

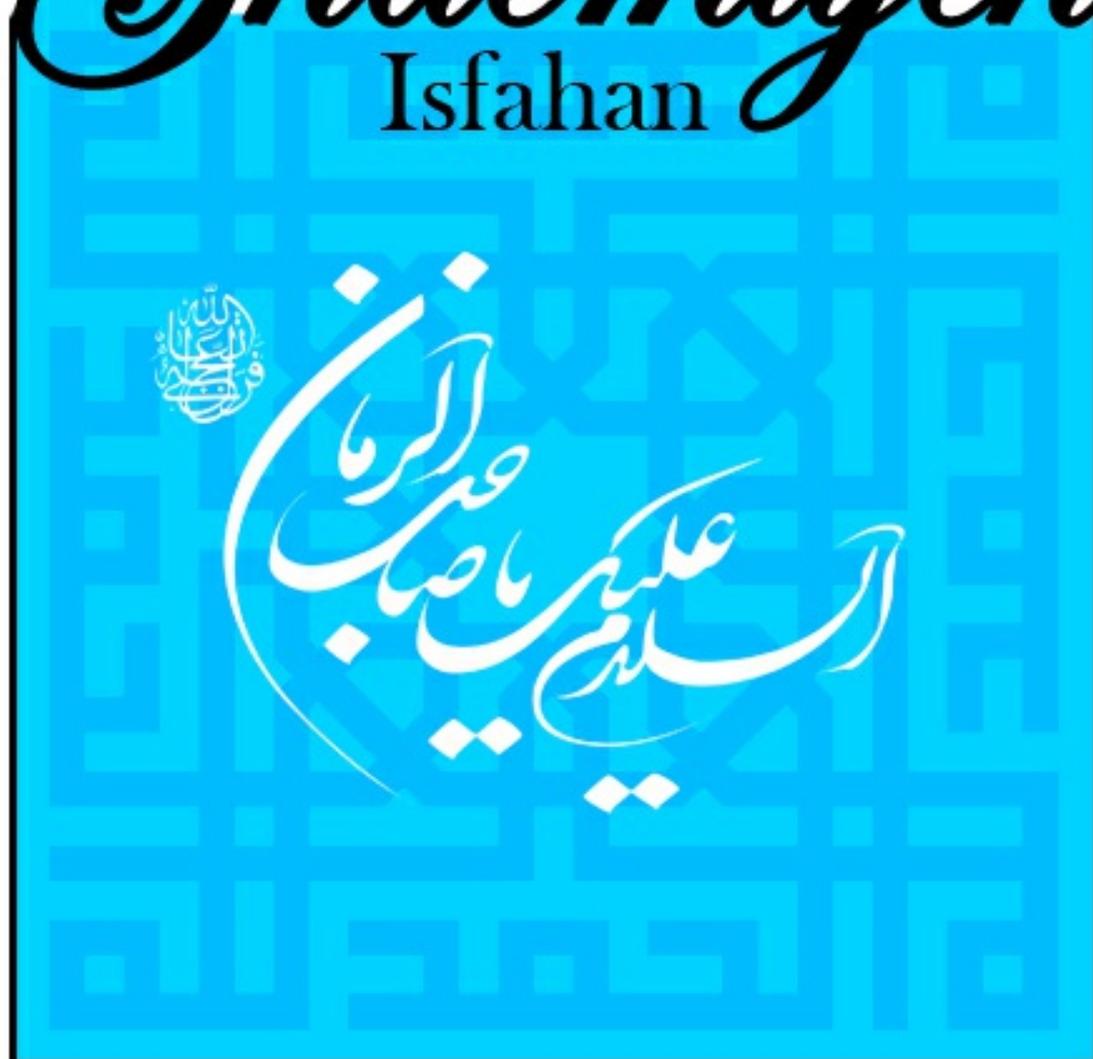
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Hadith Al-Thaqalayn

, the Deposed Will of the Last Prophet to Humanity

Toyib Olawuyi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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point

This research work addresses all four Sunni positions on the hadiths, with particular emphasis on the claims and submissions of Ibn Taymiyyah. This work prove, with abundant references, the existence and authenticity of Hadith al–Thaqalayn and Hadith al–Khalifatayn, in the most authentic Sunni books – including Sahih Muslim – with perfectly authentic chains of narration

Dedication

بسم الله الرحمن الرحيم

هو الحبيب الذي ترجى شفاعته

لكل هول من الأهوال مقتحم

مولاي صلى وسلم دائماً ابدا

على حبيبك وعترته أهل بيته

خير خلقك كلهم

,This book is dedicated to Imam al–Hasan and Imam al–Husayn

.peace be upon them both

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Preface

The Ahl al-Sunnah wa al-Jama'ah generally boycott the teachings of the Twelve Imams of the Ahl al-Bayt, 'alaihim al-salam. In fact, our Shaykh, Ibn Taymiyyah (d. ٧٢٨ :H), seems to be very proud about this

قال الرافضى و فى الفقه الفقهاء يرجعون إليه

و الجواب أن هذا كذب بين فليس فى الأئمة الأربعة و لا غيرهم من أئمة الفقهاء من يرجع إليه فى فقهه

أما مالك فان علمه عن أهل المدينة و أهل المدينة لا يكادون يأخذون بقول على بل اخذوا فقههم عن الفقهاء السبعة عن زيد و عمر و ابن عمر و نحوهم

أما الشافعى فانه تفقه أولا على المكيين أصحاب ابن جريج كسعيد بن سالم القداح و مسلم بن خالد الزنجى و ابن جريج اخذ ذلك عن أصحاب ابن عباس كعطاء و غيره و ابن عباس كان مجتهدا مستقلا و كان إذا أفتى بقول الصحابه أفتى بقول أبى بكر و عمر لا بقول على و كان ينكر على على أشياء ثم أن الشافعى اخذ عن مالك ثم كتب كتب أهل العراق و اخذ مذاهب أهل الحديث و اختار لنفسه

و أما أبو حنيفة فشيخه الذى اختص به حماد بن أبى سليمان و حماد عن إبراهيم و إبراهيم عن علقمه و علقمه عن ابن مسعود و قد اخذ أبو حنيفة عن عطاء و غيره

و أما الإمام احمد فكان على مذهب أهل الحديث اخذ عن ابن عيينه و ابن عيينه عن عمرو بن دينار عن ابن عباس و ابن عمر و اخذ عن هشام بن بشير و هشام عن أصحاب الحسن و إبراهيم النخعى

و اخذ عن عبد الرحمن بن مهدي و وكيع بن الجراح و أمثالهما و جالس الشافعي و اخذ عن أبي يوسف و اختار لنفسه قولاً و كذلك إسحاق بن راهويه و أبو عبيد و نحوهم

و الاوزاعي و الليث اكثر فقهما عن أهل المدينة و أمثالهم لا عن الكوفيين

The Rafidhi said: “In fiqh (Islamic jurisprudence), the (Sunni) jurists used to reference him (i.e. ‘Ali”.

The answer is that this is a plain lie. There was none among the four Imams and others from the Imams of the jurists who referenced him (i.e. ‘Ali) in his fiqh.

As for Malik, his knowledge was from the people of al-Madinah, and the people of al-Madinah barely took the words of ‘Ali. Rather, they took their fiqh from the seven jurists: from Zayd, ‘Umar, Ibn ‘Umar, and their likes.

As for al-Shafi’i, he learnt fiqh primarily came from the Makkans, the companions of Ibn Jurayj, such as Sa’id b. Salim al-Qadah and Muslim b. Khalid al-Zanji. Meanwhile, Ibn Jurayj took that from the companions of Ibn ‘Abbas, like ‘Ata and others; and Ibn ‘Abbas was an independent mujtahid who used to rely upon the words of Abu Bakr and ‘Umar, and not upon those of ‘Ali, whenever he passed fatwas with the words of the Sahabah. Moreover, he (Ibn ‘Abbas) used to reject things from ‘Ali. Besides, al-Shafi’i took from Malik, (and) then wrote the books of the people of Iraq, and followed the schools of the Ahl al-Hadith, and chose (them) for himself.

As for Abu Hanifah, his special shaykh

was Hammad b. Abi Sulayman; and Hammad learnt from Ibrahim; and Ibrahim learnt from ‘Alqamah; and Alqamah learned from Ibn Mas’ud. Abu Hanifah also took from ‘Ata and others

As for Imam Ahmad, he followed the school of the Ahl al-Hadith. He took from Ibn ‘Uyaynah; and Ibn ‘Uyaynah took from ‘Amr b. Dinar, who took from Ibn ‘Abbas and Ibn ‘Umar. He (i.e. Ahmad) also took from Hisham b. Bashir; and Hisham took from the companions of al-Hasan (al-Basri) and Ibrahim al-Nakha’i. He (i.e. Ahmad) further took from ‘Abd al-Rahman b. Mahdi, Waki’ b. al-Jarrah and similar people. He (i.e. Ahmad) equally attended the assemblies of al-Shafi’i, and took from Abu Yusuf and adopted a statement for himself, and also Ishaq b. Rahwayh, Abu ‘Ubayd and others .like them

As for al-Awza’i and al-Layth, most of their fiqh was from the people of al-Madinah [\(and their likes, and not from the people of Kufah.\)](#)

In simpler words, none of the Sunni schools of jurisprudence contains the teachings of ‘Ali, al-Hasan, al-Husayn and the other Imams from the offspring of the Prophet, ‘alaihim al-salam ajma’in. The Sunni Imams generally shunned their inputs and .riwayat in al-fiqh

But, the Sunni boycott was not limited to al-fiqh. Even in the reportage of tafasir and :ahadith, the Ahl al-Sunnah boycott the Ahl al-Bayt. Ibn Taymiyyah confirms

وهذه كتب الحديث والتفسير مملوءة بالآثار عن الصحابه والتابعين والذي فيها عن علي قليل جدا

These are books of hadith and tafsir, filled with reports from the Sahabah and Tabi’in.

What is

p: ٤

Abu al-‘Abbas Ahmad b. ‘Abd al-Halim b. Taymiyyah al-Harrani, Minhaj al-Sunnah – ١ al-Nabawiyyah (Muasassat Qurtubah; ١st edition, ١٤٠٦ H) [annotator: Dr. Muhammad Rashad Salim], vol. ٧, pp. ٥٢٩–٥٣١

[\(1\) recorded in them from ‘Ali is very little.](#)

:He also submits

قال الرافضى أما المالكيه فاخذوا علمهم عنه و عن أولاده

و الجواب أن هنا كذب ظاهر فهذا موطأ مالك ليس فيه عنه و لا عن أحد أولاده إلا قليل جدا و جمهور ما فيه عن غيرهم فيه عن جعفر تسعه أحاديث و لم يرو مالك عن أحد من ذريته إلا- عن جعفر و كذلك الأحاديث التي في الصحاح و السنن و المساند منها قليل عن ولده و جمهور ما فيها عن غيرهم

The Rafidhi said: “As for the Malikis, they took their knowledge from him (i.e. ‘Ali) and
”from his (i.e. ‘Ali’s) offspring

The answer is that there is an apparent lie here. This is Muwatta of Malik. What is recorded in it from him (i.e. ‘Ali) or any of his offspring is very little. Most of what is in it is from other than them. There are nine ahadith from Ja’far (al-Sadiq) in it, and Malik did not record from ANY of his (i.e. ‘Ali’s) offspring except from Ja’far. This is also the case with what is recorded in the Sahih books, the Sunan books, and the Musnad books. What is recorded in them from his (i.e. ‘Ali’s) offspring is little. The generality of
[\(2\) what is recorded in them is from others.](#)

:Shaykh Ibn Taymiyyah still has more words about the Ahl al-Bayt

والمقدمون منهم كعلي بن الحسين وابنه أبي جعفر وابنه جعفر بن محمد قد نقل عنهم من العلم قطعه معروفه وأخذ عن غيرهم أكثر من ذلك بكثير كثير وأما من بعدهم فالعلم المأخوذ

p: ٥

Ibid, vol. ٨, p. ٤٣ –١

Ibid, vol. ٧, p. ٥٣١ –٢

The early ones among them, such as ‘Ali b. al-Husayn (Zayn al-‘Abidin) and his son, Abu Ja’far (al-Baqir), and his son, Ja’far b. Muhammad (al-Sadiq), a known FRACTION of knowledge was transmitted from them. However, what is recorded from other than them is far, far more than that. As for those after them (from the Ahl al-Bayt), the [knowledge that was taken from them was very little.](#)

It was indeed a very widespread, and very deep, boycott of the Ahl al-Bayt by the Ahl al-Sunnah. Meanwhile, even if a Sunni today decided to follow the Ahl al-Bayt, he would be unable to do so through the Sunni books. There is “very little” of their teachings and narrations in the books of the Ahl al-Sunnah

The dilemma here gets even more serious when one considers that the Messenger of Allah had ordered his whole Ummah – including all his Sahabah, the Tabi’in, the Tabi’ al-Tabi’in – to take ‘Ali and his offspring – his Ahl al-Bayt – as khalifahs after him, and to follow them in absolutely everything, in order to remain truly upon the Kitab and the Sunnah. But, how does a Sunni adhere to these Prophetic decrees without abandoning the Sunni school? The answer seems impossible to determine. Sunni Islam, apparently, feeds upon disobedience of the said decrees. So, what does a ?Sunni do in this confusion

The ‘ulama of the Ahl al-Sunnah have adopted four different attitudes to the decrees ,– contained in Hadith al-Thaqalayn and its branch

Hadith al-Khalifatayn. Some of them, such as our own Shaykh Ibn Taymiyyah, have taken the easy way by denying the authenticity of the ahadith in the Sunni books. This seemingly saves them the trouble of dealing with the consequences of the apparent Sunni boycott of the Ahl al-Bayt. Some other Sunni ‘ulama however accept the authenticity of the riwayat but prefer to rather re-interpret “hold fast to” in them as meaning to simply “love” the Messenger’s offspring and to “be kind to” them

The third category of Sunni scholars agree that the ahadith are sahih, and that they really command the whole Ummah to obey and follow the blessed offspring of Muhammad. But, they insist that the Ahl al-Sunnah are actually followers and subjects of the Ahl al-Bayt! The fourth group within the Sunni clergy, meanwhile, calmly ply the cheapest route: dead silence on the ahadith. They simply never mention, talk or write about Hadith al-Thaqalayn and Hadith al-Khalifatayn under any circumstance! This obviously reduces the “threat” posed by the riwayat and keeps the Sunni ride smooth and steady

This research work of ours addresses all four Sunni positions on the hadiths, with particular emphasis on the claims and submissions of Ibn Taymiyyah. We prove, with abundant references, the existence and authenticity of Hadith al-Thaqalayn and Hadith al-Khalifatayn, in the most authentic Sunni books – including Sahih Muslim – with perfectly authentic chains of narration! We thoroughly investigate the various chains of the riwayat, and also quote certifications of their authenticity

by top Sunni hadithists like ‘Allamah al-Albani, Shaykh al-Arnaut and others. We equally carefully analyze the texts of the two hadiths, as well as those of relevant others, in order to determine their true messages. Our aim, obviously, is to leave no one with any excuse before Allah on the Day of al-Qiyamah

We sincerely hope that this work will be highly beneficial to every human being who is truthfully searching for the only correct Path to Allah. In this book, we have used the same strict investigative and transparent research methodology which we employed in our first, second and third books. We implore Allah to forgive us all our mistakes, and to accept this as a worthy act of ‘ibadah. And may Allah send His salawat and barakat upon our master, Muhammad b. ‘Abd Allah, and upon his purified offspring

(Hadith Al-Thaqalayn: The Prophet At ‘Arafat (Part 1) (1)

It was ۱۰ H (۶۳۲ CE), during the last Hajj of the Messenger of Allah, sallallahu ‘alaihi wa alihi. Muslims from all corners of the then Islamic world had gathered together at ‘Arafat for the prescribed pilgrimage rites, under his leadership and guidance. It was here that the Prophet delivered one of the most significant sermons in the entire history of humankind. Imam al-Tirmidhi (d. ۲۷۹ H) records what happened

حدثنا نصر بن عبد الرحمن الكوفي حدثنا زيد بن الحسن هو الأنماطي عن جعفر بن محمد عن أبيه عن جابر بن عبد الله قال رأيت رسول الله صلى الله عليه و سلم في حجته يوم عرفه وهو على ناقته القصواء

يخطب فسمعته يقول يا أيها الناس إني قد تركت فيكم ما إن أخذتم به لن تضلوا كتاب الله وعترتي أهل بيتي

Nasr b. ‘Abd al-Rahman al-Kufi – Zayd b. al-Hasan al-Anmati – Ja’far b. Muhammad –
:his father – Jabir b. ‘Abd Allah

I saw the Messenger of Allah, peace be upon him, during his Hajj on the Day of ‘Arafat while he was on his camel, al-Qaswa, delivering a sermon, and I heard him saying: “O mankind! I have left behind over you(١) that which if you hold fast to it you will never
(go astray: the Book of Allah and my offspring, my Ahl al-Bayt.”(٢)

:Al-Tirmidhi says on the riwayat

وهذا حديث حسن غريب من هذا الوجه و زيد بن الحسن قد روى عنه سعيد بن سليمان وغير واحد من أهل العلم

And this hadith is hasan gharib (i.e. has a hasan chain) from this route. As for Zayd b. al-Hasan, Sa’id b. Sulayman and others from the people of knowledge have narrated
(from him.(٣)

:Allamah al-Albani also has a simple comment‘

صحيح

(Sahih(٤)

:In his al-Sahihah, the ‘Allamah further states

"يا أيها الناس! إني قد تركت فيكم ما إن أخذتم به لن تضلوا، كتاب الله

وعترتي أهل بيتي "

أخرجه الترمذى (٢ / ٣٠٨) والطبرانى (٢٦٨٠) عن زيد بن الحسن الأنماطى عن جعفر عن أبيه عن جابر بن عبد الله قال: " رأيت رسول الله صلى الله عليه وسلم فى حجته يوم عرفه، وهو على ناقته القصواء يخطب، فسمعته يقول: " فذكره، وقال: " حديث حسن غريب من هذا الوجه، و زيد بن الحسن قد روى عنه سعيد بن سليمان

p: ٩

The word used in the hadith is fikum. This author himself previously translated it as –١

“among you” or “amongst you”. However, upon further research, he concluded that the main preposition used – fi – has the following definitions in classical Arabic: “above”, “over”, “on”, “among”, “amongst”, and “in”. For instance, ‘Allamah al-Albani (d. ١٤٢٠ H) has stated concerning the phrase “fi” in his al-Sahihah, vol. ٢, p. ٧١٥, ٩٢٥–١٢٠: (Riyadh: Maktabah al-Ma’arif; ١st edition, ١٤١٥ H) قوله تعالى: {أأمنتم من في السماء}؛ أى: على السماء؛ أى: فوق العرش، وبذلك فسرهما علماء السلف والخلف – ومنهم ابن عبد البر فى "التمهيد"، والبيهقى فى كتابيه: "الأسماء" و"الاعتقاد" The Statement of Allah the Most High: {Do you feel secure that He Who is over [fi] the heaven} [٤٧:١٦], meaning: over the sky; meaning: above the Throne. This is how the scholars of the Salaf and the Khalaf – among them Ibn ‘Abd al-Barr in al-Tamhid and al-Bayhaqi in his books – al-Asma and al-I’tiqad – have interpreted it. Imam al-Dhahabi (d. ٧٤٨ H) also writes in his Mukhtasar al-’Uluw li al-‘Aliyy al-‘Azim (al-Maktab al-Islami; ٢nd edition, ١٤١٢ H)[annotator: Muhammad Nasir al-Din al-Albani], pp. ٢٤٥–٢٤٦, ٢٩٨ العرب "فى" موضع "على" قال الله تعالى: {فسيحوا فى الأرض} وقال: {ولأصلبكنم فى جذوع النخل} ومعناه على الأرض وعلى النخل، فكذاك قوله: {من فى السماء} أى من على العرش، كما صحت الأخبار عن رسول الله صلى الله عليه وسلم. Abu ‘Abd Allah al-Hakim said: The jurist, Abu Bakr Ahmad b. Ishaq al-Dhab’i al-Naysaburi said: “The Arabs have used fi to mean ‘ala (above, over). Allah the Most High says: {So travel freely [fi] over the earth} [٩:٢]. He also says: {I will surely crucify you [fi] above the trunks of date-palms} [٢٠:٧١]. Its meaning is ‘over the earth’ and ‘over the date-palms’. This is also the case with His Statement {Who is over [fi] the heaven}, meaning, Who is over the Throne, as sahih reports have indicated from the Messenger of Allah, peace be upon him.” The same term has been used in Hadith al-Thaqalayn. We now believe that it means “over” and “above” in the hadith because the Messenger of Allah was NOT placing the Qur’an and his offspring on equal footing with us in it. Rather, he was ordering us to “adhere” to them – thereby placing them .above us, making them our leaders

Abu ‘Isa Muhammad b. ‘Isa al-Sulami al-Tirmidhi, al-Jami’ al-Sahih Sunan al- – ٢ Tirmidhi (Beirut: Dar Ihya al-Turath al-‘Arabi) [annotator: Muhammad Nasir al-Din al-Albani], vol. ٥, p. ٦٦٢ ٣٧٨٦

Ibid –٣

Ibid –٤

وغير واحد من أهل العلم".

قلت: قال أبو حاتم، منكر الحديث، وذكره ابن حبان في "الثقات". وقال الحافظ: "ضعيف".

قلت: لكن الحديث صحيح، فإن له شاهدا من حديث زيد بن أرقم

O mankind! I have left behind over you that which if you hold fast to it you will never“
”.go astray: the Book of Allah and my offspring, my Ahl al-Bayt

Al-Tirmidhi (٢/٣٠٨) and al-Tabarani (٢٦٨٠) recorded it from Zayd b. al-Hasan al-Anmati from Ja’far from his father from Jabir b. ‘Abd Allah, who said: “I saw the Messenger of Allah, peace be upon him, during his Hajj on the Day of ‘Arafat while he was on his camel, al-Qaswa, delivering a sermon, and I heard him saying” Then he (al-Tirmidhi) quoted it (i.e. the hadith), and said: “And this hadith is hasan gharib (i.e. has a hasan chain) from this route. As for Zayd b. al-Hasan, Sa’id b. Sulayman and others from the
”.people of knowledge have narrated from him

I (al-Albani) say: Abu Hatim said: “Munkar al-hadith” and Ibn Hibban mentioned him in
”.al-Thiqat (The Trustworthy Narrators). Al-Hafiz said: “Dha’if

I (al-Albani) say: But the hadith is sahih, for – verily – it has a witness (shahid) in the
[\(hadith of Zayd b. Arqam.\)](#)

These words of al-Albani explain his methodology in grading the hadith as sahih. Unlike al-Tirmidhi, he considers the chain of the report to be dha’if (weak), due to Zayd b. al-Hasan al-Anmati. However, he believes that the Messenger did truly utter
those words – as

p: ١٠

Abu ‘Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh b. Tajati b. Adam al- – ١
Ashqudri al-Albani, Silsilah al-Ahadith al-Sahihah wa Shayhun min Fiqihah wa
Fawaidihah (Riyadh: Maktabah al-Ma’arif li al-Nashr wa al-Tawzi’; ١st edition, ١٤١٥ H),
vol. ٤, pp. ٣٥٥-٣٥٦, ١٧٦١

.evidenced by the report of Zayd b. Arqam – at a location other than ‘Arafat

The claim that the Prophet delivered the hadith at ‘Arafat, in addition to other places, comes only through the sanad of al-Anmati. As such, if his chain is dha’if, then it would be impossible to prove that those words were ever uttered at ‘Arafat – even though there is no doubt that he said them at another place. Meanwhile, Imam al-Tirmidhi believed that the Messenger of Allah declared the hadith at ‘Arafat, and later at Ghadir Khumm^(١). ‘Allamah al-Albani explains how

أقول: وجه ذلك أن جمع الترمذى بين لفظتى " غريب " و " حسن " إنما يعنى فى اصطلاحه أنه حسن لذاته

I say: The reason for that is whenever al-Tirmidhi says “hasan gharib”, he only means [\(٢\)](#) in his terminologies that its chain is independently hasan.

.So, basically, al-Tirmidhi considers al-Anmati to be reliable, and his sanad to be hasan

:We could then conclude the following from the research up to this level

Al-Tirmidhi considers the chain of al-Anmati to be independently hasan while al-Albani grades the same sanad as dha’if

It is only the sanad of al-Anmati which establishes that the hadith was pronounced at ‘Arafat too, in addition to Ghadir Khumm. Therefore, if the chain is dha’if, then there would be no evidence that the Prophet of Allah ever said those words at ‘Arafat

To al-Tirmidhi, the Messenger uttered delivered the hadith at ‘Arafat, and later at Ghadir Khumm. However, in the opinion of al-Albani, it is NOT established that

p: ١١

We will later in this book present sahih Sunni reports – by Zayd b. Arqam and others – ١

– of the pronouncement of the hadith at a place called Ghadir Khumm

Muhammad Nasir al-Din b. al-Hajj Nuh al-Albani, Silsilah al-Ahadith al-Dha’ifah wa – ٢
al-Mawdu’ah wa Athariyah al-Sayyiah fi al-Ummah (Riyadh: Dar al-Ma’arif; ١st
edition, ١٤١٢ H), vol. ٢, p. ١٨٥, ٧٦٤

the Prophet made the statement at ‘Arafat, even though it is true that he said them
.later at Ghadir Khumm

In rejecting the reliability of Zayd b. al-Hasan al-Anmati, ‘Allamah al-Albani has only
:Abu Hatim (d. ۲۷۷ H) as his principal authority

“وزيد بن الحسن قد روى عنه سعيد بن سليمان وغير واحد من أهل العلم.”

قلت: قال أبو حاتم، منكر الحديث، وذكره ابن حبان في "الثقات". وقال الحافظ: "ضعيف".

Al-Tirmidhi said): “As for Zayd b. al-Hasan, Sa’id b. Sulayman and others from the
”.people of knowledge have narrated from him

I (al-Albani) say: Abu Hatim said: “Munkar al-hadith” and Ibn Hibban mentioned him in
.”al-Thiqat (The Trustworthy Narrators). Al-Hafiz said: “Dha’if

:We therefore know the following about al-Anmati

Imam Ibn Hibban (d. ۳۵۴ H) considers him thiqah (trustworthy), and has therefore
.included him in his al-Thiqat

Imam al-Tirmidhi (d. ۲۷۹ H) accepts al-Anmati’s ahadith as being independently hasan.
This shows that he considers him reliable, most probably saduq (very truthful) in
.status

Imam Abu Hatim (d. ۲۷۷ H) calls him munkar al-hadith, meaning that his ahadith are
.”rejected”, very weak

.Al-Hafiz Ibn Hajar al-‘Asqalani (d. ۸۵۲ H) also declares al-Anmati to be dha’if

Needless to say, Abu Hatim was the only classical scholar who deemed al-Anmati to
be unreliable. Therefore, al-Hafiz – a much later scholar – apparently only adopted
.this negative rating

As such, the primary, uncorroborated source of the criticism against al-Anmati was
.Abu Hatim only

Al-Hafiz relied upon the statements of the classical scholars to classify narrators.

Since Abu Hatim was the sole classical

critic of al-Anmati, then al-Hafiz had certainly relied only upon the former for his “dha’if” grading

All these point in one direction only: Abu Hatim is the sole, unsupported primary critic of al-Anmati. We confirm absolutely too that no other classical Sunni hadith scientist levelled any criticism against al-Anmati apart from Abu Hatim. Therefore, if the criticism of Abu Hatim falls, then everything against al-Anmati collapses with it. So, we ask: what is the probative value of uncorroborated testimonies of Abu Hatim concerning narrators? Imam al-Dhahabi provides the apposite answer

إذا وثق أبو حاتم رجلا- فتمسك بقوله، فإنه لا يوثق إلا رجلا صحيح الحديث، وإذا لين رجلا، أو قال فيه: لا يحتج به. فتوقف حتى ترى ما قال غيره فيه، فإن وثقه أحد، فلا تبين على تجريح أبي حاتم، فإنه متعنت في الرجال

When Abu Hatim declared a narrator to be thiqah (trustworthy), then hold fast to his statement, because he never declared a narrator to be thiqah except a narrator whose ahadith are sahih. When he weakened a narrator, or said about him “he is not accepted as a hujjah”, then pause until you have seen what others also said about him (i.e. that narrator). If there was A SINGLE other person who declared him (i.e. the narrator) to be thiqah (trustworthy), then do NOT adopt the criticism of Abu Hatim, [\(because he was pigheaded in rijal.\)](#)

:Al-Hafiz Ibn Hajar al-‘Asqalani also says about a narrator

وفي الميزان أن أبا حاتم قال لا يحتج به فينتظر في ذلك وأبو حاتم عنده عنت وقد احتج

p: ١٣

Shams al-Din Muhammad b. Ahmad b. ‘Uthman al-Dhahabi, Siyar A’lam al-Nubala – ١
(Beirut: Muasassat al-Risalah; ٩th edition, ١٤١٣ H), vol. ١٣, p. ٢٤٠, ١٢٩

In al-Mizan, it is stated that Abu Hatim said “He is not accepted as a hujjah”. But, watch that carefully. There was pigheadedness in Abu Hatim. He (the narrator) has [\(been accepted as a hujjah by the majority.\)](#)

:This is self-explanatory and straightforward

Whenever Abu Hatim was the only classical critic against a narrator, then investigation must be conducted to find out if any other classical hadithist contradicted him.

If there was a single classical hadith scientist who contradicted Abu Hatim, then the latter’s criticism must be rejected.

Abu Hatim was the only classical critic of al-Anmati, and he was contradicted by both al-Tirmidhi and Ibn Hibban.

As such, the criticism of Abu Hatim is worthless, and al-Anmati is indeed reliable – whether thiqah (trustworthy) or saduq (very truthful) – as indicated by Ibn Hibban and al-Tirmidhi.

With these findings, it is neatly established that the chain of al-Anmati is sahih, or at least hasan, as declared by Imam al-Tirmidhi. This in turn proves that the Prophet of Allah did truly deliver Hadith al-Thaqalayn at ‘Arafat, among other places.

(Hadith Al-Thaqalayn: The Prophet At ‘Arafat (Part ٢ (٢

As we have established, it is without doubt that the Messenger of Allah, sallallahu ‘alaihi wa alihi, said these words to the people at ‘Arafat during his last Hajj:

يا أيها الناس إني قد تركت فيكم ما إن أخذتم به لن تضلوا كتاب الله وعترتي أهل بيتي

O mankind! I have left behind over you that which if you hold fast to it you will never go astray: the Book of Allah and my offspring, my Ahl

Ahmad b. ‘Ali b. Muhammad b. Muhammad b. Hajar al-‘Asqalani al-Shafi’i, Hadi al- – ١
Sari Muqaddimah Fath al-Bari (Beirut: Dar Ihya al-Turath al-‘Arabi; ٤th edition, ١٤٠٨ H),
p. ٤٤١

So, what exactly was he trying to tell the world? Imam al-Mubarakfuri (d. ١٢٨٢ H) :quotes this under his commentary of the hadith

قال القارى والمراد بالأخذ بهم التمسك بمحبتهم ومحافظة حرمتهم والعمل بروايتهم والاعتماد على مقالتهم وهو لا ينافى أخذ السنه من غيرهم لقوله صلى الله عليه وسلم أصحابى كالنجوم بأيهم اقتديتم اهتديتم ولقوله تعالى فاسألوا أهل الذكر إن كنتم لا تعلمون

Al-Qari said: “The meaning of holding fast to them is to adhere to their love, to protect their honour, to follow their narrations, and to rely upon their opinions. This does not negate the taking of the Sunnah from other than them, due to his statement, peace be upon him “My Sahabah are like the stars. Whichever of them you follow, you will be rightly guided” and due to His Statement, Exalted be He: “Ask the people of al-Dhikr if [\(1\)](#) you do not know.”

Al-Qari apparently admits that Hadith al-Thaqalayn commands the Ummah to follow the offspring of the Prophet, ‘alaihim al-salam, after him. His argument, however, is that we should also follow the Sahabah in addition to the Ahl al-Bayt. There are two fatal problems with his submission. First, the hadith he is relying upon is unreliable

It is graded mawdhu (fabricated) by ‘Allamah al-Albani (d. ١٤٢٠ H)[\(2\)](#). Secondly, Hadith al-Thaqalayn is addressed to all “mankind” – and that naturally included all the Sahabah, the Tabi’in, the Tabi’ al-Tabi’in, the Four Imams, al-Bukhari, Muslim, Ibn Taymiyyah, Muhammad b. ‘Abd al-Wahhab, Ibn Baz, Ibn al-‘Uthaymin and others. All ,of them

p: ١٥

Abu al-‘Ala Muhammad b. ‘Abd al-Rahman b. ‘Abd al-Rahim al-Mubarakfuri, Tuhfat –١ al-Ahwazi bi Sharh Jami’ al-Tirmidhi (Beirut: Dar al-Kutub al-‘Ilmiyyah; ١st edition, ١٤١٠ H), vol. ١٠, p. ١٩٦

Muhammad Nasir al-Din b. al-Hajj Nuh al-Albani, Silsilah al-Ahadith al-Dha’ifah wa –٢ al-Mawdhu’ah wa Athariyah al-Sayyiah fi al-Ummah (Riyadh: Dar al-Ma’arif; ١st

edition, 1412 H), vol. 1, p. 144, 58

without a single exception, were under a strict divine obligation to follow the offspring of Muhammad in everything. The hadith has a general wording, and nothing has been excluded under its order

Therefore, all humanity from the moment our Prophet left this world till the Last Hour must follow his Ahl al-Bayt in absolutely everything. So, basically, the Sahabah are not supposed to be followed. Rather, they were ordered too to be followers of the Ahl al-Bayt. Meanwhile, in case someone insists that he must still follow the Sahabah, then obedience in Islam is only in al-ma'ruf – in obedience to Allah. In that case, only those Sahabah who complied with the Decree of Allah in Hadith al-Thaqalayn can be followed

:But, al-Mubarakfuri still has one more quote

وقال ابن الملك التمسك بالكتاب العمل بما فيه وهو الائتمار بأوامر الله والانتها عن نواهيه ومعنى التمسك بالعترة محبتهم والاهتداء بهديهم وسيرتهم زاد السيد جمال الدين إذا لم يكن مخالفا للدين

Ibn al-Malik said: “Adherence to the Book of Allah is to follow whatever is in it – and that is to follow the Orders of Allah and desist from His Prohibitions. The meaning of adherence to the offspring (of the Prophet) is to love them, and to seek guidance through their guidance and their way of life.” Sayyid Jamal al-Din added, “if it does not [contradict the religion.](#)”⁽¹⁾

Ibn al-Malik too concedes that the offspring of Muhammad must be followed, under Hadith al-Thaqalayn. He makes no attempts to explain it away or fix artificial conditions

p: ١٤

Abu al-‘Ala Muhammad b. ‘Abd al-Rahman b. ‘Abd al-Rahim al-Mubarakfuri, Tuhfat – ١ al-Ahwazi bi Sharh Jami’ al-Tirmidhi (Beirut: Dar al-Kutub al-‘Ilmiyyah; ١st edition, ١٤١٠ H), vol. ١٠, p. ١٩٤

But, Sayyid Jamal al-Din moves a step forward: he could only follow the Ahl al-Bayt if their guidance or way of life did not contradict the religion! So, he believes that the designated offspring of the Prophet intended in the hadith can go astray too and oppose Islam. This weird opinion of Sayyid Jamal al-Din however directly contradicts
:the explicit text of the riwayat

يا أيها الناس إني قد تركت فيكم ما إن أخذتم به لن تضلوا كتاب الله وعترتي أهل بيتي

O mankind! I have left behind over you that which if you hold fast to it you will NEVER
.go astray: the Book of Allah and my offspring, my Ahl al-Bayt

You will “never” go astray while following the Ahl al-Bayt. It is a clear guarantee from Allah and His Messenger. This, in turn, means that the offspring of the Messenger – those meant in the hadith among them – are never misguided, and they never misguide. They are always upon the true teachings of the Qur’an and the correct Sunnah of Muhammad, in all their thoughts, sayings, deeds, actions and omissions.
.Whosoever follows them in absolutely everything will never miss the way

There is however an opinion within the Ahl al-Sunnah, especially the young Salafiyyah, which insists that the hadith commands to follow the Qur’an only, and nothing else. They cite the use of “it” in it – which is nominally singular – in support of
:their submission

إني قد تركت فيكم ما إن أخذتم به

I have left behind over you that

which if you hold fast to IT

To them, if the Messenger had intended that both the Book and his offspring must be followed, he would have said: “that which if you hold fast to THEM.” But, there are in the hadith is a reference to (هـ) ”explicit signs of ignorance in this argument. The “it before it. In Arabic, a combination of both is possible even if the (مـ) ”the “which :allusion is to billions of items. For instance, Allah says

إن الذين كفروا لو أن لهم ما فى الأرض جميعا ومثله معه ليفتدوا به من عذاب يوم القيامة ما تقبل منهم ولهم عذاب أليم

As for those who disbelieve, lo! If all that WHICH is in the earth were theirs, and the likeness of IT with IT, to ransom them with IT from the torment of the Day of al-Qiyamah, it would not be accepted from them. Theirs will be a painful torment. (1)

We see that “it” here refers to everything in the earth – all the animals, all the :constructions, all the minerals, all the lands and so on. Let us see another example

إن تجتنبوا كبائر ما تنهون عنه نكفر عنكم سيئاتكم وندخلكم مدخلا كريما

If you avoid major sins, that WHICH you have been forbidden from IT, We shall remit (2) from you your sins and admit you to a noble entrance.

It” is a direct reference to the “major sins”. With these, obviously, nothing stops the“ same expression from working for both the Qur’an and the Ahl al-Bayt in Hadith al-Thaqalayn

p: ١٨

Qur’an ٥:٣٦ – ١

Qur’an ٤:٣١ – ٢

!?!How do these people reason

Interestingly, the alternative hadith which our brothers from the Ahl al-Sunnah love to :quote has the same wording too. Imam al-Bayhaqi (d. ٤٥٨ H) records

أخبرنا أبو عبد الله الحافظ أخبرني إسماعيل بن محمد بن الفضل الشعراني ثنا جدي ثنا بن أبي أويس ثنا أبي عن ثور بن زيد الديلي عن عكرمه عن بن عباس رضي الله عنهما أن رسول الله صلى الله عليه و سلم خطب الناس في حجه الوداع فقال يا أيها الناس أنى قد تركت فيكم ما إن اعتصمتم به فلن تضلوا أبدا كتاب الله وسنه نبيه

Abu ‘Abd Allah al-Hafiz – Isma’il b. Muhammad b. al-Fadhl al-Sha’rani – my grandfather – Ibn Abi Uways – my father – Thawr b. Zayd al-Dayli – ‘Ikrimah – Ibn :‘Abbas, may Allah be pleased with them both

The Messenger of Allah, peace be upon him, delivered a sermon to mankind during the Farewell Hajj, and said: “O mankind! I have left behind over you that WHICH if you hold fast to IT, you will never go astray: the Book of Allah and the Sunnah of His [\(1\)](#) Prophet.”

Without a doubt, every single Sunni Muslim – including every single Salafi – understands the “it” in the riwayat to be a reference to both the Qur’an and the !?!Sunnah together! So, why the double standards against Hadith al-Thaqalayn

Unfortunately for Sunnis though, this hadith of al-Bayhaqi has a dha’if chain, due to :Ibn Abi Uways. He had a poor memory, as al-Hafiz (d. ٨٥٢ H) states

إسماعيل بن عبد الله بن عبد

p: ١٩

Abu Bakr Ahmad b. al-Husayn b. ‘Ali b. Musa al-Bayhaqi, Sunan al-Kubra (Makkah: –١ Maktabah Dar al-Baz; ١٤١٤ H) [annotator: Muhammad ‘Abd al-Qadir ‘Ata], vol. ١٠, p.

١١٤, ٢٠١٢٣

الله بن أويس بن مالك بن أبي عامر الأصبحي أبو عبد الله بن أبي أويس المدني صدوق أخطأ في أحاديث من حفظه

Isma'il b. 'Abd Allah b. 'Abd Allah b. Uways b. Malik b. Abi 'Amir al-Asbahi, Abu 'Abd Allah b. Abi Uways al-Madani: Saduq (very truthful), he made mistakes in ahadith due [\(to his memory\)](#).

:His memory crisis was, of course, very critical. Al-Hafiz provides further details

إسماعيل بن أبي أويس عبد الله بن عبد الله بن أويس بن مالك بن أبي عامر الأصبحي ... قلت وروينا في مناقب البخاري بسند صحيح أن إسماعيل أخرج له أصوله وأذن له أن ينتقى منها ... ما أخرجه البخاري عنه هو من صحيح حديثه لأنه كتب من أصوله وعلى هذا لا يحتج بشيء من حديثه غير ما في الصحيح من أجل ما قدح فيه النسائي وغيره إلا أن شاركه فيه غيره فيعتبر فيه

Isma'il b. Abi Uways 'Abd Allah b. 'Abd Allah b. Uways b. Malik b. Abi Amir al-Asbahi ... I say: We recorded in Manaqib al-Bukhari (Merits of al-Bukhari) with a sahih chain that Isma'il gave his manuscript to him (i.e. al-Bukhari) and allowed him to select from it ... Whatever al-Bukhari narrated from him was from the sahih among his ahadith, because he (al-Bukhari) wrote (them) from his (i.e. Ibn Uways') manuscripts. As such, nothing from his ahadith is accepted as a hujjah except what is in the Sahih (of al-Bukhari), due to the criticisms of al-Nasai and others against him – unless he has been seconded in it, in which case he

p: ٢٠

Ahmad b. 'Ali b. Hajar al-'Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah – ١ al-'Ilmiyyah; ٢nd edition, ١٤١٥ H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. ١, p. ٩٦,

٤٦١

[\(1\) is accepted as a support in it.](#)

So, his mistakes in ahadith were severe. As such, whatsoever he narrated from memory – unless he was seconded in it by another person – is dha'if. Interestingly, in the hadith of al-Bayhaqi above, he is not seconded in its reporting from his father, Abu Uways. Moreover, all his (i.e. Isma'il's) ahadith were transmitted by him from memory, except those in Sahih al-Bukhari. Since the hadith of al-Bayhaqi is not from Sahih al-Bukhari, and Isma'il is not seconded in it, then it is dha'if without a doubt

:Shaykh Ibn Baz (d. ١٤٢٠ H) also copies the hadith

انى تارك فيكم ما لن تضلوا إن اعتصمتم به :كتاب الله و سنتى

I am leaving behind over you that WHICH you will never go astray if you hold fast to
[\(IT: the Book of Allah and my Sunnah.\)](#)

:Then, in a rather weird move, he says about it

أخرجها الحاكم بسند جيد

[\(Al-Hakim recorded it with a good \(jayyid\) chain.\)](#)

Really? In that case, let us check the report as documented by Imam al-Hakim (d. ٤٠٣ H) himself

حدثنا أبو بكر أحمد بن إسحاق الفقيه أنبأ العباس بن الفضل الأسفاطى ثنا إسماعيل عن أبي أويس وأخبرنى إسماعيل بن محمد بن الفضل الشعرانى ثنا جدى عن ثور بن زيد الديلى عن عكرمه عن ابن عباس أن رسول الله صلى الله عليه وسلم خطب الناس فى حجه الوداع فقال : قد يئس الشيطان بأن يعبد بأرضكم ولكنه رضى أن يطاع فيما سوى ذلك مما تحاقرون من أعمالكم فاحذروا يا أيها الناس إنى قد تركت فيكم ما

p: ٢١

Ahmad b. 'Ali b. Muhammad b. Muhammad b. Hajar al-'Asqalani al-Shafi'i, Hadi al- – ١
Sari Muqaddimah Fath al-Bari (Beirut: Dar Ihya al-Turath al-'Arabi; ١st edition, ١٤٠٨ H),
p. ٣٨٨

Abd al-'Aziz b. 'Abd Allah b. Baz, Majmu' Fatawa al-'Allamah 'Abd al-'Aziz b. Baz, – ٢

vol. ۲۴, p. ۱۸۲

Ibid -۳

إن اعتصمتم به فلن تضلوا أبدا : كتاب الله وسنه نبيه صلى الله عليه وسلم

Abu Bakr Ahmad b. Ishaq al-Faqih – al-‘Abbas b. al-Fadhil al-Asfati – Isma’il – Abu
:Uways

and Isma’il b. Muhammad b. al-Fadhil al-Sha’rani – my grandfather –Isma’il – Abu
:Uways

:Thawr b. Zayd al-Dayli – ‘Ikrimah – Ibn ‘Abbas

The Messenger of Allah, peace be upon him, delivered a sermon to mankind during the Farewell Hajj, and said: “Verily, Shaytan has lost hope of being worshipped in your land. However, he is pleased to be obeyed in other than that from your despicable deeds. So, beware! O mankind! Verily, I have left behind over you that WHICH if you hold fast to IT you will never go astray: the Book of Allah and the Sunnah of His
(Prophet, peace be upon him.)⁽¹⁾

The Salafi scholar, Shaykh Muqbil, states concerning this hadith in his tahqiq of al-
:Mustadrak

حديث ضعيف لأنه من طريق إسماعيل بن أبي أويس عن أبيه وفيهما كلام. وشاهده من طريق صالح بن موسى الطالحي وهو متروك

It is a dha’if hadith, because it is narrated through the route of Isma’il b. Abi Uways from his father, and there is criticism against both of them. Its shahid is narrated
(through the route of Salih b. Musa al-Talihi, and he is matruk (rejected).⁽²⁾

Unfortunately, Sunni ‘ulama never cease to substitute the genuine hadith with the fake one. In their sermons and publications, they never tell their followers about the true decree of the Prophet to his Ummah. Instead, they frequently quote the counterfeit

al-Sahihayn (Beirut: Dar al-Kutub al-'Ilmiyyah; 1st edition, 1411 H) [annotator: Mustafa
‘Abd al-Qadir ‘Ata], vol. 1, p. 171, 318
Abu ‘Abd Allah Muhammad b. ‘Abd Allah al-Hakim al-Naysaburi, al-Mustadrak ‘ala –2
al-Sahihayn (Dar al-Haramayn li Taba’ah wa al-Nashr wa al-Tawzi’; 1st edition, 1417
H) [annotator: Abu ‘Abd al-Rahman Muqbil b. Hadi al-Wadi’i], vol. 1, p. 161, 318

riwayah as his parting command to us. A well-known contemporary Sunni hadith scientist who is deeply troubled by this ugly situation is Sayyid Hasan al-Saqqaf. He expresses his grave unhappiness about the situation in these sharp words

وأما حديث [تركت فيكم ما إن تمسكتم بهما لن تضلوا بعدي أبدا كتاب وسنتي] الذي يردده الناس فيما بينهم ويقول له الخطباء على المنابر فحديث موضوع مكذوب وضعه الأمويون وأتباعهم ليصرفوا الناس عن هذا الحديث الصحيح في العتره، فانتبه لذلك جد!!وقد ذكرت جميع طرقه وبينت ما في أسانيده من الكذابين والوضاعين في آخر كتابي {صحيح صفه صلاه النبي صلى الله عليه وآله وسلم} ص (٢٨٩)

As for the hadith [I have left over you that which if you adhere to them both you will never go astray after me: the Book of Allah and my Sunnah] which people repeat among themselves, and which the lecturers quote on the pulpits, it is a fabricated, false hadith. It was fabricated by the Umayyads and their followers to turn people away from this sahih hadith about the offspring of the Prophet. So, be very careful due to that!! I have mentioned all its chains and exposed the liars and fabricators in its chains at the end of my book Sahih Sifat Salat al-Nabi, peace be upon him and his [family, page ٢٨٩.١](#)

In any case, what matters most to our research here is the Sunni understanding of the dha'if hadith. To them – and to everyone who understands at least some Arabic – it directs all humanity to unconditionally

p: ٢٣

Hasan b. 'Ali al-Saqqaf al-Qurashi al-Hashimi al-Husayni, Sahih Sharh al-'Aqidah al- –١ Tahawiiyah (Amman: Dar Imam al-Nawawi; ١st edition, ١٤١٦ H), p. ٤٥٤, footnote ٣٨٥

obey the Qur'an and the Sunnah together in all situations and circumstances, as the only way to remain upon the true guidance. In the same manner, the genuine hadith – with an almost identical wording to the fake one – obviously orders us all to obey the Qur'an and the offspring of Muhammad, his Ahl al-Bayt, together, at all times, in all cases and under all circumstances. Whoever fails to do this loses his way, and becomes a heretic

(Hadith Al-Thaqalayn: The Prophet At Ghadir Khumm (Part 1) (۳)

Immediately after his last Hajj, on his way back to Madinah – his capital city, at a place called Ghadir Khumm, the Prophet of Allah, sallallahu ‘alaihi wa alihi, repeated his instruction at ‘Arafat to mankind. Imam Ibn Abi ‘Asim (d. ۲۸۷ H) documents

حدثنا سليمان بن عبيد الله الغيلاني، حدثنا أبو عامر، حدثنا كثير بن زيد، عن محمد بن عمر بن علي، عن أبيه، عن علي رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: إني تركت فيكم ما إن أخذتم به لن تضلوا: كتاب الله، سببه بيد الله، وسببه بأيديكم، وأهل بيتي.

