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OF THE

Faithful

(An Abridgment of the Virtues of)

ʿAlī ibn Abī Ṭālib

A Presentation and Critique

Muṣṭafā Bāḥū

Translated by

The Mahajjah Research Institute

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In the Name of Allāh,
the Most Beneficent,
the Most Merciful

Contents

Contents 2

Foreword 28

Introduction 30

Preface 36

A General Overview Concerning the Phenomenon of Fabrications in the Reports on the Virtues of Sayyidunā ʿAlī 36

Section One 42

The Ṣaḥīḥ (Authentic) and Ḥasan (Fair) Aḥādīth 42

Ḥadīth 1 42

The Ḥadīth of Abū Surayḥah and/or Zayd ibn Arqam 44

The Ḥadīth of Zayd ibn Arqam 44

The Ḥadīth of Saʿd ibn Abī Waqqāṣ 45

The Ḥadīth of ʿAlī ibn Abī Ṭālib 45

The Ḥadīth of Buraydah 46

The Ḥadīth of Abū Ayyūb al-Anṣārī 46

The Ḥadīth of Ibn ʿAbbās 47

Meaning of the Ḥadīth 51

Ḥadīth 2 57

The Ḥadīth of Saʿd ibn Abī Waqqāṣ 57

The Ḥadīth of Asmā' bint ʿUmays 59

Meaning of the Ḥadīth 60

Ḥadīth 3 62

The Ḥadīth of Salamah ibn al-Akwaʿ 63

The Ḥadīth of Sahl ibn Saʿd 63
The Ḥadīth of Saʿd ibn Abī Waqqāṣ 64
The Ḥadīth of Abū Hurayrah 65
The Ḥadīth of ʿImrān ibn Ḥusayn 65
Ḥadīth 4 66
The Ḥadīṯh of ʿAlī 66
The Ḥadīth of Salmān 67
Meaning of the Ḥadīth 67
Ḥadīth 5 70
Ḥadīth 6 72
The Ḥadīth of ʿĀ'ishah 72
The Ḥadīth of ʿUmar ibn Abī Salamah 72
The Ḥadīth of Wāthilah ibn al-Asqaʿ 73
The Ḥadīth of Umm Salamah 73
Ḥadīth 7 75
Ḥadīth 8 76
Ḥadīth 9 77
The Ḥadīth of Zayd ibn Arqam 78
Ḥadīth 10 80
Meaning of the Ḥadīth 80
Ḥadīth 11 83
Ḥadīth 12 86
Ḥadīth 13 89
Ḥadīth 14 92
The Ḥadīth of Ibn ʿAbbās 92
Ḥadīth 15 94
Ḥadīth 16 95
Ḥadīth 17 96

Dispute Regarding the First Person to Embrace Islam 96
Ḥadīth 18 98
Ḥadīth 19 100
Ḥadīth 20 101
Ḥadīth 21 103
Ḥadīth 22 106
Ḥadīth 23 107
Ḥadīth 24 110
Ḥadīth 25 113
Ḥadīth 26 115
The Ḥādīth of Asmā' bint ʿUmays 117
Ḥadīth 27 121
The Ḥadīth of Ibn ʿAbbās 121
Section Two – The *Ḍaʿīf* (Weak) Aḥādīth 125
Ḥadīth 1 125
The Ḥadīth of Ḥubshī ibn Junādah 125
The Ḥadīth of Anas 126
The Ḥadīth of Saʿd 126
Ḥadīth 2 127
The Ḥadīth of ʿAlī 127
The Ḥadīth of Ibn ʿAbbās 129
Ḥadīth 3 130
Ḥadīth 4 139
The Ḥadīth of Ibn ʿAbbās 139
The First ʿIllah 139
The Second ʿIllah 141
The Third ʿIllah 141
The Fourth ʿIllah 142

The Ḥadīth of Jābir 146
The Ḥadīth of ʿAlī 146
The Ḥadīth of Anas 147
The Ḥadīth of Abū Dharr 147
Regarding those who Ruled the Ḥadīth to be Valid 147
How the Ḥadīth Ought to be Understood—According to those who Regard it as *Ḥasan* (Fair) 150
Ḥadīth 5 153
The Ḥadīth of Abū Saʿīd 153
The Ḥadīth of Umm Salamah 154
The Ḥadīth of ʿĀ'ishah and Saʿd 155
Ḥadīth 6 157
The Ḥadīth of ʿAbd al-Raḥmān ibn ʿAwf 157
The Ḥadīth of ʿAbd Allāh ibn Shaddād 158
The Ḥadīth of Abū Dharr 159
The Ḥadīth of Jābir ibn ʿAbd Allāh 159
The Ḥadīth of ʿĀ'ishah 160
The Ḥadīth of al-Muṭṭalib ibn ʿAbd Allāh ibn Ḥanṭab 160
Ḥadīth 7 162
Ḥadīth 8 163
Ḥadīth 9 164
The Ḥadīth of Umm Salamah 164
The Ḥadīth of Ibn ʿAbbas 166
The Ḥadīth of Saʿd ibn Mālik 167
Ḥadīth 10 168
Ḥadīth 11 171
Meaning of the Ḥadīth 172
Ḥadīth 12 174
The Ḥadīth of ʿĀ'ishah 174

The Ḥadīth of ʿAmr ibn Shuʿayb, from his Father, from his Grandfather 176
The Ḥadīth of Abū Dharr 176
Ḥadīth 13 178
The Ḥadīth of ʿAlī 178
The Ḥadīth of Abū Umāmah 179
Ḥadīth 14 181
Ḥadīth 15 186
The Ḥadīth of Buraydah 186
The Ḥadīth of ʿIlbā' ibn Aḥmar 187
The Ḥadīth of Ḥujr ibn ʿAnbas 187
The Ḥadīth of Anas ibn Mālik 188
Ḥadīth 16 189
Ḥadīth 17 192
Ḥadīth 18 194
Ḥadīth 19 196
The Ḥadīth of Umm Salamah 196
The Ḥadīth of ibn ʿAbbās 197
The Ḥadīth of ʿĀ'ishah 198
Ḥadīth 20 200
The Ḥadīth of Abū Rāfiʿ 200
The Ḥadīth of Umm Salamah 201
The Ḥadīth of ʿAbd Allāh ibn Masʿūd 201
The Ḥadīth of Yaʿlā ibn Murrah 202
The Ḥadīth of ʿAmmār ibn Yāsir 202
Ḥadīth 21 203
The Ḥadīth of Asmā' bint ʿUmays 203
The Ḥadīth of Abū Hurayrah 212
The Ḥadīth of Abū Saʿīd al-Khudrī 213
The Ḥadīth of ʿAlī 213

The Ḥadīth of Jābir 215
The Ḥadīth of Abū Rāfiʿ 216
The Ḥadīth of Ḥusayn ibn ʿAlī 216
Statements of the Ḥadīth Masters (*Ḥuffāẓ*) Regarding this Ḥadīth 217
Ḥadīth 22 218
Ḥadīth 23 220
Ḥadīth 24 221
Ḥadīth 25 223
The Ḥadīth of ʿAlī 223
The Ḥadīth of Buraydah 224
Ḥadīth 26 228
Ḥadīth 27 230
The Ḥadīth of Buraydah 230
The Ḥadīth of Ibn ʿUmar 231
The Ḥadīth of Abū Hurayrah 231
The Ḥadīth of Anas ibn Mālik 232
Ḥadīth 28 234
The Ḥadīth of Ibn ʿAbbās 234
The Ḥadīth of ʿAṭā' 235
Ḥadīth 29 237
The Ḥadīth of ʿUmar 237
The Ḥadīth of Abū Mūsā 237
The Ḥadīth of Abū Hurayrah 238
Ḥadīth 30 239
The Ḥadīth of Abū Ayyūb al-Anṣārī 239
The Ḥadīth of Ibn Masʿūd 242
The Ḥadīth of ʿAlī 242
The Ḥadīth of ʿAmmār ibn Yāsir 245
The Ḥadīth of Abū Saʿīd 246

Ḥadīth 31 248
Ḥadīth 32 250
Ḥadīth 33 251
Ḥadīth 34 253
The Ḥadīth of ʿAlī 253
The Ḥadīth of Ibn ʿAbbās 253
The Ḥadīth of Anas 254
Ḥadīth 35 255
The Ḥadīth of Buraydah 256
The Ḥadīth of Wahb ibn Ḥamzah 257
The Ḥadīth of ʿImrān ibn Ḥusayn 257
The Ḥadīth of Ibn ʿAbbās 257
Ḥadīth 36 259
The Ḥadīth of Yaʿlā ibn Murrah 259
The Ḥadīth of Abu Dharr 260
Ḥadīth 37 261
Ḥadīth 38 263
The Ḥadīth of Anas 264
The Ḥadīth of Muḥammad ibn Kaʿb al-Quraẓī 265
Ḥadīth 39 267
Ḥadīth 40 268
Ḥadīth 41 270
The Ḥadīth of ʿAlī 270
The Ḥadīth of Ḥudhayfah 271
Ḥadīth 42 273
Ḥadīth 43 278
The Ḥadīth of Umm Salamah 278
The Ḥadīth of Abū Saʿīd 279

Ḥadīth 44 280
Ḥadīth 45 282
The Ḥadīth of Abū Rāfiʿ 282
The Ḥadīth of Ibn ʿUmar 282
The Ḥadīth of ʿAlī 283
Ḥadīth 46 284
The Ḥadīth of Ibn ʿAbbās 285
The Ḥadīth of ʿAlī ibn al-Ḥusayn 287
The Ḥadīth of Abū Rāfiʿ 287
The Ḥadīth of Muḥammad ibn Kaʿb al-Quraẓī 288
Ḥadīth 47 289
Ḥadīth 48 294
The Ḥadīth of Anas ibn Mālik 294
The Ḥadīth of Ḥudhayfah 295
The Ḥadīth of ʿAlī 296
Ḥadīth 49 298
Ḥadīth 50 300
The Ḥadīth of Abū Saʿīd 300
The Ḥadīth of ʿAlī 301
The Ḥadīth of Jābir 303
The Ḥadīth of Anas ibn Mālik 303
The Ḥadīth of Abū Hurayrah 303
The Ḥadīth of Ḥasan ibn ʿAlī 304
Ḥadīth 51 306
Ḥadīth 52 309
The Ḥadīth of Ibn ʿAbbās 309
The Ḥadīth of Abū Hurayrah 310
The Ḥadīth of ʿAlī 311
Ḥadīth 53 312

Ḥadīth 54 314
Ḥadīth 55 315
Ḥadīth 56 317
Ḥadīth 57 319
Ḥadīth 58 320
The Ḥadīth of Ibn ʿAbbās 320
The Ḥadīth of ʿImrān ibn Ḥuṣayn 323
Section Three – The *Bāṭil* (False), *Munkar* (Unacceptable) and *Mawḍūʿ* (Fabricated) Aḥādīth 326
Ḥadīth 1 326
Ḥadīth 2 328
Ḥadīth 3 329
The Ḥadīth of Anas ibn Mālik 329
The Ḥadīth of al-Ṣalṣāl 330
The Ḥadīth of Abū Saʿīd 330
The Ḥadīth of Umm Salamah 331
The Ḥadīth of Jābir 331
The Ḥadīth of ʿAlī 331
The Ḥadīth of Ibn ʿUmar 331
Ḥadīth 4 333
Ḥadīth 5 335
The Ḥadīth of ʿAlī 335
The Ḥadīth of Ibn ʿUmar 336
The Ḥadīth of Ibn ʿAbbās 337
Ḥadīth 6 339
The Ḥadīth of Abū Hurayrah 339
The Ḥadīth of Zayd ibn Arqam 339
The Ḥadīth of Ṣubayḥ 340

The Ḥadīth of Umm Salamah 342
Ḥadīth 7 343
Ḥadīth 8 346
The Ḥadīth of Ibn ʿAbbās 346
The Ḥadīth of al-Barā’ 348
Ḥadīth 9 350
The Ḥadīth of Ibn ʿAbbās 350
The Ḥadīth of Abū Barzah 351
The Ḥadīth of Abū Dharr 351
Ḥadīth 10 353
Ḥadīth 11 354
Ḥadīth 12 356
The Ḥadīth of ʿImrān ibn Ḥuṣayn 356
The Ḥadīth of Wāthilah ibn al-Asqaʿ 360
The Ḥadīth of Ibn Masʿūd 360
The Ḥadīth of ʿĀ’ishah 362
The Ḥadīth of Abū Bakr 363
The Ḥadīth of Abū Hurayrah 365
The Ḥadīth of Muʿādh 365
The Ḥadīth of Jābir 366
The Ḥadīth of ʿUthmān 367
The Ḥadīth of Anas 367
The Ḥadīth of Ibn ʿAbbās 368
The Ḥadīth of Thawbān 368
The Ḥadīth of Abū Dharr 368
Summary 369
Ḥadīth 13 371
The Ḥadīth of ʿĀ’ishah 371
The Ḥadīth of Jābir 374

The Ḥadīth of al-Ḥasan or al-Ḥusayn ibn ʿAlī 374
The Ḥadīth of Anas 375
The Ḥadīth of Abū Saʿīd al-Khudrī 375
The Ḥadīth of Ibn ʿAbbās 376
The *Mursal* Ḥadīth of Salamah ibn Kuhayl 376
Ḥadīth 14 378
Ḥadīth 15 380
The Ḥadīth of Ibn ʿUmar 380
The Ḥadīth of Buraydah 380
The Ḥadīth of Abū Dharr 381
The Ḥadīth of Abū Hurayrah 382
Ḥadīth 16 383
Ḥadīth 17 385
Ḥadīth 18 387
Ḥadīth 19 390
Ḥadīth 20 393
Ḥadīth 21 395
Ḥadīth 22 398
The Ḥadīth of ʿAmmār ibn Yāsir 398
The Ḥadīth of ʿAlī 399
The Ḥadīth of Ibn ʿAbbās 400
Some Added Remarks 402
Ḥadīth 23 405
Ḥadīth 24 406
Ḥadīth 25 408
The Ḥadīth of Jābir 409
The Ḥadīth of Ibn Masʿūd 413
The Ḥadīth of Anas 415
The Ḥadīth of Ibn ʿAbbās 416

The Ḥadīth of Asmā' bint ʿUmays 418
The Ḥadīth of Abū Saʿīd 419
The Ḥadīth of Abū Hurayrah 419
The Ḥadīth of Abū Ayyūb 420
The Ḥadīth of ʿAlī 420
The Ḥadīth of Maʿqil 420
The Ḥadīth of ʿImrān ibn Ḥuṣayn 420
The Ḥadīth of Bilāl ibn Ḥamāmah 421
Ḥadīth 26 422
Ḥadīth 27 425
Ḥadīth 28 427
Ḥadīth 29 430
The Ḥadīth of Abū al-Ḥamrā' 430
The Ḥadīth of Abū Saʿīd 431
The Ḥadīth of Ibn ʿAbbās 431
The Ḥadīth of Anas ibn Mālik 432
Ḥadīth 30 435
Ḥadīth 31 439
The Ḥadīth of Anas ibn Mālik 439
The Ḥadīth of Ibn ʿAbbās 440
The Ḥadīth of Ibn ʿUmar 440
Ḥadīth 32 442
Ḥadīth 33 443
Ḥadīth 34 444
Ḥadīth 35 446
Ḥadīth 36 448
Ḥadīth 37 449
Ḥadīth 38 451

Ḥadīth 39 452
The Ḥadīth of ʿAlī 452
The Ḥadīth of Ibn ʿAbbās 453
Ḥadīth 40 455
Ḥadīth 41 457
Ḥadīth 42 458
Ḥadīth 43 459
Ḥadīth 44 461
Ḥadīth 45 465
The Ḥadīth of Anas ibn Mālik 465
The Ḥadīth of ʿImrān ibn Ḥuṣayn 466
Ḥadīth 46 467
Ḥadīth 47 469
Ḥadīth 48 471
Ḥadīth 49 473
Ḥadīth 50 475
Ḥadīth 51 477
Ḥadīth 52 478
Ḥadīth 53 479
Ḥadīth 54 480
Ḥadīth 55 481
Ḥadīth 56 482
Ḥadīth 57 484
Ḥadīth 58 485
Ḥadīth 59 486
Ḥadīth 60 488
Ḥadīth 61 489
Ḥadīth 62 491

The Ḥadīth of ʿAbd Allāh ibn Abī Awfa 492
The Ḥadīth of ʿAlī 492
Ḥadīth 63 494
Ḥadīth 64 495
Ḥadīth 65 497
The Ḥadīth of Saʿd ibn Abī Waqqāṣ 497
The Ḥadīth of Ibn ʿAbbās 499
The Ḥadīth of Zayd ibn Arqam 500
The Ḥadīth of ʿAlī 500
Ḥadīth 66 501
The Ḥadīth of ʿAlī 501
The Ḥadīth of Abū Dharr 504
The Ḥadīth of Abū Laylā al-Ghifārī 505
The Ḥadīth of Ibn ʿAbbās 505
Ḥadīth 67 507
Ḥadīth 68 509
Ḥadīth 69 527
Ḥadīth 70 528
Ḥadīth 71 530
Ḥadīth 72 532
The Ḥadīth of Maḥdūj al-Bāhilī 533
The Ḥadīth of ʿAlī 535
The Ḥadīth of Abū Saʿīd al-Khudrī 536
The Ḥadīth of Anas 537
The Ḥadīth of Jābir 537
The Ḥadīth of Jābir ibn Samurah 538
The Ḥadīth of Abū Dharr 538
Ḥadīth 73 540
The Ḥadīth of Abū Barzah 541

The Ḥadīth of Anas 542
The Ḥadīth of Abū Jaʿfar and ʿUmar ibn ʿAlī 542
Ḥadīth 74 543
The Ḥadīth of ʿAlī 543
The Ḥadīth of ʿAmmār ibn Yāsir and Abū Ayyūb 544
Ḥadīth 75 545
Ḥadīth 76 547
The Ḥadīth of Jābir 547
The Ḥadīth of Ibn ʿAbbās 547
Ḥadīth 77 549
Ḥadīth 78 550
Ḥadīth 79 552
Ḥadīth 80 553
Ḥadīth 81 554
Ḥadīth 82 556
Ḥadīth 83 557
Ḥadīth 84 558
The Ḥadīth of Abū Saʿīd 558
The Ḥadīth of ʿAlī 559
Ḥadīth 85 561
The Ḥadīth of Salmān 561
The Ḥadīth of Ibn ʿAbbās 562
The Ḥadīth of Abū Dharr 562
Ḥadīth 86 564
Ḥadīth 87 566
The Ḥadīth of Jābir 566
The Ḥadīth of Abū Saʿīd al-Khudrī 567
The Ḥadīth of Abū Umāmah 568

The Ḥadīth of Ibn ʿUmar 568
The Ḥadīth of Ibn ʿAbbās 568
The Ḥadīth of ʿAlī 569
The Ḥadīth of Mīnā' 569
Ḥadīth 88 571
The Ḥadīth of Jābir 571
The Ḥadīth of Ibn ʿAbbās 572
The Ḥadīth of ʿAlī 573
Ḥadīth 89 574
The Ḥadīth of al-Sā'ib ibn Yazīd 574
The Ḥadīth of Jābir 574
The Ḥadīth of ʿAlī 575
Ḥadīth 90 576
Ḥadīth 91 579
Ḥadīth 92 581
The Ḥadīth of ʿAbd Allāh ibn Asʿad ibn Zurārah 581
The Ḥadīth of Anas 582
The Ḥadīth of ʿAlī 582
The Ḥadīth of ʿAbd Allāh ibn ʿUkaym 583
The Ḥadīth of ʿĀ'ishah 583
Ḥadīth 93 584
The Ḥadīth of Ibn ʿAbbās 586
The Ḥadīth of Suwayd ibn ʿUmayr 588
The Ḥadīth of Abū Hurayrah 588
Ḥadīth 94 590
Ḥadīth 95 592
Ḥadīth 96 594
Ḥadīth 97 597
Ḥadīth 98 604

Ḥadīth 99 606
Ḥadīth 100 607
The Ḥadīth of ʿAmmār ibn Yāsir 607
The Ḥadīth of Abū Ayyūb al-Anṣārī 608
The Ḥadīth of ʿAlī 609
Ḥadīth 101 610
The Ḥadīth of Jābir 610
The Ḥadīth of ʿAmmār ibn Yāsir 611
Ḥadīth 102 612
The Ḥadīth of Ḥubshī ibn Junādah 613
The Ḥadīth of Abū Hurayrah 613
Ḥadīth 103 615
Ḥadīth 104 617
Ḥadīth 105 619
The Ḥadīth of Abū Jaʿfar 619
The Ḥadīth of Abū Rāfiʿ 619
Ḥadīth 106 621
The Ḥadīth of ʿAlī al-Hilālī 622
The Ḥadīth of Salmān 622
The Ḥadīth of Abū Rāfiʿ 625
The Ḥadīth of Ibn ʿUmar 625
The Ḥadīth of Ibn ʿAbbās 626
The Ḥadīth of Buraydah 626
The Ḥadīth of Anas 627
The Ḥadīth of Abū Dharr 627
The Ḥadīth of ʿAlī 628
The Ḥadīth of ʿAṭiyyah 629
Additional Commentary 630
Ḥadīth 107 632

The Ḥadīth of Ibn ʿAbbās 632
The Ḥadīth of Abū al-Ḥamrā’ 634
The Ḥadīth of Anas 634
The Ḥadīth of Abū Hurayrah 635
The Ḥadīth of Jābir ibn ʿAbd Allāh 635
Ḥadīth 108 636
Ḥadīth 109 637
The Ḥadīth of Zayd ibn Arqam 637
The Ḥadīth of Ḥudhayfah 638
The Ḥadīth of Abū Hurayrah 638
The Ḥadīth of al-Barā’ 639
The Ḥadīth of Ibn ʿAbbās 639
Ḥadīth 110 641
The Ḥadīth of Abū Ḥathmah 641
The Ḥadīth of Ḥudhayfah 642
The Ḥadīth of Salmān 642
Ḥadīth 111 643
The Ḥadīth of ʿAmmār ibn Yāsir 643
The Ḥadīth of Ibn ʿAbbās 644
The Ḥadīth of Ibn Masʿūd 644
The Ḥadīth of Ḥudhayfah 645
The Ḥadīth of Zayd ibn Arqam 645
Ḥadīth 112 646
Ḥadīth 113 649
Ḥadīth 114 652
The Ḥadīth of Anas 652
The Ḥadīth of ʿAlī 653
The Ḥadīth of Ibn ʿAbbās 653
Ḥadīth 115 655

Ḥadīth 116 658
Ḥadīth 117 660
Ḥadīth 118 662
Ḥadīth 119 664
The Ḥadīth of Anas 664
The Ḥadīth of Ibn ʿAbbās 665
Ḥadīth 120 667
Ḥadīth 121 668
Ḥadīth 122 669
Ḥadīth 123 671
Ḥadīth 124 672
Ḥadīth 125 674
Ḥadīth 126 676
Ḥadīth 127 677
Ḥadīth 128 678
Ḥadīth 129 679
Ḥadīth 130 681
Ḥadīth 131 683
Ḥadīth 132 684
Ḥadīth 133 687
Ḥadīth 134 690
Ḥadīth 135 691
Ḥadīth 136 693
Ḥadīth 137 696
Ḥadīth 138 698
Ḥadīth 139 700
The Ḥadīth of Muʿādh 700
The Ḥadīth of ʿUmar 701

The Ḥadīth of Abū Saʿīd 701
Ḥadīth 140 703
Ḥadīth 141 705
The Ḥadīth of ʿAlī 705
The Ḥadīth of Ibn Masʿūd 705
The Ḥadīth of Jābir 706
The Ḥadīth of Ḥudhayfah ibn al-Yamān 706
The Ḥadīth of Abū Saʿīd 707
Ḥadīth 142 709
Ḥadīth 143 712
Ḥadīth 144 714
Ḥadīth 145 716
Ḥadīth 146 717
Ḥadīth 147 719
Ḥadīth 148 721
Ḥadīth 149 723
Ḥadīth 150 726
The Ḥadīth of Ibn ʿAbbās 727
The Ḥadīth of ʿAlī 728
Ḥadīth 151 729
Ḥadīth 152 731
Ḥadīth 153 735
Ḥadīth 154 736
Ḥadīth 155 738
The Ḥadīth of ʿAlī 738
The Ḥadīth of Ibn ʿUmar 739
The Ḥadīth of Umm Salamah 740
The Ḥadīth of Abū Hurayrah 741

The Ḥadīth of Abū Saʿid 742
The Ḥadīth of Jābir 742
Ḥadīth 156 744
Ḥadīth 157 746
Ḥadīth 158 747
The Ḥadīth of ʿAlī 747
The Ḥadīth of Ḥudhayfah 748
Ḥadīth 159 750
Ḥadīth 160 752
Ḥadīth 161 755
Ḥadīth 162 757
Ḥadīth 163 759
The Ḥadīth of Abū Rāfiʿ 759
The Ḥadīth of ʿAlī 760
Ḥadīth 164 761
Ḥadīth 165 762
The Ḥadīth of Ibn ʿAbbās 762
The Ḥadīth of Abū Hurayrah 763
The Ḥadīth of ʿAlī al-Hilālī 764
The Ḥadīth of Abū Ayyūb 764
Ḥadīth 166 765
Ḥadīth 167 771
Ḥadīth 168 772
Ḥadīth 169 773
Ḥadīth 170 776
Ḥadīth 171 778
Ḥadīth 172 780
Ḥadīth 173 781

Ḥadīth 174 783
Ḥadīth 175 784
Ḥadīth 176 786
Ḥadīth 177 788
Ḥadīth 178 790
Ḥadīth 179 791
Ḥadīth 180 792
Ḥadīth 181 793
Ḥadīth 182 794
Ḥadīth 183 795
The Ḥadīth of ʿAlī 795
The Ḥadīth of Abū Rāfiʿ 796
Ḥadīth 184 797
Ḥadīth 185 799
The Ḥadīth of Maḥdūj ibn Zayd 799
The Ḥadīth of ʿAlī 799
Ḥadīth 186 801
Ḥadīth 187 802
Ḥadīth 188 803
The Ḥadīth of Ibn ʿAbbās 803
The Ḥadīth of Anas 804
The Ḥadīth of Jābir 805
Ḥadīth 189 806
Ḥadīth 190 807
Ḥadīth 191 809
Ḥadīth 192 810
Ḥadīth 193 811
Ḥadīth 194 813

Ḥadīth 195 815
The Ḥadīth of Abū Saʿīd 815
The Ḥadīth of ʿAlī 816
The Ḥadīth of Ibn ʿAbbās 817
Ḥadīth 196 818
Ḥadīth 197 820
Ḥadīth 198 822
Ḥadīth 199 824
Ḥadīth 200 826
Ḥadīth 201 827
Ḥadīth 202 829
Ḥadīth 203 831
Ḥadīth 204 832
Ḥadīth 205 834
Ḥadīth 206 835
Ḥadīth 207 836
Ḥadīth 208 838
Ḥadīth 209 840
Ḥadīth 210 843
Ḥadīth 211 846
Ḥadīth 212 848
Ḥadīth 213 850
Ḥadīth 214 851
Ḥadīth 215 852
Ḥadīth 216 853
Ḥadīth 217 854
References 856

Glossary 878

Muḍṭarib: 878
Majhūl al-Ḥāl: 878
Muʿḍal: 878
Muʿanʿan: 878
Mudallis: 879
Mukhtaliṭ: 879
Mursal: 879
Mutābaʿāt: 879
Marfūʿ: 879
Ḥasan: 879
Tawātur: 880
Saraqat al-Ḥadīth: 880
Shawāhid: 880
ʿIllah: 880
Iʿtibār: 880

Transliteration key

أ إ - ’	ض - ḍ Ḍ
آ – ā Ā	ط - ṭ Ṭ
ب - b	ظ - ẓ
ت - t	ع - ʿ
ث - th	غ - gh
ج - j	ف - f
ح - ḥ Ḥ	ق - q
خ - kh	ک - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ی - y, ī
ص - ṣ	

Foreword

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

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

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

al-'Āl wa al-Aṣḥāb)—which have received widespread circulation and reception. All praise and bounty is for Allah.

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

Head of the Center for Research and Studies (*Mabbarat al-'Āl wa al-Aṣḥāb*)

Muḥammad Sālim al-Khiḍar

Introduction

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

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

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

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

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

1. *Ṣaḥīḥ* (authentic) and *ḥasan*[2] (fair). These amounted to twenty-seven aḥadīth.
2. *Ḍaʿīf* (weak). These amounted to fifty-eight ḥadiths.

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[1] A *marfūʿ* ḥadīth is a narration elevated to Nabī ﷺ. This, as opposed to a *mawqūf* ḥadith, which is a narration raised to a Ṣaḥābī, and a *maqṭūʿ* ḥadīth, which is attributed to a *Tābiʿī*. [translator's note]

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

3. *Mawḍūʿ* (fabricated), *bāṭil* (baseless), and *munkar* (unacceptable). These amounted to 217 aḥadīth.

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

من كنت مولاه فعلي مولاه

Whoever's master I am, ʿAlī is his master.

I cited seventy-five different chains of transmission for this ḥadīth. Another example is the ḥadith of the 'bird'[3]. I cited fifty (different) chains of transmission for this ḥadīth. And like this, other aḥādīth as well.

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

[3] The *ḥadīth al-ṭayr* (ḥadīth of the bird) is an infamous report that has been reported by many Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, including Anas, Jābir, ibn ʿAbbās, Abū Saʿīd, and ʿAlī رَضِيَ اللَّهُ عَنْهُمْ. Ibn Kathīr writes in *al-Bidāyah wa al-Nihāyah* that all of them are problematic (*fi kullin minhā naẓar*). The version/s of Anas رَضِيَ اللَّهُ عَنْهُ contains numerous chains of transmission, one of which is narrated by Imām Tirmidhī. He narrates:

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

There was a bird with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so he said, "O Allah, send to me the most beloved of Your creatures to eat this bird with me." So ʿAlī came and ate with him." [translator's note]

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

أنا مدينة العلم وعلي بابها

I am the city of knowledge and ʿAlī is its door.

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

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

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

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

condition of including only authentic aḥadīth. In this instance, the ḥadīth scholar will only include aḥadīth which he deems authentic.[4]

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

It should be noted that the vast majority of aḥadīth on the virtues of ʿAlī رَضِيَ اللَّهُ عَنْهُ revolve around narrators who have either been deemed weak (*ḍuʿafā'*) or as liars (*kadhdhābīn*), or have been abandoned (*matrūkīn*), or are simply unknown (*majāhīl*).

I have no compunction in considering narrations which contain *majhūl* (unknown) transmitters among the narrations of those considered *matrūk*[5]. Any ḥadīth critic who tries to bolster a narration with the help of a transmitter who is *majhūl* (unknown) is considered a *mutasāhil* (lenient). This is because it is equally possible that a *majhūl* (unknown) transmitter can be *ḍaʿīf* (weak), *matrūk* (suspected of forgery), or even be a *waḍḍāʿ* (forger), especially if he is transmitting a ḥadīth which its outward meaning contains information which contradicts more reliable narrations (or the Quran). This is why the practice of the great *ḥuffāẓ* (ḥadīth masters) was to deem a ḥadīth *mawḍūʿ* (fabricated) if it was transmitted by a *majhūl* (unknown). I have explained this in detail in my original comprehensive work.

Sunnī scholars have devoted much of their attention around the virtues of ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, just as they have equally devoted

[4] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 5/79

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

their attention to the biographies of other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. This can be seen in their:

numerous chains of transmission (which I have mentioned)

transmitting and speaking about his virtues

auditioning (*samāʿ*) and conveying (*ismāʿ*) of aḥādīth

gathering them in independent books dedicated to his biography

mentioning of his virtues—and other Ṣaḥābah in biographical works about them

works of ḥadīth such as the (two) *Ṣiḥāḥ* (Authentic books of ḥadīth), *Sunans*, *Masānīd*, *Maʿājim*, and *Ajzā'* literature

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

1. *Khaṣā'iṣ Amīr al-Mu'minīn ʿAlī ibn Abī Ṭālib* رَضِيَ اللَّهُ عَنْهُ of Aḥmad ibn Shuʿayb al-Nasā'ī
2. *Manāqib Amīr al-Mu'minīn ʿAlī ibn Abī Ṭālib* رَضِيَ اللَّهُ عَنْهُ of ʿAlī ibn Muḥammad ibn Muḥammad ibn al-Ṭayyib Abī al-Ḥasan al-Wāsiṭī al-Mālikī (better known as **Ibn al-Maghāzilī**) (d. 483)
3. *Manāqib al-Asad al-Ghālib Mumazziq al-Katā'ib wa Muẓhir al-ʿAjā'ib Layth ibn Ghālib Amīr al-Mu'minīn Abī al-Ḥasan ʿAlī ibn Abī Ṭālib* رَضِيَ اللَّهُ عَنْهُ of Shams al-Dīn ibn al-Jazarī Muḥammad ibn Muḥammad ibn Yūsuf (d. 833).

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

Al-Shaykh al-Albānī intended gathering and scrutinizing these aḥadīth but he had passed on before doing so. [6]

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

[6] Nāṣir al-Dīn al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah wa al-Mawḍūʿah*, 10/11.

Preface

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

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

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

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

> I thought over how much the people of Kūfah have fabricated concerning the virtues of ʿAlī رَضِيَ اللَّهُ عَنْهُ and the (other) members of his household. I found that they exceed three hundred thousand reports.[7]

Yaḥyā ibn Maʿīn was asked about al-Maʿallā ibn ʿAbd al-Raḥmān al-Wāsiṭī. He said:

> The greatest of his conditions—according to me—was that he, at the time of his death, was told, 'Will you not repent unto Allah سُبْحَانَهُ وَتَعَالَى?'

[7] Al-Khalīlī: *al-Irshād fī Maʿrifat ʿUlamā' al-Ḥadīth*, 1/420.

He responded by saying, 'I hope that He سُبْحَانَهُ وَتَعَالَىٰ forgives me, for I have fabricated 90 aḥadīth about the virtues of ʿAlī رَضِيَ اللَّهُ عَنْهُ.'"[8]

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

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

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

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

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

[8] Al-ʿUqaylī: *al-Ḍuʿafā al-Kabīr*, 4/215.

It is for this reason that there exist so many reports on the virtues of Imām ʿAlī رَضِيَ اللَّهُ عَنْهُ. To such an extent that it has been authentically reported from Imām Aḥmad ibn Ḥanbal that he said:

> Not one among the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enjoys the same amount of virtues being related about him than that of ʿAlī رَضِيَ اللَّهُ عَنْهُ.[9]

Some liars have gone to the preposterous extreme of saying that the virtues of ʿAlī رَضِيَ اللَّهُ عَنْهُ reach thirty thousand! They attribute this to Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا.[10] Even the virtues of all the Ambiyā' عَلَيْهِ السَّلَامُ and Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ *combined* do not enjoy this amount of authentically transmitted reports about them! Just think how brazenly this liar resorts to falsehood!

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

> Allah has spared ʿAlī رَضِيَ اللَّهُ عَنْهُ from having to have his virtues established through lies and baseless claims.[11]

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

Just as some individuals went to the extreme (something which Allah and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ do not approve of) in praising ʿAlī رَضِيَ اللَّهُ عَنْهُ, the *Khawārij* and *Nawāṣib*, on the other hand, also went to extremes

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[9] Al-Ḥākim al-Naysābūri: *Mustadrak al-Ḥākim*, 3/116.
[10] Ibn Ḥajar: *Lisān al-Mīzān*, 2/199.
[11] Al-Dhahabī: *Mīzān al-ʿItidāl*, 2/417.

and displayed much antipathy towards him رَضِيَ اللَّهُ عَنْهُ. They either rendered him a *kāfir* or they completely disassociated themselves from him. The Ahl al-Sunnah have always maintained a moderate path in between the two: They acknowledge his virtues as vested unto him by whatever has been *authentically* reported about him, thereby filling their hearts with his love. By the same token, they completely disassociate themselves from anybody who insinuates and defames him, or anyone who holds any rancour in their heart for him. They would consider anybody guilty of such crimes a misguided heretic that deserves to be shunned and branded at all costs.

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

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

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

At times, other aḥādīth speak to a personality of ʿAlī that is, for all practical matters, supernatural. These aḥādīth inform us that a mere glance at him constitutes a form of *ʿibādah* (worship). This is mentioned in ḥadīth number 97. Other aḥādīth describe the centrality of his being in relation to the entire universe. And in some instances

(the word) ‘ʿAlī’ is coupled with the *shahādatayn* and that he is the only among them whose name is mentioned in Jannah. This is mentioned in ḥadīth number 173. And that the all Ambiyā’ were sent to proclaim the *wilāyah* (authority) of ʿAlī رَضِيَ اللَّهُ عَنْهُ. This is mentioned in ḥadīth 198. Or, as is mentioned in ḥadīth 209, all of humanity (including the Ambiyā’) possess (only) 10% of the Dunyā’s wisdom. This, as opposed to ʿAlī رَضِيَ اللَّهُ عَنْهُ who possesses (the remaining) 90%! In other words, ‘wisdom’ was divided into ten parts; ʿAlī رَضِيَ اللَّهُ عَنْهُ was given nine-tenths and humanity was given (only) one-tenth. Ḥadīth number 217 mentions that *kufr*, or disbelief means not believing in the *wilāyah* (authority) of ʿAlī رَضِيَ اللَّهُ عَنْهُ. Probably the greatest indication of their lies is the following ḥadīth which they propagate (as mentioned in ḥadīth 241):

إذا كان يوم القيامة قال الله لي ولعلي: أدخلا الجنة من أحبكما، وأدخلا النار من أبغضكما.

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

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

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

being: to create a sense of aura and sanctity surrounding the personality of ʿAlī رَضِيَ اللَّهُ عَنْهُ, and his centrality in the universe. Furthermore, it displays that he—and he alone—is deserving of *khilāfah.*

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

Section One

The Ṣaḥīḥ (Authentic) and Ḥasan (Fair) Aḥādīth

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

Ḥadīth 1

من كنتُ مولاه فعليٌّ مولاه

Whoever's mawlā I am, ʿAlī is his mawlā.

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

1. Al-Ḥāfiẓ Abū al-ʿAbbās Aḥmad ibn ʿUqdah: *Kitāb al-Muwālāt*
2. Al-Ḥāfiẓ Shams al-Dīn al-Dhahabī: *Ṭuruq Ḥadīth: Man Kuntu Mawlāhū Fa ʿAliyyun Mawlāhu*. ʿAbd al-ʿAzīz al-Ṭabṭabā'ī's critical edition of this book has been printed.

Ibn ʿAsākir in his book: *Tārikh Dimshaq*[12], Ibn Abī ʿĀṣim in *al-Sunnah*[13], Jamāl al- Dīn al-Zaylaʿī in *Takhrīj Aḥādīth al-Kashshāf*[14], and Al-Albānī in his book *Silsilat al-Aḥādīth al-Ṣaḥīḥah*[15] analysed the ḥadīth's various chains of transmission.

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[12] Ibn ʿAsākir: *Tārikh Dimashq*, 42/187.
[13] Ibn Abī ʿĀṣim: *al-Sunnah*, 2/604.
[14] Jamāl al-Dīn al-Zaylaʿī: *Takhrīj Aḥādīth al-Kashshāf*, 2/234.
[15] Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, 4/1750.

Al-Kattānī in his book *Naẓm al-Mutanāthir*[16] identifies twenty-five transmitters from the Ṣaḥābah. He further states[17] that al-Munāwī in *al-Taysīr* explicitly states—transmitting from al-Suyūṭī and the commentator of *al-Mawāhib al- Laduniyyah*—that this ḥadīth is *mutawātir* (massively-transmitted).

Al-Ḥāfiẓ Shams al-Dīn al-Dhahabī in his book *Siyar Aʿlām al-Nubalā'*[18] says, "This ḥadīth is *ḥasan ʿālī jiddan* (fair and very elevated) and its *matn* (text) is *mutawātir* (massively-transmitted)."

Ibn al-Jazarī in his book *Manāqib al-Asad al-Ghālib*[19] says, "This ḥadīth is *ḥasan ṣaḥīḥ* from numerous perspectives. It has been massively-transmitted from Amīr al-Mu'minīn ʿAlī رَضِيَ اللَّهُ عَنْهُ, and likewise, from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. A large number of people transmit it from another large number of people; therefore, whoever deems it *ḍaʿīf* (unreliable) deserves no attention, for he has no knowledge of this science." He then went on to list their names.

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

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[16] Al-Kattānī: *Naẓm al-Mutanāthir*, 194.
[17] Ibid., 195.
[18] Al-Imām al-Dhahabī: *Siyar ʿAlām al-Nubalā'*, 8/335.
[19] Ibn al-Jazarī: *Manāqib al-Asad al-Ghālib*, pg. 12.

The Ḥadīth of Abū Surayḥah and/or Zayd ibn Arqam

This ḥadīth is narrated by Imām al-Tirmidhī (and others) from Nabī ﷺ who said, "**Whoever's *mawlā* I am, ʿAlī is his *mawlā*.**" Shuʿbah doubted this. Al-Tirmidhī says, "This ḥadīth is ḥasan gharib (fair (and) rare). [20]

The Ḥadīth of Zayd ibn Arqam

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

> ʿAlī رضي الله عنه gathered the people at *al-Raḥbah* (in Kūfah) and said to them, "Allah has adjured every Muslim male that heard the proclamation of the Messenger of Allah ﷺ on the day of *Ghadīr Khum* to stand up and testify what they had heard."
>
> Thereupon thirty stood up and testified that the Prophet ﷺ grasped ʿAlī رضي الله عنه by his hand and said to the people,: 'Do you know that I am more worthy of the believers than their own selves?'
>
> They replied, 'Yes, O Messenger of Allah!'
>
> Then he said, '**Whoever's *mawlā* I am, then this (referring to ʿAlī) is his *mawlā*.** O Allah! Show love to that person who loves him and show hate to that person who hates him!'
>
> Abū Ṭufayl said, "I left and it was as if there was something troubling me inside. I met Zayd ibn Arqam and said to him, 'I hear ʿAlī saying this and that (referring to the above).'
>
> He replied and said, 'Why are you in denial? I heard the Messenger of Allah ﷺ saying that to him.'" [21]

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

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[20] *Jāmiʿ al-Tirmidhī*, #3713
[21] Imām Aḥmad: *Musnad Aḥmad*, 4/370.

The Ḥadīth of Saʿd ibn Abī Waqqāṣ

This is narrated by Ibn Mājah—and others—from ʿAbd al-Raḥmān ibn Sābiṭ — from Saʿd ibn Abī Waqqāṣ who said:

> Muʿāwiyah came on one of his pilgrimages and Saʿd entered in his presence. They (the people present) brought up ʿAlī, on account of which Muʿāwiyah criticised ʿAlī.
>
> Saʿd became angry and said, "Are you saying this of a man of whom I heard the Messenger of Allah ﷺ say, '**Whoever's *mawlā* I am, ʿAlī is his *mawlā*.**' And I heard him say. 'You are to me like Hārūn was to Mūsā, except that there will be no Prophet after me.' And I heard him say, 'I will give the banner today to a man who loves Allah and His Messenger.'"[22]

Ibn Sābiṭ did not hear directly from Saʿd, according to Yaḥyā ibn Maʿīn.[23] This version of the ḥadīth has been corroborated[24] but the different chains of transmissions contain flaws. I have mentioned this in the original work.

The Ḥadīth of ʿAlī ibn Abī Ṭālib

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

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

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[22] Imām ibn Mājah: #121.
[23] Yaḥyā ibn Maʿīn: *Tārikh ibn Maʿin - Riwāyat al-Dūrī*, 3/87.
[24] 'Corroboration,' or 'parallelism' refers to a narration which corroborates that a certain person had heard a ḥadīth from a certain teacher by serving as evidence that a different student had heard the same hadith from that teacher. [translator's note]

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

Muḥammad ibn Jaʿfar reported to us — Shuʿbah reported to us — from Abū Isḥāq who said, "I heard Saʿīd ibn Wahb say:

ʿAlī adjured the people (to testify). Five or six Companions of the Prophet ﷺ stood up and testified that the Messenger of Allah ﷺ said, "**Whoever's *mawlā* I am, ʿAlī is his *mawlā*.**"[25]

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

The Ḥadīth of Buraydah

This has been reported by al-Nasā'ī *al-Kubrā* and *Khaṣ'iṣ ʿAlī* from ʿAbd al-Malik ibn Abī Ghaniyyah who said — al-Ḥakm narrated to us from — Saʿīd ibn Jubayr — from Ibn ʿAbbās — from Buraydah.[26]

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

The Ḥadīth of Abū Ayyūb al-Anṣārī

Imām Aḥmad (and others) narrates in his *Musnad* and *Faḍā'il al-Ṣaḥābah* from Ḥansh ibn al-Ḥārith ibn Laqīṭ al-Nakhaʿī al-Ashjaʿī from — Riyāḥ ibn al-Ḥārith who said:

A group of people came to ʿAlī رضي الله عنه at *al-Raḥbah* (near Kūfah) and said, "*As-salāmu ʿalaykum yā mawlānā.*"

[25] Imām Aḥmad: *Musnad Aḥmad*, 5/366 and *Faḍā'il al-Ṣaḥābah*, #1021.
[26] Imām al-Nasā'ī: *al-Sunan al-Kubrā*, #8412, #8413, 8466; *Khaṣā'iṣ ʿAlī*, #81, #82.

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

They said, "We heard the Messenger of Allah ﷺ saying on the day of Ghadīr Khum, '**Whoever's *mawlā* I am, then this (referring to ʿAlī) is his *mawlā*.**'

Riyāḥ said, "When they left, I followed behind them and asked, 'Who are these people?'

They replied, 'A group from the Anṣār. Among them was Abū Ayyūb al-Anṣārī." [27]

This ḥadīth has a good (*jayyid*) chain. Ibn Ḥibbān regards Riyāḥ ibn al-Ḥārith as reliable. Al-Albānī also believed it to have a good (*jayyid*) chain. [28]

The Ḥadīth of Ibn ʿAbbās

This is also narrated by Imām Aḥmad (and others) in his *Musnad* and *Faḍā'il al-Ṣaḥābah* from Yaḥyā ibn Ḥammad — from Abū ʿAwānah — from Abū Balj — from ʿAmr ibn Maymūn who said, "I was seated with Ibn ʿAbbās when a group of nine people approached and said..." [29]

He then goes on and mentions a lengthy ḥadīth in which there are baseless additions that are not authentic. Just as I have explained this in the original work, I also explained that some of the *ḥuffāẓ* (ḥadīth masters) were deceived by the apparent soundness of the chain; and, as such, they elevated it. Amongst them are: al-ʿIrāqi, al-Ḥākim, al-Dhahabī, and al-Albānī [30]. There exists, however, a defect which they

[27] Imām Aḥmad: *Musnad Aḥmad*, 5/419 and *Faḍā'il al-Ṣaḥābah*, 2/967.
[28] Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, 4/340.
[29] Imām Aḥmad: *Musnad Aḥmad*, 1/330 and *Faḍā'il al-Ṣaḥābah*, #1167.
[30] Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, 2223.

were unaware of. Imām Aḥmad judged it to be *munkar*[31] (unacceptable).

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

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

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

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

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

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

The following words in the ḥadīth are authentic:

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

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

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

They replied, "Yes, O Messenger of Allah!"

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

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

وانصر من نصره، واخذل من خذله.

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

Ibn Taymiyyah went out of his way to prove this (addition) is a flat-out lie according to *all* muḥaddithīn.[32] We have already mentioned that several people have authenticated the first portion (of the duʿā'), which reads:

اللهم وال من والاه، وعاد من عاداه.

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

The second portion (of the duʿā') reads:

وانصر من نصره، واخذل من خذله.

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

This has also been authenticated by al-Ḥākim, and others. However, the correct opinion is that it is not authentic, but not to the level of being completely untrue. The reason why ibn Taymiyyah considers it a lie is because it contradicts historic reality; for there is no difference

[32] Ibn Taymiyyah: *Minhāj al-Sunnah*, 7/55.

of opinion regarding the acceptance of which the Prophet ﷺ having made a duʿā'.

Another addition in the text is regarding the verse:

﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغۡ مَآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَۖ﴾

O Messenger, announce that which has been revealed to you from your Lord...[33]

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

This is not reliable and completely unsubstantiated. In fact, al-Albānī unequivocally states this narration is a lie.[34]

Similarly, the additions wherein ʿUmar رضي الله عنه congratulates him and says to him:

أصبحت وأمسيت مولى كل مؤمن ومؤمنة.

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

This is reported by ʿAlī ibn Zayd ibn Judʿān who is *ḍaʿīf* (unreliable). Similarly, it has been reported from both Maṭar al-Warrāq and Shahar ibn Ḥawshab, both of whom are also *ḍaʿīf* (unreliable).

Finally, the addition regarding the verse:

﴿ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي﴾

This day I have perfected for you your religion and completed My favour upon you...[35]

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[33] Sūrah al-Mā'idah: 67.
[34] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, #4922.
[35] Sūrah al-Mā'idah: 3.

The ḥadīth of Abū Hurayrah from Maṭar al-Warraq and Shahar ibn Ḥawshab (both of whom are unreliable) indicates that when the ḥadīth of *al-muwālāt*, i.e. '*man kuntu mawlāhu...*' was mentioned, Allah revealed the above-mentioned verses at *Ghadīr Khum*. It also appears with a false chain of transmission from Ibn ʿAsākir, as in the ḥadīth of Abū Saʿīd. In fact, al-Albānī classified this ḥadīth as a fabrication. [36]

Meaning of the Ḥadīth

Not only is this ḥadīth used as evidence for the *Imāmah* (leadership) of ʿAlī رَضِيَ اللَّهُ عَنْهُ, but it is also used to prove that he is more deserving of the khilāfah, and that whoever opposes him is an enemy of Allah.

The reality of this ḥadīth has been explained by Ḥasan ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, an Imām from the Ahl al-Bayt. Ibn Saʿd in his *al-Ṭabaqāt al-Kubrā* narrates with an authentic chain of transmission the following ḥadīth:

أخبرنا شبابة بن سوار الفزاري قال: أخبرني الفضيل بن مرزوق قال: سمعت الحسن بن الحسن يقول لرجل ممن يغلو فيهم: ويحكم أحبونا لله فإن أطعنا الله فأحبونا وإن عصينا الله فأبغضونا. قال فقال له رجل: إنكم قرابة رسول الله وأهل بيته. فقال: ويحك لو كان الله مانعا بقرابة من رسول الله أحدا بغير طاعة الله لنفع بذلك من هو أقرب إليه منا أبا وأما، والله إني لأخاف أن يضاعف للعاصي منا العذاب ضعفين وإني لأرجو أن يؤتى المحسن منا أجره مرتين. ويلكم اتقوا الله وقولوا فينا الحق فإنه أبلغ فيما تريدون ونحن نرضى به منكم. ثم قال: لقد أساء بنا آباؤنا إن كان هذا الذي تقولون من دين الله ثم لم يطلعونا عليه ولم يرغبونا فيه. قال فقال له الرافضي: ألم يقل رسول الله، عليه السلام، لعلي من كنت مولاه فعلي مولاه؟ فقال: أما والله أن لو يعني بذلك الإمرة والسلطان لأفصح لهم بذلك كما أفصح لهم بالصلاة والزكاة

[36] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, #4923.

وصيام رمضان وحج البيت ولقال لهم أيها الناس هذا وليكم من بعدي فإن أنصح الناس كان للناس رسول الله، صلى الله عليه وسلم، ولو كان الأمر كما تقولون إن الله ورسوله اختارا عليا لهذا الأمر والقيام بعد النبي، عليه السلام، إن كان لأعظم الناس في ذلك خطئة وجرما إذ ترك ما أمره به رسول الله، صلى الله عليه وسلم، أن يقوم فيه كما أمره أو يعذر فيه إلى الناس.

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

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

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

Ḥasan said, "Woe unto you! If Allah were to prevent anyone from not worshipping Allah on account of his familial relationship with the Messenger of Allah ﷺ, then those that are paternally and maternally closer to him than us would (also) benefit. By Allah, I fear that a sinner from among us will be given double punishment. Still, I hope that a good-doer among us will be given his reward twice. Woe unto you! Fear Allah and speak the truth about us, for this is closer to what you (actually) desire. We are well-pleased if that comes from you."

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

The man said to him, "Did the Messenger of Allah ﷺ not say to ʿAlī, '**Whoever's *mawlā* I am, ʿAlī is his *mawlā*?**'"

Ḥasan responded and said, "By Allah! If, by that statement, he intended (for ʿAlī رضي الله عنه) a position of leadership and authority, he

would have clearly expressed it, just as he clearly expressed (the injunctions of) ṣalāh, zakāh, fasting in Ramaḍān, and Ḥajj. Similarly, he would have said, 'O people! This (referring to ʿAlī) is your leader after me,' for the Prophet ﷺ wished well for everyone and was the most benign, considerate, and caring person. If it had been as you people are saying; that Allah and His Messenger ﷺ chose ʿAlī رضي الله عنه for this matter after Nabī ﷺ; then ʿAlī would be guilty of having committed the biggest mistake and crime! Since it was he that abandoned a command that the Messenger of Allah ﷺ instructed him to carry out." [37]

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

Similarly, al-Khallāl—and others—also narrate this ḥadīth. [38]

Abu Nuʿaym al-Asbahānī says:

If they attempt to prove (ʿAlī's رضي الله عنه Imāmah) and say, "The Messenger of Allah ﷺ said, **'Whoever's *mawlā* I am, ʿAlī is his *mawlā*,'** it will be said to him: We accept this narration from you, however, we say that this is a clear virtue in favour of ʿAlī ibn Abī Ṭālib رضي الله عنه. The meaning of which is, 'whoever Nabī ﷺ is the *mawlā* of, ʿAlī **and the believers** are his *mawlā*. The proof of this is in Allah's words:

﴿وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ﴾

The believing men and believing women are allies/friends of one another. [39]

Allah also says:

﴿وَٱلَّذِينَ كَفَرُوا۟ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ﴾

[37] *Al-Ṭabaqāt al-Kubrā*, 5/319-320.
[38] Al-Khallāl: *al-Sunnah*, 2/350.
[39] Sūrah al-Tawbah: 71.

And those who disbelieved are allies/friends of one another. [40]

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

﴿ ذَٰلِكَ بِأَنَّ ٱللَّهَ مَوْلَى ٱلَّذِينَ ءَامَنُواْ وَأَنَّ ٱلْكَٰفِرِينَ لَا مَوْلَىٰ لَهُمْ﴾

That is because Allah is the ally/friend of those who have believed and because the disbelievers have no ally/friend. [41]

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

Allah says:

﴿فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ﴾

then indeed Allah is his Ally, and Gabriel and the righteous of the believers. [42]

In another place, Allah سُبْحَانَهُوَتَعَالَىٰ says:

﴿ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُواْ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ﴾

Allah is the ally of those who believe. He brings them out from darknesses into the light. [43]

Allah سُبْحَانَهُوَتَعَالَىٰ also says:

﴿وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُواْ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ﴾

And whoever is an ally of Allah and His Messenger and those who have believed – indeed, the party of Allah – they will be the predominant. [44]

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[40] Sūrah al-Anfāl: 73.
[41] Sūrah Muḥammad: 11.
[42] Sūrah al-Taḥrīm: 4.
[43] Sūrah al-Baqarah: 257.
[44] Sūrah al-Mā'idah: 56.

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

لا يحبك إلا مؤمن ولا يبغضك إلا منافق.

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

It has also been reported from Sufyān ibn ʿUyanah that ʿAlī and Usāmah once got into an argument.

ʿAlī said to Usāmah, "You are my *mawlā*."

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

The Messenger ﷺ then said, "**Whoever's *mawlā* I am, ʿAlī is his *mawlā*.**"

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

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

Shuʿbah said, "I do not know from Abū Hurayrah رضي الله عنه except that the Messenger of Allah ﷺ said, 'The Anṣār, Quraysh,

Muzaynah, Ghifār, Aslam, Ashjaʿ are *mawālī* (allies) of one another. They have no *mawlā* save Allah and His Messenger.'" [45]

The meaning of these narrations clarifies the implication of the Prophet's ﷺ statement, "Whoever's *mawlā* I am, ʿAlī is his *mawlā*," since the Prophet ﷺ said that all of these tribes are *mawālī* (allies) of Allah سُبْحَانَهُ وَتَعَالَىٰ and his Messenger ﷺ.[46]

[45] Abū Nuʿaym al-Aṣbahānī: *al-Imāmah*, pg. 217-218.
[46] Imām al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, 11/48-49; ibn ʿAsākir: *Tārikh Dimashq*, 42/238.

Ḥadīth 2

أنت مني بمنزلة هارون من موسى

You are to me as Hārūn was to Mūsā.

This ḥadīth is reported by the following Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ: Saʿd ibn Abī Waqqāṣ, Abū Saʿīd al-Khudrī, Jābir ibn ʿAbd Allāh, Asmā' bint ʿUmays, ʿAlī, Jābir ibn Samurah, Ḥubshī ibn Junādah, Abū Ayyūb, Barā' ibn ʿĀzib, Zayd ibn Arqam, Zayd ibn Abī Awfā, Ibn ʿAbbās, Mālik ibn al-Ḥuwayrith, Ibn ʿUmar, Maḥdūj ibn Zayd, Saʿīd ibn Zayd, Muʿāwiyah, ʿUmar ibn al-Khaṭṭāb, Abū Hurayrah, ʿAbd Allāh ibn Jaʿfar, Anas, Nubayṭ ibn Shurayṭ, Ibn Masʿūd, Abū al-Ṭufayl, Umm Salamah, Fāṭimah bint Ḥamzah رَضِيَ اللَّهُ عَنْهُمْ.

Aside from the aḥādīth of Saʿd ibn Abī Waqqās and Asmā' bint ʿUmays, all the other versions are *ḍaʿīf* (unreliable).

The Ḥadīth of Saʿd ibn Abī Waqqāṣ

عن سعد بن أبي وقاص أن رسول الله صلى الله عليه وسلم خرج إلى تبوك، واستخلف عليا، فقال: أتخلفني في الصبيان والنساء؟ قال: (ألا ترضى أن تكون مني بمنزلة هارون من موسى؟ إلا أنه ليس نبي بعدي).

(Narrated from) Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ departed for Tabūk and appointed ʿAlī as his deputy (in Madīnah).

ʿAlī said, "Are you leaving me (behind) with women and children?"

The Prophet ﷺ said, **"Are you not pleased that you are unto me as Hārūn was to Mūsā; but there is no Nabī after me?"** [47]

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

(From) Sʿad ibn Abī Waqqāṣ who said:

Muʿāwiyah ibn Abī Sufyān appointed Saʿd as the governor and said, "What prevents you from cursing Abū Turāb (ref. to ʿAlī رَضِيَ اللَّهُ عَنْهُ)?"

(He responded and said,) I heard three things which the Prophet ﷺ said on account of which I will never curse him. To possess even one of these three things would be more beloved to me than red camels. When Allah's Messenger ﷺ left ʿAlī behind in one of his campaigns, ʿAlī said to him, "O Messenger of Allah! Are you leaving me (behind) with women and children?" Thereupon Allah's Messenger ﷺ said to him, "**Are you not pleased that you are unto me as Hārūn was to Mūsā; but that there is no prophethood after me?**" I (also) heard him say on the day of Khaybar, "I will give this banner to a person who loves Allah and his Messenger, and Allah and

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

his Messenger love him too.' We had been anxiously waiting for it, when the Prophet ﷺ said, "Call ʿAlī!" He was called. ʿAlī's eyes were suffering from inflammation (at that time). The Prophet ﷺ applied saliva to his eyes and handed over the banner to him. Allah granted victory on his hands. (The third occasion) was when the (following) verse was revealed:

﴿فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ﴾

Say, "Come, let us call our sons and your sons..."[48]

The Prophet ﷺ called ʿAlī, Fāṭimah, Ḥasan, and Husayn رضي الله عنهم and said, "O Allah! This is my family!" [49]

The Ḥadīth of Asmā' bint ʿUmays

عن موسى الجهني، قال: دخلت على فاطمة بنت علي، فقال لها رفيقي أبو مهل: كم لك؟

قالت: ستة وثمانون سنة، قال: ما سمعت من أبيك شيئا؟ قالت: حدثتني أسماء بنت عميس.

(From) Mūsā al-Juhanī who said:

I entered the presence of Fāṭimah bint ʿAlī رضي الله عنها. My friend (Abū Mahl) said to her, "How old are you?"

Fāṭimah said, "Eighty-six years."

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

She replied, "Asmā' bint ʿUmays informed me... (She went on and quoted the above ḥadīth)" [50]

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

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[48] Sūrah ʿĀl ʿImrān: 61.
[49] *Ṣaḥīḥ Muslim*, #2404.
[50] Imām Aḥmad: *Musnad Aḥmad*, 6/369-438; *Faḍā'il al-Ṣaḥābah*, 1020-1091.

Meaning of the Ḥadīth

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

1. Nabī Harūn عليه السلام was the deputy of Nabī Mūsā عليه السلام while he was alive. He passed away before Nabī Mūsā عليه السلام. It was Nabī Yūshaʿ ibn Nūn عليه السلام who succeeded Nabī Mūsā عليه السلام after his death. Therefore, this ḥadīth is a form of textual proof (naṣṣ) that ʿAlī رضي الله عنه was the khalīfah (deputy) of Nabī ﷺ over Madīnah during his lifetime, and not after his death.
2. These remarks came from Nabī ﷺ for the sake of displaying ʿAlī's رضي الله عنه virtue and in recognition of his rights, not for Imāmah. Every person who has their virtues extolled and their rights recognized is not entitled to Imāmah. [51]

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

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

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

The Prophet ﷺ said, **"O ʿAlī! Are you not pleased that you are unto me as Hārūn was to Mūsā; but there is no Nabī after me? Return and be my deputy for my family and yours."** [52]

[51] Ibn ʿAbd al-Barr: *al-Tamhīd*, 22/132.
[52] Al-Bazzār: *Musnad al-Bazzār*, # 1194.

This ḥadīth is textual proof (*naṣṣ*), for the Prophet ﷺ said, "Return and be my deputy for my family and yours." Is there any further explanation required after this (explanation)?

Ibn Ḥajar says:

> Since a similitude was drawn with Hārūn عَلَيْهِ السَّلَامُ, Hārūn عَلَيْهِ السَّلَامُ was the deputy of Mūsā in his lifetime; this proves that ʿAlī رَضِيَ اللَّهُ عَنْهُ was (only) selected as the khalīfah by Nabī ﷺ in his lifetime.[53]

Abu Nuʿaym al-Aṣbahānī says:

> If someone says: It has been established that Nabī ﷺ said to ʿAlī, "You are unto me as Hārūn was to Mūsā." It will be said to him: This is what we say about his khilāfah over Madīnah during the Prophet's ﷺ life, as Hārūn was to Mūsā. These remarks came from Nabī ﷺ in the year of Tabūk when Nabī ﷺ left him behind (in charge) in Madīnah. The Munāfiqīn mentioned that the Prophet ﷺ is fed-up with him and dislikes his company. He met with Nabī ﷺ and told him what they said (about him), to which Nabī ﷺ said: "I left you behind as Mūsā left Hārūn behind."[54]

[53] Ibn Ḥajar al-ʿAsqalānī: *Fatḥ al-Bārī*, 7/74.
[54] Abū Nuʿaym al-Asbahānī: *al-Imāmah*, pg. 221.

Ḥadīth 3

عطين الراية غدا رجلاً يفتح على يديه، يحب الله ورسوله، ويحبه الله ورسوله

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

This ḥadīth is transmitted by the following Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ: Salamah ibn al-Akwaʿ, Sahl ibn Saʿd, Saʿd ibn Abī Waqqāṣ, Abū Hurayrah, ʿImrān ibn Ḥusayn, ʿAlī ibn Abī Ṭālib, Ḥasan ibn ʿAlī, Buraydah, ʿUmar ibn al-Khaṭṭāb, Abū Saʿīd, Ibn ʿUmar, Ibn ʿAbbās, Saʿīd ibn al-Musayyab رَضِيَ اللَّهُ عَنْهُمْ.

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

> Salamah ibn al-Akwaʿ, Sahl ibn Saʿd (both are included in the *Ṣaḥīḥayn*),
>
> Saʿd ibn Abī Waqqāṣ, Abū Hurayrah (both are included in *Ṣaḥīḥ Muslim*),
>
> ʿImrān ibn Ḥuṣayn (*ṣāḥīḥ*),
>
> Abū Laylā, ʿAlī (there is a possibility of both these versions to be (graded as) *ḥasan* (fair)).

The remaining versions are all *ḍaʿīf* (unreliable).

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

The Ḥadīth of Salamah ibn al-Akwaʿ

عن سلمة بن الأكوع قال: «كان علي قد تخلف عن النبي صلى الله عليه وسلم في خيبر، وكان رمدا، فقال: أنا أتخلف عن رسول الله صلى الله عليه وسلم! فخرج علي فلحق بالنبي صلى الله عليه وسلم، فلما كان مساء الليلة التي فتحها الله في صباحها قال رسول الله صلى الله عليه وسلم: لأعطين الراية – أو ليأخذن بالراية – غدا رجل يحبه الله ورسوله، أو قال: يحب الله ورسوله يفتح الله عليه! فإذا نحن بعلي وما نرجوه، فقالوا: هذا علي، فأعطاه رسول الله صلى الله عليه وسلم الراية ففتح الله عليه».

(Narrated from) Salamah ibn al-Akwaʿ رَضِيَ اللَّهُ عَنْهُ who said:

ʿAlī رَضِيَ اللَّهُ عَنْهُ remained behind Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in (the battle of) *Khaybar* as he was suffering from eye trouble. He then said, '(How can) I remain behind Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?' So he caught up with him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When we went to sleep—on the night of the conquest of *Khaybar*—Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: 'I will give this banner to a person[55] who loves Allah and his Messenger, and Allah and his Messenger love him.' All of a sudden, without us expecting, ʿAlī رَضِيَ اللَّهُ عَنْهُ showed up. They, i.e. the people present said, 'Here is ʿAlī.' The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him the standard, and Allah (eventually) granted victory on his hands. [56]

The Ḥadīth of Sahl ibn Saʿd

عن سهل بن سعد رضي الله عنه قال: قال النبي صلى الله عليه وسلم يوم خيبر: «لأعطين الراية غدا رجلا يفتح على يديه، يحب الله ورسوله ويحبه الله ورسوله». فبات الناس ليلتهم: أيهم يعطى، فغدوا كلهم يرجوه، فقال: «أين علي؟» فقيل: يشتكي عينيه. فبصق في عينيه ودعا له، فبرأ كأن لم يكن به وجع، فأعطاه، فقال: أقاتلهم حتى يكونوا مثلنا؟ فقال: «انفذ على رسلك حتى تنزل بساحتهم، ثم

[55] Or he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Such a person will take the banner...'

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

ادعهم إلى الإسلام، وأخبرهم بما يجب عليهم، فوالله؛ لأن يهدي الله بك رجلا، خير لك من أن يكون لك حمر النعم».

On the day (of the battle) of Khaybar the Prophet ﷺ said, "Tomorrow I will give the standard to somebody who will be granted victory, he loves Allah and His Messenger, and Allah and His Messenger love him."

The people spent the night wondering as to who would receive the standard. They awoke in the morning hoping (to be that person) [57].

Allah's Messenger ﷺ asked, "Where is ʿAlī?"

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

ʿAlī said, "Should I fight them till they become like us (i.e. Muslim)?"

The Prophet ﷺ said, "Approach them steadily till you enter their lands. Then, invite them to Islam, and inform them about what is incumbent upon them; for, by Allah, if Allah grants (even) one person guidance through you, it is better for you than possessing red camels." [58]

The Ḥadīth of Saʿd ibn Abī Waqqāṣ

This has come before in the ḥadīth of the '*manzilah*' (previous ḥadīth).[59]

[57] The following words (also) appear in a version narrated by Imām al-Bukhārī: "The people spent the night speaking about which one of them would be given the standard. When they awoke, they went to Nabī ﷺ all hoping to be given the standard."
[58] Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 2942, 3009, 3701, and 4210; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2406.
[59] Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2404.

The Ḥadīth of Abū Hurayrah

This ḥadīth is narrated by Imām Muslim[60] and others.

The Ḥadīth of ʿImrān ibn Ḥusayn

This ḥadīth is transmitted from Manṣūr ibn al-Muʿtamar — from Ribʿī ibn Ḥirāsh — from ʿImrān ibn Ḥusayn.[61] The chain of transmission is *ṣaḥīḥ* (authentic). The other versions of this ḥadīth are mentioned in the original work.

[60] Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2405.
[61] Imām al-Ṭabarānī: *al-Muʿjam al-Kabīr*, vol. 18 pg. 237; Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8094, and 8353; *Khaṣā'iṣ ʿAlī*, ḥadīth no. 22.

Ḥadīth 4

لا يحبني إلا مؤمن، ولا يبغضني إلا منافق.

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

This ḥadīth is authentically transmitted from ʿAlī and Salmān رَضِيَ اللَّهُ عَنْهُمَا. The other chains of transmission from Umm Salamah, ʿImrān ibn Ḥusayn, ʿAbd Allāh ibn Ḥanṭab, Abū Dharr, Abū Saʿīd al-Khudrī, Ibn Masʿūd, and al-Barā' ibn ʿĀzib رَضِيَ اللَّهُ عَنْهُمْ are all *ḍaʿīf* (unreliable).

The Ḥadīṭh of ʿAlī

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

(Narrated) from ʿAlī رَضِيَ اللَّهُ عَنْهُ who said, "By Him Who split up the grain and created life, the unlettered Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ promise to me was that no one except a believer would love me, and no one except a *munāfiq* (hypocrite) would dislike me." [62]

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

[62] Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 78.

The Ḥadīth of Salmān

عن أبي زيد سعيد بن أوس الأنصاري، ثنا عوف عن أبي عثمان النهدي قال: قال رجل لسلمان: ما أشد حبك لعلي، قال: سمعت رسول الله صلى الله عليه وسلم يقول: «من أحب عليا فقد أحبني، ومن أبغض عليا فقد أبغضني».

(Narrated) from Abū ʿUthmān al-Nahdī who said, "A man said to Salmān, 'How extreme is your love for ʿAlī!?'

He responded, 'I heard the Messenger of Allah ﷺ saying, 'Whosoever loves ʿAlī, loves me. And whosoever dislikes ʿAlī, dislikes me.'"[63]

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

Meaning of the Ḥadīth

Imām Muslim included this ḥadīth after the ḥadīth:

آية المنافق بغض الأنصار وآية المؤمن حبّ الأنصار.

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

And the ḥadīth:

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

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

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

Explaining this ḥadīth, Imām al-Nawawī states:

These aḥādīth mean that whoever recognizes the status of the Anṣār, what they did to serve the Dīn of Islam, their efforts in proclaiming Islam, their offering refuge to the Muslims, (how they) flawlessly carried out the Dīn of Islam's essential matters, their love for Nabī ﷺ and his ﷺ love for them, (how) they sacrificed their wealth and lives in his ﷺ presence, (how) they, in giving preference to Islam, fought their enemies; and he (also) recognizes ʿAlī ibn Abī Ṭālib's رضي الله عنه propinquity to Nabī ﷺ, the Messenger's ﷺ love for him, what he did in support of Islam, and (the fact that) he was of the first to accept Islam; then whoever recognizes this and then shows love to the Anṣār and ʿAlī—because of the above—then, that indicated to the soundness of his īmān, and his belief therein. This is because of his happiness for the manifestation of Islam, and the undertaking of that which pleases Allah سبحانه وتعالى and His Messenger ﷺ. And whoever dislikes them, it is because of his opposition to this, and it points towards his hypocrisy and the corruptness of his inner state. And Allah knows best. [64]

Ibn Rajab states:

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

Whoever is more privileged in Dīn, either on account of his *ṣuḥbah* (companionship to Nabī ﷺ), or on account of his familial

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

relationships with Nabī ﷺ, or because of his service (to Islam), then such a person should be shown more love and less hatred. Even the forerunners to Islam such as the first Muhājirīn, they are also more deserving (of the above), like ʿAlī رضي الله عنه.[65]

Al-Mubārakpūrī states:

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

The remainder, "and only a munāfiq dislikes you." either means he is an actual (*haqīqatan*) munāfiq, or under the precepts (*ḥukman*) of a munāfiq.[66]

[65] Ibn Rajab: *Fatḥ al-Bārī*, 1/66.
[66] Al-Mubārakpūrī: *Tuḥfat al-Aḥwadhī*, 10/164.

Ḥadīth 5

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

Muʿāwiyah ibn Abī Sufyān appointed Saʿd as the governor and said, "What prevents you from cursing Abū Turāb (ref. to ʿAlī)?"

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

victory through him. (The third occasion) was when the (following) verse was revealed:

Say, "Come, let us call our sons and your sons..."[67]

The Prophet ﷺ called ʿAlī, Fāṭimah, Ḥasan, and Ḥusayn and said, "O Allah! This is my family!"

This ḥadīth has been reported by Imām Muslim (and others) from Saʿd ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ.[68] It (also) appears with an unacceptable wording. This version has been reported by **Ibn al-Maghāzilī.**[69] I have mentioned it in the original work.

[67] Sūrah Āl ʿImrān: 61.
[68] *Ṣaḥīḥ Muslim*, 2404.
[69] Ibn al-Maghāzilī: *Manāqib ʿAlī*, 310.

Ḥadīth 6

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

The Prophet ﷺ went out one morning wearing a striped cloak (made) of a black camel's hair. Ḥasan ibn ʿAlī came and the Prophet ﷺ placed him under it. Then came Ḥusayn and he entered (the cloak) with him. Then came Fāṭimah and he ﷺ placed her under it. Then came ʿAlī and he ﷺ placed him under it. Then he said, "Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification." [70]

This ḥadīth has appears from ʿĀ'ishah, ʿUmar ibn Abī Salamah, Wāthilah ibn al-Asqaʿ, Umm Salamah, ʿAbd Allāh ibn Jaʿfar, and Abū Saʿīd رضي الله عنهم.

The Ḥadīth of ʿĀ'ishah

This ḥadīth has been narrated by Imām Muslim. [71]

The Ḥadīth of ʿUmar ibn Abī Salamah

Imām al-Tirmidhī (and others) narrates from Yaḥyā ibn ʿUbayd — from ʿAṭā' ibn Abī Rabāḥ — from ʿUmar ibn Abī Salamah, the foster son of Nabī ﷺ who said, "When the verse, 'Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's]

[70] Sūrah al-Aḥzāb: 33.
[71] *Ṣaḥīḥ Muslim*, Ḥadīth: 2424.

household, and to purify you with [extensive] purification,' [72] was revealed to Nabī ﷺ in the house of Umm Salamah, he called Fāṭimah, Ḥasan, and Ḥusayn, and enveloped them in a cloak. ʿAlī was behind his back, so he (also) enveloped him in the cloak. And then he said, 'O Allah! These are the people of my house, so remove the *rijs* (sins and evil deeds) and purify them, a thorough purification.' Umm Salamah said, 'And I, O Prophet of Allah?' He ﷺ said, 'You are (already) in your place and you are (already) upon good.'" [73]

The Ḥadīth of Wāthilah ibn al-Asqaʿ

Imām Aḥmad (and others) narrates from al-Awzāʿī — from Shaddād Abī ʿAmmār who said, "I entered (the presence) of Wāthilah ibn al-Asqaʿ. There were people around him and they mentioned ʿAlī. When they stood up (to leave) he said to me, 'Shall I not inform you of what I saw from the Messenger of Allah ﷺ?' I said, 'Certainly!'

He then went on and mentioned something similar (to the above narration). [74]

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

The Ḥadīth of Umm Salamah

رواه أحمد في المسند وفي الفضائل وغيره عن أم سلمة: أن النبي صلى الله عليه وسلم كان في بيتها، فأتته فاطمة ببرمة، فيها خزيرة، فدخلت بها عليه، فقال لها: " ادعي زوجك وابنيك ". قالت: فجاء علي والحسين والحسن، فدخلوا عليه، فجلسوا يأكلون من تلك الخزيرة، وهو على منامة له على دكان تحته كساء خيبري. قالت: وأنا أصلي في الحجرة، فأنزل الله عز وجل هذه الآية: {إنما يريد الله ليذهب عنكم

[72] Sūrah al-Aḥzāb: 33.
[73] Imām al-Tirmidhī: *Sunan al-Tirmidhī*, Ḥadīth: 3205, 3787.
[74] Imām Aḥmad: *Musnad Aḥmad*, 4/107, *Faḍā'il al-Ṣaḥābah*, 1077, 1149, and 1404).

الرجس أهل البيت ويطهركم تطهيرا} قالت: فأخذ فضل الكساء، فغشاهم به، ثم أخرج يده، فألوى بها إلى السماء، ثم قال: " اللهم هؤلاء أهل بيتي وخاصتي، فأذهب عنهم الرجس، وطهرهم تطهيرا، اللهم هؤلاء أهل بيتي وخاصتي، فأذهب عنهم الرجس، وطهرهم تطهيرا ". قالت: فأدخلت رأسي البيت، فقلت: وأنا معكم يا رسول الله، قال: " إنك إلى خير، إنك إلى خير ".

Imām Aḥmad (and others) narrates from Umm Salamah that Nabī ﷺ was in her house. Fāṭimah رضي الله عنها came to him with a pot of *khazīrah* (a kind of food). She entered (his presence) with it and he ﷺ said, "Call your husband and two sons!" She said, "'Alī, Ḥasan, and Ḥusayn came. They entered (his presence) and sat down eating from the food. Meanwhile, the Prophet ﷺ was lying on a mattress covered with a cloak from Khaybar. I was reading ṣalāh in the room, and Allah revealed the verse, 'Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.'[75] He ﷺ took hold of the remainder of the cloak and covered them with it. He removed his hand (from the cloak), raised it towards the sky and said, 'O Allah! These are the members of my household and the nearest to me. Remove from them the rijs (evil deeds and sins) and purify them, a thorough purification.' I (Umm Salamah) entered the house (where they were gathered) and said, 'Me too, O Messenger of Allah?' He said, 'You are (already) upon good! You are (already) upon good!'

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

[75] Sūrah al-Aḥzāb: 33.

Ḥadīth 7

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

The Messenger of Allah ﷺ handed the standard to ʿAlī رضي الله عنه on the day of Badr and he was twenty years old.

Al-Ḥākim al-Naysābūrī narrates — ʿAlī ibn Ḥamshād narrated to us — Muḥammad ibn al-Mughīrah al-Sukkarī narrated to us — al-Qāsim ibn al-Ḥakam al-ʿUranī narrated to us — Misʿar narrated to us from al-Ḥakam ibn ʿUtaybah — from Miqsam — from ibn ʿAbbās رضي الله عنهما.[76]

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

I say (the author): The chain of transmission for the ḥadīth is *ḥasan* (fair) on account of the difference of opinion regarding al-Qāsim ibn al-Ḥakam al-ʿUranī. His narration has been corroborated. [77]

Then I (also) saw both al-Albānī grading this ḥadīth as *ḥasan* (fair) and Nūr al-Dīn al-Haythamī. [78]

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[76] Al-Ḥākim al-Naysābūrī: *Mustadrak al-Ḥākim*, 4583.
[77] A corroborated report is when one transmitter corroborates the report related by another transmitter that they had both heard from a common source. [translator's note]
[78] Al-Albānī: *Irwā' al-Ghalīl*, 8/133; Nūr al-Dīn al-Haythamī: *Majmaʿ al-Zawā'id*, 9/125.

Ḥadīth 8

أقرؤنا أبي، وأقضانا علي.

The most learned is Ubayy and the most capable in judgement is ʿAlī.

Imām al-Bukhārī (and others) narrates from Ibn ʿAbbās رَضِيَٱللَّهُعَنْهُمَا who said, "ʿUmar رَضِيَٱللَّهُعَنْهُ said..."[79]

This ḥadīth has other *shawāhid*[80] narrations from Anas, Ibn ʿUmar, Abū Miḥjan, Abū Saʿīd al-Khudrī, ʿAbd al-Raḥmān ibn Abī Bakr al-Ṣiddīq رَضِيَٱللَّهُعَنْهُمْ. We are not going to unnecessarily prolong (this discussion) by studying and tracing all of these different chains. All of them are (mentioned) by Ibn ʿAsākir.

[79] Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4481.

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

Ḥadīth 9

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

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

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

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

He asked, "Who are they?"

Zayd replied, "They are (from) the offspring of ʿAlī, ʿAqīl, Jaʿfar, and ʿAbbās." Ḥusayn said, "Is (accepting) zakāh ḥarām upon these (people)?"

Zayd said, "Yes."

This ḥadīth has been transmitted by Zayd ibn Arqam, Abū Saʿīd, Zayd ibn Thābit, Jābir, Ḥudhayfah ibn Asīd, and ʿAlī رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Zayd ibn Arqam

Imām Muslim, Aḥmad, Ibn Khuzaymah, and others narrate this ḥadīth from Yazīd ibn Ḥayyān — from Zayd ibn Arqam.[81] The ḥadīth appears in an abridged form in some of these versions.

Imām al-Ṭabarānī narrates:

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

ʿAlī ibn ʿAbd al-ʿAzīz informed us — ʿAmr ibn ʿAwn al-Wāsiṭī informed us — Khālid ibn ʿAbd Allāh informed us — from al-Ḥasan ibn ʿUbayd Allah — from Abī al-Ḍuḥā — from Zayd ibn Arqam رَضِيَ اللَّهُ عَنْهُ who said that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I am leaving with you two weighty things: 1) the Book of Allah, and 2) my progeny and the members of my household. These two will never separate from each other until they meet me at the *ḥawḍ* (pond). This (ḥadīth) has an authentic chain.

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

Al-Ḥasan ibn ʿUbayd Allah is ibn ʿUrwah. And Khālid ibn ʿAbd Allāh is (Khālid ibn ʿAbd Allāh) al-Wāsiṭī.'[82]

Al-Ḥākim al-Naysabūrī and al-Ṭabarānī narrate this ḥadīth with a different chain of transmission from Ḥasan.[83] Al-Ḥākim (also) authenticated the ḥadīth and al-Dhahabī concurred.

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

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

Al-Albānī authenticated this ḥadīth.[84]

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

[82] Imām al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 5/4980.
[83] Imām al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 5/4980; al-Ḥākim al-Naysabūrī: *Mustadrak al-Ḥākim*, ḥadīth no. 4711.
[84] Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 1761.

Ḥadīth 10

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

The Messenger of Allah ﷺ said to ʿAlī, "You are from me and I am from you." He ﷺ said to Jaʿfar, "You resemble my physical characteristics and my (noble) character." He ﷺ said to Zayd, "You are our brother and our *mawlā*."

This ḥadīth has been narrated by al-Barā', ʿAlī, ʿImrān ibn Ḥuṣayn, Ḥabshī ibn Junādah, Buraydah, Abū Rāfiʿ, Usāmah ibn Zayd, Jābir, and Ibn ʿAbbās رضي الله عنهم.

From these narrations, I will restrict myself to al-Barā''s رضي الله عنه version because it is the most authentic. Imām al-Bukhārī, Imām al-Tirmidhī—and others—narrate from Isrā'īl — from Abī Isḥāq — from al-Barā' رضي الله عنه.[85] Imām al-Tirmidhī said, "This ḥadīth is *ḥasan ṣāḥīḥ* (fair (and) authentic). The remaining chains of transmission have been mentioned in the original work, all of which contain errors.

Meaning of the Ḥadīth

Ibn Ḥajar states, "The Prophet's ﷺ statement, 'They are from me and I am from them,' means 'they are associated to me'. It has (also) been said that it means, 'In this act of sharing, they did as I (would) do.'"[86]

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[85] Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 2699, 4251; Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3716.
[86] Ibn Ḥajar al-ʿAsqalānī: *Fatḥ al-Bārī*, 130/5.

Imām al-Nawawī states, "The meaning of this (ḥadīth) is that it is an expression emphasizing how similar their mannerisms are and (the fact) that they concurred in their obedience to Allah سُبْحَانَهُ وَتَعَالَىٰ." The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ referred to a number of Ṣaḥābah with a similar statement. For example, the ḥadīth:

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

(Narrated) from Abū Mūsā رَضِيَ اللَّهُ عَنْهُ who said that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When the *Ashʿariyyīn* ran short of food during the battles, or the food of their families in Madīnah ran short, they would gather all their leftover food in one sheet and then distribute it equally by measuring it with a utensil. Hence, they are from me and I am from them." [87]

In another ḥadīth:

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

Abū Barzah narrated that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was in a battlefield and Allah conferred the spoils of war upon him. He said to his Companions, "Is there anyone missing amongst you?"

[87] Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 2486; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2500.

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

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

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

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

They said, “No.”

Thereupon he ﷺ said, “But I cannot find Julaybīb. Search for him.”

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

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

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

He (i.e. Abū Barzah) said, “A grave was dug for him and he was placed inside. No mention was made of a ghusal.” [88]

[88] Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2472.

Ḥadīth 11

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

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

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

Imām al-Bukhārī[89] narrates from Abū Saʿīd al-Khudrī رضي الله عنه (the ḥadīth related to) building of a masjid. He (i.e. Abū Saʿid) then goes on to mention the (above) ḥadīṭh.

Imām Muslim narrates the ḥadīth as follows:

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

[89] Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 447 and 2812.

(Narrated) from Abū Saʿīd رَضِيَ اللَّهُ عَنْهُ who said, "A person who is better than me informed me that Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was wiping over the head of ʿAmmār as he was digging the ditch (on the occasion of the Battle of the Khandaq) and said, 'How great the suffering will be for the son of Sumayyah! A rebellious group will murder you!'" [90]

Imām Muslim narrates from Umm Salamah رَضِيَ اللَّهُ عَنْهَا that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to ʿAmmār, "The rebellious group will murder you." [91]

Note:

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

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

Imām Aḥmad—and others—narrates from al-Aʿmash, from ʿAbd al-Raḥmān ibn Abī Ziyād, from ʿAbd Allāh ibn al-Ḥārith who said: 'I was walking alongside ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ, and Muʿāwiyah. ʿAbd Allāh ibn ʿAmr said to ʿAmr 'I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: 'The rebellious group will kill him (i.e. ʿAmmār).' ʿAmr said to Muʿāwiyah: 'Listen to what he is saying!' He grabbed him and said: 'Did we kill him?! The person who brought him here (i.e. in the conflict) killed him!' [92]

There is no proof for this interpretation. It is through this ḥadīth the ʿulamā' of the Ahl al-Sunnah display the virtue of ʿAlī رَضِيَ اللَّهُ عَنْهُ and how he was correct (as opposed to Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ) in his conflict against Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ. ʿAlī was the Amīr and it was necessary to obey him;

[90] Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2915.
[91] Ibid, ḥadīth no. 2916.
[92] Imām Aḥmad: *Musnad Aḥmad*, 2/206.

whoever rebels against him is the transgressor. The Prophet ﷺ described his murderers as the 'rebellious group'; and therefore, this is a description of Muʿāwiyah's رضي الله عنه followers. May Allah سبحانه وتعالى forgive them all.

Ibn Ḥajar states: "In this and in the Prophet's ﷺ statement, 'the rebellious group will murder ʿAmmār' is a clear indication that ʿAlī and whoever was with him were upon the truth. Whoever fought them erred in their interpretation (of events). And Allah knows best."[93]

The forthcoming aḥādīth will support this.

[93] Ibn Ḥajar al-ʿAsqalānī: *Fatḥ al-Bārī*, 6/619.

Ḥadīth 12

تمرق مارقة عند فرقة من المسلمين يقتلها أولى الطائفتين بالحق.

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

This ḥadīth is narrated by Imāms Muslim, Abū Dāwūd, Aḥmad, and others from Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ.[94]

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

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ said that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made mention of a sect from his Ummah which would emerge in the midst of dissension among the people. Their distinctive characteristic would be (their) shaved heads. They would be the worst of creation or from the worst of creation. The group, among two groups, which is closer to the truth, will fight them. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave an example (in describing them), or he said, "A man shoots an arrow at (the intended) prey, or he said at (the intended) target, and sees the arrowhead, but finds no sign (of blood there). Or he sees the lowest end (of the arrow), but does not find any sign (of blood there).

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

Or he sees into the grip but does not find (anything) stuck to it. Abu Saʿīd then said, "It is you who have killed them, O people of Iraq." [95]

Imām Aḥmad (also) narrates this ḥadīth from Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ, from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (who said), "A group would emerge in the midst of dissension among the people. The party, among two parties, which is closer to the truth, will kill them." [96]

Imām al-Nasā'ī narrates:

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

Muḥammad ibn ʿAbd al-Aʿlā informed us (and) said — Al-Muʿtamir reported to us (and) said, I heard my father who said — Abū Naḍrah reported to us — from Abū Saʿīd — from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who made mention of a group that would be from his Ummah which would emerge in the midst of dissension among the people. Their distinctive mark would be shaved heads. They would be the worst of creation, or he said from the worst of creation. The party, among two parties, which is closer to the truth, will fight them. He (i.e. Abū Saʿīd) said, "And ʿAmr said something else: 'I (i.e. ʿAmr) said to man between me and him, 'what is it?' He said, 'You will kill them, O people of Iraq.'" [97]

This (narration) has an authentic chain of transmission.

Ibn Ḥajar states:

[95] Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 1064.
[96] Imām Aḥmad: *Musnad Aḥmad*, 3/82.
[97] Imām al-Nasā'ī: *Khaṣā'iṣ ʿAlī*, 173.

> In this and in the Prophet's ﷺ statement, 'the rebellious group will murder ʿAmmār,' is a clear indication that ʿAlī and those with him were upon the truth. Whoever fought them erred in their interpretation (of events). And Allah knows best.[98]

Imām al-Nawawī states:

> These narrations are explicit in the fact that ʿAlī رضي الله عنه was correct. The other party, Muʿāwiyah's رضي الله عنه followers, were the rebels and they (incorrectly) interpreted (the situation). The ḥadīth (also) explicitly states that the two groups were believers (*mu'minīn*); they did not lose their īmān, nor did they become *fussāq* (open transgressors) on account of their fighting (one another). This is our position and the position of whoever agrees with us.[99]

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

[98] Ibn Ḥajar al-ʿAsqalānī: *Fatḥ al-Bārī*, 6/619.
[99] Imām al-Nawawī: Sharḥ *Ṣaḥīḥ Muslim*, 7/168.

Ḥadīth 13

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

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

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

ʿUmar said, "O Messenger of Allah ﷺ! Permit me to chop his head off!"

The Prophet ﷺ said, "Leave him, for he has companions who pray and fast in such a way that you will consider your prayers and fasting insignificant compared to theirs. They recite the Qur'ān but it does not go beyond their throats (i.e. they do not act on it).

They will leave Islam as swiftly as an arrow penetrates through a game's body; upon seeing the arrowhead, nothing (of the game's blood or meat) will be found. Then, upon seeing its notch, nothing will be found (again). Then, upon seeing its naḍī—the shaft of the arrow, nothing will be found (again). Then, upon seeing the fletching (of the arrow), nothing (again) will be found. The arrow travelled too fast for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely. They will appear when there will be dissension amongst the people."

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

Imāms al-Bukhārī and Muslim narrate this ḥadīth from Abū Saʿīd al-Khudrī رضي الله عنه.[100]

They also narrate (the same ḥadīth) from Jābir ibn ʿAbd Allāh.[101]

Imām al-Bukhārī (and others) (also) narrates this ḥadīth from Ibn Masʿūd رضي الله عنه.[102]

[100] Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 3610, 6163, and 6933; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 1064.
[101] Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 3138; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 1063.
[102] Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 2981.

Imām Muslim (also) narrates (this ḥadīth) from ʿUbayd Allāh ibn Abī Rāfiʿ, the *mawlā* of the Messenger of Allah ﷺ.[103]

He (i.e. Imām Muslim)—and others—narrates a lengthier version (of this ḥadīth) from Zayd ibn Wahb al-Juhanī رضي الله عنه.[104]

[103] Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 1066.
[104] Ibid.

Ḥadīth 14

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

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

He (i.e. ʿAlī) said, "(Will it be) in a state wherein my dīn is sound?"

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

This ḥadīth is reported by Ibn ʿAbbās, Abū ʿUbaydah ibn al-Ḥakam al-Azdī, ʿAlī, and Anas رضي الله عنهم.

The Ḥadīth of Ibn ʿAbbās

Al-Ḥākim narrates — Aḥmad ibn Sahl al-Faqīh (of Bukhārā) informed us — Sahl ibn al-Mutawakkil reported to us — Aḥmad ibn Yūnus reported to us — Muḥammad ibn Fuḍayl reported to us — from Abū Ḥayyān al-Taymī — from Saʿīd ibn Jubayr — from Ibn ʿAbbās رضي الله عنهما who said that Nabī ﷺ was referring to ʿAlī رضي الله عنه (in the above ḥadīth)."[105]

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

Sahl ibn al-Mutawakkil ibn Ḥajar is (also known as) Abū ʿIsmah al-Bukhārī. Ibn Ḥibbān deemed him a reliable narrator.[106] Al-Khalīlī said (about him), "Reliable (and) acceptable."[107]

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[105] Al-Ḥākim al-Naysābūrī: *Mustadrak al-Ḥākim*, ḥadīth no. 4677.
[106] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 8/294.
[107] Al-Khalīlī: *al-Irshād fī Maʿrifat ʿUlamā' al-Ḥadīth*, 3/969.

According to al-Albānī, the authenticity of this ḥadīth depends upon (the reliability of) Sahl ibn al-Mutawakkil.[108] He (i.e. al-Albānī) was not aware of who this person was. Al-hamd li Allāh, I (i.e. the author) determined who this narrator was. As I mentioned in the original work, all other *shawāhid* (witness narrations) are inauthentic.

[108] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah wa al-Mawḍūʿah*, 10/556.

Ḥadīth 15

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

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

This ḥadīth has been transmitted from Abū Saʿīd al-Khudrī, Abū Dharr, and Jābir ibn ʿAbd Allāh رضي الله عنهم. I will restrict myself to the version of Abū Saʿīd al-Khudrī رضي الله عنه because it is (the only) authentic version.

Al-Ḥimyarī narrates — Hārūn ibn Isḥāq narrated to us — Sufyān ibn ʿUyaynah reported to us — from al-Zuhrī — from Yazīd ibn Khuṣayfah — from Busr ibn Saʿīd — from Abu Saʿīd al-Khudrī رضي الله عنه.

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

Abū Bakr al-Ṣūlī and Abū Nuʿaym narrate this ḥadīth via a different chain of transmission from Abū Saʿīd al-Khudrī.[109]

All the other versions have been mentioned in the original work. Each of these versions contains flaws. Ibn Taymiyyah mistakenly ruled this ḥadīth a fabrication.[110] I have explained his mistake in the original work.

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[109] Abū Bakr al-Ṣūlī: *Juz Min Aḥādīth Abī Bakr al-Ṣūlī*, ḥadīth no. 1174; Abū Nuʿaym: *Ṣifat al-Nifāq wa Naʿt al-Munāfiqīn*, 80.
[110] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 4/286.

Ḥadīth 16

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

It was said to ʿAlī and Abū Bakr on the Day of Badr, "Jibrīl is (present) with one of you two and Mīkāʿīl with the other. Isrāfīl is a great angel who witnesses the battle." Or he said, "Witnesses the front line."

Imām Aḥmad, Ibn Abī ʿĀṣim, and others narrate from Misʿar — from Abū ʿAwn — from Abū Ṣāliḥ al-Ḥanafī — from ʿAlī.[111]

The chain of transmission is authentic. However, the narration is not explicitly *marfūʿ*[112].

Al-Bazzār and al-Ḥākim narrate from Misʿar — from Abū ʿAwn — from Abū Ṣāliḥ al-Ḥanafī — from ʿAlī رَضِيَ اللَّهُ عَنْهُ who said that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Abū Bakr on the Day of Badr, ""Jibrīl is (present) with one of you two and Mikā'īl with the other. Isrāfīl is a great angel who witnesses the battle or is present in the front line."[113]

Al-Ḥakīm authenticated this ḥadīth and al-Dhahabī concurred. Al-Albānī also authenticated it.[114]

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[111] Imām Aḥmad: *Musnad Aḥmad*, 1/147; ibn Abī ʿĀṣim: *al-Āḥād wa al-Mathānī*, ḥadīth no. 1217.

[112] A *marfūʿ* ḥadīth refers to a narration attributed specifically to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [translator's note]

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

[114] Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 3241.

Ḥadīth 17

أول من أسلم علي.

ʿAlī was the first (male) to embrace Islam.

This ḥadīth has been transmitted by ʿAlī, Ibn ʿAbbās, Zayd ibn Arqam, Salmān al-Fārisī, Maʿqil ibn Yasār, Yaʿlā ibn Murrah al-Thaqafī, Laylā al-Ghifāriyyah, Mālik ibn al-Ḥuwayrith, Buraydah, ʿAfīf, Abū Ayyūb, Abū Rāfiʿ, Anas, Abū Dharr, and ʿUmar رَضِيَ اللَّهُ عَنْهُمْ.

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

Aḥmad ibn al-Furāt narrated to us — ʿAbd al-Razzāq narrated to us — from Maʿmar — from ibn Ṭāwūs — from his father — from Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا.[115]

This chain of transmission is authentic. Al-Ḥāfiẓ al-ʿIrāqī authenticated it after ascribing it to al-Ṭabarānī—via ʿAbd al-Razzāq.[116]

Dispute Regarding the First Person to Embrace Islam

I have mentioned the difference of opinion regarding the first person to embrace Islam in the original work. Imām al-Baghawī reports an *ijmāʿ* (consensus) that Khadījah رَضِيَ اللَّهُ عَنْهَا was the first to embrace Islam.[117] Ibn Ḥajar al-ʿAsqalānī states that the majority of Muslims

[115] Ibn Abī ʿĀṣim: *al-Āḥād wa al-Mathānī*, 185-188 and *al-Awā'il*, 71.
[116] Al-Ḥāfiẓ Zayn al-Dīn al-ʿIrāqī: *al-Taqyīd wa al-Īḍāḥ*, 268.
[117] Imām al-Baghawī: *Maʿālim al-Tanzīl*, 4/87.

agree that Abū Bakr رَضِيَ اللَّهُ عَنْهُ was actually the first to embrace Islam.[118] Al-Ḥāfiẓ al-ʿIrāqī reports from the majority of Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ that ʿAlī رَضِيَ اللَّهُ عَنْهُ was, in fact, the first to embrace Islam.[119]

[118] Al-Ḥāfiẓ ibn Ḥajar al-ʿAsqalānī: *Fatḥ al-Bārī*, 7/170.
[119] Al-Ḥāfiẓ Zayn al-Dīn al-ʿIrāqī: *al-Taqyīd wa al-Īḍāḥ*, 266.

Ḥadīth 18

إن منكم من يقاتل على تأويل هذا القرآن كما قاتلتُ على تنزيله، فاستشرفنا وفينا أبو بكر وعمر.

فقال: لا ولكنه خاصف النعل، فجئنا نبشره، قال: وكأنه قد سمعه.

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

Abu Saʿid al-Khudrī's رضي الله عنه version of this ḥadīth is authentic. It has also appeared with weak chains of transmission from ʿAlī, ʿAbd al-Raḥmān ibn Bashīr, Abū Dharr, and al-Akhḍar ibn Abī al-Akhḍar رضي الله عنهم.

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

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

We were seated in anticipation of the Messenger of Allah ﷺ. He came out to us from (one of) the houses of his wives. He (Abū Saʿīd) said, "We stood up with him when his sandal (strap) severed. ʿAlī remained behind repairing it. The Prophet ﷺ carried on

walking and we walked with him. Then he ﷺ stood waiting for ʿAlī and we stood (waiting) with him. He said... (the rest of the ḥadīth).

Al-Ḥākim authenticated this ḥadīth. Ibn al-Jawzī discovered an *ʿillah* (hidden flaw) in this ḥadīth.[120] I have explained how he erred in the original work. Al-Albānī (also) authenticated this ḥadīth.[121]

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

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

Imām al-Nasā'ī, al-Ḥākim, and others narrate the incident of Ibn ʿAbbās's dispute with them.[122]

[120] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*.
[121] Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 2487.
[122] Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8522; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 2656.

Ḥadīth 19

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

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

This ḥadīth has been transmitted from Abū Saʿīd and ʿAlī رَضِيَ اللَّهُ عَنْهُمَا.

The ḥadīth of Abū Saʿīd has been narrated by al-Ṭabarānī and al-Ḥākim with a ḥasan (fair) chain from Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered (the presence of) Fāṭimah رَضِيَ اللَّهُ عَنْهَا and said (the above ḥadīth).[123]

Al-Ḥākim authenticated the ḥadīth, and al-Dhahabī concurred. Al-Albānī (also) mentioned this ḥadīth in his work on authentic aḥādīth.[124]

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

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[123] Al-Ṭabarānī: *al-Muʿjam al-Kabir*, ḥadīth no. 1016; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4664.
[124] Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 3319.

Ḥadīth 20

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

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

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

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

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

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

This ḥadīth has been narrated by Jābir, ibn Masʿūd, Salmā, Umm Khārijah, and Abū Masʿūd رضي الله عنهم.

The ḥadīth is *ḥasan* (fair). All of its chains of transmission are weak except for one; it can possibly be made *ḥasan* (fair). Imām Aḥmad narrates this ḥadīth from Jābir who said, "The Prophet ﷺ said (the ḥadīth)."[125]

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

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

Ḥadīth 21

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

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

The man from al-Madīnah said, “O Mugḥīr(ah) ibn Shuʿb(ah)! Who is this lad cursing?”

Al-Mughīrah said, "He cursed ʿAlī ibn Abī Ṭālib."

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

Ṭalḥah is in Jannah. Al-Zubayr is in Jannah. ʿAbd al-Raḥmān ibn ʿAwf is in Jannah. Saʿd is in Jannah.' If I so wanted, I could have named the ninth person (in Jannah)."

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

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

This ḥadīth is transmitted by Saʿīd ibn Zayd ibn Nufayl, ʿAbd al-Raḥmān ibn ʿAwf, ibn ʿUmar, and Ibn Masʿūd رضي الله عنهم.

The most authentic version is Saʿīd ibn Zayd ibn Nufayl's. Therefore, I will restrict myself to only his version.

Ibn Abī Shaybah narrates with the following chain of transmission: Muḥammad ibn Bishr narrated to us — Ṣadaqah ibn al-Muthannā

narrated to us (and) said: 'I heard my grandfather Riyāḥ[126] ibn al-Ḥārith mention... (the ḥadīth)."[127]

This ḥadīth has an authentic chain of transmission.

Imām al-Tirmidhi[128] and others also narrate it. The remaining *shawāhid* (witness reports) are all disputed. Al-Albānī (also) mentioned this ḥadīth.[129] I have explained this in the original work.

[126] This word appears as 'Rabāḥ' in the print. However, the way I have mentioned it is correct.
[127] Ibn Abī Shaybah: *Muṣannaf Ibn Abī Shaybah*, 6/350.
[128] Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3748.
[129] Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 2319.

Ḥadīth 22

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

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

This ḥadīth has been transmitted by ʿAmr ibn Shās, Saʿd ibn Abī Waqqāṣ, Jābir, and ibn ʿAbbās رضي الله عنهم.

Abū Yaʿlā and al-Bazzār narrate the version of Saʿd ibn Abī Waqqāṣ — from Qanān ibn ʿAbd Allāh al-Nahmi — Muṣʿab ibn Saʿd ibn Abī Waqqāṣ narrated to us — from his father who said... (the ḥadīth). [130]

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

Al-Albānī authenticated the ḥadīth with the wording, "Whoever harms ʿAlī harms me, too." [131]

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

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[130] Abū Yaʿlā al-Mawṣilī: *Musnad Abī Yaʿlā al-Mawṣilī*, ḥadīth no. 770; al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 1166.
[131] Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 2295.

Ḥadīth 23

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

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

This ḥadīth has been transmitted by Anas, Abū Hurayrah, Jābir, Abū Bakr, Abū Saʿīd, ibn ʿUmar, Ibn ʿAbbās, Saʿd, and ʿAlī رضي الله عنهم.

The ḥadīth of Anas is narrated by Imām al-Tirmidhī (and others) from Ḥammād ibn Salamah — from Simāk ibn Ḥarb — from Anas ibn Mālik.[132]

The preferred view regarding the transmitter Simāk is that he is *ḍaʿīf* (weak), except when Sufyān al-Thawrī and Shuʿbah narrate from him.

All of the chains of transmission are *ḍaʿīf* (weak). Some are extremely weak (*shadīd al-ḍaʿf*), while others are of a tolerable weakness (*ḍaʿf yasīr*). Imām al-Tirmidhī ruled it a *ḥasan* (fair) ḥadīth, as did Ibn Ḥajar[133] and al-Albānī. For that reason, I mentioned this ḥadīth here (in this section of the book).

Ibn al-Jawzī ruled this ḥadīth to be weak.

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

[132] Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3090.
[133] Ibn Ḥajar al-ʿAsqalānī: *Fatḥ al-Bārī*, 8/320.

Abī Hurayrah. Ibn Ḥibbān is the only person to deem him a reliable narrator.

The ḥadīth of Jābir is only transmitted with the *ʿanʿanah*[134] of Abū al-Zubayr. There are, however, some *ḥuffāẓ* (ḥadīth masters) who accept this.

The ḥadīth's version of Abū Bakr contains (Abū Isḥāq) al-Sabīʿī. He is considered a *mudallis*[135] and *mukhtaliṭ*[136]. There are, however, some *ḥuffāẓ* (ḥadīth masters) who accept him without question.

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

> The issue of (sūrah) Barā'ah and how only a person from Banū Hāshim was permitted to convey it includes **all** the Hāshimīs. This is because the custom had always been (at that time) that agreements (made) are only to be rescinded by a person from the tribe of the person concerned (i.e. Nabī ﷺ).[137]

Ibn al-ʿArabī writes:

> Our ʿulamā' say that the meaning (of this ḥadīth) is that the way of the Arabs has always been that whenever one of them concludes an

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

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

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

[137] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 5/34.

agreement, then it is not permissible for anyone other than that individual, or someone from his family to rescind it. (Based on this,) the Messenger ﷺ (only) remembered after sending Abū Bakr رضي الله عنه, and so then he sent ʿAlī رضي الله عنه (afterwards). This was to prevent the possibility of the Arabs from having any proof against him ﷺ by saying, "He made an agreement with us; therefore, only he has the right to rescind it." Allah permitted this for the Prophet ﷺ out of benefit, and (to show the) wisdom in a ruling of the Sharīʿah. The Prophet ﷺ fulfilled this wisdom and benefit (which Allah created) through sending ʿAlī رضي الله عنه.[138]

[138] Ibn al-ʿArabī: *ʿĀriḍat al-Aḥwadhī*, 13/169.

Ḥadīth 24

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

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

ʿAlī said to me, "O Abū al-Yaqaẓān! Can we go to these people and see how they are working?"

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

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

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

He said, "'The man from Thamūd who slayed the camel (of Ṣāliḥ عَلَيۡهِ ٱلسَّلَامُ), and the man who will strike you, O ʿAlī, on this—he placed his hand on ʿAlī's head, such that the blood will flow here—and he held his beard."

This ḥadīth is transmitted by ʿAmmār ibn Yāsir, Jābir ibn Samurah, al-Ḍaḥḥāk ibn Mazāḥim, and ʿAlī ibn Abī Ṭālib رَضِيَ ٱللَّهُ عَنۡهُمۡ.

Imām al-Nasā'ī, Imām Aḥmad, and al-Ḥākim narrate the ḥadīth of ʿAmmār ibn Yāsir.[139]

This chain of transmission contains Muḥammad ibn Khuthaym, who is *majhūl* (unknown). Muḥammad ibn Kaʿb al-Quraẓī is the only person to transmit from him. Ibn Ḥibbān, as is his habit, deemed him a reliable narrator. Imām al-Bukhārī found it to contain an *ʿillah* (hidden flaw); he considered it *munqaṭiʿ*[140] (broken).

The ḥadīth of al-Ḍaḥḥāk ibn Mazāḥim is narrated by Imām Aḥmad.[141] The chain of transmission contains Qutaybah ibn Qudāmah al-Ruʾāsī and his father, both of whom were not deemed reliable expect by Ibn Ḥibbān.

The ḥadīth of ʿAlī ibn Abī Ṭālib has been transmitted via a few chains. One of them contains the transmitter ʿAbd Allāh ibn Ṣāliḥ, the scribe

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[139] Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8485 and *Khaṣā'iṣ ʿAlī*, ḥadīth no. 153; Imām Aḥmad: *Musnad Aḥmad*, 4/263 and *Faḍā'il al-Ṣaḥābah*, ḥadīth nos. 1172, 1173; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4679.

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

[141] Imām Aḥmad: *Faḍā'il al-Ṣaḥābah*, ḥadīth no. 953.

of al-Layth (ibn Saʿd). There is a difference of opinion regarding him. However, the preferred opinion regarding him is that he is weak.

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

Another chain contains the *"anʿanah"*[142] of Ḥabīb ibn Abī Ḥabīb. He is one of the reliable narrators; however, he is a *mudallis*.[143]

Another chain contains ʿAbd Allāh ibn Sabīʿ, or Sabʿ. Ibn Ḥibbān is the only person to deem him a reliable narrator. Most of these chains contain tolerable weakness/s. However, Nur al-Dīn al-Haythamī and al-Albānī inclined towards the ḥadīth being *ḥasan* (good).[144] Al-Ḥākim authenticated the ḥadīth and Ibn Ḥajar al-ʿAsqalānī deemed it *jayyid* (fair).[145]

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

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

[144] Nur al-Dīn al-Haythamī: *Majmaʿ al-Zawā'id*, 9/137; al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 1743.

[145] Ibn Ḥajar al-ʿAsqalānī: *Fatḥ al-Bārī*, 7/74.

Ḥadīth 25

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

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

Imām Aḥmad narrates this ḥadīth via ibn Isḥāq—in his (famous) *sīrah* (biography of the Prophet ﷺ). He says: "ʿAbd Allāh ibn ʿAbd al-Raḥmān ibn Maʿmar ibn Ḥazm narrated to me — from Sulayman ibn Muḥammad ibn Kaʿb ib ʿUjrah — from his aunt Zaynab bint Kaʿb, she was near Abū Saʿīd al-Khudrī — from Abū Saʿīd al Khudrī.[146]

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

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

Ibn al-Mulaqqin states:

> As for Zaynab, we have previously mentioned Ibn al-Qaṭṭān's opinion that she is reliable. Ibn Ḥibbān deemed her reliable, for he mentioned her in his work on reliable narrators (*Kitāb al-Thiqāt*). In fact, Ibn Fatḥūn and Abū Ishāq ibn al-Amīn declared her among the Ṣaḥābah. Therefore, the ḥadīth is authentic. And all praise is for Allah.[147]

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[146] Imām Aḥmad: *Musnad Aḥmad*, 3/86 and *Faḍā'il al-Ṣaḥābah*, ḥadīth no. 1161.
[147] Ibn al-Mulaqqin: *al-Badr al-Munīr*, 8/249.

I say (i.e. the author): The biographical writers on the Ṣaḥābah such as ibn Fatḥūn, ibn al-Amīn, and others merely make mention of anyone they might have come across who narrates a ḥadīth, without taking into consideration the authenticity of the actual ḥadīth. If the chain of transmission is inauthentic, then (in this case) *ṣuḥbah* (companionship) has not been established. However, if it is established that she is in fact the wife of Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ, then, she too will be a *Ṣaḥābiyyah* (in most cases). Therefore, to deem this chain of transmission as ḥasan (good) is not farfetched. Al-Albānī mentioned this ḥadīth in his collection on authentic ḥadīths.[148]

[148] Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 2479.

Ḥadīth 26

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

Asmā’ bint ʿUmays said:

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

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

Umm Ayman[149] said, "O Nabī of Allah, he is your brother and his wife is your daughter?"

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

He said, "That is the case, O Umm Ayman."

Nabī ﷺ asked for a vessel with water in it. He said/read into it what Allah willed for him to say. Then he sprinkled (the water) on the chest and face of ʿAlī. Thereafter, he called Fāṭimah. She (hastily) stood up (to go to him), nearly stumbling in her gown out of modesty. He sprinkled the water on her and said to her what Allah willed for him to say.

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

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

She replied, "It is Asmā'."

He said, "Asmā' bint ʿUmays?"

She said, "Yes, O Messenger of Allah."

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

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

[149] Umm Ayman was the mother of Usāmah ibn Zayd. She was an extremely devout Abyssinian woman.

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

Then he said to ʿAlī, "Take your wife!" He then turned and left.

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

This ḥadīth has been narrated by: Asmā' bint ʿUmays, Ibn ʿUmar, Ibn ʿAbbās, Zayd ibn Abī Awfā, Yaʿlā ibn Murrah, Maḥdūj ibn Zayd, Abū Rāfiʿ, Anas ibn Mālik, ʿAlī ibn Abī Ṭālib, Abū Saʿīd al-Khudrī, Jābir, Abū Umāmah, Abū Dharr, Ḥudhayfah ibn al-Yamān, ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ, Abū Barzah, Abū Hurayrah, ʿĀbis, Abū Jaʿfar, ʿUmar ibn ʿAlī, Muḥammad ibn ʿUmar ibn ʿAlī, Saʿīd ibn al-Musayyib, and al-Bahī رضي الله عنهم. The majority of these chains suffer from severe weakness (*shadīdat al-ḍaʿf*). The strongest of these chains are two, both of which are transmitted from Asmā'.

The Ḥādīth of Asmā' bint ʿUmays

This ḥadīth has been narrated by ʿAbd al-Razzāq.[150] Aḥmad ibn Ḥanbal narrates this ḥadīth from ʿAbd al-Razzāq and ibn Rāhawayh.[151] Al-Ṭabarānī also narrates with the same chain of transmission from Maʿmar — from Ayyūb — from ʿIkrimah and Abū Yazīd al-Madanī—or from only one of the last two narrators—Abū Bakr (ʿAbd al-Razzāq) is not sure) that Asmā' bint ʿUmays said (the ḥadīth).[152]

The narrators of this ḥadīth are all reliable. Imām al-Bukhārī narrates from Abū Yazīd al-Madīnī and Yaḥyā ibn Maʿīn regarded him as

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[150] ʿAbd al-Razzāq al-Ṣanʿānī: *Muṣannaf ʿAbd al-Razzāq*, ḥadīth no. 9781.
[151] Aḥmad ibn Ḥanbal: *Faḍā'il al-Ṣaḥābah*, ḥadīth no. 958; ibn Rāhawayh: *Musnad Isḥāq Ibn Rāhawayh*; ḥadīth no. 2132.
[152] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*; 24/365.

reliable. This (grading of Yaḥyā ibn Maʿīn in favour of Abū Yazīd) is sufficient testimony in his favour.

The fact that ʿAbd al-Razzaq has doubt (i.e. whether both ʿIkrimah and/or Abū Yazīd al-Madīnī narrate the ḥadīth from Asmā') is not a problem because he is inferring based on a reliable narrator.[153] ʿAbd al-Razzāq is a reliable narrator. However, he does commit mistakes (*awhām*) and possesses (some) unacceptable narrations (*manākīr*), as I have elucidated in the original work. Similarly, Maʿmar ibn Rāshid; he is one of the reliable masters of ḥadīth, but he commits mistakes when certain people narrate from him and when he narrates from (other) specific people. Despite this, both of their narrations enjoy other, parallel narrations (*tawābiʿ*). Ibn ʿAsākir (for example) narrates from Ḥammād ibn Zayd — from Ayyūb al-Sakhtiyānī — from Abū Yazīd al-Madanī that Asmā' bint ʿUmays said.[154]

Imām al-Nasā'ī narrates this ḥadīth with the following chain of transmission: Ismāʿīl ibn Masʿūd informed us — Ḥātim ibn Wardān narrated to us — Ayyūb al-Sakhtiyānī narrated to us — from Abū Yazīd al-Madanī — from Asmā' bint ʿUmays.[155]

Regarding this ḥadīth, Imām al-Dhahabī said:

> This ḥadīth is, however, incorrect since Asmā' bint ʿUmays was in Abyssinia on the night of Fāṭimah's wedding.[156]

Ibn Ḥajar said:

> The narrators of this ḥadīth are all reliable. However, Asmā' bint ʿUmays was in Abyssinia at that time with her husband, Jaʿfar. There is no disagreement regarding this. Perhaps this incident occurred

[153] In other words, since both narrators in question are reliable, it is inconsequential if he is unsure whether ʿIkrimah and/or Abū Yazīd al-Madīnī narrate the ḥadīth from Asmā'. [translator's note]
[154] Ibn ʿAsākir: *Tārīkh Dimashq*; 42/133.
[155] Imām al-Nasā'ī: *al-Sunan al-Kubrā*; ḥadīth no. 8455 and *Khaṣā'iṣ ʿAlī*; ḥadīth no. 124.
[156] Imām al-Dhahabī: *Talkhīṣ al-Mustadrak*; 3/1261.

with her sister, Salmā bint ʿUmays. Salmā was the wife of Ḥamzah ibn ʿAbd al-Muṭṭalib.[157]

However, the ḥadīth is strong when it is transmitted by two (particular) chains: the chain of transmission of Maʿmar and the chain of transmission of Ḥātim ibn Wardān. The existence of a mistake in some of the ḥadīth's wordings does not require that the ḥadīth be rejected. The only part of the ḥadīth that is good (*jayyid*) is (up to) the wording that mentions Nabī ﷺ made a bond of brotherhood. The remaining words of the ḥadīth are unacceptable (*munkarah*). Zayn al-Dīn al-ʿIrāqī inclined towards the ḥadīth being weak.[158]

Al-Shawkānī mentioned the ḥadīth of Anas and said:

> Ibn al-Jawzī and al-Dhahabī said the ḥadīth is *mawḍūʿ* (fabricated). The accused narrator (in the chain of transmission) is Maṭar ibn Maymūn al-Iskāf.[159]

Imām al-Dhahabi says:

> We say: This ḥadīth is fabricated and baseless. The incident of the mubāhalah[160] occurred around the ninth year (A.H) and the bond of brotherhood made by the Prophet ﷺ between the Muhājirīn and the Anṣār occurred at the beginning of the Hijrah. Moreover, the actual mubāhalah did not take place; the Christians of Najran were merely invited to the mubāhalah. They requested some respite so they could deliberate over the matter. When they were alone, they said, "He is a Nabī. A people never entered into a mubāhalah with a

[157] Ibn Ḥajar al-ʿAsqalānī: *al-Maṭālib al-ʿĀliyah bi Zawā'id al-Masānīd al-Thamāniyah*; 8/240.
[158] Zayn al-Dīn al-ʿIrāqī: *Takhrīj Aḥādīth al-Iḥyā'*, ḥadīth no. 648.
[159] Al-Shawkānī: *al-Fawā'īd al-Majmūʿah*; ḥadīth no. 305.
[160] The *Mubāhalah* was a meeting between the Prophet ﷺ and a Christian delegation from Najran (present-day Yemen), in the month of Dhū al-Ḥijjah, 10 A.H, where he ﷺ invoked a curse attempting to reveal who was lying about their religious differences. [translator's note]

Nabī except that they were extirpated." So they agreed to pay the *jizyah* (as opposed to entering into the mubāhalah) and left.[161]

Imām al-Dhahabī means the ḥadīth is fabricated in only some of its chains of transmission. Ibn al-Jazarī felt the ḥadīth has some strength.[162]

[161] Imām al-Dhahabī: *al-Muntaqā min Minhāj al-ʿItidāl*; 471.
[162] Ibn al-Jazarī: *Manāqib al-Asad al-Ghālib ʿAlī Ibn Abī Ṭālib*; 22.

Ḥadīth 27

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

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

This ḥadīth is narrated by Ibn ʿAbbās, Zayd ibn Arqam, al-Barā' ibn ʿĀzib, ibn ʿUmar, Jābir ibn Samurah, Saʿd ibn Abī Waqqāṣ, ʿAlī, Jābir, and Anas رضي الله عنهم.

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

The Ḥadīth of Ibn ʿAbbās

There are a number of different chains for Ibn ʿAbbās's version; the strongest of them is narrated by Imām al-Tirmidhī, Imām al-Nasā'ī, and others via Shuʿbah — from Abū Balj — from ʿAmr ibn Maymūn — from ibn ʿAbbās.[163]

This is an abridged version of a longer ḥadīth. The correct version is, however, from Maymūn Abū ʿAbd Allāh—who is *Ḍaʿīf*—not ʿAmr ibn Maymūn. Abū Balj made a mistake.

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

[163] Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3732; Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8373.

another ḥadīth of Maymūn's, which he alone transmits from Zayd ibn Arqam."[164] Perhaps he confused him with somebody else.

The Ḥadīth of Ibn ʿUmar

This ḥadīth has two chains of transmission. The better version is narrated by Imām Aḥmad — Hishām ibn Saʿd — from ʿUmar ibn Usayd — from ibn ʿUmar who said:

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

Most ḥadīth masters (*al-ḥuffāẓ*) are of the opinion that Hishām ibn Saʿd is a weak narrator. Some of them, however, deemed him reliable. Ibn Ḥajar states, "The narrators are all reliable, except for the fact that Hishām ibn Saʿd was deemed weak on account of his (weak) memory. Imām Muslim included him (i.e. his narration) in *Ṣaḥīḥ Muslim*. Therefore, his ḥadīth is at the level of *ḥasan*, especially since it enjoys other witness narrations (*shawāhid*)."[165]

It also appears via another chain of transmission which includes the narrator Abū Isḥāq al-Sabīʿī. Ibn Ḥajar deemed the ḥadīth *ḥasan* (fair) despite the fact that Abū Isḥāq is a *mudallis*[166] who makes mistakes (*mukhtaliṭ*).

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[164] Ibn Ḥajar al-ʿAsqalānī: *al-Qawl al-Musaddad fī al-Dhabb ʿan Musnad Aḥmad*, pg. 17.
[165] Ibn Ḥajar al-ʿAsqalānī: *al-Nukat ʿalā Muqaddimat Ibn Ṣalāḥ*, 1/464.
[166] A *mudallis* refers to a narrator who (sometimes) obfuscates his transmissions; either intentionally or unintentionally narrating a hadith in manner that obscures or omits transmitters in the isnād. [translator's note]

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

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

Ibn al-Jazarī states:

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

Ibn Ḥajar states:

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

> The manner of reconciliation then is that the command to close the doors occurred twice: In the first instance, ʿAlī was exempted for the reasons mentioned above. In the other instance, Abū Bakr was exempted. This can only make sense if the incident of ʿAlī is understood to have been a *real* door; and the door being referred to in Abū Bakr's incident was more figurative, referring to a *khawkhah* (smaller door)—as some versions of the ḥadīth explicitly mention. When they were commanded to close their doors, it was as if they made smaller doors (*khawkhas*) so as to facilitate their entering the masjid. After that, they were commanded to close them. There is no problem in reconciling the two incidents in this manner. In fact, Abū Jaʿfar al-Ṭaḥāwī and Abū Bakr al-Kalābādhī both reconciled the two aforementioned aḥādīth in this manner. [167] Al-Kalābādhī explained that the house of Abū Bakr had a door outside the masjid and a *khawkhah* (smaller door) in the masjid. The house of ʿAlī only had one door, and it was in the masjid. And Allah knows best. [168]

Ibn Ḥajar spoke at length on the chains of transmission. [169]

[167] Abū Jaʿfar al-Ṭaḥāwī: *Mushkil al-Āthār*, 9/189; Abū Bakr al-Kalābādhī: *Maʿānī al-Akhbār*, 1/230-231.
[168] Ibn Ḥajar al ʿAsqalānī: *Fatḥ al-Bārī*, 7/14-15.
[169] Ibn Ḥajar al-ʿAsqalānī: *al-Qawl al-Musaddad*, 16 and *al-Nukat ʿalā Muqaddimat Ibn Ṣalāḥ*, 1/465.

Section Two – The *Ḍaʿīf* (Weak) Aḥādīth

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

Let us now list the aḥādīth in numerical order.

Ḥadīth 1

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

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

This ḥadīth is narrated from Ḥubshī ibn Junādah, Anas, and Saʿd رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Ḥubshī ibn Junādah

The best of these chains is narrated by Imām al-Tirmidhī, Imām ibn Mājah, Imām Aḥmad, and Imām al-Nasā'ī via numerous chains of transmission, from **Sharīk** — from **Abū Isḥāq** — from Ḥubshī ibn Junādah.[170]

[170] Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3719; Imām ibn Mājah: *Sunan Ibn Mājah*, ḥadīth no. 119; Imām Aḥmad: *Musnad Aḥmad*, 4/165 and *Faḍā'il al-Ṣaḥābah*, ḥadīth no. 1023; Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8091 and *Khaṣā'is ʿAlī*, ḥadīth no. 69.

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

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

Sharīk is *ḍāʿīf* (weak). **Abū Isḥāq** commits errors (*ikhtalaṭa*). However, the meaning of the words "No one should forswear on my behalf" means "to forswear a treaty (*nabdh al-ʿahd*)."[171] The intended meaning is not to discharge debt (*qaḍā' al-dayn*). Therefore, it is not (sufficiently) authentic to be used as a *shāhid* (witness report).

The Ḥadīth of Anas

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

The Ḥadīth of Saʿd

Imām al-Nasā'ī and others narrate this ḥadīth with the wording, "This is my walī and the one who (has the right to) forswear on my behalf."[172]

This ḥadīth contains the narrator **Mūsā ibn Yaʿqub al-Madanī**, of whom there is a difference of opinion regarding his status. Al-Albānī graded this ḥadīth as *ḥasan* on account of considering all the chains of transmission collectively.[173] He bolstered the ḥadīth with both Ḥubshī's and Saʿd's chains of transmission. I have explained in the original work how the first chain is not suitable to be used as a *shāhid* (witness report).

[171] Muḥammad ʿAbd al-Raḥmān al-Mubārakpūrī: *Tuḥfat al-Aḥwadhī*, 10/152.
[172] Imām al-Nasā'ī: *Khaṣā'iṣ ʿAlī*, 9-94.
[173] Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 1980.

Ḥadīth 2

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

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

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

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

The ḥadīth is narrated from ʿAlī and Ibn ʿAbbās رضي الله عنهم.

The Ḥadīth of ʿAlī

This ḥadīth has a few chains of transmission:

1. Abū Dāwūd and others narrate via a few chains of transmission from **Simāk ibn Ḥarb** — from **Ḥansh ibn al-Muʿtamir** —, from ʿAlī رضي الله عنه.[174] There is a difference of opinion regarding Simāk ibn

[174] Abū Dāwūd: *Sunan Abī Dāwūd*, ḥadīth no. 3582.

Ḥarb. The preferred opinion is that he is weak. There is also weakness in Ḥansh.

Ibn Ḥibbān narrates another version via Simāk: **Asbāṭ ibn Naṣr** — from **Simāk** — from ʿIkrimah — from Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا — from ʿAlī رَضِيَ اللَّهُ عَنْهُ.[175] This chain of transmission is weak. There is a difference of opinion regarding the status of both Asbāṭ and Simāk. Specifically, the narration of Simāk from ʿIkrimah is *muḍṭaribah*[176] (unresolvably problematic). And this is one of those aḥādīth. Al-Sājī states in *al-Ḍuʿafā'* regarding Asbāṭ, "He narrates aḥādīth from Simāk ibn Ḥarb which enjoy no parallel narrations (*mutābaʿāt*). [177] This is one of his narrations from him."

2. Imām Aḥmad narrates this ḥadīth from Isrā'īl — from **Abū Isḥāq** — from Ḥārithah ibn Muḍarrab — from ʿAlī رَضِيَ اللَّهُ عَنْهُ.[178] Abu Isḥāq is al-Sabīʿī. He is a *mudallis* who commits errors (*mukhtaliṭ*). The person narrating from him in this chain is his grandson, Isrā'īl ibn Yūnus. He narrated from him after he began committing (serious) errors (*baʿda al-ikhtilāṭ*). Abū Isḥāq confused things such that the ḥadīth cannot be reconciled. I have explained this in the original work.

3. Imām Aḥmad and others narrate from Abū al-Bukhtarī al-Ṭā'ī who said: "The individual who heard ʿAlī رَضِيَ اللَّهُ عَنْهُ saying (this ḥadīth) informed me." [179] This chain has a *majhūl* (unknown) narrator. Ibn Ḥibbān and others narrate this ḥadīth from Abū al-

[175] Ibn Ḥibbān: *Ṣaḥīḥ Ibn Ḥibbān*, ḥadīth no. 5065.
[176] If reporters disagree about some point in the ḥadīth, either pertaining to a particular narrator, text or the *isnād*, and none of the opinions can be preferred over the other, then this leads to uncertainty. Such a ḥadīth is termed *muḍṭarib*. [translator's note]
[177] Ibn Ḥajar al-ʿAsqalānī: *Tahdhīb al-Tahdhīb*, 1/185.
[178] Imām Aḥmad: *Musnad Aḥmad*, 1/88-156 and *Faḍā'il al-Ṣaḥābah*, ḥadīth no. 1212.
[179] Imām Aḥmad: *Musnad Aḥmad*, 1/136.

Bukhtarī, from ʿAlī, with the drop of the *majhūl* narrator. Al-Ḥākim authenticated it but made a mistake because the ḥadīth is *munqaṭiʿ* (broken).

4. Al-Ḍiyā' and Ibn al-Aʿrābī narrate with a chain of transmission that contains the narrator **al-Qāsim ibn ʿĪsā ibn Ibrāhīm al-Ṭā'ī.**[180] His human capacity of reasoning altered (*taghayyara ʿaqluhu*), as Abū Dāwūd mentioned. Ibn Ḥibbān regarded him as a reliable narrator—he is a (known) lenient ḥadīth critic. And Mu'ammal ibn Ismaʿīl has a weak memory (*sayy'i al-ḥifẓ*).

5. Al-Khaṭīb narrates this version with an impugned chain.[181]

The Ḥadīth of Ibn ʿAbbās

Ibn ʿAsākir narrates this ḥadīth with a chain of transmission that contains the narrator **Muslim ibn Kaysān al-ʿAwar**.[182] He is weak (*ḍaʿīf*). It has also been said that he is *matrūk* (suspected of forgery).

In short, all chains of transmission are weak and the ḥadīth is inauthentic. However, an authentic ḥadīth narrated by Ibn ʿAbbās has already been mentioned in which he said, "'Umar رَضِيَ اللَّهُ عَنْهُ said: 'Ubayy is the most learned of us (i.e. regarding the Qur'an) and ʿAlī رَضِيَ اللَّهُ عَنْهُ is the best in judgement among us.'" The *takhrīj*[183] of this ḥadīth has already been mentioned.

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[180] Al-Ḍiyā' al-Dīn al-Maqdisī: *al-Aḥādīth al-Mukhtārah*, ḥadīth no. 774; ibn al-Aʿrābī: *Kitāl al-Muʿjam*, 2/1719.
[181] Al-Khaṭīb al-Baghdādī: *Tārikh Baghdād*, 12/443.
[182] Ibn ʿAsākir: *Tārikh Dimashq*, 42/391.
[183] *Takhrīj* is an evaluation of a particular ḥadīth whereby an attempt is made to trace it back to an authoritative and primary (as opposed to secondary) ḥadīth collection with its complete isnād. [translator's note]

Ḥadīth 3

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

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

Abū Bakr came and he denied him. Then ʿUmar came and he denied him. Then ʿAlī came and granted him permission.

Several ḥadīth masters (*ḥuffāẓ*) have gathered the (variant) chains of transmission of this ḥadīth for the sake of *ʿitibār*'[184] (consideration), including al-Ḥākim Abū ʿAbd Allāh, Abū Bakr ibn Mardawayh, Abū Nuʿaym, and al-Ḥāfiẓ al-Dhahabī.

The ḥadīth has been transmitted from Anas ibn Mālik, Safīnah, ʿAbd Allāh ibn ʿAbbās, ʿAlī ibn Abī Ṭālib, Jābir ibn ʿAbd Allāh al-Anṣārī, Abū Saʿīd al-Khudrī, Ḥubshī ibn Junādah, Yaʿlā ibn Murrah, and Abū Rāfiʿ رضي الله عنهم. One by one, I have analysed each of these narrations, totalling fifty-four (different) chains.

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

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[184] *Iʿtibār* (consideration) is the process in which a ḥadith critic would collect all the reports that a transmitter had narrated from various teachers and then analyze them for corroboration. [translator's note]

I have previously explained that the ʿulamā' reject this ḥadīth on account of the text lending a meaning that gives preference to ʿAlī over the *Shaykhayn* (Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا) and even the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; this, in addition to the scantiness in wording and its unresolvable nature. I have examined the controversial and problematic areas of the ḥadīth and, to the extent of my knowledge, there does not exist (another) ḥadīth with such unresolvable problems. The problems of the ḥadīth are summarized below:

1. **Difference of opinion regarding who opened the door**
   - Some narrations mention Anas ibn Mālik opened the door
   - Some mentions mention it was Safīnah who opened the door.
2. **Difference of opinion regarding the amount of birds**
   - Some narrations mention there was one bird, two, and even three birds
   - Some narrations merely mention *aṭyār* or *ṭawā'ir*, the plural forms (of the word bird)
3. **Difference of opinion regarding the description of the bird.**

   The narrations describe the bird as follows:

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

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

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

The other majority of narrations say it was merely a bird (*ṭā'ir*) and then he ﷺ ordered for it to be cooked and prepared.

Some narrations mention the bird was brought to him ﷺ from the leftovers of the night before.

4. Difference of opinion regarding who presented the bird

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

5. Difference of opinion regarding the arrival of ʿAlī رضي الله عنه

- Some narrations mention that ʿAlī knocked on the door thrice and Anas refused him.

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

- Some narrations mention when ʿAlī knocked on the door Nabī ﷺ said to Anas, "Stand and open the door for ʿAlī."
- Some narrations mention the following, "I (i.e. Anas) said, 'This is ʿAlī ibn Abī Ṭālib, O Messenger of Allah.'"
- Some narrations mention that ʿAlī entered without Anas's permission. The remaining narrations mention that Anas permitted him (to enter).
- In one narration, it is mentioned that Abū Bakr, ʿUmar, ʿAlī, ibn Masʿūd, and Anas ate with him ﷺ. Other narrations, however, mention that no one ate with him, except ʿAlī.

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

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

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

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

8. Difference of opinion with regards to how Anas responded to ʿAlī

- Some narrations mention that the Messenger ﷺ was (at that time) relieving himself.

- Some narrations mention the Messenger ﷺ was preoccupied, and ʿAlī رضي الله عنه just entered.
- Some narrations mention that he did not (require) permission.
- Some narrations mention the Messenger ﷺ entered at that moment.
- Some narrations mention I (i.e. Anas) said, 'No.'

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

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

1. Imām al-Bukhārī[185]
2. Abu Zurʿah al-Rāzī[186]
3. Al-Bazzār[187]
4. Abū Bakr ibn Abī Dāwūd[188]
5. Al-Ḥāfiẓ Abū Mūsā al-Madīnī[189]

[185] Al-ʿUqaylī: *Kitāb al-Ḍuʿafā'*, 1/46; Imām al-Tirmidhī: *al-ʿIlal al-Kabīr*, 374.
[186] Abū Zurʿah al-Rāzī: *al-Ḍuʿafā' li Abī Zurʿah al-Rāzī*, 2/692.
[187] Al-Bazzār: *Musnad al-Bazzār*, 14/80.
[188] Ibn ʿAdī: *al-Kāmil*, 4/266; Imām al-Dhahabī: *Tadhkirat al-Ḥuffāẓ*, 146.
[189] Al-Zarkashī: *al-Nukat ʿAlā Ibn al-Ṣalāḥ*, 1/328.

6. Al-ʿUqaylī[190]
7. Al-Dāraquṭnī[191]
8. Al-Khalīlī[192]
9. Ibn al-Jawzī[193]
10. Ibn al-Qaysarānī[194]
11. Ibn ʿAdī[195]
12. Al-ʿIrāqī[196]
13. Al-Zaylaʿī[197]
14. Abū Isḥāq Ibrāhīm ibn Muḥammad al-Armawī[198]
15. Imām al-Dhahabī[199]
16. Ibn Taymiyyah[200]
17. Ibn Kathīr[201]
18. Al-Majd al-Fayrawzabādī. [202] (author of the famous dictionary)

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[190] Al-ʿUqaylī: *Kitāb al-Ḍuʿafā'*, 1/46-82.
[191] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/237; Imām al-Dhahabī: *Tadhkirat al-Ḥuffāẓ*, 146.
[192] Al-Khalīlī: *al-Irshād fī Maʿrifat ʿUlamā' al-Ḥadīth*, 1/420.
[193] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/225
[194] Imām al-Dhahabī: *Tadhkirat al-Ḥuffāẓ*, 146.
[195] Ibn ʿAdī: *al-Kāmil*
[196] Zayn al-Dīn al-ʿIrāqī: *Takhrīj Aḥādīth al-Iḥyā'*, 855.
[197] Jamāl al-Dīn al-Zaylaʿī: *Naṣb al-Rāyah*, 1/359-360.
[198] Ibn al-Mulaqqin: *al-Badr al-Munīr*, 1/315.
[199] Imām al-Dhahabī: *Siyar Aʿlām al-Nubalā'*, 13/232, 17/168-169, 175-176, *al-Mughnī fī al-Ḍuʿafā'*, 2/394, *Mizān al-Iʿtidāl*, 1/602, *Tadhkirat al-Ḥuffāẓ*, 3/164; ibn Kathīr: *al-Bidāyah wa al-Nihāyah*, 11/80-81;
[200] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 7/371.
[201] Ibn Kathīr: *al-Bidāyah wa al-Nihāyah*, 11/75, 80, 83.
[202] Al-Shawkānī: *al-Fawā'id al-Majmūʿah fī al-Aḥādīth al-Mawḍūʿah*, ḥadīth no. 332.

19. Abū Bakr al-Bāqillānī[203]

20. Al-Ḥāfiẓ ibn Ḥajar al-ʿAsqalānī[204]

21. Abū Ḥafṣ ʿUmar ibn ʿAlī ibn ʿUmar al-Qazwīnī[205]

22. Al-Shawkānī[206]

23. Al-Albānī[207]

It seems that the vast majority of ḥadīth scholars are of the opinion that the ḥadīth is weak. Al-Khaṭīb (al-Baghdādī) Abū Bakr says, "The people rejected several aḥādīth that Abū ʿAbd Allāh al-Ḥākim collected and claimed to be *ṣaḥīḥ*—according to the conditions of the *Shaykhayn* (al-Bukhārī and Muslim). Among these aḥādīth is the (above) ḥadīth of the bird." [208]

Al-Khalīlī states, "All of the imāms of ḥadīth reject this ḥadīth." [209]

Ibn al-Mulaqqin reported that al-Khaṭīb said: "Abū Isḥāq Ibrāhīm ibn Muḥammad (al-Armawī) of Naysabūr narrated to me—he was a respected, virtuous, pious scholar—(and) said: 'Al-Ḥākim Abū ʿAbd Allāh collected several aḥādīth and claimed they are *ṣaḥīḥ* according to the conditions of al-Bukhārī and Muslim, and that they should have included them in their respective *ṣaḥīḥs*. Some of these aḥādīth include the ḥadīth of the bird and the ḥadīth regarding ʿAlī's *wilāyah* (*man kuntu mawlāhū...*). The ḥadīth scholars rejected this from him and

[203] Ibn Kathīr: *al-Bidāyah wa al-Nihāyah*, 11/83.
[204] Ibn Ḥajar al-ʿAsqalānī: *Lisān al-Mīzān*, 2/354, 4/561.
[205] Abū Ḥafṣ al-Qazwīnī: *al-As'ilat al-latī Su'ila ʿAnhā al-Ḥāfiẓ Ibn Ḥajar bi Sha'n al-Aḥādīth al-Muntaqadah ʿAlā Miskhāt al-Maṣābīḥ* (printed at the end of *Miskhāt al-Maṣābīḥ*, 3/1774-1776.
[206] Al-Shawkānī: *al-Fawā'id al-Majmūʿah fī al-Aḥādīth al-Mawḍūʿah*, ḥadīth no. 332.
[207] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 14/173.
[208] Al-Zarkashī: *al-Nukat ʿAlā Muqaddimat Ibn al-Ṣalāḥ*, 1/214.
[209] Al-Khalīlī: *al-Irshād fī Maʿrifat ʿUlamā' al-Ḥadīṭh*, 1/420.

paid no attention to these statements. They also did not approve of his actions.'"[210]

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

In one instance, al-ʿAlā'ī strengthened the ḥadīth, and in another instance he was uncertain.

Al-ʿAlā'ī states, "This ḥadīth has many chains of transmission, most of which are *wāhin* (feeble and baseless). Some, however, can be used for ʿitibār (consideration), whereby one chain can bolster the other.[211]

(In another place) he says, "The truth is that the ḥadīth can possibly be on the level of *ḥasan* (fair). Or, it can be *ḍaʿīf* (weak), but of an acceptable nature. As for all of the narrations being a fabrication, this is not the case."[212]

(In another place) he says, "Therefore, the ḥadīth via the two chains of Abū Muʿāwiyah and Sharīk are on the level of *ḥasan* (fair), such that it can be used as a proof. It is not *ḍāʿīf* (weak), let alone *mawḍūʿ* (fabricated)."[213]

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

[210] Ibn al-Mulaqqin: *al-Badr al-Munīr*, 1/315.
[211] Al-ʿAlā'ī: *al-Naqd al-Ṣaḥīḥ Limā ʿUturiḍa min Aḥādīth al-Maṣābīḥ*, 49.
[212] Ibid., 51.
[213] Ibid., 55.

Ḥadīth 4

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

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

The ḥadīth is narrated by ibn ʿAbbās, Jābir, ʿAlī, Anas, and Abū Dharr رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Ibn ʿAbbās

Al-Ḥākim and others narrate from **Abū al-Ṣalt ʿAbd al-Salām ibn Ṣāliḥ** — from Abu Muʿāwiyah — from al-ʿAmash — from Mujāhid — from Ibn ʿAbbās who said that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said (the ḥadīth).

This ḥadīth is *munkar* (unacceptable).

The ḥadīth contains four *ʿilal*[214] (hidden defects that impair the validity of the ḥadīth). Most ʿulamā' have mentioned the first *ʿillah*. Al-ʿAllāmah al-Muʿallimī discovered the second *ʿillah*, and I further expounded upon it. I added a third *ʿillah*. I also noticed al-Muʿallimī mentioned the same *ʿillah*. Ibn Taymiyyah mentioned the fourth *ʿillah*.

The First ʿIllah

Abū al-Ṣalt ʿAbd al-Salām ibn Ṣāliḥ al-Harawī is *matrūk* (suspected of forgery), who is *muttaham bi al-kadhib* (suspected of lying). In the original work, I mentioned the quotations of the ʿulamā' who regarded him as a weak narrator. They are the following twenty-seven scholars:

[214] The word ʿilal is the plural of ʿillah, which means a defect or a flaw. It refers to an impairing defect in the isnād of a ḥadīth that only become evident when that isnād is compared with other chains of transmission for that ḥadīth. [translator's note]

al-Nasā'ī, Aḥmad, ʿAbd Allāh ibn Aḥmad, al-Jūzajānī, al-Naqqāsh, al-Sājī, al-Ḥākim, al-Daraquṭnī, Abū Nuʿaym, Abū Ḥātim al-Rāzī, Abū Zurʿah, Abū Jaʿfar Muṭayyan al-Ḥaḍramī, Ibn ʿAdī, Ibn Ḥibbān, al-ʿUqaylī, Muḥammad ibn Ṭāhir al-Maqdisī, al-Dhahabī, ibn ʿAbd al-Hādī, ibn al-Jawzī, Ibn ʿIrāq, al-Zayla'ī, ibn al-Mulaqqin, al-Būṣīrī, al-Ḥāfiẓ al-ʿAlā'ī, Ibn Ḥajar, Ibn Rajab, and Ibn Taymiyyah.

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

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

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

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

Someone may also contend and say al-Ḥākim (also) regarded Abū al-Ṣalt as a reliable narrator in his *al-Mustadrak*. The answer to this claim is that al-Ḥākim's statements are also somewhat convoluted. He states, "He (i.e. Abū al-Ṣalt) narrates *manākīr* (unacceptable) aḥādīth

from Ḥammad ibn Zayd, Abū Muʿāwiyah, ʿAbbād ibn al-ʿAwwām and others." [215]

Al-Ḥākim mentions him among several other narrators—before listing their names—about whom he says: "With the assistance of Allah and His *tawfīq* (divine ability) I will elucidate the names of several *majrūhīn* (narrators deemed unreliable). Their unreliability manifested itself unto me through (my) knowledge (of them) and effort, and not by merely following and imitating any of the imāms (of ḥadīth). I believe it is not permissible to narrate the aḥādīth of these individuals except after having explained their status." [216]

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

The Second ʿIllah

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

The Third ʿIllah

The fact that Abū Muʿāwiyah retracted and did not transmit this ḥadīth from al-ʿAmash is a clear proof that he committed an error.

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[215] Al-Ḥākim: *al-Madkhal ilā al-Ṣaḥīḥ*, 197.
[216] Ibid., 143.

Ibn Miḥraz states, "I asked Yaḥyā ibn Maʿīn about Abū al-Ṣalt ʿAbd al-Salām ibn Ṣāliḥ al-Harawi. He said, 'He is not from those who (intentionally) lie.' It was said to Yaḥyā, 'The ḥadīth 'I am the city of knowledge and ʿAlī is its door' that is transmitted from Abū Muʿāwiyah from al-ʿAmash — from Mujāhid — from Ibn ʿAbbas?' He replied, 'This ḥadīth is from Abū Muʿāwiyah; ibn Numayr informed me of it (and) said, 'Abū Muʿāwiyah initially narrated it but then desisted later on. Abū al-Ṣalt was a wealthy man who sought these types of aḥadīth. He used to honour the scholars and they would, in turn, narrate (these) aḥādīth for him.'" [217]

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

The Fourth ʿIllah

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

[217] Ibn Miḥraz: *Tārikh Ibn Maʿīn: Riwāyat Ibn Miḥraz*, 1/79; al-Khaṭīb: *Tārīkh Baghdād*, 11/50.

contain some problem or the other, as I have elucidated here? The ḥādīth suffers from *ʿillahs* in both the chain of transmission and the text.

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

> As for the ḥadīth, "I am the city of knowledge..." it is extremely weak and feeble. For this reason, it is counted among the fabrications and lies (attributed to the Prophet ﷺ), even though Imām al-Tirmidhi narrates it. This is why Ibn al-Jawzī mentions it in his *al-Mawḍūʿāt* and explains that it is fabricated in all of its different chains of transmission.
>
> The lie (in this ḥadīth) can be detected from the *matn* (text) itself; there is no need to look at its chain of transmission. (In the ḥadīth), when Nabī ﷺ refers to himself as "the city of knowledge," there is (as the rest of the ḥadīth states) only one door for this "city". It is not permissible for there to be only one person to communicate on his behalf; rather, the people of *tawātur*[218]—those by whom certain knowledge can be acquired for an absent person—should do so. Solitary narrations do not provide certain knowledge unless supported by subsidiary supporting evidence (*qarā'in*), which, in this case are completely absent, or so subtle that most people would not be able to recognize them. This approach would result in a situation whereby the Qur'an and elements of the Sunnah (when transmitted to a third-party) would be wanting in terms of certitude (due to the lack of recurrent/mass transmission); as opposed to (a situation)

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

where there is actual recurrent/mass transmission, which would provide the required certitude.

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

Additionally, this ḥadīth contradicts what is known by *tawātur*; knowledge (of the Dīn) from the Messenger ﷺ did not reach all the different Muslim lands via ʿAlī رضي الله عنه alone. This is quite obvious for the people of Makkah, Madīnah, Shām, and Baṣrah, since they only narrate a small amount from ʿAlī. Most of ʿAlī's knowledge was found among the people of Kufāh. Furthermore, they had already learnt the Qur'an and Sunnah before ʿUthmān became the khalīfah, let alone the khilāfah of ʿAlī. The most knowledgeable people of Madīnah acquired the teachings of their Dīn during the khilāfah of ʿUmar. Prior to that, they did not learn anything from ʿAlī, except for those who were with him in Yemen. But they also learned from Muʿādh ibn Jabal at that time. In fact, there was more regard for the social status of Muʿādh ibn Jabal and his position as a teacher among the Yemenis. This is why the people of Yemen narrate more from Muʿādh than from ʿAlī, Shurayḥ and others of the senior Tābiʿīn. Shurayḥ was the *qāḍī* (judge) in Kūfah when ʿAlī first arrived. In his khilāfah, ʿAlī found both Shurayḥ and ʿUbaydah al-Salmānī holding juridical positions, yet both of them did not learn from ʿAlī.

The knowledge of Islam was already widespread in the various Muslim lands of Ḥijāz, Shām, Yemen, Irāq, Khurāsān, Egypt, Maghrib before ʿAlī's arrival in Kūfah. And when ʿAlī arrived in Kūfah, most of the knowledge he possessed was already imparted to people by other Ṣahābah. ʿAlī did not have the distinction of conveying any sort of knowledge except that others enjoyed a greater distinction than him Therefore, the widespread dissemination (of knowledge) which resulted from *wilāyah*, occurred on account of Abū Bakr, ʿUmar, and ʿUthmān more than it did for ʿAlī. Ibn ʿAbbās, in particular, issued more *fatāwā* (legal rulings) than ʿAlī, and Abu Hurayrah narrated more aḥadīth than him, yet ʿAlī was more knowledgeable than them. Just as

Abū Bakr, ʿUmar, and ʿUthmān were also more knowledgeable than Ibn ʿAbbās and Abū Hurayrah. The Khulafā' Rāshidūn undertook the responsibility to impart common knowledge, knowledge that people required more than some of the specific knowledge that was imparted by others.

There are reports transmitted by some ignorant people and liars that claim ʿAlī possessed certain knowledge that no other Ṣaḥābī had, however, all of them are false and baseless. It is authentically transmitted in the *Ṣāḥīḥ* (i.e. al-Bukhārī) that ʿAlī was once asked, "Do you enjoy anything particular from the Messenger of Allah ﷺ?" He said, "No, by Him Who split the grain and created life. (I enjoy nothing particular) except the insight Allah has bestowed upon His slave into His book (i.e. the Qur'an) and what is in this small notebook." The notebook contained information about blood money (that a murderer must pay to the relatives of the victim), i.e. the ages of the camels that are required to be given as blood money. It (also) contained the amounts of money that are to be given for the releasing of captives, and (it also contained) the law that no Muslim should be killed (in *qiṣāṣ*) for the killing of a kāfir." Another wording of the ḥadīth reads, "Did the Messenger of Allah entrust you with something which he never entrusted others with?" He denied it.

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

Similarly, what has been mentioned about him possessing some form of hidden knowledge which distinguished him from Abū Bakr, Umar,

and others, this comes from the heretical *al-Bāṭiniyyah*[219] and their ilk; those who are even bigger kuffār. In fact, they possess a form of kufr that even the Jews and Christians do not possess. Such as those who claim divinity or Prophethood for ʿAlī; or that he was more knowledgeable than Nabī ﷺ; and that he was Nabī's ﷺ teacher of the inward knowledge, and so on. These statements were uttered by the extreme kuffār and heretics. And Allah سُبْحَانَهُ وَتَعَالَى knows best.[220]

Several weak narrators followed Abū al-Ṣalt al-Harawī and 'stole'[221] his ḥadīth.

The Ḥadīth of Jābir

This version is a *shāhid* (witness) report that al-Ḥākim claimed is authentic. He narrates it disjointed.[222] The ḥadīth contains the narrator **Aḥmad ibn ʿAbd Allāh ibn Yazīd al-Ḥarrānī**. He is a liar and a *dajjāl*.

There is another *sāqiṭ* (wholly unreliable) chain from Jābir.[223]

The Ḥadīth of ʿAlī

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

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

[220] Ibn Taymiyyah: *Majmūʿ al-Fatāwā*, 4/410 and *Minhāj al-Sunnah al-Nabawiyyah*, 7/515-516.

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

[222] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4639 and 4644.

[223] Ibn ʿAsākir: *Tārikh Dimashq*, 42/382; al-Khaṭīb al-Baghdādī: *Talkhīṣ al-Mutashābih*, 1/162.

The Ḥadīth of Anas

Ibn ʿAsākir narrates this ḥadīth with a chain of transmission that contains *majāhīl* (unknown narrators).[224]

The Ḥadīth of Abū Dharr

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

In short, the ḥadīth has been deemed weak by the following ḥadīth scholars: Yaḥyā ibn Saʿīd al-Qaṭṭān, Abū Ḥātim al-Rāzī, Aḥmad ibn Ḥanbal, Yaḥyā ibn Maʿīn, Abū Zurʿāh al-Rāzī, al-Bukhārī, al-Tirmidhī, Abū Jaʿfar Muṭayyan al-Ḥadramī, al-ʿUqaylī, Ibn ʿAdī, Ibn Ḥibbān, Ibn ʿAsākir, Muḥammad ibn Ṭāhir al-Maqdisī (better known as ibn al-Qaysarānī), Abū al-ʿAbbās Ibn ʿUqdah, al-Dāraquṭnī, Ibn al-Jawzī, Muḥyī al-Sunnah al-Baghawī, al-Nawawī, Ibn Daqīq al-ʿĪd, al-Dhahabī, Sirāj al-Dīn al-Qazwīnī, Ibn Taymiyyah, Ismāʿīl al-ʿAjlūnī, Muḥammad al-Amīr al-Kabīr al-Mālikī, ʿAbd al-Raḥmān ibn Yaḥyā al-Muʿallimī, and al-Albānī. The criticism of merely one of the aforementioned is to be preferred over al-ʿAlā'ī and whoever follows him in grading the ḥadīth as *ḥasan* (fair). How then, if all of the above agreed?

Regarding those who Ruled the Ḥadīth to be Valid

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

Al-ʿAlā'ī then came along and regarded it as *ḥasan* (fair). Many latter-day scholars followed suit, including al-Suyūṭī, al-Zarkashī, Ibn Ḥajar al-Makkī, and al-Sakhāwī.[225] Ibn Ḥajar states, "This ḥadīth has many different chains of transmission in the *Mustadrak* of al-Ḥākim; the

[224] Ibn ʿAsākir: *Tārikh Dimashq*, 45/321.

[225] Al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/305, *al-Durar al-Muntathirah*, 57, *al-Qūt al-Mughtadhī ʿalā Jāmiʿ al-Tirmidhī*, 2/1007); al-Zarkashī: *al-Tadhkirah fī al-Aḥādīth al-Mushtahirah*, 164; ibn Ḥajar al-Makkī: *Sharḥ al-Hamziyyah*, *al-Fatāwā al-Ḥadīthiyyah*, 192; al-Sakhāwī: *al-Maqāṣid al-Ḥasanah*, 189.

least that can be said is that it has an *aṣal* (basis). Therefore, it is not appropriate to generalize and say it is a fabrication." [226]

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

Most of these ḥadīth scholars are lenient in their criticism of narrators, except for Ibn Ḥajar, al-Sakhāwī, and especially al-Suyūṭī, Ibn Ḥajar al-Makkī, al-ʿAjlūnī and al-Zarkashī. They usually only transmit the statements of earlier scholars, without any additional critical comments from their side; in most cases, they would simply gather and collect the narrations. If all of their statements were weighed against even one statement of al-Bukhārī, Abū Ḥātim, Ibn Maʿīn, or Aḥmad, they would not hold up. What then when masters and critics of ḥadīth like Ibn ʿAdī, Ibn ʿAsākir, al-Dhahabī and others who I have already mentioned held the same view? Only someone with little expertise in ḥadīth criticism and the science of declaring a ḥādith to be authentic or inauthentic would rely on the statements of al-ʿAlā'ī and those who followed him. I have scrutinized the statements of al-ʿAlā'ī in the original work and explained his errors in detail.

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

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

[226] Ibn Ḥajar al-ʿAsqalānī: *Lisān al-Mīzān*, 2/122.

him? Furthermore, as mentioned previously, it has been authentically transmitted from Ibn Maʿīn that he deemed this ḥadīth to be false.

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

Al-Rūmī is considered *ḍāʿīf* (weak).

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

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

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

Add to this what al-Dāraquṭnī stated after he recounted the difference of opinion regarding the ḥadīth's chain of transmission. He writes, "The ḥadīth is *muḍṭarib* (unresolvably problematic) and invalid. Salamah did not hear ḥadīth from al-Ṣanābiḥi."[227]

[227] Al-Dāraquṭnī: *al-ʿIlal*, 3/247.

ʿAlī ibn al-Madīnī says in his *al-ʿIlal*, "Salamah did not encounter any of the Ṣaḥābah except for Jundub and Abū Juḥayfah. Al-Walīd ibn Ḥarb reports from Salamah, 'I heard (ḥadīth) from Jundub. I did not hear from anyone except for him (directly) quoting Nabī ﷺ.'"[228]

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

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

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

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

Al-Sakhāwī writes:

> All of this does not affect the consensus of the Ahl al-Sunnah, from the Ṣaḥābah, the *Tābiʿūn* and those after them that the most virtuous Saḥābī and person after Nabī ﷺ is Abū Bakr, then ʿUmar

[228] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 4/157.

رَضِيَٱللَّهُعَنْهُمَا. Ibn ʿUmar رَضِيَٱللَّهُعَنْهُمَا said, "While the Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was alive, we used to say 'After Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, the most virtuous of the Ummah is Abū Bakr, then ʿUmar, then ʿUthmān.' The Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ heard this and did not object." In fact, it is reported from ʿAlī himself that he said, "The best person after the Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is Abū Bakr, then ʿUmar, then another man." His son, Muḥammad ibn al-Ḥanafiyyah said to him, "O my father, and then you?" He used to say, "Your father is but a man from the Muslims." May Allah be pleased with him and all the other Ṣaḥābah.[229]

Al-ʿAlā'ī writes:

> This ḥadīth does not contain any unacceptable words which are inconceivable; rather, it is similar to Nabī's صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ statements, "The most merciful of my Ummah is Abū Bakr. And the most knowledgeable regarding what is ḥalāl and ḥarām is Muʿādh ibn Jabal." This ḥadīth has been graded as *ḥasan* (fair) by al-Tirmidhī and *ṣaḥīḥ* (authentic) by others.[230]

ʿAlī al-Qārī writes:

> The meaning of this ḥadīth is that ʿAlī is one of the doors. However, the fact that he was specified is an indication of some form of respect. And, this is the case; ʿAlī رَضِيَٱللَّهُعَنْهُ, in relation to some of the Ṣaḥābah was greater and more knowledgeable. The ḥadīth, "My Ṣaḥābah are like the stars, whomsoever of them you follow, you will be rightly guided." is a proof that all the Ṣaḥābah enjoyed the same position as ʿAlī (i.e. being referred to as a 'door' for 'the city of knowledge'). Like the stars enjoy different levels of light, so too the Ṣaḥābah in their guidance. The fact that the *Tābiʿīn* acquired the various sciences of the Shariʿah, such as qirā'ah, tafsīr, ḥadīth and fiqh from all the other Ṣaḥābah besides ʿAlī رَضِيَٱللَّهُعَنْهُ, this proves that knowledge is not restricted to only 'his door'. Unless it has to do with an issue of *qaḍā'* (a juridical matter); since it has been narrated about him that "he is the best in judgment

[229] Imām al-Sakhāwī: *al-Maqāṣid al-Ḥasanah*, ḥadīth no. 171.
[230] Al-Ḥāfiẓ al-ʿAlā'ī: *al-Naqd al-Ṣaḥīḥ li mā ʿUturiḍa min Aḥādīth al-Maṣābīḥ*, 52.

among you". Just as it appears with respect to Ubay, 'He is the most learned (regarding the Qur'an).' With respect to Zayd ibn Thābit, he ﷺ said, 'He is the most knowledgeable regarding the laws of inheritance.' With respect to Muʿādh ibn Jabal, he ﷺ said, 'He is the most knowledgeable regarding matters of ḥalāl and ḥarām.'[231]

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

[231] ʿAlī al-Qārī: *Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ*, 9/3940.

Ḥadīth 5

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

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

This ḥadīth is narrated by Abū Saʿīd, Umm Salamah, ʿĀ'ishah, and Saʿd رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Abū Saʿīd

The following people narrate this version:

- Imām al-Tirmidhī[232]
- Abū Yaʿlā[233]
- Ibn ʿAsākir[234]
- Al-Bayhaqī[235] (from Muḥammad ibn Fuḍāyl — from Sālim ibn Abī Ḥafṣah — from ʿ**Aṭiyyah** — from **Abū Saʿīd** who said, "The Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to ʿAlī...")

ʿAlī ibn al-Mundhir said, "I said to Ḍirār ibn Ṣurad, 'What does this ḥadīth mean?' He said, 'It is not permissible for anyone to pass through the masjid in a state of major ritual impurity except for me and you.'"[236]

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[232] Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3727.
[233] Abu Yaʿlā: *Musnad Abī Yaʿlā al-Mawṣilī*, ḥadīth no. 1042.
[234] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/140.
[235] Imām al-Bayhaqī: *al-Sunan al-Kubrā*, 7/65.
[236] Ibn al-Mulaqqin responded to this and said, "There is a problem with this explanation. This ruling does not only apply to ʿAlī, but based on the direct text of the Qur'an, it applies to the entire Ummah." See: *al-Badr al-Munīr*, 7/465.

Imām al-Tirmidhī says, "This ḥadīth is *ḥasan gharib* (fair rare); we only know it to appear in this manner. Muḥammad ibn Ismaʿīl (i.e. al-Bukhārī) heard this ḥadīth from me and found it strange."

Imām al-Nawawī said, "Imām al-Tirmidhī regarded this ḥadīth as *ḥasan* (fair) because of its *shawāhid* (witness reports)."[237]

(The author says) ʿ**Aṭiyyah's** name is ibn Saʿīd al-ʿAwfī. He is *ḍaʿīf* (weak) and a *mudallis* (obfuscates in his transmissions). There is a difference of opinion regarding Sālim ibn Abī Ḥafṣah. There are chains of transmission which can serve as *tawābiʿ* (parallel narrations) for Sālim; however, they are questionable.

