بهن في الأراك ثم يروحون في الحج تقطر رؤوسهم

It is related that Abū Mūsā would pass verdict of the validity of Mut‘ah. A man said to him, “Be careful with some of your verdicts for you are unaware of what Amīr al-Mu‘minīn has recently introduced in the rituals of ḥajj.”

When Abū Mūsā met him thereafter, he asked him about this so ‘Umar explained, “I am aware that Nabī ﷺ and his Ṣaḥābah practiced it. However, I disliked them having conjugal relations with their wives in Arāk and then proceeding for ḥajj while water is dripping from their heads.”¹

The aḥādīth of Sayyidunā Abū Mūsā al-Ash‘arī رضي الله عنه are dealing with Ḥajj Tamattu‘, and not Mut‘ah marriage as interpreted by the shrewd Rawāfiḍ.

Ponder over the words of the person who told Sayyidunā Abū Mūsā رضي الله عنه, “in the rituals of ḥajj,” and Sayyidunā ‘Umar’s رضي الله عنه words, “proceeding for ḥajj.”

Furthermore, Sayyidunā ‘Umar رضي الله عنه did not prohibit Ḥajj Tamattu‘. One of the evidences for this is what the authors of Sunan like al-Nasa’ī, Ibn Mājah, and others have reported. Ṣabī ibn Ma‘bad told Sayyidunā ‘Umar رضي الله عنه, “I donned iḥrām for both ḥajj and ‘umrah.” ‘Umar told him:

هديت لسنة نبيك صلى الله عليه و على آله و سلم

You have been guided to the Sunnah of your Nabī ﷺ.²

1 Narrated by Muslim and others.

2 Al-Ḥumaydī Ḥadīth: 18; *Musnad Aḥmad* vol. 1 pg. 14; *Sunan Abī Dāwūd* Ḥadīth: 1798; *Sunan Ibn Mājah* Ḥadīth: 2970.

Ibn ‘Umar would search for the places where Rasūlullāh ﷺ would perform ṣalāh

إن ابن عمر كان يتحرى الأماكن التي كان يصلي فيها النبي

Certainly, Ibn ‘Umar would search for the places where Rasūlullāh ﷺ would perform ṣalāh

Answer

Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ was not searching for blessings by this action of his. Rather, he only wished to emulate Rasūlullāh’s ﷺ every action and practice. He was so passionate about this that it is said that he would put water into his ‘uyūn (eyes) during wuḍū’, he would perform ṣalāh at every place Rasūlullāh ﷺ performed ṣalāh, and he would not touch those places he knew Nabī ﷺ stopped or sat at (out of reverence for Nabī ﷺ).

Proof of this is that Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ would prohibit touching the grave of Nabī ﷺ as narrated by al-Dhahabī.¹

Their understanding that Sayyidunā Ibn ‘Umar’s رَضِيَ اللَّهُ عَنْهُ practice is part of the ritual of *tabarruk* necessitates that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ would seek blessings from places Rasūlullāh ﷺ would perform ṣalāh at and from earthly spots upon which Rasūlullāh ﷺ sat. However, no established proof can be furnished for this from the statements of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ or their actions. On the contrary, this is rejected by what has been established from Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ that the passed nations were destroyed on account of them searching for the relics of their Ambiyā’.

The observance of Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ was not practiced by the majority of Ṣaḥābah and the rightly guided Khulafā’. And they are correct in acting in

1 *Siyar A’lām al-Nubalā’* vol. 12 pg. 373. Shu‘ayb Arnā’ūt comments, “His narrators are reliable.”

his opposition. In fact, even his father Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ did not approve of his action. Once, Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ saw some people taking turns to perform ṣalāh at a certain spot so he questioned them concerning it. They said that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed at that spot. Hearing this, Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ cautioned them:

أتريدون أن تتخذوا آثار أنبيائكم مساجد إنما هلك من كان قبلكم بهذا من أدركنه فيه الصلاة فليصل و
إلا فليحضر

Do you wish to convert the relics of your Ambiyā’ into places of worship?
The nations before you were destroyed on account of this. If ṣalāh time
finds you at a certain place, then perform ṣalāh. Otherwise, continue.

Similarly, when he was informed that people were visiting the tree beneath which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was given bay‘ah, he commanded that it be chopped down.¹

Sayyidunā ‘Umar’s رَضِيَ اللهُ عَنْهُ practice which was endorsed by the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ is accurate. Moreover, he was the rightly guided khalīfah who Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instructed us to follow:

عليكم بستتي و سنة الخلفاء الراشدين المهديين من بعدي

Adhere to my sunnah and the sunnah of the rightly guided Khulafā’ after me.

You should ask this contender: Since when is the practice of one Ṣaḥābī proof according to you when he practices something to the exclusion of the rest of the Ṣaḥābah? Majority of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ supported the practice of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ. When the statement of one Ṣaḥābī is contradicted by another’s, it does not remain proof. So what about when it is contradicted by majority of the Ṣaḥābah as well as the khalīfah of the time who happens to be his father? Had this practice been favoured, they would have beat us to it.

1 Ḥāfiẓ remarks in *Faṭḥ al-Bārī* vol. 7 pg. 448, “Its isnād is ṣaḥīḥ.”

These people verbally express their honour for Rasūlullāh ﷺ but practically act in defiance of his command and oppose the path of the noble Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. When they furnish ḍaʿīf evidences to defend their innovations and deviations, they have acted in contradiction to the methodology of Rasūlullāh ﷺ and his Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

Aḥmad authenticated the ḥadīth of ‘Alī being the partner of Hell

أخبرنا أبو الفضل عبيد الله بن أحمد بن علي المقرئ ابن الكوفي بقراءتي عليه قال أخبرنا أبو حفص عمر بن إبراهيم بن أحمد الكناني المقرئ قال حدثنا أبو الحسين عمر بن الحسن القاضي الأشناني قال حدثنا إسحاق بن الحسن الحرابي قال حدثني محمد بن منصور الطوسي قال كنا عند أحمد بن حنبل فقال له رجل ما تقول في هذا الحديث الذي يروي أن عليا قال أنا قسيم النار فقال أحمد و ما تنكرون من هذا الحديث أليس روي أن النبي قال لعلي لا يحبك إلا مؤمن و لا يبغضك إلا منافق قلنا بلى قال فأين المنافق قلنا في النار قال فعلي قسيم النار

Abū al-Faḍl ‘Ubayd Allah ibn Aḥmad ibn ‘Alī al-Muqri’ ibn al-Kūfī informed us while I was reading to him — Abū Ḥafṣ ‘Umar ibn Ibrāhīm ibn Aḥmad al-Kinānī al-Muqri’ informed us saying — **Abū al-Ḥusayn ‘Umar ibn al-Ḥasan al-Qāḍī al-Ashnānī** narrated to us saying — Ishāq ibn al-Ḥasan al-Ḥarbī narrated to us saying — Muḥammad ibn Maṣūūr al-Ṭūsī narrated to me and said:

We were in the company of Aḥmad ibn Ḥambal when a man asked him, “What do you say about the ḥadīth wherein it is reported that ‘Alī said: ‘I am the partner of Hell?’”

Aḥmad said, “What misgivings do you have about this ḥadīth? Do we not narrate that Nabī ﷺ said to ‘Alī, ‘Only a believer will love you and only a hypocrite will hate you?’”

We replied in the affirmative.

He asked, “So where is the hypocrite?”

“In Hell,” we answered.

He explained, “Like this ‘Alī becomes the partner of Hell.”

The narration is *mawḍū‘* (fabricated). ‘Umar ibn al-Ḥasan al-Ashnānī al-Qāḍī Abū al-Ḥusayn is problematic.

‘Umar ibn al-Ḥasan al-Ashnānī al-Qāḍī Abū al-Ḥusayn

- Al-Dāraquṭnī and Ḥasan ibn Muḥammad al-Khallāl had declared him ḍa‘īf.
- Al-Dāraquṭnī says that he would lie.¹
- Al-Dhahabī states, “But this al-Ashnānī is very problematical.”

I found another narration which reads:

عن موسى بن طريف عن عباية عن علي بن أبي طالب أنه قال أنا قسيم النار يوم القيامة أقول خذي ذا و ذري ذا

Mūsā ibn Ṭarīf narrates from — ‘Abāyah from — ‘Alī ibn Abī Ṭālib that he stated, “I am the partner of Hell on the Day of Qiyāmah. I will say, “Take this one and leave this one.””

Al-Albānī states, “This is mawḍū‘.” The problem lies with Mūsā ibn Ṭarīf.

Mūsā ibn Ṭarīf

- Al-Jūzajānī says about him, “Deviated.”
- Abū ‘Ayyāsh declared him a liar.

Al-A‘mash’s disapproval of this narration which Mūsā ibn Ṭarīf fabricated is confirmed. The addressed is ‘Abāyah. Al-A‘mash said:

ألا تعجبون من موسى بن طريف يحدث عن عباية عن علي أنا قسيم النار

Are you not amazed with Mūsā ibn Ṭarīf who reports from ‘Abāyah from ‘Alī that he is the partner of Hell?²

1 *Al-Ḍu‘afā’ wa al-Matrūkīn* vol. 2 pg. 206; *Al-Mughnī fi al-Ḍu‘afā’* vol. 2 pg. 464.

2 *Silsilat al-Aḥādīth al-Ḍa‘īfa* Ḥadīth: 4924.

Ḥasan al-‘Askarī was asked if he had any children and he replied in the affirmative

This narration is generally reported by those who claim that they are from the Ahl al-Sunnah wa al-Jamā‘ah but in reality they possess shī‘ī ideologies and doctrines.

Al-Kulaynī has narrated it as follows:

أن الحسن العسكري سئل هل لك ولد قال نعم قال فأين أجده قال في المدينة

Ḥasan al-‘Askarī was asked, “Do you have any children.”

“Yes,” he replied.

He asked, “Where will I find him?”

He replied, “In Madīnah.”¹

This is the greatest fallacy of this narration. According to you, al-Mahdī performed Ṣalāt al-Janāzah upon his father in Samara at the age of five. So the narration clarifies for the questioner, in fact it is emphasises for everyone who is perplexed about his matter that he will soon find him in Madīnah. So do not be too elated with the narration for it contains contradiction within and has caused another headache and has also increased the Shī‘ah’s amazement. Allah سبحانه وتعالى has certainly spoken the truth:

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

*If it had been from [any] other than Allah, they would have found within it much contradiction.*²

1 Al-Kāfi vol. 1 pg. 328, Kitāb al-Ḥujjah, bāb al-ishārah wa al-naṣṣ ilā ṣāhib al-dār.

2 Sūrah al-Nisā’: 82.

The lies of the Rawāfiḍ concerning al-Mahdī

The Rawāfiḍ believe that the Ahl al-Sunnah confirm the birth of the Hidden Mahdī. Their belief stems from the following:

1. Either they present Rawāfiḍ who are believed to be from the Ahl al-Sunnah the likes of Sibṭ ibn al-Jawzī, and al-Kanjī whom they claim to be a Shāfiʿī.
2. Or either they present ‘Ulamā’ of the Ahl al-Sunnah who have mentioned the birth of al-Mahdī while clarifying that this is the belief of the Rawāfiḍ. The Rawāfiḍ practice deception and turn a blind eye to this clarification.

Let us begin with their proofs regarding this.

» Sibṭ ibn al-Jawzī

Al-Dhahabī states, “He narrates repulsive incidents. I do not accept him to be reliable. Moreover, he observes rafḍ. Shaykh Muḥyī al-Dīn al-Sūsī prayed after the obituary of Sibṭ ibn al-Jawzī reached him, ‘May Allah not have mercy on him. He was a Rāfiḍī.’”¹

» Al-Kanjī Muḥammad ibn Yūsuf al-Shāfiʿī (d. 658 A.H.)

It appears that he is a Rāfiḍī or a *Mutaraffiḍ* (fanatical Rāfiḍī) with evidence of a Rāfiḍī’s acknowledgement (i.e. Muḥammad ibn Aḥmad al-Qummī) that he found him slain with his stomach ripped open on account of his inclinations to Shīʿism.²

I say: Instead, because he adopted the quality of betrayal from the Rawāfiḍ. The scholars have reported that he was an agent of the Tatars aping his predecessor Naṣīr al-Dīn al-Ṭūsī.

1 *Mizān al-ʾItidāl* vol. 7 pg. 304; *Siyar Aʾlām al-Nubalāʾ* vol. 23 pg. 297.

2 *Mīʾah Manqabah min Manāqib Amīr al-Muʾminīn* pg. 8.

Ibn Kathīr has mentioned while relating the incidents of the war with the Tatars:

و قتلت العامة وسط الجامع شيخا رافضيا كان مصانعا للتتار على أموال الناس يقال له الفخر محمد بن يوسف بن محمد الكنجي كان خبيث الطوية مشرقيا ممالنا لهم على أموال المسلمين قبحه الله و قتلوا جماعة مثله من المنافقين

The masses killed a Rāfiḍī old man in the middle of the Jāmi‘ Masjid who cooperated with the Tatars upon people’s wealth who was called al-Fakhr Muḥammad ibn Yūsuf ibn Muḥammad al-Kanjī. He was malevolent, an infiltrator, and a secret agent of theirs upon Muslims’ wealth. May Allah disfigure him. The masses killed a group of hypocrites of his ilk as well.¹

Thereafter, I found in *Kitāb al-Yaqīn* of Ibn Ṭā’ūs something that further supports his rafḍ and lies. He quotes before us some snippets of the sections of his book *Kifāyat al-Ṭālib fī Manāqib ‘Alī ibn Abī Ṭālib*.

For example:

- Rasūlullāh ﷺ called him Sayyid al-Muslimīn (leader of the Muslims) and Waṣī Rasūl Rabb al-‘Ālamīn (the waṣī of the Messenger of the Lord of the worlds).
- Jibrīl named him Amīr al-Mu’minīn.

Ibn Ṭā’ūs has related that he believed that Muḥammad ibn al-Ḥasan al-‘Askarī was the awaited Imām al-Mahdī.²

I have found the Shī‘ah admitting that he had a book titled *al-Bayān fī Akhbār Ṣāhib al-Zamān* implying al-Mahdī.³ This proves that he had Shī‘ and Rāfiḍī ideologies.

1 *Al-Bidāyah wa al-Nihāyah* vol. 13 pg. 221.

2 *Al-Ṣirāṭ al-Mustaqīm* vol. 2 pg. 219.

3 Muḥammad ibn Ibrāhīm al-Nu‘mānī: *Kitāb al-Ghaybah* pg. 10.

We do not know any Shāfi'ī who believes in the hidden Imām in the cave. However, the Rawāfiḍ misuse the word Shāfi'ī to deceive the adherents of the Ahl al-Sunnah.

The statement of Ibn Kathīr is sufficient to silence those who think that he was Shāfi'ī whereas al-Shāfi'ī is exonerated and innocent from the treacherous Rawāfiḍ. Just see how Ibn Kathīr describes him:

كان خبيث الطوية مشرقيا مماثلًا لهم على أموال المسلمين فيحه الله و قتلوا جماعة مثله من المنافقين

He was malevolent, an infiltrator, and a secret agent of theirs upon Muslims' wealth. May Allah disfigure him. The masses killed a group of hypocrites of his ilk as well.¹

» **Ibn Ḥajar al-Haytamī**

Ibn Ḥajar related in his book *al-Ṣawā'iq al-Muḥriqah* that it is said:

أن الحسن العسكري سم ولم يخلف غير ولده أبي القاسم محمد الحجة

Ḥasan al-'Askarī was poisoned and he was not survived except by his child Abū al-Qāsim Muḥammad al-Ḥujjah (the Proof).

Consider grammatically that the word *abī* (father) is connected to *waladihī* (his son) which is the *muḍāf ilayh* (possessor). Had the sentence been a *mubtada'* (subject) it should have begun with a *raf'* like this: *Abū al-Qāsim* (i.e. Abū al-Qāsim Muḥammad is his son, which is not the case.)

Ibn Ḥajar al-Haytamī says thereafter that he had mentioned great detail about al-Mahdī in the foregoing pages and directs those who want further detail to refer to those pages. He says:

1 *Al-Bidāyah wa al-Nihāyah* vol. 13 pg. 221.

Go back to that for it is important.

I went back and found him criticising the Shī'ah for believing that he was born and was an Imām at the age of five. A declaration is reported from al-Subkī that majority of the Rawāfiḍ believe that Ḥasan al-ʿAskarī was issueless and there is no establishment of any child for him. He also states that the Rawāfiḍ split into 20 groups with regards to the alleged al-Mahdī.

He then says: "It is established in the pure Sharī'ah that it is not correct for a minor to be a guardian. So how could these fools believe a minor at the age of five to be an Imām? He made it clear that they have turned themselves into a laughing stock in front of people of intelligence. It is aptly said:

ما أن للسرداب أن يلد الذي كلمتموه بجهلكم ما أنا

فعلى عقولكم العفاء فإنكم ثلثتم العنقاء والغيلانا

The time has not come for the cave to give birth to the one you spoke about due to your ignorance, and the time will never come.

Your brains have fallen down the abyss of obliteration for you have added a third to the griffon and ghaylān.

He thereafter clarified that they believe of his existence and his hiding away while others from their own ilk reject this belief and state that he has no existence at all.

» **ʿAlī ibn Muḥammad ibn al-Ṣabbāgh al-Mālīkī**

He has been ascribed to rafḍ as explained by the author of *Kashf al-Zunūn*¹ due to his authoring the book *Kitāb al-Fuṣūl al-Muhimmah fī Maʿrifat al-Aʿimmah*.

¹ *Kashf al-Zunūn* vol. 2 pg. 1721.

» Ibn Khalikān

He said:

و فيها توفي أبو محمد العلوي العسكري و هو أحد الأئمة الإثني عشر على مذهب الإمامية و هو والد محمد الذي يعتقدونه المنتظر بسرداب سامرا

In that year did Abū Muḥammad al-‘Alawī al-‘Askarī pass away who is one of the twelve A‘immah according to the Imāmah creed. He is the father of the Muḥammad they believe is awaited and hiding in a cave in Samara.¹

» Shams al-Dīn al-Dhahabī

و فيها الحسن بن علي الجواد أحد الأئمة الإثني عشر الذين تعتقد الرافضة فيهم العصمة و هو والد المنتظر محمد صاحب السرداب

Therein is Ḥasan ibn ‘Alī al-Jawwād one of the twelve A‘immah whom the Rawāfiḍ believe to be infallible. He is the father of the awaited Muḥammad in the cave.²

He also said:

و فيها محمد بن الحسن العسكري .. أبو القاسم الذي تلقبه الرافضة الخلف الحجة و تلقبه بالمهدي و بالمنتظر و تلقبه بصاحب الزمان و هو خاتمة الإثني عشر و ضلال الرافضة ما عليه مزيد فإنهم يزعمون أنه دخل السرداب الذي بسامرا فاختفى و إلى الآن و كان عمره لما عدم تسع سنين أو دونها

Muḥammad ibn al-Ḥasan al-‘Askarī, Abū al-Qāsim whom the Rawāfiḍ title *al-Khalaf* (the Successor), *al-Ḥujjah* (the Proof), *al-Mahdī*, *al-Muntaẓar* (the Awaited), and *Ṣāḥib al-Zamān* (Lord of the Time). He is the seal of the twelve. The deviation of the Rawāfiḍ is never ending for they believe that he entered a cave in Samara and went into hiding right up until now. His age when he went missing was 9 or less.³

1 *Al-Kāmil fī al-Tārīkh* vol. 7 pg. 274.

2 *Al-‘Ibar fī Khabar man Ghabar* vol. 1 pg. 373.

3 *Al-‘Ibar fī Khabar man Ghabar* vol. 1 pg. 381.

He mentioned in *Siyar A'lām al-Nubalā'*:

المتنظر الشريف أبو القاسم محمد بن الحسن العسكري بن علي الهادي ابن محمد الجواد بن علي الرضى بن موسى الكاظم بن جعفر الصادق بن محمد الباقر بن زيد العابدين علي بن الحسين الشهيد بن الإمام علي بن أبي طالب العلوي الحسيني خاتمة الإثني عشر سيدا الذين تدعي الإمامية عصمتهم ولا عصمة إلا لنبي و محمد هذا هو الذي يزعمون أنه الخلف الحجة و أنه صاحب الزمان و أنه صاحب السرداب بسامراء و أنه حي لا يموت حتى يخرج فيملا الأرض عدلا و قسطا كما ملئت ظلما و جورا فوددنا ذلك والله و هم في انتظاره من أربع مئة و سبعين سنة و من أحالك على غائب لم ينصفك فكيف بمن أحال على مستحيل و الإنصاف عزيز فنعوذ بالله من الجهل و الهوى

The Awaited Honourable Abū al-Qāsim Muḥammad ibn al-Ḥasan al-‘Askarī ibn ‘Alī al-Hādī ibn Muḥammad al-Jawwād ibn ‘Alī al-Riḍā ibn Mūsā al-Kāzim ibn Ja‘far al-Ṣādiq ibn Muḥammad al-Bāqir ibn Zayd al-‘Ābidīn ‘Alī ibn al-Ḥusayn the martyr ibn al-Imām ‘Alī ibn Abī Ṭālib al-‘Alawī al-Ḥusaynī, seal of the twelve sayyids whom the Imāmiyyah believe to be infallible whereas only a Nabī is infallible. This Muḥammad is the one they believe to be al-Khalaf al-Ḥujjah, Ṣāḥib al-Zamān, man of the cave in Samara and that he is living and has not died. He will emerge and fill the world with justice and fairness just as it was filled with injustice and oppression. We aspire this by Allah. They are waiting for him for 470 years. Whoever assigns you to an absent person, he will not deal fairly with you. So what about the one who assigns to an impossibility? And justice is rare. We seek Allah’s protection from ignorance and passion.¹

They believe that Muḥammad entered a cave in the house of his father while his mother was looking at him and he never emerged from there until this moment. He was 9 years old at the time or younger according to different views. Ibn Khalikān said, “It is said that he entered when he was 17 years old in the year 275 and it is said rather in 265 and that he is alive.”

Among those who assert that Ḥasan al-‘Askarī had no issue is Muḥammad ibn Jarīr al-Ṭabarī, Yaḥyā ibn Ṣā‘id. They are sufficient for you in cognisance and reliability.

¹ *Siyar A'lām al-Nubalā'* vol. 13 pg. 119.

He mentioned in *Tārīkh al-Islām* while discussing Ḥasan al-‘Askarī:

و هو والد منتظر الرافضة توفي إلى رضوان الله بسامراء و أما ابنه محمد بن الحسن الذي يدعوه الرافضة القائم الخلف الحجة فولد سنة ثمان و خمسين و قيل سنة ست و خمسين عاش بعد أبيه سنتين ثم عدم و لم يعلم كيف مات و أمه أم ولد و هم يدعون بقاءه في السرداب من أربعمائة و خمسين سنة و أنه صاحب الزمان و أنه حي يعلم علم الأولين و الآخرين و يعترفون أن أحدا لم يره أبدا فنسأل الله أن يثبت علينا عقولنا و إيماننا

He is the father of the Rawāfiḍ’s Awaited. He passed away into the pleasure of Allah in Samara’. With regards to his son Muḥammad ibn al-Ḥasan whom the Rawāfiḍ claim to be al-Qā’im al-Khalaf al-Ḥujjah; he was born in the year 85 and it is said 65. He lived for two years after his father and then went missing. It is not known how he died. His mother was an *umm walad* (slave girl who bears a child for her master). They claim his existence in the cave for 450 years and that he is Ṣāḥib al-Zamān and that he is living and he possesses knowledge of all who preceded and succeeded him. At the same time, they admit that no one has ever seen him. We beseech Allah to keep our minds and *īmān* intact.¹

Al-Kūrānī thinks that this text of al-Dhahabī points to his belief in al-Mahdī’s birth because he said, “He was born ...” Moreover, the book *Tārīkh al-Islām* was written after those books wherein al-Dhahabī denies al-Mahdī’s birth.

This is nothing but confusion, deception, and falsehood. There is no need for us to discuss which was first and last because the text does not clearly state al-Dhahabī’s belief in al-Mahdī’s birth.

We continue seeing how al-Dhahabī ridicules this belief by saying, “We beseech Allah to keep our minds and *īmān* intact.” He also quotes the acknowledgement of the Rawāfiḍ that “no one has ever seen him.” So how could al-Dhahabī acknowledge his birth?

1 *Tārīkh al-Islām* vol. 5 pg. 112.

The greatest evidence the deceit holds onto is the fact that al-Dhahabī did not say, “He was born according to the Rawāfiḍ...” If this indicates anything, it indicates hopelessness and clutching onto straws.

Yes, had he clearly stated that he believes in his birth, it was appropriate for him to object to us. However, when al-Dhahabī discusses the Rawāfiḍ’s al-Mahdī, he supplicates for the protection of our minds and īmān which implies that belief in this type of al-Mahdī is not part of al-Dhahabī’s īmān.

Moreover, al-Dhahabī did not allocate a separate section for the biography of Muḥammad ibn al-Ḥasan al-‘Askarī from his birth. He only spoke about him while discussing the biography of Ḥasan al-‘Askarī.

Indeed Allah commanded me to marry Fāṭimah to ‘Alī

إن الله أمرني أن أزوج فاطمة من علي

Indeed Allah commanded me to marry Fāṭimah to ‘Alī

This narration is *mawḍū‘* (fabricated).

Al-Haythamī says, “‘**Abd al-Nūr ibn ‘Abd Allah al-Misma‘ī** is present therein and he is a *kadhāb* (great liar).”¹ A similar declaration was sounded by al-Dhahabī².

Ḥāfiẓ says, “Al-‘Uqaylī reported it and declared it *mawḍū‘*.”³

1 *Majma‘ al-Zawā‘id* vol. 9 pg. 204.

2 *Mizān al-I‘tidāl* vol. 4 pg. 422.

3 *Lisān al-Mizān* vol. 4 pg. 77.

Allah commanded me that no one will convey from me except myself and ‘Alī

إن الله أمرني أن لا يؤدي عني إلا أنا و علي

Allah commanded me that no one will convey from me except myself and ‘Alī.

Ibn Kathīr states, “There is *ḍu‘f* (weakness) in its isnād.”¹

It has come from the chain of Sammāk ibn Ḥarb.

Sammāk ibn Ḥarb

- He has been classified as reliable by some like Ibn Ma‘īn and Abū Ḥātim and ḍa‘īf by others.
- Al-‘Ijlī has permitted his narrations.
- Sufyān al-Thawrī would label him slightly ḍa‘īf.
- Aḥmad ibn Ḥambal stated, “The narrations of Sammāk ibn Ḥarb are *muḍṭarib*.”²
- Al-Nasa‘ī comments, “He is not *qawī* (strong).”³
- Al-Dāraquṭnī remarks in al-‘Ilal, “Weak memory.”
- Al-Fasawī states, “His narrations from ‘Ikrimah are *muḍṭarib* and from others are *ṣāliḥ* (sound) but not *al-matīn* (strong).”
- Aḥmad narrated it in *Faḍā’il al-Ṣaḥābah*⁴ and *al-Musnad*⁵ with a ḍa‘īf sanad due to Muḥammad ibn Jābir ibn Sayyār al-Suḥaymī.

1 *Tafsīr Ibn Kathīr* vol. 2 pg. 333; *al-Bidāyah wa al-Nihāyah* vol. 5 pg. 34.

2 *Al-Ma‘rifah* vol. 2 pg. 638.

3 *Al-Mujtabā* vol. 8 pg. 319.

4 *Faḍā’il al-Ṣaḥābah* vol. 2 pg. 875.

5 *Al-Musnad* vol. 1 pg. 151.

The reason for this statement is not as assumed by the Rawāfiḍ of giving ‘Alī رَضِيَ اللَّهُ عَنْهُ preference over Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. Rather, it was the custom of the Arabs that when they had an agreement to break, the conclusion of a pact, a settlement, or termination of a covenant; that only the leader or his representative from among his relatives was allowed to convey this message. They would not accept it from anyone else. Al-Baghawī says in his *Tafsīr* while explaining the reason, “The Arabs had unanimously accepted that none but the leader of a man from his family will contract covenants or break them. So he dispatched ‘Alī to repulse the reason so that they do not say that it was contrary to their custom in annulments of pacts.”¹

In addition, Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ after Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ to pronounce Sūrah al-Barā’ah thus making him a follower and devotee under the latter. Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ was the Amīr (leader) of ḥajj during that period. So sending Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ thereafter to be charged by Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ is not evidence of the former being more deserving of the khilāfah; but to the contrary. Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ is more deserving since he was the leader of ḥajj.

1 *Tafsīr Baghawī* vol. 3 pg. 49.

Indeed Allah -the Blessed and Exalted- beautified you with such beauty that He never beautified servants with its like

حدثنا أحمد قال نا عثمان بن هشام بن الفضل بن دلهم البصري قال نا محمد بن كثير الكوفي قال نا علي بن الحزور عن أصبغ بن نباتة عن عمار بن ياسر قال سمعت رسول الله صلى الله عليه و سلم يقول لعلي إن الله تبارك و تعالى زينك بزينة لم يزين العباد بزينة مثلها إن الله تعالى حبب إليك المساكين و الدنو منهم و جعلك لهم إماما ترضى بهم و جعلهم أتباعا يرضون بك فطوبى لمن أحبك و صدق عليك و ويل لمن أبغضك و كذب عليك

Aḥmad narrated to us saying—‘Uthmān ibn Hishām ibn al-Faḍl ibn Dulhum al-Baṣrī narrated to us—Muḥammad ibn Kathīr al-Kūfī narrated to us—‘Alī ibn al-Ḥazawwar from—Aṣbagh ibn Nubātah from—‘Ammār ibn Yāsir who reports that he heard Rasūlullāh ﷺ saying to ‘Alī: “Indeed, Allah—the Blessed and Exalted—beautified you with such beauty that He never beautified servants with its like. Verily Allah—the Exalted—made the poor and nearness to them beloved to you and appointed you as their leader, you will be happy with them, and made them followers who are pleased with you. So glad tidings for the one who loves you and believes you and destruction to the one who hates you and denies you.”

Al-Ṭabarānī narrated it in *al-Muʿjam al-Awsaṭ*¹ as well as al-Haythamī who said, “‘Amr ibn Jamī appears therein and he is *matrūk* (suspected of ḥadīth forgery). ‘Alī ibn al-Ḥazawwar is present and he is *matrūk* as well.”²

1 *Al-Muʿjam al-Awsaṭ* vol. 2 pg. 337.

2 *Majmaʿ al-Zawāʿid* vol. 9 pg. 121, 132.

Allah placed the progeny of every nabī in his loins and He placed my progeny in the loins of ‘Alī

عن جابر بن عبد الله قال قال رسول الله صلى الله عليه و سلم إن الله عز و جل جعل ذرية كل نبي في صلبه و إن الله تعالى جعل ذريتي في صلب علي بن أبي طالب رضي الله عنه

Jābir ibn ‘Abd Allah reports that Rasūlullāh ﷺ stated, “Indeed, Allah—the Mighty and Majestic—placed the progeny of every nabī in his loins and Allah—the Exalted— placed my progeny in the loins of ‘Alī ibn Abī Ṭālib رضي الله عنه.”

Al-Haythamī said, “Al-Ṭabarānī narrated it. Yaḥyā ibn al-‘Alā’ is present therein and he is *matrūk* (suspected of ḥadīth forgery).”¹

1 *Majma‘ al-Zawā‘id* vol. 9 pg. 172.

When Allah completed creating, he lied down on His back and places one of His legs on the other

عن عبيد بن حنين قال بينا أنا جالس إذ جاءني قتادة بن النعمان فقال انطلق بنا يا ابن جبير إلى أبي سعيد فانطلقنا حتى دخلنا على أبي سعيد الخدري فوجدناه مستلقيا رافعا رجله اليمنى على اليسرى فسلمنا و جلسنا فرفع قتادة بن النعمان يده إلى رجل أبي سعيد فقرصها قرصة شديدة فقال أبو سعيد سبحان الله يا ابن أم لقد أوجعتني فقال له ذلك أردت إن رسول الله صلى الله عليه و سلم قال إن الله لما خلق خلقه استلقى فوضع رجله على الأخرى و قال لا ينبغي لأحد من خلقي أن يفعل هذا فقال أبو سعيد والله لا أفعله أبدا

On the authority of ‘Ubayd ibn Ḥunayn who reports: While I was sitting, Qatādah ibn al-Nu‘mān came to me and said, “Come with me, O Ibn Jubayr, to Abū Sa‘īd.”

So we walked until we reached Abū Sa‘īd al-Khudrī’s presence and found him lying on his back with his right leg raised upon his left. We greeted and sat down. Qatādah ibn al-Nu‘mān raised his hand and pinched Abū Sa‘īd’s leg very viciously. Abū Sa‘īd screamed, “Glory be to Allah, O son of a mother. You hurt me.”

“That is what I intended,” Qatādah responded, “certainly Rasūlullāh ﷺ said: When Allah completed His creation, He lied on His back and placed His one leg on the other and declared, ‘It is not appropriate for anyone after Me to do this.’”

Abū Sa‘īd said, “By Allah, I will never do it again.”

Al-Ṭabarānī narrated it from three Mashāyikh viz. Ja‘far ibn Sulaymān al-Nawfalī, Aḥmad ibn Rushdīn al-Miṣrī, and Aḥmad ibn Dāwūd al-Makkī. Aḥmad ibn Rushdīn is ḍa‘īf and the other two I am not aware of. The rest of his narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*.

Al-Haythamī narrated it in *Majma‘ al-Zawā‘id*¹ and classified it as ḍa‘īf.

1 *Majma‘ al-Zawā‘id* vol. 8 pg. 100.

Al-Albānī said, “Extremely *munkar* (disgusting).”¹

The Rāfiḍī Ḥusayn al-Asadī cited this narration as proof for participation in the spear 92. However he did not mention the stance of the Ahl al-Sunnah of classifying it ḍaʿīf deceptively and dishonestly. May Allah treat him befittingly.

1 *Silsilat al-Aḥādīth al-Ḍaʿīfah* vol. 2 pg. 177 Ḥadīth: 755.

Indeed, Allah becomes angry at your anger and becomes pleased at your pleasure

إن الله يغضب لغضبك و يرضى لرضاك

Indeed, Allah becomes angry at your anger and becomes pleased at your pleasure.

Al-Ḥākim narrated it¹ and said as is his habit—May Allah forgive him—“Its isnād is ṣaḥīḥ.”

Al-Dhahabī contests him saying, “Rather, Ḥusayn (al-Ashqar) is munkar al-ḥadīth. It is not permissible to use him as proof.”

1 *Al-Mustadrak* vol. 3 pg. 154.

Nabī ﷺ was so grieved by the intermission of revelation that he almost jumped off the mountain peaks

إن النبي حزن على فتور الوحي حتى كاد يتردى من شواهدق الجبال

Nabī ﷺ was so grieved by the intermission of revelation that he almost jumped off the mountain peaks

The Rawāfiḍ and their Christian predecessors cite this as proof that Nabī ﷺ intended committing suicide.

The ḥadīth has been narrated by al-Bukhārī¹.

The narration of the alleged suicide contains the words:

فيما بلغنا

From what has reached us.

This is one of the exaggerations of al-Zuhrī.

Al-Zuhrī's statement has no connection with the authenticity of the ḥadīth which al-Bukhārī has recorded. This conclusion will be reached by one who is cognisant. Following this, Ḥāfiẓ Aḥmad ibn Ḥajar has stated:

إن القائل فيما بلغنا هو الزهري و عنه حكى البخاري هذا البلاغ و ليس هذا البلاغ موصولا برسول الله و قال الكرمانى و هذا هو الظاهر

The person to say, "From what has reached us," is al-Zuhrī and al-Bukhārī narrated from him this conclusion. However, this conclusion is not connected to Rasūlullāh ﷺ. Al-Karmānī says, "And this is apparent."²

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Ta'bīr, Chapter concerning revelation upon Rasūlullāh ﷺ began with true dreams, Ḥadīth: 6982.

2 *Fath al-Bārī* vol. 12 pg. 359.

This is the correct explanation. It is far-fetched that Rasūlullāh ﷺ who is the leader of the believers will attempt suicide, or even contemplate it. Al-Albānī says, “*Shādh*¹, *mursal*, *mu‘ḍal*², from the statements of al-Zuhrī.”³

This conclusion appears *muṭlaq* without being attributed to anyone. There is no clarity on hearing it from ‘Urwah from the Ṣaḥābī as appears in the beginning of the sanad of this ḥadīth.

It is an accepted fact that when a Tābi‘ī does not clearly mention the name of the Ṣaḥābī in the narration, the narration becomes *munqaṭi‘* (when one or more narrators are missing from the isnād). So what about when it appears in such a *muṭlaq* (unclear) manner without any clarity of any narrator whatsoever?

1 The narration of a reliable narrator who contradicts someone more reliable than him. (*Sharḥ Nukhbat al-Fikr* pg. 68.)

2 The isnād of a narration which has two or more links missing in succession. (*Sharḥ Nukhbat al-Fikr* pg. 86.)

3 *Difā‘ an al-Ḥadīth* pg. 40.

Nabī ﷺ agreed with the inhabitants of Khaybar on half of its produce of fruits and plantation

إن النبي عامل خيبر بشطر ما يخرج منها من ثمر أو زرع فكان يعطي أزواجه مائة وسق ثمانون وسق تمر وعشرون وسق شعير فقسم عمر خيبر فخير أزواج النبي صلى الله عليه وسلم أن يقطع لهم من الماء والأرض أو يمضي لهم فممن من اختار الأرض ومنهم من اختار الوسق وكانت عائشة اختارت الأرض

Nabī ﷺ agreed with the inhabitants of Khaybar on half of its produce of fruits and plantation. He would give his wives 100 wasaq, 80 wasaq of dates and 20 wasaq of barley. ‘Umar then distributed Khaybar so he afforded the wives of Nabī ﷺ the choice between allocating for them a portion of land with water, or them receiving the standard allowance. Some of them chose land while other chose the wasaqs. ‘Ā’ishah chose the land.¹

The Rawāfiḍ seek evidence from this ḥadīth to prove that the wives of Rasūlullāh ﷺ inherited from him after his demise. However, this is not deduced from the ḥadīth. The only thing is that Rasūlullāh ﷺ activated this as income for his wives prior to his demise.

Ḥāfiẓ Ibn Ḥajar explains:

إنما كان عمر يعطيهم ذلك لأنه صلى الله عليه وسلم قال ما تركت بعد نفقة نسائي فهو صدقة

‘Umar only gave them this owing to Rasūlullāh ﷺ stating, “What I leave after my wives’ allowance is charity.”²

Ḥāfiẓ also cited as proof the ḥadīth that states that the heirs of Rasūlullāh’s ﷺ wives did not inherit the houses of the wives of Rasūlullāh ﷺ after their demise. Had their houses belonged to them, their heirs would have inherited it from them. Their houses were added to the Masjid al-Nabawī after their demise due to its universal benefit for the Muslims as was done to the allowance that was given to them.³

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 2328.

2 *Fatḥ al-Bārī* vol. 5 pg. 13.

3 *Fatḥ al-Bārī* vol. 6 pg. 211.

Undoubtedly, it is the duty of a man to spend upon his wife. However, his daughter who is married is different for her expenditure is the duty of her husband, not her father. Do we expect the expenditure of Rasūlullāh's ﷺ wives to terminate after his demise?

Nabī ﷺ urinated while standing

إن النبي كان يبول واقفا

Nabī ﷺ urinated while standing.

Do you despise urinating while standing on one hand but on the other hand permit the penis becoming filthy with the stool of a woman as you have permitted anal sex?

Standing and urinating has been declared permissible according to the Shī'ah.

The Shī'ah narrate from al-Ṣādiq that he was asked about urinating while standing and replied:

لا بأس به

There is no problem with it.¹

سئل أبو عبد الله أيبول الرجل و هو قائم قال نعم

Abū 'Abd Allah was asked, "May a man urinate while standing?"

He replied in the affirmative.²

If the reason for you having reservations for this is the possibility of the splashes of urine touching the clothes, then take a look at the verdict of the Ahl al-Bayt for the permissibility of the head being soiled with urine.

قال زرارة قلت لأبي عبد الله عليه السلام إن قلنسوتي وقعت في بول فاخذتها فوضعتها على رأسي ثم صليت فقال لا بأس

1 *Al-Kāfi* vol. 6 pg. 500; *Wasā'il al-Shī'ah* vol. 1 pg. 352, vol. 2 pg. 77; *al-Fāḍil al-Hindī: Kashf al-Lithām* vol. 1 pg. 23 and 229; Muḥammad Sa'īd al-Ḥakīm: *Miṣbāḥ al-Minhāj* vol. 2 pg. 151.

2 *Tahdhīb al-Aḥkām* vol. 1 pg. 353; *Wasā'il al-Shī'ah* vol. 1 pg. 352.

Zurārah says, “I said to Abū ‘Abd Allah, ‘My headgear fell into urine. I picked it up, placed it on my head, and performed ṣalāh in that condition.’

He replied, ‘No problem.’”

Al-Khūṭī has included the narration in the *Muwathaqaḥ wa Ṣaḥīḥah Zurarah* (the reliable and authentic narrations of Zurārah).¹

Nabī ﷺ never urinated while standing in his home or the place where Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا would be present at. He only urinated standing at those places where he could not sit properly either due to a slope, or mud, or filth. In a similar way, the place where Rasūlullāh ﷺ saw Sayyidunā Ḥudhayfah standing and urinating was the dump/sewerage of the locality, so he could not sit there due to the impurities around. The rulings of necessity differ from the rulings of regular circumstance.²

We ask: Is it loathsome intellectually or religiously? That which the Sharīḥ has permitted will be permissible although the temperament of man may have reservations for it like divorce and jihād. On the flip side, whatever Allah has declared impermissible will remain forbidden no matter how satisfying it is to the carnal self like fornication and its sister Mut’ah.

Allah—the Sublime—proclaims:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا
وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

*Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.*³

1 Al-Khūṭī: *Kitāb al-Ṭahārah* vol. 2 pg. 461, vol. 3 pg. 112.

2 *Ta’wīl Mukhtalaf al-Ḥadīth* pg. 92.

3 Sūrah al-Baqarah: 216.

Do they despise this act due to the possibility of splashes of urine falling on the one relieving himself? At the same time, the Shī'ah pass the verdict of purity of one who has been soiled with urine mixed with another liquid. They narrate from Hishām ibn al-Ḥakam (leader of the mujassimīn):

عن أبي عبد الله عليه السلام في ميزابين سالا أحدهما بول و الآخر ماء المطر فاختلطتا فأصاب ثوب رجل
لم يضر ذلك

It is reported from Abū 'Abd Allah that he passed verdict that if two gutters are flowing, one containing urine and the other containing rain water, and they mix and fall onto the clothes of a man, it will not harm him (i.e. his clothes will remain pure).¹

Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا narrates that at her place, she only saw Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ urinating while sitting. She narrated as she saw and she is truthful. On the other hand, Sayyidunā Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ was with Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when the latter went to the sewerage of the locality and urinated while standing. So everyone narrated what he saw and both are truthful. However, the truthful affirmer is given precedence over the truthful rejecter.

Lastly, when the urine and excreta of the A'imma according to you is odourless and not impure and their wind smells like musk, then why do you despise Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ action? If he stands and urinates, pure urine comes out since he is the father of the A'imma. Is his urine not more deserving of being pure? Have your scholars not said, "There is no filth, odour, or impurity in the urine and excreta of the A'imma. Rather, they are like sweet smelling musk. In fact, the person who consumes their urine, excreta, and blood will be forbidden for the Fire and guaranteed entry into Jannah."²

1 Al-Muḥaqqiq al-Ḥilli: *al-Mu'tabar* vol. 1 pg. 43.

2 Āyat Allah al-Ākhūnd Mullā Zayn al-'Abdīn al-Kalbāyikānī (d. 1409 A.H.): *Anwār al-Wilāyah* pg. 440.

Nabī ﷺ would visit all of his wives with one ghusl

إن النبي كان يطوف على نسائه بغسل واحد

Nabī ﷺ would visit all of his wives (having conjugal relations with them) with one ghusl.

The ḥadīth is ṣaḥīḥ.

The Shī'ah despise this narration and condemn it saying that it is lewdness and carnal lusts which is unbecfitting of Rasūlullāh ﷺ. It is defamation of the personality of Rasūlullāh ﷺ and portrays him as a lustful person.

Lust and lewdness is apparent among them for they have unanimously permitted anal sex and they permitted a man to have 12 son-in-laws for his daughter in all twelve months. They have forgotten that this is what their books have documented. Owing to this, the Christians greet the Shī'ah and tell them: You have spoken the truth, O Shī'ah, with regards to slandering Rasūlullāh ﷺ with that which we slander him.

The Shī'ah have conveniently forgotten that al-Ṭūsī has furnished this narration as proof for the validity of having conjugal relations with few women and taking only one ghusl at the end. He says:

فقد روي أن النبي صلى الله عليه و سلم طاف على نسائه فاغتسل غسلا واحدا و كن تسعا

It is reported that the Nabī ﷺ had conjugal relations with his wives and took one ghusl at the end. They were 9 wives at that time.¹

1 Al-Mabsūṭ vol. 4 pg. 243.

Muḥaqqiq al-Ḥillī has narrated it in *al-Mu'tabar*¹, *Muntahā al-Ṭalab*², and *Tadhkirat al-Fuqahā*³.

In fact, al-Ḥillī has stated:

يجوز أن يطوف على نساءه و إمامه بغسل واحد مطلقا

It is permissible to have conjugal relations with his wives and slave girls with one ghusl, without any restriction.⁴

He also mentioned:

ولا بأس بتكرار الجماع من غير غسل يتخللها لأنه عليه السلام كان يطوف على نساءه بغسل واحد

There is no problem with having intercourse many times without taking a ghusl in between them since he عليه السلام would have intercourse with his wives and take one ghusl at the end.⁵

Sayyid Muḥammad Sa'īd al-Ḥakīm has related it and mentioned that scholars like al-Ḥillī and others have provided many statements of their scholars as evidence for it.⁶

1 *Al-Mu'tabar* vol. 1 pg. 193.

2 *Muntahā al-Ṭalab* vol. 1 pg. 89 and 93, vol. 2 pg. 234 and 257.

3 *Tadhkirat al-Fuqahā'* vol. 1 pg. 25, vol. 2 pg. 575.

4 *Tadhkirat al-Fuqahā'* vol. 2 pg. 577.

5 *Tadhkirat al-Fuqahā'* vol. 1 pg. 243; *Nihāyat al-Aḥkām* vol. 1 pg. 104; al-Karkī. *Jāmi' al-Maqāṣid* vol. 12 pg. 24; al-Shahīd al-Thānī: *Masālik al-Afhām* vol. 7 pg. 35.

6 *Miṣbāḥ al-Minhāj* vol. 3 pg. 491.

Nabī ﷺ spoke to a donkey and said to it, “I have named you Ya‘fūr.”

إن النبي كلم حمارا فقال له قد سميتك يعفورا

Nabī ﷺ spoke to a donkey and said to it, “I have named you Ya‘fūr.”

Ḥāfiẓ Ibn Kathīr mentioned it in *al-Bidāyah wa al-Nihāyah* and said, “More than one of the senior Ḥuffāẓ have rejected it.”

Ḥāfiẓ Ibn Ḥajar says, “Ibn Ḥibbān states, ‘It has no basis and its sanad is worthless.’”¹

Al-Dhahabī has stated that the concoctor of this false narration is Abū Ja‘far Muḥammad ibn Mazīd.²

Ḥāfiẓ Ibn Ḥajar concurred with him in *Lisān al-Mīzān*.³

Ḥāfiẓ quoted from Abū Mūsā that this ḥadīth has no basis, neither its sanad nor its *matn* (text).⁴

Ibn al-Jawzī became enraged at this narration and cursed, “May Allah curse its fabricator.”⁵

1 *Fatḥ al-Bārī* vol. 6 pg. 59; *al-Majrūḥīn* vol. 2 pg. 309.

2 *Mīzān al-Dhahabī* vol. 6 pg. 330.

3 *Lisān al-Mīzān* vol. 5 pg. 376.

4 *Al-Iṣābah* vol. 7 pg. 389.

5 *Mīzān al-I’tidāl* vol. 6 pg. 330; *Lisān al-Mīzān*.

The first four that will enter Jannah (Nabi ﷺ told ‘Alī)

حدثنا أحمد بن محمد المري القتطري ثنا حرب بن الحسن الطحان ثنا يحيى بن يعلى عن محمد بن عبيد الله بن أبي رافع عن أبيه عن جده أن رسول الله صلى الله عليه وسلم قال لعلي رضي الله إن أول أربعة يدخلون الجنة أنا وأنت والحسن والحسين وذراينا خلف ظهورنا وأزواجنا خلف ذراينا وشيعتنا عن أيماننا وعن شمائلنا

Aḥmad ibn Muḥammad al-Makkī 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 Allah ibn Abī Rāfi‘ from—his father from—his grandfather that Rasūlullāh ﷺ told Sayyidunā ‘Alī عليه السلام:

The first four to enter Jannah will be me, you, Ḥasan, and Ḥusayn. Our progeny will be behind us, our wives will be behind our progeny, and our partisans will be on our right and left flanks.¹

This ḥadīth is *mawḍū‘* (fabricated).

The isnād is lined up with Shī‘ah. The worst of them is Muḥammad ibn ‘Ubayd Allah. Yaḥyā ibn Ya‘lā al-Aslamī al-Shī‘ī appears therein and he is ḍa‘īf as stated by al-Albānī.²

Ḥāfiẓ Ibn Ḥajar says, “Its isnād is *wāhin* (weak).”³

1 Faḍā’il al-ṣaḥābah vol. 2 pg. 771.

2 Silsilat al-Aḥādīth al-Ḍa‘īfah Ḥadīth: 4931.

3 Al-Kāfi wa al-Shāfi vol. 4 pg. 214.

Two young girls were singing what the Anṣār composed on the Day of Bu‘āth

عن عائشة قالت ثم دخل علي أبو بكر وعندي جاريتان من جواري الأنصار تغنيان بما تقاولت به الأنصار يوم بعثت قالت وليستا بمغنيات فقال أبو بكر أئمن ماز الشيطان في بيت رسول الله صلى الله عليه وسلم وذلك في يوم عيد فقال رسول الله صلى الله عليه وسلم يا أبا بكر إن لكل قوم عيدا وهذا عيدنا

On the authority of ‘Ā’ishah رضي الله عنها:

Abū Bakr entered upon me while there were two young girls from Madīnah singing what the Anṣār composed on the Day of Bu‘āth. However, they were not professional singers. Abū Bakr scolded, “(Musical) instruments of Shayṭān in the home of Rasūlullāh صلى الله عليه وسلم.”

This happened on the day of ‘Īd. Rasūlullāh صلى الله عليه وسلم said, “O Abū Bakr, every nation has an ‘īd and this is our ‘īd (day of celebration).”¹

قوله أن حديث الجاريتان ينتقص من النبي صلى الله عليه وسلم

He (the Shī‘ah) says, “The ḥadīth of the two young girls degrades Nabī صلى الله عليه وسلم.”

There is nothing at all in the ḥadīth which warrants its rejection. The two young girls were still kids and had not yet reached puberty. Moreover, they were signing on the day of ‘Īd naturally, not like normal music which turns a person on and incites hidden passion; music which is forbidden. This is apparent from Sayyidah ‘Ā’ishah’s explanation, “They were not singers.”

As regards Sayyidunā Abū Bakr’s رضي الله عنه reproach and likening hitting the drum to the musical instrument of Shayṭān, this is due to the fact that it makes one negligent and occupies the heart from the remembrance of Allah. Yet, our Nabī صلى الله عليه وسلم allowed it and explained, “Every nation has an ‘īd and this is our ‘īd (day of celebration).”

1 *Ṣaḥīḥ al-Bukhārī; Ṣaḥīḥ Muslim.*

Another ḥadīth in this regard mentions that a black girl said to Rasūlullāh ﷺ that she vowed that if Rasūlullāh ﷺ returned safely, she would beat the drum. Rasūlullāh ﷺ said to her:

إن كنت نذرت فاضربي وإلا فلا

If you vowed, then beat the drum. And if not, then do not.

Nabī ﷺ permitted her to beat the drum to fulfil her vow, otherwise not.

Thereafter, Sayyidunā Abū Bakr entered followed by Sayyidunā ‘Alī and Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. When Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ entered however, she threw the drum and sat on it. At this, Rasūlullāh ﷺ commented:

إن الشيطان ليخاف منك يا عمر

Undoubtedly, Shayṭān is afraid of you O ‘Umar.

Can there be any better praise for Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ than this praise of Rasūlullāh ﷺ!

Jibrīl loves you (referring to ‘Alī) and who is better than Jibrīl

إن جبريل يحبك (يعني يا علي) و من هو خير من جبريل

Jibrīl loves you (referring to ‘Alī) and who is better than Jibrīl?

Ṭabarānī reported it in *al-Muʿjam al-Kabīr*¹ and from him Abū Nuʿaym in *al-Maʿrifah*² with the chain:

Aḥmad ibn ‘Amr al-Bazzār (narrated to us) — **Muḥammad ibn ‘Ammārah ibn Ṣubayh** (narrated to us) — **Naṣr bin Muzāḥim** (narrated to us) — **Mindal** (narrated to us) — from **Ismāʿīl ibn Ziyād** — from **Ibrāhīm ibn Bashīr al-Anṣārī** — from Ḍaḥḥāk al-Anṣārī

This chain of this narration is severely flawed.

Muḥammad ibn ‘Ammārah and Ibrāhīm ibn Bashīr al-Anṣārī have not been deemed reliable by anyone except Ibn Ḥibbān. Mindal ibn ‘Alī al-‘Anazī al-Kūfī is ḍaʿīf. Naṣr ibn Muzāḥim is *Matrūk* (suspected of forgery). Ismāʿīl ibn Ziyād could be al-Kūfī al-Sakūnī, he has been labelled a liar.

Al-Haythamī said in *Majmaʿ al-Zawāʿid*³, “Al-Ṭabarānī narrated it and it contains Naṣr ibn Muzāḥim who is *Matrūk*.”

Ḥāfiẓ says in *al-Iṣābah*, “Its isnād is ḍaʿīf.”⁴

1 *Al-Muʿjam al-Kabīr* vol. 8, pg. 8145

2 *Al-Māʿrifah* vol. 3 pg. 3907

3 *Majmaʿ al-Zawāʿid* vol. 9 pg. 126

4 *Al-Iṣābah* vol. 3 pg. 481.

Khālīd ibn al-Walīd executed Mālīk ibn al-Nuwayrah and yearned for his wife

إن خالد بن الوليد قتل مالك بن نويرة صبورا و نزا على زوجته فدخل بها في نفس الليلة و كان عمر يقول لخالد يا عدو الله قتلت امرءا مسلما ثم نزوت على امرأته والله لأرجمنك بالأحجار و لكن أبا بكر دافع عنه و قال هبه يا عمر تأول فأخطأ فارفع لسانك عن خالد

Khālīd ibn al-Walīd executed Mālīk ibn al-Nuwayrah and yearned for his wife, so he had relations with her the same night. ‘Umar would scold Khālīd, “O enemy of Allah! You killed a Muslim and then seized his wife. By Allah, I will stone you.”

On the other hand, Abū Bakr defended him and said, “Let him be, O ‘Umar. He interpreted and erred. So stop verbally abusing Khālīd.”

The Shī‘ah ignore this narration:

إن خالدًا استدعى مالك بن نويرة فأنبه على ما صدر منه من متابعة سجاح و على منعه الزكاة و قال ألم تعلم أنها قرينة الصلاة فقال مالك إن صاحبكم يزعم ذلك فقال أهو صاحبنا و ليس بصاحبك يا ضرار اضرب عنقه فضربت عنقه

Khālīd summoned Mālīk ibn Nuwayrah and apprised him of his misdeeds viz. making an agreement with Sajāḥ and preventing Zakāḥ. He said, “Do you not know that it (Zakāḥ) is the sister of Ṣalāḥ?”

Mālīk replied, “Your companion believes that.”

Khālīd shouted, “Is he our companion and not yours? O Ḍirār, execute him.”

Accordingly, he was executed.¹

One of the jokes of al-Tījānī is that he says:

1 *Tārīkh al-Ṭabarī* vol. 2 pg. 273; *Tārīkh Ibn al-Athīr* vol. 2 pg. 217; *al-Bidāyah wa al-Nihāyah* vol. 6 pg. 326.

The historians have reported that Khālid betrayed Mālik and his people.

His uṣūlī associates from the Shī'ah should ask what the value of historical reports is in the science of *al-jarḥ wa al-ta'dīl*.

If *jarḥ* (condemnation) may be established by historical reports which we are forced to believe, the establishment of the basis of the rāfiḍī creed at the hands of the Jews will also be necessary. We would be forced to criticise the basis of the Shī'ī creed with historical reports. History has established the Jew 'Abd Allah ibn Saba' as the founder and basis of the Shī'ī creed.

Moreover, the narration which al-Tījānī relies upon which claims that Khālid intended to kill Mālik ibn Nuwayrah because of his wife has no weight due to its *nakārah* (contradiction of ṣaḥīḥ narrations) and *shudhūdh* (contradiction of a more reliable narrator). Al-Tījānī has referenced it on the margins to the following sources: *Tārīkh Abī al-Fidā'* i.e. *al-Bidāyah wa al-Nihāyah*, *Tārīkh al-Ya'qūbī*, and *Wafayāt al-A'yān*. After studying these references, the dishonesty of al-Tījānī in narrating will become apparent to every seeker of truth. When we perused the book *Wafayāt al-A'yān* of Ibn Khalikān regarding the narrations of Mālik's execution, we found it contrary to what al-Tījānī quoted. Ibn Khalikān narrates the incident as follows:

و لما خرج خالد بن الوليد رضي الله عنه لقتالهم في خلافة أبي بكر الصديق رضي الله عنه نزل على مالك و هو مقدم قومه بني يربوع و قد أخذ زكاتهم و تصرف فيها فكلمه خالد في معناها فقال مالك إني آتي بالصلاة دون الزكاة فقال له خالد أما علمت أن الصلاة و الزكاة معا لا تقبل واحدة دون أخرى فقال مالك قد كان صاحبك يقول ذلك قال خالد و ما تراه لك صاحبيا و الله لقد هممت أن أضرب عنقك ثم تجاؤلا في الكلام طويلا فقال له خالد إني قاتلك قال أو بذلك أمرك صاحبك قال و هذه بعد تلك و الله لأقتلنك

و كان عبد الله بن عمر رضي الله عنهما و أبو قتادة الأنصاري رضي الله عنه حاضرين فكلما خالدا في أمره فكره كلامهما فقال مالك يا خالد ابعتنا إلى أبي بكر فيكون هو الذي يحكم فينا فقد بعثت إليه غيرنا ممن جرمه أكبر من جرمتنا فقال خالد لا أقالني الله إن أقتلك و تقدم إلى ضرار بن الأزور الأسدي بضرب

عنته فالتفت مالك إلى زوجته أم متمم وقال لخالد هذه التي قتلتي و كانت في غاية الجمال فقال له خالد بل الله قتلك برجوعك عن الإسلام فقال مالك أنا على الإسلام فقال خالد يا ضرار اضرب عنقه فضرب عنقه

When Khālīd ibn al-Walīd رضي الله عنه departed to fight them during the khilāfah of Abū Bakr al-Ṣiddīq رضي الله عنه, he came across Mālik, the leader of his tribe, Banū Yarbū'. He had taken their Zakāh and spent it freely. Khālīd spoke to him in this regard. Mālik said, "I will observe Ṣalāh not Zakāh."

Khālīd told him, "Do you not know that Ṣalāh and Zakāh are sisters, one is not accepted without the other?"

Mālik said, "Your companions would say this."

Khālīd said, "Do you not regard him as your companion? By Allah, I intend executing you."

They then had a lengthy conversation. Khālīd said to him, "I will kill you."

He said, "Did your companion command you with this?"

Khālīd said, "Again you say that. By Allah, I will certainly kill you."

'Abd Allah ibn 'Umar and Abū Qatādah al-Anṣārī رضي الله عنه were present. They spoke to Khālīd about him but he was not pleased with what they said. Mālik suggested, "O Khālīd, send us to Abū Bakr and let him decide our matter. You have sent to him others whose crime was far worse than ours."

Khālīd responded, "Allah will not indict me if I kill you." He was brought before Ḍirār ibn al-Azwar for execution. Mālik turned and looked at his wife Umm Mutammim and said to Khālīd, "She is the one who killed me."

She was exceptionally beautiful. Khālīd said to him, "Rather, Allah killed you due to your renunciation of Islam."

Mālik said, “I am upon Islam.”

Khālīd commanded, “O Ḍirār, cut of his neck.”

Accordingly, he was executed.

These are the words of the narration. Despite this, al-Tījānī says that Khālīd seized his wife Laylā and had relations with her that same night and he references this to *Wafayāt al-A’yān*. However, when we study the book we find:

و قبض خالد امرأته فقيل إنه اشتراها من النيء و تزوج بها و قيل إنها اعتدت بثلاث حيض ثم خطبها إلى نفسه فأجابته

Khālīd took possession of his wife. It is said that he purchased her from the Fay’ and married her. And it is said that she passed her ‘iddah of three menses. Thereafter, he proposed to her and she accepted.¹

From here we learn that Sayyidunā Khālīd رضي الله عنه killed Mālik ibn Nuwayrah believing him to be a *murtad* (apostate) because he did not believe in the compulsion of Zakāh as appears in the narrations recorded in the books of history.

With regards to his claim that Sayyidunā ‘Umar scolded Sayyidunā Khālīd رضي الله عنه:

يا عدو الله قتلت امرأة مسلما ثم نزوت على امرأته والله لأرجمنك بالأحجار

O enemy of Allah! You killed a Muslim and then seized his wife. By Allah, I will stone you.

He references this to *Tārīkh al-Ṭabarī*, *Ibn Kathīr*, *Tārīkh al-Ya’qūbī*, and *al-Iṣābah*. If you refer to *Tārīkh al-Ya’qūbī* and *al-Iṣābah*, you will not find any narration with this quotation.

1 *Wafayāt al-A’yān* vol. 6 pg. 14.

With regards to *Tārīkh al-Ṭabarī*, the author documents it in a *ḍaʿīf* narration which cannot be used as proof. The basis of this narration is Ibn Ḥumayd and Muḥammad ibn Ishāq. There is difference of opinion regarding the authenticity of Muḥammad ibn Ishāq.¹

Ibn Ḥumayd

- Ibn Ḥumayd is Muḥammad ibn Ḥumayd ibn Ḥayyān al-Rāzī. He is *ḍaʿīf*.
- Yaʿqūb al-Sadūsī comments, “He has plenty munkar narrations.”
- Al-Bukhārī remarks, “There is scepticism in his ḥadīth.”
- Al-Nasaʿī says, “He is not reliable.”
- Al-Jawzjānī declares, “*Radīʿ al-madhhab* (wrecked ideology). Unreliable.”²
- Ibn Ḥajar categorised him as *ḍaʿīf*.³

Khubayb ibn ʿAdī shouted, “O Muḥammad!” when they crucified him

أن خبيب بن عدي صاح عندما صليوه قاتلا يا محمد

Khubayb ibn ʿAdī shouted, “O Muḥammad!” when they crucified him.⁴

Haytham ibn ʿAdī is present therein.

Haytham ibn ʿAdī

- Al-Nasaʿī comments, “*Matrūk al-ḥadīth* (suspected of ḥadīth forgery).”⁵

1 Al-Mizzī: *Tahdhīb al-Kamāl* Biography: 5057; al-ʿUqaylī: *al-Ḍuʿafāʾ* Biography: 1578.

2 *Tahdhīb al-Tahdhīb* vol. 25 pg. 102 Biography: 5167.

3 *Al-Taqrīb* vol. 2 pg. 69 Biography: 5852.

4 Abū Nuʿaym: *al-Ḥilyah* vol. 1 pg. 246; *Ṣafwat al-Ṣafwah* vol. 1 pg. 622, 66; *Ithāf al-Sādah al-Muttaqīn*.

5 *Al-Ḍuʿafāʾ wa al-Matrūkūn* vol. 1 pg. 104 Biography: 637.

- Al-ʿIjlī says, “Kadhāb. I had seen him.”¹
- Ibn ʿAdī remarks, “From Yaḥyā who said, ‘Haytham is not reliable. He would lie.’”²

All the other ṣaḥīḥ chains which relate the incident of Sayyidunā Khubayb رضي الله عنه do not have this addition.

1 *Al-Thiqāt* 1537.

2 *Al-Kāmil fī Duʿafāʾ al-Rijāl* vol. 7 pg. 104.

Sa'īd ibn al-Musayyab said: The time for ṣalāh would not come except that I would hear an adhān from the grave

إن سعيد بن المسيب قال و ما يأتي وقت صلاة إلا سمعت أذانا في القبر يعني قبر النبي

Sa'īd ibn al-Musayyab said, “At the time of every ṣalāh, I would hear an adhān from the grave, i.e. Nabī’s ﷺ grave.”

The innovators cite this as proof from the statements of Ibn Taymiyyah.¹

There is no proof just by citing it since what is desired is a critical examination of the narration according to the theoretical standards of ḥadīth recognised by the muḥaddithīn.

Furthermore, what connection does this have with what they desire to establish, i.e. seeking help from the person in the grave?

Ibn Sa'd has narrated the narration in *al-Ṭabaqāt*² from al-Walīd ibn 'Aṭā' from—'Abd al-Ḥamīd ibn Sulaymān. The problem of this narration lies with this last narrator.

'Abd al-Ḥamīd ibn Sulaymān

- Yahyā ibn Ma'īn commented, “He is worthless.”
- Ḥāfiẓ said in *al-Taqrīb*, “Ḍa'īf.”³
- Al-Dhahabī relied on the statement of Abū Dāwūd from 'Abd al-Ḥamīd that he was unreliable.⁴
- Al-Albānī says, “No one has graded him reliable. Rather, there is unanimity on his *ḍu'f* (weakness).”⁵

1 *Iqtidā' al-Ṣirāṭ al-Mustaqīm* vol. 2 pg. 254.

2 *Al-Ṭabaqāt* vol. 5 pg. 132.

3 *Al-Taqrīb* Biography: 3764.

4 *Ta'qīb al-Dhahabī 'alā al-Ḥākīm fī al-Mustadrak* vol. 2 pg. 164, 164.

5 *Mu'jam Asāmī al-Ruwāt* vol. 2 pg. 437.

Sulaymān said: I will most certainly have relations with 100 women tonight, all bearing a knight

إن سليمان قال لأطوفن الليلة على مئة امرأة تحمل كل منها فارسا

Sulaymān said: “I will most certainly have relations with 100 women tonight, all bearing a knight.”

Narrated by al-Bukhārī.

This displays Sayyidunā Sulaymān’s عَلَيْهِ السَّلَام love for jihād in the Path of Allah. It also proves the strength and potency of the Messengers of Allah.

It is disrespectful to object to a statement of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which has been authentically reported via a ṣaḥīḥ isnād.

This ḥadīth has been reported by the Shī’ah scholars and exegeses and they have used it as proof. For example, al-Fayḍ al-Kāshānī reported it in *Tafsīr al-Ṣāfi*¹.

The Shī’ah despise this ḥadīth in a time when we find ‘intellectuals’ among them concocting an abundance of fairy tales, like their belief that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ created an elephant and flew on its back.

1 *Tafsīr al-Ṣāfi* vol. 4 pg. 299. This narration is reported in a number of other Shī’ sources such as *Tafsīr al-Burhān* vol. 4 pg. 43, *Qaṣaṣ al-Ambiyā’* pg. 407, *al-Anwār al-Nu’māniyyah* vol. 3 pg. 182, and *al-Maḥajjat al-Bayḍā’* vol. 6 pg. 282.

‘Ā’ishah showed her freed slave Sālim how Rasūlullāh ﷺ would perform wuḍū’

This ḥadīth shows that Sayyidah ‘Ā’ishah رضي الله عنها did not observe ḥijāb. The entire narration reads:

عن أبي عبد الله سالم سبلان قال و كانت عائشة تستعجب بأمانته و تستأجره فأرتني كيف كان رسول الله صلى الله عليه و سلم يتوضأ فتمضمضت و استنثرت ثلاثاً و غسلت وجهها ثلاثاً ثم يدها اليمنى ثلاثاً و اليسرى ثلاثاً و وضعت يدها في مقدم رأسها ثم مسحت رأسها مسحة واحدة إلى مؤخره ثم أمرت يديها بأذنيها ثم مرت على الخدين قال سالم كنت آتيها مكاتباً ما تختفي مني فتجلس بين يدي و تتحدث معي حتى جنتها ذات يوم فقلت ادعي لي بالبركة يا أم المؤمنين قالت و ما ذاك قلت أعتقني الله قالت بارك الله لك و أرخت الحجاب دوني فلم أرها بعد ذلك اليوم

Abū ‘Abd Allah Sālim Subulān reports:

‘Ā’ishah was amazed at my trustworthiness and she would hire me. She showed me how Rasūlullāh صلى الله عليه وسلم would perform wuḍū’. She gargled and put water in the nose thrice. She washed her face thrice followed by her right arm thrice and left arm thrice. She placed her hand on the front of her head and then passed it over her head once till the back. She then passed her hands over her ears and then on her nape.

Sālim continues:

I would come to her while I was a mukātab. She would not observe ḥijāb from me. She would sit in front of me and talk with me. Until one day I came to her and said, “Make du‘ā’ for blessings for me, O Umm al-Mu’minīn!”

She enquired, “And what is the reason for that?”

“Allah emancipated me,” I answered.

She prayed, “May Allah bless you,” and lowered the ḥijāb (veil) in front of me. I never saw her after that day.¹

1 Sunan al-Nasa’ī.

The Rawāfiḍ narrated from Abū ‘Abd Allah that he was asked:

هل يجوز للمملوك أن يرى شعر مولاته و ساقها قال لا بأس

“Is it permissible for a slave to see the hair and shin of his madam?”

He replied, “There is no problem.”

It appears in a reliable and ṣaḥīḥ narration from Abān ibn ‘Uthmān:

سألت أبا عبد الله عليه السلام عن المملوك يرى شعر مولاته قال لا بأس

I asked Abū ‘Abd Allah رحمته الله whether a slave is allowed to see his madam’s hair. He said that it was fine.

The Rawāfiḍ permit this in their books and narrations.¹

The Rawāfiḍ should learn the stance of their scholars on this issue. Their stance is that it is not necessary for a woman to observe ḥijāb from a slave except when he pays the amount to free himself. This is the view of al-Ṭūsī who cited a narration from Sayyidah Umm Salamah رضي الله عنها that Rasūlullāh صلى الله عليه وسلم said:

إذا كان لأحدكن مكاتب و كان عنده ما يؤدي فليحتجب عنه

When one of you women have a mukātab slave and he has wealth to buy his freedom, then observe ḥijāb from him.²

This clearly shows the permissibility of not observing ḥijāb prior to him possessing the amount to buy his freedom according to you.

1 *Al-Ḥadā’iq al-Nāḍirah* vol. 23 pg. 69; *al-Narāqī: Mustanad al-Shī’ah* vol. 16 pg. 53; *al-Kāfi* vol. 5 pg. 531; *Wasā’il al-Shī’ah* vol. 20 pg. 223; Muḥsin al-Ḥakīm: *Mustamsik al-Urwah al-Wuthqā* vol. 14 pg. 43.

2 *Al-Ṭūsī: al-Mabsūṭ* vol. 6 pg. 72; *al-Ṭabarsī: Mustadrak al-Wasā’il* vol. 16 pg. 26; *Ibn Abī Jamhūr al-Iḥsā’ī: ‘Awālī al-Ālī* vol. 3 pg. 435.

‘Abd Allah ibn Mas‘ūd would scratch out al-Mu‘awwadhatayn from the muṣḥaf

حدثنا عبد الله حدثني محمد بن الحسن بن أشكاب ثنا محمد بن أبي عبيدة بن معن ثنا أبي عن الأعمش عن أبي إسحاق عن عبد الرحمن بن يزيد قال كان عبد الله يحك المعوذتين من مصاحفه و يقول إنهما ليستا من كتاب الله

‘Abd Allah narrated to us—Muḥammad ibn al-Ḥasan ibn Ashkāb narrated to me—Muḥammad ibn Abī ‘Ubaydah ibn Ma‘n narrated to us—my father narrated to us from—al-A‘mash from—Abū Ishāq from—‘Abd al-Rahman ibn Yazīd who reports:

‘Abd Allah (ibn Mas‘ūd) would scratch out al-Mu‘awwadhatayn from his muṣḥafs and say, “They are not part of the Book of Allah.”¹

Aḥmad narrated it in *al-Musnad* and al-Ṭabarānī did in *al-Mu‘jam al-Kabīr* from the chain of Abū Ishāq al-Subay‘ī and al-A‘mash, i.e. Sulaymān ibn Mahrān. Both of them are reliable, but mudallis, and are narrators who appear in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. Al-Subay‘ī lost his memory at the end. When they narrate with ‘an (from), it becomes faulty.² This narration is defective due to it being narrated with ‘an (from). It is reported about both of them that they had Shī‘ī inclinations.

Ibn Ḥazm, al-Nawawī, and al-Bāqillānī have denied the establishment of anything in this regard from Sayyidunā Ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ. Ibn Ḥazm has graded the narration ḍa‘īf due to the authenticity of the qirā’ah of ‘Āṣim from Zirr ibn Ḥubaysh from Sayyidunā ‘Abd Allāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ which contains Sūrah al-Fātiḥah as well as al-Mu‘awwadhatayn.³

1 *Musnad Aḥmad* vol. 5 pg. 1129; *al-Mu‘jam al-Kabīr* vol. 9 pg. 234.

2 *Al-‘Ilal*.

3 *Al-Muḥallā* vol. 1 pg. 13.

Al-Nawawī announces:

أجمع المسلمون على أن المعوذتين و الفاتحة و سائر السور المكتوبة في المصحف قرآن و أن من جحد شيئاً منه كفر و ما نقل عن ابن مسعود في الفاتحة و المعوذتين باطل ليس بصحيح عنه

The Muslims have unanimously agreed that al-Mu‘awwadhatayn, al-Fātiḥah, and all the Sūrahs that are written in the muṣḥaf are Qur’ān and that whoever rejects anything from it has committed kufr. What has been reported from Ibn Mas‘ūd regarding al-Fātiḥah and al-Mu‘awwadhatayn is false and is not authentic from him.¹

Remember this, if hypothetically we agree to the authenticity of the narration from Ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ then it is far less than the degree of authenticity of the mutawātir qirā’ah of ‘Āṣim. Sayyidunā Ibn Mas‘ūd’s رَضِيَ اللَّهُ عَنْهُ qirā’ah from the chain of his students from the people of Kūfah is mutawātir. ‘Āṣim learnt it from Zirr ibn Ḥubaysh who in turn learnt from Sayyidunā Ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ. This is the very qirā’ah which Abū Bakr ibn ‘Ayyāsh reports from ‘Āṣim. Its tawātur has reached a level which cannot be contested.²

It appears in *Ṣaḥīḥ al-Bukhārī*:

حدثنا علي بن عبد الله حدثنا سفيان حدثنا عبدة بن أبي لبابة عن زر بن حبيش و حدثنا عاصم عن زر قال سألت أبي بن كعب قلت يا أبا المنذر إن أخاك ابن مسعود يقول كذا و كذا فقال أبي سألت رسول الله صلى الله عليه و سلم فقال لي قيل لي قل فقلت قال فنحن نقول كما قال رسول الله صلى الله عليه و سلم

‘Alī ibn ‘Abd Allah narrated to us—Sufyān narrated to us—‘Abdah ibn Abī Lubābah narrated to us from—Zirr ibn Ḥubaysh AND ‘Āṣim narrated to us from—Zirr who relates:

I asked Ubay ibn Ka‘b saying, “O Abū al-Mundhir! Your brother Ibn Mas‘ūd says **this and that.**”

1 *Al-Majmū‘ Sharḥ al-Muḥadḥab* vol. 3 pg. 396.

2 *Al-Duktūr Ghassān ibn ‘Abd al-Salām Ḥamdūn: Kitāb al-Uṣūl al-Muqāranah li Qirā’āt Abī ‘Amr al-Baṣṭī wa Ibn ‘Amir al-Shāmī wa ‘Āṣim ibn Abī al-Najūd.*

Ubay explained, “I asked Rasūlullāh ﷺ so he told me say, and accordingly I said. So we state as Rasūlullāh ﷺ stated.”

This is ambiguous, i.e. this and that.

The viewpoint of Ḥāfiẓ Ibn Ḥajar:

Ḥāfiẓ states in *al-Fathḥ*:

و قد تأول القاضي أبو بكر الباقلاني في كتاب الانتصار و تبعه عياض و غيره ما حكى عن ابن مسعود فقال لم ينكر ابن مسعود كونهما من القرآن و إنما أنكر إثباتهما في المصحف فإنه كان يرى أن لا يكتب في المصحف شيئاً إلا إن كان النبي صلى الله عليه و سلم أذن في كتابه فيه و كأنه لم يبلغه الإذن في ذلك قال فهذا تأويل منه و ليس جحداً لكونهما قرأنا و هو تأويل حسن إلا أن الرواية الصحيحة الصريحة التي ذكرتها تدفع ذلك حيث جاء فيها و يقول أنهما ليستا من كتاب الله نعم يمكن حمل لفظ كتاب الله على المصحف فيتمشى التأويل المذكور

Qāḍī Abū Bakr al-Bāqillānī in *Kitāb al-Intiṣār* interprets what has been reported from Ibn Mas‘ūd. ‘Iyāḍ and others agreed with him. He explains, “Ibn Mas‘ūd did not reject them being part of the Qur’ān. He only rejected their establishment in the muṣḥaf. His view was that nothing should be written in the muṣḥaf except what Rasūlullāh ﷺ gave permission to write therein. As if the permission in this regard did not reach him.”

This is his interpretation which shows that he did not reject them being part of the Qur’ān. It is a good interpretation except that the ṣaḥīḥ explicit narration which I mentioned conflicts it, i.e. the part that explains that he would say, “They are not from the Book of Allah.” Yes, it is possible for the phrase *Book of Allah* to refer to the muṣḥaf then the above interpretation will be consistent.¹

It has already appeared that the narration comes from the chain of Abū Ishāq al-Subayṭī and al-A‘mash and both of them are mudallis and their narrations have come with ‘an (from). Had it come without ‘an, it would have been accepted.

1 *Fathḥ al-Bārī* vol. 8 pg. 472.

The ‘an‘*anah* of a mudallis is a defect in the ḥadīth, making it cumbersome to authenticate its sanad; forget it overpowering the mutawātir qirā’ah from Sayyidunā ‘Abd Allah ibn Mas‘ūd رضي الله عنه which includes al-Mu‘awwadhatayn.

If we hypothetically agree that the sanad to Sayyidunā ‘Abd Allah ibn Mas‘ūd رضي الله عنه is authentic in his rejection of al-Mu‘awwadhatayn, there are few important interpretations to this:

- This hypothetical ṣaḥīḥ narration does not reach the level of the authenticity of the mutawātir qirā’ah of ‘Āṣim from Sayyidunā ‘Abd Allah ibn Mas‘ūd رضي الله عنه which includes al-Mu‘awwadhatayn and al-Fāṭiḥah.
- It is a well-known fact that the three qirā’āt are traced to many Ṣaḥābah رضي الله عنهم. The qirā’ah of Abū ‘Amr رضي الله عنه is traced back to the eminent Ṣaḥābī Sayyidunā Ubay ibn Ka’b رضي الله عنه. The qirā’ah of ‘Āṣim is traced back to two eminent Ṣaḥābah viz. Sayyidunā ‘Alī and Sayyidunā Ibn Mas‘ūd رضي الله عنهما. And the qirā’ah of Ibn ‘Āmir al-Shāmī is traced back to two eminent Ṣaḥābah, viz. Sayyidunā ‘Uthmān ibn ‘Affān and Sayyidunā Abū al-Dardā’ رضي الله عنهما.
- This view of his lasted for a short period between the demise of Rasūlullāh صلى الله عليه وسلم until the completion of the compilation of Qur’ān by the Ṣaḥābah رضي الله عنهم with consensus. Thereafter, nothing has been narrated from him of insisting upon this view. He would teach the Qur’ān and give commentary of it to the people for the rest of his life after Rasūlullāh صلى الله عليه وسلم until he passed away. After the compilation of Qur’ān, no persistence or rejection has been narrated from him. Had he retained his stance, it would have reached us just as the insistence of other Ṣaḥābah رضي الله عنهم reached us the likes of Sayyidunā Ibn ‘Abbās رضي الله عنهما who supposed until the khilāfah of Sayyidunā ‘Umar رضي الله عنه that nothing had been reported from Nabī صلى الله عليه وسلم about the prohibition of Mut‘ah of women.
- This view of his was expressed when the unanimity of the Ṣaḥābah had not yet been established. If anyone contested after the Ṣaḥābah رضي الله عنهم had unanimously agreed upon it, this would be considered kufr. Following this,

we decree the kufr of every one of the Rawāfiḍ who cast suspicions on the Qur'an after consensus has been reached upon the Qur'an which we have today.

Sayyidunā 'Abd Allah ibn Mas'ūd رضي الله عنه did not claim what al-Majlisī, al-'Āmilī, and al-Mufīd claimed that the Qur'an has been adulterated in subject, speech, and *i'rāb* (diacritics).

This further emphasises our ultimate stance that the Ṣaḥābah رضي الله عنهم were not infallible in their individual capacities. Yes, they were infallible in their unanimous capacity. And they never agreed on deviation.

What is the level of the Shī'ah's criticism of Sayyidunā 'Alī رضي الله عنه when they describe him as the door to the city of knowledge and explain that he took six months to compile the Qur'an? They believe that he became enraged at the Ṣaḥābah رضي الله عنهم and swore on oath that they will not see the Qur'an which he gathered. And the Qur'an up to this day has remained absent with the absent Imām.

What ludicrousness does this hold in front of the Shī'ah's claim after the termination of the Ṣaḥābah's رضي الله عنهم era, that taḥrīf had taken place in this Qur'an we possess today and that the name of 'Alī and the names of the Ahl al-Bayt have been removed?

Whoever has reservations for this stance of Sayyidunā Ibn Mas'ūd رضي الله عنه regarding two short Sūrah's will have greater reservations for something greater, i.e. the Rawāfiḍ's declaration that it is apparent from *Thiqat al-Islām al-Kulaynī* that he believed that there is taḥrīf and deficiency in the Book of Allah.¹

Sayyidunā 'Abd Allah ibn Mas'ūd رضي الله عنه held the view that al-Mu'awwadhatayn are not part of the Qur'an. It was only a ruqyah which Rasūlullāh صلى الله عليه وسلم would recite upon Ḥasan and Ḥusayn رضي الله عنهما.

1 *Muqaddamah Tafsīr al-Ṣāfi* pg. 14, 47 (1399 Print).

‘Alī ibn Bābawayh has said, “Our scholars and majority of the Ahl al-Sunnah have unanimously agreed that al-Mu‘awwadhatayn are part of the Grand Qur’ān. It is reported from Ibn Mas‘ūd that they are not part of the Qur’ān and they were revealed as an incantation for Ḥasan and Ḥusayn; this has died out. Consensus has been established from the Shī‘ah and Ahl al-Sunnah upon this.”¹

In fact, the Rawāfiḍ acknowledge that Sayyidunā ‘Abd Allah ibn Mas‘ūd رضي الله عنه did not negate them being part of the Qur’ān. The only thing was that he did not allow himself to include anything in his personal muṣḥaf except if Rasūlullāh صلى الله عليه وسلم gave explicit permission for the same. Possibly, that permission did not reach him. Muḥaqqiq al-Baḥrānī says, “This is a good interpretation.”²

1 Al-Shahīd al-Awwal: *al-Dhikrā* pg. 196; *Biḥār al-Anwār* vol. 82 pg. 42; *Fiqh al-Riḍā* pg. 36; al-Karkī: *Jāmi‘ al-Maqāṣid* vol. 2 pg. 263; Muḥaqqiq al-Baḥrānī: *al-Ḥadā’iq al-Nāḍirah* vol. 8 pg. 231.

2 *Al-Ḥadā’iq al-Nāḍirah* vol. 8 pg. 231.

'Alī searched for conciliation with Abū Bakr and pledging allegiance to him, whereas he did not want to give bay'ah

حدثنا أبو العباس محمد بن يعقوب ثنا جعفر بن محمد بن شاكر ثنا عفان بن مسلم ثنا وهيب ثنا داود بن أبي هند ثنا أبو نصر عن أبي سعيد الخدري رضي الله عنه قال ثم لما توفي رسول الله صلى الله عليه وسلم قام خطباء الأنصار فجعل الرجل منهم يقول يا معشر المهاجرين إن رسول الله صلى الله عليه وسلم كان إذا استعمل رجلا منكم قرن معه رجلا منا فنرى أن يلي هذا الأمر رجلا من أحدهما منكم والآخر منا قال فتتابع خطباء الأنصار على ذلك فقام زيد بن ثابت فقال إن رسول الله صلى الله عليه وسلم كان من المهاجرين وإن الإمام يكون من المهاجرين ونحن أنصاره كما كنا أنصار رسول الله صلى الله عليه وسلم فقام أبو بكر رضي الله عنه فقال جزاكم الله خيرا يا معشر الأنصار وثبت قاتلكم ثم قال أما لو ذلك لما صالحناكم ثم أخذ زيد بن ثابت بيد أبي بكر فقال هذا صاحبكم فبايعوه ثم انطلقوا فلما قعد أبو بكر على المنبر نظر في وجوه القوم فلم ير عليا فسأل عنه فقال ناس من الأنصار فأثوا به فقال أبو بكر بن عم رسول الله صلى الله عليه وسلم وختنه أردت أن تشق عصا المسلمين فقال لا تثريب يا خليفة رسول الله صلى الله عليه وسلم فبايعه ثم لم ير الزبير بن العوام فسأل عنه حتى جاؤوا به فقال بن عمه رسول الله صلى الله عليه وسلم وحواريه أردت أن تشق عصا المسلمين فقال مثل قوله لا تثريب يا خليفة رسول الله صلى الله عليه وسلم فبايعاه

Abū al-'Abbās Muḥammad ibn Ya'qūb narrated to us—Ja'far ibn Muḥammad ibn Shākir narrated to us—'Affān ibn Muslim narrated to us—Wuhayb narrated to us—Dāwūd ibn Abī Hind narrated to us—Abū Naḍrah narrated to us from—Abū Sa'īd al-Khudrī رضي الله عنه who reports:

After Rasūlullāh صلى الله عليه وسلم passed away, the spokespersons of the Anṣār stood up and one of them said, "O gathering of Muḥājirīn! When Rasūlullāh صلى الله عليه وسلم would appoint a man from you, he would join him with a man from us. So we realise that this matter should be borne by two men, one from you and the other from us."

The lecturers of the Anṣār all agreed with this. Then Zayd ibn Thābit stood up and said, "Undoubtedly, Rasūlullāh صلى الله عليه وسلم was from the Muḥājirīn and the Imām will be from the Muḥājirīn. We will be his helpers just as we were the helpers of Rasūlullāh صلى الله عليه وسلم."

Abū Bakr رضي الله عنه then stood up and said, "May Allah reward you with goodness, O gathering of Anṣār. And your spokesman has spoken the truth."

He then said, “If that is the matter, we would not have reconciled with you.”

Zayd ibn Thābit رضي الله عنه then took hold of Abū Bakr’s hand and said, “This is your man so give bay‘ah to him.” They then left.

When Abū Bakr climbed the pulpit, he looked at the faces of the people who were before him. Not finding ‘Alī anywhere among the crowd, he asked about him. Consequently, some men from the Anṣār brought him. Abū Bakr said to him, “O cousin and son-in-law of Rasūlullāh صلى الله عليه وسلم, do you want to disunite the Muslims?”

‘Alī said, “There is no blame upon you [for what you say], O Khalīfah of the Messenger of Allah.” after which he pledged allegiance to Abu Bakr.

Abu Bakr did not see Zubayr ibn al-‘Awwām so he asked about him. After he was brought, Abū Bakr said, “O cousin and helper of the Messenger of Allah, do you want to be the cause of disunity of the Muslims?”

Zubayr responded in a similar way, “There is no blame upon you [for what you say], O Khalīfah of the Messenger of Allah.” Thus they both pledged allegiance to him.”

Al-Ḥākim comments, “This ḥadīth is ṣaḥīḥ according to the standards of al-Bukhārī and Muslim but they have not reported it.”¹

No doubt the ḥadīth is ṣaḥīḥ as stated by al-Ḥākim. All the narrators are reliable.

‘Abd al-A‘lā ibn ‘Abd al-A‘lā: Reliable.²

Dāwūd ibn Abī Hind: Reliable and *mutqin* (good memory).

Abū Naḍrah, al-Mundhir ibn Mālīk: Tābi‘ī, Reliable.

1 *Al-Mustadrak* vol. 3 pg. 77.

2 *Tahdhīb al-Tahdhīb* vol. 6 pg. 96.

This ḥadīth is nothing less than a precious jewel according to the muḥaddithīn. Al-Bayhaqī and Ibn ‘Asākir after quoting this ḥadīth have reported the following from Ibn Khuzaymah:

أخبرنا أبو الحسن علي بن محمد بن علي الحافظ الإسفرائيني ثنا أبو علي الحسين بن علي الحافظ أنبأ أبو بكر محمد بن إسحاق بن خزيمة وإبراهيم بن أبي طالب قال ثنا بندار بن بشار ثنا أبو هشام المخزومي ثنا وهيب ثم فذكره بنحوه قال أبو علي الحافظ سمعت محمد بن إسحاق بن خزيمة يقول جاءني مسلم بن الحجاج فسألني عن هذا الحديث فكتبته له في رقعة و قرأت عليه فقال هذا حديث يسوي بدنة فقلت يسوي بدنة بل هو يسوي بدرة

Abū al-Ḥasan ‘Alī ibn Muḥammad ibn ‘Alī al-Ḥāfiẓ al-Isfarā’īnī informed us—Abū ‘Alī Ḥusayn ibn ‘Alī al-Ḥāfiẓ narrated to us—Abū Bakr Muḥammad ibn Ishāq ibn Khuzaymah and Ibrāhīm ibn Abī Ṭālib informed saying—Bindār ibn Bashār narrated to us—Abū Hishām al-Makhzūmī narrated to us—Wuhayb narrated to us ... then he mentioned the same narration.

Abū ‘Alī al-Ḥāfiẓ reports that he heard Muḥammad ibn Ishāq ibn Khuzaymah saying, “Muslim ibn al-Ḥajjāj came to me and asked me about this ḥadīth. So I wrote it for him on a piece of paper and read it out to him. Muslim commented, ‘This ḥadīth is worth a *badanah* (a large sacrificial cow/camel).’

I responded, ‘This ḥadīth is not only equal to a *badanah*; instead, it is equal to a *badarah* (a bag that contains 1000 or 10 000 gold coins).’¹

A *badarah* is something that catches one’s eyesight. It is said: it is complete like the *badr* (full moon). It is also said: a bag containing 10 000 coins.²

‘Abd Allāh, the son of Imām Aḥmad, narrated it in *Kitāb al-Sunnah*.³ Ḥāfiẓ Ibn Kathīr narrated it and then said:

1 *Sunan al-Bayhaqī* vol. 8 pg. 143; *Tārīkh Dimashq* vol. 30 pg. 278.

2 *Lisān al-‘Arab*.

3 *Kitāb al-Sunnah* vol. 2 pg. 554 Ḥadīth: 1292.

وهذا إسناد صحيح محفوظ و فيه فائدة جلييلة و هي مبايعة علي بن أبي طالب إماما في أول يوم أو في اليوم الثاني من الوفاة و هذا حق فإن علي بن أبي طالب لم يفارق الصديق في وقت من الأوقات و لم يتقطع في صلاة من الصلوات خلفه

This chain of narration is both authentic and correctly memorised. And the ḥadīth imparts very important information: On the first or second day of the Nabī's ﷺ demise, Sayyidunā ‘Alī ibn Abī Ṭālīb pledged allegiance to Sayyidunā Abū Bakr. And this is certainly true, for Sayyidunā ‘Alī never distanced himself from the close company of Sayyidunā Abu Bakr throughout his life and never missed performing a single ṣalāh behind him.¹

Ibn ‘Asākir documented it as well.²

1 *Al-Bidāyah wa al-Nihāyah* vol. 5 pg. 248.

2 *Tārīkh Dimashq* vol. 30 pg. 278.

‘Umar commanded six men to form the *shūrā* (committee) [al-*shūrā al-sudāsiyyah*]

إن عمر أمر ستة على الشورى

‘Umar commanded six men to form the *shūrā* (committee).

It appears in a narration:

فإن خالف واحد فتضرب عنقه

If anyone opposes, smite his neck.

I say: How can this ever be reconciled with Allah’s description of the *Ṣaḥābah* of His Messenger ﷺ:

رُحَمَاءٌ بَيْنَهُمْ

Merciful among themselves.¹

Al-Ṭabarī reported this in his *Tārīkh* from Abū Mikhnaf Lūṭ ibn Yaḥyā who is an extremist Shī‘ī, Rāfiḍī, Kadhāb

With regards to his instruction to kill the six if four of them agree on one person, this is also a narration of Abū Mikhnaf.

Abū Mikhnaf

- Ibn ‘Adī comments, “Extremist Shī‘ī. He has such narrations which I do not like mentioning.”
- Ibn Ḥajar remarks, “A ruined historian. Unreliable.”

1 Sūrah al-Faṭḥ: 29.

- Abū Ḥātim al-Rāzī says in *al-Jarḥ wa al-Ta'dīl*, “Unreliable. *Matrūk al-ḥadīth* (suspected of forgery).”¹

The other narration which Ibn Sa'd records in his *al-Ṭabaqāt* is munqaṭi'. Simāk ibn Ḥarb al-Hudhalī al-Bakrī reported it. He was truthful but changed towards the end of his life, thus he would rarely narrate.²

1 *Al-Kāmil fī al-Du'afā'* vol. 6 pg. 93; *Mīzān al-I'tidāl* vol. 3 pg. 419; *Lisān al-Mīzān* vol. 4 pg. 584; *al-Jarḥ wa al-Ta'dīl* vol. 7 pg. 182; *Siyar A'lām al-Nubalā'* vol. 7 pg. 301, 302.

2 *Taqrīb al-Tahdhīb* Biography: 2624. See the narrations of Abū Mikhnaf in *Tārīkh al-Ṭabarī* 175.

‘Umar was defeated in one of the battles; he would call them cowards and vice versa

إن عمر انهزم في إحدى الغزوات و كان يجبنهم و يجبنونه

‘Umar was defeated in one of the battles. He would call them cowards and they would call him a coward.

This narration has been deemed wholly unreliable containing weak, unknown, and severely impugned narrators:

Muḥammad ibn ‘Abd al-Raḥmān ibn Abī Laylā¹:

Aḥmad said, “Yaḥyā ibn Sa‘īd deemed Ibn Abī Laylā ḍa‘īf.”

Aḥmad said, “Terrible memory, weak in Ḥadīth, his fiqh is more acceptable than his ḥadīth.”

Abū Dāwūd said, “I heard Shu‘bah saying, ‘I have not seen anyone with a worse memory than Ibn Abī Laylā.’”²

Maymūn Abū ‘Abd Allāh al-Kindī al-Baṣrī³

‘Alī ibn al-Madīnī said, “I asked Yaḥyā ibn Sa‘īd about Maymūn Abī ‘Abd Allāh—the one from who ‘Awf narrates—and he grimaced (in disapproval of him.”

‘Alī ibn al-Madīnī said on another occasion, “Yaḥyā ibn Sa‘īd would not narrate from him.”

Aḥmad ibn Ḥanbal said, “His narrations are Munkar.”⁴

1 *Musnad ibn Abī Shaybah*, vol. 6 pg. 367; *Mustadrak al-Ḥākim*, vol. 3 pg. 39.

2 *Siyar A‘lām al-Nubalā’*, biography of Muḥammad ibn ‘Abd al-Raḥmān ibn Abī Laylā.

3 *Muṣannaf ibn Abī Shaybah*, vol. 7 pg. 393; *Tārīkh al-Ṭabarī*, vol. 2 pg. 136.

4 *Tahdhīb al-Kamāl*, biography of Maymūn Abū ‘Abd Allāh al-Kindī al-Baṣrī.

Abū Maryam al-Thaqafī¹

Ibn Ḥajar has clarified that Abū Maryam al-Thaqafī is *majhūl* (unknown).²

‘Abd Allāh ibn Ḥakīm ibn Jubayr³

Ibn Ḥajar writes in *Lisān al-Mizān*:

‘Abd Allāh ibn Ḥakīm ibn Jubayr al-Asadī al-Kūfī narrates from his father. He is an extremist Rāfiḍī, just like his father. He narrates from Ibrāhīm ibn Ishāq al-Ḍabī narrations akin to fabrications.

Abū Zur‘ah discarded his narrations.

Abū Ḥātim said, “Extremely weak in Ḥadīth.”

Abū Aḥmad al-Ḥākīm said, “Not strong according to them (the Muhaddithīn).”

Al-Ḥākīm said, “He narrates fabrications from Abū Khālid, al-A‘mash, and al-Thawrī.”⁴

Ḥakīm ibn Jubayr⁵

Aḥmad said, “Ḍa‘īf in ḥadīth, confused.”

Ibn Ma‘īn said, “Nothing [in ḥadīth].”

Abū Ḥātim said, “Ḍa‘īf in ḥadīth, Munkar al-ḥadīth. He has opinions which are reprehensible— we ask Allah salvation therefrom. Extremist in Tashayū‘.”

Al-Dārquṭhnī said, “*Matrūk* (suspected of forgery).”⁶

1 *Mustadrak al-Ḥākīm*, vol. 3 pg. 40.

2 *Tahdhīb al-Tahdhīb*, vol. 4 pg. 587.

3 *Tārīkh Dimashq*, vol. 42 pg. 96, 97

4 *Lisān al-Mizān*, vol. 3 pg. 278.

5 *Tārīkh Dimashq*, vol. 42 pg. 96, 97; *Majma‘ al-Zawā‘id*, vol. 9 pg. 124.

6 *Tahdhīb al-Tahdhīb*, vol. 2 pg. 383.

‘Umar ibn ‘Abd al-‘Azīz gathered the sons of Marwān when he was appointed as khalīfah

إن عمر بن عبد العزيز جمع بني مروان حين استخلف فقال إن رسول الله صلى الله عليه وسلم كان له فذك فكان ينفق منها ويعود منها على صغير بني هاشم و يزوج منها أيهمم و إن فاطمة سألت أبا بكر أن يجعلها لها فأبى فكانت كذلك في حياة رسول الله صلى الله عليه وسلم حتى مضى لسبيله فلما ولي أبو بكر عمل فيها بما عمل رسول الله صلى الله عليه وسلم في حياته حتى مضى لسبيله فلما ولي عمر بن الخطاب عمل فيها بمثل ما عملا حتى مضى لسبيله ثم اقتطعها مروان ثم صارت لعمر بن عبد العزيز فأرأيت أمرا منعه رسول الله صلى الله عليه وسلم فاطمة ليس لي بحق و إني أشهدكم أنني رددتها على ما كانت يعني على عهد رسول الله صلى الله عليه وسلم و أبي بكر و عمر

‘Umar ibn ‘Abd al-‘Azīz gathered the sons of Marwān when he was appointed as khalīfah and said, “Rasūlullāh ﷺ possessed Fadak. Therefrom would he spend, take care of the young of the Banū Hāshim, and get their unmarried married. Fāṭimah asked Abū Bakr to give it to her but he refused. It remained like this during the lifetime of Rasūlullāh ﷺ until he went his way. After Abū Bakr was appointed khalīfah, he administered it just as Rasūlullāh ﷺ administered it during his lifetime until he went his way. When ‘Umar ibn al-Khaṭṭāb was appointed as khalīfah, he administered him just as they had until he went his way. Thereafter Marwān divided it. And now it has come into the possession of ‘Umar ibn ‘Abd al-‘Azīz. I felt that I do not have right over something Rasūlullāh ﷺ prevented Fāṭimah from. I therefore make you witness that I have returned it to what it was i.e. during the era of Rasūlullāh ﷺ, Abū Bakr, and ‘Umar.”

The ḥadīth is ṣaḥīḥ and is correctly attributed to ‘Umar ibn ‘Abd al-‘Azīz as al-Albānī has clearly stated.¹

However, it does not contain anything which the Rawāfiq might use as proof. To the contrary, it distinctly mentions that Sayyidunā Abū Bakr and Sayyidunā ‘Umar ﷺ administered the land of Fadak just as Rasūlullāh ﷺ did who prevented giving it to Sayyidah Fāṭimah ﷺ during his lifetime. Sayyidunā Abū

1 *Mishkāt al-Maṣābīḥ* Ḥadīth: 3993.

Bakr and Sayyidunā ‘Umar رضي الله عنهما acted accordingly. They would spend from it upon the young of the Banū Hāshim. This continued until Marwān took over it and divided it. Finally, ‘Umar ibn ‘Abd al-‘Azīz gained control over it and returned it so that he may administer it just as Rasūlullāh صلى الله عليه وسلم, Sayyidunā Abū Bakr, and Sayyidunā ‘Umar رضي الله عنهما would.

‘Umar would place his hand on the camel’s *duburah* (rear)

إن عمر كان يدخل يده في دبره البعير و يقول إني لخائف أن أسأل عما بك

‘Umar would place his hand on the camel’s wound and say, “I certainly fear that I will be questioned about what happened to you.”¹

The Shī‘ah dupe the masses and trick them into believing that Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ would place his hand on the animal’s *duburah* (rear) whereas the word *duburah* refers to an animal’s wound, and not its rear. The Shī‘ah have acknowledged this in their books.²

It was the extreme taqwā of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ that he would fear that Allah سُبْحَانَهُ وَتَعَالَى will question him about the injury that an animal sustained.

1 *Al-Ṭabaqāt* vol. 3 pg. 286.

2 <http://www.rafed.net/books/aqaed/asrar/fa28.html>

‘Umar would drink al-nabīdh and al-muskir (intoxicants) even prior to his demise

أن عمر كان يشرب النبيذ و المسكر حتى عند وفاته

‘Umar would drink al-nabīdh and al-muskir (intoxicants) even prior to his demise

This is another deceit from the Rawāfiḍ where they dupe the masses into believing that Sayyidunā ‘Umar رضي الله عنه would drink intoxicants. They have forgotten that this is a direct attack on the person they claim to love. How could Sayyidunā ‘Alī رضي الله عنه marry his daughter to a drunkard?

Al-nabīdh is a word having multiple meanings. Its original refers to that which is left in water. They would leave dates or honey in water and not worry whether the dates or honey with the water turned into an intoxicant or not.

In fact, al-Ṭūsī has defended Abū Ḥamzah al-Thumālī (the narrator from al-Ṣādiq) who was addicted to nabīdh. He explains that most of the time he would drink that which was soaked in water although it was not nabīdh per se.¹

Just consider how they exonerate drunkard narrators from al-Ṣādiq.

Look at the statements of your scholars regarding nabīdh like al-Ṭūsī:

و لا بأس بشرب النبيذ غير المسكر و هو أن يتقع التمر أو الزبيب ثم يشربه و هو حلو قبل أن يتغير

There is no sin in drinking nabīdh that is not intoxicating. It is prepared by soaking dates or raisins (in water) and then drinking the water when it is sweet before it changes (ferments).²

1 *Ikhtiyār Ma‘rifat al-Rijāl* vol. 2 pg. 455.

2 *Al-Nihāyah* pg. 592.

Nabīdh is prepared by soaking dates in water until the water becomes sweet. Something similar to what is known today as *sharāb al-jullāb* (rose water).

The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ initially prohibited nabīdh but later permitted it after prohibiting leaving water in vats since they are such containers which speed the fermenting process of dates soaked in water.

It appears in *Ṣaḥīḥ Muslim*:

و نهيتكم عن النبيذ إلا في سقاء فاشربوا في الأسقية كلها و لا تشربوا مسكرا

I prohibited you from nabīdh except in a leather skin. Now drink in all containers but do not drink intoxicants.¹

This meaning that he forbade them from putting dates and its like in containers except a leather skin. He excluded it since it cools the water. So it does not ferment as quickly as other containers.

The slave girl would soak dates in water for the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which he would drink.

Imām Muslim has prepared the following chapter in his *Ṣaḥīḥ*: Chapter on the permissibility of nabīdh which has not fermented and not become intoxicating.

He mentioned many aḥādīth under this chapter, *inter alia*:

حدثنا عبيد الله بن معاذ العنبري حدثنا أبي حدثنا شعبة عن يحيى بن عبيد أبي عمر البهراني قال سمعت ابن عباس يقول كان رسول الله صلى الله عليه وسلم يتبذله في أول الليل فيشربه إذا أصبح يومه ذلك و الليلة التي تجيء و الغد و الليلة الأخرى و الغد إلى العصر فإن بقي شيء سقاء الخادم أو أمر به فصب

‘Ubayd Allah ibn Mu‘ādh al-‘Anbarī narrated to us—my father narrated to us—Shu‘bah narrated to us from—Yaḥyā ibn ‘Abīd al-Bahrānī who says: I heard Ibn ‘Abbās saying:

1 *Ṣaḥīḥ Muslim* Ḥadīth: 976.

Nabīdh would be prepared for Rasūlullāh ﷺ in the beginning of the night. He would drink it the next morning for that day and night, the next day and night, and the third day until ‘Aṣr. If anything remained, he would give it to the servant or instruct that it be poured out.¹

حدثنا محمد بن بشار حدثنا محمد بن جعفر حدثنا شعبة عن يحيى البهراني قال ذكروا النبيذ عند ابن عباس فقال كان رسول الله صلى الله عليه وسلم يتبذله في سقاء قال شعبة من ليلة الاثنين فيشره يوم الاثنين والثلاثاء إلى العصر فأن فضل منه شيء سقاء الخادم أو صبه

Muḥammad ibn Bashār narrated to us—Muḥammad ibn Ja‘far narrated to us—Shu‘bah narrated to us from—Yaḥyā ibn ‘Abīd al-Bahrānī who reports:

They mentioned nabīdh in the presence of Ibn ‘Abbās so he said, “Nabīdh would be prepared for Rasūlullāh ﷺ in a water skin...”

Shu‘bah continues: “... on Monday night. He would drink it on Tuesday and Wednesday till ‘Aṣr. If anything remained, he gave it to the slave or poured it out.”

وحدثنا أبو بكر بن أبي شيبة و أبو كريب و إسحاق بن إبراهيم و اللفظ لأبي بكر و أبي كريب قال إسحاق أخبرنا و قال الأخران حدثنا أبو معاوية عن الأعمش عن أبي عمر عن ابن عباس قال كان رسول الله صلى الله عليه وسلم ينقع له الزبيب فيشره اليوم و الغد و بعد الغد إلى مساء الثالثة ثم يأمر به فيسقى أو يهراق

Abū Bakr ibn Abī Shaybah, Abū Kurayb, and Ishāq ibn Ibrāhīm narrated to us (and the wording is Abū Bakr’s and Abū Kurayb’s). Ishāq said: he informed us while the other two said: he narrated to us i.e. Abū Mu‘āwiyah from—al-A‘mash from—Abū ‘Amr from—Ibn ‘Abbās who narrates:

Raisins would be soaked for Rasūlullāh ﷺ. He would drink it that day, the next day, and the third day until the evening. Thereafter he would order for it to be giving to someone or poured out.

1 *Ṣaḥīḥ Muslim Ḥadīth*: 2004.

وحدثنا إسحاق بن إبراهيم أخبرنا جرير عن الأعمش عن يحيى بن أبي عمر عن ابن عباس قال كان رسول الله صلى الله عليه و سلم ينبذ له الزبيب في السقاء فيشربه يومه و الغد و بعد الغد فإذا كان مساء الثالثة شربه و سقاه فإن فضل شيء أهرقه

Ishāq ibn Ibrāhīm narrated to us—Jarīr informed us from—al-A‘mash from—Yaḥyā ibn Abī ‘Umar from—Ibn ‘Abbās who reports:

Raisins would be soaked in a water skin for Rasūlullāh ﷺ. He would drink it on that day, the next day, and the following day. On the evening of the third day, he would drink it and give it to others to drink. If anything remained, he would pour it out.

‘Umar was unaware of the ruling of tayammum

It appears in the ḥadīth that Sayyidunā ‘Umar رضي الله عنه forgot an incident that occurred between him and Sayyidunā ‘Ammār ibn Yāsir رضي الله عنه and that the latter had enquired from Rasūlullāh صلى الله عليه وسلم about it.

عن أبي عبد الله أن عليا عليه السلام كان مذاء فاستحى أن يسأل رسول الله صلى الله عليه و سلم لمكان فاطمة عليها السلام فأمر المقداد أن يسأله فقال ليس بشيء

On the authority of Abū ‘Abd Allah رضي الله عنه:

Sayyidunā ‘Alī رضي الله عنه would release madhī very often. And he felt ashamed to ask Rasūlullāh صلى الله عليه وسلم about it due to Sayyidah Fāṭimah رضي الله عنها being in his marriage. So he instructed Miqdād to ask Rasūlullāh صلى الله عليه وسلم. Rasūlullāh صلى الله عليه وسلم replied, “It is nothing.”¹

He has clearly mentioned the authenticity of its sanad in *Kitāb al-Nawādir*² of Quṭb al-Dīn al-Rāwindī.

Another narration contradicts it which mentions:

فيه الوضوء

It makes wuḍū’ compulsory.³

Sayyidunā ‘Umar رضي الله عنه was aware of this verse. He also knew the manner of tayammum. However, what puzzled him is whether it included a *junub* (man in the state of *janābah* (major impurity)) or not?

1 *Tahdhīb al-Aḥkām* vol. 1 pg. 17; *Wasā’il al-Shī’ah* vol. 1 pg. 196 or 278; *Biḥār al-Anwār* vol. 77 pg. 225; al-Ḥillī: *Tadhkirat al-Fuqahā’* vol. 1 pg. 105; Muḥaqqiq al-Khūnsārī: *Mashāriq al-Shumūs* vol. 1 pg. 58; Muḥaqqiq al-Baḥrānī: *al-Ḥadā’iq al-Nāḍirah* vol. 2 pg. 108.

2 *Kitāb al-Nawādir* vol. 5 pg. 37, pg. 205

3 *Tahdhīb al-Aḥkām* vol. 1 pg. 18; *Mustadrak al-Wasā’il* vol. 1 pg. 237.

Allah ﷻ says:

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

*And if you are ill or on a journey or one of you comes from the place of relieving himself or **you have contacted women** and find no water, then seek clean earth.*¹

Sayyidunā ‘Umar رضي الله عنه did not regard a junub to be included in this verse. He interpreted the contact mentioned in the verse as contact with the hand, not intercourse. Therefore, he regarded ghusl to be compulsory for a person who had intercourse.

1 Sūrah al-Nisā’: 43.

‘Amr ibn al-Ḥumq stabbed ‘Uthmān ibn ‘Affān six times

إن عمر بن الحمق طعن عثمان بن عفان بست طعنات

‘Amr ibn al-Ḥumq stabbed ‘Uthmān ibn ‘Affān six times.

This narration has become very famous and the books of history have documented it. Some of the versions of the above narration have isnāds while others lack it. Those with isnāds come through the chain of Lūṭ ibn Mikhnaf Abū Yaḥyā al-Rāfiḍī al-Kūfi.

Lūṭ ibn Mikhnaf Abū Yaḥyā al-Rāfiḍī al-Kūfi

- Ibn ‘Adī comments, “An extremist shīī. He has such narrations which I do not like mentioning.”
- Ibn Ḥajar remarks, “A ruined ikhbārī. Unreliable.”
- Abū Ḥātim al-Rāzī says in *al-Jarḥ wa al-Ta’dīl*, “Unreliable. *Matrūk al-ḥadīth* (suspected of forgery).”¹

Al-Wāqidī reported it with an isnād. However, his narrations are unanimously rejected.

We will not ignore the Qur’ān’s praise for the Ṣaḥābah رضي الله عنهم to honour the books of history especially the reports of Rawāfiḍ narrators.

If you refuse but to coerce us to consider historical narrations then we will counter you with the personality of ‘Abd Allah ibn Saba’—the Jew who features in books of history—the founder of Shī’ism and the irrigator of its seed. So considering books of history is not to your benefit, if only you knew!

1 *Al-Kāmil fī al-Ḍu‘afā’* vol. 6 pg. 93; *Mīzān al-ʾitidāl* vol. 3 pg. 419; *Lisān al-Mīzān* vol. 4 pg. 584; *al-Jarḥ wa al-Ta’dīl* vol. 7 pg. 182; *Siyar A’lām al-Nubalā’* vol. 7 pg. 301, 302.

Certainly, the skin of a kāfir will swell to 42 arms -the arms of al-Jabbār- and his molar will be like Uḥud

إن غلظ جلد الكافر اثنان و أربعون ذراعاً بذراع الجبار و ضرسه مثل أحد هذا

Certainly, the skin of a kāfir will swell to 42 arms—the arms of al-Jabbār—and his molar will be like Uḥud.

The sanad of ḥadīth is as follows; al-Ḥākim says:

حدثنا الشيخ أبو بكر بن إسحاق أنبأ محمد بن سليمان بن الحارث ثنا عبید الله بن موسى أنبأ شيبان عن الأعمش عن أبي صالح عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه و سلم

Shaykh Abū Bakr ibn Ishāq narrated to us—Muḥammad ibn Sulaymān ibn al-Ḥārith informed—‘Ubayd Allah ibn Mūsā narrated to us—Shaybān informed from—al-A‘mash from—Abū Ṣāliḥ from—Abū Hurayrah رضي الله عنه from the Nabī صلى الله عليه وسلم.

Al-Ḥākim comments, “The ḥadīth is ṣaḥīḥ according to the standards of al-Bukhārī and Muslim, but they have not documented it.”¹

The ḥadīth is ṣaḥīḥ. However, al-Ḥākim says: “Shaykh Abū Bakr explained that *al-Jabbār* refers to human tyrants of the first ages who had the largest physiques, and the longest limbs and forearms from all of men.”

This is supported by a narration in *Ṣaḥīḥ Ibn Ḥibbān* from Sayyidunā Abū Hurayrah رضي الله عنه from the Nabī صلى الله عليه وسلم who declared:

غلظ الكافر اثنان و أربعون ذراعاً بذراع الجبار و ضرسه مثل أحد الجبار ملك باليمن يقال له الجبار

The kāfir will swell to 42 arms—the arms of al-Jabbār—and his molar will be like Uḥud. Al-Jabbār is a king of Yemen who was called al-Jabbār.²

1 *Al-Mustadrak* vol. 4 pg. 637.