Sulayman b. ‘Ubayd Allah al-Ghilani – Abu ‘Amir – Kathir b. Zayd – Muhammad b. ‘Umar b. ‘Ali – his father – ‘Ali, may Allah be pleased with him

The Messenger of Allah, peace be upon him, said: “I have left behind over you that which if you hold fast to it you will never go astray: the Book of Allah – one end of which is in the Hand of Allah and the other in your

“hands – and my Ahl al-Bayt.”⁽¹⁾

:Concerning the first narrator, al-Hafiz (d. ۸۵۲ H) states

سليمان بن عبيد الله بن عمرو بن جابر الغيلاني المازني أبو أيوب البصري صدوق

Sulayman b. ‘Ubayd Allah b. ‘Amr b. Jabir al-Ghilani al-Mazini, Abu Ayub al-Basri:

⁽²⁾ Saduq (very truthful).

:As for the second narrator, this is what al-Hafiz has to say

عبد الملك بن عمرو القيسي أبو عامر العقدي بفتح المهملة والقاف ثقه

⁽³⁾ Abd al-Malik b. ‘Amr al-Qaysi, Abu ‘Amir al-‘Aqadi: Thiqah (trustworthy).

:The third narrator is reliable too, as declared by al-Hafiz

كثير بن زيد الأسلمي أبو محمد المدني بن مافنه بفتح الفاء وتشديد النون صدوق يخطئ

Kathir b. Zayd al-Aslami, Abu Muhammad al-Madani b. Mafannah: Saduq (very

⁽⁴⁾ truthful), made mistakes.

He did not make “a lot” of mistakes. Therefore, his mistakes were not serious, were minimal and did not affect the quality of his ahadith

:Al-Hafiz tells us about the fourth narrator as well

محمد بن عمر بن علي بن أبي طالب صدوق

⁽⁵⁾ Muhammad b. ‘Umar b. ‘Ali b. Abi Talib: Saduq (very truthful).

:And this is the status of the fifth narrator, according to al-Hafiz

عمر بن علي بن أبي طالب الهاشمي ثقه

⁽⁶⁾ Umar b. ‘Ali b. Abi Talib al-Hashimi: Thiqah (trustworthy).

So, all the narrators are fully reliable, and the sanad is well-connected. As such, it is a

:hasan chain, at the least. This is what Shaykh al-Arnaut concludes as well

وثالث من حديث علي عند ابن أبي عاصم في "السنة" (١٥٥٨)، والطحاوي في "شرح مشكل الآثار" (١٧٦٠) من طريقين عن أبي عامر العقدي، عن كثير بن زيد، عن محمد بن عمر بن علي، عن أبيه، عنه،

p: ٢٥

Abu Bakr b. Abi 'Asim, Ahmad b. 'Amr b. al-Dhahhak b. Mukhlid al-Shaybani, Kitab – ١ al-Sunnah (al-Maktab al-Islami; ١st edition, ١٤٠٠ H) [annotator: Muhammad Nasir al-Din al-Albani], vol. ٢, pp. ٦٤٤–٦٤٥, ١٥٥٨

Ahmad b. 'Ali b. Hajar al-'Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah – ٢ al-'Ilmiyyah; ٢nd edition, ١٤١٥ H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. ١, p. ٣٨٩,

٢٥٩٨

Ibid, vol. ١, p. ٦١٧, ٤٢١٣–٣

Ibid, vol. ٢, p. ٣٨, ٥٦٢٨–٤

Ibid, vol. ٢, p. ١١٧, ٦١٩٠–٥

Ibid, vol. ١, p. ٧٢٤, ٤٩٦٧–٦

مرفوعاً، بلفظ: "إني قد تركت فيكم ما إن أخذتم به لن تضلوا: كتاب الله، سببه بيد الله، وسببه بأيديكم، وأهل بيتي"، وإسناده حسن.

The third is the hadith of ‘Ali, recorded by Ibn Abi ‘Asim in al-Sunnah (١٥٥٨), and by al-Tahawi in Sharh Mushkil al-Athar (١٧٦٠) from two routes from Abu ‘Amir al-‘Aqadi, from Kathir b. Zayd, from Muhammad b. ‘Umar b. ‘Ali, from his father, from him (i.e. ‘Ali) from the Prophet, with the wording: "I have left behind over you that which if you hold fast to it you will never go astray: the Book of Allah – one end of which is in the Hand of Allah and the other in your hands – and my Ahl al-Bayt." And its chain is [\(١\).hasan](#).

The above riwayat is only an abridged version of a more detailed hadith. Imam Ishaq b. Rahwayh (d. ٢٣٨ H) and some other classical Sunni scholars recorded the full version. For instance, Imam al-Tahawi (d. ٣٢١ H) documents

حدثنا إبراهيم بن مرزوق قال : حدثنا أبو عامر العقدي قال : حدثنا كثير بن زيد، عن محمد بن عمر بن علي ، عن أبيه ، عن علي ، أن النبي صلى الله عليه وسلم حضر الشجرة بخدم فخرج آخذاً بيد علي فقال : يا أيها الناس، أستم تشهدون أن الله عز وجل ربكم؟ قالوا: بلى، قال: أستم تشهدون أن الله ورسوله أولى بكم من أنفسكم، وأن الله عز وجل ورسوله مولياكم؟ قالوا: بلى، قال: فمن كنت مولاه فإن هذا مولاه، أو قال: فإن عليا مولاه - شك ابن

p: ٢٦

Abu ‘Abd Allah Ahmad b. Muhammad b. Hanbal b. Hilal b. Asad al-Shaybani, Musnad –١ (Muasassat al-Risalah; ١st edition, ١٤٢١ H) [annotators: Shu’ayb al-Arnaut, ‘Adil Murshid and others], vol. ١٧, p. ١٧٢, ١١١٠٤

مرزوق – إني قد تركت فيكم ما إن أخذتم به لن تضلوا: كتاب الله سببه بأيديكم، وأهل بيتي.

Ibrahim b. Marzuq – Abu ‘Amir al-‘Aqadi – Kathir b. Zayd – Muhammad b. ‘Umar b. ‘Ali
– his father – ‘Ali

Verily, the Prophet, peace be upon him, came to a tree at (Ghadir) Khumm. Then he came out, holding the hand of ‘Ali, and saying: “O mankind! Do you not testify that Allah the Almighty is your Lord?” They said, “Yes, we do.” He said, “Do you not testify that Allah and His Messenger are more entitled to you than yourselves and that Allah the Almighty and His Messenger are your Mawla?” They said, “Yes, we do”. He said, “So, whosoever Allah and His Messenger are his Mawla, verily this one – or ‘Ali – is his mawla. I have left behind over you that which if you hold fast to it you will never go [\(astray: the Book of Allah – one end of which is in your hands – and my Ahl al-Bayt.\)](#)”⁽¹⁾

:Shaykh al-Arnaut comments

إسناده حسن

[\(Its chain is hasan.\)](#)⁽²⁾

:Al-Hafiz Ibn Hajar al-‘Asqalani also copies the riwayat of Ishaq b. Rahwayh

وقال إسحاق: أنا أبو عامر العقدي، عن كثير بن زيد، عن محمد بن عمر بن علي، عن أبيه، عن علي، قال: إن النبي صلى الله عليه وسلم حضر الشجرة بخم، ثم خرج آخذاً بيد علي قال: أستم تشهدون أن الله ربكم؟ قالوا: بلى، قال: أستم تشهدون أن الله ورسوله أولى بكم من أنفسكم، وأن الله ورسوله أولياؤكم؟ فقالوا: بلى،

p: ٢٧

Abu Ja’far Ahmad b. Muhammad b. Salamah b. ‘Abd al-Malik b. Salmah al-Azdi al- – ١
Hajari al-Misri al-Tahawi, Sharh Mushkil al-Athar (Muasassat al-Risalah; ١st edition,
١٤١٥ H) [annotator: Shu’ayb al-Arnaut], vol. ٥, p. ١٣, ١٧٦٠

Ibid – ٢

قال: فمن كان الله ورسوله مولاہ، فإن هذا مولاہ، وقد ترکت فيکم ما إن أخذتم به لن تضلوا: کتاب الله سببه بيده، وسببه بأيديکم، وأهل بيتي

Ishaq said: Abu ‘Amir al-‘Aqadi – Kathir b. Zayd – Muhammad b. ‘Umar b. ‘Ali – his father – ‘Ali

Verily, the Prophet, peace be upon him, came to a tree at (Ghadir) Khumm. Then he came out, holding the hand of ‘Ali, and saying: “Do you not testify that Allah is your Lord?” They said, “Yes, we do.” He said, “Do you not testify that Allah and His Messenger are more entitled to you than yourselves and that Allah and His Messenger are your Awliya?” They said, “Yes, we do”. He said, “So, whosoever Allah and His Messenger are his Mawla, verily this one (i.e. ‘Ali) is his mawla. I have left behind over you that which if you hold fast to it you will never go astray: the Book of Allah – one end of which is in His Hand and the other in your hands – and my Ahl al-[Bayt.](#)”^(۱)

:Then, al-Hafiz comments

هذا إسناد صحيح

[This chain is sahih.](#)^(۲)

:Imam Ahmad al-Busiri (d. ۸۴۰ H) as well documents

عن علي بن أبي طالب، رضى الله عنه: أن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حضر الشجرة بخرم ثم خرج آخذًا بيد علي فقال: أستم تشهدون أن الله ربكم؟ قالوا: بلى قال: أستم تشهدون أن الله ورسوله أولى بكم من أنفسكم وأن الله ورسوله مولاكم؟ قالوا: بلى قال: فمن كان الله ورسوله مولاہ فإن هذا مولاہ وقد ترکت فيکم ما

p: ۲۸

Ahmad b. ‘Ali b. Hajar al-‘Asqalani, al-Matalib al-Aliyah bi Zawaid al-Masanid al- – ۱
Thamaniyyah (Beirut: Dar al-Ma’rifah; ۱۴۱۴ H) [annotator: Prof. Shaykh Habib al-
Rahman al-A’zami], vol., ۴, p. ۶۵, ۳۹۷۲

Ibid – ۲

إن أخذتم به لن تضلوا كتاب الله سببه بيده وسببه بأيديكم وأهل بيتي.

:Narrated ‘Ali b. Abi Talib, may Allah be pleased with him

The Prophet, peace be upon him, came to a tree at (Ghadir) Khumm. Then he came out, holding the hand of ‘Ali, and saying: “Do you not testify that Allah is your Lord?” They said, “Yes, we do.” He said, “Do you not testify that Allah and His Messenger are more entitled to you than yourselves and that Allah and His Messenger are your Mawla?” They said, “Yes, we do”. He said, “So, whosoever Allah and His Messenger are his Mawla, verily this one (i.e. ‘Ali) is his mawla. I have left behind over you that which if you hold fast to it you will never go astray: the Book of Allah – one end of [\(which is in His Hand and the other in your hands – and my Ahl al-Bayt.”](#) [\(1\)](#)

:And al-Busiri has this simple verdict about it

رواه إسحاق بسند صحيح

[\(2\)](#) Ishaq recorded it with a sahih chain.

:Allamah al-Muttaqi al-Hindi (d. ٩٧٥ H) too records the hadith‘

عن علي أن النبي صلى الله عليه وسلم حضر الشجره بخدم ثم خرج آخذاً بيد علي فقال : أيها الناس أستم تشهدون أن الله ربكم ؟ قالوا : بلى قال : أستم تشهدون أن الله ورسوله أولى بكم من أنفسكم وأن الله ورسوله مولاكم ؟ قالوا : بلى قال : فمن كان الله ورسوله مولاه فإن هذا مولاه وقد تركت فيكم ما إن أخذتم به لن تضلوا بعده : كتاب الله

p: ٢٩

Ahmad b. Abi Bakr b. Isma’il al-Busiri, Itihaf al-Khiyarah al-Maharah bi Zawaid al- – ١

Masanid al-‘Ashra (Riyadh: Dar al-Watan; ١st edition, ١٤٢٠ H), vol. ٧, p. ٢١٠, ٤٤٨٣

Ibid – ٢

:Narrated ‘Ali b. Abi Talib, may Allah be pleased with him

The Prophet, peace be upon him, came to a tree at (Ghadir) Khumm. Then he came out, holding the hand of ‘Ali, and saying: “Do you not testify that Allah is your Lord?” They said, “We do.” He said, “Do you not testify that Allah and His Messenger are more entitled to you than yourselves and that Allah and His Messenger are your Mawla?” They said, “Yes, we do”. He said, “So, whosoever Allah and His Messenger are his Mawla, verily this one (i.e. ‘Ali) is his mawla. I have left behind over you that which if you hold fast to it you will never go astray while following it: the Book of Allah” – one end of which is in His Hand and the other in your hands – and my Ahl al-Bayt

:Then al-Hindi says about it

ابن راهويه وابن جرير وابن أبي عاصم والمحاملي في أماليه وصححه

Narrated by (Ishaq) Ibn Rahwayh, Ibn Jarir, Ibn Abi ‘Asim, and by al-Muhamali in his (Amali, and he (al-Muhamali) declared it sahih. (1)

:The messages in these reports are very powerfully conveyed

Muslims can acquire true guidance after their Prophet only by holding fast to both the Qur’an and his Ahl al-Bayt together

Muslims can remain upon true guidance after their Prophet only by holding fast to both the Qur’an and his Ahl al-Bayt together

Muslims automatically lose the true guidance after their Prophet any moment they fail to hold fast to the

(Hadith Al-Thaqalayn: The Prophet At Ghadir Khumm (Part ٢ (٤

In order to ensure that his followers never missed his messages, the Messenger of Allah, sallallahu ‘alaihi wa alihi, further repeated his instruction in some other words, at the same Ghadir Khumm. Imam Muslim (d. ٢٦١ H) records what he did

حدثني زهير بن حرب وشجاع بن مخلد جميعا عن ابن عليه قال زهير حدثنا إسماعيل بن إبراهيم حدثني أبو حيان حدثني يزيد بن حيان قال انطلقت أنا وحصين بن سيرة وعمر بن مسلم إلى زيد بن أرقم فلما جلسنا إليه قال له حصين لقد لقيت يا زيد خيرا كثيرا رأيت رسول الله صلى الله عليه و سلم وسمعت حديثه وغزوت معه وصليت خلفه لقد لقيت يا زيد خيرا كثيرا حدثنا يا زيد ما سمعت من رسول الله صلى الله عليه و سلم قال يا ابن أخي والله لقد كبرت سني وقدم عهدي ونسيت بعض الذي كنت أعي من رسول الله صلى الله عليه و سلم فما حدثتكم فاقبلوا وما لا فلا تكلفوني ثم قال قام رسول الله صلى الله عليه و سلم يوما فينا خطيبا بماء يدعى خما بين مكة والمدينه 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 فقال له حصين ومن أهل بيته؟ يا زيد أليس نساؤه

من أهل بيته؟ قال نساؤه من أهل بيته ولكن أهل بيته من حرم الصدقه بعده قال وهم؟ قال هم آل على وآل عقيل وآل جعفر وآل عباس قال كل هؤلاء حرم الصدقه؟ قال نعم

Zuhayr b. Harb and Shuja' b. Mukhlid – Ibn 'Ulayyah: Zuhayr – Isma'il b. Ibrahim – Abu Hayyan – Yazid b. Hayyan

I went along with Hasin b. Sabra and 'Umar b. Muslim to Zayd b. Arqam. When we sat with him, Hasin said to him

You have earned, O Zayd, a lot of good. You saw the Messenger of Allah, peace be upon him, and you heard his hadith, and you fought by his side, and you offered Salat behind him. You have earned, O Zayd, a lot of good. Narrate to us, O Zayd, what you heard from the Messenger of Allah

He replied, "O son of my brother, I swear by Allah, I have grown old and my time has passed, and I have forgotten some of that which I remembered from the Messenger of Allah, peace be upon him. So, whatever hadith I narrate to you, accept (it). And whatever I do not narrate, do not compel me to do that

:He then said

One day, the Messenger of Allah, peace be upon him, stood up to deliver a sermon at a watering place known as (Ghadir) Khumm situated between Makkah and Madinah. He praised Allah and extolled Him, and advised (us), and reminded us (of Allah and His revelations). Then, he said

!Then, verily, O mankind'

I am only a human being. The messenger of my Lord (i.e. the angel of death) will soon reach me and I will answer (the call of death). But, I am leaving behind over you Two Weighty Things (thaqalayn). The first of them is the Book of Allah. In it there is guidance and light. So hold fast to the Book of Allah and adhere to it.” So, he exhorted (to hold fast) to the Book of Allah and encouraged concerning it. Then, he said: “and my Ahl al-Bayt. I remind you, with Allah, of my Ahl al-Bayt! I remind you, with Allah, of my Ahl al-Bayt! I remind you, with Allah, of my Ahl al-Bayt

So, Hasin said to him, “So, who are his Ahl al-Bayt? O Zayd, are his wives not from his Ahl al-Bayt?” He (Zayd) replied, “His wives are from his Ahl al-Bayt. But, his Ahl al-Bayt are (also) those to whom sadaqah is forbidden apart from him.” He (Hasin) asked, “And who are those?” He (Zayd) replied, “They are the family of ‘Ali, the family of ‘Aqil, the family of Ja’far, and the family of ‘Abbas”. He (Hasin) said, “Sadaqah is forbidden (for all these people?” He (Zayd) answered, “Yes” [\(1\)](#)

Imam Ahmad (d. ۲۴۱ H) has recorded this same exact report [\(2\)](#), and Shaykh al-Arnaut has this comment about it

إسناده صحيح على شرط مسلم

[\(Its chain is sahih upon the standard of Muslim. \(3\)](#)

.So, there is no doubt about the authenticity of the riwayah

There is however a crucial fact about

p: ۳۳

Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: – ۱ Dar Ihya al-Turath al-‘Arabi) [annotator: Muhammad Fuad ‘Abd al-Baqi], vol. ۴, p. ۱۸۷۳, (۲۴۰۸ (۳۶

Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) – ۲ [annotator: Shu’ayb al-Arnaut], vol. ۴, p. ۳۶۶, ۱۹۲۸۵

Ibid – ۳

it that must be taken into consideration in understanding its meaning. There is an interpolation by Yazid b. Hayyan into the text of the Prophet's words in the hadith

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

Then, verily, O mankind! I am only a human being. The messenger of my Lord (i.e. the “angel of death”) will soon reach me and I will answer (the call of death). But, I am leaving behind over you Two Weighty Things (thaqalayn). The first of them is the Book of Allah. In it there is guidance and light. So hold fast to the Book of Allah and adhere to it.” So, he exhorted (to hold fast) to the Book of Allah and encouraged concerning it. Then, he said: “and my Ahl al-Bayt. I remind you, with Allah, of my Ahl al-Bayt! I remind you, with Allah, of my Ahl al-Bayt! I remind you, with Allah, of my Ahl al-Bayt

The highlighted parts are NOT part of the words of the Messenger of Allah. Rather, they are commentaries upon the actual hadith. Since what matters to us are the instructions of our Prophet, then we must remove these interpolations in order to reach the real Sunnah. So, after deleting

:the foreign words, this is what we have

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 وأهل بيتي أذكركم الله في أهل بيتي أذكركم الله في أهل بيتي

Then, verily, O mankind! I am only a human being. The messenger of my Lord (i.e. the “angel of death”) will soon reach me and I will answer (the call of death). But, I am leaving behind over you Two Weighty Things (thaqalayn). The first of them is the Book of Allah. In it there is guidance and light. So hold fast to the Book of Allah and adhere to it and my Ahl al-Bayt. I remind you, with Allah, of my Ahl al-Bayt! I remind you, with Allah, of my Ahl al-Bayt! I remind you, with Allah, of my Ahl al-Bayt

:The Sunni mufasssir, Mulla Huwaysh Al Ghazi ‘Abd al-Qadir, confirms this as well

وروى مسلم عن زيد بن أرقم أن رسول الله صلى الله عليه وسلم قال إني تارك فيكم ثقلين أولهما كتاب الله فيه الهدى والنور فخذوا بكتاب الله واستمسكوا به وأهل بيتي، أذكركم الله في أهل بيتي، أذكركم الله في أهل بيتي

Imam) Muslim recorded from Zayd b. Arqam that the Messenger of Allah, peace be upon him, said

I am leaving behind over you Two Weighty Things (thaqalayn). The first of them is “the Book of Allah. In it there is guidance and light. So hold fast to

the Book of Allah and adhere to it and my Ahl al-Bayt. I remind you, with Allah, of my Ahl al-Bayt! I remind you, with Allah, of my Ahl al-Bayt! I remind you, with Allah, of my Ahl al-Bayt!" (Ahl al-Bayt!)"

The message here is unmistakable: all mankind – including all the Sahabah, Tabi'in and Tabi' al-Tabi'in – are ordered to "adhere" to both the Qur'an and the Ahl al-Bayt

What further solidifies this submission, is that the same hadith has been narrated from Zayd – in the book of Imam 'Abd b. Humayd (d. ۲۴۹ H) – without the commentaries, and it is straightforward. 'Allamah al-Albani (d. ۱۴۲۰ H) records that the Prophet said at Ghadir Khumm

"أما بعد ألا أيها الناس! فإنما أنا بشر يوشك أن يأتيني رسول ربي فأجيب وأنا تارك فيكم ثقلين أولهما كتاب الله فيه الهدى والنور من استمسك به وأخذ به كان على الهدى ومن أخطأه ضل فخذوا بكتاب الله تعالى واستمسكوا به وأهل بيتي أذكركم الله في أهل بيتي أذكركم الله في أهل بيتي."

Then, verily, O mankind! I am only a human being. The messenger of my Lord (i.e. the "angel of death") will soon reach me and I will answer (the call of death). But, I am leaving behind over you Two Weighty Things (thaqalayn). The first of them is the Book of Allah. In it there is guidance and light. Whoever adheres to it and holds fast to it, he will be upon guidance; and whosoever belittles it, he will go astray. So hold fast to

p: ۳۶

Mulla Huwaysh Al Ghazi 'Abd al-Qadir, Bayan al-Ma'ani (Damascus: Matbu'at al- – ۱ Turki; ۱۳۸۲ H), vol. ۴, p. ۳۷

the Book of Allah the Most High and adhere to it and my Ahl al-Bayt. I remind you, with
Allah, of my Ahl al-Bayt! I remind you, with Allah, of my Ahl al-Bayt!” (١)

:Commenting on it, the ‘Allamah states

(صحيح) ... [حم عبد بن حميد م] عن زيد بن أرقم.

(Sahih) ... [recorded by ‘Abd b. Hamid] from Zayd b. Arqam. (٢)

:Allamah al-Hindi (d. ٩٧٥ H) too has copied the same report‘

أما بعد أيها الناس فإنما أنا بشر يوشك أن يأتي رسول ربي فأجيب وأنا تارك فيكم ثقلين أولهما كتاب الله فيه الهدى والنور من
استمسك به وأخذ به كان على الهدى ومن أخطأه ضل فخذوا بكتاب الله تعالى واستمسكوا به وأهل بيتي أذكركم الله في أهل
بيتي

Then, verily, O mankind! I am only a human being. The messenger of my Lord (i.e. the“
angel of death) will soon reach me and I will answer (the call of death). But, I am
leaving behind over you Two Weighty Things (thaqalayn). The first of them is the Book
of Allah. In it there is guidance and light. Whoever adheres to it and holds fast to it, he
will be upon guidance; and whosoever belittles it, he will go astray. So hold fast to the
Book of Allah the Most High and adhere to it and my Ahl al-Bayt. I remind you, with

Allah, of my Ahl al-Bayt!” (٣)

:Giving the source, he too says

حم وعبد بن حميد م عن زيد بن أرقم

(Recorded by ‘Abd b. Humayd, from Zayd b. Arqam (٤)

This was the report of Zayd from the

p: ٣٧

Abu ‘Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh b. Tajati b. Adam al- – ١
Ashqudri al-Albani, Sahih al-Jami’ al-Saghir wa Ziyadatuhu (Al-Maktab al-Islami), vol.

١, pp. ٢٨٦–٢٨٧, ١٣٥١

Ibid, vol. ١, p. ٢٨٧, ١٣٥١ –٢

Ali b. Husam al-Din al-Muttaqi al-Hindi, Kanz al-‘Ummal fi Sunan al-Aqwal wa Af’al‘ –٣

(Beirut: Muasassat al-Risalah; ١٩٨٩ H), vol. ١, p. ٣١٥, ٨٩٨

Ibid –٤

Messenger of Allah without the interpolations of Yazid b. Hayyan. This took place at Ghadir Khumm, after the first declaration at ‘Arafat. The message is explicit, clear and unambiguous. It leaves no room for manipulation or distortion. We all must “adhere” to the Book of Allah and the Ahl al-Bayt of his Prophet after him. Strangely though, Zayd defines the “Ahl al-Bayt” meant in the hadith as the wives of the Prophet, and the families of ‘Ali, ‘Aqil, Ja’far, and al-‘Abbas. Yet, it is the same Zayd who narrated – as we shall examine in the next chapter – that the Messenger specifically named the “Ahl al-Bayt” intended in Hadith al-Thaqalayn as being only his “offspring

(Hadith Al-Thaqalayn: The Prophet At Ghadir Khumm (Part ۳ (۵

The Prophet, sallallahu ‘alaihi wa alihi, conveyed Hadith al-Thaqalayn in different words to absolutely ensure that the message was not lost on his audiences. At ‘Arafat, he declared

يا أيها الناس إني قد تركت فيكم ما إن أخذتم به لن تضلوا كتاب الله وعترتي أهل بيتي

O mankind! I have left behind over you that which if you hold fast to it you will never go astray: the Book of Allah and my offspring, my Ahl al-Bayt

:Later, at Ghadir Khumm, he again statements

أنا تارك فيكم ثقلين أولهما كتاب الله فيه الهدى والنور من استمسك به وأخذ به كان على الهدى ومن أخطأه ضل فخذوا بكتاب الله تعالى واستمسكوا به وأهل بيتي

I am leaving behind over you Two Weighty Things (thaqalayn). The first of them is the Book of Allah. In it there is guidance and

light. Whoever adheres to it and holds fast to it, he will be upon guidance; and whosoever belittles it, he will go astray. So hold fast to the Book of Allah the Most High .and adhere to it and my Ahl al-Bayt

Then, at that same Ghadir Khumm, he made some other pronouncements, which were clearly intended to drive home the point more forcefully. Al-Hafiz Ibn Kathir (d. ۷۷۴ H) affirms this in his Tafsir

و في الصحيح: أن رسول الله صلى الله عليه وسلم قال في خطبته بَعْدَ يَرُحْمَ: "إني تارك فيكم الثقلين: كتاب الله وعترتي، وإنهما لم يفترقا حتى يردا على الحوض"

In the sahih report, it is recorded that the Messenger of Allah, peace be upon him, said in his sermon at Ghadir Khumm: "I am leaving behind over you the Two Weighty Things (al-thaqalayn): the Book of Allah and my offspring. Verily, both shall never [separate from each other until they meet me at the Lake-Fount.](#)"

Meanwhile, Imam al-Hakim (d. ۴۰۳ H) has equally recorded this riwayat which identifies the main narrator of the hadith

حدثنا أبو بكر محمد بن الحسين بن مصلح الفقيه بالرى ثنا محمد بن أيوب ثنا يحيى بن المغيرة السعدى ثنا جرير بن عبد الحميد عن الحسن بن عبد الله النخعي عن مسلم بن صبيح عن زيد بن أرقم رضى الله عنه قال قال رسول الله صلى الله عليه وسلم إني تارك فيكم الثقلين كتاب الله وأهل بيتي وإنهما لن يفترقا حتى يردا على الحوض

– Abu Bakr Muhammad b. al-Husayn b. Musalih al-Faqih – Muhammad b. Ayub

p: ۳۹

Abu al-Fida Isma'il b. 'Umar b. Kathir al-Qurashi al-Dimashqi, Tafsir al-Qur'an – ۱ al-'Azim (Dar al-Taybah li al-Nashr wa al-Tawzi'; ۲nd edition, ۱۴۲۰ H) [annotator: Sami b. Muhammad Salamah], vol. ۷, p. ۲۰۱

Yahya b. al-Mughirah al-Sa'di – Jarir b. 'Abd al-Hamid – al-Hasan b. 'Abd Allah al-Nakha'i – Muslim b. Subayh – Zayd b. Arqam, may Allah be pleased with him

The Messenger of Allah, peace be upon him, said: "I am leaving behind over you the Two Weighty Things (al-thaqalayn): the Book of Allah and my Ahl al-Bayt. Verily, both [shall never separate from each other until they meet me at the Lake-Fount.](#)"⁽¹⁾

:Al-Hakim states

هذا حديث صحيح الإسناد على شرط الشيخين

[This hadith has a sahih chain upon the standard of the two Shaykhs.](#)⁽²⁾

:Imam al-Dhahabi (d. ٧٤٨ H) concurs

على شرط البخارى ومسلم

[Upon the standard of al-Bukhari and Muslim](#)⁽³⁾

:Imam al-Tabarani (d. ٣٦٠ H) too has an additional sanad for the hadith

حدثنا على 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 على الحوض

Ali b. 'Abd al-'Aziz – 'Amr b. 'Awn al-Wasiti – Khalid b. 'Abd Allah – al-Hasan b. 'Ubayd'Allah – Abu al-Dhuha – Zayd b. Arqam

The Messenger of Allah, peace be upon him, said: "I am leaving behind over you the Two Weighty Things (al-thaqalayn): the Book of Allah and my offspring, my Ahl al-Bayt. Verily, both shall never separate from each other until they meet me at the [Lake-Fount.](#)"⁽⁴⁾

:Shaykh al-Arnaut says about this hadith

وهو صحيح

This is an authentication of all

p: ٤٠

Abu ‘Abd Allah Muhammad b. ‘Abd Allah al-Hakim al-Naysaburi, al-Mustadrak ‘ala – ١
al-Sahihayn (Beirut: Dar al-Kutub al-‘Ilmiyyah; ١st edition, ١٤١١ H) [annotator: Mustafa
‘Abd al-Qadir ‘Ata], vol. ٣, p. ١٤٠, ٤٧١١

Ibid – ٢

Ibid – ٣

Abu al-Qasim Sulayman b. Ahmad b. Ayub al-Tabarani, Mu’jam al-Kabir (Mosul: – ٤
Maktabah al-‘Ulum wa al-Hukm; ٢nd edition, ١٤٠٤ H) [annotator: Hamadi b. ‘Abd al-
Majid al-Salafi], vol. ٥, p. ١٤٩, ٤٩٨٠

Muhammad b. Ibrahim al-Wazir al-Yamani, al-‘Awasim wa al-Qawasim fi al-Dhabb – ٥
‘an Sunnah Abi al-Qasim (Beirut: Muasassat al-Risalah; ٢nd edition, ١٤١٦ H) [annotator:
Shu’ayb al-Arnaut], vol. ١, p. ١٧٨, footnote ١

.the parts of the hadith by our typically reluctant Shaykh. This, of course, means a lot
Meanwhile, there is no sin in independently verifying the authenticity of the hadith. As
:such, al-Dhahabi says about the first narrator

على بن عبد العزيز ابن المرزبان ابن سابور: الامام، الحافظ، الصدوق، أبو الحسن البغوي

Ali b. ‘Abd al-‘Aziz b. al-Marzaban b. Sabur: the Imam, the hafiz (hadith scientist), the ‘
(saduq (very truthful) narrator, Abu al-Hasan al-Baghwi. (1)

:Elsewhere, he adds

على بن عبد العزيز البغوي الحافظ المجاور بمكة. ثقته، لكنه يطلب على التحديث، ويعتذر بأنه محتاج. قال الدارقطني: ثقته مأمون.

Ali b. ‘Abd al-‘Aziz al-Baghwi: the hafiz (hadith scientist), adjacent to Makkah: Thiqah ‘
(trustworthy). However, he used to request (payments) for narrating ahadith, and he
is excused on the ground that he was needy. Al-Daraqutni said: “He was thiqah
(trustworthy) and totally reliable.” (2)

:Al-Hafiz (d. ٨٥٢ H) states about the second narrator

عمرو بن عون بن أوس الواسطي أبو عثمان البزاز البصري ثقته ثبت

Amr b. ‘Awn b. Aws al-Wasiti, Abu ‘Uthman al-Bazzaz al-Basri: Thiqah (trustworthy), ‘
(thabt (accurate). (3)

:Concerning the third narrator, al-Hafiz also says

خالد بن عبد الله بن عبد الرحمن بن يزيد الطحان الواسطي المزني مولا هم ثقته ثبت

Khalid b. ‘Abd Allah b. ‘Abd al-Rahman b. Yazid al-Tahan al-Wasiti al-Muzni, their freed
(slave: Thiqah (trustworthy), thabt (accurate). (4)

:The fourth narrator is thiqah (trustworthy) too, as affirmed by al-Hafiz

الحسن بن عبيد الله بن عروه النخعي أبو عروه الكوفي ثقته فاضل

Al-Hasan b. ‘Ubayd Allah b. ‘Urwah al-Nakha’i, Abu ‘Urwah al-Kufi: Thiqah

:Finally, al-Hafiz proclaims about the last narrator

مسلم بن صبيح بالتصغير الهمداني أبو الضحى الكوفي

p: ٤١

Shams al-Din Muhammad b. Ahmad b. ‘Uthman al-Dhahabi, *Siyar A’lam al-Nubala* – ١
(Beirut: Muasassat al-Risalah; ٩th edition, ١٤١٣ H) [annotators: Shu’ayb al-Arnaut and
‘Ali Abu Zayd], vol. ١٣, p. ٣٤٨, ١٤٤

Abu ‘Abd Allah Muhammad b. Ahmad b. ‘Uthman al-Dhahabi, *Mizan al-I’tidal fi Naqd* – ٢
al-Rijal (Beirut: Dar al-Ma’rifah) [annotator: ‘Ali Muhammad al-Bajawi], vol. ٣, p. ١٤٣,
٥٨٨٢

Ahmad b. ‘Ali b. Hajar al-‘Asqalani, *Taqrib al-Tahdhib* (Beirut: Dar al-Maktabah – ٣
al-‘Ilmiyyah; ٢nd edition, ١٤١٥ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ١, p. ٧٤٢,
٥١٠٤

Ibid, vol. ١, p. ٢٥٩, ١٤٥٢ – ٤

Ibid, vol. ١, p. ٢٠٦, ١٢٥٨ – ٥

Muslim b. Subayh al-Hamdani, Abu al-Dhuha al-Kufi al-‘Attar, well-known with his [\(kunya: Thiqah \(trustworthy\), fadhil \(virtuous\)\).](#)

:Imam Muslim (d. ٢٤١ H) also states concerning him

أبو الضحى مسلم بن صبيح سمع ابن عباس والنعمان بن بشير وزيد بن أرقم روى عنه الأعمش وحبیب بن أبى ثابت

Abu al-Dhuha, Muslim b. Subayh: He heard (ahadith from) Ibn ‘Abbas, al-Nu’man b. [\(Bashir and Zayd b. Arqam. Al-A’mash and Habib b. Abi Thabit narrated from him\).](#)

So, all the narrators are thiqah (trustworthy), and the sanad, of course, is fully connected. As such, it is a perfectly sahih chain

:But, there is more! Imam al-Tabarani again documents

حدثنا معاذ بن المثنى ثنا على بن المدینى ثنا جریر بن عبد الحمید عن الحسن بن عبيد الله عن أبى الضحى عن زيد بن أرقم قال قال رسول الله: إني تارك فيكم الثقلين كتاب الله وعترتى أهل بيتى وإنهما لن يتفرقا حتى يردا على الحوض

Mu’adh b. al-Muthanna – ‘Ali b. al-Madini – Jarir b. ‘Abd al-Hamid – al-Hasan b. ‘Ubayd :Allah – Abu al-Dhuha – Zayd b. Arqam

The Messenger of Allah said: “I am leaving behind over you the Two Weighty Things (al-thaqalayn): the Book of Allah and my offspring, my Ahl al-Bayt. Verily, both shall [\(never separate from each other until they meet me at the Lake-Fount\).”](#)

.There are only three new names in this chain

:Al-Dhahabi says about the first narrator

معاذ بن المثنى أبو المثنى: ثقه، متقن.

[\(Mu’adh b. al-Muthanna, Abu al-Muthanna: Thiqah \(trustworthy\), extremely precise\).](#)

:About the second narrator, al-Hafiz states

على بن عبد الله بن جعفر بن نجیح

Ibid, vol. ٢, p. ١٧٩, ٦٦٥٣ –١

Muslim b. al-Hajjaj, al-Kuna wa al-Asma (Madinah al-Munawwarah: al-Jami'ah al-Islamiyyah; ١st edition, ١٤٠٤ H) [annotator: 'Abd al-Rahim Muhammad Ahmad al-

Qushqari], vol. ١, P. ٤٥٥, ١٧٢٢

Abu al-Qasim Sulayman b. Ahmad b. Ayub al-Tabarani, Mu'jam al-Kabir (Mosul: –٣
Maktabah al-'Ulum wa al-Hukm; ٢nd edition, ١٤٠٤ H) [annotator: Hamadi b. 'Abd al-

Majid al-Salafi], vol. ٥, p. ١٧٠, ٤٩٨١

Shams al-Din Muhammad b. Ahmad b. 'Uthman al-Dhahabi, Siyar A'lam al-Nubala –٤
(Beirut: Muassasat al-Risalah; ٩th edition, ١٤١٣ H) [annotators: Shu'ayb al-Arnaut and

'Ali Abu Zayd], vol. ١٣, p. ٥٢٧, ٢٥٩

السعدى مولاهم أبو الحسن بن المدينى بصرى ثقه ثبت إمام أعلم أهل عصره بالحديث وعلمه

Ali b. ‘Abd Allah b. Ja’far b. Najih al–Sa’di, their freed slave, Abu al–Hasan b. al–Madini‘ Basri: Thiqah (trustworthy), thabt (accurate), an Imam, the most knowledgeable of his (time in hadith and its ‘ilal. (1)

:The third narrator is like that too, as al–Hafiz submits

جرير بن عبد الحميد بن قرط بضم القاف وسكون الراء بعدها طاء مهمله الضبى الكوفى نزيل الرى وقاضيا ثقه صحيح الكتاب قيل كان فى آخر عمره يهيم من حفظه

Jarir b. ‘Abd al–Hamid b. Qurt al–Dhabi al–Kufi, a resident of al–Rayy and its judge: Thiqah (trustworthy), sahih al–kitab (i.e. whatever he narrated from his books was sahih). It is said that he used to hallucinate due to his memory during the last part of (his lifetime. (2)

Al–Hafiz refers to the criticism against Jarir with “it is said”, which is a term employed to express doubt. In other words, al–Hafiz does NOT confirm that Jarir really used to hallucinate during the last part of his lifetime. Secondly, even if the allegation were accepted, it would still not harm Jarir. The claim was that he hallucinated, but not “a lot”. That shows that his memory problem was not serious, and therefore would not affect his ahadith. In any case, there is a mutaba’ah for Jarir by Khalid b. ‘Abd Allah. Therefore, this second chain is impeccably sahih too, in any case

(Hadith Al–Thaqalayn: The Prophet At Ghadir Khumm (Part ٢ (٢

The Messenger of Allah, sallallahu ‘alaihi wa alihi, proclaimed at Ghadir Khumm to all :humanity

إنى تارك

p: ٤٣

Ahmad b. ‘Ali b. Hajar al–‘Asqalani, Taqrib al–Tahdhib (Beirut: Dar al–Maktabah – ١ al–‘Ilmiyyah; ٢nd edition, ١٤١٥ H) [annotator: Mustafa ‘Abd al–Qadir ‘Ata], vol. ١, p. ٦٩٧,

Ibid, vol. ۱, p. ۱۵۸, ۹۱۸-۲

فيكم الثقلين كتاب الله وعترتي أهل بيتي وإنهما لن يتفرقا حتى يردا على الحوض

I am leaving behind over you the Two Weighty Things (al-thaqalayn): the Book of Allah and my offspring, my Ahl al-Bayt. Verily, both shall never separate from each other until they meet me at the Lake-Fount

The Qur'an and the offspring of the Prophet are referred to as "the Two Weighty Things" (al-thaqalayn) in the ahadith. Both of them are "left behind over" us by him, and are further described as being eternally inseparable till the Day of al-Qiyamah.

?What exactly did the Rasul intend with these statements

When the leader of a nation or community tells his people "I will die soon. But, I have left behind over you so-and-so", what possibly could he be telling them? It is clear, of course. The designated person – "left behind over" his people – is to take his place and perform his role among them. Hadith al-Thaqalayn, obviously, is in this sense too. The Prophet was declaring the Qur'an and his offspring as his substitutes over his Ummah after him. Shaykh al-Arnaut too has something for us in this regard

قال السندي: قوله: "إني تارك فيكم"، أي: بعد موتي.

الثقلين: الثقل، بفتحيتين: كل شيء نفيس مصون، ومنه هذا الحديث، كذا في "القاموس".

أحدهما أكبر: هو الكتاب، لأنه إمام الكل: العتره، وغيرهم...

