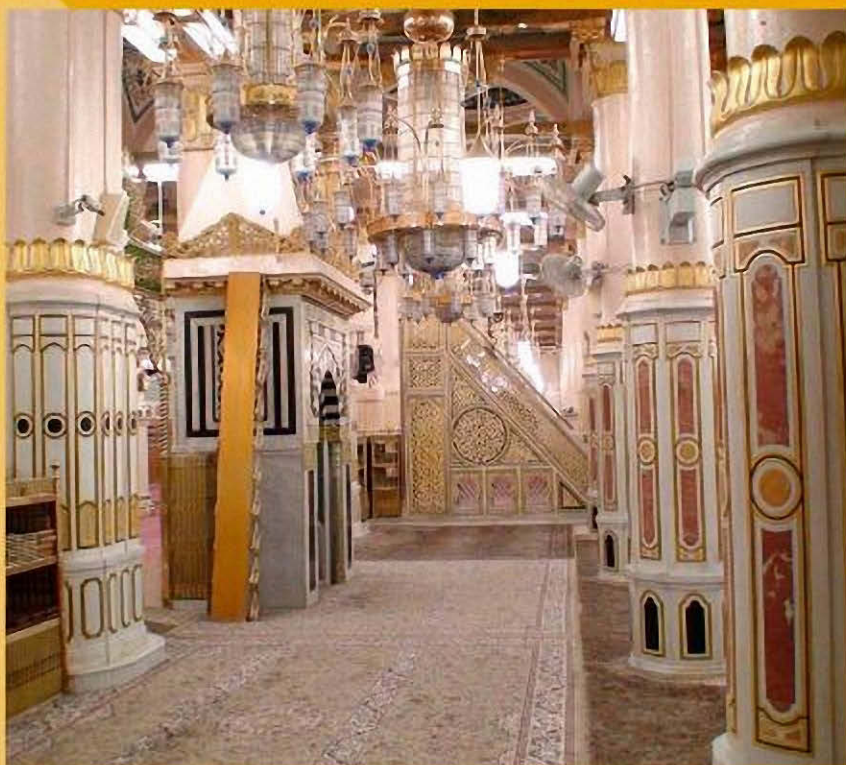


ON THE KHILAFAH OF 'ALI OVER ABU BAKR

A DICTIONARY OF
SAHIH SUNNI AHADITH



TOYIB OLAWUYI

ON THE
KHILĀFAH OF ‘ALĪ
OVER ABŪ BAKR
A Dictionary of Ṣaḥīḥ
Sunnī Aḥādīth

TOYIB OLAWUYI

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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DEDICATION

This research is dedicated to Amīr al-Mūminīn ‘Alī b. Abī Ṭālib, *ṣalamātullāh wa salamuhu ‘alaihi*, who is my *manlā* and the *manlā* of all believers.

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PREFACE

Two questions stand at the centre of the Sunnī-Shīʿī disagreement:

- (i) Did the Messenger of Allāh, *ṣallallāhu ʿalaihi wa ʿalīhi*, ever appoint any *khalīfah* to stand in his command position and substitute for him in his command roles after his death?
- (ii) If he did, *who* exactly did he designate?

Our brothers from the Ahl al-Sunnah resolutely submit that the Prophet *never* appointed a *khalīfah*. Rather, he – according to them – died without any designated heir to his command, and gave no indication whatsoever as to the method of appointing future commanders of the *Ummah*. Therefore, *any* Sunnī Muslim can become the Sunnī caliph by inheritance, or through a popular vote, an electoral college, a coup, or an armed rebellion. By contrast, the Shīʿah Imāmiyyah argue that the Messenger of Allāh actually appointed twelve *khalīfahs* from his bloodline – by Divine Order - to assume his command roles after him. In line with the Shīʿī doctrine, the first of these *khalīfahs* was Amīr al-Mūminīn ʿAlī b. Abī Ṭālib, *ʿalaihi al-salām*, followed by Imām al-Ḥasan, *ʿalaihi al-salām*, then Imām al-Ḥusayn, *ʿalaihi al-salām*, and then nine others from the progeny of al-Ḥusayn, *ʿalaihim al-salām*. The twelfth of them, according to Shīʿīs, is Imām al-Mahdī, *ʿalaihi al-salām*.

Another crucial difference between the Sunnī and Shīʿī positions is outlined below:

1. According to Sunnī Islām, it is primarily political and military power which determines legitimacy. Therefore, whoever is to *seize* full political and military control of most of the Sunnī communities is their legitimate *khalīfah*. Whoever is not able to achieve that is not the *khalīfah*.
2. On the other hand, Shīʿīs maintain that it is only divine appointment that determines legitimacy. Even if the divine appointee is denied political or military power, he still remains the legitimate *khalīfah*. Whoever exercises political or military control over him is nothing but a rebel, and so is whosoever fails to recognize his authority. All the messengers of Allāh, *ʿalaihim al-salām*, were commanders of their respective *Ummahs* till their deaths¹. Yet, most of them were denied both political and military

¹ See Qurʾān 4:64

authority. That, of course, never stripped them of their legitimate command over even the rebel leaders.

However, there are authentic *ahādīth* in the Sunnī sources which firmly establish that the Prophet – by the Command of Allāh - *did* appoint twelve *khalīfahs* from his bloodline, with the first of them really being ‘Alī! This then is exactly where the supreme problem lies for the Sunnī claims, and - of course – the entirety of Sunnī Islām as a whole.

The *khalīfah* is the one who takes the place of another one, who is physically absent for one reason or another. Imām Ibn al-‘Athīr (d. 606 H), an ace Sunnī lexicographer, explains:

الخليفة من يقوم مقام الزاهب ويسد مسده

The *khalīfah* is whoever stands in the position of the one who is physically absent and substitutes for him.²

So, the *khalīfah* is basically the “substitute” of the one who is physically absent. The cause of the absence does not matter – whether distance, death or others. What is important is that someone who occupies/occupied a certain position is physically absent, and another – the *khalīfah* – “substitutes” for him *in it*. This often happens in football matches. A player is substituted by another who then plays his *exact* role on the pitch. The substitute is the *khalīfah* of the substituted footballer. With regards to our *Ummah*, the Messenger of Allāh is our *amīr* (commander)³. His command endures over, and binds, all Muslims – civilian and military - till the End Time. In particular, he had, and still has, full command of all Muslim armed forces. No Muslim can ever validly claim that the Prophet’s command has ceased over *any* of the believers. None has ever, and none will ever, do such. The Messenger of Allāh is, and will forever remain, the *amīr* of the believers (*amīr al-mūminīn*).

However, it was impossible for the Prophet to personally exercise all his command roles over the *Ummah*, even during his lifetime. Therefore, whenever he was unable to do so by himself, he used to deputize people to

² Ibn al-Athīr, Abū Sa‘ādāt al-Mubārak b. Muḥammad al-Jazarī, *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* (Qum: Muasassat Ismā‘īliyyān) [annotator: Maḥmūd Muḥammad al-Ṭanāhī and Ṭāhīr Aḥmad al-Zāwī], vol. 2, p. 69

³ There are several verses of the Qur’ān which order all believers till the Day of *al-Qiyāmah* to “obey” the Messenger – 4:64, 3:32, , 3:132, 4:13, 4:59, 4:69, 4:80, 5:92, 8:1, 8:20, 8:46, 9:71, 24:47, 24:51, 24:52, 24:54, 24:56, 33:33, 33:66, 33:71, 47:33, 48:17, 49:14, 58:13, and 64:12.

fill the roles for him. Whoever he appointed was therefore known as his *amīr* (i.e. the *amīr* appointed by him)⁴. Imām Aḥmad (d. 241 H) records one of his explicit instructions concerning such deputies:

حدثنا عبد الله حدثني أبي ثنا روح ثنا بن جريج أنا زياد عن بن شهاب ان أبا سلمة
بن عبد الرحمن أخبره انه سمع أبا هريرة يقول قال رسول الله صلى الله عليه و سلم
من أطاعني فقد أطاع الله ومن عصاني فقد عصى الله ومن أطاع أميري فقد
أطاعني ومن عصى أميري فقد عصاني

‘Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Rūḥ – Ibn Jurayj – Ziyād – Ibn Shihāb – Abū Salamah b. ‘Abd al-Raḥman – Abū Hurayrah:

The Messenger of Allāh, peace be upon him, said: “Whosoever obeys me has obeyed Allāh and whosoever disobeys me has disobeyed Allāh. Also, **whosoever obeys my *amīr* has obeyed me, and whosoever disobeys my *amīr* has disobeyed me.**”⁵

Shaykh al-Arnāūṭ says:

إسناده صحيح على شرط الشيخين

Its chain is *ṣaḥīḥ* upon the standard of the two Shaykhs.⁶

These *amīrs* were generally appointed either as army commanders or civilian governors. In the latter case, they were also referred to as *khalīfahs*⁷. They stood in the position of the Messenger of Allāh – often in a limited capacity – and substituted for him within his *Ummah*. The question then is about the command roles of the Prophet *after his death*. Did he appoint *amīrs* to fill them for him or not? He knew for certain that he was going to die one day, and would no longer be able to personally perform his command roles at all anymore within his *Ummah*. So, what did he do about these roles? Did he follow his Sunnah of appointing *amīrs* to perform them for him whenever

⁴ This shows that it is permissible, and in fact the Sunnah, to refer to deputies and substitutes in command roles as *amīrs*.

⁵ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu’ayb al-Arnāūṭ], vol. 2, p. 511, # 10645

⁶ *Ibid*

⁷ We have discussed instances of this usage in the main body of this book, especially in the chapters on *Ḥadīth al-Khalīfah* and *Ḥadīth al-Manzīlah*.

he was unable to do by himself? Or, did he abandon his own Sunnah?! Our brothers from the Ahl al-Sunnah say: *Yes, he abandoned his own Sunnah!* He knew that he still had those roles in his *Ummah* which would endure after his demise, and that he would soon be unable to carry them out personally. Yet, he deputized no one to perform them for him in his absence (due to death). Meanwhile, the Shī‘ah contradict the Ahl al-Sunnah on this matter. They argue that it was absolutely impossible for the Messenger to have departed without taking steps to ensure the continued fulfillment of his command roles over his *Ummah* after him. They submit instead that he actually appointed twelve *amirs* to fill his full command roles for him among his followers till the Hour.

The Shī‘ī claim apparently has support in authentic Sunnī reports. For instance, this is an authentic *ḥadīth* documented in the *Musnad* of Imām Aḥmad:

حدثنا عبد الله حدثني سريج بن يونس عن عمر بن عبيد عن سأك بن حرب عن جابر بن سمرة قال سمعت رسول الله صلى الله عليه وسلم يقول يكون من بعدي اثنا عشر أميراً فتكلم فحفي علي فسألت الذي يليني أو إلى جنبي فقال كلهم من قريش

‘Abd Allāh – Shurayḥ b. Yūnus – ‘Umar b. ‘Ubayd – Simāk b. Ḥarb – Jābir b. Samurah:

I heard the Messenger of Allāh, peace be upon him, saying, “**THERE WILL BE AFTER ME TWELVE AMĪRS**”. Then he said something which I did not hear clearly. So I asked the one next to me, and he said, “**All of them will be from Quraysh.**”⁸

Shaykh al-Arnāūṭ comments:

حديث صحيح وهذا إسناد حسن من أجل سأك

It is a *ṣaḥīḥ ḥadīth*, and this chain is *ḥasan* due to Simāk.⁹

Imām al-Tirmidhī (d. 279 H) says about the same *ḥadīth*:

⁸ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu‘ayb al-Arnāūṭ], vol. 5, p. 99, # 20978

⁹ *Ibid*

هذا حديث حسن صحيح

This *ḥadīth* is *ḥasan ṣaḥīḥ*¹⁰

And ‘Allāmah al-Albānī (d. 1420 H) agrees:

صحيح

*Ṣaḥīḥ*¹¹

Imām Aḥmad further records:

حدثنا عبد الله حدثني أبي ثنا مؤمل بن إساعيل ثنا حماد بن سلمة حدثنا داود بن هند عن الشعبي عن جابر بن سمرة قال سمعت النبي صلى الله عليه و سلم يقول
يكون لهذه الأمة اثنا عشر خليفة

‘Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Mūmal b. Ismā‘īl – Ḥamād b. Salamah – Dāwud b. Hind – al-Shu‘bī – Jābir b. Samurah:

I heard the Prophet, peace be upon him, saying: “**There will be FOR this Ummah TWELVE KHALĪFAHS.**”¹²

Shaykh al-Arnāuṭ says:

حديث صحيح

It is a *ṣaḥīḥ ḥadīth*.¹³

Note that the *ḥadīth* says “*for this Ummah*” and not “*in this Ummah*”. So, it explicitly and very emphatically *limits* the number to twelve till the extinction of the *Ummah* at the Last Hour. The phrase “*in this Ummah*” -

¹⁰ Abū ‘Īsā Muḥammad b. ‘Īsā al-Sulamī al-Tirmidhī, *al-Jāmi’ al-Ṣaḥīḥ Sunan al-Tirmidhī* (Beirut: Dār Iḥyā al-Turāth al-‘Arabī) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 4, p. 501, # 2223

¹¹ *Ibid*

¹² Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu‘ayb al-Arnāuṭ], vol. 5, p. 106, # 21051

¹³ *Ibid*

although having the same effect too - would have been weaker.

Aḥmad again documents:

حدثنا عبد الله حدثني أبي ثنا هاشم ثنا زهير ثنا زياد بن خيثمة عن الأسود بن سعيد
الهمداني عن جابر بن سمرة قال سمعت رسول الله صلى الله عليه وسلم أو قال قال
رسول الله صلى الله عليه وسلم يكون بعدي اثنا عشر خليفة كلهم من قريش

‘Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Hāshim –
Zuhayr – Ziyād b. Khaythamah – al-Aswad b. Sa’īd al-Hamdānī – Jābir
b. Samurah:

I heard the Messenger of Allāh, peace be upon him, saying, or the
Messenger of Allāh, peace be upon him, said: “**THERE WILL BE
AFTER ME TWELVE *KHALĪFAHS*, all of them from
Quraysh.**”¹⁴

Al-Arnāuṭ comments:

حديث صحيح

It is a *ṣaḥīḥ ḥadīth*¹⁵

In some other *aḥādīth*, their direct appointment by the Prophet is stated, as
well as their primary identities. Imām Ibn Abī ‘Āṣim (d. 287 H) records:

ثنا أبو بكر، ثنا عمرو بن سعد أبو داود الحفري، عن شريك، عن الركين عن القاسم
بن حسان، عن زيد بن ثابت قال قال رسول الله صلى الله عليه وسلم: إني تارك
فيكم الخلفيتين من بعدي، كتاب الله وعترتي أهل بيتي وإلهما لن يتفرقا حتى يرثي
الحوض.

Abū Bakr – ‘Amr b. Sa’d Abū Dāwud al-Ḥafrī – Sharīk – al-Rakīn – al-
Qāsim b. Ḥisān – Zayd b. Thābit:

The Messenger of Allāh, peace be upon him, said, “**I AM LEAVING
BEHIND AMONG YOU the two *khalīfahs* after me: the Book of**

¹⁴ *Ibid*, vol. 5, p. 92, # 20890

¹⁵ *Ibid*

Allāh and my bloodline, my Ahl al-Bayt. Both shall never separate from each other until they meet me at the Lake-Font.”¹⁶

‘Allāmah al-Albānī declares:

حديث صحيح

It is a *ṣaḥīḥ ḥadīth*.¹⁷

Imām Aḥmad too documents:

حدثنا عبد الله حدثني أبي ثنا الأسود بن عامر ثنا شريك عن الركين عن القاسم بن حسان عن زيد بن ثابت قال قال رسول الله صلى الله عليه و سلم انى تارك فيكم خليفتين كتاب الله جبل ممدود ما بين السماء والأرض أو ما بين السماء إلى الأرض وعترتي أهل بيتي وإنما لن يتفرقا حتى يردا على الحوض

‘Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – al-Aswad b. ‘Āmir – Sharīk – al-Rakīn – al-Qāsim b. Ḥisān – Zayd b. Thābit:

The Messenger of Allāh, peace be upon him, said, “**I AM LEAVING BEHIND AMONG YOU two khalīfahs: the Book of Allāh – a rope stretching between the heaven and the earth or from the heaven to the earth – and my bloodline, my Ahl al-Bayt.** Both shall never separate from each other until they meet me at the Lake-Font.”¹⁸

Shaykh al-Arnāūṭ comments:

حديث صحيح بشواهد دون قوله : " وإنما لن يتفرقا حتى يردا علي الحوض " وهذا إسناد ضعيف لسوء حفظ شريك

The ḥadīth is ṣaḥīḥ through its shawāhid (witnesses), except his statement “Both shall never separate from each other until they meet

¹⁶ Abū Bakr b. Abī ‘Āsīm, Aḥmad b. ‘Amr b. al-Ḍaḥḥāk b. Mukhlid al-Shaybānī, *Kitāb al-Sunnah* (al-Maktab al-Islāmī; 1st edition, 1400 H) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 2, pp. 350-351, # 754

¹⁷ *Ibid*, vol. 2, p. 351, # 754

¹⁸ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu‘ayb al-Arnāūṭ], vol. 5, p. 181, # 21618

me at the Lake-Font.”¹⁹

Aḥmad further records:

حدثنا عبد الله حدثني أبي ثنا أبو أحمد الزبيري ثنا شريك عن الركين عن القاسم بن حسان عن زيد بن ثابت قال قال رسول الله صلى الله عليه و سلم إني تارك فيكم خليفتين كتاب الله وأهل بيتي وإنما لن يتفرقا حتى يردا على الحوض جميعا

‘Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Abū Aḥmad al-Zubayrī – Sharīk – al-Rakīn – al-Qāsim b. Ḥisān – Zayd b. Thābit:

The Messenger of Allāh, peace be upon him, said: “**I AM LEAVING BEHIND AMONG YOU two *khalīfahs*: the Book of Allāh and my Ahl al-Bayt.** Both shall never separate from each other until they meet me together at the Lake-Font.”²⁰

Al-Arnāūṭ again says:

حديث صحيح بشواهد دون قوله : " وإنما لن يتفرقا حتى يردا علي الحوض جميعا "

The *ḥadīth* is *ṣaḥīḥ* through its *shawāhid*, except his statement, “Both shall never separate from each other until they meet me together at the Lake-Font.”²¹

Imām al-Haythamī (d. 807 H) too copies this report from *Musnad Aḥmad*:

عن زيد بن ثابت قال : قال رسول الله صلى الله عليه و سلم: إني تارك فيكم خليفتين : كتاب الله عز و جل جبل ممدود ما بين السماء والأرض - أو ما بين السماء إلى الأرض - وعترتي أهل بيتي وإنما لن يتفرقا حتى يردا علي الحوض

Narrated Zayd b. Thābit:

The Messenger of Allāh, peace be upon him, said, “**I AM LEAVING BEHIND AMONG YOU two *khalīfahs*: the Book of Allāh – a**

¹⁹ *Ibid*

²⁰ *Ibid*, vol. 5, p. 189, # 21697

²¹ *Ibid*

rope stretching between the heaven and the earth or from the heaven to the earth – **and my bloodline, my Ahl al-Bayt**. Both shall never separate from each other until they meet me at the Lake-Font.”²²

And he passes this verdict:

رواه أحمد ولسناده جيد

Aḥmad has narrated it **and its chain is good (jayyid)**.

It was the Prophet himself who was personally leaving behind the Qur’ān and his bloodline as *khalīfahs* among his *Ummah*. In fact, in one of the reports, he called them “*the two khalīfahs* after me”, thereby fixing and restricting the *khalīfah* to them. In any case, both the Qur’ān and his bloodline are his *khalīfahs*, appointed by him, according to the authentic *aḥādīth* above. Something to note at this point is that the word *khalīfah* is both singular and plural, as submitted by Imām al-Rāghib al-Iṣḥāhānī (d. 501 H):

والخليفة يقال للواحد والجمع ، وهائنا [هو] جمع ، فإن الخليفة لم يرد به آدم عليه السلام فقط ، بل أريد هو وصالحو أولاده ، فهم خلفاؤه

The word *khalīfah* is used to refer to a single person or to a group. Here (under Qur’ān 2:30), it is plural. This is because the word *Khalīfah* (there) does not refer to Ādam, peace be upon him, alone. Rather, it refers to him and the righteous ones among his offspring. So, they are His (i.e. Allāh’s) *Khalīfahs*.²³

Therefore, it was linguistically permissible for the Prophet to refer to his bloodline as his *khalīfah*, to indicate that each of them was his *khalīfah* individually. Secondly, like in the case of Ādam, the word *khalīfah* in the *aḥādīth* is not a reference to all the members of the bloodline indiscriminately. Rather, as stated in the other *aḥādīth*, the *khalīfahs* among them are only twelve of their righteous ones. Each of these *khalīfahs* stands in the Messenger’s position as the *amīr* of the *Ummah* and substitutes for the latter in his command roles. So, each of them is also our *amīr*, the *amīr* of

²² Nūr al-Dīn ‘Alī b. Abī Bakr al-Haythamī, *Majma’ al-Zawāid* (Beirut: Dār al-Fikr; 1412 H), vol. 9, p. 256, # 14957

²³ Abū al-Qāsim al-Ḥusayn b. Muḥammad b. al-Mufaḍḍal al-Rāghib al-Iṣḥāhānī, *Tafsīr al-Rāghib al-Iṣḥāhānī wa Muqadīmmatuh* (Kulliyat al-Ādāb, Jāmi’ah Ṭantā; 1st edition, 1412 H) [annotator: Dr. Muḥammad ‘Abd al-‘Azīz Basyūnī], vol. 1, p. 139

our Prophet over us.

The big questions then rise here:

1. How many are the *khalīfahs* of Sunnī Muslims?
2. What percentage of them were from the Prophet’s bloodline, his Ahl al-Bayt?
3. What percentage of them remained eternally inseparable from the Qur’ān, as stipulated by the *aḥādīth*?
4. And what percentage of them acted *for* the Messenger of Allāh?

Without a doubt, the Sunnī *khalīfahs* were in their dozens. Meanwhile, the *khalīfahs* for this *Ummah*, according to its Prophet, are only twelve. So, it is either none of them was a *khalīfah* for the *Ummah*, or only twelve of them were. Perhaps, the worst part of it all is that none of the dozens of Sunnī *khalīfahs* - apart from Amīr al-Mūminīn and Imām al-Ḥasan - was from the Prophet’s bloodline. In particular, Abū Bakr, ‘Umar, ‘Uthmān, Mu’āwiyah and Yazīd – the primary Sunnī *khalīfahs* – were all from *outside* the bloodline of the Messenger. This fact singlehandedly kicks them out of the scope of the legitimate *khalīfah*!

Apparently, Sunnī Islām itself survives upon the legitimacy of the *khalīfah* of Abū Bakr, ‘Umar, ‘Uthmān, Mu’āwiyah and Yazīd at the least. Should their *khalīfah* – or that of any of them - collapse, the Sunnī religion as a whole dies with it. So, the Sunnī *‘ulamā* make all the desperate efforts they can and go to all desperate lengths to deny the legitimate *khalīfah* of the Ahl al-Bayt and uphold the patently illegitimate *khalīfah* of the others. It is a survival tactic for them. They have no other choice if they still want to maintain their flocks and the attendant benefits. However, it is indeed a very dangerous game actually, in the light of this noble verse:

ولا تلبسوا الحق بالباطل وتكتموا الحق وأتم تعلمون

And mix not the Truth with falsehood, nor conceal the Truth while you know.²⁴

Then, Allāh adds:

²⁴ Qur’ān 2:42

إن الذين يكتُمون ما أنزلنا من البينات والهدى من بعد ما بيناه للناس في الكتاب
أولئك يلعنهم الله ويلعنهم اللاعنون

Those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, **they are the ones being cursed by Allāh** and being cursed by the cursers.²⁵

In particular, these desperate Sunnī *‘ulamā* focus upon the *khilāfah* of Amīr al-Mūminīn ‘Alī b. Abī Ṭālib. He was the immediate, undisputed leader of the Prophet’s bloodline after the latter. Meanwhile, the true *khilāfah* had been fixed permanently within this same bloodline. Therefore, naturally, ‘Alī was the first legitimate *khilāfah* of Islām. So, even if there were no other authentic *aḥādīth* about his *khilāfah*, it is nonetheless perfectly proven through this route. Yet, in addition to this general evidence, there are also loads of specific undeniable Sunnī proofs for the *khilāfah* of Amīr al-Mūminīn over Abū Bakr and the entire *Ummah* after the Messenger of Allāh. But, as a way of protecting the patently illegitimate *khilāfah* of Abū Bakr, ‘Umar and ‘Uthmān, some scholars of the Ahl al-Sunnah further wage an *extreme* war against the authentic evidences in favour of ‘Alī in their own books. They instinctively deny, without tabling any academic excuse, any *ṣaḥīḥ* Sunnī *ḥadīth* about Amīr al-Mūminīn which threatens Abū Bakr and ‘Umar in any way – whether in merits, virtues or *khilāfah*. None among them has ever been as violent in this regard as Shaykh Ibn Taymiyyah. He has done this recklessly and relentlessly throughout his books, especially *Minḥaj al-Sunnah*. Therefore, in this book, this author has concentrated mainly upon Ibn Taymiyyah’s claims and arguments against the doubtless Sunnī proofs which firmly, explicitly and specifically establish the *khilāfah* of Amīr al-Mūminīn *immediately* after the Messenger of the Lord of the worlds.

In this book, we have adopted the same investigative research methodology as we did in our first book: *‘Alī: the Best of the Ṣaḥābah*. Through these efforts and the complete transparency of our techniques, we hope to give every truth-seeker the full opportunity to reach the truth in a safe, honest, and intellectually charged environment, devoid of sectarian propaganda or bias. We implore Allāh to forgive us all our mistakes, and to accept this as a worthy act of *‘ibādah*. And may Allāh send His *ṣalamāt* and *barakāt* upon our master, Muḥammad b. ‘Abd Allāh, and upon his purified bloodline.

²⁵ Qur’ān 2:159

1 ḤADĪTH AL-KHILĀFAH

Shaykh Ibn Taymiyyah (d. 728 H) says:

والجواب أن هذا ليس مسنداً بل هو مرسل لو ثبت عن عمرو بن ميمون وفيه ألفاظ هي كذب على رسول الله صلى الله عليه وسلم كقوله أما ترضى أن تكون مني بمنزلة هارون من موسى غير أنك لست بنبي لا ينبغي أن أذهب إلا وأنت خليفتي فإن النبي صلى الله عليه وسلم ذهب غير مرة وخليفته على المدينة غير علي

The reply is that this (*ḥadīth*) is not fully-connected in its chain (*musnad*). Rather, it is *mursal* (narrated by a *Tābiʿī* directly from the Prophet), (even) if it is authentically transmitted from ‘Amr b. Maymūn. It (also) contains **statements that are lies upon the Messenger of Allāh** such as his statement: “Are you not pleased that you are to me of the status of Hārūn to Mūsā, with the exception that you are not a prophet? **It is not right that I depart except with you as my *khalīfah*.**” Verily, the Prophet, peace be upon him, departed many times and his *khalīfah* over Madīnah was other than ‘Alī (on each occasion).²⁶

First, our dear Shaykh grades the *ḥadīth* of ‘Amr b. Maymūn to be *mursal*. This means that there is no *Ṣaḥābī* in the chain. The last narrator transmitting directly from the Messenger of Allāh, *ṣallallāhu ‘alaihi wa ‘alībi*, is only a *Tābiʿī*. Second, Shaykh Ibn Taymiyyah claims that it contains clear lies upon the Messenger of Allāh, especially the statement that ‘Alī, *‘alaihi al-*

²⁶ Abū al-‘Abbās Aḥmad b. ‘Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minhaj al-Sunnah al-Nabawiyyah* (Muassasat Qurūbah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālim], vol. 5, p. 34

salām, was his *khalīfah*. He also interprets “depart” in the *ḥadīth* to mean “depart from Madīnah”, rather than “depart from this world”. It would be appropriate to examine its full chain, context and texts in order to determine the validity of the Shaykh’s claims.

Ḥadīth al-Khilāfah has come in three *siḡhabs* (versions). The first *siḡbah* is documented by Imām Ibn Abī ‘Āṣim (d. 287 H). He records:

ثنا محمد بن المثني، حدثنا يحيى بن حماد، عن أبي عوانة، عن يحيى بن سليم أبي بلج
عن عمرو بن ميمون، عن ابن عباس قال: قال رسول الله صلى الله عليه وسلم لعلي:
أنت مني بمنزلة هارون من موسى إلا أنك لست نبيا وأنت خليفتي في كل مؤمن من
بعدي.

Muḥammad b. al-Muthannā – Yaḥyā b. Ḥammād – Abū ‘Awānah –
Yaḥyā b. Sulaym **Abū Balj** – ‘Amr b. Maymūn – **Ibn ‘Abbās**: The
Messenger of Allāh, peace be upon him, said to ‘Alī: “You are to me of
the status of Hārūn to Mūsā, with the exception that you are not a
prophet. **And you are my *khalīfah* over every believer after me.**”²⁷

Dr. al-Jawābirah says:

اسناده حسن. رجاله رجال الشيخين غير ابي بلج واسمه يحيى بن سليم بن بلج، قال
الحافظ: صدوق ربما اخطأ. وله شواهد

Its chain is *ḥasan*. Its narrators are narrators of the two Shaykhs,
except Abū Balj, and his name is Yaḥyā b. Sulaym b. Balj. Al-Ḥāfiẓ said:
“*Ṣadūq* (very truthful), *maybe* he made mistakes.” **There are witnesses
for it (i.e. the *ḥadīth*).**”²⁸

‘Allāmah al-Albānī (d. 1420 H), in his annotated version of Ibn Abī ‘Āṣim’s
Kitāb al-Sunnah surprisingly added some new words in brackets:

ثنا محمد بن المثني، حدثنا يحيى بن حماد، عن أبي عوانة، عن يحيى بن سليم أبي بلج
عن عمرو بن ميمون، عن ابن عباس قال: قال رسول الله صلى الله عليه وسلم لعلي:
أنت مني بمنزلة هارون من موسى إلا أنك لست نبيا وأنت خليفتي في كل مؤمن من
بعدي.

²⁷ Abū Bakr b. Abī ‘Āṣim, Ahmad b. ‘Amr b. al-Ḍaḥḥāk b. Mukhlid al-Shaybānī, *Kitāb al-Sunnah* (Dār al-ṣamī‘ī li al-Nashr wa al-Tawzī‘) [annotator: Dr. Bāsim b. Fayṣal al-Jawābirah], vol. 1, pp. 799-800, # 1222

²⁸ *Ibid*

أنت مني بمنزلة هارون من موسى إلا أنك لست نبيا [إنه لا ينبغي أن أذهب إلا
[وأنت خليفتي في كل مؤمن من بعدي.

Muḥammad b. al-Muthannā – Yaḥyā b. Ḥammād – Abū ‘Awānah – Yaḥyā b. Sulaym **Abū Balj** – ‘Amr b. Maymūn – **Ibn ‘Abbās**: The Messenger of Allāh, peace be upon him, said to ‘Alī: “You are to me of the status of Hārūn to Mūsā, with the exception that you are not a prophet. [Verily, it is not right that I depart except] with you as my *khalīfah* over every believer after me.”²⁹

Nonetheless, ‘Allāmah al-Albānī also comments:

إسناده حسن. ورجاله ثقات رجال الشيخين غير أبي بلج واسمه يحيى بن سليم بن بلج قال الحافظ " صدوق ربما أخطأ."

Its chain is *ḥasan*. Its narrators are trustworthy, and are narrators of the two Shaykhs (i.e. al-Bukhārī and Muslim) except Abū Balj. His name is Yaḥyā b. Sulaym b. Balj. Al-Ḥāfiẓ said: “*Ṣadiq* (very truthful), *maybe* he made mistakes.”³⁰

This *ḥadīth*, in the Sunnī book, is narrated by Ibn ‘Abbās, *raḍiyallāhu ‘anhu*, a Ṣaḥābī. Therefore, it is not *mursal*, as claimed by Shaykh Ibn Taymiyyah. Rather, its chain is *musnad* (well-connected) and *ḥasan* (good). Moreover, since the *ḥadīth* has been authentically transmitted, the Shaykh’s grading of it as “a lie” also has absolutely no basis at all.

The second *siḡhab* is recorded by Imām Aḥmad b. Ḥanbal (d. 241 H), in his *Musnad*:

حدثنا عبد الله حدثني أبي ثنا يحيى بن حماد ثنا أبو عوانة ثنا أبو بلج ثنا عمرو بن ميمون قال بن عباس وخرج بالناس في غزوة تبوك قال فقال له علي أخرج معك قال فقال له نبي الله لا فيكي علي فقال له أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنك لست بنبي انه لا ينبغي أن أذهب الا وأنت خليفتي

²⁹ Abū Bakr b. Abī ‘Āṣim, Ahmad b. ‘Amr b. al-Ḍaḥḥāk b. Mukhlid al-Shaybānī, *Kitāb al-Sunnab* (al-Maktab al-Islāmī; 1st edition, 1400 H) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 2, p. 565, # 1188

³⁰ *Ibid*

‘Abd Allāh – my father (Aḥmad b. Ḥanbal) – Yaḥyā b. Ḥammād – Abū ‘Awānah – **Abū Balj** – ‘Amr b. Maymūn Ibn ‘Abbās said:

... He (the Messenger of Allāh) went out for the battle of Tabūk. So, ‘Alī said to him, “Let me go out with you.” Therefore, the Prophet of Allāh, peace be upon him, said, “Do not weep, ‘Alī. Are you not pleased that you are to me of the status of Hārūn to Mūsā, with the exception that you are not a prophet? **Verily, it is not right that I depart except with you as my *khalīfah*.**”³¹

Al-Arnāuṭ strangely says:

إسناده ضعيف بهذه السياقة . أبو بلج أعدل ما قيل فيه أنه يقبل حديثه فيما لا ينفرد به.

Its chain is *da’if* with this context. **Abū Balj**, the fairest that has been said about him is that his *ḥadīth* is accepted only when he is corroborated.³²

However, he contradicts himself elsewhere:

حدثنا عبد الله حدثني أبي ثنا عفان ثنا أبو عوانة ثنا أبو بلج عن محمد بن حاطب....
إسناده حسن من أجل أبي بلج

‘Abd Allāh – my father (Aḥmad b. Ḥanbal) – ‘Affān – Abū ‘Awānah – **Abū Balj** – Muḥammad b. Ḥāṭib **Its chain is *ḥasan* due to Abū Balj.**³³

Al-Arnāuṭ also states:

حدثنا عبد الله حدثني أبي ثنا حسن حدثنا زهير حدثنا أبو بلج ان عمرو بن ميمون
حدثه قال قال أبو هريرة.... هذا إسناد حسن

‘Abd Allāh – my father (Aḥmad b. Ḥanbal) – Ḥasan – Zuhayr – **Abū**

³¹ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu’ayb al-Arnāuṭ], vol. 1, p. 330, # 3062

³² *Ibid*

³³ *Ibid*, vol. 4, p. 259, # 18305

Balj – ‘Amr b. Maymūn – Abū Hurayrah **This chain is *ḥasan*.**³⁴

Apparently, *Ḥadīth al-Khilāfab* is *ḥasan* by the standards of Shaykh al-Arnāūṭ too! Commenting about the same *ḥadīth* in *Musnad Aḥmad*, ‘Allāmah Aḥmad Shākir (d. 1377 H) declares:

إسناده صحيح، أبو بلج، بفتح الباء وسكون اللام و آخره جيم: اسمه يحيى بن سليم ويقال يحيى بن أبي الأسود الفزاري، وهو ثقة، وثقه ابن معين وابن سعد والنسائي والدارقطني وغيرهم. وفي التهذيب أن البخاري قال: فيه نظر! وما أدري أين قال هذا؟ فإنه ترجمه في الكبير 279/2/4 - 280 ولم يذكر فيه جرحاً، ولم يترجمه في الصغير، ولا ذكره هو والنسائي في الضعفاء، وقد روى عنه شعبة، وهو لا يروي إلا عن ثقه.

Its chain is *ṣaḥīḥ*. Abū Balj: his name is Yaḥyā b. Sulaym. He is also called Yaḥyā b. Abī al-Aswad al-Fazārī, **and he is *thiqah* (trustworthy).** Ibn Ma’in, Ibn Sa’d, al-Nasāī, al-Dāraquṭnī and others declared him *thiqah*. It is said in *al-Tabḍīb* that al-Bukhārī said: “There is a problem in him”! I do not know: **where has he said that?** This is because in his (al-Bukhārī’s) biography of him in *al-Kabīr* 4/2/279-280, he does not mention any criticism against him, and he (al-Bukhārī) does not write his biography in *al-Ṣaḥīḥ*, and neither he nor al-Nasāī has mentioned him in (his respective) *al-Du’afā*. Moreover, Shu’bah has narrated from him, and he does not narrate except from *thiqah* narrators.³⁵

Imām al-Ḥākim (d. 403 H) records the *ḥadīth* too:

أخبرنا أبو بكر أحمد بن جعفر بن حمدان القطيعي ببغداد من أصل كتابه ثنا عبد الله بن أحمد بن حنبل حدثني أبي ثنا يحيى بن حماد ثنا أبو عوانة ثنا أبو بلج ثنا عمرو بن مجنون قال ابن عباس : وقعوا في رجل له بضع عشرة فضائل ليست لأحد غيره وخرج رسول الله صلى الله عليه وسلم في غزوة تبوك وخرج بالناس معه قال فقال له علي : أخرج معك قال : فقال النبي صلى الله عليه وسلم لا فبكي علي فقال له : أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه ليس بعدي نبي

³⁴ Ibid, vol. 2, p. 355, # 8645

³⁵ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Dār al-Ḥadīth; 1st edition, 1416 H) [annotator: Aḥmad Muḥammad Shākir], vol. 1, p. 331, # 3062

إنه لا ينبغي أن أذهب إلا وأنت خليفتي

Abū Bakr Aḥmad b. Ja'far b. Ḥamadān al-Qaṭrī – ‘Abd Allāh b. Aḥmad b. Ḥanbal – my father (Aḥmad b. Ḥanbal) – Yaḥyā b. Ḥammād – Abū ‘Awānah – **Abū Balj** – ‘Amr b. Maymūn Ibn ‘Abbās said:

.... **They are attacking a man who has ten EXCLUSIVE merits....**

The Messenger of Allāh, peace be upon him, went out for the battle of Tabūk, and the people went out with him. So, ‘Alī said to him, “Let me go out with you.” Therefore, the Prophet, peace be upon him, said, “Do not weep, ‘Alī. Are you not pleased that you are to me of the status of Hārūn to Mūsā, with the exception that there is no prophet after me? **Verily, it is not right that I depart except with you as my *khalīfah*.**”³⁶

Al-Ḥākim says:

هذا حديث صحيح الإسناد

This *ḥadīth* has a *ṣaḥīḥ* chain.³⁷

Al-Dhahabī (d. 748 H) backs him:

صحيح

Ṣaḥīḥ.³⁸

Meanwhile, Imām al-Nasāī (d. 303 H) has documented the third *siḡbah*, through the same *ḥasan* chain of transmission as the first:

وخرج بالناس في غزوة تبوك فقال علي أخرج معك فقال لا فبكي فقال أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنك لست بنبي ثم قال أنت خليفتي يعني في كل مؤمن من بعدي

.... He (the Messenger of Allāh) went out with the people for the battle

³⁶ Abū ‘Abd Allāh Muḥammad b. ‘Abd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak ‘alā al-Ṣaḥīḥayn* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣṭafā ‘Abd al-Qādir ‘Atā], vol. 3, p. 143, # 4652

³⁷ *Ibid*

³⁸ *Ibid*

of Tabūk. So, ‘Alī said to him, “Let me go out with you.” Therefore, he (the Prophet) said, “Do not weep, ‘Alī. Are you not pleased that you are to me of the status of Hārūn to Mūsā, with the exception that you are not a prophet? **You are my *khalifah*, that is, over every believer after me.**”³⁹

This third *sigbah* reveals that the second *sigbah* actually misses some words. When the Messenger of Allāh declared Amīr al-Mūminīn as his *khalifah*, he explicitly explained what he meant, so that the *khalifah* is not confused with ‘Alī’s governorate over Madīnah. In the end, all three *sigbahs* actually say the same thing: ‘Alī was the *khalifah* of the Messenger of Allāh over every believer after him.

These various reports record varying degrees of details of the text of *Ḥadīth al-Khilāfab*. However, by combining the *sigbahs*, a clear picture emerges:

1. The Messenger of Allāh made Amīr al-Mūminīn his *khalifah* over Madīnah during the battle of Tabūk.
2. The Prophet himself led the army to Tabūk.
3. ‘Alī was very distressed with the appointment and preferred to participate in the battle as a soldier. This displeasure made him weep.
4. His request to the Prophet to let him participate as a soldier in the battle was turned down.
5. To make him happy and pleased, the Prophet stated that he was exactly the Hārūn of this *Ummah*, except that while Hārūn was a prophet, he was not.
6. The Messenger of Allāh also informed him that he would become his *khalifah* over his *entire Ummah* after him.⁴⁰
7. The Prophet further added that it was not right for himself to depart except with ‘Alī being his *khalifah* over the *entire Ummah* after him.
8. Lastly, ‘Alī’s *khalifah* in the *ḥadīth* is part of his ten **exclusive** merits, according to Ibn ‘Abbās.

³⁹ Abū ‘Abd al-Rahmān Aḥmad b. Shu‘ayb al-Nasāī, *Sunan al-Kubrā* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1411 H) [annotator: Dr. ‘Abd al-Ghaffār Sulaymān al-Bandārī and Sayyid Kasrawī Ḥasan], vol. 5, p. 112, # 8409

⁴⁰ ‘Alī obviously was very passionate about serving Islām. This was why he preferred to be a soldier, rather than a governor. As a soldier, he believed that his contributions would be far greater. The Prophet then informed him that he was holding, and would also be holding, ranks and positions that would afford him *unprecedented* opportunities to serve Islām. This was to make him happy, and it did.

Interestingly, Shaykh Ibn Taymiyyah seeks to capitalize on the fact that the *ḥadīth* was delivered during ‘Alī’s *khalāfah* over Madīnah. He therefore restricts the *khalāfah* in the *ḥadīth* to mere governorate over a town or city within the *Ummah*. On that basis, he kicks it out:

فإن النبي صلى الله عليه و سلم ذهب غير مرة وخليفته على المدينة غير علي

Verily, the Prophet, peace be upon him, departed many times and his *khalāfah* over Madīnah was other than ‘Alī (on each occasion).⁴¹

His submission however fails for two reasons. First, the Messenger wanted to tell ‘Alī something to make him happy, considering the latter’s deep distress over his appointment as governor of Madīnah. How then would he have still mentioned that *same* governorate to cheer him up? Does that make any sense? Besides, the Prophet specifically indicated that the *khalāfah* he was speaking about would be over the entire Ummah after him. This certainly is different from the governorate of Madīnah, which was over a tiny portion of the *Ummah* while the Messenger of Allāh was still alive! How on earth did our dear Shaykh miss this simple, clear difference?

As if the weird actions of Shaykh Ibn Taymiyyah on *Ḥadīth al-Khalāfah* are not enough, ‘Allāmah al-Albānī sinks even deeper:

أما ما يذكره الشيعة في هذا الحديث وغيره أن النبي صلى الله عليه وسلم قال في علي رضي الله عنه: "إنه خليفتي من بعدي". فلا يصح بوجه من الوجوه، بل هو من أباطيلهم الكثيرة التي دل الواقع التاريخي على كذبها لأنه لو فرض أن النبي صلى الله عليه وسلم قاله، لوقع كما قال لأنه (وحي يوحى) والله سبحانه لا يخلف وعده

As for what the Shī’ah mention about this *ḥadīth* and others that the Prophet, peace be upon him, said about ‘Alī, may Allāh be pleased with him, that “**he is my *khalīfah* after me**”, it is NOT authentic for many reasons. **Rather, it is one of their (i.e. Shī’is’) several fabrications**, which are exposed as lies by history. If truly the Prophet, peace be upon him, had said it, it would have occurred as predicted, because it is *nahy*

⁴¹ Abū al-‘Abbās Aḥmad b. ‘Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minḥaj al-Sunnah al-Nabawiyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālīm], vol. 5, p. 34

revealed, and Allāh never betrays His Promise.⁴²

Has the ‘Allāmah really forgotten that he has personally authenticated the chain of that *ḥadīth*? Or, did he choose to become economical with truthfulness and sincerity after realizing that *Ḥadīth al-Khilāfah* simply cannot be twisted to kill its true meaning? It is rather unfortunate that ‘Allāmah al-Albānī plays this lowly “Ibn Taymiyyah” card despite his high calibre. The only excuse he has actually tabled for attacking the *ḥadīth* (despite his claim of the existence of many) is that it contradicts historical reality. Rather than ‘Alī, Abū Bakr became the *khalīfah*. Therefore, ‘Alī could not have been the designated successor?! This reasoning further exposes another aspect of ‘Allāmah al-Albānī: his shocking ignorance of the meaning of the word *khalīfah*! Does he even read the Qur’ān at all?

Mūsā and Hārūn, *‘alaibima al-salām*, were both messengers chosen by Allāh:

فَأْتِيَاهُ فَقَوْلَا إِنَّا رَسُولَا رَبِّكَ

So go you both to him and say: “Verily, we both are **messengers** of your Lord”⁴³

By the Order of Allāh, every messenger was a ruler of his people:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

We sent no **messenger**, but to be obeyed by Allāh’s Leave.⁴⁴

So, what happens when the people refuse to obey a messenger? Does he lose his status? By the reasoning system of ‘Allāmah al-Albānī, if Allāh had truly appointed someone a messenger, then the people would certainly have obeyed him. If they did not obey him, then it must have been that he was not a genuine messenger!

Hārūn, apart from being a messenger, was also Mūsā’s *khalīfah* over the latter’s entire *Ummah*:

⁴² Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdī al-Albānī, *Silsilah al-Aḥādīth al-Ṣaḥīḥah wa Shayḥun min Fiqḥihāh wa Fawāidihāh* (Riyadh: Maktabah al-Ma’ārif li al-Nashr wa al-Tawzī’; 1st edition, 1415 H), vol. 4, p. 344, # 1750

⁴³ Qur’ān 20:47

⁴⁴ Qur’ān 4:64

وقال موسى لأخيه هارون اخلفني في قومي

Mūsā said to his brother, Hārūn: “Be my *khalīfah* over my people.”⁴⁵

But, what happened once Mūsā went away temporarily from his *Ummah*, with his brother as his *khalīfah* over them? A rebel leader rose against Hārūn, and stole power. The people of Mūsā thereby disobeyed Hārūn and followed the rebel leader, named al-Sāmīrī. Allāh informed Mūsā of the situation while he was still absent from them:

قال فإننا قد فتننا قومك من بعدك وأضلهم السامري

He (Allāh) said: “Verily! We have tried your people in your absence, and al-Sāmīrī has led them astray.”⁴⁶

The Qur’ān continues:

ولما رجع موسى إلى قومه غضبان أسفا قال بسما خلفتموني من بعدي أعجلتم أمر ربكم
وألقي الألواح وأخذ برأس أخيه يجره إليه قال ابن أم إن القوم استضعفوني وكادوا
يقتلونني

When Mūsā returned to his people, angry and grieved, he said, “What an evil thing is that which you have done during my absence! Did you hasten and go ahead as regards the matter of your Lord?” He threw down the Tablets and seized his brother by his head and dragged him towards him. Hārūn said, “O son of my mother! Indeed the people judged me weak, and were about to murder me.”⁴⁷

In line with the logic of ‘Allāmah al-Albānī, since Allāh announced Hārūn as a messenger, and Mūsā too called him his *khalīfah*, then the Israelites *must* have obeyed him. Otherwise, the Promise of Allāh would have failed! Moreover, because they disobeyed Hārūn and obeyed al-Sāmīrī – in the thinking line of ‘Allāmah al-Albānī – the former was therefore no longer a messenger or a *khalīfah*! Rather, al-Sāmīrī became the true messenger and *khalīfah* by staging a successful rebellion! How can a Muslim scholar reason like that?

⁴⁵ Qur’ān 7:142

⁴⁶ Qur’ān 20:85

⁴⁷ Qur’ān 7:150

2 ḤADĪTH AL-WILĀYAH

INVESTIGATING ITS AUTHENTICITY

Shaykh Ibn Taymiyyah (d. 728 H) states about *Ḥadīth al-Wilāyah*:

و كذلك قوله هو ولي كل مؤمن بعدي كذب على رسول الله صلى الله عليه و سلم

And similarly his statement “he is the *walī* of every believer after me”, it is a lie upon the Messenger of Allāh.⁴⁸

The implication of Shaykh’s words is that the *ḥadīth* is *mawḍū’*. It does not have a single *ṣaḥīḥ*, *ḥasan* or even *ḍa’if* chain. Rather, each of its chains contains at least one known or suspected liar or *ḥadīth* fabricator. But, is this submission of Shaykh Ibn Taymiyyah true? Is the *ḥadīth* really *mawḍū’*?

Ḥadīth al-Wilāyah is a report from the Messenger of Allāh, *ṣallallāhu ‘alaihi wa ‘ālihi*, concerning Amīr al-Mūminīn ‘Alī, *‘alaihi al-salām*, in which he declares the latter to be the *walī* of every believer *after him*. What does *walī* mean in the *ḥadīth*? What did the Prophet intend by saying “after me”? These are questions that need answers – but only if the *ḥadīth* is first confirmed to be authentic. Since Shaykh Ibn Taymiyyah has graded it to be *mawḍū’*, it is therefore necessary to confirm or refute this first before embarking upon any exegetical exercise about its *matn* (content).

⁴⁸ Abū al-‘Abbās Ḥamad b. ‘Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minhaj al-Sunnah al-Nabawiyyah* (Muasassat Qurūbah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālim], vol. 7, p. 391

Imām Abū Dāwud al-Ṭayālīsī (d. 204 H) records:

حدثنا أبو داود قال حدثنا جعفر بن سليمان الضبي حدثنا يزيد الرشك عن مطرف بن عبد الله بن الشخير عن عمران بن حصين: أن رسول الله صلى الله عليه و سلم بعث عليا في جيش فرأوا منه شيئا فأذكروه فاتفق نفر أربعة وتعاهدوا أن يخبروا النبي صلى الله عليه و سلم بما صنع علي قال عمران وكنا إذا قدمنا من سفر لم نأت أهلنا حتى نأتي رسول الله صلى الله عليه و سلم وننظر إليه فجاء النفر الأربعة فقام أحدهم فقال يا رسول الله ألم تر أن عليا صنع كذا وكذا فأعرض عنه ثم قام الثاني فقال مثل ذلك فأعرض عنه ثم قام الثالث فقال مثل ذلك فأعرض عنه ثم قام الرابع فقال مثل ذلك فقال رسول الله صلى الله عليه و سلم ما لهم ولعلي إن عليا مني وأنا منه وهو ولي كل مؤمن بعدي

Abū Dāwud – Ja'far b. Sulaymān al-Ḍabī – Yazīd al-Rishk – Muṭarrif b. 'Abd Allāh b. al-Shikhīr – 'Imrān b. Ḥaṣīn who said:

The Messenger of Allāh, peace be upon him, appointed 'Alī as part of an army expedition. They (his co-soldiers) saw something in him that they hated, and a small band of four people (among them) therefore agreed and vowed to inform the Prophet, peace be upon him, about what 'Alī did. It was our custom back then that whenever we returned from any journey, we would not go to our families until after visiting the Messenger of Allāh, peace be upon him, and looking at him. So, the small band of four people came (to the Prophet immediately they returned), and one of them stood up and said, "O Messenger of Allāh! Have you not seen that 'Alī did so and so?" So, he (the Prophet) turned away from him. Then, the second stood up and said the same thing. So, he (the Prophet) turned away from him (too). Then the third stood up and said the same thing. So, he (the Prophet) turned away from him (as well). Then the fourth stood up and said the same thing. Therefore, the Messenger of Allāh, peace be upon him, said: "What is it with them and 'Alī? **Verily, 'Alī is from me and I am from him, and he is the walī of every believer after me.**"⁴⁹

'Allāmah al-Albānī (d. 1420 H) says about this *rimāyah*:

أخرجه الطيالسي في " مسنده " (829) من طريق جعفر بن سليمان

⁴⁹ Abū Dāwud Sulaymān b. Dāwud b. al-Jārūd al-Fārisī al-Baṣrī al-Ṭayālīsī, *Musnad* (Beirut: Dār al-Ma'rīfah), p. 111, # 829

الضبي عن يزيد الرشك عن مطرف عن عمران بن حصين رضي الله عنه وقال الترمذي: "حديث حسن غريب، لا نعرفه إلا من حديث جعفر بن سليمان". قلت: وهو ثقة من رجال مسلم وكذلك سائر رجاله ولذلك قال الحاكم: "صحيح على شرط مسلم"، وأقره الذهبي.

Al-Ṭayālīsī recorded it in his *Musnad* (829)... from the route of Ja’far b. Sulaymān al-Ḍabī, from Yazīd al-Rishk, from Muṭarīf, from ‘Imrān b. Ḥaṣīn, may Allāh be pleased with him And al-Tirmidhī said: “A *ḥadīth* that is *ḥasan gharīb* (i.e. with a *ḥasan* [good] chain), we do not know it except through the *ḥadīth* of Ja’far b. Sulaymān”. I (al-Albānī) say: **and he (Ja’far b. Sulaymān) is *thiqah* (trustworthy), from the narrators of (*Ṣaḥīḥ*) Muslim, and so are the rest of its (i.e. the *ḥadīth*’s) narrators.** This is why al-Ḥākim said, “*Ṣaḥīḥ* upon the standard of (Imām) Muslim. And al-Dhahabī concurred with him.⁵⁰

All the narrators are *thiqah* (trustworthy), and are relied upon in *Ṣaḥīḥ Muslim*. Imām al-Tirmidhī (d. 279 H) declares the chain to be *ḥasan*, while both al-Ḥākim (d. 403 H) and al-Dhahabī (d. 748 H) grade it as *ṣaḥīḥ*. ‘Allāmah al-Albānī approvingly cites their consensus opinion, which shows that he too holds the same view about the chain.

Al-Ṭayālīsī further records another chain for the *ḥadīth*:

حدثنا يونس قال حدثنا أبو داود قال حدثنا أبو عوانة عن أبي بلج عن عمرو بن ميمون عن ابن عباس ان رسول الله صلى الله عليه و سلم قال لعلي: أنت ولي كل مؤمن بعدي

Yūnus – Abū Dāwud – Abū ‘Awānah – Abū Balj – ‘Amr b. Maymūn – Ibn ‘Abbās:

The Messenger of Allāh, peace be upon him, said to ‘Alī: “**You are the *walī* of every believer after me.**”⁵¹

⁵⁰ Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Ṭajātī b. Ādam al-Ashqūdī al-Albānī, *Silsilah al-Aḥādīth al-Ṣaḥīḥah wa Shāyḥun min Fiqḥihāb wa Fawāidihāb* (Riyadh: Maktabah al-Ma’ārif li al-Nashr wa al-Tawzī’; 1st edition, 1415 H), vol. 5, p. 261, # 2223

⁵¹ Abū Dāwud Sulaymān b. Dāwud b. al-Jārūd al-Fārisī al-Baṣrī al-Ṭayālīsī, *Musnad* (Beirut: Dār al-Ma’rifah), p. 360, # 2752

‘Allāmah al-Albānī says about it:

. وأما قوله: "وهو ولي كل مؤمن بعدي" فقد جاء من حديث ابن عباس، فقال الطيالسي (2752): حدثنا أبو عوانة عن أبي بلج عن عمرو بن ميمون عنه "أن رسول الله صلى الله عليه وسلم قال لعلي: "أنت ولي كل مؤمن بعدي". وأخرجه أحمد (1 / 330 - 331) ومن طريقه الحاكم (3 / 132 - 133) وقال: "صحيح الإسناد"، ووافقه الذهبي، وهو كما قالوا.