The Ḥadīth of Umm Salamah

There are two chains of transmission for this version:

1. Al-Ṭabarānī narrates with a chain of transmission that contains a *ḍaʿīf* (weak) and *majhūl* (uknown) narrator.[238]

2. There are several versions from Jisrah, from Umm Salamah. The best of which is narrated by Ibn Shabbah. It is narrated as follows: Mūsā ibn Marwān narrated to us — ʿAṭā' ibn Muslim narrated to us — from Ibn Abī Ghunayyah[239] — from Ismāʿīl — from Jisrah—she was from the best of women. She said, "I was with Umm Salamah and she said, 'Nabī ﷺ left my presence and entered the masjid. He said, 'O people. This masjid is ḥarām (to enter) for any males in a state of major ritual impurity, or for any females in a state of menstruation, except for the Nabī, his wives, ʿAlī and Fāṭimah, the daughter of the

[237] Al-Shawkānī: *al-Fawā'id al-Majmūʿah*, 320.
[238] Imām al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 23/881.
[239] The printed copy of the book Tārīkh al-Madīnah has the name written as 'Abū ʿUtbah'. The correct reading is, as I've mentioned, 'Abū Ghunayyah'.

Messenger of Allah. I have clarified the names for fear that you become misguided.'"[240]

Ibn Ḥibbān regarded Mūsā ibn Marwān as a *thiqah* (reliable). Baqī ibn Makhlad—and others whom it has been said about that they only transmit from reliable narrators—transmit from Mūsā ibn Marwān.

The Ḥadīth of ʿĀ'ishah and Saʿd

In both of these versions, there exists a narrator who I am not aware of. Ibn Ḥajar says, "Some have rendered the ḥadīth of Abū Saʿīd as *ḍaʿīf* (weak) because ʿAṭiyyah—who is *ḍaʿīf* (weak)—is narrating it from him. This version also contains the narrator Sālim ibn Abī Ḥafṣah, who is also *ḍaʿīf* (weak). In response to this, it can be argued that the ḥadīth was strengthened (*taqwiyah*) on account of its *shawāhid* (witness narrations)."[241]

Al-ʿAlā'ī disagrees with Ibn Ḥajar. He states:

> This ḥadīth is surely not from the *ḥasan* (fair) aḥādīth. Rather, it is *ḍaʿīf* (weak); but not a complete fabrication. It is strange that Imām al-Tirmidhī regarded it as *ḥasan* (fair), knowing that these two are the only two who narrate it. Proof that this ḥadīth is *ḍaʿīf* (weak) and *munkar* (unacceptable) is the fact that Nabī ﷺ was never afforded any sort of exclusive dispensations that are related to, and encroach upon such things which are sacrosanct by Allah—and thus they are to be venerated. The dispensations he ﷺ was afforded were all related to worldly matters; like, for example, the permission to have more than four wives in marriage, and other such examples. The Prophet ﷺ did not permit entering the masjid in a state of major ritual impurity; whether it meant remaining in the masjid (even for a moment), or simply passing through (depending on the different opinions). In fact, the Prophet ﷺ once reprimanded several Ṣaḥābah when he was granted a dispensation regarding a

[240] Ibn Shabbah: *Tārīkh al-Madīnah*, 1/38.
[241] Ibn Ḥajar: *al-Talkhīṣ al-Ḥabīr*, 3/136.

certain affair. They said, "Allah permits for His Nabī whatsoever He wills." He ﷺ responded and said, "By Allah! I am the most God-fearing of you, and the most knowledgeable among you regarding how I exercise my taqwā." He ﷺ negated from himself any exclusive dispensation (that was only afforded to him and nobody else) which would infringe upon anything that is sacred and is to be revered. And Allah knows best.[242]

[242] Al-Ḥāfiẓ al-ʿAlāʾī: *al-Naqd al-Ṣaḥīḥ li mā ʿUturiḍa min Aḥādīth al-Maṣābīḥ*, pp. 55-57.

Ḥadīth 6

افتتح رسول الله صلى الله عليه وسلم مكة، ثم انصرف إلى الطائف، فحاصرهم ثمانية أو سبعة، ثم أوغل غدوة أو روحة، ثم نزل، ثم هجر، ثم قال: أيها الناس إني لكم فرط، وإني أوصيكم بعترتي خيرا موعدكم الحوض، والذي نفسي بيده لتقيمن الصلاة، ولتؤتون الزكاة، أو لأبعثن عليكم رجلا مني أو كنفسي فليضربن أعناق مقاتليهم، وليسبين ذراريهم. قال: فرأى الناس أنه يعني أبا بكر أو عمر، فأخذ بيد علي، فقال: هذا.

After conquering Makkah, the Prophet ﷺ headed towards al-Ṭā'īf. He laid siege of them for seven or eight days. After that, he penetrated deeper into their territory either in the morning, or in the evening. Then he disembarked. Then he vacated. Then he said, "O people, I will be gone before you. I advise you to treat my family well. Your abode is the *Ḥawḍ* (Cistern). By the One in Whose hand is my soul, you will establish ṣalāḥ and give zakāh, or I will send a man among you that is from me, or similar to me; he will strike the necks of their killers and capture their children." (The narrator said) everyone believed he was referring to Abū Bakr or ʿUmar. He took hold of ʿAlī's hand and said, "This (referring to ʿAlī)."

This ḥadīth is narrated by ʿAbd al-Raḥmān ibn ʿAwf, ʿAbd Allāh ibn Shaddād, Abū Dharr, Jābir ibn ʿAbd Allā, ʿĀ'ishah, and al-Muṭṭalib ibn ʿAbd Allāh ibn Ḥanṭab رضي الله عنهم.

The Ḥadīth of ʿAbd al-Raḥmān ibn ʿAwf

Ibn Abī Shaybah, al-Bazzār, al-Ḥākim and others narrate this version from ʿUbayd Allāh ibn Mūsā who said — **Ṭalḥah ibn Jabr al-Anṣārī**

narrated to us — from **al-Muṭṭalib ibn ʿAbd Allāh** — from **Muṣʿab ibn ʿAbd al-Raḥmān** — from ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ.[243]

Al-Ḥākim and Ibn Jarīr authenticated the ḥadīth. However, this is not the case. It contains the following *ʿilal* (hidden impairing defects):

1. **Al-Muṭṭalib ibn ʿAbd Allāh** is ibn Ḥanṭab. He commits *tadlīs* (obfuscates when he transmits) frequently and transmits *mursal*[244] ḥadīth.
2. **Ṭalḥah ibn Jabr al-Anṣārī** is not the same person as Ibn Khayr, as it appears in *al-Mustadrak*. He (i.e. Ṭalḥah ibn Jabr al-Anṣārī) is *ḍaʿīf* (weak).
3. **Muṣʿab ibn ʿAbd al-Raḥmān ibn ʿAwf** was not regarded as a *thiqah* (reliable) except by Ibn Ḥibbān.
4. Ṭalḥah differs with Ṭāwūs and makes the ḥadīth *mursal*. Maʿmar narrates in his *Jāmiʿ* from Ibn Ṭāwūs — from his father — from al-Muṭṭalib ibn ʿAbd Allāh ibn Ḥanṭab who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to a delegation of Thaqīf when they arrived."[245]

Ṭāwūs is much more reliable than Ṭalḥah ibn Jabr; therefore, his narration is more reliable.

The Ḥadīth of ʿAbd Allāh ibn Shaddād

Ibn Abī Shaybah narrates this ḥadīth.[246] Imām Aḥmad narrates it as follows: Yaḥyā ibn Ādām narrated to us (and said) — **Sharīk** narrated

[243] Ibn Abī Shaybah: *Muṣannaf Ibn Abī Shaybah*, 6/368; al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 1050; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth 2559.
[244] A *mursal* ḥadīth is when a transmitter cites someone or the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ without actually having met him. [translator's note]
[245] Imām ʿAbd al-Razzāq al-Ṣanʿānī: *Muṣannaf ʿAbd al-Razzāq*, 11/226; Imām Aḥmad: *Faḍā'il al-Ṣaḥābah*, ḥadīth no. 1008.
[246] Imām ibn Abī Shaybah: *Muṣannaf Ibn Abī Shaybah*, 6/369.

to us — from ʿAyyāsh al-ʿĀmirī — from ʿAbd Allāh ibn Shaddād ibn al-Hād.[247]

This chain of transmission contains **Sharīk**. In addition to this, the ḥadīth is *mursal*.

The Ḥadīth of Abū Dharr

Imām al-Nasā'ī narrates this version from Yūnus ibn Abī Isḥāq — from **Abū Isḥāq** — from Zayd ibn Yuthayʿ — from Abu Dharr.[248]

Abū Isḥāq's name is Abū Isḥāq al-Sabīʿī. He is a *mudallis* (obfuscates when he transmits) and a *mukhtaliṭ* (commits serious mistakes). Furthermore, his narration is inconsistent in this instance. Imām Aḥmad narrates it as a *mursal* ḥadīth in the following manner: Yaḥyā ibn Ādam narrated to us — Yūnus narrated to us — from Abū Isḥāq — from Zayd ibn Uthayʿ.

Ibn Abī Shaybah narrates it in the following manner: Abu al-Jawāb narrated to us — from Yūnus ibn Abī Isḥāq — from Zayd ibn Yuthayʿ — from Abu Dharr."[249] Abū Isḥāq is criticised from the chain of transmission.

The Ḥadīth of Jābir ibn ʿAbd Allāh

Imām al-Ṭabarānī narrates this version with a chain of transmission that contains the narrator **ʿAbd Allāh ibn ʿAbd al-Quddūs**. He is *ḍaʿīf* (weak). In fact, ibn Maʿīn says regarding him, "*Laysa bi shay* (He is nothing) (i.e. he is *ḍaʿīf* (weak))." Imām al-Nasā'ī once said regarding him, "He is not a *thiqah* (reliable)."

[247] Imām Aḥmad: *Faḍā'il al-Ṣaḥābah*, ḥadīth no. 1008.
[248] Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8403 and *Khaṣā'iṣ ʿAlī*, ḥadīth no. 72.
[249] Imām ibn Abī Shaybah: *Muṣannaf Ibn Abī Shaybah*, 6/374.

The Ḥadīth of ʿĀ'ishah

Ibn al-Jawzī narrates this ḥadīth with a fabricated chain of transmission. [250] Al-Dhahabī, al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī mention this ḥadīth in their respective works on fabricated narrations (*al-mawḍūʿāt*). [251]

The Ḥadīth of al-Muṭṭalib ibn ʿAbd Allāh ibn Ḥanṭab

Maʿmar narrates from Ibn Ṭāwūs — from his father — from al-Muṭṭalib ibn ʿAbd Allāh ibn Ḥanṭab who said:

قال رسول الله صلى الله عليه وسلم لوفد ثقيف حين جاؤوا: لتسلمن أو لنبعثن رجلاً مني أو قال مثل نفسي فليضربن أعناقكم، وليسبين ذراريكم، وليأخذن أموالكم. فقال عمر: فوالله ما تمنيت الإمارة إلا يومئذ، جعلت أنصب صدري رجاء أن يقول هو هذا. قال: فالتفت إلى علي فأخذ بيده، ثم قال: هو هذا، هو هذا.

The Messenger of Allah ﷺ said to a delegation of Thaqīf when they arrived, "You will surrender, or we will send a man from me (or he said 'like me') who will strike your necks, capture your children, and take your possessions."

ʿUmar said, "By Allah, I never desired a position of leadership except for that day. I began sticking out my chest, hoping he would say, 'He is this person (referring to himself.'"

(The narrator said) The Prophet turned towards ʿAlī, took him by the hand, and said, "He is this person. He is this person." [252]

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[250] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/401.
[251] Imām al-Dhahabī: *Talkhīs al-Mawḍūʿāt*, ḥadīth no 137; Imām al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/348; Ibn ʿIrāq: *Tanzīh al-Shariʿah*, 1/367; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 332.
[252] Imām ʿAbd al-Razzāq al-Ṣanʿānī: *Muṣannaf ʿAbd al-Razzāq*, 11/226.

Imām Aḥmad narrates this ḥadīth with the same chain of transmission.[253]

This ḥadīth is *mursal*.

[253] Imām Aḥmad: *Faḍāʿil al-Ṣaḥābah*, ḥadīth no 1008.

Ḥadīth 7

ألا أعلمك كلمات، إذا قلتهن غفر لك مع أنه مغفور لك: لا إله إلا الله الحليم الكريم، لا إله إلا الله العلي العظيم، سبحان الله رب السماوات السبع، ورب العرش العظيم، الحمد لله رب العالمين

(ʿAlī said that the Messenger ﷺ said to me) "Shall I not teach you some words that if you were to say them, you will be forgiven—even though you are already forgiven? (He ﷺ then said) There is no deity but Allah, the Most Forbearing, the Generous. There is no deity but Allah, the Most High, the Magnificent. Glory to Allah, the Lord of the Seven Heavens and the Lord of the Magnificent Throne. Praise be to Allah, the Lord of the Worlds."

Imām Aḥmad, Ibn Ḥibbān and others narrate this ḥadīth from ʿAlī رضي الله عنه who said: "The Messenger of Allah ﷺ said to me..."[254]

Abū Isḥāq al-Sabīʿī is the central narrator in this ḥadith. As mentioned previously, he is a *mudallis* (obfuscates when he transmits) and a *mukhtaliṭ* (commits serious errors). Furthermore, his narration is inconsistent in this narration. Therefore, the ḥadīth is *ḍaʿīf* (weak), as I have mentioned in the original work.

[254] Imām Aḥmad: *Musnad Aḥmad*, 1/92; ibn Ḥibbān: *Ṣaḥīḥ Ibn Ḥibbān*, ḥadīth no. 6928.

Ḥadīth 8

أما أنت يا علي فصفيي وأميني.

As for you, o ʿAlī, you are my bosom and trustworthy (friend).

Imām al-Nasā'ī, al-Bazzār, Ibn Abī ʿĀṣim, and al-Ṭaḥāwī narrate this ḥadīth from **ʿAbd al-ʿAzīz** — from Yazīd ibn ʿAbd Allāh ibn al-Hād — from Muḥammad ibn Nāfiʿ ibn ʿAjīr — from his father — from ʿAlī who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[255]

ʿAbd al-ʿAzīz's name is Ibn Muḥammad al-Darāwardī. The ḥadīth masters have a difference of opinion regarding him.

The chain of transmission appears in contradictory form. Imām al-Ṭaḥāwī narrates from Bakr ibn Muḍar — from Ibn al-Hād — from Muḥammad ibn Nāfiʿ ibn ʿAjīr — from ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ.[256]

Bakr ibn Muḍar is more reliable than ʿAbd al-ʿAzīz; therefore, his ḥadīth is more authentic. The words in the chain of his transmission "from his father" are dropped. It is, therefore *munqaṭiʿ*[257] (broken) since Muḥammad ibn Nāfiʿ ibn ʿAjīr narrates from his father — from ʿAlī. For that reason, the ḥadīth is *ḍaʿīf* (weak).

Al-Shajarī also narrates it with an unreliable chain of transmission.[258]

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[255] Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8404 and *Khaṣā'iṣ ʿAlī*, ḥadīth no. 73; al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 891; ibn Abī ʿĀṣim: *Kitāb al-Sunnah*, ḥadīth 1330; al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, ḥadīth no. 3083.

[256] Imām al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, ḥadīth no. 3082.

[257] A *munqaṭiʿ* (broken) chain of transmission in which a transmitter, usually not in the early part of the isnād, cites a source whom he never actually met. [translator's note]

[258] Al-Shajarī: *al-Amālī*, 1/669.

Ḥadīth 9

دخلت على أم سلمة، فقالت لي: أيسب رسول الله صلى الله عليه وسلم فيكم؟ قلت: معاذ الله، أو سبحان الله، أو كلمة نحوها. قالت: سمعت رسول الله صلى الله عليه وسلم يقول: من سب عليا فقد سبني.

(Abū ʿAbd Allāh al-Jadalī said,) I entered the presence of Umm Salamah. She said to me, "Is the Messenger of Allah ﷺ being cursed (by anyone) among you?" He said, "*Maʿādh Allah*! (May Allah forbid!) (Or 'Subḥān Allāh', or something along those lines)." She said, "I heard the Messenger of Allah ﷺ say, 'Whoever curses ʿAlī has cursed me.'"

This ḥadīth is narrated by Umm Salamah, Ibn ʿAbbās, and Saʿd ibn Mālik رضي الله عنهم.

The Ḥadīth of Umm Salamah

This version has many (different) chains of transmission, including:

1. Imām Aḥmad and others narrate from Isrā'īl — from **Abū Isḥāq** — from Abū[259] ʿAbd Allāh al-Jadalī.[260]

   Abū Isḥāq al-Sabīʿī is a *mudallis* (obfuscates when he transmits) and a *mukhtaliṭ* (commits serious errors).

   In his edition of the *Musnad Aḥmad*, Shuʿayb al-Arna'ūṭ writes, "The chain of transmission for this ḥadīth is *ṣaḥīḥ* (authentic). Although Abū Isḥāq al-Sabīʿī commits serious errors, this

[259] The word 'Abū' is missing from the *Musnad Aḥmad*.
[260] Imām Aḥmad: *Musnad Aḥmad*, 6/323 and *Faḍā'il al-Ṣaḥābah*, ḥadīth no. 1011.

narration is very precise because Isrā'īl is narrating from him. Isrā'īl remained in his company for a long time." [261]

I have explained in the original work that despite Isrā'īl remaining in the company of Abū Isḥāq al-Sabī'ī, this does not prevent (the possibility) that he narrated from him when he was committing serious errors. Actually, this causes more doubt because the fact that he remained in his company (for a long time) means that he narrated from him before and after his *ikhtilāṭ* (committal of serious errors).

Al-Sabī'ī was also inconsistent in this narration. Ibn ʿAsākir narrates from ʿAlī ibn Muḥammad ibn Hārūn ibn Ziyād al-Ḥimyarī (this ḥadīth appears in his individual ḥadīth work), "**Muḥammad ibn Hārūn** narrated to us (i.e. his father) — Ismaʿīl ibn al-Khalīl narrated to us — from ʿAlī ibn Mushir — from Abū Isḥāq al-Sabī'ī who said, "I made ḥajj with a young man. I passed by Madīnah and saw the people lined up one behind the other. I followed them. They had all come to Umm Salamah, the wife of Nabī ﷺ.'" This narration has Abū ʿAbd Allāh al-Jadalī missing.

Muḥammad ibn Hārūn ibn Ziyād al-Ḥimyarī could not be traced. Al-Albānī says he is *munkar* (unacceptable). [262]

2. Al-Ḥākim narrates the following from **Jandal ibn Wāliq**:

ثنا بكير بن عثمان البجلي، قال: سمعت أبا إسحاق التميمي، يقول: سمعت أبا عبد الله الجدلي، يقول :سمعت أم سلمة تقول: سمعت رسول الله صلى الله عليه وسلم يقول: من سب عليا فقد سبني، ومن سبني فقد سب الله تعالى.

Bukayr ibn ʿUthmān al-Bajalī narrated to us (and) said — I heard Abū **Isḥāq al-Tamīmī** saying — I heard Abū ʿAbd Allāh al-Jadalī

[261] Imām Aḥmad: *Musnad Aḥmad*, ed. Shuʿayb al-Arna'ūṭ, 44/329.
[262] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah wa al-Mawḍūʿah*, ḥadīth no. 2310.

saying — I heard Umm Salamah saying, "I heard the Messenger of Allah ﷺ saying, 'Whoever curses ʿAlī has cursed me. And whoever has cursed me has cursed Allah سُبْحَانَهُ وَتَعَالَى.'" [263]

There is a difference of opinion regarding the status of **Jandal ibn Wāliq**. Bukayr is *majhūl* (unknown) for the fact that I have not seen anyone regard him as a reliable narrator.

Regarding his statement, "I heard Abū Isḥāq al-Tamīmī," I think it is a mistake. The name should rather be 'Abu Isḥāq al-Sabīʿī' because he is known for his narrations; and also because the person narrating from Abū Isḥāq (al-Sabīʿī) is his *mawlā*.

3. Ibn ʿAsākir narrates with two baseless chains of transmission.[264] I have explained in the original work that they deserve no consideration.

4. Ibn ʿAsākir also narrates with a disparaged chain. [265] It contains a narrator by the name of **ʿAmr ibn Shimar al-Juʿfī al-Kūfī**. He is *matrūk* (suspected of forgery) and *muttaham* (suspected of lying).

The Ḥadīth of Ibn ʿAbbas

This version has many (different) chains of transmission, including:

1. Al-Shajarī narrates — from **Abū Saʿīd al-Thaqafī Jundār ibn Wāthiq** — from Ḥammād — from **ʿAlī ibn Zayd** — from Saʿīd ibn Jubayr.

   I am not aware of who **Abū Saʿīd al-Thaqafī Jundār ibn Wāthiq** is. Perhaps there is some sort of misspelling. One of the narrators of this ḥadīth is **Jandal ibn Wāliq**, perhaps it is him. It is possible that the word 'from' was dropped. Allah knows best. The narrator **ʿAlī ibn Zayd** is ibn Judʿān, who is *ḍaʿīf* (weak).

[263] Al-Ḥākim al-Naysābūrī: *Mustadrak al-Ḥākim*, ḥadīth no. 4616.
[264] Ibn ʿAsākir: *Tārīkh Dimashq*, 14/131.
[265] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/267.

In support of this view, Ibn ʿAsākir actually narrates a ḥadīth from **Jandal ibn Wāliq** — from **ʿAlī ibn Ḥammād** — from al-Munqarī — from the person who narrated to him — from Ibn ʿAbbās who said: "Ibn ʿAbbās passed by..."[266]

This chain of transmission is completely baseless. ʿAlī ibn Ḥammād is possibly Ibn al-Sakan. **Ibn al-Sakan** is considered *matrūk* (suspected for forgery). The teacher of al-Munqarī is *majhūl* (unknown). And there is a difference of opinion regarding the status of **Jandal ibn Wāliq**.

2. **Ibn al-Maghāzilī** narrates this version with a disparaged chain of transmission,[267] as I have explained in the original work.

The Ḥadīth of Saʿd ibn Mālik

Imām al-Nasā'ī narrates this version with a chain of transmission that contains the narrator **Abū Bakr ibn Khālid ibn ʿArfaṭah.**[268] No one has regarded him as reliable.

In short, all chains of transmission are very weak, except for the first and last version of Abū Isḥāq. Therefore, I believe the ḥadīth is *ḍaʿīf* (weak). And Allah knows best.

[266] Ibn ʿAsākir: *Muʿjam Ibn ʿAsākir*, 1/448.
[267] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 447.
[268] Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8423 and *Khaṣā'iṣ ʿAlī*, ḥadīth no. 92.

Ḥadīth 10

فيك مثل من عيسى، أبغضته اليهود حتى بهتوا أمه، وأحبته النصارى حتى أنزلوه بالمنزلة التي ليس به. ثم قال: يهلك في رجلان: محب مفرط، يقرظني بما ليس في، ومبغض يحمله شنآني على أن يبهتني.

(The Prophet ﷺ said to ʿAlī,) "There is in you the like of ʿĪsā; the Yahūd hated him to such an extent that they slandered his mother. The Naṣārā loved him to such an extent that they raised him to a status that he is not deserving of." (Then ʿAlī رضي الله عنه said) "Two types of people will be ruined because of me: someone who is extreme in their love for me, extoling such virtues of me which I do not possess, and someone who is extreme in their hatred, causing him to slander me."

This ḥadīth is narrated by ʿAlī. It has many (different) chains of transmission, including the following three:

1. ʿAbd Allāh ibn Aḥmad, al-Ḥākim and others narrate from **al-Ḥakam ibn ʿAbd al-Malik** — from **al-Ḥārith ibn Ḥaṣīrah** — from Abū Ṣādiq — from Rabīʿah ibn Nājidh — from ʿAlī who said, "Nabī ﷺ said to me..."[269]

   Al-Ḥakam ibn ʿAbd al-Malik is *ḍaʿīf* (weak).

   There is a difference of opinion regarding the status of **al-Ḥārith ibn Ḥaṣīrah**.

   Al-Ḥākim says this ḥadīth has an authentic chain and al-Bukhārī and Muslim did not include it in their respective collections.

[269] ʿAbd Allāh ibn Aḥmad: *Zawā'īd al-Musnad*, 1/160, *al-Sunnah*, ḥadīth no 1262 and *Zawā'id Faḍā'īl al-Ṣaḥābah*, ḥadīth nos. 1087, 1221 and 1222; al-Ḥākim: *Mustadrak al-Ḥākim,* ḥadīth no. 4622.

However, al-Dhahabī remarked and said that al-Ḥakam ibn ʿAbd al-Malik was regarded as a feeble narrator by Ibn Maʿīn (*wahhāhu*).

Al-Albānī deemed the ḥadīth *ḍaʿīf* (weak).[270]

However, there exists a *tābiʿ* (parallel narration) for al-Ḥakim that comes from Muḥammad ibn Kathīr al-Malā'ī. Al-Bazzār narrates the following: Al-Ḥasan ibn Yūnus al-Zayyāt narrated to us — **Muḥammad ibn Kathīr al-Malā'ī** narrated to us — **al-Ḥārith ibn Ḥaṣīrah** narrated to us — from Abū Ṣādiq — from Rabīʿah ibn Nājid — from ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ.[271]

It appears as though **Muḥammad ibn Kathīr** is Muḥammad ibn Kathīr al-Kūfī. He is *ḍaʿīf* (weak). There is a difference of opinion regarding the status of al-Ḥārith ibn Ḥāṣīrah. However, there exists a *tābiʿ* (parallel narration) for him from Ṣabbāḥ al-Muzanī. Ibn ʿAsākir narrates this parallel narration with a chain of transmission that contains the narrator **ʿAmr ibn Thābit.**[272] It appears as though ʿAmr ibn Thābit is (also known as) ibn Hurmuz. Ibn Hurmuz is a *matrūk* narrator.

2. Al-Shajarī narrates this ḥadīth with a disparaged chain that contains numerous *ʿilal* (hidden impairing defects).[273] The wording of the ḥadīth is *munkar* (unacceptable). **Mūsā ibn Ibrāhīm al-Marwazī al-ʿAwar** is either (known as) Abū ʿImrān al-Marwazī or he is *majhūl* (unknown). Regarding Abū ʿImrān al-Marwazī, Yaḥyā ibn Maʿin said: he is a liar. Al-Dāraquṭnī and others said he is *matrūk*.[274]
3. **Abu Bakr Muḥammad ibn Zakariyyā al-Marwazī** could not be traced. The narrator **al-Ashnānī** is *ḍaʿīf* (weak), as it will come later (in the book).

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[270] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth nos. 4842, 4904 and 5626.
[271] Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 758.
[272] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/296.
[273] Al-Shajarī: *al-Amālī*, 1/669.
[274] Imām al-Dhahabī: *Mizān al-Iʿtidāl*, 4/199.

4. Ibn Ḥibbān says, "**ʿĪsā ibn ʿAbd Allāh ibn Muḥammad ibn ʿUmar ibn ʿAlī ibn Abī Ṭālib** from Kūfah narrates fabrications from his father; (and his father) from his forefather's. It is not permissible to use him as a valid proof. It is as if he commits (serious) errors and mistakes, to such an extent that he brings forth fabrications from his predecessors. Therefore, on account of what I have described, whatever he narrates cannot be used as proof." [(275)] Ibn al-Jawzī also mentions this ḥadīth with a similar chain. [(276)]

Imām al-Suyūṭī (also) mentions this ḥadīth. [(277)]

[(275)] Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 2/122.
[(276)] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/248.
[(277)] Imām al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/248.

Ḥadīth 11

استأذن أبو بكر على النبي صلى الله عليه وسلم، فسمع صوت عائشة عاليا، وهي تقول: والله لقد علمت أن عليا أحب إليك من أبي، فأهوى إليها أبو بكر ليلطمها. وقال: يا ابنة فلانة، أراك ترفعين صوتك على رسول الله صلى الله عليه وسلم؟ فأمسكه رسول الله صلى الله عليه وسلم، وخرج أبو بكر مغضبا. فقال رسول الله صلى الله عليه وسلم: يا عائشة كيف رأيتني أنقذتك من الرجل؟ ثم استأذن أبو بكر بعد ذلك، وقد اصطلح رسول الله صلى الله عليه وسلم وعائشة، فقال: أدخلاني في السلم، كما أدخلتماني في الحرب. فقال رسول الله صلى الله عليه وسلم: قد فعلنا.

Abū Bakr sought Nabī's ﷺ permission (to enter). In a loud tone, he heard the voice of ʿĀ'ishah saying, "By Allah! I know that ʿAlī is more beloved to you than my father." Abū Bakr leaned over to hit ʿĀ'ishah and said, "O daughter of such and such a woman! Do I see you raising your voice in the presence of the Messenger of Allah ﷺ?" The Messenger of Allah ﷺ restrained him and Abū Bakr left angrily. The Messenger of Allah ﷺ said, "Can you see, I saved you from the man (i.e. Abū Bakr)." Some days later, Abū Bakr (again) sought Nabī's ﷺ permission (to enter), by then, the Messenger of Allah ﷺ and ʿĀ'ishah had come to terms with one another. Seeing this, Abū Bakr said to them, "Bring me into (a state of your) peace just as you brought me into (a state of your) war." The Messenger of Allah ﷺ said, "We have (already) done so."

Imām al-Nasā'ī narrates this ḥadīth from Nuʿmān ibn Bashīr.[278]

[278] Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth nos. 8441 and 9110 and *Khaṣā'iṣ ʿAlī*, ḥadīth no. 110.

I have explained in the original work that the ḥadīth is *ḍaʿīf* (weak). The reason is that the central narrator of this ḥadīth is **Abū Isḥāq al-Sabīʿī**. He is a *mudallis* (obfuscates when he transmits) and a *mukhtaliṭ* (commits serious errors). Ibn Ḥajar, al-Albānī, and Shuʿayb al-Arnaʾūṭ have authenticated the ḥadīth.[279]

Meaning of the Ḥadīth

Assuming the ḥadīth is authentic (we have already mentioned who regarded it as authentic), several ʿulamā' have responded to the assumption that ʿAlī was (allegedly) preferred over Abū Bakr. And that this ḥadīth contradicts the following ḥadīth of ʿAmr ibn al-ʿĀṣ:

أن النبي بعثه على جيش ذات السلاسل قال: فأتيته فقلت: أي الناس أحب إليك؟ قال: عائشة، فقلت: من الرجال؟ فقال: أبوها، قلت: ثم من؟ قال: عمر بن الخطاب، فعد رجالا

(ʿAmr ibn al-ʿĀṣ said,) The Prophet ﷺ delegated me to lead the Army of Dhat al-Salāsil. I came to him and said, "Who is the most beloved person to you?"

He said, "ʿĀ'ishah."

I asked, "Among the men?"

He said, "Her father."

I said, "Who then?"

He said, "ʿUmar ibn al-Khaṭṭāb."

He then named other men.[280]

Ibn Ḥajar states:

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[279] Ibn Ḥajar: *Fatḥ al-Bārī*, 7/27; al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 2901; Shuʿayb al-Arnaʾūṭ: *Takhrīj Aḥādīth Musnad Aḥmad* (his edition of the *Musnad Aḥmad*), 30/342.

[280] Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth nos. 3662 and 4358; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2384.

> The ḥadīth of ʿAmr ibn al-ʿĀṣ is the more preferred ḥadīth (as opposed to the ḥadīth of Nuʿmān ibn Bashīr) because it is the actual words of Nabī ﷺ. As opposed to the other ḥadīth, it is a *taqrīr*[281] of the Prophet ﷺ. It is (also) possible to reconcile between the two ḥadīths by understanding that the love expressed by Nabī ﷺ was in different ways; with regards to Abū Bakr, it was general, and was specific with ʿAlī. This way, ʿAlī can also be included among the people that ʿAmr left ambiguous (at the end of the ḥadīth).[282]

Imām al-Ṭaḥāwī writes:

> In this ḥadīth, the love expressed towards ʿAlī by the Prophet ﷺ is dependent upon what ʿĀ'ishah said—he did not reject to what she said. All the meanings of what we have narrated in the chapter emerge without any contradiction. There is no contradiction in what we have mentioned previously (that ʿAlī was more beloved to the Prophet ﷺ) and the fact that Abū Bakr was more superior to ʿAlī in virtue; rather, both of them hold their respective place of love and virtue with the Prophet ﷺ. May Allah be pleased with both of them and all other Ṣaḥābah. We ask Allah to grant us *tawfīq*.[283]

Al-Munāwī understood the two ḥadīths to imply different forms of love. It is as if Nabī ﷺ was saying: These (people) are all the most beloved to me, in different ways; because of a quality found in the individual and a virtuous characteristic that is particular to him.[284]

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[281] A *taqrīr* (tacit approval) of the Prophet ﷺ is a tacit approval of something which is said or done in his presence, without him objecting. [translator's note]

[282] Ibn Ḥajar: *Fatḥ al-Bārī*, 7/27.

[283] Imām al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, 13/334.

[284] Al-Munāwī: *al-Fayḍ al-Qadīr*, 1/168.

Ḥadīth 12

ما رأيت رجلاً أحب إلى رسول الله صلى الله عليه وسلم منه، ولا امرأة أحب إلى رسول الله صلى الله عليه وسلم من امرأته.

I never saw a man more beloved to the Messenger of Allah ﷺ than him (i.e. ʿAlī). And I never saw a woman more beloved to the Messenger of Allah ﷺ than his wife.

This ḥadīth is narrated by ʿĀ'ishah, ʿAmr ibn Shuʿayb, from his father, from his grandfather and Abū Dharr رضي الله عنهم

The Ḥadīth of ʿĀ'ishah

This version has many different chains, including the following three:

1. Imām al-Nasā'ī and others narrate from **Jumayʿ ibn ʿUmayr** who said, "I entered in the presence of ʿĀ'ishah with my mother when I was a young boy. I mentioned ʿAlī to her and she said..."[285]

   Jumayʿ ibn ʿUmayr is *matrūk* (suspected of forgery) and has been accused of lying.

   Imām al-Tirmidhī and others narrate this version with other chains from Jumayʿ ibn ʿUmayr al-Taymī who said:

   دخلت مع عمتي على عائشة، فسئلت: أي الناس كان أحب إلى رسول الله صلى الله عليه وسلم؟

   قالت :فاطمة. فقيل: من الرجال؟ قالت: زوجها، إن كان ما علمت صواما قواما.

[285] Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth nos. 8442 and 8443 and *Khaṣā'iṣ ʿAlī*, ḥadīth nos. 111 and 112.

I entered in the presence of ʿĀ'ishah along with my aunt and she was asked, "Who was the most beloved to the Messenger of Allah ﷺ?"

She said, "Fāṭimah."

So it was said, "From the men?"

She said, "Her husband; for I knew him to fast much and stand in ṣalāḥ much." (286)

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

It has already been mentioned that Jumayʿ ibn ʿUmayr is *matrūk* and has been accused of lying.

2. Imām al-Nasā'ī, Imām al-Tirmidhī, al-Ḥākim and others narrate this version from Jaʿfar al-Aḥmar — from **ʿAbd Allāh ibn ʿAṭā'** — from Ibn Buraydah who said, "A man came to my father and asked, 'Who of the women is the most beloved to the Messenger of Allah ﷺ?' He said, 'The most beloved of the women to the Messenger of Allah ﷺ was Fāṭimah. And from the men was ʿAlī.'" (287)

   Al-Ḥākim authenticated the ḥadīth.

   Imām al-Tirmidhī adds, "Ibrāhīm ibn Saʿīd said, 'The questioner implied the members of his ﷺ household.'"

   Imām al-Tirmidhī says, "This ḥadīth is *ḥasan gharīb* (fair rare); we only know this ḥadīth to appear in this manner."

   Imām al-Nasā'ī said regarding the narrator **ʿAbd Allāh ibn ʿAṭā'**, "He is not strong in ḥadīth."

(286) Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3874.
(287) Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8444 and *Khaṣā'iṣ ʿAlī*, ḥadīth no. 113; Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3868; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4735.

(The author says) The ʿAbd Allāh mentioned above has been deemed reliable by others. It seems he is a *ṣadūq* (sincere) narrator but he is a *mudallis* (obfuscates when he transmits).[288]

Al-Albānī regarded this specific version of the ḥadith to be baseless because it contradicts other, more authentic aḥādīth (as you will see at the end of this discussion).[289]

3. Ibn ʿAsākir narrates[290] with a chain of transmission that contains the narrator **Masmaʿ ibn ʿAdī al-Yamāmī**, no one deemed him a reliable narrator. Another narrator in the chain of transmission is **Shāḥ ibn al-Faḍl**, he could not be traced.

The Ḥadīth of ʿAmr ibn Shuʿayb, from his Father, from his Grandfather

Ibn Baṭṭah mentions this ḥadīth and al-Dhahabī transmitted it (from Ibn Baṭṭah).[291] Ibn Ḥajar then transmitted it from al-Dhahabī and said: "This addition is a fabrication. The problem stems from Ẓufar, or his teacher, al-Zahrānī. He is not Abū al-Rabīʿ, the *thiqah* (reliable).[292]

The Ḥadīth of Abū Dharr

Ibn ʿAdī and Ibn ʿAsākir narrate this version from **Abū al-Jaḥḥāf** — from Muʿāwiyah ibn Thaʿlabah — from Abū Dharr.[293]

There is a difference of opinion regarding the status of **Abū al-Jaḥḥāf**. The chain of transmission also contains the narrator **ʿAbbād ibn Yaʿqūb**. Despite the fact that he is a Shīʿī who is *ṣadūq* (sincere), he narrates *manākir* (unacceptable narrations) in aḥādīth of *faḍā'il*

[288] Imām al-Bukhārī: *al-Tārīkh al-Kabīr*, 5/165.
[289] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 1124.
[290] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/260.
[291] Imām al-Dhahabī: *Mizān al-Iʿtidāl*, 2/349
[292] Ibn Ḥajar: *Lisān al-Mīzān*, 3/216.
[293] Ibn ʿAdī: *al-Kāmil*, 3/83; ibn ʿAsākir: *Tārīkh Dimashq*, 42/265.

(virtues).[294] Ibn Ḥibbān states that he narrates *manākir* (unacceptable narrations) from famous people and thus deserves to be omitted.[295]

In short, the ḥadīth is *munkar* (unacceptable) and inauthentic, as is clearly evident from the above-mentioned chains of transmission. Especially considering the fact that it contradicts other, more authentic aḥādīth, such as the following ḥadīth narrated by Imām al-Bukhārī:

عن عمرو بن العاص رضي الله عنه أن النبي صلى الله عليه وسلم بعثه على جيش ذات السلاسل فأتيته فقلت: أي الناس أحب إليك؟ قال: عائشة. فقلت: من الرجال؟ فقال: أبوها. قلت ثم من؟ قال: عمر بن الخطاب. فعد رجالا.

ʿAmr ibn al-ʿĀṣ said, "The Prophet ﷺ delegated me to lead the Army of Dhat al-Salāsil. I came to him and said, 'Who is the most beloved person to you?'

He said, 'ʿĀ'ishah.'

I asked, 'Among the men?'

He said, 'Her father.'

I said, 'Who then?'

He said, 'ʿUmar ibn al-Khaṭṭāb.' He then named other men."[296]

I mentioned previously that the ḥadīth of this chapter was graded as ḥasan (fair) by Imām al-Tirmidhī, *ṣaḥīḥ* (authentic) by al-Ḥākim, and *bāṭil* (baseless) by al-Albānī.

[294] Ibn ʿAdī: *al-Kāmil*, 4/348.
[295] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 2/172.
[296] Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth nos. 3662 and 4358; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2384.

Ḥadīth 13

كانت لي ساعة من السحر أدخل فيها على رسول الله صلى الله عليه وسلم، فإن كان قائما يصلي سبح بي، فكان ذاك إذنه لي، وإن لم يكن يصلي أذن لي.

(ʿAlī said) There was a certain time in which I would enter in the presence of the Messenger of Allah ﷺ. If he was reading ṣalāh, he would make tasbīḥ for me; this was his way of granting me permission (to enter). If he was not reading ṣalāh, he would permit me (to enter).

This ḥadīth is narrated by ʿAlī and Abū Umāmah رضي الله عنهما.

The Ḥadīth of ʿAlī

Imām Aḥmad, Ibn Khuzaymah and others narrate from al-Ḥārith ibn Yazīd al-ʿUklī — from Abū Zurʿah — from **ʿAbd Allāh ibn Nujayy** who said, "'ʿAlī said..."[297]

There is a difference of opinion regarding the narrator **ʿAbd Allāh ibn Nujayy**. Yaḥyā ibn Maʿīn said, "He did not hear (ḥadīth) from ʿAlī." Al-Bazzār, on the other hand, established that he did in fact hear from ʿAlī. However, Ibn Maʿīn is more knowledgeable.

As I explained in the original work, there is a difference of opinion regarding the grading of this ḥadīth. Ibn al-Sakan authenticated the ḥadīth.[298]

Imām al-Nawawī writes, "This ḥadīth is *ḍaʿīf* (weak) and *muḍtarib* (inconsistent and unresolvably problematic). The narrator of this

[297] Imām Aḥmad: *Musnad Aḥmad*, 1/77; Ibn Khuzaymah: *Ṣaḥīḥ ibn Khuzaymah*, 2/902.
[298] Ibn Ḥajar: *al-Talkhīṣ al-Ḥabīr*, 1/283.

ḥadīth, ʿAbd Allāh ibn Nujayy is *ḍaʿīf* (weak).[299] There are other similar statements from al-Bayhaqī and Ibn Ḥajar.[300]

The Ḥadīth of Abū Umāmah

Imām Aḥmad and al-Bazzār narrate from Yaḥyā ibn Ayyūb — from **ʿUbayd Allāh ibn Zaḥr** — from ʿAlī ibn Yazīd — from al-Qāsim — from Abū Umāmah who said that ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ informed him that he used to go to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He said, "When I found him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reading ṣalāh he would make *tasbīḥ* and I would enter. If he wasn't reading ṣalāh, he would (simply) grant me permission."[301]

There is a difference of opinion regarding the status of **ʿUbayd Allāh ibn Zaḥr al-Ḍamrī**. However, most agree he is *ḍaʿīf* (weak). In fact, Ibn Ḥibbān says, "He is an extreme *munkar* of ḥadīth (a weak transmitter that narrates something which contradicts another authentic ḥadīth). He narrates fabrications from reliable narrators. He brings forth disastrous narrations when transmitting from ʿAlī ibn Yazīd. If ʿUbayd Allāh ibn Zaḥr, ʿAlī ibn Yazīd, and al-Qāsim Abū ʿAbd al-Raḥmān are found in one chain of transmission, the *matn* (text) was simply fabricated by them. Therefore, it is not permissible to use this as a proof. In fact, it is better to steer completely away, in these conditions, from the narration of ʿUbayd Allāh ibn Zaḥr."[302]

As you can see, the ḥadīth is narrated by the same people that Ibn Ḥibbān mentioned.

In short, the ḥadīth is *ḍaʿīf* (weak) because the chain of transmission from ʿAlī is inconsistent and unresolvably problematic (*muḍṭarāb*). The chain of transmission contains the narrator Ibn Nujayy, for whom there is a difference of opinion. The chain of transmission from Abū

[299] Imām al-Nawawī: *Khulāṣat al-Aḥkām*, 1/499.
[300] Imām al-Bayhaqī: *al-Sunan al-Kubrā*, 2/247; ibn Ḥajar: *Talkhīṣ al-Ḥabīr*, 1/283.
[301] Imām Aḥmad: *Musnad Aḥmad*, 1/112; al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 498.
[302] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 2/62-63.

Umāmah contains the narrator ʿUbayd Allāh ibn Zaḥr. Ibn Ḥibbān's statements regarding him have already been mentioned.

Ḥadīth 14

انطلقت أنا والنبي صلى الله عليه وسلم حتى أتينا الكعبة، فقال لي رسول الله صلى الله عليه وسلم : اجلس. وصعد على منكبي، فذهبت لأنهض به، فرأى مني ضعفا، فنزل وجلس لي نبي الله صلى الله عليه وسلم، وقال: اصعد على منكبي. قال: فصعدت على منكبيه. قال: فنهض بي، قال: فإنه يخيل إلي أني لو شئت لنلت أفق السماء، حتى صعدت على البيت، وعليه تمثال صفر، أو نحاس، فجعلت أزاوله عن يمينه، وعن شماله، وبين يديه، ومن خلفه، حتى إذا استمكنت منه، قال لي رسول الله صلى الله عليه وسلم: اقذف به فقذفت به، فتكسر كما تتكسر القوارير. ثم نزلت، فانطلقت أنا ورسول الله صلى الله عليه وسلم نستبق، حتى توارينا بالبيوت، خشية أن يلقانا أحد من الناس.

Nabī ﷺ and I set out until we reached the Kaʿbah. The Prophet ﷺ said to me, “Sit.” He climbed on my shoulders. I went to stand up (with him ﷺ on my shoulder) and he noticed my inability to do so. As a result, he came down and sat for me (instead). He said, “Climb on my shoulders.” So I climbed on his shoulders. He stood up with me. I felt as if I could have climbed the heights of the sky. (After standing up with me) I climbed on top of the Kaʿbah. On the Kaʿbah was a brass or copper statue. I began digging away at it from its right, left, front and back until I was able to take hold of it. The Prophet ﷺ said to me, “Push it (off the Kaʿbah).” I pushed it and it shattered just like bottles shatter. I came down and then the Prophet ﷺ and I fled until we disappeared into the houses, fearing that someone might run into us.

This ḥadīth is narrated by ʿAlī with the following two chains of transmission:

1. Imām Aḥmad, al-Ḥākim and others narrate from **Nuʿaym ibn Ḥakīm al-Madā'inī**, from ʿAlī رَضِيَ اللَّهُ عَنْهُ.[303]

   Al-Ḥākim says that this ḥadīth has an authentic chain; however, Imām al-Bukhārī and Imām Muslim did not include it in their respective collections.

   Al-Dhahabī replied in his abridgement of *al-Mustadrak* and said that the *isnād* (chain of transmission) is fine, but the *matn* (text) is *munkar* (unacceptable).

   There is a difference of opinion regarding **Nuʿaym ibn Ḥakīm**; it has been said he is Abū Maryam al-Thaqafī al-Madā'inī and al-Ḥanafī al-Kūfī. It has been said these are actually two different people (who narrate from ʿAlī). Imām al-Nasā'ī says, "Qays Abū Maryam al-Ḥanafī is a *thiqah* (reliable)." Ibn Ḥibbān mentions him in *Kitāb al-Thiqāt* as, "Qays Abū Maryam al-Thaqafī al-Madā'inī." Al-Dāraquṭnī says: "Abū Maryam al-Thaqafī narrating from ʿAmmār is *majhūl* (unknown)."

2. **Ibn al-Maghāzilī** narrates from Abū Hurayrah who said:

   عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم لعلي بن أبي طالب يوم فتح مكة: أما ترى هذا الصنم بأعلى الكعبة؟ قال: بلى يا رسول الله. قال: فأحملك فتناوله. فقال: بل أنا أحملك يا رسول الله !فقال والله لو أن ربيعة، ومضراً جهدوا أن يحملوا مني بضعة وأنا حي ما قدروا، ولكن قف يا علي، فضرب رسول الله صلى الله عليه وسلم بيده إلى ساقي علي فوق القربوس، ثم اقتلعه من الأرض بيده فرفعه، حتى تبين بياض إبطيه، ثم قال له: ما ترى يا علي؟ قال: أرى أن الله قد شرفني بك، حتى أني لو أردت أن أمس السماء لمسستها، فقال له: تناول الصنم يا علي، فتناوله، ثم رمى به، ثم خرج رسول الله صلى الله عليه وسلم من تحت علي، وترك رجليه، فسقط على الأرض،

[303] Imām Aḥmad: *Musnad Aḥmad*, 1/84; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 3387.

فضحك، فقال له: ما أضحكك يا علي؟ فقال :سقطت من أعلى الكعبة فما أصابني شيء! فقال رسول الله صلى الله عليه وسلم وكيف يصيبك شيء، وإنما حملك محمد، وأنزلك جبريل عليه السلام.

The Prophet ﷺ said to ʿAlī ibn Abī Ṭālib on the day Makkah was conquered, "Do you not see this idol on top of the Kaʿbah?"

ʿAlī said, "But of course, O Messenger of Allah."

Nabī ﷺ said, "I will lift you up, then grab hold of it."

He said, "Rather I lift you, O Messenger of Allah!"

The Prophet ﷺ said, "By Allah, if Rabīʿah and Muḍar attempted to lift even a portion of me while I am alive, they would not be able to do so. O ʿAlī, you should rather stand."

The Prophet ﷺ struck the thighs of ʿAlī above the saddlebow with his hand, pulled him from the ground with one hand, and lifted him up such that the whiteness of his armpits became visible.

Then he asked, "What do you see, O ʿAlī?"

He said, "I see that Allah has honoured me with you such that even if I wanted to touch the sky, I could."

Nabī ﷺ said to him, "O ʿAlī, take hold of the idol."

So he took hold of it and hurled it (to the ground). The Prophet ﷺ left (his position) from beneath ʿAlī and consequently left his feet (hanging midair). ʿAlī immediately fell to the ground.

He laughed and the Prophet ﷺ remarked, "What makes you laugh, O ʿAlī?"

He said, "I fell from the top of the Kaʿbah and nothing happened to me!"

> The Prophet ﷺ said, "How can anything happen to you when Muḥammad has lifted you up and Jibr'īl has brought you down?"

This ḥadīth is *mawḍūʿ* (fabricated). It contains uncanny words that do not befit the eloquence of the Prophet ﷺ.

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

Al-Ṭaḥḥān and **Muḥammad ibn al-Ḥasan al-Ḥassānī** could not be traced.

Muḥammad ibn Ghiyāth is Abū Labīd. His biography appears in *al-Jarḥ wa al-Taʿdīl* and *al-Tārīkh al-Kabīr*.[304] However, they do not mention anything regarding his status as a narrator.

Ibn Judʿān is *ḍaʿīf* (weak).

Ibn Taymiyyah writes:

> The answer (to this problem) is that the ḥadīth, if it is authentic, says nothing about the special characteristics of the imāms, nor ʿAlī. This is because Nabī ﷺ used to read ṣalāh while carrying Umāmah bint Abī al-ʿĀṣ ibn Rabīʿ on his shoulder. When he would stand, he would carry her. And when he went into sajdah, he placed her down. When he would make sajdah, al-Ḥasan would come and ride on his ﷺ back and he would say, "My son is riding on my back." Nabī ﷺ used to kiss the stomach of Ḥasan. The fact that Nabī ﷺ would pick up an infant girl or boy means there is no particular significance in his carrying ʿAlī; he included others in this act as well. He only carried ʿAlī because of ʿAlī's inability to carry him. Therefore, this (incident) should be recorded among the virtues of the Prophet ﷺ; the virtue for the person carrying Nabī ﷺ is a greater action than the virtue of whoever Nabī ﷺ carries. Just as on the Day of Uḥud, the likes of Ṭalḥah ibn ʿUbayd Allāh carried

[304] Ibn Abī Ḥātim al-Rāzī: *Kitāb al-Jarḥ wa al-Taʿdīl*, 8/54; Imām al-Bukhārī: *al-Tārikh al-Kabīr*, 1/207.

Nabī ﷺ; this action aided the Prophet ﷺ whereas in the other instance, the Prophet ﷺ aided the other person. It is a known fact that providing bodily and material benefit to him ﷺ is a greater action than others benefitting the bodily and material benefit of Nabī ﷺ.

In short, the ḥadīth with the first wording is *daʿīf* (weak) and with the second wording it is *mawḍūʿ* (fabricated) and *munkar* (unacceptable).

Ḥadīth 15

خطب أبو بكر وعمر فاطمة، فقال رسول الله صلى الله عليه وسلم: إنها صغيرة. فخطبها علي، فزوجها منه.

Abū Bakr and ʿUmar proposed to Fāṭimah. The Prophet ﷺ said, "She is (still) young." Later, ʿAlī proposed to her and he ﷺ married her to him.

This ḥadīth is reported by Buraydah, ʿIlbā' ibn Aḥmar, Ḥujr ibn ʿAnbas and Anas ibn Mālik رضي الله عنهم.

The Ḥadīth of Buraydah

Imām al-Nasā'ī and others narrate from al-Ḥusayn ibn Wāqid — from ʿAbd Allāh ibn Buraydah — from his father.[305]

The ḥadīth has been authenticated by al-Ḥākim, al-Dhahabī, al-Albānī and al-Arna'ūṭ. However, it has been said that ʿAbd Allāh ibn Buraydah did not hear (ḥadīth) from his father.[306]

Ibn Shāhīn narrates the ḥadīth with an unreliable chain.[307] It contains the narrator **Muḥammad ibn Ḥumayd al-Rāzī** who is *matrūk* (suspected of forgery). In fact, a group of ḥadīth masters considered him a liar.

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[305] Imām al-Nasā'ī: *al-Sunan al-Sughrā*, ḥadīth no. 3221, *al-Sunan al-Kubrā*, ḥadīth no. 5310, 8454 and *Khaṣā'iṣ ʿAlī*, ḥadīth no. 123.
[306] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 5/138.
[307] Ibn Shāhīn: *Faḍā'il Fāṭimah*, ḥadīth no. 37.

The Ḥadīth of ʿIlbā' ibn Aḥmar

Ibn Saʿd narrates this ḥadīth.[308] The narrators are all reliable, except that the ḥadīth is *mursal.*

The Ḥadīth of Ḥujr ibn ʿAnbas

Ibn Saʿd and others narrate this version.[309]

The narrators are all *Thiqah* (reliable); however, the narration is Mursal. Ḥujr is from the senior Tābiʿīn. He was alive during the lifetime of the Prophet ﷺ but embraced Islam only after his passing and did not meet him.

Ibn al-Jawzī erred when ruling this narration to be a fabrication in his *Al- Mawḍūʿāt*[310], wherein he placed the fault in the narration upon Mūsā ibn Qays al- Ḥaḍramī who was titled *ʿUsfūr al-Jannah* (Bird of Paradise) commenting upon him saying, "He, Allah willing, is from the donkeys of Jahannam."

This is due to the severity of Ibn al-Jawzī in scrutinizing narrations, and this exaggeration is not praiseworthy. Al-Ḥaḍramī, who is mentioned here, is *Ṣadūq* (truthful) and not of those who fabricate. Regarding the al-Ḥaḍramī mentioned here Imām Aḥmad said, "I do not know of him but good." Ibn Maʿīn said, "*Thiqah* (reliable)." Abū Ḥātim said, "*Lā Ba's bihī* (There is no problem with him." Abū Nuʿaym said, "Mūsā al-Farā' narrated to us, and he was of those who sanctioned. Ibn Shāhīn mentioned him in his *al-Thiqāt*. Ibn Numayr said, "He was Thiqah, people would narrate from him."[311]

Al-Albānī mentioned this ḥadīth in his *Silsilah al-Ḍāʿīfah*, # 6392, and declared it to be *ḍaʿīf* (weak).

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[308] Ibn Saʿd: *al-Ṭabaqāt al-Kubrā*, 8/19.
[309] Ibn Saʿd: *al-Ṭabaqāt al-Kubrā*, 8/19, 20.
[310] Ibn al-Jawzī: *Al-Mawḍūʿāt*, 1/382.
[311] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 10/327.

The Ḥadīth of Anas ibn Mālik

Ibn Ḥibbān and **Ibn al-Maghāzilī** narrate from al-Ḥasan ibn Ḥammād — from **Yaḥyā ibn Yaʿlā al-Aslamī** — from **Saʿīd ibn Abī ʿArūbah** — from Qatādah — from Anas ibn Mālik with lengthy wording.[312]

This chain of transmission is *bāṭil* (baseless). **Yaḥyā ibn Yaʿlā al-Aslamī** is *ḍaʿīf* (weak). **Saʿīd ibn Abī ʿArūbah** is *mukhtaliṭ* (commits serious errors). Qatādah and al-Ḥasan both obfuscate when they transmit.

Al-Haythamī says, "Imām al-Ṭabarānī narrates this ḥadīth with a chain of transmission that contains the narrator **Yaḥyā ibn Yaʿlā al-Aslamī**. He is *ḍaʿīf* (weak)."[313]

In short, the ḥadīth with the first wording has been authenticated by al-Ḥākim, al-Dhahabī, al-Albānī and al-Arnaʾūṭ. As mentioned previously, there is some doubt regarding the contiguity of this ḥadīth. It has been said that ʿAbd Allāh ibn Buraydah did not hear (ḥadīth) from his father.

All the other wordings of the ḥadīth are not authentic. The possibility of the ḥadith being *ḥasan* (fair) comes about on account of the first version; it is not definitively *munqaṭiʿ* (broken). The two others versions are both *mursal*.

[312] Ibn Ḥibbān: *Ṣaḥīḥ Ibn Ḥibbān*, ḥadīth no. 6944; Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 399.
[313] Nūr al-Dīn al-Haythamī: *Majmaʿ al-Zawāʾid*, 9/206.

Ḥadīth 16

مرضت فعادني رسول الله صلى الله عليه وسلم، فدخل علي وأنا مضطجع، فاتكأ إلى جنبي، ثم سجاني بثوبه، فلما رآني قد هديت، قام إلى المسجد يصلي، فلما قضى صلاته، جاء فرفع الثوب عني، وقال: قم يا علي فقد برئت. فقمت كأنما لم أشتك شيئا قبل ذلك. فقال: ما سألت ربي شيئا في صلاتي إلا أعطاني، وما سألت لنفسي شيئا إلا وقد سألت لك.

Once, I was ill and so the Prophet ﷺ visited me. He entered my presence while I was reclining. He leaned to my side and covered me with his *thawb* (garment). When he saw that I had gained my composure, he went to the masjid to read ṣalāh. After completing his ṣalāh, he returned, removed the *thawb* (garment) from me and said, "Stand, O ʿAlī, now that you have been cured." I stood as if I wasn't suffering (any pain) before that. He said, "I never asked my Lord for something in my ṣalāh except that He granted it to me. And I never asked for something (Him) for something for myself except that I (also) asked for you."

This ḥadīth is narrated by ʿAlī with a few (different) chains of transmission, including:

1. Imām al-Nasā'ī and others narrate from **Yazīd ibn Abī Ziyād** — from **Sulaymān ibn ʿAbd Allāh ibn al-Ḥārith** — from **his grandfather** — from ʿAlī.[314]

   Yazīd ibn Abī Ziyād is *ḍaʿīf* (weak). He is a *mukhtaliṭ* (commits serious errors) and a *mudallis* (obfuscates when he transmits).

[314] Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8479 and *Khaṣā'iṣ ʿAlī*, ḥadīth no. 147.

Sulaymān ibn ʿAbd Allāh ibn al-Ḥārith and **his grandfather** are both *majhūl* (unknown). Ibn Ḥibbān, as is his habit, regarded the son (Sulaymān) as reliable.

Imām al-Nasā'ī says, "Jaʿfar al-Aḥmar contradicts him and says, '...from **Yazīd ibn Abī Ziyād** — from ʿAbd Allāh ibn al-Ḥārith, from ʿAlī.'" [315]

This *iḍṭirāb* (inconsistency) is from Yazīd; he has a weak memory.

2. Ibn ʿAsākir narrates[316] with a chain of transmission that contains the narrator **al-Ḥasan ibn al-Ḥusayn al-ʿUrnī**. He is suspected of lying.

   Yaḥyā ibn Yaʿlā al-Aslamī is *ḍaʿīf* (weak). Additionally, the ḥadīth is *mursal*.

3. Al-Shajarī narrates with a chain of transmission that contains two narrators named **al-Makhzūmī** and **al-Faylamī**. [317] Both of them could not be traced.

   Regarding **ʿAbbād ibn Yaʿqūb**, as mentioned previously, the more preferred opinion regarding him is that he is a *ṣadūq* (sincere); unless he narrates *manākir* (contradictory narrations), in which case they are not acceptable from him. Ibn Ḥibbān states, "He narrates *manākīr* from several famous people and therefore deserves to be abandoned." [318]

4. Al-Maḥāmilī narrates[319] with a chain of transmission that contains the narrator **ʿAbd Allāh ibn Shabīb Abū Saʿīd al-Ribʿī**. He

[315] Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8479 and *Khaṣā'iṣ ʿAlī*, ḥadīth no. 148.
[316] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/311.
[317] Al-Shajarī: *Kitāb al-Amālī*, 1/697.
[318] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 2/172.
[319] Al-Mahāmilī: *Amālī al-Maḥāmilī*

is *matrūk* (suspected of forgery) and weak. In fact, Faḍlak al-Rāzī says it is permissible to chop his head off!

In short, all the (different) chains of transmission are very weak, except for one narrated by al-Nasā'ī which is (only) *ḍa'īf* (weak). In any case, the ḥadīth is still *ḍa'īf* (weak).

Ḥadīth 17

إن الناس قد أنكروا منك أنك تخرج في البرد في الملاءتين، وتخرج في الحر في الحشو والثوب الغليظ ! قال: أو لم تكن معنا بخيبر؟ قال: بلى. قال: فإن رسول الله بعث أبا بكر، وعقد له لواء، فرجع، وبعث عمر، وعقد له لواء، فرجع بالناس. فقال رسول الله: لأعطين الراية رجلا يحب الله ورسوله، ويحبه الله ورسوله، ليس بفرار. فأرسل إلي وأنا أرمد، قلت: إني أرمد فتفل في عيني، وقال: اللهم اكفه أذى الحر والبرد. فما وجدت حرا بعد ذلك ولا بردا.

[ʿAlī was told,] The people disapprove of you going out in the cold wearing thin sheets of clothing, and going out in the heat wearing thick and coarse clothing! He said, "Were you not with us in Khaybar?" He said, "But of course." He said, "The Messenger of Allah ﷺ dispatched Abū Bakr and gave him the standard to carry. (But) he returned, unsuccessful. Then he dispatched ʿUmar and gave him the standard to carry. (But) he (too) returned to the people, unsuccessful. The Messenger of Allah ﷺ then said, "I will most certainly give this standard to a man who loves Allah and His Messenger; and Allah and His Messenger love him. He does not flee (the battle field)." Nabī ﷺ called for me and I was, at that time, suffering from inflammation of the eyes. I said to him, "I am suffering from inflammation of the eyes." So he applied his saliva in my eyes and said, "O Allah, be sufficient for him in the heat and the cold." After that, I did not experience (too much) heat or (too much) cold."

This ḥadīth is narrated from ʿAlī.

Imām al-Nasā'ī and others narrate from *Ibn Abī Laylā* — from al-Ḥakam and al-Minhāl — from ʿAbd al-Raḥmān ibn Abī Laylā — from his father — who said to ʿAlī (the above).[320] His father used to travel with ʿAlī.

Ibn Abī Laylā's name is Muḥammad ibn ʿAbd al-Raḥmān. He is *ḍaʿīf* (weak). Al-Ḥakam's name is ibn ʿUtaybah. Al-Minhāl's name is ibn ʿAmr.

Imām al-Nasā'ī narrates with a *ḍaʿīf* (weak) chain of transmission.[321] It contains **Abū Isḥāq al-Sabīʿī**. He is a *mudallis* (obfuscates when he transmits) and a *mukhtaliṭ* (commits serious errors). **Ayyūb ibn Ibrāhīm** was only deemed a *thiqah* (reliable) by Ibn Ḥibbān.

[320] Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8345 and *al-Khaṣā'iṣ ʿAlī*, ḥadīth no. 14.
[321] Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8483.

Ḥadīth 18

لما نزلت: يٰأَيُّهَا الَذِينَ ءَامَنُوٓاْ إِذَا نٰجَيْتُمُ الرَسُولَ فَقَدِّمُواْ بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقَة [المجادلة: 12] قال لي النبي صلى الله عليه وسلم: ما ترى: دينار؟ قلت: لا يطيقونه. قال: فنصف دينار؟ قلت: لا يطيقونه .قال: فكم؟ قلت: شعيرة. قال: إنك لزهيد. قال: فنزلت: ءَأَشْفَقْتُمْ أَن تُقَدِّمُواْ بَيْنَ يَدَيْ نَجْوٰيكُمْ صَدَقٰت [المجادلة: 13] الآية. قال: فبي خفف الله عن هذه الأمة.

When the verse, "*O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity,*" was revealed, Nabī ﷺ said to me, "What do you think? A dinar?" I said, "They will not be able to." He said, "Half a dinar?" I said, "They will not be able to." He said, "Then how much?" I said, "Some barleycorn." He said, "You made it too little." He said, "So the verse was revealed, "*Have you feared to present before your consultation charities?*" It was on account of me that Allah decreased (the amount of ṣadaqah) for the Ummah.

This ḥadīth is narrated by Imām al-Tirmidhī and Imām al-Nasā'ī from ʿUthmān ibn al-Mughīrah al-Thaqafī — from **Sālim ibn Abī al-Jaʿd** — from **ʿAlī ibn ʿAlqamah al-Anmārī** — from ʿAlī ibn Abī Ṭālib.[322]

Imām al-Tirmidhī says: "This ḥadīth is *ḥasan gharīb* (fair rare); we are only aware of it in this manner."

(The author says) **Sālim ibn Abī al-Jaʿd** is the only person to transmit from **ʿAlī ibn ʿAlqamah al-Anmārī al-Anṣārī**.

- Imām al-Bukhārī says, "His ḥadīth is questionable."[323]

[322] Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3300; Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8484.
[323] Imām al-Bukhārī: *al-Tārīkh al-Kabīr*, 6/289.

- Al-ʿUqaylī and Ibn al-Jārūd held followed suit and held similar views.[324]
- Ibn ʿAdī states, "I do not see a problem in the ḥadīth of ʿAlī ibn ʿAlqamah in the amount that he narrates."
- Ibn Ḥibbān regarded him as a *thiqah* (reliable). However, he writes (in another book), "He is *munkar al-ḥadīth* (a weak transmitter that narrates something which contradicts another authentic ḥadīth); he transmits from ʿAlī that which does not resemble his ḥadīth. I am not sure whether he actually heard from him or received his narrations via another person. According to me, he cannot be used as valid proof unless what he narrates conforms to the reports of ʿAlī's reliable narrators."[325]

Al-Albānī and al-Arna'ūṭ regarded the ḥadīth as *ḍaʿīf* (weak). This is the correct view.

[324] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 3/242.
[325] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 2/109.

Ḥadīth 19

إن أحدث الناس عهدا برسول الله صلى الله عليه وسلم علي.

ʿAlī was the earliest of people with the Messenger of Allah ﷺ.

This ḥadīth is reported by Umm Salamah, Ibn ʿAbbās, and ʿĀ'ishah رضي الله عنهم.

The Ḥadīth of Umm Salamah

Imām al-Nasā'ī narrates: ʿAlī ibn Ḥujr informed us — Jarīr informed us — from **Mughīrah** — from **Umm Mūsā** who said, "Umm Salamah said..."[326]

Jarīr's name is Ibn ʿAbd al-Ḥamīd. He is a *thiqah* (reliable) narrator.

Mughīrah's name is Ibn Miqsam al-Ḍabbī. He is a *thiqah* (reliable) narrator who, at times, commits *tadlīs* (obfuscates when he transmits). In fact, he is obfuscating in this ḥadīth because he is narrating with the word *ʿan* (from).

Umm Mūsā is the slave of ʿAlī ibn Abī Ṭālib.

Mughīrah ibn Miqsam al-Ḍabbī is the only one to narrate from her. Al-ʿIjlī states: "She was a *thiqah* (reliable) *Tābiʿī*yyah from Kūfah."[327] The likes of al-Muʿallimī and al-Albānī that followed suit have no proof to state al-ʿIjlī was a *mutasāhil* (lenient).

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[326] Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8486 and *Khaṣā'iṣ ʿAlī*, ḥadīth no. 154.
[327] Al-ʿIjlī: *Kitāb al-Thiqāt*, 2/462.

Al-Dāraquṭnī states, "She was the slave of ʿAlī ibn Abī Ṭālib. Her ḥadīth can be used for *iʿtibār*[328] (consideration)." [329]

I have explained in the original work the error committed by al-Mizzī[330] when he transmitted the statement of al-Dāraquṭnī as follows, "Her ḥadīth is reliable; it can be used for *iʿtibār* (consideration)."

Imām al-Nasā'ī and others narrate from Jarīr — from al-Mughīrah — from Umm Mūsā who said, "What Umm Salamah swore by was that ʿAlī was the earliest of people with the Messenger of Allah ﷺ."

The Ḥadīth of ibn ʿAbbās

Ibn Saʿd narrates this version with a chain of transmission that contains the narrator **Muḥammad ibn ʿUmar al-Wāqidī**. He is *matrūk* (suspected of forgery) and is suspected of lying.

Suylaymān ibn Dāwūd al-Ḥuṣayn is *majhūl* (unknown). Ibn Abī Ḥātim has written on him. [331]

Ibn Ḥajar states, "This chain of transmission contains al-Wāqidī. Sulaymān, whose condition is unknown, is also in the chain of transmission."

Al-Albānī ruled this specific version a fabrication. [332]

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[328] *Iʿtibār* (consideration) is the process in which a ḥadīth critic collects all the reports that a transmitter has narrated from various teachers and then analyzes them for corroboration. [translator's note]
[329] Al-Dāraquṭnī: *Su'ālāt al-Barqānī*, p. 75.
[330] Al-Ḥāfiẓ al-Mizzī: *Tahdhīb al-Kamāl*, 35/389.
[331] Ibn Abī Ḥātim al-Rāzī: *Kitāb al-Jarḥ wa al-Taʿdīl*, 4/111.
[332] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 4969.

The Ḥadīth of ʿĀ’ishah

رواه ابن عساكر من طريق أبي الحسن الدارقطني، نا أبو القاسم الحسن بن محمد بن بشر البجلي الكوفي الحرار، نا علي بن الحسين بن عبيد بن كعب، نا إسماعيل بن أبان، نا عبد الله بن مسلم الملائي، عن أبيه، عن إبراهيم، عن علقمة بن الأسود، عن عائشة، قالت: قال رسول الله صلى الله عليه وسلم وهو في بيتها لما حضره الموت: ادعوا لي حبيبي. فدعوت له أبا بكر، فنظر إليه ثم وضع رأسه. ثم قال: ادعوا لي حبيبي. فدعوا له عمر، فلما نظر إليه وضع رأسه. ثم قال: ادعوا لي حبيبي. فقلت: ويلكم ادعوا لي علي بن أبي طالب. فوالله ما يريد غيره، فلما رآه أفرد الثوب الذي كان عليه، ثم أدخله فيه، فلم يزل يحتضنه حتى قبض ويده عليه.

Ibn ʿAsākir narrates — from Abū al-Ḥasan al-Dāraquṭnī —, from Abū al-Qāsim al-Ḥasan ibn Muḥammad ibn Bishr al-Bajalī al-Kūfī al-Harrār — from **ʿAlī ibn al-Ḥusayn ibn ʿUbayd ibn Kaʿb** — from Ismāʿīl ibn Abān — from **ʿAbd Allāh ibn Muslim al-Malā’ī** — from **his father** — from Ibrāhīm — from ʿAlqamah ibn al-Aswad — from ʿĀ’ishah who said that the Prophet ﷺ said at the time of his death in her house, “Call my *ḥabīb* (beloved) for me.”

I called Abū Bakr. The Prophet ﷺ looked at him and then put his head down.

Then he said, “Call my *ḥabīb* (beloved) for me.”

They called ʿUmar for him. When he looked at him he put his head down.

Then he said, “Call my *ḥabīb* (beloved) for me.”

I (i.e. ʿĀ’ishah) said, “Woe unto you. Call ʿAlī ibn Abī Ṭālib. By Allah, the Prophet ﷺ does not desire anyone else.”

When he saw him he removed the clothes he was wearing and then put them on him. He ﷺ continued embracing him until he passed away, with his hand still on him." [333]

I have yet to see anyone regard **ʿAlī ibn al-Ḥusayn ibn ʿUbayd** as a *thiqah* (reliable).

ʿAbd Allāh ibn Muslim al-Malā'ī could not be traced. **His father is Abū Kaysān.** He is *matrūk* (suspected of forgery).

Al-Albānī writes, "This is of his lies or from him serious errors. ʿAbd Allāh ibn ʿAwn—who is a *thiqah* (reliable) *thabt* (trustworthy)—contradicts him. He narrates the following:

رواه عن إبراهيم، عن الأسود بن يزيد قال: ذكروا عند عائشة أن عليا كان وصيا! فقالت: متى أوصى إليه؟ !فقد كنت مسندته إلى صدري أو قالت: حجري، فدعا بالطست، فلقد انخنث في حجري، وما شعرت أنه مات، فمتى أوصى إليه؟!

(Narrated) from Ibrāhīm — from al-Aswad ibn Yazīd who said, "They said in ʿĀ'ishah's presence that ʿAlī was appointed (by the Prophet ﷺ before he died), and she said, 'When was he appointed? He (the Prophet ﷺ) was resting against my bosom, or in my lap, and he called for a basin. He became unresponsive in my lap and died, and I did not realize it. So when did he ﷺ appoint him?" [334]

(The author says) This narration invalidates the ḥadīths of Muslim al-Malā'ī and al-Wāqidī.

[333] Ibn ʿAsākir: *Tārikh Dimashq*: 42/393.
[334] Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī* 2/158; Imām Muslim: *Ṣaḥīḥ Muslim* 5/75; Aḥmad: *Musnad Aḥmad* 6/32.

Ḥadīth 20

بعث رسول الله صلى الله عليه عليا أميرا على اليمن، وخرج معه رجل من أسلم، يقال له عمرو بن شاس، فرجع وهو يذم عليا، ويشكوه، فبعث إليه رسول الله، فقال: أخبرنا عمرو هل رأيت من علي جورا في حكمه، أو أثرة في قسمه؟ قال: اللهم لا، فعلام تقول ما يبلغني؟ قال: بغضه لا أملكه، قال: فغضب رسول الله حتى عرف ذلك في وجهه، وقال: من أبغضه فقد أبغضني، ومن أبغضني فقد أبغض الله، ومن أحبه فقد أحبني، ومن أحبني فقد أحب الله.

The Prophet ﷺ dispatched ʿAlī as an amīr to Yemen. A man from (the tribe) *Aslam* by the name of ʿAmr ibn Shās accompanied him. He returned (some time later) complaining and grousing about ʿAlī. The Prophet ﷺ called for ʿAmr and said, "Tell us, O ʿAmr, did you see ʿAlī commit any injustice in his rulings or any preferential treatment in his distributions?" He said, "By Allah, no." Nabī ﷺ said, "'What is (i.e. what you are saying about him) based on?" He said, "It is a hatred (for him) that I have no control of." The Prophet ﷺ got so upset that it could be seen on his face. Nabī ﷺ then said, "Whoever hates him, hates me. And whoever hates me, hates Allah. Whoever loves him, loves me. And whoever loves me, loves Allah."

This ḥadīth is narrated by Abū Rāfiʿ, Umm Salamah, ʿAbd Allāh ibn Masʿūd, Yaʿlā ibn Murrah, and ʿAmmār ibn Yāsir رضي الله عنهم.

The Ḥadīth of Abū Rāfiʿ

Al-Bazzār and others narrate from **Muḥammad ibn ʿUbayd Allah** — from his father — from his uncle — from Abū Rāfiʿ رضي الله عنه.[335]

[335] Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 3874.

Muḥammad ibn ʿUbayd Allah's name is (also) ibn Abī Rāfiʿ. He is *matrūk* (suspected of forgery).

The Ḥadīth of Umm Salamah

Imām al-Ṭabarānī and others narrate from **Abū Jābir Muḥammad ibn ʿAbd al-Malik** — from **al-Ḥakam ibn Muḥammad** (a Shaykh from Makkah) — from Fiṭr ibn Khalīfah — from Abū al-Ṭufayl who said: "I heard Umm Salamah..."[336]

This chain contains **Abū Jābir Muḥammad ibn ʿAbd al-Malik** who is *ḍaʿīf*. His teacher, **al-Ḥakam ibn Muḥammad al-Makkī**, could not be traced. He might be other than the one mentioned in al–Tahdhīb, i.e. **al-Ḥakam ibn Muḥammad Abū Marwān al-Ṭabarī al-Makkī**.

The Ḥadīth of ʿAbd Allāh ibn Masʿūd

Al-Khaṭīb narrates this ḥadīth and says, "This ḥadīth has a fabricated chain of transmission. The problem with it, according to me, comes from **ʿIsmāʿīl ibn ʿAlī**. And Allah knows best."[337]

Regarding the above-mentioned **Ismāʿīl**, al-Khaṭīb says, "He was not a *thiqah* (reliable)."[338]

Similarly, the chain of transmission contains the narrator **Mūsā ibn Sahl al-Rāsibī**. He is *majhūl* (unknown). The person narrating from **Mūsā is Daʿbal al-Khuzāʿī**. He is unreliable.

Al-Suyūṭi (also) mentions the ḥadīth in the same manner as al-Khaṭīb.[339]

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[336] Imām al-Ṭabarānī: *al-Muʿjam al-Kabīr*, ḥadīth no. 901.
[337] Al-Khaṭīb al-Baghdādī: *Tārīkh Baghdād*, 13/32.
[338] Al-Khaṭīb al-Baghdādī: *Tārīkh Baghdād*, 6/306.
[339] Imām al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/270.

The Ḥadīth of Yaʿlā ibn Murrah

Ibn ʿAdī narrates this ḥadīth with an extremely unreliable chain.[340] I have explained this in the original work.

The Ḥadīth of ʿAmmār ibn Yāsir

Ibn ʿAsākir also narrates this ḥadīth with an unreliable chain.[341] I have explained this in the original work.

In short, all the different chains of transmission for this ḥadīth are unreliable and weak; except for the version of Umm Salamah, it is merely *ḍaʿīf* (weak). Based on this, the ḥadīth is *ḍaʿīf* (weak).

[340] Ibn ʿAdī: *al-Kāmil*, 4/349.
[341] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/240.

Ḥadīth 21

كان رسول الله صلى الله عليه وسلم يوحى إليه، ورأسه في حجر علي فلم يصل العصر حتى غربت الشمس. فقال رسول الله صلى الله عليه وسلم: اللهم إن عليا كان في طاعتك، وطاعة رسولك، فاردد عليه الشمس. قالت أسماء: فرأيتها غربت، ورأيتها طلعت بعدما غربت.

The Prophet ﷺ was receiving *waḥī* (revelation) while his head was in the lap of ʿAlī. ʿAlī had not read Ṣalāt al-ʿAṣr and the sun had already set in. The Prophet ﷺ said, "'O Allah, verily, ʿAlī was in Your obedience and the obedience of Your Messenger, so bring forth the sun for him." Asmā' said, "I saw the sun set and then I saw it rise after setting."

The following people have dedicated an entire work on this ḥadīth:

Abū al-Ḥasan ibn Shādhān,

Jalāl al-Dīn al-Suyūṭī: *Kashf al-Labs fī Radd al-Shams* (manuscript),

Muḥammad ibn Yūsuf Shams al-Dīn al-Shāmī al-Ṣāliḥī (d. 942 AH): *Muzīl al-Labs ʿan Ḥadīth Radd al-Shams* (I have a manuscript copy).

This ḥadīth is narrated by Asmā' bint ʿUmays, Abū Hurayrah, Abū Saʿīd al-Khudrī, ʿAlī, Jābir, Abū Rāfiʿ and al-Ḥusayn ibn ʿAlī رضي الله عنهم.

The Ḥadīth of Asmā' bint ʿUmays

This version has the following nine chains of transmission:

1. Al-Ṭabarānī, al-Ṭaḥāwī, **Ibn al-Maghāzilī**, Ibn ʿAsākir, and al-Jūraqānī all narrate from ʿ**Ubayd Allāh ibn Mūsā** — from **Fuḍayl**

ibn Marzūq — from **Ibrāhīm ibn al-Ḥasan** — from Fāṭimah bint Ḥusayn — from Asmā' bint ʿUmays.[342]

This version contains the following four ʿilal[343] (hidden impairing defects):

A. **Ibrāhīm ibn al-Ḥasan ibn al-Ḥasan ibn ʿAlī ibn Abī Ṭālib.** Ibn Abī Ḥātim makes mention of him without any *jarḥ* (impugning statements) or *taʿdīl* (approving statements) regarding him.[344] Ibn Ḥibbān mentions him in his work on reliable narrators.[345]

B. **Fuḍayl ibn Marzūq al-Agharr al-Raqqāshī al-Kūfī.** There is a difference of opinion regarding him. He narrates *munkar* (unacceptable) ḥadīth, and therefore cannot be relied upon.

C. ʿUbayd Allāh ibn Mūsā. He is a Shīʿī who is a *thiqah* (reliable). However, he narrates *manākīr* (unacceptable reports), and commits many errors and mistakes; all of which should be known. Imām Aḥmad considers him a person given to confusion (*ṣāḥib takhlīṭ*). Imām Aḥmad (also) says he narrates *manākīr* (unacceptable reports). Ibn Saʿd says he narrates unacceptable aḥādīth. Yaʿqūb ibn Sufyān says he is a *munkar al-ḥadīth* (one who reports unacceptable reports). In fact, al-Ḥāfiẓ Abū Muslim al-Baghdādī says he is *matrūk* (suspected of forgery). It is true that most ḥadīth critics say he is a *thiqah* (reliable); however, I restricted myself to those that have something negative to say so as to explain that, despite him being a *thiqah* (reliable), he narrates *manākīr* (unacceptable reports). Additionally, if it

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[342] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 24/148; al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, ḥadīth ḥadīth no. 1067; Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 140; ibn ʿAsākir: *Tārīkh Dimashq*, 42/314; al-Jūraqānī: *al-Abāṭīl wa al-Manākīr wa al-Ṣiḥāḥ wa al-Mashāhīr*, 1/154.

[343] *ʿIlal* (hidden impairing defects) are flaws in the isnād of a ḥadīth that only become evident when that isnād is compared with other chains of transmission for that hadith. [translator's note]

[344] Ibn Abī Ḥātim: *Kitāb al-Jarḥ wa al-Taʿdīl*, 2/92.

[345] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 6/3.

becomes known that one of his narrations contain *nakārah* (unacceptability), we will say that it contains an *ʿillah* (hidden impairing defect). In fact, even if someone who is considered far more reliable than him like Mālik, Shuʿbah, and other mountains of knowledge were to narrate a ḥadīth which contained an *ʿillah* (hidden impairing defect), we would regard the ḥadīth as *maʿlūl* (containing an impairing hidden defect). How then, if there exists ḥadīth critics that actually criticised him? How then, if there exists other *ʿilal* (hidden impairing defects), as have been previously alluded to?

ʿUbayd Allāh does enjoy a *mutābiʿ* (parallel) narration from ʿAmmār ibn Maṭr al-Rahāwī, as reported by al-ʿUqaylī[346]; however, he is considered a *hālik* (worthless) narrator.[347]

I found another, stronger *mutābiʿ* (parallel narration). Imām al-Ṭabarānī narrates from Muḥammad ibn Fuḍayl — **Fuḍayl ibn Marzūq** narrated to us — from Ibrāhīm ibn al-Ḥasan — from Fāṭimah bint ʿAlī — from Asmā' bint ʿUmays.[348]

D. Ibn Taymiyyah found an *ʿillah* (hidden impairing defect) in that, the incident occurred in the presence of hundreds of people; so why then did only a small number of people, maybe four or five, witness it? And from these four or five people, only Asmā's chain of transmission for this ḥadīth is—according to some—authentic?

Such an awesome event—the sun setting and then returning from sunset—and only Asmā' witnesses it? An incident of this nature should have been massively transmitted. Since it is only transmitted via Asmā', this is indicative of the error, or lie of the

[346] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 3/327.
[347] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/169.
[348] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*: 24/152.

person narrating it. We do not intend Asmā' thereby, but rather those who narrate from her.[349]

After including this version of the ḥadīth in his work, al-Jūraqānī says, "This ḥadīth is *munkar* (unacceptable) and *muḍṭarib* (unresolvably problematic)."[350]

2. Ibn ʿAsākir and Ibn Shāhīn (as it appears in *al-Mawḍūʿāt* of Ibn al-Jawzī) narrate from **Abū al-ʿAbbās ibn ʿUqdah** — from Aḥmad ibn Yaḥyā al-Ṣūfī — from **ʿAbd al-Raḥmān ibn Sharīk** — from **his father** — from ʿUrwah ibn ʿAbd Allāh ibn Qushayr — from Fāṭimah bint ʿAlī — from Asmā'.[351]

   Ibn ʿAsākir says that this ḥadīth is *munkar* (unacceptable). It contains more than one *majhūl* (unknown narrator).

   ʿAbd al-Raḥmān ibn Sharīk and **his father (Sharīk)** are both *ḍaʿīf* (weak).

   There is a difference of opinion regarding the status of **Abū al-ʿAbbās ibn ʿUqdah**; the preponderant opinion being that he is *ḍaʿīf* (weak). In fact, it has been authentically reported that he used to make people lie.[352]

   Ibn Taymiyyah adds that the incident actually contradicts the other aḥādīth. He writes, "This (ḥadīth) requires that the sun returned back near the time of ʿasr; and that this (incident) occurred in Madīnah. In the other narration, it occurred in Khaybar, and that the sun appeared above the mountains."[353]

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[349] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/179.
[350] Al-Jūraqānī: *al-Abāṭīl wa al-Manākīr wa al-Ṣiḥāḥ wa al-Mashāhīr*, 1/154.
[351] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/314; ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/356.
[352] Ibn Ḥajar: *Lisān al-Mizān*, 1/263; ibn ʿAdī: *al-Kāmil*, 1/206.
[353] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/184.

3. Al-Ṭaḥāwī and al-Ṭabarī narrate — from ʿ**Awn ibn Muḥammad** — from his mother, **Umm Jaʿfar** —, from Asmā' bint ʿUmays.[354]

   Ibn Ḥibbān is the only person to regard ʿ**Awn ibn Muḥammad al-ʿAlawī** as a *thiqah* (reliable). Ibn Ḥibbān is known to regard *majhūl* (unknown) narrators as reliable.

   Umm Jaʿfar has not been regarded as reliable (*thiqah*) by anyone, therefore she is *majhūlah* (unknown).

4. Abū al-Qāsim al-Ḥaskānī narrates in his work *Taṣḥīḥ Radd al-Shams* — from **Ḥusayn al-Ashqar** — from **Fuḍayl ibn Marzūq** — from **Ibrāhīm ibn al-Ḥasan** — from Fāṭimah — from Asmā' bint ʿUmays.[355]

   Ḥusayn al-Ashqar is *ḍaʿīf* (weak). The status of Ibrāhīm ibn al-Ḥasan has already been mentioned.

5. Abū al-Qāsim al-Ḥaskānī narrates in his work *Taṣḥīḥ Radd al-Shams* — from Abū Ḥafṣ al-Kattānī — **Muḥammad ibn ʿUmar al-Qāḍī (al-Jaʿānī)** narrated to us — **Muḥammad ibn Ibrāhīm ibn Jaʿfar al-ʿAskarī** (from his original work) narrated to us — Aḥmad ibn Muḥammad ibn Yazīd ibn Salīm narrated to us — Khalaf ibn Sālim narrated to us — ʿAbd al-Razzāq narrated to us — Sufyān al-Thawrī narrated to us — from Ashʿath ibn Abī al-Shaʿthā' — from **his mother (Umm Ashʿath)** — from Fāṭimah — from Asmā', " Nabī ﷺ made duʿā' for ʿAlī until the sun returned (after setting)."[356]

   Aḥmad ibn Muḥammad ibn Yazīd ibn Salīm is the *mawlā* (client) of Banū Ḥāshīm in al-ʿAskar (I think). He is a *thiqah* (reliable).[357]

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[354] Imām al-Ṭaḥāwī: *SharḥMushkil al-Āthār*, ḥadīth no. 1068; Imām al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 24/144.
[355] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/174.
[356] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/182.
[357] Al-Khaṭīb al-Baghdādī: *Tārīkh Baghdād*, 5/119.

Muḥammad ibn Ibrāhīm ibn Jaʿfar al-ʿAskarī and **Muḥammad ibn ʿUmar al-Qāḍī al-Jaʿānī** could not be traced.

Umm Ashʿath is *majhūlah* (unknown).

6. Abū al-Qāsim al-Ḥaskānī narrates in his work *Taṣḥīḥ Radd al-Shams* — from Muḥammad ibn Marzūq — **Ḥusayn al-Ashqar** narrated to us — from ʿ**Alī ibn Hāshim** — from ʿ**Abd al-Raḥmān ibn** ʿ**Abd Allāh ibn Dīnār** — from ʿAlī ibn al-Ḥusayn — from Fāṭimah bint ʿAlī — from Asmā' bint ʿUmays.[358]

   As mentioned previously, **Ḥusayn al-Ashqar** is *ḍaʿīf* (weak).

   ʿ**Alī ibn Hāshim is ibn al-Barīd.** He is a *ṣadūq* (sincere); however, he is a *munkar al-ḥadīth* (narrates unacceptable reports).

   Most ḥadīth critics regard ʿ**Abd al-Raḥmān ibn** ʿ**Abd Allāh ibn Dīnār** as *ḍaʿīf* (weak).

7. Abū al-Qāsim al-Ḥaskānī narrates a fourth version — from **Muḥammad ibn** ʿ**Umar al-Qāḍī (al-Jaʿānī)** — from al-ʿAbbās ibn al-Walīd — from ʿ**Abbād al-Rawājinī** — ʿ**Alī ibn Hāshim** narrated to us — from **Ṣabbāḥ ibn** ʿ**Abd Allāh ibn al-Ḥusayn Abū Jaʿfar** — from Ḥusayn al-Maqtūl — from Fāṭimah — from Asmā' bint ʿUmays.[359]

   Ṣabbāḥ ibn ʿ**Abd Allāh ibn al-Ḥusayn Abū Jaʿfar** could not be traced. Ibn Taymiyyah says, "This Ṣabbāḥ is unknown."[360]

   ʿAbbād ibn Yaʿqūb al-Rawājinī is a *ṣadūq* (sincere); however, he narrates *manākīr* (unacceptable reports) from famous people. I have explained in the original work that, based on the evidence, it is necessary to stop and suspend judgment regarding the ḥadīth of ʿAbbad and others, those who are known to transmit reports that support particular innovations.

[358] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/182.
[359] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/184.
[360] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/186.

Ibn Taymiyyah explains how the wording of this fourth version contradicts the other three contradictory wordings (of the ḥadīth).[361]But then I noticed him, in another place, explaining this same version in a different way than above. He says:

> Shadhān says Abū Ṭālib Muḥammad ibn Ṣubayḥ of Damascus informed me — ʿAlī ibn al-ʿAbbās narrated to me — **ʿAbbād ibn Yaʿqūb** narrated to us — **ʿAlī ibn Hāshim** narrated to us — from **Ṣabbāḥ ibn Yaḥyā** — from **ʿAbd Allāh ibn al-Ḥasan ibn Jaʿfar** — from **Ḥusayn al-Maqtūl** — from Fāṭimah bint ʿAlī — from Umm al-Ḥasan bint ʿAlī — from Asmā' bint ʿUmays...
>
> **ʿAbbād** narrated to us — **ʿAlī ibn Hāshim** narrated to us — from **Ṣabbāḥ** — from **Abū Salamah** — **the *mawlā* (client) of ʿAbd Allāh ibn al-Ḥarth ibn Nawfil** — from **Muḥammad ibn Jaʿfar ibn Muḥammad ibn ʿAlī** — from his mother, **Umm Jaʿfar bint Muḥammad** — from her grandmother, Asmā' bint ʿUmays...[362]

We notice the previous chain of transmission reads, "...ʿAbbād al-Rawājinī — ʿAlī ibn Hāshim narrated to us — from Ṣabbāḥ ibn ʿAbd Allāh ibn al-Ḥusayn Abū Jaʿfar — from Ḥusayn al-Maqtūl — from Fāṭimah," and the last chain of transmission reads, "...ʿAbbād ibn Yaʿqūb — ʿAlī ibn Hāshim narrated to us — from Ṣabbāḥ ibn Yaḥyā — from ʿAbd Allāh ibn al-Ḥasan ibn Jaʿfar — from Ḥusayn al-Maqtūl — from Fāṭimah."

I think this last chain of transmission is the more preponderant version since the edition of Ibn Taymiyyah's *Minhāj al-Sunnah*, although it is generally all right, it contains several typographical errors and missing words.

[361] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/184-185.
[362] Imām al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/311.

Based on this, the narrator **Ṣabbāh**, who was unknown to Ibn Taymiyyah, is actually ibn Yaḥyā. He is *matrūk* (suspected of forgery). In fact, he is accused of lying.[363]

His teacher, **ʿAbd Allāh ibn al-Ḥusayn ibn Jaʿfar**, could not be traced. Similarly, in the second chain of transmission, again, his teacher could not be traced.

Abū Salamah, the *mawlā* (client) of ʿAbd Allāh ibn al-Ḥarth ibn Nawfil too could not be traced.

Regarding his statement in the other narration Ḥusayn al-Maqtūl; it seems as though he is al-Shahīd al-Ḥusayn ibn ʿAlī رَضِيَ اللَّهُ عَنْهُ. However, Ibn Taymiyyah states:

> If Ḥusayn ibn ʿAlī رَضِيَ اللَّهُ عَنْهُ is intended, then he is above narrating from another from Asmā' bint ʿUmays, irrespective of whether Fāṭimah is his sister or his daughter. If this incident was true, he would have narrated it directly rather than from these people, and he would have heard it from his father, and others, and from Asmā', the wife of his father, and other than her. He did not narrate it from his daughter, or his sister from Asmā', the wife of his father. However, he is not Ḥusayn ibn ʿAlī, it is someone else, or it is ʿAbd Allāh ibn al-Ḥasan Abū Jaʿfar... The ḥadīth is not established unless it is narrated from someone who is known to be a *thiqah* (reliable) with *ʿadālah* (integrity) and *ḍabṭ* (precision in narrating), those things that the ḥadīth scholars can recognize. Simply knowing his *nisbah* (lineage) does not bring this about, whoever it may be. There are children of Ṣaḥābah and *Tābiʿīn* whose ḥadīth are not acceptable, even though their fathers were the best of Muslims.[364]

8. Abū al-Ḥasan Shādhān narrates —Abū Jaʿfar Muḥammad ibn al-Ḥusayn al-Ashnānī narrated to us — **Ismāʿīl ibn Isḥāq al-Rāshidī** narrated to us — **Yaḥyā ibn Sālim** narrated to us — from **Ṣabbāḥ**

[363] Imām al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/306.
[364] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/187.

al-Marwazī — from ʿ**Abd al-Raḥmān ibn** ʿ**Abd Allāh ibn Dīnār** — from ʿAbd Allāh ibn al-Ḥasan — from his mother, Fāṭimah bint Ḥusayn — from Asmā' bint ʿUmays.[365]

Ismāʿīl ibn Isḥāq al-Rāshidī, **Yaḥyā ibn Sālim**, and **Ṣabbāḥ al-Marwazī** could not be traced. ʿ**Abd al-Raḥmān ibn** ʿ**Abd Allāh ibn Dīnār** has some weakness in him.

9. Ibn ʿUqdah narrates — Yaḥyā ibn Zakariyyā narrated to us — **Yaʿqūb ibn Maʿbad** informed us — ʿ**Amr ibn Thābit** narrated to us, "I asked ʿAbd Allāh ibn Ḥasan ibn Ḥasan ibn ʿAlī regarding the ḥadīth of the sun returning (after setting) for ʿAlī, was it reliable according to you?" He said to me, "Allah has not revealed anything greater regarding ʿAlī than he did with the sun returning for him (after setting)." I said, "You have spoken the truth; may Allah make me your ransom! However, I would love to hear about it directly from you." He said, "ʿAbd Allāh narrated to me — Abū al-Ḥasan narrated to me — from Asmā' bint ʿUmays..."[366]

Yaʿqūb ibn Maʿbad could not be traced.

ʿ**Amr ibn Thābit is Ibn Hurmuz**. He is *ḍaʿīf* (weak). In fact, he is *matrūk* (suspected of forgery). Ibn Ḥibbān says, "He is from those who narrate fabrications; it is not permissible to mention him (i.e. his narrations) except for the purpose of *iʿtibār* (consideration)."[367]

Ibn Ḥajar transmits the words of Ibn Ḥibbān as follows, "Ibn Ḥibbān says, 'He (i.e. Ibn Hurmuz) narrates fabrications from reliable people.'" [368]

[365] Imām al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/310.
[366] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/188.
[367] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 2/76.
[368] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 8/9.

These statements regarding Ibn Hurmuz are akin to accusing him of being a liar.

Ibn Taymiyyah explains the wording of this fifth version contradicts the other contradictor wordings, which makes it all the more untrue and false.[369] I have transmitted this in the original work.

The Ḥadīth of Abū Hurayrah

Ibn Mardawayh narrates from the ḥadīth of **Dāwūd ibn Farāhīj** — from Abū Ḥurayrah. [370]

There is a difference of opinion regarding the status of **Dāwūd ibn Farāhīj**. Unfortunately, he did not transmit the remaining parts of the chain of transmission in order for us to have a look at.

Abū al-Ḥasan Shādhān narrates in his work when collecting all the different chains of transmission for this ḥadīth:

> Abū al-Ḥasan Aḥmad ibn ʿUmayr informed us — Ibrāhīm ibn Saʿīd al-Jawharī narrated to us — **Yaḥyā ibn Yazīd ibn ʿAbd al-Malik** narrated to us — from **his father** — from **Dāwūd ibn Farāhīj** — from Abū Hurayrah, and from ʿAmmārah ibn Fayrūz — from Abū Hurayrah. [371]

Similarly, al-Ḥaskānī narrates this ḥadīth in another way from Aḥmad ibn ʿUmayr. [372]

Most ḥadīth critics regard **Yaḥyā ibn Yazīd ibn ʿAbd al-Malik al-Nawfilī** as *ḍaʿīf* (weak). **His father** is even weaker than him.

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[369] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/189.
[370] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/357.
[371] Imām al-Suyūṭī: *al-Laʾālī al-Maṣnūʿah*, 1/309.
[372] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/190.

The Ḥadīth of Abū Saʿīd al-Khudrī

Abū al-Qāsim al-Ḥaskānī narrates — Muḥammad ibn Ismāʿīl al-Jurjānī informed us (via writing) — Abū Ṭāhir Muḥammad ibn ʿAlī al-Wāʿiẓ informed them — **Muḥammad ibn Aḥmad ibn Munʿim** informed us — **al-Qāsim ibn Jaʿfar ibn Muḥammad ibn ʿAbd Allāh ibn Muḥammad ibn ʿUmar** informed us — my father informed me — from his father, Muḥammad — from his father, ʿAbd Allāh — from his father, Muḥammad — from his father, ʿUmar, who said that Ḥusayn ibn ʿAlī said, "I heard Abū Saʿīd al-Khudrī." [373]

Muḥammad ibn Aḥmad ibn Munʿim could not be traced.

Al-Khaṭīb says regarding the above narrator **al-Qāsim ibn Jaʿfar**, "He entered Baghdād and narrated aḥādīth from his father and his forefathers thereafter, most of which are *munkar* (unacceptable)." [374]

Al-Dhahabī and Ibn Ḥajar also make mention of him. [375]

The Ḥadīth of ʿAlī

There are a few versions of this ḥadīth. Abū al-Qāsim al-Ḥasānī narrates — Abū al-ʿAbbās al-Farghānī informed us — Abū al-Faḍl al-Shaybānī informed us — Rajā' ibn Yaḥyā al-Sāmānī narrated to us — Hārūn ibn Muslim ibn Saʿīd (of Sāmarrā in the year 240) — ʿAbd Allāh ibn ʿAmr al-Ashʿath narrated to us — from Dāwūd ibn al-Kumayt — from his uncle al-Mustahil ibn Zayd — from Abū Zayd ibn Sahlab — from Juwayriyyah bint Mushir who said, "I went out with ʿAlī and he said, 'O Juwayriyyah, verily Nabī ﷺ received *waḥī* (revelation) while his head was in my lap...'" [376]

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[373] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/191-192. See ibn Taymiyyah's criticism of this narration in *Minhāj al-Sunnah al-Nabawiyyah*, 9/192-193.
[374] Al-Khaṭīb al-Baghdādī: *Tārīkh Baghdād*, 12/443.
[375] Imām al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/369; ibn Ḥajar: *Lisān al-Mīzān*, 4/459.
[376] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/193-194.

Ibn Taymiyyah states:

> This chain of transmission is the weakest yet. It contains *majhūl* (unknown) narrators who are not known to have *ʿadālah* (integrity) and *ḍabṭ* (precision in narrating). When narrators of this nature transmit isolated reports such as this (reports that ʿAlī did in fact say, his well-known companions would have narrated it), with a chain of transmission such as this (from a woman whose status is unknown and the status of those who narrate from her are entirely unknown—let alone some of their qualities) they are baseless.[377]

It is exactly as he states.

Abū al-Ḥasan Shādhān narrates — **ʿUbayd Allāh ibn al-Faḍl al-Tahyānī al-Ṭā'ī** narrated to us — **ʿUbayd Allāh ibn Saʿīd ibn Kathīr ibn ʿAfīr** narrated to us — **Abū Isḥāq Ibrāhīm ibn Rashīd al-Hāshimī al-Khurāsānī** narrated to us — **Yaḥyā ibn ʿAbd Allāh ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib** narrated to us — my father informed me — from his father — from his grandfather — from ʿAlī ibn Abī Ṭālib.[378]

The teacher of Shādhān could not be traced.

Ibn Ḥibbān says regarding **ʿUbayd Allāh ibn Saʿīd ibn Kathīr ibn ʿAfīr**, "He narrates things in an inverted fashion (*maqlūb*) from his father, from reliable transmitters; however, his aḥādīth do not resemble the reliable narrators' aḥādīth."[379]

Abū Isḥāq Ibrāhīm ibn Rashīd al-Hāshimī al-Khurāsānī could not be traced.

Ibn Abī Ḥātim and others have written on **Yaḥyā ibn ʿAbd Allāh**; however, they mention nothing of his status as a narrator.

Abū al-Ḥasan Shādhān narrates — Abū al-Ḥasan ibn Ṣafwah narrated to us — **al-Ḥasan ibn ʿAlī ibn Muḥammad al-ʿAlawī al-Ṭabarī** narrated

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[377] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 8/194.
[378] Imām al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/312.
[379] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 9/161.

to us — **Aḥmad ibn al-ʿAlā' al-Rāzī** narrated to us — **Isḥāq ibn Ibrāhīm al-Taymī** narrated to us — Muḥill al-Ḍabbī narrated to us — from Ibrāhīm al-Nakhaʿī — from ʿAlqamah — from Abū Dharr who said, "ʿAlī said..."'[380]

Al-Ḥasan ibn ʿAlī ibn Muḥammad al-ʿAlawī al-Ṭabarī, **Aḥmad ibn al-ʿAlā' al-Rāzī**, and Isḥāq ibn Ibrāhīm al-Taymī cannot be traced.

The Ḥadīth of Jābir

Imām al-Ṭabarānī narrates — **ʿAlī ibn Saʿīd** narrated to us — Aḥmad ibn ʿAbd al-Raḥmān ibn al-Mufaḍḍal al-Ḥarrānī narrated to us — al-Walīd ibn ʿAbd al-Wāḥid al-Tamīmī narrated to us — Maʿqal ibn ʿUbayd Allāh narrated to us — from **Abū al-Zubayr** — from Jābir that the Messenger of Allah ﷺ commanded the sun (to delay setting) and then it delayed slightly.[381]

Shādhān narrates in his work — Abū al-Ḥasan Khaythamah ibn Sulayman narrated to us — ʿUthmān ibn Kharzādh narrated to us — Maḥfūẓ ibn Baḥr narrated to us— **al-Walīd ibn ʿAbd al-Wāḥid** narrated to us.[382]

There is no mention in the ḥadīth that the sun stopped (setting) for ʿAlī رضي الله عنه.

There is a difference of opinion regarding the status of **ʿAlī ibn Saʿīd al-Rāzī**.

Ibn Ḥibbān is the only one to regard **al-Walīd ibn ʿAbd al-Wāḥid** as a *thiqah* (reliable).

Abū al-Zubayr is a *mudallis* (obfuscates when he narrates).

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[380] Imām al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/312.
[381] Al-Ṭabarānī: *al-Muʿjam al-Awsaṭ*, ḥadīth no. 4039.
[382] Imām al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/312.

Strangely enough, Ibn Ḥajar regarded the chain of transmission as *ḥasan* (fair).[383]

The Ḥadīth of Abū Rāfiʿ

Ibn al-Maghāzilī narrates this ḥadīth with the following chain of transmission: Abū Ṭāhir Muḥammad ibn ʿAlī al-Bayyiʿ al-Baghdādī (in what he wrote for me) —Abū Aḥmad ʿUbayd Allāh ibn Abī Muslim al-Farḍī al-Baghdādī narrated to them — **Abū al-ʿAbbās Aḥmad ibn Muḥammad ibn Saʿīd ibn ʿUqdah al-Ḥāfiẓ al-Hamdānī** narrated to us — **al-Faḍl ibn Yūsuf al-Juʿfī** narrated to us — Muḥammad ibn ʿUqbah narrated to us — from **Muḥammad ibn al-Ḥusayn** — from ʿAwn ibn ʿAbd Allāh — from his father — from Abū Rāfiʿ."[384]

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

It has been mentioned previously that **Ibn ʿUqdah** is (also) *ḍaʿīf* (weak).

Ibn Ḥibbān is the only one to regard **al-Faḍl** as a *thiqah* (reliable).[385] His habit of regarding *majhūl* (unknown) narrators as reliable is well-known.

Muḥammad ibn al-Ḥusayn could not be traced.

The Ḥadīth of Ḥusayn ibn ʿAlī

Al-Khaṭīb, al-Dūlābī, and others narrate this version from **Suwayd ibn Saʿīd** who said — **al-Muṭṭalib ibn Ziyād** narrated to us — from **Ibrāhīm ibn Ḥayyān** — from ʿAbd Allāh ibn al-Ḥusayn — from Fāṭimah al-Sughrā bint al-Ḥusayn — from al-Ḥusayn ibn ʿAlī.[386]

Al-Khaṭīb states, "**Ibrāhīm ibn Ḥayyān** is from Kūfah who is listed amongst the *majhūl* (unknown) narrators. Abu Zurʿah says he is *majhūl*

[383] Ibn Ḥajar: *Fatḥ al-Bārī*, 6/221.
[384] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 141.
[385] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 9/8.
[386] Al-Khaṭīb al-Baghdādī: *Talkhīṣ al-Mutashābih fi al-Rasm*, 1/225; al-Dūlābī: *al-Dhurriyyah al-Ṭāhirah*, ḥadīth no. 164.

(unknown)." [387] No consideration will be given to Ibn Ḥibbān's statement regarding him as a *thiqah* (reliable) because he is famous for regarding several *majhūl* (unknown) narrators as reliable.

There is a difference of opinion regarding the status of **al-Muṭṭalib ibn Ziyād**.

Suwayd ibn Saʿīd is Suwayd ibn Saʿīd al-Ḥadathānī. He is *ḍaʿīf* (weak).

Statements of the Ḥadīth Masters (*Ḥuffāẓ*) Regarding this Ḥadīth

The following people consider the ḥadīth to be *ḍaʿīf* (weak): Imām Aḥmad, ʿAlī ibn al-Madīnī, Ibn ʿAsākir, Muḥammad ibn Ḥātim ibn Zanjawayh, Muḥammad ibn ʿUbayd al-Ṭanāfisī, Yaʿlā ibn ʿUbayd al-Ṭanāfisī, and Ibrāhīm ibn Yaʿqūb al-Jūzajānī.

The following people consider the ḥadīth to be *mawḍūʿ* (fabricated): Ibn Nāṣir, ʿAlī al-Qārī, Ibn al-Qayyim, Ibn al-Jawzī, al-Dhahabī, Ibn Taymiyyah, and al-Mizzī.

The following people consider the ḥadīth to be *ṣaḥīḥ* (authentic): Aḥmad ibn Ṣāliḥ al-Miṣrī, al-Ṭaḥāwī, al-Qādī ʿIyāḍ, Abū al-Qāsim al-Ḥaskānī, Abū al-Fatḥ al-Azdī, Mughālṭāī, and al-Suyūṭī.

Abū Zurʿah al-Rāzī and Ibn Ḥajar both considered the ḥadīth to be *ḥasan* (fair).

The preponderant opinion is that the ḥadīth is *ḍaʿīf* (weak) because the *matn* (text) contains *nakārah* (unacceptable wording), and because all the different chains of transmission are *ḍaʿīf* (weak).

[387] Ibn Abī Ḥātim al-Rāzī: *Kitāb al-Jarḥ wa al-Taʿdīl*, 2/94.

Ḥadīth 22

لما خلق الله الخلق اختار العرب، فاختار قريشا، واختار بني هاشم من قريش، فأنا خيرة من خيرة، ألا فأحبوا قريشا، ولا تبغضوها فتهلكوا، ألا كل سبب ونسب منقطع يوم القيامة ما خلا سببي ونسبي، ألا وإن علي بن أبي طالب من نسبي، من أحبه فقد أحبني، ومن أبغضه فقد أبغضني.

When Allah سُبْحَانَهُ وَتَعَالَى created the creation, He selected the Arabs. And (from the Arabs) He selected the Quraysh. And He selected Banū Hāshim from the Quraysh. For that reason, I am the best of the best. Therefore, love the Quraysh; and do not hate them, so as not to be destroyed. Every familial relationship and lineage will be severed on the Day of Judgment, except for my familial relations and my lineage. Verily, ʿAlī ibn Abī Ṭālib is from my lineage; whoever loves him, has loved me, and whoever hates him, has hated me.

Ibn al-Maghāzilī narrates — from **Muḥammad ibn Yūnus ibn Mūsā al-Qurashī (al-Kudaymī) — Ziyād ibn Sahl al-Ḥārithī** narrated to us — **ʿAmmārah ibn Maymūn** narrated to us — ʿAmr ibn Dīnār narrated to us — from Sālim — from Ibn ʿUmar who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[388]

ʿAmmārah ibn Maymūn is *majhūl* (unknown).

Ziyād ibn Sahl al-Ḥārithī could not be traced.

Al-Kudaymī is *ḍaʿīf* (weak) and suspected of lying.

Ibn al-Maghāzilī is (also) *ḍaʿīf* (weak).

The ḥadīth also appears with only the beginning portion "Every familial relationship and lineage will be cut on the Day of Judgement,

[388] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 151.

except for my familial relations and my lineage," without the additional wording (at the end). Therefore, I did not deal with it. However, al-Albānī and Saʿd al-Ḥumayd investigated all the various chains of transmission of this version.[389]

Imām Aḥmad and others narrate the ḥadīth with the following wording, "Verily, on the Day of Judgement, all lineages will be severed except for my lineage, my familial relations, and my relatives (through marriage)."[390]

Al-Albānī and Saʿd al-Ḥumayd studied all the various chains of transmission of this version.[391]

[389] Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 1995; Saʿd al-Ḥumayd's critical edition of: *Mukhtaṣar Talkhīs al-Mustadrak*, 3/576.
[390] Imām Aḥmad: *Musnad Aḥmad*, 4/323;
[391] Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 2036; Saʿd al-Ḥumayd's critical edition of: *Mukhtaṣar Talkhīs al-Mustadrak*, 3/575.

Ḥadīth 23

اللهم لا تمتني حتى تريني عليا.

O Allah, do not allow me to die until You show me ʿAlī.

Imām Aḥmad, Imām al-Tirmidhī, and others narrate this ḥadīth — from Abū ʿĀṣim al-Nabīl — from **Abū al-Jarrāḥ** — Jābir ibn Ṣubḥ narrated to me — **Umm Sharāḥīl** narrated to me — Umm ʿAṭiyyah narrated to me, :Nabī ﷺ dispatched an army in which ʿAlī was (also) a part of. I heard Nabī ﷺ, with his hands raised, saying...'"[392]

Imām al-Tirmidhī says, "This ḥadīth is *ḥasan gharīb* (fair rare); this is the only way we know it appears."

However, Abū al-Jarrāḥ and Umm Sharāḥīl are both *majhūl* (unknown). Therefore, the ḥadīth is *ḍaʿīf* (weak). Imām al-Tirmidhī is known for being lenient in his criticism of narrations.

[392] Imām Aḥmad: *Faḍā'īl al-Ṣaḥābah*, ḥadīth nos. 1039 and 1116; Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3737.

Ḥadīth 24

دعا رسول الله صلى الله عليه وسلم عليا يوم الطائف فانتجاه، فقال الناس: لقد طال نجواه مع ابن عمه .فقال رسول الله صلى الله عليه وسلم: وما انتجيته ولكن الله انتجاه.

The Messenger of Allah ﷺ called ʿAlī on the Day (of the battle) of al-Ṭā'if, and spoke privately with him. The people said, "His private conversation with his cousin has grown lengthy." So the Messenger of Allah ﷺ said, "I did not speak privately with him; rather Allah spoke privately with him."

This ḥadīth is narrated by Abū al-Zubayr and Jābir رضي الله عنهما. Jābir's version has several different chains of transmission, including:

> Imām al-Tirmidhī and others narrate — from **al-Ajlaḥ** — from **Abū al-Zubayr** — from Jābir.[393]
>
> Imām al-Tirmidhī says, "This ḥadīth is *ḥasan gharīb* (fair rare); we only know the ḥadīth to appear from al-Ajlaḥ. There are others who also narrate from al-Ajlaḥ other than Ibn Fuḍayl. The meaning of the words "rather Allah spoke privately with him" means Allah commanded me to speak privately with him.
>
> However, the ḥadīth is not as Imām al-Tirmidhī claims; rather, it is *ḍaʿīf* (weak). It contains several *ʿilal* (hidden impairing defects), including the following:
>
> > There is a difference of opinion regarding the status of **al-Ajlaḥ**. Imām Aḥmad says, "Al-Ajlaḥ narrates other *munkar* (unacceptable) ḥadīth."

[393] Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3726.

Abū al-Zubayr is a *mudallis* (obfuscates when he narrates) and he is narrating this ḥadīth with the word *ʿan* (from) and confused the narration; sometimes he narrates it as a *mursal* ḥadīth, and other times he narrates it as a *mawṣūl* (connected) ḥadīth. I have explained this in the original work.

Al-Ajlaḥ does enjoy *tawābiʿ* (parallel narrations); however, nothing is authentic. I have explained this in the original work.

Consequently, all versions of this ḥadīth revolve around Abū al-Zubayr al-Makkī; he is a *mudallis* (obfuscates when he narrates) and he is narrating this ḥadīth with the words *ʿan* (from). All versions contain problematic elements.

Al-Albānī regards this ḥadīṯh as *ḍaʿīf* (weak).[394]

[394] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 3084.

Ḥadīth 25

إنه لعهد النبي الأمي صلى الله عليه وسلم إلي أنه لا يحبك إلا مؤمن ولا يبغضك إلا منافق قال وسمعت علي بن أبي طالب قال: لما نزلت: وَتَعِيَهَا أُذُنٌ وٰعِيَةٌ [الحاقة: 12] قال النبي صلى الله عليه وسلم سألت الله أن يجعلها أذنك يا علي.

The unlettered Prophet ﷺ promised me that no one except a believer would love me, and no one except a *munāfiq* (hypocrite) would dislike me. (The narrator says,) I heard ʿAlī ibn Abī Ṭālib say, "When the verse, '*and (that) a conscious ear would be conscious of it,*' was revealed, Nabī ﷺ said, 'O ʿAlī, I asked Allah to make this verse refer to your ear.'"

This ḥadīth is narrated by ʿAlī and Buraydah رضي الله عنهما.

The Ḥadīth of ʿAlī

Ibn ʿAsākir and **Ibn al-Maghāzilī** narrate — from **Abū Bakr Muḥammad ibn Aḥmad ibn Muḥammad al-Mufīd — Abū ʿAmr ʿUthmān ibn al-Khaṭṭāb (also known as Abū al-Dunyā al-Ashajj)** informed us, "I heard ʿAlī ibn Abī Ṭālib..."[395]

Abū Bakr al-Mufīd is suspected of lying.[396]

Abū al-Dunyā al-Ashajj is a *kadhdhāb* (liar).[397]

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[395] Ibn ʿAsākir: *Tārīkh Dimashq*, 38/349; Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 363.
[396] Imām al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/460; Ibn Ḥajar: *Lisān al-Mīzān*, 5/45.
[397] Imām al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/33.

The Ḥadīth of Buraydah

1. Ibn ʿAsākir narrates — from **Abū Saʿd al-Adīb** — **Muḥammad ibn Bishr ibn al-ʿAbbās** informed us — **Abū Labīd Muḥammad ibn Idrīs** informed us — **Suwayd ibn Saʿīd** informed us — **al-Walīd ibn Muslim** informed us — from ʿAlī ibn Ḥawshab al-Fizārī — he heard Makḥūl narrating — from Buraydah who said, "The Messenger of Allah ﷺ recited the verse, '*and (that) a conscious ear would be conscious of it,*' and said, "I asked Allah to make this verse refer to your ear." ʿAlī said, "I did not forget anything after that." [398]

   Abū Saʿd al-Adīb, **Muḥammad ibn Bishr ibn al-ʿAbbās**, and **Abū Labīd Muḥammad ibn Idrīs** could not be traced.

   Suwayd ibn Saʿīd al-Ḥadathānī is *ḍaʿīf* (weak).

   Al-Walīd ibn Muslim is a *mudallis* (obfuscates when he narrates) and he is narrating with the words *ʿan* (from).

   Al-Ḥadathānī is contradicting ʿAlī ibn Sahl, a *thiqah* (reliable) narrator who transmits this ḥadīth as a *mursal* narration.

   Al-Ṭabarī narrates, "'ʿAlī ibn Sahl narrated to us — **al-Walīd ibn Muslim** narrated to us — from ʿAlī ibn Ḥawshab who said, "I heard Makḥūl...(a *mursal* narration)." [399]

   Therefore, there are two *ʿillahs* (hidden impairing defects):

   It is *mursal*, and

   Al-Walīd (the *mudallis*) is narrating with the word *ʿan* (from). There also exist (other) inconsistencies, as I have explained in the original work.

[398] Ibn ʿAsākir: *Tārīkh Dimashq*, 38/349 Ibn ʿAsākir: *Tārīkh Dimashq*, 41/455.
[399] Al-Ṭabarī: *Tafsīr al-Ṭabarī*: 23/223.

2. Ibn ʿAsākir narrates — from **ʿAbd Allāh ibn al-Zubayr al-Asadī** — from **Ṣāliḥ ibn Maytham** who said, "I heard Buraydah al-Aslamī..."

   ʿAbd Allāh ibn al-Zubayr al-Asadī and **Ṣāliḥ ibn Maytham** could not be traced.

   There exists *iḍṭirāb* (inconsistencies) in this narration, as I have explained in the original work. Sometimes, it is narrated as follows: Bishr ibn Ādam — ʿAbd Allāh ibn al-Zubayr al-Asadī narrated to us — from Ṣāliḥ ibn Maytham.

   Other times, it is narrated as: Bishr ibn Aḥmad — Muḥammad ibn al-Zubayr al-Asadī narrated to us — from Ṣāliḥ ibn Maytham.

   Other times, it is narrated as: Bishr ibn Ādam — ʿAbd Allāh, the father of Abū Aḥmad al-Zubayr — narrated to us — Ṣāliḥ ibn Maytham narrated to us.

   Other times, it is narrated as: Bishr ibn Ādam — ʿAbd Allāh ibn al-Zubayr narrated to us — ʿAbd Allāh ibn Rustum narrated to me.

   All of these inconsistencies prove that the ḥadīth is inauthentic.

The ḥadīth also exists without any mention of the verse's revelation. Al-Bazzār narrates:

حدثنا نجيح بن إبراهيم الكوفي، قال: نا ضرار بن صرد، قال: نا محمد بن إسماعيل بن أبي فديك، قال: نا عبد الرحمن بن أبي مليكة، عن إسماعيل بن عبد الله بن جعفر، عن أبيه، أن رسول الله قال لعلي: إن الله تبارك وتعالى أمرني أن أدنيك ولا أقصيك، وأن أعلمك ولا أجفوك.

Najīḥ ibn Ibrāhīm narrated to us — **Ḍirār ibn Ṣurad** informed us — Muḥammad ibn Ismāʿīl ibn Abī Fudayk informed us — **ʿAbd al-Raḥmān ibn Abī Mulaykah** informed us — from Ismāʿīl ibn ʿAbd Allāh ibn Jaʿfar — from his father that the Messenger of Allah ﷺ said to ʿAlī, "Verily, Allah ﷻ commanded me to bring you close and not to

drive you away. He سُبْحَانَهُوَتَعَالَىٰ (also) commanded me to teach you and to not treat you harshly." [400]

ʿAbd al-Raḥmān ibn Abī Mulaykah is *ḍaʿīf* (weak). In fact, Imām al-Nasā'ī says he is *matrūk*.

Al-Bazzār transmits a similar narration: **ʿAbbād ibn Yaʿqūb** narrated to us — ʿAlī ibn Hāshim ibn al-Burayd informed us — from **Muḥammad ibn ʿUbayd Allāh ibn Abī Rāfiʿ** — from ʿAbd Allāh ibn ʿAbd al-Raḥmān — from Jābir — Muḥammad said, "My father and ʿAbd Allāh (his uncle) narrated to me from their fathers, from Abū Rāfiʿ." [401]

Muḥammad ibn ʿUbayd Allāh ibn Abī Rāfiʿ is *matrūk*.

Abbād ibn Yaʿqūb is a *ṣadūq* (sincere); however, he narrates *manākīr* (unacceptable reports).

Ibn ʿAsākir narrates — from **Muḥammad ibn Yazīd** — Muḥammad ibn Fuḍayl informed us — ʿAmmārah ibn al-Qaʿqāʿ informed us — from **Wuhayb al-Makkī**. [402]

Ibn ʿAsākir says this ḥadīth is *munqaṭiʿ* (broken).

Muḥammad ibn Yazīd is ibn Muḥammad ibn Kathīr, Abū Hishām al-Rifāʿī al-Kūfī. He is *ḍaʿīf* (weak).

Wuhayb al-Makkī needs to be identified.

Al-Shawkānī and ibn Taymiyyah are absolutely certain that this ḥadīth is *mawḍūʿ* (fabricated). [403] In fact, they deny there is any difference of opinion in this regard.

[400] Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 2252.
[401] Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 3878.
[402] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/376.
[403] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 7/522; al-Shawkānī: *al-Fawā'īd al-Majmūʿah*, ḥadīth no. 280.

In short, both chains of transmission are inauthentic. The version of ʿAlī is *bāṭil* (baseless) and the version of Buraydah is *ḍaʿīf* (weak) and *muḍṭarib* (unresolvably problematic).

Ḥadīth 26

علي قديم هجرته، حسن سمته، حسن بلاؤه، كريم حسبه. فقال: إني لست عن هذا أسألك! ولكنه خطب إلي ابنتي، فأحببت أن أعلم ما مبلغ ذلك من مسرتك، أو مساءتك. فقال: إن فاطمة بضعة مني، أحب ما سرها، وأكره ما ساءها، قال: فوالذي بعثك بالحق نبيا لا أنكح عليا، وفاطمة حية.

The Prophet ﷺ said, "ʿAlī's hijrah was early, his characteristics are charming, his bravery is admirable, and his ancestry is noble." He (the questioner) said, "I am not asking you about this! Rather, he has proposed to my daughter and so I would like to know the extent to which this pleases you or upsets you." And then Nabī ﷺ said, "Verily, Fāṭimah is a part of me; I love what makes her happy and I dislike what makes her upset." He said, "By the One who sent you with the truth as a Nabī, I will not marry her off to ʿAlī while Fāṭimah is alive."

Ibn al-Maghāzilī narrates — Abū al-Ḥasan Muḥammad ibn Muḥammad ibn Makhlad al-Bazzār informed us — Muḥammad ibn al-Ḥasan ibn ʿAbd Allāh Abū al-Fatḥ narrated to us — my father narrated to us — ʿAbbās narrated to us — Abū Salamah narrated to us — Abū ʿAwānah narrated to us — from Ismāʿīl ibn Sālim — from ʿĀmir that a man came to Nabī ﷺ and said, "O Nabī of Allah, what are your thoughts of ʿAlī?" Nabī ﷺ then said the ḥadīth.[404]

This ḥadīth is *ḍaʿīf* (weak).

Ibn al-Maghāzilī is *ḍaʿīf* (weak) and **Muḥammad ibn al-Ḥasan ibn ʿAbd Allāh Abū al-Fatḥ** could not be traced.

The ḥadīth with the following words is *ṣaḥīḥ* (authentic):

[404] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 327.

عن المسور بن مخرمة، قال: إن عليا خطب بنت أبي جهل فسمعت بذلك فاطمة، فأتت رسول الله، فقالت: يزعم قومك أنك لا تغضب لبناتك، وهذا علي ناكح بنت أبي جهل. فقام رسول الله صلى الله عليه وسلم، فسمعته حين تشهد، يقول: أما بعد، أنكحت أبا العاص بن الربيع، فحدثني وصدقني، وإن فاطمة بضعة مني، وإني أكره أن يسوءها، والله لا تجتمع بنت رسول الله صلى الله عليه وسلم، وبنت عدو الله، عند رجل واحد. فترك علي الخطبة.

From al-Miswar ibn Makhramah, "ʿAlī proposed to the daughter of Abū Jahl. Fāṭimah heard of this and went to Allah's Messenger ﷺ saying, 'Your people think that you do not become angry for the sake of your daughters as ʿAlī is now going to marry the daughter of Abū Jahl.' On that, Allah's Messenger ﷺ got up and after his recitation of the tashahhud; I heard him saying, 'I married one of my daughters to Abū al-ʿĀṣ ibn al-Rabīʿ (the husband of Zaynab, the daughter of the Prophet ﷺ) before Islam and he proved truthful in whatever he said to me. And verily, Fāṭimah is a part of me; I hate to see her being troubled. By Allah, the daughter of Allah's Messenger ﷺ and the daughter of Allah's enemy cannot be married to one man.' So ʿAlī gave up the proposal." [405]

[405] Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 3729; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2449.

Ḥadīth 27

إن الله أمرني بحب أربعة، وأخبرني أنه يحبهم، قيل: يا رسول الله سمهم لنا. قال: علي منهم. يقول ذلك ثلاثا، وأبو ذر، والمقداد، وسلمان، أمرني بحبهم وأخبرني أنه يحبهم.

Verily, Allah has commanded me to love four people; and He informed me that He (too) loves them. It was said, "O Messenger of Allah, name them for us." He said, "ʿAlī is among them." He said this three times. "And Abū Dharr, al-Miqdād, and Salmān. Allah has commanded me to love them; and He informed me that He (too) loves them."

This ḥadīth is narrated by Buraydah, Ibn ʿUmar, Abū Hurayrah, and Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Buraydah

Imām al-Tirmidhī, Imām ibn Mājah, and others narrate — from **Sharīk** — from **Abū Rabīʿah** — from Ibn Buraydah — from his father who said, "The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[406]

Imām al-Tirmidhī regarded the ḥadīth as *ḥasan* (fair).

Al-Ḥākim regarded the ḥadīth as *ṣaḥīḥ* (authentic). However, Imām al-Dhahabī criticised this opinion by saying that Imām Muslim does not include Abū Rabīʿah in his collection.

The grading by both al-Ḥākim and al-Tirmidhī is too lenient. **Sharīk** is considered *sayyi' al-ḥifẓ* (weak memory). Regarding **Abū Rabīʿah ʿUmar ibn Rabīʿah**, Abū Ḥātim says he is a *munkar al-ḥadīth* (reports unacceptable ḥadīth). Yaḥyā ibn Maʿīn says he a *thiqah* (reliable) from

[406] Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3718; Imām ibn Mājah: *Sunan Ibn Mājah*, ḥadīth no. 149.

Kūfah. The *jarḥ* (impugning statement) of Abū Ḥātim is to be given preference over Ibn Maʿīn's statement because it is *mufassar* (explained in detail).

Al-Albānī regards the ḥadīth as *ḍaʿīf* (weak).[407]

Sharīk does enjoy a *tābiʿ* (parallel narration). Abū Nuʿaym narrates — from **Mūsā ibn ʿUmayr** — Abū Rabīʿah al-Iyādī narrated to us — from Abū Buraydah — from his father.[408]

However, this ḥadīth contains the narrator **Mūsā ibn ʿUmayr**. He is *matrūk* (suspected of forgery). Abū Ḥātim called him a liar. It is supposed to be from Ibn Buraydah, not Abū Buraydah.

The Ḥadīth of Ibn ʿUmar

Ibn ʿAdī and Ibn ʿAsākir narrate — Aḥmad ibn Ḥafṣ al-Saʿdī; Ibrāhīm ibn ʿAbd Allāh al-Khazzāf al-Jurjānī narrated to us — **Sulayman ibn ʿĪsā al-Sijzī** narrated to us — al-Layth ibn Saʿd narrated to us — from Nāfiʿ — from Ibn ʿUmar who said that the Prophet ﷺ said, "Verily, Allah has commanded me to love four people of my Companions. And Allah said, 'I love them (too).' (They are) Abū Bakr, ʿUmar, ʿUthmān and ʿAlī."[409]

Sulaymān ibn ʿĪsā ibn Najīḥ al-Sijzī's *kunyah* (agnomen) is **Abū Yaḥyā**. He fabricates ḥadīth.

The Ḥadīth of Abū Hurayrah

من طريق عبد العزيز بن النعمان القرشي، ثنا يزيد بن حيان، عن عطاء الخراساني، عن أبي هريرة، قال :

قال رسول الله صلى الله عليه وسلم: لا يجتمع حب هؤلاء الأربعة إلا في قلب مؤمن: أبو بكر، وعمر، وعثمان، وعلي رضي الله عنهم أجمعين.

[407] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth nos. 1549, 2171 and 3128.
[408] Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 1/190.
[409] Ibn ʿAdī: *al-Kāmil*, 3/289; Ibn ʿAsākir: *Tārīkh Dimashq*, 39/127.

> Abū Nuʿaym narrates — from **ʿAbd al-ʿAzīz ibn al-Nuʿmān al-Qurashī** — Yazīd ibn Ḥayyān narrated to us — from **ʿAṭāʾ al-Khurāsānī** — from Abū Hurayrah who said that the Prophet ﷺ said, "The love of these four people does not come together except in the heart of a believer: Abū Bakr, ʿUmar, ʿUthmān and ʿAlī رضي الله عنهم." [410]

I think ʿAbd al-ʿAzīz ibn al-Nuʿmān is al-Mawṣilī. Abū Ḥātim says he is *majhūl* (unknown). [411]

ʿAṭāʾ al-Khurāsānī is a *mudallis* (obfuscated when he transmits) and he did not hear (ḥadīth) from Abū Hurayrah رضي الله عنه.

The Ḥadīth of Anas ibn Mālik

Ibn ʿAsākir narrates — from **Abū ʿAbd Allāh al-Bukāʾ** — from **Abū Khalaf** — from Anas ibn Mālik. [412]

Al-Azdī says Abū ʿAbd Allāh al-Bukāʾ is *matrūk al-ḥadīth* (suspected of forgery). [413]

Ibn Maʿīn says Abū Khalaf al-Aʿmā is a liar.

Al-Ṭabarānī and Ibn ʿAsākir narrate — Mūhammad ibn ʿĪsā ibn al-Sakan al-Wāsiṭī narrated to us — **al-Ḥasan ibn Bishr al-Jabullī** — **Abū ʿĀmir al-Thawrī** — from **ʿAṭāʾ al-Khurāsānī** — from Anas." [414]

ʿAṭāʾ is a *mudallis* (obfuscated when he transmits) and he did not hear (ḥadīth) from Anas.

Abū ʿĀmir al-Thawrī (or al-Tawzī—as it appears in Ibn ʿAsākir's narration) and **al-Ḥasan ibn Bishr al-Jabalī** could not be traced.

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[410] Abū Nuʿaym: *Ḥilyat al-Awliyāʾ*, 1/190.
[411] Abū Ḥātim: *Kitāb al-Jarḥ wa al-Taʿdīl*, 5/398.
[412] Ibn ʿAsākir: *Tārīkh Dimashq*, 39/127.
[413] Ibn Ḥajar: *Lisān al-Mizān*, 7/72.
[414] Al-Ṭabarānī: *Musnad al-Shāmiyyīn*, ḥadīth no. 2312; Ibn ʿAsākir: *Tārīkh Dimashq*, 39/128.

Al-Albānī says the ḥadīth is *ḍaʿīf jiddan* (very weak).[415]

In short, the ḥadīth is *ḍaʿīf* (weak).

[415] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 2743.

Ḥadīth 28

إن الوليد بن عقبة قال لعلي: ألست أبسط منك لسانا، وأحد منك سنانا، وأملأ منك حشوا؟ فأنزل الله تعالى: أَفَمَن كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَّا يَسْتَوُونَ [السجدة: 18]

Al-Walīd ibn ʿUqbah said to ʿAlī, "Am I not more eloquent in speech, a more accurate marksman, and I engender more fear and cover more territory on the front lines than you?" Then Allah سُبْحَانَهُ وَتَعَالَىٰ revealed, "*Then is one who was a believer like one who was defiantly disobedient? They are not equal.*"

This ḥadīth is narrated by Ibn ʿAbbās and ʿAṭā' رَضِيَ اللَّهُ عَنْهُمَا.

The Ḥadīth of Ibn ʿAbbās

This version has the following three chains of transmission:

1. Al-Qaṭīʿī and others narrate — from Ḥammād ibn Salamah — from **al-Kalbī** — from **Abū Ṣāliḥ**, from Ibn ʿAbbas.[416]

   Al-Kalbī is Muḥammad ibn al-Sā'ib. He is a *kadhdhāb* (liar).

   Abū Ṣāliḥ is Bādhām. He is *ḍaʿīf* (weak).

2. Al-Shāmūkhī narrates — from **ʿAbd Allāh ibn Ṣāliḥ** — **ʿAbd Allāh ibn Lahīʿah** narrated to us — from ʿAmr ibn Dīnār — from Ibn ʿAbbāṣ regarding the verse, "*Then is one who was a believer like one who was defiantly disobedient? They are not equal.*" The word 'believer' referring to ʿAlī ibn Abī Ṭālib and the 'defiantly disobedient' referring to al-Walīd ibn ʿUqbah ibn Abī Muʿīṭ.

   The chain of transmission is *ḍaʿīf* (weak). **Ibn Lahīʿah** is *ḍaʿīf* (weak). **ʿAbd Allāh ibn Ṣāliḥ** is *sayyi' al-ḥifẓ* (weak memory).

[416] Al-Qaṭīʿī: *Zawā'id Faḍā'il al-Ṣaḥābah*, ḥadīth no. 1043.

3. Al-Wāḥidī narrates from **Ibn Abī Laylā** — from al-Ḥakam — from Saʿīd ibn Jubayr — from Ibn ʿAbbās.[417]

   Ibn Abī Laylā is Muḥammad ibn ʿAbd al-Raḥmān. He is *sayyi' al-ḥifẓ* (weak memory).

   Imām al-Dhahabī made a mistake when he thought the chain of transmission is strong.[418] Perhaps he though Ibn Abī Laylā was ʿAbd al-Raḥmān, when, in reality, it is his son, Muḥammad. And Muḥammad is *sayyi' al-ḥifẓ* (weak memory).

   It has been mentioned that the verse was revealed regarding the father of al-Walīd ibn ʿUqbah. Regarding this, Ibn ʿAsākir narrates — from **ʿAbd Allāh ibn Ṣāliḥ** — **Ibn Lahīʿah** narrated to us — from ʿAmr ibn Dīnār — from Ibn ʿAbbās.[419]

   It has been previously mentioned that **Ibn Lahīʿah** is *ḍaʿīf* (weak).

   ʿAbd Allāh ibn Ṣāliḥ was the scribe of al-Layth. He is considered *sayyi' al-ḥifẓ* (weak memory).

The Ḥadīth of ʿAṭā'

Al-Ṭabarī narrates — **Ibn Ḥumayd** narrated to us — Salamah ibn al-Faḍl narrated to us — **Ibn Isḥāq** narrated to me — from **some of his companions** — from ʿAṭā' ibn Yasār.[420]

Ibn Ḥumayd is Muḥammad al-Rāzī. He is *ḍaʿīf* (weak).

Ibn Isḥāq is a *mudallis* (obfuscates when he narrates). His teacher is *majhūl* (unknown).

Additionally, the ḥadīth is *mursal*.

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[417] Al-Wāḥidī: *Asbāb al-Nuzūl*, 349.
[418] Imām al-Dhahabī: *Siyar Aʿlām al-Nubalā'*, 3/415.
[419] Ibn ʿAsākir: *Tārīkh Dimashq*, 63/235.
[420] Al-Ṭabarī: *Tafsīr al-Ṭabarī*, 18/625.

Al-Suyūṭī mentions several narrations in this regard; however, he did not include their chains of transmission in order for them to be scrutinized.[421]

In short, the ḥadīth is *ḍaʿīf* (weak) in all of its different chains of transmission. On the other hand, Imām al-Dhahabī believed it to be strong [we mentioned the error he likely made].

[421] Imām al-Suyūṭī: *al-Durr al-Manthūr*, 6/553.

Ḥadīth 29

إن فاطمة وعليا والحسن والحسين في حظيرة القدس، في قبة بيضاء، سقفها عرش الرحمن.

Certainly, Fāṭimah, ʿAlī, Ḥasan, and Ḥusayn are in a white dome in Paradise, the roof of which is the ʿarsh of al-Raḥmān.

This ḥadīth is narrated by ʿUmar, Abū Mūsā, and Abū Hurayrah رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of ʿUmar

Ibn ʿAsākir and Ibn al-Jawzī narrate — from **Samānah ibn Ḥamdān ibn al-Waḍḍāḥ ibn Ḥassān al-Anbāriyyah** — my father narrated to me — from **ʿAmr ibn Ziyād al-Yūnānī** — ʿAbd al-ʿAzīz ibn Muḥammad narrated to me — Zayd ibn Aslam informed me — from his father that ʿUmar ibn al-Khaṭṭāb said, "The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[422]

ʿAmr ibn Ziyād al-Thawbānī is a *kadhdhāb* (liar) and a *waḍḍāʿ* (fabricates ḥadīth).

Samānah narrates false narrations from her father, from ʿAmr ibn Ziyād. It is as if the problem stems from ʿAmr, as al-Dhahabī mentions.[423]

Al-Khaṭīb writes about Samānah's father but he did not mention anything regarding his status as a narrator.[424]

The Ḥadīth of Abū Mūsā

Al-Suyūṭi says, "This ḥadīth has another chain of transmission. Al-Ṭabarānī says: Abū al-Zabyāʿ narrated to us — Zuhayr ibn ʿAbbād

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[422] Ibn ʿAsākir: *Tārīkh Dimashq*, 13/229; ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 2/3.
[423] Imām al-Dhahabī: *Mizān al-Iʿtidāl*, 4/607.
[424] Al-Khaṭīb al-Baghdādī: *Tārīkh Baghdād*, 8/175.

narrated to us — Wakīʿ narrated to us — from Sufyān al-Thawrī — from **Abū Isḥāq** — from **Jabbār al-Ṭā'ī**, from Abū Mūsā who said that the Prophet ﷺ said, 'Me, ʿAlī, Fāṭimah, Ḥasan, and Ḥusayn will be in a dome under the *ʿarsh* on the Day of Judgement.'"[425]

Jabbār is *ḍaʿīf* (weak).

Abū Isḥāq al-Sabīʿī is a *mudallis* (obfuscates when he narrates) and is transmitting using the word *ʿan* (from). He commits serious errors.

The Ḥadīth of Abū Hurayrah

Abū Nuʿaym al-Aṣbahānī narrates — from **Yaʿqūb ibn Dīnār** — Munabbih ibn ʿUthmān narrated to us — **Ismāʿīl ibn ʿAyyāsh** narrated to us — I heard **Yaḥyā ibn ʿAbd Allāh** narrating — from his father, "I heard Abū Hurayrah..." then he mentioned a long ḥadīth.[426]

Yaḥyā ibn ʿAbd Allāh's name is actually Yaḥyā ibn ʿUbayd Allāh (as quoted in *al-Ziyādāt ʿAlā al-Mawḍūʿāt*).[427] His name is ibn ʿAbd Allāh ibn Mawhib al-Taymī al-Madanī. He narrates from his father. Ismaʿīl ibn ʿAyyāsh narrates from him. He is *matrūk* (suspected of forgery) and suspected of fabricating ḥadīth.

Ismaʿīl ibn ʿAyyāsh is *ḍaʿīf* (weak) when he narrates from other than the people of Shām.

Al-Dhahabī says **Yaʿqūb ibn Dīnār** is unknown, but some have suspected him of fabricating ḥadīth.[428]

In short, the version of ʿUmar and Abū Hurayrah are *wah* (feeble) and *sāqiṭ* (wholly unreliable). The version of Abū Mūsā is *ḍaʿīf* (weak).

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[425] Imām al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/359.
[426] Abū Nuʿaym al-Aṣbahānī: *Faḍā'il al-Khulafā' al-Rāshidīn*, ḥadīth no. 33.
[427] Abū Nuʿaym al-Aṣbahānī: *Faḍā'il al-Khulafā' al-Rāshidīn*, ḥadīth no. 263.
[428] Imām al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/452.

Ḥadīth 30

أمر رسول الله صلى الله عليه وسلم علي بن أبي طالب بقتال الناكثين، والقاسطين، والمارقين.

The Messenger of Allah ﷺ ordered ʿAlī ibn Abī Ṭālib to fight the *nākithīn* (the people of the battle of *Jamal*), the *qāsiṭīn* (the people of the battle of *Ṣiffīn*) and the *māriqīn* (the people of Nahrawān, i.e. the *Khawārij*).

This ḥadīth is narrated by Abū Ayyūb al-Anṣārī, Ibn Masʿūd, ʿAlī, ʿAmmār ibn Yāsir, and Abū Saʿīd رضي الله عنهم.

The Ḥadīth of Abū Ayyūb al-Anṣārī

This ḥadīth is narrated with a number of different chains of transmission:

1. Al-Ḥākim narrates — from **Muḥammad ibn Ḥumayd** — **Salamah ibn al-Faḍl** narrated to us — Abū Zayd al-Aḥwal narrated to me — from **ʿItāb**[429] **ibn Thaʿlabah** — Abū Ayyūb al-Anṣārī narrated to me in the khilāfah of ʿUmar ibn al-Khaṭṭāb.[430]

   Muḥammad ibn Ḥumayd is (Muḥammad ibn Ḥumayd) al-Rāzī. He is suspected of lying.

   There is a difference of opinion regarding the status of **Salamah ibn al-Faḍl**.

   Al-Dhahabī and Ibn Ḥajar say regarding **ʿItāb ibn Thaʿlabah**: "Abū Zayd al-Aḥwal narrates the ḥadīth of "fighting the *nākithīn* (the people of the battle of *Jamal*)" from him. The chain of transmission

[429] The name appears as "iqāb' in *al-Mustadrak*. However, the correct version is as I have mentioned.
[430] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4674.

is *muẓlim* (murky). And the *matn* (text) is *munkar* (unacceptable)."[431]

2. Al-Ḥākim narrates — from **Muḥammad ibn Yūnus al-Qurashī** — ʿAbd al-ʿAzīz ibn al-Khaṭṭāb narrated to us — ʿAlī ibn Ghurāb ibn Abī Fāṭimah narrated to us — from **al-Aṣbagh ibn Nubātah** — from Abū Ayyūb.[432]

   Muḥammad ibn Yūnus al-Qurashī al-Kudaymī and **al-Aṣbagh ibn Nubātah** are both *matrūk* (suspected of forgery).

   ʿAlī ibn Ghurāb ibn Abī Fāṭimah could not be traced.

3. Ibn ʿAsākir narrates — from **Aḥmad ibn Isḥāq ibn Naykhāb** — **Ibrāhīm ibn al-Ḥasan ibn ʿAlī al-Kattānī** narrated to us — **Yaḥyā ibn Sulaymān al-Juʿfī** narrated to us — Ibn Fuḍāyl narrated to us — **Ibrāhīm al-Hijrī** narrated to us — from Abū Ṣādiq who said, "Abū Ayyūb al-Anṣārī entered ʿIrāq... until the end of the ḥadīth."[433]

   Aḥmad ibn Isḥāq ibn Naykhāb and **Ibrāhīm ibn al-Ḥasan ibn ʿAlī al-Kattānī** could not be traced.

   There is a difference of opinion regarding the status of **Yaḥyā ibn Sulaymān al-Juʿfī**.

   Ibrāhīm al-Hijrī is *ḍaʿīf* (weak).

4. Ibn Ḥibbān narrates — from **Ṣāliḥ ibn Abī al-Aswad** — from **ʿAlī ibn al-Ḥizwar** — from **al-Aṣbagh ibn Nubātah** — from Abū Ayyūb al-Anṣārī.[434]

   Ṣāliḥ ibn Abī al-Aswad, **ʿAlī ibn al-Ḥizwar**, and **al-Aṣbagh ibn Nubātah** are all *matrūk* (suspected of forgery).

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[431] Imām al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/27; Ibn Ḥajar: *Lisān al-Mīzān*, 4/127.
[432] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4675.
[433] Ibn ʿAsākir: *Tārīkh Dimishq*, 16/53.
[434] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 1/174.

5. Al-Khaṭīb narrates — from **al-Maʿallā ibn ʿAbd al-Raḥmān** — **Sharīk** narrated to us — from Sulaymān ibn Mihrān al-Aʿmash — Ibrāhīm narrated to us — from ʿAlqamah and al-Aswad who said, "We went to Abū Ayyūb al-Anṣārī. And he mentioned a long ḥadīth."[435]

   Al-Maʿallā ibn ʿAbd al-Raḥmān al-Wāsiṭī is a *kadhdhāb* (liar).

   Al-Jūraqānī narrates — from al-Maʿallā ibn ʿAbd al-Raḥmān in Baghdād — **Suwayd** narrated to us — from Sulaymān ibn Mihrān al-Aʿmash — Ibrāhīm narrated to us — from ʿAlqamah and al-Aswad who said, "We went to Abū Ayyūb al-Anṣārī."[436] Al-Jūraqānī said, "This ḥadīth is *mawḍūʿ* (fabricated), there is no doubt about it."

   This chain of transmission contains the narrator **Suwayd**, whereas in the previous chain, it contained the narrator **Sharīk**. In any case, both are *ḍaʿīf* (weak).

   Ibn al-Jawzī says, "Without a doubt, this ḥadīth is *mawḍūʿ* (fabricated)."[437]

   The following people concurred with him: al-Suyūṭī, Ibn ʿIrāq, al-Shawkānī, and al-Albānī.[438]

6. Al-Ṭabarānī and others narrate — from **Muḥammad ibn Kathīr** — from al-Ḥārith ibn Ḥaṣīrah — from Abū Ṣādiq — from Abū Miḥnaf ibn Salīm — from Abū Ayyūb al-Anṣārī.[439]

   This chain of transmission is *sāqiṭ* (wholly unreliable). **Muḥammad ibn Kathīr is al-Kūfī**. He is *ḍaʿīf* (weak). In fact, some ʿulamā' have regarded him as *ḍaʿīf jiddan* (extremely weak). Imām Aḥmad

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[435] Al-Khaṭīb: *Tārīkh Baghdād*, 13/186.
[436] Al-Jūraqānī: *al-Abāṭīl wa al-Manākīr wa al-Ṣiḥāḥ wa al-Mashāhīr*, 1/174.
[437] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 2/12.
[438] Al-Suyūṭī: *al-La'ālī al-Maṣūʿah*, 1/374; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/371; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 345; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 4896.
[439] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, ḥadīth no. 4049.

states, "We tore his ḥadīth up." Imām al-Bukhārī states, "He is a Kūfan who is a *munkar al-ḥadīth* (narrates unacceptable reports)." Ibn al-Madīnī states, "We recorded *ʿajā'ib* (odd reports) from him and I struck out his ḥadīth." [440]

The Ḥadīth of Ibn Masʿūd

Al-Ṭabarānī narrates — **Muḥammad ibn Hishām al-Mustamlī** narrated to us — ʿAbd al-Raḥmān ibn Ṣāliḥ narrated to us — ʿĀ'idh ibn Ḥabīb narrated to us — **Bukayr ibn Rabīʿah** narrated to us — **Yazīd ibn Qays** narrated to us — from Ibrāhīm — from ʿAlqamah — from ʿAbd Allāh who said, "The Messenger of Allah ﷺ ordered the killing of the *nākithīn* (the people of the battle of *Jamal*), the *qāsiṭīn* (the people of the battle of *Ṣiffīn*) and the *māriqīn* (the people of Nahrawān, i.e. the *Khawārij*)." [441]

Muḥammad ibn Hishām al-Mustamlī, Bukayr ibn Rabīʿah, and **his teacher** could not be traced. Perhaps they are being referred to in al-Haythamī's statement, "Al-Ṭabarānī narrates this ḥadīth with a chain of transmission that contains someone I am unaware of." [442]

There are other chains of transmission, all of which contain narrators that are either suspected (of lying or fabricating) or *majhūl* (unknown). I have mentioned them in the original work.

The Ḥadīth of ʿAlī

This ḥadīth is narrated with a number of different chains of transmission:

1. Al-Bazzār and others narrate — from **Ḥakīm ibn Jubayr** — I heard Ibrāhīm say — I heard ʿAlqamah say — I heard ʿAlī say, "I have been ordered to fight the *nākithīn* (the people of the battle of *Jamal*), the

[440] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 9/371.
[441] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, ḥadīth no. 10053.
[442] Nūr al-Dīn al-Haythamī: *Majmaʿ al-Zawā'id*, 6/235.

qāsiṭīn (the people of the battle of *Ṣiffīn*), and the *māriqīn* (the people of Nahrawān, i.e. the *Khawārij*).'"[443]

Ḥakīm ibn Jubayr is *matrūk* (suspected of forgery).

2. Al-Ṭabarānī and others narrate — from **Yaḥyā ibn Salamah ibn Kuhayl** — from his father — from Abū Ṣādiq — from Rabīʿah ibn Nājid who said, "I heard ʿAlī say," and then he mentioned the ḥadīth.[444]

   Yaḥyā ibn Salamah ibn Kuhayl is *matrūk* (suspected of forgery).

3. Al-Khaṭīb narrates — from **Yūnus ibn Arqam** — from **Abān** — from Khulayd al-ʿAṣrī who said, "I heard ʿAli say, "and then he mentioned the ḥadīth.[445]

   Abān is ibn Abī ʿAyyāsh. He is *matrūk* (abandoned).

   There is a difference of opinion regarding the status of **Yūnus ibn Arqam**.[446]

4. Ibn ʿAsākir narrates — from **Abū al-Jārūd** — from Zayd ibn ʿAlī ibn al-Ḥusayn ibn ʿAlī — from his father — from his grandfather — from ʿAlī.[447]

   Abū al-Jārūd is Ziyād ibn al-Mundhir al-Aʿmā al-Kūfī. He is a *kadhdhāb* (liar).

5. Ibn ʿAsākir narrates — from **ʿAbd al-Jabbār al-Hamdānī** — from **Anas ibn ʿAmr** — from **his father** — from ʿAlī who said, "I was ordered to fight three: the *nākithīn* (the people of the battle of

[443] Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 604.
[444] Al-Ṭabarānī: *al-Muʿjam al-Wasīṭ*, ḥadīth no. 8433.
[445] Al-Khaṭīb: *Tārīkh Baghdād*, 8/340.
[446] Ibn Ḥajar: *Taʿjīl al-Manfaʿah*, 459.
[447] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/468.

Jamal), the *qāsiṭīn* (the people of the battle of *Ṣiffīn*), and the *māriqīn* (the people of Nahrawān, i.e. the *Khawārij*)." [448]

Al-Ḥāfiẓ ibn Khirāsh says **Anas ibn ʿAmr** is *majhūl* (unknown). Ibn Ḥibbān mentions his in his *Kitāb al-Thiqāt*. [449]

His father (ʿAmr) could not be traced.

ʿAbd al-Jabbār ibn al-ʿAbbās al-Hamdānī is a *ṣadūq* (sincere). Several ḥadīth critics have regarded him as a *thiqah* (reliable). However, both Ibn Ḥibbān al-ʿUqaylī mentioned him in their works. [450] In fact, Abū Nuʿaym regarded him as a liar.

6. Ibn ʿAsākir narrates — from **Abū al-ʿAbbās ibn ʿUqdah** — **al-Ḥasan ibn ʿUbayd ibn ʿAbd al-Raḥmān al-Kindī** narrated to us — **Bakkār ibn Bishr** narrated to us — Ḥamzah al-Zayyāt narrated to us — from al-Aʿmash — from Ibrāhīm — from ʿAlī and Abū Saʿīd al-Taymī — from ʿAlī." [451]

   The preponderant opinion regarding **Ibn ʿUqdah** is that he is *ḍaʿīf* (weak).

   Al-Ḥasan ibn ʿUbayd al-Kindī and **Bakkār ibn Bishr** cannot be traced.

7. Abū Yaʿlā and others narrate — from **al-Rabīʿ ibn Sahl** — from Saʿīd ibn ʿUbayd — from ʿAlī ibn Rabīʿah — from ʿAlī. [452]

   Al-Rabīʿ ibn Sahl ibn al-Rakīn ibn ʿUmaylah al-Fizārī is *ḍaʿīf* (weak). In fact, Ibn Maʿīn says that he is not a *thiqah* (reliable).

8. Ibn ʿAsākir and al-Jūraqānī narrate with a chain of transmission that contains **al-Ḥasan ibn ʿAṭiyyah ibn Saʿd** and **his father**, both

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[448] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/469.
[449] Ibn Ḥajar: *Lisān al-Mīzān*, 1/469.
[450] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 2/159; al-ʿUqaylī: *Kitāb al-Ḍuʿafā'*, 3/88.
[451] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/469.
[452] Abū Yaʿlā: *Musnad Abī Yaʿlā*, ḥadīth no. 519.

of whom are *ḍaʿīf* (weak). **Muḥammad ibn Aḥmad ibn Tamīm** is (also) *ḍaʿīf* (weak).

There is some confusion in the chain of transmission.

Al-ʿUqaylī says regarding ʿ**Amr ibn** ʿ**Aṭiyyah al-**ʿ**Awfī**, "Ādam ibn Mūsā narrated to me, 'I heard al-Bukhārī say that there is a problem with the ḥadīth of ʿAmr ibn ʿAṭiyyah al-ʿAwfī.'" [453]

The Ḥadīth of ʿAmmār ibn Yāsir

Al-ʿUqaylī, Abū Yaʿlā, and Ibn ʿAsākir narrate — from Jaʿfar ibn Sulaymān — **al-Khalīl ibn Murrah** narrated to us — from al-Qāsim ibn Sulaymān — from **his father** — from **his grandfather** — from ʿAmmār.[454]

Al-ʿUqaylī says there is nothing established in this chapter. He continues and says that **al-Khalīl ibn Murrah** narrates from **al-Qāsim ibn Sulaymān** and the ḥadīth is inauthentic.

It remains to be seen who **his father** and **grandfather** are.

Al-Khalīl ibn Murrah is *ḍaʿīf* (weak). According to Ibn ʿAsākir's version, his name is **al-Ḥasan ibn Murrah**. However, this is a mistake.

Al-Dūlābī narrates from **Abū al-Jārūd** — from **Abū al-Rabīʿ al-Kindī** — from Hind ibn ʿAmr who said, "I heard ʿAmmār saying," and then he mentioned the ḥadīth. [455]

Abū al-Jārūd is Ziyād ibn al-Mundhir al-Aʿmā al-Kūfī. He is a *kadhdhāb* (liar).

Abū al-Rabīʿ al-Kindī could not be traced.

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[453] Al-ʿUqaylī: *Kitāb al-Ḍuʿafā'*, 3/290.
[454] Al-ʿUqaylī: *Kitāb al-Ḍuʿafā'*, 3/480; Abū Yaʿlā: *Musnad Abī Yaʿlā*, ḥadīth no. 1623; ibn ʿAsākir: *Tārīkh Dimashq*, 43/456.
[455] Al-Dūlābī: *al-Kunā wa al-Asmā'*, 641.

The Ḥadīth of Abū Saʿīd

Ibn ʿAsākir narrates — from **Abū Hārūn al-ʿAbdī** — from Abū Saʿīd al-Khudrī who said, "The Messenger of Allah ﷺ ordered us to fight the *nākithīn* (the people of the battle of *Jamal*), the *qāsiṭīn* (the people of the battle of *Ṣiffīn*) and the *māriqīn* (the people of Nahrawān, i.e. the *Khawārij*). We said, 'O Messenger of Allah, you have ordered us to fight these people, so who shall we fight them with?' He ﷺ said, 'With ʿAlī ibn Abī Ṭālib; alongside him, ʿAmmār ibn Yāsir will be killed.'"[456]

Abū Hārūn al-ʿAbdī is *matrūk* (suspected of forgery).

Al-Khaṭīb narrates from **Ibrāhīm ibn Hirāsah** — from **Sharīk** — from al-Aʿmash, from Abū Saʿīd ʿUqayṣā who said, "I heard ʿAlī saying..."[457]

Ibrāhīm ibn Hirāsah is a *kadhdhāb* (liar).

Sharīk is *ḍaʿīf* (weak).

Al-Albānī mentions the ḥadīth with the words:

تقاتل الناكثين، والقاسطين، والمارقين: بالطرقات، والنهروانات، وبالشعفات.

> You (i.e. ʿAlī) will fight the nākithīn (the people of the battle of *Jamal*), the *qāsiṭīn* (the people of the battle of *Ṣiffīn*) and the *māriqīn* (the people of Nahrawān, i.e. the *Khawārij*) in the roads, near the rivers and on the hill.[458]

Al-Albānī says this is entirely fabricated.

After scrutinizing the various chains of transmissions, al-Albānī states that the *shawāhid* (witness reports) of this ḥadīth are not strong

[456] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/471.
[457] Al-Khaṭīb: *al-Mūḍiḥ*, 1/386-387.
[458] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 4907.

enough to bolster the first part of the (above) ḥadīth because they are severely weak, with some being weaker than others.

I actually collected and scrutinized all the various chains of transmission before coming across al-Albānī's efforts on the ḥadīth. When I completed my work, I compared it with al-Albānī's and found my work to be broader and more extensive. My rulings regarding the ḥadīth were no different than his, except in few minute inconsequential instances. All praise belongs to Allah for His *tawfīq*.

In conclusion, when the ḥadīth specifies the group of the *nākithīn* and others it is *bāṭil* (false). All of the different chains of transmission are *sāqiṭah* (wholly unreliable). As for when the ḥadīth appears without specifying who the groups are, than most of the chains of transmission are extremely weak.

Ḥadīth 31

بينما رسول الله صلى الله عليه وسلم في بيتي يوما، إذ قالت الخادم: إن عليا وفاطمة بالسدة، قالت: فقال لي: قومي فتنحي لي عن أهل بيتي. قالت: فقمت، فتنحيت في البيت قريبا. فدخل علي وفاطمة، والحسن والحسين، وهما صبيان صغيران. قالت: فأخذ الصبيين، فوضعهما في حجره، فقبلهما واعتنق عليا بإحدى يديه، وفاطمة باليد الأخرى، فقبل فاطمة، فأغدف عليهم خميصة سوداء، فقال: اللهم إليك، لا إلى النار، أنا وأهل بيتي. قال: قلت: وأنا يا رسول الله؟ قال: وأنت.

Umm Salamah said, "The Messenger of Allah ﷺ was in my home one day when the *khādimah* (servant) said, 'ʿAlī and Fāṭimah are by the door.' He ﷺ said to me, 'Stand up and step to the side for my family.' I stepped aside nearby and then ʿAlī, Fāṭimah, Ḥasan, and Ḥusayn entered. Ḥasan and Ḥusayn were two small children at that time. He ﷺ took the two children, placed them on his lap and kissed them. He embraced ʿAlī with one of his hands and Fāṭimah with the other, and then he kissed her. He shrouded them with a black cloak and said, 'O Allah, guide me and my family towards you, not towards the fire (of Jahannum).' (Umm Salamah said) and me, O Messenger of Allah? He ﷺ said, 'And you.'"

Imām Aḥmad and others narrate — from **Abū al-Muʿaddal ʿAṭiyyah al-Ṭufāwī** — from **his father** — from Umm Salamah who said...[459]

The chain of transmission is *ḍaʿīf* (weak).

[459] Imām Aḥmad: *Faḍā'il al-Ṣaḥābah*, ḥadīth no. 986 and *Musnad Aḥmad*, 6/296.

ʿAṭiyyah al-Ṭifāwī was considered *wāh* (weak) by al-Azdī. Ibn Ḥibbān mentions him in his *Kitāb al-Thiqāt*. Al-Sājī said he is *ḍaʿīf jiddan* (very weak).[460]

There is no consideration to be given to the fact that Ibn Ḥibbān includes him in his work on reliable narrators, as I have mentioned several times.

His father could not be traced.

[460] Ibn Ḥajar: *Liṣān al-Mīzān*, 4/176.

Ḥadīth 32

فينا والله أنزلت: وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوٰنًا عَلَىٰ سُرُر مُّتَقٰبِلِينَ [الحجر: 47]

The verse, "*And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other*" was, by Allah, revealed about us.

Imām Aḥmad and others narrate — from Sufyān — from Isrā'īl Abū Mūsā — from Ḥasan — from ʿAlī.[461]

The narrators of this ḥadīth are all reliable. However, Ḥasan did not hear (ḥadīth) from ʿAlī.

Ibn Abī Ḥātim narrates — Muḥammad ibn Ḥammād al-Ṭahrānī informed us (in what he wrote to me) — ʿAbd al-Razzāq informed us — Maʿmar informed us — from Qatādah that ʿAlī ibn Abī Ṭālib said about the verse, *And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other,* "I hope me, Ṭalḥah, and Zubayr are from those about whom Allah says, *'And We will remove whatever is in their breasts of resentment...'*"[462]

This version of the ḥadīth contains nothing that says it was (specifically) revealed about them (i.e. the family of the Prophet).

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[461] Imām Aḥmad: *Faḍā'il al-Ṣaḥābah*, ḥadīth no. 1018.
[462] Ibn Abī Ḥātim: *Tafsīr Ibn Abī Ḥātim*: 5/1478.