وعترتي: كأنه صلى الله عليه وسلم جعلهم قائمين مقامه، فكما كان في حياته القرآن والنبى، كذلك بعده القرآن وأهل بيته، ولكن قيامهم مقامه في وجوب المحبه والمراعاة والإحسان، لا في العمل بأقوالهم وآرائهم،

Al-Sindi said: “His statement {I am leaving behind over you}: that is, after me death The Two Weighty Things}: every priceless treasure is called a ‘weighty thing’, and } .this hadith is from it, as stated in al-Qamus One of them is greater}: that is the Book, because it is the Imam for everyone –} ...whether the offspring (of the Prophet) or others and my offspring}: it is like he, peace be upon him, appointed them TO STAND IN HIS } PLACE, such that just as it was the Qur’an and the Prophet during his lifetime, it was the Qur’an and his Ahl al-Bayt after him. However, their standing in his place is (only) with regards to the (Ummah’s) obligation of love, kindness and care (to them), not in adherence to their words and opinions. Rather, the reference for actions are the Book [\(and the Sunnah, and Allah the Most High knows best.”](#)⁽¹⁾

This is further strengthened by the fact that he called them both “the Two Weighty Things”, al-thaqalayn. Imam Ibn Manzur (d. ٧١١ H), the leading classical Sunni linguist, :explains what this means

وروى عن النبي، صلى الله عليه وسلم، أنه قال في آخر عمره: إني تارك فيكم الثقلين: كتاب الله وعترتي، فجعلهما كتاب الله عز وجل وعترته، وقد تقدم ذكر العتره. وقال ثعلب: سميا ثقلين لأن الأخذ بهما ثقل والعمل بهما ثقل، قال: وأصل الثقل أن العرب تقول لكل شئ نفيس خطير مصون ثقل، فسماهما ثقلين إعظاما لقدرهما وتفخيما لشأنهما

It is narrated from the Prophet, peace

Abu ‘Abd Allah Ahmad b. Muhammad b. Hanbal b. Hilal b. Asad al-Shaybani, Musnad –١ (Muasassat al-Risalah; ١st edition, ١٤٢١ H) [annotators: Shu’ayb al-Arnaut, ‘Adil Murshid and others], vol. ١٧, pp. ١٧٤–١٧٥, ١١١٠٤. Al-Sindi’s submission is indeed very weird. The Ahl al-Bayt stand in the place of the Prophet in his Ummah after him. Yet, none is obliged to follow them! Moreover, al-Sindi seems to think that following the Ahl al-Bayt leads away from the Kitab and Sunnah! Alas, they are actually the purest

.route to the Qur'an and the original teachings of Muhammad

be upon him, that he said during the end of his lifetime: “I am leaving behind over you the Two Weighty Things (al-thaqalayn): the Book of Allah and my offspring.” So, he identified them both as the Book of Allah the Almighty and his offspring. The word “itrah (offspring)” has already been explained. Tha’lab said: “He named them thaqalayn because holding fast to them both and following them both are weighty (responsibilities).” He said: “The origin of (the word) thaqal is that Arabs referred to every priceless weighty thing as a thaqal. Therefore, he named them thaqalayn to [highlight their significance and to extol their importance \(1\)](#)

:Imam Ibn al-Athir (d. ٦٠٦ H), an ace Sunni hadith linguist, has the same submission

[إني تارك فيكم الثقلين : كتاب الله وعترتي] سماهما ثقلين لأن الأخذ بهما والعمل بهما ثقل . ويقال لكك خطير نفيس ثقل
فسماهما ثقلين إعظاما لقدرهما وتفخيما لشأنهما.

I am leaving among you the Two Weighty Things: the Book of Allah and my offspring],] he named them both thaqalayn because holding fast to them both and following them are weighty (responsibilities). And every priceless weighty thing is called thaqal. Therefore, he named them thaqalayn to highlight their significance and to extol their [importance \(2\)](#)

:Another leading Sunni linguist, al-Zubaydi (d. ١٢٠٥ H), backs him

وكذلك الحديث { إني تارك فيكم الثقلين، كتاب الله وعترتي } جعلهما ثقلين إعظاما لقدرهما وتفخيما لهما. وقال ثعلب:
سماهما ثقلين؛ لأن الأخذ بهما والعمل بهما ثقل.

And it is like that in the hadith: “I am leaving among you the Two Weighty

p: ٤٦

Abu al-FadhI Jamal al-Din Muhammad b. Mukram b. Manzur al-Afriqi al-Misri, Lisan –١
al-‘Arab (Beirut: Dar Sadir; ١st edition), vol. ١١, p. ٨٥

Abu Sa’adat al-Mubarak b. Muhammad, Ibn al-Athir al-Jazari, al-Nihayah fi Gharib –٢
al-Hadith wa al-Athar (Beirut: al-Maktabah al-‘Ilmiyyah; ١٣٩٩ AH) [annotator: Tahir
Ahmad al-Zawi and Mahmud Muhammad al-Tanahi], vol. ١, p. ٢١٦

Things (al-thaqalayn): the Book of Allah and my offspring”. He called them thaqalayn to highlight their significance and to extol them both. Tha’lab said: “He named them thaqalayn because holding fast to them both and following them both are weighty [\(\(responsibilities\)\).” \(1\)](#)

:Yet another leading Sunni linguist, Abu Mansur al-Azhari (d. ۳۷۰ H), confirms them

روى عن النبي (صلى الله عليه وسلم) أنه قال في مرضه الذى مات فيه: (إني تارك فيكم الثقلين: كتاب الله وعترتي، ولن يفترقا حتى يردا على الحوض)، فسّر النبي (صلى الله عليه وسلم) الثقلين فجعلهما كتاب الله جلّ وعزّ وعترته عليه السلام؛ وقد فسّرت العترة فيما تقدّم وهم جماعه عشيرته الأذّنون. وقال أبو العباس أحمد بن يحيى: سميا ثقلين لأن الأخذ بهما ثقيل، والعمل بهما ثقيل.

It is narrated from the Prophet, peace be upon him, that he said in his fatal illness: (I am leaving behind over you the Two Weighty Things: the Book of Allah and my offspring. Both shall never separate from each other until they meet me at the Lake-Fount). The Prophet, peace be upon him, explained the Two Weighty Things and identified them both as the Book of Allah the Almighty and his offspring, peace be upon him. The word “itrah (offspring)” has already been explained, and they are his closest blood relatives. Abu al-‘Abbas Ahmad b. Yahya said: “They are named thaqalayn because holding fast to them both is a weighty (responsibility), and [following them both is also a weighty \(responsibility\)\).” \(2\)](#)

Imam al-Nawawi (d. ۶۷۶ H), the well-known hadith scientist, tables the view of

p: ۴۷

Muhibb al-Din Abu Faydh Sayyid Muhammad Murtadha al-Husayni al-Wasiti al- – ۱
Zubaydi al-Hanafi, Taj al-‘Urus min Jawahir al-Qamus (Beirut: Dar al-Fikr; ۱۴۱۴ H), vol.

۱۴, p. ۸۵

Abu Mansur Muhammad b. Ahmad al-Azhari, Tahdhib al-Lughah (Beirut: Dar Ihya – ۲
al-Turath al-‘Arabi; ۱st edition, ۲۰۰۱ CE), vol. ۹, p. ۷۸

:the classical Sunni scholars as well

قوله صلى الله عليه وسلم) وانا تارك فيكم ثقلين (فذكر كتاب الله وأهل بيته قال العلماء سميا ثقلين لعظهما وكبير شأنهما وقيل العمل بهما

His statement, peace be upon him (I am leaving behind over you Two Weighty Things) and he mentioned the Book of Allah and his Ahl al-Bayt. The ‘ulama said: He named them thaqalayn due to their magnificence and the greatness of their significance. It is [\(also said: \(they are named thaqalayn due to the fact that\) both are to be followed.](#)

And Shaykh ‘Abd al-Baqi, in his annotation of Sahih Muslim, writes these words under :Hadith al-Thaqalayn

(ثقلين) قال العلماء سميا ثقلين لعظهما وكبير شأنهما وقيل لثقل العمل بها

Two Weighty Things [thaqalayn]): The ‘ulama said: He named them thaqalayn due to their magnificence and the greatness of their significance. It is also said: (they are [\(named thaqalayn due to the fact that\) both are to be followed.](#)

So, our Prophet indicated that he was leaving behind the Qur’an and his offspring as his replacements over us after him. He equally very strongly emphasized that we must “adhere to” and “follow” both the Qur’an and his offspring after him, by naming them “the Two Weighty Things” (al-thaqalayn). It is thus impossible to miss his message in any circumstance: the offspring of the Messenger of Allah are his .khalifahs and the masters and guides over his Ummah after him

Meanwhile, the Rasul also described his offspring as being eternally inseparable from the Qur’an until the Day of

p: ٤٨

Abu Zakariyyah Yahya b. Sharaf al-Nawawi, Sharh Sahih Muslim (Beirut: Dar al- – ١
Kitab al-‘Arabi; ١٤٠٧ H) vol. ١٥, p. ١٨٠

Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: – ٢
Dar Ihya al-Turath al-‘Arabi) [annotator: Muhammad Fuad ‘Abd al-Baqi], vol. ٤, p. ١٨٧٣,

وانهما لن يفترقا حتى يردا على الحوض

Verily, both shall NEVER separate from each other until they meet me at the Lake-
Fount

?What does this mean

There is no doubt: the Messenger of Allah is the most eloquent of all of his Lord's creation. This is why he was able to convey some of his most significant messages through that single statement. He absolutely ruled out the possibility of any form of separation between the Qur'an and his offspring at any moment in the lifetime of this
:earth. So, we ask

Does sin cause a separation between us and the Qur'an in our sinful acts? Of course, there is no doubt about this! This means then that the offspring of the Prophet never commit sinful acts. Otherwise, they would be separated from the Qur'an, at least for
.the duration of their sinful acts

Does heresy – whether in beliefs or actions – cause a separation between us and the Qur'an? There is no doubt about this too. Heresies of all sorts contradict the Qur'an,
.and whoever possesses any heresy is in contradiction to the Book of Allah

Therefore, whatsoever the offspring of the Prophet believe, say, do or teach is the true, pure guidance from Allah and His Messenger. It is absolutely impossible for the offspring to be heretical in absolutely anything. Otherwise, they would be separated
.from the Qur'an, at least for the duration of the heresy

Allah and His Messenger have joined together the Qur'an and the offspring, and have
made them eternally inseparable

till the Day of al-Qiyamah. This is also a command to every believer not to ever separate them in any circumstance. If you love the Qur'an, you must love the offspring too. If you respect the Qur'an, you must respect the offspring too. If you follow the Qur'an, you must follow the offspring too. If you obey the Qur'an, you must obey the offspring too. If you consider the Qur'an to be your Imam, you must take the offspring too as your Imams. If you consider the Qur'an to be your supreme guide in any affair, you must take the offspring too as your supreme guides in all your affairs

This last point is re-emphasized by 'Allamah al-Albani (d. ١٤٢٠ H) in these words while writing about the Qur'an and Sunnah

بل يجب اعتبار الكتاب والسنة مصدرا واحدا لا فصل بينهما أبدا كما أشار إلى ذلك قوله صلى الله عليه وسلم: "ألا إنى أتيت القرآن ومثله معه" يعنى السنة وقوله: "لن يتفرقا حتى يردا على الحوض"

Rather, it is obligatory to consider the Book and the Sunnah as a single source, with no difference between them both, AS INDICATED IN THE STATEMENT of the Messenger of Allah, peace be upon him: "I have been given the Qur'an and its likeness with it", that is the Sunnah, AND HIS STATEMENT, "Both shall never separate until they meet (me at the Lake-Fount.)"

The 'Allamah considers the phrase "both shall never separate from each other" to be an order against discrimination between

p: ٥٠

Abu 'Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh b. Tajati b. Adam al- – ١
Ashqudri al-Albani, Manzilah al-Sunnah fi al-Islam (Kuwait: Dar al-Salafiyyah; ٤th
edition, ١٤٠٤ H), p. ٢٢

the two. Of course, he has applied the phrase to the Sunnah, even though its only reliable chains link with the offspring of the Prophet and nothing else. Yet, we understand from al-Albani's submission that it is "obligatory" to consider the Qur'an and the offspring as a single source of guidance and knowledge in Islam, with no difference between them both, as indicated in the words of the Prophet: "both shall never separate from each other". As such, whosoever follows the Qur'an in all matters, but does not obey the offspring in all matters, has defied the Order of Allah .and His Messenger, and has thereby become a plain heretic

Hadith Al-Thaqalayn: The Prophet At Unidentified Places (Y

There are reports of Hadith al-Thaqalayn which do not name the locations where it was delivered. It is therefore possible that the Prophet, sallallahu 'alaihi wa alihi, also uttered them at Ghadir Khumm, in addition to his other pronouncements. Meanwhile, it is equally probable that the sermons were given at other places, before or after :Ghadir Khumm. Let us start with this riwayat by Imam al-Fasawi (d. ۲۷۷ H

حدثنا يحيى قال :حدثنا جرير عن الحسن بن عبيد الله عن أبي الضحى عن زيد بن أرقم قال: النبي صلى الله عليه وسلم :إني تارك فيكم ما إن تمسكتم به لن تضلوا كتاب الله عز وجل وعترتي أهل بيتي وإنهما لن يتفرقا حتى يردا على الحوض.

:Yahya – Jarir – al-Hasan b. 'Ubayd Allah – Abu al-Dhuha – Zayd b. Arqam

The Prophet, peace be upon him, said: "I am leaving behind over

you that which if you adhere to it you will never go astray: the Book of Allah the Almighty and my offspring, my Ahl al-Bayt. Verily, both shall never separate from each other until they meet me at the Lake-Fount.” (1)

:Al-Hafiz (d. ۸۵۲ H) states concerning the first narrator

يحيى بن يحيى بن بكير بن عبد الرحمن التميمي أبو زكريا النيسابوري ثقة ثبت إمام

Yahya b. Yahya b. Bukayr b. ‘Abd al-Rahman al-Tamimi, Abu Zakariyyah al-Naysaburi:

(Thiqah (trustworthy), thabt (accurate), an Imam. (2)

:What about the second narrator? Al-Hafiz submits

جرير بن عبد الحميد بن قرط بضم القاف وسكون الراء بعدها طاء مهملة الضبي الكوفي نزيل الري وقاضيهما ثقة

Jarir b. ‘Abd al-Hamid b. Qurt al-Dhabi al-Kufi, a resident of al-Rayy and its judge:

(Thiqah (trustworthy). (3)

:The third narrator is thiqah (trustworthy) as well, according to al-Hafiz

الحسن بن عبيد الله بن عروه النخعي أبو عروه الكوفي ثقة فاضل

Al-Hasan b. ‘Ubayd Allah b. ‘Urwah al-Nakha’i, Abu ‘Urwah al-Kufi: Thiqah

((trustworthy), fadhil (virtuous). (4)

:And the last narrator is like that too, as affirmed by al-Hafiz

مسلم بن صبيح بالتصغير الهمداني أبو الضحى الكوفي العطار مشهور بكنيته ثقة فاضل

Muslim b. Subayh al-Hamdani, Abu al-Dhuha al-Kufi al-‘Attar, well-known with his

(kunya: Thiqah (trustworthy), fadhil (virtuous). (5)

All the narrators are thiqah (trustworthy), and the chain is fully connected. So, it is an absolutely sahih chain

:Meanwhile, Imam al-Tirmidhi (d. ۲۷۹ H) has also recorded a shahid for it

حدثنا علي بن المنذر كوفي حدثنا محمد بن فضيل قال حدثنا الأعمش عن عطية عن أبي سعيد و الأعمش عن حبيب بن أبي

Abu Yusuf Ya'qub b. Sufyan al-Fasawi, al-Ma'rifah wa al-Tarikh (Beirut: Dar al- – ١
Kutub al-'Ilmiyyah) [annotator: Khalil al-Mansur], vol. ١, p. ٢٩٤

Ahmad b. 'Ali b. Hajar al-'Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah – ٢
al-'Ilmiyyah; ٢nd edition, ١٤١٥ H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. ٢, p. ٣١٨,
٧٤٩٤

Ahmad b. 'Ali b. Hajar al-'Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah – ٣
al-'Ilmiyyah; ٢nd edition, ١٤١٥ H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. ١, p. ١٥٨,
.٩١٨. We have already mentioned his trustworthiness previously in this book

Ahmad b. 'Ali b. Hajar al-'Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah – ٤
al-'Ilmiyyah; ٢nd edition, ١٤١٥ H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. ١, p. ١٥٨,
٩١٨, vol. ١, p. ٢٠٤, ١٢٥٨
Ibid, vol. ٢, p. ١٧٩, ٤٤٥٣-٥

عنهما قالوا:- قال رسول الله صلى الله عليه و سلم إنى تارك فيكم ما إن تمسكتم به لن تضلوا بعدى أحدهما أعظم من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتى أهل بيتى ولن يتفرقا حتى يردا على الحوض فانظروا كيف تخلفوني فيهما

Ali b. al-Mundhir Kufi – Muhammad b. Fudhayl – al-A'mash – 'Atiyyah – Abu Sa'id (al-Khudri): AND al-'Amash – Habib b. Abi Thabit – Zayd b. Arqam, may Allah be pleased
:with them both

The Messenger of Allah, peace be upon him, said, "I am leaving behind over you that which if you adhere to it you will never go astray after me. One of them is greater than the other: the Book of Allah – a rope stretching from the heaven to the earth – and my offspring, my Ahl al-Bayt. Both shall never separate from each other until they meet [\(me at the Lake-Fount. Therefore, watch carefully how you treat them after me.\)](#)"

:Al-Tirmidhi says

وهذا حديث حسن غريب

[\(And this hadith is hasan gharib \(i.e. has a hasan chain\).\)](#)

:And 'Allamah al-Albani (d. ١٤٢٠ H) states

صحيح

[\(Sahih\)](#)

:Sayyid Hasan al-Saqqaf also has this comment

ورواه الترمذى (٥/٦٦٣) برقم (٣٧٨٨) بسند صحيح بلفظ إنى تارك فيكم ما إن تمسكتم به لن تضلوا بعدى أحدهما أعظم من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتى أهل بيتى ولن يتفرقا حتى يردا على الحوض فانظروا كيف تخلفوني فيهما

:Al-Tirmidhi (٥/٦٦٣, ٣٧٨٨) recorded it WITH A SAHIH CHAIN, with this wording

I am leaving behind over you that which if you adhere to“

Abu 'Isa Muhammad b. 'Isa al-Sulami al-Tirmidhi, al-Jami' al-Sahih Sunan al- – ١
Tirmidhi (Beirut: Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Nasir al-Din al-
Albani], vol. ٥, p. ٤٤٣ ٣٧٨٨

Ibid –٢

Ibid –٣

it you will never go astray after me. One of them is greater than the other: the Book of Allah – a rope stretching from the heaven to the earth – and my offspring, my Ahl al-Bayt. Both shall never separate from each other until they meet me at the Lake-Fount. Therefore, watch carefully how you treat them after me.” (1)

:Imam Ahmad (d. ۲۴۱ H) further documents

حدثنا عبد الله حدثني أبي ثنا بن نمير ثنا عبد الملك بن أبي سليمان عن عطية العوفى عن أبي سعيد الخدرى قال قال رسول الله صلى الله عليه وسلم: انى قد تركت فيكم ما ان أخذتم به لن تضلوا بعدى الثقلين أحدهما أكبر من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتى أهل بيتى الا وانهما لن يفترقا حتى يردا على الحوض

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Ibn Numayr – ‘Abd al-Malik b. ‘
:Abi Sulayman – ‘Atiyyah al-‘Awfi – Abu Sa’id al-Khudri

The Messenger of Allah, peace be upon him, said: “I have left behind over you that which if you hold fast to it you will never go astray after me: the Two Weighty Things (al-thaqalayn). One of them both is greater than the other: the Book of Allah – a rope stretching from the heaven to the earth – and my offspring, my Ahl al-Bayt. Take note: verily, both shall never separate from each other until they meet me at the
(Lake-Fount.” (2)

:Shaykh al-Arnaut comments

حديث صحيح دون قوله " وإنهما لن يفترقا حتى يردا على الحوض "

It

p: ۵۴

Hasan b. ‘Ali al-Saqqaf al-Qurashi al-Hashimi al-Husayni, Sahih Sharh al-‘Aqidah al- – ۱
Tahawiyyah (Amman: Dar Imam al-Nawawi; ۱st edition, ۱۴۱۶ H), p. ۶۵۴
Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) – ۲
[annotator: Shu’ayb al-Arnaut], vol. ۳, p. ۵۹, ۱۱۵۷۸

is a sahih hadith, with the exception of the statement “And, verily, both shall never separate from each other until they meet me at the Lake-Fount”. (1)

Apparently, al-Arnaut rejects the authenticity of the last phrase of the hadith, and accepts all the others. But, this is strange, indeed! We have already quoted absolutely sahih chains – in the reports of Zayd b. Arqam – in this book which establish the authenticity of that phrase. Shaykh al-Arnaut apparently rushed to his conclusion without adequate research. Besides, the chain of this last riwayat above is reliable as well, as ‘Allamah al-Albani declares, after quoting that exact same report from :Musnad Ahmad

وهو إسناد حسن في الشواهد.

(And it is a chain that is hasan through the shawahid (corroborating evidences). (2)

Interestingly, this is what al-Arnaut himself says about the same hadith of ‘Atiyyah :above from the same Abu Sa’id al-Khudri, with the same chain, in another book

سنده حسن بالشواهد.

(Its chain is hasan through the shawahid. (3)

So, indeed, all the parts of the hadith are firmly established through this sanad and .the sahih others

(Hadith Al-Khalifatayn: The Messenger Named His Successors (Part 1) (A

:Imam al-Fasawi (d. ٢٧٧ H) records

حدثنا عبيد الله قال: أخبرنا شريك عن الركين عن قاسم بن حسان عن زيد بن ثابت قال: قال رسول الله صلى الله عليه وسلم: إني تارك فيكم خليفتي كتاب الله عز وجل وعترتي أهل بيتي وإنهما لن يتفرقا حتى يردا على الحوض.

:Ubayd Allah – Sharik – al-Rukayn – Qasim b. Hassan – Zayd b. Thabit‘

The Messenger of Allah, peace be upon him, said: “I am leaving behind over you

Ibid –١

Abu ‘Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh b. Tajati b. Adam al- –٢
Ashqudri al-Albani, *Silsilah al-Ahadith al-Sahihah wa Shayhun min Fiqhihah wa
Fawaidihah* (Riyadh: Maktabah al-Ma’arif li al-Nashr wa al-Tawzi’; ١st edition, ١٤١٥ H),
vol. ٤, p. ٣٥٧, ١٧٤١

Muhammad b. Ibrahim al-Wazir al-Yamani, *al-‘Awasim wa al-Qawasim fi al-Dhabb –٣
‘an Sunnah Abi al-Qasim* (Beirut: Muasassat al-Risalah; ٢nd edition, ١٤١٤ H) [annotator:
Shu’ayb al-Arnaut], vol. ١, p. ١٧٨, footnote ١

MY KHALIFAH: the Book of Allah the Almighty and my offspring, my Ahl al-Bayt. Verily, [both shall never separate from each other until they meet me at the Lake-Fount.](#)"⁽¹⁾

:Al-Hafiz (d. ۸۵۲ H) states about the first narrator

عبيد الله بن موسى بن أبي المختار باذام العبسي الكوفي أبو محمد ثقة كان يتشيع

Ubayd Allah b. Musa b. Abi al-Mukhtar al-Ubsi al-Kufi, Abu Muhammad: Thiqah‘
[\(trustworthy\)](#), he was a Shi’i.⁽²⁾

:Concerning the second narrator, Sharik, Imam al-Mizzi (d. ۷۴۲ H) submits

استشهد به البخارى فى "الجامع" وروى له فى "رفع اليدين فى الصلاه" وغيره. وروى له مسلم فى "المتابعات"، واحتج به
الباقون.

Al-Bukhari uses him as a witness in al-Jami’ (i.e. Sahih al-Bukhari), and narrates from him under the Chapter “Raising both Hands in Salat” and others. Muslim too narrates from him in mutaba’at (supporting narrations), and others rely upon him as a [hujjah](#).⁽³⁾

:Imam al-Dhahabi (d. ۷۴۸ H) makes a similar statement about him

قلت: استشهد به البخارى، وخرج له مسلم متابعه، واحتج به النسائى، وغيره.

I (al-Dhahabi) say: Al-Bukhari uses him as a witness, and Muslim narrates from him in [mutaba’at](#). Al-Nasai and others rely upon him as a hujjah.⁽⁴⁾

So, the overwhelming majority of classical Sunni hadith scientists considered him a hujjah in his own right. Meanwhile, Imam al-Hakim (d. ۴۰۳ H) has a completely different view of Imam Muslim’s (d. ۲۶۱ H) treatment of Sharik. For instance, he states
:about a riwayah

وله شاهد على شرط مسلم فقد احتج بشريك بن عبد الله النخعي

It has a shahid (witness), which is upon

Abu Yusuf Ya'qub b. Sufyan al-Fasawi, al-Ma'rifah wa al-Tarikh (Beirut: Dar al- – 1
Kutub al-'Ilmiyyah) [annotator: Khalil al-Mansur], vol. 1, p. 294

Ahmad b. 'Ali b. Hajar al-'Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah – 2
al-'Ilmiyyah; 2nd edition, 1415 H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. 1, p. 640,
4361

Jamal al-Din Abu al-Hajjaj Yusuf al-Mizzi, Tahdhib al-Kamal fi Asma al-Rijal (Beirut: – 3
Muasassat al-Risalah; 2nd edition, 1413 H), vol. 12, p. 475, 2736

Shams al-Din Muhammad b. Ahmad b. 'Uthman al-Dhahabi, Tarikh al-Islam wa – 4
Wafiyat al-Mashahir wa al-A'lam (Beirut: Dar al-Kitab al-'Arabi; 1st edition, 1407 H)
[annotator: Dr. 'Umar 'Abd al-Salam Tadmuri], vol. 11, p. 169

the standard of Muslim, for he (Muslim) has relied upon Sharik b. ‘Abd Allah al-Nakha’i
(as a hujjah. 1)

:He repeats elsewhere

وقد احتج مسلم بشريك بن عبد الله وهو أن يحتج به

Imam) Muslim has relied upon Sharik b. ‘Abd Allah as a hujjah, and he is to be relied
(upon as a hujjah. 2)

:And, again

وهو غريب صحيح فإن مسلما قد احتج بشريك بن عبد الله

(It is gharib sahih, for Muslim has relied upon Sharik b. ‘Abd Allah has a hujjah. 3)

In simpler terms, the ahadith of Sharik are sahih upon the standard of Imam Muslim,
according to al-Hakim

Al-Hafiz, on his part, gives us some additional information about Sharik, which may
explain the reluctance of al-Bukhari (d. ۲۵۶ H) – and possibly Imam Muslim too –
concerning his reports

شريك بن عبد الله النخعي الكوفي القاضى بواسط ثم الكوفه أبو عبد الله صدوق يخطئ كثيرا تغير حفظه منذ ولى القضاء
بالكوفه وكان عادلا فاضلا عابدا وشديدا على أهل البدع

Sharik b. ‘Abd Allah al-Nakha’i al-Kufi al-Qadi, (resided) first at Wasit and then Kufah,
Abu ‘Abd Allah: Saduq (very truthful), made a lot of mistakes. His memory deteriorated
since he became the judge in Kufah. He was just, excellent, a great worshipper of
Allah, and he was severe against the people of bid’ah. 4)

He developed a memory problem when he became the judge of Kufah. Before this
period, he was a completely accurate narrator. However, Imam Ibn ‘Adi (d. ۳۶۵ H)
makes an important observation about him in this regard, which must be taken into
consideration

Abu ‘Abd Allah Muhammad b. ‘Abd Allah al-Hakim al-Naysaburi, al-Mustadrak ‘ala – ١
al-Sahihayn (Beirut: Dar al-Kutub al-‘Ilmiyyah; ١st edition, ١٤١١ H) [annotator: Mustafa

‘Abd al-Qadir ‘Ata], vol. ١, p. ٤٥, ٤٥

Ibid, vol. ١, p. ١٩٣, ٣٧٧ – ٢

Ibid, vol. ١, p. ٥٣٩, ١٤١٢ – ٣

Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah – ٤
al-‘Ilmiyyah; ٢nd edition, ١٤١٥ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ١, p. ٤١٧,

والاستواء والذي يقع في حديثه من النكره إنما أتى فيه من سوء حفظه

The overwhelming majority of his ahadith are sahih and accurate (from his shuyukh).

[\(As for the repugnancy in his ahadith, that occurred only due to his poor memory.\)](#)

This puts things into their proper perspective. Despite his memory problems, most of his ahadith are still sahih and accurate. So, when it is said that he made “a lot” of mistakes, this was relative. His many mistakes affected only a small minority of his :ahadith. To get a clearer picture, this is what Imam al-‘Ijli (d. ٢٦١ H) states

شريك بن عبد الله النخعي القاضي كوفي ثقة وكان حسن الحديث وكان أروى الناس عنه إسحاق بن يوسف الأزرق الواسطي
سمع منه تسعة آلاف حديث

Sharik b. ‘Abd Allah al-Nakha’i, the judge, Kufi: Thiqah (trustworthy), and he was hasan al-hadith (i.e. his ahadith are hasan). The one who narrated most from him was

[\(Ishaq b. Yusuf al-Azraq al-Wasiti. He heard ٩٠٠٠ \(nine thousand\) ahadith from him.\)](#)

Apparently, Sharik was indeed a very prolific narrator. He narrated ٩٠٠٠ ahadith to Ishaq alone! How many more then did he transmit to others? Obviously, there were more! Meanwhile, let us assume – for the sake of argument – that Sharik narrated only those ٩٠٠٠ throughout his lifetime. So, in what percentage of them did he make :mistakes due to his poor memory? Imam Ibn ‘Adi records the answer

حدثنا عمر بن سنان سمعت إبراهيم بن سعيد الجوهري يقول أخطأ شريك في أربع مائه حديث

Umar b. Sinan narrated to‘

p: ٥٨

Abu Ahmad ‘Abd Allah b. ‘Adi al-Jirjani, al-Kamil fi Dhu’afa al-Rijal (Dar al-Fikr li al- – ١

Taba’at wa al-Nashr wa al-Tawzi’; ٣rd edition, ١٤٠٩ H), vol. ٤, p. ٢٢, ٨٨٨/٨

Abu al-Hasan Ahmad b. ‘Abd Allah b. Salih al-‘Ijli al-Kufi, Ma’rifat al-Thiqat – ٢

(Madinah: Maktabah al-Dar; ١st edition, ١٤٠٥ H), vol. ١, p. ٤٥٣, ٧٢٧

us that he heard Ibrahim b. Sa'd al-Jawhari saying: "Sharik made mistakes in ٤٠٠ (four hundred) ahadith."^(١)

In other words, Sharik made mistakes – due to his poor memory – in ٤ out of every ٩٠ ahadith; and he authentically and accurately transmitted ٨٦ out of every ٩٠ ahadith from his shuyukh. For Allah's sake, is this enough to call for his head and abandon all his ahadith as some from the Ahl al-Sunnah have done? What are all these bloated statements about him then

This revelation obviously lays the exaggerations and the exaggerated positions concerning him to rest. His case was not as serious as some make it out to be. No wonder, most of the classical Sunni hadith collectors relied upon him as a hujjah in their books. Imam al-Dhahabi too concludes about him

قلت: كان شريك حسن الحديث إماما فقيها ومحدثا مكثرا ليس هو في الاتقان كحماد بن زيد. وقد استشهد به البخاري وخرج له مسلم متابعه. ووثقه يحيى بن معين ... وحديثه من أقسام الحسن.

I (al-Dhahabi) say: Sharik was hasan al-hadith (i.e. his ahadith are hasan). He was an Imam, a jurist, a prolific hadith narrator. He was not as precise as Hammad b. Zayd. Al-Bukhari has used him as a witness, Muslim has narrated mutaba'at reports from him, and Yahya b. Ma'in declared him thiqah (trustworthy) ... His ahadith are in the (hasan categories.^(٢)

:Imam al-'Ijli has a similar submission

شريك بن عبد الله النخعي القاضي كوفي ثقة وكان حسن الحديث

, (Sharik b. 'Abd Allah al-Nakha'i, the judge, Kufi: Thiqah (trustworthy

p: ٥٩

Abu Ahmad 'Abd Allah b. 'Adi al-Jirjani, al-Kamil fi Dhu'afa al-Rijal (Dar al-Fikr li al- – ١
Taba'at wa al-Nashr wa al-Tawzi'; ٣rd edition, ١٤٠٩ H), vol. ٤, p. ٨, ٨٨٨/٨
Muhammad b. Ahmad b. 'Uthman al-Dhahabi, Tadhkirat al-Huffaz (Beirut: Dar al- – ٢
Kutub al-'Ilmiyyah; ١st edition, ١٤١٩ H) [annotator: Zakariyyah 'Umayrat], vol. ١, p. ١٧٠

[\(and he was hasan al-hadith \(i.e. his ahadith are hasan\)\).\(1\)](#)

:Imam al-Haythami (d. ٨٠٧ H) also says

رواه كله أحمد ورجال الروايتين رجال الصحيح غير شريك بن عبد الله النخعي وهو حسن الحديث

It is entirely recorded by Ahmad, and the narrators of the two reports are narrators of the Sahih, except Sharik b. ‘Abd Allah al-Nakha’i who is hasan al-hadith (i.e. his ahadith [\(are hasan\)\).\(2\)](#)

So, Sharik was a thiqah (trustworthy) narrator who made many mistakes in ٤ out of every ٩٠ of his ahadith. He was taken as a hujjah by most of the classical Sunni hadith collectors, including possibly Imam Muslim. However, due to his errors, his ahadith are only of the hasan grading, according to some top Sunni hadith scientists. In our humble view, making mistakes in ٤ out of every ٩٠ ahadith is not enough to degrade his ahadith from the level of sahih reports or to reject them altogether as some Sunnis do

The third narrator, al-Rukayn (previously mistakenly mis-transliterated as al-Rakin), [:\(is thiqah \(trustworthy\), as quoted by Imam Ibn Shahin \(d. ٣٨٥ H](#)

الركين بن الربيع ثقة قاله أحمد

[\(Al-Rukayn b. al-Rabi’: Thiqah \(trustworthy\). Ahmad said so\).\(3\)](#)

Imam Ibn Hibban (d. ٣٥٤ H) has also included his name among the thiqah (trustworthy) narrators.[\(4\)](#) More interestingly, al-Rukayn is relied upon as a hujjah by Imam Muslim in his Sahih.[\(5\)](#) This, apparently, is also why Shaykh al-Arnaut has graded the chain of an independent report by al-Rukayn as being “sahih upon the standard of (Imam) [\(Muslim”\).\(6\)](#)

Lastly, the fourth narrator is al-Qasim. He too

p: ٦٠

(Madinah: Maktabah al-Dar; 1st edition, 1405 H), vol. 1, p. 453, 727

Nur al-Din 'Ali b. Abi Bakr al-Haythami, Majma' al-Zawaid (Beirut: Dar al-Fikr; 1412 - 2
H), vol. 9, p. 164, 14712

Abu Hafs 'Umar b. Shahin, Tarikh Asma al-Thiqat (Dar al-Salafiyyah; 1st edition, - 3
1404 H), p. 88, 369

Abu Hatim Muhammad b. Hibban b. Ahmad al-Tamimi al-Busti, Kitab al-Thiqat - 4
(Hyderabad: Majlis Dairat al-Ma'arif al-'Uthmaniyyah; 1st edition, 1398 H), vol. 4, p. 243

See Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim - 5
(Beirut: Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Fuad 'Abd al-Baqi], vol. 3,
(p. 1685, 2136 (11

Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muassasat Qurtubah) - 6
[annotator: Shu'ayb al-Arnaut], vol. 4, p. 69, 16696

:is thiqah (trustworthy). Imam Ibn Shahin again states

القاسم بن حسان الذى روى عن زيد بن ثابت ثقه قاله أحمد بن صالح

Al-Qasim b. Hassan(١) who narrated from Zayd b. Thabit is thiqah (trustworthy).

(Ahmad b. Salih said so.(٢)

He is equally mentioned by Imam Ibn Hibban among the thiqah (trustworthy)

:narrators.(٣) Besides, Imam al-‘Ijli further submits

القاسم بن حسان كوفى تابعى ثقه

(Al-Qasim b. Hassan, a Kufi Tabi'i: Thiqah (trustworthy).(٤)

:Imam al-Dhahabi also says

القاسم بن حسان العامرى، عن زيد بن ثابت، وجماعه، وعنه الركين بن الربيع، والوليد بن قيس، وثق.

Al-Qasim b. Hasan al-‘Amiri: He narrated from Zayd b. Thabit and some others, and al-Rukayn b. al-Rabi’ and al-Walid b. Qays narrated from him. He was declared thiqah

((trustworthy).(٥)

In addition, both al-Hakim and al-Dhahabi have declared a sanad containing the name of al-Rukayn b. al-Rabi’ narrating independently from al-Qasim b. Hassan – who, in turn, also narrated independently from his shaykh – to be sahih.(٦) Imam Ibn

:Khuzaymah (d. ٣١١ H), as well, has relied upon this chain in his Sahih

وحدثنى الركين بن الربيع عن القاسم بن حسان عن زيد بن ثابت عن النبى صلى الله عليه و سلم

Al-Rukayn b. al-Rabi’ – al-Qasim b. Hassan – Zayd b. Thabit – the Prophet, peace be

(upon him.(٧)

Obviously, Ibn Khuzaymah considers them both to be thiqah (trustworthy) or, at least, saduq (very truthful). Shaykh Dr. al-A’zami, in his tahqiq of the above chain,

:comments

إسناده صحيح

So, all the narrators are thiqah (trustworthy), and the chain is fully connected.
,Therefore, the sanad of Hadith al-Khalifatayn is sahih

p: ٤١

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- .Previously mistakenly mis-transliterated as al-Qasim b. Hisan –١
Abu Hafs ‘Umar b. Shahin, Tarikh Asma al-Thiqat (Dar al-Salafiyyah; ١st edition, –٢
١٤٠٤ H), p. ١٨٩, ١١٤٨
- Abu Hatim Muhammad b. Hibban b. Ahmad al-Tamimi al-Busti, Kitab al-Thiqat –٣
(Hyderabad: Majlis Dairat al-Ma’arif al-‘Uthmaniyyah; ١st edition, ١٣٩٨ H), vol. ٧, p. ٣٣٥
- Abu al-Hasan Ahmad b. ‘Abd Allah b. Salih al-‘Ijli al-Kufi, Ma’rifat al-Thiqat –٤
(Madinah: Maktabah al-Dar; ١st edition, ١٤٠٥ H), vol. ٢, p. ٢١٠, ١٤٩٥
- Shams al-Din Abu ‘Abd Allah Muhammad b. Ahmad b. al-Dhahabi al-Dimashqi, al- –٥
Kashif fi Ma’rifat Man Lahu Riwayat fi al-Kutub al-Sittah (Jeddah: Dar al-Qiblah li al-
Thaqafat al-Islamiyyah; ١st edition, ١٤١٣ H), vol. ٢, p. ١٢٧, ٤٥٠٤
- Abu ‘Abd Allah Muhammad b. ‘Abd Allah al-Hakim al-Naysaburi, al-Mustadrak ‘ala –٦
al-Sahihayn (Beirut: Dar al-Kutub al-‘Ilmiyyah; ١st edition, ١٤١١ H) [annotator: Mustafa
‘Abd al-Qadir ‘Ata], vol. ٤, p. ٢١٤, ٧٤١٨
- Abu Bakr Muhammad b. Ishaq b. Khuzaymah al-Sulami al-Naysaburi, Sahih (Beirut: –٧
al-Maktab al-Islami; ١٣٩٠ H) [annotators: Muhammad Nasir al-Din al-Albani and Dr.
Muhammad Mustafa al-A’zami], vol. ٢, p. ٢٩٤, ١٣٤٥
- Ibid –٨

.or at least hasan

In the hadith, the Prophet, sallallahu ‘alaihi wa alihi, explicitly identified the Qur’an and his offspring to be “my khalifah.” This means that they are his khalifahs. The word “khalifah” – though singular – may be used to refer to a single individual, or to a group, as Imam al-Raghib al-Isfahani (d. 501 H) explains

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

The word khalifah is used to refer to a single person or to a group. Here (under Qur’an ٢:٣٠), it is plural. This is because the word Khalifah (there) does not refer to Adam, peace be upon him, alone. Rather, it refers to him and the righteous ones among his [\(offspring. So, they are His \(i.e. Allah’s\) Khalifahs.](#)

Of course, the implication is the same – whether “khalifah” (singular) is used, or “khulafa” (plural).

Besides, the khalifah is the one who takes the place of another one, who is physically absent for one reason or another. Imam Ibn al-Athir (d. 606 H), the grand Sunni hadith [:lexicographer, submits](#)

الخليفة من يقوم مقام الذاهب ويسد مسده

The khalifah is whoever stands in the position of the one who is physically absent and [\(substitutes for him.](#)

So, it is the Qur’an and the Prophet’s offspring that have been “left behind” by him to stand in his position, and to substitute for him, over his Ummah after him

(Hadith Al-Khalifatayn: The Messenger Named His Successors (Part ٢ (٩

The Prophet of Allah, sallallahu ‘alaihi

Abu al-Qasim al-Husayn b. Muhammad b. al-Mufadhdhal al-Raghib al-Isfahani, – ١
Tafsir al-Raghib al-Isfahani wa Muqadimmatuh (Kulliyat al-Adab, Jami'ah Tanta; ١st
edition, ١٤١٢ H) [annotator: Dr. Muhammad 'Abd al-'Aziz Basyuni], vol. ١, p. ١٣٩
Ibn al-Athir, Abu Sa'adat al-Mubarak b. Muhammad al-Jazari, al-Nihayah fi Gharib – ٢
al-Hadith wa al-Athar (Qum: Muasassat Isma'iliyyan) [annotator: Mahmud
Muhammad al-Tanahi and Tahir Ahmad al-Zawi], vol. ٢, p. ٤٩

wa alihi, further named the Qur'an and his offspring as the two khalifahs (al-khalifatayn) over the Ummah after him. This means that the Book of Allah is one khalifah, and the offspring is another khalifah

As we established at the end of the last chapter, the word "khalifah" may be employed in reference to a group, to indicate the khilafah of each one of them. So, the Qur'an is the khalifah of Muhammad over his Ummah, and members of his offspring are also his khulafa (successors) over them

Imam Ibn Abi Shaybah (d. ۲۳۵ H) records one of these ahadith naming the two khalifahs

أبو داود عمر بن سعد عن شريك عن الركين عن القاسم بن حسان عن زيد بن ثابت يرفعه قال : إني تركت فيكم الخليفتين كاملتين : كتاب الله وعترتي، وإنهما لن يتفرقا حتى يردا على الحوض.

Abu Dawud 'Umar b. Sa'd – Sharik – al-Rukayn – al-Qasim b. Hassan – Zayd b. Thabit – the Prophet

I have left behind over you the two all-comprehensive khalifahs: the Book of Allah and my offspring. Verily, both shall never separate from each other until they meet (me at the Lake-Fount.)

The annotators declare

والحديث صحيح، له شواهد

(The hadith is sahih. It has witnesses (shawahid).)

The only new name here that needs verification is 'Umar b. Sa'd, the first narrator. Concerning him, al-Hafiz (d. ۸۵۲ H) states

عمر بن سعد بن عبيد أبو داود الحفري بفتح المهملة والفاء نسبة إلى موضع بالكوفة ثقة عابد

Umar b. Sa'd b. 'Ubayd, Abu Dawud al-Hafari: Thiqah (trustworthy), a great worshipper of Allah.

Abu Bakr ‘Abd Allah b. Abi Shaybah, Musnad Ibn Abi Shaybah (Riyadh: Dar al- – ١
Watan; ١st edition, ١٤١٨ H) [annotators: ‘Adil b. Yusuf al-‘Azazi and Ahmad b. Farid al-
Mazidi], vol. ١, p. ١٠٨

Ibid –٢

Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah – ٣
al-‘Ilmiyyah; ٢nd edition, ١٤١٥ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ١, p. ٧١٨,

٤٩٢٠

.the chain is sahih, or at least hasan

:Imam Ahmad (d. ۲۴۱ H) too documents

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

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – al-Aswad b. ‘Amir – Sharik – al-‘
:Rukayn – al-Qasim b. Hassan – Zayd b. Thabit

The Messenger of Allah, peace be upon him, said, “I am leaving behind over you two khalifahs: the Book of Allah – a rope stretching between the heaven and the earth or from the heaven to the earth – and my offspring, my Ahl al-Bayt. Verily, both shall [\(۱\)](#) never separate from each other until they meet me at the Lake-Fount.”

:Shaykh al-Arnaut comments

حديث صحيح بشواهده دون قوله : " وإنهما لن يتفرقا حتى يردا على الحوض " وهذا إسناد ضعيف لسوء حفظ شريك

The hadith is sahih through its shawahid (witnesses), except his statement “Both shall never separate from each other until they meet me at the Lake-Fount.” This chain is [\(۲\)](#) dha’if due to the poor memory of Sharik.

So, his only problem with the chain is Sharik. However, the hadith of Sharik is either sahih or hasan, as we have established in the last chapter. The position of al-Arnaut is .therefore nothing but an unnecessary exaggeration

There is only one

p: ۶۴

Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) –۱

[annotator: Shu’ayb al-Arnaut], vol. ۵, p. ۱۸۱, ۲۱۶۱۸

Ibid –۲

narrator in this chain of Ahmad that needs to be investigated: al-Aswad b. ‘Amir. This is what al-Hafiz says about him

الأُسود بن عامر الشامي نزيل بغداد يكنى أبا عبد الرحمن ويلقب شاذان ثقه

Al-Aswad b. ‘Amir al-Shami, a resident of Baghdad, his kunya was Abu ‘Abd al-
(Rahman and his laqab was Shadhan: Thiqah (trustworthy).⁽¹⁾

.Therefore, the chain is sahih, or at least hasan due to Sharik

:Ahmad further records

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

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Abu Ahmad al-Zubayri – Sharik‘
:- al-Rukayn – al-Qasim b. Hassan – Zayd b. Thabit

The Messenger of Allah, peace be upon him, said: “I am leaving behind over you two khalifahs: the Book of Allah and my Ahl al-Bayt. Verily, both shall never separate from each other until they meet me together at the Lake-Fount.”⁽²⁾

:Al-Arnaut again says

حديث صحيح بشواهده دون قوله : " وإنهما لن يتفرقا حتى يردا على الحوض جميعا "

The hadith is sahih through its shawahid, except his statement, “Both shall never separate from each other until they meet me together at the Lake-Fount.”⁽³⁾

The sole unverified narrator here is al-Zubayri, and this is what al-Hafiz submits :concerning him

محمد بن عبد الله بن الزبير بن عمر بن درهم الأسدي أبو أحمد الزبيرى الكوفى ثقه ثبت إلا أنه قد

al-‘Ilmiyyah; 2nd edition, 1415 H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. 1, p. 102,

504

Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) –2

[annotator: Shu‘ayb al-Arnaut], vol. 5, p. 189, 21697

Ibid –3

Muhammad b. ‘Abd Allah b. al-Zubayr b. ‘Umar b. Dirham al-Asadi, Abu Ahmad al-Zubayri al-Kufi: Thiqah (trustworthy), thabt (accurate), except that he made mistakes [\(in the hadith of al-Thawri.\)](#)

Well, this is not an hadith of al-Thawri. As such, the chain is sahih – or at least, hasan. Through it, all the parts of the hadith, including those denied by al-Arnaut, are firmly established.

