ḤADĪTH

AL-THAQALAYN

The Deposed Will of the Last Prophet to Humanity

TOYIB OLAWUYI

بسم الله الرحمن الرحيم

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هو الحبيب الذي ترجي شفاعته

لكل هول من الأهوال مقتحم

مولاي صلي وسلم دائمًا ابدا

على حبيبك وعترته أهل بيته

خير خلقك كلهم

DEDICATION

This book is dedicated to Imām al-Ḥasan and Imām al-Ḥusayn,
peace be upon them both.

CONTENTS

	Acknowledgments	i
	Preface	ii
1	Ḥadīth al-Thaqalayn: The Prophet at ‘Arafat (Part I)	1
2	Ḥadīth al-Thaqalayn: The Prophet at ‘Arafat (Part II)	8
3	Ḥadīth al-Thaqalayn: The Prophet at Ghadīr Khumm (Part I)	16
4	Ḥadīth al-Thaqalayn: The Prophet at Ghadīr Khumm (Part II)	23
5	Ḥadīth al-Thaqalayn: The Prophet at Ghadīr Khumm (Part III)	29
6	Ḥadīth al-Thaqalayn: The Prophet at Ghadīr Khumm (Part IV)	36
7	Ḥadīth al-Thaqalayn: The Prophet at Unidentified Places	43
8	Ḥadīth al-Khalīfatayn: The Messenger Named His Successors (Part I)	48
9	Ḥadīth al-Khalīfatayn: The Messenger Named His Successors (Part II)	57
10	Ḥadīth al-Ṣalāt: The Prophetic Families	63
11	Ḥadīth al-Ṣalāt: The Family of Ibrāhīm and the Family of Muḥammad	71
12	The Verse of al-Imāmah: The Heirs of Ibrāhīm and Muḥammad	84
13	Ḥadīth al-Thaqalayn: Clarifying the Confusions of Ibn Taymiyyah (Part I)	94
14	Ḥadīth al-Thaqalayn: Clarifying the Confusions of Ibn Taymiyyah (Part II)	107
15	The Ṣaḥābah and the Ahl al-Bayt: Remembering the Tragic Thursday	115
16	The Ṣaḥābah and the Ahl al-Bayt: The Betrayal Was Predicted	131
17	The Ṣaḥābah and the Ahl al-Bayt: Ḥadīth al-Ḥawḍ (Part I)	140

18 The Ṣaḥābah and the Ahl al-Bayt: Ḥadīth al-Ḥawḍ (Part II) 151

19 The Ṣaḥābah and the Ahl al-Bayt: Ḥadīth al-Ḥawḍ (Part III) 159

Bibliography 178

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PREFACE

The Ahl al-Sunnah wa al-Jamā'ah generally boycott the teachings of the Twelve Imāms of the Ahl al-Bayt, *'alaihim al-salām*. In fact, our Shaykh, Ibn Taymiyyah (d. 728 H), seems to be very proud about this:

قال الرافضي و في الفقه الفقهاء يرجعون إليه

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

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

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

و أما أبو حنيفة فشيخه الذي اختص به حماد بن أبي سليمان و حماد عن إبراهيم و إبراهيم عن علقمة و علقمة عن ابن مسعود و قد اخذ أبو حنيفة عن عطاء و غيره

و أما الإمام احمد فكان على مذهب أهل الحديث اخذ عن ابن عيينة و ابن عيينة عن عمرو بن دينار عن ابن عباس و ابن عمر و اخذ عن هشام بن بشير و هشام عن أصحاب الحسن و إبراهيم النخعي و اخذ عن عبد الرحمن بن مهدي و وكيع بن الجراح و أمثالهما و جالس الشافعي و اخذ عن أبي يوسف و اختار لنفسه قولا و كذلك إسحاق بن راهويه وابو عبيد ونحوهم

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

The Rāfiḍī said: "In *fiqh* (Islāmic jurisprudence), the (Sunnī) jurists used to reference him (i.e. 'Alī)."

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

As for Mālik, his knowledge was from the people of al-Madīnah, and the people of al-Madīnah barely took the words of 'Alī. Rather, they took their *fiqh* from the seven jurists: from Zayd, 'Umar, Ibn 'Umar, and their likes.

As for al-Shāfi'ī, he learnt *fiqh* primarily came from the Makkans, the companions of Ibn Jurayj, such as Sa'īd b. Sālim al-Qadāḥ and Muslim b. Khālid al-Zanjī. Meanwhile, Ibn Jurayj took that from the companions of Ibn 'Abbās, like 'Aṭā and others; and Ibn 'Abbās was an independent *mujtahid* who used to rely upon the words of Abū Bakr and 'Umar, and not upon those of 'Alī, whenever he passed *fatwas* with the words of the Ṣaḥābah. Moreover, he (Ibn 'Abbās) used to reject things from 'Alī. Besides, al-Shāfi'ī took from Mālik, (and) then wrote the books of the people of Irāq, and followed the schools of the *Ahl al-Ḥadīth*, and chose (them) for himself.

As for Abū Ḥanīfah, his special *shaykh* was Ḥammād b. Abī Sulaymān; and Ḥammād learnt from Ibrāhīm; and Ibrāhīm learnt from 'Alqamah; and Alqamah learned from Ibn Mas'ūd. Abū Ḥanīfah also took from 'Aṭā and others.

As for Imām Aḥmad, he followed the school of the *Ahl al-Ḥadīth*. He took from Ibn 'Uyaynah; and Ibn 'Uyaynah took from 'Amr b. Dīnār, who took from Ibn 'Abbās and Ibn 'Umar. He (i.e. Aḥmad) also took from Hishām b. Bashīr; and Hishām took from the companions of al-Ḥasan (al-Baṣrī) and Ibrāhīm al-Nakha'ī. He (i.e. Aḥmad) further took from 'Abd al-Raḥman b. Mahdī, Wakī' b. al-Jarrāḥ and similar people. He (i.e. Aḥmad) equally attended the assemblies of al-Shāfi'ī, and took from Abū Yūsuf and adopted a statement for himself, and also Isḥāq b. Rāhwayh, Abū 'Ubayd and others like them.

As for al-Awzā'ī and al-Layth, most of their *fiqh* was from the people of al-Madīnah and their likes, and not from the people of Kūfah.[1]

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[1] Abū al-'Abbās Aḥmad b. 'Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minhāj al-Sunnah al-Nabawiyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād

In simpler words, none of the Sunnī schools of jurisprudence contains the teachings of ʻAlī, al-Ḥasan, al-Ḥusayn and the other Imāms from the offspring of the Prophet, *ʻalaihim al-salām ajma'īn*. The Sunnī Imāms generally shunned their inputs and *riwāyāt* in *al-fiqh*.

But, the Sunnī boycott was not limited to *al-fiqh*. Even in the reportage of *tafāsīr* and *aḥādīth*, the Ahl al-Sunnah boycott the Ahl al-Bayt. Ibn Taymiyyah confirms:

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

> These are **books of *ḥadīth* and *tafsīr***, filled with reports from the Ṣaḥābah and Tābi'īn. **What is recorded in them from ʻAlī is VERY LITTLE**.[2]

He also submits:

> قال الرافضي أما المالكية 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 تسعة 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 Rāfiḍī said: "As for the Mālikīs, they took their knowledge from him (i.e. ʻAlī) and from his (i.e. ʻAlī's) offspring."

> The answer is that there is an apparent lie here. **This is *Muwaṭṭā* of Mālik. What is recorded in it from him (i.e. ʻAlī) or any of his offspring is VERY LITTLE**. Most of what is in it is from other than them. There are nine *aḥādīth* from Ja'far (al-Ṣādiq) in it, and Mālik did not record from ANY of his (i.e. ʻAlī's) offspring except from Ja'far. **This is also the case with what is recorded in the *Ṣaḥīḥ* books, the *Sunan* books, and the *Musnad* books. What is recorded in them**

Sālim], vol. 7, pp. 529-531

[2] *Ibid*, vol. 8, p. 43

> **from his (i.e. 'Alī's) offspring is little**. The generality of what is recorded in them is from others.[3]

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

> والمتقدمون منهم كعلى بن الحسين وابنه أبي جعفر وابنه جعفر بن محمد قد نقل عنهم من العلم قطعة معروفة وأخذ عن غيرهم أكثر من ذلك بكثير كثير وأما من بعدهم فالعلم المأخوذ عنهم قليل جدا

> The early ones among them, such as 'Alī b. al-Ḥusayn (Zayn al-'Ābidīn) and his son, Abū Ja'far (al-Bāqir), and his son, Ja'far b. Muhammad (al-Ṣādiq), **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**.[4]

It was indeed a very widespread, and very deep, boycott of the Ahl al-Bayt by the Ahl al-Sunnah. Meanwhile, even if a Sunnī today decided to follow the Ahl al-Bayt, he would be unable to do so through the Sunnī 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 Allāh had ordered his whole *Ummah* – including all his Ṣaḥābah, the Tābi'īn, the Tābi' al-Tābi'īn - to take 'Alī and his offspring - his Ahl al-Bayt – as *khalīfahs* after him, and to follow them in *absolutely* everything, in order to remain *truly* upon the *Kitāb* and the *Sunnah*. But, how does a Sunnī adhere to these Prophetic decrees without abandoning the Sunnī school? The answer seems impossible to determine. Sunnī Islām, apparently, feeds upon disobedience of the said decrees. So, what does a Sunnī do in this confusion?

The *'ulamā* of the Ahl al-Sunnah have adopted four different attitudes to the decrees – contained in *Ḥadīth al-Thaqalayn* and its branch, *Ḥadīth al-Khalīfatayn*. Some of them, such as our own Shaykh Ibn Taymiyyah, have taken the easy way by denying the authenticity of the *aḥādīth* in the Sunnī books. This seemingly saves them the trouble of dealing with the consequences of the apparent Sunnī boycott of the Ahl al-Bayt. Some other Sunnī *'ulamā* however accept the authenticity of the *riwāyāt* 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

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[3] *Ibid*, vol. 7, p. 531

[4] *Ibid*, vol. 4, p. 108

Sunnī scholars agree that the *aḥādīth* are *ṣaḥīḥ*, and that they really command the whole *Ummah* to obey and follow the blessed offspring of Muḥammad. But, they insist that the Ahl al-Sunnah are actually followers and subjects of the Ahl al-Bayt! The fourth group within the Sunnī clergy, meanwhile, calmly ply the cheapest route: dead silence on the *aḥādīth*. They simply never mention, talk or write about *Ḥadīth al-Thaqalayn* and *Ḥadīth al-Khalīfatayn* under any circumstance! This obviously reduces the "threat" posed by the *riwāyāt* and keeps the Sunnī ride smooth and steady.

This research work of ours addresses all four Sunnī positions on the *ḥadīths*, with particular emphasis on the claims and submissions of Ibn Taymiyyah. We prove, with abundant references, the existence and authenticity of *Ḥadīth al-Thaqalayn* and *Ḥadīth al-Khalīfatayn*, in the most authentic Sunnī books – including *Ṣaḥīḥ Muslim* – with perfectly authentic chains of narration! We thoroughly investigate the various chains of the *riwāyāt*, and also quote certifications of their authenticity by top Sunnī *ḥadīthists* like 'Allāmah al-Albānī, Shaykh al-Arnāūṭ and others. We equally carefully analyze the texts of the two *ḥadīths*, 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 Allāh on the Day of *al-Qiyāmah*.

We sincerely hope that this work will be highly beneficial to every human being who is truthfully searching for the only correct Path to Allāh. 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 Allāh to forgive us all our mistakes, and to accept this as a worthy act of *'ibādah*. And may Allāh send His *ṣalawāt* and *barakāt* upon our master, Muḥammad b. 'Abd Allāh, and upon his purified offspring.

1 ḤADĪTH AL-THAQALAYN

THE PROPHET AT ‘ARAFAT
(Part I)

It was 10 H (632 CE), during the last *Ḥajj* of the Messenger of Allāh, *ṣallallāhu ‘alaihi wa ālihi*. Muslims from all corners of the then Islāmic 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. Imām al-Tirmidhī (d. 279 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 عرفة 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

Naṣr b. ‘Abd al-Raḥman al-Kūfī – Zayd b. al-Ḥasan al-Anmāṭī – Ja’far b. Muḥammad – his father – Jābir b. ‘Abd Allāh:

I saw the Messenger of Allāh, peace be upon him, **during his *Ḥajj* on the Day of ‘Arafat** while he was on his camel, al-Qaṣwā, delivering a sermon, and I heard him saying: “**O mankind! I have left behind over you[5] that which if you hold fast to it you will never go astray: the Book of Allāh *and* my offspring, my Ahl al-Bayt**.”[6]

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[5] The word used in the *ḥadīth* is *fīkum*. This author himself previously translated it as “among you” or “amongst you”. However, upon further research, he concluded that the main preposition used – *fī* - has the following definitions in classical Arabic: “above”, “over”, “on”, “among”, “amongst”, and “in”. For instance, ‘Allāmah al-Albānī (d. 1420 H) has

Al-Tirmidhī says on the *riwāyah*:

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

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stated concerning the phrase "fī" in his *al-ṣaḥīḥah*, vol. 2, p. 715, # 925-12 (Riyadh: Maktabah al-Ma'ārif; 1st edition, 1415 H):

قوله تعالى: {أأمنتم من في السماء}؛ أي: على السماء؛ أي: فوق العرش، وبذلك فسرها علماء السلف والخلف -ومنهم ابن عبد البر في "التمهيد"، والبيهقي في كتابيه: "الأسماء" و"الاعتقاد"

The Statement of Allāh the Most High: {Do you feel secure that He Who is over [*fī*] the heaven} [67:16], 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-Tamhīd* and al-Bayhaqī in his books – *al-Asmā* and *al-I'tiqād* - have interpreted it.

Imām al-Dhahabī (d. 748 H) also writes in his *Mukhtaṣar al-'Ulūw li al-'Alīyy al-'Aẓīm* (al-Maktab al-Islāmī; 2nd edition, 1412 H)[annotator: Muḥammad Nāṣir al-Dīn al-Albānī], pp. 245-246, #298:

قال أبو عبد الله الحاكم: قال الفقيه أبو بكر أحمد بن إسحاق الضبعي النيسابوري: قد تضع العرب "في" موضع "على" قال الله تعالى: {فسيحوا في الأرض} وقال: {ولأصلبنكم في جذوع النخل} ومعناه على الأرض وعلى النحل، فكذلك قوله: {من في السماء} أي من على العرش، كما صحت الأخبار عن رسول الله صلى الله عليه وسلم.

Abū 'Abd Allāh al-ḥākim said: The jurist, Abū Bakr Aḥmad b. Isḥāq al-ḍab'ī al-Naysābūrī said: "**The Arabs have used *fī* to mean *'alā* (above, over)**. Allāh the Most High says: {So travel freely [*fī*] over the earth} [9:2]. He also says: {I will surely crucify you [*fī*] above the trunks of date-palms} [20:71]. Its meaning is 'over the earth' and 'over the date-palms'. This is also the case with His Statement {Who is over [*fī*] the heaven], meaning, Who is over the Throne, as *ṣaḥīḥ* reports have indicated from the Messenger of Allāh, peace be upon him."

The same term has been used in *Ḥadīth al-Thaqalayn*. We now believe that it means "over" and "above" in the *ḥadīth* because the Messenger of Allāh was NOT placing the Qur'ān 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.

[6] Abū 'Īsā Muḥammad b. 'Īsā al-Sulamī al-Tirmidhī, *al-Jāmi' al-ṣaḥīḥ Sunan al-Tirmidhī* (Beirut: Dār Iḥyā al-Turāth al-'Arabī) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 5, p. 662 # 3786

> **And this *ḥadīth* is *ḥasan gharīb* (i.e. has a *ḥasan* chain) from this route**. As for Zayd b. al-Ḥasan, Sa'īd b. Sulaymān and others from the people of knowledge have narrated from him.[7]

'Allāmah al-Albānī also has a simple comment:

صحيح

Ṣaḥīḥ[8]

In his *al-Ṣaḥīḥah*, the 'Allāmah further states:

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

أخرجه الترمذي (2 / 308) والطبراني (2680) عن زيد بن الحسن الأنماطي عن جعفر عن أبيه عن جابر بن عبد الله قال: " رأيت رسول الله صلى الله عليه وسلم في حجته يوم عرفة، وهو على ناقته القصواء يخطب، فسمعته يقول: " فذكره، وقال: " حديث حسن غريب من هذا الوجه، 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 ".

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 Allāh and my offspring, my Ahl al-Bayt."
>
> Al-Tirmidhī (2/308) and al-Ṭabarānī (2680) recorded it from Zayd b. al-Ḥasan al-Anmāṭī from Ja'far from his father from Jābir b. 'Abd Allāh, who said: "I saw the Messenger of Allāh, peace be upon him, during his *Ḥajj* on the Day of 'Arafat while he was on his camel, al-Qaṣwā, delivering a sermon, and I heard

[7] *Ibid*

[8] *Ibid*

> him saying" Then he (al-Tirmidhī) quoted it (i.e. the *ḥadīth*), and said: "And this *ḥadīth* is *ḥasan gharīb* (i.e. has a *ḥasan* chain) from this route. **As for Zayd b. al-Ḥasan**, Sa'īd b. Sulaymān and others from the people of knowledge have narrated from him."
>
> I (al-Albānī) say: Abū Ḥātim said: "*Munkar al-ḥadīth*" and Ibn Ḥibbān mentioned him in *al-Thiqāt* (The Trustworthy Narrators). Al-Ḥāfiẓ said: "*Ḍa'īf*".
>
> I (al-Albānī) say: **But the *ḥadīth* is *ṣaḥīḥ***, for – verily - it has a witness (*shāhid*) in the *ḥadīth* of Zayd b. Arqam.[9]

These words of al-Albānī explain his methodology in grading the *ḥadīth* as *ṣaḥīḥ*. Unlike al-Tirmidhī, he considers the chain of the report to be *ḍa'īf* (weak), due to Zayd b. al-Ḥasan al-Anmāṭī. However, he believes that the Messenger did *truly* utter those words – as evidenced by the report of Zayd b. Arqam – at a location other than 'Arafat. The claim that the Prophet delivered the *ḥadīth* at 'Arafat, *in addition* to other places, comes only through the *sanad* of al-Anmāṭī. As such, if his chain is *ḍa'īf*, 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, Imām al-Tirmidhī believed that the Messenger of Allāh declared the *ḥadīth* at 'Arafat, *and later* at Ghadīr Khumm[10]. 'Allāmah al-Albānī explains how:

> أقول: وجه ذلك أن جمع الترمذي بين لفظتي " غريب " و" حسن " إنما يعني في اصطلاحه أنه حسن لذاته

> I say: The reason for that is whenever al-Tirmidhī says "ḥasan gharīb", he only means in his terminologies that its chain is independently *ḥasan*.[11]

So, basically, al-Tirmidhī considers al-Anmāṭī to be reliable, and his *sanad* to be *ḥasan*.

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[9] Abū 'Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdrī al-Albānī, *Silsilah al-Aḥādīth al-ṣaḥīḥah wa Shayhun min Fiqhihāh wa Fawāidihāh* (Riyadh: Maktabah al-Ma'ārif li al-Nashr wa al-Tawzī'; 1st edition, 1415 H), vol. 4, pp. 355-356, # 1761

[10] We will later in this book present *ṣaḥīḥ* Sunnī reports – by Zayd b. Arqam and others - of the pronouncement of the *ḥadīth* at a place called Ghadīr Khumm.

[11] Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ al-Albānī, *Silsilah al-Aḥādīth al-Ḍa'īfah wa al-Mawḍū'ah wa Atharihah al-Sayyiah fi al-Ummah* (Riyadh: Dār al-Ma'ārif; 1st edition, 1412 H), vol. 2, p. 185, # 764

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

1. Al-Tirmidhī considers the chain of al-Anmāṭī to be independently *ḥasan* while al-Albānī grades the same *sanad* as *ḍa'īf*.
2. It is only the *sanad* of al-Anmāṭī which establishes that the *ḥadīth* was pronounced at 'Arafat too, *in addition* to Ghadīr Khumm. Therefore, if the chain is *ḍa'īf*, then there would be no evidence that the Prophet of Allāh ever said those words at *'Arafat*.
3. To al-Tirmidhī, the Messenger uttered delivered the *ḥadīth* at 'Arafat, and later at Ghadīr Khumm. However, in the opinion of al-Albānī, it is NOT established that the Prophet made the statement at 'Arafat, even though it is true that he said them later at Ghadīr Khumm.

In rejecting the reliability of Zayd b. al-Ḥasan al-Anmāṭī, 'Allāmah al-Albānī has only Abū Ḥātim (d. 277 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-Tirmidhī said): "**As for Zayd b. al-Ḥasan**, Sa'īd b. Sulaymān and others from the people of knowledge have narrated from him."

I (al-Albānī) say: **Abū Ḥātim said: "*Munkar al-ḥadīth*"** and Ibn Ḥibbān mentioned him in *al-Thiqāt* (The Trustworthy Narrators). Al-Ḥāfiẓ said: "*Ḍa'īf*".

We therefore know the following about al-Anmāṭī:

1. Imām Ibn Ḥibbān (d. 354 H) considers him *thiqah* (trustworthy), and has therefore included him in his *al-Thiqāt*.
2. Imām al-Tirmidhī (d. 279 H) accepts al-Anmāṭī's *aḥādīth* as being independently *ḥasan*. This shows that he considers him reliable, most probably *ṣadūq* (very truthful) in status.
3. Imām Abū Ḥātim (d. 277 H) calls him *munkar al-ḥadīth*, meaning that his *aḥādīth* are "rejected", very weak.
4. Al-Ḥāfiẓ Ibn Ḥajar al-'Asqalānī (d. 852 H) also declares al-Anmāṭī to be *ḍa'īf*.

5. Needless to say, Abū Ḥātim was the only *classical* scholar who deemed al-Anmāṭī to be unreliable. Therefore, al-Ḥāfiẓ – a much later scholar – apparently only adopted this negative rating.
6. As such, the primary, *uncorroborated* source of the criticism against al-Anmāṭī was Abū Ḥātim only.
7. Al-Ḥāfiẓ relied upon the statements of the classical scholars to classify narrators. Since Abū Ḥātim was the sole classical critic of al-Anmāṭī, then al-Ḥāfiẓ had *certainly* relied only upon the former for his "ḍaʾīf" grading.

All these point in one direction only: Abū Ḥātim is the sole, unsupported primary critic of al-Anmāṭī. We confirm absolutely too that no other classical Sunnī *ḥadīth* scientist levelled any criticism against al-Anmāṭī apart from Abū Ḥātim. Therefore, if the criticism of Abū Ḥātim falls, then everything *against* al-Anmāṭī collapses with it. So, we ask: what is the probative value of uncorroborated testimonies of Abū Ḥātim concerning narrators? Imām al-Dhahabī 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 تبن على تجريح أبي حاتم، فإنه متعنت في الرجال

> When Abū Ḥātim 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 *aḥādīth* are *ṣaḥīḥ*. When he weakened a narrator, or said about him "he is not accepted as a *ḥujjah*", 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 Abū Ḥātim**, because he was pigheaded in *rijāl*.[12]

Al-Ḥāfiẓ Ibn Ḥajar al-ʻAsqalānī also says about a narrator:

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

[12] Shams al-Dīn Muḥammad b. Aḥmad b. ʻUthmān al-Dhahabī, *Siyar A'lām al-Nubalā* (Beirut: Muasassat al-Risālah; 9th edition, 1413 H), vol. 13, p. 260, # 129

> In *al-Mīzān*, it is stated that Abū Ḥātim said "He is not accepted as a *ḥujjah*". **But, watch that carefully. There was pigheadedness in Abū Ḥātim**. He (the narrator) has been accepted as a *ḥujjah* by the majority.[13]

This is self-explanatory and straightforward:

1. Whenever Abū Ḥātim was the only classical critic against a narrator, then investigation *must* be conducted to find out if any other classical *ḥadīthist* contradicted him.
2. If there was a *single* classical *ḥadīth* scientist who contradicted Abū Ḥātim, then the latter's criticism *must* be rejected.
3. Abū Ḥātim was the only classical critic of al-Anmāṭī, and he was contradicted by both al-Tirmidhī and Ibn Ḥibbān.
4. As such, the criticism of Abū Ḥātim is worthless, and al-Anmāṭī is indeed reliable – whether *thiqah* (trustworthy) or *ṣadūq* (very truthful) – as indicated by Ibn Ḥibbān and al-Tirmidhī.

With these findings, it is neatly established that the chain of al-Anmāṭī is *ṣaḥīḥ*, or at least *ḥasan*, as declared by Imām al-Tirmidhī. This in turn proves that the Prophet of Allāh did *truly* deliver *Ḥadīth al-Thaqalayn* at 'Arafat, among other places.

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[13] Aḥmad b. 'Alī b. Muḥammad b. Muḥammad b. ḥajar al-'Asqalānī al-Shāfi'ī, *Hadī al-Sārī Muqaddimah Fatḥ al-Bārī* (Beirut: Dār Iḥyā al-Turāth al-'Arabī; 4th edition, 1408 H), p. 441

2 ḤADĪTH AL-THAQALAYN

THE PROPHET AT ‘ARAFAT
(Part II)

As we have established, it is without doubt that the Messenger of Allāh, *ṣallallāhu ‘alaihi wa ālihi*, said these words to the people at ‘Arafat during his last *Ḥajj*:

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 Allāh and my offspring, my Ahl al-Bayt.

So, what exactly was he trying to tell the world? Imām al-Mubārakfūrī (d. 1282 H) quotes this under his commentary of the *ḥadīth*:

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

Al-Qārī 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 Ṣaḥābah 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 you do not know."[14]

Al-Qārī apparently admits that *Ḥadīth al-Thaqalayn* commands the *Ummah* to follow the offspring of the Prophet, *'alaihim al-salām*, after him. His argument, however, is that we should *also* follow the Ṣaḥābah *in addition* to the Ahl al-Bayt. There are two fatal problems with his submission. First, the *ḥadīth* he is relying upon is unreliable. It is graded *mawḍū* (fabricated) by 'Allāmah al-Albānī (d. 1420 H)[15]. Secondly, *Ḥadīth al-Thaqalayn* is addressed to all "mankind" – and that naturally included *all* the Ṣaḥābah, the Tābi'īn, the Tābi' al-Tābi'īn, the Four Imāms, al-Bukhārī, Muslim, Ibn Taymiyyah, Muḥammad b. 'Abd al-Wahhāb, Ibn Bāz, Ibn al-'Uthaymīn and others. All of them, without a single exception, were under a strict divine obligation to follow the offspring of Muḥammad *in everything*. The *ḥadīth* 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 Ṣaḥābah 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 Ṣaḥābah, then obedience in Islām is only in *al-ma'rūf* – in obedience to Allāh. In that case, only those Ṣaḥābah who complied with the Decree of Allāh in *Ḥadīth al-Thaqalayn* can be followed.

But, al-Mubārakfūrī still has one more quote:

> وقال ابن الملك التمسك بالكتاب العمل بما فيه وهو الائتمار بأوامر الله والانتهاء 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 Allāh is to follow whatever is in it – and that is to follow the Orders of Allāh 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 Jamāl al-Dīn added, "if

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[14] Abū al-'Alā Muḥammad b. 'Abd al-Raḥmān b. 'Abd al-Raḥīm al-Mubārakfūrī, *Tuḥfat al-Aḥwazī bi Sharḥ Jāmi' al-Tirmidhī* (Beirut: Dār al-Kutub al-'Ilmiyyah; 1st edition, 1410 H), vol. 10, p. 196

[15] Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ al-Albānī, *Silsilah al-Aḥādīth al-Ḍa'īfah wa al-Mawḍū'ah wa Atharihah al-Sayyiah fi al-Ummah* (Riyadh: Dār al-Ma'ārif; 1st edition, 1412 H), vol. 1, p. 144, # 58

> it does not contradict the religion."[16]

Ibn al-Malik too concedes that the offspring of Muḥammad *must* be followed, under *Ḥadīth al-Thaqalayn*. He makes no attempts to explain it away or fix artificial conditions. But, Sayyid Jamāl al-Dīn 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 *ḥadīth* can go astray too and oppose Islām. This weird opinion of Sayyid Jamāl al-Dīn however directly contradicts the explicit text of the *riwāyah*:

> 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 Allāh and my offspring, my Ahl al-Bayt.

You will "never" go astray while following the Ahl al-Bayt. It is a clear guarantee from Allāh and His Messenger. This, in turn, means that the offspring of the Messenger – those meant in the *ḥadīth* among them – are *never* misguided, and they *never* misguide. They are *always* upon the true teachings of the Qur'ān and the correct Sunnah of Muḥammad, 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 *ḥadīth* commands to follow the Qur'ān 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

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[16] Abū al-'Alā Muḥammad b. 'Abd al-Raḥmān b. 'Abd al-Raḥīm al-Mubārakfūrī, *Tuḥfat al-Aḥwazī bi Sharḥ Jāmi' al-Tirmidhī* (Beirut: Dār al-Kutub al-'Ilmiyyah; 1st edition, 1410 H), vol. 10, p. 196

fast to THEM." But, there are explicit signs of ignorance in this argument. The "it" (ه) in the *ḥadīth* is a reference to the "which" (ما) before it. In Arabic, a combination of both is possible even if the allusion is to billions of items. For instance, Allāh says:

إن الذين كفروا لو أن لهم ما في 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-Qiyāmah*, it would not be accepted from them. Theirs will be a painful torment.[17]

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 from you your sins and admit you to a noble entrance.[18]

"It" is a direct reference to the "major sins". With these, obviously, nothing stops the same expression from working for both the Qur'ān and the Ahl al-Bayt in *Ḥadīth al-Thaqalayn*! How do these people reason?!

Interestingly, the alternative *ḥadīth* which our brothers from the Ahl al-Sunnah love to quote has the same wording too. Imām al-Bayhaqī (d. 458 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 عكرمة عن بن عباس رضي الله عنهما أن رسول الله صلى الله عليه و سلم خطب الناس في حجة الوداع فقال يا أيها الناس أني قد تركت فيكم ما إن اعتصمتم به فلن تضلوا أبدا كتاب الله وسنة نبيه

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[17] Qur'ān 5:36

[18] Qur'ān 4:31

> Abū ‘Abd Allāh al-Ḥāfiẓ – Ismā’īl b. Muḥammad b. al-Faḍl al-Sha’rānī – my grandfather – **Ibn Abī Uways** – my father – Thawr b. Zayd al-Daylī – ‘Ikrimah – Ibn ‘Abbās, may Allāh be pleased with them both:
>
> The Messenger of Allāh, peace be upon him, delivered a sermon to mankind during the Farewell *Ḥajj*, 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 Allāh and the *Sunnah* of His Prophet.”[19]

Without a doubt, every single Sunnī Muslim – including every single Salafī - understands the “it” in the *riwāyah* to be a reference to *both* the Qur’ān and the Sunnah *together*! So, why the double standards against *Ḥadīth al-Thaqalayn*?! Unfortunately for Sunnīs though, this *ḥadīth* of al-Bayhaqī has a *ḍa’īf* chain, due to Ibn Abī Uways. He had a poor memory, as al-Ḥāfiẓ (d. 852 H) states:

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

> Ismā’īl b. ‘Abd Allāh b. ‘Abd Allāh b. Uways b. Mālik b. Abī ‘Āmir al-Aṣbaḥī, Abū ‘Abd Allāh b. Abī Uways al-Madanī: *Ṣadūq* (very truthful), **he made mistakes in *aḥādīth* due to his memory**.[20]

His memory crisis was, of course, very critical. Al-Ḥāfiẓ 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 بشئ من حديثه غير ما في الصحيح من أجل ما قدح فيه النسائي وغيره إلا أن شاركه فيه غيره فيعتبر فيه

> Ismā’īl b. Abī Uways ‘Abd Allāh b. ‘Abd Allāh b. Uways b. Mālik b. Abī

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[19] Abū Bakr Aḥmad b. al-Ḥusayn b. ‘Alī b. Mūsā al-Bayhaqī, *Sunan al-Kubrā* (Makkah: Maktabah Dār al-Bāz; 1414 H) [annotator: Muḥammad ‘Abd al-Qādir ‘Aṭā], vol. 10, p. 114, # 20123

[20] Aḥmad b. ‘Alī b. Ḥajar al-‘Asqalānī, *Taqrīb al-Tahdhīb* (Beirut: Dār al-Maktabah al-‘Ilmiyyah; 2nd edition, 1415 H) [annotator: Muṣtafā ‘Abd al-Qādir ‘Aṭā], vol. 1, p. 96, # 461

> Āmir al-Aṣbaḥī … I say: We recorded in *Manāqib al-Bukhārī* (Merits of al-Bukhārī) with a *ṣaḥīḥ* chain that Ismā'īl gave his manuscript to him (i.e. al-Bukhārī) and allowed him to select from it … Whatever al-Bukhārī narrated from him was from the *ṣaḥīḥ* among his *aḥādīth*, because he (al-Bukhārī) wrote (them) from his (i.e. Ibn Uways') manuscripts. **As such, nothing from his *aḥādīth* is accepted as a *ḥujjah* except what is in the *Ṣaḥīḥ* (of al-Bukhārī)**, due to the criticisms of al-Nasāī and others against him – **unless he has been seconded *in it***, in which case he is accepted as a support *in it*.[21]

So, his mistakes in *aḥādīth* were severe. As such, whatsoever he narrated *from memory* – unless he was seconded in it by another person – is *ḍa'īf*. Interestingly, in the *ḥadīth* of al-Bayhaqī above, he is not seconded in its reporting from his father, Abū Uways. Moreover, all his (i.e. Ismā'īl's) *aḥādīth* were transmitted by him from memory, except those in *Ṣaḥīḥ al-Bukhārī*. Since the *ḥadīth* of al-Bayhaqī is not from *Ṣaḥīḥ al-Bukhārī*, and Ismā'īl is not seconded in it, then it is *ḍa'īf* without a doubt.

Shaykh Ibn Bāz (d. 1420 H) also copies the *ḥadīth*:

اني تارك فيكم ما لن تضلوا إن اعتصمتم به: كتاب الله و سنتي

> I am leaving behind over you that WHICH you will never go astray **if you hold fast to IT**: the Book of Allāh and my *Sunnah*.[22]

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

أخرجها الحاكم بسند جيد

> Al-Ḥākim recorded it **with a good (*jayyid*) chain**.[23]

Really? In that case, let us check the report as documented by Imām al-Ḥākim (d. 403 H) himself:

حدثنا أبو بكر أحمد بن إسحاق الفقيه أنبأ العباس بن الفضل الأسفاطي ثنا إسماعيل

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[21] Aḥmad b. 'Alī b. Muḥammad b. Muḥammad b. Ḥajar al-'Asqalānī al-Shāfi'ī, *Hadī al-Sārī Muqaddimah Fatḥ al-Bārī* (Beirut: Dār Iḥyā al-Turāth al-'Arabī; 1st edition, 1408 H), p. 388

[22] 'Abd al-'Azīz b. 'Abd Allāh b. Bāz, *Majmū' Fatāwā al-'Allāmah 'Abd al-'Azīz b. Bāz*, vol. 24, p. 182

[23] *Ibid*

عن أبي أويس وأخبرني إسماعيل بن محمد بن الفضل الشعراني ثنا جدي عن ثور بن زيد الديلي عن عكرمة عن ابن عباس أن رسول الله صلى الله عليه وسلم خطب الناس في حجة الوداع فقال : قد يئس الشيطان بأن يعبد بأرضكم ولكنه رضي أن يطاع فيما سوى ذلك مما تحاقرون من أعمالكم فاحذروا يا أيها الناس إني قد تركت فيكم ما إن اعتصمتم به فلن تضلوا أبدا : كتاب الله وسنة نبيه صلى الله عليه وسلم

Abū Bakr Aḥmad b. Isḥāq al-Faqīh – al-ʻAbbās b. al-Faḍl al-Asfāṭī – **Ismā'īl** - Abū Uways:

and Ismā'īl b. Muḥammad b. al-Faḍl al-Sha'rānī – my grandfather - **Ismā'īl** – Abū Uways:

Thawr b. Zayd al-Daylī – 'Ikrimah – Ibn 'Abbās:

The Messenger of Allāh, peace be upon him, delivered a sermon to mankind during the Farewell *Ḥajj*, and said: "Verily, Shayṭān 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 Allāh and the *Sunnah* of His Prophet, peace be upon him.[24]

The Salafī scholar, Shaykh Muqbil, states concerning this *ḥadīth* in his *taḥqīq* 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 *ḍa'īf ḥadīth*, because it is narrated through the route of **Ismā'īl b. Abī Uways from his father**, and there is criticism against both of them. Its *shāhid* is narrated through the route of Ṣāliḥ b. Mūsā al-Ṭālihī, and he is *matrūk* (rejected).[25]

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[24] Abū 'Abd Allāh Muḥammad b. 'Abd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak 'alā al-ṣaḥīḥayn* (Beirut: Dār al-Kutub al-'Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣṭafā 'Abd al-Qādir 'Aṭā], vol. 1, p. 171, # 318

[25] Abū 'Abd Allāh Muḥammad b. 'Abd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak 'alā al-ṣaḥīḥayn* (Dār al-Ḥaramayn li Ṭabā'ah wa al-Nashr wa al-Tawzī'; 1st edition, 1417 H) [annotator: Abū 'Abd al-Raḥman Muqbil b. Hādī al-Wādi'ī], vol. 1, p. 161, # 318

Unfortunately, Sunnī *'ulamā* never cease to substitute the genuine *ḥadīth* 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 *riwāyah* as his parting command to us. A well-known contemporary Sunnī *ḥadīth* scientist who is deeply troubled by this ugly situation is Sayyid Ḥasan al-Saqqāf. 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 ويقوله الخطباء على المنابر فحديث موضوع مكذوب وضعه الأمويون وأتباعهم ليصرفوا الناس عن هذا الحديث الصحيح في العترة، فانتبه لذلك جد!! وقد ذكرت جميع طرقه وبينت ما في أسانيده من الكذابين والوضاعين في آخر كتابي {صحيح صفة صلاة النبي صلى الله عليه وآله وسلم} ص(289)

> As for the *ḥadīth* [I have left over you that which if you adhere to them both you will never go astray after me: the Book of Allāh and my *Sunnah*] which people repeat among themselves, and which the lecturers quote on the pulpits, **it is a fabricated, false *ḥadīth***. It was fabricated by the Umayyads and their followers to turn people away from this *ṣaḥīḥ ḥadīth* 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 *Ṣaḥīḥ Ṣifat Ṣalāt al-Nabī*, peace be upon him and his family, page 289.[26]

In any case, what matters most to our research here is the Sunnī understanding of the *ḍa'īf ḥadīth*. To them – and to everyone who understands at least some Arabic – it directs all humanity to unconditionally obey the Qur'ān *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 *ḥadīth* – with an almost identical wording to the fake one – obviously orders us all to obey the Qur'ān and the offspring of Muḥammad, 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.

