

COMMANDER

OF THE

Faithful

An Abridgment of the Virtues of ‘Alī ibn Abī Ṭālib

A Presentation and Critique

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Transliteration key

أ- 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - 'c
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	

Contents

Foreword	7
Introduction	9
Preface	15
A General Overview Concerning the Phenomenon of Fabrications in the Reports on the Virtues of Sayyidunā ‘Alī	15
Section One - The Ṣaḥīḥ (Authentic) and Ḥasan (Fair) Aḥādīth	21
Ḥadīth 1	21
The Ḥadīth of Abū Surayḥah and/or Zayd ibn Arqam	23
The Ḥadīth of Zayd ibn Arqam	23
The Ḥadīth of Sa’d ibn Abī Waqqāṣ	24
The Ḥadīth of ‘Alī ibn Abī Ṭālib	24
The Ḥadīth of Buraydah	25
The Ḥadīth of Abū Ayyūb al-Anṣārī	25
The Ḥadīth of Ibn ‘Abbās	26
Meaning of the Ḥadīth	30
Ḥadīth 2	35
The Ḥadīth of Sa’d ibn Abī Waqqāṣ	35
The Ḥadīth of Asmā’ bint ‘Umays	37
Meaning of the Ḥadīth	37
Ḥadīth 3	40
The Ḥadīth of Salamah ibn al-Akwa’	40
The Ḥadīth of Sahl ibn Sa’d	41
The Ḥadīth of Sa’d ibn Abī Waqqāṣ	42
The Ḥadīth of Abū Hurayrah	42
The Ḥadīth of ‘Imrān ibn Ḥusayn	42
Ḥadīth 4	43
The Ḥadīth of ‘Alī	43
The Ḥadīth of Salmān	43
Meaning of the Ḥadīth	44

Ḥadīth 5	47
Ḥadīth 6	49
The Ḥadīth of ‘Ā’ishah	49
The Ḥadīth of ‘Umar ibn Abī Salamah	49
The Ḥadīth of Wāthilah ibn al-Asqa’	50
The Ḥadīth of Umm Salamah	50
Ḥadīth 7	52
Ḥadīth 8	53
Ḥadīth 9	54
The Ḥadīth of Zayd ibn Arqam	55
Ḥadīth 10	57
Meaning of the Ḥadīth	57
Ḥadīth 11	60
Ḥadīth 12	63
Ḥadīth 13	66
Ḥadīth 14	68
The Ḥadīth of Ibn ‘Abbās	68
Ḥadīth 15	70
Ḥadīth 16	71
Ḥadīth 17	72
Dispute Regarding the First Person to Embrace Islam	72
Ḥadīth 18	73
Ḥadīth 19	75
Ḥadīth 20	76
Ḥadīth 21	77
Ḥadīth 22	79
Ḥadīth 23	80

Ḥadīth 24	83
Ḥadīth 25	86
Ḥadīth 26	88
The Ḥadīth of Asmā' bint 'Umays	90
Ḥadīth 27	93
The Ḥadīth of Ibn 'Abbās	93
The Ḥadīth of Ibn 'Umar	94

Foreword

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

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

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

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

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Muḥammad Sālim al-Khiḍar

Introduction

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

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

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

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

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

1. *Ṣaḥīḥ* (authentic) and *ḥasan*² (fair). These amounted to twenty-seven ḥadīth.
2. *Ḍa‘īf* (weak). These amounted to fifty-eight ḥadīth.
3. *Mawḍū‘* (fabricated), *bāṭil* (baseless), and *munkar* (unacceptable). These amounted to 217 ḥadīth.

1 A *marfū* ḥadīth is a narration elevated to Nabī ﷺ. This, as opposed to a *mawqūf* ḥadīth, which is a narration raised to a Ṣaḥābī, and a *maqtū‘* ḥadīth, which is attributed to a Tābī‘ī. [translator’s note]

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

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

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ

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

I cited seventy-five different chains of transmission for this ḥadīth. Another example is the ḥadīth of the "bird"¹. I cited fifty (different) chains of transmission for this ḥadīth. And like this, other ḥadīth as well.

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

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

أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا

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

1 The *ḥadīth al-tayr* (ḥadīth of the bird) is an infamous report that has been reported by many Ṣaḥābah رضي الله عنهم, including Anas, Jābir, ibn 'Abbās, Abū Sa'īd, and 'Alī رضي الله عنه. Ibn Kathīr writes in *al-Bidāyah wa al-Nihāyah* that all of them are problematic (*fi kullin minhā naẓar*). The version/s of Anas رضي الله عنه contains numerous chains of transmission, one of which is narrated by Imām Tirmidhī. He narrates:

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

There was a bird with the Prophet صلى الله عليه وسلم, so he said, "O Allah, send to me the most beloved of Your creatures to eat this bird with me." So 'Alī came and ate with him."

[translator's note]

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

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

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

The general practice of some scholars of ḥadīth is to narrate in their collections those which they heard, irrespective of their authenticity. In doing so, their objective was that if it was authentic, then all is well and good, and if not, then at least the chain of transmission is known; and with this, it becomes possible to grade the ḥadīth and identify its respective rank. Other ḥadīth scholars, however, postulated the condition of including only authentic aḥadīth. In this instance, the ḥadīth scholar will only include aḥadīth which he deems authentic.¹

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

1 Ibn Taymiyyah *Minhāj al-Sunnah al-Nabawiyah*, 5/79

It should be noted that the vast majority of aḥādīth on the virtues of ‘Alī رضي الله عنه revolve around narrators who have either been deemed weak (*ḍu‘afā’*) or as liars (*kadhḥābīn*), or have been abandoned (*matrūkīn*), or are simply unknown (*majāhīl*).

I have no compunction in considering narrations which contain *majhūl* (unknown) transmitters among the narrations of those considered *matrūk*¹. Any ḥadīth critic who tries to bolster a narration with the help of a transmitter who is *majhūl* (unknown) is considered a *mutasāhil* (lenient). This is because it is equally possible that a *majhūl* (unknown) transmitter can be *ḍa‘īf* (weak), *matrūk* (suspected of forgery), or even be a *waḍḍā‘* (forger), especially if he is transmitting a ḥadīth which its outward meaning contains information which contradicts more reliable narrations (or the Quran). This is why the practice of the great *ḥuffāz* (ḥadīth masters) was to deem a ḥadīth *mawḍū‘* (fabricated) if it was transmitted by a *majhūl* (unknown). I have explained this in detail in my original comprehensive work.

Sunnī scholars have devoted much of their attention around the virtues of ‘Alī ibn Abī Ṭālib رضي الله عنه, just as they have equally devoted their attention to the biographies of other Ṣaḥābah رضي الله عنهم. This can be seen in their:

- numerous chains of transmission (which I have mentioned)
- transmitting and speaking about his virtues
- auditioning (*samā‘*) and conveying (*ismā‘*) of aḥādīth
- gathering them in independent books dedicated to his biography
- mentioning of his virtues—and other Ṣaḥābah in biographical works about them
- works of ḥadīth such as the (two) *Ṣiḥāḥ* (Authentic books of ḥadīth), *Sunans*, *Masānīd*, *Ma‘ājim*, and *Ajzā’* literature

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

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

1. *Khaṣāiṣ Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib* رضي الله عنه of Aḥmad ibn Shu‘ayb al-Nasā’ī
2. *Manāqib Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib* رضي الله عنه of ‘Alī ibn Muḥammad ibn Muḥammad ibn al-Ṭayyib Abī al-Ḥasan al-Wāsiṭī al-Mālikī (better known as ibn al-Maghāzili) (d. 483)
3. *Manāqib al-Asad al-Ghālib Mumazziq al-Katā’ib wa Muḥhir al-‘Ajā’ib Layth ibn Ghālib Amīr al-Mu’minīn Abī al-Ḥasan ‘Alī ibn Abī Ṭālib* رضي الله عنه of Shams al-Dīn ibn al-Jazarī Muḥammad ibn Muḥammad ibn Yūsuf (d. 833).

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

Al-Shaykh al-Albānī intended gathering and scrutinizing these ḥadīth but he had passed on before doing so.¹

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

1 *Nāṣir al-Dīn al-Albānī Silsilat al-Aḥādīth al-Ḍa’īfah wa al-Mawḍū’ah*, 10/11

Preface

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

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

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

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

I thought over how much the people of Kūfah have fabricated concerning the virtues of ‘Alī عليه السلام and the (other) members of his household. I found that they exceed three hundred thousand reports.¹

Yaḥyā ibn Ma‘īn was asked about al-Ma‘allā ibn ‘Abd al-Raḥmān al-Wāsiṭī. He said:

The greatest of his conditions—according to me—was that he, at the time of his death, was told, ‘Will you not repent unto Allah سبحانه وتعالى?’

He responded by saying, ‘I hope that He سبحانه وتعالى forgives me, for I have fabricated 90 aḥādīth about the virtues of ‘Alī عليه السلام.’²

1 Al-Khalīlī: *al-Irshād fī Ma‘rifat ‘Ulamā’ al-Ḥadīth*, 1/420

2 Al-‘Uqaylī: *al-Ḍu‘afā al-Kabīr*, 4/215

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

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

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

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

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

It is for this reason that there exist so many reports on the virtues of Imām ‘Alī رضي الله عنه. To such an extent that it has been authentically reported from Imām Aḥmad ibn Ḥanbal that he said:

Not one among the Ṣaḥābah رضي الله عنهم of the Prophet ﷺ enjoys the same amount of virtues being related about him than that of ‘Alī رضي الله عنه.¹

1 Al-Ḥākim al-Naysābūrī: *Mustadrak al-Ḥākim*, 3/116

Some liars have gone to the preposterous extreme of saying that the virtues of ‘Alī رضي الله عنه reach thirty thousand! They attribute this to Ibn ‘Abbās رضي الله عنه.¹ Even the virtues of all the Ambiyā’ عليه السلام and Ṣaḥābah رضي الله عنهم combined do not enjoy this amount of authentically transmitted reports about them! Just think how brazenly this liar resorts to falsehood!

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

Allah has spared ‘Alī رضي الله عنه from having to have his virtues established through lies and baseless claims.²

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

Just as some individuals went to the extreme (something which Allah and His Messenger صلى الله عليه وسلم do not approve of) in praising ‘Alī رضي الله عنه, the *Khawārij* and *Nawāṣib*, on the other hand, also went to extremes and displayed much antipathy towards him رضي الله عنه. They either rendered him a *kāfir* or they completely disassociated themselves from him. The Ahl al-Sunnah have always maintained a moderate path in between the two: They acknowledge his virtues as vested unto him by whatever has been *authentically* reported about him, thereby filling their hearts with his love. By the same token, they completely disassociate themselves from anybody who insinuates and defames him, or anyone who holds any rancour in their heart for him. They would consider anybody guilty of such crimes a misguided heretic that deserves to be shunned and branded at all costs.

1 Ibn Ḥajar: *Lisān al-Mīzān*, 2/199

2 Al-Dhahabī: *Mīzān al-‘Itidāl*, 2/417

Therefore, the Ahl al-Sunnah oscillates between two extreme schools of thought: 1) the extreme adherents of ‘Alī رَضِيَ اللهُ عَنْهُ, and 2) those that hold hatred against ‘Alī رَضِيَ اللهُ عَنْهُ.

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

At times, other aḥādīth speak to a personality of ‘Alī that is, for all practical matters, supernatural. These aḥādīth inform us that a mere glance at him constitutes a form of *‘ibādah* (worship). This is mentioned in ḥadīth number 97. Other aḥādīth describe the centrality of his being in relation to the entire universe. And in some instances (the word) ‘Alī’ is coupled with the *shahādātayn* and that he is the only among them whose name is mentioned in Jannah. This is mentioned in ḥadīth number 173. And that the all Ambiyā’ were sent to proclaim the *wilāyah* (authority) of ‘Alī رَضِيَ اللهُ عَنْهُ. This is mentioned in ḥadīth 198. Or, as is mentioned in ḥadīth 209, all of humanity (including the Ambiyā’) possess (only) 10% of the Dunyā’s wisdom. This, as opposed to ‘Alī رَضِيَ اللهُ عَنْهُ who possesses (the remaining) 90%! In other words, ‘wisdom’ was divided into ten parts; ‘Alī رَضِيَ اللهُ عَنْهُ was given nine-tenths and humanity was given (only) one-tenth. Ḥadīth number 217 mentions that *kufr*, or disbelief means not believing in the *wilāyah* (authority) of ‘Alī رَضِيَ اللهُ عَنْهُ. Probably the greatest indication of their lies is the following ḥadīth which they propagate (as mentioned in ḥadīth 241):

إذا كان يوم القيامة قال الله لي ولعلي: أدخلوا الجنة من أحبكم، وأدخلوا النار من أبغضكم.