:Imam Ibn Abi ‘Asim (d. ۲۸۷ H) has documented the hadith too

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

Abu Bakr – ‘Amr b. Sa’d Abu Dawud al-Hafari – Sharik – al-Rukayn – al-Qasim b. Hassan – Zayd b. Thabit

The Messenger of Allah, peace be upon him, said, “I am leaving behind over you the two khalifahs after me: the Book of Allah and my offspring, my Ahl al-Bayt. Verily, both [\(shall never separate from each other until they meet me at the Lake-Fount.\)](#)”

:Allamah al-Albani (d. ۱۴۲۰ H) declares‘

حديث صحيح. وإسناده ضعيف لسوء حفظ شريك وهو ابن عبد الله القاضي والقاسم بن حسان مجهول الحال. والحديث أخرجه أحمد ۱۸۱/۵-۱۸۲ و ۱۸۹ و ۱۹۰ من طريقين آخرين عن شريك به. وإنما صححته لأن له شواهد تقويه

It is a sahih hadith. But, its chain is dha’if due to the poor memory of Sharik, and he was Ibn ‘Abd Allah

p: ۶۶

Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah – ۱ al-‘Ilmiyyah; ۲nd edition, ۱۴۱۵ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ۲, p. ۹۵,

Abu Bakr b. Abi 'Asim, Ahmad b. 'Amr b. al-Dhahhak b. Mukhlid al-Shaybani, Kitab – ٢
al-Sunnah (al-Maktab al-Islami; ١st edition, ١٤٠٠ H) [annotator: Muhammad Nasir al-
Din al-Albani], vol. ٢, pp. ٣٥٠–٣٥١, ٧٥٤

the Judge. Also, al-Qasim b. Hassan is majhul al-hal (i.e. his status is unknown). The hadith is recorded by Ahmad (٥/١٨١-١٨٢, ١٨٩, and ١٩٠) through two other chains from Sharik with it. I have only declared it sahih because it has witnesses (shawahid) that [strengthen it.](#)(١)

Obviously, our ‘Allamah too was infected by the anti-Sharik fallacy. In any case, Sharik was hasan al-hadith. Moreover, al-Qasim b. Hassan is not majhul al-hal. His status is .known, and he is thiqah (trustworthy), as we have proved

:The new name here is Abu Bakr, and this is what al-Hafiz says about him

عبد الله بن محمد بن أبي شيبة إبراهيم بن عثمان الواسطي الأصل أبو بكر بن أبي شيبة الكوفي ثقة حافظ صاحب تصانيف

Abd Allah b. Muhammad b. Abi Shaybah Ibrahim b. ‘Uthman, of Wasiti origin, Abu Bakr‘
[b. Abi Shaybah al-Kufi: Thiqah \(trustworthy\), a hadith scientist, author of books.](#)(٢)

.So, the chain is either sahih or hasan

Hadith Al-Salat: The Prophetic Families (١)

In every Ummah, there exists a prophetic family. This is the family of its prophet. On a more specific note, the family of Nuh, ‘alaihi al-salam, were the prophetic family of his Ummah. In the same manner, the family of Ibrahim, ‘alaihi al-salam were the .prophetic family of his own Ummah too

In our own case, Muhammad, sallallahu ‘alaihi wa alihi, is our Prophet, and his family are our prophetic family. This fact is recognized by ‘ulama of the Ahl al-Sunnah as :well. For instance, al-Hafiz Ibn Hajar al-‘Asqalani (d. ٨٥٢ H) states

ويستفاد من قصه العباس استحباب الاستشفاع

p: ٦٧

Ibid, vol. ٢, p. ٣٥١, ٧٥٤-١

Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah - ٢ al-‘Ilmiyyah; ٢nd edition, ١٤١٥ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ١, p. ٥٢٨,

It is learnt from the story of al-‘Abbas that it is recommended to seek the intercession [\(of righteous people and the Prophetic Family\)](#).

Imam al-Mubarakfuri (d. ١٢٨٢ H) too, while commenting on a hadith, submits

{ما اختصنا} أي أهل البيت يريد به نفسه وسائر أهل بيت النبوه

What has been bestowed to us exclusively}, meaning the Ahl al-Bayt. He meant with [\(it himself and the other members of the Prophetic Family\)](#).

Concerning the family of Prophet Ibrahim, Imam al-Zamakhshari (d. ٥٣٨ H) says as well:

وإلى ذلك أشارت الملائكة صلوات الله عليهم في قولهم {رحمت الله وبركاته عليكم أهل البيت} أرادوا أن هذه وأمثالها مما يكرمكم به رب العزه ويخصكم بالإنعام به يا أهل بيت النبوه

It was towards this that the angels, peace of Allah be upon them, indicated in their statement {Mercy of Allah and His Blessings be upon you, O Ahl al-Bayt} [١١:٧٣]. They meant that this and its likes are part of what the Lord of Honour has honoured you [\(with, and He has specially bestowed good unto you with it, O Prophetic Family\)](#).

Here, the family of Prophet Ibrahim are referred to as an “Ahl al-Bayt” by the angels. They were the Prophetic Family of his Ummah too.

Al-Hafiz Ibn Kathir (d. ٧٧٤ H) also mentions a report about the family of Prophet Dawud, ‘alaihi al-salam

وروى عنه أيضا أنه قال: وقف سائل على باب داود عليه السلام، فقال: يا أهل بيت النبوه تصدقوا علينا بشئ رزقكم الله

It is also narrated from him that he said: “A beggar

Dar al-Ma'rifah li al-Taba'ah wa al-Nashr; 2nd edition), vol. 2, p. 413

Abu al-'Ala Muhammad b. 'Abd al-Rahman b. 'Abd al-Rahim al-Mubarakfuri, Tuhfat al-Ahwazi bi Sharh Jami' al-Tirmidhi (Beirut: Dar al-Kutub al-'Ilmiyyah; 1st edition, 1410 H), vol. 5, p. 288

Abu al-Qasim Jarullah Mahmud b. 'Umar al-Zamakhshari, al-Kashaf (Beirut: Dar al-Kitab al-'Arabi; 1407 H), vol. 2, p. 411

stopped at the door of Dawud, peace be upon him, and said, ‘O Prophetic Family! Give [\(to us something that Allah has granted you.\)’](#) [\(1\)](#)

Expectedly, prophetic families hold special positions in their respective Ummahs. For instance, Allah informs us about two of them in these verses

إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين ذرية بعضها من بعض والله سميع عليم

Verily, Allah chose Adam, Nuh, the family of Ibrahim and the family of Imran above the worlds. (They are) offspring, one of the other, and Allah is the All-Hearing, All-[\(Knowing.\)](#) [\(2\)](#)

:There are two crucial points here

The prophetic families of Ibrahim and Imran were chosen above all the worlds. This means that none outside those families can exercise authority or leadership over them. Naturally, therefore, all masters and leaders over all others must come from them.

Members of the prophetic families are “offspring” of one another. As a result, anyone outside the offspring of a prophet can never be part of his chosen family.

Concerning the families of Prophet Nuh and Prophet Ibrahim, Allah informs us of how He chose them

ولقد أرسلنا نوحا وإبراهيم وجعلنا في ذريتهما النبوه والكتاب فمنهم مهتد وكثير منهم فاسقون

And indeed, We sent Nuh and Ibrahim, and We placed prophethood and the Book in their offspring. Among them was he who was guided, but many of them were [\(disobedient to Allah.\)](#) [\(3\)](#)

:Explaining this verse, al-Hafiz Ibn Kathir states

وقال فيه وفي إبراهيم (وجعلنا في ذريتهما النبوه والكتاب) [الحديد: ٢٦] أي كل نبي من بعد نوح فمن ذريته. وكذلك إبراهيم

He (Allah) says

Abu al-Fida Isma'il b. Kathir al-Dimashqi, al-Bidayah wa al-Nihayah (Dar Ihya al- --
Turath al-'Arabi; ١st edition, ١٤٠٨ H) [annotator: 'Ali Shiri], vol. ٩, p. ٣٢٤

Qur'an ٣:٣٣-٣٤ -٢

Qur'an ٥٧:٢٤ -٣

concerning him (i.e. Nuh) and Ibrahim {And We placed prophethood and the Book in the offspring} [al-Hadid: ٢٤], meaning: all prophets after Nuh were from his offspring.

[\(That was the case of Ibrahim too. ١\)](#)

:Imam al-Tabari (d. ٣١٠ H) too says

{وجعلنا في ذريتهما النبوه والكتاب } وكذلك كانت النبوه في ذريتهما، وعليهم أنزلت الكتب: التوراه، والإنجيل، والزبور، والفرقان، وسائر الكتب المعروفه

And We placed prophethood and the Book in the offspring} in the same manner,} prophethood was in their offspring, and to them were revealed the divine scriptures:

[\(al-Tawrat, al-Injil, al-Zabur, al-Furqan, and the other well-known scriptures. ٢\)](#)

:With regards to Prophet Ibrahim specifically, we read

ووهبنا له إسحاق ويعقوب وجعلنا في ذريته النبوه والكتاب وآتيناه أجره في الدنيا وإنه في الآخرة لمن الصالحين

And We bestowed on him Ishaq and Ya'qub, and We placed prophethood and the Book in his offspring, and We granted him his reward in this world, and verily, in the

[\(Hereafter he is indeed among the righteous. ٣\)](#)

:Al-Hafiz Ibn Kathir has this exegesis

{وجعلنا في ذريته النبوه والكتاب... } وجعل في ذريته النبوه والكتاب فكل نبي بعث بعده فهو من ذريته وكل كتاب نزل من السماء على نبي من الانبياء من بعده فعلى أحد نسله وعقبه

And We placed prophethood and the Book in his offspring...} and He placed} prophethood and the Book in his offspring. Therefore, all prophets sent after him were from his offspring. Also, every scripture revealed from heaven to any prophet

[\(after him was sent to someone from his offspring and progeny. ٤\)](#)

This is expected, of course. None from outside the family of

Turath al-‘Arabi; 1st edition, 1408 H) [annotator: ‘Ali Shiri], vol. 1, p. 120.
Abu Ja’far Muhammad b. Jarir b. Yazid b. Kathir b. Ghalib al-Amuli al-Tabari, Jami – 2
al-Bayan fi Tawil al-Qur’an (Dar al-Fikr; 1415 H) [annotator: Sidqi Jamil al-‘Attar], vol.

27, p. 308

Qur’an 29:27–3

Abu al-Fida Isma’il b. Kathir al-Dimashqi, al-Bidayah wa al-Nihayah (Dar Ihya al- – 4
Turath al-‘Arabi; 1st edition, 1408 H) [annotator: ‘Ali Shiri], vol. 1, p. 172

Nuh was qualified to exercise authority or leadership over them. Allah placed him and his family above all the worlds. So, all prophets, messengers, leaders and guides must naturally be from them. The same goes for the family of Ibrahim. His family was above all others, by Allah's Decree. Therefore, all his successors, and all masters of mankind after him, were automatically from his offspring, his family

:This process started with Adam, 'alaihi al-salam, the first prophet. The Qur'an states

أولئك الذين أنعم الله عليهم من النبيين من ذرية آدم

Those were they unto whom Allah bestowed His Grace among the prophets from the (offspring of Adam.)

Logically, the immediate khalifahs of Adam would be from his children. The line of prophets continued among his descendants until the time of Nuh. It was Nuh who then founded a new dynasty – chosen above all creation – by Allah's Decree, and the line of prophets shifted to his offspring alone. Ibrahim was from the descendants of Nuh, and he too founded a new dynasty – which was placed over the worlds; and all subsequent prophets naturally emerged from it

Meanwhile, the family of Ibrahim had some minor branches. One of them was founded by his grandson, Ya'qub, 'alaihi al-salam – who was also known as Israil. :Commenting about his branch of the Ibrahimic tree, Allah states

ولقد آتينا بني إسرائيل الكتاب والحكم والنبوه ورزقناهم من الطيبات وفضلناهم على العالمين

And indeed, We gave the offspring of Israil the Book, and authority and prophethood, and We provided them

p: ٧١

[\(with good things, AND WE MADE THEM SUPERIOR ABOVE THE WORLDS.\)](#)

We equally read about the families of Musa and Harun, ‘alaihima al-salam, also from
:the offspring of Ibrahim

وقال لهم نبيهم إن آية ملكه أن يأتيكم التابوت فيه سكينه من ربكم وبقيه مما ترك آل موسى وآل هارون تحمله الملائكه

And their Prophet said to them, “Verily! The sign of his (i.e. Talut’s) kingdom is that there shall come to you a wooden box, wherein is al-sakinah from your Lord, and a remnant of that which was left behind by the family of Musa and the family of Harun,
[\(carried by the angels.\)”](#)

This verse shows the high spiritual status of the families of Musa and Harun. Their relics were protected in a box, and kept by angels. One may conclude that members of these families too were high prophets, or at least some very great saints of Allah.
.Otherwise, angels had no business keeping their relics

Moreover, the angels were made to bring these relics to the Israelites as a proof of the legitimacy of Talut’s divine kingdom. This fact alone establishes that the Israelites held the families of Musa and Harun in the highest spiritual regards, and obviously
.considered them as masters as well

The family of Dawud, ‘alaihi al-salam, was another branch of the Ibrahimic lineage.
:Allah says

آل داوود شكرا وقليل من عبادى الشكور

[\(Work you, O family of Dawud, with thanks.” But few of My slaves are grateful.\)](#)

Dawud, the founder of this branch, was a prophet, and a king. He was

p: ٧٢

Qur’an ٤٥:١٦ – ١

Qur’an ٢:٢٤٨ – ٢

Qur’an ٣٤:١٣ – ٣

.succeeded by his son, Sulayman, ‘alaihi al-salam, who was also a prophet and king

Then, there are two other branches of the tree of Ibrahim that we have not mentioned. Imam al-Bukhari (d. ۲۵۶ H) records about them

{إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين - إلى قوله - يرزق من يشاء بغير حساب} قال ابن عباس {وآل عمران} المؤمنون من آل إبراهيم وآل عمران وآل ياسين وآل محمد صلى الله عليه وسلم يقول {إن أولى الناس بإبراهيم للذين اتبعوه} وهم المؤمنون .

Verily, Allah chose Adam, Nuh, the family of Ibrahim and the family of Imran above} the worlds ... Allah provides sustenance to whom He wills, without limit.} Ibn ‘Abbas said: “ {and the family of Imran} They are the believers from the family of Ibrahim, the family of ‘Imran, the family of Yasin AND THE FAMILY OF MUHAMMAD, peace be upon him. He (Allah) says: {Verily, the most entitled to Ibrahim are those who followed [him](#)} They are the believers” .(۱)

:Prof. Ibn Yasin also submits

{إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين }

أخرج الطبري وابن أبي حاتم بسنديهما الحسن عن علي بن أبي طلحة عن ابن عباس قال: هم المؤمنون من آل إبراهيم وآل عمران: آل ياسين وآل محمد يقول الله عز وجل (إن أولى الناس بإبراهيم للذين اتبعوه).

Verily, Allah chose Adam, Nuh, the family of Ibrahim and the family of Imran above} {the worlds

Al-Tabari and Ibn Abi Hatim record with their hasan chain from ‘Ali b. Abi Talhah from Ibn ‘Abbas that he

p: ۷۳

Abu ‘Abd Allah Muhammad b. Isma’il b. Ibrahim b. Mughirah al-Bukhari al-Ju’fi, al- – ۱ Jami’ al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ۳rd edition, ۱۴۰۷ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ۳, p. ۱۲۶۳

said, “They are the believers from the family of Ibrahim, the family of ‘Imran, the family of Yasin AND THE FAMILY OF MUHAMMAD. Allah the Most Glorious say: {Verily, [\(the most entitled to Ibrahim are those who followed him\)}](#).”[\(1\)](#)

As authentically transmitted from Ibn ‘Abbas, radhiyallahu ‘anhu, the family of :Muhammad is part of the family of Ibrahim mentioned in this verse

إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين ذرية بعضها من بعض والله سميع عليم

Verily, Allah chose Adam, Nuh, the family of Ibrahim and the family of Imran above the worlds. (They are) offspring, one of the other, and Allah is the All-Hearing, All-[\(Knowing\)](#)[\(2\)](#)

In fact, the family of Muhammad is the only family in our entire Ummah that is included as part of the family of Ibrahim in that verse. Ibn ‘Abbas has mentioned none :other. As such, we know from the ayah that

The family of Muhammad have been chosen by Allah above all of His other creatures .of their times

The family of Muhammad are offspring of one another. Therefore, anyone who is not .from the offspring of Muhammad is automatically excluded by Allah Himself

The direct implication of the verse is that none from outside the family of Muhammad can legitimately exercise authority or leadership over them. Moreover, all masters, leaders and guides of the Ummah must always be from them. This way, the master, leader or guide would be able to exercise authority over them, and over everyone .else

Hadith Al–Salat: The Family of Ibrahim And The Family Of Muhammad (1)

The family of Muhammad, sallallahu ‘alaihi

p: ٧٤

Mathur (Madinah: Dar al-Mathar li al-Nashr wa al-Tawzi' wa al-Taba'at; 1st edition,
1420 H), vol. 1, p. 411
Qur'an 3:33-34 -2

wa alihi, in our Ummah mainly mirrors the family of Ibrahim, ‘alaihi al-salam, in his Ummah. This fundamental fact is explicitly mentioned in authentic Sunni ahadith.

:Imam al-Bukhari (d. ۲۵۶ H), for instance, records

حدثنا قيس بن حفص وموسى بن إسماعيل قالوا حدثنا عبد الواحد بن زياد حدثنا أبو قره مسلم بن سالم الهمداني قال حدثني عبد الله ابن عيسى سمع عبد الرحمن بن أبي ليلى قال : لقيني كعب بن عجره فقال ألا أهدى لك هديه سمعتها من النبي صلى الله عليه و سل؟ فقلت بلى فأهدها لي فقال سألنا رسول الله صلى الله عليه و سلم فقلنا يا رسول الله كيف الصلاة عليكم أهل البيت فإن الله قد علمنا كيف نسلم عليكم؟ قال قولوا اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجي اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

Qays b. Hafs and Musa b. Isma’il – ‘Abd al-Wahid b. Ziyad – Abu Qurrah Muslim b.

:Salim al-Hamdani – ‘Abd Allah b. ‘Isa – ‘Abd al-Rahman b. Abi Layli

Ka’b b. ‘Ujrah met me and said, “Shall I not give you a present I got from the Prophet, peace be upon him?” I said, “Yes, give it to me.” He said, “We asked the Messenger of Allah, peace be upon him, and said, ‘O Messenger of Allah! What is the manner of the salat upon you, Ahl al-Bayt, for Allah has taught us how to send salam you (Ahl al-Bayt)?’ He replied

Say: O Allah! Send salat upon Muhammad and upon the family of Muhammad, in exactly the same manner as You sent salat upon Ibrahim and upon the family of Ibrahim. You are the Most Praiseworthy, the Most Glorious. O Allah! Bless Muhammad and the family of Muhammad, in exactly the same manner as You blessed Ibrahim (and the family of Ibrahim. You are the Most Praiseworthy, the Most Glorious.” (1)

This is the mutawatir version of the hadith, as anyone who has done research on this matter can easily confirm (2). There are a few shadh reports which either removes or replaces the phrase “the family of Muhammad”. However, such odd riwayat cannot in any way harm a mutawatir hadith

:Al-Bukhari also documents

حدثنا آدم حدثنا شعبه حدثنا الحكم قال سمعت عبد الرحمن بن أبي ليلى قال : لقيني كعب بن عجره فقال ألا أهدي لك هديه؟ إن النبي صلى الله عليه و سلم خرج علينا فقلنا يا رسول الله قد علمنا كيف نسلم عليك فكيف نصلى عليك؟ قال قولوا اللهم صل على محمد وعلى آل محمد كما صليت على آل إبراهيم إنك حميد مجيد . اللهم بارك على محمد وعلى آل محمد كما باركت على آل إبراهيم إنك حميد مجيد

:Adam – Shu’bah – al-Hakam – ‘Abd al-Rahman b. Abi Layli

Ka’b b. ‘Ujrah met me and said, “Shall I not give you a present? Verily, the Prophet, peace be upon him, came to us and we said, ‘O Messenger of Allah, we already know how to make salam on you. But, how do we make salat

p: ٧٤

Abu ‘Abd Allah Muhammad b. Isma’il b. Ibrahim b. Mughirah al-Bukhari al-Ju’fi, al- – ١
Jami’ al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ٣rd edition, ١٤٠٧ H) [annotator: Dr.
Mustafa Dib al-Bagha], vol. ٣, p. ١٢٣٣, ٣١٩٠

See al-Qadhi Abu Ishaq Isma’il b. Ishaq b. Isma’il b. Hammad b. Zayd al-Azdi al- – ٢
Basri al-Baghdadi al-Maliki al-Jahdhami, Fadhl Salat ‘ala al-Nabi (Beirut: al-Maktab al-
Islami; ٣rd edition, ١٣٩٧ H) [annotator: Muhammad Nasir al-Din al-Albani], pp. ٥٥-٦٨. In
this book, al-Qadhi Abu Ishaq records several ahadith mentioning “the family of
Muhammad” with their chains from Ka’b b. ‘Ujrah, ‘Uqbah b. ‘Amr, ‘Abd Allah, ‘Abd

Allah b. ‘Umar or ‘Abd Allah b. ‘Amr, Abu Mas’ud al-Ansari, Ibrahim, al-Hasan, Abu Sa’id al-Khudri, Talhah, Zayd b. Kharijah, ‘Abd al-Rahman b. Bishr b. Mas’ud, and Fatimah bint al-Nabi Muhammad. Moreover, Abu al-Qasim ‘Ali b. al-Hasan b. Habat Allah b. ‘Abd Allah, Ibn Asakir al-Shafi’i in his *Tarikh Madinah Dimashq* (Beirut: Dar al-Fikr) [annotator: ‘Ali Shiri] has also narrated it – with the chains of transmission – from ‘Aishah (vol. ٥٣, p. ٣٠٩), Anas b. Malik (vol. ٤٨, p. ٣١٤), al-Husayn b. ‘Ali (vol. ١٨, p. ٨٧) and Umm Salamah (vol. ١٤, p. ١٤١). This is far more than what is needed for absolute tawattur. As for the shadh reports which expunge or replace “the family of Muhammad”, they have no tawattur whatsoever and are not even close, and therefore can neither harm nor replace the mutawatir hadith

on you?’ He replied, ‘Say: O Allah! Send salat upon Muhammad and upon the family of Muhammad, in exactly the same manner as You sent salat upon the family of Ibrahim. You are the Most Praiseworthy, the Most Glorious. O Allah! Bless Muhammad and the family of Muhammad, in exactly the same manner as You blessed the family of [Ibrahim. You are the Most Praiseworthy, the Most Glorious.’”](#) (1)

:He again records

حدثني سعيد بن يحيى حدثنا أبي حدثنا مسعر عن الحكم عن ابن أبي ليلى عن كعب بن عجرة رضي الله عنه قيل: يا رسول الله أما السلام عليك فقد عرفناه فكيف الصلاة؟ قال قولوا اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم إنك حميد مجيد اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم إنك حميد مجيد

Sa’id b. Yahya – my father – Mas’ar – al-Hakam – Ibn Abi Layli – Ka’b b. ‘Ujrah, may :Allah be pleased with him

It was said, “O Messenger of Allah, we have already known how to make salam on you. But, how do we make salat?’ He replied, ‘Say: O Allah! Send salat upon Muhammad and upon the family of Muhammad, in exactly the same manner as You sent salat upon Ibrahim. You are the Most Praiseworthy, the Most Glorious. O Allah! Bless Muhammad and the family of Muhammad, in exactly the same manner as You [blessed Ibrahim. You are the Most Praiseworthy, the Most Glorious.’”](#) (2)

:Imam Muslim (d. ۲۶۱ H) too documents

حدثنا يحيى بن يحيى التميمي قال قرأت على

p: ۷۷

Abu ‘Abd Allah Muhammad b. Isma’il b. Ibrahim b. Mughirah al-Bukhari al-Ju’fi, al- – ۱ Jami’ al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ۳rd edition, ۱۴۰۷ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ۵, p. ۲۳۳۸, ۵۹۹۶
Ibid, vol. ۴, p. ۱۸۰۲, ۴۵۱۹ – ۲

مالك عن نعيم بن عبد الله المجرم أن محمد بن عبد الله بن زيد الأنصاري (وعبد الله بن زيد هو الذي كان أرى النداء بالصلاة) أخبره عن أبي مسعود الأنصاري قال أتانا رسول الله صلى الله عليه وسلم ونحن في مجلس سعد بن عباده فقال له بشير بن سعد أمرنا الله تعالى أن نصلّي عليك يا رسول الله فكيف نصلّي عليك؟ قال فسكت رسول الله صلى الله عليه وسلم حتى تمنينا أنه لم يسأله ثم قال رسول الله صلى الله عليه وسلم قولوا اللهم صل على محمد وعلى آل محمد كما صليت على آل إبراهيم وبارك على محمد وعلى آل محمد كما باركت على آل إبراهيم في العالمين إنك حميد مجيد والسلام كما قد علمتم

Yahya b. Yahya al-Tamimi – Malik – Na'im b. 'Abd Allah al-Mujmar – Muhammad b. 'Abd Allah b. Zayd al-Ansari – Abu Mas'ud al-Ansari

The Messenger of Allah, peace be upon him, came to us while we were in the assembly of Sa'd b. 'Ubadah. So, Bashir b. Sa'd said, "Allah the Most High ordered us to make salat upon you, O Messenger of Allah. So, how do we make salat upon you?" The Messenger of Allah, peace be upon him, kept silent so much we wished he had not asked him. Then, the Messenger of Allah, peace be upon him, said: "Say: 'O Allah! Send salat upon Muhammad and upon the family of Muhammad, in exactly the same manner as You sent salat upon the family of Ibrahim and bless Muhammad and the family of

Muhammad, in exactly the same manner as You blessed the family of Ibrahim THROUGHOUT THE WORLDS. You are the Most Praiseworthy, the Most Glorious.’ As
(1) for the salam, it is as you have been taught.

:Imam Ahmad (d. ۲۴۱ H) has this riwayat as well

حدثنا عبد الله حدثني أبي حدثنا عثمان بن عمر انا مالك عن نعيم المجمر عن محمد يعني بن عبد الله عن أبي مسعود قال قيل
يا رسول الله كيف نصلى عليك فقال قولوا اللهم صل على محمد وعلى آل محمد وبارك على محمد وعلى آل محمد كما
باركت على إبراهيم في العالمين انك حميد مجيد

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – ‘Uthman b. ‘Umar – Malik – ‘
:Na’im al-Mujmar – Muhammad b. ‘Abd Allah – Abu Mas’ud

It was said, “O Messenger of Allah, how do we make salat upon you?” So, he replied,
“Say: ‘O Allah! Send salat upon Muhammad and upon the family of Muhammad and
bless Muhammad and the family of Muhammad, in exactly the same manner as You
blessed Ibrahim THROUGHOUT THE WORLDS. You are the Most Praiseworthy, the
(2) Most Glorious.’”

:Shaykh al-Arnaut comments

إسناده صحيح على شرط مسلم

(3) Its chain is sahih upon the standard of (Imam) Muslim.

There are a number of points that need to be highlighted here. First, this was what
:Ka’b b. ‘Ujrah said to the Messenger of Allah

يا رسول الله كيف الصلاة عليكم أهل البيت فإن الله قد علمنا كيف نسلم عليكم

O Messenger of Allah! What is the manner of the salat upon you, Ahl al-Bayt, for Allah

p: ۷۹

Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: – ۱
Dar Ihya al-Turath al-‘Arabi) [annotator: Muhammad Fuad ‘Abd al-Baqi], vol. ۱, p. ۳۰۵,

Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) -٢

[annotator: Shu’ayb al-Arnaut], vol. ٤, p. ١١٨, ١٧١٠٨

Ibid -٣

?(has taught us how to send salam upon you (Ahl al-Bayt

We know from this that the Sahabah used to send salam upon members of the Ahl al-Bayt. In fact, it was Allah Himself Who taught them to send salam upon the Ahl al-Bayt. Sending salam upon a male member of the Ahl al-Bayt, for instance, is to say “alaihi al-salam” (peace be upon him), “salamullah ‘alaihi” (peace of Allah be upon him), or similar statements containing “salam” (peace) after mentioning or writing his name.

The Sahabah used to do it, as Ka’b testified. Some of the early Sunnis – from all fields of knowledge – also did it to a good extent. Examples abound galore in their classical books. However, in order to conserve space, we will be citing only a few, from Sahih al-Bukhari. Concerning Amir al-Muminin, ‘alaihi al-salam, Imam al-Bukhari writes

قال علي عليه السلام الذاريات الرياح

١. (Ali, ‘alaihi al-salam, said: “Al-Dhariyat are the winds”.)

With regards to his wife, the blessed daughter of the Messenger of Allah, ‘alaiha al-salam, al-Bukhari also states

فقال فاطمه عليها السلام....

٢. (Fatimah, ‘alaiha al-salam, said....)

:About Imam al-Hasan, ‘alaihi al-salam, al-Bukhari is no different either

ووهب الحسن بن علي عليهما السلام لرجل دينه

٣. (Al-Hasan b. ‘Ali, ‘alahima al-salam, waived the debt of a man.)

Imam al-Husayn, ‘alaihi al-salam, the martyr of Karbala, is treated likewise by al-Bukhari

حسين بن علي عليهما السلام أخبره

٤. (Husayn b. ‘Ali, ‘alahima al-salam, informed him.)

:He also says

أتى عبيد الله بن زياد برأس الحسين بن علي عليه السلام

The head of al-Husayn b. ‘Ali, ‘alaihi al-salam, was brought to ‘Ubayd

p: ٨٠

Abu ‘Abd Allah Muhammad b. Isma’il b. Ibrahim b. Mughirah al-Bukhari al-Ju’fi, al- – ١
Jami’ al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ٣rd edition, ١٤٠٧ H) [annotator: Dr.

Mustafa Dib al-Bagha], vol. ٤, p. ١٨٣٦

Ibid, vol. ٤, p. ١٦١٩, ٤١٩٣ – ٢

Ibid, vol. ٢, p. ٩١٨ – ٣

Ibid, vol. ٣, p. ١١٢٥, ٢٩٢٥ and vol. ٤, p. ٢٧١٦, ٧٠٢٧ – ٤

Even Imam Zayn al-‘Abidin, ‘Ali b. al-Husayn, ‘alaihi al-salam, is given the same
:recognition by al-Bukhari

وقال على بن الحسين عليهما السلام....

‘Ali b. al-Husayn, ‘alaihi al-salam, said... (2)

This Sunnah, unfortunately, is resisted by a lot of modern Sunnis. It is primarily the
.Shi’ah who still keep it alive. May Allah set our Ummah aright

Secondly, the salat upon the Prophet is also the salat upon his Ahl al-Bayt. Note these
:words of the Sahabah

يا رسول الله كيف الصلاة عليكم أهل البيت

?O Messenger of Allah! What is the manner of the salat upon you, Ahl al-Bayt

:And

يا رسول الله قد علمنا كيف نسلم عليك فكيف نصلي عليك

O Messenger of Allah, we already know how to make salam on you. But, how do we
?make salat on you

To both questions, he gave the same answer. Whether you want to make salat on the
Prophet or the Ahl al-Bayt, you must mention him together with them. ‘Allamah al-
:Albani (d. ۱۴۲۰ H) confesses to this as well

قد علمت مما سبق أن صيغ الصلاة على النبي صلى الله عليه وسلم فيها كلها الصلاة على أهل بيته صلى الله عليه وسلم وآله؛
ولذلك فلا ينبغي الاكتفاء بالصلاة عليه صلى الله عليه وسلم وحده، بل لا بد من إضافته الآل إليه، بل لا بد من إتمام الصيغ من
أولها إلى آخرها؛ كما وردت؛ تقييداً بقوله صلى الله عليه وسلم: "قولوا: اللهم! صل على محمد، وعلى آل محمد ... " إلخ، حين
سألوه عن كيفية الصلاة عليه صلى الله عليه وسلم.

You have known from our previous discussions that in all

Ibid, vol. ۳, p. ۱۳۷۰, ۳۵۳۸-۱

Ibid, vol. ۵, p. ۱۹۵۹-۲

the methods of making salat upon the Prophet, peace be upon him, there is mention of his Ahl al-Bayt and his family. This is why it is incorrect to make salat upon him, peace be upon him, alone. Rather, one must attach the family to him. In fact, one must mention the complete method from its beginning to its end, as it has been narrated, bound by his statement, peace be upon him “say: O Allah, send salat upon Muhammad and upon the family of Muhammad...” when they asked him about the [method of making salat upon him, peace be upon him.](#)⁽¹⁾

Interestingly, even our ‘Allamah does not conform with that same Sunnah in his statements above!⁽²⁾ This reflects how bad the situation has become among the Ahl al-Sunnah wa al-Jama’ah. It is mainly the Shi’ah who keep this Sunnah, while Sunnis invent and follow their own bid’ah in this matter. Whenever Shi’is intend to send salat upon the Prophet – especially in books, writings and speeches – they say “sallallahu ‘alaihi wa alihi” (“salat of Allah be upon him and his family” but often translated as “peace be upon him and his family”).

Sunnis, by contrast, traditionally delete the phrase “and his family” from their own salat! In fact, some of them go as far as actively opposing the Sunnah in order to justify their bid’ah. ‘Allamah al-Albani expresses his frustration on this matter too

وإن من غرائب هذا العصر أن يتجرأ بعض الناس على إنكار ما ثبت عنه صلى الله

p: ٨٢

Muhammad Nasir al-Din al-Albani, *Asl Sifat al-Salat al-Nabi* (Riyadh: Maktabah al- – ١ Ma’arif li al-Nashr wa al-Tawzi; ١st edition, ١٤٢٧ H), vol. ٣, p. ٩٣٣

A likely explanation for this inconsistency is that ‘Allamah al-Albani is only referring – ٢ to the mode of salat in the tashahhud during the five daily prayers. He has written all those words within its context. However, the ahadith which he has referenced are general in nature. The Sahabah did not ask the Rasul about the method of salat during the tashahhud only. Rather, they requested him to teach them the mode of salat in all circumstances, with explicit reference to the Verse of al-Salat which is also general in nature. If indeed the ‘Allamah had truly understood from the questions of the

Sahabah that they were only asking about the mode of salat in the tashahhud, then
.he must really have had extremely poor comprehension skills

عليه وسلم من طرق مستفيضه صحيحه؛ ألا وهو الصلاه على النبي صلى الله عليه وسلم وعلى آله معاً، مع اطلاعه ووقوفه عليها في كتب السنه {عن جمع من الصحابه؛ منهم كعب بن عجره، وأبو حميد الساعدي، وأبو سعيد الخدري، وأبو مسعود الأنصاري، وأبو هريره، وطلحه ابن عبيد الله، وفي أحاديثهم أنهم سألوا النبي صلى الله عليه وسلم: "كيف نصلي عليك؟"، فعلمهم صلى الله عليه وسلم هذه الصيغ}، ألا وهو: الأستاذ محمد إسعاف النشاشيبي في كتابه "الإسلام الصحيح" (ص ١٧٧ - ١٨٩)، وحجته في ذلك أن الآية: {يا أيها الذين آمنوا صلوا عليه وسلموا تسليماً}؛ لم يُذكر فيها غير النبي صلى الله عليه وسلم أحدٌ. وبناء على ذلك رد الأحاديث الصحيحه كلها

One of the strange things of this time is how a person denies what is authentically transmitted from him, peace be upon him, through several, sahih chains – that is, the salat upon the Prophet, peace be upon him, and his family together with him, despite having seen and read it in the books of the Sunnah {from a number of the Sahabah, among them Ka’b b. ‘Ujrah, Abu Hamid al-Sa’di, Abu Sa’id al-Khudri, Abu Mas’ud al-Ansari, Abu Hurayrah and Talhah b. ‘Ubayd Allah; and in their ahadith, they asked the Prophet, peace be upon him, “How do we make salat upon you?”, and he, peace be upon him, taught them this method

That person is Prof. Muhammad Is’af al-Nashashibi in his book al-Islam al-Sahih (“The Correct Islam”), pp. ١٧٧-١٨٩, and his proof in that is that the verse

O you who believe! Make salat upon him and send salam upon him perfectly} does} not mention anyone else apart from the Prophet, peace be upon him. On this basis, he [denies all the sahih ahadith.](#)

It is our humble contention that this ugly situation was created by the extremely troubled history of Sunni Islam with the offspring of the Prophet of Allah. We will have more to say on this, later in this book

:In the salat upon the Messenger, we pray Allah to do two things

To send His salat upon Muhammad and his family in exactly the same manner as He sent salat upon Ibrahim and his family

To bless Muhammad and his family in exactly the same manner as He blessed Ibrahim and his family

So, what does it mean that Allah sends salat upon someone? Al-Hafiz Ibn Kathir (d. ۷۷۴ :H) gives us the answer

قال البخارى : قال أبو العالیه : صلاه الله : ثناؤه عليه عند الملائكه ، وصلاه الملائكه : الدعاء .

Al-Bukhari said: Abu al-‘Aliyah said: “The salat of Allah is His praise of him among the [angels, and the salat of the angels is al-du’a \(the supplication\).](#)”

In other words, we pray Allah to praise Muhammad and his family among His angels in exactly the same manner as He praised Ibrahim and his family among them. In that case, how did Allah praise Ibrahim and his family among the angels? To avoid prolonging the research, we will restrict ourselves to Ibrahim alone. The Qur’an has mentioned about him

ما كان

p: ۸۴

Ibid, vol. ۳, p. ۹۳۴ – ۱

Abu al-Fida Isma’il b. ‘Umar b. Kathir al-Qurashi al-Dimashqi, Tafsir al-Qur’an – ۲

al-‘Azim (Dar al-Taybah li al-Nashr wa al-Tawzi’; 2nd edition, 1420 H) [annotator: Sami
b. Muhammad Salamah], vol. 6, p. 457

إبراهيم يهوديا ولا نصرانيا ولكن كان حنيفا مسلما وما كان من المشركين

Ibrahim was neither a Jew nor a Christian, but he was an absolutely pure Muslim
(monotheist, and he was not one of the polytheists.)

This is a praise of our dear Prophet, Ibrahim, for his unadulterated Islamic faith. Allah
:also says

إن إبراهيم لحليم أواه منيب

Verily, Ibrahim was, without doubt, forbearing, used to invoke Allah with humility, and
(was repentant.)

:And

إن إبراهيم كان أمه قانتا لله حنيفا ولم يك من المشركين شاكرا لأنعمه

Verily, Ibrahim was (himself) an Ummah, obedient to Allah, an absolutely pure
(monotheist, and he was not one of the polytheists. He was thankful for His Graces.)

:And

واذكر في الكتاب إبراهيم إنه كان صديقا نبيا

(And mention in the Book Ibrahim. Verily, he was a man of truth, a prophet.)

:And

واذكر عبادنا إبراهيم وإسحاق ويعقوب أولى الأيدي والأبصار إنا أخلصناهم بخالصة ذكرى الدار وإنهم عندنا لمن المصطفين
الأخيار

And remember Our devout worshippers, Ibrahim, Ishaq and Ya'qub, owners of
strength and understanding. Verily, We chose them with the remembrance of the
(Home (i.e. the Hereafter). And they are with Us, verily, of the chosen and the best.)

:And, finally

وإبراهيم الذي وفى

(And Ibrahim who thoroughly and faithfully fulfilled (the commandments of his Lord)).

These, without doubt, were part of the praises of Allah for His noble Prophet, Ibrahim, which He mentioned to His angels. We beseech Allah – in our salat – to say these same things about Muhammad and his family too. Of course, He never flatters. Therefore, He must first bestow these noble qualities upon

p: ۸۵

Qur'an ۳:۶۷ –۱

Qur'an ۱۱:۷۵ –۲

Qur'an ۱۶:۱۲۰-۱۲۱ –۳

Qur'an ۱۹:۴۱ –۴

Qur'an ۳۸:۴۵-۴۷ –۵

Qur'an ۵۳:۳۷ –۶

the Ahl al-Bayt, and must then assist them to achieve the virtues. It is only after doing all this that He would mention the praises of Muhammad and his family to the angels

Billions of Muslims – since the time of Muhammad, and including Muhammad himself and millions of pious awliya – have beseeched Allah for more than ۱۴۰۰ years to praise Muhammad and his family in His heavens, countless times everyday. Moreover, this massive du'a is based upon His Own Command and Formula. Therefore, we have absolutely no doubt that our Lord accepted the salat during the lifetime of His Prophet, and has continued to honour it, and will never cease to do so till the Hour

In other words, He granted all the qualities and virtues of Prophet Ibrahim to Muhammad and his family, and helped them in reaching the best acts and sacrifices, and then praised them throughout His heavens, among His purified legions

As part of our salat, we further pray Allah to bless Muhammad and his family in exactly the same manner as He blessed Ibrahim and his family. This is perhaps the most important aspect of the whole du'a. We ask our Lord to grant the same blessings which He gave Ibrahim and his family to Muhammad and his family as well. So, what were Allah's blessings upon Ibrahim and the family of Ibrahim? Well, one of them is mentioned in this verse

إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين ذرية بعضها من

Verily, Allah chose Adam, Nuh, the family of Ibrahim and the family of Imran above
[\(1\) the worlds.](#)

Therefore, Allah blessed Ibrahim and his family by choosing them above all the worlds. They were superior to all other creatures of our Lord, and none can be master over them except someone from amongst them. There is no doubt that Allah has blessed Muhammad and his family in this same way as too. He has chosen them above all the worlds, and none can be their leader in anything except someone from amongst them.

:Concerning the same family, Allah declares

فقد آتينا آل إبراهيم الكتاب والحكمه وآتيناهم ملكا عظيما

We have granted the Book and the Hikmah to the family of Ibrahim, and We gave
[\(2\) them a great kingdom.](#)

:And

أولئك الذين آتيناهم الكتاب والحكم والنبوه

[\(3\) They are those whom We gave the Book, the authority, and prophethood.](#)

:And

ولقد آتينا بنى إسرائيل الكتاب والحكم والنبوه ورزقناهم من الطيبات وفضلناهم على العالمين

And indeed, We gave the offspring of Israil the Book, and authority and prophethood, and We provided them with good things, AND WE MADE THEM SUPERIOR ABOVE THE
[\(4\) WORLDS.](#)

Our God fixed some five things within the family of Ibrahim: prophethood, scriptures, authority, and kingdom. None could be a prophet except someone from that blessed family. Moreover, none could receive divine scripture except he was one of them.

None could legally exercise authority except a leader from their family; and – by
.extension – none could be a legitimate king except he was from them

Above all, members

p: ۸۷

Qur'an ۳:۳۳ –۱

Qur'an ۴:۵۴ –۲

Qur'an ۶:۸۹ –۳

Qur'an ۴۵:۱۶ –۴

of their family were the best of Allah’s creation in all their Ummahs. In the same manner, by virtue of Hadith al-Salat, Allah has fixed the same five blessings within the family of Muhammad too. Two of them – prophethood and the Book – got restricted to Muhammad himself alone due to his Lord’s Decree. As for the remaining three, however, they are in his family, and will continue among them only – till the Hour

The Verse of Al-Imamah: The Heirs of Ibrahim and Muhammad (١٢)

One of the greatest blessings of Allah upon Ibrahim and his family, ‘alaihi al-salam, was that He made them Imams of mankind. The Qur’an has informed us about this. For instance, it states concerning Prophet Ibrahim, ‘alaihi al-salam

وإذ ابتلى إبراهيم ربه بكلمات فأتمهن قال إني جاعلك للناس إماما قال ومن ذريتي قال لا ينال عهدى الظالمين

And when Ibrahim was tried by his Lord with some statements, and he fulfilled them, He said, “I will appoint you an Imam OF MANKIND.” He (Ibrahim) asked, “And of my offspring?” He (Allah) replied, “My Covenant shall not reach the wrongdoers.” (١)

Often, our brothers from the Ahl al-Sunnah confuse the Imamah mentioned in this verse with al-nubuwwah (prophethood). However, the matter itself is totally clear. Every prophet or messenger, except Muhammad b. ‘Abd Allah, sallallahu ‘alaihi wa alihi, was sent only to his people. None of them was ever sent to all of mankind

وما أرسلنا من رسول إلا بلسان قومه ليبين لهم

We sent not a messenger except with the language of HIS PEOPLE in order that he

[\(1\)](#) might clearly explain TO THEM.

:Imam Ahmad (d. ۲۴۱ H) also records

حدثنا عبد الله حدثني أبي ثنا هشيم أنا سيار عن يزيد الفقير عن جابر بن عبد الله قال قال رسول الله صلى الله عليه وسلم أعطيت خمسا لم يعطهن أحد قبلي بعثت إلى الأحمر والأسود وكان النبي إنما يبعث إلى قومه خاصة وبعثت إلى الناس عامة

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Hushaym – Sayyar – Yazid al-‘
:Faqir – Jabir b. ‘Abd Allah

The Messenger of Allah, peace be upon him, said: “I have been given five things which were never given to anyone before me. I have been sent to the red and the black. The [\(2\)](#) prophet used to be sent to HIS PEOPLE ONLY, and I have been sent to all mankind.”

:Al-Arnaut comments

إسناده صحيح على شرط الشيخين

[\(3\)](#) Its chain is sahih upon the standard of the two Shaykhs.