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[26] Ḥasan b. 'Alī al-Saqqāf al-Qurashī al-Hāshimī al-Ḥusaynī, *Ṣaḥīḥ Sharḥ al-'Aqīdah al-Ṭaḥāwiyyah* (Amman: Dār Imām al-Nawawī; 1st edition, 1416 H), p. 654, footnote # 385

3 ḤADĪTH AL-THAQALAYN

THE PROPHET AT GHADĪR KHUMM
(Part I)

Immediately after his last *Ḥajj*, on his way back to Madīnah – his capital city, at a place called Ghadīr Khumm, the Prophet of Allāh, *ṣallallāhu ʻalaihi wa ālihi*, repeated his instruction at ʻArafat to mankind. Imām Ibn Abī ʻĀṣim (d. 287 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.
>
> Sulaymān b. ʻUbayd Allāh al-Ghīlānī – Abū ʻĀmir – Kathīr b. Zayd – Muḥammad b. ʻUmar b. ʻAlī – his father – ʻAlī, may Allāh be pleased with him:
>
> The Messenger of Allāh, 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 Allāh –** one end of which is in the Hand of Allāh and the other in your hands – **and my Ahl al-Bayt**."[27]

Concerning the first narrator, al-Ḥāfiẓ (d. 852 H) states:

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[27] Abū Bakr b. Abī ʻĀṣim, Aḥmad b. ʻAmr b. al-ḍaḥḥāk b. Mukhlid al-Shaybānī, *Kitāb al-Sunnah* (al-Maktab al-Islāmī; 1st edition, 1400 H) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 2, pp. 644-645, # 1558

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

Sulaymān b. ʻUbayd Allāh b. ʻAmr b. Jābir al-Ghīlānī al-Māzinī, Abū Ayūb al-Baṣrī: ***Ṣadūq* (very truthful)**.[28]

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

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

ʻAbd al-Malik b. ʻAmr al-Qaysī, Abū ʻĀmir al-ʻAqadī: ***Thiqah* (trustworthy)**.[29]

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

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

Kathīr b. Zayd al-Aslamī, Abū Muḥammad al-Madanī b. Māfannah: ***Ṣadūq* (very truthful)**, made mistakes.[30]

He did not make "a lot" of mistakes. Therefore, his mistakes were not serious, were minimal and did not affect the quality of his *aḥādīth*.

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

محمد بن عمر بن علي بن أبي طالب صدوق

Muḥammad b. ʻUmar b. ʻAlī b. Abī Ṭālib: ***Ṣadūq* (very truthful)**.[31]

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

عمر بن علي بن أبي طالب الهاشمي ثقة

ʻUmar b. ʻAlī b. Abī Ṭālib al-Hāshimī: ***Thiqah* (trustworthy)**.[32]

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[28] Aḥmad b. ʻAlī b. ḥajar al-ʻAsqalānī, *Taqrīb al-Tahdhīb* (Beirut: Dār al-Maktabah al-ʻIlmiyyah; 2nd edition, 1415 H) [annotator: Muṣtafā ʻAbd al-Qādir ʻAṭā], vol. 1, p. 389, # 2598

[29] *Ibid*, vol. 1, p. 617, # 4213

[30] *Ibid*, vol. 2, p. 38, # 5628

[31] *Ibid*, vol. 2, p. 117, # 6190

So, all the narrators are fully reliable, and the *sanad* is well-connected. As such, it is a *ḥasan* chain, at the least. This is what Shaykh al-Arnāūṭ concludes as well:

> وثالث من حديث علي عند ابن أبي عاصم في "السنة" (1558) ، والطحاوي في "شرح مشكل الآثار" (1760) من طريقين عن أبي عامر العقدي، عن كثير بن زيد، عن محمد بن عمر بن علي، عن أبيه، عنه، مرفوعًا، 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 *ḥadīth* of ʻAlī, recorded by Ibn Abī ʻĀṣim in *al-Sunnah* (1558), and by al-Ṭaḥāwī in *Sharḥ Mushkil al-Athār* (1760) from two routes from Abū ʻĀmir al-ʻAqadī, from Kathīr b. Zayd, from Muḥammad b. ʻUmar b. ʻAlī, from his father, from him (i.e. ʻAlī) 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 Allāh – one end of which is in the Hand of Allāh and the other in your hands – and my Ahl al-Bayt." **And its chain is *ḥasan*.**[33]

The above *riwāyah* is only an abridged version of a more detailed *ḥadīth*. Imām Isḥāq b. Rāhwayh (d. 238 H) and some other classical Sunnī scholars recorded the full version. For instance, Imām al-Ṭaḥāwī (d. 321 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 بخم فخرج آخذا بيد علي فقال :يا أيها الناس، ألستم تشهدون أن الله عز وجل ربكم؟ قالوا: بلى، قال: ألستم 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 مرزوق - إني قد تركت فيكم ما إن أخذتم به لن تضلوا: كتاب الله سببه بأيديكم، وأهل بيتي.

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[32] *Ibid*, vol. 1, p. 724, # 4967

[33] Abū ʻAbd Allāh Aḥmad b. Muḥammad b. Ḥanbal b. Hilāl b. Asad al-Shaybānī, *Musnad* (Muasassat al-Risālah; 1st edition, 1421 H) [annotators: Shu'ayb al-Arnāūṭ, ʻĀdil Murshid and others], vol. 17, p. 172, # 11104

Ibrāhīm b. Marzūq - Abū ʻĀmir al-ʻAqadī – Kathīr b. Zayd – Muḥammad b. ʻUmar b. ʻAlī – his father - ʻAlī:

Verily, the Prophet, peace be upon him, came to a tree at **(Ghadīr) Khumm**. Then he came out, holding the hand of ʻAlī, and saying: "**O mankind**! Do you not testify that Allāh the Almighty is your Lord?" They said, "Yes, we do." He said, "Do you not testify that Allāh and His Messenger are more entitled to you than yourselves and that Allāh the Almighty and His Messenger are your *Mawlā*?" They said, "Yes, we do". He said, "So, whosoever Allāh and His Messenger are his *Mawlā*, verily this one – or ʻAlī - is his *mawlā*. I have left behind over you **that which if you hold fast to it you will never go astray: the Book of Allāh** – one end of which is in your hands – **and my Ahl al-Bayt**."[34]

Shaykh al-Arnāūṭ comments:

إسناده حسن

Its chain is *ḥasan*.[35]

Al-Ḥāfiẓ Ibn Ḥajar al-ʻAsqalānī also copies the *riwāyah* of Isḥāq b. Rāhwayh:

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 آخذا بيد علي قال: ألستم تشهدون أن الله ربكم؟ قالوا: بلى، قال: ألستم تشهدون أن الله ورسوله أولى بكم من أنفسكم، وأن الله ورسوله أولياؤكم؟ فقالوا: بلى، قال: فمن كان الله ورسوله مولاه، فإن هذا مولاه، وقد تركت فيكم ما إن أخذتم به لن تضلوا: كتاب الله سببه بيده، وسببه بأيديكم، وأهل بيتي

Isḥāq said: Abū ʻĀmir al-ʻAqadī – Kathīr b. Zayd – Muḥammad b. ʻUmar b. ʻAlī – his father - ʻAlī:

Verily, the Prophet, peace be upon him, came to a tree at **(Ghadīr) Khumm**. Then he came out, holding the hand of ʻAlī, and saying: "Do you not testify that Allāh is your Lord?" They said, "Yes, we do." He

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[34] Abū Ja'far Aḥmad b. Muḥammad b. Salāmah b. ʻAbd al-Malik b. Salmah al-Azdī al-Ḥajarī al-Miṣrī al-Ṭaḥāwī, *Sharḥ Mushkil al-Athār* (Muasassat al-Risālah; 1st edition, 1415 H) [annotator: Shu'ayb al-Arnāūṭ], vol. 5, p. 13, # 1760

[35] *Ibid*

said, "Do you not testify that Allāh and His Messenger are more entitled to you than yourselves and that Allāh and His Messenger are your *Awliyā*?" They said, "Yes, we do". He said, "So, whosoever Allāh and His Messenger are his *Mawlā*, verily this one (i.e. 'Alī) is his *mawlā*. I have left behind over you **that which if you hold fast to it you will never go astray: the Book of Allāh** – one end of which is in His Hand and the other in your hands – **and my Ahl al-Bayt**."[36]

Then, al-Ḥāfiẓ comments:

هذا إسناد صحيح

This chain is *ṣaḥīḥ*.[37]

Imām Aḥmad al-Būṣīrī (d. 840 H) as well documents:

عن علي بن أبي طالب، رضي الله عنه: أن النبي صَلَّى الله عَلَيه وسَلَّم حضر الشجرة بخم ثم خرج آخذًا بيد علي فقال: ألستم تشهدون أن الله ربكم؟ قالوا: بلى قال: ألستم 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 كتاب الله سببه بيده وسببه بأيديكم وأهل بيتي.

Narrated 'Alī b. Abī Ṭālib, may Allāh be pleased with him:

The Prophet, peace be upon him, came to a tree at **(Ghadīr) Khumm**. Then he came out, holding the hand of 'Alī, and saying: "Do you not testify that Allāh is your Lord?" They said, "Yes, we do." He said, "Do you not testify that Allāh and His Messenger are more entitled to you than yourselves and that Allāh and His Messenger are your *Mawlā*?" They said, "Yes, we do". He said, "So, whosoever Allāh and His Messenger are his *Mawlā*, verily this one (i.e. 'Alī) is his *mawlā*. I have left behind over you **that which if you hold fast to it you will never go astray: the Book of Allāh** – one end of which is in His Hand and the other in your hands – **and my Ahl al-Bayt**."[38]

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36 Aḥmad b. 'Alī b. Ḥajar al-'Asqalānī, *al-Maṭālib al-Āliyah bi Zawāid al-Masānīd al-Thamāniyyah* (Beirut: Dār al-Ma'rifah; 1414 H) [annotator: Prof. Shaykh Ḥabīb al-Raḥman al-A'ẓamī], vol., 4, p. 65, # 3972

37 *Ibid*

38 Aḥmad b. Abī Bakr b. Ismā'īl al-Būṣīrī, *Itiḥāf al-Khiyarah al-Maharah bi Zawāid al-Masānīd al-'Ashra* (Riyadh: Dār al-Waṭan; 1st edition, 1420 H), vol. 7, p. 210, # 6683

And al-Būṣīrī has this simple verdict about it:

رواه إسحاق بسند صحيح

Isḥāq recorded it with a *ṣaḥīḥ* chain.[39]

'Allāmah al-Muttaqī al-Hindī (d. 975 H) too records the *ḥadīth*:

عن علي أن النبي صلى الله عليه و سلم حضر الشجرة بخم ثم خرج آخذا بيد علي فقال : أيها الناس ألستم تشهدون أن الله ربكم ؟ قالوا : بلى قال : ألستم 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 سببه بيده وسببه بأيديكم وأهل بيتي

Narrated 'Alī b. Abī Ṭālib, may Allāh be pleased with him:

The Prophet, peace be upon him, came to a tree at **(Ghadīr) Khumm**. Then he came out, holding the hand of 'Alī, and saying: "Do you not testify that Allāh is your Lord?" They said, "We do." He said, "Do you not testify that Allāh and His Messenger are more entitled to you than yourselves and that Allāh and His Messenger are your *Mawlā*?" They said, "Yes, we do". He said, "So, whosoever Allāh and His Messenger are his *Mawlā*, verily this one (i.e. 'Alī) is his *mawlā*. 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 Allāh** – one end of which is in His Hand and the other in your hands – **and my Ahl al-Bayt**."

Then al-Hindī says about it:

ابن راهويه وابن جرير وابن أبي عاصم والمحاملي في أماليه وصححه

Narrated by **(Isḥāq) Ibn Rāhwayh, Ibn Jarīr, Ibn Abī 'Āṣim, and by al-Muḥāmalī** in his *Amalī*, **and he (al-Muḥāmalī) declared it *ṣaḥīḥ***.[40]

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39 *Ibid*

40 'Alī b. Ḥusām al-Dīn al-Muttaqī al-Hindī, *Kanz al-'Ummal fi Sunan al-Aqwal wa Af'al* (Beirut: Muasassat al-Risālah; 1989 H), vol. 13, p. 121, # 36441

The messages in these reports are very powerfully conveyed:

1. Muslims can *acquire* true guidance after their Prophet *only* by holding fast to both the Qur'ān and his Ahl al-Bayt *together*.
2. Muslims can *remain* upon true guidance after their Prophet *only* by holding fast to both the Qur'ān and his Ahl al-Bayt *together*.

Muslims *automatically* lose the true guidance after their Prophet *any moment* they fail to hold fast to the Qur'ān and his Ahl al-Bayt *together*.

4 ḤADĪTH AL-THAQALAYN

THE PROPHET AT GHADĪR KHUMM
(Part II)

In order to ensure that his followers never missed his messages, the Messenger of Allāh, *ṣallallāhu 'alaihi wa ālihi*, further repeated his instruction in some other words, at the same Ghadīr Khumm. Imām Muslim (d. 261 H) records what he did:

حدثني زهير بن حرب وشجاع بن مخلد جميعا عن ابن علية قال زهير حدثنا إسماعيل بن إبراهيم حدثني أبو حيان حدثني يزيد بن حيان قال انطلقت أنا وحصين بن سبرة 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 تكلفونيه ثم قال قام رسول الله صلى الله عليه و سلم يوما فينا خطيبا بماء يدعى خما بين مكة والمدينة فحمد الله وأثنى عليه ووعظ وذكر ثم قال أما بعد ألا أيها الناس فإنما أنا بشر يوشك أن يأتي رسول ربي فأجيب وأنا تارك فيكم ثقلين أولهما كتاب الله فيه الهدى والنور فخذوا بكتاب الله واستمسكوا به فحث على كتاب الله ورغب فيه ثم قال وأهل بيتي أذكركم الله في أهل بيتي أذكركم الله في أهل بيتي أذكركم الله في أهل بيتي فقال له حصين ومن أهل بيته؟ يا زيد أليس نساؤه من أهل بيته ؟ قال نساؤه من أهل بيته ولكن أهل بيته من حرم الصدقة بعده قال وهم؟ قال هم

آل علي وآل عقيل وآل جعفر وآل عباس قال كل هؤلاء حرم الصدقة؟ قال نعم

Zuhayr b. Ḥarb and Shujā' b. Mukhlid – Ibn 'Ulayyah: Zuhayr – Ismā'īl b. Ibrāhīm - Abū Ḥayyān - Yazīd b. Ḥayyān:

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

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

He replied, "O son of my brother, I swear by Allāh, I have grown old and my time has passed, and I have forgotten some of that which I remembered from the Messenger of Allāh, peace be upon him. So, whatever *ḥadīth* 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 Allāh, peace be upon him, stood up to deliver a sermon at a watering place known as (Ghadīr) Khumm situated between Makkah and Madīnah. He praised Allāh and extolled Him, and advised (us), and reminded us (of Allāh 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 Allāh. In it there is guidance and light. So hold fast to the Book of Allāh and adhere to it." So, he exhorted (to hold fast) to the Book of Allāh and encouraged concerning it. Then, he said: "and my Ahl al-Bayt. I remind you, with Allāh, of my Ahl al-Bayt! I remind you, with Allāh, of my Ahl al-Bayt! I remind you, with Allāh, of my Ahl al-Bayt!"

So, Ḥaṣīn 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 *ṣadaqah* is forbidden apart from him." He (Ḥaṣīn) asked, "And who are those?" He (Zayd) replied, "They are the family of 'Alī, the family of 'Aqīl, the family of Ja'far, and the family of 'Abbās". He (Ḥaṣīn) said,

> "*Ṣadaqah* is forbidden for all these people?" He (Zayd) answered, "Yes".[41]

Imām Aḥmad (d. 241 H) has recorded this same exact report[42], and Shaykh al-Arnāūṭ has this comment about it:

> إسناده صحيح على شرط مسلم

> Its chain is *ṣaḥiḥ* upon the standard of Muslim.[43]

So, there is no doubt about the authenticity of the *riwāyah*.

There is however a crucial fact about it that *must* be taken into consideration in understanding its meaning. There is an interpolation by Yazīd b. Ḥayyān into the text of the Prophet's words in the *ḥadīth*:

> أما بعد ألا أيها الناس فإنما أنا بشر يوشك أن يأتي رسول ربي فأجيب وأنا تارك فيكم ثقلين أولهما كتاب الله فيه الهدى والنور فخذوا بكتاب الله واستمسكوا به فحث على كتاب الله ورغب فيه ثم قال وأهل بيتي أذكركم الله في أهل بيتي أذكركم الله في أهل بيتي أذكركم الله في أهل بيتي

> "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 Allāh. In it there is guidance and light. So hold fast to the Book of Allāh and adhere to it." **So, he exhorted (to hold fast) to the Book of Allāh and encouraged concerning it. Then, he said**: "and my Ahl al-Bayt. I remind you, with Allāh, of my Ahl al-Bayt! I remind you, with Allāh, of my Ahl al-Bayt! I remind you, with Allāh, of my Ahl al-Bayt!"

The highlighted parts are NOT part of the words of the Messenger of Allāh. Rather, they are commentaries upon the actual *ḥadīth*. 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

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41 Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-Turāth al-'Arabī) [annotator: Muḥammad Fuād 'Abd al-Bāqī], vol. 4, p. 1873, # 2408 (36)

42 Abū 'Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu'ayb al-Arnāūṭ], vol. 4, p. 366, # 19285

43 *Ibid*

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 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 Allāh. In it there is guidance and light. So hold fast to the Book of Allāh **and adhere to it *and* my Ahl al-Bayt**. I remind you, with Allāh, of my Ahl al-Bayt! I remind you, with Allāh, of my Ahl al-Bayt! I remind you, with Allāh, of my Ahl al-Bayt!"

The Sunnī *mufassir*, Mullā Ḥuwaysh Āl Ghāzī 'Abd al-Qādir, confirms this as well:

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

> **(Imām) Muslim recorded** from Zayd b. Arqam that the Messenger of Allāh, peace be upon him, said:

> "I am leaving behind over you Two Weighty Things (*thaqalayn*). The first of them is the Book of Allāh. In it there is guidance and light. So hold fast to the Book of Allāh **and adhere to it *and* my Ahl al-Bayt**. I remind you, with Allāh, of my Ahl al-Bayt! I remind you, with Allāh, of my Ahl al-Bayt! I remind you, with Allāh, of my Ahl al-Bayt!"[44]

The message here is unmistakable: all mankind – including all the Ṣaḥābah, Tābiʾīn and Tābīʾ al-Tābiʾīn – are ordered to "adhere" to both the Qur'ān *and* the Ahl al-Bayt.

What further solidifies this submission, is that the same *ḥadīth* has been narrated from Zayd – in the book of Imām 'Abd b. Ḥumayd (d. 249 H) -

[44] Mullā Ḥuwaysh Āl Ghāzī 'Abd al-Qādir, *Bayān al-Ma'ānī* (Damascus: Maṭbu'at al-Turkī; 1382 H), vol. 4, p. 37

without the commentaries, and it is straightforward. ʻAllāmah al-Albānī (d. 1420 H) records that the Prophet said at Ghadīr 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 Allāh. 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 Allāh the Most High **and adhere to it *and* my Ahl al-Bayt**. I remind you, with Allāh, of my Ahl al-Bayt! I remind you, with Allāh, of my Ahl al-Bayt!"[45]

Commenting on it, the ʻAllāmah states:

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

(*Ṣaḥīḥ*) … [recorded by ʻAbd b. Ḥamīd] from Zayd b. Arqam.[46]

ʻAllāmah al-Hindī (d. 975 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

[45] Abū ʻAbd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdrī al-Albānī, *Ṣaḥīḥ al-Jāmiʻ al-Ṣaghīr wa Ziyādātuhu* (Al-Maktab al-Islāmī), vol. 1, pp. 286-287, # 1351

[46] *Ibid*, vol. 1, p. 287, # 1351

> Things (*thaqalayn*). The first of them is the Book of Allāh. 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 Allāh the Most High **and adhere to it *and* my Ahl al-Bayt**. I remind you, with Allāh, of my Ahl al-Bayt!"[47]

Giving the source, he too says:

حم وعبد بن حميد م عن زيد بن أرقم

> Recorded by 'Abd b. Ḥumayd, from Zayd b. Arqam[48]

This was the report of Zayd from the Messenger of Allāh *without* the interpolations of Yazīd b. Ḥayyān. This took place at Ghadīr 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 Allāh *and* the Ahl al-Bayt of his Prophet after him. Strangely though, Zayd defines the "Ahl al-Bayt" meant in the *ḥadīth* as the wives of the Prophet, and the families of 'Alī, 'Aqīl, Ja'far, and al-'Abbās. 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 *Ḥadīth al-Thaqalayn* as being only his "offspring".

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[47] 'Alī b. Ḥusām al-Dīn al-Muttaqī al-Hindī, *Kanz al-'Ummāl fi Sunan al-Aqwāl wa Af'āl* (Beirut: Muasassat al-Risālah; 1989 H), vol. 1, p. 315, # 898

[48] *Ibid*

5 ḤADĪTH AL-THAQALAYN

THE PROPHET AT GHADĪR KHUMM
(Part III)

The Prophet, *ṣallallāhu ʻalaihi wa ālihi*, conveyed *Ḥadīth al-Thaqalayn* in different words to absolutely ensure that the message was not lost on his audiences. At ʻArafat, 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 Allāh *and* my offspring, my Ahl al-Bayt**.

Later, at Ghadīr 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 Allāh. 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 Allāh the Most High **and adhere to it *and* my Ahl al-Bayt**.

Then, at that same Ghadīr Khumm, he made some other pronouncements, which were clearly intended to drive home the point more forcefully. Al-Ḥāfiẓ Ibn Kathīr (d. 774 H) affirms this in his *Tafsīr*:

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

In the *ṣaḥīḥ* report, it is recorded that the Messenger of Allāh, peace be upon him, said in his sermon at **Ghadīr Khumm**: "I am leaving behind over you the Two Weighty Things (*al-thaqalayn*): the Book of Allāh and my offspring. **Verily, both shall never separate from each other until they meet me at the Lake-Fount**."[49]

Meanwhile, Imām al-Ḥākim (d. 403 H) has equally recorded this *riwāyah* which identifies the main narrator of the *ḥadīth*:

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

Abū Bakr Muḥammad b. al-Ḥusayn b. Muṣaliḥ al-Faqīh – Muḥammad b. Ayūb – Yaḥyā b. al-Mughīrah al-Sa'dī – Jarīr b. 'Abd al-Ḥamīd – al-Ḥasan b. 'Abd Allāh al-Nakha'ī – Muslim b. Ṣubayḥ – **Zayd b. Arqam**, may Allāh be pleased with him:

The Messenger of Allāh, peace be upon him, said: "I am leaving behind over you the Two Weighty Things (*al-thaqalayn*): the Book of Allāh and my Ahl al-Bayt. **Verily, both shall never separate from each other until they meet me at the Lake-Fount**."[50]

Al-Ḥākim states:

هذا حديث صحيح الإسناد على شرط الشيخين

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[49] Abū al-Fidā Ismā'īl b. 'Umar b. Kathīr al-Qurashī al-Dimashqī, *Tafsīr al-Qur'ān al-'Aẓīm* (Dār al-Ṭaybah li al-Nashr wa al-Tawzī'; 2nd edition, 1420 H) [annotator: Sāmī b. Muḥammad Salāmah], vol. 7, p. 201

[50] Abū 'Abd Allāh Muḥammad b. 'Abd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak 'alā al-ṣaḥīḥayn* (Beirut: Dār al-Kutub al-'Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣṭafā 'Abd al-Qādir 'Aṭā], vol. 3, p. 160, # 4711

This *ḥadīth* has a *ṣaḥīḥ* chain upon the standard of the two Shaykhs.[51]

Imām al-Dhahabī (d. 748 H) concurs:

على شرط البخاري ومسلم

Upon the standard of al-Bukhārī and Muslim[52]

Imām al-Ṭabarānī (d. 360 H) too has an additional *sanad* for the *ḥadīth*:

حدثنا علي بن عبد العزيز ثنا عمرو بن عون الواسطي ثنا خالد بن عبد الله عن الحسن بن عبيد الله عن أبي الضحى عن زيد بن أرقم قال قال رسول الله صلى الله عليه و سلم : إني تارك فيكم الثقلين كتاب الله وعترتي أهل بيتي وإنهما لن يتفرقا حتى يردا علي الحوض

'Alī b. 'Abd al-'Azīz – 'Amr b. 'Awn al-Wāsiṭī – Khālid b. 'Abd Allāh – al-Ḥasan b. 'Ubayd Allāh – Abū al-Ḍuḥā – Zayd b. Arqam:

The Messenger of Allāh, peace be upon him, said: "I am leaving behind over you the Two Weighty Things (*al-thaqalayn*): the Book of Allāh and my offspring, my Ahl al-Bayt. **Verily, both shall never separate from each other until they meet me at the Lake-Fount**."[53]

Shaykh al-Arnāūṭ says about this *ḥadīth*:

وهو صحيح

It is *ṣaḥīḥ*[54]

This is an authentication of all the parts of the *ḥadīth* by our typically

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[51] *Ibid*

[52] *Ibid*

[53] Abū al-Qāsim Sulaymān b. Aḥmad b. Ayūb al-Ṭabarānī, *Mu'jam al-Kabīr* (Mosul: Maktabah al-'Ulūm wa al-Ḥukm; 2nd edition, 1404 H) [annotator: Ḥamadī b. 'Abd al-Majīd al-Salafī], vol. 5, p.169, # 4980

[54] Muḥammad b. Ibrāhīm al-Wazīr al-Yamānī, *al-'Awāṣim wa al-Qawāsim fī al-Dhabb 'an Sunnah Abī al-Qāsim* (Beirut: Muasassat al-Risālah; 2nd edition, 1416 H) [annotator: Shu'ayb al-Arnāūṭ], vol. 1, p. 178, footnote # 1

reluctant Shaykh. This, of course, means a lot.

Meanwhile, there is no sin in independently verifying the authenticity of the *ḥadīth*. As such, al-Dhahabī says about the first narrator:

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

> ʻAlī b. ʻAbd al-ʻAzīz b. al-Marzabān b. Sābūr: **the Imām, the *ḥāfiẓ* (*ḥadīth* scientist), the *ṣadūq* (very truthful) narrator**, Abū al-Ḥasan al-Baghwī.[55]

Elsewhere, he adds:

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

> ʻAlī b. ʻAbd al-ʻAzīz al-Baghwī: **the *ḥāfiẓ* (*ḥadīth* scientist)**, adjacent to Makkah: ***Thiqah* (trustworthy)**. However, he used to request (payments) for narrating a*ḥādīth*, and he is excused on the ground that he was needy. Al-Dāraquṭnī said: "**He was *thiqah* (trustworthy) and totally reliable**."[56]

Al-Ḥāfiẓ (d. 852 H) states about the second narrator:

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

> ʻAmr b. ʻAwn b. Aws al-Wāsiṭī, Abū ʻUthmān al-Bazzāz al-Baṣrī: ***Thiqah* (trustworthy), *thabt* (accurate)**.[57]

Concerning the third narrator, al-Ḥāfiẓ also says:

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[55] Shams al-Dīn Muḥammad b. Aḥmad b. ʻUthmān al-Dhahabī, *Siyar A'lām al-Nubalā* (Beirut: Muasassat al-Risālah; 9th edition, 1413 H) [annotators: Shu'ayb al-Arnāūṭ and ʻAlī Abū Zayd], vol. 13, p. 348, # 164

[56] Abū ʻAbd Allāh Muḥammad b. Aḥmad b. ʻUthmān al-Dhahabī, *Mīzān al-I'tidāl fī Naqd al-Rijāl* (Beirut: Dār al-Ma'rifah) [annotator: ʻAlī Muḥammad al-Bajāwī], vol. 3, p. 143, # 5882

[57] Aḥmad b. ʻAlī b. Ḥajar al-ʻAsqalānī, *Taqrīb al-Tahdhīb* (Beirut: Dār al-Maktabah al-ʻIlmiyyah; 2nd edition, 1415 H) [annotator: Muṣtafā ʻAbd al-Qādir ʻAṭā], vol. 1, p. 742, # 5104

خالد بن عبد الله بن عبد الرحمن بن يزيد الطحان الواسطي المزني مولاهم ثقة ثبت

Khālid b. ‘Abd Allāh b. ‘Abd al-Raḥman b. Yazīd al-Ṭaḥān al-Wāsiṭī al-Muznī, their freed slave: ***Thiqah* (trustworthy), *thabt* (accurate)**.[58]

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

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

Al-Ḥasan b. ‘Ubayd Allāh b. ‘Urwah al-Nakha’ī, Abū ‘Urwah al-Kūfī: ***Thiqah* (trustworthy), *fāḍil* (virtuous)**.[59]

Finally, al-Ḥāfiẓ proclaims about the last narrator:

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

Muslim b. Ṣubayḥ al-Hamdānī, Abū al-Ḍuḥā al-Kūfī al-‘Aṭṭār, well-known with his *kunya*: ***Thiqah* (trustworthy), *fāḍil* (virtuous)**.[60]

Imām Muslim (d. 261 H) also states concerning him:

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

Abū al-Ḍuḥā, Muslim b. Ṣubayḥ: **He heard (*aḥādīth* from)** Ibn ‘Abbās, al-Nu’mān b. Bashīr and **Zayd b. Arqam**. Al-A’mash and Ḥabīb b. Abī Thābit narrated from him.[61]

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

But, there is more! Imām al-Ṭabarānī again documents:

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[58] *Ibid*, vol. 1, p. 259, # 1652

[59] *Ibid*, vol. 1, p. 206, # 1258

[60] *Ibid*, vol. 2, p. 179, # 6653

[61] Muslim b. al-Ḥajjāj, *al-Kunā wa al-Asmā* (Madīnah al-Munawwarah: al-Jāmi’ah al-Islāmiyyah; 1st edition, 1404 H) [annotator: ‘Abd al-Raḥīm Muḥammad Aḥmad al-Qushqarī], vol. 1, P. 455, 1722

حدثنا معاذ بن المثنى ثنا علي بن المديني ثنا جرير بن عبد الحميد عن الحسن بن عبيد الله عن أبي الضحى عن زيد بن أرقم قال قال رسول الله : إني تارك فيكم الثقلين كتاب الله وعترتي أهل بيتي وإنهما لن يتفرقا حتى يردا علي الحوض

Mu'ādh b. al-Muthannā – 'Alī b. al-Madīnī – Jarīr b. 'Abd al-Ḥamīd – al-Ḥasan b. 'Ubayd Allāh – Abū al-Ḍuḥā – Zayd b. Arqam:

The Messenger of Allāh said: "I am leaving behind over you the Two Weighty Things (*al-thaqalayn*): the Book of Allāh and my offspring, my Ahl al-Bayt. **Verily, both shall never separate from each other until they meet me at the Lake-Fount**."[62]

There are only three new names in this chain.

Al-Dhahabī says about the first narrator:

معاذ بن المثنى أبو المثنى :ثقة، متقن.

Mu'ādh b. al-Muthannā, Abū al-Muthannā: ***Thiqah*** **(trustworthy)**, extremely precise.[63]

About the second narrator, al-Ḥāfiẓ states:

علي بن عبد الله بن جعفر بن نجيح السعدي مولاهم أبو الحسن بن المديني بصري ثقة ثبت إمام أعلم أهل عصره بالحديث وعلله

'Alī b. 'Abd Allāh b. Ja'far b. Najīḥ al-Sa'dī, their freed slave, Abū al-Ḥasan b. al-Madīnī Baṣrī: ***Thiqah*** **(trustworthy),** ***thabt*** **(accurate), an Imām, the most knowledgeable of his time in** ***ḥadīth*** **and its** ***'ilal***.[64]

The third narrator is like that too, as al-Ḥāfiẓ submits:

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[62] Abū al-Qāsim Sulaymān b. Aḥmad b. Ayūb al-Ṭabarānī, *Mu'jam al-Kabīr* (Mosul: Maktabah al-'Ulūm wa al-Ḥukm; 2nd edition, 1404 H) [annotator: Ḥamadī b. 'Abd al-Majīd al-Salafī], vol. 5, p.170, # 4981

[63] Shams al-Dīn Muḥammad b. Aḥmad b. 'Uthmān al-Dhahabī, *Siyar A'lām al-Nubalā* (Beirut: Muasassat al-Risālah; 9th edition, 1413 H) [annotators: Shu'ayb al-Arnāūṭ and 'Alī Abū Zayd], vol. 13, p. 527, # 259

[64] Aḥmad b. 'Alī b. Ḥajar al-'Asqalānī, *Taqrīb al-Tahdhīb* (Beirut: Dār al-Maktabah al-'Ilmiyyah; 2nd edition, 1415 H) [annotator: Muṣtafā 'Abd al-Qādir 'Aṭā], vol. 1, p. 697, # 4776

جرير بن عبد الحميد بن قرط بضم القاف وسكون الراء بعدها طاء مهملة الضبي الكوفي نزيل الري وقاضيها ثقة صحيح الكتاب قيل كان في آخر عمره يهم من حفظه

> Jarīr b. ʻAbd al-Ḥamīd b. Qurṭ al-Ḍabī al-Kūfī, a resident of al-Rayy and its judge: ***Thiqah* (trustworthy)**, *ṣaḥīḥ al-kitāb* (i.e. whatever he narrated from his books was *ṣaḥīḥ*). It is said that he used to hallucinate due to his memory during the last part of his lifetime.[65]

Al-Ḥāfiẓ refers to the criticism against Jarīr with "it is said", which is a term employed to express doubt. In other words, al-Ḥāfiẓ does NOT confirm that Jarīr really used to hallucinate during the last part of his lifetime. Secondly, even if the allegation were accepted, it would still not harm Jarīr. 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 *aḥādīth*. In any case, there is a *mutāba'ah* for Jarīr by Khālid b. ʻAbd Allāh. Therefore, this second chain is impeccably *ṣaḥīḥ* too, in any case.

[65] *Ibid*, vol. 1, p. 158, # 918

6 ḤADĪTH AL-THAQALAYN

THE PROPHET AT GHADĪR KHUMM
(Part IV)

The Messenger of Allāh, *ṣallallāhu 'alaihi wa ālihi*, proclaimed at Ghadīr Khumm to all humanity:

> إني تارك فيكم الثقلين كتاب الله وعترتي أهل بيتي وانهما لن يتفرقا حتى يردا علي الحوض

> I am leaving behind over you the Two Weighty Things (*al-thaqalayn*): the Book of Allāh 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'ān and the offspring of the Prophet are referred to as "the Two Weighty Things" (*al-thaqalayn*) in the *aḥādīth*. Both of them are "left behind over" us by him, and are further described as being eternally inseparable till the Day of *al-Qiyāmah*. What exactly did the *Rasūl* 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. *Ḥadīth al-Thaqalayn*, obviously, is in this sense too. The Prophet was declaring the Qur'ān and his offspring as his substitutes over his *Ummah* after him. Shaykh al-Arnāūṭ too has something for us in this regard:

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

الثَّقلين: الثقل، بفتحتين: كل شيء نفيس مصون، ومنه هذا الحديث، كذا في "القاموس."

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

وعترتي: كأنه صلى الله عليه وسلم جعلهم قائمين مقامه، فكما كان في حياته القرآن والنبي، كذلك بعده القرآن وأهل بيته، ولكن قيامهم مقامه في وجوب المحبة والمراعاة والإحسان، لا في العمل بأقوالهم وآرائهم، بل المرجع في العمل: الكتاب والسنة، والله تعالى أعلم.

Al-Sindī 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 *ḥadīth* is from it, as stated in *al-Qāmūs*.