2 *Ṣaḥīḥ Ibn Ḥibbān* vol. 16 pg. 531.

Fāṭimah bint al-Asad gave birth to ‘Alī in the Ka’bah

إن فاطمة بنت أسد ولدت عليا في جوف الكعبة

Fāṭimah bint al-Asad gave birth to ‘Alī in the Ka’bah.

I have not found any mention of this in the books of ḥadīth. What is founded is that Sayyidunā Ḥakīm ibn Ḥizām رضي الله عنه was born in the Ka’bah.

One of the startling statements of al-Ḥākim is that after he reported that Sayyidunā Ḥakīm ibn Ḥizām رضي الله عنه was born in the Ka’bah, he asserts:

قد تواترت الأخبار بأن فاطمة ولدت عليا في جوف الكعبة

Narrations that affirm that Fāṭimah gave birth to ‘Alī in the Ka’bah have reached the level of tawātur.¹

It was appropriate for him to relate those mutawātir narrations.

Al-Suyūṭī has classified the narration’s sanad as weak which mentions that Sayyidunā ‘Alī رضي الله عنه was born in the Ka’bah. He lists this as a blunder of al-Ḥākim, author of *al-Mustadrak*. He emphasises that Sayyidunā Ḥakīm ibn Ḥizām رضي الله عنه was the one to be born in the Ka’bah.²

The author of *Tahdhīb al-Asmā’* has declared the narration of ‘Alī’s birth in the Ka’bah as ḍa’īf.³

It is very startling of al-Ḥākim—who is known to display laxity—to declare this narration mutawātir whereas the reliable narrators coupled with their leader—Imām Muslim—have narrated that Sayyidunā Ḥakīm ibn Ḥizām رضي الله عنه was born in the Ka’bah.⁴

1 *Al-Mustadrak* vol. 3 pg. 482.

2 *Tadrīb al-Rāwī* vol. 2 pg. 359.

3 *Tahdhīb al-Asmā’* vol. 1 pg. 169.

4 Vol. 3 pg. 164 Ḥadīth: 1532.

Al-Dhahabī has reported it from Ibn Mandah and has also reported a narration of Zubayr from Muṣ‘ab ibn ‘Uthmān that Ḥakīm was born in the Ka‘bah.¹ In fact, this is what he reported in *Jamharat Nasab Quraysh*².

It appears in *Kitāb al-Thiqāt*:

حكيم بن حزام ... و كان مولده قبل الفيل بثلاث عشرة سنة دخلت أمه الكعبة فمخضت فيه فولدت حكيم
بن حزام في جوف الكعبة

Ḥakīm ibn Ḥizām: His birth took place 13 years before the Year of the elephants. His mother entered the Ka‘bah, went into labour, and gave birth to Ḥakīm ibn Ḥizām in the Ka‘bah.³

Al-Zaylaī has used Muslim’s statement as proof in *Naṣb al-Rāyah*⁴.

Ḥāfiẓ Ibn Ḥajar has reported it from Zubayr ibn Bakkār who is reliable.⁵ Ḥāfiẓ al-Mizzī reported it from ‘Abbās رَضِيَ اللَّهُ عَنْهُ.⁶ Ḥāfiẓ Ibn ‘Abd al-Barr reported it.⁷ And al-Suyūṭī reported it.⁸ It also appears in *Akhbār Makkah* that he was the first person to be born in the Ka‘bah.⁹

These are the reports of al-Ḥākīm:

1 *Siyar A‘lām al-Nubalā’* vol. 3 pg. 46; *Fayḍ al-Qadīr* vol. 2 pg. 37; al-Qusṭunī: *al-Wafayāt* vol. 1 pg. 67; *Mashāhūr ‘Ulamā’ al-Amṣār* vol. 1 pg. 12; *Riḥ al-Nasrīn fī man ‘Āsha min al-Ṣaḥābah* vol. 1 pg. 49; *al-Wuqūf ‘alā al-Mawqūf* vol. 1 pg. 80.

2 *Jamharat Nasab Quraysh* vol. 1 pg. 353.

3 *Kitāb al-Thiqāt* vol. 3 pg. 71.

4 *Naṣb al-Rāyah* vol. 4 pg. 2.

5 *Tahdhīb al-Tahdhīb* vol. 2 pg.384; *al-Iṣābah* vol. 2 pg. 112.

6 *Tahdhīb al-Kamāl* vol. 21 pg. 63.

7 *Al-Istī‘āb* vol. 1 pg. 142.

8 *Tadrīb al-Rāwī* vol. 2 pg. 358.

9 *Akhbār Makkah* vol. 3 pg. 226, 236.

سمعت أبا الفضل الحسن بن يعقوب يقول سمعت أبا أحمد محمد بن عبد الوهاب يقول سمعت علي بن غنام العامري يقول ولد حكيم بن حزام في جوف الكعبة دخلت أمه الكعبة فمخضت فيها فولدت في البيت

I heard Abū al-Faḍl Ḥasan ibn Ya‘qūb saying—I heard Abū Aḥmad Muḥammad ibn ‘Abd al-Wahhāb saying—I heard ‘Alī ibn Ghannām al-‘Āmurī saying, “Ḥakīm ibn Ḥizām was born in the Ka‘bah. His mother entered the Ka‘bah, experienced labour pains, and delivered in the Ka‘bah.”¹

أخبرنا أبو بكر محمد بن أحمد بن بالويه ثنا إبراهيم بن إسحاق الحرابي ثنا مصعب بن عبد الله فذكر ثم نسب حكيم بن حزام و زاد فيه و أمه فاختة بنت زهير بن أسد بن عبد العزى و كانت ولدت حكيمًا في الكعبة و هي حامل فضر بها المخاض و هي في جوف الكعبة

Abū Bakr Muḥammad ibn Aḥmad ibn Bāluwayh informed us—Ibrāhīm ibn Ishāq al-Ḥarbī narrated to us—Muṣ‘ab ibn ‘Abd Allāh narrated to us. He mentioned the lineage of Ḥakīm ibn Ḥizām there and added, “His mother is Fākhtah bint Zuhayr ibn Asad ibn ‘Abd al-‘Uzzā. She had given birth to Ḥakīm in the Ka‘bah. She was pregnant, and went into labour while she was in the Ka‘bah.”²

1 *Al-Mustadrak* vol. 3 pg. 549 Ḥadīth: 6041.

2 *Al-Mustadrak* vol. 3 pg. 550 Ḥadīth: 6044.

Fāṭimah would visit her uncle Ḥamzah’s grave, pray and cry at his graveside

إن فاطمة كانت تزور قبر عمها حمزة فتصلي و تبكي عنده

Fāṭimah would visit her uncle Ḥamzah’s grave. She would pray and cry at his graveside.

This narration is extremely *ḍaʿīf*. Al-Ḥākim narrated it saying, “Its narrators are reliable to the last one.” However, al-Dhahabī contradicts him twice saying, “Extremely munkar. Sulaymān ibn Dāwūd al-Madanī is in the isnād.”¹

Al-Bayhaqī has critiqued the narration with *inqiṭāʿ* (missing link in the chain) between ‘Alī ibn al-Ḥusayn and Fāṭimah رَضِيَ اللهُ عَنْهَا. Al-Ṣanʿānī highlighted this.²

May Allah curse the liars! Jaʿfar al-Subḥānī al-Rāfiḍī has blatantly lied. He claims that al-Dhahabī agreed with al-Ḥākim in this ḥadīth³ whereas the former contested him twice regarding Sulaymān ibn Dāwūd al-Madanī.

1 *Al-Mustadrak* vol. 1 pg. 377; vol. 3 pg. 28.

2 *Al-Sunan al-Kubrā* vol. 4 pg. 78; *Subul al-Salām* vol. 2 pg. 115.

3 *Buḥūth fī al-Tawḥīd wa al-Shirk* pg. 85.

A monkey committed adultery so they stoned it

إن قردة زنت فرجموها

A monkey committed adultery so they stoned it to death.

This is the narration of ‘Amr ibn Maymūn who is not a Ṣaḥābī. He was alive during the era of ignorance but did not enjoy the fortune of meeting Rasūlullāh ﷺ. He reports something he saw during the era of ignorance. There is nothing wrong with this since this is what he saw and supposes. It appears in a narration that he saw a male and female monkey mating. Another male monkey came and took her from him. Thereafter, many other monkeys gathered and stoned both of them. This is the story which he supposed as stoning due to adultery. However, he did not learn this story from Rasūlullāh ﷺ. Had Rasūlullāh ﷺ informed him of it and had the sanad been ṣaḥīḥ, we would have accepted it. We have believed it in much greater matters.

If this story is correct, it proves that monkeys are cleaner than the Rawāfiḍ who allow lending of the female private organ and anal sex—which is the practice of animals!

فقد روى الطوسي عن محمد بن أبي جعفر قال قلت لرجل يحل لأخيه فرج قال نعم لا بأس به له ما أحل له منها

Al-Ṭūsī reports from Muḥammad ibn Abī Ja‘far:

I said, “A man permits his wife’s private organ for his brother.”

He replied, “Yes, there is no sin in this. Whatever section of hers he permits for him is permissible for him.”¹

عن أبي الحسن الطائري أنه سأل أبا عبد الله عن عارية الفرج فقال لا بأس به

1 *Kitāb al-Istibṣār* vol. 3 pg. 136.

Abū al-Ḥasan al-Ṭārī reports that he asked Abū ‘Abd Allah regarding lending the female private organ. He replied, “There is no problem with that.”¹

Al-Jazā’irī reports:

قال أبو عبد الله والله لقد نبئت أن بعض البهائم تنكرت له أخته فلما نزا عليها و نزل كشف له عنها و علم أنها أخته أخرج غرموله (ذكره) ثم قبض عليه بأسنانه ثم قلعه ثم خر ميتا

Abū ‘Abd Allah said, “By Allah, I was informed that about an animal whose sister disguised herself for him. After he jumped on her and ejaculated, she was unveiled and he realised that she is his sister. He took out his genitals, grabbed it with his teeth, and tore it out which resulted in his immediate death.”²

1 Ibid vol. 3 pg. 141.

2 Al-Jazā’irī: *Qīṣaṣ al-Ambiyā’* pg. 71. Dār al-Balāghah.

His Kursī extends over the heavens and earth and He sits on it

إن كرسية وسع السموات و الأرض و إنه ليقعد عليه فما يفضل منه مقدار أربع أصابع ثم قال بأصابعه فجمعها و إن له أطيطا كأطيط الرجل الجديد إذا ركب من ثقله

“Indeed, His Kursī extends over the heavens and earth and He sits on it. Not even the space of four fingers is left.”

He then displayed this by joining his fingers.

“It screeches just as a new camel saddle screeches when someone weighty mounts it.”

This narration is munkar.

Al-Kūrānī claims that the Ahl al-Sunnah have authenticated the ḥadīth of the screeching of the ‘Arsh.¹

The ḥadīth is as follows:

إن كرسية وسع السموات و الأرض و إنه ليقعد عليه فما يفضل منه مقدار أربع أصابع ثم قال بأصابعه فجمعها و إن له أطيطا كأطيط الرجل الجديد إذا ركب من ثقله

“Indeed, His Kursī extends over the heavens and earth and He sits on it. Not even the space of four fingers is left.”

He then displayed this by joining his fingers.

“It screeches just as a new camel saddle screeches when someone weighty mounts it.”²

He then quotes al-Haythamī’s statement, “His narrators are the narrators of *Ṣaḥīḥ al-Bukhārī* besides ‘Abd Allah ibn Khalīfah al-Hamdānī who is reliable.”

1 *Al-Wahhābiyyah wa al-Tawḥīd* pg. 63.

2 *Majma‘ al-Zawā‘id* vol. 10 pg. 159.

There is signal in al-Haythamī's statement that 'Abd Allah ibn Khalīfah is not from the narrators of *Ṣaḥīḥ al-Bukhārī*. The scholars have emphatically declared that 'Abd Allah ibn Khalīfah is not reliable. The only scholar to state the opposite is Ibn Ḥibbān who is infamous for displaying laxity when it comes to giving credibility, and this is unanimously accepted.¹

So is this the authentication claimed by al-Kūrānī or is this the opposite?

In fact, al-Dhahabī has said about Ibn Khalīfah, "He cannot be traced."² Al-Albānī has classified the ḥadīth as munkar.³ Ibn Taymiyyah has described the ḥadīth with *idṭirāb* in both its sanad and matn.⁴ He mentioned it as an example for *ḍa'īf aḥādīth* which some authors narrate regarding *ṣifāt* (attributive qualities of Allah *سُبْحَانَكَ وَبِحَمْدِكَ*). Many of the Ahl al-Sunnah have classified it as *ḍa'īf* like Ibn Kathīr in his *Tafsīr*⁵.

So from where did the liar al-Kūrānī claim the Ahl al-Sunnah's authentication of it?

With regards to al-Haythamī's statement, "His narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*," this does not mean authentication of the sanad according to the masters of the science. The narrators being the narrators of *Ṣaḥīḥ al-Bukhārī* does not necessitate the authenticity of the narration as Ḥāfiẓ explained in *al-Talkhīṣ*⁶ for they could be other discrepancies present like *ikhtilāf*, *tadlīs*, etc.

The ḥadīth is munkar as stated by al-Albānī. He adds, "Abū al-'Alā' Ḥasan Aḥmad al-Hamdānī narrated it in his formal legal opinions about *Ṣifāt* from the chain of al-Ṭabarānī. Al-Ḍiyā' al-Maqdisī narrated it in *al-Mukhtārah*⁷ from the chain of al-Ṭabarānī and from other chains from Abū Bukayr. Similarly, Abū Muḥammad

1 *Silsilat al-Ḍa'īfah* vol. 2 pg. 257.

2 *Mizān al-I'tidāl* vol. 4 pg. 89.

3 *Silsilat al-Ḍa'īfah* vol. 2 pg. 256 Ḥadīth: 866, 4978 and in his takhrīj of Abū 'Āṣim's al-Sunnah Ḥadīth: 574.

4 *Majmū' al-Fatāwā* vol. 16 pg. 434 – 436.

5 *Tafsīr Ibn Kathīr* vol. 1 pg. 311.

6 *Al-Talkhīṣ* vol. 3 pg. 19.

7 *Al-Mukhtārah* vol. 1 pg. 59.

al-Dashtī narrated it in *Kitāb Ithbāt al-Ḥadd*¹ from the chain of al-Ṭabarānī and others from Abū Bukayr; however he said, ‘This is a ṣaḥīḥ ḥadīth. The narrators meet the standards of al-Bukhārī and Muslim.’

Al-Albānī then says, “He stated that. However, it is a blatant two fold blunder. Neither is the ḥadīth ṣaḥīḥ nor do the narrators meet their standards. None besides Ibn Ḥibbān has given ‘Abd Allah ibn Khalīfah credibility. And his credibility is not considered. Al-Dhahabī has said about Ibn Khalīfah, ‘He cannot be traced.’ So where is the authenticity of the ḥadīth? Rather, it is a munkar ḥadīth according to me.”

Similar is the ḥadīth of Ibn Ishāq in *al-Musnad* and others. It appears at the end:

إن عرشه لعلی سماواته و أرضه هكذا مثل القبة و إنه لیط به أطيظ الرجل بالراكب

Verily, His ‘Arsh is on the heavens and earth like a tent. And it screeches just like a saddle screeches with a heavy mount.

Abū Ishāq is a mudallis and he has not clarified hearing in any of the chains from him. Therefore, al-Dhahabī says:

This ḥadīth is extremely gharīb. It has only one chain. Ibn Ishāq is proof in Maghāzī when he mentions an isnād. He has many munkar and startling narrations too. Allah knows best whether Rasūlullāh ﷺ said this or not. As regards to Allah—the Mighty and Majestic—there is nothing like unto Him. His majesty is grand, His names are pure, and there is no deity besides Him.

The screeching of the ‘Arsh that takes place is just like the screeching of a saddle. This is the quality or description of the saddle and ‘Arsh. May Allah protect us from regarding it as a quality of Allah—the Mighty and Majestic. Moreover, the word *atīṭ* (screeching) has not come in any established narration.²

1 *Kitāb Ithbāt al-Ḥadd* pg. 134 – 135.

2 *Al-‘Uluw* pg. 23.

Indeed, Allah has armies of honey

They think that Sayyidunā Mu‘āwiyah رضي الله عنه would surreptitiously poison his opposition and then comment:

إن لله جنودا من عسل

Indeed, Allah has armies of honey.

It appears in *Muṣannaf ‘Abd al-Razzāq, al-Tārīkh al-Kabīr, and Tahdhīb al-Kamāl* that Sayyidunā ‘Amr ibn al-‘Āṣ رضي الله عنه made this statement when he heard that al-Ashtar was poisoned and died. However, it does not appear in these references that Sayyidunā Mu‘āwiyah رضي الله عنه was the one who surreptitiously poisoned him as al-Tījānī claims.

In *Siyar A‘lām al-Nubalā’* it appears that when Sayyidunā ‘Amr heard of al-Ashtar’s death, he was pleased and remarked, “Indeed, Allah has armies of honey.”¹

It appears in *Tahdhīb al-Kamāl* that the one to poison him was a slave of Sayyidunā ‘Uthmān رضي الله عنه.²

On the other hand, *Tārīkh al-Ṭabarī* makes mention that the general Muslims made the remark when they heard of al-Ashtar’s death. The person who made the statement was not identified.³

1 *Siyar A‘lām al-Nubalā’* vol. 4 pg. 35.

2 *Tahdhīb al-Kamāl* vol. 27 pg. 129.

3 *Tārīkh al-Ṭabarī* vol. 2 pg. 528.

Indeed Muḥammad saw his Rabb in the form of a beardless young lad, in front of Him was a veil of pearls

عن ابن عباس أن محمدا رأى ربه في صورة شاب أمرد دونه ستر من لؤلؤ قدميه أو رجليه في خضرة

Ibn ‘Abbās رضي الله عنه reports, “Indeed Muḥammad saw his Rabb in the form of a beardless young lad. In front of Him was a veil of pearls. His feet or legs were in a meadow.”¹

This is how the deceit reported it. He conveniently remained silent over al-Dhahabī’s statement, “This is one of the most disgusting reports of Ḥammād ibn Salamah. If its deemed true then it refers to seeing in a dream.”²

1 *Mizān al-ʿitdāl* vol. 1 pg. 593.

2 *Ibid*

Mu‘āwiyah instructed to verbally abuse ‘Alī

إن معاوية أمر بسب علي

Mu‘āwiyah instructed to verbally abuse ‘Alī.

Ibn Mājah reported this in his *Sunan*.

This narration is ḍa‘īf. ‘Abd al-Raḥmān ibn Sābiṭ narrates with plenty irsāl.

The scholars have criticised the narration of Abū Mu‘āwiyah from al-A‘mash.

Abū Mu‘āwiyah

- Ibn ‘Adī comments, “Extremist shī‘ī. He has such narrations which I do not like mentioning.”
- Ibn Ḥajar remarks, “A ruined ikhbārī. Unreliable.”
- Abū Ḥātim al-Rāzī says in *al-Jarḥ wa al-Ta‘dīl*, “Unreliable. *Matrūk al-ḥadīth* (suspected of ḥadīth forgery).”¹

1 *Al-Kāmil fī al-Ḍu‘afā’* vol. 6 pg. 93; *Mīzān al-Itidāl* vol. 3 pg. 419; *Lisān al-Mīzān* vol. 4 pg. 584; *al-Jarḥ wa al-Ta‘dīl* vol. 7 pg. 182; *Siyar A‘lām al-Nubalā’* vol. 7 pg. 301, 302.

Mu'āwiyah ordered the killing of Ḥujr ibn 'Adī

إن معاوية أمر بقتل حجر بن عدي

Mu'āwiyah ordered the killing of Ḥujr ibn 'Adī.

Ḥujr being a Ṣaḥābī is not established. This is the declaration of al-Bukhārī, Ibn Abī Ḥātim, Ibn Ḥibbān, and Khalīfah ibn Khayyāṭ. Sayyidunā Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ did not kill Ḥujr because he failed to abuse Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ. The reason the historians document for the killing of Ḥujr ibn 'Adī is:

إن زياد أمير الكوفة من قبل معاوية قد خطب خطبة أطال فيها فنأدى حجر بن عدي الصلاة فمضى زياد في الخطبة فما كان من حجر إلا أن حصبه هو وأصحابه فكتب زياد إلى معاوية ما كان من حجر و عد ذلك من الفساد في الأرض و قد كان حجر يفعل مثل ذلك مع من تولى الكوفة قبل زياد فأمر أن يسرح إليه فلما جيء به إليه أمر بقتله و سبب تشدد معاوية في قتل حجر هو محاولة حجر البغي على الجماعة و شق عصا المسلمين و اعتبره من السعي بالفساد في الأرض و خصوصا في الكوفة التي خرج منها جزء من أصحاب الفتنة على عثمان فإن كان عثمان سمح بشيء من التسامح في مثل هذا القبيل الذي انتهى بمقتله و جر على الأمة عظام الفتن حتى كلفها ذلك من الدماء أنهارا فإن معاوية أراد قطع دابر الفتنة من منبتها بقتل حجر

Ziyād, the governor of Kūfah, by Mu'āwiyah's appointment, gave a lengthy sermon and Ḥujr ibn 'Adī yelled out, "Ṣalāh!" However, Ziyād continued with the sermon and Ḥujr and his companions began pelting him with stones. Ziyād then wrote to Mu'āwiyah about the disturbance caused by Ḥujr and his companions, since Ḥujr had done this before to the person who governed Kūfah before Ziyād. Mu'āwiyah then commanded that Ḥujr be sent to him, and when he arrived he instructed that he be executed.

The reason for Mu'āwiyah's firmness in the execution of Ḥujr was that Ḥujr's behaviour could be the catalyst for a second rebellion against the leader of the community, and this would result once again in polarizing the Muslim community. Mu'āwiyah regarded it as provoking sedition. This was of serious concern since Kūfah was the city where some of the rebels against 'Uthmān had emerged from. 'Uthmān's leniency in this matter led to his murder. This resulted in bloodshed and brought about great civil strife in the Ummah. Indeed, Mu'āwiyah sought to 'nip the fitnah in the bud' with the execution of Ḥujr.

Moreover, the narration rests upon Lūṭ ibn Yaḥyā, Abū Mikhnaf.

Mu‘āwiyah would wear silk and leopard skins would be spread as carpets in his house

إن معاوية كان يلبس الحرير و يفترش في بيته جلود النمر و إن المقدم وبخه على ذلك فقال له معاوية
قد علمت أنني لن أنجو منك

Mu‘āwiyah would wear silk and leopard skins would be spread as carpets in his house. Miqdām censured him for this so Mu‘āwiyah told him, “I knew that I would not be saved from you.”

The narration is ḍa‘īf. Baqiyyah appears in the isnād who is a mudallis and reported the narration with ‘an. And it is said:

أحاديث بقية ليست نقية فكن منها على تقيّة

The aḥādīth of Baqiyyah are not pure. So be wary of them.

His aḥādīth are accepted when protected from the evil of his tadrīs. This narration appears in *Sunan Abī Dāwūd*¹ but it is ḍa‘īf, hence using it as proof is incorrect. Moreover, Baqiyyah mentioned taḥdīth explicitly as appears in *Musnad Aḥmad*², however this fabricated incident against Mu‘āwiyah does not appear therein.

1 *Sunan Abī Dāwūd* Ḥadīth: 4131.

2 *Musnad Aḥmad* vol. 4 pg. 132.

Some of you will fight over the Qur’ān’s interpretation just as you fought upon its revelation

إن منكم لمن يقاتل على تأويل القرآن كما قاتلت على تنزيله

Some of you will fight over the Qur’ān’s interpretation just as you fought upon its revelation.

This narration is extremely *ḍa’īf*. Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī mentioned, “There is scepticism in it.”¹

Al-Kudaymī Muḥammad ibn Yūnus

- He is accused of fabricating ḥadīth as al-Dāraquṭnī asserts.
- Al-Dāraquṭnī reports that Aḥmad ibn Ḥambal would forbid going to al-Kudaymī and say, “He is a *kadhāb*.”
- Similarly, al-Dāraquṭnī reported from Abū Bakr Aḥmad ibn al-Wāthiq al-Hāshimī, “I will make him i.e. al-Kudaymī kneel before Allah سُبْحَانَكَ وَتَعَالَى on the Day of Qiyāmah and submit, ‘Certainly, this man would lie against Your Messenger and the ‘ulamā’.”²

Al-Ḥākim reported it³ and declared it *ṣaḥīḥ* in accordance to the standards of al-Bukhārī and Muslim. Al-Dhahabī concurred with him. This is one of their blunders.

‘Ubayd Allah ibn Mūsā

- Al-‘Ijlī says, “He had *shī’ī* inclinations.”⁴

1 *Al-Iṣābah* vol. 1 pg. 25.

2 *Su’ālāt al-Dāraquṭnī* pg. 74, 404.

3 *Al-Mustadrak* vol. 3 pg. 122.

4 *Al-Thiqāt* pg. 902.

- Abū Dāwūd says, “I heard Aḥmad ibn Ḥambal saying, ‘Every problem comes from ‘Ubayd Allah ibn Mūsā.’”¹
- In fact, it is established that he is guilty of mixing narrations and narrating evil narrations as stated by Ya‘qūb ibn Sufyān. He adds, “A shīṭ. If anyone says that he is rāfiḍī, I will not reject him. He is munkar al-ḥadīth.”²

The ḥadīth does not contain anything which supports the Rawāfiḍ’s doctrines of Sayyidunā ‘Alī’s ﷺ infallibility and his right of Imāmah before Sayyidunā Abū Bakr and Sayyidunā ‘Umar ﷺ.

1 *Al-Su‘ālāt* vol. 3 pg. 152.

2 *Kitāb al-Ma‘rifat wa al-Tārikh* vol. 2 pg. 210.

Mūsā asked His Rabb to purify his Masjid with Hārūn

حدثنا حاتم بن الليث حدثنا عبيد الله بن موسى حدثنا أبو ميمونة عن عيسى الملائي عن علي بن الحسين عن أبيه عن علي بن أبي طالب قال أخذ رسول الله بيدي فقال إن موسى سأل ربه أن يطهر مسجده بهرون وإني سألت ربي أن يطهر مسجدي بك و بذريتك ثم أرسل إلى أبي بكر أن سد بابك فاسترجع ثم قال سمعا و طاعة فسد بابه ثم أرسل إلى عمر ثم أرسل إلى العباس بمثل ذلك ثم قال رسول الله لا أنا سددت أبوابكم و فتحت باب علي و لكن الله فتح باب علي و سد أبوابكم

Ḥātim ibn al-Layth narrated to us—‘Ubayd Allah ibn Mūsā narrated to us—Abū Maymūnah narrated to us from—‘Īsā al-Malā’ī from—‘Alī ibn al-Ḥusayn from—his father from—‘Alī ibn Abī Ṭālib who reports:

Rasūlullāh ﷺ grabbed my hand and said, “Mūsā asked His Rabb to purify his Masjid with Hārūn. And I asked my Rabb to purify my Masjid with you and your progeny.”

He then sent a message to Abū Bakr to shut his door. Abū Bakr recited, “We belong to Allah and to Him will we return,” and submitted, “We hear and we obey.” He complied and closed his door. Rasūlullāh ﷺ then sent a similar message to ‘Umar and ‘Abbās. Rasūlullāh ﷺ then said, “I did not close your doors and open ‘Alī’s. Rather Allah opened ‘Alī’s door and closed yours.”

This narration is *mawḍū‘* (fabricated). Al-Bazzār narrated it. Al-Suyūṭī included it among all the *mawḍū‘* aḥādīth.¹

Al-Haythamī reported it from another chain from Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا and said, “There is a group therein who are disputed.” Probably he is indicating to the rāfiḍī Ḥusayn al-Ashqar. With regards to the narration of al-Bazzār he commented, “His narrators are reliable.”²

1 *Al-La‘ālī al-Maṣnū‘ah* vol. 1 pg. 321.

2 *Majma‘ al-Zawā‘id* vol. 9 pg. 115.

This is another blunder of his. Al-Bazzār himself says, “Abū Maymūnah is majhūl and ʿĪsā al-Malāʾī; I do not know any narration of his except this one.”¹

ʿĪsā al-Malāʾī

- Ḥāfiẓ al-Dhahabī and Ḥāfiẓ Ibn Ḥajar commented, “Abū al-Fatḥ al-Azdī said, ‘They have suspected him of forgery.’”²

1 *Al-Laʾālī al-Maṣnūʿah* vol. 1 pg. 321.

2 *Mizān al-Iʿtidāl* vol. 5 pg. 396; *Lisān al-Mizān* vol. 4 pg. 410; *al-Ḍuʿafāʾ wa al-Matrūkūn* vol. 2 pg. 237; *Al-Mughnī fī al-Ḍuʿafāʾ* vol. 2 pg. 502.

Indeed this is my brother, my waṣī, and my khalīfah after me so listen to him and obey him

إن هذا أخي ووصيي و خليفتي من بعدي فاسمعوا له وأطيعوا

Indeed this is my brother, my waṣī, and my khalīfah after me so listen to him and obey him.

This ḥadīth is bāṭil (false), both text and isnād.

Al-Albānī says, “Mawḍū’.”¹

From the angle of the sanad, the narrations are based on 3 narrators, viz. Muḥammad ibn Iṣḥāq, ‘Abd al-Ghaffār ibn al-Qāsim, and ‘Abd Allah ibn ‘Abd al-Quddūs.

Muḥammad ibn Iṣḥāq

There is difference of opinion regarding his credibility.

‘Abd al-Ghaffār ibn al-Qāsim

- Al-Dhahabī remarks, “Abū Maryam al-Anṣārī is a rāfiḍī. He is not reliable.”
- Alī ibn al-Madīnī says, “He would fabricate aḥādīth.”
- It is said, “He was from the Shī‘ah leaders.”
- ‘Abbās ibn Yaḥyā narrates, “He is worthless.”
- Al-Bukhārī stated, “He is not *qawī* (strong) according to them (the Muḥaddithīn).”
- Aḥmad ibn Ḥambal remarked, “When Abū ‘Ubaydah would narrate from Abū Maryam, people would shout: We do not want him!”

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 4932.

- Aḥmad said, “Abū Maryam would narrate flaws of ‘Uthmān.”¹
- Ibn Ḥibbān says about him, “He was among those who would narrate allegations about ‘Uthmān ibn ‘Affān. He drank wine until he became intoxicated. Coupled with this, he would mix up narrations. It is not permissible to cite him as proof. Aḥmad ibn Ḥambal and Yaḥyā ibn Ma‘īn discarded him.”²
- Al-Nasa‘ī says, “*Matrūk al-ḥadīth* (suspected of ḥadīth forgery).”³
- Ibn Kathīr states, “Matrūk. Kadhāb. Shī‘ī. ‘Alī ibn al-Madīnī and others accused him of ḥadīth forgery and the A‘immah رَضِيَ اللهُ عَنْهُمْ declared him ḍa‘īf.”⁴

‘Abd Allah ibn ‘Abd al-Quddūs

- Al-Dhahabī comments on him, “A Kūfī Rāfiḍī who resided in al-Rayy. He reports from al-A‘mash and others.”
- Ibn ‘Adī says, “Generally his narrations are concerning the virtues of the Ahl al-Bayt.”
- Yaḥyā says, “He is worthless. A wretched Rāfiḍī.”
- Al-Nasa‘ī and others have stated, “He is not reliable.”
- Al-Dāraquṭnī said, “Ḍa‘īf.”
- Abū Ma‘mar mentioned, “‘Abd Allah ibn ‘Abd al-Quddūs was a *khashabī*.”⁶

1 *Mīzān al-I‘tidāl* vol. 2 pg. 640.

2 Ibn Ḥibbān: *Kitāb al-Majrūhīn* pg. 143.

3 Al-Nasa‘ī: *al-Ḍu‘afā’ wa al-Matrūkūn* pg. 210.

4 *Tafsīr Ibn Kathīr* vol. 3 pg. 364

5 Zayd ibn ‘Alī, the grandson of Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ, was crucified on a wooden stake (Khashab) and his body left to remain there for sometime. Those Shī‘ah who had abandoned him—resulting in his martyrdom—would later gather around the wooden stake and guard it a t night. They were then referred to as the Khashabiyyah.

6 *Mīzān al-I‘tidāl* vol. 2 pg. 457.

This man is the first to believe in me, he is al-Ṣiddīq al-Akbar and the Fārūq of this ummah

إن هذا أول من آمن بي و هو أول من يصفحني يوم القيامة و هذا الصديق الأكبر و فاروق هذه الأمة يفرق بين الحق و الباطل و هذا يعسوب المؤمنين و المال يعسوب الظالم

This man is the first to believe in me. He will be the first to shake my hand on the Day of Qiyāmah. He is *al-Ṣiddīq al-Akbar* (the great truthful) and the *Fārūq* (Criterion) of this ummah. He differentiates between truth and falsehood. He is the chief of the believers. And wealth is the chief of the oppressor.

Al-Haythamī says, “Amr ibn Sa‘īd al-Miṣrī appears in the isnād who is ḍa‘īf.”¹

¹ *Majma‘ al-Zawā‘id* vol. 9 pg. 102.

My waṣī and confidant is ‘Alī ibn Abī Ṭālib

إن وصيي و موضع سري هو علي بن أبي طالب و خير من أترك من بعدي و ينجز عدتي و يقضي ديني
علي بن أبي طالب

My waṣī, confidant, the cream of who I leave behind, the one to complete my term, and fulfil my debt is ‘Alī ibn Abī Ṭālib.

Al-Haythamī mentioned it in *Majma‘ al-Zawā‘id* and attributed it to al-Ṭabarānī and stated, “**Nāṣiḥ ibn ‘Abd Allah** is present therein and he is matrūk.”¹

It appears with other wording as the sabab al-nuzūl of the verse:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

*And warn, [O Muḥammad], your closest kindred.*²

The narration goes as follows:

لما نزلت دعا رسول الله صلى الله عليه وسلم رجلا من أهل بيته فقال من يضمن عني ديني و مواعيدي
و يكون معي في الجنة و يكون خليفتي في أهلي فقال علي أنا فقال رسول الله صلى الله عليه وسلم علي
يقضي عني ديني و ينجز مواعيدي

When this verse was revealed, Rasūlullāh ﷺ summoned some men from his household and asked, “Who will stand guarantee for my debt and promises and will be my companion in Jannah and my khalīfah in my family.”

‘Alī volunteered saying, “I will.”

Rasūlullāh ﷺ said, “Alī will settle my debt and fulfil my promises.”

1 *Majma‘ al-Zawā‘id* vol. 9 pg. 114.

2 *Sūrah al-Shu‘arā’*: 214.

Its isnād is ḍaʿīf. **Yaḥyā al-Ḥimmānī**, **ʿAbbād ibn ʿAbd Allah**, and **Sharīk** are present in the isnād. Ḥāfiẓ said, “Al-Bazzār said, ‘This ḥadīth is munkar.’ I say: Abū Nuʿaym Ḍirār ibn Ṣurad is extremely ḍaʿīf.”¹

Even if considered then his statement, “My khalīfah in my family,” does not categorically refer to Imāmah after him. It only means that he will be his *khalīfah* (successor) over his family, i.e. Fāṭimah and her children.

1 *Mukhtaṣar Zawāʿid al-Bazzār* vol. 2 pg. 309.

A Jew from the Banū Zurayq practiced black magic on Rasūlullāh

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

عن عائشة رضي الله عنها قالت سحر رسول الله صلى الله عليه وسلم رجل من بني زريق يقال له لبيد بن الأعصم حتى كان رسول الله صلى الله عليه وسلم يخيّل إليه أنه كان يفعل الشيء و ما فعله حتى إذا كان ذات يوم أو ذات ليلة و هو عندي لكنه دعا و دعا ثم قال يا عائشة أشعرت أن الله أفتاني فيما استفتيته فيه أتاني رجلان فتعد أحدهما عند رأسي و الآخر عند رجلي فقال أحدهما لصاحبه ما وجع الرجل فقال مطبوب قال من طبه قال لبيد بن الأعصم قال في أي شيء قال في مشط و مشاطة و جف طلع نخلة ذكر قال و أين هو قال في بئر ذروان فأناها رسول الله صلى الله عليه وسلم في ناس من أصحابه فجاء فقال يا عائشة كأن ماءها نقاعة الحناء أو كأن رؤوس نخلها رؤوس الشياطين قلت يا رسول الله أفلا استخرجته فقال قد عافاني الله فكرهت أن أتور على الناس فيه شرا فأمر بها فدفت

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا reports:

A man from the Banū Zurayq practiced black magic upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whose name was Labīd ibn al-A’sam. The effect was that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would think that he did something whereas he had not. Until one day or one night while he was by me, he supplicated earnestly. He then said, “O ‘Ā’ishah! Do you know that Allah gave me a solution to what I enquired from Him. Two men came to me; one sat by my head side and the other by my feet.

The one said to the other, “What is the illness of this man?”

“Bewitched,” the other replied.

The first asked, “Who bewitched him?”

“Labīd ibn al-A’sam,” he replied.

The first asked, “In what?”

“In a comb, strands of hair, and spadix of a male palm tree,” he explained.

The first man asked, “And where is it?”

“In the well of Dharwān,” he answered.

Accordingly, Rasūlullāh ﷺ went there accompanied by some of his Companions.

He then returned and said, “O ‘Ā’ishah, its water is like the residue of henna or the heads of its palms are like the heads of devils.”

I asked, “O Messenger of Allah, why did you not expose him?”

Rasūlullāh ﷺ explained, “Allah has given me cure. So I disliked spreading evil among people with regards to him.”

Rasūlullāh ﷺ then ordered that it be buried.¹

Another narration of *Ṣaḥīḥ al-Bukhārī* contains the following:

عن عائشة كان رسول الله صلى الله عليه وسلم سحر حتى كان يرى أنه يأتي النساء ولا يأتيهن قال سفيان وهذا أشد ما يكون من السحر إذا كان كذا

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا reports, “Rasūlullāh ﷺ was afflicted with black magic to the extent that he would think that he visited his wives, whereas he had not.”

Sufyān says, “This is the severest effects of black magic when it is of this nature.”

In another narration she says:

مكث النبي صلى الله عليه وسلم كذا وكذا يخيل إليه أنه يأتي أهله ولا يأتي

The Nabī ﷺ remained for so long thinking that he had gone to his wife, whereas he had not.

Rasūlullāh ﷺ was affected by the black magic. However, it did not affect revelation. It had an effect on certain of Rasūlullāh’s ﷺ human faculties as happened to Sayyidunā Mūsā عَلَيْهِ السَّلَام. Allah ﷻ states:

1 *Ṣaḥīḥ al-Bukhārī*; *Ṣaḥīḥ Muslim*. The wording appears in *Ṣaḥīḥ al-Bukhārī*.

فَإِذَا جِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةٌ مُّوسَىٰ

And suddenly their ropes and staffs seemed to him from their magic that they were moving [like snakes]. And he sensed within himself apprehension, did Mūsā.¹

The Qur’ān established that Sayyidunā Mūsā عَلَيْهِ السَّلَامُ was affected by siḥr. Had this infringed on his Nubuwwah or adversely affected revelation from Allah ﷻ, Allah would not have allowed it to take effect. The person who rejects the narration of a Jew practicing siḥr upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ documented in the Sunnah, should reject the black magic of the magicians against Sayyidunā Mūsā عَلَيْهِ السَّلَامُ in the Qur’ān. And whoever rejects the Qur’ān should go and discuss another book besides the Qur’ān which is in conformity to his religion and passion.

The siḥr that affected Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is just like any other physical illness. This can afflict the Ambiyā’ just as it afflicts other human beings. It does not adversely affect, or reject Nubuwwah as objectionable; nor does it disturb risālah or revelation.

Allah ﷻ protected his Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from it adversely affecting his risālah and conveying of the message and Allah ﷻ divinely protected him from being killed. However, he was not protected from physical ailments and illnesses.

1 Sūrah Ṭāhā: 66, 67.

I will be fought over the revelation of Qur’ān and ‘Alī will be fought over its interpretation

أنا أقاتل على تنزيل القرآن و علي يقاتل على تأويله

I will be fought over the revelation of Qur’ān and ‘Alī will be fought over its interpretation.

The narration is extremely ḍaʿīf.

Al-Akhḍar ibn Abī al-Akhḍar

- He is not reckoned among the Ṣaḥābah رضي الله عنه. He is *matrūk* (suspected of ḥadīth forgery) and there is scepticism in its isnād.

Jābir al-Juʿfī is a rāfiḍī.¹

Some had good thoughts about him in the beginning until they learnt that he claimed that he had 50 000 doors of knowledge which he did not narrate to anyone. Ayyūb said, “Now is a *kadhāb* (great liar).”²

1 *Silsilat al-Aḥādīth al-Ḍaʿīfah* Ḥadīth: 4911.

2 *Al-Kāmil fī al-Ḍuʿafāʾ* vol. 2 pg. 113; *al-Majrūhīn* vol. 1 pg. 208.

I am a warner and ‘Alī is the guide; through you O ‘Alī will the guided be guided

أنا المنذر و علي الهادي بك يا علي يهتدي المهتدون

I am a warner and ‘Alī is the guide. Through you O ‘Alī will the guided be guided.

Al-Albānī remarked, “Mawḍū‘.”¹

Ḥasan ibn al-Ḥusayn appears in the isnād.

Ḥasan ibn al-Ḥusayn

- Abū Ḥātim comments, “He was not truthful according to them. He was from the shī‘ī leaders.”
- Ibn ‘Adī remarks, “His ḥadīth do not resemble the ḥadīth of reliable narrators.”
- Ibn Ḥibbān stated, “He narrates weak narrations from reliable narrators and reports jumbled reports.”²
- This ḥadīth has been listed as one of his munkar reports.

‘Abd al-Ḥusayn says in *al-Murāja‘āt*, “In this regard, seven aḥādīth from the Ahl al-Sunnah have been reported.”³

Al-Albānī objects, “He then only quotes one ḥadīth. He asserts that Ibrāhīm al-Ḥimawī reported it directly from Sayyidunā Abū Hurayrah رضي الله عنه. Who is this Ibrāhīm? Possibly, it is Ibrāhīm ibn Sulaymān al-Ḥimawī (d. 732 A.H.) from the

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 4899.

2 *Mizān al-Itidāl* vol. 2 pg. 231.

3 *Al-Murāja‘āt* pg. 55.

latter Ḥanafī scholars. Moreover, he did not mention the reference of the book where the alleged ḥadīth appears. He says, ‘Directly from Abū Hurayrah.’ This is a blatant lie. How can a person of the eighth century quote directly from Sayyidunā Abū Hurayrah رضي الله عنه when there is a gap of many centuries between them? If we hypothetically agree that he mentioned a full chain from him to Sayyidunā Abū Hurayrah رضي الله عنه, then too what is the worth of this isnād which has omitted many narrators? The like of it is hardly free from internal defects. These Shī’ah like al-Gharqī cling on to anything even strings from the moon.”¹

1 *Silsilat al-Aḥādīth al-Ḍa’īfah* vol. 2 pg. 10 Ḥadīth: 538.

I am the house of wisdom and ‘Alī is the door to it

أنا دار الحكمة و علي بابها

I am the house of wisdom and ‘Alī is the door to it.

Al-Tirmidhī and Abū Nu‘aym narrated it. He ignored al-Tirmidhī’s declaration, “This is a gharīb munkar ḥadīth. We do not recognise this ḥadīth from any reliable narrator from Sharīk.”¹

He also did not comment on the sanad of the narration of Abū Nu‘aym who reports it from **Aṣḥbagh ibn Nabātah** who is *matrūk* (suspected of forgery) as stated by the master of *al-Jarḥ wa al-Ta‘dīl*. Al-Dhahabī lists him among the ḍa‘īf narrators.

Ḥāfiẓ Ibn Ḥajar says, “This ḥadīth is gharīb. It is not known from any of the reliable narrators besides Sharīk. And its isnād is muḍṭarib.”

Ibn al-Jawzī says, “This ḥadīth is mawḍū’.”²

Ibn al-Jawzī declared it a forgery³ as well as al-Suyūṭī⁴.

1 *Sunan al-Tirmidhī* Ḥadīth: 3723.

2 *Mishkāt al-Maṣābīḥ* vol. 3 pg. 1777.

3 *Al-Mawḍū‘āt* vol. 1 pg. 349.

4 *Al-La‘ālī al-Maṣnū‘ah* vol. 1 pg. 329 – 333.

I am the leader of the sons of Ādam and ‘Alī is the leader of the Arabs

أنا سيد ولد آدم و علي سيد العرب

I am the leader of the sons of Ādam and ‘Alī is the leader of the Arabs.

Al-Ḥākīm narrated it¹ and declared it ṣaḥīḥ coupled with acknowledging, “Umar ibn al-Ḥasan is in the isnād and I hope that he is truthful.”

Al-Dhahabī opposes him and says, “Ḥusayn ibn ‘Alawān and ‘Umar ibn Mūsā al-Wajīhī fabricated it.”

Ḥāfiẓ says, “It is mawḍū’.”^{2,3}

Al-Haythamī says, “**Khāqān** appears therein who has been classified ḍa‘īf by Abū Dāwūd. **Ishāq ibn Ibrāhīm al-Ḍabbī** is also there who is matrūk.”⁴

Mullā ‘Alī Qārī says, “Mawḍū’.”⁵ Ibn al-Jawzī expressed the same opinion.⁶

Al-Sakhāwī declared it ḍa‘īf. In fact, he cited al-Dhahabī’s declaration of it being a fabrication.⁷

Al-‘Ijlūnī stated that all the chains of this ḥadīth are ḍa‘īf.⁸

1 *Al-Mustadrak* vol. 3 pg. 124.

2 *Lisān al-Mizān* vol. 4 pg. 290.

3 Al-Ḥamīd: *Mukhtaṣar Istidrāk al-Ḥākīm Ḥadīth*: 1357.

4 *Majma‘ al-Zawā‘id* vol. 9 pg. 116, 131.

5 *Al-Asrār al-Marfū‘ah fī al-Akḥbār al-Mawḍū‘ah* vol. 1 pg. 220.

6 *Al-‘Ilal al-Mutanāhiyah fī al-Aḥādīth al-Wāhiyah* vol. 1 pg. 216.

7 *Al-Maqāṣid al-Ḥasanah* vol. 1 pg. 394.

8 *Kashf al-Khifā’* vol. 1 pg. 561.

I am a tree; Fāṭimah is the roots; ‘Alī is the trunk; and Ḥasan and Ḥusayn are the fruits

أنا شجرة و فاطمة أصلها و علي لقاحها و الحسن و الحسين ثمرها

I am a tree; Fāṭimah is the roots; ‘Alī is the trunk; and Ḥasan and Ḥusayn are the fruits.

This narration is mawḍū‘.

Ḥāfiẓ says, “Probably, **Mīnā’** fabricated it.”¹ Meaning Mīnā’ ibn Abī Mīnā’.

Al-Suyūṭī and Ibn al-Jawzī have also declared it a fabrication.²

1 *Lisān al-Mīzān* vol. 4 pg. 77.

2 *Al-La’ālī al-Maṣnū’ah* vol. pg. 370; *al-Mawḍū’āt* vol. 1 pg. 321.

I am the partner of Hell

أنا قسيم النار

(‘Alī ibn Abī Ṭālib stated:) I am the partner of Hell.

The Rawāfiḍ report this to make Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ partner to Allah سُبْحَانَهُ وَتَعَالَى in deciding who goes to Hell or Heaven. This exposes their religion which is based on giving Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ divinity by awarding him divine qualities and capabilities.

Ḥāfiẓ al-Dhahabī and Ḥāfiẓ Ibn Ḥajar state: “Al-‘Uqaylī reported it in *al-Du‘afā’*. It is mawḍū‘. ‘**Abāyah ibn Rab‘ī** and **Mūsā ibn Ṭarīf** feature in the isnād. Ḥāfiẓ mentioned that both are from the fanatical Shī‘ah.”¹

The question is: Did Allah سُبْحَانَهُ وَتَعَالَى permit him to be His partner in that? Or do you fabricate lies against Allah سُبْحَانَهُ وَتَعَالَى ?

1 *Mīzān al-Ītidāl* vol. 4 pg. 55; *Lisān al-Mīzān* vol. 3 pg. 247; *al-Īlal al-Mutanāhiyah* vol. 2 pg. 945.

I am the partner of Hell on the Day of Qiyāmah. I will say: Take this one and leave this one

عن موسى بن طريف عن عباية عن علي بن أبي طالب أنه قال أنا قسيم النار يوم القيامة أقول خذي ذا و
ذري ذا

Mūsā ibn Ṭarīf narrates from—‘Abāyah from—‘Alī ibn Abī Ṭālib that he stated, “I am the partner of Hell on the Day of Qiyāmah. I will say: Take this one and leave this one.”

Al-Albānī states, “This is mawḍū’.” The problem lies with Mūsā ibn Ṭarīf.

Mūsā ibn Ṭarīf

- Al-Jawzjānī says about him, “Deviated.”
- Abū ‘Ayyāsh declared him a liar.

Al-A‘mash’s disapproval of this narration which Mūsā ibn Ṭarīf fabricated is confirmed. The addressed is ‘Abāyah. Al-A‘mash said:

ألا تعجبون من موسى بن طريف يحدث عن عباية عن علي أنا قسيم النار

Are you not amazed with Mūsā ibn Ṭarīf who reports from ‘Abāyah from ‘Alī that he is the partner of Hell?¹

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 4924.

We never wanted this we never wanted this

عن عائشة أنها خاصمت النبي صلى الله عليه و سلم إلى أبي بكر فقالت يا رسول الله اقصد فلطم أبو بكر خدها و قال تقولين لرسول الله صلى الله عليه و سلم اقصد و جعل الدم يسيل من أنفها على ثيابها و رسول الله صلى الله عليه و سلم يغسل الدم من ثيابها بيده و يقول إنا لم نرد هذا إنا لم نرد هذا

Sayyidah ‘Ā’ishah reports that she complained about Rasūlullāh ﷺ in front of Abū Bakr. She said, “O Messenger of Allah, be fair.”

Hearing this, Abū Bakr slapped her cheek and shouted, “Are you telling Rasūlullāh ﷺ to be fair.”

Blood began to flow from her nose onto her clothes. Rasūlullāh ﷺ started wiping the blood from her clothes with his hand and saying, “We never wanted this. We never wanted this.”

This narration is ḍa‘īf. Ḥāfiẓ al-‘Irāqī has emphatically declared it ḍa‘īf.¹

Ismā‘īl ibn Ibrāhīm al-Munqarī and his father are both majhūl.

Ibn Sa‘d narrated a portion of it:

أخبرنا محمد بن عبد الله بن جعفر عن بن أبي عون قال قالت عائشة كنت أستب و أنا و صفيية فسببت أباها فسببت أبي و سمعه رسول الله صلى الله عليه و سلم فقال يا صفيية تسبين أبا بكر يا صفيية تسبين أبا بكر أخبرنا محمد بن عمر أخبرنا محمد بن عبد الله عن الزهري عن بن المسيب قال قال رسول الله صلى الله عليه و سلم لأبي بكر يا أبا بكر ألا تعذرني من عائشة قال فرفع أبو بكر يده فضرب صدرها ضربة شديدة فجعل رسول الله يقول غفر الله لك يا أبا بكر ما أردت هذا

Muḥammad ibn ‘Abd Allah ibn Ja‘far informed us from—Ibn Abī ‘Awn who reports that Sayyidah ‘Ā’ishah said:

I and Ṣafīyyah were verbally abusing one another. I swore her father, so she swore my father. Rasūlullāh ﷺ overheard that and said, “O Ṣafīyyah, are you swearing Abū Bakr? O Ṣafīyyah, are you swearing Abū Bakr?”

1 *Takhrīj al-Ihyā’* vol. 2 pg. 40.

Muḥammad ibn ‘Umar informed us— Muḥammad ibn ‘Abd Allah informed us from—al-Zuhrī from—Ibn al-Musayyab who reports:

Rasūlullāh ﷺ told Abū Bakr: “O Abū Bakr, will you not absolve me from ‘Ā’ishah?”

Abū Bakr lifted his hand and hit her very violently on the chest. Rasūlullāh ﷺ said, “May Allah forgive you Abū Bakr, I did not want this.”

Muḥammad ibn ‘Umar is present therein and he is al-Wāqidī. And al-Wāqidī is a famous liar.

Muḥammad ibn ‘Abd Allah ibn Muḥammad ibn Abī Saburah

- Ḥāfiẓ says, “They accused him of fabricating.”¹
- He would report fabrications and attribute them to reliable narrators. It is not permissible to write his aḥādīth nor use him as proof in any situation.
- Aḥmad ibn Ḥambal declared him a liar.²

1 *Taqrīb al-Tahdhīb* vol. 1 pg. 623.

2 *Al-Majrūhīn* vol. 3 pg. 147.

I am the city of wisdom and 'Alī is its door

أنا مدينة الحكمة و علي بابها

I am the city of wisdom and 'Alī is its door.

Ibn 'Adī says, “This ḥadīth is *mu'ḍal*¹ from al-A'mash. Abū al-Ṣalt appropriated² it from Abū Mu'āwiyah”³

The scholars—*inter alia* Abū Zur'ah—have stated:

كم من خلق افتضحوا بهذا الحديث

How many were disgraced because of this ḥadīth.⁴

I am the city of knowledge and 'Alī is its door

أنا مدينة العلم و علي بابها

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

The stance of the 'ulamā' on this ḥadīth:

- Ḥāfiẓ reported its marfū' version from Jābir and then declared, “The ḥadīth is munkar.”⁵

1 *Mu'ḍal*: The isnād of a narration which has two or more links missing in succession. (*Sharḥ Nukhbat al-Fikr* pg. 86.)

2 The term used here is *Saraqā*, which literally means he stole it. *Sariqat al-ḥadīth* is a phenomenon in ḥadīth transmission whereby a ḥadīth is known to have been narrated through one narrator only—most often weak or severely impugned. A fraudster then narrates the same narration from the initial source—omitting the weak narrator—to give the impression that he had heard it directly. This is a very specific form of ḥadīth forgery, involving not the complete fabrication of a ḥadīth, but rather the fabrication of a co-narration.

3 *Al-Kāmil fī al-Ḍu'afā'* vol. 5 pg. 177; *Lisān al-Mizān* vol. 4 pg. 144.

4 *Tahdhīb al-Tahdhīb* vol. 7 pg. 374; *Tahdhīb al-Kamāl* vol. 21 pg. 277; *Su'ālāt al-Bardha'ī* vol. 1 pg. 591.

5 *Lisān al-Mizān* vol. 1 pg. 197.

- Al-Albānī declared it mawḍū‘.¹
- Al-Qurṭubī says, “This ḥadīth is *bāṭil* (false). Rasūlullāh ﷺ is the city of knowledge and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ are its doors. Probably, it is from the statements reported from Abū Bakr ibn al-‘Arabī. No matter what the case may be, he reports it regarding it as appropriate.”²
- Al-Haythamī said, “**Abd al-Salām ibn Ṣāliḥ** is present therein who is ḍa‘īf.”³
- Al-Dhahabī mentioned something that could be suitably used to censure Abū al-Ṣalt and then quoted this ḥadīth from him.⁴
- It is reported from Maṭīn that this ḥadīth is mawḍū‘.⁵ Moreover, he mentions the lie of Abū al-Ṣalt against Abū Mu‘āwiyah. Aḥmad ibn Salamah appropriated it from him.⁶ Al-Dhahabī describes the narration as *bāṭil*.⁷
- Ibn al-Jawzī says, “Umar ibn Ismā‘īl ibn Mujālid appears in the isnād. He is *matrūk* (suspected of forgery) and unreliable.”⁸
- Ibn ‘Adī states, “This ḥadīth is munkar and mawḍū‘.”⁹ He mentioned it in *Tārīkh Baghdād*¹⁰ without passing any verdict on it.
- In *Tārīkh Baghdād* he says, “Abū Ja‘far said: None of the reliable narrators report this ḥadīth from Abū Mu‘āwiyah. Abū al-Ṣalt reported it but they belied him.”¹¹

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah* vol. 6 pg. 518 Ḥadīth: 2955.

2 *Tafsīr al-Qurṭubī* vol. 9 pg. 220.

3 *Majma‘ al-Zawā‘id* vol. 9 pg. 114.

4 *Siyar* vol. 11 pg. 447.

5 *Mīzān al-I’tidāl* vol. 2 pg. 145.

6 *Mīzān al-I’tidāl* vol. 5 pg. 220.

7 *Ibid* vol. 7 pg. 165.

8 *Al-Ḍu‘afā’ wa al-Matrūkūn* vol. 2 pg. 205.

9 *Al-Kāmil fī al-Ḍu‘afā’* vol. 1 pg. 192.

10 *Tārīkh Baghdād* vol. 2 pg. 377, vol. 4 pg. 348.

11 *Ibid* vol. 7 pg. 172.

So why did Khaṭīb al-Baġhdādī authenticate this ḥadīth?

He reports from Ishāq ibn Ibrāhīm that Abū al-Ṣalt narrates munkar aḥādīth. He was told, “He reports the ḥadīth of Mujāhid from ‘Alī: I am the city of knowledge and ‘Alī is its door.” He responded, “We have not heard of this.” He was told, “Do you censure him for this?” He said, “With regards to this narration, we have not heard of it.”¹

In fact, Khaṭīb mentioned Yaḥyā ibn Ma‘īn’s unawareness of the condition of Abū al-Ṣalt so he declared the ḥadīth ṣaḥīḥ. Thereafter, his condition was revealed to him so he criticised Khaṭīb’s statement meaning that it is not bāṭil since many narrated it from Abū Mu‘āwiyah besides him.

At the end Khaṭīb made this statement, “A group of the A‘immah have declared Abū al-Ṣalt ḍa‘īf and have criticised him for other than this ḥadīth.”²

He then mentioned many statements which indicate that he was a kadhāb, deviant, and wayward. Following this, this narration is reported from Yaḥyā ibn Ma‘īn who criticised it saying that it is a lie and has no basis.³

So from where did Khaṭīb decide to authenticate the narration?

It appears in *al-‘Ilal wa Ma‘rifat al-Rijāl*: Yaḥyā said concerning the narration of Ibn ‘Umar ibn Ismā‘īl ibn Mujālid, “He is a liar and an evil man.”⁴

Al-‘Ijlūnī declares all the narrations *wāhin* (weak).⁵

1 Ibid vol. 11 pg. 48.

2 *Tārīkh Baġhdād* vol. 11 pg. 50.

3 Ibid vol. 11 pg. 58.

4 *Al-‘Ilal wa Ma‘rifat al-Rijāl* vol. 3 pg. 9.

5 *Kashf al-Khifā’* vol. 1 pg. 236.

Abū al-Ṣalt (‘Abd al-Salām ibn Ṣāliḥ) is present therein. He is extremely ḍa‘īf. Al-Ḥākim classified him reliable but al-Dhahabī contests this explaining that he is not reliable nor safe.¹

It is reported from three chains from al-A‘mash, and all are mawḍū‘. ‘Uthmān al-Amawī appears in them who is accused of being a liar, ḥadīth fabricator, and *Sāriq al-Ḥadīth*². There is another chain from al-A‘mash which is extremely ḍa‘īf due to the extreme weakness of Ibn ‘Adī’s Shaykh **Aḥmad ibn Ḥafṣ** and the vagueness of **Sa‘īd ibn ‘Uqbah**. There are about eleven chains from Abū Mu‘āwiyah all of them being either extremely ḍa‘īf or mawḍū‘. Ibn al-Jawzī has pass the verdict of forgery.³

The stance of Ḥāfiẓ Ibn Ḥajar in *al-Lisān*:

Ḥāfiẓ Ibn Ḥajar says in *Lisān al-Mizān*: “Yaḥyā ibn Bashār al-Kindī narrated a *bāṭil* (false) narration.”

The *bāṭil* narration according to Ḥāfiẓ Ibn Ḥajar is the narration: “I am the city of knowledge and ‘Alī is its door.” Under the biography of Sa‘īd ibn ‘Uqbah, Ḥāfiẓ says about this narration of his, “Probably he mixed it up.”⁴

Ja‘far ibn Muḥammad al-Faqīh rejected Maṭīn who narrated it and declared it mawḍū‘ saying, “This ḥadīth has many chains in *Mustadrak al-Ḥākim*. The least that can be said is that the ḥadīth has a basis. So it should not just be labelled as mawḍū‘.”⁵

When a ḥadīth has a basis, it does not become *ṣaḥīḥ*. Ḍa‘īf also has a basis. However, mawḍū‘ is fabricated, a lie.

1 *Al-Mustadrak* vol. 3 pg. 126.

2 See previous footnote explaining the implication of the term.

3 *Al-Mawḍū‘āt* vol. 1 pg. 351.

4 *Lisān al-Mizān* vol. 3 pg. 47 – 48 Biography: 142.

5 *Ibid* vol. 2 pg. 155 Biography: 155.

Ismā'īl ibn Muḥammad Abī Hārūn al-Jibrīnī al-Filasṭīnī.

- Ibn Ḥibbān said, “He would appropriate aḥādīth.”
- He reported a fabrication which has the words, “Abū Bakr is your minister and khalīfah after you.”
- Ibn al-Jawzī said, “His statement: kadhāb has only been reported from Ibn Ṭāhir. So ponder over the justice of the Ahl al-Sunnah. Had they not cared about the authenticity of a sanad and been prejudice, they would have authenticated this sanad.”¹

Ismā'īl ibn 'Alī al-Muthannā

- He is described as a *kadhāb* (great liar).²

Aḥmad ibn 'Abd Allah ibn Yazīd al-Haythamī

- He is described as a kadhāb and fabricator.³

Aḥmad ibn Salamah

- He is from Kūfah. He narrated in Jurjān from Abū Mu'āwiyah al-Ḍarīr.
- Ibn Ḥibbān says, “He would appropriate aḥādīth.”⁴

Ḥāfiẓ's stance on it in *Tahdhīb al-Tahdhīb*:

The biography of 'Abd al-Salām ibn Ṣāliḥ ibn Ayyūb:

1 Ibid vol. 1 pg. 482 Biography: 1342.

2 Ibid vol. 1 pg. 471 Biography: 1316.

3 Ibid vol. 1 pg. 211 Biography: 513.

4 Ibid vol. 1 pg. 190 Biography: 574.

It is reported from al-Marwazī that he has many munkar narrations and this ḥadīth was listed among those. Ḥāfiẓ says, “This is what they impugn him for.”¹

The biography of ‘Alī ibn Abī Ṭālib:

Ḥāfiẓ narrated this ḥadīth in the passive voice saying: It has been narrated.²

The biography of ‘Umar ibn Ismā‘īl ibn Mujālid:

Ḥāfiẓ quotes: Abū Zur‘ah says, “Abū Mu‘āwiyah’s ḥadīth from—al-A‘mash from—Mujāhid from—Ibn ‘Abbās: ‘I am the city of knowledge and ‘Alī is its door,’ how many have been humiliated by it.”³

The scholars—*inter alia* Abū Zur‘ah—have stated:

كم من خلق افتضحوا بهذا الحديث

How many were disgraced because of this ḥadīth.⁴

1 *Tahdhīb al-Tahdhīb* vol. 6 pg. 319 – 320.

2 *Ibid* vol. 7 pg. 337.

3 *Ibid* vol. 7 pg. 427.

4 *Tahdhīb al-Tahdhīb* vol. 7 pg. 374; *Tahdhīb al-Kamāl* vol. 21 pg. 277; *Su‘ālāt al-Bardha‘ī* vol. 1 pg. 591.

You are my brother in the world and the Hereafter

أنت أخي في الدنيا والآخرة

You are my brother in the world and the Hereafter.

It is *ḍaʿīf* as stated by al-Albānī.¹

Ḥāfiẓ al-ʿIrāqī announces, “Everything reported regarding ‘Alī’s brotherhood is *ḍaʿīf*.”²

You are my brother and minister

أنت أخي ووزير تقضي ديني و تنجز مواعدي و تبرئ ذمتي

You are my brother and minister; you settle my debt, complete my promise, and fulfil my responsibility.

The narrators are *majhūl*. Al-Haythamī asserts that he is unaware of the narrators.³

1 *Ḍaʿīf al-Jāmiʿ* Ḥadīth: 1325.

2 *Al-Mughnīʿan Ḥaml al-Asfār* (takhrij of *al-Ihyāʿ*) vol. 1 pg. 493; *al-Ihyāʿ* vol. 2 pg. 190.

3 *Majmaʿ al-Zawāʿid* vol. 9 pg. 121.

You think that you are a nabī (Sayyidah ‘Ā’ishah addressing Rasūlullāh

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

أنت الذي تزعم أنك نبي

You think that you are a nabī!

The ḥadīth is ḍa’īf.

Ḥāfiẓ al-Haythamī remarks, “**Muḥammad ibn Ishāq** is present in the isnād who is a mudallis and he has reported with ‘an.’”¹

Abū Ishāq al-Sabī’ī is also present and he is a mudallis.

Salamah ibn al-Faḍl is also a narrator and he blunders abundantly.

This is exactly what Ḥāfiẓ al-‘Irāqī stated in *Takhrīj Iḥyā’ ‘Ulūm al-Dīn*.²

So the ḥadīth is defective due to the lack of explicit indication of having heard it. A mudallis’s narration is accepted when he says: *he narrated to me* and not when he says: ‘an.’

Al-Ghazālī reported it. This is from the conglomeration of thousands of ḍa’īf and even mawḍū‘ narrations which are found in his book *al-Iḥyā’*. This narration per se was the reason for the scholars directing their criticism in his direction.

Ibn al-Jawzī has directed his criticism towards al-Ghazālī for him narrating this ḥadīth in particular and including in his book thousands of ḍa’īf and mawḍū‘ narrations in general.³

1 *Majma’ al-Zawā’id* vol. 4 pg. 322.

2 *Takhrīj Iḥyā’ ‘Ulūm al-Dīn* vol. 2 pg. 43.

3 *Ṣayd al-Khāṭir* pg. 120.

You are the guide, O ‘Alī. Through you will the guided find guidance after me

أنت الهادي يا علي بك يهتدي المهتدون من بعدي

You are the guide, O ‘Alī. Through you will the guided find guidance after me.

Al-Ṭabarī records it.¹ The ḥadīth is ḍa‘īf.

Al-Dhahabī says, “Ibn Jarīr reported it from **Mu‘ādh ibn Muslim**. Mu‘ādh is unknown. Probably he is problematic.”²

Ibn Kathīr says, “There is severe *nakārah* (disgust) in this ḥadīth.”³

There is another narration which reads:

الهادي رجل من بني هاشم قال ابن الجنيدي هو علي بن أبي طالب

The guide is a man from the Banū Hāshim.

Ibn al-Junayd clarified, “He is ‘Alī ibn Abī Ṭālib.”

The problem with this narration is **Muṭṭalib ibn Ziyād**.

Another narration reads:

أنا المنذر و علي الهادي بك يا علي يهتدي المهتدون

I am a warner and ‘Alī is the guide. Through you O ‘Alī will the guided be guided.

Al-Albānī remarked, “Mawḍū‘.”⁴

1 *Tārīkh al-Ṭabarī* vol. 7 pg. 344.

2 *Mizān al-Ītidāl* vol. 1 pg. 484.

3 *Tafsīr Ibn Kathīr* vol. 4 pg. 545.

4 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 4899.

You are the first to believe in me and will be the first to shake my hand on the Day of Qiyāmah

أنت أول من آمن بي وأول من يصافحني يوم القيامة وأنت صديقي الأكبر وأنت الفاروق تفرق بين الحق والباطل وأنت يعسوب المؤمنين

You are the first to believe in me and will be the first to shake my hand on the Day of Qiyāmah. You are my greatest friend and you are al-Fārūq (the criterion); you differentiate between truth and falsehood. You are the chief of the believers.

The ḥadīth is mawḍū'. The following scholars have passed this verdict: al-Shawkānī¹, Ibn al-Jawzī², and al-Suyūṭī³.

Ḥāfiẓ says, “This isnād is *wāhin* (weak). **Muḥammad** is accused. ‘**Abbād** is one of the senior Rawāfiḍ although he is truthful when narrating aḥādīth.”⁴

I say: **Fuḍayl ibn Mardhūq** is also in the isnād who had serious shī'ī ideologies.

Fuḍayl ibn Mardhūq

- Al-Nasa'ī and Ibn Ḥibbān declared him ḍa'īf. He would narrate fabrications from 'Aṭīyah al-'Awfī.⁵
- Some gave him credibility while others declared him ḍa'īf. He is one of the narrators due to which Muslim is criticised for narrating their aḥādīth in *Ṣaḥīḥ Muslim* as stated by al-Ḥākim.

1 *Al-Fawā'id al-Majmū'ah* Ḥadīth: 1082.

2 *Al-Mawḍū'āt* vol. 1 pg. 344.

3 *Al-La'ālī al-Maṣnū'ah* vol. 1 pg. 297.

4 *Mukhtaṣar Zawā'id al-Bazzār* vol. 2 pg. 301.

5 *Tahdhīb al-Tahdhīb* vol. 8 pg. 298.

- Ibn Ḥibbān comments, “He narrates fabrications from ‘Aṭīyyah.”
- He had deep-rooted Shīʿī inclinations as Ibn Maʿīn and al-ʿIjlī have stated.¹
- Ḥāfiẓ concludes at the end, “Truthful. Guilty of wahm. Accused of having shīʿī tendencies.”²

Al-Haythamī states, “Amr ibn Saʿīd al-Miṣrī appears in the isnād who is ḍaʿīf.”³

1 *Tahdhīb al-Tahdhīb* vol. 4 pg. 301 – 302.

2 *Al-Taqrīb Biography*: 5437.

3 *Majmaʿ al-Zawāʿid* vol. 9 pg. 102.

You are like the Ka'bah; you are approached and you do not approach

أنت بمنزلة الكعبة تؤتى ولا تأتي

You are like the Ka'bah; you are approached and you do not approach.

The narration is mawḍū'.¹

It appears in *Usd al-Ghābah* with this sanad:

عبد الله بن أحمد بن عبد القاهر أنبأنا أبو غالب محمد بن الحسن الباقلاني إجازة أنبأنا أبو علي بن شاذان أنبأنا عبد الباقي بن قانع حدثنا محمد بن زكريا الغلابي حدثنا العباس بن بكارعن شريك عن سلمة عن الصنابحي عن علي قال قال رسول الله صلى الله عليه وسلم أنت بمنزلة الكعبة تؤتى ولا تأتي فإن أتاك هؤلاء القوم فسلموها إليك يعني الخلافة فاقبل منهم وإن لم يأتوك فلا تأتهم حتى يأتوك

‘Abd Allah ibn Aḥmad ibn ‘Abd al-Qāhir—Abū Ghālib Muḥammad ibn al-Ḥasan al-Bāqillānī informed us with ijāzah (permission)—Abū ‘Alī ibn Shādhān informed us—‘Abd al-Bāqī ibn Qānī’ informed us—**Muḥammad ibn Zakariyyā al-Ghilābī** narrated to us—‘**Abbās ibn Bakār** narrated to us from—**Sharik** from—Salamah from—al-Ṣunābiḥī from—‘Alī who reports that Rasūlullāh ﷺ said:

You are like the Ka'bah; you are approached and you do not approach.
If these people approach you and hand it (i.e. the khilāfah) over to you, then accept it from them. However, if they do not come to you then do not approach them until they approach you.²

Al-Suyūṭī labelled it as Mawḍū' in *al-Ziyādāt ālā al-Mawḍū'āt*.³ It is found in *al-Firdaws* of al-Daylamī too but without any chain of narration.

1 Al-Kinānī: *Tanzih al-Sharī'ah al-Marfū'ah 'an al-Aḥādīth al-Mawḍū'ah* vol. 1 pg. 399; *Mawsū'at al-Aḥādīth al-Ḍa'īfah wa al-Mawḍū'ah* vol. 11 pg. 370 Ḥadīth: 29217 who referenced to the footnotes of *Al-La'ālī al-Maṣnū'ah fī al-Aḥādīth al-Mawḍū'ah* 62.

2 *Usd al-Ghābah* vol. 4 pg. 31.

3 *Al-Ziyādāt ālā al-Mawḍū'āt*, vol. 1 pg. 262.

Muḥammad ibn Zakariyyā al-Ghilābī

Al-Dhahabī says, “He is ḍaʿīf.”

Ibn Ḥibbān said, “His narrations will be considered if he narrated from reliable narrators.” [in this case he is narrating from a fabricator]

Al-Dāraquthnī says, “He fabricates ḥadīth.”¹

ʿAbbās ibn Bakār

Al-Dāraquthnī said, “A liar.”

Al-ʿUqaylī said, “The bulk of his narrations comprise of weakness and abominations.”²

Sharīk

He is ḍaʿīf as affirmed by Ḥāfiẓ.³

1 *Mʿzān al-Iʿtidāl*, vol. 3 pg. 550.

2 *Lisān al-Mizān*, vol. 5 pg. 168.

3 *Taqrīb al-Tahdhīb* Biography: 2787.

You will clarify for my ummah what they differ in after me

حدثنا عبدان بن يزيد بن يعقوب الدقاق من أصل كتابه ثنا إبراهيم بن الحسين بن ديزيل ثنا أبو نعيم ضرار بن صرد ثنا معتمر بن سليمان قال سمعت أبي يذكر عن الحسن عن أنس بن مالك رضي الله عنه أن النبي صلى الله عليه و سلم قال لعلي أنت تبين لأمتي ما اختلفوا فيه بعدي

‘Abdān ibn Yazīd ibn Ya‘qūb al-Daqqāq narrated to us from his original book—Ibrāhīm ibn al-Ḥusayn ibn Dayzīl narrated to us—**Abū Nu‘aym Ḍirār ibn Ṣurad** narrated to us—Mu‘tamir ibn Sulaymān narrated to us that he heard—his father reporting from—Ḥasan from—Anas ibn Mālik رضي الله عنه that the Nabī صلى الله عليه وسلم said to Ali: “You will clarify for my ummah what they differ in after me.”

Al-Ḥākim says: “This ḥadīth is ṣaḥīḥ according to the standards of al-Bukhārī and Muslim who have not recorded it.”¹ however he has been refuted by al-Dhahabī in his *Talkhīs*.

Abū Nu‘aym Ḍirār ibn Ṣurad al-Ṭaḥān appears therein.

Abū Nu‘aym Ḍirār ibn Ṣurad al-Ṭaḥḥān

- Al-Dhahabī has accused him in his examination of *al-Mustadrak* by saying that this narration is the fabrication of Ḍirār.²
- It is reported from Yahyā ibn Ma‘īn that Ḍirār was a kadhāb.
- Al-Nasa‘ī says, “He is not reliable.”
- Abū Ḥātim remarks, “Truthful. Cannot be used as proof.”
- Al-Dāraquṭnī classified him as ḍa‘īf.
- Al-Dhahabī then mentioned this narration as an example for his fabrications.³

1 *Al-Mustadrak* vol. 3 pg. 122.

2 *Kashf al-Ḥathīth* vol. 1 pg. 138.

3 *Mīzān al-Itidāl* vol. 3 pg. 449.

You are to me in the position of Hārūn to Mūsā except that there is no nabī after me

أنت مني بمنزلة هرون من موسى إلا أنه لا نبي بعدي

You are to me in the position of Hārūn to Mūsā except that there is no nabī after me.

Had I been shīī, I would have tried to adjust this ḥadīth to make it read:

أنت مني بمنزلة يوشع بن نون من موسى

You are to me in the position of Yūsha‘ ibn Nūn to Mūsā.

This is due to the fact that both the Shī‘ah and Ahl al-Sunnah are unanimous that Sayyidunā Hārūn عَلَيْهِ السَّلَامُ passed away before Sayyidunā Mūsā عَلَيْهِ السَّلَامُ and that Sayyidunā Yūsha‘ ibn Nūn عَلَيْهِ السَّلَامُ was the latter’s successor, not Sayyidunā Hārūn عَلَيْهِ السَّلَامُ. So just as Sayyidunā Hārūn عَلَيْهِ السَّلَامُ was not an Imām after Sayyidunā Mūsā عَلَيْهِ السَّلَامُ, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ cannot be an Imām after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He only became khalīfah after Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ.

Nonetheless, the question is whether we—the Ahl al-Sunnah—would have differed if Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had stated, “You are to me in the position of Yūsha‘ ibn Nūn to Mūsā”?

The difference and argument will be resolved very quickly and it will turn into a solid proof, before which everyone shall bow.

The Shī‘ah attribute contradictions to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and promises which did not come to pass and they want us to concur with them.

1. The rank of Abū Bakr is superior

Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ accompanying Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during his hijrah and battles earned him the rank of an inseparable companion. In fact, he became like his shadow. This is a superior position to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointment Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ over Madīnah.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has stated:

أبو بكر و عمر بمنزلة السمع و البصر

Abū Bakr and ‘Umar hold the status of hearing and sight.

At the same time, one should be cautious about a **false narration** which reads:

أبو بكر و عمر مني منزلة هرون من موسى

Abū Bakr and ‘Umar are to me are like the position of Hārūn to Mūsā.

Ibn al-Jawzī has condemned this narration¹ as well as Ḥāfiẓ Ibn Ḥajar. Had we been biased towards Sayyidunā Abū Bakr and Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُمَا, we would have attempted to authenticate this narration.

The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ assured Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ from the beginning:

أبى الله أن يختلف عليك يا أبابكر

Allah will not allow difference of opinion regarding you, O Abū Bakr!

This statement was uttered primarily while the statement to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was uttered due to some reason. Hence, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ is more deserving of Imāmah.

1 Al-‘Ilal al-Mutanāhiyah vol. 1 pg. 199; Mīzān al-I’tidāl vol. 5 pg. 473.

In fact, Rasūlullāh's ﷺ declaration:

يأبى الله و المؤمنون إلا أبا بكر

Allah and the believers will not accept anyone besides Abū Bakr.

This declaration is more categorical and emphatic than the statement, “You are to me in the position of Hārūn to Mūsā,” which indicates the position of brotherhood. If there is no station of Nubuwwah, then the station of brotherhood remains or the station of appointing him his representative over Madīnah during his lifetime. And this station was enjoyed by Sayyidunā ‘Abd Allāh ibn Umm Maktūm رَضِيَ اللَّهُ عَنْهُ and others; and was not exclusive for Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ.

2. Allah and His Messenger do not break promises

Allah and His Messenger do not break promises and there is no contradiction in Rasūlullāh's ﷺ words. If this was a prophecy, then it took place only after the khilāfah of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. The only contradiction exists in understanding it.

How could Rasūlullāh ﷺ promise Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ a position which he hypothetically imagined for Sayyidunā Hārūn عَلَيْهِ السَّلَام had he remained alive [i.e. the position of being the successor of Sayyidunā Mūsā عَلَيْهِ السَّلَام]? Rasūlullāh ﷺ is resembling Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ with that position which Sayyidunā Hārūn عَلَيْهِ السَّلَام enjoyed [i.e. his successor during his lifetime for a certain period] not the hypothetical one which he wishes to enforce, but did not materialise due to his death.

3. ‘Alī establishes Abū Bakr's position in Rasūlullāh's ﷺ sight

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ pledging allegiance to Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ demolishes all the proofs the Shī'ah may furnish, whether from ḥadīth,

grammar, or uṣūl. All of their proofs do not benefit and do not hold any worth in front of Sayyidunā ‘Alī’s ﷺ bay‘ah which the Shī‘ah wish to term as a coerced bay‘ah under duress without furnishing a single ṣaḥīḥ narration to substantiate this coercion and duress.

If you claim that Sayyidunā ‘Alī ﷺ only gave bay‘ah and did not voice his right to secure the unity of the Muslims; we will say: You should also remain silent and emulate his example and accept the bay‘ah just as he did. In this way, you will be holding firmly to the rope.

However, it is not the habit of Sayyidunā ‘Alī ﷺ to shy away from the truth. Did he not challenge Sayyidunā Mu‘āwiyah ﷺ the day he had right over him?

4. Did Rasūlullāh ﷺ repeat this statement to ‘Alī?

The Rawāfiḍ claim that Rasūlullāh ﷺ repeated this statement to Sayyidunā ‘Alī ﷺ many times. This is a lie. All the other chains of this narration are ḍa‘īf. For example the narration attributed to Sayyidunā Zayd ibn Arqam ﷺ:

أن رسول الله صلى الله عليه وسلم قال لعلي حين أراد أن يغزو إنه لا بد من أن أقيم أو تقيم فخلفه فقال ناس ما خلفه إلا شيء كرهه فبلغ ذلك عليا فأتى رسول الله صلى الله عليه وسلم فأخبره فتضاحك ثم قال يا علي أما ترضى أن تكون مني بمنزلة هرون من موسى

Rasūlullāh ﷺ said to ‘Alī when he intended to set out on an expedition, “It is necessary that one of us stays.”

Rasūlullāh ﷺ left him behind. So the people said, “He did not leave him behind except out of some aversion he has for him.”

This reached ‘Alī so he approached Rasūlullāh ﷺ and informed him. Rasūlullāh ﷺ laughed and said, “O ‘Alī, does it not please you to be to me like the position of Hārūn to Mūsā?”

Al-Haythamī remarked, “**Maymūn Abū ‘Abd Allāh al-Baṣrī** narrated it. Ibn Ḥibbān awarded him integrity while the others classified him as ḍa‘īf.”¹

Similar is the narration of Sayyidunā Ibn ‘Abbās رضي الله عنه:

قال رسول الله صلى الله عليه وسلم لأُم سلمة هذا علي بن أبي طالب لحمه لحمي ودمه دمي فهو مني
بمنزلة هرون من موسى إلا أنه لا نبي بعدي

Rasūlullāh صلى الله عليه وسلم told Umm Salamah, “This is ‘Alī ibn Abī Ṭālib. His flesh is my flesh and his blood is my blood. He is to me like Hārūn was to Mūsā save that there is no nabī after me.”

Al-Haythamī commented, “Al-Ṭabarānī narrated it. **Ḥasan ibn al-Ḥusayn al-‘Uranī** is present in the isnād who is ḍa‘īf.”²

Another narration is problematic due to ‘**Abd Allāh ibn Bukayr al-Ghanawī** and **Ḥakīm ibn Jubayr** where mentioned is made that Rasūlullāh صلى الله عليه وسلم informed Sayyidunā ‘Alī رضي الله عنه:

ما بيكيك يا علي أما ترضى ...

What makes you cry O ‘Alī? Are you not pleased...

He then told him towards the end of the narration:

فإن المدينة لا تصلح إلا بي أو بك

Madīnah cannot be run except by you or me.

Al-Ḥākīm comments, “This ḥadīth has a ṣaḥīḥ isnād but they have not documented it.”³

1 *Majma‘ al-Zawā‘id* vol. 9 pg. 111.

2 *Ibid.*

3 *Al-Mustadrak* vol. 2 pg. 367.

Al-Dhahabī corrects him saying, “Where is its authenticity when forgery is visible from it? ‘**Abd Allāh ibn Bukayr al-Ghanawī** is munkar al-ḥadīth. He narrates from **Ḥakīm ibn Jubayr** who is ḍa‘īf and was a Rāfiḍī.”

Then al-Amīnī comes without any honesty and conceals al-Dhahabī’s correction. He conveniently only quotes al-Ḥakīm’s verdict that the ḥadīth is ṣaḥīḥ.¹

Similarly the narration:

لا ينبغي أن أذهب إلا وأنت خليفتي من بعدي

It is not befitting for me to go except that you are my successor after me.

He then said:

أنت مني منزلة هرون من موسى

You are to me in the position of Hārūn to Mūsā.

Ibn Abī al-‘Āṣim narrated it.²

And the narration:

و أما أنت يا علي فأنت مني بمنزلة هرون من موسى

As regards you, O ‘Alī, you are to me like Hārūn was to Mūsā.

The problem lies with ‘**Abd al-Raḥmān ibn Abī Bakr** who is Ibn Mulaykah al-Taymī al-Madanī.

1 *Ḥadīth al-Manzilah* vol. 2 pg. 71.

2 *Al-Sunnah* vol. 2 pg. 565.

‘Abd al-Raḥmān ibn Abī Bakr

- Al-Bukhārī and Aḥmad declared him munkar al-ḥadīth.
- Al-Nasa’ī classified him as *matrūk al-ḥadīth* (suspected of forgery in Ḥadīth).¹

Despite this, al-Amīnī remarks, “This ḥadīth is definitely *ṣaḥīḥ*.”

I respond: This is definitely a lie. Abū Balj is also present in the isnād.

Abū Balj

- Al-Bukhārī and Ibn ‘Adī commented, “There is scepticism about him.”²
- He would blunder.³
- Abū Ḥātim says, “He was among those who blundered. His blunders are not that major that need to be discarded however.”⁴

Another narration:

حدثنا محمود بن محمد المروزي نا حامد بن آدم نا جرير عن ليث عن مجاهد عن بن عباس قال لما آخا النبي صلى الله عليه و سلم بين أصحابه و بين المهاجرين و الأنصار فلم يؤاخ بين علي بن أبي طالب و بين أحد منهم خرج علي مغضبا حتى أتى جدولا من الأرض فتوسد ذراعه فتسقى عليه الريح فطلبه النبي صلى الله عليه و سلم حتى وجده فوكزه برجله فقال له قم فما صلحت إلا أن تكون أبا تراب أغضبت علي حين آخيت بين المهاجرين و الأنصار و لم أواخ بينك و بين أحد منهم أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه ليس بعدي نبي ألا من أحبك حف بالأمن و الإيمان و من أبغضك أماته الله ميتة جاهلية و حوسب بعمله في الإسلام

1 *Silsilat al-Aḥādīth al-Ḍa’īfa* Ḥadīth: 4934.

2 *Al-Kāshif* vol. 2 pg. 414; *al-Kāmil fī al-Ḍu’afā’* vol. 7 pg. 229.

3 *Taqrīb al-Tahdhīb* vol. 1 pg. 625.

4 *Kitāb al-Majrūḥīn* vol. 3 pg. 113.

Maḥmūd ibn Muḥammad al-Marwazī narrated to us—Ḥāmid ibn Ādam narrated to us—Jarīr narrated to us from—Layth from—Mujāhid from—Ibn ‘Abbās who relates:

When the Nabī ﷺ made brotherhood between his companions; between the Muhājirīn and Anṣār, he did not contract brotherhood between ‘Alī ibn Abī Ṭālib and anyone. So ‘Alī left enraged until he came to a brook and spread his arm as a pillow [and slept on it]. The wind began scattering dust over him. Rasūlullāh ﷺ searched for him until he found him so he kicked him with his leg and said to him, “Get up. It is not befitting for you except to be *Abū Turāb* (sandman). Were you upset when I made brotherhood between the Muhājirīn and Anṣār but left you out? Are you not pleased to be to me as Hārūn was to Mūsā except that there is no nabī after me? Harken! Whoever loves you is filled with honesty and imān and whoever hates you, Allah will cause him to die a death of ignorance and he will be accounted for his actions in Islam.”

Al-Haythamī comments, “Ḥāmid ibn Ādam al-Marwazī is present therein and he is a *kadhāb* (liar).”¹

It is reported from another chain. However, Ḥafṣ ibn Jamī is problematic since he is ḍa‘īf.

Ḥafṣ ibn Jamī

- Al-Sājī says, “He narrated munkar aḥādīth from Simāk, and there is weakness in him.”²

Another narration reads:

عبد المؤمن بن عباد قال أنا يزيد بن معن عن عبد الله بن شرحبيل عن زيد بن أبي أوفى ... والذي بعثني بالحق ما أخرجتك إلا لنفسي و أنت مني بمنزلة هارون من موسى غير أنه لا نبي بعدي و أنت أخي و وارثي

1 *Majma‘ al-Zawā‘id* vol. 9 pg. 111.

2 *Taqrīb al-Tahdhīb* vol. 1 pg. 172; *al-Majrūḥīn* vol. 1 pg. 256.

قال و ما أرت منك يا نبي الله قال ما اورثت الأنبياء قبلي قال ما هو قال كتاب ربهم و سنة نبهم و أنت معي في قصر في الجنة مع فاطمة ابنتي

Abd al-Mu'min ibn 'Abbād said—Yazīd ibn Ma'n informed us from—'Abd Allāh ibn Shuraḥbīl from—Zayd ibn Abī Awfā...:

“By the Being in Whose hands lies my life, I did not leave you except for myself. You are my brother, and my heir.”

“And what will I inherit from you, O Messenger of Allah,” enquired 'Alī.

Rasūlullāh ﷺ responded, “What was inherited from the Messengers before me.”

“And what is that,” enquired 'Alī.

Rasūlullāh ﷺ responded, “The Book of their Rabb and the Sunnah of their nabī. You will be with me in my palace in Jannah with Fāṭimah my daughter.”

Ibn al-Jawzī said, “This ḥadīth is not correctly attributed to Rasūlullāh ﷺ. Abū Ḥātim al-Rāzī says, “**Abd al-Mu'min** is ḍa'īf.”¹

Al-Dhahabī labelled this ḥadīth *mawḍū'* (fabricated).²

Abd al-Ḥusayn was fooled by it since he cited it as proof but forgot that it contained something contrary to his creed viz. the following text:

“And what will I inherit from you, O Messenger of Allah,” enquired 'Alī.

Rasūlullāh ﷺ responded, “What was inherited from the Messengers before me.”

1 *Al-'Ilal al-Mutanāhiyah* vol. 1 pg. 219.

2 *Siyar A'lām al-Nubalā'* vol. 1 pg. 142.

“And what is that,” enquired ‘Alī.

Rasūlullāh ﷺ responded, “The Book of their Rabb and the Sunnah of their nabī.”

This supports the stance of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ regarding Fadak who used a similar ḥadīth against Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا.

So was al-Amīnī honest? And was ‘Abd al-Ḥusayn truthful or a lying deceiver?

5. ‘Alī’s objection pulverised the divine emphasis on the alleged Imāmah

We ask: Was Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ not aware that this *istikhlāf* (appointing him a successor) was soon going to be evidence for his Imāmah? Was Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ unaware of the magnanimity of this position that he thought it to be trivial and objected to Rasūlullāh ﷺ? Or did he object because of what the hypocrites said that Rasūlullāh ﷺ dislikes his company? If this is the case, then Rasūlullāh’s ﷺ answer was to silence the hypocrites and to establish brotherhood and love.

Rasūlullāh’s ﷺ explanation cannot be connected with the subject of appointment or Imāmah since he first left him behind and then made the statement to show his pedestal of brotherhood which the hypocrites criticised.

6. Does *tashbīh* (simile) demand equality in every aspect?

Likening one position to another does not require equality in every aspect. It only applies to the aspect in the context.

Rasūlullāh ﷺ said, “Like Hārūn is to Mūsā.

It either applies to appointment during his lifetime, or to brotherhood, or to Imāmah after Rasūlullāh's ﷺ demise.

If the object was appointment during his lifetime only, then this is acceptable and correct.

However, this is not exclusive to Sayyidunā 'Alī ﷺ. Rasūlullāh ﷺ appointed various Ṣaḥābah ﷺ as his replacement over Madīnah in his absence when out on an expedition or travelling for ḥajj or 'umrah. He appointed Sayyidunā 'Abd Allāh ibn Umm Maktūm ﷺ as his replacement during the Battle of Badr. During Ghazwah Banī Muṣṭaliq, he appointed Sayyidunā Abū Dharr al-Ghifārī ﷺ and during Ḥudaybiyyah, Numaylah ibn 'Abd Allāh al-Laythī just as he appointed him during the campaign against Khaybar. When he left for 'Umrat al-Qaḍā', he left behind 'Uwayf ibn al-Aḍbaṭ al-Daylī and when he set out to conquer Makkah, Kulthūm ibn Ḥuṣayn ibn 'Utbah al-Ghifārī was left behind. Abū Dujānah al-Sā'idī was appointed during his farewell Ḥajj.¹

Had this appointment indicated to Sayyidunā 'Alī's ﷺ uniqueness, it would not have been permissible to appoint anyone else besides him over Madīnah. This is due to the fact that people would have understood Sayyidunā 'Alī ﷺ to be the Imām to the exclusion of all others, compulsorily.

However, Rasūlullāh ﷺ did not say to anyone else that he left behind that he is to him like the position of Hārūn to Mūsā. The reason for this is that none of those left behind found this to be a defect. Hence, there was no need to appease them with such a statement.

The meaning of the ḥadīth: *You are to me like the position of Hārūn to Mūsā* will be: just as Mūsā appointed Hārūn as his deputy during his lifetime, I appoint you my deputy during my lifetime.

1 Ibn Hishām: *al-Sīrah al-Nabawiyah* vol. 2 pg. 650, 804, 806; vol. 3 pg. 1113, 1133, 1154, 1197; vol. 4 pg. 1241, 1457.

If you claim that the purpose was Imāmah after the Nabī ﷺ then you have attributed ignorance to Rasūlullāh ﷺ for being unaware of the fact that Sayyidunā Hārūn عليه السلام passed away before Sayyidunā Mūsā عليه السلام and the khalīfah after him was Sayyidunā Yūsha‘ ibn Nūn عليه السلام.

Had Rasūlullāh’s ﷺ intention been declaration of Imāmah, he would have said: You are to me in the position of Yūsha‘ to Mūsā.

What indicates that the position intended in the ḥadīth is the position of brotherhood between Sayyidunā Mūsā عليه السلام and Sayyidunā Hārūn عليه السلام or the position of being deputy during his lifetime and not Imāmah after him is that Sayyidunā Hārūn عليه السلام passed away prior to Sayyidunā Mūsā عليه السلام and Sayyidunā Yūsha‘ ibn Nūn عليه السلام became khalīfah after him.

Was Rasūlullāh ﷺ unaware of this fact? How could he be unaware of it, whereas the Shī‘ah are aware of it and acknowledge it?

They report that Ja‘far al-Ṣādiq was asked:

أيهما مات هرون مات قبل أم موسى صلوات الله عليهما قال هرون مات قتل موسى

“Who passed away first: Hārūn or Mūsā—May Allah’s salutations be upon them?”

He replied, “Hārūn passed away before Mūsā.”¹

If the ḥadīth does indicate to the position of brotherhood, it does not mean that Sayyidunā ‘Alī رضي الله عنه was the only brother of Rasūlullāh ﷺ to the exclusion of the rest of the Ṣaḥābah رضي الله عنهم.

Do you not use this rule as proof: Establishment of one thing does not negate everything else besides it?

1 *Bihār al-Anwār* vol. 12 pg. 11.

Based on this rule, we say: Establishment of Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ brotherhood with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ does not negate the brotherhood of all the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ besides him.

If this naṣṣ was categorical in affirming leadership straight after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then this would mean that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was informed of something contrary to reality which is an attack on his Nubuwwah, since Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was not the khalīfah after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

In fact, by making the position a position of Imāmah straight after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, this will result in Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ becoming the cause of turning the ḥadīth upside down. Just by him giving bay‘ah to Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, he gave him the position of Hārūn to Mūsā. And then he gave bay‘ah to Sayyidunā ‘Umar and Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُمَا. So Sayyidunā Abū Bakr’s رَضِيَ اللَّهُ عَنْهُ position to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will be like that of Hārūn to Mūsā by the blessings of Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ bay‘ah.

So the analogy of ‘Alī رَضِيَ اللَّهُ عَنْهُ being like Sayyidunā Hārūn عَلَيْهِ السَّلَام is in stark contradiction of Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ bay‘ah at the hands of Sayyidunā Abū Bakr, Sayyidunā ‘Umar, and Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُمْ. After Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed him that he was about to become khalīfah, how could he give bay‘ah to them?

Did Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ not say when they offered him khilāfah:

دعوني و التمسوا غيري ... و لعلي أسمعكم و أطوعكم لمن وليتموه أمركم و لأن أكون لكم وزيرا خيرا
من أن أكون عليكم أميرا

Leave me and search for someone else ... Probably I will listen to you and obey you in respect of whoever you hand over your affair to. I being a minister for you is better than me being a leader over you.¹

1 *Nahj al-Balāghah* pg. 181 – 182.

Did he not label Sayyidunā Abū Bakr's رَضِيَ اللهُ عَنْهُ bay'ah as shar'ī and pleasure from Allah when he declared:

إنما الشورى للمهاجرين والأنصار فإذا اجتمعوا على رجل و سموه إماما كان ذلك من الله رضا فأن خرج من أمرهم خارج بطعن أو بدعة ردوه إلى ما خرج منه فإن أبى قاتلوه على اتباعه غير سبيل المؤمنين و ولاء الله ما تولى

Shūrā (consultation) is the right of the Muhājirīn and Anṣār. If they unanimously accept a person and call him the Imām, this indicates to Allah's pleasure over that decision. Thereafter, if anyone rebels due to criticism or bid'ah, they will return him from where he exited (i.e. the jamā'ah of the Muslims). If he refuses, they will fight him for him following a path other than that of the Muslims and Allah will punish him for his aversion.¹

This means that Allah سُبْحَانَهُ وَتَعَالَى is pleased with that which the Muhājirīn and Anṣār are pleased with.

He said to Sayyidunā Mu'āwiyah رَضِيَ اللهُ عَنْهُ:

بايعني القوم الذين بايعوا أبا بكر و عمر و عثمان على ما بايعوهم عليه فلم يكن للشاهد أن يختار و لا للغائب أن يرد فإن خرج عن أمرهم خارج بطعن أو بدعة ردوه إلى ما خرج منه فإن أبى قاتلوه على اتباعه غير سبيل المؤمنين و ولاء الله ما تولى

Those Ṣaḥābah pledged allegiance to me who pledged allegiance to Abū Bakr, 'Umar, and 'Uthmān on the same terms they pledged allegiance to them. So the one present had no choice and the one absent could not refuse. Thereafter, if anyone rebels due to criticism or bid'ah, they will return him from where he exited (i.e. the jamā'ah of the Muslims). If he refuses, they will fight him for him following a path other than that of the Muslims and Allah will punish him for his aversion.²

1 Ibid vol. 3 pg. 7.

2 Ibid vol. 3 pg. 7.

If you say that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was coerced, we will tell you: Your excuse is more disgusting than a sin. We do not know of anyone under duress who marries his daughter to his ardent enemy and names his children after them except a moron who has reached the peak of stupidity and cowardice. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ is pure from this!

7. Did Allah سُبْحَانَهُ وَتَعَالَى promise His assistance to the Imāms and then forsake them?

This contradiction reminds me of the Christians. They claim that al-Masīḥ informed the Jews that Allah سُبْحَانَهُ وَتَعَالَى will assist him against them and soon a time will come when they will want to kill him but will be unable to do so. However, thereafter they were able to crucify him and he began screaming:

إلهي إلهي لماذا تركتني

O my Lord, O my Lord, why have You forsaken me?

The Rawāfiḍ resemble the Christians in this contradiction. They assert that Allah سُبْحَانَهُ وَتَعَالَى promised the Imāms divine assistance but then forsook them and allowed them to pledge allegiance to others and observe Taqiyyah in all of their affairs. Then the last of them is given the station of Imāmah until further notice.

Do the Rawāfiḍ not believe that Allah سُبْحَانَهُ وَتَعَالَى promised authority to the Ahl al-Bayt?

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth¹

1 Sūrah al-Nūr: 55.

Abū ‘Abd Allāh comments on the verse:

هم الأئمة

They are the Imāms.¹

Do they not believe that Rasūlullāh ﷺ promised leadership after him to Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ when he told him this ḥadīth: “You are to me in the position of Hārūn to Mūsā?”

This demands denunciation of the speech of Allah سُبحانَهُ وَتَعَالَى and of Rasūlullāh ﷺ for both the verse and ḥadīth did not come to pass; meaning that Allah and His Messenger went against their promise.

8. The link of the ḥadīth

The ḥadīth is linked to a specific matter. When the hypocrites supposed that Rasūlullāh ﷺ had despised Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ and disliked his companionship and hence left him with the women and children, Rasūlullāh ﷺ made this statement to obliterate their nasty thoughts. Rasūlullāh ﷺ appointed Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ as his deputy in the expedition of Tabūk from which no one was permitted to stay behind.²

The munāfiqīn said that he only left him behind because he hates him. This appears in *Khaṣā’iṣ Amīr al-Mu’minīn*³ of al-Nasa’ī. The researcher said, “Its isnād is ṣaḥīḥ.”

Owing to this, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ approached the Nabī ﷺ and said:

1 *Al-Kāfi* vol. 1 pg. 150.

2 *Tārīkh al-Ṭabarī* vol. 3 pg. 103 – 104; *al-Bidāyah wa al-Nihāyah* vol. 5 pg. 7.

3 *Khaṣā’iṣ Amīr al-Mu’minīn* pg. 43.

خلفتني على النساء و الصبيان

You left me behind over the women and children.

So Rasūlullāh ﷺ made the statement. He intended to please his heart and explain to him that remaining behind does not necessitate a defect on his part since Sayyidunā Mūsā عَلَيْهِ السَّلَام left Sayyidunā Hārūn عَلَيْهِ السَّلَام behind to look after his people, so how can this be regarded as a defect. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was happy with this explanation and expressed this saying:

رضيت رضيت

I am pleased. I am pleased.

This appears in the narration of Ibn al-Musayyab narrated by Aḥmad.¹

Had this appointment been of one of the unique virtues of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and one of the evidences for his Imāmah, he would not have had reservations for it. He would not have said:

أتجعلني مع النساء و الأطفال و الضعفة

Are you leaving me with the women, children, and frail?

Instead, it was binding upon Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ not to object to Rasūlullāh ﷺ appointing his as his deputy over Madīnah since this creates doubt concerning his understanding of the divine station of Imāmah as viewed by the Shī‘ah or on the flip side it falsifies the Shī‘ah in order to rid Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ from ignorance. It was mandatory upon Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ to hasten towards it so that it might be a proof for him and for the doctrine of Imāmah, so that it should not be said that he was totally ignorant of this alleged divine station. However, nothing whatsoever was apparent to

1 *Faḥḥ al-Bārī* vol. 7 pg. 92.

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ of any such station! This is in stark contrast of his partisans who hold firmly to this ḥadīth and use it as substantiation for a position which Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ himself was unaware of.

9. Their understanding of this position is a criticism of the position of the Ambiyā’

The Rawāfiḍ believe from this ḥadīth that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ holds the position of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ since they award him a station above the Ambiyā’ due to the fact that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the most superior of the Ambiyā’. Owing to this, they have regarded this ḥadīth as one of the key proofs for his superiority over all the Ambiyā’ after the fabrication which they authenticate:

علي خير البشر و من أبي فقد كفر

Ali is the most superior human. Whoever, denies has committed kufr.

In fact, they have trespassed all limits and have attributed Nubuwwah to him as the Rāfiḍī Ibn Shahrāshūb claims that Allah سُبْحَانَهُ وَتَعَالَى declared:

علي كسائر الأنبياء

‘Alī is like the rest of the Ambiyā’.

He then reports from al-Naṭanzī in *al-Khaṣā’iṣ* who said:

أخبرني أبو علي الحداد قال حدثني أبو نعيم الأصفهاني بإسناده عن الأشج قال سمعت علي بن أبي طالب يقول سمعت رسول الله صلى الله عليه وسلم يقول إن اسمك في ديوان الأنبياء الذين لم يوح إليهم

Abū ‘Alī al-Ḥaddād informed me saying—Abū Nu‘aym al-Aṣṣfahānī narrated to me with his isnād from—al-Ashajj who said that he heard—‘Alī ibn Abī Ṭālib saying that he heard—Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stating: “Your name is in the register of the Ambiyā’ upon whom revelation was not sent.”¹

1 *Manāqib Āl Abī Ṭālib* vol. 3 pg. 57; *Bihār al-Anwār* vol. 39 pg. 81.

Owing to this, they are confused with regards to the station of Imāmah and Nubuwwah and they cannot find any difference between the two. Al-Majlisī has labelled a chapter with the heading: Chapter about the A’immah being more knowledgeable than the Ambiyā’. He says in this chapter:

و لا يصل عقولنا فرق بين النبوة و الإمامة

Our minds cannot fathom a difference between Nubuwwah and Imāmah.¹

Let us have a look at the position Sayyidunā Hārūn عَلَيْهِ السَّلَامُ held to Sayyidunā Mūsā عَلَيْهِ السَّلَامُ in the Qur’ān:

أَشْدُدْ بِهِ أَزْرِي وَأَشْرِكْهُ فِي أَمْرِي

*Increase through him my strength and let him share my task.*²

i.e. join us in the affair of Nubuwwah. This is the explanation of al-Ṭabarsī.³ Al-Ṭabarī gave a similar explanation.⁴

If Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ is not Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ partner in Nubuwwah, then the only thing that remains is *ukhuwwah* (brotherhood).

Either this is a promise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which did not materialise. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ himself would be guilty of practically being the cause of this by him pledging allegiance to Sayyidunā Abū Bakr, Sayyidunā ‘Umar, and Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُمْ. Or either this is the Shī’ah’s trick of giving false meaning to texts like their assertion that *al-mishkāh* (niche) refers to Sayyidah Fāṭimah and *al-miṣbāḥ* (lamp) is Ḥasan, and *al-zujājah*

1 *Bihār al-Anwār* vol. 26 pg. 82; *al-Kāfī* vol. 21 pg. 260.

2 Sūrah Ṭāhā: 31, 32.

3 *Majma’ al-Bayān* vol. 7 pg. 19.

4 *Tafsīr al-Ṭabarī* vol. 16 pg. 200.

(glass) is Ḥusayn and *al-shajarah al-mal'ūnah* (the accursed tree) is the Banū Umayyah and Sayyidunā 'Alī is the moon when it follows it and *al-baḥrayn* (the two seas) are Sayyidah Fāṭimah and Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُمَا.

10. Did 'Alī add to strength of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Shī'ah have attributed to Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ his silence over all the humiliation he was put through which they have alleged, viz. the beating of his wife Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا, the killing of his son Muḥassin (the grandson of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the usurpation of his daughter Sayyidah Umm Kulthūm (the granddaughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and the usurpation of the divinely appointed position of Imāmah. He did not take revenge, nor defend the honour of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rather, he treated the usurpers and transgressors by pledging allegiance to them, becoming their deputies, and naming his sons after them.

Taking this into consideration, Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ was not similar to Sayyidunā Hārūn عَلَيْهِ السَّلَام in the verse:

أَشْدُدْ بِهِ أَزْرِي

*Increase through him my strength.*¹

Since he was not fit for increasing him in strength.

Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ did not use any of these alleged texts as proof for his khilāfah. If this was due to incapability, then he is not befitting for the post. And had he possessed the ability but yet did not do it, then he is a betrayer and a betrayer is removed from leadership. Had he been unaware of the text, how can this be since the Shī'ah claim that he had knowledge of the past and future? Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ is innocent of all the contradictions the Shī'ah attribute to him.

1 Sūrah Ṭāhā: 31.

You are my heir

أنت وارثي

You are my heir.

This is one of the fabrications of **al-Abzārī** as al-Suyūṭī has spelled out in *al-La'ālī al-Maṣnū'ah*¹.

Ibn al-Jawzī has concurred with him and said, “Ibn Abī Ḥātim made the following remark about al-Abzārī, ‘He would lie.’”²

1 *Al-La'ālī al-Maṣnū'ah* vol. 1 pg. 297.

2 Ibn al-Jawzī: *al-mawḍū'āt* vol. 1 pg. 259.

You are my helper in the world and the Hereafter

حدثنا أبو بكر بن إسحاق ثنا محمد بن أيوب أنبا شيبان بن فروخ ثنا طلحة بن زيد عن عبيد بن حسان عن عطاء الكيخاراني عن جابر بن عبد الله رضي الله عنهما بينما نحن في بيت من حشقة في نفر من المهاجرين فيهم أبو بكر وعمر وعثمان وعلي وطلحة والزبير وعبد الرحمن بن عوف وسعد بن أبي وقاص رضي الله عنهم فقال رسول الله صلى الله عليه وسلم لينهض كل رجل منكم إلى كفؤه فنهض النبي صلى الله عليه وسلم إلى عثمان فاعتنقه وقال أنت وليي في الدنيا والآخرة

Abū Bakr ibn Ishāq narrated to us—Muḥammad ibn Ayyūb narrated to us—Shaybān ibn Farrūkh informed—Ṭalḥah ibn Zayd narrated to us from—‘Ubayd in Ḥassān from—‘Aṭā’ al-Kīkhārānī from—Jābir ibn ‘Abd Allāh رضي الله عنه who reports:

Once, while we were in a grass house in the midst of a group of Muhājirīn among whom were Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥah, Zubayr, ‘Abd al-Raḥmān ibn ‘Awf, and Sa’d ibn Abī Waqqāṣ رضي الله عنه, Rasūlullāh صلى الله عليه وسلم said, “Every man from amongst you should stand up to his equal. The Nabī صلى الله عليه وسلم stood up to ‘Uthmān and embraced him saying, ‘You are my helper in the world and the Hereafter.’”

Al-Ḥākim narrated it saying, “This ḥadīth has a ṣaḥīḥ isnād but they have not recorded it.” However, al-Dhahabī challenges him by asserting, “Instead, it is ḍa’īf. Ṭalḥah ibn Zayd appears therein and he is wāḥin (weak) who narrated from ‘Ubayd in Ḥassān who is *Shuwaykh Muqill* (lit. old man who narrates little).”

Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī states, “Al-Ḥākim reported it in *al-Mustadrak* and classified it as ṣaḥīḥ. He overlooked the weakness of Ṭalḥah ibn Zayd who is *matruk* (suspected of forgery).”¹

Ṭalḥah ibn Zayd

- Ibn Abī Ḥātim says about him, “Extremely Munkar al-Ḥadīth. He narrators jumbled narrations from reliable narrators. It is not correct to use his narrations as proof.”²

1 *Al-Maṭālib al-‘Āliyah* vol. 16 pg. 39.

2 *Al-Majrūhīn* vol. 1 pg. 383.

The Shī'ah insist that the meaning of walī is Imām. But is it possible for Rasūlullāh ﷺ to tell Sayyidunā 'Alī رضي الله عنه:

أنت ولي في الدنيا و الآخرة

You are my Imām in the world and Hereafter.

I have found that Ibn al-Jawzī¹, al-Shawkānī² and al-Suyūṭī³ have classified it as mawḍū'.

The narration is in relation to the virtues of Sayyidunā 'Uthmān رضي الله عنه and has nothing to do with Sayyidunā 'Alī رضي الله عنه.

As I said previously, the ḥadīth is proof against the Shī'ah since wilāyah here refers to perfect love, not Imāmah since it cannot mean: you are my imām in the world and the Hereafter.

1 *Al-mawḍū'āt* vol. 1 pg. 249.

2 *Al-Fawā'id al-Majmū'ah fī al-Aḥādīth al-Mawḍū'ah* vol. 1 pg. 341.

3 *Al-La'ālī al-Maṣnū'ah fī al-Aḥādīth al-Mawḍū'ah* vol. 1 pg. 291.

You and your partisans will be in Jannah

أخبرنا الساجي ثنا موسى بن إسحاق الكناني قال ثنا عبد الحميد الحماني عن أبي جناب عن أبي سليمان عن عمه عن علي قال قال النبي صلى الله عليه وسلم أنت و شيعتك في الجنة وإن قوما يقال لهم الراضة فإن لقيتهم فاقتلهم فإنهم مشركون

Al-Sājī informed us—Mūsā ibn Ishāq al-Kinānī narrated to us—‘Abd al-Ḥamīd al-Ḥimmānī narrated to us from—**Abū Janāb** from—Abū Sulaymān from—his maternal uncle from—‘Alī who reports that Rasūlullāh ﷺ stated:

You and your partisans will be in Jannah. There is a nation that are called the Rāfiḍah. If you meet them, kill them for they are polytheists.

This narration is mawḍū‘.¹ Al-Dhahabī states, “Ibn al-Jawzī has recorded it in *al-mawḍū‘āt*.”²

Yaḥyā ibn Abī Ḥayyah Abū Janāb al-Kalbī is problematic.

- Yaḥyā al-Qaṭṭān comments, “I do not regard narrating from him as permissible.”³

My comments: **Sawwār ibn Muṣ‘ab** appears in the isnād as well.

Sawwār ibn Muṣ‘ab

- Al-Bukhārī comments, “Sawwār ibn Muṣ‘ab al-Hamdānī heard from Kulayb ibn Wā’il and ‘Aṭīyyah. He is reckoned among the Kūfiyyīn as munkar al-ḥadīth.”⁴

1 *Al-La’ālī al-Maṣnū‘ah* vol. 1 pg. 379.

2 *Mizān al-I’tidāl* vol. 2 pg. 153.

3 *Mizān al-I’tidāl* vol. 7 pg. 170.

4 *Al-Tārikh al-Kabīr* vol. 4 pg. 169.

- Ibn Abī Ḥātim says, “Yaḥyā ibn Maʿīn was asked about Sawwār ibn Muṣʿab and remarked, ‘He is Sawwār *al-Aʿmā* (the blind) the muʿadhin. He is ḍaʿīf, worthless. ʿAbd al-Raḥmān narrated to us that he asked his father about him who said: He is Matrūk al-Ḥadīth. His aḥādīth should not be written. Weak in ḥadīth.’”¹

1 *Al-Jarḥ wa al-Taʿdīl* vol. 4 pg. 271.

You, O Ali, and your partisans (They are the best of creation)

أنت يا علي و شيعتك (أولئك هو خير البرية)

You, O Ali, and your partisans (They are the best of creation).

Abū al-Jarūd is one of the narrators. His name is **Ziyād ibn al-Mundhir al-Kūfī**.

Ziyād ibn al-Mundhir al-Kūfī

- Ḥāfiẓ ibn Ḥajar comments, “A rāfiḍī. Yahyā ibn Maʿīn declared him a liar.”¹
- He described him as follows, “*Kadhāb* (great liar). Unreliable.”²

Another narrator is **ʿĪsā ibn Farqad**.

ʿĪsā ibn Farqad

- He relates from liars and narrators suspected of forgery like Jābir al-Juʿfī.³
- He was a Rāfiḍī who believed that Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ is the *Dābat al-Arḍ*. He believed that he did not die, he is in the clouds and will soon return.
- He also narrated from Ḥakīm ibn Jubayr⁴ (narrators suspected of forgery), as Ibn Abī Ḥātim reported about him in *al-Jarḥ wa al-Taʿdīl*.⁵

1 *Taqrīb al-Tahdhīb* vol. 1 pg. 221.