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

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

As for the love of ‘Alī رضي الله عنه—and what do you *really* know about the love of ‘Alī رضي الله عنه? It is the title for the notebook of every believer (as mentioned in ḥadīth number 101); and all success lies in *his* love (as in ḥadīth number 119); and love of ‘Alī رضي الله عنه eats away at reprehensible actions just as fire consumes firewood (as mentioned in ḥadīth number 131); nay, a person jealous and envious of ‘Alī is a *kāfir* (as mentioned in ḥadīth number 143); and if all of creation (stones, trees, and fruits) if they conceded to the love of ‘Alī, then—and only then—do they become sweet and fresh (as mentioned in ḥadīth number 227; and fire was only created for the enemies of ‘Alī رضي الله عنه (as mentioned in ḥadīth number 287). These are—among others—some of the lies that I have explained in the original work. The aim and objective being: to create a sense of aura and sanctity surrounding the personality of ‘Alī رضي الله عنه, and his centrality in the universe. Furthermore, it displays that he—and he alone—is deserving of *khilāfah*.

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

Section One

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

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

Ḥadīth 1

من كنتُ مولاهُ فعليّ مولاهُ

Whoever's *mawlā* I am, 'Alī is his *mawlā*.

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

1. Al-Ḥāfiẓ Abū al-'Abbās Aḥmad ibn 'Uqdah: *Kitāb al-Muwālāt*
2. Al-Ḥāfiẓ Shams al-Dīn al-Dhahabī: *Ṭuruq Ḥadīth: Man Kuntu Mawlāhū Fa 'Aliyyun Mawlāhu*. 'Abd al-'Azīz al-Ṭabṭabā'ī's critical edition of this book has been printed.
3. Ibn 'Asākir: *Tārikh Dimshaq*.¹ Ibn 'Asākir analyses the *ḥadīth*'s various chains of transmission.
4. Ibn Abī 'Āṣim: *al-Sunnah*²
5. Jamāl al-Dīn al-Zayla'ī: *Takhrīj Aḥādīth al-Kashshāf*³
6. Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*⁴

1 Ibn 'Asākir: *Tārikh Dimshaq*, 42/187.

2 Ibn Abī 'Āṣim: *al-Sunnah*, 2/604.

3 Jamāl al-Dīn al-Zayla'ī: *Takhrīj Aḥādīth al-Kashshāf*, 2/234.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, 4/1750.

7. Al-Kattānī: *Naẓm al-Mutanāthir*.¹ He identifies twenty-five transmitters from the Ṣaḥābah. He further states² that al-Munāwī in *al-Taysīr* explicitly states—transmitting from al-Suyūṭī and the commentator of *al-Mawāhib al-Ludaniyyah*—that this ḥadīth is *mutawātir* (massively-transmitted).
8. Al-Ḥāfiẓ Shams al-Dīn al-Dhahabī: *Siyar A'lām al-Nubalā'*.³ He says, “This ḥadīth is *ḥasan 'ālī jiddan* (fair and very elevated) and its *matn* (text) is *mutawātir* (massively-transmitted).”
9. Ibn al-Jazarī: *Manāqib al-Asad al-Ghālib*.⁴ He says, “This ḥadīth is *ḥasan ṣaḥīḥ* from numerous perspectives. It has been massively-transmitted from Amīr al-Mu'minīn 'Alī رضي الله عنه, and likewise, from Nabī صلى الله عليه وسلم. A large number of people transmit it from another large number of people; therefore, whoever deems it *ḍa'if* (unreliable) deserves no attention, for he has no knowledge of this science.” He then went on to list their names.

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

1 Al-Kattānī: *Naẓm al-Mutanāthir*, 194.

2 Ibid., 195.

3 Al-Imām al-Dhahabī: *Siyar 'Alām al-Nubalā'*, 8/335.

4 Ibn al-Jazarī: *Manāqib al-Asad al-Ghālib*, pg. 12.

The Ḥadīth of Abū Surayḥah and/or Zayd ibn Arqam

This ḥadīth is narrated by Imām al-Tirmidhī (and others) from Nabī ﷺ who said, “**Whoever’s mawlā I am, ‘Alī is his mawlā.**” Shu’bah doubted this. Al-Tirmidhī says, “This ḥadīth is ḥasan gharib (fair (and) rare).”¹

The Ḥadīth of Zayd ibn Arqam

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

‘Alī رضي الله عنه gathered the people at *al-Raḥbah* (in Kūfah) and said to them, “Allah has adjured every Muslim male that heard the proclamation of the Messenger of Allah صلى الله عليه وسلم on the day of *Ghadīr Khum* to stand up and testify what they had heard.”

Thereupon thirty stood up and testified that the Prophet صلى الله عليه وسلم grasped ‘Alī رضي الله عنه by his hand and said to the people, ‘Do you know that I am more worthy of the believers than their own selves?’

They replied, ‘Yes, O Messenger of Allah!’

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

Abū Ṭufayl said, “I left and it was as if there was something troubling me inside. I met Zayd ibn Arqam and said to him, ‘I hear ‘Alī saying this and that (referring to the above).’

He replied and said, ‘Why are you in denial? I heard the Messenger of Allah صلى الله عليه وسلم saying that to him.’”²

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

1 Jāmī al-Tirmidhī, #3713

2 Imām Aḥmad: *Musnad Aḥmad*, 4/370.

The Ḥadīth of Sa'd ibn Abī Waqqāṣ

This is narrated by Ibn Mājah—and others—from ‘Abd al-Raḥmān ibn Sābiṭ — from Sa'd ibn Abī Waqqāṣ who said:

Mu'āwiyah came on one of his pilgrimages and Sa'd entered in his presence. They (the people present) brought up ‘Alī, on account of which Mu'āwiyah criticised Sa'd.

Sa'd became angry and said, “Are you saying this of a man of whom I heard the Messenger of Allah ﷺ say, ‘Whoever’s *mawlā* I am, ‘Alī is his *mawlā*.’ And I heard him say, ‘You are to me like Hārūn was to Mūsa, except that there will be no Prophet after me.’ And I heard him say, ‘I will give the banner today to a man who loves Allah and His Messenger.’”¹

Ibn Sābiṭ did not hear directly from Sa'd, according to Yaḥyā ibn Ma'īn.² This version of the ḥadīth has been corroborated³ but the different chains of transmissions contain flaws. I have mentioned this in the original work.

The Ḥadīth of ‘Alī ibn Abī Ṭālib

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

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

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

1 Imām ibn Mājah, #121.

2 Yaḥyā ibn Ma'īn: *Tārikh ibn Ma'īn - Riwayāt al-Dūri*, 3/87.

3 ‘Corroboration,’ or ‘parallelism’ refers to a narration which corroborates that a certain person had heard a ḥadīth from a certain teacher by serving as evidence that a different student had heard the same hadith from that teacher. [translator's note]

Muḥammad ibn Ja‘far reported to us — Shu‘bah reported to us — from Abū Ishāq who said, “I heard Sa‘īd ibn Wahb say:

‘Alī adjured the people (to testify). Five or six Companions of the Prophet ﷺ stood up and testified that the Messenger of Allah ﷺ said, “Whoever’s *mawlā* I am, ‘Alī is his *mawlā*.”¹

The different chains of transmissions of this version contain flaws. I have mentioned this in the original work.

The Ḥadīth of Buraydah

This has been reported by al-Nasā‘ī *al-Kubrā* and *Khaṣ’iṣ ‘Alī* from ‘Abd al-Malik ibn Abī Ghaniyyah who said — al-Ḥakm narrated to us from — Sa‘īd ibn Jubayr — from Ibn ‘Abbās — from Buraydah.²

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

The Ḥadīth of Abū Ayyūb al-Anṣārī

Imām Aḥmad (and others) narrates in his *Musnad* and *Faḍā’il al-Ṣaḥābah* from Ḥanṣh ibn al-Ḥārith ibn Laqīṭ al-Nakha‘ī al-Ashja‘ī from — Riyāḥ ibn al-Ḥārith who said:

A group of people came to ‘Alī رضي الله عنه at *al-Raḥbah* (near Kūfah) and said, “As-salāmu ‘alaykum yā mawlānā.”

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

They said, “We heard the Messenger of Allah ﷺ saying on the day of Ghadīr Khum, ‘Whoever’s *mawlā* I am, than this (referring to ‘Alī) is his *mawlā*.’

1 Imām Aḥmad: *Musnad Aḥmad*, 5/366 and *Faḍā’il al-Ṣaḥābah*, #1021.

2 Imām al-Nasā‘ī: *al-Sunan al-Kubrā*, #8412, #8413, 8466; *Khaṣā’iṣ ‘Alī*, #81, #82.

Riyāḥ said, “When they left I followed behind them and asked, ‘Who are these people?’

They replied, ‘A group from the Anṣār. Among them was Abū Ayyūb al-Anṣārī.’”¹

This ḥadīth has a good (*jayyid*) chain. Ibn Ḥibbān regards Riyāḥ ibn al-Ḥārith as reliable. Al-Albānī also believed it to have a good (*jayyid*) chain.²

The Ḥadīth of Ibn ‘Abbās

This is also narrated by Imām Aḥmad (and others) in his *Musnad* and *Faḍā’il al-Ṣaḥābah* from Yaḥyā ibn Ḥammad — from Abū ‘Awānah — from Abū Balj — from ‘Amr ibn Maymūn who said, “I was seated with Ibn ‘Abbās when a group of eight people approached and said...”³

He then goes on and mentions a lengthy ḥadīth in which there are baseless additions that are not authentic. Just as I have explained this in the original work, I also explained that some of the *ḥuffāz* (ḥadīth masters) were deceived by the apparent soundness of the chain; and, as such, they elevated it. Amongst them are: al-Ḥākim, al-Dhahabī, and al-Albānī⁴. There exists, however, a defect which they were unaware of. Imām Aḥmad judged it to be *munkar*⁵ (unacceptable).

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

1 Imām Aḥmad: *Musnad Aḥmad*, 5/419 and *Faḍā’il al-Ṣaḥābah*, 2/967.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, 4/340.

3 Imām Aḥmad: *Musnad Aḥmad*, 1/330 and *Faḍā’il al-Ṣaḥābah*, #1167.

4 Ibid., 2223.

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

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

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

Imām al-Tirmidhī said, “This ḥadīth is *ḥasan gharīb* (sound (and) fair).”

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

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

The following words in the ḥadīth are authentic:

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

(The Prophet صلى الله عليه وسلم said:) “Do you know that I am more worthy of the believers than their own selves?”

They replied, “Yes, O Messenger of Allah!”

Then he said, “**Whoever’s *mawlā* I am, than this (referring to ‘Alī) is his *mawlā*.** O Allah! Show love to that person who loves him and show hate to that person who hates him!”

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

وانصر من نصره، واخذل من خذله.

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

Ibn Taymiyyah went out of his way to prove this (addition) is a flat-out lie according to *all* muḥaddithīn.¹ We have already mentioned that several people have authenticated the first portion (of the du‘ā’), which reads:

اللهم وال من والاه، وعاد من عاداه.

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

The second portion (of the du‘ā’) reads:

وانصر من نصره، واخذل من خذله.

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

This has also been authenticated by al-Ḥākim, and others. However, the correct opinion is that it is not authentic, but not to the level of being completely untrue. The reason why Ibn Taymiyyah considers it a lie is because it contradicts historic reality; for there is no difference of opinion regarding the acceptance of which the Prophet ﷺ having made a du‘ā’.

Another addition in the text is regarding the verse:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

*O Messenger, announce that which has been revealed to you from your Lord...*²

1 Ibn Taymiyyah: *Minhāj al-Sunnah*, 7/55.

2 Sūrah al-Mā'idah: 67.

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

This is not reliable and completely unsubstantiated. In fact, al-Albānī unequivocally states this narration is a lie.¹

Similarly, the additions wherein ‘Umar رَضِيَ اللهُ عَنْهُ congratulates him and says to him:

أصبحتَ وأمسيْتَ مولى كل مؤمن ومؤمنة.

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

This is reported by ‘Alī ibn Zayd ibn Jud‘ān who is *ḍa‘īf* (unreliable). Similarly, it has been reported from both Maṭar al-Warrāq and Shahar ibn Ḥawshab, both of whom are also *ḍa‘īf* (unreliable).

Finally, the addition regarding the verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي

*This day I have perfected for you your religion and completed My favour upon you...*²

The ḥadīth of Abū Hurayrah from Maṭar al-Warraq and Shahar ibn Ḥawshab (both of whom are unreliable) indicates that when the ḥadīth of *al-muwālāt*, i.e. ‘*man kuntu mawlāhu...*’ was mentioned, Allah revealed the above-mentioned verses at *Ghadīr Khum*. It also appears with a false chain of transmission from Ibn ‘Asākir, as in the ḥadīth of Abū Sa‘īd. In fact, al-Albānī classified this ḥadīth as a fabrication.³

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, #4922.

2 Sūrah al-Mā‘idah: 3.

3 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa‘īfah*, #4923.