{One of them is greater}: that is the Book, because it is the Imām 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'ān and the Prophet during his lifetime, it was the Qur'ān 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 Allāh the Most High knows best."[66]

This is further strengthened by the fact that he called them both "the Two Weighty Things", *al-thaqalayn*. Imām Ibn Manẓūr (d. 711 H), the leading

[66] Abū 'Abd Allāh Aḥmad b. Muḥammad b. Ḥanbal b. Hilāl b. Asad al-Shaybānī, *Musnad* (Muasassat al-Risālah; 1st edition, 1421 H) [annotators: Shu'ayb al-Arnāūṭ, 'Ādil Murshid and others], vol. 17, pp. 174-175, # 11104. Al-Sindī's submission is indeed very weird. The Ahl al-Bayt stand in the place the Prophet in his *Ummah* after him. Yet, none is obliged to follow them! Moreover, al-Sindī seems to think that following the Ahl al-Bayt leads away from the *Kitāb* and *Sunnah*! Alas, they are actually the purest route to the Qur'ān and the original teachings of Muḥammad.

classical Sunnī linguist, explains what this means:

وروي 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 العترة .وقال ثعلب :سميا ثقلين لأن الأخذ بهما ثقيل والعمل بهما ثقيل، 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 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 Allāh and my offspring." So, he identified them both as the Book of Allāh 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 [67]

Imām Ibn al-Athīr (d. 606 H), an ace Sunnī *ḥadīth* linguist, has the same submission:

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

[I am leaving among you the Two Weighty Things: the Book of Allāh 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.[68]

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[67] Abū al-Faḍl Jamāl al-Dīn Muḥammad b. Mukram b. Manẓūr al-Afrīqī al-Miṣrī, *Lisān al-'Arab* (Beirut: Dār ṣādir; 1st edition), vol. 11, p. 85

[68] Abū Sa'ādāt al-Mubārak b. Muḥammad, Ibn al-Athīr al-Jazarī, *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* (Beirut: al-Maktabah al-'Ilmiyyah; 1399 AH) [annotator: Ṭāhir Aḥmad al-Zāwī and Maḥmūd Muḥammad al-Ṭanāhī], vol. 1, p. 216

Another leading Sunnī linguist, al-Zubaydī (d. 1205 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 ثقيل.

And it is like that in the *ḥadīth*: "I am leaving among you the Two Weighty Things (*al-thaqalayn*): the Book of Allāh 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)**."[69]

Yet another leading Sunnī linguist, Abū Manṣūr al-Azharī (d. 370 H), confirms them:

روي عن النبي (صلى الله عليه وسلم) أنَّه قال في مرضه الذي مات فيه: (إني تارك فيكم الثقلين: كتابَ الله وعِتْرتي، ولن يفترقا حتى يردا علي الحوض)، فسَّر النبي (صلى الله عليه وسلم) الثقلين فجعلهما كتاب الله جلّ وعزّ وعِترته عليه السلام؛ وقد فسّرت العترة فيما تقدّم وهم جماعةٌ عشيرته الأدْنَوْن. 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 Allāh 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 Allāh the Almighty and his offspring, peace be upon him. The word "*itrah* (offspring)" has already been explained, and they are his closest blood relatives. Abū al-'Abbās Aḥmad b. Yaḥyā said: "**They are named *thaqalayn* because holding fast to them both is a weighty (responsibility), and following them both is also a weighty (responsibility)**."[70]

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[69] Muḥibb al-Dīn Abū Fayḍ Sayyid Muḥammad Murtaḍā al-Ḥusaynī al-Wāsiṭī al-Zubaydī al-Ḥanafī, *Tāj al-'Urūs min Jawāhir al-Qāmūs* (Beirut: Dār al-Fikr; 1414 H), vol. 14, p. 85

[70] Abū Manṣūr Muḥammad b. Aḥmad al-Azharī, *Tahdhīb al-Lughah* (Beirut: Dār Iḥyā al-Turāth al-'Arabī; 1st edition, 2001 CE), vol. 9, p. 78

Imām al-Nawawī (d. 676 H), the well-known *ḥadīth* scientist, tables the view of the classical Sunnī scholars as well:

قوله صلى الله عليه وسلم (وانا تارك فيكم ثقلين) فذكر كتاب الله وأهل بيته قال العلماء سميا ثقلين لعظمهما 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 Allāh and his Ahl al-Bayt. **The *'ulamā* 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**.[71]

And Shaykh 'Abd al-Bāqī, in his annotation of *Ṣaḥīḥ Muslim*, writes these words under *Ḥadīth al-Thaqalayn*:

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

> (Two Weighty Things [*thaqalayn*]): The *'ulamā* 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**.[72]

So, our Prophet indicated that he was leaving behind the Qur'ān 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'ān 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 Allāh are his *khalīfahs* and the masters and guides *over* his *Ummah* after him.

Meanwhile, the *Rasūl* also described his offspring as being eternally inseparable from the Qur'ān until the Day of Resurrection:

وانهما لن يفترقا حتى يردا على الحوض

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[71] Abū Zakariyyāh Yaḥyā b. Sharaf al-Nawawī, *Sharḥ ṣaḥīḥ Muslim* (Beirut: Dār al-Kitāb al-'Arabī; 1407 H) vol. 15, p. 180

[72] Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-Turāth al-'Arabī) [annotator: Muḥammad Fuād 'Abd al-Bāqī], vol. 4, p. 1873, # 2408 (36)

> 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 Allāh 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'ān and his offspring at any moment in the lifetime of this earth. So, we ask:

1. Does sin cause a separation between us and the Qur'ān 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'ān, at least for the duration of their sinful acts.
2. Does heresy – whether in beliefs or actions – cause a separation between us and the Qur'ān? There is no doubt about this too. Heresies of all sorts contradict the Qur'ān, and whoever possesses any heresy is in contradiction to the Book of Allāh. Therefore, whatsoever the offspring of the Prophet believe, say, do or teach is the true, pure guidance from Allāh and His Messenger. It is absolutely impossible for the offspring to be heretical in absolutely anything. Otherwise, they would be separated from the Qur'ān, at least for the duration of the heresy.
3. Allāh and His Messenger have joined together the Qur'ān and the offspring, and have made them eternally inseparable till the Day of *al-Qiyāmah*. This is also a command to every believer not to ever separate them in any circumstance. If you love the Qur'ān, you must love the offspring too. If you respect the Qur'ān, you must respect the offspring too. If you follow the Qur'ān, you must follow the offspring too. If you obey the Qur'ān, you must obey the offspring too. If you consider the Qur'ān to be your Imām, you must take the offspring too as your Imāms. If you consider the Qur'ān 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 'Allāmah al-Albānī (d. 1420 H) in these words while writing about the Qur'ān and *Sunnah*:

بل يجب اعتبار الكتاب والسنة مصدرا واحدا لا فصل بينهما أبدا كما أشار إلى ذلك قوله صلى الله عليه وسلم : "ألا إني أتيت القرآن ومثله معه " يعني السنة وقوله: " لن يتفرقا حتى يردا علي 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 Allāh**, peace be upon him: "I have been given the Qur'ān and its likeness with it", that is the *Sunnah*, AND HIS STATEMENT, "**Both shall never separate until they meet me at the Lake-Fount**."[73]

The 'Allāmah considers the phrase "both shall never separate from each other" to be an order against discrimination between 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-Albānī's submission that it is "obligatory" to consider the Qur'ān and the offspring as a single source of guidance and knowledge in Islām, 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'ān in all matters, but does not obey the offspring in all matters, has defied the Order of Allāh and His Messenger, and has thereby become a plain heretic.

[73] Abū 'Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdrī al-Albānī, *Manzilah al-Sunnah fī al-Islām* (Kuwait: Dār al-Salafiyyah; 4th edition, 1404 H), p. 22

7 ḤADĪTH AL-THAQALAYN

THE PROPHET AT UNINDENTIFIED PLACES

There are reports of *Ḥadīth al-Thaqalayn* which do not name the locations where it was delivered. It is therefore possible that the Prophet, *ṣallallāhu ʻalaihi wa ālihi*, also uttered them at Ghadīr Khumm, in addition to his other pronouncements. Meanwhile, it is equally probable that the sermons were given at other places, before or after Ghadīr Khumm. Let us start with this *riwāyah* by Imām al-Fasawī (d. 277 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 علي الحوض.
>
> Yaḥyā – Jarīr - al-Ḥasan b. ʻUbayd Allāh – Abū al-Ḍuḥā – 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 Allāh 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."[74]

Al-Ḥāfiẓ (d. 852 H) states concerning the first narrator:

> يحيى بن يحيى بن بكير بن عبد الرحمن لتميمي أبو زكريا النيسابوري ثقة ثبت إمام

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[74] Abū Yūsuf Yaʻqūb b. Sufyān al-Fasawī, *al-Maʻrifah wa al-Tārīkh* (Beirut: Dār al-Kutub al-ʻIlmiyyah) [annotator: Khalīl al-Manṣūr], vol. 1, p. 294

> Yaḥyā b. Yaḥyā b. Bukayr b. ʻAbd al-Raḥman al-Tamīmī, Abū Zakariyyāh al-Naysābūrī: ***Thiqah* (trustworthy), *thabt* (accurate), an Imām**.[75]

What about the second narrator? Al-Ḥāfiẓ submits:

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

> Jarīr b. ʻAbd al-Ḥamīd b. Qurṭ al-Ḍabī al-Kūfī, a resident of al-Rayy and its judge: ***Thiqah* (trustworthy)**.[76]

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

> الحسن بن عبيد الله بن عروة النخعي أبو عروة الكوفي ثقة فاضل

> Al-Ḥasan b. ʻUbayd Allāh b. ʻUrwah al-Nakhaʼī, Abū ʻUrwah al-Kūfī: ***Thiqah* (trustworthy), *fāḍil* (virtuous)**.[77]

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

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

> Muslim b. Ṣubayḥ al-Hamdānī, Abū al-Ḍuḥā al-Kūfī al-ʻAṭṭār, well-known with his *kunya*: ***Thiqah* (trustworthy), *fāḍil* (virtuous)**.[78]

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

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[75] Aḥmad b. ʻAlī b. Ḥajar al-ʻAsqalānī, *Taqrīb al-Tahdhīb* (Beirut: Dār al-Maktabah al-ʻIlmiyyah; 2nd edition, 1415 H) [annotator: Muṣtafā ʻAbd al-Qādir ʻAṭā], vol. 2, p. 318, # 7696

[76] Aḥmad b. ʻAlī b. Ḥajar al-ʻAsqalānī, *Taqrīb al-Tahdhīb* (Beirut: Dār al-Maktabah al-ʻIlmiyyah; 2nd edition, 1415 H) [annotator: Muṣtafā ʻAbd al-Qādir ʻAṭā], vol. 1, p. 158, # 918. We have already mentioned his trustworthiness previously in this book.

[77] Aḥmad b. ʻAlī b. Ḥajar al-ʻAsqalānī, *Taqrīb al-Tahdhīb* (Beirut: Dār al-Maktabah al-ʻIlmiyyah; 2nd edition, 1415 H) [annotator: Muṣtafā ʻAbd al-Qādir ʻAṭā], vol. 1, p. 158, # 918, vol. 1, p. 206, # 1258

[78] *Ibid*, vol. 2, p. 179, # 6653

Meanwhile, Imām al-Tirmidhī (d. 279 H) has also recorded a *shāhid* 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 ثابت عن زيد بن أرقم رضي الله عنهما قالا : قال رسول الله صلى الله عليه و سلم إني تارك فيكم ما إن تمسكتم به لن تضلوا بعدي أحدهما أعظم من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي ولن يتفرقا حتى يردا علي الحوض فانظروا كيف تخلفوني فيهما

'Alī b. al-Mundhir Kūfī – Muḥammad b. Fuḍayl – al-A'mash – 'Aṭiyyah – **Abū Sa'īd (al-Khudrī)**: AND al-'Amash – Ḥabīb b. Abī Thābit – **Zayd b. Arqam**, may Allāh be pleased with them both:

The Messenger of Allāh, 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 Allāh** - 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."[79]

Al-Tirmidhī says:

وهذا حديث حسن غريب

And this *ḥadīth* is *ḥasan gharīb* (i.e. has a *ḥasan* chain).[80]

And 'Allāmah al-Albānī (d. 1420 H) states:

صحيح

Ṣaḥīḥ[81]

Sayyid Ḥasan al-Saqqāf also has this comment:

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[79] Abū 'Īsā Muḥammad b. 'Īsā al-Sulamī al-Tirmidhī, *al-Jāmi' al-ṣaḥīḥ Sunan al-Tirmidhī* (Beirut: Dār Iḥyā al-Turāth al-'Arabī) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 5, p. 663 # 3788

[80] *Ibid*

[81] *Ibid*

ورواه الترمذي (663/5 برقم 3788) بسند صحيح بلفظ إني تارك فيكم ما إن تمسكتم به لن تضلوا بعدي أحدهما أعظم من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي ولن يتفرقا حتى يردا علي الحوض فانظروا كيف تخلفوني فيهما

Al-Tirmidhī (5/663, # 3788) recorded it **WITH A *ṢAḤĪḤ* CHAIN**, with this wording:

"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 Allāh** - 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."[82]

Imām Aḥmad (d. 241 H) further documents:

حدثنا عبد الله حدثني أبي ثنا بن نمير ثنا عبد الملك بن أبي سليمان عن عطية العوفي عن أبي سعيد الخدري قال قال رسول الله صلى الله عليه و سلم: اني قد تركت فيكم ما ان أخذتم به لن تضلوا بعدي الثقلين أحدهما أكبر من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي الا وانهما لن يفترقا حتى يردا على الحوض

'Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Ibn Numayr – 'Abd al-Malik b. Abī Sulaymān – 'Aṭiyyah al-'Awfī – Abū Sa'īd al-Khudrī:

The Messenger of Allāh, 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 Allāh** - 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."[83]

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[82] Ḥasan b. 'Alī al-Saqqāf al-Qurashī al-Hāshimī al-Ḥusaynī, *Ṣaḥīḥ Sharḥ al-'Aqīdah al-Ṭaḥāwiyyah* (Amman: Dār Imām al-Nawawī; 1st edition, 1416 H), p. 654

[83] Abū 'Abd Allāh Aḥmad b. ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu'ayb al-Arnāūṭ], vol. 3, p. 59, # 11578

Shaykh al-Arnāūṭ comments:

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

> **It is a *ṣaḥīḥ ḥadīth***, with the exception of the statement "And, verily, both shall never separate from each other until they meet me at the Lake-Fount".[84]

Apparently, al-Arnāūṭ rejects the authenticity of the last phrase of the *ḥadīth*, and accepts all the others. But, this is strange, indeed! We have already quoted absolutely *ṣaḥīḥ* chains – in the reports of Zayd b. Arqam – in this book which establish the authenticity of that phrase. Shaykh al-Arnāūṭ apparently rushed to his conclusion without adequate research. Besides, the chain of this last *riwāyah* above is reliable as well, as 'Allāmah al-Albānī declares, after quoting that exact same report from *Musnad Aḥmad*:

وهو إسناد حسن في الشواهد.

> And **it is a chain that is *ḥasan* through the *shawāhid*** (corroborating evidences).[85]

Interestingly, this is what al-Arnāūṭ himself says about the same *ḥadīth* of 'Aṭiyyah above from the same Abū Sa'īd al-Khudrī, with the same chain, in another book:

سنده حسن بالشواهد.

> Its chain is *ḥasan* through the *shawāhid*.[86]

So, indeed, all the parts of the *ḥadīth* are firmly established through this *sanad* and the *ṣaḥīḥ* others.

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[84] *Ibid*

[85] Abū 'Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdrī al-Albānī, *Silsilah al-Aḥādīth al-ṣaḥīḥah wa Shayhun min Fiqhihāh wa Fawāidihāh* (Riyadh: Maktabah al-Ma'ārif li al-Nashr wa al-Tawzī'; 1st edition, 1415 H), vol. 4, p. 357, # 1761

[86] Muḥammad b. Ibrāhīm al-Wazīr al-Yamānī, *al-'Awāṣim wa al-Qawāsim fi al-Dhabb 'an Sunnah Abī al-Qāsim* (Beirut: Muasassat al-Risālah; 2nd edition, 1416 H) [annotator: Shu'ayb al-Arnāūṭ], vol. 1, p. 178, footnote # 1

8 ḤADĪTH AL-KHALĪFATAYN

THE MESSENGER NAMED HIS SUCCESSORS (Part I)

Imām al-Fasawī (d. 277 H) records:

حدثنا عبيد الله قال: أخبرا 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 علي الحوض.

'Ubayd Allāh – Sharīk – al-Rukayn – Qāsim b. Ḥassān – Zayd b. Thābit:

The Messenger of Allāh, peace be upon him, said: "**I am leaving behind over you MY *KHALĪFAH*: the Book of Allāh 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."[87]

Al-Ḥāfiẓ (d. 852 H) states about the first narrator:

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

'Ubayd Allāh b. Mūsā b. Abī al-Mukhtār al-'Ubsī al-Kūfī, Abū Muḥammad: ***Thiqah* (trustworthy)**, he was a Shī'ī.[88]

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[87] Abū Yūsuf Ya'qūb b. Sufyān al-Fasawī, *al-Ma'rifah wa al-Tārīkh* (Beirut: Dār al-Kutub al-'Ilmiyyah) [annotator: Khalīl al-Manṣūr], vol. 1, p. 294

[88] Aḥmad b. 'Alī b. Ḥajar al-'Asqalānī, *Taqrīb al-Tahdhīb* (Beirut: Dār al-Maktabah al-'Ilmiyyah; 2nd edition, 1415 H) [annotator: Muṣtafā 'Abd al-Qādir 'Aṭā], vol. 1, p. 640, # 4361

Concerning the second narrator, Sharīk, Imām al-Mizzī (d. 742 H) submits:

استشهد به البخاري في " الجامع " وروى له في " رفع اليدين في الصلاة "
وغيره ،وروى له مسلم في " المتابعات" ، واحتج به الباقون.

> Al-Bukhārī uses him as a witness in *al-Jāmi'* (i.e. *Ṣaḥīḥ al-Bukhārī*), and narrates from him under the Chapter "Raising both Hands in *Ṣalāt*" and others. Muslim too narrates from him in *mutāba'āt* (supporting narrations), **and others rely upon him as a *ḥujjah***.[89]

Imām al-Dhahabī (d. 748 H) makes a similar statement about him:

قلت :استشهد به البخاري، وخرج له مسلم متابعة، واحتج به النسائي، وغيره.

> I (al-Dhahabī) say: Al-Bukhārī uses him as a witness, and Muslim narrates from him in *mutāba'āt*. **Al-Nasāī and others rely upon him as a *ḥujjah***.[90]

So, the overwhelming majority of classical Sunnī *ḥadīth* scientists considered him a *ḥujjah* in his own right. Meanwhile, Imām al-Ḥākim (d. 403 H) has a completely different view of Imām Muslim's (d. 261 H) treatment of Sharīk. For instance, he states about a *riwāyah*:

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

> It has a *shāhid* (witness), which is upon the standard of Muslim, for **he (Muslim) has relied upon Sharīk b. 'Abd Allāh al-Nakha'ī as a *ḥujjah***.[91]

He repeats elsewhere:

وقد احتج مسلم بشريك بن عبد الله وهو أن يحتج به

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[89] Jamāl al-Dīn Abū al-Ḥajjāj Yūsuf al-Mizzī, *Tahdhīb al-Kamāl fī Asmā al-Rijāl* (Beirut: Muasassat al-Risālah; 2nd edition, 1413 H), vol. 12, p. 475, # 2736

[90] Shams al-Dīn Muḥammad b. Aḥmad b. 'Uthmān al-Dhahabī, *Tārīkh al-Islām wa Wafiyāt al-Mashāhīr wa al-A'lām* (Beirut: Dār al-Kitāb al-'Arabī; 1st edition, 1407 H) [annotator: Dr. 'Umar 'Abd al-Salām Tadmurī], vol. 11, p. 169

[91] Abū 'Abd Allāh Muḥammad b. 'Abd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak 'alā al-ṣaḥīḥayn* (Beirut: Dār al-Kutub al-'Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣtafā 'Abd al-Qādir 'Aṭā], vol. 1, p. 65, # 45

> **(Imām) Muslim has relied upon Sharīk b. 'Abd Allāh as a *ḥujjah***, and he is to be relied upon as a *ḥujjah*.[92]

And, again:

> وهو غريب صحيح فإن مسلما قد احتج بشريك بن عبد الله

> It is *gharīb ṣaḥīḥ*, for Muslim has relied upon Sharīk b. 'Abd Allāh has a *ḥujjah*.[93]

In simpler terms, the a*ḥādīth* of Sharīk are *ṣaḥīḥ* upon the standard of Imām Muslim, according to al-Ḥākim!

Al-Ḥāfiẓ, on his part, gives us some additional information about Sharīk, which may explain the reluctance of al-Bukhārī (d. 256 H) - and possibly Imām Muslim too - concerning his reports:

> شريك بن عبد الله النخعي الكوفي القاضي بواسط ثم الكوفة أبو عبد الله صدوق يخطئ كثيرا تغير حفظه منذ ولي القضاء بالكوفة وكان عادلا فاضلا عابدا وشديدا على أهل البدع

> Sharīk b. 'Abd Allāh al-Nakha'ī al-Kūfī al-Qādī, (resided) first at Wāsiṭ and then Kūfah, Abū 'Abd Allāh: ***Ṣadūq* (very truthful), made *a lot* of mistakes. His memory deteriorated since he became the judge in Kūfah**. He was just, excellent, a great worshipper of Allāh, and he was severe against the people of *bid'ah*.[94]

He developed a memory problem when he became the judge of Kūfah. Before this period, he was a completely accurate narrator. However, Imām Ibn 'Adī (d. 365 H) makes an important observation about him in this regard, which must be taken into consideration:

> والغالب على حديثه الصحة والاستواء والذي يقع في حديثه من النكرة إنما أتي فيه من سوء حفظه

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92 *Ibid*, vol. 1, p. 193, # 377

93 *Ibid*, vol. 1, p. 539, # 1412

94 Aḥmad b. 'Alī b. Ḥajar al-'Asqalānī, *Taqrīb al-Tahdhīb* (Beirut: Dār al-Maktabah al-'Ilmiyyah; 2nd edition, 1415 H) [annotator: Muṣtafā 'Abd al-Qādir 'Aṭā], vol. 1, p. 417, # 2795

> **The overwhelming majority of his *aḥādīth* are *ṣaḥīḥ* and accurate (from his *shuyūkh*)**. As for the repugnancy in his *aḥādīth*, that occurred only due to his poor memory.[95]

This puts things into their proper perspective. Despite his memory problems, most of his *aḥādīth* are still *ṣaḥīḥ* 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 *aḥādīth*. To get a clearer picture, this is what Imām al-'Ijlī (d. 261 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

> Sharīk b. 'Abd Allāh al-Nakha'ī, the judge, Kūfī: ***Thiqah* (trustworthy), and he was *ḥasan al-ḥadīth* (i.e. his *aḥādīth* are *ḥasan*)**. The one who narrated most from him was Isḥāq b. Yūsuf al-Azraq al-Wāsiṭī. **He heard 9000 (nine thousand) *aḥādīth* from him**.[96]

Apparently, Sharīk was indeed a *very* prolific narrator. He narrated 9000 *aḥādīth* to Isḥāq alone! How many more then did he transmit to others? Obviously, there were more! Meanwhile, let us assume – for the sake of argument - that Sharīk narrated *only* those 9000 throughout his lifetime. So, in what percentage of them did he make mistakes due to his poor memory? Imām Ibn 'Adī records the answer:

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

> 'Umar b. Sinān narrated to us that he heard Ibrāhīm b. Sa'd al-Jawharī saying: "**Sharīk made mistakes in 400 (four hundred) *aḥādīth*.**"[97]

In other words, Sharīk made mistakes – due to his poor memory - in 4 out of every 90 *aḥādīth*; and he authentically and accurately transmitted 86 out

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[95] Abū Aḥmad 'Abd Allāh b. 'Adī al-Jirjānī, *al-Kāmil fī ḍu'afā al-Rijāl* (Dār al-Fikr li al-Ṭabā'at wa al-Nashr wa al-Tawzī'; 3rd edition, 1409 H), vol. 4, p. 22, # 888/8

[96] Abū al-Ḥasan Aḥmad b. 'Abd Allāh b. ṣāliḥ al-'Ijlī al-Kūfī, *Ma'rifat al-Thiqāt* (Madīnah: Maktabah al-Dār; 1st edition, 1405 H), vol. 1, p. 453, # 727

[97] Abū Aḥmad 'Abd Allāh b. 'Adī al-Jirjānī, *al-Kāmil fī ḍu'afā al-Rijāl* (Dār al-Fikr li al-Ṭabā'at wa al-Nashr wa al-Tawzī'; 3rd edition, 1409 H), vol. 4, p. 8, # 888/8

of every 90 *aḥādīth* from his *shuyūkh*. For Allāh's sake, is this enough to call for his head and abandon all his *aḥādīth* 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 Sunnī *ḥadīth* collectors relied upon him as a *ḥujjah* in their books. Imām al-Dhahabī 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 متابعة ،ووثقه يحيى بن معين ... وحديثه من أقسام الحسن.

> I (al-Dhahabī) say: **Sharīk was *ḥasan al-ḥadīth* (i.e. his *aḥādīth* are *ḥasan*)**. He was an Imām, a jurist, a prolific *ḥadīth* narrator. He was not as precise as Ḥammād b. Zayd. Al-Bukhārī has used him as a witness, Muslim has narrated *mutaba'at* reports from him, and Yaḥyā b. Ma'īn declared him *thiqah* (trustworthy) ... **His *aḥādīth* are in the *ḥasan* categories**.[98]

Imām al-'Ijlī has a similar submission:

> شريك بن عبد الله النخعي القاضي كوفي ثقة وكان حسن الحديث

> Sharīk b. 'Abd Allāh al-Nakha'ī, the judge, Kūfī: ***Thiqah* (trustworthy), and he was *ḥasan al-ḥadīth* (i.e. his *aḥādīth* are *ḥasan*)**.[99]

Imām al-Haythamī (d. 807 H) also says:

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

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[98] Muḥammad b. Aḥmad b. 'Uthmān al-Dhahabī, *Tadhkirat al-Ḥuffāẓ* (Beirut: Dār al-Kutub al-'Ilmiyyah; 1st edition, 1419 H) [annotator: Zakariyyāh 'Umayrāt], vol. 1, p. 170

[99] Abū al-Ḥasan Aḥmad b. 'Abd Allāh b. ṣāliḥ al-'Ijlī al-Kūfī, *Ma'rifat al-Thiqāt* (Madīnah: Maktabah al-Dār; 1st edition, 1405 H), vol. 1, p. 453, # 727

> It is entirely recorded by Aḥmad, and the narrators of the two reports are narrators of the *Ṣaḥīḥ*, **except Sharīk b. 'Abd Allāh al-Nakha'ī who is *ḥasan al-ḥadīth* (i.e. his *aḥādīth* are *ḥasan*)**.[100]

So, Sharīk was a *thiqah* (trustworthy) narrator who made many mistakes in 4 out of every 90 of his *aḥādīth*. He was taken as a *ḥujjah* by most of the classical Sunnī *ḥadīth* collectors, including possibly Imām Muslim. However, due to his errors, his *aḥādīth* are only of the *ḥasan* grading, according to some top Sunnī *ḥadīth* scientists. In our humble view, making mistakes in 4 out of every 90 *aḥādīth* is not enough to degrade his *aḥādīth* from the level of *ṣaḥīḥ* reports or to reject them altogether as some Sunnīs do!

The third narrator, al-Rukayn (previously mistakenly mis-transliterated as al-Rakīn), is *thiqah* (trustworthy), as quoted by Imām Ibn Shāhīn (d. 385 H):

الركين بن الربيع ثقة قاله أحمد

> Al-Rukayn b. al-Rabī': ***Thiqah* (trustworthy)**. Aḥmad said so.[101]

Imām Ibn Ḥibbān (d. 354 H) has also included his name among the *thiqah* (trustworthy) narrators.[102] More interestingly, al-Rukayn is relied upon as a *ḥujjah* by Imām Muslim in his *Ṣaḥīḥ*.[103] This, apparently, is also why Shaykh al-Arnāūṭ has graded the chain of an independent report by al-Rukayn as being "*ṣaḥīḥ* upon the standard of (Imām) Muslim".[104]

Lastly, the fourth narrator is al-Qāsim. He too is *thiqah* (trustworthy). Imām Ibn Shāhīn again states:

القاسم بن حسان الذي روى عن زيد بن ثابت ثقة قاله أحمد بن صالح

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[100] Nūr al-Dīn 'Alī b. Abī Bakr al-Haythamī, *Majma' al-Zawāid* (Beirut: Dār al-Fikr; 1412 H), vol. 9, p. 164, # 14712

[101] Abū Ḥafṣ 'Umar b. Shāhīn, *Tārīkh Asmā al-Thiqāt* (Dār al-Salafiyyah; 1st edition, 1404 H), p. 88, # 369

[102] Abū Ḥātim Muḥammad b. Ḥibbān b. Aḥmad al-Tamīmī al-Bustī, *Kitāb al-Thiqāt* (Hyderabad: Majlis Dāirat al-Ma'ārif al-'Uthmāniyyah; 1st edition, 1398 H), vol. 4, p. 243

[103] See Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-Turāth al-'Arabī) [annotator: Muḥammad Fuād 'Abd al-Bāqī], vol. 3, p. 1685, # 2136 (11)

[104] Abū 'Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu'ayb al-Arnāūṭ], vol. 4, p. 69, # 16696

> Al-Qāsim b. Ḥassān[105] who narrated from Zayd b. Thābit is ***thiqah* (trustworthy)**. Aḥmad b. Ṣāliḥ said so.[106]

He is equally mentioned by Imām Ibn Ḥibbān among the *thiqah* (trustworthy) narrators.[107] Besides, Imām al-'Ijlī further submits:

القاسم بن حسان كوفي تابعي ثقة

> Al-Qāsim b. Ḥassān, a Kūfī Tābi'ī: ***Thiqah* (trustworthy)**.[108]

Imām al-Dhahabī also says:

القاسم بن حسان العامري، عن زيد بن ثابت، وجماعة، وعنه الركين بن الربيع، والوليد بن قيس، وثق.

> Al-Qāsim b. Ḥasān al-'Āmirī: He narrated from Zayd b. Thābit and some others, and al-Rukayn b. al-Rabī' and al-Walīd b. Qays narrated from him. **He was declared *thiqah* (trustworthy)**.[109]

In addition, both al-Ḥākim and al-Dhahabī have declared a *sanad* containing the name of al-Rukayn b. al-Rabī' narrating independently from al-Qāsim b. Ḥassān – who, in turn, also narrated independently from his *shaykh* - to be *ṣaḥīḥ*.[110] Imām Ibn Khuzaymah (d. 311 H), as well, has relied upon this chain in his *Ṣaḥīḥ*:

وحدثني الركين بن الربيع عن القاسم بن حسان عن زيد بن ثابت عن النبي صلى الله عليه و سلم

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105 Previously mistakenly mis-transliterated as al-Qāsim b. Ḥisān.

106 Abū Ḥafṣ 'Umar b. Shāhīn, *Tārīkh Asmā al-Thiqāt* (Dār al-Salafiyyah; 1st edition, 1404 H), p. 189, # 1148

107 Abū Ḥātim Muḥammad b. Ḥibbān b. Aḥmad al-Tamīmī al-Bustī, *Kitāb al-Thiqāt* (Hyderabad: Majlis Dāirat al-Ma'ārif al-'Uthmāniyyah; 1st edition, 1398 H), vol. 7, p. 335

108 Abū al-Ḥasan Aḥmad b. 'Abd Allāh b. ṣāliḥ al-'Ijlī al-Kūfī, *Ma'rifat al-Thiqāt* (Madīnah: Maktabah al-Dār; 1st edition, 1405 H), vol. 2, p. 210, # 1495

109 Shams al-Dīn Abū 'Abd Allāh Muḥammad b. Aḥmad b. al-Dhahabī al-Dimashqī, *al-Kāshif fī Ma'rifat Man Lahu Riwāyat fi al-Kutub al-Sittah* (Jeddah: Dār al-Qiblah li al-Thaqāfat al-Islāmiyyah; 1st edition, 1413 H), vol. 2, p. 127, # 4506

110 Abū 'Abd Allāh Muḥammad b. 'Abd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak 'alā al-ṣaḥīḥayn* (Beirut: Dār al-Kutub al-'Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣtafā 'Abd al-Qādir 'Aṭā], vol. 4, p. 216, # 7418

> **Al-Rukayn b. al-Rabī' – al-Qāsim b. Ḥassān –** Zayd b. Thābit – the Prophet, peace be upon him.[111]

Obviously, Ibn Khuzaymah considers them both to be *thiqah* (trustworthy) or, at least, *ṣadūq* (very truthful). Shaykh Dr. al-A'ẓamī, in his *taḥqīq* of the above chain, comments:

إسناده صحيح

> Its chain is *ṣaḥīḥ*[112]

So, all the narrators are *thiqah* (trustworthy), and the chain is fully connected. Therefore, the *sanad* of *Ḥadīth al-Khalīfatayn* is *ṣaḥīḥ*, or at least *ḥasan*.

In the *ḥadīth*, the Prophet, *ṣallallāhu 'alaihi wa ālihi*, explicitly identified the Qur'ān and his offspring to be "my *khalīfah*." This means that they are his *khalīfahs*. The word "*khalīfah*" – though singular - may be used to refer to a single individual, or to a group, as Imām al-Rāghib al-Iṣfahānī (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 *khalīfah* is used to refer to a single person or to a group**. Here (under Qur'ān 2:30), it is plural. This is because the word *Khalīfah* (there) does not refer to Ādam, peace be upon him, alone. Rather, it refers to him and the righteous ones among his offspring. So, they are His (i.e. Allāh's) *Khalīfahs*.[113]

Of course, the implication is the same – whether "*khalīfah*" (singular) is used, or "*khulafā*" (plural).

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111 Abū Bakr Muḥammad b. Isḥāq b. Khuzaymah al-Sulamī al-Naysābūrī, *ṣaḥīḥ* (Beirut: al-Maktab al-Islāmī; 1390 H) [annotators: Muḥammad Nāṣir al-Dīn al-Albānī and Dr. Muhammad Muṣtafā al-A'ẓamī], vol. 2, p. 294, # 1345

112 *Ibid*

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

Besides, the *khalīfah* is the one who takes the place of another one, who is physically absent for one reason or another. Imām Ibn al-Athīr (d. 606 H), the grand Sunnī *ḥadīth* lexicographer, submits:

الخليفة من يقوم مقام الذاهب ويسد مسده

> The *khalīfah* is whoever stands in the position of the one who is physically absent and substitutes for him.[114]

So, it is the Qur'ān 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.

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

9 ḤADĪTH AL-KHALĪFATAYN

THE MESSENGER NAMED HIS SUCCESSORS (Part II)

The Prophet of Allāh, *ṣallallāhu 'alaihi wa ālihi*, further named the Qur'ān and his offspring as the two *khalīfahs* (*al-khalīfatayn*) over the *Ummah* after him. This means that the Book of Allāh is one *khalīfah*, and the offspring is another *khalīfah*. As we established at the end of the last chapter, the word "*khalīfah*" may be employed in reference to a group, to indicate the *khilāfah* of each one of them. So, the Qur'ān is the *khalīfah* of Muḥammad over his *Ummah*, and members of his offspring are also his *khulafā* (successors) over them.

Imām Ibn Abī Shaybah (d. 235 H) records one of these *aḥādīth* naming the two *khalīfahs*:

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، وانهما لن يتفرقا حتى يردا علي الحوض.

Abū Dāwud 'Umar b. Sa'd – Sharīk – al-Rukayn – al-Qāsim b. Ḥassān – Zayd b. Thābit – the Prophet:

"**I have left behind over you the two all-comprehensive *khalīfahs*: the Book of Allāh and my offspring**. Verily, both shall never separate from each other until they meet me at the Lake-Fount."[115]

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[115] Abū Bakr 'Abd Allāh b. Abī Shaybah, *Musnad Ibn Abī Shaybah* (Riyādh: Dār al-Waṭan; 1st edition, 1418 H) [annotators: 'Ādil b. Yūsuf al-'Azāzī and Aḥmad b. Farīd al-Mazīdī], vol. 1,

The annotators declare:

والحديث صحيح، له شواهد

The *ḥadīth* is *ṣaḥīḥ*. It has witnesses (*shawāhid*).[116]

The only new name here that needs verification is 'Umar b. Sa'd, the first narrator. Concerning him, al-Ḥāfiẓ (d. 852 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, Abū Dāwud al-Ḥafarī: ***Thiqah* (trustworthy)**, a great worshipper of Allāh.[117]

So, the chain is *ṣaḥīḥ*, or at least *ḥasan*.