Ḥadīth 33

يا علي إن لك كنزا في الجنة، وإنك ذو قرنيها، فلا تتبعن النظرة النظرة، فإنما لك الأولى، وليست لك الآخرة.

O ʿAlī, there is for you a treasure in Jannah; and verily you (alone) will be its owner. Do not give a second look (i.e. to a *ghayr maḥram*), (because) while you are not blameworthy for the first, you have no right to the second.

Ibn Abī Shaybah and Imām Aḥmad narrate — from **Muḥammad ibn Isḥāq** — from Muḥammad ibn Ibrāhīm — from **Salamah ibn Abī Ṭufayl** — from ʿAlī that Nabī ﷺ said...[463]

Ibn Khirāsh says that the narrator **Salamah ibn Abī Ṭufayl** is *majhūl* (unknown). Ibn Ḥibbān mentions him in his work *Kitāb al-Thiqāt*.[464]

Ibn Isḥāq is a *mudallis* (obfuscates when he transmits), and he is narrating with the word *ʿan* (from).

Al-Ḥākim narrates — from Ḥammād ibn Salamah — from **Muḥammad ibn Isḥāq** — from Muḥammad ibn Ibrāhīm al-Taymī, from **Salamah ibn Abī al-Ṭufayl**, from **his father (I think)**, from ʿAlī.[465]

Al-Ḥākim regards the ḥadīth as *ṣaḥīḥ* (authentic) and al-Dhahabī concurred.

The problem with this ḥadīth has already been mentioned. Additionally, there is more doubt because of the statement 'from his father (I think)'

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[463] Ibn Abī Shaybah: *Muṣannaf Ibn Abī Shaybah*, 4/7; Imām Aḥmad: *Faḍā'il al-Ṣaḥābah*, ḥadīth 1028.
[464] Ibn Ḥajar: *Taʿjīl al-Manfaʿah*, p. 160.
[465] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth 4623.

Imām al-Bukhārī says — Khalīfah narrated to me — ʿAbd al-Aʿlā narrated to us — from **Ibn Isḥāq** — from **the person who heard** Abū al-Ṭufayl ʿĀmir ibn Wāthilah — from Bilāl, Nabī ﷺ said, "Verily, there is for you a treasure in Jannah." It is not authentic. [466]

Al-Daylamī also narrates the ḥadīth. [467] However, I have not come across its chain of transmission.

[466] Imām al-Bukhārī: *al-Tārīkh al-Kabīr*, 4/77.
[467] Al-Daylamī: *Musnad al-Firdaws*, ḥadīth no. 8312.

Ḥadīth 34

بينما رسول الله صلى الله عليه وسلم آخذ بيدي ونحن في سكك المدينة، إذ مررنا بحديقة، فقلت: يا رسول الله، ما أحسنها من حديقة. قال: لك في الجنة أحسن منها.

We were in the streets of Madīnah while the Messenger of Allah ﷺ was holding my hands. We passed by a garden and I said, "O Messenger of Allah, what a beautiful garden!" He ﷺ said, "You will have an even more beautiful garden in Jannah."

This ḥadīth is reported by ʿAlī, Ibn ʿAbbās, and Anas رضي الله عنهم.

The Ḥadīth of ʿAlī

Al-Ḥākim and others narrate — from **al-Faḍl ibn ʿUmayrah** — Maymūn al-Kurdī informed me — from Abū ʿUthmān al-Nahdī that ʿAlī said...[468]

Al-Ḥākim authenticated the ḥadīth and al-Dhahabī concurred. However, **al-Faḍl ibn ʿUmayrah** is *ḍaʿīf* (weak).

The Ḥadīth of Ibn ʿAbbās

Al-Ṭabarānī narrates — **al-Ḥasan ibn ʿAlawiyyah al-Qaṭṭān** — **Aḥmad ibn ʿAmr ibn Muḥammad al-Sukkarī** — **Mūsā ibn Abī Sulaym al-Baṣrī** — **Mindal** narrated to us — al-Aʿmash narrated to us — from Mujāhid — from Ibn ʿAbbās who said, "I went with Nabī ﷺ and ʿAlī in the orchards of Madīnah. We passed by a garden and so ʿAlī said, 'What a beautiful garden, O Messenger of Allah!' He ﷺ said, 'Your garden in Jannah will be more beautiful than this.' Then, with his hand, he gestured towards his head and beard. He began crying until it got louder. It was said, 'What makes you cry?' He said, '(It is) the

[468] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4672.

rancour in the hearts of a people; they will not display it for you until they have lost me.'"[469]

Mindal ibn ʿAlī is *ḍaʿīf* (weak).

I do not know who **al-Ḥasan ibn ʿAlawiyyah al-Qaṭṭān**, **Aḥmad ibn ʿAmr ibn Muḥammad al-Sukkarī** and **Mūsā ibn Abī Sulaym** are.

The Ḥadīth of Anas

Ibn Abī Shaybah narrates — from **Yaḥyā ibn Yaʿlā** — from **Yūnus ibn Khabbāb** — from Anas.[470]

Yaḥyā ibn Yaʿlā is al-Aslamī. He is *ḍaʿīf* (weak).

Yūnus ibn Khabbāb is of the *ghulāt* (extremist Shīʿah), and the preponderant opinion regarding him is that he is *ḍaʿīf* (weak).

Additionally, the chain of transmission is *munqaṭiʿ* (broken) and *muḍṭarib* (unresolvably problematic).

In short, the ḥadīth is *ḍaʿīf* (weak).

[469] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, ḥadīth no. 11084.
[470] Ibn Abī Shaybah: *Muṣannaf Ibn Abī Shaybah*, 6/371.

Ḥadīth 35

بعثنا رسول الله صلى الله عليه وسلم إلى اليمن، مع خالد بن الوليد، وبعث عليا على جيش آخر، وقال: إن التقيتما فعلي على الناس، وإن تفرقتما فكل واحد منكما على حدته. فلقينا بني زبيد من أهل اليمن، وظهر المسلمون على المشركين، فقتلنا المقاتلة، وسبينا الذرية. فاصطفى علي جارية لنفسه من السبي، فكتب بذلك خالد بن الوليد إلى النبي صلى الله عليه وسلم، وأمرني أن أنال منه. فقال: فدفعت الكتاب إليه، ونلت من علي، فتغير وجه رسول الله صلى الله عليه وسلم. فقلت: هذا مكان العائذ، بعثتني مع رجل، وأمرتني بطاعته، فبلغتُ ما أرسلت به. فقال رسول الله صلى الله عليه وسلم: لا تقعن يا بريدة في علي، فإن عليا مني وأنا منه، وهذا وليكم بعدي.

The Messenger of Allah ﷺ dispatched us to Yemen with Khālid ibn al-Walīd and ʿAlī with another army. He said, "If the two armies combine forces, ʿAlī is to be in charge. If the two armies remain separate from one another, then to each group his own (leader). We (eventually) met with Banī Zabīd (in battle) from the inhabitants of Yemen. The Muslims were triumphant over the polytheists. We killed many of their fighters and captured many of their women and children. ʿAlī chose a slave-girl from the captives for himself. Khālid ibn al-Walīd wrote to Nabī ﷺ informing him about what ʿAlī did. He (i.e. Khālid) ordered me to speak of ʿAlī in a denigrating manner. He (i.e. Buraydah) said, "I handed the letter to him and spoke of ʿAlī in the way I had been ordered." The Messenger of Allah's face changed colour. I said, "This is the place where I seek refuge; you have sent me with a commander and ordered me to obey him, and I have done just that." The Messenger of Allah said, "Do not act hostile towards ʿAlī; for he is of me and I am of him, and he is your walī after me."

The ḥadīth is narrated by Buraydah, Wahb ibn Ḥamzah, ʿImrān ibn Ḥuṣayn, and Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Buraydah

Imām al-Nasā'ī, Imām Aḥmad and others narrate from — **al-Ajlaḥ**, from **ʿAbd Allāh ibn Buraydah**, from his father.[471]

This ḥadīth is *munkar* (unacceptable).

Al-Ajlaḥ is a *ṣadūq* (sincere). However, he has weakness. He narrates *manākīr* (unacceptable reports) and this is surely one of them, especially his statement at the end of the ḥadīth ('and this (referring to ʿAlī) is your walī after me'). His *bidʿah* (innovation) overcame him in this ḥadīth.

It has also been said that **ʿAbd Allāh ibn Burydah** did not hear (ḥadīth) from his father.[472]

There are other versions of Ibn ʿAsākir — from **Abū al-ʿAbbās ibn ʿUqdah** — Yaḥyā ibn Zakariyyā ibn Shaybān al-Kindī narrated to us — **Ibrāhīm ibn al-Ḥakam ibn Ẓaḥir** narrated to us — **my father** narrated to me — from **Manṣūr ibn Muslim ibn Sābūr** — from ʿAbd Allāh ibn ʿAṭā' — from ʿAbd Allāh ibn Buraydah, from his father.[473]

Ibrāhīm ibn al-Ḥakam ibn Ẓaḥir and **his father** are both *matrūk* (suspected of forgery).

Manṣūr ibn Sābūr could not be traced.

Ibn ʿAsākir narrates from **Abū al-ʿAbbās ibn ʿUqdah** — al-Ḥasan ibn ʿAlī ibn ʿAffān narrated to us — from Ḥasan (i.e. ibn ʿAṭiyyah) — **Suʿād**

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[471] Imām al-Nasā'ī: *Sunan al-Kubrā*, ḥadīth no. 8421 and *Khaṣā'iṣ ʿAlī* , ḥadīth no. 90; Imām Aḥmad: *Musnad Aḥmad*, ḥadīth no. 5/356 and *Faḍā'il al-Ṣaḥābah*, ḥadīth no. 1175.
[472] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 5/138.
[473] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/189.

narrated to us — from ʿAbd Allāh ibn ʿAṭā' — from **ʿAbd Allāh ibn Buraydah** — from his father."[474] And then he mentioned a long ḥadīth.

Suʿād ibn Sulaymān al-Juʿfī is *ḍaʿīf* (weak).

The Ḥadīth of Wahb ibn Ḥamzah

Ibn ʿAsākir and al-Ṭabarānī narrate with a chain of transmission that contains the narrator **Wahb ibn Ḥamzah**.[475] Nobody has regarded him as a *thiqah* (reliable).

The Ḥadīth of ʿImrān ibn Ḥusayn

Imām al-Tirmidhī and others narrate — from Jaʿfar ibn Sulaymān al-Ḍubaʿī — from Yazīd al-Rishk — from Muṭarrif ibn ʿAbd Allāh — from ʿImrān ibn Ḥuṣayn who said, "The Messenger of Allah ﷺ dispatched an army and placed ʿAlī ibn Abī Ṭālib in charge..." At the end of the ḥadīth, Nabī ﷺ said, "What do you want from ʿAlī? What do you want from ʿAlī? Verily, ʿAlī is from me and I am from him; and he is the *walī* of every believer after me."[476]

As mentioned previously, this ḥadīth is *ḍaʿīf* (weak).

The Ḥadīth of Ibn ʿAbbās

Imām Aḥmad, al-Ḥākim and others narrate this ḥadīth as mentioned previously.[477]

As mentioned previously, this ḥadīth is *ḍaʿīf* (weak).

Ibn Taymiyyah writes:

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[474] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/191.
[475] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/199; al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 22/360.
[476] Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3712.
[477] Imām Aḥmad: *Musnad Aḥmad*, ḥadīth no. 1/330 and *Faḍā'il al-Ṣaḥābah*, ḥadīth no. 1168; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4652.

Similarly, his statement, "He is the walī of every believer after me," is a lie against the Messenger of Allah ﷺ. In fact, he is the *walī* (friend) of every believer during his life, and after his death. And every believer is his walī in this life and after death. Accordingly, (the term) *wilāyah* (friendship) is, linguistically, the opposite of *ʿadāwah* (enmity) and it is not restricted to a particular time (therefore the words in the ḥadīth 'after me' is unnecessary and redundant). As for (the term) *wilāyah* in the sense of leadership, then the wording should have been *wālī kull mu'min baʿdī* (he is the ruler/leader of every believer after me); just as it is said—according to most people—in Ṣālāt al-Janāzah *'idhā ijtamaʿ al-walī wa al-wālī quddima al-wālī* (when the legal guardian and the ruler gather are both present in a Ṣalāt of Janāzah, then the leader/ruler should be brought forth (to lead the ṣalāh).' And, according to others, the *walī* (legal guardian) is brought forward (to lead the ṣalāh). Therefore, the saying, "'Alī is the walī of every believer after me." is a statement that cannot be attributed to Nabī ﷺ; if he intended friendship (with the word walī), the words "after me" are not necessary. If, on the other hand, he intended leadership (with the word *walī*) then he should have said *wālī ʿalā kull mu'min* (the leader/ruler of every believer).[478]

In short, the ḥadīth is *ḍaʿīf* (weak) in all its different versions. It contains unacceptable elements.

[478] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 7/391.

Ḥadīth 36

من أطاع عليا فقد أطاعني، ومن عصى عليا فقد عصاني، ومن عصاني فقد عصى الله. ومن أحب عليا فقد أحبني، ومن أحبني فقد أحب الله. ومن أبغض عليا فقد أبغضني، ومن أبغضني فقد أبغض الله. لا يحبك إلا مؤمن، ولا يبغضك إلا كافر أو منافق.

Whoever obeys ʿAlī has surely obeyed me. And whoever disobeys ʿAlī has surely disobeyed me, and whoever disobeys me has surely disobeyed Allah. And whoever loves ʿAlī has surely loved me. And whoever loves me has surely loved Allah. Whoever hates ʿAlī has surely hated me. And whoever hates me has surely hated Allah. Only a believer loves you. And only a disbeliever or hypocrite hates you.

This ḥadīth is narrates by Yaʿlā ibn Murrah and Abu Dharr رَضِيَ اللَّهُ عَنْهُمَا.

The Ḥadīth of Yaʿlā ibn Murrah

Ibn ʿAdī and Ibn ʿAsākir narrate — Muḥammad ibn Jaʿfar ibn Yazīd al-Maṭīrī narrated to us — **Ibrāhīm ibn Sulaymān al-Nahmī al-Kūfī** narrated to us — **ʿUbādah ibn Ziyād** narrated to us — **ʿUmar ibn Saʿd** narrated to us — from **ʿUmar ibn ʿAbd Allāh al-Thaqafī** — from **his father** — from his grandfather — Yaʿlā ibn Murrah al-Thaqafi who said, "I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say," and then he mentioned the ḥadīth.[479]

Ibn ʿAdī says that **ʿUbādah ibn Ziyād** has *munkar* (unacceptable) aḥādīth on the subject of *faḍā'il* (virtues).

Ibrāhim ibn Sulaymān al-Nahmī is *ḍaʿīf* (weak).[480]

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[479] Ibn ʿAdī: *al-Kāmil*, 4/349; ibn ʿAsākir: *Tārikh Dimashq*, 42/270.
[480] Ibn Ḥajar: *Lisān al-Mīzān*, 1/65.

ʿUmar ibn ʿAbd Allāh ibn Yaʿlā ibn Murrah al-Thaqafī al-Kūfī is *ḍaʿīf* (weak). In fact, he is *matrūk* (suspected of forgery).

His father is *ḍaʿīf* (weak).

Al-Bukhārī says the ḥadīth of **ʿUmar ibn Saʿd al-Baṣrī** are inauthentic.[481]

The Ḥadīth of Abu Dharr

Ibn ʿAdī and others narrate — from **Yaḥyā ibn Yaʿlā** — from Bassām ibn ʿAbd Allāh al-Ṣayrafī — from al-Ḥasan ibn ʿAmr al-Fuqaymī — from **Muʿāwiyah ibn Thaʿlabah**[482] — from Abū Dharr. [483]

Yaḥyā ibn Yaʿlā is al-Aslamī. He is *ḍaʿīf* (weak).

Ibn Ḥibbān is the only person to regard **Muʿāwiyah ibn Thaʿlabah** as a *thiqah* (reliable).

Al-Ḥākim authenticated the ḥadīth, but he made a mistake. Furthermore, I noticed al-Albānī mention the ḥadīth and rule it to be *ḍaʿīf (weak)*.[484] As al-Albānī stated, this ruling is correct.

[481] Al-ʿUqaylī: al-Ḍuʿafā', 3/262.
[482] In *al-Kāmil*, the name appears as 'Taghlib'. However, the correct name is as I have mentioned above.
[483] Ibn ʿAdī: *al-Kāmil*, 7/233.
[484] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 4892.

Ḥadīth 37

كنت شاكيا، فمر بي رسول الله صلى الله عليه وسلم وأنا أقول: اللهم إن كان أجلي قد حضر فأرحني، وإن كان متأخرا فارفعني، وإن كان بلاء فصبرني. فقال رسول الله صلى الله عليه وسلم كيف قلت؟ قال: فأعاد عليه ما قال. قال: فضربه برجله، فقال: اللهم عافه، أو اشفه (شعبة الشاك) فما اشتكيت وجعي بعد.

I was ill and the Messenger of Allah ﷺ passed by me while I was saying, "O Allah, if my term has come, then give me relief, and if it is coming later, then make my life more bountiful, and if it is a trial then make me patient (*Allāhumma, in kāna ajalī qad ḥaḍara fa arīḥnī, wa in kāna muta'akhkhiran farfaʿnī, wa in kāna balā'an fa ṣabbirnī*)." So the Messenger of Allah ﷺ said, "What did you say?" So he repeated to him what he said. He (one of the narrators) said, "So he struck him with his foot and said, 'O Allah, grant him health (*Allāhumma ʿāfihi*)' – or – 'heal him (*ishfihi*).' (Shuʿbah (the narrator) is the one who doubted.) He said, "Consequentially, I did not suffer from my ailment again."

This ḥadīth is narrated by al-Tirmidhī, al-Nasā'ī and others from ʿ**Abd Allāh ibn Salamah** — from ʿAlī.[485]

Imām al-Tirmidhī says this ḥadīth is *ḥasan ṣaḥīḥ* (fair authentic).

The ḥadīth contains the narrator ʿ**Abd Allāh ibn Salamah al-Murādī al-Kūfī**. There is a difference of opinion regarding his status. The following four ḥadīth critics have regarded him as a *thiqah* (reliable): Ibn Ḥibbān, al-ʿIjlī, Yaʿqūb ibn Shaybah, and Ibn ʿAdī.

[485] Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3564; Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥaḍīth no. 10830.

Abū Ḥātim, ʿAmr ibn Murrah, and al-Nasā'ī all state that he, at times, commits errors, and, other times, he is correct (*taʿrif wa tunkir*).

Al-Bukhārī and Abū Aḥmad al-Ḥākim both consider him *ḍaʿīf* (weak).

Therefore, his ḥadīth is somewhere between being *ḥasan* (fair) and *ḍaʿīf* (weak).

Al-Albānī regarded the ḥadīth as *ḍaʿīf* (weak) and Shuʿayb al-Arna'ūṭ regarded it as *ḥasan* (fair).[486]

[486] Imām Aḥmad: *Musnad Aḥmad* (ed. Shuʿayb al-Arna'ūṭ), 2/315.

Ḥadīth 38

قعد العباس وشيبة صاحب البيت يفتخران، فقال له العباس: أنا أشرف منك، أنا عم رسول الله صلى الله عليه وسلم، ووصي أبيه، وساقي الحجيج. فقال شيبة: أنا أشرف منك، أنا أمين الله على بيته وخازنه، أفلا ائتمنك كما ائتمنني؟ فهما على ذلك يتشاجران، حتى أشرف عليهما علي، فقال له العباس: على رسلك يا ابن أخ. فوقف علي فقال له العباس: إن شيبة فاخرني، فزعم أنه أشرف مني. فقال: فما قلت له أنت يا عماه؟ قال: قلت له: أنا عم رسول الله صلى الله عليه وسلم ووصي أبيه، وساقي الحجيج، أنا أشرف منك؟ فقال لشيبة: ماذا قلت له أنت يا شيبة؟ قال: قلت له: أنا أشرف منك، أنا أمين الله على بيته وخازنه، أفلا ائتمنك (زاد العلوي الله عليه) وقالا: كما ائتمنني؟ قال: فقال لهما: اجعلا لي معكما مفخرا. قالا: نعم. قال: فأنا أشرف منكما، أنا أول من آمن بالوعيد من ذكور هذه الأمة، وهاجر، وجاهد. فانطلقوا (زاد العلوي ثلاثتهم) إلى النبي صلى الله عليه وسلم فجثوا بين يديه، فأخبر كل واحد منهم بمفخره. فما أجابهم النبي صلى الله عليه وسلم بشيء، فانصرفوا عنه فنزل (زاد العلوي عليه الوحي) بعد أيام فيهم، فأرسل إليهم ثلاثتهم، حتى أتوه، فقرأ عليهم: أَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللهِ وَالْيَوْمِ الآخِرِ (التوبة: 19) إلى آخر العشر قرأه أبو معمر.

Al-ʿAbbās and Shaybah—the custodian of the Kaʿbah —were sitting boasting to one another. Al-ʿAbbās said to him, "I am nobler than you; I am the uncle of the Messenger of Allah ﷺ, and the *waṣī* (executor) of his father, and the one to distributing drinking water among the pilgrims." So Shaybah said, "I am nobler than you; I am the *amīn* (trustworthy) one of Allah for His house (i.e. the Kaʿbah) and its treasurer. So, did he not entrust you as he entrusted me?" In this way they continued quarrelling, until ʿAlī came and looked down upon them. Al-ʿAbbās said to him, "Take it easy, O nephew." ʿAlī stood and al-ʿAbbās said to him, "Verily, Shaybah was

boasting before me; he claimed to be nobler than me." ʿAlī said, "So what did you say to him O my beloved uncle?" He said, "I said to him I am the uncle of the Messenger of Allah ﷺ, the *waṣī* (executor) of his father, and the one to distributing drinking water among the pilgrims; I am nobler than you." ʿAlī then said to Shaybah, "What did you say to him (i.e. to al-ʿAbbās), O Shaybah?" He said, "I said to him that I am nobler than you; I am the *amīn* (trustworthy) one of Allah for His house (i.e. the Kaʿbah) and its treasurer. So, did he not entrust you (al-ʿAlawī added the words 'did Allah not entrust you to His house') as he entrusted me?" ʿAlī said to them, "Create for me something to (also) boast about." They said, "Sure." He said, "I am nobler than both of you; I was the first male of this ummah to believe in the *waʿīd* (the Day of the Threat i.e. Judgement Day), to make *hijrah* (emigrate), and fight in Allah's path." They all proceeded (al-ʿAlawī added the words 'all three of them proceeded') to Nabī ﷺ. They kneeled in front of him and then each person proceeded and began boasting about their particular feats. Nabī ﷺ did not answer any of them. They all left his presence and it descended (al-ʿAlawī added the words '*waḥī* (revelation) upon him') after some days regarding them. All three of them were sent for, until (eventually) they came to him. Nabī ﷺ read for them the verse, "*Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Ḥarām equal to [the deeds of] one who believes in Allah and the Last Day.*" Abū Maʿmar read it until the end of verse 20.

This ḥadīth is narrated by Anas and Muḥammad ibn Kaʿb al-Quraẓī رضي الله عنهما.

The Ḥadīth of Anas

Ibn ʿAsākir, Ibn Shāhīn, and Abu Nuʿaym (from Ibn Shāhīn) narrate from **Abū Maʿmar ibn ʿAbd al-Ṣamad**, from Anas.

This chain of transmission is *ḍaʿīf jiddan* (very weak).

Abū Maʿmar is ʿAbbād ibn ʿAbd al-Ṣamad. Al-Bukhārī says he is *munkar al-ḥadīth* (narrates unacceptable narrations).[487]

Abū Ḥātim says "He is very weak in ḥadīth and he is *munkar al-ḥadīth* (narrates unacceptable narrations). I do not know him to have one *ṣaḥīḥ* (authentic) ḥadīth."[488]

Others have also regarded him as *ḍaʿīf* (weak).

The Ḥadīth of Muḥammad ibn Kaʿb al-Quraẓī

Al-Ṭabarī narrates — Yūnus narrated to me — Ibn Wahb informed us — I was informed from **Abū Ṣakhr** — I heard Muḥammad ibn Kaʿb al-Quraẓī,[489] and then he mentioned a shortened version of the ḥadīth.

This ḥadīth is *mursal*.[490]

The chain of transmission also contains a *majhūl* (unknown) narrator (i.e. the person who informed Ibn Wahb is unknown).

Al-Albānī regarded the ḥadīth as *ḍaʿīf* (weak).[491]

Similarly, the ḥadīth appears from al-Suddī and others. It is not *marfūʿ* (a ḥadīth attributed to Nabī ﷺ), therefore, there is no need to analyse the different chains of transmission.

Imām Muslim and others narrate:

عن النعمان بن بشير، قال: كنت عند منبر رسول الله صلى الله عليه وسلم، فقال رجل: ما أبالي أن لا

أعمل عملا بعد الإسلام، إلا أن أسقي الحاج. وقال آخر: ما أبالي أن لا أعمل عملا بعد الإسلام إلا

[487] Imām al-Bukhārī: *al-Tārīkh al-Kabīr*, 6/41.
[488] Abū Ḥātim al-Rāzī: *al-Jarḥ wa al-Taʿdīl*, 6/82.
[489] Al-Ṭabarī: *Tafsīr al-Ṭabarī*, 11/380.
[490] For an explanation of this term, please see p. 878 onwards [translator's note]
[491] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 4926.

أن أعمر المسجد الحرام. وقال آخر: الجهاد في سبيل الله أفضل مما قلتم. فزجرهم عمر، وقال: لا ترفعوا أصواتكم عند منبر رسول الله صلى الله عليه وسلم وهو يوم الجمعة. ولكن إذا صليت الجمعة، دخلت فاستفتيته فيما اختلفتم فيه. فأنزل الله :أَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ أٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْأٰخِرِ الآية إلى آخرها.

As I was (sitting) near the pulpit of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, a man said, "I do not care if, after embracing Islam, I do not do any good deed (except) distributing drinking water among the pilgrims."

Another said, "I do not care if, after embracing Islam, I do not do any good deed beyond maintenance service to the Sacred Mosque."

Another said, "Jihād in the way of Allah is better than what you have said."

ʿUmar reprimanded them and said, "Do not raise your voices near the pulpit of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on Friday."

When prayer was over, I entered (the home of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and asked his verdict about the matter in which they had differed. (It was upon this that) Allah سُبْحَانَهُ وَتَعَالَى revealed, "*Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Ḥarām equal to [the deeds of] one who believes in Allah and the Last Day,*" until the end of the verse.

However, this ḥadīth does not mention the names of those who are arguing.

Ḥadīth 39

أنا وهذا يعني عليا نجيء يوم القيامة كهاتين، وجمع بين أصبعيه السبابتين.

Me and this person (i.e. ʿAlī) will come on the Day of Judgement like this. And then he joined his two index fingers together.

Ibn ʿAdī and ibn ʿAsākir (in the same manner as Ibn ʿAdī) narrate — **ʿAlī ibn Aḥmad narrated to us (also known as ibn Abī Qurbah)** — **ʿAbbād ibn Yaʿqūb** narrated to us — ʿAlī ibn Hāshim informed us — from **Sulaymān ibn Qarm** — from **Yazīd ibn Abī Ziyād** — from Sālim ibn Abī al-Jaʿd — from Jābir, "The Messenger of Allah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said..."[492]

This chain of transmission is *ḍaʿīf* (weak).

Sulaymān ibn Qarm and **Yazīd ibn Abī Ziyād** are both *ḍaʿīf* (weak).

There is a difference of opinion regarding the status of **ʿAbbād ibn Yaʿqūb**. He narrated *manākīr* (unacceptable narrations).

ʿAlī ibn Hāshim is a *ṣadūq* (sincere).

Al-Dāraquṭnī writes: "I asked Abū al-Ḥasan ibn Sufyān al-Ḥāfiẓ about **ʿAlī ibn Aḥmad al-Ḥusayn al-ʿIjlī** (more famously known as **ibn Abī Qurbah**). He said, 'He is a *thiqah* (reliable), according to me; however, they (i.e. the ḥadīth critics) have spoken (negatively) about him.'"[493]

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[492] Ibn ʿAdī: *al-Kāmil*, 3/256; ibn ʿAsākir: *Tārīkh Dimashq*, 42/367.
[493] Abū al-Qāsim Ḥamzah ibn Yūsuf al-Sahmī: *Su'ālāt Ḥamzah li al-Dāraquṭnī*, p. 221.

Ḥadīth 40

سألت قثم بن العباس: كيف ورث علي رسول الله صلى الله عليه وسلم دونكم؟ قال: لأنه كان أولنا به لحوقا وأشدنا به لزوقا.

I asked Qutham ibn al-ʿAbbās, "How did ʿAlī inherit (i.e. knowledge) from the Messenger of Allah ﷺ, and not all of you?" He said, "Because he was the first one from us to embrace the Prophet ﷺ (i.e. to become Muslim) and the strongest of us to obey him ﷺ."

Ibn Abī Shaybah, al-Nasā'ī, al-Ṭabarānī, al-Ḥākim, and others narrate from **Abū Isḥāq** who said the ḥadīth...[494]

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

However, **Abū Isḥāq** is *mukhtaliṭ*[495] (commits serious errors). Therefore, the ḥadīth is *ḍaʿīf* (weak).

Al-Nasā'ī and others narrate — from ʿAffān ibn Muslim — Abū ʿAwānah narrated to us — from ʿUthmān ibn al-Mughīrah — from Abū Ṣādiq — from **Rabīʿah ibn Nājid**. He mentioned a long report, the end of which stated, "So which one of you will pledge their allegiance to me to be my brother, my companion, and my *wārith* (inheritor)?" He said, "With this I inherited from my cousin (i.e. from Nabī ﷺ and not my uncle."[496]

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[494] Ibn Abī Shaybah: *Muṣannaf Ibn Abī Shaybah*, ḥadīth no. 35938; al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8439; al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 19/40; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4633.

[495] For an explanation of this term, please see p. 878 onwards [translator's note]

[496] Al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8397.

Al-Dhahabī states, "**Rabīʿah ibn Nājid from ʿAlī** is practically unknown. And Abū Ṣādiq narrates from Rabīʿah ibn Nājid a *munkar* (unacceptable) report that contains the words "Alī is my brother and my *wārith* (inheritor)."[497]

Al-Mughalṭā'ī, "In the book of al-Ṣarīfīnī, Abū Ṣādiq narrates from him (i.e. **Rabīʿah ibn Nājid**) a *munkar* (unacceptable) report."[498]

Therefore, the ḥadīth is *ḍaʿīf* (weak) in both chains of transmission.

[497] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/45.
[498] *Al-Mughalṭā'ī:*, 4/364.

Ḥadīth 41

قيل: يا رسول الله من يؤمر بعدك؟ قال: إن تؤمروا أبا بكر تجدوه أمينا، زاهدا في الدنيا، راغبا في الآخرة، وإن تؤمروا عمر تجدوه قويا أمينا، لا يخاف في الله لومة لائم، وإن تؤمروا عليا – ولا أراكم فاعلين – تجدوه هاديا، مهديا، يأخذ بكم الطريق المستقيم.

It was said, "O Messenger of Allah, who is to be made the amīr after you?" He said, "If you make Abū Bakr the amīr, you will find him trustworthy, abstaining from the Dunyā, desirous of the Ākhirah. If you make ʿUmar the amīr, you will find him strong (and) trustworthy; he does not fear the blame of anyone for the sake of Allah. If you make ʿAlī the amīr, even though I do not see you doing so, you will find him rightly guiding and rightly-guided; he will take you on the straight path."

This ḥadīth is narrated by ʿAlī and Ḥudhayfah رَضِيَ اللَّهُ عَنْهُمَا.

The Ḥadīth of ʿAlī

Imām Aḥmad and others narrate — from Isrā'īl — from **Abū Isḥāq** — from Zayd ibn Yuthayʿ — from ʿAlī رَضِيَ اللَّهُ عَنْهُ.[499]

Abū Isḥāq al-Sabīʿī is a *mudallis* (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

Ibn Ḥajar regarded the chain of transmission as *jayyid* (good).[500]

[499] Imām Aḥmad: *Musnad Aḥmad*, 1/108 and *Faḍā'il al-Ṣaḥābah*, ḥadīth no. 284.
[500] Ibn Ḥajar: *al-Iṣābah*, 4/468.

Al-Bazzār, al-Ṭabarānī and al-Ḥākim narrate — from Fuḍayl ibn Marzūq — **Abū Ishāq** narrated to us — from Zayd ibn Yuthayʿ — from ʿAlī." [501]

Al-Ḥākim authenticated the ḥadīth. However, al-Dhahabī disagreed and regarded it as *ḍaʿīf* (weak).

Al-Ḥākim mentions a *shāhid* (witness narration) for this ḥadīth. It is the next ḥadīth.

The Ḥadīth of Ḥudhayfah

Al-Bazzār and al-Ḥākim narrate — from **Sharīk ibn ʿAbd Allāh** — from **ʿUthmān ibn ʿUmayr** — from Shaqīq ibn Salamah — from Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ. [502]

Al-Dhahabī says that the ḥadīth critics regard **ʿUthmān Abū al-Yaqaẓān** as *ḍaʿīf* (weak).

Sharīk is considered *sayyi' al-ḥifẓ* (possesses a weak memory).

Al-ʿUqaylī, al-Ḥākim, and others narrate —from **Abū Isḥāq** — from Zayd ibn Yuthayʿ — from Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ. [503]

Al-Ḥākim authenticated this version.

Abū Isḥāq is a *mudallis* (obfuscates when he narrates) and is a *mukhtaliṭ* (commits serious mistakes). His narration is inconsistent. Ibn al-Jawzī narrates this version. [504]

In short, all the different chains of transmission of this ḥadīth are *ḍaʿīf* (weak). Al-Ḥākim authenticated it, and al-Dhahabī regarded it as *ḍaʿīf*

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[501] Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 783; al-Ṭabarānī: *al-Muʿjam al-Awsaṭ*, ḥadīth no. 2166; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no.4434.
[502] Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 2890; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4435.
[503] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 3/110; al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4685.
[504] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/407.

(weak). As mentioned previously, Ibn Ḥajar regarded the chain of transmission as *jayyid* (good), as mentioned in his work *al-Iṣābah.*

Ḥadīth 42

إن مما عهد إلي النبي صلى الله عليه وسلم أن الأمة ستغدر بي بعده.

Indeed, from the things that I was promised by Nabī ﷺ was that the Ummah will act perfidiously with me after his death ﷺ.

This ḥadīth is narrated by ʿAlī. It has the following four chains of transmission:

1. Al-Ḥākim and others narrate — from **Hushaym** — from Ismāʿīl ibn Sālim — from **Abū Idrīs al-Awdī** — from ʿAlī رضي الله عنه.[505]

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

   There are two *ʿillahs*[506] (hidden impairing defect):

   - **Abū Idrīs al-Awdi is Ibrāhīm ibn Ḥaydarah.** It has also been said that he is Ibn Abī Ḥadīd. He is *majhūl* (unknown), as mentioned by Abū Ḥātim. Ibn Ḥibbān regarded him as a *thiqah* (reliable). On many occasions, it has already been mentioned that Ibn Ḥibbān is a *mutasāhil* (lenient) in regarding *majhūl* (unknown) narrators as *thiqāt* (reliable).
   - **Hushaym is ibn Bashīr**. He is a *mudallis*[507] (obfuscates when he narrates) of *taswiyah*[508]. However, he enjoys a *tābiʿ*[509] (parallel) narration. Al-Dūlābī narrates. "Yaḥyā ibn Ghaylān narrated to us — from Abū ʿAwānah — from Ismāʿīl ibn Sālim; (al-Dūlābī

[505] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4676.
[506] For an explanation of this term, please see p. 878 onwards [translator's note]
[507] For an explanation of this term, please see p. 878 onwards [translator's note]
[508] The term taswiyah refers to a form of *tadlīs* (obfuscation in narrating) whereby a weak narrator who comes somewhere in the chain between two reliable narrators is omitted. It is necessary that the two reliable narrators whom the omission falls in between have met each other. [translator's note]
[509] For an explanation of this term, please see p. 878 onwards [translator's note]

says again) **Fahd ibn ʿAwf** narrated to us — Abū ʿAwānah narrated to us — from Ismāʿīl ibn Sālim — from Abū Idrīs Ibrāhīm ibn Abī Ḥadīd al-Awdī that ʿAlī ibn Abī Ṭālib said, "Nabī ﷺ promised me that the Ummah will act perfidiously with me after his death ﷺ." [510]

Yaḥyā ibn Ghaylān and Abū ʿAwānah are both *thiqah* (reliable).

Fahd ibn ʿAwf[511]. He is suspected of lying.

2. Al-Ḥākim narrates — from Ḥayyān al-Asadī who said that he heard ʿAlī saying, "The Messenger of Allah ﷺ said to me, 'Indeed, the Ummah will act perfidiously with you after me. And you will live on my millah (tradition). And you will be killed on my Sunnah. Whoever loves you, loves me. And whoever hates you, hates me. And indeed this (i.e. his beard) will soon be stained from this (i.e. from his head).'" [512]

   Al-Ḥākim authenticated the ḥadīth and al-Dhahabī concurred. However, he did not cite a chain of transmission.

   Subsequently, I came across its chain of transmission: al-Ḥākim says —Abū ʿAlī al-Ḥāfiẓ narrated to us — al-Haytham ibn Khalaf narrated to us — Muḥammad ibn ʿUmar ibn Hiyāj narrated to us — Yaḥyā ibn ʿAbd al-Raḥmān narrated to us— **Yūnus ibn Abī Yaʿfūr** narrated to us — from his father — from him. [513]

   This chain of transmission contains the narrator **Yūnus ibn Abī Yaʿfūr**. Yaḥyā ibn Maʿīn, al-Sājī, Aḥmad ibn Ḥanbal, al-Nasā'ī, al-ʿUqaylī and Ibn ʿAdī all say he is *ḍaʿīf* (weak). Abū Ḥātim says he is

[510] Al-Dūlābī: *al-Kunā wa al-Asmā'*, 1/563.
[511] In the edition of al-Kunā, his name appears as Fahr. However, the correct name is as I have mentioned.
[512] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4686.
[513] Ibn Ḥajar: *Itḥāf al-Maharah*, 11/296.

a *ṣadūq* (sincere). Al-ʿIjlī says there is no problem with him. Al-Dāraquṭnī says he is a *thiqah* (reliable).

Ibn Ḥibban is inconsistent regarding him; in one instance, he regards him as a *thiqah* (reliable), and in another instance, he regards his as a *munkar al-ḥadīth* (narrates unacceptable reports). He narrates from his father and *thiqāt* (reliable narrators) that which does not resemble the ḥadīth of reliable transmitters. According to me, it is not permissible to consider him as a valid form of proof when he narrates isolated reports.

Most ḥadīth critics regard this ḥadīth as *ḍaʿīf* (weak). The statement of Abū Ḥātim that regards him as a *ṣadūq* (sincere) does not contradict this view because he (still) has a weak memory. Regarding al-Daraquṭnī's statement about him that he is a *thiqah* (reliable), others more senior and knowledgeable than him have come before him and stated that he is *ḍaʿīf* (weak). And Allah knows best.

3. Al-Bazzār narrates — from **Sharīk** — from **Ajlaḥ** — from **Ḥabīb ibn Abī Thābit** — from **Thaʿlabah ibn Yazīd** — from his father. This is what he said. I think he made a mistake; he is transmitting this ḥadīth from ʿAlī, "I heard ʿAlī saying on the pulpit, 'By Allah, the Unlettered Nabī ﷺ promised me that the Ummah will act perfidiously with me.'" [514]

   Sharīk is *ḍaʿīf* (weak).

   There is a difference of opinion regarding the status of **Ajlaḥ**.

   Ḥabīb ibn Abī Thābit is a *mudallis* (obfuscates when he narrates).

[514] Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 869.

Imām al-Bukhārī writes in the biography of **Thaʿlabah ibn Yazīd** after mentioning this ḥadīth: "This ḥadīth is *lā utābaʿ ʿalayh* (unacceptable)."[515]

Ibn ʿAdī narrates - ʿAlī ibn al-ʿAbbās narrated to me — ʿAbbād ibn Yaʿqūb narrated to me — ʿAlī ibn Hāshim narrated to me — from **Muḥammad ibn Salamah ibn Kuhayl**[516] — from his father — from Thaʿlabah al-Ḥimmānī that he heard ʿAlī saying...[517]

The chain of transmission contains the narrator **Muḥammad ibn Salamah ibn Kuhayl**. He is *ḍaʿīf* (weak).[518]

Al-ʿUqaylī and others narrate from — **Ḥabīb ibn Abī Thābit** — from **Thaʿlabah ibn Yazīd al-Ḥimmānī** — from ʿAlī.[519]

This chain of transmission is *ḍaʿīf* (weak). It contains the narrator **Thaʿlabah ibn Yazīd al-Ḥimmānī**. Imām al-Bukhārī says that his ḥadith require investigation and that it does not enjoy *tawābiʿ* (parallel narrations), hence it is unacceptable. Imām al-Nasā'ī says he is a *thiqah* (reliable). Al-ʿUqaylī, Ibn ʿAdī and Ibn Ḥibbān all mention him in their respective works on weak transmitters.

Ḥabīb ibn Abī Thābit is a *mudallis* (obfuscates when he narrates).

Ibn ʿAsākir narrates from **Ḥusayn ibn Mukhāriq ibn Warqā Abū Junādah**.[520]

Al-Daraquṭnī says he fabricates ḥadīth. Ibn al-Jawzī reported from Ibn Ḥibbān that he said it is not permissible to consider him as a

[515] Imām al-Bukhārī: *al-Tārīkh al-Kabīr*, 2/174.
[516] In the copy of *al-Kāmil*, the name appears as Jahl. However, the correct name is as I have mentioned.
[517] Ibn ʿAdī: *al-Kāmil*, 6/216.
[518] Ibn Ḥajar: *Lisān al-Mīzān*, 5/183.
[519] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 1/178.
[520] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/447.

valid form of proof. Al-Ṭabarānī says that he is a *thiqah* (reliable).[521]

4. Ibn al-Jawzī and others narrate from ʿ**Alī ibn Yazīd**[522] **al-Ṣudā'ī** — from Fiṭr — **Ḥakīm ibn Jubayr** — from Ibrāhīm — from ʿAlqamah who said, "ʿAlī said..."[523]

   Ḥakīm ibn Jubayr from al-Nakhaʿī is *ḍaʿīf* (weak) in ḥadīth.

   ʿ**Alī ibn Yazīd al-Ṣudā'ī** is *ḍaʿīf* (weak).

   Al-Albānī says this ḥadīth is *ḍaʿīf* (weak).[524]

[521] Ibn Ḥajar: *Lisān al-Mīzān*, 2/319.
[522] In the copy of *al-ʿIlal*, the name appears as Zayd. However, the correct name is as I have mentioned.
[523] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/390.
[524] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 4905.

Ḥadīth 43

علي مع الحق، والحق مع علي، ولن يفترقا حتى يردا علي الحوض يوم القيامة.

ʿAlī is with the truth and the truth is with ʿAlī. They will never separate until they both arrive at the *Ḥawḍ* (Cistern) on the Day of Judgment.

This ḥadīth is narrated by Umm Salamah and Abū Saʿīd رَضِيَ اللَّهُ عَنْهُمَا.

The Ḥadīth of Umm Salamah

Al-Khaṭīb narrates from **ʿAbd al-Salām ibn Ṣāliḥ** — ʿAlī ibn Hāshim ibn al-Barīd — narrated to us — from his father — from **Abū Saʿīd al-Tamīmī** — from **Abū Thābit**, the *mawlā* (freed slave) of Abu Dharr who said, "I entered the presence of Umm Salamah and saw her crying. She was mentioning the name of ʿAlī and said, 'I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,'" saying the ḥadīth.[525]

ʿAbd al-Salām is al-Harawī. It has been mentioned previously that he is suspected of lying.

Abu Saʿīd Dīnār is not a *thiqah* (reliable). He is *matrūk al-ḥadīth* (suspected of forgery).

Abū Thābit could not be traced.

Ibn Taymiyyah did not find a chain of transmission for this ḥadīth; consequently, he denied it.[526] However, he erred.

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[525] Al-Khaṭīb: *Tārīkh Baghdād*, 14/321.
[526] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 4/238

The Ḥadīth of Abū Saʿīd

Abū Yaʿlā narrates — Muḥammad ibn ʿAbbād al-Makkī narrated to us — **Abū Saʿīd** narrated to us — from **Ṣadaqah ibn al-Rabīʿ** — from ʿUmārah ibn Ghaziyyah — from ʿAbd al-Raḥmān ibn Abī Saʿīd — from his father.[527]

Ṣadaqah ibn al-Rabīʿ is regarded as a *thiqah* (reliable) by Ibn Ḥibbān.[528] Ibn Ḥibbān is known for deeming *majhūl* (unknown) narrators as reliable. Ibn Abī Ḥātim mentions a biography about him; however, he did not make mention of any *jarḥ* (impugning statement) or *taʿdīl* (statement of approval).[529]

Abū Saʿīd is the *mawlā* (freed slave) of Banū Hāshim. There is a difference of opinion regarding his status. The better opinion is that he is *ḥasan al-ḥadīth* (fair in ḥadīth). However, this type of ḥadīth from him is unacceptable.

In short, the ḥadīth is *ḍaʿīf* (weak); the first chain of transmission is *sāqiṭ* (wholly unreliable), and the second chain of transmission is *ḍaʿīf* (weak).

[527] Abū Yaʿlā: *Musnad Abī Yaʿlā*, ḥadīth no. 1052.
[528] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 8/319
[529] Ibn Abī Ḥātim: *Kitāb al-Jarḥ wa al-Taʿdīl*, 4/433.

Ḥadīth 44

بلغني أن رسول الله صلى الله عليه وسلم ذكر فتنة فقربها، قال: فأتيته بالبقيع وعنده أبو بكر، وعمر، وعثمان، وعلي، وطلحة، والزبير، فقلت: يا رسول الله بلغني أنك ذكرت فتنة. قال: نعم، كيف أنتم إذا اقتتلت فئتان دينهما واحد، وصلاتهما واحدة، وحجهما واحد؟ قال: قال أبو بكر: أدركها يا رسول الله؟ قال: لا. قال: الله أكبر. قال عمر: أدركها يا رسول الله؟ قال: لا. قال: الحمد لله. قال عثمان: أدركها يا رسول الله؟ قال: نعم، وبك يبتلون. قال علي: أدركها يا رسول الله؟ قال: نعم، تقود الخيل بأزمتها.

(Abu Hurayrah said,) I heard that the Messenger of Allah ﷺ mentioned a *fitnah* (tribulation). He made it seem that it was soon approaching. I came to him at al-Baqīʿ and Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, Ṭalḥah, and Zubayr were all with him. I said, "O Messenger of Allah, I heard that you mentioned a *fitnah* (tribulation)." He said, "Yes. How will you be when two groups will fight one another; their Dīn being one, their ṣalāh being one, and their ḥajj being one?" Abū Bakr said, "Will I live to see it, O Messenger of Allah?" He said, "No." He said, "Allahu Akbar." ʿUmar said, "Will I live to see it, O Messenger of Allah?" He said, "No." He said, "Al-Ḥamd lī Allāh." ʿUthmān said, "Will I live to see it, O Messenger of Allah?" He said, "Yes, and through you they will be tested." ʿAlī said, "Will I live to see it, O Messenger of Allah?" He said, "Yes, you will be riding a horse by its reins."

Ibn ʿAsākir narrates — from Abū al-Ḥasan al-Ḥarbī (as it appears in his work al-Fawā'id[530]) — Jaʿfar ibn Aḥmad ibn al-Ṣabbāḥ narrated to us — Aḥmad ibn ʿAbdah narrated to us — **Ḥusayn al-Ashqar** narrated to us

[530] Abū al-Ḥasan al-Ḥarbī: *al-Fawā'īd al-Muntaqāt* (*al-'Īmā' ilā Zawā'id al-Amālī wa al-Ajzā'*, no. 85).

— ʿAbd al-Salām ibn Ḥarb narrated to us — from **Yazīd Abū Khālid al-Dālānī** — from Mālik ibn al-Ḥārith — from Abu Hurayrah.[531]

This chain of transmission is *ḍaʿīf* (weak).

There is a difference of opinion regarding the status of **Yazīd Abū Khālid al-Dālānī**. He is a *mudallis* (obfuscates when he narrates).

Ḥusayn al-Ashqar is *ḍaʿīf* (weak). Some ḥadīth critics have even suspected him of lying.

[531] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/450.

Ḥadīth 45

أن رسول الله صلى الله عليه وسلم قال لعلي قبل موته: تبرئ ذمتي، وتقتل على سنتي.

Indeed, the Messenger of Allah ﷺ said to ʿAlī before his death, "You will discharge my responsibility (i.e. of conveying the Message) and you will be murdered on my Sunnah."

This ḥadīth is narrated by Abū Rāfiʿ, Ibn ʿUmar, and ʿAlī رضي الله عنهم.

The Ḥadīth of Abū Rāfiʿ

Al-Bazzār and Yaʿqūb al-Fasawī narrate — from **Muḥammad ibn ʿUbayd Allāh ibn Abī Rāfiʿ** — from his father — from Abū Rāfiʿ.[532]

Muḥammad ibn ʿUbayd Allah ibn Abī Rāfiʿ is *matrūk* (suspected of forgery).

The Ḥadīth of Ibn ʿUmar

Ibn al-Maghāzilī narrates from — **Ḥusayn ibn Naṣr ibn Muzāḥim** — **Khālid ibn ʿĪsā al-ʿUklī** narrated to us — **Ḥuṣayn ibn Mukhāriq** narrated to us — Jaʿfar ibn Muḥammad narrated to us — from his father — from Nāfiʿ, the *mawlā* (freed slave) of Ibn ʿUmar who said to Ibn ʿUmar, "Who is the best person after the Messenger of Allah ﷺ?" He said, "What is with you and this question? May your mother bereave you!" Then he said, "Astaghfir Allāh; the best person after the Messenger of Allah ﷺ is a person that enjoys the same status of *ḥalāl* and *ḥarām* as Nabī ﷺ (i.e. whatever is was made *ḥalāl* and *ḥarām* for Nabī ﷺ is also *ḥalāl* and *ḥarām* for him)." I said, "Who is such a person?" He said, "ʿAlī; the doors of the masjid were ordered to be

[532] Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 3873; Yaʿqūb al-Fasawī: *Mashyakhah Yaʿqūb ibn Sufyān al-Fasawī*, ḥadīth no. 53.

closed, and ʿAlī's door was left open. The Messenger of Allah ﷺ said to him, 'You are permitted to do whatever I am permitted to do in this masjid and you are to observe whatever I am to observe in this masjid. You are my *wārith* (inheritor) and my *waṣī* (executor) who will fulfill (the obligations of) my Dīn. You will deliver the deathblow to my enemies and you will be murdered on my Sunnah. Whoever claims to hate you and love me (at the same time) is a liar.'" [533]

Al-Dāraquṭnī regarded **Ḥuṣayn ibn Mukhāriq** as a *kadhdhāb* (liar).

The narrators **Ḥusayn ibn Naṣr ibn Mazāḥim** and **Khālid ibn ʿĪsā al-ʿUklī** could not be traced.

The Ḥadīth of ʿAlī

As mentioned previously, this ḥadīth is narrated by al-Ḥākim — from Ḥayyān al-Asadī, who heard ʿAlī saying, "The Messenger of Allah ﷺ said to me, 'Indeed, the Ummah will act perfidiously with you after me. And you will live on my *millah* (tradition). And you will be killed on my Sunnah. Whoever loves you, loves me. And whoever hates you, hates me. And indeed this (i.e. his beard) will soon be stained from this (i.e. from his head).'" [534]

As I have mentioned previously, the ḥadīth is *ḍaʿīf* (weak).

Ibn ʿAdī narrates with a chain of transmission that contains the narrators **Yaḥyā ibn ʿAbd Allāh al-Raqī**, **Yūnus ibn Abī Yaʿqūb** and **Ziyād ibn Abī Ziyād al-Asadī**. They could not be traced.

ʿAlī ibn Nizār is worthless (*laysa bi shay'in*).

In short, all the chains of transmission are *wāh* (feeble), except for one of the two versions of ʿAlī, it is *ḍaʿīf* (weak). Therefore, the ḥadīth is *ḍaʿīf* (weak).

[533] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 309.
[534] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4686.

Ḥadīth 46

في قوله: وَإِذْ يَمْكُرُ بِكَ الَذِينَ كَفَرُواْ لِيُثْبِتُوكَ [الأنفال: 30] قال: تشاورت قريش ليلة بمكة فقال بعضهم: إذا أصبح فأثبتوه بالوثاق، يريدون النبي صلى الله عليه وسلم. وقال بعضهم: بل اقتلوه. وقال بعضهم: بل أخرجوه. فأطلع الله تعالى نبيه على ذلك، فبات علي على فراش النبي صلى الله عليه وسلم تلك الليلة، وخرج النبي صلى الله عليه وسلم حتى لحق بالغار. وبات المشركون يحرسون عليا، يحسبونه النبي صلى الله عليه وسلم. فلما أصبحوا ثاروا إليه، فلما رأوا عليا رد الله مكرهم، فقالوا: أين صاحبك هذا؟ قال: لا أدري. فاقتصوا أثره، فلما بلغوا الجبل خلط عليهم، فصعدوا في الجبل، فمروا بالغار، فرأوا على بابه نسج العنكبوت، فقالوا: لو دخل ها هنا لم يكن نسج العنكبوت على بابه. فمكث فيه ثلاث ليال.

Regarding the verse, "And [remember, O Muḥammad], when those who disbelieved plotted against you to restrain you..." The Quraysh consulted with each other one night in Makkah. Some said, "Restrain him (i.e. Nabī ﷺ) with shackles when he wakes up in the morning." Other said, "Rather, kill him." Others said, "Expel him." Allah سُبْحَانَهُ وَتَعَالَى informed his Prophet of this and so ʿAlī spent the night in the Prophet's ﷺ bed that night. The Prophet ﷺ went and hid in the cave. The Polytheists spent the night watching over ʿAlī, thinking it to be Nabī ﷺ. When morning came they stormed inside. When they saw ʿAlī, Allah thwarted their plot. They said, "Where is this friend of yours?" He said, "I do not know. So they set out after him and when they reached the mountain, they were confounded. They climbed up the mountain and passed by the cave. They saw a spider's web over its entrance. They said, "If anyone had entered here, the spider would not have spun a web over the entrance." And he stayed there for three nights.

This ḥadīth is narrated by Ibn ʿAbbās, ʿAlī ibn al-Ḥusayn, Abū Rāfiʿ, and Muḥammad ibn Kaʿb al-Quraẓī رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Ibn ʿAbbās

There are several different chains of transmission for this ḥadīth (i.e. regarding ʿAlī spending the night in the Prophet's ﷺ bed), including:

1. Imām Aḥmad narrates — ʿAbd al-Razzāq narrated to us (this appears in his *Muṣannaf* [535]) — Maʿmar narrated to us — **ʿUthmān al-Jazarī** informed me that — Miqsam, the *mawlā* (freed slave) of Ibn ʿAbbās informed him — from Ibn ʿAbbās. [536]

   The chain of transmission is *ḍaʿīf* (weak).

   Imām Aḥmad says **ʿUthmān al-Jazarī** narrates *munkar* (unacceptable) aḥādīth. [537]

   I do not know the basis for Ibn Ḥajar and Ibn Kathīr regarding this ḥadīth as *ḥasan* (fair). [538] Ibn Kathir states, "The chain of transmission (for this incident) is *ḥasan* (fair) and it is the best available narration regarding the incident of the spider's web on the entrance of the cave. It is indicative of Allah's protection for his Messenger ﷺ."

2. Ibn Hishām narrates — Ibn Isḥāq said —**one of our companions whom I do not suspect (of lying) narrated to me** — from Ibn Abī Najīḥ — from Mujāhid ibn Jabar Abū al-Ḥajjāj and **others whom I do not suspect (of lying)** — from ʿAbd Allāh ibn ʿAbbās. [539]

[535] ʿAbd al-Razzāq: *Muṣannaf ʿAbd al-Razzāq*, 5/389.
[536] Imām Aḥmad: *Musnad Aḥmad*, 1/348.
[537] Abū Ḥātim al-Rāzī: *Kitāb al-Jarḥ wa al-Taʿdīl*, 6/174.
[538] Ibn Ḥajar: *Fatḥ al-Bārī*, 7/236; ibn Kathīr: *al-Bidāyah wa al-Nihāyah*, 4/451.
[539] Ibn Hishām: *Sīrat Ibn Hishām*, 2/89.

Thereafter, he mentioned a long ḥadīth that contained the incident of ʿAlī spending the night on the Prophet's ﷺ bed.

How I wish he mentioned the name of the person he narrated from! The rest of the chain of transmission is *ḥasan* (fair).

3. Ibn ʿAsākir narrates — Abū al-Qāsim ibn al-Samarqandī informed us —ʿĀṣim ibn al-Ḥasan narrated to us — ʿAbū ʿUmar ibn Mahdī narrated to us — Abū al-ʿAbbās ibn ʿUqdah narrated to us — **al-Ḥusayn ibn ʿAbd al-Raḥmān ibn Muḥammad al-Azdī** narrated to us — **my father** narrated — **ʿAbd al-Nūr ibn ʿAbd Allāh** narrated to us — from Muḥammad ibn al-Mughīrah al-Qurashī — from Ibrāhīm ibn ʿAbd Allāh ibn Maʿbad — from ibn ʿAbbās." [540] And then he mentioned the incident of ʿAlī resting on the Prophet's ﷺ bed.

ʿAbd al-Nūr is al-Mismaʿī. He is a *kadhdhāb* (liar).

Al-Ḥusayn ibn ʿAbd al-Raḥmān al-Azdī and his father could not be traced.

4. Ibn ʿAsākir narrates from **ʿAbbād ibn Thābit** — **Sulaymān ibn Qarm** narrated to me — **ʿAbd al-Raḥmān ibn Maymūn Abū ʿAbd Allāh** narrated to me — **my father** narrated to me — from ʿAbd Allāh ibn ʿAbbās. [541]

ʿAbbād ibn Thābit could not be traced.

Sulaymān ibn Qarm is *ḍaʿīf*.

ʿAbd al-Raḥmān ibn Maymūn Abū ʿAbd Allāh is *Majhūl* and has not be sanctioned by anyone except Ibn Ḥibbān.

His father is *ḍaʿīf*.

[540] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/67.
[541] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/67.

5. Al-Ḥākim, Imām Aḥmad, and others narrate — from Abū ʿAwānah — Abū Balj narrated to us — ʿAmr ibn Maymūn narrated to us — from ʿAbd Allāh ibn ʿAbbās.[542]

   This Ḥadīth is *Munkar*.

The Ḥadīth of ʿAlī ibn al-Ḥusayn

Al-Ḥākim narrates — from **Yaḥyā ibn ʿAbd al-Ḥamīd al-Ḥimmānī** — **Qays ibn al-Rabīʿ** narrated to us — Ḥakīm ibn Jubayr narrated to us — from ʿAlī ibn al-Ḥusayn.[543]

Yaḥyā ibn ʿAbd al-Ḥamīd al-Ḥimmānī is suspected of *saraqat al-ḥadīth*[544].

Qays ibn al-Rabīʿ is *ḍaʿīf* (weak).

Ḥakīm ibn Jubayr al-Kūfī is *matrūk* (suspected of forgery).

Additionally, the ḥadīth is *mursal*.

The Ḥadīth of Abū Rāfiʿ

Ibn ʿAsākir narrates — from **Aḥmad ibn Muḥammad ibn Saʿīd al-Hamdānī** — Aḥmad ibn Yūsuf narrated to us — Muḥammad ibn Yazīd al-Nakhaʿī narrated to us — ʿUbayd Allāh ibn al-Ḥasan narrated to us — **Muʿāwiyah ibn ʿAbd Allāh ibn ʿUbayd Allāh ibn Abī Rāfiʿ** narrated to me — from his father — from his grandfather — from Abū Rāfiʿ.

ʿUbayd Allāh ibn al-Ḥasan said — **Muḥammad ibn ʿUbayd Allāh ibn ʿAlī ibn Abī Rāfiʿ** narrated to me — from his father — from his grandfather — from Abū Rāfiʿ.[545]

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[542] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4652.
[543] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4263.
[544] Equipping existing hadiths with one's own chains of transmission or constructing entirely new chains of transmission was known as *saraqat al-ḥadīth* (appropriating aḥādīth). [translator's note]
[545] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/68.

Muʿāwiyah ibn ʿAbd Allāh ibn ʿUbayd Allah ibn Abī Rāfiʿ could not be traced.

Muḥammad ibn ʿUbayd Allāh ibn ʿAlī ibn Abī Rāfiʿ could also not be traced. The more famous name is actually Muḥammad ibn ʿUbayd Allāh ibn Abī Rāfiʿ, and he is *matrūk* (suspected of forgery).

Aḥmad ibn Muḥammad ibn Saʿīd al-Hamdānī is Ibn ʿUqdah. It has been previously mentioned that he is *ḍaʿīf* (weak).

The Ḥadīth of Muḥammad ibn Kaʿb al-Quraẓī

Ibn Hishām narrates — Ibn Isḥāq said — Yazīd ibn Ziyād narrated to me — from **Muḥammad ibn Kaʿb al-Quraẓī** who said, "When they gathered by his door, Abū Jahl ibn Hishām (who was among them) said, 'Indeed, Muḥammad claims that if you follow in his path (i.e. you accept his invitation to Islam).'" [546] Thereafter, he mentioned a lengthy ḥadīth that contains the incident of ʿAlī sleeping on the Prophet's ﷺ bed.

The chain of transmission is *ḥasan* (fair). However, it is *mursal*. **Muḥammad ibn Kaʿb al-Quraẓī** is a *Tābiʿī* (follower of the Companions).

In short, the ḥadīth is *ḍaʿīf* (weak). As mentioned previously, some of the chains of transmission are *mawḍūʿ* (fabricated).

[546] Ibn Hishām: *Sīrat Ibn Hishām*, 2/91.

Ḥadīth 47

كنت إذا سألت رسول الله صلى الله عليه وسلم أعطاني، وإذا سكت ابتدأني.

When I would ask the Messenger of Allah ﷺ, he would give me, and when I would be silent, he would initiate (the act of speaking or giving) with me.

This ḥadīth is narrated by ʿAlī with several different chains of transmission, including:

1. Al-Tirmidhī, al-Ḥākim, and others narrate — from ʿAwf — from **ʿAbd Allāh ibn ʿAmr ibn Hind al-Jamalī** who said, "ʿAlī said..."[547]

   Imām al-Tirmidhī says this ḥadīth is *ḥasan gharīb min hādhā al-wajh* (fair rare in this particular way).

   ʿAbd Allāh ibn ʿAmr al-Jamalī did not hear (ḥadīth) from ʿAlī. In the *Mustadrak* of al-Ḥākim he narrates indicating that he explicitly heard from ʿAlī. However, in the chain of transmission, the teacher of al-Ḥākim, **Abū al-Ḥasan Muḥammad ibn Aḥmad ibn Hāni' al-ʿAdl** cannot be traced.

2. Ibn Abī Shaybah, al-Bazzār, and others narrate — from **Abū al-Bakhtarī** who said, "It was said to ʿAlī ibn Abī Ṭālib, 'Tell us about yourself, O Amīr al-Mu'minīn.' He said, 'When I ask (Nabī ﷺ for something), I am granted it, and when I remain quiet, it (i.e. the act of giving or speaking) is initiated with me.'"[548]

   Abū al-Bakhtarī did not hear (ḥadīth) from ʿAlī ibn Abī Ṭālib. However, there is a narration which indicates that he is explicitly

[547] Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadith nos. 3722 and 3729; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4630.
[548] Ibn Abī Shaybah: *Muṣannaf Ibn Abī Shaybah*, ḥadīth no. 32069; al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 575.

heard from him (i.e. the expression used in the ḥadīth clearly shows that he directly heard from ʿAlī ibn Abī Ṭālib). However, I think it is an error. Ibn ʿAsākir narrates the ḥadith — from Abū ʿAbd Allāh al-Maḥāmilī — Yūsuf narrated to us — **ʿUbayd Allāh ibn Mūsā** narrated to us — Misʿar ibn Kidām narrated to us — from ʿAmr ibn Murrah — from Abū al-Bakhtarī who said, "I asked ʿAlī regarding himself,"[549] and then he mentioned a similar ḥadīth.

Yūsuf is ibn Mūsā ibn Rāshid al-Qaṭṭān, Abū Yaʿqūb al-Kūfī (more famously known as al-Rāzī). He is a *ṣadūq* (sincere).

ʿUbayd Allāh ibn Mūsā is al-ʿAbsī. He is a *thiqah* (reliable) and he has *munkar* (unacceptable) narrations.

I have mentioned previously that Abū al-Bakhtarī did not hear (ḥadīth) from ʿAlī ibn Abī Ṭālib. Therefore, it needs to be seen who the error is coming from. Perhaps it is coming from ʿUbayd Allāh ibn Mūsā al-ʿAbsī. As mentioned previously, he is a *thiqah* (reliable) and he has *munkar* (unacceptable) narrations. The ḥadīth masters have discovered *ʿillahs* (hidden impairing defects) in several ḥadīths like this. I have explained this in my book *al-ʿIllah wa Ajnāsuhā ʿinda al-Muḥadithīn.*

3. Ibn ʿAsākir narrates this version with a chain of transmission that contains the narrator **Dāwūd ibn ʿUthmān al-ʿAbsī**,[550] he cannot be traced.

4. Ibn Saʿd narrates this version with a *munqaṭiʿ* (broken) chain of transmission.[551] The narrator (i.e. in the chain of transmission) **Muḥammad ibn ʿUmar ibn ʿAlī ibn Abī Ṭālib** did not hear (ḥadīth) from his grandfather.

[549] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/377.
[550] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/377.
[551] Ibn Saʿd: *al-Ṭabaqāt al-Kubrā*, 2/338.

5. Abū Dāwūd al-Ṭayālisī narrates this version with a chain of transmission that contains the narrator **Qays ibn al-Rabī**.[552] His son included ḥadīths into his collection that are not his.

   Abū Isḥāq is a *mudallis* (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

6. Al-Ṭabarānī narrates this version with a chain of transmission that contains the narrator **ʿAlī ibn ʿĀbis**.[553] He is *ḍaʿīf* (weak).

7. Al-Ṭabarānī narrates this version with a chain of transmission that contains the narrator **Ḥibbān ibn ʿAlī al-ʿAnazī**.[554] He is *ḍaʿīf* (weak).

   Ibn Jurayj is a *mudallis* (obfuscates when he narrates).

   Imām al-Nasā'ī narrates — Yūsuf ibn Saʿīd informed us — **Ḥajjāj** informed us — from **Ibn Jurayj** — Abū Ḥarb narrated to us — from Abū al-Aswad and **another person** — from Zādhān. They both said, "'Alī said, 'By Allah, when I ask (Nabī ﷺ for something), I am granted it, and when I remain quiet, it (i.e. the act of giving or speaking) is initiated with me.'"[555]

   Ibn Jurayj did not hear (ḥadīth) from Abū Ḥarb. However, in this narration, he is explicitly narrating from him (i.e. he is using a term that implies he heard directly from Abū Ḥarb). I think this display of explicit narration is a mistake committed by **Ḥajjāj ibn Muḥammad al-Miṣṣīṣī**. He is a *thiqah* (reliable), however, he committed serious errors at the end of his life.

   Al-Qaṭīʿī narrates — ʿAbd Allāh ibn Muḥammad narrated to us — my grandfather narrated to me — **Ḥajjāj ibn Muḥammad** narrated to us —**Ibn Jurayj** narrated to us — Abū Ḥarb ibn Abī al-Aswad

[552] Abū Dāwūd al-Ṭayālisī: *Musnad Abī Dāwūd al-Ṭayālisī*, 1/180.
[553] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, ḥadīth no. 6041.
[554] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, ḥadīth no. 6042.
[555] Imām al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8452.

narrated to us — from Abū al-Aswad — Ibn Jurayj and another person — from Zādhān. They both said, "ʿAlī was asked about himself." He said, "I will relate (to you) a favour of my Lord (upon me); by Allah, when I ask (Nabī ﷺ for something), I am granted it, and when I remain quiet, it (i.e. the act of giving or speaking) is initiated with me. (On account of this, I have acquired) a great deal of knowledge in my bosom." [556]

8. Ibn Baṭṭāh narrates — from **al-Haytham ibn al-Ashʿath al-Sulamī** who said — **Abū Ḥanīfah al-Yamāmī al-Anṣārī** narrated to us — from ʿUmar ibn ʿAbd al-Malik — from ʿAlī. [557]

   Al-ʿUqaylī regarded **al-Haytham ibn al-Ashʿath** as *ḍaʿīf* (weak). And, Ibn Ḥibbān—as is his habit—regarded him as a *thiqah* (reliable).

   Abū Ḥanīfah al-Yamāmī al-Anṣārī's name is Nāshirah. Only Ibn Ḥibbān regarded his as a *thiqah* (reliable). However, Ibn Ḥibbān says that despite his few narrations, he commits errors. [558]

   If he only possesses a few narrations, and he commits errors in them, then he is *matrūk* (suspected of forgery).

9. Ibn ʿAsākir narrates — from **Abū ʿAbd Allāh Aḥmad ibn ʿAṭā' al-Rūdhabārī al-Ṣūfī** — Abū Bakr Muḥammad ibn al-Ḥusayn al-Qanṭarī narrated to us — **ʿAlī ibn Aḥmad ibn Muḥammad ibn ʿAlī al-ʿAlawī** narrated to us — **my father** narrated to me — from **his father** — from Jaʿfar ibn Muḥammad ibn ʿAlī ibn Abī Ṭālib — from his father — from his grandfather — from his father, ʿAlī ibn Abī Ṭālib. [559]

   Aḥmad ibn ʿAṭā' al-Rūdhabārī is *ḍaʿīf* (weak).

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[556] Al-Qaṭīʿī: *Zawā'id Faḍā'il al-Ṣaḥābah*, 2/1099.
[557] Ibn Baṭṭah: *al-Ibānah al-Kubrā*, 7/177.
[558] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 7/545.
[559] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/385.

Abū Bakr Muḥammad ibn al-Ḥusayn al-Qanṭarī, **ʿAlī ibn Aḥmad ibn Muḥammad ibn ʿAlī al-ʿAlawī**, **his father** and **his grandfather** could not be traced.

In short, all the different chains of transmission for this ḥadīth are *ḍaʿīf* (weak). And Allah knows best.

Ḥadīth 48

إن الجنة لتشتاق إلى ثلاثة: علي وعمار وسلمان.

Indeed, Jannah desires three (people): ʿAlī, ʿAmmār, and Salmān.

This ḥadīth is narrated by Anas ibn Mālik, Ḥudahyfah, and ʿAlī رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Anas ibn Mālik

This version has two different chains of transmission:

1. Imām al-Tirmidhī, al-Ḥākim, and others narrate —from al-Ḥasan ibn Ṣāliḥ— from **Abū Rabiʿah al-Ayādī** — from **Ḥasan** — from Anas ibn Mālik who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[560]

   Imām al-Tirmidhī deemed the ḥadīth to be *ḥasan* (fair).

   Al-Ḥākim regarded the ḥadīth as *ṣaḥīḥ* (authentic).

   Ibn al-Jawzī states, "This ḥadīth is inauthentic. **Abū Rabīʿah's name is Zayd ibn ʿAwf** and his *laqab* (nickname) is Fahd. Ibn al-Madīnī says he is *dhāhib al-ḥadīth* (abandoned in ḥadīth). Al-Fallās and Muslim ibn al-Ḥajjāj say he is *matrūk al-ḥadīth* (suspected of forgery)."

   However, it is not as Ibn al-Jawzī stated. The narrator's name is actually **ʿUmar ibn Rabīʿah Abū Rabīʿah al-Ayādī**. Abū Ḥātim says he is *munkar al-ḥadīth* (narrates unacceptable reports). Ibn Maʿīn says he is a *thiqah* (reliable).[561]

   The *jarḥ* (impugning statement) is *mufassar* (explained in detail) and therefore it is to be given preference over the statement of

[560] Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3797; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4666.
[561] Abū Ḥātim al-Rāzī: *Kitāb al-Jarḥ wa al-Taʿdīl*, 6/109.

approval (i.e. regarding him as a *thiqah* (reliable)) of Ibn Maʿīn. Therefore, after mentioning this ḥadīth, al-Dhahabī says, "Abū Rabīʿah ʿUmar ibn Rabīʿah al-Ayādī is *ḍaʿīf* (weak)."[562]

Additionally, the name in the chain of transmission **Ḥasan is al-Baṣrī**. He is a *mudallis* (obfuscates when he narrates) and he is narrating with the word *ʿan* (from).

2. Abū Nuʿaym and Ibn al-Fākhir narrate — from **Muḥammad ibn Ḥumayd — Ibrāhīm ibn al-Mukhtār** narrated to us — **ʿImrān ibn Wahb al-Ṭā'ī** narrated to us — from Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ who said, "I heard the Nabī of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, 'Jannah desires four (people): ʿAlī, al-Miqdād, ʿAmmār, and Salmān."[563]

ʿImrān ibn Wahb al-Ṭā'ī is *ḍaʿīf* (weak). It has been said that he did not hear (ḥadīth) from Anas.[564]

Muḥammad ibn Ḥumayd is al-Rāzī, he and **Ibrāhīm ibn al-Mukhtār** are both *ḍaʿīf* (weak). However, both of these narrators enjoy *tawābiʿ* (parallel narrations). Al-Ṭabarānī and others narrate — from ʿAlī ibn Baḥr — **Salamah ibn al-Faḍl al-Abrash** narrated to us — ʿImrān al-Ṭā'ī narrated to us, "I heard Anas ibn Mālik..."[565]

However, **Salamah ibn al-Faḍl al-Abrash** is *ḍaʿīf* (weak).

The Ḥadīth of Ḥudhayfah

Abū al-Faḍl al-Zuhrī and Ibn ʿAsākir (in a similar way) narrate — Abū Muḥammad narrated to us — Muḥammad ibn Ghālib narrated to us — **Ṣāliḥ ibn Ḥarb** narrated to us — **Ismāʿīl ibn Yaḥyā ibn Ṭalḥah** narrated

[562] Al-Dhahabī: *Siyar Aʿlām al-Nubalā'*, 1/355.
[563] Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 1/190 and *Maʿrifat al-Ṣaḥābah*, ḥadīth no. 3346; ibn al-Fākhīr: *Mūjibāt al-Jannah*, ḥadīth no. 412.
[564] Abū Ḥātim al-Rāzī: *Kitāb al-Jarḥ wa al-Taʿdīl*, 6/306.
[565] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 6/6045.

to us — Sufyān al-Thawrī narrated to us — from Manṣūr — from Saʿīd ibn Jubayr who said, "Ḥudhayfah said..."[566]

Ṣāliḥ ibn Ḥarb is the *mawlā* (freed slave) of Ibn ʿAbbās. Ibn Ḥibbān says, "His ḥadīth will be considered when he narrates from *thiqāt* (reliable narrators)."[567] Ibn Ḥajar mentions him in *al-Mīzān*.[568]

Ismāʿīl ibn Yaḥyā ibn Ṭalḥah is Ismāʿīl ibn Yaḥyā ibn ʿAbd Allāh ibn Ṭalḥah al-Taymī. Al-Dāraquṭnī says that he narrates from *thiqāt* (reliable narrators) such reports that are not considered as *mutābaʿāt* (parallel narrations). ʿAlī ibn ʿUmar al-Ḥāfiẓ says he is *ḍaʿīf* (weak) and *matrūk al-ḥadīth* (suspected of forgery). Ṣāliḥ Jazarah says he used to fabricate ḥadīth. Ibn Ḥibbān says it is not permissible to narrate from him and under no circumstances is he to be considered a valid form of proof. Al-Azdī says he is a pillar from the pillars of lying and it is not permissible to narrate from him. Ibn ʿAdī says that most of what he narrates are false reports from *thiqāt* and *ḍuʿafā'* (reliable and weak narrators).[569]

The Ḥadīth of ʿAlī

Abū al-Shaykh narrates (and Abū Nuʿaym narrates from him) — Muḥammad ibn ʿĀmir narrated to us — from his father — from his grandfather — from Nahshal — from al-Aʿmash — from **Bādhām** — **Qanbar** — from ʿAlī.[570]

Bādhām and **Qanbar** are both *ḍaʿīf* (weak).

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[566] Abū al-Faḍl al-Zuhrī: *Ḥadīth al-Zuhrī*, ḥadīth no. 472; ibn ʿAsākir: *Tārīkh Dimashq*, 21/411.
[567] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 8/318.
[568] Ibn Ḥajar: *Lisān al-Mīzān*, 3/168.
[569] For all these statements, see ibn ʿAdī: *al-Kāmil fī al-Ḍuʿafā'*, 1/501; al-Khaṭīb: *Tārīkh Baghdād*, 7/221; al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/253 and *Tārīkh al-Islam*, 4/1074.
[570] Abū al-Shaykh: *Ṭabaqāt al-Muḥadithīn bi Aṣbahān wa al-Wāridīna ʿalayhā*, 1/446; Abū Nuʿaym: *Akhbār Aṣbahān*, 2/302.

Isḥāq ibn Rāhawayh regarded **Nahshal ibn Saʿīd al-Tirmidhī** a *kadhdhāb* (liar).

Abū Yaʿlā narrates (and Ibn ʿAsākir in a similar manner) — Ḥasan ibn ʿUmar ibn Shaqīq al-Jarmī — Jaʿfar ibn Sulaymān narrated to us — from **al-Naḍr ibn Ḥumayd al-Kindī** — from **Saʿd al-Iskāf** — from Abū Jaʿfar Muḥammad ibn ʿAlī — from his father — from his grandfather.[571] Then he mentioned the ḥadīth with a lengthy wording.

This ḥadīth is *munkar* (unacceptable).

Al-Naḍr ibn Ḥumayd is Abū al-Jārūd al-Kindī. He is *matrūk al-ḥadīth* (suspected of forgery).

Saʿd ibn Ṭarīf al-Iskāf is *matrūk* (suspected of forgery). Ibn Ḥibbān accused him of fabricating ḥadīth.

Al-Haythamī says, "Abū Yaʿlā narrates this ḥadīth with a chain of transmission that contains the narrator al-Naḍr ibn Ḥumayd al-Kindī. He is *matrūk* (suspected of forgery).[572]

He forgot to mention the fact that Saʿd ibn Ṭarīf al-Iskāf is (also) *matrūk* (suspected of forgery).

In short, the ḥadīth is *ḍaʿīf* (weak) since most of the chains of transmission are *wah* (feeble).

[571] Abū Yaʿlā: *Musnad Abī Yaʿlā al-Mawṣilī*, ḥadīth no. 6772; ibn ʿAsākir: *Tārīkh Dimashq*, 21/412.
[572] Nur al-Dīn al-Haythamī: *Majmaʿ al-Zawā'īd*, 9/117.

Ḥadīth 49

سألت ربي أن لا أزوج أحدا من أمتي، ولا أتزوج، إلا كان معي في الجنة، فأعطاني.

I asked my lord that I should not give anyone in marriage from my Ummah, and neither should I marry someone, except that they will be with me in Jannah. And He granted this to me.

Al-Ḥākim and others narrate — from ʿ**Ammār ibn Sayf** — from Ismāʿīl ibn Abī Khālid — from Ibn Abī Awfā رَضِيَ اللَّهُ عَنْهُ who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[573]

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

However, most ḥadīth critics regard ʿ**Ammār ibn Sayf** as *ḍaʿīf* (weak). In fact, al-Dāraquṭnī and others have regarded him as *matrūk* (suspected of forgery). Al-Dhahabī himself says that Abū Ḥātim regarded him as *ḍaʿīf* (weak).[574]

Ibn Ḥibbān states, "ʿAmmār ibn Sayf al-Ḍabbī is from the inhabitants of Kūfah. He narrates from Sufyān al-Thawrī and Ibn Abī Laylā. Mālik ibn Ismāʿīl al-Nahdī and Thābit ibn Muḥammad al-ʿĀbid narrate from him. He is from those who narrate *munkar* (unacceptable) reports from famous people, to such an extent that it sometimes appears as though he intentionally does this. Therefore, it is incorrect to consider him as a valid form of proof since he brings forth *muʿḍalāt*[575] (confusing/problematic) reports from reliable narrators. He narrates false aḥādīth from Ismāʿīl ibn Abī Khālid — from Ibn Abī Awfā — from

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[573] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4667.
[574] Al-Dhahabī: *al-Kāshif*, 2/51.
[575] A *muʿḍal* (confusing/problematic) report can refer to a ḥadīth with an isnād that contains two or more missing consecutive links. [translator's note]

Nabī ﷺ which are baseless. His book is filled with such narrations."[576]

This is one of those narrations.

ʿAmmār ibn Sayf has another chain of transmission. Al-Ṭabarānī, al-Ḥārith, and Ibn Samʿūn narrate — from **ʿAmmār ibn Sayf** — from Hishām ibn ʿUrwah — from his father — from ʿAbd Allāh ibn ʿAmr.[577]

However, all of their chains of transmission leading up to ʿAmmār ibn Sayf are inauthentic. For instance, **ʿAlī ibn Saʿīd al-Rāzī** is in the chain of transmission of al-Ṭabarānī. He is *ḍaʿīf* (weak). It also contains the narrator, **Muḥammad ibn Abī al-Nuʿmān al-Kūfī**, he could not be traced. **Yazīd ibn al-Kumayt** is *matrūk* (suspected of forgery). **Isḥāq ibn Bishr al-Kāhilī** is in the chain of transmission of al-Ḥārith. He is a *kadhdhāb* (liar). **Muḥammad ibn Ibrāhīm ibn al-ʿAlā' al-Shāmī** is in the chain of transmission of Ibn Samʿūn. Al-Dāraquṭnī deemed him a *kadhdhāb* (liar).

Al-Albānī regarded this ḥadīth as *ḍaʿīf* (weak).[578]

[576] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 2/195.
[577] Al-Ṭabarānī: *al-Muʿjam al-Awsaṭ*, ḥadīth no. 3844; al-Ḥārith: *Musnad al-Ḥārith Ibn Muḥammad Ibn Abī Usāmah*, ḥadīth no 1008 (in his *al-Zawā'id*); ibn Samʿūn: *al-Amālī*, ḥadīth no. 51.
[578] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 3040.

Ḥadīth 50

معك يا علي يوم القيامة عصا من عصا الجنة، تذود بها الناس عن حوضي.

You will possess, O ʿAlī, a staff from the staffs of Jannah on the Day of Judgment; you will drive people away from my *Ḥawḍ* (pond) with it.

This ḥadīth is narrated by Abū Saʿīd, ʿAlī, Jābir, Anas ibn Mālik, Abū Hurayrah, and Ḥasan ibn ʿAlī رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Abū Saʿīd

Al-ʿUqaylī and others narrate — from **Salām ibn Sulaymān al-Madāinī** — Shuʿbah narrated to us — from **Zayd al-ʿAmī** — from Abū al-Ṣiddīq al-Nājī — from Abū Saʿīd al-Khudrī who said, 'The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[579]

This chain of transmission is *ḍaʿīf* (weak).

Al-ʿUqaylī says this ḥadīth has no basis, neither from Shuʿbah, nor any other *thiqah* (reliable narrator).

Al-Haythamī says, "Al-Ṭabarānī narrates this ḥadīth and it contains the narrators **Salām ibn Sulaymān al-Madāinī** and **Zayd al-ʿAmī**. They are both *ḍaʿīf* (weak). However, they have been regarded as reliable narrators. The other narrators in the chain of transmission are all *thiqāt* (reliable)."[580]

Ibn al-Jawzī writes:

> This ḥadīth is not authentic from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Yaḥyā ibn Maʿīn says Zayd al-ʿAmī is *laysa bi shay* (worthless). Abū Zurʿah says it is not permissible to use his ḥadīth as a valid form of

[579] Al-ʿUqaylī: *al-Ḍuʿafā al-Kabīr*, 2/161.
[580] Nūr al-Dīn al-Haythamī: *Majmaʿ al-Zawāid*, 9/135.

proof. Regarding the narrator Salām (some say his name is ibn Sulaymān, or ibn Salm, or ibn Sālim), Yaḥyā ibn Maʿīn (also) says he is *laysa bi shay* (worthless) and that his ḥadīth are not to be recorded (and used for the purpose of bolstering or corroboration). Al-Nasā'ī and al-Dāraquṭnī say that he is *matrūk al-ḥadīth* (suspected of forgery). Ibn Ḥibbān says that he narrates *mawḍūʿāt* (fabrications) from *thiqāt* (reliable narrators) and that it is as if he does so intentionally. [581]

Al-Dhahabī says this ḥadīth has no basis. [582]

The Ḥadīth of ʿAlī

Al-Ṭabarānī narrates — **Muḥammad ibn Naṣr ibn Ḥumayd** narrated to us — **Muḥammad ibn Qudāmah al-Jawharī** narrated to us — al-Aḥwaṣ ibn Jawwāb narrated to us — **Abū Maryam** narrated to us — from ʿAbd Allāh ibn ʿAṭā — Abū Ḥarb ibn Abī al-Aswad al-Du'alī narrated to me — **ʿAbd Allāh ibn Ijārah ibn Qays** narrated to me, "I heard Amīr al-Muminīn, ʿAlī ibn Abī Ṭālib say on the *minbar* (pulpit), 'Indeed, I am driving the *kuffār* (disbelievers) and the *munāfiqīn* (hypocrites) away from the *Ḥawḍ* (pond) of the Messenger of Allah ﷺ with these two small hands of mine, just as shepherds who provide water for their cattle chase away stray camels from their water reservoirs.'" [583]

Al-Khaṭīb mentions the biography of **Muḥammad ibn Naṣr ibn Ḥumayd** without any referencing any *jarḥ* (impugning statement) or *taʿdīl* (statement affirming the reliability of a narrator). [584]

Muḥammad ibn Qudāmah al-Jawharī is *ḍaʿīf* (weak).

Abū Maryam and **ʿAbd Allāh ibn Ijārah** cannot be traced.

[581] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/249.
[582] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/178.
[583] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, ḥadīth no. 5153.
[584] Al-Khaṭīb: *Tārīkh Baghdād*, 3/319.

Al-Qaṭīʿī narrates this ḥadīth with a chain of transmission that contains the narrator ʿ**Alī ibn ʿĀbis**.[585] He is *ḍaʿīf* (weak).

His teacher (in that chain of transmission) cannot be traced.

Similarly, the teacher of Abū Ḥarb ʿAbd Allāh ibn Fulān cannot be traced. Perhaps, he is the same ʿ**Abd Allāh ibn Ijārah ibn Qays** mentioned previously. In that case, he (still) cannot be traced.

Al-ʿUqaylī narrates —from **Khalaf ibn Mubārak** — **Sharīk** narrated to us — from **Abū Isḥāq** — from **al-Ḥārith** — from ʿAlī who said, "I heard the Messenger of Allah ﷺ say, 'I was granted five qualities regarding ʿAlī that my Lord did not grant to anyone before me. The first quality is that he will discharge my (religious) obligations and he will conceal my *ʿawrah*. As for the second quality, he will drive (people) away from my *Ḥawḍ* (pond)...'"[586]

Al-ʿUqaylī says that **Khalaf ibn Mubārak** is from Kūfah. His ḥadīth do not enjoy any valid *mutābaʿāt*[587] (parallel narrations) and he is *majhūl bi al-naql* (unknown). He also says that his ḥadīth from Abū Isḥāq and Sharīk has no basis and that the ḥadīth is narrated with a chain of transmission that is *layyin* (lenient).

The chain of transmission also contains the narrator **al-Ḥārith al-Aʿwar**. He is *matrūk* (suspected of forgery).

Abū Isḥāq is a *mudallis* (obfuscated when he narrates) and a *mukhtaliṭ* (commits serious errors).

Sharīk has some weakness.

Al-Dhahabī writes, "In this chain of transmission is **Khalaf ibn al-Mubārak**, perhaps he is the person who fabricated this ḥadīth."[588]

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[585] Al-Qaṭīʿī: *Zawāid Faḍāil al-Ṣaḥābah*, ḥadīth no. 1157.
[586] Al-ʿUqaylī: *al-Ḍuʿāfā al-Kabīr*, 2/22.
[587] For an explanation of this term, please see p. 878 onwards [translator's note]
[588] Al-Dhahabī: *Talkhīs al-ʿIlal al-Mutanāhiyah*, ḥadīth no. 83.

Al-Suyūṭī also mentions this ḥadīth (in the same manner as al-ʿUqaylī).[589]

The Ḥadīth of Jābir

The narration of Ibn ʿAsākir has already been mentioned where he reports from Suwayd ibn Saʿīd — Ḥafṣ ibn Maysarah narrated to us — from Ḥizām ibn ʿUthmān — from Ibn Jābir.[590] I think it should rather be "from Jābir" and not "from Ibn Jābir".

As mentioned previously, the ḥadīth is *munkar* (unacceptable).

The Ḥadīth of Anas ibn Mālik

Ibn ʿAdī narrates — ʿAbd al-Malik narrated to us — Aḥmad ibn Hārūn al-Tunīsī narrated to us — Abū ʿAmr Lāhiz ibn ʿAbd Allāh al-Taymī al-Baghdādī narrated to us — Muʿtamir ibn Sulaymān narrated to us — from Hishām ibn ʿUrwā — from his father who said, "Anas narrated to us..."[591]

As mentioned previously, this ḥadīth is *bāṭil* (baseless); its chain of transmission and its *matn* (text) are both *munkar* (unacceptable).

The Ḥadīth of Abū Hurayrah

Al-Ṭabarānī narrates — **Muḥammad ibn Mūsā** narrated to us — **Ḥasan ibn Kathīr** narrated to us — **Salmā ibn ʿAqabah al-Ḥanafī al-Yamāmī** narrated to us — **ʿIkrimah ibn ʿAmmār** narrated to us — from Yaḥyā ibn Abī Kathīr — from Abū Salamah — from Abū Hurayrah.[592]

[589] Al-Suyūṭī: *al-Ziyādāt ʿalā al-Mawḍūʿāt*, 1/266.
[590] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/140.
[591] Ibn ʿAdī: *al-Kāmil fī al-Ḍuʿafā*, 7/141.
[592] Al-Ṭabarānī: *al-Muʿjam al-Awsaṭ*, ḥadīth no. 7675.

Muḥammad ibn Mūsā is al-Iṣṭakhrī. Perhaps he is the same person ibn Ḥajar writes about: "Muḥammad ibn Mūsā ibn Ibrāhīm al-Iṣṭakhrī. He is a *majhūl* (unknown) shaykh." [593]

Salmā ibn ʿAqabah cannot be traced.

Ḥasan ibn Kathīr needs to be verified

ʿIkrimah ibn ʿAmmār is *muḍtarib* (unresolvably problematic) in his ḥadīth from Yaḥyā ibn Abī Kathīr.

The Ḥadīth of Ḥasan ibn ʿAlī

Al-Ḥākim and Ibn ʿAsākir narrate — from **al-Ḥusayn ibn al-Ḥasan al-Ashqar** — **Saʿīd ibn Khuthaym al-Hilālī** narrated to us — from **al-Walīd ibn Yasār al-Hamdānī** — from **ʿAlī ibn Abī Ṭalḥah** — from al-Ḥasan ibn ʿAlī. [594]

Al-Ḥākim says this ḥadīth has a *ṣaḥīḥ* (authentic) chain of transmission and Imām al-Bukhārī and Imām Muslim did not include it in their respective collections.

Al-Dhahabī differed. He writes, "Rather, this ḥadīth is *wāh* (feeble) and *munkar* (unacceptable). It contains more than one *ḍaʿīf* (weak) narrator." [595]

1. **Al-Ashqar**, is *ḍaʿīf* (weak).
2. **Al-Walīd ibn Yasār al-Hamdānī** could not be traced.

[593] Ibn Ḥajar: *Lisān al-Mīzān*, 5/401.
[594] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4669; ibn ʿAsākir: *Tārīkh Dimashq*, 59/27.
[595] Al-Dhahabī: *Mukhtaṣar Talkhīs al-Mustadrak*, 3/1488.

3. **Saʿīd ibn Khuthaym al-Hilālī** is a *ṣadūq* (sincere). However, Ibn ʿAdī writes, "The sort of ḥadīth he narrates is *ghayr maḥfūẓ*[596] (not preserved)."[597]

4. There is a difference of opinion regarding the status of **ʿAlī ibn Abī Ṭalḥah**. Imām Aḥmad says that he possesses *ashyā munkarah* (unacceptable things) (i.e. narrations).

Al-Ashqar enjoys a *tābiʿ* (parallel narration) — from Ismāʿīl ibn Mūsā. Both Abū Yaʿlā and al-Ṭabarānī narrated this ḥadīth.[598] The chain of transmission has already been analyzed. Regarding Ismāʿīl ibn Mūsā, there is no problem with him (*la basa bih*).

Al-Ṭabarānī narrates — from **ʿAbbād ibn Yaʿqūb al-Asadī** — **ʿAlī ibn ʿĀbis** narrated to us — from **Badr ibn al-Khalīl Abū al-Khalīl** — from **Abū Kabīr** (or **Abū Kathīr**—as mentioned by Ibn ʿAsākir).[599]

ʿAbbād ibn Yaʿqūb is a *ṣadūq* (sincere) that possesses *munkarāt* (unacceptable narrations).

ʿAlī ibn ʿĀbis is *ḍaʿīf* (weak).

Badr ibn al-Khalīl Abū al-Khalīl and **Abū Kathīr** could not be traced.

In short, the ḥadīth is *ḍaʿīf* (weak) because most of its chains of transmission are *wāhiyah* (feeble) and *sāqiṭah* (wholly unreliable).

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[596] *Maḥfūẓ* (preserved) narrations refer to those ḥadīths which are preferred over *shādh* (anomalous) ḥadīths. [translator's note]
[597] Ibn ʿAdī: *al-Kāmil*, 3/410.
[598] Abū Yaʿlā: *Musnad Abī Yaʿlā*, ḥadīth 6771; al-Ṭabarānī: *al-Muʿjam al-Kabīr*, ḥadīth no. 2758.
[599] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, ḥadīth no. 2727; ibn ʿAsākir: *Tārīkh Dimashq*, 59/28.

Ḥadīth 51

كنا جلوسا عند رسول الله صلى الله عليه وسلم، فمر بنا رجل متقنع، فقال رسول الله صلى الله عليه وسلم: يكون بين الناس فرقة واختلاف، فيكون هذا وأصحابه على الحق. قال كعب: فأدركته، فنظرت إليه حتى عرفته، وكنا نسأل كعبا من الرجل؟ فيأبى يخبرنا، حتى خرج كعب مع علي إلى الكوفة، فلم يزل حتى مات. فكأنا أن عرفنا أن ذلك الرجل علي رضي الله عنه.

We were seated with the Messenger of Allah ﷺ and a man passed with his face covered. The Messenger of Allah ﷺ said, "There will dissent and division among the people. This (person) and his companions will be upon the truth." Kaʿb said, "I caught up with him and looked at him until I recognized who it was." We used to ask Kaʿb, "Who is he?" He refused to inform us until (eventually) Kaʿb set out to Kūfah with ʿAlī. He continued until he (eventually) passed away. It was as if we knew the person (we asked about) was ʿAlī رضي الله عنه.

Al-Ṭabarānī narrates — **Ibrāhīm ibn Mattawayh al-Aṣbahānī** narrated to us — Ibrāhīm ibn Saʿīd al-Jawharī narrated to us — **Ṣāliḥ ibn Badal** narrated to us— ʿAbd Allāh ibn Jaʿfar al-Madanī narrated to us— from Saʿd ibn Isḥāq ibn Kaʿb ibn ʿUjrah — from **his father** — from Kaʿb ibn ʿUjrah.[600]

This chain of transmission is *ḍaʿīf* (weak).

[600] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 19/322.

Isḥāq ibn Kaʿb ibn ʿUjrah is *majhūl* (unknown). Ibn Ḥibbān mentions him in *Kitāb al-Thiqāt*. Ibn al-Qaṭṭān says he is *majhūl al-ḥāl*[601] (integrity unverified) and that only his son, Saʿd, narrates from him.[602]

Ṣāliḥ ibn Badal could not be traced.

Ibrāhīm ibn Mattawayh al-Aṣbahānī is one of the *ḥuffāẓ* (ḥadīth masters), his biography is mentioned in *al-Tadhkirah*[603] and other places.

This ḥadīth contradicts another ḥadīth with a *ḥasan* (fair) chain of transmission reported by Imām Aḥmad and others from Abū al-Ashʿath who said:

قامت خطباء بإيلياء في إمارة معاوية رضي الله عنه فتكلموا، وكان آخر من تكلم مرة بن كعب، فقال: لولا حديث سمعته من رسول الله صلى الله عليه وسلم ما قمت، سمعت رسول الله صلى الله عليه وسلم يذكر فتنة، فقربها، فمر رجل مقنع. فقال: هذا يومئذ وأصحابه على الحق والهدى. فقلت: هذا يا رسول الله، وأقبلت بوجهه إليه. فقال: هذا، فإذا هو عثمان رضي الله عنه.

The *khaṭībs* (preachers) delivered sermons in *Īliyā'* (Bayt al-Maqdis) during Muʿāwiyah's reign. The last of them to speak was Murrah ibn Kaʿb. He said, "If it were not for a ḥadīth I heard from the Messenger of Allah ﷺ, I would not have stood (to address you). I heard the Messenger of Allah ﷺ mention a *fitnah* (tribulation), and he made it seem as though it would appear soon. Then a man passed by with a covered face. The Prophet ﷺ said, "This (person) and his companions will be upon the truth and upon guidance on that day." I said, "This (person), O Messenger of Allah? I approached him

[601] *Majhūl al-ḥāl* (integrity unverified) refers to a narrator who has more than one student who transmitted ḥādīths from him, but ḥadīth critics did not mention anything about his status as a narrator. In other words, a narrator whose reliability is externally evident, but about whose reliability nothing is known. [translator's note]
[602] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 1/217.
[603] Al-Dhahabī: *Tadhkirat al-Ḥuffāẓ*, 2/740.

(to see who he was)." He ﷺ said, "(Yes) this (person)." It was ʿUthmān ibn ʿAffān.[604]

[604] Imām Aḥmad: *Musnad Aḥmad*, 4/236.

Ḥadīth 52

دخل رسول الله صلى الله عليه وسلم على علي وفاطمة وهما يضحكان، فلما رأيا النبي صلى الله عليه وسلم سكتا، فقال لهما النبي صلى الله عليه وسلم: ما لكما كنتما تضحكان، فلما رأيتماني سكتما؟ فبادرت فاطمة، فقالت: بأبي أنت يا رسول الله. قال هذا: أنا أحب إلى رسول الله منك. فقلت: بل أنا أحب إلى رسول الله صلى الله عليه وسلم منك، فتبسم رسول الله صلى الله عليه وسلم وقال: يا بنية لك رقة الولد، وعلي أعز علي منك.

The Messenger of Allah ﷺ entered the presence of ʿAlī and Fāṭimah while they were both laughing. When they saw Nabī ﷺ, they became quiet. And so Nabī ﷺ said to them, "'What is with the two of you? You were both laughing, but then when you saw me, you became quiet." Promptly, Fāṭimah responded and said, "May my father be sacrificed, O Messenger of Allah ﷺ; this (person) said (i.e. ʿAlī), "I am more beloved to the Messenger of Allah ﷺ than you." And so I said, "Rather, I am more beloved to the Messenger of Allah ﷺ than you." The Messenger of Allah ﷺ smiled and said, "O my beloved daughter, you enjoy the grace of the child (i.e. being my child), while ʿAlī is dearer to me than you."

This ḥadīth is narrated by Ibn ʿAbbās, Abū Hurayrah, and ʿAlī رضي الله عنهم.

The Ḥadīth of Ibn ʿAbbās

Al-Ṭabarānī narrates (and al-Ḍiyā' in a similar manner) — **ʿAbd al-Raḥmān ibn Khallād al-Dawraqī** narrated to us — **Milḥān ibn Sulaymān al-Dawraqī** narrated to us — ʿAbd Allāh ibn Dāwūd al-

Khuraybī narrated to us — al-Aʿmash narrated to us — from Mujāhid — from Ibn ʿAbbās.[605]

ʿAbd al-Raḥmān ibn Khallād al-Dawraqī and Milḥān ibn Sulaymān al-Dawraqī cannot be traced.

Al-Haythamī states, "Al-Ṭabarānī narrates this ḥadīth and the narrators are all from the *Ṣaḥīḥ* collections (i.e. of al-Bukhārī and/or Muslim)."[606]

This is very strange. I have previously mentioned that al-Haythamī is very lenient in criticising reports.

The Ḥadīth of Abū Hurayrah

Al-Ṭabarānī narrates — **Muḥammad ibn Mūsā** narrated to us — **al-Ḥasan ibn Kathīr** narrated to us — **Salmā ibn ʿAqabah al-Ḥanafī al-Yamāmī** narrated to us — **ʿIkrimah ibn ʿAmmār** narrated to us — from Yaḥyā ibn Abī Kathīr — from Abū Salamah — from Abū Hurayrah.[607]

Muḥammad ibn Mūsā is al-Iṣṭakhrī. Perhaps he is the same person ibn Ḥajar writes about: "Muḥammad ibn Mūsā ibn Ibrāhīm al-Iṣṭakhrī. He is a *majhūl* (unknown) shaykh."[608]

Salmā ibn ʿAqabah cannot be traced.

Al-Ḥasan ibn Kathīr needs to be verified

ʿIkrimah ibn ʿAmmār is *muḍtarib* (unresolvably problematic) in his ḥadīth from Yaḥyā ibn Abī Kathīr.

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[605] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, ḥadīth no. 11063; Ḍiyā' al-Dīn al-Maqdisī: *al-Mukhtārah*, 13/146.
[606] Nūr al-Dīn al-Haythamī: *Majmaʿ al-Zawā'īd*, 9/202.
[607] Al-Ṭabarānī: *al-Muʿjam al-Awsaṭ*, ḥadīth no. 4675.
[608] Ibn Ḥajar: *Lisān al-Mīzān*, 5/401.

The Ḥadīth of ʿAlī

Saʿīd ibn Manṣūr, al-Nasā'ī (in an abridged form), and others narrate — from Sufyān — from ibn Abī Najīḥ — from his father — from a person who heard ʿAlī say, "...She (i.e. Fāṭimah) is more beloved to me than you and you dearer to me than her."[609]

The ḥadīth contains a *majhūl* (unknown) narrator.

Al-Albānī included this ḥadīth in his work and regarded it as *ḍaʿīf* (weak).[610]

I have explained this ḥadīth in detail (more than al-Albānī) in the original work.

[609] Saʿīd ibn Manṣūr: *Sunan Saʿīd Ibn Manṣūr*, 1/600; al-Nasā'ī: *al-Sunan al-Kubrā*, ḥadīth no. 8478 and *Khaṣā'iṣ ʿAlī*, ḥadīth no. 146.
[610] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 4000.

Ḥadīth 53

إن النبي صلى الله عليه وسلم لما حضر قالت صفية: يا رسول الله لكل امرأة من نسائك أهل يلجأ إليهم، وإنك أجليت أهلي، فإن حدث حدث فإلى من؟ قال: إلى علي بن أبي طالب رضي الله عنه.

Indeed, when Nabī ﷺ was approaching death, Ṣafiyyah said, "O Messenger of Allah, every one of your wives has a family to whom she can resort back to. And indeed, you have expelled my family; therefore, if something happens, who should I resort to?" He said, "To ʿAlī ibn Abī Ṭālib رضي الله عنه."

Al-Ṭabarānī and others narrate — from **Muʿāwiyah ibn Hishām** — from Ḥamzah al-Zayyāt — from **Abū Isḥāq** — Dhu'ayb narrated to me (the ḥadīth).[611]

Al-Haythamī says, "Al-Ṭabarānī narrates this ḥadīth. All the narrators of the ḥadīth are narrators from the *Ṣaḥīḥ* (authentic) collections (i.e. al-Bukhārī and/or Muslim)."[612]

However, there is a difference of opinion regarding the status of **Muʿāwiyah ibn Hishām.**

Abū Isḥāq is a *mukhtaliṭ* (commits serious errors).

Imām al-Bukhārī narrates — ʿAbd Allāh ibn Muḥammad said to me — **Ḥusayn al-Ashqar al-Kūfī** narrated to me—I met him in Baṣrah where he attended the gathering of Yaḥyā ibn Ādam — Isrā'īl narrated to us — from **Abū Isḥāq** — from **Mālik ibn Mālik**—he was a guest of Masrūq — from Ṣafiyyah bint Ḥuyayy."[613]

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[611] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, ḥadīth no. 4214.
[612] Nūr al-Dīn al-Haythamī: *Majmaʿ al-Zawā'id*, 9/113.
[613] Imām al-Bukhārī: *al-Tārīkh al-Kabīr*, 7/311.

Imām al-Bukhārī says that *Mālik* (in the above chain of transmission) is not known except to have narrated this one ḥadīth. And he does not enjoy any *mutābaʿāt*[614] (parallel narrations).

Al-Ashqar is *ḍaʿīf* (weak).

Abū Isḥāq is a *mudallis*[615] (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

Ibn Abī ʿĀṣim narrates this ḥadīth with a chain of transmission that contains the narrator **Muḥammad ibn al-Ḥasan al-Asadī**.[616] He possesses some weakness.

It also contains the narrator **Abū Isḥāq**. As mentioned previously, he is a *mudallis* (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

Al-ʿUqaylī (also) narrates the ḥadīth. He says, "It enjoys no *mutābaʿāt* (parallel narrations). It also contains the narrator **Ḍirār ibn Ṣurad**. He is *matrūk* (suspected of forgery). And it also contains **Abū Isḥāq**. As mentioned previously, he is a *mudallis* (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors)."[617]

Al-Dāraquṭnī says, "This ḥadīth is *muḍṭarib* (unresolvably problematic)."[618]

[614] For an explanation of this term, please see p. 878 onwards [translator's note]
[615] For an explanation of this term, please see p. 878 onwards [translator's note]
[616] Ibn Abī ʿĀṣim: *al-Āḥād wa al-Mathānī*, ḥadīth no. 3111.
[617] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 4/172.
[618] Al-Dāraquṭnī: *al-ʿIlal al-Wāridah*, 15/290.

Ḥadīth 54

قال رسول الله صلى الله عليه وسلم حين رجعت من جنازة قولا، ما أحب أن لي به الدنيا جميعا.

(ʿAlī رَضِيَ اللَّهُ عَنْهُ said:) After returning from a janāzah (funeral), the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told me something that I would not exchange the entire Dunyā for.

Abū Yaʿlā narrates — ʿAbd al-Ṣamad ibn ʿAbd al-Wārith narrated to me — Shuʿbah narrated to me — **Fuḍayl** narrated to me — from **Abū Ḥurayz** — from al-Shaʿbī — from ʿAlī,[619] who mentioned the ḥadīth.

Abū Ḥurayz's name is ʿAbd Allāh ibn al-Ḥusayn al-Azdī al-Baṣrī and there is a difference of opinion regarding his status, some deeming him a *thiqah* (reliable) and others deeming him unreliable.[620]

Fuḍāyl ibn Maysarah is a *ṣadūq* (sincere). However, ʿAlī ibn al-Madīnī says — I heard Yaḥyā ibn Saʿīd say, "I said to Fuḍayl ibn Maysarah, '(What about) the ḥadīth of Abū Ḥurayz?' He said, 'I heard them from him; however, my book disappeared, and then I (eventually) received the ḥadīth from another person (who received the ḥadīth from Ibn Ḥurayz).'"[621]

This is the *ʿillah* (hidden impairing defect): Fuḍāyl received his aḥādīth after going through a *majhūl* (unknown) person, who received it from Abū Ḥurayz.

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[619] Abū Yaʿlā: *Musnad Abī Yaʿlā*, ḥadīth no. 359.
[620] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 5/164.
[621] Al-Ḥāfiẓ al-Mizzī: *Tahdhīb al-Kamāl*, 5/164.

Ḥadīth 55

كنت جالسا عند النبي صلى الله عليه وسلم، فجاء رجل من اليمن، فقال: إن ثلاثة نفر من أهل اليمن أتوا عليا يختصمون إليه في ولد، وقد وقعوا على امرأة في طهر واحد. فقال لاثنين منهما: طيبا بالولد لهذا، فغليا، ثم قال لاثنين: طيبا بالولد لهذا، فغليا، فقال: أنتم شركاء متشاكسون، إني مقرع بينكم، فمن قرع فله الولد، وعليه لصاحبيه ثلثا الدية. فأقرع بينهم، فجعله لمن قرع. فضحك رسول الله صلى الله عليه وسلم حتى بدت أضراسه أو نواجذه.

I was sitting with the Prophet ﷺ. A man came from the Yemen, and said, "Three men from the people of the Yemen came to ʿAlī, arguing about a child, asking him to give a decision. They each had sexual intercourse with a woman during a single state of purity"' He said to two of them, "Give this child to this man (the third person) with pleasure." But they (refused and) cried loudly. Again, he said to two of them, "Give the child to the man (the third person) willingly." But they (refused and) cried loudly. He then said, "You are quarrelsome partners. I shall cast lots among you; therefore, whoever receives the lot, the child will be his, and he shall pay two-thirds of the blood-money to both his companions." He then cast lots among them, and gave the child to the one who received the lot. (Upon hearing of the incident,) The Messenger of Allah ﷺ laughed so much that his premolars or molars could be seen.

Abū Dāwūd, al-Nasā'ī, Aḥmād, and others narrate — from **al-Ajlaḥ** — from al-Shaʿbī — from ʿAbd Allāh ibn al-Khalīl — from Zayd ibn Arqam.[622]

Imām Aḥmad and others add, "That (i.e. the incident) was mentioned to Nabī ﷺ and he said, 'I do not know different to what ʿAlī رضي الله عنه said.'"

(The author says) there is a difference of opinion regarding the status of **al-Ajlaḥ**. Ibn Ḥajar transmits from al-ʿUqaylī who said, "He narrates from al-Shaʿbī aḥadīth *muḍṭaribah* (unresolvably problematic) that do not enjoy any *mutābaʿāt* (parallel narrations)."[623]

I did not find him in al-ʿUqaylī's *Kitāb al-Ḍuʿafā'*. After including the ḥadīth, the following words appear, "The ḥadīth has a *muḍṭarib* (unresolvably problematic) chain of transmission; close to being *ḍaʿīf* (weak)."

Shuʿayb al-Arna'ūṭ extensively mentioned the difference of opinion regarding this ḥadīth.[624] He concluded that the chain of transmission is *ḍaʿīf* (weak) because it is *muḍṭarib* (unresolvably problematic).

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[622] Abū Dāwūd: *Sunan Abī Dāwūd*, ḥadīth no. 2269; al-Nasā'ī: *al-Sunan al-Sughrā*, ḥadīth no. 3490 and *al-Sunan al-Kubrā*, ḥadīth no. 5654; Aḥmad: *Musnad Aḥmad*, 4/374.
[623] Ibn Ḥajar: *Tahdhīb al-Tahdīb*, 1/165.
[624] Imām Aḥmad: *Musnad Aḥmad* (ed. Shuʿayb al-Arna'ūṭ), 32/76.

Ḥadīth 56

ذكر عند النبي صلى الله عليه وسلم قضاء قضى به علي بن أبي طالب، فأعجب النبي صلى الله عليه وسلم، فقال: الحمد لله الذي جعل فينا الحكمة أهل البيت.

ʿAlī ibn Abī Ṭālib issued a ruling and it was mentioned to Nabī ﷺ. It amazed Nabī ﷺ and so he said, "All praise belongs to Allah for granting wisdom amongst us, the Ahl al-Bayt."

Al-Qaṭīʿī narrates — ʿAbd Allīāh ibn al-Ḥasan narrated to us — Mālik ibn Sulaymān **Abū Anas al-Anṣārī** narrated to us — Ismāʿīl ibn ʿAyyāsh narrated to us — Ṣafwān ibn ʿAmr narrated to us — from **Ḥumayd ibn ʿAbd Allāh ibn Yazīd al-Madanī.** [625]

Ḥumayd ibn ʿAbd Allīāh ibn Yazīd al-Madanī. It is possible he is the Ḥumayd ibn ʿAbd Allāh al-Madanī mentioned by Abū Ḥātim al-Rāzī. [626] However, he mentioned nothing of his status as a narrator. Ibn Ḥibbān mentions him as (Ḥumayd ibn ʿAbd Allīāh) al-Muzanī. [627] He is a *tābiʿī* who was only deemed a *thiqah* (reliable) by Ibn Ḥibbān. Therefore, the ḥadīth (in this state) is *mursal.*

Muḥammad ibn ʿAwf al-Ḥimṣī states, "**Abū Anas Mālik ibn Sulaymān al-Ḥimṣī** was my wife's cousin. He is *ḍaʿīf* (weak)." [628] Ibn Ḥibbān regards him a *thiqah* (reliable). However, he is mistaken.

Ibn al-Maghāzilī narrates — **Abū al-Ḥasan ʿAlī ibn ʿUmar ibn ʿAbd Allāh ibn Shawdhab** informed us — my **paternal grandfather, Abū al-Ḥasan ʿAlī ibn ʿAbd Allāh ibn Shawdhab** narrated to me — **ʿAbd al-Jalīl ibn Abī Rāfiʿ** narrated to us — **ʿAmmār** informed us — from Yazīd ibn Hārūn —

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[625] Al-Qaṭīʿī: *Zawā'īd Faḍā'il al-Ṣaḥābah*, ḥadīth no. 1113.
[626] Abū Ḥātim al-Rāzī: *Kitāb al-Jarḥ wa al-Taʿdīl*, 3/224.
[627] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 4/149.
[628] Al-Khaṭīb: *Tārīkh Baghdād*, 13/159.

from **Ismāʿīl ibn ʿAyyāsh** — from **Ṣafwān ibn ʿAmr** — from **ʿAbd Allāh al-Māzinī**.[629]

Besides Yazīd ibn Hārūn none of the other narrators could be traced.

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

Subsequently, I saw a biography of **Ibn Shawdhab**.[630] However, there was no mention of his state as a narrator (no statement of *jarḥ* or *taʿdīl*).

In short, the ḥadīth is *ḍaʿīf* (weak) because it revolves around weak and unknown narrators.

[629] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no.329.
[630] Al-Dhahabī: *Tārīkh al-Islām*, 29/463.

Ḥadīth 57

يا علي إن أنت وليت الأمر بعدي، فأخرج أهل نجران من جزيرة العرب.

O ʿAlī, if you are in charge after me, expel the people of Najrān from the Arabian Peninsula.

Imām Aḥmad and Ibn Abī ʿĀṣim narrate — from **Qays** — from **al-Ashʿath ibn Sawwār** — from ʿAdī ibn Thābit — from Abū Ẓabyān — from ʿAlī who said, "The Messenger of Allah ﷺ said..."[631]

This chain of transmission is *ḍaʿīf* (weak). **Qays is ibn al-Rabīʿ**. He is *ḍaʿīf* (weak). His son inserted aḥādīth (in his father's collection) which are not his.

Ashʿath ibn Sawwār is *ḍaʿīf* (weak).

They both enjoy a tābiʿ (parallel narration). ʿAbd al-Razzāq narrates — **Ḥasan ibn ʿUmārah** informed us — from ʿAdī ibn Thābit — from Abū Ẓabyān who said, "I heard ʿAlī say, 'The Messenger of Allah ﷺ said to me: 'O ʿAlī, if you are in charge after me, expel the people of Najrān from the Arabian Peninsula.'" [632]

However, **Ḥasan ibn ʿUmārah** is *matrūk* (suspected of forgery).

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[631] Imām Aḥmad: *Musnad Aḥmad*, 1/87; ibn Abī ʿĀṣim: *Kitāb al-Sunnah*, ḥadīth no. 1184.
[632] ʿAbd al-Razzāq: *Muṣannaf ʿAbd al-Razzāq*, 6/58, 10/361.

Ḥadīth 58

يا علي أنت سيد في الدنيا، سيد في الآخرة، حبيبك حبيبي، وحبيبي حبيب الله، وعدوك عدوي، وعدوي عدو الله، والويل لمن أبغضك بعدي.

O ʿAlī, you are a *sayyid* in the Dunyā, a *sayyid* in the Ākhirah. Your beloved is my beloved, and my beloved is Allah's beloved. Your enemy is my enemy, and my enemy is Allah's enemy. Woe unto that person who hates you after me.

This ḥadīth is narrated by Ibn ʿAbbās and ʿImrān ibn Ḥuṣayn رَضِيَ اللَّهُ عَنْهُمَا.

The Ḥadīth of Ibn ʿAbbās

Al-Ḥākim and others narrate — from **Abū al-Azhar al-Naysābūrī** who said — ʿAbd al-Razzāq narrated to us — Maʿmar informed us — from al-Zuhrī — from ʿUbayd Allāh ibn ʿAbd Allāh — from Ibn ʿAbbās who said, "Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ looked at me and said (the ḥadīth)." (633)

Al-Khaṭīb added the following: Abū al-Faḍl said — I heard Abū Ḥātim say — I heard Abū al-Azhar saying, "I went with ʿAbd al-Razzāq to his hometown. While I was with him on the way, he said to me, "O Abū al-Azhar, I will inform you of a ḥadīth that I have not informed anyone else about.' He said, 'He narrated this ḥadīth to me.'" (634)

Al-Ḥākim says the ḥadīth is *ṣaḥīḥ* (authentic) according to the conditions of the *Shaykhayn* (al-Bukhārī and Muslim). **Abū al-Azhar** is, according to a consensus of the ḥadīth critics, a *thiqah* (reliable). When a *thiqah* (reliable narrator) narrates a ḥadīth in isolation, it is (still) fundamentally *ṣaḥīḥ* (authentic).

(633) Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4640.
(634) Al-Khaṭīb: *Tārīkh Baghdād*, 4/41.

Al-Dhahabī disagreed and said, "Even though the narrators of this ḥadīth are *thiqāt* (reliable), it is (still) *munkar* (unacceptable) and not far from being *mawḍūʿ* (fabricated). If not, then why did ʿAbd al-Razzāq surreptitiously transmit the ḥadīth? He did not have the courage to mention it to Imām Aḥmad, Ibn Maʿīn, and other such people whom people travel to (for seeking knowledge of ḥadīth)."[635]

Ibn al-Jawzī was adamant that the ḥadīth was inauthentic.[636]

Ibn ʿIrāq and al-Suyūṭī mention this ḥadīth in their respective works on *mawḍūʿāt* (fabrications).[637]

The ḥadīth contains the following *ʿilal* (hidden impairing defects):

1. **Abū al-Azhar**

   Although he is *thiqah* (reliable), a number of *ḥuffāẓ* (ḥadīth masters) probed him. Ibn Ḥajar narrates, "When Yaḥyā ibn Maʿīn heard the ḥadīth, he said, 'Who is this *Naysābūrī* (someone from Nishapur) *kadhdhāb* (liar) that narrates this ḥadīth from ʿAbd al-Razzāq?' Abū al-Azhar stood up and said, 'It is me (who narrated the ḥadīth).' Yaḥyā smiled and said, 'As for you, you are not a *kadhdhāb* (liar).' Yaḥyā was amazed by his integrity and said, 'The sin/problem in this ḥadīth is from someone else other than you.'"[638]

   Ibn Maʿīn implied that the ḥadīth is a lie; irrespective of whether or not the blame is upon Abū al-Azhar or someone else.

   Al-Dhahabī states, "The ḥadīth critics did not criticize him (i.e. Abū al-Azhar) except for his narration on the virtues of ʿAlī from

[635] Al-Dhahabī: *Mukhtaṣar Talkhīṣ al-Mustadrak*, 3/1414 and *Mīzān al-Iʿtidāl*, 2/613.
[636] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/222.
[637] Ibn ʿIrāq: *Tanzīh al-Sharīʿah al-Marfūʿah ʿan al-Akhbār al-Shanīʿah al-Mawḍūʿah*, 1/398; al-Suyūṭī: *al-Ziyādāt ʿalā al-Mawḍūʿāt* (this work is an appendix for ibn al-Jawzī's work *Kitāb al-Mawḍūʿāt*), 1/257.
[638] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 1/10.

ʿAbd al-Razzāq, from Maʿmar. The heart testifies that the ḥadīth is *bāṭil* (false)." [639]

However, al-Khaṭīb mentions that Abū al-Azhar enjoys a *tābiʿ* (parallel narration). He states, "Muḥammad ibn Ḥamdūn narrates the ḥadīth from **Muḥammad ibn ʿAlī ibn Sufyān al-Najjār** — from ʿAbd al-Razzāq. Therefore, Abū al-Azhar is free of blame since his narration enjoys a *tābiʿ* (parallel narration). And Allah knows best." [640]

Al-Dhahabī mentions the narrator **al-Najjār** without any reference to his status (i.e. he does not mention any *jarḥ* (statement of disparagement) or *taʿdīl* (statement of approval verifying his integrity)). [641] Therefore, he is *majhūl* (unknown) and Abū al-Azhar is no longer guilt-free because the *tābiʿ* (parallel narration) is no longer valid.

2. **ʿAbd al-Razzāq**

He is a *thiqah* (reliable); however, he commits mistakes and has unacceptable elements in his narrations. In fact, some, such as al-ʿAnbarī and Zayd ibn al-Mubārak, have gone to the extent of regarding him as a *kadhdhāb* (liar). A number of *ḥuffāẓ* (ḥadīth masters) have criticised some of his narrations. I have mentioned them in the original work. I will restrict myself to the following statements of Imām al-Bukhārī and Imām Aḥmad: "Whatever he (i.e. ʿAbd al-Razzāq) narrates from his books is the most authentic." [642] They are pointing out the fact that whatever he narrates from his memory is *ḍaʿīf* (weak), like this ḥadīth.

[639] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/82.
[640] Al-Khaṭīb: *Tārīkh Baghdād*, 4/42.
[641] Al-Dhahabī: *Tārīkh al-Islam*, 20/455.
[642] Imām al-Bukhārī: *al-Tārīkh al-Kabīr*, 6/130; ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 6/279.

Al-Dāraquṭnī says about him, "He is a *thiqah* (reliable) that commits errors from Maʿmar in aḥādīth which were not in the book (i.e. Maʿmar's book)."[643]

Al-Dhahabī says about this ḥadīth, "It resembles a fabricated ḥadīth."[644]

3. **Maʿmar ibn Rāshid**

   He is one of the reliable ḥadīth masters; however, particular teachers commit mistakes when transmitting from him, and he commits mistakes when transmitting from particular teachers. Even more problematic than this is the fact that he used to have a nephew who would insert ḥadīths into his books.[645] Al-Dhahabī had reservations regarding this.[646] I have explained his error in this regard in the original work.

   Al-Albānī said this ḥadīth is *mawḍūʿ* (fabricated).[647]

The Ḥadīth of ʿImrān ibn Ḥuṣayn

This version has two different chains of transmission:

1. **Ibn al-Maghāzilī** narrates — from ʿAbd Allāh ibn Dāhir — from **ʿAmr ibn Jumayʿ** — from ʿUrwah ibn ʿUbayd — from Ḥasan ibn Abī al-Ḥasan — from ʿImrān ibn Ḥuṣayn.[648] Then he mentioned a long ḥadīth. It contains the following words, "Then he tapped her shoulders with his hand and said, 'O my beloved daughter, By He who sent me with the truth as a Nabī, I have married you off to a *sayyid* in the Dunyā, and a *sayyid* in the Ākhirah.'"

[643] Ibn ʿAsākir: *Tārīkh Dimashq*, 36/182.
[644] Al-Dhahabī: Siyar Aʿalām al-Nubalā', 9/574.
[645] Al-Khaṭīb: *Tārīkh Baghdād*, 4/42.
[646] Al-Dhahabī: *Siyar Aʿlām al-Nubalā'*, 9/576.
[647] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 4894.
[648] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 452.

This ḥadīth is *munkar* (unacceptable). **ʿAbd Allāh ibn Dāhir** is *ḍaʿīf* (weak). In fact, ibn ʿAdī says: he is suspected of lying in most of his narrations regarding the virtues of ʿAlī.

ʿAmr ibn Jumayʿ is a *kadhdhāb* (liar).[649]

Al-Ṭaḥāwī and others narrate — from **Layth ibn Dāwūd al-Baghdādī** — **Mubārak ibn Fuḍālah** said, "It was narrated to us from **Ḥasan** that ʿImrān said..."[650] And then he mentioned a long ḥadīth, the end of which contained the following words, "By He who sent me with the truth, I have married you off to a *sayyid* in the Dunyā, and a *sayyid* in the Ākhirah. Only a *munāfiq* (hypocrite) hates you."

Ibn Ḥajar and al-Dhahabī mention that **Layth ibn Dāwūd al-Qaysī** brought forth a ḥadīth that appears in *Muʿjam Ibn al-Aʿrābī* with a chain of transmission from **Mubārak ibn Fuḍālah** that is very *munkar* (unacceptable).[651] They were referring to this ḥadīth.

Al-Khaṭīb says, "Yūsuf ibn Muḥammad ibn Ṣāʿid, Muqātil ibn Ṣāliḥ, and Aḥmad ibn ʿAlī al-Kharrāz all narrate *mustaqīm* (decent) ḥadīths from him."[652]

Mubārak ibn Fuḍālah is a *mudallis* (obfuscates when he narrates) and is guilty of *tadlīs al-taswiyah*. He narrates this ḥadīth in an ambiguous manner (i.e. with the words *ḥuddithnā* (it was narrated to us)).

Ḥasan is a *mudallis* (obfuscates when he narrates). It has been said that he did not hear (ḥadīth) from ʿImrān.

2. Abū Nuʿaym narrates — Abū Ḥāmid ibn Jabalah narrated to us — Muḥammad ibn Isḥāq narrated to us — Muḥammad ibn al-Ṣabbāḥ

[649] Ibn Ḥajar: *Lisān al-Mīzān*, 4/358.
[650] Al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, ḥadīth no. 149.
[651] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/420; ibn Ḥajar: *Lisān al-Mīzān*, 4/493.
[652] Al-Khaṭīb: *Tārīkh Baghdād*, 13/14.

narrated to us — ʿAlī ibn Hāshim narrated to us — from **Kathīr al-Nawwā'**, from ʿImrān.[653]

Al-Dhahabī says, "**Kathīr** is *wāh* (feeble). There is a missing link between him and ʿImrān."[654]

Ibn ʿAsākir has the same narration and he mentions the missing narrator. He narrates from al-Ḥākim — Abū Muḥammad al-Madanī narrated to us — Muḥammad ibn ʿAbd Allāh al-Ḥaḍramī narrated to us — Saʿīf ibn ʿAmr al-Ashʿathī narrated to us — ʿAlī ibn Hāshim narrated to us — from **Kathīr al-Nawwā'** — from Saʿīd ibn Jubayr — from ʿImrān ibn Ḥuṣayn."[655]

There is a *mawḍūʿ* (fabricated) ḥadīth from Ibn Masʿūd forthcoming about ʿAlī's marriage to Fāṭimah. It contains the following words, "O Fāṭimah, I have married you off to a *sayyid* in the Dunyā, and in the Ākhirah he is of the *Ṣāliḥīn* (righteous servants of Allah)."

In short, all the different chains of transmission are *wāhiyah* (feeble); except for the first, it is *ḍaʿīf* (weak).

[653] Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 2/42.
[654] Al-Dhahabī: *Siyar Aʿlām al-Nubalā'*, 2/126.
[655] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/134.

Section Three – The *Bāṭil* (False), *Munkar* (Unacceptable) and *Mawḍūʿ* (Fabricated) Aḥādīth

This section comprises 217 aḥādīth, most of which are *mawḍūʿ* (fabricated).

They are as follows:

Ḥadīth 1

أنا دعوة أبي إبراهيم. قلنا: يا رسول الله وكيف صرت دعوة أبيك إبراهيم؟ قال: أوحى الله تعالى إلى إبراهيم: إِنِّي جَاعِلُكَ لِلنَاسِ إِمَامًا [البقرة 124]: فاستخف إبراهيم الفرح، قال: يا رب! ومن ذريتي أئمة مثلي! فأوحى الله إليه أن: يا إبراهيم إني لا أعطيك عهد ا لا أفي لك به. قال: يا رب ما العهد الذي لا تفي لي به؟ قال: لا أعطيك لظالم من ذريتك، قال إبراهيم عندها: وَاجْنُبْنِي وَبَنِيَ أَن نَعْبُدَ الأَصْنَامَ رَبِّ إِنهُنَ أَضْلَلْنَ كَثِيرًا مِّنَ النَاسِ. [إبراهيم:35-36]

"I am the result of my father's, Ibrāhim's, supplication."

We said: 'O Messenger of Allah, and how did you become the result of your father's, Ibrāhīm's, supplication?'

He said: 'Allah سُبْحَانَهُوَتَعَالَى revealed to Ibrāhīm: '[Allah] said, 'Indeed, I will make you a leader for the people.' (al-Baqarah: 124). Happiness enveloped Ibrāhīm and he said: 'My Lord, and of my descendants, leaders like me! So Allah revealed: 'O Ibrāhīm, surely I would not promise you something that I would not fulfill.' Ibrāhīm said: 'My Lord, what is the promise that You would fulfill not break for me? He سُبْحَانَهُوَتَعَالَى said: 'I will not give you such a leader from

your descendants who is a *ẓālim* (oppressor).' At that moment, Ibrāhīm recited (the verses): '...and keep me and my sons away from worshipping idols. My Lord, indeed they have led astray many among the people.'(Ibrāhīm 35-36).

Nabī ﷺ said: 'The supplication concluded with me and with ʿAlī; none of us ever prostrated to an idol and so (eventually) Allah made me a Nabī and He made ʿAlī a *waṣī*."

Ibn al-Maghāzilī narrates — Abū Muḥammad al-Ḥasan ibn Aḥmad ibn Mūsā al-Ghandajānī informed us — Abū al-Fatḥ Hilāl ibn Muḥammad al-Ḥaffār — **Ismāʿīl ibn ʿAlī ibn Razīn** narrated to us — my father and Isḥāq ibn Ibrāhīm narrated to me — ʿAbd al-Razzāq narrated to us — my father narrated to me — from **Mīnā' the mawlā** (client) of ʿAbd al-Raḥmān ibn ʿAwf — from ʿAbd Allāh ibn Masʿūd who said: 'The Messenger of Allah ﷺ said...'"[656]

This ḥadīth is *munkar* (unacceptable).

Mīnā' the *mawlā* (client) of ʿAbd al-Raḥmān ibn ʿAwf is *matrūk* (suspected of forgery). In fact, Abū Ḥātim deemed him a *kadhdhāb* (liar).

Al-Dhahabī says: "Ismāʿīl ibn ʿAlī al-Khuzāʿī is a teacher of Hilāl al-Ḥaffār. Al-Khaṭīb says: 'He is not a *thiqah* (reliable).' He is suspected (of lying); he brings forth *awābid* (unusual reports)."[657]

Ibn Taymiyyah says: "This ḥadīth is a fabrication and a lie according to the consensus of ḥadīth scholars."[658]

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[656] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 322.
[657] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/238; al-Khaṭīb: *Tārīkh Baghdād*, 6/306.
[658] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 7/133.

Ḥadīth 2

كنا جلوسا بين يدي النبي صلى الله عليه وسلم، فقال: ألا أدلكم على من إذا استرشدتموه لن تضلوا ولن تهلكوا؟ قالوا: بلى يا رسول الله! قال: هو هذا. وأشار إلى علي بن أبي طالب رضي الله عنه، ثم قال: واخوه، ووازروه، واصدقوه، وانصحوه، فإن جبريل عليه السلام أخبرني بما قلت لكم.

We were seated in front of Nabī ﷺ and he said: "Shall I not indicate to you such a person that, if you were to seek guidance from him, you will never go astray and you will never be destroyed?"

They said: "But of course, O Messenger of Allah."

He said: "He is this (person)." And he pointed to ʿAlī ibn Abī Ṭālib رضي الله عنه. Then he said: "Be his brother, support him, have trust in him, and wish him well, for surely Jibrīl عليه السلام informed me of what I said to you."

Ibn al-Maghāzilī narrates — from **Isḥāq ibn Ibrāhīm al-Sabiʿī** — from **Maʿrūf ibn Kharrabūdh** — from Abū Jaʿfar Muḥammad ibn ʿAlī — from Zayd ibn Arqam.[659]

This ḥadīth is *bāṭil* (baseless).

There is a difference of opinion regarding the status of **Maʿrūf ibn Kharrabūdh**.

Isḥāq ibn Ibrāhīm al-Sabiʿī could not be traced.

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

[659] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 292.

Ḥadīth 3

كنا مع رسول الله صلى الله عليه وسلم، وعنده جماعة من أصحابه، فقالوا: والله يا رسول الله إنك أحب إلينا من أنفسنا وأولادنا، قال: فدخل حينئذ علي بن أبي طالب، فنظر إليه النبي صلى الله عليه وسلم، وقال له: كذب من زعم أنه يبغضك ويحبني.

We were with the Messenger of Allah ﷺ and there was a group of his Companions with him. They said: "By Allah, O Messenger of Allah, you are more beloved to us than our own selves and our own children." At that time, ʿAlī ibn Abī Ṭālib had just entered. Nabī ﷺ looked at him and said to him: "Whoever claims to hate you and love me (at the same time) has lied."

This ḥadīth is narrated by Anas ibn Mālik, al-Ṣalṣāl, Abū Saʿīd, Umm Salamah, Jābir, ʿAlī and ibn ʿUmar رضي الله عنهم.

The Ḥadīth of Anas ibn Mālik

Ibn al-Maghāzilī narrates — Aḥmad ibn al-Muẓaffar informed us — ʿAbd Allāh ibn Muḥammad al-Ḥāfiẓ informed us — **Muḥammad ibn ʿAlī ibn Hishām ibn Yūnus al-Lu'lu'ī** narrated to me in Kūfah — my grandfather, Hishām ibn Yūnus al-Lu'lu'ī narrated to me — **Ḥusayn ibn Sulaymān al-Raffā'** narrated to me — ʿAbd al-Malik ibn ʿUmayr narrated to me — from Anas ibn Mālik." [660]

As mentioned previously, **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).

I do not know **Muḥammad ibn ʿAlī ibn Hishām ibn Yūnus al-Lu'lu'ī** and **Ḥusayn ibn Sulaymān al-Raffā'**. Perhaps the latter's name is Ḥusayn ibn Sulaymān al-Ṭalḥī. His name appears in the next narration.

[660] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 75.

Ibn ʿAdī narrates from — Ḥusayn ibn Sulaymān al-Ṭalaḥī from — ʿAbd al-Malik ibn ʿUmayr — from Anas: "Nabī ﷺ said to ʿAlī: 'Whoever claims to love me and hate you (at the same time) has lied.'"[661]

Regarding **al-Ṭalaḥī**, Ibn ʿAdī states: "Nobody narrates *tawābiʿ*[662] (parallel narrations) for these aḥādīth."[663]

Al-ʿUqaylī: "This ḥadīth does not enjoy any *tawābiʿ* (parallel narrations). Al-Ṭalḥī is not known to transmit (ḥadīth)."[664]

The Ḥadīth of al-Ṣalṣāl

Ibn Ḥibbān and Ibn ʿAsākir narrate from **Muḥammad ibn al-Ḍaw' ibn al-Ṣalṣāl** — from his father, al-Ḍaw' — from his grandfather, al-Ṣalṣāl.[665]

Muḥammad ibn al-Ḍaw' is a *kadhdhāb* (liar).

The Ḥadīth of Abū Saʿīd

Ibn ʿAsākir narrates — from **al-Rabīʿ ibn Badr** — from **Abū Hārūn** — from Abū Saʿīd who said: "The Messenger of Allah ﷺ said to ʿAlī: 'O ʿAlī, whoever claims to love me and hate you (at the same time) has lied.'"[666]

Al-Rabīʿ ibn Badr is *Matrūk* (suspected of forgery) and Abū Hārūn al-ʿAbdī is a *Kadhdhāb* (Liar).

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[661] Ibn ʿAdī: *al-Kāmil*, 2/363.
[662] For an explanation of this term, please see p. 878 onwards [translator's note]
[663] Ibn ʿAdī: *al-Kāmil*, 2/363.
[664] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 1/252.
[665] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 2/310; ibn ʿAsākir: *Tārīkh Dimashq*, 42/283.
[666] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/268.

The Ḥadīth of Umm Salamah

Al-Mukhalliṣ narrates this ḥadīth with a chain of transmission that contains the narrators **Jābir al-Juʿfī** and **al-Ḥusayn ibn al-Ḥasan al-Ashqar**.[667] They are both *ḍaʿīf* (weak).

The Ḥadīth of Jābir

Ibn Samʿūn narrates — from **Ibrāhīm ibn al-Ḥasan al-Thaʿlabī** — **Yaḥyā ibn Yaʿlā** narrated to us — **ʿAbd Allāh ibn Mūsā** narrated to us — from Abū al-Zubayr — from Jābir.[668]

Yaḥyā ibn Yaʿlā is (**Yaḥyā ibn Yaʿlā**) **al-Aslamī**. He is *ḍaʿīf* (weak).

Ibn Ḥibbān is the only person to deem Ibrāhīm ibn al-Ḥasan al-Thaʿlabī a *thiqah* (reliable). Abū Ḥātim says he is a *shaykh* (venerable).

It is not clear to me who **ʿAbd Allāh ibn Mūsā** is.

Abū al-Zubayr is a *mudallis*[669] (obfuscates when he narrates).

The Ḥadīth of ʿAlī

This version forms part of the longer *ḥadīth al-munāshadah*. As mentioned, this ḥadīth is *mawḍūʿ* (fabricated).

The Ḥadīth of Ibn ʿUmar

Ibn al-Maghāzilī narrates — from **Ḥusayn ibn Naṣr ibn Muzāḥim** — **Khālid ibn ʿĪsā al-ʿUklī** narrated to us — **Ḥuṣayn ibn Mukhāriq** narrated to us — Jaʿfar ibn Muḥammad narrated to us — from his father — from Nāfiʿ, the *mawlā* (client) of Ibn ʿUmar —, from Ibn ʿUmar."[670]

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[667] Al-Mukhalliṣ: *al-Mukhallisiyyāt*, ḥadīth no. 2731.
[668] Ibn Samʿūn: *al-Amālī*, ḥadīth no. 203.
[669] For an explanation of this term, please see p. 878 onwards [translator's note]
[670] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 309.

He went on to mention the ḥadīth, the end of which states: "...Whoever claims to hate you and love me (at the same time) is a liar."

Al-Dāraquṭnī deemed **Ḥuṣayn ibn Mukhāriq** a *kadhdhāb* (liar).

Ḥusayn ibn Naṣr ibn Muzāḥim and **Khālid ibn ʿĪsā al-ʿUklī** could not be traced.

In short, all the different chains of transmission are *wāhiyah* (feeble) and *sāqiṭah* (wholly unreliable).

Ḥadīth 4

ثلاث من كن فيه فليس مني، ولا أنا منه: بغض علي بن أبي طالب، ونصب لأهل بيتي. ومن قال: الإيمان كلام.

Whoever has three qualities, they are not from me, and I am not from them: hatred of ʿAlī ibn Abī Ṭālib; dislike for my *Ahl al-Bayt*; and the person who says īmān is (merely) speech (i.e. and not in doing deeds).

Ibn ʿAsākir and al-Silafī narrate — from ʿAbd Allāh ibn Sulaymān — **ʿAbbād ibn Yaʿqūb al-Rawājinī Abū Saʿīd** narrated to us — **Abū Yazīd al-ʿUklī** narrated to us — from **Hishām ibn Saʿd** — from Abū ʿAbd Allāh al-Makkī — from Jābir ibn ʿAbd Allāh who said: 'The Messenger of Allah ﷺ said...'"[671]

This ḥadīth is *mawḍūʿ* (fabricated).

I could not trace **Abū Yazīd al-ʿUklī**, perhaps, he is the problem in the ḥadīth.

There is a difference of opinion regarding the status of **Hishām ibn Saʿd**.

There is a difference of opinion regarding the status of ʿAbbād ibn Yaʿqūb. The preponderant opinion is that he is a *ṣadūq* (sincere); unless he narrates *manākīr* (unacceptable reports), which, in that case, will not be accepted. Ibn Ḥibbān felt that he deserves to be abandoned (*yastiḥiqq al-tark*).[672] Even though Ibn Ḥibbān's statements are overstated (as mentioned by Ibn Ḥajar in *al-Taqrīb*), what can be

[671] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/284; al-Silafī: *al-Ṭuyūriyyāt*, 3/885.
[672] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 2/172.

derived therefrom is the fact that he narrates unacceptable and baseless aḥādīth, which need to be made aware of.

Ibn ʿIrāq mentions the ḥadīth in his work on *mawḍūʿāt* (fabrications).[673]

[673] Ibn ʿIrāq: *Tanzīh al-Sharīʿah al-Marfūʿah ʿan al-Akhbār al-Shanīʿah al-Mawḍūʿah*, 1/154.

Ḥadīth 5

إن محمدا صلى الله عليه وسلم أخذ بيدي ذات يوم، فقال: من مات وهو يبغضك ففي ميتة جاهلية، يحاسب بما عمل في الإسلام. ومن عاش بعدك وهو يحبك، ختم الله له بالأمن والإيمان، كلما طلعت شمس وغربت، حتى يرد علي الحوض.

Verily, Muḥammad ﷺ took me by the hand and said: "Whoever dies while having hatred for you has died the death of someone in the Days of Ignorance; he will be taken to account based on his deeds in Islam. Whoever lives after you, yet (still) loves you, Allah will afford him an ending with peace and īmān, as long as the sun rises and sets, until he meets me at the *Ḥawḍ*."

This ḥadīth is narrated by ʿAlī, Ibn ʿUmar, and Ibn ʿAbbās رضي الله عنهم.

The Ḥadīth of ʿAlī

There are two different chains of transmission for this version:

1. Ibn ʿAsākir narrates — from **ʿAmr ibn ʿAbd al-Ghaffār** — **Naṣīr ibn ʿAbd al-Ashʿath** narrated to us — **Kathīr al-Nawwā'** narrated to me — from **Abū Maryam al-Khawlānī** — from ʿĀṣim ibn Ḍamurah who said, "I heard ʿAlī say..."[674]

   ʿAmr ibn ʿAbd al-Ghaffār al-Fuqaymī is *matrūk al-ḥadīth* (suspected of forgery).[675]

   I could not trace **his teacher** (Naṣīr ibn ʿAbd al-Ashʿath).

   Kathīr al-Nawwā' is *ḍaʿīf* (weak).

[674] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/292.
[675] Ibn Ḥajar: *Lisān al-Mīzān*, 4/369.

Abū Maryam al-Khawlānī could not be traced.

2. Abū Yaʿlā narrates —**Suwayd ibn Saʿīd** narrated to us — **Zakariyyā ibn ʿAbd Allāh ibn Yazīd al-Ṣuhbānī** narrated to us — from ʿ**Abd al-Mu'min** — from Abū al-Mughīrah — from ʿAlī." [676] He then mentioned a ḥadīth containing the words: "Whoever dies in your time has fulfilled his promise. And whoever dies having loved you, after your death, Allah will afford him an ending with peace and īmān, as long as the sun rises or sets. And whoever hates you will die the death of someone in the Days of Ignorance; he will be taken to account based on his deeds in Islam."

   Suwayd ibn Saʿīd is *ḍaʿīf* (weak).

   Ibn Ḥajar says about **Zakariyyā ibn ʿAbd Allāh ibn Yazīd al-Ṣahbānī**: "Al-Bukhārī and ibn Abī Ḥātim made mention of him but they did not mention any *jarḥ* (impugning statement). Ibn Ḥibbān mentions him in *Kitāb al-Thiqāt*. Al-Azdī mentions him in *al-Ḍuʿāfā'* and says: 'He is *munkar al-ḥadīth* (narrates unacceptable ḥadīth).'"[677]

   I could not trace ʿ**Abd al-Mu'min**.

   Al-Albānī deemed the ḥadīth to be *ḍaʿīf* (weak). [678]

The Ḥadīth of Ibn ʿUmar

Al-Ṭabarānī narrates — Muḥammad ibn ʿUthmān ibn Abī Shaybah narrated to us — **Muḥammad ibn Yazīd (Abū Hishām al-Rifāʿī)** narrated to us — ʿ**Abd Allāh ibn Muḥammad al-Ṭahawī** narrated to us — from **Layth** — from Mujāhid — from Ibn ʿUmar." [679]

Abū Hishām al-Rifāʿī is *ḍaʿīf* (weak).

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[676] Abū Yaʿlā: *Musnad Abī Yaʿlā al-Mawṣilī*, ḥadīth no. 528.
[677] Ibn Ḥajar: *Taʿjīl al-Manfaʿah*, no. 138.
[678] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 4944.
[679] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, ḥadīth no. 13549.

I could not trace his teacher (**ʿAbd Allāh ibn Muḥammad al-Ṭahawī**).

Layth is *ḍaʿīf* (weak).

The ḥadīth is *munkar* (unacceptable).

The Ḥadīth of Ibn ʿAbbās

Al-Ṭabarānī narrates — Maḥmūd ibn Muḥammad al-Marwazī narrated to us — **Ḥāmid ibn Ādam al-Marwazī** — Jarīr narrated to us — from **Layth** — from Mujāhid — from Ibn ʿAbbās." [680] He mentioned the ḥadīth of *al-mu'ākhāt* (brotherhood) and *al- manzilah* (position) and said: "Truly, whoever loves you will be enveloped with peace and īmān. And whoever hates you, Allah will cause him to die the death of someone in the Days of Ignorance; he will be taken to account based on his actions in Islam."

Ḥāmid ibn Ādam al-Marwazī is suspected of lying.

Layth is Layth ibn Abī Sulaym. He is *ḍaʿīf* (weak).

In short, all the different chains of transmission are *sāqiṭah* (wholly unrelaible) and the ḥadīth is *bāṭil* (baseless). Some of the words are utter lies. For example, the statement "...And whoever lives after you, yet loves you, Allah will cause his end to be with peace and īmān, as long as the sun rises and sets, until he meets me at the *Ḥawḍ*."

Furthermore, sheer love for Nabī ﷺ does not necessarily guarantee a death upon īmān. What then with merely (having loved) ʿAlī رَضِيَ اللَّهُ عَنْهُ? A man can have love for Nabī ﷺ, and yet he does not follow him! It is true that having love for ʿAlī رَضِيَ اللَّهُ عَنْهُ is part of īmān. In fact, having love for all the Ṣāḥābah is part of īmān; however, this does not necessitate such complete īmān that obligates Jannah. Many

[680] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, ḥadīth no. 11092 and *al-Muʿjam al-Awsaṭ*, ḥadīth no. 7894.

of the disbelieving *zanādiqah* loved ʿAlī, like some of the extremists who claim that ʿAlī is actually Allah incarnate (*wa al-ʿiyādhu bī Allāh*).

Ḥadīth 6

نظر النبي صلى الله عليه وسلم إلى علي، والحسن، والحسين، وفاطمة، فقال: أنا حرب لمن حاربكم، وسلم لمن سالمكم.

Nabī ﷺ looked at ʿAlī, Ḥasan, Ḥusayn, and Fāṭimah and said: "'I am at war with whoever makes war with you, and at peace with whoever makes peace with you."

This ḥadīth is narrated by Abū Hurayrah, Zayd ibn Arqam, Ṣubayḥ and Umm Salamah رضي الله عنهم

The Ḥadīth of Abū Hurayrah

Imām Aḥmad—and al-Ḥākim in a similar manner—and others narrate — from **Talīd ibn Sulaymān** — Abū al-Jaḥḥāf narrated to us — from Abū Ḥāzim — from Abū Hurayrah.[681]

Talīd ibn Sulaymān is *ḍaʿīf jiddan* (very weak). In fact, Imām Aḥmad, Yaḥyā al-Sājī and others deemed him a *kadhdhāb* (liar).[682]

The Ḥadīth of Zayd ibn Arqam

Al-Maḥāmilī narrates — from **al-Ḥasan ibn al-Ḥusayn al-Ashqar** (more famously known as al-ʿUrnī) — ʿAlī ibn Hāshim narrated to us — from **his father** — from **Abū al-Jaḥḥāf** — from Muslim ibn Ṣubayḥ — from Zayd ibn Arqam.[683]

There is a difference of opinion regarding the status of Abū al-Jaḥḥāf.

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[681] Imām Aḥmad: *Musnad Aḥmad*, 2/442 and *Faḍāʾil al-Ṣaḥābah*, ḥadīth no. 1350; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4713.
[682] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 1/477-448.
[683] Al-Muḥāmilī: *Amālī al-Muḥāmilī: Riwāyah Ibn Yaḥyā al-Bayyiʿ*, ḥadīth no. 532.

Al-Ḥasan ibn al-Ḥusayn al-Anṣārī al-ʿUrnī is *ḍaʿīf* (weak). In fact, he is weaker than *ḍaʿīf* (weak), as Abū Ḥātim and Ibn Ḥibbān have mentioned. Al-Albānī did not know who he was and said his name was al-Ḥusayn ibn al-Ḥasan al-ʿUrnī.[684]

Abū al-Jaḥḥāf inconsistently narrates this ḥadīth. Al-Ṭabarānī and others narrate from Abū al-Jaḥḥāf — from **Ibrāhīm ibn ʿAbd al-Raḥmān ibn Ṣubayḥ**, the *mawlā* (client) of Umm Salamah رَضِيَ اللَّهُ عَنْهَا — from his grandfather — from Zayd ibn Arqam.[685]

There is a difference of opinion regarding the status of Abū al-Jaḥḥāf.

I could not trace Ibrāhīm ibn ʿAbd al-Raḥmān ibn Ṣubayḥ, the *mawlā* (client) of Umm Salamah. Al-Albānī also did not know who he was.[686] What is apparent, then, is that he is *majhūl* (unknown).

Abū al-Jaḥḥāf then narrates the same ḥadīth with a different chain of transmission. Ibn Shāhīn narrates it with a chain of transmission that is *sāqiṭ* (wholly unreliable), as I have explained in the original work.

The ḥadīth suffers from even more variance, as the following ḥadīth will show.

The Ḥadīth of Ṣubayḥ

This version has three different chains of transmission:

1. Al-Ṭabarānī narrates — from **Ḥusayn ibn al-Ḥasan al-Ashqar** — from ʿUbayd Allah ibn Mūsā — from **Abū Maḍā'** (he was a truthful man) — from **Ibrāhīm ibn ʿAbd al-Raḥmān ibn Ṣubayḥ**, the *mawlā* (client) of Umm Salamah — from his grandfather, Ṣubayḥ.[687]

[684] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 13/60.
[685] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 3/2620 and *al-Muʿjam al-Awsaṭ*, ḥadīth no. 7259.
[686] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 13/58.
[687] Al-Ṭabarānī: *al-Muʿjam al-Awsaṭ*, ḥadīth no. 2854.

There is a difference of opinion regarding the status of **Ḥusayn ibn al-Ḥasan al-Ashqar**. However, the preponderant opinion is that he is *ḍaʿīf* (weak). Some ḥadīth critics have even accused him of lying.

I could not trace Abū Maḍā'. Al-Albānī reckoned his name was Rajā' ibn ʿAbd al-Raḥīm Abū Maḍā' al-Harawī al-Qurashī.[(688)] His biography appears in *Lisān al-Mīzān* of Ibn Ḥajar. He is *ḍaʿīf* (weak).

Ibrāhīm, as mentioned previously, is *majhūl* (unknown).

2. Imām al-Tirmidhī and others narrates — from **Asbāṭ ibn Naṣr al-Hamdānī** — from **al-Suddī** — from **Ṣubayḥ**, the *mawlā* (client) of Umm Salamah — from Zayd ibn Arqam.[(689)]

   There is a difference of opinion regarding the status of both **Asbāṭ ibn Naṣr al-Hamdānī** and **al-Suddī Ismāʿīl ibn ʿAbd al-Raḥmān**.

   Ṣubayḥ, the *mawlā* (client) of Umm Salamah is *majhūl* (unknown). Ibn Ḥibbān deemed him a *thiqah* (reliable)—as is his habit deeming *majhūl* (unknown) narrators as *thiqāt* (reliable). Imām al-Bukhārī doubted whether the chain of transmission between him and Zayd was *muttaṣil* (contiguous) and said: "He did not mention that he heard (ḥadīth) from Zayd."[(690)]

3. Ibn ʿAsākir narrates this version with a chain of transmission that contains *majāhīl* (unknown narrators) who narrate from Abū Isḥāq — from Zayd ibn Arqam.[(691)]

All the narrators beneath Abū Ishāq could not be traced.

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(688) Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 13/59.
(689) Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3870.
(690) Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 4/359.
(691) Ibn ʿAsākir: *Tārīkh Dimashq*, 13/218.

Abū Isḥāq is a *mudallis*[692] (obfuscates when he narrates) and a *mukhtaliṭ*[693] (commits serious errors).

The Ḥadīth of Umm Salamah

Ibn Jumayʿ al-Ṣīdāwī narrates — from **Abū Ḥafṣ al-Aʿshā** — from Ismāʿīl ibn Abī Khālid — from Muḥammad ibn Sūqah — from the **person who informed him** — from Umm Salamah.[694]

Abū Ḥafṣ al-Aʿshā's name is ʿAmr ibn Khālid. He is a *munkar al-ḥadīth* (narrates unacceptable reports).[695]

The **teacher of Muḥammad ibn Sūqah** is *majhūl* (unknown).

In short, all the different chains of transmission for this ḥadīth are *sāqiṭāh* (wholly unreliable). They revolve around narrators suspected of lying and *majāhīl* (unknown narrators), etc. Therefore, the ḥadīth is inauthentic.

[692] For an explanation of this term, please see p. 878 onwards [translator's note]
[693] For an explanation of this term, please see p. 878 onwards [translator's note]
[694] Ibn Jumay al-Ṣaydāwī: *Muʿjam al-Shuyūkh*, ḥadīth no. 133.
[695] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 8/20.

Ḥadīth 7

يا علي إن الله جعل فيك مثلا من عيسى ابن مريم عليه السلام: أبغضته اليهود حتى بهتوا أمه، وأحبته النصارى حتى ادعوا فيه ما ليس له بحق. ألا أنه يهلك في محبتي مطر يصفني بما ليس في، ومبغض مفتر يحمله شنآ نه لي على أن يبهتني، ألا وإني لست بنبي، ولا يوحى إلي، ولكني أعمل بكتاب الله ما استطعت، فما أمرتكم من طاعة الله عز وجل فواجب عليكم، وعلى غيركم، طاعتي فيه، وما أمرتكم، أو أمركم غيري من معصية الله، فإنه لا طاعة لأحد في معصية الله، إنما الطاعة في المعروف.

"O ʿAlī, surely Allah has made in you an example from ʿĪsā عَلَيْهِ ٱلسَّلَامُ: The *Yahūd* (Jews) hated him such that they slandered his mother; The *Naṣārā* (Christians) loved him such that they avowed for him that which he is undeserving of." (ʿAlī said) 'Indeed, a person that displays excessive love towards me such that he describes unto me qualities I do not possess will be ruined because of me; and a person that displays excessive hate towards me such that his hatred will even carry him to slander me (will also be ruined because of me). Verily, I am not a Nabī and I do not receive *waḥī* (revelation); however, I act upon the Book of Allah as much as possible. Therefore, whatever form of Allah's obedience I order you to do, it is obligatory upon you and others to obey me therein. And whatever form of Allah's disobedience I order you to do, or someone other than me orders you to do, then no one is to be obeyed in the disobedience of Allah. Obedience is only in good (deeds)."

Ibn al-Maghāzilī narrates — **Muḥammad ibn Aḥmad ibn Sahl al-Naḥwī** narrated to me *ijāzatan* (i.e. he gave me permission to transmit) — **Abū al-Qāsim ʿAlī ibn Ṭalḥah al-Naḥwī** informed them — Abū Bakr Aḥmad

ibn Muḥammad ibn al-Faḍl ibn al-Jarrāḥ narrated to us and Muḥammad ibn al-Qāsim narrated to us — Aḥmad ibn al-Haythan narrated to us — Abū Gassān Mālik ibn Ismāʿīl narrated to us — **al-Ḥakam ibn ʿAbd al-Malik** narrated to us — from al-Ḥārith ibn Ḥaṣīrah — from Abū Ṣādiq ibn Rabīʿah ibn Nājid — from ʿAlī رَضِيَ اللَّهُ عَنْهُ who said: 'The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[696]

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

I have yet to see anyone deem his teacher (**Muḥammad ibn Aḥmad ibn Sahl al-Naḥwī**) and his teacher's teacher (**Abū al-Qāsim ʿAlī ibn Ṭalḥah al-Naḥwī**) a *thiqah* (reliable).

The preponderant opinion regarding **Aḥmad ibn ʿUbayd ibn Nāṣiḥ al-Baghdādī** is that he is *ḍaʿīf* (weak).[697]

Al-Ḥakam ibn ʿAbd al-Malik is *ḍaʿīf* (weak).

Al-Shajarī narrates — from **Abū Bakr Muḥammad ibn Zakariyyā al-Marwazī** — **Mūsā ibn Ibrāhīm al-Marwazī al-Aʿwar** narrated to us — Mūsā ibn Jaʿfar ibn Muḥammad narrated to me — from his father, Jaʿfar ibn Muḥammad — from his father, Muḥammad ibn ʿAlī — from his father, ʿAlī ibn al-Ḥasan — from his father — from ʿAlī رَضِيَ اللَّهُ عَنْهُ.[698]

Mūsā ibn Ibrāhīm al-Marwazī al-Aʿwar is either *majhūl* (unknown), or his name is Abū ʿImrān al-Marwazī. Yaḥyā ibn Maʿīn deemed him a *kadhdhāb* (liar). Al-Dāraquṭnī and others say he is *matrūk* (suspected of forgery).[699]

I could not trace **Abū Bakr Muḥammad ibn Zakariyyā al-Marwazī**.

Al-Ashnānī is *ḍaʿīf* (weak). His name will come soon.

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[696] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 104.
[697] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 1/52.
[698] Al-Shajarī: *al-Amālī*, 1/669.
[699] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/199.

In short, the ḥadīth is inauthentic. Its two chains of transmission are *bāṭil* (baseless).

Ḥadīth 8

علي مني مثل رأسي من بدني.

ʿAlī is a part of me just as my head is a part of my body.

This ḥadīth is narrated by Ibn ʿAbbās and al-Barā' رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Ibn ʿAbbās

Ibn al-Maghāzilī narrates — **Abū al-Ḥasan Aḥmad ibn al-Muẓaffar ibn Aḥmad al-Faqīh al-Shāfiʿī** informed us (I read the ḥadīth to him and he approved) — Abū Muḥammad ʿAbd Allāh ibn Muḥammad ibn ʿUthmān al-Muzanī (ibn al-Saqqā' al-Ḥāfiẓ al-Wāsiṭī) — al-Haytham ibn Khalaf al-Dūrī narrated to us — Aḥmad ibn Muhammad ibn Yazīd ibn Salīm, the *mawlā* (client) of Banū Hāshim — **Ḥusayn al-Ashqar** narrated to me — **Qays** informed us — from Abū Hāshim and **Layth** — from Mujāhid — from Ibn ʿAbbās who said: "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[700]

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

I have yet to see anyone deem his teacher (**Abū al-Ḥasan Aḥmad ibn al-Muẓaffar ibn Aḥmad al-Faqīh al-Shāfiʿī**) a *thiqah* (reliable).

Al-Ḥusayn ibn Ḥasan al-Ashqar is *ḍaʿīf* (weak). Some ḥadīth critics even suspect him of lying.

Qays is ibn al-Rabīʿ. He is *ḍaʿīf* (weak). His son inserted ḥadīths into his work that are not his.

Al-Shajarī narrates — from **Abū Bakr Muḥammad ibn Aḥmad ibn Muḥammad al-Mufīd** — **Muḥammad ibn Muḥammad** narrated to us — Aḥmad ibn Muḥammad ibn Zayd al-Hāshimī narrated to us — **al-**

[700] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 135.

Ḥusayn ibn al-Ḥasan narrated to us —**Qays ibn al-Rabīʿ** narrated to us — from Abū Hāshim al-Rummānī — from Mujāhid — from Ibn ʿAbbas.[701]

Abū Bakr Muḥammad ibn Aḥmad ibn Muḥammad al-Mufīd is suspected of lying.

I could not trace his teacher (**Muḥammad ibn Muḥammad**).

Al-Ḥusayn ibn al-Ḥasan is al-Ashqar. He is *ḍaʿīf* (weak). Some ḥadīth critics even suspect him of lying.

Qays ibn al-Rabīʿ is *ḍaʿīf* (weak).

Al-Shajarī's name is Yaḥyā ibn al-Ḥusayn ibn Ismāʿīl ibn Zayd Abū al-Ḥusayn al-Ḥusaynī al-Rāzī. He is a Zaydī scholar. I have yet to see anyone deem him a *thiqah* (reliable). His book, *al-Amālī*, is replete with *bāṭil* (false) aḥādīth.

Ibn al-Maghāzilī narrates — **Aḥmad ibn Muḥammd ibn ʿAbd al-Wahhāb ibn Ṭāwān Abū Bakr** informed us (I read the ḥadīth to him and he approved of it) — Abū ʿAbd Allāh al-Ḥusayn ibn Muḥammad al-ʿAlawī al-Muʿaddal — ʿAlī ibn ʿAbd Allāh ibn Dāhir narrated to us — my father, Dāhir, narrated to us — al-Ḥusayn ibn Aḥmad al-Baghdādī narrated to us — **ʿĪsā ibn Mihrān** narrated to us — **Ḥusayn al-Ashqar** narrated to us — Qays narrated to us.[702]

ʿĪsā ibn Mihrān al-Mustaʿṭif Abū Mūsā is a *kadhdhāb* (liar).[703]

As mentioned previously, **Ḥusayn** and **Qays** are both *ḍaʿīf* (weak).

Ibn al-Maghāzilī and his teacher (**Aḥmad ibn Muḥammad ibn ʿAbd al-Wahhāb ibn Ṭāwān Abū Bakr**) are both *ḍaʿīf* (weak).