:Imam Muslim (d. ۲۶۱ H) too has this

حدثنا يحيى بن يحيى أخبرنا هشيم عن سيار عن يزيد الفقير عن جابر بن عبد الله الأنصاري قال قال رسول الله صلى الله عليه وسلم أعطيت خمسا لم يعطهن أحد قبلي كان كل نبي يبعث إلى قومه خاصة وبعثت إلى كل أحمر وأسود

:Yahya b. Yahya – Hushaym – Sayyar – Yazid al-Faqir – Jabir b. ‘Abd Allah al-Ansari

The Messenger of Allah, peace be upon him, said: “I have been given five things which were never given to anyone before me. Every prophet was sent to HIS PEOPLE ONLY, [\(4\)](#) while I have been sent to every red person and every black person.”

:So

As

p: ۸۹

Qur'an ١٤:٤ -١

Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) -٢

[annotator: Shu'ayb al-Arnaut], vol. ٣, p. ٣٠٤, ١٤٣٠٣

Ibid -٣

Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: -٤

Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Fuad 'Abd al-Baqi], vol. ١, p. ٣٧٠,

(٥٢١) (٣

a prophet and messenger, Prophet Ibrahim was sent to his people only

But as an Imam, his assignment covered all human beings of his time – including even
.all the contemporary prophets and messengers

Needless to say, whoever insists that “Imam” means “prophet” must explain how
Ibrahim – the Khalil of al-Rahman – was made the prophet of all mankind during his
!time

:There are a number of other points from the verse that must be noted

وإذ ابتلى إبراهيم ربه بكلمات فأتمهن قال إني جاعلك للناس إماما قال ومن ذريتي قال لا ينال عهدى الظالمين

And when Ibrahim was tried by his Lord with some statements, and he fulfilled them,
He said, “I will appoint you an Imam of mankind.” He (Ibrahim) asked, “And of my
”.offspring?” He (Allah) replied, “My Covenant shall not reach the wrongdoers

Firstly, Allah identifies Imamah as His Covenant. This means that it is solely His affair.
He Alone decides and defines it. Therefore, it is He Who grants it and makes its
appointments. It is NOT their affair. As such, they have no control whatsoever over it.
Secondly, it never gets to wrongdoers. Allah will NEVER permit Imamah to get to any
:wrongdoer till the Day of Resurrection. Al-Hafiz Ibn Kathir (d. ٧٧٤ H) explains further

قال الله تعالى { :وإذ ابتلى إبراهيم ربه بكلمات فأتمهن، قال إني جاعلك للناس إماما، قال ومن ذريتي؟ قال لا ينال عهدى
الظالمين } لما وفي ما أمره به ربه من التكليف العظيمه، جعله للناس إماما يقتدون به ويأتمون بهديه .وسأل الله أن تكون هذه

الإمامه متصله بسببه، وبأقيه فى نسبه، وخالده فى عقبه فأجيب إلى ما سأل وسلمت إليه الإمامه بزمام، واستثنى من نيلها الظالمون، واختص بها من ذريته العلماء العاملون.

Allah the Most High says: {And when Ibrahim was tried by his Lord with some statements, and he fulfilled them, He said, “I will appoint you an Imam of mankind.” He (Ibrahim) asked, “And of my offspring?” He (Allah) replied, “My Covenant shall not reach the wrong-doers {”.

When he fulfilled the huge obligations which his Lord commanded him with, he appointed him the Imam of mankind, whom they must follow, and whose guidance they must copy. He requested Allah that this Imamah be connected with his lineage, and be uninterrupted within his offspring, and be perpetual forever among his offspring. So, what he asked WAS GRANTED, and he was granted full authority of Imamah, and the wrong-doers were excluded from its reach, and it was made exclusive to the righteous scholars among his offspring.

In other words, Imamah has never ceased on the earth – at least, since the time of Ibrahim. It has remained “uninterrupted”, “perpetual” and “forever”, within the offspring of Ibrahim the Khalil. Therefore, there is always an Imam for all mankind from the offspring of Prophet Ibrahim. In fact, there is one right now! Moreover, Imamah never gets to wrong-doers. Therefore, the Imam from the offspring of al-Khalil is one who never does wrong. With these facts, would it still be wise to insist ,”that Imamah is prophethood? Is nubuwwah “uninterrupted

p: ٩١

Abu al-Fida Isma’il b. Kathir, Qisas al-Anbiya (Dar al-Kutub al-Hadithah; ١st edition, –١ ١٣٨٨ H) [annotator: Mustafa ‘Abd al-Wahid], vol. ١, p. ٢٣٢; Abu al-Fida Isma’il b. Kathir al-Dimashqi, al-Bidayah wa al-Nihayah (Dar Ihya al-Turath al-‘Arabi; ١st edition, ١٤٠٨ H) [annotator: ‘Ali Shiri], vol. ١, p. ١٩١

?”perpetual” and “forever“

:Prof. Ibn Yasin records

أخرج الطبري بسنده الصحيح عن مجاهد (قال لا ينال عهدى الظالمين) قال: لا يكون إماما ظالما.

Al-Tabari records with his sahih chain from Mujahid that he said: “(My Covenant shall (not reach the wrongdoers) There will never be an Imam who does wrong.” (1)

Meanwhile, the offspring of Ibrahim al-Khalil, as Allah states, are in two categories only

سلام على إبراهيم كذلك نجزي المحسنين إنه من عبادنا المؤمنين وبشرناه بإسحاق نبيا من الصالحين وباركنا عليه وعلى إسحاق ومن ذريتهما محسن وظالم لنفسه مبين

Peace be upon Ibrahim. Thus indeed do We reward the good-doers. Verily, he was one of Our believing slaves. And We gave him the glad tidings of Ishaq, a prophet from the righteous. We blessed him (i.e. Ibrahim) and Ishaq, and of their offspring are (2) good-doers and some that are plainly wrongdoers to themselves.

:Of course, anyone who disobeys Allah is someone who wrongs himself

ومن يتعد حدود الله فقد ظلم نفسه

And whosoever transgresses the set limits of Allah, then indeed he has wronged (3) himself.

:We also read

ومن يتعد حدود الله فأولئك هم الظالمون

(4) And whosoever transgresses the set limits of Allah, then such are the wrongdoers.

:Imam Salihi al-Shami (d. ٩٤٢ H) explains

معنى قوله تعالى: {ومن يتعد حدود الله فأولئك هم الظالمون} {البقره ٢٢٩} (وذلك أن حدود الله هي محارمه ونواهيه

The meaning of the Most High’s Statement: {And whosoever transgresses the set

limits of Allah, such are the wrongdoers} {Baqarah: ٢٢٩), that is, the set limits of Allah
(are things He has made haram and His prohibitions. ﴿٥

(Allamah al-Albani (d. ١٤٢٠ H

p: ٩٢

Prof. Dr. Hikmat b. Bashir b. Yasin, Mawsu'at al-Sahih al-Masbur min al-Tafsir bi al- –١
Mathur (Madinah: Dar al-Mathar li al-Nashr wa al-Tawzi' wa al-Taba'at; ١st edition,
١٤٢٠ H), vol. ١, p. ٢٢٩
Qur'an ٣٧:١٠٩-١١٣ –٢
Qur'an ٤٥:١ –٣
Qur'an ٢:٢٢٩ –٤

Muhammad b. Yusuf al-Salihi al-Shami, Subul al-Huda al-Rashad fi Sirah Khayr – ٥
al-'Ibad (Beirut: Dar al-Kutub al-'Ilmiyyah; ١st edition, ١٤١٤ H) [annotators: 'Adil Ahmad
'Abd al-Mawjud and 'Ali Muhammad Ma'ud], vol. ٢, p. ٢٨٩

:submits that the scope is far wider than that

من تعدى بكل عمل وقته الذى حده الله تعالى لذلك العمل فقد تعدى حدود الله وقال تعالى: {ومن يتعد حدود الله فأولئك هم الظالمون}

Whosoever exceeds, in performing an act, the time set for that act by Allah the Most High, he has transgressed the limits of Allah, and the Most High says: {And whosoever [transgresses the limits of Allah, then such are the wrong-doers](#)}.⁽¹⁾

:And Imam Fakhr al-Din al-Razi (d. 606 H) seals it

قوله تعالى: {لا ينال عهدى الظالمين} فكل من أقدم على الذنب كان ظالما لنفسه لقوله تعالى: {فمنهم ظالم لنفسه}

His Statement {My Covenant shall not reach the wrongdoers}: So, whosoever commits a sin, he is a wrongdoer to himself due to His, the Most High's Statement: [{And of them are those who wrong themselves}](#) [35:32]⁽²⁾

So, any descendant of Prophet Ibrahim who delays his Salat, for instance, without any cogent excuse or who does anything haram or prohibited, is a wrongdoer, and – as a result – can never be an Imam. Without any doubt, every sinner breaks a limit set by Allah in order to become one! As such, all sinners among the progeny of Ibrahim are automatically and absolutely disqualified and barred from Imamah

:Allah informs us of some of the Imams from Ibrahim's immediate offspring

ووهبنا له إسحاق ويعقوب نافله وكلا جعلنا صالحين وجعلناهم أئمة يهدون بأمرنا

And We bestowed upon him (i.e. Ibrahim) Ishaq and Ya'qub. Each one We made [righteous. And We appointed them Imams, guiding by Our Command](#).⁽³⁾

We know

p: ٩٣

Abu 'Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh al-Albani, Al-Thamar – ١ al-Mustatab fi Fiqh al-Sunnah wa al-Kitab (Gharas li al-Nashr wa al-Tawzi'; ١st

edition, ۱۴۲۲ H), p. ۷۰

Fakhr al-Din al-Razi, 'Ismat al-Anbiya (۱۴۰۶ H), p. ۱۴-۲

Qur'an ۲۱:۷۲-۷۳-۳

from this verse that Imams are guides. Secondly, they guide by the Command of Allah. This means three things. One, their Imamah is bestowed by an explicit Decree from Allah. This, of course, is very obvious already. Two, these Imams themselves stick to the Commands of Allah, and never deviate from it. This too is very apparent, since they never wrong themselves. Three, the Imams hold the Command of Allah

So, their commands are Commands of Allah, and their prohibitions are Prohibitions of Allah. Obedience to them is obedience to Allah, and disobedience to them is (جعلناهم) disobedience to Allah. Moreover, it is interesting that Allah has used the plural while mentioning the Imams. This clearly is to indicate that Ishaq and Ya'qub were not the only Imams in the immediate lineage of Ibrahim. There were several others that have not been mentioned

Among the Israelites, there were equally many Imams chosen by Allah, from the offspring of Ibrahim

ولقد آتينا موسى الكتاب فلا تكن في مريه من لقاءه وجعلناه هدى لبني إسرائيل وجعلنا منهم أئمه يهدون بأمرنا لما صبروا وكانوا بآياتنا يوقنون

And indeed We gave Musa the Book. So be not you in doubt of meeting him. And We made it a guide to the Children of Israel. And We appointed from among them Imams guiding by Our Command, when they (i.e. the Imams) were patient and used to [\(believe with certainty \(yaqin\) in Our Verses.\)](#)

:There are two quick questions at this point

Are there any Imams from the offspring of

p: ٩٤

?Ibrahim in our Ummah too

?If there are, who are they

:This hadith of Imam Abu Ya'la (d. ۳۰۷ H) gives the first hint

حدثنا الحسن بن إسماعيل أبو سعيد بالبصرة حدثنا إبراهيم بن سعد عن أبيه عن أنس رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : الأئمة من قريش

Al-Hasan b. Isma'il Abu Sa'id – Ibrahim b. Sa'd – his father – Anas, may Allah be pleased with him

﴿The Messenger of Allah, peace be upon him, said: "The Imams are from Quraysh."﴾^(۱)

:Shaykh Dr. Asad says

إسناده صحيح

﴿Its chain is sahih﴾^(۲)

:This hadith is actually mutawatir, as al-Hafiz (d. ۸۵۲ H) declares

حديث: "الأئمة من قريش"، النسائي عن أنس، ورواه الطبراني في الدعاء، والبخاري والبيهقي من طرق عن أنس. قلت: وقد جمعت طرقه في جزء مفرد عن نحو من أربعين صحابيا

The hadith "The Imams are from Quraysh" is recorded by al-Nasai from Anas, and al-Tabarani narrated it in al-Du'a, and al-Bazzar and al-Bayhaqi also narrated it, through several chains, from Anas. I say: I gathered its chains in a separate volume from forty

﴿Sahabah﴾^(۳)

This hadith establishes absolutely that there are Imams in this Ummah from the offspring of Ibrahim who hold the Covenant of Allah and guide the rest of us by His Command. Most importantly, all of these Imams are appointed by Allah, and none of them ever goes against His Laws, before and during his Imamah. A crucial point to note, also, is that all our Imams are from the tribe of Quraysh

Meanwhile, Quraysh is a large tribe, with

Abu Ya'la Ahmad b. 'Ali b. Muthanna al-Mawsili al-Tamimi, Musnad (Damascus: Dar –١
al-Mamun li al-Turath; ١st edition, ١٤٠٤ H) [annotator: Dr. Husayn Salim Asad], vol. ٤, p.

٣٢١, ٣٤٤٤

Ibid –٢

Abu al-Fadhl Ahmad b. 'Ali b. Muhammad b. Ahmad b. Hajar al-'Asqalani, Talkhis al- –٣
Habir (Dar al-Kutub al-'Ilmiyyah; ١st edition, ١٤١٩ H), vol. ٤, p. ١١٤, ١٧٣٠

several clans. Are the Imams spread across the entire tribe? Or, are they concentrated in a single clan? Our answers are firmly established in this salat

اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

O Allah! Bless Muhammad and the family of Muhammad, in exactly the same manner as You blessed Ibrahim and the family of Ibrahim. You are the Most Praiseworthy, the (Most Glorious.)

Undeniably, Ibrahim and his offspring were the Imams of their past Ummahs. So, Muhammad and his family are the Imams of their present Ummah. Allah has blessed Muhammad and his family in exactly the same manner as He blessed Ibrahim and his family. Therefore, Muhammad was the Imam of mankind during his lifetime, as Ibrahim was; and the family of Muhammad are the Imams after Muhammad, as the family of Ibrahim were after Ibrahim

We must not forget also that the family of Muhammad have been “chosen” by Allah above all creation of their times. Let us remind ourselves of this crucial submission by Prof. Ibn Yasin

{إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين }

أخرج الطبري وابن أبي حاتم بسنديهما الحسن عن علي بن أبي طلحة عن ابن عباس قال: هم المؤمنون من آل إبراهيم وآل عمران: آل ياسين وآل محمد يقول الله عز وجل (إن أولى الناس بإبراهيم للذين اتبعوه).

Verily, Allah chose Adam, Nuh, the family of Ibrahim and the family of Imran above {the worlds

Al-Tabari and Ibn Abi Hatim record with their hasan chain from

p: ٩٦

Abu ‘Abd Allah Muhammad b. Isma’il b. Ibrahim b. Mughirah al-Bukhari al-Ju’fi, al- – ١ Jami’ al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ٣rd edition, ١٤٠٧ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ٣, p. ١٢٣٣, ٣١٩٠

Ali b. Abi Talhah from Ibn ‘Abbas that he said, “They are the believers from the family ‘ of Ibrahim, the family of ‘Imran, the family of Yasin AND THE FAMILY OF MUHAMMAD. Allah the Most Glorious say: {Verily, the most entitled to Ibrahim are [those who followed him](#)}.“[\(1\)](#)

We must equally remember Hadith al-Thaqalayn, which leaves no doubt about the identity of the supreme guides of humanity after Muhammad

يا أيها الناس إني قد تركت فيكم ما إن أخذتم به لن تضلوا كتاب الله وعترتي أهل بيتي

O mankind! I have left behind over you that which if you hold fast to it you will never go astray: the Book of Allah and my offspring, my Ahl al-Bayt

:Supreme guides of mankind, of course, are always the Imams

وجعلناهم أئمة يهدون بأمرنا

[\(2\)](#) And We appointed them Imams, GUIDING by Our Command.

(13) (Hadith Al–Thaqalayn: Clarifying The Confusions Of Ibn Taymiyyah (Part 1)

:Shaykh Ibn Taymiyyah (d. ٧٢٨ H) says

والذى رواه مسلم انه بغدير خم قال إني تارك فيكم الثقلين كتاب الله فذكر كتاب الله وحض عليه ثم قال وعترتي أهل بيتي أذكرهم الله فى أهل بيتي ثلاثا وهذا مما انفرد به مسلم ولم يروه البخارى وقد رواه الترمذى وزاد فيه وانهما لن يفترقا حتى يردا على الحوض

وقد طعن غير واحد من الحفاظ فى هذه الزيادة وقال إنها ليست من الحديث والذين اعتقدوا صحتها قالوا إنما يدل على أن مجموع العتره الذين هم بنو هاشم لا يتفقون على ضلاله وهذا قاله طائفه من أهل السنه وهو من أجوبه القاضى أبى يعلى وغيره

والحديث الذى فى مسلم إذا كان النبى صلى الله عليه و سلم قد قاله فليس فيه

p: ٩٧

إلا الوصيه باتباع كتاب الله وهذا أمر قد تقدمت الوصيه به في حجه الوداع قبل ذلك وهو لم يأمر باتباع العتره لكن قال أذكركم الله في أهل بيتي وتذكير الأمه بهم يقتضى أن يذكروا ما تقدم الأمر به قبل ذلك من إعطائهم حقوقهم والامتناع من ظلمهم وهذا أمر قد تقدم بيانه قبل غدیر خم

As for that which is narrated by (Imam) Muslim, that at Ghadir Khumm he (the Prophet) said: “I am leaving behind over you the two weighty things (al-thaqalayn): the Book of Allah” – and he mentioned the Book of Allah and focused exclusively on it, then he said – “and my offspring, my Ahl al-Bayt. I remind you, by Allah, of my Ahl al-Bayt” three times, this is one of the reports which are documented by (Imam) Muslim alone, and al-Bukhari did not record it. Al-Tirmidhi narrated it, and recorded an additional part for it: “Verily, both shall never separate from each other until they .meet me at the Lake-Fount

Many of the hadith scientists have criticized this additional part, and he said: “It is not part of the hadith”. As for those who believed in its authenticity, they said, “It only proves that the ‘itrah as a whole, who are the Banu Hashim, will never agree on an error.” This is what a group from the Ahl al-Sunnah say, and it is from the replies of al-Qadhi Abu Ya’la and others

And the hadith in (Sahih) Muslim – if the Prophet, peace be upon him, really said it

there is nothing in it except a command to follow the Book of Allah (alone); and the – command for this matter had already been given before that during the Farewell Hajj, (and he did not give a command to follow the offspring (‘itrah

Rather, he said, “I remind you, by Allah, of my Ahl al-Bayt.” The remembrance of them by the Ummah means that they must remember what had previously been commanded before that, in terms of giving them their rights and refraining from oppressing them. And this matter had already been explained before Ghadir (Khummm. ١)

:He also says

وأما قوله وعترتي أهل بيتي وأنهما لن يفترقا حتى يردا على الحوض فهذا رواه الترمذى وقد سئل عنه احمد بن حنبل فضعفه وضعفه غير واحد من أهل العلم وقالوا لا يصح وقد أجاب عنه طائفه بما يدل على أن أهل بيته كلهم لا يجتمعون على ضلاله قالوا ونحن نقول بذلك كما ذكر القاضى أبو يعلى وغيره

As for his statement “and my offspring, my Ahl al-Bayt. Verily, both shall never separate from each other until they meet me at the Lake-Fount”, this is recorded by al-Tirmidhi. Ahmad b. Hanbal was asked about it, and he declared it dha’if, and many of the people of knowledge equally classified it as dha’if and said, “It is not authentic”. A group have also replied it with that which proves that his Ahl al-Bayt altogether do not agree on an error. They said “We too say that” as al-Qadi Abu Ya’la and others (mentioned. ٢)

The arguments of our

p: ٩٩

Abu al-‘Abbas Ahmad b. ‘Abd al-Halim b. Taymiyyah al-Harrani, Minhaj al-Sunnah – ١ al-Nabawiyah (Muasassat Qurtubah; ١st edition, ١٤٠٦ H) [annotator: Dr. Muhammad Rashad Salim], vol. ٧, p. ٣١٨
Ibid, vol. ٧, pp. ٣٩٤-٣٩٥ –٢

:Shaykh, in simplified forms, are

There are only two versions of Hadith al-Thaqalayn: that of Sahih Muslim and the
.other of Sunan al-Tirmidhi

The version of al-Tirmidhi was declared dha'if by Ahmad and the other people of
.knowledge

The version of Sahih Muslim is doubtful too, which is why Ibn Taymiyyah says about it:
."if the Prophet really said it

The version in Sahih Muslim only commands the Ummah to follow the Qur'an alone. It
.contains no order to follow the Ahl al-Bayt

.So, no one is obliged to follow the Ahl al-Bayt

The 'itrah of the Prophet, sallallahu 'alaihi wa alihi, are all of Banu Hashim, including all
.those who are not from his offspring

These submissions of our dear Shaykh – as usual – contain several levels of misleading information. First and foremost, every single version of the hadith is sahih as we have proved so far – whether that of Sahih Muslim, or Sunan al-Tirmidhi or others. None of them is dha'if. So, even if Ahmad b. Hanbal and some other Sunni 'ulama had declared some versions of the hadith as dha'if, they would have made such statements in error. Meanwhile, errors of scholars are not followed in Islam, nor are they accepted as hujjah. All the various versions of Hadith al-Thaqalayn have been narrated through sahih or hasan chains. As such, there is no doubt about their
.authenticity

Secondly, as Ibn Taymiyyah himself admits, the Prophet had described the Qur'an and the Ahl al-Bayt as "the Two Weighty Things" (thaqalayn). This, of course, was

primarily to stress the significance of following them both! Let us remind the esteemed reader of the words of Imam Ibn al-Athir (d. ٦٠٦ H), a leading classical Sunni hadith linguist, in this regard

[إني تارك فيكم الثقلين : كتاب الله وعترت] سماهما ثقلين لأن الأخذ بهما والعمل بهما ثقل . ويقال لكك خطير نفيس ثقل فسامهما ثقلين إعظاما لقدرهما وتفخيما لشأنهما.

I am leaving among you the Two Weighty Things: the Book of Allah and my offspring],] he named them both *thaqalayn* because holding fast to them both and following them are weighty (responsibilities). And every priceless weighty thing is called *thaqal*. Therefore, he named them *thaqalayn* to highlight their significance and to extol their [\(importance. ١\)](#)

So, it is absolutely proved from that term – *thaqalayn* – alone that the Messenger was forcefully commanding his entire Ummah to follow both the Qur’an and the Ahl al-Bayt after him. The conclusion of Shaykh Ibn Taymiyyah is, therefore, a clear misrepresentation of the true instruction of the Prophet of Islam

Thirdly, our Shaykh has defined the ‘*itrah* of the Prophet as being the whole of Banu Hashim. This obviously converts the meaning of the word from “offspring” to “clan”. However, this contradicts the default, customary definition of the term. Ibn Manzur, the ace Sunni lexicographer, submits on the word “*‘itrah*

والعامه تظن أنها ولد الرجل خاصه وأن عتره رسول الله، صلى الله عليه وسلم، ولد فاطمه، رضى الله عنها، هذا قول ابن سيده

The common masses claim that it (i.e. ‘*itrah*) refers to the offspring of the

p: ١٠١

Abu Sa’dat al-Mubarak b. Muhammad, Ibn al-Athir al-Jazari, al-Nihayah fi Gharib – ١ al-Hadith wa al-Athar (Beirut: al-Maktabah al-‘Ilmiyyah; ١٣٩٩ AH) [annotator: Tahir Ahmad al-Zawi and Mahmud Muhammad al-Tanahi], vol. ١, p. ٢١٦

man alone, and that the ‘itrah of the Messenger of Allah, peace be upon him, are the offspring of Fatimah, may Allah be pleased with her. This was the statement of Ibn [\(Sayyiduh.1\)](#)

Of course, the Messenger of Allah was certainly speaking in the language of the common masses to all of humanity

Even then, the “offspring” in Hadith al-Thaqalayn are only a few people, and not everyone who is descended from the Prophet. As ‘Allamah al-Albani (d. ۱۴۲۰ H) records, he identified those intended as his offspring in the ahadith as his khalifahs

إني تارك فيكم خليفتين: كتاب الله حبل ممدود ما بين السماء والأرض وعترتي أهل بيتي وإنهما لن يتفرقا حتى يردا علي الحوض

I am leaving behind over you TWO KHALIFAHS: the Book of Allah – a rope stretching between the heaven and the earth – and my offspring, my Ahl al-Bayt. Verily, both [\(shall never separate from each other until they meet me at the Lake-Fount.2\)](#)

:Then, the ‘Allamah comments

صحیح

[\(Sahih3\)](#)

Therefore, anyone who is not a khalifah from the progeny of Muhammad – however pious or knowledgeable he or she is – is excluded from the “offspring” in the ahadith. This automatically excludes all females from the loins of the Messenger. A female can never be a legitimate khalifah in Islam. Moreover, even the number of these male khalifahs from the Ahl al-Bayt is only twelve, as declared by the Prophet himself

Therefore, only twelve people from the bloodline of Muhammad are included in Hadith al-Thaqalayn. Imam Ahmad (d. ۲۴۱ H) has

p: ۱۰۲

al-‘Arab (Beirut: Dar Sadir; 1st edition), vol. 4, p. 536

Abu ‘Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh b. Tajati b. Adam al-
Ashqudri al-Albani, Sahih al-Jami’ al-Saghir wa Ziyadatuhu (Al-Maktab al-Islami), vol.

1, p. 482, 2457

Ibid -3

:this authentic hadith

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

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Mumal b. Isma'il – Hammad b. 'Salamah – Dawud b. Hind – al-Shu'bi – Jabir b. Samurah

I heard the Prophet, peace be upon him, saying: “There will be for this Ummah (TWELVE KHALIFAHS.” (1)

:Shaykh al-Arnaut says

حديث صحيح

(It is a sahih hadith. (2)

So, any other khalifah apart from these twelve is NOT “for” this Ummah. He is only an .impostor. This riwayat is extremely significant

:Ahmad again documents

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

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Hashim – Zuhayr – Ziyad b. 'Khaythamah – al-Aswad b. Sa'id al-Hamdani – Jabir b. Samurah

I heard the Messenger of Allah, peace be upon him, saying, or the Messenger of Allah, peace be upon him, said: “THERE WILL BE AFTER ME TWELVE KHALIFAHS, all of them

(from Quraysh.” (3)

:Al-Arnaut comments

حديث صحيح

(It is a sahih hadith (4)

There will no be more than twelve khalifahs after the Rasul. This hadith is explicit and .emphatic

Another point to note is that the khilafah of

p: ١٠٣

Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) –١

[annotator: Shu’ayb al-Arnaut], vol. ٥, p. ١٠٦, ٢١٠٥١

Ibid –٢

Ibid, vol. ٥, p. ٩٢, ٢٠٨٩٠ –٣

Ibid –٤

the twelve from Quraysh, from the Prophet's offspring, shall remain continuous, unbroken and uninterrupted till the Last Hour. Imam Muslim (d. ۲۶۱ H) records in this regard

حدثنا قتيبة بن سعيد وأبو بكر بن أبي شيبة قالوا حدثنا حاتم (وهو ابن إسماعيل) عن المهاجر بن مسمار عن عامر بن سعد بن أبي وقاص قال كتبت إلى جابر بن مره مع غلامى نافع أن أخبرنى بشيء سمعته من رسول الله صلى الله عليه و سلم قال فكتب لى سمعت رسول الله صلى الله عليه و سلم يوم جمعه عشيه رجم الأسمى يقول (لا- يزال الدين قائما حتى تقوم الساعة أو يكون عليكم اثنا عشر خليفة كلهم من قريش)

Qutaybah b. Sa'id and Abu Bakr b. Abi Shaybah – Hatim b. Isma'il – al-Muhajir b. Musmar – 'Amir b. Sa'd b. Abi Waqqas

I sent a letter to Jabir b. Samurah through my servant, Nafi', to inform me of something he heard from the Messenger of Allah, peace be upon him. So, he wrote in reply back to me: "I heard the Messenger of Allah, peace be upon him, saying on a Friday, on the eve of the stoning of al-Aslami, saying: 'The religion will never cease to stand until the establishment of the Hour or as long as there are twelve khalifahs over [you, all of them from Quraysh.'](#)" [\(1\)](#)

In simpler words, the rule of the twelve khalifahs will remain uninterrupted as long as Islam, as a religion, "stands" on the surface of the earth. Meanwhile, Islam will never fall until the Hour. So, the

p: ۱۰۴

(Ibid, vol. ۳, p. ۱۴۵۳, ۱۸۲۲ (۱۰ – ۱)

rule of the twelve khalifah will last continuously till al-Qiyamah. The very moment their rule ceases, Islam will collapse

:The same point is emphasized in this hadith of Imam Ibn Abi ‘Asim (d. ۲۸۷ H

ثنا الحسن بن علي، ثنا سنيدي بن داود، عن حجاج، عن ابن جريج، حدثني محمد بن طلحه، عن معاوية بن أبي سفيان أنه قال وهو على المنبر أن رسول الله صلى الله عليه وسلم قال: لا يزال والي من قريش.

Al-Hasan b. ‘Ali – Sunayd b. Dawud – Hajjaj – Ibn Jurayj – Muhammad b. Talhah – Mu’awiyah b. Abi Sufyan, who said while on the pulpit

The Messenger of Allah, peace be upon him, said: “There will never cease to be a wali (from Quraysh.” (۱)

:Al-Albani comments

حديث صحيح

(A sahih hadith. (۲)

The authority of the wali is called al-wilayah. A reference is made to this, in an hadith of Imam Muslim

حدثنا ابن أبي عمر حدثنا سفيان عن عبد الملك بن عمير عن جابر بن سمره قال سمعت النبي صلى الله عليه وسلم يقول (لا يزال أمر الناس ما مضيا ما وليهم اثنا عشر رجلا) ثم تكلم النبي صلى الله عليه وسلم بكلمه خفيت على فسألت أبي ماذا قال رسول الله صلى الله عليه وسلم؟ فقال (كلهم من قريش)

:Ibn Abi ‘Umar – Sufyan – ‘Abd al-Malik b. ‘Umayr – Jabir b. Samurah

I heard the Prophet, peace be upon him, saying: “The affairs of humanity will never cease to continue as long as twelve men rule them by wilayah.” Then, the Prophet, peace be upon him said a sentence which was not

p: ۱۰۵

Abu Bakr b. Abi ‘Asim, Ahmad b. ‘Amr b. al-Dhahhak b. Mukhlid al-Shaybani, Kitab – ۱

al-Sunnah (al-Maktab al-Islami; 1st edition, 1400 H) [annotator: Muhammad Nasir al-Din al-Albani], vol. 2, p. 533, 1126

Ibid -2

clear to me. So, I asked my father: “What did the Messenger of Allah, peace be upon
him, say?” He replied, “All of them will be from Quraysh.” (1)

:This hadith, which is extremely crucial, establishes the following points

.The authority of the twelve men is over all of humanity

As long as human affairs continue on the earth, then one of these twelve men is
.exercising wilayah over them

.There is always a wali from Quraysh over humanity as a whole at every point in time

.Human affairs on our planet will end with the wilayah of the twelve men only

Another key fact about these twelve men is that they are all kings. They are all royal
:khalifahs, in a dynastic system. Imam Ahmad here presents the relevant hadith

حدثنا عبد الله حدثني أبي ثنا يونس بن محمد ثنا حماد يعني بن زيد ثنا مجالد عن الشعبي عن جابر بن سمره قال خطبنا رسول
الله صلى الله عليه و سلم بعرفات فقال لن يزال هذا الأمر عزيزا منيعا ظاهرا على من ناوأه حتى يملكك اثنا عشر كلهم قال فلم أفهم
ما بعد قال فقلت لأبي ما بعد كلهم قال كلهم من قريش

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Yunus b. Muhammad –
:Hammad b. Zayd – Mujalid – al-Sha’bi – Jabir b. Samurah

The Messenger of Allah, peace be upon him, delivered a sermon to us at ‘Arafat and
said, “This affair will never cease to be strong, invincible and victorious over whoever
.opposes it as long as twelve (people) rule by kingdom

p: ١٠٦

Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: – ١
Dar Ihya al-Turath al-‘Arabi) [annotator: Muhammad Fuad ‘Abd al-Baqi], vol. ٣, p. ١٤٥٢,

(١٨٢١) (٦)

”...All of them

Jabir said): I did not understand what was said after that. So, I said to my father,) “What did he say after ‘all of them...?’”. He replied, “All of them will be from [Quraysh.](#)”⁽¹⁾

:Al-Arnaut says

حديث صحيح

[\(A sahih hadith\)](#)⁽²⁾

:Imam Ibn Hibban (d. ۳۵۴ H) here documents a mutaba’ah for Mujalid

حدثنا إبراهيم بن نصر العنبري بسمرقند قال ثنا علي بن خشرم قال ثنا عيسى بن يونس عن عمران القبي عن الشعبي عن جابر بن سمره قال سمعت النبي صلى الله عليه وسلم يقول في حجه الوداع لا يزال أمر هذه الأمة عاليا على من ناواها حتى يملك اثنا عشر خليفة

Ibrahim b. Nasr al-Anbari – ‘Ali b. Khashram – ‘Isa b. Yunus – ‘Imran al-Qubi – al-Sha’bi – Jabir b. Samurah

I heard the Prophet, peace be upon him, saying during the Farewell Hajj: “The affair of this Ummah will never cease to be victorious over whoever opposes it as long as [\(twelve khalifahs rule by kingdom.\)](#)”⁽³⁾

:Meanwhile, Imam al-Tirmidhi (d. ۲۷۹ H) has recorded an interesting shahid

حدثنا أحمد بن منيع حدثنا زيد بن حباب حدثنا معاوية بن صالح حدثنا أبو مريم الأنصاري عن أبي هريره قال قال رسول الله صلى الله عليه وسلم الملك في قریش

Ahmad b. Mani’ – Zayd b. Hubbab – Mu’awiyah b. Salih – Abu Maryam al-Ansari – Abu Hurayrah

[\(The Messenger of Allah, peace be upon him, said: “THE KINGDOM is in Quraysh.”\)](#)⁽⁴⁾

:Allamah al-Albani comments‘

:Imam Ahmad has written it too

حدثنا عبد الله حدثني أبي حدثنا زيد بن الحباب حدثنا معاوية بن صالح قال حدثني أبو مريم انه

p: ١٠٧

Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) – ١

[annotator: Shu’ayb al-Arnaut], vol. ٥, p. ٩٤, ٢٠٩٤٤

Ibid – ٢

Abu Hatim Muhammad b. Hibban b. Ahmad al-Tamimi al-Busti, Kitab al-Thiqat – ٣

(Hyderabad: Majlis Dairat al-Ma’arif al-Uthmaniyyah; ١st edition, ١٣٩٣ H), vol. ٧, pp.

٢٤١–٢٤٢, ٩٨٧٨

Abu ‘Isa Muhammad b. ‘Isa al-Sulami al-Tirmidhi, al-Jami’ al-Sahih Sunan al- – ٤

Tirmidhi (Beirut: Dar Ihya al-Turath al-‘Arabi) [annotator: Muhammad Nasir al-Din al-

Albani], vol. ٥, p. ٧٢٧ ٣٩٣٤

Ibid – ٥

سمع أبا هريره يقول قال رسول الله صلى الله عليه و سلم الملك في قريش

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Zayd b. al-Hubbab – Mu’awiyah ‘
:b. Salih – Abu Maryam – Abu Hurayrah

[1](#) The Messenger of Allah, peace be upon him, said: “THE KINGDOM is in Quraysh.”

:Assessing the sanad, al-Albani says

وهذا إسناد صحيح رجاله ثقات رجال مسلم غير أبي مريم وهو الأنصاري وهو ثقة كما في التقريب

This chain is sahih. Its narrators are thiqah (trustworthy), narrators of (Sahih) Muslim, apart from Abu Maryam, and he is al-Ansari, and he is thiqah (trustworthy) as stated

[2](#) (in al-Taqrīb).

:Then, he adds

قلت: زيد ثقة صدوق كما في "الميزان" وقد رفعه، وهي زياده يجب قبولها كما تقرر في المصطلح.

I say: Zayd is thiqah (trustworthy), saduq (very truthful) as stated in al-Mizan, and he has narrated it in a marfu’ manner. It is a ziyadah which must be accepted as it has

[3](#) (been repeatedly mentioned in al-Mustalah).

In another hadith, the Prophet interchanged “kingdom” and “khilafah”. Imam Ibn Abi
:Asim records

ثنا أبو صالح هدبه بن عبد الوهاب، حدثنا النضر بن شميل، ثنا شعبه، عن حبيب بن الزبير، عن عبد الله بن أبي الهذيل قال: كنا
نجالس عمرو بن العاص نذاكره الفقه فقال رجل من بكر لتنتهين قريش أو ليعلن الله هذا الأمر في جمهور من جماهير العرب
فقال عمرو بن العاص: كذبت سمعت رسول الله صلى الله عليه وسلم يقول: الخلافة في قريش إلى قيام الساعة.

Abu Salih Hudbah b. ‘Abd al-Wahhab – al-Nadhr b. Shumayl – Shu’bah – Habib b. al-
Zubayr

p: ١٠٨

Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) – ١

[annotator: Shu'ayb al-Arnaut], vol. ۲, p. ۳۶۴, ۸۷۴۶

Abu 'Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh b. Tajati b. Adam al-
Ashqudri al-Albani, Silsilah al-Ahadith al-Sahihah wa Shayhun min Fiqhahah wa
Fawaidihah (Riyadh: Maktabah al-Ma'arif li al-Nashr wa al-Tawzi'; ۱st edition, ۱۴۱۵ H),

vol. ۳, p. ۷۲, ۱۰۸۴

Ibid -۳

:Abd Allah b. Abi al-Hudhayl –

We were sitting with ‘Amr b. al-‘As, discussing al-fiqh. Then, a man from Bakr, said, “If Quraysh do not desist, Allah will place this affair in another group among Arabs.” So, ‘Amr b. al-‘As replied, “You lied! I heard the Messenger of Allah, peace be upon him, [\(1\)](#) saying: ‘The khilafah is in Quraysh till the establishment of the Hour.’”

:And ‘Allamah al-Albani says

إسناده جيد

[\(2\)](#) Its chain is good.

:Ibn Abi ‘Asim further documents

حدثنا أبو بكر، ثنا عفان، ثنا سكين بن عبد العزيز، عن أبي المنهال سيار بن سلامه قال: دخلت مع أبي علي بن برزه وأنا غلام فقال: قال رسول الله صلى الله عليه وسلم: الأئمة من قریش.

:Abu Bakr – ‘Affan – Sikkin b. ‘Abd al-‘Aziz – Abu al-Minhal Sayyar b. Salamah

I went with my father to Abu Barzah while I was a still boy, and he (Abu Barzah) said: [\(3\)](#) “The Messenger of Allah, peace be upon him, said: ‘The Imams are from Quraysh.’”

:Al-Albani comments

حديث صحيح إسناده حسن

[\(4\)](#) It is a sahih hadith. Its chain is hasan.

We know from all these authentic ahadith that each true khalifah is a royal king, a wali, and an Imam. By extension, we also see that the khilafah is kingdom, wilayah and Imamah. Notably, since the khilafah is kingdom, it necessarily follows that it is both hereditary and dynastic in nature

(Hadith Al-Thaqalayn: Clarifying The Confusions Of Ibn Taymiyyah (Part 2) (14)

:Shaykh Ibn Taymiyyah (d. 728 H) says

وفى لفظ لا يزال الإسلام عزيزا إلى اثني عشر خليفه كلهم من قريش وهكذا كان فكان الخلفاء أبو بكر وعمر وعثمان وعلى ثم
تولى

p: ١٠٩

Abu Bakr b. Abi 'Asim, Ahmad b. 'Amr b. al-Dhahhak b. Mukhlid al-Shaybani, Kitab – ١
al-Sunnah (al-Maktab al-Islami; ١st edition, ١٤٠٠ H) [annotator: Muhammad Nasir al-
Din al-Albani], vol. ٢, p. ٥٢٧, ١١٠٩

Ibid –٢

Ibid, vol. ٢, p. ٥٣٢, ١١٢٥ –٣

Ibid –٤

من اجتمع الناس عليه وصار له عز ومنعه معاويه وابنه يزيد ثم عبد الملك وأولاده الأربعة وبينهم عمر بن عبد العزيز

And in a text “Islam will never cease to be strong till twelve khalifahs, all of them from Quraysh”, and this was exactly how it was, for the khalifahs were Abu Bakr, ‘Umar, ‘Uthman, ‘Ali and then those upon whom the people agreed, who were strong and invincible, ruled: Mu’awiyah, his son Yazid, ‘Abd al-Malik, and his four children, and [‘Umar b. ‘Abd al-‘Aziz was one of them.](#)

:Here, our Shaykh tells us that

Abu Bakr, ‘Umar, ‘Uthman, Mu’awiyah, Yazid, ‘Abd al-Malik and others were Imams •
from the offspring of Ibrahim

They all held the Covenant of Allah, which was Imamah, and guided humanity with •
His Command

•None of them was a wrongdoer, to himself or to others •

None of them was a wrongdoer who violated any of the laws of Allah, before and •
during his Imamah

All of them were directly appointed by Allah, as He appointed their father, Ibrahim •
and all the Imams before them

All of them were kings who ruled by kingdom, and held the kingdom over the •
Ummah

If we take Hadith al-Thaqalayn and Hadith al-Khalifatayn into consideration, then •
the submissions of Ibn Taymiyyah also imply that

Abu Bakr, ‘Umar, ‘Uthman, Mu’awiyah, Yazid, ‘Abd al-Malik and the others were all •
from the offspring of Prophet Muhammad

They were his offspring, his Ahl al-Bayt, who never contradicted or violated the •
Qur’an for even a single second

,Of course

p: ١١٠

Abu al-‘Abbas Ahmad b. ‘Abd al-Halim b. Taymiyyah al-Harrani, Minhaj al-Sunnah – ١
al-Nabawiyyah (Muasassat Qurtubah; ١st edition, ١٤٠٦ H) [annotator: Dr. Muhammad
Rashad Salim], vol. ٨, p. ٢٣٨

:Abu Bakr and the other Sunni khalifahs were

;not from the offspring of Muhammad or his Ahl al-Bayt •

;not appointed by Allah •

;not holders of the Covenant or Command of Allah •

wrongdoers who wronged themselves and others by disobeying Allah and •

;committing sins on several occasions

not kings who ruled by kingdom, except for Mu'awiyah and the subsequent •

Umayyads (and Abbasids); and

not holders of kingdom over the Ummah, except for Mu'awiyah and the subsequent •

(Umayyads (and Abbasids

The bottom-line is: it is impossible to fit Abu Bakr, 'Umar and 'Uthman, especially, into the descriptions of the true khalifahs mentioned in the Qur'an and the authentic Sunnah. Undoubtedly, they were rulers

But, certainly, they were neither khalifahs nor Imams. The difference between political or military rule and khilafah is highlighted in the story of Harun, 'alaihi al-salam. His blessed brother appointed him as his khalifah over his Ummah during the former's absence from them

وقال موسى لأخيه هارون اخلفني في قومي

(Musa said to his brother, Harun: "Be my khalifah over my people." (1)

Meanwhile, al-Samiri overthrew Harun and installed himself, with the help of the masses, as the ruler of Israel

قال إنا قد فتنا قومك من بعدك وأضلهم السامري

He (Allah) said: "Verily! We have tried your people in your absence, and al-Samiri has led them astray." (2)

:We also read

قال ابن أم إن القوم استضعفوني وكادوا يقتلونني

He (Harun) said, “O son of my mother! Indeed the people judged me weak, and were [\(about to murder me.”](#) [\(3\)](#)

Yet, Harun remained the true khalifah of Israel, even though al-Samiri

p: ۱۱۱

Qur'an ۷:۱۴۲ –۱

Qur'an ۲۰:۸۵ –۲

Qur'an ۷:۱۵۰ –۳

had seized power. This is how things work in Islam. What confers legitimacy is not power, but divine appointment. The Prophet appointed the Book of Allah and his offspring as his joint khalifahs till the Day of al-Qiyamah

Imagine if all Muslims the world over rejected the authority of the Qur'an, would that cancel out its khilafah? Of course, its khilafah continues over the Ummah, whether they recognize it or not! It is the same with the Ahl al-Bayt. They are the joint khalifahs over humanity along with the Kitab – and remain so till the Hour – whether anyone obeys them or none does

وانهما لن يفترقا حتى يردا على الحوض

Verily, both shall NEVER separate from each other until they meet me at the Lake-Fount

:Another error of our dear Shaykh is his confusion of these two sentences

•Islam is strong

•The Ummah is strong

:This is why he declares

وهذا تصديق ما أخبر به النبي صلى الله عليه و سلم حيث قال لا يزال هذا الدين عزيزا ما تولى اثنا عشر خليفه كلهم من قريش وهؤلاء الاثنا عشر خليفه هم المذكورون في التوراه حيث قال في بشارته ياسماعيل وسيلد اثني عشر عظيما

ومن طن أن هؤلاء الاثني عشر هم الذين تعتقد الرافضه إمامتهم فهو في غايه الجهل فإن هؤلاء ليس فيهم من كان له سيف إلا على بن أبي طالب

This is a confirmation of what the Prophet, peace be upon him, had prophesied when he said: “This religion will never cease to be strong as long as twelve khalifahs rule, all of them

from Quraysh”. These twelve khalifahs are those mentioned in al-Tawrah, when He (Allah) said in His glad tiding concerning Isma’il: “He will give birth to twelve great people”. Whoever these that these twelve are those who are accepted as Imams by the Rafidhah is in the worst level of ignorance, for there was none among them who [held military authority except ‘Ali b. Abi Talib.](#)⁽¹⁾

Ibn Taymiyyah apparently equates the might of the Ummah with that of its religion. Meanwhile, it is perfectly possible to have a strong Islam but a weak Ummah. The strength of the Ummah is obviously in its unity and military prowess. However, that of the religion lies only in its ability to “stand” on the surface of the earth. This has been [explicitly stated in another hadith](#)

لا يزال الدين قائما حتى تقوم الساعه أو يكون عليكم اثنا عشر خليفه كلهم من قریش

The religion will never cease to STAND until the establishment of the Hour or as long [as there are twelve khalifahs over you, all of them from Quraysh.](#)⁽²⁾

There are always forcing struggling to push Islam to the ground. However, it will never fall. It shall remain standing on the earth till al-Qiyamah. This is the meaning of its strength. The inability of its enemies to terminate it is its invincibility. This is also [indicated in yet another hadith documented by Imam Ahmad \(d. ۲۴۱ H](#)

حدثنا عبد الله حدثني أبي ثنا حماد بن أسامه ثنا مجالد عن عامر عن جابر بن سمره السوائي قال سمعت رسول

p: ۱۱۳

Abu al-‘Abbas Ahmad b. ‘Abd al-Halim b. Taymiyyah al-Harrani, Minhaj al-Sunnah – ۱ al-Nabawiyah (Muasassat Qurtubah; ۱st edition, ۱۴۰۶ H) [annotator: Dr. Muhammad Rashad Salim], vol. ۸, pp. ۲۴۰–۲۴۱
(Ibid, vol. ۳, p. ۱۴۵۳, ۱۸۲۲ (۱۰ – ۲

الله صلى الله عليه و سلم يقول فى حجه الوداع إن هذا الدين لن يزال ظاهرا على من ناوأه لا- يضره مخالف ولا مفارق حتى يمضى من أمتى اثنا عشر خليفه قال ثم تكلم بشيء لم أفهمه فقلت لأبى ما قال قال كلهم من قريش

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Hammad b. Usamah – Mujalid‘
– ‘Amir – Jabir b. Samurah al-Suwai

I heard the Messenger of Allah, peace be upon him, saying during the Farewell Hajj:
“Verily, this religion will never cease to be victorious over whoever opposes it – no opponent or defector will be able to harm it – as long as twelve khalifahs pass from my Ummah.” Then, he said something which I did not understand. So, I said to my father, “What did he say?” He replied, “All of them will be from Quraysh.”⁽¹⁾

:Al-Arnaut says

حديث صحيح

(It is a sahih hadith)⁽²⁾

All praise be to Allah: our religion has continued to stand upon its two feet since the departure of our Prophet, despite the persistent aggression and subversion of its hardened foes to bring it down. Interestingly, as long as Islam breathes on our planet, there is one of the twelve khalifahs from the offspring of Muhammad, placed over humanity by Allah as their master and guide

Contrary to the hallucinations of Shaykh Ibn Taymiyyah, the first of the true royal khalifahs of this Ummah was none other than Imam ‘Ali b. Abi Talib. Imam Ibn Abi ‘Asim (d. ۲۸۷ H) records

ثنا محمد

p: ۱۱۴

Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) –۱

[annotator: Shu’ayb al-Arnaut], vol. ۵, p. ۸۷, ۲۰۸۳۳

Ibid –۲

بن المثنى، حدثنا يحيى بن حماد، عن أبي عوانه، عن يحيى بن سليم أبي بلج عن عمرو بن ميمون، عن ابن عباس قال: قال رسول الله صلى الله عليه وسلم لعلى: أنت منى بمنزله هارون من موسى إلا أنك لست نبيا وأنت خليفتى فى كل مؤمن من بعدى.