As for his statement “and he is the *wali* of every believer after me”, it has been narrated in the *hadith* of Ibn ‘Abbās, for al-Ṭayālīsī (2752) said: Abū ‘Awānah – Abū Balj – ‘Amr b. Maymūn, from him (i.e. Ibn ‘Abbās), “that the Messenger of Allāh, peace be upon him, said to ‘Alī: ‘You are the *wali* of every believer after me.’” Aḥmad (1/330-331) recorded it, and from his route al-Ḥākim (3/132-133), and he (al-Ḥākim) said, “a **ṣaḥīḥ chain**” and al-Dhahabī concurred with him, and it is indeed as both have stated.⁵²

So, Imām al-Ḥākim⁵³, Imām al-Dhahabī⁵⁴ and al-Albānī again grade this second chain of the *hadith* to be *ṣaḥīḥ*. Imām al-Būṣīrī also states:

وعن ابن عباس، رضي الله عنهما، أن رسول الله صلى الله عليه وسلم قال لعلي: أنت ولي كل مؤمن بعدي. رواه أبو داود الطيالسي بسند صحيح.

Narrated Ibn ‘Abbās, may Allāh be pleased with them both: The Messenger of Allāh, peace be upon him, said to ‘Alī: “You are the *wali* of every believer after me.”

Abū Dāwud al-Ṭayālīsī has recorded it **with a ṣaḥīḥ chain**.⁵⁵

⁵² Abū ‘Abd al-Rahmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdī al-Albānī, *Silsilah al-Aḥādith al-ṣaḥīḥah wa Shaybun min Fiqhīyah wa Fawāidihah* (Riyadh: Maktabah al-Ma’ārif li al-Nashr wa al-Tawzī’; 1st edition, 1415 H), vol. 5, p. 263, # 2223

⁵³ Abū ‘Abd Allāh Muḥammad b. ‘Abd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak ‘alā al-ṣaḥīḥayn* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣtafā ‘Abd al-Qādir ‘Atā], vol. 3, p. 143, # 4652

⁵⁴ *Ibid*

⁵⁵ Aḥmad b. Abī Bakr b. Ismā‘īl al-Būṣīrī, *Itihāf al-Khiyarah al-Maharab bi Zawāid al-Masānid al-‘Ashara* (Riyadh: Dār al-Waḥān; 1st edition, 1420 H), vol. 7, p. 184, # 6630

Closely following al-Tayālīsī is Imām Ibn Abī Shaybah (235 H)⁵⁶. Imām al-Shāmī (d. 942 H) says:

وروى ابن أبي شيبة وهو صحيح عن عمران - رضي الله تعالى عنه - قال: قال رسول الله - صلى الله عليه وسلم " :- علي مني وأنا منه، وعلي ولي كل مؤمن من بعدي".

Ibn Abī Shaybah narrated, and it is *ṣaḥīḥ*, from ‘Imrān, may Allāh be pleased with him, saying: The Messenger of Allāh, peace be upon him, said: “Alī is from me and I am from him, and ‘Alī is the *walī* of every believer after me.”⁵⁷

Imām Aḥmad b. Ḥanbal (d. 241 H) too has documented the *ḥadīth*:

حدثنا عبد الله حدثني أبي ثنا عبد الرزاق وعفان المعنى وهذا حديث عبد الرزاق قالنا ثنا جعفر بن سليمان قال حدثني يزيد الرشك عن مطرف بن عبد الله عن عمران بن حصين قال: بعث رسول الله صلى الله عليه و سلم سرية وأمر عليهم علي بن أبي طالب رضي الله تعالى عنه فأحدث شيئا في سفره فتعاهد قال عفان فتعاهد أربعة من أصحاب محمد صلى الله عليه و سلم ان يذكروا أمره لرسول الله صلى الله عليه و سلم قال عمران وكنا إذا قدمنا من سفر بدأنا برسول الله صلى الله عليه و سلم فسلمنا عليه قال فدخلوا عليه فقام رجل منهم فقال يا رسول الله ان عليا فعل كذا وكذا فأعرض عنه ثم قام الثاني فقال يا رسول الله ان عليا فعل كذا وكذا فأعرض عنه ثم قام الثالث فقال يا رسول الله ان عليا فعل كذا وكذا فأعرض عنه ثم قام الرابع فقال يا رسول الله ان عليا فعل كذا وكذا قال فأقبل رسول الله صلى الله عليه و سلم على الرابع وقد تغير وجهه فقال دعوا عليا دعوا عليا ان عليا مني وأنا منه وهو ولي كل مؤمن بعدي

‘Abd Allāh – my father (Aḥmad b. Ḥanbal) – ‘Abd al-Razzāq and ‘Affān al-Ma’nī – Ja’far b. Sulaymān – Yazīd al-Rishk – Muṭarrif b. ‘Abd Allāh –

⁵⁶ ‘Abd Allāh b. Muḥammad b. Abī Shaybah Ibrāhīm b. ‘Uthmān b. Abī Bakr b. Abī Shaybah al-Kūfī al-‘Ubsī, *Muṣannaḥ Ibn Abī Shaybah fī al-Aḥādīth wa al-Aḥbār* (Dār al-Fikr; 1st edition, 1409 H) [annotator: Prof. Sa’īd al-Laḥām], vol. 7, p. 504, # 58

⁵⁷ Muḥammad b. Yūsuf al-ṣāliḥī al-Shāmī, *Subul al-Hudā al-Rashād fī Sirah Khayr al-‘Ibād* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1414 H) [annotators: ‘Ādil Aḥmad ‘Abd al-Mawjūd and ‘Alī Muḥammad Ma’ūd], vol. 11, p. 296

‘Imrān b. Ḥaṣīn:

The Messenger of Allāh, peace be upon him, deployed a small army and made ‘Alī b. Abī Ṭālib, may Allāh be pleased with him, their commander. He did something during his journey and they made a covenant. Four of the Ṣaḥābah of Muḥammad, peace be upon him, made a covenant to report him to the Messenger of Allāh, peace be upon him. We, when we returned from any journey, used to start (our return) with the Messenger of Allāh, peace be upon him, to greet him. So, they went to him, and one of them stood up and said, “O Messenger of Allāh, ‘Alī did such-and-such.” So, he (the Prophet) turned away from him. Then the second stood and said, “O Messenger of Allāh, ‘Alī did such-and-such.” So, he (the Prophet) turned away from him (too). Then the third rose and said, “O Messenger of Allāh, ‘Alī did such-and-such.” So, he (the Prophet) turned away from him. Then the fourth stood and said, “O Messenger of Allāh, ‘Alī did such-and-such”. So, the Messenger of Allāh, peace be upon him, faced him, and his face had changed, and said, “**Leave ‘Alī alone! Leave ‘Alī alone! Verily, ‘Alī is from me and I am from him, and he is the walī of every believer after me.**”⁵⁸

Imām al-Tirmidhī (d. 279 H) has a similar *rimāyah*:

حدثنا قتيبة حدثنا جعفر بن سليمان الضبيعي عن يزيد الرشك عن مطرف بن عبد الله عن عمران بن حصين قال: بعث رسول الله صلى الله عليه وسلم جيشا واستعمل عليهم علي بن أبي طالب فمضى في السرية فأصاب جارية فأبكرها عليه وتعاقد أربعة من أصحاب رسول الله صلى الله عليه وسلم فقالوا إذا لقينا رسول الله صلى الله عليه وسلم أخبرناه بما صنع علي وكان المسلمون إذا رجعوا من السفر بدءوا برسول الله صلى الله عليه وسلم فسلموا عليه وسلم فسلموا عليه ثم أنصرفوا إلى رحالهم فلما قدمت السرية سلموا على النبي صلى الله عليه وسلم فقام أحد الأربعة فقال يا رسول الله ألم تر إلى علي بن أبي طالب صنع كذا وكذا فأعرض عنه رسول الله صلى الله عليه وسلم ثم قام الثاني فقال مثل مقالته فأعرض عنه ثم قام الثالث فقال مثل مقالته فأعرض عنه ثم قام الرابع فقال مثل ما قالوا فأقبل رسول الله صلى الله عليه وسلم والغضب يعرف في وجهه فقال ما تريدون من علي؟ ما تريدون من علي إن عليا مني وأنا منه وهو ولي كل مؤمن بعدي

⁵⁸ Abū ‘Abd Allāh Ahmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu‘ayb al-Arnāūṭ], vol. 4, p. 437, # 19942

Qutaybah – Ja’far b. Sulaymān al-Ḍabī – Yazīd al-Rishk – Muṭarrif b. ‘Abd Allāh – ‘Imrān b. Ḥaṣīn:

The Messenger of Allāh, peace be upon him, deployed an army unit under the command of ‘Alī b. Abī Ṭālib. So, he departed with the army unit and gained a female slave (from the war booty). But, they opposed him over it and four of the Ṣaḥābah of the Messenger of Allāh, peace be upon him, vowed and said, “When we meet the Messenger of Allāh, peace be upon him, we will inform him of what ‘Alī has done”. When Muslims returned from the journey, they used to start (their arrival) with the Messenger of Allāh, peace be upon him, and would greet him. Then they would go to their various destinations. So, when the military unit arrived, they greeted the Prophet, peace be upon him, and one of the four people rose and said, “O Messenger of Allāh! Have you not seen that ‘Alī b. Abī Ṭālib did so-and-so?” So, he (the Prophet), peace be upon him, turned away from him. Then the second stood up and said the same thing, and he (the Prophet) turned away from him (too). Then the third stood up and said the same thing. So, he (the Prophet) turned away from him (as well). Then the fourth stood up and said what they (i.e. the other three) said. So, the Messenger of Allāh, peace be upon him, turned to him, and anger was visible on his face, and he said, “What do you want from ‘Alī? What do you want from ‘Alī? **Verily, ‘Alī is from me and I am from ‘Alī, and he is the *walī* of every believer after me.**”⁵⁹

Al-Tirmidhī says about it:

هذا حديث حسن غريب

This *ḥadīth* is *ḥasan gharīb* (i.e. has a *ḥasan* chain).⁶⁰

Meanwhile, ‘Allāmah al-Albānī has a simple verdict on the *ḥadīth*:

صحيح

*Ṣaḥīḥ*⁶¹

⁵⁹ Abū ‘Īsā Muḥammad b. ‘Īsā al-Sulamī al-Tirmidhī, *al-Jamī’ al-Ṣaḥīḥ Sunan al-Tirmidhī* (Beirut: Dār Iḥyā al-Turāth al-‘Arabī) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 5, p. 632, # 3712

⁶⁰ *Ibid*

⁶¹ *Ibid*

Ibn Ḥajar al-‘Asqalānī (d. 852 H) also states:

أخرج الترمذي بإسناد قوي عن عمران بن حصين في قصة قال فيها قال
رسول الله صلى الله عليه وسلم ما تريدون من علي إن عليا مني وأنا من
علي وهو ولي كل مؤمن بعدي

Al-Tirmidhī records in a narrative **with a strong (qawī) chain** from ‘Imrān b. Ḥaṣīn: “The Messenger of Allāh, peace be upon him, said: ‘What do you want from ‘Alī? Verily, ‘Alī is from me and I am from ‘Alī, and he is the *wali* of every believer after me.’”⁶²

Also commenting on the same *ḥadīth*, Shaykh Nazīr Ḥamadān says:

إسناده قوي، وأخرجه الترمذي (٣٧١٢) في المناقب: باب مناقب علي بن أبي
طالب رضي الله عنه، وحسنه، وهو في " المسند ٤٣٨، ٤٣٧، ٤ /

Its chain is strong, and al-Tirmidhī (3712) recorded it under *al-Manāqib*: Chapter on the Merits of ‘Alī b. Abī Ṭālib, may Allāh be pleased with him, **and he declared it ḥasan**. And it is recorded in *al-Musnad* 4/437, 438.⁶³

The *ḥadīth* is recorded by Imām Ibn Abī ‘Āṣim (d. 287 H) as well:

ثنا عباس بن الوليد النرسي وأبو كامل قالوا ثنا جعفر بن سليمان، عن يزيد الرشك،
عن مطرف، عن عمران بن حصين قال: قال رسول الله صلى الله عليه وسلم: علي
مني، وأنا منه، وهو ولي كل مؤمن من بعدي.

‘Abbās b. al-Walīd al-Narsī and Abū Kāmil – Ja’far b. Sulaymān – Yazīd b. al-Rishk – Muṭarrif – ‘Imrān b. Ḥaṣīn, who said:

The Messenger of Allāh, peace be upon him, said: “Alī is from me, and I

⁶² Ḥmad b. ‘Alī b. Ḥajar al-‘Asqalānī, *al-Iṣābah fī Tamayyuz al-Ṣaḥābah* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1415 H) [annotators: Shaykh ‘Ādil Ḥmad b. ‘Abd al-Mawjūd and Shaykh ‘Alī Muḥammad Ma’ūḍ], vol. 4, p. 468

⁶³ Shams al-Dīn Muḥammad b. Ḥmad b. ‘Uthmān al-Dhahabī, *Siyar A’lām al-Nubalā* (Beirut: Muasassat al-Risālah; 1413 H) [annotators of the eighth volume: Shu’ayb al-Arnāūṭ and Nazīr Ḥamadān], vol. 8, p. 199, # 36

am from him, and he is the *walī* of every believer after me.”⁶⁴

‘Allāmah al-Albānī comments about it:

إسناده صحيح. رجاله ثقات على شرط مسلم.

Its chain is *ṣaḥīḥ*, its narrators are *thiqaḥ* (trustworthy), upon the standard of (Imām) Muslim (in his *Ṣaḥīḥ*).⁶⁵

Dr. al-Jawābirah also says:

إسناده صحيح. رجاله رجال مسلم.

Its chain is *ṣaḥīḥ*. Its narrators are narrators of (*Ṣaḥīḥ*) Muslim.⁶⁶

Abū Ya’lā al-Mawṣilī (d. 307 H) has equally narrated this version of al-Tirmidhī in his *Musnad*⁶⁷. Shaykh Dr. Ḥusayn Asad Salīm grades the *ḥadīth* with these words:

رجاله رجال الصحيح

Its narrators are narrators of the *Ṣaḥīḥ*.⁶⁸

Imām Ibn Ḥibbān (d. 354 H) has documented the same version in his *Ṣaḥīḥ*⁶⁹. Shaykh al-Arnāūt, the annotator, says about the *riwāyah*:

⁶⁴ Abū Bakr b. Abī ‘Āṣim, Ahmad b. ‘Amr b. al-Ḍaḥḥāk b. Mukhlid al-Shaybānī, *Kitāb al-Sunnab* (al-Maktab al-Islāmī; 1st edition, 1400 H) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 2, p. 564, # 1187

⁶⁵ *Ibid*

⁶⁶ Abū Bakr b. Abī ‘Āṣim, Ahmad b. ‘Amr b. al-Ḍaḥḥāk b. Mukhlid al-Shaybānī, *Kitāb al-Sunnab* (Dār al-ṣamī’ī li al-Nashr wa al-Tawzī’) [annotator: Dr. Bāsim b. Fayṣal al-Jawābirah], vol. 1, p. 799, # 1221

⁶⁷ Abū Ya’lā Ahmad b. ‘Alī b. Muthannā al-Mawṣilī al-Tamīmī, *Musnad* (Damascus: Dār al-Māmūn li al-Turāth; 1st edition, 1404 H) [annotator: Dr. Ḥusayn Salīm Asad], vol. 1, p. 293, # 355

⁶⁸ *Ibid*

⁶⁹ Abū Ḥātim Muḥammad b. Ḥibbān b. Ahmad b. Ḥibbān b. Mu’ādh b. Ma’bad al-Tamīmī al-Dārimī al-Bustī, *Ṣaḥīḥ Ibn Ḥibbān bi Tartīb Ibn Balbān* (Beirut: Muasassat al-Risālah; 2nd edition, 1414 H) [annotators: Muḥammad Nāṣir al-Dīn al-Albānī and Shu’ayb al-Arnāūt], vol. 15, pp. 373-374, # 6929

Its chain is strong.⁷⁰

Imām Ibn Jarīr al-Ṭabarī (d. 310 H) narrated this *ḥadīth* as well. ‘Allāmah al-Hindī (d. 975 H) quotes al-Ṭabarī’s version and authentication in his *Kanḥ*:

عن عمران بن حصين قال : بعث رسول الله صلى الله عليه و سلم سرية واستعمل عليهم عليا فغفموا فصنع علي شيئا أنكروه - وفي لفظ : فأخذ علي من الغنيمة جارية - فتعاقد أربعة من الجيش إذا قدموا على رسول الله صلى الله عليه و سلم أن يعلموه وكانوا إذا قدموا من سفر بدؤا برسول الله صلى الله عليه و سلم فسلموا عليه ونظروا إليه ثم يصرفون إلى رحلهم فلما قدمت السرية سلموا على رسول الله صلى الله عليه و سلم فقام أحد الأربعة فقال : يا رسول الله ألم تر أن عليا قد أخذ من الغنيمة جارية ؟ فأعرض عنه ثم قام الثاني فقال مثل ذلك فأعرض عنه ثم قام الثالث فقال مثل ذلك فأعرض عنه ثم قام الرابع فأقبل إليه رسول الله صلى الله عليه و سلم يعرف الغضب في وجهه فقال : ما تريدون من علي ؟ علي مني وأنا من علي وعلي ولي كل مؤمن بعدي

(ش) وابن جرير وصححه

Narrated ‘Imrān b. Ḥaṣīn:

The Messenger of Allāh, peace be upon him, deployed an army unit and appointed ‘Alī as their commander. Then, they captured war booties, and ‘Alī did something that they hated – and in another version: ‘Alī took a slave-girl from the war booty. So, four of the soldiers vowed that when they would meet the Messenger of Allāh, peace be upon him, they would inform him. It was their custom then that whenever they returned from any journey, they would first visit the Messenger of Allāh, peace be upon him, and would greet him and would look at him. Then they would go to their various destinations. When the army unit arrived, they greeted the Messenger of Allāh, peace be upon him, and one of the four (soldiers) stood up and said, “O Messenger of Allāh! Have you not seen that ‘Alī took a slave-girl from the war booty?” So, he (the Prophet) turned away from him. Then the second stood up and said the same

⁷⁰ *Ibid*, vo. 15, p. 374, # 6929

thing, and he (the Prophet) turned away from him. Then the third stood up and said the same thing. So, he (the Prophet) turned away from him. Then the fourth stood up. So, the Messenger of Allāh, peace be upon him, faced him and anger was visible on his face, (the Prophet) and said, “What do you want from ‘Alī? **‘Alī is from me and I am from ‘Alī, and ‘Alī is the *walī* of every believer after me.**”

(Comment) Ibn Jaʿir (recorded it) **and he declared it *ṣaḥīḥ***.⁷¹

Al-Hindī himself concurs with al-Ṭabarī:

علي مني وأنا من علي وعلي ولي كل مؤمن بعدي

(ش عن عمران بن حصين صحيح)

‘Alī is from me and I am from ‘Alī, and ‘Alī is the *walī* of every believer after me.

(Comment: narrated by ‘Imrān b. Ḥaṣīn. **It is *ṣaḥīḥ***).⁷²

A further report of the *ḥadīth* is documented by Imām Aḥmad b. Ḥanbal in his *Musnad*:

حدثنا عبد الله حدثني أبي ثنا بن نمير حدثني أجليح الكندي عن عبد الله بن بريدة عن أبيه بريدة قال: بعث رسول الله صلى الله عليه وسلم بعثين إلى اليمن على أحدهما علي بن أبي طالب وعلى الآخر خالد بن الوليد فقال إذا التقيتم فعلي على الناس وإن افرقتما فكل واحد منكما على جنده قال فلقينا بنى زيد من أهل اليمن فاقتتلنا فظهر المسلمون على المشركين فقتلنا المقاتلة وسبينا الذرية فاصطفى علي امرأة من السبي لنفسه قال بريدة فكتب معي خالد بن الوليد إلى رسول الله صلى الله عليه وسلم يخبره بذلك فلما أتيت النبي صلى الله عليه وسلم دفعت الكتاب فقرأ عليه فرأيت الغضب في وجه رسول الله صلى الله عليه وسلم فقلت يا رسول الله هذا مكان العائذ بعثتني مع رجل وأمرتني أن أطيعه ففعلت ما أرسلت به فقال رسول الله صلى الله عليه وسلم لا تقع في علي فإنه مني وأنا منه وهو وليكم بعدي وإنه مني

⁷¹ ‘Alī b. Ḥusām al-Dīn al-Muttaqī al-Hindī, *Kanẓ al-Ummāl fī Sunan al-Aḡwāl wa Af’āl* (Beirut: Muasassat al-Risālah; 1989 H), vol. 13, p. 122, # 36444

⁷² *Ibid*, vol. 11, p. 907, # 32941

وأنا منه وهو وليكم بعدي

‘Abd Allāh (b. Aḥmad b. Ḥanbal) – my father (Aḥmad b. Ḥanbal) – Ibn Numayr – Ajlaḥ al-Kindī – ‘Abd Allāh b. Buraydah – his father, Buraydah:

The Messenger of Allāh, peace be upon him, deployed two army units to Yemen. ‘Alī b. Abī Ṭālib was the commander of one of them while Khālīd b. al-Walīd was that of the other. So, he said, “When you combine your forces, then ‘Alī shall be the overall commander. But when you disperse, then each of you shall be the commander of his own troops.” We then battled Banū Zayd from the people of Yemen, and we fought, and the Muslims triumphed over the idolaters. We killed the combatants and captured the offspring. ‘Alī chose one of the captives, a slave-girl, for himself. So, Khālīd and I wrote jointly to the Messenger of Allāh, peace be upon him, to inform him of it. When I (later) came to the Prophet, peace be upon him, and I handed over the letter, and it was read to him, I saw anger on the face of the Messenger of Allāh, peace be upon him. Then, I said, “O Messenger of Allāh! This is the place for the refuge-seeker. You sent me with a man (i.e. ‘Alī) and ordered me to obey him, and I did what you sent me with.” Then, the Messenger of Allāh, peace be upon him, said, “Do not attack ‘Alī, **for he is from me and I am from him, and he is your wali after me; and he is from me and I am from him, and he is your wali after me.**”⁷³

‘Allāmah al-Albānī says:

" لا تقع في علي، فإنه مني وأنا منه وهو وليكم بعدي وإنه مني وأنا منه وهو وليكم بعدي "

أخرجه أحمد (5 / 356). قلت: وإسناده حسن

“Do not attack ‘Alī, for he is from me and I am from him, and he is your wali after me, and he is from me and I am from him, and he is your wali after me.”

⁷³ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu‘ayb al-Arnāūt], vol. 5, p. 356, # 23062

Aḥmad (5/356) recorded it. I say: **and its chain is ḥasan**.⁷⁴

Simply put, there are several *distinct* reliable chains for the *ḥadīth* from three different Ṣaḥābah. As such, Shaykh Ibn Taymiyyah’s grading of the *ḥadīth* as *mawḍū’* is completely baseless and a clear distortion of reality. This is why ‘Allāmah al-Albānī is so surprised at his action. In his closing remarks about *Ḥadīth al-Wilāyah*, the ‘Allāmah wonders:

فمن العجيب حقا أن يتجرأ شيخ الإسلام ابن تيمية على إنكار هذا الحديث وتكذيبه
في "منهاج السنة" (4 / 104)

Of the truly unbelievable is Shaykh al-Islām Ibn Taymiyyah’s denial of this *ḥadīth*, and his calling it a lie in *Minhāj al-Sunnah* (4/104).⁷⁵

⁷⁴ Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdrī al-Albānī, *Silsilah al-Aḥādīth al-Ṣaḥīḥah wa Shāyḥun min Fiqḥihāb wa Fawāidihāb* (Riyadh: Maktabah al-Ma’ārif li al-Nashr wa al-Tawzī’; 1st edition, 1415 H), vol. 5, p. 262, # 2223

⁷⁵ *Ibid*, vol. 5, p. 264, # 2223

3 ḤADĪTH AL-WILĀYAH

AL-ARNĀŪṬ'S RESCUE ATTEMPTS

Shaykh al-Arnāuṭ is a hard-line follower of his “Shaykh al-Islām” Ibn Taymiyyah. Seeing the latter’s helplessness on *Ḥadīth al-Wilāyah*, he decides to come to his rescue. Although he falls short of calling the *ḥadīth* “a lie” like Ibn Taymiyyah (d. 728 H), Shaykh al-Arnāuṭ nonetheless makes frantic but fragile efforts to cast a shadow of doubt over its head.

Imām Ibn Ḥibbān (d. 354 H), in his *Ṣaḥīḥ*, records the *ḥadīth*:

إِن عَلِيَا مِنِّي وَأَنَا مِنْهُ وَهُوَ وَلِي كُلِّ مُؤْمِنٍ بَعْدِي

Verily, ‘Alī is from me and I am from ‘Alī, and he is the *walī* of every believer after me.⁷⁶

The *riwāyah* is through this chain:

أَخْبَرَنَا أَبُو يَعْلَى حَدَّثَنَا الْحَسَنُ بْنُ عَمْرِو بْنِ شَقِيقٍ حَدَّثَنَا جَعْفَرُ بْنُ سَلِيمَانَ عَنْ يَزِيدِ
الرَّشَكِ عَنْ مَطْرِفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ عَنْ عِمْرَانَ بْنِ حَصِينِ

Abū Ya’lā – al-Ḥasan b. ‘Umar b. Shaqīq – **Ja’far b. Sulaymān – Yazīd**

⁷⁶ Abū Ḥātim Muḥammad b. Ḥibbān b. Aḥmad b. Ḥibbān b. Mu’adh b. Ma’bad al-Tamīmī al-Dārimī al-Bustī, *Ṣaḥīḥ Ibn Ḥibbān bi Tartīb Ibn Balbān* (Beirut: Muasassat al-Risālah; 2nd edition, 1414 H) [annotators: Muḥammad Nāṣir al-Dīn al-Albānī and Shu’ayb al-Arnāuṭ], vol. 15, pp. 373-374, # 6929

al-Rishk – Muṭarrif b. ‘Abd Allāh b. Shikhīr – ‘Imrān b. Ḥaṣīn.⁷⁷

Shaykh al-Arnāuṭ says about the *ḥadīth*:

إسناده قوي

Its chain is strong.⁷⁸

This indicates the reliability of all the narrators. ‘Allāmah al-Albānī (d. 1420 H) confirms this when he says about the very same report, with the same chain:

صحيح

*Ṣaḥīḥ*⁷⁹

The *ḥadīth* is also recorded in *Musnad Aḥmad* with this chain:

حدثنا عبد الله حدثني أبي ثنا عبد الرزاق وعفان المعنى وهذا حديث عبد الرزاق
قالا ثنا جعفر بن سليمان قال حدثني يزيد الرشك عن مطرف بن عبد الله عن عمران
بن حصين قال ... رسول الله صلى الله عليه و سلم دعوا عليا دعوا عليا ان عليا
مني وأنا منه وهو ولي كل مؤمن بعدي

‘Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – ‘Abd al-Razzāq and ‘Affān al-Ma’nī, and this is the *ḥadīth* of ‘Abd al-Razzāq – Ja’far b. Sulaymān – Yazīd al-Rishk – Muṭarrif b. ‘Abd Allāh – ‘Imrān b. Ḥaṣīn:

.... The Messenger of Allāh, peace be upon him, said: “.... Leave ‘Alī alone! Leave ‘Alī alone! Verily, ‘Alī is from me and I am from ‘Alī and he is the *walī* of every believer after me.”⁸⁰

⁷⁷ *Ibid*, vol. 15, p. 373, # 6929

⁷⁸ *Ibid*, vo. 15, p. 374, # 6929

⁷⁹ Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdri al-Albānī, *Ta’līqāt al-Ḥisān ‘alā Ṣaḥīḥ Ibn Ḥibbān* (Jeddah: Dār Bā Wazīr li al-Nashr wa al-Tawzī’; 1st edition, 1424 H), vol. 10, p. 67, # 6890

⁸⁰ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu’ayb al-Arnāuṭ], vol. 4, p. 437, # 19942

Al-Arnāuṭ already testifies to the reliability of Ja'far, Yazīd and Muṭarrif above. So, we are left with only 'Abd Allāh, son of Imām Aḥmad b. Ḥanbal; and both of them are highly authoritative *ḥadīth* scientists and compilers in the eyes of the Ahl al-Sunnah. Like his father, Aḥmad b. Ḥanbal, 'Abd Allāh needs no introduction and his trustworthiness is absolutely beyond question. 'Abd al-Razzāq too is like that. His *Muṣannaf* is a prominent *ḥadīth* source among Sunnī 'ulamā, and he is a major narrator in *Ṣaḥīḥ al-Bukhārī*. So, ordinarily, Shaykh al-Arnāuṭ should have absolutely no problem with the *sanad*. However, he does:

إسناده ضعيف

Its chain is *da'if* (weak).⁸¹

He gives no excuse at all, apparently because there is none! Or, is it that he has problem with 'Abd Allāh, his father Aḥmad b. Ḥanbal (d. 241 H) or 'Abd al-Razzāq (d. 211 H)? Elsewhere in the same *Musnad*, this is how al-Arnāuṭ comments about another chain of theirs:

حدثنا عبد الله حدثني أبي ثنا عبد الرزاق قال ثنا سفيان عن الأعمش عن أبي وائل
عن أم سلمة....

إسناده صحيح على شرط الشيخين

'Abd Allāh – my father (Aḥmad b. Ḥanbal) – 'Abd al-Razzāq –
Sufyān – al-A'mash – Abū Wā'il – Umm Salamah....

Its chain is *ṣaḥīḥ* upon the standard of the two Shaykhs (i.e. al-Bukhārī and Muslim).⁸²

So, even Shaykh al-Arnāuṭ is well-aware that the chain of *Ḥadīth al-Wilāyah* in *Musnad Aḥmad* is reliable. Yet, he does what he does!

Or, wait a minute! Is there not a break in the chain between 'Abd al-Razzāq and Ja'far? It is one thing for all the narrators of a chain to be trustworthy and truthful. It is another for it to be well-connected, such that each narrator transmits from the one he really met. If there is a break in the

⁸¹ *Ibid*

⁸² *Ibid*, vol. 6, p. 322, # 26782

chain, then it is indeed weak. Shaykh al-Arnāuṭ has authenticated the transmission from ‘Abd Allāh – Aḥmad b. Ḥanbal – ‘Abd al-Razzāq. He has equally authenticated the transmission from Ja’far – Yazīd – Muṭarrif. As such, there is only the question of the link between ‘Abd al-Razzāq and Ja’far.

In the *riwāyah* of *Ḥadīth al-Wilāyah* in *Musnad Aḥmad* above, two people have narrated from Ja’far: ‘Abd al-Razzāq and ‘Affān al-Ma’nī. If only one of them is reliable and is fully connected to Ja’far, then the entire *sanad* is impeccable. But, look at this chain and al-Arnāuṭ’s comment on it:

حدثنا عبد الله حدثني أبي ثنا عفان ثنا جعفر بن سليمان ثنا ثابت عن أنس بن مالك

....

إسناده صحيح على شرط مسلم رجاله ثقات

‘Abd Allāh – my father (Aḥmad b. Ḥanbal) – ‘Affān – Ja’far b. Sulaymān – Thābit – Anas b. Mālik

Its chain is *ṣaḥīḥ* upon the standard of (Imām) Muslim, its narrators are trustworthy.⁸³

Similarly, Shaykh al-Arnāuṭ says about another chain:

حدثنا عبد الله حدثني أبي ثنا عبد الرزاق ثنا جعفر بن سليمان قال حدثني ثابت
البناني عن أنس بن مالك

إسناده صحيح على شرط مسلم , رجاله ثقات

‘Abd Allāh – my father (Aḥmad b. Ḥanbal) – ‘Abd al-Razzāq – Ja’far b. Sulaymān – Thābit al-Banānī – Anas b. Mālik

Its chain is *ṣaḥīḥ* upon the standard of (Imām) Muslim, its narrators are trustworthy.⁸⁴

Obviously, two trustworthy narrators have narrated *Ḥadīth al-Wilāyah* from

⁸³ *Ibid*, vol. 3, p. 267, # 13847

⁸⁴ *Ibid*, vol. 3, p. 164, # 12698

Ja'far b. Sulaymān. Moreover, all its narrators are trustworthy, and the *sanad* is fully-connected. Therefore, it is a doubly *ṣaḥīḥ* chain without any doubt, even by the standards of Shaykh al-Arnāūṭ! Yet, he knowingly grades the *sanad* as *ḍa'īf* without any justification! However, Allāh has made him admit the truth about the noble *ḥadīth* in his *tahqīq* of *Ṣaḥīḥ Ibn Ḥibbān*. So, his own words will continue to refute him till the Hour!

The second version of *Ḥadīth al-Wilāyah*, narrated by Buraydah, is equally documented in *Musnad Aḥmad*:

حدثنا عبد الله حدثني أبي ثنا بن نمير حدثني أجلح الكندي عن عبد الله بن بريدة عن أبيه بريدة قال فقال رسول الله صلى الله عليه وسلم لا تقع في علي فإنه مني وأنا منه وهو وليكم بعدي وإنه مني وأنا منه وهو وليكم بعدي

‘Abd Allāh – my father (Aḥmad b. Ḥanbal) – Ibn Numayr – **Ajlah al-Kindī** – ‘Abd Allāh b. Buraydah – his father Buraydah, who said: The Messenger of Allāh, peace be upon him, said: “Do not attack ‘Alī, for he is from me and I am from him, and he is your *walī* after me; and he is from me and I am from him, and he is your *walī* after me.”⁸⁵

Shaykh al-Arnāūṭ comments:

إسناده ضعيف بهذه السياقة من أجل أجلح الكندي

Its chain is *ḍa'īf* (weak) with this context due to **Ajlah al-Kindī**.⁸⁶

Really?! But, this is what this same al-Arnāūṭ says about the same Ajlah in the same book:

الأجلح - وهو ابن عبد الله الكندي - فقد روى له البخاري في " الأدب " وأصحاب السنن وهو صدوق

Al-Ajlah – and he is Ibn ‘Abd Allāh **al-Kindī** – al-Bukhārī has narrated from him in *al-Adab*, and the authors of the *Sunan* too (i.e. al-Tirmidhī, Abū Dāwud, Ibn Majah and al-Nasāī). **And he is ṣadūq (very truthful)**.⁸⁷

⁸⁵ *Ibid*, vol. 5, p. 356, # 23062

⁸⁶ *Ibid*

⁸⁷ *Ibid*, vol. 3, p. 305, # 14313

How then can anyone grade his *ḥadīth* as *ḍa’īf*? Interestingly, elsewhere, al-Arnāūṭ’s verdict changes:

حدثنا عبد الله حدثني أبي ثنا مصعب بن سلام سمعته من أبي مرتين ثنا الأجلح عن
الذيال بن حرملة عن جابر بن عبد الله....

صحيح لغيره وهذا إسناد حسن

‘Abd Allāh – my father (Aḥmad b. Ḥanbal) – Muṣ’ab b. Salām – my
father – **al-Ajlah** – al-Zayāl b. Ḥarmalah – Jābir b. ‘Abd Allāh....

*Ṣaḥīḥ li ghayrihi, and this chain is ḥasan.*⁸⁸

Therefore, the version of *Ḥadīth al-Wilāyah* narrated by Ajlah is actually *ḥasan* by the standards of Shaykh al-Arnāūṭ.

⁸⁸ *Ibid*, vol. 3, p. 310, # 14372

4 ḤADĪTH AL-WILĀYAH

WHAT DOES WALĪ MEAN?

The word *walī* has a range of different meanings. Hans Wehr lists its various definitions:

Helper, supporter, benefactor, sponsor; friend, close associate; relative; patron, protector; legal guardian, curator, tutor; a man close to God, holy man, saint (in the popular religion of Islam); **master**, proprietor, possessor, owner.⁸⁹

Usually, its exact definition in any given situation is dictated by its context. ‘Allāmah al-Albānī (d. 1420 H) records that the Prophet, *ṣallallāhu ‘alaibi wa ālibi*, said:

ما تريدون من علي؟ ما تريدون من علي؟ ما تريدون من علي؟ إن عليا مني وأنا منه وهو ولي كل مؤمن بعدي. (صحيح)

“What do you want from ‘Alī? What do you want from ‘Alī? Verily, ‘Alī is from me and I am from him, and he is the *walī* of every believer after me.” (*Ṣaḥīḥ*)⁹⁰

⁸⁹ Hans Wehr, *A Dictionary of Modern Written Arabic*, ed. J. Milton Cowan (Ithaca, New York: Spoken Languages Services; 3rd edition, 1976 CE), p. 1100

⁹⁰ Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdī al-Albānī, *Ṣaḥīḥ al-Jāmi’ al-Ṣaḥīḥ wa Ziyādātuhu* (Al-Maktab al-Islāmī), vol. 2, p. 980, # 1803

But, despite weirdly denouncing the authenticity of this *ḥadīth*, which is graded *ṣaḥīḥ* above by ‘Allāmah al-Albānī, Shaykh Ibn Taymiyyah (d. 728 H) also attacks the word *walī* in it:

و كذلك قوله هو ولي كل مؤمن بعدي كذب على رسول الله صلى الله عليه و سلم
بل هو في حياته و بعد مماته ولي كل مؤمن و كل مؤمن وليه في الحيا و المات
فالولاية التي هي ضد العداوة لا تختص بزمان وأما الولاية التي هي الإمارة فيقال فيها
والي كل مؤمن بعدي

And similarly his statement “he is the *walī* of every believer after me”, it is a lie upon the Messenger of Allāh. Rather he (the Prophet), during his life and after his death, was the *walī* of every believer, and every believer is his *walī* in life and death. The *walāyah* which means the opposite of enmity (i.e. friendship) is not restricted by time. As for the *wilāyah* that means authority, then it is said concerning it: *walī* of every believer after me.⁹¹

In other words, *walī* (ولي) only means “friend”. It cannot refer to anyone with authority. Rather, the only related word that means “master” is *wālī* (والي). So, if the Messenger of Allāh had intended ‘Alī, *‘alaihi al-salām*, to be the ruler of the Muslims after him (as the Shi‘ah assert), he would have used the second word, and not the first.

Shaykh Ibn Taymiyyah also proposes another word:

فقول القائل علي ولي كل مؤمن بعدي كلام يمتنع نسبته إلى النبي صلى الله عليه و
سلم فإنه إن أراد الموالاتة لم يحتج ان يقول بعدي و إن أراد الإمارة كان ينبغي أن
يقول وال على كل مؤمن

Therefore, the statement of the speaker “Alī is the *walī* of every believer after me”, it is a statement that cannot be attributed to the Prophet, peace be upon him. This is because if he had intended friendship, he did not need to say “after me”, and if he intended authority, he was supposed to say: *walīn* over every believer.⁹²

⁹¹ Abū al-‘Abbās Ḥamad b. ‘Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minhaj al-Sunnah al-Nabawiyyah* (Muasassat Qurubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālim], vol. 7, p. 391

⁹² *Ibid*

According to Shaykh Ibn Taymiyyah, the use of *walī* (ولي) to mean “master” is a serious linguistic blunder. Rather, the correct word is *wālī* (والي). Alternatively, the word *wālin* (وال) should be used, but immediately coupled with “over”.

Interestingly, Shaykh al-Albānī agrees with him:

فالحديث ليس فيه دليل البتة على أن عليا رضي الله عنه هو الأحق بالخلافة من الشيخين كما تزعم الشيعة لأن الموالاتة غير الولاية التي هي بمعنى الإمارة، وإنما يقال فيها: والي كل مؤمن. هذا كله من بيان شيخ الإسلام وهو قوي متين كما ترى

There is no proof at all in the *ḥadīth* that ‘Alī, may Allāh be pleased with him, was more deserving of the *khilāfah* (succession to the Prophet) than the two Shaykhs (i.e. Abū Bakr and ‘Umar) as the Shī’ah claim. This is because friendship is different from the *wilāyah* which means authority. In the latter, one only says: *wālī* of every believer. All of this is from the explanations of Shaykh al-Islām (Ibn Taymiyyah), and it is extremely strong as you can see.⁹³

But, how can it be strong at all when it is only a fallacious submission? As indicated by Hans Wehr – a neutral party – *walī* (ولي) also means “master”! Moreover, ‘Allāmah al-Albānī has misrepresented the Shī’ah position. Rather, they assert that Imām ‘Alī was *the* only legitimate ruler of the Muslim world immediately after the death of the Messenger of Allāh, on the strength of this *ḥadīth*! This is different from saying that he was *more* deserving of the succession than others. In the view of the Shī’ah, others do not deserve it at all; and it was not open for competition. So, the question of comparison does not even arise!

Contrary to the absurd claims of both Shaykh Ibn Taymiyyah and ‘Allāmah al-Albānī, the word *walī* (ولي) is actually the most common – of the three words – in references to authority and power. In fact, it has been used in that sense in several places in the Qur’ān! The Shī’ī *mufasssīr*, Shaykh al-

⁹³ Abū ‘Abd al-Rahmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdī al-Albānī, *Silsilah al-Aḥādīth al-Ṣaḥīḥah wa Shaybun min Fiqhīyah wa Fawāidihā* (Riyadh: Maktabah al-Ma’ārif li al-Nashr wa al-Tawzī’; 1st edition, 1415 H), vol. 5, p. 264, # 2223

Ṭabarsī (d. 548 H), for instance, says:

(والذين كفروا أولياؤهم الطاغوت) أي: متولي أمورهم وأنصارهم

(And those who disbelieve, their *amliyā* [plural of *walī*] are the evil ones) [2:257], meaning: **their rulers and helpers.**⁹⁴

Al-Kashānī (d. 1091 H) supports him:

(الله ولي الذين آمنوا) متولي أمورهم

(Allāh is the *Walī* of those who believe) [2:257] **their Ruler.**⁹⁵

‘Allāmah al-Majlisī (d. 1111 H) also says:

والولي المتولي للأموال والناصر والمحب

The *walī* is the **ruler**, and the **helper**, and the **lover.**⁹⁶

The Sunnī position is the same as well. Imām Ibn Jawzī (d. 597 H) submits:

قوله تعالى: (الله ولي الذين آمنوا) أي: متولي أمورهم، يهديهم، وينصرهم، ويعينهم.

Allāh the Most High’s Statement: (Allāh is the *Walī* of those who believe) [2:257] meaning: **their Ruler**, Who guides them, and helps them, and supports them.⁹⁷

Imām al-Bayḍāwī (d. 685 H) supports him:

(الله ولي الذين آمنوا) محبهم أو متولي أمورهم

⁹⁴ Abū ‘Alī al-Faḍl b. al-Ḥasan al-Ṭabarsī, *Majma’ al-Bayān fī Tafsīr al-Qur’an* (Beirut: Muasassat al-A’lamī li al-Maḥbū’āt; 1st edition, 1415 H), vol. 2, p. 165

⁹⁵ Mullah Muḥsin al-Fayḍ al-Kashānī, *Tafsīr al-Ṣāfi* (Tehran: Maktabah al-ṣadr; 2nd edition, 1416 H) [annotator: Shaykh Ḥusayn A’lamī], vol. 1, p. 284

⁹⁶ Muḥammad Bāqir al-Majlisī, *Bihār al-Anwār al-Jamī’ah li Durar Akhbār al-Aimah al-Aḥbār* (Beirut: Dār Iḥyā al-Turāth al-‘Arabī; 3rd edition, 1403 H), vol. 83, p. 184

⁹⁷ Abū al-Faraj Jamāl al-Dīn ‘Abd al-Raḥmān b. ‘Alī b. Muḥammad al-Jawzī al-Qurshī al-Baghdādī, *Zād al-Masīr fī ‘Ilm al-Tafsīr* (Beirut: Dār al-Fikr; 1st edition, 1407 H) [annotator: Dr. Muḥammad b. ‘Abd al-Raḥmān ‘Abd Allāh], vol. 1, p. 268

(Allāh is the *Walī* of those who believe) [2:257] their Lover or **their Ruler**.⁹⁸

Al-Tha'labī (d. 427 H) says something similar too:

﴿الله ولي الذين آمنوا﴾ أي ناصرهم ومعينهم وقيل محبهم وقيل متولي أمرهم

(Allāh is the *Walī* of those who believe) [257], meaning their Helper and Supporter. It is said: their Lover. And it is said: **their Ruler**.⁹⁹

The same submission was made by al-Khāzan (d. 725 H):

﴿والله ولي الذين آمنوا﴾ أي ناصرهم ومعينهم وقيل محم ومتولي أمورهم

(Allāh is the *Walī* of those who believe), meaning: their Helper and Supporter. It is said: their Lover and **Ruler**.¹⁰⁰

Al-Maḥallī (d. 864 H) and al-Suyūfī (d. 911 H) in their *Tafsīr al-Jalalayn*, mince no words about this:

﴿أنت ولينا﴾ متولي أمورنا

(You are our *Walī*) **our Ruler**.¹⁰¹

They also say:

﴿إن ولي الله﴾ متولي أموري

{My *Walī* is Allāh} [7:196] **my Ruler**.¹⁰²

And:

⁹⁸ ‘Abd Allāh b. ‘Umar al-Bayḍāwī, *Tafsīr* (Beirut: Dār al-Fīkr), vol. 1, p. 558

⁹⁹ Abū Ishāq Aḥmad b. Muḥammad b. Ibrāhīm al-Tha'labī al-Naysābūrī, *al-Kashf wa al-Bayān* (Beirut: Dār Iḥyā al-Turāth al-‘Arabī; 1st edition, 1422 H) [annotator: Abū Muḥammad b. ‘Āshūr], vol. 1, P. 237

¹⁰⁰ ‘Alā al-Dīn ‘Alī b. Muḥammad b. Ibrāhīm al-Khāzan al-Baghdādī, *Lubāb al-Tanzīl fi Ma’ānī al-Tanzīl* (Beirut: Dār al-Fīkr; 1399 H), vol. 1, p. 272

¹⁰¹ Jalāl al-Dīn Muḥammad b. Aḥmad al-Maḥallī and Jalāl al-Dīn ‘Abd al-Raḥmān b. Abū Bakr al-Suyūfī, *Tafsīr al-Jalalayn* (Cairo: Dār al-Ḥadīth; 1st edition), p. 216

¹⁰² *Ibid*, p. 225

{فهو وليهم} متولي أمورهم

{he is their *walī*} [16:63] **their ruler**.¹⁰³

Imām al-Nasafī (d. 710 H) confirms them as well:

{الله ولي الذين آمنوا} [البقرة : 257] أي ناصرهم ومتولي أمورهم

{Allāh is the *Walī* of those who believe} [Baqarah:257] meaning, their Helper and **Ruler**.¹⁰⁴

Shaykh Ibn ‘Āshūr, in turn, corroborates al-Nasafī:

(فهو وليهم اليوم).... والمعنى : فالشيطان ولي المشركين اليوم ، أي متولي أمورهم

(he is their *walī* today) [16:63].... the meaning is: “Shayṭān is the *walī* of the pagans today”, meaning **their ruler**.¹⁰⁵

‘Allāmah Rashīd Riḍā (d. 1354 H), a Salafī scholar, says too:

(وهو وليهم بما كانوا يعملون) و{وليهم} متولي أمورهم

(And He will be their *Walī* because of what they used to do) [6:127]....
And {their *Walī*} is **their Ruler**.¹⁰⁶

He also says:

(والله وليها) أي متولي أمورها

(And Allāh is their *Walī*) [3:122] meaning, **their Ruler**.¹⁰⁷

¹⁰³ *Ibid*, p. 354

¹⁰⁴ Abū Barakāt ‘Abd Allāh b. Aḥmad b. Maḥmūd al-Nasafī, *Tafsīr al-Nasafī* (Beirut: Dār al-Nafāis; 2005 CE) [annotator: Marwān Muḥammad al-Shi’ār], vol. 1, p. 199

¹⁰⁵ Muḥammad Tāhīr b. ‘Āshūr, *al-Taḥrīr wa al-Tamwīr* (Tunis: Dār al-Sahnūn li al-Nashr wa al-Tawzī’; 1997 CE), vol. 14, p. 194

¹⁰⁶ Muhammad Rashīd b. ‘Alī Riḍā, *Tafsīr Qur’ān al-Ḥakīm* (Egypt: al-Hay-ah al-Maṣriyyah al-‘amma li al-Kitāb; 1990 CE), vol. 8, p. 54

¹⁰⁷ *Ibid*, Vol. 4, p. 90

As such, due to dishonesty or ignorance, Shaykh Ibn Taymiyyah (supported by ‘Allāmah al-Albānī) effectively attributes linguistic incompetence to Allāh, His Messenger and the mostly Sunnī Muslim scholars! We have reasons to believe that Shaykh Ibn Taymiyyah deliberately misrepresents the truth about the word *walī*, but does not intend the blasphemous implications. He only seeks to undermine the Shī‘ī claims by all means, including by crook. We say this because Shaykh Ibn Taymiyyah himself has said these words in the same *Minbāj al-Sunnah*:

وكل هؤلاء العلماء الذين ذكرناهم يعلمون أن عدل عمر كان أتم من عدل من ولي بعده
وعلمه كان أتم من علم من ولي بعده

All of these ‘*ulamā* that we have mentioned knew that the fairness of ‘Umar is more perfect than the fairness of anyone **who became the walī after him**, and his knowledge was more perfect than the knowledge of anyone **who became the walī after him**.¹⁰⁸

He also writes:

و وجدنا عليا إذ ولي قد استعمل أقاربه

And we found that **when ‘Alī became the walī**, he appointed his relatives as governors.¹⁰⁹

Is there *any* possibility that Shaykh Ibn Taymiyyah is only discussing about friendship above?

An even more surprising stunt pulled by Shaykh Ibn Taymiyyah is in these words:

الفرق بين الولاية بالفتح و الولاية بالكسر معروف فالولاية ضد العداوة و هي المذكورة في هذه النصوص ليست هي الولاية بالكسر التي هي الإمارة و هؤلاء الجهال يجعلون الولي هو الأمير و لم يفرقوا بين الولاية و الولاية و الأمير يسمى الوالي لا يسمى الولي و لكن قد يقال هو ولي الأمر كما يقال وليت أمركم و يقال أولو

¹⁰⁸ Abū al-‘Abbās Ḥmad b. ‘Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minbāj al-Sunnah al-Nabawiyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālim], vol. 6, p. 54

¹⁰⁹ *Ibid*, vol. 7, p. 485

الأمر و أما إطلاق القول بالمولى وإرادته الوالي فهذا لا يعرف بل يقال في الولي المولى
ولا يقال الوالي

The difference between *walāyah* and *wilāyah* is well-known. The *walāyah* which is the opposite of enmity is what is mentioned in these texts, not *wilāyah* which is authority. But these ignorant people make *wali* the ruler, and do not differentiate between *walāyah* and *wilāyah*. The ruler is called the *wālī* and not the *walī*. However, the ruler is also called *walī al-amr* as it is said, “I am the *walī* of your *amr* (affairs)”. The rulers are further called *ulu al-amr*. As for the use of the word *mawlā*, with the meaning of *wālī*, this is not known (to be applied in relation to rulers). Rather, the *walī* is called *mawlā*, and he is not called *wālī*.¹¹⁰

In simpler terms:

1. The words *walāyah* and *wilāyah* are different.
2. *Walāyah* applies only to friendship, and is related with *walī* (ولي).
3. *Wilāyah* means authority, and is related with *wālī* (والي).
4. Every *ḥadīth* about ‘Alī only uses *walī* (ولي), and not *wālī* (والي).
5. Therefore, ‘Alī has only friendship (*walāyah*) through those *aḥādīth*, and not *wilāyah*.
6. Both *mawlā* (مولى) and *walī* (ولي) are synonymous, and are related to *walāyah* only.
7. A ruler is never called a *mawlā* (مولى) or a *walī* (ولي).
8. Rather, a ruler is only called *wālī* (والي), or *walī al-amr* (ولي الأمر).
9. The *walī al-amr* (ولي الأمر) is the one who is the *walī* (ولي) of the *amr* (affairs) of the people.
10. For *walī* (ولي) to mean ruler, it **must** be conjoined with *amr*.

None of these submissions is true! Shaykh Ibn Taymiyyah himself has used the word *walī* (ولي) above, without conjoining it with *amr*, to mean ruler! Elsewhere, he has also employed the same word, in the same form, along with *amr*:

وكان أبو بكر معلماً للصبيان في الجاهلية وفي الإسلام كان خياطاً ولما ولي أمر

¹¹⁰ *Ibid*, vol. 7, pp. 28-29

المسلمين منعه الناس عن الخياطة فقال إني محتاج إلى القوت فجعلوا له كل يوم ثلاثة
دراهم من بيت المال

Abū Bakr was a teacher of children during the *Jābiliyyah*. But, during the Islāmic era, he was a tailor. When he became the *walī* of the *amr* of the Muslims, the people forbade him from tailoring. So he said, “I need food”. Therefore, they gave to him three dirhams from the Public Treasury every day.¹¹¹

Nobody is a better refuter of Shaykh Ibn Taymiyyah than himself! He says somewhere:

و وجدنا عليا إذ ولي قد استعمل أقاربه

And we found that when ‘Alī became the *walī*, he appointed his relatives as governors.¹¹²

Elsewhere, he states:

ولما ولي أمر المسلمين منعه الناس عن الخياطة

When he (Abū Bakr) became the *walī* of the *amr* of the Muslims, the people forbade him from tailoring.¹¹³

It is very apparent from these words that Shaykh Ibn Taymiyyah, in truth, accepts that *walī* (ولي), *wālī* (والي) and *walī al-amr* (ولي الأمر) mean the same thing! But, he wants to defeat the Shī’ah, whatever it takes! What it has taken, of course, is this disturbing linguistic acrobatics! He is distorting the meaning of *walī* (ولي) simply because it is the term used by the Prophet to describe Amīr al-Mūminīn ‘Alī. Otherwise, if the Messenger of Allāh had said that Imām ‘Alī would be the *wālī* (والي) or *walī al-amr* (ولي الأمر) of every believer after him, Shaykh Ibn Taymiyyah would certainly have turned his own arguments inside out! In any case, the top lexicographers of both the Shī’ah and the Ahl al-Sunnah also agree that *walī* (ولي) and (ولي الأمر) are synonyms.

¹¹¹ *Ibid*, vol. 8, pp. 540-541

¹¹² *Ibid*, vol. 7, p. 485

¹¹³ *Ibid*, vol. 8, pp. 540-541

For instance, al-Jawharī (d. 393 H), who came more than 300 years before Shaykh Ibn Taymiyyah (d. 728 H), states:

وكل من ولي أمر واحد فهو وليه.

Every person who is the *walī* of the *amr* of anyone, he is thereby the latter’s *walī*.¹¹⁴

He is corroborated by Ibn Fāris (d. 395 H), another highly recognized Sunnī lexicographer:

وكل من ولي أمر آخر فهو وليه

Every person who is the *walī* of the *amr* of anyone, he is thereby the latter’s *walī*.¹¹⁵

The most well-known and highest-regarded classical Sunnī lexicographer, Ibn Manẓūr (d. 711 H), also submits:

كل من ولي أمر واحد فهو وليه

Every person who is the *walī* of the *amr* of anyone, he is thereby the latter’s *walī*.¹¹⁶

Finally, the highly authoritative Shī‘ah lexicographer, al-Ṭurayhī (d. 1085 H) caps it all:

والولي: الوالي، وكل من ولي أمر أحد فهو وليه.