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[701] Al-Shajarī: *al-Amālī*, ḥadīth no. 682.
[702] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 136.
[703] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/324.

Al-Daylamī (also) narrates the ḥadīth from **Ḥusayn al-Ashqar** — **Qays ibn al-Rabīʿ** narrated to us — from Abū Hāshim and **Layth** — from Mujāhid — from Ibn ʿAbbāṣ *marfūʿan* (the ḥadīth is attributed to the Prophet ﷺ).[704]

Al-Albānī judged the ḥadīth to be *ḍaʿīf* (weak). According to me, it is more than just *ḍaʿīf* (weak), as evident from the analysis of the various chains of transmission.

The Ḥadīth of al-Barā'

Al-Khaṭīb narrates — from **Ayyūb ibn Yūsuf ibn Ayyūb** — **ʿAnbas ibn Ismāʿīl** narrated to us — **Ayyūb ibn Muṣʿab al-Kūfī** narrated to us — from Isrā'īl — from **Abū Isḥāq** — from al-Barā'.[705]

Ayyūb ibn Yūsuf ibn Ayyūb ibn Sulaymān ibn Dāwūd Abū al-Qāsim al-Bazzāz al-Miṣrī and **ʿAnbas ibn Ismāʿīl al-Qazzāz** have their biographies written by al-Khāṭib.[706] However, he does not mention any *jarḥ* (impugning statement) or *taʿdīl* (statement affirming his integrity).

I did not find anything on **Ayyūb ibn Muṣʿab al-Kūfī**.

Abū Isḥāq is a *mudallis*[707] (obfuscates when he narrates) and a *mukhtaliṭ*[708] (commits serious errors).

Ibn al-Jawzī says this chain of transmission contains *majāhīl* (unknown narrators).

Al-Dhahabī says: "The chain of transmission is darkness; it was fabricated and (falsely) linked to Isrā'īl — from Abū Isḥāq — from al-Barā'. It appears from someone *ḍaʿīf* (weak) — from someone

[704] Al-Daylamī: *Mukhtaṣar Musnad al-Firdaws*, 2/298; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 8/391.
[705] Al-Khaṭīb: *Tārīkh Baghdād*, 7/12.
[706] Al-Khaṭīb: *Tārīkh Baghdād*, 7/11 and 12/318.
[707] For an explanation of this term, please see p. 878 onwards [translator's note]
[708] For an explanation of this term, please see p. 878 onwards [translator's note]

suspected of lying — from Layth — from Mujāhid — from Ibn ʿAbbās."[709]

Al-Albānī (also) mentions this ḥadīth.[710]

In short, the ḥadīth is *ḍaʿīf jiddan* (extremely weak). As explained, all of its chains of transmission are *wāhiyah* (feeble).

[709] Al-Dhahabī: *Talkhīṣ al-ʿIlal*, ḥadīth no. 72.
[710] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 3914.

Ḥadīth 9

لا تزول قدما عبد يوم القيامة حتى يسأل عن أربع: عن عمره فيما أفناه، وعن جسده فيما أبلاه، وعن ماله فيما أنفقه ومن أين كسبه، وعن حبنا أهل البيت.

Man's feet will not move on the Day of *Qiyāmah* (Resurrection) before he is asked about four things: his life and how he spent it; his body and how he used it; his wealth and how he earned and spent it; and his love for us, the *Ahl al-Bayt*.

This ḥadīth is narrated by Ibn ʿAbbās, Abū Barzah and Abū Dharr رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Ibn ʿAbbās

Al-Ṭabarānī and **Ibn al-Maghāzilī** narrate — from al-Haytham ibn Khalaf al-Dūrī — Aḥmad ibn Muḥammad ibn Yazīd ibn Sulaym, the *mawlā* (client) of Banū Hāshim narrated to us — **Ḥusayn ibn al-Ḥasan al-Ashqar** narrated to me — **Hushaym ibn Bashīr** narrated to us — from Abū Hāshim — from Mujāhid — from Ibn ʿAbbāṣ who said: "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[711]

This ḥadīth is *munkar* (unacceptable) in its additional text at the end.

Al-Ḥusayn ibn Ḥasan al-Ashqar is *ḍaʿīf* (weak). Some ḥadīth critics have even accused him of lying.

Hushaym ibn Bashir is a *mudallis*[712] (obfuscates when he narrates). In this ḥadīth, he is narrating with the words '*an* (from)'.

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[711] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 11/11177 and *al-Muʿjam al-Awsaṭ*, 9/9406.
[712] For an explanation of this term, please see p. 878 onwards [translator's note]

The Ḥadīth of Abū Barzah

Abū Saʿīd al-Naqqāsh narrates — from **Aḥmad ibn Ṣūbayh al-Asadī** — **al-Sarī ibn ʿAbd Allāh al-Sulamī** narrated to us — from **Ziyād ibn al-Mundhir** — from **Nāfiʿ ibn al-Ḥārith** — from Abū Barzah.[713]

This ḥadīth is *munkar* (unacceptable). It has the following defects:

1. **Nāfiʿ ibn al-Ḥārith** is *ḍaʿīf* (weak).
2. Yaḥyā ibn Maʿīn regarded **Ziyād ibn al-Mundhir** as a *kadhdhāb* (liar).
3. **Al-Sarī ibn ʿAbd Allāh al-Sulamī** is unknown and his narrations are *munkarah* (unacceptable).[714]
4. **Aḥmad ibn Ṣūbayh al-Asadī** is *ḍaʿīf* (weak).[715]

The Ḥadīth of Abū Dharr

Ibn ʿAsākir narrates — from **al-Ḥārith ibn Muḥammad al-Makfūf** — Abū Bakr ibn ʿAyyāsh narrated to us — from **Maʿrūf ibn Kharbūdh** — from Abū al-Ṭufayl — from Abū Dharr.[716]

1. Ḥadīth critics have issues (*mutakallam fīh*) regarding **Maʿrūf ibn Kharbūdh**.
2. Al-Dhahabī and Ibn Ḥajar state that **al-Ḥārith ibn Muḥammad al-Makfūf** brought forth a *bāṭil* (false) narration.[717] And then they mentioned this ḥadīth.

   I believe he is suspected of the addition in the text.

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[713] Abū Saʿid al-Naqqāsh: *Fawā'id al-ʿIrāqiyyīn*, ḥadīth no. 34.
[714] Ibn Ḥajar: *Lisān al-Mīzān*, 3/13.
[715] Ibn Ḥajar: *Lisān al-Mīzān*, 1/187.
[716] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/259.
[717] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/443; ibn Ḥajar: *Lisān al-Mīzān*, 2/159.

Al-Albānī regarded the ḥadīth as *bāṭil* (false).[718]

Imām al-Tirmidhī and others narrated — from Abū Barzah al-Aslamī who said that the Messenger of Allah ﷺ said: "Man's feet will not move on the Day of *Qiyāmah* (Resurrection) before he is asked about his life and how he spent it; his knowledge and what he did with it; his wealth and how he earned and spent it; and his body and how he used it."[719]

Imām al-Tirmidhī said the ḥadith is *ḥasan ṣaḥīḥ* (fair authentic).

The ḥadīth enjoys *shawāhid*[720] (supporting narrations); however, they do not include the unacceptable addition.

In short, the ḥadīth with its additional text is *munkar* (unacceptable) and *bāṭil* (false).

[718] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 1922.
[719] Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 2417.
[720] For an explanation of this term, please see p. 878 onwards [translator's note]

Ḥadīth 10

إن في الجنة لطيرا مثل البخت، وإن أول من يأكل منها علي بن أبي طالب، لحمها ألين من الزبد، وأحلى من العسل المصفى.

Indeed, in *Jannah* (Paradise) there is a bird similar to the *bakht* bird. And indeed, ʿAlī ibn Abī Ṭālib will be the first to partake of it. Its meat is tenderer than butter and sweeter than pure honey.

Ibn al-Maghāzilī narrates — from **ʿAlī ibn al-Ḥusayn al-Hāshimī** — **my father** narrated to us — **Fuḍayl ibn Marzūq** narrated to us — from **ʿAṭiyyah** — from Abū Saʿīd al-Khudrī who said, 'The Messenger of Allah ﷺ said...'"[721]

This ḥadīth is *munkar* (unacceptable).

There is a difference of opinion regarding the status of **Fuḍayl ibn Marzūq**. In fact, Ibn Ḥibbān suspected him of lying.[722] I have mentioned previously that his existence in the chain of transmission renders it *ḥasan* (fair), unless he is narrating a ḥadīth with words that are *munkar* (unacceptable). In such a case, judgement will be suspended. This ḥadīth is one of those cases.

ʿAṭiyyah al-ʿAwfī is *ḍaʿīf* (weak) and a *mudallis*[723] (obfuscates when he narrates).

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

It remains unclear to me who **ʿAlī ibn al-Ḥusayn al-Hāshimī** and **his father** are.

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[721] Ibn al-Maghāzilī: ḥadīth no. 182.
[722] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 2/209.
[723] For an explanation of this term, please see p. 878 onwards [translator's note]

Ḥadīth 11

إن الله عز وجل خلق خلقا، ليس من ولد آدم، ولا من ولد إبليس، يلعنون مبغضي علي بن أبي طالب، قالوا :يا رسول الله من هم؟ قال: هم القنابر، ينادون في السحر على رؤوس الشجر، ألا لعنة الله على مبغضي علي بن أبي طالب.

"Verily, Allāh سُبْحَانَهُوَتَعَالَىٰ created such a creation that is neither from the children of Ādam nor from the children of Iblīs. They curse those who have antipathy towards ʿAlī ibn Abī Ṭālib."

They said: 'O Messenger of Allah, who are they?'

He said: "They are skylarks who call out in the early mornings on treetops: 'Surely, the curse of Allah is upon those who have antipathy toward ʿAlī ibn Abī Ṭālib.'"

Ibn al-Maghāzilī narrates — **Abū Naṣr ibn al-Ṭaḥḥān** informed us *ijāzatan* (i.e. he authorized me to narrate the ḥadīth) — from al-Qāḍī Abū al-Faraj al-Khuyūṭī — Aḥmad ibn al-Ḥasan narrated to me — **Muḥammad ibn al-Ḥasan** informed us — **al-Miqdām ibn Dāwūd** narrated to us — Asad ibn Mūsā narrated to us — Ḥammād ibn Salamah narrated to us — from Thābit — from Anas who said: "The Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said..."[724]

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

I could not trace **Abū Naṣr ibn al-Ṭaḥḥān**, **Aḥmad ibn al-Ḥasan** and **Muḥammad ibn al-Ḥasan**.

[724] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 187.

Imām al-Nasā'ī says **al-Miqdām ibn Dāwūd ibn ʿĪsā ibn Talīd al-Ruʿayanī Abū ʿAmr al-Miṣrī** is not a *thiqah* (reliable). Other ḥadīth critics have also criticised him.[725]

It is evident from the text that it is unacceptable. Why all of the unnecessary browbeating? The extreme (*people*) have mastered the art of fabricating aḥādīth in order to demonstrate the virtues of ʿAlī رَضِيَ اللَّهُ عَنْهُ. ʿAlī رَضِيَ اللَّهُ عَنْهُ is not in need of such lies. The authentic aḥādīth regarding his virtues are sufficient for anyone whom Allah desires well for, and for anyone whom He wants to safeguard from the lies and distortions of the extremists and innovators.

[725] Ibn Ḥajar: *Lisān al-Mīzān*, 6/84.

Ḥadīth 12

النظر إلى علي عبادة.

Looking at ʿAlī is a form of *ʿibādah* (worship).

Al-Albānī and Saʿd al-Ḥumayd examined all the different chains of transmission for this ḥadīth.[726] I benefitted very much from their discussions on the ḥadīth; I even added several things to their discussions in the original work.

The ḥadīth is narrated from ʿImrān ibn Ḥuṣayn, Wāthilah ibn al-Asqaʿ, Ibn Masʿūd, ʿĀ'ishah, Abū Bakr, Abū Hurayrah, Muʿādh, Jābir, ʿUthmān, Anas, Ibn ʿAbbās, Thawbān, and Abū Dharr رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of ʿImrān ibn Ḥuṣayn

This version is narrated with the following different chains of transmission:

1. Al-Ḥākim narrates — from ʿAlī ibn ʿAbd al-ʿAzīz ibn Muʿāwiyah — **Ibrāhīm ibn Isḥāq al-Juʿfī** narrated to us — **ʿAbd Allāh ibn ʿAbd Rabbih al-ʿIjlī** — Shuʿbah narrated to us — from Qatādah — from Ḥumayd ibn ʿAbd al-Raḥmān — from Abū Saʿīd al-Khudrī — from ʿImrān who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[727]

   Al-Ḥākim authenticated the ḥadīth. Al-Dhahabī disagreed in *al-Talkhīṣ* and said that it is *mawḍūʿ* (fabricated).

   (The author says) In the biography of Daʿlaj, he narrates from ʿAlī ibn ʿAbd al-ʿAzīz al-Baghawī and ʿAbd al-ʿAzīz ibn Muʿāwiyah al-

[726] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 4702; Sirāj al-Dīn ibn al-Mulaqqin: *Mukhtaṣar Talkhīṣ al-Dhahabī li al-Mustadrak* (ed. Saʿd Āl Ḥumayyid), ḥadīth no. 1508.
[727] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4681.

Qurashī. In *al- Itḥāf*, the chain of transmission appears as Daʿlaj, from ʿAbd al-ʿAzīz ibn Muʿāwiyah.

Ibrāhīm ibn Isḥāq al-Juʿfī[728] is *matrūk* (suspected of forgery).[729]

ʿAbd Allāh ibn ʿAbd Rabbih al-ʿIjlī could not be traced.

2. **Ibn al-Maghāzilī** narrates this version with a chain of transmission that contains the narrator **al-Kudaymī**.[730] He is *ḍaʿīf* (weak). In fact, he is suspected of lying.

   Ibrāhīm ibn Isḥāq al-Juʿfī is *matrūk* (suspected of forgery).

   I could not trace **ʿAbd Allāh ibn ʿAbd Rabbih al-ʿIjlī**. Al-Albānī was certain that he was *majhūl* (unknown).

3. **Ibn al-Maghāzilī**, al-Ṭabarānī and others narrate — from **ʿImrān ibn Khālid ibn Ṭalīq** — from his father — from his **grandfather** — from ʿImrān ibn Ḥuṣayn.[731]

   This version contains the following defects (which are the underlying causes for making it *ḍaʿīf* (weak)):

   A. Ibn Ḥibbān is the only person to deem **Ṭalīq ibn ʿImrān ibn Ḥuṣayn** a *thiqah* (reliable).[732]

   B. **ʿImrān ibn Khālid ibn Ṭalīq** is *ḍaʿīf* (weak).

   C. His **father**, Khālid ibn Ṭālīq is *ḍaʿīf* (weak).

   Al-Dhahabī states that this ḥadīth is, according to him, *bāṭil* (false).[733] Ibn Ḥajar transmits from al-ʿAlā'ī who said: "To rule the

[728] Ibn Ḥajar: *Itḥāf al-Maharah*, 12/31.
[729] Ibn Ḥajar: *Lisān al-Mīzān*, 1/30.
[730] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 247.
[731] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 246; al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 18/207.
[732] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 6/494.
[733] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/236.

ḥadīth *bāṭil* (false) is far-fetched. It is rather *gharīb* (rare), as al-Khaṭīb stated."[734]

(The author says) Khālid, as mentioned previously, was deemed *ḍaʿīf* (weak) by al-Dāraquṭnī.

Ibn Ḥajar, and before him, al-Dhahabī, considered this narrator and ʿImrān ibn Khālid al-Khuzāʿī two different people. Imām Aḥmad said regarding the latter that he is *matrūk al-ḥadīth* (suspected of forgery in ḥadīth). Ibn Ḥibbān and others have criticised him as well. However, **Saʿd al-Ḥumayyid was unaware of this.**[735] He may have thought they were one person. Or perhaps he simply followed what al-Albānī said in this regard. It is evident that they are only one person; it is pointless to make them two separate people.

Abū Bakr al-Abhurī narrates — from **Bakkār ibn al-ʿAbbās** — from **Khālid ibn al-Ṭufayl** — from Ibn **ʿImrān ibn Ḥuṣayn** — from his father who said: "I heard the Messenger of Allah ﷺ say: 'Looking at ʿAlī is ʿibādah (worship).'"[736]

Al-Silafī narrates from al-ʿAbbās ibn Bakkār — from Khālid.[737]

I could not trace **Bakkār ibn al-ʿAbbās**. In al-Silafī's version, his name appears as al-ʿAbbās ibn Bakkār. He is suspected of lying. However, the editor of al-Silafī's work states that the manuscript version has his name as Bakkār ibn al-ʿAbbās (as mentioned in *Fawā'īd al-Abhurī*). Why should I change it if this how his name actually appears?

I do not know who **Khālid ibn al-Ṭufayl** is.

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[734] Ibn Ḥajar: *Lisān al-Mīzān*, 4/345.
[735] Sirāj al-Dīn ibn al-Mulaqqin: *Mukhtaṣar Talkhīṣ al-Dhahabī li al-Mustadrak* (ed. Saʿd Āl Ḥumayyid), ḥadīth no. 1507.
[736] Abū Bakr al-Abhurī: *Fawā'id al-Abhurī*, ḥadīth no. 58.
[737] Al-Silafī: *al-Ṭuyūriyyāt*, 2/540.

4. Abū Bakr al-Abhurī narrates this version with a chain of transmission that contains the narrator **al-Ḥasan ibn al-Qāsim** and **Bakkār ibn al-ʿAbbās.**[738] I could not trace either of them. The other narrator is **Ibn ʿImrān ibn Ḥuṣayn.** He is the same Ṭalīq as mentioned previously; Ibn Ḥibbān is the only person to deem him a *thiqah* (reliable).[739]

5. **Ibn al-Maghāzilī** narrates this version with a chain of transmission that contains **Ibn al-Maghāzilī** (i.e. himself) and his teacher.[740] They are both *ḍaʿīf* (weak).

   It also contains the narrator **Muḥammad ibn Maḥmūd**, who could not be traced.

   It contains the narrator **Ibrāhīm ibn ʿAbd al-Salām.** I think he is al-Makhzūmī al-Makkī. Ibn ʿAdī states: "He is not famous and he narrates *manākir* (unacceptable reports). According to me, he is a *saraqat al-ḥadīth*[741] (appropriates ḥadīth)."[742]

   I do not know who the other narrator, **Muḥammad ibn Mūsā al-Ḥarshī** is.

6. Ibn ʿAsākir narrates this version with a chain of transmission that contains the narrator **Ādam ibn Muḥammad ibn Sahl**, **ʿImrān ibn Khālid ibn Muḥammad ibn ʿImrān ibn Ḥuṣayn**, **his father** and **his grandfather.**[743] None of them could be traced.

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[738] Abū Bakr al-Abhurī: *Fawā'id al-Abhurī*, ḥadīth no. 58.
[739] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 6/494.
[740] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 250.
[741] For an explanation of this term, please see p. 878 onwards [translator's note]
[742] Ibn ʿAdī: *al-Kāmil*, 1/259.
[743] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/353.

The Ḥadīth of Wāthilah ibn al-Asqaʿ

Ibn al-Maghāzilī narrates this ḥadīth with a chain of transmission that contains **Ibn al-Maghāzilī** (i.e. himself) and his teacher.[744] They are both *ḍaʿīf* (weak).

It also contains the narrator **Muḥammad ibn Maḥmūd**, who could not be traced.

It also contains the narrator **Ibrāhīm ibn Mahdī al-Ubullī**. Al-Azdī states about him: "He is famous for fabricating ḥadīth. It is not correct to include ḥadīth from him."[745]

The Ḥadīth of Ibn Masʿūd

This version is narrated with the following different chains of transmission:

1. Al-Ḥākim and others narrate — from **Yaḥyā ibn ʿĪsā al-Ramlī** — from al-Aʿmash — from Ibrāhīm — from ʿAlqamah — from Ibn Masʿūd.[746]

   Al-Dhahabī states in *al-Talkhīṣ* that this ḥadīth is *mawḍūʿ* (fabricated).

   Yaḥyā ibn ʿĪsā al-Ramlī is *ḍaʿīf* (weak). In fact, Ibn ʿAdī states: "Most of his narrations do not enjoy *mutābaʿāt*[747] (parallel narrations)."[748]

2. Abū al-Qāsim Ismāʿīl al-Ḥalabī narrates this version with a chain of transmission that contains the narrators **Abū al-Qāsim Ismāʿīl al-Ḥalabī** (i.e. himself) and his teacher, **al-ʿAbbās ibn al-Faḍl ibn**

[744] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 251.
[745] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 1/147.
[746] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4682.
[747] For an explanation of this term, please see p. 878 onwards [translator's note]
[748] Ibn ʿAdī: *al-Kāmil*, 7/218.

Jaʿfar al-Makkī.[749] I have not seen anyone regard them as *thiqah* (reliable).

It also contains the narrator **Ḥammād ibn al-Mubārak**. He is *majhūl* (unknown).

3. Al-Ḥākim narrates — from **al-Musayyab ibn Zuhayr al-Ḍabbī** — ʿĀṣim ibn ʿAlī narrated to us — **al-Masʿūdī** narrated to us — from ʿAmr ibn Murrah — from Ibrāhīm — from ʿAlqamah — from ʿAbd Allāh ibn Masʿūd.[750]

   I have not seen anyone deem **al-Musayyab ibn Zuhayr al-Ḍabbī** a *thiqah* (reliable).

   Al-Masʿūdī is *mukhtaliṭ*[751] (commits serious errors). ʿĀṣim ibn ʿAlī narrates from him after he began committing serious errors.

   Abū Nuʿaym narrates — **Muḥammad ibn al-Ḥasan ibn Muḥammad ibn al-Ḥusayn ibn Abī al-Ḥusayn** and **Aḥmad ibn Jaʿfar ibn Aṣram** narrated to us — **ʿAlī ibn al-Muthannā** narrated to us — **ʿĀṣim ibn ʿUmar al-Bajalī** — from al-Aʿmash — from Ibrāhīm —, from ʿAlqamah — from ʿAbd Allāh ibn Masʿūd.[752]

   This version contains the following defects (which are the underlying causes for making it *ḍaʿīf* (weak)):

   A. **Muḥammad ibn al-Ḥasan ibn Muḥammad ibn al-Ḥusayn ibn Abī al-Ḥusayn** and **Aḥmad ibn Jaʿfar ibn Aṣram** could not be traced.
   B. **Alī ibn al-Muthannā** is al-Ṭahawī. Ibn Ḥibbān is the only person to deem him a *thiqah* (reliable). He is notorious for deeming *majhūl* (unknown) narrators as *thiqāt* (reliable narrators). Ibn

[749] Abū al-Qāsim Ismāʿīl al-Ḥalabī: *Ḥadīth Abī al-Qāsim Ismāʿīl al-Ḥalabī*, ḥadīth no. 37.
[750] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4683.
[751] For an explanation of this term, please see p. 878 onwards [translator's note]
[752] Abū Nuʿaym: Faḍāʿil al-Khulafā' al-Rāshidīn, ḥadīth no. 38.

Ḥajar states: "Ibn ʿAdī indicated towards his weakness. This is mentioned under the biography of ʿUmar ibn ʿItāb in *al-Kāmil*."[753] Perhaps he was referring to the biography of ʿUmar ibn Ghiyāth in *al-Kāmil*.[754]

C. I do not know who **ʿĀṣim ibn ʿUmar al-Bajalī** is. Al-Muʿallimī states that he (too) was unable to locate this narrator.[755]

Abū al-Ḥasan al-Sukkarī and others narrate this version with a chain of transmission that contains the narrator **Aḥmad ibn al-Ḥajjāj ibn al-Ṣalt**.[756] Al-Dhahabī accused him of lying.[757]

The Ḥadīth of ʿĀ'ishah

Abū Nuʿaym narrates— from **ʿAbbād ibn Ṣuhayb** — Hishām ibn ʿUrwah narrated to us — from his father — from ʿĀ'ishah.[758]

ʿAbbād ibn Ṣuhayb is *matrūk* (suspected of forgery).[759]

Ibn ʿAsākir narrates this version with a chain of transmission that contains the narrator **Aḥmad ibn ʿĪsā al-Washshā'**.[760] He is *matrūk al-ḥadīth* (suspected of forgery in ḥadīth).

It also contains the narrator **ibn Akhī al-Nijād**; I have not seen anyone regard him as a *thiqah* (reliable).

It also contains the narrator **Aḥmad ibn Muḥammad ibn ʿAbd Allāh**. I could not trace him.

I have not seen anyone regard the teacher of Ibn ʿAsākir, **Aḥmad ibn al-Faḍl ibn Aḥmad al-Khayyāṭ** as a *thiqah* (reliable).

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[753] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 7/329.
[754] Ibn ʿAdī: *al-Kāmil*, 5/58.
[755] Al-Muʿallimī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 314.
[756] Abū al-Ḥasan al-Sukkarī: *Ḥadīth Abī al-Ḥasan al-Sukkarī*, ḥadīth no. 225.
[757] Al-Dhahabī: *Mīzān al-Iʿtidal*, 1/89.
[758] Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 2/182.
[759] Ibn Ḥajar: *Lisān al-Mīzān*, 3/230.
[760] Ibn ʿAsākir: *Tārīkh Dimashq*, 40/9.

Ibn ʿAsākir also narrates this version with a chain of transmission that contains the narrator **Aḥmad ibn Muḥammad ibn Makhzūm**.[761] His name might actually be Muḥammad ibn Aḥmad, as will be mentioned in Abū Bakr's version of this ḥadīth (the next ḥadīth). As will be mentioned, he is suspected of lying.

Ibn al-Maghāzilī narrates this version with a chain of transmission that contains the narrator **Ibn al-Maghāzilī** (i.e. himself).[762] He is *ḍaʿīf* (weak). Al-Dhahabī mentions a biography of his teacher, **Abū Jaʿfar al-ʿAlawī'**.[763] However, he does not mention anything regarding his status as a narrator.

It also contains the narrators **ʿAbd Allāh** and **Yaḥyā ibn Ṣābir**. I could not trace them. Perhaps one of them is the problem in the ḥadīth.

The Ḥadīth of Abū Bakr

Ibn al-Maghāzilī narrates this ḥadīth with a chain of transmission that contains the narrator **Ibn al-Maghāzilī** (i.e. himself).[764] He is *ḍaʿīf* (weak).

This version contains another narrator by the name of **Aḥmad ibn Muḥammad ibn al-Ḥusayn ibn al-Sindī Abū al-Fawāris ibn al-Ṣābūnī**. He is a *ṣadūq* (sincere) but not considered a *ḥujjah* (valid form of proof) because a false ḥadīth was inserted into his ḥadīth. In fact, Ibn al-Mundhir says he is a *kadhdhāb* (liar).

Ibn al-Jawzī also narrates this version with a chain of transmission that contains the narrator **Muḥammad ibn Aḥmad ibn Makzūm**.[765] He was deemed a liar.[766] Imām al-Suyūṭī attempted to absolve the above narrator from the responsibility of the ḥadīth by claiming he enjoys a

[761] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/355.
[762] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 245.
[763] Al-Dhahabī: *Tārīkh al-Islām*, 30/82.
[764] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth nos. 252 and 253.
[765] Ibn al-Jawzī: *al-Mawḍūʿāt*, 1/358.
[766] Ḥamzah ibn Yūsuf al-Sahmī: *Suʾālāt Ḥamzah li al-Dāraquṭnī*, p. 108.

tābiʿ[767] (parallel narration).[768] However, I have mentioned in the original work that this version of the Abū Bakr's ḥadith is *bāṭil* (false) and therefore, the parallel narration is of no use. Al-Suyūṭī, unfortunately, commits many errors in his discussions on aḥādīth in a number of his works, especially in discussions of authenticating aḥadīth in his works *al-Jāmiʿ al-Ṣaghīr* and *al-Jāmiʿ al-Kabīr*. He commits similar errors when attempting to strengthen *mawḍūʿāt* (fabrications) with (other) *wāhīyāt* (feeble reports). In his work *al-Laʾālī al-Maṣnūʿah*, he even, at times, attempts to strengthen *mawḍūʿāt* (fabrications) with (other) fabrications.

Ibn Ḥibbān narrates this version with a chain of transmission that contains the narrator **al-Ḥasan ibn ʿAlī ibn Zakariyyā al-ʿAdawī**.[769] He is a *waḍḍāʿ* (fabricator) and a *kadhdhāb* (liar).

Ibn ʿAsākir also narrates this version from **Ismāʿīl ibn al-Qāsim al-Ḥalabī**.[770] The chain of transmission contains the narrator **ʿAbd al-Ghaffār al-Azdī**. He is *matrūk* (suspected of forgery).

It also contains the narrator **Ismāʿīl ibn al-Qāsim ibn Ismāʿīl**. As mentioned previously, I have yet to see anyone regard him as a *thiqah* (reliable).

Similar is the case of his teacher, **al-ʿAbbās ibn al-Faḍl ibn Jaʿfar al-Makkī**, I have yet to see anyone regard him as a *thiqah* (reliable).

Al-Dīnawarī also narrates this version with a chain of transmission that is *sāqiṭ* (wholly unreliable).[771] I have explained this in the original work.

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[767] For an explanation of this term, please see p. 878 onwards [translator's note]
[768] Imām al-Suyūṭī: *al-Laʾālī al-Maṣnūʿah*, 1/313.
[769] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 1/241.
[770] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/350; Ismāʿīl ibn al-Qāsim al-Ḥalabī: Aḥādīth Abī al-Qāsim al-Ḥalabī, ḥadīth no. 38.
[771] Al-Dīnawarī: *al-Mujālasah wa Jawāhir al-ʿIlm*, ḥadīth no. 3503.

The Ḥadīth of Abū Hurayrah

Ibn ʿAdī narrates — **al-Ḥasan ibn ʿAlī** narrated to us — al-Ṣabbāḥ ibn ʿAbd Allāh narrated to us — Shuʿbah narrated to us — from al-Aʿmash — from Abū Ṣāliḥ — from Abū Hurayrah.[772]

The teacher of Ibn ʿAdī (al-Ḥasan ibn ʿAlī) in this narration is a *kadhdhāb* (liar) and a *waḍḍāʿ* (fabricator).

The Ḥadīth of Muʿādh

Ibn al-Maghāzilī and others narrate this ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).[773] It contains the narrator al-Kudaymī. He is *ḍaʿīf* (weak) and accused of lying.

His teacher, **ʿAbd al-Ḥumayd ibn Baḥr al-Baṣrī** is a *munkar al-ḥadīth* (narrates unacceptable reports) and a *saraqat al-ḥadīth* (appropriates ḥadīth).

There is another narrator by the name of **Siwār ibn Muṣʿab**. He is *matrūk* (suspected of forgery).

The other narrator, **al-Kalbī**, is a *kadhdhāb* (liar).

The other narrator, **Abū Ṣāliḥ Bādhām** is *ḍaʿīf* (weak).

Al-Khaṭīb also narrates this ḥadīth with a chain of transmission that contains the narrator **Muḥammad ibn Ismāʿīl ibn Mūsā al-Rāzī**.[774] He is accused of fabricating ḥadīth.

[772] Ibn ʿAdī: *al-Kāmil*, 2/339.
[773] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth nos. 244 and 247.
[774] Al-Khaṭīb: *Tārīkh Baghdād*, 2/51.

The Ḥadīth of Jābir

Ibn al-Maghāzilī and others narrate — from **al-ʿAbbās ibn Bakkār** — **Abū Bakr al-Hudhalī** narrated to us — from **Abū al-Zubayr** — from Jābir."[775]

Al-ʿAbbās ibn Bakkār al-Ḍabbī is a *kadhdhāb* (liar).

Abū Bakr al-Hudhalī is *matrūk* (suspected of forgery).

Abū al-Zubayr is a *mudallis*[776] (obfuscates when he narrates).

Ibn ʿAsākir narrates this ḥadīth — from Sulaymān ibn Abī Ṣalābah — **Abū Bakr ibn Ibrāhīm** narrated to us — Miqdām ibn Rashīd narrated to us — **Thawbān ibn Ibrāhīm** narrated to us — **Sālim al-Khawwāṣ** narrated to us — from Jaʿfar ibn Muḥammad — from his father — from Jābir.[777]

I do not know anyone beneath Jaʿfar ibn Muḥammad.

Perhaps **Sulaymān ibn Abī Ṣalābah** is the same person mentioned by Ibn Ḥajar. Ibn Ḥajar writes: "Sulaymān ibn Ṣalābah al-Malṭī. He is accused of lying. It is as if he is the previously mentioned son of Aḥmad. The name Ṣalābah is probably the nickname of his father or the name of his grandfather."[778] Ibn Ḥajar was referring to Sulaymān ibn Aḥmad al-Malṭī. He is a *kadhdhāb* (liar).[779]

Under all circumstances, the chain of transmission is *bāṭil* (false) and inauthentic.

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[775] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 248.
[776] For an explanation of this term, please see p. 878 onwards [translator's note]
[777] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/354.
[778] Ibn Ḥajar: *Lisān al-Mīzān*, 3/96.
[779] Ibid., 3/72.

The Ḥadīth of ʿUthmān

Al-Ābanūsī and others narrate this ḥadīth with a chain of transmission that contains narrators, most of which are unknown.[780] Ibn al-Jawzī states that the ḥadīth of ʿUthmān contains narrators that are *majāhīl* (unknown).[781]

The Ḥadīth of Anas

Ibn ʿAdī narrates this ḥadīth under the biography of **al-Ḥasan ibn ʿAlī ibn Ṣāliḥ ibn Zakariyyā al-ʿAdawī**.[782] He is a *kadhdhāb* (liar) and a *waḍḍāʿ* (fabricator).

Ibn al-Jawzī also narrates this ḥadith with a chain of transmission that contains the narrator **Maṭr ibn Abī Maṭr**.[783] His name is Maṭr ibn Maymūn and he is *matrūk* (suspected of forgery), as mentioned previously. In fact, he is accused of lying.

ʿAlī ibn al-Muthannā is al-Ṭuhawī. Ibn Ḥibbān is the only person to regard him as a *thiqah* (reliable). Ibn ʿAdī indicated towards him being *ḍaʿīf* (weak) under the biography of ʿUmar ibn Ghiyāth.[784]

Abū Bakr ibn Mardawayh also narrates this ḥadīth — from **Muḥammad ibn al-Qāsim al-Asadī** — from Shuʿbah — from Qatādah — from Anas.[785]

Imām Aḥmad and al-Dāraquṭnī deemed **Muḥammad ibn al-Qāsim al-Asadī** a *kadhdhāb* (liar).

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[780] Al-Ābanūsī: *Mashyakhat al-Ābanūsī*, 2/168.
[781] Ibn al-Jawzī: *al-Mawḍūʿāt*, 1/362.
[782] Ibn ʿAdī: *al-Kāmil*, 2/339.
[783] Ibn al-Jawzī: *al-Mawḍūʿāt*, 1/360.
[784] Ibn ʿAdī: *al-Kāmil*, 5/58.
[785] Ibn al-Jawzī: *al-Mawḍūʿāt*, 1/360.

The Ḥadīth of Ibn ʿAbbās

Ibn al-Jawzī narrates this ḥadīth with a chain of transmission that contains the narrator **Yazīd ibn Abī Ziyād.**[786] He is *ḍaʿīf* (weak).

There is another narrator by the name of **al-Ḥimmānī**. His name is **Yaḥyā ibn ʿAbd al-Ḥamīd** and he is accused of lying.

There is another narrator by the name of **Muḥammad ibn Sufyān Abū al-ʿAbbāṣ al-Ḥinnā'ī.** Al-Khaṭīb mentions his biography without any reference to his state as a narrator.[787]

There is another narrator by the name of **ʿUthmān ibn Yaʿqūb al-ʿAṭṭār.** I do not know who he is.

The Ḥadīth of Thawbān

Ibn ʿAdī narrates this ḥadith with a chain of transmission that contains the narrator **Yaḥyā ibn Salamah ibn Kuhayl.**[788] He is *matrūk* (suspected of forgery).

It also contains the narrator **ʿAlī ibn al-Muthannā al-Ṭuhawī.** He is *ḍaʿīf* (weak).

The Ḥadīth of Abū Dharr

Ibn ʿAsākir and **Ibn al-Maghāzilī** narrate this ḥadīth with the words: "The Messenger of Allah ﷺ said: 'The example of ʿAlī among you (or he ﷺ said 'in this Ummah') is like the cloaked Kaʿbah; looking at it is *ʿibādah* (worship) and Ḥajj of the Kaʿbah is compulsory.'"[789]

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[786] Ibid., 1/359.
[787] Al-Khaṭīb: *Tārīkh Baghdād*, 5/347.
[788] Ibn ʿAdī: *al-Kāmil*, 7/197.
[789] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/356; Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 149.

The chain of transmission for this ḥadīth contains the narrator **Muḥammad ibn ʿAbd Allāh ibn Muḥammad al-Shaybānī**. He is a *kadhdhāb* (liar) and a *waḍḍāʿ* (fabricator).

I do not know every other narrator that is above him except for ʿAbd al-Mu'min ibn al-Qāsim al-Anṣārī. Al-ʿUqaylī says many of his ḥadīth do not enjoy *mutābaʿāt* (parallel narrations).[790]

Summary

Al-Albānī states:

> In summary, the soul cannot accept the ḥadīth to be authentic, despite its many different chains of transmission, since most of its narrators are liars and fabricators. All of them are narrated by abandoned and unknown narrators. It is not implausible that they "appropriated" the ḥadīth and composed authentic chains of transmission for it. Therefore, Ibn al-Jawzī was not far from the truth when he ruled the ḥadīth to be a fabrication. And Allah سُبْحَانَهُ وَتَعَالَى knows best.[791]

Al-Shawkānī mentioned the ḥadīth and said: "With this, it becomes evident that the ḥadīth is *al-ḥasan li ghayrihī* (fair on account of other corroborating narrations). It is not *ṣaḥīḥ* (authentic) like al-Ḥākim says, nor is it *mawḍūʿ* (fabricated) like ibn al-Jawzī says."[792]

ʿAbd al-Raḥmān al-Muʿallimī critiqued all the different chains of transmission in his commentary on al-Shawkānī's *al-Fawā'id al-Majmūʿah*. After the above quotation of al-Shawkānī, al-Muʿallimī writes: "The condition of some of these narrations was unknown to him, and so he thought they were strong. However, as you can see, it is actually quite the opposite."

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[790] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 3/92.
[791] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/250.
[792] Al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 316.

As mentioned previously, all the different chains of transmission are *wāhiyah* (feeble). Generally, in *al-Fawā'īd al-Majmūʿah*, al-Shawkānī is misled by what al-Suyūṭī mentions in *al-La'ālī al-Maṣnūʿah*. He does not critique the different chains of transmission that al-Suyūṭi objected to against Ibn al-Jawzī when he ruled the ḥadīth to be fabricated. In fact, everyone who has written on the subject of *mawḍūʿāt* (fabrications) after al-Suyūṭī is misled by his statements. I have yet to see anyone from them adeptly critique the different chains of transmission. Ibn ʿIrāq is the least of them who conforms to al-Suyūṭī's statements; however, he rarely gives any attention to *nakārat al-matn* (unacceptability of the text of a ḥadīth). After Ibn Ḥajar and his student, al-Sakhāwī, most people simply imitate other scholars in *ʿIlm al-Ḥadīth* (the Science of Ḥadīth).

Furthermore, the ḥadīth has elements that are clearly unacceptable. What virtue is there in looking at a specific person, however virtuous he may be?

I made mention in the original work the interpretation offered by al-Khaṭṭābī and how it takes away from its apparent meaning. I have explained how his interpretation is weak.

I do not think this ḥadīth can be established for our noble Prophet ﷺ. Whoever says "Verily, looking at Nabī ﷺ is a meritorious act and (a form of) *ʿibādah* (worship)." is required to furnish proof (for such a statement). How then with someone lesser (in status) than him? This fact only increases the ḥadīth in its unacceptability and falseness.

Ḥadīth 13

أنا سيد ولد آدم، وعلي سيد العرب.

I am the *sayyid* (master) of the descendants of Ādam and ʿAlī is the master of the Arabs.

Al-Albānī evaluated all the different chains of transmission.[793] I have added to his evaluation here. ʿAbd Allāh al-Ghumārī attempted to strengthen the ḥadīth and al-Albānī refuted and deconstructed his statements and arguments.

The ḥadīth is narrated from ʿĀ'ishah, Jābir, al-Ḥasan or al-Ḥusayn ibn ʿAlī, Anas, Abū Saʿīd al-Khudrī and Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمْ. Salamah ibn Kuhayl narrates it as a *mursal*[794] ḥadīth.

The Ḥadīth of ʿĀ'ishah

This ḥadīth has the following chains of transmission:

1. Al-Ḥākim and others narrate — from **Abū Ḥafṣ ʿUmar ibn al-Ḥasan al-Rāsibī** — Abū ʿAwānah narrated to us — from Abū Bishr — from Saʿīd ibn Jubayr — from ʿĀʿishah رَضِيَ اللَّهُ عَنْهَا: "Indeed, Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[795]

   Al-Ḥākim authenticated the ḥadīth and al-Dhahabī disagreed in *al-Talkhīṣ*. He states: "Perhaps he (i.e. **ʿUmar ibn Ḥasan al-Rāsibī**) is the one who fabricated this ḥadīth."[796]

   Al-Dhahabī states: "(The narration of) ʿUmar ibn Ḥasan al-Rāsibī from Abū ʿAwānah is virtually unknown. He narrates a *bāṭil* (false)

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[793] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 5678.
[794] For an explanation of this term, please see p. 878 onwards [translator's note]
[795] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4625.
[796] Sirāj al-Dīn ibn al-Mulaqqin: *Mukhtaṣar Talkhīṣ al-Dhahabī li al-Mustadrak*, 3/1357.

report, the text of which reads: "ʿAlī is the master of the Arabs.'"[797] Ibn Ḥajar mentioned something similar.[798]

Al-Rāsibī enjoys a *tābiʿ* (parallel narration) that Ibn ʿAsākir narrates; however, it is not praiseworthy.[799] It contains the narrator **al-Ḥasan ibn ʿAlī ibn Aḥmad ibn Sulaymān al-Baghdādī**; I have not seen anyone regard him as a *thiqah* (reliable).

It also contains the narrator **al-Ḥimmānī**. He is *ḍaʿīf* (weak) and accused of *saraqat al-aḥādīth*[800] (appropriating aḥādīth). It is evident then, that he 'appropriated' the ḥadīth from al-Rāsibī.

The ḥadīth has other chains of transmission; however, they all revolve around **Yaḥyā ibn ʿAbd al-Ḥamīd al-Ḥimmānī**, the same *ḍaʿīf* (weak) narrator accused of "appropriating aḥādīth". There is no doubt that this narration is one of the "appropriated aḥādīth".

Al-Ḥimmānī enjoys a *mutābiʿ* (parallel narration) that **Ibn al-Maghāzilī** narrates.[801] However, as I have explained in the original work, the chain of transmission is *sāqiṭ* (wholly unreliable).

2. Al-Ḥākim narrates this version with a chain of transmission that contains the narrator **al-Ḥusayn ibn ʿUlwān**.[802] He is a *kadhdhāb* (liar) and a *waḍḍāʿ* (fabricator).

   It also contains a narrator by the name of **Aḥmad ibn ʿUbayd ibn Nāṣiḥ**. He is *ḍaʿīf* (weak).

[797] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/185.
[798] Ibn Ḥajar: *Lisān al-Mīzān*, 4/289.
[799] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/304.
[800] For an explanation of this term, please see p. 878 onwards [translator's note]
[801] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 258.
[802] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4626.

3. Ibn ʿAsākir narrates this version with a chain of transmission that contains the narrator **Abū Bilāl al-Ashʿarī**.[803] His name is possibly Mirdās ibn Muḥammad ibn al-Ḥārith. He is *ḍaʿīf* (weak).

   It also contains the narrator **Jaʿfar ibn Aḥmad al-ʿAwsajī**. I could not trace him. I believe he is the problem in the ḥadīth.

   It also contains a narrator by the name of **Yaʿqūb ibn ʿAbd Allāh ibn Saʿd al-Qummī**. There is a difference of opinion regarding him.

4. Al-Qaṭīʿī and Ibn ʿAsākir narrate — from **ʿAbd al-Malik ibn ʿAbd Rabbih Abū Isḥāq al-Ṭā'ī** — **Khalaf ibn Khalīfah** narrated to us — I heard ibn Abī Khālid — from ʿĀ'ishah...[804]

   Al-Dhahabī says about **ʿAbd al-Malik ibn ʿAbd Rabbih Abū Isḥāq al-Ṭā'ī**: "He is *munkar al-ḥadīth* (narrates unacceptable ḥadīth). He has a fabricated narration from al-Walīd ibn Muslim."[805]

   Khalaf ibn Khalīfah is a *mukhtaliṭ* (commits serious errors).

   Additionally, the ḥadīth is *mursal* because **Ismāʿīl ibn Abī Khālid** is a *tābiʿī* (successor) who was unaware of the incident. He is also committing *tadlīs*[806] (obfuscating when he is narrating by using the word ''*an* (from)'). This is proven, as I have mentioned in the original work.

5. Ibn ʿAsākir narrates this version with a chain of transmission that contains the narrator **ʿAmr ibn Muḥammad ibn al-Ḥasan al-Zaman**.[807] He is *munkar al-ḥadīth* (narrates unacceptable ḥadīth).

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[803] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/305.
[804] Al-Qaṭīʿī: Zawā'id *Faḍā'il al-Ṣaḥābah*, 1/599; ibn ʿAsākir: *Tārīkh Dimashq*, 30/182.
[805] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/658.
[806] For an explanation of this term, please see p. 878 onwards [translator's note]
[807] Ibn ʿAsākir: *Tārīkh Dimashq*, 64/192.

It also contains the narrator **Ayyūb ibn ʿUtbah**. He is *ḍaʿīf* (weak). It has also been mentioned about him that he is *laysa bi shay* (worthless).

The Ḥadīth of Jābir

Al-Ḥākim narrates this ḥadīth with a chain of transmission that contains the narrator **ʿUmar ibn Mūsā al-Wajīhī**.[808] He is a *kadhdhāb* (liar) who fabricated ḥadīth.

The Ḥadīth of al-Ḥasan or al-Ḥusayn ibn ʿAlī

It is evident that he (i.e. one of them) received the ḥadīth from either ʿĀ'ishah or Anas.

Al-Ṭabarānī and Abū Nuʿaym narrate this ḥadīth with a *bāṭil* (false) chain of transmission.[809] It contains the narrator **Ibrāhīm ibn Isḥāq al-Ṣīnī**. Al-Dāraquṭnī says he is *matrūk al-ḥadīth* (suspected of forgery). Ibn Ḥibbān deemed him a *thiqah* (reliable).[810] However, he is lenient in this regard.

It also contains the narrator **Qays ibn al-Rabīʿ**. He is *ḍaʿīf* (weak). His son inserted ḥādīths into his father's collection that were not his.

Layth ibn Abī Sulaym is also in the chain of transmission. He is *ḍaʿīf* (weak).

Ibn Kathīr says this ḥadīth is *munkar* (unacceptable).[811]

Al-Albānī says the ḥadīth is *mawḍūʿ* (fabricated).[812]

Abū Nuʿaym narrates this version of the ḥadīth with a chain of transmission that contains the narrator **ʿAbd al-Wahhāb ibn al-ʿAbbās**

[808] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4627.
[809] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 3/2749; Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 1/63.
[810] Ibn Ḥajar: *Lisān al-Mīzān*, 1/30.
[811] Ibn Kathīr: *Jāmiʿ al-Masānīd wa al-Sunan*, 2/479.
[812] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 4890.

al-Hāshimī.[813] He is *majhūl al-ḥāl*[814] (a narrator whose integrity is not verified).

It also contains the narrator **Muḥammad ibn Khalaf ibn ʿAbd al-ʿAzīz al-Maqqarī.** I could not trace him.

Al-Ḥusayn ibn Ḥasan al-Ashqar is another narrator in the chain of transmission. He is *ḍaʿīf* (weak). Some ḥadīth critics even accused him of lying.

Qays ibn al-Rabīʿ is another narrator. As mentioned previously, he is *ḍaʿīf* (weak).

The Ḥadīth of Anas

Al-Ṭabarānī narrates this ḥadīth with a chain of transmission that contains the narrator **Khāqān ibn ʿAbd Allāh.**[815] He is *ḍaʿīf* (weak).

It also contains the narrator al-Dhirāʿ. I do not know who he is. Al-Albānī says: "He is *majhūl* (unknown) and therefore, he is the problem of this chain of transmission."[816]

The Ḥadīth of Abū Saʿīd al-Khudrī

Abū Nuʿaym narrates this ḥadīth with a chain of transmission that contains the narrator **Muḥammad ibn Aḥmad ibn Yazīd al-Zuhrī.**[817] He is *ḍaʿif* (weak) and he "appropriates ḥadīth".

It also contains the narrator **al-Khalīl ibn Muḥammad al-ʿIjlī.** I have not seen anyone regard him as a *thiqah* (reliable).

Abū Bakr al-Wāsiṭī is another narrator in this chain of transmission. It is unclear who he is.

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[813] Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 5/38.
[814] For an explanation of this term, please see p. 878 onwards [translator's note]
[815] Al-Ṭabarānī: *al-Muʿjam al-Awsaṭ*, ḥadīth no. 1468.
[816] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 413.
[817] Abū Nuʿaym: *Akhbār Aṣbahān*, 1/362.

ʿUbayd ibn al-ʿAwwām is another narrator. I could not trace him.

ʿAṭiyyah al-ʿAwfī[818] is also part of the chain of transmission. He is *ḍaʿīf* (weak).

The Ḥadīth of Ibn ʿAbbās

Ibn al-Jawzī narrates this ḥadīth with a chain of transmission that contains the narrator **Khārijah ibn Muṣʿab ibn Khārijah al-Ḍubaʿī.**[819] He is *matrūk* (suspected of forgery). Ibn Maʿīn deemed him a *kadhdhāb* (liar).

The *Mursal* Ḥadīth of Salamah ibn Kuhayl

Al-Khaṭīb narrates this ḥadīth with a chain of transmission that contains the narrator **Muḥammad ibn Ḥumayd al-Rāzī.**[820] He is *ḍaʿīf* (weak). In fact, he is accused of lying.

The chain of transmission also contains the narrators **ʿAbd Allāh** and **Aḥmad ibn Khālid al-Ḥarūrī.** I could not trace them.

Additionally, the ḥadīth is *mursal.*

Ibn al-Maghāzilī narrates this ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).[821] It contains the narrator **Isḥāq ibn Bishr al-Kāhilī.** More than one ḥadīth critic deemed him a *kadhdhāb* (liar).

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[818] Ibn Ḥibbān says that he had given him (al-Kalbī) the agnomen Abū Saʿīd. Thereafter, if anyone asked him: "Who narrated this to you?" He would reply: "Abū Saʿīd." This would mislead people into thinking that he was narrating from Abū Saʿīd رَضِيَ اللَّهُ عَنْهُ, the Companion, whereas he was actually referring to al-Kalbī. It is not permissible to write his narrations except with the purpose of noting it down as something really peculiar. He further says, Abū Bakr al-Bazzār would count him amongst the Shīʿah. (*Tahdhīb al-Tahdhīb* vol. 6 pg. 225-226, *Kitāb al-Majruḥīn* vol. 2 pg. 166)

[819] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/342.

[820] Al-Khaṭīb: *Tārīkh Baghdād*, 11/89.

[821] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 257.

It also contains the narrator **Yaʿqūb ibn ʿAbd Allāh ibn Jaʿfar ibn Abī al-Mughīrah**, he could not be traced.

In short, after evaluating the aforementioned different chains of transmission, there is no doubt that they are *sāqiṭah* (wholly unreliable) and *wāhiyah* (feeble). The ḥadīth is only favourable for a person in whose heart is a sickness. Our Nabī ﷺ, is the master of the Arabs and non-Arabs. In fact, he is the master of *all* the descendants of Ādam. There is a consensus among the Ṣaḥābah that Abū Bakr is the most virtuous, then ʿUmar. In fact, as mentioned previously, the preference of the *Shaykhayn* (i.e. Abū Bakr and ʿUmar رضي الله عنهما) is authentically transmitted from ʿAlī رضي الله عنه.

Ḥadīth 14

اللهم إني أسألك غناي، وغنى مولاي بعدي، يعني ابن عمه.

O Allah, I ask You for (the quality of) self-sufficiency and (the quality of) self- sufficiency for my *mawlā* after me (i.e. his cousin).

Ibn al-Maghāzilī narrates — **Abū al-Ḥasan Aḥmad ibn al-Muẓaffar al-ʿAṭṭār** informed us — Abū Muḥammad ʿAbd Allāh ibn Muḥammad ibn ʿUthmān (ibn al-Saqqā' al-Ḥāfiẓ) informed us — **Abū Khalīfah al-Faḍl ibn al-Ḥubāb al-Jumaḥī Musaddad** informed us — Yaḥyā al-Qaṭṭān narrated to us — from Yaḥyā ibn Saʿīd al-Anṣārī — from Muḥammad ibn Yaḥyā — from his uncle who said: 'Nabī ﷺ used to say...'"[822]

This ḥadīth is *munkar* (unacceptable).

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

Abū al-Ḥasan Aḥmad ibn al-Muẓaffar al-ʿAṭṭār's biography is mentioned by al-Dhahabī.[823] However, he mentions nothing (positive or negative) regarding his status as a narrator.

The chain of transmission also contains the narrator **Abū Khalīfah al-Faḍl ibn al-Ḥubāb al-Jumaḥī Musaddad**. The correct version might rather be: "Abū Khalīfah al-Faḍl ibn al-Ḥabbāb al-Jumaḥī said: 'Musaddad narrated to us...'" In other words, Musaddad is not part of his name; it is the narrator from who Abū Khalīfah is transmitting from. If this is not the case, then the chain of transmission is *munqaṭiʿ* (broken).

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[822] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 286.
[823] Al-Dhahabī: *Tārīkh al-Islam*, 30/41.

In short, the ḥadīth is *ḍaʿīf* (weak) and its *matn* (text) is *munkar* (unacceptable).

Ḥadīth 15

من فارق عليا فارقني، ومن فارقني فارق الله.

Whoever parts from ʿAlī, has parted from me. And whoever parts from me, has parted from Allah.

This ḥadīth is narrated from Ibn ʿUmar, Buraydah, Abū Dharr, and Abū Hurayrah رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Ibn ʿUmar

Al-Ṭabarānī and others narrate —from **Aḥmad ibn Ṣubayḥ al-Asadī** — **Yaḥyā ibn Yaʿlā** narrated to us — from ʿImrān ibn ʿAmmār — from **Abū Idrīs** — Mujāhid narrated to me — from Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا: "Indeed, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[824]

This ḥadīth is *munkar* (unacceptable).

Ibn Ḥajar says regarding **Aḥmad ibn Ṣubayḥ al-Asadī**: "Abū al-ʿArab mentions him in his work *Kitāb al-Ḍuʿafā'*. It was transmitted from Abū al-Ṭāhir al-Madīnī that he said, 'He is from Kūfah. He is worth nothing.'"[825]

Yaḥyā ibn Yaʿlā is (**Yaḥyā ibn Yaʿlā**) **al-Aslamī.** He is *ḍaʿīf* (weak).

Abū Idris could not be traced.

The Ḥadīth of Buraydah

Al-Ṭabarānī narrates — **Muḥammad ibn ʿAbd al-Raḥmān ibn Manṣūr al-Ḥārithī** narrated to us — **my father** narrated to us — **Ḥusayn al-Ashqar** narrated to us — **Zayd ibn Abī al-Ḥasan** narrated to us — **Abū**

[824] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 12/13559.
[825] Ibn Ḥajar: *Lisān al-Mīzān*, 1/187.

ʿĀmir al-Murrī narrated to us — from **Abū Isḥāq** — from Ibn Buraydah — from his father who said: "The Messenger of Allah dispatched ʿAlī as an *amīr* (leader) over Yemen..."'[826] He went on to mention a lengthy ḥadīth in which Nabī ﷺ mentioned a similar supporting statement (as the original ḥadīth).

I do not know who **Muḥammad ibn ʿAbd al-Raḥmān ibn Manṣūr al-Ḥārithī** and **his father** are.

Al-Ḥusayn ibn al-Ḥasan al-Ashqar is *ḍaʿīf* (weak). Some ḥadīth critics accused him of lying.

I could not trace **Zayd ibn Abī al-Ḥasan** and **Abū ʿĀmir al-Murrī**.

Abū Isḥāq is **(Abū Isḥāq) al-Sabīʿī**. He is a *mudallis*[827] (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

Al-Haythamī says: "Al-Ṭabarānī narrates this ḥadīth. It contains a number of narrators in the chain of transmission that I do not know. The majority of ḥadīth critics regarded Ḥusayn al-Ashqar as *ḍaʿīf* (weak) and Ibn Ḥibbān regarded him as a *thiqah* (reliable)."[828]

Al-Albānī transmitted the ḥadīth from al-Haythami's *Majmaʿ al-Zawā'id* and said: "It is *ḍaʿīf jiddan* (extremely weak)."[829]

The Ḥadīth of Abū Dharr

Al-Ḥākim and others narrate this version of the ḥadīth with a chain of transmission that is *ḍaʿīf* (weak).[830]

The chain of transmission contains a narrator by the name of **Muʿāwiyah ibn Thaʿlabah**. Abū al-Jaḥḥāf is the only person to narrate from him and Ibn Ḥibbān is the only person to deem him a *thiqah*

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[826] Al-Ṭabarānī: *al-Muʿjam al-Awsaṭ*, ḥadīth no. 6085.
[827] For an explanation of this term, please see p. 878 onwards [translator's note]
[828] Nūr al-Dīn al-Haythamī: *Majmaʿ al-Zawā'id*, 9/128.
[829] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 4956.
[830] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4703 and 4624.

(reliable). Abū al-Jaḥḥāf's name is Dāwūd ibn Abī ʿAwf. There is a difference of opinion regarding his status.

Al-Ḥākim authenticated the ḥadīth. Al-Dhahabī disagreed and said the ḥadīth is *munkar* (unacceptable).

Al-Albānī (also) regarded the ḥadīth as *munkar* (unacceptable).[831]

The Ḥadīth of Abū Hurayrah

Al-Dhahabī and Ibn Ḥajar write:

> Al-Azdī says that Razīn al-Kūfī al-Aʿmā is *matrūk* (suspected of forgery) from Abū Hurayrah. Ḥabīb ibn Abī Thābit narrates from him. Thereafter, al-Azdī mentions the following long *bāṭil* (false) ḥadīth for him from Abū Hurayrah that is *marfūʿ* (attributed to the Prophet ﷺ): 'Whoever separates from me has separated from Allah. And whoever separates from ʿAlī has separated from me. And whoever places him in charge has placed me in charge...'[832]

In short, the ḥadīth is *munkar* (unacceptable). All of the different chains of transmission are *wāhiyah* (feeble).

[831] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 4893.
[832] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/49; ibn Ḥajar: *Lisān al-Mīzān*, 2/460.

Ḥadīth 16

عنوان صحيفة المؤمن حب علي بن أبي طالب.

The epitome for the *ṣaḥīfah* (book) of a believer is the love of ʿAlī ibn Abī Ṭālib.

Al-Khaṭīb and others narrate — from **Aḥmad ibn Muḥammad ibn Jūrī al-ʿUkbarī** in Baghdād — **Ibrāhīm ibn ʿAbd Allāh ibn Mihrān al-Ramlī** narrated to us — **Maymūn ibn Mihrān ibn Makhlad ibn Abān al-Kātib** narrated to us — Abū al-Nuʿmān ʿĀrim ibn al-Faḍl narrated to us — Qudāmah ibn al-Nuʿmān narrated to us — from al-Zuhrī who said: 'I heard Anas ibn Mālik say: 'By Allah, other than him whom there is no deity, indeed I heard the Messenger of Allah ﷺ say...'" [833]

Al-Khaṭīb says the ḥadīth of Ibn Jūrī contains *gharā'ib* (oddities) and *manākīr* (unacceptable elements).

Ibn al-Jawzī says this ḥadīth has no basis; Ibn Jūrī narrates from *majāhīl* (unknown narrators).

I do not know who the narrators between Ibn Jūrī and ʿĀrim are.

Al-Dhahabī and Ibn Ḥajar state: "Qudāmah ibn al-Nuʿmān from al-Zuhrī is unknown and the report is *bāṭil* (false). Furthermore, the chain of transmission up to him is *muẓlim* (murky)." [834]

Al-Dhahabī states: "I do not know who fabricated it." [835]

Al-Albānī says the ḥadīth is *bāṭil* (false). [836]

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[833] Al-Khaṭīb: *Tārīkh Baghdād*, 4/410.
[834] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/386; ibn Ḥajar: *Lisān al-Mīzān*, 4/471.
[835] Al-Dhahabī: *Talkhīṣ al-ʿIlal*, p. 83.
[836] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 2/789.

Al-Suyūṭī also mentions the ḥadīth.[837]

[837] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/265-266.

Ḥadīth 17

في الجنة درجة تسمى الوسيلة، وهي لنبي، وأرجو أن أكون أنا، فإذا سألتموها فاسألوها لي، فقالوا:

من يسكن معك فيها يا رسول الله؟ قال: فاطمة، وبعلها، والحسن والحسين رضي الله عنهما.

"There is a station in *Jannah* (Paradise) named *al-Wasīlah* and it is designated for a particular Nabī; I hope I will be that Nabī. When you ask for it, ask it for me."

They said: "Who will reside inside of it with you, O Messenger of Allah?"

He said: "Fāṭimah and her husband, al-Ḥasan and al-Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ."

Ibn al-Maghāzilī narrates — from **ʿAbd al-Ḥamīd Abū Saʿīd (ibn Baḥr)** — **Sharīk** narrated to us — from **Abū Isḥāq** — from **al-Ḥārith** — from ʿAlī who said: 'The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said...'"[838]

This ḥadīth is *bāṭil* (false).

It is not permissible to use **ʿAbd al-Ḥamīd ibn Baḥr** as a valid form of proof, he is guilty of *saraqat al-ḥadīth*[839] (appropriating ḥadīth).

Sharīk is *sayyi' al-ḥifẓ* (possesses a weak memory).

Abū Isḥāq al-Sabīʿī is a *mudallis*[840] (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

Al-Ḥārith al-Aʿwar is *matrūk* (suspected of forgery).

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[838] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 295.
[839] For an explanation of this term, please see p. 878 onwards [translator's note]
[840] For an explanation of this term, please see p. 878 onwards [translator's note]

The ḥadīth appears in *Ṣaḥīḥ Muslim* and other primary sources without the above addition in the text. This is proof that it is *bāṭil* (false). Imām Muslim narrates:

إذا سمعتم المؤذن فقولوا مثل ما يقول، ثم صلوا علي، فإنه من صلى علي صلاة صلى الله عليه بها عشرا، ثم سلوا الله لي الوسيلة، فإنها منزلة في الجنة لا تنبغي إلا لعبد من عباد الله وأرجو أن أكون أنا هو، فمن سأل لي الوسيلة حلت له الشفاعة.

When you hear the *mu'adhdhin*, repeat what he says, then invoke blessings on me; for everyone who invokes blessings on me will receive ten blessings from Allah. Thereafter, ask from Allah (the station of) *al-Wasīlah* for me; it is a station in Jannah (Paradise) befitting for only one of Allah's servants, and I hope that I may be that one. Whoever asks for *al-Wasīlah* on my behalf will be assured (my) intercession.[841]

[841] Imām Muslim: *Ṣaḥīḥ Muslim*, 1/384.

Ḥadīth 18

ما في قريش من أحد إلا وقد نزلت فيه آية مثل له. فما نزل فيك؟ قال: وَيَتْلُوهُ شَاهِد مِّنْهُ [هود:17]

"There is not a member of Quraysh except that a verse was revealed as an example for him. So what was revealed regarding you (O ʿAlī)?"

He said: "(The verse) *'...And a witness from Him follows it...'*" (Sūrah Hūd: 17)

This is a ḥadīth of ʿAlī and it has the following chains of transmission:

1. Ibn Abī Ḥātim narrates — It was mentioned from **al-Ḥusayn ibn Yazīd al-Ṭaḥḥān** — Isḥāq ibn Manṣūr narrated to us — **Qays** narrated to us — from al-Aʿmash — from al-Minhāl — from **ʿAbbād ibn ʿAbd Allāh** who said: "ʿAlī said..."'[842]

   Al-Ḥusayn ibn Yazīd al-Ṭaḥḥān is *layyin al-ḥadīth* (lenient on ḥadīth), as mentioned by Abū Ḥātim.

   The person between him and ibn Abī Ḥātim is *majhūl* (unknown).

   Qays ibn al-Rabīʿ is *ḍaʿīf* (weak).

   ʿAbbād ibn ʿAbd Allāh is (ʿAbbād ibn ʿAbd Allāh) al-Asadī. He is *ḍaʿīf* (weak). It has also been said that he is *matrūk* (suspected of forgery).

   Ibn al-Maghāzilī also narrates this version with a chain of transmission that contains the narrator **ʿAlī ibn Yūsuf ibn ʿUmayr**.[843]

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[842] Ibn Abī Ḥātim: *Tafsīr Ibn Abī Ḥātim*, 6/2015.
[843] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 318.

Niether he nor his father (Yūsuf) could be traced, and another narrator in the chain of transmission **al-Walīd ibn al-Musayyab** as well.

ʿAbbād ibn ʿAbd Allāh is (ʿAbbād ibn ʿAbd Allāh) al-Asadī. He is another narrator in the chain of transmission. He is *ḍaʿīf* (weak). It has also been said that he is *matrūk* (suspected of forgery).

There is another narrator by the name of **Ibn ʿUqdah**. He too, is *ḍaʿīf* (weak).

Abū Nuʿaym also narrates this version of the ḥadīth — from **Abū Maryam ʿAbd al-Ghaffār ibn al-Qāsim** — Al-Minhāl ibn ʿAmr narrated to us — **ʿAbbād ibn ʿAbd Allāh al-Asadī** narrated to us: 'I heard ʿAlī ibn Abī Ṭālib and he was saying...'" [844]

ʿAbbād ibn ʿAbd Allāh al-Asadī is *ḍaʿīf* (weak). It has been said that he is *matrūk* (suspected of forgery).

Abū Maryam ʿAbd al-Ghaffār ibn al-Qāsim al-Anṣārī is not a *thiqah* (reliable). He is suspected of lying.

2. **Ibn al-Maghāzilī** narrates with a chain of transmission that is *wāh* (feeble). [845] The chain of transmission contains the narrator **Ibrāhīm ibn Muḥammad ibn Maymūn**. He is not a *thiqah* (reliable).

   Another narrator is **ʿAlī ibn ʿĀbis**. He is *ḍaʿīf* (weak).

   Ibn al-Maghāzilī is *ḍaʿīf* (weak).

   His teacher in this chain of transmission is **Aḥmad ibn Muḥammad ibn Ṭāwān**. He was unable to properly make a distinction between who he narrated from.

[844] Abū Nuʿaym: *Maʿrifat al-Ṣaḥābah*, 1/346.
[845] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 358.

Muḥammad ibn Jaʿfar ibn Muḥammad al-ʿAskar and Muḥammad ibn ʿUthmān are the other two narrators in the chain of transmission. I could not trace them.

3. Ibn ʿAsākir narrates — from **Ḥusayn ibn Mukhāriq** — from Ḍamurah — from ʿ**Aṭā'** — from **Abū Isḥāq** — from **al-Ḥārith** — from ʿAlī who said: "The Messenger of Allah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said: 'ʿAlī is on a clear path from his Lord and I am a witness to it.'" [846]

   Al-Dāraquṭnī says **Ḥusayn ibn Mukhāriq** fabricates ḥadīth.

   I think the narrator ʿ**Aṭā'** is (ʿ**Aṭā'**) **ibn al-Sā'ib**. He is *mukhtaliṭ* (commits serious errors).

   Abū Isḥāq is (**Abū Isḥāq**) **al-Sabī'ī**. He is a *mudallis*[847] (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

   Al-Ḥārith is (**al-Ḥārith**) **al-Aʿwar**. He is *matrūk* (suspected of forgery).

In short, the ḥadīth is *bāṭil* (false). All the different chains of transmission are *wāhiyah* (feeble).

[846] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/360.
[847] For an explanation of this term, please see p. 878 onwards [translator's note]

Ḥadīth 19

لا ألفينكم ترجعون بعدي كفارا يضرب بعضكم رقاب بعض، وايم الله إن فعلتموها لتعرفني في الكتيبة التي تضاربكم، ثم التفت إلى خلفه، ثم قال: أو علي، أو علي، ثلاثا، فرأينا أن جبريل غمزه، وأنزل الله سبحانه وتعالى على أثر ذلك: فَإِمَا نَذْهَبَنَ بِكَ فَإِنَا مِنْهُم مُّنتَقِمُونَ [الزخرف: 41] بعلي بن أبي طالب، أَوْنُرِيَنَكَ الَذِي وَعَدْنٰهُمْ فَإِنَا عَلَيْهِم مُّقْتَدِرُونَ [الزخرف: 42]. ثم نزلت: قُل رَبِّ إِمَا تُرِيَنِّي مَا يُوعَدُونَ * رَبِّ فَلا تَجْعَلْنِي فِي الْقَوْمِ الظٰلِمِينَ [المؤمنون: 93-94]. ثم نزلت: فَاسْتَمْسِكْ بِالَذِيْ أُوْحِيَ إِلَيْكَ إِنَكَ عَلَىٰ صِرٰط مُّسْتَقِيم [الزخرف:43]. وإن عليا لعلم للساعة، وَإِنَهُ لَذِكْر لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسئَلُونَ [الزخرف: 44] عن علي بن أبي طالب.

"'I do not want to see you after I am gone reverting to disbelievers, striking the necks of one another (i.e. killing one another). By Allah, if you do so, you will recognize me in the squadron that is striking you." Then he turned around (or he said to ʿAlī; or he said to ʿAlī, three times). We saw Jibrīl nudge him and Allah سُبْحَانَهُ وَتَعَالَىٰ immediately thereafter revealed the verse regarding ʿAlī ibn Abī Ṭālib: '*And whether [or not] We take you away [in death], indeed, We will take retribution upon them.*'[848] (I.e. Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said the personal pronoun 'you' in the verse referred to ʿAlī ibn Abī Ṭālib). '*Or whether [or not] We show you that which We have promised them, indeed, We are Perfect in Ability.*'[849] And then the following verse was revealed: "*Say, [O Muḥammad], 'My Lord, if You should show me that which they are promised, My Lord, then do not place me among the wrongdoing people.'*"[850] And then the following verse was revealed: '*So adhere to that which is revealed to you. Indeed, you are on a straight path.*'[851] And

[848] Sūrah al-Zukhruf: 41
[849] Sūrah al-Zukhruf: 42.
[850] Sūrah al-Mu'minūn: 93-94.
[851] Sūrah al-Zukhruf: 43.

ʿAlī was a sign for the Hour: '*And indeed, it is a remembrance for you and your people, and you [all] are going to be questioned.*'[852] (This verse was revealed) regarding ʿAlī ibn Abī Ṭālib.

Ibn al-Maghāzilī narrates — from **Ismāʿīl ibn ʿAlī** — ʿAlī ibn Mūsā al-Riḍā narrated to us — my father, Mūsā narrated to us — my father, Jaʿfar narrated to us — my father, Muḥammad ibn ʿAlī al-Bāqir narrated to us — from Jābir ibn ʿAbd Allāh al-Anṣārī who said: 'I was the closest to the Messenger of Allah صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ on *Ḥajjat al-Wadāʿ* (the Farewell Pilgrimage) until he said...'"[853]

This ḥadīth is *bāṭil* (false).

Al-Dhahabī states: "**Ismāʿīl ibn ʿAlī al-Khuzāʿī** is a teacher of Hilāl al-Ḥaffār. Al-Khaṭīb says he is not a *thiqah* (reliable). I say (i.e. al-Dhahabī) he is suspected of lying; he brings forth *awābid* (unusual reports)."[854]

As mentioned previously, **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).

Ibn al-Maghāzilī narrates — **Aḥmad ibn Muḥammad** informed us *ijāzatan* (he authorized us to narrate this ḥadīth) — ʿUmar ibn ʿAbd Allāh ibn Shawdhab informed us — **Muḥammad ibn al-Ḥasan ibn Ziyād** narrated to us — **Yūsuf ibn ʿĀṣim** narrated to us — Aḥmad ibn Ṣubayḥ narrated to us — **Yaḥyā ibn Yaʿlā** narrated to us — from **ʿUmar ibn ʿĪsā** — from Jābir who said: 'When the verse: '***And whether [or not] We take you away [in death], indeed, We will take retribution upon the***'[855] was revealed to the Messenger of Allah, he said: '(And whether [or not] We take) ʿAlī ibn Abī Ṭālib (i.e. Nabī صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ said the personal pronoun '**you**' in the verse referred to ʿAlī ibn Abī Ṭālib).'"[856]

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[852] Sūrah al-Zukhruf: 44.
[853] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 321.
[854] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/238.
[855] Sūrah al-Zukhruf: 41.
[856] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 366.

As mentioned previously, **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).

Aḥmad ibn Muḥammad is (**Aḥmad ibn Muḥammad**) **ibn ʿAbd al-Wahhāb**. He was unable to distinguish between who he transmitted from.

Muḥammad ibn al-Ḥasan ibn Ziyād and **Yūsuf ibn ʿĀṣim** could not be traced.

Yaḥyā ibn Yaʿlā is apparently (**Yaḥyā ibn Yaʿlā**) **al-Aslamī**. He is *ḍaʿīf* (weak).

If **ʿUmar ibn ʿĪsā** is (**ʿUmar ibn ʿĪsā**) **al-Aslamī**, then he is *matrūk* (suspected of forgery).

Therefore, the ḥadīth is *bāṭil* (false).

Al-Daylamī narrates from Jābir ibn ʿAbd Allāh: ***'And whether [or not] We take you away [in death], indeed, We will take retribution upon them.'***[857] was revealed regarding ʿAlī ibn Abī Ṭālib and how he will enact revenge against *al-Nākithīn* and *al-Qāsiṭīn* after me (i.e. after Nabī ﷺ.)"[858]

I did not come across its chain of transmission.

[857] Sūrah al-Zukhruf: 41
[858] Al-Daylamī: *Musnad al-Firdaws*, 33/4417.

Ḥadīth 20

يدخل من أمتي الجنة سبعون ألفا لا حساب عليهم، ثم التفت إلى علي عليه السلام فقال: هم من شيعتك، وأنت إمامهم.

"Seventy thousand people from my Ummah will enter *Jannah* (Paradise) without any reckoning." Then he turned to ʿAlī and said: "They will be from your *shīʿah* (group) and you will be their leader."

Ibn al-Maghāzilī narrates — **Al-Qāḍī Abū Jaʿfar Muḥammad ibn Ismāʿīl al-ʿAlawī** informed us — Abū Muḥammad ʿAbd Allāh ibn Muḥammad ibn ʿUthmān al-Muzanī al-Ḥāfiẓ (ibn al-Saqqā') narrated to us — **Abū ʿAbd Allāh Aḥmad ibn ʿAlī al-Rāzī** narrated to us — ʿAlī ibn al-Ḥusayn ibn ʿUbayd al-Rāzī narrated to us — Ismāʿīl ibn Abān al-Azdī narrated to us — from ʿAmr ibn Ḥurayth — from **Dāwūd ibn Sulayk** — from Anas ibn Mālik who said: 'The Messenger of Allah ﷺ said...'"[859]

This ḥadīth is *bāṭil* (false) and *munkar* (unacceptable).

Ibn Ḥibbān is the only person to regard *Dāwūd ibn Sulayk* as a *thiqah* (reliable).

Al-Dhahabī mentions a biography of Abū Jaʿfar Muḥammad ibn Ismāʿīl al-ʿAlawī; however, he mentions nothing (positive or negative) about his status as a narrator.[860]

I do not know who **ʿAlī ibn al-Ḥusayn ibn ʿUbayd al-Rāzī** is.

It is possible that the person narrating from him is **ibn al-Khaṣīb**. He is not a *thiqah* (reliable).[861]

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[859] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 335.
[860] Al-Dhahabī: *Tārīkh al-Islam*, 30/82.
[861] Ibn Ḥajar: *Lisān al-Mīzān*, 1/225.

As mentioned previously, **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).

The following ḥadīth narrated by Imām al-Bukhārī and Imām Muslim contradict this ḥadīth and is therefore proof that it is unacceptable and false. Imām al-Bukhārī and Imām Muslim narrate:

عن عمران بن حصين، أن النبي صلى الله عليه وسلم قال: يدخل الجنة من هؤلاء سبعون ألفا بغير حساب .فأفاض القوم فيهم وقالوا: نحن الذين آمنا بالله، واتبعنا رسوله، فنحن هم، أو أولادنا الذين ولدوا في الإسلام، فإنا ولدنا في الجاهلية. فبلغ النبي صلى الله عليه وسلم فخرج، فقال: هم الذين لا يسترقون، ولا يتطيرون، ولا يكتوون، وعلى ربهم يتوكلون.

...Seventy thousand from these people shall enter *Jannah* (Paradise) without reckoning. So the people started speaking about the issue and said, 'It is we who have believed in Allah and followed His Messenger; therefore, those people (i.e. he was referring to) are either ourselves or our children who were born in the era of Islam (i.e. as Muslims), since we were born in *Jāhiliyyah* (the Pre-Islamic Period of Ignorance) (i.e. we were not born Muslim).' When the Prophet ﷺ heard this, he came out and said. 'They do not seek *ruqyah* (incantations), nor do they believe in good or bad omens (caused by birds), nor do they cauterize themselves; rather, they place their trust (only) in their Lord.'[(862)]

This ḥadīth is also narrated by Ibn ʿAbbās and Abū Hurayrah.[(863)]

[(862)] Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*: 5/5378, 5420; Imām Muslim: *Ṣaḥīḥ Muslim*, 1/218.

[(863)] Ibn ʿAbbās's version is narrated by: Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, 5/5420, 6175; Imām Muslim: *Ṣaḥīḥ Muslim*, 1/220; Imām al-Tirmidhī: *Sunan al-Tirmidhī*, 4/2446; Imām Aḥmad: *Musnad Aḥmad*, 1/271.
Abū Hurayrah's version is narrated by: Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, 5/5474, 6176; Imām Muslim: *Ṣaḥīḥ Muslim*, 1/216.

Ḥadīth 21

لما نزلت: قُل لَّا أَسْئَلُكُمْ عَلَيْهِ أَجْرًا إِلا الْمَوَدَةَ فِي الْقُرْبَىٰ [الشورى: 23] ، قالوا: يا رسول الله، ومن قرابتك هؤلاء الذين وجبت علينا مودتهم؟ قال: علي، وفاطمة، وابناهما.

When the verse: 'Say, [O Muḥammad], 'I do not ask you for it [i.e., this message] any payment [but] only good will through [i.e., due to] kinship.'[864] **was revealed, the people said: "O Messenger of Allah, who is this kinship upon whom it is compulsory for us to love?" He said: "ʿAlī, Fāṭimah and their two sons."**

Al-Ṭabarānī and others narrate — from **Ḥarb ibn al-Ḥasan al-Ṭaḥḥān** — **Ḥusayn al-Ashqar** narrated to us — from **Qays ibn al-Rabīʿ** — from al-Aʿmash, from Saʿīd ibn Jubayr, from ibn ʿAbbās.[865]

The chain of transmission for this ḥadīth is *bāṭil* (false).

Al-Azdī said that **Ḥarb ibn al-Ḥasan al-Ṭaḥḥān's** ḥadīth are of little worth. Ibn Ḥibbān mentions this in *Kitāb al-Thiqāt*.[866]

As mentioned previously, **al-Ashqar** is *ḍaʿīf* (weak).

Qays ibn al-Rabīʿ is *ḍaʿīf* (weak).

Yaḥyā al-Ḥimmānī provides a *tābiʿ* (parallel narration) for al-Ṭaḥḥān.[867] However, he himself is guilty of *saraqat al-ḥadīth*[868] (appropriating ḥadīth).

Al-Albānī says this ḥadīth is *bāṭil* (false).[869]

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[864] Sūrah al-Shūrā: 23.
[865] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 3/2641, 11/12259.
[866] Ibn Ḥajar: *Lisān al-Mīzān*, 2/184.
[867] Al-Shajarī: *al-Amālī*, 1/720; Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 352.
[868] For an explanation of this term, please see p. 878 onwards [translator's note]
[869] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 1/4974.

Ibn Ḥajar says that the chain of transmission is *wāh* (feeble).[870]

After quoting this ḥadīth from Ibn Abī Ḥātim and subsequently ruling it to be *ḍaʿīf* (weak), Ibn Kathīr writes:

> To claim this verse was revealed in al-Madīnah (i.e. after the *Hijrah*) is unlikely. It is a *Makkī* verse (revealed before the Hijrah). Fāṭīmah had absolutely no children at that time since she only married ʿAlī رَضِيَ اللَّهُ عَنْهُ after the Battle of Badr in the second year after Hijrah. The truth of this verse is according to how *Ḥibr al-Ummah* (the Doctor of the Ummah) and *Tarjumān al-Qur'ān* (the Greatest Interpreter of the Qur'ān) ʿAbd Allāh ibn ʿAbbās interpreted it, as al-Bukhārī narrates. Do not deny the instruction to treat the *Ahl al-Bayt* (Family of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) well and to honour and respect them; for they are from a pure offspring; from the noblest house on the face of this earth, especially if they adhere to the clear authentic Prophetic Sunnah, such as their predecessors like al-ʿAbbās and his children, and ʿAlī and the members of his house and family رَضِيَ اللَّهُ عَنْهُمْ.[871]

Ibn Taymiyyah says this ḥadīth is a lie according to all the ḥadīth scholars.[872]

Al-Haythamī writes: "In *Tafsīr al-Thaʿlabī*, al-Thaʿlabī included a lengthy ḥadīth under the verse: '***I do not ask you for it [i.e., this message] any payment [but] only goodwill through [i.e., due to] kinship***' that is along its lines. Shaykh al-Islām, al-Ḥāfiẓ Ibn Ḥajar says: 'The signs of fabrication on it are clear.'"[873]

There is an authentic ḥadīth which contradicts this ḥadīth and proves the verse has a wider meaning. Imām al-Bukhārī narrates — from Ṭāwūs — from Ibn ʿAbbās who was asked regarding the verse: "***[but] only good will through [i.e., due to] kinship.***"[874] Saʿīd ibn Jubayr (who was

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[870] Ibn Ḥajar: *Fatḥ al-Bārī*, 8/564.
[871] Ibn Kathīr: *Tafsīr Ibn Kathīr*, 7184.
[872] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 4/563.
[873] Ibn Ḥajar al-Haytamī: *al-Ṣawāʿiq al-Muḥriqah*, 2/500.
[874] Sūrah al-Shūrā, 23.

present then) said, 'It means here (to show what is due for) the relatives of Muḥammad ﷺ.' Ibn ʿAbbās responded: 'You have hurried in giving the answer! There was no sub-tribe of the Quraysh but the Prophet ﷺ had relatives therein.' The Prophet ﷺ said: 'I do not want anything from (you) except to be kind to me for my kinship with you.'"[875]

In this ḥadīth, Ibn ʿAbbās disliked the fact that Saʿīd ibn Jubayr restricted the relatives of the Prophet ﷺ to just his family. This further emphasizes the fact that the first ḥadīth is *bāṭil* (false).

[875] Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, 3/3306.

Ḥadīth 22

وقف على علي بن أبي طالب سائل وهو راكع في تطوع، فنزع خاتمه، فأعطاه السائل، فأتى رسول الله صلى الله عليه وسلم فأعلمه ذلك فنزلت على النبي صلى الله عليه وسلم هذه الآية: إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَوٰةَ وَيُؤْتُونَ الزَّكَوٰةَ وَهُمْ رٰكِعُونَ [المائدة: 55]. فقرأها رسول الله صلى الله عليه وسلم، ثم قال: من كنت مولاه فعلي مولاه، اللهم وال من والاه، وعاد من عاداه.

During a voluntary ṣalāḥ, a beggar stood near ʿAlī ibn Abī Ṭālib while he was in *rukūʿ* (state of bowing during ṣalāh). ʿAlī removed his ring and handed it to the beggar (i.e. while in ṣalāh). Later on, he came to the Messenger of Allah ﷺ and informed him of what he did. Subsequently, the following verse was revealed to the Prophet ﷺ: '*Your ally is none but Allah and [therefore] His Messenger and those who have believed—those who establish prayer and give zakāh, and they bow [in worship].*' [876] The Messenger of Allah ﷺ read the verse and said, "Whoevers *mawlā* I am, ʿAlī is his *mawlā*. O Allah! Show love to that person who shows love to him and show enmity to that person who shows enmity to him!"

This ḥadīth is narrated by ʿAmmār ibn Yāsir, ʿAlī and Ibn ʿAbbās رضي الله عنهم.

The Ḥadīth of ʿAmmār ibn Yāsir

Al-Ṭabarānī narrates — Muḥammad ibn ʿAlī al-Ṣā'igh narrated to us — **Khālid ibn Yazīd al-ʿUmarī** narrated to us — **Isḥāq ibn ʿAbd Allāh ibn Muḥammad ibn ʿAlī ibn Ḥusayn** narrated to us — from al-Ḥasan ibn

[876] Al-Mā'idah: 55.

Zayd — from his father, Zayd ibn al-Ḥasan — from his grandfather who said: 'I heard ʿAmmār ibn Yāsir say...'"[877]

Khālid ibn Yazīd al-ʿUmarī is a *kadhdhāb* (liar).[878]

I do not know who the above-mentioned *Isḥāq* is.

The Ḥadīth of ʿAlī

Ibn ʿAsākir and al-Ḥākim narrate — from Muḥammad ibn Yaḥyā ibn Ḍurays al-ʿAbdī — **ʿĪsā ibn ʿAbd Allāh ibn ʿUbayd Allāh ibn ʿUmar ibn ʿAlī ibn Abī Ṭālib** narrated to us — **my father** narrated to me — from **his father** — from his grandfather — from ʿAlī.[879]

ʿĪsā, **his father** (**ʿAbd Allāh**) and **his grandfather** (**ʿUbayd Allāh**) could not be traced.

I think ʿĪsa here is ʿĪsa ibn ʿAbd Allāh ibn Muḥammad ibn ʿUmar ibn ʿAlī ibn Abī Ṭālib al-ʿAlawī. He is suspected of lying.[880] Ibn ʿAsākir also narrates the ḥadīth with this name in another place via ibn al-Ḍurays.[881]

Ibn ʿAsākir (also) narrates this ḥadīth (i.e. the original one) with a chain of transmission that contains the narrator **Abū al-Faḍl Muḥammad ibn ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn al-Ḥārith al-Ramlī**.[882] Al-Dhahabī and ibn Ḥajar both say that he brings forth *bāṭil* (false) reports.[883] His teacher, **al-Qāḍī Ḥamlah ibn Mukhammar** could not be traced.

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[877] Al-Ṭabarānī: *al-Muʿjam al-Awsaṭ*, 6/6232.
[878] Ibn Ḥajar: *Lisān al-Mīzān*, 2/389.
[879] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/356-357; al-Ḥākim: *Maʿrifat ʿUlūm al-Ḥadīth*, p. 102.
[880] Ibn Ḥajar: *Lisān al-Mīzān*, 4/399.
[881] Ibn ʿAsākir: *Tārīkh Dimashq*, 45/303.
[882] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/357.
[883] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/627; ibn Ḥajar: *Lisān al-Mīzān*, 5/255.

Al-Shajarī (also) narrates this ḥadīth with a chain of transmission that contains the narrator **Ḥusayn ibn Mukhāriq**.[884] Al-Dāraquṭnī says he fabricates ḥadīth.

Ibn al-Maghāzilī (also) narrates this ḥadīth — from Abū al-Faraj al-Khuyūṭī — **ʿAbd al-Ḥamīd ibn Mūsā al-ʿAbbād** narrated to us — **Muḥammad ibn Isḥāq al-Khazzāz** narrated to us — **ʿAbd Allāh ibn Bakkār** narrated to us — **ʿUbayd ibn Abī al-Fāḍl** narrated to us — from Muḥammad ibn al-Ḥasan — from his father — from his grandfather — from ʿAlī رَضِيَ اللَّهُ عَنْهُ.[885]

Mostly everyone above al-Khuyūṭī is unknown.

The Ḥadīth of Ibn ʿAbbās

Al-Shajarī and **Ibn al-Maghāzilī** narrate — from **ʿAbd al-Wahhāb ibn Mujāhid** — from his father — from Ibn ʿAbbās who said: "The following verse was revealed regarding ʿAlī ibn Abī Ṭālib, '***Your ally is none but Allah and [therefore] His Messenger and those who have believed—those who establish prayer and give zakāh, and they bow [in worship].***'"[886],[887]

ʿAbd al-Wahhāb ibn Mujāhid is *matrūk* (suspected of forgery). Sufyān al-Thawrī deemed him a liar.

Al-Shajarī narrates this version from — **Muḥammad ibn Marwān** — from **Muḥammad ibn al-Sā'ib** — from **Abū Ṣāliḥ** — from Ibn ʿAbbās.[888] He went on to mention a lengthy ḥadīth.

Muḥammad ibn Marwān is (Muḥammad ibn Marwān) al-Suddī al-Saghīr.

His teacher is **al-Kalbī**. They are both *kadhdhāb*s (liars).

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[884] Al-Shajarī: *al-Amālī*, 1/671.
[885] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 355.
[886] Sūrah al-Mā'idah, 55.
[887] Al-Shajarī: *al-Amālī*, 1/679; Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 354.
[888] Al-Shajarī: *al-Amālī*, 1/680.

Abū Ṣāliḥ is (Abū Ṣāliḥ) Bādhām. He is *ḍaʿīf* (weak).

Ibn al-Maghāzilī narrates this version with a chain of transmission that contains multiple *ʿilal* (defects that affect the authenticity of the ḥadīth).[889] The most severe defect is the fact that **Muḥammad ibn al-Sā'ib** (al-Kalbī who is a liar) appears in the chain of transmission.

Abū Ṣāliḥ (Bādhām) also appears in the chain of transmission. He is *ḍaʿīf* (weak).

Ibn Ṭāwān also appears in the chain of transmission. He (too) is *ḍaʿīf* (weak).

Ibn Shawdhab also appears in the chain of transmission. His name has been previously mentioned.

With all of this, there also exist a number of other narrators in the chain of transmission that I could not trace.

Ibn al-Maghāzilī also narrates this version with a chain of transmission that predominantly contains unknown narrators.[890]

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

There is a difference of opinion regarding **Muṭṭalib ibn Ziyād** and **al-Suddī (Ismāʿīl ibn ʿAbd al-Raḥmān)**.

Ibn al-Maghāzilī also narrates this version with another chain of transmission that is *sāqiṭ* (wholly unreliable).[891] It contains **Ibrāhīm ibn Muḥammad ibn Maymūn**; he is not a *thiqah* (reliable).

It also contains the narrator **ʿAlī ibn ʿĀbis**. As mentioned previously, he is *ḍaʿīf* (weak).

[889] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 357.
[890] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 356.
[891] Ibid., ḥadīth no. 358.

It also contains the narrator **Muḥammad ibn Jaʿfar ibn Muḥammad al-ʿAskarī**. He could not be traced.

It also contains the narrator **Ibn Ṭāwān**. As mentioned previously, he is *ḍaʿīf* (weak).

Ibn Jarīr also cited several *maqṭūʿ*[892] reports; however, they are all inauthentic.

Al-Albānī ruled this ḥadīth to be *munkar* (unacceptable). He writes:

> Know that this ḥadīth is not strengthened by the chains of transmission that al-Suyūṭī quoted in *al-Durr al-Manthūr*.[893] Most of the chains are extremely weak and all of them cannot be used as a valid proof since they are *mursal*[894] (halted narrations) and *muʿḍal*[895].[896]

Ibn Taymiyyah writes:

> Some liars fabricated a ḥadīth saying that this verse was revealed regarding ʿAlī when he offered his ring in *ṣadaqah* (charity) during ṣalāh. The ḥadīth scholars agree, by consensus, that this ḥadīth is a lie. They deemed it a lie for several reasons.[897]

He went on to mention all the reasons, had it not been a lengthy discussion, I would have mentioned it here.

Some Added Remarks

There are reports from the *Āl al-Bayt* (Family of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that contradict this report, which further attests to its

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[892] *Maqṭūʿ* is a narration attribute to a *tābiʿī* (Successor). [translator's note]
[893] Al-Suyūṭī: *al-Durr al-Manthūr*, 2/293.
[894] For an explanation of this term, please see p. 878 onwards [translator's note]
[895] The term *muʿḍal* refers to a ḥadīth that has a chain of transmission wherein at least two consecutive narrators are missing. [translator's note]
[896] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4921.
[897] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 2/30.

unacceptability. Abū Nuʿaym, ibn Abī Ḥātim, Ibn Jarīr, and Ibn ʿAsākir narrate — from ʿAbd al-Malik ibn Abī Sulaymān who said:

> I asked Abū Jaʿfar Muḥammad ibn ʿAlī regarding the verse: *Your ally is none but Allah and [therefore] His Messenger and those who have believed—those who establish prayer and give zakāh, and they bow [in worship].* [(898)]
>
> He said, "(It refers to) The Companions of Muḥammad ﷺ."
>
> I said, "They are saying it is referring to ʿAlī."
>
> He said, "ʿAlī is from the Companions." [(899)]

The chain of transmission for this ḥadith is *ṣaḥīḥ* (authentic). Based on this, how could some of the members of the Ahl al-Bayt (Household of the Prophet ﷺ) not know that the verse was revealed regarding ʿAlī رضي الله عنه?

Ibn Jarīr al-Ṭabarī narrates:

> Hannād ibn al-Sarrī narrated to us — Yūnus ibn Bukayr narrated to us — Ibn Isḥāq narrated to us — my father Isḥāq ibn Yasār narrated to me — from ʿUbādah ibn al-Walīd ibn ʿUbādah ibn al-Ṣāmit who said, "When Banū Qaynuqāʿ fought against the Messenger of Allah ﷺ, ʿUbādah ibn al-Ṣāmit (who was one from Banū ʿAwf ibn al-Khazraj) walked to the Messenger of Allah ﷺ and disavowed himself from them to the Messenger of Allah ﷺ. He disowned his allies in favour of Allah and His Messenger ﷺ and said, 'I am turning towards Allah, His Messenger and the Believers. And I am disavowing myself from the *Kuffār* (disbelievers) and their friendship.' Regarding him and his statement, 'I am turning towards Allah, His Messenger and the Believers. And I am disavowing myself from the *Kuffār* (disbelievers) and their friendship,' the verse: '*Your ally is none but Allah and [therefore] His Messenger and those who have believed—those*

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(898) Al-Mā'idah: 55.

(899) Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 3/185; ibn Abī Ḥātim: *Tafsīr Ibn Abī Ḥātim*, 4/1162; ibn Jarīr: *Tafsīr al-Ṭabarī*, 8/531; ibn ʿAsākir: *Tārīkh Dimashq*, 54/290.

who establish prayer and give zakāh, and they bow [in worship]' [900] was revealed, until the verse, '*And whoever is an ally of Allah and His Messenger and those who have believed—indeed, the party of Allah—they will be the predominant.*' [901]

Abū Kurayb narrated to us — Ibn Idrīs narrated to us — I heard by father — from ʿAṭiyyah ibn Saʿd who said, "Ubādah ibn al-Ṣāmit came to the Messenger of Allah ﷺ..." [902]

And then he mentioned a similar ḥadīth.

The first chain of transmission is *ḥasan* (fair).

In short, the ḥadīth (of ʿAlī giving his ring in ṣalāh) is *bāṭil* (false). All of its chains of transmission are *wāhiyah* (feeble) and *sāqiṭah* (wholly unrealible). They revolved around narrators that are liars—or have been accused of lying, abandoned and unknown. Additionally, there is an authentic ḥadīth that contradicts it.

[900] Al-Mā'idah: 55.
[901] Al-Mā'idah: 56.
[902] Ibn Jarīr al-Ṭabarī: Tafsīr al-Ṭabarī, 8/529.

Ḥadīth 23

في قوله سبحانه وتعالى: وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ [محمد: 30]، قال: ببغضهم علي بن أبي طالب.

Regarding the verse of Allah سُبْحَانَهُ وَتَعَالَىٰ, ...but you will surely know them by the tone of [their] speech,[903] the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "By their hatred for ʿAlī ibn Abī Ṭālib."

Ibn al-Maghāzilī narrates — Aḥmad ibn Muḥammad ibn ʿAbd al-Wahhāb informed us *idhnan* (he authorized us to narrate this ḥadīth) — Abū Aḥmad ʿUmar ibn ʿAbd Allāh ibn Shadhab informed us — Jaʿfar ibn Muḥammad ibn Nuṣayr (al-Khuldī) narrated to us — **ʿAbd Allāh ibn Ayyūb ibn Zādān al-Khazzāz** narrated to us — Zakariyyā ibn Yaḥyā narrated to us — **ʿAlī ibn Qādim** narrated to us — from **a man** — from **Abū Hārūn al-ʿAbdī** — from Abū Saʿīd al-Khudrī.[904]

The chain of transmission for this ḥadīth is *bāṭil* (false).

Abū Hārūn al-ʿAbdī is *matrūk* (suspected of forgery).

There is a difference of opinion regarding the status of **ʿAlī ibn Qādim**.

His teacher in this ḥadīth is *majhūl* (unknown).

I could not trace **Ibn Zādān**.

[903] Sūrah Muḥammad: 30.
[904] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 359.

Ḥadīth 24

في قوله: سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا [مريم: 96] قال: المحبة في صدور المؤمنين نزلت في علي بن أبي طالب كرم الله وجهه.

Regarding the verse: '*...the Most Merciful will appoint for them affection,*'[905] The Prophet ﷺ said, "Love in the hearts of the believers was revealed regarding ʿAlī ibn Abī Ṭālib (May Allah ennoble his face)."

Al-Ṭabarānī narrates — from ʿAwn ibn Salām — **Bishr ibn ʿUmārah** narrated to us — from Abū Rawq — from **al-Ḍaḥḥāk** — from Ibn ʿAbbās.[906]

Bishr ibn ʿUmārah is *ḍaʿīf* (weak). In fact, al-Dāraquṭnī says he is *matrūk* (suspected of forgery).

Al-Ḍaḥḥāk did not meet Ibn ʿAbbās.

Ibn al-Maghāzilī narrates — from **Yūsuf ibn Yaʿqūb ibn Yūsuf** — Muḥammad ibn al-Ḥārith narrated to us — **Isḥāq ibn Bishr** narrated to us — Khālid ibn Yazīd narrated to us — from Ḥamzah al-Zayyāt — from Abū Isḥāq — from al-Barā' ibn ʿĀzib who said that the Messenger of Allah ﷺ said to ʿAlī, "O ʿAlī, say, 'O Allah, grant me a promise, and grant me affection with You, and place my love in the hearts of the believers.'" And then the following verse was revealed regarding ʿAlī ibn Abī Ṭālib رضي الله عنه, *Indeed, those who have believed and done righteous deeds—the Most Merciful will appoint for them affection.*[907] ,[908]

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[905] Sūrah Maryam: 96.
[906] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 12/12655 and *al-Muʿjam al-Awsaṭ*, ḥadīth no. 5516.
[907] Sūrah Maryam: 96.
[908] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 374.

Yūsuf ibn Yaʿqūb ibn Yūsuf is *ḍaʿīf* (weak).[909]

Isḥāq ibn Bishr is either (Isḥāq ibn Bishr) al-Bukhārī or (Isḥāq ibn Bishr) al-Kāhilī. Both of them are *kadhdhāb*s (liars).

Ibn Taymiyyah spoke at length on how, in terms of its meaning, the ḥadīth is *bāṭil* (false).[910] I have cited this in the original work.

In short, the ḥadīth is *bāṭil* (false).

[909] Al-Khaṭīb: *Tārīkh Baghdād*, 14/320.
[910] Ibn Taymiyyah: *Minhāj al-Sunnah*, 7/136-137.

Ḥadīth 25

دخلت أم أيمن على النبي صلى الله عليه وسلم وهي تبكي! فقال لها النبي صلى الله عليه وسلم: ما يبكيك لا أبكى الله عينيك؟ قالت: بكيت يا رسول الله لأني دخلت منزل رجل من الأنصار، وقد زوج ابنته رجلا من الأنصار، فنثر على رؤوسهم لوزا وسكرا، فذكرت تزويجك فاطمة من علي، ولم تنثر عليها شيئا !فقال النبي صلى الله عليه وسلم: لا تبكي يا أم أيمن، فوالذي بعثني بالكرامة، واستخصني بالرسالة، ما أنا زوجته، ولكن الله تبارك وتعالى زوجه من فوق عرشه، وما رضيت حتى رضي علي، وما رضي علي حتى رضيت، وما رضيت حتى رضيت فاطمة، وما رضيت فاطمة حتى رضي الله رب العالمين، يا أم أيمن لما زوج الله تبارك وتعالى فاطمة من علي، أمر الملائكة المقربين أن يحدقوا بالعرش، وفيهم جبرائيل، وميكائيل، وإسرافيل، فأحدقوا بالعرش، وأمر الحور العين أن يتزين، وأمر الجنان أن تزخرف، فكان الخاطب الله تبارك وتعالى، والشهود الملائكة، ثم أمر الله شجرة طوبى أن تنثر عليهم، فنثرت اللؤلؤ الرطب، مع الدر الأخضر، مع الياقوت الأحمر، مع الدر الأبيض، فتبادرت الحور العين يلتقطن من الحلي، والحلل، ويقلن: هذا من نثار فاطمة بنت محمد صلى الله عليه وسلم.

Umm Ayman entered the presence of the Prophet ﷺ and she was crying. The Prophet ﷺ said to her, “What makes you cry? May Allah not make your eyes cry.” She said, “I am crying, O Messenger of Allah, because I entered the home of a man from the Anṣār and he had just given his daughter’s hand in marriage to another man from the Anṣār. He had sprinkled sugar (sweet) and almonds over their heads (in celebration). I recalled when you married Fāṭimah to ʿAlī, you did not sprinkle anything on her!” The Prophet ﷺ said, “Do not cry, O Umm Ayman. By He who sent me with honour and selected me with His Message, I did not perform the marriage (to ʿAlī), Allah سُبْحَانَهُ وَتَعَالَىٰ performed ʿAlī’s

marriage from above His ʿ*Arsh*. I was not pleased until ʿAlī was pleased and ʿAlī was not pleased until I was pleased. And I was not pleased until Fāṭimah was pleased and Fāṭimah was not pleased until Allah, the Lord of the Worlds was pleased. O Umm Ayman, when Allah سُبْحَانَهُ وَتَعَالَى performed Fāṭimah's marriage to ʿAlī, He ordered the closest angels to surround the ʿ*Arsh*, including Jibrīl, Mīkāʿīl, and Isrāfīl who were (also) present amongst them. He (also) ordered the damsels of Jannah to beautify themselves and the Heavens to ornament itself. Allah (Himself) performed the marriage while the Angels were the witnesses. Thereafter, He ordered the tree of *Ṭūbā* to sprinkle fresh pearls, white gems, green chrysolites, and red rubies on them. The damsels rushed to collect them saying, 'This is from the scattered (jewellery) of Fāṭimah bint Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.'"

This ḥadīth is narrated from Jābir, Ibn Masʿūd, Anas, Ibn ʿAbbās, Asmā' bint ʿUmays, Abū Saʿīd, Abū Hurayrah, Abū Ayyūb, ʿAlī, Maʿqil, ʿImrān ibn Ḥuṣayn, and Bilāl ibn Ḥamāmah رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Jābir

This version of the ḥadīth has the following three chains of transmission:

1. **Ibn al-Maghāzilī** narrates — **Abū al-Ḥasan Aḥmad ibn al-Muẓaffar ibn Aḥmad al-ʿAṭṭār al-Faqīh al-Shāfiʿī** informed us — Abū Muḥammad ʿAbd Allāh ibn Muḥammad ibn ʿUthmān al-Muzanī (ibn al-Saqqā' al-Ḥāfiẓ al-Wāsiṭī) informed us — ʿAlī ibn al-ʿAbbās al-Bajalī narrated to us — **ʿAlī ibn al-Muthannā al-Ṭuhawī** narrated to us — Zayd ibn al-Ḥubāb narrated to us — **Ibn Lahīʿah** (**ʿAbd Allāh ibn Lahīʿah**) **ibn ʿUqbah** narrated to us — **Abū al-Zubayr** narrated to us — from Jābir ibn ʿAbd Allāh

Abū Ṭālib Muḥammad ibn Aḥmad ibn ʿUthmān informed us — **Abū ʿAbd Allāh Muḥammad ibn Zayd ibn Marwān** informed us in the year 372 — **Muḥammad ibn ʿAlī ibn Shādhān** narrated to us — **al-Ḥasan ibn Muḥammad ibn ʿAbd al-Wāḥid** narrated to us — Zayd ibn Ḥubāb narrated to us — **Ibn Lahīʿah** narrated to us — **Abū al-Zubayr** narrated a similar report to us from Jābir.[911]

This ḥadīth is unequivocally fictitious and *mawḍūʿ* (fabricated). May Allah disgrace the fabricator. Notice how he brazenly made Allah سُبْحَانَهُ وَتَعَالَىٰ perform the marriage and made the Angels as witnesses!

The first chain of transmission contains the following defects:

- **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).
- Nobody regarded his teacher, **Abū al-Ḥasan Aḥmad ibn al-Muẓaffar ibn Aḥmad al-ʿAṭṭār al-Faqīh al-Shāfiʿī** as a *thiqah* (reliable).
- Ibn Ḥibbān is the only person to regard **ʿAlī ibn al-Muthannā al-Ṭuhawī** as a *thiqah* (reliable). He is notorious for regarding *majhūl* (unknown) narrators as reliable. Ibn ʿAdī indicated towards him being *ḍaʿīf* (weak).
- **Ibn Lahīʿah** is *ḍaʿīf* (weak).
- **Abu al-Zubayr** is a *mudallis*[912] (obfuscates when he narrates).

The second chain of transmission contains the following defects:

- **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).
- I do not know who his teacher, **Abū Ṭālib Muḥammad ibn Aḥmad ibn ʿUthmān** is.

[911] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 393.
[912] For an explanation of this term, please see p. 878 onwards [translator's note]

- I do not know who **Abū ʿAbd Allāh Muḥammad ibn Zayd ibn Marwān** is.
- I do not know who **Muḥammad ibn ʿAlī ibn Shādhān** is.
- I do not know who **al-Ḥasan ibn Muḥammad ibn ʿAbd al-Wāḥid** is.
- **Ibn Lahīʿah** is *ḍaʿīf* (weak).
- **Abu al-Zubayr** is a *mudallis* (obfuscates when he narrates).

Ibn ʿAsākir also narrates this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).[913]

It contains the narrator **Sulaymān ibn Shuʿayb ibn al-Layth ibn Saʿd al-Miṣrī**. He is accused of lying.[914]

It also contains the narrator **Abū al-Qāsim ibn Abī al-ʿAlā'**. His name is **ʿAlī ibn Muḥammad ibn ʿAlī ibn Aḥmad**. I have not seen anyone regard him as a *thiqah* (reliable).

The chain of transmission also contains two other narrators, namely **ʿAbd Allāh ibn Ḥayyān ibn ʿAbd al-ʿAzīz al-Mawṣilī** and **Ibrāhīm ibn ʿAbd al-ʿAzīz** who I could not trace. Al-Dhahabī says:

> ʿAbd al-ʿAzīz ibn Ḥayyān (maybe he is al-Mawṣilī) narrates from Hishām ibn ʿAmmār a false report. What more can I say?[915]

Ibn Ḥajar disagreed with al-Dhahabī in that his (i.e. ʿAbd al-ʿAzīz ibn Ḥayyān's) biography is mentioned in *Tārikh Dimashq* of Ibn ʿAsākir.[916]

Ibn Ḥajar is correct; however, there is no mention of anyone regarding him as a *thiqah* (reliable).

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[913] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/126.
[914] Ibn Ḥajar: *Lisān al-Mīzān*, 3/95.
[915] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/627.
[916] Ibn Ḥajar: *Lisān al-Mīzān*, 4/29.

Ibn al-Maghāzilī also narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Aḥmad ibn Hārūn al-Karkhī al-Ḍarīr**.[917] Al-Khaṭīb mentions his biography without any reference to his status as a narrator.[918]

It also contains the narrator **Abū al-Ḥasan ʿAlī ibn Aḥmad ibn Nūḥ**. I think he is **ibn Ishāq al-Sarī al-Dībājī**. Al-Burqānī says the ḥadīth critics have criticized him.[919]

It also contains the narrator **Ibn Lahīʿah**. He is *ḍaʿīf* (weak).

Abū al-Zubayr is also in the chain of transmission. He is a *mudallis* (obfuscates when he narrates).

2. Ibn ʿAsākir narrates Jābir's version of the ḥadīth with a chain of transmission that is *bāṭil* (false).[920]

   It contains the narrator **Mūsā ibn Ibrāhīm Abū ʿImrān al-Marwazī**. Yaḥyā ibn Maʿīn deemed him a *kadhdhāb* (liar). Al-Dāraquṭnī and others say he is *matrūk* (suspected of forgery).

   It also contains the narrators' **ʿĀṣim ibn al-Ḥasan ibn Muḥammad**, **ʿAbd al-Wāḥid ibn Muḥammad**, **Aḥmad ibn Muḥammad ibn Saʿīd**, and **Muḥammad ibn Aḥmad ibn al-Ḥasan**. There is uncertainty about them.

   Ibn al-Maghāzilī also narrates this version with a chain of transmission that is also *bāṭil* (false).[921] The *matn* (text) is fabricated.

   This chain of transmission contains **al-Khuyūṭī** and **his teacher**. Their status has already been mentioned in the previous ḥadīth.

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[917] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 394.
[918] Al-Khaṭīb: *Tārīkh Baghdād*, 5/194.
[919] Ibn Ḥajar: *Lisān al-Mīzān*, 4/197.
[920] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/127.
[921] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 395.

It also contains the narrator **Mūsā ibn Ibrāhīm al-Marwazī**. He is a *kadhdhāb* (liar), as alluded to above.

It also contains **Naṣr ibn Shuʿayb**. I could not trace him. It is possible he is mentioned by al-Dhahabī in *al-Lisān*.[922] If it is the same person, he was regarded as *ḍaʿīf* (weak).

3. Ibn al-Jawzī (also) narrates Jābir's version with a chain of transmission that is *bāṭil* (false).[923]

   It contains the narrator **Shuʿayb ibn Wāqid**. Al-Fallās crossed out his ḥadīth.

   It also contains the narrator **Muḥammad ibn Zakariyyā ibn Dīnār al-Ghallābī**. Al-Dāraquṭnī suspected him of fabricating ḥadīth.

   Ibn al-Jawzī said that this ḥadīth is *mawḍūʿ* (fabrication) that was fabricated by Muḥammad ibn Zakariyyā.

   Ibn Taymiyyah writes: "This ḥadīth is a fabrication and a lie according to all of the scholars of ḥadīth."[924]

The Ḥadīth of Ibn Masʿūd

Al-Ṭabarānī narrates an abridged version of this ḥadīth that only makes mentions of the marriage.[925] He and others also narrate a lengthy version of the ḥadīth with a chain of transmission from **ʿAbd al-Nūr ibn ʿAbd Allāh al-Mismaʿī** — from Shuʿbah ibn al-Ḥajjāj — from ʿAmr ibn Murrah — from Ibrāhīm who said: "Masrūq narrated to me from ʿAbd Allāh ibn Masʿūd..."[926]

[922] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/251.
[923] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/416-417.
[924] Ibn Taymiyyah: *Minhāj al-Sunnah*, 8/245.
[925] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 10/10305.
[926] Ibid., 22/1020.

ʿAbd al-Nūr ibn ʿAbd Allāh al-Mismaʿī is a *kadhdhāb* (liar) and a *waḍḍāʿ* (fabricator).[927]

The ḥadīth is recorded in several works on *mawḍūʿāt* (fabrications).[928]

Abū Nuʿaym and others also narrate this version from **Khālid ibn ʿAmr al-Silafī** — ʿUbayd Allāh ibn Mūsā narrated to us — Sufyān al-Thawrī narrated to us — from al-Aʿmash — from Ibrāhīm — from ʿAlqamah — from ʿAbd Allāh ibn Masʿūd.[929]

In Abū Nuʿaym's chain of transmission, the name ʿAmr ibn Khālid al-Silafī is inverted. His name is actually Khālid ibn ʿAmr al-Silafī.

Ibn al-Jawzī states: "This ḥadīth is *mawḍūʿ* (fabricated). **Khālid ibn ʿAmr al-Ḥimṣī** is suspected of lying. Jaʿfar al-Firyābī says he used to lie."[930]

Al-Shawkānī was adamant that the ḥadīth is a fabrication.[931]

As I have mentioned in the original work, al-Dhahabī and others also held similar views.

However, al-Silafī enjoys *tawābiʿ*[932] (parallel narrations) from **Muḥammad ibn ʿAlī ibn Rāshid and Sufyān ibn Muḥammad al-Miṣṣīṣī**. Ibn Jumayʿ narrates — **Aḥmad ibn Saʿīd** narrated to us — from Muḥammad ibn ʿAlī ibn Rāshid.[933] Both of these narrators are unknown.

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[927] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/671; al-ʿUqaylī: *al-Ḍuʿafāʾ al-Kabīr*, 3/114.
[928] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/415; al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 338; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 4/1845.
[929] Abū Nuʿaym: *Ḥilyat al-Awliyāʾ*, 5/59.
[930] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/419.
[931] Al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 339.
[932] For an explanation of this term, please see p. 878 onwards [translator's note]
[933] Ibn Jumayʿ: *Muʿjam al-Shuyūkh*, p. 193.

Ibn ʿAdī narrates a ḥadīth with **Sufyān ibn Muḥammad al-Miṣṣīṣī**.[934] He is *matrūk* (suspected of forgery) and is guilty of *saraqat al-ḥadīth*[935] (appropriating ḥadīth).

After al-Dhahabī cites this under the biography of al-Miṣṣīṣī, he says: "This is a lie."[936]

Ibn ʿAdī says: "This (ḥadīth) from al-Thawrī with this chain of transmission is *bāṭil* (false) and *munkar* (unacceptable)."[937]

The Ḥadīth of Anas

This version of the ḥadīth has the following chains of transmission:

1. Ibn ʿAsākir narrates a lengthier version with a chain of transmission that is *muẓlim* (murky).[938] It contains a narrator by the name of **Muḥammad ibn Nahār**. He is *ḍaʿīf* (weak).

   It also contains the narrator **ʿAbd al-Malik ibn Khayyār**. He is *majhūl* (unknown).

   It also contains the narrator **Muḥammad ibn Zakariyyā ibn Dīnār**. He is a *kadhdhāb* (liar).

   It also contains the narrators **Hushaym** and **al-Ḥasan**. They are *mudallis* (obfuscate when they narrate).

   The following people ruled the ḥadīth to be a lie: al-Dhahabī, Ibn Ḥajar, al-Shawkānī, and Ibn al-Jawzī.[939]

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[934] Ibn ʿAdī: *al-Kāmil*, 3/419.
[935] For an explanation of this term, please see p. 878 onwards [translator's note]
[936] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/172.
[937] Ibn ʿAdī: *al-Kāmil*, 3/420.
[938] Ibn ʿAsākir: *Tārīkh Dimashq*, 37/13.
[939] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/654, 3/542; ibn Ḥajar: *Lisān al-Mīzān*, 4/63, 5/163; al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 339; ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/417-418.

2. **Ibn al-Maghāzilī** narrates with a chain of transmission that is *sāqiṭ* (wholly unreliable).[940] Most of its narrators are unknown; except for ʿUmar ibn al-Rabīʿ al-Kashshāb, he is a *kadhdhāb* (liar).[941]

The Ḥadīth of Ibn ʿAbbās

This version of the ḥadīth has the following chains of transmission:

1. Ibn al-Jawzī and others narrate from **ʿAbd al-Raḥmān ibn Muḥammad ibn Ukht ʿAbd al-Razzāq** — **"Tawbah ibn ʿAlwān al-Baṣrī** narrated to us — Shuʿbah narrated to us — from Abū Ḥamzah — from Ibn ʿAbbās who said, "When Fāṭimah was married of to ʿAlī رَضِيَ اللَّهُ عَنْهُ, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was in front of her, Jibrīl was to her right, Mīkā'īl was to her left, and seventy thousand angels were behind her praising and glorifying Allah سُبْحَانَهُ وَتَعَالَى until the time of *fajr*."[942]

   Tawbah ibn ʿAlwān al-Baṣrī is *matrūk* (suspected of forgery). Al-Dhahabī says, "This (ḥadīth) is clearly a lie."[943]

   Ibn al-Jawzī says this ḥadīth is *mawḍūʿ* (fabricated).

   Al-Shawkānī says, "This chain of transmission contains a *kadhdhāb* (liar) by the name of **ʿAbd al-Raḥmān ibn Muḥammad ibn Ukht ʿAbd al-Razzāq**."[944] He (also) cited the statements of Ibn al-Jawzī and al-Dhahabī.

2. Ibn al-Jawzī narrates with the words: "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: 'O ʿAlī, indeed Allah has married you to Fāṭimah and made her *ṣadāq* (dowry) the (entire) earth; whoever walks

[940] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 396.
[941] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/196.
[942] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/419-420.
[943] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/361.
[944] Al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 339.

upon in with hatred for you, he has walked (while committing) *ḥarām* (unlawful).'"[945]

This ḥadīth is *mawḍūʿ* (fabricated). **Al-Dhāri**ʿ the *kadhdhāb* (liar) and *waḍḍāʿ* (fabricator) is suspected of fabricating this ḥadīth.[946]

Al-Khaṭīb suspected **al-Ḥasan ibn al-Ḥusayn ibn Dūmā** of forging reports.

Muḥammad ibn Saʿīd ibn Nabahān is *mukhtaliṭ* (commits serious errors).

The following people have mentioned this ḥadīth in their work on *mawḍūʿāt* (fabrications): al-Shawkānī, al-Suyūṭī, and Ibn ʿIrāq.[947]

3. Al-Ṭabarānī and others narrate from Ibn ʿAbbās who said: "When the Prophet ﷺ married Fāṭimah to ʿAlī, Fāṭimah said: 'O Messenger of Allah, you have married me off to a poor man. He has nothing.' The Messenger of Allah ﷺ said: 'O Fāṭimah, are you not pleased that Allah سُبْحَانَهُ وَتَعَالَى *selected* two men from the people of this world: one of them is your father, and the other is your husband.'"[948]

   This ḥadīth will be independently dealt with later.

4. Al-Ṭabarānī narrates — from **Yaḥyā ibn al-ʿAlā'** — from his uncle, Shuʿayb ibn Khālid — from **Ḥanẓalah ibn Sabrah ibn al-Musayyab ibn Najiyyah** — from **his father** — from **his grandfather** — from Ibn ʿAbbās.[949] He went on to mention a very long ḥadīth.

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[945] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/416.
[946] Ibn al-Jawzī and al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, p. 147.
[947] Al-Shawkānī: *al-Fawā'īd al-Majmūʿah*, ḥadīth no. 338; al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/362; ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/411.
[948] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 11/11153.
[949] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 22/1022, 24/362 and *al-Aḥādīth al-Ṭiwāl*, ḥadīth no. 55.

The ḥadīth is a lie. **Yaḥyā ibn al-ʿAlā'** is a *kadhdhāb* (liar).

Ḥanẓalah ibn Sabrah ibn al-Musayyab ibn Najiyyah, **his father**, and **his grandfather** are all unknown. Ibn Ḥibbān regarded the father and grandfather as reliable.

The Ḥadīth of Asmā' bint ʿUmays

Ibn al-Jawzī narrates — from **Maʿbad ibn ʿAmr al-Baṣr** — Jaʿfar narrated to us — from his forefathers that Asmā' bint ʿUmays (said)..." [950]

Ibn al-Jawzī says this ḥadīth is undoubtedly *mawḍūʿ* (fabricated).

Al-Dhahabī says, "May Allah curse the one who fabricated it." [951]

Al-Dhahabī and Ibn Ḥajar state: "**Maʿbad ibn ʿAmr** — from **Jaʿfar al-Ḍubaʿī** — from Jaʿfar ibn Muḥammad al-Ṣādiq; he (i.e. Maʿbad) narrates a false report regarding the wedding of Fāṭimah. Aḥmad ibn Muḥammad ibn Anas al-Qirmiṭī narrates this ḥadīth from him. The fabricator is one of these two people." [952]

Al-Shawkānī was adamant that the ḥadīth is a fabrication. [953]

Previously mentioned was the narration of ʿAbd al-Razzāq and others from Maʿmar — from Ayyūb — from ʿIkrimah and/or Abū Yazīd al-Madīnī (Abu Bakr al-Ṣanʿānī was unsure) — from Asmā' bint ʿUmays who said: "When Fāṭimah was given to ʿAlī (in marriage) we found nothing in his house except for some sand that was spread out on the floor, a pillow stuffed with palm-fibre, a jug and a jar (for water). So Nabī ﷺ sent for ʿAlī (and said): 'Do not do anything (or he said: 'Do not approach your wife) until I come to you...'" [954]

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[950] Ibid., 1/420-421.
[951] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, p. 150.
[952] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/141; ibn Ḥajar: *Lisān al-Mizān*, 6/59.
[953] Al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 339.
[954] ʿAbd al-Razzāq: *Muṣannaf ʿAbd al-Razzāq*, 5/9781.

The problems of this ḥadith have already been mentioned.[955]

The Ḥadīth of Abū Saʿīd

Ibn ʿAsākir narrates this version with a chain of transmission that contains the narrator **ʿAmr ibn Thābit**.[956]

ʿAmr ibn Thābit is **ibn Hurmuz al-Bakrī**. He is *matrūk* (suspected of forgery).

It also contains a narrator by the name of **Muḥammad ibn al-Qāsim al-Muḥāribī**. As mentioned previously, he is *ḍaʿīf* (weak).

The Ḥadīth of Abū Hurayrah

Ibn ʿAsākir narrates this version from **Jaʿfar ibn Hārūn al-Farrā'** — **Muḥammad ibn Kathīr** narrated to us — from al-Awzāʿī — from Yaḥyā ibn Abī Kathīr — from Abu Salamah — from Abū Hurayrah.[957] Then he mentioned a lengthy ḥadīth.

Al-Dhahabī states: "Jaʿfar ibn Hārūn al-Farrā' from Muḥammad ibn Kathīr al-Ṣanʿānī; he (i.e. Jaʿfar) brought forth a fabricated report."[958]

I think he was referring to Muḥammad ibn Kathīr al-Ṣanʿānī; he commits a lot of errors.

Ibn al-Mibrad al-Ḥanbalī states: "This ḥadīth is *munkar* (unacceptable). There are many fabricated and unacceptable aḥādīth on this topic. From these aḥādīth, Ibn ʿAsākir narrates a *jayyid* (good) chain of transmission in *Tārīkh Dimashq*, despite them being fabricated and weak."[959]

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[955] See Ḥadīth no. 26 of Section One. [translator's note]
[956] Ibid., 42/133.
[957] Ibid., 42/125.
[958] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/420.
[959] Ibn Mibrad: *al-Naqd al-Tamām fī man Zawwajahu al-Nabī ʿAlayhi wa al-Salām*, p. 29.

The Ḥadīth of Abū Ayyūb

Ibn ʿAsākir narrates this version — from **Qays ibn al-Rabīʿ** — from al-Aʿmash — from **ʿAbāyah** — from Abū Ayyūb al-Anṣārī who said: "The Messenger of Allah ﷺ said to ʿAlī: 'I was ordered to get you married from the Heavens.'" [960]

Qays ibn al-Rabīʿ is *ḍaʿīf* (weak).

As mentioned previously, **ʿAbāyah** is (also) *ḍaʿīf* (weak).

The Ḥadīth of ʿAlī

Ibn ʿAsākir narrates this version with a chain of transmission that contains the narrator **al-ʿAbbās ibn Jaʿfar ibn Zayd ibn Ṭalq al-Shannī al-Baṣrī al-ʿAbdī.** [961] Abū Ḥātim says he is *majhūl* (unknown).

His father and **grandfather**, I could not trace.

The Ḥadīth of Maʿqil

Imām Aḥmad narrates this version from **Khālid ibn Ṭahmān** — from Nāfiʿ ibn Abī Nāfiʿ — from Maʿqil ibn Yasār. [962]

Khālid ibn Ṭahmān is *mukhtaliṭ*[963] (commits serious errors).

The Ḥadīth of ʿImrān ibn Ḥuṣayn

Abū Nuʿaym and Ibn ʿAsākir narrate this version from **Kathīr al-Nawwā'** — from ʿImrān ibn Ḥuṣayn. [964]

Abu Nuʿaym says: "This is how ʿAlī ibn Hāshim narrates this ḥadīth, as a *mursal*[965] (halted) ḥadīth. Nāṣiḥ Abū ʿAbd Allāh narrates it from

[960] Ibid., 42/125.
[961] Ibid., 42/125-126.
[962] Imām Aḥmad: *Musnad Aḥmad*, 5/26.
[963] For an explanation of this term, please see p. 878 onwards [translator's note]
[964] Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 2/42; ibn ʿAsākir: *Tārīkh Dimashq*, 42/134.
[965] For an explanation of this term, please see p. 878 onwards [translator's note]

Simāk — from Jābir ibn Samurah *muttaṣilan* (i.e. contiguous and not halted)."

Kathīr al-Nawwā' is *ḍaʿīf* (weak).

The Ḥadīth of Bilāl ibn Ḥamāmah

Al-Khaṭīb narrates this version with a chain of transmission that contains eight *majhūl* (unknown) narrators.[966]

The following people have mentioned this ḥadīth in their work on *mawḍūʿāt* (fabrications): Ibn al-Jawzī, al-Dhahabī, al-Suyūṭī, Ibn ʿIrāq, al-Shawkānī, and al-Albānī.[967]

In short, this is not one ḥadīth; it is a number of aḥādīth, none of which are authentic. Most of the chains of transmission are *sāqiṭah* (wholly unreliable) that revolve around narrators that are either abandoned, liars or are simply unknown. Notwithstanding the authenticity of the actual incident of the marriage, these additions are *bāṭil* (false).

[966] Al-Khaṭīb: *Tārīkh Baghdād*, 4/210.
[967] Ibn al-Jawzī and Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, p. 136; al-Suyūṭī: *al-Laʾālī al-Maṣnūʿah*, 1/347; ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/367; al-Shawkānī: *al-Fawāʾīd al-Majmūʿah*, ḥadīth no. 332; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4942.

Ḥadīth 26

إن عليا احتاج حاجة شديدة، ولم يكن عنده شيء، فخرج من البيت، فوجد دينارا فعرفه فلم يعرفه أحد، فقالت فاطمة عليها السلام: ما عليك لو جعلتها على نفسك، وابتعت بها لنا دقيقا، فإن جاء صاحبه رددته عليه. قال: فخرج يبتاع به دقيقا، فأتى رجلا معه دقيق، فقال: كم بدينار؟ فقال: كذا، وكذا، فقال: كل .فكال، فأعطاه الدينار، فقال: والله لا آخذه! قال: فرجع إلى فاطمة عليها السلام فأخبرها، فقالت: سبحان الله أخذت دقيق الرجل، وجئت بدينارك، قال: حلف أن لا يأخذه، فما أصنع؟ قال: فمكث يعرف الدينار، وهم يأكلون الدقيق، حتى نفد ولم يعرفه أحد، فخرج يشتري به دقيقا، فإذا هو بذلك الرجل بعينه، معه دقيق، قال: كم بدينار؟ قال: كذا وكذا، قال: كل. فكال له، فأعطاه، فحلف أن لا يأخذه، فجاء بالدينار والدقيق، فأخبر فاطمة عليها السلام، فقالت: سبحان الله جئت بالدقيق، ورجعت بدينارك؟ فقال: فما أصنع؟ حلف أن لا يأخذه حتى ينفد، قالت: كان لك أن تبادره إلى اليمين. قال: فمكث يعرف الدينار، وهم يأكلون الدقيق حتى نفد، قال: فخرج يشتري دقيقا، فإذا هو بذلك الرجل بعينه، معه دقيق! قال: كم بدينار؟ قال: كذا وكذا! قال: كل، فكال له فقال علي: والله لتأخذنه، ثم رمى به وانصرف. قال رسول صلى الله عليه وسلم يا علي كيف كان أمر الدينار؟ فأخبره أمره وما صنع، فقال رسول الله صلى الله عليه وسلم لعلي الله رضي الله عنه: أتدري من الرجل؟ ذاك جبرائيل صلوات الله عليه، وكان رزقا ساقه الله إليكم، والذي نفسي بيده لو لم تحلف ما زلت تجده ما دام الدينار في يدك.

ʿAlī was in dire need (of financial assistance), he had absolutely nothing. So he left the house and found a dinār. He made a public announcement (i.e. to see if somebody would claim it) and nobody laid claim to it. Fāṭimah رَضِيَ اللَّهُ عَنْهَا asked, “What harm is there if you claim it for yourself? You can purchase some flour for us; if the owner comes (to claim it), you can return it back to him.” (After taking the dinār) ʿAlī went out to purchase some flour. He came to

a man that had flour and asked, "How much can I get for one dinār?" The man replied, "Such and such an amount." He said, "Weigh it (i.e. so I can purchase it)." He weighed it. ʿAlī went to hand the dinār to the man but he said: "By Allah, I will not take it." ʿAlī returned to Fāṭimah رَضِيَ اللَّهُ عَنْهَا and informed her of what had transpired. She said, "Subḥān Allah; you took the flour of the man and returned with your dinār." He said, "He swore an oath that he would not take it from me, what can I do?" ʿAlī continued with his public announcement (i.e. to see if somebody would claim the dinār) while they were consuming the flour. The dinār remained unclaimed until such a time whereby all the flour had been consumed. ʿAlī went out (again) with the dinār to purchase (more) flour. He came across the exact same man as before, and (again) he had flour with him. "How much can I get for one dinār?" The man replied, "Such and such an amount." He said, "Weigh it (i.e. so I can purchase it)." He took hold of the flour and said, "By Allah, you will take it (i.e. the dinār) from me." He tossed the dinār to him and left. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to ʿAlī: "O ʿAlī, what happened with the dinār?" ʿAlī informed him of the dinār and what he subsequently did. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "Do you know who the man was? It was Jibrīl عَلَيْهِ السَّلَامُ. The dinār was *rizq* (sustenance) which Allah brought for you. By Him in Whose hand my soul lies, if you did not take that oath you would have found it (i.e. the flour) with you for as long as you had the dinār in your hand."

Ibn al-Maghāzilī narrates this ḥadīth with two chains of transmission from **Abū Hārūn al-ʿAbdī** — from Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ.[968]

The ḥadīth is *bāṭil* (false). It contains the following defects:

[968] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 414 and 415.

1. As mentioned previously (on more than one occasion), **Abū Hārūn al-ʿAbdī** is *matrūk* (suspected of forgery).
2. **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).
3. Both chains of transmission contain narrators that I could not trace.

Ḥadīth 27

إن رسول الله صلى الله عليه وسلم أخذ بيد حسن وحسين فقال: من أحبني وأحب هذين وأباهما وأمهما، كان معي في درجتي يوم القيامة.

The Prophet ﷺ took Ḥasan and Ḥusayn by the hand and said, "Whoever loves me and loves these two, and their father and mother, shall be with me on my level on the Day of Resurrection."

Imām al-Tirmidhī and others narrate — from Naṣr ibn ʿAlī al-Jahḍamī — **ʿAlī ibn Jaʿfar** ibn Muḥammad narrated to us — my brother, Mūsā ibn Jaʿfar ibn Muḥammad informed me — from his father, Jaʿfar ibn Muḥammad — from his father, Muḥammad ibn ʿAlī — from his father, ʿAlī ibn al-Ḥusayn — from his father — from his grandfather, ʿAlī ibn Abī Ṭālib."[969]

Imām al-Tirmidhī said that this ḥadīth is *ḥasan gharīb* (fair rare).

ʿAlī ibn Jaʿfar's *ʿadālah* (integrity) is unknown. No one has deemed him a *thiqah* (reliable).

Al-Dhahabī states: "The chain of transmission is *ḍaʿīf* (weak) and the *matn* (text) is *munkar* (unacceptable)."[970]

In another place, he states:

> This ḥadīth is *munkar jiddan* (very unacceptable)... All of the narrators are reliable except for ʿAlī ibn Jaʿfar; perhaps he is the one who did not accurately transmit the words of the ḥadīth. Despite the Prophet's ﷺ love for Ḥasan and Ḥusayn and continuous pronouncements of their virtues, this would not make him say that every single person who loves them will be on the same level as him

[969] Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3733.
[970] Al-Dhahabī: *Siyar Aʿlām al-Nubalā'*, 3/254.

in *Jannah* (Paradise). It could be that he only said: '...he will be with me in *Jannah* (Paradise).' The following statement of the Prophet ﷺ is *mutawātir*[971] (massively transmitted): 'A man will be with whom he loves (on the Day of Judgement).'[972]

Regarding the narrator Naṣr ibn ʿAlī, he is one of the leading ḥadīth scholars.

Al-Albānī (also) ruled the ḥadīth to be *munkar* (unacceptable).[973]

[971] For an explanation of this term, please see p. 878 onwards [translator's note]
[972] Ibid., 12/135.
[973] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 7/3122.

Ḥadīth 28

إن فاطمة عليها السلام أتت النبي صلى الله عليه وسلم فقالت: عليك السلام يا رسول الله! قال: وعليك السلام يا بنية، فقالت: والله ما أصبح يا نبي الله في بيت علي طعام، ولا دخل بين شفتي طعام منذ خمس، ولا لنا ثاغية ولا راغية، ولا أصبح في بيته سفة. قال لها: ادني مني، فدنت فقال: أدخلي يدك بين ظهري، فهوت فإذا هي بحجر بين كتفي النبي صلى الله عليه وسلم مربوطا بعمامته إلى صدره! فصاحت فاطمة صيحة شديدة. وقال: ما أوقد في دار محمد نار منذ شهر. ثم قال لها: أما تدرين ما منزلة علي مني؟ كفاني أمري وهو ابن اثنتي عشرة سنة، وضرب بين يدي بالسيف وهو ابن ست عشرة سنة، وقاتل الأبطال وهو ابن سبع عشرة سنة، وفرج همومي! وهو ابن اثنتين وعشرين سنة وحده، وكان من معه خمسون رجلا. فأشرق وجه فاطمة ولم تزل قدماها من مكانها حتى أتت عليا، فإذا البيت قد أنار بنور وجهها! وقال لها علي: يا بنت محمد لقد خرجت من عندي ووجهك علي غير هذا الحال؟ فقالت: إن النبي أخبرني بفضلك.

Fāṭimah رَضِيَ اللَّهُ عَنْهَا came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, “May peace be upon you, O Messenger of Allah.” He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “May peace be upon you too, O my beloved daughter.” She said, “By Allah, there is no food in the house of ʿAlī this morning, O Messenger of Allah. And no food has entered between my two lips for the past five days. We have absolutely nothing. There is (also) nothing to drink in his house.” He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to her, “Come close to me.” Fāṭimah said, “I went close to him.” He said to me, “Insert your hand in my back.” She dropped her hand inside and noticed a stone between the shoulder blades of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that was tied to his turban (and) bound to the chest (i.e. the lower part of chest near the stomach). Fāṭimah screamed loudly. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “A fire has not been lit (i.e. for cooking) in the house of Muḥammad for a month.” And then he said, “Do you

not know ʿAlī's rank with me? He sufficed me in my affair (i.e. when I first proclaimed the Message of Islam) and he was only twelve years old. He struck a sword (i.e. he fought in war) in front of me and he was only sixteen years old. He fought leading figures and he was only seventeen years old. He removed my grief and he was only twenty-two years old (i.e. by removing the gate of Khaybar alone), and there were fifty other people with him." The face of Faṭimah رَضِيَ اللَّهُ عَنْهَا lit up; her feet continued moving from her place until she (eventually) came to ʿAlī رَضِيَ اللَّهُ عَنْهُ. The house was illuminated by the light on her face! ʿAlī said to her, "O daughter of Muḥammad, you left my presence and your face was not in this state?" She said, "The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed me of your virtue."

Ibn al-Maghāzilī narrates — Muḥammad ibn Aḥmad ibn ʿUthmān informed us — Abū ʿUmar Muḥammad ibn al-ʿAbbās ibn Ḥayyawayh informed us idhnan (he granted us authority to transmit this ḥadīth) — **Abū ʿAbd Allāh al-Ḥusayn ibn ʿAlī ibn al-Ḥusayn al-Asadī al-Dahhān** informed us — ʿAlī ibn al-Ḥusayn al-Bazzār narrated to us — Ismāʿīl ibn Ṣubayḥ narrated to us — Yaḥyā ibn Miswar narrated to us — from **ʿAlī ibn Ḥazawwar** — from **al-Aṣbagh** — from Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ who raised the ḥadīth (i.e. he said that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said).[974]

This ḥadīth is *munkar* (unacceptable) and *bāṭil* (false). It is replete with defects, including the following:

- **Ibn al-Maghāzilī** is *ḍaʿīf* (weak)
- **ʿAlī ibn al-Ḥazawwar** is *matrūk* (suspected of forgery)
- **Al-Aṣbagh ibn Nubātah** is *matrūk* (suspected of forgery)

[974] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 427.

- Al-Khaṭīb mentions a biography of al-Dahhān; however, he mentions nothing of his status as a narrator.[975]

[975] Al-Khaṭīb: *Tārīkh Baghdād*, 8/71.

Ḥadīth 29

من أراد أن ينظر إلى آدم في علمه، ونوح في فهمه، وإبراهيم في حكمه، ويحيى بن زكريا في زهده، وموسى بن عمران في بطشه فلينظر إلى علي بن أبي طالب.

Whoever desires to see the knowledge of Ādam, the understanding of Nūḥ, the forbearance of Ibrāhīm, the asceticism of Yaḥyā ibn Zakariyyā and the strength of Mūsā ibn ʿImrān should look at ʿAlī ibn Abī Ṭālib.

This ḥadīth is narrated from Abū al-Ḥamrā', Abū Saʿīd, Ibn ʿAbbās, and Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Abū al-Ḥamrā'

Ibn al-Jawzī and Ibn ʿAsākir narrate — from **Abū ʿUmar al-Azdī** — from Abū Rāshid al-Ḥubrānī — from Abū al-Ḥamrā' who said, "I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say..."[976]

Ibn al-Jawzī says: "This ḥadīth is *mawḍūʿ* (fabricated). Abū ʿUmar is *matrūk* (suspected of forgery)."

I could not trace Abū ʿUmar, or Abū ʿAmr (as it appears in Ibn ʿAsākir's version).

Al-Daylamī (as it appears in al-Suyūṭī's *al-La'ālī al-Maṣnūʿah*) narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Abū Dāwūd**.[977] His name is **Nufayʿ al-Aʿmā** and he is a *kadhdhāb* (liar).

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[976] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/370; Ibn ʿAsākir: *Tārīkh Dimashq*, 42/313.
[977] Al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/325.

It also contains the narrators ʿ**Alī ibn al-Ḥusayn** and **Muḥammad ibn Abī Hāshim al-Nawfalī**. I could not trace them.

The Ḥadīth of Abū Saʿīd

Ibn Shāhīn narrates this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).[978] It contains the narrator **Abū Hārūn al-ʿAbdī**. He is *matrūk* (suspected of forgery).

It also contains the narrator **Muḥammad ibn ʿImrān ibn Ḥajjāj**. I could not trace who he is.

The Ḥadīth of Ibn ʿAbbās

This version of the ḥadīth is narrated by al-Dhahabī and Ibn ʿIrāq.[979]

Al-Dhahabī says:

> I do not know who Misʿar ibn Yaḥyā al-Nahdī is, and he narrates an unacceptable report. Ibn Baṭṭāh says, "Abū Dharr Aḥmad ibn al-Bāghandī narrated to us — **my father** informed us — from **Misʿar ibn Yaḥyā**; **Sharīk** narrated to us — from **Abū Isḥāq** — from **his father** — from Ibn ʿAbbās.[980]

Ibn ʿIrāq adds:

> Al-Bukhārī says regarding Abū al-Ḥamrā', "It has been said that he saw the Prophet ﷺ. His ḥadīth are inauthentic."[981]

The following can also be added to their comments on the chain of transmission:

- **Sharīk** has elements of *ḍʿuf* (weakness).

[978] Ibn Shāhīn: *Sharḥ Madhāhib Ahl al-Sunnah*, ḥadīth no. 107.
[979] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/99; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/385.
[980] Op.cit.
[981] Op.cit.

- Abū Isḥāq al-Sabīʿī is a *mudallis*[982] (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors.
- The father of Abū Ishāq al-Sabīʿī could not be traced.
- Al-Bāghandī's father's name is Muḥammad ibn Muḥammad ibn Sulaymān ibn al-Ḥārith. He commits much *tadlīs* (obfuscation when he narrates) and transmits ḥadīth that he did not hear. He (also) drops the name of the person who narrated to him, as mentioned by al-Dhahabī.[983]

The Ḥadīth of Anas ibn Mālik

Ibn ʿAsākir narrates this version of the ḥadīth.[984] He goes on to say, "This ḥadīth is *shādh bi marrah* (anomalous in its text). There is (also) more than one narrator in the chain of transmission that is *majhūl* (unknown)."

The chain of transmission also contains the narrators **Yūsūf ibn al-Ḥasan al-Baghdādī**, **Muḥammad ibn al-Qāsim**, **Bakkār ibn al-Rayyān al-Hāshimī**, I cuould not trace them.

There is another narrator by the name of **Ibrāhīm ibn Muḥammad ibn Aḥmad al-Qirmīsīnī**. Ibn ʿAsākir mentions his biography without referencing anything regarding his status as a narrator.[985]

There is another narrator by the name of **ʿUmar ibn ʿAlī ibn Saʿīd**. Al-Dhahabī says, "'The chain of transmission of ʿUmar ibn ʿAlī ibn Saʿīd from Yūsuf ibn Ḥasan al-Baghdādī is *muẓlim* (murky) with a report that is inauthentic."[986]

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[982] For an explanation of this term, please see p. 878 onwards [translator's note]
[983] Al-Dhahabī: *Tadhkirat al-Ḥuffāẓ*, 2/736.
[984] Ibn ʿAsākir: *Tārīkh Dimashq*, 7/112.
[985] Ibn ʿAsākir: *Tārīkh Dimashq*, 7/111.
[986] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/214.

Ibn Ḥajar followed suit and added that the intended ḥadīth is this exact ḥadīth that Ibn Asākir narrates.[987]

Ibn ʿIrāq adds, "This does not necessitate that the ḥadīth is *mawḍūʿ* (fabricated). Al-Dhahabī alluded to this by saying it is 'inauthentic and its chain of transmission is *muẓlim* (murky).' And Allah سُبْحَانَهُ وَتَعَالَىٰ knows best."[988]

The signs of fabrication can, at times, be perceived in the chain of transmission, and other times, it can be perceived in the *matn* (text). This is the method of the *ḥuffāẓ* (ḥadīth masters). Ibn ʿIrāq—and al-Suyūṭī before him—only focused on the chain of transmission. Focusing on the chain of transmission alone (and not the actual text) is a form of lenience on their part.

Al-Albānī ruled the ḥadīth to be *mawḍūʿ* (fabricated).[989]

Ibn al-Maghāzilī narrates this version of the ḥadīth with a chain of transmission that is *bāṭil* (false).[990] It contains the narrator **Ibrāhīm ibn Mahdī al-Ablī**. As mentioned previously, the ḥadīth critics deemed him a *kadhdhāb* (liar).

It also contains the narrator **Ibrāhīm ibn Sulaymān ibn Rashīd**, he could not be traced.

Zayd ibn ʿAṭiyyah is another narrator in the chain of transmission. He is *majhūl* (unknown).

There is another narrator by the name of **Abān ibn Fayrūz**. His name is **Abān ibn Abī ʿAyyāsh** and he is *matrūk* (suspected of forgery).

It also contains the narrator **Muḥammad ibn Maḥmūd**, he could not be traced.

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[987] Ibn Ḥajar: *Lisān al-Mīzān*, 4/317.
[988] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/390.
[989] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4903.
[990] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 256.

In short, the ḥadīth is *bāṭīl* (false). All the chains of transmission are *wāhiyah* (feeble).

Ḥadīth 30

إذا كان يوم القيامة نادى مناد من تحت العرش: ألا هاتوا أصحاب محمد، فيؤتى بأبي بكر الصديق، وعمر بن الخطاب، وعثمان بن عفان، وعلي بن أبي طالب. قال: فيقال لأبي بكر: قف على باب الجنة، فأدخل من شئت برحمة الله، وادرأ من شئت بعلم الله. ويقال لعمر: قف على الميزان، فثقل من شئت برحمة الله، وخفض من شئت بعلم الله. ويعطى عثمان من الشجرة التي غرسها الله في الجنة، ويقال له: ذد الناس عن الحوض. ويعطى علي بن أبي طالب حلتين، ويقال له: البسهما، فإني ادخرتهما لك يوم أنشأت خلق السماوات والأرض.

On the Day of Resurrection, a caller will call out from beneath the ʿArsh, "Behold, Bring forth the Companions of Muḥammad." Abū Bakr al-Ṣiddīq, ʿUmar ibn al-Khaṭṭāb, ʿUthmān ibn ʿAffān and ʿAlī ibn Abī Ṭālib will be brought. It will be said to Abū Bakr, "Stand at the door of Jannah and, with the mercy of Allah, grant entry (into Jannah) to whomsoever you will and, with the knowledge of Allah, keep out (of Jannah) whomsoever you will." It will be said to ʿUmar, "Stand at the *Mīzān* (Scales) and make heavy (the scale of good deeds) of whomsoever you want, with the mercy of Allah, and lighten (the scale of good deeds) of whomsoever you want, with the knowledge of Allah." ʿUthmān will be given from the tree which Allah planted in Jannah and it will be said to him, "Chase the people way from the *Ḥawḍ* (Cistern)." ʿAlī ibn Abī Ṭālib will be given two robes and it will be said to him, "Put them on, for I (i.e. Allah سُبْحَانَهُ وَتَعَالَىٰ) have preserved them for you since the day I created the Heavens and the Earth."

This ḥadīth is transmitted from Ibn Jurayj — from ʿAmr ibn Dīnār — from Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ via the following three people:

1. Sufyān al-Thawrī

Ibn Ḥibbān narrates — from **Aḥmad ibn al-Ḥasan ibn al-Qāsim** — Wakīʿ ibn al-Jarrāḥ narrated to us — from Sufyān al-Thawrī — from Ibn Jurayj — from ʿAmr ibn Dīnār — from Ibn ʿAbbās who said, 'The Messenger of Allah ﷺ said...'"[991]

Aḥmad ibn al-Ḥasan ibn al-Qāsim ibn Samurah al-Kūfī (known as Rasūl Nafsih) is a *kadhdhāb* (liar).[992]

2. **Al-Ḥajjāj ibn Muḥammad**

Ibn Ḥibbān narrates this version of the ḥadīth and it contains the narrator **Ibrāhīm ibn ʿAbd Allāh al-Miṣṣīṣī.**[993] He is a *kadhdhāb* (liar) and is guilty of *saraqat al-ḥadīth*[994] (appropriating ḥadīth).[995]

Ibn ʿAsākir also narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Muḥammad ibn al-ʿAbbās Abū Bakr al-ʿAṭṭār al-Murrī.**[996] He is not a *thiqah* (reliable) and cannot be depended upon.[997]

There is another narrator by the name of **ʿUmar ibn ʿAbd Allāh ibn ʿAbd al-Raḥmān al-Bajalī.** I could not trace him.

Ibn Jurayj is another narrator in the chain of transmission. He is a *mudallis*[998] (obfuscates when he narrates) and he is narrating with the expression ʿan (from). Additionally, the *matn* (text) is unresolvably problematic; what is attributed to ʿAlī in this version is attributed to ʿUthmān in the previous version, and vice-versa.

3. **Abū Sulaymān (or Sulaymān) al-Aylī**

[991] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 1/145.
[992] Ibn Ḥajar: *Lisān al-Mīzān*, 1/151; Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 1/145.
[993] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 1/116
[994] For an explanation of this term, please see p. 878 onwards [translator's note]
[995] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/41.
[996] Ibn ʿAsākir: *Tārīkh Dimashq*, 44/192.
[997] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/590; Ibn Ḥajar: *Lisān al-Mīzān*, 5/215.
[998] For an explanation of this term, please see p. 878 onwards [translator's note]

Abū Bakr al-Shāfiʿī narrates this version of the ḥadīth with a chain of transmission that contains the narrator Ibn Jurayj. [999] As mentioned previously, he is a *mudallis* (obfuscates when he narrates).

There is another narrator named **al-Yasaʿ ibn Muḥammad**. Al-Azdī says he is *munkar al-ḥadīth* (transmits unacceptable reports).

I could not trace the other narrators **Abū Sulaymān al-Aylī** and **al-Ḥasan ibn al-Ḥasan al-Nursī** (or al-Qurashī).

Al-Dhahabī states, "The chain of transmission is *muẓlim* (murky). More than one person committed *saraqah*[1000] (the act of appropriating ḥadīth)." [1001]

Al-Ḥakīm al-Tirmidhī cites this ḥadīth in his *Nawādir* (as mentioned by al-Suyūṭī) with a chain of transmission that contains the narrator *al-Ḥasan ibn Ayyūb al-Dimashqī*. [1002] I could not trace him.

It also contains the narrator **ʿAbd Allāh ibn Ṣāliḥ al-Miṣrī**. He used to be the scribe of al-Layth ibn Saʿd. The preponderant opinion regarding him is that he is *ḍaʿīf* (weak).

It also contains the narrator **Ibn Jurayj**. He is a *mudallis* (obfuscates when he narrates).

It also contains the narrator **Salīm ibn ʿAbd Allāh al-Aylī**, he could not be traced. It is evident that he is *majhūl* (unknown). They confused his name; sometimes it is **Salīm ibn ʿAbd Allāh al-Aylī**. Other times, it is **Sulaymān ibn ʿAbd al-Aʿlā al-Aylī**. Other times, it is **Abū Sulaymān al-Aylī**.

[999] Abū Bakr al-Shāfiʿī: *al-Ghaylāniyyāt*, 1/64.
[1000] For an explanation of this term, please see p. 878 onwards [translator's note]
[1001] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 138.
[1002] Al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/352.

Al-Muʿallimī regarded one of the other narrators, **al-Faḍl** as (al-Faḍl) **al-Shaʿrānī**. Al-Qabbānī deemed him a *kadhdhāb* (liar).

Abū Bakr al-Shāfiʿī also narrates this version with a chain of transmission that contains the narrator **Sulaymān ibn Muḥammad ibn al-Faḍl al-Nahrawānī Abū Manṣūr**. [1003] Al-Dāraquṭnī regarded him as *ḍaʿīf* (weak).

It also contains the narrator **Sulaymān ibn ʿAbd al-Aʿlā al-Aylī**. I could not trace him.

The other narrator is **Ibn Jurayj**. He is a *mudallis* (obfuscates when he narrates).

In short, the ḥadīth is *bāṭil* (false). All of the chains of transmission suffer from several defects and illnesses, as is evident from tracing the ḥadīth back to its original sources and scrutinizing the chains of transmission.

[1003] Abū Bakr al-Shāfiʿī: *al-Ghaylāniyyāt*, 1/65

Ḥadīth 31

تؤتى يوم القيامة بناقة من نوق الجنة فتركبها، وركبتك مع ركبتي، وفخذك مع فخدي، حتى تدخل الجنة.

A camel from the camels of Jannah will be brought on the Day of Resurrection and you will mount it. Your knee will be with my knee and your thigh will be with my thigh until you enter Jannah.

This ḥadīth is narrated from Anas ibn Mālik, Ibn ʿAbbās and Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Anas ibn Mālik

Al-Qaṭīʿī narrates (and Ibn ʿAsākir in a similar manner) — ʿAlī ibn al-Ḥasan al-Qāḍī narrated to us — **Abū Masʿūd Muḥammad ibn ʿUbayd ibn ʿAqīl** narrated to us — ʿAbd al-ʿAzīz ibn al-Khaṭṭāb narrated to us — **ʿĪsā** narrated to us; he mentioned it — from Dāwūd ibn Abī Hind — from **Abū Jaʿfar** — from **a man** — from Anas ibn Mālik who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to ʿAlī..."[1004]

The chain of transmission is *sāqiṭ* (wholly unreliable). It contains the following defects:

- **ʿĪsā ibn Muslim Abū Dāwūd al-Kūfī al-Aʿmā** is *ḍaʿīf* (weak). In fact, al-Dāraquṭnī says he is *matrūk* (suspected of forgery).
- I could not ascertain who **Abū Jaʿfar** is.
- There is a *majhūl* (unknown) narrator in the chain of transmission.

[1004] Al-Qaṭīʿī: Zawā'id *Faḍā'il al-Ṣaḥābah*, 2/1047; Ibn ʿAsākir: *Tārīkh Dimashq*, 42/328.

- **Abū Masʿūd Muḥammad ibn ʿUbayd ibn ʿAqīl** could not be traced.

The Ḥadīth of Ibn ʿAbbās

Al-Khaṭib's narration will appear later on in the book. In it, al-ʿAbbās says, "And who, O Messenger of Allah?" He said, "And my brother, ʿAlī will be on a camel from the camels of Jannah; its reins are made of fresh pearls. On it is a litter made from rubies. Its hide is from white corals. There is a crown with seventy pillars on his head made from light. There is not a pillar except that it contains a ruby that lightens the path for the rider. He has on two green ornaments..."[1005]

It will be soon pointed out that the ḥadīth is *mawḍūʿ* (fabricated) and *bāṭil* (false).

The Ḥadīth of Ibn ʿUmar

Ibn ʿAsākir and al-Ṭabarānī narrate — from **Muḥammad ibn ʿAbd Allāh ibn Sulaymān al-Khurāsānī** — ʿAbd Allāh ibn Yaḥyā narrates to us — Ibn al-Mubārak narrated to us — from Maʿmar — from al-Zuhrī — from Sālim — from Ibn ʿUmar.[1006]

Al-Dhahabī writes:

> (The narration of) Muḥammad ibn ʿAbd Allāh ibn Sulaymān al-Khurāsānī — from ʿAbd Allāh ibn Nujayy — from Ibn al-Mubārak is narrated by Bakr ibn Sahl al-Dimyāṭī. It is a fabricated narration.[1007]

The correct name is Yaḥyā, not Nujayy (as mentioned by al-Dhahabī).

Ibn Ḥajar writes, "The signs of fabrication are clear on this narration."[1008]

[1005] Al-Khaṭīb: *Tārīkh Baghdād*, 11/112.
[1006] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/328; al-Ṭabarānī: *al-Muʿjam al-Awsaṭ*, 3/3172.
[1007] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/605.
[1008] Ibn Ḥajar: *Lisān al-Mīzān*, 5/226.

Muʿādh ibn al-Muthannā narrates in *Ziyādāt Musnad Musaddad* (as mentioned in *al-Maṭālib al-ʿĀliyah*): **ʿAbd Allāh ibn Muslim al-Qurashī** narrated to us — al-Walīd ibn Muslim narrated to us — from Maʿmar."[1009]

ʿAbd Allāh ibn Muslim is (**ʿAbd Allāh ibn Muslim**) **ibn Rashīd al-Dimashqī**. He fabricates ḥadīth.[1010]

Qāḍī al-Māristān narrates this version of the ḥadīth with another chain of transmission.[1011] It contains the narrator **Abū Bakr ibn Muḥammad ibn al-Ḥasan al-Naqqāsh al-Muqri'**. Al-Barqānī says, "All the ḥadīth of al-Naqqāsh are *munkar* (unacceptable)."[1012]

The status of **ʿAbd Allāh ibn Muslim al-Dimashqī** has already been mentioned.

In short, the ḥadīth is *bāṭil* (false). All of its chains of transmission are *wāhiyah* (feeble) and extremely weak.

[1009] Ibn Ḥajar: *al-Maṭālib al-ʿĀliyah*, 5/226.
[1010] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 2/44.
[1011] Qāḍī al-Māristān: *Mashyakhat Qāḍī al-Māristān*, 3/552
[1012] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/520.

Ḥadīth 32

سلام عليك أبا الريحانتين من الدنيا، فعن قليل يذهب ركناك، والله خليفتي عليك. فلما قبض النبي صلى الله عليه وسلم قال علي: هذا أحد الركنين الذي قال رسول الله صلى الله عليه وسلم، فلما ماتت فاطمة قال: هو الركن الآخر الذي قال رسول الله صلى الله عليه وسلم.

"May peace be upon you, Abū al-Rayḥānatayn of the Dunyā. Soon, your two pillars will leave; Allah will take my place looking after you after." When the Prophet ﷺ passed away, ʿAlī said, "This is one of the pillars that the Prophet ﷺ spoke about." When Fāṭimah passed away, he said, "This is the other pillar that the Prophet ﷺ spoke about."

Al-Qaṭīʿī and others narrate — from **Muḥammad ibn Yūnus** — **Ḥammād ibn ʿĪsā al-Juhanī** narrated to us — Jaʿfar ibn Muḥammad narrated to us — from his father — from Jābir ibn ʿAbd Allāh al-Anṣārī who said, "The Messenger of Allah ﷺ said to ʿAlī ibn Abī Ṭālib..."[1013]

The chain of transmission is *bāṭil* (false). It contains the following defects:

- **Muḥammad ibn Yūnus** is (**Muḥammad ibn Yūnus**) **al-Kudaymī**. He is *ḍaʿīf* (weak). In fact, he is even suspected of lying.
- **Ḥammād ibn ʿĪsā al-Juhanī** is suspected of fabricating ḥadīth. I have explained this in the original work.

[1013] Al-Qaṭīʿī: *Zawā'id Faḍā'il al-Ṣaḥābah*, 2/1067.

Ḥadīth 33

إنكم لتذكرون رجلا كان يسمع وطء جبريل فوق بيته.

(ʿAlī ibn Abī Ṭālib's name was mentioned in the presence of Ibn ʿAbbās and he said,) You are remembering a man who used to hear the treading of Jibrīl (when he would descend with waḥī (revelation)) above his house.

Al-Qaṭīʿī and Ibn ʿAsākir narrate — from **Suwayd ibn Saʿīd** — **ʿAmr ibn Thābit** narrated to us — from **Abū Isḥāq** — from Saʿīd ibn Jubayr — from Ibn ʿAbbās who said, "'Alī ibn Abī Ṭālib's name was mentioned in his presence and he said..."[1014]

This ḥadīth is *munkar* (unacceptable).

Suwayd is *ḍaʿīf* (weak).

ʿAmr is (**ʿAmr**) **ibn Hurmuz**. He is *matrūk* (suspected of forgery).

Abū Isḥāq is a *mudallis*[1015] (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

[1014] Al-Qaṭīʿī: Zawā'id *Faḍā'il al-Ṣaḥābah*, 2/1112; Ibn ʿAsākir: *Tārīkh Dimashq*, 42/318.
[1015] For an explanation of this term, please see p. 878 onwards [translator's note]

Ḥadīth 34

خرج علينا رسول الله صلى الله عليه وسلم عشية عرفة، فقال: إن الله باهى بكم، وغفر لكم عامة، ولعلي خاصة، وإني رسول الله إليكم غير محاب لقرابتي، هذا جبريل يخبرني أن السعيد حق السعيد من أحب عليا في حياته وبعد موته، وأن الشقي كل الشقي من أبغض عليا في حياته وبعد موته.

The Messenger of Allah ﷺ came to us on the evening of ʿArafah and said, "Allah has boasted about you (His followers) and He has forgiven you, as a whole and (forgiven) ʿAlī, in particular. Verily I am the Messenger of Allah towards you; I do not love people just because they are from my family. This is Jibrīl; he informed me that the truly fortunate person is he who loves ʿAlī while he is alive and after his death. And the truly wretched person is he who hates ʿAlī while he is alive and after his death."

Al-Ṭabarānī and others narrate — from Muḥammad ibn ʿAbd Allāh al-Ḥadramī — **Jandal ibn Wāliq** narrated to us — **Muḥammad ibn ʿUmar al-Māzinī** narrated to us — from **ʿAbbād al-Kulaybī** — from Jaʿfar ibn Muḥammad — from his father — from ʿAlī ibn Ḥusayn — from Fāṭimah al-Sughrā — from Ḥusayn ibn ʿAlī — from his mother, Fāṭimah, the daughter of the Messenger of Allah ﷺ who said..."[1016]

The chain of transmission is *bāṭil* (false). It contains the following defects:

- **Muḥammad ibn ʿUmar al-Māzinī** could not be traced.
- **ʿAbbād ibn Ṣuhayb al-Kulaybī** is *matrūk* (suspected of forgery).[1017]

[1016] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 22/1026.
[1017] Ibn Ḥajar: *Lisān al-Mīzān*, 3/230.

- **Jandal ibn Wālik al-Taghlibī Abū ʿAlī al-Kūfī** is himself a *ṣadūq* (sincere) but *ḍaʿīf* (weak) in his ḥadīth.

Ibn al-Jazrī narrates (also) this version of the ḥadīth.[1018] However, he did not mention the narrator ʿAbbād al-Kulaybī..

[1018] Ibn al-Jazrī: *Manāqib al-Asad al-Ghālib*, ḥadīth no. 27.

Ḥadīth 35

جاءنا رسول الله صلى الله عليه وسلم ونحن مصطجعين في المسجد، وفي يده عسيب رطب، فضربنا، وقال: أترقدون في المسجد؟! إنه لا يرقد فيه أحد. فأجفلنا وأجفل معنا علي بن أبي طالب. فقال رسول الله صلى الله عليه وسلم: تعال يا علي، إنه يحل لك في المسجد ما يحل لي، يا علي ألا ترضى أن تكون مني بمنزلة هارون من موسى إلا النبوة؟ والذي نفسي بيده إنك لتذودن عن حوضي يوم القيامة رجالا، كما يذاد البعير الضال عن الماء بعصا معك من عوسج، كأني أنظر إلى مقامك من حوضي.