Imām Aḥmad (d. 241 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 حبل ممدود ما بين السماء والأرض أو ما بين السماء إلى الأرض وعترتي أهل بيتي وإنهما لن يتفرقا حتى يردا على الحوض

'Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – **al-Aswad b. 'Āmir** – Sharīk – al-Rukayn – al-Qāsim b. Ḥassān – Zayd b. Thābit:

The Messenger of Allāh, peace be upon him, said, "**I am leaving behind over you two *khalīfahs*: the Book of Allāh** – a rope stretching between the heaven and the earth or from the heaven to the earth – **and my offspring, my Ahl al-Bayt**. Verily, both shall never separate from each other until they meet me at the Lake-Fount."[118]

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p. 108

[116] *Ibid*

[117] Aḥmad b. 'Alī b. Ḥajar al-'Asqalānī, *Taqrīb al-Tahdhīb* (Beirut: Dār al-Maktabah al-'Ilmiyyah; 2nd edition, 1415 H) [annotator: Muṣtafā 'Abd al-Qādir 'Aṭā], vol. 1, p. 718, # 4920

[118] Abū 'Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah)

Shaykh al-Arnāūṭ comments:

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

> **The *ḥadīth* is *ṣaḥīḥ* through its *shawāhid* (witnesses)**, except his statement "Both shall never separate from each other until they meet me at the Lake-Fount." This chain is *ḍa'īf* due to the poor memory of Sharīk.[119]

So, his only problem with the chain is Sharīk. However, the *ḥadīth* of Sharīk is either *ṣaḥīḥ* or *ḥasan*, as we have established in the last chapter. The position of al-Arnāūṭ is therefore nothing but an unnecessary exaggeration.

There is only one narrator in this chain of Aḥmad that needs to be investigated: al-Aswad b. 'Āmir. This is what al-Ḥāfiẓ says about him:

الأسود بن عامر الشامي نزيل بغداد يكنى أبا عبد الرحمن ويلقب شاذان ثقة

> Al-Aswad b. 'Āmir al-Shāmī, a resident of Baghdād, his *kunya* was Abū 'Abd al-Raḥman and his *laqab* was Shādhān: ***Thiqah* (trustworthy)**.[120]

Therefore, the chain is *ṣaḥīḥ*, or at least *ḥasan* due to Sharīk.

Aḥmad further records:

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

> 'Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – **Abū Aḥmad al-Zubayrī** – Sharīk – al-Rukayn – al-Qāsim b. Ḥassān – Zayd b. Thābit:

[annotator: Shu'ayb al-Arnāūṭ], vol. 5, p. 181, # 21618

119 *Ibid*

120 Aḥmad b. 'Alī b. Ḥajar al-'Asqalānī, *Taqrīb al-Tahdhīb* (Beirut: Dār al-Maktabah al-'Ilmiyyah; 2nd edition, 1415 H) [annotator: Muṣṭafā 'Abd al-Qādir 'Aṭā], vol. 1, p. 102, # 504

> The Messenger of Allāh, peace be upon him, said: "**I am leaving behind over you two *khalīfahs*: the Book of Allāh and my Ahl al-Bayt**. Verily, both shall never separate from each other until they meet me together at the Lake-Fount."[121]

Al-Arnāūṭ again says:

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

> **The *ḥadīth* is *ṣaḥīḥ* through its *shawāhid***, except his statement, "Both shall never separate from each other until they meet me together at the Lake-Fount."[122]

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

> محمد بن عبد الله بن الزبير بن عمر بن درهم الأسدي أبو أحمد الزبيري الكوفي ثقة ثبت إلا أنه قد يخطئ في حديث الثوري

> Muḥammad b. 'Abd Allāh b. al-Zubayr b. 'Umar b. Dirham al-Asadī, Abū Aḥmad al-Zubayrī al-Kūfī: ***Thiqah* (trustworthy), *thabt* (accurate)**, except that he made mistakes in the *ḥadīth* of al-Thawrī.[123]

Well, this is not an *ḥadīth* of al-Thawrī. As such, the chain is *ṣaḥīḥ* – or at least, *ḥasan*. Through it, all the parts of the *ḥadīth*, including those denied by al-Arnāūṭ, are firmly established.

Imām Ibn Abī 'Āṣim (d. 287 H) has documented the *ḥadīth* 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

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121 Abū 'Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu'ayb al-Arnāūṭ], vol. 5, p. 189, # 21697

122 *Ibid*

123 Aḥmad b. 'Alī b. Ḥajar al-'Asqalānī, *Taqrīb al-Tahdhīb* (Beirut: Dār al-Maktabah al-'Ilmiyyah; 2nd edition, 1415 H) [annotator: Muṣṭafā 'Abd al-Qādir 'Aṭā], vol. 2, p. 95, # 6036

فيكم الخليفتين من بعدي، كتاب الله وعترتي أهل بيتي وإنهما لن يتفرقا حتى يردا علي الحوض.

Abū Bakr – ‘Amr b. Sa’d Abū Dāwud al-Ḥafarī – Sharīk – al-Rukayn – al-Qāsim b. Ḥassān – Zayd b. Thābit:

The Messenger of Allāh, peace be upon him, said, “**I am leaving behind over you the two *khalīfahs* after me: the Book of Allāh and my offspring, my Ahl al-Bayt**. Verily, both shall never separate from each other until they meet me at the Lake-Fount.”[124]

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

حديث صحيح. وإسناده ضعيف لسوء حفظ شريك وهو ابن عبد الله القاضي والقاسم بن حسان مجهول الحال. والحديث أخرجه أحمد 5/181-182 و189 و190 من طريقين آخرين عن شريك به. وإنما صححته لأن له شواهد تقوية

It is a *ṣaḥīḥ ḥadīth*. But, its chain is *ḍa’if* due to the poor memory of Sharīk, and he was Ibn ‘Abd Allāh the Judge. Also, al-Qāsim b. Ḥassān is *majhūl al-ḥāl* (i.e. his status is unknown). The *ḥadīth* is recorded by Aḥmad (5/181-182, 189, and 190) through two other chains from Sharīk with it. **I have only declared it *ṣaḥīḥ* because it has witnesses (*shawāhid*) that strengthen it**.[125]

Obviously, our ‘Allāmah too was infected by the anti-Sharīk fallacy. In any case, Sharīk was *ḥasan al-ḥadīth*. Moreover, al-Qāsim b. Ḥassān is not *majhūl al-ḥāl*. His status is known, and he is *thiqah* (trustworthy), as we have proved.

The new name here is Abū Bakr, and this is what al-Ḥāfiẓ 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 Allāh b. Muḥammad b. Abī Shaybah Ibrāhīm b. ‘Uthmān, of

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

[125] *Ibid*, vol. 2, p. 351, # 754

Wāsiṭī origin, Abū Bakr b. Abī Shaybah al-Kūfī: ***Thiqah* (trustworthy)**, a *ḥadīth* scientist, author of books.[126]

So, the chain is either *ṣaḥīḥ* or *ḥasan*.

[126] Aḥmad b. ʻAlī b. Ḥajar al-ʻAsqalānī, *Taqrīb al-Tahdhīb* (Beirut: Dār al-Maktabah al-ʻIlmiyyah; 2nd edition, 1415 H) [annotator: Muṣtafā ʻAbd al-Qādir ʻAṭā], vol. 1, p. 528, # 3586

10 ḤADĪTH AL-ṢALĀT

THE PROPHETIC FAMILIES

In every *Ummah*, there exists a prophetic family. This is the family of its prophet. On a more specific note, the family of Nūḥ, *'alaihi al-salām*, were the prophetic family of his *Ummah*. In the same manner, the family of Ibrāhīm, *'alaihi al-salām* were the prophetic family of his own *Ummah* too. In our own case, Muḥammad, *ṣallallāhu 'alaihi wa ālihi*, is our Prophet, and his family are our prophetic family. This fact is recognized by *'ulamā* of the Ahl al-Sunnah as well. For instance, al-Ḥāfiẓ Ibn Ḥajar al-'Asqalānī (d. 852 H) states:

> ويستفاد من قصة العباس استحباب الاستشفاع بأهل الخير والصلاح وأهل بيت النبوة

> It is learnt from the story of al-'Abbās that it is recommended to seek the intercession of righteous people **and the Prophetic Family**.[127]

Imām al-Mubārakfūrī (d. 1282 H) too, while commenting on a *ḥadīth*, submits:

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

> {What has been bestowed to us exclusively}, meaning the Ahl al-Bayt. He meant with it himself and the other members of **the Prophetic**

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[127] Shihāb al-Dīn Ibn Ḥajar al-'Asqalānī, *Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Ma'rifah li al-Ṭabā'ah wa al-Nashr; 2nd edition), vol. 2, p. 413

Family.[128]

Concerning the family of Prophet Ibrāhīm, Imām al-Zamakhsharī (d. 538 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 العزة ويخصكم بالإنعام به يا أهل بيت النبوّة

> It was towards this that the angels, peace of Allāh be upon them, indicated in their statement {Mercy of Allāh and His Blessings be upon you, O Ahl al-Bayt} [11:73]. 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**.[129]

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

Al-Ḥāfiẓ Ibn Kathīr (d. 774 H) also mentions a report about the family of Prophet Dāwud, *'alaihi al-salām*:

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

> It is also narrated from him that he said: "A beggar stopped at the door of Dāwud, peace be upon him, and said, '**O Prophetic Family!** Give to us something that Allāh has granted you.'"[130]

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

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128 Abū al-'Alā Muḥammad b. 'Abd al-Raḥmān b. 'Abd al-Raḥīm al-Mubārakfūrī, *Tuḥfat al-Aḥwazī bi Sharḥ Jāmi' al-Tirmidhī* (Beirut: Dār al-Kutub al-'Ilmiyyah; 1st edition, 1410 H), vol. 5, p. 288

129 Abū al-Qāsim Jārullāh Maḥmūd b. 'Umar al-Zamakhsharī, *al-Kashāf* (Beirut: Dār al-Kitāb al-'Arabī; 1407 H), vol. 2, p. 411

130 Abū al-Fidā Ismā'īl b. Kathīr al-Dimashqī, *al-Bidāyah wa al-Nihāyah* (Dār Iḥyā al-Turāth al-'Arabī; 1st edition, 1408 H) [annotator: 'Alī Shīrī], vol. 9, p. 326

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

Verily, Allāh chose Ādam, Nūḥ, **the family of Ibrāhīm and the family of Imrān** above the worlds. **(They are) offspring, one of the other**, and Allāh is the All-Hearing, All-Knowing.[131]

There are two crucial points here:

1. The prophetic families of Ibrāhīm and Imrān 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.
2. 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 Nūḥ and Prophet Ibrāhīm, Allāh informs us of how He chose them:

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

And indeed, We sent Nūḥ and Ibrāhīm, **and We placed prophethood and the Book in their offspring**. Among them was he who was guided, but many of them were disobedient to Allāh.[132]

Explaining this verse, al-Ḥāfiẓ Ibn Kathīr states:

وقال فيه وفي إبراهيم (وجعلنا في ذريتهما النبوة والكتاب) [الحديد: 26] أي كل نبي من بعد نوح فمن ذريته، وكذلك إبراهيم

He (Allāh) says concerning him (i.e. Nūḥ) and Ibrāhīm (and We placed prophethood and the Book in their offspring) [*al-Ḥadīd*: 26], meaning: **all prophets after Nūḥ were from his offspring. That was the case of Ibrāhīm too**.[133]

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131 Qur'ān 3:33-34

132 Qur'ān 57:26

133 Abū al-Fidā Ismā'īl b. Kathīr al-Dimashqī, *al-Bidāyah wa al-Nihāyah* (Dār Iḥyā al-Turāth al-

Imām al-Ṭabarī (d. 310 H) too says:

{وجعلنا في ذريتهما النبوة والكتاب} وكذلك كانت النبوة في ذريتهما، وعليهم أنزلت الكتب: التوراة، والإنجيل، والزبور، والفرقان، وسائر الكتب المعروفة

{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-Tawrāt*, *al-Injīl*, *al-Zabūr*, *al-Furqān*, and the other well-known scriptures.[134]

With regards to Prophet Ibrāhīm specifically, we read:

ووهبنا له إسحاق ويعقوب وجعلنا في ذريته النبوة والكتاب وآتيناه أجره في الدنيا وانه في الآخرة لمن الصالحين

And We bestowed on him Isḥāq and Ya'qūb, **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.[135]

Al-Ḥāfiẓ Ibn Kathīr has this exegesis:

{وجعلنا في ذريته النبوة والكتاب...} وجعل في ذريته النبوة 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**.[136]

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

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'Arabī; 1st edition, 1408 H) [annotator: 'Alī Shīrī], vol. 1, p. 120

[134] Abū Ja'far Muḥammad b. Jarīr b. Yazīd b. Kathīr b. Ghālib al-Āmulī al-Ṭabarī, *Jāmi al-Bayān fī Tāwīl al-Qur'ān* (Dār al-Fikr; 1415 H) [annotator: Ṣidqī Jamīl al-'Aṭṭār], vol. 27, p. 308

[135] Qur'ān 29:27

[136] Abū al-Fidā Ismā'īl b. Kathīr al-Dimashqī, *al-Bidāyah wa al-Nihāyah* (Dār Iḥyā al-Turāth al-'Arabī; 1st edition, 1408 H) [annotator: 'Alī Shīrī], vol. 1, p. 172

qualified to exercise authority or leadership over them. Allāh 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 Ibrāhīm. His family were above all others, by Allāh's Decree. Therefore, all his successors, and all masters of mankind after him, were automatically from his offspring, his family.

This process started with Ādam, *'alaihi al-salām*, the first prophet. The Qur'ān states:

أولئك الذين أنعم الله عليهم من النبيين من ذرية آدم

> Those were they unto whom Allāh bestowed His Grace among the **prophets from the offspring of Ādam**.[137]

Logically, the immediate *khalīfahs* of Ādam would be from his children. The line of prophets continued among his descendants until the time of Nūḥ. It was Nūḥ who then founded a new dynasty – chosen above all creation - by Allāh's Decree, and the line of prophets shifted to his offspring alone. Ibrāhīm was from the descendants of Nūḥ, 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 Ibrāhīm had some minor branches. One of them was founded by his grandson, Ya'qūb, *'alaihi al-salām* – who was also known as Isrāīl. Commenting about his branch of the Ibrāhīmic tree, Allāh states:

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

> And indeed, We gave the offspring of Isrāīl **the Book, and authority and prophethood**, and We provided them with good things, **AND WE MADE THEM SUPERIOR ABOVE THE WORLDS**.[138]

We equally read about the families of Mūsā and Hārūn, *'alaihimā al-salām*, also from the offspring of Ibrāhīm:

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[137] Qur'ān 19: 58

[138] Qur'ān 45:16

وقال لهم نبيهم إن آية ملكه أن يأتيكم التابوت فيه سكينة من ربكم وبقية مما ترك آل موسى وآل هارون تحمله الملائكة

> And their Prophet said to them, "Verily! The sign of his (i.e. Ṭālut's) kingdom is that there shall come to you a wooden box, wherein is *al-sakīnah* from your Lord, **and a remnant of that which was left behind by the family of Mūsā and the family of Hārūn, carried by the angels**."[139]

This verse shows the high spiritual status of the families of Mūsā and Hārūn. 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 Allāh. 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 Ṭālut's divine kingdom. This fact alone establishes that the Israelites held the families of Mūsā and Hārūn in the highest spiritual regards, and obviously considered them as masters as well.

The family of Dāwud, *'alaihi al-salām*, was another branch of the Ibrāhīmic lineage. Allāh says:

آل داوود شكرا وقليل من عبادي الشكور

> "Work you, **O family of Dāwud**, with thanks." But few of My slaves are grateful.[140]

Dāwud, the founder of this branch, was a prophet, and a king. He was succeeded by his son, Sulaymān, *'alaihi al-salām*, who was also a prophet and king.

Then, there are two other branches of the tree of Ibrāhīm that we have not mentioned. Imām al-Bukhārī (d. 256 H) records about them:

{ن 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

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[139] Qur'ān 2:248

[140] Qur'ān 34:13

إبراهيم وآل عمران وآل ياسين وآل محمد صلى الله عليه و سلم يقول {إن أولى الناس بإبراهيم للذين اتبعوه} وهم المؤمنون.

{Verily, Allāh chose Ādam, Nūḥ, **the family of Ibrāhīm** and the family of Imrān above the worlds ... Allāh provides sustenance to whom He wills, without limit.} Ibn ʻAbbās said: "{and the family of Imrān} They are the believers from the family of Ibrāhīm, **the family of ʻImrān, the family of Yāsīn AND THE FAMILY OF MUḤAMMAD**, peace be upon him. He (Allāh) says: {Verily, **the most entitled to Ibrāhīm** are those who followed him} They are the believers".[141]

Prof. Ibn Yāsīn also submits:

{ن 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, Allāh chose Ādam, Nūḥ, **the family of Ibrāhīm** and the family of Imrān above the worlds}

Al-Ṭabarī and Ibn Abī Ḥātim record **with their *ḥasan* chain** from ʻAlī b. Abī Ṭalḥah from Ibn ʻAbbās that he said, "They are the believers from the family of Ibrāhīm, the family of ʻImrān, **the family of Yāsīn AND THE FAMILY OF MUḤAMMAD**. Allāh the Most Glorious say: {Verily, **the most entitled to Ibrāhīm** are those who followed him}."[142]

As authentically transmitted from Ibn ʻAbbās, *raḍiyallāhu ʻanhu*, the family of Muḥammad is part of the family of Ibrāhīm mentioned in this verse:

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[141] Abū ʻAbd Allāh Muḥammad b. Ismāʼīl b. Ibrāhīm b. Mughīrah al-Bukhārī al-Juʼfī, *al-Jāmiʼ al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 3, p. 1263

[142] Prof. Dr. Ḥikmat b. Bashīr b. Yāsīn, *Mawsūʼat al-Ṣaḥīḥ al-Masbūr min al-Tafsīr bi al-Māthūr* (Madīnah: Dār al-Māthar li al-Nashr wa al-Tawzīʼ wa al-Ṭabāʼat; 1st edition, 1420 H), vol. 1, p. 411

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

> Verily, Allāh chose Ādam, Nūḥ, **the family of Ibrāhīm** and the family of Imrān **above the worlds**. (They are) offspring, one of the other, and Allāh is the All-Hearing, All-Knowing.[143]

In fact, the family of Muḥammad is the only family in our entire *Ummah* that is included as part of the family of Ibrāhīm in that verse. Ibn 'Abbās has mentioned none other. As such, we know from the *āyah* that:

1. The family of Muḥammad have been chosen by Allāh *above* all of His other creatures of their times.
2. The family of Muḥammad are offspring of one another. Therefore, anyone who is not from the offspring of Muḥammad is automatically excluded by Allāh Himself.

The direct implication of the verse is that none from outside the family of Muḥammad 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.

[143] Qur'ān 3:33-34

11 ḤADĪTH AL-ṢALĀT

THE FAMILY OF IBRĀHĪM AND THE FAMILY OF MUḤAMMAD

The family of Muḥammad, *ṣallallāhu ʻalaihi wa ālihi*, in our *Ummah* mainly mirrors the family of Ibrāhīm, *ʻalaihi al-salām*, in his *Ummah*. This fundamental fact is explicitly mentioned in authentic Sunnī *aḥādīth*. Imām al-Bukhārī (d. 256 H), for instance, records:

حدثنا قيس بن حفص وموسى بن إسماعيل قالا حدثنا عبد الواحد بن زياد حدثنا أبو قرة مسلم بن سالم الهمذاني قال حدثني عبد الله ابن عيسى سمع عبد الرحمن بن أبي ليلى قال : لقيني كعب بن عجرة فقال ألا أهدي لك هدية 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. Ḥafṣ and Mūsā b. Ismāʼīl – ʻAbd al-Wāḥid b. Ziyād – Abū Qurrah Muslim b. Sālim al-Hamdānī – ʻAbd Allāh b. ʻĪsā – ʻAbd al-Raḥman b. Abī Laylī:

Ka'b b. ʻUjrah 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 Allāh, peace be upon him, and said, **ʻO Messenger of Allāh! What is the manner of the *ṣalāt* upon you, Ahl al-Bayt, for Allāh has taught us how to send *salām* you (Ahl**

> **al-Bayt)?**' He replied, 'Say: O Allāh! Send *ṣalāt* upon Muḥammad and upon the family of Muḥammad, in exactly the same manner as You sent *ṣalāt* upon Ibrāhīm and upon the family of Ibrāhīm. You are the Most Praiseworthy, the Most Glorious. **O Allāh! Bless Muḥammad and the family of Muḥammad, in exactly the same manner as You blessed Ibrāhīm and the family of Ibrāhīm**. You are the Most Praiseworthy, the Most Glorious.'"[144]

This is the *mutawātir* version of the *ḥadīth*, as anyone who has done research on this matter can easily confirm[145]. There are a few *shādh* reports which either removes or replaces the phrase "the family of Muḥammad". However, such odd *riwāyāt* cannot in any way harm a *mutawātir ḥadīth*.

Al-Bukhārī also documents:

> حدثنا آدم حدثنا شعبة حدثنا الحكم قال سمعت عبد الرحمن بن أبي ليلى قال : لقيني كعب بن عجرة فقال ألا أهدي لك هدية؟ إن النبي صلى الله عليه و سلم خرج علينا فقلنا يا رسول الله قد علمنا كيف نسلم عليك فكيف نصلي 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
>
> Ādam – Shu'bah – al-Ḥakam – 'Abd al-Raḥman b. Abī Laylī:

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144 Abū 'Abd Allāh Muḥammad b. Ismā'īl b. Ibrāhīm b. Mughīrah al-Bukhārī al-Ju'fī, *al-Jāmi' al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 3, p. 1233, # 3190

145 See al-Qāḍī Abū Isḥāq Ismā'īl b. Isḥāq b. Ismā'īl b. Ḥammād b. Zayd al-Azdī al-Baṣrī al-Baghdādī al-Mālikī al-Jahḍamī, *Faḍl Ṣalāt 'alā al-Nabī* (Beirut: al-Maktab al-Islāmī; 3rd edition, 1397 H) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], pp. 55-68. In this book, al-Qāḍī Abū Isḥāq records several *aḥādīth* mentioning "the family of Muḥammad" with their chains from Ka'b b. 'Ujrah, 'Uqbah b. 'Amr, 'Abd Allāh, 'Abd Allāh b. 'Umar or 'Abd Allāh b. 'Amr, Abū Mas'ūd al-Anṣārī, Ibrāhīm, al-Ḥasan, Abū Sa'īd al-Khudrī, Ṭalḥah, Zayd b. Khārijah, 'Abd al-Raḥman b. Bishr b. Mas'ūd, and Fāṭimah bint al-Nabī Muḥammad. Moreover, Abū al-Qāsim 'Alī b. al-Ḥasan b. Habat Allāh b. 'Abd Allāh, Ibn Asākir al-Shāfi'ī in his *Tārīkh Madīnah Dimashq* (Beirut: Dār al-Fikr) [annotator: 'Alī Shīrī] has also narrated it – with the chains of transmission – from 'Āishah (vol. 53, p. 309), Anas b. Mālik (vol. 48, p. 316), al-Ḥusayn b. 'Alī (vol. 18, p. 87) and Umm Salamah (vol. 14, p. 141). This is far more than what is needed for absolute *tawāttur*. As for the *shādh* reports which expunge or replace "the family of Muḥammad", they have no *tawāttur* whatsoever and are not even close, and therefore can neither harm nor replace the *mutawātir ḥadīth*.

> 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 Allāh, we already know how to make *salām* on you. But, how do we make *ṣalāt* on you?' He replied, 'Say: O Allāh! Send *ṣalāt* upon Muḥammad and upon the family of Muḥammad, in exactly the same manner as You sent *ṣalāt* upon the family of Ibrāhīm. You are the Most Praiseworthy, the Most Glorious. **O Allāh! Bless Muḥammad and the family of Muḥammad, in exactly the same manner as You blessed the family of Ibrāhīm**. You are the Most Praiseworthy, the Most Glorious.'"[146]

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'īd b. Yaḥyā – my father – Mas'ar – al-Ḥakam - Ibn Abī Laylī – Ka'b b. 'Ujrah, may Allāh be pleased with him:
>
> It was said, "O Messenger of Allāh, we have already known how to make *salām* on you. But, how do we make *ṣalāt*?' He replied, 'Say: O Allāh! Send *ṣalāt* upon Muḥammad and upon the family of Muḥammad, in exactly the same manner as You sent *ṣalāt* upon Ibrāhīm. You are the Most Praiseworthy, the Most Glorious. **O Allāh! Bless Muḥammad and the family of Muḥammad, in exactly the same manner as You blessed Ibrāhīm**. You are the Most Praiseworthy, the Most Glorious.'"[147]

Imām Muslim (d. 261 H) too documents:

> حدثنا يحيى بن يحيى ا لتميمي قال قرأت على مالك عن نعيم بن عبدالله المجمر أن محمد بن عبدالله بن زيد الأنصاري (وعبدالله بن زيد هو الذي كان أري النداء بالصلاة)

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[146] Abū 'Abd Allāh Muḥammad b. Ismā'īl b. Ibrāhīm b. Mughīrah al-Bukhārī al-Ju'fī, *al-Jāmi' al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 5, p. 2338, # 5996

[147] *Ibid*, vol. 4, p. 1802, # 4519

أخبره عن أبي مسعود الأنصاري قال أتانا رسول الله صلى الله عليه و سلم ونحن في مجلس سعد بن عبادة فقال له بشير بن سعد أمرنا الله تعالى أن نصلي عليك يا رسول الله فكيف نصلي عليك ؟ قال فسكت رسول الله صلى الله عليه و سلم حتى تمنينا أنه لم يسأله ثم قال رسول الله صلى الله عليه و سلم 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

Yaḥyā b. Yaḥyā al-Tamīmī – Mālik – Na'īm b. 'Abd Allāh al-Mujmar – Muḥammad b. 'Abd Allāh b. Zayd al-Anṣārī – Abū Mas'ūd al-Anṣārī:

The Messenger of Allāh, peace be upon him, came to us while we were in the assembly of Sa'd b. 'Ubādah. So, Bashīr b. Sa'd said, "Allāh the Most High ordered us to make *ṣalāt* upon you, O Messenger of Allāh. So, how do we make *ṣalāt* upon you?" The Messenger of Allāh, peace be upon him, kept silent so much we wished he had not asked him. Then, the Messenger of Allāh, peace be upon him, said: "Say: 'O Allāh! Send *ṣalāt* upon Muḥammad and upon the family of Muḥammad, in exactly the same manner as You sent *ṣalāt* upon the family of Ibrāhīm **and bless Muḥammad and the family of Muḥammad, in exactly the same manner as You blessed the family of Ibrāhīm THROUGHOUT THE WORLDS**. You are the Most Praiseworthy, the Most Glorious.' As for the *salām*, it is as you have been taught.[148]

Imām Aḥmad (d. 241 H) has this *riwāyah* 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 نصلي 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 Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – 'Uthmān b. 'Umar – Mālik – Na'īm al-Mujmar – Muḥammad b. 'Abd Allāh – Abū Mas'ūd:

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148 Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-Turāth al-'Arabī) [annotator: Muḥammad Fuād 'Abd al-Bāqī], vol. 1, p. 305, # 405 (65)

> It was said, "O Messenger of Allāh, how do we make *ṣalāt* upon you?" So, he replied, "Say: 'O Allāh! Send *ṣalāt* upon Muḥammad and upon the family of Muḥammad **and bless Muḥammad and the family of Muḥammad, in exactly the same manner as You blessed Ibrāhīm THROUGHOUT THE WORLDS**. You are the Most Praiseworthy, the Most Glorious.'"[149]

Shaykh al-Arnāūṭ comments:

> إسناده صحيح على شرط مسلم

> Its chain is *ṣaḥīḥ* upon the standard of (Imām) Muslim.[150]

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 Allāh:

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

> O Messenger of Allāh! What is the manner of the *ṣalāt* upon you, Ahl al-Bayt, for Allāh has taught us how to send *salām* upon you (Ahl al-Bayt)?

We know from this that the Ṣaḥābah used to send *salām* upon members of the Ahl al-Bayt. In fact, it was Allāh Himself Who taught them to send *salām* upon the Ahl al-Bayt. Sending *salām* upon a male member of the Ahl al-Bayt, for instance, is to say "*alaihi al-salām*" (peace be upon him), "*salāmullāh 'alaihi*" (peace of Allāh be upon him), or similar statements containing "*salām*" (peace) after mentioning or writing his name. The Ṣaḥābah used to do it, as Ka'b testified. Some of the early Sunnīs – 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 *Ṣaḥīḥ al-Bukhārī*. Concerning Amīr al-Mūminīn, *'alaihi al-salām*, Imām al-Bukhārī writes:

> قال علي عليه السلام الذاريات الرياح

> 'Alī, *'alaihi al-salām*, said: "*Al-Dhāriyāt* are the winds".[151]

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149 Abū 'Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu'ayb al-Arnāūṭ], vol. 4, p. 118, # 17108

150 *Ibid*

With regards to his wife, the blessed daughter of the Messenger of Allāh, *'alaihā al-salām*, al-Bukhārī also states:

فقالت فاطمة عليها السلام....

Fāṭimah, *'alaihā al-salām*, said….[152]

About Imām al-Ḥasan, *'alaihi al-salām*, al-Bukhārī is no different either:

ووهب الحسن بن علي عليهما السلام لرجل دينه

Al-Ḥasan b. 'Alī, *'alaihimā al-salām*, waived the debt of a man.[153]

Imām al-Ḥusayn, *'alaihi al-salām*, the martyr of Karbalā, is treated likewise by al-Bukhārī:

حسين بن علي عليهما السلام أخبره

Ḥusayn b. 'Alī, *'alaihimā al-salām*, informed him[154]

He also says:

أتي عبيد الله بن زياد برأس الحسين بن علي عليه السلام

The head of al-Ḥusayn b. 'Alī, *'alaihi al-salām*, was brought to 'Ubayd Allāh b. Ziyād[155]

Even Imām Zayn al-'Ābidīn, 'Alī b. al-Ḥusayn, *'alaihi al-salām*, is given the same recognition by al-Bukhārī:

وقال علي بن الحسين عليهما السلام....

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151 Abū 'Abd Allāh Muḥammad b. Ismā'īl b. Ibrāhīm b. Mughīrah al-Bukhārī al-Ju'fī, *al-Jāmi' al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 4, p. 1836

152 *Ibid*, vol. 4, p. 1619, # 4193

153 *Ibid*, vol. 2, p. 918

154 *Ibid*, vol. 3, p. 1125, # 2925 and vol. 6, p. 2716, # 7027

155 *Ibid*, vol. 3, p. 1370, # 3538

> ʻAlī b. al-Ḥusayn, *ʻalaihi al-salām*, said….[156]

This *Sunnah*, unfortunately, is resisted by a lot of modern Sunnīs. It is primarily the Shī'ah who still keep it alive. May Allāh set our *Ummah* aright.

Secondly, the *ṣalāt* upon the Prophet is also the *ṣalāt* upon his Ahl al-Bayt. Note these words of the Ṣaḥābah:

> يا رسول الله كيف الصلاة عليكم أهل البيت

> O Messenger of Allāh! What is the manner of the *ṣalāt* upon you, Ahl al-Bayt?

And:

> يا رسول الله قد علمنا كيف نسلم عليك فكيف نصلي عليك

> O Messenger of Allāh, we already know how to make *salām* on you. But, how do we make *ṣalāt* on you?

To both questions, he gave the same answer. Whether you want to make *ṣalāt* on the Prophet or the Ahl al-Bayt, you must mention him together with them. ʻAllāmah al-Albānī (d. 1420 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 إضافة الآل إليه، بل لا بد من إتمام الصيغة من أولها إلى آخرها؛ كماوردت؛ تقيُّداً 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 the methods of making *ṣalāt* 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 *ṣalāt* 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

156 *Ibid*, vol. 5, p. 1959

> his statement, peace be upon him "say: O Allāh, send *ṣalāt* upon Muḥammad *and* upon the family of Muḥammad…." **when they asked him about the method of making *ṣalāt* upon him**, peace be upon him.[157]

Interestingly, even our 'Allāmah does not conform with that same *Sunnah* in his statements above![158] This reflects how bad the situation has become among the Ahl al-Sunnah wa al-Jamā'ah. It is mainly the Shī'ah who keep this *Sunnah*, while Sunnīs invent and follow their own *bid'ah* in this matter. Whenever Shī'īs intend to send *ṣalāt* upon the Prophet – especially in books, writings and speeches – they say "*ṣallallāhu 'alaihi wa ālihi*" ("*ṣalāt* of Allāh be upon him and his family" but often translated as "peace be upon him and his family"). Sunnīs, by contrast, traditionally delete the phrase "and his family" from their own *ṣalāt*! In fact, some of them go as far as actively opposing the *Sunnah* in order to justify their *bid'ah*. 'Allāmah al-Albānī expresses his frustration on this matter too:

> وإن من غرائب هذا العصر أن يتجرأ بعض الناس على إنكار ما ثبت عنه صلى الله عليه وسلم من طرق مستفيضة صحيحة؛ ألا وهو الصلاة على النبي صلى الله عليه وسلم وعلى آله معًا، مع اطلاعه ووقوفه عليها في كتب السنة {عن جمع من الصحابة؛ منهم كعب بن عجرة، وأبو حميد الساعدي، وأبو سعيد الخدري، وأبو مسعود الأنصاري، وأبو هريرة، وطلحة 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 177 - 189)، وحجته في ذلك أن الآية: {يا أيها الذين آمنوا صلوا عليه وسلموا تسليما}؛ لم يُذكر فيها غيرَ النبي صلى الله عليه وسلم أحدٌ. وبناء على

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[157] Muḥammad Nāṣir al-Dīn al-Albānī, *Aṣl Ṣifat al-Ṣalāt al-Nabī* (Riyadh: Maktabah al-Ma'ārif li al-Nashr wa al-Tawzī'; 1st edition, 1427 H), vol. 3, p. 933

[158] A likely explanation for this inconsistency, is that 'Allāmah al-Albānī is only referring to the mode of *ṣalāt* in the *tashahhud* during the five daily prayers. He has written all those words within its context. However, the *aḥādīth* which he has referenced are general in nature. The Ṣaḥābah did not ask the *Rasūl* about the method of *ṣalāt* during the *tashahhud* only. Rather, they requested him to teach them the mode of *ṣalāt* in all circumstances, with explicit reference to the Verse of *al-Ṣalāt* which is also general in nature. If indeed the 'Allāmah had truly understood from the questions of the Ṣaḥābah that they were only asking about the mode of *ṣalāt* in the *tashahhud*, then he must really have had extremely poor comprehension skills.

ذلك رد الأحاديث الصحيحة 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, *ṣaḥīḥ* chains – **that is, the *ṣalāt* 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 Ṣaḥābah, among them Ka'b b. 'Ujrah, Abū Ḥamīd al-Sā'dī, Abū Sa'īd al-Khudrī, Abū Mas'ūd al-Anṣārī, Abū Hurayrah and Ṭalḥah b. 'Ubayd Allāh; and in their *aḥādīth*, they asked the Prophet, peace be upon him, "**How do we make *ṣalāt* upon you?**", and he, peace be upon him, taught them this method}. That person is Prof. Muḥammad Is'āf al-Nashāshībī in his book *al-Islām al-Ṣaḥīḥ* ("The Correct Islām"), pp. 177-189, and his proof in that is that the verse {O you who believe! Make *ṣalāt* upon him and send *salām* upon him perfectly} does not mention anyone else apart from the Prophet, peace be upon him. On this basis, he denies all the *ṣaḥīḥ aḥādīth*.[159]

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

In the *ṣalāt* upon the Messenger, we pray Allāh to do two things:

1. To send His *ṣalāt* upon Muḥammad and his family *in exactly the same manner* as He sent *ṣalāt* upon Ibrāhīm and his family.
2. To bless Muḥammad and his family *in exactly the same manner* as He blessed Ibrāhīm and his family.

So, what does it mean that Allāh sends *ṣalāt* upon someone? Al-Ḥāfiẓ Ibn Kathīr (d. 774 H) gives us the answer:

قال البخاري : قال أبو العالية : صلاة الله : ثناؤه عليه عند الملائكة ، وصلاة الملائكة : الدعاء.

> Al-Bukhārī said: Abū al-'Āliyah said: "**The *ṣalāt* of Allāh is His praise of him among the angels**, and the *ṣalāt* of the angels is *al-du'ā* (the supplication)."[160]

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159 *Ibid*, vol. 3, p. 934

160 Abū al-Fidā Ismā'īl b. 'Umar b. Kathīr al-Qurashī al-Dimashqī, *Tafsīr al-Qur'ān al-'Aẓīm* (Dār al-Ṭaybah li al-Nashr wa al-'Tawzī'; 2nd edition, 1420 H) [annotator: Sāmī b.

In other words, we pray Allāh to praise Muḥammad and his family among His angels in exactly the same manner as He praised Ibrāhīm and his family among them. In that case, how did Allāh praise Ibrāhīm and his family among the angels? To avoid prolonging the research, we will restrict ourselves to Ibrāhīm alone. The Qur'ān has mentioned about him:

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

> Ibrāhīm was neither a Jew nor a Christian, **but he was an absolutely pure Muslim monotheist**, and he was not one of the polytheists.[161]

This is a praise of our dear Prophet, Ibrāhīm, for his unadulterated Islāmic faith. Allāh also says:

إن إبراهيم لحليم أواه منيب

> Verily, Ibrāhīm was, without doubt, **forbearing, used to invoke Allāh with humility, and was repentant**.[162]

And:

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

> Verily, **Ibrāhīm was (himself) an *Ummah*, obedient to Allāh, an absolutely pure monotheist**, and he was not one of the polytheists. **He was thankful for His Graces**.[163]

And:

واذكر في الكتاب إبراهيم إنه كان صديقا نبيا

> And mention in the Book Ibrāhīm. Verily, **he was a man of truth**, a prophet.[164]

Muḥammad Salāmah], vol. 6, p. 457

[161] Qur'ān 3:67

[162] Qur'ān 11:75

[163] Qur'ān 16:120-121

[164] Qur'ān 19:41

And:

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

And remember **Our devout worshippers**, Ibrāhīm, Isḥāq and Ya'qūb, **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**.[165]

And, finally:

وإبراهيم الذي وفى

And Ibrāhīm who thoroughly and faithfully fulfilled (the commandments of his Lord).[166]

These, without doubt, were part of the praises of Allāh for His noble Prophet, Ibrāhīm, which He mentioned to His angels. We beseech Allāh - in our *ṣalāt* - to say these same things about Muḥammad and his family too. Of course, He never flatters. Therefore, He must first bestow these noble qualities upon 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 Muḥammad and his family to the angels.