The *walī* is the *walī*, and every person who is the *walī* of the *amr* of

¹¹⁴ Ismā‘īl b. Ḥammād al-Jawharī, *al-Ṣiḥāh: Tāj al-Lughab wa Ṣiḥāh al-‘Arabīyyah* (Beirut: Dār al-‘Ilm li al-Malāyīn; 4th edition, 1407 H) [annotator: Aḥmad ‘Abd al-Ghafūr ‘Aṭār], vol. 6, p. 2529

¹¹⁵ Abū al-Ḥusayn Aḥmad b. Fāris b. Zakariyyāh, *Mu‘jam Maqāyis al-Lughab* (Qum: Maktab al-‘Aḷām al-Islāmī; 1404 H) [annotator: ‘Abd Salām Muḥammad Hārūn], vol. 6, p. 141

¹¹⁶ Abū al-Faḍl Jamāl al-Dīn Muḥammad b. Mukram b. Manẓūr al-Afriqī al-Misrī, *Lisān al-‘Arab* (Qum: Nashr Adab al-Ḥawzah; 1405 H), vol. 15, p. 410

anyone, he is thereby the latter's *walī*.¹¹⁷

The *walī* of the *amr* (or simply *walī al-amr*) of anyone is his ruler. This is why Abū Bakr is referred to as the *walī al-amr* of the Muslims after the death of the Prophet. He was in charge, and had full control. In the same manner, the king of Saudi Arabia is the *walī al-amr* of Saudis while the British Prime Minister is the *walī al-amr* of Britons. The standard linguistic principle, of course, is that a synonym for *walī al-amr* is *walī*. With that, Abū Bakr became the *walī* of the Muslims after the Prophet – according to Sunnī Islām. The Saudi king is the *walī* of Saudis, and the British Prime Minister is the *walī* of Britons. This is a solid, undeniable reality that Shaykh Ibn Taymiyyah struggles so desperately to deny, conceal and distort. This, apparently, is because it poses a direct fatal threat to the survival of Sunnī Islām as a whole!

At this point, the fallacy of Shaykh Ibn Taymiyyah's weird claim that *walī* relates to *walāyah* (friendship) only, and not to *wilāyah* (authority) is very obvious. *Walī* can denote either *walāyah* or *wilāyah*, depending on its meaning within the specific context of each case. If, as the Shī'ah claim, it really means "ruler" in the case of *Ḥadīth al-Wilāyah*, then it is indeed *wilāyah*!

A rarer meaning of *walī* is heir. We will be discussing this definition in detail at its place.

¹¹⁷ Fakhr al-Dīn al-Ṭurayhī, *Majma' al-Bahrayn* (2nd edition, 1408 H) [annotator: Sayyid Aḥmad al-Ḥusaynī], vol. 4, p. 554

5 ḤADĪTH AL-WILĀYAH

THE IMPLICATION OF “AFTER ME”

The phrase “after me” in Arabic is either *ba’di* (بعدي) or *min ba’di* (من بعدي). Both mean the same thing and are considered as one and the same. *Ḥadīth al-Wilāyah* has been transmitted with both terms. Imām al-Ṣāliḥī al-Shāmī (d. 942 H) for instance says:

وروى ابن أبي شيبة وهو صحيح عن عمران - رضي الله تعالى عنه - قال: قال رسول الله - صلى الله عليه وسلم " :- علي مني وأنا منه، وعلي ولي كل مؤمن من بعدي".

Ibn Abī Shaybah narrated, **and it is *ṣaḥīḥ***, from ‘Imrān, may Allāh be pleased with him, saying: The Messenger of Allāh, peace be upon him, said: “Alī is from me and I am from him, and ‘Alī is the *wali* of every believer after me (*min ba’di*).”¹¹⁸

Meanwhile, al-Ḥāfiẓ (d. 852 H) also states:

أخرج الترمذي بإسناد قوي عن عمران بن حصين في قصة قال فيها قال رسول الله صلى الله عليه وسلم ما تريدون من علي إن عليا مني وأنا من

¹¹⁸ Muḥammad b. Yūsuf al-ṣāliḥī al-Shāmī, *Subul al-Hudā al-Raṣād fī Sirab Khayr al-‘Ibād* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1414 H) [annotators: ‘Ādil Aḥmad ‘Abd al-Mawjūd and ‘Alī Muḥammad Ma’ūd], vol. 11, p. 296

علي وهو ولي كل مؤمن بعدي

Al-Tirmidhī records in a narrative **with a strong (*qawī*) chain** from ‘Imrān b. Ḥaṣīn: “The Messenger of Allāh, peace be upon him, said: ‘What do you want from ‘Alī? Verily, ‘Alī is from me and I am from ‘Alī, and he is the *nahī* of every believer after me (*ba’dī*).’”¹¹⁹

The Shī‘ī lexicographer, al-Ṭurayhī (d. 1085 H), explains what *ba’da* (“after”) means in medieval Arabic:

بعد: خلاف قبل. قال تعالى: (ولله الامر من قبل ومن بعد) أي قبل الفتح وبعده، وقد يكون بمعنى مع مثل قوله تعالى: (عتل بعد ذلك زنيم) أي مع ذلك

Ba’da: This is the opposite of “before”. Allāh says: (To Allāh belongs the Command before and after) [30:4], meaning before the Conquest of Makkah and after it. Also, it also has the meaning of “with”, like in His Words, (Cruel, after that base-born) [68:13], meaning “with that”.¹²⁰

Classical Sunnī lexicographers, Ibn Manzūr (d. 711 H) and Muḥammad b. ‘Abd al-Qādir (d. 721 H), also state:

وبعد ضد قبل

Ba’da is the opposite of “before”.¹²¹

The definitions are general. As such, *ba’dī* refers to any “after”, especially “after in time”, “after in status” or “after in sequence”. A rarer meaning of *ba’dī* is “in my absence” or “during my absence”, as in these verses:

قال فإننا قد فتننا قومك من بعدك وأضلهم السامري

¹¹⁹ Aḥmad b. ‘Alī b. Ḥajar al-‘Asqalānī, *al-Isābah fi Tamayyuz al-Ṣaḥābah* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1415 H) [annotators: Shaykh ‘Ādil Aḥmad b. ‘Abd al-Mawjūd and Shaykh ‘Alī Muḥammad Ma’ūḍ], vol. 4, p. 468

¹²⁰ Fakhr al-Dīn al-Ṭurayhī, *Majma’ al-Baḥrayn* (2nd edition, 1408 H) [annotator: Sayyid Aḥmad al-Ḥusaynī], vol. 1, p. 217

¹²¹ Abū al-Faḍl Jamāl al-Dīn Muḥammad b. Mukram b. Manzūr al-Afīqī al-Miṣrī, *Lisān al-‘Arab* (Qum: Nashr Adāb al-Ḥawzah; 1405 H), vol. 3, p. 92; Muḥammad b. Abī Bakr ‘Abd al-Qādir al-Rāzī, *Mukhtār al-Ṣiḥāh* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1415 H) [annotator: Aḥmad Shams al-Dīn], p. 37

He (Allāh) said: “Verily! We have tried your people **in your absence**, and al-Sāmīrī has led them astray.”¹²²

And:

ولما رجع موسى إلى قومه غضبان أسفا قال بنسأ خلفتموني من بعدي

When Mūsā returned to his people, angry and grieved, he said, “What an evil thing is that which you have done **during my absence!**”

So, what does “after me” mean in *Ḥadīth al-Wilāyah*? Was ‘Alī, ‘*alaibi al-salām*, thereby the *walī* of the *Ummah* in the event of Muḥammad’s death, *ṣallallāhu ‘alaibi wa aalibi*? Or, was he their *walī* next in rank to the Messenger with the latter alive? Or was he the *walī* only in the temporary absence of the Prophet? In the event of any of these cases, what exactly would *walī* and “after me” mean?

In order to determine these, one must first analyze the text and grammar of the *ḥadīth* itself. There is a clear difference between these two statements:

علي ولي كل مؤمن بعدي

‘Alī is **THE** *walī* (walī) of every believer after me.

And:

علي ولي لكل مؤمن من بعدي

‘Alī is a *walī* (waliyyun) of every believer after me.

The actual word in *Ḥadīth al-Wilāyah* is *al-walī* (الولي) – THE *walī*. However, since it is immediately followed by *kulli* (كل), its first two letters are hidden for a smoother pronunciation. Yet, the word remains pronounced as *walī* – indicating that it is a definite noun. Its indefinite form is *waliyyun*. This indefinite form can only be followed by *likulli* (لكل) in order to retain its indefinite status.

¹²² Qur’ān 20:85

The singular definite personal noun, followed by *kulli* (كل), is sometimes adopted to name a rank, status or quality that is *absolutely exclusive* to someone. The Qur’ān too has used it in this sense, with regards to Allāh. For instance, it says:

قل أعير الله أبغي ربا وهو رب كل شيء

Say: “Shall I seek a lord (*rabbān*) other than Allāh, while He is **THE** Lord (*Rabb*) of every thing?”¹²³

The last part of this verse adopts the exact same grammatical format as *Ḥadīth al-Wilāyah*. It apparently seeks to declare that *absolutely* no other lord of *everything* exists besides Allāh – *not at a higher, equal or even lower level* - and has used that format to strongly and completely convey its message. For all intents and purposes, only Allāh exists as the *sole* Lord of everything. There is no superior, concurrent or inferior lord – for any purpose – besides Him.

Another similar verse is this:

قل من رب السماوات والأرض قل الله قل الله خالق كل شيء

Say: “Who is **THE** Lord of the heavens and the earth?” Say: “Allāh”....
Say: “Allāh is **THE** Creator of every thing.”¹²⁴

He is the *only* Lord of everything, and the *only* Creator of everything. It is obvious that the Qur’ān absolutely restricts the *rubūbiyyah* (lordship) and *ḵhalq* (creation) of everything exclusively to Him through the adoption of this grammatical style. Meanwhile, the fact that the *wilāyah* in the *ḥadīth* is absolutely exclusive to ‘Alī after the Messenger is clearly confirmed by Ibn ‘Abbās, *raḍīyallāhu ‘anhu*, a *very* prominent *Ṣaḥābī*. Imām al-Ḥākim (d. 403 H) records:

أخبرنا أبو بكر أحمد بن جعفر بن حمدان القطيعي ببغداد من أصل كتابه ثنا عبد الله بن أحمد بن حنبل حدثني أبي ثنا يحيى بن حماد ثنا أبو عوانة ثنا أبو بلج ثنا عمرو بن ميمون قال إني لجالس عند ابن عباس إذ أتاه تسعة رهط فقالوا : يا ابن عباس : إما أن تقوم معنا وإما أن تخلو بنا من بين هؤلاء قال : فقال ابن عباس بل أنا أقوم معكم

¹²³ Qur’ān 6:164

¹²⁴ Qur’ān 13:16

قال وهو يومئذ صحيح قبل أن يعمي قال : فابتدؤوا فتحدثوا فلا ندرى ما قالوا قال
فجاء ينفذ ثوبه ويقول أف وتف وقعوا في رجل له بضع عشرة فضائل ليست لأحد
غيره وقعوا في رجل قال له رسول الله صلى الله عليه وسلم أنت ولي كل مؤمن
بعدي ومؤمنة

Abū Bakr Aḥmad b. Ja’far b. Ḥamdān al-Qaṭrī – ‘Abd Allāh b. Aḥmad
b. Ḥanbal – my father (Aḥmad b. Ḥanbal) Yaḥyā b. Ḥamād – Abū
Awānah – Abū Balj - ‘Amr b. Maymūn:

I was sitting in the company of Ibn ‘Abbās when nine men came to him and said, “O Ibn ‘Abbās! Either you debate with us, or tell these folks that you prefer a private debate.” So, Ibn ‘Abbās said, “I would rather participate with you.” In those days, he had not lost his eye-sight yet. So they started talking, but I was not sure exactly what they were talking about. Then he came, squeezing his robe, and saying: “Nonsense! **They are attacking a man who has ten EXCLUSIVE merits....** They are attacking a man ... to whom the Messenger of Allāh, peace be upon him, said: “**You are THE walī of every male and female believer after me.**”¹²⁵

Al-Ḥākīm says:

هذا حديث صحيح الإسناد

This *ḥadīth* has a *ṣaḥīḥ* chain.¹²⁶

Al-Dhahabī (d. 748 H) corroborates him:

صحيح

Ṣaḥīḥ.¹²⁷

‘Allāmah al-Albānī (d. 1420 H) confirms them both:

¹²⁵ Abū ‘Abd Allāh Muḥammad b. ‘Abd Allāh al-Ḥākīm al-Naysābūrī, *al-Mustadrak ‘alā al-Ṣaḥīḥayn* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣṭafā ‘Abd al-Qādir ‘Alā], vol. 3, p. 143, # 4652

¹²⁶ *Ibid*

¹²⁷ *Ibid*

. وأما قوله: "وهو ولي كل مؤمن بعدي" فقد جاء من حديث ابن عباس، فقال الطيالسي (2752): حدثنا أبو عوانة عن أبي بلج عن عمرو بن ميمون عنه "أن رسول الله صلى الله عليه وسلم قال لعلي: "أنت ولي كل مؤمن بعدي". وأخرجه أحمد (1 / 330 - 331) ومن طريقه الحاكم (3 / 132 - 133) وقال: "صحيح الإسناد"، ووافقه الذهبي، وهو كما قالوا.

As for his statement "and he (*huwa*) is the *wali* of every believer after me", it has been narrated in the *ḥadīth* of Ibn ‘Abbās, for al-Ṭayālīsī (2752) said: Abū ‘Awānah – Abū Balj – ‘Amr b. Maymūn, from him (i.e. Ibn ‘Abbās), "that the Messenger of Allāh, peace be upon him, said to ‘Alī: ‘You are **THE wali** of every believer after me.'" Aḥmad (1/330-331) recorded it, and from his route al-Ḥākim (3/132-133), **and he (al-Ḥākim) said, "a ṣaḥīḥ chain" and al-Dhahabī concurred with him, and it is indeed as both have stated.**¹²⁸

The full *ḥadīth* elaborates on all ten exclusive merits. However, we have highlighted the most relevant of them to our current discourse, which is *Ḥadīth al-Wilāyah*.

As such, grammatically and based upon the explicit testimony of Ibn ‘Abbās, the *wilāyah* of Amīr al-Mūminīn in the *ḥadīth* is a "merit" that is *absolutely exclusive* to him *alone*. To him alone, to the exclusion of all other creatures, belonged the *wilāyah* of the *Ummah* immediately after the Prophet.

A rather relevant fact is that the Messenger of Allāh too was the only *wali* of the believers throughout his lifetime. This is explicitly stated in another *ḥadīth* copied by al-Ḥāfiẓ Ibn Kathīr (d. 774 H):

أنا ولي كل مؤمن

I am **THE wali** of every believer.¹²⁹

Ibn Kathīr has this comment about it:

¹²⁸ Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Ṭajātī b. Ādam al-Ashqūdī al-Albānī, *Silsilah al-Aḥādīth al-Ṣaḥīḥah wa Shaybun min Fiḥbah wa Fawāidihah* (Riyadh: Maktabah al-Ma’ārif li al-Nashr wa al-Tawzī’; 1st edition, 1415 H), vol. 5, p. 263, # 2223

¹²⁹ Abū al-Fidā Ismā’īl b. Kathīr al-Dimashqī, *al-Bidāyah wa al-Nibāyah* (Dār Ihyā al-Turāth al-‘Arabī; 1st edition, 1408 H) [annotator: ‘Alī Shīrī], vol. 5, p. 228-229

قال شيخنا أبو عبد الله الذهبي حديث صحيح

Our Shaykh, Abū ‘Abd Allāh al-Dhahabī, said: (It is) a *ṣaḥīḥ ḥadīth*.¹³⁰

Imām Aḥmad b. Ḥanbal (d. 241 H) also records that the Prophet said:

أنا ولي المؤمنين

I am **THE** *wali* of the believers.¹³¹

Al-Arnāūṭ says:

إسناده صحيح على شرط مسلم

Its chain is *ṣaḥīḥ* upon the standard of (Imām) Muslim.¹³²

He was the only one. There was absolutely no other among humans – none above him, none with him, and none below him. After him, the exact same status passed onto ‘Alī from him:

علي ولي كل مؤمن بعدي

‘Alī is **THE** *wali* of every believer after me.

So, what was that totally exclusive type of *walāyah* or *wilāyah* that the Messenger of Allāh held during his lifetime? Was it friendship with the Muslims? Was it help of the Muslims? Was it support of the Muslims? Or, was it rule over the Muslims?

As for *walāyah* (friendship, help and support), this was NOT exclusive to the Prophet during his lifetime, nor was it ever exclusive to him and/or ‘Alī or any other Muslim! Allāh says:

والمؤمنون والمؤمنات بعضهم أولياء بعض

¹³⁰ *Ibid*

¹³¹ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu‘ayb al-Arnāūṭ], vol. 3, p. 371, # 15026

¹³² *Ibid*

The believers, men and women, are *awliyā* (plural of *walī*) of one another.¹³³

Al-Ḥāfiẓ Ibn Kathīr explains the verse:

{بعضهم أولياء بعض} أي : يتناصرون ويتعاضدون ، كما جاء في الصحيح: "المؤمن للمؤمن كالبنان يشد بعضه بعضا" وشبك بين أصابعه وفي الصحيح أيضا : "مثل المؤمنين في توادهم وتراحمهم ، كمثل الجسد الواحد ، إذا اشتكى منه عضو تداعى له سائر الجسد بالحمل والسهر"

{are *awliya* of one another}, meaning **they help one another and they support one another**, as it is recorded in the *Ṣaḥīḥ*: “Each believer to another believer are like the fingertip, **each strengthening the other**” and he interlocked his fingers. Also, in the *Ṣaḥīḥ*, it is recorded: “The example of the believers in **their love of one another, and their mercy to one another**, is like a single body. If a body part complains, the remaining parts of the body come to its rescue with strength and care.”¹³⁴

With this reality, we are left with only one explanation: the Messenger of Allāh was the sole ruler of the *Ummah* – which fits perfectly with history! In *Ḥadīth al-Wilāyah*, he apparently indicates the transition of this same exclusive *wilāyah* after him, and its direction.

Our understanding is further helped by the context of the *ḥadīth* itself. ‘Alī made an **administrative** decision, in his capacity as the overall commander of the army units. Some of the soldiers under him objected, and thereby reported him to the Messenger. The issue for determination was NOT whether or not he was their friend, helper or supporter. Rather, ‘Alī’s authority was being questioned by his subordinates. It was in this light that the Messenger of Allāh angrily rejected their objections, ordered them to desist from *any* future recurrence, and informed them that ‘Alī was their *walī* after him. In other words, “he is your next ruler after me: you should learn to be fully loyal to him and his decisions now; if you kept up this attitude to him, you would be rebels to him later”! With the above facts in mind, there is no doubt that “after me” in the *ḥadīth* could only have meant “after my

¹³³ Qur’ān 9:71

¹³⁴ Abū al-Fidā Ismā’īl b. ‘Umar b. Kathīr al-Qurshī al-Dimashqī, *Tafsīr al-Qur’ān al-‘Azīm* (Dār al-Ṭaybah li al-Nashr wa al-Tawzī’; 2nd edition, 1420 H) [annotator: Sāmī b. Muḥammad Salāmah], vol. 4, p. 174

death”.

Interestingly, Shaykh Ibn Taymiyyah (d. 728 H) reaches this same conclusion as well:

و كذلك قوله هو ولي كل مؤمن بعدي كذب على رسول الله صلى الله عليه و سلم
بل هو في حياته و بعد مماته ولي كل مؤمن و كل مؤمن وليه في الحيا و المات
فالولاية التي هي ضد العداوة لا تختص بزمان

And similarly his statement “he is the *wali* of every believer after me”, it is a lie upon the Messenger of Allāh. Rather he (the Prophet), during his life **and after his death**, was the *wali* of every believer, and every believer is his *wali* in life **and death**. The *walāyah* that means the opposite of enmity (i.e. friendship) is not restricted by time.¹³⁵

Our dear Shaykh obviously understands from the *ḥadīth* that “after me” indicates the end of the Prophet’s *wilāyah*, followed immediately by the commencement of that of ‘Alī. He also knows that this termination of the Prophet’s *wilāyah*, according to “after me” in the *ḥadīth*, could only have occurred with his death. But, since Ibn Taymiyyah has self-deluded himself into believing that *wali* can never mean “ruler”, he becomes totally confused, or at least pretends to be so. Despite the clear illogicality and grammatical invalidity of such a stance, Shaykh Ibn Taymiyyah maintains that “the *wali*” in the *ḥadīth* only means “a friend”! Yet, on the strength of the illogicality and fallacy of interpreting *wali* in the *ḥadīth* to mean “friend”, our dear Shaykh throws it away!

Surprisingly, ‘Allāmah al-Albānī thinks that his Shaykh actually has a point:

فمن العجيب حقا أن يتجرأ شيخ الإسلام ابن تيمية على إنكار هذا الحديث وتكذيبه
في " منهاج السنة " (4 / 104) كما فعل بالحديث المتقدم هناك، مع تقريره رحمه
الله أحسن تقرير أن الموالاتة هنا ضد المعاداة وهو حكم ثابت لكل مؤمن، وعلي
رضي الله عنه من كبارهم، يتولاهم ويتولونه.

Of the truly unbelievable is Shaykh al-Islām Ibn Taymiyyah’s denial of this *ḥadīth*, and his calling it a lie in *Minbāj al-Sunnah* (4/104), as he did

¹³⁵ Abū al-‘Abbās Ḥamad b. ‘Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minbāj al-Sunnah al-Nabawiyyah* (Muassasat Qurubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālim], vol. 7, p. 391

with the previous *ḥadīth* here, despite his *excellent* confirmation, may Allāh be merciful to him, that **the friendship here is the opposite of enmity. And this is a ruling that is firmly established for every believer**, and ‘Alī, may Allāh be pleased with him, is one of their elders. **He loves them and they love him.**¹³⁶

In simple words, there is nothing special or exclusive to anyone in the *ḥadīth*. It only reminds that ‘Alī is a friend of every believer, in the exact same way that each believer is a friend of every other believer! So, one is tempted to ask: why then has the *ḥadīth* stated “the *walī*”, rather than “a *walī*”, and especially within an exclusion grammar? Secondly, why has ‘Allāmah al-Albānī pretended not to see that “after me” exists in the *ḥadīth*?! It is not reflected at all in his “explanation”? After all, the Messenger of Allāh did not say it for fun! In a rather intriguing stunt, Shaykh Ibn Taymiyyah himself reveals why ‘Allāmah al-Albānī and others like him do not like to see the “after me”:

فقول القائل علي ولي كل مؤمن بعدي كلام يمتنع نسبتته إلى النبي صلى الله عليه و سلم فإنه إن أراد الموالاتة لم يحتاج ان يقول بعدي

Therefore, the statement of the speaker “‘Alī is the *walī* of every believer after me”, it is a statement that cannot be attributed to the Prophet, peace be upon him. This is because **if he had intended friendship, he did not need to say “after me”.**¹³⁷

We too add that he would have said “a *walī*”, and NOT “the *walī*”, if he had meant to say “friend”, “helper” or “supporter”. The full *ḥadīth* – if ‘Allāmah al-Albānī were right – would have been: “‘Alī is a *walī* of every believer”! He apparently prefers to ignore crucial parts of the *ḥadīth* in order to keep his fallacious explanation of it floating.

But, Imām Ibn Ḥibbān (d. 354 H) thinks he has a final solution to this stubborn Sunnī dilemma:

¹³⁶ Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajāṭī b. Ādam al-Ashqūdī al-Albānī, *Silsilah al-Aḥādīth al-Ṣaḥīḥah wa Shayḥun min Fiqḥihāb wa Fawāidihāb* (Riyadh: Maktabah al-Ma’ārif li al-Nashr wa al-Tawzī’; 1st edition, 1415 H), vol. 5, p. 264, # 2223

¹³⁷ Abū al-‘Abbās Aḥmad b. ‘Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minbaj al-Sunnah al-Nabawiyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālīm], vol. 7, p. 391

ما تريدون من علي ثلاثا إن عليا مني وأنا منه وهو ولي كل مؤمن بعدي

ذكر البيان بأن علي بن أبي طالب رضي الله عنه كان ناصر كل من ناصره رسول
الله صلى الله عليه وسلم

“What do you want from ‘Alī! What do you want from ‘Alī? What do you want from ‘Alī. Verily, ‘Alī is from me and I am from ‘Alī, and he is THE *wali* of every believer after me.”

He mentioned the explanation that ‘Alī b. Abī Ṭālib, may Allāh be pleased with him, *was* **THE helper** of everyone whose helper *was* the Messenger of Allāh, pace be upon him.¹³⁸

Yet, this, disappointingly, solves nothing. Was Amīr al-Mūminīn not *an* helper of the believers during the Prophet’s lifetime? Besides, was the Messenger of Allāh *the* only helper of the Muslims during his prophetic mission, such that ‘Alī became *the* only helper after him?

Seeing the utter helplessness of the situation, a prominent Sunnī scholar, al-Ṣāliḥī al-Shāmī (d. 942 H), chooses to submit to the apparent truth, while addressing *Ḥadīth al-Wilāyah*:

(وهو وليكم بعدي): أي يلي أمركم.

(He is your *wali* after me): meaning, **he will rule over your affairs**.¹³⁹

Of even greater interest is that Ibn Abī ‘Āṣim (d. 287 H), a major classical Sunnī *muḥadith*, places this *ḥadīth* under the chapter heading: **the *Khilāfah* of ‘Alī**:

تنا عباس بن الوليد النرسي وأبو كامل قالوا ثنا جعفر بن سليمان، عن يزيد الرشك،
عن مطرف، عن عمران بن حصين قال: قال رسول الله صلى الله عليه وسلم: علي

¹³⁸ Abū ḥātim Muḥammad b. ḥibbān b. Aḥmad b. ḥibbān b. Mu’ādh b. Ma’bad al-Tamīmī al-Dārimī al-Bustī, *Ṣaḥīḥ Ibn ḥibbān bi Tartīb Ibn Balbān* (Beirut: Muasassat al-Risālah; 2nd edition, 1414 H) [annotators: Muḥammad Nāṣir al-Dīn al-Albānī and Shu’ayb al-Arnāūt], vol. 15, pp. 373-374, # 6929

¹³⁹ Muḥammad b. Yūsuf al-ṣāliḥī al-Shāmī, *Subul al-Hudā al-Rashād fī Sirab Khayr al-‘Ibād* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1414 H) [annotators: ‘Ādil Aḥmad ‘Abd al-Mawjūd and ‘Alī Muḥammad Ma’ūd], vol. 6, p. 237

مني، وأنا منه، وهو ولي كل مؤمن من بعدي.

‘Abbās b. al-Walīd al-Narsī and Abū Kāmil – Ja’far b. Sulaymān – Yazīd al-Rishk – Muṭarrif – ‘Imrān b. Ḥaṣīn: The Messenger of Allāh, peace be upon him, said: “Alī is from me and I am from him, and he is **THE wali** of every believer after me.”¹⁴⁰

Dr. Al-Jawābirah says:

إسناده صحيح. رجاله رجال مسلم.

Its chain is *ṣaḥīḥ*. Its narrators are narrators of (*Ṣaḥīḥ*) Muslim.¹⁴¹

¹⁴⁰ Abū Bakr b. Abī ‘Āṣim, Ahmad b. ‘Amr b. al-Ḍaḥḥāk b. Mukhlid al-Shaybānī, *Kitāb al-Sunnah* (Dār al-ṣamī‘ī li al-Nashr wa al-Tawzī‘) [annotator: Dr. Bāsim b. Fayṣal al-Jawābirah], vol. 1, p. 799, # 1221

¹⁴¹ *Ibid*

6 ḤADĪTH AL-WILĀYAH

DOCTORED BY SHĪ'IS?

Facing severe hopelessness about *Ḥadīth al-Wilāyah*, a high-standing Sunnī 'ālim decides to play the last remaining card: "Shī'īs doctored it"! Imām al-Mubārakfūrī (d. 1282 H) says:

رواه أحمد في مسنده (وهو ولي كل مؤمن من بعدي) كذا في بعض النسخ بزيادة من ووقع في بعضها بعدي بحذف من وكذا وقع في رواية أحمد في مسنده وقد استدل به الشيعة على أن عليا رضي الله عنه كان خليفة بعد رسول الله من غير فصل واستدلوا به عن هذا باطل فإن مداره عن صحة زيادة لفظ بعدي وكونها صحيحة محفوظة قابلة للاحتجاج والأمر ليس كذلك زيادة لفظ بعدي في هذا الحديث ليست محفوظة بل هي مردودة فاستدلال الشيعة بها على أن عليا رضي الله عنه كان خليفة بعد رسول الله من غير فصل باطل جدا

Aḥmad recorded it in his *Musnad*: "And he is THE *wali* of every believer after me (*min ba'di*)". This is how it is recorded in some manuscripts, with the addition of "min". In other manuscripts, there is "ba'di" without "min", and this is how it is in the report of Aḥmad in his *Musnad*. The Shī'ah have proved with it (i.e. the phrase "after me") that 'Alī, may Allāh be pleased with him, was the immediate *khalīfah* of the Messenger of Allāh, peace be upon him. **Their reliance of upon as proof is fallacious because it depends entirely upon the authenticity of the additional phrase "after me". If it were authentic, then it would be acceptable as proof.** But, the matter is

not like that.... **The additional phrase “after me” in this *ḥadīth* is not authentic.** Rather, it is rejected. Therefore, the reliance upon it as proof, by the Shī’ah, that ‘Alī, may Allāh be pleased with him, was the immediate *khaliḥ* of the Messenger of Allāh is terribly fallacious.¹⁴²

In simple words, the original *ḥadīth* was this:

علي ولي كل مؤمن

‘Alī is **THE** *walī* of every believer.

However, some unreliable people maliciously added “after me” to it to make it:

علي ولي كل مؤمن بعدي

‘Alī is **THE** *walī* of every believer after me.

In his haste, al-Mubārakfūrī obviously fails to notice that the “dangerous elements” in the *ḥadīth* are two, not one: the word “the” before *walī* and the phrase “after me”. The only way he can have his way is if the original *ḥadīth* had been this:

علي ولي لكل مؤمن

‘Alī is a *walī* of every believer.

In that case, Amīr al-Mūminīn, *‘alaihi al-salām*, would have been only one of the friends and helpers of the believers. But, the definite article (i.e. the word “the”) before *walī* in the actual *ḥadīth* restricts *wilāyah* to him, to the exclusion of all others – based on the testimony of Ibn ‘Abbās, *raḍīyallāhu ‘anhu*. As such, the alternative version being proposed by al-Mubārakfūrī is blasphemous in its purport as it suggests that the *walī* was only ‘Alī, and not the Messenger, *ṣallallāhu ‘alaihi wa ‘alīhi*, even though the latter was still alive! Whatever meaning is given to *walī* in such a situation, the meaning still constitutes disbelief in Islām. No doubt, al-Mubārakfūrī has no viable way out of the quagmire.

¹⁴² Abū al-‘Alā Muḥammad b. ‘Abd al-Raḥmān b. ‘Abd al-Raḥīm al-Mubārakfūrī, *Tuḥfat al-Aḥwazī bi Sharḥ Jamī’ al-Tirmidhī* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1410 H), vol. 10, pp. 146-147

So, who possibly forged “after me” in the *ḥadīth*? Al-Mubārakfūrī now reads his charge sheet:

قد تفرد بها جعفر بن سليمان وهو شيعي بل هو غال في التشيع....وظاهر أن قوله بعدي في هذا الحديث مما يقوى به معتقدا الشيعة وقد تقرر في مقره أن المبتدع إذا روى شيئاً يقوى به بدعته فهو مردود.... فإن قلت لم يتفرد بزيادة قوله بعدي جعفر بن سليمان بل تابعه علياً أجح الكندي.... قلت أجح الكندي هذا أيضاً شيعي....والظاهر أن زيادة بعدي في هذا الحديث من وهم هذين الشيعيين

Ja’far b. Sulaymān was the only one to narrate it (i.e. the phrase “after me” in the *ḥadīth*) **and he was a Shī’ī**. Rather, he was an extremist in Shī’ism.... **An apparent fact is that his statement “after me” in this *ḥadīth* is PART OF what is used to strengthen the beliefs of the Shī’ah.** It has been repeatedly stated at its place that whenever a heretic narrates anything through which he strengthens his heresy, then such is rejected.... If you say that Ja’far b. Sulaymān is not the only one who narrated the phrase “after me” (in the *ḥadīth*), and that, rather, Ajlaḥ al-Kindī also narrated it.... I say: **Ajlaḥ al-Kindī too was a Shī’ī**.... The apparent fact is that the additional phrase “after me” in this *ḥadīth* is from the hallucinations of these two Shī’īs.¹⁴³

Al-Mubārakfūrī admits that “after me” is only “part of” the pro-Shī’ī elements in the *ḥadīth*. He fails to elaborate however, and prefers not to touch on the other part at all! It is our submission that this second undisclosed “dangerous” part of *Ḥadīth al-Wilāyah* is none other than its definite article.

In any case, al-Mubārakfūrī is correct about the Shī’ism of both Ja’far b. Sulaymān and Ajlaḥ al-Kindī. Both were companions of the sixth Shī’ī Imām, Ja’far al-Ṣādiq, *‘alaihi al-salām*. The Shī’ī *ḥadīth* scientist, al-Jawāhirī, says about Ja’far:

جعفر بن سليمان الضبي: البصري - من أصحاب الصادق (ع) ثقة.

Ja’far b. Sulaymān al-Ḍabī: al-Baṣrī, **one of the companions of al-**

¹⁴³ Abū al-‘Alā Muḥammad b. ‘Abd al-Raḥmān b. ‘Abd al-Raḥīm al-Mubārakfūrī, *Tuḥfat al-Aḥwāzī bi Sharḥ Jamī’ al-Tirmidhī* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1410 H), vol. 10, pp. 146-147

Ṣādiq, peace be upon him. He was *thiqab* (trustworthy).¹⁴⁴

He equally states about Ajlaḥ:

الأجلح بن عبد الله: بن معاوية أبو حجية الكندي اسمه يحيى من أصحاب الصادق (ع)
 (روى في كامل الزيارات والكافي وقال المفيد في كتاب الكافية في سند فيه الأجلح
 انه صحيح الاسناد

Al-Ajlaḥ b. ‘Abd Allāh: b. Mu’āwiyah Abū Ḥujjiyyah al-Kindī. His name was Yaḥyā. **He was one of the companions of al-Ṣādiq**, peace be upon him. He narrated in *Kāmil al-Ziyārat* and *al-Kāfi*, and al-Mufid says in *Kitāb al-Kāfiyyah* concerning a chain which includes al-Ajlaḥ, that it is a *ṣaḥiḥ* chain.¹⁴⁵

Both Ja’far and Ajlaḥ are considered trustworthy by the Ahl al-Sunnah wa al-Jamā’ah and the Shī’ah Imāmiyyah. So, on what basis does al-Mubārakfūrī seek to establish his accusation against them? Does he have any *positive* proof that they doctored the *ḥadīth*? This is all he has given as his basis:

وقد تقرر في مقره أن المبتدع إذا روى شيئاً يقوى به بدعته فهو مردود

It has been repeatedly stated at its place that whenever a heretic narrates anything through which he strengthens his heresy, then such is rejected.

So, both Ja’far and Ajlaḥ are suspects only because the *ḥadīth* supports Shī’ism and they are Shī’is! Therefore, they *must have* doctored it to make it the pro-Shī’i evidence that it is, even though they were trustworthy people! Al-Mubārakfūrī has no concrete evidence against his two victims. All he has is mere conjecture. Meanwhile, a contemporary Salafī *ḥadīth* scientist, al-Ṭurayfī, further reveals that al-Mubārakfūrī has actually misrepresented the true Sunnī position:

والأصل في رواية المبتدع إذا كان ضابطاً ثقة القبول، سواء روى فيما يوافق بدعته أم لا، ما لم يكن قد كفر بدعته، فحينئذ يرد لكفره، وعلى هذا الأئمة الحفاظ، فهم يخرجون للمبتدع إذا كان ثقة ثبناً، ويصحون خبره، فقد أخرج الإمام أحمد في

¹⁴⁴ Muḥammad al-Jawāhirī, *al-Mufid min Mu’jam al-Rijāl al-Ḥadīth* (Qum: Manshūrāt Maktabah al-Maḥalātī; 2nd edition, 1424 H), p. 107, # 2171

¹⁴⁵ *Ibid*, p. 19, # 378

"مسنده" ومسلم في "صحيحه" والنسائي في "الكبرى" و"المجتبى" والترمذي وابن ماجه وابن حبان في "صحيحه" وابن منده في كتاب "الإيمان" والبيهقي في "الاعتقاد" وغيرهم من حديث عدي بن ثابت عن زر قال: قال علي بن أبي طالب رضي الله عنه: والذي فلق الحبة وبرأ النسمة إنه لعهد النبي الأُمِّي إلي أن لا يجنبني إلا مؤمن ولا يبغضني إلا منافق. وعدي بن ثابت ثقة وصفه بالتشيع الأئمة كابن معين والإمام أحمد وأبي حاتم ويعقوب بن سفيان، بل قال المسعودي: (ما رأيت أقول بقول الشيعة من عدي بن ثابت) انتهى. ومع هذا أخرج له الأئمة. بل قال بتوثيقه من وصفه بالتشيع وأخرج له فيما يوافق بدعته كالإمام أحمد بن حنبل والنسائي.

The default position concerning the report of a heretic, if he was accurate and trustworthy, is to accept it, **regardless of whether he narrated concerning what agrees with his *bid'ah* (heresy) or not**, as long as he had not apostatized through his heresy. In such a case, it will be rejected due to his *kufr* (disbelief). This was the practice of the Imāms who were *ḥadīth* scientists, for they used to narrate from the heretic if he was trustworthy and accurate, and used to declare his report to be *ṣaḥīḥ*. For verily, Imām Aḥmad has recorded in his *Musnad*, and Muslim in his *Ṣaḥīḥ*, and al-Nasāi in *al-Kubrā* and *al-Mujtabā*, and al-Tirmidhī and Ibn Majah, and Ibn Ḥibbān in his *Ṣaḥīḥ*, and Ibn Mandah in *Kitāb al-Imān*, and al-Bayhaqī in *al-I'tiqād* and others the *ḥadīth* of ‘Adī b. Thābit from Zirr, who said: ‘Alī b. Abī Ṭālib, may Allāh be pleased with him, said: “I swear by the One Who split up the seed and created something living, the *Ummī* Prophet verily informed me that none loves me except a believer and that none hates me except a hypocrite.”

Meanwhile, ‘Adī b. Thābit was trustworthy, and the Imāms like Ibn Maʿīn, Imām Aḥmad, Abū Ḥātim and Yaʿqūb b. Sufyān identified him as a Shīʿī. Rather, al-Masʿūdī said, “I do not see anyone who professes Shīʿism more than ‘Adī b. Thābit.” Despite this, the Imāms narrated from him. **Rather, those who identified him as a Shīʿī, like Imām Aḥmad b. Ḥanbal and al-Nasāi, also declared him trustworthy, and narrated from him in what agrees with his *bid'ah*.**¹⁴⁶

¹⁴⁶ ‘Abd al-‘Azīz b. Marzūq al-Ṭurayfī, *al-Tahjil fī Takbrīj mā lam Yukbrīj min al-Aḥādīth wa al-Athār fī Irrāʾ al-Ghalūl* (Riyadh: Maktabah al-Rushd li al-Nashr wa al-Tawzīʿ; 1st edition, 1422 H), p. 546

Another Salafi *ḥadīth* scientist, al-Mua'lamī (d. 1386 H) corroborates him:

وقد وثق أئمة الحديث جماعة من المبتدعة واحتجوا بأحاديثهم وأخرجوها في الصحاح، ومن تتبع رواياتهم وجد فيها كثيراً مما يوافق ظاهرة بدعهم، وأهل العلم يتأولون تلك الأحاديث غير طاعنين فيها ببدعة راويها ولا في روايتها بروايتها لها

The Imāms in the *ḥadīth* sciences have declared as trustworthy a lot of the heretics, and have taken their (i.e. the heretics') *aḥādīth* as *ḥujjah*, and have recorded them (i.e. those reports) in their *Ṣaḥīḥ* books. **And whoever researches their (the heretics') narrations finds that a lot of them apparently agree with their heresies.** The scholars give alternative interpretations for those *aḥādīth* without attacking them (i.e. the *aḥādīth*) on account of the heresy of their narrators, nor do they attack the narrators for narrating them.¹⁴⁷

‘Allāmah al-Albānī (d. 1420 H), in particular, feels uncomfortable about al-Mubārakfūrī's "solution" to the crisis, and therefore refutes him about the same *Ḥadīth al-Wilāyah*:

فإن قال قائل: راوي هذا الشاهد شيعي، وكذلك في سند المشهود له شيعي آخر، وهو جعفر بن سليمان، أفلا يعتبر ذلك طعنا في الحديث وعله فيه؟!

فأقول: كلا لأن العبرة في رواية الحديث إنما هو الصدق والحفظ، وأما المذهب فهو بينه وبين ربه، فهو حسبي

If someone says: "The narrator of this corroborative *ḥadīth* (i.e. that of Ajlah) was a Shi'ī, and also in the chain of the main *ḥadīth*, there is another Shi'ī, and he is Ja'far b. Sulaymān. Does this not justify attack on the *ḥadīth* and constitute a fault in it?"

So, I answer: "Not at all, because the requirements in the transmission of *ḥadīth* are ONLY truthfulness and sound memory. As for the *madhhab* (of the narrator), that is between him and his Lord,

¹⁴⁷ ‘Abd al-Raḥmān b. Yaḥyā b. ‘Alī b. Muḥammad al-Mu’alamī al-‘Aṭmī al-Yamānī, *al-Tankīl bi mā fī Ta-anīb al-Kawtharī min al-Abāṭil* (al-Maktab al-Islāmī; 2nd edition, 1406 H) [annotators: Muḥammad Nāṣir al-Dīn al-Albānī, Zuhayr al-Shāwīsh and ‘Abd al-Razzāq Ḥamzah], vol. 1, p. 237

and He is sufficient for him.¹⁴⁸

But, the ‘Allāmah is not done yet. He drops the final bombshell:

على أن الحديث قد جاء مفردا من طرق أخرى ليس فيها شيعي.

Plus, the ḥadīth (i.e. *Ḥadīth al-Wilāyah*) has been narrated, in parts, **through many others chains, which do not contain a single Shi’i in them.**¹⁴⁹

The above submissions basically flatten al-Mubārakfūrī’s foul attempts on the *ḥadīth* and his unfair allegation against Ja’far and Ajlah!

¹⁴⁸ Abū ‘Abd al-Raḥmān Muḥammad Nāsir al-Dīn b. al-ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdri al-Albānī, *Silsilah al-Aḥādīth al-Ṣaḥīḥah wa Shāyḥun min Fiqḥihāb wa Fawāidihāb* (Riyadh: Maktabah al-Ma’ārif li al-Nashr wa al-Tawzī; 1st edition, 1415 H), vol. 5, p. 262, # 2223

¹⁴⁹ *Ibid*, vol. 5, p. 263, # 2223

7 ḤADĪTH AL-TAWLIYAH

Shaykh Ibn Taymiyyah (d. 728 H) says:

قوله أنت وليي في كل مؤمن بعدي فإن هذا موضوع باتفاق أهل المعرفة بالحديث

His statement, “You are my *wali* over every believer after me”. **Verily, this is a fabrication (*mawdū*), by the consensus of the *ḥadīth* scholars.**¹⁵⁰

This is a very big claim. It means that every single *ḥadīth* scholar, from the start of Prophet Muḥammad’s mission, *ṣallallāhu ‘alaihi wa ‘alibi*, till the days of Shaykh Ibn Taymiyyah – without any exception – explicitly declared this *Ḥadīth al-Tawliyah* to be *mawdū*. At a specific level, our dear Shaykh claims that Mālik b. Anas (d. 179 H), Ibn al-Mubārak (d. 181 H), al-Shāfi‘ī (d. 204 H), al-Ṭayālīsī (d. 204 H), ‘Abd al-Razzāq al-Ṣan‘ānī (d. 211 H), al-Ḥumaydī (d. 219 H), Ibn Ja’d (d. 230 H), Ibn Sa’d (d. 230 H), Ibn Abī Shaybah (d. 235 H), Ibn Rāhwayh (d. 238 H), Aḥmad b. Ḥanbal (d. 241 H), al-Dārimī (d. 255 H), al-Bukhārī (d. 256 H), Muslim (d. 261 H), Ibn Majah (d. 273 H), Abū Dāwud (d. 275 H), Ibn Qutaybah (d. 276 H), al-Tirmidhī (d. 279 H), Ibn Abī ‘Āṣim (d. 287 H), al-Nasāī (d. 303 H), Ibn Khuzaymah (d. 311 H), al-‘Aqīlī (d. 322 H), Ibn Abī Ḥātim (d. 327 H), Ibn Ḥibbān (d. 354 H), al-Ṭabarānī (d. 360 H), al-Dārquṭnī (d. 385 H), Ibn Shāhīn (d. 385 H), al-Ḥākim (d. 403 H), al-Bayhaqī (d. 458 H), al-Baghdādī (d. 463 H), Ibn ‘Abd al-Barr (d. 463 H), al-Khawārazmī (d. 568 H), Ibn Asākir (571 H), al-

¹⁵⁰ Abū al-‘Abbās Aḥmad b. ‘Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minhaj al-Sunnah al-Nabawiyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālim], vol. 5, pp. 35-36

Nawāwī (d. 676 H), among others – each of them has an *express* statement about the *ḥadīth* in which he grades it as *mawḍū’*. However, the reverse is actually the truth! No scholar before Ibn ‘Taymiyyah (d. 728 H) ever classed the *ḥadīth* to be *mawḍū’* or even *ḍa’if*. By contrast, Imām al-Ḥākim (d. 403 H) actually calls its chain *ṣaḥīḥ*¹⁵¹! What drove Shaykh Ibn ‘Taymiyyah into such reckless fallacy must have been something very huge!

Imām Aḥmad has documented *Ḥadīth al-Tawliyah* in his *Musnad*:

حدثنا عبد الله حدثني أبي ثنا يحيى بن حماد ثنا أبو عوانة ثنا أبو بلج ثنا عمرو بن ميمون قال بن عباس وخرج بالناس في غزوة تبوك قال فقال له علي أخرج معك قال فقال له نبي الله لا فبكي علي فقال له أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنك لست بنبي انه لا ينبغي أن أذهب إلا وأنت خليفتي قال وقال له رسول الله أنت ولي في كل مؤمن بعدي

‘Abd Allāh – my father (Aḥmad b. Ḥanbal) – Yahyā b. Ḥammād – Abū ‘Awānah – Abū Balj – ‘Amr b. Maymūn Ibn ‘Abbās said:

.... He (the Messenger of Allāh) went out for the battle of Tabūk. So, ‘Alī said to him, “Let me go out with you.” Therefore, the Prophet of Allāh, peace be upon him, said, “Do not weep, ‘Alī. Are you not pleased that you are to me of the status of Hārūn to Mūsā, with the exception that you are not a prophet? Verily, it is not right that I depart except with you as my *khalīfah*. **You are my wali over every believer after me.**”¹⁵²

‘Allāmah Aḥmad Muḥammad Shākir (d. 1377 H) declares:

إسناده صحيح

Its chain is *ṣaḥīḥ*.¹⁵³

‘Allāmah al-Albānī (d. 1412 H) also states:

¹⁵¹ Abū ‘Abd Allāh Muḥammad b. ‘Abd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak ‘alā al-Ṣaḥīḥayn* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣṭafā ‘Abd al-Qādir ‘Aṭā], vol. 3, p. 143, # 4652

¹⁵² Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Dār al-Ḥadīth; 1st edition, 1416 H) [annotator: Aḥmad Muḥammad Shākir], vol. 1, p. 330, # 3062

¹⁵³ *Ibid*, vol. 1, p. 331, # 3062

وأخرجه أحمد 1/330: ثنا يحيى بن حماد به مطولا وفيه: قال: وخرج صلى الله عليه وسلم بالناس في غزوة تبوك قال: فقال علي أخرج معك قال: فقال له نبي الله: "لا". فبكى علي قال له: "أما ترضى أن تكون منى بمنزلة هارون من موسى لا أنك لست بنبي انه لا ينبغي أن أذهب الا وأنت خليفتي". قال: وقال له رسول الله صلى الله عليه وسلم: "أنت وليي في كل مؤمن بعدي". الحديث وأخرجه الحاكم بطوله 132/3-134 من طريق أحمد ثم قال: صحيح الإسناد ووافقه الذهبي.

Aḥmad (1/330) recorded it from Yaḥyā b. Ḥamād in detail, and part of it is:

He (the Messenger of Allāh) went out with the people for the battle of Tabūk. So, ‘Alī said to him, “Let me go out with you.” Therefore, the Prophet of Allāh, peace be upon him, said, “Do not weep, ‘Alī. Are you not pleased that you are to me of the status of Hārūn to Mūsā, with the exception that you are not a prophet? Verily, it is not right that I depart except with you as my *khalīfah*. **You are my walī over every believer after me.**” ... the *ḥadīth*.

Al-Ḥākim recorded it in full (3/132-134) through the route of Aḥmad, and said, “**Its chain is *ṣaḥīḥ*” and al-Dhahabī concurred with him.**¹⁵⁴

The ‘Allāmah himself adds concerning its chain:

إسناده حسن.

Its chain is *ḥasan*.¹⁵⁵

Commenting on this same chain of *Ḥadīth al-Tawliyah*, Dr. Al-Jawābirah says:

اسناده حسن.

Its chain is *ḥasan*.¹⁵⁶

¹⁵⁴ Abū Bakr b. Abī ‘Āṣim, Aḥmad b. ‘Amr b. al-Ḍaḥḥāk b. Mukhlid al-Shaybānī, *Kūtab al-Sunnab* (al-Maktab al-Islāmī; 1st edition, 1400 H) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 2, p. 566, # 1189

¹⁵⁵ *Ibid*, vol. 2, p. 565, # 1188

Imām al-Būṣīrī too grades the chain as follows:

سند صحيح

A *ṣaḥīḥ* chain.¹⁵⁷

So, one wonders: why is Shaykh Ibn Taymiyyah so panicky about this *ḥadīth*? There must be a reason he is so desperate about it, to the extent of attributing patent fallacies to all the Sunnī *muḥadīthūn* – perhaps dozens or hundreds of them – before his time in order to bring it down. What is the scary secret?

It is apparent that *walī* in *Ḥadīth al-Tawliyah* cannot possibly mean “friend”, “helper” or “supporter” in any logical sense. ‘Alī, *‘alaibi al-salām*, was the friend, helper and supporter of the believers during the lifetime of the Prophet and after his death, *in his presence* and in his absence. Besides, changing *walī* in the *ḥadīth* to “friend”, or “helper” or supporter” would only produce incoherent and insensible statements:

أنت وليي في كل مؤمن بعدي

“You are my friend over every believer after me.”

“You are my lover over every believer after me.”

“You are my supporter over every believer after me.”

“You are my friend over every believer after me.”

The Messenger of Allāh was absolutely above making such kinds of statements. Moreover, Shaykh Ibn Taymiyyah himself cautions:

إن أراد الموالاة لم يحتج ان يقول بعدي

If he had intended friendship, he did not need to say “after me”.¹⁵⁸

¹⁵⁶ Abū Bakr b. Abī ‘Āṣim, Ahmad b. ‘Amr b. al-Ḍaḥḥāk b. Mukhlid al-Shaybānī, *Kitāb al-Sunnab* (Dār al-Ṣamī‘ī li al-Nashr wa al-Tawzī’) [annotator: Dr. Bāsīm b. Fayṣal al-Jawābirah], vol. 1, pp. 799-800, # 1222

¹⁵⁷ Aḥmad b. Abī Bakr b. Ismā‘īl al-Būṣīrī, *Itiḥāf al-Khiyarab al-Mabarab bi Zawāid al-Masānid al-‘Asharu* (Riyadh: Dār al-Waṭān; 1st edition, 1420 H), vol. 7, p. 184, # 6630

But, can we interpret “my *walī*” in the *ḥadīth* to mean “my ruler”? This depends on the exact intended meaning. For instance, Allāh says about His Prophet:

قل يا أيها الناس إني رسول الله إليكم جميعا

Say: “O mankind! Verily, I am the **Messenger of Allāh** to you all.”¹⁵⁹

He was the Messenger *appointed by* Allāh. The Qur’ān also states about him:

أم تريدون أن تسألوا رسولكم كما سئل موسى من قبل

Or, do you want to ask **your Messenger** as Mūsā was asked before?¹⁶⁰

Does this mean that the people appointed the Messenger? Of course, they never did! Rather, he was appointed *by Allāh* – hence, the Messenger of Allāh – and *sent to* the people – and thereby their Messenger. This is a similar verse:

أم لم يعرفوا رسولهم فهم له منكرون

Or is it that they did not recognize **their Messenger** so they deny him?¹⁶¹

In the light of the above, the following conclusions can be drawn about the word “messenger”:

1. “The Messenger of Allāh” means the messenger appointed by Allāh.
2. “Your Messenger” means the Messenger sent to you.
3. “Their Messenger” means the Messenger sent to them.

In the same manner:

¹⁵⁸ Abū al-‘Abbās Aḥmad b. ‘Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minḥaj al-Sunnah al-Nabawiyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālīm], vol. 7, p. 391

¹⁵⁹ Qur’ān 7:158

¹⁶⁰ Qur’ān 2:108

¹⁶¹ Qur’ān 23:69

1. The *walī* of the Prophet over his *Ummah* is the *walī* appointed by him over them.
2. The *walī* of the *Ummah* is the *walī* appointed over them or by them.

As such, the *ḥadīth* “You are my *walī* over every believer after me” may mean “You are the *walī* I have appointed over every believer after me”. This is perfectly in line with *Ḥadīth al-Wilāyah* too.

Another probable meaning of “my *walī*” in the *ḥadīth* is “my heir”. One of the rarer meanings of *walī* is “heir”. Prophet Zakariyāh, *‘alaihi al-salām*, prayed to Allāh, while he was still barren, with these words:

فهب لي من لدنك وليا يرثي ويرث من آل يعقوب واجعله رب رضيا يا زكريا إنا
نبشرك بغلام اسمه يحيى

“So give me from Yourself a *walī*, who shall inherit me and inherit the family of Ya’qūb. And make him, my Lord, one with whom You are well-pleased”. (Allāh said): “O Zakariyāh! Verily, We give you the glad tidings of a son, his name will be **Yaḥyā**.”¹⁶²

Zakariyāh was a prophet. His *walī*, who was his son Yaḥyā, *‘alaihi al-salām*, inherited his prophethood and knowledge, and thereby became the next master of his father’s *Ummah* after his death. Professor Ibn Yāsīn also states in his *tafsīr*:

أخرج عبد الرزاق بسنده الصحيح عن قتادة عن الحسن في قوله (يرثني ويرث من آل يعقوب)، قال: نبوته وعلمه.

‘Abd al-Razzāq records **with his *ṣaḥīḥ* chain** from Qatādah, that al-Ḥasan said concerning the verse {who shall inherit me and inherit the family of Ya’qūb}: [who shall inherit] **his prophethood and knowledge**.¹⁶³

Ḥadīth al-Tawliyah therefore makes ‘Alī the *walī* – the heir - of the Messenger of Allāh. Meanwhile, this inheritance was declared to be “over every believer” after the Prophet. Apparently, it concerned only matters and

¹⁶² Qur’ān 19:5-7

¹⁶³ Prof. Dr. Ḥikmat b. Bashīr b. Yāsīn, *Mawsū‘at al-Ṣaḥīḥ al-Masbūr min al-Tafsīr bi al-Māthūr* (Madīnah: Dār al-Māthar li al-Nashr wa al-Tawzī‘ wa al-Ṭabā‘at; 1st edition, 1420 H), vol. 3, p. 332

affairs between the Messenger and his *Ummah*. These, without doubt, included his powers, rights responsibilities, obligations, and duties *over* them. All of these were inherited by Amīr al-Mūminīn after him.