The Messenger of Allah ﷺ came to us while we were lying down in the masjid. In his hand was a branch of fresh dates. He nudged us with it and said, "Are you lying down in the masjid? No one is to lie down in the masjid." We jumped up and ʿAli ibn Abī Ṭālib jumped up with us. The Messenger of Allah ﷺ said, "Come, O ʿAlī. What is permissible for me in the masjid is permissible for you. O ʿAlī, are you not pleased that you are unto me as Hārūn was to Mūsā, excluding Prophethood? By Him in Whose hand my soul is, you will drive away men from my *Ḥawḍ* (Cistern) on the Day of Resurrection just as a stray camel is driven away from water with a stick of boxthorn (Lycium) you will have. It is as if I can see your place by my *Ḥawḍ* (Cistern)."

Ibn ʿAsākir narrates — from **Ḥarām**[1019] **ibn ʿUthmān** — from ʿAbd al-Raḥmān and Muḥammad, the sons of Jābir ibn ʿAbd Allāh — from their father, Jābir ibn ʿAbd Allāh al-Anṣārī.[1020]

[1019] His name appears as Ḥizām in the printed edition. However, the name is as I have mentioned.
[1020] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/139.

Ḥarām ibn ʿUthmān is *matrūk* (suspected of forgery).

Al-Albānī and al-Dhahabī say the ḥadīth is *munkar jiddan* (extremely weak and contradicting authentic reports).[1021]

[1021] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4937; al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/469.

Ḥadīth 36

ثلاثة ما كفروا بالله سبحانه وتعالى قط: مؤمن آل ياسين، وعلي بن أبي طالب، وآسية امرأة فرعون.

Three people have never disbelieved in Allah سُبْحَانَهُ وَتَعَالَىٰ: the believer from Āl Yāsīn, ʿAlī ibn Abī Ṭālib, and Āsiyah, the wife of Firʿawn.

Ibn ʿAdī narrates (and Ibn ʿAsākir in a similar manner) — Muḥammad ibn Hārūn ibn Ḥumayd narrated to us — **Muḥammad ibn al-Mughīrah al-Shahrazūrī** narrated to us — Yaḥyā ibn al-Ḥasan al-Madā'inī narrated to us — **Ibn Lahīʿah** narrated to us — from Abū al-Zubayr — from Jābir — from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ...[1022]

Al-Khaṭīb also narrates this ḥadīth from Ibn Ḥumayd.[1023]

Muḥammad ibn al-Mughīrah al-Shahrazūrī fabricates ḥadīth.

Ibn ʿAsākir also narrates this ḥadīth with a different chain of transmission from **ʿAmr ibn Jumayʿ** — from **Ibn Abī Laylā** — from his brother, ʿĪsā — from ʿAbd al-Raḥmān ibn Abī Laylā — from his father.[1024]

ʿAmr ibn Jumayʿ is *matrūk* (suspected of forgery). Yaḥyā ibn Maʿīn deemed him a *kadhdhāb* (liar).

His teacher, **Ibn Abī Laylā's** name is **Muḥammad ibn ʿAbd al-Raḥmān** is *sayyi' al-ḥifẓ* (possessing of a weak memory).

In short, the ḥadīth is *ḍaʿīf jiddan* (extremely weak).

[1022] Ibn ʿAdī: *al-Kāmil*, 6/284; Ibn ʿAsākir: *Tārīkh Dimashq*, 42/313.
[1023] Al-Khaṭīb: *Tārīkh Baghdād*, 14/155.
[1024] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/313.

Ḥadīth 37

صاحب سري علي بن أبي طالب.

ʿAlī ibn Abī Ṭālib is my close confidant.

Ibn ʿAsākir narrates — from **Abū Bakr ibn Yūsuf ibn al-Qāsim** — **Abū ʿAbd Allāh al-Ḥusayn ibn Muḥammad ibn Muṣʿab al-Bajalī al-Kūfī** narrated to us in Kūfah — Aḥmad ibn ʿUthmān narrated to us — **ʿAlī ibn Thābit** narrated to us — Muḥammad ibn Ismāʿīl and Mindal narrated to us — from **Kathīr ibn Abī al-Safīr al-Numayrī** — from Anas ibn Mālik — from Salmān al-Fārisī who said, "The Messenger of Allah ﷺ said..."[1025]

This chain of transmission is *wāh* (feeble). It contains the following defects:

- **ʿAlī ibn Thābit al-Dahhān al-ʿAṭṭār al-Kūfī** was only deemed a *thiqah* by Ibn Ḥibbān.[1026] Ibn Ḥibbān is notorious for regarding *majhūl* (unknown) narrators as reliable.

  Ibn Ḥajar does not have a consistent methodology regarding Ibn Ḥibbān and his incessant regard for treating unknown narrators as reliable. In general, he does not accept them; however, at times, he accepts it on account of a reason that appears to him.

  The preponderant position regarding Ibn Ḥibbān should entail a consistent methodology because his lenience in this regard is undeniable. Whenever he alone deems an unknown narrator reliable, it should be rejected. I have explained this in my book *al-Fawā'id al-Ḥadīthiyyah*.

[1025] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/317.
[1026] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 8/457.

- The chain of transmission also contains the following narrators who I could not trace: **Kathīr ibn Abī al-Safīr al-Numayrī**, **Abū Bakr ibn Yūsuf ibn al-Qāsim**, and **Abū ʿAbd Allāh al-Ḥusayn ibn Muḥammad ibn Muṣʿab al-Bajalī al-Kūfī**.

The ḥadīth is *munkar* (unacceptable and contradicting authentic reports) and *bāṭil* (false).

Ḥadīth 38

كنت عند النبي صلى الله عليه وسلم وعنده أصحابه حافين به إذ دخل علي بن أبي طالب فقال له النبي صلى الله عليه وسلم: يا علي إنك عبقريهم.

I was with the Prophet ﷺ and his Companions were around him. ʿAlī ibn Abī Ṭālib entered and the Prophet ﷺ said to him, "O ʿAlī, you are their genius."

Al-Khaṭīb narrates — from Dāwūd ibn Rashīd — **my father** narrated to me, "One day, I was with al-Mahdī and he mentioned ʿAlī ibn Abī Ṭālib. He said: 'My father narrated to me — from my grandfather — from his father — from Ibn ʿAbbās who said the ḥadīth.' Al-Mahdī said, 'He ﷺ meant ʿAlī is their *sayyid* (leader).'"[1027]

This ḥadīth is *bāṭil* (false).

Al-Khaṭīb mentions a biography of Rashid, the *mawlā* (client) of al-Manṣūr and the father of Dāwūd ibn Rashīd al-Khawārizmī; however, he does not mention anything regarding his status as a narrator.[1028] It is possible that he is the problem in the ḥadīth.

[1027] Al-Khaṭīb: *Tārīkh Baghdād*, 8/436.
[1028] Ibid.

Ḥadīth 39

في قوله تعالى: إِنَّمَآ أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ [الرعد: 7]، قال: رسول الله صلى الله عليه وسلم المنذر، والهاد رجل من بني هاشم.

Regarding the verse, *"You are only a warner, and for every people is a guide,"*[1029] the Messenger of Allah ﷺ is 'the warner' and 'the guide' is a man from Banū Hāshim.

This ḥadīth is narrated from ʿAlī and Ibn ʿAbbās رضي الله عنهما.

The Ḥadīth of ʿAlī

ʿAbd Allāh ibn Aḥmad and others narrate — from ʿUthmān ibn Abī Shaybah — **Muṭṭalib ibn Ziyād** narrated to us — from **al-Suddī** — from ʿAbd Khayr — from ʿAlī.[1030]

This chain of transmission contains **Muṭṭalib ibn Ziyād** and **Ismāʿīl al-Suddī**. There is a difference of opinion regarding their status. However, he does not mention ʿAlī.

Al-Ḥākim and others narrate — from ʿAbd al-Raḥmān ibn Muḥammad ibn Manṣūr al-Ḥārithī — **Ḥusayn ibn Ḥasan al-Ashqar** narrated to us — Manṣūr ibn Abī al-Aswad narrated to us — from al-Aʿmash — from al-Minhāl ibn ʿAmr — from **ʿAbbād ibn ʿAbd Allāh al-Asadī** — from ʿAlī, "The verse, '*You are only a warner, and for every people is a guide*,'[1031] the Messenger of Allah is 'the warner' and I am 'the guide'.'"[1032]

[1029] Sūrah al-Raʿd: 7.
[1030] ʿAbd Allāh ibn Aḥmad: *Zawā'id al-Musnad*, 1/126.
[1031] Sūrah al-Raʿd: 7.
[1032] Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4646.

Ḥusayn ibn Ḥasan al-Ashqar is *ḍaʿīf* (weak). Some ḥadīth critics have even suspected him of lying.

ʿAbbād ibn ʿAbd Allāh al-Asadī is *matrūk* (suspected of lying).

Despite this, al-Ḥākim authenticated the ḥadīth. Al-Dhahabī disagreed and said, "This (ḥadīth) is a lie. May Allah disgrace the person responsible for fabricating it."[1033]

Al-Albānī says, "He did not mention the name of the person who fabricated it. According to me, it is Ḥusayn al-Ashqar. He is *matrūk* (suspected of forgery), as explained earlier."[1034]

The Ḥadīth of Ibn ʿAbbās

Ibn al-Aʿrābī narrates with a chain of transmission that is *bāṭil* (false).[1035] It contains the narrator **al-Ḥasan ibn al-Ḥusayn al-ʿUrnī.** He is *matrūk* (suspected of forgery).

There is another narrator by the name of **Muʿādh ibn Muslim**. He is *majhūl* (unknown).

There is another narrator by the name of **ʿAṭā'**. He commits serious errors.

Ibn Kathīr says this ḥadīth contains extremely unacceptable elements.[1036]

Al-Albānī says this chain of transmission is *muẓlim* (murky).[1037]

[1033] Ibn al-Mulaqqin: *Talkhīs al-Mustadrak*, 3/1435.
[1034] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/537.
[1035] Ibn al-Aʿrābī: *Muʿjam Ibn al-Aʿrābī*, 3/2328.
[1036] Ibn Kathīr: *Tafsīr Ibn Kathīr*, 4/372.
[1037] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4899.

Al-Ḍiyā' also narrates this version of the ḥadīth with a chain of transmission that contains narrators, most of whom I could not trace.[1038]

Ibn Taymiyyah explains in detail how the meaning of this ḥadīth is false for numerous reasons.[1039] I have mentioned them in the original work.

[1038] Al-Ḍiyā': *al-Aḥādīth al-Mukhtārah*, 10/158.
[1039] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 7/139.

Ḥadīth 40

دخلت على النبي صلى الله عليه وسلم، فقال: كيف أنتم إذا اختصم السلطان والقرآن؟ فقلنا: وأنى يكون ذلك؟ قال: إذا قالوا القرآن مخلوق، برئ الله منهم، وأنا منهم بريء، وصالح المؤمنين. قال النبي صلى الله عليه وسلم: صالح المؤمنين علي بن أبي طالب.

I entered the presence of the Prophet ﷺ and he said, "What will your state be when the sultan and the Qur'ān quarrel?" We said, "How can that be?" He said, "When they say the Qur'ān is *makhlūq* (created). Allah is free from them and the righteous of the believers and I am free from them." The Prophet ﷺ said, "And the 'righteous of the believers' is (in reference to) ʿAlī ibn Abī Ṭālib."

Ibn ʿAsākir narrates — from al-Ḥākim al-Imām Abū ʿAbd Allāh al-Ḥāfiẓ — Abū Jaʿfar Muḥammad ibn ʿUbayd Allāh ibn ʿAlī al-ʿAlawī al-Naqīb narrated to us in Kūfah — Abū al-Ḥasan ʿAlī ibn Ibrāhīm al-Ḥarrār narrated to us — Muḥammad ibn Abī al-Sawdā' al-Nahdī narrated to us — from Wakīʿ — from al-Aʿmash — from Zayd ibn Wahb — from Ḥudhayfah...[1040]

This ḥadīth is *munkar* (unacceptable and contradicting authentic reports). I could not trace the narrators between al-Ḥākim and Wakīʿ.

Ibn Kathīr writes:

> Ibn Abī Ḥātim said — ʿAlī ibn al-Ḥusayn narrated to us — Muḥammad ibn Abī ʿUmar narrated to us — Muḥammad ibn Jaʿfar ibn Muḥammad ibn ʿAlī ibn al-Ḥusayn narrated to us — a reliable person narrated to me—and he elevated (the statement) to ʿAlī who said, "The Messenger

[1040] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/361.

of Allah ﷺ said regarding the verse '**...and the righteous of the believers...**'[1041] 'It is in reference to ʿAlī ibn Abī Ṭālib."[1042]

The chain of transmission is *ḍaʿīf* (weak) and the ḥadīth is *munkar jiddan* (extremely weak and contradicting authentic reports).

[1041] Sūrah al-Taḥrīm: 4.
[1042] Ibn Kathīr: *Tafsīr Ibn Kathīr*, 8/187.

Ḥadīth 41

نزلت في علي ثلاثمائة آية.

Three-hundred verses (of the Qur'ān) were revealed regarding ʿAlī.

Al-Khaṭīb narrates (and Ibn ʿAsākir in a similar manner) — Abū Yaʿlā Aḥmad ibn ʿAbd al-Wāḥid al-Wakīl informed us — Kūhī ibn al-Ḥasan al-Fārisī narrated to us — Aḥmad ibn al-Qāsim, the brother of Abū al-Layth al-Farā'iḍī narrated to us — Muḥammad ibn Ḥabash al-Māmūnī narrated to us — **Salām ibn Sulaymān al-Thaqafī** narrated to us — **Ismāʿīl ibn Muḥammad ibn ʿAbd al-Raḥmān al-Madā'inī** narrated to us — from **Juwaybir** — from **al-Ḍaḥḥāk** — from Ibn ʿAbbās...[1043]

Salām ibn Sulaymān al-Thaqafī is *ḍaʿīf* (weak).

Juwaybir is *matrūk* (suspected of forgery).

Ismāʿīl ibn Muḥammad ibn ʿAbd al-Raḥmān al-Madā'inī could not be traced.

Al-Ḍaḥḥāk did not meet Ibn ʿAbbās.

Ibn ʿIrāq merely ruled the ḥadīth to be *ḍaʿīf* (weak) instead of *mawḍūʿ* (fabricated).[1044]

Al-Albānī says the ḥadīth is *ḍaʿīf jiddan* (extremely weak).[1045]

[1043] Al-Khaṭīb: *Tārīkh Baghdād*, 6/221; Ibn ʿAsākir: *Tārīkh Dimashq*, 42/364.
[1044] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/362.
[1045] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4929.

Ḥadīth 42

أبشر يا علي، حياتك وموتك معي.

Rejoice, O ʿAlī. Your life and death are with me.

Al-Ṭabarānī and others narrate — from **ʿUbādah ibn Ziyād al-Asadī** — **Qays ibn al-Rabīʿ** — from **Abū Isḥāq** — from Abū al-Bakhtarī — from Ḥujr ibn ʿAdī who said, "I heard Sharāḥīl ibn Murrah say: 'I heard the Messenger of Allah ﷺ say to ʿAlī رضي الله عنه..."'[1046]

The chain of transmission is *wāh* (feeble). It contains the following defects:

- **Qays ibn al-Rabīʿ**'s son inserted ḥadīth into his father's collection that are not his.
- **Abū Isḥāq** is a *mudallis*[1047] (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).
- There is a difference of opinion regarding **ʿUbādah ibn Ziyād al-Asadī**. He has aḥādīth that are *manākīr* (unacceptable) regarding *faḍā'il* (virtues).

Ibn ʿAsākir also narrates this ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).[1048] It contains the narrator **ʿAmr ibn Shimr**. He is suspected of lying.

It also contains **Jābir**. He is (also) suspected of lying.

It also contains **Abū Ṭawq**. I could not trace him.

[1046] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 10/4929 and *al-Muʿjam al-Awsaṭ*, 6/5842.
[1047] For an explanation of this term, please see p. 878 onwards [translator's note]
[1048] Ibn ʿAsākir: *Tārīkh Dimashq*, 12/208.

Ḥadīth 43

إن الله طهر قوما من الذنوب بالصلعة من رؤوسهم، وإن عليا لمنهم.

Verily Allah has purified a nation of sins with the baldness from their heads (i.e. by making them bald). And verily ʿAlī is from them.

Ibn ʿAdī narrates — I heard **Aḥmad ibn ʿAbd al-Raḥīm** say — Zurayq ibn Muḥammad al-Kūfī narrated to us — Ḥammād ibn Zayd narrated to us — from Ayyūb — from ʿIkrimah — from Ibn ʿAbbās who said, "The Messenger of Allah ﷺ said..."[1049]

Ibn ʿAdī says this ḥadīth is *bāṭil* (false).

Al-Sahmī says the ḥadīth is *munkar* (unacceptable).

Ibn ʿAdī says **Aḥmad ibn ʿAbd al-Raḥīm ibn ʿAbd al-Razzāq Abū Jaʿfar** was shameless because he would narrate ḥadīth from people who had already passed away long before he was even born.

Al-Dhahabī says, "Ibn ʿAdī heard a false ḥadīth from him." [1050]

Al-Suyūṭī cites another chain of transmission of this ḥadīth that was narrated by al-Daylamī.[1051] The chain of transmission is *bāṭil* (false). I do not know anyone in it except for the teacher of al-Daylamī. His name is **ʿAbdaws ibn ʿAbd Allāh ibn Muḥammad ibn ʿAbd Allāh ibn ʿAbdaws Abū al-Fatḥ al-Hamdānī**. There is a difference of opinion regarding his status.[1052]

[1049] Ibn ʿAdī: *al-Kāmil*, 1/204.
[1050] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/117.
[1051] Al-Suyūṭī: *al-Laʾālī al-Maṣnūʿah*, 1/112.
[1052] Ibn Ḥajar: *Lisān al-Mīzān*, 4/95.

Ibn ʿAsākir also narrates this ḥadīth with a chain of transmission that is similarly *bāṭil* (false).[1053] It contains ʿ**Anbasah**. He is *ḍaʿīf* (weak).

It also contains the narrators' ʿ**Umar ibn al-Mukhtār ibn Yazīd ibn Samurah**, **Rizq ibn ʿAbd al-Raḥmān al-Wāsiṭī**, **al-Ḥasan ibn Mūsā al-Azdī**, **Abū Ḍamurah**, **Abū al-Ḥasan Muḥammad ibn Ṣadaqah ibn al-Ḥusayn al-Tamīmī**, and **Abū Bakr Muḥammad ibn Ibrāhīm ibn Muḥammad ibn ʿAbd al-ʿAzīz ibn ʿAbd Allāh al-ʿAdawī**. I could not trace any of them.

In short, the ḥadīth is *bāṭil* (false), *munkar* (unacceptable), and *mawḍūʿ* (fabricated).

[1053] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/370.

Ḥadīth 44

كنا نتحدث أن رسول الله صلى الله عليه وسلم عهد إلى علي سبعين عهدا لم يعهده إلى غيره.

We used to speak (about the fact) that the Messenger of Allah ﷺ promised ʿAlī seventy promises that he did not promise anyone else except for him.

Ibn Abī ʿĀṣim and others narrate — from **Sahl ibn ʿAbdawayh al-Sindī** — ʿ**Amr ibn Abī Qays** narrated to us — from Muṭarrif, fom al-Minhāl — from **Arbidah al-Tamīmī** — from Ibn ʿAbbās.[1054]

This ḥadīth is *munkar* (unacceptable) and *mawḍūʿ* (fabricated).

Al-Dhahabī states under the biography of **Arbidah al-Tamīmī** that the ḥadīth is *munkar* (unacceptable).[1055]

Arbidah was regarded as a *thiqah* (reliable) by al-ʿIjlī and Ibn Ḥibbān.

Ibn al-Barqī says he is *majhūl* (unknown).

Abū al-ʿArab al-Ṣiqillī al-Qayrawānī lists him in *Kitāb al-Ḍuʿafā'*.

Ibn Ḥajar adopted a middle-approach and said he is a *ṣadūq* (sincere).

Therefore, there is a difference of opinion regarding his status.

Regarding ʿ**Amr ibn Abī Qays al-Rāzī al-Azraq**, he is from Kūfah and he enjoys an average status (as a narrator). Abū Dāwūd once said there are mistakes in his ḥadīth.[1056]

When it is evident that there are unacceptable elements in his ḥadīth, it is to be rejected. If not, then he is considered *maqbūl* (accepted).

[1054] Ibn Abī ʿĀṣim: *Kitāb al-Sunnah*, 2/1186.
[1055] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/170.
[1056] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 8/82.

Regarding **al-Sindī ibn ʿAbdawayh** (it is said that his name is Sahl al-Dhuhalī), Abū al-Walīd al-Ṭayālisī says, "I have not seen someone more knowledgeable in ḥadīth than him and Yaḥyā ibn al-Ḍurays."[1057]

Abū Ḥātim says he is a *shaykh* (venerable). He also said, "I saw him with his hair and beard dyed. I did not write (ḥadīth) from him."

Ibn Ḥibbān mentioned him in *Kitāb al-Thiqāt* and said that he narrates strange reports.[1058]

The fact that Abū Ḥātim did not narrate from him means that he considered him *ḍaʿīf* (weak). Just because he referred to him as '*shaykh* (venerable)' does not contradict this; the ḥadīth critics would (sometimes) employ this term when referring to a narrator who has a small number of narrations. In other words, he is not famous for narrating, although he has narrations. It is a term that neither ascertains *tawthīq* (verifies the narrator's integrity) nor *jarḥ* (impugning statement). It is not as al-Albānī says; that the meaning (of the term *shaykh*) according to Abū Ḥātim and Ibn Ḥibbān is that he is *ḥasan* (fair) in ḥadīth. If he truly was *ḥasan* (fair) in ḥadīth, why would Ibn Ḥibbān leave narrating from him?

As for al-Ṭayālisī's statement above, this is not a form of *tawthīq* (statement verifying the narrator's integrity); just because he (i.e. Ibn ʿAbdawayh) is knowledgeable in ḥadīth, it does not necessarily mean that he is a *ḍābiṭ* (accurately transmits). How many narrators do you find that have memorised ḥadīth yet they are still considered *matrūk* (suspected of forgery)?

In any case, the defect of the ḥadīth is on account of either al-Sindī, or ʿAmr ibn Abī Qays, or Arbidah.

[1057] Ibn Abī Ḥātim: *Kitāb al-Jarḥ wa al-Taʿdīl*, 4/319; Ibn Ḥajar: *Lisān al-Mizān*, 3/116.
[1058] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 8/304.

Al-Albānī added (elsewhere in his book) that Arbidah is suspected of lying.[1059]

The following narrations further prove that the above ḥadīth is *bāṭil* (false) and *munkar* (unacceptable):

From Abū Juḥayfah:

> I said to ʿAlī, "Do you possess a book?"
>
> He said, "No, except for the Book of Allah or the insight Allah has bestowed upon His slave into His book (i.e. the Qur'ān), or what is in this notebook."
>
> I said, "What is in this *ṣaḥīfah* (booklet)?"
>
> He said, "Information about blood money (that a murderer must pay to the relatives of the victim) i.e. the ages of the camels that are required to be given as blood money. It (also) contained the amounts of money that are to be given for the releasing of captives, and (it also contained) the law that no Muslim should be killed (in qiṣāṣ) for the killing of a *kāfir*."[1060]

Imām Muslim narrates from Ibrāhīm al-Taymī, from his father who said:

> ʿAlī ibn Abī Ṭālib addressed us and said, "He who thinks that we (the members of the Prophet's family) read anything else besides the Book of Allah and this *Ṣaḥīfah* (notebook) (and he said that the *Ṣaḥīfah* was tied to the scabbard of the sword) is telling a lie."[1061]

Imām Muslim narrates from Abū al-Ṭufayl:

> ʿAlī was asked whether Allah's Messenger ﷺ had showed special favour (by disclosing to him) something (which he kept secret from others). Thereupon he said: 'Allah's Messenger ﷺ singled us not for (disclosing to us) anything (secret) which he did not

[1059] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 13/628.
[1060] Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, 1/111 (and other places).
[1061] Imām Muslim: *Ṣaḥīḥ Muslim*, 2/1370.

make public, (but those few things) which lay in the sheath of my sword. He drew out the written document contained in it and on it was written: 'Allah curses him who sacrifices (an animal) for anyone else besides Allah; and Allah curses him who steals the signposts (that demarcate the boundary lines) of the land; and Allah curses him who curses his father; and Allah curses him who accommodates an innovator." [1062]

Imām al-Nasā'ī narrates:

Al-Ashtar asked ʿAlī, "What the people have been hearing from you has become widespread. If the Messenger of Allah told you anything, then tell us."

He said, "The Messenger of Allah ﷺ did not tell me anything that he did not tell the people, except that in the sheath of my sword there is a sheet, in which it says, 'The lives of the believers are equal in value, and they hasten to support the asylum granted by the least of them. But no believer may be killed neither in return for a disbeliever, nor one with a covenant while his covenant is in effect.'"[1063]

All of these reports demonstrate the error in the first narration and that it is an unacceptable (*munkar*) narration.

[1062] Ibid., 3/1978.
[1063] Imām al-Nasā'ī: *Sunan al-Nasā'ī*, 8/4746.

Ḥadīth 45

دخلت مع النبي صلى الله عليه وسلم على علي بن أبي طالب رضي الله عنه يعوده وهو مريض، وعنده أبو بكر وعمر رضي الله عنهما، فتحولا حتى جلس رسول الله صلى الله عليه وسلم، فقال أحدهما لصاحبه: ما أراه إلا هالك. فقال رسول الله صلى الله عليه وسلم: إنه لن يموت إلا مقتولا، ولن يموت حتى يملأ غيظا.

(Anas رَضِيَ اللَّهُ عَنْهُ says,) "I entered the presence of ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he was visiting him while he was sick. Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا were with him. They both moved and the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sat down. One of them said to the other, 'I do not think he will survive.' The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Verily he will never die except that he will be killed. And he will never die until he is filled with anger.'"

This ḥadīth is narrated from Anas ibn Mālik and ʿImrān ibn Ḥuṣāyn رَضِيَ اللَّهُ عَنْهُمَا.

The Ḥadīth of Anas ibn Mālik

Al-Ḥākim and others narrate — from **Nāṣiḥ ibn ʿAbd Allāh al-Maḥmalī** — from **ʿAṭā' ibn al-Sā'ib** — from Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ.[1064]

Nāṣiḥ ibn ʿAbd Allāh al-Maḥmalī is *ḍaʿīf* (weak). It has been said that he is *matrūk* (suspected of forgery).

ʿAṭā' ibn al-Sā'ib is *mukhtaliṭ* (commits serious errors). Therefore, al-Dhahabī says the chain of transmission is *wah* (feeble).[1065]

[1064] Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4673.
[1065] Ibn al-Mulaqqin: *Mukhtaṣar Talkhīṣ al-Mawḍūʿāt*, 3/1491.

Ibn ʿAsākir also narrates this version of the ḥadīth with a chain of transmission that contains the narrators **ʿUbays ibn Hishām** and **Manṣūr ibn Yūnus**.[1066] I could not trace them.

It also contains the narrator **ʿAbd al-Mu'min ibn al-Qāsim**. He is *ḍaʿīf* (weak).

The Ḥadīth of ʿImrān ibn Ḥuṣayn

Ibn ʿAsākir narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Yaḥyā ibn al-ʿAlā'**.[1067] He is suspected of fabricating ḥadīth.

It also contains the narrator **al-Ḥasan ibn ʿAṭiyyah al-ʿAwfī** and **his father**. They are both *ḍaʿīf* (weak).

Therefore, the ḥadīth is *wāh* (feeble) in both its chains of transmission.

[1066] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/422.
[1067] Ibid.

Ḥadīth 46

يا علي ستقاتلك الفئة الباغية، وأنت على الحق، فمن لم ينصرك يومئذ فليس مني.

O ʿAlī, soon the rebellious group will fight you and you will be upon the truth. Therefore, whosoever does not support you on that day, he is not from me.

Ibn ʿAsākir narrates — from **ʿAbd Allāh ibn Jaʿfar al-Maqdisī** — Ibn Wahb narrated to us — from **Ibn Lahīʿah** — from Abū ʿUshshānah[1068] — from ʿAmmār ibn Yāsir who said, 'I heard the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ ...'"[1069]

The chain of transmission is *wāh* (feeble).

Ibn Lahīʿah is *ḍaʿīf* (weak), despite the extensive difference of opinion regarding him. Some ḥadīth masters have excluded the narrations of the *ʿAbādilah*[1070] from him (i.e. they accept his narrations when the *ʿAbādilah* narrate from him). Others have said he is generally *ḍaʿīf* (weak). While others say he is generally acceptable.

Other ḥadīth critics draw a distinction between those people who narrated from him *before* his books burnt and *after*. Others say he is *ḍaʿīf* (weak) before and after his books burnt. The sounder opinion is to abandon his hadīth on account of all the mistakes and differences of opinion of the ḥadīth critics regarding him.

I could not trace **ʿAbd Allāh ibn Jaʿfar al-Maqdisī**. Perhaps he is the problem in the ḥadīth.

[1068] The name appears as ʿUshshāqah in the printed version of the book. The correct name is as I have mentioned above.
[1069] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/473.
[1070] The *ʿAbādilah* refer to ʿAbd Allāh ibn al-Mubārak, ʿAbd Allāh ibn Wahb, and ʿAbd Allāh ibn Yazīd ibn al-Muqri'. [translator's note]

It is true that the ḥadīth of ʿAmmār is *ṣaḥīḥ* (authentic); however, without the unacceptable addition, "...And you will be upon the truth. Therefore, whosoever does not support you on that day, he is not from me."

Ḥadīth 47

كنت مع علي رضي الله عنه يوم الجمل، فلما رأيت عائشة واقفة دخلني بعض ما يدخل الناس، فكشف الله عني ذلك عند صلاة الظهر، فقاتلت مع أمير المؤمنين، فلما فرغ، ذهبت إلى المدينة، فأتيت أم سلمة، فقلت: إني والله ما جئت أسأل طعاما ولا شرابا، ولكني مولى لأبي ذر فقالت: مرحبا. فقصصت عليها قصتي، فقالت: أين كنت حين طارت القلوب مطائرها؟ قلت: إلى حيث كشف الله ذلك عني عند زوال الشمس. قالت: أحسنت. سمعت رسول الله صلى الله عليه وسلم يقول: علي مع القرآن والقرآن مع علي، لن يتفرقا حتى يردا علي الحوض.

(Abū Thābit, the *mawlā* (client) of Abū Dharr said,) "I was with ʿAlī رَضِيَ اللَّهُ عَنْهُ on the Day (of the Battle) of the Camel. When I saw ʿĀ'ishah standing, some of that (doubt) which entered other people (also) entered me. Allah disclosed that for me (i.e. removed from me the reservations I had to fight) at the time of Ṣalāt al-Ẓuhr and so I fought alongside Amīr al-Mu'minīn. When he finished, I proceeded to Madīnah. I came to Umm Salamah and said, 'I have come, by Allah, not asking for food or drink; rather, I am the mawlā (client) of Abū Dharr.' She said, 'Welcome.' I told her my story and so she said, 'Where were you when the hearts flew their course (i.e. when the fighting broke out)?' I said, 'I was such that Allah disclosed it for me (i.e. removed the reservations I had) at noon (and then I went to fight alongside Amīr al-Mu'minīn).' She said, 'Excellent! I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say: "ʿAlī is with the Qur'an and the Qur'an is with ʿAlī. They will never separate until they meet me at the *Ḥawḍ* (Cistern)."'

Al-Ḥākim and al-Ṭabarānī narrate — from ʿAlī ibn Hāshim ibn al-Barīd — from his father who said — **Abū Saʿīd al-Taymī** narrated to me — from **Abū Thābit**, the *mawlā* (client) of Abū Dharr...[1071]

Al-Ḥākim says, "This ḥadīth has a *ṣaḥīḥ* (authentic) chain of transmission. Abū Saʿīd al-Taymī is (Abū Saʿīd al-Taymī) al-ʿAqīṣā'. He is a *thiqah* (reliable) and *ma'mūn* (trustworthy). Imām al-Bukhārī and Imām Muslim did not include it in their respective collections."

Dīnār Abū Saʿīd ʿAqīṣā al-Tamīmī (or al-Taymī) is not as al-Ḥākim supposed. Imām al-Nasā'ī says he is not a *thiqah* (reliable). Al-Dāraquṭnī says he is *matrūk al-ḥadīth* (suspected of forgery). Al-Saʿdī says he is not a *thiqah* (reliable).

Additionally, Abū Thābit could not be traced.

Therefore, the ḥadīth is *wāh* (feeble). However, the meaning is sound. And Allah knows best.

[1071] Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4628; al-Ṭabarānī: *al-Muʿjam al-Awsaṭ*, 5/4880 and *al-Muʿjam al-Saghīr*, 2/720.

Ḥadīth 48

لأقتلن العمالقة في كتيبة، فقال له جبريل عليه السلام: أو علي قال: أو علي بن أبي طالب.

(The Prophet ﷺ said,) "I will surely fight the *Amāliqah* in a battalion." Jibrīl عليه السلام said to him, "Or ʿAlī (will surely fight the *Amāliqah*)." He ﷺ then said, "Or ʿAlī ibn Abī Ṭālib."

Al-Ḥākim and others narrate — from **Ibrāhīm ibn Ismāʿīl ibn Yaḥyā ibn Salamah ibn Kuhayl** — **My father** narrated to me — from **his father** — from Salamah — from Mujāhid — from Ibn ʿAbbās رضي الله عنهما, "The Prophet ﷺ said in a sermon delivered on the Farwell Ḥajj..."[1072]

Al-Dhahabī says, "**Ismāʿīl ibn Yaḥyā ibn Salamah ibn Kuhayl** from **his father**; they are both *matrūk* (suspected of forgery)."[1073]

Ibrāhīm is similarly *ḍaʿīf* (weak).

Al-Ṭabarānī narrates this ḥadīth with a chain of transmission that contains the narrator **Salamah ibn Ibrāhīm ibn Ismāʿīl ibn Yaḥyā ibn Salamah ibn Kuhayl.**[1074]

I could not trace Salamah ibn Ibrāhīm ibn Ismāʿīl ibn Yaḥyā ibn Salamah ibn Kuhayl.

His father (Ibrāhīm ibn Ismāʿīl ibn Yaḥyā ibn Salamah ibn Kuhayl) is *ḍaʿīf* (weak).

His grandfather (Ismāʿīl ibn Yaḥyā ibn Salamah ibn Kuhayl) is *matrūk* (suspected of forgery).

[1072] Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4636.
[1073] Ibn al-Mulaqqin: *Mukhtaṣar Talkhīs al-Dhahabī*, 3/1368.
[1074] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 11/11088.

Ibn ʿAdī narrates — from **Yaḥyā ibn ʿAbd al-Ḥamīd al-Ḥimmānī** — **Yaḥyā ibn Salamah ibn Kuhayl** narrated to us — from his father — from Mujāhid — from Ibn ʿAbbās.[1075]

Yaḥyā ibn ʿAbd al-Ḥamīd al-Ḥimmānī and **Yaḥyā ibn Salamah ibn Kuhayl** are both *matrūk* (suspected of forgery).

In short, the ḥadīth is *wāh* (feeble) and *sāqiṭ* (wholly unreliable) in both of its chains of transmission.

[1075] Ibn ʿAdī: *al-Kāmil*, 7/197.

Ḥadīth 49

لا تسبوا عليا، فإنه كان ممسوسا في ذات الله سبحانه وتعالى.

Do not curse ʿAlī; for he was touched in the *dhāt* (essence) of Allah سُبْحَانَهُ وَتَعَالَى.

Al-Ṭabarānī narrates (and Abū Nuʿaym in a similar manner) — from **Sufyān ibn Bishr al-Kūfī** (Abū Nuʿaym's version has the name **Saʿd ibn Bishr al-Kūfī**) — ʿAbd al-Raḥīm ibn Sulaymān narrated to us — from **Yazīd ibn Abī Ziyād** — from **Isḥāq ibn Kaʿb ibn ʿUjrah** — from his father who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1076]

This ḥadīth is *bāṭil* (false). It contains the following defects:

- **Yazīd ibn Abī Ziyād** is *sayyi' al-ḥifẓ* (possessor of a weak memory).
- **Isḥāq ibn Kaʿb ibn ʿUjrah** is *majhūl* (unknown), as mentioned by Ibn al-Qaṭṭān and Ibn Ḥajar. No consideration is to be given to the fact that Ibn Ḥibbān mentions his name in his *Kitāb al-Thiqāt* because he is lenient in this regard.
- **Sufyān** (or **Saʿd**) **ibn Bishr al-Kūfī**, I could not trace. It is possible that he is the problem in the ḥadīth.

Al-Haythamī writes:

> Al-Ṭabarānī narrates this ḥadīth in *al-Muʿjam al-Kabīr* and *al-Muʿjam al-Awsaṭ*. It contains the narrator Sufyān ibn Bishr (or Bashīr). He comes later; he is not the one to narrate from Abū ʿAbd al-Raḥmān al-Ḥubulī. Additionally, I do not know who he is. The remaining narrators have been regarded as *thiqāt* (reliable). Some (however) have elements of weakness.[1077]

[1076] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 19/324 and *al-Muʿjam al-Awsaṭ*, 9/9361.
[1077] Nūr al-Dīn al-Haythamī: *Majmaʿ al-Zawā'id*, 9/130.

Al-Albānī writes:

> From what has been mentioned previously, you should know that al-Haythamī's statements regarding the ḥadīth are inadequate; he did not fully expound upon the defects by which the ḥadīth is rendered extremely weak, if not free from actually being a fabrication—something which the heart testifies to and inclines towards. And Allah knows best.[1078]

[1078] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 2/300.

Ḥadīth 50

السبق ثلاثة: فالسابق إلى موسى يوشع بن نون، والسابق إلى عيسى صاحب ياسين، والسابق إلى محمد صلى الله عليه وسلم علي بن أبي طالب.

The forerunners are three: the forerunner to Mūsā is Yūshaʿ ibn Nūn; the forerunner to ʿĪsā is the Companion of Yāsīn (i.e. Muḥammad ﷺ); and the forerunner to Muḥammad ﷺ is ʿAlī ibn Abī Ṭālib.

Al-Ṭabarānī and al-ʿUqaylī narrate — from **al-Ḥusayn ibn Abī al-Sarī al-ʿAsqalānī** — **Ḥusayn al-Ashqar**[1079] narrated to us — Sufyān ibn ʿUyaynah narrated to us — (from Ibn Abī Najīḥ — from Mujāhid)[1080] — from Ibn ʿAbbās — from the Prophet ﷺ...[1081]

Al-Ḥusayn ibn Abī al-Sarī al-ʿAsqalānī is a *kadhdhāb* (liar).

Ḥusayn al-Ashqar is *ḍaʿīf* (weak). It has also been stated that he is *matrūk* (suspected of forgery).

Al-Haythamī's statement demonstrates absolute leniency on his part when he said:

> Al-Ṭabarānī narrates this ḥadīth with a chain of transmission containing the narrator Ḥusayn ibn Ḥasan al-Ashqar. Ibn Ḥibbān regarded him as a *thiqah* (reliable) and the majority have regarded him as *ḍaʿīf* (weak). The remaining narrators' ḥadīth is either ḥasan (fair) or *ṣaḥīḥ* (authentic)."[1082]

[1079] Al-ʿUqaylī sometimes narrates it with the name al-Ashqar, and other times without it.
[1080] The names in the brackets were dropped in the print of al-Ṭabarānī.
[1081] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 11/11152; al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 1/249.
[1082] Nūr al-Dīn al-Haythamī: *Majmaʿ al-Zawā'id*, 9/102.

Al-ʿUqaylī writes, “This too, has no basis from Ibn ʿUyaynah.” [1083]

Citing from al-ʿUqaylī, al-Munāwī writes, “The ḥadīth is unknown except via him (i.e. Ḥusayn ibn Ḥasan al-Ashqar). It is a *munkar* (unacceptable) ḥadīth.” [1084]

Our copy of *al-Ḍuʿafā’ al-Kabīr* does not contain this.

Ibn Kathīr says the ḥadīth is *munkar* (unacceptable). [1085]

Al-Albānī says, “This chain of transmission is *ḍaʿīf jiddan* (very weak), if not *mawḍūʿ* (fabricated).” [1086]

[1083] Al-ʿUqaylī: *al-Ḍuʿafā’ al-Kabīr*, 1/250.
[1084] Al-Munāwī: *Fayḍ al-Qadīr*, 4/135.
[1085] Ibn Kathīr: *Tafsīr Ibn Kathīr*, 6/510.
[1086] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah* (1/358).

Ḥadīth 51

عادى الله من عادى عليا.

Allah shows enmity towards anyone who shows enmity to ʿAlī.

Abū Nuʿaym narrates — Muḥammad narrated to us — from Zayd ibn Muḥammad ibn Jaʿfar al-Kūfī — **Muḥammad ibn Jaʿfar al-Qattāt** narrated to us — **al-Ḥakam ibn Sulaymān** narrated to us — from **Muḥammad ibn Kathīr** — from **Ismāʿīl al-Bazzāz** — from Abū Idrīs al-Murhibī — from Rāfiʿ, the *mawlā* (client) of ʿĀ'ishah who said, "I was a young boy who used to serve her (i.e. ʿĀ'ishah) when the Messenger of Allah ﷺ was by her. Verily the Prophet ﷺ said..."[1087]

The chain of transmission is *sāqiṭ* (wholly unreliable). It contains the following defects:

- **Muḥammad ibn Jaʿfar al-Qattāt** is *ḍaʿīf* (weak).[1088]
- Abū Ḥātim says he does not know who **al-Ḥakam ibn Sulaymān al-Kindī** is.[1089]
- I could not trace **Ismāʿīl al-Bazzāz**.
- **Muḥammad ibn Kathīr** still needs to be investigated. There are a number of people with this name in his generation.

[1087] Abū Nuʿaym: *Maʿrifat al-Ṣaḥābah*, 2/2644.
[1088] Ibn Ḥajar: *Lisān al-Mīzān*, 5/106.
[1089] Abū Ḥātim: *Kitāb al-Jarḥ wa al-Taʿdīl*, 3/117.

Ḥadīth 52

علي أصلي، وجعفر فرعي، أو: جعفر أصلي، وعلي فرعي.

ʿAlī is my *aṣl* (foundation) and Jaʿfar is my *farʿ* (branch)." Or he said: "Jaʿfar is my *aṣl* (foundation) and ʿAlī is my *farʿ* (brance).

Al-Ṭabarānī and others narrate — from **Muḥammad ibn Ismāʿīl ibn Jaʿfar ibn Ibrāhīm ibn Muḥammad ibn ʿAlī ibn ʿAbd Allāh ibn Jaʿfar ibn Abī Ṭālib** — my uncle, **Mūsā ibn Jaʿfar** narrated to us — from **Ṣāliḥ ibn Muʿāwiyah** — from his brother, **ʿAbd Allāh ibn Muʿāwiyah** — from **his father** — from ʿAbd Allāh ibn Jaʿfar who said, "The Messenger of Allah ﷺ said..."[1090]

The chain of transmission of al-Ḍiyā's **al-Mukhtārah** is missing (the part of the chain that says) "...from his brother ʿAbd Allāh ibn Muʿāwiyah."

This ḥadīth is *bāṭil* (false) and its chain of transmission is *sāqiṭ* (wholly unreliable). It contains the following defects:

- Abū Ḥātim says **Muḥammad ibn Ismaʿīl al-Jaʿfarī** is *munkar al-ḥadīth* (unacceptable in ḥadīth). Abū Nuʿaym al-Aṣbahānī says he is *matrūk* (suspected of forgery). Ibn Ḥibbān says he narrates strange reports.[1091]
- Al-ʿUqaylī says regarding **Mūsā ibn Jaʿfar al-Jaʿfarī**, "His ḥadīth require investigation."[1092]
- I could not trace **Ṣāliḥ ibn Muʿāwiyah**, his brother, **ʿAbd Allāh ibn Muʿāwiyah**, and their father.

[1090] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 14/14772.
[1091] Ibn Ḥibban: *Kitāb al-Thiqāt*, 9/88.
[1092] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 6/2873.

Ḥadīth 53

علي بن أبي طالب باب حطة، من دخل منه كان مؤمنا، ومن خرج منه كان كافرا.

ʿAlī ibn Abī Ṭālib is the door of repentance (i.e. the path to the removal of sins). Whoever enters it is a believer. And whoever exits from it is a disbeliever.

Al-Dāraquṭnī narrates (and Ibn al-Jawzī in a similar manner) — Aḥmad ibn Muḥammad ibn Abī Bakr narrated to us — **Muḥammad ibn ʿAlī ibn Khalaf** narrated to us — **Ḥusayn al-Ashqar** narrated to us — Sharīk narrated to us — from al-Aʿmash — from ʿAṭā' — from Ibn ʿAbbās who said, "The Messenger of Allah ﷺ said..."[1093]

Al-Dāraquṭnī says **Ḥusayn al-Ashqar** narrates this in isolation from **Sharīk**. He is (also) not strong (in ḥadīth).

I have explained previously how he is *ḍaʿīf* (weak).

Sharīk is (also) *ḍaʿīf* (weak).

There is a difference of opinion regarding the status of **Muḥammad ibn ʿAlī ibn Khalaf al-ʿAttār**.[1094] Al-Khaṭīb regarded him as a *thiqah* (reliable). Ibn ʿAdī and Ibn al-Jawzī suspected him of lying.

Al-Dhahabī and al-Albānī say this ḥadīth is *bāṭil* (false).[1095]

Al-Sakhāwī says the ḥadīth is *ḍaʿīf jiddan* (extremely weak).[1096]

[1093] Al-Dāraquṭnī: *Afrād al-Dāraquṭnī*; Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/384.
[1094] Ibn Ḥajar: *Lisān al-Mīzān*, 5/289.
[1095] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/532; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 8/3913.
[1096] Al-Sakhāwī: *al-Maqāṣid al-Ḥasanah*, ḥadīth no. 97.

Ḥadīth 54

رأيت النبي صلى الله عليه وسلم التزم عليا وقبله، ويقول: بأبي الوحيد الشهيد، بأبي الوحيد الشهيد.

I saw the Prophet ﷺ embracing ʿAlī and kissing him, and he was saying, "By my father, the only martyr; by my father, the only martyr."

Abū Yaʿlā narrates — **Suwayd ibn Saʿīd** narrated to us — Muḥammad ibn ʿAbd al-Raḥīm ibn Sharūs al-Ḥalabī narrated to us — from **Ibn Mīnā'** — from **his father** — from ʿĀ'ishah..."[1097]

The chain of transmission is *wāh* (feeble). It contains the following defects:

- **ʿUmar Ibn Mīnā'** is *majhūl* (unknown). As mentioned by Abū Ḥātim, al-Dhahabī and Ibn Ḥajar.
- His father could not be traced.

  Al-Albānī considered his name to be Maynā' ibn Abī Maynā' al-Zuhrī al-Khazzāz, the *mawlā* (client) of ʿAbd al-Raḥmān ibn ʿAwf.[1098] He narrates from a number of Ṣaḥābah. He is *matrūk* (suspected of forgery). In fact, Abū Ḥātim deemed him a *kadhdhāb* (liar).[1099]
- **Suwayd ibn Saʿīd** is (Suwayd ibn Saʿīd) al-Ḥadathānī. He is *ḍaʿīf* (weak).

[1097] Abū Yaʿlā: *Musnad Abī Yaʿlā al-Mawṣilī*, 8/4576.
[1098] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4876.
[1099] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 10/354.

Ḥadīth 55

أن رسول الله صلى الله عليه وسلم بعث عليا مبعثا، فلما قدم قال له رسول الله صلى الله عليه وسلم: الله ورسوله وجبريل عليه السلام عنك راضون.

Verily the Messenger of Allah ﷺ sent ʿAlī on a particular errand. When he returned, the Messenger of Allah ﷺ said to him, "Allah, His Messenger, and Jibrīl عليه السلام are pleased with you."

Al-Ṭabarānī narrates — Aḥmad ibn al-ʿAbbās al-Murrī al-Qanṭarī narrated to us — **Ḥarb ibn al-Ḥasan al-Ṭaḥḥān** narrated to us — **Yaḥyā ibn Yaʿlā** narrated to us — from **Muḥammad ibn ʿUbayd Allāh ibn Abī Rāfiʿ** — from his father — from his grandfather...[1100]

The chain of transmission is *bāṭil* (false). It contains the following defects:

- **Muḥammad ibn ʿUbayd Allāh ibn Abī Rāfiʿ** is *matrūk* (suspected of forgery), as mentioned previously.
- Al-Azdī says that the ḥadīth of **Ḥarb ibn al-Ḥasan al-Ṭaḥḥān** are not (worth) much (*laysa ḥadīthuhu bidhāk*).[1101] Abū Ḥātim says he is a *shaykh* (venerable).[1102] Ibn Ḥibbān mentions him in *Kitāb al-Thiqāt*.[1103]
- **Yaḥyā ibn Yaʿlā al-Aslamī** is *ḍaʿīf* (weak), as mentioned previously.

[1100] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 1/946.
[1101] Ibn Ḥajar: *Lisān al-Mīzān*, 2/184.
[1102] Abū Ḥātim: *al-Jarḥ wa al-Taʿdīl*, 3/252.
[1103] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 8/213.

Ḥadīth 56

لما سار النبي صلى الله عليه وسلم إلى خيبر جعل عليا رضي الله عنه على مقدمته، فقال: من دخل النخل فهو آمن. فلما تكلم بها النبي صلى الله عليه وسلم نادى بها علي رضي الله عنه، فنظر النبي صلى الله عليه وسلم إلى جبريل عليه السلام، فضحك. فقال رسول الله صلى الله عليه وسلم: ما يضحكك؟ فقال: إني أحبه. فقال النبي صلى الله عليه وسلم لعلي: إن جبريل يقول: إني أحبك قال: وبلغت أن يحبني جبريل؟ قال: نعم ومن هو خير من جبريل الله تعالى.

When the Prophet ﷺ set out for Khaybar, he placed ʿAlī at the forefront and said, "Whoever enters the (area of the) date-palm trees is safe." When the Prophet ﷺ uttered these words, ʿAlī رضي الله عنه announced it. The Prophet ﷺ looked towards Jibrīl عليه السلام and Jibrīl laughed. The Messenger of Allah ﷺ said, "What makes you laugh?" He said, "Verily I love him." The Prophet ﷺ said to ʿAlī, "Jibrīl is saying, 'Verily I love you.'" He said, "Did I reach such that Jibrīl loves me?" He said, "Yes, and He who is better than Jibrīl, Allah سبحانه وتعالى (also loves you)."

Al-Ṭabarānī narrates (and Abū Nuʿaym from al-Ṭabarānī) — Aḥmad ibn ʿUmar al-Bazzār narrated to us — **Muḥammad ibn ʿUmārah ibn Ṣubayḥ** narrated to us — **Naṣr ibn Muzāḥim** narrated to us — **Mindal** narrated to us — from **Ismāʿīl ibn Ziyād** — from **Ibrāhīm ibn Bashīr al-Anṣārī** — from al-Ḍaḥḥāk al-Anṣārī....[1104]

The chain of transmission is *sāqiṭ* (wholly unreliable).

[1104] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 8/8145; Abū Nuʿaym: *Maʿrifat al-Ṣaḥābah*, 3/3907.

Muḥammad ibn ʿUmārah al-Kūfī and **Ibrāhīm ibn Bashīr al-Anṣārī** were only regarded as reliable by Ibn Ḥibbān.

Mindal ibn ʿAlī al-ʿAnazī al-Kūfī is *ḍaʿīf* (weak).

Naṣr ibn Mazāḥim is *matrūk* (suspected of forgery).

Ismāʿīl ibn Ziyād is possibly al-Kūfī al-Sakūnī. The ḥadīth critics have deemed him a *kadhdhāb* (liar).

Al-Haythamī writes, "Al-Ṭabarānī narrates this ḥadīth with a chain of transmission that contains the narrator Naṣr ibn Muzāḥim. He is *matrūk* (suspected of forgery)." [1105]

Ibn Ḥajar says the chain of transmission is *ḍaʿīf* (weak). [1106]

Abū Nuʿaym also narrates this ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable). [1107] It contains:

Jubārah ibn al-Mughallis is *ḍaʿīf* (weak).

Mindal is *ḍaʿīf* (weak).

Ismāʿīl ibn Ziyād was deemed a *kadhdhāb* (liar).

Al-Daylamī also narrates this ḥadīth from al-Ḍaḥḥāk al-Anṣārī. [1108] I have yet to come across its chain of transmission.

[1105] Nūr al-Dīn al-Haythamī: *Majmaʿ al-Zawā'id*, 9/126.
[1106] Ibn Ḥajar: *al-Iṣābah*, 3/481.
[1107] Abū Nuʿaym: *Maʿrifat al-Ṣaḥābah*, 5/6871.
[1108] Al-Daylamī: *Musnad al-Daylamī*, 5/8296.

Ḥadīth 57

ما ثبت الله حب علي في قلب مؤمن فزلت به قدم، إلا ثبت الله قدماه يوم القيامة على الصراط.

Allah does not establish the love of ʿAlī in the heart of a believer—thereby causing his feet to slip—except that Allah will make his feet firm on the Day of Resurrection on the *Sirāṭ* (Bridge).

Al-Khaṭīb narrates — from **Muḥammad ibn Saʿīd ibn Ḥammād** — **Abū Ḥawālah Bishr ibn al-Walīd al-Kūfī** narrated to us — Ḥasan ibn Ṣāliḥ narrated to us — from **Suddī** — from Muḥammad ibn ʿAlī who said, "The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said..."[1109]

This ḥadīth is *munkar* (unacceptable).

Al-Suddī is Ismāʿīl ibn ʿAbd al-Raḥmān. There is a difference of opinion regarding his status.

Abū Ḥawālah Bishr ibn al-Walīd al-Kūfī could not be traced.

Muḥammad ibn Saʿīd ibn Ḥammād is *majhūl* (unknown).

Additionally, the chain of transmission is *mursal*[1110] (broken transmission).

[1109] Al-Khaṭīb: *al-Muttafiq wa al-Muftariq*, 1/276.
[1110] For an explanation of this term, please see p. 878 onwards [translator's note]

Ḥadīth 58

من حسد عليا فقد حسدني، ومن حسدني فقد كفر.

Whoever holds a grudge against ʿAlī holds a grudge against me. And whoever holds a grudge against me has disbelieved.

Ibn Mardawayh narrates — **ʿAbd al-Khāliq ibn Muḥammad ibn Marwān** narrated to us — **my father** narrated to us — **Masīḥ ibn Muḥammad** narrated to us — **Sallām ibn Abī ʿAmrah** narrated to me — from Ibn Sīrīn — from Anas who said, "The Messenger of Allah ﷺ said..."

Ibn al-Jawzī cites this ḥadīth and says, "This ḥadīth contains the narrator **Sallām**. Ibn Ḥibbān says it is not permissible to consider him a valid form of proof."[1111]

This chain of transmission is *wāh* (feeble). I could not trace **ʿAbd al-Khāliq ibn Muḥammad ibn Marwān**, **his father** (Muḥammad ibn Marwān), and **Masīḥ ibn Muḥammad**.

The ḥadīth of **Sallām ibn Abī ʿAmrah** are not worth anything (i.e. he is *ḍaʿīf* (weak)), as Ibn Maʿīn stated.

[1111] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/334.

Ḥadīth 59

يا عمار إن رأيت عليا قد سلك واديا، وسلك الناس واديا غيره، فاسلك مع علي، ودع الناس، إنه لن يدلك في ردي، ولن يخرجك من الهدى.

O ʿAmmār, if you see ʿAlī tread through a certain valley, and others tread through another, tread through the way of ʿAlī and leave the others. He will never lead you to ruin. And he will never take you away from *hudā* (guidance).

Al-Daylamī cites this ḥadīth from Abū Ayyūb al-Anṣārī.[1112] I was unable to locate its chain of transmission.

Al-Khaṭīb narrates a lengthy ḥadīth which contains the wording, "O ʿAmmār ibn Yāsir, if you see ʿAlī tread through a certain valley, and others tread through another, tread through the way of ʿAlī and leave the others. He will never lead you to ruin. And he will never take you away from *hudā* (guidance)."[1113]

Translators note:

The ḥadīth reported by al-Khatīb from Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ, and also quoted by Ibn ʿAsākir from al-Khaṭīb[1114], has been discussed in Ḥadīth: 30 of the *Ḍaʿīf* section. We reproduce the opinions of the scholars concerning this narration for the benefit of the readers:

Al-Maʿallā ibn ʿAbd al-Raḥmān al-Wāsiṭī is a *kadhdhāb* (liar).

Al-Jūraqānī said, "This ḥadīth is *mawḍūʿ* (fabricated), there is no doubt about it."[1115]

[1112] Al-Daylamī: *Musnad al-Firdaws*, 5/8501.
[1113] Al-Khaṭīb: *Tārīkh Baghdād*, 13/186.
[1114] *Tārīkh Madīnah Dimashq*, 42/472
[1115] Al-Jūraqānī: *al-Abāṭīl wa al-Manākīr wa al-Ṣiḥāḥ wa al-Mashāhīr*, 1/174.

Ibn al-Jawzī says, “Without a doubt, this ḥadīth is *mawḍūʿ* (fabricated).” [1116]

The following people concurred with him: al-Suyūṭī, Ibn ʿIrāq, al-Shawkānī, and al-Albānī. [1117]

[1116] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 2/12.

[1117] Al-Suyūṭī: *al-La’ālī al-Maṣūʿah*, 1/374; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/371; al-Shawkānī: *al-Fawā’id al-Majmūʿah*, ḥadīth no. 345; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, ḥadīth no. 4896.

Ḥadīth 60

والله ما كذبت ولا كذبت، ولا ضللت ولا ضل بي، بل عهد من رسول الله صلى الله عليه وسلم عهده إلي، وقد خاب من افترى.

(ʿAlī رَضِيَ اللَّهُ عَنْهُ said) "By Allah, I did not lie and I was not deceived. I did not stray and I was not led astray. I was promised by the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Unsuccessful is he who lies."

Abū Yaʿlā narrates — Ismāʿīl ibn Mūsā narrated to us — **al-Rabīʿ ibn Sahl al-Fizārī** narrated to us — Saʿīd ibn ʿUbayd narrated to me — from ʿAlī ibn Rabīʿah who said, "I heard ʿAlī say on the *mimbar* (pulpit) when a man came to him and said: 'O *Amīr al-Mu'minīn* (Commander of the Faithful), why do I see you inciting and urging the people as a man goads and incites his camel? Is it a promise from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, or something you saw?'" [1118] He went on and mentioned the ḥadīth (i.e. the statement of ʿAlī).

The chain of transmission is *sāqiṭ* (wholly unreliable).

Al-Rabīʿ ibn Sahl ibn al-Rukayn ibn al-Rabīʿ ibn ʿUmaylah al-Fizārī is *ḍaʿīf* (weak). In fact, Ibn Maʿīn says he is not a *thiqah* (reliable). Abū Zurʿah says he is *munkar al-ḥadīth* (unacceptable in ḥadīth).

Al-Haythamī writes, "Abū Yaʿlā narrates this ḥadīth with a chain of transmission that contains al-Rabīʿ ibn Sahl. He is *ḍaʿīf* (weak)." [1119]

[1118] Abū Yaʿlā: *Musnad Abī Yaʿlā*, 1/518.
[1119] Al-Haythamī: *Majmaʿ al-Zawā'id*, 9/135.

Ḥadīth 61

يا رسول الله؛ إنك قلت لي يوم أحد، حين أخرجت عن الشهادة، واستشهد من استشهد: إن الشهادة من ورائك. فقال: كيف صبرك إذا خضبت هذه من هذه؟ وأهوى بيده إلى لحيته ورأسه. فقال علي: أما بينت ما بينت، فليس ذلك من مواطن الصبر، ولكن هو من مواطن البشرى والكرامة.

(ʿAlī رَضِيَ اللَّهُ عَنْهُ said,) "O Messenger of Allah, verily you said to me on the Day of Uḥud when you were excluded from *shahādah* (martyrdom) and whoever was martyred was martyred: "Verily *shahādah* (martyrdom) is behind you... How will you show patience when from here to here will be stained (in blood)?" He stretched his hand towards his beard and his head. ʿAlī said, "Did you not explain what you explained? These are not instances wherein you exercise patience; rather, they are instances of glad tidings and honour."

Al-Ṭabarānī and others narrate — from **Isḥāq ibn ʿAbd Allāh ibn Kaysān** — from **his father** — from ʿIkrimah — from Ibn ʿAbbās who said, "'ʿAlī said..."[1120]

Isḥāq ibn ʿAbd Allāh ibn Kaysān al-Marwazī was deemed *layyin* (lenient on ḥadīth) by Abū Aḥmad al-Ḥākim. Al-Bukhārī says he is *munkar al-ḥadīth* (unacceptable in ḥadīth).[1121]

His father, ʿAbd Allāh ibn Kaysān is *ḍaʿīf* (weak).

[1120] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 11/12043.
[1121] Ibn Ḥajar: *Lisān al-Mīzān*, 1/365.

Al-Haythamī writes, “Al-Ṭabarānī narrates this ḥadīth. It contains the narrator ʿAbd Allāh ibn Kaysān al-Marwazī. He is *ḍaʿīf* (weak).” [1122]

[1122] Nūr al-Dīn al-Haythamī: *Majmaʿ al-Zawā’id*, 9/138.

Ḥadīth 62

خرج رسول الله على أصحابه ذات يوم، فقال: يا أصحاب محمد؛ لقد أراني الله عز وجل الليلة منازلكم في الجنة، وقرب منازلكم من منزلي. ثم أقبل على علي بن أبي طالب رضي الله عنه فقال: يا علي؛ أما ترضى أن يكون منزلك في الجنة مقابل منزلي؟ قال: بلى بأبي وأمي يا رسول الله. قال: فإن منزلك في الجنة مقابل منزلي، ثم أقبل على أبي بكر الصديق فقال: يا أبا بكر إني لأعرف رجلاً، أعرف اسمه، واسم أبيه، واسم أمه، إذا دخل الجنة فليس من باب من أبوابها، ولا غرفة من غرفها، إلا وهو يقول له: مرحبا مرحبا... فذكر حديثا طويلا.

The Messenger of Allah ﷺ came to his Companions one day and said, "O Companions of Muḥammad, last night, Allah سُبْحَانَهُ وَتَعَالَى showed me your houses in Jannah. They are near my house." Thereafter, ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ approached. He ﷺ said, "O ʿAlī, are you not pleased that your house in Jannah will be facing my house?" He said, "But of course, may my father and mother be sacrificed (for your sake), O Messenger of Allah." He ﷺ said, "Your house in Jannah will face my abode." Thereafter, Abū Bakr al-Ṣiddīq approached. He ﷺ said, "O Abū Bakr, verily I know a man; I know his name, the name of his father and mother, when he enters Jannah, he will not enter a door from its doors nor a room from its rooms except that it is saying to him, "Welcome, welcome." He went on to mention a lengthy ḥadīth.

This ḥadīth is narrated from ʿAbd Allāh ibn Abī Awfā and ʿAlī رَضِيَ اللَّهُ عَنْهُمَا.

The Ḥadīth of ʿAbd Allāh ibn Abī Awfa

Khaythamah and others narrate — from **Muḥammad ibn Jaʿfar al-Kūfī al-ʿAllāf** — **Al-Muḥāribī** narrated to us — from ʿ**Ammār ibn Sayf** — from Ismāʿīl ibn Abī Khaffār — from ʿAbd Allāh ibn Abī Awfā...[1123]

The chain of transmission is *sāqiṭ* (wholly unreliable).

Muḥammad ibn Jaʿfar al-Kūfī al-ʿAllāf is *majhūl* (unknown). As mentioned previously, only Ibn Ḥibbān regards him a *thiqah* (reliable).

ʿ**Abd al-Raḥmān ibn Muḥammad al-Muḥāribī** is a *ṣadūq* (sincere) but a *mudallis*[1124] (obfuscates when he narrates).

ʿ**Ammār ibn Sayf** is *ḍaʿīf* (weak). Some say he is even *matrūk* (suspected of forgery) and *munkar al-ḥadīth* (unacceptable in ḥadīth).

Ibn al-Jawzī and al-Bazzār narrate an abridged version of this ḥadīth.[1125]

Al-Dhahabī states: "This ḥadīth is narrated with a chain of transmission that is *muẓlim* (murky) from ʿAmmār ibn Sayf—who is *ḍaʿīf* (weak), from Ibn Abī Khālid, from Ibn Abī Awfā."[1126]

Al-Albānī says: "The ḥadīth is *munkar* (unacceptable) and *mawḍūʿ* (fabricated). The signs of it being falsely manufactured and fabricated are clear."[1127]

The Ḥadīth of ʿAlī

Al-Shajarī narrates — from **al-Ḥakam ibn Sulaymān** — from **Naṣr ibn Muzāḥim**, from **Abū Khālid** — from al-Imām al-Shahīd Abū al-Ḥusayn Zayd ibn ʿAlī — from his father — from his grandfather — from ʿAlī

[1123] Khaythamah ibn Sulaymān: *Min Ḥadīth Khaythamah Ibn Sulaymān al-Qurashī*, ḥadīth no. 121.
[1124] For an explanation of this term, please see p. 878 onwards [translator's note]
[1125] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/402; al-Bazzār: *Musnad al-Bazzār*, 8/3343.
[1126] Al-Dhahabī: *Talkhīs al-ʿIlal*, ḥadīth no. 85.
[1127] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 14/6592.

رَضِيَ ٱللَّهُ عَنْهُ who said, “I enjoy ten (things) from the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ; I would not give up even one of them for everything upon which the sun rises (i.e. the entire world). He صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said to me, ‘O ʿAlī, you are my brother in the world and the Hereafter; you will be the closest of the entire creation to me on the Day of Resurrection; my abode will face your abode in Jannah just as the houses of others face (each other) in the world...’” [1128]

Naṣr ibn Muzāḥim is *matrūk* (suspected of forgery) and accused of lying.

Abū Khālid and **al-Ḥakam ibn Sulaymān** could not be traced.

[1128] Al-Shajarī: *al-Amālī*, 1/694.

Ḥadīth 63

خرج علينا رسول الله صلى الله عليه وسلم ويمينه في يد أبي بكر، ويساره في يد عمر، وعلي آخذ بطرف ردائه، وعثمان من خلفه. فقال: هكذا ورب الكعبة ندخل الجنة.

The Messenger of Allah ﷺ came to us; his right (hand) was in the hand of Abū Bakr, his left (hand) was in the hand of ʿUmar, ʿAlī was holding the edge of his garment and ʿUthmān (was also holding it) from the back. He ﷺ said, "Like this, by the Lord of the Kaʿbah, we will enter Jannah."

Ibn ʿAdī and others narrate — from **ʿAbd Allāh ibn Khirāsh** — from al-ʿAwwām ibn Ḥawshab — from **Shahr ibn Ḥawshab** — from Muʿādh ibn Jabal.[1129]

Ibn al-Jawzī says this ḥadīth is inauthentic.[1130]

ʿAbd Allāh ibn Khirāsh ibn Ḥurayth al-Shaybānī is suspected of fabricating ḥadīth.

Muḥammad ibn ʿAlī ibn Rawḥ al-Mu'addib still needs to be investigated.

Shahr has been criticized.

[1129] Ibn ʿAdī: *al-Kāmil*, 4/210.
[1130] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 4/210.

Ḥadīth 64

إنه لم يكن قبلي نبي إلا قد أعطي سبعة رفقاء، نجباء، وزراء. وإني أعطيت أربعة عشر: حمزة، وجعفر، وعلي، وحسن، وحسين، وأبو بكر، وعمر، والمقداد، وعبد الله بن مسعود، وأبو ذر، وحذيفة، وسلمان، وعمار، وبلال.

There was not a Prophet before me except that he was given seven noble ministers (and) friends, and I was given fourteen: Ḥamzah, Jaʿfar, ʿAlī, Ḥasan, Ḥusayn, Abū Bakr, ʿUmar, al-Miqdād, ʿAbd Allāh Ibn Masʿūd, Abū Dharr, Ḥudhayfah, Salmān, ʿAmmār and Bilāl.

This ḥadīth is narrated from ʿAlī رَضِيَ اللَّهُ عَنْهُ with the following chains of transmission:

1. Imām Aḥmad and others narrate from **Kathīr ibn Nāfiʿ al-Nawwā'** who said: I heard **ʿAbd Allāh ibn Mulayl**, "I heard ʿAlī رَضِيَ اللَّهُ عَنْهُ say, 'The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said...'"[1131]

   ʿAbd Allāh ibn Mulayl was only regarded as a *thiqah* (reliable) by Ibn Ḥibbān.[1132]

   Al-Nawā' is *ḍaʿīf* (weak).

   Additionally, the ḥadīth in both its *marfūʿ* and *mawqūf* versions (i.e. the version attributed to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the version attributed to the Ṣaḥābī) are *muḍṭarib* (unresolvably problematic), as is the chain of transmission with its additions and defects. I have explained this in the original work.

[1131] Imām Aḥmad: *Musnad Aḥmad*, 1/148.
[1132] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 5/43.

Al-Albānī says the ḥadīth is *munkar* (unacceptable).[1133]

2. Ibn ʿAsākir narrates from Baqiyyah —**Ismāʿīl al-Kindī** informed us — from **Abū ʿĀmir** — from **Abū Muʿādh** — from ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ...[1134]

   Abū ʿĀmir and **Abū Muʿādh** require further investigation.

   Ibn Ḥajar writes, "**Ismāʿīl al-Kindī** from al-Aʿmash; (al-Kindī) is *munkar al-ḥadīth* (unacceptable in ḥadīth). Al-Azdī mentions this."[1135]

   Al-Dhahabī states, "Ismāʿīl ibn ʿAbd Allāh al-Kindī from al-Aʿmash, and from him, Baqiyyah; (al-Kindī) narrates a strange and *munkar* (unacceptable) report."[1136]

In short, the ḥadīth is *munkar* (unacceptable). And Allah knows best.

[1133] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 6/2956.
[1134] Ibn ʿAsākir: *Tārīkh Dimashq*, 12/271.
[1135] Ibn Ḥajar: *Lisān al-Mīzān*, 1/446.
[1136] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/235.

Ḥadīth 65

كنا عند النبي صلى الله عليه وسلم وعنده قوم جلوس، فدخل علي، فلما دخل خرجوا، فلما خرجوا تلاوموا، فقالوا: والله ما أخرجنا وأدخله، فرجعوا فدخلوا، فقال: والله ما أنا أدخلته وأخرجتكم، بل الله أدخله وأخرجكم.

We were with the Prophet ﷺ, and with him was a group of people sitting. Then, ʿAlī entered. When he entered, everyone (sitting there) left. After leaving, they began reprimanding each other and saying, "By Allah, he did not remove us and bring him in." And so they returned and entered. He ﷺ said, "By Allah, I did not bring him in and take you out; rather, Allah brought him in and took you out."

This ḥadīth is narrated from Saʿd ibn Abī Waqqāṣ, Ibn ʿAbbās, Zayd ibn Arqam, and ʿAlī رضي الله عنهم.

The Ḥadīth of Saʿd ibn Abī Waqqāṣ

This version of the ḥadīth has the following chains of transmission:

1. Al-Nasā'ī and al-Bazzār narrate — from **Muḥammad ibn Sulaymān Luwayn** — from Ibn ʿUyaynah — from ʿAmr ibn Dīnār — from Abū Jaʿfar Muḥammad ibn ʿAlī — from Ibrāhīm ibn Saʿd ibn Abī Waqqāṣ — from his father.[1137] In one instance, he did not mention "from his father".

   Luwayn is inconsistent in this narration; in one instance, he narrates it *mawṣūl* (contiguous), and in another instance, he narrates it *mursal* (broken transmission). Two great ḥadīth

[1137] Al-Nasā'ī: *al-Sunan al-Kubrā*, 5/8424 and *Khaṣā'iṣ ʿAlī*, ḥadīth no. 39.

masters concurred with the *mursal*, they are both students of Ibn ʿUyaynah who narrate the *mursal* version from him.

Al-Khaṭīb and al-Dāraquṭnī (also) gave preference to the *mursal* version.

There is no doubt that the ḥadīth is *mursal*. In fact, Imām Aḥmad ruled it to be *munkar* (unacceptable).[1138]

2. Abū Yaʿlā narrates —**Mūsā** narrated to us — **Muḥammad ibn Ismāʿīl ibn Jaʿfar al-Ṭaḥḥān** — **Ghassān ibn Bishr al-Kāhilī** — from **Muslim** — from **Khaythamah** — from Saʿd.[1139]

The chain of transmission is *wāh* (feeble).

Khaythamah is (Khaythamah) ibn ʿAbd al-Raḥmān al-Kūfī.

Muslim is (Muslim) al-Mulā'ī. He is *matrūk* (suspected of forgery).

I could not trace **Muḥammad ibn Ismāʿīl ibn Jaʿfar al-Ṭaḥḥān** and **Ghassān ibn Bishr al-Kāhilī**.

Abū Zurʿah discarded the ḥadīth of **Mūsā ibn Muḥammad ibn Ḥayyān Abū ʿImrān al-Baṣrī**. Ibn Ḥibbān mentions him in *Kitāb al-Thiqāt*, as is his habit.[1140]

Al-Ḥākim narrates from **Muslim al-Mulā'ī**, from **Khaythamah ibn ʿAbd al-Raḥmān**, from Saʿd ibn Mālik.[1141] He goes on to mention a lengthy ḥadīth.

Al-Dhahabī states: "In this chain of transmission is **Muslim al-Aʿwar al-Mulā'ī**. He is *matrūk* (suspected of forgery)."[1142]

[1138] Imām Aḥmad: *al-ʿIlal wa Maʿrifat al-Rijāl li Aḥmad: Riwāyat al-Marwadhī wa ghayrihi*; al-Khallāl: *al-Muntakhab min al-ʿIlal*, ḥadīth no. 210.
[1139] Abū Yaʿlā: *Musnad Abī Yaʿlā*, 2/703.
[1140] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 9/161.
[1141] Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4601.
[1142] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, 3/1337.

Al-Albānī says the ḥadīth from this particular angle is very weak.[1143]

3. Al-Nasā'ī and others narrate from ʿ**Abd Allāh ibn Sharīk** — from **al-Ḥārith ibn Mālik** — from Saʿd ibn Abī Waqqāṣ.[1144]

   Al-Nasā'ī says ʿ**Abd Allāh ibn Sharīk** is not much (*laysa bidhālik*).

   I could not trace **al-Ḥārith ibn Mālik** and ʿ**Abd Allāh ibn al-Raqīm**.

   Al-Nasā'ī (also) adds/narrates it from ʿ**Abd Allāh ibn Sharīk** — from ʿ**Abd Allāh ibn al-Raqīm** — from Saʿd.

   This chain of transmission is *wāh* (feeble).

   ʿ**Abd Allāh ibn Sharīk** is not much (*laysa bidhālik*).

   Al-Ḥārith ibn Mālik and ʿ**Abd Allāh ibn al-Raqīm** are both *majhūl* (unknown).

The Ḥadīth of Ibn ʿAbbās

Al-Ṭabarānī narrates this ḥadīth with a chain of transmission that is very weak.[1145] It contains the narrator **Maymūn.** He is *ḍaʿīf* (weak) and he narrates a number of unacceptable reports regarding the virtues of ʿAlī.

It also contains the narrator **Kathīr ibn Ismāʿīl al-Nawwā'**. He is *ḍaʿīf* (weak).

It also contains **Ḥusayn al-Ashqar**. More than one person deemed him *ḍaʿīf* (weak). Others have deemed him a *thiqah* (reliable). The preponderant opinion is that he is *ḍaʿīf*. Some have even accused him of lying.

[1143] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4952.
[1144] Imām al-Nasā'ī: *al-Sunan al-Kubrā*, 5/8425 and *Khaṣā'iṣ ʿAlī*, ḥadīth no. 40.
[1145] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 12/12722.

The Ḥadīth of Zayd ibn Arqam

Imām Aḥmad narrates this ḥadīth with a chain of transmission that contains the narrator **Maymūn Abū ʿAbd Allāh**.[1146] He is *ḍaʿīf* (weak). He narrates a number of *manākīr* (unacceptable) ḥadīth regarding the virtues of ʿAlī and he is inconsistent therein.

The Ḥadīth of ʿAlī

Al-Bazzār narrates the ḥadīth with a chain of transmission.[1147] It contains two defects: 1) **Abū Maymūnah** is *majhūl* (unknown), and 2) al-Azdī states that the ḥadīth critics have abandoned the ḥadīth of **ʿĪsā al-Madanī** (al-Mulā'ī).[1148]

In short, all the chains of transmission are *wāhiyah* (feeble) and extremely weak, except for Zayd ibn Arqam's chain, it is (merely) *ḍaʿīf* (weak). However, it is narrated from **Maymūn Abū ʿAbd Allāh**. In his biography, it is mentioned that he narrates numerous *manākīr* (unacceptable narrations) regarding the virtues of ʿAlī. Therefore, the ḥadīth is *munkar* (unacceptable), as mentioned by Imām Aḥmad.

[1146] Imām Aḥmad: *Musnad Aḥmad*, 4/369 and *Faḍā'il al-Ṣaḥābah*, 2/985.
[1147] Al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 506.
[1148] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/328; Ibn Ḥajar: *Lisān al-Mīzān*, 6/290.

Ḥadīth 66

إني عبد الله وأخو رسوله، وأنا الصديق الأكبر، لا يقولها بعدي إلا كاذب، صليت قبل الناس بسبع سنين، قبل أن يعبده أحد من هذه الأمة.

(ʿAlī رَضِيَ اللَّهُ عَنْهُ said,) "I am the servant of Allah and the brother of His Messenger. I am the greatest *Ṣiddīq*. No one will say these words after me except for a liar. I made ṣalāh seven years before everyone else; before anyone from this Ummah worshipped him."

This ḥadīth is narrated from ʿAlī, Abū Dharr, Abū Laylā al-Ghifārī, and Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of ʿAlī

This version of the ḥadīth is transmitted with the following chains:

1. Al-Ḥākim narrates — from **ʿUbayd Allāh ibn Mūsā** — Isrā'īl narrated to us — from **Abū Isḥāq** — from al-Minhāl ibn ʿAmr — from **ʿAbbād ibn ʿAbd Allāh al-Asadī** — from ʿAlī.[1149]

   ʿUbayd Allāh ibn Mūsā is (ʿUbayd Allah ibn Mūsā) al-ʿAbsī, one of the *ghulāt* (extremists). He narrates several *munkar* (unacceptable) reports.

   Abū Isḥāq is (Abū Isḥāq) al-Sabīʿī. He is a *mudallis*[1150] (obfuscates when he narrates) and is a *mukhtaliṭ* (commits serious errors).

   ʿAbbād ibn ʿAbd Allāh al-Asadī is *ḍaʿīf* (weak).

[1149] Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4584.
[1150] For an explanation of this term, please see p. 878 onwards [translator's note]

Imām Aḥmad gave this ḥadīth as an example of al-ʿAbsī's ḥadīth and said, "It is a *munkar* (unacceptable) ḥadīth." [1151]

Al-Dhahabī says this ḥadīth is a lie about ʿAlī. [1152]

Al-Ḥākim says this ḥadīth fulfills the conditions of Imām al-Bukhārī and Imām Muslim, but al-Dhahabī disagreed and wrote, "He (i.e. al-Ḥākim) said this. It is not even according to one of their conditions. In fact, it is not even *ṣaḥīḥ* (authentic); it is *māwḍūʿ* (fabricated). Think about it. It contains the narrator ʿAbbād ibn ʿAbd Allāh al-Asadī. Ibn al-Madīnī says he is *ḍaʿīf* (weak)." [1153]

Al-ʿUqaylī says this narration suffers from *līn* (leniency). [1154]

The following people were absolutely certain the ḥadīth is a fabrication: Ibn al-Jawzī, Ibn Taymiyyah and al-Albānī. [1155]

However, al-Sabīʿī enjoys a *tābiʿ*[1156] (parallel) narration. Ibn Mājah and others narrate — from al-ʿ**Alā' ibn Ṣāliḥ** — from al-Minhāl — from ʿ**Abbād ibn ʿAbd Allāh** who said, "'Alī said..." [1157]

Al-Būṣīrī says this chain of transmission is *ṣaḥīḥ* (authentic) and the narrators are all *thiqāt* (reliable). [1158]

Al-Albānī says the ḥadīth is *bāṭil* (false).

Ibn Kathīr says, "This ḥadīth is *munkar* (unacceptable) under all circumstances." [1159]

[1151] Al-Khallāl: *al-Muntakhab min ʿIlal al-Khallāl*, ḥadīth no. 204; Mughalṭā'ī: *Ikmāl Tahdhīb al-Kamāl*, 7/177.
[1152] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/368.
[1153] Ibn al-Mulaqqin: *Mukhtaṣar Talkhīṣ al-Mustadrak*, 13/1314.
[1154] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 3/137.
[1155] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/341; Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 7/444, 445; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4947.
[1156] For an explanation of this term, please see p. 878 onwards [translator's note]
[1157] Ibn Mājah: *Sunan Ibn Mājah*, 1/120.
[1158] Al-Būṣīrī: *Miṣbāḥ al-Zujājah fī Zawā'id Ibn Mājah*, 1/20.
[1159] Ibn Kathīr: *al-Sīrah al-Nabawiyyah*, 1/432.

ʿ**Abbād** is *ḍaʿīf* (weak).

Al-ʿAlā' is a *thiqah* (reliable). A number of people have deemed him a *thiqah*, however, ʿAlī ibn al-Madīnī says that he narrates *manākīr* (unacceptable reports). Al-Bukhārī says he does not enjoy *mutābaʿāt* (parallel narrations). The likes of such a person's ḥadīth are to be considered a valid form of proof unless there appears something unacceptable it in; in such a case, judgement will be suspended. This ḥadīth is an example of such a case.

2. Ibn ʿAdī and others narrate — from Nūḥ ibn Qays — from **Sulaymān Abū Fāṭimah** — from **Muʿādhah bint ʿAbd Allāh al-ʿAdawiyyah** who said, "I heard ʿAlī ibn Abī Ṭālib..."[1160]

   Al-Bukhārī says regarding this ḥadīth of Sulaymān, "It does not enjoy any *mutābaʿāt*[1161] (parallel narrations). And Sulaymān hearing (ḥadīth) from Muʿādhah is unknown."

3. Al-Shajarī narrates this version with a chain of transmission containing Mūsā ibn Ibrāhīm al-Marwazī al-Aʿwar. He is either Abū ʿImrān al-Marwazī, or Abū Bakr Muḥammad ibn Zakariyyā al-Marwazī. Abū ʿImrān al-Marwazī has been deemed a liar by Yaḥyā ibn Maʿīn or he is *majhūl* (unknown). As for Abū Bakr Muḥammad ibn Zakariyyā al-Marwazī, I could not trace him. Al-Ashnānī, as will be mentioned shortly, is *ḍaʿīf* (weak).

4. Ibn al-Jawzī narrates this version with a chain of transmission that contains the narrator Aḥmad ibn Naṣr al-Dhāriʿ.[1162] Ibn al-Jawzī writes, "We have no doubt this is the doing of al-Dhāriʿ; he was a *kadhdhāb* (liar) who would fabricate ḥadīth."

   Al-Suyūṭī says, "I found another chain of transmission for this ḥadīth. Shādhān al-Faḍlī says in *Faḍā'il ʿAlī*, "Abū Ṭālib ʿAbd Allāh

[1160] Ibn ʿAdī: *al-Kāmil*, 3/274.
[1161] For an explanation of this term, please see p. 878 onwards [translator's note]
[1162] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/342.

ibn Muḥammad ibn ʿAbd Allāh al-Kātib narrated to us in ʿUkbarā — Abū al-Qāsim ʿAbd Allāh ibn Muḥammad ibn Ghiyāth al-Khurasānī narrated to us — **Aḥmad ibn ʿĀmir ibn Sulaym al-Ṭā'ī** narrated to us — ʿAlī ibn Mūsā al-Riḍā narrated to us — my father, Mūsā narrated to me — from his father, Jaʿfar — from his father, Muḥammad — from his father, ʿAlī — from his father, al-Ḥasan — from his father ʿAlī ibn Abī Ṭālib.[1163]

Al-Suyūṭī says, "Ibn ʿĀmir al-Ṭā'ī narrates a false copy (of ḥadīth) from the Ahl al-Bayt. And Allah knows best."

Therefore, the ḥadīth is *mawḍūʿ* (fabricated). The accused person in the chain of transmission is Aḥmad ibn ʿĀmir ibn Sulaym al-Ṭā'ī.

The Ḥadīth of Abū Dharr

This version of the ḥadīth is narrated with the following two chains of transmission:

1. Al-Ṭabarānī narrates with a chain of transmission that contains the narrator **Abū Sukhaylah**[1164]. He is *majhūl* (unknown).

   It also contains the narrator **ʿUmar ibn Saʿīd**. The more correct name is perhaps **(ʿUmar) ibn Saʿd al-Baṣrī**. Al-Bukhārī says the ḥadīth of ʿUmar ibn Saʿd al-Baṣrī are not authentic.[1165]

   Ibn Kathīr says this ḥadīth is *munkar jiddan* (very unacceptable).[1166]

   There is another version of this ḥadīth from the above unknown narrator, Abū Sukhaylah. Ibn ʿAsākir narrates it with a chain of transmission that is *sāqiṭ* (wholly unreliable).[1167] It contains the

[1163] Al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/344.
[1164] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 6/6184.
[1165] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 3/162.
[1166] Ibn Kathīr: *Jāmiʿ al-Masānīd wa al-Sunan*, 3/527.
[1167] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/41.

narrators **Muḥammad ibn Aḥmad ibn al-Ḥasan al-Qaṭawānī** and **Makhlad ibn Shaddād**, none of whom could be traced.

It also contains the narrator **Muḥammad ibn ʿUbayd Allāh**. He is **(Muḥammad ibn ʿUbayd Allāh) ibn Abī Rāfiʿ** and he is *matrūk* (suspected of forgery).

2. Al-Bazzār narrates with a chain of transmission that contains the narrator **Muḥammad ibn ʿUbayd Allāh ibn Abī Rāfiʿ**.[1168] He is *matrūk* (suspected of forgery), as mentioned previously.

The Ḥadīth of Abū Laylā al-Ghifārī

Abū Aḥmad al-Ḥākim narrates in *al-Kunā* (as mentioned by al-Suyūṭī) with a chain of transmission that contains **Isḥāq ibn Bishr al-Asadī**.[1169] He is *matrūk* (suspected of forgery).

It also contains the narrator **Ibrāhīm ibn Sulaymān al-Khazzāz al-Kūfī**. He (too) is *matrūk* (suspected of forgery).

The Ḥadīth of Ibn ʿAbbās

The explanation of this version of the ḥadīth has already been mentioned in the ḥadīth of the *Manzilah*[1170]. It contains the following words:

> Verily the Messenger of Allah ﷺ said while holding the hands of ʿAlī, "This is the first person to believe in me; and the first to shake my hand of the Day of Resurrection; and the one to distinguish between truth and falsehood of this Ummah; and he is the leader of the believers; and wealth is the leader of the oppressors; he is the greatest Ṣiddīq; and he is my door by which to enter; and he is my khalīfah after me...

[1168] Al-Bazzār: *Musnad al-Bazzār*, 9/3898.
[1169] Al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/289.
[1170] For an explanation of this ḥadīth, please see Section One, ḥadīth no. 2 of this book. [translator's note]

As mentioned previously, the ḥadīth is *munkar* (unacceptable).

In short, based on the above, it becomes evident that all the different chains of transmission for this ḥadīth are *wāhiyah* (feeble) and weak. The ḥadīth is *munkar* (unacceptable).

Ḥadīth 67

علي يعسوب المؤمنين، والمال يعسوب المنافقين.

ʿAlī is the leader of the believers and wealth is the leader of the *munāfiqīn* (hypocrites).

The false chains of transmission for this ḥadīth were mentioned in the previous ḥadīth.

Ibn ʿAdī narrates (and Ibn al-Jawzī in a similar manner) — Muḥammad ibn Aḥmad ibn Hilāl narrated to us — Muḥammad ibn Yaḥyā ibn Ḍurays narrated to us — **ʿĪsā ibn ʿAbd Allāh ibn Muḥammad ibn ʿUmar ibn ʿAlī ibn Abī Ṭālib** narrated to us — my father narrated to me — from his father — from his grandfather — from ʿAlī ibn Abī Ṭālib who said, "The Messenger of Allah ﷺ said..."[1171]

ʿĪsā is *munkar al-ḥadīth* (unacceptable in ḥadīth). In fact, Ibn Ḥibbān writes, "He narrates fabricated things from his father, from his forefathers. It is not permissible to consider him a valid form of proof."[1172]

Ibn Jarīr narrates this ḥadīth with a chain of transmission that contains the narrator **Mūsā ibn Ṭarīf al-Asadī al-Kūfī**.[1173] Abū Bakr ibn ʿAyyāsh deemed him a *kadhdhāb* (liar).

ʿAbāyah ibn Ribʿī al-Asadī is another narrator in the chain of transmission. He is *ḍaʿīf* (weak).

[1171] Ibn ʿAdī: *al-Kāmil*, 5/244.
[1172] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 2/121.
[1173] Ibn Jarīr: *Tahdhīb al-Āthār*, 1/506.

Muḥammad ibn Ḥumayd al-Rāzī is another narrator in the chain of transmission. He is *matrūk* (suspected of forgery). In fact, a number of *ḥuffāẓ* (masters of ḥadīth) deemed him a *kadhdhāb* (liar).

Ibn Ḥumayd enjoys a *tābiʿ*[1174] (parallel narration). Abū Nuʿaym narrates it; however, it is displeasing.[1175] I have explained this in the original work.

Ibn al-Maghāzilī narrates this ḥadīth from **ʿAbd Allāh ibn Aḥmad ibn ʿĀmir al-Ṭāʾī**: "**My father** narrated to us..."[1176]

One of these two narrators is suspected of fabricating this ḥadīth.[1177]

Abū Nuʿaym narrates this ḥadīth with a chain of transmission that is *ṣāqiṭ* (wholly unreliable).[1178] It contains the narrator **Ibrāhīm ibn Muḥammad ibn Maymūn**. He is not a *thiqah* (reliable).

It also contains the narrator **ʿAlī ibn ʿĀbis**. He is *ḍaʿīf* (weak).

It also contains the narrator **Abū Misʿar**. He could not be traced.

In short, the ḥadīth is *bāṭil* (false). The *matn* (text) is *munkar* (unacceptable). And all of its chains of transmission are severely weak.

[1174] For an explanation of this term, please see p. 878 onwards [translator's note]
[1175] Abū Nuʿaym: *Maʿrifat al-Ṣaḥābah*, 1/335.
[1176] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 93.
[1177] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/390.
[1178] Abū Nuʿaym: *Maʿrifat al-Ṣaḥābah*, 1/336.

Ḥadīth 68

وجه إلي المنصور فقلت للرسول: لما يريدني أمير المؤمنين؟، قال: لا أعلم، فقلت: أبلغه أني آتيه، ثم تفكرت في نفسي، فقلت: ما دعاني في هذا الوقت لخير! ولكن عسى أن يسألني عن فضائل أمير المؤمنين علي بن أبي طالب رضي الله عنه، فإن أخبرته قتلني!، قال: فتطهرت ولبست أكفاني وتحنطت، ثم كتبت وصيتي، ثم صرت إليه فوجدت عنده عمرو بن عبيد، فحمدت الله تعالى على ذلك، وقلت: وجدت عنده عون صدق من أهل النصرة، فقال لي: ادن يا سليمان! فدنوت، فلما قربت منه أقبلت على عمرو بن عبيد أسائله، وفاح مني ريح الحنوط، فقال: يا سليمان ما هذه الرائحة؟ والله لتصدقني وإلا قتلتك. فقلت: يا أمير المؤمنين أتاني رسولك في جوف الليل، فقلت في نفسي: ما بعث إلي أمير المؤمنين في هذه الساعة إلا ليسألني عن فضائل علي، فإن أخبرته قتلني! فكتبت وصيتي، ولبست كفني وتحنطت، فاستوى جالسا وهو يقول: لا حول ولا قوة إلا بالله العلي العظيم. ثم قال: أتدري يا سليمان ما اسمي؟ قلت: نعم يا أمير المؤمنين! قال: ما اسمي؟ قلت: عبد الله الطويل ابن محمد بن علي بن عبد الله بن عباس بن عبد المطلب، قال: صدقت، فأخبرني بالله وبقرابتي من رسول الله صلى الله عليه وسلم كم رويت في علي من فضيلة من جميع الفقهاء، وكم يكون؟ قلت: يسير يا أمير المؤمنين، قال: على ذاك، قلت: عشرة آلاف حديث وما زاد. قال: فقال: يا سليمان لأحدثنك في فضائل علي رضي الله عنه حديثين يأكلان كل حديث رويته عن جميع الفقهاء، فإن حلفت لي أن لا ترويهما لأحد من الشيعة حدثتك بهما، فقلت: لا أحلف ولا أخبر بهما أحد ا منهم. فقال: كنت هاربا من بني مروان، وكنت أدور البلدان أتقرب إلى الناس بحب علي وفضائله، وكانوا يؤوونني، ويطعمونني، ويزودونني، ويكرمونني ويحملونني، حتى ودرت بلاد الشام، وأهل الشام كلما أصبحوا لعنوا عليا رضي الله عنه في مساجدهم، لأن كلهم خوارج وأصحاب معاوية، فدخلت مسجدا وفي نفسي منهم ما فيها، فأقيمت الصلاة، فصليت

الظهر وعلي كساء خلق، فلما سلم الإمام اتكأ على الحائط، وأهل المسجد حضور، فجلست فلم أر أحدا منهم يتكلم توقيرا لإمامهم، فإذا بصبيين قد دخلا المسجد فلما نظر إليهما الإمام! قال: ادخلا مرحبا بكما ومرحبا بمن أسماكما بأسمائهما، والله ما سميتكما بأسمائهما إلا بحب محمد وآل محمد. فإذا أحدهما يقال له: الحسن، والآخر: الحسين. فقلت فيما بيني وبين نفسي: قد أصبت اليوم حاجتي، لا قوة إلا بالله، وكان شاب إلى يميني فسألته: من هذا الشيخ؟ ومن هذان الغلامان؟ فقال: الشيخ جدهما، وليس في هذه المدينة أحد يحب عليا رضي الله عنه غير هذا الشيخ، ولذلك سماهما الحسن والحسين، فقمت فرحا، وإني يومئذ لصارم لا أخاف الرجال، فدنوت من الشيخ، فقلت: هل لك في حديث أقر به عينيك؟ قال: ما أحوجني إلى ذلك، وإن أقررت عيني أقررت عينك. فقلت: حدثني أبي عن جدي عن أبيه عن رسول الله صلى الله عليه وسلم، فقال لي، من والدك؟ ومن جدك؟ فما عرفت أنه يريد أسماء الرجال، فقلت: محمد بن علي بن عبد الله بن العباس، قال: كنا مع النبي صلى الله عليه وسلم فإذا فاطمة رضي الله عنها قد أقبلت تبكي، فقال النبي صلى الله عليه وسلم ما يبكيك يا فاطمة؟ قالت: يا أباه إن الحسن والحسين قد عبرا أو قد ذهبا منذ اليوم ولا أدري أين هما؟ وإن عليا يمشي على الدالية منذ خمسة أيام يسقي البستان، وإني قد طلبتهما في منازلك فما حسست لهما أثرا! وإذا أبو بكر عن يمينه، فقال: يا أبا بكر قم فاطلب قرتي، ثم قال: يا عمر قم فاطلبهما، يا سلمان، يا أبا ذر، يا فلان، يا فلان، قال: فأحصينا على رسول الله صلى الله عليه وسلم سبعين رجلا بعثهم في طلبهما، وحثهم فرجعوا ولم يصيبوهما. فاغتم النبي صلى الله عليه وسلم لذلك غما شديدا، ووقف على باب المسجد وهو يقول: بحق إبراهيم خليلك، وبحق آدم صفيك، وإن كانا قرتي عيني، وثمرتي فؤادي أخذا برا، أو بحرا، فاحفظهما أو سلمهما، فإذا جبريل عليه السلام قد هبط فقال: يا رسول الله إن الله يقرئك السلام ويقول لك: لا تحزن، ولا تغتم، الصبيان فاضلان في الدنيا، فاضلان في الآخرة، وهما في الجنة، وقد وكلت بهما ملكا يحفظهما إذا ناما وإذا قاما. ففرح رسول الله

صلى الله عليه وسلم فرحا شديدا، ومضى وجبريل عن يمينه، والمسلمون حوله، حتى دخل حظيرة بني النجار، فسلم على ذلك الملك الموكل بهما، ثم جثا النبي صلى الله عليه وسلم على ركبتيه، وإذا الحسن معانق ا للحسين، وهما نائمان، وذلك الملك قد جعل أحد جناحيه تحتهما، والآخر فوقهما، وعلى كل واحد منهما دراعة من شعر أو صوف، والمداد على شفتيهما، فما زال النبي صلى الله عليه وسلم يلثمهما حتى استيقظا، فحمل النبي صلى الله عليه وسلم الحسن، وحمل جبريل الحسين، وخرج النبي صلى الله عليه وسلم من الحظيرة. قال ابن عباس: وجدنا الحسن عن يمين النبي صلى الله عليه وسلم، والحسين عن يساره، وهو يقبلهما ويقول: من أحبكما فقد أحب رسول الله، ومن أبغضكما فقد أبغض رسول الله صلى الله عليه وسلم، فقال أبو بكر: يا رسول الله أعطني أحدهما أحمله، فقال له رسول الله صلى الله عليه وسلم: نعم المحمولة، ونعم المطية تحتهما، فلما أن صار إلى باب الحظيرة لقيه عمر، فقال له مثل مقالة أبي بكر، فرد عليه رسول الله صلى الله عليه وسلم كما رد على أبي بكر، فرأينا الحسن متشبثا بثوب رسول الله صلى الله عليه وسلم، متكيا باليمين على رسول الله صلى الله عليه وسلم، ووجدنا يد النبي صلى الله عليه وسلم على رأسه. فدخل النبي صلى الله عليه وسلم المسجد فقال: لأشرفن ابني اليوم كما شرفهما الله، فقال: يا بلال، علي بالناس، فنادى بهم فاجتمع الناس، فقال النبي صلى الله عليه وسلم :معشر أصحابي؛ بلغوا عن نبيكم محمد، سمعنا رسول الله صلى الله عليه وسلم يقول: ألا أدلكم اليوم على خير الناس جدا وجدة؟ قالوا: بلى يا رسول الله، قال: عليكم بالحسن والحسين، فإن جدهما محمد رسول الله، وجدتهما خديجة بنت خويلد، سيدة نساء أهل الجنة، هل أدلكم على خير الناس أبا وأما؟ قالوا: بلى يا رسول الله، قال: عليكم بالحسن والحسين، فإن أباهما علي بن أبي طالب، وهو خير منهما، شاب يحب الله ورسوله، ويحبه الله ورسوله، ذو المنفعة والمنقبة في الإسلام، وأمهما فاطمة بنت رسول الله صلى الله عليه وسلم، سيدة نساء أهل الجنة، معشر الناس ألا أدلكم على خير الناس عما وعمة؟، قالوا: بلى يا رسول الله،

قال: عليكم بالحسن والحسين، فإن عمهما جعفر ذو الجناحين، يطير بهما في الجنان مع الملائكة، وعمتهما أم هانئ بنت أبي طالب، معشر الناس ألا أدلكم على خير الناس خالا وخالة؟ قالوا: بلى يا رسول الله، قال: عليكم بالحسن والحسين، فإن خالهما القاسم ابن رسول الله، وخالتهما زينب بنت رسول الله، ألا يا معشر الناس أعلمكم أن جدهما في الجنة، وجدتهما في الجنة، وأبوهما في الجنة، وأمهما في الجنة، وعمهما في الجنة، وعمتهما في الجنة، وخالهما في الجنة، وخالتهما في الجنة، وهما في الجنة، ومن أحب ابني علي فهو معنا غدا في الجنة، ومن أبغضهما فهو في النار، وإن من كرامتهما على الله أنه سماهما في التوراة شبرا وشبيرا. فلما سمع الشيخ الإمام هذا مني قدمني، وقال :هذه حالك وأنت تروي في علي هذا؟ فكساني خلعة، وحملني على بلغة بعتها بمائة دينار، ثم قال لي :أدلك على من يفعل بك خيرا! هاهنا أخوان لي في هذه المدينة، أحدهما كان إمام قوم، وكان إذا أصبح لعن عل يا ألف مرة كل غداة، وإنه لعنه يوم الجمعة أربعة آلاف مرة، فغير الله ما به من نعمة، فصار آية للسائلين، فهو اليوم يحبه، وأخ لي يحب عل يا منذ خرج من بطن أمه، فقم إليه ولا تحتبس عنده. والله يا سليمان لقد ركبت البغلة، وإني يومئذ لجائع، فقام معي الشيخ وأهل المسجد حتى صرنا إلى الدار، وقال الشيخ: انظر لا تحتبس، فدققت الباب، وقد ذهب من كان معي، فإذا شاب آدم قد خرج إلي، فلما رآني والبغلة قال: مرحبا بك، والله ما كساك أبو فلان خلعته، ولا حملك على بغلته، إلا أنك رجل تحب الله ورسوله، لئن أقررت عيني لأقرن عينك. والله يا سليمان إني لأنفس بهذا الحديث الذي يسمعه وتسمعه :أخبرني أبي، عن جدي، عن أبيه، قال: كنا مع رسول الله صلى الله عليه وسلم جلوسا بباب داره، فإذا فاطمة قد أقبلت وهي حاملة الحسين، وهي تبكي بكاء شديدا، فاستقبلها رسول الله صلى الله عليه وسلم، فتناول الحسين منها، وقال لها: ما يبكيك يا فاطمة؟ قالت: يا أبه عيرتني نساء قريش، وقلن :زوجك أبوك معدما لا شيء له. فقال النبي صلى الله عليه وسلم: مهلا وإياي أن أسمع هذا منك، فإني لم أزوجك حتى زوجك الله من فوق عرشه، وشهد

على ذلك جبرائيل وميكائيل وإسرافيل، وإن الله تعالى اطلع إلى أهل الدنيا، فاختار من الخلائق أباك فبعثه نبيا، ثم اطلع الثانية فاختار من الخلائق عليا، فأوحى إلي فزوجتك إياه، واتخذته وص يا ووزيرا. فعلي أشجع الناس قلبا، وأعلم الناس علما، وأحلم الناس حلما، وأقدم الناس إسلاما، وأسمحهم كفا، وأحسن الناس خلقا. يا فاطمة إني آخذ لواء الحمد، مفاتيح الجنة بيدي، فأدفعها إلى علي، فيكون آدم ومن ولد تحت لوائه. يا فاطمة إني غدا مقيم عليا على حوضي، يسقي من عرف من أمتي، يا فاطمة وابنيك الحسن والحسين سيدا شباب أهل الجنة، وكان قد سبق اسمهما في توراة موسى، وكان اسمهما في الجنة شبرا وشبيرا، فسماهما الحسن والحسين، لكرامة محمد صلى الله عليه وسلم على الله تعالى، ولكرامتهما عليه. يا فاطمة يكسى أبوك حلتين من حلل الجنة، ويكسى علي حلتين من حلل الجنة، ولواء الحمد في يدي، وأمتي تحت لوائي، فأناوله عليا لكرامته على الله تعالى، وينادي مناد: يا محمد نعم الجد جدك إبراهيم، ونعم الأخ أخوك علي. وإذا دعاني رب العالمين دعا عليا معي، وإذا جثوت جثا علي معي، وإذا شفعني شفع عليا معي، وإذا أجبت أجيب علي معي، وإنه في المقام عوني على مفاتيح الجنة، قومي يا فاطمة إن عل يا وشيعته هم الفائزون غدا. وقال: بينما فاطمة جالسة إذ أقبل رسول الله صلى الله عليه وسلم حتى جلس إليها، فقال: يا فاطمة ما لي أراك باكية حزينة؟ قالت: يا أبي وكيف لا أبكي وتريد أن تفارقني؟ فقال لها: يا فاطمة لا تبكي ولا تحزني، فلا بد من مفارقتك. قال: فاشتد بكاء فاطمة عليها السلام، ثم قالت: يا أبه أين ألقاك؟ قال: تلقينني في تل الحمد أشفع لأمتي، قالت: يا أبه فإن لم ألقك! فقال: تلقينني على الصراط، وجبرائيل على يميني، وميكائيل عن يساري، وإسرافيل آخذ بحجزتي، والملائكة من خلفي، وأنا أنادي: يا رب أمتي أمتي، هون عليهم الحساب! ثم أنظر يمينا وشمالا إلى أمتي، وكل نبي يومئذ مشتغل بنفسه، يقول: يا رب نفسي نفسي، وأنا أقول: يا رب أمتي أمتي. فأول من يلحق بي من أمتي يوم القيامة أنت، وعلي، والحسن والحسين، فيقول الرب: يا محمد! إن أمتك لو أتوني بذنوب

كأمثال الجبال لعفوت عنهم ما لم يشركوا بي شيئا، ولم يوالوا لي عدوا. قال: قال فلما سمع الشاب هذا مني، أمر لي بعشرة آلاف درهم، وكساني ثلاثين ثوبا، ثم قال لي: من أين أنت؟ قلت: من أهل الكوفة. قال: عربي أنت أم مولى؟ قلت: بل عربي، قال: فكما أقررت عيني أقررت عينك، ثم قال لي: ائتني غدا في مسجد بني فلان، وإياك أن تخطئ الطريق، فذهبت إلى الشيخ وهو جالس ينتظرني في المسجد، فلما رآني استقبلني، وقال: ما فعل معك أبو فلان؟ قلت: كذا وكذا، قال: جزاه الله خيرا، جمع الله بيننا وبينهم في الجنة. فلما أصبحت يا سليمان ركبت البغلة، وأخذت في الطريق الذي وصف لي، فلما صرت غير بعيد، تشابه علي الطريق، وسمعت إقامة الصلاة في مسجد، فقلت: والله لأصلين مع هؤلاء القوم، فنزلت عن البغلة ودخلت المسجد، فوجدت رجلا قامته مثل قامة صاحبي، فصرت عن يمينه. فلما صرنا في ركوع وسجود إذا عمامته قد رمي بها من خلفه، فتفرست في وجهه، فإذا وجهه وجه خنزير، ورأسه، وخلقه، ويداه، ورجلاه، فلم أعلم ما صليت، وما قلت في صلاتي، متفكرا في أمره، وسلم الإمام، وتفرس في وجهي، وقال: أنت أتيت أخي بالأمس فأمر لك بكذا وكذا؟ قلت: نعم، فأخذ بيدي وأقامني، فلما رآنا أهل المسجد تبعونا، فقال للغلام: أغلق الباب، ولا تدع أحدا يدخل علينا، ثم ضرب بيده إلى قميصه فنزعه، فإذا جسده جسد خنزير. فقلت: يا أخي ما هذا الذي أرى بك؟ قال: كنت مؤذن القوم، فكنت كل يوم إذا أصبحت ألعن عل يا ألف مرة بين الأذان والإقامة. قال: فخرجت من المسجد، ودخلت داري هذه، وهو يوم جمعة، وقد لعنته أربعة آلف مرة، ولعنت أولاده، فاتكيت على الدكان، فذهب بي النوم، فرأيت في منامي كأنما أنا بالجنة قد أقبلت، فإذا علي متكئ، والحسن، والحسين معه متكئين بعضهم ببعض، مسرورين تحتهم مصليات من نور، وإذا أنا برسول الله صلى الله عليه وسلم جالس، والحسن والحسين قدامه، وبيد الحسن كأس. فقال النبي صلى الله عليه وسلم للحسن: اسقني فشرب، ثم قال للحسين: اسق أباك عل يا فشرب، ثم قال للحسن: اسق الجماعة فشربوا، ثم قال: اسق المتكئ

على الدكان فولى الحسن بوجهه عني، وقال: يا أبه كيف أسقيه وهو يلعن أبي في كل يوم ألف مرة! وقد لعنه اليوم أربعة آلاف مرة. فقال النبي صلى الله عليه وسلم: ما لك لعنك الله تلعن عل يا وتشتم أخي؟ لعنك الله تشتم أولادي الحسن والحسين؟، ثم بصق النبي صلى الله عليه وسلم فملأ وجهي وجسدي!! فانتبهت من منامي، ووجدت موضع البصاق الذي أصابني من بصاق النبي صلى الله عليه وسلم قد مسخ كما ترى!!، وصرت آية للسائلين. ثم قال: يا سليمان سمعت في أعجب من هذين الحديثين؟ يا سليمان حب علي إيمان، وبغضه نفاق، لا يحب عليا إلا مؤمن، ولا يبغضه إلا كافر، فقلت: يا أمير المؤمنين الأمان؟ قال: لك الأمان، قال: قلت: فما تقول يا أمير المؤمنين في من قتل هؤلاء؟ قال: في النار لا أشك، فقلت: فما تقول فيمن قتل أولادهم وأولاد أولادهم؟ قال: فنكس رأسه، ثم قال: يا سليمان الملك عقيم، ولكن حدث عن فضائل علي بما شئت، قال: فقلت فمن قتل ولده فهو في النار، قال عمرو بن عبيد: صدقت يا سليمان، الويل لمن قتل ولده، فقال المنصور: يا عمرو أشهد عليه أنه في النار، فقال عمرو: وأخبرني الشيخ الصدق يعني الحسن عن أنس: أن من قتل أولاد علي لا يشم رائحة الجنة، قال: فوجدت أبا جعفر وقد حمض وجهه، قال: وخرجنا، فقال أبو جعفر: لولا مكان عمرو ما خرج سليمان إلا مقتولا.

(Al-Aʿmash said,) "(Abū Jaʿfar) al-Manṣūr called for me. I said to his messenger, 'What does Amīr al-Mu'minīn want from me?' He said, 'I do not know.' I said, 'Inform him that I am coming. Thereafter, I thought to myself, 'He has not called me at this time for something good. Perhaps he will ask me regarding the virtues of Amīr al-Mu'minīn, ʿAlī ibn Abī Ṭalib رَضِيَ اللَّهُ عَنْهُ. If I inform him (about this), he will kill me!' And so I fixed/cleaned myself up and shrouded myself with my kafan (white sheets) (i.e. in preparation for death). After that, I wrote out my will. I set out to meet him and (when I arrived) I noticed ʿAmr ibn ʿUbayd was by him. I praised Allah سُبْحَانَهُ وَتَعَالَىٰ for this and said, 'I have found a truthful person (by him) for support.' He said to me, 'Come close, O Sulaymān.' I approached him. When I

came near to him, I began asking ʿAmr ibn ʿUbayd questions. He (al-Manṣūr) smelled the fragrance (of the shrouded sheets) emanating from me and said, 'O Sulaymān, what is this smell? By Allah, you will tell me the truth or else I will kill you!' I said, 'O Amīr al-Mu'minīn, your messenger came to me in the middle of the night, and so I said to myself, 'Amīr al-Mu'minīn did not call for me at this time except to question me regarding the virtues of ʿAlī. If I tell him, he will kill me!' And so I wrote my will and put on my kafan and shrouded myself (therein). He straightened himself up (while sitting) and said, '*La ḥawla wa la quwwata illa biLlāh al-ʿAlī al-ʿAẓīm* (there is neither strength nor power except with Allah, the Most Great, the Mighty).' Then he said, 'Do you know my name, O Sulaymān?' I said, 'Yes, O Amīr al-Mu'minīn.' He said, 'What is my name?' I said, "Abd Allāh al-Ṭawīl ibn Muḥammad ibn ʿAlī ibn ʿAbd Allāh ibn ʿAbbās ibn ʿAbd al-Muṭṭālib.' He said, 'Correct. Inform me, by Allah and by my familial relations with the Messenger of Allah ﷺ, how much have you narrated regarding the virtues of ʿAlī from all the *fuqahā'* (Muslim jurists), and how many (in total)?' I said, 'Not much, O Amīr al-Mu'minīn.' He said, 'Nevertheless (How much?)' I said, 'Ten thousand ḥadīth and more.' He said, 'O Sulaymān, I will narrate two ḥadīth to you regarding the virtues of ʿAlī that will consume everything you have narrated from all the *fuqahā'* (Muslim jurists). If you promise me that you will not narrate them to anyone of the Shīʿah, I will narrate them to you.' I said, 'I will not take an oath (but) I will not inform anyone of them of these two ḥadīth.' He said, 'I was fleeing from Banū Marwān and I used to visit the various towns, getting close to people by virtue of the love and virtues of ʿAlī; they would accommodate me, feed me, and supply me with adequate provisions (for my subsequent journeys). They would honour me and carry me (out of respect), until I visited Shām. Every morning, the people of Shām would curse ʿAlī رضي الله عنه in their masājid because all of them were *khawārij* (dissenters) and companions of Muʿāwiyah. I entered the masjid with the (negative)

feelings I was harbouring against them (still) inside of me. Ṣalāh commenced. I prayed Ṣalāt al-Ẓuhr wearing a shabby garment. When the imām completed the ṣalāh, he leaned against the wall. All of the people of the masjid were present. I sat down (after the ṣalāh); I did not see one of them speak out of respect for their imām. Suddenly, two young boys entered the masjid. When the imām looked towards them, he said, 'Enter! Welcome! And welcome to the one who named you two after their two names. By Allah, I did not name you two with their names except out of love for Muḥammad and the family of Muḥammad.' One of their names was Ḥasan and the other Ḥusayn. I said to myself, 'I have acquired my needs today, *wa lā quwwata illa biLlah* (and there is no power except with Allah).' There was a youngster sitting to my right; I asked him, 'Who is this shaykh? And who are these two young boys?' He said, 'The shaykh is their grandfather. There is no one in this town that loves ʿAlī except for this shaykh. For that reason, he named them Ḥasan and Ḥusayn.' I stood out of happiness. On that day, I was very brave and stern, I feared no one. I approached the shaykh and said, 'Can I narrate a ḥadīth for you through which I can cool your eyes?' He said, 'How in need I am of that! If you cool my eyes, I will cool your eyes (i.e. by narrating a ḥadīth to you).' I said, 'My father narrated to me, from my grandfather, from his father, from the Messenger of Allah ﷺ.' He said, 'Who is your father? And who is your grandfather?' When I realized he wanted (their) names, I said, 'Muḥammad ibn ʿAlī ibn ʿAbd Allah ibn al-ʿAbbās. He (i.e. ibn al-ʿAbbās) said: 'We were with the Prophet ﷺ when Fāṭimah رضي الله عنها came. She was crying. The Prophet ﷺ said, 'What makes you cry, O Fāṭimah?' She said, 'O my beloved father, verily (I think) Ḥasan and Ḥusayn have died or they have been missing the whole day, I do not know where they are!? Moreover, ʿAlī has been walking the trellis, watering the garden for the past five days. I searched for them in your houses and found no trace of them.' Abū Bakr was to the right of the Prophet ﷺ. He ﷺ said

to him, 'O Abū Bakr, get up and look for the coolness of my eyes (i.e. Ḥasan and Ḥusayn).' Then he said, 'O ʿUmar, get up and look for them. O Salmān, O Abū Dharr, O so-and-so, O so-and-so.' (Ibn ʿAbbās) said, 'I counted seventy men that the Messenger of Allah ﷺ sent and encouraged in search of them. They (eventually) returned not having found them. On account of that, the Prophet ﷺ became extremely grief-stricken. He stood by the door of the masjid saying: 'By the right of Ibrāhīm, and Your *Khalīl* (close friend), and by the right of Ādam, Your *Ṣafī* (bosom friend), if the coolness of my eyes, and the fruits of my heart have taken to the land or sea, protect them or bring them back.' All of a sudden, Jibrīl عليه السلام descended and said, 'O Messenger of Allah, verily Allah sends His *salām* (greetings) to you and says: 'Do not be sad nor should you grieve; I have appointed an angel for the two virtuous young boys in the world and the hereafter—who will be in Jannah—to protect them, when they sleep and when they stand.' The Messenger of Allah ﷺ became extremely happy (on hearing this). Jibrīl walked to the right of him and the Muslims were around him (walking). He (eventually) entered the compound of Banū al-Najjār. The appointed angel (of Ḥasan and Ḥusayn) greeted them. At that point the Prophet ﷺ kneeled on his knees. Suddenly (they saw) Ḥasan was embracing Ḥusayn while they were both asleep. The appointed angels placed one of his wings underneath them, and the other wing over them. They were wearing a cilice or wool garment. They had some sort of ink on their lips. The Prophet ﷺ continued covering them up until they woke up. The Prophet ﷺ carried Ḥasan and Jibrīl carried Ḥusayn. The Prophet ﷺ exited the compound. Ibn ʿAbbās said, 'We found Ḥasan to the right of the Prophet ﷺ and Ḥusayn to his left. He was kissing them and saying, 'Whoever loves you has loved the Messenger of Allah ﷺ. And whoever hates you has hated the Messenger of Allah ﷺ.' Abū Bakr

said: 'O Messenger of Allah, give me one of them, I will carry him.' The Messenger of Allah ﷺ said to him, 'How great a thing to carry! How great a mount under them!' When he reached the door of the compound, ʿUmar met him. He said something similar to what Abū Bakr said. The Prophet ﷺ responded to him the same way he responded to Abū Bakr. We saw Ḥasan clinging to the garment of the Messenger of Allah ﷺ, leaning with his right (side) on the Messenger of Allah ﷺ. We found the hand of the Prophet ﷺ on his head. The Prophet ﷺ entered the masjid and said, 'I will honour my two sons today as Allah honoured them.' He said, 'O Bilāl, gather the people.' He called them and they gathered. The Prophet ﷺ said, 'O my Companions, convey on behalf of your Prophet, Muḥammad.' We heard the Messenger of Allah ﷺ say, 'Shall I not indicate to you who the greatest grandfather and grandmother are?' They said, 'But of course, O Messenger of Allah.' He said, 'Keep to Ḥasan and Ḥusayn, for their grandfather was Muḥammad, the Messenger of Allah ﷺ and their grandmother was Khadījah bint Khuwaylid, the leader of the women of Jannah. Shall I not inform you of the greatest father and mother?' They said, 'But of course, O Messenger of Allah ﷺ.' He said, 'Keep to Ḥasan and Ḥusayn, for their father was ʿAlī ibn Abī Ṭālib. And he was better than them. He is a young man who loves Allah and His Messenger, and Allah and His Messenger love him, a person of immense benefit and virtue in Islam. Their mother, Fāṭimah, the daughter of the Messenger of Allah ﷺ is the leader of the women of Jannah. O people, shall I not indicate to you the greatest paternal uncle and aunt?' They said, "But of course, O Messenger of Allah ﷺ.' He said, 'Keep to Ḥasan and Ḥusayn, for their paternal uncle, Jaʿfar, the possessor of two wings, would fly with them in Jannah with the angels. Their paternal aunt was Umm Hāni', the daughter of Abū Ṭālib. O people, shall I not indicate to you the greatest maternal

uncle and aunt?' They said, 'But of course, O Messenger of Allah ﷺ.' He said, 'Keep to Ḥasan and Ḥusayn, for their maternal uncle was al-Qāsim, the son of the Messenger of Allah. And their maternal aunt was Zaynab, the daughter of the Messenger of Allah. O people, shall I not inform you that their grandfather is in Jannah, and their grandmother is in Jannah, and their father is in Jannah, and their mother is in Jannah, and their paternal uncle is in Jannah, and their paternal aunt is in Jannah, and their maternal uncle is in Jannah, and their maternal aunt is in Jannah, and they are in Jannah. Whoever loves the two sons of ʿAlī, he will be with us tomorrow in Jannah. And whoever hates them, he will be in the Fire (of Jahannam). From the favours they enjoy from Allah is that He named them in the Tawrāh Shabar and Shubayr.'

When the shaykh/imām heard this from me, he brought me forward and said, 'This is your condition (i.e. you are wearing such a shabby garment), and you are narrating this (great incident) regarding ʿAlī?' He dressed me in a robe of honour and mounted me on to a female mule which I (eventually) sold for one hundred dinars. Then he said to me: 'I will guide you to a person who will treat you well. I have two brothers in this city; one of them is the imām of a community. When he wakes up, he curses ʿAlī one thousand times every morning. Once, he even cursed him four thousand times on the day of jumuʿah. Allah changed his condition of enjoying bounties; he has now become 'a sign for those who ask'. Today, he loves him (ʿAlī). My (other) brother loved ʿAlī since he came out of his mother's womb. Go to him and do not stay long. By Allah, O Sulaymān, I have mounted a mule and I am extremely hungry today. The shaykh stood with me and the people of the masjid until we reached the house. The shaykh said, 'Look and do not hold back.' I knocked on the door. Whoever was with me had already left. Suddenly, a youngster with tawny skin came out towards me. When he saw me and the mule, he said, 'Welcome! By Allah, the father of so-and-so did not clothe you with his robe of

honour, nor did he mount you on his mule except because you are a man that loves Allah and His Messenger.' (Abū Jaʿfar continued) If you cool my eyes I will cool your eyes. By Allah, O Sulaymān, I will not cover up this ḥadīth which I heard and which you are hearing; my father informed me, from my grandfather, from his father: 'We were seated with the Messenger of Allah ﷺ by the door of his house. Suddenly, Fāṭimah approached carrying Ḥusayn. She was crying profusely. The Messenger of Allah ﷺ faced her and took Ḥusayn from her. He said to her, 'What makes you cry, O Fāṭimah?' She said, 'O my beloved father, the women of Quraysh are condemning me and saying, 'Your father married you to a pauper.' The Prophet ﷺ said, 'Easy! I need not hear this from you! Verily I did not marry you off until Allah married you off from above His *ʿArsh* (Throne) (first). Jibrīl, Mīkā'īl and Isrāfīl were witnesses to it. Moreover, Allah سُبْحَانَهُ وَتَعَالَىٰ inspected the people of the world and chose from all of creation your father as a Nabī. Thereafter, for a second time, He inspected the people of the world and chose ʿAlī from all of creation. Allah sent *waḥī* (revelation) to me and so I married you to him and selected him as a *waṣī* (executor) and a *wazīr* (minister). ʿAlī has the bravest of hearts; he is the most knowledgeable; the most forbearing; he was the first to embrace Islam; he is the most generous; he has the best character. O Fāṭimah, verily I will take hold of the standard of al-ḥamd and the keys of Jannah with my hands. Thereafter, I will hand it to ʿAlī; Ādam and his descendants will all be under his standard. O Fāṭimah, I will appoint ʿAlī to my *Ḥawḍ* (Pond); he will give to drink who he knows from my Ummah. O Fāṭimah and your two sons Ḥasan and Ḥusayn, the leaders of the youth of Jannah. Their names were mentioned in the Tawrāh of Mūsā. Their names will be Shabar and Shubayr in Jannah. He named them Ḥasan and Ḥusayn because of the favour of Muḥammad ﷺ and them from Allah سُبْحَانَهُ وَتَعَالَىٰ. O Fāṭimah, your father and ʿAlī will be clothed with two garments from the garments of Jannah. The standard of al-

ḥamd will be in my hand while my Ummah will be underneath my standard. I will hand it to ʿAlī because of the favour he enjoys with Allah. A caller will call out, 'O Muḥammad, the best grandfather is your grandfather, Ibrāhīm. The best brother is your brother, ʿAlī. When the Lord of the worlds calls me, He will call ʿAlī with me. When I kneel, ʿAlī will kneel with me. When He grants me intercession, ʿAlī will intercede with me. When I respond, ʿAlī will respond with me. He will be my support in the standing (before Allah) for the keys of Jannah. Stand, O Fāṭimah; verily ʿAlī and his Shīʿah are the successful people (*al-fā'izūn*) tomorrow.' 'While Fāṭimah was seated, the Messenger of Allah سُبْحَانَهُ وَتَعَالَىٰ approached until he sat by her. He said, 'O Fāṭimah, What is with you that I see you sad and crying?' She said, 'O my father, how can I not cry when you intend on separating from me?' He said to her, 'O Fāṭimah, do not cry and do not be sad; it is necessary to separate from you.' The cry of Fāṭimah رَضِيَ اللَّهُ عَنْهَا intensified, then she said, 'O my beloved father, where shall I meet you?' He said, 'You will meet me in the hill of al-ḥamd; I will be interceding for me Ummah.' She said, 'O my beloved father, what if I do not meet you?' He said, 'You will meet me on the (Bridge of) *Ṣirāt*; Jibrīl will be to my right, Mīkā'īl will be to my left, Isrāfīl will hold me by hips while the rest of the angels will be behind me. I will call out, 'O my Lord, my Ummah, my Ummah. Make their reckoning (*ḥisāb*) easy for them. Then I will look right and left towards my Ummah. Every Nabī on that day will be preoccupied with himself saying, 'O my Lord, *nafsī*, *nafsī* (save me, save me). I will be saying, 'O my Lord, my Ummah, my Ummah.' The first person to meet me on the Day of Reckoning will be you, ʿAlī, Ḥasan, and Ḥusayn. The Lord will say, 'O Muḥammad, if your Ummah comes to Me with sins the likes of the mountains, I would forgive them as long as they do not associate any partners unto Me and they do not befriend an enemy of mine.'

When the young boy heard this from me, he ordered ten thousand dirhams (to be given) for me and he clothed me with thirty robes.

Then he said, 'Where are you from?' I said, 'from the inhabitants of Kūfah.' He said, 'Arab or *mawlā* (client of an Arab)?' I said, 'An Arab.' He said, 'Just as you cooled my eyes (with this ḥadīth), I too will cool your eyes.' Then he said to me, 'Meet me tomorrow at the masjid of Banī so-and-so. And do not confuse the road (to get there).' (The next day) I went to the shaykh; he was seated waiting for me in the masjid. When he saw me, he welcomed me and said, 'What did the father of so-and-so do with you?' I said, 'Such-and such.' He said, '*Jazāhu Allāh khayr* (May Allah reward him); may Allah unite us and them in Jannah.' When I awoke, O Sulaymān, I mounted the mule and took the road (to the masjid) which he described for me. I just set out when the road suddenly became confusing (i.e. I forgot how he described it to me). I heard the iqāmah of ṣalāh nearby in a masjid. I said, 'By Allah, I will read ṣalāh with these people.' I descended from the mule and entered the masjid. I found a man whole height was similar to the height of my companion. I went to his right. When we reached the *rukūʿ* and *sujūd*, he flung his turban behind him. I looked carefully at his face; he had the face of a pig, and his head, throat, hands, and feet. I did not know what I read and said in my ṣalāh because I was too busy thinking about this individual. The imām completed the ṣalāh (i.e. he made salām); he looked carefully into my face and said, 'You came to my brother yesterday and he ordered for you to be given such and such an amount?' I said, 'Yes.' He took me by my hand and made me stand (and walk). When the people of the masjid saw us, they began following us. He said to the young boy, 'Lock the door and do not permit anyone to enter in our presence.' Then he struck his *qamīṣ* (shirt) with his hand and then removed it. Suddenly, his body was that of a pig. I said, 'O my brother, what is this that I see with you?' He said: 'I was the mu'adhdhin for a people. Every day, I would wake up and curse ʿAlī one thousand times between the adhān and the iqāmah. I left from the masjid and entered this home of mine. It was the day of Jumuʿah. I had cursed him and his children four-thousand times. I leaned on this bench and fell asleep. I saw in my

dream, it was as if I was in Jannah that was approaching. Suddenly, ʿAlī was reclining, Ḥasan and Ḥusayn were with him (also) happily reclining on one another. There were carpets made from *nūr* beneath them. Suddenly, I was seated with the Messenger of Allah ﷺ. Ḥasan and Ḥusayn were in front of him. There was a cup in the hand of Ḥasan. The Prophet ﷺ said to Ḥasan, 'Give me to drink.' And so he drank. Then he said to Ḥusayn, 'Give your father ʿAlī to drink.' And so he drank. Then he said to Ḥasan, 'Give the *jamāʿah* (group) to drink.' And so they drank. Then he said, 'Give the person reclining on the bench to drink.' Ḥasan turned his face from me and said, 'O my beloved father, how can I give him to drink when he curses my father one thousand times every day. And he cursed him four thousand times today.' The Prophet ﷺ said, 'What is with you, may Allah curse you. You curse ʿAlī and swear at my brother? May Allah curse you. You swear at my children Ḥasan and Ḥusayn?' Then the Prophet ﷺ spat; it (i.e. the spit) filled my face and body!!' Then I woke up from my dream. I found that the place of the spit which had hit me from the spit of the Prophet ﷺ had transformed as you see! I became a 'sign for those who ask.'

Then he said: 'O Sulaymān, have you heard a ḥadīth regarding the virtues of ʿAlī more amazing than these two ḥadīths? O Sulaymān, love of ʿAlī is īmān and hatred of ʿAlī is hypocrisy; only a believer loves ʿAlī and only a disbeliever hates him.' I said, 'O Amīr al-Mu'minīn, safety?' He said, 'You have safety.' I said, 'What do you say, O Amīr al-Mu'minīn, regarding those who killed them?' He said, 'In the Fire, no doubt.' I said, 'What do you say regarding those who killed their children and the children of their children?' He lowered his head and then said, 'O Sulaymān, the empire is weak. However, narrate regarding the virtues of ʿAlī as you will.' I said, 'Whoever kills his son is in the Fire.'

ʿAmr ibn ʿUbayd said, 'You have spoken the truth, O Sulaymān. Woe unto the person who kills his son." Al-Manṣūr said, 'O ʿAmr, I bear witness that he is in the Fire.' ʿAmr said, 'The truthful shaykh, i.e. Ḥasan informed me, from Anas: 'Whoever kills the children of ʿAlī, he will not smell the fragrance of Jannah.'

I found Abū Jaʿfar's face (looking) sour. We went out and Abū Jaʿfar said, 'Had it not been for the position of ʿAmr, Sulymān would not have left except he would have been killed."

Ibn al-Maghāzilī narrates this ḥadīth — Abū Ṭālib Muḥammad ibn Aḥmad ibn ʿUthmān ibn al-Faraj ibn al-Azhar al-Ṣayrafī al-Baghdādī informed us, he came to us in Wāsiṭ — **Abū Bakr Muḥammad ibn al-Ḥasan ibn Sulaymān** — ʿAbd Allāh ibn Muḥammad ibn ʿAbd Allāh al-ʿAkbarī — Abū al-Qāsim ʿAbd Allāh ibn ʿAttāb al-ʿAbdī — ʿUmar ibn Shabbah ibn ʿUbaydah al-Numayrī — al-Madā'inī narrated to me al-Manṣūr looked for al-Aʿmash and called him

Muḥammad ibn al-Ḥasan narrated to us — ʿAbd Allāh ibn Muḥammad ibn ʿAbd Allāh al-ʿAkbarī narrated to us — ʿAbd Allāh ibn ʿAttāb ibn Muḥammad — al-Ḥasan ibn ʿArafah narrated to us — Abū Muʿāwiyah narrated to us — al-Aʿmash narrated to us, 'Al-Manṣūr sent for me'

Muḥammad ibn al-Ḥasan narrated to us — ʿAbd Allāh ibn Muḥammad ibn ʿAbd Allāh al-ʿAkbarī narrated to us — ʿAbd Allāh ibn ʿItāb ibn Muḥammad al-ʿAbdī narrated to us — Aḥmad ibn ʿAlī al-ʿAmmī narrated to us — Ibrāhīm ibn al-Ḥakam narrated to us — Sulaymān ibn Sālim narrated to me — al-Aʿmash narrated to me, "Abū Jaʿfar al-Manṣūr sent for me..."

Some of their ḥadīth entered into others. The wording is of ʿUmar ibn Shabbah.

(The author says) This ḥadīth is concocted and fabricated. May Allah disgrace the person responsible for fabricating it. The pivot of all the

variant chains of transmission is **Muḥammad ibn al-Ḥasan ibn Sulaymān al-Qazwīnī Abū Bakr**. Regarding him, al-Dhahabī said, "He is not to be depended upon. He has a *juz'* (selection of ḥadīth); most of the chains of transmission and texts of his aḥādīth are jumbled up."[1179]

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

This ḥadīth is from the narration of al-Aʿmash, from the Khalīfah Abū Jaʿfar al-Manṣūr, from his father, from his grandfather, from his father. Abū Jaʿfar al-Manṣūr is not entitled to have ḥadīth narrated from him.

Normally, a person who lies, he does so in a proper manner. However, this ḥadīth is completely made up and evidently fabricated. What indicates to its false nature is the fact that he claims that the aḥādīth on the virtues of ʿAlī amount to more than ten-thousand. The words used in this ḥadīth are completely antithetical to the eloquent nature of (actual) Prophetic words. I swear by Allah that this ḥadīth is a lie that was forged and completely made up.

After some time, I read al-Dhahabī's statement regarding this incident, "Long, heavy, awkward, false story; forged by the ignorant story-tellers. This conspirator forged this ḥadīth into some seven pages." [1180]

This is in accordance to what I said, *and all praise is to Allah*, in other words that it is fabricated and contains awkward wording.

[1179] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/521.
[1180] Ibid., 1/517.

Ḥadīth 69

من ناصب عليا الخلافة بعدي فهو كافر، وقد حارب الله ورسوله، ومن شك في علي فهو كافر.

Whoever opposes ʿAlī for the khilāfah after me is a *kāfir* (disbeliever); he has waged war against Allah and His Messenger. Whoever casts doubt regarding ʿAlī, he is a *kāfir* (disbeliever).

Ibn al-Maghāzilī narrates — Ḥasan ibn Aḥmad ibn Mūsā al-Ghandajānī informed us — Abū al-Fatḥ Hilāl ibn Muḥammad narrated to us — **Ismāʿīl ibn ʿAlī** narrated to us — **ʿAlī ibn al-Ḥusayn** narrated to us — **ʿAbd al-Ghaffār ibn Jaʿfar** narrated to us — Jarīr narrated to us — from al-Aʿmash — from Ibrāhīm al-Taymī — from his father — from Abū Dharr al-Ghifārī who said, "The Messenger of Allah ﷺ said..."[1181]

Al-Dhahabī states, "**Ismāʿīl ibn ʿAlī al-Khuzāʿī** is a teacher of Hilāl al-Ḥaffār. Al-Khaṭīb says he is not a *thiqah* (reliable). I say (i.e. al-Dhahabī) he is accused of lying; he narrates unusual reports." [1182]

I could not trace **ʿAlī ibn al-Ḥusayn** and **ʿAbd al-Ghaffār**.

As mentioned previously, **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).

The ḥadīth is *mawḍūʿ* (fabricated).

[1181] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 68.
[1182] Al-Dhahabī: *Mīzān al-ʿItidāl*, 1/238.

Ḥadīth 70

صليت مع رسول الله صلى الله عليه وسلم ستين صلاة قبل أن يصلي معه أحد وعن عبد الله بن نجي قال :سمعت عل يا على المنبر يقول: والله ما كذبت ولا كذبت، ولا ضل بي، ولا نسيت ما عهد إلي، وإني لعلى بينة من ربي بينها لنبيه صلى الله عليه وسلم فبينها لي، وإني لعلي الطريق الواضح، ألقطه لقطا.

"I prayed sixty ṣalāhs with the Messenger of Allah ﷺ before anyone else prayed with him."

From ʿAbd Allāh ibn Nujayy, "I heard ʿAlī on the minbar (pulpit) saying, 'I did not lie and I was not deceived. I did not stray and I was not lead astray. I did not forget what the Messenger of Allah ﷺ promised me. And verily I am upon clear evidence from my Lord; He explained it (i.e. the clear evidence) to His Prophet ﷺ and, in turn, he ﷺ explained it to me. And verily I am upon the clear path; I distinctly received it from him.'"

Ibn ʿAdī narrates (and Ibn ʿAsākir in a similar manner) — Aḥmad ibn al-Ḥasan al-Sukūnī al-Kūfī narrated to us — **Aḥmad ibn Budayl** narrated to us — **Mufaḍḍal** (i.e. **Ibn Sāliḥ** narrated to us — **Jābir ibn Yazīd al-Juʿfī** narrated to us — from **ʿAbd Allāh ibn Nujayy** who said, "I heard ʿAlī saying..."[1183]

Jābir is suspected of lying.

ʿAbd Allāh ibn Nujayy is regarded as *ḍaʿīf* (weak) by most ḥadīth critics.

There is a difference of opinion regarding the status of **Aḥmad ibn Budayl**.

[1183] Ibn ʿAdī: *al-Kāmil*, 4/234.

Mufaḍḍal ibn Ṣāliḥ is *ḍaʿīf* (weak).

Therefore, the ḥadīth is *bāṭil* (false).

Ḥadīth 71

كنت عند النبي صلى الله عليه وسلم فرأى عليا مقبلا، فقال: أنا وهذا حجة على أمتي يوم القيامة.

I was with the Prophet ﷺ and he saw ʿAlī approaching. He said, "This person (i.e. ʿAlī) and I will be a proof against my Ummah on the Day of Resurrection."

Al-Khaṭīb and others narrate — from ʿUbayd Allāh ibn Mūsā — **Maṭr ibn Abī Maṭr** narrated to me — from Anas ibn Mālik...[1184]

This chain of transmission contains the narrator **ʿAlī ibn al-Muthannā al-Ṭuhawī**; Ibn Ḥibbān is the only one to deem him a *thiqah* (reliable). He is notorious for regarding *majāhīl* (unknown narrators) as *thiqāt* (reliable).

Ibn ʿAdī pointed out towards the ḥadīth being *ḍaʿīf* (weak).

Maṭr ibn Maymūn al-Iskāf is *matrūk* (suspected of forgery). In fact, Ibn Ḥibbān and others have accused him of lying.

Ibn al-Jawzī says this ḥadīth is *mawḍūʿ* (fabricated) and that the accused person in its chain of transmission is Maṭr.[1185]

Al-Dhahabī, Ibn ʿIrāq, al-Shawkānī and al-Albānī have echoed similar sentiments.[1186]

Al-Dhahabī says this ḥadīth is *bāṭil* (false).[1187]

[1184] Al-Khaṭīb: *Tārīkh Baghdād*, 2/88.
[1185] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/383.
[1186] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 275; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/360; al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 325; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4900.
[1187] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/127.

Ibn ʿAsākir narrates this ḥadīth from **Aḥmad ibn Khaytham** — ʿUbayd Allāh ibn Mūsā narrated to us — from ʿ**Aṭā' ibn Maymūn** — from Anas who said, "The Prophet ﷺ said, "ʿAlī and I will be a proof of Allah against His servants.'" [1188]

I believe the name of ʿ**Aṭā' ibn Maymūn** is a mistake; it is supposed to be Maṭr ibn Maymūn. He is famous for this ḥadīth.

I could not trace **Aḥmad ibn Khaytham**.

[1188] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/309.

Ḥadīth 72

أن رسول الله صلى الله عليه وسلم آخى بين المسلمين، وقال: يا علي أنت أخي! أنت مني بمنزلة هارون من موسى، غير أنه لا نبي بعدي، أما علمت يا علي أن أول من يدعى به يوم القيامة يدعى بي، فأقوم عن يمين العرش في ظله، فأكسى حلة خضراء من حلل الجنة، ثم يدعى بالنبيين بعضهم على بعض، فيكونون سماطين عن يمين العرش، ثم يكسون حللا خضرا من حلل الجنة، وإني أخبرك يا علي أن أمتي أول الأمم يحاسبون، ثم إنه أول ما يدعى بك لقرابتك مني، ومنزلتك عندي، ويدفع إليك لوائي، وهو لواء الحمد، وتسير به بين السماطين، آدم عليه السلام وجميع خلق الله يستظلون بظل لوائي يوم القيامة، طوله مسيرة ألف سنة، سنامه ياقوتة حمراء، قضيبه من فضة بيضاء، زجه درة خضراء، له ثلاث ذوائب من نور: ذؤابة في الشرق، وذؤابة في الغرب، والثالثة وسط الدنيا، مكتوب عليه ثلاثة أسطر: الأول: بسم الله الرحمن الرحيم، والثاني: الحمد لله رب العالمين، والثالث: لا إله إلا الله محمد رسول الله. طول كل سطر مسيرة ألف سنة، وعرضه مسيرة ألف سنة، فتسير باللواء، والحسن عن يمينك، والحسين عن يسارك، حتى تقف بين يدي إبراهيم عليه السلام في ظل العرش، ثم تكسى حلة خضراء من الجنة، ثم ينادي مناد من تحت العرش: نعم الأب أبوك إبراهيم، ونعم الأخ أخوك علي. أبشر يا علي! إنك تكسى إذا كسيت، وتدعى إذا دعيت، وتحيى إذا حييت.

Verily the Messenger of Allah ﷺ formed a pact of brotherhood amongst the Muslims and said, "O ʿAlī, you are my brother. You are unto me as Hārūn was unto Moses; except that there is no prophet after me. Do you not know, O ʿAlī, that the first person to be called on the Day of Resurrection will be me? I will stand to the right of the ʿ*Arsh* (Throne) in its shade. I will be wearing green clothing from the clothing of Jannah. Thereafter, the (other) Prophets will be called, some with the other, they will stand in two

rows on the right of the ʿArsh. They will be wearing green clothing from the clothing of Jannah. I inform you, O ʿAlī, that my Ummah will be the first whose reckoning will be taken and the first to be called will be you, on account of your relation to me and your status to me. My flag will be given to you, it is the Flag of *Ḥamd* (praise), and you will walk with it between the two rows. Ādam عَلَيْهِ ٱلسَّلَامُ and the entire creation will take shade under my flag on the Day of Qiyāmah. The length of the flag is one thousand years journey, the top of it is encrusted with Rubies, its rod is of white silver, and the top of it is a green pearl. It has three curls: one curl in the east, one in the west, and the third in the centre of the world. Three lines are inscribed upon it: the first line reads, *In the name of Allah, Most Benevolent, Most Merciful.* The second: *All Praise is to Allah, Lord of the entire universe.* The third: *There is none worthy of worship but Allah and Muḥammad is the Messenger of Allah.* The length of each line is a distance of one thousand years and the breadth of each is also a distance of one thousand years. You will walk with this flag, Ḥasan on your right and Ḥusayn on your left, until you stop before Ibrāhīm عَلَيْهِ ٱلسَّلَامُ beneath the shade of the ʿArsh. Then you will be made to wear green clothing of Jannah. Then a caller will call out from beneath the ʿ*Arsh* (Throne), 'The best father, your father, Ibrāhīm. The best brother, your brother, ʿAlī.' Rejoice, O ʿAlī! You will be clothed when I am clothed; and you will be called when I am called; and you will be greeted when I am greeted."

This ḥadīth is narrated from Maḥdūj al-Bāhilī, ʿAlī, Abū Saʿīd al-Khudrī, Anas, Jābir, Jābir ibn Samurah and Abū Dharr رَضِيَ ٱللَّهُ عَنْهُمْ.

The Ḥadīth of Maḥdūj al-Bāhilī

Ibn al-Maghāzilī narrates — Abū al-Ḥasan Muḥammad ibn Muḥammad ibn Makhlad al-Bazzār informed us — Muḥammad ibn Muḥammad Abū Zurʿah narrated to us — Aḥmad ibn Jaʿfar narrated to

us — **Ḥasan ibn ʿAlī al-Baṣrī** narrated to us — **Abū ʿAbd Allāh al-Ḥasan ibn Rāshid** and **al-Ṣabbāh ibn ʿAbd Allāh Abū Bishr** narrated to us (with similar wording and some additions by one of them more than the other) — **Qays ibn al-Rabīʿ** narrated to us — **Saʿd al-Khaffāf** narrated to us — from **ʿAṭiyyah** — from Abū Zayd al-Bāhilī[1189]...[1190]

This chain of transmission is *sāqiṭ* (wholly unreliable). It contains the following defects:

- **Qays ibn al-Rabīʿ** is *ḍaʿīf* (weak). His son inserted ḥadīths into his father's collection that were not his.
- **ʿAṭiyyah** is (ʿAṭiyyah) al-ʿAwfī is *ḍaʿīf* (weak) and a *mudallis*[1191] (obfuscates when he narrates).
- **Abū ʿAbd Allāh al-Ḥasan ibn Rāshid and al-Ṣabbāh ibn ʿAbd Allāh Abū Bishr** could not be traced.
- The person narrating from them is **Ḥasan ibn ʿAlī al-ʿAdawī al-Baṣrī**. He is a *kadhdhāb* (liar).
- I could not trace Saʿd al-Khaffāf. Perhaps he is Ibn Ṭarīf al-Kūfī; he is *matrūk* and accused of fabricating.

Ibn ʿAsākir also narrates this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).[1192] It contains an addition above Qays and Saʿd al-Khaffāf.

[1189] The correct name is either ibn Zayd al-Hudhalī or al-Dhuhalī. His name is Maḥdūj and there is a difference of opinion regarding whether he enjoyed companionship with the Prophet ﷺ. See: Abū Nuʿaym: *Maʿrifat al-Ṣaḥābah*, 4/312; Ibn al-Athīr: *Usd al-Ghābah*, 4/192; al-Dhahabī: *al-Tajrīd*, 2/52; ʿAlā' al-Dīn Mughalṭā'ī: *al-Ināb*ah, 2/147; al-Ḥāfiẓ al-Raʿīnī: *Kitāb al-Jāmiʿ* (my critical edition), 5/5243.

[1190] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 65.

[1191] For an explanation of this term, please see p. 878 onwards [translator's note]

[1192] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/53.

It also contains the two above narrators, Saʿd al-Khaffāf and ʿAṭiyyah al-ʿAwfī.

It also contains the narrator Yaḥyā ibn ʿAbd al-Ḥamīd al-Ḥimmānī. He is *ḍaʿīf* (weak) and accused of *sariqat al-aḥādīth*[1193] (appropriating aḥādīth).

The Ḥadīth of ʿAlī

This version of the ḥadīth has the following three chains of transmission:

1. Al-ʿUqaylī and others narrate — from **Khalaf ibn al-Mubārak** — **Sharīk** narrated to us — from **Abū Isḥāq** — from **al-Ḥārith** — from ʿAlī who said, "I heard the Messenger of Allah ﷺ saying, 'I was granted five qualities regarding ʿAlī that my Lord did not grant to anyone before me. The first quality is that he will pay off my debts and conceal my *ʿawrah*. As for the second quality, he will drive (people) away from my *Ḥawḍ* (Pond). As for the third quality, he will be a support for me on the path towards reckoning on the Day of Resurrection. As for the fourth quality, my standard will be with him on the Day of Resurrection; and underneath it will be Ādam and his offspring. As for the fifth quality, I do not fear that he will commit *zinā* (fornication) after having married, nor do I fear he will be a kāfir (disbeliever) after confessing *īmān* (faith).'"[1194]

   The chain of transmission contains **Khalaf ibn Mubārak**. His ḥadīth do not enjoy any *mutābaʿāt*[1195] (parallel narrations).

   It also contains **al-Ḥārīth al-Aʿwar**. He is *matrūk* (suspected of forgery).

[1193] For an explanation of this term, please see p. 878 onwards [translator's note]
[1194] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 2/22.
[1195] For an explanation of this term, please see p. 878 onwards [translator's note]

It also contains **Abū Isḥāq**. He is a *mudallis* (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

The other narrator, **Sharīk**, has elements of weakness.

Al-Dhahabī states, "This chain of transmission contains Khalaf ibn al-Mubārak; perhaps he is the one who fabricated it." [1196]

2. Al-Khaṭīb narrates this version with a chain of transmission that contains the narrator **ʿĪsā**. [1197] He is *munkar al-ḥadīth* (narrates unacceptable reports) and accused of fabricating ḥadīth.

   It also contains the narrator **Aḥmad ibn Ghālib**. Al-Khaṭīb did not mention anything regarding his status as a narrator.

   Al-Albānī ruled the ḥadīth to be a fabrication. [1198]

3. Al-Shajarī narrates this version with a chain of transmission that contains the narrator **Naṣr ibn Muzāḥim**. [1199] He is *matrūk* and accused of lying.

   It also contains the narrators **Abū Khālid** and **al-Ḥakam ibn Sulaymān**. I could not trace them.

The Ḥadīth of Abū Saʿīd al-Khudrī

Al-Qaṭīʿī narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Ḥusayn ibn ʿUbayd Allāh al-ʿIjlī Abū ʿAlī**. [1200] Al-Dāraquṭnī says he used to fabricate ḥadīth.

It also contains the narrator **ʿAṭiyyah al-ʿAwfī**. He is *ḍaʿīf* (weak) and a *mudallis* (obfuscates when he narrates).

[1196] Al-Dhahabī: *Talkhīṣ al-ʿIlal*, ḥadīth no. 83.
[1197] Al-Khaṭīb: *Tārīkh Baghdād*, 4/339.
[1198] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4957.
[1199] Al-Shajarī: *al-Amālī*, 1/694.
[1200] Al-Qaṭīʿī: Zawā'id *Faḍā'il al-Ṣaḥābah*, 2/1127.

The Ḥadīth of Anas

This version of the ḥadīth has the following two chains of transmission:

1. Ibn ʿAdī narrates this ḥadīth.[1201] As mentioned previously, the ḥadīth is *bāṭil* (false) and it has a chain of transmission and *matn* (text) that is *munkar* (unacceptable). In fact, al-Dhahabī says, "Yes, by Allah, this is of the coldest fabrications. And may Allah curse the one who does not love ʿAlī."[1202]

   Al-Shawkānī mentions this ḥadīth among the other fabricated ḥadīth.[1203]

2. Ibn ʿAsākir narrates this version of the ḥadīth.[1204] It contains the narrator **Abū Bakr Muḥammad ibn Khuzaymah ibn Makhlad**. He is *ḍaʿīf* (weak).

   It also contains the narrator **Ibn Abī al-Sarī**. I think his name **al-Ḥusayn ibn al-Mutawakkil ibn ʿAbd al-Raḥmān**. He is accused of lying.

The Ḥadīth of Jābir

Al-Qaṭīʿī and others narrate this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).[1205] It is replete with defects, including:

- **Ḥamzah ibn Dāwūd al-Mu'addib Abū Yaʿlā**. Al-Dāraquṭnī says he is nothing (*laysa bi shay*).
- **Sulaymān ibn al-Rabīʿ** is *matrūk* (suspected of forgery).

[1201] Ibn ʿAdī: *al-Kāmil fī al-Ḍuʿāfa'*, 7/141.
[1202] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/357.
[1203] Al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 323.
[1204] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/75.
[1205] Al-Qaṭīʿī: *Faḍā'il al-Ṣaḥābah*, 2/1135.

- **Kādiḥ** is accused of lying.
- **Ḥasan ibn Abī Jaʿfar** is *munkar al-ḥadīth* (narrates unacceptable reports).
- **Abū al-Zubayr** is a *mudallis* (obfuscates when he narrates).

The following people have ruled the ḥadīth to be a fabrication: Ibn al-Jawzī, al-Dhahabī and al-Shawkānī.[1206]

The Ḥadīth of Jābir ibn Samurah

Al-Ṭabarānī narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Nāṣiḥ**.[1207] He is *matrūk* (suspected of forgery).

It also contains the narrator **Simāk**. He is *ḍaʿīf* (weak). Ibn al-Jawzī, al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī mention this ḥadīth in their respective works on *mawḍūʿāt* (fabrications).[1208]

The Ḥadīth of Abū Dharr

Ibn al-Jawzī narrates this version of the ḥadīth with a chain of transmission; most of its narrators are unknown.[1209] It also contains the narrator **ʿAbd Allāh ibn ʿAbd al-Malik al-Masʿūdī**. He is *ḍaʿīf* (weak).

Ibn al-Jawzī writes, "This ḥadīth is inauthentic from the Messenger of Allah ﷺ. The chain of transmission is *muẓlim* (murky); it contains narrators that are completely unknown. It originates from Kūfāh."

[1206] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/404; al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 139; al-Shawkānī: *al-Fawāʾīd al-Majmūʿah*, ḥadīth no. 335.
[1207] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/388; al-Suyūṭī: *al-Laʾālī al-Maṣnūʿah*, 1/337; Ibn ʿIrāq: *Tanzīh al- Sharīʿah*, 1/361; al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 326.
[1208] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 2/2036.
[1209] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/389.

Al-Dhahabī, al-Suyūṭī and Ibn ʿIrāq all followed suit and ruled the ḥadīth to be fabricated.[1210]

There are other *shawāhid*[1211] (supporting witness reports) by al-Aʿmash and al-Manṣūr which mention the carrying of the standard. It has been mentioned already.

In the coming aḥādīth, under the ḥadīth of the 'promise' (which comes next), there are some chains of transmission for the ḥadīth of carrying the standard and flag.

In short, the ḥadīth is *bāṭil* (false). All of the chains of transmission are *hālikah* (ruined); they revolve around narrators who are liars and/or suspected of forgery, etc.

[1210] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 130; al-Suyūṭī: *al-La'ālī al-Masnūʿah*, 1/338; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/362.

[1211] For an explanation of this term, please see p. 878 onwards [translator's note]

Ḥadīth 73

إن الله تبارك وتعالى عهد إلي في علي عهدا، فقلت: يا رب بينه لي! فقال الله سبحانه وتعالى: اسمع! قال: سمعت، قال: إن عليا راية الهدى، وإمام أوليائي، ونور من أطاعني، وهو الكلمة التي ألزمتها المتقين، من أحبه أحبني، ومن أطاعه أطاعني، فبشره بذلك! قال: فبشرته، فقال علي: أنا عبد الله وفي قبضته، فإن يعذبني فبذنبي، ولن يظلمني، وإن يتم الذي بشرني به، فالله أولى به، قال: فقلت: اللهم أجل قلبه، واجعل ربيعه الإيمان بك، فقال الله سبحانه وتعالى: فإني قد فعلت ذلك، ثم إن الله عهد إلي: أني أستخصه من البلاء ما لا أخص به أحدا من أصحابي! فقلت: يا رب أخي وصاحبي، فقال الله: إن هذا أمر قد سبق، إنه مبتلى ومبتلى به.

Verily Allah سُبْحَانَهُوَتَعَالَىٰ made a promise to me about ʿAlī. I said, "O my Lord, explain it to me!" Allah سُبْحَانَهُوَتَعَالَىٰ said, "Listen!" I said, "I am listening." He said, "Verily ʿAlī is the standard of guidance; and the imām of the awliyā'; and the *nūr* (light) of whoever obeys me. He is the *kalimah* (word) which I have enjoyed upon the pious. Whoever loves him, loves me. And who obeys him, obeys me. Give him (i.e. ʿAlī) the glad tidings of this!" The Prophet صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ said, "I gave him these glad tidings." And he (i.e. ʿAlī) said. "I am the servant of Allah and in His control. If he punishes me, it is on account of my sin; He will never oppress me. If what you gave me glad tidings about is fulfilled, then Allah is more deserving than me." He said, "O Allah, enlighten his heart and make it a spring of *īmān* (faith)." Allah سُبْحَانَهُوَتَعَالَىٰ said, "Verily I have (already) done that." Thereafter, Allah promised me, "Verily I will apportion for him more trials than any of your other Companions." I said, "O my Lord, he is my brother and my Companion." Allah said, "This is a matter that has already been decreed; he will be tested and through him will be tested (others)."

This ḥadīth is narrated from Abū Barzah, Anas, Abū Jaʿfar, and ʿUmar ibn ʿAlī رَضِيَ اللَّهُ عَنْهُمْ

The Ḥadīth of Abū Barzah

Ibn al-Maghāzilī narrates — Abū ʿAbd Allāh Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn ʿAbd al-Raḥmān al-ʿAlawī informed us (in what he wrote for me) — Abū al-Ṭayyib Muḥammad ibn al-Ḥusayn al-Taymalī al-Bazzār narrated to us — **al-Ḥusayn ibn ʿAlī al-Salūlī** narrated to us — Muḥammad ibn al-Ḥasan al-Salūlī narrated to us — Ṣāliḥ ibn Abī al-Aswad narrated to us — from **Abū al-Muṭahhar al-Rāzī** — from al-Aʿmash al-Thaqafī — from **Salām al-Juʿfī** — from Abū Barzah — from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ...[1212]

The chain of transmission contains the following defects:

- I could not trace **Salām al-Juʿfī**, **Abū al-Muṭahhar al-Rāzī**, **al-Ḥusayn ibn ʿAlī al-Salūlī**, and **Abū ʿAbd Allāh al-ʿAlawī**.
- **Muḥammad ibn al-Ḥasan al-Salūlī** was only regarded as a *thiqah* (reliable) by Ibn Ḥibbān.
- Ibn ʿAdī says the aḥādīth of **Ṣāliḥ ibn Abī al-Aswad** are not correct (mustaqīmah).[1213]

There is another chain of transmission from Ṣāliḥ. Abū Nuʿaym and others narrate it.[1214] It is *bāṭil* (false) and *mawḍūʿ* (fabricated), as mentioned by al-Dhahabī, Ibn al-Jawzī, al-Suyūṭī and al-Albānī.

[1212] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 69.
[1213] Ibn ʿAdī: *al-Kāmil*, 4/66.
[1214] Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 1/66.

The Ḥadīth of Anas

Abū Nuʿaym and others narrate this version of the ḥadīth with a chain of transmission that contains the narrator **Lāhiz ibn ʿAbd Allāh Abū ʿAmr al-Taymī.**[1215]

He is *majhūl* (unknown). He narrates unacceptable reports from al-Shaybānī. Ibn ʿAdī, al-Dhahabī and al-Shawkānī were adamant that the ḥadīth is *bāṭil* (false).

The Ḥadīth of Abū Jaʿfar and ʿUmar ibn ʿAlī

Ibn ʿAsākir narrates this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).[1216] It contains the narrator **Muḥammad ibn ʿUbayd Allāh ibn Abī Rāfiʿ**. He is *matrūk* (suspected of forgery). Additionally, the ḥadīth is *mursal*[1217] (broken transmission).

In short, all the chains of transmission are very weak and ruined. The ḥadīth is *bāṭil* (false) and *mawḍūʿ* (fabricated).

[1215] Ibid.
[1216] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/270.
[1217] For an explanation of this term, please see p. 878 onwards [translator's note]

Ḥadīth 74

من صنع إلى أحد من أهل بيتي يدا، كافأته عنها يوم القيامة. وقال: حق علي على المسلمين، كحق الوالد على الولد.

"Whoever lends a helping hand to someone from my *Ahl al-Bayt* (Family of the House), I will recompense him on the Day of Resurrection." And he said, "The right of ʿAlī over the Muslims is like the rights of a father over his child."

This ḥadīth is narrated by ʿAlī, ʿAmmār ibn Yāsir, and Abū Ayyūb رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of ʿAlī

This version of the ḥadīth is narrated via two chains of transmission:

1. Ibn ʿAdī, Ibn Ḥibbān, and Ibn ʿAsākir (from Ibn ʿAdī).[1218] **Ibn al-Maghāzilī** also narrates this version from **ʿĪsā ibn ʿAbd Allāh al-ʿAlawī**, "My father narrated to us — from his father — from his grandfather — from ʿAlī رَضِيَ اللَّهُ عَنْهُ who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1219]

   ʿĪsā ibn ʿAbd Allāh ibn Muḥammad ibn ʿUmar ibn ʿAlī ibn Abī Ṭālib is *matrūk al-ḥadīth* (suspected of forgery in ḥadīth).

2. Ibn ʿAsākir and others narrate this version with a chain of transmission that is *sāqiṭ* (wholly unreliable).[1220] It contains the narrator **Sulaymān ibn al-Rabīʿ al-Nahdī al-Kūfī**. He is *ḍaʿīf* (weak).

[1218] Ibn ʿAdī: *al-Kāmil*, 5/243; Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 2/122; Ibn ʿAsākir: *Tārīkh Dimashq*, 42/308.
[1219] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 70.
[1220] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/307.

It also contains the narrator **Kādiḥ ibn Raḥmah**. He is accused of fabricating ḥadīth.

It also contains the narrator **Ziyād ibn al-Mundhir**. He is **(Ziyād ibn al-Mundhir) Abū al-Jārūd al-Aʿmā**. He is a *kadhdhāb* (liar).

The Ḥadīth of ʿAmmār ibn Yāsir and Abū Ayyūb

Ibn ʿAsākir and Ibn Ṭāhir narrate this version with a chain of transmission that is *sāqiṭ* (wholly unreliable). [1221] It contains the following defects:

- I could not trace **ʿĪsā ibn ʿAlī**. Perhaps he is **ʿĪsā ibn ʿAbd Allāh ibn Muḥammad ibn ʿUmar ibn ʿAlī ibn Abī Ṭālib**. He was mentioned in the beginning of this ḥadīth. He is accused of lying.
- I could not trace **Aḥmad ibn al-Mufaḍḍal ibn ʿUmar and Abū Rāfiʿ**.
- There is a difference of opinion regarding the status of **Jaʿfar ibn Ziyād al-Aḥmar**.
- **ʿUbayd Allāh** or **ʿAbd Allāh ibn ʿAbd al-Raḥmān** could not be traced. Perhaps he is ʿAbd Allāh ibn ʿAbd al-Raḥmān ibn Abzā. He is a *thiqah* (reliable). His father narrates from ʿAmmār.

In short, all of the chains of transmission are *hālik*ah (ruined). And the ḥadīth is *bāṭil* (false).

[1221] Ibid., 42/308.

Ḥadīth 75

نحن ولد عبد المطلب سادة أهل الجنة: أنا، وحمزة، وعلي، وجعفر، والحسن، والحسين، والمهدي.

We are the children of ʿAbd al-Muṭṭalib, the leaders of the inhabitants of Jannah: Me, Ḥamzah, ʿAlī, Jaʿfar, Ḥasan, Ḥusayn and al-Mahdī."