2 *Al-Jarḥ wa al-Taʿdīl* vol. 3 pg. 454.

3 *Jāmiʿ al-Jarḥ wa al-Taʿdīl* vol. 1 pg. 122.

4 *Jāmiʿ al-Jarḥ wa al-Taʿdīl* vol. 1 pg. 190.

5 *Al-Jarḥ wa al-Taʿdīl* vol. 6 pg. 284.

Furthermore, it is in contradiction to the ḥadīth reported by Sayyidunā Anas
رضي الله عنه:

إن رجلا قال لرسول الله صلى الله عليه و سلم يا خير البرية فقال ذلك إبراهيم

A man addressed Rasūlullāh ﷺ with the words, “O best of creation.”

Rasūlullāh ﷺ responded, “That is Ibrāhīm.”¹

1 *Sunan Abī Dāwūd; Jāmi‘ al-Tirmidhī* with a ṣaḥīḥ isnād.

Waiting for an opening is worship

انتظار الفرج عبادة

Waiting for ease is worship.

This narration is mawḍū‘.

‘Amr ibn Ḥumayd

- Ḥāfiẓ Ibn Ḥajar in *Lisān al-Mīzān*¹ and al-Dhahabī in *Mīzān al-ʾitidāl*² comment, “Al-Sulaymānī listed him among the many who fabricate ḥadīth.” he mentioned this ḥadīth as an example of his fabrications.

1 *Lisān al-Mīzān* Biography: 1917.

2 *Mīzān al-ʾitidāl* Biography: 6356.

Come down from my father's pulpit and go to your father's pulpit

عن الحسين بن علي قال أتيت عمر و هو يخطب على المنبر فصعدت إليه فقلت انزل عن منبر أبي و اذهب إلى منبر أبيك فقال عمر لم يكن لأبي منبر و أخذني فأجلسني معه أقلب حصي بيدي فلما نزل انطلق بي إلى منزله فقال لي من علمك قلت والله ما علمني أحد قال بأبي لو جعلت تعشانا قال فأتيته يوما هو خال بمعاقبة و ابن عمر بالباب فرجع ابن عمر فرجعت معه فلقيني بعد قلت فقال لي لم أرك قلت يا أمير المؤمنين

On the authority of Ḥusayn ibn ‘Alī رضي الله عنه who reports:

I approached ‘Umar while he was delivering a khutbah on the pulpit. I climbed up and said, “Come down from my father’s pulpit and go to your father’s pulpit.”

‘Umar explained, “My father had no pulpit.”

He then held me and seated me with him, while I played with stones in my hand. After he came down, he walked with me to his home and asked me, “Who taught you.”

I said, “By Allah, no one taught me.”

He said, “May my father be sacrificed for you, you should come and visit us.”

Once, I went to him while he was in seclusion with Mu‘āwiyah and Ibn ‘Umar was at the door. Ibn ‘Umar left so I also left with him. Thereafter, ‘Umar met me and said, “I did not see you.” I said, “O Amīr al-Mu‘minīn!”

Al-Dhahabī mentioned it and commented, “Its isnād is ṣaḥīḥ.”¹

The Shī‘ah use Sayyidunā Ḥusayn’s رضي الله عنه remarks to criticise Sayyidunā ‘Umar رضي الله عنه. Due to their lack of intelligence, they fail to realise that Sayyidunā Ḥusayn رضي الله عنه at the time, was only 7 years of age. Sayyidunā Ḥusayn رضي الله عنه himself has a brother by the name of ‘Umar and he also named one of his sons’ ‘Umar. So ponder over this reality.

1 *Siyar A‘lām al-Nubalā’* vol. 3 pg. 285.

The verse of Mut‘ah was revealed in the Book of Allah (Statement by ‘Imrān ibn Ḥuṣayn)

حدثنا مسدد حدثنا يحيى عن عمران أبي بكر حدثنا أبو رجاء عن عمران بن حصين رضي الله عنهما قال
ثم أنزلت آية المتعة في كتاب الله ففعلناها مع رسول الله صلى الله عليه وسلم ولم ينزل قرآن يحرمه و
لم ينه عنها حتى مات قال رجل برأيه ما شاء

Musaddad narrated to us—Yaḥyā narrated to us from—‘Imrān Abū Bakr—Abū Rajā’ narrated to us from—‘Imrān ibn Ḥuṣayn رضي الله عنه:

Thereafter the verse of Mut‘ah was revealed in the Book of Allah. Accordingly, we practiced it with Rasūlullāh صلى الله عليه وسلم. The Qur‘ān did not reveal its prohibition, nor did Rasūlullāh صلى الله عليه وسلم forbid it until he passed away. A man gives his own opinion as he desires.

It is apparent that this narration is concerning the Mut‘ah of Ḥajj (Tamattu‘). Al-Bukhārī has recorded it in Kitāb al-Tafsīr (tafsīr of Sūrah al-Baqarah) under the chapter: The person who makes tamattu‘ by joining ‘Umrah to Ḥajj. Muslim also reports it in Kitāb al-Ḥajj. The commentators of *Ṣaḥīḥ al-Bukhārī* like al-‘Asqalānī, al-‘Aynī, and al-Qaṣṭalānī coupled with the commentators of *Ṣaḥīḥ Muslim* like al-Nawawī and al-Māzirī are unanimous in interpreting Mut‘ah as Hajj al-Tamattu‘. No verse permitting or prohibiting Mut‘ah of women is found. They only fabricate lies against Allah سُبْحَانَهُ وَتَعَالَى.

Give the family of Muḥammad the position of the head in the body

أنزلوا آل محمد بمنزلة الرأس من الجسد

Give the family of Muḥammad the position of the head in the body

This narration is *mawḍūʿ*.

Ziyād ibn al-Mundhir

- He is *matrūk* (suspected of forgery). He would fabricate *aḥādīth*.¹
- Ḥāfiẓ comments, “A Rāfiḍī. Yaḥyā ibn Maʿīn declared him a liar.”²
- He described him as, “Kadhāb. Unreliable.”³

1 *Silsilat al-Aḥādīth al-Ḍaʿīfah* Ḥadīth: 4915.

2 *Taqrīb al-Tahdhīb* vol. 1 pg. 221.

3 *Al-Jarḥ wa al-Taʿdīl* vol. 3 pg. 454.

Mention to us the lineage of your Rabb. Upon this Qul huwa Allāhu aḥad was revealed

انسب لنا ربك فنزلت قل هو الله أحد

Mention to us the lineage of your Rabb. Upon this *Qul huwa Allāhu aḥad* was revealed

Al-Albānī clarifies, “Its isnād is ḍaʿīf due to the weak memory of **Abū Jaʿfar al-Rāzī**. Abū Saʿd al-Khurāsānī is Muḥammad ibn Muyassir al-Juʿfī al-Ṣāghānī al-Balkhī al-Ḍarīr. He is the only narrator, however, he has a tābiʿ as shall soon come. The ḥadīth has been documented by Aḥmad¹, al-Tirmidhī², Ibn Jarīr³ from other chains from Abū Saʿd. However, in the first two, his statement: “He said al-Ṣamad (the Independent),” does not appear. Muḥammad ibn Ishāq is his tābiʿ. He reports that Abū Jaʿfar al-Rāzī narrated to him the entire ḥadīth. Al-Ḥākim documents this⁴ and comments that it has a ṣaḥīḥ isnād. Al-Dhahabī concurs. However, you have realised that this is not the case due to the weakness of al-Rāzī. Coupled with this, al-Tirmidhī has pointed out another flaw which is irsāl. He narrates it from the chain of ʿUbayd Allāh ibn Mūsā from Abū Jaʿfar al-Rāzī. He mentioned it without saying: from Ubay ibn Kaʿb meaning that he made irsāl of the narration. Al-Bukhārī indicated towards it being mursal in *al-Tārīkh al-Ṣaḡhūr*⁵.

Al-Tirmidhī comments, “This is more authentic than the ḥadīth of Abū Saʿd.”

ثنا محمد بن مصفى ثنا الوليد بن مسلم ثنا محمد بن حمزة بن يوسف ابن عبد الله بن سلام عن أبيه أن عبد الله بن سلام قال لأخبار اليهود إنني أريد أن أحدث بمسجد أبينا إبراهيم وإسماعيل عهدا قال فلما نظر إليه رسول الله صلى الله عليه وسلم قال أنت عبد الله بن سلام قال قلت نعم قال قلت فأنعت لنا

1 *Musnad Aḥmad* vol. 5 pg. 133.

2 *Jāmiʿ al-Tirmidhī* vol. 2 pg. 2401.

3 *Ibn Jarīr* vol. 30 pg. 221.

4 *Al-Mustadrak* vol. 2 pg. 540.

5 *Al-Tārīkh al-Ṣaḡhūr* vol. 2 pg. 280.

ربك قال قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ و قرأه علينا رسول الله صلى
الله عليه و سلم

Muḥammad ibn Muṣaffā narrated to us—al-Walīd ibn Muslim narrated to us—Muḥammad ibn Ḥamzah ibn Yūsuf ibn ‘Abd Allah ibn Salām narrated to us from—his father that ‘Abd Allah ibn Salām said to the Jewish Rabbis, “I intend to narrate in the Maṣjid of our father Ibrāhīm and Ismā‘īl for a long time now.”

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gazed at him, he asked, “You are ‘Abd Allah ibn Salām?”

I replied in the affirmative. I then said, “Describe your Rabb to us.”

He replied, “Say: He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent.” Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited it to us.

The isnād is ḍa‘īf and the narrators are considered reliable. However, Ḥamzah ibn Yūsuf ibn ‘Abd Allah ibn Salām never met his grandfather ‘Abd Allah ibn Salām رَضِيَ اللَّهُ عَنْهُ, and Ibn Ḥibbān is the only one to deem him reliable.

I beseech you in the name of Allah: Is there anyone among you with whom Rasūlullāh ﷺ contracted brotherhood between them and himself

عن زياد بن المنذر عن سعيد بن محمد الأزدي عن أبي الطفيل قال لما احتضر عمر جعلها شورى بين علي و عثمان و طلحة و الزبير و عبد الرحمن بن عوف و سعد فقال لهم علي أنشدكم الله هل فيكم أحد آخى رسول الله صلى الله عليه و سلم بينه و بينه إذ آخى بين المسلمين غيري قالوا اللهم لا

Ziyād ibn al-Mundhir narrates from—Sa‘īd ibn Muḥammad al-Azdī from—Abū al-Ṭufayl who reports:

When ‘Umar was about to pass away, he made a council between ‘Alī, ‘Uthmān, Ṭalḥah, Zubayr, ‘Abd al-Raḥmān ibn ‘Awf, and Sa‘d. ‘Alī said to them, “I beseech you in the name of Allah: Is there anyone among you with whom Rasūlullāh ﷺ contracted brotherhood between them and himself when he made brotherhood between the Muslims, besides myself?”

They replied, “By Allah, no!”

Ḥāfiẓ ibn ‘Abd al-Barr documented it in *al-Istī‘āb*¹

Ziyād ibn al-Mundhir

- He is *matrūk* (suspected of forgery). He would fabricate aḥādīth.²
- Ḥāfiẓ comments, “A rāfiḍī. Yaḥyā ibn Ma‘īn declared him a liar.”³
- He described him as, “Kadhāb. Unreliable.”⁴

1 *Al-Istī‘āb* vol. 3 pg. 1098.

2 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 4915.

3 *Taqrīb al-Tahdhīb* vol. 1 pg. 221.

4 *Al-Jarḥ wa al-Ta‘dīl* vol. 3 pg. 454.

You are towards goodness

إنك إلى خير

You are towards goodness.

This is what Rasūlullāh ﷺ told Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا when she asked Rasūlullāh ﷺ if she is not part of his Ahl al-Bayt.

The isnād is ḍaʿīf due to the ambiguity of the narrator from ‘Aṭā’ ibn Abī Rabāḥ to Umm Salamah. It appears with another sanad where all the links are listed; however, Shahr ibn Ḥawshab is present in that isnād.

Shahr ibn Ḥawshab

- Ḥāfiẓ Ibn Ḥajar said, “Truthful. Guilty of plenty *irsāl* (omitting narrators) and mistakes.”¹

Furthermore, this narration contradicts a more authentic narration:

عن أم سلمة قلت يا رسول الله أأنت من أهل بيتي فدخلت في الكساء
بعدهما قضى دعاءه لابن عمه و ابنه و ابنته فاطمة

Umm Salamah reports: I said, “O Messenger of Allah, am I not part of your Ahl al-Bayt?”

Rasūlullāh ﷺ responded, “Most definitely. So enter into the blanket.”

Accordingly, I entered under the blanket after he finished supplicating for his cousin, his grandsons, and his daughter Fāṭimah.”

1 *Mizān al-Itidāl* vol. 2 pg. 284; *Tahdhīb al-Tahdhīb* vol. 4 pg. 369.

The ḥadīth begins with Sayyidah Umm Salamah’s رَضِيَ اللَّهُ عَنْهَا statement after the news of Sayyidah Ḥusayn’s رَضِيَ اللَّهُ عَنْهُ martyrdom reached her:

لعنت أهل العراق قتلوه قتلهم الله غرّوه وذلّوه لعنهم الله

She cursed the people of Iraq saying, “They killed him, may Allah kill them. They deceived and humiliated him. May Allah curse them.”

This has been reported by Aḥmad¹ and al-Ṭabarānī² with a ṣaḥīḥ isnād.

1 *Musnad Aḥmad* vol. 6 pg. 298.

2 *Al-Muʿjam al-Kabīr* vol. 3 pg. 114.

Certainly, you will be the first from whose head sand will be wiped on the Day of Qiyāmah.

إنك لأول من ينفخ التراب عن رأسه يوم القيامة

Certainly, you will be the first from whose head sand will be wiped on the Day of Qiyāmah.

Ḥāfiẓ comments, “**Abbād** appears in the isnād who is one of the fanatical Rawāfiḍ coupled with **‘Alī ibn Hāshim** who is a Shī‘ī.”¹

This false ḥadīth suggests superiority over Rasūlullāh ﷺ. Our Nabī Muḥammad ﷺ will be the first whose grave will open on the Day of Qiyāmah.

1 *Al-Iṣābah* vol. 4 pg. 129.

You will be a contesteer. You will contest the first of believers and the most knowledgeable of them with regards the Days of Allah

أنا أسلم بن الفضل بن سهل ثنا الحسين بن عبید الله الأبراري البغدادي ثنا إبراهيم بن سعيد الجوهري حدثني أمير المؤمنين المأمون حدثني الرشيد حدثني المهدي حدثني المنصور حدثني أبي حدثني عبد الله بن عباس قال سمعت عمر بن الخطاب يقول كفوا عن ذكر علي بن أبي طالب فقد رأيت من رسول الله صلى الله عليه وسلم فيه خصالا لأن تكون لي واحدة منهن في آل الخطاب أحب إلي مما طلعت عليه الشمس كنت أنا وأبو بكر وأبو عبيدة في نفر من أصحاب رسول الله صلى الله عليه وسلم فأنتهيت إلى باب أم سلمة وعلي قائم على الباب فقلنا أردنا رسول الله صلى الله عليه وسلم فقال يخرج إليكم فخرج رسول الله صلى الله عليه وسلم فسرنا إليه فاتكأ على علي بن أبي طالب ثم ضرب بيده منكبه ثم قال إنك مخاصم تخاصم أنت أول المؤمنين إيمانا وأعلمهم بأيام الله وأوفاهم بعهده وأقسمهم بالسوية وأرفاهم بالرعية وأعظمهم رزية وأنت عاصدي وغاسلي وداوني والمتقدم إلى كل شديدة وكريهة ولن ترجع بعدي كافرا وأنت تتقدمني بلواء الحمد وتذود عن حوضي ثم قال ابن عباس من نفسه ولقد فاز علي بصهر رسول الله صلى الله عليه وسلم وبسطة في العشيرة وبذلا للماعون وعلما بالتنزيل فقها للتأويل ونيلا للأقران

Aslam ibn al-Faḍl ibn Sahal informed us—Ḥusayn ibn ‘Ubayd Allah al-Abzārī al-Baghdādī narrated to us—Ibrāhīm ibn Sa‘īd al-Jawharī narrated to us—Amīr al-Mu‘minīn al-Ma‘mūn narrated to me—Rashīd narrated to me—al-Mahdī narrated to me—al-Manṣūr narrated to me—my father narrated to me—‘Abd Allah ibn ‘Abbās narrated to me saying that he heard ‘Umar ibn al-Khaṭṭāb stating:

Withhold from criticising ‘Alī ibn Abī Ṭālib for I saw Rasūlullāh ﷺ mentioning such traits in him; just one of those traits being present in the family of al-Khaṭṭāb is more dear to me than what the sun rises over. I, Abū Bakr, and Abū ‘Ubaydah were with a group of the Companions of Rasūlullāh ﷺ. I reached the door of Umm Salamah and ‘Alī was standing at the door. We submitted, “We want Rasūlullāh ﷺ.” He said, “He will come out to you.” Accordingly, Rasūlullāh ﷺ came out so we went forward towards him. He leaned on ‘Alī ibn Abī Ṭālib, patted his shoulder with his hand and then prophesied, “You are a contesteer. You will challenge the first of believers, the most knowledgeable of them with regards the Days of Allah, the most fulfilling of his covenant, the fairest,

the most compassionate to the populace, and the greatest disaster. You are my support, the one to bathe me, the one to bury me, the one to stand up to every difficulty and aversion. You will not turn renegade after me. You will precede me with the flag of praise and you will defend my pond.”

Ibn ‘Abbās then added from his own side, “Alī was prosperous with regards being the son-in-law of Rasūlullāh ﷺ, increasing in the family, spending the implements, being cognisant of revelation, understanding interpretation, and beating the equal.”

This narration is one of the fabrications of al-Abzārī.

Al-Abzārī

- Ibn al-Jawzī quotes, “Ibn Abī Ḥātim said about al-Abzārī, ‘He would lie.’”¹
- Al-Dhahabī comments, “Al-Abzārī is a kadhāb with no shame.”²

1 *Al-mawḍū‘āt* vol. 1 pg. 259.

2 *Mīzān al-ī‘tidāl* vol. 2 pg. 250.

Undoubtedly, you will soon see your Rabb clearly

أنكم سوف ترون ربكم عيانا

Undoubtedly, you will soon see your Rabb clearly.

The Rawāfiḍ outrightly reject seeing the countenance of Allah سُبْحَانَهُ وَتَعَالَى despite its emphatic mention in the Qur’ān:

وُجُوهُ يَوْمَئِذٍ نَّاصِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ

[Some] faces, that Day, will be radiant, looking at their Lord.¹

It appears in *Tafsīr al-Qummī* of ‘Alī ibn Ibrāhīm al-Qummī under the verse:

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

*They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.*²

فإنه حدثني أبي عن عبد الرحمان بن أبي نجران عن عاصم بن حميد عن أبي عبد الله عليه السلام قال ما من عمل حسن يعمله العبد إلا وله ثواب في القرآن إلا صلاة الليل فإن الله لم يبين ثوابها لعظم خطرها عنده فقال تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ إلى قوله يَعْمَلُونَ

My father narrated to me from—‘Abd al-Raḥmān ibn Abī Najrān from—‘Āṣim ibn Ḥumayd from—Abū ‘Abd Allāh رَضِيَ اللَّهُ عَنْهُ who said, “There is no good action carried out by a person except that its reward is recorded in the Qur’ān except Ṣalāt al-Layl. Allah has not detailed a reward for it due to its magnanimity in His sight. So He declared: *They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend*—to His statement—*what they do.*”³

1 Sūrah al-Qiyāmah: 22 – 23.

2 Sūrah al-Sajdah: 16.

3 Sūrah al-Sajdah: 16.

Al-Qummī reports this narration:

فإذا اجتمعوا تجلى لهم الرب تبارك و تعالی فإذا نظروا إليه أي إلى رحمته خروا سجدا

After they gather, Allah ﷻ will manifest Himself in front of them. When they behold him (i.e. His mercy,) they will fall prostrate.

This addition of *His mercy* is from the side of the researcher of the book, not from the infallible Imām according to them. Evidence for this is that al-Majlisī documented it in his book *Biḥār al-Anwār* quoting from *Tafsīr al-Qummī* without this addition and manipulation.

Al-Khūṭī has declared the authenticity of all the narrations of the narrators of al-Qummī in his *Tafsīr*.¹

عن ابن أبي نجران عن عاصم بن حميد عن أبي عبد الله عليه السلام قال ... فإذا اجتمعوا تجلى لهم الرب تبارك و تعالی فإذا نظروا إليه أي إلى رحمته خروا سجدا

Ibn Abī Najrān from—‘Āṣim ibn Ḥumayd from—Abū ‘Abd Allāh ﷻ who said, “After they gather, Allah ﷻ will manifest Himself in front of them. When they behold him, i.e. His mercy, they will fall prostrate.”

The narrators of the isnād:

‘Alī ibn Ibrāhīm al-Qummī

- Al-Najāshī says, “Reliable in ḥadīth. Excellent memory. Relied upon. Correct beliefs.”²

Ibrāhīm ibn Hāshim:

Al-Shahīd al-Awwal says in his book *Sharḥ al-Durūs al-Shar‘iyyah fī Fiqh al-Imāmiyyah* concerning touching the muṣḥaf, “The aḥādīth of Ibrāhīm ibn Hāshim are trusted

1 *Mu‘jam Rijāl al-Ḥadīth* vol. 1 pg. 49.

2 *Mu‘jam Rijāl al-Ḥadīth* vol. 12 pg. 212.

in abundance. Although the scholars have not emphatically classified him as reliable, it is evident that he is among the exceptional and senior scholars. What indicates their high rank and lofty position is the declaration of al-Ṣādiq رَضِيَ اللهُ عَنْهُ:

اعرفوا منازل الرجال بقدر روايتهم عنا

Realise the rank of narrators by the amount of their narrations from us.

Al-Dāmād said in *al-Rawāshih*: the most common view which is held by majority is to consider a ḥadīth from the chain of Ibrāhīm ibn Hāshim Abū Ishāq al-Qummī as ḥasan, the highest level of ḥasan which is next to the level of authenticity due to his credibility not being emphatic. The correct and clear view according to me is that his isnād is ṣaḥīḥ. His matter is greater and his condition is superior to earning integrity and credibility through someone.

Baḥr al-‘Ulūm said, “Our Shaykh al-Bahā’ī would report from his father who would say, ‘I feel ashamed not to consider his ḥadīth as ṣaḥīḥ.’”¹

‘Abd al-Raḥmān ibn Abī Najrān

- Al-Najāshī comments, “Extremely reliable. He is trusted in his reports. He has authored many books.”²

‘Āṣim ibn Ḥumayd

- Al-Najāshī remarks, “Reliable. Truthful.”³

Al-Khū’ī has declared the authenticity of all the narrations of the narrators of al-Qummī in his *Tafsīr*.⁴ Following this, it is binding upon the Shī‘ah to accept the authenticity of his narration which substantiates the doctrine of seeing the countenance of Allah سُبْحَانَهُ وَتَعَالَى.

1 *Al-Fawā’id al-Rijāliyyah* vol. 1 pg. 448.

2 *Mu‘jam Rijāl al-Ḥadīth* vol. 10 pg. 328.

3 *Mu‘jam Rijāl al-Ḥadīth* vol. 10 pg. 197.

4 *Mu‘jam Rijāl al-Ḥadīth* vol. 1 pg. 49.

The bay'ah of Abū Bakr was very sudden; Allah protected the Muslims from its evil

إنما كانت بيعة أبي بكر فلتة وقى الله المسلمين شرها

The bay'ah of Abū Bakr was very sudden; Allah protected the Muslims from its evil.

The meaning of Sayyidunā 'Umar's رَضِيَ اللَّهُ عَنْهُ word *faltah* is: sudden without preparing for it and without planning for it. Allah protected the Muslims from its evil, i.e. its fitnah. He mentioned the reason for this by his prompt statement:

و ليس فيكم من تقطع الأعناق إليه مثل أبي بكر

There is none among you for whom necks will be slain like Abū Bakr.

Meaning that none among you can reach the lofty rank and virtue of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. Proofs for this are clear and the unanimity of the people upon this cannot be challenged by anyone.

Al-Khaṭṭābī says, “He means that the forerunner among you who cannot be matched in superiority, cannot reach the position of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. Therefore, no one should aspire that the same thing happens to him as happened to Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, i.e. people pledging allegiance to him first in a small group and then the people uniting upon him without any difference whatsoever regarding him due to his established right and precedence. They were not in need to examine the matter or make another consultation. None besides him in this matter is like him.”

The reason Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ made this statement is that he heard someone saying, “If 'Umar dies, I will pledge allegiance to so and so.” i.e. he intended to do as was done to Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

This is extremely challenging, in fact, it is impossible for people to unite on a person as they united upon Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. Why should this not be the case when all the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ realised his lofty rank in Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sight and they knew that Sayyidunā Abū Bakr's رَضِيَ اللَّهُ عَنْهُ khilāfah was the prophetic desire.

This was realised by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanding Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ to lead the congregation in ṣalāh. It was also understood from the reports of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, who is al-Ṣiddīqah the daughter of al-Ṣiddīq:

لما ثقل رسول الله صلى الله عليه وسلم قال رسول الله صلى الله عليه وسلم سلم لعبد الرحمن بن أبي بكر اتنتي بكتف أو لوح حتى أكتب لأبي بكر كتابا لا يختلف عليه فلما ذهب عبد الرحمن ليقوم قال صلى الله عليه وسلم سلم أبي الله و المؤمنون أن يختلف عليك يا أبا بكر

When Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sickness intensified, he said to ‘Abd al-Raḥmān ibn Abī Bakr, “Bring me a shoulder bone or slate so that I may write for Abū Bakr a document in order that no one differs in his matter.”

As ‘Abd al-Raḥmān prepared to stand up, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allah and the believers reject that anyone differ in your matter, O Abū Bakr.”¹

The person who intends to take bay‘ah privately, and not in the public gathering of Muslims who are aware of these prophetic indications, has only presented himself to be executed. This is the meaning of Sayyidunā ‘Umar’s رَضِيَ اللَّهُ عَنْهُ words:

تغرة أن يقتلا

i.e. whoever does this has deceived himself and his companion, and presented himself to be slain.

The reason for this is Sayyidunā ‘Umar’s رَضِيَ اللَّهُ عَنْهُ declaration, “There is none among for whom necks will be slain like Abū Bakr.”

1 *Musnad Aḥmad*. Declared authentic by al-Albānī.

Allah only intends to remove impurity from you, O household ... O Allah! My family is more deserving

حدثني عبد الكريم بن أبي عمير قال ثنا الوليد بن مسلم قال ثنا أبو عمرو وقال ثني شداد أبو عمار قال سمعت وائلة بن الأسقع يحدث قال سألت عن علي بن أبي طالب في منزله فقالت فاطمة قد ذهب يأتي برسول الله إذ جاء فدخل رسول الله ودخلت فجلس رسول الله على الفراش وأجلس فاطمة عن يمينه وعليا عن يساره و حسنا و حسينا بين يديه فلنح عليهم يثوبه و قال إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا اللهم هؤلاء أهلي اللهم أهلي أحق قال وائلة فقلت من ناحية البيت و أنا يا رسول الله من أهلك قال و أنت من أهلي قال وائلة إنها لمن أرجى ما أرجى

‘Abd al-Karīm ibn Abī ‘Umayr narrated to me saying—al-Walīd ibn Muslim narrated to us saying—Abū ‘Amr narrated to us saying—Shaddād Abū ‘Ammār narrated to me saying—I heard Wāthilah ibn al-Asqa’ رَضِيَ اللَّهُ عَنْهُ relating:

I asked about ‘Alī ibn Abī Ṭālib at his house.

Fāṭimah said, “He went to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to bring him.”

When he came, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered so I entered. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sat on the carpet. He seated Fāṭimah on his right, ‘Alī on his left, and Ḥasan and Ḥusayn in front of him. He then placed a cloth over them and submitted:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

*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

O Allah, this is my family. O Allah, my family is more worthy.

Wāthilah says, “I said from the corner of the room, ‘And am I from your household, O Rasūlullāh?’

1 Sūrah al-Aḥzāb: 33

He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ confirmed, ‘You are from my household.’”

Wāthilah comments, “It is for someone who aspires for what I aspired for.”¹

The Rawāfiḍ cite this narration as proof. The narration is ṣaḥīḥ. However, the ḥadīth contains a great stumbling block for them. How can Sayyidunā Wāthilah ibn al-Asqa’ رَضِيَ اللَّهُ عَنْهُ be included among the Ahl al-Bayt whereas he has no family connection with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ yet at the same time Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا is excluded whereas she is the wife of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the mother of Fāṭimah? It behoves them to disregard this narration.

عن ابن جرير حدثنا بن وكيع حدثنا أبو نعيم حدثنا يونس عن أبي إسحاق أخبرني أبو داود عن أبي الحمراء قال رابطة المدينة سبعة أشهر على عهد رسول الله صلى الله عليه وسلم قال رأيت رسول الله صلى الله عليه وسلم إذا طلع الفجر جاء إلى باب علي وفاطمة رضي الله عنهما فقال الصلاة الصلاة إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيراً

From Ibn Jarīr—ibn Wakī narrated to us—Abū Nu‘aym narrated to us—Yūnus narrated to us from—Abū Ishāq—**Abū Dāwūd** informed us from—Abū al-Ḥamrā’ who relates:

I was stationed in Madīnah for seven months during the lifetime of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I noticed that when fajr time would set in, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would come to the door of ‘Alī and Fāṭimah and say: Al-Ṣalāh! Al-Ṣalāh! *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.*

Ibn Kathīr comments, “**Abū Dāwūd al-A‘mā** is Nafī ibn al-Ḥārith, the kadhāb.”

This narration poses yet another obstacle for the Shī‘ah. How is it possible for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to remind the infallible about ṣalāh? Was he afraid that they would miss ṣalāh? This fear denies their infallibility. It is mandatory on the infallible not to forget about ṣalāh and prepare for the same without a reminder.

1 *Musnad Aḥmad* vol. 28 pg. 195 Ḥadīth: 16988.

It appears in another narration that he would say:

الصلاة أهل البيت

Ṣalāh, O household!¹

The problem with this narration is ‘Alī ibn Zayd ibn Jud‘ān who is ḍa‘īf.

‘Alī ibn Zayd ibn Jud‘ān

- Ḥammād ibn Zayd says, “He would turn asānīd upside down.”
- Ibn Khuzaymah says, “I do not use him as proof due to his weak memory.”
- Ibn ‘Uyaynah classified him as ḍa‘īf.
- Ibn Ma‘īn remarks, “He is worthless.”
- Yahyā al-Qaṭṭān comments, “He aḥādīth should be avoided.”
- Aḥmad ibn Ḥambal declared him ḍa‘īf.

1 *Musnad Aḥmad; Jāmi‘ al-Tirmidhī; al-Mu‘jam al-Kabīr.*

I am leaving two weighty things with you viz. the Book of Allah and ‘Alī ibn Abī Ṭālib

إني تارك فيكم الثقلين كتاب الله و علي بن أبي طالب

I am leaving two weighty things with you, viz. the Book of Allah and ‘Alī ibn Abī Ṭālib

This narration has absolutely no basis. It is one of the forgeries of the Rawāfiḍ. They narrate it without any isnād and falsely attribute it to Sayyidunā Jābir رضي الله عنه¹.

The narrations which the Shī‘ah attribute to Sayyidunā Jābir رضي الله عنه resemble the false narrations they attribute to Ja‘far al-Ṣādiq رضي الله عنه. They have attributed many of their lies to Sayyidunā Jābir رضي الله عنه to use it as proof against the Ahl al-Sunnah claiming that he is a Ṣaḥābī of your Nabī صلى الله عليه وسلم who is narrating such and such.

1 Muḥammad ibn Aḥmad al-Qummī: *Kitāb Mi‘ah Manqabah* pg. 61.

I feared for my life

إني خشيت على نفسي (لما أتاه الوحي أول مرة)

I feared for my life. (He made this statement when revelation descended upon him the first time.)

The Rawāfiq ask, “Is it possible for a nabī to be in doubt with regards his Rabb?”

At the same time, are they not the ones who say, “Whatever contradicts the Qur’ān, then recite this verse:

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ وَوَجَدَكَ ضَالًّا فَهَدَىٰ

Did He not find you an orphan and give [you] refuge? And He found you lost and guided [you],¹

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path - The path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters evolve.²

It appears in the books of the Rawāfiq:

Have you not heard Allah’s—the Mighty and Majestic—statement:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ

1 Sūrah al-Ḍuḥā: 6 - 7.

2 Sūrah al-Shu’arā’: 52 - 53.

And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith.¹

He then says, “What do your scholars say regarding this verse? Do they acknowledge that he was in a period where he was unaware of the Book and Faith?”

I said, “I do not know what they say, may I be sacrificed for you.”

He told me, “Yes indeed. He was in a phase where he was unaware of the Book and Faith.”²

In this manner did Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ become superior to our Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—according to Shī‘ī narrations—since ‘Alī رَضِيَ اللَّهُ عَنْهُ recited the shahādah as soon as he emerged from his mother’s womb whereas Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was unaware of the Book and Faith before Nubuwwah.

With regards to the narration that appears in *Ṭabaqāt Ibn Sa’d*:

و إني لأخشى أن أكون كاهنا

I feared being a sorcerer.³

Ma‘mar ibn Rāshid is one of the narrators.

- Ḥāfiẓ explains, “The aḥādīth he narrates in his town are muḍṭarib since he would narrate from his books correctly while in his town and when he would travel, he would narrate from his memory such things in which he would speculate. The scholars are unanimous upon this like al-Madīnī, al-Bukhārī, Abū Ḥātim, Ya‘qūb Ibn Shaybah, and others.”⁴
- Al-Dhahabī comments, “He is known to be guilty of awḥām.”⁵

1 Sūrah al-Shu‘arā’: 52.

2 *Al-Kāfi* vol. 1 pg. 274; *Biḥār al-Anwār* vol. 81 pg. 266.

3 *Ṭabaqāt Ibn Sa’d* vol. 1 pg. 195.

4 *Al-Talkhīṣ al-Ḥabīr* vol. 3 pg. 168.

5 *Mīzān al-Itidāl* vol. 6 pg. 480.

Certainly, I am the servant of Allah, and the seal of the prophets while Ādam عَلَيْهِ السَّلَام was still in his mould

حدثنا أبو العباس محمد بن يعقوب ثنا الحسن بن علي بن عفان العمري و حدثنا أبو بكر بن أبي دارم الحافظ ثنا إبراهيم بن عبد الله العبسي قال ثنا عبيد الله بن موسى ثنا إسرائيل عن أبي إسحاق عن المنهال بن عمرو عن عباد بن عبد الله الأَسدي عن علي رضي الله عنه قال إني عبد الله وأخو رسوله وأنا الصديق الأكبر لا يقولها بعدي إلا كاذب صليت قبل الناس بسبع سنين قبل أن يعبد أحد من هذه الأمة و سأبئكم بأول ذلك دعوة أبي إبراهيم و بشارة عيسى بي و رؤيا أمي التي رأيت و كذلك أمهات النبيين يرين

Abū al-‘Abbās Muḥammad ibn Ya‘qūb narrated to us—Ḥasan ibn ‘Alī ibn ‘Affān al-‘Amrī narrated to us and Abū Bakr ibn Abī Dārim al-Ḥāfiẓ narrated to us—Ibrāhīm ibn ‘Abd Allāh al-‘Absī narrated to us; both said—‘Ubayd Allāh ibn Mūsā narrated to us—Isrā’īl narrated to us from—Abū Ishāq from—al-Minhāl ibn ‘Amr from—‘Abbād ibn ‘Abd Allāh al-‘Asadī from—‘Alī عليه السلام who said:

I am the servant of Allah and the brother of His Messenger. I am al-Ṣiddīq al-Akbar (the greatest truthful person). Only a liar will say this after me. I performed ṣalāh 7 years before the people; before anyone from this ummah worshipped Him. I will inform you of the beginning of this matter: The supplication of my father Ibrāhīm, the glad tidings of ‘Īsā of my coming, and the dream my mother saw. Similarly, do the mothers of the Prophets see.

‘Abd Allāh ibn al-Imām Aḥmad narrated this in al-Sunnah and declared it ḍa‘īf.

I am the servant of Allah and the brother of His Messenger. I am al-Ṣiddīq al-Akbar

حدثنا أبو العباس محمد بن يعقوب ثنا الحسن بن علي بن عفان العمري و حدثنا أبو بكر بن أبي دارم الحافظ ثنا إبراهيم بن عبد الله العبسي قال ثنا عبيد الله بن موسى ثنا إسرائيل عن أبي إسحاق عن المنهال بن عمرو عن عباد بن عبد الله الأَسدي عن علي رضي الله عنه قال إني عبد الله وأخو رسوله وأنا الصديق الأكبر لا يقولها بعدي إلا كاذب صليت قبل الناس بسبع سنين قبل أن يعبد أحد من هذه الأمة

Abū al-‘Abbās Muḥammad ibn Ya‘qūb narrate to us—Ḥasan ibn ‘Alī ibn ‘Affān al-‘Amrī narrated to us and Abū Bakr ibn Abī Dārim al-Ḥāfiẓ narrated to us—Ibrāhīm ibn ‘Abd Allāh al-‘Absī narrated to us; both said—‘Ubayd Allāh ibn Mūsā narrated to us—Isrā‘īl narrated to us from—Abū Ishāq from—al-Minhāl ibn ‘Amr from—**‘Abbād ibn ‘Abd Allāh al-Asadī** from—‘Alī رضي الله عنه who said:

I am the servant of Allah and the brother of His Messenger. I am al-Ṣiddīq al-Akbar (the greatest truthful person). Only a liar will say this after me. I performed ṣalāh 7 years before the people; before anyone from this ummah worshipped Him.

It is quite apparent that this narration is fabricated with the evil intent of falsifying the station of al-Ṣiddīq al-Akbar which is exclusively enjoyed by Sayyidunā Abū Bakr رضي الله عنه. Such a station that no other Ṣaḥābī could challenge him for. And he labels him a liar!

Al-Dhahabī adds the following to this narration, “It is not ṣaḥīḥ at all. Rather, it is a bāṭil (false) ḥadīth.”

Al-Suyūṭī and Ibn al-Jawzī declared it a fabrication.¹

‘Abbād ibn ‘Abd Allāh al-Asadī

- Ibn al-Madīnī said, “Abbād is ḍa‘īf.”² Al-Dhahabī clarifies that it is ‘Abbād ibn ‘Abd Allāh al-Asadī.
- Al-Bukhārī says, “There is scepticism about him.”³

1 *Al-La‘ālī al-Maṣnū‘ah* vol. 1 pg. 295; *al-mawḍū‘āt* vol. 1 pg. 255.

2 *Al-Mustadrak* vol. 3 pg. 112.

3 *Mīzān al-‘Iṭidāl* vol. 4 pg. 31.

Certainly, I am the most knowledgeable of people of every fitnah that will occur between me and Qiyāmah

إني لأعلم الناس بكل فتنة هي كائنة فيما بيني و بين الساعة

Certainly, I am the most knowledgeable of people of every fitnah that will occur between me and Qiyāmah.

Al-Bukhārī and others have narrated it.

A narration from Sayyidunā Ḥudhayfah رضي الله عنه reads:

قام فينا رسول الله صلى الله عليه و سلم مقاما ما ترك شيئا يكون في مقامه ذلك إلى قيام الساعة إلا حدث به حفظه من حفظه و نسيه من نسيه

Rasūlullāh صلى الله عليه وسلم once delivered a sermon to us. He left out nothing which was going to transpire from that day till the occurrence of Qiyāmah but mentioned it. Whoever remembered, remembered and whoever forgot, forgot.

Another narration says:

أخبرني رسول الله صلى الله عليه و سلم بما هو كائن إلى أن تقوم الساعة

Rasūlullāh صلى الله عليه وسلم informed me of everything that will come to pass until the Day of Qiyāmah.

Another narration:

صلى بنا رسول الله صلى الله عليه و سلم الفجر و صعد المنبر فخطبنا حتى حضرت الظهر فنزل فصلى ثم صعد المنبر فخطبنا حتى حضرت العصر ثم نزل فصلى ثم صعد المنبر فخطبنا حتى غربت الشمس فأخبرنا بما كان و بما هو كائن فأعلمنا أحفظنا

Rasūlullāh صلى الله عليه وسلم led us in Ṣalāt al-Fajr. He then ascended the pulpit and addressed us until Ḍuhr time entered. He descended and prayed. He then

ascended the pulpit and addressed us until ‘Aṣr time entered, after which he descended and led the ṣalāh. He then ascended the pulpit and addressed us until sunset. He informed us of all past and future events. The most knowledgeable of us is the one who retained the most.

The Rawāfiḍ use this narration against the Ahl al-Sunnah because it is apparent from it that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ knew the unseen.

However, this is furthest from the truth. The ḥadīth only mentions one type of knowledge and that is the fitnahs. Some of them remembered what Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said while others forgot. Nowhere in the ḥadīth does it appear that they knew everything in the heavens and earth and what is in the hearts of people and that nothing was hidden from them as the Rawāfiḍ suppose.

Allah revealed to ʿĪsā: Believe in Muḥammad. Had it not been for him, I would not have created Ādam

أوحى الله إلى عيسى آمن بمحمد فلولا ه ما خلقت آدم

Allah revealed to ʿĪsā, “Believe in Muḥammad. Had it not been for him, I would not have created Ādam.”

Al-Ḥākim classified it ṣaḥīḥ while al-Dhahabī rejected this saying, “I think it is mawḍūʿ.”

ʿAmr ibn Aws al-Anṣārī appears in the isnād.

- Al-Dhahabī says, “His condition is unknown. He reported a munkar narration.” He then mentioned this ḥadīth.¹ Ḥāfiẓ al-Dhahabī emphasises this in *al-Lisān*.²

1 *Mizān al-Iʿtidāl* Biography: 6330.

2 *Lisān al-Mizān* vol. 4 pg. 408 Biography: 6248.

Allah revealed to me three facts about ‘Alī viz. he is the chief of the believers, the leader of the pious, and the commander of the unique

أوحى الله إلي في علي ثلاثا إنه سيد المؤمنين و إمام المتقين و قائد الغر المحجلين

Allah revealed to me three facts about ‘Alī: he is the chief of the believers, the leader of the pious, and the commander of the unique.

Ḥāfiẓ says, “Al-Ḥākīm remarked in *al-Manāqib*, ‘Its isnād is ṣaḥīḥ.’ I say: Rather it is extremely ḍa‘īf and munqaṭi‘ as well.”¹

Al-Dhahabī has rejected this ḥadīth. Check the footnotes on this ḥadīth.² He substantiates this by asserting that ‘**Amr ibn al-Ḥuṣayn al-‘Uqaylī** and his **Shaykh Yaḥyā ibn al-‘Alā’ al-Rāzī** are *matrūk* (suspected of ḥadīth forgery). He even went to the extent of classifying the ḥadīth as *mawḍū‘*.

The ḥadīth appears with other wording:

يا أنس من يدخل عليك من هذا الباب أمير المؤمنين و سيد المسلمين و قائد الغر المحجلين و خاتم الوصيين

O Anas! The one to enter your presence through this door is the leader of the believers, chief of the Muslims, commander of the unique, and the seal of the waṣīs.

Al-Albānī labelled it *mawḍū‘*.³

1 *Ithāf al-Maharah* vol. 1 pg. 344.

2 *Al-Mustadrak* vol. 3 pg. 139.

3 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 353, 4886, 4889.

The first thing Allah created was the light of your Nabī, O Jābir!

أول ما خلق الله نور نبيك يا جابر

The first thing Allah created was the light of your Nabī, O Jābir!

This ḥadīth is *bāṭil* (false) despite it being commonly quoted by people. Al-Albānī indicated to this.¹ Al-‘Ajlūnī indicated to this as well in *Kashf al-Khifā*² in the list of commonly quoted aḥādīth and baseless narrations.

This ḥadīth is in stark contrast to the ḥadīth in *Ṣaḥīḥ Muslim*:

خلقت الملائكة من نور وخلق إبليس من نار السموم وخلق آدم عليه السلام مما وصف لكم

The angels were created from light. Iblīs was created from smokeless fire. And Ādam ﷺ has been created from that which has been described to you.

In fact, it contradicts Allah’s *سُبْحَانَهُ وَتَعَالَى* declaration:

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ

And of His signs is that He created you from dust³

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ

Say, “I am only a man like you.”⁴

Al-Saqqāf wrote an article titled: *Irshād al-‘Āthir li Waḍ‘ Ḥadīth Awwal mā Khalaqa Allah Nūr Nabīyyika yā Jābir* (Guiding the stumbler to the fabrication of the ḥadīth: the first thing Allah created was the light of your Nabī, O Jābir.) He establishes therein that the ḥadīth is *mawḍū‘*.

1 *Silsilat al-Aḥādīth al-Ṣaḥīḥah* Ḥadīth: 459.

2 *Kashf al-Khifā* no. 827.

3 Sūrah Rūm: 20.

4 Sūrah al-Kahf: 110.

The first person to declare Mut‘ah ḥarām was ‘Umar

أول من حرم المتعة عمر

The first person to declare Mut‘ah ḥarām was ‘Umar¹

Al-Suyūṭī made this statement. This is one of his shocking errors and startling blunders. *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, and all the books of *al-Sunan* have documented the mutawātir narration from Rasūlullāh ﷺ forbidding Mut‘ah. So how could al-Suyūṭī be ignorant of this?

When we have disregarded some of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who were in opposition like Sayyidunā Ibn ‘Abbās and Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُمَا since they were unaware of Rasūlullāh’s ﷺ prohibition of Mut‘ah, then opposing al-Suyūṭī in this regard is all the more sensible.

1 *Tārīkh al-Khulafā’* pg. 136.

The first to enter Jannah from the Prophets and Truthful will be ‘Alī ibn Abī Ṭālib

أول من يدخل الجنة من النبيين و الصديقين علي بن أبي طالب

The first to enter Jannah from the Prophets and Truthful will be ‘Alī ibn Abī Ṭālib.

This narration is baseless. But the Rawāfiḍ have narrated it in their books. Muḥammad ibn Jarīr (Ibn Rustum) al-Ṭabarī the shīḥ has narrated it without an isnād.¹

In fact, this narration gives precedence to Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ over the leader of mankind Muḥammad ibn ‘Abd Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Our established belief is that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will be the first to enter Jannah.

The first to enter your presence ... Amīr al-Mu’minīn ... the seal of the waṣīṣ

أول من يدخل عليك .. أمير المؤمنين .. و خاتم الوصيين

The first to enter your presence will be ... Amīr al-Mu’minīn ... the seal of the waṣīṣ.

Ibrāhīm ibn Muḥammad ibn Maymūn

- Al-Dhababī remarked, “He is from the extremist Shī’ah.”²

1 *Al-Mustarshad* pg. 326; Ibn Sharashub: *Manāqib Āl Abī Ṭālib* vol. 3 pg. 29; *Biḥār al-Anwār* vol. 39 pg.215.

2 *Lisān al-Mizān* vol. 1 pg. 107.

O daughter, bring me the aḥādīth that are in your possession. ... He asked for fire and burnt them

أي بنية هلمي الأحاديث التي عندك .. فدعا بنار فأحرقها

O daughter, bring me the aḥādīth that are in your possession. ... He asked for fire and burnt them.

Al-Ḥākim reported this ḥadīth:

حدثني بكر بن محمد الصيرفي بمرو أنا محمد بن موسى البريري أنا المفضل بن غسان أنا علي بن صالح أنا موسى بن عبد الله بن حسن بن حسن عن إبراهيم بن عمر بن عبيد الله التيمي حدثني القاسم بن محمد قالت عائشة جمع أبي الحديث عن رسول الله صلى الله عليه وسلم وكانت خمسمائة حديث فبات ليلته يتقلب كثيرا قالت اعدلوا فقلت أنتقلب لشكوى أو لشيء بلغك فلما أصبح قال أي بنية هلمي الأحاديث التي عندك فجننته بها فدعا بنار فحرقها فقلت لم أحرقتها قال خشيت أن أموت وهي عندي فيكون فيها أحاديث عن رجل قد اتتمنته و وثقت ولم يكن كما حدثني فأكون قد نقلت ذاك

Bakr ibn Muḥammad al-Ṣayrafī narrated to me in Marw—Muḥammad ibn Mūsā al-Barīrī informed us—al-Mufaḍḍal ibn Ghassān informed us—‘Alī ibn Ṣāliḥ informed us—**Mūsā ibn ‘Abd Allah ibn Ḥasan ibn Ḥasan** informed us from—Ibrāhīm ibn ‘Umar ibn ‘Ubayd Allāh al-Taymī—al-Qāsim ibn Muḥammad narrated to me—‘Ā’ishah رضي الله عنها reports:

My father gathered aḥādīth from Rasūlullāh صلى الله عليه وسلم. They were 500 aḥādīth in number. He passed the night, turning and tossing profusely.

She said, “Be at ease!”

I asked, “Are you tossing and turning due to some pain or due to something that reached you?”

When he woke up, he said, “O daughter! Bring me the aḥādīth that are in your possession.”

Accordingly, I brought them to him. He asked for some fire and burnt them. I asked, “Why have you burnt them?”

He explained, “I feared that I pass away while I have them in my possession whereas there are some aḥādīth therein which I heard from someone I trusted and approved while probably they were not as he narrated. And I will be the one responsible for narrating them.”

The verdict on this ḥadīth: I could not locate this narration in any book of ḥadīth.

Al-Dhahabī comments, “Therefore, this is not ṣaḥīḥ. And Allah knows best!”¹

I saw **Mūsā ibn ‘Abd Allah ibn Ḥasan ibn Ḥasan** in the sanad.

- Al-Bukhārī states, “There is scepticism about him.”²
- Al-‘Uqaylī listed him in *al-Ḍu‘afā’*.³

1 *Tadhkirat al-Ḥuffāz* vol. 1 pg. 5.

2 *Al-Mughnī fī al-Ḍu‘afā’* vol. 2 pg. 682; *Lisān al-Mizān* vol. 6 pg. 123.

3 *Al-Ḍu‘afā’* vol. 4 pg. 159.

Which of you will assist me in this matter and be my brother, waṣī, and khalīfah

أيكم يعينني على هذا الأمر فيكون أخي و وصيي و خليفتي و وزيري من بعدي فلم يجبه إلا علي عليه السلام و كررها ثانية و ثالثة و في كل مرة يجيب الإمام علي عليه السلام فقال الرسول الكريم أنت أخي و خليفتي و وصيي من بعدي فاسمعوا له و أطيعوا فخرج القوم مستهزئين ساخرين يقولون لأبي طالب قد أمر ابنك عليك

“Which of you will assist me in this matter and be my brother, waṣī, khalīfah, and vizier after me?”

No one besides ‘Alī عليه السلام answered him. He repeated it a second and third time, but it was only Imām ‘Alī عليه السلام who responded every time. The Noble Messenger then announced, “You are my brother, khalīfah, and waṣī after me. So listen to him and obey him.”

The people left mocking and jeering, telling Abū Ṭālib, “He has appointed your son as leader over you.”¹

My comments: Were they the Shī‘ah of Kūfah that they left mocking and jeering?

Which of you will be my brother, waṣī, heir, vizier, and khalīfah among you after me

عن علي قال لما نزلت وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ و رهطك المخلصين دعا رسول الله صلى الله عليه وآله وسلم بني عبد المطلب و هم إذ ذاك أربعون رجلا يزيدون رجلا أو ينقصون رجلا فقال أيكم يكون أخي و وصيي و وارثي و وزيري و خليفتي فيكم بعدي فعرض عليهم ذلك رجلا رجلا كلهم بأبي ذلك حتى أتى علي فقلت أنا يا رسول الله فقال يا بني عبد المطلب هذا أخي و وارثي و وصيي و وزيري و خليفتي فيكم بعدي قال فقام القوم يضحك بعضهم إلى بعض و يقولون لأبي طالب قد أمرك و تطيع لهذا الغلام

‘Alī عليه السلام relates, “When the verse: *And warn, [O Muḥammad], your closest kindred*² and your exclusive group was revealed, Rasūlullāh صلى الله عليه وسلم called

1 *Al-Intiṣār* vol. 6 pg. 185.

2 *Sūrah al-Shu‘arā’*: 214.

the descendants of ‘Abd al-Muṭṭalib who were at the time forty in number, more or less. He said, “Which of you will be my brother, waṣī, heir, vizier, and khalīfah among you after me?”

He presented this to each man among them, but all of them denied. Finally, he came to me and I said, “I, O Messenger of Allah.”

He announced, “O descendants of ‘Abd al-Muṭṭalib, this is my brother, heir, waṣī, vizier, and khalīfah among you after me.”

They stood up, laughing among themselves and told Abū Ṭālib with scorn, “He appointed him leader over you. You will obey this lad!”

‘Abd al-Ḥusayn Sharaf al-Dīn al-Mūsawī in his book *al-Murāja‘āt* says, “Take the narration Aḥmad documented in his *Musnad*. You will find that he documented a ḥadīth from Aswad ibn ‘Āmir from—**Sharīk** from—al-A‘mash from—al-Minhāl from—**Abbād ibn ‘Abd Allāh al-Asadī** from—‘Alī who attributes it to Rasūlullāh صلى الله عليه وسلم. He then says, “All the narrators in this chain are a *ḥujjah* (proof) according to the opposition. And all of them are the narrators of *al-Ṣiḥāḥ* without a debate.”

He then says, “Abbād ibn ‘Abd Allāh al-Asadī is ‘Abbād ibn ‘Abd Allāh ibn al-Zubayr ibn al-‘Awwām al-Qurashī al-Asadī. Al-Bukhārī and Muslim have used him as proof.”

This highlights the lack of intellectual trust of al-Mūsawī.

‘Abbād ibn ‘Abd Allāh al-Asadī is totally different from ‘Abbād ibn ‘Abd Allāh ibn al-Zubayr ibn al-‘Awwām. They are two totally separate people.

‘Abbād ibn ‘Abd Allāh al-Asadī

- Al-Minhāl narrates from him and he narrates from Sayyidunā ‘Alī صلى الله عليه وسلم.

‘Abbād ibn ‘Abd Allāh ibn al-Zubayr does not narrate from Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ nor is al-Minhāl his student. Author of *al-Tahdhīb* Ḥāfiẓ Ibn Ḥajar رَحِمَهُ اللَّهُ documents the biographies of both these individuals separately on the same page. He says regarding the former:

‘Abbād ibn ‘Abd Allāh al-Asadī. Al-Minhāl narrates from him and he narrates from Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ ... ḍa‘īf.

Congratulations to you O ‘Alī. You have become our mawlā and the mawlā of every believing male and female

بخ لك يا علي أصبحت مولانا و مولى كل مؤمن و مؤمنة

Congratulations to you O ‘Alī. You have become our mawlā and the mawlā of every believing male and female.

‘Alī ibn Zayd ibn Jud‘ān

- Al-Jūzajānī comments, “Wāhī al-ḥadīth. Ḍa‘īf.”¹
- Ḥāfiẓ made similar comments in *al-Taqrīb*.²
- Ḥammād ibn Zayd comments, “He would mix the asānīd.”
- Ibn Khuzaymah remarked, “I do not use him as proof due to his weak memory.”
- Ibn ‘Uyaynah declared him Ḍa‘īf.
- Ibn Ma‘īn says, “He is worthless.”
- Yaḥyā al-Qaṭṭān says, “His narrations should be avoided.”
- Aḥmad ibn Ḥambal labelled him Ḍa‘īf.

Ibn al-Jawzī in *Al-‘Ilal al-Mutanāhiyah fī al-Aḥādīth al-Wāhiyah* declares, “It is not permissible to cite this ḥadīth as proof. All the narrators after him until Abū Hurayrah are Ḍa‘īf.”³

1 *Al-Shajarah fī Ahwāl al-Rijāl* pg. 194.

2 *Al-Taqrīb* Biography: 4734.

3 *Al-‘Ilal al-Mutanāhiyah fī al-Aḥādīth al-Wāhiyah* vol. 1 pg. 226

Shahr ibn Ḥawshab

- He is *mutakallam fiḥ* (criticised).
- Al-Nasaʿī says, “He is not *qawī* (strong).”¹
- Al-Bazzār comments, “A group of scholars have condemned him.”²
- Al-Dāraquṭnī remarks, “He is not *qawī* (strong).”³

Ḍamrah ibn Rabīʿah al-Filistīnī

- Truthful. Guilty of little *wahm* (blunders).⁴

Al-Albānī has clarified that this narration is ḍaʿīf. However, the marfūʿ portion of it is ṣaḥīḥ.⁵

1 *Al-Ḍuʿafāʾ wa al-Matrūkūn* Biography: 294.

2 *Kashf al-Astār* Biography: 490.

3 *Sunan al-Dāraquṭnī* vol. 1 pg. 103.

4 *Taqrīb al-Tahdhīb* Biography: 2986.

5 *Mishkāt al-Maṣābīḥ* Ḥadīth: 6049.

Exoneration from Hell lies in love for 'Alī

براءة من النار حب علي

Exoneration from Hell lies in love for 'Alī.

The Rawāfiḍ claim that this appears in *al-Mustadrak*¹ and *Tārīkh Baghdād*² but I could not locate it in any of the two.

1 *Al-Mustadrak* vol. 2 pg. 241.

2 *Tārīkh Baghdād* vol. 6 pg. 85.

The Banū Umayyah are the accursed tree

بنو أمية هم الشجرة الملعونة

The Banū Umayyah are the accursed tree.

It is determined by the report of al-Bukhārī and others from Sayyidunā Ibn ‘Abbās رضي الله عنه that the *accursed tree* refers to the tree of *al-Zaqqūm*.¹

It is the same tree which was shown to Rasūlullāh صلّى الله عليه وسلّم in Hell.

Ḥāfiẓ Ibn Ḥajar says, “This is correct.”²

Al-Tirmidhī states, “This ḥadīth is ḥasan ṣaḥīḥ.”³

As regards interpreting it to mean the Banū Umayyah, this is one of the lies and fabrications of Aḥmad ibn al-Ṭayyib. Ḥāfiẓ mentions that one of his reckless contentions is his claim that there is no difference of opinion between any of the Muslims that this is the meaning of the verse.

I say: O kadhāb! The mufasssīrīn are unanimous that it was a vision which was shown to Rasūlullāh صلّى الله عليه وسلّم and it refers to the tree of *al-zaqqūm*.

Ibn Kathīr has labelled this ludicrous tafsīr, “Gharīb. Ḍa‘īf.”⁴

Al-Qurṭubī has called this tafsīr far-fetched. He quotes from al-Tirmidhī the authenticity of the isnād of Sayyidunā Ibn ‘Abbās رضي الله عنه that it is definitely the tree of *al-Zaqqūm*.⁵

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3675.

2 *Fath al-Bārī* vol. 8 pg. 399.

3 *Sunan al-Tirmidhī* vol. 5 pg. 302.

4 *Tafsīr Ibn Kathīr* vol. 5 pg. 60.

5 *Tafsīr al-Qurṭubī* vol. 10 pg. 282.

Al-Ṭabarī categorically stated that this is the correct view, i.e. it is the tree of al-Zaqqūm.¹

This Aḥmad is responsible for signalling al-Mu‘taḍid to curse Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ on the pulpits. He claims that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

إن معاوية في تابوت من نار في أسفل التابوت درك ينادي يا حنان يا منان فيقال له أَلَاكَ وَقَدْ عَصَيْتَ قَبْلُ
وَكُنْتَ مِنَ الْمُفْسِدِينَ

Mu‘āwiyah is in a casket of fire in the lowest level of caskets calling out, “O Ḥannān! O Mannān!”

It is said to him: *Now? And you had disobeyed [Him] before and were of the corrupters?*²

Ḥāfiẓ follows this up by saying, “This is *bāṭil* (false) *mawḍū‘* (fabricated), a distinct forgery. If Aḥmad ibn al-Ṭayyib did not fabricate it, then someone besides him from the Rawāfiḍ did.”³

Ḥāfiẓ reports that Aḥmad held the view of the philosophers and that he was killed while intoxicated.⁴

One who circulates such lies is nothing but a *rāfiḍī kadhāb drunkard!*

Al-Khaṭīb al-Baghdādī has documented from the chain of **Muḥammad ibn Zakariyyā al-Ghulābī**:

إن النبي صلى الله عليه وسلم نظر إلى قوم من بني فلان يتخترون في مشيتهم فعرّف الغضب في وجهه
ثم قرأ و الشجرة الملعونة في القرآن فقليل له أي الشجرة هي يا رسول الله حتى نجثتها فقال ليست بشجرة
نبات إنما هم بنو فلان إذا ملكوا جاروا

1 *Tafsīr al-Ṭabarī* vol. 15 pg. 115.

2 Sūrah Yūnus: 91.

3 *Lisān al-Mizān* vol. 1 pg. 202.

4 *Ibid.*

The Nabī ﷺ saw a group from Banū so and so strutting in their walk. Anger was discerned from his face. He then recited: As was the accursed tree [mentioned] in the *Qur'ān*.

He was asked, “Which tree is that, O Messenger of Allah, so that we may uproot it?”

Rasūlullāh ﷺ explained, “It is not a growing tree. It is Banū so and so. When they rule, they will oppress.”¹

Al-Dāraqūṭnī comments, “A Baṣrī. He was a fabricator.”²

At a time when Paul was successful in polluting the teaching of al-Masīḥ ﷺ with philosophy and lies; his brother Ibn Saba' failed miserably at his attempt to do this with the pristine teachings of Islam for Allah ﷻ has promised to protect His revelation.

1 *Tārīkh Baghdād* vol. 3 pg. 343.

2 *Al-Ḍu'afā' wa al-Matrūkūn* Biography: 484.

While I was standing at the Pond a group (appeared) whom I recognised

بيننا أنا قائم على الحوض إذا زمرة حتى إذا عرفتهم خرج رجل من بيني و بينهم فقال هلم فقلت إلى أين قال إلى النار والله فقلت ما شأنهم فقال إنهم ارتدوا (بعذك) على أديبارهم القهقري ثم إذا زمرة أخرى حتى إذا عرفتهم خرج رجل من بيني و بينهم فقال لهم هلم قلت إلى أين قال النار والله قلت ما شأنهم قال إنهم ارتدوا (بعذك) على أديبارهم فلا أراه يخلص منهم إلا مثل هممل النعم

While I was standing at the Pond a group (appeared) whom I recognised.
A man appeared between me and them and said, “Come.”

I asked, “Where?”

He replied, “To Hell, by Allah.”

I asked, “What is their crime?”

He explained, “They turned renegade (after you).”

Thereafter, I saw another group. As I recognised them, a man appeared between me and them and said, “Come.”

I asked, “Where?”

He replied, “Hell, by Allah.”

I asked, “What is their crime?”

He explained, “They turned renegade (after you).”

I do not think that any of them will be spared save like neglected camels.

This ḥadīth is munkar as al-Albānī affirmed.¹ It opposes the ṣaḥīḥ narration:

بينما أنا نائم إذا زمرة حتى إذا عرفتهم خرج رجل من بيني وبينهم فقال هلم قلت أين قال إلى النار والله قلت ما شأنهم قال إنهم ارتدوا بعدك على أدبارهم القهقري ثم إذا زمرة حتى إذا عرفتهم خرج رجل من بيني وبينهم فقال هلم قلت أين قال إلى النار قلت ما شأنهم قال إنهم ارتدوا بعدك على أدبارهم القهقري فلا أراه يخلص منهم إلا مثل همل النعم

While I was sleeping I saw a group. As soon as I recognised them, a man appeared between me and them and said, “Come.”

I asked, “Where?”

He replied, “To Hell, by Allah.”

I asked, “What is their crime?”

He explained, “They turned renegade after you.”

Then I saw another group. As I recognised them, a man appeared between me and them and said, “Come.”

I asked, “Where?”

He replied, “To Hell.”

I asked, “What is their crime?”

He explained, “They turned renegade after you.”

I do not think that any of them will be spared save like neglected camels.²

1 *Da'if al-Targhib* Ḥadīth: 2107.

2 *Ṣaḥīḥ al-Jāmi'* Ḥadīth: 2867.

While Ayyūb was taking a ghusl without clothes, gold locusts fell onto him

بينما أيوب يغتسل عربانا خر عليه جراد من ذهب فجعل يحثي في ثوبه فناده ربه ألم أكن أغنيك عما ترى
قال بلى يا رب ولكن لا أغنى لي عن بركتك

While Ayyūb was taking a ghusl without clothes, gold locusts fell upon him. He began gathering them in his clothes. His Rabb called out to him, “Have I not made you independent of what you see?”

He replied, “Definitely, O my Rabb! However, I have no independence from Your blessings.”

‘Abd al-Ḥusayn, the author of *al-Murāja‘āt* has despised this ḥadīth. At the same time, al-Majlisī reported it in *Biḥār al-Anwār*¹ and al-Ṭūsī quoted it in *al-Tibyān*².

In fact, al-Majlisī reports that one of the things that will happen to al-Mahdī after his appearance and return to Kūfah:

أن الله ينزل عليه من السماء جرادا من ذهب كما أمطره الله في بني إسرائيل على نبيه أيوب

Allah will send upon him gold locusts from the sky just as Allah rained upon the Banī Isrā’īl, on their nabī, Ayyūb.³

1 *Biḥār al-Anwār* vol. 12 pg. 368.

2 *Al-Tibyān* vol. 8 pg. 568.

3 *Biḥār al-Anwār* vol. 53 pg. 34; al-Namāzī: *Mustadrak Safīnat al-Biḥār* vol. 3 pg. 464.

I have left you with something, if you adhere to, you will not go astray viz. the Book of Allah and my Sunnah

تركت فيكم ما إن تمسكتم به لن تضلوا كتاب الله و سنتي

I have left you with something, if you adhere to, you will not go astray viz.
the Book of Allah and my Sunnah.

This ḥadīth has commenced Doomsday for the Rawāfiḍ. They assert that the ḥadīth is mursal which Mālik narrated in *al-Muwattaʿa*.¹ It is classified as *muʿḍal*² for it is one of the *balāghāt*³ of Mālik. The Rawāfiḍ hold on to this flaw and challenge it with the ḥadīth: The book of Allah and my family, my Ahl al-Bayt.

Al-Suyūṭī has graded it ṣaḥīḥ in *Miftāḥ al-Jannah*⁴ and followed it up with the ḥadīth of Sayyidunā Ibn ʿAbbās رضي الله عنه which serves as its shāhid to add strength to it.

Al-Albānī graded the ḥadīth ḥasan with the support its shawāhid.⁵ Arnaʿuṭ—the muḥaqqiq of *Jāmiʿ al-Uṣūl* of Ibn al-Athīr—also classified it as ḥasan due to its shawāhid. This is the narration of Sayyidunā Ibn ʿAbbās رضي الله عنه.

Not everything that it not documented in the *al-Ṣiḥāḥ* is ḍaʿīf. There are a large number of aḥādīth that are ṣaḥīḥ but not documented in *al-Ṣiḥāḥ*. The ḥadīth: The Book of Allah and my Sunnah is ṣaḥīḥ and established. Al-Ḥākim reports it in *al-Mustadrak*⁶. Al-Albānī classified its isnād as ṣaḥīḥ in *Ṣaḥīḥ al-Jāmiʿ*⁷. Similarly

1 *Al-Muwattaʿa* 3.

2 *Muʿḍal*: The isnād of a narration which has two or more links missing in succession. (*Sharḥ Nukhbat al-Fikr* pg. 86.)

3 A narration wherein Imām Mālik uses the term *Balaghni* (i.e. it has been reported to me).

4 *Miftāḥ al-Jannah* vol. 1 pg. 12.

5 *Hidāyat al-Ruwāt ilā Takhrīj Aḥādīth al-Maṣābīḥ wa al-Mishkāt* vol. 1 pg. 140.

6 *Al-Mustadrak* vol. 1 pg. 93.

7 *Ṣaḥīḥ al-Jāmiʿ* Ḥadīth: 3232.

from Sayyidunā Abū Hurayrah¹. Ibn Ḥazm in *al-Aḥkām*² and al-Suyūṭī in *al-Jāmi*³ graded it ṣaḥīḥ.

My Sunnah according to the Rawāfiḍ

They are ignorant of the encouragement their books emphasise over the Sunnah. They report from Abū Ja‘far from Rasūlullāh ﷺ who said:

فإذا أتاكم الحديث عني فأعرضوه على كتاب الله و سنتي فما وافق كتاب الله و سنتي فخذوا به و ما خالف كتاب الله و سنتي فلا تأخذوا به

When a ḥadīth reaches you from me, then evaluate it in front of the Book of Allah and my Sunnah. Whatever conforms to the Book of Allah and my Sunnah, observe it. And whatever contradicts the Book of Allah and my Sunnah, discard it.⁴

It appears in *al-Kāfi* that Rasūlullāh ﷺ declared:

إني مسئول عن تبليغ هذه الرسالة و أما أنتم فتسألون عما حملتم من كتاب الله و سنتي

Certainly, I will be questioned about conveying this message. And you will be questioned to what extent you observed the Book of Allah and my Sunnah.⁵

Al-Ḥākim narrated it via two sanads. One sanad is ḥasan from Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا:

حدثنا أبو بكر أحمد بن إسحاق الفقيه أنبا العباس بن الفضل الأسفاطي ثنا إسماعيل بن أبي أويس و أخبرني إسماعيل بن محمد بن الفضل الشعрани ثنا جدي ثنا بن أبي أويس حدثني أبي عن ثور بن زيد

1 Ṣaḥīḥ al-Jāmi‘ Ḥadīth: 2937.

2 *Al-Aḥkām* vol. 6 pg. 810.

3 *Al-Jāmi‘* Ḥadīth: 3932.

4 *Al-Ṭabarsī: al-Iḥtijāj* vol. 2 pg. 246; *Biḥār al-Anwār* vol. 2 pg. 225; *al-Širāṭ al-Mustaqīm* vol. 3 pg. 156.

5 *Al-Kāfi* vol. 2 pg. 606; *Tafsīr al-Šāfi* vol. 1 pg. 17, vol. 3 pg. 443.

الدليلي عن عكرمة عن بن عباس أن رسول الله صلى الله عليه وسلم خطب الناس في حجة الوداع فقال قد يئس الشيطان بأن يعبد بأرضكم ولكنه رضي أن يطاع فيما سوى ذلك مما تحاقرون من أعمالكم فاحذروا يا أيها الناس إني قد تركت فيكم ما إن اعتصمتم به فلن تضلوا أبدا كتاب الله وسنة نبيه صلى الله عليه وسلم إن كل مسلم أخ المسلم والمسلمون أخوة لا يحل لأمرئ من مال أخيه إلا ما أعطاه عن طيب نفس ولا تظلموا ولا ترجعوا من بعدي كفارا يضرب بعضهم رقاب بعض

Abū Bakr Aḥmad ibn Ishāq al-Faqīh narrated to us—‘Abbās ibn al-Faḍl al-Asfāṭī informed us—Ismā‘īl ibn Abī Uways narrated to us and Ismā‘īl ibn Muḥammad ibn al-Faḍl al-Sha‘rānī informed me—my grandfather narrated to us—Ibn Abī Uways narrated to us—my father narrated to me from—Thawr ibn Zayd al-Daylī from—‘Ikrimah from—Ibn ‘Abbās:

Rasūlullāh ﷺ addressed the people at Ḥajjat al-Wadā‘ saying, “Shayṭān has become despondent from being worshipped in your land. However, he is pleased to be obeyed in other actions besides this which you regard as trivial. So be wary, O people! I have left you with something, if you adhere to, you will never ever go astray, viz. the Book of Allah and the Sunnah of His Nabī ﷺ. Indeed, every Muslim is a brother of a Muslim. The Muslims are brothers. The wealth of his brother is not permissible for a man except what the former gives him with happiness. Do not oppress and do not turn disbelievers after me, slaying each other’s necks.”

Al-Bukhārī cites the aḥādīth of ‘Ikrimah as proof while Muslim cites the aḥādīth of Abū Uways. All his narrators are unanimously accepted as reliable. The ḥadīth that contains the khuṭbah of Rasūlullāh ﷺ has been documented in both the *Ṣaḥīḥ* compilations:

يا أيها الناس إني قد تركت فيكم ما لن تضلوا بعده إن اعتصمتم به كتاب الله وأنتم مسؤولون عني فما أنتم قائلون

O people! Indeed I have left you with something, you will never go astray after it if you adhere to it: The Book of Allah. And you will be questioned about me so what will you say?

Mention of adhering to the Sunnah in this khutbah is gharīb and needs corroboration. I have found the ḥadīth of Sayyidunā Abū Hurayrah رضي الله عنه as a shāhid for it:

أخبرنا أبو بكر بن إسحاق الفقيه أنبأ محمد بن عيسى بن السكن الواسطي ثنا داود بن عمرو الضبي ثنا صالح بن موسى الطلحي عن عبد العزيز بن رفيع عن أبي صالح عن أبي هريرة رضي الله تعالى عنه قال قال رسول الله صلى الله عليه وسلم إني قد تركت فيكم شيئين لن تضلوا بعدهما كتاب الله وسنتي ولن يتفرقا حتى يردا علي الحوض

Abū Bakr ibn Ishāq al-Faqīh informed us—Muḥammad ibn Ṭsā ibn Sakan al-Wāsiṭī informed us—Dāwūd ibn ‘Amr al-Ḍabbī narrated to us—**Ṣāliḥ ibn Mūsā al-Ṭalḥī** narrated to us from—‘Abd al-‘Azīz ibn Rafī‘ from—Abū Ṣāliḥ from—Abū Hurayrah رضي الله عنه who reports that Rasūlullāh صلى الله عليه وسلم announced:

I have indeed left two things with you, you will never go astray after them viz. the Book of Allah and my Sunnah. They will never separate until they come to me at the Pond.¹

Al-Ḥākim supposed that the narration of Sayyidunā Ibn ‘Abbās رضي الله عنه was ḍa‘īf so he supported it with the narration of Sayyidunā Abū Hurayrah رضي الله عنه whereas the latter is ḍa‘īf due to the presence of Ṣāliḥ ibn Mūsā al-Ṭalḥī. Before this, he was forceful about the tawātur of the narration that Sayyidunā ‘Alī رضي الله عنه was born in the Ka‘bah whereas it is utterly baseless, which indicates his weakness in the science of ḥadīth.

1 *Al-Mustadrak Ḥadīth*: 319.

You are asking me about a man, I do not know anyone who was more beloved to Rasūlullāh ﷺ than him

حدثنا أبو بكر محمد بن علي الفقيه الشاشي ثنا أبو طالب أحمد بن نصر الحافظ ثنا علي بن سعيد بن بشير عن عباد بن يعقوب ثنا محمد بن إسماعيل بن رجاء الزبيدي عن أبي إسحاق الشيباني عن جميع بن عمير قال دخلت مع أمي علي عائشة فسمعتها من وراء الحجاب وهي تسألها عن علي فقالت تسألني عن رجل ما أعمل رجلا كان أحب إلى رسول الله صلى الله عليه و سلم من علي

Abū Bakr Muḥammad ibn ‘Alī al-Faqīh al-Shāshī narrated to us—Abū Ṭālib Aḥmad ibn Naṣr al-Ḥāfiẓ narrated to us—‘Alī ibn Sa‘īd ibn Bashīr narrated to us from—‘Abbād ibn Ya‘qūb—Muḥammad ibn Ismā‘īl ibn Rajā’ al-Zubaydī narrated to us from—Abū Ishāq al-Shaybānī from—**Jamī’ ibn ‘Umayr** who reports:

I entered the home of ‘Ā’ishah along with my mother. I heard her saying from behind the veil after my mother asked her about ‘Alī, “You are asking me about a man, I do not know anyone who was more beloved to Rasūlullāh ﷺ than him.”¹

Al-Dhahabī remarked: “Jamī’ is accused (of forgery). ‘Ā’ishah never made this statement.”

My comments: **Jamī’ ibn ‘Umayr ibn ‘Affāq al-Taymī Abū al-Aswad al-Kūfī**

- Ibn Numayr says, “He was one of the worst liars. He would say that the crane lays eggs in the sky and her young ones do not fall.” Ibn Ḥibbān narrated it in *Kitāb al-Du‘afā’* with his isnād and commented, “He was a Rāfiqī who concocted aḥādīth.”
- Al-Sājī says, “He has munkar narrations. There is scepticism about him. He is truthful.”
- Al-‘Ijlī comments, “A Tābi‘ī. Reliable.”

Abū al-‘Arab al-Ṣaqlī states, “Abū al-Ḥasan is not corroborated in this.”²

1 *Al-Mustadrak* vol. 3 pg. 154.

2 *Tahdhīb al-Tahdhīb* Biography: 177; *Mīzān al-‘itidāl* vol. 2 pg. 152.

We practiced Mut'ah during the era of Rasūlullāh ﷺ. The Qur'ān was revealed. A man gives his own opinion as he desires

تمتعنا على عهد رسول الله فنزل القرآن قال رجل برأيه ما شاء

We practiced Mut'ah during the era of Rasūlullāh ﷺ. The Qur'ān was revealed. A man gives his own opinion as he desires

Al-Bukhārī has recorded it from Muṭarrāf ibn 'Imrān. It is evident that it is dealing with Mut'ah of Ḥajj (Tamattu'), not Mut'ah of women. Proof for this is that al-Bukhārī documents in in Kitāb al-Ḥajj, not Kitāb al-Nikāḥ. The commentators of *Ṣaḥīḥ al-Bukhārī* like al-'Asqalānī, al-'Aynī, and al-Qaṣṭalānī coupled with the commentators of *Ṣaḥīḥ Muslim* like al-Nawawī, al-Māzīrī, and others are unanimous in interpreting Mut'ah here as Hajj al-Tamattu'.

The question which really needs to be answered is that were the commands of Allah سبحانه وتعالى revealed to be practiced upon by the creation or not? And are not the Ambiyā' most desirous of practicing upon them? So why do we find that Rasūlullāh ﷺ never ever practiced Mut'ah, and nor did any of his Ahl al-Bayt?

The prohibition of Mut'ah from the books of the Ahl al-Sunnah

عن عطاء قال قدم جابر بن عبد الله معتمرا فجنناه في منزله فسأله القوم عن أشياء ثم ذكروا المتعة فقال نعم استمتعنا على عهد رسول الله صلى الله عليه وسلم و أبي بكر و عمر و في رواية فقال جابر فعلناهما مع رسول الله صلى الله عليه وسلم ثم نهانا عنهما عمر فلم نعد لهما

'Aṭā' narrates, "Jābir ibn 'Abd Allah came to perform 'umrah. We attended him at his home. The people asked him about many things. They then mentioned Mut'ah. He said, "Yes. We practiced Mut'ah during the era of Rasūlullāh ﷺ, Abū Bakr, and 'Umar.

Another narration reads: Jābir said, "We practiced both with Rasūlullāh ﷺ. 'Umar then forbade them so we never returned to them."¹

1 *Ṣaḥīḥ Muslim Ḥadīth*: 1405.

حدثنا أبو بكر بن أبي شيبة حدثنا يونس بن محمد حدثنا عبد الواحد بن زياد حدثنا أبو عميس عن إياس بن سلمة عن أبيه قال رخص رسول الله صلى الله عليه و سلم عام أو طاس في المتعة ثلاثا ثم نهى عنها

Abū Bakr ibn Abī Shaybah narrated to us—Yūnus ibn Muḥammad narrated to us—‘Abd al-Wāḥid ibn Ziyād narrated to us—Abū ‘Umays reported to us from—Iyās ibn Salamah from—his father who reports:

Rasūlullāh ﷺ allowed Mut‘ah the year of Awṭās for three days after which he prohibited it.¹

حدثنا قتيبة بن سعيد حدثنا ليث بن الربيع بن سبرة الجهني عن أبيه سبرة أنه قال أذن لنا رسول الله صلى الله عليه و سلم بالمتعة فانطلقت أنا و رجل إلى امرأة من بني عامر كأنها بكره عطاء فعرضنا عليها أنفسنا فقالت ما تعطي فقلت ردائي و قال صاحبي ردائي و كان رداء صاحبي أجود من ردائي و كنت أشب منه فإذا نظرت إلى رداء صاحبي أعجبها ثم قالت أنت و رداؤك يكفيني فمكثت معها ثلاثا ثم إن رسول الله صلى الله عليه و سلم قال من كان عنده شيء من هذه النساء التي يتمتع فليخل سبيلها

Qutaybah ibn Sa‘īd narrated to us—Layth narrated to us from—al-Rabī‘ bin Saburah al-Juhanī from—his father Saburah who narrates:

Rasūlullāh ﷺ permitted Mut‘ah for us. I and another man went to a woman of the Banū ‘Āmir, as though she was a tall young camel. We presented ourselves to her. She said, “What are you giving?”

I said, “My shawl.” My friend said the same thing. My friend’s shawl was of a superior quality than mine, but I was younger than him. When she looked at my friend’s shawl, it pleased her. She said, “You and your shawl are enough for me.”

Thus, I stayed by her for three days. Thereafter Rasūlullāh ﷺ announced, “Whoever has any of these women whom he practiced Mut‘ah with, should leave her.”²

1 *Ṣaḥīḥ Muslim Ḥadīth*: 1405. 18.

2 *Ṣaḥīḥ Muslim Ḥadīth*: 1406.

حدثنا محمد بن عبد الله بن نمير حدثنا أبي حدثنا عبد العزيز بن عمر حدثني الربيع بن سبرة الجهني أن أباه حدثه أنه كان مع رسول الله صلى الله عليه وسلم فقال يا أيها الناس إني قد كنت أذنت لكم في الاستمتاع من النساء وإن الله قد حرم ذلك إلى يوم القيامة فمن كان عنده منهن شيء فليخل سبيله ولا تأخذوا مما أتيتموهن شيئا

Muḥammad ibn ‘Abd Allah ibn Numayr narrated to us—my father narrated to us—‘Abd al-‘Azīz ibn ‘Umar narrated to us—al-Rabī‘ ibn Saburah al-Juhanī narrated to me—his father narrated to him that he was with Rasūlullāh ﷺ who announced:

O people! I had allowed you to practice Mut‘ah with women. Undoubtedly, Allah ﷻ has prohibited that till the Day of Qiyāmah. Whoever has any woman of this type, should leave her. And do not take anything from what you granted them.”¹

حدثنا إسحاق بن إبراهيم أخبرنا يحيى بن آدم حدثنا إبراهيم بن سعد عن عبد الملك بن الربيع بن سبرة الجهني عن أبيه عن جده قال أمرنا رسول الله صلى الله عليه وسلم بالمتعة عام الفتح حين دخلنا مكة ثم لم نخرج منها حتى نهانا عنها

Ishāq ibn Ibrāhīm narrated to us—Yaḥyā ibn Ādam informed us—Ibrāhīm ibn Sa‘d narrated to us from—‘Abd al-Malik ibn al-Rabī‘ ibn Saburah al-Juhanī from—his father from—his grandfather who reports:

Rasūlullāh ﷺ instructed us to practice Mut‘ah the Year of the Conquest when we entered Makkah. He prohibited us from the same prior to our departure from there.²

حدثنا عمرو الناقد و ابن نمير قالا حدثنا سفيان بن عيينة عن الزهري عن الربيع بن سبرة عن أبيه أن النبي صلى الله عليه وسلم نهى عن نكاح المتعة

‘Amr al-Nāqid and Ibn Numayr narrated to us saying—Sufyān ibn ‘Uyaynah narrated to us from—al-Zuhrī from—al-Rabī‘ ibn Saburah al-Juhanī from—his father that the Nabī ﷺ forbade Nikāḥ al-Mut‘ah.³

1 *Ṣaḥīḥ Muslim Ḥadīth*: 1406. 21

2 *Ṣaḥīḥ Muslim Ḥadīth*: 1406. 22

3 *Ṣaḥīḥ Muslim Ḥadīth*: 1406. 24.

حدثنا أبو بكر بن أبي شيبة حدثنا ابن علية عن معمر عن الزهري عن الربيع بن سبرة عن أبيه أن رسول الله صلى الله عليه و سلم نهى يوم الفتح عن متعة النساء

Abū Bakr ibn Abī Shaybah narrated to us—Ibn ‘Ulayyah narrated to us from—Ma‘mar from—al-Zuhrī from—al-Rabī‘ ibn Saburah al-Juhanī from—his father that on the Day of the Conquest (of Makkah) Rasūlullāh ﷺ banned Mut‘ah of women.¹

وحدثني حرملة بن يحيى أخبرنا ابن وهب أخبرني يونس قال ابن شهاب أخبرني عروة بن الزبير أن عبد الله بن الزبير قام بمكة فقال إن ناسا أعمى الله قلوبهم كما أعمى أبصارهم يفتنون بالمتعة يعرض برجل فناداه فقال إنك لجلف جاف فلعمري لقد كانت المتعة تفعل على عهد إمام المتقين (يريد رسول الله) صلى الله عليه و سلم فقال له ابن الزبير فجرب بنفسك فوالله لئن فعلتها لأرجمك بأحجارك

Ḥarmalah ibn Yaḥyā narrated to me—Ibn Wahb informed us—Yūnus informed me saying that Ibn Shihāb said—‘Urwah ibn al-Zubayr informed me that—‘Abd Allah ibn al-Zubayr stood up in Makkah and proclaimed:

“Indeed, Allah has blinded the hearts of some people just as He blinded their eyes. They pass the verdict of the permissibility of Mut‘ah,” hinting to a man.

The man called him and shouted, “You are uncivil and dry. By my life! Mut‘ah was indeed practiced in the era of the leader of the muttaqīn (referring to Rasūlullāh) ﷺ.”

Ibn al-Zubayr warned him, “Try it out yourself. By Allah, if you practice it, I will most certainly stone you!”²

قال ابن شهاب فأخبرني خالد بن المهاجر بن سيف الله أنه بينا هو جالس عند رجل جاءه رجل فاستفتاه في المتعة فأمره بها فقال له ابن أبي عمرة الأنصاري مهلا قال ما هي والله لقد فعلت في عهد إمام المتقين قال ابن أبي عمرة إنها كانت رخصة في أول الإسلام لمن اضطر إليها كالميتة والدم و لحم الخنزير ثم أحكم الله الدين و نهى عنها

1 *Ṣaḥīḥ Muslim Ḥadīth*: 1406. 25.

2 *Ṣaḥīḥ Muslim Ḥadīth*: 1406. 27.

Ibn Shihāb says—Khālīd ibn al-Muhājir ibn Sayf Allāh informed me that once he was sitting by a man, when another man came and enquired about Mut‘ah from him. The former instructed him to carry it out. Hearing this, Ibn Abī ‘Amrah al-Anṣārī told him, “Wait!”

“What is the matter?” he asked, “By Allah, it was practiced in the time of the leader of the muttaqīn?”

Ibn Abī ‘Amrah explained, “It was *rukḥṣah* (allowed) in the initial stages of Islam for one compelled just like carrion, blood, and pig meat. Allah ﷻ then completed His religion and prohibited it.

قال ابن شهاب وأخبرني ربيع بن سبرة الجهني أن أباه قال قد كنت استمعت في عهد رسول الله صلى الله عليه وسلم امرأة من بني عامر ببردتين أحمرين ثم نهانا رسول الله صلى الله عليه وسلم عن المتعة

Ibn Shihāb says—Rabī ibn Saburah al-Juhanī informed me that—his father stated, “I had practiced Mut‘ah during the lifetime of Rasūlullāh ﷺ with a woman from the Banū ‘Āmir in lieu of two red garments. Subsequently, Rasūlullāh ﷺ banned us from Mut‘ah.”

قال ابن شهاب وسمعت ربيع بن سبرة يحدث ذلك عمر بن عبد العزيز وأنا جالس

Ibn Shihāb says, “I heard Rabī ibn Saburah narrating that to ‘Umar ibn ‘Abd al-‘Azīz while I sat (listening).”

وحدثني سلمة بن شبيب حدثنا الحسن بن أعين حدثنا معقل عن ابن أبي عبيدة عن عمر بن عبد العزيز قال حدثنا الربيع بن سبرة الجهني عن أبيه أن رسول الله صلى الله عليه وسلم نهى عن المتعة وقال ألا إنها حرام من يومكم هذا إلى يوم القيامة ومن كان أعطى شيئاً فلا يأخذه

Salamah ibn Shabīb narrated to me—Ḥasan ibn A‘yun narrated to us—Ma‘qil narrated to us from—Ibn Abī ‘Ublah from—‘Umar ibn ‘Abd al-‘Azīz who said—al-Rabī ibn Saburah al-Juhanī narrated to us from—his father that Rasūlullāh ﷺ outlawed Mut‘ah announcing, “Harken! It is ḥarām from this day till the Day of Qiyāmah. Whoever has given anything, should not take it back.”¹

1 *Ṣaḥīḥ Muslim Ḥadīth*: 1406. 28.

حدثنا يحيى بن يحيى قال قرأت على مالك عن ابن شهاب عن عبد الله و الحسن ابني محمد بن علي عن أبيهما عن علي بن أبي طالب أن رسول الله صلى الله عليه و سلم نهى عن متعة النساء يوم خيبر و عن أكل لحوم الحمر الإنسية

Yaḥyā ibn Yaḥyā narrated to us saying—I read to Mālik from—Ibn Shihāb from—‘Abd Allah and Ḥasan the sons of Muḥammad ibn ‘Alī from—their father from—‘Alī ibn Abī Ṭālib that Rasūlullāh ﷺ disallowed Mut‘ah of women on the Day of Khaybar and eating the flesh of donkeys.¹

حدثنا عبد الله بن محمد بن أسماء الضبعي حدثنا جويرية عن مالك بهذا الإسناد و قال سمع علي بن أبي طالب يقول لفلان إنك رجل تائه نهانا رسول الله صلى الله عليه و سلم بمثل حديث يحيى بن يحيى عن مالك

‘Abd Allah ibn Muḥammad ibn Asmā’ al-Ḍabūī narrated to us—Juwayriyah narrated to us from—Mālik with this isnād. He said that he heard ‘Alī ibn Abī Ṭālib telling someone, “You are an absent-minded man. Rasūlullāh ﷺ forbade us ...” exactly like the ḥadīth of Yaḥyā ibn Yaḥyā from Mālik.

حدثنا أبو بكر بن أبي شيبة و ابن نمير و زهير بن حرب جميعا عن ابن عيينة قال زهير حدثنا سفيان بن عيينة عن الزهري عن الحسن و عبد الله ابني محمد بن علي عن أبيهما عن علي أن النبي صلى الله عليه و سلم نهى عن نكاح المتعة يوم خيبر و عن لحوم الحمر الأهلية

Abū Bakr ibn Abī Shaybah and Ibn Numayr and Zuhayr ibn Ḥarb narrated to us from—Ibn ‘Uyaynah. Zuhayr said—Sufyān ibn ‘Uyaynah narrated to us from—al-Zuhrī from—Ḥasan and ‘Abd Allah the sons of Muḥammad ibn ‘Alī from—their father from—‘Alī that the Nabī ﷺ outlawed Nikāḥ al-Mut‘ah and the meat of donkeys on the Day of Khaybar.²

و حدثنا محمد بن عبد الله بن نمير حدثنا أبي حدثنا عبيد الله عن ابن شهاب عن الحسن و عبد الله ابني محمد بن علي عن أبيهما عن علي أنه سمع ابن عباس يلين في متعة النساء فقال مهلا يا ابن عباس فإن رسول الله صلى الله عليه و سلم نهى عنها يوم خيبر و عن لحوم الحمر الإنسية

1 *Ṣaḥīḥ Muslim Ḥadīth*: 1407. 29.

2 *Ṣaḥīḥ Muslim Ḥadīth*: 1407. 30.

Muḥammad ibn ‘Abd Allah ibn Numayr narrated to us—my father narrated to us—‘Ubayd Allah narrated to us from—Ibn Shihāb from—Ḥasan and ‘Abd Allah the sons of Muḥammad ibn ‘Alī from—their father from—‘Alī who heard Ibn ‘Abbās displaying leniency regarding Mut‘ah of women. He warned him, “Stop, O Ibn ‘Abbās! Rasūlullāh ﷺ disallowed it and the flesh of donkeys on the Day of Khaybar.”¹

وحدثني أبو الطاهر و حرمله بن يحيى قالَا أخبرنا ابن وهب أخبرني يونس عن ابن شهاب عن الحسن و عبد الله ابني محمد بن علي بن أبي طالب عن أبيهما أنه سمع علي بن أبي طالب يقول لابن عباس نهى رسول الله صلى الله عليه وسلم عن متعة النساء يوم خيبر و عن أكل لحوم الحمير الإنسانية

Abū al-Ṭāhir and Ḥarmalah ibn Yaḥyā narrated to me saying—Ibn Wahb informed us—Yūnus informed me from—Ibn Shihāb from—Ḥasan and ‘Abd Allah the sons of Muḥammad ibn ‘Alī ibn Abī Ṭālib from—their father who heard—‘Alī ibn Abī Ṭālib saying to Ibn ‘Abbās, “Rasūlullāh ﷺ prohibited Mut‘ah of women and eating the flesh of donkeys on the Day of Khaybar.”²

All the above aḥādīth appear in *Ṣaḥīḥ Muslim*.

The prohibition of Mut‘ah from the books of the Shī‘ah

روى أحمد بن محمد بن عيسى في نوادره و ابن إدريس في سرائره عن ابن أبي عمير عن هشام بن الحكم عن أبي عبد الله في المتعة قال ما يفعله عندنا إلا الفواجر

Aḥmad ibn Muḥammad ibn ‘Isā in his *Nawādir* and Ibn Idrīs in his *Sarā’ir* narrated from—Ibn Abī ‘Umayr from—Hishām ibn al-Ḥakam from—Abū ‘Abd Allah regarding Mut‘ah: “Only the whores practice it according to us.”³

و روى ابن إدريس في سرائره و أحمد بن محمد في نوادره بإسناده عن ابن سنان قال سألت أبا عبد الله عن المتعة فقال لا تدنس بها نفسك

1 *Ṣaḥīḥ Muslim* Ḥadīth: 1407. 31.

2 *Ṣaḥīḥ Muslim* Ḥadīth: 1407. 32.

3 *Sarā’ir* pg. 483; *al-Wasā’il* vol. 14 pg. 456; *Biḥār al-Anwār* vol. 100 pg. 318.

Ibn Idrīs in his *Sarā'ir* and Aḥmad ibn Muḥammad in his *Nawādir* report with his isnād from Ibn Sinān who says that he enquired from Abū 'Abd Allah about Mut'ah who said, "Do not soil yourself with it."¹

و روى الكليني عن المفضل قال سمعت أبا عبد الله يقول في المتعة دعوها أما يستحي أحدكم أن يرى في موضع العورة فيحمل ذلك على صالحه إخوانه وأصحابه

Al-Kulaynī reports from—al-Mufaḍḍal who says that he heard—Abū 'Abd Allah declaring concerning Mut'ah: "Leave it. Is anyone of you not ashamed to be seen in a place of secrecy and to carry this to his righteous brothers and companions?"²

و روى المفيد و الكليني عن علي بن يقطين قال سألت أبا الحسن عن المتعة فقال ما أنت و ذاك قد أغناك الله عنها

Al-Mufīd and al-Kulaynī report from—'Alī ibn Yaḳḩīn who reports: I questioned Abū al-Ḥasan about Mut'ah. He replied, "What connection do you have with it? Allah has made you independent from it."³

و روى الكليني عن عمار قال قال أبو عبد الله لي و لسليمان بن خالد قد حرمت عليكم المتعة

Al-Kulaynī relates from—'Ammār who says that—Abū 'Abd Allah said to him and to Sulaymān ibn Khālid, "I have declared Mut'ah ḥarām upon you."

و روى المفيد و الكليني عن ابن شمون قال كتب أبو الحسن إلى بعض مواليه لا تلحوا علي المتعة إنما عليكم إقامة السنة فلا تشغلوا بها عن فرشكم و حرائركم فيكفرون و يتبرين و يدعين على الأمر بذلك و يلعنونا

Al-Mufīd and al-Kulaynī narrated from—Ibn Shamūn who says, "Abū al-Ḥasan wrote to some of his freed slaves, 'Do not insist Mut'ah upon me.

1 *Sarā'ir* pg. 66; *Nawādir* pg. 66; *al-Wasā'il* vol. 14 pg. 450.

2 *Al-Kāfī* vol. 5 pg. 453; *Bihār al-Anwār* vol. 100 pg. 103, 311; *al-Wasā'il* vol. 14 pg. 450; *al-Nūrī: al-Mustadrak* vol. 14 pg. 455.

3 *Khulāṣat al-Ījāz fī al-Mut'ah* pg. 57; *al-Wasā'il* vol. 14 pg. 449; *Nawādir Aḥmad* pg. 87 Ḥadīth: 199.

Your duty is only to establish the Sunnah. Do not get involved in it from your wives and slave-girls who will disbelieve, dissociate, and curse the one who instructed this and they will curse us.”

If they wish to escape these aḥādīth by claiming that the Imām said them out of Taqīyyah, as some believe, then there is no Taqīyyah when dealing with Mut‘ah of women.

Kāshif al-Ghiṭā’ said in *Aṣl al-Shī‘ah*:

و من طرقنا الوثيقة عن جعفر الصادق أنه كان يقول ثلاث لا أتقي فيهن أحدا متعة الحج و متعة النساء و
المسح على الخفين

And from our strong chains from Ja‘far al-Ṣādiq who would declare: “I do not fear anyone in three things, viz. Mut‘ah of Ḥajj, Mut‘ah of women, and maṣḥ upon khuffayn.”¹

Mut‘ah marriage was permissible in the initial stages of Islam, and then forbidden, then allowed, and subsequently prohibited till the Day of Qiyāmah. Rasūlullāh ﷺ outlawed it, not Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ, nor Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ simply laid emphasis on its prohibition and admonished the one whom the prohibition had not reached. The one responsible for narrating the ḥadīth of prohibition which supports his stance is none other than Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ.

Al-Bukhārī and Muslim document in their *Ṣaḥīḥ* compilations:

إن عليا رضي الله عنه قال لابن عباس رضي الله عنهما إن النبي صلى الله عليه وسلم نهى عن المتعة و
عن لحوم الحمير الأنسية زمن خيبر

‘Alī رَضِيَ اللهُ عَنْهُ informed Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ, “Certainly, the Nabī ﷺ banned Mut‘ah and the flesh of donkeys during the Khaybar campaign.”²

1 *Aṣl al-Shī‘ah wa Uṣūlūhā* pg. 100.

2 *Ṣaḥīḥ al-Bukhārī* vol. 6 pg. 129.

Another narration clarifies:

عن متعة النساء زمن خيبر

“... from Mut‘ah of women during the Khaybar campaign.”¹

Mut‘ah marriage is not permissible at home nor while on a journey. It is ḥarām till the Day of Qiyāmah. Al-Bayhaqī documents the ḥadīth of Sayyidunā Abū Dhar رضي الله عنه:

إنما أحلت لنا أصحاب محمد متعة النساء ثلاثة أيام ثم نهى عنها رسول الله صلى الله عليه وسلم

Mut‘ah of women was permitted for us—the companions of Muḥammad—for three days. Thereafter, Rasūlullāh صلى الله عليه وسلم forbade it.

The text which denotes its eternal prohibition is:

إنها حرام إلى يوم القيامة

It is ḥarām till the Day of Qiyāmah.²

It is apparent that Sayyidunā ‘Umar رضي الله عنه highlighted the prohibition. Some—who were unaware of the abrogation—practiced Mut‘ah during the lifetime of Sayyidunā Abū Bakr and a small portion of the era of Sayyidunā ‘Umar رضي الله عنه. Sayyidunā Jābir رضي الله عنه is one of them. However, the ḥadīth has no indication to the fact that Sayyidunā Abū Bakr رضي الله عنه considered it permissible since Sayyidunā Jābir رضي الله عنه did not mention Sayyidunā Abū Bakr’s رضي الله عنه knowledge of it and happiness over it. By some practicing it during his era does not necessarily mean that he was aware of it. The obvious reason of him not being informed was that it was a secret marriage, and the presence of witnesses was not a condition. Now since it was not announced, it is most befitting that it remains a secret from those close by, forget one who is fully occupied with the burdens of khilāfah and the affairs of all the Muslims, viz. Sayyidunā Abū Bakr رضي الله عنه.

1 Ibid pg. 230.

2 *Al-Sunan al-Kubrā* vol. 7 pg. 203. Shīṭ books: *al-Istibṣār* vol. 3 pg. 142; *al-Tahdhīb* vol. 7 pg. 251; *Wasā’il al-Shī’ah* vol. 21 pg. 12.

Pulpits will be placed around the ‘Arsh on the Day of Qiyāmah

توضع يوم القيامة منابر حول العرش لشيعتي و شبيعة أهل بيتي المخلصين في ولايتنا و يقول الله تعالى
هلموا يا عبادي لأنثر عليكم كرامتي فقد أوذيتهم في الدنيا

Pulpits will be placed around the ‘Arsh on the Day of Qiyāmah for my partisans and my Ahl al-Bayt’s partisans, those sincere in our friendship. Allah ﷻ will announce, “Come, O My servants, so that I may scatter by benevolence upon you for indeed you were harmed in the world.”

This narration is *bāṭil* and has no basis whatsoever in any of the ḥadīth sources. A *rāfiḍī* known as **al-Qundūzī**, who is defamed in the ḥanafī madhhab, fabricated it.¹

So either he is a *Rāfiḍī* pretending to be a ḥanafī or a Ḥanafī with corrupt *Rāfiḍī* tendencies. No matter what the case be, no *Rāfiḍī* can be a Ḥanafī according to the *Aḥnāf* since they consider the *Rawāfiḍ* as *kuffār*.

1 *Yanābī al-Mawaddah* (Spring of Love) vol. 1 pg. 56, actually *Yanābī al-Rafḍ* (Springs of Rafḍ).

Rasūlullāh ﷺ passed away while leaning on the chest of ‘Alī

أخبرنا محمد بن عمر حدثني سليمان بن داود بن الحصين عن أبيه عن أبي غطفان قال سألت بن عباس رأيت رسول الله صلى الله عليه وسلم توفي ورأسه في حجر أحد قال توفي وهو المستند إلى صدر علي قلت فإن عروة حدثني عن عائشة أنها قالت توفي رسول الله صلى الله عليه وسلم بين سحري ونحري فقال بن عباس أتعقل والله لتوفي رسول الله صلى الله عليه وسلم وإنه لمستند إلى صدر علي وهو الذي غسله وأخي الفضل بن عباس وأبي أبي أن يحضر وقال إن رسول الله صلى الله عليه وسلم كان يأمرنا أن نستتر فكان عند الستر

Muḥammad ibn ‘Umar informed us—**Sulaymān ibn Dāwūd ibn al-Ḥuṣayn** narrated to me from—his father from—**Abū Ghaṭfān** who reports:

I asked Ibn ‘Abbās, “Do you know if Rasūlullāh’s ﷺ head was in anyone’s lap when he passed away?”

Ibn ‘Abbās said, “He passed away while leaning on ‘Alī’s chest.”

I asked, “But ‘Urwah narrated to me from ‘Ā’ishah who asserts that Rasūlullāh ﷺ passed away in her arms.”

Ibn ‘Abbās shouted, “Do you know, by Allah, Rasūlullāh ﷺ passed away while leaning on ‘Alī’s chest. He is responsible for giving him ghusl together with my brother al-Faḍl ibn ‘Abbās. My father refused to be present saying, ‘Rasūlullāh ﷺ would command us to observe privacy,’ so he was in privacy.

This narration is mawḍū‘. **Muḥammad ibn ‘Umar al-Wāqidi** is problematic. In fact, a kadhāb. His Shaykh, **Sulaymān ibn Dāwūd ibn al-Ḥuṣayn**’s condition is unknown as Ḥāfiẓ said.¹

Furthermore, it contradicts the authentic reports which affirm that Rasūlullāh ﷺ passed away while leaning on the chest of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

1 *Faḥ al-Bārī* vol. 8 pg. 107.

This is how they steal all the qualities and virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and attribute them to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. They believe that he is al-Ṣiddīq al-Akbar, and al-Fārūq al-Akbar. Now they claim that Rasūlullāh رَضِيَ اللَّهُ عَنْهُ passed away in ‘Alī’s arms whereas the authentic narrations are explicit that he passed away in Sayyidunā ‘Ā’ishah’s رَضِيَ اللَّهُ عَنْهَا arms.

What further substantiates the lies and fabrications of al-Wāqidī is the following concoction of his:

أخبرنا محمد بن عمر قال أخبرنا عبد العزيز بن محمد عن حرام بن عثمان عن أبي حازم عن جابر بن عبد الله الأنصاري أن كعب الأحمار قام زمن عمر فقال ونحن جلوس عند عمر أمير المؤمنين ما كان آخر ما تكلم به رسول الله صلى الله عليه وسلم فقال عمر سل عليا قال أين هو قال هو هنا فسأله فقال علي أسندته إلى صدري فوضع رأسه على منكبتي فقال الصلاة الصلاة فقال كعب كذلك آخر عهد الأنبياء و به أمروا وعليه يبعثون قال فمن غسله يا أمير المؤمنين قال سل عليا قال فسأله فقال كنت أغسله وكان العباس جالسا وكان أسامة و شقران يختلفان إلي بالماء

Muḥammad ibn ‘Umar informed us—‘Abd al-‘Azīz ibn Muḥammad informed us from—**Ḥarām ibn ‘Uthmān** from—Abū Ḥāzim from—Jābir ibn ‘Abd Allah al-Anṣārī who relates:

During the time of ‘Umar, Ka’b al-Aḥbār stood up and asked while we were seated by Amīr al-Mu’minīn ‘Umar, “What were the last words spoken by Rasūlullāh رَضِيَ اللَّهُ عَنْهُ?”

‘Umar said, “Ask ‘Alī.”

“And where is he,” he asked.

“He is over there,” came the reply.

‘Alī explained, “I supported him to my chest. He placed his head on my shoulder and said: al-Ṣalāh al-Ṣalāh!”

Ka’b commented, “Similar is the last covenant of the Ambiyā’. They have been commanded with it and will be resurrected upon it.”

He then asked, “Who gave him ghusl, O Amīr al-Mu’minīn?”

He replied, “Ask ‘Alī.”

Accordingly he asked him and ‘Alī said, “I washed him while ‘Abbās was seated. Usāmah and Shaqrān were handing me the water in turns.”

This narration is also mawḍū‘. **Muḥammad ibn ‘Umar al-Wāqidi** is a kadhāb. His shaykh’s shaykh is **Ḥarām ibn ‘Uthmān** and both of them are kadhābs and matrūk. Al-Shāfi‘ī says, “Narrating from Ḥarām is ḥarām.”¹

1 *Tārīkh Baghdād* vol. 8 pg. 278; *al-Ma‘rifah wa al-Tārīkh* vol. 3 pg. 210; *Lisān al-Mizān* vol. 2 pg. 182; *Musnad Ibn Abī Shaybah* vol. 1 pg. 127; *Mizān al-Itidāl* vol. 2 pg. 209.

He then entered me in a shawl with some of his wives and we travelled three... (statement of al-Zubayr)

ثم أدخلني في اللحاف مع بعض نسائه فصرنا ثلاثة

He then entered me in a shawl with some of his wives and we travelled three (statement of al-Zubayr).

Al-Ḥākim says, “This has a ṣaḥīḥ isnād.”¹

Probably, al-Dhahabī erred in corroborating al-Ḥākim in authenticating the narration for he categorically stated in *Mizān al-ʾitidāl* that Abū Dawūd and Ibn Kharāsh accused him (Muḥammad ibn Sinān) of lying.² Al-Dāraquṭnī also corroborated him.

Muḥammad ibn Sinān

- He is a kadhāb as stated by Ibn Abī Ḥātim.³
- Abū Dawūd and ʿAbd al-Raḥmān ibn Kharāsh accused him of lying.⁴

Ishāq ibn Idrīs al-Aswārī

- Ibn al-Madīnī discarded him.
- Al-Nasaʿī commented, “Matrūk.”
- Al-Bukhārī mentioned, “The people discarded him.”
- Ibn Maʿīn remarked, “A kadhāb who fabricates ḥadīth.”

1 *Al-Mustadrak* vol. 3 pg. 410 or 364.

2 *Mizān al-ʾitidāl* vol. 6 pg. 180.

3 *Al-Jarḥ wa al-Taʾdīl* vol. 7 pg. 279.

4 *Al-Mughnī fī al-Ḍuʿafāʾ* vol. 2 pg. 589.

- Abū Zur‘ah said, “*Wāhī al-ḥadīth* (weak).”
- Ibn Ḥibbān noted, “He would appropriate ḥadīth¹.”

Al-Albānī classified the narration *mawḍū‘*.²

1 *Saraqat al-Ḥadīth*: Equipping existing ḥadīths with one’s own chains of transmission or constructing entirely new chains of transmission is known as *saraqat al-ḥadīth* (appropriating ḥadīth).

2 *Silsilat al-Aḥādīth al-Ḍa‘īfah wa al-Mawḍū‘ah* Ḥadīth: 2662.

‘Alī began washing the Nabī ﷺ

جعل علي يغسل النبي صلى الله عليه و سلم فلم ير منه شيئا مما يرى من الميت و هو يقول بأبي أنت و أمي ما أطيبك حيا و ميتا

‘Alī began washing the Nabī ﷺ and did not see anything on him which is normally seen on a corpse. He commented, “May my parents be sacrificed for you. How pure are you, alive and dead!”

This narration is ḍa‘īf due to Ḥusayn ibn ‘Abd Allāh ibn ‘Ubayd Allāh ibn ‘Abbās ibn ‘Abd al-Muṭṭalib.

Ḥusayn ibn ‘Abd Allāh ibn ‘Ubayd Allāh ibn ‘Abbās ibn ‘Abd al-Muṭṭalib

- Aḥmad notes, “He has some *munkar* (contradictory) reports.”
- Al-Bukhārī comments, “He was accused of heresy.”¹

Moreover, this is the observation Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ made after the demise of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which the rāfiḍī wishes to attribute to Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ.

1 Al-Tārīkh al-Kabīr vol. 1 / 2 pg. 388; al-Jarḥ wa al-Ta‘dīl vol. 1 / 2 pg. 57; Tahdhīb al-Tahdhīb vol. 2 pg. 341.

Love and appreciation for Abū Bakr is compulsory upon my ummah

حب أبي بكر و شكره واجب على أمتي

Love and appreciation for Abū Bakr is compulsory upon my ummah.

Al-Khaṭīb reported this in his *Tārīkh*¹ from the chain of ‘**Umar ibn Ibrāhīm al-Kurdī** and commented, “Umar is the sole narrator.”

‘Umar ibn Ibrāhīm al-Kurdī

- Al-Dāraquṭnī remarks, “Kadhāb. *Khabīth* (wretched).”

Al-Dhahabī says, “The ḥadīth is extremely munkar.”²

1 Vol. 5 pg. 453.

2 *Mīzān al-ʾitidāl* vol. 2 pg. 249.

Ḥasan and Ḥusayn and Imāms, whether they stand up or sit down

الحسن و الحسين إمامان قاما أو قعدا

Ḥasan and Ḥusayn and Imāms, whether they stand up (to claim their right) or sit down (i.e. do not claim their right).

The isnād is as follows:

حدثنا علي بن أحمد بن محمد رحمه الله قال حدثنا محمد بن موسى بن داود الدقاق قال حدثنا الحسن بن أحمد بن الليث قال حدثنا محمد بن حميد قال حدثنا يحيى بن أبي بكير قال حدثنا أبو العلاء الخفاف عن أبي سعيد عقيص ... و ذكر الحديث

‘Alī ibn Aḥmad ibn Muḥammad رحمته الله narrated to us saying—Muḥammad ibn Mūsā ibn Dāwūd al-Daqqāq narrated to us saying—Ḥasan ibn Aḥmad ibn al-Layth narrated to us saying—Muḥammad ibn Ḥumayd narrated to us saying—**Yaḥyā ibn Abī Bukayr** narrated to us saying—Abū al-‘Alā al-Khaffāf narrated to us from—**Abū Sa‘īd ‘Aqīṣ** ... He then related the ḥadīth.

The Rawāfiḍ frequently quote this narration. It has absolutely no basis according to us and no existence in any of the ḥadīth compilations.

Yaḥyā ibn Abū Bukayr

- *Mastūr* (Hidden). From the tenth century.¹

Khālīd ibn Ṭahmān Abū al-‘Alā al-Khaffāf al-Kūfi

- He is Khālīd ibn Abī Khālīd more commonly known by his agnomen: Abū al-‘Alā al-Khaffāf. He is truthful but is accused of Shī‘ism. And then became unstable.²

1 *Taqrīb al-Tahdhīb* vol. 5 pg. 188.

2 *Taqrīb al-Tahdhīb* vol. 1 pg. 188.

Abū Saʿīd ʿAqīṣ

- Al-Nasaʿī says, “He is not *qawī* (strong).”
- Al-Dāraquṭnī classified him as *matrūk* (suspected of forgery).
- Al-Saʿdī remarked, “Unreliable.”
- Al-Bukhārī comments, “They criticised him.”
- Ibn ʿAdī states, “No narration of his regarding the Ṣaḥābah is reliable. He only narrates tales. He is a Kūfī from their Shīʿah crowd.”
- Yaḥyā ibn Maʿīn stated, “He is worthless.”¹

1 *Al-Kāmil fī al-Ḍuʿafāʾ* vol. 3 pg. 109; *Lisān al-Mīzān* vol. 2 pg. 433.

Ḥusayn is from me and I am from him

حسين مني و أنا منه

Ḥusayn is from me and I am from him.

The scholars have graded the isnād of this ḥadīth ḥasan. Nonetheless, the Rawāfiḍ understand it in a certain way; the way Shayṭān inspired them due to their ignorance and following their habit of giving such false meanings to words which the words cannot bear like they did in the verse of *al-kisā'* (the shawl), the verse of *al-taṭhīr* (purification), and the verse of the imāmah of Ibrāhīm عَلَيْهِ السَّلَامُ .

They cite the ḥadīth as proof for the superiority of their A'immah over the Ambiyā' of Allah سُبْحَانَهُ وَتَعَالَى .

Al-Nawawī elucidates, “The meaning is exaggeration in the oneness of their way and their unanimity in the obedience of Allah سُبْحَانَهُ وَتَعَالَى .”¹

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ observed about the al-Ash'ariyyīn due to their mutual assistance:

هم مني و أنا منهم

They are from me and I am from them.²

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ comment on Sayyidunā Julaybīb رَضِيَ اللهُ عَنْهُ who killed 9 before he tasted martyrdom:

هذا مني و أنا منه

He is from me and I am from him.³

1 *Sharḥ Muslim* vol. 16 pg. 26.