A *shahid* that has been documented by Ibn Abī ‘Āṣim (d. 287 H) gives this same impression as well:

ثنا الحسين بن علي وأحمد بن عثمان قالوا: ثنا محمد بن خالد بن عثمة، حدثنا موسى بن يعقوب، حدثني المهاجر بن مسمار، عن عائشة بنت سعد، عن أبيها قال: سمعت رسول الله صلى الله عليه وسلم يقول يوم الجحفة وأخذ بيد علي، فطُب فحمد الله وأثنى عليه ثم قال: أيها الناس إني وليكم. قالوا: صدقت يا رسول الله، وأخذ بيد علي رضي الله عنه فرفعهما فقال: هذا وليي، والمؤدي عني.

Ḥusayn b. ‘Alī and Aḥmad b. ‘Uthmān – Muḥammad b. Khālīd b. ‘Athmah – Mūsā b. Ya’qūb – al-Muhājir b. Mismār – ‘Āishah bint Sa’d – her father:

I heard the Messenger of Allāh, peace be upon him, saying on the Day of al-Juḥfah while holding the hand of ‘Alī, and he delivered a sermon, and thanked Allāh and praised Him, and then said: “**O mankind! I am your wali**”. They replied, “You have said the truth, O Messenger of Allāh.” Then he held the hand of ‘Alī, may Allāh be pleased with him, and raised it up, and said, “**This is my wali, and the one to discharge on my behalf.**”¹⁶⁴

‘Allāmah al-Albānī says:

صحيح، فإن له شواهد

It is *ṣaḥīḥ* because it has *shawāhid*.¹⁶⁵

‘Alī was the *wali* appointed by the Messenger of Allāh over his *Ummah*, and the one to discharge on his behalf among them after him. It is further noteworthy that the responsibility of discharge granted to Amīr al-Mūminīn was unqualified. Therefore, *anything* that was the responsibility of the

¹⁶⁴ Abū Bakr b. Abī ‘Āṣim, Aḥmad b. ‘Amr b. al-Ḍaḥḥāk b. Mukhlid al-Shaybānī, *Kitāb al-Sunnab* (al-Maktab al-Islāmī; 1st edition, 1410 H) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 2, p. 565, # 1189

¹⁶⁵ *Ibid*, vol. 2, p. 566, # 1189

Prophet among his *Ummah*, no one else has the right to do it *for him* except ‘Alī. As such, after the death of the Messenger of Allāh, all his obligations, responsibilities and liabilities – with regards to the *Ummah* - naturally passed onto ‘Alī by inheritance.

‘Allāmah al-Albānī has equally copied a further *shāhid*:

علي يتضي ديني

‘Alī will repay my debts.¹⁶⁶

And he gives this verdict about it:

حسن

Hasan.¹⁶⁷

In other words, ‘Alī – being the heir – inherited the liabilities of the Messenger of Allāh, including his debts to members of his *Ummah*. So, the liabilities became his personal responsibilities after the death of his Prophet.

But, some unthinkable things happened in Islāmic history. Although the Prophet had declared ‘Alī to be his *walī* over his whole *Ummah* after him, the one to discharge on his behalf and the one to repay his debts, some other people precluded Amīr al-Mūminīn and arrogated these ranks to themselves! With support from their kinsmen and associates, they even proceeded to militarily install themselves in ‘Alī places. For instance, Imām al-Bukhārī (d. 256 H) records that ‘Umar b. al-Khaṭṭāb said:

توفى الله نبيه صلى الله عليه وسلم فقال أبو بكر أنا ولي رسول الله صلى الله عليه
وسلم توفى الله أبا بكر فقلت أنا ولي رسول الله صلى الله عليه وسلم وأبي
بكر

Allāh caused His Prophet, peace be upon him, to die. **So, Abū Bakr said, “I am the *walī* of the Messenger of Allāh, peace be upon him”.... Allāh (also) caused Abū Bakr to die. **So, I (too) said, “I am the****

¹⁶⁶ Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdri al-Albānī, *Ṣaḥīḥ al-Jāmi’ al-Ṣaḡīr wa Ziyādatuhu* (Al-Maktab al-Islāmī), vol. 2, p. 754, # 4092

¹⁶⁷ *Ibid*

walī of the Messenger of Allāh and Abū Bakr.¹⁶⁸

Elsewhere, al-Bukhārī also records:

حدثنا إبراهيم بن موسى أخبرنا هشام عن ابن جريج قال أخبرني عمرو بن دينار عن محمد بن علي عن جابر بن عبد الله رضي الله عنهم قال: لما مات النبي صلى الله عليه وسلم جاء أبا بكر مال من قبل العلاء بن الحضرمي فقال أبو بكر من كان له على النبي صلى الله عليه وسلم دين أو كانت له قبله عدة فليأتنا. قال جابر وعدني رسول الله صلى الله عليه وسلم أن يعطيني هكذا وهكذا وهكذا فبسط يديه ثلاث مرات قال جابر فعد في يدي خمسمائة ثم خمسمائة ثم خمسمائة

Narrated Jābir b. ‘Abd Allāh:

When the Prophet, peace be upon him, died, Abu Bakr received some property from al-‘Alā b. al-Ḥaḍramī. So, Abu Bakr said, “**Whoever has a debt claim against the Prophet, peace be upon him, or was promised something by him, should come to us.**” I said, “The Messenger of Allāh, peace be upon him, promised me that he would give me this much, and this much, and this much”. And I spread my hands three times. So, he (Abū Bakr) counted for me and handed me five-hundred, then five hundred and then five-hundred.¹⁶⁹

What?! Abū Bakr was the *walī* of the Prophet over every believer after him? Abū Bakr was the one to repay the Messenger’s debts? What in the world was happening exactly! Wonders really never end! Besides, why was Abū Bakr repaying the Prophet’s *personal* debts and promises with *state* funds? Would the Messenger have misappropriated the Muslim treasury in such a manner?

Imām ‘Alī was apparently terribly disappointed by this turn of events. Therefore, despite his extraordinary patience, his shock made him to voice out angrily. Imām Muslim (d. 261 H) quotes ‘Umar as having said the following words to both ‘Alī and ‘Abbās:

فلما توفي رسول الله صلى الله عليه وسلم قال أبو بكر أنا ولي رسول الله صلى الله

¹⁶⁸ Abū ‘Abd Allāh Muḥammad b. Ismā‘īl b. Ibrāhīm b. Muḡhīrah al-Bukhārī al-Ju‘fī, *al-Jāmi‘ al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 5, p. 2048, # 5043

¹⁶⁹ *Ibid*, vol. 2, p. 953, # 2537

عليه و سلم فرأيتاه كاذبا آتما غادرا خائنا والله يعلم إنه لصادق بار راشد تابع
للحق ثم توفي أبو بكر وأنا ولي رسول الله صلى الله عليه و سلم وولي أبو بكر
فرأيتاني كاذبا آتما غادرا خائنا

When the Messenger of Allāh, peace be upon him, died, **Abū Bakr said: “I am the *walī* of the Messenger of Allāh, peace be upon him.”...** So both of you (‘Alī and ‘Abbās) thought him (i.e. Abū Bakr) to be a liar, sinful, treacherous and dishonest. And Allāh knows that he was really truthful, pious, rightly-guided and a follower of the truth. **Abū Bakr died and I became the *walī* of the Messenger of Allāh, peace be upon him, and the *walī* of Abū Bakr. So both of you thought me to be a liar, sinful, treacherous and dishonest.**¹⁷⁰

Due to Abū Bakr’s surprising claim that he was the *walī* of the Messenger of Allāh - among others - ‘Alī declared him “a liar, sinful, treacherous and dishonest”. When ‘Umar made the same claim later, ‘Alī repeated those same words for him too. This is what Shaykh Ibn Taymiyyah fears; the truth of ‘Alī’s accusations against them both. If his words about them were correct, then Sunnī Islām crashes headlong! It cannot stand without the alleged saintly status of Abū Bakr and ‘Umar. Moreover, the fallacy of some “ahādīth” circulated to highlight their “merits” becomes exposed as well. The cost is simply too much. So, our dear Shaykh seeks to save his Sunnī sect by desperately and recklessly denying *Ḥadīth al-Tawliyah*. The truth, however, never dies.

¹⁷⁰ Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-Turāth al-‘Arabī) [annotator: Muḥammad Fuād ‘Abd al-Bāqī], vol. 3, p. 1376, #1757

8 ḤADĪTH AL-WIRĀ'ṬHAH ESTABLISHING ITS AUTHENTICITY

Allāh informs us about two of His prophets in His Book:

وورث سليمان داوود

And Sulaymān inherited Dāwud.¹⁷¹

In other words, it was Sulaymān, *'alaibi al-salām*, who inherited Dāwud, *'alaibi al-salām*. Explaining this verse, Imām al-Ṭabarī (d. 310 H) states:

يقول تعالى ذكره: وورث سليمان أباه داود العلم الذي كان آتاه الله في حياته، والمالك الذي كان خصه به على سائر قومه

He, the Most High, says: Sulaymān inherited **the knowledge** which Allāh gave his father during his lifetime and **the kingdom** which He specially bestowed upon him above all of his people.¹⁷²

Al-Ḥāfiẓ Ibn Kathīr (d. 774 H) also says:

قال الله تعالى: {وورث سليمان داود وقال يا أيها الناس علمنا منطق الطير وأوتينا من كل شيء إن هذا لهو الفضل المبين} (الأنعام: ١٦) أي ورثه في النبوة والمملكة، وليس المراد ورثه في المال، لأنه قد كان له بنون غيره، فما كان ليخص بالمال دونهم

Allāh the Most High said: {And Sulaymān inherited Dāwud, and he

¹⁷¹ Qur'ān 27:16

¹⁷² Abū Ja'far Muḥammad b. Jarīr b. Yazīd b. Kathīr b. Ghālīb al-Āmulī al-Ṭabarī, *Jamī al-Bayān fī Tawīl al-Qur'ān* (Dār al-Fikr; 1415 H) [annotator: Ṣidqī Jamīl al-'Aṭṭār], vol. 19, p. 172

(Sulaymān) said, “O people, we have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace} [27:16], **that is, inheritance of prophethood and kingdom.** What was intended was not inheritance of material possessions. This is because he (Dāwud) had several children apart from him (Sulaymān) and he (Sulaymān) could not have been exclusively given the material possessions at their expense.¹⁷³

Imām Ibn al-Jawzī (d. 597 H) has these words too:

قوله تعالى: {وورث سليمان داود} أي: ورث نبوته وعلمه ومملكه، وكان لداود تسعة عشر ذكراً، فخص سليمان بذلك، ولو كانت وراثة مال لكان جميع أولاده فيها سواء.

Allāh the Most High says {And Sulaymān inherited Dāwud}, that is: **he inherited his prophethood, knowledge and kingdom.** Dāwud had nineteen sons. But, Sulaymān was exclusively given that. If it had been inheritance of material possessions, all his children would have been equally entitled.¹⁷⁴

There are a number of points from this verse:

1. Prophethood is an inheritable office.
2. Divine knowledge is inheritable.
3. Kingdom – which is also called *khilāfab*¹⁷⁵ - is inheritable.

Moreover, where someone, out of many possible heirs, is singled out as the only heir in any circumstance, then such inheritance could not have been about material possessions. Rather, it must have been with regards to knowledge, offices and ranks. Prophet Sulaymān was *the* inheritor of his father, Prophet Dāwud. As such, he became the prophet, the supreme scholar and the ruler after him. But, what about our dearest Prophet Muhammad, *ṣallallāhu ‘alaihī wa ‘alīhī*? Was he inherited by anyone? Did he name any inheritor?

Imām al-Nasāī (d. 303 H) records a really interesting *ḥadīth* in this regard:

¹⁷³ Abū al-Fidā Ismā‘īl b. Kathīr al-Dimashqī, *al-Bidāyah wa al-Nihāyah* (Dār Iḥyā al-Turāth al-‘Arabī; 1st edition, 1408 H) [annotator: ‘Alī Shīrī], vol. 2, p. 22

¹⁷⁴ Abū al-Faraj Jamāl al-Dīn ‘Abd al-Raḥmān b. ‘Alī b. Muḥammad al-Jawzī al-Qurshī al-Baghdādī, *Zād al-Masīr fī ‘Ilm al-Tafsīr* (Beirut: Dār al-Fikr; 1st edition, 1407 H) [annotator: Dr. Muḥammad b. ‘Abd al-Raḥmān ‘Abd Allāh], vol. 6, p. 60

¹⁷⁵ See Qur’ān 38:26

أخبرنا الفضل بن سهل قال حدثني عفان بن مسلم قال حدثنا أبو عوانة عن عثمان بن المغيرة عن أبي صادق عن ربيعة بن ناجد أن رجلا قال لعلي يا أمير المؤمنين لم ورثت بن عمك دون عمك قال: جمع رسول الله صلى الله عليه و سلم أو قال دعا رسول الله صلى الله عليه و سلم بني عبد المطلب فصنع لهم مدا من طعام قال فاكلوا حتى شبعوا وبقي الطعام كما هو كانه لم يمس ثم دعا بغمر فشربوا حتى رووا وبقي الشراب كانه لم يمس أو لم يشرب فقال يا بني عبد المطلب إني بعثت إليكم بخاصة وإلى الناس بعامة وقد رأيتم من هذه الآية ما قد رأيتم فأيكم يبايعني على أن يكون أخي وصاحبي ووارثي فلم يقم إليه أحد فقامت إليه وكنت أصغر القوم فقال اجلس ثم قال ثلاث مرات كل ذلك أقوم إليه فيقول اجلس حتى كان في الثالثة ضرب بيده على يدي ثم قال أنت أخي وصاحبي ووارثي ووزيرى فبدلك ورثت بن عمي دون عمي

Al-Faḍl b. Sahl – ‘Affān b. Muslim – Abū ‘Awānah – ‘Uthmān b. al-Mughīrah – Abū Ṣādiq – Rabī‘ah b. Nājid:

A man said to ‘Alī, “**O Amīr al-Mūminīn! Why is it you that have INHERITED your cousin (i.e. the Prophet) and not your uncle?**”

He replied, “The Messenger of Allāh, peace be upon him, gathered/summoned the Banū ‘Abd al-Muṭalib. He cooked some food for them, and they ate until they were satisfied while food was still remaining, as though they never touched it. Then he called for water, and they drank until their thirst was quenched, and the containers of the water remained as though they were never touched or drunk.

After that, he said, “O Banū ‘Abd al-Muṭalib! I have been sent to you specially, and to mankind generally. You have seen in this verse what you have seen. Therefore, which one of you will give me a *bay‘ah* (oath of allegiance) to become my brother, my companion **and my inheritor?**” None stood up. So, I (‘Alī) stood up, and I was the youngest of the people. So, he (the Prophet) said, “Sit down”. On the third time, he hit his hand on my hand (for the *bay‘ah*) and then said: “**You are my brother, and my companion, and MY INHERITOR, and my wazīr.**” So, through this, **I have inherited**

my cousin, at the expense of my uncle.¹⁷⁶

The above *ḥadīth* has a *ṣaḥīḥ* chain. All its narrators – without *any* exception – are *thiqah* (trustworthy), and it is well-connected. Strangely, this is what ‘Allāmah al-Albānī (d. 1420 H) says about it:

قلت: وهذا إسناد ضعيف، رجاله كلهم ثقات؛ غير ربيعة بن ناجد، قال الذهبي في ((الميزان)): ((لا يكاد يعرف، وعنه أبو صادق بخبر منكر فيه: علي أخي ووارثي)) يشير إلى هذا الحديث. وصرح في ((الكاشف)) بأنه لم يرو عنه غير أبي صادق هذا. وقال في ((الضعفاء والمتروكين)): ((فيه جهالة)).

I say: This chain is *ḍa‘if*, **all its narrators are *thiqah* (trustworthy), except Rabī’ah b. Nājīd.** Al-Dhahabī said in *al-Miẓān*:

“**He is scarcely known**, and Abū Ṣādiq narrated from him a *munkar* (repugnant) report, which contains: ‘Alī is my brother and inheritor.’”

He was referring to this *ḥadīth*. **He explicitly declared in *al-Kāshif* that none else narrated from him other than this Abū Ṣādiq.** And he (al-Dhahabī) said in *al-Du‘afā wa al-Matrukīn*: “There is *jibālah* in him (he is not known)”.¹⁷⁷

So, the only narrator that the ‘Allāmah has problem with is Rabī’ah b. Nājīd, and his only evidence against him is Imām al-Dhahabī’s (d. 748 H) overall verdict that he is “scarcely known”. The ‘Allāmah places everything on the fact that only Abū Ṣādiq has narrated from him. It is also noteworthy that al-Dhahabī has called the above *ḥadīth* “repugnant” without giving any proof or explanation.

But, does the fact that a narrator is “scarcely known” - where only a single person has transmitted from him – really affect his *aḥādīth*? Perhaps, the best way to answer that is to examine how the ‘*ulamā* of the Ahl al-Sunnah have treated other similar cases.

¹⁷⁶ Abū ‘Abd al-Raḥmān Aḥmad b. Shu‘ayb al-Nasāī, *Sunan al-Kubrā* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1411 H) [annotator: Dr. ‘Abd al-Ghaffār Sulaymān al-Bandārī and Sayyid Kasrawī Ḥasan], vol. 5, p. 125, # 8451

¹⁷⁷ Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ al-Albānī, *Silsilah al-Aḥādīth al-Ḍa‘īfah wa al-Mawḍū‘ah wa Atharīyah al-Sayyīyah fī al-Ummah* (Riyadh: Dār al-Ma‘ārif; 1st edition, 1412 H), vol. 12, p. 646, # 5793

A very clear example is Ḥaṣīn b. Muḥammad al-Anṣārī. Al-Ḥāfiẓ (d. 852 H) says about him:

حصين بن محمد الأنصاري السالمي المدني يحتاج به في الصحيحين لا يكاد يعرف قلت
ذكره ابن حبان في الثقات

Ḥaṣīn b. Muḥammad al-Anṣārī al-Sālimī al-Madanī: **He is relied upon as a *ḥujjah* in both *Ṣaḥīḥs*** (i.e. *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*). **He is scarcely known.** I say: Ibn Ḥibbān has included him in *al-Thiqat*.¹⁷⁸

He also adds:

حصين بن محمد الأنصاري السالمي المدني صدوق الحديث من الثانية لم يرو عنه غير
الزهري.

Ḥaṣīn b. Muḥammad al-Anṣārī al-Sālimī al-Madanī: *Ṣaduq al-ḥadīth* (very truthful in *aḥādīth*), from the second (*ṭabaqat*). **None narrated from him except al-Zuhri.**¹⁷⁹

He is exactly like Rabīʿah b. Nājid! Yet, he is relied upon as a *ḥujjah* in both *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, and is accepted as *ṣaduq* (very truthful)!

Another case is that of Zayd b. Rabāḥ. He too is like Rabīʿah; only one person as transmitted from him. Imām al-Dhahabī confirms:

زيد بن رباح مدني. سمع أبا عبد الله الأغر. ما وجدت أحدا روى عنه سوى مالك

Zayd b. Rabāḥ, a resident of Maḍīnah: He heard from Abū ʿAbd Allāh al-Aghrah. **I could not find anyone who has transmitted from him except Mālik.**¹⁸⁰

Nonetheless, he is graded *thiqab* (trustworthy) by al-Ḥāfiẓ:

¹⁷⁸ Shihāb al-Dīn Abū al-Faḍl Aḥmad b. ʿAlī b. Ḥajar al-ʿAsqalānī, *Lisān al-Miẓān* (Beirut: Manshūrāt Muassasat al-ʿAlamī li al-Maṭbūʿāt; 2nd edition, 1390 H), vol. 7, p. 199, # 2686

¹⁷⁹ Aḥmad b. ʿAlī b. Ḥajar al-ʿAsqalānī, *Taqrīb al-Tabḍīb* (Beirut: Dār al-Maktabah al-ʿIlmiyyah; 2nd edition, 1415 H) [annotator: Muṣṭafā ʿAbd al-Qādir ʿAṭā], vol. 1, p. 223, # 1391

¹⁸⁰ Abū ʿAbd Allāh Muḥammad b. Aḥmad b. ʿUthmān al-Dhahabī, *Miẓān al-ʿIṭidāl fī Naqd al-Rijāl* (Beirut: Dār al-Maʿrifah; 1st edition, 1382 H) [annotator: ʿAlī Muḥammad al-Bajāwī], vol. 2, p. 103, # 3004

زيد بن رباح المدني ثقة

Zayd b. Rabāh al-Madanī: *Thiqah* (trustworthy).¹⁸¹

In very simple words, whether or not only a single individual has transmitted from a narrator does not affect his standing as long as there is proof that he is trustworthy or very truthful. If there is no evidence for or against his reliability, then such a fact becomes relevant and makes him *majhūl* (unknown). In the case of Rabī’ah, it is well-known that only his brother, Abū Ṣādiq, transmitted from him. Moreover, there is no evidence at all against his reliability. But, is there evidence to prove his trustworthiness or truthfulness?

Rabī’ah’s surname is spelt in two ways in the books of *aḥādīth* and *rijāl*: Nājīd (ناجد) and Nājīdh (ناجذ). Meanwhile, the ‘*ulamā* have used the two words to refer to the same individual. As such, Imām al-‘Ijlī (d. 261 H) says about Rabī’ah:

ربيعة بن ناجذ كوفي تابعي ثقة

Rabī’ah b. Nājīdh: He was a Kūfan, a Tābi’ī, *thiqah* (trustworthy)¹⁸²

Imām Ibn Ḥibbān (d. 354 H) has also included him in his book of *thiqah* (trustworthy) narrators:

ربيعة بن ناجذ الأسدي الأزدي الكوفي يروى عن علي روى عنه أبو صادق

Rabī’ah b. Nājīdh al-Asadī al-Azdi al-Kūfi: He narrated from ‘Alī, and Abū Ṣādiq narrated from him.¹⁸³

Al-Ḥāfiẓ confirms both of these in his *al-Tabdhīb*:

¹⁸¹ Aḥmad b. ‘Alī b. Ḥajar al-‘Asqalānī, *Taqrīb al-Tabdhīb* (Beirut: Dār al-Maktabah al-‘Ilmiyyah; 2nd edition, 1415 H) [annotator: Muṣṭafā ‘Abd al-Qādir ‘Atā], vol. 1, p. 328, # 2142

¹⁸² Abū al-Ḥasan Aḥmad b. ‘Abd Allāh b. Ṣāliḥ al-‘Ijlī al-Kūfi, *Ma’rifat al-Thiqāt* (Madīnah: Maktabah al-Dār; 1st edition, 1405 H), vol. 1, p. 359, # 471

¹⁸³ Abū Ḥātim Muḥammad b. Ḥibbān b. Aḥmad al-Tamīmī al-Bustī, *Kitāb al-Thiqāt* (Hyderabad: Majlis Dāirat al-Ma’ārif al-‘Uthmāniyyah; 1st edition, 1398 H), vol. 4, p. 229

ربيعة بن ناقد الأزدي ويقال أيضا الأسدي الكوفي. روى عن علي وابن مسعود وعبادة بن الصامت رضي الله عنهم. وعنه أبو صادق الأزدي يقال إنه أخوه ذكره ابن حبان في الثقات.... وقال العجلي كوفي تابعي ثقة

Rabī'ah b. Nājid al-Azdī, also called al-Asadī al-Kūfī. He narrated from 'Alī, Ibn Mas'ūd and 'Ubadāh b. al-Sāmit, may Allāh be pleased with them. Abū Ṣādiq al-Azdī narrated from him, and he is said to have been his brother. **Ibn Hibbān mentioned him in *al-Thiqāt ... and al-'Ijlī said: A Kūfan, Tābi'i, thiqah (trustworthy).***¹⁸⁴

Imām al-Hākim (d. 403 H) also considers the chain of Rabī'ah to be *ṣaḥīḥ*, thereby accepting him as *thiqah*:

حدثني أبو قتيبة سالم بن الفضل الاذي بمكة ثنا محمد بن عثمان بن أي شيبه ثنا عمي أبو بكر ثنا علي بن ثابت الدهان ثنا الحكم بن عبد الملك عن الحارث بن حصيرة عن أبي صادق عن ربيعة بن ناقد عن علي رضي الله عنه.... صحيح الإسناد

Abū Qutaybah Sālim b. al-Faḍl al-Adamī –Muḥammad b. 'Uthmān b. Abī Shaybah – Abū Bakr – 'Alī b. Thābit al-Dihān – al-Ḥakam b. 'Abd al-Malik – al-Ḥārith b. Ḥaṣīrah – Abū Ṣādiq – **Rabī'ah b. Nājid** – 'Alī, may Allāh be pleased with him.... **The chain is *ṣaḥīḥ*.**¹⁸⁵

In his *al-Taqrīb*, al-Ḥāfiẓ personally grades him *thiqah* (trustworthy) too:

ربيعة بن ناقد الأزدي الكوفي يقال هو أخو أبي صادق الراوي عنه ثقة

Rabī'ah b. Nājid al-Azdī al-Kūfī: It is said that he was the brother of the narrator, Abū Ṣādiq. **He was *thiqah* (trustworthy).**¹⁸⁶

Intriguingly, 'Allāmah al-Albānī himself concurs to a good extent:

¹⁸⁴ Shihāb al-Dīn Aḥmad b. 'Alī b. Ḥajar al-'Asqalānī, *Tabdhīb al-Tabdhīb* (Dār al-Fikr; 1st edition, 1404 H), vol. 3, p. 228, # 498

¹⁸⁵ Abū 'Abd Allāh Muḥammad b. 'Abd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak 'alā al-Ṣaḥīḥayn* (Beirut: Dār al-Kutub al-'Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣṭafā 'Abd al-Qādir 'Aṭā], vol. 3, p. 132, # 4622

¹⁸⁶ Aḥmad b. 'Alī b. Ḥajar al-'Asqalānī, *Taqrīb al-Tabdhīb* (Beirut: Dār al-Maktabah al-'Ilmiyyah; 2nd edition, 1415 H) [annotator: Muṣṭafā 'Abd al-Qādir 'Aṭā], vol. 1, p. 298, # 1923

عن عبد الله بن سالم المفلوج حدثنا عبدة بن الأسود عن القاسم بن الوليد عن أبي صادق عن ربيعة بن ناجذ عن عبادة بن الصامت مرفوعا....

قلت: وهذا إسناد جيد، رجاله ثقات غير ربيعة هذا فقد وثقه الحافظ فقط تبعا لابن حبان.

‘Abd Allāh b. Sālim al-Maflūj – ‘Ubaydah b. al-Aswad – al-Qāsīm b. al-Walīd – Abū Ṣādiq – **Rabī’ah b. Nājīdh** – ‘Ubādah b. al-Sāmit, in a *marfū’* manner....

I say: **This chain is good.** Its narrators are trustworthy, except this Rabī’ah, for only al-Ḥāfiẓ (Ibn Ḥajar) has declared him *thiqah*, copying Ibn Ḥibbān.¹⁸⁷

The ‘Allāmah has reservations about the fact that –according to him – only al-Ḥāfiẓ al-‘Asqalānī, imitating Ibn Ḥibbān, has declared Rabī’ah to be *thiqah* (trustworthy). Nonetheless, that does not stop him from authenticating the chain. Needless to say, however, the ‘Allāmah’s position contains an error: al-‘Ijlī, Ibn Ḥibbān and al-Ḥākīm actually declared him *thiqah* before al-Ḥāfiẓ. If the latter copied anyone, it was at least both al-‘Ijlī and Ibn Ḥibbān.

The bottom-line is that this *ḥadīth* has a *ṣaḥīḥ* chain:

أنت أخي وصاحبي ووارثي ووزير

You are my brother, and my companion, and MY INHERITOR, and my *wazīr*.

The objections of Shaykh Ibn Taymiyyah and ‘Allāmah al-Albānī to it are without basis.

We know from this authentic *ḥadīth* that Amīr al-Mūminīn ‘Alī b. Abī Ṭālib, ‘*alaihi al-salām*, was the chosen inheritor of the Prophet’s knowledge, power and divine *khilāfah* after him. In fact, if prophethood had not ended with

¹⁸⁷ Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdrī al-Albānī, *Silsilah al-Aḥādīth al-Ṣaḥīḥah wa Shuybun min Fiqḥihāh wa Fawā'idihāh* (Riyadh: Maktabah al-Ma'ārif li al-Nashr wa al-Tawzī'; 1st edition, 1415 H), vol. 4, p. 582, # 1942

Muhammad, 'Ali would have inherited it too.

9 ḤADĪTH AL-WIRĀ’THAH EXAMINING SOME *SHAWĀHID*

Imām al-Haythamī (d. 807 H) records:

وعن ابن عباس أن عليا كان يقول في حياة رسول الله صلى الله عليه و سلم : إن الله عز و جل يقول : {أفإن مات أو قتل انقلبتم على أعقابكم} والله لا نقلب على أعقابنا بعد إذ هدانا الله تعالى والله لئن مات أو قتل لأقاتلن على ما قاتل عليه حتى أموت والله إني لأخوه ووليه وابن عمه ووارثه فمن أحق به مني

Narrated Ibn ‘Abbās:

‘Alī used to say *during the lifetime of the Messenger of Allah*, peace be upon him: “Verily, Allāh the Almighty said {If he dies or is killed, will you then turn back on your heels} [3:144]. By Allāh, we will never turn back on our heels after Allāh the Most High has guided us. I swear by Allāh, if he dies or he is killed, I will fight upon what he fights upon until I die. **I SWEAR BY ALLĀH, verily I am his brother, AND HIS WALĪ, and his cousin, AND HIS INHERITOR. So, who is it that is more entitled to him than me?**”¹⁸⁸

Al-Haythamī comments:

رواه الطبراني ورجاله رجال الصحيح

Al-Ṭabarānī records it, and its narrators are narrators of the *Ṣaḥīḥ*.¹⁸⁹

¹⁸⁸ Nūr al-Dīn ‘Alī b. Abī Bakr al-Haythamī, *Majma’ al-Zawāid* (Beirut: Dār al-Fikr; 1412 H), vol. 9, p. 183, # 14765

¹⁸⁹ *Ibid*

‘Allāmah al-Albānī (d. 1420 H) senses the fatal danger the above *ṣaḥīḥ ḥadīth* poses to the Sunnī creed as a whole. So, he decides to “take care of” it. After including it in his *Silsilah Ḍa’īfah* (his collection of unreliable *aḥādīth*), he grades it as:

منكر

Munkar (repugnant)¹⁹⁰

What is his reason? He explains:

قلت: وسكت عليه الحاكم والذهبي؛ ولعل ذلك لظهور علته، وهي تنحصر في سبائك،
أو في الراوي عنه: أسباط.

أما الأول؛ فلأنه وإن كان ثقة؛ فقد تكلموا في روايته عن عكرمة خاصة، فقال
الحافظ في "التقريب": "صدوق، وروايته عن عكرمة خاصة مضطربة، وقد تغير
بآخره..."

وأما الآخر؛ فقال الحافظ: "صدوق، كثير الخطأ..."

I say: al-Hākim and al-Dhahabī kept silent about it. Maybe this is due to the obviousness of its defect, **and it is limited to Simāk, or from the narrator from him, Asbāṭ.**

As for the first (Simāk), it is because even though he is *thiqah* (trustworthy), his report from ‘Ikrimah has been specifically criticized. So, al-Ḥāfiẓ says in *al-Taqrīb*: “*Ṣadiq* (very truthful), his report from ‘Ikrimah alone is confused. He changed during the last part of his life...”.

As for the other (Asbāṭ), al-Ḥāfiẓ says: “*Ṣadiq* (very truthful), makes a lot of mistakes^{191...’}”¹⁹²

¹⁹⁰ Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ al-Albānī, *Silsilah al-Aḥādīth al-Ḍa’īfah wa al-Manḍū’ah wa Atharibah al-Sayyiah fī al-Ummah* (Riyadh: Dār al-Ma’ārif; 1st edition, 1412 H), vol. 10, p. 653, # 4948

¹⁹¹ The *jarḥ* against both Simāk and Asbāt are clear and substantiated. For instance, Asbāt used to make a lot of mistakes. These facts should ordinarily have made each of them *da’if* in

Since no-one in the chain is *munkar al-ḥadīth*, the ‘Allāmah’s grading of the *ḥadīth* as “munkar” is a clear error. This is especially the case, since he has himself limited the “fault” of the *riwāyah* to its chain.

Besides, both al-Ḥākim (d. 403 H) and al-Dhahabī (d. 748 H) have no problem with that chain. For instance, al-Ḥākim records a similar chain:

أخبرنا أبو محمد بن إسحاق الصفار العدل ثنا أحمد بن نصر أنبا عمرو بن طلحة القناد
ثنا أسباط بن نصر عن سماك بن حرب عن مكرومة عن ابن عباس رضي الله
عنها....

Abū Muḥammad b. Ishāq al-Ṣaffār al-‘Adl – Aḥmad b. Naṣr – ‘Amr b. Talḥah al-Qanād – **Asbāṭ b. Naṣr** – **Simāk b. Ḥarb** – **‘Ikrimah** – Ibn ‘Abbās, may Allāh be pleased with them both...¹⁹³

Al-Ḥākim says:

هذا حديث صحيح الإسناد

This *ḥadīth* has a *ṣaḥīḥ* chain¹⁹⁴

Al-Dhahabī agrees:

صحيح

*Ṣaḥīḥ*¹⁹⁵

In fact, ‘Allāmah al-Albānī himself has no problem with the same chain! He writes:

his reports. However, the scholars of the Ahl al-Sunnah – including Imām Muslim - have made them exceptional cases, and have accepted their *aḥādīth* as *ṣaḥīḥ*.

¹⁹² Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ al-Albānī, *Silsilah al-Aḥādīth al-Ḍa‘īfah wa al-Mawḍū‘ah wa Atharīyah al-Sayyiah fī al-Ummah* (Riyadh: Dār al-Ma‘ārif; 1st edition, 1412 H), vol. 10, p. 653, # 4948

¹⁹³ Abū ‘Abd Allāh Muḥammad b. ‘Abd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak ‘alā al-Ṣaḥīḥayn* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣṭafā ‘Abd al-Qādir ‘Atā], vol. 4, p. 317, # 7766

¹⁹⁴ *Ibid*

¹⁹⁵ *Ibid*

قلت: حديث ابن عباس هذا أخرجه البخاري في (الأدب المفرد) وأبو داود والحاكم من طريق عمرو بن طلحة قال: ثنا أسباط عن سماك بن حرب عن عكرمة عن ابن عباس به.... وهذا سند جيد وقال الحاكم: (صحيح الإسناد) ووافقه الذهبي

I say: This *ḥadīth* of Ibn ‘Abbās is recorded by al-Bukhārī (in *al-Adab al-Mufrad*), and Abū Dāwud and al-Ḥākim through the route of ‘Amr b. Talḥah – **Asbāṭ** – **Simāk b. Ḥarb** – **‘Ikrimah** - Ibn ‘Abbās with it.... **This chain is good.** Al-Ḥākim says (The chain is *ṣaḥīḥ*) and al-Dhahabī agrees with him.¹⁹⁶

In another book, he also says:

قلت: هذا الحديث أخرجه البخاري في " الأدب المفرد " (ص 178) ، وأبو داود (349/2) من طريق عمرو بن طلحة قال: ثنا أسباط عن سماك بن حرب عن عكرمة عن ابن عباس.... وهذا سند جيد. ثم رأيت الحاكم قد أخرجه في " المستدرک " (284/4 - 285) من هذا الوجه، وقال: "صحيح الإسناد". ووافقه الذهبي.

I say: This *ḥadīth* has been narrated by al-Bukhārī in *al-Adab al-Mufrad* (p. 178) and Abū Dāwud (2/349) from the route of ‘Amr b. Talḥah – **Asbāṭ** – **Simāk b. Ḥarb** – **‘Ikrimah** – Ibn ‘Abbās.... **This chain is good.** Then I saw that al-Ḥākim has recorded it in *al-Mustadrak* (4/284-285) with this chain, and said, "It has a *ṣaḥīḥ* chain". Al-Dhahabī concurred with him.¹⁹⁷

So, the chain is good. But, when it comes to the *faḍāil* of Amīr al-Mūminīn, *‘alaibi al-salām*, it becomes *munkar* and all sorts of unfounded allegations and excuses are raised! What disturbing double standards! Besides, since ‘Allāmah al-Albānī is aware that both al-Ḥākim and al-Dhahabī authenticated the chain of Asbāṭ – Simāk – Ikrimah, why has he then pretended as though both doubted it? Wonders, indeed, never end!

¹⁹⁶ Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥājī Nūḥ al-Albānī, *Al-Thamar al-Mustaṭāb fī Fiqh al-Sunnah wa al-Kūtāb* (Gharās li al-Nashr wa al-Tawzī’; 1st edition, 1422 H), p. 441

¹⁹⁷ Muḥammad Nāṣir al-Dīn al-Albānī, *Aṣl Ṣiḡat al-Ṣalāt al-Nabī* (Riyadh: Maktabah al-Ma’ārif li al-Nashr wa al-Tawzī’; 1st edition, 1427 H), vol. 2, p. 790-791

In any case, Imām Muslim (d. 261 H) has relied upon this chain as a *ḥujjah* in the *uṣūl* of his *Ṣaḥīḥ*:

حدثنا عمرو بن حماد بن طلحة القناد حدثنا أسباط (وهو ابن نصر الهمداني)
سأك عن جابر بن سمرة

‘Amr b. Ḥamād b. Ṭalḥah al-Qanād – **Asbāṭ** (and he is Ibn Naṣr al-Hamdānī) – **Simāk** – Jābir b. Samurah¹⁹⁸

As for Simāk having *actually* narrated authentically from ‘Ikrimah, Imām al-Tirmidhī (d. 279 H) has confirmed this repeatedly in his *Sunan*. For example, this is a chain in the book:

حدثنا هناد و أبوعمار قالا حدثنا وكيع عن إسرائيل عن سأك عن عكرمة عن ابن
عباس

Hanād and Abū ‘Ammār – Wakī’ – Isrāīl – **Simāk** – **‘Ikrimah** – Ibn ‘Abbās¹⁹⁹

He comments:

هذا حديث حسن صحيح

This ḥadīth is *ḥasan ṣaḥīḥ*²⁰⁰

Interestingly, ‘Allāmah al-Albānī agrees:

صحيح

*Ṣaḥīḥ*²⁰¹

¹⁹⁸ Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-Ṭurāth al-‘Arabī) [annotator: Muḥammad Fuād ‘Abd al-Bāqī], vol. 4, p. 1814, # 2329

¹⁹⁹ Abū ‘Īsā Muḥammad b. ‘Īsā al-Sulamī al-Tirmidhī, *al-Jāmi’ al-Ṣaḥīḥ Sunan al-Tirmidhī* (Beirut: Dār Iḥyā al-Ṭurāth al-‘Arabī) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 5, p. 208, # 2964

²⁰⁰ *Ibid*

²⁰¹ *Ibid*

The ‘Allāmah further caps everything here:

" ليقرآن القرآن ناس من أمتي يقرؤون من الإسلام كما يبرق السهم من الرمية "

أخرجه ابن ماجة (1 / 73) وأحمد (1 / 256) وابنه أيضا وأبو يعلى (2 / 623) عن أبي الأحوص عن سالك عن عكرمة عن ابن عباس مرفوعا. قلت: وهذا إسناد جيد وهو على شرط مسلم.

“Some people from my *Ummah* will recite the Qur’ān. But they will apostatize from Islām as the arrow pierces the game.”

Ibn Majah (1/73) records it, and Aḥmad (1/256), and his son too, and Abū Ya’lā (2/623) from Abū al-Aḥwaṣ - **Simāk** - **‘Ikrimah** - Ibn ‘Abbās, in a *marfū’* manner. I say: **This chain is good, and it is upon the standard of (Imām) Muslim.**²⁰²

Elsewhere, he again reiterates:

وشاهد آخر من حديث ابن عباس. أخرجه الطحاوي (2 / 277 - 278) وأحمد (1 / 269، 328) من طريق سالك عن عكرمة عنه. وإسناده صحيح على شرط مسلم.

Another witness is in the *ḥadīth* of Ibn ‘Abbās. It is narrated by al-Ṭaḥāwī (2/277-278), and Aḥmad (1/269, 328) from the route of **Simāk** – **‘Ikrimah** from him (Ibn ‘Abbās). **And its chain is ṣaḥīḥ upon the standard of Muslim.**²⁰³

But, who on earth says that meeting the standard of *Ṣaḥīḥ Muslim* is not good enough?!

A further corroboration of *Ḥadīth al-Wirāthah* is provided by Imām al-Ḥākim:

²⁰² Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdī al-Albānī, *Silsilah al-Aḥādīth al-Ṣaḥīḥah wa Shayḥun min Fiqihāb wa Fawāidihāb* (Riyadh: Maktabah al-Ma’ārif li al-Nashr wa al-Tawzī’; 1st edition, 1415 H), vol. 5, p. 235, # 2201

²⁰³ *Ibid*, vol. 2, p. 413, # 782

أخبرنا أبو النضر محمد بن يوسف الفقيه ثنا عثمان بن سعيد الدارمي ثنا النفيلي ثنا زهير ثنا أبو إسحاق قال عثمان : وحدثنا علي بن حكيم الأودي وعمرو بن عون الواسطي قالوا ثنا شريك بن عبد الله عن أبي إسحاق قال سألت قثم بن العباس كيف ورث علي رسول الله صلى الله عليه وسلم دونكم قال : لأنه كان أولنا به لحوقا وأشدنا به لزوقا

Abū al-Naḍar Muḥammad b. Yūsuf al-Faqīh – ‘Uthmān b. Sa‘īd al-Dārimī – al-Nufaylī – Zuhayr – Abū Ishāq – ‘Uthmān – ‘Alī b. Ḥakīm al-Awdī and ‘Amr b. ‘Awn al-Wāsiṭī – Sharīk b. ‘Abd Allāh – Abū Ishāq:

I asked Qatham b. al-‘Abbās, “How come **‘Alī INHERITED the Messenger of Allāh**, peace be upon him, and not yourselves?” He replied, “Because he was the first of us to meet him (in Islām) and the he was the strictest of us to adhere to him.”²⁰⁴

Al-Ḥākīm says:

هذا حديث صحيح الإسناد

This *ḥadīth* has a *ṣaḥīḥ* chain.²⁰⁵

Al-Dhahabī concurs:

صحيح

Ṣaḥīḥ.²⁰⁶

²⁰⁴ Abū ‘Abd Allāh Muḥammad b. ‘Abd Allāh al-Ḥākīm al-Naysābūrī, *al-Mustadrak ‘alā al-Ṣaḥīḥayn* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣṭafā ‘Abd al-Qādir ‘Atā], vol. 3, p. 136, # 4633

²⁰⁵ *Ibid*

²⁰⁶ *Ibid*

10 ḤADĪTH AL-ADĀ INVESTIGATING ITS AUTHENTICITY

Shaykh Ibn Taymiyyah (d. 728 H) states:

قوله لا يؤدي عني إلا علي من الكذب

His statement “None can discharge on my behalf except ‘Alī” is a lie.²⁰⁷

This *ḥadīth* is recorded by Imām al-Tirmidhī (d. 279 H) in his *Sunan*:

حدثنا إسماعيل بن موسى حدثنا شريك عن أبي إسحاق عن حبشي بن جنادة قال:
قال رسول الله صلى الله عليه و سلم علي مني وأنا من علي ولا يؤدي عني إلا أنا أو
علي

Ismā’īl b. Mūsā – Sharīk – Abū Ishāq – Ḥabashī b. Junādah:

The Messenger of Allāh, peace be upon him, said: “‘Alī is from me and I am from ‘Alī, **and none can discharge on my behalf except myself or ‘Alī.**”²⁰⁸

Al-Tirmidhī comments:

²⁰⁷ Abū al-‘Abbās Aḥmad b. ‘Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minḥaj al-Sunnah al-Nabawiyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālīm], vol. 5, p. 63

²⁰⁸ Abū ‘Īsā Muḥammad b. ‘Īsā al-Sulamī al-Tirmidhī, *al-Jāmi’ al-Ṣaḥīḥ Sunan al-Tirmidhī* (Beirut: Dār Iḥyā al-Turāth al-‘Arabī) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 5, p. 636, # 3719

هذا حديث حسن غريب

This *ḥadīth* is *ḥasan gharīb* (i.e. has a *ḥasan* chain)²⁰⁹

Al-Albānī (d. 1420 H) also says:

حسن

Hasan.²¹⁰

The Messenger of Allāh, *ṣallallāhu ‘alāihi wa ‘ālīhi*, further put this declaration into practice during his lifetime. Imām Ibn Abī Shaybah (d. 235 H) records:

حدثنا عفان قال ثنا حماد بن سلمة عن سماك عن أنس أن النبي صلى الله عليه وسلم بعث ببراءة مع أبي بكر إلى مكة، فدعاه فبعث عليا فقال " لا يبلغها إلا رجل من أهل بيتي."

‘Affān – Ḥamād b. Salamah – Simāk – Anas:

The Prophet, peace be upon him, sent Abū Bakr with *Barāt* to Makkah. But, he recalled him and sent ‘Alī (instead), and said, “**None can convey it except a man from my Ahl al-Bayt.**”²¹¹

This chain is apparently *ṣaḥīḥ*. ‘Al-Ḥāfiẓ (d. 852 H) says about ‘Affān, the first narrator:

عفان بن مسلم بن عبد الله الباهلي أبو عثمان الصفار البصري ثقة ثبت

‘Affān b. Muslim b. ‘Abd Allāh al-Bāhilī, Abū ‘Uthmān al-Ṣaffār: *thiqah* (trustworthy), *thabt* (accurate).²¹²

²⁰⁹ *Ibid*

²¹⁰ *Ibid*

²¹¹ ‘Abd Allāh b. Muḥammad b. Abī Shaybah Ibrāhīm b. ‘Uthmān b. Abī Bakr b. Abī Shaybah al-Kūfi al-‘Ubsī, *Muṣannaḥ Ibn Abī Shaybah fī al-Aḥādīth wa al-Athār* (Dār al-Fikr; 1st edition, 1409 H) [annotator: Prof. Sa‘īd al-Laḥām], vol. 7, p. 506, # 72

²¹² Aḥmad b. ‘Alī b. Ḥajar al-‘Asqalānī, *Taqrīb al-Tabdhīb* (Beirut: Dār al-Maktabah al-‘Ilmiyyah; 2nd edition, 1415 H) [annotator: Muṣṭafā ‘Abd al-Qādir ‘Atā], vol. 1, p. 679, # 4641

‘Allāmah al-Albānī also says:

عن عفان بن مسلم، قال: كنت عند سلام....

قلت: وهذا إسناد صحيح عن سلام، فعفان ثقة من رجال الشيخين

Narrated ‘**Affān b. Muslim**: I was with Salām....

I say: This chain is *ṣaḥīḥ* up to Salām, and ‘**Affān is *thiqah***, from the narrators of the two Shaykhs.²¹³

What of the *shaykh* of ‘Affān b. Muslim, that is, Ḥamād b. Salamah? Al-Ḥāfiẓ again states:

حماد بن سلمة بن دينار البصري أبو سلمة ثقة عابد أثبت الناس في ثابت وتغير حفظه بأخرة

Ḥamād b. Salamah b. Dīnār al-Baṣṣrī, Abū Salamah: ***Thiqah*** (trustworthy), ‘*ābid* (a great worshipper of Allāh), the most reliable person with regards to Thābit. His memory weakened at the end (of his life).²¹⁴

‘Allāmah al-Albānī agrees on his trustworthiness, but with a mistaken reservation:

حدثنا أسود حدثنا حماد بن سلمة عن قتادة عن عكرمة عن ابن عباس ورجاله كلهم ثقات رجال مسلم، لكن حماد بن سلمة مع جلالة قدره في حديثه عن غير ثابت شيء، ولذلك لم يخرج له مسلم إلا ما كان من روايته عن ثابت، ولذلك قال الحافظ في "التقريب": "ثقة عابد، أثبت الناس في ثابت، وتغير حفظه بآخره.

Aswad – Ḥamād b. Salamah – Qatādah – ‘Ikrimah – Ibn ‘Abbās:

Its narrators are all ***thiqah*** (trustworthy), narrators of (*Ṣaḥīḥ*) Muslim.

²¹³ Muḥammad Nāṣir al-Dīn al-Albānī, *Mukhtaṣar al-‘Ulūm al-‘Alīyy al-‘Azīm* (al-Maktab al-Islāmī; 2nd edition, 1412 H), pp. 148-149

²¹⁴ Aḥmad b. ‘Alī b. Ḥajar al-‘Asqalānī, *Taqrīb al-Tabḍīb* (Beirut: Dār al-Maktabah al-‘Ilmiyyah; 2nd edition, 1415 H) [annotator: Muṣṭafā ‘Abd al-Qādir ‘Aṭā], vol. 1, p. 238, # 1504

However, despite that high status of Ḥamād, in his *aḥādīth* from other than Thābit, there is a problem. **This is why (Imām) Muslim never records his *aḥādīth* except those from Thābit.** This is (also) why al-Ḥāfiẓ says in *al-Taqrīb*: “*Thiqab* (trustworthy), ‘*ābid* (a great worshipper of Allāh), the most reliable person with regards to Thābit. His memory weakened at the end (of his life)”.²¹⁵

The above submission is inaccurate, actually. Imām Muslim (d. 261 H) has, for instance, recorded this chain:

حدثنا هدا ب بن خالد الأزدي حدثنا حماد بن سلمة عن سمالك بن حرب قال سمعت
جابر بن سمرة

Hadāb b. Khālīd al-Azdī – Ḥamād b. Salamah – Simāk b. Ḥarb –
Jābir b. Samurah²¹⁶

As we shall soon prove, ‘Allāmah al-Albānī himself also accepts that Ḥamād authentically transmitted from Simāk.

Concerning the last narrator, Simāk, Imām al-Dhahabī (d. 748 H) says:

سمالك بن حرب أبو المغيرة الهذلي الكوفي. صدوق قلت: قد احتج مسلم [به] في
روايته، عن جابر بن سمرة، والنعمان بن بشير، وجماعة.

Simāk b. Ḥarb, Abū al-Mughīrah al-Hazālī al-Kūfī: *Ṣadūq* (very truthful)... **I say: Muslim had relied [upon him] as a *ḥujjah* in his reports,** from Jābir b. Samurah, al-Nu‘mān b. Bashīr, and a group of others.²¹⁷

So, the chain is *ṣaḥīḥ* upon the standard of *Ṣaḥīḥ Muslim*.

Imām Aḥmad (d. 241 H) further records

²¹⁵ Muḥammad Nāṣir al-Dīn al-Albānī, *Mukhtaṣar al-‘Ulūm al-‘Alīyy al-‘Azīm* (al-Maktab al-Islāmī; 2nd edition, 1412 H), p. 118

²¹⁶ Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-Turāth al-‘Arabī) [annotator: Muḥammad Fuād ‘Abd al-Bāqī], vol. 3, p. 1452, #1821

²¹⁷ Abū ‘Abd Allāh Muḥammad b. Aḥmad b. ‘Uthmān al-Dhahabī, *Mizān al-‘Iṭidāl fī Naqd al-Rijāl* (Beirut: Dār al-Ma‘rifah li al-Ṭabā‘ah wa al-Nashr; 1st edition, 1382 H) [annotator: ‘Alī Muḥammad al-Bajāwī], vol. 2, pp. 232-233, # 3548

حدثنا عبد الله حدثني أبي ثنا عبد الصمد وعفان قالنا ثنا حماد المعني عن سهاك عن أنس بن مالك: أن رسول الله صلى الله عليه وسلم بعث ببراءة مع أبي بكر الصديق رضي الله عنه فلما بلغ ذا الحليفة قال عفان لا يبلغها إلا أنا أو رجل من أهل بيتي فبعث بها مع علي

‘Abd Allāh – my father (Aḥmad b. Ḥanbal) ‘Abd al-Ṣamad and ‘Affān – Ḥamād al-Ma’nī – Simāk – Anas b. Mālik:

Verily, the Messenger of Allāh, peace be upon him, sent Abū Bakr al-Ṣiddīq, may Allāh be pleased with him, with *Barāt* (to Makkah). But, when he reached Dhū al-Ḥalīfah, he (the Prophet) – as narrated by ‘Affān – said: “None can convey it except myself or a man from my **Ahl al-Bayt.**” So, he sent ‘Alī with it (instead).²¹⁸

Note that Ḥamād b. Salamah is occasionally referred to as al-Ma’nī, as documented by Ibn Asākir (d. 571 H):

....أبو شبل وحسن يعني ابن موسى قالنا حماد بن سلمة المعني عن ثابت....

... Abū Shibl and Ḥasan, that is Ibn Mūsā – Ḥamād b. Salamah **al-Ma’nī** – Thābit....²¹⁹

Therefore, there should no confusion due to this new phrase “al-Ma’nī”.

Shockingly, Shaykh al-Arnāuṭ says about the above chain of *Musnad Aḥmad*:

إسناده ضعيف لنكارة متنه

Its chain is *da’if* due to the repugnancy of its *matn* (content)²²⁰

This is a rather disturbing manner of weakening *asānīd*! So, if someone does not like the content of a *ḥadīth*, he is free to declare its patently reliable *sanad* as *da’if* only on that basis?!

²¹⁸ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu’ayb al-Arnāuṭ], vol. 3, p. 212, # 13237

²¹⁹ Abū al-Qāsim ‘Alī b. al-Ḥasan b. Habat Allāh b. ‘Abd Allāh, Ibn Asākir al-Shāfi‘ī, *Tārīkh Madīnah Dimashq* (Beirut: Dār al-Fikr; 1415 H) [annotator: ‘Alī Shīrī], vol. 24, p. 235

²²⁰ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu’ayb al-Arnāuṭ], vol. 3, p. 212, # 13237

Meanwhile, al-Arnāuṭ has authenticated a very similar chain in the same book:

حدثنا عبد الله حدثني أبي ثنا عبد الصمد وعفان قالوا ثنا حجاج ثنا ثابت عن أنس
.... إسناده صحيح على شرط مسلم

‘Abd Allāh – my father (Aḥmad b. Ḥanbal) – ‘Abd al-Ṣamad and ‘Affān – Ḥamād – Thābit – Anas.... **Its chain is *ṣaḥīḥ* upon the standard of Muslim.**²²¹

The only difference is: instead of Simāk, there is Thābit. But, what does al-Arnāuṭ say about Simāk? Here are his words:

حدثنا عبد الله حدثني أبي ثنا معاوية بن عمرو ثنا زائدة قال ثنا سمالك بن حرب عن
عبد الرحمن بن القاسم عن أبيه عن عائشة.... إسناده صحيح على شرط مسلم

‘Abd Allāh – my father (Aḥmad b. Ḥanbal) - Mu’āwiyah b. ‘Amr – Zāidah – **Simāk b. Ḥarb** – ‘Abd al-Raḥman b. al-Qāsim – his father – ‘Āishah.... **Its chain is *ṣaḥīḥ* upon the standard of (*Ṣaḥīḥ*) Muslim.**²²²

In other words, Shaykh al-Arnāuṭ is fully well aware that the chain of *Ḥadīth al-Adā* – which he baselessly discredits – is truly *ṣaḥīḥ* upon the standard of *Ṣaḥīḥ Muslim*!