Muhammad b. al-Muthanna – Yahya b. Hammad – Abu ‘Awanah – Yahya b. Sulaym
Abu Balj – ‘Amr b. Maymun – Ibn ‘Abbas: The Messenger of Allah, peace be upon him,
said to ‘Ali: “You are to me of the status of Harun to Musa, with the exception that you
[\(1\)](#) are not a prophet. And you are my khalifah over every believer after me.”

:Dr. al-Jawabirah says

إسناده حسن.

[\(2\)](#) Its chain is hasan.

:And ‘Allamah al-Albani (d. ۱۴۲۰ H) backs him

إسناده حسن

[\(3\)](#) Its chain is hasan.

A quick question that comes to mind here is: was ‘Ali from the offspring of
?Muhammad

The answer is simple: there are instances where a person or thing is included within a foreign category for a specific purpose. For instance, Iblis was counted among the angels by Allah in His Order to them to prostrate to Prophet Adam, ‘alaihi al-salam [\(4\)](#). However, he was only a jinn [\(5\)](#). So, for the purpose of that Divine Command, Iblis was regarded as an angel, even though he was not

A similar situation existed between Prophet Ibrahim, ‘alaihi al-salam, and Prophet Lut, ‘alaihi al-salam. Allah says

وتلك حجتنا آتيناها إبراهيم على قومه نرفع درجات من نشاء إن ربك حكيم عليم وهبنا له إسحاق ويعقوب كلا هدينا ونوحا هدينا من قبل

Abu Bakr b. Abi 'Asim, Ahmad b. 'Amr b. al-Dhahhak b. Mukhlid al-Shaybani, Kitab – ١
al-Sunnah (Dar al-Sami'i li al-Nashr wa al-Tawzi') [annotator: Dr. Basim b. Faysal al-
Jawabirah], vol. ١, pp. ٧٩٩–٨٠٠, ١٢٢٢

Ibid –٢

Abu Bakr b. Abi 'Asim, Ahmad b. 'Amr b. al-Dhahhak b. Mukhlid al-Shaybani, Kitab – ٣
al-Sunnah (al-Maktab al-Islami; ١st edition, ١٤٠٠ H) [annotator: Muhammad Nasir al-
Din al-Albani], vol. ٢, p. ٥٤٥, ١١٨٨

,See Qur'an ٢:٣٤, ٧:١١, ١٧:٤١, ١٨:٥٠, ٢٠:١١٤, ٣٨:٧١–٧٤ –٤

See Qur'an ١٨:٥٠ –٥

ومن ذريته داوود وسليمان وأيوب ويوسف وموسى وهارون وكذلك نجزي المحسنين وزكريا ويحيى وعيسى وإلياس كل من الصالحين وإسماعيل واليسع ويونس ولوطا وكلا فضلنا على العالمين

And that was Our Hujjah which We gave Ibrahim against his people. We raise whom We will in ranks. Certainly your Lord is All-Wise, All-Knowing. And We bestowed upon him Ishaq and Ya'qub, each of them We guided – and We guided Nuh before (him) – and among his offspring were Dawud, Sulayman, Ayub, Yusuf, Musa, and Harun – thus do We reward the good-doers – and Zakariyyah, Yahya, 'Isa and Ilyas – each one of them was of the righteous – and Isma'il, al-Yasa', Yunus and Lut; and each one [\(of them We made superior above the worlds. ١\)](#)

:Al-Hafiz Ibn Kathir (d. ٧٧٤ H) explains

فالضمير في قوله ومن ذريته عائد على إبراهيم على المشهور. ولوط وإن كان ابن أخيه إلا أنه دخل في الذرية تغليبا. وهذا هو الحامل للقائل الآخر إن الضمير على نوح كما قدمنا في قصته والله أعلم.

The pronoun in his statement “and among his offspring” refers to Ibrahim according to the popular opinion. As for Lut, even though he was his nephew, he was part of the offspring as a minority entry. This is the problem of those who hold the second opinion that the pronoun refers to Nuh, as we have explained in his story. And Allah knows [\(best. ٢\)](#)

:Imam al-Qurtubi (d. ٦٧١ H) says a similar thing

{ومن ذريته } أى ذرية إبراهيم. وقيل: من ذرية نوح، قاله الفراء وأختره الطبرى وغير واحد

p: ١١٤

Qur'an ٦:٨٣-٨٤ -١

Abu al-Fida Isma'il b. Kathir al-Dimashqi, al-Bidayah wa al-Nihayah (Dar Ihya al-
Turath al-'Arabi; ١st edition, ١٤٠٨ H) [annotator: 'Ali Shiri], vol. ١, p. ١٩٢

من المفسرين كالقشيري وابن عطية وغيرهما. والأول قاله الزجاج، واعترض بأنه عد من هذه الذرية يونس ولوط وما كانا من ذرية إبراهيم. وكان لوط ابن أخيه. وقيل: ابن أخته. وقال ابن عباس: هؤلاء الأنبياء جميعا مضافون إلى ذرية إبراهيم، وإن كان فيهم من لم تلحقه ولادته من جهته من جهة أب ولا أم، لأن لوطا ابن أخى إبراهيم. والعرب تجعل العم أبا كما أخير { الله عن ولد يعقوب أنهم قالوا نعبد إلهك وإله آبائك إبراهيم وإسماعيل وإسحاق } وإسماعيل عم يعقوب. وعد عيسى من ذرية إبراهيم وإنما هو ابن البنت. فأولاد فاطمه رضى الله عنها ذرية النبي صلى الله عليه وسلم.

And among his offspring } , that is the offspring of Ibrahim. It is also said: among the } offspring of Nuh – this opinion belonged to al-Fara and was adopted by al-Tabari and many of the mufasssiroon like al-Qushayri, Ibn ‘Atiyyah and others. Al-Zajjaj held the first opinion, and he is opposed with the statement that part of those counted among the offspring were Yunus and Lut, and they both were not from the offspring of Ibrahim. Lut was his nephew. And Ibn ‘Abbas said: “All of these prophets are counted among the offspring of Ibrahim, even though there are among them who were not his } .descendants, for Lut was the nephew of Ibrahim

The Arabs consider the uncle to be a father too, as Allah informs concerning the children of Ya’qub, when they said (to Ya’qub), “We shall worship your God, the God of – your fathers – Ibrahim, Isma’il, and Ishaq

One God, and to Him we submit.” [٢:١٣٣] Isma’il was the uncle of Ya’qub. Also, ‘Isa is counted among the offspring of Ibrahim, while he was only the son of the daughter. Therefore, the offspring of Fatimah, may Allah be pleased with her, are offspring of (١) the Prophet, peace be upon him.

So, Lut was counted among the offspring of Ibrahim for some specific purposes, most likely al-nubuwwah. In this same manner, this hadith apparently includes ‘Ali within the offspring of Muhammad, for the specific purposes of khilafah and Imamah

أنت خليفتي في كل مؤمن من بعدى

.You are my khalifah over every believer after me

The Sahabah And The Ahl Al-Bayt: Remembering The Tragic Thursday (١٥)

After making the public declarations at ‘Arafat and Ghadir, and possibly at other places too, the Messenger, sallallahu ‘alaihi wa alihi, decided to put everything down in black and white during the last few days of his blessed lifetime. Imam al-Bukhari (d. ٢٥٦ H) records how his attempt failed

حدثنا قبيصة حدثنا ابن عيينه عن سليمان الأحول عن سعيد ابن جبير عن ابن عباس رضى الله عنهما أنه قال يوم الخميس وما يوم الخميس ثم بكى حتى خضب دمه الحصباء فقال: اشتد برسول الله صلى الله عليه وسلم وجعه يوم الخميس فقال اتتوني بكتاب أكتب لكم كتابا لن تضلوا بعده أبدا. فتنازعوا ولا ينبغي عند نبي تنازع فقالوا هجر رسول الله صلى الله عليه وسلم قال دعوني فالذى أنا فيه خير مما تدعونني إليه. وأوصى عند موته بثلاث: أخرجوا المشركين من جزيرة العرب وأجيزوا الوفد بنحو ما كنت أجيزهم. ونسيت الثالثة

Qubaysah – Ibn

p: ١١٨

Abu ‘Abd Allah Muhammad b. Ahmad al-Ansari al-Qurtubi, al-Jami’ li Ahkam al- – ١
Qur’an (Beirut: Dar Ihya al-Turath al-‘Arabi; ١٤٠٥ H), vol. ٧, p. ٣١

Uyaynah – Sulayman al-Ahwal – Sa’id b. Jubayr – Ibn ‘Abbas, may Allah be pleased’
:with them both

Thursday! And what a Thursday it was!” Then, he (Ibn ‘Abbas) wept till the stones on the ground were soaked with his tears. Then, he said, “The illness of the Messenger of Allah, peace be upon him, became severe on Thursday, and he said, ‘Bring me a sheet of paper so that I may write a document for you after which you will never go astray’. They differed, and it is not proper to differ in front of a prophet. So, they said, ‘The Messenger of Allah is raving mad.’ He replied, ‘Leave me, as I am in a better state than what you are calling me towards.’ Then, he ordered them, when he was about to die, to do three things: ‘Expel the idolaters from the Arabian Peninsula and show respect to all foreign delegates by giving them gifts as I used to do.’ And I forgot the [\(third.”](#) [\(1\)](#)

:Dr. al-Bagha defines the word used by the Sahabah to describe their Prophet

(هجر (أى يتكلم بما لا يعرف لشده وجعه

[\(hajara\)](#), meaning: he is saying unintelligible things due to the severity of his illness. [\(2\)](#)

:Imam Muslim (d. ۲۶۱ H) also documents

حدثنا إسحاق بن إبراهيم أخبرنا وكيع عن مالك بن مغول عن طلحة بن مصرف عن سعيد بن جبير عن ابن عباس أنه قال يوم الخميس وما يوم الخميس ثم جعل تسيل دموعه حتى رأيت على خديه كأنها نظام اللؤلؤ قال قال رسول الله صلى الله عليه

p: ۱۱۹

Abu ‘Abd Allah Muhammad b. Isma’il b. Ibrahim b. Mughirah al-Bukhari al-Ju’fi, al- – ۱
Jami’ al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ۳rd edition, ۱۴۰۷ H) [annotator: Dr.
Mustafa Dib al-Bagha], vol. ۳, p. ۱۱۱۱, ۲۸۸۸

Ibid – ۲

و سلم ائتوني بالكتف والدواه أو اللوح والدواه أكتب لكم كتابا لن تضلوا بعده أبدا فقالوا إن رسول الله صلى الله عليه و سلم
يهجر

Ishaq b. Ibrahim – Waki’ – Malik b. Maghwal – Talhah b. Musarrif – Sa’id b. Jubayr –
:Ibn ‘Abbas

Thursday! What a Thursday it was!” Then, tears began to flow until I saw them on his“
cheeks as if they were the strings of pearls. “The Messenger of Allah, peace be upon
him, said, ‘Bring me a shoulder-blade and an inkpot or a tablet and an inkpot, so that I
may write for you a document after which you will never go astray’. They said: ‘The
﴿Messenger of Allah, peace be upon him, is raving mad.﴾”⁽¹⁾

:Imam Ahmad (d. ۲۴۱ H) too has this riwayat

حدثنا عبد الله حدثني أبي ثنا سفیان عن سليمان بن أبي مسلم خال بن أبي نجیح سمع سعيد بن جبیر يقول قال بن عباس يوم
الخميس وما يوم الخميس ثم بكى حتى بل دمه وقال مره دموعه الحصى قلنا يا أبا العباس وما يوم الخميس قال اشتد برسول
الله صلى الله عليه و سلم وجعه فقال ائتوني اكتب لكم كتابا لا تضلوا بعده أبدا فتنازعوا ولا ينبغي عند نبى تنازع فقالوا ما شأنه
اهجر قال سفیان يعنى هذى

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Sufyan – Isma’il b. Abi Muslim,‘
:uncle of Ibn Abi Najih – Sa’id b. Jubayr – Ibn ‘Abbas

Thursday! What a Thursday it was!” Then, he wept until his tears moistened the“
pebbles. We said, “O

p: ۱۲۰

Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: – ۱
Dar Ihya al-Turath al-‘Arabi) [annotator: Muhammad Fuad ‘Abd al-Baqi], vol. ۳, p. ۱۲۵۷,
(۱۶۳۷) (۲۱)

father of al-‘Abbas! What was the Thursday?” He replied, “The illness of the Messenger of Allah, peace be upon him, became severe. So, he said, ‘Come to me so that I may write for you a document after which you will never go astray’. But, they disagreed, and it is not proper to disagree in front of a prophet. Then they said, ‘What is his problem? He is raving mad.’” Sufyan (a sub-narrator) said (concerning the word (1) used by the Sahabah): “It means ‘RAVING MADNESS’”.

:Al-Arnaut says

إسناده صحيح على شرط الشيخين

(2) Its chain is sahih upon the standard of the two Shaykhs.

:Imam al-Bukhari is back again

حدثنا محمد حدثنا ابن عيينه عن سليمان الأحول سمع سعيد ابن جبير سمع ابن عباس رضى الله عنهما يقول : يوم الخميس وما يوم الخميس ثم بكى حتى بل دمه الحصى قلت يا أبا عباس ما يوم الخميس؟ قال اشتد برسول الله صلى الله عليه وسلم وجعه فقال اتتوني بكتف أكتب لكم كتابا لا تضلوا بعده أبدا. فتنازعوا ولا ينبغي عند نبي تنازع فقالوا ما له أهجر استفهموه فقال ذروني فالذي أنا فيه خير مما تدعونني إليه. فأمرهم بثلاث قال أخرجوا المشركين من جزيرة العرب وأجيزوا الوفد بنحو ما كنت أجيزهم. والثالثه خير إما أن سكتن عنها وإما أن قالها فنسيتها. قال سفيان هذا من قول سليمان

Muhammad – Ibn ‘Uyaynah – Sulayman al-Ahwal – Ibn Jubayr – Ibn ‘Abbas, may
:Allah be pleased with them both

Thursday! What a Thursday it was!” Then, he wept until his tears moistened the
pebbles. So I said, “O father of

p: ١٢١

Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) – ١

[annotator: Shu’ayb al-Arnaut], vol. ١, p. ٢٢٢, ١٩٣٥

Ibid – ٢

Abbas! What was the Thursday?” He replied, “The illness of the Messenger of Allah, peace be upon him, became severe. So, he said, ‘Bring to me so a shoulder-blade that I may write for you a document after which you will never go astray’. But, they disagreed, and it is not proper to disagree in front of a prophet. Then they said, ‘What is wrong with him? He is raving mad. Ask him questions to confirm’. He said, ‘Leave me, for that in which I am is better than that towards which you are calling me.’ Then, he commanded them to do three things: Expel the idolaters from the Arabian Peninsula, and show respect to all foreign delegates as I used to do.” The third (instruction) was the best. He either kept quiet about it or he said it but I forgot it.

(Sufyan said: “This was from the statement of Sulayman.”) [\(1\)](#)

It was such a disastrous day – so much that Ibn ‘Abbas, radhiyallahu ‘anhu, wept abnormally when he remembered it. It was the day the Sahabah of Muhammad first openly accused him of raving mad, of saying unintelligible things due to severe illness, in his holy presence! We often see some Sunnis desperately trying to downplay the shock of what the Sahabah said by mistranslating or misinterpreting the key words – in the hadith – [الهجر) and their nominal form is al-hujr] (أهجر) and ahajara (هجر) hajara as simply “to become unconscious” or “to faint”. However, one of their

p: ١٢٢

Abu ‘Abd Allah Muhammad b. Isma’il b. Ibrahim b. Mughirah al-Bukhari al-Ju’fi, al-Jami’ al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; 3rd edition, ١٤٠٧ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ٣, p. ١١٥٥, ٢٩٩٧

earliest classical grand Imams – Sufyan b. ‘Uyaynah (d. ١٩٨ H) – had longed closed the door in their faces. He was explicit that the Sahabah literally intended that the Prophet of Allah was “raving mad”, that the words they used meant exactly that. This matter is equally confirmed by other classical ‘ulama of the Ahl al-Sunnah. Imam al-Shami (d. ٩٤٢ H), for instance, states

الهجر: بالضم: الهديان وقول الباطل ويطلق على الكلام الفاحش.

Al-Hujr: is raving madness and irrational talk, and it is (also) used to refer to obscene, [\(immoral talk.١\)](#)

The ace Sunni linguist, Ibn Manzur (d. ٧١١ H), says as well

والهجر: الهديان.

[\(Al-Hujr: is raving madness.٢\)](#)

Imam Ibn Salam (d. ٢٢٤), an ancient, leading Sunni hadith expert, has this submission [:too](#)

وأما الهجر في الكلام فإنه الهديان

[\(As for al-hujr in statements, it is raving madness.٣\)](#)

:Al-Hafiz Ibn Hajar al-‘Asqalani (d. ٨٥٢ H) does not say anything different either

والهجر بالضم ثم السكون الهديان

[\(Al-Hujr is raving madness.٤\)](#)

At this point, we want to focus on the second term used by the Sahabah: ahajara means “to – (هجر) As pointed out by Sufyan b. ‘Uyaynah, it – along with hajara (أهجر). rave mad”. However, there is a second definition for it which must be taken into [:account. Imam Ibn Salam comes in again](#)

قال الكسائي وبعضه عن الأصمعي وغيرهما: قال: الهجر الإفحاش في المنطق والخنا ونحوه، يقال منه: أهجر الرجل يهجر إهجارا

Al-Kisai – and part of it is from al-Asma'i and others: al-hujr is to say obscene things and to use obscene language. It is said from it: the

p: ١٢٣

Muhammad b. Yusuf al-Salihi al-Shami, Subul al-Huda al-Rashad fi Sirah Khayr – ١
al-'Ibad (Beirut: Dar al-Kutub al-'Ilmiyyah; ١st edition, ١٤١٤ H) [annotators: 'Adil Ahmad
'Abd al-Mawjud and 'Ali Muhammad Ma'ud], vol. ١١, p. ١٠٥

Abu al-Fadhl Jamal al-Din Muhammad b. Mukram b. Manzur al-Afriqi al-Misri, Lisan – ٢
al-'Arab (Beirut: Dar Sadir; ١st edition), vol. ٥, p. ٢٥٠

Abu 'Ubayd al-Qasim b. Salam al-Harwi, Gharib al-Hadith (Haydarabad: Majlis – ٣
Dairah al-Ma'arif al-'Uthmaniyyah; ١st edition, ١٣٨٤ H), vol. ٢, p. ٤٤

Shihab al-Din Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari (Beirut: – ٤
Dar al-Ma'rifah li al-Taba'ah wa al-Nashr; ٢nd edition), vol. ٨, p. ١٠١

[\(man ahajara, yahjur, ihjaran.\)](#)

So, to say that someone is saying obscene things or using obscene language, the verb to use is either ahajara or yahjur. Interestingly, both terms were among those used by the Sahabah to describe their Prophet

فقالوا إن رسول الله صلى الله عليه و سلم يهجر

.The Messenger of Allah, peace be upon him, is raving mad

:And

فقالوا ما له أهجر

.Then they said, ‘What is wrong with him? He is raving mad

We have translated both words as “raving mad” – which is one of their definitions anyway, influenced heavily by the commentary of Ibn ‘Uyaynah. But then, the translations could also be these

فقالوا إن رسول الله صلى الله عليه و سلم يهجر

.The Messenger of Allah, peace be upon him, is saying obscene things

:And

فقالوا ما له أهجر

.Then they said, ‘What is wrong with him? He is saying obscene things

Qadi ‘Iyad (d. ٥٤٤ H), for instance, has given both meanings to ahajara – one of the words used by the Sahabah to qualify the Rasul. He even specifically refers to the hadith itself

يقال اهجر الرجل إذا قال الفحش وقوله اهجر رسول الله صلى الله عليه وسلم كذا هو الصحيح بفتح الهاء أى هذى والهجى الهديان

It is said “the man ahajara” when he says obscene things. His statement “the

Messenger of Allah, peace be upon him, ahajara” – which is the correct form with fathah of the al-ha (i.e. pronounced as ahajara) – means raving madness; and al-hujr (means raving madness.)

:Abu ‘Ubayd al-Bakri does the same too

الهجر: القبيح من الكلام، يقال [منه]: [أهجر،

p: ١٢٤

Abu ‘Ubayd al-Qasim b. Salam al-Harwi, Gharib al-Hadith (Haydarabad: Majlis – ١
Dairah al-Ma’arif al-‘Uthmaniyyah; ١st edition, ١٣٨٤ H), vol. ٢, p. ٤٣
Al-Qadi Abu al-Fadhl ‘Iyad b. Musa b. ‘Iyad al-Yahsubi al-Sibti al-Maliki, Mashariq – ٢
al-Anwar ‘ala Sihah al-Athar (al-Maktabah al-‘Atiqah and Dar al-Turath), vol. ٢, p. ٥٢٩

إذا أفحش وقال ما يقبح، ويقال هجر في منامه إذا تكلم بما لا يعقل، ويقال هجر المريض وأهجر إذا هذى. وقال ابن عباس: اشتد برسول الله عليه الصلاة والسلام وجعه فقال: ايتوني بكتاب أكتب لكم لا تضلوا بعدى فقالوا: ما شأنه أهجر

Al-Hujr is obscenity in statements. It is said from it: ahajara when he says obscene things. It is also said that he hajara in his sleep if he says irrational things. It is said that an ill person hajara or ahjara when he raves mad; and Ibn ‘Abbas said, “The ILLNESS of the Messenger of Allah, peace be upon him, became severe, and he said, ‘Bring to me a paper so that I may write for you what will prevent you from going astray after me.’ But they said: ‘What is wrong with him? He hajara.’”⁽¹⁾

In any case, the implication is still the same, either way. The Sahabah would not have accused their Prophet of saying obscene things unless they considered him – rightly or wrongly – to be raving mad, especially during his illness

:Imam Ibn Jarir al-Tabari (d. ۳۱۰ H) also has this input

من قولهم: أهجر الرجل: إذا أفحش في القول.

⁽²⁾They say “the man ahajara” when he makes obscene statements.

:Ibn Faris (d. ۳۹۵ H), a well-known classical linguist, caps it

الهجر: الهذيان. يقال هجر الرجل. والهجر: الإفحاش في المنطق يقال. أهجر الرجل في منطقته.

Al-Hujr is raving madness. It is said that the man hajara (i.e. to mean that he is suffering from al-hujr). Al-Hujr also means obscenity in language

p: ۱۲۵

Abu ‘Ubayd al-Bakri, Fasl al-Maqal Sharh Kitab al-Amthal (Beirut: Muasassat al- – ۱ Risalah; 1st edition, ۱۹۷۱ CE) [annotator: Ihsan ‘Abbas], vol. ۱, p. ۲۸

Abu Ja’far Muhammad b. Jarir b. Yazid b. Kathir b. Ghalib al-Amuli al-Tabari, Jami – ۲ al-Bayan fi Tawil al-Qur’an (Dar al-Fikr; ۱۴۱۵ H) [annotator: Sidqi Jamil al-‘Attar], vol.

۱۸, p. ۵۴

It is said that the man ahajara in his language (i.e. to mean that he uses obscene language).⁽¹⁾

This clarification by Ibn Faris – and, of course, by others too – would establish that the Sahabah accused the Messenger of both types of al-hujr

فقالوا هجر رسول الله صلى الله عليه و سلم

’. (So, they said, ‘The Messenger of Allah is raving mad (hajara

:And

فقالوا إن رسول الله صلى الله عليه و سلم يهجر

They said: ‘The Messenger of Allah, peace be upon him, is raving mad (yahjur).’⁽²⁾

:And

فقالوا ما له أهجر

’. (Then they said, ‘What is wrong with him? He is raving mad (ahajara

:And finally

فقالوا ما له أهجر

’. (Then they said, ‘What is wrong with him? He is saying obscene things (ahajara

But, how did the situation get to that level?! How did things become so rotten? Why did those Sahabah flare up so badly after hearing the harmless request of the Prophet? Imam al-Bukhari records a report which sheds some light

حدثنا إبراهيم بن موسى أخبرنا هشام عن معمر عن الزهري عن عبيد الله بن عبد الله عن ابن عباس قال: لما حضر النبي صلى الله عليه و سلم قال وفي البيت رجال فيهم عمر بن الخطاب قال هلم أكتب لكم كتابا لن تضلوا بعده. قال عمر إن النبي صلى الله عليه و سلم غلبه الوجع وعندكم القرآن. فحسبنا كتاب الله. واختلف أهل البيت اختصموا فمنهم من يقول قربوا يكتب لكم رسول الله صلى الله عليه و سلم كتابا لن تضلوا بعده ومنهم من يقول ما قال عمر فلما أكثروا اللغظ والاختلاف عند النبي صلى الله عليه

Abu al-Husayn Ahmad b. Faris b. Zakariyyah, Mu'jam Maqayis al-Lughah (Qum: – ١
Maktab al-A'lam al-Islami; ١٤٠٤ H) [annotator: 'Abd al-Salam Muhammad Harun], vol.
٤, p. ٣٥

Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: – ٢
Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Fuad 'Abd al-Baqi], vol. ٣, p. ١٢٥٧,
(١٤٣٧ (٢١

و سلم قال قوموا عنى قال عبيد الله فكان ابن عباس يقول إن الرزیه كل الرزیه ما حال بین رسول الله صلى الله عليه و سلم و بین أن یكتب لهم ذلك الكتاب من اختلافهم ولغظهم

Ibrahim b. Musa – Hisham – Ma'mar – al-Zuhri – 'Ubayd Allah b. 'Abd Allah – Ibn 'Abbas

When the time of the death of the Prophet, peace be upon him, approached, and there were some men in the room, and among them was 'Umar b. al-Khattab. He (the Prophet) said, "Come near. Let me write for you a document after which you will never go astray." 'Umar said, "Verily, the illness has now fully possessed the Prophet, peace be upon him. And you have the Qur'an. So, the Book of Allah is sufficient for us

The people in the room disputed. Among them were those who said, "Come near so that the Messenger of Allah, peace be upon him, may write for you a document after which you will never go astray." And among them were those who were repeating what 'Umar said. When their noise and dispute became very rowdy in the presence of the Prophet, peace be upon him, he said, "Stand up and leave me

Narrated 'Ubayd Allah: Ibn 'Abbas used to say: "It was a great disaster that their dispute and noise prevented the Messenger of Allah, peace be upon him, from [writing that document for them.](#)"⁽¹⁾

So, it was all started by 'Umar. He described the Messenger of Allah as having been fully

p: ۱۲۷

Abu 'Abd Allah Muhammad b. Isma'il b. Ibrahim b. Mughirah al-Bukhari al-Ju'fi, al-Jami' al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ۳rd edition, ۱۴۰۷ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ۶, p. ۲۶۸۰, ۶۹۳۲

possessed by his illness. In other words, it was the illness that now owned, controlled and dictated what he thought, heard, saw, said or did! He himself was no longer in charge of anything of himself – his brain, his senses, his body. It was this heavy statement that caused the uproar in the room; and those who accused the Prophet of raving madness were also only “repeating what ‘Umar said”. Shaykh Ibn Taymiyyah (d. ٧٢٨ H) explains what ‘Umar’s “dilemma” was in that incident

وأما عمر فاشتبه عليه هل كان قول النبي صلى الله عليه و سلم من شدة المرض أو كان من أقواله المعروفة والمرض جائز على الأنبياء ولهذا قال ماله أهجر فشك في ذلك ولم يجزم بأنه هجر والشك جائز على عمر فإنه لا معصوم إلا النبي صلى الله عليه و سلم لا- سيما وقد شك بشبهه فإن النبي صلى الله عليه و سلم كان مريضا فلم يدر أكلامه كان من وهج المرض كما يعرض للمريض أو كان من كلامه المعروف الذي يجب قبوله

As for ‘Umar, it was not clear to him whether the statement of the Prophet, peace be upon him, was from the severity of the illness or from his intelligent statements. Illness was possible for prophets too. This was why he (‘Umar) said, “What is wrong with him? He is raving mad (or he is saying obscene things)”. So, he doubted in that, and did not explicitly state that he was raving mad. Of course, it was permissible for ‘Umar to doubt – since none

is infallible except the Prophet, peace be upon him – especially as he doubted due to confusion. This was because the Prophet, peace be upon him, was ill. So, he (‘Umar) did not know whether his statement was from the sparkle of the illness as it happens (to ill people or from his intelligent statements which must be accepted).

Well, ignoring the blatant incoherence of the submissions, there are nonetheless pieces of misinformation in them. First and foremost, ‘Umar expressed no doubt in his statement. He was direct, explicit and firm

قال عمر إن النبي صلى الله عليه وسلم غلبه الوجع وعندكم القرآن. فحسبنا كتاب الله

Umar said, “Verily, the illness has fully possessed the Prophet, peace be upon him.” And you have the Qur’an. So, the Book of Allah is sufficient for us

Secondly, this is what our Shaykh has attributed to ‘Umar

ولهذا قال ماله أهجر فشك في ذلك ولم يجزم بأنه هجر

This was why he said, “What is wrong with him? He is raving mad (or he is saying obscene things).” So, he doubted in that, and did not explicitly state that he was raving mad.

However, it was not ‘Umar who uttered those words

وقالوا ما شأنه؟ أهجر استفهموه

Then THEY said, “What is wrong with him? He is raving mad. Ask him questions to confirm.”

Other people did. The words of ‘Umar himself are undisputed. He proclaimed that the Messenger of Allah had totally lost control of himself – including his brain and senses – to his illness. He did not express doubt

al-Nabawiyah (Muasassat Qurtubah; 1st edition, 1406 H) [annotator: Dr. Muhammad
Rashad Salim], vol. 6, p. 24

in the matter, but was instead firm on it. In fact, the fact that ‘Umar openly and boldly countermanded the order of the Prophet is enough evidence that he (‘Umar) believed – or at least pretended to have believed – that the Messenger was indeed raving mad.

:After all, this is what our Shaykh himself says

فلم يدر أكلامه كان من وهج المرض كما يعرض للمريض أو كان من كلامه المعروف الذي يجب قبوله

So, he (‘Umar) did not know whether his statement was from the sparkle of the illness as it happens to sick people or from his intelligent statements which must be .accepted

If he had accepted that the Prophet was making intelligent statements, he would have obeyed. But, he opposed the command. This means that he thought – or pretended to have thought – that the Messenger of his Lord was talking irrationally, .or saying obscene things, due to illness

So, we ask: what exactly in the instruction of the Prophet to his Sahabah sounded “irrational” to warrant the attack on his mental health by them? In reality, there was :no such thing. His statement was perfectly sensible, reasonable and intelligent

ائتوني بكتاب أكتب لكم كتابا لن تضلوا بعده أبدا

Bring me a sheet of paper so that I may write a document for you after which you will .never go astray

At this point, this author recalls an incident which took place in early ٢٠٠٧, some months after his conversion to Shi’ism. He was investigating the statements of ‘Umar ,and his group

which called into question the mental health of the Messenger of Allah. This author asked a Sufi brother his opinion on what they did. “Of course,” he replied, “they had a point! The Prophet was unlettered. He was Ummi, as the Qur’an has called him. Yet, he was asking for pen and paper to write!” This author was very shocked. “You mean”, he asked the Sufi, “the Prophet was indeed raving mad as they claimed?!” He strangely, however, refused to answer that question. It was obvious nonetheless. If he had believed that the Messenger of Allah was mentally healthy, he would have stated so in reply. By keeping quiet, he silently hinted a “yes” to this author’s question

There are millions of Muslims, especially from the Ahl al-Sunnah wa al-Jama’ah, who strongly believe that the Prophet was unlettered throughout his lifetime. They mostly base their position on the fact that he has been called “the Ummi Prophet” in the Book of Allah, and on this verse

وما كنت تتلو من قبله من كتاب ولا تخطه يمينك إذا لارتاب المبطلون

Neither did you (O Muhammad) read any book before it, nor did you write any book with your right hand. In that case, indeed, the followers of falsehood might have [\(doubted.\)](#)

Well, the word ummi has several meanings. An unlettered person is an ummi in truth. But, every person of Makkan origin is also an ummi. Another name for Makkah is Umm al-Qura [\(2\)](#). So, linguistically, anyone from the blessed city may either be called a

p: ١٣١

Qur’an ٢٩:٤٨ –١

See Qur’an ٦:٩٢ –٢

Makkan or an Ummi. As such, there is no conclusive evidence from that term for the alleged illiteracy of the Messenger of Allah. It could go either way. Besides, the above ayah seems to undermine – rather than strengthen – the Sunni claim: Muhammad never wrote or read any book before the Qur’an. This suggests that he actually wrote and read after the start of its descent. In fact, this is explicitly confirmed in the Book itself

رسول من الله يتلو صحفا مطهرة فيها كتب قيمه

A Messenger from Allah, reading purified pages. In them are correct and straight (laws.)

?An unlettered fellow never “reads” any pages, does he

Another clear proof of the literacy of the Prophet (since the start of the Qur’an) is this report of al-Bukhari of what happened at al-Hudaybiyyah, four years before he was accused of raving madness by his Sahabah

حدثنا عبيد الله بن موسى عن إسرائيل عن أبي إسحاق عن البراء رضى الله عنه قال: اعتمر النبي صلى الله عليه و سلم فى ذى القعدة فأبى أهل مكة أن يدعوه يدخل مكة حتى قاضاهم على أن يقيم بها ثلاثه أيام فلما كتبوا الكتاب كتبوا هذا ما قاضى عليه محمد رسول الله صلى الله عليه و سلم فقالوا لا نقر بها فلو نعلم أنك رسول الله ما منعناك لكن أنت محمد بن عبد الله قال أنا رسول الله وأنا محمد بن عبد الله. ثم قال لعلى امح رسول الله. قال لا والله لا أمحوك أبدا فأخذ رسول الله صلى الله عليه و سلم الكتاب فكتب هذا ما قاضى عليه

p: ١٣٢

محمد بن عبد الله لا يدخل مكة سلاح إلا في القرب وأن لا يخرج من أهلها بأحد إن أراد أن يتبعه وأن لا يمنع أحدا من أصحابه أراد أن يقيم بها.

:Ubayd Allah b. Musa – Israil – Abu Ishaq – al-Bara, may Allah be pleased with him‘

When the Prophet, peace be upon him, intended to perform ‘Umrah in the month of Dhi al-Qa’dah, the people of Makkah did not let him enter Makkah till he settled the matter with them by promising to stay in it for three days only. When they wrote the document (of treaty), they wrote: “These are the terms on which Muhammad, the Messenger of Allah, peace be upon him, agreed”. They said, “We will not agree to this, for if we believed that you are the Messenger of Allah, we would not prevent you, but you are Muhammad b. ‘Abd Allah.” He said, “I am the Messenger of Allah and also Muhammad b. ‘Abd Allah.” Then, he said to ‘Ali, “Rub off (the words) ‘the Messenger of Allah.’” He (‘Ali) replied, “No, by Allah, I will never rub you off.” So, the Messenger of Allah, peace be upon him, took the document AND WROTE, “This is what Muhammad b. ‘Abd Allah has agreed upon: No arms will be brought into Makkah except in their cases, and nobody from the people of Makkah will be allowed to go with him even if he wished to follow him and he will not prevent any of his companions

“from staying in Makkah if the latter wants to stay.” (1)

!How could an unlettered person have achieved such a feat

In any case, the problem of ‘Umar and his supporters with the instruction of their Prophet was only the bold phrase below

ائتونى بكتاب أكتب لكم كتابا لن تضلوا بعده أبدا

Bring me a sheet of paper so that I may write a document for you after which you will never go astray

:We have drawn this conclusion from ‘Umar’s own reply to it

قال عمر إن النبي صلى الله عليه و سلم غلبه الوجع وعندكم القرآن. فحسبنا كتاب الله

Umar said, “Verily, the illness has seized total control of the Prophet, peace be upon ‘him. And you have the Qur’an. So, the Book of Allah is sufficient for us

:Meanwhile, just a few weeks before, the Rasul had proclaimed at ‘Arafat

يا أيها الناس إني قد تركت فيكم ما إن أخذتم به لن تضلوا كتاب الله وعترتى أهل بيتى

O mankind! I have left behind over you that which if you hold fast to it you will never go astray: the Book of Allah AND my offspring, my Ahl al-Bayt

:A few days later, at Ghadir Khumm, he repeated the call

قد تركت فيكم ما إن أخذتم به لن تضلوا: كتاب الله سببه بيده، وسببه بأيديكم، وأهل بيتى

I have left behind over you that which if you hold fast to it you will never go astray: the Book of Allah – one end of which is in His Hand and the other in your hands – AND my Ahl al-Bayt

It was

Abu ‘Abd Allah Muhammad b. Isma’il b. Ibrahim b. Mughirah al-Bukhari al-Ju’fi, al- – ١
Jami’ al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ٣rd edition, ١٤٠٧ H) [annotator: Dr.
Mustafa Dib al-Bagha], vol. ٢, p. ٩٤٠, ٢٥٥٢

certain that the Prophet of Allah was going to write – either in his own handwriting or through dictation – this same order of his to all humanity. He wanted it to be his written decree to the Ummah till the Hour; and we in our generation could have had a glance of it. ‘Umar caught wind of his intention – which was obvious anyway considering the similarities in his wordings. Then, he (‘Umar) delivered a preemptive response to the Messenger: “we do not want your offspring with the Qur’an; we want
!”the Book of Allah alone

Umar’s issue was not whether the Prophet was literate or illiterate. In fact, he raised‘ absolutely no objection on that point – which reinforces the conviction that the Rasul was literate later in life. Rather, he and his group were not prepared at all to accept the Ahl al-Bayt over them alongside the Book of Allah as masters and guides after the
.Prophet

In order to ensure their success, the ‘Umarists placed a question mark on the mental competence of the Messenger of the Rabb before he was able to write anything. So, even if he had proceeded with his plan, the document would have been rejected after his death by the ‘Umarist movement – who would have named it the product of an deranged mind. In fact, this could have had a counterproductive effect on his earlier
.public pronouncements on the same matter

Therefore, in his great wisdom – and, obviously, in accordance

with a new decree from his Lord – Muhammad abandoned the idea and left everything to the Judgment of Allah. Meanwhile, as history would later confirm, it was on that calamitous Thursday, in that sad room, and at that fateful hour, that Sunni Islam was born, under the leadership of ‘Umar b. al-Khattab. Since that Thursday, Sunni Muslims have never ceased to reject the offspring of the Prophet, his Ahl al-Bayt, as the inseparable partner of the Qur’an in providing leadership and guidance to the Ummah in particular, and to humanity in general

The Sahabah And The Ahl Al-Bayt: The Betrayal Was Predicted (۱۶)

The Prophet of Allah, sallallahu ‘alaihi wa alihi, named Amir al-Muminin ‘Ali b. Abi Talib, ‘alaihi al-salam, as the first khalifah after him. He also indicated that all the other khalifahs will be from his offspring. In particular, he declared that all the khalifahs after him will be twelve in number, that they all would be royal Imams, and that their reign would continue uninterrupted till the Day of al-Qiyamah

He further declared them the guides of this Ummah after him till the Hour, and that they never ever separate from the Qur’an – not even for one second. However, he equally prophesied that the Ummah would betray ‘Ali (and, by extension, all the other khalifahs) once he was gone! Al-Hafiz Ibn Hajar al-‘Asqalani (d. ۸۵۲ H) copies

حدثنا الفضل هو أبو نعيم ، ثنا فطر بن خليفة ، أخبرني حبيب بن أبي ثابت، قال: سمعت ثعلبه بن يزيد، قال: سمعت عليا رضي الله عنه، يقول : والله

إنه لعهد النبي الأمي صلى الله عليه وسلم: سيغدرونك من بعدى

:Al-Fadhli, Abu Na'im – Fitr b. Khalifah – Habib b. Abi Thabit – Tha'labah b. Yazid

I heard 'Ali, may Allah be pleased with him, saying: "I swear by Allah, verily, the Ummi Prophet, peace be upon him, told me: "They will soon betray you after me." (1)

:The Salafi annotator, 'Abd Allah al-Shahri, comments

ضعيف بهذا الإسناد لحال فطر بن خليفة، و ثعلبه بن يزيد فإنهما صدوقان متشيعان، و هذا الحديث يُؤيد بدعتهما فهو ضعيف

It is dha'if with this chain, due to the status of Fitr b. Khalifah and Tha'labah b. Yazid, for both of them were very truthful and Shi'is and this hadith supports their bid'ah.

(2) Therefore, it is dha'if.

So, al-Shahri's only problem with the sanad is the Shi'ism of Fitr and Tha'labah. Even though both were "very truthful", this hadith of theirs cannot be accepted only because it supports their Shi'ism. A "scientific" way of discrediting reports, isn't it?! Before examining the legitimacy of al-Shahri's methodology, let us first look at the narrators of hadith, in order to have a clearer view of the whole picture

As an initial observation, a key merit of this sanad is that it is perfectly connected. There is no break whatsoever among its narrators, and each of them explicitly declared that he literally heard the hadith from the mouth of his shaykh. Moreover, all the narrators are completely reliable without question

:Al-Hafiz states about the first narrator

الفضل بن دكين الكوفي واسم دكين عمرو بن حماد

p: ١٣٧

Ahmad b. 'Ali b. Hajar al-'Asqalani, al-Matalib al-'Aliyah bi Zawaid al-Masanid al- – ١
Thamaniyyah (Riyadh: Dar al-'Asimah; 1st edition, ١٤٢٠ H) [annotator: 'Abd Allah b.
Zafir b. 'Abd Allah al-Shahri], vol. ١٦, p. ٦٤, ٣٩١٩

Ibid –٢

بن زهير التيمي مولاهم الأحول أبو نعيم الملائي بضم الميم مشهور بكنيته ثقه ثبت

Al-Fadhli b. Dukayn al-Kufi – and the name of Dukayn was ‘Amr b. Hammad b. Zuhayr – al-Tamimi, their freed slave, al-Ahwal, Abu Na’im al-Mulai, well-known with his kunya: [\(1\)](#) Thiqah (trustworthy), accurate.

:Concerning the second narrator, he further declares

فطر بن خليفه المخزومي مولاهم أبو بكر الحناط بالمهمله . والنون صدوق رمى بالتشيع

Fitr b. Khalifah al-Makhzumi, their freed slave, Abu Bakr al-Hanat: Saduq (very [\(2\)](#) truthful), accused of Shi’ism.