Ibn Mājah narrates — Hadiyyah ibn ʿAbd al-Wahhāb narrated to us — Saʿd ibn ʿAbd al-Ḥamīd ibn Jaʿfar narrated to us — from **ʿAlī ibn Ziyād al-Yamāmī** — from ʿIkrimah ibn ʿAmmār — from Isḥāq ibn ʿAbd Allāh ibn Abī Ṭalḥah — from Anas ibn Mālik who said, "I heard the Messenger of Allah ﷺ..."[1222]

ʿAlī ibn Ziyād al-Yamāmī is *majhūl* (unknown). Al-Mizzī and Ibn Ḥajar rectified his name; it is ʿAbd Allāh ibn Ziyād.[1223] Al-Bukhārī mentions him (i.e. ʿAbd Allāh ibn Ziyād) and says that he is *munkar al-ḥadīth* (unacceptable in ḥadīth) and *laysa bi shay* (worthless). Ibn Ḥibbān mentions him in *Kitāb al-Thiqāt* and al-ʿUqaylī mentions his in *al-Ḍuʿāfā' al-Kabīr*.

What further proves this is the fact that al-Ḥākim and others narrate this ḥadīth from ʿAbd Allāh ibn Ziyād al-Yamāmī — from ʿIkrimah ibn ʿAmmār — from Isḥāq ibn ʿAbd Allāh ibn Abī Ṭalḥah — from Anas ibn Mālik.[1224]

Al-Ḥākim authenticated the ḥadīth. However, al-Dhahbī disagreed and said that it is fabricated.[1225]

[1222] Ibn Mājah: *Sunan Ibn Mājah*, 2/4087.
[1223] Al-Mizzī: *Tahdhīb al-Kamāl*, 20/433; Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 7/283.
[1224] Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4940.
[1225] Ibn al-Mulaqqin: *Talkhīṣ al-Mustadrak*, 4/1822.

Al-Khaṭīb writes, “This ḥadīth is entirely unacceptable. It is not established. There is more than one unknown narrator in the chain of transmission.” [1226]

Al-Dhahabī and al-Albānī ruled the ḥadīth a fabrication. [1227]

It is as they say.

[1226] Al-Khaṭīb: *Tārīkh Baghdād*, 9/434.
[1227] Al-Dhahabī: *Talkhīs al-ʿIlal al-Mutanāhiyah*, ḥadīth no. 76; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4688.

Ḥadīth 76

إن الله سبحانه وتعالى جعل ذرية كل نبي في صلبه، وإن الله تعالى جعل ذريتي في صلب علي بن أبي طالب رضي الله عنه.

Verily Allah سُبْحَانَهُ وَتَعَالَىٰ made the progeny (continue) of every Prophet through his backbone (i.e. offspring). And verily Allah سُبْحَانَهُ وَتَعَالَىٰ made my progeny (continue) through the backbone of ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ.

This ḥadīth is narrated from Jābir and Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا.

The Ḥadīth of Jābir

Al-Ṭabarānī and others narrate — from **Yaḥyā ibn al-ʿAlā' al-Rāzī** — from Jaʿfar ibn Muḥammad — from his father — from Jābir رَضِيَ اللَّهُ عَنْهُ.[1228]

Imām Aḥmad says that **Yaḥyā ibn al-ʿAlā' al-Rāzī** is a *kadhdhāb* (liar) and he fabricates ḥadīth.

The Ḥadīth of Ibn ʿAbbās

Al-Khaṭīb narrates this version of the ḥadīth with a chain of transmission that contains the narrator **al-Marzubānī**.[1229] There is a difference of opinion regarding his status. Some consider him a *thiqah* (reliable) and others consider him a *kadhdhāb* (liar).

I have not seen anyone regard **his teacher** as a *thiqah* (reliable).

His father is unknown.

[1228] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 3/2630.
[1229] Al-Khaṭīb: *Tārīkh Baghdād*, 1/316.

Ibn al-Jawzī was adamant that the ḥadīth was not authentic. [1230]

Al-Dhahabī and al-Albānī ruled the ḥadīth to be a fabrication. [1231]

[1230] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/338.
[1231] Al-Dhahabī: *Talkhīṣ al-ʿIlal*, ḥadīth no. 73; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 2/801.

Ḥadīth 77

أتاني جبريل عليه السلام بدرنوك من درانيك الجنة، فجلست عليه، فلما صرت بيني يدي ربي، كلمني وناجاني، فما علمني شيئا إلا علمه علي، فهو باب مدينة علمي. ثم دعاه النبي صلى الله عليه وسلم إليه، فقال له: يا علي سلمك سلمي، وحربك حربي، وأنت العلم ما بيني وبين أمتي من بعدي.

"'Jibrīl عَلَيْهِ ٱلسَّلَامُ came to me with a carpet from the carpets of Jannah. And so I sat on it. When I came before my Lord, he spoke and conversed with me. He did not teach me anything except that he (also) taught ʿAlī. He is the door for the city of my knowledge." Then the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ called him and said, "O ʿAlī, your peace is my peace. And your war is my war. You are the knowledge between me and my Ummah after me."

Ibn al-Maghāzilī narrates — Abū Muḥammad al-Ḥasan ibn Aḥmad ibn Mūsā al-Ghandajānī — Abū al-Fatḥ Hilāl ibn Muḥammad al-Ḥaffār — **Ismāʿīl ibn ʿAlī ibn Razīn** — from his father — my brother, **Diʿbil ibn ʿAlī** narrated to us — Shuʿbah ibn al-Ḥajjāj narrated to us — from Abū al-Tayyāḥ — from Ibn ʿAbbās who said, "The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1232]

Diʿbil is *ḍaʿīf* (weak).

Ismāʿīl ibn ʿAlī is **(Ismāʿīl ibn ʿAlī) Ibn ʿAlī ibn Razīn**. He is accused of fabricating ḥadīth.

The ḥadīth is *mawḍūʿ* (fabricated).

[1232] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 73.

Ḥadīth 78

يا علي لا يبالي من مات وهو يبغضك مات يهوديا أو نصرانيا.

O ʿAlī, the person who dies having hatred for you is of no concern, for he has died the death of a Jew or a Christian.

This ḥadīth is narrated from Bahz ibn Ḥakīm, from his father, from his grandfather. It is narrated with the following two chains of transmission:

1. **Ibn al-Maghāzilī** narrates — from **Muḥammad ibn ʿAlī ibn Hāshim al-Mawṣilī** — **Muḥammad ibn ʿAbd Allāh ibn Muḥammad al-Mu'addib** narrated to us — **Muḥammad ibn al-Ḥārith al-Miṣrī** narrated to us — Yazīd ibn Zurayʿ narrated to us — Bahz ibn Ḥakīm narrated to us — from his father — from his grandfather — his grandfather, Muʿāwiyah ibn Ḥaydah al-Qushayrī said, "I heard the Messenger of Allah ﷺ say to ʿAlī..."[1233]

   Yazīd ibn Zurayʿ said, "I said to Bahz ibn Ḥakīm, 'Did your father narrate to you? And him, from your grandfather, from the Prophet ﷺ?' He said, '(By) Allah! My father narrated to me, from my grandfather; if not, may Allah make my ears deaf with a cork from the fire (of Jahannam).'"

   I could not trace **Muḥammad ibn ʿAlī ibn Hāshim al-Mawṣilī**, **Muḥammad ibn ʿAbd Allāh ibn Muḥammad al-Mu'addib**, and **Muḥammad ibn al-Ḥārith al-Miṣrī**. There is no doubt that one of these people fabricated this ḥadīth.

   As mentioned previously, **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).

[1233] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 74.

Ibn Taymiyyah ruled the ḥadīth to be a fabrication.[1234]

Al-Daylamī also narrated this ḥadīth (as quoted by al-Suyūṭī).[1235]

It contains the narrator **Aḥmad ibn ʿAbd Allāh ibn Yazīd al-Mu'addib**. He fabricates ḥadīth.

It also contains other unknown narrators.

2. Al-ʿUqaylī and others narrate — from **ʿAlī ibn Qarīn** — **Al-Jārūd ibn Yazīd** narrated to us — from Bahz ibn Ḥakīm — from his father — from his grandfather.[1236]

ʿAlī ibn Qarīn and **al-Jārūd** are *kadhdhāb*s (liars).

Ibn al-Jawzī says, "This ḥadīth is *mawḍūʿ* (fabricated). ʿAlī ibn Qarīn is the suspect."[1237]

Both Ibn ʿIrāq and al-Shawkānī held similar views.[1238]

The correct view is as they have said.

[1234] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 7/403.
[1235] Al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/335.
[1236] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 3/250.
[1237] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/385.
[1238] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/360; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 325.

Ḥadīth 79

سألت النبي صلى الله عليه وسلم عن الكلمات التي تلقاها آدم من ربه فتاب عنه، فقال: قال: بحق محمد، وعلي، وفاطمة، والحسن، والحسين، إلا تبت علي. فتاب عليه.

I asked the Prophet ﷺ regarding the "*kalimāt* (words)" that Ādam received from his Lord; by which Allah subsequently accepted his repentance (referring to verse 37 of *Sūrah al-Baqarah*). He said, "(He asked) by the rights of Muḥammad, ʿAlī, Fāṭimah, Ḥasan, and Ḥusayn; (Ādam said) except that You accepted my repentance. And so Allah accepted his repentance."

Al-Dāraquṭnī (and Ibn al-Jawzī in a similar manner) and others narrate from **Ḥusayn al-Ashqar** — **ʿAmr ibn Thābit** narrated to us — from his father — from Saʿīd ibn Jubayr — from Ibn ʿAbbās.[1239]

ʿAmr ibn Thābit is not a *thiqah* (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 *iʿtibār*[1240] (consideration)."

Al-Ḥusayn ibn Ḥasan al-Ashqar is *ḍaʿīf* (weak). Some have even accused him of lying.

Ibn al-Jawzī, al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī mention this ḥadīth in their respective works on *mawḍūʿāt* (fabrications).[1241]

[1239] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 2/3.
[1240] For an explanation of this term, please see p. 878 onwards [translator's note]
[1241] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 2/3; al-Suyūṭī: *al-Laʾālī al-Maṣnūʿah*, 1/369 and *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/245; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/395; al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 341.

Ḥadīth 80

الويل لظالمي أهل بيتي، عذابهم مع المنافقين في الدرك الأسفل من النار.

Complete and utter destruction for the oppressors of my *Ahl al-Bayt* (Family of the House); their punishment will be with the *munāfiqīn* (hypocrites) in the lowest depths of the Fire.

Ibn al-Maghāzilī narrates — from ʿ**Abd Allāh ibn Aḥmad ibn ʿĀmir al-Ṭā'ī** — my father narrated to us — Aḥmad ibn ʿĀmir narrated to us — ʿAlī ibn Mūsā al-Riḍā narrated to us — my father, Mūsā ibn Jaʿfar narrated to me — my father, Jaʿfar ibn Muḥammad narrated to me — my father, Muḥammad ibn ʿAlī narrated to me — my father, ʿAlī ibn Ḥusayn narrated to me — my father, Ḥusayn ibn ʿAlī narrated to me — my father, ʿAlī ibn Abī Ṭālib narrated to me, "The Messenger of Allah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said..."[1242]

This ḥadīth is *bāṭil* (false). Al-Dhahabī says: "'**Abd Allāh ibn Aḥmad ʿĀmir** narrates from his father — from ʿAlī al-Riḍā — from his forefathers that false fabricated ḥadīth. He (i.e ʿAbd Allāh ibn Aḥmad ʿĀmir) fabricated it or his father. Ḥasan ibn ʿAlī al-Zuhrī says that he (i.e. ʿAbd Allāh ibn Aḥmad ʿĀmir) was illiterate and he was not satisfactory (in ḥadīth)."[1243]

[1242] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 94.
[1243] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/390.

Ḥadīth 81

أنت قسيم النار، وإنك تقرع باب الجنة، وتدخلها بغير حساب.

You are the one to assign the inhabitants of the Fire. And you will knock on the door of Jannah. And you will enter it without any reckoning.

This ḥadīth is narrated from ʿAlī ibn Abī Ṭālib and it has the following three chains of transmission:

1. **Ibn al-Maghāzilī** narrates — from **ʿAbd Allāh ibn Aḥmad ibn ʿĀmir al-Ṭā'ī** — **my father** narrated to us — Aḥmad ibn ʿĀmir narrated to us — ʿAlī ibn Mūsā al-Riḍā narrated to us — my father, Mūsā ibn Jaʿfar narrated to me — my father, Jaʿfar ibn Muḥammad narrated to me — my father, Muḥammad ibn ʿAlī narrated to me — my father, ʿAlī ibn Ḥusayn narrated to me — my father, Ḥusayn ibn ʿAlī narrated to me — my father, ʿAlī ibn Abī Ṭalib narrated to me, "The Messenger of Allah ﷺ said..."[1244]

   Al-Dhahabī writes, "'**Abd Allāh ibn Aḥmad ʿĀmir** narrates — from his father — from ʿAlī al-Riḍā — from his forefathers that false fabricated ḥadīth. He (i.e. ʿAbd Allāh ibn Aḥmad ʿĀmir) fabricated it or his father. Ḥasan ibn ʿAlī al-Zuhrī says that he (i.e. ʿAbd Allāh ibn Aḥmad ʿĀmir) was illiterate and he was not satisfactory (in ḥadīth)."[1245]

2. Ibn ʿAdī narrates — from **Qays** — from Abū Ḥuṣayn — from **ʿAbāyah** who said, "I heard ʿAlī saying, 'I am the one to assign the inhabitants of the Fire.'"[1246]

[1244] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 97.
[1245] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/390.
[1246] Ibn ʿAdī: *al-Kāmil*, 6/41, 339.

Qays is (Qays) ibn Rabīʿ. His memory faltered when he became old.

ʿAbāyah ibn Ribʿī al-Asadī, as mentioned previously, is *ḍaʿīf* (weak).

Ibn ʿAdī and others narrate this version with a chain of transmission that contains the narrator **Mūsā ibn Ṭarīf al-Asadī al-Kūfī**.[1247] Abū Bakr ibn ʿAyyāsh deemed him a *kadhdhāb* (liar).

Al-Albānī ruled the ḥadīth a fabrication.[1248]

3. Al-Shajarī narrates with a chain of transmission that contains the narrator **al-Qāsim ibn Jaʿfar**.[1249] He is *ḍaʿīf* (weak). He narrates ḥadīth from **his father**, from his grandfather, from his forefathers that are mostly *munkar* (unacceptable).

   I could not trace his father and grandfather.

In short, the ḥadīth is *bāṭil* (false), *munkar* (unacceptable) and inauthentic. In fact, it is not implausible to rule it a fabrication.

Note:

Imām Aḥmad is reported to have accepted the authenticity of this ḥadīth. However, this is incorrectly ascribed to him, as I have explained in the original work.

[1247] Ibid., 6/339.
[1248] Al-Albānī: *Silsilat al-Āḥādīth al-Ḍaʿīfah*, 10/4923.
[1249] Al-Shajarī: *al-Amālī*, 1/659.

Ḥadīth 82

إنما مثل علي في هذه الأمة مثل قل هو الله أحد في القرآن.

Surely the example of ʿAlī in this Ummah is the example of (the sūrah) *Qul huwa Allah Aḥad* (Say: He is Allah, the One and Only) in the Qur'an.

Ibn al-Maghāzilī narrates — from **Isḥāq ibn Bishr** — from **ʿAmr ibn Abī al-Miqdām** — from **Simāk** — from al-Nuʿmān ibn Bashīr who said, "The Messenger of Allah ﷺ said..."[1250]

This ḥadīth is *mawḍūʿ* (fabricated). It contains the narrator **Isḥāq ibn Bishr**. It seems he is (Isḥāq ibn Bishr) al-Kāhilī. He is a *kadhdhāb* (liar).

It also contains the narrator **ʿAmr ibn Abi al-Miqdām**. He is *ḍaʿīf* (weak). In fact, Ibn Ḥibbān accused him of lying.

It also contains the narrator **Simāk**. He is *ḍaʿīf* (weak).

[1250] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 100.

Ḥadīth 83

لولاك ما عرف المؤمنون من بعدي.

Had it not been for you, the believers would have been unknown after me.

Ibn al-Maghāzilī narrates — Ibrāhīm ibn Ghassān al-Baṣrī informed us *ijāzatan* (he authorized to transmit this ḥadīth) — Abū ʿAlī al-Ḥusayn ibn Aḥmad narrated to them — **ʿAbd Allāh ibn Aḥmad ibn ʿĀmir al-Ṭā'ī** narrated to us — my father, **Aḥmad ibn ʿĀmir** narrated to us — ʿAlī ibn Mūsā al-Riḍā narrated to us — my father, Mūsā ibn Jaʿfar narrated to me — my father, Jaʿfar ibn Muḥammad narrated to me — my father, Muḥammad ibn ʿAlī narrated to me — my father, ʿAlī ibn Ḥusayn narrated to me — my father, Ḥusayn ibn ʿAlī narrated to me — my father, ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ narrated to me, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1251]

This ḥadīth is a fabrication and a lie. Al-Dhahabī writes, "'**Abd Allāh ibn Aḥmad ʿĀmir** narrates from **his father** — from ʿAlī al-Riḍā — from his forefathers that false fabricated ḥadīth. He (i.e. ʿAbd Allāh ibn Aḥmad ʿĀmir) fabricated it or his father. Ḥasan ibn ʿAlī al-Zuhrī says that he (i.e. ʿAbd Allāh ibn Aḥmad ʿĀmir) was illiterate and he was not satisfactory (in ḥadīth)."[1252]

[1251] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 101.
[1252] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/390.

Ḥadīth 84

كنا مع رسول الله صلى الله عليه وسلم، فأعطى رسول الله صلى الله عليه وسلم الناس، ولم يعط عليا. قال: فرئي ذلك في وجهه، فأخذ بضبعه أو بضبعيه قال: ثم قال رسول الله صلى الله عليه وسلم: أما ترضى أن تعطى إذا أُعطيت، وتكسى إذا كسيت؟

We were with the Messenger of Allah ﷺ and he distributed among the people, but he did not give anything to ʿAlī. The displeasure of this was seen on the face of ʿAlī. The Prophet ﷺ took him by the arm—or arms—and said, "Are you not pleased with the fact that you will be given when I will be given, and clothed when I will be clothed?"

This ḥadīth is narrated from Abū Saʿīd and ʿAlī رضي الله عنهما

The Ḥadīth of Abū Saʿīd

This version is narrated with the following two chains of transmission:

1. **Ibn al-Maghāzilī** narrates — Abū Bakr Aḥmad ibn Ṭāwān informed us *ijāzatan* (he authorized us to transmit this ḥadīth) — **Abū Aḥmad ʿUmar ibn ʿAbd Allāh ibn Shawdhab** narrated to them — **Muḥammad ibn Yūnus ibn al-Ḥusayn** narrated to us — **Muḥammad ibn Ḥannān al-Māzinī** narrated to us — **ʿUbayd Allāh ibn ʿĀishah** narrated to us — **ʿUmar ibn ʿAbd al-Malik** narrated to us — I heard **Abū Hārūn al-ʿAbdī** saying, :Abū Saʿīd narrated to us..."[1253]

[1253] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 111.

Abū Hārūn al-ʿAbdī's name is ʿUmārah ibn Juwayn. He is *matrūk* and accused of fabricating ḥadīth.

Everyone beneath him is unknown, except for **Ibn Shawdhab** and **Ibn Ṭawān**. The former has been mentioned previously and the latter was unable to distinguish between his ḥadīth.

2. Al-Dāraquṭnī narrates (and Ibn al-Jawzī in a similar manner) with a chain of transmission that contains the narrator **al-Ḥakam ibn Ẓaḥīr**.[1254] He is a *kadhdhāb* (liar).

The following people have listed this ḥadīth in their respective works on *mawḍūʿāt* (fabrications): al-Shawkānī, Ibn al-Jawzī (as mentioned previously), al-Dhahabī; al-Suyūṭī and Ibn ʿIrāq (as will be mentioned).[1255]

The Ḥadīth of ʿAlī

Al-Ṭabarānī and others narrate this version.[1256] The chain of transmission contains the following three defects:

1. **ʿImrān ibn Maytham** narrates aḥādīth that are evil and lies, as mentioned by al-ʿUqaylī.[1257] Al-Haythamī says, "This ḥadīth contains the narrator ʿImrān ibn Maytham. He is a *kadhdhāb* (liar)."[1258]

2. **ʿAbd al-Mu'min ibn al-Qāsim al-Anṣārī** does not enjoy *mutābaʿāt*[1259] (parallel narrations) for many of his ḥadīth.

3. **Sufyān ibn Ibrāhīm** is *ḍaʿīf* (weak).

[1254] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/396.
[1255] Al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 329; al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 133.
[1256] Al-Ṭabarānī: *al-Muʿjam al-Awsaṭ*, 4/3891.
[1257] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 3/306.
[1258] Nūr al-Dīn al-Haythamī: *Majmaʿ al-Zawā'id*, 9/136.
[1259] For an explanation of this term, please see p. 878 onwards [translator's note]

This ḥadīth has been previously mentioned as part of a long *bāṭil* (false) ḥadīth, under the ḥadīth al-manzilah.[1260]

In short, the ḥadīth is *mawḍūʿ* (fabricated) and *bāṭil* (false). I have already mentioned those who have ruled the ḥadīth to be a fabrication.

[1260] See Section One, ḥadīth no. 2. [translator's note]

Ḥadīth 85

كنت أنا وعلي نورا بين يدي الله مطيعا، يسبح الله ذلك النور ويقدسه، قبل أن يخلق آدم بأربعة عشر ألف عام، فلما خلق الله آدم، ركز ذلك النور في صلبه، فلم نزل في شيء واحد، حتى افترقنا في صلب عبد المطلب، فجزء أنا وجزء علي.

ʿAlī and I were *nūr* (light) before Allah in a state of total obedience; the *nūr* (light) would make *tasbīḥ* (i.e. say *subḥān Allah*) and glorify Him fourteen thousand years *before* Ādam was created. When Allah created Ādam, He embedded the *nūr* (light) into the backbone of Ādam. We remained as one (essence) until we (eventually) separated in the backbone of ʿAbd al-Muṭṭalib; I formed one part and ʿAlī the other.

This ḥadīth is narrated from Salmān, Ibn ʿAbbās, and Abū Dharr رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Salmān

Ibn ʿAsākir, **Ibn al-Maghāzilī** and al-Qaṭīʿī narrate — from **Abū Saʿīd al-ʿAdawī al-Ḥasan ibn ʿAlī ibn Zakariyyā** — Aḥmad ibn al-Miqdām al-ʿIjlī Abū al-Ashʿath narrated to us — al-Fuḍāyl ibn ʿIyāḍ narrated to us — from Thawr ibn Yazīd — from Khālid ibn Maʿdān — from Zādhān — from Salmān who said, "I heard my beloved, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying..."[1261]

This ḥadīth is *mawḍūʿ* (fabricated). **Al-Ḥasan ibn ʿAlī ibn Zakariyyā Abū Saʿīd al-ʿAdawī** is a *kadhdhāb* (liar) and a *waḍḍāʿ* (fabricator).

[1261] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/67; Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 130; al-Qaṭīʿī: *Zawā'id al-Faḍā'il*, 2/1130.

The Ḥadīth of Ibn ʿAbbās

Abū Bakr al-Khaṭīb (and Ibn ʿAsākir in a similar manner) narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Muḥammad ibn Sahl al-ʿAṭṭār**.[1262] He was from those who used to fabricate ḥadīth.

There is another narrator named **Abū Dhakwān**. He is unknown.

There are two other narrators I could not trace: **Ḥarb ibn Bayān** and **Aḥmad ibn ʿAmr**.

Ibn Ḥajar says, "The signs of fabrication are clearly manifest on this ḥadīth."[1263]

The Ḥadīth of Abū Dharr

Ibn al-Maghāzilī narrates this version with a chain of transmission that contains narrators, most of whom are *majhūl* (unknown). They are: **ʿAbd Allāh ibn Muḥammad ibn Aḥmad ibn ʿUthmān**, **Muḥammad ibn ʿAttāb al-Harawī**, **Jābir ibn Sahl ibn ʿUmar ibn Ḥafṣ**, and **his father**, **Muḥammad ibn al-Ḥasan ibn Sulaymān** (perhaps he is al-Qazwīnī who is mentioned by Ibn Ḥajar in *Lisān al-Mīzān*[1264]—he is not a *thiqah* (reliable)).

Jaʿfar ibn Aḥmad ibn ʿAlī ibn Bayān narrated this ḥadīth — from Muḥammad ibn ʿUmar al-Ṭā'ī — from his father Sufyān — from Dāwūd ibn Abī Hind — from al-Walīd ibn ʿAbd al-Raḥmān — from Numayr al-Ḥaḍarī — from Abū Dharr.[1265]

[1262] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/67.
[1263] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/397.
[1264] Ibn Ḥajar: *Lisān al-Mīzān*, 5/134.
[1265] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/340.

This version is *mawḍūʿ* (fabricated). **Jaʿfar ibn Aḥmad al-Ṭāʾī** fabricated it. He is a *kadhdhāb* (liar) and a *waḍḍāʿ* (fabricator), as mentioned by Ibn al-Jawzī.[1266]

In short, the ḥadīth is *mawḍūʿ* (fabricated) and a lie, as mentioned by a number of *ḥuffāẓ* (ḥadīth masters).

[1266] Al-Suyūṭī: *al-Laʾālī al-Maṣnūʿah*, 1/294; al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 303; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/351.

Ḥadīth 86

إن الله عز وجل أنزل قطعة من نور، فأسكنها في صلب آدم، فساقها حتى قسمها جزئين: جزء في صلب عبد الله، وجزء في صلب أبي طالب، فأخرجني نبيا، وأخرج عليا وصيا.

Allah سُبْحَانَهُ وَتَعَالَىٰ sent down a portion of *nūr* (light). He made it settle in the backbone of Ādam. He carried it until he divided it into two portions: a portion in the backbone of ʿAbd Allāh, and a portion in the backbone of Abū Ṭālib. He brought me out (of ʿAbd Allāh's portion of *nūr*) as a Prophet, and He brought ʿAlī out (of Abū Ṭālib's portion of *nūr*) as a *waṣī* (appointed heir).

Ibn al-Maghāzilī narrates — **Abū Ghālib Muḥammad ibn Aḥmad ibn Sahl al-Naḥwī** informed us — Abū ʿAbd Allāh Muḥammad ibn ʿAlī ibn Ukht Mahdī al-Saqaṭī al-Wāsiṭī narrated to us *imlā'an* (he dictated the ḥadīth to us) —; Aḥmad ibn ʿAlī al-Qawārīrī al-Wāsiṭī narrated to us — **Muḥammad ibn ʿAbd Allāh ibn Thābit** narrated to us — **Muḥammad ibn Muṣaffā** narrated to us — **Baqiyyah ibn al-Walīd** narrated to us — from **Suwayd ibn ʿAbd al-ʿAzīz** — from **Abū al-Zubayr** — from Jābir ibn ʿAbd Allāh — from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ..."[1267]

This ḥadīth is *mawḍūʿ* (fabricated) and its chain of transmission is *sāqiṭ* (wholly unreliable).

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

I have not seen anyone regard his teacher—more famously known as **Ibn al-Khālah** and **Ibn Bushrān**—as a *thiqah* (reliable).

Muḥammad ibn ʿAbd Allāh ibn Thābit is a *kadhdhāb* (liar) and a *dajjāl*.

[1267] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 132.

Muḥammad ibn Muṣaffā, **Baqiyyah** and **Abū al-Zubayr** are all *mudallisīn*[1268] (obfuscate when they narrate).

Suwayd ibn ʿAbd al-ʿAzīz is *ḍaʿīf* (weak).

[1268] For an explanation of this term, please see p. 878 onwards [translator's note]

Ḥadīth 87

يا علي، ادن مني، ضع خمسك في خمسي، يا علي، خلقت أنا وأنت من شجرة، أنا أصلها، وأنت فرعها، والحسن والحسين أغصانها، من تعلق بغصن منها أدخله الله الجنة، يا علي لو أن أمتي صاموا حتى يكونوا كالأوتار، ثم أبغضوك، لأكبهم الله عز وجل على وجوههم في النار.

O ʿAlī, come close to me; place your five (fingers) in my five (fingers). O ʿAlī, you and I were both created from a tree; I am its *aṣal* (foundation) and you are its *farʿ* (branch). Ḥasan and Ḥusayn are its twigs. Whoever holds to a twig from it, Allah will enter him into Jannah. O ʿAlī, if my Ummah continuously fasted to such an extent that they become (as thin as) strings, and then they have hatred for you, Allah سُبْحَانَهُ وَتَعَالَىٰ will drag them on their faces in the Fire.

This ḥadīth is narrated from Jābir, Abū Saʿīd al-Khudrī, Abū Umāmah, Ibn ʿUmar, Ibn ʿAbbās, ʿAlī, and Mīnā' رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Jābir

This version has the following two chains of transmission:

1. Ibn ʿAdī and others narrate this version — from **ʿUthmān ibn ʿAbd Allāh al-Shāmī** — Ibn Lahīʿah informed us — from Abū al-Zubayr — from Jābir who said that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was on ʿArafah and ʿAlī was facing him."[1269] He went on to mention the ḥadīth.

   ʿUthmān ibn ʿAbd Allāh al-Umawī al-Shāmī is accused of fabricating ḥadīth.

[1269] Ibn ʿAdī: *al-Kāmil*, 5/177.

Al-Suyūṭī mentions this ḥadīth among the fabricated narrations.[1270]

2. Al-Ḥākim and others narrate this version — from **Hārūn ibn Ḥātim** — ʿAbd al-Raḥmān ibn Abī Ḥammād informed us — Isḥāq ibn Yūsuf narrated to me — from ʿAbd Allāh ibn Muḥammad ibn ʿAqīl — from Jābir...[1271]

   Al-Ḥākim authenticated the ḥadīth and al-Dhahabī disagreed.[1272] He states: "By Allah, it cannot be (authentic). It contains Hārūn ibn Ḥātim. He is *hālik* (ruined)."

   Hārūn ibn Ḥātim al-Muqri' al-Kūfī is accused of lying.[1273]

   Al-Ṭabarānī and al-Khaṭīb narrate this ḥadīth in an abridged form from **ʿAmr ibn ʿAbd al-Ghaffār**.[1274] He is *matrūk* and accused of fabricating ḥadīth.

The Ḥadīth of Abū Saʿīd al-Khudrī

Ibn ʿAsākir narrates this version of the ḥadīth.[1275] It contains the narrator **Abū Hārūn al-ʿAbdī ʿUmārah ibn Juwayn**. He is *matrūk* and accused of lying.

It also contains the narrator **Abū Ḥafṣ**. His name is **ʿUmar ibn al-Mughīrah**. Al-Bukhārī says he is *munkar al-ḥadīth* (unacceptable in ḥadīth) and *majhūl* (unknown).

It also contains the narrator **ʿAlī ibn Mūsā al-Awdī**. I could not trace him.

[1270] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/264.
[1271] Al-Ḥākim: *Mustadrak al-Ḥākim*, 2/2949.
[1272] Ibn al-Mulaqqin: *Talkhīṣ al-Mustadrak*, 2/713.
[1273] Ibn Ḥajar: *Lisān al-Mīzān*, 6/177.
[1274] Al-Ṭabarānī: *al-Muʿjam al-Awsaṭ*, 4/4150; al-Khaṭīb: *al-Mūḍiḥ*, 1/49.
[1275] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/65.

The Ḥadīth of Abū Umāmah

Ibn ʿAsākir narrates this version of the ḥadīth.[1276] It contains the narrator **Faḍḍāl ibn Jubayr**. He is *matrūk* (suspected of forgery).

It also contains the narrator **Ḥusayn ibn Idrīs al-Ḥarīrī al-Tustarī**. I could not trace him.

The Ḥadīth of Ibn ʿUmar

Al-ʿUqaylī narrates this version from **Ṣabbāḥ ibn Yaḥyā**.[1277] He is *matrūk* and accused of lying.[1278]

The Ḥadīth of Ibn ʿAbbās

This version of the ḥadīth has the following two chains of transmission:

1. **Ibn al-Maghāzilī** narrates — from **Muḥammad ibn Marwān** — from **Ibrāhīm ibn al-Ḥakam** — from his father — from Abū Mālik — from Ibn ʿAbbās who said, "The Messenger of Allah ﷺ said: 'Alī and I are from one tree. Everyone else is from different trees.'"[1279]

   Ibrāhīm ibn al-Ḥakam ibn Abān is *matrūk* (suspected of forgery).

   Muḥammad ibn Marwān is **al-Suddī**, the *kadhdhāb* (liar).

2. Ibn al-Jawzī narrates this version of the ḥadīth.[1280] It contains the following defects:
   - **Naṣr ibn Shuʿayb** is *ḍaʿīf* (weak).
   - **Muḥammad ibn al-Sarī al-Tammār** narrates ḥadīth that are *manākīr* (unacceptable) and calamitous. He is worthless.

[1276] Ibid., 42/65, 66.
[1277] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 2/212.
[1278] Ibn Ḥajar: *Lisān al-Mīzān*, 3/180.
[1279] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 453.
[1280] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 2/5.

- **Muḥammad ibn ʿUmar Abū Bakr al-Warrāq** is *ḍaʿīf jiddan* (very weak).
- **Mūsā ibn Nuʿaymān** is unknown.

The following people ruled the ḥadīth to be a fabrication: Ibn al-Jawzī, al-Dhahabī, al-Suyūṭī, Ibn ʿIrāq and al-Shawkānī. [1281]

The Ḥadīth of ʿAlī

Ibn ʿAsākir and others narrate this version of the ḥadīth. [1282] The chain of transmission contains the following defects:

- **Yaḥyā ibn Bashshār al-Kindī**. He is *majhūl* (unknown).
- **Ismāʿīl ibn Ibrāhīm al-Hamdānī**. He is *majhūl* (unknown).
- **Abū Isḥāq** is a *mudallis*[1283] (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).
- There is a difference of opinion regarding the status of **ʿAbbād ibn Yaʿqūb**.

The Ḥadīth of Mīnā'

Al-Ḥākim and others narrate this version with a chain of transmission that is *sāqiṭ* (wholly unreliable). [1284] It contains two narrators who are accused of lying.

[1281] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 153; al-Suyūṭī: *al-Laʾālī al-Maṣnūʿah*, 1/370; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/414; al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 330.
[1282] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/383.
[1283] For an explanation of this term, please see p. 878 onwards [translator's note]
[1284] Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4755.

The following people ruled the ḥadīth a fabrication: Ibn al-Jawzī, al-Dhahabī, al-Suyūṭī, Ibn ʿIrāq, al-Shawkānī and al-Albānī.[1285]

In short, the ḥadīth is *mawḍūʿ* (fabricated) and *bāṭil* (false) in all of its variant chains of transmission, as mentioned by several *ḥuffāẓ* (ḥadīth masters).

[1285] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 153; al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/370; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/414; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 330; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 12/6286.

Ḥadīth 88

مكتوب على باب الجنة: محمد رسول الله صلى الله عليه وسلم، علي أخو رسول الله، قبل أن تخلق السماوات والأرض بألف سنة.

Inscribed on the door of Jannah (are the following words), "Muḥammad, the Messenger of Allah ﷺ; ʿAlī, the brother of the Messenger of Allah," one thousand years before the creation of the Heavens and the earth.

This ḥadīth is narrated from Jābir, Ibn ʿAbbās, and ʿAlī رضي الله عنهم.

The Ḥadīth of Jābir

Al-Ṭabarānī and others narrate — from **Zakariyyā ibn Yaḥyā al-Kisā'ī** — **Yaḥyā ibn Sālim** narrated to us (he was a truthful man) — **Ashʿath ibn ʿAmm al-Ḥasan ibn Ṣāliḥ** (he was preferred over al-Ḥasan ibn Ṣāliḥ) — Misʿar ibn Kidām narrated to us — from **ʿAṭiyyah al-ʿAwfī** — from Jābir ibn ʿAbd Allāh who said, "The Messenger of Allah ﷺ said..."[1286]

Zakariyyā ibn Yaḥyā al-Kisā'ī is *matrūk* and accused of lying.

Yaḥyā ibn Sālim al-Kūfī is *ḍaʿīf* (weak).

Ashʿath ibn ʿAmm al-Ḥasan ibn Ṣāliḥ is *ḍaʿīf* (weak).

Zakariyyā ibn Yaḥyā enjoys a *tābiʿ*[1287] (parallel) narration from **Saʿīd ibn Ashʿath Abū ʿUthmān**, as reported by al-Khaṭīb.[1288]

I could not trace **Saʿīd ibn Ashʿath Abū ʿUthmān**.

[1286] Al-Ṭabarānī: *al-Muʿjam al-Awsaṭ*, 5/5498.
[1287] For an explanation of this term, please see p. 878 onwards [translator's note]
[1288] Al-Khaṭīb: *al-Muttafiq wa al-Muftariq*, 1/260.

Al-Qaṭīʿī and others (also) narrate this with a chain of transmission that is *muẓlim* (murky).[1289] It contains the following defects:

- **ʿAṭiyyah** is **Ibn Saʿīd al-ʿAwfī**. He is *ḍaʿīf* (weak) and a *mudallis*[1290] (obfuscates when he narrates).
- **Kādiḥ ibn Raḥmah** is *matrūk* and is accused of lying.
- Abu al-Ḥasan al-Dāraquṭnī abandoned the ḥadīth of **Sulaymān ibn al-Rabīʿ al-Nahdī al-Kūfī**.
- Al-Dāraquṭnī says that **Ḥamzah ibn Dāwūd al-Muʾaddib Abū Yaʿlā** is worthless.

  However, Ḥamzah enjoys a *tābiʿ* (parallel) narration. But it contains *majāhīl* (unknown narrators). This ḥadīth is reported by Ibn Jumayʿ.[1291]

Al-Albānī ruled this ḥadīth to be a fabrication.[1292]

The Ḥadīth of Ibn ʿAbbās

Al-Khaṭīb narrates this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).[1293] The wording is as follows: "From Ibn ʿAbbās who said that the Messenger of Allah ﷺ said, 'The night I was taken to the Heavens, I saw inscribed on the Door of Jannah (the following words): '*Lā ilāha illa Allah Muḥammad Rasūl Allah*—ʿAlī is the beloved of Allah; Ḥasan and Ḥusayn are the choicest of Allah; Fāṭimah is the best of Allah; may the curse of Allah be upon the one who hates them.'"

May Allah shower His mercy upon al-Dhahabī and be kind towards him on account of what he said immediately after this ḥadīth, "Yes,

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[1289] Al-Qaṭīʿī: *Zawāʾid al-Faḍāʾil*, 2/1134.
[1290] For an explanation of this term, please see p. 878 onwards [translator's note]
[1291] Ibn Jumayʿ: *Muʿjam al-Shuyūkh*, ḥadīth no. 143.
[1292] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4910, 12/5684.
[1293] Al-Khaṭīb: *Tārīkh Baghdād*, 1/259.

by Allah; may the curse of Allah be upon the one who fabricated this."[1294]

Al-Khaṭīb says this ḥadīth with this chain of transmission is *munkar* (unacceptable).

Ibn Ḥammawayh al-Ḥulwānī is accused of fabricating ḥadīth.[1295]

The chain of transmission also contains the narrator **Muḥammad ibn Isḥāq**. His name is **Muḥammad ibn Isḥāq ibn Mihrān Abū Bakr Shāmūkh**. He is *ḍaʿīf* (weak).

The following people mention this ḥadīth in their work on fabrications: al-Dhahabī, al-Suyūṭī, Ibn ʿIrāq, and al-Albānī.[1296]

The Ḥadīth of ʿAlī

Al-Daylamī narrates this version of the ḥadīth, as quoted by al-Suyūṭī.[1297] There are five narrator I could not trace. Perhaps one of them is the problem.

In short, the ḥadīth is a fabrication and a lie in all of its chains of transmission.

[1294] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/112.
[1295] Al-Khaṭīb: *Tārīkh Baghdād*, 11/325.
[1296] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/478; al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/277; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/404; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 13/6298.
[1297] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/277.

Ḥadīth 89

لا يحل لمسلم يرى مجردي أو عورتي إلا علي.

It is not permissible for a believer to see me bare or naked except ʿAlī.

This ḥadīth is narrated from al-Sā'ib ibn Yazīd, Jābir, and ʿAlī رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of al-Sā'ib ibn Yazīd

Ibn al-Maghāzilī narrates this version of the ḥadīth — from **Hārūn ibn Abī Burdah** — my brother **Ḥusayn** narrated to us — from **Yaḥyā ibn Yaʿlā** — from **ʿUbayd Allāh ibn Mūsā** — from al-Zuhrī — from al-Sā'ib ibn Yazīd who said, "The Messenger of Allah said..."[1298]

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

Hārūn ibn Abī Burdah and his brother Ḥusayn are both *majhūl* (unknown).

Yaḥyā ibn Yaʿlā. He is **Yaḥyā ibn Yaʿlā al-Aslamī.** He is *ḍaʿīf* (weak).

ʿUbayd Allāh ibn Mūsā. I think it should rather be **ʿUmar ibn Mūsā al-Wajīhī** the *kadhdhāb* (liar); as it appears in the (following) ḥadīth of Jābir.

The Ḥadīth of Jābir

Ibn al-Maghāzilī narrates this version of the ḥadīth.[1299] It contains the narrator **ʿUmar ibn Mūsā al-Wajīhī.** He is a *kadhdhāb* (liar) and a *waḍḍāʿ* (fabricator).

[1298] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 137.
[1299] Ibid., ḥadīth no. 138.

It also contains the narrator **Hārūn ibn Abī Burdah** and **his brother Ḥusayn**. They are both *majhūl* (unknown).

It also contains the narrator **Yaḥyā ibn Yaʿlā**. He is **Yaḥyā ibn Yaʿlā al-Aslamī**. He is *ḍaʿīf* (weak).

The Ḥadīth of ʿAlī

Al-Bazzār and others narrate this version of the ḥadīth.[1300] It contains the narrator **Yazīd ibn Bilāl ibn al-Ḥārith al-Fizārī**. He is *munkar al-ḥadīth* (unacceptable in ḥadīth)

It also contains the narrator **Kaysān Abū ʿUmar al-Qaṣṣār**. He is *ḍaʿīf* (weak) in ḥadīth.

Al-Dhahabī says this ḥadīth is *munkar jiddan* (extremely unacceptable).[1301]

In short, the ḥadīth is *mawḍūʿ* (fabricated). Ibn al-Jawzī, al-Suyūṭī, Ibn ʿIrāq and al-Shawkānī mention it in their respective works on fabricated narrations.[1302]

[1300] Al-Bazzār: *Musnad al-Bazzār*, 3/925.
[1301] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/418.
[1302] Al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 328.

Ḥadīth 90

امضيا إلى علي يحدثكما ما كان منه في ليلته، وأنا على أثركما، قال أنس: فمضيا، ومضيت معهم، فاستأذن أبو بكر وعمر على علي، فخرج إليهما، فقال: يا أبا بكر حدث شيء؟ قال: لا، وما حدث إلا خير، قال لي النبي صلى الله عليه وسلم ولعمر: امضيا إلى علي يحدثكما ما كان منه في ليلته. وجاء النبي صلى الله عليه وسلم وقال: يا علي حدثهما ما كان منك في ليلتك، فقال: أستحي يا رسول الله! فقال: حدثهما، إن الله لا يستحي من الحق. فقال علي: أردت الماء للطهارة، وأصبحت وخفت أن تفوتني الصلاة، فوجهت الحسن في طريق، والحسين في طريق، في طلب الماء، فأبطآ علي، فأحزنني ذلك، فرأيت السقف قد انشق، ونزل علي منه سطل مغطى بمنديل! فلما صار في الأرض، نحيت المنديل عنه، وإذا فيه ماء، فتطهرت للصلاة، واغتسلت، وصليت، ثم ارتفع السطل والمنديل، والتأم السقف، فقال النبي صلى الله عليه وسلم لعلي :أما السطل فمن الجنة، وأما الماء فمن نهر الكوثر، وأما المنديل فمن استبرق الجنة، من مثلك يا علي في ليلته وجبريل يخدمه.

(The Messenger of Allah ﷺ said to Abū Bakr and ʿUmar), “Go to ʿAlī; he will inform you of what transpired with him last night, I will follow you.” Anas said: They went, and I went with them. Abū Bakr and ʿUmar sought permission from ʿAlī (to enter). He came out to them and said, “O Abū Bakr, has something happened?” He said, “No. Only something good happened. The Prophet ﷺ said to me and ʿUmar, ‘Go to ʿAlī; he will inform you of what transpired with him last night.’” The Prophet ﷺ (eventually) came and said, “O ʿAlī, inform them of what transpired with you last night.” ʿAlī said, “I feel shy, O Messenger of Allah.” The Prophet ﷺ said, “Inform them, for Allah does not shy away from the truth.” ʿAlī said, “I desired water for purification purposes. I awoke in the morning fearing that I would miss ṣalāh so I directed Ḥasan and Ḥusayn to collect water. They

delayed in their return and this caused me distress. Suddenly, I saw the roof split open. A pail wrapped in a cloth descended (through the roof) upon me. When it reached the ground, I removed the cloth; lo and behold, there was water inside it. I purified myself for ṣalāh and made *ghusl* (ritual bath). I prayed ṣalāh. Thereafter, the pail and cloth ascended (back into the Heavens) and the roof restored itself." The Prophet ﷺ said to ʿAlī, "As for the pail, it was from Jannah. With regards to the water, it was from the River of al-Kawthar. As for the cloth, it was from the silk brocade of Jannah. Who is like you, O ʿAlī, in his night—while Jibrīl is serving him?"

Ibn al-Maghāzilī narrates — Abū al-Ḥasan Aḥmad ibn al-Muẓaffar ibn Aḥmad al-ʿAṭṭār al-Faqīh al-Shāfiʿī informed us (I read to him and he approved) — Abū Muḥammad ʿAbd Allāh ibn Muḥammad ibn ʿUthmān (known as Ibn al-Saqqā' al-Ḥāfiẓ al-Wāsiṭī) informed you — **Abū al-Ḥasan Aḥmad ibn ʿĪsā al-Rāzī** narrated to us in Baṣrah — **Muḥammad ibn Mandah al-Aṣfahānī** narrated to us — **Muḥammad ibn Ḥumayd al-Rāzī** narrated to us; Jarīr ibn ʿAbd al-Ḥamīd narrated to us — from al-Aʿmash — from Abū Sufyān — from Anas ibn Mālik who said, "The Messenger of Allah ﷺ said to Abū Bakr and ʿUmar..."[1303]

This ḥadīth is *bāṭil* (false) and *mawḍūʿ* (fabricated). It contains the following defects:

- **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).
- **Aḥmad ibn ʿĪsā**—I think his name is **Ibn ʿAlī ibn Māhān Abū Jaʿfar al-Rāzī**. He is *ḍaʿīf* (weak). He narrates an unacceptable ḥadīth regarding the virtues of ʿAlī.[1304]

[1303] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 139.
[1304] Ibn Ḥajar: *Lisān al-Mīzān*, 1/243.

- **Muḥammad ibn Mandah** —I think he is **al-Aṣbahānī al-Rāzī**. He is *ḍaʿīf* (weak). In fact, he is accused of lying. [1305]
- **Muḥammad ibn Ḥumayd al-Rāzī** is *matrūk* (abandoned). In fact, a number of *ḥuffāẓ* (ḥadīth masters) considered him a *kadhdhāb* (liar).

Al-Shawkānī states, "A similar report has been narrated about ʿAlī ibn Abī Ṭālib. It makes mention of the words 'pail and 'cloth'. Everything is a lie and fabrication." [1306]

[1305] Ibid., 5/393.
[1306] Al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 293.

Ḥadīth 91

إن لك لأضراسا ثواقب، أمرت بتزويجك من السماء، وقتلك المشركين يوم بدر، وتقتل من بعدي على سنتي، وتبرئ ذمتي.

Verily you exceptional accolades; I was ordered to conduct your marriage from the Heavens; and your killing of the *mushrikīn* (polytheists) on the Day of Badr; and (the fact that) you will be killed following my Sunnah after me; and you will fulfill my covenant.

Ibn al-Maghāzilī narrates — Abū al-Ḥasan Muḥammad ibn Muḥammad ibn Makhlad al-Bazzār — Abū al-Faḍl ʿAbd al-Wāḥid ibn ʿAbd al-ʿAzīz narrated to them — **Aḥmad ibn Ibrāhīm** said — **ʿAlī ibn ʿAbd Allāh** informed us — **Muḥammad ibn Yūnus** narrated to them — **Saʿīd ibn Idrīs** narrated to us — **Qays ibn al-Rabīʿ** narrated to us — from al-ʿAmash — from **ʿAbāyah ibn Ribʿī** — from Abū Ayyūb al-Anṣārī who said, "I heard the Messenger of Allah ﷺ saying to ʿAlī ibn Abī Ṭālib..."[1307]

Qays ibn al-Rabīʿ al-Asadī is *ḍaʿīf* (weak).

I could not trace **Aḥmad ibn Ibrāhīm** and **ʿAlī ibn ʿAbd Allāh**; too many people carry this name.

Muḥammad ibn Yunus is **al-Kudaymī**. He is *ḍaʿīf* (weak) and is accused of lying.

Saʿīd ibn Idrīs could not be traced.

In the second chain of transmission that **Ibn al-Maghāzilī** narrates, he names the above narrator as Saʿīd ibn Aws.[1308] He is a shīʿī about whom

[1307] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 142.
[1308] Ibid., ḥadīth no. 143.

there is a difference of opinion. Most ḥadīth critics regard him as a *thiqah* (reliable).

The chain of transmission also contains the narrators **Muḥammad ibn Yūnus**, **Qays**, and **ʿAbāyah**. They are all *ḍaʿīf* (weak).

It also contains the narrator **Abū al-Ḥasan ʿAlī ibn al-Ḥusayn ibn al-Ṭayyib al-Ṣūfī**. I could not trace him.

Ibn al-Maghāzilī also narrates this ḥadīth in another place with lengthier wording.[1309]

It contains the narrators **Qays** and **ʿAbāyah**. They are both *ḍaʿīf* (weak).

It also contains the narrator **Abū Muḥammad Jaʿfar ibn Naṣīr al-Khuldī**. I could not trace him.

It also contains the narrator **Ḥusayn ibn Ḥasan al-Ashqar**. He is *ḍaʿīf* (weak). Some have even accused him of lying.

According to me, there is no doubt that this ḥadīth, with this wording, is one of the greatest lies.

In short, the ḥadīth is a fabrication and a lie.

[1309] Ibid., ḥadīth no. 144.

Ḥadīth 92

ليلة أسري بي انتهيت إلى ربي عز وجل، فأوحى إلى أو أمرني جعفر في علي رضي الله عنه بثلاث: أنه سيد المرسلين، وولي المتقين، وقائد الغر المحجلين.

The night I was made to ascend (the Heavens), I stopped before my Lord سُبْحَانَهُ وَتَعَالَى. He sent *waḥī* (revelation) to me—or he ordered me (Jaʿfar was unsure) regarding the following three things about ʿAlī: he is the leaders of the Muslims, the *walī* of the pious, and the leader of *al-ghurr al-muḥajjalīn* (radiant faces).

This ḥadīth is narrated from ʿAbd Allāh ibn Asʿad ibn Zurārah, Anas, ʿAlī, ʿAbd Allā ibn ʿUkaym, and ʿĀ'ishah رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of ʿAbd Allāh ibn Asʿad ibn Zurārah

Al-Muḥāmilī and others narrate this version of the ḥadīth — from Yaḥyā ibn Abī Bukayr — Jaʿfar ibn Ziyād narrated to us — **Hilāl al-Ṣayrafī** narrated to us — **Abū Kathīr al-Anṣārī** narrated to us — ʿAbd Allāh ibn Asʿad ibn Zurārah narrated to me, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1310]

I could not trace **Abū Kathīr al-Anṣārī**.

Ibn Ḥibbān is the only one to regard **Hilāl al-Ṣayrafī** as a *thiqah* (reliable).[1311]

There are severe inconsistencies that are unresolvably problematic in his chain of transmission. Al-Albānī ruled the ḥadīth to be a fabrication.[1312]

[1310] Al-Muḥāmilī: Amālī al-Muḥāmilī: *Riwāyat Ibn Mahdī al-Fārisī*, ḥadīth no. 106.
[1311] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 7/572.
[1312] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4889.

The Ḥadīth of Anas

Abū Nuʿaym and others narrate this version of the ḥadīth.[1313] It contains the narrator **ʿAlī ibn ʿĀbis**. He is *ḍaʿīf* (weak). In fact, he is suspected of forgery.

It also contains the narrator **al-Ḥārith ibn Ḥaṣīrah**. There is a difference of opinion regarding his status.

His teacher could not be traced.

It also contains the narrator **Ibrāhīm ibn Muḥammad ibn Maymūn**. He is *munkar al-ḥadīth* (unacceptable in ḥadīth).[1314]

The following people have mentioned this ḥadīth in their respective works on fabrications: Al-Dhahabī, Ibn al-Jawzī, al-Suyūṭī, Ibn ʿIrāq, al-Shawkānī, and al-Albānī.[1315]

The Ḥadīth of ʿAlī

Abū Nuʿaym and others narrate this version of the ḥadīth.[1316] It contains the narrator **Ḥasan ibn Ḥusayn al-ʿUrnī al-Kūfī**. He is *munkar al-ḥadīth* (unacceptable in ḥadīth) and has been accused of lying.

There is a difference of opinion regarding **his teacher**.

Al-Albānī ruled this version of the ḥadīth to be a fabrication.[1317]

Ibn al-Maghāzilī also narrates this version with the words, "O ʿAlī, verily you are the leader of the Muslims, the leader of the pious, the

[1313] Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 1/63.
[1314] Ibn Ḥajar: *Lisān al-Mīzān*, 1/107.
[1315] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 125 and *Mīzān al-Iʿtidāl*, 1/64; Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/376; al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/329; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/357; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 322; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4886.
[1316] Abu Nuʿaym: *Ḥilyat al-Awliyā'*, 1/66.
[1317] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4885.

leader of *al-ghurr al-muḥajjalīn* (radiant faces), and the leader of the believers."[1318]

Abū al-Qāsim says, "I asked Aḥmad ibn Yaḥyā Thaʿlab regarding *al-yaʿsūb* (leader). He said, 'It is a male bee that attacks/defends.'"

As mentioned previously, the ḥadīth is from a false and fabricated *nuskhah* (copy).

The Ḥadīth of ʿAbd Allāh ibn ʿUkaym

Al-Ṭabarānī narrates this version of the ḥadīth.[1319] It contains the narrator **Mujāshiʿ ibn ʿAmr** and **ʿĪsā ibn Sawādah al-Rāzī**. They are both accused of lying.

Al-Albānī ruled this version of the ḥadīth a fabrication.[1320]

The Ḥadīth of ʿĀ'ishah

Ibn ʿAsākir narrates this version of the ḥadīth.[1321] It contains the narrator **Jaʿfar ibn Aḥmad al-ʿAwsajī**. I could not trace him.

It also contains the narrator **Abū Bilāl al-Ashʿarī**. Al-Dāraquṭnī regarded him as *ḍaʿīf* (weak) and Ibn Ḥibbān mentioned him in *Kitāb al-Thiqāt*.[1322] Ibn Ḥibbān is a *mutasāhil* (lenient in ḥadīth).

Ibn Taymiyyah criticizes this ḥadīth at length in terms of its *matn* (text).[1323] I have quoted this in the original work.

In short, the ḥadīth is *mawḍūʿ* (fabricated), as mentioned by a number of *ḥuffāẓ* (ḥadīth masters), whose names have been mentioned.

[1318] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 93.
[1319] Al-Ṭabarānī: *al-Muʿjam al-Ṣaghīr*, 2/1012.
[1320] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 1/353.
[1321] Ibn ʿAsākir: *Tārikh Dimashq*, 42/305.
[1322] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 9/199.
[1323] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 7/386.

Ḥadīth 93

ما في القيامة راكب غيرنا نحن أربعة. فقام إليه عمه العباس بن عبد المطلب، فقال: من هم يا رسول الله؟ فقال: أما أنا فعلى البراق، وجهها كوجه الإنسان، وخدها كخد الفرس، وعرفها من لؤلؤ ممشوط، وأذناها زبرجدتان خضراوان، وعيناها مثل كوكب الزهرة، توقدان مثل النجمين المضيئين، لها شعاع مثل شعاع الشمس بلقاء محجلة، تضيء مرة، وتنمي أخرى، يتحدر من نحرها مثل الجمان، مضطربة في الخلق، أذنها ذنبها مثل ذنب البقرة، طويلة اليدين والرجلين، وأظلافها كأظلاف البقر من زبرجد أخضر، تجد في مسيرها، سيرها كالريح، وهي مثل السحابة، لها نفس كنفس الآدميين، تسمع الكلام وتفهمه، وهي فوق الحمار ودون البغل. قال العباس: ومن يا رسول الله؟ قال: وأخي صالح على ناقة الله وسقياها التي عقرها قومه. قال العباس: ومن يا رسول الله؟ قال: وعمي حمزة بن عبد المطلب، أسد الله وأسد رسوله، سيد الشهداء، على ناقتي. قال العباس: ومن يا رسول الله؟ قال: وأخي علي على ناقة من نوق الجنة، زمامها من لؤلؤ رطب، عليها محمل من ياقوت أحمر، قضبانها من الدر الأبيض، على رأسها تاج من نور، لذلك التاج سبعون ركنا، ما من ركن إلا وفيها ياقوتة حمراء، تضيء للراكب المحث، عليه حلتان خضراوان، وبيده لواء الحمد، وهو ينادي أشهد أن لا إله إلا الله، وأن محمدا رسول الله. فيقول الخلائق: ما هذا إلا نبي مرسل، أو ملك مقرب. فينادي مناد من بطنان العرش: ليس هذا ملك مقرب، ولا نبي مرسل، ولا حامل عرش، هذا علي بن أبي طالب وصي رسول رب العالمين، وإمام المتقين، وقائد الغر المحجلين.

"There will not be a rider on the Day of Resurrection except for us four." His uncle, al-ʿAbbās ibn ʿAbd al-Muṭṭalib stood before him and said, "Who are they, O Messenger of Allah?" He said, "As for me, I will be (mounted) on the Burāq. Its face will be like the face of a human and its cheeks will be like the cheeks of a horse. Its mane will be from combed pearls and its ears are green chrysolites. Its eyes will be like the planet Venus, gleaming like two bright stars. It

will have rays similar to the rays of the sun; blazing at times, beaming at other times. Its perspiration flows down from its chest area like silver pearls. Its body is composed of different components of the creation. Its ear is its tail, like the tail of a cow. It has long arms and legs and its hooves are like the hooves of a cow, made of green chrysolites. It traverses speedily. Its travels will be like the wind; it will be like the clouds. It will breathe just like how other people breathe. It can hear (others) speech and comprehend it. It is bigger than a donkey and smaller than a mule." Al-ʿAbbās said, "And then who, O Messenger of Allah?" He said, "My brother, Ṣāliḥ will be mounted on the she- camel of Allah—which He gave to drink—that was hamstrung by his people." Al-ʿAbbās said, "And then who, O Messenger of Allah?" He said, "My uncle, Ḥamzah ibn ʿAbd al-Muṭṭalib, the lion of Allah and His Messenger, the leader of the martyrs, will be on my camel." Al-ʿAbbās said, "And then who, O Messenger of Allah?" He said, "My brother, ʿAlī will be on a camel from the camels of Jannah; its reins are made of fresh pearls. On it is a litter made from rubies. Its hide is from white corals. There is a crown with seventy pillars on his head made from light. There is not a pillar except that it contains a ruby that lightens the path for the rider. He has on two green ornaments. In his hand will be the standard of *al-ḥamd*; he will be proclaiming '*Ashhadu an lā ilāh illa Allah, wa anna Muḥammadan Rasūl Allah.*' The creation will say, 'He must be a prophet that has been sent (to us with guidance), or an angel in close proximity to Allah.' A caller will call out from inside the ʿArsh, 'This is not an angel in close proximity to Allah. Neither is it a prophet that has been sent (to us with guidance), or the carrier of the ʿArsh; this is ʿAlī ibn Abī Ṭālib, the appointed heir of the Messenger of Lord of the Worlds, the leader of *al-ghurr al-muḥajjalīn* (radiant faces).'"

This ḥadīth is narrated from Ibn ʿAbbās, Suwayd ibn ʿUmayr, and Abū Hurayrah رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Ibn ʿAbbās

This version of the ḥadīth has the following three chains of transmission:

1. Al-Khaṭīb narrates (as does Ibn ʿAsākir and Ibn al-Jawzī in a similar manner)— ʿUbayd Allāh ibn Muḥammad ibn ʿUbayd Allāh al-Najjār informed us — Muḥammad ibn al-Muẓaffar narrated to us — **ʿAbd al-Jabbār ibn Aḥmad ibn ʿUbayd Allāh al-Simsār** narrated to us in Baghdād — **ʿAlī ibn al-Muthannā al-Tuhawī** narrated to us — Zayd ibn al-Ḥubāb narrated to us — **ʿAbd Allāh ibn Lahīʿah** narrated to us — Jaʿfar ibn Rabīʿah narrated to us — from ʿIkrimah — from Ibn ʿAbbās who said, "The Messenger of Allah ﷺ said..."' [1324]

   This ḥadīth is *mawḍūʿ* (fabricated). It contains the following three defects:

   - **Ibn Lahīʿah** is *ḍaʿīf* (weak).
   - **ʿAlī ibn al-Muthannā al-Ṭuhawī** was only deemed a *thiqah* (reliable) by Ibn Ḥibbān. He is notorious for deeming unknown narrators as reliable. Ibn ʿAdī indicated towards the fact that he is *ḍaʿīf* (weak).
   - **ʿAbd al-Jabbār ibn Aḥmad al-Simsār** was accused of lying by al-Dhahabī. [1325] He states, "He (i.e. ʿAbd al-Jabbār ibn Aḥmad al-Simsār) narrates from ʿAlī ibn al-Muthannā al-Ṭuhawī. He brings forth a fabricated report regarding the virtues of ʿAlī."

2. Al-Khaṭīb narrates this version — from Abū ʿUthmān Saʿd ibn Sulaymān ibn Dāwūd al-Sharghī — **Abū al-Ṭayyib Ḥātim ibn Manṣūr al-Ḥanẓalī** — **al-Mufaḍḍal ibn Salam** (I met him in

[1324] Al-Khaṭīb: *Tārīkh Baghdād*, 11/112; Ibn ʿAsākir: *Tārīkh Dimashq*, 42/325-337; Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/393, 394.
[1325] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/533.

Baghdād) — from al-Aʿmash — from ʿ**Abāyah al-Asadī** — from **al-Aṣbagh ibn Nubātah** — from Ibn ʿAbbās...[1326]

This ḥadīth is *mawḍūʿ* (fabricated).

Al-Aṣbagh ibn Nubātah is *matrūk* and suspected of lying.

ʿ**Abāyah ibn Ribʿī al-Asadī's** ḥadīth are worthless.

Saʿd ibn Sulaymān, **Ḥātim ibn Manṣūr al-Ḥanẓalī**, and **al-Mufaḍḍal ibn Salam** are all *majhūl* (unknown).

3. Ibn ʿAsākir narrates — from **Abū al-ʿAbbās ibn ʿUqdah** — **Muḥammad ibn Aḥmad ibn al-Ḥasan** (i.e. **al-Qaṭawānī**) narrated to us — Khuzaymah ibn Māhān al-Marwazī narrated to us — ʿĪsā ibn Yūnus narrated to us — from al-Aʿmash — from Saʿīd ibn Jubayr — from Ibn ʿAbbās...[1327]

   This report is *mawḍūʿ* (fabricated). The problem of the ḥadīth is **al-Qaṭawānī**, or **his teacher**.[1328]

   The preponderant opinion regarding **Ibn ʿUqdah** is that he is *ḍaʿīf* (weak).

   The following people have mentioned this ḥadīth in their respective works on fabrications: Ibn al-Jawzī, al-Dhahabī, al-Suyūṭī, Ibn ʿIrāq, al-Shawkānī and al-Albānī.[1329]

   Al-Albānī says, "This ḥadīth is clearly *bāṭil* (false). May Allah destroy the person who is responsible for fabricating it. What an audacious statement to make against Allah!"

[1326] Al-Khaṭīb: *Tārīkh Baghdād*, 13/122.
[1327] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/326.
[1328] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/652; Ibn Ḥajar: *Lisān al-Mīzān*, 2/397.
[1329] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/395; al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 132; al-Suyūṭī: *al-Laʾālī al-Maṣnūʿah*, 1/343; Ibn ʿIrāq: *Tanzih al-Sharīʿah*, 1/364; al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 329; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 13/6130.

The Ḥadīth of Suwayd ibn ʿUmayr

Al-ʿUqaylī narrates this ḥadīth with a chain of transmission that contains the narrator **ʿAbd al-Karīm ibn Kaysān**.[1330] He is *majhūl* (unknown).

Al-Dhahabī says it is *mawḍūʿ* (fabricated). Ibn Ḥajar and al-Albānī held similar views.[1331]

The Ḥadīth of Abū Hurayrah

This version of the ḥadīth is narrated by al-Khaṭīb and others.[1332] The chain of transmission contains the following defects:

- **Ibn Jurayj** is a *mudallis* (obfuscates when he narrates) and he is transmitting this ḥadīth with the words ''*an* (from)'
- **ʿAbd Allāh ibn Ṣāliḥ**, the scribe of al-Layth is *ḍaʿīf* (weak).
- **Muḥammad ibn ʿĀ'id ibn al-Ḥusayn ibn Mahdī al-Khallāl**. Al-Khaṭīb mentions him but he does not reference anything regarding his status—positive or negative—as a narrator.[1333]

Imām al-Dhahabī and Ibn al-Jawzī were adamant that the ḥadīth is a fabrication.[1334]

Al-Suyūṭī mentions a *mutābiʿ* (parallel narration) for this version. It is narrated by al-Ḥākim.[1335] Al-Ḥākim authenticated the ḥadīth.

Al-Dhahabī disagreed and said, "The chain of transmission contains **Abū Muslim**, the sight guide of al-Aʿmash (al-ʿAmash had very weak eyesight). The ḥadīth scholars did not include his narrations in their

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[1330] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 3/64.
[1331] Ibn Ḥajar: *Lisān al-Mīzān*, 4/52; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 14/6534.
[1332] Al-Khaṭīb: *Tārīkh Baghdād*, 3/140, 141.
[1333] Ibid., 3/140.
[1334] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 3/246; al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 349.
[1335] Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4727.

collections. Al-Bukhārī says he needs to be examined further (*fihi naẓar*). Others say he is *matrūk* (suspected of forgery)." [1336]

Abū Dāwūd says he possesses fabricated aḥādīth. [1337]

The ḥadīth enjoys *shawāhid*[1338] (supporting witness reports); however, there is no mention of ʿAlī in any of them. For this reason, I did not mention them.

Al-Albānī says the ḥadīth is *mawḍūʿ* (fabricated). [1339]

In short, the ḥadīth is *mawḍūʿ* (fabricated) in all of its variant chains of transmission, as previously explained.

[1336] Ibn al-Mulaqqin: *Mukhtaṣar Istidrāk al-Ḥāfiẓ al-Dhahabī*, 3/1576.
[1337] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 7/15.
[1338] For an explanation of this term, please see p. 878 onwards [translator's note]
[1339] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 2/191.

Ḥadīth 94

إن الله تبارك وتعالى زينك بزينة، لم يزين العباد بزينة مثلها، إن الله تعالى حبب إليك المساكين، والدنو منهم، وجعلك لهم إماما ترضى بهم، وجعلهم لك أتباعا يرضون بك، فطوبى لمن أحبك، وصدق عليك، وويل لمن أبغضك، وكذب عليك، فأما من أحبك، وصدق عليك، فهم جيرانك في دارك، ورفقاؤك من جنتك، وأما من أبغضك، وكذب عليك، فإنه حق على الله عز وجل أن يوقفهم مواقف الكذابين.

(I heard the Messenger of Allah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ say to ʿAlī,) "Verily Allah سُبۡحَانَهُوَتَعَالَىٰ has graced you with such grace that He has not graced any of His servants with. Verily Allah سُبۡحَانَهُوَتَعَالَىٰ has made the *masākīn* (poor people) beloved to you; He has caused you to maintain close relationships with them. He has made you an imām for them such that you are pleased with them. He has made them your followers such that they are pleased with you. Therefore, glad tidings to those who love you and believe in you. Woe unto those who hate you and belie you. As for those who love you and believe in you, they will be your neighbor in your house and your friends in Jannah. As for those who hate you and belie you, it is the right of Allah سُبۡحَانَهُوَتَعَالَىٰ that He places them among the *kadhdhābīn* (liars)."

Al-Ṭabarānī and others narrate — from **ʿAlī ibn al-Ḥazawwar** — from **Asbagh ibn Nubātah** — from ʿAmmār ibn Yāsir who said, "I heard the Messenger of Allah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ say to ʿAlī..."[1340]

This ḥadīth is *mawḍūʿ* (fabricated) and its chain of transmission is *sāqiṭ* (wholly unreliable).

[1340] Al-Ṭabarānī: *al-Muʿjam al-Awsaṭ*, 2/2157.

ʿAlī ibn al-Ḥazawwar and **al-Asbagh ibn Nubātah** are both *matrūk* (suspected of forgery).

ʿAlī ibn al-Ḥazawwar enjoys a *tābiʿ*[1341] (parallel narration) from **Saʿd ibn Ṭarīf**.[1342] However, he is (also) *matrūk* (suspected of forgery).

Al-Asbagh enjoys a *tābiʿ* (parallel narration) from **Abū Maryam**.[1343] However, he is *majhūl* (unknown).

Al-Suyūṭī and Ibn ʿIrāq mention this ḥadīth among other fabricated narrations.[1344]

In short, the ḥadīth is *mawḍūʿ* (fabricated) and *bāṭil* (false).

[1341] For an explanation of this term, please see p. 878 onwards [translator's note]
[1342] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 148.
[1343] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/282.
[1344] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/272; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/402.

Ḥadīth 95

نظر علي بن أبي طالب رضي الله عنه في وجوه الناس، فقال: إني لأخو رسول الله ووزيره، وقد علمتم أني أولكم إيمانا بالله ورسوله، ثم دخلتم بعدي في الإسلام رسلا، وإني لابن عم رسول الله صلى الله عليه وسلم وأخوه، وشريكه في نسبه، وأبو ولده، وزوج ابنته سيدة ولده، وسيدة نساء أهل الجنة، ولقد عرفتم أنا ما خرجنا مع رسول الله صلى الله عليه وسلم مخرجا قط إلا رجعنا وأنا أحبكم إليه، وأوثقكم في نفسه، وأشدكم نكاية للعدو، وأثر ا في العدو، ولقد رأيتم بعثته إياي ببراءة، ولقد آخى بين المسلمين، فما اختار لنفسه أحد ا غيري، ولقد قال لي: أنت أخي، وأنا أخوك في الدنيا والآخرة، ولقد أخرج الناس من المسجد وتركني، ولقد قال لي: أنت مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي.

ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ looked at the peoples' faces and said, "Verily I am the brother of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his *wazīr* (advisor). You know very well I was the first of you to bring faith in Allah and His Messenger; thereafter, you entered into Islam—*after* me as emissaries. Verily, I am the cousin of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his brother, I share in his *nasab* (lineage), the father of his grandchildren, and the husband of his daughter, the mother of his grandchildren, and the leader of the women of Jannah. You know very well I never went out with the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ anywhere except that we returned, and I was the most beloved to him, the most trustworthy, and the fiercest and most impactful against the enemy. You witnessed when he sent me to convey the message of *Sūrah Barā'ah*. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made a brotherhood bond between the Muslims; he only chose me (as his brother). He said to me, 'You are my brother, and I am your brother in the world and the hereafter.' He evicted everyone from the masjid, and he left me. He said to me,

‘You are unto me as Hārūn was to Mūsā, except that there is no prophet after me.’”

This ḥadīth is narrated by **Ibn al-Maghāzilī** — from **Yaḥyā ibn al-ʿAlā’ al-Rāzī** — from Jaʿfar ibn Muḥammad — from his father — from Ibn ʿAbbās.[1345]

Yaḥyā ibn al-ʿAlā’ al-Rāzī is accused of lying.

Al-Dhahabī says in the variant chains of transmission of the ḥadīth, “Whoever’s *mawlā* I am, ʿAlī is his *mawlā*”: “This narrator Yaḥyā is not a *thiqah* (reliable). Furthermore, Abū Jaʿfar did not meet Ibn ʿAbbās. The ḥadīth is extremely weak.”

In fact, it is *mawḍūʿ* (fabricated) and *bāṭil* (false).

[1345] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 154.

Ḥadīth 96

لما اختلف الناس في التفضيل، رحلت راحلتي، وأخذت زادي، وخرجت، حتى دخلت المدينة، فدخلت على حذيفة بن اليمان، فقال لي: من الرجل؟ قلت: من أهل العراق. فقال لي: من أي العراق؟ قال: قلت :رجل من أهل الكوفة. قال: مرحبا بكم يا أهل الكوفة. قال: قلت: اختلف الناس علينا في التفضيل، فجئت لأسألك عن ذلك. فقال لي: على الخبير سقطت. أما إني لا أحدثك إلا ما سمعته أذناي، ورعاه قلبي، وأبصرته عيناي، خرج علينا رسول الله صلى الله عليه وسلم كأني أنظر إليه كما أنظر إليك الساعة، حامل الحسين بن علي على عاتقه، كأني أنظر إلى كفه الطيبة واضعها على قدمه، يلصقها بصدره، فقال: يا أيها الناس لأعرفن ما اختلفتم فيه، يعني في الخيار بعدي، هذا الحسين بن علي خير الناس جدا، جده محمد رسول الله سيد النبيين، وجدته خديجة بنت خويلد، سابقة نساء العالمين إلى الإيمان بالله ورسوله. هذا الحسين بن علي خير الناس أبا، وخير الناس أ ما، أبوه علي بن أبي طالب، أخو رسول الله صلى الله عليه وسلم، ووزيره، وابن عمه، وسابق رجال العالمين إلى الإيمان بالله ورسوله. وأمه فاطمة بنت محمد، سيدة نساء العالمين. هذا الحسين بن علي خير الناس عما، وخير الناس عمة، عمه جعفر بن أبي طالب، المزين بالجناحين، يطير بهما في الجنة حيث يشاء، وعمته أم هانئ بنت أبي طالب، هذا الحسين بن علي خير الناس خالا، وخير الناس خالة، خاله القاسم بن محمد رسول الله، وخالته زينب بنت محمد رسول الله. ثم وضعه عن عاتقه، فدرج بين يديه وحبا، ثم قال: يا أيها الناس؛ هذا الحسين بن علي، جده وجدته في الجنة، وأبوه وأمه في الجنة، وعمه وعمته في الجنة، وخاله وخالته في الجنة، وهو وأخوه في الجنة، إنه لم يؤت أحد من ذرية النبيين ما أوتي الحسين بن علي، ما خلا يوسف بن يعقوب.

When the people differed regarding the issue of *tafḍīl* (preference as to who is the best person after the Prophet ﷺ), I travelled on my conveyance, took my rations (for the journey), and set out

until I entered Madīnah. I entered the presence of Ḥudhayfah ibn al-Yamān. He said to me, "Who are you?" I said, "From the people of ʿIrāq." He said, "Which part of ʿIrāq?" I said, "From the people of Kūfah." He said, "Welcome, O people of Kūfah." I said, "The people are differing regarding the issue of *tafḍīl*; and so I came to ask you regarding it." He said to me, "You have stumbled upon someone who knows (about this issue). As for me, I will not relate to you except that which my two ears have heard, what my heart has preserved, and what my eyes have seen. The Messenger of Allah ﷺ came out to us—it is as if I am looking at him now just as I am looking at you now, he was carrying Ḥusayn ibn ʿAlī on his shoulders—it is as if I am looking at his pure palms (and how) he placed it on Ḥusayn's feet, pressing against his chest. He said, 'O people, I know very well what you are differing about, i.e. with regards to who is the best/chosen (person) after me. This is Ḥusayn ibn ʿAlī. The best grandfather is his grandfather Muḥammad, the Messenger of Allah, the leader of the prophets. His grandmother is Khadījah bint Khuwaylid, the first woman of the worlds to bring īmān (faith) in Allah and His Messenger. This is Ḥusayn ibn ʿAlī. He has the best of fathers and mothers. His father is ʿAlī ibn Abī Ṭālib, the brother of the Messenger of Allah ﷺ, his *wazīr* (advisor), his cousin, and the first man of the worlds to bring īmān (faith) in Allah and His Messenger. His mother is Fāṭimah bint Muḥammad, the leader of the women of the worlds. This is Ḥusayn ibn ʿAlī. He has the best of paternal uncles and aunts. His paternal uncle is Jaʿfar ibn Abī Ṭālib, he who is adorned with the wings, he flies with them in Jannah as he desires. His paternal aunt is Umm Hāni' bint Abī Ṭālib. This is Ḥusayn ibn ʿAlī. He has the best of maternal uncles and aunts. His maternal uncle is Qāsim ibn Muḥammad, the Messenger of Allah. His maternal aunt is Zaynab bint Muḥammad, the Messenger of Allah.' Then he brought him down from his shoulders. He approached gradually before him and crawled. Then he said, 'O people, this is Ḥusayn ibn ʿAlī. His grandfather and

grandmother are in Jannah. His father and mother are in Jannah. His paternal aunt and uncle are in Jannah. His maternal uncle and aunt are in Jannah. He and his brother are in Jannah. Nobody from the offspring of the prophets has been given what Ḥusayn ibn ʿAlī has been given, except for Yūsuf ibn Yaʿqūb.'"

Ibn ʿAsākir narrates this ḥadīth — from Muḥammad ibn Jarīr al-Ṭabarī al-Faqīh — **Muḥammad ibn Ismāʿīl al-Ḍirārī** narrated to me — **Shuʿayb ibn Māhān** narrated to us — from **ʿAmr ibn Jumayʿ al-ʿAbdī** — from ʿAbd Allāh ibn Ḥasan ibn Ḥasan ibn ʿAlī — from Rabīʿah al-Saʿdī who said...[1346]

ʿAmr ibn Jumayʿ was deemed a liar by Yaḥyā ibn Maʿīn. Al-Dāraquṭnī and al-Nasā'ī say he is *matrūk* (suspected of forgery). Ibn ʿAdī accused him of fabricating ḥadīth. Al-Bukhārī says he is *munkar al-ḥadīth* (unacceptable in ḥadīth).

Everyone between al-Ṭabarī and ʿAmr ibn Jumayʿ could not be traced.

The ḥadīth is a fabrication and a lie.

[1346] Ibn ʿAsākir: *Tārīkh Dimashq*, 14/172.

Ḥadīth 97

والله لأحتجن عليهم بما لا يستطيع قرشيهم، ولا عربيهم، ولا عجميهم، رده، ولا يقول خلافه. ثم قال لعثمان بن عفان، ولعبد الرحمن بن عوف، والزبير، ولطلحة، وسعد، وهم أصحاب الشورى، وكلهم من قريش، وقد كان قدم طلحة: أنشدكم بالله الذي لا إله إلا هو أفيكم أحد وحّد الله قبلي؟ قالوا: اللهم لا .قال: أنشدكم بالله هل فيكم أحد صلى لله قبلي، وصلى القبلتين؟ قالوا: اللهم لا. قال: أنشدكم بالله أفيكم أحد أخو رسول الله صلى الله عليه وسلم غيري، إذ آخى بين المؤمنين، فآخى بيني وبين نفسه، وجعلني منه بمنزلة هارون من موسى، إلا أني لست نبي؟ قالوا: لا. قال: أنشدكم بالله أفيكم مطهر غيري، إذ سد رسول الله صلى الله عليه وسلم أبوابكم، وفتح بابي، وكنت معه في مساكنه، ومسجده، فقام إليه عمه، فقال: يا رسول الله غلقت أبوابنا، وفتحت باب علي! قال: نعم، الله أمر بفتح بابه، وسد أبوبكم؟ قالوا: اللهم لا. قال: نشدتكم بالله أفيكم أحد أحب إلى الله، وإلى رسوله مني، إذ دفع الراية إلي يوم خيبر، فقال: لأعطين الراية إلى من يحب الله ورسوله، ويحبه الله ورسوله، ويوم الطائر إذ يقول: اللهم ائتني بأحب خلقك إليك يأكل معي، فجئت، فقال: اللهم وإلى رسولك، اللهم وإلى رسولك، غيري؟ قالوا: اللهم لا. قال: نشدتكم بالله أفيكم أحد قدم بين يدي نجواه صدقة غيري، حتى رفع الله ذلك الحكم؟ قالوا: اللهم لا. قال: نشدتكم بالله أفيكم من قتل مشركي قريش والعرب في الله، وفي رسوله، غيري؟ قالوا: اللهم لا. قال: نشدتكم بالله أفيكم أحد دعا رسول الله صلى الله عليه وسلم له في العلم، وأن يكون أذنه الواعية، مثل ما دعا لي؟ قالوا: اللهم لا. قال: نشدتكم بالله هل فيكم أحد أقرب إلى رسول الله صلى الله عليه وسلم في الرحم، ومن جعله رسول الله صلى الله عليه وسلم نفسه، وأبناه أبناءه، ونساءه نساءه، غيري؟ قالوا: اللهم لا. قال: نشدتكم بالله أفيكم أحد كان يأخذ الخمس مع النبي صلى الله عليه وسلم قبل أن يؤمن أحد من قرابته غيري، وغير فاطمة؟ قالوا: اللهم لا. قال:

نشدتكم بالله أفيكم اليوم أحد له زوجة مثل زوجتي فاطمة بنت رسول الله صلى الله عليه وسلم، سيدة نساء عالمها؟ قالوا: اللهم لا. قال: نشدتكم بالله هل فيكم أحد له ابنان مثل ابني الحسن والحسين، سيدي شباب أهل الجنة ما خلا النبيين، غيري؟ قالوا: اللهم لا. قال: نشدتكم بالله أفيكم أحد له أخ كأخي جعفر؟ بالله أفيكم أحد له عم مثل عمي، أسد الله، وأسد رسوله، سيد الشهداء حمزة، غيري؟ قالوا: اللهم لا. قال: نشدتكم بالله أفيكم أحد ولي غمض رسول الله صلى الله عليه وسلم مع الملائكة غيري؟ قالوا: اللهم لا. قال: نشدتكم بالله أفيكم أحد ولي غسل النبي صلى الله عليه وسلم مع الملائكة، يقلبونه لي كيف أشاء، غيري؟ قالوا: اللهم لا. قال: نشدتكم بالله أفيكم أحد كان آخر عهده برسول الله صلى الله عليه وسلم، حتى وضعه في حفرته، غيري؟ قالوا: اللهم لا. قال: نشدتكم بالله أفيكم أحد قضى عن رسول الله صلى الله عليه وسلم بعده ديونه ومواعيده غيري؟ قالوا: اللهم لا قال. وقد قال الله عز وجل: وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتٰعٌ إِلَىٰ حِين [الأنبياء: 111]

(ʿAlī ibn Abī Ṭālib said on the Day of *Shūrā*,), "By Allah, I will remonstrate against them such that a member of Quraysh, an Arab, and a non-Arab will be unable to respond and say anything contradictory." Thereafter, he said to ʿUthmān ibn ʿAffān, ʿAbd al-Raḥmān ibn ʿAwf, Zubayr, Ṭalḥah, and Saʿd—they were the members of the *Shūrā* (Council), and all of them were from Quraysh. He approached Ṭalḥah (and said), "I implore you, by Allah—whom there is no god besides Him, is there anyone among you who declared Allah as one before me?" They said, "By Allah, no." He continued, "I implore you, by Allah, is there anyone among you who prayed ṣalāh for the sake of Allah and prayed facing the *two qiblahs, before me*?" They said, "By Allah, no." He continued, "I implore you, by Allah, is there anyone among you who is the brother of the Messenger of Allah *besides me*; when he made a brotherhood bond between the Believers, and he made this bond

between myself and himself; and he afforded me the same position as Hārūn was to Mūsā, except that I am not a prophet?" They said, "By Allah, no." He continued, "I implore you, by Allah, is there anyone pure other than me; when the Messenger of Allah ﷺ shut your doors (to the masjid) and opened mine? I was with him in his home and his masjid when his uncle stood up and said, "O Messenger of Allah, you shut our doors and you kept open the door of ʿAlī!" He said, "Yes, Allah ordered to keep his door open and to shut your doors." They said, "By Allah, no." He continued, "I implore you, by Allah, is there anyone among you more beloved to Allah and His Messenger ﷺ than me; when he handed the standard to me on the Day of Khaybar and said, "I will certainly hand this standard over to a person who loves Allah and His Messenger, and Allah and His Messenger love him." And on the Day of the Bird, when he said, "O Allah, bring the most beloved of Your creation to me so he can partake (of this bird) with me." I came and he said, "O Allah, and (the most beloved) to Your Messenger (too). O Allah, and (the most beloved) to Your Messenger (too)." They said, "By Allah, no." He continued, "I implore you by Allah, is there anyone that presented *ṣadaqah* (charity) before the Prophet ﷺ , before privately consulting with him *besides me*, until such a time whereby Allah lifted that ruling?" They said, "By Allah, no." He continued, "I implore you, by Allah, is there anyone among you who killed the *mushrikīn* (polytheists) of the Quraysh and the Arabs for the sake of Allah and His Messenger (i.e. in the path of Allah and His Messenger) *besides me*?" They said, "By Allah, no." He continued, "I implore you, by Allah, is there anyone among you whom the Messenger of Allah ﷺ made special duʿā' for regarding knowledge, and that his ears should be receptive to knowledge as he made duʿā' (for this) for me?" They said, "By Allah, no." He continued, "I implore you, by Allah, is there anyone among you who has closer familial relations to the Messenger of Allah ﷺ, and (is there anyone among you) who the Messenger of

Allah ﷺ made a part of himself, and (is there anyone among you) whose children are his children and (is there anyone among you) whose women are his women *besides me*?" They said, "By Allah, no." He continued, "I implore you, by Allah, is there anyone among you who took the *khumus* (one fifth of the spoils of war) with the Prophet ﷺ before any of his relatives believed *besides me and Fāṭimah*?" They said, "By Allah, no." He continued, "I implore you, by Allah, is there anyone among you today who has a spouse like my spouse, Fāṭimah, the daughter of the Messenger of Allah ﷺ, the leader of the women of the world?" They said, "By Allah, no." He continued, "I implore you, by Allah, is there anyone among you who has two sons the likes of my two sons, Ḥasan and Ḥusayn, the leaders of the youth of the inhabitants of Jannah, except for the prophets, *besides me*?" They said, "By Allah, no." He continued, "I implore you, by Allah, is there anyone among you who has a brother like my brother, Jaʿfar? By Allah, is there anyone among you who has an uncle like my uncle, the Lion of Allah and the Lion of His Messenger, the leader of the martyrs, Ḥamzah; *besides me*?" They said, "By Allah, no." He continued, "Is there anyone among you who undertook to protect the Messenger of Allah ﷺ with the angels *besides me*?" They said, "By Allah, no." He continued, "I implore you, by Allah, is there anyone among you who undertook bathing the Prophet ﷺ with the angels, while they are turning and moving him as I desire, *besides me*?" They said, "By Allah, no." He continued, "I implore you, by Allah, is there anyone among you whose final covenant was with the Messenger of Allah ﷺ, such that he (immediately) placed him in his hole (to be buried), *besides me*?" They said, "By Allah, no." He continued, "I implore you, by Allah, is there anyone among you who paid the debts of the Messenger of Allah ﷺ and fulfilled his promises after him, *besides me*?" They said, "By Allah, no." He said, "Verily Allah said: "*And I know not; perhaps it is a trial for you and enjoyment for a time.*" (Sūrah al-Anbiyā', 111)"

This ḥadīth is narrated from ʿAmr ibn Wāthilah. It has the following chains of transmission:

1. Ibn ʿAsākir narrates this ḥadīth — from **Yaḥyā ibn Zakariyyā ibn Shaybān** — **Yaʿqūb ibn Maʿbad** narrated to us — **Muthannā Abū ʿAbd Allāh** narrated to me — from Sufyān al-Thawrī — from **Abū Isḥāq al-Sabīʿī** — from ʿĀṣim ibn Ḍamurah and Hubayrah — from al-ʿAlā' ibn Ṣāliḥ — from al-Minhāl ibn ʿAmr — from ʿAbbād ibn ʿAbd Allāh al-Asadī — from ʿAmr ibn Wāthilah, "They said that ʿAlī ibn Abī Ṭālib said on the Day of the *Shūrā* (Council)..."[1347]

   The signs of fabrication on this ḥadīth are evident. The fabricator formulated different words (from different aḥādīth) into one ḥadīth. It contains the following defects:

   - I could not trace **Yaḥyā ibn Zakariyyā ibn Shaybān**.
   - I could not trace **Yaʿqūb ibn Maʿbad**.
   - **Muthannā Abū ʿAbd Allāh**: If he is Ibn al-Ṣabbāḥ, then he is *ḍaʿīf* (weak). If he is Ibn ʿAbd al-Raḥmān, then he is *majhūl* (unknown). If he is neither of the two, then he is unidentified.
   - **Abū Isḥāq al-Sabīʿī** is a *mudallis*[1348] (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

2. Al-ʿUqaylī and others narrate this ḥadīth — from Zāfir —**from a man** — from al-Ḥārith ibn Muḥammad — from Abū al-Ṭufayl.[1349] Al-ʿUqaylī says this ḥadīth has no basis from ʿAlī.

[1347] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/431.
[1348] For an explanation of this term, please see p. 878 onwards [translator's note]
[1349] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 1/211.

The following people were adamant that the ḥadīth is a fabrication: Ibn ʿAsākir, Ibn al-Jawzī, al-Dhahabī, Ibn Taymiyyah, al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī.[1350]

Al-Dhahabī says this report is *munkar* (extremely weak and contradicting authentic reports).[1351] He writes, "This is not authentic. Amīr al-Mu'minīn would never say such a thing."[1352]

Ibn Ḥajar states, "Perhaps the problem in the ḥadīth stems from **Zāfir**."[1353]

Or perhaps the problem stems from his *majhūl* (unknown) teacher.

3. **Ibn al-Maghāzilī** narrates this ḥadīth with a chain of transmission that is *bāṭil* (false) and inauthentic.[1354] It contains the following defects:
   - **Naṣr ibn Muzāḥim** is *matrūk* and has been suspected of lying.
   - I could not trace the person who is narrating from him, as well as his teacher.
   - **Abū Ḥamzah's** name is **Thābit ibn Abī Ṣafiyyah al-Thumālī**. He is *matrūk* (suspected of forgery).
   - **Abū al-Jārūd's** name is **Ziyād ibn al-Mundhir al-Aʿmā al-Kūfī**. He has been accused of lying.
   - I am unsure of who **Abū Sāsān** and **Ibn Ṭāriq** are.

[1350] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/436; Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/380; al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 126; Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 5/59; al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/330; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/358; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth nos. 322 and 323.
[1351] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/441.
[1352] Ibid., 1/442.
[1353] Ibn Ḥajar: *Lisān al-Mīzān*, 2/156.
[1354] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 155.

In short, the ḥadīth is a fabrication and completely made up in all of its variant chains of transmission. The fabricator placed together (as one ḥadīth) a number of aḥādīth, some of which are authentic and most of which are inauthentic.

Ḥadīth 98

علي يوم القيامة على الحوض، لا يدخل الجنة إلا من جاء بجواز من علي بن أبي طالب.

ʿAlī will be by the *Ḥawḍ* (Pond); no one will enter Jannah except with permission from ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ.

Ibn al-Maghāzilī narrates this ḥadīth — Abū Muḥammad al-Ḥasan ibn Aḥmad ibn Mūsā al-Ghandajānī informed us — Abū al-Fatḥ Hilāl ibn Muḥammad al-Ḥaffār informed us — **Abū al-Qāsim Ismāʿīl ibn ʿAlī ibn Razīn ibn ʿUthmān ibn ʿAbd al-Raḥmān ibn ʿUbayd Allāh ibn Yazīd ibn Warqāʾ al-Khuzāʿī** — **ʿAlī ibn al-Ḥusayn al-Saʿīdī** narrated to us — Ismāʿīl ibn Mūsā al-Suddī narrated to us — Ibn Fuḍāyl narrated to us — Yazīd ibn Abī Ziyād narrated to us — from Mujāhid — from Ibn ʿAbbās who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1355]

Al-Dhahabī says, "**Ismāʿīl ibn ʿAlī al-Khuzāʿī** is the teacher of Hilāl al-Ḥaffār. Al-Khaṭīb says he is not a *thiqah* (reliable). (Al-Dhahabī says) He is accused of lying; he brings forth strange reports." [1356]

I could not trace **ʿAlī ibn al-Ḥusayn al-Saʿīdī**.

As mentioned previously, **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).

Yazīd ibn Abī Ziyād is *ḍaʿīf* (weak). He is also a *mudallis*[1357] (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

Therefore, the ḥadīth is *mawḍūʿ* (fabricated). Perhaps the aforementioned al-Khuzāʿī is responsible for fabricating it.

This ḥadīth also appears with the following wording:

[1355] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥādīth no. 156.
[1356] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/238.
[1357] For an explanation of this term, please see p. 878 onwards [translator's note]

Ibn al-Maghāzilī narrates — **al-Qāḍī Abū Jaʿfar Muḥammad ibn Ismāʿīl al-ʿAlawī** informed us — Abū Muḥammad ibn al-Saqqā' informed us — I read to Muḥammad ibn al-Ḥusayn and he was listening — Ismāʿīl ibn Mūsā al-Suddī narrated to you — Muḥammad ibn Fuḍāyl narrated to us — from Yazīd ibn Abī Ziyād — from Mujāhid — from Ibn ʿAbbās who said that the Messenger of Allah ﷺ said, "On the Day of Resurrection, Allah will order Jibrīl to sit at the door of Jannah. No one will enter it except for he who has permission from ʿAlī ibn Abī Ṭālib رضي الله عنه."[1358]

This ḥadīth is *munkar* (unacceptable), *bāṭil* (false), and *mawḍūʿ* (fabricated). Perhaps the problem in the ḥadīth is the aforementioned al-ʿAlawī.

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

Al-Dhahabī mentions his teacher, al-ʿAlawī; however, he does not mention anything regarding his status as a narrator.[1359]

Yazīd ibn Abī Ziyād is *ḍaʿīf* (weak). He is also a *mudallis* (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

[1358] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 172.
[1359] Al-Dhahabī: *Tārīkh al-Islām*, 30/82.

Ḥadīth 99

رأيت النبي صلى الله عليه وسلم كحل عين علي رضي الله عنه بريقه.

I saw the Prophet ﷺ applying *kuḥl* (antimony) to the eye of ʿAlī رضي الله عنه with his saliva.

This ḥadīth is narrated by al-Ṭabarānī, Ibn ʿAdī, **Ibn al-Maghāzilī**, and Abū Nuʿaym from **al-Maʿallā ibn ʿIrfān** — from Abū Wā'il — from ʿAbd Allāh.[1360]

This hadīth is *munkar* (unacceptable).

Al-Maʿallā ibn ʿIrfān is one of the *ghulāt* (extremists) and *matrūk* (suspected of forgery). Ibn Ḥibbān accused him of lying.[1361]

Al-Haythamī says, "Al-Ṭabarānī narrates this ḥadīth and it contains the narrator al-Maʿallā ibn ʿIrfān. He is *matrūk* (suspected of forgery)."[1362]

[1360] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 10/10474; Ibn ʿAdī: *al-Kāmil*, 6/369; Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 158; Abū Nuʿaym: *al-Ṭibb al-Nabawī*, pp. 270, 271.
[1361] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 3/16.
[1362] Al-Haythamī: *Majmaʿ al-Zawā'id*, 9/122.

Ḥadīth 100

يا علي طوبى لمن أحبك وصدق فيك، وويل لمن أبغضك وكذب فيك.

O ʿAlī, glad tidings to the person who loves you and believes in you. And destruction upon the person who hates you and belies you.

This ḥadīth is narrated from ʿAmmār ibn Yāsir, Abū Ayyūb al-Anṣārī, and ʿAlī رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of ʿAmmār ibn Yāsir

Al-Ḥākim and others narrate this ḥadīth — from **Saʿīd ibn Muḥammad al-Warrāq** — from **ʿAlī ibn al-Ḥazawwar** — I heard Abū Maryam al-Thaqafī — I heard ʿAmmār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ saying, "I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say to ʿAlī..."[1363]

Al-Ḥākim authenticated the ḥadīth. Al-Dhahabī disagreed and said, "In fact, it contains the narrators **Saʿīd ibn Muḥammad al-Warrāq** and **ʿAlī ibn al-Ḥazawwar**. They are both *matrūk* (suspected of forgery)."[1364]

The ḥadīth is as al-Dhahabī says.

In another place, al-Dhahabī says the ḥadīth is *bāṭil* (false).[1365]

Al-Albānī ruled the ḥadīth to (also) be *bāṭil* (false).[1366]

Ibn al-Jawzī says the ḥadīth is not authentic.[1367]

[1363] Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4657.
[1364] Al-Dhahabī: *Mukhtaṣar Talkhīs al-Dhahabī*, 3/1480.
[1365] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/118.
[1366] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4895.
[1367] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/242.

Ibn ʿAsākir and others also narrate this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).[1368] It contains the following defects:

- **ʿAlī ibn al-Ḥazawwar** is *matrūk* (suspected of forgery).
- **Aṣbagh ibn Nubātah** is *matrūk* (suspected of forgery).
- I could not trace **Abū Ḥizāzah** and **Abū Maryam**; in one narration, Abū Maryam is referred to as al-Khawlānī, and in another narration, he is referred to as al-Salūlī. In yet another narration, he is referred to as al-Thaqafī. All of this comes from chains of transmission that are *bāṭil*ah (false), as I have explained in the original work.

The Ḥadīth of Abū Ayyūb al-Anṣārī

Ibn al-Maghāzilī and others narrated — from **Saʿd ibn Ṭarīf** and **Aṣbagh ibn Nubātah**.[1369] Both of them are *matrūk* and have been accused of lying.

It also contains the narrator **Isḥāq ibn Bishr**. He is either al-Kāhilī or al-Bukhārī. Both of them are *kadhdhāb*s (liars).

It also contains the narrator **Muhājir ibn Kathīr**. I do not know who he is. Perhaps he is the one whom Abū Ḥātim and al-Azdī say is *matrūk al-ḥadīth* (suspected of forgery in ḥadīth).[1370]

Al-Shajarī also narrates this ḥadīth — from **ʿAlī ibn al-Ḥazawwar** and **Aṣbagh ibn Nubātah**.[1371] They are both *matrūk* (suspected of forgery).

[1368] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/282.
[1369] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 159.
[1370] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/193; Ibn Ḥajar: *Lisān al-Mīzān*, 6/104.
[1371] Al-Shajarī: *al-Amālī*, 2/2436.

The Ḥadīth of ʿAlī

Al-Shajarī narrates from **Mūsā ibn Ibrāhīm al-Marwazī al-Aʿwar.**[1372] His name is either Abū ʿImrān al-Marwazī; in which case Yaḥyā ibn Maʿīn deemed him a *kadhdhāb* (liar). Al-Dāraquṭnī and others said he is *matrūk* (suspected of forgery);[1373] if he is someone else then he is *majhūl* (unknown).

In short, the ḥadīth is *bāṭil* (false). All of its chains of transmission are *wāhiyah* (feeble) and *sāqiṭah* (wholly unreliable).

[1372] Al-Shajarī: *al-Amālī*, 2/698.
[1373] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/199.

Ḥadīth 101

إن ملكي علي بن أبي طالب ليفتخران على سائر الملائكة، لكونهما مع علي، لأنهما لم يصعدا إلى الله منه قط بشيء يسخطه.

Verily the two angels of ʿAlī ibn Abī Ṭālib boast to all the other angels because they are with ʿAlī. This is because they have never ascended unto Allah with regards to something (concerning ʿAlī) that upset Him.

This ḥadīth is narrated by Jābir and ʿAmmār ibn Yāsir رَضِيَ اللَّهُ عَنْهُمَا

The Ḥadīth of Jābir

Ibn al-Maghāzilī narrates this ḥadīth — **Abū ʿAlī ibn ʿAbd al-Karīm ibn Muḥammad ibn ʿAbd al-Raḥmān al-Shurūṭī** informed us *imlā'an* (he dictated to us from his book) — **al-Qāḍī Abū al-Faraj Aḥmad ibn ʿAlī ibn Jaʿfar ibn Muḥammad al-Khuyūṭī** narrated to us — ʿAlī ibn ʿAbd Allāh ibn Mubashshir narrated to us — from Abū al-Ashʿath Aḥmad ibn al-Miqdām al-ʿIjlī — from Ḥammād ibn Zayd — from ʿAmr ibn Dīnār — from Jābir who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1374]

Al-Dhahabī accused **Aḥmad ibn ʿAlī al-Khuyūṭī** of this ḥadīth.[1375] However, he is a *thiqah* (reliable).[1376] He is not al-Abbār, as Ibn Ḥajar presumed.[1377]

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

I do not know who **his teacher** is.

[1374] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 167.
[1375] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/121
[1376] Khamīs al-Ḥawzī: *Su'ālāt al-Silafī*, no. 70.
[1377] Ibn Ḥajar: *Lisān al-Mīzān*, 1/225.

Ibn al-Maghāzilī also narrates this ḥadīth — from **Ibrāhīm ibn Mahdī al-Ablī** — **Muʿādh ibn Shuʿbah** narrated to me — **Sharīk** narrated to us something similar, except that he said, "Verily the two protector angels of ʿAlī." [1378]

Ibrāhīm ibn Mahdī al-Ablī is suspected of fabricating ḥadīth.

Ibn Ḥibbān is the only one to regard **Muʿādh ibn Shuʿbah** as a *thiqah* (reliable).

Sharīk is *ḍaʿīf* (weak).

The Ḥadīth of ʿAmmār ibn Yāsir

I have mentioned three different chains of transmission for this version in the original work. All of them are *sāqiṭah* (wholly unreliable).

Aside from Ibn al-Jawzī; al-Shawkānī, and Ibn ʿIrāq both mention this ḥadīth in their respective works on fabrications. [1379]

In short, the ḥadīth is *mawḍūʿ* (fabricated). All of its chains of transmission are *sāqiṭah* (wholly unreliable) and *wāhiyah* (feeble); they are not free from a *kadhdhāb* (liar) or someone suspected of lying.

[1378] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 169.
[1379] Al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 325; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/360.

Ḥadīth 102

كنت جالسا عند أبي بكر، فأتاه رجل، فقال: يا خليفة رسول الله؛ إن رسول الله صلى الله عليه وسلم وعدني أن يحثو لي ثلاث حثيات من تمر. قال أبو بكر: ادعو لي عل يا، فجاء علي، فقال أبو بكر: يا أبا الحسن؛ إن هذا يزعم أن رسول الله صلى الله عليه وسلم وعده أن يحثو له ثلاث حثيات من تمر، فاحثها له، فحثاها له ثلاث حثيات. ثم قال: عدوها، فعدوها، فوجدوا في كل حثوة ستين تمرة، لا يزيد واحدة على الأخرى. فقال أبو بكر: صدق الله ورسوله، سمعت رسول الله صلى الله عليه وسلم ليلة الهجرة، ونحن خارجون من مكة إلى المدينة، يقول: يا أبا بكر كفي وكف علي في العدل سواء.

I was sitting with Abū Bakr when a man came to him and said, "O Khalīfah of the Messenger of Allah, verily the Messenger of Allah ﷺ promised me that he would pick up for me (and give) three handfuls of dates." Abū Bakr said, "Call ʿAlī for me." ʿAlī came and Abū Bakr said to him, "O Abū al-Ḥasan, verily this person claims that the Messenger of Allah ﷺ promised him that he would pick up (and give) three handfuls of dates to him. Pick them for him." And so ʿAlī scooped three handfuls and said, "Count them." And so they counted them. They found that every handful equally contained sixty dates. Abū Bakr said, "Allah and His Messenger have spoken the truth. I heard the Messenger of Allah ﷺ on the night of *Hijrah*—when we left Makkah on our way to Madīnah—say, "O Abū Bakr, the palm of my hand and the palm of ʿAlī's hand with regards to justice is equal."

This hadith is narrated by Ḥubshī ibn Junādah and Abū Hurayrah رضي الله عنهما.

The Ḥadīth of Ḥubshī ibn Junādah

Ibn al-Maghāzilī and others narrate — from **Aḥmad ibn Muḥāmmad ibn Ṣāliḥ** — Muḥammad ibn Muslim ibn Wārah al-Dārī narrated to us — ʿAbd Allāh ibn Rajā' narrated to us — Isrā'īl narrated to us — from his grandfather Abū Isḥāq — from Ḥubshī ibn Junādah...[1380]

Ibn ʿAsākir says, "The burden (for the ḥadīth being problematic) is, according to me, upon **al-Tammār** (**Aḥmad ibn Muḥāmmad ibn Ṣāliḥ**)."[1381]

This is an accusation of lying leveled against him by Ibn ʿAsākir, as is the habit of the ḥadīth scholars (to use the term *al-ḥaml ʿalā* (The burden for the ḥadīth being problematic).

Similar sentiments have been uttered by al-Dhahabī, Ibn Ḥajar, and Ibn ʿIrāq.[1382]

Abū Isḥāq is al-Sabīʿī. He is a *mudallis*[1383] (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

The Ḥadīth of Abū Hurayrah

Al-Khaṭīb narrates this ḥadīth with a chain of transmission that is *bāṭil* (false).[1384] Al-Khaṭīb says, "This ḥadīth is *bāṭil* (false) with this chain of transmission. **Qāsim al-Malṭī** is the only person to narrate it, and he used to fabricate ḥadīth." In another place, al-Khaṭīb says, "He was a *kadhdhāb* affāk (liar). He used to fabricate ḥadīth."[1385] Al-Dāraquṭnī says he was a *kadhdhāb* (liar).[1386]

[1380] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 170.
[1381] Ibn ʿAsakir: *Tārīkh Dimashq*, 42/369.
[1382] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/146; Ibn Ḥajar: *Lisān al-Mīzān*, 1/286; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/393.
[1383] For an explanation of this term, please see p. 878 onwards [translator's note]
[1384] Al-Khaṭīb: *Tārīkh Baghdād*, 8/76.
[1385] Ibid., 12/446.
[1386] Ibn Ḥajar: *Lisān al-Mīzān*, 4/456.

Similarly, it also contains the narrator **Abū Umayyah**. He is *mukhtaliṭ* (commits serious errors) and not a *thiqah* (reliable). He is unreliable, as mentioned in *Mīzān al-Iʿtidāl*.

Both al-Dhahabī and al-Albānī ruled the ḥadīth to be a fabrication.[(1387)]

In short, the ḥadīth is *mawḍūʿ* (fabricated), as mentioned by al-Dhahabī and others.

[(1387)] Al-Dhahabī: *Talkhīṣ al-ʿIlal*, ḥadīth no. 72 and *Mīzān al-Iʿtidāl*, 4/493; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4897.

Ḥadīth 103

علي بن أبي طالب يزهر في الجنة، ككوكب الصبح لأهل الدنيا.

ʿAlī ibn Abī Ṭalib will be radiant in Jannah just like the morning star (is radiant) for the people of the Dunyā.

This ḥadīth is narrated by Ḥammād ibn Salamah — from Ḥumayd — from Anas. It has the following chains of transmission:

1. Ibn al-Jawzī and others narrate this ḥadīth — from **Yaḥyā ibn al-Ḥasan al-Fāṭimī** — **Ibrāhīm ibn Abī Yaḥyā** narrated to us — from Ḥammād ibn Salamah — from Ḥumayd — from Anas who said, "The Messenger of Allah ﷺ said..."[1388]

   Ibn al-Jawzī says, "This ḥadīth is inauthentic from the Messenger of Allah ﷺ. **Al-Fāṭimī** is suspected of lying. **Ibrāhīm ibn Abī Yaḥyā** is *matrūk* (abandoned)."

   Yaḥyā ibn Saʿīd al-Qaṭṭān deemed Ibrāhīm ibn Abī Yaḥyā a *kadhdhāb* (liar).

   I could not trace the person he suspected of lying, i.e. al-Fāṭimī.

   Al-Albānī also did not know who he was. He says the chain of transmission is very weak.[1389]

   Al-Dhahabī says, "This ḥadīth was fabricated on to Ḥammād ibn Salamah, from Ḥumayd, from Anas (i.e. this chain was wrongfully attributed to them)."[1390]

[1388] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/403.
[1389] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 8/391.
[1390] Al-Dhahabī: *Talkhīṣ al-ʿIlal*, ḥadīth no. 85.

2. **Ibn al-Maghāzilī** narrates this ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).[1391] It contains the narrator **al-Naqqāsh**. He is *munkar al-ḥadīth* (unacceptable in ḥadīth).

   It also contains the narrators **Kādiḥ** and **Sulaymān ibn al-Rabīʿ**. They are both *matrūk* (suspected of forgery).

3. **Ibn al-Maghāzilī** narrates this ḥadīth.[1392] It contains the narrator **Abū Naṣr Ibn al-Ṭaḥḥān** and **ʿAlī ibn Jāmiʿ**. I could not trace them. Additionally, **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).

In short, all the chains of transmission are *wāhiyah* (feeble) and *sāqiṭah* (wholly unreliable). The ḥadīth is *munkar* (unacceptable) and *bāṭil* (false).

[1391] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 184.
[1392] Ibid., ḥadīth no. 185.

Ḥadīth 104

إن الله عز وجل منع قطر المطر بني إسرائيل بسوء أدبهم في أنبيائهم، وإنه يمنع قطر مطر هذه الأمة ببغضهم علي بن أبي طالب.

Verily Allah سُبْحَانَهُوَتَعَالَى prohibited rainfall for Banī Isrā'īl on account of their (lack) of *adab* (etiquette) with their prophets. And verily He prohibits the rainfall of this Ummah on account of their hatred for ʿAlī ibn Abī Ṭālib.

This ḥadīth is narrated by ʿAbd al-Razzāq — from Maʿmar — from al-Zuhrī — from ʿIkrimah — from Ibn ʿAbbās. It has the following chains of transmission:

1. Ibn ʿAdī narrates this ḥadīth (and Ibn al-Jawzī in a similar manner) —**Al-Ḥasan** narrated to us — Muḥammad ibn Ḥammād Abū ʿAbd Allāh al-Ṭihrānī al-Rāzī in Ray (in Iran) — ʿAbd al-Razzāq narrated to us — from Maʿmar — from al-Zuhrī — from ʿIkrimah — from Ibn ʿAbbās who said, "The Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said..."[1393]

   Ibn ʿAdī states, "**Al-Ḥasan ibn ʿUthmān ibn Ziyād ibn Ḥakīm Abū Saʿīd al-Tustarī** used to fabricate and appropriate[1394] peoples' ḥadīth, according to me. I asked ʿAbdān al-Ahwāzī regarding him and he said that he is a *kadhdhāb* (liar)."

   Al-Dhahabī says this ḥadīth is *bāṭil* (false).[1395]

2. Ibn ʿAsākir narrates this ḥadīth with a chain of transmission that contains narrators, most of whom I could not trace.[1396]

[1393] Ibn ʿAdī: *al-Kāmil*, 2/345; Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/387.
[1394] For an explanation of this term, please see p. 878 onwards [translator's note]
[1395] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/502.
[1396] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/282.

It contains the narrator **Muḥammad ibn Sahl**. Ibn ʿIrāq gives preference to the fact that Ibn Mandah deemed him *munkar al-ḥadīth* (unacceptable in ḥadīth).[1397]

In addition to Ibn al-Jawzī mentioning the ḥadīth in his work on fabrications, al-Shawkānī (also) mentions this ḥadīth as well.[1398]

3. **Ibn al-Maghāzilī** narrates this ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable) and a lengthy *matn* (text).[1399] It contains the following defects:
   - **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).
   - His teacher is known as **Ibn al-Khālah** and **Ibn Bushrān**. I have yet to see anyone regard him as a *thiqah* (reliable).
   - I could not trace **Abū Ṭāhir Ibrāhīm ibn Muḥammad**.
   - **Abū al-Mufaḍḍal Muḥammad ibn ʿAbd Allāh ibn Muḥammad al-Shaybānī al-Kūfī** is a *kadhdhāb* (liar) and a *waḍḍāʿ* (fabricator).[1400]
   - **Abū ʿAbd al-Ghanī** is a *kadhdhāb* (liar) and a *waḍḍāʿ* (fabricator).[1401]
   - I could not trace **Rizq Allāh ibn Sulaymān ibn Ghālib al-Azdī al-Bazzār** and his teacher **Rabāḥ**.

In short, the ḥadīth is *mawḍūʿ* (fabricated) and *bāṭil* (false) in all of its variant chains of transmission.

[1397] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/361.
[1398] Al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 326.
[1399] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 186.
[1400] Al-Khaṭīb: *Tārīkh Baghdād*, 5/467.
[1401] Ibn Ḥajar: *Lisān al-Mīzān*, 2/226; Ibn ʿAdī: *al-Kāmil*, 2/336.

Ḥadīth 105

نادى مناد يوم بدر يقال له رضوان: لا سيف إلا ذو الفقار، ولا فتى إلا علي.

A caller called out on the Day of Badr—it has been said that his name is Riḍwān, "There is no sword except for Dhū al-Fiqār and there is not a young man except ʿAlī."

This ḥadīth is narrated by Abū Jaʿfar and Abū Rāfiʿ رَضِيَ اللَّهُ عَنْهُمَا

The Ḥadīth of Abū Jaʿfar

Ibn Abī al-Dunyā narrates — my father narrated to me — ʿAmmār Abū al-Yaqẓān narrated to us — from **Saʿd ibn Ṭarīf** — from **Abū Jaʿfar**...[1402]

Saʿd ibn Ṭarīf al-Ḥanẓalī is *matrūk* and has been accused of fabricating ḥadīth.

Abū Jaʿfar Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn ʿAlī ibn Abī Ṭālib al-Qurashī is a *Tābiʿī* (Successor of the Companions). Therefore, the ḥadīth is *mursal*[1403] (broken transmission).

I have explained in the original work that some people have narrated this ḥadīth and misspelt the name of Saʿd ibn Ṭarīf and consequently authenticated the ḥadīth. His name is actually Saʿd ibn Ṭarīf al-Ḥanẓalī. He is *matrūk* (suspected of forgery), as mentioned previously.

The Ḥadīth of Abū Rāfiʿ

Ibn ʿAdī and others narrate this ḥadīth.[1404] It contains the narrator **ʿĪsā ibn Mihrān al-Mustaʿṭif**. As mentioned previously, he is a *kadhdhāb* (liar) and a *dajjāl*.

[1402] Ibn Abī al-Dunyā: *Hawātif al-Jinān*, ḥadīth no. 5.
[1403] For an explanation of this term, please see p. 878 onwards [translator's note]
[1404] Ibn ʿAdī: *al-Kāmil*, 5/260.

It also contains the narrator **Muḥammad ibn ʿUbayd Allāh ibn Abī Rāfiʿ**. He is *matrūk* (suspected of forgery).

Ibn al-Jawzī says, "This ḥadīth is not authentic. The accused person (in the chain of transmission) is **ʿĪsā ibn Mihrān**." [1405]

Ibn al-Maghāzilī (also) narrates this ḥadīth. [1406] It contains the narrator **ʿAmr ibn Thābit Abū al-Miqdām ibn Hurmuz al-Bakrī**. He is *matrūk* (suspected of forgery).

It also contains the narrator **Muḥammad ibn ʿUbayd Allāh ibn Abī Rāfiʿ**. He (too) is *matrūk* (suspected of forgery).

A portion of this ḥadīth has already been mentioned in the lengthy ḥadīth of *al-munāshadah*, which is transmitted with a chain that is *sāqiṭ* (wholly unreliable). As mentioned previously, the ḥadīth is *mawḍūʿ* (fabricated).

In short, the ḥadīth is *mawḍūʿ* (fabricated) and *bāṭil* (false), as explained previously.

[1405] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/382.
[1406] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 234.

Ḥadīth 106

دخلت على رسول الله صلى الله عليه وسلم في شكاته التي قبض فيها، فإذا فاطمة رضي الله عنها عند رأسها، قال: فبكت حتى ارتفع صوتها، فرفع رسول الله صلى الله عليه وسلم طرفه إليها، فقال: حبيبتي فاطمة ما الذي يبكيك؟ فقالت: أخشى الضيعة من بعدك. فقال: يا حبيبتي أما علمت أن الله عز وجل اطلع إلى الأرض اطلاعة فاختار منها أباك، فبعثه برسالته، ثم اطلع اطلاعة فاختار منها بعلك، وأوحى إلي أن أنكحك إياه يا فاطمة، ونحن أهل بيت قد أعطانا الله سبع خصال، لم يعط أحد قبلنا، ولا يعطى أحد بعدنا :أنا خاتم النبيين، وأكرم النبيين على الله، وأحب المخلوقين إلى الله عز وجل، وأنا أبوك، ووصي خير الأوصياء، وأحبهم إلى الله وهو بعلك... وذكر حديثا طويلا...

I entered the presence of the Messenger of Allah ﷺ during the illness in which he (eventually) passed away. Suddenly, Fāṭimah رضي الله عنها appeared near the Prophet's head. She began crying such that the sound of her crying became loud. The Messenger of Allah ﷺ raised his side towards her and said, "My beloved Fāṭimah, what makes you cry?" She said, "I fear to be at loss after you." He said, "O my beloved, do you not know that Allah سبحانه وتعالى inspected the earth and chose your father from there? He sent him (i.e. your father) with the *Risālah* (Message of Islam). Thereafter, He inspected the earth and chose your husband. He sent *waḥī* (revelation) to me that I should marry you off to him, O Fāṭimah. We are the *Ahl al-Bayt* (Family of the House); Allah has granted us seven qualities which He never granted anyone before, nor will he give anyone after us: I am the seal of the Prophets; and I am the noblest Prophet of Allah; and I am the most beloved of creation to Allah; I am your father; and my *waṣī* (executor) is the best of *waṣīs* and the most beloved unto Allah, and he is your husband." He went on to mention a lengthy ḥadīth.

This ḥadīth is narrated from ʿAlī al-Hilālī, Salmān, Abū Rāfiʿ, Ibn ʿUmar, Ibn ʿAbbās, Buraydah, Anas, Abū Dharr, ʿAlī, and ʿAṭiyyah رَضِيَ اللَّهُ عَنْهُمْ

The Ḥadīth of ʿAlī al-Hilālī

Al-Ṭabarānī narrates (and Ibn ʿAsākir in a similar manner) — Muḥammad ibn Ruzayq ibn Jāmiʿ al-Miṣrī — **al-Haytham ibn Ḥabīb** narrated to us — Sufyān ibn ʿUyaynah narrated to us — from **ʿAlī ibn ʿAlī al-Makkī al-Hilālī** — from his father...[1407]

Al-Haytham ibn Ḥabīb is suspected of lying.[1408]

ʿAlī ibn ʿAlī al-Makkī al-Hilālī and **his father** are unidentified.

Al-Dhahabī, al-Suyūṭī, and Ibn ʿIrāq mention this ḥadīth in their works on fabrications.[1409]

The Ḥadīth of Salmān

This version of the ḥadīth has the following chains of transmission:

1. Al-Ṭabarānī narrates this version — Muḥammad ibn ʿAbd Allāh al-Ḥaḍramī narrated to us — Ibrāhīm ibn Ḥarb narrated to us — **Yaḥyā ibn Yaʿlā** narrated to us — from **Nāṣiḥ ibn ʿAbd Allāh** — from **Simāk ibn Ḥarb** — from Abū Saʿīd al-Khudrī — from Salmān who said, "O Messenger of Allah, every Prophet has a *waṣī* (executor). Who is your *waṣī*?" He remained quiet. After some time, he saw me and said, "O Salmān." I hastened towards him and said, "*Labbayk* (I am present, at your service)." He said, "Do you know who the waṣī of Mūsā is?" I said, "Yes, Yūshaʿ ibn Nūn." He said, "Why?" I said, "Because he was the most learned of his people."

[1407] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 3/2675 and *al-Muʿjam al-Awsaṭ*, 6/6540; Ibn ʿAsākir: *Tārīkh Dimashq*, 42/130.
[1408] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/320.
[1409] Al-Dhahabī: *Tajrīd Asmā' al-Ṣaḥābah*, 1/393; al-Suyūṭī: *al-Ziyādāt*, 1/274; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/403.

He said, "Verily my *waṣī* and the place of my secrets, and the best of whom I am leaving behind to discharge my promise and pay off my debts is ʿAlī ibn Abī Ṭālib."[1410]

The chain of transmission is *sāqiṭ* (wholly unreliable).

Yaḥyā ibn Yaʿlā is **al-Aslamī**. He is *ḍaʿīf* (weak).

Nāṣiḥ ibn ʿAbd Allāh al-Muḥallimī is *matrūk* (suspected of forgery).

There is a difference of opinion regarding **Simāk ibn Ḥarb**. He is *ḍaʿīf* (weak).

Al-Dhahabī and Ibn Kathīr regarded the ḥadīth as *munkar* (unacceptable).[1411]

Al-Haythamī says, "The chain of transmission contains the narrator **Nāṣiḥ ibn ʿAbd Allāh**. He is *matrūk* (suspected of forgery)."[1412]

Al-Shawkānī and al-ʿAjlūnī mention this ḥadīth in their respective works on fabrications.[1413]

2. Al-Qaṭīʿī and others narrate this version with a chain of transmission that is *bāṭil* (false).[1414] It contains the narrator **Maṭr ibn Maymūn al-Iskāf**. He is *matrūk* (suspected of forgery), as mentioned previously.

   It also contains the narrator **Mūhammad ibn Abī ʿUmar al-Dūrī**. I have yet to see anyone regard him as a *thiqah* (reliable). Perhaps he is Muḥammad ibn Ḥafṣ ibn ʿUmar ibn ʿAbd al-ʿAzīz al-Dūrī; his

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[1410] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 6/6063.
[1411] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/240; Ibn Kathīr: *Jāmiʿ al-Masānīd wa al-Sunan*, 3/529.
[1412] Al-Haythamī: *Majmaʿ al-Zawā'id*, 9/114.
[1413] Al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 322; al-ʿAjlūnī: *Kashf al-Khafā'*, 2/2895.
[1414] Al-Qaṭīʿī: *Faḍā'il al-Ṣaḥābah*, 2/1052.

father is known as Abū ʿUmar. Al-Khaṭīb mentions him without citing anything regarding his status as a narrator.[1415]

Regarding this version of the ḥadīth, Ibn Taymiyyah says, "...The answer is that this ḥadīth is a fabrication and a lie according to the consensus of the ḥadīth experts."[1416]

3. Al-ʿUqaylī and others narrate this version — from Qays ibn Mīnā' — from Salmān who said, "The Prophet ﷺ said, 'My *waṣī* (executor) is ʿAlī ibn Abī Ṭālib رضي الله عنه.'"[1417]

   Al-ʿUqaylī says, "**Qays ibn Mīnā'** is a Kūfan. He narrates (this ḥadīth) from Salmān. However, he does not enjoy any *mutābaʿāt* (parallel narrations). He had an evil madhhab."

   Al-Dhahabī says this ḥadīth is a lie.[1418]

4. Al-Jūraqānī and others narrate this version — from **Ismāʿīl ibn Ziyād** — from Jarīr ibn ʿAbd al-Ḥamīd al-Kindī — from several teachers from his region — from Salmān.[1419]

   Al-Jūraqānī says, "This ḥadīth is *bāṭil* (false), it has no basis. The common link and basis for this ḥadīth is **Ismāʿīl ibn Ziyād** — from Jarīr ibn ʿAbd al-Ḥamīd al-Kindī — from several teachers from his region."

   Abū Ḥātim says regarding **Ismāʿīl ibn Ziyād**, "He is a *shaykh* and a *dajjāl*. It is not permissible to mention him except for the purpose of discrediting him."

   Jarīr and the "teachers from his region" are all *majhūl* (unknown).

[1415] Al-Khaṭīb: *Tārīkh Baghdād*, 2/285.
[1416] Ibn Taymiyyah: *Minhāj al-Sunnah*, 5/23.
[1417] Al-ʿUqaylī: *al-Ḍuʿāfā' al-Kabīr*, 3/469.
[1418] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/398.
[1419] Al-Jūraqānī: *al-Abāṭīl*, 2/543.

5. Al-Khaṭīb narrates this version of the ḥadīth. [1420] He narrates it from **Aḥmad ibn ʿAbd al-Jabbār al-ʿUṭāridī.** There is a difference of opinion regarding him. Some *ḥuffāẓ* (ḥadīth masters) have deemed him a liar, while others have deemed him reliable.

   It also contains the narrators **ʿUbayd ibn ʿUtaybah al-ʿAydhī** and **Wahb ibn Kaʿb ibn ʿAbd Allāh ibn Sūr al-Azdī.** I could not trace them.

The Ḥadīth of Abū Rāfiʿ

Ibn ʿAsākir narrates this version of the ḥadīth — from **ʿAlī ibn al-Ḥasan ibn al-Ḥusayn ibn ʿAlī ibn al-Ḥusayn** and **Ismāʿīl ibn Muḥammad ibn ʿAbd Allāh ibn ʿAlī ibn al-Ḥusayn ibn ʿAlī.** [1421] I could not trace who they are, perhaps one of them is the problem.

Ibn ʿAsākir also narrates this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable), as I have explained in the original work. [1422]

The Ḥadīth of Ibn ʿUmar

Ibn al-Maghāzilī narrates this version of the ḥadīth. [1423] It contains the narrator **Ḥuṣayn ibn Mukhāriq.** Al-Dāraquṭnī deemed him a *kadhdhāb* (liar).

It also contains the narrators **Ḥusayn ibn Naṣr ibn Muzāḥim** and **Khālid ibn ʿĪsā al-ʿUklī.** I could not trace them.

Al-Dāraquṭnī narrates this version in *Gharā'ib Mālik*, as quoted by Ibn Ḥajar. [1424] He cites the following of al-Dāraquṭnī, "This ḥadīth is *mawḍūʿ* (fabricated). The narrators in-between Mālik and Abū Ṭālib

[1420] Al-Khaṭīb: *Talkhīṣ al-Mutashābih*, 1/544.
[1421] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/49, 50.
[1422] Ibid., 42/50.
[1423] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 309.
[1424] Ibn Ḥajar: *Lisān al-Mīzān*, 1/480, 481.

are all *ḍaʿīf* (weak)." Ibn Ḥajar says, "It is as if the fabricator is the aforementioned al-Ayyūb. He used to act recklessly in his chain of transmission."

Al-Shawkānī mentions this ḥadīth in his work on fabrications.[1425]

The Ḥadīth of Ibn ʿAbbās

Abū Yaʿlā narrates this version of the ḥadīth with a chain of transmission that contains the narrator **al-Ḥusayn ibn Qays al-Raḥbī Abū ʿAlī al-Wāsiṭī**.[1426] He is *matrūk al-ḥadīth* (suspected of forgery in ḥadīth). In fact, it has been transmitted from Imām Aḥmad that he deemed him a *kadhdhāb* (liar).

Ibn ʿAsākir also narrates this version with a chain of transmission, most of whose narrators are unidentified.[1427] Ibn ʿAsākir says this ḥadīth is *munkar* (unacceptable). Everyone between Abū ʿUmar and Hushaym is *majhūl* (unknown) and unidentified.

Hushaym is a *mudallis* (obfuscates when he narrates) and he is narrating with the words *an* (from).

The Ḥadīth of Buraydah

Ibn ʿAdī and others narrate this version of the ḥadīth.[1428] It contains the narrator **Muḥammad ibn Ḥumayd al-Rāzī**. He is *matrūk* (suspected of forgery). In fact, a number of *ḥuffāẓ* (ḥadīth masters) have deemed him a *kadhdhāb* (liar).

It also contains the narrator **Salamah ibn al-Faḍl al-Abrash**. There is a difference of opinion regarding his status as a narrator. Some ḥadīth critics have even accused him of lying.

[1425] Al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 333.
[1426] Abū Yaʿlā: *Musnad Abī Yaʿlā*, 4/2459.
[1427] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/392.
[1428] Ibn ʿAdī: *al-Kāmil*, 4/14.

It also contains the narrator **Ibn Isḥāq**. He is a *mudallis* (obfuscates when he narrates).

It also contains the narrator **Sharīk**. He is considered *sayyi' al-ḥifẓ* (possessor of a weak memory).

Muḥammad ibn Ḥumayd enjoys a *tābiʿ* (parallel narration) from **Aḥmad ibn ʿAbd Allāh ibn Ḥakīm Abū ʿAbd al-Raḥmān al-Firyānānī**.[1429] However, he is accused of fabricating ḥadīth.

Al-Jūraqānī says, "This ḥadīth is *bāṭil* (false)."

Al-Dhahabī says, "His statements are unacceptable."[1430]

Al-Albānī ruled the ḥadīth a fabrication.[1431]

The Ḥadīth of Anas

The narration of Abū Nuʿaym and others have been mentioned previously.[1432] I have mentioned previously that this ḥadīth is *mawḍūʿ* (fabricated) according to a consensus of the *ḥuffāẓ* (ḥadīth masters).

Ibn Ḥibbān also narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Khālid ibn ʿUbayd al-ʿAtkī**.[1433] He is suspected of lying.

The Ḥadīth of Abū Dharr

Ibn al-Jawzī and others narrate this version of the ḥadīth.[1434] It contains the narrator **Ibrāhīm ibn ʿAbd Allāh ibn Humām al-Ṣanʿānī**. He is a *kadhdhāb* (liar).

[1429] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/376.
[1430] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 125.
[1431] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4962.
[1432] Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 1/63.
[1433] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 1/279.
[1434] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/377.

It also contains the narrator **al-Ḥasan ibn Muḥammad ibn Yaḥyā al-ʿAlawī**. He is accused of lying.

In addition to Ibn al-Jawzī and al-Suyūṭī, Ibn ʿIrāq mentions this version of the ḥadīth of Abū Dharr in his work on fabrications.[1435]

The Ḥadīth of ʿAlī

Ibn ʿAsākir narrates this version of the ḥadīth with a chain of transmission that is *muẓlim* (murky).[1436]

It contains the narrator **Abū ʿAbd Allāh al-Muḥāribī**. He has been criticized.

It also contains the narrator **Muḥammad ibn Jaʿfar ibn Muḥammad ibn al-Ḥusayn**, he could not be traced.

It also contains the narrator **ʿAbd Allāh ibn ʿAbd al-Quddūs**. He is *matrūk* (suspected of forgery).

It also contains the narrator **ʿAbbād ibn ʿAbd Allā al-Asadī**. He is *matrūk* (suspected of forgery).

It also contains the narrator al-Aʿmash. He is a *mudallis*[1437] (obfuscates when he narrates).

Ibn ʿAsākir also narrates this version with a chain of transmission that is *sāqiṭ* (wholly unreliable).[1438]

It contains the narrator **ʿAbd al-Ghaffār ibn al-Qāsim** and **Muḥammad ibn Zakariyyā al-Ghalābī al-Baṣrī al-Akhbārī**. They are both *kadhdhāb*s (liars).

[1435] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/357.
[1436] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/47.
[1437] For an explanation of this term, please see p. 878 onwards [translator's note]
[1438] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/48.

It also contains the narrator Ibn Isḥāq. He is a *mudallis* (obfuscates when he narrates).

Ibn Jarīr and others also narrate this version.[1439] It contains the narrator **Ibn Ḥumayd al-Rāzī**. He is *ḍaʿīf* (weak).

It also contains the narrator **Salamah ibn al-Faḍl al-Abrash**. There is a difference of opinion regarding his status as a narrator. Some ḥadīth critics have accused him of lying.

It also contains the narrator **Ibn Isḥāq**. He is a *mudallis* (obfuscates when he narrates). In this narration, he is using the words ʿan (from).

It also contains the narrator **ʿAbd al-Ghaffār ibn al-Qāsim**. He is *matrūk* (suspected of forgery). Abū Dāwūd and Ibn al-Madīnī deemed him a *kadhdhāb* (liar).

Al-Albānī ruled the ḥadīth a fabrication.[1440]

Al-Dhahabī mentions this ḥadīth with a chain from Aḥmad al-Dhāriʿ, the *kadhdhāb* (liar).[1441]

Al-Suyūṭī mentions another chain of this version —from Ḥamdān ibn ʿAbd Allāh al-Rāzī, Ibn Yaḥyā al-Muʿīṭī, and al-Faḍl ibn Hārūn.[1442] I could not trace them. Perhaps one of them is responsible for fabricating the narration.

The ḥadīth is *bāṭil* (false).

The Ḥadīth of ʿAṭiyyah

Ibn al-Jawzī narrates this version of the ḥadīth when the Prophet ﷺ (on his deathbed) dictated to ʿAlī a *waṣiyyah* (advice).[1443] It

[1439] Ibn Jarīr: *Tahdhīb al-Āthār*, 3/127.
[1440] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4932.
[1441] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 123.
[1442] Al-Suyūṭī: *al-Laʾālī al-Maṣnūʿah*, 1/324.
[1443] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/377.

contains the narrator **Naṣr ibn Muzāḥim**. Abū Khaythamah says he was a *kadhdhāb* (liar).

His son, **Ḥusayn**, could not be traced.

I could not trace **ʿAlī ibn al-Ḥasan ibn Niḍāl al-Kūfī**.

Abū ʿArfajah's name is ʿUmayr ibn ʿArfajah. Ibn Ḥibbān is the only one to deem him a *thiqah* (reliable).[1444]

I have mentioned in the original work other *shawāhid*[1445] (supporting witness reports); however, all of them are *bāṭilah* (false).

Additional Commentary

There appears a ḥadīth in the *Ṣaḥīḥayn* which contradicts this ḥadīth; thereby adding to the unacceptability and falsity of this ḥadīth. Imām al-Bukhārī and Imām Muslim narrate from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ got up when the verse: '*And warn your tribe of near kindred....*' (26.214) was revealed and said, 'O people of Quraysh (or he said a similar word)! Purchase yourselves! I cannot save you from Allah (if you disobey Him). O Banī ʿAbd Manaf! I cannot save you from Allah (if you disobey Him). O ʿAbbās ibn ʿAbd al-Muṭṭalib! I cannot save you from Allah (if you disobey Him). O Ṣafiyyah, the aunt of the Messenger of Allah! I cannot save you from Allah (if you disobey Him). O Fāṭimah, the daughter of Muḥammad! Ask what you wish from my wealth because (even) I cannot save you from Allah (if you disobey Him)."'[1446]

In short, the ḥadīth is *mawḍūʿ* (fabricated) and *bāṭil* (false). All of its variant chains of transmission are *wāhiyah* (feeble) and severely weak.

[1444] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 7/273.
[1445] For an explanation of this term, please see p. 878 onwards [translator's note]
[1446] Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, 3/2602, 4/4493, 4/4492, 4687 (Ibn ʿAbbās's version); Imām Muslim: *Ṣaḥīḥ Muslim*, 1/204, 351, 1/206 (Ibn ʿAbbās's version).

Several *ḥuffāẓ* (ḥadīth masters) have ruled a number of words in this ḥadīth as fabricated, as explained previously.

Ḥadīth 107

جاع النبي صلى الله عليه وسلم جوعا شديدا، فأتى الكعبة فأخذ بأستارها، وقال: اللهم لا تجع محمد ا أكثر مما أجعته، قال: فهبط عليه جبريل ومعه لوزة، فقال: إن الله تبارك وتعالى يقرأ عليك السلام، ويقول لك :فك عنها. ففك عنها، فإذا فيها ورقة خضراء، مكتوب فيها: لا إله إلا الله محمد رسول الله، أيدته بعلي، ونصرته به، ما أنصف الله من نفسه من اتهمه في قضائه، واستبطأه في رزقه.

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ experienced severe hunger once. He came to the Kaʿbah, took hold of its covers and said, "O Allah, do not make Muḥammad hungrier than You have already made him." Jibrīl descended upon him; and with him were some almonds. He said, "Verily Allah سُبْحَانَهُ وَتَعَالَىٰ sends his *salām* (greetings) upon you and says to you, 'Split it open.'" And so he split it open. Just then, there was a green leaf inside of it with the following words written on it, "*Lā ilāh illa Allah Muḥammad Rasūl Allah*. He assisted him with ʿAlī and granted him victory through him. He who finds fault regarding Allah's decree and seeks an increase in his wealth from Him has not been fair with Allah."

This ḥadīth is narrated from Ibn ʿAbbās, Abū al-Ḥamrā', Anas, Abū Hurayrah, and Jābir ibn ʿAbd Allāh رَضِيَ ٱللَّهُ عَنْهُمْ.

The Ḥadīth of Ibn ʿAbbās

Ibn al-Maghāzilī narrates this version of the ḥadīth — **Abū Naṣr Ibn al-Ṭaḥḥān** informed us *ijāzatan* (he authorized us to narrate this ḥadīth) — from al-Qāḍī Abū al-Faraj al-Khuyūṭī — **ʿUmar ibn al-Fatḥ al-Baghdādī** narrated to us — **Abū ʿUmārah al-Mustamlī** narrated to us —

Ibn Abī al-Zaʿzāʿ al-Raqī narrated to us — from **ʿAbd al-Karīm** — from Saʿīd ibn Jubayr — from Ibn ʿAbbās...[1447]

This ḥadīth is *bāṭil* (false) and *mawḍūʿ* (fabricated). It contains the following defects:

- **Abū Naṣr Ibn al-Ṭaḥḥān** could not be traced.
- I have not seen anyone regard **ʿUmar ibn al-Fatḥ al-Baghdādī** as a *thiqah* (reliable).
- I could not trace **Abū ʿUmārah al-Mustamlī**.
- It is possible that **ʿAbd al-Karīm's** name is **Ibn Mālik al-Jazrī**. He is a *thiqah* (reliable). Or **ʿAbd al-Karīm Abū Umayyah al-Baṣrī**. He is *ḍaʿīf* (weak).
- **Ibn Abī al-Zaʿzāʿ**'s correct name is **Ibn Abī al-Zuʿayzaʿah**. His name is Muḥammad, and he is *matrūk* (suspected of forgery). In fact, Ibn Ḥibbān says, "He is a *dajjāl* from the *dajjāls*. He used to narrate fabrications. He is the person who narrated from Abū al-Mulayḥ — from Maymūn ibn Mihrān — from Ibn ʿAbbās."[1448] Ibn Ḥibbān went on and quoted this ḥadīth.

Ibn ʿAsākir also narrates this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).[1449] Al-Dhahabī says, "**Isḥāq ibn Muḥammad ibn Isḥāq al-Sūsī** is that ignoramus who brings forth loathsome fabrications regarding the virtues of Muʿāwiyah. ʿUbayd Allāh ibn Muḥāmmad ibn Aḥmad al-Saqaṭī narrates it from him. Therefore, he is accused of fabricating them or his *majhūl* (unknown) teachers."[1450]

[1447] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 239.
[1448] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 2/289.
[1449] Ibn ʿAsākir: *Tārīkh Dimashq*, 14/113.
[1450] Ibn Ḥajar: *Lisān al-Mīzān*, 1/374.

Similarly, it contains the narrators **Abū ʿAmr al-Zāhid** and **ʿAlī ibn Muḥammad ibn al-Ṣāyigh**. I could not trace them.

Ibn ʿAsākir says, "This ḥadīth is *munkar* (unacceptable). I do see the chain of transmission being contiguous to al-Ḥusayn."

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.[1451]

The Ḥadīth of Abū al-Ḥamrā'

Al-Ṭabarānī and others narrate this version of the ḥadīth with a chain of transmission that is *wāh* (feeble).[1452] It contains the following:

- **Abū Ḥamzah al-Thumālī**. His name is **Thābit ibn Abī Ṣafiyyah** and he is *matrūk* (suspected of forgery).
- **ʿAmr ibn Thābit**. He is not a *thiqah* (reliable).

Al-Albānī ruled the ḥadīth of Abū al-Ḥamrā' a fabrication.[1453]

Ibn al-Jawzī narrates this version of the ḥadīth from **Aḥmad ibn al-Ḥasan al-Kūfī**.[1454] He fabricates ḥadīth. Al-Dhahabī says, "Aḥmad ibn al-Ḥasan al-Kūfī fabricated this ḥadīth."[1455]

The Ḥadīth of Anas

Al-Khaṭīb narrates this version of the ḥadīth.[1456] The chain of transmission contains the narrator **ʿĪsā ibn Muḥammad ibn ʿAbd Allāh al-Baghdādī**. He is *majhūl* (unknown).[1457]

It also contains the narrator **Ḥusayn ibn Ibrāhīm al-Bābī**. He (too) is *majhūl* (unknown).

[1451] Al-Suyūṭī: *al-Ziyādāt*, 1/279.
[1452] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 22/526.
[1453] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4902.
[1454] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/378.
[1455] Al-Dhahabī: *Talkhīṣ al-ʿIlal*, ḥadīth no. 79.
[1456] Al-Khaṭīb: *Tārīkh Baghdād*, 11/173.
[1457] Ibid., 11/173.

Al-Dhahabī says, "Perhaps he is responsible for fabricating this ḥadīth." [1458]

The Ḥadīth of Abū Hurayrah

Ibn ʿAsākir narrates this version of the ḥadīth from **ʿAbbās ibn Bakkār.** [1459] Al-Dāraquṭnī says he is a *kadhdhāb* (liar). [1460]

The Ḥadīth of Jābir ibn ʿAbd Allāh

The ḥadīth of Jābir ibn ʿAbd Allāh has already been mentioned in which he said, "The Messenger of Allah ﷺ said, 'Written on the door of Jannah (are the words) *Lā ilāh illa Allah Muḥammad Rasūl Allah*. He assisted him with ʿAlī two thousand years before Allah created the Heavens and the earth.'"

As mentioned, the ḥadīth is *bāṭil* (false).

In short, the ḥadith is *bāṭil* (false) and *mawḍūʿ* (fabricated) in all of its variant chains of transmission.

[1458] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/530.
[1459] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/360.
[1460] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/382.

Ḥadīth 108

ذكر علي عبادة.

The remembrance of ʿAlī is *ʿibādah* (worship).

Ibn al-Maghāzilī narrates this ḥadīth — Abū al-Ḥasan Aḥmand ibn al-Muẓaffar ibn Aḥmad al-ʿAṭṭār al-Faqīh al-Shāfiʿī informed us (I read to him and he approved of it) — Abū Muḥammad ʿAbd Allāh ibn Muḥammad ibn ʿUthmān al-Muzanī (known as Ibn al-Saqqā' al-Ḥāfiẓ al-Wāsiṭī informed me) — **Muḥammad ibn ʿAlī ibn Maʿmar al-Kūfī** narrated to me — **Ḥamdān ibn al-Muʿāfā** narrated to us; Wakīʿ narrated to us — from Hishām ibn ʿUrwah — from his father — from ʿĀ'ishah who said, "The Messenger of Allah ﷺ said..."[1461]

This ḥadīth is *mawḍūʿ* (fabricated) and *munkar* (unacceptable).

I could not trace **Muḥammad ibn ʿAlī ibn Maʿmar al-Kūfī** and **Ḥamdān ibn al-Muʿāfā**. Perhaps one of them is the problem in the ḥadīth.

Ibn ʿAsākir also narrates this version of the ḥadīth.[1462] It contains the narrator **al-Ḥasan ibn Ṣābir**. Ibn Ḥibbān says, "He narrates very unacceptable reports from reliable narrators; he is among those people who bring forth feeble texts from reliable narrators with contiguous chains of transmission."[1463]

Al-Albānī ruled this ḥadīth to be a fabrication.[1464]

[1461] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 243.
[1462] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/356.
[1463] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 1/239.
[1464] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 4/1729.

Ḥadīth 109

من أحب أن يستمسك بالقضيب الأحمر الذي غرسه الله عز وجل في جنة عدن بيمينه، فليتمسك بحب علي بن أبي طالب.

Whoever desires to hold firm to the red stick which Allah سُبْحَانَهُ وَتَعَالَىٰ planted in the Garden of Eden with His right hand should hold firm to the love of ʿAlī ibn Abī Ṭālib.

This ḥadīth is narrated from Zayd ibn Arqam, Ḥudhayfah, Abū Hurayrah, al-Barā' and Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Zayd ibn Arqam

This version of the ḥadīth has the following two chains of transmission:

1. Al-Qaṭīʿī and others narrate from **al-Ḥasan ibn ʿAlī ibn Zakariyyā** — Al-Ḥasan ibn ʿAlī ibn Rāshid narrated to us — **Sharīk** narrated to us — **al-Aʿmash** narrated to us — from **Ḥabīb ibn Abī Thābit** — from Abū al-Ṭufayl[1465] — from Zayd ibn Arqam who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1466]

   Al-Ḥasan ibn ʿAlī ibn Ṣāliḥ ibn Zakariyyā al-ʿAdawī is a *kadhdhāb* (liar) and a *waḍḍāʿ* (fabricator).[1467]

   Sharīk possesses a weak memory (*sayyi' al-ḥifẓ*).

[1465] Ibn ʿAsākir has the name as Abū al-Ṭayyib. However, the editor says the previous print had the name as Abū al-Ṭufayl. This is the correct name.
[1466] Al-Qaṭīʿī: *Zawā'id Faḍā'il al-Ṣaḥābah*, 2/1132.
[1467] Ibn ʿAdī: *al-Kāmil*, 2/338.

Al-Aʿmash and **Ḥabīb ibn Abī Thābit** are both *mudallisīn*[1468] (obfuscate when they narrate).

2. Al-Shīrāzī narrates — from ʿ**Abd al-Malik ibn Dalīl** — **my father Dalīl** narrated to me — from **al-Suddī** — from Zayd ibn Arqam.[1469]

   Ibn Ḥibbān says, "(The chain of transmission of) Dalīl — from al-Suddī — from Zayd ibn Arqam; Dalīl's son, ʿAbd al-Malik narrates a fabricated report from his father. It is not permissible to mention this narration in books." Al-Dhahabī says, "From those (fabricated) reports is this ḥadīth."[1470]

   Ibn ʿAsākir also narrates this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).[1471] It contains six defects. I have explained them in the original work.

The Ḥadīth of Ḥudhayfah

Abū Nuʿaym narrates this version of the ḥadīth.[1472] It contains the narrator **al-Ghalābī**. He is accused of lying.

It also contains the narrator **Bishr ibn Mihrān al-Khaṣṣāf**. Abū Ḥātim abandoned his ḥadīth.

Al-Albānī ruled the ḥadīth a fabrication.[1473]

The Ḥadīth of Abū Hurayrah

This version of the ḥadīth has the following two chains of transmission:

[1468] For an explanation of this term, please see p. 878 onwards [translator's note]
[1469] Al-Shīrāzī: *al-Alqāb*.
[1470] Al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/337.
[1471] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/243.
[1472] Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 1/86 and 4/174.
[1473] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 2/893.

1. Ibn ʿAsākir narrates this ḥadīth.[1474] It contains the narrators **ʿAbd Allāh ibn ʿUmar al-Balkhī** and **al-Faḍl ibn Yaḥyā al-Makkī**. I do not know who they are.

   It also contains the narrator **al-Suddī**. He is **Ismāʿīl ibn ʿAbd al-Raḥmān ibn Abī Karīmah**. There is a difference of opinion regarding his status as a narrator.

   His father is *majhūl* (unknown).

2. **Ibn al-Maghāzilī** narrates this ḥadīth.[1475] It contains the narrator **Muḥammad ibn ʿAbd Allāh ibn Thābit al-Ashnānī**. He is a *dajjāl* and a *waḍḍāʿ* (fabricator). Most of the other narrators are *majhūl* (unknown).

The Ḥadīth of al-Barā'

Ibn ʿAsākir narrates this version of the ḥadīth from **Muḥammad ibn Abī Yaʿqūb al-Dīnawarī**.[1476] His ḥadīth contains strange and unacceptable elements.

It also contains the narrator **Jaʿfar ibn Naṣr Abū Maymūn al-ʿAnbarī al-Kūfī**. He is suspected of lying.

However, he enjoys a *tābiʿ*[1477] (parallel narration) from **Isḥāq ibn Ibrāhīm al-Naḥwī**, as reported by Ibn al-Jawzī.[1478] However, he is a *kadhdhāb* (liar) and a *waḍḍāʿ* (fabricator).

The Ḥadīth of Ibn ʿAbbās

This version of the ḥadīth has the following three chains of transmission:

[1474] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/243.
[1475] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 264.
[1476] Ibid., 42/243 and 56/300.
[1477] For an explanation of this term, please see p. 878 onwards [translator's note]
[1478] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/387.

1. **Ibn al-Maghāzilī** narrates this ḥadīth with a chain of transmission that is not authentic.[1479] I have explained this in the original work.
2. **Ibn al-Maghāzilī** narrates this ḥadīth with a chain of transmission that contains the narrator **Aḥmad ibn Muḥammad ibn Ghālib**.[1480] He is famously known as **Ghulām Khalīl**. He is a *kadhdhāb* (liar) and a *dajjāl*.
3. **Ibn al-Maghāzilī** narrates this ḥadīth.[1481] It contains the narrator **Muḥammad ibn ʿAlī ibn Shādhān**. I do not know who he is. I am unsure of who everyone above him until ʿAlī ibn al-Ḥusayn is.

   Ibn al-Maghāzilī is *ḍaʿīf* (weak).

In short, the ḥadith is *bāṭil* (false) and *munkar* (unacceptable). The love of ʿAlī is compulsory; as is the love of the other Ṣaḥābah. However, what is the reason for all of this excess?

[1479] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 260.
[1480] Ibid., ḥadīth no. 261.
[1481] Ibid., ḥadīth no. 262.

Ḥadīth 110

إذا كان يوم القيامة صف الله عز وجل لي عن يمين العرش قبة من ذهبة حمراء، وصف لأبي إبراهيم قبة من ذهبة حمراء، وصف لعلي فيما بينهما قبة من ذهبة حمراء، فما ظنك بحبيب بن خليلين.

On the Day of Resurrection, Allah سُبْحَانَهُ وَتَعَالَىٰ will make for me to the right of the ʿ*Arsh* (Throne) a domed edifice made from red gold. And He will make for my father Ibrāhīm a domed edifice made from red gold. And He will make for ʿAlī a domed edifice made from red gold in-between theirs. What then is your opinion regarding a *ḥabīb* (beloved) between two *khalīls* (i.e. between me and Ibrāhīm)?

This ḥadīth is narrated from Abū Ḥathmah, Ḥudhayfah and Salmān رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Abū Ḥathmah

Ibn al-Maghāzilī narrates this version of the ḥadīth from **al-Ashqar** — Jarīr ibn ʿAbd al-Ḥamīd narrated to us — from **Muḥammad ibn Isḥāq** — from ʿ**Abd al-Raḥmān** — from Sahl ibn Abī Ḥathmah — from his father who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1482]

As mentioned previously, **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).

Al-Ḥusayn ibn Ḥasan al-Ashqar is *ḍaʿīf* (weak). Some have even suspected him of lying.

Ibn Isḥāq is a *mudallis*[1483] (obfuscates when he narrates) and he is narrating with the word ʿan (from).

ʿ**Abd al-Raḥmān is Ibn Masʿūd ibn Nayyār**. He is unidentified, as mentioned by Ibn al-Qaṭṭān. Ibn Ḥibbān regarded him as a *thiqah*

[1482] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 265, 266.
[1483] For an explanation of this term, please see p. 878 onwards [translator's note]

(reliable), as per his rule in rendering anyone whose condition is unknown as reliable.

Added to this is the fact that he narrates this ḥadīth with wordings that are both dissimilar; this further emphasizes the weakness and feebleness of the ḥadīth.

The Ḥadīth of Ḥudhayfah

Ibn al-Jawzī narrates this version of the ḥadīth from al-Ḥākim — Abū Jubayr Muḥammad ibn Aḥmad ibn Muḥammad al-Muṣāfiḥī narrated to us — my father narrated to me — Aḥmad ibn Abī Ḥabīb al-Jurjānī narrated to us — **Abū Maʿqil Yazīd ibn Maʿqil** narrated to us — from **ʿUqbah ibn Mūsā** — from Sālim — from Ḥudhayfah...[1484]

Ibn al-Jawzī says, "This ḥadīth is not authentic. **ʿUqbah ibn Mūsā** and **Yazīd ibn Maʿqil** are both *majhūl* (unknown)."[1485]

Al-Dhahabī says, "The chain of transmission is sheer darkness from al-Ḥākim to Ḥudhayfah. It is a lie."[1486]

The Ḥadīth of Salmān

Ibn al-Jawzī narrates this version of the ḥadīth — from **ʿAlī ibn al-Ḥasan al-Khasrūjardī**.[1487] He is the problem in the ḥadīth. Al-Dhahabī says this ḥadīth is *bāṭil* (false).[1488]

In short, the ḥadīth is *mawḍūʿ* (fabricated). A person who possesses a disdainful amount of fanaticism and little faith and no shame invented this ḥadīth.

[1484] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/400.
[1485] Op cit.
[1486] Al-Dhahabī: *Talkhīṣ al-ʿIlal*, ḥadīth no. 84.
[1487] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/401.
[1488] Al-Dhahabī: *Talkhīṣ al-ʿIlal*, ḥadīth no. 85.

Ḥadīth 111

أوصي من آمن بي وصدقني بولاية علي، فمن تولاه تولاني، ومن تولاني تولى الله.

I advise the person who brings faith in me and believes in me with the *wilāyah* (mastership) of ʿAlī. Whoever undertakes his *wilāyah* has undertaken my *wilāyah*. And whoever undertakes my *wilāyah* has undertaken (the *wilāyah* of) Allah.

This ḥadīth is narrated from ʿAmmār ibn Yāsir, Ibn ʿAbbās, Ibn Masʿūd, Ḥudhayfah, and Zayd ibn Arqam رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of ʿAmmār ibn Yāsir

Ibn ʿAdī narrates this version of the ḥadīth (and Ibn ʿAsākir in a similar manner) — Muḥammad ibn ʿUbayd Allāh ibn Fuḍayl informed me — **ʿAbd al-Wahhāb ibn al-Ḍaḥḥāk** narrated to us — Ibn ʿAyyāsh narrated to us — from **Muḥammad ibn ʿUbayd Allāh ibn Abī Rāfiʿ** — from Abū ʿUbaydah ibn Muḥammad ibn ʿAmmār ibn Yāsir — from his father — from his grandfather who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1489]

Muḥammad ibn ʿUbayd Allāh ibn Abī Rāfiʿ is *matrūk* (suspected of forgery).

ʿAbd al-Wahhāb ibn al-Ḍaḥḥāk al-Ḥimṣī is a *kadhdhāb* (liar).

Ibn ʿAdī, Ibn ʿAsākir, and others also narrate this ḥadīth with different chains of transmission that are *sāqiṭah* (wholly unreliable).[1490]

Al-Albānī ruled the ḥadīth a fabrication.[1491]

[1489] Ibn ʿAdī: *al-Kāmil*, 6/113.
[1490] Ibn ʿAdī: *al-Kāmil*, 6/113; Ibn ʿAsākir: *Tārīkh Dimashq*, 42/240.
[1491] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4882.

The Ḥadīth of Ibn ʿAbbās

Ibn ʿAsākir narrates this version of the ḥadīth from **ʿAbd al-Raḥmān ibn Qubayṣah.**[1492] He could not be traced.

It also contains the narrator **Abū Ḥudhayfah**. Perhaps he is **Mūsā ibn Masʿūd al-Nahdī al-Baṣrī**. He is *ḍaʿīf* (weak).

It also contains the narrator **Muḥammad ibn ʿAlī ibn Khalaf al-ʿAṭṭār**. There is a difference of opinion regarding his status as a narrator.[1493]

The beginning of the ḥadīth is *ṣaḥīḥ* (authentic). The *munkar* (unacceptable) portion is: "For verily the servant does not undertake/attain my *wilāyah* (mastership) except with the love of ʿAlī."

Al-Albānī says the ḥadīth is unacceptable with this ending.[1494]

The Ḥadīth of Ibn Masʿūd

Al-Ḥākim narrates this version of the ḥadīth — from **Muḥammad ibn Khālid ibn ʿAbd Allāh al-Wāsiṭī**.[1495] He is *ḍaʿīf* (weak). In fact, Ibn Maʿīn deemed him a *kadhdhāb* (liar).

It also contains the narrator **ʿAbd Allāh ibn Muḥammad ibn ʿAbd al-Raḥmān ibn Ghazwān.** He is a *kadhdhāb* (liar).

It also contains the narrator **ʿAlī ibn Jābir**. I could not trace him.

Al-Suyūṭī, Ibn ʿIrāq, and al-Albānī mention this ḥadīth in their respective works on fabrications.[1496]

[1492] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/241.
[1493] Ibn Ḥajar: *Lisān al-Mīzān*, 5/289.
[1494] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4883.
[1495] Al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 153.
[1496] Al-Suyūṭī: *al-Ziyādāt*, 1/252; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/397; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4884.

The Ḥadīth of Ḥudhayfah

Abū Nuʿaym narrates this version of the ḥadīth from **al-Ghalābī**.[1497] He is accused of lying.

It also contains the narrator **Bishr ibn Mihrān al-Khaṣṣāf**. Abū Ḥātim abandoned his ḥadīth.

The Ḥadīth of Zayd ibn Arqam

Al-Ḥākim and others narrate this ḥadīth.[1498] Al-Ḥākim authenticated this ḥadīth; however, he was mistaken. It contains the narrator **Yaḥyā ibn Yaʿlā al-Aslamī**. He is *ḍaʿīf* (weak).

It also contains the narrator **Ibn Isḥāq al-Sabīʿī**. He is a *mudallis*[1499] (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

Both al-Dhahabī and al-Albānī rule the ḥadīth to be a fabrication.[1500]

In short, the ḥadīth has wordings, as mentioned previously, that are all *wāhiyah* (feeble) and *sāqiṭāh* (wholly unreliable). They revolve around narrators that have been suspected of forgery, abandoned, and unknown. Moreover, the ḥadīth is evidently unacceptable. Whoever ruled it a fabrication was correct.

[1497] Abū Nuʿaym: *Ḥilyat al-Awliyāʾ*, 1/86 and 4/174.
[1498] Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4642.
[1499] For an explanation of this term, please see p. 878 onwards [translator's note]
[1500] Ibn al-Mulaqqin: *Mukhtaṣar Talkhīṣ al-Ḥākim*, 3/1418; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 2/892.

Ḥadīth 112

أهدي لرسول الله صلى الله عليه وسلم بساط من بهندف، فقال لي: يا أنس ابسطه، فبسطته، ثم قال: ادع العشرة فدعوتهم، فلما دخلوا أمرهم بالجلوس على البساط، ثم دعا عليا فناجاه طويلا، ثم رجع علي فجلس على البساط، ثم قال: يا ريح احملينا! فحملتنا الريح، قال: فإذا البساط يدف بنا دفا، ثم قال: يا ريح ضعينا، ثم قال: تدرون في أي مكان أنتم؟ قلنا: لا، قال: هذا موضع أصحاب الكهف والرقيم، قوموا فسلموا على إخوانكم. قال: فقمنا رجلا رجلا فسلمنا عليهم، فلم يردوا علينا، فقام علي بن أبي طالب فقال: السلام عليك معاشر الصديقين والشهداء. قال: فقالوا: عليك السلام ورحمة الله وبركاته. قال: فقلت: ما بالهم ردوا عليك ولم يردوا علينا؟ فقال لهم علي: ما بالكم لم تردوا على إخوتي؟ فقالوا: إنا معاشر الصديقين والشهداء لا نكلم بعد الموت إلا نبيا أو وصيا. قال: يا ريح احملينا. فحملتنا تدف بنا دفا، ثم قال: يا ريح ضعينا. فوضعهم، فإذا نحن بالحرة، قال: فقال علي: ندرك النبي صلى الله عليه وسلم في آخر ركعة. فطوينا، وأتينا، وإذا النبي صلى الله عليه وسلم يقرأ في آخر ركعة:

أَمْ حَسِبْتَ أَنَّ أَصْحٰبَ الْكَهْفِ وَالرَّقِيْمِ كَانُوْا مِنْ اٰيٰتِنَا عَجَبًا [الكهف: ٩]

The Messenger of Allah ﷺ was gifted a carpet known as *Handaf*. He said to me, “O Anas, open it.” So I opened it. Then he said, “Invite ten people.” So I invited them. When they entered, he ordered them to sit on the carpet. Thereafter, he called ʿAlī and whispered something to him for a long time. ʿAlī returned and sat on the carpet. Then he said, “O wind, carry us!” The wind lifted us. Suddenly, the carpet flew with us. Then he said, “O wind, place us down.” Then he said, “Do you know where you are?” They said, “No.” He said, “This is the place of the People of the Cave and Inscription (*Aṣḥāb al-Kahf wa al-Raqīm*). Stand and greet your brothers.” We stood, one by one, and greeted them (i.e. we said *al-*

salamu ʿalaykum wa raḥmatuLlahi wa barakātuh). But they did not respond to us. ʿAlī ibn Abī Ṭālib stood and said, "*Al-salāmu ʿalaykum*, O community of *Ṣiddīqīn* (especially righteous) and martyrs." They responded, "*ʿAlayka al-salām wa raḥmatuLlahi wa barakatuh*." I said, "What is with them, they responded to you but they did not respond to us?" ʿAlī said to them, "What is with you people, you do not respond to my brothers?" They said, "We, the community of *Ṣiddīqīn* and martyrs only speak to a prophet or a *waṣī* after death." The Prophet ﷺ said, "O wind, carry us." The wind carried us, flying around. Then he said, "O wind, place us down." Suddenly, we were in *al-Ḥarrah*. ʿAlī said, "We found the Prophet ﷺ in the last *rakʿah* (of ṣalāh). We travelled and traversed such a far distance and we came back. The Prophet ﷺ was reading in the last *rakʿah* (of ṣalāh), "*Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?*" [1501]

Ibn al-Maghāzilī narrates this ḥadīth — Abū Ṭāhir Muḥāmmad ibn ʿAlī ibn al-Bayyiʿ al-Baghdādī informed us — Abū ʿAbd Allāh Aḥmad ibn Muḥammad ibn ʿAbd Allāh ibn Khālid al-Kātib — Abū Bakr Aḥmad ibn Jaʿfar ibn Muḥammad ibn Silm al-Khatlī — **ʿUmar ibn Aḥmad** narrated to me — al-Ḥasan ibn Yaḥyā Abū al-Rabīʿ ibn al-Jurjānī narrated to us — ʿAbd al-Razzāq ibn Hammām al-Ṣanʿānī narrated to us — Maʿmar narrated to us — from **Abān** — from Anas ibn Mālik...[1502]

This ḥadīth is *bāṭil* (false) and *mawḍūʿ* (fabricated). Perhaps this was actually a dream that some people turned into a ḥadīth.