Imām al-Tirmidhī too records about the Prophet’s practicalization of the *ḥadīth*:

حدثنا محمد بن بشار حدثنا عفان بن مسلم و عبد الصمد بن عبد الوارث قال حدثنا
حجاج بن سلمة عن سمالك بن حرب عن أنس بن مالك قال: بعث النبي صلى الله
عليه و سلم براءة مع أبي بكر ثم دعاه فقال لا ينبغي لأحد أن يبلغ هذا إلا رجل من
أهلي فدعا عليا فأعطاه إياه

Muḥammad b. Bashār – ‘Affān b. Muslim and ‘Abd al-Ṣamad b. ‘Abd al-Wārith – Ḥamād b. Salamah – Simāk b. Ḥarb – Anas b. Mālik:

²²¹ *Ibid*, vol. 3, p. 152, # 12560

²²² *Ibid*, vol. 6, p. 115, # 24883

The Prophet, peace be upon him, sent Abū Bakr with *Barāt* to Makkah. But, he recalled him and said, “**It is NOT right for ANYONE to convey this except a man from my family.**” So, he summoned ‘Alī and gave it to him.²²³

Al-Tirmidhī says:

هذا حديث حسن غريب

This *ḥadīth* is *ḥasan gharīb* (i.e. has a *ḥasan* chain)²²⁴

‘Allāmah al-Albānī concurs:

حسن الإسناد

Its chain is *ḥasan*²²⁵

Imām Abū Ya’lā al-Mawṣilī (d. 307 H) also documents:

حدثنا زهير حدثنا عفان حدثنا حماد بن سلمة حدثنا سالك عن أنس: أن رسول الله صلى الله عليه و سلم بعث بـ(براءة) مع أبي بكر إلى أهل مكة ثم دعاه فبعث عليا فقال: لا يبلغها إلا رجل من أهل بيتي

Zuhayr – ‘Affān – Ḥamād b. Salamah – Simāk – Anas:

Verily, the Messenger of Allāh, peace be upon him, sent Abū Bakr with (*Barāt*) to the people of Makkah. Then he recalled him, and sent ‘Alī (instead), and said, “**None can convey it except a man from my Ahl al-Bayt.**”²²⁶

Shaykh Dr. Asad says:

²²³ Abū ‘Īsā Muḥammad b. ‘Īsā al-Sulamī al-Tirmidhī, *al-Jāmi’ al-Ṣaḥīḥ Sunan al-Tirmidhī* (Beirut: Dār Iḥyā al-Turāth al-‘Arabī) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 5, p. 275, # 3090

²²⁴ *Ibid*

²²⁵ *Ibid*

²²⁶ Abū Ya’lā Aḥmad b. ‘Alī b. Muthannā al-Mawṣilī al-Tamīmī, *Musnad* (Damascus: Dār al-Māmūn li al-Turāth; 1st edition, 1404 H) [annotator: Dr. Ḥusayn Salīm Asad], vol. 5, p. 412, # 3095

Its chain is *ḥasan*.²²⁷

Shaykh Muḥammad Ghazālī al-Saqā (d. 1416 H) has his own submission too:

بعث رسول الله صلى الله عليه وسلم أبا بكر أميراً على الحج، ليقم بالمسلمين
المناسك، فخرج من المدينة يسوق البدن أمامه مولياً وجهه شطر المسجد الحرام،
ونزل الوحي بسورة براءة بعد انصراف أبي بكر ووفد الحجيج، فأشير على رسول
الله صلى الله عليه وسلم أن يبعث بالآيات إليه ليقراها على أهل الموسم كافة. ورأى
رسول الله صلى الله عليه وسلم أن يرسل بها علي بن أبي طالب قائلاً: «لا يؤذي
عتي إلا رجل من أهل بيتي»

The Messenger of Allāh, peace be upon him, appointed Abū Bakr the *amir* over the *Ḥajj*, in order to lead the Muslims in the performance of the *Ḥajj* rites. So, he left Madīnah, driving camels ahead of him, turning his face towards the Masjid al-Ḥarām (in Makkah). Then, *wahy* (divine revelation) descended with *Sūrah Barāt* after Abū Bakr had left and had reached al-Ḥajj. So, it was suggested to the Messenger of Allāh, peace be upon him, to send a messenger with the verses to him (i.e. Abū Bakr) so that he could recite it to all the pilgrims. But the Messenger of Allāh, peace be upon him, had the opinion that he should send ‘Alī b. Abī Tālib with it (to the Ḥajj, instead), saying: “**None can discharge on my behalf except a man from my Ahl al-Bayt.**”²²⁸

‘Allāmah al-Albānī says about the report:

حديث حسن، رواه ابن هشام: 2/ 328، عن ابن إسحاق عن أبي جعفر محمد بن
علي مرسلًا، لكن له شواهد يتقوى بها، ذكرها ابن كثير في تاريخه: 5/ 37-38.

It is a *ḥasan ḥadīth*. Ibn Hishām (2/328) recorded it, from Ibn Ishāq, from Abū Ja’far Muḥammad b. ‘Alī in a *ḥasan* manner. However, it has corroborating reports that strengthen it. Ibn Kathīr (also) mentioned it

²²⁷ *Ibid*

²²⁸ Muḥammad Ghazālī al-Saqā, *Fiqh al-Sūrah* (Damascus: Dār al-Qalam; 1st edition, 1427 H) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], p. 417

in his *Tārīkh* (5/37-38).²²⁹

Finally, Imām al-Ḥākim (d. 403 H) records Ibn ‘Abbās’ testimony, *raḍīyallāhu ‘anhu*, that *Ḥadīth al-Adā* is an exclusive merit of ‘Alī:

أخبرنا أبو بكر أحمد بن جعفر بن حمدان القطيعي ببغداد من أصل كتابه ثنا عبد الله بن أحمد بن حنبل حدثني أبي ثنا يحيى بن حماد ثنا أبو عوانة ثنا أبو بلج ثنا عمرو بن ميمون قال إني جالس عند ابن عباس إذ أتاه تسعة رهط فقالوا : يا ابن عباس : إما أن تقوم معنا وإما أن تخلو بنا من بين هؤلاء قال : فقال ابن عباس بل أنا أقوم معكم قال وهو يومئذ صحيح قبل أن يعمي قال : فابتدؤوا فتحدثوا فلا ندري ما قالوا قال فجاء ينفذ ثوبه ويقول أف وتف وقعوا في رجل له بضع عشرة فضائل ليست لأحد غيره بعث رسول الله صلى الله عليه وسلم فلانا بسورة التوبة فبعث عليا خلفه فأخذها منه وقال لا يذهب بها إلا رجل هو مني وأنا منه

Abū Bakr Aḥmad b. Ja’far b. Ḥamdān al-Qaṭīrī – ‘Abd Allāh b. Aḥmad b. Ḥanbal – my father (Aḥmad b. Ḥanbal) Yaḥyā b. Ḥamād – Abū Awānah – Abū Balj - ‘Amr b. Maymūn:

I was sitting in the company of Ibn ‘Abbās when nine men came to him and said, “O Ibn ‘Abbās! Either you debate with us, or tell these folks that you prefer a private debate.” So, Ibn ‘Abbās said, “I would rather participate with you.” In those days, he had not lost his eye-sight yet. So they started talking, but I was not sure exactly what they were talking about. Then he came, squeezing his robe, and saying: “Nonsense! **They are attacking a man who has ten EXCLUSIVE merits....** The Messenger of Allāh, peace be upon him, sent so-and-so with Sūrat al-Tawbah. But, he sent ‘Alī to go after him and take it from him, and said, “None goes with it except a man who is from me and I am from him.”²³⁰

Al-Ḥākim says:

هذا حديث صحيح الإسناد

²²⁹ *Ibid*

²³⁰ Abū ‘Abd Allāh Muḥammad b. ‘Abd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak ‘alā al-Ṣaḥīḥayn* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣṭafā ‘Abd al-Qādir ‘Aṭā], vol. 3, p. 143, # 4652

This *ḥadīth* has a *ṣaḥīḥ* chain.²³¹

Al-Dhahabī (d. 748 H) corroborates him:

صحيح

Ṣaḥīḥ.²³²

‘Allāmah Aḥmad Shākīr also declares about the *sanad*:

إسناده صحيح

Its chain is *ṣaḥīḥ*.²³³

‘Allāmah al-Albānī too says concerning its chain:

إسناده حسن.

Its chain is *ḥasan*.²³⁴

Dr. Al-Jawābirah says the same thing:

اسناده حسن.

Its chain is *ḥasan*.²³⁵

Imām al-Būṣīrī is not left out either, concerning the chain:

سند صحيح

²³¹ *Ibid*

²³² *Ibid*

²³³ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Dār al-Ḥadīth; 1st edition, 1416 H) [annotator: Aḥmad Muḥammad Shākīr], vol. 1, p. 331, # 3062

²³⁴ Abū Bakr b. Abī ‘Āṣim, Ahmad b. ‘Amr b. al-Ḍaḥḥāk b. Mukhlid al-Shaybānī, *Kitāb al-Sunnab* (al-Maktab al-Islāmī; 1st edition, 1410 H) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 2, p. 565, # 1188

²³⁵ Abū Bakr b. Abī ‘Āṣim, Ahmad b. ‘Amr b. al-Ḍaḥḥāk b. Mukhlid al-Shaybānī, *Kitāb al-Sunnab* (Dār al-Ṣamī‘ī li al-Nashr wa al-‘Tawzī‘) [annotator: Dr. Bāsīm b. Fayṣal al-Jawābirah], vol. 1, pp. 799-800, # 1222

A *ṣaḥīḥ* chain.²³⁶

²³⁶ Aḥmad b. Abī Bakr b. Ismāʿīl al-Būṣīrī, *Itihāf al-Khiyarah al-Mabarrah bi Zawāid al-Masānid al-ʿAshara* (Riyadh: Dār al-Waṭan; 1st edition, 1420 H), vol. 7, p. 184, # 6630

11 ḤADĪTH AL-ADĀ

THE REPORT OF ZAYD B. YATHĪ'

Shaykh Ibn Taymiyyah (d. 728 H) classifies *Ḥadīth al-Adā* as “a lie”. Of course, it is actually *ḥasan*, as explicitly declared by both Imām al-Tirmidhī (d. 279 H) and ‘Allāmah al-Albānī (d. 1420 H). Moreover, concerning reports of how the Prophet, *ṣallallāhu ‘alaihi wa ‘ālihi*, implemented *Ḥadīth al-Adā* in the case of Abū Bakr, the Shaykh further states:

وقال الخطابي في كتاب شعار الدين وقوله لا يؤدي عني إلا رجل من أهل بيتي هو شيء جاء به أهل الكوفة عن زيد بن يثيع وهو متهم في الرواية منسوب إلى الرفض

Al-Khaṭṭābī said in *Kiṭāb Shī‘ar al-Dīn*: “And his statement ‘None can discharge on my behalf except a man from my Ahl al-Bayt’, **it is something brought by the people of Kūfa from Zayd b. Yathī’, and he is accused in narrations.** He is attributed to *al-rajūl* (hardline anti-Abū Bakr Shī‘ism).”²³⁷

Ibn Taymiyyah has approvingly quoted, and has relied upon and adopted, al-Khaṭṭābī’s opinion. Therefore, he is bound by its consequences.

Our Shaykh suggests that the reports of the Messenger’s implementation of *Ḥadīth al-Adā* – in which the above-quoted phrase is mentioned – are

²³⁷ Abū al-‘Abbās Aḥmad b. ‘Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minḥāj al-Sunnah al-Nabawīyyah* (Muasasat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālim], vol. 5, p. 63

narrated only by Kūfans from a single man: Zayd b. Yathīr. This Zayd is accused in narrations – according to Ibn Taymiyyah – and has been attributed to *al-rafd*. If what Shaykh Ibn Taymiyyah says were true, then the *ḥadīth* would be *mawḍūʿ* (fabricated). However, is it so?

In the last chapter, we have presented different reliable chains of the reports (of the implementation), and none of them includes Zayd b. Yathīr. That alone exposes our dear Shaykh's submission as a blatant distortion of reality. Zayd b. Yathīr is not the only source of the reports!

But then, has Zayd b. Yathīr really being accused in narrations? We will mention first the scholars of *rijāl* who had commented about Zayd *before* Shaykh Ibn Taymiyyah (d. 728 H). Imām Muḥammad b. Sa'd (d. 230 H) submits:

زيد بن يثيع: روى عن علي وحذيفة بن اليمان وكان قليل الحديث

Zayd b. Yathīr: He narrated from 'Alī and Ḥudhayfah b. al-Yamān, and he narrated few *ahādīth*.²³⁸

Imām al-'Ijlī (d. 261 H) also states:

زيد بن يثيع كوفي ثقة تابعي

Zayd b. Yathīr: A Kufan, **thiqah (trustworthy)**, a Tābi'ī.²³⁹

Ibn Abī Ḥātim (d. 327 H) makes a mistake in the surname:

زيد بن نفيع الهمداني الكوفي روى عن علي وأبي ذر وحذيفة روى عنه أبو إسحاق الهمداني سمعت أبي يقول ذلك .

Zayd b. Nafi' al-Ḥamadānī al-Kūfī: He narrated from 'Alī, Abū Dharr and Ḥudhayfah, and Abū Ishāq al-Ḥamadānī narrated from him. I heard this from my father.²⁴⁰

²³⁸ Muḥammad b. Sa'd, *al-Ṭabaqāt al-Kubrā* (Beirut: Dār al-Sādir), vol. 6, p. 222

²³⁹ Abū al-Ḥasan Aḥmad b. 'Abd Allāh b. Šālīḥ al-'Ijlī al-Kūfī, *Ma'rifaṭ al-Thiqāt* (Madīnah: Maktabah al-Dār; 1st edition, 1405 H), vol. 1, p. 380, # 535

²⁴⁰ Abū Muḥammad 'Abd al-Raḥman b. Abī Ḥātim Muḥammad b. Idrīs b. al-Munzir al-Tamīmī al-Ḥanzalī al-Rāzī, *al-Jarḥ wa al-Ta'dīl* (Beirut: Dār Iḥyā al-Turāth al-'Arabī; 1st edition, 1371 H), vol. 3, p. 573, # 2598

Imām Ibn Ḥibbān (d. 354 H) has also included him in his book of *thiqab* (trustworthy) narrators:

زيد بن يثيع الهمداني كوفي يروى عن علي روى عنه أبو إسحاق السبيعي

Zayd b. Yathī’ al-Ḥamadānī: A Kufan, he narrated from ‘Alī, and Abū Ishāq al-Sabī’ī narrated from him.²⁴¹

In addition to al-‘Ijlī and Ibn Ḥibbān, Imām al-Ḥākim (d. 403 H) too considers Zayd b. Yathī’ to be *thiqab* (trustworthy). He mentions this chain in his book:

حدثنا أبو العباس محمد بن يعقوب ثنا الحسن بن علي بن عفان وأخبرني محمد بن عبد الله الجوهرى ثنا محمد بن إسحاق بن خزيمة ثنا الحسن بن علي بن عفان العامري ثنا فضيل بن مرزوق الرواسي ثنا أبو إسحاق عن زيد بن يثيع عن علي رضي الله عنه

Abū al-‘Abbās Muḥammad b. Ya’qūb – al-Ḥasan b. ‘Alī b. ‘Affān – Muḥammad b. ‘Abd Allāh al-Jawharī – Muḥammad b. Ishāq b. Khuzaymah – al-Ḥasan b. ‘Alī b. ‘Affān al-‘Āmirī – Fuḍayl b. Marzūq al-Ruwāsī – Abū Ishāq – **Zayd b. Yathī’** – ‘Alī, may Allāh be pleased with him.²⁴²

Commenting on the *sanad*, al-Ḥākim says:

هذا حديث صحيح الإسناد

This *hadīth* has a *ṣaḥīḥ* chain.²⁴³

It is noteworthy that NONE of the classical Sunnī *muhādithūn* ever accused Zayd b. Yathī’ of anything – whether lying, fabrication or *al-rafd*. Rather, three of them called him *thiqab* (trustworthy). This reveals yet another disturbing foul play by our dear Shaykh, Ibn Taymiyyah.

²⁴¹ Abū Ḥātim Muḥammad b. Ḥibbān b. Aḥmad al-Tamīmī al-Bustī, *Kitāb al-Thiqāt* (Hyderabad: Majlis Dāirat al-Ma’ārif al-‘Uthmāniyyah; 1st edition, 1398 H), vol. 4, p. 251

²⁴² Abū ‘Abd Allāh Muḥammad b. ‘Abd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak ‘alā al-Ṣaḥīḥayn* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣṭafā ‘Abd al-Qādir ‘Atā], vol. 3, p. 73, # 4434

²⁴³ *Ibid*

What about the *rijāl* scholars after Ibn Taymiyyah (d. 728 H)? Al-Ḥākim further records this chain in his *al-Mustadrak*:

أخبرنا أبو عبد الله الصفار ثنا محمد بن إبراهيم الأصفهاني ثنا الحسين بن حفص عن
سفيان عن أبي إسحاق عن زيد بن يثيع عن حذيفة رضي الله عنه

Abū ‘Abd Allāh al-Ṣaffār – Muḥammad b. Ibrāhīm al-Iṣfahānī – al-Ḥusayn b. Ḥafṣ – Sufyān – Abū Ishāq – Zayd b. Yathīr – Ḥudhayfah, may Allāh be pleased with him.²⁴⁴

Al-Ḥākim says:

هذا حديث صحيح على شرط الشيخين

This *ḥadīth* is *ṣaḥīḥ* upon the standard of the two Shaykhs.²⁴⁵

Imām al-Dhahabī (d. 748 H) confirms:

على شرط البخاري ومسلم

(*Ṣaḥīḥ*) upon the standard of al-Bukhārī and Muslim.²⁴⁶

We do not know on what ground both al-Ḥākim and al-Dhahabī have placed Zayd on the standard of the two Shaykhs, since neither of them has relied upon him in his *Ṣaḥīḥ*. However, their main message – that he is *thiqah* (trustworthy) is unmistakable from their respective verdicts. Elsewhere, the same al-Dhahabī also says:

زيد بن يثيع عن أبي بكر وأبي ذر وعنه أبو إسحاق فقط وثق

Zayd b. Yathīr: **He narrated from Abū Bakr** and Abū Dharr, and only Abū Ishāq narrated from him. **He has been graded *thiqah* (trustworthy).**²⁴⁷

²⁴⁴ *Ibid*, vol. 4, p. 521, # 8462

²⁴⁵ *Ibid*

²⁴⁶ *Ibid*

²⁴⁷ Shams al-Dīn Abū ‘Abd Allāh Muḥammad b. Aḥmad b. al-Dhahabī al-Dimashqī, *al-Kāshif fi Ma’rifat Man Labu Rimāyat fi al-Kutub al-Sittah* (Jeddah: Dār al-Qiblah li al-Thaqāfat al-Islāmiyyah; 1st edition, 1413 H), vol. 1, p. 419, # 1759

Al-Ḥāfiẓ (d. 852 H) also states:

زيد بن يثيع ... الهمداني الكوفي ثقة مخضرم

Zayd b. Yathī’... al-Ḥamadānī al-Kūfi: **Thiqah (trustworthy)**. He witnessed both the *Jabīlyyah* and the Islāmic era.²⁴⁸

In simple summary, these are the conclusions so far from our investigations in this chapter:

1. Shaykh Ibn Taymiyyah’s suggestion that reports of the Prophet’s implementation of *Ḥadīth al-Adā* has been narrated by only Zayd b. Yathī’ is nothing but a complete fallacy.
2. His claims that Zayd b. Yathī’ was accused in narrations and that he was attributed to *al-rafd* are both patent untruths, with *absolutely* no basis. Rather, Zayd b. Yathī’ in reality narrated *aḥādīth* from Abū Bakr, and is *thiqah* (trustworthy) according to several top-ranking Sunnī *muhādīthun!*

The most interesting part, however, is that Zayd b. Yathī’ actually also narrated about the Messenger’s implementation of *Ḥadīth al-Adā* from two grand *Ṣaḥābīs* - Abū Bakr and ‘Alī – with reliable chains! It is noteworthy that even without any report from Zayd b. Yathī’, the incident is reliably transmitted nonetheless, through other routes. Therefore, its authenticity is not dependent in any way upon Zayd b. Yathī’ or his reports. But, the *aḥādīth* of Zayd b. Yathī’ provide *additional* grounds of authenticity for that crucial episode in Islāmic history.

Zayd b. Yathī’s *ḥadīth* from Abū Bakr is documented by Imām Aḥmad b. Ḥanbal (d. 241 H):

حدثنا عبد الله قال حدثني أبي قال ثنا وكيع قال قال إسرائيل قال أبو إسحاق عن زيد بن يثيع عن أبي بكر: أن النبي صلى الله عليه وسلم بعثه ببراءة لأهل مكة فسار بها ثلاثاً ثم قال لعلي رضي الله تعالى عنه ألحقه فرد علي أبا بكر وبلغها أنت قال ففعل قال فلما قدم على النبي صلى الله عليه وسلم أبو بكر بكى قال يا رسول الله حدث في شيء قال ما حدث فيك إلا خير ولكن أمرت أن لا يبلغه إلا أنا أو

²⁴⁸ Aḥmad b. ‘Alī b. Ḥajar al-‘Asqalānī, *Taqrīb al-Taḥdhīb* (Beirut: Dār al-Maktabah al-‘Ilmiyyah; 2nd edition, 1415 H) [annotator: Muṣṭafā ‘Abd al-Qādir ‘Atā], vol. 1, p. 332, # 2166

‘Abd Allāh – my father (Aḥmad b. Ḥanbal) – Wakī’ – Isrāīl – Abū Ishāq – Zayd b. Yathī’ – Abū Bakr:

The Prophet, peace be upon him, sent me with *Barāt* to the people of Makkah.... I journeyed with it for three days. Then, he (the Prophet) said to ‘Alī, may Allāh the Almighty be pleased with him, “Meet him, and ask Abū Bakr to return to me, and convey it yourself”. So, he did so. When I got to the Prophet, peace be upon him, I wept and said, “O Messenger of Allāh, has something happened about me”? He replied, “Nothing happened about you except a good thing. However, **I HAVE BEEN COMMANDED that none can convey it (i.e. *Barāt*) except myself or a man from me.**”²⁴⁹

Shaykh al-Arnāūṭ comments:

إسناده ضعيف رجاله ثقات رجال الشيخين غير زيد بن يثيع

Its chain is *da’if*. Its narrators are *thiqab* (trustworthy), narrators of the two Shaykhs, except Zayd b. Yathī’.²⁵⁰

Of course, Zayd b. Yathī’ is *thiqab* (trustworthy) too, as we have proved. Al-Arnāūṭ’s submission is surprising – considering his calibre - since it has absolutely no basis! It is obvious that he only seeks – in line with his custom – to salvage the face of his beloved spiritual father, Ibn Taymiyyah, by boosting the latter’s ranks in his distortions. That, however, does both of them no good.

The above *ṣaḥiḥ* report of Zayd b. Yathī’ confirms that the order to replace Abū Bakr came directly from Allāh. Moreover, it was a command that *must* be obeyed by the Messenger and his entire *Ummah*, and not merely a piece of advice or a recommendation.

The same report is also recorded by Imām Abū Ya’lā al-Mawṣilī (d. 307 H) his *Musnad*:

حدثنا إسحاق بن إسماعيل حدثنا وكيع حدثنا إسرائيل عن أبي إسحاق عن زيد بن يثيع

²⁴⁹ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu’ayb al-Arnāūṭ], vol. 1, p. 3, # 4

²⁵⁰ *Ibid*

عن أبي بكر الصديق أن النبي صلى الله عليه و سلم بعثه ببراءة إلى أهل مكة....فسار بها ثلاثا ثم قال لعلي الحقه فرد علي أبا بكر وبلغها قال ففعل قال : فلما قدم على النبي صلى الله عليه و سلم أبو بكر بكى وقال : يا رسول الله أحدث في شيء ؟ قال ثم قال : ما حدث فيك إلا خير إلا أني أمرت بذلك : أن لا يبلغ إلا أنا أو رجل مني

Ishāq b. Ismā’īl – Wakī’ – Isrāīl – Abū Ishāq – **Zayd b. Yathī’** – Abū Bakr al-Şiddīq:

The Prophet, peace be upon him, sent me with *Barāt* to the people of Makkah.... I journeyed with it for three days. Then, he (the Prophet) said to ‘Alī, “Meet him, and ask Abū Bakr to return to me, and convey it”. So, he did. When I got to the Prophet, peace be upon him, I wept and said, “O Messenger of Allāh, has something happened about me”? He replied, “Nothing happened about you except a good thing. However, **I HAVE BEEN COMMANDED with it, that none can convey it (i.e. *Barāt*) except myself or a man from me.**”²⁵¹

Shaykh Dr. Ḥusayn Asad Salīm, the annotator, says:

رجاله ثقات

Its narrators are *thiqah* (trustworthy).²⁵²

Zayd b. Yathī’²⁵¹’s report from Amīr al-Mūminīn, ‘*alaihi al-salām*, is documented by Imām al-Nasāī (d. 303 H). He records:

أخبرنا العباس بن محمد قال حدثنا أبو نوح واسمه عبد الرحمن بن غزوان قراد عن يونس بن أبي إسحاق عن أبي إسحاق عن زيد بن يثيع عن علي: أن رسول الله صلى الله عليه و سلم بعث ببراءة إلى أهل مكة مع أبي بكر ثم اتبعه بعلي فقال له خذ الكتاب فامض به إلى أهل مكة قال فلحقته فأخذت الكتاب منه فانصرف أبو بكر وهو كئيب فقال يا رسول الله أنزل في شيء قال لا إني أمرت أن أبلغه أنا أو رجل من أهل بيتي

²⁵¹ Abū Ya’lā Aḥmad b. ‘Alī b. Muthannā al-Mawṣilī al-Tamīmī, *Musnad* (Damascus: Dār al-Māmūn li al-Turāth; 1st edition, 1404 H) [annotator: Dr. Ḥusayn Salīm Asad], vol. 1, p. 100, # 104

²⁵² *Ibid*

Al-‘Abbās b. Muḥammad – Abū Nūḥ, his name is ‘Abd al-Raḥman b. Ghazwān Qurād – Yūnus b. Abī Ishāq – Abū Ishāq – Zayd b. Yathīr’ – ‘Alī:

The Messenger of Allāh, peace be upon him, sent *Barāt* to the people of Makkah with Abū Bakr. Then he sent me after him, and said to me, “Take the document and go with it to the people of Makkah.” I met him and took the document from him. So, Abū Bakr headed back, weeping. Then he said, “O Messenger of Allāh, has something (bad) been revealed (from heaven) about me?” He replied, “No. **(But) I have been COMMANDED to either convey it myself or a man from my Ahl al-Bayt should convey it.**”²⁵³

Al-Ḥāfiẓ says about the first narrator:

عباس بن محمد بن حاتم الدوري أبو الفضل البغدادي خوارزمي الأصل ثقة حافظ

‘Abbās b. Muḥammad b. Ḥātim al-Dawrī Abū al-Faḍl al-Baghḍādī, originally from Khawārazm: ***Thiqah* (trustworthy), *ḥāfiẓ* (the ḥadīth scientist)**.²⁵⁴

The second narrator is like that too, according to al-Ḥāfiẓ:

عبد الرحمن بن غزوان أبو نوح المعروف بقراد ثقة

‘Abd al-Raḥman b. Ghazwān Abū Nūḥ, better known as Qurād: ***Thiqah* (trustworthy)**.²⁵⁵

What of the third narrator? Al-Ḥāfiẓ states:

يونس بن أبي إسحاق السبيعي أبو إسرائيل الكوفي صدوق ميم قليلا

Yūnus b. Abī Ishāq al-Sabī‘ī, Abū Isrāīl al-Kūfī: ***ṣadūq* (very truthful)**,

²⁵³ Abū ‘Abd al-Raḥmān Aḥmad b. Shu‘ayb al-Nasāī, *Sunan al-Kubrā* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1411 H) [annotator: Dr. ‘Abd al-Ghaffār Sulaymān al-Bandārī and Sayyid Kasrawī Ḥasan], vol. 5, p. 128, # 8461

²⁵⁴ Aḥmad b. ‘Alī b. Ḥajar al-‘Asqalānī, *Taqrīb al-Tabḍīb* (Beirut: Dār al-Maktabah al-‘Ilmiyyah; 2nd edition, 1415 H) [annotator: Muṣṭafā ‘Abd al-Qādir ‘Aṭā], vol. 1, p. 475, # 3200

²⁵⁵ *Ibid*, vol. 1, p. 586, # 3991

hallucinates a little.²⁵⁶

The status of Abū Ishāq and Zayd b. Yathīʾ is already known. Both are *thiqah* (trustworthy). Abū Ishāq in particular is a narrator of both *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, as further confirmed by Shaykh al-Arnāūṭ. As such, the above *ḥadīth* is *ḥasan* due to Yūnus b. Abū Ishāq.

With the undeniable authenticity of Zayd b. Yathīʾ’s reports, Shaykh Ibn Taymiyyah loses completely, and is shamed on all fronts concerning *Ḥadīth al-Adā*.

²⁵⁶ *Ibid*, vol. 2, p. 348, # 7928

12 ḤADĪTH AL-ADĀ

REVEALING IBN TAYMIYYAH'S FEARS

Ḥadīth al-Adā – in its theoretical and practical forms - has been authentically transmitted from the following Ṣaḥābah – in line with our preceding research:

1. Ḥabashī b. Junādah
2. Anas b. Mālīk
3. Ibn ‘Abbās, *raḍīyallāhu ‘anhu*
4. Abū Bakr
5. Imām ‘Alī, *‘alaibi al-salām*

Meanwhile, it has equally been narrated by a sixth Ṣaḥābī, as documented by Imām Ibn Asākir (d. 571 H):

أخبرنا أبو الفضيل الفضيلي أنا أبو القاسم الخليلي أنا أبو القاسم الخزاعي أنا الهيثم بن كليب الشاشي نا أحمد بن شداد الترمذي نا علي بن فادم نا إسرائيل عن عبد الله بن شريك عن الحارث بن مالك قال أتيت مكة فلقيت سعد بن أبي وقاص فقلت هل سمعت لعلي منقية قال قد شهدت له أربعاً لأن تكون لي واحدة ممنه أحب إلي من الدنيا أعمر فيها مثل عمر نوح عليه السلام إن رسول الله صلى الله عليه وسلم بعث أبا بكر ببراءة إلى مشركي قريش فسار بها يوماً وليلة ثم قال لعلي اتبع أبا بكر فخذها فبلغها ورد علي أبا بكر فرجع أبو بكر فقال يا رسول الله أنزل بي شئ قال لا إلا خير إلا أنه ليس يبلغ عني إلا أنا أو رجل مني أو قال من أهل بيتي

Abū al-Fuḍayl al-Fuḍaylī – Abū al-Qāsim al-Khalīlī – Abū al-Qāsim al-Khuzā‘ī – al-Haytham b. Kulayb al-Shāshī – Aḥmad b. Shaddād al-Tirmidhī – ‘Alī b. Fādim – Isrāīl – ‘Abd Allāh b. Sharīk – al-Ḥārith b. Mālik:

I met **Sa’d b. Abī Waqqās** in Makkah and said, “Did you hear any merit of ‘Alī?” He replied, “I have witnessed four merits of his. If I had just one of them, it would more beloved to me than the world in which I would last like the lifetime of Nūḥ, peace be upon him (i.e. 950 years). Verily, the Messenger of Allāh, peace be upon him, sent Abū Bakr with *Barāt* to the polytheists of Quraysh (in Makkah). So, he journeyed with it for one day and one night. Then, he (the Prophet) said to ‘Alī, “Pursue Abū Bakr and take it and convey it, and tell Abū Bakr to return.” So, Abū Bakr returned and said, “O Messenger of Allāh, has something (bad) been revealed about me (from heaven)?” He (the Prophet) replied, “No, except what is good. **But, none can convey on my behalf except myself or a man from me**” or he said, “**from my Ahl al-Bayt**”.²⁵⁷

This gives us six *Ṣaḥābah* in total (and five for the practicalized version of *Ḥadīth al-Adā*), and almost all the chains are either *ṣaḥīḥ* or *ḥasan*. Although there are slight discrepancies among them, all the reports agree on the main facts: that the Messenger of Allāh, *ṣallallāhu ‘alaihi wa ‘ālihi*, first sent Abū Bakr, then sent Amīr al-Mūminīn, *‘alaihi al-salām*, in his stead, and then announced and applied *Ḥadīth al-Adā*. These *aḥādīth* are the most authentic reports on that incident, due to their *ṣiḥat* (reliable chains) and mutual corroboration.

The *ḥadīth* proves a fundamental point: there are certain roles and functions in this *Ummah* that *only* the Prophet of Allāh can discharge. This is by Allāh’s Decree. Moreover, there are others that can be discharged either by him or any other Muslim. When *Sūrah al-Tawbah* was first revealed, it was of the “general” class. However, Allāh abrogated that status and placed it on the exclusive list of His Messenger. As a result, it technically became illegal for any creature to convey it to the people except the Prophet.

However, Allāh also makes a very special exception to this rule. In any case that His Messenger is unable to discharge his *exclusive* function for any reason, then the job falls on a male member of his Ahl al-Bayt. But, it is not just any male relative of his. The man must be *from him* (i.e. the Prophet),

²⁵⁷ Abū al-Qāsim ‘Alī b. al-Ḥasan b. Habat Allāh b. ‘Abd Allāh, Ibn Asākir al-Shāfi‘ī, *Tarīkh Madīnah Dimashq* (Beirut: Dār al-Fikr; 1415 H) [annotator: ‘Alī Shīrī], vol. 42, p. 117

and he too must be from the man. Other than such a man, no one else has any right or legitimate authority to act on behalf of the Messenger in any matter on his divinely-designed exclusive list. He also specifically named ‘Alī. Therefore, as long as ‘Alī was alive, no one else could fulfil that role.

It is further noteworthy that the Prophet mentioned “discharge” without qualifying it. If he had said “discharge my duties”, then his liabilities would have been excluded and vice versa. By leaving it unrestricted, the Messenger of Allāh – in his great wisdom – includes anything and everything that he could discharge exclusively. As such, all his exclusive duties, responsibilities, liabilities and so on are fully covered by *Hadīth al-Adā*.

Duties, responsibilities and liabilities that have been limited exclusively to the Messenger of Allāh – in the Qur’ān and Sunnah – are several. However, we will focus on one of them here.

Is judicial sovereignty over the believers an exclusive title of the Prophet? Or, is it a shared authority? The Qur’ān provides an explicit answer:

فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجا مما قضيت ويسلموا تسليما

But no, by your Lord, they can have no faith, **until they make YOU (Muḥammad) the judge in WHATSOEVER dispute there is between them**, and find in themselves no resistance against WHATSOEVER judgement you give, and submit with absolute submission.²⁵⁸

This verse is about all believers till the Day of Resurrection. None can be a true believer unless he makes the Messenger of Allāh his judge in absolutely all matters of dispute – no matter the nature – between him and *any* other Muslim. Al-Ḥāfiẓ Ibn Kathīr (d. 774 H) further explains:

يقسم تعالى بنفسه الكريمة المقدسة : أنه لا يؤمن أحد حتى يُحْكَمَ الرسول صلى الله عليه وسلم في جميع الأمور ، فما حكم به فهو الحق الذي يجب الاتقياد له باطنا وظاهرا

Allāh swears by His Holy Self: that none can be a believer until he makes the Messenger, peace be upon him, the judge IN ALL MATTERS, and

²⁵⁸ Qur’ān 4:65

whatever he (the Prophet) judges is the truth that must be submitted to, inwardly and outwardly.²⁵⁹

A key fact in the above verse is that this authority is *absolutely* limited to the Prophet. None whatsoever shares it with him. It also remains with him, and exclusive to him, till the Hour. Moreover, the authority binds every single Muslim, whatsoever his rank, status or office. It is a condition of faith. Without it, there is no *īmān*. So, if one must be a believer (and he must), then he must also adopt the Prophet as his judge in every instance of dispute between him and another Muslim.

Many contemporary Muslims would think that making the Messenger of Allāh our judge only means adopting his Sunnah to resolve our disputes. Their reasoning would be that his Sunnah has taken his place since he is no longer physically present among us. However, such a thought is nothing but a misconstruction of the noble verse. The Sunnah mostly concerns jurisprudential and judicial matters. Meanwhile, the Prophet’s judicial sovereignty extends into even completely secular, personal matters. Moreover, each case must be decided on the basis of its special circumstances. Therefore, there are instances where the judge must exercise personal discretion and flexibility in *Shari’i* issues, and equally in matters of no religious significance – something that is sometimes impossible with the rigid, non-secular Sunnah. A quick look at the circumstance of descent of the noble verse reveals the correctness of our submissions. Imām al-Bukhārī (d. 256 H) records:

حدثنا محمد أخبرنا مخلد قال أخبرني ابن جريج قال حدثني
ابن شهاب عن عروة بن الزبير أنه حدثه:

أن رجلا من الأنصار خاصم الزبير في شراج من الحرة يسقي بها النخل فقال رسول
الله صلى الله عليه وسلم اسق يا زبير - فأمره بالمعروف - ثم أرسل إلى جارك. فقال
الأنصاري أن كان ابن عمك ؟ فتلون وجه رسول الله صلى الله عليه وسلم ثم قال
اسق ثم احبس حتى يرجع الماء إلى الجدر. واستوعى له حقه فقال الزبير والله إن
هذه الآية أنزلت في ذلك {فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم}.

²⁵⁹ Abū al-Fidā Ismā’īl b. ‘Umar b. Kathīr al-Qurshī al-Dimashqī, *Tafsīr al-Qur’ān al-‘Azīm* (Dār al-Ṭaybah li al-Nashr wa al-Tawzī’; 2nd edition, 1420 H) [annotator: Sāmī b. Muḥammad Salāmah], vol. 2, p. 349

Narrated ‘Urwah b. al-Zubayr:

An Anṣārī man quarrelled with al-Zubayr **about a canal in the Ḥarrah which was used for irrigating date-palms**. So, the Messenger of Allāh, peace be upon him, ordering him to be considerate, said, “O Zubayr! Irrigate (your land) first and then leave the water for your neighbour.” As a result, the Anṣārī said, “**Is it because he is your aunt’s son?**” On that the colour of the face of the Messenger of Allāh changed and he said, “(O Zubayr!) Irrigate (your land) and withhold the water till it reaches the walls that are between the pits around the trees.” So, the Messenger of Allāh gave him his full right. **Al-Zubayr said, “By Allāh, the following verse was revealed in that connection:** ‘But no, by your Lord, they can have no faith until they make you the judge in whatsoever dispute there is between them.’”²⁶⁰

Look at what this man from the Anṣār uttered to the Prophet and compare it with Sunnī claims about the Ṣaḥābah!

Anyway, the following points are obvious from the narration:

1. The dispute was between two Muslims, rather two Ṣaḥābis – one a Muhājir and the other an Anṣārī.
2. The dispute was about the use of water flowing through a canal – a secular matter.
3. The canal passed through al-Zubayr’s land, and he used to withhold its flow into the Anṣārī’s land. Al-Zubayr would irrigate his own land with all its water – a personal matter.
4. The Messenger gave two different judgements on the case, both of them involving the use of personal discretion and flexibility. He first ordered al-Zubayr to allow the water flow to get to the Anṣārī’s land too. But, due to the insolence of the latter, he changed the verdict right then and there.

Obviously, in order to exercise the judicial sovereignty of the Prophet of Allāh, his Sunnah alone is not enough. He *must* be personally present to determine each case according to its merit, and to exercise personal discretion and flexibility wherever necessary.

Another point to further highlight is that even some punishments within

²⁶⁰ Abū ‘Abd Allāh Muḥammad b. Ismā‘īl b. Ibrāhīm b. Muḥīrah al-Bukhārī al-Ju‘fī, *al-Jāmi‘ al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 2, p. 832, # 2233

the *Shari’ah* are also deferred to the personal discretion of the judge. For instance, Imām al-Tirmidhī records:

حدثنا قتيبة حدثنا الليث عن يزيد بن أبي حبيب عن بكير بن عبد الله بن الأشج
عن سليمان بن يسار عن عبد الرحمن بن جابر بن عبد الله عن أبي بردة بن دينار
قال: قال رسول الله صلى الله عليه و سلم لا يجلد فوق عشر جلدات الا في حد
من حدود الله

Qutaybah – al-Layth – Yazīd b. Abī Ḥabīb – Bukayr b. ‘Abd Allāh b. al-Ashja’ – Sulaymān b. Yasār – ‘Abd al-Raḥman b. Jābir b. ‘Abd Allāh – Abū Bardah b. Dīnār:

The Messenger of Allāh, peace be upon him, said: “None is to be given more than ten strokes of the cane (in punishment) except in the case of punishments immutably fixed by Allāh.”²⁶¹

Al-Tirmidhī comments:

هذا حديث حسن غريب لا نعرفه إلا من حديث بكير بن الأشج وقد اختلف أهل
العلم في التعزير وأحسن شيء روي في التعزير هذا الحديث

This *ḥadīth* is *ḥasan gharīb* (i.e. has a *ḥasan* chain). We do not know it except through the *ḥadīth* of Bukayr b. al-Ashja’. **The scholars have differed about *al-ta’zīr* (i.e. the use of personal discretion in awarding penalties). The best thing narrated about *ta’zīr* is this *ḥadīth*.**²⁶²

‘Allāmah al-Albānī, on his part, only says:

صحيح

*Ṣaḥīḥ*²⁶³

The *ḥadīth* establishes two crucial points:

²⁶¹ Abū ‘Īsā Muḥammad b. ‘Īsā al-Sulamī al-Tirmidhī, *al-Jāmi’ al-Ṣaḥīḥ Sunan al-Tirmidhī* (Beirut: Dār Iḥyā al-‘Arabī) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 4, p. 63, # 1463

²⁶² *Ibid*

²⁶³ *Ibid*

1. There are some crimes whose penalties Allāh has immutably fixed. In such cases, the judge *must* abide by the fixed penalties set by Allāh.
2. There are also crimes whose penalties Allāh has NOT fixed. In such cases, the judge has the discretion to award up to ten strokes of the cane against the convict.

As such, in many secular and *Shari'i* issues, the Messenger has an obligation to apply personal discretion - considering the unique circumstances of each case - in making his judgements. Doesn't this require his physical presence to fulfill, rather than merely records of his Sunnah?

This takes us back to the time of Abū Bakr! Who was the sovereign judge of the believers immediately after the demise of the Prophet? After all, the latter was no longer available to exercise his authority. Therefore, someone *must* take over his responsibility *in his name*. So, to whom *must* all Muslims all over the world refer all their disputes for judgment *in lieu* of the Messenger of Allāh? The *ḥadīth* is clear: it was Amīr al-Mūminīn 'Alī b. Abī Ṭālib! The Prophet never left his *Ummah* in disarray. If 'Alī was alive, then no one else could be sovereign judge:

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

Alī is from me and I am from 'Alī, **and none can discharge on my behalf except myself or 'Alī.**

If he was dead, then another male from the Ahl al-Bayt must fill the post:

لا يؤدي عتي إلا رجل من أهل بيتي

None can discharge on my behalf **except a man from my Ahl al-Bayt.**

But, what happened? Even though he was fully aware of these *ahādīth* (as they involved his case), Abū Bakr seized the reins of the Prophet's role as the sovereign judge of the *Ummah*! Then, matters of dispute – including those involving 'Alī – *must* be referred to him for judgment! Things turned really upside down!

There are only two explanations here:

1. Abū Bakr assumed that the Messenger’s juridical sovereignty over his *Ummah* had ceased. So, Abū Bakr was only discharging the role *in Abū Bakr’s name* and on Abū Bakr’s *independent* authority.
2. Abū Bakr believed that the Prophet’s jurisdiction remained, and that he (Abū Bakr) was only exercising the latter’s authority *on his behalf* over his *Ummah*.

Neither of the options offers any good news to Abū Bakr and his followers.

The most interesting side to all of this is that whosoever holds the Prophet’s juridical sovereignty *on his behalf* is necessarily the true *khalīfah*. Only a *khalīfah* can legitimately exercise such a level of authority, apart from a prophet:

يا داوود إنا جعلناك خليفة في الأرض فاحكم بين الناس بالحق

O Dāwūd! We have appointed you a *khalīfah* over the earth. **Therefore, judge between mankind** with the truth.²⁶⁴

²⁶⁴ Qur’ān 38:26. Prophet Dāwūd was both a prophet and a *khalīfah*. In the above verse, Allāh is only making reference to his *khalīfah*, and not to his *nubunwah*.

13 ḤADĪTH AL-QITĀL

IBN TAYMIYYAH CHARGES IMĀM ‘ALĪ WITH MASS MURDER

Shaykh Ibn Taymiyyah (d. 728 H) states:

والمقصود هنا أن ما يعتذر به عن علي فيما أنكر عليه يعتذر بأقوى منه عن عثمان
فإن عليا قاتل على الولاية وقتل بسبب ذلك خلق كثير عظيم ولم يحصل في ولايته
لا قتال للكفار ولا فتح لبلادهم ولا كان المسلمون في زيادة خير

The intention here is that whatever is used to excuse ‘Alī from the criticisms against him, such also exonerate ‘Uthmān at an even greater level. **This is because ‘Alī fought for power, and murdered an extremely large number of people to achieve that.** And he did not achieve during his government – he did not fight the pagans, nor did he conquer their (pagans’) land. **Moreover, the Muslims did not experience any increase in goodness.**²⁶⁵

He adds:

ونحن لا ننكر أن عثمان رضي الله عنه كان يجب بني أمية وكان يوالئهم ويعطيهم
أموالا كثيرة وما فعله من مسائل الاجتهاد التي تكلم فيها العلماء الذين ليس لهم

²⁶⁵ Abū al-‘Abbās Aḥmad b. ‘Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minḥaj al-Sunnah al-Nabawiyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālīm], vol. 6, p. 191

غرض كما أننا لا ننكر أن علياً ولى أقاربه وقاتل وقتل خلقاً كثيراً من المسلمين
الذين يقيمون الصلاة ويؤتون الزكاة ويصومون

We do not deny that ‘Uthmān, may Allāh be pleased with him, used to love Banū Umayyah, and used to befriend them and gave them lots of money. What he did was from matters of *ijtibād* (personal opinions) which the unbiased scholars criticize, just as **we do not deny that ‘Alī put his relatives in power, and fought, and murdered a lot of Muslims who used to perform *Ṣalāt*, and used to give *Zakāt*, and used to fast.**²⁶⁶

These are terribly disturbing accusations. Considering that our Sunnī brothers always claim all the Ṣaḥābah were saints, one wonders where in their theology the above allegations fit in. If ‘Alī, *‘alaihi al-salām*, was indeed a power-hungry mass murderer – as the Shaykh has alleged – then how exactly was he a saint at all in their *madhhab*?

But, our Shaykh has not finished yet. In his view, the defensive battles of Amīr al-Mūminīn against the insurgents - led by Mu’āwiyah and ‘Āishah - who rose in bloody armed rebellion against him, had nothing to do with Islām:

فإن جاز أن يطعن في الصديق والفراروق أنها قاتلا لأخذ المال فالطعن في غيرها
أوجه فإذا وجب الذب عن عثمان وعلي فهو عن أبي بكر وعمر أوجب وعلي يقاتل
ليطاع ويتصرف في النفوس والأموال فكيف يجعل هذا قتالا على الدين

If it is permissible to criticize (Abū Bakr) al-Ṣiddīq and (‘Umar) al-Farūq on the basis that they both fought in order to collect wealth, then criticism of others apart from them both is even more correct. If it is necessary to defend ‘Uthmān and ‘Alī, then defence of Abū Bakr and ‘Umar is even more necessary. **‘Alī used to fight to make people obey him and to have control over souls and wealth. How can this be categorized as fighting for the religion?**²⁶⁷

In fact, our Shaykh thinks that the evidence suggesting that ‘Alī had become a pagan through his fighting and killings are strong and supported by *ṣaḥīḥ ahādīth*:

²⁶⁶ *Ibid*, vol. 6, p. 356

²⁶⁷ *Ibid*, vol. 8, pp. 329-330

ثم يقال لهؤلاء الرافضة لو قالت لكم النواصب علي قد استحل دماء المسلمين وقتلهم بغير أمر الله ورسوله على رياسته وقد قال النبي صلى الله عليه وسلم سباب المسلم فسوق وقتاله كفر وقال ولا ترجعوا بعدي كفارا يضرب بعضكم رقاب بعض فيكون علي كافرا لذلك لم تكن حجتكم أقوى من حجتهم لأن الأحاديث التي احتجوا بها صحيحة وأيضا فيقولون قتل النفوس فساد فمن قتل النفوس على طاعته كان مريدا للعلو في الأرض والفساد وهذا حال فرعون والله تعالى يقول تلك الدار الآخرة نجعلها للذين لا يريدون علوا في الأرض ولا فسادا والعاقبة للمتقين فمن أراد العلو في الأرض والفساد لم يكن من أهل السعادة في الآخرة وليس هذا كقتال الصديق للمرتدين ولما نعي الزكاة فإن الصديق إنما قاتلهم على طاعة الله ورسوله لا على كاعته فإن الزكاة فرض عليهم فقاتلهم عللا بالإقرار بها وعلى أدائها بخلاف من قاتل ليطاع هو

Then it is said to the Rāfiḍah (i.e. Shīʿīs). If the Nawāṣib (i.e. haters of ‘Alī) said to you (i.e. Shīʿīs): ‘Alī made it permissible to shed the blood of Muslims and fought them, without the order of Allāh and His Messenger, to enforce his rule, and the Prophet, peace be upon him, had said, “Cursing a Muslim is an evil deed, **and fighting him is disbelief**” and he (the Prophet) also said, “Do not become pagans after me by killing one another”, **and thereby ‘Alī became a pagan, your (i.e. Shīʿī) argument is NOT stronger than their (i.e. Nāṣibī) argument because the *ahādīth* which they use as proof are *ṣaḥīḥ*.** Moreover, they say that murder is mischief, and that whoever murders in order to enforce obedience to himself, he is someone who wants to be exalted in the earth. This mischief was the condition of Firʿawn, and Allāh the Most High says, “That home of the Hereafter, We shall assign to those who do not seek to be exalted in the earth, nor commit mischief, and the good end is for the pious.” (28:83) Therefore, anyone who seeks to be exalted in the earth, and to do mischief, is not from the successful ones in the Hereafter. This was not like the fight of Abū Bakr against the apostates and those who refused to pay *Zakat*. This was because al-Ṣiddīq only fought them to enforce the obedience of Allāh and His Messenger, and not to enforce his own obedience. *Zakat* was compulsory upon them, and fighting them was to the reason for its recognition (by the rebels) and payment, as opposed to the one who fought to enforce his own obedience.²⁶⁸

²⁶⁸ *Ibid*, vol. 4, pp. 499-500

This is a simple summary of the claims of Shaykh Ibn Taymiyyah against Amīr al-Mūminīn ‘Alī:

1. His wars were not for Islām. He was only fighting for power and control of people’s wealth.
2. He murdered a very large number of righteous Muslims in pursuit of his power struggle.
3. Any Muslim who fights another Muslim is a pagan. Therefore, those who claim that ‘Alī had become a pagan through his wars have a strong point, backed by *ṣaḥīḥ aḥādīth*.

So, why does our Shaykh still consider ‘Alī to have been a “righteous” Muslim? He makes a further claim:

وعلي بن أبي طالب رضي الله عنه ندم على أمور فعلها من القتال وغيره

‘Alī b. Abī Ṭālib, may Allāh be pleased with him, regretted things he did, such as fighting and others.²⁶⁹

Without that, Shaykh Ibn Taymiyyah would have declared him a pagan war criminal like the Nawāṣib did. But, what is the truth of all these allegations, accusations and claims? Is any of them based upon reliable sources? Did ‘Alī truly fight only for power? Did he really murder Muslims? Did he ever regret his defensive wars against the insurgents?

²⁶⁹ *Ibid*, vol. 6, p. 209

14 ḤADĪTH AL-QITĀL

THE PROPHET'S DEFENCE OF AMĪR AL-MŪMINĪN

The Messenger, *ṣallallāhu ‘alaihi wa ‘ālihi*, had predicted the occurrence of ‘Alī’s wars before his departure. He also gave clear hints about the true nature and purpose of those wars. Let us have a look at his words. Imām Abū Ya’lā (d. 307 H) records:

حدثنا عثمان حدثنا جرير عن الأعمش عن إسماعيل بن رجاء عن أبيه عن أبي سعيد الخدري قال : سمعت رسول الله صلى الله عليه و سلم يقول : إن منكم من يقاتل على تأويل القرآن كما فانتلت على تنزيهه فقال أبو بكر : أنا هو يا رسول الله ؟ قال : لا قال عمر : أنا هو يا رسول الله ؟ قال : لا ولكنه خاصف النعل وكان أعطى عليا نعله يخصفها

‘Uthmān – Jarīr – al-A’mash – Ismā’īl b. Rajā – his father – Abū Sa’īd al-Khudrī:

I heard the Messenger of Allāh, peace be upon him, said, “Verily, among you is **he who will fight for the implementation of the Qur’ān** as I fought for its revelation.” So, Abū Bakr said, “**Am I the one, O Messenger of Allāh?**” He said, “No”. ‘Umar said, “**Am I the one, O Messenger of Allāh?**” He said, “No. Rather, he is the one repairing the shoe”. And he had given his shoe to ‘Alī which he

was repairing.²⁷⁰

Shaykh Dr. Asad says:

إسناده صحيح

Its chain is *ṣaḥīḥ*²⁷¹

Imām al-Haythamī (d. 807 H) also comments about the *ḥadīth*:

رواه أبو يعلى ورجاله رجال الصحيح

Abū Ya’lā recorded it, and its narrators are narrators of the *Ṣaḥīḥ*²⁷²

So, Imām ‘Alī’s wars were for the Qur’ān. Yet, Shaykh Ibn Taymiyyah claims that he was not fighting for Islām! Apparently, the Shaykh is *very* unfair in his damning accusation against ‘Alī, *‘alaihi al-salām*, that the latter only fought for power. Amīr al-Mūminīn was fighting *for* the Book of Allāh while his opponents were fighting *against* it. Interestingly, the Prophet specifically made it clear that neither Abū Bakr, nor ‘Umar or ‘Uthmān, ever fought for the Qur’ān. This is an extremely crucial point concerning the legitimacy of their *khalāfah*, and their wars! It is not possible for a true *khalāfah* to fight wars that are not *for* the Qur’ān. As such, one may safely conclude that Allāh and His Messenger never accepted the legitimacy of the *khalāfah* and wars of the trio.