Meaning of the Ḥadīth

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

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

أخبرنا شبابة بن سوار الفزاري قال أخبرني الفضيل بن مرزوق قال سمعت الحسن بن الحسن يقول لرجل ممن يغلو فيهم ويحكم أحبونا لله فإن أطعنا الله فأحبونا وإن عصينا الله فأبغضونا. قال فقال له رجل إنكم قرابة رسول الله وأهل بيته فقال ويحك لو كان الله مانعا لقرابة من رسول الله أحدا بغير طاعة الله لنفع بذلك من هو أقرب إليه منا أباً وأما والله إني لأخاف أن يضاعف للعاصي منا العذاب ضعفين وإني لأرجو أن يؤتى المحسن منا أجره مرتين. ويلكم اتقوا الله وقولوا فينا الحق فإنه أبلغ فيما تريدون ونحن نرضى به منكم ثم قال لقد أساء بنا آبؤنا إن كان هذا الذي تقولون من دين الله ثم لم يطلعونا عليه ولم يرغّبونا فيه. قال فقال له ألم يقل رسول الله ﷺ لعلي من كنت مولاه فعلي مولاه؟ فقال أما والله إن لو يعني بذلك الإمرة والسلطان لأفصح لهم بذلك كما أفصح لهم بالصلاة والزكاة وصيام رمضان وحج البيت. ولقال لهم أيها الناس هذا وليكم من بعدي. فإن أنصح الناس كان للناس رسول الله ﷺ ولو كان الأمر كما تقولون إن الله ورسوله ﷺ اختاروا علياً لهذا الأمر والقيام بعد النبي ﷺ إن كان لأعظم الناس في ذلك خطأ وجراً إذ ترك ما أمره به رسول الله ﷺ أن يقوم فيه كما أمره أو يعذر فيه إلى الناس.

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

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

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

Ḥasan said, “Woe unto you! If Allah were to prevent anyone from not worshipping Allah on account of his familial relationship with the Messenger of Allah ﷺ, then those that are paternally and maternally

closer to him than us would (also) benefit. By Allah, I fear that a sinner from among us will be given double punishment. Still, I hope that a good-doer among us will be given his reward twice. Woe unto you! Fear Allah and speak the truth about us, for this is closer to what you (actually) desire. We are well-pleased if that comes from you.”

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

The man said to him, “Did the Messenger of Allah ﷺ not say to ‘Alī, **‘Whoever’s *mawlā* I am, ‘Alī is his *mawlā*?’**”

Ḥasan responded and said, “By Allah! If, by that statement, he intended (for ‘Alī عليه السلام) a position of leadership and authority, he would have clearly expressed it, just as he clearly expressed (the injunctions of) ṣalāh, zakāh, fasting in Ramaḍān, and Ḥajj. Similarly, he would have said, ‘O people! This (referring to ‘Alī) is your leader after me,’ for the Prophet ﷺ wished well for everyone and was the most benign, considerate, and caring person. If it had been as you people are saying; that Allah and His Messenger ﷺ chose ‘Alī عليه السلام for this matter after Nabī ﷺ; then ‘Alī would be guilty of having committed the biggest mistake and crime! Since it was he that abandoned a command that the Messenger of Allah ﷺ instructed him to carry out.”¹

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

Similarly, al-Khallāl—and others—also narrate this ḥadīth.²

Abu Nu‘aym al-Asbahānī says:

1 *Al-Ṭabaqāt al-Kubrā*, 5/319-320.

2 *Al-Khallāl: al-Sunnah*, 2/350.

If they attempt to prove (‘Alī’s عَلَيْهِ السَّلَامُ Imāmah) and say, “The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Whoever’s *mawlā* I am, ‘Alī is his *mawlā*,’ it will be said to him: We accept this narration from you, however, we say that this is a clear virtue in favour of ‘Alī ibn Abī Ṭālib عَلَيْهِ السَّلَامُ. The meaning of which is, ‘whoever Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the *mawlā* of, ‘Alī and the believers are his *mawlā*. The proof of this is in Allah’s words:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

*The believing men and believing women are allies/friends of one another.*¹

Allah also says:

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

*And those who disbelieved are allies/friends of one another.*²

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

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكُفْرِينَ لَا مَوْلَى لَهُمْ

*That is because Allah is the ally/friend of those who have believed and because the disbelievers have no ally/friend.*³

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

Allah says:

1 Sūrah al-Tawbah: 71.

2 Sūrah al-Anfāl: 73.

3 Sūrah Muḥammad: 11.

فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَلْحُ الْمُؤْمِنِينَ

*then indeed Allah is his Ally, and Gabriel and the righteous of the believers.*¹

In another place, Allah ﷻ says:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

*Allah is the ally of those who believe. He brings them out from darknesses into the light.*²

Allah ﷻ also says:

وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

*And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.*³

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

لا يحبك إلا مؤمن ولا يبغضك إلا منافق.

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

It has also been reported from Sufyān ibn ‘Uyanah that ‘Alī and Usāmah once got into an argument.

‘Alī said to Usāmah, “You are my *mawlā*.”

1 Sūrah al-Taḥrīm: 4.

2 Sūrah al-Baqarah: 257.

3 Sūrah al-Mā'idah: 56.

Usāmah responded and said, “You do not have a *mawlā*; the Messenger of Allah ﷺ is my only *mawlā*.”

The Messenger ﷺ then said, “Whoever’s *mawlā* I am, ‘Alī is his *mawlā*.”

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

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

Shu‘bah said, “I do not know from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ except that the Messenger of Allah ﷺ said, ‘The Anṣār, Quraysh, Muzaynah, Ghifār, Aslam, Ashja‘ are *mawālī* (allies) of one another. They have no *mawlā* save Allah and His Messenger.’”¹

The meaning of these narrations clarifies the implication of the Prophet’s ﷺ statement, “Whoever’s *mawlā* I am, ‘Alī is his *mawlā*,” since the Prophet ﷺ said that all of these tribes are *mawālī* (allies) of Allah ﷻ and his Messenger ﷺ.²

1 Abū Nu‘aym al-Aṣbahānī: *al-Imāmah*, pg. 217-218.

2 Imām al-Ṭaḥāwī: *Sharḥ Mushkil al-Āthār*, 11/48-49; ibn ‘Asākir: *Tārikh Dimashq*, 42/238.

Ḥadīth 2

أنت مني بمنزلة هارون من موسى

You are to me as Hārūn was to Mūsa.

This ḥadīth is reported by the following Ṣaḥābah رضي الله عنهم: Sa'd ibn Abī Waqqāṣ, Abū Sa'īd al-Khudrī, Jābir ibn 'Abd Allāh, Asmā' bint 'Umays, 'Alī, Jābir ibn Samurah, Ḥubshī ibn Junādah, Abū Ayyūb, Barā' ibn 'Āzib, Zayd ibn Arqam, Zayd ibn Abī Awfā, Ibn 'Abbās, Mālik ibn al-Ḥuwayrith, Ibn 'Umar, Maḥdūj ibn Zayd, Sa'īd ibn Zayd, Mu'āwiyah, 'Umar ibn al-Khaṭṭāb, Abū Hurayrah, 'Abd Allāh ibn Ja'far, Anas, Nubayṭ ibn Shurayṭ, Ibn Mas'ūd, Abū al-Ṭufayl, Umm Salamah, Fāṭimah bint Ḥamzah رضي الله عنها.

Aside from the aḥādīth of Sa'd ibn Abī Waqqāṣ and Asmā' bint 'Umays, all the other versions are *ḍa'īf* (unreliable).

The Ḥadīth of Sa'd ibn Abī Waqqāṣ

عن سعد بن أبي وقاص أن رسول الله ﷺ خرج إلى تبوك واستخلف عليا فقال أتخلفني في الصبيان النساء؟ قال ألا ترضى أن تكون مني بمنزلة هارون من موسى؟ إلا أنه ليس نبي بعدي؟

(Narrated from) Sa'd ibn Abī Waqqāṣ رضي الله عنه: The Messenger of Allah ﷺ departed for Tabūk and appointed 'Alī as his deputy (in Madīnah).

'Alī said, “Are you leaving me (behind) with women and children?”

The Prophet ﷺ said, “Are you not pleased that you are unto me as Hārūn was to Mūsa; but there is no Nabī after me?”¹

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

عن سعد بن أبي وقاص قال أمر معاوية بن أبي سفيان سعدا فقال ما منعك أن تسب أبا التراب؟ فقال أما ذكرت ثلاثا قالهن له رسول الله ﷺ فلن أسبه لأن تكون لي واحدة منهن أحب إلي من حمر النعم سمعت رسول الله ﷺ يقول له خلفه في بعض مغازيه. فقال له علي يا رسول الله خلقتني من النساء والصبيان؟ فقال له رسول الله ﷺ أما ترضى أن تكون مني بمنزلة هارون من موسى؟ إلا أنه لا نبوة بعدي. وسمعتة يقول يوم خيبر لأعطين الراية رجلا يحب الله ورسوله ويحبه الله ورسوله قال فتطاولنا لها. فقال ادعوا لي عليا؟ فأني به أرمد فبصق في عينه ودفع الراية إليه ففتح الله عليه ولما نزلت هذه الآية:

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ

دعا رسول الله ﷺ عليا وفاطمة وحسنا وحسينا فقال اللهم هؤلاء أهلي

(From) S'ad ibn Abī Waqqāṣ who said:

Mu'āwiyah ibn Abī Sufyān appointed Sa'd as the governor and said, "What prevents you from cursing Abū Turāb (ref. to 'Alī رضي الله عنه)?"

(He responded and said,) I heard three things which the Prophet صلى الله عليه وسلم said on account of which I will never curse him. To possess even one of these three things would be more beloved to me than red camels. When Allah's Messenger صلى الله عليه وسلم left 'Alī behind in one of his campaigns, 'Alī said to him, "O Messenger of Allah! Are you leaving me (behind) with women and children?" Thereupon Allah's Messenger صلى الله عليه وسلم said to him, "**Are you not pleased that you are unto me as Hārūn was to Mūsa; but that there is no prophethood after me?**" I (also) heard him say on the day of Khaybar, "I will give this banner to a person who loves Allah and his Messenger, and Allah and his Messenger love him too. We had been anxiously waiting for it, when the Prophet صلى الله عليه وسلم said, "Call 'Alī!" He was called. 'Alī's eyes were suffering from inflammation (at that time). The Prophet صلى الله عليه وسلم applied saliva to his eyes and handed over the banner to him. Allah granted victory on his hands. (The third occasion) was when the (following) verse was revealed:

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ

Say, "Come, let us call our sons and your sons..."¹

1 Sūrah 'Āl 'Imrān: 61.

The Prophet ﷺ called ‘Alī, Fāṭimah, Ḥasan, and Husayn and said, “O Allah! This is my family!”¹

The Ḥadīth of Asmā’ bint ‘Umayy

عن موسى الجهني قال دخلت على فاطمة بنت علي فقال لها رفيقي أبو مهمل كم لك؟ قالت ستة وثمانون سنة. قال ما سمعت من أبيك شيئاً؟ قالت حدثني أسماء بنت عميس

(From) Mūsā al-Juhanī who said:

I entered the presence of Fāṭimah bint ‘Alī ﷺ. My friend (Abū Mahl) said to her, “How old are you?”

Fāṭimah said, “Eighty-six years.”

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

She replied, “Asmā’ bint ‘Umayy informed me... (She went on and quoted the above ḥadīth)”²

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

Meaning of the Ḥadīth

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

1. Nabī Harūn ﷺ was the deputy of Nabī Mūsā ﷺ while he was alive. He passed away before Nabī Mūsā ﷺ. It was Nabī Yūsha’ ibn Nūn ﷺ who succeeded Nabī Mūsā ﷺ after his death. Therefore, this ḥadīth is

1 Ṣaḥīḥ Muslim, #2404.

2 Imām Aḥmad: *Musnad Aḥmad*, 6/369-438; *Faḍā’il al-Ṣaḥābah*, 1020-1091.

a form of textual proof (*naṣṣ*) that ‘Alī رَضِيَ اللَّهُ عَنْهُ was the khalīfah (deputy) of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ over Madīnah during his lifetime, and not after his death.

2. These remarks came from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for the sake of displaying ‘Alī’s رَضِيَ اللَّهُ عَنْهُ virtue and in recognition of his rights, not for Imāmah. Every person who has their virtues extolled and their rights recognized is not entitled to Imāmah.¹

The second reason is supported by the fact that this ḥadīth actually came to restore ‘Alī’s رَضِيَ اللَّهُ عَنْهُ reputation when he was treated unjustly, as the following ḥadīth of Sa’d indicates towards:

قال علي: يا رسول الله إن المنافقين ليقولن إنما خلفتني استئقالا! فقال: يا علي أما ترضى أن تكون مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي؟ فارجع فاحلفني في أهلي وأهلك.

‘Alī رَضِيَ اللَّهُ عَنْهُ said, “O Messenger of Allah! The Munāfiqīn are saying that you left me behind because of your dislike (for me).”

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “O ‘Alī! Are you not pleased that you are unto me as Hārūn was to Mūsā; but there is no Nabī after me? Return and be my deputy for my family and yours.”²

This ḥadīth is textual proof (*naṣṣ*), for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Return and be my deputy for my family and yours.” Is there any further explanation required after this (explanation)?