Abān is Ibn Abī ʿAyyāsh. He is *matrūk* (suspected of forgery). In fact, Shuʿbah and Aḥmad deemed him a *kadhdhāb* (liar).

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

[1501] Sūrāh al-Kahf, 9.
[1502] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 280.

I do not know who he is referring to when he says ʿ**Umar ibn Aḥmad**, there are a number of people with this name.

Ḥadīth 113

لما قدم علي بن أبي طالب بفتح خيبر، قال له النبي صلى الله عليه وسلم: يا علي لولا أن تقول طائفة من أمتي فيك ما قالت النصارى في عيسى بن مريم؛ لقلت فيك مقالا لا تمر بملأ من المسلمين إلا أخذوا التراب من تحت رجليك، وفضل طهورك يستشفون بها، ولكن حسبك أن تكون مني وأنا منك، ترثني وأرثك، وأنت مني بمنزلة هارون من موسى، غير أنه لا نبي بعدي، وأنت تبرئ ذمتي، وتستر عورتي، وتقاتل على سنتي، وأنت غدا في الآخرة أقرب الخلق مني، وأنت على الحوض خليفتي، وإن شيعتك على منابر من نور، مبيضة وجوههم، حولي أشفع لهم، ويكونون في الجنة جيراني، وإن حربك حربي، وسلمك سلمي، وسريرتك سريرتي، وعلانيتك علانيتي، وإن ولدك ولدي، وأنت تقضي ديني، وأنت تنجز وعدي، وإن الحق على لسانك، وفي قلبك، ومعك، وبين يديك، ونصب عينيك، الإيمان مخالط لحمك ودمك، كما خالط لحمي ودمي، لا يرد علي الحوض مبغض لك، ولا يغيب عنه محب لك. فخر علي ساجدا، وقال: الحمد لله الذي من علي بالإسلام، وعلمني القرآن، وحببني إلى خير البرية، وأعز الخليقة، وأكرم أهل السماوات والأرض على ربه، وخاتم النبيين، وسيد المرسلين، وصفوة الله في جميع العالمين، إحسانا من الله العلي إلي، وتفضلا منه علي. فقال له النبي صلى الله عليه وسلم: لولا أنت يا علي ما عرف المؤمنين بعدي، لقد جعل الله عز وجل نسل كل نبي من صلبه، وجعل نسلي من صلبك يا علي، فأنت أعز الخلق، وأكرمهم علي، وأعزهم عندي، ومحبك أكرم من يرد علي من أمتي.

When ʿAlī ibn Abī Ṭālib went forward in the Conquest of Khaybar, the Prophet ﷺ said to him, "O ʿAlī, had it not been that a group of my Ummah says regarding you what the Christians say about ʿĪsā ibn Maryam, I would say something about you such that it would not pass by a group of Muslims except that it would cause them (out of love for you) to collect the dirt from beneath your feet and the water you used for purification purposes, seeking cure

therefrom. However, sufficient for you is that you are from me and I am from you; you inherit from me and I inherit from you. You are unto me as Hārūn was to Mūsā, except that there is no Prophet after me. You will fulfill my covenant, conceal my ʿ*awrah*, and fight (defending) my sunnah. Tomorrow, in the Ākhirah, you will be the closest of creation to me. You will be my khalīfah at the *Ḥawḍ* (Pond). And your *shīʿah* (followers) will be upon pulpits of light with their faces around me shining white; I will intercede for them. They will be my neighbours in Jannah. And verily your war is my war and your peace is my peace. Your secret is my secret and whatever you disclose publicly I disclose publicly. And verily your son is my son. And you will pay off my debts and fulfill my promise. The truth is on your tongue, in your heart, with you, before you, and in front of you. Īmān is commingled with your flesh and blood, just as it is commingled with my flesh and blood. The person who hates you will not appear before me at the *Ḥawḍ* (Pond) and the person that loves you will not be absent therefrom." Abruptly, ʿAlī fell in prostration and said, "All praise is for Allah, the One who blessed me with Islam, taught me the Qur'ān, and made me beloved to the best of creation; the most dear Khalīfah; the noblest of Allah in the Heavens and the earth; the Seal of Prophets; the Master of the Messengers; the purest of Allah in all the worlds. This is from the kindness and favour of Allah, the Mighty, upon me." The Prophet ﷺ said to him, "Had it not been for you, O ʿAlī, the Believers after me would not have been known. Verily Allah has made the progeny of every Prophet in his backbone and He made my progeny from your backbone, O ʿAlī. Therefore, you are the dearest of creation, and the noblest and dearest of them to me. The person who loves you will be the noblest of my Ummah to appear before me."

This ḥadīth is narrated by **Ibn al-Maghāzilī** — Abū al-Ḥasan ʿAlī ibn ʿUbayd Allāh ibn al-Qaṣṣāb al-Bayyiʿ informed us — Abū Bakr

Muḥammad ibn Aḥmad ibn Yaʿqūb al-Mufīd al-Jarjarā'ī narrated to us — Abū al-Ḥasan ʿAlī ibn Sulaymān ibn Yaḥyā narrated to us — ʿAbd al-Karīm ibn ʿAlī narrated to us — Jaʿfar ibn Muḥammad ibn Rabīʿah al-Bajalī narrated to us — **al-Ḥasan ibn al-Ḥusayn al-ʿUrnī** narrated to us — Kādiḥ ibn Jaʿfar narrated to us — from **ʿAbd Allāh ibn Lahīʿah** — from **ʿAbd al-Raḥmān ibn Ziyād** — from Muslim ibn Yasār — from Jābir ibn ʿAbd Allāh.[1503]

This ḥadīth is *mawḍūʿ* (fabricated). May Allah disgrace the person responsible for fabricating it.

ʿAbd Allāh ibn Lahīʿah is *ḍaʿīf* (weak).

ʿAbd al-Raḥmān ibn Ziyād is **al-Ifrīqī**. He is *sayyi' al-ḥifẓ* (possesses a weak memory).

Al-Ḥasan ibn al-Ḥusayn al-ʿUrnī al-Kūfī is *munkar al-ḥadīth* (unacceptable in ḥadīth) and has been suspected of lying.

Everyone beneath al-ʿUrnī could not be traced.

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

[1503] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 285.

Ḥadīth 114

إذا كان يوم القيامة، ونصب الصراط على شفير جهنم، لم يجز إلا من معه كتاب ولاية علي بن أبي طالب.

On the Day of Resurrection, when the *Ṣirāt* (Bridge) is erected on the edge of Jahannam, no one is permitted to cross it (for salvation) except for the person who has the book of the *wilāyah* of ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ.

This ḥadīth is narrated from Anas, ʿAlī, and Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Anas

Ibn al-Maghāzilī narrates this version of the ḥadīth — **Aḥmad ibn Muḥammad ibn ʿAbd al-Wahhāb** informed us *idhnan* (he authorized us to transmit this ḥadīth) — from **al-Qāḍī Abū al-Faraj Aḥmad ibn ʿAlī** — **Abū Ghānim Sahl ibn Ismāʿīl ibn Bulbul** narrated to us — **Abū al-Qāsim al-Ṭā'ī** narrated to us — **Muḥammad ibn Zakariyyā al-Ghalābī** narrated to us — **al-ʿAbbās ibn Bakkār** narrated to me — from **ʿAbd Allāh ibn al-Muthannā** — from his uncle Thumāmah ibn ʿAbd Allāh ibn Anas — from his father — from his grandfather who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1504]

This ḥadīth is *mawḍūʿ* (fabricated).

Al-ʿAbbās ibn Bakkār is a *kadhdhāb* (liar), as mentioned by al-Dāraquṭnī.

Al-Ghalābī was suspected of fabrication by al-Dāraquṭnī.

[1504] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 289.

There is a difference of opinion regarding the status of **ʿAbd Allāh ibn al-Muthannā**.

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

His teacher **Ibn ʿAbd al-Wahhāb ibn Ṭāwān Abū Bakr** is unidentified.

Everyone above him up until **al-Ghalābī** is unidentified.

This ḥadīth has another version with a lengthier wording. Therefore, I have mentioned this ḥadīth separately after this ḥadīth.

The Ḥadīth of ʿAlī

Ibn al-Jawzī narrates this version of the ḥadīth with a chain of transmission that contains narrators, most of whom are unidentified.[1505]

It contains the narrator **Ibrāhīm ibn ʿAbd Allāh**. He is *matrūk* (suspected of forgery). Al-Dhahabī and Ibn Ḥajar both deemed this ḥadīth to be *bāṭil* (false).[1506]

Abū Nuʿaym and Abū ʿAlī al-Ḥaddād both narrate this ḥadīth with chains of transmission that are replete with narrators that are *majhūl* (unknown) and unidentified.[1507]

The Ḥadīth of Ibn ʿAbbās

Al-Khaṭīb narrates this version of the ḥadīth from **Muḥammad ibn Fāris**.[1508] He is not a *thiqah* (reliable) nor is he trustworthy.

Both his father and grandfather are *majhūl* (unknown).

After mentioning this ḥadīth, al-Khaṭīb said, "These two aḥādīth are *bāṭil* (false)."

[1505] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/399.
[1506] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/44; Ibn Ḥajar: *Lisān al-Mīzān*, 1/75.
[1507] Abū Nuʿaym: *Akhbār Aṣbahān*, 1/400; al-Suyūṭī: *al-Laʾālī al-Maṣnūʿah*, 1/347.
[1508] Al-Khaṭīb: *Tārīkh Baghdād*, 3/161.

In short, the ḥadīth is *mawḍūʿ* (fabricated). All of its chains of transmission are *wāhiyah* (feeble). Al-Dhahabī said that the ḥadīth is *mawḍūʿ*.[1509]

[1509] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/339.

Ḥadīth 115

لما حضرت وفاة أبي بكر الصديق، سمعت علي بن أبي طالب يقول: المتفرسون في الناس أربعة: امرأتان ورجلان: فأما المرأة الأولى فصفرا بنت شعيب، لما تفرست في موسى، قال الله في قصتها:

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الأَمِيْنُ [القصص: 26]

والرجل الأول: الملك العزيز على عهد يوسف، والقوم فيه من الزاهدين، قال الله تعالى:

وَقَالَ الَّذِي اشْتَرَاهُ مِن مِّصْرَ لامْرَأَتِهِ أَكْرِمِيْ مَثْوَاهُ عَسَىٰ أَن يَنفَعَنَا أَوْ نَتَخِذَهُ وَلَدًا [يوسف: 21]

وأما المرأة الثانية فخديجة ابنة خويلد، لما تفرست في النبي صلى الله عليه وسلم، وقالت لعمها: قد تنسمت روحي روح محمد بن عبد الله، إنه نبي لهذه الأمة، فزوجني منه. وأما الرجل الآخر فأبو بكر الصديق لما حضرته الوفاة، قال لي: إني قد تفرست في أن أجعل الأمر من بعدي في عمر بن الخطاب. فقلت له: إن تجعلها في غيره لن نرضى به. فقال سررتني والله لأسرنك في نفسك بما سمعته من رسول الله صلى الله عليه وسلم. فقلت: وما هو؟ قال: سمعت رسول الله صلى الله عليه وسلم يقول: إن على الصراط لعقبة لا يجوزها أحد إلا بجواز من علي بن أبي طالب. فقال علي له: أفلا أسرك في نفسك، وفي عمر، بما سمعته من رسول الله صلى الله عليه وسلم؟ فقال: ما هو؟ فقلت: قال لي: يا علي لا تكتب جواز ا لمن سب أبا بكر وعمر، فإنهما سيدا كهول أهل الجنة بعد النبيين. قال أنس: فلما أفضت الخلافة إلى عمر، قال لي علي: يا أنس إني طالعت مجاري القلم من الله تعالى في الكون، فلم يكن لي أن أرضى بغير ما جرى في سابق علم الله وإرادته، خوفا من أن يكون مني اعتراض على الله، وقد سمعت رسول الله صلى الله عليه وسلم يقول: أنا خاتم الأنبياء، وأنت يا علي خاتم الأولياء.

When the death of Abū Bakr al-Ṣiddīq came, I heard ʿAlī ibn Abī Ṭālib say, “The *mutafarrisūn* (those endowed with recognizing

Prophethood) among the people are four: two women and two men. The first woman was Ṣafrā' bint Shuʿayb. When she recognized the Prophethood of Mūsā, Allah said regarding her incident, '*(One of the women said,) O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.*' [1510]

The first man was al-Malik al-ʿAzīz during the time of Yūsuf. He recognized Yūsuf عَلَيْهِ السَّلَامُ while the nation renounced him. Allah سُبْحَانَهُ وَتَعَالَى says, '*And the one from Egypt who bought him said to his wife, 'Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son.*' [1511]

The second woman was Khadījah bint Khuwaylid. When she recognized (Prophethood) in the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, she said to her uncle, 'The soul of mine and the soul of Muḥammad ibn ʿAbd Allāh is redolent; verily he is the Prophet of this Ummah. Marry him to me.'

The other man was Abū Bakr al-Ṣiddīq. On the verge of him passing away, he said to me, 'I have come to recognize that I should place ʿUmar ibn al-Khaṭṭāb in charge of this affair (i.e. of *khilāfah*) after me.' I said to him, 'We would never be pleased with anyone other than him.' He said, 'You have pleased me; by Allah, I will please you by mentioning something about yourself that I heard from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.' I said, 'What is that?' He said, 'I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, 'There is a pass on the the *Ṣirāṭ* (Bridge); no one will go across it except with permission from ʿAlī ibn Abī Ṭālib.' ʿAlī said, 'Should I not please you by telling you something regarding yourself and ʿUmar that I heard from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?' He said, 'What is that?' I said, 'The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to me, 'O ʿAlī, do not write permission (i.e. to cross the Bridge) for that person who curses Abū Bakr and ʿUmar,

[1510] Sūrah al-Qaṣaṣ: 26.
[1511] Sūrah Yūsuf: 21.

for they are the leaders of the elder/mature people of the inhabitants of Jannah after the Prophets.'"

Anas said, "When the Khilāfah reached ʿUmar, ʿAlī said to me, 'O Anas, I looked at the course of the pen from Allah سُبْحَانَهُ وَتَعَالَى regarding the universe. I am only pleased with what the knowledge of Allah and His *irādah* (intention) has already decreed; for fear that I may object to something against Allah. I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, 'I am the seal of the Prophets and you, O ʿAlī, are the seal of the *awliyā*' (friends of Allah)'"

Al-Khaṭīb narrates this ḥadīth — from ʿ**Umar ibn Wāṣil** — I heard Sahl ibn ʿAbd Allāh saying — Muḥammad ibn Siwār—my uncle—informed me — Mālik ibn Dīnār narrated to us — al-Ḥasan ibn Abī al-Ḥasan al-Baṣrī informed us — from Anas ibn Mālik...[1512]

Al-Khaṭīb said, "This ḥadīth is *mawḍūʿ* (fabricated). It is from the workings of the storytellers. ʿ**Umar ibn Wāṣil** is responsible for fabricating this ḥadīth, or it was fabricated (by someone else) and then placed on his name. And Allah knows best."

Al-Suyūṭī, Ibn ʿIrāq, and al-Albānī all followed Ibn al-Jawzī in ruling the ḥadīth a fabrication.[1513]

[1512] Al-Khaṭīb: *Tārīkh Baghdād*, 10/356-357.
[1513] Al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/346; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/366; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 2/694.

Ḥadīth 116

الصديقون ثلاثة: حبيب النجار مؤمن آل ياسين الذي قال: وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ [يس: 20]، وحزقيل مؤمن آل فرعون الذي قال: أَتَقْتُلُونَ رَجُلاً أَن يَقُولَ رَبِّيَ اللهُ [غافر: 28]، وعلي بن أبي طالب وهو أفضلهم.

The *Ṣiddīqūn* (especially righteous) are three: Ḥabīb al-Najjār, the believer from the family of Yāsīn; about whom Allah says, "*He said, 'O my people, follow the messengers.'*"[1514] (The second person is) Ḥizqīl, the believer from the family of Firʿawn; about whom Allah says, "*Do you kill a man [merely] because he says, 'My Lord is Allah...'*"[1515] (The third person is) ʿAlī ibn Abī Ṭālib; and he is the most virtuous of them.

Al-Qaṭīʿī and others narrate this ḥadīth — from **ʿAmr ibn Jumayʿ** — from **Ibn Abī Laylā** — from his brother ʿĪsā — from ʿAbd al-Raḥmān ibn Abī Laylā — from his father who said, "The Messenger of Allah ﷺ said..."[1516]

The above wording of the ḥadīth is Ibn ʿAsākir's.

This ḥadīth is *mawḍūʿ* (fabricated).

ʿAmr ibn Jumayʿ al-Kūfī is a *kadhdhāb* (liar) and a *waḍḍāʿ* (fabricator).

His teacher is **Muḥammad ibn ʿAbd al-Raḥmān ibn Abī Laylā** and he is *sayyi' al-ḥifẓ* (possesses a weak memory).

[1514] Sūrah Yāsīn: 20.
[1515] Sūrah Ghāfir: 28.
[1516] Al-Qaṭīʿī: *Zawā'id Faḍā'il al-Ṣaḥābah*, 2/1072-1117.

Ibn Taymiyyah and al-Albānī both ruled the ḥadīth a fabrication.[1517] Ibn Taymiyyah explained this at length in terms of its chain of transmission and *matn* (text).

[1517] Ibn Taymiyyah: *Minhāj al-Sunnah*, 7/223; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 1/355.

Ḥadīth 117

خرج رسول الله صلى الله عليه وسلم إلى المسجد، فقال: إن الله أوحى إلى نبيه موسى: أن ابن لي مسجدا طاهرا لا يسكنه إلا موسى، وهارون، وابنا هارون، وإن الله أوحى إلي: أن ابن لي مسجدا طاهرا لا يسكنه إلا أنا، وعلي، وابنا علي.

The Messenger of Allah ﷺ went to the masjid and said, "Verily Allah sent *waḥī* (revelation) to His Prophet Mūsā, 'Build for me a pure masjid that only Mūsā, Hārūn, and the two sons of Hārūn can reside in.' And verily Allah sent *waḥī* (revelation) to me, 'Build for me a pure masjid that only ʿAlī, the two sons of ʿAlī, and I can reside in.'"

Ibn al-Maghāzilī narrates this ḥadīth — **Aḥmad ibn Muḥammad** informed us *ijāzatan* (he authorized us to transmit the ḥadīth) — ʿUmar ibn Shawdhab narrated to us — Aḥmad ibn ʿĪsā ibn al-Haytham narrated to us — Muḥammad ibn ʿUthmān ibn Abī Shaybah narrated to us — **Ibrāhīm ibn Muḥammad ibn Maymūn** narrated to us — **ʿAlī ibn ʿAyyāsh** narrated to us — from al-Ḥārith ibn Ḥaṣīrah — from ʿAbd ibn Thābit.[1518]

This ḥadīth is *mawḍūʿ* (fabricated).

Ibrāhīm ibn Muḥammad ibn Maymūn is *munkar al-ḥadīth* (unacceptable in ḥadīth).

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

His teacher's name is **Ibn ʿAbd al-Wahhāb**; he is unidentified.

[1518] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 301.

I think ʿ**Alī ibn** ʿ**Ayyāsh's** name is actually **Ibn** ʿ**Ābis**. He is *ḍaʿīf* (weak). In fact, he is *matrūk* (suspected of forgery).

A number of aḥādīth have previously been mentioned with this chain of transmission.

Ibn ʿAsākir narrates this version of the ḥadīth from **Muḥammad ibn** ʿ**Ubayd Allāh ibn Abī Rāfi**ʿ.[1519] He is *matrūk* (suspected of forgery).

Al-Albānī ruled the ḥadīth to be a fabrication.[1520] He suspected Ibn Abī Rāfiʿ for fabricating it.

[1519] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/141.
[1520] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4975.

Ḥadīth 118

كان جبريل يملي على رسول الله صلى الله عليه وسلم، ورسول الله يملي على علي.

Jibrīl used to dictate (revelation) to the Messenger of Allah ﷺ and the Messenger of Allah ﷺ used to dictate to ʿAlī.

Ibn al-Maghāzilī narrates this ḥadīth — Abū Ṭālib Muḥammad ibn Aḥmad ibn ʿUthmān ibn al-Faraj al-Dabthā'ī al-Ṣayrafī informed us — Abū al-Ḥusayn Muḥammad ibn al-Muẓaffar ibn Mūsā ibn ʿĪsā al-Ḥāfiẓ al-Baghdādī narrated to us — ʿAlī ibn al-Ḥasan ibn Sulaymān narrated to us — Ibrāhīm ibn Saʿīd al-Jawharī narrated to us — Ḥusayn ibn Muḥammad ibn Sulaymān ibn Qarm narrated to us — from **ʿAbd al-Jabbār ibn al-ʿAbbās** — from **ʿAmmār al-Duhanī** — from Ibn Abī ʿAqrab — from Umm Salamah...[1521]

Al-Ṭabarānī also narrates this version of the ḥadīth with another chain of transmission from **Sulaymān ibn Qarm**. Except that he said, "'Aqrab bint Afʿā (instead of Ibn Abī ʿAqrab)." [1522]

This ḥadīth is bātil (false).

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

Sulaymān ibn Qarm is *ḍaʿīf* (weak).

ʿAbd al-Jabbār ibn al-ʿAbbās is a *ṣadūq* (sincere). Abū Nuʿaym deemed him a *kadhdhāb* (liar).

ʿAmmār al-Duhanī is a *ṣadūq* (sincere).

[1521] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 302.
[1522] Al-Ṭabarānī: *al-Muʿjam al-Awsaṭ*, 7/7258.

In the first chain of transmission, the name Ibn Abī ʿAqrab appears. In al-Ṭabarānī's version, the name ʿAqrab bint Afʿā appears. This is a case of *iḍṭirāb* (inconsistency) in the chain of transmission.

Ibn Ḥibbān narrates from Abū ʿAwānah, "I heard al-Kalbī saying, 'Jibrīl used to dictate *waḥī* (revelation) to the Prophet ﷺ. When the Prophet ﷺ would enter the toilet (to relieve himself), Jibrīl used to dictate to ʿAlī.'" [1523]

This ḥadīth is *mawḍūʿ* (fabricated). May Allah curse the person responsible for fabricating it.

Al-Kalbī is Muḥammad ibn al-Sā'ib, the *kadhdhāb* (liar).

[1523] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 2/253.

Ḥadīth 119

انقض كوكب على عهد رسول الله صلى الله عليه وسلم، فقال رسول الله صلى الله عليه وسلم: انظروا إلى هذا الكوكب، فمن انقض في داره فهو الخليفة من بعدي. فنظروا فإذا هو قد انقض في منزل علي !فأنزل الله تعالى:

وَالنَجْمِ إِذَا هَوَىٰ مَا ضَلَ صَاحِبُكُمْ وَمَا غَوَىٰ وَمَا يَنطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ [النجم: 1-4]

A star disappeared in the time of the Messenger of Allah ﷺ, and so the Messenger of Allah ﷺ said, "Look at this star; whosoever's house it disappears by, he is the Khalīfah after me." They looked and found that it disappeared by the house of ʿAlī! Allah revealed, "*By the star when it descends, your companion [Muḥammad] has not strayed, nor has he erred, nor does he speak from [his own] inclination. It is not but a revelation revealed.*"" [1524]

This ḥadīth is narrated from Anas and Ibn ʿAbbās رضي الله عنهما.

The Ḥadīth of Anas

Ibn al-Maghāzilī and others narrate this version of the ḥadīth — from **Sulaymān ibn Aḥmad al-Mālikī** — **Abū Quḍāʿah Rabīʿah ibn Mūḥammad al-Ṭāʾī** narrated to us — **Thawbān Dhū al-Nūn** narrated to us — **Mālik ibn Ghassān al-Nahshalī** narrated to us — Thābit narrated to us — from Anas... [1525]

Mālik ibn Ghassān is unidentified.

[1524] Sūrah al-Najm: 1-4.
[1525] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 313.

Thawbān Dhū al-Nūn is *ḍaʿīf* (weak).

Abū Quḍāʿah Rabīʿah ibn Mūḥammad al-Ṭāʾī is *matrūk* (suspected of forgery).

Sulaymān ibn Aḥmad is al-Malṭī al-Miṣrī. Al-Dāraquṭnī and al-Khaṭīb deemed him a *kadhdhāb* (liar).

Al-Dhahabī and Ibn Ḥajar both said that this report is *bāṭil* (false).[1526] Ibn al-Jawzī mentioned this ḥadīth in his work on fabrications.[1527]

The Ḥadīth of Ibn ʿAbbās

This version of the ḥadīth has the following two chains of transmission:

1. Ibn ʿAsākir and others narrate this version of the ḥadīth.[1528] Ibn ʿAsākir said, "This ḥadīth is *munkar* (unacceptable); all the narrators between Abū ʿUmar and Hushaym are *majhūl* (unknown) and unidentified."

   Hushaym is a *mudallis*[1529] (obfuscates when he narrates) and he is narrating using the word *ʿan* (from).

2. Ibn al-Jawzī narrates this version of the ḥadīth — from Muḥammad ibn Marwān — from al-Kalbī — from Abū Ṣāliḥ — from Ibn ʿAbbās.[1530]

   Ibn al-Jawzī writes:

   > There is no doubt that this ḥadīth is *mawḍūʿ* (fabricated). How silly is the person who fabricated it! And how far-fetched is what he said! The chain of transmission contains darkness: Abū Ṣāliḥ Bādhām is a *kadhdhāb* (liar). Similar is the case with al-Kalbī and

[1526] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/45; Ibn Ḥajar: *Lisān al-Mīzān*, 2/449.
[1527] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/373.
[1528] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/392.
[1529] For an explanation of this term, please see p. 878 onwards [translator's note]
[1530] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/372.

> Muḥammad ibn Marwān al-Suddī. The person suspected of fabricating this ḥadīth is al-Kalbī... The strange thing that the fabricator overlooked is: How can he make up something that does not make sense to the mind; the star landed in a house such that it could be seen! From the fabricator's stupidity is that he falsely attributed this ḥadīth to Ibn ʿAbbās; Ibn ʿAbbās was only two years old at the time of the *Miʿrāj* (Ascension). How could he have possibly witnessed that and narrated it? [1531]

The following people followed Ibn al-Jawzī in ruling the ḥadīth a fabrication: al-Dhahabī, Ibn Ḥajar, al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī. [1532]

Another indication that the ḥadīth is a lie is the fact that if a star landed by the house of ʿAlī, all of Makkah and its surrounding areas would have been destroyed.

In short, the ḥadīth is *mawḍūʿ* (fabricated) and not authentic, as mentioned by the *ḥuffāẓ* (ḥadīth masters).

[1531] Ibid., 1/373.

[1532] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/45; Ibn Ḥajar: *Lisān al-Mīzān*, 2/449; al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/326; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/356; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 321.

Ḥadīth 120

قرأ أصبغ بن نباتة على علي: وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُوْرِهِمْ ذُرِّيَتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوْا بَلَىٰ [الأعراف: 172]، وقال: فبكى علي رضي الله عنه، وقال: إني لأذكر الوقت الذي أخذ الله تعالى علي فيه الميثاق.

Asbagh ibn Nabātah read the following verse to ʿAlī, "*And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], 'Am I not your Lord?' They said, 'Yes, we have testified.*"[1533] ʿAlī began crying and said, "Verily I remember the time in which Allah سُبْحَانَهُ وَتَعَالَىٰ took this covenant from me."

Ibn al-Maghāzilī narrates — **Abū al-Ḥasan Aḥmad ibn al-Muẓaffar al-ʿAṭṭār** informed us — **Abū ʿAbd Allāh al-Ḥusayn ibn Khalaf ibn Muḥammad al-Dāwūdī** narrated to us — **Abū Muḥammad al-Ḥasan ibn Muḥammad al-Talʿakbarī** narrated to us — **Ṭāhir ibn Sulaymān ibn Zamīl al-Nāqid** narrated to us — **Abū ʿAlī al-Ḥusayn ibn Ibrāhīm** narrated to us — **al-Ḥasan ibn ʿAlī** narrated to us — **al-Ḥasan ibn Ḥasan al-Sukkarī** narrated to us — Ibn Hind narrated to us — from **Ibn Samāʿah** — from Jaʿfar ibn Muḥammad — from his father, Muḥammad ibn ʿAlī — from his father, ʿAlī ibn al-Ḥusayn — from his father, al-Ḥusayn ibn ʿAlī — from his father, ʿAlī...[1534]

This ḥadīth is *bāṭil* (false) and *mawḍūʿ* (fabricated). Most of the narrators beneath Jaʿfar are unidentified and unknown.

[1533] Sūrah al-Aʿrāf: 172.
[1534] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 319.

Ḥadīth 121

رأيت النبي صلى الله عليه وسلم أخذ بيد علي، وهو يقول: الله وليي وأنا وليك، ومعاد من عاداك، ومسالم من سالمت.

I saw the Prophet ﷺ taking hold of the hand of ʿAlī while saying, "Allah is my *walī* (protector) and I am your *walī* (protector); and I am the enemy of the person who shows enmity towards you and I am at peace with whoever is at peace with you."

Ibn ʿAdī narrates this ḥadīth — Abū Yaʿlā narrated to us — **Zakariyyā ibn Yaḥyā al-Kisā'ī** narrated to us — **ʿAlī ibn al-Qāsim** narrated to us — from **Muʿallā ibn ʿIrfān** — from Shaqīq —from ʿAbd Allāh ibn Masʿūd...[1535]

This ḥadīth is *mawḍūʿ* (fabricated).

Zakariyyā ibn Yaḥyā al-Kisā'ī is *matrūk* (suspected of forgery). This is the same person regarding whom Ibn Maʿīn said, "He deserves to have a well dug for him to be thrown in."

ʿAlī ibn al-Qāsim is *ḍaʿīf* (weak).

Muʿallā ibn ʿIrfān is *matrūk* (suspected of forgery).

Al-Shajarī and **Ibn al-Maghāzilī** also narrate this ḥadīth — from **Isḥāq ibn Bishr** — **Jaʿfar ibn Saʿīd al-Kāhilī** narrated to us — from al-Aʿmash — from Abū Wā'il — from ʿAbd Allāh ibn Masʿūd...[1536]

Most of the narrators beneath al-Aʿmash are unidentified.

Isḥāq ibn Bishr al-Kāhilī is a *kadhdhāb* (liar) and a *waḍḍāʿ* (fabricator).

[1535] Ibn ʿAdī: *al-Kāmil*, 3/215.
[1536] Al-Shajarī: *al-Amālī*, 1/695; Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 323.

Ḥadīth 122

أتاني جبريل عليه السلام فقال: تختموا بالعقيق، فإنه أول حجر شهد لله بالوحدانية، ولي بالنبوة، ولعلي بالوصية، ولولده بالإمامة، ولشيعته بالجنة.

Jibrīl عَلَيْهِ ٱلسَّلَامُ came to me and said, "Wear rings with *aqīq* (quartz), for it was the first stone to testify to Allah's oneness, my Prophethood, the *wilāyah* of ʿAlī, the *imāmah* (leadership) of his son, and (it testified) to the fact that his *Shīʿah* (Followers) will enter Jannah."

Ibn al-Maghāzilī narrates — al-Qāḍī Abū Tamām ʿAlī ibn Muḥammad ibn al-Ḥusayn informed us — al-Qāḍī Abū al-Faraj Aḥmad ibn ʿAlī ibn Jaʿfar ibn al-Muʿallā al-Khuyūṭī informed us *idhnan* (he authorized us to transmit this ḥadīth) — **Abū al-Ṭayyib Muḥammad ibn Ḥubaysh ibn ʿAbd Allāh ibn Hārūn al-Nīlī** narrated to me in al-Ṭirāz in Wāsiṭ in the year 331 — **al-Musharraf ibn Saʿīd al-Dhāriʿ** informed us — Ibrāhīm ibn al-Mundhir al-Ḥizāmī narrated to us — Sufyān ibn Ḥamzah al-Aslamī narrated to us — from Kathīr ibn Zayd who said, "Al-Aʿmash entered the presence of al-Manṣūr. Al-Manṣūr was seated at that time listening to the grievances/injustices/complaints (*maẓālim*) of the people. When he noticed him, he said to him, 'O Sulaymān, come to the front!' He said, "I will sit where you are seated." Then he said, "Al-Ṣādiq narrated to me — al-Bāqir narrated to me — al-Sajjād narrated to me — al-Shahīd narrated to me — al-Taqī narrated to me—he is the *waṣī* (advisor) ʿAlī ibn Abī Ṭālib—and said, 'The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ narrated to me...'" and then he went on and mentioned the ḥadīth. Then he said, "The people turned their heads towards him." It was said to him, "You mentioned a people who we do not know." He said, "Al-Ṣādiq is Jaʿfar ibn Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn ʿAlī ibn Abī Ṭālib. Al-Bāqir is Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn ʿAlī ibn Abī

Ṭālib. Al-Sajjād is ʿAlī ibn al-Ḥusayn ibn ʿAlī ibn Abī Ṭālib. Al-Shahīd is al-Ḥusayn ibn ʿAlī. Al-Waṣī is al-Taqī ʿAlī ibn Abī Ṭālib.'" [1537]

This ḥadīth is evidently fabricated; it is a lie attributed to the Messenger of Allah ﷺ.

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

Al-Nīlī could not be traced, perhaps he is the problem of the ḥadīth.

I could not trace **al-Musharraf ibn Saʿīd al-Dhāriʿ**. And Allah knows best.

[1537] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 326.

Ḥadīth 123

كنت عند النبي صلى الله عليه وسلم، فسئل عن علي، فقال: قسمت الحكم عشرة أجزاء، فأعطي علي تسعة أجزاء، والناس جزء واحدا.

I was with the Prophet ﷺ when he was asked about ʿAlī. He said, "Wisdom was divided into ten parts; ʿAlī was given nine parts and everyone else shared the remaining one part."

Abū Nuʿaym narrates this ḥadīth from Ibn Masʿūd.[1538]

I have explained that this ḥadīth is *mawḍūʿ* (fabricated) in my refutation against al-Ghumārī when he authenticated the ḥadīth "I am the city of knowledge..." There is no need to repeat it here.

[1538] Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 1/64.

Ḥadīth 124

أتى عمر رجلان فسألاه عن طلاق العبد، فانتهى إلى حلقة فيها رجل أصلع، فقال: يا أصلع كم طلاق العبد؟ فقال له بأصبعيه هكذا، وحرك السبابة والتي تليها، فالتفت إليه فقال: اثنتين، فقال أحدهما: سبحان الله جئناك وأنت أمير المؤمنين فسألناك، فجئت إلى رجل والله ما كلمك، قال: ويلك! تدري من هذا؟ هذا علي بن أبي طالب، سمعت رسول الله صلى الله عليه وسلم يقول: لو أن السماوات والأرضين وضعتا في كفة، ووضع إيمان علي في كفة لرجح إيمان علي.

Two men came to ʿUmar asking him about an issue concerning the divorce of a slave. He came to the end of the gathering where there was a bald man. He said, "O bald man, how many divorces does a slave have?" The man responded to him by moving his index and middle fingers. He turned to him and said, "Two." One of the two men said, "*Subḥān Allāh*. We came to you as Amīr al-Mu'minīn and asked you. You went to a man and, by Allah, he did not even speak to you (he simply indicated with his fingers)." He said, "Woe unto you! Do you know who this is? This is ʿAlī ibn Abī Ṭālib. I heard the Messenger of Allah ﷺ say, 'If the Heavens and the worlds were placed on one side of a scale and the īmān of ʿAlī was placed on the other side, the īmān of ʿAlī would be weightier.'"

This ḥadīth is narrated by **Ibn al-Maghāzilī** — **Aḥmad ibn Muḥammad ibn ʿAbd al-Wahhāb ibn Ṭāwān** informed us *ijāzatan* (he authorized us to narrate this ḥadīth) — Abū Aḥmad ʿUmar ibn ʿAbd Allāh ibn Shawdhab al-Muqri' informed us — **Muḥammad ibn ʿUthmān** narrated to us — **Muḥammad ibn Sulaymān** narrated to us — **Jaʿfar ibn Muḥammad ibn Ḥakīm** narrated to us — from **Ibrāhīm ibn ʿAbd al-**

Ḥamīd — from Raqabah ibn Maṣqalah ibn ʿAbd Allāh — from **his father** — from **his grandfather**...[1539]

This chain of transmission is *bāṭil* (false). It contains numerous *majhūl* (unknown) narrators and its *matn* (text) is *munkar* (unacceptable).

I have mentioned previously that **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).

His teacher was careless in ḥadīth.

Muḥammad ibn ʿUthmān and everyone above him could not be traced.

Raqabah ibn Maṣqalah is a *thiqah* (reliable); however, his father could not be traced.

Ibn ʿAsākir also narrates this version of the ḥadīth.[1540] However, most of the narrators in the chain of transmission are unidentifiable.

Ibn ʿAsākir narrates this ḥadīth in another place with a chain of transmission that is *sāqiṭ* (wholly unreliable), as I have explained in the original work.[1541]

In short, the ḥadīth is *mawḍūʿ* (fabricated). Sheer fanaticism and extremism caused someone to fabricate this ḥadīth. All of its chains of transmission revolved around unknown and disastrous narrators.

[1539] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 330.
[1540] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/340.
[1541] Ibid., 42/341.

Ḥadīth 125

اشتد غضب الله وغضبي على من أهرق دمي، وآذاني في عترتي.

My anger and the anger of Allah intensify against a person who causes my blood to flow and harms my ʿ*itrāh* (family).

This ḥadīth is narrated by Ibn ʿAdī — **Muḥammad ibn Muḥammad ibn al-Ashʿath** narrated to us — **Mūsā ibn Ismāʿīl ibn Mūsā ibn Jaʿfar ibn Muḥammad** narrated to me — **my father** narrated to me — from his father — from his grandfather, Jaʿfar — from his father — from his grandfather, ʿAlī ibn al-Ḥusayn — from his father — from ʿAlī who said, "The Messenger of Allah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said..."[1542]

Muḥammad ibn Muḥammad ibn al-Ashʿath al-Kūfī was accused of fabricating ḥadīth by al-Dāraquṭnī and Ibn ʿAdī.

Mūsā ibn Ismāʿīl and **his father** could not be traced.

Ibn al-Maghāzilī and others narrate this ḥadīth — from **Bishr ibn al-Hudhayl** — **Abū Isrāʾīl** narrated to me — from ʿ**Aṭiyyah** — from Abū Saʿīd *marfūʿan* (attributed to the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ)...[1543]

The chain of transmission is *wāh* (feeble) and it is replete with defects:

- ʿ**Aṭiyyah al-ʿAwfī** is *ḍaʿīf* (weak) and a *mudallis*[1544] (obfuscates when he narrates).
- **Abū Isrā ʾīl** is **Ismāʿīl ibn Khalīfah.** He is *ḍaʿīf* (weak).

[1542] Ibn ʿAdī: *al-Kāmil*, 6/301-302.
[1543] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 334.
[1544] For an explanation of this term, please see p. 878 onwards [translator's note]

- **Bishr ibn al-Hudhayl's** biography is mentioned by Ibn Abī Ḥātim; however, he does not mention anything regarding his status as a narrator.[1545]

Al-Shawkānī mentions this ḥadīth in his work on fabrications.[1546]

Ibn Taymiyyah explained at length how this ḥadīth is very weak and feeble.[1547]

[1545] Ibn Abī Ḥātim: *al-Jarḥ wa al-Taʿdīl*, 2/370.
[1546] Al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 343.
[1547] Ibn Taymiyyah: *Minhāj al-Sunnah*, 4/586.

Ḥadīth 126

إني لا أحل لأحد أن يتكنى بكنيتي، ولا يتسمى باسمي، إلا مولود لعلي، من غير ابنتي فاطمة عليها السلام، فقد نحلته اسمي وكنيتي، وهو محمد بن علي. قال جعفر بن محمد: يعني ابن الحنفية.

I do not permit anyone to keep my *kunyah* (agnomen) nor my name except for the children of ʿAlī that are not from Fāṭimah. Verily he has been gifted with my name and my *kunyah*—he is Muḥammad ibn ʿAlī. Jaʿfar ibn Muḥammad said, "That is Ibn al-Ḥanafiyyah."

This ḥadīth is narrated by **Ibn al-Maghāzilī** — Abū al-Ḥasan Aḥmad ibn al-Muẓaffar informed us — Abū Muḥammad ibn ʿAbd Allāh ibn Muḥammad ibn ʿUthmān al-Muzanī (known as Ibn al-Saqqā' al-Ḥāfiẓ) informed us — **Muḥammad ibn Muḥammad ibn al-Ashʿath** informed us — **Mūsā ibn Ismāʿīl** informed me — **my father** informed us — from his father— from his grandfather, Jaʿfar ibn Muḥammad — from his father — from his grandfather, ʿAlī ibn al-Ḥusayn — from his father — from his grandfather, ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1548]

This ḥadīth is *mawḍūʿ* (fabricated).

Muḥammad ibn Muḥammad ibn al-Ashʿath is suspected of fabricating ḥadīth.

Mūsā ibn Ismāʿīl is **Ibn Mūsā ibn Jaʿfar ibn Muḥammad**. He and **his father** could not be traced.

Ibn al-Maghāzilī, as mentioned previously, is *ḍaʿīf* (weak).

[1548] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 336.

Ḥadīth 127

أعطينا أهل البيت سبعة، لم يعطها أحد قبلنا، ولا يعطاها أحد بعدنا: الصباحة، والفصاحة، والسماحة، والشجاعة، والحلم، والعلم، والمحبة من النساء.

We, the *Ahl al-Bayt* (Members of the House) were given seven things; no one before us nor after us was given it: beauty, eloquence, generosity, bravery, forbearance, knowledge, and love of women.

Ibn al-Maghāzilī narrates this ḥadīth — Abū al-Ḥasan Aḥmad ibn al-Muẓaffar informed us — Abū Muḥammad ʿAbd Allāh ibn Muḥammad ibn ʿUthmān al-Muzanī (known as Ibn al-Saqqā' al-Ḥāfiẓ) informed us — **Muḥammad ibn Muḥammad ibn al-Ashʿath** informed us — **Mūsā ibn Ismāʿīl** narrated to me — **my father** narrated to us — from his father — from his grandfather, Jaʿfar ibn Muḥammad — from his father — from his grandfather, ʿAlī ibn al-Ḥusayn — from his father — from his grandfather, ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1549]

This chain of transmission is *bāṭil* (false).

Muḥammad ibn Muḥammad ibn al-Ashʿath, as mentioned previously, is a *kadhdhāb* (liar) and a *waḍḍāʿ* (fabricator).

Mūsā ibn Ismāʿīl is **Ibn Mūsā ibn Jaʿfar ibn Muḥammad**. He and **his father** could not be traced.

Ibn al-Maghāzilī, as mentioned previously, is *ḍaʿīf* (weak).

[1549] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 337.

Ḥadīth 128

من صلى على محمد، وعلى آل محمد، مائة مرة، قضى الله تعالى له مائة حاجة.

Whoever sends salutations upon Muḥammad and the Family of Muḥammad one hundred times, Allah will fulfill one hundred of his needs.

Ibn al-Maghāzilī narrates — **Abū al-Ḥasan Aḥmad ibn al-Muẓaffar** informed us — Abū Muḥammad ʿAbd Allāh ibn Muḥammad ibn ʿUthmān al-Muzanī (known as Ibn al-Saqqā' al-Ḥāfiẓ) informed us — **Muḥammad ibn Muḥammad ibn al-Ashʿath** informed us — **Mūsā ibn Ismāʿīl** narrated to me — **my father** narrated to us — from his father — from his grandfather, Jaʿfar ibn Muḥammad — from his father — from his grandfather, ʿAlī ibn al-Ḥusayn — from his father — from his grandfather, ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1550]

Muḥammad ibn Muḥammad ibn al-Ashʿath, as mentioned previously, is a *kadhdhāb* (liar) and a *waḍḍāʿ* (fabricator).

Mūsā ibn Ismāʿīl is **Ibn Mūsā ibn Jaʿfar ibn Muḥammad**. He and **his father** could not be traced.

Ibn al-Maghāzilī, as mentioned previously, is *ḍaʿīf* (weak).

No one has regarded his teacher as a *thiqah* (reliable).

[1550] Ibid., ḥadīth no. 338.

Ḥadīth 129

يا علي إن شيعتنا يخرجون من قبورهم يوم القيامة على ما بهم من العيوب، والذنوب، وجوههم كالقمر في ليلة البدر، وقد فرجت عنهم الشدائد، وسهلت لهم الموارد، وأعطوا الأمن والأمان، وارتفعت عنهم الأحزان، يخاف الناس ولا يخافون، ويحزن الناس ولا يحزنون، شرك نعالهم تتلألأ نورا، على نوق بيض لها أجنحة، قد ذللت من غير مهانة، ونجبت من غير رياضة، أعناقها من ذهب أحمر، ألين من الحرير، لكرامتهم على الله عز وجل.

O ʿAlī, verily our *shīʿah* (followers) will emerge from their graves on the Day of Resurrection with their faces (shining) like the full moon—despite their shortcomings and sins. Difficulties will be removed from them and resources/sustenance will be made easy for them. They will be granted safety and protection. All of their sadness will be removed from them. People will be in fear (on that Day) while they will have no fear. People will be sad while they will be not. The straps of their sandals will shine with *nūr* (light). They will be on white she-camels that have wings. They will be humble and tamed without being degraded. They will be distinguished without any training. Their necks will be from red gold, softer than silk; because of their honorable status with Allah سُبْحَانَهُ وَتَعَالَى.

Ibn al-Maghāzilī and Ibn al-Jawzī narrate this ḥadīth — from **Muḥammad ibn ʿAlī al-Kindī** — **Muḥammad ibn Sālim** narrated to me — Jaʿfar ibn Muḥammad narrated to us — Muḥammad ibn ʿAlī narrated to me — ʿAlī ibn al-Ḥusayn narrated to me — al-Ḥusayn ibn ʿAlī narrated to me — ʿAlī ibn Abī Ṭālib narrated to me from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ...[1551]

[1551] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 339; Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 2/7.

Muḥammad ibn ʿAlī al-Kindī was regarded as *ḍaʿīf* (weak) by al-Azdī. Al-Dāraquṭnī regarded him as lenient.

Muḥammad ibn Sālim al-Hamdānī is *matrūk* (suspected of forgery).

Ibn al-Jawzī, al-Shawkānī, and al-Haytamī all ruled the ḥadīth a fabrication.[1552]

Al-Dhahabī said, "This chain of transmission is *muẓlim* (murky) and its *matn* (text) is a lie. The fabrications (in this regard) are numerous. The Family of Muḥammad ﷺ is greater and nobler than that. May Allah disgrace those that lie against their Prophet ﷺ."[1553]

[1552] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 2/7; al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 343; al-Haytamī: *al-Ṣawāʿiq al-Muḥriqah*, 2/500.
[1553] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 155.

Ḥadīth 130

أحب إخواني إلي علي بن أبي طالب، وأحب أعمامي إلي حمزة بن عبد المطلب.

The most beloved of my brothers to me is ʿAlī ibn Abī Ṭālib. And the most beloved of my uncles to me is Ḥamzah ibn ʿAbd al-Muṭṭalib.

Ibn al-Maghāzilī narrates — **Abū al-Ḥasan Aḥmad ibn al-Muẓaffar** informed us — ʿAbd Allāh ibn Muḥammad al-Ḥāfiẓ informed us — **Muḥammad ibn Muḥammad** informed us — **Mūsā ibn Ismāʿīl** narrated to me — **my father** narrated to us — from his father — from his grandfather, Jaʿfar ibn Muḥammad — from his father — from his grandfather, ʿAlī ibn al-Ḥusayn — from his father — from his grandfather, ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1554]

This ḥadīth is *mawḍūʿ* (fabricated).

Ibn al-Maghāzilī, as mentioned previously, is *ḍaʿīf* (weak).

Muḥammad ibn Muḥammad ibn al-Ashʿath, as mentioned previously, is suspected of fabricating ḥadīth.

Mūsā ibn Ismāʿīl is **Ibn Mūsā ibn Jaʿfar ibn Muḥammad**. He and **his father** could not be traced.

Al-Daylamī includes this ḥadīth in his collection with a chain of transmission from **ʿAmr ibn Thābit ibn Hurmuz al-Kūfī**.[1555] He is *matrūk* (suspected of forgery) and has been accused of lying.

[1554] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 342.
[1555] Al-Daylamī: *Musnad al-Firdaws*, 2/116.

Al-Albānī included this ḥadīth is his work and said it is *mawḍūʿ* (fabricated).[1556]

[1556] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 8/3562.

Ḥadīth 131

إن الله عز وجل أوحى إلى موسى عليه السلام أن ابن مسجدا طاهرا، لا يكون فيه غير موسى وهارون، وابني هارون شبر وشبير، وإن الله أمرني أن ابن مسجدا طاهرا، لا يكون فيه غيري، وغير أخي علي، وغير ابني الحسن والحسين رضي الله عنهما.

Verily Allah sent revelation to Mūsā that he should build a pure masjid in which only Mūsā, Hārūn, and the two sons of Hārūn—Shabar and Shubayr—can reside in. And verily Allah ordered me to build a pure masjid in which only my brother ʿAlī, my two (grand) children Ḥasan and Ḥusayn, and I can reside in.

Ibn al-Maghāzilī narrates this ḥadīth — Aḥmad ibn al-Muẓaffar al-ʿAṭṭār informed us — ʿAbd Allāh ibn Muḥammad al-Ḥāfiẓ informed us — **Muḥammad ibn Muḥammad** narrated to us — **Mūsā ibn Ismāʿīl** narrated to us — **my father** narrated to us — from his father — from his grandfather, Jaʿfar ibn Muḥammad — from his father — from his grandfather, ʿAlī ibn al-Ḥusayn — from his father — from his grandfather, ʿAlī ibn Abī Ṭālib who said, "The Messenger of Allah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said..."[1557]

As mentioned in the previous ḥadīth, this chain of transmission is *mawḍūʿ* (fabricated) and *bāṭil* (false).

[1557] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 343.

Ḥadīth 132

سئل عن قوله عز وجل:

وَعَدَ اللهُ الَّذِيْنَ أٰمَنُوا وَعَمِلُوا الصَالِحَاتِ لَهُم مَغْفِرَةٌ وَأَجْرٌ عَظِيْمٌ [المائدة: 9]، قال: سأل قوم النبي صلى الله عليه وسلم فقالوا: فيمن نزلت هذه الآية يا نبي الله؟ قال: إذا كان يوم القيامة عقد لواء من نور أبيض، فإذا مناد: ليقم سيد المؤمنين، ومعه الذين آمنوا بعد بعث محمد، فيقوم علي بن أبي طالب، فيعطى اللواء من النور الأبيض بيده، تحته جميع السابقين الأولين من المهاجرين والأنصار، لا يخالطهم غيرهم، حتى يجلس على منبر من نور رب العزة، ويعرض الجميع عليه رجلا رجلا ، فيعطى أجره ونوره، فإذا أتى على آخرهم، قيل لهم: قد عرفتم موضعكم ومنازلكم من الجنة، إن ربكم يقول: عندي مغفرة وأجر عظيم، يعني الجنة، فيقوم علي والقوم تحت لوائه معهم حتى يدخل بهم الجنة، ثم يرجع إلى منبره، فلا يزال يعرض عليه جميع المؤمنين، فيأخذ نصيبه منهم إلى الجنة، وينزل أقواما إلى النار، فذلك قوله تعالى: وَالَذِيْنَ أٰمَنُوْا بِاللهِ وَرُسُلِهِ أُولٰئِكَ هُمُ الصِّدِّيْقُوْنَ وَالشُّهَدَاءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُوْرُهُمْ [الحديد: 19]

يعني السابقين الأولين من المؤمنين، وأهل الولاية له وَالَذِيْنَ كَفَرُوْا وَكَذَبُوْا بِأٰيَاتِنَا أُولٰئِكَ أَصْحَابُ الْجَحِيْمِ [الحديد: 19] ، يعني بالولاية بحق علي، وحق علي الواجب على العالمين.

Ibn ʿAbbās was asked about Allah's words, "*Allah has promised those who believe and do righteous deeds [that] for them there is forgiveness and great reward.*" [1558] He said, "A group of people asked the Prophet ﷺ and said, 'Concerning who was this verse revealed, O Prophet of Allah?' He said, 'On the Day of Resurrection, a standard of white *nūr* (light) will be tied. A caller will suddenly call out: The *sayyid* (master) of the believers should stand; and along with him

[1558] Sūrah al-Mā'idah: 9.

all those who believed after the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was sent. ʿAlī ibn Abī Ṭālib will stand and he will be given the standard of white *nūr* (light) in his hand. Underneath the standard will be all of the *Sābiqīn* and *Awwalīn* (first forerunners) from the *Muhājirīn* and the *Anṣār*; no one else will mix with them. Eventually, he will sit on a pulpit (made) from the *nūr* (light) of the Lord of might (*Rabb al-ʿIzzah*). Everyone will appear before him, one by one. Each will be given their reward and nūr (light). When he comes to the last of them, it will be said to them, 'You know your positions and places in Jannah; verily your Lord says: I have with me forgiveness and a great reward, i.e. Jannah.' ʿAlī will stand while the people will be underneath his standard until he enters Jannah with them. Thereafter, he will return to this pulpit; all of the believers will continue presenting themselves to him, while he takes his share from them to Jannah. He will place a group of people in the Fire (of Jahannam). This is in reference to (the verse) '*And those who have believed in Allah and His messengers - those are [in the ranks of] the supporters of truth and the martyrs, with their Lord. For them is their reward and their light*'[1559] i.e. the first forerunners from the believers and the people of *wilāyah*. '*But those who have disbelieved and denied Our verses - those are the companions of Hellfire*'[1560] i.e. disbelieve and deny the *wilāyah* of ʿAlī; and the right of ʿAlī is compulsory on the worlds."

Ibn al-Maghāzilī narrates this ḥadīth — al-Ḥasan ibn Aḥmad ibn Mūsā informed us — Hilāl ibn Muḥammad narrated to us — **Ismāʿīl ibn ʿAlī ibn ʿAlī ibn Razīn ibn ʿUthmān** narrated to us — my father narrated to us — my brother **Daʿbal ibn ʿAlī** narrated to us — **Mujāshiʿ** narrated to

[1559] Sūrah al-Ḥadīd: 19.
[1560] Ibid.

us — from ʿ**Umar ibn Maysarah ibn ʿAbd al-Karīm al-Jazarī** — from Saʿīd ibn Jubayr — from Ibn ʿAbbās...[1561]

This ḥadīth is *bāṭil* (false) and *mawḍūʿ* (fabricated).

The aforementioned **Ismāʿīl** is suspected of fabricating ḥadīth.

Daʿbal ibn ʿAlī al-Khuzāʿī possesses unacceptable reports.

I think **Mujāshiʿ** is **Ibn ʿAmr**, the *kadhdhāb* (liar).[1562]

His teacher could not be traced.

[1561] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 369.
[1562] Ibn Ḥajar: *Lisān al-Mīzān*, 5/15.

Ḥadīth 133

أخذ رسول الله صلى الله عليه وسلم بيدي، وأخذ بيد علي، فصلى أربع ركعات، ثم رفع يده إلى السماء، فقال: اللهم سألك موسى بن عمران، وإن محمدا سألك أن تشرح لي صدري، وتيسر لي أمري، وتحل عقدة من لساني، يفقهوا قولي، واجعل لي وزيرا من أهلي! عليا اشدد به أزري، وأشركه في أمري.! قال ابن عباس: فسمعت مناديا ينادي: يا أحمد! قد أوتيت ما سألت. فقال النبي: يا أبا الحسن ارفع يدك إلى السماء، وادع ربك، وسله يعطك، فرفع علي يده إلى السماء، وهو يقول: اللهم اجعل لي عندك عهدا، واجعل لي عندك ودا. فأنزل الله على نبيه

إِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا [مريم: 96]

فتلاها النبي صلى الله عليه وسلم على أصحابه، فعجبوا من ذلك عجبا شديدا، فقال النبي صلى الله عليه وسلم مم تعجبون؟ إن القرآن أربعة أرباع: فربع فينا أهل البيت خاصة، وربع في أعدائنا، وربع حلال وحرام، وربع فرائض وأحكام، والله أنزل في علي كرائم القرآن.

(Ibn ʿAbbās said) The Messenger of Allah ﷺ took me by my hand and took ʿAlī by his hand. He read four rakaʿāt of ṣālāh and then he raised his hands to the sky and said, "O Allah, Mūsā ibn ʿImrān asked You and verily Muḥammad asked You to 'expand my chest for me, make easy for me my affair, and untie the knot from my tongue so that they can understand my speech, and make for me a wazīr (minister) from my family! Increase through ʿAlī my strength, and let him share my strength." Ibn ʿAbbās said, "I heard a caller call out, 'O Aḥmad! You have been given what you have asked for.' The Prophet ﷺ said, 'O Abū al-Ḥasan, raise your hand to the sky and supplicate to your Lord; ask Him (and) He will give you.' ʿAlī raised his hand to sky and said, 'O Allah, grant me a promise with You and grant me affection with You.' And so Allah revealed unto His Prophet (the verse), '*Indeed, those who have*

believed and done righteous deeds - the Most Merciful will appoint for them affection.' [1563] The Prophet ﷺ recited the verse to his Companions and it amazed them very much. The Prophet ﷺ said, 'What amazes you? Verily the Qur'ān is four parts: one- fourth regarding us, the *Ahl al-Bayt* specifically; one-fourth regarding our enemies; one-fourth regarding *ḥalāl* and *ḥarām*; and one-fourth regarding inheritance and other (miscellaneous) rulings. By Allah, the most precious parts of the Qur'ān were revealed regarding ʿAlī.'"

This ḥadīth is narrated from Ibn ʿAbbās with the following two chains of transmission:

1. **Ibn al-Maghāzilī** narrates this ḥadīth — **Abū Isḥāq Ibrāhīm ibn Ṭalḥah ibn Ghassān ibn al-Nuʿmān al-Kāzarūnī** informed us *ijāzatan* (he authorized us to transmit this ḥadīth) — **ʿUmar ibn Muḥammad ibn Yūsuf** narrated to them — **Abū Isḥāq 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 Jaʿfar — **my father** narrated to me — from Shuʿbah from al-Ḥakam — from ʿIkrimah — from Ibn ʿAbbās...[1564]

   This ḥadīth is undoubtedly *mawḍūʿ* (fabricated). **Everyone beneath Shuʿbah** 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 mentioned in *al-Jarḥ wa al-Taʿdīl*.[1565] Abū Ḥātim says, "He is *majhūl* (unknown) and his father is similarly *majhūl*." [1566]

[1563] Sūrah Maryam: 96.
[1564] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 375.
[1565] Ibn Abī Ḥātim: *al-Jarḥ wa al-Taʿdīl*, 3/48.
[1566] Ibid., 2/449.

Ibn al-Maghāzilī is *ḍaʿīf* (weak).

2. Al-Thaʿlabī narrates this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).[1567]

   Al-Ḥimmānī is accused of *sariqat al-ḥadīth*[1568] (appropriating ḥadīth).

   Qays's son inserted ḥadīth into his father's collection that were not his.

   ʿ**Abbād** is ʿ**Abāyah ibn Ribʿī**. 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 *sāqiṭ* (wholly unreliable)."[1569]

   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 *sāqiṭ* (wholly unreliable).

[1567] Al-Thaʿlabī: *Tafsīr al-Thaʿlabī*, 4/80.
[1568] For an explanation of this term, please see p. 878 onwards [translator's note]
[1569] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/673.

Ḥadīth 134

يا علي إن الله عز وجل قد غفر لك، ولأهلك، ولشيعتك، ولمحبي شيعتك، فأبشر، فإنك الأنزع البطين، المنزوع من الشرك، البطين من العلم.

O ʿAlī, verily Allah سُبْحَانَهُوَتَعَالَى has forgiven you, your family, your followers, and the admirers of your followers. Rejoice, for verily you are *al-Anzaʿ al-Baṭīn*, free from polytheism, and you possess abundant knowledge.

Ibn al-Maghāzilī narrates this ḥadīth — Abū Isḥāq ibn Ghassān al-Daqqāq al-Baṣrī informed us (in what he wrote to me) — Abū ʿAlī al-Ḥusayn ibn Aḥmad ibn Muḥammad narrated to us — **Abū al-Qāsim ʿAbd Allāh ibn Aḥmad ibn ʿĀmir al-Ṭāʾī** narrated to us — **my father** narrated to us — Abū al-Ḥasan ʿAlī ibn Mūsā al-Riḍā narrated to me — my father, Mūsā ibn Jaʿfar narrated to me — my father, Jaʿfar ibn Muḥammad narrated to me — my father, Muḥammad ibn ʿAlī narrated to me — my father, ʿAlī ibn al-Ḥusayn narrated to me — my father, al-Ḥusayn ibn ʿAlī narrated to me — my father, ʿAlī ibn Abī Ṭālib رَضِيَٱللَّهُعَنْهُ narrated to me and said, "The Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said..."[1570]

This ḥadīth is *mawḍūʿ* (fabricated) and evidently *munkar* (unacceptable).

Al-Dhahabī writes, "'**Abd Allāh ibn Aḥmad ibn ʿĀmir** (narrates), from his father, from ʿAlī al-Riḍā, from his forefathers unacceptable reports; he is responsible for fabricating it, or **his father**. Al-Ḥasan ibn ʿAlī al-Zuhrī said, 'He (i.e. ʿAbd Allāh ibn Aḥmad ibn ʿĀmir) was illiterate and he was not satisfactory (in ḥadīth).'" [1571]

[1570] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 455.
[1571] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/390.

Ḥadīth 135

لما أسري بي إلى السماء، أخذ جبريل عليه السلام بيدي، وأقعدني على درنوك من درانيك الجنة، ثم ناولني سفرجلة، فأنا أقلبها إذا انفلقت فخرجت جارية حوراء، لم أر أحسن منها، فقالت: السلام عليك يا محمد !فقلت: من أنت؟ قالت: أنا الراضية المرضية، خلقني الجبار من ثلاثة أصناف: أسفلي من مسك، ووسطي من كافور، وأعلاني من عنبر، عجنني بماء الحيوان، قال لي الجبار: كوني فكنت! خلقني لأخيك، ولابن عمك، علي بن أبي طالب رضي الله عنه.

When I was taken into the Heavens, Jibrīl عَلَيْهِ ٱلسَّلَامُ took my hand and made me sit on a carpet from the carpets of Jannah. Thereafter, he handed me a quince. I was flipping it around when all of a sudden it split open and a beautiful damsel came out. I had not seen something more beautiful. She said, "*As-salamu ʿalayk*, O Muḥammad!" I said, "Who are you?" She said, "I am *al-Rāḍiyah al-Marḍiyyah* (well pleased and pleasing); al-Jabbār created me from three distinct *aṣnāf* (materials): my bottom portion is from musk, my middle portion is from camphor, and my upper portion from amber. He created my mould with the water of animals. Al-Jabbār said to me, 'Be!' And I came to be! He created me for your brother and your cousin, ʿAlī ibn Abī Ṭālib رَضِيَ ٱللَّهُ عَنْهُ."

This ḥadīth is narrated by **Ibn al-Maghāzilī** — Abū Isḥāq ibn Ghassān al-Daqqāq al-Baṣrī informed us (in what he wrote to me) — Abū ʿAlī al-Ḥusayn ibn Aḥmad ibn Muḥammad narrated to us — **Abū al-Qāsim ʿAbd Allāh ibn Aḥmad ibn ʿĀmir al-Ṭā'ī** narrated to us — **my father** narrated to us — Abū al-Ḥasan ʿAlī ibn Mūsā al-Riḍā narrated to me — my father, Mūsā ibn Jaʿfar narrated to me — my father, Jaʿfar ibn Muḥammad narrated to me — my father, Muḥammad ibn ʿAlī narrated to me — my father, ʿAlī ibn al-Ḥusayn narrated to me — my father, al-

Ḥusayn ibn ʿAlī narrated to me — my father, ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ narrated to me and said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1572]

This ḥadīth is a portion of a false and fabricated report, as mentioned in the previous ḥadīth.

[1572] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 456.

Ḥadīth 136

بينما نحن جلوس عند رسول الله صلى الله عليه وسلم، إذ هبط جبريل من الجنة، فقال: السلام عليك يا محمد، إن الله عز وجل قد أتحفك بهذه السفرجلة، فسبحت السفرجلة في كف النبي صلى الله عليه وسلم بأصناف اللغات، فقلنا: يا رسول الله تسبح هذه السفرجلة في كفك؟ فقال: والذي بعثني بالحق نبيا لقد خلق الله عز وجل في جنة عدن ألف ألف قصر، في كل قصر ألف ألف مقصورة، في كل مقصورة ألف ألف سرير، على كل سرير حوراء، تجري من تحت كل سرير أربعة أنهار، نهر من خمر، ونهر من عسل، ونهر من سلسبيل، ونهر من لبن، على كل نهر ألف شجرة، في كل شجرة ألف ألف غصن، في كل غصن ألف ألف سفرجلة، تحت كل سفرجلة ألف ألف ورقة، تحت كل ورقة ألف ألف ملك، لكل ملك ألف ألف جناح، تحت كل جناح ألف ألف رأس، في كل رأس ألف ألف وجه، في كل وجه ألف ألف فم، في كل فم ألف ألف لسان يسبح الله عز وجل بألف ألف لغة، لا يشبه بعضها بعضا، وثواب ذلك التسبيح لمحبي أبي بكر، وعمر، وعثمان، وعلي.

While we were sitting near the Messenger of Allah ﷺ, Jibrīl suddenly descended from Jannah. He said, "*Al-salām ʿalayk*, O Muḥammad. Verily Allah ﷻ has gifted you with this quince." The quince made *tasbīḥ* (glorified Allah's name) in the palm of the Prophet ﷺ in different languages. We said, "O Messenger of Allah, is this quince making tasbīḥ in your palm?" He said, "By the One who sent me with the truth as a Prophet, Allah ﷻ created in the Garden of Eden one million palaces. In each palace, there is (another) million palaces. In each palace, there is one million beds; with damsels on each bed. Four rivers flow beneath each bed: a river of wine, a river of honey, a river of *Salsabīl*, and a river of milk. On each river, there are a thousand trees. On each tree, there are a million branches. On each branch, there are a million quinces. Under each quince there are a thousand leaves.

Under each leaf, there are a million angels, each angel having a million wings. Under each wing, there are a million heads. Under each head, there are a million faces. In each face, there are a million mouths. Under each mouth, there are a million tongues that glorify Allah سُبْحَانَهُ وَتَعَالَى in a million (different) languages, none of which resemble one another. The reward for that tasbīḥ is for the lovers of Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī."

Ibn al-Jawzī narrates this ḥadīth — Muḥammad ibn Nāṣir informed us — al-Mubārak ibn ʿAbd al-Jabbār informed us — Abū Ṭālib al-ʿUshārī informed us — **Abū al-Ḥasan Muḥammad ibn ʿAbd al-ʿAzīz al-Bardaʿī** narrated to us — **Abū al-Jaysh Ṭāhir ibn al-Ḥusayn al-Faqīh** narrated to us — **Ṣadaqah ibn Hubayrah ibn ʿAlī al-Mawṣilī** narrated to us — **ʿUmar ibn al-Layth** narrated to us — Muḥammad ibn Jaʿfar narrated to us — ʿAlī ibn Muḥammad al-Ṭanāfisī narrated to us — **Mūsā ibn Khalaf** narrated to us — Ḥammād ibn Abī Sulaymān narrated to us — from Ibrāhim — from Abū Saʿīd al-Khudrī...[1573]

May there be a million curses on the person responsible for fabricating this ḥadīth.

Ibn al-Jawzī says, "What a stench this fabrication has! How malodorous is this fabrication!"

Al-Dhahabī says, "How weak is the intellect of that person who does not regard this ḥadīth as fabricated. Its narrators are all *majhūl* (unknown). I do not know which one of them invented this ḥadīth."[1574]

Al-Suyūṭī and Ibn ʿIrāq held similar views.[1575]

[1573] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/404.
[1574] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 140.
[1575] Al-Suyūṭī: *al-Laʾālī al-Maṣnūʿah*, 1/353; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/370.

The ḥadīth contains the following defects:

- **Ṣadaqah ibn Hubayrah Abū ʿAbd Allāh al-Mawṣilī** narrates ḥadīth from *majhūl* (unknown) narrators.
- **ʿUmar ibn al-Layth** could not be traced.
- There is a difference of opinion regarding the status of **Mūsā ibn Khalaf**.
- **Abū al-Jaysh Ṭāhir ibn al-Ḥusayn al-Faqīh** could not be traced.
- Al-Khaṭīb says regarding the narrator **Muḥammad ibn ʿAbd al-ʿAzīz ibn Jaʿfar al-Bardhaʿī**, "I recorded ḥadīth from him. He has been criticized." (1576)

(1576) Al-Khaṭīb: *Tārīkh Baghdād*, 2/353.

Ḥadīth 137

خلقت أنا، وهارون بن عمران، ويحيى بن زكريا، وعلي بن أبي طالب، من طينة واحدة.

Hārūn ibn ʿImrān, Yaḥyā ibn Zakariyyā, ʿAlī ibn Abī Ṭalib and I were all created from the same clay.

Al-Khaṭīb narrates this ḥadīth — Abū al-Qāsim ʿAlī ibn al-Ḥasan ibn Muḥammad ibn Abī ʿUthmān al-Daqqāq informed me — Muḥammad ibn Ismā'īl al-Warrāq narrated to us — Abū Isḥāq Ibrāhīm ibn al-Ḥusayn ibn Dāwūd al-Qaṭṭān narrated to us in the year 311 — **Muḥammad ibn Khalaf al-Marwazī** narrated to us — **Mūsā ibn Ibrāhīm al-Marwazī** narrated to us — Mūsā ibn Jaʿfar ibn Muḥammad narrated to us — from his father — from his grandfather who said, "The Messenger of Allah ﷺ said..."[1577]

This ḥadīth is *mawḍūʿ* (fabricated).

Ibn al-Jawzī states, "This ḥadīth is a fabrication. The suspected person is **al-Marwazī**. Yaḥyā ibn Maʿīn says he was a *kadhdhāb* (liar). Al-Dāraquṭnī says he is *matrūk* (suspected of forgery). Ibn Ḥibbān says he was *mughaffal* (unmindful); ḥadīth that were not his would be read to him and he would affirm that they are his narrations. Therefore, he deserves to be abandoned."[1578]

Al-Dhahabī pinned the blame on someone else and al-Suyūṭī and al-Shawkānī followed suit and agreed with him.[1579]

[1577] Al-Khaṭīb: *Tārīkh Baghdād*, 6/58.
[1578] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/340.
[1579] Al-Dhahabī: Mizān al-Iʿtidāl, 3/538; al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/294; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 302.

Ibn Ḥajar explains the mistake committed by al-Dhahabī and what is correct is that **Mūsā ibn Ibrāhīm** is the problem of the ḥadīth, not **Muḥammad ibn Khalaf.**[1580] Ibn ʿIrāq mentions this (too).[1581]

[1580] Ibn Ḥajar: *Lisān al-Mīzān*, 5/157.
[1581] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/351.

Ḥadīth 138

لما أسري بالنبي صلى الله عليه وسلم، ثم هبط إلى الأرض، مضى لذلك زمان، ثم إن فاطمة أتت النبي صلى الله عليه وسلم، فقالت: بأبي وأمي أنت يا رسول الله، ما الذي رأيت لي؟ فقال: يا فاطم أنت خير نساء البرية، وسيدة نساء أهل الجنة. قالت: يا أبه فما لعلي؟ قال: رجل من أهل الجنة. فقالت: يا أبه فما للحسن، والحسين؟ قال: سيدا شباب أهل الجنة. ثم إن عليا أتى النبي صلى الله عليه وسلم، فقال: ما الذي رأيت لي؟ فقال: أنا وأنت وحسن وحسين في قبة من در، أساسها من رحمة الله، وأطرافها من نور الله، وهي تحت عرش الله. يا ابن أبي طالب وبينك وبين كرامة الله تسمع صوت ا وهينمة، وقد ألجم الناس العرق، وعلى رأسك تاج من نور، قد أضاء منه المحشر، ترفل في حلتين: حلة خضراء، وحلة وردية، خلقت وخلقتم من طينة واحدة.

When the Prophet ﷺ was taken (to the Heavens) and then subsequently returned to the earth, some time had passed. Thereafter, Fāṭimah came to the Prophet ﷺ and said, “May my father and mother be sacrificed for you, O Messenger of Allah, what did you see regarding me?” He said, “O Fāṭimah, you are the best of women, the *sayyidah* (leader) of the women of Jannah.” She said, “O my beloved father, what about ʿAlī?” He said, “A man from the inhabitants of Jannah.” She said, “O my beloved father, what about al-Ḥasan and al-Ḥusayn?” He said, “They are the *sayyids* (leaders) of the youth of Jannah.” Thereafter, ʿAlī came to the Prophet ﷺ and said, “What did you see regarding me?” He said, “You, Ḥasan, Ḥusayn, and I will be under a dome (made) from pearls; its foundation is from the mercy of Allah and its sides are from the *nūr* (light) of Allah. It is situated under the ʿ*Arsh* (Throne) of Allah, O Ibn Abī Ṭālib, and between you and the glory of Allah. You will hear a voice and speech which cannot be comprehended; people will be consumed by sweat. There will be a crown on your head (made) from *nūr* (light); it will illuminate the entire land of

Resurrection. You will stride in two pieces of adornment: a green adornment, and a rose adornment. You and I were all created from one clay."

This ḥadīth is narrated by Abū Nuʿaym and Ibn Shāhīn from Aḥmad ibn Muḥammad ibn Yazīd al-Zaʿfarānī — **Abū Yūsuf Yaʿqūb ibn Dīnār** narrated to us — ʿUthmān ibn Abī Shaybah recorded it from me — Munabbih ibn ʿUthmān narrated to us — Ismāʿīl ibn ʿAyyāsh narrated to us — I heard **Yaḥyā ibn ʿAbd Allāh** narrating — from his father — I heard Abū Hurayrah...[1582]

This ḥadīth is *munkar* (unacceptable) and *bāṭil* (false).

Yaḥyā ibn ʿUbayd Allāh ibn ʿAbd Allāh ibn Mawhib al-Taymī al-Madanī is *matrūk* (suspected of forgery). In fact, al-Ḥākim Abū ʿAbd Allāh said he fabricated ḥadīth.[1583]

Regarding **Yaʿqūb ibn Dīnār**, al-Dhahabī and Ibn Ḥajar said, "Yaʿqūb ibn Dīnār from Munabbih ibn ʿUthmān is unknown. Some have accused him of fabricating ḥadīth."[1584]

[1582] Abū Nuʿaym: *Faḍā'il al-Khulafā' al-Rāshidīn*, ḥadīth no. 33; Ibn Shāhīn: *Sharḥ Madhāhib Ahl al-Sunnah*, ḥadīth no. 99.
[1583] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 11/222.
[1584] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/452; Ibn Ḥajar: *Lisān al-Mīzān*, 6/307.

Ḥadīth 139

يا علي أخصمك بالنبوة، ولا نبوة بعدي، وتخصم الناس بسبع، ولا يحاجك فيها أحد من قريش: أنت أولهم إيمانا بالله، وأوفاهم بعهد الله، وأقومهم بأمر الله، وأقسمهم بالسوية، وأعدلهم في الرعية، وأبصرهم بالقضية، وأعظمهم عند الله مزية.

O ʿAlī, I overcame you regarding Prophethood and there is no Prophethood after me. You overpowered people regarding seven things, no one from Quraysh can dispute with you regarding: you were the first of them to bring faith in Allah; you are the most loyal of them regarding the covenant of Allah; you are the most upright of them regarding the command of Allah; you are the most equitable of them in distribution; you are the most just of them regarding their (own) *raʿiyyah* (flock); you are the most far-sighted in judgement; and you enjoy the greatest privilege from them by Allah."

This ḥadīth is narrated from Muʿādh, ʿUmar, Abu Saʿīd, and Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Muʿādh

Abū Nuʿāym narrates this version of the ḥadīth (and Ibn ʿAsākir in a similar manner) — Ibrāhīm ibn Aḥmad ibn Abī Ḥusayn narrated to us — Muḥammad ibn ʿAbd Allāh al-Ḥaḍramī narrated to us — Khalaf ibn Khālid al-ʿAbdī al-Baṣrī narrated to us — **Bishr ibn Ibrāhīm al-Anṣārī** narrated to us — from Thawr ibn Yazīd — from Khālid ibn Maʿdān — from Muʿādh ibn Jabal who said, "The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1585]

The chain of transmission is *sāqiṭ* (wholly unreliable).

[1585] Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 1/65-66.

Bishr ibn Ibrāhīm al-Anṣārī fabricates ḥadīth from reliable narrators.[1586]

The Ḥadīth of ʿUmar

Ibn ʿAsākir narrates this version of the ḥadīth — from **Yāsīn ibn Muḥammad** — from Abū Ḥāzim al-Madīnī.[1587] He is unidentified. Al-Azdī said he is *matrūk* (suspected of forgery).[1588]

It also contains the narrators **ʿAmr ibn ʿUthmān ibn Rāshid al-Sawwāq** and **ʿAbd Allāh ibn Masʿūd al-Shāmī**. I could not trace them.

Ibn al-Jawzī narrates this ḥadīth from **al-Ḥusayn ibn ʿUbayd Allāh al-Abzārī**.[1589] He is a *kadhdhāb* (liar).

Abū Bakr ibn Mardawayh narrates this ḥadīth from **ʿAlī ibn al-Mubārak al-Rabīʿī**. He is suspected of lying.

Al-Dhahabī, Ibn Ḥajar, and Ibn ʿIrāq all followed Ibn al-Jawzī in ruling the ḥadīth a fabrication.[1590]

The Ḥadīth of Abū Saʿīd

Abū Nuʿaym narrates this ḥadīth from **ʿIṣmah ibn Muḥammad**.[1591] He is a *kadhdhāb* (liar) and he fabricates ḥadīth.

It also contains the narrator **al-Qāsim ibn Muʿāwiyah al-Anṣārī**. I could not trace who he is.

[1586] Ibn ʿAdī: *al-Kāmil*, 2/14; Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 1/189.
[1587] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/58.
[1588] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/358; Ibn Ḥajar: *Lisān al-Mīzān*, 6/238.
[1589] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/343.
[1590] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/152; Ibn Ḥajar: *Lisān al-Mīzān*, 4/252; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/352.
[1591] Abū Nuʿaym: *Ḥilyat al-Awliyāʾ*, 1/66.

Abū Nuʿaym also narrates this ḥadīth from **Muḥammad ibn ʿAbd al-Raḥmān al-Qushayrī**, the *kadhdhāb* (liar).[1592]

Al-Shawkānī and al-Albānī mention this ḥadīth among other fabricated narrations.[1593]

Al-Suyūṭī also mentions this ḥadīth in his work on fabrications.[1594]

In short, the ḥadīth is *mawḍūʿ* (fabricated). All of its chains of transmission are *sāqiṭ*āh (wholly unreliable) and *wāhiyah* (feeble).

[1592] Ibid., 10/211.
[1593] Al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 304; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4912, 4913.
[1594] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/267.

Ḥadīth 140

كنت مع النبي صلى الله عليه وسلم ليلة وفد الجن، قال: فتنفس، فقلت: ما شأنك يا رسول الله؟ قال: نعيت إلي نفسي يا ابن مسعود. قلت: فاستخلف. قال: من؟ قلت: أبو بكر. قال: فسكت، ثم مضى ساعة، ثم تنفس، قال: فقلت: ما شأنك؟ قال: نعيت إلي نفسي يا ابن مسعود. قال: قلت: فاستخلف. قال: من؟ قلت: عمر. قال: فسكت، ثم مضى ساعة، ثم تنفس. قال: فقلت: ما شأنك؟ قال: نعيت إلي نفسي يا ابن مسعود. قال: قلت: فاستخلف. قال: من؟ قلت: علي بن أبي طالب. قال: أما والذي نفسي بيده لئن أطاعوه ليدخلن الجنة أجمعين أكتعين.

(ʿAbd Allāh ibn Masʿūd said,) "I was with the Prophet ﷺ on the Night of the Jinn. The Prophet ﷺ took a breath. I said, "What is with you, O Messenger of Allah?" He said, "I feel that my end is near, O Ibn Masʿūd." I said, "Choose a khalīfah." He said, "Who?" I said, "Abū Bakr." He remained silent. Some time passed and again, he took a breath. I said, "What is with you?" He said, "I feel that my end is near, O Ibn Masʿūd." I said, "Choose a khalīfah." He said, "Who?" I said, "ʿUmar." He remained silent. Some time passed and again, he took a breath. I said, "What is with you?" He said, "I feel that my end is near, O Ibn Masʿūd." I said, "Choose a khalīfah." He said, "Who?" I said, "ʿAlī ibn Abī Ṭālib." He said, "By Him in whose hand my soul is, if they obey him, they will all surely enter Jannah together."

This ḥadīth is narrated by ʿAbd al-Razzāq and others from his father — from **Mīnā'** — from ʿAbd Allāh ibn Masʿūd.[1595]

Regarding **Mīnā' ibn Abī Mīnā' al-Zuhrī**, Ibn Maʿīn and al-Nasā'ī said that he is not *thiqah* (reliable). Abū Ḥātim said he is, "*Munkar al-ḥadīth*

[1595] ʿAbd al-Razzāq: *Muṣannaf ʿAbd al-Razzāq*, 11/317.

(unacceptable in ḥadīth). He narrates unacceptable reports from Ṣaḥābah. No attention is to be paid to his ḥadīth. He used to lie."

After the ḥadīth, al-Jūraqānī said that this ḥadīth is *bāṭil* (false).

Ibn al-Jawzī said, "This ḥadīth is *mawḍūʿ* (fabricated). The problem in the ḥadīth is with Mīnā." [1596]

Al-Haythamī said, "Al-Ṭabarānī narrates this ḥadīth. It contains Mīnā'. He is a *kadhdhāb* (liar)." [1597]

However, he enjoys a *tābiʿ*[1598] (parallel supporting narration) with a lengthier wording.

Al-Ṭabarānī narrates this *tābiʿ*, however, it has no value because it contains **Yaḥyā ibn Yaʿlā al-Aslamī.** [1599] He is *matrūk* (suspected of forgery). It also contains the narrator **Ḥarb ibn Ṣubayḥ** and **Abū Murrah al-Ṣanʿānī.** I could not trace them.

Ibn al-Jawzī mentions this ḥadīth in his work on fabrications. [1600] Al-Suyūṭī disagreed and cited the aforementioned *tābiʿ* (supporting parallel narration) that is *sāqiṭ* (wholly unreliable). He also cites another *shāhid*[1601] (supporting witness narration); however, it is (also) *sāqiṭ* (wholly unreliable), as I have explained in the original work.

In short, the ḥadīth is *mawḍūʿ* (fabricated) and *bāṭil* (false), as mentioned.

[1596] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/346.
[1597] Al-Haythamī: *Majmaʿ al-Zawā'id*, 5/185.
[1598] For an explanation of this term, please see p. 878 onwards [translator's note]
[1599] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 10/9969.
[1600] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/345.
[1601] For an explanation of this term, please see p. 878 onwards [translator's note]

Ḥadīth 141

من لم يقل علي خير الناس فقد كفر.

Whoever does not say that ʿAlī is the best of people has surely disbelieved.

This ḥadīth is narrated from ʿAlī, Ibn Masʿūd, Jābir, Ḥudhayfah ibn al-Yamān, and Abū Saʿīd رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of ʿAlī

Al-Khaṭīb and others narrate this version — from **Muḥammad ibn Kathīr al-Kūfī** — Al-Aʿmash narrates to us — from ʿAdī ibn Thābit — from Zirr — from ʿAbd Allāh — from ʿAlī who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1602]

Muḥammad ibn Kathīr al-Kūfī is the one suspected of fabricating this ḥadīth, as mentioned by Ibn al-Jawzī, al-Shawkānī, and Ibn ʿIrāq.[1603]

Al-Jūraqānī and al-Dhahabī said that this ḥadīth is *bāṭil* (false).[1604]

The Ḥadīth of Ibn Masʿūd

Ibn al-Jawzī narrates this version of the ḥadīth.[1605] The chain of transmission contains the narrator **Ḥafṣ ibn ʿUmar**. He is worthless (*laysa bi shay*).

It also contains the narrator **Muḥammad ibn Shujāʿ al-Thaljī**. He is a *kadhdhāb* (liar).

[1602] Al-Khaṭīb: *Tārīkh Baghdād*, 3/192.
[1603] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/349; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 306; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/353.
[1604] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/404.
[1605] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/347, 348.

The narrator accused of fabricating this ḥadīth is **al-Jurjānī**, as mentioned by Ibn al-Jawzī and reiterated by al-Shawkānī.[1606]

Al-Dhahabī said, "May Allah curse the person responsible for fabricating it."[1607]

The Ḥadīth of Jābir

Al-Khaṭib and others narrate this version of the ḥadīth from **Abū Muḥammad al-ʿAlawī al-Ḥasan ibn Muḥammad ibn Yaḥyā**.[1608] Al-Dhahabī deemed him a *kadhdhāb* (liar).[1609]

Al-Shawkānī says the chain of transmission contains a *kadhdhāb* (liar).[1610]

Al-Khaṭīb says this ḥadīth is *munkar* (unacceptable).

Ibn al-Jawzī also narrates this version of the ḥadīth from **Aḥmad ibn Naṣr al-Dhāriʿ**.[1611] Al-Dāraquṭnī says he is a *dajjāl*.

It also contains the narrator **al-Ḥasan ibn al-Ḥusayn ibn Dūmā**. Al-Khaṭīb suspected him of forging reports.

It also contains the narrator **Muḥammad ibn Saʿīd ibn Nabahān**. He commits serious errors.

The Ḥadīth of Ḥudhayfah ibn al-Yamān

Ibn ʿAsākir and others narrate this version of the ḥadīth from **al-Ḥurr ibn Saʿīd**.[1612]

[1606] Al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 307.
[1607] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 115.
[1608] Al-Khaṭīb: *Tārīkh Baghdād*, 7/421.
[1609] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/521.
[1610] Al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 307.
[1611] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/348.
[1612] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/372.

He is *majhūl* (unknown) and the one responsible for fabricating this false ḥadīth.[1613]

It also contains the narrator **Sharīk**. He is *sayyi' al-ḥifẓ* (possesses a weak memory).

It also contains the narrator **Abū Isḥāq**. He is a *mudallis*[1614] (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

The Ḥadīth of Abū Saʿīd

Ibn ʿAdī narrates this version of the ḥadīth — from **Abū Samurah Aḥmad ibn Sālim** — **Sharīk** narrates to us — from **al-Aʿmash** — from **ʿAṭiyyah** — from Abū Saʿīd, from the Prophet ﷺ who said, "ʿAlī is the best of creation."[1615]

Regarding the narrator **Aḥmad ibn Sālim**, Ibn Ḥibbān says, "He narrates strange and calamitous reports from reliable narrators; it is not permissible to consider him a form of proof under any circumstances."[1616]

Sharīk is *sayyi' al-ḥifẓ* (possesses a weak memory).

Al-ʿAmash is a *mudallis* (obfuscates when he narrates).

ʿAṭiyyah is (**ʿAṭiyyah**) **al-ʿAwfī**. He is *ḍaʿīf* (weak) and a *mudallis* (obfuscates when he narrates).

Every person that commented on this ḥadīth restricted himself to the defect in the ḥadīth on account of **Aḥmad ibn Sālim**.

After citing this ḥadīth, al-Dhahabī says, "This ḥadīth is a lie."[1617]

[1613] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/472; Ibn Ḥajar: *Lisān al-Mīzān*, 2/185.
[1614] For an explanation of this term, please see p. 878 onwards [translator's note]
[1615] Ibn ʿAdī: *al-Kāmil*, 1/170.
[1616] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 1/140.
[1617] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/100.

Al-Albānī ruled the ḥadith a fabrication.[1618]

Ibn ʿAsākir narrates this version of the ḥadīth from Ibn ʿUqdah.[1619] As will be seen, this ḥadīth is *bāṭil* (false).

In short, the ḥadith is as al-Dhahabī says, "May Allah curse the person responsible for fabricating it."[1620]

I have explained that all the variant chains of transmission are *bāṭil*ah (false), *sāqiṭah* (wholly unreliable), and completely ruined.

[1618] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 12/5593.
[1619] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/371.
[1620] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 115.

Ḥadīth 142

أن رسول الله صلى الله عليه وسلم أراد أن يغزو غزاة له، قال: فدعا جعفرا، فأمره أن يتخلف على المدينة، فقال: لا أتخلف بعدك يا رسول الله أبدا. قال: فدعاني رسول الله صلى الله عليه وسلم، فعزم علي لما تخلفت قبل أن أتكلم. قال: فبكيت، فقال رسول الله صلى الله عليه وسلم: ما يبكيك يا علي؟ قلت: يا رسول الله يبكيني خصال غير واحدة، تقول قريش غدا: ما أسرع ما تخلف عن ابن عمه وخذله، ويبكيني خصلة أخرى كنت أريد أن أتعرض للجهاد في سبيل الله؛ لأن الله يقول:

وَ لَا يَطَئُوْنَ مَوْطِئًا يَغِيْظُ الْكُفَارَ وَ لَا يَنَالُوْنَ مِنْ عَدُوٍّ نَيْلًا [التوبة: 120]

إلى آخر الآية، فكنت أريد أن أتعرض لفضل الله. فقال رسول الله صلى الله عليه وسلم: أما قولك: تقول قريش: ما أسرع ما تخلف عن ابن عمه وخذله، فإن لك بي أسوة، قد قالوا ساحر، وكاهن، وكذاب، أما ترضى أن تكون مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي، وأما قولك: أتعرض لفضل الله، فهذه أبهار من فلفل جاءنا من اليمن، فبعه واستمتع به أنت وفاطمة، حتى يأتيكم الله من فضله، فإن المدينة لا تصلح إلا بي أو بك.

(ʿAlī رَضِيَ اللَّهُ عَنْهُ said,) Verily the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intended to carry out a military expedition. He called Jaʿfar and ordered him to remain behind (in charge) over Madīnah. Jaʿfar responded, "I can never remain behind after you, O Messenger of Allah." The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called me; before I was able to speak, he had made up his mind regarding me remaining behind (to look after Madīnah). And so I began to cry. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "What makes you cry, O ʿAlī?" I said, "O Messenger of Allah, more than one thing makes me cry. Tomorrow, the Quraysh will say, 'How quick was he (i.e. ʿAlī) to remain behind from his cousin (i.e. the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and to forsake him!' What also makes me cry is the fact that I wanted to present myself for

jihād in the way of Allah, for Allah says, '*...nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction... (until the end of the verse)*'; I desire to present myself to the faḍl (virtue) of Allah." The Messenger of Allah ﷺ said, "Regarding your statement that the Quraysh will say, 'How quick was he (i.e. ʿAlī) to remain behind from his cousin (i.e. the Prophet ﷺ) and to forsake him,' you have me as an example; they (i.e. the kuffār) said that I am a sorcerer, and a fortune-teller, and a liar. Are you not pleased that you are unto me as Hārūn was to Mūsā, except that there is no Prophet after me? Regarding your (other) statement, 'I desire to present myself to the *faḍl* (virtue) of Allah,' these are some peppercorn spices that have come to us from Yemen. Sell it and take benefit (from its earnings), you and Fāṭimah; such that Allah brings forth for you from His *faḍl* (virtue). Verily Madīnah is only suitable (to be looked after) with me or you."

Al-Ḥākim narrates this ḥadīth — Al-Ḥasan ibn Muḥammad ibn Isḥāq al-Asfarāyinī narrated to me — **ʿUmayr ibn Mirdās** narrated to us — **ʿAbd Allāh ibn Bukayr al-Ghanawī** narrated to us — **Ḥakīm ibn Jubayr** narrated to us — from al-Ḥasan ibn Saʿd, the *mawlā* (client) of ʿAlī — from ʿAlī رضي الله عنه...[1621]

Al-Ḥākim said, "This ḥadīth has a *ṣaḥīḥ* (authentic) chain of transmission, yet Imām al-Bukhārī and Imām Muslim did not include it in their respective collections."

Al-Dhahabī disagreed and said, "How can this be authentic; the signs of fabrication are clearly evident upon it!"

Ḥakīm ibn Jubayr is *ḍaʿīf* (weak).

[1621] Al-Ḥākim: *Mustadrak al-Ḥākim*, 2/3294.

ʿ**Umayr ibn Mirdās** is *majhūl* (unknown). Ibn Ḥibbān is the only person to regard him as a *thiqah* (reliable).

Regarding ʿ**Abd Allāh ibn Bukayr al-Ghanawī**, al-Sājī said, "He is from the people of truthfulness; he is not strong (in ḥadīth)."[1622]

Ibn ʿAdī mentions *munkar* (unacceptable) narrations from him.[1623]

Ibn Ḥibbān mentions him in *Kitāb al-Thiqāt*.[1624]

Ibn Ḥibbān and others narrate this ḥadīth from **Ḥafṣ ibn ʿUmar al-Aylī**.[1625] More than one ḥadīth critic has deemed him a *kadhdhāb* (liar).

The following people mention this ḥadīth as fabricated: Ibn Taymiyyah, al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī.[1626]

In short, the ḥadīth is a lie and *mawḍūʿ* (fabricated). And Allah knows best.

[1622] Ibn Ḥajar: *Lisān al-Mīzān*, 3/264.
[1623] Ibn ʿAdī: *al-Kāmil*, 4/250.
[1624] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 8/335.
[1625] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 1/258.
[1626] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 4/274; al-Suyūṭī: *al-La'ālī al-Maṣnūʿāh*, 1/312; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/382; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth 313.

Ḥadīth 143

كنا يوما مع علي بن أبي طالب رضي الله عنه في السوق، فرأى بطيخا، فحل درهما، ثم دفعه إلى بلال، وقال: اذهب به فاشتر به بطيخا، فمضى ومضينا معه إلى منزله، وأتى بلال بالبطيخ، فأخذ علي منه واحدة فقورها، ثم ذاقها، فإذا مرة، فقال: يا بلال خذ البطيخ فرده، وائتنا بالدرهم، وأقبل حتى أحدثك عن رسول الله صلى الله عليه وسلم بحديث. فلما رجع بلال، قال: يا بلال إن حبيبي رسول الله صلى الله عليه وسلم قال لي ويده على منكبي: يا أبا الحسن إن الله قد أخذ محبتك على البشر، والشجر، والثمر، والمدر، فمن أجاب إلى حبك عذب وطاب، وما لم يجب إلى حبك خبث ومر، وإني أظن هذا البطيخ لم يجب.

One day, we were with ʿAlī Ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ in the marketplace. He saw a melon that cost one dirham. He handed one dirham to Bilāl (to pay for the melon) and said, "Go and purchase a melon with it." He proceeded to his house and we went with him. Bilāl came with the melon. ʿAlī took it from him and cut out a piece. Then he tasted it. He found it to be bitter. He said, "O Bilāl, take this melon, return it, and bring the dirham back to us. (Afterwards) come forward so that I may narrate to you a ḥadīth from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." When Bilāl returned, he said, "O Bilāl, verily my beloved, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to me while his hand was on my shoulder, 'O Abū al-Ḥasan, verily Allah has enjoined your love upon man, the trees, the fruits, and the clods of earth. Whoever/whatever responds (and embraces) your love will be sweet and fresh. And whoever/whatever does not respond to your love will be repulsive and bitter.' Verily, I think this melon did not respond (and embrace) (my love)."

Ibn al-Jawzī narrates this ḥadīth — Al-Mubārak ibn ʿAlī al-Ṣayrafī narrated to us *lafẓan* — Abū al-Najm Badr ibn ʿAbd Allāh al-Shaykhī informed us — al-Qāḍī Abū al-Ḥasan Mūhammad ibn Muḥammad ibn ʿAbd Allāh al-Bayḍāwī informed us — Abū al-Ḥasan Aḥmad ibn Muḥammad ibn ʿImrān ibn Mūsā (famously known as Ibn al-Jundī) informed us — my uncle Ibrāhīm ibn Aḥmad narrated to me — al-Faḍl ibn al-Ḥubāb narrated to us — Khālid ibn Khidāsh informed us — Ḥammād ibn Salamah narrated to us — from Thābit — from Anas...[1627]

Ibn al-Jawzī said, "This ḥadīth is *mawḍūʿ* (fabricated). The person responsible for fabricating it is colder than ice. Only covenants that are reasonable and make sense are taken, al-Jundī did not take this into consideration. Abū Bakr al-Khaṭīb said, 'He was deemed *ḍaʿīf* (weak) in his narrations and he was criticised for his *madhdhāb* (i.e. for being a shīʿī). I asked al-Azharī regarding Ibn al-Jundī, and he said that he was *laysa bi shay*' (worthless).'"

Al-Suyūṭī followed Ibn al-Jawzī in ruling the ḥadīth a fabrication.[1628]

May Allah disgrace the liars at all times.

[1627] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/368.
[1628] Al-Suyūṭī: *al-La'ālī al-Maṣnūʿāh*, 1/324.

Ḥadīth 144

خرجت مع رسول الله صلى الله عليه وسلم ذات يوم، نمشي في طرقات المدينة، إذ مررنا بنخل من نخلها، صاحت نخلة بأخرى: هذا النبي المصطفى، وعلي المرتضى، ثم جزناها فصاحت ثانية بثالثة :موسى وأخوه هارون، ثم جزناها فصاحت رابعة بخامسة: هذا نوح وإبراهيم، ثم جزناها فصاحت سادسة بسابعة: هذا محمد سيد المرسلين، وهذا علي سيد الوصيين. فتبسم رسول الله صلى الله عليه وسلم، ثم قال: يا علي إنما سمي نخل المدينة صحائيا لأنه صاح بفضلي وفضلك.

(ʿAlī said,) I went out one day with the Messenger of Allah ﷺ. We were walking in the streets of Madīnah when we passed by one of its date palm trees. One of them exclaimed to the other, "This is *al-Nabī al-Muṣṭafā* (the Chosen Prophet) and *ʿAlī al-Murtaḍā* (ʿAlī the Chosen One)." Then we passed by it when a second one exclaimed to a third, "Mūsā and his brother Hārūn." Then we passed by it when a fourth one exclaimed to a fifth, "This is Nūḥ and Ibrāhīm." Then we passed by it when a sixth one exclaimed to a seventh, "This is Muḥammad, the leader of the sent (Messengers). And this is ʿAlī, the leader of the *waṣīs* (executors)." The Messenger of Allah ﷺ smiled and said, "O ʿAlī, the date palm tree of Madīnah is named *saḥā'ī* (one that cries out) only because it exclaims mine and your virtue."

Ibn al-Jawzī narrates this ḥadīth — Ibrāhīm ibn Dīnār al-Faqīh informed us — **Abū ʿAlī Muḥammad ibn Saʿīd ibn Nabhān** informed us — **Abū ʿAlī al-Ḥasan ibn al-Ḥusayn ibn Radmā**[1629] — **Abū Bakr Aḥmad ibn Naṣr al-Dhāriʿ** informed us — Ṣadaqah ibn Mūsā narrated to us — my father narrated to us — al-Riḍā narrated to us — from his father,

[1629] This is how the name appears in the printed book. The correct name is actually Dūmā.

Mūsā ibn Jaʿfar — from Jaʿfar ibn Muḥammad — from his father, Muḥammad ibn ʿAlī — from his father, ʿAlī ibn al-Ḥusayn — from his father, al-Ḥusayn ibn ʿAlī ibn Abī Ṭālib — from his father, ʿAlī رَضِيَ اللَّهُ عَنْهُ... [1630]

Ibn al-Jawzī said, "This is of the coldest fabrications and the most repugnant.

Whoever made it did not consider Allah. We have no doubt it is from the work of **al-Dhāriʿ**."

We have mentioned from al-Dāraquṭnī that he said, "He is a *dajjāl* and a *kadhdhāb* (liar)."

Al-Dhahabī made this ḥadīth from the lies of al-Dhāriʿ. [1631]

Whoever criticized this ḥadīth overlooked two other defects: **al-Ḥasan ibn Dūmā** is *ḍaʿīf* (weak) and **Muḥammad ibn Saʿīd ibn Nabhān** is *mukhtaliṭ* (commits serious errors).

Al-Suyūṭī mentions another chain of transmission for this ḥadīth. [1632] The chain of transmission contains the narrators **Ḥamdān ibn ʿAbd Allāh al-Rāzī**, **Ibn Yaḥyā al-Muʿīṭī**, and **al-Faḍl ibn Hārūn**. They could not be traced. There is no doubt that one of them is responsible for forging this ḥadīth. [1633]

In short, the ḥadīth is a lie attributed to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. There are enough reports authentically reported regarding the virtues of ʿAlī رَضِيَ اللَّهُ عَنْهُ that suffice (us) from this type of ugly lie.

[1630] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/369.
[1631] Al-Dhahabī: *Mizān al-Iʿtidāl*, 1/161.
[1632] Al-Suyūṭī: *al-Laʾālī al-Maṣnūʿah*, 1/324.
[1633] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/355.

Ḥadīth 145

أمرنا رسول الله صلى الله عليه وسلم: أن نعرض أولادنا على حب علي بن أبي طالب.

The Messenger of Allah ﷺ ordered us to present[1634] our children to the love of ʿAlī ibn Abī Ṭālib.

Ibn Ḥibbān says — **Al-Ḥasan ibn ʿAlī** narrated — from Aḥmad ibn ʿAbdah al-Ḍabbī — from Ibn ʿUyaynah — from Abū al-Zubayr — from Jābir.[1635]

Ibn al-Jawzī narrates the ḥadīth in a similar manner.[1636]

Ibn Ḥibbān says, "This too is *bāṭil* (false)... The person who attentively listens to this ḥadīth will have no doubt that it its *mawḍūʿ* (fabricated)."

I have mentioned previously that **al-Ḥasan ibn ʿAlī al-ʿAdawī** is a *kadhdhāb* (liar) and a *waḍḍāʿ* (fabricator).

Al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī all followed Ibn al-Jawzī in ruling the ḥadīth a fabrication.[1637]

[1634] In Maḥmūd Ibrāhīm Zāyid's print edition, the word *nafriḍ* (i.e. (we) enjoin upon) appears. This is a mistake. In the print edition of Ḥamdī al-Silafī and all other ḥadīth references, it appears as *naʿriḍ* (i.e. (we) present). This is correct.

[1635] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 1/241.

[1636] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/370.

[1637] Al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/325; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/355; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 320.

Ḥadīth 146

حب علي بن أبي طالب يأكل السيئات، كما تأكل النار الحطب.

Love of ʿAlī ibn Abī Ṭālib consumes evil deeds just as fire consumes firewood.

Al-Khaṭīb narrates (as does Ibn ʿAsākir and Ibn al-Jawzī in a similar manner) — Aḥmad ibn Abī Jaʿfar al-Qaṭīʿī informed me — Abū al-Qāsim ʿAbd Allāh ibn Muḥammad ibn ʿAbd Allāh al-Muʿaddal narrated to us — **Abū al-ʿAbbās Aḥmad ibn Shabbawayh ibn Bashshār ibn Ḥumayd al-Mawṣilī** narrated to us in the year 316, this is the only narration I possess from him — **Muḥammad ibn Salamah al-Wāsiṭī** narrated to us — Yazīd ibn Hārūn narrated to us — Ḥammād ibn Salamah narrated to us — from Ayyūb — from ʿAṭā' — from Ibn ʿAbbās who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1638]

This ḥadīth is *mawḍūʿ* (fabricated).

Muḥammad ibn Salamah is *ḍaʿīf* (weak).

Aḥmad ibn Shabbawayh is *majhūl* (unknown).

The problem of the ḥadīth stems from one of them, as mentioned by Ibn Ḥajar.[1639]

Al-Khaṭīb says, "This ḥadīth is *bāṭil* (false); it was made up with this chain of transmission."

Al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī concurred with Ibn al-Jawzī in ruling the ḥadīth a fabrication.[1640]

[1638] Al-Khaṭīb: *Tārīkh Baghdād*, 4/194.
[1639] Ibn Ḥajar: *Lisān al-Mīzān*, 1/185.
[1640] Al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/325; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/355; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 320.

Al-Albānī ruled the ḥadīth to be *bāṭil* (false).[1641]

Ibn Taymiyyah truthfully said, "Love of the Prophet ﷺ is greater than the love of ʿAlī. If a man does not perform ṣalāh, give zakāh, and commits major sins, then, despite his love for the Prophet ﷺ, these acts are detrimental for him. How can these acts then not be detrimental to him if he merely has love for ʿAlī?"[1642]

In another place, he says, "If (merely) having love for ʿAlī is a good thing such that (committing) a bad deed does not harm him, (this implies) then not reading ṣalāh, and fornicating with *ʿalawiyyāt* (female Alawites), and spilling the blood of Banū Hāshim for his own personal gains is inconsequential—as long as he loves ʿAlī."[1643]

[1641] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 3/1206.
[1642] Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawiyyah*, 5/74.
[1643] Ibid., 3/496.

Ḥadīth 147

اسمي في القرآن: وَالشَّمْسِ وَضُحَاهَا، واسم علي بن أبي طالب: وَالْقَمَرِ إِذَا تَلَاهَا، والحسن والحسين: وَالنَّهَارِ إِذَا جَلَّاهَا، واسم بني أمية: وَاللَّيْلِ إِذَا يَغْشَىٰ، ثم قال رسول الله صلى الله عليه وسلم: إن الله بعثني رسولا إلى خلقه، فأتيت قريشا فقلت لهم: معاشر قريش إني قد جئتكم بعز الدنيا، وشرف الآخرة، أنا رسول الله. فقالوا: كذبت، لست برسول الله صلى الله عليه وسلم. فأتيت بني هاشم، فقلت لهم: معاشر بني هاشم، إني قد جئتكم بعز الدنيا، وشرف الآخرة، أنا رسول الله إليكم. فقالوا لي: صدقت، فآمن بي مؤمنهم علي بن أبي طالب، وصدقني كافرهم، فحماني عن الأصل، يعني أبا طالب. فبعث الله بلوائه فركزه في بني هاشم، فلواء الله فينا إلى أن تقوم الساعة، ولواء إبليس في بني أمية إلى أن تقوم الساعة، وهم أعداء لنا، وشيعتهم أعداء لشيعتنا.

"My name in the Qur'ān is, '*By the sun and its brightness*,'[1644] and the name of ʿAlī ibn Abī Ṭālib is, '*And [by] the moon when it follows it*,'[1645] and the name of al-Ḥasan and al-Ḥusayn is, '*And [by] the day when it displays it*,'[1646] and the name of Banū Umayyah is, '*By the night when it covers it*.'"[1647] Then the Messenger of Allah ﷺ said, "Verily Allah sent me as a Messenger to His creation. I came to Quraysh and said to them, 'O community of Quraysh, verily I have come to you with the glory of the Dunyā and the honour of the Ākhirah. I am the Messenger of Allah.' They said, 'You are a liar. You are not the Messenger of Allah ﷺ.' (The Prophet ﷺ continued) Then I went to Banū Hāshim and said to them, 'O community of Banū Hāshim, verily I have come to you with the glory of the Dunyā and the honour of the Ākhirah. I am the Messenger of Allah.' They said, 'You have spoken the truth.' (The Prophet ﷺ

[1644] Sūrah al-Shams: 1.
[1645] Ibid., 2.
[1646] Ibid., 3.
[1647] Sūrah al-Layl: 1.

continued) Their believer, ʿAlī ibn Abī Ṭālib, brought faith in me and their disbeliever believed in me (i.e. Abū Ṭālib); thereby he (ʿAlī) was able to protect me from the *aṣl* (Banū Hāshim), i.e. from Abū Ṭālib. Allah sent His standard and the Prophet ﷺ embedded among Banū Hāshim. The standard of Allah is among us until the Last Hour comes and the standard of Iblīs is among Banū Umayyah until the Last Hour comes. They are our enemies and their followers are the enemies of our followers."

Ibn ʿAsākir and Ibn al-Jawzī narrate this ḥadīth from al-Khaṭīb — Al-Ḥasan ibn Abī Bakr Aḥmad ibn Ibrāhīm ibn Shādhān narrated to us — Abū al-Ḥasan ʿAlī ibn ʿAmr al-Ḥarīrī narrated to me, he used to write ḥadīth with us and I would ask him — Muḥammad ibn Ismāʿīl al-Raqī narrated to us — **Muḥammad ibn ʿAmr al-Ḥawḍī al-Bazzāz** narrated to us — **Mūsā ibn Idrīs** narrated to us — from **his father** — from Jarīr — from **Layth** — from Mujāhid — from Ibn ʿAbbās who said, "I heard the Messenger of Allah..."[(1648)]

Al-Khaṭīb said, "This ḥadīth is very *munkar* (unacceptable). In fact, it is *mawḍūʿ* (fabricated). There are three *majhūl* (unknown) narrators in the chain of transmission, they are: **Muḥammad ibn ʿAmr al-Ḥawḍī**, **Mūsā ibn Idrīs**, and **his father**. It is not authentic in any of its variant versions."

Layth is Ibn Abī Sulaym. He is *ḍaʿīf* (weak).

The following people followed Ibn al-Jawzī and al-Khaṭīb in ruling the ḥadīth a fabrication: al-Dhahabī, Ibn Ḥajar, al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī.[(1649)]

[(1648)] Ibn ʿAsākir: *Tārīkh Dimashq*, 57/272; Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/371.
[(1649)] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/675; Ibn Ḥajar: *Lisān al-Mīzān*, 5/329; al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/326; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/355; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 321.

Ḥadīth 148

سألت رسول الله صلى الله عليه وسلم: قلت: يا رسول الله، إن الله لم يبعث نبيا إلا يبين له من يلي من بعده، فهل بين لك؟ فقال: لا. ثم سألته بعد ذلك، فقال: نعم، علي بن أبي طالب.

I asked the Messenger of Allah ﷺ, "O Messenger of Allah, verily Allah does not send a Prophet except that He makes clear to him who will take charge after him, did He clarify for you?" He said, "No." Then I asked him (again) after that and he said, "Yes, ʿAlī ibn Abī Ṭālib."

Al-ʿUqaylī narrates (and Ibn al-Jawzī in a similar manner) — Aḥmad ibn al-Ḥusayn narrated to us — Muḥammad ibn Ḥumayd narrated to us — Salamah ibn al-Faḍl narrated to us — from Muḥammad ibn Isḥāq — from **Ḥakīm ibn Jubayr** — from **al-Ḥasan ibn Sufyān** — from **al-Asbagh ibn Sufyān al-Kalbī** — from ʿAbd al-ʿAzīz ibn Marwān — from Abū Hurayrah — from Salmān...[1650]

This ḥadīth is a lie.

Ibn al-Jawzī says< "This ḥadīth is *mawḍūʿ* (fabricated). It contains **Ḥakīm ibn Jubayr**. Yaḥyā (ibn Maʿīn) says *laysa bi shay* (worthless). Al-Saʿdī says he is a *kadhdhāb* (liar). Al-ʿUqaylī says he is *wāh* al-ḥadīth (feeble in ḥadīth)."[1651]

Al-Ḥasan and **al-Aṣbagh** are both *majhūl* (unknown) and unidentified. They are only known in this ḥadīth.

The chain of transmission also contains the narrator **Salamah ibn al-Faḍl**. Regarding him, Ibn al-Madīnī said, "We discarded his ḥadīth."

[1650] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 1/130; Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/372.
[1651] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/372.

It also contains the narrator **Muḥammad ibn Ḥumayd**. Both Abū Zurʿah and Ibn Wārah deemed him a *kadhdhāb* (liar). Ibn Ḥibbān said, "He narrates solitary reports from reliable narrators that are *maqlūb* (inverted)."

The following people also regarded the ḥadīth is fabricated: al-Dhahabī, al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī.[1652]

[1652] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/584; al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/326; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/356; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 321.

Ḥadīth 149

دخل أبو بكر الصديق على رسول الله صلى الله عليه وسلم فجلس عنده، ثم استأذن علي بن أبي طالب فدخل، فلما رآه أبو بكر تزحزح له، وتزعزع له. فقال له النبي صلى الله عليه وسلم: لم فعلت هذا يا أبا بكر؟ فقال: إكراما له، وإعظاما يا رسول الله. فقال: إنما يعرف الفضل لأهل الفضل ذوو الفضل.

Abū Bakr al-Ṣiddīq entered the presence of the Messenger of Allah ﷺ and sat near him. Thereafter, ʿAlī ibn Abī Ṭālib requested permission (to enter), and then he (too) entered. When Abū Bakr saw him, he moved (out of respect) for him. Upon seeing this, the Prophet ﷺ said to him, "Why did you do this, O Abū Bakr?" He said, "Out of honour and respect for him, O Messenger of Allah."

He said, "Only virtuous people recognize other virtuous people." This ḥadīth is narrated by Anas and it has the following two chains of transmission:

1. Al-Khaṭīb narrates (and Ibn al-Jawzī in a similar manner) — ʿAlī ibn Ṭalḥah ibn Muḥammad al-Muqri' informed us — ʿAbd Allāh ibn Ibrāhīm ibn Ayyūb narrated to us — **Jaʿfar ibn ʿAlī al-Ḥāfiẓ** narrated to us — **Muḥammad ibn Zakariyyā al-Ghalābī** narrated to us in Baṣrah — ʿUbayd Allāh ibn ʿĀ'ishah narrated to us — Ḥammād ibn Salamah informed us — from Thābit — from Anas...[1653]

   After mentioning this ḥadīth, al-Khaṭīb transmits from Abū Zurʿah Muḥammad ibn Yūsuf al-Jurjānī the following, "**Jaʿfar al-Daqqāq al-Ḥāfiẓ** is not satisfactory in ḥadīth and his *dīn*; he was a *fāsiq* (sinner) and a *kadhdhāb* (liar)."

[1653] Al-Khaṭīb: *Tārīkh Baghdād*, 7/222; Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt* (1/380).

Al-Khaṭib overlooked another defect, **Muḥammad ibn Zakariyyā al-Ghalābī al-Baṣrī al-Akhbārī** was suspected of fabricating ḥadīth by al-Dāraquṭnī.[1654]

2. Al-Khaṭīb narrates this version in two ways.[1655] In the first chain of transmission, **Muḥammad ibn Zakariyyā al-Ghalābī** appears. As mentioned previously, he is a *kadhdhāb* (liar). In the second chain of transmission, **al-Dhāriʿ** appears. As mentioned previously, he too is a *kadhdhāb* (liar).

   The narrator **al-ʿAbbās ibn Bakkār al-Ḍabbī al-Baṣrī** appears in both chains of transmission. Al-Dāraquṭnī said he is a *kadhdhāb* (liar).

   There are other defects in the chains of transmission; I have explained them in the original work.

Ibn ʿAsākir narrates this ḥadīth from **Aḥmad ibn Mūsā al-Khaṭmī** and **Muḥammad ibn Zakariyyā al-Lu'lu'ī.**[1656] They could not be traced.

It also contains the narrator **ʿAbbās ibn Bakkār**. As mentioned previously, he is a *kadhdhāb* (liar).

Ibn ʿAsākir narrates another version of this ḥadīth; however, the person to enter was al-ʿAbbās, not ʿAlī.[1657] The chain of transmission is *bāṭil* (false).[1658]

Al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī also ruled the ḥadīth a fabrication.[1659]

[1654] Ibn Ḥajar: *Lisān al-Mīzān*, 5/168.
[1655] Al-Khaṭīb: *Tārīkh Baghdād*, 3/105.
[1656] Ibn ʿAsākir: *Tārīkh Dimashq*, 26/334.
[1657] Ibid., 26/334.
[1658] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 7/3227.
[1659] Al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/332; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/359; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 323.

In short, the ḥadīth is *mawḍūʿ* (fabricated), as mentioned by several *ḥuffāẓ* (ḥadīth masters).

Ḥadīth 150

بينا نحن بفناء الكعبة، ورسول الله صلى الله عليه وسلم يحدثنا، إذ خرج علينا مما يلي الركن اليماني شيء عظيم، كأعظم ما يكون من الفيلة، قال: فتفل رسول الله صلى الله عليه وسلم، وقال: لعنت، أو قال :خزيت. شك إسحاق، قال: فقال علي بن أبي طالب: ما هذا يا رسول الله؟ قال: أو ما تعرفه يا علي؟ قال :الله ورسوله أعلم. قال: هذا إبليس. فوثب إليه، فقبض على ناصيته وجذبه، فأزاله عن موضعه. وقال: يا رسول الله أقتله؟ قال: أوما علمت أنه قد أجل إلى الوقت المعلوم. قال: فتركه من يده، فوقف ناحية، ثم قال: مالي ولك يا ابن أبي طالب، والله ما أبغضك أحد إلا وقد شاركت أباه فيه، اقرأ ما قاله الله تعالى :وَشَارِكْهُمْ فِي الْأَمْوٰلِ وَالْأَوْلٰدِ [الإسراء: 64]. قال ابن عباس: ثم حدثنا رسول الله صلى الله عليه وسلم فقال: لقد عرض لي في الصلاة، فأخذت بحلقة فخنقته، فإني لأجد برد لسانه على ظهر كفي، ولولا دعوة أخي سليمان، لأريتكموه مربوطا بالسارية تنظرون إليه.

Once, while we were in the courtyard of the Kaʿbah, the Messenger of Allah ﷺ was speaking to us when suddenly, something enormous emerged from *al-Rukn al-Yamānī* (i.e. the Yemeni Corner of the Kaʿbah) and appeared before us. It was as big as an elephant. The Messenger of Allah ﷺ spat and said, "You are cursed—or disgraced." Isḥāq was unsure. ʿAlī ibn Abī Ṭālib said, "What is this, O Messenger of Allah?" He said, "Do you not recognize it, O ʿAlī?" He said, "Allah and His Messenger know best." He said, "This is Iblīs." ʿAlī immediately pounced on it, grabbed it by its forelock and pulled it. He removed him from his place and said, "O Messenger of Allah, should I kill him?" He said, "Do you not know that he has been granted respite until the Day of the time well-known (i.e. the Day of Resurrection)?" He released him from his hand and stood to one side. Iblīs then said, "What is with me and you, O Ibn Abī Ṭālib? By Allah, nobody hates you except that shared

with his father in his conception. Read what Allah سُبْحَانَهُ وَتَعَالَى says, *'...and become a partner in their wealth and their children...'*" [1660] Ibn ʿAbbās said, "Then the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ narrated to us and said, 'He appeared before me in ṣalāh; I took hold of him by the throat and choked him. Verily I felt the coldness of his tongue on the back of my palm. Had it not been for the supplication of my brother Sulaymān عَلَيْهِ السَّلَامُ, I would show him to you tied to the pillar, looking at him.'"

This ḥadīth is narrated from Ibn ʿAbbās and ʿAlī رَضِيَ اللَّهُ عَنْهُمَا.

The Ḥadīth of Ibn ʿAbbās

Al-Khaṭīb narrates (and Ibn ʿAsākir and Ibn al-Jawzī in a similar manner) this version of the ḥadīth — ʿUbayd Allāh ibn Aḥmad ibn ʿUthmān al-Ṣayrafī and Aḥmad ibn ʿUmar ibn Rawḥ al-Nahrawānī informed me — al-Muʿāfā ibn Zakariyyā narrated to us — **Muḥammad ibn Mazīd ibn Abī al-Azhar al-Būsanjī** narrated to us — Isḥāq ibn Abī Isrā'īl narrated to us — Ḥajjāj ibn Muḥammad narrated to us — from Ibn Jurayj — from Mujāhid — from Ibn ʿAbbās...[1661]

Ibn Abī al-Azhar's name is Muḥammad ibn Mazīd ibn Maḥmūd Abū Bakr al-Khuzāʿī. Al-Khaṭīb said, "He is not a *thiqah* (reliable). He fabricates ḥadīth from reliable narrators." [1662]

[1660] Sūrah Isrā': 64.
[1661] Al-Khaṭīb: *Tārīkh Baghdād*, 3/289.
[1662] Ibid., 3/288.

The Ḥadīth of ʿAlī

Al-Khaṭīb narrates this version of the ḥadīth from **Isḥāq ibn Muḥammad al-Nakhaʿī al-Aḥmar.**[1663] He is a zindīq (unbeliever) and a *kadhdhāb* (liar).[1664]

Al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī all followed Ibn al-Jawzī in ruling the ḥadīth a fabrication.[1665]

Ibn al-Maghāzilī narrates a *shāhid* (supporting witness narration) for this ḥadīth; however, its chain of transmission is *sāqiṭ* (wholly unreliable).[1666] It contains the following defects:

- As mentioned previously, **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).
- No one has regarded **his teacher** as reliable.
- **Muḥammad ibn Abī al-Shaykh** and **al-Ḥusayn ibn ʿUbayd Allāh** could not be traced.
- Aḥmad ibn Kāmil says that **al-Ḥusayn ibn ʿUbayd Allāh** is **Ibn al-Khaṣib al-Abzārī al-Baghdādī,** who was a *kadhdhāb* (liar).[1667]
- **Al-Maʾmūn**, **al-Rashīd**, **al-Mahdī**, and **al-Manṣūr** are not dependable in narrating ḥadīth.

In short, the entire incident of ʿAlī and Iblīs is a lie and completely made up.

[1663] Al- Khaṭīb: *Tārīkh Baghdād*, 3/290.
[1664] Ibn Ḥajar: *Lisān al-Mīzān*, 1/370.
[1665] Al-Suyūṭī: *al-Laʾālī al-Maṣnūʿah*, 1/336; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/360; al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 325.
[1666] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 344.
[1667] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/541.

Ḥadīth 151

قتل علي بن أبي طالب عمرو بن ود، ودخل على النبي صلى الله عليه وسلم، فلما رآه النبي صلى الله عليه وسلم كبر، وكبر المسلمون، فقال النبي صلى الله عليه وسلم: اللهم اعط علي بن أبي طالب فضيلة، لم تعطها أحدا قبله، ولا تعطها أحدا بعده، فهبط جبريل عليه السلام ومعه أترجة من الجنة. فقال: إن الله عز وجل يقرأ عليك السلام، ويقول لك: حي بهذه علي بن أبي طالب، فدفعها إليه، فانفلقت في يده فلقتين، فإذا فيها حريرة بيضاء، مكتوب فيها سطرين بصفرا: تحية من الطالب الغالب إلى علي بن أبي طالب.

ʿAlī ibn Abī Ṭālib killed ʿAmr ibn Wudd and entered the presence of the Prophet ﷺ. When the Prophet ﷺ saw him, he and the Muslims made *takbīr* (*Allāhu Akbar*). The Prophet ﷺ said, "O Allah, grant ʿAlī ibn Abī Ṭālib a virtue which You have never granted anyone before him nor after him." Jibrīl عليه السلام descended and with him was a citron from Jannah. He said, "Verily Allah سبحانه وتعالى sends *salām* (greetings) and says to you, 'Give this to ʿAlī ibn Abī Ṭālib.'" He handed it over to him when suddenly it split into two halves. In it was white silk with the following two lines written in yellow (ink), "Greetings from al-Ṭālib al-Ghālib to ʿAlī ibn Abī Ṭālib."

Ibn al-Jawzī narrates this ḥadīth — Ibrāhīm ibn Dīnār al-Faqīh informed us — **Abū ʿAlī ibn Nabhān** informed us — **al-Ḥasan ibn al-Ḥusayn ibn Dūmā** informed us — **Aḥmad ibn Naṣr al-Dhāriʿ** informed us — Ṣadaqah ibn Mūsā narrated to us — Salamah ibn Shabīb narrated to us — ʿAbd al-Razzāq narrated to us — Maʿmar narrated to us — from al-Zuhrī — from ʿUrwah ibn al-Zubayr — from Ibn ʿAbbās...[1668]

[1668] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/390.

Ibn al-Jawzī said, "There is no doubt that this ḥadīth is a forgery. The person responsible for forging it is **al-Dhāriʿ**. Al-Dāraquṭnī said that he is a *kadhdhāb* (liar) and a *dajjāl*."

Al-Ḥasan ibn al-Ḥusayn ibn Dūmā was suspected by al-Khaṭīb for forging reports.

Muḥammad ibn Saʿīd ibn Nabhān is *mukhtaliṭ* (commits serious errors).

Al-Dhahabī, al-Suyūṭī, and Ibn ʿIrāq all mention this ḥadīth in their respective works on fabrications.[1669]

[1669] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 130; al-Suyūṭī: *al-Laʾālī al-Maṣnūʿah*, 1/338; Ibn ʿIrāq: *Tanzīh al-Shatīʿah*, 1/362.

Ḥadīth 152

مرض الحسن والحسين رضي الله عنهما، فعادهما رسول الله صلى الله عليه وسلم وأبو بكر وعمر، فقال عمر لعلي: يا أبا الحسن، انذر إن عافى الله عز وجل ولديك أن تحدث لله عز وجل شكرا. فقال علي رضي الله عنه: إن عافى الله عز وجل ولدي صمت لله ثلاثة أيام شكرا، وقالت فاطمة مثل ذلك، وقالت جارية لهم سوداء نوبية: إن عافى الله سيدي صمت مع موالى ثلاثة أيام، فأصبحوا قد مسح الله ما بالغلامين، وهم صيام، وليس عندهم قليل ولا كثير، فانطلق علي رضي الله عنه إلى رجل من اليهود يقال له جار بن شمر اليهودي، فقال له: أسلفني ثلاثة آصع من شعير، وأعطني جزة صوف، يغزلها لك بيت محمد صلى الله عليه وسلم، قال: فأعطاه، فاحتمله علي تحت ثوبه، ودخل على فاطمة رضي الله عنها، وقال: دونك فاغزلي هذا، وقامت الجارية إلى صاع من الشعير، فطحنته وعجنته، فخبزت منه خمسة أقراص، وصلى علي رضي الله عنه المغرب مع النبي صلى الله عليه وسلم، ورجع فوضع الطعام بين يديه، وقعدوا ليفطروا، وإذا مسكين بالباب يقول: يا أهل بيت محمد، مسكين من مساكين المسلمين على بابكم، أطعموني أطعمكم الله على موائد الجنة، قال: فرفع علي يده، ورفعت فاطمة والحسين، وأنشأ يقول:

يا فاطمة ذات السداد واليقين — أما ترى البائس المسكين

قد جاء إلى الباب له حنين — يشكو إلى الله ويستكين

حرمت الجنة على الضنين — يهوى إلى النار إلى سجين

فأجابه فاطمة:

أمرك يا ابن عم سمع طاعة — مالي من لوم ولا وضاعة

أرجو إن أطعمت من مجاعة — فدفعوا الطعام إلى المسكين...

Al-Ḥasan and al-Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا became sick and so the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ along with Abū Bakr and ʿUmar visited them. ʿUmar said to ʿAlī, "O Abū al-Ḥasan, take an oath to do an action for the sake of Allah out of gratitude if He grants ease to your children." ʿAlī رَضِيَ اللَّهُ عَنْهُ said, "If Allah grants my children ease, I will fast out of gratitude for three days." Fāṭimah said something similar. A black Nubian female client of them had said, "If Allah grants cure to my two masters, I will fast with my masters (i.e. ʿAlī and Fāṭimah) for three days." The next morning, they were fasting; Allah removed whatever was afflicting the two children. They (i.e. the family of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not have a little or a lot with them. So ʿAlī went to a man from the Jews—he was known as Jār ibn Shimr al-Yahūdī. He said to him, "Lend me three *sāʿs* (a cubic measure) of barley and give me a clipping of wool, the house of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will spin it for you." And so he gave it to him. ʿAlī carried it underneath his *thawb* (robe) and entered the presence of Fāṭimāh رَضِيَ اللَّهُ عَنْهَا. He said, "Here you are, spin this." The female client went towards the *sāʿ* of barley, grinded it and then kneaded it. She made five loaves of bread with it. ʿAlī رَضِيَ اللَّهُ عَنْهُ prayed Maghrib with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He returned and the food was placed before him. They all sat down to break their fast when a beggar came to the door and said, "O people of the house of Muḥammad, (there is) a beggar from the beggars of the Muslims at your door. Feed me—may Allah feed you on the table-spreads of Jannah." ʿAlī, Fāṭimah, and al-Ḥusayn raised their hand and he began saying:

O Fāṭimah, the possessor of uprightness and faith;

Do you not see this miserable beggar?

He has come to the door with yearning;

Complaining unto Allah and in total submission;

Jannah is forbidden upon the stingy;

He will be dropped into the Fire as a prisoner

Fāṭīmah responded to him:

Your command, O cousin, has been heard and obeyed;

I will have no miserliness and no lowness;

I hope, if I feed (him) in hunger.

And so they gave the food to the beggar.

Ibn al-Jawzī narrates this ḥadīth — Muḥammad ibn Nāṣir informed us — Abū ʿAbd Allāh Muḥammad ibn Abī Naṣr al-Ḥumaydī informed us — Abū ʿAlī al-Ḥasan ibn ʿAbd al-Raḥmān al-Bayyiʿ informed us — Abū al-Qāsim ʿUbayd Allāh ibn Muḥammad al-Saqṭī informed us — ʿUthmān ibn Aḥmad al-Daqqāq informed us — ʿAbd Allāh ibn Thābit informed us — my father narrated to us — from al-Hudhayl ibn Ḥabīb — from Abū ʿAbd Allāh al-Samarqandī — from Muḥammad ibn Kathīr al-Kūfī — from al-Aṣbagh ibn Nabātah. [1670]

(Ibn al-Jawzī said after reporting this,) He mentioned a lengthy ḥadīth of this type: Everyday, ʿAlī used to recite couplets to which Fāṭimah would respond in kind. It is from the most vile and awkward poems such that Allah has removed those two eloquent people from saying such a thing.

Al-Aṣbagh ibn Nabātah is *matrūk* and suspected of fabricating ḥadīth.

Al-Samarqandī's biography possibly appears in *Lisān al-Mīzān*, "Abū ʿAbd Allāh al-Zāhid al-Samarqandī (narrates) from Ibn Lahīʿah a *munkar* (unacceptable) report. ʿAbd al-Razzāq ibn Muḥammad ibn Manṣūr narrates this ḥadith from him. Ibn ʿAdī said, 'Abū ʿAbd Allāh

[1670] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/390.

al-Zāhid is *majhūl* (unknown).' He mentions that under the biography of al-Ḥasan ibn ʿAlī al-ʿAdawī." [1671]

Ibn al-Jawzī said, "There is no doubt in this ḥadīth being forged, even if only the awkward lines of poetry was all that could prove it and their actions; such things that those *sādāt* (family members of the Prophet ﷺ) are free from."

Al-Ḥakīm al-Tirmidhī mentions this ḥadīth and says, "From those ḥadīths that the hearts of the people of the truth reject is the one narrated from Ibn ʿAbbās regarding the verse, 'They [are those who] fulfill [their] vows...' [1672] He said, 'Al-Ḥasan and al-Ḥusayn رضي الله عنهما became sick and so the Messenger of Allah ﷺ...' he then mentioned a lengthy ḥadīth." [1673]

At the end, al-Ḥakīm al-Tirmidhī said, "This ḥadīth is embellished." [1674]

Similarly, what appears in *al-La'ālī al-Maṣnūʿah* is, "Al-Ḥakīm al-Tirmidhī says, 'This ḥadīth is forged. And Allah knows best.'" [1675]

Al-Dhahabī, al-Suyūṭī, Ibn ʿIrāq, and Ibn Taymiyyah all mentioned this ḥadīth in their respective works on fabrications. [1676]

Ibn Taymiyyah mentioned several reasons in explaining why the ḥadīth is fabricated. I have mentioned this in the original work.

In short, the ḥadīth is a lie and a fabrication.

[1671] Ibn Ḥajar: *Lisān al-Mīzān*, 7/73.
[1672] Sūrah al-Insān: 7.
[1673] Al-Ḥakīm al-Tirmidhī: *Nawādir al-Uṣūl fī Aḥādīth al-Rasūl*, 1/244.
[1674] Ibid., 1/246.
[1675] Al-S uyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/341.
[1676] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 130; al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/339; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/363; Ibn Taymiyyah: *Minhāj al-Sunnah*, 7/177.

Ḥadīth 153

إن خليلي حدثني أني أضرب لسبع يمضين من رمضان، وهي الليلة التي مات فيها موسى، وأموت لاثنين وعشرين يمضين من رمضان، وهي الليلة التي رفع فيها عيسى.

(ʿAlī said,) Verily my *khalīl* (close friend—i.e. the Prophet ﷺ informed me that I will be struck on the 7th of Ramaḍān; it was the night in which Mūsā passed away; and I will die on the 22nd of Ramaḍān, the night in which ʿĪsā was raised (to the Heavens).

This ḥadīth is narrated by al-ʿUqaylī — from **Saʿd al-Iskāf** — from **al-Aṣbagh ibn Nabātah** who said, "ʿAlī said..."[1677]

Saʿd al-Iskāf and **al-Aṣbagh ibn Nabātah** are both *matrūk* and have been suspected of forging ḥadīth.

Al-Dhahabī, al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī all followed Ibn al-Jawzī in ruling this ḥadīth a fabrication.[1678]

[1677] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 1/130.

[1678] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 132 and *Talkhīs al-ʿIlal*, ḥadīth no. 85; al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/342; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/364; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 329.

Ḥadīth 154

إذا كان يوم القيامة نصب لي منبر طوله ثلاثون ميلا، ثم ينادي مناد من بطنان العرش: أين محمد؟ فأجيب، فيقال لي: ارق، فأكون أعلاه. قال: ثم ينادي الثانية: أين علي بن أبي طالب؟ فيكون دوني فيرقاه، فيعلم جميع الخلائق أن محمدا سيد المرسلين، وأن عليا سيد المؤمنين. قال أنس بن مالك: فقام إليه رجل فقال :يا رسول الله من يبغض عليا بعد هذا؟ فقال: يا أخا الأنصار لا يبغضه من قريش إلا شقي، ولا من الأنصار إلا يهودي، ولا من العرب إلا دعي، ولا من سائر الناس إلا شقي.

On the Day of Resurrection, a pulpit thirty miles long will be erected for me. Thereafter, a caller will call out from beneath the ʿ*Arsh* (Throne), "Where is Muḥammad?" I will respond and it will be said to me, "Climb." I will reach the top. Thereafter, he will call out for the second time, "Where is ʿAlī ibn Abī Ṭālib?" He will be beneath and then he will climb (to the top). All of creation will know that Muḥammad is the master of all the Messengers and that ʿAlī is the master of all the Believers.

Anas ibn Mālik said, "A man stood up and said, 'O Messenger of Allah, who can hate ʿAlī after this?' He said, 'O brother of the Anṣār, no one from the Quraysh hates him except for a wretched person; no one from the Anṣār hates him except for a Jew; no one from the Arabs hates him except for a bastard; and no one else hates him from all other people except for a wretched person.'"

Ibn al-Jawzī narrates this ḥadīth — al-Jarīrī informed us — al-ʿUshārī informed us — al-Dāraquṭnī narrated to us — **Abū al-ʿAbbās Aḥmad ibn ʿAlī al-Murhibī** narrated to us — **Ismāʿīl ibn Mūsā** narrated to us — ʿAlī ibn Yazīd al-Dhuhalī narrated to us — Sufyān ibn ʿUyaynah narrated

to us — from al-Zuhrī — from Anas who said, "The Messenger of Allah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said..."[1679]

Ibn al-Jawzī said, "This ḥadīth is a forgery (attributed) to the Messenger of Allah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ."

Al-Dhahabī and Ibn Ḥajar both said, "This report is a lie." [1680]

Ibn al-Jawzī attached the blame on **Ismāʿīl ibn Mūsā**. He thought his name was (Ismāʿīl ibn Mūsā) al-Fizārī. However, this person is a *ṣadūq* (sincere). Perhaps he is not al-Fizārī and actually another unknown person, as is evident by the doing of al-Dhahabī and Ibn Ḥajar. It is possible to attach the blame on the unknown person or the aforementioned **al-Murhibī** because he could not be traced.

In short, the ḥadīth is a lie, as mentioned by Ibn al-Jawzī and al-Dhahabī.

[1679] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/396.
[1680] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/162; Ibn Ḥajar: *Lisān al-Mīzān*, 4/267.

Ḥadīth 155

أنت وشيعتك في الجنة، وإن قوما يقال لهم الرافضة، فإن لقيتهم فاقتلهم، فإنهم مشركون.

You and your *shīʿah* (followers) will be in Jannah. And verily, there is a group known as the *Rāfiḍah*; if you meet them, kill them, for they are polytheists.

This ḥadīth is narrated from ʿAlī, Ibn ʿUmar, Umm Salamah, Abū Hurayrah, Abū Saʿīd, and Jābir رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of ʿAlī

Ibn ʿAdī and others narrate this version of the ḥadīth — from ʿAbd al-Ḥamīd al-Ḥimmānī — from **Abū Janāb** — from **Abū Sulaymān** — from **his uncle** — from ʿAlī.[1681]

I could not trace **Abū Sulaymān** and **his uncle**.

Abū Janāb al-Kalbī is *ḍaʿīf* (weak) and he commits *tadlīs*[1682] (obfuscates when he narrates).

Al-Dhahabī inclined towards the fact that the above-mentioned Abū al-Janāb is *not* the famous Yaḥyā ibn Abī Ḥayyah al-Kalbī; instead, it is another narrator who is weaker than him.[1683]

Al-Lālikā'ī and others narrate this version of the ḥadīth.[1684] The chain of transmission contains **Abū Sulaymān al-Hamdānī**. I think al-Dhahabī was referring to him when he said, "Abū Sulaymān al-Hamdānī — from his father — from ʿAlī. He and his father are unknown. He brings forth an unacceptable report."

[1681] Ibn ʿAdī: *al-Kāmil*, 7/213.
[1682] For an explanation of this term, please see p. 878 onwards [translator's note]
[1683] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/371.
[1684] Al-Lālikā'ī: *al-Sunnah*, 8/2803.

His teacher in this ḥadīth is *majhūl* (unknown).

Abū Ḥubāb could not be traced, perhaps it should rather be **Abū Janāb**, **Yaḥyā ibn Ḥayyah al-Kalbī al-Kūfī**. He is *ḍaʿīf* (weak) and a *mudallis*[1685] (obfuscates when he narrates).

Al-Khaṭīb also narrates this version of the ḥadīth.[1686] It contains the narrator **Siwār ibn Muṣʿab al-Hamdānī**. As mentioned previously, he is *matrūk* and has been suspected of lying.

It also contains the narrator **ʿIṣām ibn al-Ḥakam**. Al-Khaṭīb mentions his biography without referencing anything regarding his status as a narrator.[1687]

Ibn al-Jawzī says, "This ḥadīth is not authentic. **Siwār** is not a *thiqah* (reliable). Ibn Numayr says, 'Jumayʿ is of the greatest liars.' Ibn Ḥibbān says that he used to fabricate ḥadīth."[1688]

Al-Dhahabī, al-Suyūṭī, and al-Shawkānī all held similar views as Ibn al-Jawzī.[1689]

I have explained in the original work that this is a mistake. The ḥadīth critics deemed Jumayʿ ibn ʿUmayr al-Kūfī a *Tābiʿī*. This person is a Baṣrī, who appears much later on. He is *matrūk* (suspected of forgery).

The Ḥadīth of Ibn ʿUmar

Ibn ʿAsākir narrates this version of the ḥadīth from **Yaḥyā ibn Sābiq al-Madīnī**.[1690] He is *matrūk* and has been suspected of lying.

[1685] For an explanation of this term, please see p. 878 onwards [translator's note]
[1686] Al-Khaṭīb: *Tārīkh Baghdād*, 12/289.
[1687] Ibid.
[1688] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/397.
[1689] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 134; al-Suyūṭī: *al-Laʾālī al-Maṣnūʿah*, 1/346; al-Shawkānī: *al-Fawāʾid al-Majmūʿah*, ḥadīth no. 331.
[1690] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/335, 336.

The Ḥadīth of Umm Salamah

This version of the ḥadīth has the following chains of transmission:

1. Al-Ṭabarānī and others narrate this version with a chain of transmission that is *bāṭil* (false).[1691] It contains the narrator **Siwār ibn Muṣʿab al-Hamdānī**. He is *matrūk* (suspected of forgery). In fact, al-Ḥākim suspected him of lying and Ibn Ḥibbān accused him of fabricating ḥadīth.

   It also contains the narrator **ʿAṭiyyah**. He is *ḍaʿīf* (weak) and a *mudallis*[1692] (obfuscates when he narrates).

   It also contains the narrator **al-Faḍl ibn Ghānim al-Khuzāʿī**. He is *ḍaʿīf* (weak).

   Al-Albānī ruled this version of the ḥadīth a fabrication.[1693]

2. Ibn ʿAsākir narrates this version of the ḥadīth with a chain of transmission that is *sāqiṭ* (wholly unreliable).[1694] It contains the narrator **Aḥmad ibn Muḥammad ibn Saʿīd al-Hamdānī**. He is **Ibn ʿUqdah**. There is a difference of opinion regarding his status, the preponderant opinion being that he is *ḍaʿīf* (weak).

   It also contains the narrator **ʿAlī ibn al-Ḥusayn ibn ʿUbayd ibn Bisṭām al-Kūfī**. He is *ḍaʿīf* (weak).

   It also contains the narrator **Saʿd ibn Ṭālib**. There is a difference of opinion regarding his status.

   It also contains the narrator **Jābir ibn Yazīd al-Juʿfī**. He is accused of lying.

[1691] Al-Ṭabarānī: *al-Muʿjam al-Awsaṭ*, 6/6605.
[1692] For an explanation of this term, please see p. 878 onwards [translator's note]
[1693] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 12/5590.
[1694] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/333.

3. Al-Qaṭīʿī and others narrate this version of the ḥadīth from **al-Siwār ibn Muṣʿab al-Hamdānī**.[1695] As mentioned previously, he is *matrūk* and has been suspected of fabricating ḥadīth.

4. Ibn ʿAsākir narrates this version with a chain of transmission from the above-mentioned **Siwār**.

   Al-Siwār enjoys a *tābiʿ*[1696] (parallel narration) from several *kadhdhābs* (liars). I have explained this in the original work.

The Ḥadīth of Abū Hurayrah

Al-Ṭabarānī narrates this version of the ḥadīth with a chain of transmission that is *wāh* (feeble).[1697] It contains the narrator **Muḥammad ibn Mūsā al-Iṣṭakhrī**. He is *majhūl* (unknown).

It also contains the narrator **Salmā ibn ʿUqbah**. I could not trace him.

It also contains the narrator **al-Ḥasan ibn Kathīr**. It remains to be seen who he is.

It also contains the narrator **ʿIkrimah ibn ʿAmmār**. His narration from Yaḥyā ibn Abī Kathīr is unresolvably problematic (*muḍṭarīb*).

Al-Dāraquṭnī reports that there is a difference of opinion regarding the ḥadīth.[1698] He says, "This ḥadīth is severely problematic such that it cannot be resolved."[1699]

[1695] Al-Qaṭīʿī: *Zawā'id al-Faḍā'il*, ḥadīth no. 1115.
[1696] For an explanation of this term, please see p. 878 onwards [translator's note]
[1697] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 7/7675.
[1698] Al-Dāraquṭnī: *ʿIlal al-Dāraquṭnī*, 15/178.
[1699] Ibid., 15/180.

The Ḥadīth of Abū Saʿid

Ibn al-Ghiṭrīf and others narrate this version of the ḥadīth.[1700] It contains the narrator **Abū Hārūn al-ʿAbdī**. He is *matrūk* (suspected of forgery).

It also contains the narrators **Yaḥyā ibn al-Ḥasan ibn al-Furāt al-Qazzāz** and **ʿAbd Allāh ibn Muntaṣir**. I could not trace them.

Ibn ʿAsākir also narrates this version of the ḥadīth.[1701] It contains the narrator **Ziyād ibn al-Mundhir Abū al-Jārūd**. He is a *kadhdhāb* (liar).

It also contains the narrator **Abū Hārūn al-ʿAbdī**. He is *matrūk* (suspected of forgery).

It also contains the narrator **Zakariyyā Abū Yaḥyā**. It remains to be seen who he is.

The Ḥadīth of Jābir

Ibn ʿAsākir narrates this version of the ḥadīth with a chain of transmission that is *muẓlim* (murky).[1702] It contains the narrator **Ibn ʿUqdah**. There is a difference of opinion regarding his status. The preponderant opinion is that he is *ḍaʿīf* (weak).

It also has the narrator **Muḥammad ibn Aḥmad ibn al-Ḥasan al-Qaṭawānī** and **Ibrāhīm ibn Anas al-Anṣārī**. I could not trace them.

It also has the narrator **Ibrāhīm ibn Jaʿfar ibn ʿAbd Allāh ibn Muḥammad ibn Maslamah**. Ibn Ḥibbān regarded him as a *thiqah* (reliable). Ibn Ḥibbān is notorious for deeming unknown narrators as reliable.

Al-Albānī says, "This chain of transmission is *muẓlim* (murky). Abū al-Zubayr is a *mudallis* (obfuscates when he narrates) and he is narrating

[1700] Ibn al-Ghiṭrīf: *Juz Ibn al-Ghiṭrīf*, ḥadīth no. 35.
[1701] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/333.
[1702] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/371.

using the word ʿ*an* (from). I could not find a biography for the two narrators beneath him. One of them is the problem."[1703]

Al-Ṭabarī also narrates this version of the ḥadīth — **Ibn Ḥumayd** narrated to us — **ʿĪsā ibn Farqad** narrated to us — from **Abū al-Jārūd** — from Muḥammad ibn ʿAlī (under the verse), '...those are the best of creatures,'[1704] The Prophet ﷺ said, "You, O ʿAlī, and your *shīʿah* (followers)."[1705]

Muḥammad ibn Ḥumayd is **al-Rāzī**. He is suspected of lying.

Abū Ḥātim said that **ʿĪsā ibn Farqad al-Marwazī** is a *shaykh* (venerable).[1706]

Abū al-Jārūd, as mentioned previously, is a *kadhdhāb* (liar). Additionally, the ḥadith is *mursal*[1707] (broken transmission).

In short, the ḥadīth is *bāṭil* (false) and *mawḍūʿ* (fabricated). All of its variant chains of transmission are feeble and severely weak. Additionally, the *nakārah* (reprehensibility) is clearly evident in this ḥadīth such that a Muslim would not doubt. How can merely being the followers of ʿAlī necessitate Jannah? If we are unable to pass such a judgment for the Messenger of Allah ﷺ, how then for someone lesser in status than him? This is not sufficient to necessitate Jannah; Jannah is necessitated by having a sound ʿ*aqīdah* (creed) and good deeds—among which is having a pure heart for every Companion of the Messenger of Allah ﷺ, and among them is ʿAlī رضي الله عنه.

[1703] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4925.
[1704] Sūrah al-Bayyinah: 7.
[1705] Al-Ṭabarī: *Tafsīr al-Ṭabarī*, 24/556.
[1706] Abū Ḥātim: *al-Jarḥ wa al-Taʿdīl*, 6/284.
[1707] For an explanation of this term, please see p. 878 onwards [translator's note]

Ḥadīth 156

إذا كان يوم القيامة قال الله لي ولعلي بن أبي طالب رضي الله عنه: أدخلا الجنة من أحبكما، وأدخلا النار من أبغضكما. وذلك قوله تعالى: أَلْقِيَا فِيْ جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيْدٍ [ق: 24]

On the Day of Resurrection, Allah will say to me and ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, "Enter into Jannah whoever loves you two, and enter into the Fire (of Jahannam) whoever hates you two." This is in reference to the verse, '[Allah will say], '*Throw into Hell every obstinate disbeliever...*' (1708)

Ibn al-Jawzī narrates this ḥadīth — ʿAbd al-Raḥmān ibn Muḥammad informed us — Abū Bakr Muḥammad ibn ʿAlī al-Khayyāṭ informed us — Aḥmad ibn Muḥammad ibn Durust informed us — ʿUmar ibn al-Ḥasan ibn ʿAlī al-Ashnānī informed us — **Isḥāq ibn Muḥammad ibn Abān al-Nakhaʿī** informed me — **Yaḥyā ibn ʿAbd al-Ḥamīd al-Ḥimmānī** narrated to us — Sharīk ibn ʿAbd Allāh narrated to us, "We were with al-Aʿmash during his sickness in which he (eventually) passed away. Abū Ḥanīfah, Ibn Abī Laylā, and Ibn Shubrumah entered his presence. Abū Ḥanīfah turned towards him and said, 'O Abū Muḥammad, fear Allah; for verily you are in the first day from the days of the Ākhirah and the last day from the days of the Dunyā. And you used to narrate aḥādīth regarding ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ that, if you had rather remained quiet about, it would have been better for you.' Al-Aʿmash said, 'Can this be said to someone like me? Sit me up, sit me up. Abū al-Mutawakkil narrated to me — from Abū Saʿīd al-Khudrī who said, 'The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said...' He went on to mention the ḥadīth. Abū Ḥanīfah said, 'Stand (everyone); he will not bring forth another ḥadīth clearer than this. Stand (everyone); he will not bring forth another ḥadīth more overwhelming than this.' By Allah, we did

(1708) Sūrah Qāf: 24.

not go past the door except that al-Aʿmash had already passed away."[1709]

Ibn al-Jawzī said, "This ḥadīth is *mawḍūʿ* (fabricated). It is a lie attributed to al-Aʿmash. The person responsible for forging this report is **Isḥāq al-Nakhaʿī**. We have stated earlier that he was from the extremists and liars. Moreover, he forged it onto **al-Ḥimmānī**. He too, is a *kadhdhāb* (liar)."

Al-Dhahabī, al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī all mention this ḥadīth in their respective works on fabrications. [1710]

[1709] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/400.
[1710] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 136; al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/348; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/367; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 332.

Ḥadīth 157

إن الله عز وجل خلق الأرواح قبل الأجساد بألفي عام، ثم حطها تحت العرش، ثم أمرها بالطاعة لي، فأول روح سلمت علي روح علي رضي الله عنه.

Verily, Allah سُبْحَانَهُ وَتَعَالَى created the souls two thousand years before He created the physical bodies. Then He placed them under the ʿ*Arsh* (Throne) and ordered them to obey me. The first soul to greet me was the soul of ʿAlī.

Ibn al-Jawzī narrates — Muḥammad ibn Nāṣir informed us — al-Mubārak ibn ʿAbd al-Jabbār informed us — ʿAbd al-Bāqī ibn Aḥmad informed us — Muḥammad ibn Jaʿfar ibn ʿAllāq informed us — Abū al-Fatḥ al-Azdī al-Ḥāfiẓ informed us — Hāshim ibn Nuṣayr narrated to us — Shaybān ibn Muḥammad narrated to us — **ʿAbd Allāh ibn Ayyūb ibn Abī ʿIlāj** narrated to us — **my father** narrated to me — from Abū Jaʿfar Muḥammad ibn ʿAlī ibn Ḥusayn — from his father — from his grandfather ʿAlī who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1711]

Ibn al-Jawzī says this ḥadīth is *mawḍūʿ* (fabricated).

Al-Azdī said, "'**Abd Allāh ibn Ayyūb** and **his father** are both liars; it is not permissible to narrate from them." [1712]

Al-Dhahabī, al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī all mention this ḥadīth in their works on fabrications. [1713]

[1711] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/401.
[1712] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/349; Ibn Ḥajar: *Lisān al-Mīzān*, 3/261.
[1713] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 137; al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/349; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/368; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 332.

Ḥadīth 158

يا علي إن الله أمرني أن أتخذ أبا بكر والدا، وعمر مشيرا، وعثمان سندا، وأنت يا علي ظهيرا، أنتم أربعة، قد أخذ الله لكم الميثاق في أم الكتاب لا يحبكم إلا مؤمن تقي، ولا يبغضكم إلا منافق شقي، أنتم خلفاء نبوتي، وعقد ذمتي، وحجتي على أمتي.

O ʿAlī, verily Allah has ordered me to take Abū Bakr as a father, ʿUmar as an advisor, ʿUthmān as a support, and you, O ʿAlī, as an assistant. You four, Allah has taken a covenant with you in *Umm al-Kitāb* (i.e. Qur'ān): only a pious believer loves you and only a wretched hypocrite hates you. You are the khulafā' of my Prophethood, the leader(s) of my *dhimmah* (responsibility) and the proof(s) against my Ummah.

This ḥadīth is narrated from ʿAlī and Ḥudhayfah رَضِيَ اللَّهُ عَنْهُمَا.

The Ḥadīth of ʿAlī

This version of the ḥadīth has the following two chains of transmission:

1. Al-Khaṭīb narrates — from **ʿAbd al-Wahhāb ibn al-Ḥasan al-Dimashqī** — **Abū al-Qasim ʿAbd Allāh ibn Aḥmad ibn Muḥammad ibn Muḥammad al-Tamīmī al-Muʿallim** (famously known as **al-Ghabāghibī**) narrated to us — **Ḍirār ibn Sahl al-Ḍirārī** narrated to me in Baghdād in the house of Dār al-Khalanjiyyīn in *Ra's al-Jisr* — al-Ḥasan ibn ʿArafah narrated to us — Abū Ḥafṣ al-Abār ʿUmar ibn ʿAbd al-Raḥmān narrated to us — from Ḥumayd — from Anas who said that ʿAlī ibn Abī Ṭālib said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to me..."[1714]

[1714] Al-Khaṭīb: *Tārīkh Baghdād*, 9/345.

Al-Khaṭīb says, "This ḥadīth is very *munkar* (unacceptable). I only know **Ḍirār ibn Sahl** to narrate with this chain of transmission; and from him **al-Ghabāghibī**. Both of them are *majhūl* (unknown)."

The person from whom al-Khaṭīb narrated the ḥadīth is unidentified.

Al-Dhahabī and Ibn Ḥajar said: "(The narration of) **Ḍīrār ibn Sahl** from al-Ḥasan ʿArafah is a *bāṭil* (false) report. It is not known who this animal is." [1715]

In another place, al-Dhahabī says that Ḍīrār ibn Sahl is *majhūl* (unknown) and that perhaps he is responsible for fabricating this ḥadīth. [1716]

2. Ibn ʿAsākir narrates this version with a chain of transmission that is *sāqiṭ* (wholly unreliable). [1717] It contains the following defects:
   - Ibn Mandah says regarding **Muḥammad ibn ʿAbd Allāh ibn Aḥmad ibn ʿUmar al-Asadī**, "He narrates manākir (unacceptable reports) from **ʿAbd al-Salām ibn Muṭahhar**." It remains to be seen who ʿAbd al-Salām ibn Muṭahhar is.
   - **Durayd**, or **Duwayd ibn Mujāshiʿ** is *majhūl* (unknown).
   - **Aḥmad ibn Mūsā ibn Isḥāq al-Ḥimār** was only deemed a *thiqah* (reliable) by Ibn Ḥibbān. [1718] Ibn Ḥibbān is notorious for deeming unknown narrators as reliable.

The Ḥadīth of Ḥudhayfah

Ibn ʿAsākir narrates this version of the ḥadīth — from **Abū Isḥāq Ibrāhīm ibn Ibrāhīm ibn al-Aṣamm al-Bajalī al-ʿAkkāwī** — **Al-Mubajjal ibn Manṣūr** narrated to us — from **Yaḥyā ibn ʿUbayd al-Ṭanāfisī** —

[1715] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/327; Ibn Ḥajar: *Lisān al-Mīzān*, 3/202.
[1716] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 137.
[1717] Ibn ʿAsākir: *Tārīkh Dimashq*, 27/47.
[1718] Ibn Ḥibbān: *Kitāb al-Thiqāt*, 8/53.

from Fiṭr ibn Khalīfah — from Abū al-Ṭufayl — from Ḥudhayfah...”[1719] This contains a *shāhid* (supporting witness report).

I could not trace **Abū Isḥāq Ibrāhīm ibn Ibrāhīm ibn al-Aṣamm al-Bajalī al-ʿAkkāwī**, **al-Mubajjal ibn Manṣūr**, and **Yaḥyā ibn ʿUbayd al-Ṭanāfisī**.

Ibn ʿIrāq says, “There are several narrators in the various chains of transmission for this ḥadīth that I was unable to find a biography about. And Allah knows best.” [1720]

Al-Suyūṭī mentions another chain of transmission of this ḥadīth that is narrated by Abū Nuʿaym. [1721] It contains the narrator **Abū Isḥāq**. He is a *mudallis*[1722] (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

It also contains the narrator **al-Kudaymī**. He is suspected of lying.

It also contains the narrator **ʿUmar ibn Aḥmad ibn ʿAlī al-Baghdādī**. Ibn Ṭāhir al-Maqdisī says that he narrates fabricated reports from reliable narrators.

In short, all the chains of transmission are *sāqiṭah* (wholly unreliable). The ḥadīth is a lie.

[1719] Ibn ʿAsākir: *Tārīkh Dimashq*, 14/63.
[1720] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/368.
[1721] Al-Suyūṭī: *al-Laʾālī al-Maṣnūʿah*, 1/350.
[1722] For an explanation of this term, please see p. 878 onwards [translator’s note]

Ḥadīth 159

من أحبني فليحب عليا، ومن أحب عليا فليحب ابنتي فاطمة، ومن أحب ابنتي فاطمة فليحب ولديها الحسن والحسين، وإنهما لفرطي أهل الجنة، وإن أهل الجنة ليباشرون ويسارعون إلى رؤيتهم، ينظرون إليهم، فحبهم إيمان، وبغضهم نفاق، ومن أبغض أحدا من أهل بيتي فقد حرم شفاعتي، بأني نبي مكرم، بعثني الله بالصدق، فحبوا أهل بيتي وحبوا عليا.

Whoever loves me should love ʿAlī. And whoever loves ʿAlī should love my daughter Fāṭimah. And whoever loves my daughter Fāṭimah should love their children al-Ḥasan and al-Ḥusayn. They are the two predecessors of the inhabitants of Jannah. The inhabitants of Jannah will hasten to see them. Loving them is īmān and hating them is hypocrisy. My intercession—for the fact that I am a noble Prophet that Allah sent with the truth—is *ḥarām* for the person who hates someone from my *Ahl al-Bayt*. Therefore, love my *Ahl al-Bayt* and love ʿAlī.

Ibn ʿAdī narrates (and Ibn al-Jawzī in a similar manner) — **ʿAbd Allāh ibn Ḥafṣ** narrated to us — Bishr ibn al-Walīd al-Qāḍī narrated to us — Ḥazm ibn Abī Ḥazm al-Qaṭīʿī narrated to us — from Thābit — from Anas who said, "The Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said..."[1723]

Ibn ʿAdī says, "This ḥadīth is *bāṭil* (false) with this chain of transmission. Our teacher (in this chain) fabricated this ḥadīth. The words in this ḥadīth do not resemble the words of Prophets."

[1723] Ibn ʿAdī: *al-Kāmil*, 4/264; Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 2/4.

Al-Dhahabī, al-Suyūṭī, Ibn ʿIrāq, and al-Shawkānī followed the same ruling as Ibn al-Jawzī in determining the ḥadīth a fabrication.[1724]

[1724] Al-Dhahabī: *Talkhīṣ al-Mawḍūʿāt*, ḥadīth no. 153; al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/370; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/413; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 342.

Ḥadīth 160

خطبنا رسول الله صلى الله عليه وسلم فسمعته وهو يقول: يا أيها الناس من أبغضنا أهل البيت حشره الله يوم القيامة يهوديا. فقلت: يا رسول الله وإن صام وصلى؟ قال: وإن صام وصلى، وزعم أنه مسلم. أيها الناس احتجر بذلك من سفك دمه، وأن يؤدي الجزية عن يد وهم صاغرون. مثل لي أمتي في الطين فمر بي أصحاب الرايات، فاستغفرت لعلي وشيعته.

The Messenger of Allah ﷺ addressed us. I heard him saying, "O people, whoever hates us, the Ahl al-Bayt, Allah will resurrect him on the Day of Resurrection as a Jew." I said, "O Messenger of Allah, even if he fasts and prays?" He said, "Even if he fasts and prays, and claims that he is a Muslim. O people, whoever sheds his blood will be saved from that and he should be made to give *jizyah* (tax) willingly while they are humbled. My Ummah was described to me in the clay (i.e. before the creation of their physical bodies). I passed by the standard bearers and so I sought repentance for ʿAlī and his *Shīʿah* (Followers)."

This ḥadīth is narrated from Jābir رضي الله عنه with the following chains of transmission:

1. Al-Ṭabarānī narrates — **ʿAlī ibn Saʿīd al-Rāzī** narrated to us — **Ḥarb ibn Ḥasan al-Ṭaḥḥān** narrated to us — **Ḥanān ibn Sudayr al-Ṣayrafī** narrated to us — **Sudayf al-Makkī** narrated to us — Muḥammad ibn ʿAlī ibn al-Ḥusayn narrated to us, I have never seen a *Muḥāmmadī* (i.e. a Muslim) equal to him — Jābir ibn ʿAbd Allāh al-Anṣārī narrated to us...[1725]

[1725] Al-Ṭabarānī; *al-Muʿjam al-Awsaṭ*, 4/4002.