Imām Aḥmad (d. 241 H) also records:

حدثنا عبد الله حدثني أبي ثنا حسين بن محمد ثنا فطر عن إسماعيل بن رجاء الزبيدي عن أبيه قال سمعت أبا سعيد الخدري يقول كنا جلوسا ننتظر رسول الله صلى الله عليه و سلم فخرج علينا من بعض بيوت نسائه قال فقمتنا معه فانقطعت نعله فتخلف عليها علي يخصفها فمضى رسول الله صلى الله عليه و سلم ومضيئا معه ثم قام ينتظره وقتنا معه فقال ان منكم من يقاتل على تأويل هذا القرآن كما قاتلت

²⁷⁰ Abū Ya’lā Aḥmad b. ‘Alī b. Muthannā al-Mawṣilī al-Tamīmī, *Musnad* (Damascus: Dār al-Māmūn li al-Turāth; 1st edition, 1404 H) [annotator: Dr. Ḥusayn Salīm Asad], vol. 2, p. 341, # 1086

²⁷¹ *Ibid*

²⁷² Nūr al-Dīn ‘Alī b. Abī Bakr al-Haythamī, *Majma’ al-Zawāid* (Beirut: Dār al-Fikr; 1412 H), vol. 5, p. 338, # 8950

على تنزيهه فاستشرفنا وفيما أبو بكر وعمر فقال لا ولكنه خاصف النعل قال فحسنا
نشره قال وكأنه قد سمعه

‘Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Ḥusayn b. Muḥammad – Faṭr – Ismā’īl b. Rajā al-Zubaydī – his father – Abū Sa’īd al-Khudrī:

We were sitting, expecting the Messenger of Allāh, peace be upon him. Then he came to us from one of the rooms of his wives. So, we stood with him, and his shoe broke. Therefore, he asked ‘Alī to stay behind to repair it. The Messenger of Allāh, peace be upon him, departed and we departed with him. Then, he stood waiting for him (i.e. ‘Alī), and we stood with him. So, he said, “Verily, among you is **he who will fight for the implementation of this Qur’ān** as I fought for its revelation. So, we became curious. **Among us were Abū Bakr and ‘Umar. But, he (the Prophet) said, “No (to Abū Bakr and ‘Umar). Rather, he is the one repairing the shoe.”** We went (to him) to give him the glad news. But, it was as though he had heard it (before).²⁷³

Shaykh al-Arnāūṭ says:

حديث صحيح , وهذا إسناد حسن

It is a *ṣaḥīḥ ḥadīth*, and this chain is *ḥasan*.²⁷⁴

‘Allāmah al-Albānī (d. 1420 H) comments about the exact same *ḥadīth*:

فالحديث صحيح لا ريب فيه.

The *ḥadīth* is *ṣaḥīḥ*. There is NO doubt about it.²⁷⁵

Imām Aḥmad further records:

²⁷³ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu’ayb al-Arnāūṭ], vol. 3, p. 82, # 11790

²⁷⁴ *Ibid*

²⁷⁵ Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajāṭī b. Ādam al-Ashqūdī al-Albānī, *Silsilah al-Aḥādīth al-Ṣaḥīḥah wa Shayḥun min Fiqihāb wa Fawāidihāb* (Riyadh: Maktabah al-Ma’ārif li al-Nashr wa al-Tawzī’; 1st edition, 1415 H), vol. 5, p. 640, # 2487

حدثنا عبد الله حدثني أبي ثنا وكيع حدثنا فطر عن إسماعيل بن رجاء عن أبيه عن
أبي سعيد قال قال رسول الله صلى الله عليه و سلم ان منكم من يقاتل على تأويله
كما قاتلت على تنزيهه قال فقام أبو بكر وعمر فقال لا ولكن خاصف النعل وعلي
يخصف نعله

‘Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Wakī’ – Faṭr
– Ismā’īl b. Rajā – his father – Abū Sa’īd:

The Messenger of Allāh, peace be upon him, said, “Verily, among you
is **he who will fight for its implementation** as I fought for its
revelation.” **So, Abū Bakr and ‘Umar stood up, and he said, “No.**
Rather, he is the one repairing the shoes”. And ‘Alī was repairing his
shoes.²⁷⁶

Shaykh al-Arnāūṭ comments:

صحيح وهذا إسناد حسن

It is *ṣaḥīḥ*, and this chain is *ḥasan*²⁷⁷

Imām al-Ḥākim (d. 403 H) caps it:

أخبرنا أبو جعفر محمد بن علي الشيباني بالكوفة من أصل كتابه ثنا أحمد بن حازم
بن أبي غرزة ثنا أبو غسان ثنا عبد السلام بن حرب ثنا الأعمش عن إسماعيل بن
رجاء عن أبيه عن أبي سعيد رضي الله عنه قال ابن أبي غرزة : وحدثنا عبيد الله
بن موسى ثنا فطر بن خليفة عن إسماعيل بن رجاء عن أبيه عن أبي سعيد رضي
الله عنه قال كنا مع رسول الله صلى الله عليه وسلم فانقطعت نعله فتخلف علي
يخصفها فمشى قليلا ثم قال : إن منكم من يقاتل على تأويل القرن كما قاتلت على
تنزيهه فاستشرف لها القوم وفيهم أبو بكر وعمر رضي الله عنهما قال أبو بكر : أنا
هو قال : لا قال عمر : أنا هو قال : لا ولكن خاصف النعل عليا فاتيناه فبشرناه
فلم يرفع به رأسه كأنه قد كان سمعه من رسول الله صلى الله عليه وسلم

²⁷⁶ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah)
[annotator: Shu’ayb al-Arnāūṭ], vol. 3, p. 33, # 11307

²⁷⁷ *Ibid*

Abū Ja'far Muḥammad b. 'Alī al-Shaybānī – Aḥmad b. Ḥāzīm b. Abī Gharzah – Abū Ghassān – 'Abd al-Salām b. Ḥarb – al-A'mash – Ismā'īl b. Rajā – his father – Abū Sa'īd, may Allāh be pleased with him, AND Ibn Abī Gharzah – 'Abd Allāh b. Mūsā – Faṭr b. Khalīfah – Ismā'īl b. Rajā – his father – Abū Sa'īd, may Allāh be pleased with him:

We were sitting with the Messenger of Allāh, peace be upon him, when his shoe broke. So, he left 'Alī behind to repair it, and walked a little. Then he said, “Verily, among you is **he who will fight for the implementation of the Qur'ān** as I fought for his revelation.” The people became curious about it and among them were Abū Bakr and 'Umar, may Allāh be pleased with them both. **Abū Bakr said, “Am I the one?” He said, “No”. 'Umar said, “Am I the one?” He said, “No.** Rather, he is the one repairing the shoe, 'Alī.” So, we went to him, and we gave him the good news. But he did not raise his head due to it, as if he had already heard it from the Messenger of Allāh, peace be upon him.²⁷⁸

Al-Ḥākim comments:

هذا حديث صحيح على شرط الشيخين

This *ḥadīth* is *ṣaḥīḥ* upon the standard of the two Shaykhs.²⁷⁹

Imām al-Dhahabī (d. 748 H) agrees:

على شرط البخاري ومسلم

(*Ṣaḥīḥ*) upon the standard of al-Bukhārī and Muslim²⁸⁰

²⁷⁸ Abū 'Abd Allāh Muḥammad b. 'Abd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak 'alā al-Ṣaḥīḥayn* (Beirut: Dār al-Kutub al-'Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣṭafā 'Abd al-Qādir 'Aṭā], vol. 3, p. 132, # 4621

²⁷⁹ *Ibid*

²⁸⁰ *Ibid*

15 ḤADĪTH AL-QITĀL

MU'ĀWIYAH B. ABĪ SUFYĀN: A CASE STUDY

The fiercest enemy of Amīr al-Mūminīn, *'alaihi al-salām*, and the most successful armed rebel against his government, was Mu'āwiyah. He was the only one of the rebel leaders with firm control over vast territories, namely modern Syria, Palestine, Israel, Jordan and Lebanon. He was 'Uthmān's governor over these countries. However, when 'Alī became accepted as the *khalīfah*, Mu'āwiyah refused to accept the former's authority. He therefore took the territories under his governorate and their territorial armies with him in a bloody insurgency against the central government. The others - mainly Umm al-Mūminīn 'Āishah's army and the Khawārij - had no such advantage. Unlike them, Mu'āwiyah had large well-equipped, handsomely-paid, highly experienced and very loyal armed forces. In the end, Imām 'Alī was assassinated in cold blood by a Khārijī. Mu'āwiyah's rebellion succeeded, and he became the new *khalīfah*. He eventually founded the Umayyad dynasty.

The Messenger of Allāh, *ṣallallāhu 'alaihi wa 'ālihi*, had predicted Mu'āwiyah's insurrection, and had described him and his armies in some very strong terms. Imām al-Bukhārī (d. 256 H) records:

حدثنا مسدد قال حدثنا عبد العزيز بن مختار قال حدثنا خالد الحذاء عن عكرمة قال لي ابن عباس ولابنه علي انطلقا إلى أبي سعيد فاسمعا من حديثه فانطلقنا فإذا هو في حائط يصلحه فأخذ رداءه فاحتبى ثم أذشأ يحدثنا حتى أتى ذكر بناء المسجد فقال كنا نحمل لبنة لبنة وعمار لبنتين لبنتين فرآه النبي صلى الله عليه و سلم

فينفض التراب عنه ويقول (ويح عمار تقتله الفئة الباغية يدعوهم إلى الجنة ويدعونه إلى النار) . قال يقول عمار أعود بالله من الفتن

Musaddad – ‘Abd al-‘Azīz b. Mukhtār – Khālid al-Khudhā – ‘Ikrimah:

Ibn ‘Abbās said to me and to his son ‘Alī, "Go to Abu Sa‘id and listen to what he narrates." So we went and found him in a garden looking after it. He picked up his garment, wore it and sat down and started narrating to us until he mentioned the construction of the mosque. Therefore, he said, "We were carrying one adobe at a time while ‘Ammār was carrying two. The Prophet, peace be upon him, saw him and started removing the dust from his body and said, ‘May Allāh be merciful to ‘Ammār. **He will be murdered by a *baghī* group. He will be inviting them (i.e. the *baghī* group) to Paradise and they (i.e. the *baghī* group) will be inviting him to Hell-fire.**’ ‘Ammār said, ‘I seek refuge with Allāh from affliction.’"²⁸¹

This *ḥadīth* is *mutawātir*, as Imām Ibn ‘Abd al-Barr (d. 463 H) states:

وتواترت الآثار عن النبي صلى الله عليه وسلم أنه قال تقتل عمار الفئة الباغية وهذا من إخباره بالغيب وأعلام نبوته صلى الله عليه وسلم وهو من أصح الأحاديث

The reports are *mutawātir* from the Prophet, peace be upon him, stating that he said, "‘Ammār will be murdered by a *baghī* group". This was one of his prophecies, and one of the proofs of his prophethood, peace be upon him, and it is one of the most authentic *aḥādīth*.²⁸²

Al-Ḥāfiẓ (d. 852 H) also submits:

وتواترت الأحاديث عن النبي صلى الله عليه وسلم أن عمارا تقتله الفئة الباغية وأجمعوا على أنه قتل مع علي بصفين

The *aḥādīth* are *mutawātir* from the Prophet, peace be upon him, that ‘Ammār would be murdered by the *baghī* group, and they (i.e. the

²⁸¹ Abū ‘Abd Allāh Muḥammad b. Ismā‘īl b. Ibrāhīm b. Muḥīrah al-Bukhārī al-Ju‘fī, *al-Jāmi‘ al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 1, p. 172, # 436

²⁸² Abū ‘Umar Yūsuf b. ‘Abd Allāh b. Muḥammad b. ‘Abd al-Barr b. ‘Āṣim al-Nimrī al-Qurṭubī, *al-Istī‘āb fī Ma‘rifat al-Aṣḥāb* (Beirut: Dār al-Jil; 1st edition, 1412 H) [annotator: ‘Alī Muḥammad al-Bajāwī], vol. 3, p. 1140

scholars) had a consensus that he (‘Ammār) was murdered on the side of ‘Alī at Ṣiffīn.²⁸³

The battle of Ṣiffīn was between Amīr al-Mūminīn ‘Alī and the Syrian rebels commanded by Mu’āwiyah. ‘Ammār, *raḍiyallāhu ‘anhu*, was in the army of ‘Alī, and was murdered by the troops of Mu’āwiyah. As such, Mu’āwiyah and his armies were the *baghī* group. Al-Ḥāfiẓ Ibn Kathīr (d. 774 H) explains further:

وهذا مقتل عمار بن ياسر رضي الله عنه مع أمير المؤمنين علي بن أبي طالب قتله أهل الشام وبان وظهر بذلك سر ما أخبره به الرسول صلى الله عليه وسلم من أنه تقتله الفئة الباغية وبان بذلك أن عليا محق وأن معاوية باغ

This was the murder of ‘Ammār b. Yāsir, may Allāh be pleased with him, on the side of Amīr al-Mūminīn ‘Alī b. Abī Tālib. He was murdered by the Syrians. From this, the secret of what the Messenger of Allāh, peace be upon him, had predicted that he (‘Ammār) would be murdered by a *baghī* group became clear. **It became clear from this that ‘Alī was upon the Truth and that Mu’āwiyah was a *baghī* person.**²⁸⁴

Al-Ḥāfiẓ agrees, but with some caution:

وذهب جمهور أهل السنة إلى تصويب من قاتل مع علي لامتنال قوله تعالى وان طائفتان من المؤمنين اقتتلوا الاية ففنيا الامر بقتال الفئة الباغية وقد ثبت ان من قاتل عليا كانوا بغاة وهؤلاء مع هذا التصويب متفقون على أنه لا يذم واحد من هؤلاء بل يقولون اجتهدوا فأخطأوا

The majority of the Ahl al-Sunnah are of the opinion that those who fought on the side of ‘Alī were correct, based on His statement, “If two groups from the believers fight each other” and in it is an order to fight the *baghī* group. **It is firmly established that those who fought against ‘Alī were *baghī* people.** Yet, these people (i.e. Sunnīs), despite their commendation (of the troops of ‘Alī) have a consensus

²⁸³ Aḥmad b. ‘Alī b. Ḥajar al-‘Asqalānī, *al-Iṣābah fi Tamyiz al-Ṣaḥābah* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1415 H) [annotators: Shaykh ‘Ādil Aḥmad b. ‘Abd al-Mawjūd and Shaykh ‘Alī Muḥammad Ma’ūd], vol. 4, p. 474, # 5720

²⁸⁴ Abū al-Fidā Ismā‘īl b. Kathīr al-Dimashqī, *al-Bidāyah wa al-Nihāyah* (Dār Iḥyā al-Turāth al-‘Arabī; 1st edition, 1408 H) [annotator: ‘Alī Shīrī], vol. 7, p. 296

that none of these people (i.e. the *baghī* people) should be criticized. **Rather, they (i.e. Sunnīs) say: they did *ijtihād* and made mistakes.**²⁸⁵

In simpler words, the murderers of ‘Ammār were free from blame, according to the Ahl al-Sunnah wa al-Jamā’ah! Imām al-Nawāwī (d. 676 H) reiterates this:

قال العلماء هذا الحديث حجة ظاهرة في أن عليا رضي الله عنه كان محقا مصيبا
والطائفة الأخرى بغاة لكنهم مجتهدون فلا إثم عليهم لذلك

The scholars said: This *ḥadīth* is explicit proof that ‘Alī, may Allāh be pleased with him, was upon the Truth and was correct, **and that the other side were *baghī* people.** However, they (i.e. the *baghī* people) did *ijtihād*. **Therefore, there was no sin upon them due to that.**²⁸⁶

Whatever the case, there is Sunnī agreement that Mu’āwiyah and his troops were the *baghī* group in the *mutawātir ḥadīth*. Meanwhile, there are a number of crucial points about Mu’āwiyah and his armies in the *ḥadīth* that need to be looked into in order to deal with their acquittal by the Ahl al-Sunnah. First, we must understand that being a *baghī* person or group is *ḥarām*, as Allāh has declared:

إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى وينهى عن الفحشاء والمنكر
والبغي يعظكم لعظمكم لتذكرون

Verily, Allāh commands you to do justice and kindness, and to give to kith and kin, and **forbids** corrupt behaviours, evil deeds **and *al-baghī* (i.e. being a *baghī* person or group).** He admonishes you, that you may take heed.²⁸⁷

Therefore, Mu’āwiyah and his armies were an *illegitimate* group. Allāh Himself BANNED them. In line with this, it is obligatory for Muslims as a whole to rise in arms against every *baghī* group within the *Ummah*:

²⁸⁵ Shihāb al-Dīn Ibn Ḥajar al-‘Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Ma’rifah li al-Ṭabā’ah wa al-Nashr; 2nd edition), vol. 13, p. 58

²⁸⁶ Muḥyi al-Dīn Abū Zakariyyāh Yaḥyā b. Sharaf al-Nawawī, *Ṣaḥīḥ Muslim bi Sharḥ al-Nawawī* (Beirut: Dār al-Kitāb al-‘Arabī; 1407 H), vol. 18, p. 40

²⁸⁷ Qur’ān 16:90

وإن طائفتان من المؤمنين اقتتلوا فأصلحوا بينهما فإن بغت إحداهما على الأخرى
فقاتلوا التي تبغي حتى تفيء إلى أمر الله

If two groups among the believers fight each other, then make peace between them both. **But if one of them is the *baghī* against the other, then fight you against the *baghī* one** till it complies with the Command of Allāh.²⁸⁸

This is the case where the *baghī* group were “believers”. What then about a case where they were haters of ‘Alī, and therefore “hypocrites” according to the Messenger? Apparently, the group of Mu’āwiyah were in a far worse situation. In any case, by describing them as a *baghī* group, the Prophet was indicating that they were a *banned* group, and that fighting them was compulsory upon all living Muslims at the time of the Battle of Şifḫīn. Moreover, there is a clear indication in the above verse that the non-*baghī* group is upon the Command of Allāh, and has not strayed from it in the least. This is another point in the *ḥadīth*: ‘Alī and his army were upon the Command of Allāh in the war. This fact is strengthened even further by the Prophet’s description of ‘Ammār as calling the *baghī* group to Paradise.

A rather disturbing quality of Mu’āwiyah and his armies is that they were callers to Hellfire, according to the *mutawātir ḥadīth*. Apparently, this nullifies *any* acquittal or defence of them. In the Sight of Allāh, that *baghī* group were not a collection of mistaken fellows. Rather, they were full-scale callers to Hellfire, *undoubtedly* working for Shayṭān. We will say more on this below. Meanwhile, even *if* they had truly been people who made mistakes (as the Ahl al-Sunnah claim), would that have exonerated them from the crimes they committed? The Qur’ān says “no”:

إن فرعون وهامان وجنودهما كانوا خاطئين

Verily, Fir’aun and Hāmān and their soldiers were people **who made mistakes**.²⁸⁹

Yet, they will fully answer for their crimes on the Day of Resurrection. Moreover, we read this in the Book of Allāh:

قالوا يا أبانا استغفر لنا ذنوبنا إنا كنا خاطئين

²⁸⁸ Qur’ān 49:9

²⁸⁹ Qur’ān 28:8

They said: “O our father! Ask forgiveness for our sins. Indeed, we have been people **who made mistakes**.”²⁹⁰

This is a similar verse:

إنا آمنا بربنا ليغفر لنا خطايانا

We have believed in our Lord, that He may forgive us **our mistakes**.²⁹¹

As such, the defence of mistake can never work as a shield from culpability for crimes. But then, even if we accepted it as a valid excuse (in opposition to the Qur’ān), Mu’āwiyah and his *baghī* armies still had a lot to answer for. They murdered ‘Ammār and several other righteous soldiers of Amīr al-Mūminīn. Let us say, for the sake of argument, that the *baghī* group had *mistakenly* killed those pious people. Still, the Book of Allāh has clear provisions concerning such a case:

وما كان لمؤمن أن يقتل مؤمناً إلا خطأ ومن قتل مؤمناً خطأ فتحرير رقبة مؤمنة ودية مسلمة إلى أهله إلا أن يصدقوا ... فمن لم يجد فصيام شهرين متتابعين توبة من الله وكان الله عليماً حكيماً ومن يقتل مؤمناً متعمداً فجزاؤه جهنم خالداً فيها وغضب الله عليه ولعنه وأعد له عذاباً عظيماً

It is NOT for a believer to kill a believer except by mistake. **And whoever kills a believer by mistake, he must set free a believing slave** and a compensation be given to the deceased’s family, unless they remit it ... **And whoever finds this beyond his means, he must fast for two consecutive months IN ORDER TO SEEK REPENTANCE FROM ALLĀH.** And Allāh is All-Knowing, All-Wise. And whoever kills a believer intentionally, his recompense is Hellfire to abide therein forever, and the Wrath and the Curse of Allāh are upon him, and a great punishment is prepared for him.²⁹²

So, even if you killed a believer *by mistake*, you must still seek “repentance from Allāh”. To do that, you must set free a slave for each life mistakenly taken, and pay compensation to the families of the deceased. If you were

²⁹⁰ Qur’ān 12:97

²⁹¹ Qur’ān 20:73

²⁹² Qur’ān 4:92-93

unable to manumit a slave (as in modern times), or you lacked the financial capability to pay the compensation, then you must fast consecutively for two months. Unless you did these, there would be no forgiveness for you for the *accidental* killing(s), and you would be in serious trouble in the Hereafter. Mu’āwiyah and his *baghī* colleagues never did any of these things! Therefore, they never sought or earned Allāh’s forgiveness.

The most important issue for consideration here is that only *intentional* murder has been associated with Hellfire. Interestingly, Mu’āwiyah and his troops were also branded callers to it. In other words, they were themselves inmates – in fact, officials – of Hellfire. They were only drawing more people to join them in it. Imagine if the Sunnī claim that the *baghī* group had no blame had been true, would such have been the case? Would Allāh and His Messenger have described them as callers to Hellfire if they had solely been killing believers *by mistake*?

Finally, the fact that they were callers to Hellfire also casts a huge shadow over their Islāmī credentials. Whenever anyone is described as “calling to Hellfire”, it means that he is a *kāfir*. ‘Allāmah al-‘Uthaymīn (d. 1421 H) states:

(وجعلناهم أئمة يدعون إلى النار) يعني بذلك قادة الكفار

(And We made them leaders inviting to the Fire), He is referring to **the leaders of the *kuffār***.²⁹³

In other words, those who invite to Hellfire are the *kuffār*, and their leaders are the leaders of the *kuffār*.

Imām al-Alūsī (d. 1270 H) also says:

{يدعون إلى النار} ... والمراد جعلهم ضالين مضلين

{Inviting to the Fire} ... what is intended is: **He made them misled misleaders**.²⁹⁴

Therefore, those who invite to the Fire are those that have been misled by

²⁹³ Muḥammad b. Šālīḥ al-‘Uthaymīn, *Fatāwā Nūr ‘alā al-Darb* (Muasassat Shaykh Muḥammad bin Šālīḥ b. ‘Uthaymīn al-Khayriyyah; 1427 H), vol. 31, p. 111

²⁹⁴ Abū al-Faḍl Maḥmūd al-Alūsī, *Rūḥ al-Ma’ānī fī Tafsīr al-Qur’ān al-‘Azīm wa Sab’ al-Mathānī* (Beirut: Dār Iḥyā al-Turāth al-‘Arabī), vol. 20, p. 83

Shayṭān, and who also function as his soldiers, workers and callers.

In any case, Allāh Himself has given a clear Verdict about people like them:

ولا تنكحوا المشركين حتى يؤمنوا ولعبد مؤمن خير من مشرك ولو أعجبكم أولئك
يدعون إلى النار والله يدعو إلى الجنة والمغفرة بإذنه

And do not marry to **idolaters** till they believe, and verily a believing slave is better than an idolater, even though he pleases you. **Those invite to Hellfire, and Allāh invites to Paradise** and Forgiveness by His Leave.²⁹⁵

In other words, the army of Amīr al-Mūminīn were soldiers of Allāh while the *baghī* group – led by Mu'āwiyah – were *kuffār*, misled misleaders and idolaters.

²⁹⁵ Qur'ān 2:221

16 ḤADĪTH AL-SIYĀDAH

EXAMINING THE BACKGROUND ARGUMENTS

Shaykh Ibn Taymiyyah (d. 728 H) states:

ففي هذا الخبر إخبار عمر بين المهاجرين والأنصار أن أبا بكر سيد المسلمين وخيرهم وأحبهم إلى رسول الله صلى الله عليه و سلم ذلك علة مبايعته فقال بل نبايعك أنت فأنت سيدنا وخيرنا وأحبنا إلى رسول الله صلى الله عليه و سلم ليبين بذلك أن المأمور به تولية الأفضل وأنت أفضلنا فنبايعك

In this report is the declaration of ‘Umar among the Muhājirūn and the Anṣār that **Abū Bakr was the *sayyid* of the Muslims** and the best of them, and the most beloved of them to the Messenger of Allāh. This is the reason for following him. **So, he (‘Umar) said, “Rather, we will follow you because you are our *sayyid*, and the best of us, and the most beloved of us to the Messenger of Allāh, peace be upon him”.** He wanted to make clear through it that: **What is ordained is to give authority to the best**, and you are the best of us. So, we will follow you.²⁹⁶

²⁹⁶ Abū al-‘Abbās Aḥmad b. ‘Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minbāj al-Sunnah al-Nabawiyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālim], vol. 8, p. 565

‘Umar apparently referred to Abū Bakr as “our *sayyid*”²⁹⁷. Our Shaykh interprets that “our” as referring to all Muslims of that time, who were only the Ṣaḥābah. In other words, ‘Umar was speaking on behalf of his colleagues as a whole. Therefore, on the basis of ‘Umar’s testimony, Abū Bakr was the *sayyid* of the Ṣaḥābah. So, what does this mean?

First and foremost, it is important to note that the word *sayyid* has different meanings and can be used in various contexts. Dr. Baalbaki, a contemporary lexicographer, defines *sayyid* in this manner:

master, lord, chief, head, leader; Mr.; gentleman; a descendant of Prophet Mohammad; sovereign; independent.²⁹⁸

As such, in a cultural context, the word *sayyid* means “descendant of the Prophet”. In a political context, it refers to the ruler. In a tribal context, the title belongs to their chief. In the family setting, the husband – being its head - is the *sayyid*. The examples go on and on. What matters to our research, however, is solely the *spiritual* context. Therefore, all references to “sayyid” or “siyādah” henceforth in this and other chapters on *Ḥadīth al-Siyādah* relate to spirituality only. Abū Bakr was not the political leader of Muslims, nor was he their tribal or other chief, when ‘Umar addressed him as “our *sayyid*”. This reveals that he too was referring to Abū Bakr’s alleged spiritual *siyādah* over the *Ummah*.

In order to determine what the term *sayyid* indicates in the spiritual context, we must examine the following *ḥadīth*, documented by Imām Muslim (d. 261 H):

حدثني الحكم بن موسى أبو صالح حدثنا هقل (يعني ابن زياد) عن الأوزاعي
حدثني أبو عمار حدثني عبدالله بن فروخ حدثني أبو هريرة قال قال رسول الله أنا
سيد ولد آدم يوم القيامة

Al-Ḥakam b. Mūsā Abū Ṣālih – Hiql b. Ziyād – al-Awzā‘ī – Abū ‘Ammār – ‘Abd Allāh b. Farūkh – Abū Hurayrah:

The Messenger of Allāh said: “I am the *sayyid* of the descendants of

²⁹⁷ See also Abū ‘Abd Allāh Muḥammad b. Ismā‘īl b. Ibrāhīm b. Muḥīrah al-Bukhārī al-Ju‘fī, *al-Jāmi’ al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 3, p. 1341, # 3467

²⁹⁸ Dr. Rohi Baalbaki, *al-Mawrid: A Modern Arabic-English Dictionary* (Beirut: Dār al-‘Ilm li al-Malāyīn; 7th edition, 1995 CE), p. 653

Ādam on the Day of Resurrection.”²⁹⁹

Imām Aḥmad (d. 241 H) also records:

حدثنا عبد الله حدثني أبي ثنا يحيى بن سعيد قال ثنا أبو حيان قال ثنا أبو زرعة
بن عمرو بن جرير عن أبي هريرة قال ... رسول الله صلى الله عليه وسلم ... أنا
سيد الناس يوم القيامة

‘Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Yaḥyā b.
Saʿīd – Abū Ḥayyān – Abū Zur’ah b. ‘Amr b. Jarīr – Abū Hurayrah:

... The Messenger of Allāh, peace be upon him, said: “... I am the *sayyid*
of mankind on the Day of Resurrection.”³⁰⁰

Shaykh al-Arnāuṭ comments:

إسناده صحيح على شرط الشيخين

Its chain is *ṣaḥīḥ* upon the standard of the two Shaykhs.³⁰¹

Obviously, the *siyādah* of the Prophet, *ṣallallāhu ‘alaihi wa ‘ālihi*, in these *ḥadīths* falls within the spiritual context, especially since they are connected with the Hereafter. This is how the scholars of the Ahl al-Sunnah understand the reports too. Imām al-Nawāwī (d. 676 H), for instance, states:

تفضيل نبينا صلى الله عليه وسلم على جميع الخلائق

قوله صلى الله عليه وسلم أنا سيد ولد آدم يوم القيامة ... وهذا الحديث دليل
لتفضيله صلى الله عليه وسلم على الخلق كلهم لأن مذهب أهل السنة أن الآدميين
أفضل من الملائكة وهو صلى الله عليه وسلم أفضل الآدميين وغيرهم وأما الحديث

²⁹⁹ Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-Turāth al-‘Arabī) [annotator: Muḥammad Fuād ‘Abd al-Bāqī], vol. 4, p. 1782, # 2278 (3)

³⁰⁰ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu’ayb al-Arnāuṭ], vol. 2, p. 435, # 9621

³⁰¹ *Ibid*

الآخر لا تفضلوا بين الأنبياء فجاوبه من خمسة أوجه الأول: أنه صلى الله عليه وسلم
قاله قبل أن يعلم أنه سيد ولد آدم فلما علم أخبر به

Superiority of our Prophet, peace be upon him, over the entire creation

His statement, peace be upon him, "I am the *sayyid* of the descendants of Ādam on the Day of Resurrection"... **This *ḥadīth* is proof of his superiority, peace be upon him, over all the creation.** This is because the doctrine of the Ahl al-Sunnah is that human beings are superior to angels, and he, peace be upon him, is the most superior of the human beings and others. As for the other *ḥadīth* "do not give superiority to any among the prophets", the answer is from five aspects. The first is: he, peace be upon him, said it before he knew that he was the *sayyid* of the descendants of Ādam. When he knew, he informed of it.³⁰²

Imām al-Mubārakfūrī (d. 1282 H) has a similar view:

قوله أنا سيد ولد آدم يوم القيامة ولا فخر أي ولا أقوله تفاخرا بل اعتداد بفضله

His statement, "I am the *sayyid* of the descendants of Ādam on the Day of Resurrection, and I am not boastful", meaning: I am not saying it for pride. **Rather, it was in consideration of his superiority.**³⁰³

Therefore, in the spiritual context, *siyādah* means superiority in the Sight of Allāh. Whoever is the *sayyid* of the Muslims is their best. Moreover, anyone who is a *sayyid* in the Hereafter is equally a *sayyid* in this world in the same capacity.

Our brothers from the Ahl al-Sunnah often quote a relevant Sunnī-only report to prove the superiority of both Abū Bakr and ‘Umar over the *Ummah*. ‘Allāmah al-Albānī (d. 1420 H) states:

قال عبد الله بن أحمد في " زوائد المسند " (1 / 80) : حدثني وهب بن بقية

³⁰² Muḥyi al-Dīn Abū Zakariyyāh Yaḥyā b. Sharaf al-Nawawī, *Ṣaḥīḥ Muslim bi Sharḥ al-Nawawī* (Beirut: Dār al-Kitāb al-‘Arabī; 1407 H), vol. 15, pp. 37-38

³⁰³ Abū al-‘Alā Muḥammad b. ‘Abd al-Raḥmān b. ‘Abd al-Raḥīm al-Mubārakfūrī, *Tuḥfat al-Aḥwazī bi Sharḥ Jami’ al-Tirmidhī* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1410 H), vol. 10, p. 59

الواسطي حدثنا عمر (في الأصل: عمرو) بن يونس اليمامي عن عبد الله بن عمر اليمامي عن الحسن بن زيد بن حسن حدثني أبي عن أبيه عن علي رضي الله عنه قال: " كنت عند النبي صلى الله عليه وسلم، فأقبل أبو بكر وعمر رضي الله عنهما، فقال: " يا علي هذان سيدا كهول أهل الجنة وشبابها بعد النبيين والمرسلين ."

‘Abd Allāh b. Aḥmad said in *Zawāid al-Musnad* (1/80):

Wahb b. Baqiyah al-Wāsiṭī – ‘Umar (in the original: ‘Amr) b. Yūnus al-Yamāmī – ‘Abd Allāh b. ‘Umar al-Yamāmī – al-Ḥasan b. Zayd b. Ḥasan – my father – his father ‘Alī, may Allāh be pleased with him:

I was with the Prophet, peace be upon him, when Abū Bakr and ‘Umar, may Allāh be pleased with them both, approached. So, he said, "O ‘Alī! **These two are the two *sayyids* of THE ELDERLY ONES of the people of Paradise (*Ahl al-Jannah*) and of its youth, after the prophets and messengers.**"³⁰⁴

Our ‘Allāmah comments:

قلت: وهذا سند حسن

I say: This chain is *ḥasan*.³⁰⁵

The problem of the above *ḥadīth* is primarily in its *matn* (content). It disturbingly assumes that there will be elderly people in Paradise, alongside its youth! This embarrassing mistake raises several red flags concerning its true origin. The correct opinion of the Messenger of Allāh, which is universally confirmed, is that there will be only youth in *Jannah*. Imām Aḥmad b. Ḥanbal records, for instance:

حدثنا عبد الله حدثني أبي ثنا سليمان بن داود ثنا عمران عن قتادة عن شهر بن حوشب عن عبد الرحمن بن غنم عن معاذ بن جبل انه سأل النبي صلى الله عليه

³⁰⁴ Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdri al-Albānī, *Silsilah al-Aḥādīth al-Ṣaḥīḥah wa Shayḥun min Fiqḥihāh wa Fawāidihāh* (Riyadh: Maktabah al-Ma‘ārif li al-Nashr wa al-Tawzī‘; 1st edition, 1415 H), vol. 2, p. 468, # 824

³⁰⁵ *Ibid*

و سلم أو سمع النبي صلى الله عليه و سلم يقول يدخل أهل الجنة الجنة جردا مردا
مكحلين بنى ثلاثين أو ثلاث وثلاثين

‘Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) Sulaymān b. Dāwud – ‘Imrān – Qatādah – Shahr b. Ḥawshab – ‘Abd al-Raḥman b. Ghanam – Mu’ādh b. Jabal:

The Prophet, peace be upon him, said, “The people of Paradise will enter Paradise hairless, beardless with their eyes anointed with kohl, **aged thirty or thirty-three years.**”³⁰⁶

Shaykh al-Arnāūṭ declares:

حسن لغيره

*Hasan li ghayrih*³⁰⁷

In his *Ṣaḥīḥ al-Jāmi’ al-Ṣaḡīr*, the ‘Allāmah copies a similar *ḥadīth*:

يدخل أهل الجنة الجنة جردا مردا كأنهم مكحلون أبناء ثلاث وثلاثين

The people of Paradise will enter Paradise hairless, beardless, with their eyes anointed with kohl, **aged thirty-three years.**³⁰⁸

And the ‘Allāmah says:

صحيح

*Ṣaḥīḥ*³⁰⁹

Imām al-Tirmidhī (d. 279 H) also documents a *shāhid*:

³⁰⁶ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu’ayb al-Arnāūṭ], vol. 5, p. 243, # 22159

³⁰⁷ *Ibid*

³⁰⁸ Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajāṭī b. Ādam al-Ashqūdī al-Albānī, *Ṣaḥīḥ al-Jāmi’ al-Ṣaḡīr wa Ziyādātuhu* (Al-Maktab al-Islāmī), vol. 2, p. 1341, # 3158 (8072)

³⁰⁹ *Ibid*

حدثنا محمد بن بشار و أبو هشام الرفاعي قالوا حدثنا معاذ بن هشام عن أبيه عن
عمر الأحول عن شهر بن حوشب عن أبي هريرة قال قال رسول الله صلى الله
عليه و سلم أهل الجنة جرد مرد كحل لا يفتى شبابهم ولا تبلى ثيابهم

Muḥammad b. Bashār and Abū Hishām al-Rufāʿī – Muʿādh b. Hishām
– his father – ‘Āmir al-Aḥwal – Shahr b. Ḥawshab – Abū Hurayrah:

The Messenger of Allāh, peace be upon him, said, “The people of Paradise will be hairless and beardless, with their eyes anointed with kohl. **Their YOUTH will never end**, and their clothes will never become worn.”³¹⁰

Al-Tirmidhī says:

هذا حديث حسن غريب

This *hadith* is *hasan gharib*.³¹¹

‘Allāmah al-Albānī supports him:

حسن

*Ḥasan*³¹²

Since there will be no elderly folks in Paradise, how then will Abū Bakr and ‘Umar be their *sayyids* in there? Al-Mubārakfūrī – apparently troubled by these facts - attempts to explain away the fatal problem:

لم يكن في الجنة كهل ... وقيل سيّدا من مات كهلا من المسلمين فدخل الجنة لأنه
ليس فيها كهل

There will be NO elderly person in Paradise ... And it is said they (i.e. Abū Bakr and ‘Umar) both will be *sayyids* of **those who died as elderly people** among the Muslims and thereby entered Paradise,

³¹⁰ Abū ‘Īsā Muḥammad b. ‘Īsā al-Sulamī al-Tirmidhī, *al-Jāmi’ al-Ṣaḥīḥ Sunan al-Tirmidhī* (Beirut: Dār Iḥyā al-Ṭurāth al-‘Arabī) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 4, p. 679, # 2539

³¹¹ *Ibid*

³¹² *Ibid*

because there will be no elderly person in it.³¹³

So, “elderly ones of the people of Paradise” only refers to those who died elderly in this world and were later admitted to *Jannah* in the Hereafter. Their official title, according to the Ahl al-Sunnah, is “elderly ones of the people of Paradise”. What about those who died young in this world and then made it to Paradise? In line with the Sunnī logic, they are “the youth of the people of Paradise”. Things however get out of hand when questions are asked about the fortunate people of *Jannah* who died as infants, babies or children in this world? The *ḥadīth* mentions only two categories for the people of Paradise:

" يا علي هذان سيدا كهول أهل الجنة وشبابها بعد النبيين والمرسلين ."

“O ‘Alī! These two are the two *sayyids* of the elderly ones of the people of Paradise (*Ahl al-Jannah*) and of its youth, after the prophets and messengers.”

The youth, of course, are people above the ages of adolescence. It would be ridiculous to put babies of two months or foetuses, for instance, in the category of youth! So, there are only two possibilities here:

1. People who died in pregnancy, infancy or childhood will all automatically go to Hellfire. No category is listed for them, thereby suggesting that they have no place in Paradise. Otherwise, the *ḥadīth* should have mentioned “the, foetuses, infants and children of the people of Paradise” as well.
2. People who died in infancy or childhood will all be superior to Abū Bakr and ‘Umar, in Paradise! After all, the duo are described as being *sayyids* of only the elderly as well as the youth of the people of Paradise. The infants and children are conspicuously excluded.

Apparently, neither of the above is acceptable to our brothers from the Ahl al-Sunnah. As such, the absurdity of al-Mubārakfūrī’s linguistic gymnastics, even by Sunnī standards, is unmistakable. Clearly, the Sunnī *ḥadīth* is not about the age of death here in the world *at all*. It rather informs the Ahl al-Sunnah that the people of Paradise will be in two categories only: the elderly as well as the youth. Of course, such a scandalous error could never

³¹³ Abū al-‘Alā Muḥammad b. ‘Abd al-Raḥmān b. ‘Abd al-Raḥīm al-Mubārakfūrī, *Tuḥfat al-Aḥwāḥ bi Sharḥ Jami’ al-Tirmidhī* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1410 H), vol. 10, p. 103

have emerged from the noble Messenger of Allāh.

Things get even a lot messier when one considers the case of Bilāl b. Rabāḥ, the well-known *muezẓin* of the Prophet. Imām Ibn Sa’d (d. 230 H) records about him:

قال أخبرنا محمد بن عمر قال أخبرنا موسى بن محمد بن إبراهيم بن الحارث التميمي عن أبيه قال توفي بلال بدمشق سنة عشرين ودفن عند الباب الصغير في مقبرة دمشق وهو بن بضع وستين سنة قال أخبرنا محمد بن عمر سمعت شعيب بن طلحة من ولد أبي بكر الصديق يقول كان بلال ترب أبي بكر قال محمد بن عمر فإن كان هذا هكذا وقد توفي أبو بكر سنة ثلاث عشرة وهو بن ثلاث وستين سنة فبين هذا وبين ما روي لنا في بلال سبع سنين وشعيب بن طلحة أعلم بميلاد بلال حين يقول هو ترب أبي بكر فالله أعلم

Muḥammad b. ‘Umar – Mūsā b. Muḥammad b. Ibrāhīm b. al-Ḥārith al-Tamīmī – his father: “Bilāl died in Damascus in the year 20 AH, and was buried at the *al-Bāb al-Ṣaghir* in the cemetery of Damascus, and he was more than sixty years old.”

Muḥammad b. ‘Umar – Shu’ayb b. Ṭalḥah, from the descendants of Abū Bakr al-Ṣiddīq, used to say: “**Bilāl was an age mate of Abū Bakr.**” Muḥammad b. ‘Umar said, “If this was the case, and Abū Bakr had died in 13 AH at the age of sixty three, then the difference between this and what is narrated to us concerning Bilāl (i.e. his date of death) is seven years. Shu’ayb b. Ṭalḥah was the most knowledgeable of the date of birth of Bilāl when he used to say that he (Bilāl) was an age mate of Abū Bakr. And Allāh knows best.”³¹⁴

He was over 60 years old when he passed away. That puts him far into the elderly category. Yet, he was the *sayyid* of ‘Umar in the same way that Abū Bakr was, as the son of al-Khaṭṭāb himself testified! Imām al-Ḥākim (d. 403 H) records:

حدثنا أبو عبد الله الصفار أحمد بن عبد الله ثنا أحمد بن مهران الأصهباني ثنا خالد بن مخلد وحدثنا أبو العباس محمد بن يعقوب ثنا بحر بن نصر ثنا عبد الله بن وهب قال : ثنا عبد العزيز بن أبي سلمة الماجشون عن محمد بن المنكدر عن جابر قال

³¹⁴ Muḥammad b. Sa’d, *al-Ṭabaqāt al-Kubrā* (Beirut: Dār al-Sādir), vol. 3, p. 238

قال عمر : رضي الله عنه أبو بكر سيدنا وأعتق سيدنا يعني بلالا

Abū ‘Abd Allāh al-Ṣaffār Aḥmad b. ‘Abd Allāh – Aḥmad b. Mahrān al-Iṣbahānī – Khālīd b. Mukhlid AND Abū al-‘Abbās Muḥammad b. Ya’qūb – Baḥr b. Naṣr – ‘Abd Allāh b. Wahb – ‘Abd al-‘Azīz b. Abī Salamah al-Mājīshūn – Muḥammad b. al-Munkadar – Jābir:

‘Umar, may Allāh be pleased with him, said, “Abū Bakr is our *sayyid*, and he emancipated **OUR SAYYID, THAT IS BILĀL**.”³¹⁵

Al-Ḥākim comments:

صحيح ولم يخرجاه

It is *ṣaḥīḥ*, and they both (i.e. al-Bukhārī and Muslim) have not recorded it.³¹⁶

Imām al-Dhahabī (d. 748 H) also states:

صحيح

*Ṣaḥīḥ*³¹⁷

Contrary to the mistake of al-Ḥākim, Imām al-Bukhārī (d. 256 H) has actually recorded it:

حدثنا أبو نعيم حدثنا عبد العزيز بن أبي سلمة عن محمد بن المنكدر أخبرنا جابر بن عبد الله رضي الله عنها قال : كان عمر يقول أبو بكر سيدنا وأعتق سيدنا . يعني بلالا

Abū Na‘īm – ‘Abd al-‘Azīz b. Abī Salamah – Muḥammad b. al-Munkadar – Jābir b. ‘Abd Allāh, may Allāh be pleased with them both:

‘Umar used to say, “Abū Bakr is our *sayyid*, and he emancipated our

³¹⁵ Abū ‘Abd Allāh Muḥammad b. ‘Abd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak ‘alā al-Ṣaḥīḥayn* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣṭafā ‘Abd al-Qādir ‘Aṭā], vol. 3, p. 320, # 5239

³¹⁶ *Ibid*

³¹⁷ *Ibid*

***sayyid*, that is Bilāl’.**³¹⁸

Siyādah – in the spiritual sense - in this world only reflects that of the Hereafter. For instance, our Prophet will be the *sayyid* of all humanity in the Hereafter. This, as we have shown, is why he is our *sayyid* here as well. As such, since Bilāl was the *sayyid* of ‘Umar, he will *surely* also be the latter’s *sayyid* in the Hereafter. *Siyādah* in the Hereafter reflects in this world, and *siyādah* in this world is evidence of that of the Hereafter.

³¹⁸ Abū ‘Abd Allāh Muḥammad b. Ismā‘īl b. Ibrāhīm b. Mughīrah al-Bukhārī al-Ju‘fī, *al-Jāmi’ al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 3, p. 1371, # 3544

17 ḤADĪTH AL-SIYĀDAH PROVING ITS AUTHENTICITY

‘Allāmah al-Albānī (d. 1420 H) records this *ḥadīth* in his *al-Da’ifab*:

يا علي! أنت سيد في الدنيا، سيد في الآخرة، حبيبك حبيبي، وحببي حبيب
الله، وعدوك عدوي، وعدوي عدو الله، والويل لمن أبغضك بعدي

O ‘Alī! You are a *sayyid* in this world and a *sayyid* in the Hereafter. Your lover is my lover, and my lover is the lover of Allāh. Your enemy is my enemy, and my enemy is the enemy of Allāh. Woe unto anyone who hates you after my death.³¹⁹

In his *takbrīj* of the report, our ‘Allāmah states:

أخرجه ابن عدي (2 / 308) ، والحاكم (3 / 127-128) ، والخطيب (4 / 41-42) ،
، وابن عساکر (12 / 134 / 2-135 / 1) من طرق عن أبي الأزهر أحمد بن
الأزهر: أخبرنا عبد الرزاق: أنبأ معمر عن الزهري عن عبيد الله بن عبد الله عن
ابن عباس رضي الله عنها قال: نظر النبي - صلى الله عليه وسلم - إلى علي فقال
... فذكره.

³¹⁹ Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ al-Albānī, *Silsilah al-Aḥādīth al-Da’ifab wa al-Manḥū’ah wa Atharibab al-Sayyiah fī al-Ummah* (Riyadh: Dār al-Ma’ārif, 1st edition, 1412 H), vol. 10, p. 522, # 4894

وقال الحاكم: "صحيح على شرط الشيخين، وأبو الأزهر - بإجماعهم - ثقة، وإذا انفرد الثقة بحديث؛ فهو على أصلهم صحيح!!"

وتعقبه الذهبي بقوله: "قلت: هذا وإن كان رواه ثقات؛ فهو منكر، ليس ببعيد من الوضع؛ ولا لأي شيء حدث به عبد الرزاق سراً، ولم يجسر أن يتفوه به لأحمد وابن معين والخلق الذين رحلوا إليه، وأبو الأزهر ثقة".

Ibn ‘Adī (2/308), al-Hākim (3/127-128), al-Khatīb (4/41-42) and Ibn Asākir (12/134/135-2/1) through many routes from Abū al-Azhar Aḥmad b. al-Azhar – ‘Abd al-Razzāq – Ma‘mar – al-Zuhri – ‘Ubayd Allāh b. ‘Abd Allāh – Ibn ‘Abbās, may Allāh be pleased with them both:

The Prophet, peace be upon him, looked at ‘Alī and said, "...” Then he mentioned it (i.e. the *ḥadīth* as quoted above).

Al-Hākim says: "It is *ṣaḥīḥ* upon the standard of the two Shaykhs, and Abū al-Azhar – based upon their (i.e. the scholars’) consensus – is *thiqah* (trustworthy). When a trustworthy narrator narrates a *ḥadīth* without corroboration, it is (nonetheless) *ṣaḥīḥ* based upon their (i.e. the scholars’) principle”!!

Al-Dhahabī responded to him by saying: "I say: **Although its narrators are trustworthy**, this (*ḥadīth*) is *munkar* (repugnant). (In fact), it is not far from being a fabrication. Otherwise, why did ‘Abd al-Razzāq narrate it secretly, and did not have the courage to transmit it to Aḥmad, Ibn Ma‘īn and the other people who travelled to him. And Abū al-Azhar was trustworthy.”³²⁰

Both Imām al-Hākim (d. 403 H) and Imām al-Dhahabī (d. 748 H) agree that all its narrators are trustworthy. However, while the former grades the *ḥadīth* as *ṣaḥīḥ*, al-Dhahabī nonetheless rejects it, questioning why Imām ‘Abd al-Razzāq (d. 211 H) had narrated it only secretly. As such, his sole reason for throwing out the noble *ḥadīth* is nothing but the secrecy of its transmission. Of course, that is not a valid ground in the Sunnī *ḥadīth* sciences.

What is ‘Allāmah al-Albānī’s own verdict on the *ḥadīth*? This is it, in one

³²⁰ *Ibid*

simple word:

موضوع

Mawdu' (fabricated)³²¹

But, on what basis is this? Our 'Allāmah has no objection to al-Dhahabī's claim that all its narrators are trustworthy. So, what is the problem? He outlines his reasons:

قلت: فانحصرت العلة في عبد الرزاق نفسه، أو في معمر، وكلاهما ثقة محتج بهما في "الصحيحين"

I (al-Albānī) say: **So, the fault (in the *ḥadīth*) is LIMITED to 'Abd al-Razzāq himself, or to Ma'mar, and both of them are relied upon as *ḥujjah* in the two *Ṣaḥīḥs*.**³²²

In other words, all the narrators are *truly* trustworthy, as declared by Imām al-Dhahabī. Moreover, the alleged defect in the *ḥadīth* is traceable *only* to its narrators, specifically to either 'Abd al-Razzāq or Ma'mar. Yet, both are "trustworthy" narrators of *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*! There is absolutely no other issue with the *sanad* or *matn* (content) of the *riwāyah*. Here, the plot thickens significantly.

So, what exactly is al-Albānī's point against Ma'mar? Let us hear him out:

أما بالنسبة لمعمر؛ فقد بين وجه العلة فيه: أبو حامد الشريقي؛ فقد روى الخطيب بسند صحيح عنه: أنه سئل عن حديث أبي الأزهر هذا؟ فقال: "هذا حديث باطل، والسبب فيه: أن معمرًا كان له ابن أخ رافضي، وكان معمر يمكنه من كتبه، فأدخل عليه هذا الحديث، وكان معمر رجلاً مهيّباً لا يقدر عليه أحد في السؤال والمراجعة، فسمعه عبد الرزاق في كتاب ابن أخي معمر! "

قلت: فهذا - إن صح - علة واضحة في أحاديث معمر في فضائل أهل البيت،

³²¹ *Ibid*

³²² *Ibid*, vol. 10, p. 523, # 4894

ولكني في شك من صحة ذلك؛ لأنني لم أر من ذكره في ترجمة معمر؛ كالذهبي
والعسقلاني وغيرهما. والله أعلم.

With regards to Ma’mar, Abū Ḥamid al-Sharqī has explained the reason for the fault with him. Al-Khātib has narrated with a *ṣahīḥ* chain from him that he was asked about this *ḥadīth* of Abū al-Azhar. So, he said, “This *ḥadīth* is nonsense, and the reason is this: Ma’mar had a nephew who was a Rāfiḍī, and Ma’mar gave him control of his books. So, he (the Rāfiḍī nephew) included this *ḥadīth*, attributing it to him (i.e. Ma’mar). Meanwhile, Ma’mar was an awe-inspiring man. None could criticize him. So, ‘Abd al-Razzāq heard from the book of Ma’mar’s nephew!”

I (al-Albānī) say: This – if authentic – is a clear defect in the *aḥādīth* of Ma’mar concerning the merits of the Ahl al-Bayt. However, **I am in doubt concerning the authenticity of that**, because I saw no one – like al-Dhahabī, al-‘Asqalānī or others - who mentioned it in the biography of Ma’mar. And Allāh knows best.³²³

Everything here revolves around whether al-Sharqī was telling the truth or not. ‘Allāmah al-Albānī himself doubts the reliability of al-Sharqī’s story. Yet, this same ‘Allāmah has rejected *Ḥadīth al-Siyādah* on the strength of this suspicious tale! ‘Allāmah al-Maghribī – a well-known contemporary Sunnī *muḥadīth* - was understandably very angry while responding to this blameworthy action of ‘Allāmah al-Albānī on the *ḥadīth*:

قلت: هذا كلام باطل جدا ، وبيان ذلك : أن ابن أخي معمر، شخص وهمي لا
وجود له ، ولا يعرف أخ لمعمر . وكيف يوجد ابن بدون أب غير عيسى عليه
السلام ؟

I say: This is complete nonsense! The reason for this is: **That nephew of Ma’mar was only an imaginary figure. He never existed!** Ma’mar was not known to have any brother. How could a son exist without a father, apart from ‘Īsā, peace be upon him?³²⁴

Why has ‘Allāmah al-Albānī stooped so low as to rely upon such kind of evidence in undermining an authentically transmitted *ḥadīth*? Well, he also

³²³ *Ibid*, vol. 10, p. 524, # 4894

³²⁴ Abū al-Faḍl ‘Abd Allāh b. al-Ṣiddīq al-Maghribī, *al-Qawl al-Muqni’ fī Radd ‘alā al-Albānī al-Mubtadi’*, p. 8

mentions ‘Abd al-Razzāq as a possible defect. Therefore, what has he got against him? Our ‘Allāmah launches his further attack:

وأما بالنسبة لعبد الرزاق؛ فإعلاؤه أقرب؛ لأنه وإن كان ثقة؛ فقد تكلموا في تحديته من حفظه دون كتابه؛ فقال البخاري: "ما حدث به من كتابه فهو أصح". وقال الدارقطني: "ثقة، لكنه يخطئ على معمر في أحاديث". وقال ابن حبان: "كان ممن يخطئ إذا حدث من حفظه؛ على تشيع فيه". وقال ابن عدي في آخر ترجمته: "ولم يروا بحديثه بأساً؛ إلا أنهم نسبوه إلى التشيع، وقد روى أحاديث في الفضائل مما لا يوافقته عليه أحد من الثقات، فهذا أعظم ما رموه به، وأما في باب الصدق؛ فإني أرجو أنه لا بأس به؛ إلا أنه قد سبق منه أحاديث في فضائل أهل البيت ومثالب آخرين؛ من أكبر".

As for ‘Abd al-Razzāq, his own fault is more likely. This is because even though he was trustworthy, he has been criticized in his *ahādīth* from his memory, other than from his book. Al-Bukhārī said, **“Whatever he narrated from his book is MORE *ṣahīḥ*.”** Al-Dāraquṭnī said, *“Thiqah* (trustworthy), but he made mistakes in *ahādīth* from Ma’mar.” Ibn Ḥibbān said, “He used to make mistakes when he narrated from his memory, plus (there was) Shī’ism in him.” Ibn ‘Adī said at the end of his biography of him, **“I do not see any problem with his *ḥadīth*, except that they have linked him with Shī’ism.** He narrated *ahādīth* about the merits (of the Ahl al-Bayt) which were not narrated by any other trustworthy narrator. This is the worst of the accusations against him. As for the issue of truthfulness, I hope there is no problem with him, except that he had narrated *munkar* (repugnant) *ahādīth* on the merits of the Ahl al-Bayt and in criticism of others.”³²⁵

There are two allegations above:

1. ‘Abd al-Razzāq used to make mistakes when he narrated from memory.
2. Specifically, he also used to make mistakes in *ahādīth* from Ma’mar.

It is noteworthy that *ahādīth* of ‘Abd al-Razzāq from his memory are *ṣahīḥ*,

³²⁵ Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ al-Albānī, *Silsilah al-Aḥādīth al-Ḍa’if wa al-Manḍū‘ah wa Atharibah al-Sayyiah fī al-Ummah* (Riyadh: Dār al-Ma’ārif; 1st edition, 1412 H), vol. 10, p. 524, # 4894

according to Imām al-Bukhārī (d. 256 H). However, his reports from his books are “more *ṣaḥīḥ*”. If his *aḥādīth* from memory had been *da’if*, al-Bukhārī would never have added “more” to his declaration. The worst that one could deduce from this is that ‘Abd al-Razzāq made slight mistakes, which were neither serious nor many, and which did not change the original meanings of his narrations. Al-Bukhārī, of course, has not accused him of making “serious” or “a lot of” mistakes – terms which are normally employed to indicate worrisome memory degeneration. Imām Ibn ‘Adī (d. 365 H) even disputes al-Bukhārī’s claim entirely. In the former’s view, ‘Abd al-Razzāq *never* made any mistakes, in any of his *aḥādīth*, whether from memory or otherwise. However, some of his *aḥādīth* – in terms of their messages - did not sit well with mainstream Sunnī beliefs. As such, Sunnī ‘*ulamā* graded them as *manākīr* (repugnant narrations).

As for the submission that he made mistakes in his reports from Ma’mar, the *muhādīthūn* of the Ahl al-Sunnah do not give any independent weight to it. As such, even if the opinion of Imām Ibn ‘Adī were disregarded, other conditions must still be fulfilled before that point could become valid. For instance, Imām Muslim (d. 261 H) has relied upon reports of ‘Abd al-Razzāq from Ma’mar from al-Zuhri in his *Ṣaḥīḥ*³²⁶. Imām Aḥmad (d. 241 H) has equally narrated through a similar chain:

حدثنا عبد الله حدثني أبي ثنا عبد الرزاق ثنا معمر عن الزهري عن عروة بن
الزبير عن المسور بن مخرمة

‘Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – ‘**Abd al-Razzāq – Ma’mar – al-Zuhri** – ‘Urwah b. al-Zubayr – al-Musawwar b. Mukhramah³²⁷

Shaykh al-Arnāuṭī has a clear verdict on the chain:

إسناده صحيح على شرط الشيخين

Its chain is *ṣaḥīḥ* upon the standard of the two Shaykhs.³²⁸

³²⁶ See, for instance, Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-Turāth al-‘Arabī) [annotator: Muḥammad Fuād ‘Abd al-Bāqī], vol. 3, p. 1648, # 2078 (31)

³²⁷ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu’ayb al-Arnāuṭī], vol. 4, p. 327, # 18936

³²⁸ *Ibid*

Even more interesting is that ‘Allāmah al-Albānī himself has the same opinion. This is what he writes in his *Ṣaḥīḥ Abi Dāwūd*:

إسناده: حدثنا الحسن بن علي: ثنا عبد الرزاق: ثنا معمر عن الزهري عن ابن
المسيب وأبي سلمة عن عبد الله بن عمرو بن العاص.
قلت: وهذا إسناد صحيح على شرط الشيخين

Its chain: al-Ḥasan b. ‘Alī – ‘Abd al-Razzāq – Ma’mar – al-Zuhri –
Ibn al-Musayyab and Abū Salamah – ‘Abd Allāh b. ‘Amr b. al-‘Āṣ:

I (al-Albānī) say: **This chain is *ṣaḥīḥ*** upon the standard of the two
Shaykhs.³²⁹

Meanwhile, there is an extremely crucial point which *must* be taken into
notice concerning ‘Abd al-Razzāq’s alleged mistakes in *aḥādīth* generally.
Imām al-Dhahabī records:

أبو زرعة الدمشقي، أخبرنا أحمد، قال: أتينا عبد الرزاق قبل المتين، وهو صحيح
البصر، ومن سمع منه بعدما ذهب بصره، فهو ضعيف السماع

Abū Zur’ah al-Dimashqī – Aḥmad: “We went to ‘Abd al-Razzāq
before the year 200 H, and his eye-sight was still good. **Whoever
heard from him after he lost his eye-sight, then what he heard is
*ḍa’īf***”³³⁰

Al-Ḥāfiẓ (d. 852 H) also states:

عبد الرزاق بن همام بن نافع الحميري مولاهم أبو بكر الصنعائي ثقة حافظ مصنف
شهير عمي في آخر عمره فتغير وكان يتشيع

‘Abd al-Razzāq b. Hammām b. Nāfi’ al-Ḥumayrī, their freed slave, Abū
Bakr al-Ṣan’ānī: ***Thiqah* (trustworthy), *ḥāfiẓ* (a *ḥadīth* scientist), a**

³²⁹ Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātib. Ādam al-
Ashqūdri al-Albānī, *Ṣaḥīḥ Abi Dāwūd* (Kuwait: Muasassat al-Gharās li al-Nashr wa al-Tawzī’;
1st edition, 1423 H), vol. 7, p. 188, # 2098

³³⁰ Shams al-Dīn Muḥammad b. Aḥmad b. ‘Uthmān al-Dhahabī, *Siyar A’lām al-Nubalā*
(Beirut: Muasassat al-Risālah; 9th edition, 1413 H) [annotators of the ninth volume: Shu’ayb
al-Arnāūṭ and Kāmil al-Khurāṭ], vol. 9, p. 565, # 220

well-known author. **He became blind at the end of his lifetime, and thereby his memory deteriorated.** He was a Shī‘ī.³³¹

In simple terms, ‘Abd al-Razzāq had a sound memory *before* his blindness. This puts everything into its proper context. All the alleged mistakes of ‘Abd al-Razzāq – whether from Ma‘mar or others - occurred only during the last part of his lifetime, *after* he had gone blind. Therefore, whatever *aḥādīth* he transmitted *before* that period is *ṣaḥīḥ*, with no defects at all.

There seems to be irreconcilable contradictions among the Sunnī *muhādīthūn* on the gravity of ‘Abd al-Razzāq’s alleged mistakes *after* his blindness and subsequent memory issues. Imām Ibn ‘Adī does not agree anyway that his memory problem affected his narrations at all. By contrast, al-Bukhārī alleges that it affected his *aḥādīth*, even though his resultant mistakes were only very slight and inconsequential. Imām Aḥmad, at the other end, argues that ‘Abd al-Razzāq’s mistakes *after* his blindness were actually serious. Yet, even if we took Aḥmad’s view as the most correct, *Ḥadīth al-Siyādah* still scales through!

The question to ask is: did Abū al-Azhar hear *Ḥadīth al-Siyādah* from him before his blindness or not? Imām al-Dhahabī copies this game-changing report, which is specifically about the *ḥadīth*:

قال مكي بن عبدان: حدثنا أبو الأزهر، قال: خرج عبد الرزاق إلى قريته، فبكرت إليه يوماً، حتى خشيت على نفسي من البكور، فوصلت إليه قبل أن يخرج لصلاة الصبح، فلما خرج، رأيته، فأعجبته، فلما فرغ من الصلاة، دعاني، وقرأ علي هذا الحديث، وخصني به دون أصحابي.

Makkī b. ‘Abdān said: Abū al-Azhar narrated to us:

‘Abd al-Razzāq went to his town. So, I went early to him one day, until I feared for myself due to the earliness. I therefore reached him before he went out for *Ṣalāt al-Ṣubḥ*. When he came out, **he SAW me**, and he was surprised. After finishing the *Ṣalāt*, he called him, **and READ this ḥadīth to me**, and transmitted it to me only without my

³³¹ Aḥmad b. ‘Alī b. Ḥajar al-‘Asqalānī, *Taqrīb al-Taḥdīb* (Beirut: Dār al-Maktabah al-‘Ilmiyyah; 2nd edition, 1415 H) [annotator: Muṣṭafā ‘Abd al-Qādir ‘Atā], vol. 1, p. 599, # 4078

companions.³³²

Concerning Makkī – the sub-narrator, al-Dhahabī states:

مكي بن عبدان ابن محمد بن بكر بن مسلم، المحدث الثقة، المتقن، أبو حاتم لقمي
النيسابوري.

Makkī b. ‘Abdān b. Muḥammad b. Bakr b. Muslim: the *muhadīth* (*ḥadīth* scientist), the **thiqah (trustworthy) ḥadīth scientist**, the extremely precise narrator, Abū Ḥātim al-Tamīmī al-Naysābūrī.³³³

This basically seals everything! First, Abū al-Azhar got the *ḥadīth* from ‘Abd al-Razzāq *before* the latter’s blindness, when his memory was still sharp and sound. Therefore, he was blessed with it at a time when ‘Abd al-Razzāq was not making mistakes in his reports, either from Ma’mar or anyone else. Second, ‘Abd al-Razzāq did NOT narrate to Abū al-Azhar from memory. He actually “read” the *ḥadīth* to the latter, obviously from a script! It might be argued that he must have “read” it from memory, since no book or any other written source was mentioned. Even then, this was *before* ‘Abd al-Razzāq’s blindness and memory problems. As such, all criticisms of the *ḥadīth* - on account of his memory – fall and fail completely.

³³² Shams al-Dīn Muḥammad b. Aḥmad b. ‘Uthmān al-Dhahabī, *Siyar A’lām al-Nubalā* (Beirut: Muasassat al-Risālah; 9th edition, 1413 H) [annotators of the ninth volume: Shu’ayb al-Arnāūṭ and Kāmil al-Khurāṭ], vol. 9, p. 576, # 220

³³³ Shams al-Dīn Muḥammad b. Aḥmad b. ‘Uthmān al-Dhahabī, *Siyar A’lām al-Nubalā* (Beirut: Muasassat al-Risālah; 9th edition, 1413 H) [annotators of the fifteenth volume: Shu’ayb al-Arnāūṭ and Ibraaheem al-Zaybaq], vol. 15, p. 70, # 38

18 ḤADĪTH AL-SIYĀDAH

EXPLORING THE SCOPE OF ‘ALĪ’S SUPERIORITY

The Messenger of Allāh, *ṣallallāhu ‘alaihi wa ‘ālihi*, identified Amīr al-Mūminīn, *‘alaihi al-salām*, as a *sayyid* in both this world and the next. This, without doubt, falls within the spiritual context. Of particular interest therefore is that the Prophet had described him as a *sayyid* in absolute terms. As such, he is superior – in the Sight of Allāh - to all mankind, except whoever has been excluded through other irrefutable proofs. The Messenger stated the same thing about al-Ḥasan, *‘alaihi al-salām*, the first son of ‘Alī. Imām Aḥmad (d. 241 H) records:

حدثنا عبد الله حدثني أبي ثنا سفيان عن أبي موسى ويقال له إسرائيل قال سمعت
الحسن قال سمعت أبا بكره وقال سفيان مرة عن أبي بكره رأيت رسول الله صلى
الله عليه وسلم على المنبر وحسن عليه السلام معه وهو يقبل على الناس مرة
وعليه مرة ويقول أن ابني هذا سيد

‘Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Sufyān – Abū Mūsā, also called Isrāīl – al-Ḥasan – Abū Bakrah; and Sufyān also narrated directly from Abū Bakrah at another time:

I saw the Messenger of Allāh, peace be upon him, upon the pulpit, and Ḥasan, *‘alaihi salām*, was with him. He was turning to the people at one time and turning to him (i.e. al-Ḥasan) at another, and he was saying:

“Verily, this son of mine is a *sayyid*.”³³⁴

Shaykh al-Arnāuṭ comments:

إسناده صحيح على شرط البخاري

Its chain is *ṣaḥiḥ* upon the standard of al-Bukhārī.³³⁵

Imām al-Tirmidhī (d. 279 H) also states about the same *ḥadīth*:

هذا حديث حسن صحيح

This *ḥadīth* is *ḥasan ṣaḥiḥ*.³³⁶

And ‘Allāmah al-Albānī (d. 1420 H) agrees:

صحيح

*Ṣaḥiḥ*³³⁷

In another report, our Prophet explains what this means. ‘Allāmah al-Albānī copies this *ḥadīth*:

ابنای هذان: الحسن والحسين: سيدا شباب أهل الجنة وأبوهما خير منهما

These two sons of mine, al-Ḥasan and al-Ḥusayn, are the two *sayyids* of the youth of the people of Paradise, **and their father is better than them both**.³³⁸

The ‘Allāmah comments:

³³⁴ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu‘ayb al-Arnāuṭ], vol. 5, p. 37, # 20408

³³⁵ *Ibid*

³³⁶ Abū ‘Īsā Muḥammad b. ‘Īsā al-Sulamī al-Tirmidhī, *al-Jāmi’ al-Ṣaḥiḥ Sunan al-Tirmidhī* (Beirut: Dār Iḥyā al-Turāth al-‘Arabī) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 5, p. 658, # 3773

³³⁷ *Ibid*

³³⁸ Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdri al-Albānī, *Ṣaḥiḥ al-Jāmi’ al-Ṣaḥiḥ wa Ziyādātuhu* (Al-Maktab al-Islāmī), vol. 1, p. 70, # 47

صحيح

*Ṣaḥiḥ*³³⁹

Imām al-Ḥākim (d. 403 H) also documents a similar report:

حدثنا أبو سعيد عمرو بن محمد بن منصور العدل ثنا السري بن خزيمة ثنا عثمان بن سعيد المري ثنا علي بن صالح عن عاصم عن زر عن عبد الله رضي الله عنه قال قال رسول الله صلى الله عليه وسلم الحسن والحسين سيدا شباب أهل الجنة وأبوهما خير منهما

Abū Saʿīd ‘Amr b. Muḥammad b. Maṣṣūr al-‘Adl – al-Sirrī b. Khuzaymah – ‘Uthmān b. Saʿīd al-Mirrī – ‘Alī b. Ṣāliḥ – ‘Āṣim – Zirr – ‘Abd Allāh, may Allāh be pleased with him:

The Messenger of Allāh, peace be upon him, said: “Al-Ḥasan and al-Ḥusayn are the two *sayyids* of the youth of the people of Paradise, **and their father is better than them both.**”³⁴⁰

Al-Ḥākim states:

هذا حديث صحيح بهذه الزيادة

This *ḥadīth* is *ṣaḥiḥ* with this *ziyādah*.³⁴¹

And Imām al-Dhahabī (d. 748 H) concurs:

صحيح

*Ṣaḥiḥ*³⁴²

In other words, both al-Ḥasan and al-Ḥusayn, *‘alaibimā al-salām*, are superior

³³⁹ *Ibid*

³⁴⁰ Abū ‘Abd Allāh Muḥammad b. ‘Abd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak ‘alā al-Ṣaḥiḥayn* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣṭafā ‘Abd al-Qādir ‘Atā], vol. 3, p. 182, # 4779

³⁴¹ *Ibid*

³⁴² *Ibid*

in the Sight of Allāh to *anyone* who will be a youth in Paradise. Of course, everyone in Paradise will be young. Imām al-Dārimī (d. 255 H) records:

أخبرنا محمد بن يزيد الرفاعي ثنا معاذ يعني بن هشام عن أبيه عن عامر الأحول
عن شهر بن حوشب عن أبي هريرة عن النبي صلى الله عليه و سلم قال أهل
الجنة شباب جرد مرد كحل لا تبلى ثيابهم ولا يقنى شباهم

Muḥammad b. Yazīd al-Rufāʿī – Muʿādh b. Hishām – his father –
ʿĀmir al-Aḥwal – Shahr b. Ḥawshab – Abū Hurayrah:

The Prophet, peace be upon him, said: “**The people of Paradise will be hairless, beardless youth**, with their eyes anointed with kohl. Their cloths will never become worn **and their youth will never end.**”³⁴³

Shaykh Dr. Asad comments:

إسناده حسن

Its chain is *hasan*.³⁴⁴

So, Imām al-Ḥasan and Imām al-Ḥusayn are the best of all the people of Paradise, from Ādam till the last human being to die. The only exceptions are the Prophet himself – being the *sayyid* of mankind – and Amīr al-Mūminīn, who has been explicitly excluded. The direct implication of this is that Imām ʿAlī is the *sayyid* of all inhabitants of Paradise with the sole exception of the Messenger of Allāh. Expectedly, the Ahl al-Sunnah wa al-Jamāʿah are troubled by the possibility of ʿAlī, al-Ḥasan or al-Ḥusayn being superior to either Abū Bakr or ʿUmar. Its implication is severe on the legitimacy of the Sunnī *kbilāfah* system. Imām al-Mubārakfūrī (d. 1282 H) therefore posits the various Sunnī diversions of the *ḥadīth*:

قوله الحسن والحسين سيذا شباب أهل الجنة ... قال المظهر يعني هما أفضل مات شابا في سبيل الله من أصحاب الجنة ولم يرد به سن الشباب لأنهما ماتا وقد كهلا ... أو أنها سيذا أهل الجنة سوى الأنبياء والخلفاء الراشدين وذلك لأن أهل

³⁴³ Abū Muḥammad ʿAbd Allāh b. ʿAbd al-Raḥman al-Dārimī, *Sunan* (Beirut: Dār al-Kitāb al-ʿArabī; 1st edition, 1407 H) [annotator: Ḥusayn Salīm Asad], vol. 2, p. 431, # 2826

³⁴⁴ *Ibid*

الجنة كلهم في سن واحد وهو الشباب وليس فيهم شيخ ولا كهمل قال الطيبي
ويمكن أن يراد هما الآن سيدا شباب من هم من أهل الجنة من شبان هذا الزمان

His statement “al-Ḥasan and al-Ḥusayn are the two *sayyids* of the youth of the people of Paradise” ... Al-Muzaffar said: “It means that both of them are the best and most superior of whoever died young on the Path of Allāh among the inhabitants of Paradise. He (the Prophet) did not intend by it the age of youth, because both of them died at elderly ages ... Or both of them are *sayyids* of the people of Paradise except the prophets and the *kbūlafā al-rāshidīn*. And this is because the people of Paradise will all be of the same age, and that is youth, and there will not be any old or elderly person among them.”

Al-Tayyibī said, “It is possible the intended meaning is that both of them (i.e. al-Ḥasan and al-Ḥusayn) were at that moment *sayyids* of those youth who were from the people of Paradise from that era.”³⁴⁵

All these acrobatics are obviously aimed at propping up Abū Bakr and ‘Umar. Shaykh Ibn Taymiyyah explains why:

فقال بل نبايعك أنت فأنت سيدنا وخيرنا وأحبنا إلى رسول الله صلى الله عليه و
سلم لبيين بذلك أن المأمور به تولية الأفضل وأنت أفضلنا فنبايحك

So, he (‘Umar) said, “**Rather, we will follow you because you are our *sayyid*...** He wanted to make clear through it that: **What is ORDAINED is to give authority to the best**, and you are the best of us. So, we will follow you.³⁴⁶

In simpler words, if it were confirmed that both al-Ḥasan and al-Ḥusayn were superior to Abū Bakr, then the latter’s *kbūlafāh* would be illegitimate! It was, and is always, *obligatory* in the religion of Muḥammad to give authority and leadership to the best *only*. The direct implication of this is that *kbūlafāh* was the exclusive right of Amīr al-Mūminīn, after the Messenger of Allāh. After all, he was, and still is, the *sayyid* of all Muslims after their Prophet.

³⁴⁵ Abū al-‘Alā Muḥammad b. ‘Abd al-Raḥmān b. ‘Abd al-Raḥīm al-Mubārakfūrī, *Tuḥfat al-Aḥwāḍi bi Sharḥ Jāmi’ al-Tirmidhī* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1410 H), vol. 10, p. 186

³⁴⁶ Abū al-‘Abbās Aḥmad b. ‘Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minḥāj al-Sunnah al-Nabawiyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālim], vol. 8, p. 565

Meanwhile, do the Sunnī acrobatics really help their cause? There is a Sunnī-only version of the *riwāyah*, which puts a complete end to the debate. ‘Allāmah al-Albānī copies this *ḥadīth*:

الحسن والحسين سيذا شباب أهل الجنة إلا ابني الخالة عيسى بن مريم ويحيى بن
زكريا وفاطمة سيدة نساء أهل الجنة إلا ما كان من مريم بنت عمران

Al-Ḥasan and al-Ḥusayn are the two *sayyids* of the people of Paradise, **except the two maternal cousins: ‘Īsā b. Maryam and Yaḥyā b. Zakariyāh.** And Fāṭimah is the *sayyidah* of the women of the people of Paradise except Maryam bint ‘Imrān.³⁴⁷

The ‘Allāmah says:

صحيح

*Ṣaḥīḥ*³⁴⁸

So, after the Messenger of Allāh and Amīr al-Mūminīn, the only other creatures who will not be under the superiority of al-Ḥasan and al-Ḥusayn in Paradise are Prophet ‘Īsā, ‘*alaibi al-salām*, and Prophet Yaḥyā, ‘*alaibi al-salām*. Now, how exactly can our Sunnī brothers explain away this one to save their first two *khalīfahs*?

³⁴⁷ Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdī al-Albānī, *Ṣaḥīḥ al-Jāmi’ al-Ṣaḥīḥ wa Ziyādātuhu* (Al-Maktab al-Islāmī), vol. 1, p. 607, # 3181

³⁴⁸ *Ibid*

19 ḤADĪTH SADD AL-ABWĀB

A TALE OF TWO ḤADĪTHS

Shaykh Ibn Taymiyyah (d. 728 H) states:

وكذلك قوله وسد الأبواب كلها إلا باب علي فإن هذا مما وضعته الشيعة على طريق المقابلة فإن الذي في الصحيح عن أبي سعيد عن النبي صلى الله عليه وسلم أنه قال في مرضه الذي مات فيه إن أمن الناس علي في ماله وصحبته أبو بكر ولو كنت متخذًا خليلًا غير ربي لاتخذت أبا بكر خليلًا ولكن أخوة الإسلام ومودته لا يبقين في المسجد خوذة إلا سدت إلا خوذة أبي بكر

And likewise, his statement “and close all doors except the door of ‘Alī”, verily, this is part of what was fabricated by the Shi’ah in order to oppose. This is because that which is recorded in the *Ṣaḥīḥ* from Abū Saʿīd from the Prophet, peace be upon him, is that he said during his fatal illness: “The one among mankind who has conferred upon me the most FAVOURS with his money and his company is Abū Bakr. If I were to choose a friend (*khabīl*) other than my Lord, I would have chosen Abū Bakr as a friend (*khabīl*). However, the Islāmic brotherhood and his kindness (are enough). Close all the wickets in the mosque except the wicket of Abū Bakr.”³⁴⁹

³⁴⁹ Abū al-ʿAbbās Aḥmad b. ʿAbd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minbāj al-Sunnah al-Nabawīyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālim], vol. 5, p. 35

There are a number of quick points from the above:

1. There are two irreconcilably contradictory reports – one of them in favour of ‘Alī, *‘alaihi al-salām*, and the other in favour of Abū Bakr.
2. Both *ḥadīths* have the same contents.
3. Shaykh Ibn Taymiyyah thinks that the Shī‘ah fabricated the report in favour of ‘Alī in order to oppose that in favour of Abū Bakr.

The *ḥadīth* in favour of Abū Bakr, which our dear Shaykh has quoted, however has some fatal problems. For instance, Imām Muslim (d. 261 H) records that the Prophet, *ṣallallāhu ‘alaihi wa ‘ālihi*, had said:

لا تبقيين في المسجد خوذة إلا خوذة أبي بكر

No WICKET shall remain in the mosque except the WICKET of Abū Bakr.³⁵⁰

This calls for the *destruction* or *removal* – and not closure - of all wickets in the mosque. Meanwhile, it directly contradicts another “*ṣaḥīḥ*” version quoted by our Shaykh:

لا يبقين في المسجد خوذة إلا سدت إلا خوذة أبي بكر

Close all the WICKETS in the mosque except the WICKET of Abū Bakr.

Imām Aḥmad (d. 241 H) also documents that the Messenger of Allāh had said:

ان أمن الناس على في صحبته وماله أبو بكر ولو كنت متخذا من الناس خليلا غير
ربي لاتخذت أبا بكر ولكن إخوة الإسلام أو مودته لا يبقى باب في المسجد الا
سد الا باب أبي بكر

The one among mankind who has conferred upon me the most FAVOURS with his company and his money is Abū Bakr. If I were to choose from mankind a friend (*khalīl*) other than my Lord, I would

³⁵⁰ Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-Turāth al-‘Arabī) [annotator: Muḥammad Fuād ‘Abd al-Bāqī], vol. 4, p. 1854, # 2382 (2)

have chosen Abū Bakr as a friend (*khabīl*). However, the Islāmic brotherhood or his kindness is enough. Close all the DOORS in the mosque except the DOOR of Abū Bakr.³⁵¹

Shaykh al-Arnāūṭ comments:

صحيح وهذا إسناد حسن

It is *ṣaḥīḥ*, and this chain is *ḥasan*.³⁵²

Imām al-Tirmidhī (d. 279 H) seals it:

حدثنا محمد بن حميد حدثنا إبراهيم بن المختار عن إسحاق بن راشد عن الزهري عن عروة عن عائشة أن النبي صلى الله عليه و سلم أمر بسد الأبواب إلا باب أبي بكر

Muḥammad b. Ḥamīd – Ibrāhīm b. al-Mukhtār – Ishāq b. Rāshid – al-Zuhri – ‘Urwah – ‘Āishah:

The Prophet, peace be upon him, ordered the closure of the doors except the DOOR of Abū Bakr.³⁵³

‘Allāmah al-Albānī (d. 1420 H) says:

صحيح

*Ṣaḥīḥ*³⁵⁴

Of course, a “wicket” is an entirely *different* thing from a “door”! So, what exactly did the Prophet mention? Was it a wicket or a door? Moreover, what instruction did he give exactly? Destruction or removal of wickets? Closure of wickets? Or, closure of doors? These are *fundamental* inconsistencies in these reports of the same *ḥadīth*, and this only suggests

³⁵¹ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muassasat Qurṭubah) [annotator: Shu‘ayb al-Arnāūṭ], vol. 3, p. 18, # 11150

³⁵² *Ibid*

³⁵³ Abū ‘Īsā Muḥammad b. ‘Īsā al-Sulamī al-Tirmidhī, *al-Jāmi’ al-Ṣaḥīḥ Sunan al-Tirmidhī* (Beirut: Dār Iḥyā al-Turāth al-‘Arabī) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 5, p. 616, # 3678

³⁵⁴ *Ibid*

that they were mere “rushed” polemical arts.

Worse still, the *ḥadīth* assumes that people used to do “favours” to the Messenger of Allāh with their company and their wealth. But, what is a favour? It is an act of kindness that is performed *beyond* what is due or normal, to which the beneficiary is NOT entitled at all *by right*. If the beneficiary is entitled to it by right, then it is no longer a “favour”. So, if we accepted the *ḥadīth* cited by our Shaykh, we must conclude that the Prophet had *no* right to the company of his Ṣaḥābah! Rather, they only kept him company out of their magnanimity to him. As such, it was something he should be thanking them all for, especially Abū Bakr who supposedly did the most “favours” in this regard! The Qur’ān, however, has directly refuted all that:

يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمَنُّوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمْنُ عَلَيْكُمْ أَنْ هَدَاكُمْ
لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ

They regard as a favour upon you (O Muḥammad) that they have embraced Islām. Say: “**Count NOT your Islām as a favour upon me. Rather, Allāh has conferred a favour upon you**, that He has guided you to the Faith, if you are truthful”.³⁵⁵

So, the Islām of Abū Bakr – the *obligations* of which [if genuine] would certainly have included his spendings in the Way of Allāh and his companionship – was *never* a favour upon the Messenger of Allāh! By contrast, it was the Prophet who had done favour to him by giving him guidance and his own blessed company. This is further indicated in this verse:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Indeed, Allāh has conferred a favour upon the believers when He sent among them a Messenger from among themselves, reciting unto them His Verses, and purifying them, and teaching them the Book and wisdom, while before that they had been in manifest misguidance.³⁵⁶

³⁵⁵ Qur’ān 49:17

³⁵⁶ Qur’ān 3:164

Therefore, there is no doubt about it. The Prophet of Allāh was the one doing the favour, on behalf of Him, to Abū Bakr and the other *Ṣaḥābah*. It was *never* the other way round. No Muslim ever did a single favour to the Messenger. The Qur’ān is very explicit about this.

Honestly, it is also a grave insult to the office of *nubunnwah* to suggest that Abū Bakr was doing a “favour” to the Prophet by keeping him company! There is even an element of blasphemy in it. If Abū Bakr was the one conferring a “favour” upon the Prophet – and not the other way round – through his company, does this not suppose that the former was the *superior* party? The “favour” of companionship is conferred only by masters. Subordinates *serve* their superiors through their companionship, while friends exercise it as a *duty* of their bond, and never as a “favour”.

The third fatal problem with the report of Abū Sa’īd – which is far more serious - is that it presupposes that the Prophet did not have any *khalīl* (friend) among his followers – not even a single one! That indeed is extremely weird! A *khalīl* is a friend or companion *whom you love and who loves you!* So, the Messenger of Allāh did not have a single friend or companion among the Muslims whom he loved, and who loved him?! Is that not a *very* reckless submission?

The truth however is that all pious people are *akhillā* (plural of *khalīl*) of one another. Each loves all the others, and is loved by them. Allāh says:

الأخلاء يومئذ بعضهم لبعض عدو إلا المتقين

Friends (*akhillā*, plural of *khalīl*) on that Day will be foes one to another, **except the pious**.³⁵⁷

Al-Ḥāfiẓ Ibn Kathīr (d. 774 H) comments:

وقوله: {الأخلاء يومئذ بعضهم لبعض عدو إلا المتقين} أي: كل صداقة وصحابة لغير الله فإنها تنقلب يوم القيامة عداوة إلا ما كان لله، عز وجل، فإنه دائم بدوامه.

His Statement {Friends on that Day will be foes one to another, except

³⁵⁷ Qur’ān 43:67. This verse, among others, brings down a notion which is very widespread among common Sunnis that the word *khalīl* refers to the person *most* beloved to another. If such were the case, then the Prophet would have been the sole *khalīl* of every pious Muslim. However, each pious Muslim is a *khalīl* of the other, in this world and in the Hereafter, and this is very explicit from the verse.

the pious}, means: **every friendship or companionship** that is not for the sake of Allāh will turn on the Day of Resurrection into enmity, except what was for the sake of Allāh the Almighty the Most Glorious, which will survive forever.³⁵⁸

Imām al-Baghwī (d. 516 H) also submits:

{الأخلاء} على المعصية في الدنيا، {يومئذ} يوم القيامة، {بعضهم لبعض} عدو إلا المتقين {إلا المتحابين في الله عز وجل على طاعة الله عز وجل}.

{Friends} upon sin in this world, {on that Day} the Day of Resurrection, {will be foes one to another, except the pious} except **those who love one another** for the sake of Allāh the Almighty the Most Glorious, upon obedience to Allāh the Almighty, the Most Glorious.³⁵⁹

Imām Abū Sa’ūd (d. 951 H) further states under the verse:

{الأخلاء} المتحابون

{Friends [*akhillā*]} [means] **people who love one another**.³⁶⁰

So, we ask: did the Prophet not have any friend or companion who loved him and whom he loved? If he did, then such a friend or companion was his *khalīf*! If there none, there could be only one possible explanation: none of the Ṣaḥābah was pious! ‘Allāmah al-Albānī has copied a *ḥadūth* proving such a conclusion:

إن أوثق عرى الإسلام: أن تحب في الله و تبغض في الله

Verily, **the strongest handhold of Islām is that you love for the**

³⁵⁸ Abū al-Fidā Ismā’īl b. ‘Umar b. Kathīr al-Qurshī al-Dimashqī, *Tafsīr al-Qur’ān al-‘Azīm* (Dār al-Ṭaybah li al-Nashr wa al-Tawzī’; 2nd edition, 1420 H) [annotator: Sāmī b. Muḥammad Salāmah], vol. 7, p. 237

³⁵⁹ Abū Muḥammad al-Ḥusayn b. Mas’ūd al-Baghwī, *Mu’ālim al-Tanzīl* (Dār Ṭayyibah; 4th edition, 1417 H), vol. 7, p. 221

³⁶⁰ Abū Sa’ūd Muḥammad b. Muḥammad al-‘Imādī, *Irsḥād al-‘Aql al-Salīm ilā Mizāyā al-Qur’ān al-Karīm* (Beirut: Dār Iḥyā al-Turāth al-‘Arabī), vol. 8, p. 54

sake of Allāh and hate for the sake of Allāh.³⁶¹

The ‘Allāmah states:

حسن

*Hasan*³⁶²

Since the Messenger loved and hated only for the sake of Allāh, then he certainly loved all the pious ones among his Ṣaḥābah, at the least due to this verse:

إن الله يحب المتقين

Surely, Allāh loves the pious.³⁶³

Of course, it is completely unthinkable that any Muslim could be pious without loving the Messenger of Allāh! As such, we affirm that the Prophet did have *akhillā* – friends and companions who loved him for the sake of Allāh and whom He too loved for His sake. There, in fact, were many of them! The most noticeable of them, of course, in the *aḥādīth* of the Messenger is none other than Amīr al-Mūminīn. Imām Muslim records:

حدثنا قتيبة بن سعيد ومحمد بن عباد (وتقاربا في اللفظ) قالا حدثنا حاتم (وهو ابن إسماعيل) عن بكير بن مسمار عن عامر بن سعد بن أبي وقاص عن أبيه قال قال أمر معاوية بن أبي سفيان سعدا فقال ما منعك أن تسب أبا التراب؟ فقال أما ذكرت ثلاثا قالهن له رسول الله صلى الله عليه و سلم فلن أسبه ... سمعته يقول يوم خيبر لأعطين الراية رجلا يحب الله ورسوله ويحبه الله ورسوله قال فتناولنا لها فقال ادعوا لي عليا فأثنى به أرمد فبصق في عينه ودفع الراية إليه ففتح الله عليه

Qutaybah b. Saʿīd and Muḥammad b. ‘Abbād – Ḥātim b. Ismāʿīl – Bukayr b. Musmār – ‘Amīr b. Saʿīd b. Abī Waqqāṣ – his father (Saʿd b. Abī Waqqāṣ):

³⁶¹ Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdri al-Albānī, *Ṣaḥīḥ al-Jāmi’ al-Ṣaḥīr wa Ziyādātuhu* (Al-Maktab al-Islāmī), vol. 1, p. 342, # 883 (2009)

³⁶² *Ibid*

³⁶³ Qur’ān 9:4

Mu'āwiyah commanded Sa'd, and therefore said, "What prevented you from cursing Abū al-Turāb (i.e. 'Alī)?" So, he (Sa'd) replied, "As long as I remember three things which the Messenger of Allāh, peace be upon him, said about him, I will never curse him ... I heard him saying on the Day of Khaybar, **"I will give the flag to a man who loves Allāh and His Messenger, and Allāh and His Messenger too love him."** So, we longed for it (i.e. the flag). **Then he said, "Call 'Alī for me"**, and he was brought to him. He was sore-eyed. He applied saliva to his eye and gave the flag to him, and Allāh granted him victory."³⁶⁴

This leaves absolutely no questions. Amīr al-Mūminīn was a confirmed *kehalīl* of both Allāh and His Messenger. Interestingly, the report quoted by Ibn Taymiyyah claims that Abū Bakr was NEVER a *kehalīl* of the Prophet! Rather, there was only a *wish* that he was! So, that *ḥadīth* – apart from its serious defects – actually undermines, rather than promote, the cause of Abū Bakr! It, among others, shows that there was no reciprocated love between him and the Messenger of Allāh. This, in turn, casts grave doubts upon a number of claims made about Abū Bakr, especially those concerning his piety.

Perhaps, the greatest threat *against* the *ḥadīth* about Abū Bakr is the version about 'Alī itself! Al-Ḥāfiẓ (d. 852 H) writes about it at length:

منها حديث سعد بن أبي وقاص قال أمرنا رسول الله صلى الله عليه وسلم بسد
الأبواب الشارعة في المسجد وترك باب علي أخرجه أحمد والنسائي وإسناده قوي

وفي رواية للطبراني في الأوسط رجالها ثقات من الزيادة فقالوا يا رسول الله
سدت أبوابنا فقال ما أنا سدديها ولكن الله سدها

وعن زيد بن أرقم قال كان لنفر من الصحابة أبواب شارعة في المسجد فقال رسول
الله صلى الله عليه وسلم سدوا هذه الأبواب إلا باب علي فتكلم ناس في ذلك
فقال رسول الله صلى الله عليه وسلم إني والله ما سدديت شيئاً ولا فتحته ولكن
أمرت بشئ فاتبعته أخرجه أحمد والنسائي والحاكم ورجالها ثقات

³⁶⁴ Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-Turāth al-‘Arabī) [annotator: Muḥammad Fuād ‘Abd al-Bāqī], vol. 4, p. 1870, # 2404 (32)

وعن ابن عباس قال أمر رسول الله صلى الله عليه وسلم بأبواب المسجد فسدت الا باب علي وفي رواية وأمر بسد الأبواب غير باب علي فكان يدخل المسجد وهو جنب ليس له طريق غيره أخرجهما أحمد والنسائي ورجلها ثقات

وعن جابر بن سمرة قال أمرنا رسول الله صلى الله عليه وسلم بسد الأبواب كلها غير باب علي فرمى فيه وهو جنب أخرجه الطبراني

وعن ابن عمر قال كنا نقول في زمن رسول الله صلى الله عليه وسلم رسول الله صلى الله عليه وسلم خير الناس ثم أبو بكر ثم عمر ولقد أعطى علي بن أبي طالب ثلاث خصال لان يكون لي واحدة ممنه أحب إلي من حمر النعم زوجه رسول الله صلى الله عليه وسلم وابنته وولدت له وسد الأبواب الا بابه في المسجد وأعطاه الرأية يوم خيبر أخرجه أحمد وإسناده حسن

واخرج النسائي من طريق العلاء بن عرار بمهمات قال فقلت لابن عمر أخبرني عن علي وعثمان فذكر الحديث وفيه وأما علي فلا تسأل عنه أحدا وانظر إلى منزلته من رسول الله صلى الله عليه وسلم قد سد أبوابنا في المسجد وأقر بابه ورجاله رجال الصحيح الا العلاء وقد وثقه يحيى بن معين وغيره

وهذه الأحاديث يقوي بعضها بعضا وكل طريق منها صالح للاحتجاج فضلا عن مجموعها

Among them is the *ḥadīth* of **Sa’d b. Abī Waqqāṣ**: “The Messenger of Allāh, peace be upon him, ORDERED us to close all the doors opening into the mosque, and he left (open) the door of ‘Alī.” Aḥmad and al-Nasāī recorded it **and its chain is qawī (strong)**.

And in the report of al-Ṭabarānī in *al-Ansaṭ*, whose narrators are **trustworthy**, there is the addition: “So they said, ‘O Messenger of Allāh! You have closed our doors.’ He replied, ‘I have not closed it. Rather, Allāh has closed it.’”

Zayd b. Arqam also narrated: “Some of the Ṣaḥābah had doors

opening into the mosque. So, the Messenger of Allāh, peace be upon him, said, ‘Close all these doors except the door of ‘Alī.’ Then, some people criticized that (order). As a result, the Messenger of Allāh, peace be upon him, said, ‘I swear by Allāh, I have not closed anything or open it. Rather, I was ordered (by Allāh) to do something, and I followed it (i.e. the order).’” Aḥmad, al-Nasāī and al-Ḥākim recorded it **and its narrators are trustworthy.**

Ibn ‘Abbās further narrated: “The Messenger of Allāh, peace be upon him, commanded that the doors of the mosque be closed except the door of ‘Alī.” In another report (he said): “He ordered the closure of the doors other than the door of ‘Alī. So, he used to enter the mosque after having a seminal discharge before performing his purification bath. He had no other path except it (i.e. the mosque).” **Aḥmad and Nasāī recorded it and their narrators are trustworthy.**

Jābir b. Samurah also narrated: “The Messenger of Allāh, peace be upon him ordered us to close all the doors except the door of ‘Alī. So, perhaps, he would pass through it (i.e. the mosque) after having a seminal discharge before performing his purification bath.” Al-Ṭabarānī recorded it.

Ibn ‘Umar narrated: “We used to say during the lifetime of the Messenger of Allāh, peace be upon him, that the Messenger of Allāh, peace be upon him, is the best of mankind, then Abū Bakr, then ‘Umar. ‘Alī b. Abī Ṭālib has been given three qualities, if I had just one of them, it would be more beloved to me than a red camel. The Messenger of Allāh, peace be upon him, married his daughter to him, and she gave birth to his children. **He (the Prophet) also closed the doors in the mosque except his door.** And he gave him the flag on the Day of Khaybar.” Aḥmad recorded it **and its chain is ḥasan.**

And al-Nasāī recorded through the route of al-‘Alā b. ‘Arār: “I said to Ibn ‘Umar: ‘Tell me about ‘Alī and ‘Uthmān.’” Then he (al-Nasāī) mentioned the *ḥadīth* (as above), and added (that Ibn ‘Umar said), “As for ‘Alī, do not ask anyone about him. **Just look at his status from the Messenger of Allāh, peace be upon him.** He had closed our doors in the mosques and left his door open.” **Its narrators are narrators of the Ṣaḥīḥ except al-‘Alā, and Yaḥyā b. Ma‘īn and others have declared him *thiqah* (trustworthy).**

These *ahādīth* strengthen one another, **and each of the chains is**

qualified to be used as a *ḥujjah*, much less their combination.³⁶⁵

Imām al-Tirmidhī further records:

حدثنا محمد بن حميد الرازي حدثنا إبراهيم بن المختار عن شعبة عن أبي بلج عن عمرو بن ميمون عن ابن عباس أن رسول الله صلى الله عليه و سلم أمر بسد الأبواب إلا باب علي

Muḥammad b. Ḥamīd al-Rāzī – Ibrāhīm b. al-Mukhtār – Shu’bah – Abū Balj – ‘Amr b. Maymūn – **Ibn ‘Abbās**:

The Messenger of Allāh, peace be upon him, ORDERED that all doors be closed **except the door of ‘Alī**.³⁶⁶

And ‘Allāmah al-Albānī comments:

صحيح

*Ṣaḥīḥ*³⁶⁷

Imām al-Haythamī (d. 807 H) also documents:

وعن عبد الله بن الرقيم الكناني قال : خرجنا إلى المدينة زمن الجمل فلقينا سعد بن مالك بها فقال: أمر رسول الله صلى الله عليه و سلم بسد الأبواب الشارعة في المسجد وترك باب علي

Narrated ‘Abd Allāh b. al-Raqīm al-Kanānī:

We went to Madīnah during the time of (the Battle of) al-Jamal (between ‘Alī and ‘Āishah) and we met **Sa’d b. Mālik** there (i.e. in Madīnah), and he said, “The Messenger of Allāh, peace be upon him, ORDERED that all the doors opening into the mosque must be

³⁶⁵ Shihāb al-Dīn Ibn Ḥajar al-‘Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Ma’rifah li al-Ṭabā’ah wa al-Nashr; 2nd edition), vol. 7, pp. 12-13

³⁶⁶ Abū ‘Īsā Muḥammad b. ‘Īsā al-Sulamī al-Tirmidhī, *al-Jāmi’ al-Ṣaḥīḥ Sunan al-Tirmidhī* (Beirut: Dār Iḥyā al-Ṭurāth al-‘Arabī) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 5, p. 641, # 3732

³⁶⁷ *Ibid*

closed, and he left (open) the door of ‘Alī.’³⁶⁸

Then, he says:

رواه أحمد ... وإسناد أحمد حسن

Aḥmad narrated it ... and the chain of Aḥmad is *ḥasan*.³⁶⁹

Meanwhile, ‘Allāmah al-Albānī has some additional comments:

قلت: ولعله يشير إلى حديث أبي بلج: حدثنا عمرو بن ميمون عن ابن عباس مرفوعاً مختصراً بلفظ: "سدوا أبواب المسجد غير باب علي". قال: "فيدخل المسجد جنباً وهو طريقه، ليس له طريق غيره".

أخرجه أحمد (330/1 - 331 و 331) عن أبي عوانة، والترمذي (301/2)، والنسائي في "الخصائص" (42/63) عن شعبة عنه نحوه؛ دون دخول المسجد وقال: "حديث غريب".

قلت: وإسناده جيد، رجاله ثقات رجال الشيخين؛ غير أبي بلج - وهو الفزاري الكوفي - وهو صدوق ربما أخطأ كما في "التقريب". وهذا القدر من الحديث صحيح له شواهد كثيرة يقطع الواقف عليها بصحته

I say: Perhaps he is referring to the *ḥadīth* of Abū Balj – ‘Amr b. Maymūn – Ibn ‘Abbās from the Prophet in a summarized manner with this wording, “Close the doors of the mosque except the door of ‘Alī.” He said, “So he (‘Alī) used to enter the mosque after having a seminal discharge before performing the purification bath. It (i.e. the mosque) was his pathway, and he had no other pathway except it.”

Aḥmad (1/330-331 and 331) recorded it from Abū ‘Awānah, and al-Tirmidhī (2/301), and al-Nasāī in *al-Khaṣāiṣ* (42/63) from Shu’bah from him, **without (mentioning) the entrance into the mosque** and he (al-Tirmidhī) said, “a *gharīb* (strange) *ḥadīth*.”

³⁶⁸ Nūr al-Dīn ‘Alī b. Abī Bakr al-Haythamī, *Majma’ al-Zawāid* (Beirut: Dār al-Fīkr; 1412 H), vol. 9, p. 149, # 14672

³⁶⁹ *Ibid*

I say: **Its chain is *jayyid* (good)**. Its narrators are trustworthy, narrators of the two Shaykhs, apart from Abū Balj – and he is al-Fazārī al-Kūfī – and he is *ṣadīq* (very truthful), maybe he made mistakes, as stated in *al-Taqrīb*.

This part of the *ḥadīth* is *ṣaḥīḥ*. It has a lot of *shamābid* (witnesses), which absolutely necessitate accepting it as *ṣaḥīḥ*.³⁷⁰

These reports basically cancel out those about Abū Bakr, and leave no room for reconciliation or harmonization. If we assumed – for the sake of argument - that both events *might* have occurred, then one of them must at least have preceded the other. So, which was it? The highly interesting part is that whichever of them is placed earlier cancels out the possibility of the other. Apparently baffled by the huge clash between the two *ḥadīths* – one in favour of Abū Bakr and the other in favour of ‘Alī – al-Ḥāfiẓ makes a desperate attempt to find a middle ground:

الجمع بينهما بما دل عليه حديث أبي سعيد الخدري يعني الذي أخرجه الترمذي ان النبي صلى الله عليه وسلم قال لا يجل لاحد ان يطرق هذا المسجد جنباً غيري وغيرك والمعنى ان باب علي كان إلى جهة المسجد ولم يكن لبنته باب غيره فلذلك لم يؤمر بسده ويؤيد ذلك ما أخرجه إسماعيل القاضي في احكام القرآن من طريق المطلب بن عبد الله بن حنطب ان النبي صلى الله عليه وسلم لم يأذن لاحد ان يمر في المسجد وهو جنب الا لعلي بن أبي طالب لان بنته كان في المسجد

ومحصل الجمع ان الامر بسد الأبواب وقع مرتين ففي الأولى استثنى علي لما ذكره وفي الأخرى استثنى أبو بكر ولكن لا يتم ذلك الا بان يحمل ما في قصة علي على الباب الحقيقي وما في قصة أبي بكر على الباب المجازي والمراد به الخوخة كما صرح به في بعض طرقه وكأنهم لما أمروا بسد الأبواب سدوها وأحدثوا خوفاً يستقربون الدخول إلى المسجد منها فأمروا بعد ذلك بسدها فهذه طريقة لا بأس بها في الجمع بين الحديثين

Harmonization between the two (*ḥadīths*) is through what is proved by the *ḥadīth* of Abū Saʿīd al-Khudrī, that is the one recorded by al-

³⁷⁰ Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ al-Albānī, *Silsilah al-Aḥādīth al-Ḍaʿīfah wa al-Mawḍūʿah wa Atharibah al-Sayyiah fī al-Ummah* (Riyadh: Dār al-Maʿārif; 1st edition, 1412 H), vol. 6, pp. 481-482, # 2929

Tirmidhī, that the Prophet, peace be upon him, said (to ‘Alī), “It is not permissible for anyone to pass through this mosque after having a seminal discharge before performing his purification bath except me and you (i.e. ‘Alī).” **The meaning is that the door of ‘Alī opens into the mosque and his house had no other door. This was why he was not commanded to close it.** This is confirmed by what Ismā’īl al-Qāḍī recorded in *Ahkām al-Qur’ān* from the route of al-Muṭalib b. ‘Abd Allāh b. Ḥanṭab that the Prophet, peace be upon him, did not permit anyone to pass through the mosque after having a seminal discharge, before performing his purification bath, except ‘Alī b. Abī Ṭālib, because his house was in the mosque.”

The outcome of the harmonization is that the command to close the doors occurred twice. **In the first instance, only ‘Alī was exempted due to the reason mentioned. In the other instance, only Abū Bakr was exempted.** However, that will not be fully correct except by interpreting what is (mentioned) in the story of ‘Alī (i.e. the door) literally, and what is (mentioned) in the story of Abū Bakr (i.e. the door) metaphorically. What is meant by it (i.e. the door in Abū Bakr’s story) is his wicket, as explicitly stated through some of its chains. It is as though he (the Prophet) ordered that the doors be closed. They (the Ṣaḥābah) closed them but made wickets instead through which they entered into the mosque. Then he (the Prophet) ordered that they too be closed. There is no problem with this method of harmonizing the two *ḥadīths*.³⁷¹

Through this submission, al-Ḥāfiẓ seeks to kill three birds with a single stone:

1. Remove the inconsistencies in the *ḥadīth* about Abū Bakr by re-interpreting “wicket” to mean “door”.
2. Explain away the reason for allowing ‘Alī to leave his door open.
3. Placing the story of ‘Alī ahead in time before that of Abū Bakr.

However, this in fact only creates even more severe problems! Our Ḥāfiẓ submits that the house of ‘Alī had no other door except that in the *masjid*. Therefore, if his only door had been closed, he would have had no way of accessing his house any longer, and his family would have been caged inside it. As such, he was excused and exempted the first time. But then, why would the Messenger of Allāh have nonetheless gone ahead later to issue a new order against ‘Alī to seal his sole door? After all, no evidence is led to

³⁷¹ Shihāb al-Dīn Ibn Ḥajar al-‘Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Ma’rifah li al-Ṭabā’ah wa al-Nashr; 2nd edition), vol. 7, p. 13

show that Amīr al-Mūminīn had later built a second exit from his house! Did the Prophet really intend to siege Imām ‘Alī and his family in, or banish them from, their house, as al-Ḥāfiẓ suggests?!

Besides, the Sunnī narrative of the two incidents do not place their Ṣaḥābah in a good light. Al-Ḥāfiẓ states:

والمراد به الخوذة كما صرح به في بعض طرقه وكأنهم لما أمروا بسد الأبواب سدوها
وأحدثوا خوفا يستقربون الدخول إلى المسجد منها فأمروا بعد ذلك بسدها فهذه
طريقة لا بأس بها في الجمع بين الحديثين

What is meant by it (i.e. the door in Abū Bakr’s story) is his wicket, as explicitly stated through some of its chains. It is as though he (the Prophet) ordered that the doors be closed. They (the Ṣaḥābah) closed them but made wickets instead through which they entered into the mosque. Then he (the Prophet) ordered that they too be closed. There is no problem with this method of harmonizing the two *ḥadīths*.

Simply put, the Messenger *ordered* his companions to “close” their doors which had opened into his mosque. The order to *close* meant that the doors were NOT to be removed or replaced. Rather, they were to be left *intact*, but under lock. However, what did the Ṣaḥābah do instead? They *disobeyed* the order by *removing* the doors and *replacing* them with wickets! One of these rebellious companions was Abū Bakr. What Sunnī Islām wants us to believe, however, is that the Prophet later legitimized their disobedience and recognized their wickets! Worse still, he even proceeded to refer to those illegal wickets as “doors”!

Meanwhile, we consider it utterly unthinkable that the Messenger of Allāh would have referred to “wickets” as “doors” in *any* circumstance! It is like designating a kitchen knife as a sword! The Prophet was the master of language, knowledge and wisdom on the earth. It would be highly blasphemous to suggest that he did not know the difference between wickets and doors, or that he equated the two! Moreover, disobedience to Allāh and His Messenger is never okayed or rewarded in Islām. It is instead condemned and sanctioned appropriately. Abū Bakr’s wicket – in line with the theory of al-Ḥāfiẓ – was installed, in clear *disobedience* to Allāh and His Messenger. The order to him was to *keep* his door intact, but closed. However, he *replaced* it instead with his wicket. As such, it was nothing but an *illegal* entity. Obviously, the Prophet of Allāh would never have applauded such rebellion or its symbols!

20 ḤADĪTH SADD AL-ABWĀB

WHAT DOORS EXACTLY WERE CLOSED?

Why exactly did the Messenger of Allāh, *ṣallallāhu ‘alaihi wa ‘alībi*, order that all doors be closed except the door of Amīr al-Mūminīn, *‘alaihi al-salām*? This is a question that has engaged the *‘ulamā* of the Ahl al-Sunnah for centuries, with each side among them offering its difference perspective on the incident. Perhaps, the most widespread opinion among the Sunnī scholars is that ‘Alī was only “spared” out of mercy. His house had only one door, which was that which opened into the mosque. If it were closed, then he and his family would be sealed *inside* their house or permanently blocked from entering it. Al-Ḥāfiẓ (d. 852 H) is quite explicit on this:

والمعنى ان باب علي كان إلى جهة المسجد ولم يكن لبيته باب غيره فلذلك لم يؤمر
بسده

The meaning is that the door of ‘Alī opens into the mosque and his house had no other door. This was why he was not commanded to close it.³⁷²

One of the most crucial evidences often quoted for this position is this *ḥadīth* documented by Imām al-Ḥākim (d. 403 H):

أخبرنا أبو بكر أحمد بن جعفر بن حمدان القطيعي ببغداد من أصل كتابه ثنا عبد

³⁷² Shihāb al-Dīn Ibn Ḥajar al-‘Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Ma‘rifah li al-Ṭabā‘ah wa al-Nashr; 2nd edition), vol. 7, p. 13

الله بن أحمد بن حنبل حدثني أبي ثنا يحيى بن حماد ثنا أبو عوانة ثنا أبو بلج ثنا عمرو بن ميمون قال إني لجالس عند ابن عباس إذ أتاه تسعة رهط فقالوا : يا ابن عباس : إما أن تقوم معنا وإما أن تخلو بنا من بين هؤلاء قال : فقال ابن عباس بل أنا أقوم معكم قال وهو يومئذ صحيح قبل أن يعمي قال : فابتدؤوا فتحدثوا فلا ندري ما قالوا قال فجاء ينفض ثوبه ويقول أف وتف وقعوا في رجل له بضع عشرة فضائل ليست لأحد غيره.... قال ابن عباس وسد رسول الله صلى الله عليه وسلم أبواب المسجد غير باب علي فكان يدخل المسجد جنباً وهو طريقه ليس له طريق غيره

Abū Bakr Aḥmad b. Ja’far b. Ḥamdān al-Qaṭīrī – ‘Abd Allāh b. Aḥmad b. Ḥanbal – my father (Aḥmad b. Ḥanbal) Yaḥyā b. Ḥamād – Abū Awānah – Abū Balj - ‘Amr b. Maymūn:

I was sitting in the company of Ibn ‘Abbās when nine men came to him and said, “O Ibn ‘Abbās! Either you debate with us, or tell these folks that you prefer a private debate.” So, Ibn ‘Abbās said, “I would rather participate with you.” In those days, he had not lost his eye-sight yet. So they started talking, but I was not sure exactly what they were talking about. Then he came, squeezing his robe, and saying: “Nonsense! **They are attacking a man who has ten EXCLUSIVE MERITS....** Ibn ‘Abbās said: “The Messenger of Allāh, peace be upon him, closed the doors of the mosque except the door of ‘Alī. So he (‘Alī) used to enter the mosque after having a seminal discharge before performing the purification bath. **It (i.e. the mosque) was his pathway, and he had no other pathway except it.**”³⁷³

Al-Ḥākim states:

هذا حديث صحيح الإسناد

This *ḥadīth* has a *ṣaḥīḥ* chain³⁷⁴

Imām al-Dhahabī (d. 748 H) agrees:

³⁷³ Abū ‘Abd Allāh Muḥammad b. ‘Abd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak ‘alā al-Ṣaḥīḥayn* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣṭafā ‘Abd al-Qādir ‘Atā], vol. 3, p. 143, # 4652

³⁷⁴ *Ibid*

*Ṣaḥīḥ*³⁷⁵

If we accepted al-Ḥāfiẓ's understanding of the *ḥadīth*, then there would be no value in it for 'Alī. After all, if another Ṣaḥābī had fallen into a similar "predicament", he would have been treated similarly "out of mercy". Therefore, it would be an "ordinary" incident with no special significance to it. However, that theory lacks strength in many respects. First, Ibn 'Abbās, *raḍīyallāhu 'anhu*, considered the *ḥadīth* to be a "merit" of 'Alī, in fact his "exclusive merit"! This reveals very clearly that our Ḥāfiẓ understood the reports very wrongly. Even though 'Alī had only one door, that was NOT the reason he was allowed to open it. He certainly could have been ordered to relocate the door to the opposite side of his house; and he would have achieved that within hours. So, there was clearly a choice in the matter. But, the Prophet deemed it unnecessary. In fact, it is obvious from Ibn 'Abbās' words that even if there had been many doors to the house of 'Alī, he still would have been exempted from the closure order. After all, the Messenger purposely left open his door to highlight his "exclusive merit" over the rest of the Ṣaḥābah.