Ibn Ḥajar says:

Since a similitude was drawn with Hārūn عَلَيْهِ السَّلَام, Hārūn عَلَيْهِ السَّلَام was the deputy of Mūsā in his lifetime; this proves that ‘Alī رَضِيَ اللَّهُ عَنْهُ was (only) selected as the khalīfah by Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his lifetime.³

1 Ibn ‘Abd al-Barr: *al-Tamhīd*, 22/132.

2 Al-Bazzār: *Musnad al-Bazzār*, # 1194.

3 Ibn Ḥajar al-‘Asqalānī: *Fath al-Bārī*, 7/74.

Abu Nu‘aym al-Aṣbahānī says:

If someone says: It is has been established that Nabī ﷺ said to ‘Alī, “You are unto me as Hārūn was to Mūsā.” It will be said to him: This is what we say about his khilāfah over Madīnah during the Prophet’s ﷺ life, as Hārūn was to Mūsā. These remarks came from Nabī ﷺ in the year of Tabūk when Nabī ﷺ left him behind (in charge) in Madīnah. The Munāfiqīn mentioned that the Prophet ﷺ is fed-up with him and dislikes his company. He met with Nabī ﷺ and told him what they said (about him), to which Nabī ﷺ said: “I left you behind as Mūsā left Hārūn behind.”¹

1 Abū Nu‘aym al-Asbahānī: *al-Imāmah*, pg. 221.

Ḥadīth 3

لأعطين الراية غداً رجلاً يفتح على يديه، يحب الله ورسوله، ويحبه الله ورسوله

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

This ḥadīth is transmitted by the following Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ: Salamah ibn al-Akwa‘, Sahl ibn Sa‘d, Sa‘d ibn Abī Waqqāṣ, Abū Hurayrah, ‘Imrān ibn Ḥusayn, ‘Alī ibn Abī Ṭālib, Ḥasan ibn ‘Alī, Buraydah, ‘Umar ibn al-Khaṭṭāb, Abū Sa‘īd, Ibn ‘Umar, Ibn ‘Abbās, Sa‘īd ibn al-Musayyab رَضِيَ اللَّهُ عَنْهُمْ.

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

- Salamah ibn al-Akwa‘, Sahl ibn Sa‘d (both are included in the *Ṣaḥīḥayn*),
- Sa‘d ibn Abī Waqqāṣ, Abū Hurayrah (both are included *Ṣaḥīḥ Muslim*),
- ‘Imrān ibn Ḥusayn (*ṣaḥīḥ*),
- Abū Laylā, ‘Alī (there is a possibility of both these versions to be (graded as) *ḥasan* (fair)).

The remaining versions are all *ḍa‘īf* (unreliable).

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

The Ḥadīth of Salamah ibn al-Akwa‘

عن سلمة بن الأكوع رضي الله عنه قال كان علي قد تخلف عن النبي صلى الله عليه وسلم في خيبر وكان رمدا فقال أنا أتخلف عن رسول الله صلى الله عليه وسلم. فخرج علي فلحق بالنبي صلى الله عليه وسلم

فلما كان مساء الليلة التي فتحتها الله في صباحها قال رسول الله صلى الله عليه وسلم لأعطين الراية أو ليأخذن بالراية غدا رجل يحبه الله ورسوله أو قال يحب الله ورسوله يفتح الله عليه فإذا نحن بعلي وما نرجوه فقالوا هذا علي، فأعطاه رسول الله صلى الله عليه وسلم الراية ففتح الله عليه.

(Narrated from) Salamah ibn al-Akwa¹ رضي الله عنه who said:

‘Alī رضي الله عنه remained behind Nabī صلى الله عليه وسلم in (the battle of) *Khaybar* as he was suffering from eye trouble. He then said, ‘(How can) I remain behind Nabī صلى الله عليه وسلم?’ So he caught up with him صلى الله عليه وسلم. When we went to sleep—on the night of the conquest of *Khaybar*—Nabī صلى الله عليه وسلم said: ‘I will give this banner to a person¹ who loves Allah and his Messenger, and Allah and his Messenger love him.’ All of a sudden, without us expecting, ‘Alī رضي الله عنه showed up. They, i.e. the people present said, ‘Here is ‘Alī.’ The Prophet صلى الله عليه وسلم gave him the standard, and Allah (eventually) granted victory on his hands.²

The Ḥadīth of Sahl ibn Sa‘d

عن سهل بن سعد رضي الله عنه قال قال النبي صلى الله عليه وسلم يوم خيبر لأعطين الراية غدا رجلا يفتح على يديه يحب الله ورسوله ويحبه الله ورسوله فبات الناس ليلتهم أيهم يعطى فغدوا كلهم يرجوه فقال أين علي، فقيل يشتكي عينيه فبصق في عينيه ودعا له فبرأ كأن لم يكن به وجع فأعطاه فقال أفانلهم حتى يكونوا مثلنا فقال انفذ على رسلك حتى تنزل بساحتهم ثم ادعهم إلى الإسلام وأخبرهم بما يجب عليهم فوالله لأن يهدي الله بك رجلا خيرا لك من أن يكون لك حمر النعم

On the day (of the battle) of *Khaybar* the Prophet صلى الله عليه وسلم said, “Tomorrow I will give the standard to somebody who will be granted victory, he loves Allah and His Messenger, and Allah and His Messenger love him.”

The people spent the night wondering as to who would receive the standard. They awoke in the morning hoping (to be that person)³.

1 Or he صلى الله عليه وسلم said, ‘Such a person will take the banner...’

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

3 The following words (also) appear in a version narrated by Imām al-Bukhārī: “The people spent the night speaking about which one of them would be given the standard. When they awoke, they went to Nabī صلى الله عليه وسلم all hoping to be given the standard.”

Allah’s Messenger ﷺ asked, “Where is ‘Alī?”

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

‘Alī said, “Should I fight them till they become like us (i.e. Muslim)?”

The Prophet ﷺ said, “Approach them steadily till you enter their lands. Then, invite them to Islam, and inform them about what is incumbent upon them; for, by Allah, if Allah grants (even) one person guidance through you, it is better for you than possessing red camels.”¹

The Ḥadīth of Sa’d ibn Abī Waqqāṣ

This has come before in the ḥadīth of the ‘*manzilah*’ (previous ḥadīth).²

The Ḥadīth of Abū Hurayrah

This ḥadīth is narrated by Imām Muslim³ and others.

The Ḥadīth of ‘Imrān ibn Ḥusayn

This ḥadīth is transmitted from Manṣūr ibn al-Mu’tamar — from Rib’ī ibn Ḥirāsh — from ‘Imrān ibn Ḥusayn.⁴ The chain of transmission is *ṣaḥīḥ* (authentic). The other versions of this ḥadīth are mentioned in the original work.

1 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 2942, 3009, 3701, and 4210; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2406.

2 Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2404.

3 Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2405.

4 Imām al-Ṭabarānī: *al-Mu’jam al-Kabīr*, vol. 18 pg. 237; Imām al-Nasā’ī: *al-Sunan al-Kubrā*, ḥadīth no. 8094, and 8353; *Khaṣā’iṣ ‘Alī*, ḥadīth no. 22.

Ḥadīth 4

لَا يَحِبُّنِي إِلَّا الْمُؤْمِنُ، وَلَا يَبْغِضُنِي إِلَّا مَنَافِقٌ.

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

This ḥadīth is authentically transmitted from ‘Alī and Salmān رضي الله عنهما. The other chains of transmission from Umm Salamah, ‘Imrān ibn Ḥusayn, ‘Abd Allāh ibn Ḥaṭṭab, Abū Dharr, Abū Sa‘īd al-Khudrī, Ibn Mas‘ūd, and al-Barā’ ibn ‘Āzib رضي الله عنهم are all *ḍa‘īf* (unreliable).

The Ḥadīth of ‘Alī

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

(Narrated) from ‘Alī رضي الله عنه who said, “By Him Who split up the grain and created life, the unlettered Prophet’s صلى الله عليه وسلم promise to me was that no one except a believer would love me, and no one except a *munāfiq* (hypocrite) would dislike me.”¹

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

The Ḥadīth of Salmān

عن أبي زيد سعيد بن أوس الأنصاري، ثنا عوف عن أبي عثمان النهدي، قال: قال رجل لسلمان: ما أشد حُبك لعلي؟ قال: سمعت رسول الله صلى الله عليه وآله وسلم يقول: “من أحب عليًا فقد أحبني، ومن أبغض عليًا فقد أبغضني.”

1 *Ṣaḥīḥ Muslim*, ḥadīth no. 78.

(Narrated) from Abū ‘Uthmān al-Nahdī who said, “A man said to Salmān, ‘How extreme is your love for ‘Alī!’?”

He responded, ‘I heard the Messenger of Allah ﷺ saying, ‘Whosoever loves ‘Alī, loves me. And whosoever dislikes ‘Alī, dislikes me.’”¹

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

Meaning of the Ḥadīth

Imām Muslim included this ḥadīth after the ḥadīth:

آية المنافق بغض الأنصار وآية المؤمن حبّ الأنصار.

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

And the ḥadīth:

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

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

Explaining this ḥadīth, Imām al-Nawawī states:

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

These aḥādīth mean that whoever recognizes the status of the Anṣār, what they did to serve the Dīn of Islam, their efforts in proclaiming Islam, their offering refuge to the Muslims, (how they) flawlessly carried out the Dīn of Islam’s essential matters, their love for Nabī ﷺ and his ﷺ love for them, (how) they sacrificed their wealth and lives in his ﷺ presence, (how) they, in giving preference to Islam, fought their enemies; and he (also) recognizes ‘Alī ibn Abī Ṭālib’s ﷺ propinquity to Nabī ﷺ, the Messenger’s ﷺ love for him, what he did in support of Islam, and (the fact that) he was of the first to accept Islam; then whoever recognizes this and then shows love to the Anṣār and ‘Alī—because of the above—then, that indicated to the soundness of his īmān, and his belief therein. This is because of his happiness for the manifestation of Islam, and the undertaking of that which pleases Allah ﷻ and His Messenger ﷺ. And whoever dislikes them, it is because of his opposition to this, and it points towards his hypocrisy and the corruptness of his inner state. And Allah knows best.¹

Ibn Rajab states:

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

Whoever is more privileged in Dīn, either on account of his *ṣuḥbah* (companionship to Nabī ﷺ), or on account of his familial relationships with Nabī ﷺ, or because of his service (to Islam), then such a person should be shown more love and less hatred. Even the forerunners to Islam such as the first Muḥājirīn, they are also more deserving (of the above), like ‘Alī ﷺ.²

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

2 Ibn Rajab: *Fatḥ al-Bārī*, 1/66.

Al-Mubārakpūrī states:

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

The remainder, “and only a munāfiq dislikes you.” either means he is an actual (*ḥaqīqatan*) munāfiq, or under the precepts (*ḥukman*) of a munāfiq.¹

1 Al-Mubārakpūrī: *Tuḥfat al-Aḥwadhī*, 10/164.

Ḥadīth 5

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

Mu'āwiyah ibn Abī Sufyān appointed Sa'd as the governor and said, “What prevents you from cursing Abū Turāb (ref. to 'Alī)?”

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

Say, “Come, let us call our sons and your sons...”¹

1 Sūrah Āl 'Imrān: 61.

**The Prophet ﷺ called ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn and said,
“O Allah! This is my family!”**

This ḥadīth has been reported by Imām Muslim (and others) from Sa’d ibn Abī Waqqāṣ رضي الله عنه.¹ It (also) appears with an unacceptable wording. This version has been reported by Ibn al-Maghāzilī.² I have mentioned it in the original work.

1 Ṣaḥīḥ Muslim, 2404.

2 Ibn al-Maghāzilī: Manāqib ‘Alī, 310.

Ḥadīth 6

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

The Prophet ﷺ went out one morning wearing a striped cloak (made) of a black camel's hair. Ḥasan ibn 'Alī came and the Prophet ﷺ placed him under it. Then came Ḥusayn and he entered (the cloak) with him. Then came Fāṭimah and he ﷺ placed her under it. Then came 'Alī and he ﷺ placed him under it. Then he said, "Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification."¹

This ḥadīth has appears from 'Ā'ishah, 'Umar ibn Abī Salamah, Wāthilah ibn al-Asqa', Umm Salamah, 'Abd Allāh ibn Ja'far, and Abū Sa'īd رضي الله عنه.