2 *Ṣaḥīḥ al-Bukhārī Ḥadīth*: 4123; *al-Mustadrak* vol. 2 pg. 150.

3 *Ṣaḥīḥ Muslim Ḥadīth*: 2472.

The truth after me is with ‘Umar wherever he goes

أَلْحَقُّ بَعْدِي مَعَ عُمَرَ حَيْثُ دَارَ

The truth after me is with ‘Umar wherever he goes.

This narration is mawḍū‘. Al-‘Uqaylī reported it in *al-Ḍu‘afā’*¹ from al-Qāsim ibn Yazīd ibn ‘Abd Allah ibn Qasīṭ—from his father—from ‘Aṭā’ from—Ibn ‘Abbās رضي الله عنه.

Al-Dhahabī clearly stated that it was a lie and Ḥāfiẓ confirmed in *al-Lisān*.²

The truth is with ‘Alī

أَلْحَقُّ مَعَ عَلِيٍّ

The truth is with ‘Alī.

This ḥadīth is *bāṭil* (false). Ḥāfiẓ Ibn Kathīr stated after quoting this ḥadīth and the other, “Each of them is sceptical.”³

Ḥāfiẓ al-Haythamī says in *Majma‘ al-Zawā‘id*, “al-Bazzār narrated it. **Sa‘d ibn Shu‘ayb** appears in the isnād and I do not know him.”⁴

Al-Amīnī, the kadhāb, in his book *al-Ghadīr* endeavours to create the impression in the mind of the reader that **Sa‘d ibn Shu‘ayb** is truthful and reliable and his biography is recorded in *Tahdhīb al-Tahdhīb*. All these are falsehoods. His biography does not appear in any of the books of the Ahl al-Sunnah. In this way, al-Amīnī exonerates himself from *amānah* (honesty).

1 *Al-Ḍu‘afā’* Ḥadīth: 363.

2 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 3524.

3 *Al-Bidāyah wa al-Nihāyah* vol. 7 pg. 389.

4 *Majma‘ al-Zawā‘id* vol. 7 pg. 236.

Rasūlullāh ﷺ left in the morning wearing a striped cloak made from black (camel's) hair

خرج النبي صلى الله عليه وآله وسلم غداة وعليه مرط مرحل من شعر أسود فجاء الحسن بن علي فادخله ثم جاء الحسين فدخل معه ثم جاءت فاطمة فادخلها ثم جاء علي فادخله ثم قال إِنَّمَا يَرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Rasūlullāh ﷺ left in the morning wearing a striped cloak made from black (camel's) hair. Ḥasan ibn 'Alī came and Rasūlullāh ﷺ wrapped him under it, followed by Ḥusayn who entered with him. Then Fāṭimah came and he took her under it, then came 'Alī and he also took him under it. He thereafter recited:

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.”^{1,2}

The Shī'ah dupe people into believing that this ḥadīth is the reason behind the revelation of this verse. This is a mistake, if not a lie. Rasūlullāh ﷺ mentioned this verse to clarify that these four personalities are also included in the verse. How can the sons be the reason behind the revelation of the verse when the context clearly shows that the addressees are the wives of Rasūlullāh ﷺ?

Moreover, the ḥadīth does not contain any wording to show restriction to them, to the exclusion of all others.

Furthermore, Rasūlullāh ﷺ said to Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا:

السلام عليكم أهل البيت

Peace be upon you, O Ahl al-Bayt!

1 Sūrah al-Aḥzāb: 33

2 Ṣaḥīḥ Muslim Ḥadīth: 2424.

And he taught us to supplicate:

اللهم صل على محمد و آل محمد

O Allah, send salutations upon Muḥammad and the family of Muḥammad.

In another narration the words appear:

اللهم صل على محمد و آله و ذريته

O Allah, send salutations upon Muḥammad, his family, and progeny.¹

Ḥāfiẓ Ibn Kathīr has related from Sayyidunā Jābir رضي الله عنه that the verse of *taṭhīr*:

فيهم نزلت

was revealed concerning them.

He attributed this wording to al-Ḥākīm. However, I have not found it like this.

1 *Ṣaḥīḥ al-Bukhārī*.

‘Umar proposed to ‘Alī for his daughter Umm Kulthūm... He uncovered her shin and kissed it

خطب عمر إلى علي ابنته أم كلثوم .. فكشف ساقها و قبلها

‘Umar proposed to ‘Alī for his daughter Umm Kulthūm... He uncovered her shin and kissed it.

Al-Baghdādī reports it in his *Tārīkh*¹ from Ibrāhīm ibn Mahrān ibn Rustum. He mentioned no jarḥ or ta’dīl of him. Ibn ‘Adī did criticise him saying, “Munkar al-ḥadīth from reliable narrators.”²

They are majhūl narrators in the sanad, viz. ‘Abd Allāh ibn Ishāq ibn Ibrāhīm al-Baghawī and Aḥmad ibn al-Ḥusayn ibn Ishāq al-Ṣūfī.

Al-Ḥākim reported it in *al-Mustadrak*³ without mentioning the uncovering of the shin and kissing. Despite this, al-Dhahabī criticised al-Ḥākim for authenticating the sanad which is his general habit of displaying leniency. Al-Dhahabī states, “Rather it is munqaṭi’,” between ‘Alī ibn al-Ḥusayn and ‘Umar.

Some ḥadīth critics use the text, “according to his habit,” due to their grievance of al-Ḥākim often repeating the text: “This is a ḥadīth with a ṣaḥīḥ isnād,” for mawḍū‘ narrations.

Al-Ṭabarānī narrated it in *al-Kabīr*⁴. Ḥasan ibn Sahl al-Ḥannāṭ is present in the isnād. Al-Sam‘ānī mentioned him without quoting any jarḥ or ta’dīl. Hence, he remains majhūl. He narrates it from another chain from Yūnus ibn Abī Ya‘fūr

1 Vol. 6 pg. 182.

2 *Al-Kāmil fī al-Ḍu‘afā’* vol. 6 pg. 2.

3 *Al-Mustadrak* vol. 3 pg. 142.

4 Vol. 1 pg. 124.

who is truthful but blunders profusely as Ḥāfiẓ affirmed.¹ The narration has a tābi‘ from someone the muḥaddithīn are not pleased with, Sayf ibn Muḥammad. Ḥāfiẓ notes, “They declared him a liar.”² Hence, this narration is mawḍū‘ due to Sayf being a kadhāb.

Al-Albānī acknowledged his blunder of authenticating the narration of uncovering the shin where he relied on Ḥāfiẓ Ibn Ḥajar who erred.³ He retracted from his taṣḥīḥ of the narration in *Silsilat al-Aḥādīth al-Ḍa‘īfah*.⁴

1. Umm Kulthūm’s marriage from the books of the Ahl al-Sunnah:

حدثنا عبدان أخبرنا عبد الله أخبرنا يونس عن بن شهاب قال ثعلبة بن أبي مالك ثم إن عمر بن الخطاب رضي الله عنه قسم مروطا بين نساء من نساء أهل المدينة فبقي منها مرط جيد فقال له بعض من عنده يا أمير المؤمنين أعط هذا بنت رسول الله صلى الله عليه وسلم التي عندك يريدون أم كلثوم بنت علي فقال عمر أم سليط أحق به وأم سليط من نساء الأنصار ممن بايع رسول الله صلى الله عليه وسلم قال عمر فإنها كانت تزفر لنا القرب يوم أحد قال أبو عبد الله تزفر تخيط

‘Abdān narrated to us—‘Abd Allāh informed us—Yūnus informed us from—Ibn Shihāb who reports that Tha‘labah ibn Abī Mālik related:

Thereafter ‘Umar ibn al-Khaṭṭāb رضي الله عنه distributed cloaks among the women of Madīnah. One good quality cloak remained. So some people who were by him suggested, “O Amīr al-Mu‘minīn! Give this to Rasūlullāh’s صلى الله عليه وسلم daughter who is in your marriage,” referring to Umm Kulthūm bint ‘Alī.

‘Umar said, “Umm Sulayṭ is more deserving of it. Umm Sulayṭ is from the women of Aṅṣār who pledged allegiance to Rasūlullāh صلى الله عليه وسلم.” ‘Umar further stated, “She would stitch water skins for us during the Battle of Uḥud.”

1 *Taqrīb al-Tahdhīb* Biography: 7920.

2 *Taqrīb al-Tahdhīb* Biography: 2726.

3 *Silsilat al-Aḥādīth al-Ṣaḥīḥah* Ḥadīth: 2036.

4 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 1273.

Abū ‘Abd Allāh clarifies, “*Tazfuru* means to stitch.”¹

Many Ḥuffāz have confirmed the authenticity of this ḥadīth, viz. Ibn Ḥajar in *al-Iṣābah*², al-Dhahabī in *Siyar A‘lām al-Nubalā’*³ and Ibn al-Jawzī in *al-Muntaẓam*⁴.

2. Umm Kulthūm’s marriage from the books of the Rawāfid:

- Al-Kulaynī: *al-Kāfī* vol. 5 pg. 346. Kitāb al-Nikāḥ, chapter regarding the marriage of Umm Kulthūm.
- Al-Kulaynī: *al-Furū‘ min al-Kāfī* vol. 6 pg. 115, 116.
- Al-Majlisī authenticated both these narrations in *Mir’āt al-‘Uqūl* vol. 21 pg. 197.
- Al-Ṭūsī: *al-Istibṣār* vol. 3 pg. 352.
- Al-Ṭūsī: *Tahdhīb al-Aḥkām* vol. 8 pg. 161 and vol. 9 pg. 262.
- Al-Majlisī: *Biḥār al-Anwār* vol. 38 pg. 88.
- Sayyid al-Murtaḍā ‘Alam al-Hudā: *al-Shāfi* pg. 116.
- Sayyid al-Murtaḍā ‘Alam al-Hudā: *Tanzīh al-Ambiyā’* pg. 141.
- Ibn Shahrāshūb: *Manāqib Āl Abī Ṭālib* vol. 3 pg. 162.
- Al-Arbilī: *Kashf al-Ghumma fī Ma‘rifat al-A‘immah* pg. 10.
- Ibn Abī al-Ḥadīd: *Sharḥ Nahj al-Balāghah* vol. 3 pg. 124.

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3843. Chapter regarding women carrying water skins to people during battle.

2 *Al-Iṣābah* pg. 276. *Kitāb al-Kunā* and *Kitāb al-Nisā’*.

3 *Siyar A‘lām al-Nubalā’* vol. 2 pg. 525.

4 *Al-Muntaẓam* vol. 4 pg. 131.

- Muqaddas al-Ardabilī: *Ḥadīqat al-Shī'ah* pg. 277.
- Qāḍī Nūr Allah Shūstarī: *Majālis al-Mu'minīn* pg. 85.
- Qāḍī Nūr Allah Shūstarī: *Maṣā'ib al-Nawāṣib* pg. 170.
- Ni'mat Allah al-Jazā'irī: *al-Anwār al-Nu'māniyyah*.
- Al-Qummī: *Muntahā al-Āmāl* vol. 1 pg. 186.
- Al-Ya'qūbī: *Tārīkh al-Ya'qūbī* vol. 2 pg. 149, 150.

3. Al-Mufīd in *al-Masā'il al-Sarawiyyah*:

The Rawāfiḍ do not adhere to a clear methodology or stance. They are the worst of religious groups in contradiction.

When you cite their scholar's authentication of the narration of Sayyidunā 'Umar's رضي الله عنه marriage to Umm Kulthūm, they do not run away. Rather they claim that al-Mufīd cast misgivings regarding the authenticity of the ḥadīth in *al-Masā'il al-Sarawiyyah*. Al-Majlisī opposed al-Mufīd and established the authenticity of the sanad of both the narration in *al-Kāfi*.¹ The muḥaqqiq of *al-Masā'il al-Sarawiyyah* Ṣā'ib 'Abd al-Ḥamīd confirmed that both narrations have ḥasan isnāds.²

To prove the method of performing Ṣalāt al-Janāzah upon both a man and woman, al-Ṭūsī and al-Ḥillī have cited the incident of the Ṣalāt al-Janāzah upon Sayyidah Umm Kulthūm and her son Zayd ibn 'Umar ibn al-Khaṭṭāb.³ In fact, al-Ḥillī said in *Muntahā al-Ṭalab*, "Our proof is what majority have narrated from 'Ammār ibn Abī 'Ammār who said, 'I attended the janāzah of Umm Kulthūm and her son Zayd ibn 'Umar ibn al-Khaṭṭāb.'"⁴

1 *Mir'āt al-'Uqūl* vol. 21 pg. 197.

2 *Al-Masā'il al-Sarawiyyah* pg. 87.

3 *Al-Khilāf* vol. 1 pg. 722; *Mukhtalaf al-Shī'ah* vol. 2 pg. 308.

4 *Wasā'il al-Shī'ah* vol. 3 pg. 128; *Muntahā al-Ṭalab* vol. 1 pg. 457; al-Ḥillī: *Tadhkirat al-Fuqahā'* vol. 2 pg. 66; al-Ḥillī: *Nihāyat al-Aḥkām* vol. 2 pg. 65; *Bihār al-Anwār* vol. 78 pg. 382.

Ibn al-‘Allāmah cited as evidence that Sayyidunā ‘Umar رضي الله عنه paid 40 000 dirhams upfront as the dowry for Umm Kulthūm.¹

Similarly, al-Ṭūsī cited the marriage of ‘Umar to Umm Kulthūm in the ruling of mahr (dowry).²

In inheritance, Ibn al-Shahīd narrated the death of Umm Kulthūm and her son Zayd ibn ‘Umar ibn al-Khaṭṭāb since they passed away at the same time as the narrations affirm, hence it was not known who passed away first.³

Al-Khūwansārī and Muḥammad in *Aḥkām al-‘Iddah* have reported the narration of *al-Kāfi* as evidence which they both considered ṣaḥīḥ. The narration mentions that after ‘Umar رضي الله عنه passed away, Sayyidunā ‘Alī رضي الله عنه took the hand of Umm Kulthūm so that she may pass her ‘iddah in her father’s house.⁴

With regards the claim that Muḥammad ibn Ja‘far was killed in Tustur. This is what they claim so that their objective may be reached in denying the marriage of Sayyidunā ‘Umar رضي الله عنه to Umm Kulthūm. They say that ‘Awn ibn Ja‘far was killed in Tustur and the Battle of Tustur occurred during the khilāfah of Sayyidunā ‘Umar رضي الله عنه without difference. However, what is agreed upon by the ‘Ulamā’ is that he was killed on the Day of al-Ḥarrah in Madīnah, and not it Tustur.

They assert that Ibn Ḥajar affirmed that Muḥammad ibn Ja‘far was killed in Tustur. This is a lie against Ibn Ḥajar, or at least deception. Ibn Ḥajar quoted al-Wāqidi’s statement that he was martyred in Tustur but then

1 *Īdāḥ al-Fawā’id* vol. 3 pg. 194; *Wasā’il al-Shī’ah* vol. 21 pg. 263.

2 *Al-Mabsūt* vol. 4 pg. 272.

3 Al-Shahīd al-Thānī: *Masālik al-Afhām* vol. 13 pg. 270; al-Jawāhirī: *Jawāhir al-Kalām* vol. 39 pg. 308.

4 *Jāmi’ al-Madārik* vol. 4 pg. 561; Muḥammad Ṣādiq al-Rūḥānī: *Fiqh al-Ṣādiq* vol. 23 pg. 64.

favoured another narration which contradicts this one and affirms that he was killed in Palestine. Ḥāfiẓ Ibn Ḥajar qualified this latter narration of being *muḥaqqaq* (researched) and rejected al-Wāqidī's view.¹

As regards his brother 'Awn ibn Ja'far ibn Abī Ṭālib, he relates from Abū 'Umar ibn 'Abd al-Barr that 'Awn was martyred in Tustur.²

Why this sort of deception?

4. The narration: This was one womb which was forcefully taken from us [Allah forgive us for having to translate this blasphemy].

ذلك فرح غصبتها

This was one womb which was forcefully taken from us.

This is a narration which the Rawāfiḍ cite as proof, not realising that it only makes their madhhab more disgusting and portrays Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ in a bad and wicked light. It comes through the chain of Hishām ibn Sālīm al-Mujassim—who thinks that Allah is a *jism* (body) with length, breadth, and depth. It also comes through the chain of Zurārah who was cursed by Ja'far al-Ṣādiq:

لعن الله زراة

May Allah curse Zurārah!

إن الله نكس قلب زراة

Certainly, Allah distorted the heart of Zurārah.

Despite this, al-Majlisī classified the isnād as authentic.³

1 *Al-Iṣābah* vol. 6 pg. 8.

2 *Ibid* vol. 4 pg. 744.

3 *Mir'āt al-'Uqūl* vol. 20 pg. 42.

This marriage totally demolishes all the various narrations which the liars have fabricated. The narrations which speaks about Sayyidunā ‘Umar ibn al-Khaṭṭāb رضي الله عنه allegedly beating Sayyidah Fāṭimah رضي الله عنها until she miscarried. If a man hits your wife and is instrumental in killing my child, will you ever give him your daughter in marriage, and be happy with him as your son-in-law? Will you name your child after him? Moreover, this fabrication clearly states that the man responsible, his name was Qunfudh, not ‘Umar. Or are they insulting Sayyidunā ‘Umar رضي الله عنه with such a name?¹

Despite al-Majlisī authenticating the narrations of *al-Kāfī* which confirm this marriage, he falsely supposes that Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه sought help from a jinnyah from the Jews of Najrān, whose name was Suḥayqah bint Juwayriyah. He despised his followers by saying that this narration is one of the hidden narrations people are unaware of, hence it has no sanad. As if he pacifies his followers: Accept my lie and do not search for an isnād. My lie is sufficient for you.

This lie has many disgusting consequences:

- » Sayyidunā ‘Alī رضي الله عنه would seek help from the Jews, not the Muslims. He sought help from Suḥayqah bint Juwayriyah² just because Sayyidunā ‘Umar رضي الله عنه threatened to take away the honour of *siqāyah* from him, i.e. giving Zam Zam to the pilgrims. He sacrificed his honour and his daughter to protect the honour of *siqāyah*.
- » The verdict of a human marrying a jinn is not correct as al-Malībārī al-Hindī reported from majority of the scholars in *Faṭḥ al-Ma‘īn*³.

1 *Bihār al-Anwār* vol. 43 pg. 197 – 200.

2 Hāshim al-Baḥrānī: *Madīnat al-Ma‘ājiz* vol. 3 pg. 203.

3 *Faṭḥ al-Ma‘īn* vol. 3 pg. 344.

- » Were there any witnesses to this marriage and who was the representative of this jinniyyah at the marriage contract?
- » Did Sayyidunā ‘Alī عليه السلام have a relationship with the Jews of mutual assistance and services?
- » Sayyidunā ‘Alī عليه السلام would take help from the Jews to fulfil his needs and to remove the difficulty that he faced, i.e. the threat of Sayyidunā ‘Umar عليه السلام. A person who is incapable of helping himself and needed to seek help from the Jews, how can you expect him to remove your difficulties and fulfil your needs? The Rawāfiḍ declare seeking assistance from America ḥarām and they condemn the Arab governments for seeking help from America. So why do they allow Sayyidunā ‘Alī عليه السلام to seek help from a Jewish jinniyyah, but they disallow it for others?
- » It is common knowledge that Sayyidah Umm Kulthūm عليها السلام had a son named Zayd which the Rawāfiḍ also acknowledge. He is related to the Ahl al-Bayt from the side of his mother. Are you happy to call him the son of a jinniyyah Umm Kulthūm?
- » *Al-Kāfi* reports that Sayyidunā ‘Alī عليه السلام took Umm Kulthūm’s hand and took her to pass her ‘iddah in his house after the demise of Sayyidunā ‘Umar عليه السلام. Was he holding the hand of a jinniyyah? Did the jinniyyah pass ‘iddah at Sayyidunā ‘Alī’s عليه السلام house or the real Umm Kulthūm?
- » Many rulings are attached to marriage, like ṭalāq, inheritance, ‘iddah, ilā’, li‘ān, nafaqah (financial support of the wife), and kiswah (clothing the wife).
- » Where was the original Umm Kulthūm during the presence of the fake? Was she hiding in a cave or concealed in the house?

If Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ uncovered her shin and kissed it as you suppose, your disparagement is directed at Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. How could he accept such a man for his daughter who does not consider her honour and commits zinā with her? By Allah, you desire to condemn Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ but at the same time condemn your own madhhab.

Had Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ threatened him if he did not marry his daughter to him, then how could Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ give in to marrying his daughter to a liar? Where is his understanding whereas Allah سُبْحَانَهُ وَتَعَالَى declares:

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ

*Evil women are for evil men and evil men and for evil women.*¹

Where did Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ bravery disappear to? The bravery he demonstrated by sleeping in the bed of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Why did he opt for disgrace? In trying to criticise Sayyidunā ‘Umar, you are actually criticising Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ?

If his wife was a Jewish jinniyah, why did he not challenge a coward fraud who had no swords besides a wooden one who resorts to the Jews to save himself? Why during the ḥajj do you outwardly express exoneration from the mushrikīn whereas you have accepted that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ took help from a Jewish female to save himself from the threat of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ?

And if this was a conventional marriage, why this disgusting lie?

Had Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ forcefully taken her, we will ask: Did your Imāms not find any expression more respectful than saying: This was one womb which was forcefully taken from us? Why not take her name and why speak of her womb with such disrespect that only condemns the Ahl al-Bayt and your false creed, and not Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ.

1 Sūrah al-Nūr: 26.

Khilāfah of nubuwwah will last for thirty years. Thereafter, Allah will grant kingdom to whom He wishes

خِلاَفَةُ النَّبُوَّةِ ثَلَاثُونَ عَامًا ثُمَّ يُؤْتِي اللَّهُ الْمَلِكَ مَنْ يَشَاءُ فَقَالَ مُعَاوِيَةُ رَضِينَا بِالْمَلِكِ

Khilāfah of nubuwwah will last for thirty years. Thereafter, Allah will grant kingdom to whom He wishes.

Mu‘āwiyah commented, “We are pleased with kingdom.”

The sanad is ḍa‘īf due to the presence of ‘Alī ibn Zayd.

- Ḥāfiẓ Ibn Ḥajar graded him ḍa‘īf.¹
- Al-Nasa’ī classified him ḍa‘īf.
- Imām Aḥmad said, “He is worthless.”²

Besides, the ḥadīth itself is reported from other ṣaḥīḥ chains without the addition of Sayyidunā Mu‘āwiyah’s رَضِينَا بِالْمَلِكِ comment.

1 *Taqrīb al-Tahdhīb* Biography: 401.

2 *Al-Kāmil fī al-Ḍu‘afā’* vol. 5 pg. 195.

I left you behind to be my successor over my family. He asked: will I assume succession after you

حدثنا العباس بن محمد المجاشعي قال نا محمد بن أبي يعقوب الكرمانى قال نا يزيد بن زريع عن سعيد بن أبي عروبة عن قتادة عن سعيد بن المسيب عن علي أن النبي صلى الله عليه و سلم قال خلفتك أن تكون خليفتي في أهلي قال أتخلف بعدك يا نبي الله قال ألا ترضى أن تكون مني بمنزلة هرون من موسى

‘Abbās ibn Muḥammad al-Mujāshīī narrated to me saying—Muḥammad ibn Abī Ya‘qūb al-Kirmānī narrated to me saying—Yazīd ibn Zuray‘ narrated to us from—Sa‘īd ibn Abī ‘Arūbah from—Qatādah from—Sa‘īd ibn al-Musayyab from—‘Alī that the Nabī ﷺ said:

“I left you behind to be my successor over my family.”

He asked- “Will I assume succession after you, O prophet of Allah?”

Rasūlullāh ﷺ said, “Are you not pleased to be to me like the position of Hārūn to Mūsā?”

I have not found any biography for ‘Abbās ibn Muḥammad al-Mujāshīī and Muḥammad ibn Abī Ya‘qūb.

Even if regarded as authentic, the simple answer to this narration is that it is not an emphatic declaration of Imāmah. “My successor over my family,” means over Fāṭimah and her children who are the family of Rasūlullāh ﷺ.

Allah created 'Alī in the form of ten Ambiyā'

خلق الله عليا في صورة عشرة أنبياء جعل رأسه كـرأس آدم و وجهه كوجه نوح و فمه كـفم شيث و أنفه كـأنف شعيب و بطنه كـبطن موسى و يده كيد عيسى و رجله كرجل إسحاق و ساعده كساعد سليمان و وجهه كوجه يوسف و عينه كعيني

Allah created 'Alī in the form of ten Ambiyā'. He made his head like Ādam's, his face like Nūḥ's, his mouth like Shīth's, his nose like Shu'ayb's, his stomach like Mūsā's, his hand like 'Īsā's, his foot like Ishāq's, his forearm like Sulaymān's, his face like Yūsuf's, and his eye like mines.

It is baseless. It is not found in the books of ḥadīth.

A bedouin entered the Masjid and submitted: May my parents be sacrificed for you, I have come to you loaded with sins

دخل أعرابي المسجد فقال بأبي أنت جئتكم مثقلا بالذنوب

A bedouin entered the Masjid and submitted (at the grave of the Prophet ﷺ), “May my parents be sacrificed for you, I have come to you loaded with sins.”

Hāfiẓ ibn ‘Abd al-Hādī said, “This narration is munkar and mawḍū‘. Its isnād is layers of darkness surmounting one another.”

Al-Haytham ibn ‘Adī

- Al-Bukhārī says, “He is not reliable. He would lie.”
- Abū Dāwūd said, “*Kadhāb* (great liar).”
- Al-Nasaī and others have said, “*Matrūk al-ḥadīth* (suspected for ḥadīth forgery).”
- Ibn al-Madīnī states, “He is more reliable than al-Wāqidī. However, I am not pleased with him in anything.”¹

Aḥmad ibn Muḥammad ibn al-Haytham from his father.

- He has no mention in the biographies of the known narrators.

Abū Ṣādiq

- His name is not established. Some have determined his name as Aslam or Muslim ibn Yazīd. Others have determined it as ‘Abd Allāh ibn Nājīdh.
- His narrations from ‘Alī are mursal, i.e. he narrates directly from ‘Alī without having ever met him.²

1 *Lisān al-Mizān* vol. 6 pg. 251 Biography: 7977; *Mizān al-ʿItidāl* vol. 4 pg. 324 Biography: 9311.

2 *Al-Taqrīb* Number: 8167.

Rasūlullāh ﷺ entered my presence while there was a mukhannath by me

عن زينب بنت أبي سلمة عن أمها أم سلمة رضي الله عنها دخل علي النبي صلى الله عليه وسلم وعندي مخنث فسمعه يقول لعبد الله بن أبي أمية يا عبد الله أرأيت إن فتح الله عليكم الطائف غدا فعليك بابنة غيلان فإنها تقبل بأربع وتدبر بثمان وقال النبي صلى الله عليه وسلم لا يدخلن هؤلاء عليكن قال بن عيينة و قال بن جريج المخنث هيت حدثنا محمود حدثنا أبو أسامة عن هشام بهذا و زاد و هو محاصر الطائف يومئذ

Zaynab bint Abī Salamah reported from her mother, Umm Salamah رضي الله عنها: The Nabī ﷺ entered my presence while there was a mukhannath (effeminate/hermaphrodite) with me. He heard him telling ‘Abd Allāh ibn Abī Umayyah (Umm Salamah’s brother), “O ‘Abd Allāh, if Allah opens Ṭā’if for you tomorrow, you should see the daughter of Ghaylān. Indeed, she comes with four and goes with eight (i.e. she has four folds on her stomach and eight from the back).”

Nabī ﷺ then commanded (the women), “They (mukhannaths) should never enter your presence.”

Ibn ‘Uyaynah said: and Ibn Jurayj said, “al-Mukhannath come.” Maḥmūd narrated to us—Abū Usāmah narrated to us from—Hishām with this wording and added, “And he was sieging Ṭā’if at that time.”

Al-Bukhārī narrated the ḥadīth. The doubt created in the ḥadīth is the presence of a mukhannath in Rasūlullāh’s ﷺ house. The answer to this is that the mukhannath is included among those without passion due to the understanding that he had no interest for women owing to his incapability. The following verse is evidence for this:

أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ

Or those male attendants having no physical desire¹

1 Sūrah al-Nūr: 31.

As soon as Rasūlullāh ﷺ heard his statement which suggests his inclination for women, he immediately commanded that he be barred.

The Shī'ah narrate this ḥadīth.¹

Although al-Majlisī judged that the ḥadīth contains a majhūl narrator, he affirmed the verdict saying, “Since the inhabitants of Madīnah did not count them among those with desire. When the opposite became apparent, Rasūlullāh ﷺ commanded their removal to remove the corrupt element and to stop them from describing the beauty of women in the presence of men.”²

1 *Al-Kāfi* vol. 5 pg. 523; *Tafsīr Nūr al-Thaqalayn* vol. 3 pg. 593.

2 *Mir'āt al-'Uqūl* vol. 20 pg. 352.

Rasūlullāh ﷺ called Fāṭimah and gave her Fadak

دعا رسول الله فاطمة فأعطها فداك

Rasūlullāh ﷺ called Fāṭimah and gave her Fadak

The ḥadīth is in Mawḍū‘. Al-Dhahabī remarked, “This narration is bāṭil.”

‘Aṭīyyah al-‘Awfī

- Al-Haythamī comments, “‘Aṭīyyah al-‘Awfī is present therein who is ḍa‘īf and *matrūk* (suspected of forgery).”¹
- Al-Dhahabī notes, “Aḥmad, al-Nasa‘ī and a group classified him ḍa‘īf. Sālim al-Murādī said, “‘Aṭīyyah had shī‘ī tendencies.”²

Al-Nawawī mentioned it in *al-Adhkār*³ from two chains. The first contains **Wāzī‘ ibn Nāfi‘ al-‘Uqaylī** concerning whom al-Nawawī said, “Unanimously ḍa‘īf.” The second isnād contains **‘Aṭīyyah al-‘Awfī** regarding whom al-Nawawī said, “‘Aṭīyyah is ḍa‘īf.”

Yes, this is befitting for al-‘Awfī. He is a *mudallis* (deceit). And he cannot be trusted. Although al-Tirmidhī classified some of his aḥādīth as ḥasan, al-Tirmidhī is known to display laxity in classifying aḥādīth ḥasan and ṣaḥīḥ. His authentication should not be relied upon as al-Dhahabī stated, and al-Mundhirī apprised in *al-Targhīb*.

Al-Fuḍayl ibn Mardhūq. He is also present in the isnād.

- He was an extremist shī‘ī.

1 *Mizān al-I’tidāl* vol. 5 pg. 146; *Majma‘ al-Zawā‘id* vol. 7 pg. 49.

2 *Mizān al-I’tidāl* vol. 3 pg. 79; *Tahdhīb al-Tahdhīb* vol. 7 pg. 224.

3 *Al-Adhkār* pg. 58. Chapter on what to say when proceeding to the Masjid.

- Al-Nasaʿī and Ibn Ḥibbān labelled him ḍāʿif.
- He would narrate fabrications from ‘Aṭīyyah al-‘Awfī.¹
- Some have classified him reliable while others have classified him ḍāʿif.
- He is among those, whom Muslim has been criticised for documenting their aḥādīth in his al-Ṣaḥīḥ, as pointed out by al-Ḥākim.
- Ibn Ḥibbān said, “He would report fabrications from ‘Aṭīyyah.”
- Ibn Maʿīn and al-‘Ijlī criticised him for having hard-core shīʿī ideologies.²
- Ḥāfiẓ says at the end, “Truthful. Guilty of *wahm* (errors). Criticised of being shīʿī.”³

1 *Tahdhīb al-Tahdhīb* vol. 8 pg. 298.

2 *Tahdhīb al-Tahdhīb* vol. 4 pg. 301 – 302.

3 *Taqrīb al-Tahdhīb* Biography: 5437.

That is the best human (reported from Jābir)

ذاك خير البشر

That is the best human.

This is one of the reports of ‘Aṭīyah al-‘Awfī, the *mudallis* (deceitful) rāfiḍī. I have mentioned time and again that part of his deception was that he would report from Abū Sa‘īd al-Kalbī the story teller, in such a manner that will dupe people into believing that he is reporting from Sayyidunā Abū Sa‘īd al-Khudrī رضي الله عنه. Nonetheless, al-Dhahabī says that had this narration been ṣaḥīḥ, it would mean that he is the best human of his time. No Muslim will make this statement unconditionally.¹

Sayyidunā Jābir’s رضي الله عنه statement appears in *Muṣannaf ibn Abī Shaybah*² and *Faḍā’il al-Ṣaḥābah*³ from ‘Aṭīyah with the words:

ذاك من خير البشر

That is one of the best humans.

Despite the weakness of the narration, there is no doubt that Sayyidunā ‘Alī رضي الله عنه is one of the best humans which none besides a munāfiq will reject. But him being the best of them all unconditionally, is not accepted. The lowest ranking nabī is far superior to Sayyidunā Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī رضي الله عنه.

1 *Siyar A’lām al-Nubalā’* vol. 8 pg. 205.

2 *Muṣannaf ibn Abī Shaybah* vol. 6 pg. 372.

3 *Faḍā’il al-Ṣaḥābah* vol. 2 pg. 696.

Muḥammad ﷺ his Rabb as if his legs were on a meadow

عن ابن عباس أنه سئل هل رأى محمد ربه قال نعم رآه كأن قدميه على خضرة دونه ستر من لؤلؤ فقلت يا ابن عباس أليس يقول الله لَا تُدْرِكُهُ الْأَبْصَارُ قَالَ لَا أَمْ لَكَ ذَلِكَ نوره الذي هو نوره إذا تجلى بنوره لا يدركه شيء

It is reported that Ibn ‘Abbās was asked, “Did Muḥammad see his Rabb?”

“Yes,” he replied, “as if His legs were on a meadow, and before Him was a veil of pearls.”

I said, “O father of ‘Abbās, has Allah not declared: ‘*Vision perceives Him not?*’”

He retorted, “May you be bereaved of your mother. That is His brilliance which is His brilliance. When He manifest with His brilliance, then nothing can perceive him.”¹

My comments: This rāfiḍī sufficed by mentioning the reference and concealed that al-Suyūṭī indicated to al-Bayhaqī classifying it ḍa‘īf. He pointed out *Mustadrak al-Ḥākim*² but concealed al-Dhahabī’s review of al-Ḥākim commenting that **Ibrāhīm** who is *matrūk* (suspected of forgey) is in the isnād.

1 *Al-Durr al-Manthūr* vol. 6 pg. 124.

2 *Mustadrak al-Ḥākim* vol. 2 pg. 316.

Muḥammad ﷺ his Rabb in a lush garden, in front of him was a golden spread

عن عبد الله بن أبي سلمة أن عبد الله بن عمر بن الخطاب بعث إلى عبد الله بن العباس يسأله هل رأى محمد ربه فأرسل إليه عبد الله بن العباس أن نعم فرد عليه عبد الله بن عمر رسوله أن كيف رآه قال فأرسل أنه رآه في روضة خضراء دونه فراش من ذهب على كرسي من ذهب يحمله أربعة من الملائكة ملك في صورة رجل وملك في صورة ثور وملك في صورة نسر وملك في صورة أسد

‘Abd Allah ibn Abī Salamah reports that ‘Abd Allah ibn ‘Umar ibn al-Khaṭṭāb sent word to ‘Abd Allah ibn ‘Abbās asking him if Muhammad ﷺ saw his Rabb. ‘Abd Allah ibn ‘Abbās replied in the affirmative. So ‘Abd Allah ibn ‘Umar send back the messenger to ask how he saw Him. He sent this message back, “He saw him in a lush green garden, before him was a golden mat, sitting on a golden chair carried by four angels. One angel in the form of a human, the second in the form of an ox, the third in the form of an eagle, and the fourth in the form of a lion.”

Ibn Khuzaymah did not note any *taṣḥīḥ*¹, he simply remained silent. Silence is not proof, let alone it being *taṣḥīḥ*. However, the fraudster silently discarded our scholar’s *taḍīf* of the narration.”

Al-Suyūṭī quotes, “Al-Bayhaqī classified it *ḍa‘īf*.”²

Ibn al-Jawzī declared, “This ḥadīth is not *ṣaḥīḥ*. Muḥammad ibn Ishāq is the sole narrator. Mālik has declared him a liar as well as Hishām ibn ‘Urwah.”³

It appears in *Kitāb al-Sunnah* of ‘Abd Allāh ibn al-Imām Aḥmad, “Its isnād is *ḍa‘īf*.”⁴

They dig up unreliable narrations from our rubbish cans to use as evidence against us.

1 *Taṣḥīḥ*: Authentication.

2 *Al-Durr al-Manthūr* vol. 7 pg. 648.

3 Chapter on descending. *Al-‘Ilal al-Mutanāhiyah* vol. 1 pg. 37.

4 *Kitāb al-Sunnah* vol. 1 pg. 176.

I saw my Rabb at 'Arafāt on a red camel wearing a lower garment

رأيت ربي بعرفات على جمل أحمر عليه إزار

I saw my Rabb at 'Arafāt on a red camel wearing a lower garment.

Ḥāfiẓ says that the reporter of this narration, **Abū 'Alī al-Ahwāzī**, has gathered many fabrications and disgraceful/scandalous narrations in his book. Both Ḥāfiẓ al-Dhahabī and Ḥāfiẓ al-'Asqalānī have reproduced this narration as an example of these fabrications and disgraceful/scandalous narrations.¹

1 *Lisān al-Mizān* vol. 2 pg. 238; *Mizān al-I'tidāl* vol. 1 pg. 512.

I saw my Rabb at Minā on a grey camel wearing a jubbah

رأيت ربي بمنى على جمل أورق عليه جبة

I saw my Rabb at Minā on a grey camel wearing a jubbah.

The Rawāfiḍ take offense at this narration and claim that al-Dhahabī and Ibn ‘Asākir narrated it, but they conveniently pay no attention to their taḍīf of the narration.

Mullā ‘Alī Qārī has listed it among the false narrations.¹

Al-Dhahabī remarks, “Ibn ‘Asākir says: al-Ahwāzī is accused for it. Abū Bakr al-Khaṭīb told us, “Alī al-Ahwāzī is a kadhāb.””²

Just marvel the falsehood of the Rawāfiḍ!

1 *Al-Maṣnū‘* vol. 1 pg. 136.

2 *Mīzān al-Itidāl* vol. 2 pg. 264; *Lisān al-Mīzān* vol. 2 pg. 238; *al-Kashf al-Ḥathīth* vol. 1 pg. 92.

I saw my Rabb as a young beardless lad with curly hair wearing a green garment

رأيت ربي جعدا أمرد عليه حلة خضراء

I saw my Rabb as a young beardless lad with curly hair wearing a green garment.

Firstly, the mushrik is not concerned about *tanzīh* (declaring Allah’s purity from all imperfections). The Rawāfiḍ defend Khomeini’s statement that Fāṭimah is a deity and that ‘Alī is *lāhūt al-abad* (deity for eternity). So how can they be of those who declare Allah’s purity from all imperfections?

Secondly, the one who authenticates the narration is not a Wahhābī. He authenticates it on the basis of it being a dream. It is possible for Rasūlullāh ﷺ to see something in a dream contrary to its reality just as Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام saw himself slaughtering his son, Sayyidunā Ismā‘īl عَلَيْهِ السَّلَام, whereas he did not do this in reality.

This isnād of the ḥadīth flows with shī‘ī narrators with their acknowledgement; those who surrounded Ja‘far al-Ṣādiq—Hishām ibn al-Ḥakam to be exact. It appears in *Kitāb al-Tawḥīd*:

عن يعقوب السراج قلت لأبي عبد الله عليه السلام إن بعض أصحابنا يروون أن الله صورة مثل صورة الإنسان و قال آخر إنه في صورة أمرد جعد ققط فخر أبو عبد الله ساجدا ثم رفع رأسه فقال سبحان الذي ليس كمثله شيء

On the authority of Ya‘qūb al-Sarrāj: I said to Abū ‘Abd Allāh ﷺ, “Some of our scholars relate that Allah has a form like that of a human.”

Another said, “He is in the form of a beardless lad, with extremely curly hair.”

Abū ‘Abd Allāh fell down prostrate. He then lifted his head and exclaimed, “Purity belongs to the One who nothing resembles.”¹

1 Al-Sadūq: *al-Tawḥīd* pg. 103; *Biḥār al-Anwār* vol. 3 pg. 305.

Al-Majlisī authenticated *al-Kāfī*'s narration which accuses Hishām ibn al-Ḥakam, the rāfiḍī, of narrating from al-Ṣādiq the declaration that Allah is a hollow body. [Allah forbid!]¹

This narration indicates with clarity that this false narration is reported from those who surrounded Ja'far al-Ṣādiq with evidence from the words, “Some of our scholars.”

This type of ḥadīth is not found in the books of ḥadīth, but rather in the books of the ḥadīth critics like *Mizān al-I'tidāl*². In this book, al-Dhababī criticises and finds fault with many narrators who are fabricators and liars. Hence, his book is not a book of ḥadīth like *Ṣaḥīḥ al-Bukhārī* or *Ṣaḥīḥ Muslim*. Realise this!

This narration is from the chain of **Ḥammād ibn Salamah** who is reliable, however, Ibn al-Thaljī reports, “I heard ‘Abbād ibn Ṣuhayb saying, ‘Verily, Ḥammād did not remember/did not have a good memory. They would say that he stuffed his book with amazing narrations about some of the divine qualities. It is also said that Ibn Abī al-‘Awjā’ was his stepson who would surreptitiously slip narrations into his books.”³

The problem with the narration is not Ḥammād but rather **Ibrāhīm ibn Abī Suwayd**.

Ibrāhīm ibn Abī Suwayd

- Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī says, “He is Ibrāhīm ibn al-Faḍl al-Dhirā’”⁴

1 *Mir'āt al-'Uqūl* vol. 2 pg. 1.

2 *Mizān al-I'tidāl* vol. 2 pg. 593.

3 *Mizān al-I'tidāl* vol. 1 pg. 592.

4 *Tahdhīb al-Tahdhīb* vol. 1 pg. 127.

- Al-Bukhārī says, “Munkar al-ḥadīth.”¹
- Al-Nasaʿī comments, “Matrūk al-ḥadīth.”²
- Al-Dāraquṭnī made similar remarks in *al-ʿIlal* and *Al-Ḍuʿafāʾ wa al-Matrūkūn*³.

1 *Al-Tārīkh al-Kabīr* vol. 1 pg. 989.

2 *Al-Ḍuʿafāʾ wa al-Matrūkūn* pg. 4.

3 *Ibid* pg. 1.

I saw inscribed on the door of Jannah: There is no deity besides Allah; Muḥammad is the Messenger of Allah; ‘Alī is the brother of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

رأيت على باب الجنة مكتوبا لا إله إلا الله محمد رسول الله علي أخو رسول الله

I saw inscribed on the door of Jannah: There is no deity besides Allah; Muḥammad is the Messenger of Allah; ‘Alī is the brother of Rasūlullāh

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The narration is mawḍū‘.

Abū Ya‘lā Ḥamzah ibn Dāwūd al-Mu‘addab

- Al-Dāraquṭnī says, “He is worthless.”¹

Sulaymān ibn al-Rabī‘ al-Nahdī al-Kūfī

- Matrūk.
- Al-Dāraquṭnī and al-Dhahabī discarded him.²

Kādiḥ ibn Raḥmat al-Zāhid Abū Raḥmah

- Al-Ḥākim and Ibn ‘Adī attributed lying and fabricating to him.
- Majority of what he narrates is not maḥfūz. Moreover, his isnāds are not corroborated.

Yaḥyā ibn Sālim al-Kūfī

- Al-Dāraquṭnī classified him ḍa‘īf.
- He is not Yaḥyā ibn Sālim the narrator from Ibn ‘Umar.³

1 *Mizān al-I’tidāl* vol. 1 pg. 607.

2 *Mizān al-I’tidāl* vol. 2 pg. 207.

3 *Silsilat al-Aḥādīth al-Ḍa‘īfa* Ḥadīth: 4901.

I saw in the era of ignorance a female monkey who had committed adultery being stoned

رأيت في الجاهلية قرودة قد زنت فرجموها

I saw in the era of ignorance a female monkey who had committed adultery being stoned (by the other monkeys).

A Ṣaḥābī reports what he saw in the days of ignorance. There is no problem with that especially when it is what he thinks. It appears in a narration that he saw a male and female monkey mating. Another male monkey came and took her from him. Thereafter, many other monkeys gathered and stoned both of them. This is the gist of the incident which he supposed to be stoning due to adultery. He did not report this incident from Rasūlullāh ﷺ. Had Rasūlullāh ﷺ related it and the sanad been ṣaḥīḥ, we would have accepted it. We have believed him in much greater things.

If this story is correct, it proves that monkeys are cleaner than swine. The Rawāfiḍ's practice of lending the female private organ is very similar to the practice of swine.

فقد روى الطوسي عن محمد عن أبي جعفر قال قلت الرجل يحل لأخيه فرج قال نعم لا بأس به له ما أحل له منها

Al-Ṭūsī reports from Muḥammad ibn Abī Ja'far:

I said, "A man permits his wife's private organ for his brother."

He replied, "Yes, there is no sin in this. Whatever section of hers he permits for him is permissible for him."¹

عن أبي الحسن الطائري أنه سأل أبا عبد الله عن عارية الفرج فقال لا بأس به

Abū al-Ḥasan al-Ṭāri' reports that he asked Abū 'Abd Allah regarding lending the female private organ. He replied, "There is no problem with that."²

1 *Kitāb al-Istibṣār* vol. 3 pg. 136.

2 *Ibid* vol. 3 pg. 141.

I saw inscribed on the leg of the ‘Arsh: I supported him and assisted him with ‘Alī

رأيت في ساق العرش مكتوبا .. أيدته بعلي و نصرته

I saw inscribed on the leg of the ‘Arsh: I supported him and assisted him with ‘Alī

This narration is mawḍū‘. The isnād is filled with a line of Rawāfiḍ.

Abū Ḥamzah al-Thumālī

- His name is Thābit ibn Abī Ṣafiyyah al-Kūfī
- Unanimously ḍa‘īf.
- In fact, al-Dāraquṭnī labelled him matrūk.
- Al-Sulaymānī listed him among the Rawāfiḍ.

‘Amr ibn Thābit al-Kūfī

- Ibn Ma‘īn says, “He is worthless.”
- He comments, “He is not reliable nor trustworthy.”
- Ibn Ḥibbān remarks, “He narrates fabrications.”¹

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah wa al-Mawḍū‘ah* vol. 10 pg. 544, Ḥadīth: 4902.

May Allah have mercy on ‘Alī. O Allah! Let the truth follow him wherever he goes

رحم الله عليا اللهم أدر الحق معه حيث دار

May Allah have mercy on ‘Alī. O Allah! Let the truth follow him wherever he goes.

Al-Ḥākim narrated it and commented, “It is ṣaḥīḥ according to the standards of al-Bukhārī and Muslim.”¹

Al-Dhahabī corrects al-Ḥākim saying, “Al-Mukhtār is unreliable.”

Al-Mukhtār ibn Nāfi‘ al-Tamīmī

- Ḥāfiẓ classified him ḍa‘īf.²

1 *Al-Mustadrak* vol. 3 pg. 125.

2 *Taqrīb al-Tahdhīb* Biography: 6522.

Beautify your gathering with ‘Alī’s mention

زينوا مجالسكم بذكر علي

Beautify your gathering with ‘Alī’s mention.

The Rawāfiḍ claim that al-Ḥākim narrated it in *al-Mustadrak*.

I could not locate it anywhere in *al-Mustadrak*.

I asked Allah for 5 things for you. He gave me four and deprived me of one

حدثنا أحمد بن غالب بن الأجلح بن عبد السلام أبو العباس حدثنا محمد بن يحيى بن الضريس حدثنا عيسى بن عبد الله بن عمر بن علي بن أبي طالب حدثني أبي عبد الله بن عمر عن أبيه عن جده عن علي بن أبي طالب قال قال رسول الله صلى الله عليه وسلم سألت الله فيك خمسا فأعطاني أربعة و منعتني واحدة سألته فأعطاني فيك أنك أول من تنشق الأرض عنه يوم القيامة و أنت معي معك لواء الحمد و أنت تحمله و أعطاني أنك ولي المؤمنين من بعدي

Aḥmad ibn Ghālib ibn al-Ajlaḥ ibn ‘Abd al-Salām Abū al-‘Abbās narrated to us—Muḥammad ibn Yaḥyā ibn al-Ḍarīs narrated to us—‘Īsā ibn ‘Abd Allah ibn ‘Umar ibn ‘Alī ibn Abī Ṭālib narrated to us—my father, ‘Abd Allah narrated to me from—his father from—his grandfather from—‘Alī ibn Abī Ṭālib that Rasūlullāh ﷺ said, “I asked Allah for 5 things for you. He granted me four and deprived me of one. I asked Him and He granted me with regards to you that you will be the first for whom the earth will be split on the Day of Qiyāmah and you will be with me. With you will be the flag of praise which you will carry. And He favoured me that you will be the walī of the believers after me.

This narration is mawḍū‘.

‘Īsā ibn ‘Abd Allah ibn ‘Umar

Ibn al-Jawzī says, “The attribution of this ḥadīth to Rasūlullāh ﷺ is incorrect. We have just mentioned from Ḥāfiẓ Ibn Ḥibbān that he said, “‘Īsā would narrate from his father from his forefathers all sorts of fabrications.”¹

1 *Al-‘Īlal al-Mutanāhiyah* vol. 1 pg. 246.

I questioned Qutham ibn al-‘Abbās: How did ‘Alī inherit from Rasūlullāh ﷺ to your exclusion

سألت قثم بن العباس كيف ورث علي رسول الله دونكم فقال إنه أولنا به لحوقا وأشدنا به لزوقا

I questioned Qutham ibn al-‘Abbās, “How did ‘Alī inherit from Rasūlullāh ﷺ to your exclusion?”

He explained, “He was the first of us to join him and was the most attached to him.”¹

Ḥāfiẓ says, “Al-Ḥākīm narrated it in *al-Manāqib* and said, ‘The isnād is ṣaḥīḥ.’ I say: There is much debate around **Abū Ishāq** in this ḥadīth.”²

Al-Ḥākīm is mutasāhil in authentication to the extent that Ibn Taymiyyah commented, “Al-Ḥākīm is the weakest of those who authenticate aḥādīth.”

The narration is from **Abū Ishāq al-Sabīī**. He became unstable, he is a mudallis, and had shīī ideologies.

Sharīk ibn ‘Abd Allāh al-Qāḍī

He is a mudallis, and ḍa‘īf. Moreover, the narration he narrates alone is munkar as Ḥāfiẓ Ibn Ḥajar has stated.

1 *Al-Mustadrak* vol. 3 pg. 125.

2 *Ithāf al-Maharah* vol. 12 pg. 701.

The sibāq of the ummahs are three

سباق الأمم ثلاثة السابق ثلاثة فالسابق إلى موسى يوشع بن نون فالسابق إلى عيسى صاحب يس و إلى محمد صلى الله عليه و سلم علي بن أبي طالب

The forerunners of the nations are three: The forerunner of Mūsā was Yūsha' ibn Nūn, the forerunner to 'Īsā was the companion of Yāsīn, and to Muḥammad ﷺ was 'Alī ibn Abī Ṭālib.

Ḥāfiẓ says, "Al-Tha'labī documented it. 'Amr ibn Jam' is present therein and he is matrūk. Al-'Uqaylī, al-Ṭabarānī, and Ibn Mardawayh have narrated it from Ibn 'Abbās."¹

1 *Al-Kāfi al-Shāfi* vol. 4 pg. 10; *Lisān al-Mizān* vol. 4 pg. 456; *Tahdhīb al-Tahdhīb* vol. 2 pg. 292.

Soon there will be a fitnah. Whoever reaches it should hold firmly to two assets, viz. the Book of Allah and ‘Alī

ستكون فتنة فمن أدركها فعليه بخصلتين بكتاب الله و علي

Soon there will be a fitnah. Whoever reaches it should hold firmly to two assets viz. the Book of Allah and ‘Alī.

This narration is a lie.

Ḥāfiẓ says:

Dāhir ibn Dāhir is a malicious rāfiḍī whose concocted reports are never corroborated. Al-‘Uqaylī mentioned the ḥadīth of ‘Abd Allah ibn Dāhir from his father Dāhir from the Nabī who allegedly said, “O Umm Salamah! ‘Alī’s flesh is from my flesh ...”

Ibn ‘Adī accused him of fabricating this ḥadīth.¹

1 *Lisān al-Mizān* vol. 2 pg. 413; *Mizān al-I’tidāl* vol. 3 pg. 4; al-‘Uqaylī: *Al-Ḍu‘afā’* vol. 2 pg. 47; *Al-Kāmil fī al-Ḍu‘afā’* vol. 4 pg. 228.

Close all the doors except ‘Alī’s door

سدوا الأبواب كلها إلا باب علي

Close all the doors except ‘Alī’s door.

Another narration reads:

أمرني ربي بسد الأبواب كلها

My Rabb commanded me to shut all the doors ...

أما بعد فإني أمرت بسد هذه الأبواب

After praising Allah. Indeed I have been instructed to shut all these doors ...

Ibn al-Jawzī includes it in *al-mawḍū‘āt* and al-Suyūṭī in *al-La‘ālī al-Maṣnū‘ah*.¹

Al-Khaṭīb al-Baghdādī² said, “Abū ‘Abd Allāh al-‘Alawī al-Ḥasanī is the sole narrator.”

Al-Ḥākim narrates it in *al-Mustadrak*³ and classified it ṣaḥīḥ. However, al-Dhahabī corrected him saying, “Awf reported it from Maymūn ibn ‘Abd Allāh.” This is what he said. The correct name is Maymūn Abū ‘Abd Allāh al-Baṣrī al-Kindī.

Maymūn Abū ‘Abd Allah al-Baṣrī al-Kindī

- Al-Bukhārī reports that Ishāq quoted from ‘Alī, “Yaḥyā would not narrate from him.”⁴

1 *Al-mawḍū‘āt* vol. 1 pg. 365 – 367; *al-La‘ālī al-Maṣnū‘ah fī al-Aḥādīth al-Mawḍū‘ah* vol. 1 pg. 346.

2 Vol. 7 pg. 204.

3 *Al-Mustadrak* vol. 3 pg. 125.

4 *Al-Tārīkh al-Kabīr* vol. 7 pg. 1458; *Al-Tārīkh al-Ṣaghīr* vol. 1 pg. 306.

- Abū Dāwūd al-Ājurrī said, “He is accused (of fabrication).”¹
- Al-Haythamī said, “From Maymūn this. Ibn Ḥibbān classified him reliable while a group classified him ḍa‘īf.”

I say: Ibn Ḥibbān’s classification is not definite in this matter since he is mutasāhil according to those who are cognisant of the science of ḥadīth.

Ḥāfiẓ graded it ḥasan with the support of all its chains in *al-Qawl al-Musaddad*² despite him classifying it munkar in *al-Lisān*³.

1 *Su’ālāt al-Ājurrī*.

2 *Al-Qawl al-Musaddad* pg. 5 – 6.

3 *Lisān al-Mizān* vol. 4 pg. 164.

Ask ‘Alī ibn Abī Ṭālib about it since he is more knowledgeable than me.

أخبرنا أبو القاسم زاهر بن طاهر أنا أبو سعد الجعزي رودي أنا السيد أبو الحسن محمد بن علي بن الحسين نا حمزة بن محمد الدهقان نا محمد بن يونس نا وهب بن عثمان البصري نا إسماعيل بن أبي خالد عن قيس بن أبي حازم قال سألت رجلا معاوية عن مسألة فقال سل عنها علي بن أبي طالب فهو أعلم مني قال قولك يا أمير المؤمنين أحب إلي من قول علي قال بئس ما قلت و لؤم ما جئت به لقد كرهت رجلا كان رسول الله صلى الله عليه وسلم يغيره بالعلم غرا و لقد قال له أنت مني بمنزلة هرون من موسى

Abū al-Qāsim Zāhir ibn Ṭāhir informed us—Abū Sa’d al-Khanzarūdī informed us—al-Sayyid Abū al-Ḥasan Muḥammad ibn ‘Alī ibn al-Ḥusayn informed us—Ḥamzah ibn Muḥammad al-Dihqān narrated to us—Muḥammad ibn Yūnus narrated to us—Wahb ibn ‘Uthmān al-Baṣrī narrated to us—Ismā’īl ibn Abī Khālīd narrated to us from—Qays ibn Abī Ḥāzim who reports:

A man asked Mu‘āwiyah a ruling. Mu‘āwiyah told the man, “Ask ‘Alī ibn Abī Ṭālib about it since he is more knowledgeable than me.”

The man remarked, “O Amīr al-Mu‘minīn, your statement is more beloved to me than ‘Alī’s.”

Mu‘āwiyah admonished him saying, “Evil indeed is what you said, and wicked is what you brought! You have disliked a man whom Rasūlullāh صلى الله عليه وسلم would flood with knowledge and he said to him, ‘You are to me like the positon of Hārūn to Mūsā.’”

Abū al-Qāsim Zāhir ibn Ṭāhir is one of the problematic narrators. They discarded him because he would discard Ṣalāh.¹

1 *Mīzān al-Ītidāl* vol. 3 pg. 95; *Lisān al-Mīzān* vol. 2 pg. 470.

In the twelfth century, a man will emerge from the valley of Banū Ḥanīfah in the form of an ox

سيخرج في ثاني عشر قرنا في وادي بني حنيفة رجل كهيفة الثور

In the twelfth century, a man will emerge from the valley of Banū Ḥanīfah in the form of an ox.

This narration has no basis. In fact, no existence. It is nothing but the false production of the kadhāb **Aḥmad ibn Zīnī Daḥlān**.¹

He claims that he is shāfi'ī. So it gives me great pleasure to quote al-Shāfi'ī's statement:

مثل الذي يطلب الحديث بلا إسناد كمثل حاطب ليل يحمل حزمة حطب و فيه أفعى و هو لا يدري

The example of the one who seeks a ḥadīth without an isnād is like the one who gathers a bundle of firewood in the darkness of night, unaware that a serpent lies in the bundle.²

Daḥlān's report of this narration throws away his truthfulness and puts him in the ranks of the liars against Rasūlullāh ﷺ. We do not believe that he narrated it without knowledge especially when he appoints himself as the Muftī of Makkah. Yet at the same time, he lies against Rasūlullāh ﷺ.

1 *Al-Durar al-Saniyyah fī al-Radd 'alā al-Wahhābiyyah* pg. 55.

2 *Al-Madkhal ilā al-Sunan al-Kubrā* vol. 1 pg. 211; *Fayḍ al-Qadīr* vol. 1 pg. 433; *Faṭḥ al-Mughīth* vol. 3 pg. 4.

There will be fitnah after me. When this transpires, then cling firmly to ‘Alī ibn Abī Ṭālib

سيكون من بعدي فتنة فإذا كان ذلك فالزموا علي بن أبي طالب فإنه أول من آمن بي وأول من يصفحني يوم القيامة وهو الصديق الأكبر وهو فاروق هذه الأمة وهو يعسوب المؤمنين والمال يعسوب المنافقين

There will be fitnah after me. When this transpires, then cling firmly to ‘Alī ibn Abī Ṭālib since he is the first to believe in me and will be the first to shake my hand on the Day of Qiyāmah. He is *al-Ṣiddīq al-Akbar* (the greatest truthful) and the *Fārūq* (Criterion) of this ummah. He is the chief of the believers. And wealth is the chief of the hypocrites.

Ḥāfiẓ says, “Ishāq ibn Bishr al-Asadī one of the *matrūk* narrators (those suspected of forgery) appears in the sanad.”¹

Ishāq ibn Bishr ibn Muqātil Abū Ya‘qūb al-Kāhilī al-Kūfī

- Maṭīn says, “I have never heard Abū Bakr ibn Abī Shaybah declare anyone a liar besides Ishāq ibn Bishr al-Kāhilī. Similarly, Mūsā ibn Hārūn and Abū Zur‘ah called him a liar.
- Al-Falās and others labelled him *matrūk*.
- And al-Dāraqūṭnī stated that he was among the many who fabricate ḥadīth.”²

1 *Al-Iṣābah* vol. 4 pg. 171.

2 *Mizān al-Itidāl* vol. 1 pg. 339.

The drinker of wine is like the idol worshipper

شارب الخمر كعابد وثن

The drinker of wine is like the idol worshipper.

There is difference of opinion with regards to it being classified ṣaḥīḥ or ḍaʿīf. A group of ‘Ulamā’ labelled it ḍaʿīf while al-Albānī classified it ṣaḥīḥ in *Ṣaḥīḥ Ibn Mājah*.

Muḥammad ibn Sulaymān

- Al-Nasaʿī and Ibn ‘Adī labelled him ḍaʿīf.
- Ibn Ḥibbān classified him as *qawī* (reliable). Ibn Ḥibbān is *mutasāhil* in *tawthīq*.¹
- Al-Dhahabī criticised the *isnāds*.²
- Ibn ‘Adī commented, “Muḥammad ibn Sulaymān ibn al-Aṣbahānī is *muḍṭarib al-ḥadīth*.”³
- Ibn al-Jawzī classified him ḍaʿīf.⁴

The Khawārij substantiate their doctrine of affirming the *kufur* of one who commits a major sin by quoting such *aḥādīth*.

It is narrated from many chains.

1 *Majma‘ al-Zawā‘id* vol. 5 pg. 70.

2 *Mizān al-ʿItidāl* vol. 1 pg. 209; *Miṣbāḥ al-Zujājāh* vol. 4 pg. 38.

3 *Al-Kāmil fī al-Ḍu‘afā’* vol. 6 pg. 229.

4 *Al-‘Īlal al-Mutanāhiyah* vol. 2 pg. 672.

Yūnus ibn Khabbāb

- Al-Dāraquṭnī listed him in *al-'lāl* saying, “An evil man. He was an extremist Shī'ī.”
- Abū Dāwūd remarked, “Blasphemer of the Ṣaḥābah of Rasūlullāh ﷺ.”
- Yaḥyā ibn Ma'īn made a similar remark.¹

Fiṭr ibn Khalīfah

- He is *mutakallam fīh* (debatable/accused).

Junādah ibn Marwān

- Ibn Abī Ḥātim said, “Abd al-Raḥmān narrated to us saying that he asked his father about him who said, ‘He is not *qawī* (reliable). I fear that he be a *kadhāb*.’”²

1 *Al-Jarḥ wa al-Ta'dīl* vol. 9 pg. 238.

2 *Al-Jarḥ wa al-Ta'dīl* vol. 2 pg. 516.

The Ṣiddīqīn are three viz. the believer of the family of Yāsīn, the believer of Fir‘awn and the most superior of them is ‘Alī

الصدیقون ثلاثة مؤمن آل یاسین و مؤمن فرعون و أفضلهم علي

The Ṣiddīqīn are three viz. the believer of the family of Yāsīn, the believer of Fir‘awn and the most superior of them is ‘Alī.

Al-Ḥākīm classified it mawḍū‘¹.

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah wa al-Mawḍū‘ah* Ḥadīth: 355.

Al-Ṣalāh! Al-Ṣalāh! Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household

عن ابن جرير حدثنا بن وكيع حدثنا أبو نعيم حدثنا يونس عن أبي إسحاق أخبرني أبو داود عن أبي الحمراء قال رابقت المدينة سبعة أشهر على عهد رسول الله صلى الله عليه وسلم قال رأيت رسول الله صلى الله عليه وسلم إذا طلع الفجر جاء إلى باب علي وفاطمة رضي الله عنهما فقال الصلاة الصلاة إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

From Ibn Jarīr—ibn Wakī narrated to us—Abū Nu‘aym narrated to us—Yūnus narrated to us from—Abū Ishāq—Abū Dāwūd informed us from—Abū al-Ḥamrā’ who relates:

I was stationed in Madīnah for seven months during the lifetime of Rasūlullāh ﷺ. I noticed that when fajr time would set in, Rasūlullāh ﷺ would come to the door of ‘Alī and Fāṭimah and say: Al-Ṣalāh! Al-Ṣalāh! 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.

Abū Dāwūd al-A‘mā

- Ibn Kathīr comments, “Abū Dāwūd al-A‘mā is Nafī ibn al-Ḥārith, the kadhāb.”¹
- Ḥāfiẓ says, “Matrūk (suspected for forgery). Yaḥyā ibn Ma‘īn declared him a liar.”²

This narration poses yet another obstacle for the Shī‘ah. How is it possible for Rasūlullāh ﷺ to remind the infallible about ṣalāh? Was he afraid that they would miss ṣalāh? This fear denies their infallibility. It is mandatory on the infallible not to forget about ṣalāh and prepare for the same without a reminder.

1 *Tafsīr Ibn Kathīr*.

2 *Taqrīb al-Taḥdhīb* vol. 1 pg. 565.

I performed Ṣalāh with the nabī ﷺ before anyone performed ṣalāh with him

صليت مع النبي قبل أن يصلي عليه أحد

I performed Ṣalāh with the nabī ﷺ before anyone performed ṣalāh with him.

This statement is attributed to Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه.

The isnād is ḍa‘īf.

Jābir ibn Yazīd al-Ju‘fī and **Sufyān ibn Wakī‘** are present in the isnād. I have not located it in any ḥadīth compilation.

‘Alī’s strike on the Day of the Trench is superior to the worship of mankind and jinnkind

ضربة علي يوم الخندق أفضل من عبادة الثقلين

‘Alī’s strike on the Day of the Trench is superior to the worship of mankind and jinnkind.

It has absolutely no basis. I have not found it in any Sunnī ḥadīth compilation. Despite this, al-Jazā’irī claims that it is mutawātir.¹

Part of the audaciousness, carelessness, irresponsibility and hastiness of the Shī’ah is to falsely describe narrations supporting their creed as mutawātir.

Al-Ṭūsī says, “The entire Sharī’ah is not mutawātir. In fact, tawātur is only existent in a handful of rulings.”²

Nūr Allāh quotes the emphatic pronunciation of the majority of ‘Ulamā’ of Uṣūl that mutawātir are extremely few in number.³

What is really startling is where this strike of the overpowering sword of Allah—as claimed by the Shī’ah—disappear to when he pledged allegiance to the Khulafā’, named his sons after the three Khulafā’, and married his daughter Umm Kulthūm to Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ; all of this while observing Taqiyyah.

When he remained silent and inactive as they suppose from defending Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا when they broke her rib, set her house alight, and miscarried her foetus then he perpetrated a sin worse than the sins of mankind and jinnkind.

1 *Al-Anwār al-Nu’ māniyyah* vol. 1 pg. 52.

2 *Al-Iqtisād* pg. 187.

3 *Al-Ṣawārim al-Muḥriqah* pg. 277.

Glad tidings to you O bird! You eat fruit and perch on the tree

حدثنا أبو معاوية عن جويبر عن الضحاك قال رأى أبو بكر الصديق طيرا واقعا فقال طوبى لك يا طير والله لوددت أني كنت مثلك تقع على الشجرة وتأكل من الثمر ثم تطير وليس عليك حساب ولا عذاب والله لوددت أني كنت شجرة إلى جانب الطريق مر علي جمل فأخذني فأدخلني فاه فلاكني ثم اذردني ثم أخرجني بعرا ولم أكن بشرا

Abū Mu'āwiyah narrated to us from—Juwaybir from—al-Ḍaḥḥāk who reports:

Abū Bakr al-Ṣiddīq saw a bird perching (on a tree). He sighed, “Glad tidings to you O bird! By Allah, I wish I was just like you. You perch on a tree, eat the fruits, and then fly away without having to give reckoning or to face punishment. By Allah, I wish I was a tree on the side of the road upon whom a camel passed. He then took me, put me in his mouth, chewed me, then swallowed me, and excreted me as droppings. I wish I had not been a human.”

This is a statement attributed to Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. The Shī'ah think that this proves the Ṣaḥābah's رَضِيَ اللَّهُ عَنْهُمْ regret over their sins. I located it in *Muṣannaf ibn Abī Shaybah*¹.

He said at another juncture:

ليت أُمي لم تلدني ليتني كنت تبة في لينة

If only my mother never gave birth to me. If only I was a piece of straw in a brick.

The righteous make such statements out of their intense fear for Allah. There is no criticism herein.

1 *Muṣannaf ibn Abī Shaybah* vol. 7 pg. 91.

The Shī'ah narrate something similar from Sayyidunā 'Alī رضي الله عنه:

يا ليتي لد تلدني أمي و يا ليت السباع مزقت لحمي و لم أسمع بذكر النار قام و وضع يده على رأسه و
جعل يبكي

“If only my mother never gave birth to me. If only the predators would have minced my meat and I had not heard about Hell.” He then stood up, placed his hand on his head, and began crying.¹

If this is a reproach against Sayyidunā Abū Bakr and Sayyidunā 'Umar رضي الله عنهما, then it is likewise a condemnation of Sayyidunā 'Alī رضي الله عنه.

1 *Biḥār al-Anwār* vol. 8 pg. 203, vol. 43 pg. 88; Ibn Ṭāwūs al-Ḥasanī: *al-Durū' al-Wāqiyah* pg. 276.

The ‘Ulamā’ of my ummah are superior to the Ambiyā’ of Banī Isrā’īl

علماء أمتي أفضل من أنبياء بني إسرائيل

The ‘Ulamā’ of my ummah are superior to the Ambiyā’ of Banī Isrā’īl.

The ḥadīth does not appear with the word *afḍal* (superior to) but rather:

علماء أمتي كأنبيا بني إسرائيل

The ‘Ulamā’ of my ummah are *like* the Ambiyā’ of Banī Isrā’īl.

Nonetheless, it is mawḍū‘.¹

Mullā ‘Alī Qārī al-Ḥanafī has stated, “It has absolutely no basis as al-Dimyarī, al-Zarkashī, and al-‘Asqalānī have ascertained.”²

Al-Shawkānī unequivocally declared it baseless.³ Al-Fatnī concurred.⁴

Al-Zarkashī said, “I am unaware of any basis for it.”⁵ Al-Dimyarī and Ibn Ḥajar made similar comments. Al-Sakhāwī, al-Suyūṭī, Mullā ‘Alī Qārī, al-Sahmūdī, and al-‘Ajlūnī corroborated.⁶ Some added, “It is not known from any reliable book.”

Al-Munāwī says, “The ḥadīth is mutakallam fīh.”⁷

1 *Silsilat al-Aḥādīth al-Ḍa’īfah* Ḥadīth: 466.

2 *Al-Maṣnū‘ fī Ma’rifat al-Ḥadīth al-Mawḍū‘* vol. 1 pg. 123.

3 *Al-Fawā'id al-Majmū'ah fī al-Aḥādīth al-Mawḍū'ah* Ḥadīth: 81.

4 *Tadhkirat al-mawḍū'āt* Ḥadīth: 85.

5 *Al-Tadhkirah* pg. 167.

6 *Al-Maqāṣid al-Ḥasanah* pg. 459 Ḥadīth: 702; *Al-Durar al-Muntatharah* Ḥadīth: 293; *al-Asrār al-Marfū'ah* Ḥadīth: 614; *Al-Ghimāz ‘alā al-Limāz* pg. 162; *Kashf al-Khafā’* Ḥadīth: 1744.

7 *Fayḍ al-Qadīr* pg. 16.

The accurate statement of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is:

العلماء أمناء الرسل

The ‘Ulamā’ are the authorised representatives of the Messengers.

Shaykh ‘Abd al-Raḥmān al-Ḥūt al-Bayrūtī declared it *mawḍū‘* and baseless concurring with many of Ḥuffāz. Despite this, many ‘Ulamā’ insert it into their books observing negligence to the declaration of the Ḥuffāz.¹

1 *Asnā al-Maṭālib* pg. 278.

Rasūlullāh ﷺ taught me 1000 doors; each door opens another 1000 doors

علمني صلى الله عليه و سلم ألف باب يفتح كل باب ألف باب

Rasūlullāh ﷺ taught me 1000 doors; each door opens another 1000 doors

This narration is munkar. Ibn ‘Adī said, “This is a munkar ḥadīth. Probably, the problem lies with Ibn Lahī‘ah who is very extreme in tashayyū‘. They (the A‘immah) criticised him and attributed ḍu‘f to him.”¹

Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī states:

One of the lies of the Rawāfiḍ is what Kathīr ibn Yaḥyā has narrated—he is from their seniors—from Abū ‘Awānah from—al-Ajlaḥ from—Zayd ibn ‘Alī ibn al-Ḥusayn who said:

“On the day Rasūlullāh ﷺ passed away,” he then mentioned a lengthy incident. It appears therein, “‘Alī entered so ‘Ā‘ishah stood up. He leaned over him so he informed him of 1000 doors regarding what will transpire before the Day of Qiyāmah, each of these doors opens 1000 doors.”

This is mursal or mu‘ḍal. It has another *mawṣūl* (joint) chain by Ibn ‘Adī in *Kitāb al-Du‘afā’* i.e. the ḥadīth of ‘Abd Allāh ibn ‘Umar with a weak sanad.²

When millions of doors of knowledge are opened for Sayyidunā ‘Alī ﷺ as they suppose and when Sayyidunā Ḥusayn ﷺ can speak in 70 million languages, then why do they express surprise when Sayyidunā Abū Hurayrah ﷺ memorises few thousand aḥādīth?

1 *Mizān al-I‘tidāl* vol. 2 pg. 103; *Tahdhīb al-Tahdhīb* vol. 2 pg. 43; *Al-Kāmil fī al-Ḍu‘afā’* vol. 2 pg. 450; *al-Kashf al-Ḥathīth* vol. 1 pg. 160.

2 *Fath al-Bārī* vol. 5 pg. 363.

‘Alī is my brother in the world and the Hereafter

علي أخي في الدنيا و الآخرة

‘Alī is my brother in the world and the Hereafter.

The ḥadīth is ḍa‘īf.¹

Ḥāfiẓ al-‘Irāqī announces, “Everything reported regarding ‘Alī’s brotherhood is ḍa‘īf.”²

Jamī ibn ‘Umayr ibn ‘Affāq al-Taymī Abū al-Aswad al-Kūfī

- Ibn Numayr says, “He was one of the worst liars. He would say that the crane lays eggs in the sky and her young ones do not fall.”
- Ibn Ḥibbān narrated it in *Kitāb al-Ḍu‘afā’* with his isnād and commented, “He was a Rāfiḍī who concocted aḥādīth.”
- Al-Sājī says, “He has munkar narrations. There is scepticism about him. He is truthful.”
- Al-‘Ijlī comments, “A Tābi‘ī. Reliable.”
- Abū al-‘Arab al-Ṣaqlī states, “Abū al-Ḥasan is not corroborated in this.”³

Ḥāfiẓ’s verdict remains intact, “He was truthful but blundered and had shī‘ī ideologies.”⁴

1 *Ḍa‘īf al-Jāmi’* Ḥadīth: 1325.

2 *Al-Mughnī ‘an Ḥaml al-Asfār* (takhrij of *al-Iḥyā’*) vol. 1 pg. 493; *al-Iḥyā’* vol. 2 pg. 190; *Fayḍ al-Qadīr* vol. 4 pg. 355.

3 *Tahdhīb al-Tahdhīb* Biography: 177; *Mizān al-I’tidāl* vol. 2 pg. 152.

4 *Taqrīb al-Tahdhīb* vol. 1 pg. 142.

Ḥakīm ibn Ḥubayr

- Al-Dāraquṭnī comments, “Ḥakīm ibn Ḥubayr is the only transmitter from al-Nakhaʿī.”
- Aḥmad ibn Ḥambal remarks, “Ḥakīm is ḍaʿīf.”
- Al-Saʿdī labelled him a kadhāb.¹
- Aḥmad also said, “Ḍaʿīf. Munkar al-Ḥadīth.”
- Al-Bukhārī said, “Shuʿbah would criticise him.”²
- Al-Haythamī graded him ḍaʿīf.³
- Yaʿqūb ibn Sufyān commented, “He was extreme in tashayyūʿ.”
- He further states, “It is said about him that he was despised, and among the fanatical Rawāfiḍ.”⁴

1 *Al-ʿIlal al-Mutanāhiyah* vol. 1 pg. 244.

2 *Al-Tārīkh al-Kabīr* vol. 3 pg. 65; *Al-Tārīkh al-ṣaghīr* vol. 2 pg. 19; *Mīzān al-ʿitidāl* 2218.

3 *Majmaʿ al-Zawāʿid* vol. 5 pg. 195, vol. 9 pg. 164.

4 *Al-Maʿrifah* vol. 3 pg. 99.

‘Alī is my root and Ja‘far is my branch

علي أصلي و جعفر فرعي

‘Alī is my root and Ja‘far is my branch

The narration is ḍa‘īf. There are many majhūl narrators therein.

‘Abd Allāh ibn Mu‘āwiyah

- *Majhūl al-ḥāl* (condition unknown) in narrating.
- Ibn Ḥazm commented on him, “He had a corrupt religion, a *mu‘aṭṭil*¹. Accompanied the atheists.”

Ṣāliḥ ibn Mu‘āwiyah

- Majhūl. Has no documented biography.

Muḥammad ibn Ismā‘īl ibn Ja‘far

- Majhūl.

As a result, al-Haythamī remarked, “There are narrators therein who I do not recognise.”²

1 One who denies Allah of all His attributes.

2 *Majma‘ al-Zawā‘id* vol. 9 pg. 273.

‘Alī is the best in judgment of my ummah as far the Book of Allah is concerned. So whoever loves me should love him

أخبرنا أبو علي الحسن بن المظفر وأبو بكر محمد بن الحسين وأبو عبد الله البارع وأبو غالب عبد الله بن أحمد بن بركة ومحمد بن أحمد بن الحسن بن قريس قالوا أنا أبو الغنائم بن المأمون أنا أبو الحسن الحرابي نا العباس يعني ابن علي بن العباس أنا الفضل المعروف بالنسائي نا محمد بن علي بن خلف العطار نا أبو حذيفة عن عبد الرحمن بن قبيصة عن أبيه عن ابن عباس قال قال رسول الله صلى الله عليه وسلم علي أفضل أمتي بكتاب الله فمن أحبني فليحبه فإن العبد لا ينال ولا يتي إلا بحب علي عليه السلام

Abū ‘Alī al-Ḥasan ibn al-Muẓaffar, Abū Bakr Muḥammad ibn al-Ḥusayn, Abū ‘Abd Allah al-Bārī, Abū Ghālib ‘Abd Allah ibn Aḥmad ibn Barakah, and Muḥammad ibn Aḥmad ibn al-Ḥasan ibn Qurays informed us saying—Abū al-Ghanā‘im ibn al-Ma‘mūn informed us—Abū al-Ḥasan al-Ḥarbī informed us—‘Abbās i.e. ‘Alī ibn al-‘Abbās narrated to us—al-Faḍl known as al-Nasa‘ī informed us—Muḥammad ibn ‘Alī ibn Khalaf al-‘Aṭṭār narrated to us—**Abū Ḥudhayfah** narrated to us from—‘Abd al-Raḥmān ibn Qabīṣah from—his father from—Ibn ‘Abbās who reports that Rasūlullāh ﷺ said:

‘Alī is the best in judgment of my ummah as far the Book of Allah is concerned. So whoever loves me should love him because verily a servant cannot reach my wilāyah except by loving ‘Alī.

Al-Albānī said, “The whole thing is munkar. This isnād is dark. I do not know anyone except Abū Ḥudhayfah whose name is Mūsā ibn Mas‘ūd al-Nahdī.”

Abū Ḥudhayfah Mūsā ibn Mas‘ūd al-Nahdī

- Ḥāfiẓ comments, “Truthful. Had a weak memory.”

Muḥammad ibn ‘Alī al-‘Aṭṭār

- Ḥāfiẓ censured him in *al-Lisān* and considered him munkar al-ḥadīth.¹

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah wa al-Mawḍū‘ah* Ḥadīth: 4883.

Al-Albānī then clarified that the first portion of the ḥadīth, “Alī is the best in judgment of my ummah as far the Book of Allah is concerned,” has shawāhid that lend support to it.

‘Alī is the Imām of the noble, the killer of the wicked, and one who he helps is assisted

حدثني أبو بكر محمد بن علي الفقيه الإمام الشاشي ببخارى ثنا النعمان بن هرون البلدي ثنا أبو جعفر أحمد بن عبد الله بن يزيد الحراني ثنا عبد الرزاق ثنا سفیان الثوري عن عبد الله بن عثمان بن خثيم عن عبد الرحمن بن عثمان قال سمعت جابر بن عبد الله رضي الله عنهما يقول سمعت رسول الله صلى الله عليه و سلم وهو أخذ بضبع علي بن أبي طالب رضي الله عنه وهو يقول هذا أمير البررة قاتل الفجرة

Abū Bakr Muḥammad ibn ‘Alī al-Faqīh al-Imām al-Shāshī narrated to me in Bukhārā—al-Nu‘mān ibn Hārūn al-Baldī narrated to us—Abū Ja‘far Aḥmad ibn ‘Abd Allāh ibn Yazīd al-Ḥarrānī narrated to us—‘Abd al-Razzāq narrated to us—Sufyān al-Thawrī narrated to us from—‘Abd Allāh ibn ‘Uthmān ibn Khathiyam from—‘Abd al-Raḥmān ibn ‘Uthmān who said: I heard—Jābir ibn ‘Abd Allāh رضي الله عنه saying that he heard Rasūlullāh صلى الله عليه وسلم announcing while holding the arm of ‘Alī ibn Abī Ṭālib, “This is the leader of the noble, the killer of the wicked.”

Al-Ḥākīm narrated it and declared the isnād ṣaḥīḥ.¹ Al-Dhahabī corrected him saying, “Nay, rather it is mawḍū‘, by Allāh. Aḥmad ibn ‘Abd Allāh is a kadhāb.”²

1 *Al-Mustadrak* vol. 3 pg. 140.

2 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 357, 3599.

‘Alī is the door of forgiveness, whoever enters it is safe

علي باب حطة و من دخله كان آمنا

‘Alī is the door of forgiveness, whoever enters it is safe

The narration is mawḍū‘. Ḥusayn al-Ashqar is present in the isnād.

Ḥusayn al-Ashqar

- Al-Bukhārī comments, “There is scepticism about him.”¹
- Al-Bukhārī also states, “He has manākīr.”²
- Abū Zur‘ah says, “Munkar al-ḥadīth.”
- Al-Jawzjānī remarks, “Radical. Insults the chosen.”³
- Al-Nasa‘ī comments, “He is not *qawī* (reliable).”⁴
- Al-Dāraquṭnī made similar comments.⁵

1 *Al-Tārīkh al-Kabīr* vol. 2 pg. 2862.

2 *Al-Tārīkh al-Ṣaghīr* vol. 2 pg. 319.

3 *Mizān al-I’tidāl* vol. 1 pg. 531.

4 *Al-Ḍu‘afā’ wa al-Matrūkūn* 146.

5 *Al-Ḍu‘afā’ wa al-Matrūkūn* 195; al-Albānī: *Silsilat al-Ḍa‘īfah* 3913; *Ḍa‘īf al-Jāmi‘ al-Ṣaghīr* Ḥadīth: 3800.

**‘Alī is the door to my knowledge and will elucidate to my ummah
what I have been sent with**

علي باب علمي و مبين لأمتي ما أرسلت به

‘Alī is the door to my knowledge and will elucidate to my ummah what I
have been sent with.¹

The narration is baseless. Al-Daylamī documented it in *Firdaws al-Akhbār* without
any isnād.

1 *Firdaws al-Akhbār* vol. 3 pg. 65.

‘Alī is like the Ka‘bah

علي بمنزلة الكعبة

‘Alī is like the Ka‘bah.

Another narration contains the wording:

يا علي إنما أنت بمنزلة الكعبة

O ‘Alī you are like the Ka‘bah.

He narrated it in *al-Firdaws bi Ma‘thūr al-Khiṭāb*¹ without any isnād. I could not find it in any other ḥadīth book. The narration is mawḍū‘.²

Another contradiction of the Rawāfiḍ is that they narrate the ḥadīth:

أنت بمنزلة الكعبة تؤتى ولا تأتي

You are like the Ka‘bah; you are approached and you do not approach.

They claim that it is mashhūr, in fact mutawātir as Aḥmad al-Maḥmūdī has categorically stated.³

This is a contradiction on their part since Karbalā’ is more superior to the Ka‘bah. Proof for this is their shaykh Muḥammad al-Ḥusayn Kāshif al-Ghiṭā’s clinging to this couplet of the poem in his book:

و من حديث كربلا و الكعبة لكربلا بان علو الرتبة

1 *Al-Firdaws bi Ma‘thūr al-Khiṭāb* vol. 5 pg. 315.

2 *Al-Kinānī: Tanzīh al-Sharī‘ah al-Marfū‘ah ‘an al-Aḥādīth al-Mawḍū‘ah* vol. 1 pg. 399.

3 *Al-Mustarshad* pg. 394. Al-Maḥmūdī stated this in the margins of the book.

And from the ḥadīth of Karbalā and the Ka‘bah, Karbalā enjoys superior rank by far.¹

This in turn makes Karbalā’ superior to Sayyidunā ‘Alī عليه السلام since he and the Ka‘bah are at one level and Karbalā’ enjoys superiority over the Ka‘bah. So when Karbalā’ is more superior to Makkah, then it becomes superior to Sayyidunā ‘Alī ibn Abī Ṭālib عليه السلام.

1 *Al-Arḍ wa al-Turbah al-Ḥusayniyyah* pg. 26 1402. Publisher: Mu‘assasah Ahl al-Bayt.

'Alī ibn Abī Ṭālib will shine in Jannah like the stars at morning

علي بن أبي طالب يزهر في الجنة ككواكب الصبح

'Alī ibn Abī Ṭālib will shine in Jannah like the stars at morning.

The isnād is very weak as al-Albānī stated.¹

Yaḥyā ibn al-Fāṭimī and Ibrāhīm ibn Abī Yaḥyā appear therein. Both of them are *matrūk* (suspected of forgery). Ibn al-Jawzī stated this² and al-Munāwī quoted it³.

1 *Silsilat al-Aḥādīth al-Ḍa'īfah* Ḥadīth: 3915.

2 *Al-'Ilal al-Mutanāhiyah fī al-Aḥādīth al-Wāhiyah* vol. 1 pg. 251.

3 *Fayḍ al-Qadīr* vol. 4 pg. 358.

Love for ‘Alī is a good deed which no evil deed will harm

علي حبه حسنة لا تضر معها سيئة

Love for ‘Alī is a good deed which no evil deed will harm.

The Shī‘ah classify this narration as ṣaḥīḥ.

إن حب علي حسنة لا تضر معها سيئة و بغضه سيئة لا تنفع معها حسنة

Love for ‘Alī is a good deed which no evil deed will harm, and hatred for ‘Alī is an evil deed which no good will benefit.¹

Al-Māḥẓūzī² goes to the extent of grading it *Mustafīḍ* (famous) while al-Namāzī³ goes one higher and classifies it *mutawātir*.

This narration supports the belief of Irjā’ to an unsurmountable level. The Rawāfiḍ have now gathered rafḍ, naṣb, qaḍr, and nifāq in relation to the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. They have further perpetrated shirk resembling the shirk of the mushrikīn of the first era.

They determine the core pillar of their dīn ‘Alī and not Allah. This is because they declare simply loving him a good deed (securing salvation) although one commits all types of major sins and hating him a destroyer of all virtues. So why do they not spare us the trouble and say that love for Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ is the first fundamental of Islam.

1 *Bihār al-Anwār* vol. 38 pg. 249.

2 *Kitāb al-Arba‘īn* pg. 105.

3 *Mustadrak Safīnat al-Bihār* vol. 2 pg. 157.

‘Alī is the best of creation

علي خير البرية

‘Alī is the best of creation.

This is a lie. Ḥāfiẓ al-Dhahabī has unequivocally stated this. The correct narration in this regard is from Sayyidunā Jābir رضي الله عنه:

كنا نعد عليا من خيارنا

We regarded ‘Alī as one of the best of us.

Al-Dhahabī says, “This is the truth.”¹

Ḥāfiẓ Ibn Ḥajar concurred.²

Aḥmad ibn Sālim Abū Samurah is problematic.

- He has shocking reports.³

1 *Mizān al-I’tidāl* vol. 1 pg. 236.

2 *Lisān al-Mizān* vol. 1 pg. 175.

3 *Al-Mughnī fī al-Ḍu‘afā’* vol. 1 pg. 41; *al-Kāmil fī al-Ḍu‘afā’* vol. 1 pg. 169.

‘Alī is the best human; whoever rejects has committed kufr

علي خير البشر فمن أبى فقد كفر

‘Alī is the best human; whoever rejects has committed kufr.

This narration is mawḍū‘. **Muḥammad ibn Kathīr** is the problem.

Ḥāfiẓ Ibn Ḥajar stated, “Ibn ‘Adī transmitted from many chains, all of which are ḍa‘īf.”¹

Ḥasan ibn Muḥammad Abū Ṭāhir al-Nassābah (the genealogist) from Ishāq al-Dabarī.

Al-Dhahabī commented, “This is a munkar ḥadīth.”

Al-Dhahabī also labelled it, “Evidently bāṭil.”²

Al-Khaṭīb al-Baghdadi concurred, “This ḥadīth is munkar, and not *thābit* (established).”³

Al-Suyūṭī and Ibn al-Jawzī declared it mawḍū‘.⁴

It appears in *Al-Mughnī fi al-Ḍu‘afā’*, “It is reported from al-Ḥurr ibn Sa‘īd al-Nakha‘ī from Sharīk.” The verdict then appears, “This ḥadīth is a lie.”⁵

Ḥusayn Ashqar, the shīḥ mukhaḍram⁶, is also present in the isnād

1 *Tasḍīd al-Qaws* vol. 3 pg. 89.

2 *Mīzān al-I’tidāl* vol. 1 pg. 521 Tā: 1943; *Lisān al-Mīzān* vol. 2 pg. 252.

3 Vol. 7 pg. 421.

4 *Al-La‘ālī al-Maṣnū‘ah* vol. 1 pg. 328; *al-mawḍū‘āt* vol. 1 pg. 348.

5 *Al-Mughnī fi al-Ḍu‘afā’* vol. 1 pg. 155 Tā: 1362.

6 One who witnessed both the eras of ignorance and Islam, but did not have the fortune of seeing Rasūlullāh ﷺ.

I found its *taṣḥīḥ* in *‘Ilal al-Dāraquṭnī*¹, but this is one of his errors since he cited the narration of Muḥammad ibn Kathīr as proof not realising that the man is *mutakallam fīh* (criticised). Al-Bukhārī said about him, “Munkar al-ḥadīth.”²

Majority of the scholars have expressed similar feelings, besides Ibn Maʿīn who classified him ḥasan.

Obviously, the Rawāfiḍ authenticate the ḥadīth and claim that it is mutawātir, as stated by Muḥammad ibn Ṭāhir al-Shīrāzī and Muḥammad ibn Jarīr ibn Rustum al-Ṭabarī.³

Owing to the significance of this ḥadīth in their sight, they have dedicated a book to it with the heading: *Nawādir al-Athar fī ‘Alī Khayr al-Bashar* (Phenomenon of ḥadīth in ‘Alī being the best human).⁴

Al-Ghifārī asserts that the Ahl al-Sunnah reported it from seven chains.⁵

Aḥmad al-Maḥmūdī the muḥaqqiq of *al-Mustarshad* claims that the ḥadīth is exceptionally mutawātir.⁶

Their deception and bankruptcy is evident from their statement, “Ḥāfiẓ Ibn Ḥajar narrated it in *Tahdhīb al-Tahdhīb*⁷ and *Lisān al-Mizān*⁸, and al-Dhahabī did in *Mizān al-I’tidāl*⁹.”

1 *‘Ilal al-Dāraquṭnī* vol. 4 pg. 124.

2 *Al-Tārīkh al-Kabīr* vol. 1 pg. 217 Biography: 683.

3 *Al-Arbaʿīn fī Imāmat al-Aʿimmah al-Ṭāhirīn* pg. 456; *al-Mustarshad* pg. 281.

4 Published in Tehran 1369 A.H.

5 *Margins of Man Lā Yaḥḍuruhū al-Faqīh* vol. 3 pg. 493.

6 *Al-Mustarshad* pg. 273.

7 *Tahdhīb al-Tahdhīb* vol. 9 pg. 419.

8 *Lisān al-Mizān* vol. 2 pg. 252.

9 *Mizān al-I’tidāl* vol. 2 pg. 214, 273; vol. 3 pg. 374; vol. 4 pg. 77.

This is deception and misrepresentation from their side. They feigned ignorance of the fact that these books were written to identify weak narrators and fabricators. Some of their narrations are listed as examples of their lies and concoctions. Ḥāfiẓ cited the narration in *al-Tahdhīb* in the biography of Muḥammad ibn Kathīr one of the problematic narrators in this narration and then follows it by saying, “Abū Ḥātim said, “Ḍaʿīf al-ḥadīth.”

In both *al-Lisān* and *al-Mizān*, Ibn Ḥajar and al-Dhahabī have labelled the ḥadīth bāṭil like the sun, i.e. evidently bāṭil. They affirmed that the narrator shamelessly narrated it, thus disclosing his rafḍ and falsehood. Al-Dhahabī clarified that Sharīk did not believe that Sayyidunā ‘Alī رضي الله عنه was the best human unconditionally. Had this statement been ṣaḥīḥ, it would mean that he was the best human in his time. But saying it unconditionally will not be done by any Muslim.¹

The list of their lies:

‘Alī ibn Yūnus al-‘Āmilī claims that Aḥmad narrated it in *al-Musnad*.²

I have not located it there. Probably this is one of his lies. However, it does appear in the margins of *al-Musnad*³ which is a selected book *Kanz al-‘Ummāl*. However, it has no connection with *Musnad Aḥmad*.

Aḥmad al-Maḥmūdī the muḥaqqiq of *al-Mustarshad* claims, “The ḥadīth is exceptionally mutawātir as stated by:

- Al-Kanjī al-Shāfiʿī in *Kifāyat al-Ṭālib* pg. 245
- Ibn ‘Asākir in *Tārīkh Dimashq* vol. 2 pg. 444
- Al-Qundūzī al-Ḥanafī in *Yanābī al-Mawaddah* pg. 246.

1 *Siyar Aʿlām al-Nubalāʾ* vol. 8 pg. 205.

2 *Al-Širāṭ al-Mustaḥqīm ilā Mustaḥiqqī al-Taqdīm* vol. 2 pg. 68.

3 *Al-Musnad* vol. 5 pg. 35.

- Al-Muttaqī al-Hindī in *Kanz al-‘Ummāl* vol. 11 pg. 625
- Al-Khaṭīb al-Baghdādī in *Tārīkh Baghdād* vol. 2 pg. 154.

Amazing indeed is the level of their falsehood! Have a look at al-Khaṭīb’s statement after quoting this ḥadīth, “This is a munkar ḥadīth. It is not *thābit* (established).”

Yet, these liars think that he classified it mutawātir! May the curse of Allah ﷻ be on the liars!

‘Alī: his scale and mines are equal in justice

علي كفه و كفي في العدل سواء

‘Alī: his scale and mines are equal in justice.

Another reports has the wording:

كفتي و كف علي في العدل سواء

My scale and ‘Alī’s scale are equal in justice.

This narration is mawḍū‘. Al-Khaṭīb documented it in *Tārīkh Baghdād*¹. Aḥmad al-Tammār is responsible. The ḥadīth comes from another chain which is worthless. **Qāsim al-Maṭṭī** is the only narrator

Qāsim al-Maṭṭī

- He would fabricate ḥadīth

His Shaykh is **Abū Umāyah al-Mukhtīṭ**

Al-Dhahabī stated, “He is neither reliable nor trustable.”²

1 *Tārīkh Baghdād* vol. 5 pg. 37.

2 *Mīzān al-Ītidāl* vol. 1 pg. 290; *Lisān al-Mīzān* vol. 1 pg. 286; *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 4897.

‘Alī holds that position to me like my head in my body

علي مني بمنزلة رأسي من بدني

‘Alī holds that position to me like my head in my body.

Al-Majlisī the liar claims that the Ahl al-Sunnah have documented this ḥadīth in their *al-Ṣiḥāh*.¹

Al-Khaṭīb reports it saying, “I have not written it except through this chain.”²

The sanad is dark as al-Albānī called it.³ All those after Isrā’īl are majhūl as ibn al-Jawzī pointed out in *Al-‘Ilal al-Mutanāhiyah fī al-Aḥādīth al-Wāhiyah*. He mentioned that Abū Bakr ibn Mardawayh reported it from Ḥusayn al-Ashqar.⁴

Ḥusayn al-Ashqar

- Al-Dhahabī remarks, “Ḥusayn al-Ashqar is *munkar al-ḥadīth* (contradicts reliable narrators). It is not permissible to use him as proof.”⁵
- Al-Bukhārī comments, “There is scepticism about him.”⁶
- Al-Bukhārī also states, “He has *manākīr*.”⁷
- Abū Zur‘ah says, “Munkar al-ḥadīth.”
- Al-Jawzjānī remarks, “Radical. Insults the chosen.”⁸

1 *Biḥār al-Anwār* vol. 35 pg. 269.

2 *Tārīkh Baghdād* vol. 7 pg. 12.

3 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 3913.

4 *Al-‘Ilal al-Mutanāhiyah fī al-Aḥādīth al-Wāhiyah* vol. 1 pg. 212.

5 *Ḥāshiyat al-Mustadrak* vol. 3 pg. 154.

6 *Al-Tārīkh al-Kabīr* vol. 2 pg. 2862.

7 *Al-Tārīkh al-Ṣaghīr* vol. 2 pg. 319.

8 *Mīzān al-Itidāl* vol. 1 pg. 531.

- Al-Nasaʿī comments, “He is not *qawī* (reliable).”¹
- Al-Dāraquṭnī made similar comments.²

Qays ibn al-Rabīʿ

- Ḍaʿīf
- Al-Bukhārī states, “Wakīʿ would label him Ḍaʿīf.”³
- In fact, al-Bukhārī says, “Qays ibn al-Rabīʿ: I neither write his aḥādīth nor report from him.”⁴
- Abū Dāwūd comments, “I heard Yaḥyā ibn Maʿīn saying, ‘He is worthless.’”⁵

1 *Al-Ḍuʿafāʾ wa al-Matrūkūn* 146.

2 *Al-Ḍuʿafāʾ wa al-Matrūkūn* 195; *Silsilat al-Ḍaʿīfah* Ḥadīth: 3913.

3 *Al-Tārīkh al-Kabīr* vol. 7 pg. 704.

4 *Al-Tārīkh al-Ṣaghīr* vol. 2 pg. 172

5 *Suʿālāt Abī Dāwūd* vol. 3 pg. 117.

‘Alī is from me and I am from him. No one will settle my debt besides myself and ‘Alī and none will convey from me except ‘Alī

علي مني و أنا منه و لا يقضي عني ديني إلا أنا و علي و لا يؤدي عني إلا علي

‘Alī is from me and I am from him. No one will settle my debt besides myself and ‘Alī and none will convey from me except ‘Alī.

Aḥmad reported it in *al-Musnad* and al-Nasaʿī in *al-Kubrā*¹ with a ḍaʿīf isnād.

Isrāʿīl the grandson of Abū Ishāq reports from him. He only heard from his grandfather after his ikhtilāṭ. And this is apparent since he is his grandson.

Jaʿfar ibn Sulaymān is also present therein.

Ḥabashī ibn Junādah al-Salūlī

- Al-Bukhārī stated, “There is scepticism in his isnād.”²

Sharīk

- Truthful, with a weak memory.

1 *Al-Sunan al-Kubrā* vol. 5 pg. 45.

2 *Al-Tārikh al-Kabīr* vol. 3 pg. 127; *al-Kāmil fī al-Ḍuʿafāʾ* vol. 2 pg. 442.

‘Alī is the first to believe in me and will be the first to shake my hand on the Day of Qiyāmah ... He is the chief of the believers.

علي هذا أول من آمن بي وأول من يصفحني ... وهو يعسوب المؤمنين

‘Alī is the first to believe in me and will be the first to shake my hand on the Day of Qiyāmah ... He is the chief of the believers.

Al-‘Uqaylī recorded this ḥadīth in his *Kitāb al-Du‘afā’*.¹

Ibn al-Jawzī remarked, “**‘Īsā ibn ‘Abd Allāh** is present therein.” He quotes from Ibn Ḥibbān that he would report munkar narrations from his forefathers and would blunder and err. Hence, using him as proof is null and void.²

Ḥāfiẓ Ibn ‘Abd al-Barr says, “**Ishāq ibn Bishr** appears therein who cannot stand as proof alone due to his ḍu‘f and the nakārah of his ḥadīth.”³

Ḥāfiẓ Ibn Ḥajar says, “This is *bāṭil*.”⁴

1 *Kitāb al-Du‘afā’* vol. 2 pg. 47.

2 *Al-‘Īlal al-Mutanāhiyah* vol. 1 pg. 240.

3 *Al-Istī‘āb* vol. 4 pg. 1744.

4 *Lisān al-Mīzān* vol. 3 pg. 282; vol. 2 pg. 413.

‘Alī, Fāṭimah, and their sons

When he was questioned about who are the individuals who Allah ﷺ commanded to love in the verse:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

I do not ask you for this message any payment [but] only good will through kinship.¹

He replied, “‘Alī, Fāṭimah, and their sons.”

The isnād of this ḥadīth is 8 sāqiṭ (wholly unreliable) as determined by Ḥāfiẓ Ibn Ḥajar.²

Ibn Kathīr said, “This isnād is ḍa‘īf. A *muttahaḥ* (criticised) narrator appears in the isnād who is unknown and it is reported from a radical shī‘ī, Ḥusayn al-Ashqar.”

It is laughable that the Rawāfiḍ interpret love as obedience and acceptance of Imāmāh.

Question: Is the *mustathnā*³ *muttaṣil* (included) in the *mustathnā minhu*⁴ or *munfaṣil* (separate)? If it is *muttaṣil*, then it means that Rasūlullāh ﷺ sought from them a reward for his relatives for inviting them towards Islam.

The views of the Rawāfiḍ are not accepted when dealing with tafsīr of verses. Especially when they have interpreted *al-ba‘ūdāh* (mosquito), *al-baḥr* (ocean), and *al-qamar* (moon) as ‘Alī, *al-zujājah* (glass) as Ḥusayn, and *al-miṣbāḥ* (lamp) as Ḥasan.

1 Sūrah al-Shūrā: 23.

2 *Faṭḥ al-Bārī* vol.8 pg. 564.

3 What has been excluded.

4 From what the exclusion is made.

This verse is Makkī. At that time, Sayyidunā ‘Alī رضي الله عنه had not yet been married to Fāṭimah رضي الله عنها, nor did he have any children.

The correct meaning of the verse:

روى البخاري عن ابن عباس رضي الله عنهما أنه سئل عن هذه الآية فقال سعيد بن جبير قريبي آل محمد فقال ابن عباس عجلت إن النبي صلى الله عليه وسلم لم يكن بطن من قريش إلا كان له فيهم قرابة فقال إلا أن تصلوا ما بيني وبينكم من القرابة

Al-Bukhārī reports that Ibn ‘Abbās was questioned about this verse, so Sa‘īd ibn Jubayr replied, “The relatives of Muḥammad’s family.”

Ibn ‘Abbās corrected him saying, “You have acted in haste. Indeed, Nabī صلى الله عليه وسلم was not a tribe from the Quraysh. Yes, he enjoyed family relations with them so he said, ‘except that you maintain the family ties between me and you.’”¹

This ḥadīth has a ṣaḥīḥ isnād in comparison to which the ḍa‘īf narrations are worthless.

Ibn al-Jawzī has reported many opinions in the commentary of this verse and then favoured this ṣaḥīḥ statement attributed to Sayyidunā Ibn ‘Abbās رضي الله عنه in *Ṣaḥīḥ al-Bukhārī*.²

Ibn Kathīr announces:

The correct manner is to interpret this verse as the Imām interpreted it, the authority of this ummah, and the commentator of the Qur’ān, ‘Abd Allāh ibn ‘Abbās as al-Bukhārī quoted from him.”

Al-Ṭabarī highlights that the reason for favouring interpreting the verse as “except love for me owing to my family ties with you,” is due to the presence of *fī*

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 4818.

2 *Zād al-Masīr* vol. 7 pg. 285.

(in) the verse. Had the meaning been, “love for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ’s relatives,” then the *fī* would not have appeared and the verse would have read:

إِلَّا مَوَدَّةَ الْقُرْبَىٰ

Except love for the relatives. ¹

They claim that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was asked about the verse, “Who are the individuals who Allah سُبْحَانَهُ وَتَعَالَىٰ commanded to love?” to which he replied, “‘Alī, Fāṭimah, and their sons.”

The isnād of this ḥadīth is *sāqit* (wholly unreliable) as determined by Ḥāfiẓ Ibn Ḥajar.²

Ibn Kathīr said, “This isnād is *ḍa‘īf*. A *muttahaḥ* (criticised) narrator appears in the isnād who is unknown and it is reported from a radical shī‘ī, **Ḥusayn al-Ashqar**.”

Allah سُبْحَانَهُ وَتَعَالَىٰ did not state:

إِلَّا الْمَوَدَّةَ لِذَوِي الْقُرْبَىٰ

Except love for the relatives.

Rather He سُبْحَانَهُ وَتَعَالَىٰ declared:

إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

[But] love through kinship.³

1 *Tafsīr al-Ṭabarī* vol. 11 pg. 145.

2 *Fatḥ al-Bārī* vol.8 pg. 564.

3 *Sūrah al-Shūrā*: 23.

Do you not see in the Qur'ān that when Allah intended the relatives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, He said:

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ

*And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives.*¹

It is not grammatically correct to say:

الْمَوَدَّةَ فِي ذَوِي الْقُرْبَىٰ

Rather:

الْمَوَدَّةَ لِدَوِي الْقُرْبَىٰ

Hence, the meaning cannot be such when Allah سُبحانه وتعالى declared:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

*I do not ask you for this message any payment [but] only good will through kinship.*²

This is further strengthened by the fact that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not seek any reward at all. His reward is the responsibility of Allah سُبحانه وتعالى alone.

The Muslims are duty-bound to befriend the Ahl al-Bayt, due to other proofs and not this verse. Our love and friendship with the Ahl al-Bayt is not part of the reward of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in any way whatsoever.

1 Sūrah al-Anfāl: 41.

2 Sūrah al-Shūrā: 23.

Is the verse Makkī or Madanī?

Ḥāfiẓ Ibn Ḥajar highlighted that the address is specifically to the Quraysh.¹

From all the opinions, al-Ṭabarī has deemed authentic the view of one who says:

I do not ask you for this message any payment, O Quraysh, but that you love me due to my family relationship with you and you maintain the ties of kinship between me and you.”²

It is common knowledge that this verse is Makkī by consensus.³

Ḥāfiẓ Ibn Ḥajar has emphatically declared this. He also labelled what has been reported from Ibn ‘Abbās رضي الله عنه that the reason for revelation of this verse took place in Madīnah as ḍaʿīf. In addition, it contradicts the ṣaḥīḥ ḥadīth reported from him.⁴

Ibn Kathīr has considered the revelation of this verse in Madīnah as fanciful, and emphasised that it is Makkī.⁵

Ibn al-Jawzī has attributed it being Makkī to the majority of the mufasssīrīn. He then explained that it has been reported (with words denoting weakness) from Ibn ‘Abbās that the entire sūrah is Makkī except four verses of it, one being this verse.⁶

What favours that it was revealed in Makkah is the entire context as well as the narration of al-Bukhārī from Sayyidunā Ibn ‘Abbās رضي الله عنه.

1 *Faṭḥ al-Bārī* vol. 8 pg. 564.

2 *Tafsīr al-Ṭabarī* vol. 11 pg. 145.

3 *Tafsīr al-Baghawī* vol. 4 pg. 119.

4 *Faṭḥ al-Bārī* vol. 8 pg. 565.

5 *Tafsīr al-Qur’ān al-‘Aẓīm* vol. 7 pg. 267.

6 *Zād al-Masīr* vol. 7 pg. 270.

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ married Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا only after the Battle of Badr. Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ was born in the second year after hijrah. So how could the verse command love for someone not yet created? Did Allah سُبْحَانَهُ وَتَعَالَى address the Quraysh by telling them to love someone He did not yet create?

If it does not denote Imāmah due to the presence of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا, then what does it denote?

If the goal is a bequest to look after them, honour them, and fear Allah in their regard, then when did we ever have difference of opinion regarding this unanimous aspect?

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was pure from addressing the ummah with indications which will lead to their deviation and disagreement. So why was a clear emphatic word not spoken which is free from ambiguity and can stand as proof?

Since when does the word *al-mawaddah* (love) refer to obedience?

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

*And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy.*¹

Does the verse refer to obedience and Imāmah?

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَمْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of

1 Sūrah al-Rūm: 21.

the truth, having driven out the Prophet and yourselves [only] because you believe in Allah, your Lord. If you have come out for jihad in My cause and seeking means to My approval, [take them not as friends]. You confide to them **affection**, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.¹

Does this verse mean that they accepted the enemy of Allah as A'immah and secretly obeyed them? Had mawaddah here referred to obedience and Imāmah, the quality of belief would not have remained. This proves that mawaddah is a level lower than obedience and allegiance.

Allah *سُبْحَانَهُ وَتَعَالَى* further states:

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ

Perhaps Allah will put, between you and those to whom you have been enemies among them, **affection**. And Allah is competent, and Allah is Forgiving and Merciful.²

Is this a promise from Allah that Allah will convert those whom the Muslims have enmity for to A'immah who are obeyed?

Allah *سُبْحَانَهُ وَتَعَالَى* says:

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ذَلِكَ بَأَنَّ مِنْهُمْ قِسِيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ

You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah; and you will find the nearest of them in **affection** to the believers those who say, "We are Christians."

1 Sūrah al-Mumtaḥinah: 1.

2 Sūrah al-Mumtaḥinah: 7.

That is because among them are priests and monks and because they are not arrogant.¹

Does nearest of them in affection mean nearest of them in obedience, wilāyah, and Imāmah?

Did Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ tell the kuffār, “I do not want any reward from you except one i.e. to obey my relatives viz. ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn and take them as A‘immah after me?” Why did he not ask them to obey him?

Ibn Taymiyyah explains:

Allah ﷻ declared:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

I do not ask you for this message any payment [but] only good will through kinship.²

Allah did not say:

الْمَوَدَّةَ لِلْقُرْبَىٰ

Or

الْمَوَدَّةَ لِذَوِي الْقُرْبَىٰ

Had he intended love for the relatives, he would have said:

الْمَوَدَّةَ لِذَوِي الْقُرْبَىٰ

1 Sūrah al-Mā'idah: 82.

2 Sūrah al-Shūrā: 23.

Just as He—the Sublime—declared:

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ

*And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives.*¹

At all places in the Qur’ān when commanding the rights of the relatives of Rasūlullāh ﷺ or the relatives of general humans, the word *dhawī al-qurbā* has been used not *fi al-qurbā*. When the *maṣḍar* (root word) has been used here instead of the noun, it indicates that He did not intend the relatives.²

When this verse is categorical on Imāmah, then why do the Shī’ah not demand that Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا be an Imām? And why do they not demand that all four, viz. ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn, be A’immah during Rasūlullāh ﷺ’s lifetime?

The correct meaning of the verse is that they should maintain family ties with Rasūlullāh ﷺ. The teachings of Islam demand that ties of kinship should not be severed even from a kāfir.

The meaning of the verse according to the Rawāfiḍ is what al-Kulaynī has reported in *al-Kāfī* from Ismā’īl ibn ‘Abd al-Khāliq who reports:

سمعت أبا عبد الله يقول لأبي جعفر الأحول و أنا أسمع أتيت البصرة فقال نعم قال كيف رأيت مسارعة الناس إلى هذا الأمر و دخولهم فيه قال والله إنهم لقليل و لقد فعلوا و إن ذلك لقليل فقال عليك بالأحداث فإنهم أسرع إلى كل خير ثم قال ما يقول أهل البصرة في هذه الآية قل لَأَسْأَلَكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ قلت جعلت فداك إنهم يقولون إنها لأقارب رسول الله فقال كذبوا إنما نزلت فينا خاصة في أهل البيت في علي و فاطمة و الحسن و الحسين أصحاب الكساء

1 Sūrah al-Anfāl: 41.

2 *Minhāj al-Sunnah* vol. 4 pg. 28.

I heard Abū ‘Abd Allāh saying to Abū Ja‘far al-Aḥwal while I was overhearing,
“Did you go to Baṣrah?”

“Yes,” he replied.

He asked, “How was the people’s response to this matter and their entry into the same?”

He replied, “By Allah, they are very few in number. Some have responded positively but these are but a handful.”

Abū ‘Abd Allāh said, “You should approach the new generation since they are quicker towards every good.”

He then said, “Why do the people of Baṣrah say about this verse:

I said, “May I be sacrificed for you. They assert that it is the relatives of Rasūlullāh ﷺ.”

Abū ‘Abd Allāh retorted, “They have lied. It was revealed especially regarding us the Ahl al-Bayt, regarding ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn—the people of the shawl.”¹

Another narration has the words:

هم الأئمة

They are the A’immah.²

1 *Al-Kāfi* vol. 1 pg. 413; vol. 8 pg. 93.

2 *Al-Kāfi* vol. 1 pg. 413.

‘Umar ibn al-Khaṭṭāb will be the lamp of the inhabitants of Jannah

عمر بن الخطاب سراج أهل الجنة

‘Umar ibn al-Khaṭṭāb will be the lamp of the inhabitants of Jannah.

Al-Albānī classified this narration *mawḍū‘*.¹

Al-Munāwī said, “Al-Haythamī said: ‘Abd Allāh ibn Ibrāhīm ibn Abī ‘Umar al-Ghifārī appears therein who is *ḍa‘īf*.”²

Rather, he is *matrūk* (suspected of forgery) and assigned to concocting aḥādīth.³

1 *Ḍa‘īf al-Jāmi‘* Ḥadīth: 3806.

2 *Fayḍ al-Qadīr* vol. 4 pg. 360.

3 *Taqrīb al-Tahdhīb* vol. 1 pg. 295.

The title of the believer’s book (of deeds) will read: Love for ‘Alī

عنوان صحيفة المؤمن حب علي

The title of the believer’s book (of deeds) will read: Love for ‘Alī.