Billions of Muslims – since the time of Muḥammad, and including Muḥammad himself and millions of pious *awliyā* – have beseeched Allāh for more than 1400 years to praise Muḥammad and his family in His heavens, countless times everyday. Moreover, this massive *du'ā* is based upon His Own Command and Formula. Therefore, we have absolutely no doubt that our Lord accepted the *ṣalāt* 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 Ibrāhīm to Muḥammad 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 *ṣalāt*, we further pray Allāh to bless Muḥammad and his

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165 Qur'ān 38:45-47

166 Qur'ān 53:37

family in exactly the same manner as He blessed Ibrāhīm and his family. This is perhaps the most important aspect of the whole *du'ā*. We ask our Lord to grant the same blessings which He gave Ibrāhīm and his family to Muḥammad and his family as well. So, what were Allāh's blessings upon Ibrāhīm and the family of Ibrāhīm? Well, one of them is mentioned in this verse:

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

Verily, Allāh chose Ādam, Nūḥ, the family of Ibrāhīm and the family of Imrān above the worlds.[167]

Therefore, Allāh blessed Ibrāhīm 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 Allāh has blessed Muḥammad 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, Allāh declares:

فقد آتينا آل إبراهيم الكتاب والحكمة وآتيناهم ملكا عظيما

We have granted the Book and the *Ḥikmah* to the family of Ibrāhīm, and We gave them a great kingdom.[168]

And:

أولئك الذين آتيناهم الكتاب والحكم والنبوة

They are those whom We gave the Book, the authority, and prophethood.[169]

And:

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[167] Qur'ān 3:33

[168] Qur'ān 4:54

[169] Qur'ān 6:89

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

And indeed, We gave the offspring of Isrāīl **the Book, and authority and prophethood**, and We provided them with good things, **AND WE MADE THEM SUPERIOR ABOVE THE WORLDS**.[170]

Our God fixed some five things within the family of Ibrāhīm: 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 of their family were the best of Allāh's creation in all their *Ummahs*. In the same manner, by virtue of *Ḥadīth al-Ṣalāt*, Allāh has fixed the same five blessings within the family of Muḥammad too. Two of them – prophethood and the Book - got restricted to Muḥammad 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.

[170] Qur'ān 45:16

12 THE VERSE OF AL-IMĀMAH

THE HEIRS OF IBRĀHĪM AND MUḤAMMAD

One of the greatest blessings of Allāh upon Ibrāhīm and his family, *'alaihim al-salām*, was that He made them Imāms of mankind. The Qur'ān has informed us about this. For instance, it states concerning Prophet Ibrāhīm, *'alaihi al-salām*:

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

> And when Ibrāhīm was tried by his Lord with some statements, and he fulfilled them, He said, "**I will appoint you an Imām OF MANKIND**." He (Ibrāhīm) asked, "And of my offspring?" He (Allāh) replied, "My Covenant shall not reach the wrongdoers."[171]

Often, our brothers from the Ahl al-Sunnah confuse the *Imāmah* mentioned in this verse with *al-nubuwwah* (prophethood). However, the matter itself is totally clear. Every prophet or messenger, except Muḥammad b. 'Abd Allāh, *ṣallallāhu 'alaihi wa ālihi*, 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 might clearly explain **TO THEM**.[172]

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[171] Qur'ān 2:124

[172] Qur'ān 14:4

Imām Aḥmad (d. 241 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 و سلم أعطيت خمسا لم يعطهن أحد قبلي بعثت إلى الأحمر والأسود وكان النبي إنما يبعث إلى قومه خاصة وبعثت إلى الناس عامة

'Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Hushaym – Sayyār – Yazīd al-Faqīr – Jābir b. 'Abd Allāh:

The Messenger of Allāh, 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 prophet used to be sent to HIS PEOPLE ONLY**, and I have been sent to all mankind."[173]

Al-Arnāūṭ comments:

إسناده صحيح على شرط الشيخين

Its chain is *ṣaḥīḥ* upon the standard of the two Shaykhs.[174]

Imām Muslim (d. 261 H) too has this:

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

Yaḥyā b. Yaḥyā – Hushaym – Sayyār – Yazīd al-Faqīr – Jābir b. 'Abd Allāh al-Anṣārī:

The Messenger of Allāh, 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**, while I have been sent to every red person and every black person."[175]

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173 Abū 'Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu'ayb al-Arnāūṭ], vol. 3, p. 304, # 14303

174 *Ibid*

175 Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār

So:

1. As a prophet and messenger, Prophet Ibrāhīm was sent to *his* people only.
2. But as an Imām, his assignment covered all human beings of his time – including even all the contemporary prophets and messengers.

Needless to say, whoever insists that "Imām" means "prophet" must explain how Ibrāhīm – the *Khalīl* of al-Raḥmān - 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 عهدي الظالمين

> And when Ibrāhīm was tried by his Lord with some statements, and he fulfilled them, He said, "**I will appoint you an Imām of mankind**." He (Ibrāhīm) asked, "**And of my offspring**?" He (Allāh) replied, "**My Covenant shall not reach the wrongdoers**."

Firstly, Allāh identifies *Imāmah* 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. Allāh will NEVER permit *Imāmah* to get to *any* wrongdoer till the Day of Resurrection. Al-Ḥāfiẓ Ibn Kathīr (d. 774 H) explains further:

> قال الله تعالى: {وإذ ابتلى إبراهيم ربه بكلمات فأتمهن، قال إني جاعلك للناس إماما، قال ومن ذرتي؟ قال لا ينال عهدي الظالمين} لما وفى ما أمره به ربه من التكاليف العظيمة، جعله للناس إماما يقتدون به ويأتمون بهديه. وسأل الله أن تكون هذه الإمامة متصلة بسببه، وباقية في نسبه، وخالدة في عقبه فأجيب إلى ما سأل وسلمت إليه الإمامة بزمام، واستثنى من نيلها الظالمون، واختص بها من ذريته العلماء العاملون.

Iḥyā al-Turāth al-'Arabī) [annotator: Muḥammad Fuād 'Abd al-Bāqī], vol. 1, p. 370, # 521 (3)

> Allāh the Most High says: {And when Ibrāhīm was tried by his Lord with some statements, and he fulfilled them, He said, "I will appoint you an Imām of mankind." He (Ibrāhīm) asked, "And of my offspring?" He (Allāh) 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 Imām of mankind, whom they must follow, and whose guidance they must copy. **He requested Allāh that this *Imāmah* 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 *Imāmah*, and **the wrong-doers were excluded from its reach, and it was made exclusive to the righteous scholars among his offspring**.[176]

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

Prof. Ibn Yāsīn records:

> أخرج الطبري بسنده الصحيح عن مجاهد (قال لاينال عهدي الظالمين) قال: لا يكون إماما ظالما.

> Al-Ṭabarī records **with his *ṣaḥīḥ* chain** from Mujāhid that he said: "(My Covenant shall not reach the wrongdoers) **There will *never* be an Imām who does wrong**."[177]

Meanwhile, the offspring of Ibrāhīm *al-Khalīl*, as Allāh states, are in two categories only:

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176 Abū al-Fidā Ismā'īl b. Kathīr, *Qiṣaṣ al-Anbiyā* (Dār al-Kutub al-Ḥadīthah; 1st edition, 1388 H) [annotator: Muṣṭafā 'Abd al-Wāḥid], vol. 1, p. 232; Abū al-Fidā Ismā'īl b. Kathīr al-Dimashqī, *al-Bidāyah wa al-Nihāyah* (Dār Iḥyā al-Turāth al-'Arabī; 1st edition, 1408 H) [annotator: 'Alī Shīrī], vol. 1, p. 191

177 Prof. Dr. Ḥikmat b. Bashīr b. Yāsīn, *Mawsū'at al-Ṣaḥīḥ al-Masbūr min al-Tafsīr bi al-Mathūr* (Madīnah: Dār al-Māthar li al-Nashr wa al-Tawzī' wa al-Ṭabā'at; 1st edition, 1420 H), vol. 1, p. 229

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 Ibrāhīm. Thus indeed do We reward the good-doers. Verily, he was one of Our believing slaves. And We gave him the glad tidings of Isḥāq, a prophet from the righteous. We blessed him (i.e. Ibrāhīm) and Isḥāq, **and of their offspring are good-doers and some that are plainly wrongdoers to themselves**.[178]

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

ومن يتعد حدود الله فقد ظلم نفسه

> And whosoever transgresses the set limits of Allāh, **then indeed he has wronged himself**.[179]

We also read:

ومن يتعد حدود الله فأولئك هم الظالمون

> And whosoever transgresses the set limits of Allāh, **then such are the wrongdoers**.[180]

Imām Ṣāliḥī al-Shāmī (d. 942 H) explains:

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

> The meaning of the Most High's Statement: {And whosoever transgresses the set limits of Allāh, such are the wrongdoers} {*Baqarah*: 229), that is, **the set limits of Allāh are things He has made *ḥarām* and His prohibitions**.[181]

'Allāmah al-Albānī (d. 1420 H) submits that the scope is far wider than that:

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178 Qur'ān 37:109-113

179 Qur'ān 65:1

180 Qur'ān 2:229

181 Muḥammad b. Yūsuf al-Ṣāliḥī al-Shāmī, *Subul al-Hudā al-Rashād fī Sīrah Khayr al-'Ibād* (Beirut: Dār al-Kutub al-'Ilmiyyah; 1st edition, 1414 H) [annotators: 'Ādil Aḥmad 'Abd al-Mawjūd and 'Alī Muḥammad Ma'ūd], vol. 2, p. 289

من تعدى بكل عمل وقته الذي 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 Allāh the Most High, he has transgressed the limits of Allāh, and the Most High says: {And whosoever transgresses the limits of Allāh, then such are the wrong-doers}.[182]

And Imām Fakhr al-Dīn al-Rāzī (d. 606 H) seals it:

قوله تعالى: {لا ينال عهدي 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][183]

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

Allāh informs us of some of the Imāms from Ibrāhīm's immediate offspring:

ووهبنا له إسحاق ويعقوب نافلة وكلا جعلنا صالحين وجعلناهم أئمة يهدون بأمرنا

And We bestowed upon him (i.e. Ibrāhīm) **Isḥāq** and **Ya'qūb**. Each one We made righteous. **And We appointed them Imāms, guiding by Our Command**.[184]

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[182] Abū 'Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ al-Albānī, *Al-Thamar al-Mustaṭāb fī Fiqh al-Sunnah wa al-Kitāb* (Gharās li al-Nashr wa al-Tawzī'; 1st edition, 1422 H), p. 70

[183] Fakhr al-Dīn al-Rāzī, *'Iṣmat al-Anbiyā* (1406 H), p. 14

[184] Qur'ān 21:72-73

We know from this verse that Imāms are guides. Secondly, they guide by the Command of Allāh. This means three things. One, their *Imāmah* is bestowed by an explicit Decree from Allāh. This, of course, is very obvious already. Two, these Imāms themselves stick to the Commands of Allāh, and never deviate from it. This too is very apparent, since they never wrong themselves. Three, the Imāms hold the Command of Allāh. So, their commands are Commands of Allāh, and their prohibitions are Prohibitions of Allāh. Obedience to them is obedience to Allāh, and disobedience to them is disobedience to Allāh. Moreover, it is interesting that Allāh has used the plural (جعلناهم) while mentioning the Imāms. This clearly is to indicate that Isḥāq and Ya'qūb were not the only Imāms in the immediate lineage of Ibrāhīm. There were several others that have not been mentioned.

Among the Israelites, there were equally many Imāms chosen by Allāh, from the offspring of Ibrāhīm:

> ولقد آتينا موسى الكتاب فلا تكن في مرية من لقائه وجعلناه هدى لبني إسرائيل
> وجعلنا منهم أئمة يهدون بأمرنا لما صبروا وكانوا بآياتنا يوقنون

> And indeed We gave Mūsā 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 Imāms guiding by Our Command**, when they (i.e. the Imāms) were patient and used to believe with certainty (*yaqīn*) in Our Verses.[185]

There are two quick questions at this point:

(a) Are there any Imāms from the offspring of Ibrāhīm in our *Ummah* too?
(b) If there are, who are they?

This *ḥadīth* of Imām Abū Ya'lā (d. 307 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 و سلم : الأئمة من
> قريش

[185] Qur'ān 32:23-24

> Al-Ḥasan b. Ismā'īl Abū Sa'īd – Ibrāhīm b. Sa'd – his father – Anas, may Allāh be pleased with him:
>
> The Messenger of Allāh, peace be upon him, said: "**The Imāms are from Quraysh**."[186]

Shaykh Dr. Asad says:

> إسناده صحيح
>
> Its chain is *ṣaḥīḥ*[187]

This *ḥadīth* is actually *mutawātir*, as al-Ḥāfiẓ (d. 852 H) declares:

> حديث: "الأئمة من قريش"، النسائي عن أنس، ورواه الطبراني في الدعاء، والبزار والبيهقي من طرق عن أنس. قلت: وقد جمعت طرقه في جزء مفرد عن نحو من أربعين صحابيا
>
> The *ḥadīth* "**The Imāms are from Quraysh**" is recorded by al-Nasāī from Anas, and al-Ṭabarānī narrated it in *al-Du'ā*, and al-Bazzār and al-Bayhaqī also narrated it, through several chains, from Anas. **I say: I gathered its chains in a separate volume from forty Ṣaḥābah**.[188]

This *ḥadīth* establishes absolutely that there are Imāms in this *Ummah* from the offspring of Ibrāhīm who hold the Covenant of Allāh and guide the rest of us by His Command. Most importantly, all of these Imāms are appointed by Allāh, and none of them ever goes against His Laws, before and during his *Imāmah*. A crucial point to note, also, is that all our Imāms are from the tribe of Quraysh.

Meanwhile, Quraysh is a large tribe, with several clans. Are the Imāms spread across the entire tribe? Or, are they concentrated in a single clan? Our answers are firmly established in this *ṣalāt*:

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186 Abū Ya'lā Aḥmad b. 'Alī b. Muthannā al-Mawṣilī al-Tamīmī, *Musnad* (Damascus: Dār al-Māmūn li al-Turāth; 1st edition, 1404 H) [annotator: Dr. Ḥusayn Salīm Asad], vol. 6, p. 321, # 3644

187 *Ibid*

188 Abū al-Faḍl Aḥmad b. 'Alī b. Muḥammad b. Aḥmad b. Ḥajar al-'Asqalānī, *Talkhīs al-Ḥabīr* (Dār al-Kutub al-'Ilmiyyah; 1st edition, 1419 H), vol. 4, p. 116, # 1730

اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

O Allāh! Bless Muḥammad and the family of Muḥammad, *in exactly the same manner* as You blessed Ibrāhīm and the family of Ibrāhīm. You are the Most Praiseworthy, the Most Glorious.[189]

Undeniably, Ibrāhīm and his offspring were the Imāms of their past *Ummahs*. So, Muhammad and his family are the Imāms of their present *Ummah*. Allāh has blessed Muḥammad and his family *in exactly the same manner* as He blessed Ibrāhīm and his family. Therefore, Muḥammad was the Imām of mankind during his lifetime, as Ibrāhīm was; and the family of Muḥammad are the Imāms after Muḥammad, as the family of Ibrāhīm were after Ibrāhīm.

We must not forget also that the family of Muhammad have been "chosen" by Allāh *above* all creation of their times. Let us remind ourselves of this crucial submission by Prof. Ibn Yāsīn:

{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, Allāh chose Ādam, Nūḥ, **the family of Ibrāhīm** and the family of Imrān above the worlds}

Al-Ṭabarī and Ibn Abī Ḥātim record **with their *ḥasan* chain** from 'Alī b. Abī Ṭalḥah from Ibn 'Abbās that he said, "They are the believers from the family of Ibrāhīm, the family of 'Imrān, **the family of Yāsīn AND THE FAMILY OF MUḤAMMAD**. Allāh the Most Glorious say: {Verily, **the most entitled to Ibrāhīm** are those who followed him}."[190]

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189 Abū 'Abd Allāh Muḥammad b. Ismā'īl b. Ibrāhīm b. Mughīrah al-Bukhārī al-Ju'fī, *al-Jāmi' al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 3, p. 1233, # 3190

190 Prof. Dr. Ḥikmat b. Bashīr b. Yāsīn, *Mawsū'at al-Ṣaḥīḥ al-Masbūr min al-Tafsīr bi al-Māthūr*

We must equally remember *Ḥadīth al-Thaqalayn*, which leaves no doubt about the identity of the supreme guides of humanity after Muḥammad:

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 Allāh **and my offspring, my Ahl al-Bayt**.

Supreme guides of mankind, of course, are always the Imāms:

وجعلناهم أئمة يهدون بأمرنا

And We appointed them **Imāms, GUIDING by Our Command**.[191]

(Madīnah: Dār al-Māthar li al-Nashr wa al-Tawzī' wa al-Ṭabā'at; 1st edition, 1420 H), vol. 1, p. 411

[191] Qur'ān 21: 73

13 ḤADĪTH AL-THAQALAYN

CLARIFYING THE CONFUSIONS OF IBN TAYMIYYAH (Part I)

Shaykh Ibn Taymiyyah (d. 728 H) says:

والذي رواه مسلم انه بغدير خم قال إني تارك فيكم الثقلين كتاب الله فذكر كتاب الله وحض عليه ثم قال وعترتي أهل بيتي أذكركم الله في أهل بيتي ثلاثا وهذا مما انفرد به مسلم ولم يروه البخاري وقد رواه الترمذي وزاد فيه وانهما لن يفترقا حتى يردا علي الحوض

وقد طعن غير واحد من الحفاظ في هذه الزيادة وقال إنها ليست من الحديث والذين اعتقدوا صحتها قالوا إنما يدل على أن مجموع العترة الذين هم بنو هاشم لا يتفقون على ضلالة وهذا قاله طائفة من أهل السنة وهو من أجوبة القاضي أبي يعلى وغيره

والحديث الذي في مسلم إذا كان النبي صلى الله عليه و سلم قد قاله فليس فيه إلا الوصية باتباع كتاب الله وهذا أمر قد تقدمت الوصية به في حجة الوداع قبل ذلك وهو لم يأمر باتباع العترة لكن قال أذكركم الله في أهل بيتي وتذكير الأمة بهم يقتضي أن يذكروا ما تقدم الأمر به قبل ذلك من إعطائهم حقوقهم والامتناع من ظلمهم وهذا أمر قد تقدم بيانه قبل غدير خم

As for that which is narrated by (Imām) Muslim, that at Ghadīr Khumm he (the Prophet) said: "I am leaving behind over you the two weighty things (*al-thaqalayn*): the Book of Allāh" – and he mentioned the Book of Allāh and focused exclusively on it, then he said – "and my offspring, my Ahl al-Bayt. I remind you, by Allāh, of my Ahl al-Bayt" three times, this is one of the reports which are documented by (Imām) Muslim alone, and al-Bukhārī did not record it. Al-Tirmidhī 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 *ḥadīth* scientists have criticized this additional part, and he said: "It is not part of the *ḥadīth*". As for those who believed in its authenticity, they said, "**It only proves that the *'itrah* as a whole, who are the Banū Hāshim, 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-Qāḍī Abū Ya'lā and others.

And the *ḥadīth* in (*Ṣaḥīḥ*) *Muslim* – if the Prophet, peace be upon him, really said it – there is nothing in it except a command to follow the Book of Allāh (alone); and the command for this matter had already been given before that during the Farewell *Ḥajj*, **and he did not give a command to follow the offspring (*'itrah*)**. Rather, he said, "I remind you, by Allāh, 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 Ghadīr Khumm.[192]

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 طائفة بما يدل على أن أهل بيته كلهم لا يجتمعون على ضلالة قالوا ونحن نقول بذلك كما ذكر القاضي أبو يعلي 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-Tirmidhī. **Aḥmad b. Ḥanbal was asked**

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192 Abū al-'Abbās Aḥmad b. 'Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minhāj al-Sunnah al-Nabawiyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālim], vol. 7, p. 318

> **about it, and he declared it *ḍa'īf*, and many of the people of knowledge equally classified it as *ḍa'īf* 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-Qādī Abū Ya'lā and others mentioned.[193]

The arguments of our Shaykh, in simplified forms, are:

1. There are only two versions of *Ḥadīth al-Thaqalayn*: that of *Ṣaḥīḥ Muslim* and the other of *Sunan al-Tirmidhī*.
2. The version of al-Tirmidhī was declared *ḍa'īf* by Aḥmad and the other people of knowledge.
3. The version of *Ṣaḥīḥ Muslim* is doubtful too, which is why Ibn Taymiyyah says about it: "if the Prophet really said it".
4. The version in *Ṣaḥīḥ Muslim* only commands the *Ummah* to follow the Qur'ān alone. It contains no order to follow the Ahl al-Bayt.
5. So, no one is obliged to follow the Ahl al-Bayt.
6. The *'itrah* of the Prophet, *ṣallallāhu 'alaihi wa ālihi*, are all of Banū Hāshim, 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 *ḥadīth* is *ṣaḥīḥ* as we have proved so far – whether that of *Ṣaḥīḥ Muslim*, or *Sunan al-Tirmidhī* or others. None of them is *ḍa'īf*. So, even if Aḥmad b. Ḥanbal and some other Sunnī *'ulamā* had declared some versions of the *ḥadīth* as *ḍa'īf*, they would have made such statements *in error*. Meanwhile, errors of scholars are not followed in Islām, nor are they accepted as *ḥujjah*. All the various versions of *Ḥadīth al-Thaqalayn* have been narrated through *ṣaḥīḥ* or *ḥasan* chains. As such, there is no doubt about their authenticity.

Secondly, as Ibn Taymiyyah himself admits, the Prophet had described the Qur'ān 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 Imām Ibn al-Athīr (d. 606 H), a leading classical Sunnī *ḥadīth* linguist, in this regard:

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

[193] *Ibid*, vol. 7, pp. 394-395

لشأنهما.

> [I am leaving among you the Two Weighty Things: the Book of Allāh 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.[194]

So, it is absolutely proved from that term – *thaqalayn* – alone that the Messenger was forcefully commanding his entire *Ummah* to follow *both* the Qur'ān 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 Islām.

Thirdly, our Shaykh has defined the *'itrah* of the Prophet as being the whole of Banū Hāshim. This obviously converts the meaning of the word from "offspring" to "clan". However, this contradicts the default, customary definition of the term. Ibn Manẓūr, the ace Sunnī lexicographer, submits on the word "'itrah":

> والعامة تظن أنها ولد الرجل خاصة وأن عترة رسول الله، صلى الله عليه وسلم، ولد فاطمة، رضي الله عنها، هذا قول ابن سيده

> **The common masses claim that it (i.e. *'itrah*) refers to the offspring of the man alone**, and that the *'itrah* of the Messenger of Allāh, peace be upon him, are the offspring of Fāṭimah, may Allāh be pleased with her. This was the statement of Ibn Sayyiduh.[195]

Of course, the Messenger of Allāh was certainly speaking in the language of the common masses to all of humanity!

Even then, the "offspring" in *Ḥadīth al-Thaqalayn* are only a few people, and not everyone who is descended from the Prophet. As 'Allāmah al-Albānī (d. 1420 H) records, he identified those intended as his offspring in the *aḥādīth* as his *khalīfahs*:

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194 Abū Sā'dāt al-Mubārak b. Muḥammad, Ibn al-Athīr al-Jazarī, *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* (Beirut: al-Maktabah al-'Ilmiyyah; 1399 AH) [annotator: Ṭāhir Aḥmad al-Zāwī and Maḥmūd Muḥammad al-Ṭanāhī], vol. 1, p. 216

195 Abū al-Faḍl Jamāl al-Dīn Muḥammad b. Mukram b. Manẓūr al-Afrīqī al-Miṣrī, *Lisān al-'Arab* (Beirut: Dār Ṣādir; 1st edition), vol. 4, p. 536

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 *KHALĪFAHS*: the Book of Allāh - 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.[196]

Then, the ʻAllāmah comments:

صحيح

Ṣaḥīḥ[197]

Therefore, anyone who is not a *khalīfah* from the progeny of Muḥammad – however pious or knowledgeable he or she is - is excluded from the "offspring" in the *aḥādīth*. This automatically excludes all females from the loins of the Messenger. A female can never be a legitimate *khalīfah* in Islām. Moreover, even the number of these male *khalīfahs* from the Ahl al-Bayt is only twelve, as declared by the Prophet himself. Therefore, only twelve people from the bloodline of Muḥammad are included in *Ḥadīth al-Thaqalayn*. Imām Aḥmad (d. 241 H) has this authentic *ḥadīth*:

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

ʻAbd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Mumal b. Ismāʼīl – Ḥammād b. Salamah – Dāwud b. Hind – al-Shuʼbī – Jābir b. Samurah:

I heard the Prophet, peace be upon him, saying: "**There will be for this *Ummah* TWELVE *KHALĪFAHS*.**"[198]

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196 Abū ʻAbd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdrī al-Albānī, *Ṣaḥīḥ al-Jāmiʼ al-Ṣaghīr wa Ziyādātuhu* (Al-Maktab al-Islāmī), vol. 1, p. 482, # 2457

197 *Ibid*

198 Abū ʻAbd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah)

Shaykh al-Arnāūṭ says:

حديث صحيح

It is a *ṣaḥiḥ ḥadīth*.[199]

So, any other *khalīfah* apart from these twelve is NOT "for" this *Ummah*. He is only an impostor. This *riwāyah* is extremely significant.

Aḥmad again documents:

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

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

I heard the Messenger of Allāh, peace be upon him, saying, or the Messenger of Allāh, peace be upon him, said: "**THERE WILL BE AFTER ME TWELVE *KHALĪFAHS*, all of them from Quraysh**."[200]

Al-Arnāūṭ comments:

حديث صحيح

It is a *ṣaḥiḥ ḥadīth*[201]

There will no be more than twelve *khalīfahs* after the *Rasūl*. This *ḥadīth* is explicit and emphatic.

Another point to note is that the *khilāfah* of the twelve from Quraysh, from the Prophet's offspring, shall remain continuous, unbroken and

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[annotator: Shu'ayb al-Arnāūṭ], vol. 5, p. 106, # 21051

199 *Ibid*

200 *Ibid*, vol. 5, p. 92, # 20890

201 *Ibid*

uninterrupted till the Last Hour. Imām Muslim (d. 261 H) records in this regard:

حدثنا قتيبة بن سعيد وأبو بكر بن أبي شيبة قالا حدثنا حاتم (وهو ابن إسماعيل) عن المهاجر بن مسمار عن عامر بن سعد بن أبي وقاص قال كتبت إلى جابر بن مرة مع غلامي نافع أن أخبرني بشيء سمعته من رسول الله صلى الله عليه و سلم قال فكتب لي سمعت رسول الله صلى الله عليه و سلم يوم جمعة عشية رجم الأسلمي يقول (لا يزال الدين قائمًا حتى تقوم الساعة أو يكون عليكم اثنا عشر خليفة كلهم من قريش)

Qutaybah b. Sa'īd and Abū Bakr b. Abī Shaybah – Ḥātim b. Ismā'īl – al-Muhājir b. Musmār – 'Āmir b. Sa'd b. Abī Waqqāṣ:

I sent a letter to Jābir b. Samurah through my servant, Nāfi', to inform me of something he heard from the Messenger of Allāh, peace be upon him. So, he wrote in reply back to me: "I heard the Messenger of Allāh, peace be upon him, saying on a Friday, on the eve of the stoning of al-Aslamī, saying: '**The religion will never cease to stand until the establishment of the Hour or as long as there are twelve *khalīfahs* over you, all of them from Quraysh**.'"[202]

In simpler words, the rule of the twelve *khalīfahs* will remain uninterrupted as long as Islām, as a religion, "stands" on the surface of the earth. Meanwhile, Islām will never fall until the Hour. So, the rule of the twelve *khalīfah* will last continuously till *al-Qiyāmah*. The very moment their rule ceases, Islām will collapse.

The same point is emphasized in this *ḥadīth* of Imām Ibn Abī 'Āṣim (d. 287 H):

ثنا الحسن بن علي، ثنا سنيد بن داود، عن حجاج، عن ابن جريج، حدثني محمد بن طلحة، عن معاوية بن أبي سفيان أنه قال وهو على المنبر أن رسول الله صلى الله عليه وسل قال:لا يزال والي من قريش.

Al-Ḥasan b. 'Alī – Sunayd b. Dāwud – Ḥajjāj – Ibn Jurayj – Muḥammad b. Ṭalḥah – Mu'āwiyah b. Abī Sufyān, who said while on the pulpit:

[202] *Ibid*, vol. 3, p. 1453, # 1822 (10)

> The Messenger of Allāh, peace be upon him, said: "**There will never cease to be a *wālī* from Quraysh**."[203]

Al-Albānī comments:

حديث صحيح

> A *ṣaḥīḥ ḥadīth*.[204]

The authority of the *wālī* is called *al-wilāyah*. A reference is made to this, in an *ḥadīth* of Imām Muslim:

> حدثنا ابن أبي عمر حدثنا سفيان عن عبدالملك بن عمير عن جابر بن سمرة قال سمعت النبي صلى الله عليه و سلم يقول (لا يزال أمر الناس ماضيا ما وليهم اثنا عشر رجلا) ثم تكلم النبي صلى الله عليه و سلم بكلمة خفيت علي فسألت أبي ماذا قال رسول الله صلى الله عليه و سلم؟ فقال (كلهم من قريش)

> Ibn Abī 'Umar – Sufyān – 'Abd al-Malik b. 'Umayr – Jābir 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 *wilāyah*.**" Then, the Prophet, peace be upon him said a sentence which was not clear to me. So, I asked my father: "What did the Messenger of Allāh, peace be upon him, say?" He replied, "All of them will be from Quraysh."[205]

This *ḥadīth*, which is extremely crucial, establishes the following points:

1. The authority of the twelve men is over all of humanity.
2. As long as human affairs continue on the earth, then one of these twelve men is exercising *wilāyah* over them.
3. There is *always* a *wālī* from Quraysh over humanity as a whole at every point in time.

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203 Abū Bakr b. Abī 'Āṣim, Aḥmad b. 'Amr b. al-Ḍaḥḥāk b. Mukhlid al-Shaybānī, *Kitāb al-Sunnah* (al-Maktab al-Islāmī; 1st edition, 1400 H) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 2, p. 533, # 1126

204 *Ibid*

205 Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-Turāth al-'Arabī) [annotator: Muḥammad Fuād 'Abd al-Bāqī], vol. 3, p. 1452, # 1821 (6)

4. Human affairs on our planet will end with the *wilāyah* of the twelve men only.

Another key fact about these twelve men is that they are all kings. They are all royal *khalīfahs*, in a dynastic system. Imām Aḥmad here presents the relevant *ḥadīth*:

> حدثنا عبد الله حدثني أبي ثنا يونس بن محمد ثنا حماد يعنى بن زيد ثنا مجالد عن الشعبي عن جابر بن سمرة قال خطبنا رسول الله صلى الله عليه و سلم بعرفات فقال لن يزال هذا الأمر عزيزا منيعا ظاهرا على من ناوأه حتى يملك اثنا عشر كلهم قال فلم أفهم ما بعد قال فقلت لأبي ما بعد كلهم قال كلهم من قريش
>
> ‘Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) - Yūnus b. Muḥammad – Ḥammād b. Zayd – Mujālid – al-Sha’bī – Jābir b. Samurah:
>
> The Messenger of Allāh, peace be upon him, delivered a sermon to us at ‘Arafāt 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**. All of them….”
>
> (Jābir 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.”[206]

Al-Arnāūṭ says:

> حديث صحيح
>
> A *ṣaḥīḥ ḥadīth*[207]

Imām Ibn Ḥibbān (d. 354 H) here documents a *mutāba’ah* for Mujālid:

> حدثنا إبراهيم بن نصر العنبري بسمرقند قال ثنا على بن خشرم قال ثنا عيسى بن يونس عن عمران القبي عن الشعبي عن جابر بن سمرة قال سمعت النبي صلى الله

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[206] Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu’ayb al-Arnāūṭ], vol. 5, p. 96, # 20944

[207] *Ibid*

عليه وسلم يقول في حجة الوداع لا يزال أمر هذه الأمة عاليا على من ناواها حتى يملك اثنا عشر خليفة

Ibrāhīm b. Naṣr al-Anbarī – ʻAlī b. Khashram – ʻĪsā b. Yūnus – ʻImrān al-Qubī – al-Sha'bī – Jābir b. Samurah:

I heard the Prophet, peace be upon him, saying during the Farewell *Ḥajj*: "The affair of this *Ummah* will never cease to be victorious over whoever opposes it **as long as twelve *khalīfahs* rule by kingdom**."[208]

Meanwhile, Imām al-Tirmidhī (d. 279 H) has recorded an interesting *shāhid*:

حدثنا أحمد بن منيع حدثنا زيد بن حباب حدثنا معاوية بن صالح حدثنا أبو مريم الأنصاري عن أبي هريرة قال قال رسول الله صلى الله عليه و سلم الملك في قريش

Aḥmad b. Manī' – Zayd b. Ḥubbāb – Mu'āwiyah b. Ṣāliḥ – Abū Maryam al-Anṣārī – Abū Hurayrah:

The Messenger of Allāh, peace be upon him, said: "**THE KINGDOM is in Quraysh**."[209]

ʻAllāmah al-Albānī comments:

صحيح

Ṣaḥīḥ[210]

Imām Aḥmad has written it too:

حدثنا عبد الله حدثني أبي حدثنا زيد بن الحباب حدثنا معاوية بن صالح قال حدثني أبو مريم انه سمع أبا هريرة يقول قال رسول الله صلى الله عليه و سلم الملك في قريش

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[208] Abū Ḥātim Muḥammad b. Ḥibbān b. Aḥmad al-Tamīmī al-Bustī, *Kitāb al-Thiqāt* (Hyderabad: Majlis Dāirat al-Ma'ārif al-ʻUthmāniyyah; 1st edition, 1393 H), vol. 7, pp. 241-242, # 9878

[209] Abū ʻĪsā Muḥammad b. ʻĪsā al-Sulamī al-Tirmidhī, *al-Jāmi' al-Ṣaḥīḥ Sunan al-Tirmidhī* (Beirut: Dār Iḥyā al-Turāth al-ʻArabī) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 5, p. 727 # 3936

[210] *Ibid*

> ‘Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Zayd b. al-Ḥubbāb – Mu’āwiyah b. Ṣāliḥ – Abū Maryam – Abū Hurayrah:
>
> The Messenger of Allāh, peace be upon him, said: “**THE KINGDOM is in Quraysh**.”[211]

Assessing the *sanad*, al-Albānī says:

> وهذا إسناد صحيح رجاله ثقات رجال مسلم غير أبي مريم وهو الأنصاري وهو ثقة كما في التقريب
>
> **This chain is *ṣaḥīḥ***. Its narrators are *thiqah* (trustworthy), narrators of (*Ṣaḥīḥ*) *Muslim*, apart from Abū Maryam, and he is al-Anṣārī, and he is *thiqah* (trustworthy) as stated in *al-Taqrīb*.[212]

Then, he adds:

> قلت: زيد ثقة صدوق كما في " الميزان " وقد رفعه، وهي زيادة يجب قبولها كما تقرر في المصطلح.
>
> I say: Zayd is *thiqah* (trustworthy), *ṣadūq* (very truthful) as stated in *al-Mīzān*, and he has narrated it in a *marfū’* manner. It is a *ziyādah* which must be accepted as it has been repeatedly mentioned in *al-Muṣṭalaḥ*.[213]

In another *ḥadīth*, the Prophet interchanged “kingdom” and “khilāfah”. Imām Ibn Abī ‘Āṣim records:

> ثنا أبو صالح هدبة بن عبد الوهاب، حدثنا النضر بن شميل، ثنا شعبة، عن حبيب بن الزبير، عن عبد الله بن أبي الهذيل قال: كنا نجالس عمرو ابن العاص نذاكره الفقه فقال رجل من بكر لتنتهين قريش أو ليجعلن الله هذا الأمر في جمهور من

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211 Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu’ayb al-Arnāūṭ], vol. 2, p. 364, # 8746

212 Abū ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdrī al-Albānī, *Silsilah al-Aḥādīth al-Ṣaḥīḥah wa Shayhun min Fiqhihāh wa Fawāidihāh* (Riyadh: Maktabah al-Ma’ārif li al-Nashr wa al-Tawzī’; 1st edition, 1415 H), vol. 3, p. 72, # 1084

213 *Ibid*

جماهير العرب فقال عمرو بن العاص :كذبت سمعت رسول الله صلى الله عليه وسلم يقول :الخلافة في قريش إلى قيام الساعة.