:What of the third narrator? Al-Hafiz says

حبيب بن أبي ثابت قيس ويقال هند بن دينار الأسدي مولاهم أبو يحيى الكوفي ثقه فقيه جليل وكان كثير الإرسال والتدليس

Habib b. Abi Thabit Qays – and it is said Hind – b. Dinar al-Asadi, their freed slave, al-[\(3\)](#) Kufi: Thiqah (trustworthy), a meritorious jurist. He used to do a lot of irsal and tadlis.

Meanwhile, he has narrated with explicit sima’ above. So, his irsal and tadlis are .inapplicable and inconsequential here

:Finally, this is what al-Hafiz states about the last narrator

ثعلبه بن يزيد الحمانى بكسر المهمله وتشديد الميم كوفي صدوق شيعى

[\(4\)](#) Tha’labah b. Yazid al-Himmani, a Kufan: Saduq (very truthful), a Shi’i.

This chain, therefore, is absolutely hasan without a doubt! It is simply faultless and .unassailable

As for al-Shahri’s rejection of the hadith on account of the Shi’ism of two of its :narrators, we will let another Salafi hadith scientist, al-Mua’lami (d. ١٣٨٦ H) reply him

وقد وثق أئمة الحديث جماعه من المبتدعه واحتجوا بأحاديثهم وأخرجوها فى الصحاح، ومن تتبع رواياتهم وجد فيها كثيراً مما يوافق ظاهره بدعهم، وأهل العلم

Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah – al-‘Ilmiyyah; 2nd edition, ١٤١٥ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ٢, p. ١١,

٥٤١٨

Ibid, vol. ٢, p. ١٤, ٥٤٥٨ –٢

Ibid, vol. ١, p. ١٨٣, ١٠٨٧ –٣

Ibid, vol. ١, p. ١٤٩, ٨٤٩ –٤

يتأولون تلك الأحاديث غير طاعنين فيها ببدعه راويها ولا في راويها بروايته لها

The Imams in the hadith sciences have declared as trustworthy a lot of the heretics, and have taken their (i.e. the heretics') ahadith as hujjah, and have recorded them (i.e. those reports) in their Sahih books. And whoever researches their (the heretics') narrations finds that a lot of them apparently agree with their heresies. The scholars give alternative interpretations for those ahadith without attacking them (i.e. the ahadith) on account of the heresy of their narrators, nor do they attack the narrators (for narrating them.)⁽¹⁾

:Allamah al-Albani (d. ١٤٢٠ H) too seconds him'

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

فأقول: كلا لأن العبره فى روايه الحديث إنما هو الصدق والحفظ، وأما المذهب فهو بينه وبين ربه، فهو حسيبه

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

So, I answer: "Not at all, because the requirements in the transmission of hadith are ONLY truthfulness and sound memory. As for the madhhab (of the narrator), that is (between him and his Lord, and He is sufficient for him.)⁽²⁾

:A third Salafi hadith scientist, al-Turayfi, also traces the practice to the Sunni Imams

والأصل فى روايه

p: ١٣٩

Abd al-Rahman b. Yahya b. 'Ali b. Muhammad al-Mu'alami al-'Atmi al-Yamani, al- ' -١ Tankil bi ma fi Ta-anib al-Kawthari min al-Abatil (al-Maktab al-Islami; ٢nd edition, ١٤٠٦ H) [annotators: Muhammad Nasir al-Din al-Albani, Zuhayr al-Shawish and 'Abd al-Razzaq Hamzah], vol. ١, p. ٢٣٧

Abu ‘Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh b. Tajati b. Adam al- – ۲
Ashqudri al-Albani, *Silsilah al-Ahadith al-Sahihah wa Shayhun min Fiqhahah wa
Fawaidihah* (Riyadh: Maktabah al-Ma’arif li al-Nashr wa al-Tawzi’; ۱st edition, ۱۴۱۵ H),
vol. ۵, p. ۲۶۲, ۲۲۲۳

المبتدع إذا كان ضابطاً ثقة القبول، سواء روى فيما يوافق بدعته أم لا، ما لم يكن قد كفر ببدعته، فحينئذ يرد لكفره، وعلى هذا الأئمة الحفاظ، فهم يخرجون للمبتدع إذا كان ثقة ثبناً، ويصححون خبره

The default position concerning the report of a heretic, if he was accurate and trustworthy, is to accept it, regardless of whether he narrated concerning what agrees with his bid'ah (heresy) or not, as long as he had not apostatized through his heresy. In such a case, it will be rejected due to his kufr (disbelief). This was the practice of the Imams who were hadith scientists, for they used to narrate from the heretic if he was trustworthy and accurate, and used to declare his report to be [\(1\) \(sahih\)](#).

The bottomline is that al-Shahri's methodology of weakening the hadith is both unprofessional and crude.

:Meanwhile, al-Hafiz copies a second, different chain for the hadith

وقال الحارث: ثنا عبد الرحمن بن زياد مولى بنى هاشم، ثنا هشيم، عن إسماعيل بن سالم، عن أبي إدريس الأودي، عن علي، قال: قال رسول الله صلى الله عليه وسلم: إن هذه الأمة ستغدر بك من بعدى

Al-Harith – ‘Abd al-Rahman b. Ziyad, freed slave of Banu Hashim – Hushaym – Isma’il
:b. Salim – Abu Idris al-Awdi – ‘Ali

The Messenger of Allah, peace be upon him, said: “Verily, this Ummah will soon betray [\(2\) \(you after me.\)](#)”

:Al-Shahri again comments

ضعيف بهذا الإسناد لأن أبا إدريس الأودي مجهول الحال

[\(3\) \(It is dha'if with this chain because Abu Idris al-Awdi is majhul al-hal\)](#).

This time, he is unable to accuse

wa al-Athar fi Irwa al-Ghalil (Riyadh: Maktabah al-Rushd li al-Nashr wa al-Tawzi'; 1st edition, 1422 H), p. 546

Ahmad b. 'Ali b. Hajar al-'Asqalani, al-Matalib al-'Aliyah bi Zawaid al-Masanid al- - 2
Thamaniyyah (Riyadh: Dar al-'Asimah; 1st edition, 1420 H) [annotator: 'Abd Allah b.
Zafir b. 'Abd Allah al-Shahri], vol. 16, p. 65, 3920

Ibid -3

any of the narrators of Shi'ism, or to find any other defect – real or imagined – in the chain other than Abu Idris. But then, is Abu Idris really majhul al-hal? 'Ali Shiri, in his tahqiq of Tarikh Madinah Dimashq – while commenting under the above riwayat – identifies who Abu Idris was for us

وهو أبو إدريس يزيد بن عبد الرحمن الأودي

(1) He was Abu Idris Yazid b. 'Abd al-Rahman al-Awdi.

:Who then was he? Al-Hafiz has the answer

يزيد بن عبد الرحمن بن الأسود الأودي بواو ساكنه بعدها مهمله، أبو داود مقبول

Yazid b. 'Abd al-Rahman b. al-Aswad al-Awdi, Abu Dawud: Maqbul (accepted when seconded).

Obviously, he is NOT majhul al-hal, but maqbul. This means that whenever he is seconded in his report, it is established from his shaykh. However, if he is alone in narrating a riwayat, then it is dha'if. We know already that he was seconded by Tha'labah b. Yazid. Therefore, this second sanad of the hadith is also sahih or hasan

:Imam al-Hakim (d. ۴۰۳ H) has included the report of al-Awdi in his Mustadrak too

حدثنا أبو حفص عمر بن أحمد الجمحي بمكة ثنا علي بن عبد العزيز ثنا عمرو بن عون ثنا هشيم عن إسماعيل بن سالم عن أبي إدريس الأودي عن علي رضي الله عنه قال إن مما عهد إلى النبي صلى الله عليه وسلم أن الأمة ستغدر بي بعده

Abu Hafs 'Umar b. Ahmad al-Jamhi – 'Ali b. 'Abd al-'Aziz – 'Amr b. 'Awn – Hushaym – Isma'il b. Salim – Abu Idris al-Awdi – 'Ali, may Allah

p: ۱۴۱

Abu al-Qasim 'Ali b. al-Hasan b. Habat Allah b. 'Abd Allah, Ibn Asakir al-Shafi'i, – ۱ Tarikh Madinah Dimashq (Beirut: Dar al-Fikr; ۱st edition, ۱۴۱۷ H) [annotator: 'Ali Shiri], vol. ۴۲, p. ۴۴۷, footnote ۷

Ahmad b. 'Ali b. Hajar al-'Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah – ۲ al-'Ilmiyyah; ۲nd edition, ۱۴۱۵ H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. ۲, p. ۳۲۸,

:be pleased with him

Verily, part of what the Prophet, peace be upon him, told me is that the Ummah“
[\(1\)](#) would soon betray me after him.”

:Then, he declares

هذا حديث صحيح الإسناد

[\(2\)](#) This hadith has a sahih chain.

:And Imam al-Dhahabi (d. ٧٤٨ H) concurs

صحيح

[\(3\)](#) Sahih

:Al-Hakim has documented a further shahid

عن حيان الأسدي سمعت عليا يقول قال لي رسول الله صلى الله عليه وسلم إن الأمة ستغدر بك بعدى وأنت تعيش على ملتي
وتقتل على سنتي من أحببك أحبني ومن أبغضك أبغضني وإن هذه ستخضب من هذا يعني لحيته من رأسه

:Narrated Hayyan al-Asadi

I heard ‘Ali saying: The Messenger of Allah, peace be upon him, said to me: “Verily, the Ummah will soon betray you after me; and you will live upon my religion, and you will be killed upon my Sunnah. Whoever loves you loves me, and whoever hates you hates me. Verily, this will soon be painted from this”, he meant: his beard (will be drained
[\(4\)](#) (with blood) from his head.

:Al-Hakim declares

صحيح

[\(5\)](#) Sahih

:Al-Dhahabi has the same verdict too

Al-Hafiz Ibn Hajar al-‘Asqalani has provided details of the sanad of this riwayat in his Itihaf

ثنا أبو علي الحافظ ، ثنا الهيثم بن خلف ، ثنا محمد بن عمر بن هياج ، ثنا يحيى بن عبد الرحمن ، ثنا يونس بن أبي يعفور ، عن أبيه ، عنه ، به .

Abu ‘Ali al-Hafiz – al-Haytham b. Khalaf – Muhammad b. ‘Umar b. Hayyaj – Yahya b. ‘Abd al-Rahman – Yunus b. Abi Yafur – his father – from him (Hayyan al-Asadi) with (it.) ٧

As we have seen, both al-Hakim and al-Dhahabi declared it sahih. Obviously

p: ١٤٢

Abu ‘Abd Allah Muhammad b. ‘Abd Allah al-Hakim al-Naysaburi, al-Mustadrak ‘ala – ١ al-Sahihayn (Beirut: Dar al-Kutub al-‘Ilmiyyah; ١st edition, ١٤١١ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ٣, p. ١٥٠, ٤٦٧٦

Ibid – ٢

Ibid – ٣

Ibid, vol. ٣, p. ١٥٣, ٤٦٨٦ – ٤

Ibid – ٥

Ibid – ٦

Abu al-Fadhl Ahmad b. ‘Ali b. Muhammad b. Ahmad b. Hajar al-‘Asqalani, Itihaf al- – ٧ Maharat (Madinah al-Munawwarah: Markaz Khidmah al-Sunnah wa al-Sirah al-Nabawiyah; ١st edition, ١٤١٥ H), vol. ١١, p. ٢٩٦, ١٤٠٤٣. Al-Hafiz has cited Mustadrak of al-Hakim as his source for the chain, immediately after quoting the hadith, verbatim as above. In modern editions of Mustadrak, the sanad is missing. It is most likely that al-Hafiz had access to a extinct manuscript of Mustadrak which contained the full chain. Al-Hafiz too made a scribal error in copying the name of Hayyan al-Asadi. He has misspelt his name as Aban al-Asadi

it provides additional strength to the other chains of the riwayat. It is our firm belief, anyway, that the combined force of the three asanid leaves absolutely no doubt about the authenticity of the report. Even al-Shahri, despite his extreme bias, is unable to escape the fact in his final conclusion about the hadith

و مع أن الحديث ضعيف بالنظر إلى كل طريق على حده لكن بالنظر إلى الطريقتين معا فالحديث حسن لغيره

That the hadith is dha'if by looking at each chain individually; however, by looking at the two chains together (i.e. those of Tha'labah b. Yazid and Abu Idris al-Awdi), then [\(the hadith is hasan li ghayrihi.\)](#)

The Messenger of Allah prophesied that “the Ummah” would betray Amir al-Muminin ‘Ali b. Abi Talib after him. The word “Ummah” was generalized by him. So, he was referring to the generality of the Ummah, and not just a small section of it. They would “betray” his chosen khalifah after his death. Of course, as history confirms, the generality of the Ummah – including the Sahabah – truly did betray Amir al-Muminin after the death of the Rasul

Despite that he had explicitly named ‘Ali as his khalifah after him, they became traitors against the latter and installed a rebel leader in his place. Interestingly, Imam ‘Ali identified both Abu Bakr and ‘Umar as two among the traitors mentioned in the hadith of the Prophet of Allah. Imam Muslim (d. ۲۶۱ H) quotes ‘Umar saying to him and :‘Abbas

فلما توفى رسول الله صلى

p: ۱۴۳

Ahmad b. ‘Ali b. Hajar al-‘Asqalani, al-Matalib al-‘Aliyah bi Zawaid al-Masanid al- – ۱
Thamaniyyah (Riyadh: Dar al-‘Asimah; ۱st edition, ۱۴۲۰ H) [annotator: ‘Abd Allah b.
Zafir b. ‘Abd Allah al-Shahri], vol. ۱۶, p. ۶۷, ۳۹۲۱

الله عليه و سلم قال أبو بكر أنا ولي رسول الله صلى الله عليه و سلم فرأيتماه كاذبا آثما غادرا خائنا والله يعلم إنه لصادق بار راشد تابع للحق ثم توفى أبو بكر وأنا ولي رسول الله صلى الله عليه و سلم وولى أبا بكر فرأيتمانى كاذبا آثما غادرا خائنا

When the Messenger of Allah, peace be upon him, died, Abu Bakr said: “I am the wali of the Messenger of Allah, peace be upon him.”.... So both of you (‘Ali and ‘Abbas) thought him (i.e. Abu Bakr) to be a liar, sinful, A TRAITOR and dishonest. And Allah knows that he was really truthful, pious, rightly-guided and a follower of the truth. Abu Bakr died and I became the wali of the Messenger of Allah, peace be upon him, and the wali of Abu Bakr. So both of you thought me to be a liar, sinful, A TRAITOR and [\(dishonest.\)](#)

(The Sahabah And The Ahl Al-Bayt: Hadith Al-Hawdh (Part 1) (17)

The Qur’an informs us that we will be in three different categories on the Day of al-Qiyamah

وكنتم أزواجا ثلاثة فأصحاب اليمينه ما أصحاب اليمينه وأصحاب المشأمه ما أصحاب المشأمه والسابقون السابقون

And you will be three kinds. So, Companions of the Right Hand, who will be Companions of the Right Hand? And Companions of the Left Hand, who will be [\(Companions of the Left Hand? And those foremost will be foremost.\)](#)

Those who will be in the “foremost” group will be the nearest people to Allah in al-Jannah [\(3\)](#). All the other members of Paradise will be from the Right

p: ١٤٤

Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: –1 Dar Ihya al-Turath al-‘Arabi) [annotator: Muhammad Fuad ‘Abd al-Baqi], vol. ٣, p. ١٣٧٤,

١٧٥٧

Qur’an ٥٦:٧-١٠ -٢

Qur’an ٥٦:١٠-١٢ -٣

Hand group(١). Our concern in this research are those who will be on the Left Hand.
:Everyone who will enter Hellfire will be from the Companions of the Left Hand

وأصحاب الشمال ما أصحاب الشمال في سموم وحميم وظل من يحموم لا بارد ولا كريم

And Companions of the Left Hand, who will be Companions of the Left Hand? In fierce
(hot wind and boiling water, and shadow of black smoke, neither cool, nor good.(٢)

:And

والذين كفروا بآياتنا هم أصحاب المشأمة عليهم نار مؤصده

And those who disbelieved in Our Verses, they will be Companions of the Left Hand.
(The Fire will be shut over them.(٣)

.May Allah protect us from ever being among the Companions of the Left Hand

The question here is about the Sahabah: will any of them be from the Companions of the Left Hand? We ask this because they generally failed to accept the offspring of the Messenger, sallallahu ‘alaihi wa alihi, as khalifahs and supreme guides after him

So, what exactly will the consequence of their flouting of Hadith al-Thaqalayn and Hadith al-Khalifatayn be? Are they really going to suffer any punishment from Allah
?for their disobedience

Furthermore, the Prophet had warned that his Ummah must follow his offspring after him in order to remain upon the true guidance. Well, the Sahabah did not heed his
?warning. So, did they derail from the Right Path

:Imam al-Bukhari (d. ٢٥٦ H) records the answer

حدثنا أحمد بن صالح حدثنا ابن وهب قال أخبرني يونس عن ابن شهاب عن ابن المسيب أنه كان

p: ١٤٥

Qur'an ۵۶:۴۱-۴۴ -۲

Qur'an ۹۰:۱۹-۲۰ -۳

يحدث عن أصحاب النبي صلى الله عليه و سلم: أن النبي صلى الله عليه و سلم قال يرد على الحوض رجال من أصحابي فيحلقون عنه فأقول يا رب أصحابي؟ فيقول إنك لا علم لك بما أحدثوا بعدك إنهم ارتدوا على أدبارهم القهقري

Ahmad b. Salih – Ibn Wahb – Yunus – Ibn Shihab – Ibn al-Musayyab, who used to narrate from the Sahabah of the Prophet, peace be upon him, that the Prophet, peace be upon him, said

Some men from my Sahabah will come to my Lake-Fount and they will be driven away from it. So, I will say, “O my Lord, my Sahabah!” It will be said, “You have no [knowledge of what they INNOVATED after you: they turned APOSTATES.”](#)

This hadith was transmitted by the Sahabah themselves, and it reflects the true Islamic position on the matter. Many of the Sahabah became “innovators” and “apostates” after the death of the Messenger of Allah. As a result, they will be Companions of the Left Hand on the Day of al-Qiyamah, and will thereby be thrown into Hellfire.

One of the Sahabah who spread this bad news about his kind was Anas. Imam Muslim (d. ۲۶۱ H) has his report

وحدثني محمد بن حاتم حدثنا عفان بن مسلم الصنفار حدثنا وهيب قال سمعت عبدالعزيز بن صهيب يحدث قال حدثنا أنس بن مالك أن النبي صلى الله عليه و سلم قال ليردن على الحوض رجال ممن صاحبنى حتى إذا رأيتهم ورفعوا إلى اختلجوا دوني فلأقولن أى رب أصحابي أصحابي فليقالن لى إنك لا تدري

p: ۱۴۶

Abu ‘Abd Allah Muhammad b. Isma’il b. Ibrahim b. Mughirah al-Bukhari al-Ju’fi, al- – ۱ Jami’ al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ۳rd edition, ۱۴۰۷ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ۵, p. ۲۴۰۷, ۶۲۱۴

Muhammad b. Hatim – ‘Affan b. Muslim al-Saffar – Wuhayb – ‘Abd al-‘Aziz b. Suhayb –
:Anas b. Malik

The Prophet, peace be upon him, said, “Some persons from amongst those who kept me company will meet me at the Lake-Fount. I will see them, and they will be presented to me. Then, they will be forced away from me. I will say: ‘O my Lord, my Sahabah! My Sahabah’. It will be said to me: ‘You do not know what they INNOVATED (after you.’” (1)

We will, in the last chapter of this book, identify some of these innovators among the Sahabah, through sahih Sunni riwayat. Some of these names may severely bother some of our brothers from the Ahl al-Sunnah

:Imam al-Bukhari has documented the hadith of Ibn ‘Abbas too, on this matter

حدثنا محمد بن يوسف حدثنا سفيان عن المغيرة بن النعمان عن سعيد بن جبير عن ابن عباس رضى الله عنهما قال : قال رسول الله صلى الله عليه و سلم : تحشرون حفاه عراه غرلا ثم قرأ { كما بدأنا أول خلق نعيده وعدا علينا إنا كنا فاعلين . { فأول من يكسى إبراهيم ثم يؤخذ برجال من أصحابي ذات اليمين وذات الشمال فأقول أصحابي فيقال إنهم لم يزالوا مرتدين على أعقابهم منذ فارقتهم فأقول كما قال العبد الصالح عيسى بن مريم { وكنت عليهم شهيدا ما دمت فيهم فلما توفيتنى كنت أنت الرقيب عليهم وأنت على كل شيء شهيد . إن تعذبهم فإنهم عبادك وإن تغفر لهم فإنك أنت العزيز الحكيم }

قال محمد بن يوسف ذكر عن أبي عبد الله عن

p: ١٤٧

Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: – 1
Dar Ihya al-Turath al-‘Arabi) [annotator: Muhammad Fuad ‘Abd al-Baqi], vol. ٤, p. ١٨٠٠,
(٢٣٠٤ (٤٠

قبيصه قال هم المرتدون الذين ارتدوا على عهد أبي بكر فقاتلهم أبي بكر رضى الله عنه

Muhammad b. Yusuf – Sufyan – al-Mughirah b. al-Nu'man – Sa'id b. Jubayr – Ibn
:‘Abbas, may Allah be pleased with them both

The Messenger of Allah, peace be upon him, said: “You will be resurrected bare-footed, naked and uncircumcised.” Then he recited: {As We began the first creation, We shall repeat it: a promise We have undertaken. Truly, We shall do it} [٢١:١٠٤]. He continued: “The first to be dressed will be Ibrahim. Then, some of my Sahabah will be taken towards the right side AND TOWARDS THE LEFT SIDE. So, I will say: ‘My Sahabah!’ It will be said, ‘THEY HAD BEEN APOSTATES SINCE YOU LEFT THEM.’ I will then say as the Righteous Servant, ‘Isa b. Maryam, said: {And I was a witness over them whilst I lived amongst them. But, when You caused me to die, You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, You, only You, are the All-Mighty, the All-Wise}”.[[٥:١١٧-١١٨

Muhammad b. Yusuf narrated from Abu ‘Abd Allah that Qubaysah said: “They were those who apostatized during the time of Abu Bakr. So, Abu Bakr, may Allah be
[pleased with him, fought them.”](#)^(١)

Qubaysah, one of the Sunni Imams, identified the apostates among the Sahabah as only those of them who renounced Islam during the rule of Abu Bakr. Our contention
is

p: ١٤٨

Abu ‘Abd Allah Muhammad b. Isma’il b. Ibrahim b. Mughirah al-Bukhari al-Ju’fi, al- – ١
Jami’ al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ٣rd edition, ١٤٠٧ H) [annotator: Dr.
Mustafa Dib al-Bagha], vol. ٣, p. ١٢٧١, ٣٢٦٣

that the apostates truly included, but were far more than just the Ahl al-Riddah. More details will be provided

:Imam Ahmad (d. ۲۴۱ H) records the testimony of yet another Sahabi

حدثنا عبد الله حدثني أبي ثنا عفان ثنا حماد بن سلمه أنا علي بن زيد عن الحسن عن أبي بكره أن رسول الله صلى الله عليه و سلم قال ليردن على الحوض رجال ممن صحبني ورآني حتى إذا رفعوا إلي ورأيتهم اختلجوا دوني فلا أقولن رب أصحابي أصحابي فيقال إنك لا تدري ما أحدثوا بعدك

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – ‘Affan – Hammad b. Salamah – ‘Ali b. Zayd – al-Hasan – Abu Bakrah

:The Messenger of Allah, peace be upon him, said

Some persons from amongst those who kept me company AND SAW ME will meet me at the Lake-Fount. They will be presented to me and I will see them. But then, they will be forced away from me. So, I will say, “O my Lord! My Sahabah! My Sahabah!” It will (be said, “You do not know what they INNOVATED after you.”) (1)

:Shaykh al-Arnaut comments

صحيح لغيره

(2) Sahih li ghayrihi

:Al-Bukhari returns again with the riwayat of Abu Hurayrah

وقال أحمد بن محمد بن شبيب بن سعيد الحبطي حدثنا أبي عن يونس عن ابن شهاب عن سعيد بن المسيب عن أبي هريره أنه كان يحدث: أن رسول الله صلى الله عليه و سلم قال يرد على يوم القيامة رهط من أصحابي فيجلون عن الحوض فأقول يا رب أصحابي فيقول إنك لا علم لك بما أحدثوا بعدك إنهم ارتدوا على أدبارهم القهقري

Ahmad b. Shabib

p: ۱۴۹

Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) – ۱

[annotator: Shu'ayb al-Arnaut], vol. ٥, p. ٤٨, ٢٠٥١٢

Ibid -٢

b. Sa'id al-Hinti – my father – Yunus – Ibn Shihab – Sa'id b. al-Musayyab – Abu Hurayrah, that he used to say

The Messenger of Allah, peace be upon him, said: On the Day of al-Qiyamah, a group from my Sahabah will meet me. But, they will be driven away from the Lake-Fount. So, I will say, “O my Lord! My Sahabah!” Then, He will say, “You have no knowledge of [\(1\)](#) what they INNOVATED after you: they turned APOSTATES.”

:Ahmad b. Hanbal has the testimony of yet another Sahabi

حدثنا عبد الله حدثني أبي ثنا سليمان بن داود ثنا عبد الرحمن بن عبد الله بن دينار عن أبي حازم عن النعمان بن أبي عياش الزرقى عن أبي سعيد الخدرى ان النبي صلى الله عليه و سلم قال فأقول أصحابي أصحابي فويل انك لا تدري ما أحدثوا بعدك قال فأقول بعدا بعدا أو قال سحقا سحقا لمن بدل بعدى

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Sulayman b. Dawud – ‘Abd al-‘ Rahman b. ‘Abd Allah b. Dinar – Abu Hazim – al-Nu’man b. Abi ‘Ayyash al-Zarqi – Abu Sa’id al-Khudri

The Prophet, peace be upon him, said: “So, I will say, ‘My Sahabah! My Sahabah!’ It will be said, ‘You do not know what they INNOVATED after you.’ Then I will say, ‘Woe, [\(2\)](#) woe to whoever changed after me.’”

:Al-Arnaut says

صحيح

[\(3\)](#) Sahih

:Imam al-Bukhari also documents that of Ibn Mas’ud

وحدثني عمرو بن علي حدثنا محمد بن جعفر حدثنا شعبه عن المغيرة قال سمعت أبا وائل عن عبد الله رضى الله عنه: عن النبي صلى

p: ١٥٠

Jami' al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; 3rd edition, 1407 H) [annotator: Dr. Mustafa Dib al-Bagha], vol. 5, p. 2407, 6213

Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) -2 [annotator: Shu'ayb al-Arnaut], vol. 3, p. 28, 11236

Ibid -3

الله عليه و سلم قال أنا فرطكم على الحوض وليرفعن رجال منكم ثم ليختلجن دونى فأقول يا رب أصحابى فيقال إنك لا تدري ما أحدثوا بعدك

Amr b. ‘Ali – Muhammad b. Ja’far – Shu’bah – al-Mughirah – Abu Wail – ‘Abd Allah, ‘
:may Allah be pleased with him

The Prophet, peace be upon him, said: I will be your predecessor at the Lake-Fount. Some persons from amongst you will be presented to me. Then they will be forced away from me. Therefore, I will say, “O my Lord! My Sahabah!” It will be said, “You do (not know what they INNOVATED after you.)”

He was addressing his Sahabah, and clearly stated that the innovators would be “from amongst” them

:Imam Ahmad documents the report of Hudhayfah as well

حدثنا عبد الله حدثني أبي ثنا سريج بن النعمان حدثنا هشيم عن المغيرة عن أبي وائل عن بن مسعود وحصين عن أبي وائل عن حذيفه قال قال رسول الله صلى الله عليه و سلم أنا فرطكم على الحوض أنظركم ليرفع لى رجال منكم حتى إذا عرفتهم اختلجوا دونى فأقول رب أصحابى أصحابى فيقال إنك لا تدري ما أحدثوا بعدك

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Shurayh b. al-Nu’man – ‘Hushaym – al-Mughirah – Abu Wail – Ibn Mas’ud AND Husayn – Abu Wail –
:Hudhayfah, both of them (Ibn Mas’ud and Hudhayfah) said

The Messenger of Allah, peace be upon him, said: “I will be your predecessor at the ,Lake-Fount, expecting you. Some persons from amongst you will be presented to me

p: ١٥١

Abu ‘Abd Allah Muhammad b. Isma’il b. Ibrahim b. Mughirah al-Bukhari al-Ju’fi, al- – ١
Jami’ al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ٣rd edition, ١٤٠٧ H) [annotator: Dr.
Mustafa Dib al-Bagha], vol. ٥, p. ٢٤٠٤, ٦٢٠٥

and I will recognize them. Then, they will be forced away from me. So, I will say, ‘O my Lord! My Sahabah! My Sahabah!’ It will be said, ‘You do not know what they INNOVATED after you.’” (1)

:Al-Arnaut comments

هذا الحديث له إسنادان: الأول إسناده صحيح والإسناد الثاني رجاله ثقات رجال الصحيح

This hadith has two chains. The first chain is sahih, and the narrators of the second chain are thiqah (trustworthy) narrators of the Sahih. (2)

:Ahmad also records

حدثنا عبد الله حدثني أبي ثنا عبد الصمد ثنا عبد العزيز بن مسلم حدثنا حصين عن أبي وائل عن حذيفة أن رسول الله صلى الله عليه وسلم قال ليردن على الحوض أقوام فيختلجون دوني فأقول رب أصحابي رب أصحابي فيقال لي إنك لا تدري ما أحدثوا بعدك

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – ‘Abd al-Samad – ‘Abd al-‘Aziz b. ‘Muslim – Husayn – Abu Wail – Hudhayfah

The Messenger of Allah, peace be upon him, said, “Groups of people will meet me at the Lake-Fount. But, they will be forced away from me. So, I will say, ‘O my Lord, my Sahabah! O my Lord, my Sahabah!’ It will be said to me, ‘You do not know what they INNOVATED after you.’” (3)

:Al-Arnaut comments

حديث صحيح

(A sahih hadith) (4)

:Imam al-Haythami (d. ٨٠٧ H) copies the hadith of another prominent Sahabi

وعن أبي مسعود عن النبي صلى الله عليه وسلم قال: " ليرفعن لي رجال من أصحابي حتى إذا رأيتهم اختلجوا دوني فأقول: أصحابي فيقال: إنك لا تدري ما أحدثوا بعدك "

Narrated Abu

Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) –١

[annotator: Shu’ayb al-Arnaut], vol. ٥, p. ٣٩٣, ٢٣٣٨٥

Ibid –٢

Ibid, vol. ٥, p. ٣٨٨, ٢٣٣٣٨ –٣

Ibid –٤

:Mas'ud, from the Prophet, peace be upon him

Some persons from my Sahabah will be presented to me. When I see them, they will be forced away from me. So, I will say, "My Sahabah!" Then it will be said, "You do not (know what they INNOVATED after you.)"⁽¹⁾

:Al-Haythami says

رواه الطبرانى ورجاله رجال الصحيح

(Al-Tabarani recorded it and its narrators are narrators of the Sahih.)⁽²⁾

:Imam Ahmad has not relented yet

حدثنا عبد الله حدثني أبي ثنا قتيبة بن سعيد ثنا يعقوب بن عبد الرحمن عن أبي حازم قال سمعت سهلا يقول سمعت النبي صلى الله عليه وسلم يقول أنا فرطكم على الحوض من ورد شرب ومن شرب لم يظمأ بعده أبدا وليردن على أقوام أعرفهم ويعرفونني ثم يحال بيني وبينهم قال أبو حازم فسمعني النعمان بن أبي عياش وأنا أحدثهم هذا الحديث فقال هكذا سمعت سهلا يقول قال فقلت نعم قال وأنا أشهد على أبي سعيد الخدري لسمعت يزيد فيقول أنهم مني فيقال إنك لا تدري ما عملوا بعدك فأقول سحقا سحقا لمن بدل بعدى

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Qutaybah b. Sa'id – Ya'qub b. 'Abd al-Rahman – Abu Hazim – Sahl

I heard the Prophet, peace be upon him, saying: "I will be your predecessor at the Lake-Fount, and whoever will pass by there, he will drink from it and whoever will drink from it, he will never again be thirsty. Groups of people will meet me. I will recognize them and they will recognize me. Then, a barrier will be placed between me and them

Abu Hazim

p: ١٥٣

Nur al-Din 'Ali b. Abi Bakr al-Haythami, Majma' al-Zawaid (Beirut: Dar al-Fikr; ١٤١٢ – ١ H), vol. ١٠, pp. ٦٦٢–٦٦٣, ١٨٤٧١

Ibid –٢

said: al-Nu'man b. Abi 'Ayyash heard me while I was narrating this hadith to them and said. "Did you hear this from Sahl?" I said, "Yes." He said, "I bear witness that I heard Abu Sa'id al-Khudri adding (as part of the hadith): "I will say: 'They are from me'. It will be said, 'You do not know what they did after you.' I will say, 'Woe to those who [\(changed after me.\)"](#) (1)

:Al-Arnaut declares

إسناده صحيح على شرط الشيخين

[\(Its chain is sahih upon the standard of the two Shaykhs.\)](#) (2)

:Imam Muslim returns again

وحدثنا ابن أبي عمر حدثنا يحيى بن سليم عن ابن خثيم عن عبدالله بن عبيدالله بن أبي مليكة أنه سمع عائشه تقول سمعت رسول الله صلى الله عليه و سلم يقول وهو بين ظهراى أصحابه إنى على الحوض أنتظر من ىرد على منكم والله لىقتطن دونى رجال فلاقولن أى رب منى ومن أمتى فىقول إنك لا تدرى ما عملوا بعدك ما زالوا ىرجعون على أعقابهم

Ibn Abi 'Umar – Yahya b. Salim – Ibn Khaytham – 'Abd Allah b. 'Ubayd Allah b. Abi :Mulaykah – 'Aishah

I heard the Messenger of Allah, peace be upon him, saying while he was in front of his Sahabah: "I will be at the Lake-Fount, expecting whosoever from amongst you will meet me. By Allah, some persons will be cut away from me, and I will, as a result say 'O my Lord! From me, and from my Ummah.' He will say, 'You do not know what they did after you. They did not cease to

p: ١٥٤

Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) – ١

[annotator: Shu'ayb al-Arnaut], vol. ٥, p. ٣٣٣, ٢٢٨٧٣

Ibid – ٢

﴿turn back upon their heels.﴾” (1)

:And al-Bukhari caps it with the report of her sister

حدثنا سعيد بن أبي مریم عن نافع بن عمر قال حدثني ابن أبي مليكة عن أسماء بنت أبي بكر رضی الله عنهما قالت: قال النبي صلی الله عليه و سلم إني على الحوض حتى أنظر من يرد على منكم وسيؤخذ ناسدونى فأقول يا رب منى ومن أمتى فيقال هل شعرت ما عملوا بعدك والله ما برحوا يرجعون على أعقابهم .

فكان ابن أبي مليكة يقول اللهم إنا نعوذ بك أن نرجع على أعقابنا أو نفتن عن ديننا

Sa'id b. Abi Maryam – Nafi' b. 'Umar – Ibn Abi Mulaykah – Asma b. Abi Bakr, may Allah
:be pleased with them both

The Prophet, peace be upon him, said: “I will be at the Lake-Fount expecting whoever will meet me from amongst you. Some people will be taken away from me. So, I will say, “They are from me, and from my Ummah.” It will be said, “Do you know what they .did after you? By Allah! They did not cease to turn back upon their heels

As a result (of this hadith) Ibn Abi Mulaykah used to say: “O Allah, we seeks refuge
﴿with You from turning back on our heels or facing trials in our religion﴾” (2)

:With this, the ahadith have been narrated by, at least, the following Sahabah

1. Anas b. Malik

2. Ibn 'Abbas

3. Abu Bakrah

4. Abu Hurayrah

5. Abu Sa'id al-Khudri

6. Abd Allah b. Mas'ud

7. Hudhayfah

8. Abu Mas'ud

Umm al-Muminin ‘Aishah .١٠

Asma b. Abi Bakr .١١

So, the tawattur of this matter

p: ١٥٥

Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: – ١
Dar Ihya al-Turath al-‘Arabi) [annotator: Muhammad Fuad ‘Abd al-Baqi], vol. ٤, p. ١٧٩٤,

(٢٢٩٤ (٢٨

Abu ‘Abd Allah Muhammad b. Isma’il b. Ibrahim b. Mughirah al-Bukhari al-Ju’fi, al- – ٢
Jami’ al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ٣rd edition, ١٤٠٧ H) [annotator: Dr.

Mustafa Dib al-Bagha], vol. ٥, p. ٢٤٠٩, ٤٢٢٠

(The Sahabah And The Ahl Al-Bayt: Hadith Al-Hawdh (Part ٢ (1٨

As expected, our ‘ulama from the Ahl al-Sunnah have offered various explanations for Hadith al-Hawdh, some of them deliberately aimed at saving certain famous Sahabah. Al-Hafiz (d. ٨٥٢ H), for instance, states

وقال الخطابي لم يرتد من الصحابه أحد وانما ارتد قوم من جفاه الاعراب ممن لا نصره له في الدين وذلك لا يوجب قدحا في الصحابه المشهورين ويدل قوله أصححاه بالتصغير على قله عددهم

Al-Khattabi said: “None of the Sahabah ever apostatized. It was only a group from the Bedouin Arabs, among those who had no help in the religion. Therefore, this does not constitute a blemish on the well-known Sahabah; and his statement usayhabi (“my Sahabah”) with tasghir points to their small number. (١)

:Imam al-Mubarakfuri (d. ١٢٨٢ H) also submits

قال القاضي يريد بهم من ارتد من الأعراب الذين أسلموا في أيامه كأصحاب مسيلمه والأسود وأضرابهم

Al-Qadhi said: “He intended by them those who apostatized among the Bedouin Arabs who had accepted Islam during his lifetime, like the companions of Musaylamah and al-Aswad and their likes.” (٢)

:He further adds concerning the ahadith

قال النووي هذا مما اختلف العلماء في المراد على أقوال

أحدها أن المراد به المنافقون والمرتدون

والثاني أن المراد من كان في زمن النبي صلى الله عليه وسلم ثم ارتد بعده

والثالث أن المراد أصحاب المعاصي الكبائر الذين ماتوا على التوحيد وأصحاب البدع

الذين لم يخرجوا ببدعتهم عن الاسلام

Al-Nawawi said: “This is part of what the scholars dispute about its meaning,

:submitting various opinions

...One of them is that those intended were the hypocrites and apostates

The second opinion is that those intended

p: ١٥٤

Shihab al-Din Ibn Hajar al-‘Asqalani, Fath al-Bari Sharh Sahih al-Bukhari (Beirut: – ١

Dar al-Ma’rifah li al-Taba’ah wa al-Nashr; ٢nd edition), vol. ١١, p. ٣٣٣

Abu al-‘Ala Muhammad b. ‘Abd al-Rahman b. ‘Abd al-Rahim al-Mubarakfuri, Tuhfat –٢

al-Ahwazi bi Sharh Jami’ al-Tirmidhi (Beirut: Dar al-Kutub al-‘Ilmiyyah; ١st edition, ١٤١٠

H), vol. ٩, p. ٤

were those who lived during the lifetime of the Prophet, peace be upon him, and then
...apostatized after him

The third opinion is that those intended are the major sinners who die upon al-tawhid (i.e. as true Muslims) and the heretics whose heresy does not take them out of [Islam.](#)⁽¹⁾

Therefore, the various Sunni explanations of the ahadith can be summarized in this manner:

The “Sahabah” mentioned in the reports were the Bedouin Arabs who renounced Islam during the rule of Abu Bakr. None of the Muhajirun, Ansar or other major Sahabah were involved or included

Or, rather, those “Sahabah” were the hypocrites and apostates during the lifetime of the Prophet (and perhaps beyond

.Or, those “Sahabah” are actually the “major sinners” and minor heretics of all times

The affected “Sahabah” were “few” because the Messenger, sallallahu ‘alaihi wa alihi, in some ahadith, called them usayhabi with tasghir

However, looking at the actual ahadith, one must conclude that none of the Sunni interpretations is accurate. For instance, the reports identify the Sahabah meant as those “who kept me company and saw me” and “I will recognize them and they will recognize me”. This rules out the claim that the “Sahabah” in the riwayat are all major sinners and minor heretics

None of such people in our times, for example, ever saw the Prophet or kept him company! Yet, those descriptions do not match the Bedouin Arabs either. They were nomadic people, who wandered in the desert, round about the city of al-Madinah. Some of them might have

seen the Messenger of Allah. But, they certainly were not keeping him company in the city and elsewhere. In fact, the Qur'an distinguishes between them and the people of al-Madinah

وممن حولكم من الأعراب منافقون ومن أهل المدينة

And among the Bedouin Arabs round about you, some are hypocrites, and so are [some among the people of al-Madinah.](#)

:And

ما كان لأهل المدينة ومن حولهم من الأعراب أن يتخلفوا عن رسول الله ولا يرغبوا بأنفسهم عن نفسه

It was not becoming of the people of al-Madinah and the Bedouin Arabs round about them to remain behind the Messenger of Allah and to prefer their own lives to his [life.](#)

Therefore, the Bedouin Arabs lived outside al-Madinah. So, they were unable to keep company of the Prophet. To do that, they must first settle in the city, which they never did. Moreover, it was impossible for the Messenger to have personally known many of them. They lived far away from him. It was even possible that he never, for once, set his eyes on a lot of them

Yet, the ahadith are clear that he will recognize the affected Sahabah in the Hereafter

The bottom-line is that the Sahabah who will be driven into Hellfire for their "innovations" were those who lived with the Rasul in al-Madinah, kept him company, and were known personally to him

:Part of what supports our position are these words of Umm al-Muminin 'Aishah

سمعت رسول الله صلى الله عليه و سلم يقول وهو بين ظهرائي أصحابه إنى على الحوض أنتظر من يرد على

Qur'an ۹:۱۰۱ -۱

Qur'an ۹:۱۲۰ -۲

I heard the Messenger of Allah, peace be upon him, saying while he was in front of his Sahabah: “I will be at the Lake-Fount, expecting whosoever from amongst you will meet me”.

He was addressing his Sahabah. By default, this took place in al-Madinah, as there is nothing to suggest otherwise. Then, he declared that those who will be driven away from the Lake-Fount were from amongst those same Sahabah “in front of” him. Moreover, al-Bukhari (d. ۲۵۶ H) documents for us the unmistakable interpretation of a senior Sahabi

حدثني أحمد بن إشكاب حدثنا محمد بن فضيل عن العلاء بن المسيب عن أبيه قال: لقيت البراء بن عازب رضي الله عنهما فقلت طوبى لك صحبت النبي صلى الله عليه وسلم وبايعته تحت الشجره فقال يا ابن أخي إنك لا تدري ما أحدثنا بعده

Ahmad b. Ishkab – Muhammad b. Fudhayl – al-‘Ala b. al-Musayyab – his father (al-Musayyab)

I met al-Bara b. ‘Azib, may Allah be pleased with them both, and I said, “Congratulations to you! You kept company of the Prophet, peace be upon him, and gave him ba’yah under the Tree”. As a result of this, he replied, “O son of my brother, you do not know what WE HAVE INNOVATED after him.”

This is important. It confirms that those Sahabah who kept company of the Messenger of Allah and gave him ba’yah under the Tree became innovators after him. The language of al-Bara was general. This shows that the innovations were very widespread among this category of Sahabah; and they

were primarily Muhajirun and Ansar! This however does not rule out the fact that some of them also never deviated from the Qur'an and Sunnah

So, the argument that the "Sahabah" in the Hadith al-Hawdh refers to the Bedouin Arabs or to anyone in the post-Sahabah era simply cannot hold. The innovators were from the inhabitants of al-Madinah and so were able to keep company of the Prophet, and many of them also gave him ba'yah under the Tree of al-Hudaybiyyah. They were people who saw him, and were amongst the very Sahabah he was addressing with the ahadith during his lifetime. A key point in the reports is highlighted in this :riwayah of Abu Sa'id al-Khudri

ان النبي صلى الله عليه و سلم قال فأقول أصحابي أصحابي فقليل انك لا تدري ما أحدثوا بعدك قال فأقول بعدا بعدا أو قال سحقا سحقا لمن بدل بعدى

The Prophet, peace be upon him, said: "So, I will say, 'My Sahabah! My Sahabah!' It will be said, 'You do not know what they INNOVATED after you.' Then I will say, 'Woe, (1) (woe to WHOEVER CHANGED after me.'" (1)

These Sahabah were upon the upright religion throughout the lifetime of the Messenger, but only "changed" after his death. This indicates that they could not have been the hypocrites – who were never upon al-Haqq, to begin with (2). This theme prevails throughout the riwayat; and emphasis is laid upon the fact that these .Sahabah will be in Hellfire solely for what they innovated after the Prophet

Their innovations constituted

p: ١٤٠

Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) –١

[annotator: Shu'ayb al-Arnaut], vol. ٣, p. ٢٨, ١١٢٣٦

See Qur'an ٤:١٤٢, ٩:٦٧-٦٨, and ٤٨:٦-٢

apostasy from Islam, as well. Certainly, some bid'ahs are of such seriousness. In order to apostatize, one must first be upon the true religion. The fact that these Sahabah became apostates through their bid'ahs after the Messenger shows clearly that they were within Islam before then. This obviously was not the condition of the hypocrites.