The narration has a bāṭil sanad as clarified by al-Albānī.¹

Al-Munāwī explains, “**Abū al-Farj Aḥmad ibn Muḥammad ibn Jūrī al-‘Akbarī** is present therein. The documentor of the ḥadīth al-Khaṭīb comments, ‘There are manākīr in his aḥādīth.’ Al-Dhahabī says, ‘I commented on it: a mawḍū‘ ḥadīth.’”

Ibn al-Jawzī said, “The ḥadīth is baseless.”²

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 789.

2 *Fayḍ al-Qadīr* vol. 4 pg. 365.

Fāṭimah is a part of me; whoever angers her has definitely angered me

فاطمة بضعة مني فمن أغضبها فقد إغضبني

Fāṭimah is a part of me; whoever angers her has definitely angered me.

This ḥadīth has been transmitted by al-Bukhārī¹.

It appears in a tradition not long thereafter that Fāṭimah complained to Nabī ﷺ when ‘Alī proposed to the daughter of Abū Jahl:

إن الناس يزعمون أنك لا تغضب لغضب ابنتك

People think that you do not get angry for the sake of your daughter’s anger.²

Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا was human, and was prone to error and correctness. Whoever denies this has denied her human nature. The Rawāfiḍ have rejected her human nature when they claimed that she is *nūr* (celestial light) from Allah and that she was a divine omnipotent matter which manifested itself on earth in the form of a woman. Khomeini made this ludicrous claim in his book *Manzilat al-Mar’ah fī al-Islām*.

Allah ﷻ will never be angry at Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ for failing to give Fadak to Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا since Allah ﷻ Himself had determined the law of a nabī not being inherited by his children.

1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 3510.

2 Ṣaḥīḥ al-Bukhārī Ḥadīth: 3523.

Fāṭimah, 'Alī, and their sons

When Rasūlullāh ﷺ was questioned about the verse:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

I do not ask you for this message any payment [but] only good will through kinship.¹

من هؤلاء الذين أمرك الله بمودتهم فقال علي و فاطمة و ابناهما

“Who are the individuals who Allah سبحانه وتعالى commanded to love?”

He replied, “‘Alī, Fāṭimah, and their sons.”

Ḥusayn al-Ashqar and **Qays ibn al-Rabī** are present therein and are ḍaʿīf.

Al-Suyūṭī mentioned it in *al-Durr al-Manthūr*² and stated, “Its sanad is ḍaʿīf.”

It is common knowledge that this verse is Makkī by consensus.³ Sayyidunā ‘Alī رضي الله عنه married Fāṭimah رضي الله عنها after the Battle of Badr and Sayyidunā Ḥasan was born in the second year after hijrah. So how could the verse command love for someone not yet created? Did Allah سبحانه وتعالى address the Quraysh by telling them to love someone He did not yet create?

When this verse is categorical on Imāmah, then why do the Shīʿah not demand that Sayyidah Fāṭimah رضي الله عنها be an Imām? And why do they not demand that all four, viz. ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn, be Aʿimmah during Rasūlullāh’s ﷺ lifetime? It cannot apply to the right of Imāmah since the verse includes a woman.

1 Sūrah al-Shūrā: 23.

2 *Al-Durr al-Manthūr* vol. 6 pg. 7.

3 *Tafsīr al-Baghawī* vol. 4 pg. 119.

روى البخاري عن ابن عباس رضي الله عنهما أنه سئل عن هذه الآية فقال سعيد بن جبير قريبي آل محمد فقال ابن عباس عجلت إن النبي صلى الله عليه و سلم لم يكن بطن من قريش إلا كان له فيهم قرابة فقال إلا أن تصلوا ما بيني و بينكم من القرابة

Al-Bukhārī reports that Ibn ‘Abbās was questioned about this verse, so Sa‘īd ibn Jubayr replied, “The relatives of Muḥammad’s family.”

Ibn ‘Abbās corrected him saying, “You have acted in haste. Indeed, Nabī ﷺ was not a tribe from the Quraysh. Yes, he enjoyed family relations with them so he said, ‘except that you maintain the family ties between me and you.’”¹

Ibn Taymiyyah explains:

Allah ﷻ declared:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

*I do not ask you for this message any payment [but] only good will through kinship.*²

Allah did not say:

الْمَوَدَّةَ لِلْقُرْبَىٰ

Or

الْمَوَدَّةَ لِلذَّوِي الْقُرْبَىٰ

Had he intended love for the relatives, he would have said:

الْمَوَدَّةَ لِلذَّوِي الْقُرْبَىٰ

1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 4818.

2 Sūrah al-Shūrā: 23.

Just as He—the Sublime—declared:

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ

*And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives.*¹

At all places in the Qur'ān when commanding the rights of the relatives of Rasūlullāh ﷺ or the relatives of general humans, the word *dhawī al-qurbā* has been used not *fī al-qurbā*. When the *maṣḍar* (root word) has been used here instead of the noun, it indicates that He did not intend the relatives.²

1 Sūrah al-Anfāl: 41.

2 *Minhāj al-Sunnah* vol. 4 pg. 28.

She threw down her staff and her seeds became rooted just as the wayfarer finds joy at the oasis

فألقت عصاها واستقرت بها النوى كما قر عينا بالإياب المسافر

She threw down her staff and her seeds became rooted just as the wayfarer finds joy at the oasis

They suppose that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا expressed malicious joy at Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ demise by quoting this couplet. They cite Ḥāfiẓ Ibn ‘Abd al-Barr’s statement as proof,

و روي أن عائشة تمثلت بهذا البيت حين اجتمع الأمر للمعاوية

It has been reported that ‘Ā’ishah cited this couplet when Mu‘āwiyah gained full control of the khilāfah.¹

The Rawāfiḍ take advantage of every opportunity to hold negative thoughts and cast allegations against Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. This couplet is not a source of criticism nor is it regarded as a ridicule for Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ as they have supposed, even if its sanad is established. Firstly, just consider how Ḥāfiẓ narrated it. He used words depicting disapproval which indicate to the weakness of the narration.

Moreover, this poetry is ancient. The Arabs would quote it when a matter is settled for a person after dispute or the like. It is not as they assume that it is an expression of malicious joy at Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ demise.

The Arabs refer to the staying of a traveller as ‘aṣan (staff) and the settlement of the matter as *istiwā’* ‘aṣāh (settlement of his staff). When the traveller is not in need of departure, they say: He has cast down his staff. The poet says:

1 Ibn ‘Abd al-Barr: *al-Tamhīd* vol. 19 pg. 162.

فألقت عصاها و استقرت بها النوى كما قر عيننا بالإياب المسافر

She threw down her staff and her seeds became rooted just as the wayfarer finds joy at the oasis

So when people unite after division and matters settle after dispute, the same metaphor is used.

Ḥāfiẓ Ibn ‘Asākir says:

يقال للإنسان إذا اطمأن بالمكان و اجتمع له أمره قد ألقى بوائبه و كذلك يقال ألقى أرواقه و ألقى عصاه
قال الشاعر فألقت عصاها و استقرت بها النوى

It is said about a person when he settles at a place and his affairs are set in order, *qad alqā bawānīh* (lit. he has cast down his seeds). Similarly, it is said *alqā arwāqah* (lit. he cast his papers) or *alqā ‘aṣāh* (he cast his staff). The poet says: She threw down her staff and her seeds became rooted.

Hence, this couplet become proverbial. It refers to the establishment of a matter after dispute. And the objective here was to voice the people’s unifying on one man after division among them. There is no expression of malicious joy at Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ demise. In fact, it is not established through a sanad at all. It is just related with words indicating weakness as Ḥāfiẓ Ibn ‘Abd al-Barr quoted in *al-Tamhīd*.

Fabricated virtues of Abū Bakr

1. Abū Bakr and ʿUmar are the finest of the inhabitants of the skies and earth

أبو بكر و عمر خير أهل السماوات و الأرض

Abū Bakr and ʿUmar are the finest of the inhabitants of the skies and earth.

This narration is mawḍūʿ.

Jabarūn ibn Wāqid

- Munkar
- Al-Dhahabī declared his aḥādīth mawḍūʿ in *al-Mizān*.
- Ḥāfiẓ Ibn Ḥajar concurs with him on this point in *al-Lisān*.

It appears from another chain in *Musnad al-Daylamī* from Yaḥyā ibn al-Sirrī.

His father is majhūl. On the other hand, his son is reliable.¹

2. Stones proclaiming Allah's glory in the hands of Abū Bakr.²

تسيح الحصى في يد أبي بكر

Stones proclaiming Allah's glory in the hands of Abū Bakr.³

1 *Silsilat al-Aḥādīth al-Ḍaʿīfah* vol. 4 pg. 228 Ḥadīth: 1742

2 *Al-ʿĪlal al-Mutanāhiyah* vol. 1 pg. 201, chapter on the virtues of Abū Bakr.

3 *Al-ʿĪlal al-Mutanāhiyah* vol. 1 pg. 201, chapter on the virtues of Abū Bakr.

3. Rasūlullāh's ﷺ declaration concerning Sayyidunā Abū Bakr, Sayyidunā 'Umar and Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُمْ:

هؤلاء أولياء الخلافة بعدي

These three are the bearers of khilāfah after me.

Ibn al-Jawzī said, “This ḥadīth is not ṣaḥīḥ. **Muḥammad ibn al-Faḍl** is present in the isnād. He is worthless. They labelled him a kadhāb.”¹

4. A Jew loved Abū Bakr, because his name appears in the Tawrah

حب اليهودي أبي بكر لأن أبا بكر مذكور في التوراة

A Jew loved Abū Bakr, because his name appears in the Tawrah.²

5. Allah will manifest Himself in the Hereafter for the people in public, but for Abū Bakr in private

إن الله يتجلى في الآخرة للناس عامة ولأبي بكر خاصة

Allah will manifest Himself in the Hereafter for the people in public, but for Abū Bakr in private.³

6. Sayyidunā Jibrīl's عَلَيْهِ السَّلَامُ telling Rasūlullāh ﷺ about Sayyidunā Abū Bakr:

إنه وزيرك في حياتك و خليفتك بعد موتك

He is your vizier during your lifetime and will be your khalīfah after your demise.⁴

1 Ibid vol. 1 pg. 205.

2 *Al-Fawā'id al-Majmū'ah fī al-Aḥādīth al-Mawḍū'ah* Ḥadīth: 331.

3 *Al-Fawā'id al-Majmū'ah fī al-Aḥādīth al-Mawḍū'ah* Ḥadīth: 330; *al-La'ālī al-Maṣnū'ah* vol. 1 pg. 286.

4 *Al-Fawā'id al-Majmū'ah fī al-Aḥādīth al-Mawḍū'ah* Ḥadīth: 332.

7. The sky dreaded when the Nabī ﷺ desired that ‘Alī be his khalīfah

إن السماء ارتجت لما تمنى النبي أن يكون عليا خليفته وسمع قائلا يقول له قل قد شاء الله أن يكون الخليفة أبو بكر من بعدك

The sky dreaded when the Nabī ﷺ desired that ‘Alī be his khalīfah and he heard someone telling him, “Say: Allah has already intended that the khalīfah after you be Abū Bakr.”¹

8. The boasting of Jannah and Hell:

إن الله زين الجنة بأبي بكر و عمر

Indeed Allah beautified Jannah with Abū Bakr and ‘Umar.²

Ibn al-Jawzī labelled it mawḏū‘.

Abān is one of the narrators who is matrūk.

- Shu‘bah comments, “I rather commit adultery than narrate from him.”

9. Those who harbour hatred for Abū Bakr and ‘Umar are the Jews of this ummah

إن مبغض أبي بكر و عمر هو يهود هذه الأمة

Those who harbour hatred for Abū Bakr and ‘Umar are the Jews of this ummah.

Abū Bakr al-Khaṭīb states, “This ḥadīth is a blatant lie and fabrication.”³

1 *Al-Fawā'id al-Majmū'ah fī al-Aḥādīth al-Mawḏū'ah* Ḥadīth: 335.

2 *Al-mawḏū'āt* vol. 1 pg. 323, chapter on the virtues of Abū Bakr and ‘Umar.

3 *Al-mawḏū'āt* vol. 1 pg. 324.

10. Certainly, there are 80 000 angels in the sky seeking forgiveness for the one who loves Abū Bakr and ‘Umar

إن في السماء ثمانين ألف ملك يستغفرون لمن أحب أبا بكر و عمر

Certainly, there are 80 000 angels in the sky seeking forgiveness for the one who loves Abū Bakr and ‘Umar.

The narration is *mawḍū‘*.¹

Al-‘Uqaylī reported it in *al-Ḍu‘afā‘* from al-Qāsim ibn Yazīd ibn ‘Abd Allah ibn Qasīṭ from—his father from—‘Aṭā’—from Ibn ‘Abbās.

Al-Dhahabī unequivocally declares it a lie. Ḥāfiẓ corroborates him in *al-Lisān*.²

1 Ibid vol. 1 pg. 327.

2 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 3524.

So do not go ahead of them or else you will be destroyed and do not fail to fulfil their rights or else you will be annihilated

فلا تقدموهم فتهلكوا ولا تقصروا عنهما فتهلكوا ولا تعلموهم فإنهم أعلم منكم

So do not go ahead of them or else you will be destroyed. Do not fail to fulfil their rights or else you will be annihilated. Do not teach them for they are more knowledgeable than you.

Al-Haythamī reported it and commented, “**Ḥakīm ibn Jubayr** is in the isnād and he is *ḍaʿīf*.”¹

Ḥakīm ibn Jubayr al-Asadī al-Kūfī

- Al-Bukhārī remarked, “Shu‘bah would criticise him.”²
- Ya‘qūb ibn Sufyān said, “He was radical in tashayyū’.” He also stated, “It is said about him that he was despised. He was a *rāfiḍī*, from those fanatical in *rafḍ*.”³

1 *Majma‘ al-Zawāʿid* vol. 5 pg. 195; vol. 9 pg. 164.

2 *Al-Tārīkh al-Kabīr* vol. 3 pg. 65; *al-Tārīkh al-ṣaghīr* vol. 2 pg. 19.

3 *Al-Maʿrifah* vol. 3 pg. 99.

Neither did ‘Alī nor any of the Banū Hāshim swear allegiance to him until Fāṭimah passed away

فلم يبأيعه علي حتى ماتت فاطمة و لا أحد من بين هاشم

Neither did ‘Alī nor any of the Banū Hāshim swear allegiance to him until Fāṭimah passed away.

Al-Bayhaqī narrated it from al-Zuhrī without an isnād¹. He labelled it munqaṭi‘. It means that al-Zuhrī did not mention a sanad for this statement as Ḥāfiẓ explained in *al-Fatḥ*².

He favoured over it the mawṣūl narration from Sayyidunā Abū Sa‘īd رضي الله عنه which confirms that Sayyidunā ‘Alī رضي الله عنه did in fact swear allegiance to Sayyidunā Abū Bakr رضي الله عنه a second time, to affirm the initial bay‘ah and to remove any suspicions that might have popped up due to the inheritance saga.

Al-Bayhaqī says after narrating this ḥadīth:

سمعت محمد بن إسحاق بن خزيمة يقول جاءني مسلم بن الحجاج فسألني عن هذا الحديث فكتبته له في رقعة و قرأت عليه فقال هذا حديث يسوي بدنة فقلت يسوي بدنة بل هو يسوي بدرة

I heard Muḥammad ibn Isḥāq ibn Khuzaymah saying, “Muslim ibn al-Ḥajjāj came to me and asked me about this ḥadīth. So I wrote it for him on a piece of paper and read it out to him. Muslim commented: ‘This ḥadīth is worth a *badanah* (a large sacrificial cow/camel).’

I responded: ‘This ḥadīth is not only equal to a *badanah*; instead, it is equal to a *badarah* (a bag that contains 10 000 gold coins).’”³

1 *Al-Sunan al-Kubrā* vol. 6 pg. 300

2 *Fatḥ al-Bārī* vol. 7 pg. 495.

3 *Sunan al-Bayhaqī* vol. 8 pg. 143; *Tārīkh Dimashq* vol. 30 pg. 278.

Just see how Muslim, the author of *Ṣaḥīḥ Muslim*, compliments the narration.

This ṣaḥīḥ narration totally debunks the ḍaʿīf narration.

Al-Bayhaqī clarifies:

و قول الزهري في قعود علي عن بيعة أبي بكر رضي الله عنه حتى توفيت فاطمة رضي الله عنها منقطع
و حديث أبي سعيد الخدري رضي الله عنه في مبايعته إياه حين بوع بيعة العامة بعد السقيفة أصح و لعل
الزهري أراد قعوده عنها بعد البيعة ثم نهوضه إليها ثانيا و قيامه بواجباتها والله أعلم

Al-Zuhrī's statement regarding 'Alī's refusal to pledge allegiance to Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ until Fāṭimah رَضِيَ اللهُ عَنْهَا passed away is *munqaṭī'* (without an isnād). On the other hand, the ḥadīth of Abū Sa'īd al-Khudrī رَضِيَ اللهُ عَنْهُ affirming his swearing of allegiance when the general bay'ah took place after the incident at Saqīfah is more authentic. Probably, what al-Zuhrī meant was that he was inactive after the initial bay'ah but then became active again and resolved to fulfil its demands. And Allah knows best!

I found the narration in *Musnad Abī 'Awānah*¹, *Muṣannaf 'Abd al-Razzāq*², and *Tārīkh al-Ṭabarī*³ from 'Abd al-Razzāq ibn Humām.

'Abd al-Razzāq ibn Humām

- Al-Bukhārī states, "He errs in some of his reports."⁴
- Al-'Ijlī reports that he is reliable, but had shīrī tendencies.⁵

The narration comes from the chain of al-Dabarī from 'Abd al-Razzāq. He is Ishāq ibn Ibrāhīm al-Dabarī.

1 *Musnad Abī 'Awānah* vol. 4 pg. 251.

2 *Muṣannaf 'Abd al-Razzāq* vol. 5 pg. 472.

3 *Tārīkh al-Ṭabarī* vol. 2 pg. 236.

4 *Tartīb 'Ilal al-Tirmidhī al-Mubīr* pg. 37.

5 *Al-Thiqāt* pg. 847.

Ishāq ibn Ibrāhīm al-Dabarī

- Al-Dhahabī comments, “He reported munkar aḥādīth from ‘Abd al-Razzāq.”
- In fact, he described him as a shameless rāfiḍī.¹

Ibn al-Ṣalāḥ has reservations for the aḥādīth al-Dabarī reports from ‘Abd al-Razzāq ibn Humām. He attributes its *nakārah* (repulsiveness) to al-Dabarī due to the existence of irresolution regarding whether he heard from ‘Abd al-Razzāq.²

This narration is rejected by al-Ḥākim and al-Bayhaqī’s report from Abū Sa‘īd al-Khudrī رضي الله عنه which has a very ṣaḥīḥ isnād.

The narration of al-Ḥākim is:

حدثنا أبو العباس محمد بن يعقوب ثنا جعفر بن محمد بن شاكر ثنا عفان بن مسلم ثنا وهيب ثنا داود بن أبي هند ثنا أبو نصر عن أبي سعيد الخدري رضي الله عنه قال ثم لما توفي رسول الله صلى الله عليه وسلم قام خطباء الأنصار فجعل الرجل منهم يقول يا معشر المهاجرين إن رسول الله صلى الله عليه وسلم كان إذا استعمل رجلا منكم قرن معه رجلا منا فنرى أن يلي هذا الأمر رجلا من أحدهما منكم والآخر منا قال فتتبع خطباء الأنصار على ذلك فقام زيد بن ثابت فقال إن رسول الله صلى الله عليه وسلم كان من المهاجرين وإن الإمام يكون من المهاجرين ونحن أنصاره كما كنا أنصار رسول الله صلى الله عليه وسلم فقام أبو بكر رضي الله عنه فقال جزاكم الله خيرا يا معشر الأنصار وثبت قائلكم ثم قال أما لو ذلك لما صالحناكم ثم أخذ زيد بن ثابت بيد أبي بكر فقال هذا صاحبكم فبايعوه ثم انطلقوا فلما قعد أبو بكر على المنبر نظر في وجوه القوم فلم ير عليا فسأل عنه فقال ناس من الأنصار فأتوا به فقال أبو بكر بن عم رسول الله صلى الله عليه وسلم وختنه أردت أن تشق عصا المسلمين فقال لا تثريب يا خليفة رسول الله صلى الله عليه وسلم فبايعه ثم لم ير الزبير بن العوام فسأل عنه حتى جاؤوا به فقال بن عم رسول الله صلى الله عليه وسلم وحواريه أردت أن تشق عصا المسلمين فقال مثل قوله لا تثريب يا خليفة رسول الله صلى الله عليه وسلم فبايعاه

Abū al-‘Abbās Muḥammad ibn Ya‘qūb narrated to us—Ja‘far ibn Muḥammad ibn Shākir narrated to us—‘Affān ibn Muslim narrated to us—Wuhayb

1 *Mizān al-‘itidāl* vol. 2 pg. 273.

2 *Ibid* vol. 4 pg. 345.

narrated to us—Dāwūd ibn Abī Hind narrated to us—Abū Naḍrah narrated to us from—Abū Sa‘īd al-Khudrī رضي الله عنه who reports:

After Rasūlullāh صلى الله عليه وسلم passed away, the spokespersons of the Anṣār stood up and one of them said, “O gathering of Muhājirīn! When Rasūlullāh صلى الله عليه وسلم would appoint a man from you, he would join him with a man from us. So we realise that this matter should be borne by two men, one from you and the other from us.”

The lecturers of the Anṣār all agreed with this. Then Zayd ibn Thābit stood up and said, “Undoubtedly, Rasūlullāh صلى الله عليه وسلم was from the Muhājirīn and the Imām will be from the Muhājirīn. We will be his helpers just as we were the helpers of Rasūlullāh صلى الله عليه وسلم.”

Abū Bakr رضي الله عنه then stood up and said, “May Allah reward you with goodness, O gathering of Anṣār. And your spokesman has spoken the truth.”

He then said, “If that is the matter, we would not have reconciled with you.”

Zayd ibn Thābit رضي الله عنه then took hold of Abū Bakr’s hand and said, “This is your man so give bay‘ah to him.” They then left.

When Abū Bakr climbed the pulpit, he looked at the faces of the people who were before him. Not finding ‘Alī anywhere among the crowd, he asked about him. Consequently, some men from the Anṣār brought him. Abū Bakr said to him: “O cousin and son-in-law of Rasūlullāh صلى الله عليه وسلم, do you want to disunite the Muslims?”

‘Alī said: “There is no blame upon you [for what you say], O Khalīfah of the Messenger of Allah.” after which he pledged allegiance to Abū Bakr.

Abū Bakr did not see Zubayr ibn al-‘Awwām so he asked about him. After he was brought, Abū Bakr said: “O cousin and helper of the Messenger of Allah, do you want to be the cause of disunity of the Muslims?”

Zubayr responded in a similar way: “There is no blame upon you [for what you say], O Khalīfah of the Messenger of Allah.” Thus they both pledged allegiance to him.”

Al-Ḥākīm then comments, “This ḥadīth is ṣaḥīḥ according to the standards of al-Bukhārī and Muslim but they have not reported it.”¹

سمعت محمد بن إسحاق بن خزيمة يقول جاءني مسلم بن الحجاج فسألني عن هذا الحديث فكتبته له في رقعة وقرأت عليه فقال هذا حديث يسوي بدنة فقلت يسوي بدنة بل هو يسوي بدرة

I heard Muḥammad ibn Ishāq ibn Khuzaymah saying, “Muslim ibn al-Ḥajjāj came to me and asked me about this ḥadīth. So I wrote it for him on a piece of paper and read it out to him. Muslim commented: ‘This ḥadīth is worth a *badanah* (a large sacrificial cow/camel).’

I responded: ‘This ḥadīth is not only equal to a *badanah*; instead, it is equal to a *badarah* (a bag that contains 10 000 gold coins).’²

A *badarah* is something that catches one’s eyesight. It is said: it is complete like the *badr* (full moon). It is also said: a bag containing 10 000 coins.³

‘Abd Allāh, the son of Imām Aḥmad narrated it in *Kitāb al-Sunnah*.⁴ Ḥāfiẓ Ibn Kathīr narrated it and then said:

وهذا إسناد صحيح محفوظ وفيه فائدة جليلة و هي مبايعة علي بن أبي طالب إما في أول يوم أو في اليوم الثاني من الوفاة وهذا حق فإن علي بن أبي طالب لم يفارق الصديق في وقت من الأوقات ولم ينقطع في صلاة من الصلوات خلفه

This chain of narration is both authentic and correctly memorised. And the ḥadīth imparts very important information: On the first or second day

1 *Al-Mustadrak* vol. 3 pg. 76; *Sunan al-Bayhaqī* vol. 8 pg. 143.

2 *Sunan al-Bayhaqī* vol. 8 pg. 143; *Tārīkh Dimashq* vol. 30 pg. 278.

3 *Lisān al-‘Arab*.

4 *Kitāb al-Sunnah* vol. 2 pg. 554 Ḥadīth: 1292.

of the Nabī's ﷺ demise, Sayyidunā ‘Alī ibn Abī Ṭālib pledged allegiance to Sayyidunā Abū Bakr. And this is certainly true, for Sayyidunā ‘Alī never distanced himself from the close company of Sayyidunā Abū Bakr throughout his life and never missed performing a single ṣalāh behind him.¹

Ibn ‘Asākir documented it as well.²

Caution: someone may object regarding Sayyidah ‘Ā’ishah’s ﷺ statement reported by al-Bukhārī that Sayyidunā ‘Alī ﷺ did not give bay‘ah initially. The answer to this is that she reported what she knew and she was unaware of the first bay‘ah.

The academic rule pronounces that a truthful affirmer is preferred over a truthful negater. But both are honest.

How should we reconcile these two contradictory narrations? On one hand we have Sayyidah ‘Ā’ishah ﷺ denying the initial bay‘ah and she is al-Ṣiddīqah Umm al-Mu’minīn daughter of al-Ṣiddīq. On the other hand we have Sayyidunā Abū Sa’īd ﷺ a truthful Ṣaḥābī who never lied. So the manner of reconciliation is as we have just stated: a truthful affirmer is preferred over a truthful negater. This is due to the fact that the affirmer has more knowledge. And the negater is speaking according to his limited knowledge. So Abū Sa’īd ﷺ is affirming something Sayyidah ‘Ā’ishah ﷺ was unaware of.

This happened at another juncture to Sayyidah ‘Ā’ishah ﷺ. She denies that Rasūlullāh ﷺ ever urinated while standing to the extent that she announced:

من حدثك أن رسول الله بال قائما فاتهمه على الكذب

1 *Al-Bidāyah wa al-Nihāyah* vol. 5 pg. 248.

2 *Tārīkh Dimashq* vol. 30 pg. 278.

Whoever informs you that Rasūlullāh ﷺ urinated standing, condemn him of lying.

Whereas the truth is what Muslim reports from Sayyidunā Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ that Rasūlullāh ﷺ did in fact urinate while standing (due to an injury) as he was present with Rasūlullāh ﷺ at the time.

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was nursing Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا and was aloof from people, which made many think that he did not swear allegiance at all. Hence, he felt it necessary to swear a second bay‘ah to uphold the initial one.

When his Lord appeared to the mountain, he indicated by showing the tip of his baby finger

ثنا أبو موسى ثنا معاذ بن معاذ ثنا حماد بن سلمة عن ثابت عن أنس عن النبي صلى الله عليه وسلم قال
فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ قَالَ هَكَذَا قَالَ يَعْنِي أَنَّهُ أَخْرَجَ طَرَفَ خَنْصَرِهِ قَالَ فَقَالَ لَهُ حَمِيدُ الطَّوِيلِ مَا تَرِيدُ إِلَى
هَذَا يَا أَبَا مُحَمَّدٍ قَالَ فَضْرَبَ صَدْرَهُ ضَرْبَةً شَدِيدَةً وَقَالَ مِنْ أَنْتَ يَا حَمِيدُ وَمَا أَنْتَ يَا حَمِيدُ يَخْبِرُ بِهِ أَنْسُ بْنُ
مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَوْلُ مَا تَرِيدُ إِلَى هَذَا

Abū Mūsā narrated to me—Muʿādh ibn Muʿādh narrated to me—Ḥammād ibn Salamah narrated to me from—Thābit from—Anas from—Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who said:

When his Lord appeared to the mountain¹, he indicated by showing the tip of his baby finger.

Ḥumayd al-Ṭawīl exclaimed in surprise, “What do you mean by this, O Abū Muḥammad?”

Thābit struck him ruthlessly on his chest and shouted, “Who are you, O Ḥumayd, and what are you, O Ḥumayd? Anas ibn Mālīk reports from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and you say, ‘What do you mean by this?’”

Although al-Tirmidhī authenticated the narration², al-Suyūṭī emphatically declared the opposite due to the presence of **Ayyūb ibn Khawṭ**. He commented on another chain saying, “It is not established.”³

Ibn al-Jawzī passed a similar remark, “This is not ṣaḥīḥ.”⁴

1 Sūrah al-Aʿrāf: 143.

2 *Sunan al-Tirmidhī* vol. 5 pg. 265.

3 *Al-Laʿālī al-Maṣnūʿah* vol. 1 pg. 29.

4 *Al-mawḍūʿāt* vol. 1 pg. 77.

Among my companions are twelve hypocrites

في أصحابي (أمتي) اثنا عشر منافقا فيهم ثمانية لا يدخلون الجنة حتى يلج الجمل في سم الخياط

Among my companions (ummah) are twelve hypocrites, eight of whom will not enter Jannah until the camel enters the eye of the needle.¹

This means they are hidden among the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ as Allah سُبْحَانَهُ وَتَعَالَى states:

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَيَّ النَّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ
سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَيَّ عَذَابٍ عَظِيمٍ

And among those around you of the bedouins are hypocrites, and [also] from the people of Madīnah. They have become accustomed to hypocrisy. You, [O Muḥammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment.²

Al-Munāwī elucidates:

Among my companions i.e. those who are assigned to my companionship. Another narration has the wording: Among my ummah. This clarifies the meaning further.

Twelve hypocrites. They are the one who came masked intending to kill him on the night of al-‘Aqabah on his return from Tabūk but he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took the road of al-Thaniyyah accompanied by ‘Ammār and Ḥudhayfah while the rest of the people were in the valley. Allah سُبْحَانَهُ وَتَعَالَى thus protected him from them and notified him of their names.³

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed Sayyidunā Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ of their names. Al-Ṭabarānī has written in *Musnad Ḥudhayfah* the names of the people of al-‘Aqabah.

1 Ṣaḥīḥ Muslim Ḥadīth: 2779.

2 Sūrah al-Tawbah: 101.

3 Fayḍ al-Qadīr vol. 4 pg. 454.

He then reports from ‘Alī ibn ‘Abd al-‘Azīz from al-Zubayr ibn Bakkār that he listed them as:

- Mu‘attab ibn Qushayr
- Wadī‘ah ibn Thābit
- Wajd ibn ‘Abd Allah ibn Nabtal ibn al-Ḥārith from the Banū ‘Amr ibn ‘Awf
- Al-Ḥārith ibn Yazīd al-Ṭā‘ī
- Aws ibn Qayzī
- Al-Ḥārith ibn Suwayd
- Sa‘d ibn Zurārah
- Qays ibn Fahd
- Suwayd ibn Dā‘is from the Banū al-Ḥublā
- Qays ibn ‘Amr ibn Sahl from the Banū Qaynuqā‘
- Zayd ibn al-Laṣīt ibn al-Ḥammām from the Banū Qaynuqā‘

Just as his ummah cannot be criticised for having twelve hypocrites among them, his Ṣaḥābah رضي الله عنهم cannot be criticised.

Naturally, Sayyidunā Abū Bakr, ‘Umar, and ‘Uthmān رضي الله عنهم cannot be included among these hypocrites—whom Sayyidunā ‘Alī رضي الله عنه pledged allegiance to, named his children after them, and married his daughter to ‘Umar—although those who think they are following the school of the Ahl al-Bayt will include them due to their warped understanding.

The Rawāfiḍ are hidden in this ummah just as the twelve hypocrites were hidden among the Ṣaḥābah رضي الله عنهم aforesaid.

There is a level in Jannah called al-Wasīlah

في الجنة درجة تدعى الوسيلة قالوا من يسكن معك فيها قال علي و فاطمة و الحسن و الحسين

“There is a level in Jannah called al-Wasīlah.”

They enquired, “Who will reside with you therein?”

He answered, “Alī, Fāṭimah, Ḥasan, and Ḥusayn.”

Ibn Kathīr mentioned this.¹ However, I could not locate it in any of the reliable sources of the Sunnah.

Sharīk appears in the isnād. He is truthful, but has a weak memory and was afflicted with ikhtilāṭ. He cannot be used as proof when alone. The majority of the *Ahl al-Jarḥ wa al-Ta’dīl* agree on this.

Al-Albānī says, “Al-Ḥākim supposes that Muslim used Sharīk as proof, and al-Dhahabī concurs with him. Whereas the truth is that Muslim did not use him as proof. He only documented his narrations as *mutābi’āt* (corroborations) as more than one of the muḥaqqiqīn have affirmed. In fact, al-Dhahabī himself asserts this in *al-Mīzān*. Al-Ḥākim and al-Dhahabī are prone to make this blunder. They authenticate the aḥādīth of Sharīk on the standards of Muslim.”²

Abū Ishāq al-Sabīī is also one of the narrators. He is reliable but is guilty of *tadlīs*. Hence, when he narrates with ‘an, his narration will not be accepted and he did just that in this narration.

1 *Tafsīr al-Qur’ān al-‘Azīm* vol. 2 pg. 54.

2 *Mu’jam Asāmī al-Ruwāt* vol. 2 pg. 290.

In whoever's house this star falls, he will be my khalīfah after me

عن عبد الله بن الحسين ابن أحمد بن جعفر قال أنبأنا أبو القاسم نصر بن علي الفقيه قال أنبأنا أحمد بن إبراهيم بن أحمد قال حدثنا محمد بن الحسين المعروف بابن الحججيا قال حدثنا محمد بن جعفر بن علي التميمي قال حدثنا أبو محمد عبد الله بن منير الدامغانى قال حدثنا المسيب بن واضح عن محمد بن مروان عن الكلبي عن أبي صالح عن ابن عباس قال لما عرج بالنبي صلى الله عليه وسلم إلى السماء السابعة وأراه الله من العجائب في كل سماء فلما أصبح جعل يحدث الناس من عجائب ربه فكذبه من أهل مكة من كذبه و صدقه من صدقه فعند ذلك انقض نجم من السماء فقال النبي صلى الله عليه وسلم في دار من وقع هذا النجم فهو خليفتي من بعدي قال فطلبوا ذلك النجم فوجدوه في دار علي بن أبي طالب رضي الله عنه فقال أهل مكة ضل محمد و غوى و هوى إلى أهل بيته و مال إلى ابن عمه علي بن أبي طالب رضي الله عنه فعند ذلك نزلت هذه السورة والنَّجْمِ إِذَا هَوَىٰ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ

On the authority of ‘Abd Allah ibn al-Ḥusayn ibn Aḥmad ibn Ja‘far who says—Abū al-Qāsim Naṣr ibn ‘Alī al-Faqīh informed us saying—Aḥmad ibn Ibrāhīm ibn Aḥmad informed us saying—Muḥammad ibn al-Ḥusayn known as Ibn al-Ḥajjābā narrated to us saying—al-Musayyib ibn Wāḍiḥ narrated to us from—Muḥammad ibn Marwān from—al-Kalbī from—Abū Ṣāliḥ from—Ibn ‘Abbās who reported:

When the Nabī ﷺ was lifted to the seventh heaven and Allah showed him some phenomenon in each heaven. The next morning he began relating to the people some of the phenomenon of his Rabb. Some of the people of Makkah belied him while others believed him. Just then, a star fell from the sky. The Nabī ﷺ said, “In whoever’s house this star falls, he will be my khalīfah after me.”

They searched for the star and found it in ‘Alī ibn Abī Ṭālib’s ﷺ house. The people of Makkah commented, “Muḥammad has strayed and erred. He is fond of his family and has inclined towards ‘Alī ibn Abī Ṭālib ﷺ. Upon this, this Sūrah was revealed:

By the star when it descends, your companion [Muḥammad] has not strayed, nor has he erred.¹

1 Sūrah al-Najm: 1, 2.

Ibn al-Jawzī comments:

This ḥadīth is mawḏū', without doubt. How daring is the fabricator and how startling is his fabrication! There are layers of darkness in the isnād. **Abū Ṣāliḥ Bādhām** is one of them. He is a kadhāb. And so is **al-Kalbī** and **Muḥammad ibn Marwān al-Suddī**. Al-Kalbī is suspected of concocting it. Abū Ḥātim and Ibn Ḥibbān said, "Al-Kalbī is from those who say that 'Alī did not die and will return to the world. When they see a cloud they say that Amīr al-Mu'minīn is in it." It is not permissible to use him as proof.

He also stated:

What manifests the stupidity of the fabricator of this ḥadīth is that he attributed it to Ibn 'Abbās رضي الله عنه who was only two years of age at the time of Mi'rāj. So how did he witness this incident and narrate it?¹

1 *Al-mawḏū'āt* vol. 1 pg. 372.

The Qur’ān comprises of 1 027 000 letters

القرآن ألف وسبعة و عشرون ألف حرف

The Qur’ān comprises of 1 027 000 letters.

Al-Khūṭ documents this falsely accusing the Ahl al-Sunnah to cast doubts on the Qur’ān.¹

The truth is that this narration is a blatant lie that has been falsely attributed to Sayyidunā ‘Umar رضي الله عنه.²

Al-Ṭabarānī records it in *al-Mu’jam al-Awsaṭ* and stated, “Ḥafṣ ibn Maysarah is the only narrator.”³ Al-Dhahabī includes it in the biography of **Muḥammad ibn ‘Ubayd ibn Ādam ibn Abī Iyās al-‘Asqalānī** says, “He is the sole narrator of a bāṭil narration,” and then quotes this narration.⁴ Ḥāfiẓ Ibn Ḥajar concurs.⁵

The Rawāfiḍ always cite *Kitāb al-Itqān*⁶ as evidence since al-Suyūṭī has reported it. But they ignore the fact that al-Suyūṭī pointed out the flaw of the narration, i.e. Muḥammad ibn ‘Ubayd ibn Ādam—the teacher of al-Ṭabarānī—who Ḥāfiẓ al-Dhahabī censured. This is the deception of the Rawāfiḍ who conveniently omit this part of his text.

1 *Al-Bayān* 202.

2 *Ḍa’īf al-Jāmi’* Ḥadīth: 4137; *Silsilat al-Aḥādīth al-Ḍa’īfah* Ḥadīth: 4073.

3 *Al-Mu’jam al-Awsaṭ* vol. 6 pg. 361.

4 *Mizān al-I’tidāl* vol. 6 pg. 251.

5 *Lisān al-Mizān* vol. 5 pg. 276.

6 *Kitāb al-Itqān* vol. 1 pg. 93.

The Qur'ān has an external and internal

القرآن له ظاهر و باطن

The Qur'ān has an external and internal.

This is absolutely baseless. It has no existence in the books of ḥadīth. Instead, it is from the speech of the heretics.

Many people say regarding something that Allah سُبْحَانَهُ وَتَعَالَى has declared ḥarām, “This is ḥarām externally, but ḥalāl internally.”

This is one of the strongest proofs for the falsehood of the Bāṭiniyyah heretics' creed of the Shī'ah, and the mandatory nature of taking the external Qur'ānic texts.

Allah سُبْحَانَهُ وَتَعَالَى has made His Qur'ān a ḥujjah against His creation. He pronounces:

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ

*And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety.*¹

1 Sūrah al-Tawbah: 6.

Wisdom was divided. Nine parts of it was placed in ‘Alī and one part in the rest of mankind

قسمت الحكمة فجعل في علي تسعة أجزاء و في الناس جزء واحد

Wisdom was divided. Nine parts of it was placed in ‘Alī and one part in the rest of mankind.

Aḥmad ibn ‘Imrān ibn Salamah is one narrator who is majhūl. It is apparent from al-Dhahabī’s words that he criticised him. Al-Dhahabī also labelled this narration a lie.¹

Ibn al-Jawzī said, “This ḥadīth is not ṣaḥīḥ. There are many majhūl narrators in the isnād.”²

Ḥāfiẓ declared, “This is a lie. Al-‘Atabī is the sole narrator.”³

1 *Mizān al-ī‘tidāl* vol. 3 pg. 227.

2 *Al-‘Ilal al-Mutanāhiyah* vol. 1 pg. 241.

3 *Lisān al-Mizān* vol. 1 pg. 254.

Say: O Allah I beseech you with the right of Muḥammad and the family of Muḥammad

عن علي قال سألت النبي صلى الله عليه وسلم عن قول الله فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ فَقَالَ إِنَّ اللَّهَ أَهْبَطَ آدَمَ بِالْهِنْدِ وَحَوَاءَ بَجْدَةَ وَإِبْلِيسَ بَيْسَانَ وَ الْحَيَّةَ بِأَصْبَهَانَ وَ كَانَ اللَّحْيَةَ قَوَائِمَ كَقَوَائِمِ الْبَعِيرِ وَ مَكَثَ آدَمَ بِالْهِنْدِ مِائَةَ سَنَةٍ بَاكِيًا عَلَىٰ خَطِيئَتِهِ حَتَّىٰ بَعَثَ اللَّهُ إِلَيْهِ جِبْرِيْلَ وَ قَالَ يَا آدَمُ أَلَمْ أُخْلِقْكَ بِيَدِي أَلَمْ أَنْفِخْ فِيكَ مِنْ رُوحِي أَلَمْ أُسْجِدْ لَكَ مَلَائِكَتِي أَلَمْ أُزَوِّجْكَ حَوَاءَ أَمْتِي قَالَ بَلَىٰ قَالَ فَمَا هَذَا الْبُكَاءُ قَالَ وَ مَا يَمْنَعُنِي مِنَ الْبُكَاءِ وَ قَدْ أُخْرِجْتُ مِنْ جِوَارِ الرَّحْمَنِ قَالَ فَعَلَيْكَ بِهِؤَلَاءِ الْكَلِمَاتِ فَإِنَّ اللَّهَ قَابِلُ تَوْبَتِكَ وَ غَافِرُ ذُنُوبِكَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ عَمَلْتَ سُوءًا وَ ظَلَمْتَ نَفْسِي فَاغْفِرْ لِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ عَمَلْتَ سُوءًا وَ ظَلَمْتَ نَفْسِي فَتُبَّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ فَهؤَلَاءِ الْكَلِمَاتِ الَّتِي تَلَقَىٰ آدَمَ

On the authority of ‘Alī عليه السلام:

I enquired from Rasūlullāh صلى الله عليه وسلم about Allah’s declaration: *Then Adam received from his Lord [some] words, and He accepted his repentance.*¹

He explained:

Allah lowered Ādam in India, Ḥawwā’ in Jeddah, Iblīs in Baysān, and the snake in Aṣbahān. The snake had legs like the legs of a camel. Nonetheless, Adam remained in India for a hundred years crying over his sin until Allah sent Jibrīl to him saying, “O Ādam! Did I not create you with My own hand? Did I not blow into you My soul? Did I not make My angels prostrate before you? Did I not marry Ḥawwā’ of My ummah to you?”

Ādam replied, “Most definitely.”

“So why this sobbing?” he enquired.

Ādam explained, “Why should I not weep when I have been removed from the neighbourhood of al-Raḥmān?”

1 Sūrah al-Baqarah: 37.

Allah said, “Preserve and read these words, Allah will accept your repentance and forgive your sin. Say: O Allah I beseech you with the right of Muḥammad and the family of Muḥammad. You are glorified. There is no deity besides You. I have committed wrong and wronged myself so forgive me. Indeed, you are the Most Forgiving, Most Merciful. O Allah I beseech you with the right of Muḥammad and the family of Muḥammad. You are glorified. There is no deity besides You. I have committed wrong and wronged myself so relent to me. Indeed, You are ever Relenting, most Merciful.” These are the words Ādam received.

Al-Daylamī documented it in *Musnad al-Firdaws* with an extremely weak sanad. Al-Suyūṭī made this classification.¹

Al-Dāraquṭnī (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 Saʿīd ibn Jubayr — from Ibn ‘Abbās.²

‘Amr ibn Thābit is not a thiqaḥ (reliable). In fact, Ibn Ḥibbān says, “He was of those who would narrate *mawḍūʿāt* (fabrications). It is not permissible to mention his name except for the sake of analysis.”

Al-Ḥusayn ibn Ḥasan al-Ashqar is *ḍaʿīf* (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 *mawḍūʿāt* (fabrications).³

1 *Al-Durr al-Manthūr* vol. 1 pg. 147.

2 Ibn al-Jawzī: *Kitāb al-mawḍūʿāt*, 2/3.

3 Ibn al-Jawzī: *Kitāb al-mawḍūʿāt*, 2/3; al-Suyūṭī: *al-Laʿālī al-Maṣnūʿah*, 1/369 and *al-Ziyādāt ‘Alā al-mawḍūʿāt*, 1/245; Ibn ‘Irāq: *Tanzīh al-Sharīʿah*, 1/395; al-Shawkānī: *al-Fawāʿid al-Majmūʿah*, ḥadīth no. 341.

The most beloved person to Rasūlullāh ﷺ was Fāṭimah; and ‘Alī from the men

كان أحب الناس إلى رسول الله فاطمة و من الرجال علي

The most beloved person to Rasūlullāh ﷺ was Fāṭimah; and ‘Alī from the men.

Al-Albānī classified the ḥadīth bāṭil.¹

Al-Ḥākim classified it ṣaḥīḥ and al-Dhahabī concurred. This is one of his blunders.

‘Abd Allah ibn ‘Aṭā’

- Al-Dhahabī himself says in *al-Ḍu‘afā’* that al-Nasaī said, “He is not qawī (reliable).” And Ḥāfiẓ said in *al-Taqrīb*, “Truthful. Blunders and practices tadlīs.”²

Ja‘far ibn Ziyād al-Aḥmar

- Again Al-Dhahabī says in *al-Ḍu‘afā’*, “Reliable but is *munfarid* (unsupported). Ibn Ḥibbān commented, “There is something in the heart against him.”
- Ibn al-Jawzī quotes that Ibn Ḥibbān said that Ja‘far would narrate from ḍa‘īf narrators in abundance.³
- Ḥāfiẓ remarks, “Truthful with tashayyu’.”⁴

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah wa al-Mawḍū‘ah* vol. 1 pg. 252 Ḥadīth: 1124.

2 *Taqrīb al-Tahdhīb* Biography: 3479.

3 *Al-Ḍu‘afā’ wa al-Matrūkūn* vol. 1 pg. 171.

4 *Taqrīb al-Tahdhīb* Biography: 940.

A ḥadīth has been reported from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا that she was asked:

أي الناس كان أحب إلى رسول الله قالت فاطمة فقيل لها من الرجال قالت زوجها

Who was the most beloved person to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?

She replied, “Fāṭimah.”

“And from the men,” she was asked.

“Her husband,” came the reply.¹

Al-Tirmidhī and al-Ḥākim reported it from the **Jamī’ ibn ‘Umayr al-Taymī**. Although al-Ḥākim authenticated it, al-Dhahabī corrected him saying, “Jamī’ is accused (of forgery). ‘Ā’ishah never made such a statement.”

These ḍa’īf aḥādīth contradict what Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reported, the authenticity of which is undoubtable. Imām Aḥmad narrated from ‘Abd Allāh ibn Shaqīq:

قال أي الناس كان أحب إلى رسول الله قالت عائشة قال فمن الرجال قالت أبوها

He asked, “Who was the most beloved person to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?”

She replied, “‘Ā’ishah.”

“And from the men?”

“Her father.”

Al-Albānī remarks, “This isnād is ṣaḥīḥ. All of the narrators are reliable, the narrators of *Ṣaḥīḥ al-Bukhārī*.”²

1 *Sunan al-Tirmidhī* vol. 2 pg. 320; *al-Mustadrak* vol. 3 pg. 154.

2 *Silsilat al-Aḥādīth al-Ḍa’īfah wa al-Mawḍū’ah* vol. 3 pg. 254.

In fact, both al-Bukhārī and Muslim report from Sayyidunā ‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ:

أتيت رسول الله صلى الله عليه وسلم فقلت أي الناس أحب إليك قال عائشة قلت من الرجال قال أبوها
ثم من قال عمر فعد رجلا

I approached Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and enquired, “Who is the most beloved person to you?”

“‘Ā’ishah,” he replied.

I enquired further, “From the men?”

“Her father,” was his reply.

“And then who,” I asked.

He said, “Umar,” and listed few other men.¹

This corresponds to the ṣaḥīḥ narration of Muḥammad ibn al-Ḥanafiyah who asked his father Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ:

أي الناس خير بعد رسول الله صلى الله عليه وسلم قال أبو بكر قلت ثم من قال ثم عمر و خشيت أن يقول
عثمان قلت ثم أنت قال ما أنا إلا رجل من المسلمين

“Who is the best person after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?”

He answered, “Abū Bakr.”

I asked, “Who next?”

“Umar,” came the reply.

I feared that he will say ‘Uthmān so I said, “Then you.”

He responded, “I am only one of the Muslims.”²

1 Ṣaḥīḥ al-Bukhārī; Ṣaḥīḥ Muslim.

2 Ṣaḥīḥ al-Bukhārī vol. 2 pg. 422.

The Banū Isrā'īl would bath naked, seeing one another's private parts

كان بنو إسرائيل يغتسلون عراة ينظر بعضهم إلى سواة بعض و كان موسى عليه السلام يغتسل وحده فقالوا والله ما يمنع موسى أن يغتسل معنا إلا أنه أدر (أي ذو فتق) قال فذهب مرة يغتسل فوضع ثوبه على حجر ففر الحجر بثوبه فجمع موسى في إثره يقول ثوبي حجر ثوبي حجر حتى نظر بنو إسرائيل إلى سواة موسى فقالوا والله ما بموسى من بأس فقام الحجر بعد حتى نظر إليه فأخذ موسى ثوبه فطفق بالحجر ضربا فوالله إن بالحجر ندبا ستة أو سبعة

The Banū Isrā'īl would bath naked, seeing one another's private parts. On the other hand, Mūsā عَلَيْهِ السَّلَام would bath alone. They said, "By Allah, Mūsā desists from bathing with us only because he has scrotal hernia (i.e. an internal incision)."

Once, Mūsā went to have a bath and placed his clothes on a rock. The rock ran away with his clothes so Mūsā went in hot pursuit of it screaming, "My clothes, rock! My clothes, rock!" until the Banū Isrā'īl saw Mūsā's private parts and acknowledged, "By Allah, Mūsā has no defect whatsoever."

The rock stopped after he was seen. So Mūsā took his clothes and began hitting the rock. By Allah, there is six or seven dents on the rock.

‘Abd al-Ḥusayn Sharaf al-Dīn claims that this ḥadīth has only been quoted by Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ. Whereas his Imām, and sixth waṣī has narrated it and the shīṭī mufasssīrīn have documented it in their exegesis.

Al-Qummī narrated it in his *Tafsīr* from Abū Baṣīr.¹ Al-Khūṭ has classified all the narrations from the teachers of al-Qummī in his *Tafsīr* as authentic.²

Other shīṭī tafsīr books that contain the narration are:

1 *Tafsīr al-Qummī* vol. 2 pg. 197.

2 *Mu‘jam Rijāl al-Ḥadīth* vol. 1 pg. 49.

- Al-Kāshānī: *Tafsīr al-Ṣāfi* vol. 4 pg. 205.
- *Tafsīr Nūr al-Thaqalayn* vol. 4 pg. 308.
- Al-Ṭabāṭabā'ī: *Tafsīr al-Mizān* vol. 16 pg. 353.

Ni'mat Allah al-Jazā'irī explains in his *Qiṣaṣ*:

A group of ḥadīth experts have stated that there is nothing unlikely about this after a ṣaḥīḥ narration has confirmed it. Moreover, their seeing him in this state, was not intentional from the part of Sayyidunā Mūsā عليه السلام nor was he aware whether someone was looking at him or not. His walking naked to retrieve his clothes coupled with his innocence of what they attributed to him, is not detestable.

Rasūlullāh ﷺ would divide the khums into six portions... two portions for his relatives

كان رسول الله يقسم الخمس على ستة ... و سهمان لأقاربه

Rasūlullāh ﷺ would divide the khums into six portions ... two portions for his relatives.

I did not locate it in any ḥadīth compilation. The Shī'ah have referenced it to *Tafsīr al-Naysābūrī*, published on the margins of *Tafsīr al-Ṭabarī*.¹

This demonstrates their bankruptcy. They are incapable of citing a ḥadīth with our isnād which meets our standards of authenticity and which we have classified as ṣaḥīḥ.

1 *Tafsīr al-Naysābūrī* vol. 10 pg. 4.

‘Umar would seek protection from a dilemma which Abū al-Ḥasan is not present to solve

كان عمر يتعوذ من معضلة ليس لها أبا الحسن

‘Umar would seek protection from a dilemma which Abū al-Ḥasan is not present to solve.

The narration is ḍa‘īf. **Mu’ammal ibn Ismā‘īl** is present.

Mu’ammal ibn Ismā‘īl Abī ‘Abd al-Raḥmān al-‘Adawī al-Baṣrī

- Abū Ḥātim says, “Truthful. Staunch on the Sunnah. Blunders profusely.”¹
- Al-Bukhārī comments, “*Munkar al-ḥadīth* (contradicts reliable narrators).”
- Ibn Sa‘d and al-Dāraquṭnī remarked, “Blunders profusely.”
- Al-Marwazī says, “When he is the sole narrator of a ḥadīth, it is necessary that tawaqquf be observed and it be examined since he had weak memory, and made plenty mistakes.”²
- Al-Bukhārī states, “*Munkar al-ḥadīth* (contradicts reliable narrators).”³
- Ḥāfiẓ says, “Truthful with weak memory.”⁴

1 *Al-Kāshif* vol. 2 pg. 309 Biography: 5747.

2 *Mizān al-I’tidāl* vol. 2 pg. 221; *Tahdhīb al-Tahdhīb* vol. 10 pg. 381.

3 *Man Tukullima Fīh* vol. 1 pg. 183 Biography: 347.

4 *Taqrīb al-Tahdhīb* Biography: 7029.

When the Jews of Khaybar would fight the Ghaṭfān, they would supplicate: O Allah, we beseech You by the right of Muḥammad the unlettered Nabī

كانت يهود خيبر تقاتل غطفان فتقول اللهم إنا نسألك بحق محمد النبي الأمي

When the Jews of Khaybar would fight the Ghaṭfān, they would supplicate:
O Allah, we beseech You by the right of Muḥammad the unlettered Nabī.

‘Abd al-Malik ibn Hārūn ibn ‘Antarah

- A kadhāb.

Al-Ḥākim narrated it in *al-Mustadrak* and remarked, “Necessity demanded its documentation.”¹

Al-Dhahabī retorted, “There is no necessity in this because ‘Abd al-Malik is matrūk and *hālik* (destroyed).”

Just remember that al-Ḥākim criticised ‘Abd al-Malik in *al-Madkhal* saying, “He narrated fabrications from his father.”²

This narration has been reported from another chain which only adds to its ḍu‘f. **Al-Ḍaḥḥāk ibn Muzāḥim, al-Kalbī,** and **‘Aṭā’ al-Khurāsānī** are problematical narrators.³

In addition, this narration is in stark conflict to a more authentic narration reported by Muḥammad ibn Ishāq, the historian:

1 *Al-Mustadrak* vol. 2 pg. 263.

2 *Al-Madkhal* vol. 1 pg. 170.

3 Al-Bukhārī: *al-Ḍu‘afā’ al-Ṣaghīr* 73 Biography: 218; *al-‘Ilal li Ma‘rifat al-Rijāl* vol. 2 pg. 395; *al-Jarḥ wa al-Ta’dīl* vol. 5 pg. 374; *Mīzān al-‘Itidāl* vol. 2 pg. 666.

حدثني عاصم بن عمر بن قتادة قال حدثني أشياخ منا قالوا لم يكن أحد من العرب أعلم بشأن رسول الله صلى الله عليه و سلم منا كان معنا يهود و كانوا من أهل كتاب و كنا أصحاب وثن فكنا إذا بلغنا منهم ما يكرهون قالوا إن نبيا مبعوثا الآن قد أظل زمانه نتبعه فنقتلكم معه قتل عاد و إرم فلما بعث الله رسوله اتبعناه و كفروا به فبينما والله و فيهم أنزل الله عز و جل وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ قَالَ قَتَادَةُ يَسْتَفْتِحُونَ عَلَى مُحَمَّدٍ أَي يَقُولُونَ إِنَّهُ يَخْرُجُ

‘Āṣim ibn ‘Umar ibn Qatādah narrated to me saying—some elders from us narrated to me saying:

None of the Arabs were more acquainted with the personality of Rasūlullāh ﷺ than us. We lived with the Jews who were adherents of the Divine Book. On the other hand, we were idolaters. When we would convey to them what they disliked, they would say, “Certainly, a Nabī will be sent shortly. His time has arrived. We will follow him and kill you at his side like how the ‘Ād and Iram were killed.”

When Allah sent His messenger, we followed him and they disbelieved in him. By Allah, it was concerning us and them that Allah—the Mighty and Majestic—revealed: *Although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it.*¹

Qatādah says, “They used to pray for victory on the strength of Muḥammad, i.e. they would say: shortly he will emerge.”²

This narration is supported by three other marāsīl reports from the Tābī‘īn.

1 Sūrah al-Baqarah: 89

2 Tafsīr al-Ṭabarī vol. 1 pg. 325; Dalā’il al-Nubuwwah vol. 2 pg. 75; al-Durr al-Manthūr vol. 1 pg. 87.

Rasūlullāh ﷺ wrote to Abū Baṣīr. His letter reached when Abū Baṣīr was on his deathbed

كتب رسول الله إلى أبي بصير فقدم كتابه و أبو بصير يموت فمات و كتاب رسول الله في يده فدفنه أبو جندل مكانه و جعل عند قبره مسجدا

Rasūlullāh ﷺ wrote to Abū Baṣīr. His letter reached when Abū Baṣīr was on his deathbed. He passed away with the letter of Rasūlullāh ﷺ in his hand. Abū Jandal buried him at that place and built a Masjid by his grave.

This is how the narration appears. Not as they say:

على قبره مسجدا

Upon his grave.

The word *‘ind* does not mean *upon*. Rather sometimes, a grave is on one side and a Masjid is on the other side and between the two there is a wall, or barrier, or wide road, yet it is correct to say they are by each other. It is not necessary that it be in the precincts or courtyard. It appears in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*:

عن عائشة أن أم سلمة و أم حبيبة ذكرتا كنيسة رأيتها بأرض الحبشة فيها تصاوير فذكرتا للنبي صلى الله عليه و سلم فقال إن أولئك إذا كان فيهم الرجل الصالح فمات بنوا على قبره مسجدا و صوروا فيه تلك الصور فأولئك شرار الخلق عند الله يوم القيامة

On the authority of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

Umm Salamah and Umm Ḥabībah described a church they had seen in Abyssinia which had pictures. They mentioned this to Rasūlullāh ﷺ who noted, “When a pious man dies among these people, they build a place of worship on his grave and draw these pictures. They will be the worst of creation in the sight of Allah ﷻ on the Day of Qiyāmah.”¹

1 *Ṣaḥīḥ al-Bukhārī*; *Ṣaḥīḥ Muslim*.

That church was built on a grave and surrounded it from all sides like the current tombstones found today. Thus, building on graves is ḥarām.

For a Masjid to be by a grave, i.e. near it but barred by a pathway or something, not within its enclosure or at the side of the Qiblah, there is nothing apparently wrong with this.

The narration under discussion is mursal. Al-Zuhrī makes irsāl. Mursal is one of the various types of ḍaʿīf, hence it cannot be used as proof. Sayyidunā Abū Jandal رَضِيَ اللهُ عَنْهُ was martyred during the Khilāfah of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ. Taking this into consideration, the narration does not prove the permissibility of building on graves. If we hypothetically agree for argument’s sake that the Ṣaḥābī did actually do this, his action was not approved. Nowhere in the narration is there any mention of Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ approval as they presume. Just as Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not approve the new Muslims to demarcate a tree for blessings. It appears in the ḥadīth of Abū Wāqid al-Laythī:

خرجنا مع رسول الله إلى حنين و نحن حدباء عهد بكفر و للمشركين سدرة يعكفون عندها و ينوطون بها أسلحتهم يقال لها ذات أنواط فقلنا يا رسول الله اجعل لنا ذات أنواط كما لهم ذات أنواط فقال رسول الله الله أكبر إنها السنن قلتم والذي نفسي بيده كما قالت بنو إسرائيل اجعل لنا إلهًا كما لهم إلهة قال إنكم قوم تجهلون لتركبن سنن من كان قبلكم

We went out with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ towards Ḥunayn. At the time, we had just abandoned kufr. The mushrikīn had a lotus tree called *Dhāt Anwāt* by which they would perform i’tikāf at and hang their weapons on. So we submitted, “O Messenger of Allah! Make for us a *Dhāt Anwāt* just as they have a *Dhāt Anwāt*.”

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ exclaimed, “Allah is the Greatest! It is the customary actions. You said, by the Being in whose hands lies my soul, just as the Banū Isrā’īl said: ‘Make for us a god just as they have gods.’ He (i.e. Mūsā عَلَيْهِ السَّلَام) said, ‘Indeed, you are a people behaving ignorantly.’¹ You will follow the practices of those before you.

1 Sūrah al-A’rāf: 138.

Just see how Rasūlullāh ﷺ equated making a tree for deriving blessings with making another deity. It is the same thing these people say concerning graves and honouring the dead, which manifests to you the danger of such an invitation.

Every ḥadīth which endorses the glorification of graves by building upon them, decorating them, or worshipping beside them is either ḍaʿīf or mawḍūʿ. For example:

إذا أعيبتكم الأمور فعليكم بأصحاب القبور

When affairs tire you, then cling onto the people in graves.

This is a fabrication which none of the 'Ulamā' have narrated nor is it found in any reliable ḥadīth source. And Allah knows best!

Withhold from criticising ‘Alī ibn Abī Ṭālib

أنا أسلم بن الفضل بن سهل ثنا الحسين بن عبيد الله الأزراري البغدادي ثنا إبراهيم بن سعيد الجوهري حدثني أمير المؤمنين المأمون حدثني الرشيد حدثني المهدي حدثني المنصور حدثني أبي حدثني عبد الله بن عباس قال سمعت عمر بن الخطاب يقول كفوا عن ذكر علي بن أبي طالب فقد رأيت من رسول الله صلى الله عليه و سلم فيه خصالا لأن تكون لي واحدة منهن في آل الخطاب أحب إلي مما طلعت عليه الشمس

Aslam ibn al-Faḍl ibn Sahal informed us—Ḥusayn ibn ‘Ubayd Allah al-Abzārī al-Baghdādī narrated to us—Ibrāhīm ibn Sa‘īd al-Jawharī narrated to us—Amīr al-Mu‘minīn al-Ma‘mūn narrated to me—Rashīd narrated to me—al-Mahdī narrated to me—al-Manṣūr narrated to me—my father narrated to me—‘Abd Allāh ibn ‘Abbās narrated to me saying that he heard ‘Umar ibn al-Khaṭṭāb stating:

Withhold from criticising ‘Alī ibn Abī Ṭālib for I saw Rasūlullāh ﷺ mentioning such traits in him; just one of those traits being present in the family of al-Khaṭṭāb is dearer to me than what the sun rises over.

This narration is one of the fabrications of al-Abzārī.

Al-Abzārī

- Ibn al-Jawzī quotes, “Ibn Abī Ḥātim said about al-Abzārī, ‘He would lie.’”¹
- Al-Dhahabī comments, “Al-Abzārī is a kadhāb with no shame.”²

1 *Al-mawḍū‘āt* vol. 1 pg. 259.

2 *Mīzān al-ī‘tidāl* vol. 2 pg. 250.

My scale and 'Alī's scale are equal in justice.

كني و كنف علي في العدل سواء

My scale and 'Alī's scale are equal in justice.

Al-Dhahabī classified it *mawḍū'*.

Aḥmad ibn Muḥammad ibn Ṣāliḥ al-Tammār is problematic.¹

Ibn al-Jawzī labelled it *mawḍū'*.²

1 *Mizān al-I'tidāl* vol. 1 pg. 290.

2 *Al-'Īlal al-Mutanāhiyah* vol. 1 pg. 213.

Everyone is more understanding than ‘Umar

كل أحد أفقه من عمر/ كل الناس أفقه منك يا عمر

Everyone is more understanding than ‘Umar/everyone is more understanding than you, O ‘Umar.

Al-Bayhaqī narrated it in his *Sunan*. The *aṣl* (basis) is:

ألا تغالوا في مهور النساء

Do not make the dowry of women exorbitant.

Al-Bayhaqī labelled the isnād munqaṭi‘.¹

Ḥāfiẓ Zayn al-Dīn al-‘Irāqī says, “**Ibn Sakhbarah** is in the isnād. His name is ‘Isā ibn Maymūn. He is matrūk.”²

Despite the many chains of this narration which contain that a woman back answered Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ, they are ḍa‘īf or flawed. Moreover, they contradict Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ statement:

إن من يمن المرأة تيسير خطبتها و تيسير صداقها و تيسير رحمها

From the good fortune of a woman is her easy proposal, minimal dowry, and conceives easily.

The sanad of this ḥadīth is ḥasan.

1 *Sunan al-Bayhaqī* vol. 7 pg. 233.

2 *Fayḍ al-Qadīr* vol. 2 pg. 6.

Children of every mother belong to paternal relations except the children of Fāṭimah, for I am their guardian and their relation

كل بني أم يتمون إلى عصة إلا ولد فاطمة فأنا وليهم وأنا عصبتهم

Children of every mother belong to paternal relations except the children of Fāṭimah, for I am their guardian and their relation.

Al-Haythamī says, “**Shaybah ibn Nu‘āmah** is present therein. He is ḍa‘īf and not suitable to use as proof.”¹

The deep-rooted rāfiḍī mukhaḍram habitual liar **Ḥusayn al-Ashqar** is also in the isnād.

1 *Majma‘ al-Zawā‘id* vol. 4 pg. 224; vol. 9 pg. 173.

Be with ‘Alī for by Allah, he did not stray

كن مع علي فوالله ما ضل

Be with ‘Alī for by Allah, he did not stray

Maymūnah told this to Jurayy. It is ḍaʿīf due to the *jahālah* (obscurity) of the condition of Jurayy ibn Kulayb and the ḍuʿf in the memory of al-Ḥārith ibn Maṣūr.¹

Despite the ḍuʿf of the narration, the Ahl al-Sunnah were always and will always be with Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. They will always hold the belief that he was correct in fighting Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ. There is consensus on this belief of theirs. And this is not tashayyū‘ from them. Similarly, those who fought on his side against Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ were Ahl al-Sunnah, not Shī‘ah.

Study what al-Munāwī writes in the commentary of the ḥadīth: The killer and taker of the possessions of ‘Ammār is in Hell, “There is a clear virtue for ‘Alī and ‘Ammār and a rebuttal of the nawāṣib who think that ‘Alī was not correct in his wars.”²

1 *Mukhtaṣar Istidrāk al-Dhahabī* vol. 3 pg. 1504.

2 *Fayḍ al-Qadīr* vol. 4 pg. 467.

During the era of the Nabī ﷺ, we would not equate anyone with Abū Bakr, then ‘Umar, and then ‘Uthmān

كنا في زمن النبي صلى الله عليه وسلم لا نعدل بأبي بكر أحدا ثم عمر ثم عثمان ثم نترك أصحاب النبي صلى الله عليه وسلم لا نفاضل بينهم

During the era of the nabī ﷺ, we would not equate anyone with Abū Bakr, then ‘Umar, and then ‘Uthmān. We would thereafter leave the Ṣaḥābah of Rasūlullāh ﷺ; we would not compare them in superiority.

Narrated by al-Bukhārī, Abū Dāwūd, and al-Tirmidhī.

كنا نفضل على عهد رسول الله صلى الله عليه وسلم أبا بكر وعمر وعثمان ثم لا نفضل أحدا على أحد

During the lifetime of Rasūlullāh ﷺ, we would pronounce the superiority of Abū Bakr, ‘Umar, and ‘Uthmān. Thereafter, we would not prefer anyone over anyone.¹

Ibn Abī ‘Āṣim narrated it with a ṣaḥīḥ sanad as classified by al-Albānī.²

Ibn ‘Umar stated:

كنا نعد ورسول الله صلى الله عليه وسلم حي أبو بكر وعمر وعثمان ونسكت

We would count (in superiority) —while Rasūlullāh ﷺ was alive—Abū Bakr, ‘Umar, and ‘Uthmān and then keep silent.

Ibn Abī ‘Āṣim narrated it. Al-Albānī stated, “His isnād is ṣaḥīḥ according to the standards of Muslim.”³

1 *Al-Sunnah* vol. 2 pg. 568 Ḥadīth: 1194.

2 *Al-Sunnah* vol. 2 pg. 568

3 *Al-Sunnah* vol. 2 pg. 568 Ḥadīth: 1195.

Aḥmad reports it from Suhayl with the words:

كنا نقول إذا ذهب أبو بكر و عمر و عثمان استوى الناس فيسمع النبي صلى الله عليه و سلم ذلك فلا
ينكره

We would declare, “When Abū Bakr, ‘Umar, and ‘Uthmān are gone, then people are equal (in excellence).”

Nabī ﷺ would hear this but would not disapprove of it.¹

The Rawāfiḍ intend saying that this silence is implicit disparagement of Sayyidunā ‘Alī ﷺ. Whereas Sayyidunā ‘Alī ﷺ is himself responsible for expressing similar sentiments:

حدثنا عبد الله حدثني أبو بحر عبد الواحد البصري ثنا أبو عوانة عن خالد بن علقمة عن عبد خير قال قال علي رضي الله عنه لما فرغ من أهل البصرة إن خير هذه الأمة بعد نبيها صلى الله عليه و سلم أبو بكر و بعد أبي بكر عمر و أحدثنا أحداثا يصنع الله فيها ما شاء

‘Abd Allah narrated to us—Abū Baḥr ‘Abd al-Wāḥid al-Baṣrī narrated to me—Abū ‘Awānah narrated to us from—Khālid ibn ‘Alqamah from—‘Abd Khayr:

After finishing with the residents of Baṣrah, ‘Alī ﷺ announced: “Undoubtedly, the best of this ummah after its Nabī ﷺ is Abū Bakr, and after him ‘Umar. We have perpetrated new things, and Allah will deal with these as He pleases.”

This ḥadīth is ṣaḥīḥ.

Khālid ibn ‘Abd Allah al-Wāsiṭī heard from ‘Aṭā’ after his ikhtilāf. However, Ḥuṣayn ibn ‘Abd al-Raḥmān who is reliable corroborates ‘Aṭā’.²

1 *Musnad Aḥmad* vol. 2 pg. 14.

2 See the takhrīj of the muḥaqqiq of the narration in *Musnad Aḥmad* vol. 2 pg. 245, 247 Ḥadīth: 922, 926, also 833 – 837.

Ḥāfiẓ mentioned in *al-Fatḥ*.¹

Another narration reads:

كنا نتحدث على عهد رسول الله صلى الله عليه وسلم إن خير هذه الأمة بعد نبيها أبو بكر و عمر و عثمان
فيبلي ذلك النبي صلى الله عليه وسلم فلا ينكره علينا

During the time of Rasūlullāh ﷺ, we would discuss saying, “The best of this ummah after its prophet is Abū Bakr, ‘Umar, and ‘Uthmān.”

This would reach the Nabī ﷺ but he would not reproach us for it.

حدثنا نضر بن علي ثنا عبد الله بن داود عن هشام بن سعد عن عمر ابن أسيد عن ابن عمر قال كنا نقول
على عهد رسول الله صلى الله عليه وسلم النبي و أبو بكر و عمر و لقد أعطي علي بن أبي طالب ثلاث
خصال لأن يكون لي إحداهن أحب إلي من أن يكون لي الدنيا و ما فيها تزويجه فاطمة و ولدت له و غلق
الأبواب و الثالثة يوم خيبر

Naḍr ibn ‘Alī narrated to us—‘Abd Allah ibn Dāwūd narrated to us from—Hishām ibn Sa’d from—‘Umar ibn Usayd from—Ibn ‘Umar who reports:

We would declare during the era of Rasūlullāh ﷺ: the Nabī, Abū Bakr, and ‘Umar. And indeed ‘Alī ibn Abī Ṭālib has been favoured with three characteristic; I possessing one of them is more beloved to me than the entire world and whatever it contains viz. marrying Fāṭimah to him and she giving birth to his children, closing the doors, and the third on the Day of Khaybar.

The narrators are reliable, the narrators of al-Bukhārī besides Hishām ibn Sa’d.

Hishām ibn Sa’d

- Ḥāfiẓ says, “Hishām ibn Sa’d al-Madanī, Abū ‘Abbād or Abū Sa’īd. Truthful. Has errors and has been criticised with tashayyu’.”²

1 *Fatḥ al-Bārī* vol. 7 pg. 14.

2 *Taqrīb al-Tahdhīb* vol. 1 pg. 572.

May Allah not fill his stomach

عن ابن عباس قال كنت ألعب مع الصبيان فجاء رسول الله صلى الله عليه وسلم فتواريت خلف باب قال فجاء فحطأني حطأة و قال اذهب و ادع لي معاوية قال فجئت فقلت هو يأكل قال ثم قال لي اذهب فادع لي معاوية قال فجئت فقلت هو يأكل فقال لا أشبع الله بطنه

Ibn ‘Abbās recalls: I was playing with the children, when Rasūlullāh ﷺ came so I hid behind a door. He came to me and patted me on the back saying, “Go and call Mu‘āwiyah for me.”

I returned saying that he was eating. He again instructed me, “Go and call Mu‘āwiyah for me.” And again I came and said he was eating. At this Rasūlullāh ﷺ said, “May Allah not fill his stomach.”

Muslim includes this ḥadīth under the chapter: Whoever Nabī ﷺ cursed, swore, or supplicated against and he was not deserving of the same, it will serve as a means of purification, reward, and mercy.

Owing to this, Muslim begins this chapter with the supplication of Rasūlullāh ﷺ:

اللهم إنما أنا بشر فأبي المسلمين لعنته أو سببته فاجعله له زكاة و أجرا

O Allah, I only but human. So whichever Muslim I have cursed or sworn, make it a means of his purification and reward.

Another narration reads:

إنما محمد بشر يغضب كما يغضب البشر و إنني قد اتخذت عندك عهدا لن تخلفنيه فأیما مؤمن أذنبته أو سببته أو جلدته فاجعلها له كفارة و قربة

Muḥammad is only human, he gets angry just as humans get angry. I have taken a covenant by You that You will not oppose. So any believer who I harm, or swear, or lash, make it a means for his expiation and proximity.

Keeping in mind the chapters under which the aḥādīth have been documented is vital in understanding the aḥādīth.

That is why al-Nawawī explains:

With regards his supplication against Mu‘āwiyah that Allah should not fill his stomach due to his prolongation, there are two answers.

Firstly, the man was not deserving of this in the sight of Allah ﷻ and in reality. However, externally his du‘ā’ will be accepted. Outwardly it will appear to him ﷺ his right to do this due to a sharī sign whereas internally, he will not be deserving of it. Rasūlullāh ﷺ is commanded to judge on the external while Allah ﷻ handles the secrets and that which is hidden.

Secondly, this is not the objective. This is part of the Arab custom to add sentences into their speech without intention, for example:

تربت يمينك

May your right hand be turned to dust.

تكناتك أمك

May your mother be bereaved of you.

Similarly, in the ḥadīth of Mu‘āwiyah, “May Allah not fill your stomach.” And other examples of a similar nature. The reality of the du‘ā’ is not intended. Rasūlullāh ﷺ feared that any such statement may receive divine acceptance so he implored his Rabb—the Mighty and Majestic—and entreated Him to make this a means of mercy, expiation, proximity, purification, and reward. This would happen to Rasūlullāh ﷺ very rarely. Rasūlullāh ﷺ was not prone to obscenity nor did he force himself to vulgarity, nor was he habitual in cursing, and nor did he take

revenge for himself. They told him, “Curse Daws,” but instead he prayed, “O Allah, guide Daws.” And he supplicated, “O Allah, forgive my people for they do not know.”¹

May Allah shower his mercy on al-Nawawī and gather him with the Ṣaḥābah of Rasūlullāh ﷺ for defending their honour. Ibn Ḥajar al-Haytamī has expressed similar sentiments.²

When this was Rasūlullāh’s ﷺ attitude to the tribe of Daws who were disbelievers, then what must be his attitude towards Muslims?

Ibn Ḥajar al-Makkī says, “Mu‘āwiyah would record waḥī for Rasūlullāh ﷺ. How remarkable is this lofty position.”³

When the virtues and excellences of Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ and the fact that he was a scribe of waḥī is enumerated to the Shī‘ah, they say that al-Rabī ibn al-‘Āṣ was also among the scribes of waḥī but he turned murtad.

مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ

*They did not present the comparison except for [mere] argument. But, [in fact], they are a people prone to dispute.*⁴

Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ did not turn murtad so the analogy is erroneous.

In fact, he remained nearly the entire era of the Khulafā’ a governor over Shām. Some of the best men after the Ambiyā’, viz. Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī appointed him. And he was deserving and worthy of the post. To criticise him, is

1 *Sharḥ al-Nawawī ‘alā Muslim* vol. 8 pg. 387 – 390.

2 *Taḥḥir al-Jinān* pg. 37.

3 *Ibid* pg. 12.

4 *Sūrah al-Zukhruf*: 58.

to cast allegations against the Khulafā' who discerned honesty, trustworthiness, and merit in him and considered him worthy for the post of governor.

Al-Dhahabī announces, "Sufficient for you is the one who 'Umar appointed, then 'Uthmān over a vast region and he manages his office par excellence and pleases the people through his generosity and tolerance."¹

Ibn Ḥajar al-Haytamī says, "When you ponder over 'Umar's dismissal of Sa'd ibn Abī Waqqāṣ who is superior to Mu'āwiyah by far, and his retention of Mu'āwiyah to his post without dismissal, you will realise that this suggests a lofty level for Mu'āwiyah."²

This stance of al-Nawawī and Ibn Ḥajar makes it crystal clear that delving into the disputes of the Ṣaḥābah رضي الله عنهم and censuring them is not the approach and methodology of the Ahl al-Sunnah. Had al-Nawawī and Ibn Ḥajar felt the same way about Sayyidunā Mu'āwiyah رضي الله عنه as his enemies do, they would not have seen the need to elucidate on these narrations.

It is enough for us to realise that deviation began with the Shī'ah blaspheming the Ṣaḥābah and Ahl al-Bayt which led to a conglomeration of deviances like the legalisation of Mut'ah, Taqiyyah, belief in taḥrīf of the Qur'ān, and the rejection of ḥadīth compilations like al-Bukhārī and Muslim. We should take lesson from this deviation to guard ourselves from further deviation and splitting the ummah into a new sect and causing a new fissure between the Muslims.

One of the merits of Sayyidunā Mu'āwiyah رضي الله عنه that should not be forgotten is that he conquered the entire Shām, including Lebanon and Qubruṣ. Had this not taken place, those who revile him today would have been Jews or Christians.

Nonetheless, 'Abd Allāh ibn al-Mubārak regarded them better than those who deny the 'uluw (loftiness) of Allah سُبْحَانَكَ وَبِحَمْدِكَ. He said regarding the Jahmiyyah,

1 *Siyar A'lām al-Nubalā'* vol. 3 pg. 123.

2 *Taḥṣīr al-Jinān* pg. 22.

“Worse than the Jews and Christians.” Al-Bukhārī indicated to this in the chapter of creation of the servant’s actions. Add to this, cursing the Ṣaḥābah, i’tikāf by the tombstones, tricks against Allah, and wicked verdicts leading the masses into immorality and depravity.

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were after all human, not infallible. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ says, “I am only human ...” and acknowledges human characteristics of anger and outburst of fury despite him being a nabī so for these characteristics to be found in non Ambiyā’ is all the more sensible. There were disputes and clashes that occurred between the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Those drowning in muddy water should not misuse these occurrences and stand by them to support their wicked beliefs. Rather, we will remain silent on their disputes. Concealing the faults of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is far superior than concealing the faults of the general Muslims. Swearing happens between contemporaries, although it is necessary to avoid, like what transpired between the contemporary ‘Ulamā’ of the past ages.

The one who does not observe Taqiyyah has no faith

لا إيمان لمن لا تقية له

The one who does not observe Taqiyyah has no faith.¹

Ibn Abī Shaybah reports it in *al-Muṣannaf* with the following isnād:

حدثنا وكيع عن إسرائيل عن عبد الأعلى عن محمد بن الحنفية بن علي بن أبي طالب

Wakī narrated to us from—Isrā'īl from—**‘Abd al-A‘lā** from—Muḥammad ibn al-Ḥanafīyyah ibn ‘Alī ibn Abī Ṭālib.

This narration is not ṣaḥīḥ since one of the narrators has weakness, viz. ‘Abd al-A‘lā ibn ‘Āmir al-Tha‘labī.

‘Abd al-A‘lā ibn ‘Āmir al-Tha‘labī.

- Al-Bukhārī stated, “Yaḥyā ibn Sa‘īd says: I asked al-Thawrī about the aḥādīth of ‘Abd al-A‘lā from Ibn al-Ḥanafīyyah. He declared them ḍa‘īf.”²
- Aḥmad ibn Ḥambal classified ‘Abd al-A‘lā ḍa‘īf.³
- He would read from a book attributed to Muḥammad ibn al-Ḥanafīyyah. He did not hear directly from him. This is understood from the speech of Aḥmad ibn Ḥambal and ‘Abd al-Raḥmān ibn Maḥdī.

1 *Muṣannaf ibn Abī Shaybah* vol. 7 pg. 643.

2 *Al-Tārīkh al-Kabīr* vol. 6 pg. 71.

3 *Al-Jarḥ wa al-Ta‘dīl* vol. 6 pg. 25.

Do not revile ‘Alī because he is felt in the Being of Allah سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ

لا تسبوا عليا فإنه ممسوس في ذات الله تعالى

Do not revile ‘Alī because he is felt in the Being of Allah سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ.

Al-Albānī says, “Extremely ḍa‘īf. Abū Nu‘aym reported it in *al-Ḥilyah*¹ as follows:

حدثنا سليمان بن أحمد ثنا هرون بن سليمان المصري ثنا سعد بن بشر الكوفي ثنا عبد الرحيم بن سليمان
عن يزيد بن أبي زياد عن إسحاق بن كعب بن عجرة عن أبيه مرفوعا

Sulaymān ibn Aḥmad narrated to us—**Hārūn ibn Sulaymān al-Miṣrī** narrated to us—**Sa‘d ibn Bishr al-Kūfī** narrated to us—‘Abd al-Raḥīm ibn Sulaymān narrated to us from—**Yazīd ibn Abī Ziyād** from—**Ishāq ibn Ka‘b ibn ‘Ujrah** from—his father who attributed it to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

I say: This is a very weak sanad, which is replete with flaws.

- **Firstly, Ishāq ibn Ka‘b** is *majhūl al-hāl* (condition unknown) as declared by Ibn al-Qaṭṭān and Ḥāfiẓ.
- **Secondly, Yazīd ibn Abī Ziyād** is al-Dimashqī. Ḥāfiẓ labelled him *matruk* (suspected of forgery).
- **Thirdly, I do not know Sa‘d ibn Bishr al-Kūfī**. I fear that distortion took place in his name. Al-Haythamī reported the ḥadīth in *Majma‘ al-Zawā‘id*² and said, “Al-Ṭabarānī narrated it in *al-Kabīr* and *al-Awsaṭ*. **Sufyān ibn Bishr** or **Bashīr** appears therein towards the end. He is not the one who narrates from Abū ‘Abd al-Raḥmān al-Ḥablī. I do not know him. The rest of his narrators have been termed reliable. There is, however, ḍu‘f in some.”
- **Fourthly, Hārūn ibn Sulaymān al-Miṣrī**. I have not found anyone mentioning him.

1 *Al-Ḥilyah* vol. 1 pg. 68.

2 *Majma‘ al-Zawā‘id* vol. 9 pg. 130.

From the foregoing, al-Haythamī's insufficient criticism is realised and him distinctly pointing out its flaws as well; flaws which necessitate that it be labelled extremely ḍa'īf, if not a concoction which the heart testifies to. And Allah knows best!

Do not favour between the Ambiyā'

لا تفضلوا بين الأنبياء

Do not favour between the Ambiyā'.

لا تخيروا بين الأنبياء

Do not give preference between the Ambiyā'.

This is favouring and giving preference and superiority based on prejudice or as Ibn Kathīr states:

التفضيل بمجرد الآراء و العصبية و أن مقام التفضيل ليس إليكم

Giving superiority just on presumption or due to prejudice. The station of giving superiority is not your right.¹

Hāfiẓ suggested that *tafḍīl* (grading) should not be with regards to nubuwwah itself as Allah ﷻ states:

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

*We make no distinction between any of His Messengers.*²

He did not forbid declaring the superiority of some individuals over others as He ﷻ Himself declares:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

*Those Messengers - some of them We caused to exceed others.*³

1 *Tafsīr Ibn Kathīr* vol. 1 pg. 305.

2 *Sūrah al-Baqarah*: 285.

3 *Ibid*: 253.

Or that tafḍīl takes place with all types of virtues or that it be based on division.¹

I say: The context of the ḥadīth supports this. It is admonishment for the one who became angry at the Jew's statement:

والذي اصطفى موسى على البشر

By the Being who chose Mūsā over mankind.

He retorted saying:

والذي اصطفى محمدا على البشر

By the Being who chose Muḥammad over mankind.

If tafḍīl is from this angle, then it is prohibited. However, if tafḍīl is according to the knowledge from the side of Allah, then it is not prohibited.

The text is explicit on not giving superiority over Sayyidunā Mūsā عَلَيْهِ السَّلَامُ. Coupled with this, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gives superiority to Mūsā عَلَيْهِ السَّلَامُ over himself in a specific aspect, that is the Nabī's doubt as to whether Sayyidunā Mūsā عَلَيْهِ السَّلَامُ was among those Allah سُبحانه وتعالى excluded from the ṣa'q (unconsciousness) or not. As if he is saying, if this is established then he is superior to me in this aspect. When this is the case, it is not correct to understand the superiority of Sayyidunā Mūsā عَلَيْهِ السَّلَامُ over him unconditionally.

The summary of the views in this regard are:

1. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made this statement prior to Allah سُبحانه وتعالى informing him that he is the leader of the children of Ādam عَلَيْهِ السَّلَامُ. When Allah informed him of this, he made it known.

1 *Faḥḥ al-Bārī* vol. 6 pg. 446.

2. The prohibition only applies to such tafḍīl which involves denigration of the lesser.
3. The prohibition only applies to such tafḍīl which leads to argumentation and fitnah like in the incident of the Jew.
4. The prohibition applies to tafḍīl in nubuwwah itself. Superiority or virtue only takes place with those specialities which Allah ﷻ has mentioned of the Ambiyā'.¹

¹ *Sharḥ Ṣaḥīḥ Muslim* vol. 15 pg. 36.

Do not give me preference over Yūnus ibn Mattā

لا تفضلوني على يونس بن متى

Do not give me preference over Yūnus ibn Mattā

Al-Albānī says, “I do not know of any basis for it with this wording.”¹

Hāfiẓ says, “It is said that Rasūlullāh ﷺ made this statement before knowing that he was superior to all.”²

The ṣaḥīḥ narration reads:

لا ينبغي لعبد أن يقول أنا خير من يونس بن متى

It is not appropriate for a servant to claim, “I am better than Yūnus ibn Mattā.”

Another narration reads:

من قال إني خير من يونس بن متى فقد كذب

Whoever says, “I am indeed better than Yūnus ibn Mattā,” has certainly lied.³

The Rawāfiḍ take the word “I” in the narration to mean Muḥammad ﷺ.

We should not forget that according to the Rawāfiḍ Sayyidunā Yūnus عليه السلام was punished by Allah since according to their understanding, Allah سبحانه وتعالى kept him in the belly of the fish due to his rejection of Sayyidunā ‘Alī ibn Abī Ṭālib’s رسول الله ﷺ wilāyah and did not take him out until he accepted it.⁴

1 *Sharḥ al-Ṭaḥāwīyyah* pg. 172.

2 *Faṭḥ al-Bārī* vol. 6 pg. 413; *Tuḥfat al-Aḥwadhī Sharḥ al-Tirmidhī* vol. 8 pg. 429.

3 *Ṣaḥīḥ Muslim Ḥadīth*: 2376.

4 *Tafsīr Furāt* 13; *Bihār al-Anwār* vol. 26 pg. 333; *Baṣā’ir al-Darjāt* pg. 22.

There is no sword besides Dhū al-Fiqār and there is no youngster except ‘Alī

لا سيف إلا ذو الفقار و لا فتى إلا علي

There is no sword besides Dhū al-Fiqār and there is no youngster except
‘Alī.¹

This narration is mawḍū‘. Al-‘Ajlūnī emphatically declared it bāṭil.²

‘Īsā ibn Mahrān

- Al-Dhahabī comments, “A Rāfiḍī, kadhāb.” He listed this ḥadīth as one of his lies.³
- Ibn ‘Adī, Abū al-Wafā al-Ṭarābilisī, and Ḥāfiẓ Ibn Ḥajar did the very same.⁴

1 *Al-Mustadrak* vol. 2 pg. 385; *Sunan al-Bayhaqī* vol. 3 pg. 376.

2 *Kashf al-Khafā’* vol. 2 pg. 488.

3 *Mizān al-I’tidāl* vol. 5 pg. 390.

4 *Al-Kāmil fī al-Ḍu‘afā’* vol. 5 pg. 260; *al-Kashf al-Ḥathīth* vol. 1 pg. 205; *Lisān al-Mizān* vol. 4 pg. 406.

There is no Mahdī besides ʿĪsā ibn Maryam

لا مهدي إلا عيسى بن مريم

There is no Mahdī besides ʿĪsā ibn Maryam.

The narration is not ṣaḥīḥ.

Al-Bayhaqī said, “The aḥādīth which emphatically declare the emergence of al-Mahdī are definitely more ṣaḥīḥ taking into consideration isnād.”¹

Al-Qurṭubī remarks, “Not ṣaḥīḥ. Al-Bayhaqī said in *Kitāb al-Baʿth wa al-Nushūr* since the narrator is **Muḥammad ibn Khālīd al-Jundī**—who is majhūl—from **Abān ibn Abī ʿAyyāsh**—who is matrūk—from Ḥasan from Nabī ﷺ and this is munqaṭiʿ. The aḥādīth that appear before it categorically declaring the emergence of al-Mahdī, as well as al-Mahdī being from the family of Rasūlullāh ﷺ, have more authentic isnāds.”²

Muḥammad ibn Khālīd al-Jundī is in fact munkar al-ḥadīth as stated by Ḥāfiẓ al-Dhahabī³ who classified the narration extremely munkar.⁴

1 Quoted by Ḥāfiẓ in *Tahdhīb al-Tahdhīb* vol. 9 pg. 126.

2 *Tafsīr al-Qurṭubī* vol. 8 pg. 122.

3 *Mizān al-Iʿtidāl* vol. 6 pg. 132.

4 *Ibid* vol. 7 pg. 317.

None harbours hatred or jealousy for us except that he will be barred from the Pond on the Day of Qiyāmah

لا يبغضنا ولا يحسدنا أحد إلا ذيد عن الحوض يوم القيامة

None harbours hatred or jealousy for us except that he will be barred from the Pond on the Day of Qiyāmah.

This narration is mawḍū‘. Al-Ṭabarānī reports it in *al-Kabīr*. ‘Abd Allāh ibn ‘Amr al-Waqī‘ is therein. He is a kadhāb who would fabricate aḥādīth.¹

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 4918.

None but a believer loves you and none but a hypocrites hates you

لا يحبك إلا مؤمن ولا يبغضك إلا منافق

None but a believer loves you and none but a hypocrites hates you.

This ḥadīth does not mean that Allah سُبْحَانَهُ وَتَعَالَى loves only one Ṣaḥābī, the cousin of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. In fact, the ḥadīth that appears before it in *Ṣaḥīḥ Muslim* affirms:

آية الإيمان حب الأنصار وآية الكفر بغض الأنصار

The sign of īmān is love for the Anṣār, and the sign of kufr is hatred for the Anṣār.

Ḥāfiẓ elucidates:

It is established in *Ṣaḥīḥ Muslim* from Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed him, “None but a believer loves you and none but a hypocrites hates you.” This is applicable uninterrupted to the prominent Ṣaḥābah due to the certitude of them enjoying the honour owing to their beautiful independence in dīn. The author of *al-Mufhim* says, “As regards the wars that took place between them, if hatred was harboured by anyone, then it was not from this angle but rather due to a new factor or development which lead to dispute. Following this, none of them labelled others as hypocrites. Their condition in this was the condition of mujtahidīn in aḥkām, one who reaches the correct conclusion will receive double reward while one who errs will receive a single reward. And Allah knows best.”¹

The Shī‘ah accuse Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ of nifāq because according to them, he harboured hatred for Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ and would command that he

1 *Faḥḥ al-Bārī* vol. 1 pg. 63.

be verbally abused from the pulpits. This is a blatant lie. Sayyidunā Mu‘āwiyah رضي الله عنه harbouring hatred for Sayyidunā ‘Alī رضي الله عنه is not established. Even if it is established, it would be the ill effects of the wars that occurred between them. He commanding Sayyidunā ‘Alī رضي الله عنه to be verbally abused is not established. Rather, there is evidence that there was no further altercation between them in this regard. Evidence for this is the bay‘ah of the leaders of the youth of Jannah to Sayyidunā Mu‘āwiyah رضي الله عنه—Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما.

Had there been any sort of alleged verbal abuse which necessitates the hypocrisy of Sayyidunā Mu‘āwiyah رضي الله عنه, then how could this have been concealed from Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما to the extent that they pledge allegiance to him and hand over the khilāfah to him?

This dīn will remain stable until 12 Imāms govern, all from the Quraysh

لا يزال هذا الدين قائما (ما وليه اثنا عشر إماما) كلهم من قريش

This dīn will remain stable (until 12 Imāms govern in,) all from the Quraysh.

The significance of the ḥadīth is to convey glad tidings of the presence of 12 righteous Khulafā' who will establish the truth and display justice between the masses. This does not demand their succession to the post one after another. Rather, four of them were found in succession, viz. the four Khulafā' Sayyidunā Abū Bakr, Sayyidunā 'Umar, Sayyidunā 'Uthmān, and Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُمْ. 'Umar ibn 'Abd al-'Azīz was one of them undoubtedly according to the scholars, and some of the Banū al-'Abbās.

Definitely, Qiyāmah will not take place until they rule. It is apparent that al-Mahdī is one of them who has been prophesied in many aḥādīth. It appears that he will have the same name as Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his father's name will resemble Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ father's name. He will fill the earth with justice and fairness just as it was filled with oppression and tyranny. However, it does not refer to the alleged awaited Imām who the Rawāfiḍ believe to exist and emerge from a cave in Samarra. This has no reality whatsoever, nor any existence. Rather it is the delusion of foolish minds and the fantasy of feeble thoughts. These 12 Khulafā' do not refer to the 12 Imāms who the Twelver Rawāfiḍ believe in due to their ignorance.

The Rawāfiḍ always ask the question: Who is the Imām of your era?

I say: If he emerges and introduces himself to us, we will definitely recognise him. If we then reject, then most certainly our death will be the death of ignorance. But to remain hidden from us and to compel us to recognise an unknown identity, is *taklīf mā lā yuṭāq* (compelling us to do the impossible).

See what their scholar al-Khūṭī says:

The mutawātir narrations that reached us from the chains of the Ahl al-Sunnah and Shī'ah have specified the Imāms to be 12 in number. They have not specified each of their names.¹

This is an emphatic declaration that the Imāms are unknown. So how can you demand us to give you their names?

And by the way, you have 13 A'immah, not 12.

إني و اثني عشر من ولدي و أنت يا علي زر الأرض يعني أوتادها و جبالها بنا أوتد الله الأرض أن تسبخ بأهلها فإذا ذهب الإثنا عشر من ولدي ساخت الأرض بأهلها

I and **12 of my progeny and you O 'Alī (12 + 1 = 13)** are the pins of the earth, i.e. its pegs and mountains. Through us, Allah has given the earth stability from sinking with its inhabitants. When 12 of my progeny go, the earth will sink together with its inhabitants.²

One who is hiding in a cave cannot be an Imām and is not deserving of the post. He is bereft of the basic qualifications of Imāmah. Just as we do not purchase fish that are still in the ocean, we do not swear allegiance to Imāms hiding in caves.

All the qualities mentioned in the ḥadīth do not apply to the ones the Rawāfiḍ claim to be Imāms. None of the 12 held the station of Imāmah besides Sayyidunā 'Alī عليه السلام and Sayyidunā Ḥasan عليه السلام for a short while after which he stepped down and handed it over as a gift to Sayyidunā Mu'āwiyah عليه السلام. How could Sayyidunā Ḥasan عليه السلام hand over this gift to him? How could Sayyidunā 'Alī عليه السلام pledge allegiance to the three Khulafā'? Let the Rawāfiḍ solve this conundrum! We will look on.

1 *Shīrāt al-Najāt* vol. 2 pg. 452; *Ta'līqāt al-Tabrīzī*.

2 *Al-Kāfi* vol. 1 pg. 448.

Only two of the twelve became Imāms. It devolves on the Shī'ah to accept that the other ten did not control anything.

The Imāmiyyah are diverse in the number of Imāms. If we consider the view of the Shī'ah Aftāḥiyyāh who stipulate *al-wirāthah al-'amūdiyyah* (structured inheritance) as a condition for Imāmah, then Imām Ḥasan al-'Askarī will become the twelfth Imām after acknowledging the Imāmah of 'Abd Allah ibn al-Aftāḥ ibn Ja'far al-Ṣādiq or acknowledging the Imāmah of Zayd ibn 'Alī who some of the early Shī'ah have accepted. Then, the Twelver Shī'ah citing such narrations as proof will not be consistent in any way whatsoever to the Twelve Imāms with them.

Furthermore, they have no academic evidence to prove the birth of Muḥammad ibn al-Ḥasan al-'Askarī (the missing Twelfth Imām). This is nothing but conjecture, imagination, and guesswork. It is not a concrete academic evidence.

The ḥadīth says that dīn will remain stable, and mighty whereas the Muslims have been facing humiliation and disgrace. Why are the Muslims facing disgrace and supremacy of their enemies over them in the East, West, South and North? This Twelfth Imām, in whose era we are living, lives peacefully in a cave in a realm of cockroaches, crickets, scorpions, and serpents and evades the Islamic world? If he lives in a cave, then he is just like a prisoner. If he lives outside the cave, then this is a catastrophe. Is he a fugitive or exiled? What has occupied him from the pitiable condition of Muslims? Either the ḥadīth is contradictory or your understanding is distorted!

The era of the Khulafā' Rāshidīn was an era of conquests and the expansion of Islam which was unprecedented and unparalleled to the extent that the Muslim armies reached China during the reign of Sayyidunā 'Uthmān رضي الله عنه.

None recognises you, O 'Alī, besides Allah and I

لا يعرفك يا علي إلا الله و أنا

None recognises you, O 'Alī, besides Allah and I.

This is a lie. It is not found in any ḥadīth compilation.

May Allah curse the one who lags behind the army of Usāmah

لعن الله من تخلف عن جيش أسامة

May Allah curse the one who lags behind the army of Usāmah.

Based on this fabrication, is it correct for us to declare: may Allah curse those who avoided the imāmah of the Muslims for 1200 years? If one who failed to join the army of Usāmah رَضِيَ اللَّهُ عَنْهُ is accursed, then is the one who failed to accept the imāmah of the Muslims not deserving of curse?

Let us not forget that the Rawāfiḍ acknowledge that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ did not join the expedition of Usāmah, after asking Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ permission. However, they bring no proof for this.

The ḥadīth is munkar. Al-Jawharī recorded it in *Kitāb al-Saqīfah*. He is a rāfiḍī. ‘Abd al-Ḥusayn al-Mūsawī, the author of *al-Murāja’āt* acknowledges this. His narrations includes the text:

أن جيش أسامة كان فيه جلة المهاجرين والأنصار منهم أبو بكر و عمر و أبو عبيدة بن الجراح

The army of Usāmah comprised of the prominent members of the Muhājirīn and Anṣār the likes of Abū Bakr, ‘Umar, and Abū ‘Ubaydah ibn al-Jarrāḥ.¹

If hypothetically we agree that anyone failed to join, it was due to another important task, without doubt. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were forerunners and at the spearhead of jihād without doubt.

‘Abd al-Ḥusayn al-Mūsawī supposes that al-Shahrestānī reported it mursal. This indicates his inability to locate it in any of his books.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was not accustomed to cursing. He did not curse the munāfiqīn who failed to join the expeditions. The verses of the Qur’ān bear testimony that he would seek forgiveness for them.

1 *Al-Murāja’āt* pg. 374; *al-Mustarshad* pg. 116.

Allah ﷻ declares:

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

*Ask forgiveness for them, [O Muḥammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them.*¹

Rasūlullāh ﷺ would accept their excuses and seek forgiveness for them assigning their secrets to Allah ﷻ.

The inconsistency of the Rawāfiḍ:

Rasūlullāh ﷺ prayed:

إنما أنا بشر فمن لاعنته أو سابته فاجعلها رحمة له

I am only but human. So whoever I have cursed or sworn, make it mercy for him.

They object: It is not befitting for you to narrate that Rasūlullāh ﷺ would curse.

But here, they are in dire need of a narration to establish Rasūlullāh's ﷺ curse for his Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ so that their false creed may be established which is founded on cursing the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. They have held onto this ḥadīth, but are guilty of inconsistency.

The only reason they require this ḥadīth so urgently is so that they may aim their curses at Sayyidunā Abū Bakr and Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُمَا. They claim that these two luminaries failed to join the army of Usāmah رَضِيَ اللَّهُ عَنْهُ and lagged behind.

Rasūlullāh ﷺ despatched Sayyidunā Usāmah ibn Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُمَا to Shām when the latter had not yet reached 20 years. He commanded him to let his

1 Sūrah al-Tawbah: 80.

horses trample al-Balqā' and al-Dārūm of the land of Palestine. People prepared and the pioneer Muhājirīn left with Sayyidunā Usāmah رَضِيَ اللهُ عَنْهُ. This happened during the fatal illness of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ delayed the dispatchment of people in Usāmah's army. He had heard what the people said of his tender age and him leading the prominent Muhājirīn and Anṣār. So he praised Allah and announced:

أيها الناس أنفذوا بعث أسامة فلعمري لئن قلت في إمارته لقد قلت في إماره إبيه من قبله وإنه لخليق بالإمارة وإن كان أبوه لخليقا لها

O people, send the army of Usāmah. By my life, if you criticise his leadership, then you have criticised the leadership of his father aforesaid. And he is deserving of leadership just as his father was deserving of the same.

People rushed to prepare themselves and Sayyidunā Usāmah رَضِيَ اللهُ عَنْهُ left with his army. Meanwhile, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ departed to his Highest Friend. So Abū Bakr رَضِيَ اللهُ عَنْهُ grabbed hold of the reigns of khilāfah and ordered the army of Usāmah to proceed saying:

ما كان لي أن أحل لواء عقده رسول الله و خرج ماشيا ليودع الجيش بينما أسامة راكبا فقال له يا خليفة رسول الله لتركن أو لأنزeln فرد أبو بكر والله لا تنزل و والله لا أركب و ما علي أن أغبر قدمي في سبيل الله ساعة ثم استأذنه في أن يبقى إلى جانبه عمر بن الخطاب قاتلا له إن رأيت أن تعينني بعمر فافعل ففعل و سار الجيش و حارب الروم و قضى على خطرهم و عاد الجيش بلا ضحايا و قال المسلمون عنه ما رأينا جيشا أسلم من جيش أسامة

Abū Bakr رَضِيَ اللهُ عَنْهُ announced, "It is not permissible for me to open a flag tied by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ."

He left on foot to see the army off while Usāmah was mounted. Usāmah submitted, "O khalīfah of the Messenger of Allah, you will most certainly mount or I will dismount."

Abū Bakr remarked, "By Allah, you will not alight and by Allah I will not mount. Why should my feet not become dusty in the Path of Allah for a short while?"

He then sought his permission to leave ‘Umar ibn al-Khaṭṭāb behind at his side saying, “If you feel it appropriate to assist me with ‘Umar, then do so.” Usāmah acceded to his request.

The army left and fought the Romans and treaded dangerous and hazardous terrain. The army then returned without losses. The Muslims commented, “We have not seen an army safer then the army of Usāmah.”

This is not far-fetched from the creed of a nation founded on swearing the Ṣaḥābah of Rasūlullāh ﷺ. Those Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who assisted Rasūlullāh ﷺ and conquered the world after his demise and made them subservient to the laws of Islam.

They water the seed of swearing the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ which was planted by ‘Abd Allā ibn Saba’. Their only backing is their false claim that the Ṣaḥābah oppressed the Ahl al-Bayt. Had this not been, people would not have tolerated the evil practice of cursing the Ṣaḥābah. This is just another lie of theirs.

Rasūlullāh ﷺ commanded Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ to lead the ṣalāh on his behalf. And after he passed away, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ sought Sayyidunā Usāmah’s permission to leave Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ behind for consultation and support and he assented to the request.

Would Rasūlullāh ﷺ have cursed them when they are the greatest Muhājirīn? It is inconceivable for Rasūlullāh ﷺ to curse the cream of his Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, viz. Sayyidunā Abū Bakr and Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ, the greatest of the Muhājirīn. In fact, it is unfathomable for him to curse anyone of the Muhājirīn and Anṣār who have been praised by Allah ﷻ in the Qur’ān. Allah ﷻ praises them on one side and Rasūlullāh ﷺ dispraises them on the other? Impossible!

Another deception of ‘Abd al-Ḥusayn al-Mūsawī is to label a ḥadīth without an isnād as *mursal* (irsāl of *musallamāt* (accepted reports)). Despite the fact that al-

Shahrastānī mentioned the narration without a sanad, ‘Abd al-Ḥusayn labels it mursal. From where did he discern al-Shahrastānī’s proficiency in ḥadīth? Al-Shahrastānī is one who surprisingly acknowledged his devotion to the study of debating and philosophy to the extent that he quoted in his book *Nihāyat al-Iqdām* these two couplets:

و سيرت طرفي بين تلك المعالم	لقد طفت في تلك المعاهد كلها
على ذقن أو قارعا سن نادم	فلم أر إلا واضعا كف حائر

Verily, I toured all those institutes and I travelled to all those landmarks.

I have not seen but someone placing his palm on his chin in dismay or gloomy in misfortune.

To cite a man like al-Shahrastānī as proof is a joke to the masters of ḥadīth especially when the liar claims that he narrates it mursal. This is one of the most blatant lies and evil plots of ‘Abd al-Ḥusayn al-Mūsawī.

The majority agree that *marāsīl* cannot stand as proof, nor can they oppose that which is established and *qaṭ’ī* (categorical). This is al-Nawawī’s view in *al-Taqrīb* which he attributed to majority of the scholars from the Ḥuffāz of ḥadīth and ḥadīth critics. This is also the view of Muslim.¹

Some have accepted them with conditions like al-Shāfi‘ī.

Ḥāfiẓ quotes from al-Isfarāyīnī in *al-Nukat*:

If a Tābi‘ī says, “Rasūlullāh ﷺ said,” it is not considered anything. It cannot be used for *tarjīḥ* (to favour), forget being used as proof.”²

Especially when the fraud wishes to oppose the Qur’ān with it.

1 *Ṣaḥīḥ Muslim* vol. 1 pg. 30.

2 *Al-Nukat* vol. 2 pg. 545.

This is one of the greatest lies and deceptions of ‘Abd al-Ḥusayn. He is not the servant of Allah. He uses this text in his book *al-Murāja‘āt* to turn our marāsīl into ṣaḥīḥ isnāds.

The Rawāfiḍ did not find a sanad for the ḥadīth except from the chain of a discarded majhūl narrator both according to the Rawāfiḍ and Ahl al-Sunnah. This proves their inability and bankruptcy for he could not locate the ḥadīth in any sources of the Ahl al-Sunnah. He was thus forced to say that ‘Abd al-‘Azīz al-Jawharī recorded it in *Kitāb al-Saqīfah*. Al-Jawharī is a Rāfiḍī author who is unknown to the people of his own creed. Men of their ilk are not proof against us. And to top it all, he fabricated a sanad filled with majhūl narrators.

So the Rawāfiḍ are compelled to attribute the ḥadīth to their books and sources. They say, “Ibn Abī al-Ḥadīd narrated it in *Sharḥ Nahj al-Balāghah*.”¹ as said by al-Majlisī² or al-Shahrastānī—who has not tasted the science of ḥadīth—but rather wasted his life in the science of logic and philosophy and was afflicted with the ailments of confusions and misgivings.

Biography of Aḥmad ibn ‘Abd al-‘Azīz al-Jawharī

Here is a great humiliation for the Rawāfiḍ. The commentator of *Nahj al-Balāghah* has mentioned that he took a determination to use the books of the Ahl al-Sunnah as proof against them. He then affirms that Aḥmad ibn ‘Abd al-‘Azīz al-Jawharī is a great reliable scholar of the masters of ḥadīth and is the author of *Kitāb al-Saqīfah*.

Humiliation is your lot since al-Khūṭī corrected him saying, “The explicit speech of Ibn Abī al-Ḥadīd is that the man is from the Ahl al-Sunnah. However, mentioning him in *al-Fahrist* reveals that he is shīṭī. Anyways, the reliability of the man is not proven since the tawthīq of Ibn Abī al-Ḥadīd is worthless.”³

1 *Wuṣūl al-Akhyār ilā Uṣūl al-Akḥbār* pg. 68.

2 *Bihār al-Anwār* vol. 30 pg. 432.

3 *Mu‘jam Rijāl al-Ḥadīth* vol. 2 pg. 142.

What al-Khūṭī has mentioned reveals that al-Jawharī is majhūl. Citing al-Ṭūsī, the author of *al-Fahrist* strengthens this saying, “He has Kitāb al-Saqīfah,” but did not add onto this revealing that he is unknown among the Shī‘ah.

Let me take the opportunity to clarify here that majority of the fabrications, tales, and lengthy anecdotes, as well as the debates between Sayyidah Fāṭimah and Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُمَا as far as the inheritance of the land of Fadak is concerned is part of the string of lies of this al-Jawharī fellow. He fabricated it and inserted it in his book *al-Saqīfah*. All praise belongs to Allah سُبْحَانَهُ وَتَعَالَى who saved us the trouble and made the assessment of being majhūl and unreliable from the side of the Shī‘ah themselves.

Al-Ṭūsī’s statement in the introduction of *al-Fahrist* supports this, “When I mention any of the authors or the men of *uṣūl* (principles), it is necessary that I indicate what has been said about him, whether he has been endorsed or criticised, and whether his narration should be relied upon or not.”¹

Praise belongs solely to Allah سُبْحَانَهُ وَتَعَالَى. It has been proven that al-Jawharī is unknown both to us and the Rawāfiḍ, opposed to what ‘Abd al-Ḥusayn says in *al-Murāja‘āt* deceiving the readers into believing that al-Jawharī is a prominent scholar of the Ahl al-Sunnah.²

Furthermore, the isnād of al-Jawharī is ḍa‘īf for there are majhūl narrators therein.

Al-Jawharī says:

حدثنا أحمد بن إسحاق بن صالح عن أحمد بن سيار عن سعيد بن كثير الأنصاري عن رجاله عن عبد الله بن عبد الرحمن

1 *Al-Fahrist* pg. 2.

2 *Al-Murāja‘āt* pg. 91.

Aḥmad ibn Ishāq ibn Ṣāliḥ narrated to us from—Aḥmad ibn Sayyār from—Sa‘īd ibn Kathīr al-Anṣārī from—**his men** from—‘**Abd Allāh ibn ‘Abd al-Raḥmān.**

Aḥmad ibn Ishāq ibn Ṣāliḥ

- Al-Albānī says, “I did not find him.”

Who are his men? Probably ‘Abd Allah ibn Saba’ is one of them.

‘Abd Allāh ibn ‘Abd al-Raḥmān

- It appears that most probably he is ‘Abd al-Raḥmān ibn Abī ‘Amrah al-Anṣārī who is majhūl as stated by Ibn Abī Ḥātim.¹

If this narration appears in the books of the Rawāfiḍ, then it is meaningless. We do not consider the lies of the Rawāfiḍ, leave alone it standing as evidence. They have fabricated far worse things. They believe that Allah descends to the earth to visit the grave of Ḥusayn عليه السلام (Allah forbid!) and that the Imām is the Deity. Hence, their books are worthless in our sight.²

1 *Al-Jarḥ wa al-Ta‘dīl* vol. 2 pg. 884.

2 See a detailed refutation in *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 4972.

Every nabī has a waṣī and heir and ‘Alī is my waṣī

لكل نبي وصي و وارث و إن عليا وصيي

Every nabī has a waṣī and heir and ‘Alī is my waṣī.

- Al-Suyūṭī labelled it mawḍū‘.¹
- Al-Dhahabī commented, “This is a lie.”²

1 *Al-La‘ālī al-Maṣnū‘ah* vol. 1 pg. 359.

2 *Mīzān al-Ītidāl* vol. 1 pg. 273; *Silsilat al-Aḥādīth al-Ḍa‘īfah wa al-Mawḍū‘ah* Ḥadīth: 4962.

Ibrāhīm only spoke three lies

لم يكذب إبراهيم إلا ثلاث كذبات

Ibrāhīm only spoke three lies.

This is a type of lie, the lowest form of lying, termed as *ma'ārīd* (allusions/ambiguities). It appears in the ḥadīth:

إن في المعارض لمندوحة عن الكذب

Ambiguities are the alternative for lies.

Al-Bayhaqī narrated it with a jayyid sanad mawqūf till 'Umar رضي الله عنه. However, this is actually his marfū' sanad to Rasūlullāh صلی الله علیہ وسلم as explained by al-Albānī in *Silsilat al-Ḍa'īfah*.¹

Despite this, the taqwā of Sayyidunā Ibrāhīm عليه السلام reached such a high level that he will recall these ambiguities on the Day of Qiyāmah. This is the state of affairs when a person realises the significance of an action despite it seeming trivial.