The Ḥadīth of 'Ā'ishah

This ḥadīth has been narrated by Imām Muslim.²

The Ḥadīth of 'Umar ibn Abī Salamah

Imām al-Tirmidhī (and others) narrates from Yaḥyā ibn 'Ubayd — from 'Aṭā' ibn Abī Rabāḥ — from 'Umar ibn Abī Salamah, the foster son of Nabī ﷺ who said, "When the verse, 'Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification,'³ was revealed to Nabī ﷺ in the house of Umm Salamah, he

1 Sūrah al-Aḥzāb: 33.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 2424.

3 Sūrah al-Aḥzāb: 33.

called Fāṭimah, Ḥasan, and Ḥusayn, and enveloped them in a cloak. ‘Alī was behind his back, so he (also) enveloped him in the cloak. And then he said, ‘O Allah! These are the people of my house, so remove the *rijs* (sins and evil deeds) and purify them, a thorough purification.’ Umm Salamah said, ‘And I, O Prophet of Allah?’ He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘You are (already) in your place and you are (already) upon good.’”¹

The Ḥadīth of Wāthilah ibn al-Asqa‘

Imām Aḥmad (and others) narrates from al-Awzā‘ī — from Shaddād Abī ‘Ammār who said, “I entered (the presence) of Wāthilah ibn al-Asqa‘. There were people around him and they mentioned ‘Alī. When they stood up (to leave) he said to me, ‘Shall I not inform you of what I saw from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?’ I said, ‘Certainly!’

He then went on and mentioned something similar (to the above narration).²

The Ḥadīth of Umm Salamah

فرواه أحمد في المسند وفي الفضائل وغيره عن أم سلمة: أن النبي صلى الله عليه وسلم كان في بيتها فأتته فاطمة ببرمة فيها خزيرة فدخلت بها عليه فقال لها ادعي زوجك وابنيك قالت فجاء علي والحسين والحسن فدخلوا عليه فجلسوا يأكلون من تلك الخزيرة وهو على منامة له على دكان تحته كساء له خيبري قالت وأنا أصلي في الحجرة فأنزل الله عز وجل هذه الآية (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا) قالت فأخذت فضل الكساء فغشاهم به ثم أخرج يده فألوى بها إلى السماء ثم قال اللهم هؤلاء أهل بيتي وخاصتي فأذهب عنهم الرجس وطهرهم تطهيرا اللهم هؤلاء أهل بيتي وخاصتي فأذهب عنهم الرجس وطهرهم تطهيرا قالت فأدخلت رأسي البيت فقلت وأنا معكم يا رسول الله قال إنك إلى خير إنك إلى خير

Imām Aḥmad (and others) narrates from Umm Salamah that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was in her house. Fāṭimah رَضِيَ اللَّهُ عَنْهَا came to him with a pot of *khazīrah* (a kind of food). She entered (his presence) with it and he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Call your

1 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, Ḥadīth: 3205, 3787.

2 Imām Aḥmad: *Musnad Aḥmad*, 4/107, *Faḍā'il al-Ṣaḥābah*, 1077, 1149, and 1404).

husband and two sons!” She said, “‘Alī, Ḥasan, and Ḥusayn came. They entered (his presence) and sat down eating from the food. Meanwhile, the Prophet ﷺ was lying on a mattress covered with a cloak from Khaybar. I was reading ṣalāh in the room, and Allah revealed the verse, ‘Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification.’¹ He ﷺ took hold of the remainder of the cloak and covered them with it. He removed his hand (from the cloak), raised it towards the sky and said, ‘O Allah! These are the members of my household and the nearest to me. Remove from them the rijs (evil deeds and sins) and purify them, a thorough purification.’ I (Umm Salamah) entered the house (where they were gathered) and said, ‘Me too, O Messenger of Allah?’ He said, ‘You are (already) upon good! You are (already) upon good!’

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

1 Sūrah al-Aḥzāb: 33.

Ḥadīth 7

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

The Messenger of Allah ﷺ handed the standard to ‘Alī on the day of Badr and he was twenty years old.

Al-Ḥākim al-Naysābūrī narrates — ‘Alī ibn Ḥamshād narrated to us — Muḥammad ibn al-Mughīrah al-Sukkarī narrated to us — al-Qāsim ibn al-Ḥakam al-‘Uranī narrated to us — Mis‘ar narrated to us from al-Ḥakam ibn ‘Utaybah — from Miqsam — from ibn ‘Abbās رضي الله عنه.¹

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

I say (the author): The chain of transmission for the ḥadīth is *ḥasan* (fair) on account of the difference of opinion regarding al-Qāsim ibn al-Ḥakam al-‘Uranī. His narration has been corroborated.²

Then I (also) saw both al-Albānī grading this ḥadīth as *ḥasan* (fair) and Nūr al-Dīn al-Haythamī.³

1 Al-Ḥākim al-Naysābūrī: *Mustadrak al-Ḥākim*, 4583.

2 A corroborated report is when one transmitter corroborates the report related by another transmitter that they had both heard from a common source. [translator’s note]

3 Al-Albānī: *Irwā’ al-Ghalīl*, 8/133; Nūr al-Dīn al-Haythamī: *Majma’ al-Zawā’id*, 9/125.

Ḥadīth 8

أقرؤنا أبي، وأفضانا علي.

The most learned is Ubayy and the most capable in judgement is 'Alī.

Imām al-Bukhārī (and others) narrates from Ibn 'Abbās رضي الله عنه who said, “Umar رضي الله عنه said...”¹

This ḥadīth has other *shawāhid*² narrations from Anas, Ibn 'Umar, Abū Miḥjan, Abū Sa'īd al-Khudrī, 'Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq رضي الله عنه. We are not going to unnecessarily prolong (this discussion) by studying and tracing all of these different chains. All of them are (mentioned) by Ibn 'Asākir.

1 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4481.

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

Ḥadīth 9

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

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

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

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

He asked, "Who are they?"

Zayd replied, “They are (from) the offspring of ‘Alī, ‘Aqīl, Ja‘far, and ‘Abbās.” Ḥusayn said, “Is (accepting) zakāh ḥarām upon these (people)?”

Zayd said, “Yes.”

This ḥadīth has been transmitted by Zayd ibn Arqam, Abū Sa‘īd, Zayd ibn Thābit, Jābir, Ḥudhayfah ibn Asīd, and ‘Alī رضي الله عنه.

The Ḥadīth of Zayd ibn Arqam

Imām Muslim, Aḥmad, Ibn Khuzaymah, and others narrate this ḥadīth from Yazīd ibn Ḥayyān — from Zayd ibn Arqam.¹ The ḥadīth appears in an abridged form in some of these versions.

Imām al-Ṭabarānī narrates:

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

‘Alī ibn ‘Abd al-‘Azīz informed us — ‘Amr ibn ‘Awn al-Wāsiṭī informed us — Khālīd ibn ‘Abd Allāh informed us — from al-Ḥasan ibn ‘Ubayd Allāh — from Abī al-Ḍuḥā — from Zayd ibn Arqam رضي الله عنه who said that the Prophet صلى الله عليه وسلم said, “I am leaving with you two weighty things: 1) the Book of Allāh, and 2) my progeny and the members of my household. These two will never separate from each other until they meet me at the ḥawḍ (pond). This (ḥadīth) has an authentic chain. Al-Ḥasan ibn ‘Ubayd Allāh is ibn ‘Urwah. And Khālīd ibn ‘Abd Allāh is (Khālīd ibn ‘Abd Allāh) al-Wāsiṭī.”²

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

2 Imām al-Ṭabarānī: *al-Mu‘jam al-Kabīr*, 5/4980.

Al-Ḥākim al-Naysabūrī and al-Ṭabarānī narrate this ḥadīth with a different chain of transmission from Ḥasan.¹ Al-Ḥākim (also) authenticated the ḥadīth and al-Dhahabī concurred.

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

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

Al-Albānī authenticated this ḥadīth.²

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

1 Imām al-Ṭabarānī: al-Mu'jam al-Kabīr, 5/4980; al-Ḥākim al-Naysabūrī: Mustadrak al-Ḥākim, ḥadīth no. 4711.

2 Al-Albānī: Silsilat al-Aḥādīth al-Ṣaḥīḥah, ḥadīth no. 1761.

Ḥadīth 10

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

The Messenger of Allah ﷺ said to ‘Alī, “You are from me and I am from you.” He ﷺ said to Ja‘far, “You resemble my physical characteristics and my (noble) character.” He ﷺ said to Zayd, “You are our brother and our *mawlā*.”

This ḥadīth has been narrated by al-Barā‘, ‘Alī, ‘Imrān ibn Ḥuṣayn, Ḥabshī ibn Junādah, Buraydah, Abū Rāfi‘, Usāmah ibn Zayd, Jābir, and Ibn ‘Abbās رضي الله عنهم.

From these narrations, I will restrict myself to al-Barā‘’s رضي الله عنه version because it is the most authentic. Imām al-Bukhārī, Imām al-Tirmidhī—and others—narrate from Isrā‘īl — from Abī Ishāq — from al-Barā‘ رضي الله عنه.¹ Imām al-Tirmidhī said, “This ḥadīth is *ḥasan ṣāḥiḥ* (fair (and) authentic). The remaining chains of transmission have been mentioned in the original work, all of which contain errors.

Meaning of the Ḥadīth

Ibn Ḥajar states, “The Prophet’s ﷺ statement, ‘They are from me and I am from them,’ means ‘they are associated to me’. It has (also) been said that it means, ‘In this act of sharing, they did as I (would) do.’”²

Imām al-Nawawī states, “The meaning of this (ḥadīth) is that it is an expression emphasizing how similar their mannerisms are and (the fact) that they concurred in their obedience to Allah سبحانه وتعالى.” The Prophet ﷺ referred to a number of Ṣaḥābah with a similar statement. For example, the ḥadīth:

1 Imām al-Bukhārī: *Ṣaḥiḥ al-Bukhārī*, ḥadīth no. 2699, 4251; Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3716.

2 Ibn Ḥajar al-‘Asqalānī: *Fath al-Bārī*, 130/5.

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

(Narrated) from Abū Mūsā رضي الله عنه who said that the Prophet صلى الله عليه وسلم said, “When the *Ash'ariyyīn* ran short of food during the battles, or the food of their families in Madīnah ran short, they would gather all their leftover food in one sheet and then distribute it equally by measuring it with a utensil. Hence, they are from me and I am from them.”¹

In another ḥadīth:

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

Abū Barzah narrated that the Prophet صلى الله عليه وسلم was in a battlefield and Allah conferred the spoils of war upon him. He said to his Companions, “Is there anyone missing amongst you?”

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

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

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

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

They said, “No.”

Thereupon he صلى الله عليه وسلم said, “But I cannot find Julaybīb. Search for him.”

1 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 2486; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2500.

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

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

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

He (i.e. Abū Barzah) said, “A grave was dug for him and he was placed inside. No mention was made of a ghusal.”¹

1 Imām Muslim: Ṣaḥīḥ Muslim, ḥadīth no. 2472.

Ḥadīth 11

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

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

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

Imām al-Bukhārī¹ narrates from Abū Sa‘īd al-Khudrī رضي الله عنه (the ḥadīth related to) building of a masjid. He (i.e. Abū Sa‘īd) then goes on to mention the (above) ḥadīth.

Imām Muslim narrates the ḥadīth as follows:

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

(Narrated) from Abū Sa‘īd رضي الله عنه who said, “A person who is better than me informed me that Allah’s Messenger ﷺ was wiping over the head of ‘Ammār as he was digging the ditch (on the occasion of the Battle of

1 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 447 and 2812.

the Khandaq) and said, ‘How great the suffering will be for the son of Sumayyah! A rebellious group will murder you!’¹

Imām Muslim narrates from Umm Salamah رَضِيَ اللَّهُ عَنْهَا that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to ‘Ammār, “The rebellious group will murder you.”²

Note:

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

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

Imām Aḥmad—and others—narrates from al-A‘mash, from ‘Abd al-Raḥmān ibn Abī Ziyād, from ‘Abd Allah ibn al-Ḥārith who said: ‘I was walking alongside ‘Abd Allah ibn ‘Amr, ‘Amr ibn al-‘Āṣ, and Mu‘āwiyah. ‘Abd Allah ibn ‘Amr, ‘I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: ‘The rebellious group will kill him (i.e. ‘Ammār).’ ‘Amr said to Mu‘āwiyah: ‘Listen to what he is saying!’ He grabbed him and said: ‘Did we kill him?! The person who brought him here (i.e. in the conflict) killed him!’³

There is no proof for this interpretation. It is through this ḥadīth the ‘ulamā’ of the Ahl al-Sunnah display the virtue of ‘Alī رَضِيَ اللَّهُ عَنْهُ and how he was correct (as opposed to Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ) in his conflict against Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ. ‘Alī was the Amīr and it was necessary to obey him; whoever rebels against him is the transgressor. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ described his murderers as the ‘rebellious group’; and therefore, this is a description of Mu‘āwiyah’s رَضِيَ اللَّهُ عَنْهُ followers. May Allah سُبْحَانَهُ وَتَعَالَى forgive them all.

1 Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 2915.

2 Ibid, ḥadīth no. 2916.

3 Imām Aḥmad: *Musnad Aḥmad*, 2/206.

Ibn Ḥajar states: “In this and in the Prophet’s ﷺ statement, ‘the rebellious group will murder ‘Ammār’ is a clear indication that ‘Alī and whoever was with him were upon the truth. Whoever fought them erred in their interpretation (of events). And Allah knows best.”¹

The forthcoming aḥādīth will support this.

1 Ibn Ḥajar al-‘Asqalānī: *Fatḥh al-Bārī*, 6/619.

Ḥadīth 12

تمرق مارقة عند فرقة من المسلمين يقتلها أولى الطائفتين بالحق.