Abū Ṣāliḥ Hudbah b. ‘Abd al-Wahhāb – al-Naḍr b. Shumayl – Shu’bah – Ḥabīb b. al-Zubayr – ‘Abd Allāh b. Abī al-Hudhayl:

We were sitting with ‘Amr b. al-‘Āṣ, discussing *al-fiqh*. Then, a man from Bakr, said, “If Quraysh do not desist, Allāh will place this affair in another group among Arabs.” So, ‘Amr b. al-‘Āṣ replied, “You lied! I heard the Messenger of Allāh, peace be upon him, saying: ‘**The *khilāfah* is in Quraysh till the establishment of the Hour**.’”[214]

And ‘Allāmah al-Albānī says:

إسناده جيد

Its chain is good.[215]

Ibn Abī ‘Āṣim further documents:

حدثنا أبو بكر، ثنا عفان، ثنا سكين بن عبد العزيز، عن أبي المنهال سيار بن سلامة قال :دخلت مع أبي على أبي برزة وأنا غلام فقال :قال رسول الله صلى الله عليه وسلم :الأئمة من قريش.

Abū Bakr – ‘Affān – Sikkīn b. ‘Abd al-‘Azīz – Abū al-Minhāl Sayyār b. Salāmah:

I went with my father to Abū Barzah while I was a still boy, and he (Abū Barzah) said: “The Messenger of Allāh, peace be upon him, said: ‘**The Imāms are from Quraysh**.’”[216]

Al-Albānī comments:

حديث صحيح إسناده حسن

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[214] Abū Bakr b. Abī ‘Āṣim, Aḥmad b. ‘Amr b. al-Ḍaḥḥāk b. Mukhlid al-Shaybānī, *Kitāb al-Sunnah* (al-Maktab al-Islāmī; 1st edition, 1400 H) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 2, p. 527, # 1109

[215] *Ibid*

[216] *Ibid*, vol. 2, p. 532, # 1125

> It is a *ṣaḥiḥ ḥadīth*. Its chain is *ḥasan*.[217]

We know from all these authentic a*ḥādīth* that each true *khalīfah* is a royal king, a *wālī*, and an Imām. By extension, we also see that the *khilāfah* is kingdom, *wilāyah* and *Imāmah*. Notably, since the *khilāfah* is kingdom, it necessarily follows that it is both hereditary and dynastic in nature.

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217 *Ibid*

14 ḤADĪTH AL-THAQALAYN

CLARIFYING THE CONFUSIONS OF IBN TAYMIYYAH (Part II)

Shaykh Ibn Taymiyyah (d. 728 H) says:

وفي لفظ لا يزال الإسلام عزيزا إلى أثنى عشر خليفة كلهم من قريش وهكذا كان فكان الخلفاء أبو بكر وعمر وعثمان وعلي ثم تولى من اجتمع الناس عليه وصار له عز ومنعة معاوية وابنه يزيد ثم عبد الملك وأولاده الأربعة وبينهم عمر بن عبد العزيز

And in a text "Islām will never cease to be strong till twelve *khalīfahs*, all of them from Quraysh", and this was exactly how it was, **for the *khalīfahs* were Abū Bakr, 'Umar, 'Uthmān, 'Alī and** then those upon whom the people agreed, who were strong and invincible, ruled: **Mu'āwiyah, his son Yazīd, 'Abd al-Malik, and his four children, and 'Umar b. 'Abd al-'Azīz was one of them.**[218]

Here, our Shaykh tells us that:

1. Abū Bakr, 'Umar, 'Uthmān, Mu'āwiyah, Yazīd, 'Abd al-Malik and others were Imāms from the offspring of Ibrāhīm.
2. They all held the Covenant of Allāh, which was *Imāmah*, and guided humanity with His Command.
3. None of them was a wrongdoer, to himself or to others.
4. None of them was a wrongdoer who violated any of the laws of Allāh, before and during his *Imāmah*.

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218 Abū al-'Abbās Aḥmad b. 'Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minhāj al-Sunnah al-Nabawiyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālim], vol. 8, p. 238

5. All of them were directly appointed by Allāh, as He appointed their father, Ibrāhīm and all the Imāms before them.
6. All of them were kings who ruled by kingdom, and held the kingdom over the *Ummah*.

If we take *Ḥadīth al-Thaqalayn* and *Ḥadīth al-Khalīfatayn* into consideration, then the submissions of Ibn Taymiyyah also imply that:

7. Abū Bakr, 'Umar, 'Uthmān, Mu'āwiyah, Yazīd, 'Abd al-Malik and the others were all from the offspring of Prophet Muḥammad.
8. They were his offspring, his Ahl al-Bayt, who never contradicted or violated the Qur'ān for even a single second.

Of course, Abū Bakr and the other Sunnī *khalīfahs* were:

i. not from the offspring of Muḥammad or his Ahl al-Bayt;
ii. not appointed by Allāh;
iii. not holders of the Covenant or Command of Allāh;
iv. wrongdoers who wronged themselves and others by disobeying Allāh and committing sins on several occasions;
v. not kings who ruled by kingdom, except for Mu'āwiyah and the subsequent Umayyads (and Abbāsids); and
vi. not holders of kingdom over the *Ummah*, except for Mu'āwiyah and the subsequent Umayyads (and Abbāsids).

The bottom-line is: it is impossible to fit Abū Bakr, 'Umar and 'Uthmān, especially, into the descriptions of the true *khalīfahs* mentioned in the Qur'ān and the authentic *Sunnah*. Undoubtedly, they were rulers. But, certainly, they were neither *khalīfahs* nor Imāms. The difference between political or military rule and *khilāfah* is highlighted in the story of Hārūn, *'alaihi al-salām*. His blessed brother appointed him as his *khalīfah* over his *Ummah* during the former's absence from them:

وقال موسى لأخيه هارون اخلفني في قومي

Mūsā said to his brother, Hārūn: "Be my *khalīfah* over my people."[219]

Meanwhile, al-Sāmirī overthrew Hārūn and installed himself, with the help of the masses, as the ruler of Israel:

[219] Qur'ān 7:142

قال فإنا قد فتنا قومك من بعدك وأضلهم السامري

> He (Allāh) said: "Verily! We have tried your people in your absence, **and al-Sāmirī has led them astray**."[220]

We also read:

قال ابن أم إن القوم استضعفوني وكادوا يقتلونني

> He (Hārūn) said, "O son of my mother! Indeed the people judged me weak, **and were about to murder me**."[221]

Yet, Hārūn remained the true *khalīfah* of Israel, even though al-Sāmirī had seized power. This is how things work in Islām. What confers legitimacy is not power, but divine appointment. The Prophet appointed the Book of Allāh and his offspring as his joint *khalīfahs* till the Day of *al-Qiyāmah*. Imagine if all Muslims the world over rejected the authority of the Qur'ān, would that cancel out its *khilāfah*? Of course, its *khilāfah* continues over the *Ummah*, whether they recognize it or not! It is the same with the Ahl al-Bayt. They are the joint *khalīfahs* over humanity along with the *Kitāb* – 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:

1. Islām is strong.
2. 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 خليفة كلهم من قريش وهؤلاء الاثنا عشر خليفة هم المذكورون في التوراة حيث قال في بشارته بإسماعيل وسيلد اثنى عشر عظيما

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220 Qur'ān 20:85

221 Qur'ān 7:150

ومن طن أن هؤلاء الاثنى عشر هم الذين تعتقد الرافضة إمامتهم فهو في غاية الجهل فإن هؤلاء ليس فيهم من كان له سيف إلا علي 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 *khalīfahs* rule, all of them from Quraysh". These twelve *khalīfahs* are those mentioned in *al-Tawrah*, when He (Allāh) said in His glad tiding concerning Ismāʿīl: "He will give birth to twelve great people". Whoever these that these twelve are those who are accepted as Imāms by the Rāfiḍah is in the worst level of ignorance, **for there was none among them who held military authority except ʻAlī b. Abī Ṭālib.**[222]

Ibn Taymiyyah apparently equates the might of the *Ummah* with that of its religion. Meanwhile, it is perfectly possible to have a strong Islām 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 *ḥadīth*:

لا يزال الدين قائمًا حتى تقوم الساعة أو يكون عليكم اثنا عشر خليفة كلهم من قريش

> **The religion will never cease to STAND until the establishment of the Hour or as long as there are twelve *khalīfahs* over you**, all of them from Quraysh.[223]

There are always forcing struggling to push Islām to the ground. However, it will never fall. It shall remain standing on the earth till *al-Qiyāmah*. 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 *ḥadīth* documented by Imām Aḥmad (d. 241 H):

حدثنا عبد الله حدثني أبي ثنا حماد بن أسامة ثنا مجالد عن عامر عن جابر بن سمرة السوائي قال سمعت رسول الله صلى الله عليه و سلم يقول في حجة الوداع إن هذا الدين لن يزال ظاهرا على من ناوأه لا يضره مخالف ولا مفارق حتى يمضى من أمتي

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222 Abū al-ʻAbbās Aḥmad b. ʻAbd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minhāj al-Sunnah al-Nabawiyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālim], vol. 8, pp. 240-241

223 *Ibid*, vol. 3, p. 1453, # 1822 (10)

اثنا عشر خليفة قال ثم تكلم بشيء لم أفهمه فقلت لأبي ما قال قال كلهم من قريش

'Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Ḥammād b. Usāmah – Mujālid – 'Āmir – Jābir b. Samurah al-Suwāī:

I heard the Messenger of Allāh, peace be upon him, saying during the Farewell *Ḥajj*: "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 *khalīfahs* 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."[224]

Al-Arnāūṭ says:

حديث صحيح

It is a *ṣaḥīḥ ḥadīth*[225]

All praise be to Allāh: 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 Islām breathes on our planet, there is one of the twelve *khalīfahs* from the offspring of Muḥammad, placed over humanity by Allāh as their master and guide.

Contrary to the hallucinations of Shaykh Ibn Taymiyyah, the first of the true royal *khalīfahs* of this *Ummah* was none other than Imām 'Alī b. Abī Ṭālib. Imām Ibn Abī 'Āṣim (d. 287 H) records:

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

Muḥammad b. al-Muthannā – Yaḥyā b. Ḥammād – Abū 'Awānah – Yaḥyā b. Sulaym Abū Balj – 'Amr b. Maymūn – Ibn 'Abbās: The Messenger of Allāh, peace be upon him, **said to 'Alī**: "You are to me of

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224 Abū 'Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu'ayb al-Arnāūṭ], vol. 5, p. 87, # 20833

225 *Ibid*

> the status of Hārūn to Mūsā, with the exception that you are not a prophet. **And you are my *khalīfah* over every believer after me**."[226]

Dr. al-Jawābirah says:

اسناده حسن.

> Its chain is *ḥasan*.[227]

And 'Allāmah al-Albānī (d. 1420 H) backs him:

إسناده حسن

> Its chain is *ḥasan*.[228]

A quick question that comes to mind here is: was 'Alī from the offspring of Muḥammad?

The answer is simple: there are instances where a person or thing is included within a foreign category for a specific purpose. For instance, Iblīs was counted among the angels by Allāh in His Order to them to prostrate to Prophet Ādam, *'alaihi al-salām*[229]. However, he was only a *jinn*[230]. So, for the purpose of that Divine Command, Iblīs was regarded as an angel, even though he was not.

A similar situation existed between Prophet Ibrāhīm, *'alaihi al-salām*, and Prophet Lūṭ, *'alaihi al-salām*. Allāh 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 ومن ذريته داوود وسليمان

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

227 *Ibid*

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

229 See Qur'ān 2:34, 7:11, 17:61, 18:50, 20:116, 38:71-74,

230 Qur'ān 18:50

وأيوب ويوسف وموسى وهارون وكذلك نجزي المحسنين وزكريا ويحيى وعيسى والياس كل من الصالحين وإسماعيل واليسع ويونس ولوطا وكلا فضلنا على العالمين

And that was Our *Ḥujjah* which We gave **Ibrāhīm** against his people. We raise whom We will in ranks. Certainly your Lord is All-Wise, All-Knowing. And We bestowed upon him Isḥāq and Ya'qūb, each of them We guided – and We guided Nūḥ before (him) – **and among his offspring** were Dāwud, Sulaymān, Ayūb, Yūsuf, Mūsā, and Hārūn – thus do We reward the good-doers – and Zakariyyāh, Yaḥyā, 'Īsā and Ilyās – each one of them was of the righteous – and Ismā'īl, al-Yasā', Yūnus and **Lūṭ**; and each one of them We made superior above the worlds.[231]

Al-Ḥāfiẓ Ibn Kathīr (d. 774 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 Ibrāhīm according to the popular opinion. As for Lūṭ, 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 Nūḥ, as we have explained in his story. And Allāh knows best.[232]

Imām al-Qurṭubī (d. 671 H) says a similar thing:

{ومن ذريته} أي ذرية إبراهيم. وقيل :من ذرية نوح، قاله الفراء وأختاره الطبري وغير واحد 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 ولادة من جهته من جهة أب ولا أم، لأن لوطا ابن أخي إبراهيم. والعرب تجعل العم أبا كما أخبر {الله عن ولد يعقوب أنهم قالوا

231 Qur'ān 6:83-86

232 Abū al-Fidā Ismā'īl b. Kathīr al-Dimashqī, *al-Bidāyah wa al-Nihāyah* (Dār Iḥyā al-Turāth al-'Arabī; 1st edition, 1408 H) [annotator: 'Alī Shīrī], vol. 1, p. 192

نعبد إلهك وإله آبائك إبراهيم وإسماعيل وإسحاق} وإسماعيل عم يعقوب .وعد عيسى من ذرية إبراهيم وإنما هو ابن البنت .فأولاد فاطمة رضي الله عنها ذرية النبي صلى الله عليه وسلم.

{And among his offspring}, that is the offspring of Ibrāhīm. It is also said: among the offspring of Nūḥ – this opinion belonged to al-Farā and was adopted by al-Ṭabarī and many of the mufassiroon like al-Qushayrī, Ibn 'Aṭiyyah and others. Al-Zajjāj held the first opinion, and he is opposed with the statement that part of those counted among the offspring were Yūnus and Lūṭ, and they both were not from the offspring of Ibrāhīm. Lut was his nephew. **And Ibn 'Abbās said: "All of these prophets are counted among the offspring of Ibrāhīm, even though there are among them who were not his descendants, for Lūṭ was the nephew of Ibrāhīm."** The Arabs consider the uncle to be a father too, as Allāh informs concerning the children of Ya'qūb, when they said (to Ya'qūb), "We shall worship your God, the God of your fathers – Ibrāhīm, Ismā'īl, and Isḥāq – One God, and to Him we submit." [2:133] Ismā'īl was the uncle of Ya'qūb. Also, 'Īsā is counted among the offspring of Ibrāhīm, while he was only the son of the daughter. Therefore, the offspring of Fāṭimah, may Allāh be pleased with her, are offspring of the Prophet, peace be upon him.[233]

So, Lūṭ was counted among the offspring of Ibrāhīm for some specific purposes, most likely *al-nubuwwah*. In this same manner, this *ḥadīth* apparently includes 'Alī within the offspring of Muḥammad, for the specific purposes of *khilāfah* and *Imāmah*:

أنت خليفتي في كل مؤمن من بعدي

You are my *khalīfah* over every believer after me.

233 Abū 'Abd Allāh Muḥammad b. Aḥmad al-Anṣārī al-Qurṭubī, *al-Jāmi' li Aḥkām al-Qur'ān* (Beirut: Dār Iḥyā al-Turāth al-'Arabī; 1405 H), vol. 7, p. 31

15 THE ṢAḤĀBAH AND THE AHL AL-BAYT

REMEMBERING THE TRAGIC THURSDAY

After making the public declarations at ‘Arafat and Ghadīr, and possibly at other places too, the Messenger, *ṣallallāhu ‘alaihi wa ālihi*, decided to put everything down in black and white during the last few days of his blessed lifetime. Imām al-Bukhārī (d. 256 H) records how his attempt failed:

حدثنا قبيصة حدثنا ابن عيينة عن سليمان الأحول عن سعيد ابن جبير عن ابن عباس رضي الله عنهما أنه قال يوم الخميس وما يوم الخميس ثم بكى حتى خضب دمعه الحصباء فقال: اشتد برسول الله صلى الله عليه و سلم وجعه يوم الخميس فقال ائتوني بكتاب أكتب لكم كتابا لن تضلوا بعده أبدا. فتنازعوا ولا ينبغي عند نبي تنازع فقالوا هجر رسول الله صلى الله عليه و سلم قال دعوني فالذي أنا فيه خير مما تدعونني إليه. وأوصى عند موته بثلاث: أخرجوا المشركين من جزيرة العرب وأجيزوا الوفد بنحو ما كنت أجيزهم. ونسيت الثالثة

Qubayṣah – Ibn ‘Uyaynah – Sulaymān al-Aḥwal – Sa’īd b. Jubayr – Ibn ‘Abbās, may Allāh be pleased with them both:

“Thursday! And what a Thursday it was!” **Then, he (Ibn ‘Abbās) wept till the stones on the ground were soaked with his tears**. Then, he said, “The illness of the Messenger of Allāh, 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 Allāh 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."[234]

Dr. al-Baghā defines the word used by the Ṣaḥābah to describe their Prophet:

(هجر) أي يتكلم بما لا يعرف لشدة وجعه

(*hajara*), meaning: **he is saying unintelligible things** due to the severity of his illness.[235]

Imām Muslim (d. 261 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 و سلم ائتوني بالكتف والدواة أو اللوح والدواة أكتب لكم كتابا لن تضلوا بعده أبدا فقالوا إن رسول الله صلى الله عليه و سلم يهجر

Isḥāq b. Ibrāhīm – Wakī' – Mālik b. Maghwal – Ṭalḥah b. Muṣarrif – Sa'īd b. Jubayr – Ibn 'Abbās:

"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 Allāh, 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 Allāh, peace be upon him, is raving mad**.'"[236]

Imām Aḥmad (d. 241 H) too has this *riwāyah*:

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234 Abū 'Abd Allāh Muḥammad b. Ismā'īl b. Ibrāhīm b. Mughīrah al-Bukhārī al-Ju'fī, *al-Jāmi' al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 3, p. 1111, # 2888

235 *Ibid*

236 Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-'Turāth al-'Arabī) [annotator: Muḥammad Fuād 'Abd al-Bāqī], vol. 3, p. 1257, # 1637 (21)

حدثنا عبد الله حدثني أبي ثنا سفيان عن سليمان بن أبي مسلم خال بن أبي نجيح سمع سعيد بن جبير يقول قال بن عباس يوم الخميس وما يوم الخميس ثم بكى حتى بل دمعه وقال مرة 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 نبي تنازع فقالوا ما شأنه اهجر قال سفيان يعنى هذى

'Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Sufyān – Ismā'īl b. Abī Muslim, uncle of Ibn Abī Najīḥ – Sa'īd b. Jubayr – Ibn 'Abbās:

"Thursday! What a Thursday it was!" Then, he wept until his tears moistened the pebbles. We said, "O father of al-'Abbās! What was the Thursday?" He replied, "The illness of the Messenger of Allāh, 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.'**" Sufyān (a sub-narrator) said (concerning the word used by the Ṣaḥābah): "**It means 'RAVING MADNESS'"**.[237]

Al-Arnāūṭ says:

إسناده صحيح على شرط الشيخين

Its chain is *ṣaḥīḥ* upon the standard of the two Shaykhs.[238]

Imām al-Bukhārī is back again:

حدثنا محمد حدثنا ابن عيينة عن سليمان الأحول سمع سعيد ابن جبير سمع ابن عباس رضي الله عنهما يقول : يوم الخميس وما يوم الخميس ثم بكى حتى بل دمعه الحصى قلت يا أبا عباس ما يوم الخميس؟ قال اشتد برسول الله صلى الله عليه و سلم وجعه فقال ائتوني 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

237 Abū 'Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu'ayb al-Arnāūṭ], vol. 1, p. 222, # 1935

238 *Ibid*

بنحو ما كنت أجيزهم. والثالثة خير إما أن سكتن عنها واما أن قالها فنسيتها. قال سفيان هذا من قول سليمان

Muḥammad – Ibn 'Uyaynah – Sulaymān al-Aḥwal – Ibn Jubayr – Ibn 'Abbās, may Allāh 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 'Abbās! What was the Thursday?" He replied, "The illness of the Messenger of Allāh, 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. Sufyān said: "This was from the statement of Sulaymān."[239]

It was such a disastrous day – so much that Ibn 'Abbās, *raḍiyallāhu 'anhu*, wept abnormally when he remembered it. It was the day the Ṣaḥābah of Muḥammad first openly accused him of raving mad, of saying unintelligible things due to severe illness, in his holy presence! We often see some Sunnīs desperately trying to downplay the shock of what the Ṣaḥābah said by mistranslating or misinterpreting the key words – *hajara* (هجر) and *ahajara* (أهجر) [and their nominal form is *al-hujr* (الهجر)] - in the *ḥadīth* as simply "to become unconscious" or "to faint". However, one of their earliest classical grand Imāms – Sufyān b. 'Uyaynah (d. 198 H) – had longed closed the door in their faces. He was explicit that the Ṣaḥābah literally intended that the Prophet of Allāh was "raving mad", that the words they used meant exactly that. This matter is equally confirmed by other classical *'ulamā* of the Ahl al-Sunnah. Imām al-Shāmī (d. 942 H), for instance, states:

الهجر: بالضم: الهذيان وقول الباطل ويطلق على الكلام الفاحش.

239 Abū 'Abd Allāh Muḥammad b. Ismā'īl b. Ibrāhīm b. Mughīrah al-Bukhārī al-Ju'fī, *al-Jāmi' al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 3, p. 1155, # 2997

> *Al-Hujr*: is **raving madness and irrational talk**, and it is (also) used to refer to obscene, immoral talk.[240]

The ace Sunnī linguist, Ibn Manẓūr (d. 711 H), says as well:

والهجر: الهذيان.

> *Al-Hujr*: is **raving madness**.[241]

Imām Ibn Salām (d. 224), an ancient, leading Sunnī *ḥadīth* expert, has this submission too:

وأما الهجر في الكلام فإنه الهذيان

> As for *al-hujr* in statements, **it is raving madness**.[242]

Al-Ḥāfiẓ Ibn Ḥajar al-ʻAsqalānī (d. 852 H) does not say anything different either:

والهجر بالضم ثم السكون الهذيان

> *Al-Hujr* is **raving madness**.[243]

At this point, we want to focus on the second term used by the Ṣaḥābah: *ahajara* (أهجر). As pointed out by Sufyān b. ʻUyaynah, it – along with *hajara* (هجر) – means "to rave mad". However, there is a second definition for it which must be taken into account. Imām Ibn Salām comes in again:

قال الكسائي وبعضه عن الأصمعي وغيرهما :قال :الهجر الإفحاش في المنطق والخنا
ونحوه، يقال منه: أهجر الرجل يهجر إهجارا

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240 Muḥammad b. Yūsuf al-Ṣāliḥī al-Shāmī, *Subul al-Hudā al-Rashād fī Sīrah Khayr al-ʻIbād* (Beirut: Dār al-Kutub al-ʻIlmiyyah; 1st edition, 1414 H) [annotators: ʻĀdil Aḥmad ʻAbd al-Mawjūd and ʻAlī Muḥammad Maʼūd], vol. 11, p. 105

241 Abū al-Faḍl Jamāl al-Dīn Muḥammad b. Mukram b. Manẓūr al-Afrīqī al-Miṣrī, *Lisān al-ʻArab* (Beirut: Dār Ṣādir; 1st edition), vol. 5, p. 250

242 Abū ʻUbayd al-Qāsim b. Salām al-Harwī, *Gharīb al-Ḥadīth* (Haydarabad: Majlis Dāirah al-Maʼārif al-ʻUthmāniyyah; 1st edition, 1384 H), vol. 2, p. 64

243 Shihāb al-Dīn Ibn Ḥajar al-ʻAsqalānī, *Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Maʼrifah li al-Ṭabāʼah wa al-Nashr; 2nd edition), vol. 8, p. 101

> Al-Kisāī – and part of it is from al-Aṣma'ī and others: ***al-hujr* is to say obscene things and to use obscene language**. It is said from it: the man *ahajara*, *yahjur*, *ihjārān*.[244]

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 Ṣaḥābah to describe their Prophet:

فقالوا إن رسول الله صلى الله عليه و سلم يهجر

> The Messenger of Allāh, 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 Allāh, 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**.

Qādī 'Iyād (d. 544 H), for instance, has given both meanings to *ahajara* – one of the words used by the Ṣaḥābah to qualify the *Rasūl*. He even specifically refers to the *ḥadīth* itself:

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[244] Abū 'Ubayd al-Qāsim b. Salām al-Harwī, *Gharīb al-Ḥadīth* (Haydarabad: Majlis Dāirah al-Ma'ārif al-'Uthmāniyyah; 1st edition, 1384 H), vol. 2, p. 63

يقال اهجر الرجل إذا قال الفحش وقوله اهجر رسول الله صلى الله عليه وسلم كذا هو الصحيح بفتح الهاء أي هذي والهجر الهذيان

> **It is said "the man *ahajara*" when he says obscene things**. His statement "the Messenger of Allāh, peace be upon him, ***ahajara***" – which is the correct form with *fatḥah* of the *al-hā* (i.e. pronounced as *ahajara*) - **means raving madness**; and *al-hujr* means raving madness.[245]

Abū 'Ubayd al-Bakrī does the same too:

الهجر: القبيح من الكلام، يقال [منه]: أهجر، 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 بعدي 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 'Abbās said, "**The ILLNESS of the Messenger of Allāh**, 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***.'"[246]

In any case, the implication is still the same, either way. The Ṣaḥābah 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.

Imām Ibn Jarīr al-Ṭabarī (d. 310 H) also has this input:

من قولهم: أهجر الرجل: إذا أفحش في القول.

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[245] Al-Qādī Abū al-Faḍl 'Iyād b. Mūsā b. 'Iyād al-Yaḥṣubī al-Sibtī al-Mālikī, *Mashāriq al-Anwār 'alā Ṣiḥāḥ al-Athār* (al-Maktabah al-'Atīqah and Dār al-'Turāth), vol. 2, p. 529

[246] Abū 'Ubayd al-Bakrī, *Faṣl al-Maqāl Sharḥ Kitāb al-Amthāl* (Beirut: Muasassat al-Risālah; 1st edition, 1971 CE) [annotator: Iḥsān 'Abbās], vol. 1, p. 28

> They say "the man *ahajara*" when he makes obscene statements.[247]

Ibn Fāris (d. 395 H), a well-known classical linguist, caps it:

> الهجر: الهذيان. يقال هجر الرجل ،والهجر :الإفحاش في المنطق يقال ،أهجر الرجل في منطقه.

> ***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**. It is said that the man *ahajara* in his language (i.e. to mean that he uses obscene language).[248]

This clarification by Ibn Fāris – and, of course, by others too - would establish that the Ṣaḥābah accused the Messenger of both types of *al-hujr*:

> فقالوا هجر رسول الله صلى الله عليه و سلم

> So, they said, '**The Messenger of Allāh is raving mad (*hajara*)**.'

And:

> فقالوا إن رسول الله صلى الله عليه و سلم يهجر

> They said: '**The Messenger of Allāh, peace be upon him, is raving mad (*yahjur*)**.'"[249]

And:

> فقالوا ما له أهجر

> Then they said, 'What is wrong with him? **He is raving mad (*ahajara*)**.'

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[247] Abū Ja'far Muḥammad b. Jarīr b. Yazīd b. Kathīr b. Ghālib al-Āmulī al-Ṭabarī, *Jāmi al-Bayān fī Tāwīl al-Qur'ān* (Dār al-Fikr; 1415 H) [annotator: Ṣidqī Jamīl al-'Aṭṭār], vol. 18, p. 54

[248] Abū al-Ḥusayn Aḥmad b. Fāris b. Zakariyyāh, *Mu'jam Maqāyis al-Lughah* (Qum: Maktab al-A'lām al-Islāmī; 1404 H) [annotator: 'Abd al-Salām Muḥammad Hārūn], vol. 6, p. 35

[249] Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-'Turāth al-'Arabī) [annotator: Muḥammad Fuād 'Abd al-Bāqī], vol. 3, p. 1257, # 1637 (21)

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 Ṣaḥābah flare up so badly after hearing the harmless request of the Prophet? Imām al-Bukhārī 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 اللغط والاختلاف عند النبي صلى الله عليه و سلم قال قوموا عني قال عبيد الله فكان ابن عباس يقول إن الرزية كل الرزية ما حال بين رسول الله صلى الله عليه و سلم وبين أن يكتب لهم ذلك الكتاب من اختلافهم ولغطهم

Ibrāhīm b. Mūsā – Hishām – Ma'mar – al-Zuhrī – 'Ubayd Allāh b. 'Abd Allāh – Ibn 'Abbās:

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-Khaṭṭāb. 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'ān. So, the Book of Allāh is sufficient for us."** The people in the room disputed. Among them were those who said, "Come near so that the Messenger of Allāh, 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 Allāh: Ibn 'Abbās used to say: "**It was a great disaster** that their dispute and noise prevented the Messsenger of Allāh, peace be upon him, from writing that document for them."[250]

So, it was all started by 'Umar. He described the Messenger of Allāh as having been fully 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. 728 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 بشبهة فإن النبي صلى الله عليه و سلم كان مريضا فلم يدر اكلامه 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**.[251]

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[250] Abū 'Abd Allāh Muḥammad b. Ismā'īl b. Ibrāhīm b. Mughīrah al-Bukhārī al-Ju'fī, *al-Jāmi' al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 6, p. 2680, # 6932

[251] Abū al-'Abbās Aḥmad b. 'Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minhāj al-Sunnah al-Nabawiyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālim], vol. 6, p. 24

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 و سلم 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’ān. So, the Book of Allāh 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 Allāh had totally lost control of himself – including his brain and senses – to his illness. He did not express doubt 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 ا كلامه 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 Ṣaḥābah 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 بكتابا ًكتب 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 2007, some months after his conversion to Shī'īsm. He was investigating the statements of 'Umar and his group, which called into question the mental health of the Messenger of Allāh. This author asked a Ṣūfī brother his opinion on what they did. "Of course," he replied, "they had a point! The Prophet was unlettered. He was *Ummī*, as the Qur'ān has called him. Yet, he was asking for pen and paper *to write*!" This author was very shocked. "You mean", he asked the Ṣūfī, "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 Allāh 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-Jamā'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 *Ummī* Prophet" in the Book of Allāh, and on this verse:

وما كنت تتلو من قبله من كتاب ولا تخطه بيمينك إذا لارتاب المبطلون

> Neither did you (O Muḥammad) 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.[252]

Well, the word *ummī* has several meanings. An unlettered person is an *ummī* in truth. But, every person of Makkan origin is also an *ummī*. Another name for Makkah is *Umm al-Qurā*[253]. So, linguistically, anyone from the blessed city may either be called a Makkan or an *Ummī*. As such, there is no conclusive evidence from that term for the alleged illiteracy of the Messenger of Allāh. It could go either way. Besides, the above *āyah* seems to undermine – rather than strengthen - the Sunnī claim: Muḥammad never wrote or read any book *before the Qur'ān*. 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 قيمة

> A Messenger from Allāh, **reading purified pages**. In them are correct and straight laws.[254]

An unlettered fellow never "reads" any pages, does he?

Another clear proof of the literacy of the Prophet (since the start of the Qur'ān) is this report of al-Bukhārī of what happened at al-Ḥudaybiyyah, four years before he was accused of raving madness by his Ṣaḥābah:

> حدثنا عبيد الله بن موسى عن إسرائيل عن أبي إسحاق عن البراء رضي الله عنه قال: اعتمر النبي صلى الله عليه و سلم في ذي القعدة فأبى أهل مكة أن يدعوه يدخل مكة حتى قاضاهم على أن يقيم بها ثلاثة 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 منعاك لكن أنت محمد بن عبد الله قال أنا رسول الله وأنا محمد بن عبد الله. ثم قال لعلي امح رسول الله. قال لا والله لا أمحوك أبدا فأخذ رسول الله صلى الله عليه و سلم الكتاب فكتب هذا ما قاضى عليه محمد بن عبد الله لا يدخل

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252 Qur'ān 29:48

253 See Qur'ān 6:92

254 Qur'ān 98:2-3

مكة سلاح إلا في القراب وأن لا يخرج من أهلها بأحد إن أراد أن يتبعه وأن لا يمنع أحدا من أصحابه أراد أن يقيم بها.

> ‘Ubayd Allāh b. Mūsā – Isrāīl – Abū Ishāq – al-Barā, may Allāh be pleased with him:
>
> When the Prophet, peace be upon him, intended to perform *‘Umrah* in the month of Dhī 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 Muḥammad, the Messenger of Allāh, peace be upon him, agreed”. They said, “We will not agree to this, for if we believed that you are the Messenger of Allāh, we would not prevent you, but you are Muḥammad b. ‘Abd Allāh.” He said, “I am the Messenger of Allāh and also Muḥammad b. ‘Abd Allāh.” Then, he said to ‘Alī, “Rub off (the words) ‘the Messenger of Allāh.”’ He (‘Alī) replied, “No, by Allāh, I will never rub you off.” **So, the Messenger of Allāh, peace be upon him, took the document AND WROTE**, “This is what Muḥammad b. ‘Abd Allāh 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.”[255]

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:

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**.

We have drawn this conclusion from ‘Umar’s own reply to it:

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[255] Abū ‘Abd Allāh Muḥammad b. Ismā’īl b. Ibrāhīm b. Mughīrah al-Bukhārī al-Ju’fī, *al-Jāmi’ al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 2, p. 960, # 2552

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'ān. **So, the Book of Allāh is sufficient for us**."

Meanwhile, just a few weeks before, the *Rasūl* had proclaimed at 'Arafat:

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 Allāh AND my offspring, my Ahl al-Bayt**."

A few days later, at Ghadīr Khumm, he repeated the call:

قد تركت فيكم ما إن أخذتم به لن تضلوا: كتاب الله سببه بيده، وسببه بأيديكم، وأهل بيتي

> I have left behind over you **that which if you hold fast to it you will never go astray: the Book of Allāh** – one end of which is in His Hand and the other in your hands – **AND my Ahl al-Bayt**."

It was certain that the Prophet of Allāh 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'ān; we want the Book of Allāh 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 *Rasūl* 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 Allāh 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 – Muḥammad abandoned the idea and left everything to the Judgment of Allāh. Meanwhile, as history would later confirm, it was on that calamitous Thursday, in that sad room, and at that fateful hour, that Sunnī Islām was born, under the leadership of 'Umar b. al-Khattāb. Since that Thursday, Sunnī Muslims have never ceased to reject the offspring of the Prophet, his Ahl al-Bayt, as the inseparable partner of the Qur'ān in providing leadership and guidance to the *Ummah* in particular, and to humanity in general.

16 THE ṢAḤĀBAH AND THE AHL AL-BAYT

THE BETRAYAL WAS PREDICTED

The Prophet of Allāh, *ṣallallāhu 'alaihi wa ālihi*, named Amīr al-Mūminīn 'Alī b. Abī Ṭālib, *'alaihi al-salām*, as the first *khalīfah* after him. He also indicated that all the other *khalīfahs* will be from his offspring. In particular, he declared that all the *khalīfahs* after him will be twelve in number, that they all would be royal Imāms, and that their reign would continue uninterrupted till the Day of *al-Qiyāmah*. He further declared them the guides of this *Ummah* after him till the Hour, and that they never ever separate from the Qur'ān - not even for one second. However, he equally prophesied that the *Ummah* would betray 'Alī (and, by extension, all the other *khalīfahs*) once he was gone! Al-Ḥāfiẓ Ibn Ḥajar al-'Asqalānī (d. 852 H) copies:

> حدثنا الفضل هو أبو نعيم ، ثنا فطر بن خليفة ، أخبرني حبيب بن أبي ثابت، قال: سمعت ثعلبة بن يزيد، قال: سمعت عليا رضي الله عنه، يقول : والله إنه لعهد النبي الأمي صلى الله عليه وسلم: سيغدرونك من بعدي
>
> Al-Faḍl, Abū Na'īm – Fiṭr b. Khalīfah – Ḥabīb b. Abī Thābit – Tha'labah b. Yazīd:
>
> I heard 'Alī, may Allāh be pleased with him, saying: "I swear by Allāh, verily, the *Ummī* Prophet, peace be upon him, told me: "**They will soon betray you after me**."[256]

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[256] Aḥmad b. 'Alī b. Ḥajar al-'Asqalānī, *al-Maṭālib al-'Āliyah bi Zawāid al-Masānīd al-Thamāniyyah* (Riyadh: Dār al-'Āṣimah; 1st edition, 1420 H) [annotator: 'Abd Allāh b. Ẓāfir b. 'Abd Allāh al-Shahrī], vol. 16, p. 64, # 3919

The Salafī annotator, ʻAbd Allāh al-Shahrī, comments:

> ضعيف بهذا الإسناد لحال فطر بن خليفة، و ثعلبة بن يزيد فإنهما صدوقان متشيعان، و هذا الحديث يُؤيد بدعتهما فهو ضعيف

> It is *ḍa'īf* with this chain, due to the status of Fiṭr b. Khalīfah and Tha'labah b. Yazīd, **for both of them were very truthful and Shī'is** and this *ḥadīth* supports their *bid'ah*. Therefore, it is *ḍa'īf*.[257]

So, al-Shahrī's only problem with the *sanad* is the Shī'ism of Fitr and Tha'labah. Even though both were "very truthful", this *ḥadīth* of theirs cannot be accepted only because it supports their Shī'ism. A "scientific" way of discrediting reports, isn't it?! Before examining the legitimacy of al-Shahrī's methodology, let us first look at the narrators of *ḥadīth*, 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 *ḥadīth* from the mouth of his *shaykh*. Moreover, all the narrators are completely reliable without question.

