

**Exploratory Review Of
Commonly Cited Aḥādīth
By The Shī'ah**

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Transliteration key

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

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Introduction

All praise belongs to Allah ﷻ alone, and may Allah’s ﷻ peace and blessings be upon our master Muḥammad ﷺ, his family and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

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

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

Their objections and relative inferences are based on the following:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ibn Ḥajr al-'Asqalānī رحمه الله writes:

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

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

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

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

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

وإن الأنبياء لم يورثوا درهما ولا دينارا ولكن ورثوا العلم

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

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

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

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

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

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

أنا مدينة العلم وعلي بابها

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

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

من كنت مولاه فهذا علي هو مولاه

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

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

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

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

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

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

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

Another example is the ḥadīth:

من مات ولم يعرف إمام زمانه مات ميتة جاهلية

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

Whereas, the actual wording of the ḥadīth is:

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

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

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

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

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

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

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

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

Note:

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

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

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

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

‘Abd al-Raḥmān Muḥammad Sa‘īd Dimashqīyyah

22 Sha‘bān, 1424 A.H

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

الأئمة من بعدي اثنا عشر كعدة نقباء بني إسرائيل

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

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

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

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

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

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

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

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

1 Imām Aḥmad: *Musnad Aḥmad* Ḥadīth: 3781

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

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

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

ابحث عن دينك حتى يقال مجنون

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

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

اكثروا ذكر الله حتى يقولوا مجنون

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

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

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

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

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

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

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

3 Sūrat al-A’raf: 30

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

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

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

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

2 Plural of Munkar.

3 *Mizān al-I’tidāl* v. 2 p. 25

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

This Son of mine is an Imām

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

وفي رواية: الائمة اثنا عشر تاسعهم القائمهم...

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

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

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

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

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

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

3 *Minhāj al-Sunnah* v. 8 p. 247

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

ابوبكر و عمر خير اهل السماوات و الارض

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

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

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

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

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

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

Note:-

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

2 *Ibn al-‘Asākir* v. 44 p. 195

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

4 *Tārīkh Baghdād* v. 253 p. 5

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

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

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

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

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

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

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

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

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

She replied: “I am menstruating!”

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

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

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

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

He said, “Come near me.”

I said, “I am menstruating.”

He said, “Uncover your thighs.”

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

1 Abū Dāwūd, Ḥadīth: 270

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

ʿAbd al-Raḥmān ibn Ziyād al-Afrīqī

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

1 *Ḍaʿīf al-Jamīʿ*, p. 260.

2 *Ḍaʿīf al-Adab al-Mufrad*, p. 30.

3 *Al-Ḍuʿafaʿ al-Ṣaghīr*, p. 307.

4 *Suʿalāt al-Bardhaʿī*, p. 389.

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

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

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

8 *Kashf al-Astār* 2061.

9 *Al-Ḍuʿafāʿ wa al-Matrūkīn* p. 337.

10 *Sunan al-Dārquṭnī* v. 1 p. 379.

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

‘Umārah ibn Ghurāb al-Yaḥṣubī

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

His aunt is also considered *majhūlah*.

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

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

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

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

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

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

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

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

6 *Majma‘ al-Nūrayn*, p. 30.

7 *Kashf al-Ghummaḥ*, v. 3 p. 95.

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

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

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

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

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

1 *Al-Lum‘at al-Bayḍā’*, p. 235.

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

Inform me when you reach (the verse):

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

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

The full narration appears like this:

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

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

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

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

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

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَالْعَصْرِ وَقُومُوا لِلَّهِ قَانِتِينَ

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

1 Sūrah al-Baqarah: 238

2 Sūrah al-Baqarah: 238

‘Ā’ishah رضي الله عنها said, ‘I heard this from the Prophet 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 حاطوا على الصلوات وصلاة العصر فقرأناها ما شاء الله ثم نسخها الله فنزلت حافظوا على الصلوات والصلوة الوسطى فقال رجل كان جالسا عند شقيق له هي إذن صلاة العصر فقال البراء قد أخبرتك كيف نزلت وكيف نسخها الله والله أعلم قال مسلم ورواه الأشجعي عن سفیان الثوري عن الأسود بن قيس عن شقيق بن عقبة عن البراء بن عازب قال قرأناها مع النبي صلى الله عليه وسلم زمانا بمثل حديث فضيل بن مرزوق

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

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَى وَالصَّلَاةِ الْعَصْرِ

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

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

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَى

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

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

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

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

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

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

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

إذا رأيتم معاوية على منبري فاقتلوه

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

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

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

2 Imām Aḥmad: *‘Ilal al-Khallāl* 138

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

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

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

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

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

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

9 Al-‘Uqaylī: *al-Ḍu‘afā’* 1/259

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

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

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

إذا رأيتم معاوية على منبري فاقبلوه فإنه أمين مأمون

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

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

1 Al-Jūzaqānī: *al-Abāṭīl* 1/200

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

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

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

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

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

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

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

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

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

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

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

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

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

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

He narrates with his chain of transmission from Ibn Salmūn:

رأيت ربي 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 aḥādīth.²

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

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

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

The ḥadīth continues,

فليقيم احدكم عند راسه وليقل يا فلان بن فلانة

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

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

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

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

2 Ibn Ṣalāḥ: *Fatāwā ibn Ṣalāḥ* 1/261

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

4 Imām Nawawī: *al-Majmūʿ* 5/406

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

6 Ibn al-Qayyim: *Zād al-Maʿād* 1/523

7 Ibn al-Muflīḥ: *al-Furūʿ* 2/275

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

9 *Ibid.* 3/45

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

1 Al-Ṣan‘ānī: *Subul al-Salām* 2/114

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

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

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

5 Ibn ‘Allān: *al-Futūḥāt* 4/196

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

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

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

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

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

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

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

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

1 That isnād which leads up to Rasūlullāh ﷺ.

2 That isnād which leads up to a ṣaḥābī.

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

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

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

6 *Majmaʿ al-Zawāʿid* vol. 3 pg. 44.

7 *Al-Ḍaʿīfah* Ḥadīth: 4140.

8 *Fath al-Bārī* vol. 3 pg. 184.

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

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

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

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

‘Abd al-Raḥmān ibn al-‘Alā’

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

1 *Al-Tārīkh* vol. 2 pg. 345, 379.

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

3 *Al-Lālkāṭī* vol. 6 pg. 1227.

4 *Al-Bayhaqī* vol. 4 pg. 56.

5 *Ibn ‘Asākir* vol. 47 pg. 230.

6 *Tahdhīb al-Kamāl* vol. 22 pg. 538.

7 *Al-Ṭabarānī* vol. 9 pg. 220.

8 *Ibn ‘Asākir* vol. 50 pg. 297.

9 *Al-Mīzān* vol. 2 pg. 579.

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

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

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

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

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

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

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

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

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

3 *Aḥkām al-Janā‘iz* pg. 243.

4 *Al-Ḍa‘īfah Ḥadīth*: 4140.

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

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

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

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

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

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

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

3 *Al-Ḍa'īfah*.

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

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

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

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

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

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

إن لكل أمة أميناً و أميننا أبو عبيدة بن الجراح

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

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

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

2 *Al-Ṣaḡhīhah* Ḥadīth: 1225.

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

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

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

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

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

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

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

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

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

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

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

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

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

1 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3407.

2 *Ṣaḥīḥ Muslim* Ḥadīth: 2372.

3 *Sūrah al-Qaṣaṣ*: 15.

4 *Kitāb li Āli’ al-Akḥbār* pg. 91.

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

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

Ibn Ḥajar states:

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

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

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

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

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

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

1 *Fath al-Bārī* vol. 6 pg. 510.

2 Sūrah Maryam: 17, 18.

3 *Sharḥ Muslim* vol. 15 pg. 128.

4 *Fath al-Bārī* vol. 6 pg. 441.

Suckle him and you will become his maḥram

أرضعيه تحرمي عليه

Suckle him and you will become his maḥram.

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

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

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

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

One narration is from *al-Tahdhīb*:

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

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

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

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

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

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

Read the following narrations:

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

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

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

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

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

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

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

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

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ

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

“We regarded Sālim as a child.”⁶

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

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

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

4 *Ṣaḥīḥ Ibn Ḥibbān* vol. 10 pg. 27

5 *Sūrah al-Aḥzāb*: 5.

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

The following addition appears in a narration:

بلغ ما بلغ الرجال و علم ما علم الرجال

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

Another narration states:

عقل ما يعقل الرجال

He understood what men understood.¹

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

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

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

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

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

1 *Ṣaḥīḥ Muslim*.

2 *Sharḥ al-Zarqānī* vol. 3 pg. 316.

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

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

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

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

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

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

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

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

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

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

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

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

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

Khomeini states:

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

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

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

1 *Taḥrīr al-Wasīlah* vol. 2 pg. 216.

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

أروني ابني ما سميتوه سميته محسنا

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

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

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

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

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

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

I replied, “I named him Ḥarb (War).”

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

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

I replied, “I named him Ḥarb.”

He said, “Nay, he is Ḥusayn.”

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

I replied, “I named him Ḥarb.”

He said, “Nay, he is Muḥassin.”

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

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

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

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

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

3 Al-Ṭabarānī vol. 3 pg. 96.

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

5 Ibn 'Asākir vol. 14 pg. 117.

6 Al-Ṭabarānī vol. 3 pg. 97.

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

8 Ibn 'Asākir vol. 14 pg. 117, 118.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1 Sūrah al-Shams: 1 – 4.

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

3 *Al-Mawḍū‘āt* vol. 1 pg. 371

4 *Lisān al-Mizān* vol. 5 pg. 329.

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

1 *Mīzān al-I'tidāl* vol. 3 pg. 675

2 *Lisān al-Mīzān* vol. 5 pg. 329

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

4 *Tanzīh al-Sharī'ah* vol. 1 pg. 355

5 *Al-Fawā'id al-Majmū'ah* pg. 321

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

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

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

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

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

Muhammad is not but a messenger. [Other] messengers have passed on before him.

So if he was to die or be killed, would you turn back on your heels [to unbelief]?¹

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

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

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

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

1 Sūrah Āl 'Imrān: 144.

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

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

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

Ḥāfiẓ stated:

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

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

1 Sūrah Yūnus: 99.

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

3 *Bihār al-Anwār* vol. 42 pg. 99.

4 *Talkhīṣ al-Ḥabīr* vol. 4 pg. 50.

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

Secondly, we would like to ask:

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

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

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

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

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

1 Sūrah al-Tawbah: 101.

Rasūlullāh ﷺ has indeed declared:

لا يدخل النار أحد من أصحاب الشجرة

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

Ponder over the words:

لا يدخل النار

Will not enter Hell.

The following wording also appears:

لن يلج النار أحد بايع تحت الشجرة

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

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

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

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

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

2 *Tafsīr al-Mīzān* vol. 18 pg. 293.

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

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

ليردن علي الحوض رجال ممن صحبني و رأني

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

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

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

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

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

Some narrations have the words:

1 *Majma' al-Bayān* vol. 2 pg. 162.

2 *Fatḥ al-Bārī* vol. 11 pg. 393.

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

من أمتي

From my ummah.

Others have:

رجال منكم

Men from you.

Yet others have:

زمرة

A group.

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

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

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

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

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

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

1 *Sharḥ Muslim Ḥadīth*: 247.

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

أصحابي كالنجوم بأيهم اقتديتم اهتديتم

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

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

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

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

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

There are many other chains like this one:

مهما أوتيتم من كتاب الله

Whatever you have been given of the Book of Allah.

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

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

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

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

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

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

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

Ḥāfiẓ said:

رواه العتيلى و إسناده لين

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

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

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

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

1 *Lisān al-Mīzān* vol. 2 pg. 404.

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

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

The most knowledgeable of my ummah after me is ‘Alī

أعلم أمتي بعدي علي

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

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

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

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

The Jews split into 71 sects

افتترقت اليهود على إحدى و سبعين فرقة

The Jews split into 71 sects.

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

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

هذه أسانيد تقام بها الحجة في تصحيح هذا الحديث

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

Al-Dhahabī concurs with him.

Ḥāfiẓ al-‘Irāqī comments:

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

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

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

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

2 *Takhrīj al-Iḥyā’* vol. 3 pg. 199.

3 *Musnad Aḥmad* vol. 14 pg. 124.

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

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

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

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

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

من كان على ما أنا عليه و أصحابي

He who is on mine and my Companions’ path.

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

1 *Lisān al-Mizān* vol. 1 pg. 128.

2 *Lisān al-Mizān* vol. 6 pg. 56.

3 *Al-Taqrīb* vol. 1 pg. 480.

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

5 *Biḥār al-Anwār* vol. 28 pg. 30.

6 *Tafsīr* vol. 3 pg. 380.

The narration of dissension according to the Shī'ah

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

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

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

They replied, “Not even one.”

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

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

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

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

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

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

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

It was asked, “Who are they?”

1 Sūrah al-A‘rāf: 159.

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

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

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

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

Al-Fayḍ al-Kāshānī says:

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

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

1 *Nūr al-Barāhīn* vol. 1 pg. 61.

2 *Al-Tafsīr al-Aṣfā* vol. 1 pg. 355.

Kill Na'thal for he has committed kufr

اقتلوا نعثلا فإنه كفر

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

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

Naṣr ibn Muzāḥim appears in the isnād.

Naṣr ibn Muzāḥim

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

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

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

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

3 *Tārīkh Baghdād* vol. 13 pg. 283.

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

اقض بيني و بين هذا الكاذب الأثم الغادر الخائن

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

This ḥadīth has been narrated by Muslim.

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

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

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

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

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

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

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

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

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ

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

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

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

1 Sūrah al-Ḥaṣhr: 7.

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

They replied in the affirmative.

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

They too replied in the affirmative.

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

He confirmed, “Is this not the case?”

They replied, “Yes.”

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

1 *Ṣaḥīḥ Muslim Ḥadīth*: 1757.

Observations on the ḥadīth:

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

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

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

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

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

وإن الأنبياء لم يورثوا درهما ولا دينارا ولكن ورثوا العلم

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

Therefore, the Rawāfiḍ due to this become deceits, liars, treacherous, and sinners. Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ acknowledged this when he said:

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

“We thought that due to our relationship with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ we would have a share (in the khilāfah).”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