Al-ʿUqaylī narrates this ḥadīth, "**Isḥāq ibn Yaḥyā al-Dihqān** narrated to us — **Ḥarb ibn al-Ḥasan al-Ṭaḥḥān** narrated to us..."[1726]

This ḥadīth contains the following defects:

- **Isḥāq ibn Yaḥyā al-Dahqān** could not be traced.
- Al-Dhahabī and Ibn Ḥajar both mention **ʿAlī ibn Saʿīd al-Rāzī.**[1727] Both al-Dāraquṭnī and Ibn Yūnus criticized him. Maslamah deemed him a *thiqah* (reliable). Several reprehensible things have been reported from him.
- **Ḥarb ibn al-Ḥasan al-Ṭaḥḥān's** ḥadīth are not worth much. Al-Azdī mentioned this. Ibn Ḥibbān mentions him in *Kitāb al-Thiqāt*; however, he is a lenient critic.
- **Ḥanān ibn Sudayr** is mentioned by Ibn Ḥajar among the weak narrators.[1728]
- **Sudayf** is mentioned among the weak narrators by al-Dhahabī, Ibn Ḥajar, and al-ʿUqaylī.[1729]

The following people followed Ibn al-Jawzī in ruling the ḥadīth a fabrication: al-Dhahabī, al-Suyūṭī, Ibn ʿIrāq, al-Shawkānī, and al-Albānī.[1730]

2. Al-Sahmī narrates this version with a chain of transmission that is *sāqiṭ* (wholly unreliable).[1731] It contains the following defects:

[1726] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 2/180.
[1727] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/131; Ibn Ḥajar: *Lisān al-Mīzān*, 4/231.
[1728] Ibn Ḥajar: *Lisān al-Mīzān*, 2/367.
[1729] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/115; Ibn Ḥajar: *Lisān al-Mīzān*, 3/9; al-ʿUqaylī: *al-Ḍuʿāfā' al-Kabīr*, 2/180.
[1730] Al-Dhahabī: Talkhiṣ *al-Mawḍūʿāt*, ḥadīth no. 153; al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/371; Ibn ʿIrāq: *Tanzih al-Sharīʿah*, 1/414; al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 342; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4919 and 14/6863.
[1731] Al-Sahmī: *Tārīkh Jurjān*, 326, 327.

- I saw al-Dāraquṭnī saying that **Abū al-Ṭāhir Aḥmad ibn ʿĪsā** is a *kadhdhāb* (liar).
- **Abd Allāh ibn al-Minhāl** could not be traced.
- Al-Sahmī and al-Khaṭīb mention **Abū Nuʿaym ʿAbd al-Malik ibn Aḥmad ibn Nuʿaym**.[1732] However, they do not mention anything (positive or negative) regarding his status as a narrator.

3. Ibn al-Jawzī narrates this version of the ḥadīth and said, "This ḥadīth is *bāṭil* (false). **Al-Dhāriʿ** is a *kadhdhāb* (liar)."[1733]

   It also contains the narrator **al-Ḥasan ibn al-Ḥusayn al-Niʿālī**. He is **Ibn Dūmā**. **Al-Khaṭīb** suspected him of forging reports.

In short, the ḥadīth is *mawḍūʿ* (fabricated). All of its chains of transmission are worthless.

[1732] Al-Sahmī: *Tārīkh Jurjān*, 326; al-Khaṭīb: *Tārīkh Baghdād*, 10/431.
[1733] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 2/6.

Ḥadīth 161

دخل علي بن أبي طالب عليه السلام والبيت غاص بمن فيه، وعائشة إلى جانب رسول الله صلى الله عليه وسلم، وذلك قبل أن يؤمر بالحجاب، فقام علي ينظر هل يرى مجلسا، فأشار إلى رسول الله صلى الله عليه وسلم، فجاء فجلس بينها وبين رسول الله صلى الله عليه وسلم، فالتفت إليها رسول الله صلى الله عليه وسلم، فقال: ما تريدين إلى أمير المؤمنين.

ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ **entered and the house was filled with whoever was inside it. ʿĀ'ishah was next to the Messenger of Allah** صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ **—this was before the command of *ḥijāb*. ʿAlī stood looking to see for a place to sit. He indicated towards the Messenger of Allah** صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ **(i.e. he wanted to sit there). He came and sat between ʿĀ'ishah and the Messenger of Allah** صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**. The Messenger of Allah** صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ **turned towards her (after seeing her surprised at the fact ʿAlī sat immediately next to the Prophet** صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**) and said, "What do you want from *Amīr al-Mu'minīn*?"**

Ibn al-Jawzī narrates this ḥadīth — Muḥammad ibn Nāṣir informed us — al-Mubārak ibn ʿAbd al-Jabbār informed us — ʿAbd al-Bāqī ibn Aḥmad informed us — Muḥammad ibn Jaʿfar ibn ʿAlān informed us — Abū al-Fatḥ al-Azdī narrated to us — Muḥammad ibn Aḥmad ibn Abī al-Muqātil al-ʿArāṭī narrated to us — Aḥmad ibn Yaḥyā al-Ṣadafī narrated to us — Aḥmad ibn Mufaḍḍāl narrated to us — **Abū Maryam ʿAbd al-Ghaffār ibn al-Qāsim** narrated to us — from **ʿAbd Allāh ibn Sharīk al-ʿĀmirī** who said — **Jundub ibn ʿAbd Allāh al-Azdī** informed me...[1734]

[1734] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 2/10.

Ibn al-Jawzī said, "This ḥadīth is *mawḍūʿ* (fabricated). The person suspected for forging it is ʿ**Abd al-Ghaffār**."

Abū Maryam is ʿ**Abd al-Ghaffār ibn al-Qāsim al-Anṣārī**. He is not a *thiqah* (reliable). Abū Dāwūd and Ibn al-Madīnī both deemed him a liar.

Everyone between him and al-Azdī could not be traced.

There is a difference of opinion regarding the status of ʿ**Abd Allāh ibn Sharīk**.

Both al-Suyūṭī and Ibn ʿIrāq followed Ibn al-Jawzī in ruling the ḥadīth a fabrication. [1735]

[1735] Al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/373; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/470.

Ḥadīth 162

لما كانت ليلة بدر، قال رسول الله صلى الله عليه وسلم: من يستقي لنا من الماء؟ فأحجم الناس، فقام علي فاحتضن قربة، ثم أتى بئرا بعيدة القعر، مظلمة، فانحدر فيها، فأوحى الله عز وجل إلى جبريل، وميكائيل، وإسرافيل، تأهبوا لنصر محمد صلى الله عليه وسلم وحزبه، فهبطوا من السماء، لهم لغط يذعر من سمعه، فلما حاذوا البئر، سلموا عليه من عند آخرهم، إكراما وتجليلا.

On the night of the Battle of Badr, the Messenger of Allah ﷺ said, "Who will obtain water for us?" The people resisted. Then ʿAlī stood up and took hold of a water skin. Thereafter, he went to a well with a deep and dark hole. He descended into it. Suddenly, Allah ﷻ sent *waḥī* (revelation) to Jibrīl, Mīkā'īl, and Isrāfīl to prepare to help Muḥammad ﷺ and his group. They descended from the skies. There was a clamour with them (when they descended) that frightened whoever heard it. When they faced the well, they all greeted him out of respect and honour.

Al-Qaṭīʿī and Ibn Shāhīn narrate this ḥadīth — ʿAbd Allah ibn Sulaymān ibn al-Ashʿath narrated to us — **Isḥāq ibn Ibrāhīm al-Nahshalī** narrated to us — **Saʿd ibn al-Salt** narrated to us — **Abū al-Jārūd al-Raḥbī** narrated to us — from **Abū Isḥāq al-Hamdānī** — from **al-Ḥārith** — from ʿAlī...[1736]

Ibn ʿAsākir and Abū Nuʿaym narrate this ḥadīth from al-Nahshalī.[1737]

The chain of transmission contains the following defects:

- **Saʿd ibn al-Salt's** correct name is **Saʿīd**. Al-Bukhārī and Ibn Abī Ḥātim mention his biography without referencing anything

[1736] Al-Qaṭīʿī: *Zawā'id Faḍā'il al-Ṣaḥābah*, 2/1049; Ibn Shāhīn: *Sharḥ Madhāhib Ahl al-Sunnah*, ḥadīth no. 95.
[1737] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/337; Abū Nuʿaym: *Faḍā'il al-Khulafā' al-Rāshidīn*, ḥadīth no. 29.

(positive or negative) regarding his status as a narrator. Ibn Ḥibbān, as usual, regarded him as a *thiqah* (reliable).

- The person narrating from him was only regarded as a *thiqah* (reliable) by Ibn Ḥibbān.
- **Abū al-Jārūd al-Raḥbī** could not be traced. He is the one al-Suyūṭī assumed that Ibn Ḥibbān deemed a *kadhdhāb* (liar), i.e. Ziyād ibn al-Mundhir. However, there is no mention of (the name) al-Raḥbī in his biography.
- **Abū Isḥāq** is a *mudallis*[1738] (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).
- **Al-Ḥārith** is **al-Aʿwar**. He is accused of lying.

Al-Suyuṭī and Ibn ʿIrāq both mention this ḥadīth in their respective works on fabrications.[1739] It is *mawḍūʿ* (fabricated).

[1738] For an explanation of this term, please see p. 878 onwards [translator's note]
[1739] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/244; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/395.

Ḥadīth 163

إن أول أربعة يدخلون الجنة: أنا، وأنت، والحسن، والحسين، وذرارينا خلف ظهورنا، وأزواجنا خلف ذرارينا، وشيعتنا عن أيماننا، وعن شمائلنا.

Verily the first four people to enter Jannah are me, you (ʿAlī), al-Ḥasan, and al-Ḥusayn. Our descendants will be behind us and our wives will be behind our descendants. Our *shīʿah* (followers) will be to our right and left.

This ḥadīth is narrated from Abū Rāfiʿ and ʿAlī رَضِيَ اللَّهُ عَنْهُمَا.

The Ḥadīth of Abū Rāfiʿ

Al-Ṭabarānī narrates this version of the ḥadīth — Aḥmad ibn al-ʿAbbās al-Murrī al-Qanṭarī narrated to us — **Ḥarb ibn al-Ḥasan al-Ṭaḥḥān** narrated to us — **Yaḥyā ibn Yaʿlā** narrated to us — from **Muḥammad ibn ʿUbayd Allāh ibn Abī Rāfiʿ** — from his father — from his grandfather that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to ʿAlī...[1740]

This chain of transmission is *bāṭil* (false). It contains the following defects:

- **Muḥammad ibn ʿUbayd Allāh ibn Abī Rāfiʿ** is *matrūk* (suspected of forgery), as mentioned previously.
- **Yaḥyā ibn Yaʿlā al-Aslamī** is *ḍaʿīf* (weak).
- **Ḥarb ibn al-Ḥasan al-Ṭaḥḥān** is not worth much (*laysa bidhāk*).

Al-Dhahabī says, "The ḥadīth is *bāṭil* (false) with this chain of transmission."[1741]

[1740] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 1/950.
[1741] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/635.

The Ḥadīth of ʿAlī

Al-Qaṭīʿī narrates this version of the ḥadīth with a chain of transmission that is *bāṭil* (false).[1742] It contains the following defects:

- **Muḥammad ibn Yūnus al-Kudaymī** is suspected of lying.
- **ʿUmar ibn Mūsā** is **Ibn al-Wajīh al-Wajīhī al-Anṣārī al-Shāmī**, the *kadhdhāb* (liar) and *waḍḍāʿ* (fabricator). He is from this generation (*ṭabaqah*). Then I found al-Albānī authoritatively saying the same thing; however, his name appears as ʿAmr ibn Mūsā al-Wajīhī by al-Albānī. The correct name is as I have mentioned above.
- **Ismāʿīl ibn ʿAmr** is **Ibn Najīḥ al-Bajalī al-Kūfī**. He is *munkar al-ḥadīth* (unacceptable in ḥadīth).[1743]

Al-Albānī gave preference to his name being Ismāʿīl ibn ʿAmr al-Aṣbahānī. He is *ḍaʿīf* (weak).[1744] I have explained in the original work that the correct name is as I have mentioned above.

Al-Albānī ruled the ḥadīth a fabrication in both of its chains of transmission.[1745] It is as the said.

[1742] Al-Qaṭīʿī: *Zawā'id Faḍā'il al-Ṣaḥābah*, 2/1068.
[1743] Ibn Ḥajar: *Lisān al-Mīzān*, 1/425.
[1744] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 12/191.
[1745] Ibid., 10/4931 and 12/5591.

Ḥadīth 164

إن في الفردوس لعينا أحلى من الشهد، وألين من الزبد، وأبرد من الثلج، وأطيب من المسك، فيها طينة خلقنا الله منها، وخلق منها شيعتنا، فمن لم يكن من تلك الطينة فليس منا، ولا من شيعتنا، وهي الميثاق الذي أخذ الله عز وجل عليه ولاية علي بن أبي طالب.

Verily in *al-Firdaws* there is a spring that is sweeter than honey, softer than butter, colder than ice, and more fragrant than musk. It contains clay from which Allah created us and created our *shīʿah* (followers). Whoever is not from that clay is neither from us nor our shīʿah. This is the covenant upon which Allah سُبْحَانَهُ وَتَعَالَىٰ took the *wilāyah* of ʿAlī ibn Abī Ṭālib.

Ibn ʿAsākir narrates this ḥadīth — from **ʿUbayd ibn Mihrān al-ʿAṭṭār** — **Yaḥyā ibn ʿAbd Allāh ibn al-Ḥasan** — from his father — from Jaʿfar ibn Muḥammad — from their father — from their grandfather who said, "The Messenger of Allah صَلَّىٰ اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1746]

This ḥadīth is *mawḍūʿ* (fabricated).

Al-Dhahabī said, "'**Ubayd ibn Mihrān Abū ʿAbbād al-Madanī** is *majhūl* (unknown). And he possesses a fabricated ḥadīth." [1747] Al-Dhahabī went on and quoted the above ḥadīth.

I have not seen anyone deem **Yaḥyā ibn ʿAbd Allāh ibn al-Ḥasan** a *thiqah* (reliable). His biography appears in *al-Jarḥ wa al-Taʿdīl* of Abū Ḥātim and in other places.

[1746] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/65.
[1747] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/23.

Ḥadīth 165

لما زوج النبي صلى الله عليه وسلم فاطمة عليا، قالت فاطمة: يا رسول الله زوجتني من رجل فقير، ليس له شيء. فقال رسول الله صلى الله عليه وسلم: أما ترضين يا فاطمة أن الله عز وجل اختار من أهل الأرض رجلين: أحدهما أبوك، والآخر زوجك؟

When the Prophet ﷺ married Fāṭimah to ʿAlī, Fāṭimah said, "O Messenger of Allah, you married me to a poor man, he has nothing." The Messenger of Allah ﷺ said, "O Fāṭimah, are you not pleased that Allah ﷻ selected two men from the people of this world: one of them your father, and the other your husband?"

This ḥadīth is narrated from Ibn ʿAbbās, Abū Hurayrah, ʿAlī al-Hilālī, and Abū Ayyūb رضي الله عنهم.

The Ḥadīth of Ibn ʿAbbās

Al-Ṭabarānī narrates this version of the ḥadīth — **Muḥammad ibn Jābāt al-Jundaysābūrī** and **al-Ḥasan ibn ʿAlī al-Maʿmarī** narrated to us — ʿAbd al-Razzāq narrated to us — from Maʿmar — from Ibn Abī Najīḥ — from Mujāhid — from Ibn ʿAbbās...[1748]

This chain of transmission is *sāqiṭ* (wholly unreliable).

I could not trace **Muḥammad ibn Jābāt al-Jundaysābūrī**.

There is a difference of opinion regarding the status of **al-Ḥasan ibn ʿAlī al-Maʿmarī**; al-Dāraquṭnī regarded him as a *thiqah* (reliable) while

[1748] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 11/11153.

Faḍlak al-Rāzī and Jaʿfar ibn al-Junayd both deemed him a *kadhdhāb* (liar). Others have also criticised him.[1749]

There may be an *inqiṭāʿ* (break) in this chain of transmission, as it appears in the next chain of transmission.

Al-Ṭabarānī narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Abū al-Ṣalt ʿAbd al-Salām ibn Ṣāliḥ**.[1750] He is suspected of lying.

It is conceivable that he inserted al-Maʿmarī's name between him and ʿAbd al-Razzāq al-Harawī. Perhaps the first chain of transmission has a break.

Al-Harawī enjoys a *tābiʿ*[1751] (parallel narration) from **Ibrāhīm ibn al-Ḥajjāj**. However, he is *majhūl* (unknown). Al-Khaṭib narrates this ḥadīth.[1752]

He also enjoys a *tābiʿ* (parallel narration) from **Aḥmad ibn ʿAbd Allāh ibn Zayd al-Hushaymī**. However, he is a *kadhdhāb* (liar). Al-Khaṭīb narrates this ḥadīth, as does Ibn al-Jawzī in a similar manner.[1753]

The Ḥadīth of Abū Hurayrah

Al-Ḥākim narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Aḥmad ibn Sufyān Abū Bakr al-Tirmidhī**.[1754] He is suspected of lying.[1755]

Al-Dhahabī says, "In fact, it is *mawḍūʿ* (fabricated) onto Surayj ibn Yūnus."[1756]

[1749] Ibn Ḥajar: *Lisān al-Mīzān*, 2/221.
[1750] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 11/11154.
[1751] For an explanation of this term, please see p. 878 onwards [translator's note]
[1752] Al-Khaṭīb: *Tārīkh Baghdād*, 4/195.
[1753] Al-Khaṭīb: *Tārīkh Baghdād*, 4/196; Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/353.
[1754] Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4645.
[1755] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/457.
[1756] Ibn al-Mulaqqin: *Mukhtaṣar Talkhīṣ al-Dhahabī*, 3/1427.

The Ḥadīth of ʿAlī al-Hilālī

Al-Ṭabarānī narrates (and Ibn ʿAsākir in a similar manner) — Muḥammad ibn Ruzayq ibn Jāmiʿ al-Miṣrī narrated to us — al-Haytham ibn Ḥabīb narrated to us — Sufyān ibn ʿUyaynah narrated to us — from ʿAlī ibn ʿAlī al-Makkī al-Hilālī — from his father...[1757] He went on to mention a lengthy ḥadīth.

As mentioned previously, the ḥadīth is *mawḍūʿ* (fabricated).

The Ḥadīth of Abū Ayyūb

Al-Ṭabarānī narrates this ḥadīth with a chain of transmission that is *bāṭil* (false).[1758]

Ḥusayn al-Ashqar is *ḍaʿīf* (weak).

Qays ibn al-Rabīʿ is *ḍaʿīf* (weak).

ʿAbāyah ibn Ribʿī is worthless (*laysa bi shay*).

Al-Suyūṭī mentions this ḥadīth of Abū Ayyūb.[1759] Ibn ʿIrāq—following al-Suyūṭī—also mentioned this ḥadīth in his work on fabrications.[1760]

In short, the ḥadīth is *mawḍūʿ* (fabricated). All of its chains of transmission are *wāhiyah* (feeble).

Al-Albānī mentioned this ḥadīth—with all of its chains of transmission—and ruled it a fabrication.[1761] However, he missed the above-mentioned version of al-Ṭabarānī from al-Jundaysābūrī and al-Maʿmarī and the version mentioned last of Abū Ayyūb.

[1757] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 3/2675 and *al-Muʿjam al-Awsaṭ*, 6/6540; Ibn ʿAsākir: *Tārīkh Dimashq*, 42/130.
[1758] Al-Ṭabarānī: *al- Muʿjam al-Kabīr*, 4/4046.
[1759] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/246.
[1760] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/396.
[1761] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4898.

Ḥadīth 166

كنا مع النبي صلى الله عليه وسلم في مسجده في يوم مطير، ذي سحائب ورياح، ونحن ملتفون حوله، فسمعنا صوتا لا نرى شخصه، وهو يقول: السلام عليك يا رسول الله. فرد: عليك السلام، وقال: ردوا على أخيكم السلام. قال: فرددنا عليه. فقال رسول الله صلى الله عليه وسلم: من أنت؟ قال: أنا عرفطة، أظهر لنا {رحمك الله} في صورتك. قال سلمان: فظهر لنا شيخ أزب أشعر، قد لبس وجهه شعر غليظ متكاثف قد واراه، وإذا عيناه مشقوقتان طولا، وله فم في صدره، فيه أنياب بادية طوال، وإذا له في موضع الأظفار من يديه مخالب كمخالب السباع، فلما رأيناه اقشعرت جلودنا، ودنونا من النبي صلى الله عليه وسلم .فقال الشيخ: يا نبي الله، أبعث معي من يدعو جماعة قومي إلى الإسلام، وأنا أرده إليك سالما إن شاء الله .فقال رسول الله صلى الله عليه وسلم لأصحابه: أيكم يقوم فيبلغ الجن عني، وله علي الجنة. فما قام أحد . وقال الثانية، والثالثة، فما قام أحد. فقال علي كرم الله وجهه: أنا يا رسول الله. فالتفت النبي صلى الله عليه وسلم إلى الشيخ، فقال: وافني إلى الحرة، في هذه الليلة، أبعث معك رجلا، يفصل بحكمي، وينطق بلساني، ويبلغ الجن عني. قال سلمان: فغاب الشيخ، وأقمنا يومنا، فلما صلى النبي صلى الله عليه وسلم العشاء الآخرة، وانصرف الناس من المسجد، قال: يا سلمان سر معي. فخرجت معه، وعلي بين يديه، حتى أتينا الحرة. فإذا الشيخ على بعير كالشاة، وإذا بعير آخر على ارتفاع الفرس، فحمل عليه رسول الله صلى الله عليه وسلم عليا، وحملني خلفه، وشد وسطي إلى وسطه بعمامة، وعصب عيني؛ وقال: يا سلمان لا تفتحن عينيك حتى تسمع عليا يؤذن، ولا يروعك ما تسمع، فإنك آمن إن شاء الله. ثم أوصى عليا بما أحب أن يوصيه، ثم قال: سيروا، ولا قوة إلا بالله. فثار البعير سائرا يدف كدفيف النعام، وعلي يتلو القرآن؛ فسرنا ليلتنا حتى إذا طلع الفجر أذن علي، وأناخ البعير، وقال: انزل يا سلمان. فحللت عيني ونزلت، فإذا أرض قوراء، لا ماء ولا شجر، ولا عود، ولا حجر، فلما بان الفجر، أقام علي الصلاة، وتقدم وصلى بنا أنا والشيخ. ولا أزال أسمع الحس حتى إذا سلم علي التفت، فإذا خلق عظيم، لا يسمعهم إلا الخطيب الصيت الجهير، فأقام علي يسبح ربه، حتى طلعت الشمس، ثم قام فيهم خطيبا، فخطبهم، فاعترضه منهم مردة، فأقبل علي عليهم، فقال: أبالحق تكذبون، وعن القرآن تصدفون، وبآيات الله تجحدون؟ ثم رفع طرفه إلى السماء، فقال:

بالكلمة العظمى، والأسماء الحسنى، والعزائم الكبرى، والحي القيوم، محيي الموتى، ورب الأرض والسماء؛ يا حرسة الجن، ورصدة الشياطين، خدام الله الشرهباليين، ذوي الأرواح الطاهرة، اهبطوا بالجمرة التي لا تطفأ، والشهاب الثاقب، والشواظ المحرق، والنحاس القاتل، بآلمص، والذاريات، وكهيعص، والطواسين، ويس، و(ن والقلم وما يسطرون)، (والنجم إذا هوى)، (والطور. وكتاب مسطور. في رق منشور. والبيت المعمور)، والأقسام والأحكام، ومواقع النجوم؛ لما أسرعتم الانحدار إلى المردة المتولعين المتكبرين، الجاحدين لآيات رب العالمين. قال سلمان: فحسست الأرض من تحتي ترتعد، ثم نزلت نار من السماء، صعق لها كل من رآها من الجن، وخرت على وجوهها مغشيا عليها، وخررت أنا على وجهي، ثم أفقت فإذا دخان يفور من الأرض، يحول بيني وبين النظر إلى عبثة المردة من الجن، فأقام الدخان طويلا بالأرض. قال سلمان: فصاح بهم علي: ارفعوا رؤوسكم: فقد أهلك الله الظالمين، ثم عاد إلى خطبته، فقال: يا معشر الجن والشياطين والغيلان، وبني شمراخ وآل نجاح، وسكان الآجام والرمال، والأقفار، وجميع شياطين البلدان: اعلموا أن الأرض قد ملئت عدلا، كما كانت مملوءة جورا. هذا هو الحق، (فماذا بعد الحق إلا الضلال فأنى تصرفون). قال سلمان: فعجبت الجن لعلمه، وانقادوا مذعنين له، وقالوا: أمنا بالله وبرسوله، وبرسول رسوله، لا نكذب وأنت الصادق والمصدق. قال سلمان: فانصرفنا في الليل على البعير الذي كنا عليه، وشد علي وسطي إلى وسطه، وقال: اعصب عينيك، واذكر الله في نفسك. وسرنا يدف بنا البعير دفيفا، والشيخ الذي قدم على رسول الله صلى الله عليه وسلم أمامنا، حتى قدمنا الحرة، وذلك قبل طلوع الفجر، فنزل علي ونزلت، وسرح البعير فمضى، ودخلنا المدينة فصلينا الغداة مع النبي صلى الله عليه وسلم، فلما سلم رآنا، فقال لعلي: كيف رأيت القوم؟ قال: أجابوا وأذعنوا. وقص عليه خبرهم. فقال رسول الله صلى الله عليه وسلم: أما إنهم لا يزالون لك هائبين إلى يوم القيامة.

We were with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his masjid on a rainy day. It was very windy and cloudy. We were assembled around him. Suddenly, we heard a voice, but we did not see the person (from where the voice emanated). He said, "*Al-Salām ʿalayk*, O Messenger of Allah.' The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ responded, "*ʿAlayk al-Salām*." And he said, "Respond to your brother's salām." We responded to him.

The Messenger of Allah ﷺ said, "Who are you?" He said, "I am ʿUrfuṭah." The Prophet ﷺ said, "Show us your appearance—may Allah have mercy upon you." Salmān said, "A hairy and shaggy elderly man (*shaykh*) appeared before us. Thick and dense hair—which he tried to conceal—dressed his face. His eyes were vertically positioned. He had a mouth in his chest with protruding long teeth. Where his nails were supposed to be, he had claws like the claws of a predatory animal. When we saw him, our skin began shivering. We went closer to the Prophet ﷺ."

The shaykh said, "O Prophet of Allah, send someone with me who will call a group of my people (i.e. the *jinn*) to Islam. I will return him back to you fully intact, *in shā Allāh*." The Messenger of Allah ﷺ said to his companions, "Who of you will stand up and convey on my behalf; and for him will be, upon me (i.e. I take it upon myself), Jannah?" No one stood up. He repeated a second and a third time, and still, no one stood up. Then ʿAlī (may Allah honour his face) said, "I (am ready), O Messenger of Allah." The Prophet ﷺ turned towards the shaykh and said, "Meet me at al-Ḥarrah tonight, I will send a man with you. He will decide according to my ruling, speak with my tongue, and convey to the jinn on my behalf." Salmān said, "The shaykh disappeared. We stayed the day. When the Prophet ﷺ prayed ʿishā' and the people left from the masjid, he said, 'O Salmān, come with me.' And so I went with him. ʿAlī was in front of him, until we (eventually) reached *al-Ḥarrah*. We found the shaykh on a camel that was like (the size of) a sheep. Then there was another camel the size of a horse. The Messenger of Allah ﷺ mounted ʿAlī onto it and mounted me behind him. He tied my waist to his waist with a turban, blindfolded me and said, 'O Salmān, do not open your eyes until you hear ʿAlī giving the adhān. And what you hear should not frighten you, for you are safe, *in shā Allāh*.' Thereafter, he advised ʿAlī regarding

whatever he wanted to advise him with. Then he said, 'Go forth, *wa lā quwwatah illa biLlah* (there is no strength except with Allah).'

The camel suddenly set out travelling like an ostrich flapping his wings. ʿAlī was reciting the Qur'ān. We spent our night travelling until the sun rose. ʿAlī gave adhān and made the camel kneel down. He said, 'Come down, O Salmān.' I untied the blindfold from my eyes and came down. The ground was very vast; there were no water, trees, wood, and stones. When the time for fajr became clear (to pray), ʿAlī made iqāmah and then stepped forward and led myself and the shaykh in ṣalāh. (While in ṣalāh) I continued to hear a sound until ʿAlī completed ṣalāh and made *salām* (i.e. he completed his ṣalāh). He turned and suddenly there was a huge gathering of people; no one would be able to make them hear (because of how large the gathering was) except for a khaṭīb with a loud and audible voice. ʿAlī remained making tasbīḥ of his Lord until the sun rose. Then he stood up as a khaṭīb and addressed them. A group of evil demons from them objected (to what ʿAlī said). ʿAlī approached them and said, 'Are you disbelieving in the truth? Are you turning away from the Qur'ān? And are you rejecting the verses of Allah?' Then he raised his eyes to the skies and said, 'With the Great *Kalimah* (word), and the Most Beautiful Names (*al-Asmā' al-Ḥusnā*), and the Great Resolutions, and *al-Ḥayy al-Qayyūm* (the Ever-Living, the Self-Subsisting), the Reviver of the Dead, the Lord of the earth and skies, O protectors of the jinn and the watchers of the Shayāṭīn, the evil foolish servants of Allah, possessors of the pure souls, descend onto the ember that does not go out, and the burning flame (star), and the burning flame, and the *nuḥās qātil* of *Alif Lām Mīm Ṣād*, and *al-Dhāriyāt* (the Scattering Winds), and *Kāf Hā Yā ʿAyn Ṣād*, and the *Ṭā Sīns*, and *Yā Sīn*, and *Nūn wa al-qalam wa mā yasṭurūn* (*Nūn*. By the pen and what they inscribe), and *Wa al-najm idhā hawā* (By the star when it descends), and *Wa al-Ṭūr. Wa kitāb masṭūr. Fī raqq manshūr. Wa al-Bayt al-Maʿmūr* (By the mount. And [by] a Book inscribed. In parchment spread

open. And [by] the frequented House.), and the *aqsām* (oaths) and the *aḥkām* (rulings), and *mawāqiʿ al-nujūm* (by the setting of the stars), why do you hasten to incline towards the evil demons who are hell-bent on, and arrogantly reject the verses of the Lord of the worlds?'" Salmān said, "I felt the earth from beneath me tremble. Then, fire descended from the skies. Everyone who saw it from the jinn was stupefied and fell unconscious on their faces. I (too) fell on my face (unconscious). Then I regained my consciousness. Suddenly, there was smoke that profusely began emanating from the earth. It caused a barrier to be made in-between me and (being able to see) the foolishness of the evil demons from the jinn. The smoke remained in the ground for some time. ʿAlī shouted to them, 'Raise your heads, for Allah has destroyed the oppressors.' Then ʿAlī returned to his *khuṭbah* (sermon) and said, 'O community of jinn, shayāṭīn, desert demons, *Banī Shimrākh* and *Āl Najāḥ*, and dwellers of forts/castles, sand-houses, desolate/deserted places, and all the shayāṭīn of the lands, know that the earth was filled with justice, just as it was filled with injustice. This is the truth (And what can be beyond truth except error? So how are you averted?) [1762]'" Salmān said, "The jinn were amazed at his knowledge. They completely submitted to him and said, 'We bring īmān in Allah, His Messenger, and the messenger of his Messenger. We do not disbelieve. You are true and trustworthy.'" Salmān said, "We left at night on the (same) camel that we were on. ʿAlī tied my waist to his waist and said, 'Cover your eyes and remember Allah inside your self (i.e. in your heart).' We set out; the camel was flapping (his wings) while the shaykh that came to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was in front of us until we arrived at al-Ḥarrah. This was before sunrise. ʿAlī came down (from the camel) and so did I. ʿAlī freed the camel and he departed. We entered Madīnah and prayed fajr with the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. When he made *salām* (i.e. completed his ṣalāh), he saw us. He said to ʿAlī, 'How did you find

[1762] Sūrah Yūnus: 32.

the group of people (i.e. the jinn)?' He said, 'They responded (positively) and submitted.' He narrated to the Prophet ﷺ their story. The Messenger of Allah ﷺ said, 'Verily they will continue fearing you until the Day of Resurrection.'"

Al-Kharā'iṭī narrates this ḥadīth (and Ibn ʿAsākir in a similar manner) — **ʿAbd Allāh ibn Muḥammad al-Balawī** narrated to us — **ʿUmārah ibn Zayd** narrated to us — **Abū al-Bakhtarī Wahb ibn Wahb** narrated to me — Muḥammad ibn Isḥāq narrated to me — from Yaḥyā ibn ʿAbd Allāh ibn al-Ḥārith — from his father who said, "Salmān al-Fārisī narrated to me..."[1763]

This ḥadīth is *mawḍūʿ* (fabricated). It contains the following defects:

- Regarding the narrator **ʿAbd Allāh ibn Muḥammad al-Balawī**, al-Dāraquṭnī said that he fabricated ḥadīth.[1764]
- Regarding the narrator **ʿUmārah ibn Zayd**, al-Azdī said that he fabricated ḥadīth.[1765]
- **Abū al-Bakhtarī Wahb ibn Wahb** is a *kadhdhāb* (liar) and a *waḍḍaʿ* (fabricator).[1766]

[1763] Al-Kharā'iṭī: *Hawātif al-Jinān*, 32; Ibn ʿAsākir: *Tārikh Dimashq*, 42/338.
[1764] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/491.
[1765] Ibid., 3/177.
[1766] Ibn ʿAdī: *al-Kāmil*, 7/63; al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 4/324; Ibn Ḥajar: *Lisān al-Mīzān*, 6/231, 232.

Ḥadīth 167

في قوله تعالى: الَّذِيْنَ يُنفِقُوْنَ أَمْوٰلَهُم بِالَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً [البقرة: 274]، قال: نزلت في علي، كانت معه أربعة دراهم، فأنفق بالليل درهما، وبالنهار درهما، وسرا درهما، وعلانية درهما.

Concerning the verse, '*Those who spend their wealth [in Allah's way] by night and by day, secretly and publicly...*'[1767] he said, "It was revealed regarding ʿAlī. He had four dirhams; he spent one dirham at night, one dirham in the day, one secretly, and one publicly."

ʿAbd al-Razzāq and others narrate this ḥadīth — **ʿAbd al-Wahhāb ibn Mujāhid** narrated to us — from his father — from Ibn ʿAbbās...[1768]

ʿAbd al-Wahhāb ibn Mujāhid is *matrūk* (suspected of forgery). Sufyān al-Thawrī deemed him a *kadhdhāb* (liar).

Al-Albānī ruled the ḥadīth a fabrication.[1769]

Ibn Taymiyyah mentions several factors when explaining that the ḥadīth is a lie.[1770]

[1767] Sūrah al-Baqarah: 274.
[1768] ʿAbd al-Razzāq: *Tafsīr ʿAbd al-Razzāq*, 1/371.
[1769] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4927.
[1770] Ibn Taymiyyah: *Minhāj al-Sunnah*, 7/228.

Ḥadīth 168

علي عيبة علمي.

ʿAlī is the protector/vessel of my knowledge.

Ibn ʿAdī and others narrate this ḥadīth — from **Ḍirār ibn Surad** — **Yaḥyā ibn ʿĪsā al-Ramlī** narrated to us — from al-Aʿmash — from ʿAbāyah — from Ibn ʿAbbās — from the Prophet ﷺ...[1771]

Ḍirār ibn Surad is *matrūk* and is suspected of lying.

Yaḥyā ibn ʿĪsā al-Ramlī is *ḍaʿīf* (weak).

Ibn al-Jawzī said, "This ḥadīth is not authentic." [1772]

Al-Dhahabī said, "This ḥadīth contains (the narrator) **Ḍirār ibn Surad**. He is *matrūk* (suspected of forgery)." [1773]

Al-Albānī ruled the ḥadīth a fabrication. [1774]

[1771] Ibn ʿAdī: *al-Kāmil*, 4/101.
[1772] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/355.
[1773] Al-Dhahabī: *Talkhīs al-ʿIlal*, ḥadīth no. 77.
[1774] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 5/2165.

Ḥadīth 169

سأل رجل معاوية عن مسألة، فقال: سل عنها علي بن أبي طالب، فهو أعلم مني. قال: قولك يا أمير المؤمنين أحب إلي من قول علي. قال: بئس ما قلت، ولؤم ما جئت به، لقد كرهت رجلا كان رسول الله صلى الله عليه وسلم يغره بالعلم غرا، ولقد قال له: أنت مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي، وكان عمر بن الخطاب يسأله، ويأخذ عنه، ولقد شهدت عمر إذا أشكل عليه أمر، قال: ها هنا علي بن أبي طالب؟ ثم قال للرجل: قم لا أقام الله رجليك، ومحا اسمه من الديوان.

A man asked Muʿāwiyah a question and he responded by saying, "Ask ʿAlī ibn Abī Ṭālib regarding it, for he is more knowledgeable than me." The man said, "Your statement, O Amīr al-Mu'minīn, is more beloved to me than the statement of ʿAlī." He said, "What an evil thing to say! What a vile thing to bring forth! You dislike a man whom the Messenger of Allah ﷺ used to 'feed him' with knowledge. Verily he said to him, 'You are unto me as Hārūn was to Mūsā, except that there is no Prophet after me.' ʿUmar ibn al-Khaṭṭāb used to ask him and take from him. I witnessed ʿUmar, whenever an issue proved difficult for him, he would say, 'Is ʿAlī ibn Abī Ṭālib around?'" Then (Muʿāwiyah) said to the man, "Stand—may Allah not make your legs stand." And then he erased his name from the *Diwān* (Register)."

Ibn ʿAsākir narrates this ḥadīth — Abū al-Qāsim Zāhir ibn Ṭāhir informed us — **Abū Saʿīd al-Janzarūdī** informed us — al-Sayyid Abū al-Ḥasan Muḥammad ibn ʿAlī ibn al-Ḥusayn informed us — Ḥamzah ibn Muḥammad al-Dihqān informed us — **Muḥammad ibn Yūnus** informed us — **Wahb ibn ʿUthmān al-Baṣrī** informed us — Ismāʿīl ibn Abī Khālid informed us — from Qays ibn Abī Ḥāzim...[1775]

[1775] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/170.

This ḥadīth is *mawḍūʿ* (fabricated).

Muḥammad ibn Yūnus al-Kudaymī is suspected of lying.

His teacher and **Abū Saʿīd al-Janzarūdī** could not be traced.

Ibn al-Maghāzilī narrates this ḥadīth with a chain of transmission that is *wāh* (feeble).[1776] It contains the following defects:

- **Ibn al-Maghāzilī** is *ḍaʿīf* (weak).
- I could not trace **Abū al-Qāsim ʿAbd al-Wāḥid ibn ʿAlī ibn al-ʿAbbās al-Bazzār** and **Abū al-Qāsim ʿUbayd Allāh ibn Asad al-Bazzār**.
- I think **Aḥmad ibn Yūnus** is **Muḥammad ibn Yūnus**, mentioned in the previous chain of transmission.
- I do not know who **his teacher** is. I think the correct version is with **Wuhayb**, as mentioned previously.

ʿAbd Allāh ibn Aḥmad narrates this ḥadīth with a chain of transmission that contains the narrator **Muḥammad ibn Yūnus**.[1777] He is **al-Kudaymī**, the *ḍaʿīf* (weak) narrator. He has also been accused of lying.

It also contains the narrator Wahb. The correct name is, however, **Wuyahb**. Only Ibn Ḥibbān regarded him as a *thiqah* (reliable).

I could not trace **his father**.

There is a *shāhid*[1778] (supporting witness report) for this ḥadīth narrated by Abū Nuʿaym and others.[1779] The chain of transmission (also) contains **al-Kudaymī**, the one accused of lying.

[1776] Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 52.
[1777] ʿAbd Allāh ibn Aḥmad: *Zawā'id Faḍā'il al-Ṣaḥābah*, 2/1153.
[1778] For an explanation of this term, please see p. 878 onwards [translator's note]
[1779] Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 1/65.

It also contains the narrator **Hurmuz ibn Ḥawrān**. He could not be traced.

It can be noticed that the 'pivot' of the ḥadīth is al-Kudaymī. He has been accused of lying, and narrates from one who is unidentified. The wording of the ḥadīth is *munkar* (unacceptable). The Messenger of Allah ﷺ would not single out one Ṣaḥābī for giving knowledge to; the proof of which is ʿAlī's own testament in this regard, as mentioned many times before. Some of this will be mentioned shortly. Based on this, the ḥadīth is *mawḍūʿ* (fabricated) and a lie attributed to the Messenger of Allah ﷺ.

Ḥadīth 170

أن رسول الله صلى الله عليه وسلم قال في مرضه: ادعوا إلي أخي. فدعوا له أبا بكر، فأعرض عنه، ثم قال :ادعوا إلي أخي. فدعوا له عمر، فأعرض عنه، ثم قال: ادعوا إلي أخي. فدعوا له عثمان، فأعرض عنه، ثم قال: ادعوا إلي أخي. فدعي له علي بن أبي طالب، فستره بثوب، وانكب عليه، فلما خرج من عنده، قيل له :ما قال؟ قال: علمني ألف باب يفتح كل باب ألف باب.

Verily the Messenger of Allah ﷺ said in his illness, "Call my brother for me." They called Abū Bakr for him and he turned away. Then he said, "Call my brother for me." They called ʿUmar for him and he turned away. Then he said, "Call my brother for me." They called ʿUthmān for him and he turned away. Then he said, "Call my brother for me." ʿAlī was called for him. He covered him with a cloth and bent over him (i.e. to tell him something). When ʿAlī (eventually) left his presence, it was said to him, "What did he say (to you)?" He said, "He taught me (about the) one thousand doors; each door opens (another) one thousand doors."

Ibn ʿAdī and Ibn Ḥibbān narrate this ḥadīth — Abū Yaʿlā narrated to us — **Kāmil ibn Ṭalḥah** narrated to us — **Ibn Lahīʿah** narrated to us — Ḥuyay ibn ʿAbd Allāh narrated to us — from Abū ʿAbd al-Raḥmān al-Ḥubulī — from ʿAbd Allāh ibn ʿAmr...[1780]

Ibn ʿAdī said that this ḥadīth is *munkar* (unacceptable).

Ibn al-Jawzī said, "This ḥadīth is not authentic. **Ibn Lahīʿah** is *dhāhib al-ḥadīth* (weak in ḥadīth). Abū Zurʿah said, "He is not from among those who are considered a valid form of proof."

Yaḥyā (ibn Maʿīn) said, "Kāmil ibn Ṭalḥah is *laysa bi shay'* (worthless)."

[1780] Ibn ʿAdī: *al-Kāmil*, 2/450; Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 2/14.

Al-Dhahabī said, “This ḥadīth is *munkar* (unacceptable). It is as if it is *mawḍūʿ* (fabricated).” [1781]

Al-Albānī ruled the ḥadīth to be both *munkar* (unacceptable) and *mawḍūʿ* (fabricated). [1782]

Al-Shawkānī mentions this ḥadīth in his work on fabrications. [1783]

Ibn Ḥajar ruled the ḥadīth to be a lie. [1784]

[1781] Al-Dhahabī: *Siyar Aʿlām al-Nubalā’*, 8/24.
[1782] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4968, 14/6627.
[1783] Al-Shawkānī: *al-Fawā’id al-Majmūʿah*, ḥadīth no. 328.
[1784] Ibn Ḥajar: *Fatḥ al-Bārī*, 5/363.

Ḥadīth 171

أنت تبين لأمتي ما اختلفوا فيه من بعدي.

You will explain to my Ummah what they are differing about after me.

This ḥadīth is narrated by Anas with the following chains of transmission:

1. Al-Ḥākim narrates this version of the ḥadīth — from **Ḍirār ibn Ṣurad** — Muʿtamir ibn Sulaymān narrated to us — I heard my father mention from al-Ḥasan — from Anas ibn Mālik who said, "The Prophet ﷺ said to ʿAlī..."[1785]

   Al-Ḥākim said, "This ḥadīth is *ṣaḥīḥ* (authentic) according to the conditions of both al-Bukhārī and Muslim. They did not include it in their collection."

   Al-Dhahabī disagreed and said, "Rather, it is—according to me—fabricated by the aforementioned **Ḍirār ibn Ṣurad** in the chain of transmission. Ibn Maʿīn said he was a *kadhdhāb* (liar)."[1786]

   Al-Albānī ruled the ḥadīth a fabrication.[1787]

2. Abū Nuʿaym narrates this version of the ḥadīth — from Ibrāhīm ibn **Muḥammad ibn Maymūn** — **ʿAlī ibn ʿAyyāsh** narrated to us — from al-Ḥārith ibn Ḥaṣīrah — from al-Qāsim ibn Jundub — from Anas...[1788]

   As mentioned previously, this ḥadīth is *mawḍūʿ* (fabricated). A number of people have ruled it a fabrication.

[1785] Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4620.
[1786] Ibn al-Mulaqqin: *Mukhtaṣar Talkhīṣ al-Ḥākim*, 3/1348.
[1787] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4891.
[1788] Abū Nuʿaym: *Ḥilyat al-Awliyā'*, 1/63.

3. Ibn ʿAsākir narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Abū Ḥamzah al-Thumālī**.[1789] He is *matrūk* (suspected of forgery).

   It also contains the narrator **Ishāq ibn Muḥammad ibn Marwān al-Kūfī**. He is not to be considered a form of admissible proof.

   It also contains the narrator **Abū Isḥāq al-Sabīʿī**. He is a *mudallis*[1790] (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

In short, the ḥadīth is *mawḍūʿ* (fabricated) and *sāqiṭ* (wholly unreliable) in all of its variant chains of transmission.

[1789] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/386.
[1790] For an explanation of this term, please see p. 878 onwards [translator's note]

Ḥadīth 172

جعلتك علما فيما بيني وبين أمتي، فمن لم يتبعك فقد كفر.

I made you a sign for what is between me and my Ummah; whoever does not follow you has disbelieved.

Ibn ʿAsākir narrates this ḥadīth — Abū al-Qāsim ʿAlī ibn Ibrāhīm al-Nasīb informed us — Abū Bakr Aḥmad ibn ʿAlī al-Khaṭīb informed us — Abū al-Faraj al-Ṭanājīrī informed me — ʿUmar ibn Aḥmad al-Wāʿiẓ informed me — **Muḥammad ibn Maḥmūd al-Anbārī** informed us in Baṣrah — **Muḥammad ibn al-Qāsim ibn Hāshim** informed us — **my father** informed me — **ʿAbd al-Ṣamad ibn Saʿīd Abū ʿAbd al-Raḥmān** informed us — al-Faḍl ibn Mūsā informed us — from Wakīʿ — from al-Aʿmash — from Abū Wā'il — from Ḥudhayfah who said, "The Prophet ﷺ said to ʿAlī..."[1791]

Ibn ʿAsākir said, "Everyone between al-Faḍl and al-Wāʿiẓ is *majhūl* (unknown) and unidentified."

I know one of them: **Muḥammad ibn Maḥmūd al-Anbārī**. Al-Khaṭīb mentions him without referencing anything regarding his status (positive or negative) as a narrator.[1792] Therefore, he is *majhūl* (unknown).

The ḥadīth is *mawḍūʿ* (fabricated) and a lie that has been (falsely) attributed to the Messenger of Allah ﷺ.

[1791] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/387.
[1792] Al-Khaṭīb: *Tārīkh Baghdād*, 3/261.

Ḥadīth 173

رحم الله أبا بكر، زوجني ابنته، وحملني إلى دار الهجرة، وأعتق بلالا من ماله، رحم الله عمر، يقول الحق وإن كان مرا، تركه الحق وماله صديق، رحم الله عثمان، تستحييه الملائكة، رحم الله عليا، اللهم أدر الحق معه حيث دار.

May Allah have mercy upon Abū Bakr; he married his daughter to me, carried me to *Dār al-Hijrah* (i.e. Madīnah), and freed Bilāl from his own wealth. May Allah have mercy upon ʿUmar; he speaks the truth even if it is bitter. The truth caused him to be left without a friend. May Allah have mercy upon ʿUthmān; the angels are shy of him. May Allah have mercy upon ʿAlī; O Allah, place the truth with him where he turns.

Al-Tirmidhī and others narrate this ḥadīth — from **al-Mukhtār ibn Nāfiʿ** — Abū Ḥayyān al-Taymī narrated to us — from his father — from ʿAlī who said, "The Messenger of Allah ﷺ said..."[1793]

Al-Mukhtār ibn Nāfiʿ al-Taymī, it has also been said that he is **al-ʿUklī**, **Abū Isḥāq al-Tammār al-Kūfī**. He is *munkar al-ḥadīth* (unacceptable in ḥadīth).[1794]

Al-Ḥākim said, "This ḥadīth is *ṣaḥīḥ* (authentic) according to the conditions of Imām al-Bukhārī and Imām Muslim and they did not include it in their respective collections."

Al-Dhahabī disagreed and said, "He (i.e. al-Ḥākim) said this and (yet) it contains **Mukhtār ibn Nāfiʿ**. He is *sāqiṭ* (wholly unreliable). Al-Nasā'ī and others said that he is not a *thiqah* (reliable)."[1795]

[1793] Imām al-Tirmidhī: *Sunan al-Tirmidhī*, 5/3714.
[1794] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 10/62.
[1795] Ibn al-Mulaqqin: *Talkhīṣ al-Mustadrak*, 3/1363.

Al-Dhahabī says (in another place), “Mukhtār ibn Nāfiʿ is *wāh* (feeble).”[1796]

[1796] Al-Dhahabī: *Talkhīṣ al-ʿIlal*, ḥadīth no. 87.

Ḥadīth 174

ستكون من بعدي فتنة، فإذا كان ذلك، فالزموا علي بن أبي طالب، فإنه أول من يراني، وأول من يصافحني يوم القيامة، وهو معي في السماء الأعلى، وهو الفاروق بين الحق والباطل.

There will be a *fitnah* (strife) after me. When it occurs, keep to ʿAlī ibn Abī Ṭālib; for he was the first person to see me and the first person to greet me on the Day of Resurrection. He is with me in the highest heaven. He is the *fārūq* (differentiator) between truth and falsehood.

Ibn ʿAsākir narrates this ḥadīth — Abū al-Fatḥ Yūsuf ibn ʿAbd al-Wāḥid informed us — Shujāʿ informed us — Abū ʿAbd Allāh ibn Mandah informed us — Muḥammad ibn Yaʿqūb informed us — **Ibrāhīm ibn Sulaymān ibn ʿAlī al-Ḥimṣī** informed us — Isḥāq ibn Bishr informed us — Khālid ibn al-Ḥārith informed us — from ʿAwf — from al-Ḥasan — from Abū Laylā al-Ghifārī who said, "I heard the Messenger of Allah ﷺ say..."[1797]

This ḥadīth has been mentioned during the ḥadīth of al-Ṣiddīq al-Akbar[1798]. It is *mawḍūʿ* (fabricated).

Al-Suyūṭī mentions this ḥadīth with another chain of transmission from Abū Aḥmad al-Ḥākim in *al-Kunā*.[1799]

The chain of transmission contains the narrator *Ibrāhīm ibn Sulaymān al-Khazzāz al-Kūfī*. He is *matrūk* (suspected of forgery).

In short, the ḥadīth is *mawḍūʿ* (fabricated) in both of its chains of transmission.

[1797] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/450.
[1798] Ḥadīth: 66, *mawḍūʿ* section.
[1799] Al-Suyūṭī: *al-La'ālī al-Maṣnūʿah*, 1/298.

Ḥadīth 175

سمعت عليا، يتمثل ورسول الله صلى الله عليه وسلم يسمع:

أنا أخو المصطفى لا شك في نسبي معه ربيت وسبطاه هما ولدي

جدي وجد رسول الله منفرد وفاطم زوجتي لا قول ذي فند

صدقته وجميع الناس في نهض من الضلالة والشراك والنأكد

والحمد لله شكرا لا شريك له البر بالعبد والباقي بلا أمد

(Jābir ibn ʿAbd Allāh said,) "I heard ʿAlī reciting the following couplets while the Messenger of Allah ﷺ was listening:

I am the brother of al-Muṣṭafā; there is no doubt regarding my lineage;

I grew up with him and his two grandchildren are my sons;

My grandfather and the grandfather of the Messenger of Allah is one;

And Fāṭimah is my wife; no statement can refute this;

I believed in him while all of creation was carrying on and practicing misguidance, *shirk* (polytheism), and (in) adversity;

All praise and thanks is for Allah, He has no partner; (He is) *al-Barr* (One who is gentle) with His servants, and (He is) *al-Bāqī* (One who always existed and who will never cease to be) without any end (eternal).

This ḥadīth is narrated by Abū Nuʿaym (and Ibn ʿAsākir in a similar manner) — ʿAbd Allāh ibn ʿAbd al-Wahhāb narrated to us (I read to him

from his original work) — ʿAbd Allāh ibn Isḥāq Abū Muḥammad al-Khurāsānī narrated to us in Baghdād — Muḥammad ibn Abī Yaʿqūb al-Dinawarī narrated to us — **ʿAbd Allāh ibn Muḥammad al-Balawī** narrated to us — **ʿUmārah ibn Zayd** narrated to us — **Bakr ibn Ḥārithah** narrated to me — from al-Zuhrī — from ʿAbd al-Raḥmān ibn Kaʿb ibn Mālik — from Jābir ibn ʿAbd Allāh...[1800]

Ibn ʿAsākir narrates this ḥadīth — Abū Bakr Muḥammad ibn ʿAbd al-Bāqī informed us — Abū Muḥammad al-Jawharī informed us *imlā'an* (he dictated to us) — Abū al-Ḥusayn Muḥammad ibn al-Muẓaffar ibn Mūsā al-Ḥāfiẓ informed us — Abū al-Ḥasan ʿAlī ibn Aḥmad ibn Marwān al-Miṣrī informed us — al-Zubayr ibn Bakkār informed us — **Bakr ibn Ḥārithah** narrated to me the ḥadīth...[1801]

Ibn ʿAsākir added in the narration, "So the Messenger of Allah smiled and said, 'You have spoken the truth, O ʿAlī.'"

Al-Dhahabī and Ibn Ḥajar said, "Al-Dāraquṭnī said regarding ʿAbd Allāh ibn Muḥammad al-Balwā from ʿAmmār ibn Yazīd, 'He fabricates ḥadīth (i.e. ʿAbd Allāh ibn Muḥammad al-Balwā).'"[1802]

In *Lisān al-Mīzān* the name appears as 'Umārah ibn Zayd.'

It remains to be seen who this person is.

I could not trace **Bakr ibn Ḥārithah**.

[1800] Abū Nuʿaym: *Tārīkh Aṣbahān*, 2/60; Ibn ʿAsākir: *Tārīkh Dimashq*, 42/521.
[1801] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/521.
[1802] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/491; Ibn Ḥajar: *Lisān al-Mīzān*, 3/338.

Ḥadīth 176

إن النبي صلى الله عليه وسلم كان بعرفة، وعلي تجاهه، فقال: يا علي، ادن مني، ضع خمسك في خمسي، يا علي خلقت أنا وأنت من شجرة، أنا أصلها، وأنت فرعها، والحسن والحسين أغصانها، من تعلق بغصن منها، أدخله الله الجنة.

زاد ابن زاطيا: يا علي لو أن أمتي صاموا حتى يكونوا كالأوتار، ثم أبغضوك، لأكبهم الله عز وجل على وجوههم في النار.

Verily, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was in ʿArafah, and ʿAlī was in front of him. He said, "O ʿAlī, come close to me; place your five (fingers) in my five (fingers). O ʿAlī, you and I were created from a tree, I am its root and you are its branch. Al-Ḥasan and al-Ḥusayn are its twigs. Whoever holds to a branch from the tree, Allah will enter him into Jannah."

Ibn Zāṭiyā added, "O ʿAlī, if my Ummah fasted such that they (eventually) became (thin) like strings, and then they displayed hatred towards you, Allah will drag them face-first in the Fire (of Jahannam)."

Ibn ʿAdī narrates this ḥadīth — Al-Ḥinnā'ī and ʿAlī ibn Isḥāq ibn Zāṭiyā narrated to us — **ʿUthmān ibn ʿAbd Allāh al-Shāmī** narrated to us — **Ibn Lahīʿah** informed us — from Abū al-Zubayr — from Jābir...[1803]

This ḥadīth is *mawḍūʿ* (fabricated). Ibn ʿAdī ruled it a fabrication.

ʿUthmān al-Shāmī is accused of fabricating ḥadīth.[1804]

[1803] Ibn ʿAdī: *al-Kāmil*, 5/177.

[1804] Ibn Ḥajar: *Lisān al-Mīzān*, 4/143; Burhān al-Dīn al-Ḥalabī: *al-Kashf al-Ḥathīth*, p. 179.

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.[1805]

[1805] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/264.

Ḥadīth 177

دخلت على رسول الله صلى الله عليه وسلم وهو نائم، أو يوحى إليه، وإذا حية في جانب البيت، فكرهت أن أقتلها فأوقظه، فاضطجعت بينه وبين الحية، فإن كان شيء، كان بي دونه، فاستيقظ وهو يتلو هذه الآية :إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ أٰمَنُواْ [المائدة: 55] الآية، قال: الحمد لله. فرآني إلى جانبه، فقال: ما أضجعك ههنا؟ 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 فبقلبه، ليس وراء ذلك شيء.

(Abū Rafiʿ said,) "I entered the presence of the Messenger of Allah while he was asleep, or *waḥi* (revelation) was descending upon him. Suddenly, there appeared a snake in the house. I was averse to killing it for fear that I would wake up the Prophet ﷺ. I lie down between him and the snake; if something happened, I would be there in-between him (to protect him). The Prophet ﷺ woke up and he was reciting the verse, '*Your ally is none but Allah and [therefore] His Messenger and those who have believed...*'[1806] He said, '*Alḥamdulillāh.*' He saw me next to him and said, 'What makes you lie down here?' I said, 'Because of where this snake is positioned.' He said, 'Stand before it and kill it.' And so I killed it. The Prophet ﷺ praised Allah and then took my hand and said, 'O Abū Rāfiʿ, there will be a group of people after me who will fight ʿAlī; incumbent upon Allah is to wage jihād against them. Whoever is unable to wage jihād against them with his hand should do so with his tongue. And whoever is unable to do so with his tongue should do so with his heart. There is nothing beyond that.'"

[1806] Sūrah al-Mā'idah: 55.

Al-Ṭabarānī narrates (and Abū Nuʿaym in a similar manner) this ḥadīth — Muḥammad ibn ʿUthmān ibn Abī Shaybah narrated to us — **Yaḥyā ibn al-Ḥasan ibn Furāt** narrated to us — ʿAlī ibn Hāshim narrated to us — from **Muḥammad ibn ʿUbayd Allāh ibn Abī Rāfiʿ** — **ʿAwn ibn ʿAbd Allāh ibn Abī Rāfiʿ** narrated to us — from his father — from his grandfather, Abū Rāfiʿ…[1807]

This chain of transmission is *sāqiṭ* (wholly unreliable). It contains the following (defects):

- **Muḥammad ibn ʿUbayd Allāh** is *matrūk* (suspected of forgery).
- **ʿAwn ibn ʿAbd Allāh ibn Abī Rāfiʿ's** correct name is actually ibn **ʿUbayd Allāh** (not ʿAbd Allāh). No one besides Ibn Ḥibbān regarded him as a *thiqah* (reliable). He is notoriously known to be a *mutasāhil* (lenient) by the scholars in this regard. Ibn Maʿīn's statement '*mashhūr* (famous)' regarding him is not a form of *tawthīq* (deeming reliable).
- I did not find anyone write anything regarding **Yaḥyā ibn al-Ḥasan ibn Furāt**.

Al-Albānī said that this ḥadīth is *mawḍūʿ* (fabricated).[1808]

[1807] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 1/955.
[1808] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4910.

Ḥadīth 178

أعلم أمتي من بعدي علي بن أبي طالب.

The most knowledgeable of my Ummah after me is ʿAlī ibn Abī Ṭālib.

Al-Daylamī narrates this ḥadīth — from Salmān al-Fārisī *marfūʿan* (attributed to the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ).[1809] I saw the ḥadīth in *Musnad al-Firdaws* without a chain of transmission.[1810]

Abū Nuʿaym narrates this ḥadīth—as mentioned in *Kanz al-ʿUmmāl*—from ʿAlī *marfūʿan* (attributed to the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ), "He (i.e. ʿAlī ibn Abī Ṭālib) is the most knowledgeable of people regarding Allah and the most knowledgeable of people regarding the love and reverence of the people of *Lā ilāha illa Allah*."[1811]

I did not come across its chain of transmission.

[1809] Al-Daylamī: *Musnad al-Firdaws*, 1/370.
[1810] Ibid., 1/1494.
[1811] ʿAlī al-Muttaqī al-Hindī: *Kanz al-ʿUmmāl*, 11/32980.

Ḥadīth 179

أوصيكم بهذين خيرا، لا يكف عنهما أحد، ولا يحفظهما لي، إلا أعطاه الله تعالى نورا يرد به علي يوم القيامة، يعني عليا والعباس.

I advise you to treat these two well. No one defends and protects them for my sake except that Allah will grant him a *nūr* (light) that he will appear with before me on the Day of Resurrection. (Referring to ʿAlī and al-ʿAbbās).

Al-Daylamī narrates this ḥadīth from Ibn ʿAbbās *marfūʿan* (he attributed it to the Prophet ﷺ).[1812] I did not find its chain of transmission.

[1812] Al-Daylamī: *Musnad al-Firdaws*, 1/1751.

Ḥadīth 180

لمبارزة علي بن أبي طالب لعمرو بن عبد ود يوم الخندق، أفضل من أعمال أمتي إلى يوم القيامة.

Verily, the duel of ʿAlī ibn Abī Ṭālib against ʿAmr ibn Wudd on the Day of *Khandaq* (i.e. the Battle of the Trench) is more virtuous than all the good deeds of my Ummah until the Day of Resurrection.

Al-Ḥākim narrates this ḥadīth — Lu'lu' ibn ʿAbd Allāh al-Muqtadirī narrated to us in the palace of the khalīfah of Baghdād — Abū al-Ṭayyib Aḥmad ibn Ibrāhīm ibn ʿAbd al-Wahhāb al-Miṣrī narrated to us — **Aḥmad ibn ʿĪsā al-Kashshāb** of Tunisia narrated to us — ʿAmr ibn Abī Salamah narrated to us — Sufyān al-Thawrī narrated to us — from Bahz ibn Ḥakīm — from his father — from his grandfather who said, "The Messenger of Allah ﷺ said..."[1813]

This ḥadīth is *mawḍūʿ* (fabricated).

Aḥmad ibn ʿĪsā al-Tunnīsī al-Khashshāb is a *kadhdhāb* (liar).[1814]

Ibn Ḥajar said, "This report is fabricated."[1815]

Al-Khaṭīb narrates this ḥadīth from **Isḥāq ibn Bishr al-Qurashī**.[1816] He is al-Kāhilī, the *kadhdhāb* (liar). This has been mentioned previously.

I could not trace **Abū Isḥāq Ibrāhīm ibn Muḥammad al-Naṣībī**, **al-Ḥasan ibn al-Ḥasan ibn Shaddād**, and **Muḥammad ibn Sinān al-Ḥanẓalī**.

[1813] Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4327.
[1814] Ibn Ḥajar: *Lisān al-Mīzān*, 1/240.
[1815] Ibn Ḥajar: *Itḥāf al-Maharah*, 13/332.
[1816] Al-Khaṭīb: *Tārīkh Baghdād*, 13/19.

Ḥadīth 181

هاجرت إلى رسول الله صلى الله عليه وسلم، فبينما أنا عنده ذات يوم، قال لي: يا عمرو هل أريك دابة الجنة، تأكل الطعام، وتشرب الشراب، وتمشي في الأسواق؟ قال: قلت: بلى بأبي أنت وأمي. قال: هذا دابة الجنة، وأشار إلى علي بن أبي طالب.

I emigrated to the Messenger of Allah ﷺ. Once, while I was with him one day, he said to me, "O ʿAmr, should I show you a *dābbah* (animal) of Jannah that eats food, drinks beverages, and walks in the marketplaces?" I said, "But of course, may my father and mother be sacrificed." He said, "This is a *dābbah* of Jannah." And he pointed towards ʿAlī ibn Abī Ṭālib.

This is narrated — from ʿAmr ibn al-Ḥamiq. Al-Haythamī said, "Al-Ṭabarānī narrates this ḥadīth. It contains several *ḍaʿīf* (weak) narrators."[1817]

I was unable to locate it.

[1817] Al-Haythamī: *Majmaʿ al-Zawā'id*, 1/400.

Ḥadīth 182

هبط جبريل فقال: يا محمد، إن الله تعالى يقرئك السلام، ويقول لك: يأتي يوم القيامة كل أمة عطاشا، إلا من أحب أبا بكر، وعمر، وعثمان، وعليا.

Jibrīl descended and said, "O Muḥammad, verily Allah سُبْحَانَهُ وَتَعَالَى sends his *salām* (greetings) and says to you, 'Every one of the Ummah will come on the Day of Resurrection thirsty, except for that person who loves Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī.'"

Al-Rāfiʿī narrates this ḥadīth—as it appears in *al-Kanz* from Abū Hurayrah marfūʿan (he attributed it to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).[1818] He did not cite a chain of transmission for us to investigate.

[1818] ʿAlī al-Muttaqī al-Hindī: *Kanz al-ʿUmmāl*, 11/33093.

Ḥadīth 183

يا علي، إنك ستقدم على الله، وشيعتك راضين مرضيين، ويقدم عليه عدوك غضاب مقمحين، ثم جمع علي يده إلى عنقه يريهم كيف الإقماح.

"O ʿAlī, verily you and your *shīʿah* (followers) will soon appear before Allah well-pleased and pleasing to Him. And your enemy will appear before Him enraged with their heads (kept) aloft." Then ʿAlī gathered his on his neck to show them how...

This ḥadīth is narrated from ʿAlī and Abū Rāfiʿ رَضِيَ اللَّهُ عَنْهُمَا.

The Ḥadīth of ʿAlī

Al-Ṭabarānī narrates this version of the ḥadīṭh:

ʿAlī ibn Saʿīd al-Rāzī narrated to us — Muḥammad ibn ʿUbayd al-Muḥāribī narrated to us — **ʿAbd al-Karīm Abū Yaʿfūr** narrated to us — from **Jābir** — from Abū al-Ṭufayl — from ʿAbd Allāh ibn Nujayy, "Verily ʿAlī came on the Day of Baṣrah (i.e. before the Battle of Jamal) with some gold or silver. He made a mark in it and said, 'Become white and yellow and dazzle other than me (i.e. do not deceive me). Dazzle the people of al-Shām (i.e. at the Battle of Ṣiffīn) tomorrow when they come to know of you." His statement troubled everyone. This was mentioned to him and so he called for the people. They entered his presence and he said, "Verily my *khalīl* (bosom friend) said..." And then he mentioned the ḥadīth.

This chain is *sākiṭ* (wholly unreliable). It contains the following defects:

- **ʿAbd al-Karīm ibn Yaʿfūr Abū Yaʿfūr al-Juʿfī.** Ibn Ḥibbān said he is unknown but still mentioned him among the reliable narrators as is his habit (to deem unknown narrators reliable).

- **ʿAlī ibn Saʿīd al-Rāzī** is among the *Ḥuffāẓ* of ḥadīth but he is *ḍaʿīf*.
- **Jābir** is **Jābir al-Juʿfī**, who is accused of forging ḥadīth.

Al-Haythamī in discrediting this narration sufficed on citing Jābir al-Juʿfī as the reason.

The Ḥadīth of Abū Rāfiʿ

Al-Ṭabarānī narrates this version of the ḥadīth with a chain of transmission that is *bāṭil* (false). [1819] It contains the narrator **Muḥammad ibn ʿUbayd Allāh ibn Abī Rāfiʿ**. He is *matrūk* (suspected of forgery), as mentioned previously.

It also contains the narrator **Ḥarb ibn al-Ḥasan al-Ṭaḥḥān**. He is *laysa bi dhāk* (not worth much).

It also contains the narrator **Yaḥyā ibn Yaʿlā al-Aslamī**. As mentioned, he is *ḍaʿīf* (weak).

Al-Albānī ruled this ḥadīth a fabrication. [1820]

[1819] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 1/948.
[1820] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 12/5589.

Ḥadīth 184

والذي نفسي بيده لولا أن يقول فيك طوائف من أمتي ما قالت النصارى في عيسى بن مريم، لقلت فيك اليوم مقالا، لا تمر بأحد من المسلمين إلا أخذ التراب من أثر قدميك، يطلبون به البركة.

By Him in Whose hand my soul is! Had it not been that groups from my Ummah say regarding you what the Christians say regarding ʿĪsā ibn Maryam, I would say something about you today such that you would not pass by a group of Muslims except that they would collect the dirt from beneath your feet (out of love for you) seeking *barakah* (blessings) thereby.

This ḥadīth is narrated by al-Ṭabarānī — from **Muḥammad ibn ʿUbayd Allāh ibn Abī Rāfiʿ** — from his father — from his grandfather (who said) that the Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said to ʿAlī...[1821]

Al-Shajarī's (similar) narration has already been mentioned.[1822] The wording is as follows:

يا علي إن فيك مثلا من عيسى بن مريم عليه السلام، أحبته النصارى حتى أنزلته بالمنزل الذي ليس له، وأبغضته اليهود حتى بهتوا أمه، ولولا أن تقول فيك طوائف من أمتي ما قالت النصارى في المسيح ابن مريم، لقلت فيك قولا لا تمر بملإ من أمتي إلا أخذوا من ترابك، وطلبوا فضل طهورك، ولكن أنت أخي، ووزيري، وصفيي، ووارثي، وكعبة علمي.

O ʿAlī, verily there is in you the likeness of ʿĪsā عَلَيْهِٱلسَّلَامُ; The *Naṣārā* (Christians) loved him to such an extent that they raised him to a status that he is not deserving of. And the *Yahūd* (Jews) hated him to such an extent that they slandered his mother. Had it not been that groups from my Ummah say regarding you what the Christians say

[1821] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 1/951.
[1822] See Section 2: ḥadīth 10 [translator's note]

> regarding the *Masīḥ*, ʿĪsā ibn Maryam, I would say something about you such that you would not pass by a group of Muslims from my Ummah except that they would collect your dirt (from beneath your feet) and the leftover water you used for purification purposes (seeking *barakah* (blessings) therefrom); however, you are my brother, my *wazīr* (advisor), my close friend, my inheritor, and the Kaʿbah of my knowledge.

This ḥadīth is also *mawḍūʿ* (fabricated).

Mūsā ibn Ibrāhīm al-Marwazī al-Aʿwar's name is either **Abū ʿImrān al-Marwazī**, in which case Yaḥyā ibn Maʿīn deemed a *kadhdhāb* (liar) and al-Daraquṭnī and others said that he is *matrūk* (suspected of forgery) or he is *majhūl* (unknown).

Abū Bakr Muḥammad ibn Zakariyyā al-Marwazī could not be traced.

Al-Ashnānī, as will be mentioned shortly, is *ḍaʿīf* (weak).

Al-Albānī ruled the ḥadīth a fabrication.[1823]

[1823] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 12/5592.

Ḥadīth 185

ثم ينادي مناد من تحت العرش: نعم الأب أبوك إبراهيم، ونعم الأخ أخوك علي، أبشر يا علي، إنك تكسى إذا كسيت، وتدعى إذا دعيت، وتحيا إذا حييت.

... Then a caller will call out from beneath the ʿ*Arsh* (Throne), "What an excellent father your father, Ibrāhīm is! And what an excellent brother your brother, ʿAlī is!" Rejoice, O ʿAlī! You will be clothed when I am clothed, you will be called when I am called, and you will be greeted when I am greeted.

This ḥadīth is narrated from Maḥdūj ibn Zayd and ʿAlī رَضِيَ اللَّهُ عَنْهُمَا.

The Ḥadīth of Maḥdūj ibn Zayd

Al-Qaṭīʿī and Ibn ʿAsākir narrate this version of the ḥadīth with a chain of transmission from Maḥdūj ibn Zayd.[1824] They went on to mention a lengthy ḥadīth which contains the above words.

This has already been mentioned in the ḥadīth of the standard.[1825]

The Ḥadīth of ʿAlī

Ibn ʿAsākir and **Ibn al-Maghāzilī** narrate this version of the ḥadīth — from **ʿAbd Allāh ibn ʿAlī ibn Aḥmad ibn ʿĀmir al-Ṭāʾī** — **my father** narrated to me — ʿAlī ibn Mūsā al-Riḍā narrated to me — from his father, Mūsā — from his father, Jaʿfar ibn Muḥammad — from his father, Muḥammad ibn ʿAlī — from his father, ʿAlī ibn al-Ḥusayn — from his father, al-Ḥusayn — from his father, ʿAlī...[1826]

[1824] Al-Qaṭīʿī: Zawāʾid *Faḍāʾil al-Ṣaḥābah*, 2/1131; Ibn ʿAsākir: *Tārīkh Dimashq*, 42/53.
[1825] Ḥadīth: 72, *Mawḍūʿ* section.
[1826] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/57, 58; Ibn al-Maghāzilī: *Manāqib ʿAlī*, ḥadīth no. 96.

As mentioned previously, **ʿAbd Allāh ibn ʿAlī ibn Aḥmad ibn ʿĀmir al-Ṭā'ī** and **his father** both have been accused of lying.

I have mentioned in the original work two *tābiʿ*[1827] (supporting parallel narrations) for al-Ṭā'ī; however, they too contain *kadhdhāb*s (liars) like him.

Ibn al-Jawzī narrates this ḥadīth with a chain of transmission that contains the narrators **ʿAmr ibn Naṣr al-Naysābūrī** and **ʿUthmān ibn ʿAbd Allāh al-Maghribī**.[1828] I could not trace either of them.

It also contains the narrator **Muslim ibn Khālid al-Zanjī**. He is *ḍaʿīf* (weak).

Ibn al-Jawzī said, "This ḥadīth is not authentic. Ibn al-Madīnī said Muslim ibn Khālid is *laysa bi shay'* (worthless)."

Al-Dhahabī said, "The chain of transmission contains **ʿUthmān ibn ʿAbd Allāh**. He forged the report onto al-Zanjī."[1829]

In short, the ḥadīth is a lie. As mentioned, al-Dhahabī, al-Suyūṭī, and al-Albānī all ruled the ḥadīth to be a fabrication.

[1827] For an explanation of this term, please see p. 878 onwards [translator's note]
[1828] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/346.
[1829] Al-Dhahabī: *Talkhīṣ al-ʿIlal*, ḥadīth no. 75.

Ḥadīth 186

إن النبي صلى الله عليه وسلم كسا عليا عمامة، يقال لها السحاب، فأقبل علي ذات يوم وهي عليه، فقال النبي صلى الله عليه وسلم: هذا علي قد أقبل في السحاب. قال جعفر: قال أبي: فحرفها هؤلاء، فقالوا :أقبل علي في السحاب.

Verily the Prophet ﷺ dressed ʿAlī with a turban that was known as *al-Saḥāb*. ʿAlī entered one day with it on and the Prophet ﷺ said, "This is ʿAlī. He has entered wearing *al-Saḥāb*."

Jaʿfar said, "My father said: 'They distorted it and said: "ʿAlī entered on clouds (*al-Saḥāb*)."'"

Ibn ʿAdī narrates this ḥadīth — Zakariyyā ibn Yaḥyā al-Bustī narrated to us — Muḥammad ibn al-Wazīr al-Wāsiṭī narrated to us — **Masʿadah ibn al-Yasaʿ** narrated to us — from Jaʿfar ibn Muḥammad — from his father...[1830]

Abū al-Shaykh narrates this ḥadīth from Muḥammad ibn al-Wazīr.[1831]

Regarding the narrator **Masʿadah ibn al-Yasaʿ**, al-Dhahabī said, "He is *hālik* (destroyed). Abū Dāwūd deemed him a *kadhdhāb* (liar)."[1832]

(In another place), al-Dhahabī said, "It contains **Masʿadah ibn al-Yasaʿ**. He is *sāqiṭ* (wholly unreliable)."[1833]

Al-Albānī ruled the ḥadīth to be a fabrication.[1834]

[1830] Ibn ʿAdī: *al-Kāmil*, 6/390.
[1831] Abū al-Shaykh: *Akhlāq al-Nabī*, 2/307.
[1832] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/98.
[1833] Al-Dhahabī: *Talkhīṣ al-ʿIlal al-Mutanāhiyah*, ḥadīth 76.
[1834] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4881.

Ḥadīth 187

حسبك ما لمحبك حسرة عند موته، ولا وحشة في قبره، ولا فزع يوم القيامة.

Sufficient for you (is the fact that) your lover will not experience grief at the time of his death, loneliness in his grave, and fear on the Day of Resurrection.

Al-Khaṭīb narrates this ḥadīth — from **Abū al-Ḥasan Aḥmad ibn al-Ḥusayn al-Birtī** — **Abū Dharr al-Baʿlabakkī** narrated to us — **ʿAlīyyak** narrated to us — **Aḥmad ibn Muḥammad al-Hāshimī** narrated to us — **Marwān ibn Muḥammad** narrated to us — **Khalaf al-Ashjaʿī** informed us — from Sufyān al-Thawrī — from Manṣūr ibn al-Muʿtamir — from **his mother** — from **his grandmother** — from ʿĀ'ishah who said, "I heard the Prophet ﷺ say to ʿAlī..."[1835]

Al-Birṭī is *majhūl* (unknown) and the report is *munkar* (unacceptable).[1836]

Ibn Ḥajar added, "The chain of transmission is made up as well. No one in it is identifiable except for ʿĀ'ishah, Manṣūr, and al-Thawrī."[1837]

Al-Dhahabī said, "The chain of transmission is *muẓlim* (murky). It was fabricated onto Sufyān (al-Thawrī)."[1838]

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.[1839]

[1835] Al-Khaṭīb: *Tārīkh Baghdād*, 4/102.
[1836] Al-Khaṭīb: *Tārīkh Baghdād*, 4/101; al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/94.
[1837] Ibn Ḥajar: *Lisān al-Mīzān*, 1/162.
[1838] Al-Dhahabī: *Talkhīṣ al-ʿIlal*, ḥadīth no. 84.
[1839] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/271.

Ḥadīth 188

إذا كان يوم القيامة، يكون أبو بكر على أحد أركان الحوض، وعمر على الثاني، وعثمان على الثالث، وعلي على الرابع، فمن أبغض واحدا منهم، لم يسقه الآخرون.

On the Day of Resurrection, Abū Bakr will be upon one of the pillars of the *Ḥawḍ* (Pond), ʿUmar will be on the second, ʿUthmān on the third, and ʿAlī on the fourth. Whoever shows hatred towards one of them, the other will not give him to drink.

This ḥadīth is narrated from Ibn ʿAbbās, Anas, and Jābir رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Ibn ʿAbbās

This version of the ḥadīth has the following two chains of transmission:

1. (Narrated) from **Ibrāhīm ibn ʿAbd Allāh ibn Khālid al-Miṣṣīṣī** — from Wakīʿ — from Sufyān — from ʿAmr ibn Dīnār — from Ibn ʿAbbās — from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

   Ibn Ḥibbān mentions this ḥadīth in *Kitāb al-Majrūḥīn*.[1840]

   Ibrāhīm ibn ʿAbd Allāh ibn Khālid al-Miṣṣīṣī is a *kadhdhāb* (liar).

   Ibn al-Jawzī says, "This ḥadīth is *mawḍūʿ* (fabricated). **Ibrāhīm al-Miṣṣīṣī** is accused of fabricating it."[1841]

   Al-Dhahabī said, "This person is a *kadhdhāb* (liar)."[1842]

[1840] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 1/116.
[1841] Ibn al-Jawzī: *al-ʿIlal al-Mutanāhiyah*, 1/253.
[1842] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/41.

Al-Suyūṭī mentions this version of the ḥadīth in his work on fabrications.[1843]

2. Ibn al-Najjār narrates this version from **Abū al-Ḥasan ʿAlī ibn Muḥammad ibn al-Ṭayyib** — **Abū al-Ḥasan Aḥmad ibn al-Muẓaffar ibn Aḥmad al-ʿAṭṭār** informed us — **Abū al-Ḥasan Aḥmad ibn Sahlān ibn Jābir** narrated to us — **Abū ʿAmr ʿUthmān ibn ʿĪsā ibn Ḥasan al-Baradānī** (famously known as **al-Kays**) narrated to us — **Muḥammad ibn Aḥmad ibn ʿAbd Allāh al-Shaybānī** narrated to us — **Muḥammad ibn al-Ṣabbāḥ ibn Ismāʿīl ibn Zakariyyā** narrated to us — from **Muḥammad ibn ʿAwn al-Khurāsānī** — from ʿAbd Allāh ibn al-ʿAbbās...[1844]

   This chain of transmission is *sāqiṭ* (wholly unreliable).

   Muḥammad ibn ʿAwn Abū ʿAbd Allāh al-Khurāsānī is not a *thiqah* (reliable). He is *matrūk al-ḥadīth* (suspected of forgery in ḥadīth).

   I have yet to see anyone regard **Abū al-Ḥasan Aḥmad ibn al-Muẓaffar ibn Aḥmad al-ʿAṭṭār** as a *thiqah* (reliable).

   I could not trace the remaining narrators; they are five in total.

   Al-Suyūṭī mentions this ḥadīth in his work on fabricated ḥadīth.[1845] Ibn ʿIrāq followed suit and mentioned this ḥadīth in his work on fabricated ḥadīth.[1846]

The Ḥadīth of Anas

Abū Bakr al-Shāfiʿī narrates this version of the ḥadīth with a chain of transmission that contains narrators that are mostly *majhūl* (unknown).[1847]

[1843] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/286.
[1844] Ibn al-Najjār: *Dhaykh Tārīkh Baghdād*, 17/153.
[1845] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/283.
[1846] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/406.
[1847] Abū Bakr al-Shāfiʿī: *al-Ghaylāniyyāt*, 1/63.

It contains the narrator **ʿAlī ibn ʿĀṣim al-Wāsiṭī**. Most ḥadīth critics have regarded him as *ḍaʿīf* (weak). Ibn Maʿīn and Yazīd ibn Hārūn deemed him a *kadhdhāb* (liar). Imām Aḥmad denied that he lied.

Ibn al-Jawzī says, "This ḥadīth is not authentic."

Al-Dhahabī says: "This ḥadīth is *bāṭil* (false)."[1848]

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.[1849]

Ibn ʿAsākir narrates this version of the ḥadīth with a chain of transmission that contains the narrator **Abū ʿAbd Allāh al-ʿUmarī**, **Bishr ibn Dāwūd al-Qurashī**, and **Masʿūd ibn Sābūr**.[1850] I could not trace any of them.

The Ḥadīth of Jābir

Ibn ʿAsākir includes this ḥadīth in *Tārīkh Dimashq* — from **Muḥammad ibn Zakariyyā al-Ghalābī**.[1851] As mentioned previously, he is a *kadhdhāb* (liar).

Al-Suyūṭī mentions this version of the ḥadīth from Ibn ʿAsākir among the fabricated ḥadīths.[1852] The defect he found in it was on account of al-Ghalābī.

In short, the ḥadīth is *mawḍūʿ* (fabricated) in all of its variant chains of transmission.

[1848] Al-Dhahabī: *Talkhīṣ al-ʿIlal*, ḥadīth no. 87.
[1849] Al-S uyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/284.
[1850] Ibn ʿAsākir: *Tārīkh Dimashq*, 30/157-158.
[1851] Ibid., 39/132.
[1852] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/285-286.

Ḥadīth 189

غسلت النبي صلى الله عليه وسلم، فشربت ماء محاجر عينيه، فورثت علم الأولين والآخرين.

I washed the Prophet ﷺ and drank the water from the orbits of his eyes. On account of this, I inherited the knowledge of the first and last people.

(Narrated) from ʿAlī رضي الله عنه.

Al-Nawawī said that this ḥadīth is not *ṣaḥīḥ* (authentic).

Al-Shawkānī mentions this ḥadīth in his work of fabrications.[1853]

It also appears in *al-Maqāṣid al-Ḥasanah*, *Kashf al-Khafā'*, *al-Tadhkirah*, *al-Maṣnūʿ fī Maʿrifat al-Ḥadīth al-Mawḍūʿ*, *al-Lu'lu' al-Marṣūʿ fīmā lā Aṣl lahu aw bi Aṣlihi Mawḍūʿ*, and *al-Asrār al-Marfūʿah*.[1854]

[1853] Al-Shawkānī: *al-Fawā'id al-Majmūʿah*, ḥadīth no. 332.

[1854] Al-Sakhāwī: *al-Maqāṣid al-Ḥasanah*, p. 875; al-ʿAjlūnī: *Kashf al-Khafā'*, 2/2077; al-Zarkashī: *al-Tadhkirah*, p. 193; ʿAlī al-Qārī: *al-Maṣnūʿ fī Maʿrifat al-Ḥadīth al-Mawḍūʿ*, 246; al-Qāwuqjī: *al-Lu'lu' al-Marṣūʿ fīmā lā Aṣl lahu aw bi Aṣlihi Mawḍūʿ*, p. 440; ʿAlī al-Qārī: *al-Asrār al-Marfūʿah*, p. 374.

Ḥadīth 190

يا علي، خذ الباب، فلا يدخلن علي أحد، فإن عندي زورا من الملائكة، استأذنوا ربهم أن يزوروني، فأخذ علي الباب، وجاء عمر فاستأذن، فقال: يا علي استأذن لي على رسول الله صلى الله عليه وسلم. فقال :ليس على رسول الله إذن. فقال: ولم؟ قال: لأن زورا من الملائكة عنده، واستأذنوا ربهم أن يزوروه. قال :وكم هم يا علي. قال: ثلاثمائة وستون ملكا. ثم أمر النبي صلى الله عليه وسلم عليا بفتح الباب، فذكر ذلك عمر لرسول الله صلى الله عليه وسلم، فقال: يا رسول الله، إنه أخبرني أن زورا من الملائكة استأذنوا ربهم تبارك وتعالى أن يزوروك، وأخبرني يا رسول الله أن عددهم ثلاثمائة وستين ملكا. فقال رسول الله صلى الله عليه وسلم لعلي رضي الله عنه: أنت أخبرت بالزور. قال: نعم يا رسول الله. قال: وأخبرته بعدتهم؟ قال: نعم. قال: فكم يا علي؟ قال: ثلاثمائة وستون ملكا. قال: وكيف علمت ذلك؟ قال: سمعت ثلاثمائة وستين نقلة، فعلمت أنهم ثلاثمائة وستون ملكا. فضرب رسول الله صلى الله عليه وسلم على صدره، ثم قال: زادك الله إيمانا وعلما.

"O ʿAlī, take to the door and do not let anyone in (where I am), for there is a congregation of angels by me. They sought permission from their Lord to visit me." So ʿAlī took to the door. ʿUmar came and sought permission (to enter) and said, "O ʿAlī, permit me to enter the presence of the Messenger of Allah ﷺ." He said, "There is no permission to enter (the presence) of the Messenger of Allah." He said, "Why not?" He said, "Because there is a congregation of angels by him. They sought permission from their Lord to visit him." He said, "How many are they, O ʿAlī?" He said, "Three hundred and sixty angels." Thereafter, the Prophet ﷺ ordered ʿAlī to open the door. ʿUmar mentioned what transpired (between him and ʿAlī) to the Messenger of Allah ﷺ and said. "O Messenger of Allah, verily he (i.e. ʿAlī) informed me that a congregation of angels sought permission from

their Lord سُبْحَانَهُ وَتَعَالَىٰ to visit you. And he informed me, O Messenger of Allah, that their total amount is three hundred and sixty angels." The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to ʿAlī, "You informed (him) about the congregation?" He said, "Yes, O Messenger of Allah." He said, "And you informed him how many they were?" He said, "Yes." The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "How many, O ʿAlī?" He said, "Three hundred and sixty angels." He said, "And how did you know that?" He said, "I heard three hundred and sixty (different) tones and realized there are three hundred and sixty angels." The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (gently) struck ʿAlī on the chest and said, "May Allah increase you in *īmān* (faith) and knowledge."

Al-Ḥārith narrates this ḥadīth — **ʿAbd al-Raḥīm ibn Wāqid al-Khurāsānī** narrated to us — **Ḥammād ibn ʿAmr** narrated to us — **Ismāʿīl ibn Rāfiʿ** narrated to us — from Zayd ibn Aslam or Muḥammad ibn al-Munkadir—the doubt is from Ḥammād—who said, "The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to ʿAlī..."[1855]

This ḥadīth is a lie. **Ḥammād ibn ʿAmr al-Naṣībī** is a *kadhdhāb* (liar).

His teacher (**Ismāʿīl ibn Rāfiʿ**) is *matrūk* (suspected of forgery).

Regarding **ʿAbd al-Raḥim**, al-Khaṭīb says, "His ḥadīth contain strange and unacceptable elements because they come from *ḍaʿīf* (weak) and *majhūl* (unknown) narrators."[1856]

Ibn Ḥibbān—as is his habit—regarded him as a *thiqah* (reliable).[1857]

[1855] Ibn Abī Usāmah: *Bughyat al-Bāḥith ʿan Zawā'id Musnad al-Ḥārith*, 2/982.
[1856] Al-Khaṭīb: *Tārīkh Baghdād*, 11/85.
[1857] Ibn Ḥibbān: *al-Thiqāt*, 8/413.

Ḥadīth 191

هذا أمير البررة، وقاتل الفجرة، منصور من نصره، مخذول من خذله، مد بها صوته. ثم قال: أنا مدينة العلم وعلي بابها، فمن أراد الحكم فليأت الباب.

"This is the *amīr* (leader) of the righteous and the killer of the profligates. Triumphant is he who assists him. Forsaken is the one who abandons him." He prolonged his voice with these words and then said, "I am the city of knowledge and ʿAlī is its door. Whoever desires wisdom should come to the door."

Al-Ḥākim and others narrate this ḥadīth — from Aḥmad ibn ʿAbd Allāh ibn Yazīd al-Muktib — ʿAbd al-Razzāq narrated to us — al-Thawrī narrated to us — from ʿAbd Allāh ibn ʿUthmān ibn Khuthaym — from ʿAbd al-Raḥmān ibn ʿUthmān who said, "I heard Jābir ibn ʿAbd Allāh say, 'I heard the Messenger of Allah ﷺ say on the Day of al-Ḥudaybiyyah while holding the upper arm of ʿAlī ibn Abī Ṭālib...'" [1858]

The wording of the ḥadīth is Ibn Ḥibbān's.

It has already been stated in the ḥadīth of "I am the city of knowledge and ʿAlī is its door" that it is *mawḍūʿ* (fabricated).

Al-Albānī ruled the first portion of the ḥadīth as fabricated. [1859]

[1858] Al-Ḥākim: *Mustadrak al-Ḥākim*, 3/4639-4644.
[1859] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 1/357.

Ḥadīth 192

لكل شيء أس، وأس الإيمان الورع، ولكل شيء فرع، وفرع الإيمان الصبر، ولكل شيء سنام، وسنام هذه الأمة عمي العباس، ولكل شيء سبط، وسبط هذه الأمة حبيباي الحسن والحسين، ولكل شيء جناح، وجناح هذه الأمة أبو بكر وعمر، ولكل شيء مجن، ومجن هذه الأمة علي بن أبي طالب.

Everything has a foundation, and the foundation of *īmān* (faith) is piety, god-fearing. Everything has a branch, and the branch of īmān is patience. Everything has a pinnacle, and the pinnacle of this Ummah is my uncle, al-ʿAbbās. Everyone has grandchildren, and the grandchildren of this Ummah are my two beloveds, al-Ḥasan and al-Ḥusayn. Everything has a wing, and the wing of this Ummah is Abū Bakr and ʿUmar. Everything has a shield, and the shield of this Ummah is ʿAlī ibn Abī Ṭālib.

Al-Khaṭīb narrates this ḥadīth — from **Ibrāhīm ibn al-Ḥakam ibn Ẓuhayr** — from **his father** — from ʿAṭā' ibn Abī Rabāḥ — from Ibn ʿAbbās who said, "The Messenger of Allah ﷺ said..."[1860]

Al-Ḥakam ibn Ẓuhayr and his son, **Ibrāhīm**, are both *kadhdhāb*s (liars).

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.[1861] Ibn ʿIrāq and al-Albānī followed suit and mentioned it in their respective work on fabrications.[1862]

[1860] Al-Khaṭīb: *al-Muttafiq wa al-Muftariq*, 3/968.
[1861] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/227.
[1862] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/389; al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 4/1913.

Ḥadīth 193

لما أقبل رسول الله صلى الله عليه وسلم من غزوة خيبر، نزل عليه (إِذَا جَآءَ نَصْرُ اللهِ وَالْفَتْحُ)، إلى آخر القصة، قال رسول الله صلى الله عليه وسلم: يا علي بن أبي طالب، يا فاطمة بنت محمد، جاء نصر الله والفتح، (وَرَأَيْتَ النَاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَهُ كَانَ تَوَابًا)، على أن يكون بعدي في المؤمنين الجهاد. قال: علام نجاهد المؤمنين الذين يقولون آمنا؟ قال: على الإحداث في الدين، إذا ما عملوا بالرأي، ولا رأي في الدين، إنما الدين من الرب، وأمره ونهيه. قال علي: يا رسول الله أرأيت إن عرض لنا أمر، لم ينزل فيه قرآن، ولم يخصص فيه سنة منك؟ قال: تجعلونه شورى بين العابدين من المؤمنين، ولا تقضونه برأي خاصة. فلو كنت مستخلفا أحدا، لم يكن أحق به منك؛ لقدمك في الإسلام، وقرابتك من رسول الله صلى الله عليه سلم، وصهرك، وعندك سيدة نساء المؤمنين، وقبل ذلك ما كان من بلاء أبي طالب إياي، ونزل القرآن وأنا حريص على أن أرعى له في ولده.

When the Messenger of Allah ﷺ came from the Battle of Khaybar, the (following) verse was revealed, '*When the victory of Allah has come and the conquest,*'[1863] until the end of the incident. The Messenger of Allah ﷺ said, "O ʿAlī, O Fāṭimah bint Muḥammad, the victory of Allah and the conquest has come. '*And you see the people entering into the religion of Allah in multitudes. Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance*'[1864] On condition that there is jihād among the Believers after me." He said, "Based on what should we fight the Believers, those that say, "we believe." He said, "Based on innovations in Dīn and when they practice based upon their own opinion, and there are no opinions in Dīn; verily the Dīn is from the

[1863] Sūrah al-Naṣr: 1.
[1864] Ibid., 2, 3.

Lord, his instructions and his prohibitions." ʿAlī said, "O Messenger of Allah, what if a matter arises regarding which nothing has been revealed in the Qur'ān, nor anything stipulated for it from your Sunnah?" He said, "You will consult with the devout worshippers from the believers and not rule upon a specific opinion. Were I to appoint anyone as my successor, none would be more worthy of the post than you; due to your precedence in embracing Islam, your relation to the Messenger of Allah ﷺ, being my son-in-law, and the Queen of the Believing Women being in your wedlock. Before that, the difficult borne by Abū Ṭālib for my sake. Now that the Qur'ān has been revealed, I am eager to reciprocate that through his son."

Al-Ṭabarānī narrates this ḥadīth (and al-Ḍiyā' in a similar manner) — Muḥammad ibn ʿAlī al-Marwazī narrated to us — Abū al-Dardā' ʿAbd al-ʿAzīz ibn al-Munīb narrated to us — **Isḥāq ibn ʿAbd Allāh ibn Kaysān** narrated to us — **my father** narrated to me — from ʿIkrimah — from Ibn ʿAbbās..."[1865]

Regarding **Isḥāq ibn ʿAbd Allāh ibn Kaysān**, al-Bukhārī said he is *munkar al-ḥadīth* (unacceptable in ḥadīth). **His father** is *ḍaʿīf* (weak).

Ibn Ḥajar ruled the ḥadīth a fabrication.[1866]

Al-Albānī said, "It is *mawḍūʿ* (fabricated). The signs of fabrication are clearly evident on it."[1867]

The ḥadīth is as al-Albānī said.

[1865] Al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 11/12042; al-Ḍiyā': *al-Mukhtārah*, 12/153.
[1866] Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 5/325.
[1867] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 14/6814.

Ḥadīth 194

لو أن الغياض أقلام، والبحر مداد، والجن حساب، والإنس كتاب، ما أحصوا فضائل علي.

If thickets were pens, and the ocean was ink, and the jinn were considered *ḥisāb* (reckoning) and man was considered a *kitāb* (book), they would not be able to enumerate the virtues of ʿAlī.

Nūr al-Hudā Abū Ṭālib al-Zaynabī narrates this ḥadīth — from **Muḥammad ibn Aḥmad ibn ʿAlī ibn al-Ḥusayn ibn Shādhān** — from al-Muʿāfā ibn Zakariyyā — from Muḥammad ibn Aḥamd ibn Abī al-Thalj — from al-Ḥasan ibn Muḥammad ibn Bahrām — from Yūsuf ibn Mūsā al-Qaṭṭān — from Jarīr — from Layth — from Mujāhid — from Ibn ʿAbbās who said, "The Messenger of Allah ﷺ said..."

Al-Dhahabī mentions this ḥadīth and says, "This is a lie." [1868]

Thereafter, al-Dhahabī says, "'Nūr al-Hudā narrated — from him (**Muḥammad ibn Aḥmad ibn ʿAlī ibn al-Ḥusayn ibn Shādhān**)— Al-Ḥasan ibn Aḥmad al-Makhladī narrated to us — from Ḥusayn ibn Isḥāq — from Muḥammad ibn Zakariyyā — from Jaʿfar ibn Muḥammad ibn ʿAmmār — from his father — from Jaʿfar ibn Muḥammad — from his father — from his grandfather — from his father — from ʿAlī *marfūʿan* (he attributed it to the Prophet ﷺ, "Verily Allah has granted ʿAlī so many virtues that they cannot be enumerated. Whoever affirms a virtue for him, Allah will forgive his past sins. Whoever writes a virtue for him, the angels will continue seeking forgiveness for him as long as the *kitāb* (book) remains. Whoever attentively listens to a virtue of his, Allah will forgive the sins that he earned with his sight. Looking at ʿAlī is *ʿibādah* (worship). Allah does not accept the *īmān* (belief) of a servant except with his *walā'* (allegiance) and *barā'ah*

[1868] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 3/466.

(disavowal) from his enemies.' This is of the most reprehensible forgeries."

Akhṭab Khawārizmī cites several false reprehensible and weak aḥādīth from this dajjāl, **Ibn Shādhān,** regarding the virtues of al-Sayyid ʿAlī. From those aḥādīth—with a chain of transmission that is *muẓlim* (murky) is: (Narrated) from Mālik, from Nāfiʿ, from Ibn ʿUmar marfūʿan (attributed to the Prophet ﷺ), "Whoever loves ʿAlī, Allah will grant him for every vein in his body a city in Jannah."

Ibn Ḥajar followed al-Dhahabī in this regard.[1869]

[1869] Ibn Ḥajar: *Lisān al-Mīzān*, 5/62.

Ḥadīth 195

أعطيت في علي خمسا هن أحب إلي من الدنيا وما فيها: أما واحدة فهو تكاي بين يدي الله عز وجل حتى يفرغ من الحساب، وأما الثانية فلواء الحمد بيده، آدم عليه السلام ومن ولد تحته، وأما الثالثة فواقف على عقر حوضي، يسقي من عرف من أمتي، وأما الرابعة فساتر عورتي، ومسلمي إلى ربي عز وجل، وأما الخامسة فلست أخشى عليه أن يرجع زانيا بعد إحصان، ولا كافرا بعد إيمان.

I was granted five qualities regarding ʿAlī, they are more beloved to me than the *Dunyā* and what it contains. As for one, he will be what I lean on in front of Allah until He completes the *ḥisāb* (reckoning). As for the second, the standard of praise will be in his hand (while) Ādām and his entire progeny will be underneath it. As for the third, he will be standing at the center of my *Ḥawḍ* (Pond) giving to drink whoever he knows from my Ummah. As for the fourth, he will conceal my *ʿawrah* and he will hand me over to Allah سُبْحَانَهُ وَتَعَالَىٰ. As for the fifth, I do not fear that he will commit *zinā* (fornication) after being chaste (*iḥṣān*), nor do I fear that he will become a disbeliever after having īmān.

This ḥadīth is narrated from Abū Saʿīd, ʿAlī, and Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Abū Saʿīd

Al-Qaṭīʿī narrates this version of the ḥadīth — Muḥammad ibn Hishām ibn al-Bakhtarī narrated to us — **al-Ḥusayn ibn ʿUbayd Allāh al-ʿIjlī** narrated to us — al-Fuḍāyl ibn Marzūq narrated to us — from **ʿAṭiyyah al-ʿAwfī** — from Abū Saʿīd al-Khudrī who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."[1870]

[1870] Al-Qaṭīʿī: Zawā'id *Faḍā'il al-Ṣaḥābah*, 2/1127.

This chain of transmission is *sāqiṭ* (wholly unreliable). **Al-Ḥusayn al-ʿIjlī** fabricates ḥadīth.

ʿAṭiyyah al-ʿAwfī is *ḍaʿīf* (weak) and a *mudallis*[1871] (obfuscates when he narrates).

The Ḥadīth of ʿAlī

This version of the ḥadīth has two chains of transmission:

1. Al-ʿUqaylī narrates with a chain of transmission that is *sāqiṭ* (wholly unreliable). [1872] It contains the narrator **Khalaf ibn Mubārak**. His ḥadīth do not enjoy any *mutābaʿāt*[1873] (supporting parallel narrations) and he is *majhūl* (unknown).

   It also contains the narrator **al-Ḥārith al-Aʿwar**. He is *matrūk* (suspected of forgery).

   It also contains the narrator **Abū Isḥāq**. He is a *mudallis* (obfuscates when he narrates) and a *mukhtaliṭ* (commits serious errors).

   It also contains the narrator **Sharīk**. He has elements of weakness.

2. Al-Khaṭīb narrates with a chain of transmission that is *bāṭil* (false).[1874] It contains the narrator **ʿĪsā**. He is *munkar al-ḥadīth* (unacceptable in ḥadīth).

   It also contains the narrator **Aḥmad ibn Ghālib**. Al-Khaṭib did not mention anything regarding his status as a narrator.

   Al-Albānī mentioned this ḥadīth and ruled it a fabrication. [1875]

[1871] For an explanation of this term, please see p. 878 onwards [translator's note]
[1872] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 2/22.
[1873] For an explanation of this term, please see p. 878 onwards [translator's note]
[1874] Al-Khaṭīb: *Tārīkh Baghdād*, 4/339.
[1875] Al-Albānī: *Silsilat al-Aḥādīth al-Ḍaʿīfah*, 10/4957.

The Ḥadīth of Ibn ʿAbbās

This version of the ḥadīth has two chains of transmission:

1. Ibn ʿAsākir narrates this ḥadīth with a chain of transmission that contains the narrator ʿ**Amr ibn ʿUthmān**.[1876] He could not be traced.

   It also contains the narrators ʿ**Abd Allāh ibn Masʿūd al-Shāmī** and **Yāsīn ibn Muḥammad ibn Ayman**. I could not trace who they are.

   It also contains the narrator **Abū Ṣāliḥ**. It remains to be seen who he is. There are many people with this name. He can possibly be Bādhām, the *ḍaʿīf* (weak) narrator.

2. Al-ʿUqaylī narrates this ḥadīth — from ʿUmar ibn Abī al-Ḥajabī.[1877] He is accused of lying.

   It also contains the narrator **Ibn Jurayj**. He is a *mudallis* (obfuscates when he narrates) and he is narrating this ḥadīth with the word ʿ*an* (from) (an expression which does not clearly state he heard the ḥadīth directly from his teacher).

In short, the ḥadīth is *bāṭil* (false) in all of its variant chains of transmission.

[1876] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/330, 331.
[1877] Al-ʿUqaylī: *al-Ḍuʿafā' al-Kabīr*, 3/148.

Ḥadīth 196

لما خلق الله آدم عليه السلام وحواء تبخترا في الجنة، وقالا: ما خلق الله خلقا أحسن منا، فبينما هما كذلك إذا هما بصورة جارية، لم ير الراءون أحسن منها، لها نور شعشعاني، يكاد يطفئ الأبصار، على رأسها تاج، وفي أذنيها قرطان، فقالا: يا رب ما هذه الجارية؟ قال: صورة فاطمة بنت محمد، سيدة ولدك، فقال: ما هذا التاج على رأسها؟ قال :هذا بعلها علي بن أبي طالب. قال: فما هذا القرطان؟ قال: ابناها الحسن والحسين. وجد ذلك في غامض علمي قبل أن أخلقك بألفي عام.

When Allah created Ādam عَلَيْهِ السَّلَامُ and Ḥawwā', they strutted in Jannah and said, "Allah has not created a creation more beautiful than us." While in this state, suddenly there appeared before them a figure of a girl; no one has ever seen someone more beautiful than her. She had a shining *nūr* (light) with her that could have possibly blinded the eyes (who looked at it). On her head was a crown and in her ears were two earrings. They said, "O my Lord, what is this slave-girl?" He said, "It is the form of Fāṭimah bint Muḥammad, the leader/master of your children." He said, "What is this crown on her head?" He said, "This is her husband, ʿAlī ibn Abī Ṭālib." He said, "And what are these two earrings?" He said, "Her two sons, al-Ḥasan and al-Ḥusayn. This was found encompassed in my knowledge two thousand years before I created you."

Ibn al-Jawzī narrates this ḥadīth — Abū Bakr Muḥammad ibn Abī Ṭāhir al-Bazzāz informed us — al-Qāḍī Abū al-Ḥusayn ibn al-Muhtadī informed us — **Abū al-Faraj al-Ḥasan ibn Aḥmad** narrated to us — **ʿAbd Allāh ibn Muḥammad ibn Jaʿfar ibn Shādhān** narrated to us — **Aḥmad ibn Muḥammad ibn Mihrān al-Ḥammāl** narrated to us — al-Ḥasan ibn Ṣāḥib al-ʿAskar narrated to me — ʿAlī ibn Muḥammad narrated to me — my father, Muḥammad ibn ʿAlī narrated to me — my father, ʿAlī ibn Mūsā al-Riḍā narrated to me — my father, Mūsā ibn Jaʿfar narrated to

me — my father, Jaʿfar ibn Muḥammad narrated to me — from his father, Muḥammad ibn ʿAlī — from Jābir ibn ʿAbd Allāh who said, "The Messenger of Allah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said..."[1878]

Regarding the narrator **ʿAbd Allāh ibn Muḥammad ibn Jaʿfar al-Makhramī**, al-Dāraquṭnī deemed him a *kadhdhāb* (liar).

I have not seen anyone deem **al-Ḥasan ibn Aḥmad ibn ʿAlī Abū al-Faraj al-Himānī** a *thiqah* (reliable).

I could not trace **Aḥmad ibn Muḥammad ibn Mihrān al-Ḥammāl**.

Ibn al-Jawzī said this ḥadīth is *mawḍūʿ* (fabricated).

Al-Dhahabī said that this ḥadīth is a lie.[1879]

[1878] Ibn al-Jawzī: *Kitāb al-Mawḍūʿāt*, 1/414.
[1879] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/498.

Ḥadīth 197

بينا أنا مع النبي صلى الله عليه وسلم في حير لأبي طالب، أشرف علينا أبو طالب، فبصر به النبي صلى الله عليه وسلم، فقال: يا عم ألا تنزل فتصلي معنا؟ قال: ابن أخي، إني لأعلم أنك على حق، ولكني أكره أن أسجد فتعلوني إستي. ولكن انزل يا جعفر فصل جناح ابن عمك. فنزل جعفر، فصلى عن يسار النبي صلى الله عليه وسلم. فلما قضى النبي صلى الله عليه وسلم صلاته، التفت إلى جعفر، فقال: أما إن الله قد وصلك بجناحين تطير بهما في الجنة، كما وصلت جناح ابن عمك.

(ʿAlī said,) "While I was with the Prophet ﷺ in a garden of Abū Ṭālib, he (i.e. Abū Ṭālib) looked over us. The Prophet ﷺ noticed him and said, 'O my uncle, will you not come down and pray ṣalāh with us?' He said, 'My nephew, I know very well that you are upon the truth. However, I do not like to prostrate because it will cause my anus to be raised (i.e. in prostration) above me. However, go down, O Jaʿfar, and connect (yourself) to your cousin.' Jaʿfar went down and prayed to the right of the Prophet ﷺ. When the Prophet ﷺ completed his ṣalāh, he turned to Jaʿfar and said, 'Verily Allah has connected two wings to you by which you can fly in Jannah, just as you connected to the side of your cousin.'"

Al-Khaṭīb and others narrate this ḥadīth — from al-Samtī Muḥammad ibn Ḥassān — **Sayf ibn Muḥammad ibn Ukht Sufyān** informed us — from Sufyān — from Salamah ibn Kuhayl — from Ḥabbah — from Juwayn — from ʿAlī...[1880]

Ibn ʿAdī said that this ḥadīth is *bāṭil* (false).

Sayf is a *kadhdhāb* (liar) and a *waḍḍaʿ* (fabricator).

[1880] Al-Khaṭīb: *Tārīkh Baghdād*, 2/274.

Al-Suyūṭī—and Ibn ʿIrāq followed suit—mentioned this ḥadīth in their work on fabrications.[1881]

[1881] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/278; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/419.

Ḥadīth 198

أنا ميزان العلم، وعلي كفتاه، والحسن والحسين خيوطه، وفاطمة علاقته، والأئمة من أمتي عموده، يوزن فيه أعمال المحبين لنا والمبغضين لنا.

I am the *mīzān* (balance) of knowledge and ʿAlī is its scales. Al-Ḥasan and al-Ḥusayn are its strings and Fāṭimah is its connection. The *aʾimmah* (leaders) of my Ummah are its pillars. The deeds of those that love us and those that hate us are weighed on it.

Al-Daylamī narrates this ḥadīth — **ʿAbd al-Raḥīm al-Rāzī** informed us, he took an oath from me that I should not alter it — **Abū al-Fatḥ ʿAbd al-Razzāq ibn Mardak** informed us, he took an oath from me that I should not alter it — **Yūsuf ibn ʿAbd Allāh** narrated to me in Ardabīl, he took an oath from me that I should not alter it — **al-Ḥasan ibn Ṣadaqah al-Shaybānī** narrated to me, he took an oath from me that I should not alter it — **Sulaymān ibn Naṣr** informed us, he took an oath from me that I should not alter it — Isḥāq ibn Sayyār narrated to me, he took an oath from me that I should not alter it — ʿUbayd Allāh ibn Mūsā narrated to us, he took an oath from me that I should not alter it — al-Aʿmash narrated to me, he took an oath from me that I should not alter it — Mujāhid narrated to me — from ʿAbd Allāh ibn ʿAbbās who said, "The Messenger of Allah ﷺ said..."[1882]

The following people mention this ḥadīth in their respective works on fabrications/weak ḥadīth: al-Suyūṭī, al-Daylamī (without a chain of transmission), Ibn ʿIrāq, and al-Sakhāwī—who regarded the ḥadīth as *ḍaʿīf* (weak).[1883]

[1882] Al-Daylamī: *Musnad al-Firdaws*.

[1883] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/251, 252; al-Daylamī: *Musnad al-Firdaws*, 1/107; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/397; al-Sakhāwī: *al-Maqāṣid al-Ḥasanah*, pp. 88, 89.

Most of the narrators are unidentified, i.e. everyone except ʿUbayd Allāh ibn Mūsā and Isḥāq ibn Sayyār—I think he is mentioned by Ibn Ḥajar and Abū Ḥātim; however, he is *majhūl* (unknown).[1884]

[1884] Abū Ḥātim: *al-Jarḥ wa al-Taʿdīl*, 2/222; Ibn Ḥajar: *Lisān al-Mīzān*, 1/364.

Ḥadīth 199

جاءني جبريل من عند الله بورقة آس خضراء، مكتوب فيها ببياض: إني افترضت محبة علي بن أبي طالب على خلقي، فبلغهم ذلك عني.

Jibrīl came to me from Allah with a green leaf from a myrtle plant. Written in it with white (was), "Verily I have enjoined the love of ʿAlī ibn Abī Ṭālib upon My creation. So convey that to them on My behalf."

Al-Daylamī narrates this ḥadīth — my father informed us — Abū al-Ḥasan al-Maydānī informed us — Abū Muḥammad al-Khallāl informed us — **Muḥammad ibn ʿAbd Allāh ibn al-Muṭṭalib** narrated to us — **Abū Muḥammad al-Ḥasan ibn ʿAlī ibn Nuʿaym** narrated to me in Ṭā'īf — **ʿUqbah ibn al-Minhāl ibn Baḥr Abū Ziyād** narrated to us — **ʿAbd Allāh ibn Ḥumayd** narrated to us — **Mūsā ibn Ismāʿīl ibn Mūsā** narrated to me — from his father — from his grandfather — from his father, Jaʿfar ibn Muḥammad — from his father — from Jābir who said, "The Messenger of Allah ﷺ said..."

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.[1885]

Ibn ʿIrāq said, "He did not explain the defect in the ḥadīth. It contains (the narrator) **Mūsā ibn Ismāʿīl ibn Mūsā ibn Jaʿfar al-Ṣādiq** and others, about whom I could not find a biography. And Allah knows best."[1886]

Abū Muḥammad al-Ḥasan ibn ʿAlī ibn Nuʿaym is not a *thiqah* (reliable).[1887]

[1885] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/252.
[1886] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/397.
[1887] Al-Khaṭīb: *Tārīkh Baghdād*, 7/386.

ʿUqbah ibn al-Minhāl ibn Baḥr, **ʿAbd Allāh ibn Ḥumayd**, and **Muḥammad ibn ʿAbd Allāh ibn al-Muṭṭalib** could not be traced.

Ḥadīth 200

قلت لجبريل: أي الأعمال أحب إلى الله عز وجل؟ قال: الصلاة عليك يا محمد، وحب علي بن أبي طالب.

I said to Jibrīl, "What actions are most beloved to Allah سُبْحَانَهُ وَتَعَالَى?" He said, "Salutation upon you, O Muḥammad and the love of ʿAlī ibn Abī Ṭālib."

Al-Daylamī narrates this ḥadīth — from **Abū Saʿīd al-Ḥasan ibn ʿUthmān** — Abū Zurʿah ʿUbayd Allāh ibn ʿAbd al-Karīm narrated to us — ʿAtīq ibn Yaʿqūb ibn Ṣiddīq ibn Mūsā ibn ʿAbd Allāh ibn al-Zubayr narrated to us — **Zakariyyā ibn Yaḥyā ibn Manẓūr** narrated to us — Hishām ibn ʿUrwah narrated to us — from his father — from ʿAlī ibn Abī Ṭālib who said, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said..."

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.

Abū Saʿīd al-Ḥasan ibn ʿUthmān al-Tustarī is a *kadhdhāb* (liar).

It (also) contains (the narrator) **Zakariyyā ibn Yaḥyā ibn Manẓūr**. He is *ḍaʿīf* (weak). It has been said that he is actually *matrūk* (suspected of forgery). Some considered him acceptable. [1888]

The ḥadīth is *mawḍūʿ* (fabricated). Ibn ʿIrāq mentions it in his work on fabrications. [1889]

[1888] Ibn ʿAdī: *al-Kāmil*, 3/211; al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/74; Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, 3/287.
[1889] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/398.

Ḥadīth 201

لو أن عبدا عبد الله مثل ما أقام نوح في قومه، وكان له مثل أحد ذهبا، فأنفقه في سبيل الله، ومد في عمره حتى يحج ألف عام على قدميه، ثم قتل بين الصفا والمروة مظلوما، ثم لم يوالك يا علي، لم يشم رائحة الجنة، ولم يدخلها.

If a servant worships Allah similar to (how long) Nūḥ remained (inviting) his people, and he had the likes of Mount Uḥud in gold that he spent in the path of Allah, and his lifespan was expanded such that he performed Ḥajj for a thousand years by feet and then subsequently he was killed unjustly between al-Ṣafā and al-Marwah, and thereafter he does not support you, O ʿAlī, he will not smell the fragrance of Jannah, nor will he enter it.

Al-Daylamī narrates this ḥadīth — from **Muḥammad ibn Sahl al-ʿAṭṭār** — **ʿAbd Allāh ibn Muḥāmmad al-Balawī** — Ibrāhīm ibn ʿUbayd Allāh narrated to us — from his father — from Zayd ibn ʿAlī ibn al-Ḥusayn — from his father — from his grandfather who said, "The Messenger of Allah ﷺ said..."

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.[1890]

The ḥadīth is also mentioned by al-Daylamī in *Musnad al-Firdaws* without a chain of transmission.[1891]

It is a *mawḍūʿ* (fabricated) ḥadīth. The chain of transmission contains the following defects:

- Regarding the narrator **ʿAbd Allāh ibn Muḥammad al-Balawī**, al-Dāraquṭnī said that he fabricates ḥadīth.

[1890] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/259.
[1891] Al-Daylamī: *Musnad al-Firdaws*, 3/5103.

- **Muḥammad ibn Sahl al-ʿAṭṭār** is a *kadhdhāb* (liar) and a *waḍḍaʿ* (fabricator).

Both Ibn Taymiyyah and Ibn ʿIrāq ruled this ḥadīth to be a lie.[1892]

[1892] Ibn Taymiyyah: *Minhāj al-Sunnah*, 5/37-42; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/398.

Ḥadīth 202

لو اجتمع الناس على حب علي بن أبي طالب، لما خلق الله النار.

If the people gathered upon the love of ʿAlī ibn Abī Ṭālib, Allah would not have created the Fire (of Jahannam).

Al-Daylamī narrates — from **Abū al-Mufaḍḍāl Muḥammad ibn ʿAbd Allāh al-Shaybānī** — **Nāṣir ibn al-Ḥasan ibn ʿAlī** narrated to us — Muḥammad ibn Manṣūr narrated to us — from **ʿĪsā ibn Ṭāhir al-Yarbūʿī** — Abū Muʿāwiyah narrated to us — from **Layth** — from Ṭāwūs — Ibn ʿAbbās who said, "The Messenger of Allah ﷺ said..."

Al-Suyūṭī mentioned this ḥadīth in his work on fabrications.[1893]

Al-Daylamī mentions this ḥadīth in *Musnad al-Firdaws* without a chain of transmission.[1894]

Abū al-Mufaḍḍal Muḥammad ibn ʿAbd Allāh al-Shaybānī al-Kūfī is a *dajjāl* and a *kadhdhāb* (liar).

It also contains the narrators **ʿĪsā ibn Ṭāhir al-Yarbūʿī** and **Nāṣir ibn al-Ḥasan ibn ʿAlī**. I could not trace them.

Layth is **Ibn Abī Sulaym**. He is *ḍaʿīf* (weak).

Ibn Taymiyyah said:

> Similarly, his statement, "If the people gathered upon the love of ʿAlī ibn Abī Ṭālib, Allah would not have created the Fire (of Jahannam)," is the most evident of lies according to a consensus of the people of knowledge and īmān. If they gathered upon the love of ʿAlī, that would not benefit them until they believe in Allah, His angels, His Books, His Messengers, the Last Day, and perform good deeds. If they do that,

[1893] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/260.
[1894] Al-Daylamī: *Musnad al-Firdaws*, 3/5135.

they will enter Jannah, even if they are not fully acquainted with ʿAlī, and loving and hating him did not cross their hearts. Allah سُبْحَانَهُوَتَعَالَىٰ says, “Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.” [1895]

And Allah سُبْحَانَهُوَتَعَالَىٰ says. “And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.”[1896]

[1895] Sūrah al-Baqarah: 112.
[1896] Sūrah al-Nisā’: 69.

Ḥadīth 203

يا علي، أنت بمنزلة الكعبة، تؤتى ولا تأتي، فإن أتاك هؤلاء القوم، فمكنوا لك هذا الأمر، فاقبله منهم، وإن لم يأتوك فلا تأتهم.

O ʿAlī, you are like the status of the Kaʿbah; (people) come to it and it does not go (to people). If these people come to you and give power to you regarding this affair, accept it from them. And if they do not come to you, do not go to them.

Al-Daylamī narrates this ḥadīth — from **Muḥammad ibn Zakariyyā al-Ghalābī** — **Bishr ibn Maymūn** narrated to us — **Sharīk** narrated to us — from Salamah ibn Kuhayl — from al-Ṣanābiḥī — from ʿAlī (who attributed it to the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ)...

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.[1897] It appears in *Musnad al-Firdaws* of al-Daylamī without a chain of transmission.[1898]

The chain of transmission contains (the narrator) **al-Ghalābī**. Al-Dāraquṭnī says that he fabricates ḥadīth.[1899]

It also contains the narrator **Bishr ibn Maymūn**. Perhaps the correct name is actually **Ibn Mihrān**. Abū Ḥātim abandoned his ḥadīth.

Ibn ʿIrāq mentions this ḥadīth in his work on fabrications.[1900]

Therefore, the ḥadīth is *mawḍūʿ* (fabricated) and a lie.

[1897] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/262.
[1898] Al-Daylamī: *Musnad al-Firdaws*, 3/8300.
[1899] Ibn Ḥajar: *Lisān al-Mīzān*, 5/168.
[1900] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/399.

Ḥadīth 204

جاءت امرأة إلى علي بن أبي طالب، فقالت: إني أبغضك. فقال علي: فأنت إذن سلقلق. قالت: وما السلقلق؟ قال: سمعت النبي صلى الله عليه وسلم يقول: يا علي لا يبغضك من النساء إلا السلقلق، فقلت :يا رسول الله ما السلقلق؟ قال: التي تحيض من دبرها. قالت: صدق رسول الله صلى الله عليه وسلم، أنا والله أحيض من دبري، وما علم أبواي.

A woman came to ʿAlī ibn Abī Ṭalib and said, "Verily I hate you." ʿAlī said, "Then you are a *salaqlaq*." She said, "What is a *salaqlaq*?" He said, "I heard the Prophet ﷺ say, 'O ʿAlī, no one hates you from the women except for a *salaqlaq*.' I said, 'O Messenger of Allah, what is a *salaqlaq*?' He said, 'She who menstruates from her anus.'" She said, "The Messenger of Allah ﷺ has spoken the truth; I, by Allah, menstruate from my anus and my parents do not know."

Al-Daylamī narrates this ḥadīth — my father informed us — Abū al-Ḥasan al-Barzī informed us — Abū Muḥammad ʿAbd Allāh ibn ʿAbd al-Raḥmān al-Ḥurḍī narrated to us — Ibrāhīm ibn al-Shahrazūrī informed us — Muḥammad ibn Shuʿayb narrated to us — ʿUmar ibn ʿImrān narrated to us — Jaʿfar ibn Sulaymān ibn ʿAlī ibn ʿAbd Allāh ibn ʿAbbās narrated to us — from his father — from his grandfather — from Ibn ʿAbbās...[1901]

Al-Suyūṭī mentions this ḥadīth in his work on fabrications.[1902]

The ḥadīth appears in al-Daylamī's *Musnad al-Firdaws* without a chain of transmission.

[1901] Al-Daylamī: *Musnad al-Firdaws*, 3/8313.
[1902] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/262.

Ibn ʿIrāq mentions this ḥadīth in his work on fabrications and says, "He (i.e. al-Suyūṭī) did not explain the defect in the ḥadīth. The chain of transmission contains *majhūl* (unknown) narrators." [1903]

There is a stark difference between this (purported) ḥadīth and the actual beautiful nature of authentic Prophetic words. It is without doubt a forgery from some ignoramuses who are (clearly) ignorant of the Prophet's ﷺ eminent status.

[1903] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/399.

Ḥadīth 205

قيل: يا رسول الله: عمن يكتب العلم بعدك؟ قال: عن علي، وسلمان.

It was said, "'O Messenger of Allah, from who should knowledge be written after you?" He said, "From ʿAlī and Salmān."

Ibn ʿAdī and others narrate this ḥadīth — from **Aḥmad ibn Abī Rawḥ** — Yazīd ibn Hārūn narrated to us — Ḥammād ibn Salamah narrated to us — from Thābit — from Anas...[1904]

Regarding **Aḥmad ibn Abī Rawḥ al-Baghdādī**, Ibn ʿAdī said, "He was in Jurjān; his aḥādīth are not correct."

Al-Khaṭīb said, "He (i.e. **Aḥmad ibn Rawḥ al-Baghdādī**) narrates unacceptable aḥādīth from Yazīd ibn Hārūn and Muḥammad ibn Muṣʿab al-Qurqusānī." [1905]

After mentioning this ḥadīth, al-Dhahabī said, "This ḥadīth is fabricated with this chain of transmission." [1906]

Both al-Suyūṭī and Ibn ʿIrāq mention this ḥadīth in their respective works on fabrications. [1907]

[1904] Ibn ʿAdī: *al-Kāmil*, 1/195.
[1905] Al-Khaṭīb: *Tārīkh Baghdād*, 4/158.
[1906] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 1/98.
[1907] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/280; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/405.

Ḥadīth 206

سمعت عليا يقول في قوله: (وَأَقْسَمُوْا بِاللّٰهِ جَهْدَ أَيْمٰنِهِمْ لَا يَبْعَثُ اللّٰهُ مَن يَمُوتُ) قال علي: فِيَّ أنزلت.

(Burayd ibn Aṣram said,) "I heard ʿAlī saying regarding the verse, '*And they swear by Allah their strongest oaths [that] Allah will not resurrect one who dies.*' [1908] **(ʿAlī said,) 'This verse was revealed regarding me.'"**

Al-ʿUqaylī narrates this ḥadīth — Aḥmad ibn Muḥammad ibn Saʿīd al-Marwazī narrated to me — al-Faḍl ibn Sahl narrated to us — **ʿAbd al-ʿAzīz ibn Abān** narrated to us — Shuʿbah narrated to us — from Abū Jamrah who said, "I heard **Burayd ibn Aṣram**..."[1909]

Al-ʿUqaylī said, "This has no basis."

ʿAbd al-ʿAzīz ibn Abān is *matrūk*, in fact Ibn Maʿīn said, "A wretched liar who fabricates ḥadīth."

Burayd ibn Aṣram is *Majhūl* (unknown), even though Ibn Ḥibbān has deemed him *thiqah*.

Al-Suyūṭī and Ibn ʿIrāq both mention this ḥadīth in their respective works on fabrications.[1910]

[1908] Sūrah al-Naḥl: 38.
[1909] Al-ʿUqaylī: *al-Ḍuʿāfā' al-Kabīr*, 1/157.
[1910] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/280; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/405.

Ḥadīth 207

أهدي إلى النبي صلى الله عليه وسلم زبد وعسل، فجاء علي بن أبي طالب فجلس، فقدمه النبي صلى الله عليه وسلم إليه، فقال: كل يا سيدي.

The Prophet ﷺ was gifted some butter and honey. ʿAlī ibn Abī Ṭālib came and sat down. The Prophet ﷺ presented it to him and said, "O my *sayyid* (master), eat."

Ibn al-Najjār narrates this ḥadīth — ʿAbd al-Wahhāb ibn ʿAlī al-Amīn informed us — from Muḥammad ibn ʿAbd al-Bāqī al-Shāhid — al-Ḥasan ibn ʿAlī al-Jawharī informed us *idhnan* (he authorized us to narrate this ḥadīth) — from Abū Bakr Aḥmad ibn Ibrāhīm ibn al-Ḥusayn ibn Shādhān — Abū al-Ḥasan ʿAlī ibn ʿAmr ibn Sahl al-Ḥarīrī narrated to me — **Abū al-ʿAbbās ʿAbd al-Malik ibn Jaʿfar ibn al-Ḥusayn** narrated to me — Abū ʿAlī al-Ḥasan al-ʿAbdī narrated to us in what was previously known as *Surra Man Ra'ā* (Samarra) — Yazīd ibn Hārūn al-Wāsiṭī narrated to us — from Ḥumayd al-Ṭawīl — from Anas ibn Mālik who said...[1911]

This ḥadīth is *mawḍūʿ* (fabricated) and very unacceptable. The person responsible for forging this ḥadīth did not shy away from attributing the words, "My master, eat," to the Prophet ﷺ. And he said these words to ʿAlī!

Ibn al-Najjār said this ḥadīth is *munkar* (unacceptable).

Al-Dhahabī said, "This ḥadīth is *bāṭil* (false). He (**Abū al-ʿAbbās ʿAbd al-Malik ibn Jaʿfar ibn al-Ḥusayn**) is the problem."[1912]

[1911] Ibn al-Najjār: *Dhaylh Tārīkh Baghdād*, 16/15.
[1912] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 2/652.

Al-Suyūṭī and Ibn ʿIrāq mention this ḥadīth in their respective works on fabrications. [1913]

[1913] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/281; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/405.

Ḥadīth 208

كنا مع رسول الله صلى الله عليه وسلم في سفر، فسمع غرابا يقول: قاق قاق، فقال: ما تدرون ما يقول؟ قلنا: الله ورسوله أعلم، قال: فإنه يقول: في الكتاب الأول مكتوب صدق أبو بكر الصديق، وفي الكتاب الثاني: صدق عمر، وفي الكتاب الثالث: صدق عثمان ذو النورين، وفي الكتاب الرابع صدق علي الهاشمي، قلنا: يا رسول الله! غراب يتكلم؟ فقال: خلوا عنه، فإنه يحكي عن ربه عزوجل.

We were with the Messenger of Allah ﷺ on a journey. He heard a crow cawing and said, "Do you know what he is saying?" We said, "Allah and His Messenger know best." He said, "Verily he is saying, 'In the First Book it is written, 'Abū Bakr spoke the truth,' in the Second Book, 'ʿUmar spoke the truth,' in the Third Book, 'ʿUthmān Dhū al-Nūrayn spoke the truth,' in the Fourth Book, 'ʿAlī al-Hāshimī spoke the truth.'" We said, "O Messenger of Allah! Can a crow speak?" He said, "Leave him, for he is relating from his Lord سُبْحَانَهُ وَتَعَالَىٰ."

Ibn al-Najjār narrates this ḥadīth — Abū Jaʿfar Muḥammad and Abū Bakr Lāmiʿ, the two sons of Aḥmad ibn Muḥammad al-Ṣaydalānī, wrote to me — Yaḥyā ibn ʿAbd al-Wahhāb ibn Muḥammad ibn Isḥāq ibn Mandah informed them — from Abū Bakr Muḥammad ibn ʿAlī al-Jūzadānī al-Muqriʾ — **Abū ʿAmr ʿUthmān ibn Aḥmad ibn ʿUthmān ibn al-Ḥusayn ibn al-Ḥasan al-Baghdādī** informed us, he came to us in Aṣbahān — **Abū Bakr ibn al-Ḥasan al-Naqqāsh al-Muqriʾ** narrated to us — **Abū ʿAbd Allāh Muḥammad ibn Khālid al-Dhuhalī** narrated to us — **Sarhab ibn Dāhir al-Rāsibī** narrated to us — **Saʿīd ibn Hubayrah al-**

ʿ**Āmirī** narrated to us — Ḥammād ibn Salamah narrated to us — from ʿAṭā' ibn al-Sā'ib — from his father — from ʿAbd Allāh ibn ʿAmr.[1914]

Ibn al-Najjār said, "This ḥadīth is *munkar* (unacceptable). There is more than one *majhūl* (unknown) narrator in the chain of transmission. Al-Naqqāsh is notorious for narrating strange and unacceptable reports."

Abū Ḥātim said regarding **Saʿīd ibn Hubayrah al-ʿĀmirī al-Marwazī**, "He is not strong (in ḥadīth). He narrates ḥadīth that the people of knowledge reject."[1915] In fact, Ibn Ḥibbān accused him of lying.[1916]

Abū ʿAbd Allāh Muḥammad ibn Khālid al-Dhuhalī and **Sarhab ibn Dāhir al-Rāsibī** could not be traced.

Al-Naqqāsh is accused of lying. Ibn al-Najjār does not mention anything regarding the status of the narrator transmitting from him.

Al-Suyūṭī and Ibn ʿIrāq mention this ḥadīth in their respective works on fabrications.[1917]

[1914] Ibn al-Najjār: Dhayl *Tārīkh Baghdād*, 17/135.
[1915] Abū Ḥātim: *al-Jārḥ wa al-Taʿdīl*, 4/70.
[1916] Ibn Ḥibbān: *Kitāb al-Majrūḥīn*, 1/327.
[1917] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/281; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/405.

Ḥadīth 209

لما أراد الله أن يهلك قوم نوح، أوحى إليه أن شق ألواح الساج، فلما شقها لم يدر ما يصنع بها، فهبط جبريل فأراه هيئة السفينة، ومعه تابوت فيه مائة ألف مسمار، وتسعة وعشرون ألف مسمار، فسمر بالمسامير كلها السفينة، إلى أن بقيت خمسة مسامير، فضرب بيده إلى مسمار منها، فأشرق في يده، وأضاء كما يضيء الكوكب الدري في أفق السماء، فتحير من ذلك نوح، فأنطق الله ذلك المسمار بلسان طلق ذلق، فقال :على اسم خير الأنبياء محمد بن عبد الله. فهبط عليه جبريل، فقال له: يا جبريل ما هذا المسمار الذي ما رأيت مثله؟ قال: هذا باسم خير الأولين والآخرين محمد بن عبد الله. أسمره في أولها على جانب السفينة اليمنى، وضرب بيده على مسمار ثان، فأشرق وأنار، فقال نوح: ما هذا المسمار؟ قال: مسمار أخيه وابن عمه علي بن أبي طالب، فأسمره على جانب السفينة اليسار في أولها، ثم ضرب بيده إلى مسمار ثالث، فزهر وأشرق وأنار، فقال: هذا مسمار فاطمة، فأسمره إلى جانب مسمار أبيها، ثم ضرب بيده إلى مسمار رابع فزهر وأنار، فقال: هذا مسمار الحسن، فأسمره إلى جانب مسمار أبيه، ثم ضرب بيده إلى مسمار خامس، فأشرق وأنار وبكى، فقال يا جبريل: ما هذه النداوة؟ قال: هذا مسمار الحسين بن علي سيد الشهداء، فأسمره إلى جانب مسمار أخيه، ثم قال النبي صلى الله عليه وسلم: وَحَمَلْنٰهُ عَلَىٰ ذَاتِ أَلْوٰحٍ وَدُسُرٍ [القمر: 13]، قال النبي صلى الله عليه وسلم: الألواح خشب السفينة، ونحن الدسر، لولانا ما سارت السفينة بأهلها.

When Allah intended to destroy the nation of Nūḥ, he sent waḥī (revelation) to him to split some planks of teak (wood). When he split them, he did not know what to do with it. Jibrīl descended and showed him the shape of the ship (i.e. for him to make). He had a case which contained one hundred thousand nails, and twenty nine thousand nails. He nailed the entire ship with nails until there remained (only) five nails. Thereafter, he placed his hand onto a nail (from the remaining five). Suddenly, it began glimmering and

shining in his hand just as a twinkling star shines in the horizon of the skies. Nūḥ was amazed at that. Allah made that nail speak with an eloquent tongue. He said, "On the name of the best of Prophets, Muḥammad ibn ʿAbd Allāh." Jibrīl descended upon him. He (i.e. Nūḥ) said to him, "O Jibrīl, what is this nail that I have never seen the likes before?" He said, "This is with the name of the best of the first and the last, Muḥammad ibn ʿAbd Allāh. He nailed it into the front-right side of the ship. Then he placed his hand on a second nail (from the remaining 4). Suddenly, it began glimmering and shining. Nūḥ عَلَيْهِ ٱلسَّلَامُ said, "What is this nail?" He said, "The nail of this brother and his cousin, ʿAlī ibn Abī Ṭālib. He nailed it into the front-left side of the ship. Then he placed his hand on a third nail (from the remaining 3). It began shining, giving light, and glimmering. Jibrīl said, "This is the nail of Fāṭimah." Then he nailed it next to the nail of her father. Then he placed his hand on a fourth nail (from the remaining two). It began glimmering and shining. Jibrīl said, "This is the nail of al-Ḥasan." Then he nailed it next to the nail of his father. Then he placed his hand on the fifth (and final) nail. It began shining, glimmering, and crying. He said, "O Jibrīl, why these tears?" He said, "This is the nail of al-Ḥusayn ibn ʿAlī, the leader of the martyrs." He nailed it next to the nail of his brother. Then the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said (i.e. he read the verse), '*And We carried him on a [construction of] planks and nails.*' [1918] The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "The planks are the wood of the ship and we are the dowels. If it were not for us, the ship would not move along with its people."

Ibn al-Najjār narrates this ḥadīth — from **Muḥammad ibn Hārūn al-Manṣūrī al-ʿAbbāsī** — **Aḥmad ibn Shākir** narrated to us — **Yaḥyā ibn Aktham al-Qāḍī** narrated to us — **al-Maʾmūn** narrated to us — from

[1918] Sūrah al-Qamr: 13.

ʿAṭiyyah al-ʿAwfī — from Thābit al-Bunānī — from Anas ibn Mālik — from the Prophet ﷺ...

This ḥadīth is made up and fabricated. Al-Suyūṭī mentions this ḥadīth among (other) fabrications and Ibn ʿIrāq followed suit. [1919]

Ibn ʿIrāq said, "He (i.e. al-Suyūṭī) did not explain the defect in the ḥadīth. The chain of transmission contains a number of narrators whom I have not found anything about. And Allah knows best."

ʿAṭiyyah is *ḍaʿīf* (weak) and a *mudallis*[1920] (obfuscates when he narrates).

Al-Maʾmūn is not eligible to narrate (ḥadīth).

Yaḥyā ibn Aktham is from the narrators' of al-Tahdhīb; however, he is accused of *sariqat al-aḥādīth*[1921] (appropriating ḥadīth).

I do not know who **Aḥmad ibn Shākir** is.

I do not know who **Muḥammad ibn Hārūn al-Manṣūrī al-ʿAbbāsī** is. Muḥammad ibn Hārūn is attributed to Abū Jaʿfar al-Manṣūr. He is known as Ibn Burayh al-Hāshimī. Ibn ʿAsākir deemed him a *kadhdhāb* (liar). Al-Dāraquṭnī said, "He is nothing." [1922]

[1919] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/282, 283; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/419.
[1920] For an explanation of this term, please see p. 878 onwards [translator's note]
[1921] For an explanation of this term, please see p. 878 onwards [translator's note]
[1922] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/57; Ibn Ḥajar: *Lisān al-Mīzān*, 5/409; al-Khaṭīb: *Tārīkh Baghdād*, 3/356.

Ḥadīth 210

خرج رسول الله صلى الله عليه وسلم من بيت زينب بنت جحش، وأتى بيت أم سلمة، فكان يومها من رسول الله صلى الله عليه وسلم، فلم يلبث أن جاء علي، فدق الباب دقا خفيفا، فانتبه النبي صلى الله عليه وسلم للدق، وأنكرته أم سلمة، فقال رسول الله صلى الله عليه وسلم: قومي فافتحي له. قالت: يا رسول الله من هذا الذي من خطره ما يفتح له الباب، أتلقاه بمعاصمي، وقد نزلت في آية من كتاب الله بالأمس؟ فقال لها كهيئة المغضب: إن طاعة الرسول طاعة الله، ومن عصى رسول الله صلى الله عليه وسلم فقد عصى الله. إن بالباب رجلا ليس بفرق، ولا علق، يحب الله ورسوله، لم يكن ليدخل حتى ينقط الوطئ ..قال: فقمت وأنا أختال في مشيتي، وأنا أقول: بخ بخ، من ذا الذي يحب الله ورسوله، ويحبه الله ورسوله؟ ففتحت الباب، فأخذ بعضادتي الباب، حتى إذا لم يسمع حسا ولا حركة، وصرت في خدري، استأذن فدخل، فقال رسول الله صلى الله عليه وسلم: يا أم سلمة أتعرفونه؟ قالت: نعم يا رسول الله، هذا علي بن أبي طالب. قال: صدقت، سيد أحبه، لحمه من لحمي، ودمه من دمي، وهو عيبة بيتي، اسمعي واشهدي، وهو قاتل الناكثين، والقاسطين، والمارقين، من بعدي، فاسمعي وأشهدي، وهو قاضي عداتي، فاسمعي واشهدي، وهو والله يحيي سنتي، فاسمعي واشهدي. لو أن عبدا عبد الله ألف عام، بعد ألف عام، وألف عام بين الركن والمقام، ثم لقي الله مبغضا لعلي بن أبي طالب، وعترتي، أكبه الله على منخريه يوم القيامة في نار جهنم.

The Messenger of Allah ﷺ exited from the house of Zaynab bint Jaḥsh and came to the house of Umm Salamah. It was her day with the Messenger of Allah ﷺ. He was not there for long when ʿAlī showed up. He gently knocked on the door. The Prophet ﷺ perceived the knocking and Umm Salamah did not know who it was knocking. The Messenger of Allah ﷺ said,

"Stand and open the door for him." She said, "O Messenger of Allah, who is this person that has reached such importance that the door should be opened for him; such that I meet him with my wrists (i.e. when going to open the door)? Yesterday, a verse from the Book of Allah was revealed regarding me." He said angrily, "Verily obedience of the Messenger is obedience of Allah. Whoever disobeys the Messenger of Allah صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ, he has most certainly disobeyed Allah. Verily there is a man at the door who is not a coward nor a leech. He loves Allah and His Messenger. He is not the type of person to enter (the house at such a time until) marital relations have terminated." I stood up, walking pompously and saying, "Bravo! Well done! Who is this person that loves Allah and His Messenger, and Allah and His Messenger love him?" I opened the door and he grabbed hold of the jambs of the door such that he could not hear a noise or a movement. I went to my room. He sought permission (to enter) and then entered. The Messenger of Allah صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ said, "O Umm Salamah, do you know who he is?" (She said) "Yes, O Messenger of Allah. This is ʿAlī ibn Abī Ṭālib." He said, "You are correct. He is a sayyid that I love. His flesh is from my flesh and his blood is from my blood. He is the protector of my house. Listen and testify. He will kill the *Nākithīn* (the people of the battle of Jamal), the *Qāsiṭīn* (the people of the battle of Ṣiffīn) and the *Māriqīn* (the people of Nahrawān, i.e. the Khawārij) after me. Listen and testify. He will fulfill my (religious) obligations. Listen and testify. He, by Allah, will revive my sunnah. Listen and testify. If a servant worships Allah for a thousand years, and then another thousand years, and (another) thousand years between al-Rukn and al-Maqām, then he meet Allah while hating ʿAlī ibn Abī Ṭālib and my family (*ʿitratī*), Allah will drag him by his nostrils on the Day of Resurrection in the Fire of Jahannam."

Ibn ʿAsākir narrates this ḥadīth — from Abū Bakr Aḥmad ibn Kāmil ibn Khalaf ibn Shajarah — **Al-Qāsim ibn al-ʿAbbās al-Miʿsarī Zakariyyā ibn Yaḥyā al-Ḥarrār al-Muqri'** narrated to us — **Ismāʿīl ibn ʿAbbād** narrated to us — **Sharīk** narrated to us — from Manṣūr — from Ibrāhīm — from ʿAlqamah — from ʿAbd Allāh...[1923]

This ḥadīth is *bāṭil* (false), evidently *mawḍūʿ* (fabricated). How could Umm Salamah not recognize ʿAlī such that the Prophet ﷺ needed to ask her, "Do you know who he is?"

Zakariyyā ibn Yaḥyā al-Ḥarrār al-Muqri' and **Ismāʿīl ibn ʿAbbād** are both unidentified.

Sharīk is *ḍaʿīf* (weak).

Regarding **Abū Bakr Aḥmad ibn Kāmil ibn Khalaf ibn Shajarah**, al-Dāraquṭnī said, "He was lenient (in ḥadīth). At times, he would narrate from his memory such ḥadīths which were not in his book. Pride destroyed him; he would choose (on his own accord) and not consider anything from the leading ʿulamā'."[1924]

Both al-Suyūṭī and Ibn ʿIrāq mention this ḥadīth via the same way as Ibn ʿAsākir.[1925]

[1923] Ibn ʿAsākir: *Tārīkh Dimashq*, 42/470.
[1924] Al-Khaṭīb: *Tārīkh Baghdād*, 4/358.
[1925] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/272, 273; Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/403.

Ḥadīth 211

إن أحب أصهاري إلي، وأعظمهم عندي منزلة، وأقربهم من الله وسيلة، وأنجح أهل الجنة من أبي بكر .والثاني عمر يعطيه الله قصرا من لؤلؤة، ألف فرسخ في ألف فرسخ، قصورها ودورها (ونجايها) ووجهاتها، وسررها، وأكوابها، وطيرها، من هذه اللؤلؤة الواحدة، وله الرضا بعد الرضا. والثالث عثمان بن عفان وله في الجنة ما لا أقدر على وصفه، يعطيه الله تعالى ثواب عباده الملائكة، أولهم وآخرهم. والرابع علي بن أبي طالب بخ بخ، من مثل علي؟! وزيري عند (الميزان)، وأنيسي عند كربتي (...) في أمتي، وهو يؤمن على دعائي. ومن مثل أبي سفيان؟! لم يزل الدين به مؤيدا قبل أن يسلم وبعدما أسلم، ومن مثل أبي سفيان إذا أقبلت من عند ذي العرش أريد الحساب، (فأقوم) فإذا أنا بأبي سفيان معه كأس من ياقوتة حمراء يقول :اشرب يا خليلي (...) بأبي سفيان وله الرضا بعد الرضا رضي الله عنه.

The most beloved in-law to me, and the one that enjoys the greatest position with me, and the closest wasīlah (means) to Allah, and the most successful inhabitant of Jannah is Abū Bakr.[1926] The second is ʿUmar; Allah will give him a palace made from a pearl that spans one thousand *farsakhs*[1927] by one thousand. Its palaces, houses, facades, and its beds all emanate from this one pearl. He will enjoy pleasure after pleasure. The third is ʿUthmān ibn ʿAffān. He will enjoy in Jannah that which I am incapable of describing. Allah will give him the reward of His servants, the angels—the first and last of them. The fourth is ʿAlī ibn Abī Ṭālib. Enough! Enough! Who is there the like of ʿAlī?! He is my advisor at the *Mizān*[1928] and my

[1926] The wording is slightly different in the two versions narrated by Ibn ʿAsākir and Ibn ʿIrāq. [translator's note]
[1927] A *farsakh* is a specific unit of measurement. [translator's note]
[1928] This is how it appears in *Tanzīh al-Sharīʿah*. In Ibn ʿAsākir it is white (i.e. there is a blank space).

bosom friend at the time of my difficulties[1929] (...) regarding my Ummah. He will say *āmīn*[1930] to my prayers. And who is like Abū Sufyān? The Dīn remained assisted before and after he embraced Islam. And who is like Abū Sufyān? When I approach the Honorable Owner of the ʿ*Arsh* (Throne) intending my reckoning, I will stand[1931]; suddenly I will be with Abū Sufyān. He will have a cup made from red... with him saying, "Drink, my close friend (...)[1932] with Abū Sufyān." He will enjoy pleasure after pleasure.

Ibn ʿAsākir narrates this ḥadīth — from **Sayf ibn Muḥammad** — from Yaḥyā ibn Sulaym al-Ṭā'ifī — from ʿAbd Allāh ibn ʿUthmān ibn Khuthaym — from Ibn ʿAbbās who said, "The Prophet ﷺ said..."[1933]

Ibn ʿAsākir says this ḥadīth is *munkar* (unacceptable).

In fact, it is a fabrication and a lie. **Sayf ibn Muḥammad** is (**Sayf ibn Muḥammad**) **al-Kufī**. He is a *kadhdhāb* (liar).

Ibn ʿIrāq mentions this ḥadīth in his work on fabrications via Ibn ʿAsākir.[1934]

[1929] It is white (i.e. there is a blank space) in Ibn ʿAsākir.
[1930] This is how it appears in *Tanzīh al-Sharīʿah*. In Ibn ʿAsākir the words 'from me' appear.
[1931] This is how it appears in *Tanzīh al-Sharīʿah*. In Ibn ʿAsākir it is white (i.e. blank space).
[1932] It is white (i.e. there is a blank space) in Ibn ʿAsākir.
[1933] Ibn ʿAsākir: *Tārīkh Dimashq*, 23/464.
[1934] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/407.

Ḥadīth 212

لو علم الناس متى سمي علي أمير المؤمنين ما أنكروا فضله، سمي أمير المؤمنين وآدم بين الروح والجسد، قال الله عز وجل: وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِيٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُم قالت الملائكة: بلى. قال تبارك وتعالى: أنا ربكم، ومحمد نبيكم، وعلي أميركم.

If people knew when ʿAlī was named *Amīr al-Mu'minīn* (Commander of the Faithful), they would not deny his virtue. He was named *Amīr al-Mu'minīn* (Commander of the Faithful) when Ādām was still in-between his soul and body. Allah سُبْحَانَهُ وَتَعَالَىٰ says, '*And [mention] when your Lord took from the children of Ādam – from their loins – their descendants and made them testify of themselves, [saying to them], 'Am I not your Lord?*' The angels said, "But of course." Allah سُبْحَانَهُ وَتَعَالَىٰ said, "I am your Lord, Muḥammad is your Prophet, and ʿAlī is your *amīr* (leader)."

Al-Daylamī mentions this ḥadīth from Ḥudhayfah ibn al-Yamān *marfūʿan* (he attributed this ḥadīth to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).[1935]

This ḥadīth is a lie.

Ibn Taymiyyah states, "The answer (to this ḥadīth) is multifold:

1. Denying its authenticity and demanding whether it is really established.
2. This ḥadīth is a fabrication and a lie, according to a consensus of the ḥadīth scholars.
3. What appears in the Qur'an is that Allah سُبْحَانَهُ وَتَعَالَىٰ says, "Am I not your Lord. They said, 'But of course.'" There is no mention of the

[1935] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/407.

Prophet and the *amir* (leader). After this verse, the following words appear:

أَوْ تَقُوْلُوْٓا إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ

Or [lest] you say, 'It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them...

This proves that the covenant is referring specifically to tawḥīd (oneness of Allah), and not a covenant of Prophethood. What then with something lower than Prophethood?

4. The acceptable aḥādīth in this regard—as it appears in the *Masānīd*, *Sunan*, *al-Muwaṭṭa'*, books of *tafsīr*, and others genres of books—contain nothing of this nature. If this were mentioned in the original version, everyone (who narrated it) would not have omitted it. A person whose truthfulness is unknown is the only person to narrate this version. In fact, it is famously known that it is a lie.

5. The covenant (in the verse) was taken by all of mankind. This means (assuming the validity of the addition) that ʿAlī is the *amīr* (leader) of all of the prophets, from Nūḥ عَلَيْهِ ٱلسَّلَامُ until Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. This kind of speech is utterly preposterous; all of them died before Allah created ʿAlī. How then can he be an *amīr* (leader) over them? The most that can be said (assuming it is authentic) is that he is an amīr (leader) over the people of his time. As for him being the *amīr* (leader) over those people who came into existence before and after him, this is a lie from someone who has no idea what they are speaking about. He has absolutely no shame in what he is saying...

Ḥadīth 213

قال لنا رسول الله صلى الله عليه وسلم ذات يوم: تدرون ما على العرش مكتوب؟ مكتوب: لا إله إلا الله، محمد رسول الله صلى الله عليه وسلم، أبو بكر الصديق، عمر الفاروق، عثمان الشهيد، علي الرضا.

The Messenger of Allah ﷺ said to us one day, "Do you know what is inscribed on the ʿArsh? (The following words are) inscribed: *'Lā ilāh illā Allah Muḥammad Rasūl Allah ﷺ, Abū Bakr al-Ṣiddīq, ʿUmar al-Fārūq, ʿUthmān al-Shahīd, ʿAlī al-Riḍā.'*

Ibn ʿAsākir narrates this ḥadīth — from **Muḥammad ibn ʿAbd ibn ʿĀmir** — ʿ**Iṣām ibn Yūsuf** narrated to us — Ḥammad ibn Salamah narrated to us that ʿ**Alī ibn Zayd ibn Judʿān** narrated to him — from ʿAdī ibn Thābit — from al-Barā' ibn ʿĀzib...

This ḥadīth is a lie.

Muḥammad ibn ʿAbd ibn ʿĀmir ibn al-Samarqandī is a *kadhdhāb* (liar) and he fabricates ḥadīth.[1936]

There is a difference of opinion regarding the status of ʿ**Iṣām ibn Yūsuf**.

ʿ**Alī ibn Zayd ibn Judʿān** is *sayyi' al-ḥifz* (possesses a weak memory).

[1936] Ibn Ḥajar: *Lisān al-Mīzān*, 5/271; al-Khaṭīb: *Tārīkh Baghdād*, 2/387.

Ḥadīth 214

مثل أبي بكر الصديق مثل اللبن في الصفاء، ومثل عمر كالماء الزلال، نزل من السماء، ومثل عثمان كمثل العسل، ومثل علي كمثل الخمر لذة للشاربين، وهذه أربعة أنهار لأهل الجنة.

The example of Abū Bakr al-Ṣiddīq is like milk in its purity. The example of ʿUmar is that of pure fresh water, it descends from the sky. The example of ʿUthmān is like honey. The example of ʿAlī is that of alcohol, delicious to those who drink. These are four rivers for the inhabitants of Jannah.

Al-Daylamī narrates this ḥadīth — from **Manṣūr ibn ʿAbd Allāh al-Harawī** — Zakariyyā ibn Yaḥyā al-Dimashqī narrated to us — al-Ḥasan ibn ʿAbd al-Aʿlā al-Ṣanʿānī narrated to us — ʿAbd al-Razzāq narrated to us — from Maʿmar — from Ayyūb — from ʿIkrimah — from Ibn ʿAbbās who said, "I heard the Messenger of Allah ﷺ..."[1937]

This ḥadīth is *mawḍūʿ* (fabricated).

Abū Saʿd al-Idrīsī says that **Manṣūr ibn ʿAbd Allāh al-Harawī** is a *kadhdhāb* (liar) who cannot be depended upon.[1938]

Ibn ʿIrāq also mentions this ḥadīth in his work on fabrications.[1939]

[1937] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/227.
[1938] Al-Dhahabī: *Mīzān al-Iʿtidāl*, 4/185; Ibn Ḥajar: *Lisān al-Mīzān*, 6/96.
[1939] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/389.

Ḥadīth 215

من شتم الصديق فإنه زنديق، ومن شتم عمر فمأواه سقر، ومن شتم عثمان خصمه الرحمن، ومن شتم عليا فخصمه النبي صلى الله عليه وسلم.

Whoever curses al-Ṣiddīq (i.e. Abū Bakr), he is a *zindīq*. Whoever curses ʿUmar, his abode is the Fire. Whoever curses ʿUthmān, his adversary is al-Raḥmān. Whoever curses ʿAlī, his adversary is the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ.

Al-Daqqāq writes under the section, "He whose name is Muḥammad ibn ʿAbd al-Wāḥid" — Sulaymān ibn Abī al-Qāsim informed me — **Abū Bakr Muḥammad ibn Siyāshī ibn ʿAbd Allāh** narrated to me — Muḥammad ibn ʿAbd al-Wāḥid ibn Muḥammad al-Ḥāfiẓ narrated to me — **Muḥammad ibn Yaʿqūb al-Ṭabarī** narrated to me — **ʿAlī ibn Shaybān** narrated to us — al-Muzanī narrated to us — from al-Shāfiʿī — from Malik — from Nāfiʿ — from Ibn ʿUmar marfūʿan (he attributed the ḥadīth to the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ).[1940]

This ḥadīth is *mawḍūʿ* (fabricated).

Ibn ʿIrāq mentions this ḥadīth in his work on fabrications and writes, "The defect in the ḥadīth was not explained; it contains the narrator **ʿAlī ibn Shaybān**, and from him **Muḥammad ibn Yaʿqūb al-Ṭabarī**. I do not know who both of them are. And Allah knows best."[1941]

It is as he stated. Additionally, I do not know who **Muḥammad ibn Siyāshī ibn ʿAbd Allāh.**

[1940] Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/230.
[1941] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/390.

Ḥadīth 216

إن الله فرض عليكم حب أبي بكر، وعمر، وعثمان، وعلي، كما فرض عليكم الصلاة، والصيام، والحج، والزكاة، فمن أبغض واحدا منهم، فلا صلاة له، ولا صيام له، ولا حج له، ولا زكاة له، ويحشر يوم القيامة من قبره إلى النار.

Verily Allah has made incumbent upon you the love of Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī just as He made incumbent upon you ṣalāh, fasting, ḥajj, and *zakāh* (alms-giving). Whoever hates one of them, he has no ṣalāh, no fasting, no ḥajj, and no zakāh, and he will be raised on the Day of Resurrection from his grave (and taken) to the Fire.

Ibn ʿAsākir narrates this ḥadīth — from **Aḥmad ibn Naṣr ibn ʿAbd Allāh al-Dhāriʿ** in Nahrawān — my maternal grandfather, Ṣadaqah ibn Mūsā ibn Tamīm narrated to us — Aḥmad ibn Jamīl narrated to us — ʿAbd al-Razzāq narrated to us — from Maʿmar — from al-Zuhrī — from Nāfiʿ — from Ibn ʿUmar who said, "The Messenger of Allah ﷺ said..."

This ḥadīth is *mawḍūʿ* (fabricated).

Al-Dhāriʿ is a *kadhdhāb* (liar).

Ibn ʿIrāq mentions this ḥadīth in his work on fabrications. [1942]

[1942] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/406.

Ḥadīth 217

أبو بكر الصديق تاج الإسلام، وعمر بن الخطاب حلة الإسلام، وعثمان بن عفان إكليل الإسلام، وعلي بن أبي طالب طيب الإسلام. فمن أحب أن يتتوج ويتحلل ويتكلل ويتطيب، فليحب أئمة الهدى، ومصابيح الدجى. فإن مثل حبهم كمثل الغيث حيث وقع نفع.

Abū Bakr is the crown of Islam, ʿUmar ibn al-Khaṭṭāb is the adornment of Islam, ʿUthmān is the coronet of Islam, and ʿAlī ibn Abī Ṭālib is the fragrance of Islam. Whoever desires to wear a crown, and adorn their self, and wear a coronet, and be fragrant should love the leaders of guidance, and the lanterns of darkness. For verily the example of expressing love for them is like the example of abundant rain; when it falls, we acquire benefit.

Al-Daylamī narrates this ḥadīth — from **Khalaf ibn ʿUmar al-Madā'inī** — Abū Muḥammad ʿAbd Allāh ibn Hilāl al-Ghāzī al-Zanjānī narrated to us — Abū Muslim Ibrāhīm ibn ʿAbd Allāh al-Kashshī narrated to us — Abū ʿĀṣim al-Nabīl narrated to us — Sufyān al-Thawrī narrated to us — from al-Aʿmash — from Zirr ibn Ḥubaysh — from Ibn Masʿūd *marfūʿan* (he attributes the ḥadīth to the Prophet ﷺ).[1943]

This ḥadīth is *mawḍūʿ* (fabricated).

Al-Dhahabī states (and Ibn Ḥajar quotes something similar), "**Khalaf ibn ʿUmar al-Hamdānī**... is suspected of lying."[1944] He went on to quote this ḥadīth with this chain of transmission and said, "This is a lie."[1945]

[1943] Al-Daylamī: *Musnad al-Firdaws*, 1/1788 (the ḥadīth appears without a chain of transmission); Al-Suyūṭī: *al-Ziyādāt ʿAlā al-Mawḍūʿāt*, 1/225, 226.
[1944] Al-Dhahabī: *Mizān al-Iʿtidāl*, 1/661; Ibn Ḥajar: *Lisān al-Mīzān*, 2/403.
[1945] Ibid.

Ibn ʿIrāq followed al-Suyūṭī (in quoting this ḥadīth) in his compilation of fabricated narrations.[1946]

[1946] Ibn ʿIrāq: *Tanzīh al-Sharīʿah*, 1/388.

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Glossary

Muḍṭarib:

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

Majhūl al-Ḥāl:

Majhūl al-Ḥāl (integrity unverified) refers to a narrator who has more than one student who transmitted ḥādīths from him, but ḥadīth critics did not mention anything about his status as a narrator. In other words, a narrator whose reliability is externally evident, but about whose reliability nothing is known.

Muʿḍal:

Muʿḍal (confusing/problematic) report can refer to a ḥadīth with an isnād that contains two or more missing consecutive links.

Muʿanʿan:

Muʿanʿan is a technical term in the science of ḥadīth. It is used to indicate that established transmission methods, e.g. as indicated by terms such as *ḥaddaṯhanī* (he narrated to me), *aḵhbaranī* (he informed me) or *samiʿtu* (I heard), are not known to have occurred, or have not been observed, between the transmitters of one or more links in an isnād. The method described by the term muʿanʿan solely consists of the preposition ʿan 'on the authority of'. Isnāds with one or more times the preposition ʿan between two transmitters are called muʿanʿan isnāds.

Mudallis:

Mudallis refers to a transmitter who (sometimes) transmits with obfuscation in his transmission; either intentionally or unintentionally narrating a hadith in manner that obscures or omits transmitters in the isnād.

Mukhtaliṭ:

Mukhtaliṭ refers to a transmitter who, on account of becoming senile, blind, or because of his books burning, is unable to transmit ḥadīth correctly anymore.

Mursal:

A *mursal* ḥadīth is when a transmitter cites someone or the Prophet H without actually having met him.

Mutābaʿāt:

Mutābaʿāt, *Tawābiʿ*, *Tābiʿ* is 'Corroboration,' or 'parallelism' refers to a narration which corroborates that a certain person had heard a ḥadīth from a certain teacher by serving as evidence that a different student had heard the same hadith from that teacher.

Marfūʿ:

A *marfūʿ* ḥadīth is a narration elevated to Nabī H. This, as opposed to a *mawqūf* ḥadith, which is a narration raised to a Ṣaḥābī, and a *maqṭūʿ* ḥadīth, which is attributed to a *Tābiʿī*.

Ḥasan:

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

Tawātur:

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

Saraqat al-Ḥadīth:

Equipping existing hadiths with one's own chains of transmission or constructing entirely new chains of transmission was known as *saraqat al-ḥadīth* (appropriating aḥādīth).

Shawāhid:

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

ʿIllah:

The word *ʿilal* is the plural of *ʿillah*, which means a defect or a flaw. It refers to an impairing defect in the isnād of a ḥadīth that only become evident when that isnād is compared with other chains of transmission for that ḥadīth.

Iʿtibār:

Iʿtibār (consideration) is the process in which a ḥadith critic would collect all the reports that a transmitter had narrated from various teachers and then analyze them for corroboration.



مبرة الآل والأصحاب

سلسلة مرويات تحت المجهر (٤)

مختصر فضائل أمير المؤمنين

علي بن أبي طالب رضي الله عنه

عرض ونقد

مصطفى باحو