Al-Ḥāfiẓ states about the first narrator:

> الفضل بن دكين الكوفي واسم دكين عمرو بن حماد بن زهير التيمي مولاهم الأحول أبو نعيم الملائي بضم الميم مشهور بكنيته ثقة ثبت

> Al-Faḍl b. Dukayn al-Kūfī - and the name of Dukayn was ʻAmr b. Ḥammād b. Zuhayr - al-Tamīmī, their freed slave, al-Aḥwal, Abū Na'īm al-Mulāī, well-known with his *kunya*: ***Thiqah* (trustworthy), accurate**.[258]

Concerning the second narrator, he further declares:

> فطر بن خليفة المخزومي مولاهم أبو بكر الحناط بالمهملة ، والنون صدوق رمي بالتشيع

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[257] *Ibid*

[258] Aḥmad b. ʻAlī b. Ḥajar al-ʻAsqalānī, *Taqrīb al-Tahdhīb* (Beirut: Dār al-Maktabah al-ʻIlmiyyah; 2nd edition, 1415 H) [annotator: Muṣṭafā ʻAbd al-Qādir ʻAṭā], vol. 2, p. 11, # 5418

> Fiṭr b. Khalīfah al-Makhzūmī, their freed slave, Abū Bakr al-Ḥanāṭ: ***Ṣadūq* (very truthful)**, accused of Shī'ism.[259]

What of the third narrator? Al-Ḥāfiẓ says:

> حبيب بن أبي ثابت قيس ويقال هند بن دينار الأسدي مولاهم أبو يحيى الكوفي ثقة فقيه جليل وكان كثير الإرسال والتدليس

> Ḥabīb b. Abī Thābit Qays – and it is said Hind – b. Dīnār al-Asadī, their freed slave, al-Kūfī: ***Thiqah* (trustworthy)**, a meritorious jurist. He used to do a lot of *irsāl* and *tadlīs*.[260]

Meanwhile, he has narrated with explicit *simā'* above. So, his *irsāl* and *tadlīs* are inapplicable and inconsequential here.

Finally, this is what al-Ḥāfiẓ states about the last narrator:

> ثعلبة بن يزيد الحماني بكسر المهملة وتشديد الميم كوفي صدوق شيعي

> Tha'labah b. Yazīd al-Himmānī, a Kūfan: ***Ṣadūq* (very truthful)**, a Shī'i.[261]

This chain, therefore, is absolutely *ḥasan* without a doubt! It is simply faultless and unassailable.

As for al-Shahrī's rejection of the *ḥadīth* on account of the Shī'ism of two of its narrators, we will let another Salafī *ḥadīth* scientist, al-Mua'lamī (d. 1386 H) reply him:

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

> The Imāms in the *ḥadīth* sciences have declared as trustworthy a lot of the heretics, and have taken their (i.e. the heretics') *aḥādīth* as *ḥujjah*,

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259 *Ibid*, vol. 2, p. 16, # 5458

260 *Ibid*, vol. 1, p. 183, # 1087

261 *Ibid*, vol. 1, p. 149, # 849

> and have recorded them (i.e. those reports) in their *Ṣaḥīḥ* books. **And whoever researches their (the heretics') narrations finds that a lot of them apparently agree with their heresies**. The scholars give alternative interpretations for those *aḥādīth* **without attacking them (i.e. the *aḥādīth*) on account of the heresy of their narrators**, nor do they attack the narrators for narrating them.[262]

'Allāmah al-Albānī (d. 1420 H) too seconds him:

> فإن قال قائل: راوي هذا الشاهد شيعي، وكذلك في سند المشهود له شيعي آخر، وهو جعفر بن سليمان، أفلا يعتبر ذلك طعنا في الحديث وعلة فيه؟ !
>
> فأقول: كلا لأن العبرة في رواية الحديث إنما هو الصدق والحفظ، وأما المذهب فهو بينه وبين ربه، فهو حسيبه

> If someone says: "The narrator of this corroborative *ḥadīth* (i.e. that of Ajlaḥ) was a Shi'ī, and also in the chain of the main *ḥadīth*, there is another Shi'ī, and he is Ja'far b. Sulaymān. Does this not justify attack on the *ḥadīth* and constitute a fault in it?"
>
> So, I answer: "**Not at all, because the requirements in the transmission of *ḥadīth* are ONLY truthfulness and sound memory**. As for the *madhhab* (of the narrator), that is between him and his Lord, and He is sufficient for him.[263]

A third Salafī *ḥadīth* scientist, al-Ṭurayfī, also traces the practice to the Sunnī Imāms:

> والأصل في رواية المبتدع إذا كان ضابطًا 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 ثبتًا، ويصححون خبره

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

263 Abū 'Abd al-Raḥmān Muḥammad Nāṣir al-Dīn b. al-Ḥajj Nūḥ b. Tajātī b. Ādam al-Ashqūdrī al-Albānī, *Silsilah al-Aḥādīth al-Ṣaḥīḥah wa Shayhun min Fiqhihāh wa Fawāidihāh* (Riyadh: Maktabah al-Ma'ārif li al-Nashr wa al-Tawzī'; 1st edition, 1415 H), vol. 5, p. 262, # 2223

> The default position concerning the report of a heretic, if he was accurate and trustworthy, is to accept it, **regardless of whether he narrated concerning what agrees with his *bid'ah* (heresy) or not**, as long as he had not apostatized through his heresy. In such a case, it will be rejected due to his *kufr* (disbelief). **This was the practice of the Imāms who were *ḥadīth* scientists**, for they used to narrate from the heretic if he was trustworthy and accurate, and used to declare his report to be *ṣaḥīḥ*.[264]

The bottomline is that al-Shahrī's methodology of weakening the *ḥadīth* is both unprofessional and crude.

Meanwhile, al-Ḥāfiẓ copies a second, different chain for the *ḥadīth*:

> وقال الحارث: ثنا عبد الرحمن بن زياد مولى بني 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 بعدي

> Al-Ḥārith – 'Abd al-Raḥman b. Ziyād, freed slave of Banū Hāshim – Hushaym – Ismā'īl b. Sālim – Abū Idrīs al-Awdī – 'Alī:
>
> The Messenger of Allāh, peace be upon him, said: "**Verily, this *Ummah* will soon betray you after me**."[265]

Al-Shahrī again comments:

> ضعيف بهذا الإسناد لأن أبا إدريس الأودي مجهول الحال

> It is *ḍa'īf* with this chain because Abū Idrīs al-Awdī is *majhūl al-ḥāl*.[266]

This time, he is unable to accuse any of the narrators of Shī'īsm, or to find any other defect – real or imagined – in the chain other than Abū Idrīs. But

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264 'Abd al-'Azīz b. Marzūq al-Ṭurayfī, *al-Taḥjīl fī Takhrīj mā lam Yukhraj min al-Aḥādīth wa al-Athār fī Irwā al-Ghalīl* (Riyadh: Maktabah al-Rushd li al-Nashr wa al-Tawzī'; 1st edition, 1422 H), p. 546

265 Aḥmad b. 'Alī b. Ḥajar al-'Asqalānī, *al-Maṭālib al-'Āliyah bi Zawāid al-Masānīd al-Thamāniyyah* (Riyadh: Dār al-'Āṣimah; 1st edition, 1420 H) [annotator: 'Abd Allāh b. Ẓāfir b. 'Abd Allāh al-Shahrī], vol. 16, p. 65, # 3920

266 *Ibid*

then, is Abū Idrīs really *majhūl al-ḥāl*? ʻAlī Shīrī, in his *taḥqīq* of *Tārīkh Madīnah Dimashq* - while commenting under the above *riwāyah* – identifies who Abū Idrīs was for us:

وهو أبو إدريس يزيد بن عبد الرحمن الأودي

He was Abū Idrīs Yazīd b. ʻAbd al-Raḥman al-Awdī.[267]

Who then was he? Al-Ḥāfiẓ has the answer:

يزيد بن عبد الرحمن بن الأسود الأودي بواو ساكنة بعدها مهملة، أبو داود مقبول

Yazīd b. ʻAbd al-Raḥman b. al-Aswad al-Awdī, Abū Dāwud: ***Maqbūl* (accepted when seconded)**.[268]

Obviously, he is NOT *majhūl al-ḥāl*, but *maqbūl*. This means that whenever he is seconded in his report, it is established from his *shaykh*. However, if he is alone in narrating a *riwāyah*, then it is *ḍa'īf*. We know already that he was seconded by Tha'labah b. Yazīd. Therefore, this second *sanad* of the *ḥadīth* is also *ṣaḥīḥ* or *hasan*.

Imām al-Ḥākim (d. 403 H) has included the report of al-Awdī 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 إلي النبي صلى الله عليه وسلم أن الأمة ستغدر بي بعده

Abū Ḥafṣ ʻUmar b. Aḥmad al-Jamḥī – ʻAlī b. ʻAbd al-ʻAzīz – ʻAmr b. ʻAwn – Hushaym – Ismā'īl b. Sālim – Abū Idrīs al-Awdī – ʻAlī, may Allāh be pleased with him:

"Verily, part of what the Prophet, peace be upon him, told me is that **the *Ummah* would soon betray me after him**."[269]

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[267] Abū al-Qāsim ʻAlī b. al-Ḥasan b. Habat Allāh b. ʻAbd Allāh, Ibn Asākir al-Shāfi'ī, *Tārīkh Madīnah Dimashq* (Beirut: Dār al-Fikr; 1st edition, 1417 H) [annotator: ʻAlī Shīrī], vol. 42, p. 447, footnote # 7

[268] Aḥmad b. ʻAlī b. Ḥajar al-ʻAsqalānī, *Taqrīb al-Tahdhīb* (Beirut: Dār al-Maktabah al-ʻIlmiyyah; 2nd edition, 1415 H) [annotator: Muṣṭafā ʻAbd al-Qādir ʻAṭā], vol. 2, p. 328, # 7774

Then, he declares:

هذا حديث صحيح الإسناد

This *ḥadīth* has a *ṣaḥīḥ* chain.[270]

And Imām al-Dhahabī (d. 748 H) concurs:

صحيح

Ṣaḥīḥ[271]

Al-Ḥākim has documented a further *shāhid*:

عن حيان الأسدي سمعت عليا يقول قال لي رسول الله صلى الله عليه وسلم إن الأمة ستغدر بك بعدي وأنت تعيش على ملتي وتقتل على سنتي من أحبك أحبني ومن أبغضك أبغضني وإن هذه ستخضب من هذا يعني لحيته من رأسه

Narrated Ḥayyān al-Asadī:

I heard ʻAlī saying: The Messenger of Allāh, 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 with blood) from his head.[272]

Al-Ḥākim declares:

صحيح

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269 Abū ʻAbd Allāh Muḥammad b. ʻAbd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak ʻalā al-Ṣaḥīḥayn* (Beirut: Dār al-Kutub al-'Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣṭafā ʻAbd al-Qādir ʻAṭā], vol. 3, p. 150, # 4676

270 *Ibid*

271 *Ibid*

272 *Ibid*, vol. 3, p. 153, # 4686

Ṣaḥīḥ[273]

Al-Dhahabī has the same verdict too:

صحيح

Ṣaḥīḥ[274]

Al-Ḥāfiẓ Ibn Ḥajar al-'Asqalānī has provided details of the *sanad* of this *riwāyah* in his *Itiḥāf*:

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،

Abū 'Alī al-Ḥāfiẓ – al-Haytham b. Khalaf – Muḥammad b. 'Umar b. Hayyāj – Yaḥyā b. 'Abd al-Raḥman – Yūnus b. Abī Yafūr – his father – from him (Hayyān al-Asadī) with it.[275]

As we have seen, both al-Ḥākim and al-Dhahabī declared it *ṣaḥīḥ*. Obviously, it provides additional strength to the other chains of the *riwāyah*. It is our firm belief, anyway, that the combined force of the three *asānīd* leaves absolutely no doubt about the authenticity of the report. Even al-Shahrī, despite his extreme bias, is unable to escape the fact in his final conclusion about the *ḥadīth*:

و مع أن الحديث ضعيف بالنظر إلي كل طريق علي حدة لكن بالنظر إلي الطريقين معا فالحديث حسن لغيره

That the *ḥadīth* is *ḍa'if* by looking at each chain individually. **However, by looking at the two chains *together* (i.e. those of Tha'labah b.**

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273 *Ibid*

274 *Ibid*

275 Abū al-Faḍl Aḥmad b. 'Alī b. Muḥammad b. Aḥmad b. Ḥajar al-'Asqalānī, *Itiḥāf al-Maharat* (Madīnah al-Munawwarah: Markaz Khidmah al-Sunnah wa al-Sīrah al-Nabawiyyah; 1st edition, 1415 H), vol. 11, p. 296, # 14043. Al-Ḥāfiẓ has cited *Mustadrak* of al-Ḥākim as his source for the chain, immediately after quoting the *ḥadīth*, verbatim as above. In modern editions of *Mustadrak*, the *sanad* is missing. It is most likely that al-Ḥāfiẓ had access to a extinct manuscript of *Mustadrak* which contained the full chain. Al-Ḥāfiẓ too made a scribal error in copying the name of Hayyān al-Asadī. He has misspelt his name as Abān al-Asadī.

> **Yazīd and Abū Idrīs al-Awdī), then the *ḥadīth* is *ḥasan li ghayrihi*.**[276]

The Messenger of Allāh prophesied that "the *Ummah*" would betray Amīr al-Mūminīn 'Alī b. Abī Ṭālib 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 *khalīfah* after his death. Of course, as history confirms, the generality of the Ummah – including the Ṣaḥābah - truly did betray Amīr al-Mūminīn after the death of the *Rasūl*. Despite that he had explicitly named 'Alī as his *khalīfah* after him, they became traitors against the latter and installed a rebel leader in his place. Interestingly, Imām 'Alī identified both Abū Bakr and 'Umar as two among the traitors mentioned in the *ḥadīth* of the Prophet of Allāh. Imām Muslim (d. 261 H) quotes 'Umar saying to him and 'Abbās:

> فلما توفي رسول الله صلى 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 توفي أبو بكر وأنا ولي رسول الله صلى الله عليه و سلم وولي أبا بكر فرأيتماني كاذبا آثما غادرا خائنا

> When the Messenger of Allāh, peace be upon him, died, **Abū Bakr said: "I am the *walī* of the Messenger of Allāh, peace be upon him."…. So both of you ('Alī and 'Abbās) thought him (i.e. Abū Bakr) to be a liar, sinful, A TRAITOR and dishonest**. And Allāh knows that he was really truthful, pious, rightly-guided and a follower of the truth. **Abū Bakr died and I became the *walī* of the Messenger of Allāh**, peace be upon him, and the *walī* of Abū Bakr. **So both of you thought me to be a liar, sinful, A TRAITOR and dishonest**.[277]

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[276] Aḥmad b. 'Alī b. Ḥajar al-'Asqalānī, *al-Maṭālib al-'Āliyah bi Zawāid al-Masānīd al-Thamāniyyah* (Riyadh: Dār al-'Āṣimah; 1st edition, 1420 H) [annotator: 'Abd Allāh b. Ẓāfir b. 'Abd Allāh al-Shahrī], vol. 16, p. 67, # 3921

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

17 THE ṢAḤĀBAH AND THE AHL AL-BAYT

ḤADĪTH AL-ḤAWḌ
(Part I)

The Qur'ān informs us that we will be in three different categories on the Day of *al-Qiyāmah*:

وكنتم أزواجا ثلاثة فأصحاب الميمنة ما أصحاب الميمنة وأصحاب المشأمة ما أصحاب المشأمة 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.[278]

Those who will be in the "foremost" group will be the nearest people to Allāh in *al-Jannah*[279]. All the other members of Paradise will be from the Right Hand group[280]. 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

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[278] Qur'ān 56:7-10

[279] Qur'ān 56:10-12

[280] Qur'ān 56:27-40

> 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.[281]

And:

> والذين كفروا بآياتنا هم أصحاب المشأمة عليهم نار مؤصدة

> And those who disbelieved in Our Verses, they will be Companions of the Left Hand. The Fire will be shut over them.[282]

May Allāh protect us from ever being among the Companions of the Left Hand.

The question here is about the Ṣaḥābah: 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, *ṣallallāhu 'alaihi wa ālihi*, as *khalīfahs* and supreme guides after him. So, what exactly will the consequence of their flouting of *Ḥadīth al-Thaqalayn* and *Ḥadīth al-Khalīfatayn* be? Are they really going to suffer any punishment from Allāh 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 Ṣaḥābah did not heed his warning. So, did they derail from the Right Path?

Imām al-Bukhārī (d. 256 H) records the answer:

> حدثنا أحمد بن صالح حدثنا ابن وهب قال أخبرني يونس عن ابن شهاب عن ابن المسيب أنه كان يحدث عن أصحاب النبي صلى الله عليه و سلم: أن النبي صلى الله عليه و سلم قال يرد علي الحوض رجال من أصحابي فيحلؤون عنه فأقول يا رب أصحابي ؟ فيقول إنك لا علم لك بما أحدثوا بعدك إنهم ارتدوا على أدبارهم القهقرى

> Aḥmad b. Ṣāliḥ – Ibn Wahb – Yūnus – Ibn Shihāb – Ibn al-Musayyab, who used to narrate **from the Ṣaḥābah** of the Prophet, peace be upon him, that the Prophet, peace be upon him, said:

> **Some men from my Ṣaḥābah** will come to my Lake-Fount and they will be driven away from it. So, I will say, "**O my Lord, my Ṣaḥābah**!"

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281 Qur'ān 56:41-44

282 Qur'ān 90:19-20

> It will be said, "**You have no knowledge of what they INNOVATED after you: they turned APOSTATES**."[283]

This *ḥadīth* was transmitted by the Ṣaḥābah themselves, and it reflects the true Islāmic position on the matter. Many of the Ṣaḥābah became "innovators" and "apostates" after the death of the Messenger of Allāh. As a result, they will be Companions of the Left Hand on the Day of *al-Qiyāmah*, and will thereby be thrown into Hellfire.

One of the Ṣaḥābah who spread this bad news about his kind was Anas. Imām Muslim (d. 261 H) has his report:

> وحدثني محمد بن حاتم حدثنا عفان بن مسلم الصفار حدثنا وهيب قال سمعت عبدالعزيز بن صهيب يحدث قال حدثنا أنس بن مالك أن النبي صلى الله عليه و سلم قال ليردن علي الحوض رجال ممن صاحبني حتى إذا رأيتهم ورفعوا إلي اختلجوا دوني فلأقولن أي رب أصيحابي أصيحابي فليقالن لي إنك لا تدري ما أحدثوا بعدك

> Muḥammad b. Ḥātim – 'Affān b. Muslim al-Ṣaffār – Wuhayb – 'Abd al-'Azīz b. Ṣuhayb – Anas b. Mālik:
>
> 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 Ṣaḥābah! My Ṣaḥābah'. It will be said to me: 'You do not know what they INNOVATED after you.'**"[284]

We will, in the last chapter of this book, identify some of these innovators among the Ṣaḥābah, through *ṣaḥīḥ* Sunnī *riwāyāt*. Some of these names may severely bother some of our brothers from the Ahl al-Sunnah.

Imām al-Bukhārī has documented the *ḥadīth* of Ibn 'Abbās too, on this matter:

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[283] Abū 'Abd Allāh Muḥammad b. Ismā'īl b. Ibrāhīm b. Mughīrah al-Bukhārī al-Ju'fī, *al-Jāmi' al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 5, p. 2407, # 6214

[284] Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-'Turāth al-'Arabī) [annotator: Muḥammad Fuād 'Abd al-Bāqī], vol. 4, p. 1800, # 2304 (40)

حدثنا محمد بن يوسف حدثنا سفيان عن المغيرة بن النعمان عن سعيد بن جبير عن ابن عباس رضي الله عنهما قال : قال رسول الله صلى الله عليه و سلم: تحشرون حفاة عراة 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 توفيتني 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 قبيصة قال هم المرتدون الذين ارتدوا على عهد أبي بكر فقاتلهم أبي بكر رضي الله عنه

Muḥammad b. Yūsuf – Sufyān – al-Mughīrah b. al-Nu'mān – Sa'īd b. Jubayr – Ibn 'Abbās, may Allāh be pleased with them both:

The Messenger of Allāh, 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} [21:104]. He continued: "The first to be dressed will be Ibrāhīm. **Then, some of my Ṣaḥābah will be taken towards the right side AND TOWARDS THE LEFT SIDE. So, I will say: 'My Ṣaḥābah!' It will be said, 'THEY HAD BEEN APOSTATES SINCE YOU LEFT THEM.'** I will then say as the Righetous Servant, 'Īsā 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} [5:117-118]."

Muḥammad b. Yūsuf narrated from Abū 'Abd Allāh that Qubayṣah said: "**They were those who apostatized during the time of Abū Bakr**. So, Abū Bakr, may Allāh be pleased with him, fought them."[285]

[285] Abū 'Abd Allāh Muḥammad b. Ismā'īl b. Ibrāhīm b. Mughīrah al-Bukhārī al-Ju'fī, *al-Jāmi' al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 3, p. 1271, # 3263

Qubaysah, one of the Sunnī Imāms, identified the apostates among the Ṣaḥābah as only those of them who renounced Islām during the rule of Abū Bakr. Our contention is that the apostates truly included, but were far more than just the *Ahl al-Riddah*. More details will be provided.

Imām Aḥmad (d. 241 H) records the testimony of yet another Ṣaḥābī:

حدثنا عبد الله حدثني أبي ثنا عفان ثنا حماد بن سلمة أنا علي بن زيد عن الحسن عن أبي بكرة أن رسول الله صلى الله عليه و سلم قال ليردن على الحوض رجال ممن صحبني ورآني حتى إذا رفعوا إلى ورأيتهم اختلجوا دوني فلأقولن رب أصحابي أصحابي فيقال إنك لا تدري ما أحدثوا بعدك

'Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – 'Affān – Ḥammād b. Salamah – 'Alī b. Zayd – al-Ḥasan – Abū Bakrah:

The Messenger of Allāh, 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 Sahābah! My Sahābah**!" It will be said, "**You do not know what they INNOVATED after you**."[286]

Shaykh al-Arnāūṭ comments:

صحيح لغيره

Ṣaḥīḥ li ghayrihi[287]

Al-Bukhārī returns again with the *riwāyah* of Abū Hurayrah:

وقال أحمد بن شبيب بن سعيد الحبطي حدثنا أبي عن يونس عن ابن شهاب عن سعيد بن المسيب عن أبي هريرة أنه كان يحدث: أن رسول الله صلى الله عليه و سلم قال يرد علي يوم القيامة رهط من أصحابي فيجلون عن الحوض فأقول يا رب أصحابي فيقول إنك لا علم لك بما أحدثوا بعدك إنهم ارتدوا على أدبارهم القهقرى

286 Abū 'Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu'ayb al-Arnāūṭ], vol. 5, p. 48, # 20512

287 *Ibid*

> Aḥmad b. Shabīb b. Sa'īd al-Ḥinṭī – my father – Yūnus – Ibn Shihāb – Sa'īd b. al-Musayyab – Abū Hurayrah, that he used to say:
>
> The Messenger of Allāh, peace be upon him, said: On the Day of *al-Qiyāmah*, **a group from my Ṣaḥābah** will meet me. But, they will be driven away from the Lake-Fount. So, I will say, "**O my Lord! My Ṣaḥābah**!" Then, He will say, "**You have no knowledge of what they INNOVATED after you: they turned APOSTATES**."[288]

Aḥmad b. Ḥanbal has the testimony of yet another Saḥābī:

> 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 الزرقي عن أبي سعيد الخدري ان النبي صلى الله عليه و سلم قال فأقول أصحابي أصحابي فقيل انك لا تدري ما أحدثوا بعدك قال فأقول بعدا بعدا أو قال سحقا سحقا لمن بدل بعدي
>
> 'Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Sulaymān b. Dāwud – 'Abd al-Raḥman b. 'Abd Allāh b. Dīnār – Abū Ḥāzim – al-Nu'mān b. Abī 'Ayyāsh al-Zarqī – Abū Sa'īd al-Khudrī:
>
> The Prophet, peace be upon him, said: "So, I will say, '**My Ṣaḥābah! My Ṣaḥābah!**' It will be said, '**You do not know what they INNOVATED after you**.' Then I will say, 'Woe, woe to whoever changed after me.'"[289]

Al-Arnāūṭ says:

> صحيح
>
> *Ṣaḥīḥ*[290]

Imām al-Bukhārī also documents that of Ibn Mas'ūd:

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288 Abū 'Abd Allāh Muḥammad b. Ismā'īl b. Ibrāhīm b. Mughīrah al-Bukhārī al-Ju'fī, *al-Jāmi' al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 5, p. 2407, # 6213

289 Abū 'Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu'ayb al-Arnāūṭ], vol. 3, p. 28, # 11236

290 *Ibid*

وحدثني عمرو بن علي حدثنا محمد بن جعفر حدثنا شعبة عن المغيرة قال سمعت أبا وائل عن عبد الله رضي الله عنه: عن النبي صلى الله عليه و سلم قال أنا فرطكم على الحوض وليرفعن رجال منكم ثم ليختلجن دوني فأقول يا رب أصحابي فيقال إنك لا تدري ما أحدثوا بعدك

'Amr b. 'Alī – Muḥammad b. Ja'far – Shu'bah – al-Mughīrah – Abū Wāil – 'Abd Allāh, may Allāh 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 Ṣaḥābah**!" It will be said, "**You do not know what they INNOVATED after you**."[291]

He was addressing his Ṣaḥābah, and clearly stated that the innovators would be "from amongst" them.

Imām Aḥmad documents the report of Ḥudhayfah 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 حذيفة قالا قال رسول الله صلى الله عليه و سلم أنا فرطكم على الحوض أنظركم ليرفع لي رجال منكم حتى إذا عرفتهم اختلجوا دوني فأقول رب أصحابي أصحابي فيقال إنك لا تدري ما أحدثوا بعدك

'Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Shurayḥ b. al-Nu'mān – Hushaym – al-Mughīrah – Abū Wāil – Ibn Mas'ūd AND Ḥuṣayn – Abū Wāil – Ḥudhayfah, both of them (Ibn Mas'ūd and Ḥudhayfah) said:

The Messenger of Allāh, 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, **and I will recognize them**. Then, they will be forced away from me. So, I will say, '**O my Lord! My Ṣaḥābah! My Ṣaḥābah!**' It will be said, '**You do not know what they INNOVATED after you**.'"[292]

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[291] Abū 'Abd Allāh Muḥammad b. Ismā'īl b. Ibrāhīm b. Mughīrah al-Bukhārī al-Ju'fī, *al-Jāmi' al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 5, p. 2404, # 6205

[292] Abū 'Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah)

Al-Arnāūṭ comments:

هذا الحديث له إسنادان: الأول إسناده صحيح والإسناد الثاني رجاله ثقات رجال الصحيح

This *ḥadīth* has two chains. **The first chain is *ṣaḥīḥ*, and the narrators of the second chain are *thiqah* (trustworthy) narrators of the *Ṣaḥīḥ*.**[293]

Aḥmad 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 و سلم قال ليردن على الحوض أقوام فيختلجون دوني فأقول رب أصحابي رب أصحابي فيقال لي إنك لا تدري ما أحدثوا بعدك

'Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – 'Abd al-Ṣamad – 'Abd al-'Azīz b. Muslim – Ḥuṣayn – Abū Wāil – Ḥudhayfah:

The Messenger of Allāh, 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 Ṣaḥābah! O my Lord, my Ṣaḥābah**!' It will be said to me, '**You do not know what they INNOVATED after you**.'"[294]

Al-Arnāūṭ comments:

حديث صحيح

A *ṣaḥīḥ ḥadīth*[295]

Imām al-Haythamī (d. 807 H) copies the *ḥadīth* of another prominent Ṣaḥābī:

[annotator: Shu'ayb al-Arnāūṭ], vol. 5, p. 393, # 23385

293 *Ibid*

294 *Ibid*, vol. 5, p. 388, # 23338

295 *Ibid*

وعن أبي مسعود عن النبي صلى الله عليه و سلم قال : " ليرفعن لي رجال من أصحابي حتى إذا رأيتهم اختلجوا دوني فأقول : أصحابي فيقال : إنك لا تدري ما أحدثوا بعدك "

Narrated Abū Mas'ūd, from the Prophet, peace be upon him:

Some persons from my Ṣaḥābah will be presented to me. When I see them, they will be forced away from me. So, I will say, "**My Ṣaḥābah!**" Then it will be said, "**You do not know what they INNOVATED after you**."[296]

Al-Haythamī says:

رواه الطبراني ورجاله رجال الصحيح

Al-Ṭabarānī recorded it **and its narrators are narrators of the *Ṣaḥīḥ***.[297]

Imām Aḥmad 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 و سلم 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 بعدي

'Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Qutaybah b. Sa'īd – Ya'qūb b. 'Abd al-Raḥman – Abū Ḥāzim – 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

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296 Nūr al-Dīn 'Alī b. Abī Bakr al-Haythamī, *Majma' al-Zawāid* (Beirut: Dār al-Fikr; 1412 H), vol. 10, pp. 662-663, # 18471

297 *Ibid*

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."

Abū Hāzim said: al-Nu'mān b. Abī 'Ayyāsh heard me while I was narrating this *ḥadīth* to them and said. "Did you hear this from Sahl?" I said, "Yes." He said, "I bear witness that I heard Abū Sa'īd al-Khudrī adding (as part of the *ḥadīth*): "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**.'"[298]

Al-Arnāūṭ declares:

إسناده صحيح على شرط الشيخين

Its chain is *ṣaḥīḥ* upon the standard of the two Shaykhs.[299]

Imām Muslim returns again:

وحدثنا ابن أبي عمر حدثنا يحيى بن سليم عن ابن خثيم عن عبدالله بن عبيدالله بن أبي مليكة أنه سمع عائشة تقول سمعت رسول الله صلى الله عليه و سلم يقول وهو بين ظهراني أصحابه إني على الحوض أنتظر من يرد علي منكم والله ليقتطعن دوني رجال فلأقولن أي رب مني ومن أمتي فيقول إنك لا تدري ما عملوا بعدك ما زالوا يرجعون على أعقابهم

Ibn Abī 'Umar – Yaḥyā b. Salīm – Ibn Khaytham – 'Abd Allāh b. 'Ubayd Allāh b. Abī Mulaykah – 'Āishah:

I heard the Messenger of Allāh, peace be upon him, saying **while he was in front of his Ṣaḥābah**: "I will be at the Lake-Fount, expecting whosoever **from amongst you** will meet me. By Allāh, 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 turn back upon their heels**.'"[300]

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298 Abū 'Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu'ayb al-Arnāūṭ], vol. 5, p. 333, # 22873

299 *Ibid*

300 Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-'Turāth al-'Arabī) [annotator: Muḥammad Fuād 'Abd al-Bāqī], vol. 4, p. 1794, # 2294

And al-Bukhārī caps it with the report of her sister:

حدثنا سعيد بن أبي مريم عن نافع بن عمر قال حدثني ابن أبي مليكة عن أسماء بنت أبي بكر رضي الله عنهما قالت: قال النبي صلى الله عليه و سلم إني على الحوضحتى أنظر من يرد علي منكم وسيؤخذ ناسدوني فأقول يا رب مني ومن أمتي 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'īd b. Abī Maryam – Nāfi' b. 'Umar – Ibn Abī Mulaykah - Asmā b. Abī Bakr, may Allāh 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 Allāh! They did not cease to turn back upon their heels."

As a result (of this *ḫadīth*) Ibn Abī Mulaykah used to say: "O Allāh, we seeks refuge with You from turning back on our heels or facing trials in our religion".[301]

With this, the *aḥādīth* have been narrated by, at least, the following Ṣaḥābah:

1. Anas b. Mālik
2. Ibn 'Abbās
3. Abū Bakrah
4. Abū Hurayrah
5. Abū Sa'īd al-Khudrī
6. 'Abd Allāh b. Mas'ūd
7. Ḥudhayfah
8. Abū Mas'ūd
9. Sahl
10. Umm al-Mūminīn 'Āishah
11. Asmā b. Abī Bakr

So, the *tawāttur* of this matter is beyond question.

(28)

301 Abū 'Abd Allāh Muḥammad b. Ismā'īl b. Ibrāhīm b. Mughīrah al-Bukhārī al-Ju'fī, *al-Jāmi' al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 5, p. 2409, # 6220

18 THE ṢAḤĀBAH AND THE AHL AL-BAYT

ḤADĪTH AL-ḤAWḌ
(Part II)

As expected, our *'ulamā* from the Ahl al-Sunnah have offered various explanations for *Ḥadīth al-Ḥawḍ*, some of them deliberately aimed at saving certain famous Ṣaḥābah. Al-Ḥāfiẓ (d. 852 H), for instance, states:

> وقال الخطابي لم يرتد من الصحابة أحد وانما ارتد قوم من جفاة الاعراب ممن لا نصرة له في الدين وذلك لا يوجب قدحا في الصحابة المشهورين ويدل قوله أصيحابي بالتصغير على قلة عددهم

> Al-Khaṭṭābī said: "**None of the Ṣaḥābah 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 Ṣaḥābah; **and his statement *uṣayḥābī* ("my Ṣaḥābah") with *taṣghīr* points to their small number**.[302]

Imām al-Mubārakfūrī (d. 1282 H) also submits:

> قال القاضي يريد بهم من ارتد من الأعراب الذين أسلموا في أيامه كأصحاب مسيلمة والأسود وأضرابهم

[302] Shihāb al-Dīn Ibn Ḥajar al-'Asqalānī, *Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Ma'rifah li al-Ṭabā'ah wa al-Nashr; 2nd edition), vol. 11, p. 333

> Al-Qāḍī said: "He intended by them those who apostatized among the Bedouin Arabs who had accepted Islām during his lifetime, like the companions of Musaylamah and al-Aswad and their likes."[303]

He further adds concerning the *aḥādīth*:

> قال النووي هذا مما أختلف 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-Nawāwī 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 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-tawḥīd* (i.e. as true Muslims) and the heretics whose heresy does not take them out of Islām."[304]

Therefore, the various Sunnī explanations of the *aḥādīth* can be summarized in this manner:

1. The "Ṣaḥābah" mentioned in the reports were the Bedouin Arabs who renounced Islām during the rule of Abū Bakr. None of the

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[303] Abū al-'Alā Muḥammad b. 'Abd al-Raḥmān b. 'Abd al-Raḥīm al-Mubārakfūrī, *Tuḥfat al-Aḥwazī bi Sharḥ Jāmi' al-Tirmidhī* (Beirut: Dār al-Kutub al-'Ilmiyyah; 1st edition, 1410 H), vol. 9, p. 6

[304] *Ibid*, vol. 7, p. 93

Muhājirūn, Anṣār or other major Ṣaḥābah were involved or included.

2. Or, rather, those "Ṣaḥābah" were the hypocrites and apostates during the lifetime of the Prophet (and perhaps beyond).
3. Or, those "Ṣaḥābah" are actually the "major sinners" and minor heretics of all times.
4. The affected "Ṣaḥābah" were "few" because the Messenger, *ṣallallāhu 'alaihi wa ālihi*, in some *aḥādīth*, called them *uṣayḥābī* with *taṣghīr*.

However, looking at the actual *aḥādīth*, one must conclude that none of the Sunnī interpretations is accurate. For instance, the reports identify the Ṣāḥābah 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 "Ṣaḥābah" in the *riwāyāt* 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-Madīnah. Some of them might have seen the Messenger of Allāh. But, they certainly were not keeping him company in the city and elsewhere. In fact, the Qur'ān distinguishes between them and the people of Madīnah:

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-Madīnah.[305]

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-Madīnah **and the Bedouin Arabs round about them** to remain behind the Messenger of Allāh and to prefer their own lives to his life.[306]

Therefore, the Bedouin Arabs lived *outside* al-Madīnah. So, they were unable to keep company of the Prophet. To do that, they must first settle in the

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[305] Qur'ān 9:101

[306] Qur'ān 9:120

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 *aḥādīth* are clear that he will recognize the affected Ṣaḥābah in the Hereafter! The bottom-line is that the Ṣaḥābah who will be driven into Hellfire for their "innovations" were those who lived with the *Rasūl* in al-Madīnah, kept him company, and were known personally to him.

Part of what supports our position are these words of Umm al-Mūminīn 'Āishah:

> سمعت رسول الله صلى الله عليه و سلم يقول وهو بين ظهراني أصحابه إني على الحوض أنتظر من يرد علي منكم

> I heard the Messenger of Allāh, peace be upon him, saying **while he was in front of his Ṣaḥābah**: "I will be at the Lake-Fount, expecting whosoever **from amongst you** will meet me."