Al-Khattabi attempts to downplay the significance of these revelations about the Sahabah:

ويدل قوله أصحابي بالتصغير على قلة عددهم

his statement usayhabi (“my Sahabah”) with tasghir points to their small number

To him, these heretical “Sahabah” – whom he incorrectly identifies as Bedouin Arabs – were only few in number. His proof is that the Messenger, in some ahadith, called them usayhabi, which is truly a reference to a small number of Sahabah. What al-Khattabi fails to mention, however, is that the Prophet has also called them ashabi the plural of qawm. Both ashabi (أقوام), in most of the ahadith, as well as aqwam (أصحابي) are terms that can refer to very large numbers of people. In (أقوام) and aqwam (أصحابي) [fact, aqwam itself could mean entire “nations” or “races”.](#)

The most logical explanation for these different terminologies is that the apostate Sahabah will be coming to the Messenger of the Lord in groups of various sizes – some very small, some very big. This equally justifies why the word aqwam groups] has been used in some riwayat. As for the small groups, the Prophet will call them usayhabi; and he will identify the large groups as ashabi. Imam

p: ١٤١

Hans Wehr, A Dictionary of Modern Written Arabic, ed. J. Milton Cowan (Ithaca, – 1 New York: Spoken Languages Services; 3rd edition, 1976 CE), p. 800; see also Dr. Rohi Baalbaki, al-Mawrid: A Modern Arabic-English Dictionary (Beirut: Dar al-‘Ilm li al-Malayin; 7th edition, 1995 CE), p. 877

al-Bukhari documents a report of Abu Hurayrah, which gives additional strength to
our submissions

حدثني إبراهيم بن المنذر الحزامي حدثنا محمد بن فليح حدثنا أبي قال حدثني هلال بن عطاء بن يسار عن أبي هريره : عن النبي صلى الله عليه و سلم قال بينا أنا نائم إذا زمرة حتى إذا عرفتهم خرج رجل من بيني وبينهم فقال هلم فقلت أين؟ قال إلى النار والله قلت وما شأنهم؟ قال إنهم ارتدوا بعدك على أدبارهم القهقري .ثم إذا زمرة حتى إذا عرفتهم خرج رجل من بيني وبينهم فقال هلم فقلت أين؟ قال إلى النار والله قلت ما شأنهم؟ قال إنهم ارتدوا بعدك على أدبارهم القهقري فلا أراه يخلصمنهم إلا مثل همل النعم

Ibrahim b. al-Mundhir al-Huzami – Muhammad b. Fulayh – my father – Hilal – ‘Ata b.
:Yasar – Abu Hurayrah

In my dream, a group of persons (zumrah) came. Once I recognized them, a man came between me and them, saying (to them), “Let’s go”. I said, “To where?” He replied, “To Hellfire, I swear by Allah!” I asked, “What is their offence?” He said, “They apostatized after you

Then, another group came, and when I recognized them, a man came between me and them, saying (to them), “Let’s go”. I said, “To where?” He replied, “To Hellfire, I swear by Allah!” I asked, “What is their offence?” He said, “They apostatized after you

[\(1\)](#) I do not see any of them escaping except very few.

:Commenting on the word used in the hadith, Dr. al-Bagha writes

(زمرة) جماعه

[\(2\)](#) (Zumrah) means a jama’ah.

Meanwhile, a jama’ah can refer to

p: ١٤٢

Mustafa Dib al-Bagha], vol. ٥, p. ٢٤٠٧, ٤٢١٥

Ibid -٢

any group of two people or more. In fact, a group of millions is still only a jama'ah! For instance, the entire worldwide Sunni population of more than one billion people are a single jama'ah. This hadith mentions two such groups. However, the use of aqwam elsewhere confirms that they were more than two. The above report has only (أقوام) cut short the long story. In any case, the terms adopted by the Messenger of Allah suggest that the overall numbers of apostate Sahabah were great. This seems to be the message of this part of the hadith too

فلا أراه يخلصونهم إلا مثل همل النعم

.I do not see any of them escaping except very few

Was the Prophet saying “I did not see any of the apostates escaping except a few”? Of course, he never could have said or meant that. Apostates never escape Hellfire in the Hereafter. They enter it inescapably and burn therein eternally(1). The most obvious meaning of the phrase is that only very few from each group (zumrah, qawm) will be free

Most of each group of Sahabah – whom he knew personally – that will come to the Lake-Fount will be thrown into Hellfire for blasphemous heresies; and only a tiny number of each set will be acquitted. This, of course, confirms absolutely that the overwhelming majority of the Sahabah became first-grade innovators after the death of the Messenger

(The Sahabah And The Ahl Al-Bayt: Hadith Al-Hawdh (Part 3 (19

Perhaps, it is time to see the faces of some of these heretics. We know

p: ١٤٣

See Qur'an ٢:٣٩, ٤:١٤٨-١٤٩ and ٦٤:١٠ -١

already from al-Bara that the Sahabah who gave ba'yah to the Prophet, sallallahu 'alaihi wa alihi, under the Tree of al-Hudaybiyyah were among them. These, of course, were the most senior Sahabah – from the Muhajirun, the Ansar and some others. Writing about these people, Shaykh Ibn Taymiyyah (d. ٧٢٨ H) says

ثم إن المسلمين بايعوه و دخلوا فى طاعته و الذين بايعوه هم الذين بايعوا رسول الله صلى الله عليه و سلم تحت الشجره و هم السابقون الأولون من المهاجرين و الأنصار و الذين اتبعوههم بإحسان رضى الله عنهم و رضوا عنه و هم أهل الإيمان و الهجره و الجهاد و لم يتخلف عن بيعته إلا سعد بن عباده

Besides, the Muslims gave ba'yah to him (i.e. Abu Bakr) and obeyed him. Those who gave ba'yah to him were those same who gave ba'yah to the Messenger of Allah, peace be upon him, under the Tree, and they were the foremost Muhajirun and Ansar and those who followed them in good deeds. Allah was pleased with them and they were pleased with Him; and they were people of iman, Hijrah and jihad, and none refused to give him (i.e. Abu Bakr) bay'ah except Sa'd b. 'Ubadah. (١)

Obviously, Allah was pleased with them generally during the lifetime of the Prophet, because they had iman and were righteous (٢). However, they “changed” after him, and “innovated” in the religion. These later actions removed the Pleasure of Allah from them, and cancelled His Promises to them – which were hinged upon their continued iman and righteousness

p: ١٦٤

Abu al-'Abbas Ahmad b. 'Abd al-Halim b. Taymiyyah al-Harrani, Minhaj al-Sunnah – ١ al-Nabawiyyah (Muasassat Qurtubah; ١st edition, ١٤٠٦ H) [annotator: Dr. Muhammad Rashad Salim], vol. ٧, p. ٤٥٠

There were a few exceptions though, such as those of them who accused the Rasul – ٢ of mental illness on the tragic Thursday. But, the vast majority of them remained upon the truth until after the death of the Prophet

Meanwhile, we have Sunni reports which also identify some of these Sahabah by name with various other bid'ahs. Imam Muslim (d. ۲۶۱ H) records one of them

وحدثنا محمد بن المثنى وابن بشار قال ابن المثنى حدثنا محمد بن جعفر حدثنا شعبه عن الحكم عن عماره بن عمير عن إبراهيم بن أبي موسى عن أبي موسى أنه كان يفتى بالمتعه فقال له رجل رويدك ببعض فتياك فإنك لا تدري ما أحدث أمير المؤمنين في النسك بعد حتى لقيه بعد فسأله فقال عمر قد علمت أن النبي صلى الله عليه و سلم قد فعله وأصحابه ولكن كرهت أن يظلموا معرسين بهن في الأراك ثم يروحون في الحج تقطر رؤسهم

Muhammad b. al-Muthanna and Ibn Bashar – Muhammad b. Ja'far – Shu'bah – al-Hakam – 'Amarah b. 'Umayr – Ibrahim b. Abi Musa – Abu Musa

I used to give fatwas in favour of Hajj al-Tamattu'. So, a person said to me, "Exercise restraint in delivering some of your fatwas, for you do not know what the Commander of the Believers has INNOVATED in the Hajj rites during your absence." I met him subsequently and asked him and he replied, "I know that the Messenger of Allah, peace be upon him, and his Sahabah performed it. But, I hate that the married persons should have intercourse with their wives under the shade of trees, and then [set out for Hajj with water trickling from their heads.](#)" (2)

:Imam Ahmad (d. ۲۴۱ H) documents a fuller version

حدثنا عبد الله حدثني أبي ثنا عبد الرزاق أنا الثوري عن قيس

In the Qur'an, Allah has made His Pleasure and all His promises of Paradise – ۱ conditional upon the steadfastness (istiqamah) of the believer upon the Right Guidance. The moment he slides back, everything he had previously earned goes up in smoke. See Qur'an ۴۱:۳۰-۳۲ and ۴۶:۱۳-۱۴. Even Prophet Muhammad too was ordered to be steadfast in his Islam. See Qur'an ۱۱:۱۱۲. In recognition of this fact, Allah commanded him to tell his Ummah that he (Muhammad) too would enter Hellfire if he slid back. See Qur'an ۲:۱۲۰, ۱۰:۱۵ and ۶۹:۴۴-۴۷. So, the fact that Allah was once pleased

with a Sahabi, or that he had promised him Paradise during the lifetime of His Messenger, is not sufficient. It has to be shown that the Sahabi did not later slide back from the Right Guidance by innovating bid'ahs or committing grave atrocities.

Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: – Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Fuad 'Abd al-Baqi], vol. ۲, p. ۸۹۶,

(۱۲۲۲ (۱۵۷

بن مسلم عن طارق بن شهاب عن أبي موسى الأشعري قال ... ما زلت أفتى الناس بالذي أمرني رسول الله صلى الله عليه و سلم حتى توفي ثم زمن أبي بكر رضى الله تعالى عنه ثم زمن عمر رضى الله تعالى عنه فبينما أنا قائم عند الحجر الأسود أو المقام أفتى الناس بالذي أمرني به رسول الله صلى الله عليه و سلم إذ أتاني رجل فسارني فقال لا تعجل بفتياك فان أمير المؤمنين قد أحدث في المناسك شيئا فقلت أيها الناس من كنا أفتيناه في المناسك شيئا فليئتد فإن أمير المؤمنين قادم فبه فأتمووا قال فقدم عمر رضى الله تعالى عنه فقلت يا أمير المؤمنين هل أحدثت في المناسك شيئا قال نعم إن نأخذ بكتاب الله عز و جل فإنه يأمر بالتمام وإن نأخذ بسنة نبينا صلى الله عليه و سلم فإنه لم يحلل حتى نحر الهدى

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – ‘Abd al-Razzaq – al-Thawri –
:Qays b. Muslim – Tariq b. Shihab – Abu Musa al-Ash’ari

I continued to give fatwas to the people with what the Messenger of Allah, peace be ... upon him, commanded me (i.e. Hajj al-Tamattu’) till he died, then during the time of Abu Bakr, may Allah the Most High be pleased with him, then during the time of ‘Umar, may Allah the Most High be pleased with him. Then, while I was standing near the Black Stone or the Maqam, I gave fatwa to the people with that which the Messenger of Allah, peace be upon him, commanded

me. At that point, a man came to me and whispered to me, saying “Exercise constraint with your fatwas, for the Commander of the Believers had INNOVATED something in the Hajj rites.” So, I said, “O people, whomever we gave any fatwa concerning the Hajj rites, let him wait, for the Commander of the Believers is about to come to you, and you should follow him”.

Umar, may Allah the Most High be pleased with him, then came and I said, “O Commander of the Believers! Did you INNOVATE something in the Hajj rites?” He replied, “Yes. If we follow the Book of Allah the Almighty, it commands to do al-tamam (i.e. Hajj al-Tamattu’); and if we follow the Sunnah of our Prophet, peace be upon him, he, peace be upon him, did not put off ihram till he had sacrificed the animal.”

:Al-Arnaut says

إسناده صحيح على شرط الشيخين

(Its chain is sahih upon the standard of the two Shaykhs.)

But, what exactly was this self-confessed “innovation” of ‘Umar in the Hajj rites?

:Imam al-Nasai (d. ۳۰۳ H) records the answer

أخبرنا محمد بن علي بن الحسن بن شقيق قال أنبأنا أبي قال أنبأنا أبو حمزة عن مطرف عن سلمه بن كهيل عن طاوس عن بن عباس قال سمعت عمر يقول والله إنى لأنهاكم عن المتعه وإنها لفي كتاب الله ولقد فعلها رسول الله صلى الله عليه و سلم يعنى العمرة فى الحج

Muhammad b. ‘Ali b. al-Hasan b. Shaqiq – my father – Abu Hamzah – Mutarrif – Salamah b. Kuhayl – Tawus – Ibn

p: ١٤٧

Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) – ١

[annotator: Shu’ayb al-Arnaut], vol. ٤, p. ٣٩٣, ١٩٥٢٣

Ibid – ٢

:Abbas‘

I heard ‘Umar saying, “I swear by Allah, I forbid you from Hajj al-Tamattu’ while it certainly is in the Book of Allah and the Messenger of Allah, peace be upon him, [practised it.”](#) He meant the performance of ‘Umrah during Hajj. [\(1\)](#)

:Allamah al-Albani says‘

صحيح الإسناد

[\(It has a sahih chain\)](#) [\(2\)](#)

Interesting, isn’t it? Allah commands Hajj al-Tamattu’ in His Book, and His Messenger performed it and also “commanded” his Sahabah with it. But, ‘Umar arrogated to himself the authority to countermand the Order of his Lord, and to proscribe the Sunnah of his Prophet! Surprisingly, he personally admitted that his action was an innovation in the Hajj rites. Yet, he pressed ahead with it. Even more unbelievable was the instruction of Abu Musa to his followers to abandon the Qur’an and Sunnah in [favour of ‘Umar’s bid’ah](#)

This incident reveals how audacious the senior Sahabah were in trampling upon the Laws of Allah as they wished. They easily abandoned the Qur’an and Sunnah, just to satisfy their rulers. People like ‘Umar too saw nothing bad in supplanting the Laws of Allah with his own “innovations”; and he did not bat an eye-lid doing so. In any case, our main interest is to establish that ‘Umar was an innovator; and, all praise be to [Allah, he too personally confirmed that explicitly.](#) [\(3\)](#)

Another senior Sahabi whose bid’ah became apparent was ‘Uthman b. ‘Affan, the third Sunni khalifah. After the death of ‘Umar, he carried on the former’s bid’ah, as [Imam Muslim documents](#)

حدثنا محمد بن المثنى وابن

Abu ‘Abd al-Rahman Ahmad b. Shu’ayb al-Nasai, al-Mujtaba min al-Sunan (Halab: –۱
Maktab al-Matbu’at al-Islamiyyah; ۲nd edition, ۱۴۰۶ H) [annotator: Muhammad Nasir
al-Din al-Albani], vol. ۵, p. ۱۵۳, ۲۷۳۶

Ibid –۲

The case of ‘Umar seems to be even more serious than that of the Sahabah who –۳
will be charged with apostasy at the Lake-Fount. From the look of it, he will be in a
worse category than them. At least, those Sahabah were upon the Qur’an and
Sunnah, and upon the correct iman and tawhid, throughout the lifetime of the
Messenger. They only apostatized through their bid’ahs after his death. By contrast,
there is evidence which casts serious doubts on the iman of ‘Umar b. al-Khattab
during the time of the Prophet. For instance, he was the leader of the group of
Sahabah who accused the Messenger of Allah of “raving madness”. No true believer
would ever do that. Anyway, our Sunni brothers insist that he was a perfect believer
while the Prophet lived. Even then, they cannot deny the fact that he turned an
.“innovator” after the death of the Rasul

بشار قال ابن المثنى حدثنا محمد بن جعفر حدثنا شعبه عن قتاده قال قال عبدالله ابن شقيق كان عثمان ينهى عن المتعه وكان على يأمر بها فقال عثمان لعلى كلمه ثم قال على لقد علمت أنا قد تمتعنا مع رسول الله صلى الله عليه و سلم فقال أجل ولكننا كنا خائفين

Muhammad b. al-Muthanna and Ibn Bashar – Muhammad b. Ja'far – Shu'bah –
:Qatadah – 'Abd Allah b. Shaqiq

Uthman used to forbid Hajj al-Tamattu' while 'Ali used to command people to perform it. So, as a result, 'Uthman said something to 'Ali. Then, 'Ali said, "You know that we performed Hajj al-Tamattu' with the Messenger of Allah, peace be upon him."

(He ('Uthman) replied, "That's right. But, we were in fear then." [1](#))

What fear exactly was 'Uthman talking about? There was none when the Prophet and his Sahabah performed Hajj al-Tamattu'. Even 'Umar, the original founder of this bid'ah, did not attempt to bring up such a ridiculous revision of history. Besides, 'Umar himself named it an innovation. So, 'Uthman had no real defence whatsoever. Imam Ahmad also records

حدثنا عبد الله حدثني أبي ثنا محمد بن جعفر ثنا شعبه عن الحكم عن علي بن الحسين عن مروان بن الحكم انه قال شهدت عليا وعثمان رضى الله عنهما بين مكه والمدينه وعثمان ينهى عن المتعه وان يجمع بينهما فلما رأى ذلك على رضى الله عنه أهل بهما فقال لبيك بعمره وحج معا فقال عثمان رضى الله عنه ترانى أنهى الناس عنه وأنت تفعله قال لم أكن أدع سنه رسول الله صلى الله

p: ١٦٩

Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: – ١
Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Fuad 'Abd al-Baqi], vol. ٢, p. ٨٩٦,

(١٥٨) (١٢٢٣)

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Muhammad b. Ja’far – Shu’bah’
– al-Hakam – ‘Ali b. al-Husayn – Marwan b. al-Hakam

I witnessed ‘Ali and ‘Uthman, may Allah be pleased with them both, between Makkah and Madinah. ‘Uthman was forbidding (people) from Hajj al-Tamattu’, and from joining them both (Hajj and ‘Umrah) together (during the Hajj season). When ‘Ali, may Allah be pleased with him, said that, he took the ihram for both of them (i.e. Hajj and ‘Umrah), and said, “Labaik bi ‘Umrah wa Hajj”. So, ‘Uthman, may Allah be pleased with him, said, “You saw me forbidding the people from it, and yet you are performing it.” He (‘Ali) replied, “I will never abandon the Sunnah of the Messenger of Allah, peace be [upon him, on the word of anyone from mankind.”](#)⁽¹⁾

As-salamu ‘alaika ya Amir al-Muminin ‘Ali b. Abi Talib! Unlike Abu Musa who abandoned the Sunnah for the “innovation” of ‘Umar, Imam ‘Ali would rather die than
.commit such an abomination

Meanwhile, apart from continuing the bid’ah of ‘Umar, ‘Uthman proceed to found his
:own too. Imam Abu Dawud (d. ٢٧٥ H) documents his feat

حدثنا محمد بن سلمه المرادى ثنا ابن وهب عن يونس عن ابن شهاب قال أخبرني السائب بن يزيد أن الأذان كان أوله حين
يجلس الإمام على المنبر يوم الجمعة في عهد النبي صلى الله عليه و سلم وأبي بكر وعمر [رضى الله عنهما] فلما كان خلافه
عثمان وكثر الناس أمر عثمان يوم الجمعة بالأذان

p: ١٧٠

Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) –١
[annotator: Shu’ayb al-Arnaut], vol. ١, p. ١٣٥, ١١٣٩

الثالث فأذن به على الزوراء (الزوراء موضع بسوق المدينه) فثبت الأمر على ذلك

:Muhammad b. Salamah al-Muradi – Ibn Wahb – Yunus – Ibn Shihab – al-Saib b. Yazid

The adhan used to be made for the first time when the Imam sat on the pulpit on Friday during the lifetimes of the Prophet, peace be upon him, Abu Bakr and ‘Umar [may Allah be pleased with them both]. But, during the khilafah of ‘Uthman, when the population grew, ‘Uthman ordered a THIRD adhan. So, the adhan was made at al-Zawra (al-Zawra was a plat near the market of al-Madinah), and the practice became [\(established. ١\)](#)

:Al-Albani says

صحيح

[\(Sahih ٢\)](#)

In other words, the first adhan used to be made once the Messenger was seated on the pulpit during his lifetime. Later, there was a second one – actually the iqamah, :which was also the final. Imam al-Mubarakfuri (d. ١٢٨٢ H) clarifies further

والمعنى كان الأذان فى العهد النبوى وعهد أبى بكر وعمر أذنين أحدهما حين خروج الإمام وجلسه على المنبر والثانى حين إقامه الصلاه فكان فى عهدهم الأذانان فقط ولم يكن الأذان الثالث والمراد بالأذنين الأذان الحقيقى والإقامه

The meaning of the statement “the adhan during the time of the Prophet, and the time of Abu Bakr and ‘Umar, used to be two adhans”: one of them was when the Imam came out (into the mosque) and sat down on the pulpit, and the second was during the iqamah of the Salat. During their times, the adhans were only two, and there was no third one; and what

p: ١٧١

Abu Dawud Sulayman b. al-Ash’ath al-Sijistani al-Azdi, Sunan (Dar al-Fikr) – ١
[annotator: Muhammad Nasir al-Din al-Albani], vol. ١, p. ٣٥٢, ١٠٨٧

Ibid –٢

[\(1\)](#) was intended by the two adhans were the real adhan and the iqamah.

This was the correct Sunnah. But, ‘Uthman ordered a “third” adhan, which was made near the marketplace. It was also called the “first adhan”, because it was placed before original adhan. Imam Ibn Khuzaymah (d. ۳۱۱ H) records

أن سلم بن جناده حدثنا: و كيع عن ابن أبي ذئب عن الزهري عن السائب بن يزيد قال كان الأذان على رسول الله صلى الله عليه وسلم أبي بكر و عمر أذنين يوم الجمعة حتى كان زمن عثمان فكثرت الناس فأمر بالأذان الأول بالزوراء

:Salam b. Junadah – Waki’ – Ibn Abi Dhaib – al-Zuhri – al-Saib b. Yazid

The adhan during the times of the Messenger of Allah, peace be upon him, Abu Bakr“ and ‘Umar were two adhans on Friday. This remained until the time of ‘Uthman when [\(2\)](#) the population grew. So, he ordered the FIRST adhan at al-Zawra.”

:Al-Albani comments

إسناده صحيح

[\(3\)](#) Its chain is sahih

:Al-Mubarakfuri also explains

قال الحافظ في روايه وكيع عن ابن أبي ذئب فأمر عثمان بالأذان الأول ونحوه للشافعي من هذا الوجه ولا منافاه بينهما لأنه باعتبار كونه مزيدا يسمى ثالثا وباعتبار كونه جعل مقديما على الأذان والإقامه يسمى أولا

Al-Hafiz said: In the riwayat of Waki’ from Ibn Abi Dhaib, it is narrated that “‘Uthman ordered the first adhan.” Al-Shafi’i transmitted a similar thing from this route. There is no contradiction between the two: because it was an addition, it was called the third (adhan); and because it was made before the adhan and iqamah, it was called

p: ۱۷۲

Abu al-‘Ala Muhammad b. ‘Abd al-Rahman b. ‘Abd al-Rahim al-Mubarakfuri, Tuhfat – ۱ al-Ahwazi bi Sharh Jami’ al-Tirmidhi (Beirut: Dar al-Kutub al-‘Ilmiyyah; ۱st edition, ۱۴۱۰ H), vol. ۳, p. ۳۹

Abu Bakr Muhammad b. Ishaq b. Khuzaymah al-Sulami al-Naysaburi, Sahih (Beirut: -٢
al-Maktab al-Islami; ١٣٩٠ H) [annotators: Muhammad Nasir al-Din al-Albani and Dr.

Muhammad Mustafa al-A'zami], vol. ٣, p. ١٣٧, ١٧٧٤

Ibid -٣

[\(1\).the first \(adhan\).](#)

Meanwhile, some top ‘ulama of the Ahl al-Sunnah have identified ‘Uthman’s new adhan as an “innovation”. Imam Ibn Abi Shaybah (d. ۲۳۵ H) documents one such testimony:

حدثنا ابن عليه عن برد عن الزهري قال كان الأذان عند خروج الامام فأحدث أمير المؤمنين عثمان التأذينة الثالثة على الزوراء ليجتمع الناس.

:Ibn ‘Ulayyah – Burd

Al-Zuhri said, “The adhan used to be made when the Imam came out (into the mosque). But, the Commander of the Believers ‘Uthman INNOVATED the third adhan [\(2\)which was made at al-Zawra to gather the people.](#)

:Al-Hafiz (d. ۸۵۲ H) says about the first narrator

إسماعيل بن إبراهيم بن مقسم الأسدي مولا هم أبو بشر البصري المعروف بابن عليه ثقة حافظ

Isma’il b. Ibrahim b. Miqsam al-Asadi, their freed slave, Abu Bishr al-Basri, well-known [\(3\)as Ibn ‘Ulayyah: Thiqah \(trustworthy\), a hadith scientist.](#)

:And concerning the main narrator, he further states

برد بن سنان أبو العلاء الدمشقي نزيل البصره مولى قریش صدوق رمى بالقدر

Burd b. Sinan, Abu al-‘Ala al-Dimashqi, he resided in Basra, freed slave of Quraysh: [\(4\)Saduq \(very truthful\), he was accused of believing in fatalism.](#)

So, the sanad is hasan. Al-Zuhri himself was a grand Sunni Imam, as testified by :Imam al-Dhahabi (d. ۷۴۸ H)

محمد بن مسلم بن عبيد الله بن عبد الله بن شهاب بن عبد الله بن الحارث بن زهره بن كلاب بن مره بن كعب بن لؤي بن غالب، الامام العلم، حافظ زمانه أبو بكر القرشي الزهري المدني نزيل الشام. روى عن ابن عمر، وجابر بن عبد الله شيئا قليلا، ويحتمل أن يكون سمع منهما، وأن يكون رأى أبا هريره،

Ibid –١

Abd Allah b. Muhammad b. Abi Shaybah Ibrahim b. ‘Uthman b. Abi Bakr b. Abi‘ –٢
Shaybah al-Kufi al-‘Ubsi, Musannaf Ibn Abi Shaybah fi al-Ahadith wa al-Athar (Dar al-
Fikr; ١st edition, ١٤٠٩ H) [annotator: Prof. Sa’id al-Laham], vol. ٢, p. ٤٨, ٤

Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah – ٣
al-‘Ilmiyyah; ٢nd edition, ١٤١٥ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ١, p. ٩٠,

٤١٧

Ibid, vol. ١, p. ١٢٣, ٤٥٤ –٤

Muhammad b. Muslim b. ‘Ubayd Allah b. ‘Abd Allah b. Shihab b. ‘Abd Allah b. al-Harith b. Zuhrah b. Kilab b. Murrah b. Ka’b b. Luayy b. Ghalib, the Imam of knowledge, the hadith master of his time, Abu Bakr, al-Qurshi, al-Zuhri, al-Madani, he lived in Syria. He narrated a few things from Ibn ‘Umar and Jabir b. ‘Abd Allah. So, it is possible that [\(1\)](#) he heard from them both, and that he saw Abu Hurayrah and others.

.This huge Imam named ‘Uthman’s action an innovation

:Besides, Ibn Abi Shaybah has an even more important athar for us

حدثنا شبابه قال حدثنا هشام بن الغاز عن نافع عن ابن عمر قال الأذان الأول يوم الجمعة بدعه.

:Shubabah – Hisham b. al-Ghaz – Nafi’ – Ibn ‘Umar

“(The first adhan on Friday is a bid’ah.” [\(2\)](#))

:Al-Hafiz says about the first narrator

شبابه بن سوار المدائني أصله من خراسان يقال كان اسمه مروان مولى بني فزاره ثقة حافظ رمى بالإرجاء

Shubabah b. Sawar al-Madaini, his origin was Khurasan. It is said that his (real) name was Marwan, freed slave of Banu Fazarah: Thiqah (trustworthy), a hadith scientist, [\(3\)](#) accused of believing in al-irja.

:What about the second? Al-Hafiz submits

هشام بن الغاز بن ربيعه الجرشي بضم الجيم وفتح الراء بعدها معجمه الدمشقي نزيل بغداد ثقة

Hisham b. al-Ghaz al-Jurashi al-Dimashqi, he lived in Baghdad: Thiqah [\(4\)](#) (trustworthy).

:The last narrator is like that too, according to al-Hafiz

نافع أبو عبد الله المدني مولى ابن عمر ثقة ثبت فقيه مشهور

Nafi’, Abu ‘Abd Allah al-Madani, freed slave of Ibn ‘Umar: Thiqah (trustworthy), thabt

((accurate), a well-known jurist. (5)

,As such

p: ١٧٤

Shams al-Din Muhammad b. Ahmad b. ‘Uthman al-Dhahabi, *Siyar A’lam al-Nubala* – ١
(Beirut: Muassasat al-Risalah; ١٤١٣ H) [annotator of the fifth volume: Shu’ayb al-
Arnaut], vol. ٥, p. ٣٢٤, ١٤٠

Abd Allah b. Muhammad b. Abi Shaybah Ibrahim b. ‘Uthman b. Abi Bakr b. Abi’ – ٢
Shaybah al-Kufi al-‘Ubsi, *Musannaf Ibn Abi Shaybah fi al-Ahadith wa al-Athar* (Dar al-
Fikr; ١st edition, ١٤٠٩ H) [annotator: Prof. Sa’id al-Laham], vol. ٢, p. ٤٨, ٣

Ahmad b. ‘Ali b. Hajar al-‘Asqalani, *Taqrib al-Tahdhib* (Beirut: Dar al-Maktabah – ٣
al-‘Ilmiyyah; ٢nd edition, ١٤١٥ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ١, p. ٤١٠,
٢٧٤١

Ibid, vol. ٢, p. P. ٢٤٨, ٧٣٣١ – ٤

Ibid, vol. ٢, p. ٢٣٩, ٧١١١ – ٥

the chain is sahih. Ibn ‘Umar, a prominent Sahabi, described ‘Uthman’s new adhan as
.a bid’ah

:Ibn Abi Shaybah has recorded a mutaba’ah as well

حدثنا وكيع قال حدثنا بن الغاز قال سألت نافعا مولى ابن عمر عن الأذان الأول يوم الجمعة فقال: قال ابن عمر: بدعه.

:Waki’ – Ibn al-Ghaz

I asked Nafi’, the freed slave of Ibn ‘Umar, about the first adhan on Friday. He replied,

﴿Ibn ‘Umar said: ‘It is a bid’ah’﴾. (1)

:The only new name here is Waki, and this is what al-Hafiz says about him

وكيع بن الجراح بن مليح الرؤاسي بضم الراء وهمزه ثم مهمله، أبو سفیان الكوفي ثقة حافظ عابد

Waki’ b. al-Jarah b. Malih al-Ruwasi, Abu Sufyan al-Kufi: Thiqah (trustworthy), a hadith

﴿scientist, a devout worshipper of Allah﴾. (2)

.So, this chain too is sahih

:However, al-Mubarakfuri thinks he has a defence for ‘Uthman

وروى ابن أبي شيبه من طريق ابن عمر قال الأذان الأول يوم الجمعة بدعه فيحتمل أن يكون قال ذلك على سبيل الإنكار ويحتمل أنه يريد أنه لم يكن في زمن النبي صلى الله عليه وسلم وكل ما لم يكن في زمنه يسمى بدعه لكن منها ما يكون حسنا ومنها ما يكون بخلاف ذلك وتبين بما مضى أن عثمان أحدثه لإعلام الناس بدخول وقت الصلاة

Ibn Abi Shaybah recorded through the route of Ibn ‘Umar that he said, “The first

adhan on Friday is a bid’ah.” It is possible that he said that to express disapproval, and

it is possible that he intended that it did not exist during the time of the Prophet, peace

be upon him, and whatsoever did

p: ١٧٥

Abd Allah b. Muhammad b. Abi Shaybah Ibrahim b. ‘Uthman b. Abi Bakr b. Abi’ – (1)

Shaybah al-Kufi al-‘Ubsi, Musannaf Ibn Abi Shaybah fi al-Ahadith wa al-Athar (Dar al-

Fikr; 1st edition, 1409 H) [annotator: Prof. Sa'id al-Laham], vol. 2, p. 48, 7
Ahmad b. 'Ali b. Hajar al-'Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah - 2
al-'Ilmiyyah; 2nd edition, 1415 H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. 2, p. pp.

283-284, 7441

not exist during his time is called a bid'ah. However, some of them (i.e. the bid'ahs) are good and some are not. And it is clear from the previous discussion that 'Uthman [INNOVATED](#) it to announce the arrival of the time of the Salat to the people. [\(1\)](#)

So, it was after all only a "good" bid'ah, a "good" innovation. Really?! But, how can that be, considering these words of the Messenger of Allah, documented by Imam al-Nasai:

شر الأمور محدثاتها وكل محدثه بدعه وكل بدعه ضلاله وكل ضلاله في النار

The worst of the (religious) affairs are their innovations, and every innovation is a [bid'ah](#), and every bid'ah is misguidance, and every misguidance is in the Fire. [\(2\)](#)

:Al-Albani says

صحيح

[\(Sahih\)](#) [\(3\)](#)

Uthman's invention was an "innovation" and a "bid'ah". It was therefore a "misguidance", which led its inventor and followers into the Fire

Meanwhile, another innovator among the Sahabah was also Mu'awiyah b. Abi Sufyan. :Imam al-Mubarakfuri confirms

وروى ابن أبي شيبة في المصنف بإسناد صحيح عن ابن المسيب قال أول من أحدث الأذان في العيد معاوية

Ibn Abi Shaybah recorded in al-Musannaf with a sahih chain from Ibn al-Musayyab that he said: "The first to INNOVATE the azan during the 'Eid (prayers) was [\(Mu'awiyah.\)](#)" [\(4\)](#)

His comrade-in-arms against Imam 'Ali was an innovator too. Imam Ibn Abi Shaybah :documents her testimony

حدثنا أبو أسامة حدثنا إسماعيل بن أبي خالد عن قيس قال قالت عائشه لما حضرتها الوفاه ادفنوني مع أزواج النبي صلى الله عليه وسلم فإنني كنت أحدث بعده.

:Abu Usamah – Isma’il b. Abi Khalid – Qays

,When she was about to die

p: ١٧٤

Abu al-‘Ala Muhammad b. ‘Abd al-Rahman b. ‘Abd al-Rahim al-Mubarakfuri, Tuhfat –١
al-Ahwazi bi Sharh Jami’ al-Tirmidhi (Beirut: Dar al-Kutub al-‘Ilmiyyah; ١st edition, ١٤١٠
H), vol. ٣, p. ٤٠

Abu ‘Abd al-Rahman Ahmad b. Shu’ayb al-Nasai, al-Mujtaba min al-Sunan (Halab: –٢
Maktab Matbu’at al-Islamiyyah; ٢nd edition, ١٤٠٤ H) [annotator: Muhammad Nasir al-
Din al-Albani], vol. ٣, p. ١٨٨, ١٥٧٨

Ibid –٣

Abu al-‘Ala Muhammad b. ‘Abd al-Rahman b. ‘Abd al-Rahim al-Mubarakfuri, Tuhfat –٤
al-Ahwazi bi Sharh Jami’ al-Tirmidhi (Beirut: Dar al-Kutub al-‘Ilmiyyah; ١st edition, ١٤١٠
H), vol. ٣, p. ٤٢

Aishah said, “Bury me with the wives of the Prophet, peace be upon him, for I had‘
INNOVATED after him.” (1)

:And

حدثنا أبو أسامه قال حدثنا إسماعيل عن قيس قال: قالت عائشه لما حضرته الوفاه: ادفنوني مع أزواج النبي عليه السلام فإنني كنت أحدثت بعده حدثا.

:Abu Usamah – Isma’il – Qays

When she was about to die, ‘Aishah said, “Bury me with the wives of the Prophet,
peace be upon him, for I had INNOVATED a heresy after him.” (2)

:Al-Hafiz says about the first narrator

حماد بن أسامه القرشي مولاهم الكوفي أبو أسامه مشهور بكنيته ثقه ثبت ربما دلس وكان بأخره يحدث من كتب غيره

Hammad b. Usamah al-Qurshi, their freed slave, al-Kufi, Abu Usamah, well-known with his kunya: Thiqah (trustworthy), accurate, perhaps did tadlis. During the end of
his life, he used to narrate from the books of others. (3)

His probable tadlis is inconsequential here, as he has narrated with explicit tahdith. He stated that he literally heard the athar from the mouth of Isma’il. Concerning Isma’il himself, al-Hafiz states

إسماعيل بن أبي خالد الأحمسي مولاهم البجلي ثقه ثبت

Isma’il b. Abi Khalid al-Ahmasi, their freed slave, al-Bajali: Thiqah (trustworthy),
accurate. (4)

:And finally, he has this verdict about the last narrator

قيس بن أبي حازم البجلي أبو عبد الله الكوفي ثقه

(Qays b. Abi Hazim al-Bajali, Abu ‘Abd Allah al-Kufi: Thiqah (trustworthy). (5)

:Therefore, the report is perfectly sahih. Imam al-Hakim (d. 403 H) also records

حدثنا أبو العباس محمد بن يعقوب ثنا أبو البحتري عبد الله بن محمد بن بشر العبدي ثنا إسماعيل بن أبي خالد عن قيس بن أبي حازم قال قالت

p: ١٧٧

Abd Allah b. Muhammad b. Abi Shaybah Ibrahim b. ‘Uthman b. Abi Bakr b. Abi’ –١
Shaybah al-Kufi al-‘Ubsi, Musannaf Ibn Abi Shaybah fi al-Ahadith wa al-Athar (Dar al-
Fikr; ١st edition, ١٤٠٩ H) [annotator: Prof. Sa’id al-Laham], vol. ٣, p. ٢٣٠, ٤

Ibid, vol. ٨, p. ٧٠٨, ١٦-٢

Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah – ٣
al-‘Ilmiyyah; ٢nd edition, ١٤١٥ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ١, pp. ٢٣٦-

٢٣٧, ١٤٩٢

Ibid, vol. ١, p. ٩٣, ٤٣٩ –٤

Ibid, vol. ٢, p. ٣٢, ٥٥٨٣ –٥

عائشه رضى عنها : وكانت تحدث نفسها أن تدفن في بيتها مع رسول الله صلى الله عليه وسلم وأبي بكر فقالت : إني أحدثت بعد رسول الله صلى الله عليه وسلم حدثا أدفنوني مع أزواجه فدفنت بالبقيع

Abu al-‘Abbas Muhammad b. Ya’qub – Abu al-Bahtari ‘Abd Allah b. Muhammad b. Bishr al-‘Abdi – Isma’il b. Abi Khalid – Qays b. Abi Hazim

Aishah, may Allah be pleased with her – and she used to tell herself to be buried in her house with the Messenger of Allah, peace be upon him, and Abu Bakr – said: “I INNOVATED a heresy after the Messenger of Allah, peace be upon him, Bury me with [his wives.” So, she was buried at al-Baqi’.](#)

:Al-Hakim comments

هذا حديث صحيح على شرط الشيخين

[This hadith is sahih upon the standard of the two Shaykhs.](#)

:And, Imam al-Dhahabi concurs with him

على شرط البخارى ومسلم

[Upon the standard of al-Bukhari and Muslim.](#)

Obviously, the list of innovations and bid’ahs by various Sahabah, including some of their most senior, is endless. We have merely quoted a very tiny number of examples in order to prevent our book from getting too big. Moreover, we believe that the few examples we have given have sufficiently served our purpose

One of the truly incredible fallacies we experience from some of our Sunni brothers is how they quote the athar below – from Musnad Ahmad – in “retaliation” when we show them some of the aforementioned Sunni ahadith about the innovations of the various Sahabah

حدثنا عبد الله حدثني وهب بن بقيه

Abu ‘Abd Allah Muhammad b. ‘Abd Allah al-Hakim al-Naysaburi, al-Mustadrak ‘ala – ١
al-Sahihayn (Beirut: Dar al-Kutub al-‘Ilmiyyah; ١st edition, ١٤١١ H) [annotator: Mustafa
‘Abd al-Qadir ‘Ata], vol. ٤, p. ٧, ٤٧١٧

Ibid –٢

Ibid –٣

الواسطى أخبرنا خالد بن عبد الله عن حصين عن المسيب بن عبد خير عن أبيه قال قال علي فقال خير هذه الأمة بعد نبيها أبو بكر وعمر وأنا قد أحدثنا بعدهم أحداثا يقضى الله تعالى فيها ما شاء

Abd Allah (b. Ahmad) – Wahb b. Baqiyyah al-Wasiti – Khalid b. ‘Abd Allah – Husayn – ‘
:al-Musayyab b. ‘Abd Khayr – his father

Ali stood and said, “The best of this Ummah after its Prophet are Abu Bakr and ‘Umar.’
And we have innovated heresies after them. Allah the Most High will decide
[\(concerning them \(i.e. the heresies\) whatever He wills.”](#) [\(1\)](#)

:Al-Arnaut comments

إسناده صحيح

[\(Its chain is sahih.](#) [\(2\)](#)

:We also read

حدثنا عبد الله حدثني أبو بحر عبد الواحد البصرى ثنا أبو عوانه عن خالد بن علقمه عن عبد خير قال قال علي رضي الله عنه لما فرغ من أهل البصره إن خير هذه الأمة بعد نبيها صلى الله عليه وسلم أبو بكر وبعد أبي بكر عمر وأحدثنا أحداثا يصنع الله فيها ما شاء

Abd Allah (b. Ahmad) – Abu Bahr ‘Abd al-Wahid al-Basri – Abu ‘Awanah – Khalid b. ‘
:Alqamah – ‘Abd Khayr

Ali, may Allah be pleased with him, after finishing with the people of Basra, said: ‘
“Verily, the best of this Ummah after its Prophet, peace be upon him, is Abu Bakr, and
after Abu Bakr it is ‘Umar. And we have innovated heresies, concerning which Allah
[\(will do whatever He wills.”](#) [\(3\)](#)

:Al-Arnaut again says

إسناده صحيح

[\(Its chain is sahih.](#) [\(4\)](#)

The apparent aim of quoting these reports is to “prove” that Amir al-Muminin too was

.also an innovator

p: ١٧٩

Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) –١

[annotator: Shu’ayb al-Arnaut], vol. ١, p. ١١٥, ٩٢٤ and vol. ١, p. ١٢٥, ١٠٣٢

Ibid –٢

Ibid, vol. ١, p. ١٢٥, ١٠٣١ –٣

Ibid –٤

But, who exactly are these people attempting to convince? Is it their Sunni brethren or the Shi'ah? If it is the Shi'ah, then their case is absolutely hopeless. The author of the [book](#), Ahmad b. Hanbal, is majhul al-hal according to Shi'i rijal [\(1\)](#).

Therefore, everything in his entire book is dha'if by default, from the sanad point of view. His son too, the transmitter of the athar, is muhmal (untraceable), with no entry in our rijal books. [\(2\)](#) 'Abd al-Khayr, main narrator, is majhul as well [\(3\)](#). The various other narrators in the two chains of the report are equally dha'if. So, it is extremely :dha'if, in fact mawdu' (fabricated). No wonder, Grand Ayatullah al-Tustari says

ثم إن الذهبي نقل روايتهم عنه، عن المسيب بن عبد خير، عن أبيه سمع عليا يقول: ألا أن خير هذه الأمة بعد نبيها أبو بكر وعمر ولا بد أنهم وضعوها عليه.

Then, al-Dhahabi quoted their report from him, from al-Musayyab b. 'Abd Khayr, from his father, that he heard 'Ali saying: "Verily, the best of this Ummah after its Prophet are Abu Bakr and 'Umar." There is NO doubt that they fabricated it and attributed it to [him](#). [\(4\)](#)

So, by Shi'i rijali standards, the riwayat is mawdu' (fabricated), and therefore is completely worthless to or against the Shi'ah.

But then, it is equally weak by Sunni standards. It contradicts Hadith al-Thaqalayn, Hadith al-Khalifatayn and a lot of other sahih ahadith [\(5\)](#). Meanwhile, Hadith al-Thaqalayn alone – with its several, distinct sahih and hasan chains – is far more authentic than it. As

p: ١٨٠

Muhammad al-Jawahiri, al-Mufid min Mu'jam al-Rijal al-Hadith (Qum: Manshurat – ١ Maktabah al-Mahalati; ٢nd edition, ١٤٢٤ H), p. ٤٢, ٨٥٥

Ali al-Namazi al-Shahrudi, Mustadrakat 'Ilm Rijal al-Hadith (Tehran: Haydari; ١st – ٢ edition, ١٤١٤ H), vol. ٤, p. ٤٧٥, ٨٠٤٣

Muhammad al-Jawahiri, al-Mufid min Mu'jam al-Rijal al-Hadith (Qum: Manshurat – ٣ Maktabah al-Mahalati; ٢nd edition, ١٤٢٤ H), p. ٣٠٤, ٤٣٠٤

Muhammad Taqi al-Tustari, Qamus al-Rijal (Qum: Muasassat al-Nashr al-Islami; -٤
1st edition, ١٤٢٢ H), vol. ١١, p. ١٤٥, ٨٥٥٣

We have investigated a lot of them in both our previous books: ‘Ali: The Best of the -٥
.Sahabah and On the Khilafah of ‘Ali over Abu Bakr

such, the athar of ‘Abd Khayr above has a munkar (repugnant) matn (text) on account of its inconsistency with a more reliable report, and is therefore dha’if

Besides, it is authentically narrated in Sahih Muslim – as we have already quoted in this book – that ‘Ali considered both Abu Bakr and ‘Umar to be dishonest liars and traitors

How then would he have declared such people to be the best of this Ummah?! Amir al-Muminin was far more reasonable than that

In all, we see that the warning of our dear Prophet – that following the Ahl al-Bayt prevents from misguidance – has full merit. Those Sahabah who refused to obey Hadith al-Thaqalayn later deviated from the Right Path, and became innovators. If they had chosen the offspring of Muhammad as their masters and supreme guides after him, they certainly would have remained upon the Kitab and the Sunnah, in line with the assurance in Hadith al-Thaqalayn. We too should learn from this costly mistake of the Sahabah, and set straight our Path to Allah till death

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هَلِيسَتْوَيَالَّذِيَتَعْلَمُونَوَالَّذِيَتَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

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Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

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Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

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We would appreciate the centers, institutes, publications, authors and all honorable
.friends who contributed their help and data to us to reach the holy goal we follow

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