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

This ḥadīth is narrated by Imāms Muslim, Abū Dāwūd, Aḥmad, and others from Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ.¹

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

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ said that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made mention of a sect from his Ummah which would emerge in the midst of dissension among the people. Their distinctive characteristic would be (their) shaved heads. They would be the worst of creation or from the worst of creation. The group, among two groups, which is closer to the truth, will fight them. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave an example (in describing them), or he said, “A man shoots an arrow at (the intended) prey, or he said at (the intended) target, and sees the arrowhead, but finds no sign (of blood there). Or he sees the lowest end (of the arrow), but does not find any sign (of blood there). Or he sees into the grip but does not find (anything) stuck to it. Abu Saʿīd then said, “It is you who have killed them, O people of Iraq.”²

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

2 Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 1064.

Imām Aḥmad (also) narrates this ḥadīth from Abū Sa‘īd al-Khudrī رضي الله عنه, from Nabī صلى الله عليه وسلم (who said), “A group would emerge in the midst of dissension among the people. The party, among two parties, which is closer to the truth, will kill them.”¹

Imām al-Nasā’ī narrates:

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

Muḥammad ibn ‘Abd al-A‘lā informed us (and) said — Al-Mu‘tamir reported to us (and) said, I heard my father who said — Abū Naḍrah reported to us — from Abū Sa‘īd — from the Messenger of Allah صلى الله عليه وسلم who made mention of a group that would be from his Ummah which would emerge in the midst of dissension among the people. Their distinctive mark would be shaved heads. They would be the worst of creation, or he said from the worst of creation. The party, among two parties, which is closer to the truth, will fight them. He (i.e. Abū Sa‘īd) said, “And ‘Amr said something else: ‘I (i.e. ‘Amr) said to man between me and him, ‘what is it?’ He said, ‘You will kill them, O people of Iraq.’”²

This (narration) has an authentic chain of transmission.

Ibn Ḥajar states:

In this and in the Prophet’s صلى الله عليه وسلم statement, ‘the rebellious group will murder ‘Ammār,’ is a clear indication that ‘Alī and those with him were upon the truth. Whoever fought them erred in their interpretation (of events). And Allah knows best.³

1 Imām Aḥmad: *Musnad Aḥmad*, 3/82.

2 Imām al-Nasā’ī: *Khaṣā’iṣ ‘Alī*, 173.

3 Ibn Ḥajar al-‘Asqalānī: *Fathḥ al-Bārī*, 6/619.

Imām al-Nawawī states:

These narrations are explicit in the fact that ‘Alī رضي الله عنه was correct. The other party, Mu‘āwiyah’s رضي الله عنه followers, were the rebels and they (incorrectly) interpreted (the situation). The ḥadīth (also) explicitly states that the two groups were believers (*mu‘minīn*); they did not lose their īmān, nor did they become *fussāq* (open transgressors) on account of their fighting (one another). This is our position and the position of whoever agrees with us.¹

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

1 Imām al-Nawawī: *Sharḥ Ṣaḥīḥ Muslim*, 7/168.

Hadīth 13

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

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

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

‘Umar said, “O Messenger of Allah ﷺ! Permit me to chop his head off!”

The Prophet ﷺ said, “Leave him, for he has companions who pray and fast in such a way that you will consider your prayers and fasting insignificant compared to theirs. They recite the Qur’ān but it does not go beyond their throats (i.e. they do not act on it). They will leave Islam as swiftly as an arrow penetrates through a game’s body; upon seeing the arrowhead, nothing (of the game’s blood or meat) will be found. Then, upon seeing its notch, nothing will be found (again). Then, upon seeing its naḍī—the shaft of the arrow, nothing will be found (again). Then, upon seeing the fletching (of the arrow), nothing (again) will be found. The arrow travelled too fast for the blood and excretions to smear. The sign by which they will be recognized is

that among them there will be a black man, one of whose arms will resemble a woman’s breast or a lump of meat moving loosely. They will appear when there will be dissension amongst the people.”

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

Imāms al-Bukhārī and Muslim narrate this ḥadīth from Abū Sa‘īd al-Khudrī رضي الله عنه.¹

They also narrate (the same ḥadīth) from Jābir ibn ‘Abd Allāh.²

Imām al-Bukhārī (and others) (also) narrates this ḥadīth from Ibn Mas‘ūd رضي الله عنه.³

Imām Muslim (also) narrates (this ḥadīth) from ‘Ubayd Allāh ibn Abī Rāfi‘, the mawlā of the Messenger of Allah ﷺ.⁴

He (i.e. Imām Muslim)—and others—narrates a lengthier version (of this ḥadīth) from Zayd ibn Wahb al-Juhanī رضي الله عنه.⁵

1 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 3610, 6163, and 6933; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 1064.

2 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 3138; Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 1063.

3 Imām al-Bukhārī: *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 2981.

4 Imām Muslim: *Ṣaḥīḥ Muslim*, ḥadīth no. 1066.

5 Ibid.

Ḥadīth 14

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

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

He (i.e. ‘Alī) said, “(Will it be) in a state wherein my dīn is sound?”

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

This ḥadīth is reported by Ibn ‘Abbās, Abū ‘Ubaydah ibn al-Ḥakam al-Azdī, ‘Alī, and Anas رضي الله عنهم.

The Ḥadīth of Ibn ‘Abbās

Al-Ḥākim narrates — Aḥmad ibn Sahl al-Faqīh (of Bukhārā) informed us — Sahl ibn al-Mutawakkil reported to us — Aḥmad ibn Yūnus reported to us — Muḥammad ibn Fuḍayl reported to us — from Abū Ḥayyān al-Taymī — from Sa‘īd ibn Jubayr — from Ibn ‘Abbās رضي الله عنهما who said that Nabī ﷺ was referring to ‘Alī رضي الله عنه (in the above ḥadīth).¹

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

Sahl ibn al-Mutawakkil ibn Ḥajar is (also known as) Abū ‘Ismah al-Bukhārī. Ibn Ḥibbān deemed him a reliable narrator.² Al-Khalīlī said (about him), “Reliable (and) acceptable.”³

1 Al-Ḥākim al-Naysābūrī: *Mustadrak al-Ḥākim*, ḥadīth no. 4677.

2 Ibn Ḥibbān: *Kitāb al-Thiqāt*, 8/294.

3 Al-Khalīlī: *al-Irshād fī Ma‘rifat ‘Ulamā’ al-Ḥadīth*, 3/969.

According to al-Albānī, the authenticity of this ḥadīth depends upon (the reliability of) Sahl ibn al-Mutawakkil.¹ He (i.e. al-Albānī) was not aware of who this person was. Al-hamd li Allāh, I (i.e. the author) determined who this narrator was. As I mentioned in the original work, all other *shawāhid* (witness narrations) are inauthentic.

1 Al-Albānī: *Silsilat al-Aḥādīth al-Ḍa'īfah wa al-Mawḍū'ah*, 10/556.

Ḥadīth 15

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

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

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

Al-Ḥimyarī narrates — Hārūn ibn Ishāq narrated to us — Sufyān ibn ‘Uyaynah reported to us — from al-Zuhrī — from Yazīd ibn Khuṣayfah — from Busr ibn Sa‘īd — from Abu Sa‘īd al-Khudrī رضي الله عنه.

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

Abū Bakr al-Ṣūlī and Abū Nu‘aym narrate this ḥadīth via a different chain of transmission from Abū Sa‘īd al-Khudrī.¹

All the other versions have been mentioned in the original work. Each of these versions contains flaws. Ibn Taymiyyah mistakenly ruled this ḥadīth a fabrication.² I have explained his mistake in the original work.

1 Abū Bakr al-Ṣūlī: *Juz Min Aḥādīth Abī Bakr al-Ṣūlī*, ḥadīth no. 1174; Abū Nu‘aym: *Ṣifat al-Nifāq wa Na‘t al-Munāfiqīn*, 80.

2 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyyah*, 4/286.

Ḥadīth 16

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

It was said to ‘Alī and Abū Bakr on the Day of Badr, “Jibrīl is (present) with one of you two and Mikā’īl with the other. Isrāfīl is a great angel who witnesses the battle.” Or he said, “Witnesses the front line.”

Imām Aḥmad, Ibn Abī ‘Āṣim, and others narrate from Mis‘ar — from Abū ‘Awn — from Abū Ṣāliḥ al-Ḥanafī — from ‘Alī.¹

The chain of transmission is authentic. However, the narration is not explicitly *marfū*².

Al-Bazzār and al-Ḥākim narrate from Mis‘ar — from Abū ‘Awn — from Abū Ṣāliḥ al-Ḥanafī — from ‘Alī رَضِيَ اللَّهُ عَنْهُ who said that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Abū Bakr on the Day of Badr, ““Jibrīl is (present) with one of you two and Mikā’īl with the other. Isrāfīl is a great angel who witnesses the battle or is present in the front line.”³

Al-Ḥakīm authenticated this ḥadīth and al-Dhahabī concurred. Al-Albānī also authenticated it.⁴

1 Imām Aḥmad: *Musnad Aḥmad*, 1/147; ibn Abī ‘Āṣim: *al-Āḥād wa al-Mathānī*, ḥadīth no. 1217.

2 A *marfū* ḥadīth refers to a narration attributed specifically to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [translator’s note]

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

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 3241.

Ḥadīth 17

أول من أسلم علي.

‘Alī was the first (male) to embrace Islam.

This ḥadīth has been transmitted by ‘Alī, Ibn ‘Abbās, Zayd ibn Arqam, Salmān al-Fārisī, Ma‘qil ibn Yasār, Ya‘lā ibn Murrah al-Thaqafī, Laylā al-Ghifāriyyah, Mālik ibn al-Ḥuwayrith, Buraydah, ‘Afīf, Abū Ayyūb, Abū Rāfi‘, Anas, and Abū Dharr رضي الله عنه.

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

Aḥmad ibn al-Furāt narrated to us — ‘Abd al-Razzāq narrated to us — from Ma‘mar — from ibn Ṭāwūs — from his father — from Ibn ‘Abbās رضي الله عنه.¹

This chain of transmission is authentic. Al-Ḥāfiẓ al-‘Irāqī authenticated it after ascribing it to al-Ṭabarānī—via ‘Abd al-Razzāq.²

Dispute Regarding the First Person to Embrace Islam

I have mentioned the difference of opinion regarding the first person to embrace Islam in the original work. Imām al-Baghawī reports an *ijmā‘* (consensus) that Khadījah رضي الله عنها was the first to embrace Islam.³ Ibn Ḥajar al-‘Asqalānī states that the majority of Muslims agree that Abū Bakr رضي الله عنه was actually the first to embrace Islam.⁴ Al-Ḥāfiẓ al-‘Irāqī reports from the majority of Ṣaḥābah رضي الله عنهم that ‘Alī رضي الله عنه was, in fact, the first to embrace Islam.⁵

1 Ibn Abī ‘Āṣim: *al-Āḥād wa al-Mathānī*, 185-188 and *al-Awā’il*, 71.

2 Al-Ḥāfiẓ Zayn al-Dīn al-‘Irāqī: *al-Taḥfīd wa al-Īdāh*, 268.

3 Imām al-Baghawī: *Ma‘ālim al-Tanzīl*, 4/87.

4 Al-Ḥāfiẓ ibn Ḥajar al-‘Asqalānī: *Fath al-Bārī*, 7/170.

5 Al-Ḥāfiẓ Zayn al-Dīn al-‘Irāqī: *al-Taḥfīd wa al-Īdāh*, 266.

Ḥadīth 18

إن منكم من يقاتل على تأويل هذا القرآن كما قاتلتُ على تنزيله فاستشرنا وفينا أبو بكر وعمر. فقال لا ولكنه خاصف النعل فجئنا نبشره قال وكأنه قد سمعه.

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

Abu Sa’id al-Khudrī’s رَضِيَ اللَّهُ عَنْهُ version of this ḥadīth is authentic. It has also appears with weak chains of transmission from ‘Alī, ‘Abd al-Raḥmān ibn Bashīr, Abū Dharr, and al-Akhḍar ibn Abī al-Akhḍar رَضِيَ اللَّهُ عَنْهُ.

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

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

We were seated in anticipation of the Messenger of Allah ﷺ. He came out to us from (one of) the houses of his wives. He (Abū Sa’id) said, “We stood up with him when his sandal (strap) severed. ‘Alī remained behind repairing it. The Prophet ﷺ carried on walking and we walked with him. Then he ﷺ stood waiting for ‘Alī and we stood (waiting) with him. He said... (the rest of the ḥadīth).

Al-Ḥākim authenticated this ḥadīth. Ibn al-Jawzī discovered an *‘illah* (hidden flaw) in this ḥadīth.¹ I have explained how he erred in the original work. Al-Albānī (also) authenticated this ḥadīth.²

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

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

Imām al-Nasā’ī, al-Ḥākim, and others narrate the incident of Ibn ‘Abbās’s dispute with them.³

1 Ibn al-Jawzī: *al-‘Ilal al-Mutanāhiyah*.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 2487.

3 Imām al-Nasā’ī: *al-Sunan al-Kubrā*, ḥadīth no. 8522; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 2656.

Ḥadīth 19

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

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

This ḥadīth has been transmitted from Abū Sa‘īd and ‘Alī رَضِيَ اللَّهُ عَنْهُمَا.