He was addressing his Ṣaḥābah. By default, this took place in al-Madīnah, 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 Ṣaḥābah "in front of" him. Moreover, al-Bukhārī (d. 256 H) documents for us the unmistakable interpretation of a senior Ṣaḥābī:

> 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 و سلم وبايعته تحت الشجرة فقال يا ابن أخي إنك لا تدري ما أحدثنا بعده

> Aḥmad b. Ishkāb – Muḥammad b. Fuḍayl – al-'Alā b. al-Musayyab – his father (al-Musayyab):

> I met al-Barā b. 'Āzib, may Allāh 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**."[307]

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[307] Abū 'Abd Allāh Muḥammad b. Ismā'īl b. Ibrāhīm b. Mughīrah al-Bukhārī al-Ju'fī, *al-Jāmi' al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 4, p. 1529, # 3937

This is important. It confirms that those Ṣaḥābah who kept company of the Messenger of Allāh and gave him *ba'yah* under the Tree became innovators after him. The language of al-Barā was general. This shows that the innovations were very widespread among this category of Ṣaḥābah; and they were primarily Muhājirūn and Anṣār! This however does not rule out the fact that some of them also never deviated from the Qur'ān and Sunnah.

So, the argument that the "Ṣaḥābah" in the *Ḥadīth al-Ḥawḍ* refers to the Bedouin Arabs or to anyone in the post-Ṣaḥābah era simply cannot hold. The innovators were from the inhabitants of al-Madīnah and so were able to keep company of the Prophet, and many of them also gave him *ba'yah* under the Tree of al-Ḥudaybiyyah. They were people who saw him, and were amongst the very Ṣaḥābah he was addressing with the *aḥādīth* during his lifetime. A key point in the reports is highlighted in this *riwāyah* of Abū Sa'īd al-Khudrī:

> ان النبي صلى الله عليه و سلم قال فأقول أصحابي أصحابي فقيل انك لا تدري ما أحدثوا بعدك قال فأقول بعدا بعدا أو قال سحقا سحقا لمن بدل بعدي

> The Prophet, peace be upon him, said: "So, I will say, '**My Ṣaḥābah! My Ṣaḥābah!**' It will be said, '**You do not know what they INNOVATED after you**.' Then I will say, '**Woe, woe to WHOEVER CHANGED after me**.'"[308]

These Ṣaḥābah 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-Ḥaqq*, to begin with[309]. This theme prevails throughout the *riwāyāt*; and emphasis is laid upon the fact that these Ṣaḥābah will be in Hellfire solely for what they innovated *after* the Prophet. Their innovations constituted apostasy from Islām, 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 Ṣaḥābah became apostates through their *bid'ahs* after the Messenger shows clearly that they were within Islām before then. This obviously was not the condition of the hypocrites.

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[308] Abū 'Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu'ayb al-Arnāūṭ], vol. 3, p. 28, # 11236

[309] See Qur'ān 4:142, 9:67-68, and 48:6

Al-Khaṭṭābī attempts to downplay the significance of these revelations about the Ṣaḥābah:

ويدل قوله أصيحابي بالتصغير على قلة عددهم

> his statement *uṣayḥābī* ("my Ṣaḥābah") with *taṣghīr* points to their small number

To him, these heretical "Ṣaḥābah" – whom he incorrectly identifies as Bedouin Arabs – were only few in number. His proof is that the Messenger, in some *aḥādīth*, called them *uṣayḥābī*, which is truly a reference to a small number of Ṣaḥābah. What al-Khattābī fails to mention, however, is that the Prophet has also called them *aṣḥābī* (أصحابي) in most of the *aḥādīth*, as well as *aqwām* (أقوام), the plural of *qawm*. Both *aṣḥābī* (أصحابي) and *aqwām* (أقوام) are terms that can refer to very large numbers of people. In fact, *aqwām* itself could mean entire "nations" or "races".[310]

The most logical explanation for these different terminologies is that the apostate Ṣaḥābah 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 *aqwām* (أقوام) [groups] has been used in some *riwāyāt*. As for the small groups, the Prophet will call them *uṣayḥābī*; and he will identify the large groups as *aṣḥābī*. Imām al-Bukhārī documents a report of Abū Hurayrah, which gives additional strength to our submissions:

> حدثني إبراهيم بن المنذر الحزامي حدثنا محمد بن فليح حدثنا أبي قال حدثني هلال عن عطاء بن يسار عن أبي هريرة : 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 القهقرى. ثم إذا زمرة حتى إذا عرفتهم خرج رجل من بيني وبينهم فقال هلم قلت أين؟ قال إلى النار والله

[310] Hans Wehr, *A Dictionary of Modern Written Arabic*, ed. J. Milton Cowan (Ithaca, New York: Spoken Languages Services; 3rd edition, 1976 CE), p. 800; see also Dr. Rohi Baalbaki, *al-Mawrid: A Modern Arabic-English Dictionary* (Beirut: Dār al-'Ilm li al-Malāyīn; 7th edition, 1995 CE), p. 877

قلت ما شأنهم؟ قال إنهم ارتدوا بعدك على أدبارهم القهقرى فلا أراه يخلصمنهم إلا مثل همل النعم

Ibrāhīm b. al-Mundhir al-Ḥuzāmī – Muḥammad b. Fulayḥ – my father – Hilāl – ʻAṭā b. Yasār – Abū 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 Allāh!**" 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 Allāh!" I asked, "What is their offence?" He said, "They apostatized after you."

I do not see any of them escaping except very few.[311]

Commenting on the word used in the *ḥadīth*, Dr. al-Baghā writes:

(زمرة) جماعة

(*Zumrah*) means a *jamā'ah*.[312]

Meanwhile, a *jamā'ah* can refer to any group of two people or more. In fact, a group of millions is still only a *jamā'ah*! For instance, the entire worldwide Sunnī population of more than one billion people are a single *jamā'ah*. This *ḥadīth* mentions two such groups. However, the use of *aqwām* (أقوام) elsewhere confirms that they were more than two. The above report has only cut short the long story. In any case, the terms adopted by the Messenger of Allāh suggest that the overall numbers of apostate Ṣaḥābah were great. This seems to be the message of this part of the *ḥadīth* too:

فلا أراه يخلصمنهم إلا مثل همل النعم

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311 Abū ʻAbd Allāh Muḥammad b. Ismāʼīl b. Ibrāhīm b. Mughīrah al-Bukhārī al-Juʼfī, *al-Jāmiʼ al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Ibn Kathīr; 3rd edition, 1407 H) [annotator: Dr. Muṣṭafā Dīb al-Baghā], vol. 5, p. 2407, # 6215

312 *Ibid*

> 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[313]. 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 Ṣaḥābah – 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 Ṣaḥābah became first-grade innovators after the death of the Messenger.

[313] See Qur'ān 2:39, 4:168-169 and 64:10

19 THE ṢAḤĀBAH AND THE AHL AL-BAYT

ḤADĪTH AL-ḤAWḌ
(Part III)

Perhaps, it is time to see the faces of some of these heretics. We know already from al-Barā that the Ṣaḥābah who gave *ba'yah* to the Prophet, *ṣallallāhu 'alaihi wa ālihi*, under the Tree of al-Ḥudaybiyyah were among them. These, of course, were the most senior Ṣaḥābah – from the Muhājirūn, the Anṣār and some others. Writing about these people, Shaykh Ibn Taymiyyah (d. 728 H) says:

> ثم إن المسلمين بايعوه و دخلوا في طاعته و الذين بايعوه هم الذين بايعوا رسول الله صلى الله عليه و سلم تحت الشجرة و هم السابقون الأولون من المهاجرين و الأنصار و الذين اتبعوهم بإحسان رضي الله عنهم و رضوا عنه و هم أهل الإيمان و الهجرة و الجهاد و لم يتخلف عن بيعته إلا سعد بن عبادة

> Besides, the Muslims gave *ba'yah* to him (i.e. Abū Bakr) and obeyed him. **Those who gave *ba'yah* to him were those same who gave *ba'yah* to the Messenger of Allāh, peace be upon him, under the Tree, and they were the foremost Muhājirūn and Anṣār and those who followed them in good deeds**. Allāh was pleased with them and they were pleased with Him; and they were people of *īmān*, *Hijrah* and *jihād*, and none refused to give him (i.e. Abū Bakr) bay'ah except Sa'd b. 'Ubādah.[314]

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[314] Abū al-'Abbās Aḥmad b. 'Abd al-Ḥalīm b. Taymiyyah al-Ḥarrānī, *Minhāj al-Sunnah al-Nabawiyyah* (Muasassat Qurṭubah; 1st edition, 1406 H) [annotator: Dr. Muḥammad Rashād Sālim], vol. 7, p. 450

Obviously, Allāh was pleased with them generally during the lifetime of the Prophet, because they had *īmān* and were righteous[315]. However, they "changed" after him, and "innovated" in the religion. These later actions removed the Pleasure of Allāh from them, and cancelled His Promises to them – which were hinged upon their continued *īmān* and righteousness anyway[316].

Meanwhile, we have Sunnī reports which also identify some of these Ṣaḥābah *by name* with various other *bid'ahs*. Imām Muslim (d. 261 H) records one of them:

> وحدثنا محمد بن المثنى وابن بشار قال ابن المثنى حدثنا محمد بن جعفر حدثنا شعبة عن الحكم عن عمارة بن عمير عن إبراهيم بن أبي موسى عن أبي موسى أنه كان يفتي بالمتعة 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 يظلوا معرسين بهن في الأراك ثم يروحون في الحج تقطر رؤسهم

> Muḥammad b. al-Muthannā and Ibn Bashār – Muḥammad b. Ja'far – Shu'bah – al-Ḥakam – 'Amārah b. 'Umayr – Ibrāhīm b. Abī Mūsā – Abū Mūsā:
>
> I used to give *fatwas* in favour of *Ḥajj 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 *Ḥajj* rites during your absence**." I met him subsequently and asked him and he replied, "**I know that the**

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[315] There were a few exceptions though, such as those of them who accused the *Rasūl* of mental illness on the tragic Thursday. But, the vast majority of them remained upon the truth until after the death of the Prophet.

[316] In the Qur'ān, Allāh has made His Pleasure and all His promises of Paradise conditional upon the steadfastness (*istiqāmah*) of the believer upon the Right Guidance. The moment he slides back, everything he had previously earned goes up in smoke. See Qur'ān 41:30-32 and 46:13-14. Even Prophet Muḥammad too was ordered to be steadfast in his Islām. See Qur'ān 11:112. In recognition of this fact, Allāh commanded him to tell his *Ummah* that he (Muḥammad) too would enter Hellfire if he slid back. See Qur'ān 2:120, 10:15 and 69:44-47. So, the fact that Allāh was once pleased with a Ṣaḥābī, or that he had promised him Paradise during the lifetime of His Messenger, is not sufficient. It has to be shown that the Ṣaḥābī did not later slide back from the Right Guidance by innovating *bid'ahs* or committing grave atrocities.

Messenger of Allāh, peace be upon him, and his Ṣaḥābah 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 *Ḥajj* with water trickling from their heads."[317]

Imām Aḥmad (d. 241 H) documents a fuller version:

حدثنا عبد الله حدثني أبي ثنا عبد الرزاق أنا الثوري عن قيس بن مسلم عن طارق بن شهاب عن أبي موسى الأشعري قال ... ما زلت أفتي الناس بالذي أمرني رسول الله صلى الله عليه و سلم حتي توفي ثم زمن أبي بكر رضي الله تعالى عنه ثم زمن عمر رضي الله تعالى عنه فبينا أنا قائم عند الحجر الأسود أو المقام أفتي 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 فليتئد فإن أمير المؤمنين قادم فبه فأتموا قال فقدم عمر رضي 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 الهدي

'Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – 'Abd al-Razzāq – al-Thawrī – Qays b. Muslim – Ṭāriq b. Shihāb – Abū Mūsā al-Ash'arī:

... I continued to give *fatwas* to the people with what the Messenger of Allāh, peace be upon him, commanded me (i.e. *Ḥajj al-Tamattu'*) till he died, then during the time of Abū Bakr, may Allāh the Most High be pleased with him, then during the time of 'Umar, may Allāh the Most High be pleased with him. Then, while I was standing near the Black Stone or the *Maqām*, I gave *fatwa* to the people with that which the Messenger of Allāh, 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 *Ḥajj* rites**." So, I said, "O people, whomever we gave any *fatwa* concerning the *Ḥajj* rites, let him wait, for the Commander of the Believers is about to come to you, and you should follow him."

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317 Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-'Turāth al-'Arabī) [annotator: Muḥammad Fuād 'Abd al-Bāqī], vol. 2, p. 896, # 1222 (157)

> **'Umar, may Allāh the Most High be pleased with him, then came and I said, "O Commander of the Believers! Did you INNOVATE something in the *Ḥajj* rites?" He replied, "Yes.** If we follow the Book of Allāh the Almighty, it commands to do *al-tamām* (i.e. *Ḥajj al-Tamattu'*); and if we follow the *Sunnah* of our Prophet, peace be upon him, he, peace be upon him, did not put off *iḥrām* till he had sacrificed the animal."[318]

Al-Arnāūṭ says:

إسناده صحيح على شرط الشيخين

> Its chain is *ṣaḥiḥ* upon the standard of the two Shaykhs.[319]

But, what exactly was this self-confessed "innovation" of 'Umar in the *Ḥajj* rites? Imām al-Nasāī (d. 303 H) records the answer:

> أخبرنا محمد بن علي بن الحسن بن شقيق قال أنبأنا أبي قال أنبأنا أبو حمزة عن مطرف عن سلمة بن كهيل عن طاوس عن بن عباس قال سمعت عمر يقول والله إني لأنهاكم عن المتعة وإنها لفي كتاب الله ولقد فعلها رسول الله صلى الله عليه و سلم يعني العمرة في الحج

> Muḥammad b. 'Alī b. al-Ḥasan b. Shaqīq – my father – Abū Ḥamzah – Muṭarrif – Salamah b. Kuhayl – Ṭāwus – Ibn 'Abbās:

> I heard 'Umar saying, "**I swear by Allāh, I forbid you from *Ḥajj al-Tamattu'* while it certainly is in the Book of Allāh and the Messenger of Allāh, peace be upon him, practised it**." He meant the performance of *'Umrah* during *Ḥajj*.[320]

'Allāmah al-Albānī says:

صحيح الإسناد

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318 Abū 'Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu'ayb al-Arnāūṭ], vol. 4, p. 393, # 19523

319 *Ibid*

320 Abū 'Abd al-Raḥmān Aḥmad b. Shu'ayb al-Nasāī, *al-Mujtabā min al-Sunan* (Ḥalab: Maktab al-Maṭbū'āt al-Islāmiyyah; 2nd edition, 1406 H) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 5, p. 153, # 2736

> It has a *ṣaḥīḥ* chain[321]

Interesting, isn't it? Allāh commands *Ḥajj al-Tamattu'* in His Book, and His Messenger performed it and also "commanded" his Ṣaḥābah 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 *Ḥajj* rites. Yet, he pressed ahead with it. Even more unbelievable was the instruction of Abū Mūsā to his followers to abandon the Qur'ān and *Sunnah* in favour of 'Umar's *bid'ah*?!

This incident reveals how audacious the senior Ṣaḥābah were in trampling upon the Laws of Allāh as they wished. They easily abandoned the Qur'ān and *Sunnah*, just to satisfy their rulers. People like 'Umar too saw nothing bad in supplanting the Laws of Allāh 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 Allāh, he too personally confirmed that explicitly.[322]

Another senior Ṣaḥābī whose *bid'ah* became apparent was 'Uthmān b. 'Affān, the third Sunnī *khalīfah*. After the death of 'Umar, he carried on the former's *bid'ah*, as Imām Muslim documents:

> حدثنا محمد بن المثنى وابن بشار قال ابن المثنى حدثنا محمد بن جعفر حدثنا شعبة عن قتادة قال قال عبدالله ابن شقيق كان عثمان ينهى عن المتعة وكان علي يأمر بها فقال عثمان لعلي كلمة ثم قال علي لقد علمت أنا قد تمتعنا مع رسول الله صلى الله عليه و سلم فقال أجل ولكنا كنا خائفين

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321 *Ibid*

322 The case of 'Umar seems to be even more serious than that of the Ṣaḥābah who 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 Ṣaḥābah were upon the Qur'ān and *Sunnah*, and upon the correct *īmān* and *tawḥīd*, 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 *īmān* of 'Umar b. al-Khaṭṭāb during the time of the Prophet. For instance, he was the leader of the group of Ṣaḥābah who accused the Messenger of Allāh of "raving madness". No true believer would ever do that. Anyway, our Sunnī 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 *Rasūl*.

Muḥammad b. al-Muthannā and Ibn Bashār – Muḥammad b. Ja'far – Shu'bah – Qatādah – 'Abd Allāh b. Shaqīq:

'Uthmān used to forbid *Ḥajj al-Tamattu'* while 'Alī used to command people to perform it. So, as a result, 'Uthmān said something to 'Alī. Then, 'Alī said, "You know that we performed *Ḥajj al-Tamattu'* with the Messenger of Allāh, peace be upon him." He ('Uthmān) replied, "That's right. But, we were in fear then."[323]

What fear exactly was 'Uthmān talking about? There was none when the Prophet and his Ṣaḥābah performed *Ḥajj 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, 'Uthmān had no real defence whatsoever. Imām Aḥmad also records:

حدثنا عبد الله حدثني أبي ثنا محمد بن جعفر ثنا شعبة عن الحكم عن على بن الحسين عن مروان بن الحكم انه قال شهدت عليا وعثمان رضي الله عنهما بين مكة والمدينة وعثمان ينهى عن المتعة وان يجمع بينهما فلما رأى ذلك على رضي الله عنه أهل بهما فقال لبيك بعمرة وحج معا فقال عثمان رضي الله عنه تراني أنهى الناس عنه وأنت تفعله قال لم اكن أدع سنة رسول الله صلى الله عليه و سلم لقول أحد من الناس

'Abd Allāh (b. Aḥmad) – my father (Aḥmad b. Ḥanbal) – Muḥammad b. Ja'far – Shu'bah – al-Ḥakam – 'Alī b. al-Ḥusayn – Marwān b. al-Ḥakam:

I witnessed 'Alī and 'Uthmān, may Allāh be pleased with them both, between Makkah and Madīnah. **'Uthmān was forbidding (people) from *Ḥajj al-Tamattu'***, and from joining them both (*Ḥajj* and *'Umrah*) together (during the *Ḥajj* season). When 'Alī, may Allāh be pleased with him, said that, he took the *iḥrām* for both of them (i.e. *Ḥajj* and *'Umrah*), and said, "*Labaik bi 'Umrah wa Ḥajj*". So, 'Uthmān, may Allāh be pleased with him, said, "You saw me forbidding the people from it, and yet you are performing it." **He ('Alī) replied, "I will never abandon the *Sunnah* of the Messenger of Allāh, peace be upon him, on the word of anyone from mankind**."[324]

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323 Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā al-'Turāth al-'Arabī) [annotator: Muḥammad Fuād 'Abd al-Bāqī], vol. 2, p. 896, # 1223 (158)

324 Abū 'Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah)

As-salāmu ʻalaika yā Amīr al-Mūminīn ʻAlī b. Abī Ṭālib! Unlike Abū Mūsā who abandoned the *Sunnah* for the "innovation" of ʻUmar, Imām ʻAlī would rather die than commit such an abomination.

Meanwhile, apart from continuing the *bid'ah* of ʻUmar, ʻUthmān proceed to found his own too. Imām Abū Dāwud (d. 275 H) documents his feat:

> حدثنا محمد بن سلمة المرادي 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 [رضي الله عنهما] فلما كان خلافة عثمان وكثر الناس أمر عثمان يوم الجمعة بالأذان الثالث فأذن به على الزوراء (الزوراء موضع بسوق المدينة) فثبت الأمر على ذلك
>
> Muḥammad b. Salamah al-Murādī – Ibn Wahb – Yūnus – Ibn Shihāb – al-Sāib b. Yazīd:
>
> The *adhān* used to be made for the first time when the Imām sat on the pulpit on Friday during the lifetimes of the Prophet, peace be upon him, Abū Bakr and ʻUmar [may Allāh be pleased with them both]. But, during the *khilāfah* of ʻUthmān, when the population grew, **ʻUthmān ordered a THIRD *adhān***. So, the *adhān* was made at *al-Zawrā* (al-Zawrā was a plat near the market of al-Madīnah), and the practice became established.[325]

Al-Albānī says:

> صحيح
>
> *Ṣaḥīḥ*[326]

In other words, the first *adhān* used to be made once the Messenger was seated on the pulpit during his lifetime. Later, there was a second one – actually the *iqāmah*, which was also the final. Imām al-Mubārakfūrī (d. 1282 H) clarifies further:

[annotator: Shu'ayb al-Arnāūṭ], vol. 1, p. 135, # 1139

325 Abū Dāwud Sulaymān b. al-Ash'ath al-Sijistānī al-Azdī, *Sunan* (Dār al-Fikr) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 1, p. 352, # 1087

326 *Ibid*

والمعنى كان الأذان في العهد النبوي وعهد أبي بكر وعمر أذانين أحدهما حين خروج الإمام وجلوسه على المنبر والثاني حين إقامة الصلاة فكان في عهدهم الأذانان فقط ولم يكن الأذان الثالث والمراد بالأذانين الأذان الحقيقي والإقامة

The meaning of the statement "the *adhān* during the time of the Prophet, and the time of Abū Bakr and 'Umar, used to be two *adhāns*": one of them was when the Imām came out (into the mosque) and sat down on the pulpit, and the second was during the *iqāmah* of the *Ṣalāt*. During their times, the *adhāns* were only two, and there was no third one; and what was intended by the two *adhāns* were the real *adhān* and the *iqāmah*.[327]

This was the correct *Sunnah*. But, 'Uthmān ordered a "third" *adhān*, which was made near the marketplace. It was also called the "first *adhān*", because it was placed *before* original *adhān*. Imām Ibn Khuzaymah (d. 311 H) records:

أن سلم بن جنادة حدثنا : و كيع عن ابن أبي ذئب عن الزهري عن السائب بن يزيد قال كان الأذان على رسول الله صلى الله عليه و سلم أبي بكر و عمر أذانين يوم الجمعة حتى كان زمن عثمان فكثر الناس فأمر بالأذان الأول بالزوراء

Salam b. Junādah – Wakī' – Ibn Abī Dhaib – al-Zuhrī – al-Sāib b. Yazīd:

"The *adhān* during the times of the Messenger of Allāh, peace be upon him, Abū Bakr and 'Umar were two *adhāns* on Friday. This remained until the time of 'Uthmān when the population grew. **So, he ordered the FIRST *adhān* at al-Zawrā**."[328]

Al-Albānī comments:

إسناده صحيح

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[327] Abū al-'Alā Muḥammad b. 'Abd al-Raḥmān b. 'Abd al-Raḥīm al-Mubārakfūrī, *Tuḥfat al-Aḥwazī bi Sharḥ Jāmi' al-Tirmidhī* (Beirut: Dār al-Kutub al-'Ilmiyyah; 1st edition, 1410 H), vol. 3, p. 39

[328] Abū Bakr Muḥammad b. Isḥāq b. Khuzaymah al-Sulamī al-Naysābūrī, *Ṣaḥīḥ* (Beirut: al-Maktab al-Islāmī; 1390 H) [annotators: Muḥammad Nāṣir al-Dīn al-Albānī and Dr. Muhammad Muṣṭafā al-A'ẓamī], vol. 3, p. 137, # 1774

Its chain is *ṣaḥiḥ*[329]

Al-Mubārakfūrī also explains:

قال الحافظ في رواية وكيع عن ابن أبي ذئب فأمر عثمان بالأذان الأول ونحوه للشافعي من هذا الوجه ولا منافاة بينهما لأنه باعتبار كونه مزيدا يسمى ثالثا وباعتبار كونه جعل مقدما على الأذان والإقامة يسمى أولا

Al-Ḥāfiẓ said: In the *riwāyah* of Wakī' from Ibn Abī Dhaib, it is narrated that "'Uthmān ordered the first *adhān*." Al-Shāfi'ī transmitted a similar thing from this route. **There is no contradiction between the two: because it was an addition, it was called the third (*adhān*); and because it was made *before* the *adhān* and *iqāmah*, it was called the first (*adhān*)**.[330]

Meanwhile, some top *'ulamā* of the Ahl al-Sunnah have identified 'Uthmān's new *adhān* as an "innovation". Imām Ibn Abī Shaybah (d. 235 H) documents one such testimony:

حدثنا ابن علية عن برد عن الزهري قال كان الأذان عند خروج الامام فأحدث أمير المؤمنين عثمان التأذينة الثالثة على الزوراء ليجتمع الناس.

Ibn 'Ulayyah – Burd:

Al-Zuhrī said, "The *adhān* used to be made when the Imām came out (into the mosque). **But, the Commander of the Believers 'Uthmān INNOVATED the third *adhān*** which was made at al-Zawrā to gather the people.[331]

Al-Ḥāfiẓ (d. 852 H) says about the first narrator:

إسماعيل بن إبراهيم بن مقسم الأسدي مولاهم أبو بشر البصري المعروف بابن علية ثقة حافظ

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329 *Ibid*

330 *Ibid*

331 'Abd Allāh b. Muḥammad b. Abī Shaybah Ibrāhīm b. 'Uthmān b. Abī Bakr b. Abī Shaybah al-Kūfī al-'Ubsī, *Muṣannaf Ibn Abī Shaybah fī al-Aḥādīth wa al-Athār* (Dār al-Fikr; 1st edition, 1409 H) [annotator: Prof. Sa'īd al-Laḥām], vol. 2, p. 48, # 6

> Ismā'īl b. Ibrāhīm b. Miqsam al-Asadī, their freed slave, Abū Bishr al-Baṣrī, well-known as Ibn 'Ulayyah: ***Thiqah* (trustworthy)**, a *ḥadīth* scientist.[332]

And concerning the main narrator, he further states:

> برد بن سنان أبو العلاء الدمشقي نزيل البصرة مولى قريش صدوق رمي بالقدر

> Burd b. Sinān, Abū al-'Alā al-Dimashqī, he resided in Baṣra, freed slave of Quraysh: ***Ṣadūq* (very truthful)**, he was accused of believing in fatalism.[333]

So, the *sanad* is *ḥasan*. Al-Zuhrī himself was a grand Sunnī Imām, as testified by Imām al-Dhahabī (d. 748 H):

> محمد بن مسلم بن عبيد الله بن عبد الله بن شهاب بن عبد الله بن الحارث بن زهرة بن كلاب بن مرة 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 هريرة، وغيره

> Muḥammad b. Muslim b. 'Ubayd Allāh b. 'Abd Allāh b. Shihāb b. 'Abd Allāh b. al-Ḥārith b. Zuhrah b. Kilāb b. Murrah b. Ka'b b. Luayy b. Ghālib, **the Imām of knowledge, the *ḥadīth* master of his time**, Abū Bakr, al-Qurshī, **al-Zuhrī**, al-Madanī, he lived in Syria. **He narrated a few things from Ibn 'Umar and Jābir b. 'Abd Allāh**. So, it is possible that he heard from them both, and that he saw Abū Hurayrah and others.[334]

This huge Imām named 'Uthmān's action an innovation.

Besides, Ibn Abī Shaybah has an even more important *athar* for us:

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332 Aḥmad b. 'Alī b. Ḥajar al-'Asqalānī, *Taqrib al-Tahdhīb* (Beirut: Dār al-Maktabah al-'Ilmiyyah; 2nd edition, 1415 H) [annotator: Muṣtafā 'Abd al-Qādir 'Aṭā], vol. 1, p. 90, # 417

333 *Ibid*, vol. 1, p. 123, # 654

334 Shams al-Dīn Muḥammad b. Aḥmad b. 'Uthmān al-Dhahabī, *Siyar A'lām al-Nubalā* (Beirut: Muasassat al-Risālah; 1413 H) [annotator of the fifth volume: Shu'ayb al-Arnāūṭ], vol. 5, p. 326, # 160

حدثنا شبابة قال حدثنا هشام بن الغاز عن نافع عن ابن عمر قال الأذان الأول يوم الجمعة بدعة.

Shubābah – Hishām b. al-Ghāz – Nāfi' – Ibn 'Umar:

"The first *adhān* on Friday **is a *bid'ah***."[335]

Al-Ḥāfiẓ says about the first narrator:

شبابة بن سوار المدائني أصله من خراسان يقال كان اسمه مروان مولى بني فزارة ثقة حافظ رمي بالإرجاء

Shubābah b. Sawār al-Madāinī, his origin was Khurāsān. It is said that his (real) name was Marwān, freed slave of Banū Fazārah: ***Thiqah* (trustworthy)**, a *ḥadīth* scientist, accused of believing in *al-irjā*.[336]

What about the second? Al-Ḥāfiẓ submits:

هشام بن الغاز بن ربيعة الجرشي بضم الجيم وفتح الراء بعدها معجمة الدمشقي نزيل بغداد ثقة

Hishām b. al-Ghāz al-Jurashī al-Dimashqī, he lived in Baghdād: ***Thiqah* (trustworthy)**.[337]

The last narrator is like that too, according to al-Ḥāfiẓ:

نافع أبو عبد الله المدني مولى ابن عمر ثقة ثبت فقيه مشهور

Nāfi', Abū 'Abd Allāh al-Madanī, freed slave of Ibn 'Umar: ***Thiqah* (trustworthy), *thabt* (accurate)**, a well-known jurist.[338]

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335 'Abd Allāh b. Muḥammad b. Abī Shaybah Ibrāhīm b. 'Uthmān b. Abī Bakr b. Abī Shaybah al-Kūfī al-'Ubsī, *Muṣannaf Ibn Abī Shaybah fī al-Aḥādīth wa al-Athār* (Dār al-Fikr; 1st edition, 1409 H) [annotator: Prof. Sa'īd al-Laḥām], vol. 2, p. 48, # 3

336 Aḥmad b. 'Alī b. Ḥajar al-'Asqalānī, *Taqrīb al-Tahdhīb* (Beirut: Dār al-Maktabah al-'Ilmiyyah; 2nd edition, 1415 H) [annotator: Muṣtafā 'Abd al-Qādir 'Aṭā], vol. 1, p. 410, # 2741

337 *Ibid*, vol. 2, p. P. 268, # 7331

338 *Ibid*, vol. 2, p. 239, # 7111

As such, the chain is *ṣaḥīḥ*. Ibn 'Umar, a prominent Ṣaḥābī, described 'Uthmān's new *adhān* as a *bid'ah*.

Ibn Abī Shaybah has recorded a *mutāba'ah* as well:

> حدثنا وكيع قال حدثنا بن الغاز قال سألت نافعا مولى ابن عمر عن الأذان الأول يوم الجمعة فقال: قال ابن عمر: بدعة.

> Wakī' – Ibn al-Ghāz:

> I asked Nāfi', the freed slave of Ibn 'Umar, about the first *adhān* on Friday. He replied, "Ibn 'Umar said: '**It is a *bid'ah***'".[339]

The only new name here is Wakī, and this is what al-Ḥāfiẓ says about him:

> وكيع بن الجراح بن مليح الرؤاسي بضم الراء وهمزة ثم مهملة، أبو سفيان الكوفي ثقة حافظ عابد

> Wakī' b. al-Jarāḥ b. Malīḥ al-Ruwāsī, Abū Sufyān al-Kūfī: ***Thiqah* (trustworthy)**, a *ḥadīth* scientist, a devout worshipper of Allāh.[340]

So, this chain too is *ṣaḥīḥ*.

However, al-Mubārakfūrī thinks he has a defence for 'Uthmān:

> وروى ابن أبي شيبة من طريق ابن عمر قال الأذان الأول يوم الجمعة بدعة فيحتمل أن يكون قال ذلك على سبيل الانكار ويحتمل أنه يريد أنه لم يكن في زمن النبي صلى الله عليه وسلم وكل ما لم يكن في زمنه يسمى بدعة لكن منها ما يكون حسنا ومنها ما يكون بخلاف ذلك وتبين بما مضى أن عثمان أحدثه لإعلام الناس بدخول وقت الصلاة

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339 'Abd Allāh b. Muḥammad b. Abī Shaybah Ibrāhīm b. 'Uthmān b. Abī Bakr b. Abī Shaybah al-Kūfī al-'Ubsī, *Muṣannaf Ibn Abī Shaybah fī al-Aḥādīth wa al-Athār* (Dār al-Fikr; 1st edition, 1409 H) [annotator: Prof. Sa'īd al-Laḥām], vol. 2, p. 48, # 7

340 Aḥmad b. 'Alī b. Ḥajar al-'Asqalānī, *Taqrīb al-Tahdhīb* (Beirut: Dār al-Maktabah al-'Ilmiyyah; 2nd edition, 1415 H) [annotator: Muṣtafā 'Abd al-Qādir 'Aṭā], vol. 2, p. pp. 283-284, # 7441

> **Ibn Abī Shaybah recorded through the route of Ibn 'Umar that he said, "The first *adhān* 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 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 'Uthmān INNOVATED it to announce the arrival of the time of the *Ṣalāt* to the people**.[341]

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 Allāh, documented by Imām al-Nasāī:

شر الأمور محدثاتها وكل محدثة بدعة وكل بدعة ضلالة وكل ضلالة 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**.[342]

Al-Albānī says:

صحيح

> *Ṣaḥīḥ*[343]

'Uthmān'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 Ṣaḥābah was also Mu'āwiyah b. Abī Sufyān. Imām al-Mubārakfūrī confirms:

وروى ابن أبي شيبة في المصنف بإسناد صحيح عن ابن المسيب قال أول من
أحدث الأذان في العيد معاوية

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341 Abū al-'Alā Muḥammad b. 'Abd al-Raḥmān b. 'Abd al-Raḥīm al-Mubārakfūrī, *Tuḥfat al-Aḥwazī bi Sharḥ Jāmi' al-Tirmidhī* (Beirut: Dār al-Kutub al-'Ilmiyyah; 1st edition, 1410 H), vol. 3, p. 40

342 Abū 'Abd al-Raḥmān Aḥmad b. Shu'ayb al-Nasāī, *al-Mujtabā min al-Sunan* (Ḥalab: Maktab Maṭbū'āt al-Islāmiyyah; 2nd edition, 1406 H) [annotator: Muḥammad Nāṣir al-Dīn al-Albānī], vol. 3, p. 188, # 1578

343 *Ibid*

Ibn Abī Shaybah recorded in *al-Muṣannaf* with **a *ṣaḥīḥ* chain** from Ibn al-Musayyab that he said: "**The first to INNOVATE the *azān* during the '*Eid* (prayers) was Mu'āwiyah**."[344]

His comrade-in-arms against Imām 'Alī was an innovator too. Imām Ibn Abī Shaybah documents her testimony:

حدثنا أبو أسامة حدثنا إسماعيل بن أبي خالد عن قيس قال قالت عائشة لما حضرتها الوفاة ادفنوني مع أزواج النبي صلى الله عليه وسلم فإني كنت أحدث بعده.

Abū Usāmah – Ismā'īl b. Abī Khālid – Qays:

When she was about to die, 'Āishah said, "Bury me with the wives of the Prophet, peace be upon him, **for I had INNOVATED after him**."[345]

And:

حدثنا أبو أسامة قال حدثنا إسماعيل عن قيس قال :قالت عائشة لما حضرتها الوفاة : ادفنوني مع أزواج النبي عليه السلام فإني كنت أحدثت بعده حدثا.

Abū Usāmah – Ismā'īl – Qays:

When she was about to die, 'Āishah said, "Bury me with the wives of the Prophet, peace be upon him, **for I had INNOVATED a heresy after him**."[346]

Al-Ḥāfiẓ says about the first narrator:

حماد بن أسامة القرشي مولاهم الكوفي أبو أسامة مشهور بكنيته ثقة ثبت ربما دلس وكان بأخرة يحدث من كتب غيره

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344 Abū al-'Alā Muḥammad b. 'Abd al-Raḥmān b. 'Abd al-Raḥīm al-Mubārakfūrī, *Tuḥfat al-Aḥwazī bi Sharḥ Jāmi' al-Tirmidhī* (Beirut: Dār al-Kutub al-'Ilmiyyah; 1st edition, 1410 H), vol. 3, p. 62

345 'Abd Allāh b. Muḥammad b. Abī Shaybah Ibrāhīm b. 'Uthmān b. Abī Bakr b. Abī Shaybah al-Kūfī al-'Ubsī, *Muṣannaf Ibn Abī Shaybah fī al-Aḥādīth wa al-Athār* (Dār al-Fikr; 1st edition, 1409 H) [annotator: Prof. Sa'īd al-Laḥām], vol. 3, p. 230, # 4

346 *Ibid*, vol. 8, p. 708, # 16

> Ḥammād b. Usāmah al-Qurshī, their freed slave, al-Kūfī, Abū Usāmah, well-known with his *kunya*: ***Thiqah* (trustworthy), accurate**, perhaps did *tadlīs*. During the end of his life, he used to narrate from the books of others.[347]

His probable *tadlīs* is inconsequential here, as he has narrated with explicit *taḥdīth*. He stated that he literally heard the *athar* from the mouth of Ismā'īl. Concerning Ismā'īl himself, al-Ḥāfiẓ states:

> إسماعيل بن أبي خالد الأحمسي مولاهم البجلي ثقة ثبت

> Ismā'īl b. Abī Khālid al-Aḥmasī, their freed slave, al-Bajalī: ***Thiqah* (trustworthy), accurate**.[348]

And finally, he has this verdict about the last narrator:

> قيس بن أبي حازم البجلي أبو عبد الله الكوفي ثقة

> Qays b. Abī Ḥāzim al-Bajalī, Abū 'Abd Allāh al-Kūfī: ***Thiqah* (trustworthy)**.[349]

Therefore, the report is perfectly *ṣaḥīḥ*. Imām al-Ḥākim (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 عائشة رضي 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

> Abū al-'Abbās Muḥammad b. Ya'qūb – Abū al-Baