

Exploratory Review Of Commonly Cited Ahādīth By The Shī'ah

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Transliteration key

إِ - إً	ض - ض
آ - آ	ط - ط
ب - ب	ظ - ظ
ت - ت	ع - ع
ث - ث	غ - gh
ج - ج	ف - f
ح - ح	ق - q
خ - خ	ك - k
د - د	ل - l
ذ - ذ	م - m
ر - ر	ن - n
ز - ز	و - w, ū
س - س	ه - h
ش - ش	ي - y, ī
ص - ص	

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Introduction

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

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

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

Their objections and relative inferences are based on the following:

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

إني تارك فيكم الثقلين... فتحت على كتاب الله ورغم فيه ثم قال: وأهل بيتي أذركم الله في أهل بيتي

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

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

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

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

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

- distracting them by recapping the injustices and oppression the Ahl al-Bayt underwent; and,
- by extoling the Ahl al-Bayt—to the point of deification at times—thereby striking their emotional chords and diverting their attention from the issue at hand (i.e. the *khums*). As well encouraging hatred towards the Ṣahābah of the Prophet ﷺ and his wives, 'Ā'ishah and Hafṣah رضي الله عنهما.

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

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

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

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

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

In fact, many of these ahādīth contain Shī‘ī transmitters. Some of the Rāfiḍah¹ will, at times, reject these ḥadīth, and then, others (among them), will remonstrate over the fact that they exist in our books. At times, these ḥadīth are found in such works that are solely dedicated to evaluating weak transmitters, as is the case with Imām Dhahabī and his famous works on transmitter criticism. In other words, some modern-day Shī‘ah will quote ḥadīth—in their attempt to disprove the beliefs of the Ahl al-Sunnah—which are, in actual fact, quoted by the Ahl al-Sunnah to demonstrate the weakness of a particular transmitter in that specific ḥadīth; sometimes on account of him being a proven liar, or, in other instances, simply on the basis of having a weak memory.

They continued along this trajectory—recklessly referencing ḥadīth—until they began resorting to ahādīth that existed in books of poetry, like that of Aḥmad Shawqī’s; and even modern-day thinkers, like Maḥmūd ‘Abbās al-‘Aqqād!

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

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

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

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

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

Imām al-Tirmidhī رَحْمَةُ اللَّهِ تَعَالَى لَهُ بَرَكَاتُهُ reported this ḥadīth and said:

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

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

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

Ibn Hajar al-'Asqalānī رَحْمَةُ اللَّهِ تَعَالَى لَهُ بَرَكَاتُهُ writes:

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

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

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

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

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

وَإِنَّ الْأَنْبِيَاءَ لَمْ يُرْثُوا دِرْهَمًا وَلَا دِينَارًا وَلَكِنْ وَرَثُوا الْعِلْمَ

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

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

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

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

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

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

أنا مدينة العلم وعلي بابها

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

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

من كنت مولاه فهذا علي هو مولاه

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

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

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

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

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

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

altering the inflected preposition ‘*bih*’ (which is in the original wording and refers to the Book of Allah شَيْخَةَ اللَّهِ وَرَعَانٌ to ‘*bihimā*’, which implies both the Book of Allah and Nabi’s ﷺ family.

Another example is the ḥadīth:

من مات ولم يعرف إمام زمانه مات ميتة جاهلية

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

Whereas, the actual wording of the ḥadīth is:

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

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

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

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

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

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

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

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

Note:

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

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

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

May the peace and blessings of Allah سُبْحَانَهُ وَتَعَالَى be upon our master, Muḥammad ﷺ, his noble family, and blessed Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

‘Abd al-Raḥmān Muḥammad Sa‘īd Dimashqīyyah

22 Sha‘bān, 1424 A.H

The Imāms after me will be Twelve; the same number as the chiefs of the Banī Isrā’īl

الأئمة من بعدي إثنا عشر كعدة نقباء بنى إسرائيل

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

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

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

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

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

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

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

- Ibn Hajar in *al-Taqrīb* considered him ḏa‘īf.²

1 Imām Aḥmad: *Musnad Aḥmad* ḥadīth: 3781

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

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

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

ابحث عن دينك حتى يقال مجنون

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

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

اكرزوا ذكر الله حتى يقولوا مجنون

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

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

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

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

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

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

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

3 Sūrat al-A’raf: 30

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

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

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

This Son of mine is an Imām

ابني هذا امام ابن امام و اخو امام ابو ائمة تسعه و تاسعهم قائمهم

وفي رواية: الائمة اثنا عشر تاسعهم القائم... .

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

In another narration, “The Imāms are twelve, their ninth will be *al-Qā’im*.”

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

This (ḥadīth) is a canard; from all the sects within Shī‘ism, only one sect has transmitted it, namely, the Twelver Shī‘ah (*Ithnā ‘Ashariyyah*)—who are one of the seventy odd sects within Shī‘ism. All the other sects within

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

2 Plural of Munkar.

3 *Mīzān al-I’tidāl* v. 2 p. 25

4 *Silsilat al-Āḥādīth al-Ḍa’ifah* 517

Shī'ism, including the Zaydiyyah¹—who are relatively the least biased and knowledgeable—and the Ismā'iiliyyah² unanimously reject this ḥadīth.³

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

ابو بكر و عمر خير اهل السماوات والارض

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

This ḥadīth is *Mawḍū'* (fabricated) as stated by Ibn ‘Adī in *al-Kāmil fī al-Ḍu‘afā'*⁴, Ibn Asākir⁵, Ibn al-Jawzī in *al-‘Ilal al-Mutanāhiyyah*⁶, and al-Khaṭīb in his *Tārīkh*⁷ report it with a more complete chain.

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

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

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

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

3 *Minhāj al-Sunnah* v. 8 p. 247

4 *Al-Kāmil fī al-Ḍu‘afā'* v. 2 p. 180

5 *Ibn al-‘Asākir* v. 44 p. 195

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

7 *Tārīkh Baghdād* v. 253 p. 5

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

Al-Albānī has graded this hadith as a fabrication.¹

Note:-

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

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

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

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

Khālid is Khālid ibn ‘Abd Allāh al-Wāsiṭī, and he heard this ḥadīth from ‘Aṭā’ after *ikhtilāṭ*, but there is a corroborating narration for this narration of ‘Aṭā’ from Husayn ibn ‘Abd al-Raḥmān who is *thiqah*.²

1 *Silsilat al-Ḍa’ifah* v. 4 p. 227, 228, no. 1742

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

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

The Prophet ﷺ said to ‘Ā’ishah رضي الله عنها, “Come close to me, uncover your thighs.”

She replied: “I am menstruating!”

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

حدثنا عبد الله بن مسلمة حدثنا عبد الله يعني ابن عمر بن غانم عن عبد الرحمن يعني ابن زياد عن عمارة بن غراب أن عمته له حدثته أنها سألت عائشة قالت إحدانا تميض وليس لها ولزوجها إلا فراش واحد قالت أخبرك بما صنع رسول الله صلى الله عليه وسلم دخل ليلا وأنا حائض فمضى إلى مسجده قال أبو داود تعني مسجد بيته فلم ينصرف حتى غلبتي عيني وأوجعه البرد فقال ادنى مني فقلت إنني حائض فقال وإن أكشفي عن فخذيك فكشفت فخذى فوضع خده وصدره على فخذى وحنيت عليه حتى دفني ونام

My paternal aunt had asked ‘Ā’ishah رضي الله عنها, “What if one of us menstruates and she and her husband have no bed except one?”

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

He said, “Come near me.”

I said, “I am menstruating.”

He said, “Uncover your thighs.”

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

¹ Abū Dāwūd, ḥadīth: 270

This ḥadīth is weak according to al-Albānī in *Da‘īf al-Jāmi‘*¹ and in the *Da‘īf al-Adab al-Mufrad*². ‘Abd al-Raḥmān ibn Ziyād al-Afrīqī is *Majhūl* (unknown).

‘Abd al-Raḥmān ibn Ziyād al-Afrīqī

- Al-Bukhārī mentions in *al-Du‘āfa’ al-Ṣaghīr*, “In the ahādīth of ‘Abd al-Raḥmān ibn Ziyād are some *munkar* (contradictory) ahādīth.”³
- Abu Zur‘ah mentions in his book, *Su’alāt al-Bardha‘ī*, “‘Abd al-Raḥmān ibn Ziyād is not very strong in narration.”⁴
- Al-Tirmidhī remarks in *Sunan al-Tirmidhī*, “He is ḏa‘īf in ḥadīth according to the scholars of ḥadīth, such as Yaḥyā al-Qatṭān and Aḥmad ibn Hanbal.”⁵
- In *al-Du‘āfa’ wa al-Matrūkīn* of Ibn al-Jawzī, “Al-Tirmidhī grades him as its *laysa bi shay’* (he accounts to nothing in ḥadīth).”⁶
- Al-Bazzār states in *Kashf al-Astār*, “He narrates *manākīr* (contradictory) reports.”⁸
- Al-Nasā’ī regards him as ḏa‘īf in *Al-Du‘āfa’ wa al-Matrūkīn*.⁹
- Al-Dāraqutnī notes, “He is ḏa‘īf and his ḥadīth cannot be used as proof.”¹⁰ He also grades him as weak in his book *al-‘ilal*.

1 *Da‘īf al-Jāmi‘*, p. 260.

2 *Da‘īf al-Adab al-Mufrad*, p. 30.

3 *Al-Du‘āfa’ al-Ṣaghīr*, p. 307.

4 *Su’alāt al-Bardha‘ī*, p. 389.

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

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

7 *Al-Du‘āfa’ wa al-Matrūkīn* by Ibn al-Jawzī, v. 2 p. 204 ḥadīth: 2435; and in *Mīzān al-I‘tidāl* by al-Dhahabī, No. 6041; in *Tahdhīb al-Kamāl*, v. 21 p. 258.

8 *Kashf al-Astār* 2061.

9 *Al-Du‘āfa’ wa al-Matrūkīn* p. 337.

10 *Sunan al-Dāraqutnī* v. 1 p. 379.

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

‘Umārah ibn Ghurāb al-Yahṣubī

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

His aunt is also considered *majhūlah*.

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

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

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

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

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

3 *Al-Muhadhab fi Ikhṭisār Sunan al-Kubrā*, v. 1 p. 312.

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

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

6 *Majma‘ al-Nūrāyn*, p. 30.

7 *Kashf al-Ghummaḥ*, v. 3 p. 95.

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

al-Lum'at al-Bayḍā¹ by al-Tabrīzī. In fact, al-Tabrīzī reports it in the following manner:

The dazzling perfume and pure fragrance of paradise comes from between the breasts of Fāṭimah عَلَيْهَا السَّلَامُ, and the Prophet ﷺ would put his face between her breasts day and night, taking delight from its scent.

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

It would not be far-fetched that Ibn Shahar Āshūb, al-Majlisī, al-Mārandī, al-Arbīlī, and al-Tabrīzī are all in fact *Nawāṣib*, posing as Shī'ah, for having the audacity of placing such things in their book that would vilify Fāṭimah عَلَيْهَا السَّلَامُ and her father ﷺ.

¹ *Al-Lum'at al-Bayḍā'*, p. 235.

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

Inform me when you reach (the verse):

حُفِظُوا عَلَى الصَّلَاةِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُوْمُوا لِلَّهِ قَنِيْنَ

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

The full narration appears like this:

حدثنا يحيى بن يحيى التميمي قال قرأت مالك عن زيد بن أسلم عن القعقاع بن حكيم عن أبي يونس مولى عائشة له قال امرتني عائشة أن أكتب لها مصحفا فقلت إذا بلغت هذه الآية فاذني حافظوا على الصلوات والصلوة الوسطى فلما بلغتها آذنتها فأتملت علي حافظوا على الصلوات والصلوة الوسطى وصلوة العصر وقوموا لله قانتين قالت عائشة سمعتها من رسول الله صلى الله عليه وسلم

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

حُفِظُوا عَلَى الصَّلَاةِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُوْمُوا لِلَّهِ قَنِيْنَ

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

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

حُفِظُوا عَلَى الصَّلَاةِ وَالصَّلَاةِ الْوُسْطَىٰ وَالصَّلَاةِ الْعَصْرِ وَقُوْمُوا لِلَّهِ قَنِيْنَ

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

1 Sūrah al-Baqarah: 238

2 Sūrah al-Baqarah: 238

‘A’ishah رضي الله عنها said, ‘I heard this from the Prophet ﷺ.’¹

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

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

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

حِفْظُهُ عَلَى الصَّلَاةِ وَالصَّلَاةِ الْوُسْطَى وَالصَّلَاةِ الْعَصْرِ

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

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

حِفْظُهُ عَلَى الصَّلَاةِ وَالصَّلَاةِ الْوُسْطَى

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

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

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

1 Sahīḥ Muslim, vol. 1 pg. 437, ḥadīth: 629.

2 Sahīḥ Muslim, vol. 1 pg. 437, ḥadīth: 630.

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

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

إذا رأيتم معاوية على منبره فاقتلوه

This ḥadīth is *mawdū‘* (forged). It has many chains of narration all of which are completely baseless. All scholars have rejected this ḥadīth, including: Ayūb al-Sijastānī¹, Imām Aḥmad², Abu Zur‘ah al-Rāzī³, Ibn Ḥibbān⁴, Ibn ‘Adī⁵, al-Dhahabī⁶, Ibn Kathīr⁷, and many other great ḥadīth scholars.

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

¹ Ibn ‘Adī: *al-Kāmil fī Du’afā’ al-Rijāl* 5/101

² Imām Aḥmad: *‘Ilal al-Khallāl* 138

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

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

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

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

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

⁸ Imām Bukhārī: *al-Tārikh al-Awsat* 1/256

⁹ Al-‘Uqaylī: *al-Du’afā’* 1/259

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

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

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

إِذَا رَأَيْتُم مَعَاوِيَةَ عَلَى مِنْبَرِي فَاقْبِلُوهُ فَإِنَّهُ أَمِينٌ مَأْمُونٌ

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

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

¹ Al-Jūzaqānī: *al-Abāṭil* 1/200

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

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

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

⁵ Imām al-Suyūtī: *al-La’lī al-Maṣnū‘ah* 1/ 389

Hadīth regarding Allah's descent between the adhān and iqāmah on the Day of Jumu'ah—adorning a cloak

عن أبي حفص بن سلمون، ثنا عمرو بن عثمان، ثنا أحمد بن محمد بن يوسف الأصبهاني، ثنا شعيب بن بيان الصفار، ثنا عمران القطان، عن قتادة، عن أنس رضي الله عنه مرفوعاً "إذا كان يوم الجمعة ينزل الله بين الأذان والإقامة عليه رداء مكتوب عليه: إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا، يقف في قبة كل مؤمن مقلاً عليه، فإذا سلم الإمام صعد إلى السماء"

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

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

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

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

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

Al-Dhahabī said: Alī ibn al-Khaḍīr al-Uthmānī said there is some discussion around Abū Alī al-Ahwāzī. He has writings which they (i.e. the ḥadīth critics) claimed contain his lies. Among these narrations is the following narration concerning the *ṣifāt* (attributes of Allah):¹

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

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

He narrates with his chain of transmission from Ibn Salmūn:

رأيت ربّي بعرفات على جمل أحمر عليه إزار

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

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

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

² Ibn al-Jawzī: *Kitāb al-Mawdū'at* 80/1.

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

The ḥadīth continues,

فليقم أحدكم عند راسه وليرسل يا فلان بن فلانة

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

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

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

1 Al-Ṭabarānī: *al-Mu’jam al-Kabīr* 8/249/7979, *al-Du’ā’* 3/1368/1214; *Ibn Asākir* 24/73 on the authority of Abū Umāmah. This chain contains unknown narrators (*majāhil*).

2 Ibn Ṣalāḥ: *Fatāwā ibn Ṣalāḥ* 1/261

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

4 Imām Nawawī: *al-Majmū’* 5/406

5 Ibn Taymiyyah: *Majmū’ al-Fatāwā* 24/296

6 Ibn al-Qayyim: *Zād al-Ma’ād* 1/523

7 Ibn al-Muflīḥ: *al-Furū’* 2/275

8 Alī ibn Abī Bakr al-Haythamī: *Majma’ al-Zawā’id* 2/324

9 *Ibid.* 3/45

- Al-Şan‘ānī¹
- Al-Albāni²
- Al-Ḥāfiẓ ibn Ḥajar writes, “This ḥadīth has a ‘ṣālīḥ’ (fair) chain of transmission.³ Notwithstanding that al-Athram narrates from Imām Aḥmad that he knows no such action from the Sunnah of the Messenger ﷺ. Al-Ḥāfiẓ ibn Ḥajar himself has classified this ḥadīth as ḏa’īf in some of his books.⁴
- Ibn ‘Allān has also classified this ḥadīth as ḏa’īf.⁵

1 Al-Şan‘ānī: *Subul al-Salām* 2/114

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

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

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

5 Ibn ‘Allān: *al-Futūḥāt* 4/196