This 'lie' is not considered such, and is not ḥarām especially in the trying circumstances he faced, like Namrūd's intention to sexually abuse his wife. Do the Rawāfiḍ expect Sayyidunā Ibrāhīm عليه السلام to allow Namrūd to commit this vile act?

Choosing the lesser of the evils and avoiding the greater is established according to the intellectuals and also in the dīn of Allah. If removal of a greater harm is only possible by a lesser harm, then it is permissible to adopt this cause of action.

Was it appropriate for Sayyidunā Ibrāhīm عليه السلام to join his nation in worshipping idols to save himself from lying? Was it better for him not to display the

1 *Silsilat al-Ḍa'īfah* Ḥadīth: 1094.

helplessness of the idols to show the waywardness of his nation or to protect himself from this form of ambiguity?

These are mentioned in the Qur’ān. So why do you not object to the Qur’ān?

Similar to his was Sayyidunā Yūsuf’s عَلَيْهِ السَّلَام announcement:

أَيُّهَا الْعَيْرُ إِنَّكُمْ لَسَارِقُونَ

*O caravan, indeed you are thieves.*¹

Was this not a lie? The most you can do to oppose this is to avoid labelling it a lie. However, this justification is not sufficient to convince a non-Muslim. What will you say about Sayyidunā Yūsuf عَلَيْهِ السَّلَام who ordered the announcement, “O caravan, indeed you are thieves”? Whereas they did not steal? Do you only have worthless justifications? That is why al-Khūṭī found no option but to call this *a type of lie for necessity*. Al-Khūṭī has labelled Sayyidunā Ibrāhīm’s عَلَيْهِ السَّلَام statement, “Indeed, I am sick,” and Sayyidunā Yūsuf’s عَلَيْهِ السَّلَام statement, “O caravan, indeed you are thieves,” as permissible lies.² So why this type of resentment and bitterness for what your grand Shaykh al-Khūṭī has permitted.

Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام said, “I am ill,” to save himself from shirk when his nation invited him to the same. You oppose him in tawḥīd. He said to his people:

وَأَعْتَزَلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي

*And I will leave you and those you invoke other than Allah and will invoke my Lord.*³

1 Sūrah Yūsuf: 70.

2 Miṣbāḥ al-Faqāhah vol. 1 pg. 401.

3 Sūrah Maryam: 48.

You oppose him and invoke other creations with your Rabb. You equate them with the Creator and steal His most beautiful names and give them to your Imāms. So why so much reservation for lying when you have a careless attitude when dealing with shirk?

For those who have made Taqiyyah an integral part of their dīn, it is not permissible for them to despise lying out of necessity. Taqiyyah appears in the Qur’ān as a *rukhsah* (concession) in dire circumstances whereas you utilise it in favourable and adverse situations.

ورد في الكافي أن رجلاً رأى رؤيا فدخل على جعفر الصادق يخبره بها و كان عنده أبو حنيفة فأوماً إلى أبي حنيفة ليحبرها له فلما فعل قال جعفر الصادق أصبت والله يا أبا حنيفة فلما خرج أبو حنيفة قال الرجل لجعفر الصادق لقد كرهت تفسير هذا الناصب قال جعفر ليس التفسير كما فسر قال له الرجل لكنك تقول له أصبت و تحلف على ذلك و هو مخطئ قال جعفر نعم حلفت عليه أنه أصاب الخطأ

It appears in *al-Kāfi* that a person saw a dream and came to Ja’far al-Ṣādiq to inform him about him. At the time, Abū Ḥanīfah was present so he requested Abū Ḥanīfah to interpret it. After interpreting it, Ja’far al-Ṣādiq commented, “You are right, by Allah, O Abū Ḥanīfah.”

After he left, the man told Ja’far al-Ṣādiq, “I dislike the interpretation of this nāṣibī.”

Ja’far responded, “It is not as he explained.”

The man said in surprise, “But you told him that he was right and swore an oath upon this whereas he was wrong?”

Ja’far explained, “Yes, I swore that he was correct in reaching the wrong conclusion.”¹

Taqiyyah is not simply a virtuous action. It is a fundamental of their dīn. And abandoning it is a major sin according to them. In fact, one who rejects it becomes a rejecter of Islam.

1 *Al-Kāfi al-Rawḍah* vol. 8 pg. 292.

Al-Qummī explains:

والتقية واجبة لا يجوز رفعها إلى أن يخرج القائم (الإمام الغائب) فمن تركها قبل خروجه فقد خرج من دين الله تعالى و من دين الإمامية و خالف الله و رسوله و الأئمة

Taqiyyah is compulsory. Its alleviation is not permissible until the Qā'im emerges. Whoever abandons it prior to his emergence, has exited from the Dīn of Allah ﷺ and the dīn of Imāmiyyah and has opposed Allah, His Messenger, and the A'imma.¹

They report that Ja'far al-Ṣādiq declared:

تسعة أعشار الدين في التقية و لا دين لمن لا تقية له

Nine tenths of dīn lies in Taqiyyah. There is no dīn for the person who has no Taqiyyah.”²

التقية ديني و دين آبائي و لا إيمان لمن لا تقية له

Taqiyyah is my dīn and the din of my forefathers. One who has no Taqiyyah has no īmān.³

تارك التقية كتارك الصلاة

The one who abandons Taqiyyah is like one who abandons ṣalāh.⁴

The Shī'ah have divided Taqiyyah into four types:

1. Al-Taqiyyah al-Khawfiyyah (fear)

1 *Al-I'tiqādāt* pg. 114 – 115.

2 *Al-Kāfi* vol. 2 pg. 72.

3 *Al-Uṣūl min al-Kāfi* vol. 2 pg. 217, 219 – chapter on Taqiyyah.

4 Tāj al-Dīn Muḥammad ibn Ḥamd al-Sha'irī: *Jāmi' al-Akḥbār* pg. 95.

2. Al-Taḳīyyah al-Ikrāhiyyah (forced)
3. Al-Taḳīyyah al-Kitmāniyyah (concealed)
4. Al-Taḳīyyah al-Mudārātiyyah (empathy)¹

This clearly proves that the Shī'ah allow Taḳīyyah in both favourable and adverse conditions with both believers and disbelievers equally, to the extent that they include it among the fundamentals of their dīn. It is 'azīmah (meritorious) not rukhṣah (concession) in their eyes. They use it in both conditions of difficulty and ease, and without fearing for their lives. Only to protect the religion from being obliterated.²

So those who allow Taḳīyyah and report contradictory reports from their Imāms, the reason behind it being Taḳīyyah, and who make it a fundamental of Islam; we will not accept this type of rejection from them. It is suitable for those who do not make lying a fundamental of dīn to have reservations for this. Remember the words of Shaykh al-Shī'ah al-Qummī:

Taḳīyyah is compulsory. Its alleviation is not permissible until the Qā'im emerges. Whoever abandons it prior to his emergence, has exited from the Dīn of Allah ﷻ and the dīn of Imāmiyyah and has opposed Allah, His Messenger, and the Imāms.³

1 Muḥammad Ṣādiq Rūḥānī: *Risālah fī al-Taḳīyyah* (in *Kitāb al-Amr bi al-Ma'rūf wa al-Nahy 'an al-Munkar* pg. 148.)

2 *Al-Ḥukūmat al-Islāmiyyah* pg. 61.

3 *Al-I'tiqādāt* pg. 114.

When the verse: *And warn, [O Muḥammad], your closest kindred was revealed*

أخبرنا أبو الحسن علي بن المسلم الفقيه نا عبد الله بن أحمد نا أبو الحسن علي بن موسى بن السميسار نا محمد بن يوسف نا أحمد بن الفضل الطبري نا أحمد بن حسين نا عبد العزيز بن أحمد بن يحيى الجلودي البصري نا محمد بن زكريا الغلابي نا محمد بن عباد بن آدم نا نصر بن سليمان نا محمد بن إسحاق عن عبد الغفار بن القاسم عن المنهال بن عمرو عن عبد الله بن الحارث بن عبد المطلب عن عبد الله بن عباس عن علي بن أبي طالب قال لما نزلت وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ فضقت بذلك ذرعا و عرفت أني متى أناديهم بهذا الأمر أرى منهم ما أكره فصمت عليها حتى جاءني جبريل فقال يا محمد إنك إن لم تفعل ما تؤمر به سيعذبك ربك فاصنع لنا صاعا من طعام و اجعل عليه رجل شاة و أملا لنا عسا من لبن و اجمع لي بني عبد المطلب حتى أبلغهم فصنع لهم الطعام و حضروا فأكلوا و شبعوا و بقي الطعام قال ثم تكلم رسول الله صلى الله عليه و سلم فقال يا بني عبد المطلب أي والله ما أعلم شابا من العرب جاء قومه بأفضل مما جئتكم به إني قد جئتكم بخير الدنيا و الآخرة و إن ربي أمرني أن أدعوكم فأياكم يؤازرني على هذا الأمر على أن يكون أخي و وصيتي و خليفتي فيكم فأحجم القوم عنها جميعا و أني لأحدثهم سنا فقلت أنا يا نبي الله آكون وزيرك عليه فأخذ برقبتي ثم قال هذا أخي و وصيتي و خليفتي فيكم فاسمعوا له و أطيعوا فقام القوم يضحكون و يقولون لأبي طالب قد أمرك أن تسمع لعلي و تطيع

Abū al-Ḥasan ‘Alī ibn al-Muslim al-Faqīh informed us—‘Abd Allah ibn Aḥmad narrated to us—Abū al-Ḥasan ‘Alī ibn Mūsā ibn al-Simsār narrated to us—Muḥammad ibn Yūsuf informed us—Aḥmad ibn al-Faḍl al-Ṭabarī informed us—Aḥmad ibn Ḥusayn narrated to us—‘Abd al-‘Azīz ibn Aḥmad ibn Yaḥyā al-Jalūdī al-Baṣrī narrated to us—**Muḥammad ibn Zakariyyā al-Ghulābī** narrated to us—Muḥammad ibn ‘Abbād ibn Ādam narrated to us—Naṣr ibn Sulaymān narrated to us—Muḥammad ibn Ishāq narrated to us from—‘Abd al-Ghaffār ibn al-Qāsim from—al-Minhāl ibn ‘Amr from—‘Abd Allah ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib from—‘Abd Allah ibn ‘Abbās from—‘Alī ibn Abī Ṭālīb:

When the verse: *And warn, [O Muḥammad], your closest kindred¹ was revealed*, I was afraid and I realised that when I will call them to this matter, I will see something displeasing from their side. So I remained quiet until Jibrīl came to me and said, “O Muḥammad! If you do not carry out the command you were given, your Rabb will soon punish you.”

1 Sūrah al-Shu‘arā’: 214.

[He told me:] “Prepare for us a šā‘ of food and place upon it a sheep’s leg and fill for us a large cup of milk and gather for me the sons of ‘Abd al-Muṭṭalib so that I might convey to them.”

Accordingly, he prepared food for them. They attended, and ate to their fill and still some food remained. Thereafter Rasūlullāh ﷺ spoke. He said, “O sons of ‘Abd al-Muṭṭalib! By Allah, I do not know any youth from the Arabs who has brought to his nation something superior to what I have brought you. I have brought you the best of the world and the Hereafter. My Rabb commanded me to invite you. So whoever supports me in this affair, will become my brother, waṣī, and khalīfah among you.”

The entire crowd renounced it. I was the youngest of them in age. I said, “O prophet of Allah, I will be your support over it.”

Rasūlullāh ﷺ caught hold of my neck and said, “This is my brother, waṣī, and khalīfah among you, so listen and obey him.”

The people stood up laughing and telling Abū Ṭālib, “He has ordered you to listen to and obey ‘Alī.”

The narration is mawḍū‘.

Al-Ghulābī

- Al-Dāraquṭnī says, “A resident of Baṣrah. He was a fabricator.”¹

It comes through many chains, all of which are bāṭil and munkar. None of them are established. In some chains, ‘Abd al-Ghaffār ibn Qāsim or Abū Maryam appears.

‘Abd al-Ghaffār ibn Qāsim

- He is Abū Maryam al-Anṣārī, a Rāfiḍī. He is not reliable.

1 *Al-Du‘afā’ wa al-Matrūkūn* 484.

- ‘Alī ibn al-Madīnī said about him, “He fabricates aḥādīth.”
- It is also said about him that he is amongst the leaders of the Shī‘ah.
- ‘Abbās [al-Dūrī] relates from Yaḥyā [ibn Ma‘īn], “He is nothing!”
- Al-Bukhārī says, “He is not reliable according to them.”
- Aḥmad ibn Ḥanbal says, “When Abū ‘Ubaydah used to relate ḥadīth to us from Abū Maryam the people would become noisy and say, ‘We do not want him (his aḥādīth).’
- Aḥmad said, “Abū Maryam used to narrate profanities about ‘Uthmān.”
- Abū Ḥātim and al-Nasā‘ī among others have said, “*Matrūk* [suspected of forging Ḥādīth].¹

‘Abd Allāh ibn ‘Abd al-Quddūs has corroborated him in part of the incident.

‘Abd Allāh ibn ‘Abd al-Quddūs

- He was a Kūfī, Rāfiḍī. He settled in Ray. He narrates from al-A‘mash and others.
- Ibn ‘Adī says about him, “Most of what he narrates relates to the merits of the Ahl al-Bayt.”
- Yaḥyā says, “He is no good (as a transmitter). He is a Rāfiḍī, malicious.”
- Al-Nasā‘ī and others say, “He is not reliable.”
- Al-Dāraquṭnī says, “He is a weak narrator.”
- Abū Ma‘mar says, “‘Abd Allāh ibn ‘Abd al-Quddūs, he was a Rāfiḍī.”²

1 *Mizān al-Itidāl* by al-Dhahabī, vol. 2, p. 640.

2 *Mizān al-Itidāl*, vol. 2, p. 458.

- Aḥmad ibn ‘Alī al-Abār says, “I asked Zanīj, Rāzī’s teacher, about ‘Abd Allāh ibn ‘Abd al-Quddūs and he said, ‘I have abandoned him (suspected him of forgery). I did not write anything from him and he was not pleased with it.’”¹

‘Abd al-Ḥusayn (‘Abd al-Bashar) presumes that this ḥadīth appears in the *Ṣiḥāḥ* of the Sunan al-Ma’tḥūrah. This is a blatant lie. Khomeini emulated him in his falsehood. This ḥadīth does not feature in any of the books of the Sunan, leave alone a ṣaḥīḥ book. He asserts that it is in *Musnad Aḥmad* and *Mustadrak al-Ḥākim* and mentions in the footnotes that Muslim reported it in his al-Ṣaḥīḥ. He then makes the readers believe that al-Bukhārī also reported it in his al-Ṣaḥīḥ and then goes on to say, “More than one of the prominent muḥaqqiqīn have authenticated it.” He thinks that Muslim cited Sharīk as proof. But this is a lie. Muslim only narrated from him for corroboration.”²

1 *Al-Ḍu‘afā’* by al-‘Uqaylī, vol. 2, p. 279.

2 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 4932.

‘Alī’s duel with ‘Amr ibn ‘Abd Wudd on the Day of the Trench is superior to the actions of my ummah

حدثنا لؤلؤ بن عبد الله المقتدر في قصر الخليفة ببغداد ثنا أبو الطيب أحمد بن إبراهيم بن عبد الوهاب المصري بدمشق ثنا أحمد بن عيسى الخشاب بتيس ثنا عمرو بن أبي سلمة ثنا سفيان الثوري عن بهز بن حكيم عن أبيه عن جده قال قال رسول الله صلى الله عليه وسلم لمبارزة علي بن أبي طالب لعمر بن عبد ود يوم الخندق أفضل من أعمال أمتي إلى يوم القيامة

Lu‘Lu’ ibn ‘Abd Allah al-Muqtadirī narrated to us in the palace of the Khalīfah in Baghdād—Abū al-Ṭayyib Aḥmad ibn Ibrāhīm ibn ‘Abd al-Wahhāb al-Miṣrī narrated to us in Dimashq—Aḥmad ibn ‘Īsā al-Khashshāb in Tunīs 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 relates that Rasūlullāh ﷺ declared:

‘Alī’s duel with ‘Amr ibn ‘Abd Wudd on the Day of the Trench is superior to the actions of my ummah till the Day of Qiyāmah.

Al-Ḥākīm narrated it. Al-Dhahabī assessed the narration and remarked, “May Allah disfigure the rāfiḍī who fabricated it.”¹

Ḥāfiẓ declared it mawḍū‘.²

1 *Al-Mustadrak* vol. 3 pg. 32.

2 *Itḥāf al-Maharah* vol. 13 pg. 331.

Allah who gives life and death ... forgive my mother Fāṭimah bint Asad and inspire her with her proof

الله الذي يحيى ويميت ... اغفر لاني فاطمة بنت أسد ولقنها حجتها

Allah who gives life and death ... forgive my mother Fāṭimah bint Asad and inspire her with her proof.

Ibn al-Jawzī says, “**Rūḥ ibn Ṣalāḥ** is the only narrator. He is in the list of unknown narrators. And Ibn ‘Adī has classified him ḍa‘īf.”¹

Al-Haythamī said, “Al-Ṭabarānī narrated it in *al-Kabīr* and *al-Awsaṭ*. Rūḥ ibn Ṣalāḥ is therein. Ibn Ḥibbān and al-Ḥākim gave him credibility but he has ḍu‘f. the rest of the narrators are the narrators of *al-Ṣaḥīḥ*.”²

Abū Nu‘aym reported it from the chain of al-Ṭabarānī.³ His isnād according to both of them is ḍa‘īf because Rūḥ ibn Ṣalāḥ is the only narrator as stated by Abū Nu‘aym himself.

Rūḥ ibn Ṣalāḥ

- Ibn ‘Adī graded him ḍa‘īf.
- Ibn Yūnus said, “Munkar narrations are reported from him.”
- Al-Dāraquṭnī comments, “Ḍa‘īf in ḥadīth.”
- Ibn Mākūlā has stated, “They have declared him ḍa‘īf.”
- Ibn ‘Adī commented on him after reporting two of his aḥādīth, “He has many aḥādīth. There is inconsistencies in some of them.”

1 *Al-‘Ilal al-Mutanāhiyah fī al-Aḥādīth al-Wāhiyah* vol. 1 pg. 269.

2 *Majma‘ al-Zawā‘id* vol. 9 pg. 257.

3 *Ḥilyat al-Awliyā’* vol. 3 pg. 121.

We learn from here that majority label him *ḍaʿīf*. Hence his ḥadīth will be munkar since he is the only narrator. Everyone who narrated this ḥadīth clearly stated that he is the only narrator. This is an indication from them to this flaw.¹

This tafarrud is considered munkar according to Muslim. He says in the introduction to his *al-Ṣaḥīḥ*:

فأما من تراه يعتمد لمثل الزهري في جلالتة و كثرة أصحابه الحفاظ المتقين لحديثه و حديث غيره أو لمثل هشام بن عروة و حديثهما عند أهل العلم مبسوط مشترك قد نقل أصحابهما عنهما حديثهما على الاتفاق منهم في أكثره فيروى عنهما أو عن أحدهما العدد من الحديث مما لا يعرفه أحد من أصحابهما و ليس ممن قد شاركهم في الصحيح مما عندهم فغير جائز قبول حديث هذا الضرب من الناس

As regards one you see narrating from the likes of al-Zuhrī in his prominence and abundance of students—proficient perfect Ḥuffāz who have memorised his aḥādīth and aḥādīth of others—or like Hishām ibn ‘Urwah. Their aḥādīth are plentiful by the scholars and common among them. Their students narrated their aḥādīth from them with consensus and unanimity in majority of them. So this fellow narrates from both of them or one of them few aḥādīth which none of their students recognise. And he is not from those who partnered them in their authentic aḥādīth, then it is not permissible to accept the ḥadīth of this type of people.²

Some have opted to give credibility to the ḥadīth due to Ibn Ḥibbān’s and al-Ḥākim’s tawthīq of Rūḥ. However, this is not beneficial to them since the two are known to display carelessness in tawthīq. Hence, their views do not hold any weight when clashing. Al-Suyūṭī has quoted from Ḥāfiẓ al-‘Irāqī, “Al-Ḥākim displays more carelessness than him (i.e. Ibn Ḥibbān).”³

1 *Al-Muʿjam al-Awsaṭ* vol. 1 pg. 68; *Al-ʿIlal al-Mutanāhiyah* vol. 1 pg. 270.

2 *Muqaddamat Ṣaḥīḥ Muslim* vol. 1 pg. 7.

3 *Tadrib al-Rāwī* vol. 1 pg. 108; *al-Taḥfīd wa al-ʿIḍāḥ* vol. 1 pg. 31.

O Allah, afflict them both in a fitnah and leave them for Hell

اللهم اركسهما في الفتنة ركسا و دعهما إلى النار

O Allah, afflict them both in a fitnah and leave them for Hell.

Al-Ṭabarānī narrated it in *al-Muʿjam al-Awsaṭ*¹.

Ibn al-Jawzī comments, “This ḥadīth is not ṣaḥīḥ.”²

Yazīd ibn Abī Yazīd

- Ḥāfiẓ stated, “Ḍaʿīf. He was a shīʿī.”³

He also narrated it in *al-Muʿjam al-Kabīr*⁴.

ʿĪsā ibn Sawādah al-Nakhaʿī

- Al-Haythamī labelled him a kadhāb.⁵

1 *Al-Muʿjam al-Awsaṭ* vol. 7 pg. 133.

2 *Al-mawḍūʿāt* vol. 1 pg. 338.

3 *Taqrīb al-Tahdhīb Biography: 7717; Mīzān al-ʿitidāl* vol. 7 pg. 241.

4 *Al-Muʿjam al-Kabīr* vol. 11 pg. 38.

5 *Majmaʿ al-Zawāʿid* vol. 8 pg. 121.

O Allah, I submit as my brother Mūsā submitted

اللهم أقول كما قال أخي موسى اللهم اجعل وزيراً من أهلي علي أشد به أوزري و أشركه في أمري

O Allah, I submit as my brother Mūsā submitted, “O Allah, appoint a minister from my family, ‘Alī my brother. Increase through him my strength and let him share my task.”

Another narration has the words

الله اشدد أوزري علي أخي

O Allah increase my strength with ‘Alī, my brother.

The narration is a fabrication.

This ḥadīth is narrated from Ibn ‘Abbās with the following two chains of transmission:

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

1 Ibn al-Maghāzili: *Manāqib ‘Alī*, ḥadīth no. 375.

2 Abū Ḥātim: *al-Jarḥ wa al-Ta‘dīl*, 3/48.

3 *Ibid.*, 2/449.

- **Ibn al-Maghāzī** is *ḍaʿīf* (weak).

Al-Thaʿlabī narrates this version of the ḥadīth with a chain of transmission that is *sāqīt* (wholly unreliable).¹

- **Al-Ḥimmānī** is accused of *sariqat al-ḥadīth*² (appropriating ḥadīth).
- **Qays’s son** inserted ḥadīth into his father’s collection that were not his.
- **ʿAbbād** is **ʿAbāyah 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-Thaʿlabī narrates a lengthy version of this ḥadīth from Abū Dharr. The chain of transmission is *sāqīt* (wholly unreliable).”³

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 *mawḍūʿ* (fabricated) and a lie. It has a chain of transmission that is *sāqīt* (wholly unreliable).

1 Al-Thaʿlabī: *Tafsīr al-Thaʿlabī*, 4/80.

2 Equipping existing hadiths with one’s own chains of transmission or constructing entirely new chains of transmission was known as *sariqat al-ḥadīth* (appropriating aḥādīth).

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/673.

O Allah, curse them for they have discarded the Sunnah out of hatred for ‘Alī

كان ابن عباس بعرفة فقال يا سعيد مالي لا أسمع الناس يلبون فقلت يخافون معاوية فخرج ابن عباس من فسطاطه فقال لبيك اللهم لبيك و إن رغم أنف معاوية اللهم عنهم فقد تركوا السنة من بغض علي

Ibn ‘Abbās was at ‘Arafah. He asked in surprise, “O Sa‘īd, why do I not hear the people reciting the talbiyah?”

I replied, “They fear Mu‘āwiyah.”

So Ibn ‘Abbās left his tent and shouted: “*Labbayk Allāhumma labbayk* (we are present, O Allah, we are present at Your service); in defiance of Mu‘āwiyah. O Allah, curse them for they have discarded the Sunnah out of hatred for ‘Alī.¹

‘Abd Allah ibn Muḥammad ibn al-Sharqī is present in the isnād. He is accused and *mutakallam fih* (reproached) due to his addiction to liquor.²

1 *Al-Sunan al-Kubrā* vol. 5 pg. 112.

2 *Lisān al-Mizān* vol. 3 pg. 341.

O Allah, I seek Your Proximity through the wilāyah of ‘Alī

اللهم إني أتقرب إليك بولاية علي

O Allah, I seek Your Proximity through the wilāyah of ‘Alī.

The narration is mawḍū‘. There are two narrators that are matrūk and accused of lying and fabricating, viz. Ḥasan ibn ‘Alī ibn Zakariyyā ibn Ṣāliḥ Abū Sa‘īd al-‘Adawī and al-Ḥakam ibn Ḥahīr al-Fazārī Abū Muḥammad ibn Laylā al-Kūfi.¹

1 *Al-Jarḥ wa al-Ta‘dīl* vol. 2 pg. 118; *Tahdhīb al-Tahdhīb* vol. 2 pg. 428.

O Allah, I beseech You through the right of Mūsā and the right of ʿĪsā

جار علي السلطان فحبسني فلما كان في الليل أتاني آت فقال ألا أعلمك دعاء يذهب الله عنك الغم قلت نعم قال إذا أصبحت فقل اللهم إني أسألك بحق موسى و بحق عيسى و بحق الاسم الذي حملت به مريم بشرا سويا إلا فرجت همي

The Sulṭān oppressed me and threw me in jail. At night, someone came to me (in my dream) and said, “Should I not teach you a du‘ā’ through which Allah will remove distress from you?” I replied in the affirmative.

He said, “Tomorrow morning recite: O Allah, I beseech You through the right of Mūsā and the right of ʿĪsā and the right of the name by virtue of which Maryam carried a well-proportioned human, to remove my anxiety.”

This narration is baseless and is not found in any ḥadīth compilation. Moreover, there are many majhūl narrators in the isnād, viz. **ʿAbd Allah ibn Yaḥyā al-Hāshimī** and **Faḍl ibn Ismāʿīl**. Furthermore, du‘ā’s are not established via the medium of dreams.

O Allah, keep his tongue steadfast and guide his heart

حدثني علي بن حمشاد ثنا العباس بن الفضل الأسفاطي ثنا أحمد بن يونس ثنا أبو بكر بن عياش عن الأعمش عن عمرو بن مرة عن أبي اليخترى قال قال علي رضي الله عنه بعثني رسول الله صلى الله عليه وسلم إلى اليمن قال فقلت يا رسول الله إني رجل شاب وأنه يرد علي من القضاء ما لا أعلم لي به قال فوضع يده على صدري و قال اللهم ثبت لسانه و اهد قلبه فما شككت في القضاء أو في قضاء بعد هذا

‘Alī ibn Ḥamshād narrated to me—‘Abbās ibn al-Faḍl al-Asfāṭī narrated to us—Aḥmad ibn Yūnus narrated to us—Abū Bakr ibn ‘Ayyāsh narrated to us from—al-‘A‘mash from—‘Amr ibn Murrah from—Abū al-Bakhtarī who relates that ‘Alī رضي الله عنه said:

Rasūlullāh صلى الله عليه وسلم sent me to Yemen. I submitted, “O Messenger of Allah, I am a young man and such cases will face me which I have no knowledge of.”

He placed his hand on my chest and prayed, “O Allah, keep his tongue steadfast and guide his heart.”

Thus, I never hesitated in any judgement after that.

Al-Ḥākim declared that the ḥadīth is ṣaḥīḥ according to the standards set by al-Bukhārī and Muslim but they have not narrated it; Ḥāfiẓ al-Dhahabī, however, corrected him by affirming that Abū al-Bakhtarī from ‘Alī is a munqaṭī‘ isnād.¹

1 *Ithāf al-Maharah* vol. 11 pg. 404.

O Allah, do not take my life until You show me ‘Alī

حدثنا محمد بن بشار و يعقوب بن إبراهيم عن أبي الجراح حدثني جابر بن صبيح قال حدثني أم شراحيل قالت حدثني أم عطية قالت بعث النبي صلى الله عليه و سلم جيشا فيهم علي قالت فسمعت النبي صلى الله عليه و سلم و هو رافع يديه يقول اللهم لا تممتني حتى تريني عليا قال أبو عيسى هذا حديث حسن غريب إنما نعرفه من هذا الوجه

Muḥammad ibn Bashār and Ya‘qūb ibn Ibrāhīm narrated to us from—**Abū al-Jarrāḥ**—Jābir ibn Ṣubayḥ narrated to me saying—**Umm Sharāḥīl** narrated to me saying—Umm ‘Aṭīyyah narrated to me saying:

The Nabī ﷺ despatched an army among whom was ‘Alī. I heard the Nabī ﷺ supplicating after raising his hands, “O Allah, do not take my life until You show me ‘Alī.”

Abū ‘Īsā (al-Tirmidhī) says, “This is a ḥasan gharīb ḥadīth. We only know it from this chain.”¹

The narration is ḍa‘īf. **Abū al-Jarrāḥ al-Mahrī** and **Umm Sharāḥīl** are both majhūl. Al-Albānī classified the sanad ḍa‘īf.²

1 *Sunan al-Tirmidhī* vol. 5 pg. 643.

2 *Hidāyat al-Ruwāt* vol. 5 pg. 431; *Ḍa‘īf Mishkāt Ḥadīth*: 6045; *Ḍa‘īf Tirmidhī Ḥadīth*: 781.

O Allah, these are my Ahl al-Bayt so remove impurity from them and purify them with extensive purification

اللهم هؤلاء أهل بيتي فأذهب عنهم الرجس و طهرهم تطهيرا

O Allah, these are my Ahl al-Bayt so remove impurity from them and purify them with extensive purification.

Before we proceed, let us not forget a significant matter which breaks the proof of the *rāfiḍī*. The *Rawāfiḍ* exclude *Sayyidah Zaynab* and *Sayyidah Umm Kulthūm* from the *ḥadīth al-Kisā'*. Their non-inclusion has created yet another major stumbling block for them which they cannot cross, except by attacking the noble lineage of these two pure souls and rejecting them being the beloved daughters of *Rasūlullāh* صلى الله عليه وسلم.

The wife is the ahl of a person even in the *Shī'ī* creed, even though they may reject this out of haughtiness and prejudice.

Ponder over these proofs:

عن علي بن إبراهيم عن أبيه عن ابن أبي عمير عن حماد عن الحلبي قال قلت لأبي عبد الله عليه السلام جعلت فداك إني لما قضيت نسكي للعمرة أتيت أهلي و لم أقصر قال عليك بدنة قال قلت إني لما أردت ذلك منها و لم تكن قصرمت امتنعت فلما غلبتها فرضت بعض شعرها بأسنانها فقال رحمها الله كانت أفضه منك عليك بدنة و ليس عليها شيء

1. 'Alī ibn Ibrāhīm reports from—his father from—Abū 'Umayr from—Ḥammād from—al-Ḥalabī who reports:

I asked Abū 'Abd Allah رضي الله عنه, “May I be sacrificed for you. After completing the rituals of 'Umrah, I approached my wife (Ahl) before cutting my hair.”

He explained, “A camel is compulsory upon you (as an expiation).”

I said, “When I wanted to share the bed with her, she had not yet cut her hair so she refused. After overpowering her, she bit some of her hair with her teeth.”

He commented, “May Allah have mercy on her. She was more understanding than you. A camel is compulsory upon you and there is no penalty for her.”¹

قال الخميني الصادق عليه السلام إذا أتى أحدكم أهله فليذكر الله فإن لم يفعل و كان منه ولد كان شرك شيطان

2. Khomeini reports that al-ṣādiq رَضِيَ اللهُ عَنْهُ said, “When any of you goes to his wife (Ahl), he should remember Allah. If he does not do so and has a child, he will be the partner of Shayṭān.”²

Another narration has the wording:

فإن لم يذكر الله عند الجماع فكان منه ولد كان شرك شيطان

If he does not remember Allah during intercourse and has a child, he will be the partner of Shayṭān.³

أن رجلا من الأنصار أتى النبي صلى الله عليه وآله فقال يا رسول الله هلكت وأهلك فتقال و ما أهلكت قال أتيت أهلي في شهر رمضان وأنا صائم فقال له النبي صلى الله عليه وآله أعتق رقبة

3. A man from the Anṣār came to the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and submitted, “O Messenger of Allah, I am destroyed and I have destroyed.”

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked, “What happened?”

He explained, “I had relations with my wife (Ahl) in the month of Ramaḍān while fasting.”

Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him, “Free a slave.”⁴

1 *Al-Kāfi* vol. 4 pg. 441; *al-Majlisī: Biḥār al-Anwār* vol. 18 pg. 83.

2 *Taḥrīr al-Wasīlah* vol. 2 pg. 239; *al-Kalbāyakānī: Hidāyat al-'Ibād* vol. 2 pg. 303; *Man Lā Yaḥḍuruhū al-Faqīh* vol. 3 pg. 404; *Wasā'il al-Shī'ah* vol. 2 pg. 118; *Biḥār al-Anwār* vol. 6 pg. 201.

3 *Biḥār al-Anwār* vol. 6 pg. 201.

4 *Man Lā Yaḥḍuruhū al-Faqīh* vol. 2 pg. 115; *Wasā'il al-Shī'ah* vol. 7 pg. 30; *Mukhtalaf al-Shī'ah* vol. 3 pg. 442.

The Shī'ah narrate and classify this narration as authentic.

The second martyr has emphasised the authenticity of al-Ṣadūq's narration from Abū 'Abd Allāh. The narration contains the words:

وقعت على امرأتي قال تصدق واستغفر ربك

The man said, "I had intercourse with my wife."

He said, "Give charity and ask your Rabb for forgiveness."¹

The word *imra'atī* (wife) appears in this narration and the word *aḥlī* (wife) appears in other narration. This is evidence against them from their own books.

4. Muḥsin al-Amīn says in his book:

فبويح الحسن ابنه فعوهده ثم غدر به و أسلم و وثب عليه أهل العراق حتى طعن بخنجر في جنبه و انتهب
عسكره فوادع معاوية و حقن دمه و دم أهل بيته

Ḥasan, his son, was given bay'ah. He was given a covenant but then betrayed and forsaken. The people of Iraq pounced on him and stabbed him with a dagger in his flank and seized his army. So he left Mu'āwiyah and spared his blood and the blood of his *Ahl* (family).²

Do you not notice that he used a word which indicates that he spared the blood of his wives and children, or did he intend sparing his sons only, to the exclusion of his wives?

As regards the ḥadīth under discussion, al-Haythamī has affirmed, "**Muḥammad ibn Muṣ'ab** is present therein. He is ḍa'īf and had a weak memory."³

1 *Masālik al-Afhām* vol. 1 pg. 15.

2 *A'yān al-Shī'ah* vol. 1 pg. 26.

3 *Majma' al-Zawā'id* vol. 9 pg. 167.

There is yet another narration which has the addition:

عن أم سلمة قلت يا رسول الله أأنت من أهلك قال بلى فأدخلني في الكساء قالت فدخلت في الكساء
بعدهما قضى دعاه لابن عمه و ابنه و ابنته فاطمة

On the authority of Umm Salamah who reports:

I said, “O Messenger of Allah, am I not part of your family?”

He said, “Most definitely, so come under the shawl.”

I entered under the shawl after he completed his du‘ā’ for his cousin, grandsons, and daughter Fāṭimah.”

The ḥadīth begins with Sayyidah Umm Salamah’s رَضِيَ اللَّهُ عَنْهَا statement after the news of Sayyidah Ḥusayn’s رَضِيَ اللَّهُ عَنْهُ martyrdom reached her:

لعنت أهل العراق قتلوه قتلهم الله غرّوه و ذلّوه لعنهم الله

She cursed the people of Iraq saying, “They killed him, may Allah kill them. They deceived and humiliated him. May Allah curse them.”

This has been reported by Aḥmad¹ and al-Ṭabarānī². The isnād is *ṣaḥīḥ li ghayriḥ* (*ṣaḥīḥ* due to external factors).

It comes through few chains, all supporting each other. The muḥaqqiqīn of *al-Musnad* examined them and commented on the upcoming sanad:

قال عبد الملك و حدثني داود بن أبي عوف أبو الجحاف عن شهر بن حوشب عن أم سلمة

‘Abd al-Malik said—Dāwūd ibn Abī ‘Awf Abū al-Jaḥḥāf narrated to me from—Shahr ibn Ḥawshab from—Umm Salamah.³

1 *Musnad Aḥmad* vol. 6 pg. 298.

2 *Al-Mu‘jam al-Kabīr* vol. 3 pg. 114.

3 *Musnad Aḥmad Muḥaqqaq* vol. 44 pg. 119 Ḥadīth: 26508 (Ḥadīth: 26592 by the count of Maktabat al-Turāth al-Ḥāsūbiyyah)

Another narration:

أخبرنا أبو عبد الله مرة وأبو عبد الرحمن محمد بن الحسين السلمي من أصله وأبو بكر أحمد بن الحسن القاضي قالوا ثنا أبو العباس محمد بن يعقوب ثنا الحسن بن مكرم ثنا عثمان بن عمر ثنا عبد الرحمن بن عبد الله بن دينار عن شريك بن أبي نمر عن عطاء بن يسار عن أم سلمة قالت ثم في بيتي أنزلت إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا قالت فأرسل رسول الله صلى الله عليه وسلم إلى فاطمة وعلي والحسن والحسين فقال هؤلاء أهل بيتي وفي حديث القاضي والسلمي هؤلاء أهلي قالت فقلت يا رسال الله أما أنا من أهل البيت قال بلى إن شاء الله تعالى

Abū ‘Abd Allāh informed us once and Abū ‘Abd al-Raḥmān Muḥammad ibn al-Ḥusayn al-Sulamī from his original and Abū Bakr Aḥmad ibn al-Ḥasan al-Qāḍī saying—Abū al-‘Abbās Muḥammad ibn Ya‘qūb narrated to us—Ḥasan ibn Mukarram narrated to us—‘Uthmān ibn ‘Umar narrated to us—‘Abd al-Raḥmān ibn ‘Abd Allāh ibn Dīnār narrated to us from—Sharīk ibn Abī Namir from—‘Atā’ ibn Yasār from—Umm Salamah who narrates:

Then in my house was 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 revealed.

Rasūlullāh ﷺ called Fāṭimah, ‘Alī, Ḥasan and Ḥusayn and said, “O Allah these are my *ahl al-bayt* (household members).”

The ḥadīth of al-Qāḍī and al-Sulamī have the wording, “These are my *ahl* (family).”

I asked, “O Messenger of Allah, am I not from your *Ahl al-Bayt*?”

“Definitely,” he confirmed, “if Allah wills.”

Abū ‘Abd Allāh says, “This ḥadīth has a ṣaḥīḥ sanad and reliable narrators. Al-Shaykh says, ‘Many shawāhid have been narrated. Then in contradiction to it,

1 Sūrah al-Aḥzāb: 33

aḥādīth are narrated the likes of which are not established in the Book of Allah. The purpose which we intended is Rasūlullāh ﷺ using the word *āl* and referring to his wives or that they are inclusive therein.”¹

The ḥadīth of Umm Salamah رَضِيَ اللهُ عَنْهَا highlights her inclusion in the *kisā’*:

حدثنا عبد الله قال حدثني أبي ثنا أبو النضر هاشم بن القاسم ثنا عبد الحميد ابن بهرام قال حدثني شهر قال سمعت أم سلمة قال رسول الله صلى الله عليه وسلم سلم اللهم أهلي أذهب عنهم الرجس وطهرهم تطهيرا قلت يا رسول الله أليست من أهلك قال بلى فأدخلني في الكساء قالت فدخلت في الكساء بعدما قضى دعاءه لابن عمه و ابنيه و ابنته فاطمة

‘Abd Allāh narrated to us saying—my father narrated to me—Abū al-Naḍr Hāshim ibn al-Qāsim narrated to us—‘Abd al-Ḥamīd ibn Bahrām narrated to us saying—Shahr narrated to me saying—I heard Umm Salamah report that Rasūlullāh ﷺ supplicated, “O Allah, my family; remove from them impurity and purify them with extensive purification.”

I submitted, “O Messenger of Allah, am I not part of your family?”

He said, “Most definitely, so come under the shawl.”

I entered under the shawl after he completed his *du‘ā’* for his cousin, grandsons, and daughter Fāṭimah.”²

Rasūlullāh’s ﷺ *du‘ā’* was after the revelation of the verse.

This emphatic text coupled with other narrations establish that others are also part of his Ahl al-Bayt. There is no inconsistency here.

Nothing in the text suggests that only they are his Ahl al-Bayt. Had limitation appeared in the narration, we would have held that view or there would be discrepancy.

1 *Sunan al-Bayhaqī* vol. 2 pg. 150; *Tārīkh Dimashq* vol. 14 pg. 138.

2 *Faḍā’il al-ṣaḥābah* vol. 2 pg. 852 Biography: 1170 with a ḥasan isnād.

An example of this is if we stop completely at:

فَوَيْلٌ لِلْمُصَلِّينَ

*So woe to those who pray.*¹

And we do not complete the sentence, it will cause misunderstandings and raise objections.

The question that now arises is that if the children of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are meant and addressed in the verse, what was the need for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to gather them and pray for them? The answer is that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ intended to include his children in the address Allah made to his noble wives.

1 Sūrah al-Mā'ūn: 4.

O Allah these are my Ahl al-Bayt and favourites

حدثنا محمود بن غيلان حدثنا أبو أحمد الزبيري حدثنا سفيان عن زبيد عن شهر بن حوشب عن أم سلمة أن النبي صلى الله عليه و سلم جليل على الحسن و الحسين و علي و فاطمة كساء ثم قال اللهم هؤلاء أهل بيتي و خاصتي أذهب عنهم الرجس و طهرهم تطهيرا فقالت أم سلمة و أنا معهم يا رسول الله قال إنك إلى خير

Maḥmūd ibn Ghaylān narrated to us—Abū Aḥmad al-Zubayrī narrated to us—Sufyān narrated to us from—Zubayd from—**Shahr ibn Ḥawshab** from—Umm Salamah that the Nabī ﷺ covered Ḥasan, Ḥusayn, ‘Alī, and Fāṭimah with a shawl and submitted, “O Allah, these are my Ahl al-Bayt and favourites. Remove impurity from them and purify them extensively.”

Umm Salamah asked, “Am I with them, O Messenger of Allah?”

He replied, “You are towards goodness.”¹

Al-Tirmidhī classified the ḥadīth as ḥasan.

Aḥmad narrated it in *al-Musnad* but there is inqīṭā‘ between Umm Salamah and ‘Aṭā’ ibn Abī Rabāḥ since he says:

حدثني من سمع أم سلمة

One who heard directly from Umm Salamah narrated to me.²

Shahr ibn Ḥawshab is ḍa‘īf as well.

حدثنا قتيبة حدثنا محمد بن سليمان الأصبهاني عن يحيى بن عبيد عن عطاء بن أبي رباح عن عمر بن أبي سلمة ربيب النبي صلى الله عليه و سلم قال لما نزلت هذه الآية على النبي صلى الله عليه و سلم إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا في بيت أم سلمة فدعا فاطمة و حسنا و حسيننا

1 *Sunan al-Tirmidhī* vol. 5 pg. 699.

2 *Musnad Aḥmad Ḥadīth*: 26508.

فجللهم بكساء و علي خلف ظهره فجللهم بكساء ثم قال اللهم هؤلاء أهل بيتي فأذهب عنهم الرجس و طهرهم تطهيرا قالت أم سلمة و أنا معهم يا نبي الله قال أنت على مكانك و أنت على خير قال هذا حديث غريب من حديث عطاء عن عمر بن أبي سلمة

Qutaybah narrated to us—Muḥammad ibn Sulaymān al-Aṣbahānī narrated to us from—Yaḥyā ibn ‘Ubayd from—‘Aṭā’ ibn Abī Rabāḥ from—‘Umar ibn Abī Salamah the step son of Rasūlullāh ﷺ who relates:

When this verse was revealed upon the Nabī ﷺ: *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 Rasūlullāh ﷺ called Fāṭimah, Ḥasan, and Ḥusayn and covered them with a shawl. ‘Alī was behind him. He covered them all with a shawl and submitted, “O Allah, these are my Ahl al-Bayt. Remove impurity from them and purify them extensively.”

Umm Salamah asked, “Am I with them, O Prophet of Allah?”

He replied, “You are on your place and you are upon goodness.”

This is a gharīb ḥadīth from the ḥadīth of ‘Aṭā’ from ‘Umar ibn Abī Salamah.²

حدثنا قتيبة حدثنا محمد بن سليمان الأصبهاني عن يحيى بن عبيد عن عطاء بن أبي رباح عن عمر بن أبي سلمة ربيب النبي صلى الله عليه وسلم قال لما نزلت هذه الآية على النبي صلى الله عليه وسلم إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا في بيت أم سلمة فدعا فاطمة و حسنا و حسيناً فجللهم بكساء و علي خلف ظهره فجللهم بكساء ثم قال اللهم هؤلاء أهل بيتي فأذهب عنهم الرجس و طهرهم تطهيرا قالت أم سلمة و أنا معهم يا نبي الله قال أنت على مكانك و أنت إلى خير و في الباب عن أم سلمة و معقل بن يسار و أبي الحمراء و أنس قال و هذا حديث غريب من هذا الوجه

Qutaybah narrated to us—Muḥammad ibn Sulaymān al-Aṣbahānī narrated to us from—Yaḥyā ibn ‘Ubayd from—‘Aṭā’ ibn Abī Rabāḥ from—‘Umar ibn Abī Salamah the step son of Rasūlullāh ﷺ who relates:

1 Sūrah al-Aḥzāb: 33

2 Sunan al-Tirmidhī vol. 5 pg. 351.

When this verse was revealed upon the Nabī ﷺ: *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 Rasūlullāh ﷺ called Fāṭimah, Ḥasan, and Ḥusayn and covered them with a shawl. ‘Alī was behind him. He covered them all with a shawl and submitted, “O Allah, these are my Ahl al-Bayt. Remove impurity from them and purify them extensively.”

Umm Salamah asked, “Am I with them, O Prophet of Allah?”

He replied, “You are on your place and you are towards goodness.”

In this chapter, there are narrations from Umm Salamah, Ma‘qal ibn Yasār, Abū al-Ḥamrā’, and Anas.

This is a gharīb ḥadīth from this chain.²

The narration which mentions Sayyidah Umm Salamah رضي الله عنها entering under the shawl has a stronger sanad than these two narrations, the weakness of which al-Tirmidhī has indicated towards.

Yes, his children are among his favourites. His favourites are his wives and children. The wording cannot be specific to Sayyidah Fāṭimah to the exclusion of her other sisters, viz. Zaynab, Ruqayyah, and Umm Kulthūm رضي الله عنهن.

1 Sūrah al-Aḥzāb: 33

2 *Sunan al-Tirmidhī* vol. 5 pg. 663.

Had there been a nabī after me, it would be ‘Umar ibn al-Khaṭṭāb

لو كان بعدي نبي لكان عمر بن الخطاب

Had there been a nabī after me, it would be ‘Umar ibn al-Khaṭṭāb.

Al-Albānī classified it ṣaḥīḥ. Al-Tirmidhī narrated it with a ḥasan isnād.¹

There is no objection in the ḥadīth. Rasūlullāh ﷺ had announced:

لو كنت أمرا أحدا أن يسجد لأحد لأمرت المرأة أن تسجد لزوجها

If I commanded anyone to prostrate before anyone, I would have commanded a woman to prostrate to her husband.

These types of aḥādīth are very problematic to the ignorant who object at how could Rasūlullāh ﷺ order a woman to prostrate to her husband, disregarding the hypothetical IF. Similar is this ḥadīth. The ḥadīth affirms Sayyidunā ‘Umar’s ﷺ virtue, not his nubuwwah.

But the Rawāfiq:

مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ

*They did not present the comparison except for [mere] argument. But, [in fact], they are a people prone to dispute.*²

1 Ṣaḥīḥ al-Jāmi‘ al-Ṣaḡhīr Ḥadīth: 5248.

2 Sūrah al-Zukhruf: 58.

Had I not been sent to you, ‘Umar would have been sent

لو لم أبعث فيكم لبعث عمر

Had I not been sent to you, ‘Umar would have been sent.

This narration is *mawḍū‘*. Ibn al-Jawzī lists it among the fabrications.¹

Abū Qatādah al-Ḥarrānī is the problem as affirmed in *Mīzān al-Itidāl*².

There is also an ambiguous narrator from ‘Uqbah.

1 *Al-mawḍū‘āt* vol. 1 pg. 321.

2 *Mīzān al-Itidāl* vol. 4 pg. 221.

Had Allah not created ‘Alī, Fāṭimah would have had no match

لولا أن الله خلق عليا لم يكن لفاطمة كفو

Had Allah not created ‘Alī, Fāṭimah would have had no match.¹

The narration is baseless. It is just one of the staggering concoctions of the Rawāfiḍ.

1 *Manāqib Āl Abī Ṭālib* vol. 2 pg. 29; *Biḥār al-Anwār* vol. 43 pg. 107.

Had it not been that your nation were just recently immersed in shirk, I would have demolished the Ka'bah

لولا أن قومك حديثو عهد بشرك لهدمت الكعبة

Had it not been that your nation were just recently immersed in shirk, I would have demolished the Ka'bah.

The Rawāfiḍ cite this narration as proof for the validity and permissibility of Taqiyyah. But this ḥadīth has no connection whatsoever with Taqiyyah. Since Rasūlullāh ﷺ was appointed a nabī, he continued disparaging the Quraysh's idols and gods and warning them against committing shirk. The Qur'ān has permitted Taqiyyah in dire circumstances. Dire circumstances only happen at the time of weakness and fear for a disbelieving enemy. When there is safety, honour, and strength then Taqiyyah is not permissible. Sayyidunā Mu'adh ibn Jabal رَضِيَ اللهُ عَنْهُ and Mujāhid explain:

كانت التقية في جدة الإسلام قبل قوة المسلمين أما اليوم فقد أعز الله المسلمين أن يتقوا منهم تقاة

Taqiyyah was in the initial stages of Islam prior to the Muslims gaining strength and power. Today, Allah has honoured the Muslims and made them independent of taking precaution against them (the disbelievers) in prudence.¹

There is a major difference between Taqiyyah in the dīn of Allah and in the religion of the Rawāfiḍ. Taqiyyah according to the latter is nine tenths of dīn and there is no religion in a person who does not practice Taqiyyah. In Islam on the other hand, Taqiyyah is a form of rukhṣah in dire need. It is just like eating pork or even worse. Whoever joins the two is like one who says, "Eating pork is nine tenths of dīn and there is no religion in a person who does not eat pork."

1 *Tafsīr al-Qurṭubī* vol. 4 pg. 57; *Fath al-Qadīr* vol. 1 pg. 331.

Taqiyyah is a *rukḥṣah* (concession) not *‘azīmah* (meritorious). It is permissible to practice it if two fundamental conditions are met;

Firstly, it is observed in adverse conditions, not favourable conditions. **Secondly**, it is observed in front of disbelievers, not fellow Muslims.

However, this *rukḥṣah* is not the ideal of a believer. It is nobler for one to withhold from uttering *kufr* and be resolute on one’s *īmān* even though this may lead to one’s martyrdom.

The meaning of Taqiyyah and its types according to the Shī‘ah

The Shī‘ah on the other hand allow its observance in both favourable and unfavourable conditions and in front of a disbeliever and a believer. They have gone to the extent of making it part of the fundamentals of their religion, as a meritorious act not just as a concession.

They vehemently announce that they only observe it when compelled. However, this is opposed by a narration in *al-Kāfī*:

ورد في الكافي أن رجلاً رأى رؤيا فدخل على جعفر الصادق يخبره بها و كان عنده أبو حنيفة فأوماً إلى أبي حنيفة ليعبرها له فلما فعل قال جعفر الصادق أصبت والله يا أبا حنيفة فلما خرج أبو حنيفة قال الرجل لجعفر الصادق لقد كرهت تفسير هذا الناصب قال جعفر ليس التفسير كما فسر قال له الرجل لكنك تقول له أصبت و تحلف على ذلك و هو مخطئ قال جعفر نعم حلقت عليه أنه أصاب الخطأ

It appears in *al-Kāfī* that a person saw a dream and came to Ja‘far al-Ṣādiq to inform him about him. At the time, Abū Ḥanīfah was present so he requested Abū Ḥanīfah to interpret it. After interpreting it, Ja‘far al-Ṣādiq commented, “You are right, by Allah, O Abū Ḥanīfah.”

After he left, the man told Ja‘far al-Ṣādiq, “I dislike the interpretation of this Nāṣibī.”

Ja‘far responded, “It is not as he explained.”

The man said in surprise, “But you told him that he was right and swore an oath upon this whereas he was wrong?”

Ja‘far explained, “Yes. I swore that he was correct in reaching the wrong conclusion.”¹

We see here that Taqiyyah was used in a favourable condition since nothing compelled Ja‘far to observe it because Abū Ḥanīfah did not unsheathe his sword or force anyone to accept his interpretation.

The high shī‘ī reference divides Taqiyyah into four types:

1. Al-Taqiyyah al-Khawfiyyah (fear)
2. Al-Taqiyyah al-Ikrāhiyyah (forced)
3. Al-Taqiyyah al-Kitmāniyyah (concealed)
4. Al-Taqiyyah al-Mudārātiyyah (empathy)²

Khomeini adds another type and that is Taqiyyah to protect the religion from being obliterated.³

Whoever among them discards Taqiyyah has rejected their entire religion in their sight.

Al-Qummī explains in *Kitāb al-I‘tiqādāt* known as *Dīn al-Imāmiyyah*:

والتقية واجبة لا يجوز رفعها إلى أن يخرج القائم (الإمام الغائب) فمن تركها قبل خروجه فقد خرج من دين الله تعالى ومن دين الإمامية وخالف الله ورسوله والأئمة

1 *Al-Kāfi al-Rawḍah* vol. 8 pg. 292.

2 Muḥammad Ṣādiq Rūḥānī: *Risālah fi al-Taqiyyah* (in *Kitāb al-Amr bi al-Ma‘rūf wa al-Nahy ‘an al-Munkar* pg. 148.

3 *Al-Ḥukūmat al-Islāmiyyah* pg. 61.

Taqiyyah is compulsory. Its alleviation is not permissible until the Qā'im emerges. Whoever abandons it prior to his emergence, has exited from the Dīn of Allah ﷺ and the dīn of Imāmiyyah and has opposed Allah, His Messenger, and the A'imma.¹

They report that Ja'far al-Ṣādiq declared:

تسعة أعشار الدين في التقية ولا دين لمن لا تقية له

Nine tenths of dīn lies in Taqiyyah. There is no dīn for the person who has no Taqiyyah.”²

التقية ديني ودين آبائي ولا إيمان لمن لا تقية له

Taqiyyah is my dīn and the din of my forefathers. One who has no Taqiyyah has no īmān.³

In fact, they report that al-Ṣādiq declared:

لو قلت إن تارك التقية كتارك الصلاة لكنت صادقا

If I declare the one who abandons Taqiyyah is like one who abandons ṣalāh, I will be truthful.⁴

Al-Khūṭ has regarded this narration and the one before it mutawātir.⁵

1 *Al-I'tiqādāt* pg. 114 – 115.

2 *Al-Kāfi* vol. 2 pg. 72.

3 *Al-Uṣūl min al-Kāfi* vol. 2 pg. 217, 219 – chapter on Taqiyyah.

4 *Biḥār al-Anwār* vol. 75 pg. 421; *Mustadrak al-Wasā'il* vol. 12 pg. 254; *Man Lā Yaḥḍuruhū al-Faqīh* vol. 2 pg. 80; al-Ḥillī: *al-Sarā'ir* vol. 3 pg. 582; *Wasā'il al-Shī'ah* vol. 16 pg. 211; *Majma' al-Fā'idah* vol. 5 pg. 127; *al-Makāsib al-Muḥarramah* vol. 2 pg. 144; al-Khūṭ: *Kitāb al-Ṭahārah* vol. 4 pg. 255.

5 *Kitāb al-Ḥajj* vol. 5 pg. 153.

They claim that Rasūlullāh ﷺ said,

تارك التقيّة كتارك الصلاة

The one who abandons Taqīyyah is like one who abandons ṣalāh.¹

They report that the Imāms stated:

تارك التقيّة كافر

The one who abandons Taqīyyah is a kāfir.²

They have equated discarding Taqīyyah with shirk which Allah will never forgive.

They report that ‘Alī ibn al-Ḥusayn stated:

يعفو الله للمؤمن كل ذنب يظهر منه في الدنيا والآخرة ما خلا ذنبين ترك التقيّة و تضييع حقوق الإخوان

Allah will forgive every sin of a believer committed by him in this world and the Hereafter besides two, viz. discarding Taqīyyah and failure to uphold the rights of brothers.³

A false oath is a form of Taqīyyah

Murtaḍā al-Anṣārī and Abū al-Qāsim al-Khūṭī have narrated, and the latter has also authenticated it, that Ja‘far al-Ṣādiq stated:

ما صنعتم من شيء أو حلفتم عليه من يمين في تقيّة فأنتم منه في سعة

Whatever you do or whatever oath you take observing Taqīyyah, you are at liberty.⁴

1 Tāj al-Dīn Muḥammad ibn Aḥmad al-Shaṭrī: *Jāmi‘ al-Akhbār* pg. 95.

2 Ibn Bābawayh al-Qummī: *Fiqh al-Riḍā* pg. 338

3 *Tafsīr al-Ḥasan al-‘Askarī* pg. 321; *Wasā’il al-Shī‘ah* vol. 11 pg. 474; *Biḥār al-Anwār* vol. 72 pg. 415; Muḥammad al-Rayshahrī: *Mizān al-Ḥikmah* vol. 2 pg. 990.

4 *Risālat al-Taqīyyah* pg. 73; *al-Tanqīh Sharḥ al-‘Urwah al-Wuthqā* vol. 4 pg. 278, 307.

Shaykh Ḥusayn Āl ‘Uṣṫūr reports:

سئل أبو الحسن في الرجل يستكره على اليمين فيحلف بالطلاق أيلزمه ذلك قال لا

Abū al-Ḥasan was asked about a man compelled to take an oath and accordingly swore a ṭalāq on oath, if it will be binding. He replied in the negative.¹

It is permissible to consume alcohol observing Taqiyyah.²

Murtaḍā al-Anṣārī has narrated from the infallible Imām that he said:

و ليس شيء من التقية إلا و صاحبها مأجور عليها إن شاء الله

There is no aspect of Taqiyyah except that its adherent is rewarded for it if Allah wills.³

The Shī‘ah cite the verse of Qur’ān as proof:

إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً

*Except when taking precaution against them in prudence.*⁴

However, this verse has given concession to one compelled and one under duress. Just like one forced to eat pork. What if a person says, “Eating pork is my dīn and the dīn of my forefathers and one who does not eat pork has no religion”?

1 Al-Jawāhirī: *Jawāhir al-Kalām* vol. 21 pg. 13; *Wasā’il al-Shī‘ah* vol. 15 pg. 50; al-Ṣadūq: *‘Uyūn Akhbār al-Riḍā* vol. 1 pg. 132; al-Māzindarānī: *Sharḥ Uṣūl al-Kāfi* vol. 9 pg. 20; *Biḥār al-Anwār* vol. 10 pg. 355, 364 and vol. 72 pg. 395, 426; *Musnad al-Riḍā* vol. 2 pg. 500; Ibn Shu‘bah al-Ḥarrānī: *Tuḥf al-Uqūl* pg. 420; *‘Uyūn al-Ḥaqā’iq al-Nāzirah fī Tatimmat al-Ḥadā’iq al-Nādirah* vol. 2 pg. 1.

2 Al-Wahīd al-Bahbānī: *Hāshiyat Majma’ al-Fā’idah wa al-Burhān* pg. 731.

3 *Risālat al-Taqiyyah* pg. 72.

4 Sūrah Āl ‘Imrān: 28.

The response will be that the Ahl al-Sunnah and Shī'ah are unanimous that such a statement is ridiculous since eating pork is a concession when one is compelled and it is not a fundamental in dīn.

What we need to find out from the Shī'ah is since when did Taqiyyah become a fundamental of dīn to the extent that it reached nine tenths of dīn and one who does not practice it falls into kufr.

The fiqhī fatāwā which the Imāms would allegedly pass; some of them were contrary to the truth since they were practicing on Taqiyyah. Al-Nawbakhtī reports in his book *Firaq al-Shī'ah*:

عن عمر بن رباح أنه سأل أبا جعفر عليه السلام عن المسألة فأجابته فيها بجواب متناقض مع إجابته الأولى
فسأله عن سبب ذلك التناقض فقال إن جوابنا الأول خرج على التقية

‘Umar ibn Rabāḥ reports that he asked Abū Ja‘far عليه السلام about a ruling. He answered him with a contradictory answer to his first. So he enquired the reason for this to which he replied, “Our first answer was the product of Taqiyyah.”¹

Ja‘far would declare the impermissibility of a falcon and hawk and would say that his father would permit it out of Taqiyyah during the era of the Banū Umayyah.²

Islam has commanded truthfulness, manliness, and bravery and prohibited cowardice, weakness, and faintheartedness. Taqiyyah has negative effects which create ignoble characteristics in a person. Some of these are: a double-personality, unconformity in speech and action, and external and internal. These are in polarity to a Muslim’s temperament which is filled with honesty, heroism, manliness, courageous words and stances. A Muslim is one who does not deceive, does not cheat or dupe, and only practices on the truth.

1 *Firaq al-Shī'ah* pg. 52. See another fatwā of Abū Ja‘far to Zurārah based on Taqiyyah (*al-Kāfi* vol. 1 pg. 65)

2 *Al-Kāfi* vol. 6 pg. 207.

If we study the lives of the Imāms of the Ahl al-Bayt who faced punishment, torture, and wrath in voicing the truth and standing for it, you will realise that they were the furthest from Taqiyyah and deception. Sayyidunā Ḥusayn and his Ahl al-Bayt عليهم السلام opted to face death with courage in the path of truth. It is said that Imām Mūsā ibn Ja‘far عليه السلام did not agree with the Khalīfah al-Rashīd so he was sentenced to jail on many instances due to voicing the truth.

The types of Taqiyyah according to them

One of the Shī‘ah scholars swears oaths that the Shī‘ah are not accustomed to practicing Taqiyyah. What do we know, probably your oath is another form of Taqiyyah.

They are truthful in what they say at times. However, this Taqiyyah has created doubts in the hearts of people regarding everything they utter and trust has been eliminated from them. People cannot be criticised for this. Those should be censured who made Taqiyyah a part of their faith. They have eliminated their credibility. Harken! They should totally shun Taqiyyah if they wish to earn the trust of others.

Part of the academic Taqiyyah practiced by many of the Shī‘ah is that they carry with them Ḥusayniyyah sand upon which they prostrate in their Masājīd. However, they hide it away when entering the Masājīd of the Ahl al-Sunnah. They will follow the Imām of the Sunnī Masjid but no sooner they return home, they will repeat their ṣalāh. Shaykh Mūsā al-Mūsawī has stated this, a man who has climbed the pedestal of fatwā and ijtihād in the academic territory of Najf Sharīf from the side of Shaykh Āl Kāshif al-Ghiṭā’.

Virtues of concealing dīn according to them

عن سليمان بن خالد قال قال أبو عبد الله عليه السلام يا سليمان إنكم على دين من كتبه أعزه الله و من أذاعه أذله الله

Sulaymān ibn Khālid narrates that Abū ‘Abd Allāh said, “O Sulaymān! You follow a religion, Allah will honour the one who conceals it and disgrace the one who reveals it.”¹

عن أبي جعفر قال دخلنا عليه جماعة فقلنا يا ابن رسول الله إنا نريد العراق فأوصنا فقال أبو جعفر عليه السلام لا تبشوا سرنا و لا تذيعوا أمرنا

It is reported that a group entered the presence of Abū Ja‘far رَضِيَ اللَّهُ عَنْهُ and submitted, “O son of the Messenger of Allah, we intend going to Iraq so advise us.”

Abū Ja‘far رَضِيَ اللَّهُ عَنْهُ advised, “Do not reveal our secret and do not broadcast our affair.”²

يقول أبو جعفر أحب أصحابي إلي أكتهمم لحديثنا

Abū Ja‘far says, “The most beloved of my disciples is the one who conceals our ḥadīth the best.”³

قال أبو عبد الله من أذاع علينا حديثنا سلبه الله الإيمان

Abū ‘Abd Allāh stated, “Whoever makes our affair public, Allah will snatch īmān from him.”⁴

عن أبي عبد الله ما قتلنا من أذاع حديثنا قتل خطأ و لكن قتلنا قتل عمد

Abū ‘Abd Allāh announced, “Whoever publicised our affair did not kill us mistakenly but killed us deliberately.”⁵

1 *Al-Kāfi* vol. 2 pg. 222; Khomeini: *al-Rasā'il* vol. 2 pg. 185.

2 *Ibid* pg. 176 *Kitāb al-Īmān wa al-Kufr*, chapter on concealing.

3 *Ibid* pg. 177 *Kitāb al-Īmān wa al-Kufr*, chapter on concealing.

4 *Ibid* pg. 275 *Kitāb al-Īmān wa al-Kufr*, chapter on revealing.

5 *Ibid*.

قال أبو عبد الله يا معلى اكنتم أمرنا ولا تدعه فإنه من كتم أمرنا ولم يدعه أعزه الله من أذاع أمرنا ولم يكتمه أذله الله به في الدنيا ونزع النور من بين عينيه في الآخرة و جعل ظلمة تقوده إلى النار إن التقية من ديني و دين آبائي و لا دين لمن لا تقية له إن المذيع لأمرنا كالجاحد له

Abū ‘Abd Allāh advised, “O Mu‘allā! Keep our matter secret and do not announce it for whoever hides our affair and does not reveal it will be honoured by Allah. While on the other hand, whoever discloses our matter and does not conceal it will be disgraced by Allah in the world and Allah will snatch light from before him in the Hereafter and darkness will lead him to Hell. Taqiyyah is part of my religion and the religion of my forefathers. There is no religion in a person who has no Taqiyyah. One who propagates our affair is like one who rejects it.”¹

قال أبو جعفر ولاية الله أسرها إلى جبرئيل عليه السلام و أسرها جبرئيل إلى محمد صلى الله عليه و سلم و أسرها محمد إلى علي عليه السلام و أسرها علي إلى من شاء الله ثم أنتم تذيعون ذلك

Abū Ja‘far pronounced, “Wilāyah: Allah told Jibrīl عَلَيْهِ السَّلَام confidentially and Jibrīl whispered it to Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who told it secretly to ‘Alī رَضِيَ اللهُ عَنْهُ and ‘Alī told it quietly to whomsoever Allah desired. Then you go and broadcast it!”²

Rebuttal of this

Are their virtues in concealing dīn? They have extracted a rule from the verse of tablīgh for their religion. They claim that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

فضلني الله بالرسالة و فضله (يعني عليا) بالتبليغ عني و جعلني مدينة العلم و جعله الباب و جعله خازن العلم

Allah favoured me with risālah and he favoured him (i.e. ‘Alī) with conveying from me. He made me the city of knowledge and made him the door and made him the treasurer of knowledge.”³

1 *Al-Kāfi* vol. 2 pg. 177 Kitāb al-Īmān wa al-Kufr, chapter on concealing.

2 *Ibid* pg. 178.

3 *Bihār al-Anwār* vol. 38 pg. 112.

Had it not been for ‘Alī, ‘Umar would be destroyed

لولا علي لهلك عمر

Had it not been for ‘Alī, ‘Umar would be destroyed.

The narration is ḍa‘īf due to the presence of **Mu’ammal ibn Ismā‘īl** as reported in *al-Istī‘āb*¹.

It is reported without an isnād in respect of someone other than ‘Alī:

عجزت النساء أن تلد مثل معاذ لولا معاذ لهلك عمر

Women are incapable of giving birth to the like of Mu‘ādh. Had it not been for Mu‘ādh, ‘Umar would be destroyed.

There are majhūl narrators in the isnād. One narrator states, “From *ashyākh* (people).” Who are these *ashyākh*? Owing to this, al-Bayhaqī was not convinced regarding the sanad and said, “If this is established.”²

In addition, the Shī‘ah deleted Mu‘ādh and inserted ‘Alī.³

Then comes another kadhāb, **Muḥammad Hādī al-Amīnī**, and presents his conclusion after researching the book *Khaṣā‘iṣ al-Ummah*:

هذا الحديث من القضايا التي أجمعت عليها العامة والخاصة على صحته و جاء في كتب الفريقين مما يثبت جهل عمر وقصوره في العلم إلى جانب اعترافه بفضل سيدنا أمير المؤمنين عليه السلام

This ḥadīth is from the matters upon which the common folk (Ahl al-Sunnah) and special (Rawāfiḍ) have unanimously agreed as authentic.

1 *Al-Istī‘āb* vol. 3 pg. 1103.

2 *Sunan al-Bayhaqī* vol. 7 pg. 443.

3 *Musnad Zayd ibn ‘Alī* pg. 335.

What appears in the books of both groups establishes ‘Umar’s ignorance and lack of knowledge to the extent that he acknowledged the virtues of our master Amīr al-Mu’minīn عَدِيَّاتَكَ.¹

This only proves the dishonesty of the dishonourable Rawāfiḍ. When did the Ahl al-Sunnah declare this ḥadīth authentic?

The muḥaqqiqīn of the book *Dalā’il al-Imāmah* of Muḥammad ibn Jarīr al-Ṭabarī al-Rāfiḍī have displayed dishonesty by saying that Ibn Ḥajar reported the narration in *al-Iṣābah*.² They are liars and frauds. The narration appears in *al-Iṣābah* as:

لولا معاذ لهلك عمر

Had it not been for Mu’ādh, ‘Umar would be destroyed.³

There is yet another kadhāb, **Muḥammad al-Bāqir al-Bahbūdī**—the researcher of the book *al-Ṣirāṭ al-Mustaqīm*, who claims that al-Bukhārī reported it.⁴

The author got muddled up with the incident of stoning the mad woman and added to it the alleged declaration: “Had it not been for ‘Alī, ‘Umar would be destroyed.” Al-Bahbūdī, the liar, then has the audacity to say that al-Bukhārī narrated it. He then cites other references. Just a point to remember is that this al-Bahbūdī is the researcher of *al-Kāfi*. How do the Shī’ah give credence to the research of a liar? He claims that he will document ṣaḥīḥ from *Kitāb al-Kāfi* but is a liar at the same time.

Then comes the fraudster **‘Abd al-Zahrā’ al-‘Alawī** and comments in his research on *Bihār al-Anwār*:

1 *Khaṣā’iṣ al-Ummah* pg. 85.

2 *Dalā’il al-Imāmah* pg. 22.

3 *Al-Iṣābah*.

4 *Al-Ṣirāṭ al-Mustaqīm* vol. 3 pg. 15.

قولة عمر لولا علي لهلك عمر جاءت بألفاظ متعددة و موارد كثيرة

‘Umar’s statement: “Had it not been for ‘Alī, ‘Umar would be destroyed,” has appeared with several wordings in a number of sources.¹

He lists *Sunan Abī Dāwūd* and *Sunan al-Bayhaqī* as some of the references. Whereas it appears with the words: “Had it not been for Mu‘ādh, ‘Umar would be destroyed,” in *Sunan al-Bayhaqī*. He is a liar in this regard like his friend al-Bahbūdī.

Just have a look at the lies and dishonesty of the Rawāfiḍ.

1 *Bihār al-Anwār* vol. 30 pg. 679.

Had it not been for what Ibn al-Khaṭṭāb done before me, only a wretched would commit fornication/adultery

عن ابن جريج قال أخبرني من أصدق أن عليا قال بالكوفة لولا ما سبق من رأي عمر بن الخطاب أو قال من رأي ابن الخطاب ما زنا إلا شقي

Ibn Jurayj says—someone who I trust informed me that ‘Alī declared in Kūfah:

Had it not been for the opinion of ‘Umar ibn al-Khaṭṭāb which happened a foretime, only a wretched would commit fornication/adultery.¹

Ignorance is vivid from Ibn Jurayj’s statement: someone who I trust informed me.

Aḥmad says, “When Ibn Jurayj narrates with the words *from someone* or *I have been informed* then he is bringing you munkar narrations.”²

The Rawāfiḍ also classify the narration majhūl. Al-Majlisī has made this classification.³

The narration also comes from **al-Mufaḍḍal ibn ‘Umar** who is ḍa’īf according to all. Al-Najāshī says, “Al-Mufaḍḍal ibn ‘Umar Abū ‘Abd Allāh. And it is said: Abū Muḥammad al-Ju’fī al-Kūfī. Corrupt religion. Muḍṭarib al-riwāyah. No importance attached to him. It is said that he was a Khaṭṭābī. I have mentioned some of his works which are not trustworthy.”⁴

Ibn al-Ghaḍā’irī as quoted by the author of *Majma‘ al-Rijāl al-Qahbā’ī* and al-Ḥillī and Abū Dāwūd al-Ḥillī said, “Al-Mufaḍḍal ibn ‘Umar al-Ju’fī Abū ‘Abd Allāh. Ḍa’īf.

1 *Muṣannaf‘ Abd al-Razzāq* vol. 7 pg. 499.

2 *Siyar A‘lām al-Nubalā’* vol. 6 pg. 328.

3 *Milād al-Akhyār* vol. 12 pg. 29 Ḥadīth: 5; *Mir‘āt al-‘Uqūl* vol. 20 pg. 227 Ḥadīth: 2.

4 *Rijāl al-Najāshī* vol. 2 pg. 359 – 360.

Mutahāfit (Wrecked). Report not considered. A Khaṭṭābī. Many things were added on it. The fanatics have made great additions to his ḥadīth. It is not permissible to write his ḥadīth.”¹

Al-Ardabīlī states, “He narrates reports in praise of him, the chains of which are not pure. Al-Kashshī reported some aḥādīth which demand his praise and adoration; however, the chains are not pure, and other aḥādīth which demand his disparagement and dissociation from him. This is closer to accuracy. So best is not to rely on him. And Allah knows best.”²

1 *Majma‘ al-Rijāl* vol. 6 pg. 131; *Rijāl al-Ḥillī* pg. 258; *Rijāl Abī Dāwūd al-Ḥillī* pg. 280.

2 *Jāmi‘ al-Ruwāt* vol. 2 pg. 258 – 259.

Let the sons of Walī'ah stop or I will certainly send to them a man like myself

ليستهم بني وليعة أو لأبعثن إليهم رجلا كنفسي يقتل مقاتلتهم و يسبي ذراريهم و هو هذا ثم ضرب بيده
على كتف علي بن أبي طالب

“Let the sons of Walī'ah stop or I will certainly send to them a man like myself who will kill their warriors and enslave their children. And he is this man.” He then placed his hand on 'Alī ibn Abī Ṭālib's shoulder.

Al-Haythamī says, “Al-Ṭabarānī narrated it in *al-Awsaṭ*. 'Abd Allāh ibn 'Abd al-Quddūs al-Tamīmī is present in the isnād. Majority have labelled him ḍa'īf while Ibn Ḥibbān has declared him reliable. The rest of the narrators are reliable.”¹

'Abd Allāh ibn 'Abd al-Quddūs

- Al-Nasa'ī comments, “He is not reliable.”²
- Al-Dāraquṭnī listed him among the weak and *matrūk* (suspected of forgery) narrators.³
- Yaḥyā ibn Ma'īn remarked, “He is worthless. He resembles a madman. Children scream in his wake.”⁴
- In fact, he declared him a wretched Rāfiḍī.⁵
- Ḥāfiẓ al-Dhahabī made a similar comment.⁶

1 *Majma' al-Zawā'id* vol. 7 pg. 110.

2 *Al-Ḍu'afā' wa al-Matrūkūn* Biography: 337.

3 *Al-Ḍu'afā' wa al-Matrūkūn* Biography: 320.

4 *Al-Jarḥ wa al-Ta'dīl* vol. 5 pg. 104.

5 *Al-Kāmil fī al-Ḍu'afā'* vol. 4 pg. 197; *al-Ḍu'afā' wa al-Matrūkūn* vol. 2 pg. 130.

6 *Mīzān al-I'tidāl* vol. 4 pg. 141 and vol. 8 pg. 136.

- The author of *al-Mughnī* said that they labelled him ḍaʿīf.¹

Al-Bayhaqī narrated it in *al-Sunan al-Kubrā*² from Zayd ibn Yathīr from Abū Dhar. Zayd is reliable. However, there is a break in the sanad. That is why the muḥaqqiq of *Faḍāʾil al-Ṣaḥābah* said, “Mursal. Its narrators are reliable.”³

Al-Ḥākim narrated it. It begins with the address:

أيها الناس إني لكم فرط

O people, I am a forerunner for you.⁴

Although al-Ḥākim declared it ṣaḥīḥ, al-Dhahabī corrected him by stating that **Ṭalḥah ibn Jabr** is not trustworthy.

Al-Haythamī states that Ṭalḥah is ḍaʿīf.⁵

Ibn Abī Shaybah reported it.⁶ ʿAbd Allāh ibn Shaddād is in the isnād. He is a great Ṭābiʿī. Muslim documents his aḥādīth. However, his ḥadīth is mursal as affirmed by al-Albānī.⁷

1 *Al-Ḍuʿafāʾ* vol. 1 pg. 346.

2 *Al-Sunan al-Kubrā* vol. 5 pg. 127.

3 *Faḍāʾil al-Ṣaḥābah* vol. 2 pg. 706 Ḥadīth: 966.

4 *Al-Mustadrak* vol. 2 pg. 120.

5 *Majmaʾ al-Zawāʾid* vol. 9 pg. 163.

6 *Muṣannaf ibn Abī Shaybah* vol. 6 pg. 369.

7 *Muʿjam Asāmī al-Ruwāt* vol. 2 pg. 612.

Allah did not reveal: O you who believer save that ‘Alī was their amīr (leader) and sharīf (chief)

ما أنزل الله يا أيها الذين آمنوا إلا و علي أميرها و شريفها

Allah did not reveal: O you who believer save that ‘Alī was their *amīr* (leader) and *sharīf* (chief)

This is an indirect criticism against the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to the exclusion of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. The narrator is ‘Alī ibn Budhaymah al-Jazarī.

‘Alī ibn Budhaymah al-Jazarī

- Al-‘Uqaylī labelled him a leader in Shī’ism. Despite this, he has good ḥadīth.¹

The masters of *al-Jarḥ wa al-Ta’dīl* accept the narrations of such people as long as their narrations do not support their bid‘ah.

Zakariyyā ibn Yaḥyā al-Kisā’ī

- Al-Nasa’ī remarked, “Matrūk al-ḥadīth, ḍa‘īf.”²
- Al-Dāraquṭnī made similar comments.³

Al-Ṭabarānī narrated it in *al-Kabīr*⁴ but ‘**Isā ibn Rāshid** is in the sanad. He is majhūl and his narrations are munkar. This was affirmed by al-Bukhārī and quoted by al-Dhahabī.⁵

1 *Al-Ḍu‘afā’* vol. 3 pg. 227; *Al-Mughnī fi al-Ḍu‘afā’* vol. 2 pg. 497.

2 *Al-Ḍu‘afā’* 211.

3 *Al-Ḍu‘afā’ wa al-Matrūkūn* 240.

4 *Al-Mu‘jam al-Kabīr* vol. 11 pg. 246.

5 *Mizān al-I’tidāl* Biography: 6464, 6566; *al-Lisān* Biography: 1204.

It is reported from the chain of Mūsā ibn ‘Uthmān al-Ḥaḍramī.

- He is shī‘ī, extremist, and fanatical in Shī‘ism.¹
- Abū Ḥātim labelled him matrūk.²

They should be asked: Is Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ the amīr of this verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

*O you who have believed, why do you say what you do not do?*³

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

*O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].*⁴

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ

*O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them;*⁵

1 *Siyar A'lām al-Nubalā'* vol. 3 pg. 282.

2 *Al-Jarḥ wa al-Ta'dīl* vol. 8 pg. 152.

3 Sūrah al-Ṣaff: 2.

4 Sūrah al-Anfāl: 27.

5 Sūrah al-Ḥujurāt: 11.

Between the Rukn, the Maqām, and Zam Zam, there are the graves of 99 Ambiyā’

ما بين الركن إلى المقام إلى زمزم قبر تسعة وتسعين نبيا

Between the Rukn, the Maqām, and Zam Zam, there are the graves of 99 Ambiyā’.

This narration is not attributed to Rasūlullāh ﷺ. The narrator is a Tābiī. However, these types of statements cannot be made from one’s opinion. Rather, it should be imperatively supported by a ṣaḥīḥ proof from the Qur’ān and Sunnah. When this is the case, we realise that this narration is not worthy of being proof. Only that which is established from Rasūlullāh ﷺ may be used as proof. These are not the words of Rasūlullāh ﷺ but the words of a Tābiī and we learn our dīn from Rasūlullāh ﷺ.

Al-Azraqī narrated it like this:

حدثني مهدي بن أبي المهدي قال حدثنا عبد الرحمن بن عبد الله مولى بني هاشم عن حماد بن سلمة عن عطاء بن السائب عن محمد بن سابط عن النبي صلى الله عليه وسلم قال كان النبي من الأنبياء إذا هلكت أمته لحق بمكة فيتعبد بها النبي ومن معه حتى يموت فيها فمات بها نوح و هود و صالح و شعيب و قبورهم بين زمزم و الحجر

Mahdī ibn Abī al-Mahdī narrated to me saying—‘Abd al-Raḥmān ibn ‘Abd Allāh the freed slave of the Banū Hāshim narrated to us from—Ḥammād ibn Salamah from—‘Aṭā’ ibn al-Sā’ib from—Muḥammad ibn Sābiṭ from—the Nabī ﷺ who said:

After the destruction of any ummah of the Ambiyā’, the nabī would come to Makkah. He and those with him would worship in Makkah until he passed away there. Accordingly, Nūḥ, Hūd, Ṣāliḥ, and Shu‘ayb passed away there and their graves are between Zam Zam and al-Ḥijr.

This narration is not *ṣaḥīḥ* since it is *mursal*. Muḥammad ibn Sābiṭ is not from the *Ṣaḥābah*. I studied *al-Iṣābah* and did not find his mention. Moreover, ‘Aṭā’ ibn al-Sā’ib became disorientated towards the end of his life.

- Aḥmad says, “Whoever heard from him in the early days, it is *ṣaḥīḥ*. And whoever heard from him lately, it is worthless.”
- Yaḥyā ibn Maʿīn remarked, “He is not worthy as proof.”

Ibn Kathīr said, “As regards his grave, Ibn Jarīr, al-Azraqī from ‘Abd al-Raḥmān ibn Sābiṭ, and other Tābiʿīn narrate *mursal*an that Nūḥ’s عَلَيْهِ السَّلَامُ grave is in al-Masjid al-Ḥarām.” He affirms that it is *mursal* and *mursal* is one of the various forms of *ḍaʿīf ḥadīth*.

What do you want with ‘Alī

حدثنا عفان قال ثنا جعفر بن سليمان قال حدثني يزيد الرشك عن مطرف عن عمران بن حصين قال بعث رسول الله صلى الله عليه و سلم سرية و استعمل عليهم عليا فصنع علي شيئا أنكره فتعاقد أربعة من أصحاب رسول الله صلى الله عليه و سلم أن يعلموه و كانوا إذا قدموا من سفر بدأوا برسول الله صلى الله عليه و سلم فسلموا عليه و نظروا إليه ثم ينصرفون إلى رحالهم قال فلما قدمت السرية سلموا على رسول الله صلى الله عليه و سلم فقام أحد الأربعة فقال يا رسول الله ألم تر أن عليا صنع كذا و كذا فأقبل إليه رسول الله صلى الله عليه و سلم يعرف الغضب في وجهه فقال ما تريدون من علي ما تريدون من علي علي مني و أنا من علي

‘Affān narrated to us saying—Ja‘far ibn Sulaymān narrated to us saying—Yazīd al-Rishk narrated to me from—Muṭarrif from—‘Imrān ibn Ḥuṣayn who reports:

Rasūlullāh ﷺ dispatched an expedition and appointed ‘Alī as their leader. ‘Alī did something they disapproved of. So four of the companions of Rasūlullāh ﷺ decided that they will inform him. Whenever they would return from a journey, they would begin by Rasūlullāh ﷺ. They would greet him and look at him and then return to their homes. When the expedition returned, they greeted Rasūlullāh ﷺ with salām. One of the four stood up and said, “O Messenger of Allah, do you not know that ‘Alī did such and such.”

Rasūlullāh ﷺ turned to him—and anger was apparent on his face—and shouted, “What do you want with ‘Alī? What do you want with ‘Alī? ‘Alī is from me and I am from ‘Alī.”

The ḥadīth is ṣaḥīḥ.¹ The rāfiḍī labels it the ḥadīth of complaint.

The ḥadīth emphasises the prohibition of hating Sayyidunā ‘Alī رضي الله عنه and encourages loving him. It also expresses his rank and proximity in the sight of Rasūlullāh ﷺ. It has absolutely no connection with Imāmah, not from any angle.

1 Ṣaḥīḥ al-Jāmi‘ Ḥadīth: 5474.

Allah ﷻ declares:

وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

*And Allah is the ally of the believers.*¹

¹ Sūrah Āl 'Imrān: 68.

Allah did not pour anything into my chest except that I poured it into 'Alī's chest

ما صب الله في صدري شيئا إلا صببته في صدر علي

Allah did not pour anything into my chest except that I poured it into 'Alī's
chest.

There is another narration which has the name of Abū Bakr in place of 'Alī. Both
are *mawḍū'*.¹

1 *Al-mawḍū'āt* vol. 1 pg. 131; *al-Tankīt wa al-Ifādah* 42; *al-Fawā'id al-Majmū'ah* Ḥadīth: 1056; *Asnā al-Maṭālib* Ḥadīth: 1262.

The sun has not risen on a man superior to ‘Umar

ما طلعت الشمس على رجل خير من عمر

The sun has not risen on a man superior to ‘Umar.

Al-Albānī labelled it *mawḍū‘*¹ and *bāṭil*².

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah wa al-Mawḍū‘ah* Ḥadīth: 1357; *Sunan al-Tirmidhī* Ḥadīth: 3684; *Ḍa‘īf al-Jāmi‘* Ḥadīth: 5097.

2 *Mishkāt al-Maṣābīḥ* Ḥadīth: 6037.

The sun has not risen nor set on anyone after the Prophets and Messengers better than Abū Bakr

ما طلعت الشمس ولا غربت على أحد بعد النبيين والمرسلين خير من أبي بكر

The sun has not risen nor set on anyone after the Prophets and Messengers better than Abū Bakr.

Its isnād is ḍaʿīf. Aḥmad narrated it.¹

One of the narrators is ‘Abd Allāh ibn Sufyān.

‘Abd Allāh ibn Sufyān

- Al-‘Uqaylī remarks, “His aḥādīth are uncorroborated.”²

Ibn Jurayj

- He is ‘Abd al-Malik ibn ‘Abd al-‘Azīz ibn Jurayj. He is a mudallis. Ibn Ḥajar listed him in the third level of mudallisīn.

Baqiyyah al-Wāsiṭī

- He is also guilty of tadrīs.

The Rawāfiḍ challenge this ḥadīth with Sayyidunā Abū Bakr’s ﷺ statement the day he assumed khilāfah:

وليت عليكم ولست بخيركم

I have assumed authority over you but I am not the best of you.

They object: How could he belie Rasūlullāh’s ﷺ statement about him?

1 Faḍā’il al-ṣaḥābah vol. 1 pg. 187 Ḥadīth: 135.

2 Al-Ḍu’afā’; Mīzān al-I’tidāl vol. 2 pg. 430.

Firstly, al-Bazzār narrates this statement in his *Musnad* from **Bahlūl ibn ‘Ubayd al-Kindī al-Kūfī**. He then states, “Bahlūl is not reliable. Due to this, we have not included it in the *Musnad* of Abū Bakr due to this flaw.”¹

- Abū Zur‘ah al-Rāzī says, “I discarded his Ḥadīth.”²
- Abū Ḥātim al-Rāzī labelled him ḍa‘īf.³

Ibn Sa’d narrated it from ‘Ubayd Allāh ibn Mūsā.

‘Ubayd Allāh ibn Mūsā

- He is a Kūfī with shī‘ī ideologies.⁴
- Aḥmad ibn Ḥambal says, “Every calamity comes from the side of ‘Ubayd Allāh ibn Mūsā.”⁵

Ibn ‘Asākir narrated it in *Tārīkh Dimashq* from Yaḥyā ibn Salamah ibn Kuhayl.

Yaḥyā ibn Salamah ibn Kuhayl

- Al-Bukhārī said, “There are discrepancies in his ḥadīth.”⁶
- He also labelled him munkar al-ḥadīth.⁷
- Al-‘Ijlī says, “He was extreme in tashayyū’.”⁸
- Al-Nasa’ī called him matrūk al-ḥadīth.⁹

1 *Musnad al-Bazzār* vol. 1 pg. 180.

2 Vol. 2 pg. 687.

3 *‘Ilal al-Ḥadīth* Ḥadīth: 2480.

4 *Al-Ṭabaqāt* vol. 3 pg. 183.

5 *Al-Su‘ālāt* vol. 3 pg. 150.

6 *Al-Tārīkh al-Kabīr* vol. 8 pg. 2989.

7 *Al-Tārīkh al-Ṣaghīr* vol. 1 pg. 311.

8 *Al-Thiqāt* Biography: 1587.

9 *Al-Ḍu‘afā’ wa al-Matrūkūn* Biography: 662.

We only recognised the hypocrites by their belying Allah and His Messenger and hatred for ‘Alī

حدثنا أبو جعفر أحمد بن عبيد الحافظ بهمدان ثنا الحسن بن علي الفسوي ثنا إسحاق بن بشر الكاهلي ثنا شريك عن قيس بن مسلم عن أبي عبد الله الجدلي عن أبي ذر رضي الله عنه قال ما كنا نعرف المنافقين إلا بتكذيبهم الله ورسوله والتخلف عن الصلوات والبغض لعلي بن أبي طالب رضي الله عنه

Abū Ja‘far Aḥmad ibn ‘Ubayd al-Ḥāfiẓ narrated to us in Hamdān—Ḥasan ibn ‘Alī al-Fasawī narrated to us—**Ishāq ibn Bishr al-Kāhili** narrated to us—Sharīk narrated to us from—Qays ibn Muslim from—Abū ‘Abd Allah al-Jadalī from—Abū Dhar رضي الله عنه who mentioned:

We only recognised the hypocrites by their belying Allah and His Messenger, failure to attend the prayers, and hatred for ‘Alī ibn Abī Ṭālib رضي الله عنه.

Al-Ḥākīm said that it meets the standards of Muslim.¹ However,

Ishāq ibn Bishr al-Kāhili

- He is infamous for lying.
- Al-Dāraquṭnī says, “He was among the many who fabricated aḥādīth.”²

Another narration has the wording:

إن كنا نعرف المنافقين

Definitely we recognised the hypocrites.

Abū Hārūn al-‘Abdī is in that sanad and he has been criticised.

1 *Al-Mustadrak* vol. 3 pg. 129.

2 *Al-Kāmil fī al-Ḍu‘afā’* vol. 1 pg. 335.

What is wrong with you that you do not stand with the companions ... the curse of the pious servant struck me

ما لك لا تقوم مع أصحاب ... أصابني دعوة العبد الصالح

What is wrong with you that you do not stand with the companions ... the
curse of the pious servant struck me.

‘Abd al-Ḥusayn rāfiqī supposes that Sayyidunā ‘Alī told Sayyidunā Anas ibn Mālīk

رضي الله عنه:

ما لك لا تقوم مع أصحاب رسول الله صلى الله عليه و سلم فتشهد بما سمعته يومئذ فقال يا أمير المؤمنين
كبرت سني و نسيت فقال علي إن كنت كاذبا فضربك الله ببضاء لا تواريها العمامة فما قام حتى ابيض
وجبه برصا فكان بعد ذلك يقول أصابني دعوة العبد الصالح

What is wrong with you that you do not stand with the companions of
Rasūlullāh ﷺ so you could give testimony of what you heard on that
day?

He replied, “O Amīr al-Mu’minīn! I have grown old and have forgotten.”

‘Alī said, “If you are lying, then may Allah afflict you with whiteness (white
liver) which the ‘amāmah (turban) will not conceal.”

He did not stand up, and his face had turned white due to white liver.

He would remark thereafter, “The curse of the pious servant struck me.”

The liar reported it from his Shaykh Iblis in *al-Murāja’āt*.¹

I could not locate it in any of the sources of the Ahl al-Sunnah, not even the
Shī’ah. I thoroughly searched for it in *al-Mu’jam al-Fiqhī al-Shī’ī al-Alkatrūnī*

1 *Al-Murāja’āt* pg. 195.

which comprises of thousands of books of the Rawāfiḍ. However, I did not find this narration except in his book *al-Murāja'āt* which deserves to be named *al-Muftarayāt* (the fabrications).

ʿAbd al-Ḥusayn says, “The shāhid of this narration is a narration Imām Aḥmad documented in his *Musnad* where he says:

فقاموا إلا ثلاثة لم يقوموا فدعا عليهم فأصابتهم دعوته

They stood up except for three. They did not stand up so he cursed them and his curse struck them.¹

The problem with this narration is **Walīd ibn ʿUqbah ibn Nazār al-ʿAnsī**.

- Ḥāfiẓ labelled him majhūl.²

1 *Musnad Aḥmad* vol. 1 pg. 119.

2 *Taqrīb al-Tahdhīb* vol. 1 pg. 583; *al-Lisān* vol. 7 pg. 426.

No one passes by the grave of a person and greets him except that Allah returns his soul

ما من رجل يمر بقبر الرجل فيسلم عليه إلا رد الله روحه

No one passes by the grave of a person and greets him except that Allah returns his soul.

‘Abd Allāh ibn Abī Ziyād ibn Sulaymān ibn Sam‘ān

- Ḥāfiẓ stated, “Matrūk. Abū Dāwūd accused him of lying.”¹

Muḥammad ibn Qudāmah al-Jawharī

- Ḥāfiẓ comments on him, “There is weakness in him.”²

1 *Taqrīb al-Tahdhīb* Biography: 3326.

2 *Taqrīb al-Tahdhīb* Biography: 6234.

No servant passes the grave of a man who he knew in the world and greets him, except that he recognises him and replies to his greeting

ما من عبد يمر بقبر رجل كان يعرفه في الدنيا فسلم عليه إلا عرفه و رد عليه السلام

No servant passes the grave of a man who he knew in the world and greets him, except that he recognises him and replies to his greeting.

The narration is extremely *ḍaʿīf*. Al-Khaṭīb narrated in in his *Tārīkh*¹ and al-Dhahabī in *Siyar Aʿlām al-Nubalāʾ*² from ‘Abd al-Raḥmān ibn Zayd ibn Aslam from—his father from—‘Aṭā’ ibn Yasār from—Abū Hurayrah.

‘Abd al-Raḥmān ibn Zayd

- Matrūk.
- Al-Bukhārī says, “His aḥādīth are not ṣaḥīḥ.”³
- He also states, “‘Alī declared him extremely *ḍaʿīf*.”⁴
- Al-Tirmidhī says, “I do not narrate from him.”⁵
- Abū Zur‘ah al-Rāzī lists his name among the weak narrators.⁶
- Aḥmad ibn Ḥambal was asked about Usāmah ibn Zayd to which he replied, “Usāmah and his brother ‘Abd al-Raḥmān are very similar, and *ḍaʿīf*. Their brother ‘Abd Allah, however, is reliable.”⁷

1 *Tārīkh Baghdād* vol. 6 pg. 137.

2 *Siyar Aʿlām al-Nubalāʾ* vol. 12 pg. 590.

3 *Al-Tārīkh al-Kabīr* vol. 1 pg. 618; vol. 5 pg. 263.

4 *Al-Tārīkh al-Kabīr* vol. 5 pg. 922; *Al-Tārīkh al-Ṣaḥīḥ* vol. 2 pg. 229.

5 *Tartīb ʿIlal al-Tirmidhī* pg. 17.

6 *Al-Ḍuʿafāʾ* Number: 184.

7 *Al-Maʿrifah wa al-Tārīkh* vol. 1 pg. 430.

- Al-Tirmidhī says, “Ḍa‘īf in ḥadīth. Aḥmad ibn Ḥambal, ‘Alī ibn al-Madīnī, and other ḥadīth masters labelled him ḍa‘īf. He also blunders profusely.”¹
- Al-Nasa‘ī also graded him ḍa‘īf.²
- Al-Bazzār said, “The scholars unanimously classify his narrations ḍa‘īf.”³

He has a tābi‘. However, the isnād contains narrators not worthy of being used as proof. Ibn Abī al-Dunyā narrates it in *Kitāb al-Qubūr*:

حدثنا محمد بن قدامة الجوهري ثنا معن بن عيسى القزاز أخبرنا هشام بن سعد ثنا زيد بن أسلم عن أبي هريرة

Muḥammad ibn Qudāmah al-Jawharī narrated to us—Ma‘n ibn ‘Īsā al-Qazzāz narrated to us—Hishām ibn Sa‘d informed us—Zayd ibn Aslam narrated to us from—Abū Hurayrah.

This isnād is munqaṭi‘ since Zayd did not meet Sayyidunā Abū Hurayrah رضي الله عنه. Al-Tirmidhī says, “We do not know of Zayd ibn Aslam hearing from Abū Hurayrah.”⁴

The reason for the ḍu‘f of the narration is Muḥammad ibn Qudāmah al-Jawharī.

Muḥammad ibn Qudāmah al-Jawharī

- Abū Dāwūd says, “He is worthless.”
- Al-Dhahabī lists him among the weak narrators and said, “Al-Khaṭīb and others have confused his biography with the biography of Muḥammad ibn

1 *Jāmi‘ al-Tirmidhī* Ḥadīth: 632.

2 *Al-Ḍu‘afā’ wa al-Matrūkūn* Number: 337.

3 *Kashf al-Astār* Number: 194.

4 *Jāmi‘ al-Tirmidhī* Ḥadīth: 3846.

Qudāmah ibn A‘yun al-Maṣīṣī who is reliable. Ḥāfiẓ highlighted this in *al-Taqrīb*.¹

The ḥadīth has a shāhid which Ibn ‘Abd al-Barr has narrated *musnadan* (with an isnād) in his commentary on *Al-Muwatta’*:

عن عبید الله بن محمد عن فاطمة بنت الريان المخزومي قالت أخبرنا الربيع بن سليمان المؤذن صاحب الشافعي أخبرنا بشر بن بكر عن الأوزاعي عن عطاء عن عبید ابن عمير عن ابن عباس قال قال رسول الله صلى الله عليه وسلم و ذكر الحديث

From ‘Ubayd Allah ibn Muḥammad from—Fāṭimah bint al-Rayyān al-Makhzūmī who says—al-Rabī ibn Sulaymān al-Mu’adhin the companion of al-Shāfi‘ī informed us—Bishr ibn Bakr informed us from—al-Awzā‘ī from—‘Aṭā’ from—‘Ubayd ibn ‘Umayr from—Ibn ‘Abbās who relates that Rasūlullāh ﷺ said.

Al-Albānī classified the isnād as gharīb. He explains, “al-Rabī ibn Sulaymān and the narrators above him are reliable and known, from the narrators of *al-Tahdhīb*. However, those after them, I am not aware of them; neither the Shaykh of Ibn ‘Abd al-Barr nor the one who dictated it, Fāṭimah bint al-Rayyān. I think that she is the only narrator. Rather, her report of the ḥadīth is shādh from al-Rabī ibn Sulaymān with his ṣaḥīḥ isnād from Ibn ‘Abbās. Only the first isnād is maḥfūẓ from him. From this research, it becomes manifest that the statement of ‘Abd al-Ḥaqq al-Ishbīlī in his *Aḥkām*, “Its isnād is ṣaḥīḥ.”² It is incorrect although al-‘Irāqī concurred in *Takhrīj al-Iḥyā*³ and al-Munāwī approved.⁴

1 *Taqrīb al-Tahdhīb* Biography: 6234.

2 *Al-Aḥkām* vol. 1 pg. 80.

3 *Takhrīj al-Iḥyā* vol. 4 pg. 419.

4 *Silsilat al-Aḥādīth al-Ḍa‘īfah* vol. 9 pg. 473.

What is this estrangement O Bilāl

إن بلالا رأى في منامه النبي صلى الله عليه و سلم و هو يقول له ما هذه الجفوة يا بلال أما أن لك أن تزورني يا بلال فانتبه حزينا وجلا خائفا فركب راحلته و قصد المدينة فأتى قبر النبي صلى الله عليه و سلم فجعل يبكي عنده و يمرغ وجهه عليه و أقبل الحسن و الحسين فجعل يضمهما و يقبلهما فقالا له يا بلال نشتهي نسمع أذانك الذي كنت تؤذنه لرسول الله صلى الله عليه و سلم في السحر ففعل فعلا سطح المسجد فوقف موقفه الذي كان يقف فيه فلما أن قال الله أكبر الله أكبر ارتجت المدينة فلما أن قال أشهد أن لا إله إلا الله زاد تعاجيجها فلما أن قال أشهد أن محمدا رسول الله خرج العواتق من خدورهن فقالوا أبعث رسول الله صلى الله عليه و سلم فما رثي يوم أكثر باكيا و لا باكية بعد رسول الله صلى الله عليه و سلم من ذلك اليوم

Bilāl saw the Nabī ﷺ in his dream who said to him, “What is this estrangement O Bilāl? Do you not wish to visit me O Bilāl?”

He got up filled with grief, anxiety, and fear. He mounted his ride and set off towards Madīnah. He came to the grave of the Nabī ﷺ and began to sob at its side and rub his face on it. Just then, Ḥasan and Ḥusayn approached. He began embracing and kissing them. They submitted, “O Bilāl, we desire to hear your adhān which you would call out for Rasūlullāh ﷺ in the early morning.”

He complied and ascended the roof of the Masjid and stood at the place he would stand. As soon as he called out, “Allah is the greatest! Allah is the greatest!” Madīnah shook. When he called out, “I bear witness that there is no deity besides Allah.” the shaking increased. When he called out, “I bear witness that Muḥammad is the Messenger of Allah,” the women exited from their private rooms and exclaimed, “Has Rasūlullāh ﷺ been resurrected.”

A day with more men and women sobbing was not seen after Rasūlullāh ﷺ than that day.

- Ḥāfiẓ comments on this incident, “Clear fabrication.”¹
- Shaykh Muḥammad ibn Durwaysh al-Ḥūt says, “It is baseless.”²
- Al-Shawkānī made a similar remark.³
- Mullā ‘Alī Qārī declared it baseless as well.⁴
- Al-Dhahabī says, “Its isnād is layyin and it is munkar.”⁵

1 *Al-Lisān* vol. 1 pg. 107 Biography: 321.

2 *Asnā al-Maṭālib* Ḥadīth: 593.

3 *Al-Fawā'id al-Majmū'ah fī al-Aḥādīth al-Mawḍū'ah* Ḥadīth: 40.

4 *Al-Maṣnū' fī Ma'rifat al-Ḥadīth al-Mawḍū'.*

5 *Siyar A'lām al-Nubalā'* vol. 1 pg. 358.

What makes you weep O 'Alī? Indeed Madīnah will not find stability except through me or you

حدثني الحسن بن محمد بن إسحاق الأسفرايني ثنا عمير بن مرداس حدثنا عبد الله بن بكير الغنوي حدثنا حكيم بن جبير عن الحسن بن سعد مولى علي عن علي رضي الله عنه أن رسول الله صلى الله عليه و سلم أراد أن يغزو غزاة له قال فدعا جعفر فأمره أن يتخلف على المدينة فقال لا أتخلف بعدك يا رسول الله أبدا قال فدعاني رسول الله صلى الله عليه و سلم فعزم علي لما تخلفت قبل أن أتكلم قال فبكيت فقال رسول الله صلى الله عليه و سلم ما يبكيك يا علي قلت يا رسول الله يبكيني خصال غير واحدة تقول قريش غدا ما أسرع ما تخلف عن بن عمه و خذله و يبكيني خصلة أخرى كنت أريد أن أتعرض للجهاد في سبيل الله لأن الله يقول وَلَا يَطْمَئِنُّ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نِيْلًا إِلَى آخِرِ الْآيَةِ فَكَنت أريد أن أتعرض لفضل الله فقال رسول الله صلى الله عليه و سلم أما قولك تقول قريش ما أسرع ما تخلف عن بن عمه و خذله فإن لك بي أسوة قد قالوا ساحر و كاهن و كذاب أما ترضى أن تكون مني بمنزلة هرون من موسى إلا أنه لا نبي بعدي و أما قولك أتعرض لفضل الله فهذه ابهار من لفلل جاءنا من اليمن فبعه و استمتع به أنت و فاطمة حتى يأتيكم الله من فضله فإن المدينة لا تصلح إلا بي أو بك

Ḥasan ibn Muḥammad ibn Ishāq al-Asfarāyinī narrated to me—‘Umayr ibn Mirdās narrated to us—‘**Abd Allah ibn Bukayr al-Ghanawī** narrated to us—**Ḥakīm ibn Jubayr** narrated to us from—Ḥasan ibn Sa’d the freed slave of ‘Alī from—‘Alī عليه السلام:

Rasūlullāh صلى الله عليه وسلم intended setting out on an expedition so he summoned Ja’far and instructed him to stay behind in Madīnah. Ja’far replied, “I will never ever stay behind you O Messenger of Allah.”

So Rasūlullāh صلى الله عليه وسلم called me and determinedly directed me to stay behind before I could speak. So I broke down into tears. Rasūlullāh صلى الله عليه وسلم asked, “What makes you cry, O ‘Alī?”

I submitted, “O Messenger of Allah, many things make me cry. Quraysh will say tomorrow: How quickly he lagged behind his cousin and deserted him. And another issue makes me cry. I intended to participate in Jihād in the path of Allah because Allah declares: *nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction*¹ until

1 Sūrah al-Tawbah: 120.

the end of the verse. So I intended to participate to secure some grace of Allah.”

Rasūlullāh ﷺ said, “As regards to Quraysh saying: How quickly he lagged behind his cousin and deserted him; you have a characteristic of mines. They had called me a magician, sorcerer, and liar aforetime. Are you not pleased to be in that position to me like Hārūn was to Mūsā except that there is no nabī after me? And with regards to you saying that you desired the grace of Allah, here are some *abhār* (spices) from the peppers that came to us from Yemen. Sell them and you and Fāṭimah may enjoy the money until Allah grants you of His grace. Indeed Madīnah will not find stability except through me or you.”

Just as is his habit, al-Ḥākīm said that the isnād is ṣaḥīḥ.¹

Al-Dhahabī reprimands him, “How can it ever be ṣaḥīḥ when fabrication is glaring from it. ‘**Abd Allah ibn Bukayr al-Ghanawī** is in the isnād. He is munkar al-ḥadīth and he narrates from **Ḥakīm ibn Jubayr** who is ḍaʿīf and had rafḍ dogmas.”

Al-Amīnī again displays dishonesty and conveniently conceals al-Dhahabī’s correction and suffices with al-Ḥākīm’s verdict.²

1 *Al-Mustadrak* vol. 2 pg. 367.

2 *Ḥadīth al-Manzilah* vol. 2 pg. 71.

There were two Mut'ahs that were during the lifetime of Rasūlullāh ﷺ and I forbid them

متعتان كانتا على عهد رسول الله و أنا أحرهما

There were two Mut'ahs that were during the lifetime of Rasūlullāh ﷺ and I forbid them.

The general scholars view that Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ did not forbid Ḥajj al-Tamattu'. He regarded Ḥajj al-Tamattu' as a concession in which 'Umrah and Ḥajj are performed in one visit to the Ka'bah. He desired that people complete 'Umrah owing to the Sublime's statement:

وَأْتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

And complete the Ḥajj and 'Umrah for Allah.¹

In addition, he desired an increase in visitation to the Bayt Allah so that it is not only visited in the sacred months. He then clarified that he did not forbid it making it ḥarām. Rather, he considered one who performs Ḥajj al-Tamattu' adhering to the Sunnah of Rasūlullāh ﷺ.

The narration of al-Ṣubayy ibn Ma'bad is established:

عن الصبي بن معبد أنه لما قال لعمر إنني أحرمت بالحج والعمرة جميعا قال له عمر هديت لسنة نبيك صلى الله عليه وسلم

Al-Ṣubayy ibn Ma'bad reports that he told 'Umar, "I have donned iḥrām for both Ḥajj and 'Umrah."

'Umar commented, "You have been guided to the Sunnah of your Nabī ﷺ."²

1 Sūrah al-Baqarah: 196.

2 Musnad Ahmad vol. 1 pg. 14 or pg. 246 Ḥadīth: 83, 169, 227, 254, 256, 379; Sunan al-Nasa'i vol. 1 pg. 113.

Aḥmad narrated it with a ṣaḥīḥ isnād. The muḥaqqiqīn of *Musnad* authenticated it. Al-Nasaʿī narrated it as well. Al-Albānī declared it ṣaḥīḥ.¹

و عن ابن عباس قال سمعت عمر يقول والله إني لا انهاكم عن المتعة و إنها لفي كتاب الله و قد فعلها رسول الله يعني العمرة في الحج

Ibn ʿAbbās reports that he heard ʿUmar stating, “By Allah, I do not prevent you from Mutʿah, i.e. ʿumrah in Ḥajj. It is in the Book of Allah and Rasūlullāh ﷺ had performed it.”²

Al-Albānī classified it ṣaḥīḥ.³

Al-Bayhaqī reports:

علي بن أبي طالب قال لعمر بن الخطاب أنهيت عن المتعة قال لا و لكني أردت كثرة زيارة البيت فقال علي رضي الله عنه من أفرد الحج فحسن و من تمتع فقد أخذ بكتاب الله و سنة نبيه صلى الله عليه و سلم

ʿAlī ibn Abī Ṭālib asked ʿUmar ibn al-Khaṭṭāb, “Did you forbid Mutʿah?”

“No,” he explained, “but I wanted the increase of visits to the House.”

ʿAlī said, “Whoever performs Ḥajj alone, it is good. And whoever performs Tamattuʿ has adhered to the Book of Allah and the Sunnah of His Messenger ﷺ.”

Sayyidunā ʿUmar رضي الله عنه desired that the House of Allah should not remain empty from those performing ʿUmrah for the rest of the year. Tamattuʿ was a concession and ʿUmrah in the months besides the sacred months was being abandoned, so he prevented them from Tamattuʿ.

1 Ṣaḥīḥ al-Nasaʿī vol. 2 pg. 575 Ḥadīth: 2550.

2 Sunan al-Nasaʿī Ḥadīth: 2719.

3 Ṣaḥīḥ al-Nasaʿī vol. 2 pg. 578 Ḥadīth: 2563.

و سئل ابن عمر عن متعة الحج فأمر بها فقبل له إنك تخالف أباك قال إن أبي لم يقل الذي تقولون إنما قال أفردوا العمرة من الحج أي أن العمرة لا تتم في شهور الحج إلا بهدي و أراد أن يزار البيت في غير شهور الحج فجعلتموها أتم حراما و عاقبتم الناس عليها و قد أحلها الله عز و جل لرسول الله صلى الله عليه و سلم قال فإذا أكثروا عليه قال أفكتاب الله عز و جل أحق أن يتبع أم عمر

Ibn ‘Umar was asked about Ḥajj al-Tamattu‘. He instructed that it be carried out. He was scolded, “You are opposing your father.”

He explained, “My father did not say it the way you do. He only commanded that ‘Umrah should be performed separately from Ḥajj, i.e. ‘Umrah is not completed in the months of Ḥajj except with a sacrificial animal. He intended that the Bayt Allah be visited in the months other than the sacred ones. But you made it ḥarām and punished people for it. Whereas Allah—the Mighty and Majestic—made it ḥalāl for Rasūlullāh ﷺ.”

When they continued debating with him, he yelled, “Is the Book of Allah—the Mighty and Majestic—more worthy of adherence or ‘Umar?”¹

عن عقيل عن ابن شهاب أنه سأل سالم بن عبد الله بن عمر لم نهى عمر رضي الله عنه عن المتعة و قد فعل ذلك رسول الله صلى الله عليه و سلم و فعلها الناس معه فقال أخبرني عبد الله بن عمر رضي الله عنهما أن عمر رضي الله عنه قال إن أتم العمرة أن تفردوها من أشهر الحج و الحج أشهر معلومات فأخلصوا فيهن الحج و اعتمروا فيما سواهن من الشهور

‘Uqayl reports from—Ibn Shihāb that he questioned Sālim ibn ‘Abd Allāh ibn ‘Umar, “Why did ‘Umar ﷺ prohibit Tamattu‘ whereas Rasūlullāh ﷺ had practiced it and people practiced it with him.”

Sālim replied, “‘Abd Allāh ibn ‘Umar ﷺ informed me that ‘Umar said, ‘The most complete ‘Umrah is when performed alone outside the months of Ḥajj. And Ḥajj is (performed in) well-known months. So perform Ḥajj exclusively in them and perform ‘Umrah in the other months.’²

1 *Sunan al-Bayhaqī* vol. 5 pg. 21; Ibn ‘Abd al-Barr: *al-Tamhīd* vol. 8 pg. 210. The author of the book *Ḥajjat al-Widā‘* vol. 1 pg. 398 said, “Its narrators are reliable.”

2 *Sunan al-Bayhaqī* vol. 5 pg. 21.