The ḥadīth of Abū Sa‘īd has been narrated by al-Ṭabarānī and al-Ḥākim with a ḥasan (fair) chain from Abū Sa‘īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered (the presence of) Fāṭimah رَضِيَ اللَّهُ عَنْهَا and said (the above ḥadīth).¹

Al-Ḥākim authenticated the ḥadīth, and al-Dhahabī concurred. Al-Albānī (also) mentioned this ḥadīth in his work on authentic aḥādīth.²

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

1 Al-Ṭabarānī: *al-Mu‘jam al-Kabir*, ḥadīth no. 1016; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4664.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 3319.

Ḥadīth 20

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

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

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

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

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

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

This ḥadīth has been narrated by Jābir, ibn Mas‘ūd, Salmā, Umm Khārijah, and Abū Mas‘ūd رضي الله عنه.

The ḥadīth is *ḥasan* (fair). All of its chains of transmission are weak except for one; it can possibly be made *ḥasan* (fair). Imām Aḥmad narrates this ḥadīth from Jābir who said, “The Prophet ﷺ said (the ḥadīth).”¹

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

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

Hadīth 21

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

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

The man from al-Madīnah said, “O Mughīr(ah) ibn Shu‘b(ah)! Who is this lad cursing?”

Al-Mughīrah said, “He cursed ‘Alī ibn Abī Ṭālib.”

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

Ṭalḥah is in Jannah. Al-Zubayr is in Jannah. ‘Abd al-Raḥmān ibn ‘Awf is in Jannah. Sa’d is in Jannah.’ If I so wanted, I could have named the ninth person (in Jannah).”

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

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

This ḥadīth is transmitted by Sa’īd ibn Zayd ibn Nufayl, ‘Abd al-Raḥmān ibn ‘Awf, ibn ‘Umar, and Ibn Mas’ūd رَضِيَ اللهُ عَنْهُ.

The most authentic version is Sa’īd ibn Zayd ibn Nufayl’s. Therefore, I will restrict myself to only his version.

Ibn Abī Shaybah narrates with the following chain of transmission: Muḥammad ibn Bishr narrated to us — Ṣadaqaḥ ibn al-Muthannā narrated to us (and) said: ‘I heard my grandfather Riyāḥ¹ ibn al-Ḥārith mention... (the ḥadīth).’²

This ḥadīth has an authentic chain of transmission.

Imām al-Tirmidhi³ and others also narrate it. The remaining *shawāhid* (witness reports) are all disputed. Al-Albānī (also) mentioned this ḥadīth.⁴ I have explained this in the original work.

1 This word appears as ‘Rabāḥ’ in the print. However, the way I have mentioned it is correct.

2 Ibn Abī Shaybah: *Muṣannaḥ Ibn Abī Shaybah*, 6/350.

3 Imām al-Tirmidhi: *Sunan al-Tirmidhi*, ḥadīth no. 3748.

4 Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 2319.

Ḥadīth 22

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

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

This ḥadīth has been transmitted by ‘Amr ibn Shās, Sa’d ibn Abī Waqqāṣ, Jābir, ibn ‘Abbās رضي الله عنهم.

Abū Ya’lā and al-Bazzār narrate the version of Sa’d ibn Abī Waqqāṣ — from Qanān ibn ‘Abd Allah al-Nahmi — Muṣ’ab ibn Sa’d ibn Abī Waqqāṣ narrated to us — from his father who said... (the ḥadīth).¹

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

Al-Albānī authenticated the ḥadīth with the wording, “Whoever harms ‘Alī harms me, too.”²

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

1 Abū Ya’lā al-Mawṣilī: *Musnad Abī Ya’lā al-Mawṣilī*, ḥadīth no. 770; al-Bazzār: *Musnad al-Bazzār*, ḥadīth no. 1166.

2 Al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 2295.

Ḥadīth 23

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

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

This ḥadīth has been transmitted by Anas, Abū Hurayrah, Jābir, Abū Bakr, Abū Sa‘īd, ibn ‘Umar, Ibn ‘Abbās, Sa‘d, and ‘Alī رضي الله عنه.

The ḥadīth of Anas is narrated by Imām al-Tirmidhī (and others) from Ḥammād ibn Salamah — from Simāk ibn Ḥarb — from Anas ibn Mālik.¹

The preferred view regarding the transmitter Simāk is that he is *ḍa‘īf* (weak), except when Sufyān al-Thawrī and Shu‘bah narrate from him.

All of the chains of transmission are *ḍa‘īf* (weak). Some are extremely weak (*shadīd al-ḍa‘īf*), while others are of a tolerable weakness (*ḍa‘īf yasīr*). Imām al-Tirmidhī ruled it a *ḥasan* (fair) ḥadīth, as did Ibn Ḥajar² and al-Albānī. For that reason, I mentioned this ḥadīth here (in this section of the book).

Ibn al-Jawzī ruled this ḥadīth to be weak.

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

1 Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3090.

2 Ibn Ḥajar al-‘Asqalānī: *Fath al-Bārī*, 8/320.

al-Muḥarrar ibn Abī Hurayrah. Ibn Ḥibbān is the only person to deem him a reliable narrator.

The ḥadīth of Jābir is only transmitted with the ‘*an‘anah*’ of Abū al-Zubayr. There are, however, some *ḥuffāz* (ḥadīth masters) who accept this.

The ḥadīth’s version of Abū Bakr contains (Abū Ishāq) al-Sabīī. He is considered a *mudallis*² and *mukhtaliṭ*³. There are, however, some *ḥuffāz* (ḥadīth masters) who accept him without question.

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

The issue of (sūrah) Barā’ah and how only a person from Banū Hāshim was permitted to convey it includes **all** the Hāshimīs. This is because the custom had always been (at that time) that agreements (made) are only to be rescinded by a person from the tribe of the person concerned (i.e. Nabī ﷺ).⁴

Ibn al-‘Arabī writes:

Our ‘ulamā’ say that the meaning (of this ḥadīth) is that the way of the Arabs has always been that whenever one of them concludes an agreement, then

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

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

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

4 Ibn Taymiyyah: *Minhāj al-Sunnah al-Nabawīyah*, 5/34.

it is not permissible for anyone other than that individual, or someone from his family to rescind it. (Based on this,) the Messenger ﷺ (only) remembered **after** sending Abū Bakr رضي الله عنه, and so then he sent ‘Alī رضي الله عنه (afterwards). This was to prevent the possibility of the Arabs from having any proof against him ﷺ by saying, “He made an agreement with us; therefore, only he has the right to rescind it.” Allah permitted this for the Prophet ﷺ out of benefit, and (to show the) wisdom in a ruling of the Sharīah. The Prophet ﷺ fulfilled this wisdom and benefit (which Allah created) through sending ‘Alī رضي الله عنه.¹

1 Ibn al-‘Arabī: *‘Ārīḍat al-Aḥwadhī*, 13/169.

Hadīth 24

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

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

‘Alī said to me, “O Abū al-Yaqaẓān! Can we go to these people and see how they are working?”

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

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

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

He said, “The man from Thamūd who slayed the camel (of Ṣāliḥ عليه السلام), and the man who will strike you, O ‘Alī, on this—he placed his hand

on ‘Alī’s head, such that the blood will flow here—and he held his beard.”

This ḥadīth is transmitted by ‘Ammār ibn Yāsir, Jābir ibn Samurah, al-Ḍaḥḥāk ibn Mazāḥim, and ‘Alī ibn Abī Ṭālib رضي الله عنه.

Imām al-Nasā’ī, Imām Aḥmad, and al-Ḥākim narrate the ḥadīth of ‘Ammār ibn Yāsir.¹

This chain of transmission contains Muḥammad ibn Khuthaym, who is *majhūl* (unknown). Muḥammad ibn Ka’b al-Quraẓī is the only person to transmit from him. Ibn Ḥibbān, as is his habit, deemed him a reliable narrator. Imām al-Bukhārī found it to contain an *‘illah* (hidden flaw); he considered it *munqaṭi’*² (broken).

The ḥadīth of al-Ḍaḥḥāk ibn Mazāḥim is narrated by Imām Aḥmad.³ The chain of transmission contains Qutaybah ibn Qudāmah al-Ru’āsī and his father, both of whom were not deemed reliable except by Ibn Ḥibbān.

The ḥadīth of ‘Alī ibn Abī Ṭālib has been transmitted via a few chains. One of them contains the transmitter ‘Abd Allāh ibn Ṣāliḥ, the scribe of al-Layth (ibn Sa’d). There is a difference of opinion regarding him. However, the preferred opinion regarding him is that he is weak.

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

1 Imām al-Nasā’ī: *al-Sunan al-Kubrā*, ḥadīth no. 8485 and *Khaṣā’iṣ ‘Alī*, ḥadīth no. 153; Imām Aḥmad: *Musnad Aḥmad*, 4/263 and *Faḍā’il al-Ṣaḥābah*, ḥadīth nos. 1172, 1173; al-Ḥākim: *Mustadrak al-Ḥākim*, ḥadīth no. 4679.

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

3 Imām Aḥmad: *Faḍā’il al-Ṣaḥābah*, ḥadīth no. 953.

Another chain contains the “*an‘anah*”¹ of Ḥabīb ibn Abī Ḥabīb. He is one of the reliable narrators; however, he is a *mudallis*.²

Another chain contains ‘Abd Allāh ibn Sabī, or Sab‘. Ibn Ḥibbān is the only person to deem him a reliable narrator. Most of these chains contain tolerable weakness/s. However, Nur al-Dīn al-Haythamī and al-Albānī inclined towards the ḥadīth being *hasan* (good).³ Al-Ḥākim authenticated the ḥadīth and Ibn Ḥajar al-‘Asqalānī deemed it *jayyid* (fair).⁴

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

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

3 Nur al-Dīn al-Haythamī: *Majma‘ al-Zawā‘id*, 9/137; al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, ḥadīth no. 1743.

4 Ibn Ḥajar al-‘Asqalānī: *Fath al-Bārī*, 7/74.

Ḥadīth 25

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

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

Imām Aḥmad narrates this ḥadīth via ibn Ishāq—in his (famous) *sīrah* (biography of the Prophet ﷺ). He says: “‘Abd Allah ibn ‘Abd al-Raḥmān ibn Ma‘mar ibn Ḥazm narrated to me — from Sulayman ibn Muḥammad ibn Ka‘b ib ‘Ujrah — from his aunt Zaynab bint Ka‘b, she was near Abū Saʿīd al-Khudrī — from Abū Saʿīd al-Khudrī.¹

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

Ibn al-Mulaqqin states:

As for Zaynab, we have previously mentioned Ibn al-Qaṭṭān’s opinion that she is reliable. Ibn Ḥibbān deemed her reliable, for he mentioned her in his work on reliable narrators (*Kitāb al-Thiqāt*). In fact, Ibn Faṭḥūn and Abū Ishāq ibn al-Amīn declared her among the Ṣaḥābah. Therefore, the ḥadīth is authentic. And all praise is for Allah.²

I say (i.e. the author): The biographical writers on the Ṣaḥābah such as ibn Faṭḥūn, ibn al-Amīn, and others merely make mention of anyone they might have come

1 Imām Aḥmad: *Musnad Aḥmad*, 3/86 and *Faḍā’il al-Ṣaḥābah*, ḥadīth no. 1161.

2 Ibn al-Mulaqqin: *al-Badr al-Munīr*, 8/249.

across who narrates a ḥadīth, without taking into consideration the authenticity of the actual ḥadīth. If the chain of transmission is inauthentic, then (in this case) *ṣuḥbah* (companionship) has not been established. However, if it is established that she is in fact the wife of Abū Saʿīd al-Khudrī رضي الله عنه, then, she too will be a *ṣaḥābiyyah* (in most cases). Therefore, to deem this chain of transmission as ḥasan (good) is not farfetched. Al-Albānī mentioned this ḥadīth in his collection on authentic ḥadīths.¹

1 Al-Albānī: *Silsilat al-Aḥādīth al-ṣaḥīḥah*, ḥadīth no. 2479.

Hadīth 26

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

Asmā' bint 'Umays said:

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

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

Umm Ayman¹ said, “O Nabī of Allah, he is your brother and his wife is your daughter?”

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

He said, “That is the case, O Umm Ayman.”

Nabī ﷺ asked for a vessel with water in it. He said/read into it what Allah willed for him to say. Then he sprinkled (the water) on

1 Umm Ayman was the mother of Uṣāmah ibn Zayd. She was an extremely devout Abyssinian woman.

the chest and face of ‘Alī. Thereafter, he called Fāṭimah. She (hastily) stood up (to go to him), nearly stumbling in her gown out of modesty. He sprinkled the water on her and said to her what Allah willed for him to say.

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

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

She replied, “It is Asmā’.”