Interestingly, Ibn 'Umar also understood the incident as indicating a unique rank. Al-Ḥāfiẓ states:

واخرج النسائي من طريق العلاء بن عرار بمهمات قال فقلت لابن عمر أخبرني
عن علي وعثمان فذكر الحديث وفيه وأما علي فلا تسأل عنه أحدا وانظر إلى منزلته
من رسول الله صلى الله عليه وسلم قد سد أبوابنا في المسجد وأقر بابه ورجاله
رجال الصحيح الا العلاء وقد وثقه يحيى بن معين وغيره

وهذه الأحاديث يقوي بعضها بعضا وكل طريق منها صالح للاحتجاج فضلا عن
مجموعها

And al-Nasāī recorded through the route of al-'Alā b. 'Arār: "I said to Ibn 'Umar: "Tell me about 'Alī and 'Uthmān'." Then he (al-Nasāī) mentioned the *ḥadīth* (as above), and added (that Ibn 'Umar said), "As for 'Alī, do not ask anyone about him. **Just look at his status from the Messenger of Allāh, peace be upon him. He had closed our**

³⁷⁵ *Ibid*

doors in the mosques and left his door open.” Its narrators are narrators of the *Ṣaḥīḥ* except al-‘Alā, and Yaḥyā b. Maʿīn and others have declared him *thiqab* (trustworthy).

These *aḥādīth* strengthen one another, and each of the chains is qualified to be used as a *ḥujjah*, much less their combination.³⁷⁶

What exactly was this status? Imām Aḥmad (d. 241 H) records a *ḥadīth* that gives the answer:

حدثنا عبد الله حدثني أبي ثنا عبد الله بن نمير قال ثنا موسى الجهني قال حدثني فاطمة بنت علي قالت حدثني أساء بنت عميس قالت سمعت رسول الله صلى الله عليه وسلم يقول: يا علي أنت مني بمنزلة هارون من موسى إلا انه ليس بعدي نبي

‘Abd Allāh – my father (Aḥmad b. Ḥanbal) – ‘Abd Allāh b. Numayr – Mūsā al-Juhanī – Fāṭimah bint ‘Alī – Asmā bint ‘Umayy:

I heard the Messenger of Allāh, peace be upon him, saying: “O ‘Alī! You are to me of the status of Hārūn to Mūsā except that there is no prophet after me.”³⁷⁷

Shaykh al-Arnāuṭ comments:

إسناده صحيح

Its chain is *ṣaḥīḥ*³⁷⁸

So, Imām ‘Alī was exempted from the closure order to highlight his status as the Hārūn of our *Ummah* – the spiritual, political and military lieutenant of our Prophet. Quite strangely though, Ibn ‘Umar and some other *Ṣaḥābah* did not think that this status of ‘Alī placed him above Abū Bakr and ‘Umar! How they managed to arrive at such a weird conclusion is a mystery of mysteries.

In a related *riwāyah*, Ibn ‘Umar even revealed a fact that changes the game

³⁷⁶ Shihāb al-Dīn Ibn Ḥajar al-‘Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Maʿrifah li al-Ṭabāʿah wa al-Nashr; 2nd edition), vol. 7, p. 13

³⁷⁷ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muassasat Qurṭubah) [annotator: Shuʿayb al-Arnāuṭ], vol. 6, p. 438, # 27507

³⁷⁸ *Ibid*

even more drastically. Imām al-Nasāī (d. 303 H) records:

أخبرنا أحمد بن سليمان قال حدثنا عبيد الله قال حدثنا إسرائيل عن أبي إسحاق عن العلاء بن عرار قال سألت بن عمر وهو في مسجد رسول الله صلى الله عليه وسلم عن علي وعثمان فقال أما علي فلا تسألني عنه وانظر إلى منزله من رسول الله صلى الله عليه وسلم ليس في المسجد بيت غير بيته وأما عثمان فإنه أذنب ذنبا عظيما يوم التقى الجمعان فعفى الله عنه وغفر له وأذنب فيكم ذنبا دون فقتلتموه

Aḥmad b. Sulaymān – ‘Abd Allāh – Isrāīl – Abū Ishāq – al-‘Alā b. ‘Arār:

I asked Ibn ‘Umar while he was in the mosque of the Messenger of Allāh, peace be upon him, concerning ‘Alī and ‘Uthmān. So, he replied, “As for ‘Alī, then do not ask me concerning him. Just look at his apartment from (the apartment of) the Messenger of Allāh, peace be upon him. **There is NO house in the mosque apart from his house.** As for ‘Uthmān, he committed a terrible sin on the day when the two armies met (i.e. at Uḥud when he fled). But Allāh pardoned and forgave him. Then, he committed another sin among you, and you killed him.”³⁷⁹

Both Dr. Bandārī and Sayyid Ḥasan jointly state:

صحيح رجاله ثقات

It is *ṣaḥīḥ*. Its narrators are trustworthy.³⁸⁰

Imām al-Bukhārī (d. 256 H) also documents:

حدثنا محمد بن رافع حدثنا حسين عن زائدة عن أبي حصين عن سعد بن عبيدة قال: جاء رجل إلى ابن عمر فسأله عن عثمان فذكر عن محاسن عمله قال لعل ذلك يسؤوك؟ قال نعم قال فأرغم الله بأنفك ثم سأله عن علي فذكر محاسن عمله قال هو ذلك بيته أوسط بيوت النبي صلى الله عليه وسلم ثم قال لعل ذلك يسؤوك؟

³⁷⁹ Abū ‘Abd al-Raḥmān Aḥmad b. Shu’ayb al-Nasāī, *Sunan al-Kubrā* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1411 H) [annotator: Dr. ‘Abd al-Ghaffār Sulaymān al-Bandārī and Sayyid Kasrawī Ḥasan], vol. 5, p. 138, # 8491

³⁸⁰ *Ibid*

قال أجل قال فأرغم الله بأنك انطلق فاحمد علي حمدك

Muḥammad b. Rāfi’ – Ḥuṣayn – Zāidah – Abū Ḥuṣayn - Sad b. ‘Ubaydah:

A man came to Ibn ‘Umar and asked about ‘Uthman. So, he (i.e. Ibn ‘Umar) mentioned his good deeds and said to the questioner. “Perhaps these facts annoy you?” He (the questioner) answered, “Yes.” Ibn ‘Umar said, “May Allāh stick your nose in the dust!” Then he (the man) asked him (i.e. Ibn ‘Umar) about ‘Alī. So, he (i.e. Ibn ‘Umar) mentioned his good deeds and said, “He (‘Alī) is this. **His house is in the midst of the houses of the Prophet, peace be upon him.** Perhaps these facts have hurt you?” He (i.e. the questioner) said, “Of course.” He (i.e. Ibn ‘Umar) said, “May Allāh stick your nose in the dust! Go away and do whatever you can against me.”³⁸¹

This incident clearly took place after the death of ‘Uthmān. A number of fundamental facts are discernible from the reports:

1. The purpose of the closure order was to “detach” all houses from the mosque of the Prophet, except his own houses and that of Amīr al-Mūminīn.
2. Once it was impossible to move directly from the *mīhrāb* (prayer chambers) into the house, it was deemed “detached”.
3. Therefore, once the order was given to close all doors except that of ‘Alī only, the houses of the other *Ṣaḥābah* – including that of Abū Bakr – permanently ceased to have any entry or exit point into the mosque. Through this, they were literally detached from the *mīhrāb* of the *maṣjid*.
4. This was the case till after the death of ‘Uthmān.
5. As such, Abū Bakr had NO house “attached” to the mosque at the time when the Messenger was allegedly ordering that all “wickets” be closed! How did Abū Bakr possess a wicket when he no longer had any house in the mosque?!
6. Ibn ‘Umar thought that the order to spare only the house of ‘Alī in the mosque is indicative of the latter’s special rank in the Sight of Allāh and His Messenger.

³⁸¹ Abū ‘Abd Allāh Muḥammad b. Ismā‘īl b. Ibrāhīm b. Mughīrah al-Bukhārī al-Ju‘fī, *al-Jāmi’ al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 3, p. 1358, # 3501

7. The Prophet allowed the house of ‘Alī to be in the midst of his own houses facing *into* the mosque. He never granted the same honour to any other creature!

This is our query to our brothers from the Ahl al-Sunnah: how did Abū Bakr manage to have a wicket, or a door, during the Prophet’s fatal illness when he no longer had *any* house facing into the *masjid*? He used to have. But, once the order for closure was issued earlier, he and all other Muslims – with the sole exception of the Messenger of Allāh and Imām ‘Alī – “detached” their houses from the mosque by permanently sealing their doors opening into it. This remained the case till, at least, after the death of ‘Uthmān. So, how could Abū Bakr have had any wicket or door in that circumstance? Where did his apparently *imaginary* “wicket” and “door” come from?

Ironically, our Sunni brothers have hinged some of their *real* beliefs on this fiction of Abū Bakr’s “wicket” and “door”! Interestingly, however, their statements concerning those two also reveal a lot about the full meaning of *Ḥadīth Sadd al-Abwāb*. For instance, al-Ḥāfiẓ Ibn Kathīr (d. 774 H) states:

وفي قوله عليه السلام سدوا عني كل خوذة - يعني الأبواب الصغار - إلى المسجد
غير خوذة أبي بكر إشارة إلى الخلافة أي ليخرج منها إلى الصلاة بالمسلمين.

And in his statement, peace be upon him, “Close all wickets opening into the mosque except the wicket of Abū Bakr”, is **an indication towards the *khilāfah***, that is, so that he could pass through it (into the mosque) to lead the Muslims in *Ṣalāt*.³⁸²

Therefore, by opening the *imaginary* wicket of Abū Bakr, the Prophet was announcing him as his *khilāfah*. The Imām of Muslims, who would be leading them in *Ṣalāt* in the mosque of the Messenger, must have his residence forming part of it, like the Prophet too. This establishes beyond doubt that when the Messenger of Allāh left open the *real* door of Amīr al-Mūminīn and closed all others, he was indicating to all the Ṣaḥābah that the latter was to be his *real* legitimate *khilāfah*.

Imām al-Mubārakfūrī (d. 1282 H) also says:

³⁸² Abū al-Fidā Ismā‘īl b. Kathīr al-Dimashqī, *al-Bidāyah wa al-Nihāyah* (Dār Ihyā al-Turāth al-‘Arabī; 1st edition, 1408 H) [annotator: ‘Alī Shīrī], vol. 5, p. 251

وفي حديث أبي سعيد عند البخاري في المناقب لا يبقين في المسجد باب إلا سد إلا باب أبي بكر وفي الهجرة لا تبقيان في المسجد خوذة إلا خوذة أبي بكر وكذا عند الترمذي كما تقدم قال الخطابي وابن بطلال وغيرهما في هذا الحديث اختصاص ظاهر لأبي بكر رضي الله عنه وفيه إشارة قوية إلى استحقاقه للخلافة

In the *ḥadīth* of Abū Saʿīd, recorded by al-Bukhārī in the Chapter of *al-Manāqib*, it is read, “Close all doors in the mosque except the door of Abū Bakr.” In the Chapter of *al-Hijrah*, it is read, “No wicket shall remain in the mosque except the wicket of Abū Bakr”. This is how it is recorded by al-Tirmidhī too, as previously stated. Al-Khaṭṭābī and Ibn Baṭṭāl and others said that in this *ḥadīth* is **a clear, exclusive merit** for Abū Bakr, may Allāh be pleased with him, **and in it is a strong indication of his entitlement to the *khilāfah***.³⁸³

So, by leaving open the *real* door of Amīr al-Mūminīn, the Messenger of Allāh was confirming for him a clear, *exclusive* merit and affirming his right to the *khilāfah* before anyone else. Imām al-ʿAynī (d. 855) adds his few cents too:

قوله خوذة بفتح المعجمتين بينها واو ساكنة هو الباب الصغير وكان بعض الصحابة فتحوا أبوابا في ديارهم إلى المسجد فأمر الشارع بسدها كلها إلا خوذة أبي بكر لِيَتَمَيَّزَ بِذَلِكَ فَضْلُهُ وَفِيهِ إِيمَاءٌ إِلَى الْخِلَافَةِ

His statement “wicket” refers to the small door. Some of the Ṣahābah used to open the doors of their houses into the mosque. So, the Law-Giver (i.e. Allāh) ordered that the closure of all of them except the wicket of Abū Bakr, **to establish his superiority through that, and in it is a gesture towards the *khilāfah***.³⁸⁴

In other words, ‘Alī was the best of the Ṣahābah, on account of *Ḥadīth Sadd al-Abwāb*, and was the first legitimate *khilāfah* among them! Al-Ḥāfiẓ makes an even more groundbreaking submission which reaches far to the very heart of Sunnī Islām:

³⁸³ Abū al-ʿAlā Muḥammad b. ʿAbd al-Raḥmān b. ʿAbd al-Raḥīm al-Mubārakfūrī, *Tuḥfat al-Aḥwāzī bi Sharḥ Jāmiʿ al-Tirmidhī* (Beirut: Dār al-Kutub al-ʿIlmiyyah; 1st edition, 1410 H), vol. 10, p. 112

³⁸⁴ Badr al-Dīn al-ʿAynī, *Umdah al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī*, vol. 17, p. 39, # 386

وقد ادعى بعضهم ان الباب كناية عن الخلافة والامر بالسد كناية عن طلبها كأنه قال لا يطلبن أحد الخلافة الا أبا بكر فإنه لا حرج عليه في طلبها والى هذا جنح ابن حبان فقال بعد أن اخرج هذا الحديث في هذا الحديث دليل على أنه الخليفة بعد النبي صلى الله عليه وسلم لأنه حسم بقوله سدوا عني كل خوخة في المسجد أطاع الناس كلهم عن أن يكونوا خلفاء بعده

Some of them (i.e. the Sunnī scholars) have claimed that the “door” (in the *aḥādīth*) is equivalent to the *khalīfah*. So, the order of closure is equivalent to an order against seeking it (i.e. the *khalīfah*). It was as though he said, “None should seek the *khalīfah* except Abū Bakr, because there is no blame on him in seeking it.” Ibn Ḥibbān subscribed to this view, and so said after recording this *ḥadīth*: “**In this *ḥadīth* is a proof that he (Abū Bakr) was the *khalīfah* after the Prophet, peace be upon him, because he (the Messenger) terminated** – through his statement ‘Close all wickets in the mosque’ – **the desire of all (other) human beings to become *khalīfahs* after him.**”³⁸⁵

We agree wholly that the “door” symbolized the *khalīfah*. As such, when Allāh closed the doors of Abū Bakr, ‘Umar, ‘Uthmān and others, He literally banned them forever from ever becoming legitimate *khalīfahs* of His Prophet. By leaving open only the door of ‘Alī, Allāh and His Messenger explicitly restricted the true *khalīfah* to him and his descendants – to his household.

The severe dilemma of the Sunnī position is that even *IF* it is agreed, for the sake of argument, that Abū Bakr’s “wicket” and “door” had been real, then the *ḥadīth* would only have proved his *khalīfah* and delegitimized those of ‘Umar, ‘Uthmān, Amīr al-Mūminīn, Mu’āwiyah and others! The *khalīfah* would have been the right and preserve of Abū Bakr and his descendants, to the exclusion of all others!

³⁸⁵ Shihāb al-Dīn Ibn Ḥajar al-‘Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Ma’rifah li al-Ṭabā’ah wa al-Nashr; 2nd edition), vol. 7, p. 12

21 ḤADĪTH AL-MANZILAH

THE GOLDEN ḤADĪTH

Shaykh Ibn Taymiyyah (d. 728 H) states:

قال الرافضي الثالث قوله أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي....

والجواب أن هذا الحديث ثبت في الصحيحين بلا ريب وغيرها

The Rāfiḍī said: The third (point) is his statement (to ‘Alī), “**You are to me of the status of Hārūn to Mūsā**, except that there is no prophet after me.”....

The reply is: **This ḥadīth is authentic** in the two *Ṣaḥīḥs* **without any doubt**, and in other books too.³⁸⁶

This is one of the *very* few, miraculous instances when our Shaykh submits to the truth about the authenticity of a pro-‘Alī *ḥadīth*! As he has conceded, the *ḥadīth* is certainly *ṣaḥīḥ*. Imām Muṣṭafā (d. 261 H) too recorded it in his *Ṣaḥīḥ* in confirmation of this:

حدثنا يحيى بن يحيى التميمي وأبو جعفر محمد بن الصباح وعبيدالله القواريري وسريج

³⁸⁶ Abū al-‘Abbās Aḥmad b. ‘Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minbāj al-Sunnah al-Nabawiyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālim], vol. 7, pp. 325-326

بن يونس كلهم عن يوسف بن الماجشون (واللفظ لابن الصباح) حدثنا يوسف أبو سلمة الماجشون حدثنا محمد بن المنكدر عن سعيد بن المسيب عن عامر بن سعد ابن أبي وقاص عن أبيه قال قال رسول الله صلى الله عليه و سلم لعلي أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي

Yaḥyā b. Yaḥyā al-Tamīmī, Abū Ja'far Muḥammad b. al-Ṣabāḥ, 'Ubayd Allāh al-Qawārīrī and Surayj b. Yūnus – Yūnus b. al-Mājīshūn – Yūsuf Abū Salamah al-Mājīshūn – Muḥammad b. al-Munkadar – Sa'īd b. al-Musayyab – 'Āmir b. Sa'd b. Abī Waqqāṣ – his father (Sa'd b. Abī Waqqāṣ):

The Messenger of Allāh, peace be upon him, said to 'Alī: **“You are to me of the status of Hārūn to Mūsā, except that there is no prophet after me.”**³⁸⁷

Imām Aḥmad (d. 241 H) as well documents:

حدثنا عبد الله حدثني أبي ثنا يحيى بن سعيد عن موسى الجهني قال دخلت على فاطمة بنت علي فقال لها رفيقي أبو سهل كم لك ستة وثمانون سنة قال ما سمعت من أبيك شيئا قالت حدثتني أسماء بنت عميس ان رسول الله صلى الله عليه و سلم قال لعلي أنت مني بمنزلة هارون من موسى إلا أنه ليس بعدي نبي

'Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Yaḥyā b. Sa'īd – Mūsā al-Juhanī – Fāṭimah bint 'Alī – Asmā bint 'Umays:

The Messenger of Allāh, peace be upon him, said to 'Alī: **“You are to me of the status of Hārūn to Mūsā, except that there is no prophet after me.”**³⁸⁸

Shaykh al-Arnāūṭ comments:

إسناده صحيح

³⁸⁷ Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-Turāth al-'Arabī) [annotator: Muḥammad Fuād 'Abd al-Bāqī], vol. 4, p. 1870, # 2404 (30)

³⁸⁸ Abū 'Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu'ayb al-Arnāūṭ], vol. 6, p. 369, # 27126

Its chain is *ṣaḥīḥ*³⁸⁹

We need not extend our research on the authenticity of the *ḥadīth*, since there is no denial of it. So, we will simply cap the above with these words of Imām al-Kattānī (d. 1345 H) about the *ḥadīth*:

وقد تنوع ابن عساكر طرقه في جزء فبلغ عدد الصحابة فيه نيفا وعشرين وفي شرح الرسالة للشيخ جسوس رحمه الله ما نصه وحديث أت مني بمنزلة هارون من موسى متواتر جاء عن نيف وعشرين صحابيا

Ibn Asākir investigated its chains in a volume, and the number of the *Ṣaḥābah* who narrated it (in his research) reached more than twenty. In *Sharḥ al-Risālah* of Shaykh Jasūs, may Allāh be merciful to him, he states: “**And the *ḥadīth* ‘You are to me of the status of Hārūn to Mūsā’ is *mutawātir*.** It has been narrated by more than twenty *Ṣaḥābah*.”³⁹⁰

So, does Shaykh Ibn Taymiyyah accept that Amīr al-Mūminīn, ‘*alaihi al-salām*, was to Prophet Muḥammad, *ṣallallāhu ‘alaihi wa ‘ālīhi*, of the *status* of Prophet Hārūn, ‘*alaihi al-salām*, to Prophet Mūsā, ‘*alaihi al-salām*? Of course, he does! However, he has limited the circumstance and the scope to just a one-off event:

كان النبي صلى الله عليه وسلم قال له ذلك في غزوة تبوك وكان صلى الله عليه وسلم كلما سافر في غزوة أو عمرة أو حج يستخلف على المدينة بعض الصحابة....

وبالجملة فمن المعلوم انه كان لا يخرج من المدينة حتى يستخلف وقد ذكر المسلمون من كان يستخلفه فقد سافر من المدينة في عمرتين عمرة الحديبية وعمرة القضاء وفي حجة الوداع وفي مغاربه أكثر من عشرين غزاة وفيها كلها استخلف وكان يكون بالمدينة رجال كثيرون يستخلف عليهم من يستخلفه فلما كان في غزوة تبوك لم يأذن لاحد في التخلف عنها وهي آخر مغاربه صلى الله عليه وسلم ولم يجتمع معه أحد كما اجتمع معه فيها فلم يتخلف عنه إلا النساء و الصبيان أو من هو معذور لعجزه عن الخروج أو من هو منافق و تخلف الثلاثة الذين تيب عليهم ولم يكن في المدينة

³⁸⁹ *Ibid*

³⁹⁰ Abū ‘Abd Allāh Muḥammad b. Ja’far al-Idrīsī al-Kattānī, *Naẓam al-Mutanāthir min al-Ḥadīth al-Mutanāthir* (Egypt: Dār al-Kutub al-Salafīyah; 2nd edition), p. 195, # 233

رجال من المؤمنين يستخلف عليهم كما كان يستخلف عليهم في كل مرة بل كان هذا الاستخلاف اضعف من الاستخلافات المعتادة منه لأنه لم يبق في المدينة رجال من المؤمنين أقوىاء يستخلف عليهم أحدا كما كان يبقى في جميع مغاربه

The Prophet, peace be upon him, said it (i.e. the *ḥadīth*) to him (i.e. ‘Alī) during the Battle of Tabūk. Meanwhile, whenever he (the Prophet) made a journey for battle, or for ‘*Umrah* or *Ḥajj*, he used to make one of the *Ṣaḥābah* his *khalīfah* over Madīnah....

In summary, **it is well-known that he (the Prophet) never left Madīnah without appointing a *khalīfah* over it.** Muslims have mentioned those whom he appointed as *khalīfahs*. He made journeys out of Madīnah during two ‘*Umrah*s – ‘*Umrah al-Ḥudaybiyyah* and ‘*Umrah al-Qaḍā* – and during the Farewell *Ḥajj*, as well as in more than twenty battles. On all of them (i.e. these occasions), he appointed *khalīfahs* and there used to be several men in Madīnah (on all these occasions) over whom the *khalīfah* was given authority. However, during the battle of Tabūk, he (the Prophet) did not permit anyone to stay behind from it (i.e. the battle). It was his last battle, peace be upon him, and he never conscripted (for any battle) as he conscripted for it (i.e. Tabūk). **Therefore, none was left (in Madīnah) except women, children, those who were exempted due to inability, hypocrites, and three men who (later) repented.** There were no believing men in Madīnah over whom to appoint a *khalīfah* (during Tabūk), unlike the case on all other occasions. **Rather, this appointment (of ‘Alī) as *khalīfah* was inferior to the other, several *khilāfah* appointments,** because there were no strong believing men in Madīnah (during Tabūk) over whom he (the Prophet) could have placed (‘Alī as) a *khalīfah*, unlike the case in all his (the Prophet’s) other battles.³⁹¹

Shaykh Ibn Taymiyyah obviously interprets the *ḥadīth* as referring solely to Amīr al-Mūminīn’s *khalīfah* over Madīnah during the battle of Tabūk. So, he was like Hārūn to Mūsā only for the duration of the battle. Once the battle ended, and the Messenger took over control of Madīnah once again, ‘Alī ceased to be his Hārūn. In the simplest terms, in the view of our Shaykh, the status of Imām ‘Alī as the Hārūn of Prophet Muḥammad was temporary and shortlived and never extended beyond the Battle of Tabūk. Moreover, it was limited *exclusively* to ‘Alī’s governorate of Madīnah while

³⁹¹ Abū al-‘Abbās Aḥmad b. ‘Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minḥaj al-Sunnah al-Nabawiyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālim], vol. 7, pp. 326-328

the battle lasted. It is very apparent that our Shaykh considers *Ḥadīth al-Manzīlah* to be specifically linked with the words of Mūsā in this verse:

وقال موسى لأخيه هارون اخلفني في قومي

Mūsā said to his brother, Hārūn: “**Be my *khalīfah* over my people.**”³⁹²

Explaining the connection, Shaykh Ibn Taymiyyah says:

وقيل أن بعض المنافقين طعن فيه و قال أما خلفه لانه يبغضه فيين له النبي صلى الله عليه و سلم اني إنما استخلفتك لأماتتك عندي و أن الاستخلاف ليس بنقص و لا غض فإن موسى استخلف هارون على قومه فكيف يكون نقصا و موسى ليفعله بهارون فطيب بذلك قلب علي

It is said that some hypocrites condemned him (i.e. ‘Alī), and said that he (the Prophet) only made him (i.e. ‘Alī) a *khalīfah* because he (the Prophet) hated him (i.e. ‘Alī). So, the Prophet, peace be upon him, explained to him, saying: “I have only made you a *khalīfah* due to my trust in you, and that *khalīfah* is neither a belittling step nor a demotion, **for Mūsā appointed Hārūn as his *khalīfah* over his people.** How then could that have been a belittling step, while Mūsā did it with Hārūn?” Through that the mind of ‘Alī became clear.³⁹³

This logic of Shaykh Ibn Taymiyyah suggests that all the governors of Madīnah during the Prophet’s numerous absences were like Hārūn too. Therefore, it was not a merit *at all* for ‘Alī, much less an exclusive one! In fact, the *khalīfah* of Amīr al-Mūminīn was the most “inferior” of all, as submitted by our Shaykh! After all, his governorate was only over women, children, mutineers and hypocrites. By contrast, all the other governors had ruled over believers among the men and the women. It is at this point that things get really messy.

Khalīfah can be temporary, permanent, restricted or total, depending on the circumstances. There is no doubt that the *khalīfah* of Amīr al-Mūminīn during *Tabūk* was both *temporary* and *restricted*. He was the governor of Madīnah only, and not of the entire Islāmic state. What Imām ‘Alī

³⁹² Qur’ān 7:142

³⁹³ Abū al-‘Abbās Aḥmad b. ‘Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minhāj al-Sunnah al-Nabawiyyah* (Muassasat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālim], vol. 7, pp. 328-329

controlled during that time was merely a small percentage of the *Ummah* of Muḥammad. By contrast, the *khalāfah* of Prophet Hārūn was *total*. He was the *khalāfah* of Prophet Mūsā over the *entirety* of “his people”. Therefore, there was simply no connection or comparison between the two *khalāfahs*. Meanwhile, the Messenger of Allāh specifically mentioned that ‘Alī was *exactly* like Hārūn!

In fact, the Prophet further specifically explained the *khalāfah* component of the Hārūn-‘Alī comparison in a way that knocks out Shaykh Ibn Taymiyyah! Ibn Abī ‘Āṣim (d. 287 H) records:

ثنا محمد بن المثنى، حدثنا يحيى بن حماد، عن أبي عوانة، عن يحيى بن سليم أبي بلج
عن عمرو بن ميمون، عن ابن عباس قال: قال رسول الله صلى الله عليه وسلم لعلي:
أنت مني بمنزلة هارون من موسى إلا أنك لست نبيا وأنت خليفتي في كل مؤمن من
بعدي.

Muḥammad b. al-Muthannā – Yaḥyā b. Ḥammād – Abū ‘Awānah – Yaḥyā b. Sulaym **Abū Balj** – ‘Amr b. Maymūn – **Ibn ‘Abbās**: The Messenger of Allāh, peace be upon him, said to ‘Alī: “You are to me of the status of Hārūn to Mūsā, with the exception that you are not a prophet. **And you are my *khalifah* over EVERY BELIEVER after me.**”³⁹⁴

Dr. Al-Jawābirah says:

اسناده حسن.

Its chain is *hasan*.³⁹⁵

‘Allāmah al-Albānī agrees:

إسناده حسن.

Its chain is *hasan*.³⁹⁶

³⁹⁴ Abū Bakr b. Abī ‘Āṣim, Ahmad b. ‘Amr b. al-Ḍaḥḥāk b. Mukhlid al-Shaybānī, *Kitāb al-Sunnah* (Dār al-Ṣamī‘ī li al-Nashr wa al-Tawzī‘) [annotator: Dr. Bāsim b. Fayṣal al-Jawābirah], vol. 1, pp. 799-800, # 1222

³⁹⁵ *Ibid*

Of course, the *khilāfab* of Hārūn too was over the *entirety* of Mūsā’s *Ummah*, and the same thing was intended for ‘Alī in this *ḥadīth*! The Messenger of Allāh was announcing him as the *khilāfab* over all believers – in exactly the *same* way that Hārūn was – in any case of *total* absence of Muḥammad from his *Ummah* – as Mūsā did. Meanwhile, although Prophet Mūsā was able to keep away from his entire *Ummah* during his lifetime, the Messenger of Allāh was unable to do that except through death. This apparently explains why he mentioned “after me” with the *khilāfab*. It is also solely in this context that the phrase “except that there will be no prophet after me” makes any sense. If the Prophet had intended *Ḥadīth al-Manzīlab* to be limited to the duration of Tabūk only, on what logical basis would he have added those two expressions?

What is more? The Messenger of Allāh never restricted the comparison between Hārūn and ‘Alī to mere *khilāfab*, to begin with! ‘Allāmah al-Albānī, for instance, states:

أخرجه أحمد في " المسند " (170/1) : حدثنا أبو سعيد مولى بنى هاشم حدثنا سليمان بن بلال حدثنا الجعيد بن عبد الرحمن عن عائشة بنت سعد عن أبيها: " أن عليا رضى الله عنه خرج مع النبي صلى الله عليه وسلم حتى جاء ثنية الوداع , وعلى رضى الله عنه يبكي , يقول: تخلفنى مع الخوالم؟ فقال: أما ترضى أن تكون منى بمنزلة هارون من موسى إلا النبوة؟ "

قلت: وهذا إسناد صحيح على شرط البخارى

Aḥmad recorded it in *al-Musnad* (1/170): Abū Sa’īd, freed slave of Banū Hāshim – Sulaymān b. Bilāl – al-Ja’īd b. ‘Abd al-Raḥman – ‘Āishah bint Sa’d – her father:

Verily, ‘Alī, may Allāh be pleased with him, WENT OUT WITH THE PROPHET, peace be upon him, UNTIL HE (THE PROPHET) REACHED THANĪYYAH AL-WADĀ’, and ‘Alī, may Allāh be pleased with him, was weeping, saying: “You are leaving me behind with the women and children?” So, he (the Prophet) replied, “**Are you not pleased that you are to me of the status of Hārūn to Mūsā**

³⁹⁶ Abū Bakr b. Abī ‘Āṣim, Aḥmad b. ‘Amr b. al-Ḍaḥḥāk b. Mukhlid al-Shaybānī, *Kitāb al-Sunnab* (al-Maktab al-Islāmī; 1st edition, 1400 H) [annotator: Muḥammad Naṣīr al-Dīn al-Albānī], vol. 2, p. 565, # 1188

EXCEPT PROPHETHOOD?’

I say: This chain is *ṣaḥiḥ* upon the standard of al-Bukhārī.³⁹⁷

Shaykh al-Arnāūṭ agrees with him about the same *ḥadīth*:

إسناده صحيح على شرط البخاري

Its chain is *ṣaḥiḥ* upon the standard of al-Bukhārī.³⁹⁸

In other words, all the components of Hārūn’s status to Mūsā were present in ‘Alī too. The *only* exception was that Hārūn was a co-prophet with Mūsā while ‘Alī was not a prophet at all. Needless to say, Shaykh Ibn Taymiyyah’s restriction of the comparison to *ḵbilāfah* contradicts this authentic Sunnah! Amīr al-Mūminīn was to the Prophet *everything* that Hārūn was to Mūsā with the sole exception of co-prophethood.

What further kills our Shaykh’s attempted diversion is the fact that the Messenger of Allāh repeated that *ḥadīth* to Imām ‘Alī *outside* the context or period of Tabūk! In the last *ḥadīth* above, we read that ‘Alī *went out of* Madīnah with the Prophet during Tabūk, till the Muslim army reached Thanīyyah al-Wadā’. It was there that the Messenger mentioned the *ḥadīth* to him. There were no women around. The women and children were all in Madīnah, while only men were in the army at Thanīyyah al-Wadā’. In the light of this, let us examine this *ḥadīth* documented by Imām Aḥmad:

حدثنا عبد الله حدثني أبي ثنا عبد الله بن نمير قال ثنا موسى الجهنبي قال حدثني
فاطمة بنت علي قالت حدثني أسماء بنت عميس قالت سمعت رسول الله صلى
الله عليه وسلم يقول يا علي أنت مني بمنزلة هارون من موسى إلا انه ليس بعدي
نبي

‘Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – ‘Abd Allāh b. Numayr – Mūsā al-Juhanī – Fāṭimah bint ‘Alī – Asmā bint ‘Umays:

I HEARD the Messenger of Allāh, peace be upon him, saying, “O ‘Alī! You are to me of the status of Hārūn to Mūsā, except that there is

³⁹⁷ Muḥammad Nāṣir al-Dīn al-Albānī, *Irwā al-Ghālil fī Takbrīj Aḥādīth Manār al-Sabil* (Beirut: al-Maktab al-Islāmī; 2nd edition, 1405 H), vol. 5, p. 11, # 1188

³⁹⁸ Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu’ayb al-Arnāūṭ], vol. 1, p. 170, # 1463

no prophet after me.”³⁹⁹

Al-Arnāuṭ comments:

إسناده صحيح

Its chain is *ṣaḥīḥ*⁴⁰⁰

Apparently, Asmā (a wife of Abū Bakr) did not “hear” this *ḥadīth* at Thaniyyah al-Wadā’. She certainly must have heard it *inside* Madīnah, either before or after Tabūk. This fact alone completely defeats all of Shaykh Ibn Taymiyyah’s efforts at reinterpreting *Ḥadīth al-Manzīlab* out of its intended purpose. Meanwhile, things get really much worse for him with Ibn ‘Abbās’ claim, *raḍiyallāhu ‘anhu*, that the “merit” in the *ḥadīth* belonged *exclusively* to ‘Alī! Imām al-Ḥākim (d. 403 H) records:

أخبرنا أبو بكر أحمد بن جعفر بن حمدان القطيعي ببغداد من أصل كتابه ثنا عبد الله بن أحمد بن حنبل حدثني أبي ثنا يحيى بن حماد ثنا أبو عوانة ثنا أبو بلج ثنا عمرو بن ميمون قال ابن عباس : وقعوا في رجل له بضع عشرة فضائل ليست لأحد غيره وخرج رسول الله صلى الله عليه وسلم في غزوة تبوك وخرج بالناس معه قال فقال له علي : أخرج معك قال : فقال النبي صلى الله عليه وسلم لا فبكي علي فقال له : أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه ليس بعدي نبي إنه لا ينبغي أن أذهب إلا وأنت خليفتي

Abū Bakr Aḥmad b. Ja’far b. Ḥamadān al-Qaṭīrī – ‘Abd Allāh b. Aḥmad b. Ḥanbal – my father (Aḥmad b. Ḥanbal) – Yahyā b. Ḥammād – Abū ‘Awānah – Abū Balj – ‘Amr b. Maymūn Ibn ‘Abbās said:

.... **They are attacking a man who has ten EXCLUSIVE merits....**
The Messenger of Allāh, peace be upon him, went out for the battle of Tabūk, and the people went out with him. So, ‘Alī said to him, “Let me go out with you.” Therefore, the Prophet, peace be upon him, said, “Do not weep, ‘Alī. **Are you not pleased that you are to me of the status of Hārūn to Mūsā, with the exception that there is no prophet after**

³⁹⁹ *Ibid*, vol. 6, p. 438, # 27507

⁴⁰⁰ *Ibid*

me? Verily, it is not right that I depart except with you as my *khalīfah*.⁴⁰¹

Al-Ḥākim says:

هذا حديث صحيح الإسناد

This *ḥadīth* has a *ṣaḥīḥ* chain.⁴⁰²

Al-Dhahabī (d. 748 H) backs him:

صحيح

Ṣaḥīḥ.⁴⁰³

Was ‘Alī then the only governor ever appointed over Madīnah during the Prophet’s lifetime?! Obviously, the *ḥadīth* is very, very far from what Shaykh Ibn Taymiyyah claims!

⁴⁰¹ Abū ‘Abd Allāh Muḥammad b. ‘Abd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak ‘alā al-Ṣaḥīḥayn* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣṭafā ‘Abd al-Qādir ‘Aṭā], vol. 3, p. 143, # 4652

⁴⁰² *Ibid*

⁴⁰³ *Ibid*

22 ḤADĪTH AL-MANZILAH

‘ALĪ: THE WAZĪR OF MUḤAMMAD

Although Allāh has informed us of several ranks which Prophet Hārūn, ‘*alaihi al-salām*, held in relation to Prophet Mūsā, ‘*alaihi al-salām*, we will be focusing exclusively on one of them only in this research: the *wizārah*. Mūsā had supplicated to Allāh in this manner, as narrated by the Qur’ān:

قال رب اشرح لي صدري ويسر لي أمري واحلل عقدة من لساني يفقهوا قولي
واجعل لي وزيرا من اهلي هارون أخي

He (Mūsā) said, “O my Lord! Open for me my chest, and make my assignment easy for me. And make loose the knot from my tongue, that they understand my speech. **And appoint for me a *wazīr* from my family, Hārūn my brother.**⁴⁰⁴

Expectedly, his *du’ā* was granted:

ولقد آتينا موسى الكتاب وجعلنا معه أخاه هارون وزيرا

And indeed We gave Mūsā the Book, **and We appointed his brother Hārūn as a *wazīr*.**⁴⁰⁵

Therefore, Hārūn was undoubtedly the *wazīr* of Mūsā, *by divine appointment*. This obviously confirms a principle: the appointment of the *wazīr* of each

⁴⁰⁴ Qur’ān 20:24-36

⁴⁰⁵ Qur’ān 25:35

prophet was only in the Hand of Allāh. If it had been otherwise, Mūsā would have simply handpicked his brother for the post without making any *du'a*. This fact, in turn, reveals that being the *wazīr* of a prophet was an extremely high rank in the Sight of Allāh, so high that He personally chose to make the appointments.

So, who was a *wazīr*? What were his functions? The Book of Allāh has given us an example: Hāmān, the *wazīr* of Fir'aun. The Qur'ān states:

إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ

Verily, Fir'aun and **Hāmān** and their soldiers were people who made mistakes.⁴⁰⁶

Imām al-Ṭabarī (d. 310 H) starts the identifications:

وقال فرعون ... لوزيره وزير السوء هامان

Fir'aun said ... to **his wazīr**, the evil *wazīr*, **Hāmān**.⁴⁰⁷

Al-Ḥāfiẓ Ibn Kathīr (d. 774 H) follows his footsteps here:

{وهامان} وهو: وزيره في مملكته

{and Hāmān}, he was his *wazīr* in his kingdom.⁴⁰⁸

Shaykh al-Zuhaylī also explains the names:

فرعون ملك مصر وهامان وزير فرعون

Fir'aun was the king of Egypt **and Hāmān was the wazīr of Fir'aun**.⁴⁰⁹

⁴⁰⁶ Qur'ān 28:8

⁴⁰⁷ Abū Ja'far Muḥammad b. Jarīr b. Yazīd b. Kathīr b. Ghālīb al-Āmulī al-Ṭabarī, *Jamī al-Bayān fī Tawīl al-Qur'ān* (Dār al-Fikr; 1415 H) [annotator: Ṣidqī Jamīl al-'Aṭṭār], vol. 24, p. 82

⁴⁰⁸ Abū al-Fidā Ismā'īl b. 'Umar b. Kathīr al-Qurshī al-Dimashqī, *Tafsīr al-Qur'ān al-'Azīm* (Dār al-Ṭaybah li al-Nashr wa al-Tawzī'; 2nd edition, 1420 H) [annotator: Sāmī b. Muḥammad Salāmah], vol. 7, p. 139

⁴⁰⁹ Wahbah b. Muṣṭafā al-Zuhaylī, *al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj* (Beirut, Damascus: Dār al-Fikr al-Mu'āshir; 1418 H), vol. 24, p. 103

Shaykh al-Marāghī also states:

وهامان وزير فرعون

Hāmān was the *wazīr* of Fir’aun.⁴¹⁰

Shaykh ‘Alī Shīrī, the annotator of *Tārīkh Dimashq*, has the same submission:

هامان وزير فرعون

Hāmān was the *wazīr* of Fir’aun.⁴¹¹

Imām al-Tha’alabī (d. 875 H) says as well:

وهامان: هو وزير فرعونوا كبر رجاله

Hāmān: **he was the *wazīr* of Fir’aun** and the most senior of his men.⁴¹²

And Imām al-Alūsī (d. 1270 H) solidly stands with him:

{إلى فرعون وهامان} وزير فرعون

{To Fir’aun and Hāmān} the *wazīr* of Fir’aun.⁴¹³

The Salafī Imām, Shaykh Ibn Bāz (d. 1420 H), corroborates everyone else:

⁴¹⁰ Aḥmad Muṣṭafā al-Marāghī, *Tafsīr al-Marāghī* (Egypt), vol. 20, p. 31 and vol. 24, p. 70

⁴¹¹ Abū al-Qāsīm ‘Alī b. al-Ḥasan b. Habat Allāh b. ‘Abd Allāh, Ibn Asākīr al-Shāfi‘ī, *Tārīkh Madīnah Dimashq* (Beirut: Dār al-Fīkr; 1st edition, 1418 H) [annotator: ‘Alī Shīrī], vol. 61, p. 59, footnote # 7

⁴¹² ‘Abd al-Raḥman b. Muḥammad b. Makhluq, Abū Zayd al-Tha’alabī al-Mālikī, *al-Jawābir al-Ḥusnā fi Tafsīr al-Qur’ān* (Beirut: Dār Iḥyā al-Turāth al-‘Arabī; 1st edition, 1418 H) [annotators: Shaykh ‘Alī Muḥammad Ma’ūd, Shaykh ‘Ādil Aḥmad ‘Abd al-Mawjūd and Prof. Dr. ‘Abd al-Fattāh Abū Sunnah], vol. 4, p. 264

⁴¹³ Abū al-Faḍl Maḥmūd al-Alūsī, *Rūḥ al-Ma’ānī fi Tafsīr al-Qur’ān al-‘Azīm wa Sab’ al-Mathānī* (Beirut: Dār Iḥyā al-Turāth al-‘Arabī), vol. 24, p. 61

قال بعض أهل العلم في شرح هذا الحديث : إنما يحشر مضيع الصلاة مع فرعون وهامان وقارون وأبي بن خلف؛ لأنه إن ضيعها من أجل الرئاسة والملك والإمارة، شابه فرعون الذي طغى وبغى بأسباب وظيفته فيحشر معه إلى النار يوم القيامة، وإن ضيعها بأسباب الوظيفة والوزارة شابه هامان وزير فرعون الذي طغى وبغى بسبب الرئاسة فيحشر معه إلى النار يوم القيامة

Some of the people of knowledge said in the commentary of this *ḥadīth*: The one who abandons *Ṣalāt* will be gathered with Fir'aun, Hāmān, Qārūn and Ubayy b. Khalaf (on the Day of *al-Qiyāmah*), because if he abandons it due to leadership, kingdom and governance, he will be similar to Fir'aun who oppressed and rebelled on account of his office. So, he (the abandoner of *Ṣalāt*) will be gathered with him into the Fire on the Day of *al-Qiyāmah*. But, if he abandons it (i.e. *Ṣalāt*) due to position and *al-wizārah*, he will be similar to Hāmān, the *wazīr* of Fir'aun, who oppressed and rebelled because of leadership. Therefore, he (the abandoner of *Ṣalāt*) will be gathered with him into the Fire on the Day of *al-Qiyāmah*.⁴¹⁴

Then, another top Salafī scholar, Shaykh al-‘Uthaymīn (d. 1421 H), seals the list:

فرعون غره الملك والسلطان فاستكبر هو وجنوده في الأرض بغير الحق وهامان
غرتَه الوزارة لأنه وزير فرعون

As for Fir'aun, he was deceived by kingdom and power. So, he became arrogant - he and his soldiers - without right. **As for Hāmān, he was deceived by *al-wizārah*, because he was the *wazīr* of Fir'aun.**⁴¹⁵

In all, we know that Fir'aun was the king of Egypt, and that its armed forces owed their allegiance to him. We also know that Hāmān was the *wazīr* of this Fir'aun. Interestingly, both Fir'aun and Hāmān were contemporaries of Mūsā, and his *wazīr*, Hārūn. The four of them had initially lived together in the same city: Mūsā and his *wazīr*, and Fir'aun and his *wazīr*. The rank and power of the *wazīr* are indicated in this verse:

إن فرعون وهامان وجنودهما كانوا خاطئين

⁴¹⁴ ‘Abd al-‘Azīz b. ‘Abd Allāh b. Bāz, *Majmū’ Fatāwā*, vol. 10, p. 249. See also vol. 10, p. 278

⁴¹⁵ Muḥammad b. Šālīḥ al-‘Uthaymīn, *Fatāwā Nūr ‘alā al-Darb* (Muasassat Shaykh Muḥammad bin Šālīḥ b. ‘Uthaymīn al-Khayriyyah; 1427 H), vol. 31, p. 111

Verily, Fir’aun and Hāmān and **their soldiers** were people who made mistakes.⁴¹⁶

First, Allāh mentions Hāmān immediately after Fir’aun – a fact that is indicative of the status of the *wazīr*. The *wazīr* is next in rank only to the sovereign ruler. Second, the armed forces of Egypt are identified as the soldiers of *both* the king and his *wazīr*! In other words, Fir’aun was the commander-in-chief of the armed forces of Egypt, and his *wazīr* – Hāmān – was their deputy commander-in-chief. Needless to say, Mūsā was the sovereign leader of the Israelites and his *wazīr*, Hārūn, was the next in rank to him. No Muslim has ever disputed this, and none ever will till the Hour. The true followers of Mūsā also accepted this fact:

قالوا آمنا برب العالمين رب موسى وهارون

They said: “We believe in the Lord of the worlds, **the Lord of Mūsā and Hārūn.**”⁴¹⁷

Those were their two leaders and masters. Interestingly, they also said:

فألقى السحرة سجدا قالوا آمنا برب هارون وموسى

So the magicians prostrated. They said: “**We believe in the Lord of Hārūn and Mūsā.**”⁴¹⁸

The Qur’ān too leaves no one in doubt:

ولقد مننا على موسى وهارون ونجيناهما وقومهما من الكرب العظيم ونصرناهم فكانوا هم الغالبين وآتيناهما الكتاب المستبين وهديناهما الصراط المستقيم

And, indeed, **We favoured Mūsā and Hārūn. And We saved them both and their people from the Terrible Distress.** And We gave them both the Clear Book; and guided them both to the Right Path.⁴¹⁹

⁴¹⁶ Qur’ān 28:8

⁴¹⁷ Qur’ān 7:121-122

⁴¹⁸ Qur’ān 20:70

⁴¹⁹ Qur’ān 37:114-118

The followers of Mūsā were apparently also those of his *wazīr*.

All these take us back to *Ḥadīth al-Manzīlab*:

قال رسول الله صلى الله عليه و سلم لعلي أنت مني بمنزلة هارون من موسى إلا
أنه لا نبي بعدي

The Messenger of Allāh, peace be upon him, said to ‘Alī: “**You are to me of the status of Hārūn to Mūsā**, except that there is no prophet after me.”

Without doubt, this *ḥadīth* establishes – among others – that Imām ‘Alī, *‘alaihi al-salām*, was the *wazīr* of Prophet Muḥammad, *ṣallallāhu ‘alaihi wa ālihi*. There was no other *wazīr* for Mūsā except Hārūn. Therefore, there was no other *wazīr* for Muḥammad except ‘Alī. This fact too is confirmed in *Ḥadīth al-Wirāṭbah*, which – as we have proved in this book – has a *ṣahīḥ* chain:

أنت أخي وصاحبي ووارثي ووزيري

You are my brother, and my companion, and my inheritor, **AND MY WAZĪR**.⁴²⁰

In simpler words, Muḥammad b. ‘Abd Allāh was the *amīr* of the *Ummah* – their commander-in-chief, and ‘Alī b. Abī Ṭālib – his inheritor – was the *deputy* commander-in-chief. ‘Alī, during the Messenger of Allāh’s lifetime, was the deputy *amīr* of the believers. The direct implication of this is – the moment the Prophet passed away, Imām ‘Alī *automatically* became promoted to the rank of the supreme *amīr* of the *Ummah*. After all, our brothers from the Ahl al-Sunnah claim that the Messenger died *without* designating any heir, inheritor or successor. In cases like that, it is the deputy commander-in-chief (i.e. the *wazīr*) who *automatically* succeeds the dead commander-in-chief (i.e. the *amīr*)!

Apart from being the deputy leader of the nation, and the deputy commander-in-chief of the armed forces, the *wazīr* also functions as the chief adviser *and* helper of the ruler. Imām Ibn Ḥibbān (d. 354 H) records:

⁴²⁰ Abū ‘Abd al-Raḥmān Aḥmad b. Shu’ayb al-Nasāī, *Sunan al-Kubrā* (Beirut: Dār al-Kutub al-‘Ilmiyyah; 1st edition, 1411 H) [annotator: Dr. ‘Abd al-Ghaffār Sulaymān al-Bandārī and Sayyid Kasrawī Ḥasan], vol. 5, p. 125, # 8451

أخبرنا الحسين بن عبد الله القطان قال حدثنا موسى بن مروان الرقي قال حدثنا الوليد عن زهير بن محمد عن عبد الرحمن بن القاسم عن أبيه عن عائشة قالت قال رسول الله صلى الله عليه وسلم إذا أراد الله بالأمير خيرا جعل له وزير صدق إن نسي ذكره وإن ذكر أعانه وإذا أراد الله به غير ذلك جعل له وزير سوء إن نسي لم يذكره وإن ذكر لم يعنه

Al-Husayn b. ‘Abd Allāh al-Qaṭṭān – Mūsā b. Marwān al-Raḥiyy – al-Walīd – Zuhayr b. Muḥammad – ‘Abd al-Raḥman b. al-Qāsim – his father – ‘Āishah:

The Messenger of Allāh, peace be upon him, said: “If Allāh intends good for the *amīr*, He appoints for him a sincere *wazīr*. If he (the *amīr*) forgets, he (the *wazīr*) will remind him; and if he (the *amīr*) remembers, he (the *wazīr*) will help him. However, if Allāh intends other than that for him (i.e. the *amīr*), He appoints for him an evil *wazīr*. If he (the *amīr*) forgets, he (the *wazīr*) will not remind him; and if he (the *amīr*) remembers, he (the *wazīr*) will not help him.”⁴²¹

‘Allāmah al-Albānī (d. 1420 H) comments:

صحيح

*Ṣaḥīḥ*⁴²²

Shaykh al-‘Arnāuṭ agrees with him:

حديث صحيح

A *ṣaḥīḥ ḥadīth*⁴²³

The *ḥadīth* obviously establishes that the success or failure of a ruler depends very heavily upon his *wazīr*. If his *wazīr* his righteous, the leader is very likely to succeed. However, if the *wazīr* is evil, the *amīr* has very low

⁴²¹ Abū Ḥātim Muḥammad b. Ḥibbān b. Aḥmad b. Ḥibbān b. Mu’adh b. Ma’bad al-Tamīmī al-Dārimī al-Bustī, *Ṣaḥīḥ Ibn Ḥibbān bi Tartīb Ibn Balbān* (Beirut: Muasassat al-Risālah; 2nd edition, 1414 H) [annotators: Muḥammad Nāṣir al-Dīn al-Albānī and Shu’ayb al-Arnāuṭ], vol. 10, p. 345, # 4494

⁴²² *Ibid*

⁴²³ *Ibid*

chances of success. For instance, Fir'aun was an evil ruler. Yet, if his *wazīr* – Hāmān – had been a good human being, Fir'aun's atrocities would have been far less serious or widespread. Prophet Hārūn was also the *wazīr* of his brother, Prophet Mūsā. This is interesting indeed. Mūsā was already an infallible leader. Yet, he prayed to his Lord for a *wazīr*, and another infallible prophet was bestowed that rank. Muḥammad, on the other hand, is Allāh's most beloved and best creature. Moreover, the task given to him by his Lord was countless times heavier, more difficult, more complex and more important than those awarded to all the other prophets and messengers combined. Since the *wazīr* of a prophet can be appointed only by Allāh, it is indeed an unimaginably huge honour that He chose 'Alī for Muḥammad. Amīr al-Mūminīn was the most qualified of all of Allāh's creatures to be the *wazīr* – the spiritual, political and military deputy, and the chief adviser and helper - of the master of all creation. That truly is an *extremely* lofty merit. Without a doubt, the superiority of 'Alī b. Abī Ṭālib over everyone in this *Ummah* – apart from our Prophet – is established absolutely and perfectly through his status as the *wazīr* of the best Messenger of Allāh.

On that note, we would like to conclude our book with these words of Shaykh Ibn Taymiyyah (d. 728 H):

ففي هذا الخبر إخبار عمر بين المهاجرين والأنصار أن أبا بكر سيد المسلمين
وخيرهم وأحبهم إلى رسول الله صلى الله عليه و سلم ذلك علة مبايعته فقال بل
نبايعك أنت فأنت سيدنا وخيرنا وأحبنا إلى رسول الله صلى الله عليه و سلم
ليبين بذلك أن المأمور به تولية الأفضل وأنت أفضلنا فنبايعك

In this report is the declaration of 'Umar among the Muhājirūn and the Anṣār that Abū Bakr was the *sayyid* of the Muslims and the best of them, and the most beloved of them to the Messenger of Allāh. This is the reason for following him. So, he ('Umar) said, "Rather, we will follow you because you are our *sayyid*, and the best of us, and the most beloved of us to the Messenger of Allāh, peace be upon him". He wanted to make clear through it that: **WHAT IS ORDAINED IS TO GIVE AUTHORITY TO THE BEST**, and you are the best of us. So, we will follow you.⁴²⁴

⁴²⁴ Abū al-'Abbās Aḥmad b. 'Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minhaj al-Sunnah al-Nabawiyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālīm], vol. 8, p. 565

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