Al-Ṭaḥāwī elucidates in *Sharḥ Ma‘ānī al-Āthār*:

فأراد عمر رضي الله عنه بذلك تمام العمرة لقول الله عز وجل وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ وذلك أن العمرة التي يتمتع فيها المرء بالحج لا تتم إلا بان يهدي صاحبها هديا أو يصوم إن لم يجد هديا وإن العمرة في غير أشهر الحج تتم بغير هدي ولا صيام فأراد عمر رضي الله عنه بالذي أمر به من ذلك أن يزار البيت في كل عام مرتين وكره أن يتمتع الناس بالعمرة إلى الحج فيلزم الناس ذلك فلا يأتون البيت إلا مرة واحدة في السنة فأخبر ابن عمر رضي الله عنهما عن عمر رضي الله عنه في هذا الحديث أنه إنما أمر بإفراد العمرة من الحج لئلا يلزم الناس ذلك فلا يأتون البيت إلا مرة واحدة في السنة لا لكرهته التمتع لأنه ليس من السنة وإنما كان يريد إرشاد الناس إلى ما هو أفضل منها

‘Umar رضي الله عنه desired the completion of ‘Umrah owing to Allah’s—the Mighty and Majestic—statement: *And complete the Ḥajj and ‘Umrah for Allah*. This is due to the fact that the ‘Umrah which one performs with Ḥajj is not complete except by sacrificing an animal or fasting if one does not have the means. Whereas ‘Umrah out of the months of Ḥajj is complete without any sacrificial animal or fasting. So ‘Umar رضي الله عنه intended by this instruction of his that the Bayt Allah be visited at least twice a year and he disliked that people take advantage by joining ‘Umrah to Ḥajj thus necessitating them visiting the Bayt Allah only once a year. Ibn ‘Umar informed us from the side of ‘Umar رضي الله عنه in this ḥadīth that he only commanded that ‘Umrah be performed separately from Ḥajj so that it does not happen that people only visit the Bayt Allah once a year, not due to his dislike for Tamattu’ since it was not part of the Sunnah. He only wished to direct people to something superior to that.

When the Imām chooses something superior for his populace, he prevents the opposite. His prevention of Ḥajj al-Tamattu’ was from the angle of choice, not from the angle of declaring ḥarām. He did not say: I declare them ḥarām as the liar al-Tijānī claims. The one who is responsible for the lie:

ابحث عن دين حتى يقال عنك مجنون

Discuss your dīn until you are called mad.

Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ said, “I forbid them.” His prevention was from the angle of choosing the better option not from the angle of declaring impermissible.

This is what the scholars have emphatically stated. Al-Bayhaqī is one of them who stated:

وجدنا في قول عمر رضي الله عنه ما دل على أنه أحب أن يفصل بين الحج و العمرة ليكون أتم لهما فحملنا نهيه عن متعة الحج على التنزيه و على اختيار الأفراد عل غيره لا على التحريم و بالله التوفيق

We found in ‘Umar’s رَضِيَ اللهُ عَنْهُ statement an indication that he preferred that Ḥajj and ‘Umrah be performed separately so that they might be more complete. Thus, we assigned his prohibition from Ḥajj al-Tamattu‘ to tanzīh and preferring performing them individually over other, not to taḥrīm. And tawfiq is from Allah.¹

As regards to considering Ḥajj al-Tamattu‘ impermissible, Abū Dhar رَضِيَ اللهُ عَنْهُ has opted for this as appears in *Ṣaḥīḥ Muslim*:

عن إبراهيم التيمي عن أبيه عن أبي ذر رضي الله عنه قال كانت المتعة في الحج لأصحاب محمد خاصة

Ibrāhīm al-Taymī reports from—his father from—Abū Dhar رَضِيَ اللهُ عَنْهُ:

Mut‘ah in Ḥajj was specifically for the companions of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.²

Sayyidunā Abū Dhar رَضِيَ اللهُ عَنْهُ is from the favourites of the Rawāfiq. If erring in a ruling demands censure and disparagement then it should include Sayyidunā Abū Dhar رَضِيَ اللهُ عَنْهُ. O Allah! But their objective is only to search for the flaws of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ.

With regards to Mut‘ah of women, Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ did not forbid it from his side but rather he voiced the prohibition of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

1 *Sunan al-Bayhaqī* vol. 7 pg. 206.

2 *Ṣaḥīḥ Muslim* Ḥadīth: 1224.

أخرج مسلم في صحيحه عن الربيع بن سبرة الجهني أن أباه حدثه أنه كان مع رسول الله صلى الله عليه و سلم فقال يا أيها الناس إني قد كنت أذنت لكم في الاستمتاع من النساء و إن الله قد حرم ذلك إلى يوم القيامة فمن كان عنده منهن شيء فليخل سبيله و لا تأخذوا مما أتيتموهن شيئا

Al-Rabī ibn Saburah al-Juhanī reports—his father narrated to him that he was with Rasūlullāh ﷺ who announced:

O people! I had allowed you to practice Mut‘ah with women. Undoubtedly, Allah ﷻ has prohibited that till the Day of Qiyāmah. Whoever has any woman of this type, should leave her. And do not take anything from what you granted them.¹

عن الزهري عن الحسن بن محمد بن علي و أخوه عبد الله عن أبيهما أن عليا قال لابن عباس إن النبي صلى الله عليه و سلم نهى عن المتعة و عن لحوم الحمر الأهلية زمن خيبر

Al-Zuhrī from—Ḥasan ibn Muḥammad ibn ‘Alī whose brother is ‘Abd Allāh from—their father that—‘Alī told Ibn ‘Abbās, “The Nabī ﷺ prohibited Mut‘ah and the flesh of donkeys on the Day of Khaybar.”²

‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ told a man who permitted Mut‘ah of women:

إنك رجل تائه ألم تعلم أن النبي صلى الله عليه و سلم حرم عنها يوم خيبر

You are an absent-minded man. Do you not remember that the Nabī ﷺ prohibited it on the Day of Khaybar?³

1 Ṣaḥīḥ Muslim Ḥadīth: 1406.

2 Ṣaḥīḥ al-Bukhārī Ḥadīth: 4825; Ṣaḥīḥ Muslim Ḥadīth: 1407.

3 Ṣaḥīḥ Muslim.

The likeness of my Ahl al-Bayt among you is like the door of forgiveness

حدثنا محمد بن عبد العزيز بن ربيعة الكلابي أبو مليل الكوفي حدثنا أبي حدثنا عبد الرحمن بن أبي حماد المقرئ عن أبي سلمة الصائغ عن عطية عن أبي سعيد الخدري سمعت رسول الله صلى الله عليه وآله وسلم يقول إنما مثل أهل بيتي فيكم مثل باب حطة في بني إسرائيل من دخله غفر له

Muḥammad ibn ‘Abd al-‘Azīz ibn Rabī‘ah al-Kilābī Abū Malīl al-Kūfī narrated to us—my father narrated to us—‘Abd al-Raḥmān ibn Abī Ḥammād al-Muqri’ narrated to us from—Abū Salamah al-Ṣā’igh from—‘Aṭīyyah from—**Abū Sa’īd al-Khudrī**—I heard Rasūlullāh ﷺ saying:

Certainly, the likeness of my Ahl al-Bayt among you is like the door of forgiveness; whoever enters it is forgiven.

This hadith revolves around a series of weak and abandoned narrators. In the chain is Ḥasan ibn Abī Ja’far and he is *matruk* (suspected of forgery), and ‘Alī ibn Zayd who is a weak transmitter.

In al-Ṭabarānī’s chain of this hadith appears ‘Abd Allāh ibn Dāhir and he is *matruk*.¹ The editor of the published version of *Faḍā’il al-Ṣaḥābah* of Aḥmad agrees because a narrator in the chain Mufaḍḍal ibn Ṣāliḥ al-Naḥḥās al-Asadī who the scholars of verification grade as weak. Al-Dhahabī says about him, “Mufaddal is weak.”²

Tijani referenced the second hadith to *Majma’ al-Zawā’id* by al-Haythamī but when we referred to the book we found:

From Abū Dharr, who said, the Messenger ﷺ said, “The likeness of my Ahl al-Bayt is the likeness of Nūḥ’s ark. Whoever boards it is saved and whoever lags behind drowns. And whoever fights at the end of days he

1 Refer to *Mujam al-Ṭabarānī al-Kabīr*, Ḥadīth: 2632, 2637, 2638, 12388.

2 *Faḍā’il al-Ṣaḥābah*, vol. 2, Ḥadīth: 1402.

is like the one who fights Dajjal.” This is narrated by al-Bazzār and al-Ṭabarānī in the three. In al-Bazzar’s sanad is al-Hassan ibn Abī Ja‘far al-Ja‘farī and in al-Ṭabarānī’s sanad is ‘Abd Allāh ibn Dāhir and both of them are matrūk.

From Ibn ‘Abbās, he said, the Messenger ﷺ said, “The likeness of my Ahl al-Bayt is the likeness of Nūḥ’s ark. Whoever boards it is saved and whoever lags behind drowns.” This is narrated by al-Bazzār and al-Ṭabarānī and in it is al-Ḥasan ibn Abī Ja‘far and he is matrūk.

From ‘Abd Allāh ibn Zubayr that the Prophet ﷺ said, “The similitude of my Ahl al Bay is the similitude of Nūḥ’s ark. Whoever mounts it is saved and whoever lags behind drowns.” This is narrated by al-Bazzar and in it is Ibn Lahī‘ah and he is a weak transmitter.

From Abū Sa‘īd al-Khudrī, he said, I heard the Messenger ﷺ saying, “The example of my Ahl al-Bayt amongst you is the example of Nūḥ’s ark. Whoever mounts it is saved and whoever lags behind drowns. And the example of my Ahl al Bay amongst you is the example of the door of Ḥiṭṭah amongst the Banī Isrā‘īl. Whoever enters it is forgiven.’ This is narrated by al-Ṭabarānī in *al-Ṣaghīr* and in *al-Awsaṭ* and in it is a group (of transmitters) I do not know.¹

Furthermore the narration cited above contains the narrator ‘Attiyah al-‘Awfī; he had given his teacher Muḥammad ibn Sā‘ib al-Kalbī—the infamous liar—the agnomen Abū Sa‘īd so as to give the impression that he is narrating from Abū Sa‘īd al-Khudrī the Ṣaḥābī.

1 *Majma‘ al-Zawā‘id wa Mamba‘ al-Fawā‘id* by Al-Haythamī, vol. 9, p. 167.

The likeness of my Ahl al-Bayt is like Nūḥ's ark

مثل أهل بيتي كمثل سفينة نوح

The likeness of my Ahl al-Bayt is like Nūḥ's ark.

This ark has no helmsman to navigate it. The imaginary fellow is hiding in a cave for over 1300 years. This ark is determined to sink for the helmsman has absconded.

This sinking ship is in polarity to sincerity to Allah. Allah ﷻ informs us that He saves those who sincerely implore him when they are in a ship. But as soon as He saves them, they ascribe partners with Him.

Imploring the dead and leaving aside the Ever-Living who never dies; belief in making ṭawāf around graves, eating sand, the practice of keeping it round and flat to prostrate, believing that sand has cure for every illness more than black seed and honey, jumping on 'Āshūrā' together with beating their heads with axes and cutting the children with blades which they term laṭm. I do not know where Shayṭān is leading them. Probably this laṭm will be followed by *rakl* (kicking).

This is actually a pirate's ship and not the ark of Sayyidunā Nūḥ عَلَيْهِ السَّلَام. The established dīn on the pattern of Ḥanafīyyah is established on sincerity and tawḥīd. Moreover, the Qur'ān which the occupants of this ark have is not ṣaḥīḥ since it has alleged taḥrīf from the side of the Ṣaḥābah according to your warped understanding. There is consensus upon this as affirmed by Ni'mat Allāh al-Jazā'irī. Furthermore, your books are not authentic. So how will this ark sail?

Before continuing, I would like to remind you of al-Albānī's severe scrutiny of this narration.¹

1 Al-Rawḍ al-Naḍīr pg. 953; Ḍa'īf al-Jāmi' al-Ṣaḡhīr vol. 5 pg. 131 Ḥadīth: 5251; Silsilat al-Aḥādīth al-Ḍa'īfah Ḥadīth: 4503.

Al-Albānī reveals the trickery and treachery of ‘Abd al-Ḥusayn by asserting, “He does not discuss the isnāds which support his creed. Rather he narrates them all as accepted authenticated aḥādīth, if the reader is unaware of their authenticity, just as he perpetrated here by saying, “*Ṣaḥīḥat al-Mustadrak*.” Besides this, he does not quote the scholars of ḥadīth; the flaws of the isnād or the inconsistencies of the text.”

He adds, “You will realise that Khomeini went a step further than ‘Abd al-Ḥusayn in falsehood. He claims in *Kashf al-Asrār*¹ that the ḥadīth is from the accepted mutawātir aḥādīth. He means by accepted, i.e. by the Ahl al-Sunnah. He thereafter lies again as is his habit and said, ‘This has appeared in eleven aḥādīth from the chains of the Ahl al-Sunnah.’”²

Al-Haythamī reported the ḥadīth is *Majma‘ al-Zawā‘id*³. He apprised of the presence of ‘**Abd Allāh ibn Dāhir** and **Ḥasan ibn Abī Ja‘far** in the isnād who are both matrūk.

Al-Haythamī says, “It is reported from three chains from Abū Dhar:

Chain 1: Al-Mufaḍḍal ibn Ṣāliḥ al-Asadī Abū Jamīlah is in there.

- Al-Dhahabī says, “They have labelled him ḍa‘īf.”⁴
- Al-Bukhārī and Ibn Abī Ḥātim labelled him munkar al-ḥadīth.
- Ibn Ḥajar graded him ḍa‘īf.⁵

Chain 2: By al-Ṭabarānī. ‘**Abd Allah ibn Dāhir** is present.

1 *Kashf al-Asrār* pg. 171.

2 *Silsilat al-Aḥādīth al-Ḍa‘īfah* vol. 10 pg. 5 – 11 Ḥadīth: 4503.

3 *Majma‘ al-Zawā‘id* vol. 9 pg. 168.

4 *Al-Mustadrak* vol. 2 pg. 343; *Al-Kāshif* vol. 3 pg. 170.

5 *Taqrīb al-Tahdhīb* Biography: 6855.

- Al-Dhahabī, Ibn al-Jawzī, and others have commented, “A rāfiḍī. They have classified him ḍaʿīf.”¹

Chain 3: By al-Ṭabarānī. **Ḥasan ibn Abī Jaʿfar al-Jafrī** is in this isnād.

- Al-Bukhārī labelled him munkar al-ḥadīth.²

Al-Bazzār mentioned that Ḥasan ibn ʿAlī Abī Jaʿfar al-Jafrī is in the sanad and has not been corroborated.³

It is noted in *Tahdhīb al-Kamāl* that the worst report of al-Mufaḍḍal ibn Ṣāliḥ from Ḥasan ibn ʿAlī is this one.⁴

Ibn ʿAdī mentioned this ḥadīth in the biography of Ḥasan after citing the scholar’s criticism of him and declaring him ḍaʿīf, which emphasises the weakness of this narration.

Haythamī classifies both of them as matrūk.⁵

Al-Ḥākim narrated it in *al-Mustadrak* and labelled it ṣaḥīḥ. But al-Dhahabī reprimanded him saying, “al-Mufaḍḍal ibn Ṣāliḥ who is therein has been declared ḍaʿīf.” Al-Munāwī explains, “Al-Dhahabī correcting al-Ḥākim and the latter remaining quiet shows that he agrees with al-Dhahabī in the verdict.”⁶

Al-Ḥākim is very gullible when making taṣḥīḥ. That is why it was necessary for the scholars to examine his book and correct it due to his profuse gullibility or

1 *Al-Mughnī fī al-Ḍuʿafāʾ* vol. 1 pg. 337; *al-Ḍuʿafāʾ wa al-Matrūkūn* vol. 1 pg. 337; *Mīzān al-Iʿtidāl* vol. 4 pg. 92; *al-Kāmil fī al-Ḍuʿafāʾ* vol. 4 pg. 228.

2 *Al-Tārīkh al-Kabīr* vol. 2 pg. 288 Biography: 2500.

3 *Musnad al-Bazzār* vol. 9 pg. 343.

4 *Tahdhīb al-Kamāl* vol. 28 pg. 411.

5 *Majmaʿ al-Zawāʿid* vol. 9 pg. 168.

6 *Fayḍ al-Qadīr* vol. 5 pg. 517.

leniency. How many a time he classifies a ḥadīth as ṣaḥīḥ supposing it to meet the standards of al-Bukhārī and Muslim and the scholars correct him and explain that it is actually mawḍūʿ.

Allow us to briefly mention some statements of the ‘Ulamā’ who point out his *tasāhul* (leniency):

1. Ḥāfiẓ Ibn al-Ṣalāḥ has said that he blunders profusely in the standards of ṣaḥīḥ and he is *mutasāhil*¹ in passing such a verdict.²
2. Al-Nawawī al-Shāfiʿī says, “al-Ḥākim is *mutasāhil* as has been explained a number of times previously.”³
3. Ḥāfiẓ Ibn Ḥajar says, “Al-Ḥākim listed a group of people in his *Kitāb al-Ḍuʿafāʾ* and determined that their narrations should be discarded and prohibited them being used as proof. Thereafter, he goes on to document the aḥādīth of some of them in his *al-Mustadrak* and authenticate them as well.”⁴

He mentions an example of this. Al-Ḥākim documents a ḥadīth of ‘**Abd al-Raḥmān ibn Aslam** and declared the isnād ṣaḥīḥ whereas he had mentioned in his *Kitāb al-Ḍuʿafāʾ* that ‘Abd al-Raḥmān ibn Zayd ibn Aslam reported fabrications from his father. And that the criticism of these has become apparent to him.⁵

4. Al-Dhahabī notes, “He authenticates many *sāqiṭ* (wholly unreliable) aḥādīth in his *Mustadrak*. And he does this profusely.”⁶

1 One who practices *tasāhul*.

2 *ʿUlūm al-Ḥadīth* pg. 18.

3 *Al-Majmūʿ Sharḥ al-Muḥadḥab* vol. 7 pg. 64.

4 *Al-Lisān* vol. 5 pg. 233.

5 *Al-Nukat ʿalā ibn al-Ṣalāḥ*.

6 *Mīzān al-ʾItidāl* vol. 3 pg. 608.

5. Al-Zayla'ī al-Ḥanafī says, “Al-Ḥākim: His tasāhul and authentication of ḍa'īf, in fact mawḍū' aḥādīth is common.”¹
6. Al-Kanawī al-Ḥanafī al-Hindī, “How many aḥādīth al-Ḥākim judged authentic was labelled by al-Dhahabī as ḍa'īf or mawḍū'. Hence, reliance should not be put on *Mustadrak* of al-Ḥākim until one does not study its *Mukhtaṣar* by al-Dhahabī.”²

مثل أهل بيتي كمثل سفينة نوح من ركبها نجا و من تخلف عنها غرق

The likeness of my Ahl al-Bayt is like Nūḥ's ark. Whoever boards it is safe and whoever fails to drowns.

This narration is ḍa'īf. It is reported from 'Abd Allah ibn 'Abbās, 'Abd Allah ibn al-Zubayr, Abū Dhar, Abū Sa'īd al-Khudrī, and Anas ibn Mālīk رَضِيَ اللَّهُ عَنْهُمْ.

1. The ḥadīth of Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ:

Ḥasan ibn Abī Ja'far narrates it from—**Abū al-Ṣahbā'** from—Sa'īd ibn Jubayr from—Ibn 'Abbās.

Al-Bazzār, al-Ṭabarānī, and Abū Nu'aym report it.³

- Abū Nu'aym said, “It is gharīb from the ḥadīth of Sa'īd. We did not write it except from this chain.”
- Al-Bazzār commented, “We only know that Ḥasan narrated it. He is not reliable. He was from among the worshippers.”
- Al-Haythamī said, “Al-Bazzār and al-Ṭabarānī narrated it. Ḥasan ibn Abī Ja'far is present and he is matrūk.”⁴

1 *Naṣb al-Rāyah* vol. 1 pg. 360.

2 *Al-Ajwibah al-Fāḍilah* pg. 161.

3 *Musnad al-Bazzār* Ḥadīth: 2615; *Kashf al-Asrār*; *al-Mu'jam al-Kabīr* vol. 3 pg. 160; *al-Ḥilyah* vol. 3 pg. 306.

4 *Majma' al-Zawā'id* vol. 9 pg. 168.

Ḥasan ibn Abī Ja‘far

- He is matrūk
- Al-Bukhārī labelled him munkar.
- He is mentioned in *al-Mizān*. This ḥadīth has been listed as one of his munkar reports.

Abū al-Ṣahbā’

- He is a Kūfī. Only Ibn Ḥibbān gave him credibility.

2. The ḥadīth of Ibn al-Zubayr رضي الله عنه:

Ibn Lahī‘ah narrates it from—Abū al-Aswad from—‘Āmir ibn ‘Abd Allāh ibn al-Zubayr from—his father.

Al-Bazzār documents it.¹

‘Abd Allāh ibn Lahī‘ah is ḍa‘īf due to his poor memory.

3. The ḥadīth of Abū Dhar رضي الله عنه:

There are two chains.

- a. From **Ḥasan ibn Abī Ja‘far** from—‘Alī ibn Zayd from—Sa‘īd ibn al-Musayyab from—Abū Dhar.

Al-Fasawī, al-Ṭabarānī, and al-Bazzār narrated it.²

1 *Musnad al-Bazzār* Ḥadīth: 2612.

2 *Ma‘rifat al-Tārīkh* vol. 1 pg. 538; *al-Mu‘jam al-Kabīr* vol. 3 pg. 34 Ḥadīth: 2636; *Musnad al-Bazzār* vol. 3 pg. 222 Ḥadīth: 2624.

Al-Bazzār commented, “Ibn Abī Ja‘far is the only narrator.” He is *matrūk*.

‘Alī ibn Zayd ibn Jud‘ān

- Ḍa‘īf

b. From ‘Abd Allāh ibn Dāhir al-Rāzī—‘Abd Allāh ibn ‘Abd al-Quddūs narrated to us from—al-A‘mash from—Abū Ishāq from—**Ḥanash ibn al-Mu‘tamir** who heard—Abū Dhar al-Ghifārī.

Al-Ṭabarānī narrated it and commented, “Only ‘Abd Allāh ibn ‘Abd al-Quddūs reports it from al-A‘mash.”¹

‘Abd Allāh ibn ‘Abd al-Quddūs

- Coupled with his *rafḍ*, he has been labelled *ḍa‘īf* by majority. Al-Dhahabī says, “Ibn ‘Adī said: Majority of his reports are concerning the virtues of the Ahl al-Bayt.
- Yaḥyā said: “He is worthless. A wretched Rāfiḍī.”
- Al-Nasa‘ī and others said: He is not reliable.
- Al-Dāraquṭnī said: *ḍa‘īf*.”²

‘Abd Allah ibn Dāhir al-Rāzī is worse than him.

- Ibn ‘Adī comments, “Generally his reports are about the virtues of ‘Alī. He has been indicted for this.”

Al-Dhahabī says thereafter, “I declare: Allah has made ‘Alī independent from his excellences being established though lies and untruths.”

1 *Al-Mu‘jam al-ṣaḡhīr* pg. 78.

2 *Al-Mīzān*.

Al-Haythamī says, “Al-Bazzār and al-Ṭabarānī narrated it. **Ḥasan ibn Abī Ja‘far al-Jafrī** appears in the isnād of al-Bazzār and ‘**Abd Allāh ibn Dāhir** appears in the isnād of al-Ṭabarānī. Both are matrūk.

However, they have been corroborated. Al-Mufaḍḍal ibn Ṣāliḥ narrated it from Abū Ishāq. Al-Ḥākim documented it and said, “Ṣaḥīḥ according to the standards of Muslim.”¹ Again al-Dhahabī rejected him saying, “Only al-Tirmidhī documents al-Mufaḍḍal’s narrations. They have classified him ḍa‘īf.” He says at another juncture, “Mufaḍḍal is weak.”

My comments:

Al-Mufaḍḍal ibn Ṣāliḥ

- Actually extremely weak.
- Al-Bukhārī labelled him munkar al-ḥadīth.
- Ibn ‘Adī said: “The most despicable narration of his I saw is the ḥadīth of Ḥasan ibn ‘Alī.”

I say: His text is omitted from *al-Mīzān*. His words in *Muntakhab Kāmil* of Ibn ‘Adī are:

From Ḥasan ibn ‘Alī who said, “Jābir ibn ‘Abd Allāh came to me while I was among the kuttāb (scribes). He said, ‘Uncover your stomach for me.’

Accordingly, I uncovered my stomach. He touched his stomach onto my stomach and said, ‘Rasūlullāh ﷺ ordered me to convey his salām to you.’”

1 *Al-Mustadrak* vol. 2 pg. 343; vol. 3 pg. 150.

I say: This is evidently *mawḍūʿ*. It is regarding this that Ibn ʿAdī said, “It is the most despicable thing I saw of his.” Al-Dhahabī goes one further and says, “The ḥadīth of Nūḥ’s ark is far more despicable.”

Hence, his *mutābaʿah* (corroboration) is not worthy substantiation. Add to this that Abū Ishāq al-Sabīʿī is a *mukhtaliṭ* (disorientated) *mudallis*.

Ḥanash ibn al-Muʿtamir

- There is *ḍuʿf* in him.
- In fact, Ibn Ḥibbān said, “His aḥādīth do not resemble the narrations of reliable narrators.”

Al-Fasawī narrated it from the chain of Isrāʿīl from—Abū Ishāq from—a man who Ḥanash narrated it to.

I then located a third chain of the ḥadīth which ʿAbd al-Karīm ibn Hilāl al-Qurashī narrates saying—Aslam al-Makkī informed me—Abū al-Ṭufayl narrated to me that he saw Abū Dhar standing at this door calling out,

ألا من عرفني فقد عرفني و من لم يعرفني فأنا جندب ألا و أنا أبو ذر سمعت رسول الله صلى
الله عليه و سلم يقول ... فذكره

Harken! Whoever recognises me recognises me. And whoever does not, I am Jundub. Listen up, and I am Abū Dhar. I heard Rasūlullāh صلى الله عليه وسلم saying ...”

4. The ḥadīth of Abū Saʿīd al-Khudrī رضي الله عنه:

ʿAbd al-ʿAzīz ibn Muḥammad ibn Rabīʿah al-Kilābī narrated it—ʿAbd al-Raḥmān ibn Abī Ḥammād al-Muqriʿ narrated it from—Abū Salamah al-Ṣāʿigh from—ʿAṭīyah from—Abū Saʿīd.

Al-Ṭabarānī narrated it and said, “Only ibn Abī Ḥammād narrated it from Abū Salamah. ‘Abd al-‘Azīz ibn Muḥammad ibn Rabī‘ah is the sole narrator.”¹

I have not found his biography written by anyone. Similarly the two narrators before him. ‘Aṭīyyah is ḍa‘īf. Al-Haythamī says, “Al-Ṭabarānī narrated it in *al-Ṣaghīr* and *al-Awsaṭ*. There are a group of narrators therein who I do not know.”

5. The ḥadīth of Sayyidunā Anas رضي الله عنه.

Abān ibn Abī ‘Ayyāsh narrated it from him. Al-Khaṭīb documented it.²

Abān ibn Abī ‘Ayyāsh

- He is matrūk, accused of ḥadīth forgery.

After this takhrīj and research, it will become manifest to an observant critic that most of the chains of the ḥadīth are extremely ḍa‘īf, so the ḥadīth does not receive strength by joining them up.

It will also become clear that Shaykh Ṣāliḥ al-Muqbilī did not examine it thoroughly and did not scrutinise it carefully. Otherwise he would not have said in his book, “al-Ḥākim documented it in *al-Mustadrak* from Abū Dhar. Al-Khaṭīb, Ibn Jarīr, and al-Ṭabarānī documented it from Ibn ‘Abbās and Abū Dhar. Al-Bazzār narrated it from Ibn al-Zubayr. Hence, al-Dhahabī’s declaration of it being munkar is unacceptable since this judgement is from the discernment of passions.”³

My comment: Yes, due to it being flawed per se, it is not possible to declare it ṣaḥīḥ by the combination of its chains. The condition for this is that the ḍu‘f

1 *Al-Mu‘jam al-Ṣaghīr* pg. 170.

2 *Tārīkh Baghdād* vol. 12 pg. 91.

3 *Al-‘Ilm al-Shāmikh* pg. 250.

should not be severe as established in ‘ilm al-ḥadīth. However, this is not the case just as explained. I think that had the Shaykh—may Allah have mercy on him—examined and scrutinised all the chains just as we had, he would not have opposed al-Dhahabī in rejecting the ḥadīth. And Allah knows best!

What supports al-Muqbilī’s statement: *this judgement is from the discernment of passions* is that Shaykh ‘Abd al-Ḥusayn al-Mūsawī al-Shīṭī in his book *al-Murāja’āt* attributed this ḥadīth to al-Ḥākim duping the readers into believing that it is ṣaḥīḥ by saying:

أخرجه الحاكم بالإسناد إلى أبي ذر من الجزء الثالث من صحيحة المستدرک

Al-Ḥākim documented it with an isnād leading up to Abū Dhar in the third volume of *Ṣaḥīḥat al-Mustadrak*.¹

As is his habit, he does not discuss the isnāds which support his creed. Rather he narrates them all as accepted authenticated aḥādīth, if the reader is unaware of their authenticity just as he perpetrated here by saying, “*Ṣaḥīḥat al-Mustadrak*.” Besides this, he does not quote the scholars of ḥadīth; the flaws of the isnād or the inconsistencies of the text.

It came to mind that I should examine all his aḥādīth that are of such a type and gather them in a book, to notify the Muslims and warn them of the deceitful actions of the fraudsters. Probably, this will happen soon. I then realised that Khomeini has surpassed ‘Abd al-Ḥusayn in fabrication and concoction. He goes to the extent of declaring the ḥadīth mutawātir and accepted. He means by accepted, i.e. by the Ahl al-Sunnah. He thereafter lies again as is his habit and says, “This has appeared in eleven aḥādīth from the chains of the Ahl al-Sunnah.”² But he only writes the ḥadīth of Ibn ‘Abbās which has the matrūk narrator as explained before.

1 *Al-Murāja’āt* pg. 23.

2 *Silsilat al-Aḥādīth al-Ḍa’īfah* vol. 10 pg. 5 – 11 Ḥadīth: 4503.

One who loves you loves me and who loves me loves Allah. One who hate you hates me and who hates me hates Allah.

محبك محبوبي و محبي محب الله و مبغضك مبغضي و مبغضي مبغض الله

Your lover is my lover and my lover is Allah's lover. Your hater is my hater and my hater is Allah's hater.

Ḥāfiẓ says, “Ibn ‘Adī narrated it and it is bāṭil”¹

Al-Haythamī says, “**Abd al-Malik al-Ṭawīl** is in the isnād. Ibn Ḥibbān said he is reliable but al-Azdī declared him ḍa‘īf on the other hand.”²

Ibn ‘Adī said, “This ḥadīth with this isnād is bāṭil.”³

1 *Lisān al-Mizān* vol. 2 pg. 109.

2 *Majma‘ al-Zawā‘id* vol. 9 pg. 132.

3 *Al-Kāmil fī al-Ḍu‘afā’* vol. 5 pg. 126.

Welcome to the leader of the Muslims and the Imām of the muttaqīn

مرحبا بسيد المسلمين و إمام المتقين

Welcome to the leader of the Muslims and the Imām of the muttaqīn.

I say: That is Muḥammad ﷺ for he is certainly the leader of the Muslims and the Imām of the muttaqīn, O those who claim love for him!

The ḥadīth is mawḍū'.

Abū Nu'aym reported it in *al-Ḥilyah*.

Ḥasan ibn al-Ḥusayn al-'Uranī al-Kūfī

- From the leaders of the Shī'ah. Suspected (of forgery).¹

1 *Silsilat al-Aḥādīth al-Ḍa'īfah* Ḥadīth: 4885.

Mu'ādh ibn Jabal is the most knowledgeable of the former and latter people after the Prophets and Messengers

معاذ بن جبل أعلم الأولين والآخرين بعد النبيين والمرسلين

Mu'ādh ibn Jabal is the most knowledgeable of the former and latter people after the Prophets and Messengers.

This liar thinks that the Ahl al-Sunnah have authenticated this narration.¹

Al-Ḥākim narrated it in *al-Mustadrak* but did not comment on it. He did not cite any *taṣḥīḥ*. Besides, al-Dhahabī deemed it *mawḍū'*. A *majhūl* narrator with the name **Abū 'Ubaydah** is present in the *isnād*.

1 Al-Amīnī: *al-Ghadīr* vol. 10 pg. 18.

Recognition of the family of Muḥammad is exemption from Hell

معرفة آل محمد براءة من النار

Recognition of the family of Muḥammad is exemption from Hell.

The narration is mawḍū'. I have not found it in any reliable ḥadīth book. Al-Kalābādhī has reported it in *Miftāḥ al-Ma'ānī* from Muḥammad ibn al-Faḍl al-Marwazī.

Muḥammad ibn al-Faḍl ibn 'Aṭīyyah al-Marwazī

- He is matrūk.
- Al-Fallās and others have belied him.
- Aḥmad said, "His aḥādīth are the aḥādīth of the liars."¹

¹ *Silsilat al-Aḥādīth al-Ḍa'īfah* Ḥadīth: 4916.

It is inscribed on the door of Jannah

مكتوب على باب الجنة لا إله إلا الله محمد رسول الله علي أخو رسول الله

It is inscribed on the door of Jannah: There is no deity besides Allah; Muḥammad is the Messenger of Allah; ‘Alī is the brother of Rasūlullāh ﷺ.

Al-Haythamī says, “Al-Ṭabarānī narrated it in *al-Awsaṭ*. **Ash‘ath** the cousin of al-Ḥasan ibn Ṣāliḥ is ḍa‘īf and I do not recognise him.”¹

Ḥāfiẓ also mentioned that the problem lies with Ash‘ath the cousin of al-Ḥasan ibn Ṣāliḥ.

Ash‘ath

- He is an extreme shīṭī.
- Al-Dāraquṭnī labelled him *matrūk* (suspected of forgery).²

1 *Majma‘ al-Zawā‘id* vol. 9 pg. 111.

2 *Mīzān al-Ī‘tidāl* vol. 1 pg. 433; *Lisān al-Mīzān* vol. 2 pg. 483.

Whoever desires to live my life and die my death

من أحب (سره) أن يحيا حياتي و يموت موتتي و يسكن جنة الخلد التي وعدني ربي عز و جل غرس
قضبانا بيديه فليتول علي بن أبي طالب

Whoever desires to live my life, die my death, and live in the eternal Jannah which my Rabb—the Mighty and Majestic—promised me, the trees of which He planted with His hands, should befriend ‘Alī ibn Abī Ṭālib.¹

Al-Ḥākīm classified it ṣaḥīḥ. However, al-Dhahabī rectified him explaining that **al-Qāsim** is matrūk and his Shaykh, i.e. **Yaḥyā ibn Ya‘lā al-Aslamī**, is ḍa‘īf.

Yaḥyā ibn Ya‘lā al-Aslamī

- Ḥāfiẓ says, “Shī‘ī. Ḍa‘īf.”

However, he erred by calling him al-Muḥāribī instead of al-Aslamī. ‘Abd al-Ḥusayn took advantage of this in a very nasty way in *al-Murāja‘āt*.

Al-Albānī remarks about this ḥadīth, “It is mawḍū‘. Abū Nu‘aym narrated it in *al-Ḥilyah*² from the chain of **Muḥammad ibn Zakariyyā al-Ghulābī**—**Bishr ibn Mahrān** narrated to us—**Sharīk** narrated to us from—al-A‘mash from—Zayd ibn Wahb from—Ḥudhayfah. The narration is mawqūf. Bishr is the only narrator from Sharīk.”

Bishr ibn Mahrān

- He is Ibn ‘Abd Allāh al-Qāḍī. Ḍa‘īf due to his poor memory.
- Ibn Abī Ḥātim says, “My father discarded his aḥādīth.”

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah wa al-Mawḍū‘ah* Ḥadīth: 892, 893, 894.

2 *Al-Ḥilyah* vol. 1 pg. 86; vol. 4 pg. 174.

Muḥammad ibn Zakariyyā al-Ghulābī

- Al-Dhahabī says, “Muḥammad ibn Zakariyyā al-Ghulābī narrated from him, but al-Ghulābī is suspect.” He then mentioned this narration.
- Al-Dāraquṭnī commented on al-Ghulābī saying, “He fabricates ḥadīth.” So he is problematic.

Ibn al-Jawzī documented the ḥadīth in *al-mawḍū‘āt*¹ from other chains. Al-Suyūṭī concurred.²

He added two chains which he declared flawed. This is one of them. He said, “al-Ghulābī is suspect.” It is reported with more complete wording.

1 *Al-mawḍū‘āt* vol. 1 pg. 387.

2 *Al-La‘ālī al-Maṣnū‘ah* vol. 1 pg. 368.

Whoever loves these two and their father will be with me on my level in Jannah

من أحب هذين و أباهما كان معي في درجتي في الجنة

Whoever loves these two and their father will be with me on my level in Jannah.

The narration is ḍaʿīf. Al-Albānī classified it such.¹

Al-Ṭabarānī stated, “Only ‘Alī bin Jaʿfar narrated it from Mūsā ibn Jaʿfar. Naṣr ibn ‘Alī is the sole narrator.”²

Ḥāfiẓ al-Dhahabī remarks, “Its isnād is ḍaʿīf and its text is munkar.”³ The reason for the nakārah of the text—and Allah knows best—is that just by loving them he will attain Rasūlullāh’s ﷺ level in Jannah.

Al-Tirmidhī narrated it saying, “Ḥadīth is ḥasan and gharīb. We only recognise it from Jaʿfar ibn Muḥammad from this chain.”

The Rawāfiḍ suffice on quoting al-Tirmidhī’s classifying it ḥasan, and omit the gharīb part and the rest. It is evident that there are many other chains dealing with loving Sayyidunā Ḥasan and Sayyidunā Ḥusayn (رضي الله عنهما) which are ḥasan. However, this narration is gharīb.

Ḥāfiẓ highlights:

الترمذي إذا وصف حديثا بالحسن فلا يلزم عنده أن يحتج له و دليل ذلك أنه أخرج حديثا من طريق خيشمة البصري عن الحسن عن عمران بن الحصين ثم قال بعده هذا حديث حسن و ليس إسناده بذلك

1 *Ḍaʿīf al-Jāmiʿ* Ḥadīth: 5344.

2 *Al-Muʿjam al-ṣaḡhīr* vol. 2 pg. 163.

3 *Sīyar Aʿlām al-Nubalāʾ* vol. 3 pg. 254.

When al-Tirmidhī describes a ḥadīth as ḥasan, it does not necessarily mean that it is worthy of proof. Evidence for this is that he documented a ḥadīth from the chain of Khaythamah al-Baṣrī from—Ḥasan from—‘Imrān ibn al-Ḥuṣayn and then stated thereafter, ‘This is a ḥasan ḥadīth, but its isnād is not creditable.’¹

Al-Tirmidhī at times declares the narrations of narrators who are known to be ḍa‘īf as ḥasan like ‘Aṭīyyah al-‘Awfī. He is lenient in taḥsīn and taṣḥīḥ. His taṣḥīḥ cannot be relied upon as announced by al-Dhahabī. Al-Mundhirī clarified this in *al-Targhīb*.

When al-Tirmidhī declares the isnād ḥasan and gharīb, it refers to the various chains of the narration, i.e. some chains are gharīb while others are ḥasan. His purport here is that this specific isnād is gharīb while other chains are ḥasan. So ponder over the deception of the Rawāfiḍ.

The scholars have noted that the word *ḥasan* after this narration does not feature in the old prints of al-Tirmidhī upon which Ḥāfiẓ al-Mizzī has relied in his book *Tuḥfat al-Ashrāf*.² This demands an investigation of whether *taḥrīf* (distortion) took place in the new prints especially considering the fact that the Rawāfiḍ control the publishing and dissemination departments in Lebanon.

Al-Dhahabī labelled this narration ḍa‘īf and commented on ‘**Alī ibn Ja‘far**, “He does not meet the standards of al-Tirmidhī, nor his ḥasan.”³ Had al-Dhahabī seen the word ḥasan in the script of al-Tirmidhī, he would not have said this. This supports the probability of *taḥrīf*.

1 *Sunan al-Tirmidhī* vol. 2 pg. 182; *al-Nukat ‘alā ibn al-Ṣalāh* vol. 1 pg. 402; *Tawḍīḥ al-Afkār* vol. 1 pg. 179.

2 *Musnad Aḥmad* vol. 2 pg. 18, the muḥaqqaq nuskah by Mu‘assasat al-Risālah.

3 *Mizān al-‘itidāl* vol. 3 pg. 117.

Whoever wants to see Ādam in his knowledge ... should look at ‘Alī

من أراد أن ينظر إلى آدم في علمه ... فلينظر إلى علي

Whoever wants to see Ādam in his knowledge ... should look at ‘Alī.

Al-Albānī declared it mawḏū‘.¹

Ḥāfiẓ al-Dhahabī stated that the ḥadīth is bāṭil and Ḥāfiẓ Ibn Ḥajar concurred.

Mis‘ar ibn Yaḥyā al-Nahdī

- Al-Dhahabī says, “Majhūl. He narrated a bāṭil narration.” This is the bāṭil narration.²

Ḥāfiẓ Ibn ‘Asākir says, “This is a *shādh* (munkar) ḥadīth. There is more than just a majhūl in it.”³

Al-Suyūṭī and al-Shawkānī indicated that it is a concoction.⁴

The author of *al-Murāja‘āt* claims that al-Bayhaqī narrated it in his *ṣaḥīḥ*.⁵ First of all, al-Bayhaqī did not author a book by the name of *ṣaḥīḥ*. He authored *al-Sunan al-Kubrā* and *Ma‘rifat al Sunan wa al-Āthār*. The deceitful only called it *ṣaḥīḥ* to dupe people into believing that the ḥadīth is *ṣaḥīḥ*. He further claims that the ḥadīth is found in *Musnad Aḥmad*. He is an evil liar. Had this been the case, then why was it not documented by Ḥāfiẓ al-Haythamī in *Majma‘ al-Zawā‘id* and al-Suyūṭī in his *Jāmi‘*?

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah wa al-Mawḏū‘ah* vol. 10 pg. 545 Ḥadīth: 4903.

2 *Mizān al-I’tidāl* vol. 4 pg. 99; *Lisān* vol. 6 pg. 24.

3 *Tārīkh Madīnat Dimashq* vol. 7 pg. 112; vol. 42 pg. 288.

4 *Al-La‘ālī al-Maṣnū‘ah fī al-Aḥādīth al-Mawḏū‘ah* vol. 1 pg. 325; *Al-Fawā‘id al-Majmū‘ah fī al-Aḥādīth al-Mawḏū‘ah* vol. 1 pg. 367.

5 *Al-Murāja‘āt* pg. 179.

Whoever obeys ‘Alī has obeyed me and whoever disobeys ‘Alī has disobeyed me

أخبرنا أبو أحمد محمد الشيباني من أصل كتابه ثنا علي بن سعيد بن بشير الرازي بمصر ثنا الحسن بن حماد الحضرمي ثنا يحيى بن يعلى ثنا بسام الصيرفي عن الحسن بن عمرو القمي عن معاوية بن ثعلبة عن أبي ذر رضي الله عنه قال قال رسول الله صلى الله عليه و سلم من أطاعني فقد أطاع الله و من عصاني فقد عصى الله من أطاع عليا فقد أطاعني و من عصى عليا فقد عصاني

Abū Aḥmad Muḥammad al-Shaybānī informed us from his original book—‘Alī ibn Sa‘īd ibn Bashīr al-Rāzī narrated to us in Egypt—Ḥasan ibn Ḥammād al-Ḥaḍramī narrated to us—**Yaḥyā ibn Ya‘lā** narrated to us—Bassām al-Ṣayrafī narrated to us from—Ḥasan ibn ‘Amr al-Faqīmī from—Mu‘āwiyah ibn Tha‘labah from—Abū Dhar رَضِيَ اللهُ عَنْهُ who reports that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stated:

Whoever obeys me has obeyed Allah and whoever disobeys me has disobeyed Allah. Whoever obeys ‘Alī has obeyed me and whoever disobeys ‘Alī has disobeyed me.

Al-Ḥākim says that the ḥadīth has a ṣaḥīḥ isnād but they have not recorded it.¹
Al-Dhahabī concurs.

Al-Albānī retorts, “How can it be ṣaḥīḥ when **Yaḥyā ibn Ya‘lā al-Aslamī** is present in the isnād and he is ḍa‘īf? Al-Dhahabī himself declared him such.”

Yaḥyā ibn Ya‘lā al-Aslamī

- Ḥāfiẓ says, “Yaḥyā ibn Ya‘lā al-Aslamī is a ḍa‘īf shī‘ī.”²

1 *Al-Mustadrak* vol. 3 pg. 121.

2 *Taqrīb al-Tahdhīb* Biography: 7677.

Whoever brings faith in me and believes me should befriend ‘Alī ibn Abī Ṭālib

من آمن بي و صدقتني فليتول علي بن أبي طالب

Whoever brings faith in me and believes me should befriend ‘Alī ibn Abī Ṭālib.

The narration is extremely ḍa‘īf. The narration rests on **Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi’**. He is from the Shī‘ah of Kūfah, those infamous for ḥadīth concoctions.¹

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah* vol. 10 pg. 497 Ḥadīth: 4882.

Whoever passes the night and is not concerned with the affairs of the Muslims is not from them

من بات ولم يهتم بأمر المسلمين فليس منهم

Whoever passes the night and is not concerned with the affairs of the Muslims is not from them.

Al-Dhahabī comments, “I consider it *mawḍū‘*.”¹

Ibn al-Jawzī listed it in *al-mawḍū‘āt*. Al-Suyūṭī rectified him in *al-La‘ālī* asserting that it has shawāhid which he mentioned.

1. From the chain of Abān ibn Abī ‘Ayyāsh.

Abān ibn Abī ‘Ayyāsh

- Shu‘bah and others have labelled him a liar.
2. From ‘Abd Allāh ibn Salamah who is ḍa‘īf.

‘Abd Allah ibn Salamah

- Al-Dāraquṭnī declared him ḍa‘īf while Abū Nu‘aym labelled him *matrūk*.

There are other shawāhid which al-Ṭabarānī narrated. From **Yazīd ibn Rabī‘ah al-Raḥbī** who is *matrūk*. Al-Ḥākim narrates it² from **Ishāq ibn Bishr** and **Muqātil ibn Sulaymān**, both are unreliable.³

1 *Al-Mustadrak* vol. 4 pg. 317.

2 *Al-Mustadrak* vol. 4 pg. 320.

3 *Silsilat al-Aḥādīth al-Ḍa‘īfah* vol. 1 pg. 320 – 323.

Whoever befriends ‘Alī has indeed befriended me and whoever befriends me has befriended Allah the Mighty and Majestic

من تولى عليا فقد تولاني و من تولاني فقد تولى الله عز و جل

Whoever befriends ‘Alī has indeed befriended me and whoever befriends me has befriended Allah the Mighty and Majestic.

Al-Albānī says, “This isnād is extremely ḍa‘īf, filled with flaws.”

Al-Mukhtār Ibn Nāfi‘ al-Taymī al-Tammār al-Kūfī is present therein.

- Al-Bukhārī said, “Munkar al-ḥadīth.”
- Al-Nasa‘ī and Abū Ḥātim made similar comments.
- Ibn Ḥibbān said, “He would narrate munkar narrations from famous narrators to the extent that it appears to the heart that he perpetrated this intentionally.”

Aḥmad ibn Ḥammād al-Hamdānī

- Al-Dhahabī says, “Al-Dāraquṭnī labelled him ḍa‘īf. I do not know him.”
- Similar remarks were made in *al-Lisān*.

Ya‘qūb ibn Yūsuf

- Apparently, al-Dāraquṭnī labelled him ḍa‘īf. See his biography in *al-Lisān*.

Whoever visits me and visits my father Ibrāhīm ... I guarantee him Jannah

من زارني و زار أبي إبراهيم ... ضمننت له الجنة

Whoever visits me and visits my father Ibrāhīm ... I guarantee him Jannah.

Al-Nawawī states, “This is a *bāṭil ḥadīth*. It is not reported from the Nabī ﷺ and is not found in any book, neither *ṣaḥīḥ* nor *ḍaʿīf*. Rather, the transgressors fabricated it.”¹

Badr al-Dīn al-Zarkashī mentions, “Some *Ḥuffāz* have declared it *mawḍūʿ*.”²

1 *Al-Majmūʿ* vol. 8 pg. 261.

2 *Al-Tadhkirah* vol. 2 pg. 772.

**Whoever desires to cross the Şirāṭ like wind should befriend my walī
and waṣī ‘Alī**

من سره أن يجوز على الصراط كالريح فليتول وليي و وصيي علي

Whoever desires to cross the Şirāṭ like wind should befriend my walī and
waṣī ‘Alī.

This narration is totally baseless. It is another fabrication of the Rawāfiḍ.¹

1 *Bihār al-Anwār* vol. 38 pg. 97; *al-Amālī* pg. 363.

Whoever desires to live my life, die my death

من سره أن يحيا حياتي ويموت موتتي ويسكن جنة عدن غرسها ربي فليتوال عليا من بعدي وليوال وليه وليقتد بالأئمة من بعدي فإنهم عترتي خلقوا من طيبتي رزقوا فهما وعلما وويل للمكذبين بفضلهم من أمتي القاطعين فيهم صلتني لا أنالهم الله شفاعتي

Whoever desires to live my life, die my death, and live in the eternal Jannah my Rabb planted, should befriend ‘Alī and his walī and should emulate the A’immah after me for they are my family who were created from my sand and were blessed with understanding and knowledge. Destruction to those who deny their virtue from my ummah, who sever my ties in their respect. May Allah not award them my intercession.

The narration is mawḏū‘.

أخرجه أبو نعيم من طريق محمد بن جعفر بن عبد الرحيم ثنا أحمد بن محمد بن يزيد بن سليم ثنا عبد الرحمن بن عمران بن أبي ليلى أخو محمد بن عمران ثنا يعقوب بن موسى الهاشمي عن أبي رواد عن إسماعيل بن أمية عن عكرمة عن ابن عباس مرفوعا

Abū Nu‘aym recorded it from the chain of Muḥammad ibn Ja‘far ibn ‘Abd al-Raḥīm—Aḥmad ibn Muḥammad ibn Yazīd ibn Sulaym narrated to us—‘Abd al-Raḥmān ibn ‘Imrān ibn Abī Laylā the brother of Muḥammad ibn ‘Imrān narrated to us—Ya‘qūb ibn Mūsā al-Hāshimī narrated to us from—Abū Rawwād from—Isma‘īl ibn Umayyah from—‘Ikrimah from—Ibn ‘Abbās who attributed it to Rasūlullāh ﷺ.

This is a very dark isnād. All the narrators before Abū Rawwād are majhūl. I have not found anyone writing their biographies. Nonetheless, it appears to me that Aḥmad ibn Muḥammad ibn Yazīd ibn Sulaym is Ibn Muslim al-Anṣārī al-Aṭrābilisī, famously known as Ibn Abī al-Ḥanājir. Ibn Abī Ḥātim said, “We recorded from him. He was truthful.”¹

1 Vol. 1 pg. 73.

His biography appears in *Tārīkh Madīnat Dimashq*¹.

The rests of them are unknown to me. One of them is responsible for fabricating this ḥadīth which is apparently bāṭil and concocted. Sayyidunā ‘Alī’s ﷺ virtue is recognised and independent of being substantiated with such ludicrous concoctions which the Shī‘ah cling on to and blacken their books with ten times the like thereof. They dispute to establish a reality no one today denies, i.e. the virtue and excellence of Sayyidunā ‘Alī ﷺ.

The ḥadīth has been attributed to Ibn ‘Abbās in *al-Jāmi‘ al-Kabīr* of al-Rifā‘ī.²

I then spotted the narration in *Tārīkh Dimashq* from the chain of Abū Nu‘aym. Ibn ‘Asākir comments thereafter, “This is a munkar ḥadīth. More than one majhūl narrator is present.”³

Why should it not be munkar when it contains such a wicked curse: May Allah not award them my intercession? The likes of which is not the habit of Rasūlullāh ﷺ and does not align with his noble character, compassion, and mercy for his ummah. This is yet another ḥadīth which ‘Abd al-Ḥusayn al-Mūsawī quotes in his book *al-Murāja‘āt* from *Kanz al-‘Ummāl*⁴ giving the impression that it appears in *Musnad Aḥmad* but turning a blind eye to the taḍ‘īf of the author, who followed in the footsteps of al-Suyūṭī.

The book *al-Murāja‘āt* is replete with fabrications and forgeries. He documents them to dupe the readers into believing them to be authentic. He does not even try to uphold the principles of ‘ilm al-Ḥadīth, not even the principles laid out by his own ilk. His object is not to examine all the narrations concerning the virtues of Sayyidunā ‘Alī ﷺ. Rather, he gathers everything reported about him.

1 *Tārīkh Madīnat Dimashq* vol. 2 pg. 113 - 114.

2 *Al-Jāmi‘ al-Kabīr* vol. 2 pg. 253.

3 *Tārīkh Dimashq* vol. 12 pg. 120.

4 *Kanz al-‘Ummāl* vol. 6 pg. 155, 217, 218.

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ just like the other Khulafā’ Rāshidīn and perfect Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ have reached a lofty rank making them independent of being lauded with praises not founded from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Had the Ahl al-Sunnah and Shī‘ah come to an agreement of laying down the principles of ḥadīth, these would be used to judge narrations when disputes arose and they would rely on the ṣaḥīḥ narrations. Had this happened, there would have been hope of bridging the gap and reaching a common understanding in the fundamental issues which we differ in. Harken! Dispute has remained unabated in the fundamentals and principles to the highest degree. So it is impossible to bridge the gap and reach a common understanding with them. In fact, every effort in this direction is a waste of energy. And help is sought only from Allah سُبْحَانَهُ وَتَعَالَى!

**Whoever performs ṣalāh without sending salutations on me or my
Ahl al-Bayt, his ṣalāh is not accepted**

من صلى صلاة لم يصل فيها علي ولا على أهل بيتي لم تقبل منه

Whoever performs ṣalāh without sending salutations on me or my Ahl al-Bayt, his ṣalāh is not accepted.

The narration is bāṭil.

Jābir al-Ju‘fī the kadhāb is the narrator. It is sometimes narrated mawqūf, and attributed to Ibn Mas‘ūd and sometimes marfū‘.

Whoever harbours enmity for any friend of Mine ... I become his hearing by which he hears, his sight by which he sees

من عادى لي وليا فقد بارزني بالحرب و ما تقرب إلي عبدي بشيء أفضل من أداء ما افترضت عليه و لا يزال عبدي يتقرب إلي بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به و بصره الذي يبصر به و يده التي يبطش بها و رجله التي يمشي بها و لئن دعاني لأعطينه و لئن دعاني لأجيبه و لئن استعاذ بي لأعيذنه و ما ترددت في شيء أنا فاعله ترددي في قبض نفس عبدي المؤمن يكره الموت و أكره مساءته و لا بد له منه

Whoever harbours enmity for any friend of Mine, has challenged Me in war. My servant does not draw close to Me with anything superior than fulfilling what I have made mandatory upon him. My servant continues gaining proximity to Me by optional acts until I love him. when I love him, I become his hearing by which he hears, his sight by which he sees, his hands with which he holds, and his feet with which he walks. If he asks Me, I most certainly give him. If he implores Me, I most certainly respond to him and if he seeks My protection, I definitely protect him. I do not hesitate in anything I carry out the manner I hesitate in taking the soul of my believing servant who dislikes death and I dislike him feeling bad, yet it is necessary for him.¹

This ḥadīth is explained by another ḥadīth:

في يسمع و بي يبصر و بي يبطش و بي يمشي

He hears for My sake, sees for My sake, grabs for My sake and walks for My sake.

The wording in the ḥadīth of Sayyidunā Anas رضي الله عنه is:

و من أحببته كنت له سمعا و بصرا و يدا و مؤيدا

Whom I love, I become his hearing, sight, hand, and support.

1 *Ṣaḥīḥ al-Bukhārī*.

The meaning of the ḥadīth is that when a servant sincerely worships Allah, all his actions becomes solely for Allah. So he only hears for Allah, sees for Allah, i.e. those things permitted by Allah, grabs for Allah, and walks in the obedience of Allah; seeking help from Allah in all of this. That is why some narrations have the wording:

و رجله التي يمشي بها في يسمع و بي يبصر

And his leg with which he walks. So he hears for Me and sees for My sake.¹

Allah *سُبْحَانَهُ وَتَعَالَى* differentiated in the ḥadīth between the implorer and the responder, the seeker of assistance and the one from whom assistance is sought.

Ḥāfiẓ has listed few meanings of this ḥadīth:

1. The ḥadīth is metaphorical. The meaning is that I become his hearing and sight in that he prefers obeying My command. So he loves My obedience and favours service to Me just as he loves these organs.
2. His entire body is absorbed in worshipping Me. Hence, he only listens to that which pleases Me, and only sees that which I have permitted him to.
3. The *muḍāf* (possessed is a possessive case) is deleted. The meaning is I become the protector of his hearing by which he hears, so he does not listen to anything except what is permissible and the protector of his sight...
4. He quotes from al-Khaṭṭābī that the purport is Allah grants ability to a servant to perform actions with these limbs and makes His love easy for him. He protects his limbs and safeguards him from perpetrating things

1 *Tafsīr Ibn Kathīr* vol. 2 pg. 580.

displeasing to Allah, viz. listening to *lahw* (nonsense), looking at the forbidden, holding what is not permissible, and walking towards evil.

5. He reports from others that Allah protects him. So he only does that which is pleasing to Allah. When Allah loves him, he dislikes him perpetrating those things displeasing to Him. Hence, his organs only move in the obedience of Allah and for the sake of Allah; so all of the limbs act in truth for The Truth.¹

¹ *Fatḥ al-Bārī* vol. 11 pg. 344.

Whoever claims that Rasūlullāh ﷺ is superior to Yūnus ibn Mattā has lied

من قال إن رسول الله خير من يونس بن متى فقد كذب

Whoever claims that Rasūlullāh ﷺ is superior to Yūnus ibn Mattā has lied.

This is an untruth. The ḥadīth is not established with this wording. The actual wording is:

من قال أنا خير من يونس بن متى فقد كذب

Whoever says, “I am better than Yūnus ibn Mattā,” has certainly lied.¹

The Rawāfiḍ take the pronoun to refer back to Rasūlullāh ﷺ and then lists this as one of the lies of Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ.²

The pronoun refers to any servant just as it appears in other ṣaḥīḥ narrations:

لا ينبغي لعبد أن يقول أنا خير من يونس بن متى

It is not appropriate for a servant to claim, “I am better than Yūnus ibn Mattā.”

The narration of al-Bukhārī:

لا يقولن أحدكم أي خير من يونس بن متى

None of you should ever say: I am better than Yūnus ibn Mattā.

1 Ṣaḥīḥ Muslim Ḥadīth: 2376.

2 Sayyid Sharaf al-Dīn: *Abū Hurayrah* pg. 170; ‘Alī al-Shahrastānī: *Ḍaw’ al-Nabī* vol. 1 pg. 220.

لا ينبغي لعبد أن يقول أنه خير من يونس بن متى

It is not appropriate for a servant to claim that he is better than Yūnus ibn Mattā.¹

We should not forget that according to the Rawāfiḍ Sayyidunā Yūnus عَلَيْهِ السَّلَام was punished since according to the understanding of people who are afflicted with the disease of melancholia, Allah سُبْحَانَهُ وَتَعَالَى kept him in the belly of the fish due to his rejection of Sayyidunā ‘Alī ibn Abī Ṭālib’s رَضِيَ اللَّهُ عَنْهُ wilāyah and did not take him out until he accepted it.²

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 7101.

2 *Tafsīr Furāt* 13; *Bihār al-Anwār* vol. 26 pg. 333; *Baṣā’ir al-Darajāt* pg. 22.

Whoever does not proclaim ‘Alī as the best of people has committed kufr

من لم يقل علي خيرا فقد كفر

Whoever does not proclaim ‘Alī as the best of people has committed kufr.

Ḥāfiẓ Ibn Ḥajar said, “Ibn ‘Adī documented it from many chains, all of which are ḍa‘īf.”¹

Muḥammad ibn Kathīr al-Kūfī

- A weak narrator

‘Abd Allah ibn Ja‘far al-Tha‘labī

- Ibn ‘Adī commented, “Suspected (of forgery).”²

Al-Suyūṭī, ibn al-Jawzī, and al-Shawkānī classified it mawḍū‘.³

1 *Tasḍīd al-Qaws* vol. 3 pg. 89.

2 *Al-Mughnī fī al-Ḍu‘afā’* vol. 1 pg. 334; *Lisān al-Mizān* vol. 3 pg. 268; *Mizān al-Itidāl* vol. 4 pg. 77.

3 *Al-La‘ālī al-Maṣnū‘ah* vol. 1 pg. 300; *al-mawḍū‘āt* vol. 1 pg. 260; *al-Fawā‘id al-Majmū‘ah* vol. 1 pg. 347.

Whoever dies without an imām dies the death of ignorance

من مات بغير إمام مات ميتة جاهلية

Whoever dies without an imām dies the death of ignorance.

Whoever's imām hides away from him and stays in a cave, his concealment is the concealment of ignorance. What is the poor fellow's sin if he fails to recognise his Imām who is hiding in a cave? Is this not *taklīf mā lā yuṭāq* (making the impossible mandatory)?

Al-Haythamī labelled the isnād of the ḥadīth ḍa'īf.¹

The well-known ḥadīth is reported from Zayd ibn Aslam from—Ibn 'Umar from—Rasūlullāh ﷺ who announced:

من نزع يدا من طاعة فلا حجة له يوم القيامة و من مات مفارقا للجماعة فقد مات ميتة جاهلية

Whoever removes his hand from obedience will have no proof on the Day of Qiyāmah. And whoever dies in isolation from the jamā'ah, indeed dies a death of ignorance.

There is a difference between one who dies and does not know the imam of his era. It is possible that at some stage the ummah has no imām. This is contrary to one who has an Imām which the Muslims have sworn allegiance to but then exits from his obedience.

1 *Majma' al-Zawā'id* vol. 5 pg. 218.

Whoever dies with love for the family of Muḥammad dies a martyr

من مات على حب آل محمد مات شهيدا ألا و من مات على حب آل محمد مات مغفورا له ألا و من مات على حب آل محمد مات تائبا ألا و من مات على حب آل محمد مات مؤمنا مستكمل الإيمان ألا و من مات على حب آل محمد بشره ملك الموت بالجنة ثم منكر و نكير ألا و من مات على حب آل محمد يرف إلى الجنة كما ترف العروس إلى بيت زوجها ألا و من مات على حب آل محمد فتح الله له في قبره بابين إلى الجنة ألا و من مات على حب آل محمد جعل الله قبره مزار ملائكة الرحمة ألا و من مات على حب آل محمد مات على السنة و الجماعة ألا و من مات على بغض آل محمد جاء يوم القيامة مكتوبا بين عينيه آيس من رحمة الله ألا و من مات على بغض آل محمد مات كافرا ألا و من مات على بغض محمد لم يشم رائحة الجنة

Whoever dies with love for the family of Muḥammad dies a martyr. Harken! Whoever dies with love for the family of Muḥammad dies forgiven. Harken! Whoever dies with love for the family of Muḥammad dies a repentant. Harken! Whoever dies with love for the family of Muḥammad dies as a believer with perfect imān. Harken! Whoever dies with love for the family of Muḥammad, the angel of death announces to him the glad tidings of Jannah followed by Munkar and Nakīr. Harken! Whoever dies with love for the family of Muḥammad will be escorted to Jannah like how a bride is escorted to her husband's home. Harken! Whoever dies with love for the family of Muḥammad, Allah will open for him two doors to Jannah in his grave. Harken! Whoever dies with love for the family of Muḥammad Allah will make his grave visited by the angels of mercy. Harken! Whoever dies with love for the family of Muḥammad dies upon the Sunnah and al-Jamā'ah.

Harken! Whoever dies with hatred for the family of Muḥammad will come on the Day of Qiyāmah with 'despondent of the mercy of Allah' written between his eyes. Harken! Whoever dies with hatred for the family of Muḥammad will die a disbeliever. Harken! Whoever dies with hatred for the family of Muḥammad will not smell the fragrance of Jannah.

The narration is evidently mawḍū'. It is the treachery of 'Abd al-Ḥusayn to use deceptive words which are worthless in the sight of the 'Ulamā' of ḥadīth. He says, "Al-Zamakhsharī made irsāl of it the irsāl of accepted narrations."¹

1 Al-Murāja'āt pg. 30.

He played this trick on the narration: “May Allah curse the one who lags behind the army of Usāmah,” making the same comment about al-Shahrastānī.

This is his style. When he fails to find a sanad for a narration by any of the authors—I did not say muḥaddithīn—he uses stretchable words like these to create the impression in the minds of people that the sanad is not significant. The original verdict regarding irsāl is that it is worthless with the exception of those whose irsāl is safe like al-Shaʿbī and others. Al-Shahrastānī and al-Zamakhsharī are not known for ḥadīth that it can be said that they reported with irsāl.

Whoever dies harbouring hatred in his heart for ‘Alī, should die a Jew if Allah wishes

من مات و في قلبه بغض لعلي فليمت إن شاء الله يهوديا

Whoever dies harbouring hatred in his heart for ‘Alī, should die a Jew if Allah wishes

‘Alī ibn Qarīn

- He would fabricate aḥādīth in Baghdād

حدثني أحمد بن محمود قال حدثنا عثمان بن سعيد قال قال لي يحيى بن معين لا تكتب عن علي بن قرين شيخ ببغداد فإنه كذاب خبيث و من حديثه ما حدثناه عبد الله بن هرون الشعبي قال حدثنا علي بن قرين قال حدثنا الجارود بن يزيد عن بهز بن حكيم عن أبيه عن جده قال قال رسول الله صلى الله عليه و سلم من مات و في قلبه بغض لعلي فليمت يهوديا أو نصرانيا ليس بمحفوظ من حديث بهز و لا من حديث جارود و علي بن قرين وضع هذا الحديث و لا يعرف من حديث إلا عن علي بن قرين و جارود متروك الحديث و علي وضعه على جارود

Aḥmad ibn Maḥmūd narrated to me saying—‘Uthmān ibn Sa‘īd narrated to us saying—Yaḥyā ibn Ma‘īn told me:

Do not write from ‘Alī ibn Qarīn, the Shaykh in Baghdād, for he is a wretched kadhāb. One of his ḥadīth was narrated to me by ‘Abd Allāh ibn Hārūn al-Sha‘bī who said—‘Alī ibn Qarīn narrated to us—Jārūd ibn Yazīd narrated to us from—Bahz ibn Ḥakīm from—his father from—his grandfather who narrates that Rasūlullāh ﷺ said: “Whoever dies harbouring hatred in his heart for ‘Alī, should die a Jew or Christian.”

This narration is not maḥfūz from Bahz, nor from Jārūd. ‘Alī ibn Qarīn fabricated it. A ḥadīth of Jārūd is not known except from ‘Alī ibn Qarīn. Jārūd is matrūk al-ḥadīth and ‘Alī fabricated it upon Jārūd.

Ḥāfiẓ says, “Al-‘Uqaylī narrated it and it is mawḍū‘.”¹

1 *Lisān al-Mizān* vol. 2 pg. 219, vol. 4 pg. 252.

Whoever dies and does not recognise the imām of his era

من مات ولم يعرف إمام زمانه

Whoever dies and does not recognise the imām of his era.

No ḥadīth with this wording is found.

The scholars of the Shī'ah have declared the non-existence of naṣṣ upon the names of their Imāms. It is most appropriate that they say that. Otherwise, Zurārah will become deviant since he died and did not recognise the Imam of his time and there are plenty others.

Have a look at al-Khūṭī's fatwā:

Question 1422:

The famous ḥadīth narrated from Hishām ibn Sālim and the one he narrates is applicable to him and some of his companions. In fact, it is applicable to majority of the Shī'ah after the demise of Imām al-Ṣādiq عليه السلام. And how can it be? He was with a large group of the companions of al-Ṣādiq. Then they discussed the successor after him so they entered the presence of 'Abd Allāh ibn Ja'far where people had gathered. Then it became apparent to them the falsehood of the claim of his Imāmah. So they left as deviates not knowing who the imām is ... till the end of the narration.

How do we reconcile this narration which shows the unfamiliarity of the senior companions of the Imām after al-Ṣādiq عليه السلام and the narrations which list the names of all the A'immaḥ from the time of Rasūlullāh صلى الله عليه وسلم? Is it possible that the companions were all ignorant of these narrations to the extent they had to investigate Imām after Imām?

Al-Khūṭī answers:

The mutawātir narrations which reached us from the chains of the Ahl al-Sunnah and Shī'ah have limited the A'immah to twelve from the angle of number. However, they have not listed them by name in sequence, to the extent that doubt in who is the next Imām after the departure of the previous one is possible. In fact, wisdom demands in that era that he remain concealed from the people, and from his companions, to the exclusion of his confidants. This instance has occurred at another juncture than this. And Allah is the Knower!¹

Thereafter we say: The one who remains concealed, his Imāmah is one of ignorance. Otherwise should we censure the one who dies without recognising a hidden fellow? He hides from us but it devolves upon us to recognise him? How can we recognise him with the books of the Shī'ah have cursed one who dares knowing his name?

They have said:

و لا يحل لكم تسميته و كذلك ملعون ملعون من سماني في محفل من الناس

It is not permissible for you to take my name. Similarly, accursed and accursed again is the one who names me amidst a gathering of people.

How do we recognise him when he is believed to be Muḥammad ibn 'Abd Allāh and not Muḥammad ibn al-Ḥasan? How do we recognise him when the isnāds about him are not ṣaḥīḥ?

The Shī'ah have split into numerous factions due to their dispute on every small point regarding al-Mahdī. Is he the son of Sūsan, or Narjas, or Ṣaqīl, or Rayḥānah, or Mulaykah, or Khamṭ, or Maryam bint Zayd al-'Alawiyyah?

Did Fāṭimah رَضِيَ اللَّهُ عَنْهَا pass away knowing the Imām of her time?

Who are the ambassadors of al-Mahdī? And how do we ascertain their truthfulness regarding the signatures they have which they claim to be al-Mahdī's?

1 *Ṣirāṭ al-Najāt* vol. 2 pg. 453.

Whoever dies without a bay'ah around his neck dies a death of ignorance

من مات و ليس في عنقه بيعة مات ميتة جاهلية

Whoever dies without a bay'ah around his neck dies a death of ignorance.

Al-Haythamī said, “Its isnād is ḍa‘īf.”¹

The well-known ḥadīth is reported from Zayd ibn Aslam from—Ibn ‘Umar from—Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who announced:

من نزع يدا من طاعة فلا حجة له يوم القيامة و من مات مفارقا للجماعة فقد مات ميتة جاهلية

Whoever removes his hand from obedience will have no proof on the Day of Qiyāmah. And whoever dies in isolation from the jamā‘ah, indeed dies a death of ignorance.

There is a difference between one who dies and does not know the imam of his era. It is possible that at some stage the ummah has no imām. This is contrary to one who has an Imām which the Muslims have sworn allegiance to but then exits from his obedience.

1 *Majma‘ al-Zawā‘id* vol. 5 pg. 218.

A caller will announce on the Day of Qiyāmah: O Muḥammad, what a great father your father Ibrāhīm was and what a good brother ‘Alī was

نادى المنادي يوم القيامة يا محمد نعم الأب أبوك إبراهيم و نعم الأخ علي

A caller will announce on the Day of Qiyāmah: O Muḥammad, what a great father your father Ibrāhīm was and what a good brother ‘Alī was.

The narration is mawḍū‘.¹

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah wa al-Mawḍū‘ah* Ḥadīth: 3301.

The stars are guards for the inhabitants of the sky and my Ahl al-Bayt are guards for my ummah

النجوم أمان لأهل السماء و أهل بيتي أمان لأمتي

The stars are guards for the inhabitants of the sky and my Ahl al-Bayt are guards for my ummah.

Ḥāfiẓ Ibn Ḥajar states in *al-Maṭālib al-‘Āliyah*, “This isnād is ḍa‘īf.”¹

Another narration reads:

حدثنا أبو القاسم عبد الرحمن بن الحسن القاضي بهمدان من أصل كتابه ثنا محمد بن المغيرة البشكري ثنا القاسم بن الحكم العزني ثنا عبد الله بن عمرو بن مرة حدثني محمد بن سوقة عن محمد بن المنكدر عن أبيه عن النبي صلى الله عليه و سلم النجوم أمان لأهل السماء فإذا طمست النجوم أتى السماء ما يوعدون و أنا أمان لأصحابي فإذا قبضت أتى أصحابي ما يوعدون و أهل بيتي أمان لأمتي فإذا ذهب أهل بيتي أتى أمتي ما يوعدون

Abū al-Qāsim ‘Abd al-Raḥmān ibn al-Ḥasan al-Qāḍī narrated to us in Hamdān from his original book—**Muḥammad ibn al-Mughīrah al-Yashkurī** narrated to us—al-Qāsim ibn al-Ḥakam al-‘Uranī narrated to us—‘Abd Allah ibn ‘Amr ibn Murrah narrated to us—Muḥammad ibn Sūqah narrated to me from—Muḥammad ibn al-Munkadir from—his father from—the Nabī ﷺ :

The stars are guards for the inhabitants of the sky. When the stars are effaced, what was promised will come to the sky. I am a guard for my Companions. When I am taken away, what my Companions were promised will afflict them. And my Ahl al-Bayt are guards for my ummah. When my Ahl al-Bayt leave, what my ummah was promised will come to them.²

1 *Al-Maṭālib al-‘Āliyah* vol. 18 pg. 386.

2 *Al-Mustadrak* vol. 5 pg. 386.

Muḥammad ibn al-Mughīrah al-Yashkurī

- Ḥāfiẓ quotes al-Sulaymānī's statement, "There is scepticism about him."¹

So the ḥadīth is extremely ḍa'īf due to this.

1 *Lisān al-Mizān* vol. 5 pg. 386.

The verse: A supplicant asked for a punishment bound to happen was revealed concerning one who rejected ‘Alī’s wilāyah

نزلت سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ فِيمَنْ أَنْكَرَ وَلَايَةَ عَلِيٍّ

The verse: *A supplicant asked for a punishment bound to happen*¹ was revealed concerning one who rejected ‘Alī’s wilāyah.

This is a lie. Al-Tha‘labī mentioned it in his Tafsīr. The rest of the mufasssīrīn quoted it from there. There is consensus of the people that what Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ announced at Ghadīr Khum transpired on his return journey from Ḥajj. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not return to Makkah thereafter. Rather, he returned to Madīnah from Ḥajjat al-Wadā‘.

On the other hand, it is mentioned in this ḥadīth that after he made this announcement at Ghadīr Khum and the news spread through the towns, al-Ḥārith came to him while he was at al-Abṭaḥ, whereas al-Abṭaḥ is in Makkah. This person does not know when the incident of Ghadīr Khum took place. Just as this person is not known among the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. Furthermore, this Sūrah is Makkī, revealed prior to hijrah. It was revealed 10 or more years before the incident of Ghadīr Khum, so how could it be revealed thereafter?

1 Sūrah al-Ma‘ārij: 1.

The Prophet frowned and turned away was revealed concerning ‘Uthmān ibn ‘Affān

نزلت عَبَسَ وَتَوَلَّى فِي عَثْمَانَ بْنِ عَفَانَ

*The Prophet frowned and turned away*¹ was revealed concerning ‘Uthmān ibn ‘Affān.

Where is the isnād of this narration which claims that these verses were revealed concerning Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ?

Rather, they report that Ja‘far al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ said:

كان رسول الله صلى الله عليه وآله إذا رأى عبد الله بن أم مكتوم قال مرحبا مرحبا لا والله لا يعاتبني الله فيك أبداً وكان يصنع له من اللطف حتى كان يكف عن النبي صلى الله عليه وآله وسلم مما يفعل به

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would see ‘Abd Allāh ibn Umm Maktūm, he would say, “Welcome! Welcome! No by Allah, Allah will not reprimand me regarding you ever again.”

He would display such compassion and softness to him that the latter would avoid Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ due to his extreme compassion.²

If frowning is contrary to the lofty character of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as you suppose, then what will the Rawāfiḍ’s stance be on verses likes:

وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

*While you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him.*³

1 Sūrah ‘Abasa: 1.

2 *Majma‘ al-Bayān* vol. 10 pg. 266; *Biḥār al-Anwār* vol. 17 pg. 77; *Tafsīr Nūr al-Thaqalayn* vol. 5 pg. 509; *Tafsīr al-Mizān* vol. 20 pg. 204; *Tafsīr al-Burhān* vol. 3 pg. 161; *al-Ṭarīḥī: Majma‘ al-Baḥrayn* vol. 3 pg. 112.

3 Sūrah al-Aḥzāb: 37.

وَلَوْلَا أَنْ تَبَيَّنَّاكَ لَقَدْ كِدَّتْ تَزْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا إِذَا لَادَفْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ
لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا

And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.¹

And how Allah ﷻ addressed Sayyidunā Nūḥ عَلَيْهِ السَّلَام —one of the Ulū al-‘Azm Ambiyā:

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ
تَكُونَ مِنَ الْجَاهِلِينَ

He said, “O Nūḥ, indeed he is not of your family; indeed, he is [one whose] work is other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant.”²

1 Sūrah al-Isrā’: 74, 75.

2 Sūrah Hūd: 46.

300 verses were revealed concerning ‘Alī

نزلت في علي ثلاث مئة آية

300 verses were revealed concerning ‘Alī.

This narration is extremely ḍa‘īf. **Juwaybir** from—al-Ḍaḥḥāk—from Ibn ‘Abbās.

This isnād is extremely ḍa‘īf. Juwaybir is the problem. Ḥāfiẓ says, “Very ḍa‘īf... Al-Ḍaḥḥāk is Ibn Muzāḥim al-Hilālī. He did not meet Ibn ‘Abbās.”¹

1 *Silsilat al-Aḥādīth al-Ḍa‘īfa* Ḥadīth: 4292.

This verse: Allah intends only to remove from you the impurity [of sin], was revealed in favour of five ... ‘Alī, Fāṭimah ...

نزلت هذه الآية إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ فِي خَمْسَةِ عَلِيٍّ وَ فَاطِمَةَ

This verse: *Allah intends only to remove from you the impurity [of sin]*, was revealed in favour of five ... ‘Alī, Fāṭimah ...

Al-Haythamī remarks, “Al-Bazzār narrated it. **Bukayr ibn Yaḥyā ibn Zubān** is one of the narrators and he is ḍa‘īf.”¹

This is challenged by the established report from Sayyidunā ‘Ikrimah رضي الله عنه:

This verse: Allah intends only to remove from you the impurity [of sin], was revealed specifically in favour of the wives of the Nabi صلى الله عليه وسلم

نزلت هذه الآية إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ فِي نِسَاءِ النَّبِيِّ خَاصَّةً

This verse: Allah intends only to remove from you the impurity [of sin], was revealed specifically in favour of the wives of the Nabi صلى الله عليه وسلم.

The narration is:

حدثنا زيد بن الحباب حدثنا حسين بن واقد عن يزيد النحوي عن عكرمة عن ابن عباس رضي الله عنهما في قوله إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ قَالَ نَزَلَتْ فِي نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ فَاطِمَةَ خَاصَّةً

Zayd ibn al-Ḥubāb narrated to us—Ḥusayn ibn Wāqīd narrated to us from—Yazīd al-Naḥwī from—‘Ikrimah from—Ibn ‘Abbās رضي الله عنه regarding His declaration: *Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household.*

1 *Majma‘ al-Zawā‘id* vol. 9 pg. 167.

He said, “It was revealed specifically in favour of the wives of the Nabī
ﷺ.”

The isnād is ḥasan as affirmed by the researcher of *Siyar A'lām al-Nubalā'*.¹

Ibn Kathīr says, “If the meaning is that they are the reason for the revelation to the exception of all others, then it is ṣaḥīḥ. However, if the intent is that they are only intended to the exclusion of all others, then this is debatable.”

This strengthens the revelation of the verse specifically for the wives of Rasūlullāh ﷺ. It is not possible to give precedence to ḍa'īf over ṣaḥīḥ.

Due to this narration, the Rawāfiḍ launched a violent attack on 'Ikrimah for unequivocally quoting a text that totally demolishes their building from the edifice.

The biography of 'Ikrimah and people's praise for him

- Ḥāfiẓ says, “Reliable. *Thabat* (trustworthy). Cognisant of tafsīr. His belying from Ibn 'Umar is not established, nor any bid'ah from his side.”²
- Al-Bukhārī says, “All of our associates cite 'Ikrimah as proof.”³
- Muḥammad ibn Fuḍayl reports from 'Uthmān ibn Ḥakīm, “I was sitting with Abū Umāmah ibn Sahl ibn Ḥanīf when 'Ikrimah approached and submitted, ‘O Abū Umāmah, I remind you to fear Allah! Did you hear Ibn 'Abbās saying that what 'Ikrimah narrates to you from me, believe him for he does not lie against me?’ Abū Umāmah replied in the affirmative.”

Ḥāfiẓ comments, “And this isnād is ṣaḥīḥ.”⁴

1 *Siyar A'lām al-Nubalā'* vol. 2 pg. 208.

2 *Taqrīb al-Tahdhīb* Biography: 4673.

3 *Al-Tārīkh al-Kabīr* vol. 7 pg. 49. Ḥāfiẓ quoted it in his *Muqaddamah* pg. 429.

4 *Fath al-Bārī*.

- Yazīd al-Naḥwī reports from ‘Ikrimah, “Ibn ‘Abbās told me: Go and give people verdicts.”
- Al-Bukhārī relates from ‘Amr ibn Dīnār, “Jābir ibn Zayd gave me a scripture which contained rulings from ‘Ikrimah. I proceeded with leisure. He grabbed it out of my hand and shouted, ‘This is ‘Ikrimah, the freed-slave of Ibn ‘Abbās. This is the most knowledgeable of people.’”
- Al-Sha‘bī says, “No one well versed in the Book of Allah remains besides ‘Ikrimah.”
- Ḥabīb ibn Abī Thābit reports, “‘Ikrimah passed by ‘Aṭā’ and Sa‘īd ibn Jubayr. He narrated to them. After he stood up and left, I asked them, ‘Do you reject anything he narrated.’ They replied in the negative.”
- Ayyūb says, “Someone narrated to me: I was sitting with ‘Ikrimah, Sa‘īd ibn Jubayr, Ṭā‘ūs—and I think he said—‘Aṭā’ in a group of people. ‘Ikrimah was narrating ḥadīth that day. As if there were birds perched on their heads. None of them opposed him except that Sa‘īd opposed him in one ruling.” Ayyūb explains, “Probably Ibn ‘Abbās held both those views.”
- Abū ‘Umar ibn ‘Abd al-Barr stated, “‘Ikrimah was from the prominent ‘Ulamā’. Whoever criticised him did not affect him negatively since the one who criticised him has no proof.”¹

The books of Tafsīr are dependent on ‘Ikrimah

The books of tafsīr are filled with ‘Ikrimah’s narrations from Ibn ‘Abbās رضي الله عنه. Al-Bukhārī and Muslim have documented his reports in their Ṣaḥīḥ compilations. Muslim only reports one ḥadīth of his. He does not narrate from him after hearing of Mālik’s stance on the man.

1 *Muqaddamat al-Faḥḥ* pg. 425 – 430.

The ‘Ulamā’s confirmation of ‘Ikrimah’s knowledge and virtue

- Qatādah declares, “Ḥasan was one of the most knowledgeable of people with regards to ḥalāl and ḥarām. ‘Aṭā’ was one of the most knowledgeable of people with regards to *Manāsik* (rituals of Ḥajj). And ‘Ikrimah was one of the most knowledgeable of people with regards to tafsīr.¹”
- Sa‘īd ibn Jubayr was asked, “Do you know anyone with more knowledge than you?”

“Yes,” he replied, “‘Ikrimah.”

- Ayyūb was asked about ‘Ikrimah to which he replied, “Had he not been reliable in my sight, I would have not recorded from him.”
- Ja‘far al-Ṭayālīsī reports from Ibn Ma‘īn, “When you see a person criticising ‘Ikrimah then suspect him in his religion.”
- ‘Uthmān al-Dāramī reports that he asked Ibn Ma‘īn, “Which is more beloved to you; ‘Ikrimah from Ibn ‘Abbās or ‘Ubayd Allāh ibn ‘Abd Allāh ibn ‘Utbah from Ibn ‘Abbās?”

He said, “Both,” and did not choose.

I asked, “‘Ikrimah or Sa‘īd ibn Jubayr?”

He said, “Reliable and reliable,” but did not choose.

- Al-Nasa‘ī says in *al-Tamyīz* and others, “Reliable. The tawthīq of Abū Ḥātim and al-‘Ijlī passed.”
- Al-Marwazī says that he asked Aḥmad ibn Ḥambal whether his aḥādīth may be used as evidence to which he replied, “Yes.”
- ‘Abbās ibn Muṣ‘ab al-Marwazī said, “‘Ikrimah was the most well-informed from all Ibn ‘Abbās’s freed slaves and followers with regards to tafsīr.”

¹ *Al-Tamhīd* vol. 2 pg. 30.

- Abū Bakr ibn Abī Khaythamah remarked, “‘Ikrimah was one of the most certain of people in what he reports.”

The accusation of lying

لا تكذب علي كما كذب عكرمة علي ابن عباس

Do not lie against me the way ‘Ikrimah lied against Ibn ‘Abbās.

Ḥāfiẓ Ibn Ḥajar rejected this narration and stated that it is not established since it is from Khalaf al-Jazzār from—**Yahyā al-Bakkā’**.

Yahyā al-Bakkā’

- Yahyā is *matrūk al-ḥadīth* (suspected of forging ḥadīth).

Ibn Ḥibbān says, “It is impossible for a reliable person to be disparaged by the criticism of one who is criticised.”

Al-Ṭabarī casts doubts on this narration saying, “If this is established from ‘Umar...”¹

‘Ikrimah has been suspected due to his report that Rasūlullāh ﷺ married Sayyidah Maymūnah رَضِيَ اللهُ عَنْهَا while he was in iḥrām. They have oppressed ‘Ikrimah in this regard. He reports Sayyidunā Ibn ‘Abbās’s رَضِيَ اللهُ عَنْهُ words from many chains. The Ḥijāzīs used the word *kidhb* (lying) for a mistake. Probably, this is where the confusion began.

Ibn Jarīr explains:

If this statement is correctly and authentically attributed to Sayyidunā Ibn ‘Umar رَضِيَ اللهُ عَنْهُ, then it could refer to a number of possibilities, not specifically

1 *Muqaddamat al-Faḥḥ* 427.

criticising all of his reports. It is possible that he criticised him for a specific ruling.

This possibility is correct since it is reported that Sayyidunā Ibn ‘Umar رضي الله عنه rejected his narration from Ibn ‘Abbās رضي الله عنه regarding *ṣarf* (trading gold/silver for gold/silver). Ibn Jarīr then goes on to assert that this does not necessitate his disparagement. For example, the reliable narrators report from Sālim ibn ‘Abd Allāh ibn ‘Umar that he said, “If it is said to you that Nāfi‘ the freed slave of Ibn ‘Umar reports from Ibn ‘Umar regarding entering (intercourse) from the reprehensible opening, then the slave has lied against my father.” Ibn Jarīr then says that the muḥaddithīn do not consider this disparagement of Nāfi‘ from Sālim. Similarly, they should not consider Ibn ‘Umar’s statement disparagement of ‘Ikrimah.

Ibn Ḥibbān has clarified that the people of Ḥijāz said, “He lied,” instead of “He erred.” He mentioned this in the biography of Burd on his *Kitāb al-Thiqāt*. This is supported by ‘Ubādah ibn Ṣāmit’s clarification.

As regards to Ibn ‘Abbās رضي الله عنه labelling ‘Ikrimah a liar, this comes from the chain of Yazīd ibn Abī Ziyād who is unreliable and his reports are not fit as proof. Ibn Ḥibbān stated this and Ḥāfiẓ said, “It is as he said.”

Would ‘Ikrimah lie

أنبا أبو منصور سعيد بن محمد بن عمر بن البراز أنا أبو الخطاب نصر بن أحمد بن البطر أنا محمد بن أحمد بن محمد بن زرقوية أنا أحمد بن كامل القاضي حدثني سهل بن علي الدوري نا عبد الله بن عمر القرشي نا محمد بن فضيل عن عثمان بن حكيم كنت جالسا مع أبي أمامة بن سهل بن حنيف إذ جاء عكرمة فقال يا أبا أمامة أذكرك الله هل سمعت بن عباس يقول ما حدثكم عني عكرمة فصدقه فإنه لم يكذب علي فقال أبو أمامة نعم

Abū Mansur Sa‘īd ibn Muḥammad ibn ‘Umar ibn al-Barrāz informed—Abu al-Khaṭṭāb Naṣr ibn Aḥmad ibn al-Baṭar informed us—Muḥammad ibn Aḥmad ibn Muḥammad ibn Razqūyah informed us—Aḥmad ibn Kāmil al-Qāḍī informed us—Sahl ibn ‘Alī al-Dūrī narrated to me—‘Abd Allāh ibn

‘Umar al-Qurashī narrated to us—Muḥammad ibn Fuḍayl narrated to us from—‘Uthmān ibn Ḥakīm:

I was sitting with Abū Umāmah ibn Sahl ibn Ḥanīf when ‘Ikrimah approached and submitted, “O Abū Umāmah, I remind you to fear Allah! Did you hear Ibn ‘Abbās saying that what ‘Ikrimah narrates to you from me, believe him for he does not lie against me?”

Abū Umāmah replied in the affirmative.

Ḥāfiẓ comments, “And this isnād is ṣaḥīḥ.”¹

‘Ikrimah was from the Khawārij

Ḥāfiẓ elucidates:

With regards to bid‘ah, if it is established against him then too it will not negatively impact on his ḥadīth since he did not invite to it. And it is not established in the first place.

Al-Jūzajānī says, “I asked Aḥmad ibn Ḥambal, ‘Was ‘Ikrimah an Ibādī?’ He answered, ‘It is said that he was a Ṣufrī.’” This is mentioned with words suggesting weakness.

With regards to Mālik’s disparagement, the reason is clarified. The reason was that he accused him of being involved in the bid‘ah of the Khawārij. Abū Ḥātim said with determination.

Ibn Abī Ḥātim reports:

I asked my father about ‘Ikrimah.

He replied, “Reliable.”

¹ Muqaddamah *Fath al-Bārī* pg. 428; *Tahdhīb al-Kamāl* vol. 20 pg. 271; *Tārīkh Dimashq* vol. 41 pg. 83; *Siyar A‘lām al-Nubalā’* vol. 5 pg. 16.

I asked, “His ḥadīth should be used as proof?”

“Yes,” he replied, “when reliable narrators report from him.”

Mālik’s stance on ‘Ikrimah

Despite the fact that this stance is not common and relied upon with regards those about whom bid’ah is known. See what al-Dhahabī says about Abān ibn Taghlib:

شيعي جلد لكنه صدوق فلنا صدقه و عليه بدعته

A staunch shī‘ī but he is truthful. His truthfulness is to our advantage and his bid’ah is to his disadvantage.¹

Mālik’s rejection of him is only his view. Besides, it is not established from him in a decisive manner that this is his stance. He would only conform to them in some rulings so he attributed him to them. However, Aḥmad and al-‘Ijlī have exonerated him from this. He says in *Kitāb al-Thiqāt*:

‘Ikrimah the freed slave of Ibn ‘Abbās رضي الله عنه. A Makkī, Tābi‘ī. Reliable. Exonerated from the Ḥarūriyyah allegations people level against him.

If this is established, for argument’s sake, then will he become a liar or an extremist in forbidding lying?

Is it not contradictory at one place that lying and believing in the methodology of the Khawārij join in ‘Ikrimah?

Those who labelled him a liar forgot that lying according to the Khawārij is the partner of shirk in sending a person forever to Hell. If ‘Ikrimah is from the Khawārij, we will continue narrating from him because he is reliable according to majority of the masters of ḥadīth. The Khawārij are far superior to the Rawāfiḍ in being pure from lying.

1 *Mizān al-Itidāl* vol. 1 pg. 118.

We also narrate from a person whose tashayyu‘ is known if he is recognised as truthful. So what about those who believe that the liars will rot in Hell forever? There is a world of difference between the fervour to speak the truth between the Khawārij and Shī‘ah. The Khawārij on one hand regard lying as a major sin akin to shirk in terms of a person remaining forever in Hell. The Ahl al-Sunnah have reported from narrators known to observe tashayyu‘ despite lying being common among the Shī‘ah whereas it is unheard of by the Khawārij. Ibn Jarīr says very beautifully:

لو كان كل من ادعى عليه مذهب من المذاهب الرديئة ثبت عليه ما ادعى به و سقطت عدالته و بطلت شهادته بذلك للزم ترك أكثر محدثي الأمصار لأنه ما منهم إلا و قد نسبه قوم إلى ما يرغب به عنه

If every accusation made against every one of being assigned to a base wayward sect is established and his truthfulness is cancelled and his testimony is annulled due to this, then this would lead to abandonment of majority of the muḥaddithīn of the cities because they have all been ascribed by people to that which they desist from.

He would accept the gifts of the leaders

Ḥāfiẓ says, “As regards his acceptance of the gifts from the leaders, this does not prevent accepting his narration. Al-Zuhrī is more infamous in this regard than ‘Ikrimah. Despite this, no one has stopped narrating from him due to this.”

‘Ikrimah would sometimes abandon Ibn ‘Abbās’s view and opt for Ibn Mas‘ūd’s

With regards Ibrāhīm’s criticism of him due to his retraction from his tafsīr of *al-baṭshah al-kubrā* to what he was told from Ibn Mas‘ūd رضي الله عنه, apparently this deserves his admiration, not condemnation. He assumed something and was subsequently informed of the opposite from someone more knowledgeable than himself, so he abandoned his stance and opted for the latter.

This verse: And the one who has brought the truth and [they who] believed in it was revealed in favour of ‘Alī

نزلت هذه الآية وَالَّذِي جَاءَ بِالصُّدُقِ وَصَدَّقَ بِهِ فِي عَلِي

This verse: *And the one who has brought the truth and [they who] believed in it*¹ was revealed in favour of ‘Alī

The narration is munkar.

Ibn Mujāhid ‘Abd al-Wahhāb

- Extremely ḍa‘īf.

Layth is his tābi‘ from Ibn Mujāhid.

- However, Layth himself is ḍa‘īf as well.
- He is ibn Abī Sulaym. He was afflicted with *ikhtilāṭ* (disorientation).

Maṣūf opposes them and says:

عن مجاهد وَالَّذِي جَاءَ بِالصُّدُقِ وَصَدَّقَ بِهِ الَّذِينَ يَجِئُونَ بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ هَذَا الَّذِي أَعْطَيْتُمُونَا فَاتَّبَعْنَا مَا فِيهِ

From Mujāhid: *And the one who has brought the truth and [they who] believed in it* those who will bring the Qur’ān on the Day of Qiyāmah and say: this is what you gave us and we followed what was in it.

Ibn Jarīr al-Ṭabarī documented it via a ṣaḥīḥ isnād.²

1 Sūrah al-Zumar: 33.

2 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 4928.

The verse: And of the people is he who sells himself was revealed in favour of ‘Alī

أخبرنا أبو القاسم بن السموقندي أنا عاصم بن الحسن أنا أبو عمر بن مهدي أنا أبو العباس بن عقدة نا الحسين بن عبد الرحمن بن محمد الأزدي نا أبي نا عبد النور بن عبد الله عن محمد بن المغيرة القرشي عن إبراهيم بن عبد الله بن معبد عن ابن عباس قال بات علي ليلة خرج رسول الله صلى الله عليه و سلم إلى المشركين على فراشه ليعمي على قريش و فيه نزلت هذه الآية وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

Abū al-Qāsim ibn al-Samarqandī informed us—‘Āṣim ibn al-Ḥasan informed us—Abū ‘Umar ibn Maḥdī informed us—Abū al-‘Abbās ibn ‘Aqdah informed us—Ḥusayn ibn ‘Abd al-Raḥmān ibn Muḥammad al-Azdī narrated to us—my father narrated to us—‘Abd al-Nūr ibn ‘Abd Allah narrated to us from—Muḥammad ibn al-Mughhīrah al-Qurashī from—Ibrāhīm ibn ‘Abd Allah ibn Ma’bad from—Ibn ‘Abbās who said:

‘Alī slept the night Rasūlullāh ﷺ went out to the mushrikīn on his bed to hoodwink the Quraysh. It was in favour of him that the verse was revealed: *And of the people is he who sells himself, seeking means to the approval of Allah.*¹

The narration is ḍa‘īf and munqaṭī‘. Abū Zayd did not meet Asmā’ but he reports that she said ... al-Albānī says, “This is the form of irsāl.”²

Another flaw of the narration is that al-Dhahabī said the ḥadīth is wrong since Asmā’ was in Abyssinia on the night Fāṭimah رضي الله عنها got married.³

Note: Al-Albānī says, “The shīṭī ‘Abd al-Ḥusayn reports it and then falsely claims that al-Dhahabī documented it in his *Talkhīs*, accepting its authenticity.”⁴ But al-Dhahabī’s falsification of the ḥadīth passed. It is said: When you have no shame, then do as you please.

1 Sūrah al-Baqarah: 206.

2 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 4940.

3 *Al-Mustadrak* vol. 3 pg. 159.

4 *Al-Murāja‘āt* pg. 147.

This verse: O Messenger, announce was revealed on the Day of Ghadīr Khum

نزلت هذه الآية يَا أَيُّهَا الرَّسُولُ بَلِّغْ يَوْمَ غَدِيرِ خُمٍ

This verse: *O Messenger, announce*¹ was revealed on the Day of Ghadīr Khum.

The narration is mawḍū‘. Al-Wāḥidī² and Ibn ‘Asākir document it from ‘Alī ibn ‘Ābis from—al-A‘mash and Abū al-Jaḥḥāf from—‘Aṭīyyah from—Abū Sa‘īd al-Kalbī (not al-Khudrī as they think). This isnād is weak. Both ‘Alī ibn ‘Ābis and ‘Aṭīyyah are ḍa‘īf.

It is authentically established that the verse was revealed to Rasūlullāh ﷺ in Madīnah. Al-Albānī highlighted this. The ṣaḥīḥ narration reads:

حدثنا أبو محمد عبد الله بن يوسف الأصبهاني رحمه الله قال أخبرنا أبو بكر محمد بن الحسين بن الحسن القطان قال حدثنا علي بن الحسن الهلالي قال حدثنا مسلم بن إبراهيم قال حدثنا الحارث بن عبيد قال حدثنا سعيد الجريري عن عبد الله بن شقيق عن عائشة قالت كان النبي يحرس حتى نزلت هذه الآية وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ فَأَخْرَجَ رَأْسَهُ مِنَ الْقُبَّةِ فَقَالَ لَهُمْ أَيُّهَا النَّاسُ انصرفوا فقد عصمني الله تعالى

Abū Muḥammad ‘Abd Allah ibn Yūsuf al-Aṣbahānī رحمته الله narrated to us—Abū Bakr Muḥammad ibn al-Ḥusayn ibn al-Ḥasan al-Qaṭṭān informed us saying—‘Alī ibn al-Ḥasan al-Hilālī narrated to us saying—Muslim ibn Ibrāhīm narrated to us saying—al-Ḥārith ibn ‘Ubayd narrated to us saying—Sa‘īd al-Jarīrī narrated to us from—‘Abd Allah ibn Shaqīq from—‘Ā’ishah who reports:

Rasūlullāh ﷺ would be guarded until the verse was revealed: *And Allah will protect you from the people.*³ Where after he put his head out of the tent

1 Sūrah al-Mā’idah: 67.

2 Pg. 150.

3 Sūrah al-Mā’idah: 67.

and told them, “O people, you may leave for Allah ﷻ has guaranteed me protection.”

The ḥadīth is ṣaḥīḥ and mursal. It is supported by the ḥadīth of Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ :

عن أبي هريرة قال كان رسول الله صلى الله عليه وسلم إذا نزل منزلا نظروا أعظم شجرة يرونها فجعلوها للنبي صلى الله عليه وسلم فينزل تحتها وينزل أصحابه بعد ذلك في ظل الشجر فيبينما هو نازل تحت شجرة وقد علق السيف عليها إذ جاء أعرابي فأخذ السيف من الشجرة ثم دنا من النبي صلى الله عليه وسلم وهو نائم فأيقظه فقال يا محمد من يمنعك مني الليلة فقال النبي صلى الله عليه وسلم هو الله فأنزل الله يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

When Rasūlullāh ﷺ would alight at any spot, the Ṣaḥābah would search for the biggest tree they see and reserve it for the Nabī ﷺ who would rest under it and his Ṣaḥābah would settle thereafter under the shades of the other trees. Once while he was resting under a tree, and he had hung his sword on it, a Bedouin approached and grabbed the sword from the tree. He then moved close to Rasūlullāh ﷺ who was asleep and awoke him. he then shouted, “O Muḥammad, who will save you from me tonight?”

The Nabī ﷺ immediately replied, “Allah!”

Upon this Allah revealed: *O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people.*¹

Al-Albānī says, “Ibn Ḥibbān documents it in his Ṣaḥīḥ.”²

Ibn Mardūyah also reports as appears in Ibn Kathīr³ from two chains from Ḥammād ibn Salamah—Muḥammad ibn ‘Amr narrated to us from—Abū Salamah from him. This isnād is ḥasan.

1 Sūrah al-Mā'idah: 67.

2 Mawārid al-Zam'ān vol. 1 pg. 430.

3 Tafsīr Ibn Kathīr vol. 6 pg. 198.

He adds:

Know that the Shī'ah believe—in opposition to the previous aḥādīth—that the above mentioned verse was revealed on the day of Ghadīr Khum regarding 'Alī عليه السلام. They list many narrations, majority of which are mursal or mu'dal. One of the narrations is from Abū Sa'īd al-Khudrī. However, it is not ṣaḥīḥ from him. Other narrations which 'Abd al-Ḥusayn points to in his *al-Murāja'āt*¹ without any examination of their isnāds, as is his habit in all the aḥādīth in his book ...

Rather, he deceives if I do not say he lies. He says after documenting this munkar ḥadīth from Abū Sa'īd al-Khudrī, “More than one of the authors of al-Sunan like al-Waḥidī have documented it.”

The face of his lie that novices will grasp is that al-Waḥidī is not from the authors of the four Sunan. He is only a mufassir who narrates both ṣaḥīḥ and not ṣaḥīḥ narrations. This ḥadīth of Abū Sa'īd is among those that are not ṣaḥīḥ. He documents it from the chain of a narrator who is matrūk and extremely ḍa'īf.²

He also stated:

Al-Suyūṭī despite him being the mufassir who has gathered the most transmissions reported in tafsīr without distinguishing ṣaḥīḥ from ḍa'īf, he did not mention under this verse except this ḥadīth of Abū Sa'īd al-Khudrī the weakness of which you have become familiar with and another similar ḥadīth from Ibn Mardūyah from Ibn Mas'ūd. Al-Suyūṭī did not comment on it according to his habit. It is evident that it is from the fabrications of the Shī'ah. Al-Suyūṭī thereafter lists a number of aḥādīth mawṣūl and mursal; the sum of them point to the falseness of 'Alī and Ghadīr Khum featuring anywhere in the revelation of the verse. They are general, without any connection whatsoever to 'Alī عليه السلام.

1 *Al-Murāja'āt* pg. 38.

2 *Silsilat al-Aḥādīth al-Ṣaḥīḥah* Ḥadīth: 2489.

Allah سُبْحَانَهُ وَتَعَالَى declares:

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

*And Allah will protect you from the people.*¹

Meaning the Mushrikīn who spared no effort in trying to prevent him from da‘wah and to kill him in various ways.

Al-Shāfi‘ī says:

يعصمك من قتلهم أن يقتلوك حتى تبلغ ما أنزل إليك

He will protect you from them killing you before you convey what has been revealed to you.²

The Mushrikīn were non-existent on the day of Ghadīr Khum since he is returning from Ḥajjat al-Wadā‘ to Madīnah. The verse was revealed years before his Ḥajj when he was still in Madīnah fighting the Mushrikīn. The meaning of people according to the Shī‘ah is Abū Bakr , ‘Umar, ‘Uthmān, and the senior Ṣaḥābah

رَضِيَ اللَّهُ عَنْهُمْ.³

1 Sūrah al-Mā‘idah: 67.

2 *Al-Dalā‘il* vol. 2 pg. 185.

3 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 4922.

Looking at the face of ‘Alī is worship

النظر إلى وجه علي عبادة

Looking at the face of ‘Alī is worship

Al-Ḥākim reports it via two chains and classifies both ṣaḥīḥ.¹ Al-Dhahabī rectifies him saying that both are in fact mawḍū‘.²

Al-Suyūṭī, Mullā ‘Alī Qārī, and Ibn al-Jawzī declared it mawḍū‘.³

Here is a list of the weak narrators and fabricators who are spreading this bāṭil narration:

1. Muḥammad ibn Ismā‘īl al-Rāzī

- Al-Dhahabi says, “He reported a bāṭil narration,” and then listed the above ḥadīth.⁴

2. Maṭar ibn Maṭar ibn Maymūn

- Al-Bukhārī, Abū Ḥātim, al-Nasa‘ī said, “Munkar al-ḥadīth.”⁵

3. Hārūn ibn Ḥātim al-kufi

- Abū Ḥātim was asked about him to which he replied, “I seek protection from Allah.”⁶

1 *Al-Mustadrak* vol. 3 pg. 140, 141.

2 *Mukhtaṣar Istidrāk* vol. 3 pg. 1505.

3 *Al-La‘ālī al-Maṣnū‘ah* vol. 1 pg. 314; *al-Asrār al-Marfū‘ah* vol. 1 pg. 371; *al-mawḍū‘āt* vol. 1 pg. 268.

4 *Mizān al-‘itidāl* vol. 6 pg. 73.

5 *Ibid* vol. 6 pg. 445.

6 *Ibid* vol. 7 pg. 60.

4. **Yahyā ibn ʿĪsā al-Ramalī**

- Ibn Maʿīn says, “His ḥadīth should not be recorded.”¹

5. **Ḥārithah**

- Ḥāfiẓ sasy, “Ḥārithah is ḍaʿīf.”²
- Ibn al-Jawzī classified him a fabricator.³

6. Al-Haythamī comments, “**Imrān ibn Khālīd al-Khuzāʿī** is present therein. He is ḍaʿīf.”⁴

Ḥāfiẓ remarks, “It is a bāṭil ḥadīth.”⁵ and he labelled it munkar in *al-Lisān*.⁶

1 Ibid vol. 7 pg. 211.

2 *Al-Iṣābah* vol. 4 pg. 402.

3 Vol. 1 pg. 361.

4 *Majmaʿ al-Zawāʿid* vol. 9 pg. 119.

5 *Al-Iṣābah* vol. 4 pg. 402.

6 *Lisān al-Mizān* vol. 3 pg. 237.

What a beautiful bid'ah this is! ('Umar's statement)

نعمت البدعة هذه

What a beautiful bid'ah this is!

They accuse him of innovating Tarāwīḥ.

Have the Rawāfiḍ suddenly began having a distaste for innovations? If Ṣalāt al-Tarāwīḥ in congregation is bid'ah, then how did Ṣalāh with the names of their Imāms become Sunnah in their creed? Do they not have Ṣalāt 'Alī, Ṣalāt Fāṭimah, Ṣalāt al-Ḥasan, Ṣalāt al-Kāẓim, Ṣalāt al-'Askarī, and Ṣalāt al-Mahdī? Did Allah ﷻ approve these ṣalāhs or are they innovations, in fact shirk since they joined their Imāms in the names of Allah and in formulating ṣalāh in their names.

Have they not permitted the addition of the sentence: "I bear testimony that 'Alī is the walī of Allah," [in Adhān] whereas their scholars have labelled it bid'ah in dīn? Their Shaykh Ibn Bābawayh al-Qummī acknowledges that this additional sentence is the fabrication of the Mufawwiḍah (may Allah curse them) upon His statement.¹

Al-Ṭūsī has clearly stated that this is from the shādh narrations and should not be practiced upon.² He also mentioned that the Mufawwiḍah were responsible for fabricating this and he cursed them for it.³

Al-Ṣadūq emphatically states that it has no basis in the Adhān and that it is the concoction of the Mufawwiḍah.⁴ The Muḥaqqiq al-Ḥillī on the other hand considered it mustaḥab.⁵

1 *Al-Bayān* pg. 73; *Sharḥ al-Lam'ah* vol. 1 pg. 573; *Kashf al-Ghiṭā'* vol. 1 pg. 227.

2 *Al-Nihāyah* pg. 69.

3 *Ghanā'im al-Ayyām* vol. 2 pg. 422.

4 *Man Lā Yaḥḍuruhū al-Faqīh* vol. 1 pg. 290; *Wasā'il al-Shī'ah* vol. 5 pg. 422; *Biḥār al-Anwār* vol. 81 pg. 111.

5 *Sharā'ī' al-Islām* vol. 1 pg. 59.

Al-Khūṭī affirmed that the Shī'ah do not consider this sentence part of the Adhān.¹

If we for argument's sake accept that Sayyidunā 'Umar's statement: What a beautiful bid'ah this is, means an actual bid'ah, then let us study the following narration:

حدثنا تميم بن المنتصر أخبرنا يزيد بن هرون أخبرنا ابن أبي ذئب عن مسلم بن جندب عن نوفل بن إياس الهذلي قال كنا نقوم في عهد عمر بن الخطاب فرقا في رمضان في المسجد إلى هاهنا و هاهنا فكان الناس يميلون على أحسنهم صوتا فقال عمر ألا أراهم قد اتخذوا القرآن أغاني أما والله لئن استطعت لأغيرن هذا قال فلم يلبث إلا ثلاث ليال حتى أمر أبي بن كعب فصلى بهم ثم قام في مؤخر الصفوف فقال إن كانت هذه بدعة فنعمت البدعة هذه

Tamīm ibn al-Muntaṣir narrated to us—Yazīd ibn Hārūn informed us—Ibn Abī Dhi'b informed us from—Muslim ibn Jundub from—Nawfal ibn Iyās al-Hudhalī who said:

During the reign of 'Umar ibn al-Khaṭṭāb, we would stand in groups during Ramaḍān in the Masjid, some here and others there. People would lean to the one with the best voice. So 'Umar remarked, "Harken! I see they have taken the Qur'ān as entertainment. Harken, by Allah! If I have the ability, I will most certainly change this."

He only waited three nights before he commanded Ubay ibn Ka'b to lead them. Thereafter, he stood at the last row and commented, "If this was a bid'ah, then what a beautiful bid'ah indeed!"

Al-Qurtubi says in *Kitāb al-Ṣiyām*, "The narrators of the isnād are reliable."²

Hāfiẓ Ibn Rajab comments, "Similarly, the narrators of the isnād are considered reliable."³

1 *Ṣiraṭ al-Najāt* vol. 3 pg. 318 Number: 994.

2 *Kitāb al-Ṣiyām* vol. 1 pg. 128.

3 *Jāmi' al-'Ulūm wa al-Ḥikam* vol. 1 pg. 266.

The narrators are:

Tamīm ibn al-Muntaṣir

- Ḥāfiẓ said, “Reliable. *Ḍābiṭ* (remarkable memory).”¹

Yazīd ibn Hārūn

- Ḥāfiẓ comments, “Reliable. Pious. Worshipper.”²

Muḥammad ‘Abd al-Raḥmān ibn al-Mughīrah ibn Abī Dhi’b

- Ḥāfiẓ remarks, “Reliable. *Faqīh* (jurist). *Fāḍil*.”³

Muslim ibn Jundub

- Ḥāfiẓ says, “Reliable. *Faṣīḥ* (eloquent). *Qārī’*.”⁴

Nawfal ibn Iyās al-Hudhalī

- Ḥāfiẓ says, “Accepted.”⁵

This narration denotes that they would pray in small groups so he gathered them into one big group. Sometimes it is said that this is an innovation outwardly, not in reality since it is one congregation instead of many.

In addition, Ṣalāt al-Tarāwīḥ is a Sunnah Nabawiyyah which was not initiated by Sayyidunā ‘Umar رضي الله عنه, Rasūlullāh صلى الله عليه وسلم said:

1 *Taqrīb al-Tahdhīb* Biography: 805.

2 *Ibid* Biography: 7789.

3 *Ibid* Biography: 6082.

4 *Ibid* Biography: 6620.

5 *Ibid* Biography: 7214.

إن الله فرض صيام رمضان و سنتت لكم قيامه

Allah ﷻ made the fasting of Ramaḍān mandatory and I made its qiyām (i.e. Ṣalāt al- Tarāwīḥ) Sunnah.¹

Aḥmad and al-Nasa'ī narrated it and Aḥmad Shākīr declared the isnād authentic in his research of *Musnad*.²

Sayyidunā 'Umar رضي الله عنه did not intend a shar'ī bid'ah, but rather bid'ah from the angle of language. Bid'ah linguistically is used to refer to something praiseworthy and blameworthy. This is not the case with bid'ah in dīn which is only blameworthy.

Aḥādīth confirming that Rasūlullāh صلى الله عليه وسلم prayed Ṣalāt al-Tarāwīḥ:

روى البخاري عن عروة أن عائشة رضي الله عنها أخبرته أن رسول الله صلى الله عليه وسلم خرج ليلة من جوف الليل فصلى في المسجد وصلى رجال بصلاته فأصبح الناس فتحدثوا فاجتمع أكثر منهم فصلى فصلوا معه فأصبح الناس فتحدثوا فكثر أهل المسجد من الليلة الثالثة فخرج رسول الله صلى الله عليه وسلم فصلى فصلوا بصلاته فلما كانت الليلة الرابعة عجز المسجد عن أهلته حتى خرج لصلاة الصبح فلما قضى الفجر أقبل على الناس فتشهد ثم قال أما بعد فإنه لم يخف علي مكانكم و لكني خشيت أن تفترض عليكم فتعجزوا عنها فتوفي رسول الله صلى الله عليه وسلم و الأمر على ذلك

Al-Bukhārī reports from 'Urwah that 'Ā'ishah رضي الله عنها informed him that:

Rasūlullāh صلى الله عليه وسلم went out one night in the middle of the night and performed ṣalāh in the Masjid. Some men followed him in ṣalāh. The next morning, they began speaking about this so more people gathered and he performed ṣalāh and they followed him. The next morning, people discussed this so the attendees of the Masjid increased the third night. Rasūlullāh صلى الله عليه وسلم came out and performed ṣalāh and they followed him. By the fourth night, the Masjid could not contain the worshippers. (Rasūlullāh

1 *Sunan Ibn Mājah* vol. 1 pg. 191; *Sunan al-Nasa'ī* vol. 4 pg. 155.