He said, “Asmā’ bint ‘Umays?”

She said, “Yes, O Messenger of Allah.”

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

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

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

Then he said to ‘Alī, “Take your wife!” He then turned and left.

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

This ḥadīth has been narrated by: Asmā’ bint ‘Umays, Ibn ‘Umar, Ibn ‘Abbās, Zayd ibn Abī Awfā, Ya‘lā ibn Murrāh, Maḥdūj ibn Zayd, Abū Rāfi‘, Anas ibn Mālīk, ‘Alī

ibn Abī Ṭālib, Abū Saʿīd al-Khudrī, Jābir, Abū Umāmah, Abū Dharr, Ḥudhayfah ibn al-Yamān, ʿAbd Allah ibn ʿAmr ibn al-ʿĀṣ, Abū Barzah, Abū Hurayrah, ʿĀbis, Abū Jaʿfar, ʿUmar ibn ʿAlī, Muḥammad ibn ʿUmar ibn ʿAlī, Saʿīd ibn al-Musayyib, and al-Baḥī رضي الله عنه. The majority of these chains suffer from severe weakness (*shadīdat al-ḍaʿf*). The strongest of these chains are two, both of which are transmitted from Asmāʿ.

The Ḥādīth of Asmāʿ bint ʿUmays

This ḥadīth has been narrated by ʿAbd al-Razzāq.¹ Aḥmad ibn Ḥanbal narrates this ḥadīth from ʿAbd al-Razzāq and ibn Rāhawayh.² Al-Ṭabarānī also narrates with the same chain of transmission from Maʿmar — from Ayyūb — from ʿIkrimah and Abū Yazīd al-Madānī—or from only one of the last two narrators—Abū Bakr (ʿAbd al-Razzāq is not sure) that Asmāʿ bint ʿUmays said (the ḥadīth).³

The narrators of this ḥadīth are all reliable. Imām al-Bukhārī narrates from Abū Yazīd al-Madīnī and Yaḥyā ibn Maʿīn regarded him as reliable. This (grading of Yaḥyā ibn Maʿīn in favour of Abū Yazīd) is sufficient testimony in his favour.

The fact that ʿAbd al-Razzaq has doubt (i.e. whether both ʿIkrimah and/or Abū Yazīd al-Madīnī narrate the ḥadīth from Asmāʿ) is not a problem because he is inferring based on a reliable narrator.⁴ ʿAbd al-Razzāq is a reliable narrator. However, he does commit mistakes (*awḥām*) and possesses (some) unacceptable narrations (*manākīr*), as I have elucidated in the original work. Similarly, Maʿmar ibn Rāshid; he is one of the reliable masters of ḥadīth, but he commits mistakes when certain people narrate from him and when he narrates from (other) specific

1 ʿAbd al-Razzāq al-Ṣanʿānī: *Muṣannaf ʿAbd al-Razzāq*, ḥadīth no. 9781.

2 Aḥmad ibn Ḥanbal: *Faḍāʾil al-Ṣaḥābah*, ḥadīth no. 958; ibn Rāhawayh: *Musnad Ishāq ibn Rāhawayh*; ḥadīth no. 2132.

3 Al-Ṭabarānī: *al-Muʿjam al-Kabīr*; 24/365.

4 In other words, since both narrators in question are reliable, it is inconsequential if he is unsure whether ʿIkrimah and/or Abū Yazīd al-Madīnī narrate the ḥadīth from Asmāʿ. [translator’s note]

people. Despite this, both of their narrations enjoy other, parallel narrations (*tawābiʿ*). Ibn ʿAsākir (for example) narrates from Ḥammād ibn Zayd — from Ayyūb al-Sakhtiyānī — from Abū Yazīd al-Madanī that Asmāʾ bint ʿUmays said.¹

Imām al-Nasāʾī narrates this ḥadīth with the following chain of transmission: Ismāʾīl ibn Masʿūd informed us — Ḥātim ibn Wardān narrated to us — Ayyūb al-Sakhtiyānī narrated to us — from Abū Yazīd al-Madanī — from Asmāʾ bint ʿUmays.²

Regarding this ḥadīth, Imām al-Dhahabī said:

This ḥadīth is, however, incorrect since Asmāʾ bint ʿUmays was in Abyssinia on the night of Fāṭimah’s wedding.³

Ibn Ḥajar said:

The narrators of this ḥadīth are all reliable. However, Asmāʾ bint ʿUmays was in Abyssinia at that time with her husband, Jaʿfar. There is no disagreement regarding this. Perhaps this incident occurred with her sister, Salmā bint ʿUmays. Salmā was the wife of Ḥamzah ibn ʿAbd al-Muṭṭalib.⁴

However, the ḥadīth is strong when it is transmitted by two (particular) chains: the chain of transmission of Maʿmar and the chain of transmission of Ḥātim ibn Wardān. The existence of a mistake in some of the ḥadīth’s wordings does not require that the ḥadīth be rejected. The only part of the ḥadīth that is good (*jayyid*) is (up to) the wording that mentions Nabī صلى الله عليه وسلم made a bond of brotherhood. The remaining words of the ḥadīth are unacceptable (*munkarah*). Zayn al-Dīn al-ʿIrāqī inclined towards the ḥadīth being weak.⁵

1 Ibn ʿAsākir: *Tārīkh Dimashq*; 42/133.

2 Imām al-Nasāʾī: *al-Sunan al-Kubrā*; ḥadīth no. 8455 and *Khaṣāʾiṣ ʿAlī*; ḥadīth no. 124.

3 Imām al-Dhahabī: *Talkhīṣ al-Mustadrak*; 3/1261.

4 Ibn Ḥajar al-ʿAsqalānī: *al-Maṭālib al-ʿĀliyah bi Zawāʾid al-Masānid al-Thamāniyah*; 8/240.

5 Zayn al-Dīn al-ʿIrāqī: *Takhrīj Ahādīth al-Ihyāʾ*, ḥadīth no. 648.

Al-Shawkānī mentioned the ḥadīth of Anas and said:

Ibn al-Jawzī and al-Dhahabī said the ḥadīth is *mawḍūʿ* (fabricated). The accused narrator (in the chain of transmission) is Maṭar ibn Maymūn al-Iskāf.¹

Imām al-Dhahabi says:

We say: This ḥadīth is fabricated and baseless. The incident of the *mubāhalah*² occurred around the ninth year (A.H) and the bond of brotherhood made by the Prophet ﷺ between the Muhājirīn and the Anṣār occurred at the beginning of the Hijrah. Moreover, the actual *mubāhalah* did not take place; the Christians of Najran were merely invited to the *mubāhalah*. They requested some respite so they could deliberate over the matter. When they were alone, they said, “He is a Nabī. A people never entered into a *mubāhalah* with a Nabī except that they were extirpated.” So they agreed to pay the *jizyah* (as opposed to entering into the *mubāhalah*) and left.³

Imām al-Dhahabī means the ḥadīth is fabricated in only some of its chains of transmission. Ibn al-Jazarī felt the ḥadīth has some strength.⁴

1 Al-Shawkānī: *al-Fawā'id al-Majmū'ah*; ḥadīth no. 305.

2 The *Mubāhalah* was a meeting between the Prophet ﷺ and a Christian delegation from Najran (present-day Yemen), in the month of Dhū al-Ḥijjah, 10 A.H, where he ﷺ invoked a curse attempting to reveal who was lying about their religious differences. [translator's note]

3 Imām al-Dhahabī: *al-Muntaqā min Minhāj al-'Itidāl*; 471.

4 Ibn al-Jazarī: *Manāqib al-Asad al-Ghālib 'Alī Ibn Abī Ṭālib*; 22.

Ḥadīth 27

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

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

This ḥadīth is narrated by Ibn ‘Abbās, Zayd ibn Arqam, al-Barā’ ibn ‘Āzib, ibn ‘Umar, Jābir ibn Samurah, Sa’d ibn Abī Waqqāṣ, ‘Alī, Jābir, and Anas رضي الله عنهم.

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

The Ḥadīth of Ibn ‘Abbās

There are a number of different chains for Ibn ‘Abbās’s version; the strongest of them is narrated by Imām al-Tirmidhī, Imām al-Nasā’ī, and others via Shu‘bah — from Abū Balj — from ‘Amr ibn Maymūn — from ibn ‘Abbās.¹

This is an abridged version of a longer ḥadīth. The correct version is, however, from Maymūn Abū ‘Abd Allāh—who is Ḍa‘īf—not ‘Amr ibn Maymūn. Abū Balj made a mistake.

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

¹ Imām al-Tirmidhī: *Sunan al-Tirmidhī*, ḥadīth no. 3732; Imām al-Nasā’ī: *al-Sunan al-Kubrā*, ḥadīth no. 8373.

ḥadīth of Maymūn’s, which he alone transmits from Zayd ibn Arqam.”¹ Perhaps he confused him with somebody else.

The Ḥadīth of Ibn ‘Umar

This ḥadīth has two chains of transmission. The better version is narrated by Imām Aḥmad — Hishām ibn Sa’d — from ‘Umar ibn Usayd — from ibn ‘Umar who said:

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

Most ḥadīth masters (*al-ḥuffāz*) are of the opinion that Hishām ibn Sa’d is a weak narrator. Some of them, however, deemed him reliable. Ibn Ḥajar states, “The narrators are all reliable, except for the fact that Hishām ibn Sa’d was deemed weak on account of his (weak) memory. Imām Muslim included him (i.e. his narration) in *Ṣaḥīḥ Muslim*. Therefore, his ḥadīth is at the level of *ḥasan*, especially since it enjoys other witness narrations (*shawāhid*).”²

It also appears via another chain of transmission which includes the narrator Abū Ishāq al-Sabīʿī. Ibn Ḥajar deemed the ḥadīth *ḥasan* (fair) despite the fact that Abū Ishāq is a *mudallis*³ who makes mistakes (*mukhtaliṭ*).

1 Ibn Ḥajar al-‘Asqalānī: *al-Qawl al-Musaddad fī al-Dhabb ‘an Musnad Aḥmad*, pg. 17.

2 Ibn Ḥajar al-‘Asqalānī: *al-Nukat ‘alā Muqaddimat Ibn Ṣalāḥ*, 1/464.

3 A *mudallis* refers to a narrator who (sometimes) obfuscates his transmissions; either intentionally or unintentionally narrating a hadith in manner that obscures or omits transmitters in the isnād. [translator’s note]

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

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

Ibn al-Jazarī states:

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

Ibn Ḥajar states:

All of these aḥādīth bolster one another. All of these individual versions of the ḥadīth are acceptable for using as proof (*ṣāliḥ li al-iḥtijāj*), let alone all of narrations combined together. Ibn al-Jawzī listed this ḥadīth in his *al-Mawḍū‘āt*; however, he committed a serious blunder. His practice was to reject authentic aḥādīth if he thought they were contradictory, despite the fact that it is possible (in this instance) to reconcile between the two incidents. The ḥadīth simply means that the door of ‘Alī’s house was in the vicinity of the Masjid (al-Masjid al-Nabawī), and there was no other door for his house. Therefore, he was not commanded to close his door. The following ḥadīth reported by Ismā‘īl al-Qāḍī in his *Ahkām al-Qur’an* supports this (interpretation): al-Muṭṭalib ibn ‘Abd Allah ibn Ḥanṭab (reports) that Nabī ﷺ did not permit anyone to pass through the

Masjid in a state of major ritual impurity (*junub*) except for ‘Alī ibn Abī Ṭālib; because his house was a part of the Masjid.

The manner of reconciliation then is that the command to close the doors occurred twice: In the first instance, ‘Alī was exempted for the reasons mentioned above. In the other instance, Abū Bakr was exempted. This can only make sense if the incident of ‘Alī is understood to have been a *real* door; and the door being referred to in Abū Bakr’s incident was more figurative, referring to a *khawkhah* (smaller door)—as some versions of the ḥadīth explicitly mention. When they were commanded to close their doors, it was as if they made smaller doors (*khawkhas*) so as to facilitate their entering the masjid. After that, they were commanded to close them. There is no problem in reconciling the two incidents in this manner. In fact, Abū Ja‘far al-Ṭaḥāwī and Abū Bakr al-Kalābādhī both reconciled the two aforementioned aḥādīth in this manner.¹ Al-Kalābādhī explained that the house of Abū Bakr had a door outside the masjid and a *khawkhah* (smaller door) in the masjid. The house of ‘Alī only had one door, and it was in the masjid. And Allah knows best.²

Ibn Ḥajar spoke at length on the chains of transmission.³

1 Abū Ja‘far al-Ṭaḥāwī: *Mushkil al-Āthār*, 9/189; Abū Bakr al-Kalābādhī: *Ma‘ānī al-Akhbār*, 1/230-231.

2 Ibn Ḥajar al-‘Asqalānī: *Fath al-Bārī*, 7/14-15.

3 Ibn Ḥajar al-‘Asqalānī: *al-Qawl al-Musaddad*, 16 and *al-Nukat ‘alā Muqaddimat Ibn Ṣalāh*, 1/465.