2 Vol. 3 pg. 127.

ﷺ did not come) until Ṣalāt al-Fajr. After completing his Fajr, he faced the people, praised Allah and then announced: “After praising Allah, I was not unaware of your presence. However, I feared that it might be made fard upon you and you will be unable to uphold it.”

Rasūlullāh ﷺ passed away and the matter remained as is.¹

The Rawāfiḍ object, “The ḥadīth has no mention of Ṣalāt al- Tarāwīḥ.”

The answer to this is that other ṣaḥīḥ narrations distinctly affirm that it was during Ramaḍān for Ṣalāt al- Tarāwīḥ.

Al-Ḥākim narrates with his sanad from Abū Ṭalhah ibn Ziyād al-Anṣārī:

روى الحاكم بإسناده عن أبي طلحة بن زياد الأنصاري قال سمعت النعمان بن بشير على منبر حمص يقول قمنا مع رسول الله صلى الله عليه وسلم في شهر رمضان ليلة ثلاث و عشرين إلى ثلث الليل ثم قمنا معه ليلة خمس و عشرين إلى نصف الليل ثم قمنا معه ليلة سبع و عشرين إلى نصف الليل ثم قمنا معه ليلة سبع و عشرين

Al-Ḥākim narrates with his sanad from Abū Ṭalhah ibn Ziyād al-Anṣārī—I heard al-Nu‘mān ibn Bashīr announce on the pulpit of Ḥimṣ:

We stood with Rasūlullāh ﷺ (in Ṣalāt al- Tarāwīḥ) during the month of Ramaḍān on the 23rd night until a third of the night. Then we stood with him on the 25th night until half of the night. Then we stood with him on the 27th night until half of the night. Then we stood with him on the 29th.

Al-Ḥākim classified it as ṣaḥīḥ. Al-Dhahabi graded it ḥasan.²

Al-Ḥākim adds a footnote to the ḥadīth:

1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 2012, chapter on Tarāwīḥ.

2 Al-Mustadrak vol. 1 pg. 440.

هذا حديث صحيح على شرط البخاري و لم يخرجاه و فيه الدليل الواضح أن صلاة التراويح في مساجد المسلمين سنة مسنونة

This is a *ṣaḥīḥ ḥadīth* on the standards of al-Bukhārī, but they have not recorded it. there is an evident proof in it that *Ṣalāt al-Tarāwīḥ* in the *Masājid* of the Muslims is a permanent *Sunnah*.¹

Al-Mubārakfūrī cites this narration as proof.² Al-‘Azīm Ābādī did the same.³

The question is: What was the *ṣalāh* which Rasūlullāh ﷺ feared would be made *farḍ*? Was it that a *nafl* (optional) *ṣalāh* would become *farḍ*? The only sensible option that remains is that it was *Ṣalāt al-Tarāwīḥ*.

If the *Rawāfiḍ* reject this, we will refer to their own books. Either they are ignorant of what their books contain like one (a donkey) carrying a burden of books. Or they conveniently turn a blind eye. Then they are like those who conceal the truth while knowing.

Āghā Riḍā al-Hamdānī says:

و في صحیحة أبي العباس و عبید ابن زرارة أن أبا عبد الله سئل هل يزداد في شهر رمضان في صلاة التوافل فقال نعم قد كان رسول الله صلى الله عليه وآله وسلم يصلي بعد العتمة في مصلاه فيكثر و كان الناس يجتمعون خلفه ليصلوا بصلاته فإذا كثروا خلفه تركهم و دخل منزله فإذا تفرق الناس عاد إلى مصلاه فصلى كما كان يصلي فإذا كثرت الناس خلفه تركهم و دخل منزله و كان يفعل ذلك مرارا

It appears in the *Ṣaḥīḥah* of Abū al-‘Abbās and ‘Ubayd ibn Zurārah that Abū ‘Abd Allāh was asked, “Is there any increase during the month of Ramaḍān in the optional *ṣalāhs*?”

He responded, “Yes. Rasūlullāh ﷺ would perform *ṣalāh* after ‘*Ishā*’ in his *muṣallā*, and increase. People would gather behind him to follow him in

1 Ibid.

2 *Tuḥfat al-Aḥwadhī* vol. 7 pg. 366.

3 ‘*Awn al-Ma’būd* vol. 4 pg. 173.

ṣalāh. When their numbers would increase, he would leave them and enter his house. After the people dispersed, he would return to his muṣallā and pray as he was praying. When the people would increase, he would leave them and enter his house. He would do this a number of times.¹

و عن أبي عبد الله عليه السلام قال كان رسول الله صلى الله عليه و سلم يزيد في صلاته في شهر رمضان إذا صلى العتمة صلى بعدها يقوم الناس خلفه فيدخل و يدعهم ثم يخرج أيضا فيجثون و يقومون خلفه فيدخل و يدعهم مرارا قال و قال لا تصل بعد العتمة في غير شهر رمضان

Abū ‘Abd Allāh رَضِيَ اللهُ عَنْهُ narrates: “Rasūlullāh ﷺ would increase his ṣalāh during the month of Ramadan. After performing ‘Ishā’, he would perform ṣalāh thereafter. People would stand behind him. He would enter (his house) and leave them. Thereafter he would come out again and they would gather again and stand behind him. He would again enter (his house) and leave them over and over again. He would say: ‘Do not perform ṣalāh after ‘Ishā’ except during the month of Ramaḍān.’”²

Notwithstanding this, the Shī‘ah still have the audacity to claim the consensus of the ummah of the non-existence of Ṣalāt al-Tarāwīḥ.³

1 *Miṣbāḥ al-Faqīh* vol. 2 pg. 520; *al-Mīrzā al-Qummī: Ghanā‘im al-Ayyām* vol. 3 pg. 109.

2 *Tahdhīb al-Aḥkām* vol. 3 pg. 60; *Wasā’il al-Shī‘ah* vol. 5 pg. 174.

3 *Jāmi‘ al-Khilāf wa al-Wifāq* pg. 119.

These, I witness against them ... but I do not know what they will invent after me

هؤلاء أشهد عليهم ... و لكن لا أدري ما تحدثون بعدي

These, I witness against them ... but I do not know what they will invent after me.

Ḥāfiẓ Ibn ‘Abd al-Barr says, “This ḥadīth is mursal and its isnād is munqaṭi’.”¹

In addition, the ḥadīth is general, there is no way to specify it to anyone. The Rawāfiḍ wish to apply it specifically to Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ and the eminent Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ bore witness against these people due to his knowledge of their condition and what they died upon. However, he is not aware of what will be the end result of those after him.

The ḥadīth only mentions that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ denied knowledge of what will be their condition after him. But very quickly the ḥadīth converted into the following in the minds of the Rawāfiḍ:

أنا أعلم أنكم سوف تفعلون بعدي شرا

I know for sure that you will soon perpetrate evil after me.

The ḥadīth also debunks the belief of the Rawāfiḍ that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ knew the unseen and that nothing in the earth and heavens is hidden from him. This belief of theirs is clear contradiction of the Qur’ān which unequivocally declares that Allah سُبحانه وتعالى commanded Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to deny possessing knowledge of his future condition. So what about those besides him? Allah سُبحانه وتعالى commands:

1 *Al-Tamhīd* vol. 21 pg. 221.

قُلْ مَا كُنْتُ بِدَعَاٍ مِّنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِن أَنبِئُ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

Say, “I am not something original among the messengers, nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am not but a clear warner.”¹

Similar is the statement of Rasūlullāh ﷺ to Umm al-‘Alā’ al-Anṣāriyyah when she said at the demise of Sayyidunā ‘Uthmān ibn Maẓ‘ūn رَضِيَ اللهُ عَنْهُ:

شهادتي عليك أبا السائب أن الله سيكرمك قال رسول الله صلى الله عليه وسلم و ما أدراك أن الله سيكرمه و الله إني لرسول الله و لست أدري ما يفعل بي و لا بكم فقالت والله لا أزكي بعد أحدا أبدا

“My testimony in your favour Abū al-Sā’ib is that Allah will soon honour you.”

Rasūlullāh ﷺ asked, “What informs you that Allah will soon honour him? I am the Messenger of Allah and I do not know what will happen to me nor to you.”

She submitted, “By Allah, I will never again declare the innocence of anyone.”²

1 Sūrah al-Aḥqāf: 9.

2 Ṣaḥīḥ al-Bukhārī.

This is the first to believe in me

عن أبي ذر و سلمان قالاً أخذ النبي صلى الله عليه و سلم بيد علي فقال إن هذا أول من آمن بي و هذا أول من يصفحني يوم القيامة و هذا الصديق الأكبر و فاروق هذه الأمة يفرق بين الحق و الباطل و هذا يعسوب المؤمنين و المال يعسوب الظالمين

Abū Dhar and Salmān relate that Rasūlullāh ﷺ caught hold of ‘Alī’s hand and said: “This man is the first to believe in me. He will be the first to shake my hand on the Day of Qiyyāmah. He is al-Ṣiddīq al-Akbar and the *Fārūq* (Criterion) of this ummah. He differentiates between truth and falsehood. He is the chief of the believers. And wealth is the chief of the oppressors.”

Al-Ṭabarānī and al-Bazzār narrated it from Abū Dhar only. He says therein:

أنت أول من آمن بي

You are the first to believe in me.

It is *mawḍū‘* as Ibn al-Jawzi confirmed.¹

Al-Haythamī says, “**Amr ibn Sa‘īd al-Miṣrī** appears in the isnād who is ḍa‘īf.”²

It is manifest from this concoction that the purpose is to steal the virtues of Sayyidunā Abū Bakr and Sayyidunā ‘Umar رضي الله عنهما and give them exclusively to Sayyidunā ‘Alī رضي الله عنه.

1 *Al-mawḍū‘āt* vol. 1 pg. 345.

2 *Majma‘ al-Zawā‘id* vol. 9 pg. 102.

This is the greatest of the former and latter beings from the inhabitants of the skies and earth

هذا خير الأولين والآخرين من أهل السماوات والأرض

This is the greatest of the former and latter beings from the inhabitants of the skies and earth.¹

I could not locate it, neither in the books of the Ahl al-Sunnah nor of the Shī'ah except the book of Aḥmad al-Raḥmānī al-Hamdānī titled *al-Imām 'Alī*.

It appears as the researcher was at a loss at inventing a reference so he sufficed on writing the word *reference* without providing an actual one.

1 *Al-Imām 'Alī* pg. 306.

This is ‘Alī who has approached in al-saḥāb

هذا علي قد أقبل في السحاب

This is ‘Alī who has approached in *al-saḥāb* (lit. the clouds).

Al-Albānī states:

Mawḍū‘. Abū al-Shaykh documented it in *Akhlāq al-Nabī*¹ from **Mas‘adah ibn al-Yasa‘** from—Ja‘far ibn Muḥammad from—his father from—his grandfather who reports: “Rasūlullāh ﷺ put on a turban for ‘Alī called al-saḥāb. ‘Alī thereafter approached wearing it, so Rasūlullāh ﷺ said: This is ‘Alī who has approached in al-saḥāb.”

They manipulated it and asserted, “Alī is in the clouds.”

I say: Mas‘adah is the problem.

Mas‘adah ibn al-Yasa‘

- Al-Bukhārī quotes Aḥmad, “He is worthless. We discarded his ḥadīth a long time back.”²
- Al-Dhahabī comments, “*Hālik* (destroyed). Abū Dāwud declared him a liar.”

1 *Akhlāq al-Nabī* pg. 124.

2 *Al-Tārikh* vol. 4/2 pg. 26.

This is my waṣī and confidant

هذا وصي و موضع سري

This is my waṣī and confidant.

The narration is mawḍū‘ as ascertained by Ibn al-Jawzī.¹ Ḥāfiẓ noted this.²

Nāṣiḥ ibn ‘Abd Allāh

- Al-Haythamī stated, “Nāṣiḥ ibn ‘Abd Allāh is present therein and he is matrūk.”³
- Al-Bukhārī labelled him munkar al-ḥadīth.⁴

1 *Al-mawḍū‘āt* vol. 1 pg. 375.

2 *Fatḥ al-Bārī* vol. 6 pg. 221.

3 *Majma‘ al-Zawā‘id* vol. 9 pg. 113.

4 *Mizān al-‘itidāl* vol. 7 pg. 5; *al-Fawā‘id al-Majmū‘ah* vol.1 pg. 369; *al-La‘ālī al-Maṣnū‘ah* vol. 1 pg. 327; *al-mawḍū‘āt* vol. 1 pg. 281.

Fitnah is there (thrice) where the horn of shaytan rises

حدثنا موسى بن إسماعيل حدثنا جويرية عن نافع عن عبد الله رضي الله عنه قال قام النبي صلى الله عليه وسلم خطيباً فأشار نحو مسكن عائشة فقال هنا الفتنة ثلاثاً من حيث يطلع قرن الشيطان

Mūsā ibn Ismā'īl narrated to us—Juwayriyah narrated to us from—Nāfi' from—'Abd Allāh ﷺ who reported:

Rasūlullāh ﷺ stood up to address and pointed in the direction of 'Ā'ishah's house and warned, "Fitnah is there (thrice) where the horn of Shayṭān rises."

قال رسول الله صلى الله عليه وسلم رأس الكفر قبل المشرق

Rasūlullāh ﷺ said, "The head of kufr is from the East."¹

و عن ابن عمر قال سمعت رسول الله صلى الله عليه وسلم يشير بيده نحو المشرق ويقول ها إن الفتنة هاهنا

Ibn 'Umar رضي الله عنه states, "I heard Rasūlullāh ﷺ stating as he pointed with his hand towards the East, 'Harken! Indeed Fitnah is there.'"²

وقال سالم بن عبد الله بن عمر يا أهل العراق ما أسألكم عن الصغيرة وأركبكم للكبيرة سمعت أبي يقول سمعت رسول الله صلى الله عليه وسلم يقول إن الفتنة تجيء من ههنا وأوماً بيده نحو المشرق من حيث يطلع قرنا الشيطان

Sālim ibn 'Abd Allāh ibn 'Umar said, "O people of Iraq! How you ask about trivial matters and perpetrate major crimes! I heard my father saying that he heard Rasūlullāh ﷺ declare, 'Certainly, fitnah will come from there,' and he gestured with his hand towards the East, 'from where the two horns of Shayṭān rise.'"³

1 *Ṣaḥīḥ al-Bukhārī Ḥadīth*: 3301; *Ṣaḥīḥ Muslim Ḥadīth*: 52.

2 *Ṣaḥīḥ Muslim Ḥadīth*: 2905.

3 *Ibid.*

The Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ waged war against Musaylamah. They would refer to that war as the Battle of Yamāmah. They did not apply the ḥadīth:

نجد قرن الشيطان

Najd is the horn of Shayṭān.

on their war with Musaylamah. They applied it to Iraq as it appears above from the established narrations from them.

Congratulations to you O 'Alī! You have become my mawlā and the mawlā of every believer

أخبرنا أبو بكر محمد بن عبد الباقي أنا أبو الحسن علي بن إبراهيم بن عيسى المقرئ الباقلي قراءة عليه وأنا حاضرنا أبو بكر بن مالك إمامنا بن صالح الهاشمي نا هدية بن خالد حدثني حماد بن سلمة عن علي بن زيد بن جدعان عن عدي بن ثابت وأبي هرون العبيدي عن البراء بن عازب قال كنا مع رسول الله صلى الله عليه وسلم في حجة الوداع فكسح لرسول الله صلى الله عليه وسلم تحت شجرتين و نودي في الناس إن الصلاة جامعة فدعا عليا وأخذ بيده فأقامه عن يمينه فقال أأنت أولى بالمؤمنين من أنفسهم قالوا بلى قال أأنت أولى بكل مؤمن من نفسه قالوا بلى وفي أحد الحديثين أليس أزواجي أمهاتكم قالوا بلى قال هذا وليي وأنا مولاه الله وال من والاه و عاد من عاداه فقال له عمر هنيئا لك يا علي أصبحت مولاي و مولى كل مؤمن

Abū Bakr Muḥammad ibn 'Abd al-Bāqī informed us—Abū al-Ḥasan 'Alī ibn Ibrāhīm ibn 'Īsā al-Muqri' al-Bāqillānī informed us (it was read to him and I was present)—Abū Bakr ibn Mālik narrated to us with dictation—Ibn Ṣāliḥ al-Hāshimī narrated to us—Hudbah ibn Khālid narrated to us—Ḥammād ibn Salamah narrated to me from—**'Alī ibn Zayd ibn Jud'ān** from—'Adī ibn Thābit and Abū Hārūn al-'Abdī from—Barā' ibn 'Āzib who relates:

We were with Rasūlullāh ﷺ in Ḥajjat al-Wadā'. The space under two trees was cleaned for Rasūlullāh ﷺ and an announcement was made among the people: Salāh is gathering. He called 'Alī and grabbed hold of his hand and made him stand at his right. He then announced, “Am I not more deserving of the believers than their own selves?” They replied in the affirmative.

He announced, “Am I not closer to every believer than his own self?” They replied positively.

In one of the ḥadīths, “Are my wives not your mothers?” “Most definitely,” they replied.

He then said, “This is my walī (friend) and I am his mawlā (friend). O Allah, befriend whoever befriends him and hate whoever hates him.”

‘Umar said to him, “Congratulations to you O ‘Alī! You have become my mawlā and the mawlā of every believer.”

The narration is ḍa‘īf due to the presence of **‘Alī ibn Zayd ibn Jud‘ān**. Al-Nasa‘ī and al-Dāraḩūṭnī labelled him ḍa‘īf.¹ Even if it had been ṣaḩīḩ, it would not serve as evidence for them since the word mawlā here means lover and helper. Allah ﷻ states:

ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلٰى الَّذِيْنَ اٰمَنُوْا

*That is because Allah is the protector of those who have believed.*²

1 Al-Sunan vol. 7 pg. 29; al-Dāraḩūṭnī vol. 1 pg. 77.

2 Sūrah Muḩammad: 11.

By the Being in whose hand lies my life, undoubtedly this man and his Shī'ah will be successful on the Day of Qiyāmah

والذي نفسي بيده إن هذا و شيعته لهم الفائزون يوم القيامة ثم قال إنه أولكم إيماناً معي و أوفاكم بعهد الله و أقومكم بأمر الله و أعدلكم في الرعية و أقسمكم بالسوية و أعظمكم عند الله منزية قال و نزلت إنَّ الدِّينَ أَمْرٌوَا وَعَمِلُوا الصَّالِحَاتِ أَوْلَيْكَ هُمْ خَيْرُ الْبَرِيَّةِ قال فكان أصحاب محمد صلى الله عليه و سلم إذا أقبل علي قالوا قد جاء خير البرية

“By the Being in whose hand lies my life, undoubtedly this man and his Shī'ah will be successful on the Day of Qiyāmah.”

He continued, “He is the first of you to bring faith in me, who is most diligent in fulfilling the covenant of Allah from you, the most religious in upholding the command of Allah, the most just among his subordinates, the best distributor with equity, and possesses the greatest excellence in the sight of Allah.”

The narrator says: “*Indeed, they who have believed and done righteous deeds - those are the best of creatures*”¹ was revealed.

He says, “When ‘Alī would approach, the Companions of Muḥammad صلى الله عليه وسلم would say: ‘The best of creatures has arrived.’”

The narration is mawḍū‘. Al-Albānī proved this. **Abū al-Zubayr** is one of the narrators who is a mudallis and has narrated with ‘an.²

1 Sūrah al-Bayyinah: 7.

2 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 4925.

I was a poor man who remained permanently in the company of Rasūlullāh ﷺ to fill my stomach

Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ explains the reason for his numerous transmissions:

إنكم لتقولون أكثر أبو هريرة عن النبي صلى الله عليه وسلم والله الموعود و يقولون ما للمهاجرين لا يحدثون عن رسول الله صلى الله عليه وسلم هذه الأحاديث وإن أصحابي من المهاجرين كانت تشغلهم أرضوهم والقيام عليها وإني كنت امرءا مسكينا ألزم رسول الله علي ماء بطني و كنت أكثر مجالسة رسول الله أحضر إذا غابوا و أحفظ إذا نسوا وإن النبي صلى الله عليه وسلم حدثنا بوما فقال من ييسط ثوبه حتى أفرغ فيه من حديثي ثم يقبضه إليه فلا ينسى شيئا سمعه مني أبدا فبسطت ثوبي أو قال نمرتي فحدثني ثم قبضته إلي فوالله ما كنت نسيت شيئا سمعته منه

You say that Abū Hurayrah transmits in abundance from Rasūlullāh ﷺ. And by Allah is the rendezvous. They say: What is with the Muhājirīn that they do not narrate from Rasūlullāh ﷺ these aḥādīth? My Muhājirīn friends were occupied with their lands and looking after them. I was a poor man and remained permanently in the company of Rasūlullāh ﷺ to fill my stomach. I would frequently sit in the company of Rasūlullāh ﷺ. I was present when they were absent, and I would remember when they forgot. One day, Rasūlullāh ﷺ narrated to us and said, “Whoever will spread open his garment until I complete this talk of mine and then press it against himself will never forget anything he heard from me.” So I spread my garment—or he said: my spotted garment—and he narrated to me. I then pressed it against myself. By Allah, I never forgot anything I heard from him.

He would say:

و أيم الله لولا آية في كتاب الله ما حدثتكم بشيء أبدا ثم يتلوا إن الدين يكتمون ما أنزلنا من
البيئات والهدى من بعد ما بيناه للناس في الكتاب أولئك يلعنهم الله ويلعنهم اللاعنون

I take an oath in Allah, had it not been for a verse in the Book of Allah, I would never ever have related to you anything. He would then recite:

Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse.¹

He would encourage people to disseminate knowledge and to avoid falsely attributing anything to Rasūlullāh ﷺ. He reports from Rasūlullāh ﷺ:

من سئل عن علم فكتمه ألجم بلجام من نار يوم القيامة

Whoever is asked about knowledge but conceals it, will be made to wear a bridle from fire on the Day of Qiyāmah.

He also transmits:

و من كذب علي متعمدا فليتبوأ مقعده من النار

Whoever lies against me intentionally should prepare his abode in Hell.²

Ḥāfiẓ elucidates:

أي بسبب شعبي أي أن السبب الأصلي الذي اقتضى له كثرة الحديث عن رسول الله صلى الله عليه وسلم ملازمته له ليجد ما يأكله لأنه لم يكن له شيء يتجر فيه ولا أرض يزرعها ولا يعمل فيها فكان لا ينقطع عنه خشية أن يفوته القوت فيحصل في هذه الملازمة من سماع الأقوال ورواية الأفعال ما لا يحصل لغيره ممن لم يلازمه ملازمته وأعانته على استمرار حفظه لذلك ما أشار إليه من الدعوة النبوية له بذلك قوله وكان المهاجرون يشغلهم الصنف بالأسواق

To fill my stomach, i.e. the main reason which allowed the abundance of aḥādīth from Rasūlullāh ﷺ was his sticking to him to find something to eat because he had nothing to sell nor any land to cultivate or work on. Hence, he would remain permanently with him fearing that he might miss out on food. This devotion allowed listening to his words and reporting his actions which others who did not stick to him the way he did were not capable of. The prophetic invitation he indicated towards assisted him

1 Sūrah al-Baqarah: 159.

2 Ṣaḥīḥ al-Bukhārī; Ṣaḥīḥ Muslim.

in retaining his memory of this. He says: The Muhājirīn were busy with trading in the market places.¹

Al-Nawawī explains:

أي الازمه و اقنع بقوتي و لا أجمع مالا لذخيرة و لا غيرها و لا أزيد على قوتي و المراد من حيث حصل
القوت من الوجوه المباحة و ليس هو من الخدمة بالأجرة

I would stick to him and be content with my food. I would not gather wealth to hoard it, nor anything else nor would I increase my food. The meaning is from whichever permissible avenues food came. He was not a paid servant however.²

The abundance of Sayyidunā Abū Hurayrah's رَضِيَ اللَّهُ عَنْهُ narrations is nothing worthy of disparagement. On the contrary, it is worthy of praise for his brilliant memory was the product of the du'ā' of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. And this is a virtue in his favour.

Is it not surprising that the Rawāfiḍ find it hard to believe that Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ memorised few thousand aḥādīth while they report that Ḥasan could speak 70 million languages? Al-Majlisī classified the isnād of this narration as ṣaḥīḥ.³ They also believe that Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ learnt one thousand chapters of knowledge from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, each chapter opening another hundred chapters. They believe that he and his offspring knew everything in the heavens and earth and nothing was hidden from them. They believe that the Imāms possess more knowledge than the Ambiyā'. In fact, they are more knowledgeable than the one who can forget (badā') because they cannot.

As regards him remaining with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to fill his stomach; why do those loathe this who fill their bellies by eating ḥarām khums for which they distort the Qur'ān? They convert the war booty of the kuffār into booty from the poor which the Shī'ah clergy wearing turbans devour impermissibly.

1 *Faṭḥ al-Bārī* vol. 13 pg. 323.

2 *Sharḥ Ṣaḥīḥ Muslim* vol. 16 pg. 53.

3 *Al-Kāfi* vol. 1 pg. 426.

By Allah I acknowledge that ‘Alī is more beloved to you than my father and me

والله لقد عرفت أن عليا أحب إليك من أبي ومني

By Allah I acknowledge that ‘Alī is more beloved to you than my father and I.

Alleged statement of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Al-Albānī labelled it ḍa‘īf.¹

Further, this statement of hers contradicts Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ affirmation of her being the most beloved woman to him and her father being the most beloved man.

1 *Ḍa‘īf Sunan Abī Dāwūd* pg. 491 Ḥadīth: 4999 or 1063 according to the numbering of Mukhtaṣar.

Your waṣī is the leader of the Awṣiyā': 'Alī ibn Abī Ṭālib

عن ابن عمر قال بينما رسول الله صلى الله عليه وسلم جالس ذات يوم إذ هبط جبريل الروح الأمين فقال يا محمد إن رب العزة يقرتك السلام ويقول لما أخذ الله ميثاق النبيين أخذ ميثاقك في صلب آدم فجعلك سيد الأنبياء وجعل وصيك سيد الأوصياء علي بن أبي طالب

Ibn 'Umar reports: One day while Rasūlullāh ﷺ was sitting, Jibrīl al-Rūḥ al-Amīn suddenly descended and said, "O Muḥammad! The Rabb of Honour conveys salām to you and declares that when He took the covenant of the Ambiyā', He took your covenant from the back of Ādam and made you the leader of the Ambiyā' and your waṣī the leader of the Awṣiyā': 'Alī ibn Abī Ṭālib.

Ḥāfiẓ reports that al-Dāraquṭnī said, "This is a mawḏū' ḥadīth. and between Mālik and Abū Ṭālib there are ḍa'īf narrators."¹

1 *Lisān al-Mizān* vol. 1 pg. 480; *Mizān al-I'tidāl* vol. 8 pg. 61.

My waṣī is ‘Alī ibn Abī Ṭālib

وصيي علي بن أبي طالب

My waṣī is ‘Alī ibn Abī Ṭālib.

Ḥāfiẓ says, “Qays ibn Mīnā’ is in the sanad and the ḥadīth is a lie.”¹

1 *Lisān al-Mizān* vol. 5 pg. 6.

You wrote asking me who the khums is for

و كتبت تسألني عن الخمس لمن هو و إنا كنا نقول هو لنا فأبى علينا قومنا

You wrote asking me who the khums is for. We would say that it was for us.
But our people denied us of it.

This is a portion of a lengthy narration. It is the letter of Ibn ‘Abbās to Najdat al-Ḥarūrī.¹

Here again the Shī‘ah use the narration to prove the permissibility of taking khums from people. However, the context of the narration rejects this since it is dealing with khums of war booty. Evidence for this is his statement in the beginning of the narration:

كتبت تسألني هل كان رسول الله صلى الله عليه وسلم يغزو بالنساء و قد كان يغزو بهن فيداوين الجرحى و يحذين من الغنيمة

You wrote asking me if Rasūlullāh ﷺ would wage war accompanied by women. He would wage war with them. They would tend to the injured and take from the booty.

The next question is about the khums.

Al-Nawawī says:

قوله كتبت تسألني هل كان رسول الله صلى الله عليه وسلم يغزو بالنساء و قد كان يغزو بهن فيداوين الجرحى و يحذين من الغنيمة معناه خمس خمس الغنيمة الذي جعله الله لذوي القربى و قد اختلف العلماء فيه فقال الشافعي مثل قول ابن عباس و هو أن خمس الخمس من الفيء و الغنيمة يكون لذوي القربى و هم عند الشافعي و الأكثرين بنو هاشم و بنو المطلب وقوله أبى علينا قومنا ذلك أي رأوا أنه لا يتعين صرفه إلينا بل يصرفونه في المصالح و أراد قومه و لاة الأمر من بني أمية و قد صرح في سنن أبي داود و في رواية له بأن سؤال نجدة لابن عباس عن هذه المسائل كان في فتنة ابن الزبير و كانت فتنة ابن الزبير

1 *Ṣaḥīḥ Muslim Ḥadīth*: 1812.

بعد بضع و ستين سنة من الهجرة و قد قال الشافعي رحمه الله يجوز أن ابن عباس أراد بقوله أبي ذلك علينا قومنا من بعد الصحابة و هم يزيد ابن معاوية والله أعلم

His statement: “You wrote asking me who the khums is for. We would say that it was for us. But our people denied us of it.” He is referring to a fifth of the *khums* (fifth) of booty which Allah allocated for the relatives (of Rasūlullāh ﷺ). The ‘Ulamā’ have a difference of opinion with regards to it. Al-Shāfi‘ī opts for the view of Ibn ‘Abbās, i.e. the fifth of khums from both Fay’ and booty will be for the relatives. And they are according to Shāfi‘ī and majority the Banū Hāshim and Banū al-Muṭṭalib.

And his statement: “But our people denied us of it,” i.e. they thought that it is not specifically for us. Rather it can be spent for other benefits. He intends by our people the authorities from the Banū Umayyah. It is clearly mentioned in *Sunan Abī Dāwūd* and a narration of his that Najdah’s question to Ibn ‘Abbās about these rulings was during the fitnah of Ibn al-Zubayr which took place 60 odd years after the hijrah. Al-Shāfi‘ī رحمه الله had said, “It is possible that Ibn ‘Abbās meant those after the Ṣaḥābah, i.e. Yazīd ibn Mu‘āwiyah. And Allah knows best!”

And sufficient was Allah for the believers in battle with ‘Alī

وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ بَعْلِي

And sufficient was Allah for the believers in battle’ with ‘Alī.

Al-Faḍl ibn al-Qāsim

- Ḥāfiẓ al-Dhahabī says, “I do not know him.”²

‘Abbād ibn Ya‘qūb

- A truthful shī‘ī.³

1 Sūrah al-Aḥzāb: 25.

2 *Mizān al-I’tidāl*.

3 *Mizān al-I’tidāl* vol. 4 pg. 45.

Do not send imperfect salutations upon me

ولا تصلوا علي الصلاة التبراء

Do not send imperfect salutations upon me.

The Rawāfiḍ frequently mention this ḥadīth and cite it as evidence. Unfortunately, it is not found in our ṣaḥīḥ reliable books. Ibn Ḥajar al-Haytamī mentioned it with terms indicating weakness saying, “It has been reported.”¹

By coincidence, I decided to refer to the main sources of the Shī'ah and I exhausted my efforts to excavate its sanad. However, the only one I found was that they narrate it as a story without any sanad.

Is it not utterly astonishing that this narration represents the capital of their religion and they always find fault with the sunnah due to it and make it binding upon them whereas it has no isnād in their books?

The Rawāfiḍ have made their ṣalāh imperfect when they excluded the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from the Ahl al-Bayt when the Qur'ān addresses them and describes them with these words.

Firstly:

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتُ اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ

*They said, “Are you amazed at the decree of Allah ? May the mercy of Allah and His blessings be upon you, people of the house.”*²

The wife of Ibrāhīm عَلَيْهِ السَّلَامُ is addressed.

1 Al-Ṣawā'iq al-Muḥriqah vol. 2 pg. 430.

2 Sūrah Hūd: 73.

هَلْ أَدُلُّكُمْ عَلَىٰ بَيْتٍ يَكْفُلُونَهُ لَكُمْ

*Shall I direct you to a household that will be responsible for him for you.*¹

The mother of Mūsā is intended here.

نَمَّا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ

*Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household*²

The wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are addressed.

The address is about the children of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The Shī'ah exclude Zaynab, Ruqayyah, and Umm Kulthūm from the prophetic lineage and think that they were his step children from Sayyidah Khadījah's رَضِيَ اللهُ عَنْهَا previous husband.

1 Sūrah al-Qaṣaṣ: 12.

2 Sūrah al-Aḥzāb: 33

Walīd ibn ‘Uqbah

الوليد بن عقبة

Refutation of doubts created about the Ṣaḥābī Sayyidunā Walīd ibn ‘Uqbah

رَضِيَ اللهُ عَنْهُ .

Allah’s ﷻ command of verifying information was emphatic in the Qur’ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ
نَادِمِينَ

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.¹

What appears in the tafsīr of this verse seems contradictory to this divine command.

Narrations are widespread in the books of tafsīr about Sayyidunā Walīd ibn ‘Uqbah رَضِيَ اللهُ عَنْهُ, one of the Ṣaḥābah who was a staunch resolute mujāhid and at whose hands Allah conquered many cities of Persia. They think that the verse was revealed concerning him and that he is referred to as a *fāsiq* (transgressor) in the Qur’ān.

Ibn Kathīr explains:

Many mufasssīrīn have mentioned that this verse was revealed concerning Sayyidunā Walīd ibn ‘Uqbah ibn Abī Mu‘ayy رَضِيَ اللهُ عَنْهُ when Rasūlullāh ﷺ sent him to collect the zakāh of the Banū al-Muṣṭaliq. This has been reported from many chains, the best of which is what Imām Aḥmad narrated in his Musnad from the king of Banū al-Muṣṭaliq, Ḥārith ibn Ḍirār, the father of Umm al-Mu‘minīn Juwayriyah bint al-Ḥārith. Imām Aḥmad reports:

1 Sūrah al-Ḥujurāt: 6.

حدثنا محمد بن سابق حدثنا عيسى بن دينار حدثني أبي أنه سمع الحارث بن ضرار الخزاعي رضي الله عنه ... الحديث

Muhammad ibn Sābiq narrated to us—**ʿĪsā ibn Dīnār** narrated to us—my father narrated to me that he heard—Ḥārith ibn Ḍirār al-Khuzāʿī رضي الله عنه.

This sanad which Ibn Kathīr labelled as the best of all, is ḍaʿīf because **ʿĪsā ibn Dīnār** is majhūl.

It is said that the reason for its ḍuʿf is **Muhammad ibn Sābiq**.

- Ibn Maʿīn labelled him ḍaʿīf. But on the other hand, al-ʿIjlī considered him reliable.
- Yaʿqūb ibn Shaybah says, “Reliable. Not described with ḍabt.”
- Ḥāfiẓ commented, “Truthful.”
- The accurate view is that Muhammad ibn Sābiq is from the narrators of al-Bukhārī and Muslim and no one has preceded Ibn Maʿīn in labelling him ḍaʿīf.

The flaw in the narration is ʿĪsā ibn Dīnār.

ʿĪsā ibn Dīnār

- Ibn Ḥibban listed his father Dīnār among the reliable narrators whereas his son ʿĪsā is majhūl.

Hence, the narration is ḍaʿīf despite it being the best one around.

Ibn Abī Ḥātim and al-Ṭabarī narrated it from al-Mundhir ibn Shādhān al-Tammār from—Muḥammad ibn Sābiq.¹ **Mūsā ibn Ubaydah al-Rabadhī** is present in this

¹ *Tārīkh al-Ṭabarī* vol. 11 pg. 383.

isnād. Moreover, **Thābit** the freed slave of Umm Salamah is majhūl since a slave with this name is not known to be in her possession.

Due to this, al-Haythamī's statement that the narrators are reliable is astonishing taking into consideration that ʿĪsā and Thābit are majhūl.

Al-Ṭabarī and al-Bayhaqī reported it from **al-ʿAwfī** from Ibn ʿAbbās رضي الله عنه.¹ This isnād is filled with ʿAwfīs who are infamous for being ḍaʿīf as is common knowledge.

Ibn Kathīr reported the statements of Mujāhid, Qatādah, and Ibn Abī Laylā as well. However, all these are mursal reports which are not fit to establish the accusation of fisq against a Ṣaḥābī رضي الله عنه. We do not accept such narrations in the rulings of cleanliness and ṣalāh, so why would we accept them in criticising the cream of this ummah?

These narrations were in need of deep examination so that, thereafter, it becomes clear that all the narrations are munqaṭiʿ and those that are ṣaḥīḥ like the one in *Ṣaḥīḥ Muslim* do not exceed establishing proof against him with false testimony; as will be spelt out to you in this invaluable discussion of Ustādh Muḥibb al-Dīn al-Khaṭīb—May Allah shower him with abundant mercy. It devolves upon everyone who reads this discussion to make duʿā for him.

Ustādh Muḥibb al-Dīn al-Khaṭīb's testimony in favour of Sayyidunā Walīd ibn ʿUqbah رضي الله عنه:

كنت في ما مضى أعجب كيف تكون هذه الآية نزلت في الوليد بن عقبة و يسميه الله فاسقا ثم
تبقى له في نفس خليفتي رسول الله أبي بكر و عمر المكانة التي سجلها له التاريخ .. إن هذا
التناقض بين ثقة أبي بكر و عمر بالوليد بن عقبة و بين ما كان ينبغي أن يعامل به لو أن الله سماه
فاسقا حملني على الشك في أن تكون الآية نزلت فيه

1 *Sunan al-Bayhaqī* vol. 9 pg. 54.

In the past, I was startled at how the verse was revealed concerning Sayyidunā Walīd ibn ‘Uqbah رضي الله عنه and Allah labelling him a fāsiq but then he continues to enjoy a lofty rank in the reign of Rasūlullāh’s صلى الله عليه وسلم two khalīfahs, Abū Bakr and ‘Umar, which history bears testimony to. This is inconsistency between Abū Bakr and ‘Umar’s trust for Sayyidunā Walīd ibn ‘Uqbah رضي الله عنه and between how they should have treated him had Allah labelled him a fāsiq. This made me doubt that the verse was revealed concerning him.

After this doubt gripped me, I thoroughly examined the narrations reported in the reason for revelation of this verse. After studying them, I found them to be *mawqūf*¹ on Mujāhid, Qatādah, Ibn Abī Laylā, or Yazīd ibn Rūmān. None of them mentioned the names of the narrators in the span of 100 years or more between them and the incident. This 100 years was filled with narrators with diverse ideologies.

Those who have the desire to defame the reputation of the likes of Walīd and those who enjoy a higher status than him, filled the world with narrations which have no academic value.

So long as the narrators of the narrations regarding the reason for revelation of the verse are *majhūl* to the masters of *jarḥ* and *ta’dīl*, besides the narrators to whom these reports are attributed—the ‘Ulamā’ of *jarḥ* and *ta’dīl* do not know anything about them, not even their names—then it is impermissible both in the Sharīah and traditionally to declare the authenticity of these *munqaṭi’* (disjointed) narrations and derive rulings from them.

There are, however, two *mawṣūl* narrations. One is from Umm Salamah; Mūsā ibn ‘Ubaydah believes that he heard it from Thābit, the freed slave of Umm Salamah. **Mūsā ibn ‘Ubaydah** has been labelled *ḍa’if* by al-Nasa’ī, Ibn al-Madīnī, Ibn ‘Adī, and others.

1 *Mawqūf*: A narration attributed to a Ṣaḥābī.

And **Thābit** who is assumed to be the freed slave of Umm Salamah has no mention in any of the books I studied. He is not mentioned in *Tahdhīb al-Tahdhīb*, *Taqrib al-Tahdhīb*, *Khulāṣat Tahdhīb al-Kamāl*, and not even in *Mizān al-i‘tidāl* and *Lisān al-Mizān*.

I then went on to research the collection of Umm Salamah’s aḥādīth in *Musnad Aḥmad*. I read them one by one but failed to locate this narration. In fact, I did not find any narration of hers in which a freed slave of hers by the name Thābit appears. Add to this that Umm Salamah did not say in this narration that it was revealed regarding Sayyidunā Walīd ibn ‘Uqbah رضي الله عنه, even if it is correctly attributed to her; and there is no way to correctly attribute it to her. She simply said or it is attributed to her that she said:

بعث رسول الله رجلا في صدقات بني المصطلق

Rasūlullāh صلى الله عليه وسلم sent a man to collect the zakāh of the Banū al-Muṣṭaliq.

The second mawṣūl narration is reported in al-Ṭabarī in his *Tafsīr* from Ibn Sa‘īd—from his father from—his uncle from—his father from—his father from—Ibn ‘Abbās.

Al-Ṭabarī did not meet Ibn Sa‘īd and did not learn ḥadīth from him since Ibn Sa‘īd passed away in Baghdād the year 230 A.H, al-Ṭabarī was a child probably six years of age who did not yet leave his city Āmil in Ṭabristān to travel to Baghdād or any other place for that matter.

Then it became apparent to me that the Ibn Sa‘īd from whom al-Ṭabarī narrated is Muḥammad ibn Sa‘īd al-‘Awfī. Shaykh Aḥmad Shākir described his sanad as: A sanad filled with ḍa‘īf narrators from one family.¹

So all these narrations from the first to the last are not worthy to be used to indict a warrior who was trusted by Abū Bakr and ‘Umar and served Islam, for which the greatest of rewards are hoped, if Allah wills. Add to

1 *Tafsīr al-Ṭabarī* vol. 1 pg. 263; Dār al-Ma‘ārif print.

all of this that at the time when the incident took place to the Banū al-Muṣṭaliq upon which the verse was revealed, Walīd ibn ‘Uqbah was a young child as will appear in the following lines.

Aḥmad narrates in his *Musnad* about the age of Walīd ibn ‘Uqbah on the Day of the Conquest of Makkah from his teacher Fayyāḍ ibn Muḥammad al-Raqqī from—Ja‘far ibn Burqān al-Raqqī from—Thābit ibn al-Ḥajjāj al-Kilābī al-Raqqī from—‘Abd Allāh al-Hamdānī (‘Abd Allāh ibn Mālīk ibn al-Ḥārith) from—Walīd ibn ‘Uqbah. It is apparent that Walīd ibn ‘Uqbah narrated this ḥadīth after he isolated himself from people in the final years of his life and chose to stay in a village of his in A‘māl Raqqah. The isnād of the narration is filled with Raqqī narrators. Imām Aḥmad learnt it from his teacher who learnt it from them. ‘Abd Allāh al-Hamdānī is reliable. However, his name was mixed up in the beginning of this narration with another Hamdānī whose agnomen is Abū Mūsā and whose name is Mālīk ibn al-Ḥārith (i.e. the name of ‘Abd Allāh al-Hamdānī’s father). This person is majhūl according to the masters of jarḥ and ta’dīl.

As regards the ‘Abd Allāh al-Hamdānī which Aḥmad’s isnād ends at is known and trusted. Qāḍī Ibn al-‘Arabī has relied upon his reports and the like in determining the age of Walīd ibn ‘Uqbah that he was a child at the Conquest of Makkah and that the verse was revealed about someone else.

Shocking indeed is the affair of those who have a burning desire to taint the reputation of this young mujāhid Ṣaḥābī, who has a pure soul and a beautiful history. People who attempt to disprove the evidence of his young age at that time with another narration which relates his arrival with his brother ‘Umārah in Madīnah in the year 7 after hijrah to request Rasūlullāh ﷺ to return their sister Umm Kulthūm to Makkah.

The original narration—if correct—mentions the name of ‘Umārah first before Walīd. This suggests that ‘Umārah was the main person in this journey and that Walīd accompanied him. What prevents Walīd from coming if he was a child accompanied by his elder brother as happens in every era and place?

So Walīd being a child at the Conquest of Makkah is not irreconcilable with him coming with his elder brother to Madīnah in the year 7 A.H.

Now it is firmly established that all the narrations which speak about Walīd ibn ‘Uqbah in the reason for revelation of the verse are not worthy of establishing a shar‘ī ruling or historical accord academically. When you add to this the ḥadīth of *Musnad Aḥmad* the age of Walīd in the year of the conquest, you will realise the wisdom of Sayyidunā Abū Bakr and Sayyidunā ‘Umar capitalising on Walīd رضي الله عنه, their trust for him, and confidence in him since he was in the prime of his youth at the time.

Walīd ibn ‘Uqbah is the gallant warrior, the conqueror, the just, and oppressed. He did every good deed possible for his people. Then he witnessed with his very own eyes how the evil ones were oppressing the righteous and enforcing their evil on them. So he isolated himself from people after the martyrdom of ‘Uthmān in a village detached from the noise of populace. It was at a distance of 15 miles from the city of Raqqah in the land of al-Jazīrah where he waged jihād and invited the Christians to Islam during the khilāfah of ‘Umar رضي الله عنه.

The time has come for the faulty conspiracies of the liars to be exposed and this renowned man should not be harmed. The truth becoming manifest has been delayed for 13 centuries. But the truth is ancient and it cannot be overshadowed.

From the time Sayyidunā Walīd ibn ‘Uqbah رضي الله عنه was appointed as governor of Kūfah by Amīr al-Mu‘minīn ‘Uthmān رضي الله عنه, he desired to be a proverbial governor in justice, magnanimity, and excellent character with people just as he was a legendary warrior in his Jihād and establishment of Islam to a suitable level for the defenders of his da‘wah, the carriers of his flag, and the spreaders of his message. He lived as governor of Kūfah for 5 years. His house till the last day he ruled had no door which would serve as a barrier between him and people, whether he recognised them or not. So whoever wanted to come, was welcome whenever he wanted, whether during the day or at night. Sayyidunā Walīd ibn ‘Uqbah رضي الله عنه had no need to hide from the people.

A veil is to cover immoralities. You will not find any veil in front of goodness.

It was appropriate for all the people to love their benevolent leader. He had established a house of hospitality for the poor and had brought much goodness to the people to the extent that he began distributing wealth to the new-borns and slaves. He would return to every slave every month the extra wealth which was sufficient for them without deducting from their allowances. Practically, majority of the various classes of the populace were fond of this reputed leader the duration of his entire term. Besides, there were a group of evil and corrupt people whose sons were struck with the whip of legal punishments stipulated by the Sharī'ah at the hands of Walīd. So they waited for an opportunity to harm him.

Some of the names of these men were Abū Zaynab ibn 'Awf al-Azdī, Abū Muwarra', and Jundub Abū Zuhayr. The police intercepted their sons the night they broke into Ibn al-Ḥaysamān's house and killed him. A man from the Ṣaḥābah of Rasūlullāh ﷺ was his neighbour, one of the forerunners in Islam, Sayyidunā Abū Shurayḥ al-Khuzā'ī, carrier of the flag of Rasūlullāh ﷺ against the army of Khuzā'ah on the Day of the Conquest of Makkah. He and his son had come from Madīnah to depart with one of the armies of Sayyidunā Walīd ibn 'Uqbah رَضِيَ اللَّهُ عَنْهُ which he would despatch to the East for conquering and spreading the message of Islam. This Ṣaḥābī and his son witnessed these evil criminals attacking the house of Ibn al-Ḥaysamān and they bore testimony against these cold blooded murderers. Sayyidunā Walīd ibn 'Uqbah رَضِيَ اللَّهُ عَنْهُ implemented the law of Sharī'ah upon them at the door of the palace in the public square. So their father's took a covenant upon themselves to conspire against this pure and compassionate leader and they sent spies to watch his every move.

His house was always open. One day, a guest was in his house. The guest was from the North poets who was previously a Christian who lived with his maternal uncles from the Banū Taghlib in the land of al-Jazīrah and

had accepted Islam at the hands of Walīd. The spies who were denied blood revenge thought that this poet who was a Christian must be drinking wine and most probably Walīd was serving it to him. Thus, they called Abū Zaynab, Abū al-Muwarraʿ, and their cronies who converged upon the house from the side of the Masjid. After he was suddenly confronted by them, he put something under his bed. One of them took it out without his permission and it turned out to be bowl with bunches of grapes. So they looked at one another and began censuring each other out of embarrassment. People heard of the whole drama and came to the scene. They began swearing and cursing the gate crashers. Sayyidunā Walīd ibn ʿUqbah رضي الله عنه, however, concealed the matter and kept it secret from Sayyidunā ʿUthmān رضي الله عنه. He just remained silent and observed patience.

Thereafter the plots of Jundub, Abū Zaynab, and Abū al-Muwarraʿ increased. They took advantage of every incident. They would give it a nasty interpretation and fabricated lies. Some of those who had served under Sayyidunā Walīd ibn ʿUqbah رضي الله عنه and were removed due to their evil character went to Madīnah and complained about Walīd to Amīr al-Muʿminīn ʿUthmān رضي الله عنه and demanded his removal from Kūfah. While these wicked people were in Madīnah, Abū Zaynab and Abū al-Muwarraʿ entered the court house of Kūfah with the crowd that entered. Walīd went aside for a break and the rest of the people left but these two remained inside. They managed to steal his ring from his house and subsequently left.

When Sayyidunā Walīd ibn ʿUqbah رضي الله عنه woke up and did not find his ring, he enquired from his wives about it. They were in a small chamber looking at his visitors from behind a veil. They informed him that only two men remained in the house and they described their features and garments to him. Sayyidunā Walīd ibn ʿUqbah رضي الله عنه realised that it was none other than Abū Zaynab and Abū al-Muwarraʿ. He understood that they only stole it for some conspiracy they had cooked up. So he sent people to search for them but they could not be found in Kūfah. They had travelled in much haste to Madīnah.

They had come as witnesses against Walīd for drinking wine. I think that they stole the details of the false incident from an incident that had taken place to Qudāmah ibn Maḍ'ūn during the khilāfah of Sayyidunā 'Umar رضي الله عنه. They said that they were his attendants and they entered his presence while he was vomiting wine. 'Uthmān said that only the drinker of wine vomits the same. So Walīd was brought from Kūfah and he swore on oath that he was not guilty and informed Sayyidunā 'Uthmān رضي الله عنه of their conspiracy. 'Uthmān رضي الله عنه said, "We will enforce the ḥudūd and the giver of false testimony will return to Hell."

This is the story of Sayyidunā Walīd ibn 'Uqbah رضي الله عنه being falsely accused of drinking wine. This appears in the happenings of the year 30 A.H. in *Tārīkh al-Ṭabarī*. Notwithstanding the many references, there is no mention of anything else. The summary of the incident in *Tārīkh al-Ṭabarī* is that the witnesses against Walīd were two of those who were denied blood revenge who harboured rancour and hatred for him. There is no mention in the testimony of ṣalāh at all, forget of it being two or four. The addition of ṣalāh is another startling matter.

This story is reported from Ḥaḍīn ibn al-Mundhir, one of the followers of 'Alī, that he was with Sayyidunā 'Alī by Sayyidunā 'Uthmān رضي الله عنه when the ḥadd was enforced on Walīd. People reported this from him until Muslim wrote it in his *Ṣaḥīḥ* in Kitāb al-Ḥudūd with the words:

شهدت عثمان ابن عفان و أتى بالوليد قد صلى الصبح ركعتين ثم قال أزيدكم فشهد عليه
رجلان بأنه تقياً أحدهما حمران أنه شرب الخمر و شهد آخر أنه رآه يتقياً

I was present by 'Uthmān ibn 'Affān. Walīd was brought who had performed two rak'āt of Fajr and then said, "Should I read more for you?"

Two men bore testimony against him that he vomited it, one was Ḥamrān that he drank wine and the other said that he saw him vomiting it.

The witnesses did not bear testimony that Walīd prayed two rak'āt of Fajr and said, "Should I read more for you?" Rather, one said that he drank wine and the other said that he vomited it.

This addition is from Ḥaḍīn and he was not part of the witnesses, nor was he present in Kūfah when the alleged incident took place. Moreover, he did not mention any isnād for this component of the accusation to any known person.

It is amazing that the exact report that appears in *Ṣaḥīḥ Muslim* appears at three places of *Musnad Aḥmad* reported from Ḥaḍīn. And the one who heard it from Ḥaḍīn is the same reporter in *Musnad Aḥmad* at all three places.

The first two places¹, has no mention of ṣalāh from the tongue of Ḥaḍīn or anyone else. Probably one of the narrators thereafter understood that the ṣalāh part is not from the speech of the witnesses so he sufficed on mentioning the ḥadd.

In the third narration², it appears that Ḥaḍīn says that Walīd led the people in four rak'āt of Fajr ṣalāh. This contradicts what Ḥaḍīn himself said in the narration of *Ṣaḥīḥ Muslim*. In one of the narrations, there is an adulteration of wāw and Allah knows best the reason for it.

Nonetheless, mention of ṣalāh in both cases is from the side of Ḥaḍīn who was not a witness, nor reporting from a witness. Hence, this portion is useless.

After you have now been educated about the affair of those who were denied blood revenge which al-Ṭabarī quoted from his teachers, I would like to increase your knowledge by giving you some background on Ḥamrān who is mentioned in the narration. Ḥamrān was one of the slaves of 'Uthmān رضي الله عنه. He had disobeyed Allah prior to giving testimony against

1 *Musnad Aḥmad* vol. 1 pg. 82, 140.

2 *Musnad Aḥmad* vol. 1 pg. 144.

Walīd. In the city of Rasūlullāh ﷺ, he married a divorced woman and had relations with her while she was still passing her 'iddah from her first husband. 'Uthmān رَضِيَ اللَّهُ عَنْهُ became extremely angry with him over this and due to this and other matters which he perpetrated previously, he removed him from his court and evicted him from Madīnah. He came to Kūfah where he began spreading mischief. He came upon the righteous man 'Āmir ibn 'Abd al-Qays رَضِيَ اللَّهُ عَنْهُ and fabricated a lie against him to the men of state which led to him leaving for Shām.

I leave the matter of this witness and the other two witnesses to the reader, to decide as he pleases. In my opinion, the ḥadd of Allah cannot be established through the testimony of such witnesses on laymen and shepherds. So how about a distinguished Ṣaḥābī who the Khalīfah handed over the responsibility of running a state and mobilising armies. According to him, he had excellent character with people, and upheld the trusts of Allah with integrity. He was trusted by 3 of the perfect Khulafā' of Islam, viz. Sayyidunā Abū Bakr, Sayyidunā 'Umar, and Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ.

Walīd enjoyed a relationship with Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ which the liars think was the reason for his favouritism of him and the reason 'Uthmān overlooked removing them. They attack the reputation of people and take pleasure with six couplets attributed to an insolent despicable man which appear on page 85 of his Dīwān. They do not have the critic instinct to realise the inconsistency and discrepancies found in these couplets. Where is Walīd's praise in them? He says:

و رأوا شمائل ماجد أنف بعطي على الميسور و العسر
 فنزعت مكذوبا عليك و لم تردد إلى عوز و لا فقر
 نادى وقد تمت صلاتهم أزيدكم ثملا و ما يدري

And they saw the characteristics of a noble man, disdained by gifts in times of prosperity and adversity.

So I pulled back, you had been lied against and you never hesitated to destitution nor poverty.

He called out, after their ṣalāh was complete, should I increase for you, intoxicated and unaware.

The one who says the last couplet, it is not imaginable that he will say the first two couplets and praise and censure at the same time in not more than six couplets. I had written a long article regarding discrepancies in poetry in which I cited examples of foreign couplets being slipped into poems on the same rhythm and rhyme, from someone other than the original composer.

Nonetheless, the witnesses who gave testimony before Sayyidunā ʿUthmān رضي الله عنه did not mention the ṣalāh incident despite them having no fear for Allah and the Last Day.

Let me declare unequivocally for the pleasure of Allah that had Walīd been one of the figures of European history like Saint Louis who we have locked in Dār Ibn Luqmān in al-Manṣūrah, they would have titled him a Saint since Louis did not do as much good to France the way Sayyidunā Walīd ibn ʿUqbah رضي الله عنه did for his ummah and the former did not conquer for Christianity the way the latter conquered for Islam.

Amazing indeed is the nation who has been wronged, to destroy and taint its beautiful history and destroy its distinguished people, like how the evil among us do. Then the schemes of these wicked people spread to the extent that the good think that it is the truth.¹

I would like to say, may Allah have mercy on Muḥibb al-Dīn al-Khaṭīb for defending the honour of an illustrious Ṣaḥābī Sayyidunā Walīd ibn ʿUqbah رضي الله عنه who had been unjustly and falsely accused of drinking wine; a lie which the internal enemies of Islam spread joyfully to plot against the human transmitters of the Qurʾān (i.e. the Ṣaḥābah رضي الله عنهم) out of rancour. Their ultimate intention is to prove interpolation of the Qurʾān and to establish even one example of dishonesty, to

1 *Al-ʿAwāṣim min al-Qawāsim* pg. 90 – 98; taḥqīq of Muḥibb al-Dīn al-Khaṭīb.

break the integrity of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. They think they are defending Islam whereas they are unaware that they are indirectly casting doubts against the Qur’ān in their endeavour to break the fort and the accepted belief in the integrity of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, which has become the ideology and methodology of the Ahl al-Sunnah. The Ṣaḥābah are the transmitters of the Qur’ān. Criticising them is criticising the isnād of the Qur’ān. How elated the enemies of the Muslims will be when they find those within Islam helping them to break this chain in their attempt to criticise the noble Qur’ān. Why won’t they when the books of these people have stated with “mutawātir isnāds” that the Ṣaḥābah distorted the Qur’ān, changed it, deleted from it, and altered verses from their places.

Is this imaginable regarding men whom Allah describes as:

وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ

Give [them] preference over themselves.¹

Should we distort it to please these hypocrites by deleting the ‘alā (over) for then it will read:

وَيُؤْتِرُونَ أَنفُسِهِمْ

Give [them] preference to themselves

so that their belief may be founded that the Ṣaḥābah were selfish, greedy to live and avaricious to accumulate paltry worldly possessions.

Instead, Allah سُبْحَانَكَ وَبِحَمْدِكَ declared:

وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ

Give [them] preference over themselves.²

1 Sūrah al-Ḥashr: 9.

2 Sūrah al-Ḥashr: 9.

They preferred others by feeding them and remaining hungry themselves.

Never, by Allah. those who believed, emigrated, waged jihad in the path of Allah, and those who gave refuge and assisted and sacrificed everything they had in the path of Allah to establish the dīn of Allah; we can never believe anything else about them but what the Qur'ān declares.

We now wish to tell the Rawāfiḍ: You have become losers at the end of the day and attained no goodness despite your exhaustive efforts. Instead, Allah disgraces you. You are unable to breach our belief that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of our Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are righteous and truthful. And our grand belief stands lofty: The integrity of all the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

O Abū Bakr, Allah granted me the reward of whoever believed ... and Allah granted you the reward

يا أبا بكر إن الله أعطاني ثواب من آمن ... وإن الله أعطاك ثواب

O Abū Bakr, Allah granted me the reward of whoever believed ... and Allah granted you the reward

Al-Khaṭīb documents it from the chain of **Aḥmad ibn Muḥammad ibn ‘Ubayd Allāh Abī al-Ḥasan al-Tammār al-Muqri’**. He then states, “He was unreliable and related bāṭil aḥādīth. He is ḍa’īf and there are irreconcilable aspects in his aḥādīth.”¹

1 *Tārīkh Baghdād* vol. 5 pg. 53.

Abū Rāfi‘! After me, there will be a people who will fight ‘Alī. Fighting them is a ḥaqq of Allah

حدثنا محمد بن عثمان بن أبي شيبة ثنا يحيى بن الحسن بن فرات ثنا علي بن هاشم عن محمد بن عبيد الله بن أبي رافع ثنا عون بن عبد الله بن أبي رافع عن أبيه عن جده أبي رافع قال دخلت على رسول الله صلى الله عليه وسلم وهو نائم أو يوحى إليه وإذا حية في جانب البيت فكرت أن أقتلها فأوقفه فضطجعت بينه وبين الحية فإن كان شيء كان بي دونه فاستيقظ هو يتلو هذه الآية **إِنَّمَا إِلَهُكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا** الآية قال الحمد لله فرأني إلى جانبه فقال ما أضجعتك ها هنا قلت لمكان هذه الحية قال قم إليها فاقتلها فقتلتها فحمد الله ثم أخذ بيدي فقال يا أبا رافع سيكون بعدي قوم يقاتلون عليا حقا على الله جهادهم فمن لم يستطع جهادهم بيده فبلسانه فمن لم يستطع بلسانه فبقلمه ليس وراء ذلك شيء

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‘ who recalls:

I entered the house of Rasūlullāh ﷺ while he was asleep or receiving revelation. There was a snake in the corner of the house. I disliked killing it which will wake him up. So I lied down between him and the snake. If anything will happen, it will happen to me not him. He woke up reciting this verse: *Your ally is none but Allah and His Messenger and those who have believed*¹ until the end of the verse. He exclaimed, “All praise is for Allah.”

He then saw me at his side and asked, “What makes you lie down here?”

I explained, “Due to this snake.”

He commanded me to stand up and kill it and I complied. Upon that he praised Allah and then took my hand and said, “O Abū Rāfi‘! After me, there will be a people who will fight ‘Alī. Fighting them is a right due to Allah. Whoever does not have the ability to fight them with his hand, should do

1 Sūrah al-Mā'idah: 55.

so with his tongue. Whoever cannot do with his tongue should with his heart. After this there is nothing.”

The narration is mawḍū‘. **Muḥammad ibn ‘Ubayd Allāh ibn Abī Rāfi‘** is a shī‘ī. He is also called ‘Awn ibn ‘Ubayd Allāh ibn Abī Rāfi‘.¹ He is from the Shī‘ah of Kūfah, those infamous for ḥadīth concoctions.²

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah* Ḥadīth: 4910; *Majma‘ al-Zawā‘id* vol. 9 pg. 134.

2 *Silsilat al-Aḥādīth al-Ḍa‘īfah* vol. 10 pg. 497 Ḥadīth: 4882.

O Umm Salamah, ‘Alī’s flesh is from my flesh

يا أم لسمة علي لحمه من لحمي

O Umm Salamah, ‘Alī’s flesh is from my flesh.

This is a lie.

Ḥāfiẓ says, “**Dāhir ibn Dāhir** is a Rāfiḍī with rancour. His calamities are not corroborated. Al-‘Uqaylī mentioned it from the ḥadīth of ‘Abd Allāh ibn Dāhir from his father Dāhir from the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Ibn ‘Adī accused him of forging this narration.¹

1 *Lisān al-Mizān* vol. 2 pg. 413; *Mizān al-I’tidāl* vol. 3 pg. 4; *al-Ḍu‘afā’* vol. 2 pg. 47; *al-Kāmil fī al-Ḍu‘afā’* vol. 4 pg. 228.

O Anas! The one to enter your presence through this door is the leader of the believers

يا أنس من يدخل عليك من هذا الباب أمير المؤمنين و سيد المسلمين و قائد الغر المحجلين و خاتم الوصيين

O Anas! The one to enter your presence through this door is the leader of the believers, chief of the Muslims, commander of the unique, and the seal of the waṣīs.

Al-Albānī labelled it *mawḍūʿ*.¹ Al-Suyūṭī, Ibn al-Jawzī, and Mullā ʿAlī Qārī beat him to it.²

1 *Silsilat al-Aḥādīth al-Ḍaʿīfah* Ḥadīth: 353, 4886, 4889.

2 *Al-Laʿālī al-Maṣnūʿah* vol. 1 pg. 328; *al-mawḍūʿāt* vol. 1 pg. 282; *Tanzih al-Sharīʿah* vol. 1 pg. 37.

O people, I wished that this man could have sufficed me in it, and not me

يا أيها الناس و لو ددت أن هذا كفانيه غيري و لئن أخذتموني بسنة نبيكم صلى الله عليه و سلم ما أطيقها
إن كان معصوما من الشيطان و إن كان لينزل عليه الوحي من السماء

O people, I wished that this man could have sufficed me in it, and not me.
If you charge me with the Sunnah of your Nabī ﷺ, I will not be able to for he was protected from shayṭān and revelation from the sky was descending upon him.

Its isnād is ḍaʿīf. Aḥmad narrated it.¹

ʿĪsā ibn al-Musayyab al-Bajalī is present in the isnād as noted by al-Haythamī.²

- Al-Nasaʿī labelled him ḍaʿīf.³
- Ibn Abī Ḥātim said, “Ḍaʿīf. Worthless.”⁴
- Al-Dāraquṭnī has opposing views on him. He listed him in *al-Ḍuʿafāʾ wa al-Matrūkūn*⁵ but stated in *al-Sunan*, “*Ṣāliḥ al-ḥadīth* (sound in ḥadīth).”⁶

1 *Musnad Aḥmad* vol. 1 pg. 13.

2 *Majmaʿ al-Zawāʿid* vol. 5 pg. 184.

3 *Al-Ḍuʿafāʾ wa al-Matrūkūn* Biography: 445.

4 *Al-Jarḥ wa al-Taʿdīl* vol. 6 pg. 288.

5 *Al-Ḍuʿafāʾ wa al-Matrūkūn* Biography: 417.

6 *Al-Sunan* vol. 1 pg. 63.

O ‘Ā’ishah, leave my brother for he is the first to embrace Islam

يا عائشة دعي أخي فإنه أول الناس إسلاما و آخر الناس بي عهدا عند الموت و أولى الناس بي يوم القيامة

O ‘Ā’ishah, leave my brother for he is the first to embrace Islam, the last person with me at my death, and the first person to be with me on the day of Qiyāmah;

This narration is a criticism against Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا since it mentions that ‘Alī was put between ‘Ā’ishah and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ so ‘Ā’ishah told him:

أما وجدت لك مكانا أوسع لك من هذا

Did you not find any space spacious enough for yourself than here?

‘Abd al-Salām ibn Ṣāliḥ Abū al-Ṣalt

- Al-Dhahabī says, “Its isnād is filled with darkness. ‘Abd al-Salām ibn Ṣāliḥ Abū al-Ṣalt is accused.”¹
- Al-Dhahabī mentions reproof befitting Abū al-Ṣalt.²
- Al-Haythamī says, “‘Abd al-Salām ibn Ṣāliḥ is present therein. He is ḍa‘īf.”³
- Ḥāfiẓ says, “Al-‘Uqaylī records him in *al-Ḍu‘afā’*⁴ and documents this ḥadīth of his.”⁵

1 *Mizān al-Itidāl* vol. 6 pg. 556.

2 *Siyar A‘lām al-Nubalā’* vol. 11 pg. 447.

3 *Majma‘ al-Zawā‘id* vol. 9 pg. 114.

4 *Al-Ḍu‘afā’* vol. 4 pg. 166.

5 *Lisān al-Mizān* vol. 6 pg. 127.

O enemy of Allah and enemy of His Book, you stole Allah's wealth? (Umar told Abū Hurayrah)

يا عدو الله و عدو كتابه سرفت مال الله

O enemy of Allah and enemy of His Book, you stole Allah's wealth?

This narration is in connection to Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ appointing Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ over Bahrain. The narration continues:

فقلت ما أنا عدو الله و عدو كتابه و لكنني عدو من عاداك و ما سرفت مال الله قال فمن أين اجتمعت لك عشرة آلاف قال فقلت خيل تنتاجت و عطايا تلاحقت و سهام تتابعت قال فقبضها مني فلما صليت الصبح استغفرت لأمر المؤمنين

I said, "I am not the enemy of Allah and the enemy of His Book. But I am the enemy of the one who harbours enmity for you. And I did not steal Allah's wealth."

He shouted, "So from where did you gather 10 000?"

He explained, "Horses that gave birth, gifts that followed in close succession, and arrows that came one after the other."

He says, "Umar took it from me. After I performed Fajr, I sought forgiveness for Amīr al-Mu'minīn."

Another narration says:

إني استعملتك على البحرين و أنت بلا نعلين ثم بلغني أنك ابتعت أفراس بألف دينار و ستمائة دينار قال كانت لنا أفراس تنتاجت و عطايا تلاحقت قال حسبك لك رزقك و مؤنتك و هذا فضل فأده قال ليس لك ذلك قال بلى والله و أوجع ظهرك ثم قام إليه بالدرة فضربه حتى أدماه ثم قال ائت بها قال أحسبها عند الله قال ذلك لو أخذتها من حلال و أديتها طائعا أجت من أقصى حجر البحرين يجبي الناس لك لا لله و لا للمسلمين ما رجعت بك أميمة إلا لرعية الحمر

‘Umar said, “I appointed you over Bahrain when you had no shoes. Then it reaches me that you bought horses for 1000 gold coins and 600 gold coins.”

He explained, “We had horses which gave birth and gifts that followed in close succession.”

‘Umar said, “Enough for you is your food and expenses. Give back the surplus.”

He said, “That is not for you.”

He shouted, “Definitely by Allah. And I will whip your back.”

He then approached him with the whip and hit him until he bled. He then said, “Bring it.”

Abū Hurayrah said, “I hope in its reward from Allah.”

‘Umar shouted, “This is if you took it from ḥalāl and gave it with obedience. Did you come from the furthest rock of Bahrain, collecting taxes from the people for yourself and not for Allah and the Muslims? I will not return you as a small leader except to herd donkeys.”

The narration which speaks about whipping him is reported without any isnād. That which has no sanad, has no value. The Rawāfiḍ added it to their books since it conforms to their ideology of badmouthing Sayyidunā Abū Hurayrah رضي الله عنه.

قال فمّن أين هي لك قلت خيل نتجت و غلة رقيق لي و أعطية تابعت علي فنظروا فوجدوه كما قال

He asked, “So from where did you get this?”

I explained, “Horses gave birth, the income of my slave, and gifts that followed in succession.”

They examined and found it to be as he said.

This is not all. Sayyidunā ‘Umar رضي الله عنه thereafter gave him half his wealth. This shows the honesty of Sayyidunā Abū Hurayrah رضي الله عنه.

There is something else that confirms that Sayyidunā ‘Umar did not accuse Sayyidunā Abū Hurayrah رضي الله عنه thereafter. It also proves his steadfastness and trustworthiness. Amīr al-Mu‘minīn then returned to him and requested to appoint him a second time over Bahrain but he refused. This narration razes their entire building to the ground. That is why ‘Abd al-Ḥusayn conveniently omitted it in his book so that the falseness of what he claims does not become apparent.

The narration continues:

فقال لي بعد ذلك ألا تعمل قلت لا قال قد عمل من هو خير منك يوسف صلوات الله عليه قلت يوسف
نبي و أنا ابن أميمة أخشى أن يشتم عرضي و يضرب ظهري و ينزع مالي

He asked me thereafter, “Will you not work?”

I said, “No.”

He said, “Someone better than you worked. Yūsuf (may Allah’s salutations be upon him).”

I said, “Yusuf was a Nabī and I am the son of a slave girl. I fear that my reputation will be blemished, my back will be lashed, and my wealth will be snatched.”

O ‘Alī, be glad for you, your companions, and your Shī‘ah (party) will be in Jannah

يا علي أبشر فإنك و أصحابك و شيعتك في الجنة

O ‘Alī, be glad for you, your companions, and your Shī‘ah (party) will be in Jannah.

The narration is mawḍū‘.

Al-Sawwār ibn Muṣ‘ab al-Hamdānī is suspected of forgery.

Al-Khaṭīb documented it.¹

Ibn al-Jawzī includes it in *al-mawḍū‘āt*.²

Abū Nu‘aym recorded it in *al-Ḥilyah* from the chain of **Jamī‘ ibn ‘Umayr al-Baṣrī**.

Ibn Numayr says, “Jamī‘ is one of the worst liars.”

Al-Suyūṭī labelled it mawḍū‘.³

1 *Tārīkh Baghdād* vol. 12 pg. 289.

2 *Al-mawḍū‘āt* vol. 1 pg. 397.

3 *Al-La‘ālī al-Maṣnū‘ah* vol. 1 pg. 379.

O ‘Alī. Come close to me. Put your five fingers into my five O ‘Alī

يا علي ادن مني ضع خمسك في خمسي يا علي خلقت أنا من شجرة أنا أصلها و أنت فرعها و الحسن و
الحسين أغصانها من تملق بغصن منها أدخله الله الجنة

O ‘Alī. Come close to me. Put your five fingers into my five O ‘Alī. I was created from a tree; I am the root, you are the shoot, and Ḥasan and Ḥusayn are the branches. Whoever clings onto any branch of it, will be admitted into Jannah by Allah.

Ḥāfiẓ says, “Ibn ‘Adī reported it. These are mawḍū‘ aḥādīth.”¹

1 *Lisān al-Mizān* vol. 4 pg. 144.

O ‘Alī, people are from various trees

يا علي الناس من شجر شتى

O ‘Alī, people are from various trees.

Al-Ḥākim narrated it and declared the isnād ṣaḥīḥ.¹

Al-Dhahabī rectified him and said, “No, by Allah! **Hārūn ibn Ḥātīm** is therein and he is *hālik* (destroyed). Al-Nasa’ī labelled him worthless.”²

1 *Al-Mustadrak* vol. 2 pg. 241.

2 *Al-Du‘afā’ wa al-Matrūkūn* Biography: 643.

O 'Alī, certainly Allah commanded me to warn

حدثنا ابن حميد قال حدثنا سلمة قال حدثني محمد بن إسحاق عن عبد الغفار بن القاسم عن المنهال بن عمرو عن عبد الله بن الحارث بن نوفل بن الحارث بن عبد المطلب عن عبد الله بن عباس عن علي بن أبي طالب قال لما نزلت هذه الآية على رسول الله صلى الله عليه وسلم وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ دعاني رسول الله صلى الله عليه وسلم فقال لي يا علي إن الله أمرني أن أنذر عشيرتي الأقربين فضقت بذلك ذرعا و عرفت أنني متى أناديهم بهذا الأمر أرى منهم ما أكره فصمت عليها حتى جاءني جبريل فقال يا محمد إنك إن لم تفعل ما تؤمر به سيعذبك ربك فاصنع لنا صاعا من طعام و اجعل عليه رجل شاة و أملا لنا عسا من لبن و اجمع لي بني عبد المطلب حتى أكلمهم و أبلغهم ما أمرت به ففعلت ما أمرني به ثم دعوتهم له و هم يومئذ أربعون رجلا يزيدون رجلا أو ينقصونه فيهم أعمامه أبو طالب و حمزة و العباس و أبو لهب فلما اجتمعوا إلي دعاني بالطعام الذي صنعت لهم فجلت به فلما وضعت تناول رسول الله صلى الله عليه وسلم حذية من اللحم فشققها بأسنانه ثم ألقاها في نواحي الصحيفة ثم قال خذوا بسم الله فأكل القوم حتى ما لهم بشيء حاجة و ما أرى إلا موضع أيديهم و أيم الله الذي نفس علي بيده و إن كان الرجل الواحد منهم ليأكل ما قدمت لجمعهم ثم قال اسق القوم فجلتهم بذلك العس فشربوا منه حتى رويوا منه جميعا و أيم الله إن كان الرجل الواحد منهم ليشرب مثله فلما أراد رسول الله صلى الله عليه وسلم أن يكلمهم بدره أبو لهب إلى الكلام فقال لقد سحركم صاحبكم فترق القوم و لم يكلمهم رسول الله صلى الله عليه وسلم فقال الغدي يا علي إن هذا الرجل إلى ما قد سمعت من القول فترق القوم قبل أن أكلمهم فعد لنا من الطعام بمثل ما صنعت ثم اجمعهم ألي قال ففعلت ثم جمعتهم ثم دعاني بالطعام فقرتبه لهم ففعل ما فعل بالأمس فأكلوا حتى ما لهم بشيء حاجة ثم قال اسقهم فجلتهم بذلك العس فشربوا حتى رويوا منه جميعا ثم تكلم رسول الله صلى الله عليه وسلم فقال يا بني عبد المطلب أي والله ما أعلم شابا من العرب جاء قومه بأفضل مما جئتكم به إني قد جئتكم بخير الدنيا و الآخرة و إن ربي أمرني أن أدعوكم فأياكم يؤازرنني على هذا الأمر على أن يكون أخي و وصيتي و خليفتي فيكم فأحجم القوم عنها جميعا رجاء و إني لأحدثهم سنا و أرمصهم عينا و أعظمهم بطنا و أحمشهم ساقا فقلت أنا يا نبي الله أكون وزيرك عليه فأخذ برقبتي ثم قال هذا أخي و وصيتي و خليفتي فيكم فاسمعوا له و أطيعوا فقام القوم يضحكون و يقولون لأبي طالب قد أمرك أن تسمع لعلي و تطيع

Ibn Ḥumayd narrated to us saying—Salamah narrated to us saying—Muḥammad ibn Ishāq narrated to me from—‘**Abd al-Ghaffār ibn al-Qāsim** from—al-Minhāl ibn ‘Amr from—‘Abd Allāh ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib from—‘Abd Allāh ibn ‘Abbās from—‘Alī ibn Abī Ṭālib:

When this verse was revealed upon Rasūlullāh ﷺ: *And warn, [O Muḥammad], your closest kindred¹ Rasūlullāh ﷺ summoned me and said*

1 Sūrah al-Shu‘arā’: 214.

to me, “O ‘Alī, Allah has commanded me to warn my closest kindred. I was afraid due to this and I realised that when I will call them to this matter, I will see something displeasing from their side. So I remained quiet until Jibrīl came to me and said, ‘O Muḥammad! If you do not carry out the command you were given, your Rabb will soon punish you.’ So prepare for us a ṣāʾ of food and place upon it a sheep’s leg and fill for us a large cup of milk and gather for me the sons of ‘Abd al-Muṭṭalib so that I might speak to them and convey to them.”

I did what he commanded me. I then invited them. That day they were approximately forty men. Among them were his uncles Abū Ṭālib, Ḥamzah, ‘Abbās, and Abū Lahab. When they gathered, he called me with the food that I had prepared for them. Accordingly, I brought it. After placing it, Rasūlullāh ﷺ took the leg of meat and tore it with his teeth and then put it in the sides of the plate and then said: Eat in the name of Allah. They ate like they had never seen food before. I could only see their hands. By Allah’s oath in whose hands is ‘Alī’s life, one of them would have eaten what I presented for all. He then told me to give them drink. I brought the large cup and they drank from it until they all were satiated. By Allah, one man of them could have drunk as much alone. When Rasūlullāh ﷺ intended to speak to them, Abū Lahab beat him to speak and said, “Your friend indeed casted magic on you.”

The people left and Rasūlullāh ﷺ did not speak to them. He said, “Tomorrow, O ‘Alī. This man said what you heard so they left before I could speak to them. So prepare again food like you prepared and then gather them by me.”

I complied and gathered them. He then told me to bring the food and I brought it close to them. He did just as he did the day before. They ate like they had never seen food before. He then said, “Give them to drink.” I brought that large cup and they drank to their fill.

Then Rasūlullāh ﷺ spoke and said, “O sons of ‘Abd al-Muṭṭalib! By Allah, I do not know any youth from the Arabs who has brought to his

nation something superior to what I have brought you. I have brought you the best of the world and the Hereafter. My Rabb commanded me to invite you. So whoever supports me in this affair, will become my brother, waṣī, and khalīfah among you.”

The entire crowd withdrew from it hopeful. I was the youngest of them in age, with most white secretion in my eye, with the biggest belly, and meatiest shin. I said, “O prophet of Allah, I will be your vizier over it.”

Rasūlullāh ﷺ caught hold of my neck and said, “This is my brother, waṣī, and khalīfah among you, so listen and obey him.”

The people stood up laughing and telling Abū Ṭālib, “He has ordered you to listen to and obey ‘Alī.”

The narration is mawḍū‘. Al-Ṭabarī narrated it.¹

‘Abd al-Ghaffār ibn Qāsim al-Kūfi appears.

- Al-Dāraquṭnī labelled him *matrūk* (suspected of forgery).
- Ibn al-Madīnī and Abū Dāwūd accused him of fabricating ḥadīth.²
- Al-Dhahabī comments, “A Rāfiḍī. Unreliable.”³
- Ḥāfiẓ made similar comments in his tafsīr, “‘Abd al-Ghaffār ibn Qāsim is the sole narrator of the start. He is *matrūk*, a *kadhāb*, and a *shī‘ī*. ‘Alī ibn al-Madīnī and others have accused him of concocting ḥadīth. The A‘immah have labelled him *ḍa‘īf*.”⁴

1 *Tārīkh al-Ṭabarī* vol. 1 pg. 542.

2 *Mu‘jam Asāmī al-Ruwāt* vol. 2 pg. 545.

3 *Mizān al-Itidāl* vol. 2 pg. 640.

4 *Tafsīr al-Qur’ān al-‘Aẓīm* vol. 6 pg. 231.

O ‘Alī, you are the first believer to embrace Islam

يا علي أنت أول المؤمنين إيماناً

O ‘Alī, you are the first believer to embrace Islam

It is baseless. Not found in any ḥadīth compilation except in *Tārīkh Dimashq*¹ of Ibn ‘Asākir. He reports it with a chain filled with leaders of the ‘Abbāsī dynasty like Ma’mūn, al-Rashīd, and his father and grandfather whom the Shī‘ah hate.

‘Abd ibn Muḥammad ibn Muḥārīb is in the sanad.

- His aḥādīth are accepted. They criticised him.²

There are many majhūl narrators in the isnād like **Abū Ghālib al-Banā** and **‘Abd Allāh ibn Adhrān al-Khayyāṭ**.

1 *Tārīkh Dimashq* vol. 42 pg. 167.

2 *Lisān al-Mizān* vol. 3 pg. 351.

O ‘Alī, glad tidings to the one who loves you and believes you and woe to the one who hates you and belies you

يا علي طوبى لمن أحبك و صدق فيك و ويل لمن أبغضك و كذب فيك

O ‘Alī, glad tidings to the one who loves you and believes you and woe to the one who hates you and belies you

The narration is *bāṭil*. ‘Alī bin al-Ḥazūr al-Kūfī is problematic. He is titled ‘Alī ibn Abī Fāṭimah.

‘Alī bin al-Ḥazūr al-Kūfī

- Al-Bukhārī comments, “There is scepticism about him.”¹
- And he says, “He has starting narrations.”²
- Ya‘qūb ibn Sufyān says, “His ḥadīth should not be written.”³
- Abū Ḥātim noted, “From the emancipated slaves of the Shī‘ah. Munkar al-ḥadīth.”⁴
- Al-Nasa’ī remarked, “Matrūk al-ḥadīth.”⁵
- Al-Dāraquṭnī listed him among the weak narrators.⁶

1 *Al-Tārīkh al-Kabīr* vol. 6 Biography: 2440.

2 *Al-Tārīkh al-Ṣaghīr* vol. 2 pg. 134.

3 *Al-Ma‘rifah wa al-Tārīkh* vol. 3 pg. 64.

4 *‘Ilal al-Ḥadīth* 1053.

5 *Al-Ḍu‘afā’ wa al-Matrūkūn* Biography: 454.

6 *Al-Ḍu‘afā’ wa al-Matrūkūn* Biography: 409.

O ‘Alī, you have seven characteristics

حدثنا محمد بن المظفر ثنا عبد الله بن إسحاق ثنا إبراهيم الأنماطي ثنا القاسم بن معاوية الأنصاري حدثني عصمة بن محمد عن يحيى بن سعيد الأنصاري عن سعيد بن المسيب عن أبي سعيد الخدري قال قال رسول الله صلى الله عليه وسلم لعلي و ضرب بين كتفيه يا علي لك سبع خصال لا يحتاجك فيهن أحد يوم القيامة أنت أول المؤمنين بالله إيماناً أوفاهم بعهد الله و أقومهم بأمر الله و أرفأهم بالرعية و أقسمهم بالسوية و أعلمهم بالقضية و أعظمهم مزية يوم القيامة

Muḥammad ibn al-Muẓaffar narrated to us—‘Abd Allah ibn Ishāq narrated to us—Ibrāhīm al-Anmāṭī narrated to us—Qāsim ibn Mu‘āwiyah al-Anṣārī narrated to us—**‘Iṣmah ibn Muḥammad** narrated to me from—Yaḥyā ibn Sa‘īd al-Anṣārī from—Sa‘īd ibn al-Musayyab from—Abū Sa‘īd al-Khudrī who reports that Rasūlullāh ﷺ said to ‘Alī after patting him on his shoulders:

O ‘Alī, you have seven characteristics. No one will dispute with you in them on the Day of Qiyāmah. You are the first to embrace Islam, the most diligent in fulfilling the covenant of Allah, the most religious in upholding the command of Allah, the most compassionate to his subordinates, the best distributor with equity, the most knowledgeable in judgement, and the greatest in excellence on the Day of Qiyāmah.

The narration is mawḏū‘. Al-Suyūṭī classified it mawḏū‘.¹

‘Iṣmah ibn Muḥammad

- Ibn Ḥibbān considered him reliable due to his recognised leniency in this matter.
- Abū Ḥātim commented, “He is not *qawī* (reliable).”
- Yaḥyā declared him a *kadhāb* who fabricates ḥadīth.

¹ *Al-La‘ālī al-Maṣnū‘ah* vol. 1 pg. 296.

- Al-‘Uqaylī said, “He narrated *bāṭil* narrations from reliable narrators.”
- Al-Dāraquṭnī and others labelled him *matrūk*.¹
- Ibn Abī Ḥātim says that he asked his father about him to which he replied, “He is not *qawī* (reliable).”²

1 *Mizān al-Itidāl* vol. 5 pg. 86.

2 *Al-Jarḥ wa al-Ta’dil* vol. 7 pg. 20.

O ‘Alī, if my ummah hates you, Allah will throw them on their noses into Hell

يا علي لو أن أمتي أبغضوك لأكبهم الله على مناخرهم في النار

O ‘Alī, if my ummah hates you, Allah will throw them on their noses into Hell;

The narration is mawḍū‘.

‘Uthmān ibn ‘Abd Allah al-Amawī al-Shāmī

- Al-Dhahabī mentions that he would narrate fabrications.

Owing to this, al-Suyūfī, al-Shawkānī, and others have labelled it mawḍū‘.¹

¹ *Mizān al-Itidāl* vol. 5 pg. 54; *al-Kāmil fī al-Ḍu‘afā’* vol. 5 pg. 177 – 178; *al-La‘ālī al-Maṣnū‘ah* vol. 1 pg. 371; *Al-Fawā‘id al-Majmū‘ah fī al-Aḥādīth al-Mawḍū‘ah* vol. 1 pg. 395.

O ‘Ammār, when you see ‘Alī treading a valley, then tread with ‘Alī

يا عمار إذا رأيت عليا قد سلك واديا و سلك الناس واديا غيره فاسلك مع علي و دع الناس فإنه لن يدلك
على ردي و لن يخرجك من الهدى

O ‘Ammār, when you see ‘Alī treading a valley and people taking another valley, then tread with ‘Alī and leave the people because he will never guide you to ruin and will never detach you from guidance.

The isnād is mawḍū‘. Ḥāfiẓ Ibn ‘Asākir narrates it from the chain of al-Mu‘allā ibn ‘Abd al-Raḥmān.¹

Al-Mu‘allā ibn ‘Abd al-Raḥmān

- A Rāfiḍī kadhāb, accused of ḥadīth forgery.
- He has acknowledged fabricating 70 aḥādīth in favour of Sayyidunā ‘Alī ibn Abī Ṭālib عليه السلام. The original ḥadīth is in *Sunan al-Tirmidhī* and *Sunan al-Nasa‘ī*.

Al-Suyūṭī says, “Mawḍū‘. Al-Mu‘allā is matrūk and fabricates. Abū Ayyūb did not attend Ṣiffīn.”²

1 *Tārīkh Dimashq* vol. 42 pg. 472.

2 *Al-La‘ālī al-Maṣnū‘ah* vol. 1 pg. 374; *Tahdhīb al-Tahdhīb* vol. 10 pg. 214.

Allah will tell the ‘Ulamā’ on the Day of Qiyāmah when he sits on His Kursī to judge between His servants

يقول الله عز وجل للعلماء يوم القيامة إذا قعد على كرسية لتضاء عباده

Allah—the Mighty and Majestic—will tell the ‘Ulamā’ on the Day of Qiyāmah when he sits on His Kursī to judge between His servants ...

The entire narration is mawḍū‘. Al-Ṭabarānī narrated it in *al-Mu‘jam al-Kabīr*.¹

He adds, “This sanad is mawḍū‘. It rests upon ‘Alā’ ibn Maslamah Abū Sālim.

‘Alā’ ibn Maslamah Abū Sālim

It is written in *al-Mizān*:

- Al-Azdī says: “It is not permissible to narrate from him. He never worried about what he narrated.”
- Ibn Ṭāhir says, “He would fabricate ḥadīth.”
- Ibn Ḥibbān comments, “He would narrate fabrications from reliable narrators.”
- Similar comments were made in *al-Tahdhīb*.
- Hence, no one has given him reliability. Ḥāfiẓ says in *al-Taqrīb*, “Matrūk.”
- Ibn Ḥibbān accuses him of forgery.

Despite the apparent worthlessness of the isnād of this ḥadīth, many ‘Ulamā’ have followed in succession to give credibility to the narrators which an intellectual person who cares about his dīn is startled at.

1 *Al-Mu‘jam al-Kabīr* vol. 2 pg. 84 Ḥadīth: 1381.

- Al-Mundhirī says in *al-Targhīb*, “Al-Ṭabarānī narrated it in *al-Kabīr* and his narrators are deemed reliable.”
- Al-Haythamī remarks in *al-Majma’*, “His narrators are deemed reliable.”
- Ibn Kathīr comments in his *Tafsīr*, “Its isnād is jayyid.”
- Al-Suyūṭī says in *al-La’ālī*, “Its isnād is jayyid.”
- Dimishqīyyah al-Suyūṭī says, “al-Ṭabarānī narrated it with an isnād which has no problems.”

The ḥadīth is mawḍū‘ with its context. It has a very repulsive sentence, i.e. Allah سُبْحَانَهُ وَتَعَالَى sitting on the Kursī. I never found this sentence in any ṣaḥīḥ ḥadīth. The ḥadīth has been reported without this portion from other chains which are all ḍa‘īf. Some are weaker than others. It is important to state this so that no one dares to say due to their numbers, “Some strengthen others,” as happened to me before when examining the aḥādīth of *al-Targhīb*. I classified the ḥadīth as ḥasan in the footsteps of Ibn Kathīr and those I mentioned with him. Now, I retract from that.¹

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah* vol. 2 pg. 257 – 258 Ḥadīth: 867.

Biographies of Rāfiḍī narrators claimed to be from the Ahl al-Sunnah

Abān ibn Taghlib

Al-Dhahabī clearly states that he was from the prominent Rawāfiḍ as claimed by the Rawāfiḍ. He says, “He is truthful per se. A great scholar. His bid‘ah is hidden. He does not deal with the major issues. His aḥādīth reach about 100. Al-Bukhārī did not report from him. He died in the year 141 A.H.”¹

Ibrāhīm ibn Muḥammad ibn al-Mu‘ayyad Abū Bakr ibn Ḥamawayh al-Juwaynī

Ibn Ḥajar introduced him as a shāfi‘ī ṣūfi while Muḥsin al-Amīn al-‘Āmilī listed him among the notable Shī‘ah and titled him as al-Hāmawā‘ī, attributing him to his grandfather Ḥamawayh. He said, “He has a book *Farā'id al-Simṭayn fī Faḍā'il al-Murtaḍā wa al-Batūl wa al-Sibṭayn* (regarding the virtues of ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn) in Tehran.

Al-Dhahabī says, “Shaykh from Khorasan. Was a gatherer of firewood at night, i.e. in narrating bāṭil concocted aḥādīth.”²

Ibn Abī al-Ḥadīd

Al-Khūwanasārī says:

He is ‘Izz al-Dīn ‘Abd al-Ḥamīd ibn Abī al-Ḥasan ibn Abī al-Ḥadīd al-Madā'inī, the author of the famous *Sharḥ Nahj al-Balāghah*. He is from the senior research scholars, the eminent well-grounded noblemen, devotee of the pure infallible Ahl al-Bayt... according to the indication of his lofty rank in dīn and his extremism in the wilāyah of Amīr al-Mu'minīn عليه السلام.

1 *Siyar A'lām al-Nubalā'* vol. 6 pg. 308.

2 *Al-A'lām* vol. 1 pg. 63.

His commentary is noble and comprises of every precious and remarkable thing, and every pleasant smelling breeze. He was born in the beginning of Dhū al-Ḥijjah 586 A.H. One of his works is *Sharḥ Nahj al-Balāghah* in 20 volumes which he authored for the treasury of the books of vizier Mu'ayyid al-Dīn Muḥammad ibn al-'Alqamī. After completing it, he sent it with his brother Muwaffaq al-Dīn Abū al-Ma'ālī. The receiver sent him 1000 gold coins, a priceless garment, and a horse.¹

Ibn al-Maghāzilī al-Shāfi'ī

Assumed to be the author of *al-Manāqib*.

The Rawāfiḍ mention that he wrote the book *Manāqib 'Alī ibn Abī Ṭālib*. Muḥammad Bāqir al-Bahbūdī did the research on it.²

I found the Rawāfiḍ narrating from his book that Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ was light prior to Allah سُبْحَانَهُ وَتَعَالَى creating the heavens and earth. Then Allah divided this light between him and Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.³

He cites the same commentaries like the Bāṭiniyyah Rawāfiḍ do. For example: *al-mishkāh* (niche) refers to Sayyidah Fāṭimah and *al-miṣbāḥ* (lamp) is Ḥasan, and *al-zujājah* (glass) is Ḥusayn and *al-kawkab al-durriy* (pearly [white] star) is Sayyidah Fāṭimah and *nūr 'alā nūr* (light upon light) is an Imām from Fāṭimah after an Imām.⁴

He reports that no one will cross the Bridge except with a decree from Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ.⁵

1 *Rawḍāt al-Jannāt* vol. 5 pg. 20 – 21; *al-Kunā wa al-Alqāb* vol. 1 pg. 185; Āghā Buzruk al-Ṭahrānī: *al-Dharī'ah* vol. 41 pg. 158.

2 *Dār al-Aḍwā'* 1403 A.H.

3 *Kashf al-Ghiṭā'* vol. 1 pg. 10.

4 *Masā'il 'Alī ibn Ja'far* pg. 317.

5 *Sharḥ Uṣūl al-Kāfi* vol. 5 pg. 181, 185.

And Allah’s statement:

إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

*Indeed, you are on a straight path*¹ i.e. the path of ‘Alī ibn Abī Ṭālib رضي الله عنه.

Who is also referred to in:

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ

And indeed, it is a remembrance for you and your people^{2,3}

Al-Khawārizmī al-Ḥanafī

His name is al-Muwaffaq ibn Aḥmad ibn Abī Sa‘īd Ishāq ibn al-Mu‘ayyad al-Makkī al-Ḥanafī referred to as Akḥṭab Khawārizmī. He is a Mu‘tazilī who studied at the feet of al-Zamakhsharī.

He is a Rāfiḍī who reports an abundance of forgeries from dajjāls and kadhābs, like Ibn Shādhān al-Rāfiḍī and Muḥammad ibn ‘Abd Allāh al-Balawī. Ḥāfiẓ al-Dhahabī and Ḥāfiẓ Ibn Ḥajar noted this.

Al-Dhahabī says, “His book is replete with fabrications.”⁴

He also says, “Akḥṭab Khawārizmī has reported from this dajjāl Ibn Shādhān many ḥadīth that are bāṭil, disgusting, and awful on the merits of Sayyidunā ‘Alī رضي الله عنه. One of these via a dark isnād:

1 Sūrah al-Zukhruf: 43.

2 Sūrah al-Zukhruf: 44.

3 *Sharḥ Uṣūl al-Kāfi* vol. 7 pg. 80.

4 *Minhāj al-‘itidāl* vol. 1 pg. 477.

عن مالك عن نافع عن ابن عمر مرفوعا من أحب عليا أعطاه الله بكل عرق في بدنه مدينة في الجنة

From Mālik—from Nāfi‘—from Ibn ‘Umar attributed to Rasūlullāh ﷺ that whoever loves ‘Alī, Allah will give him in lieu of every vein in his body a city in Jannah.”¹

One of his bāṭil reports is:

يا علي لو أن عبدا عبد الله ألف عام و كان له مثل أحد ذهباً فأنفقه في سبيل الله و حج ألف سنة على قدميه ثم قتل بين الصفا و المروة مظلوما ثم لم يوالك لم يرح رائحة الجنة و لم يدخلها

O ‘Alī, if a servant worships Allah for 1000 years, possesses gold equivalent to mount Uḥud and spends that in the Path of Allah, and performs ḥajj for 1000 years on foot, and is finally martyred between Ṣafā and Marwah unjustly, but does not befriend you, he will not smell the fragrance of Jannah nor enter it.²

This necessitates that whoever takes Sayyidunā Abū Bakr, Sayyidunā ‘Umar, and Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُمْ as their leader are from Hell. By Allah, this is undoubtedly rafḍ.

‘Ubayd Allāh al-Ḥaskānī

Author of the book *Shawāhid al-Tanzīl*.

The Rawāfiḍ commonly cite him. He was from the ‘Ulamā’ of the Aḥnāf, but then Allah turned his heart and he leaned towards tashayyū’.

It appears that he authenticated the ḥadīth of the sun returning for ‘Alī bin Abī Ṭālib which demonstrates his [lack of] proficiency in ḥadīth as well as his tashayyū’.³

1 *Mizān al-I’tidāl* vol. 6 pg. 55; *Lisān al-Mizān* vol. 5 pg. 62; *al-Kashf al-Ḥathīth* vol. 1 pg. 218.

2 *Mizān al-I’tidāl* vol. 6 pg. 206; *al-Kashf al-Ḥathīth* vol. 1 pg. 235.

3 *Ṭabaqāt al-Ḥuffāz* vol. 1 pg. 442.

Probably there is taḥrīf in this sentence since the one who authenticates the ḥadīth of the sun returning is not proficient in ḥadīth.

Al-Dhahabī regarded his taṣḥīḥ of this ḥadīth as proof for his tashayyu¹.

It is not possible for al-Ḥaskānī to be a Ḥanafī and Rāfiḍī at the same time because the Aḥnāf consider the Rawāfiḍ as kuffār. Al-Subkī has mentioned that Abū Ḥanīfah's view, and one view of al-Shāfi'ī, and apparently in al-Ṭahāwī's 'aqīdah is the kufr of one who verbally abuses Sayyidunā Abū Bakr رضي الله عنه.²

He mentioned in the same book that swearing Abū Bakr and 'Umar رضي الله عنهما and rejecting their leadership is kufr.

Abū Yūsuf the eminent student of Abū Ḥanīfah said, "I do not perform ṣalāh behind a Jahmī, a Rāfiḍī, or a Qadarī."³

Al-Subkī remarks, "I saw in *al-Muḥīṭ* of the books of the Ḥanafiyah from Muḥammad that ṣalāh behind the Rawāfiḍ is not accepted."⁴

Al-Qundūzī al-Ḥanafī

Sulaymān ibn Khawjah Ibrāhīm Qublān al-Ḥusaynī al-Ḥanafī al-Naqshabandī al-Qundūzī⁵ (1220 – 1270 A.H. -1805 – 1853)

He is a Naqshabandī Ṣūfī. In fact, he is among the fanatical Ṣūfī and philosophers on the creed of Ibn 'Arabī who was labelled a kāfir by 500 distinguished 'Ulamā' unanimously.

1 *Tadhkirat al-Ḥuffāz* vol. 3 Biography: 1200.

2 *Fatāwā al-Subkī* vol. 2 pg. 590.

3 *Al-Lālkā'ī: Sharḥ Uṣūl I'tiqād Ahl al-Sunnah* vol. 4 pg. 733.

4 *Fatāwā al-Subkī* vol. 2 pg. 576; *Uṣūl al-Dīn* pg. 342.

5 *Al-A'lām* vol. 3 pg. 125.

He is a Rāfiḍī and the Rawāfiḍ are kuffār according to the Aḥnāf.

Al-Qundūzī was enamoured by Ibn ‘Arabī’s belief of *al-ittiḥādī* (unified existence).

Al-Sakhāwī accused Ibn ‘Arabī of having the belief of *waḥdat al-wujūd* (unified existence) between Allah and His creation.¹

Abū Ḥayyān al-Naḥwī labelled Ibn ‘Arabī a heretic due to his view of *waḥdat al-wujūd*.²

He was crazy about Muḥyī al-Dīn Ibn ‘Arabī and his books *Fuṣūṣ al-Ḥikam* and *al-Futūḥāt al-Makkiyyah* which are the worst books of kufr recognised in existence.

He always describes him as al-Shaykh al-Akbar.³

There is no trace of this book of his, i.e. *Yanābī’ al-Mawaddah*, except by the Rawāfiḍ who published it. It is not published by any of the Ahl al-Sunnah publishers. Sayyid ‘Alī Ashraf Jāl al-Ḥusaynī researched the book and it was printed in Dār al-Uswah in Iran.

Since it is disgusting and worthless to the scholars, the Rāfiḍī researcher of the book was compelled to suffice on writing a rāfiḍī biography of him which was penned by Muḥammad Maḥdī al-Khurāsānī who acknowledges that he had deep veneration for Muḥyī al-Dīn Ibn ‘Arabī and he would writes his books *Fuṣūṣ al-Ḥikam* and *al-Futūḥāt al-Makkiyyah* with his own hands.⁴

The Rāfiḍī researcher clearly states that al-Qundūzī claims that he was from the Ḥusaynī lineage but this claim of his is not founded.⁵

1 *Al-Ḍaw’ al-Lāmi’* vol. 6 pg. 186, vol. 9 pg. 220 – 221.

2 *Tafsīr al-Baḥr al-Muḥīṭ* vol. 3 pg. 449.

3 *Yanābī’ al-Mawaddah* vol. 1 pg. 36.

4 *Muqaddamah Yanābī’ al-Mawaddah* vol. 1 pg. 18

5 *Yanābī’ al-Mawaddah* vol. 1 pg. 21.

From the very first sentence of his book, I found him uttering kufr. He claims that Allah سبحانه وتعالى created Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from the light of His being and that that was the source of the universes in creating the creations.¹

He claims that Aḥmad ibn Ḥambal and Abū Nu‘aym al-Aṣbahānī have written books on the virtues of the Ahl al-Bayt.² This is also unfounded.

What substantiates his rafḍ, and ignorance of the Sunnah is his citation of the fabrications that when the verse:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Say, [O Muḥammad], “I do not ask you for this message any payment [but] only good will through kinship.”³

was revealed, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ summoned Fāṭimah and gifted her Fadak in compliance to Allah’s command.⁴

Al-Kanjī al-Shāfi‘ī author of the book *Kifāyat al-Ṭālib*

The Rawāfiḍ mention that he is Abū ‘Abd Allāh Muḥammad ibn Yūsuf al-Shāfi‘ī (d. 658 A.H.)

It appears that he is a Rāfiḍī or a *Mutaraffiḍ* (fanatical Rāfiḍī) with evidence of a Rāfiḍī’s acknowledgement (i.e. Muḥammad ibn Aḥmad al-Qummī) that he found him slain with his stomach ripped open on account of his inclinations to Shī‘ism.⁵

1 Ibid vol. 1 pg. 23.

2 Ibid pg. 27.

3 Sūrah al-Shūrā: 23

4 Ibid pg. 138.

5 *Mī‘ah Manqabah min Manāqib Amīr al-Mu‘minīn* pg. 8.

I say: Instead, because he adopted the quality of betrayal from the Rawāfiḍ. The scholars have reported that he was an agent of the Tatars aping his predecessor Naṣīr al-Dīn al-Ṭūsī.

Ibn Kathīr has mentioned while relating the incidents of the war with the Tatars:

و قتلت العامة وسط الجامع شيخا رافضيا كان مصانعا للتتار على أموال الناس يقال له الفخر محمد بن يوسف بن محمد الكننجي كان خبيث الطوية مشرقيا مماثلًا لهم على أموال المسلمين قبحه الله و قتلوا جماعة مثله من المنافقين

The masses killed a Rāfiḍī old man in the middle of the Jāmi' Masjid who cooperated with the Tatars upon people's wealth who was called al-Fakhr Muḥammad ibn Yūsuf ibn Muḥammad al-Kanjī. He was malevolent, an infiltrator, and a secret agent of theirs upon Muslims' wealth. May Allah disfigure him. The masses killed a group of hypocrites of his ilk as well.¹

Thereafter, I found in *Kitāb al-Yaqīn* of Ibn Ṭā'ūs something that further supports his rafḍ and lies. He quotes before us some snippets of the sections of his book *Kifāyat al-Ṭālib fī Manāqib 'Alī ibn Abī Ṭālib*.

For example:

- Rasūlullāh ﷺ called him *Sayyid al-Muslimīn* (leader of the Muslims) and *Waṣī Rasūl Rabb al-'Ālamīn* (the waṣī of the Messenger of the Lord of the worlds).
- Jibrīl named him Amīr al-Mu'minīn.

Ibn Ṭā'ūs has related that he believed that Muḥammad ibn al-Ḥasan al-'Askarī was the awaited Imām al-Mahdī.²

1 *Al-Bidāyah wa al-Nihāyah* vol. 13 pg. 221.

2 *Al-Širāṭ al-Mustaqīm* vol. 2 pg. 219.

I have found the Shī'ah admitting that he had a book titled *al-Bayān fī Akhbār Ṣāhib al-Zamān* implying al-Mahdī.¹ This proves that he had shī'ī and rāfiḍī ideologies.

We do not know any shāfi'ī who believes in the Hidden Mahdi. However, the Rawāfiḍ misuse the word shāfi'ī to deceive the adherents of the Ahl al-Sunnah.

The statement of Ibn Kathīr is sufficient to silence those who think that he was shāfi'ī whereas al-Shāfi'ī is exonerated and innocent from the treacherous Rawāfiḍ.

The Shāfi'iyyah dissociate from the Rawāfiḍ:

Abū Mansur al-Baghdādī says, “The students of al-Shāfi'ī, Mālik, Dāwūd, Aḥmad ibn Ḥambal, Iṣḥāq ibn Rāhwayh state the necessity of repeating the ṣalāh performed behind a Qadarī, Khārijī, and Rāfiḍī, and every muḥtadī. Every muḥtadī's bid'ah negates his tawḥīd.”²

Al-Shāfi'ī affirms:

لم أر أحدا أشهد بالزور من الرافضة

I have not seen anyone more brazen in lying than the Rawāfiḍ.³

Al-Shāfi'ī was asked, “Should I perform ṣalāh behind a Rāfiḍī?”

He replied, “Do not perform ṣalāh behind a Rāfiḍī.”⁴

1 Muḥammad ibn Ibrāhīm al-Nu'mānī: *Kitāb al-Ghaybah* pg. 10.

2 Uṣūl al-Dīn pg. 342.

3 *Al-Sunan al-Kubrā* vol. 10 pg. 208; *Siyar A'lām al-Nubalā'* vol. 10 pg. 89.

4 *Siyar A'lām al-Nubalā'* vol. 10 pg. 31.

Kanz al-‘Ummāl of al-Muttaqī al-Hindī

One of the sources the Rawāfiḍ love citing from to challenge us is *Kanz al-‘Ummāl*. This shows their ignorance or at least their unfamiliarity with our books. *Kanz al-‘Ummāl* is an index for the aḥādīth of *al-Sunan* and *al-Masānīd*. He writes a ḥadīth and then puts few letters at the end to indicate its source. For instance *ṭābā* refers to al-Ṭabarānī, etc., these poor fellows think that it is from the nine books.

Similarly, they report ḍa‘īf aḥādīth and reference them to *Mīzān al-‘Iṭidāl* of al-Dhahabī. They are ignorant of the fact that al-Dhahabī has penned the biography of a rāfiḍī or kadhāb and cited this narration as an example of his lies. The Rawāfiḍ then capitalise on this and deceptively quote it before the general masses who do not know the reality of the trick played on them.

Muḥammad ibn Ṭalḥah al-Shāfi‘ī

Shaykh Shams al-Dīn writes in his biography, “He heard in Naysābūr from al-Mu‘ayyad al-Ṭūsī. He entered some delirium and deviation. And did work on symbolism and claimed that he has extracted knowledge of the unseen and knowledge of the Last Day. He died in Aleppo in 652 A.H. and had passed the age of 70.”¹

One of his works is: *al-Durr al-Munazzam fī al-Sirr al-A‘ẓam al-Mu‘azzam*.

Shaykh Kamāl al-Dīn Abū Sālīm Muḥammad ibn Ṭalḥah al-‘Adawī al-Jaffār al-Shāfi‘ī (d. 652 A.H.):

All praise is due to Allah who apprises who He chooses from His righteous servants of the hidden secrets ...

He then mentions there that he has a pious brother who disclosed to him in seclusion a *lawḥ* (tablet) which he saw. He took it and found it to be filled with circles and letters not knowing its meaning. In the morning, he slept

1 *Al-Wāfi bi al-Wafiyāt* vol. 3 pg. 146.

and saw ‘Alī ibn Abī Ṭālib عليه السلام in his dream honouring this tablet. He then told him some things which he did not understand and gestured to Kamāl al-Dīn that he will explain it. So this man attended him and explained the incident and the circles, etc. He added this article to it and it became famous as Jafr ibn Ṭalḥah. Al-Būnī says in *Shams al-Ma‘ārif al-Kubrā* that this pious man made i’tikāf in Bayt al-Khiṭabah in Jāmi‘ of Aleppo and his general supplications to His Lord was to show him the Grand Name. In this state of his, one night he saw a tablet of brilliance with shapes. He went up to the tablet to scrutinise it and noticed it had four lines and in the middle was a circle and inside it was another circle. Al-Baṣṭāmī mentioned that this man is Shaykh Abū ‘Abd Allah Muḥammad ibn al-Ḥasan al-Akhmīmī and his student is Ibn Ṭalḥah. He realised from its signs and shapes when the universe will come to an end, but from a symbolic angle. Shaykh Abū al-‘Abbās Aḥmad ibn ‘Abd al-Karīm ibn Sālim ibn al-Khallāl al-Ḥimṣī uncovered its hidden meanings the year 662 A.H. and mentioned that the meaning of its clear address with letters upon which this circle rests is when the numbers reach 990, the world will come to an end.

I say: That time has long passed and the world is still in operation. All praise belongs to Allah. Such statements of his has led to bad perceptions about him otherwise it can be said that he meant something else.¹

Al-Mas‘ūdī author of *Murūj al-Dhahab*

- He is a staunch shī‘ī.²
- Ḥāfiẓ says, “His books are explicit that he was a shī‘ī mu‘tazilī.³
- They have written his biography since he was of their ilk.⁴
- He lists his criticism and lies against the Ṣaḥābah رضي الله عنهم.

1 *Kashf al-Zunūn* vol. 1 pg. 734.

2 *Ṣarīḥ al-Bayān* pg. 93.

3 *Lisān al-Mīzān* vol. 4 pg. 256 – 258 Biography: 5797; *Siyar A‘lām al-Nubalā’* vol. 15 pg. 569; *Ṭabaqāt al-Subkī* vol. 3 pg. 456.

4 *A‘yān al-Shī‘ah* vol. 41 pg. 198.

Nūr al-Dīn ‘Alī ibn Muḥammad ibn al-Ṣabbāgh al-Mālikī

Al-Fuṣūl al-Muhimmah fī Ma‘rifat al-A‘immah wa Faḍlihim wa Ma‘rifat Aawlādihim wa Nasalihim of Shaykh al-Makkī (d. 855 A.H.). He refers to the 12 A‘immah, the first of whom is ‘Alī ibn Abī Ṭālib عليه السلام and the last is the awaited Imām al-Mahdī. He allocated a separate section for each of them and many sections for the first three A‘immah. Some have assigned the author to rafḍ due to this. He mentions in the khuṭbah of the book, “All praise belongs to Allah who has assigned for the well-being of this ummah a just Imām.”¹

Yūsuf ibn Qizughlī Abū al-Muẓaffar Sibṭ ibn al-Jawzī

Al-Dhahabī states, “He narrates from his grandfather and a group of people. He authored the book *Mir’āt al-Zamān*, wherein you will find him narrating repulsive incidents. I do not accept him to be reliable in his narrations. Rather, he deviates and speculates. Moreover, he observes rafḍ. He has a book in this regard, we seek Allah’s protection from it. He died in 654 A.H. in Damascus. Shaykh Muḥyī al-Dīn al-Sūsī prayed after the obituary of Sibṭ ibn al-Jawzī reached him, ‘May Allah not have mercy on him. He was a Rāfiḍī.’ He was proficient in lecturing and a tutor of the Ḥanafiyyah.”²

After al-Dhahabī stumbled upon his books, it became manifest that he was a Rāfiḍī, not a Sunnī.³

1 *Kashf al-Ẓunūn* vol. 2 Biography: 1271.

2 *Mizān al-I’tidāl* vol. 7 pg. 304.

3 *Siyar A‘lām al-Nubalā’* vol. 23 pg. 297.

When I wrote the maṣāḥif, I presented them to ‘Uthmān

لما كتبت المصاحف عرضت على عثمان فوجد فيه حروفا من اللحن فقال لا تغيروها فإن العرب ستغيرها
أو قال ستعربها بألسنتها لو أن الكاتب من ثقيف و المملي من هذيل لم توجد فيه هذه الحروف

When I wrote the maṣāḥif, I presented them to ‘Uthmān. He found ḥurūf of laḥn therein. He said, “Do not change them for the Arabs will soon change them—or he said: alter them—with their tongues. Had the scribe been from Thaḳīf and the dictator from Hudhayl, these ḥurūf would not have been found therein.

The narration is ḍa‘īf and is not found in any reliable book of ḥadīth.

Moreover, its attribution to Sayyidunā ‘Uthmān رضي الله عنه is incorrect. Its isnād is ḍa‘īf, muḍṭarib, and munqaṭi‘. Qatādah reports a mursal report from Sayyidunā ‘Uthmān رضي الله عنه. Moreover, Ḥajjāj is a mudallis who has reported with ‘an from Hārūn ibn Mūsā. Naṣr ibn ‘Aṣim reports it from him with an isnād; however, ‘Abd Allāh ibn Faṭīmah is in the isnād who is majhūl. This all proves the ḍu‘f of such narrations which suggest the occurrence of mistakes in the Qur’ān and the Ṣaḥābah’s silence on this which is impossible intellectually, religiously, and customarily. It is improbable to imagine the Ṣaḥābah making mistakes in speech, forget in the Qur’ān. They were masters of eloquence and oratory. Moreover, it can never be imagined that they made mistakes in the Qur’ān they learnt directly from Rasūlullāh صلى الله عليه وسلم as it was revealed, and memorised it, retained it, and remembered it with determination. This narration suggests that the Ṣaḥābah united on error and its script which is unimaginable of them.

مَجْرَه

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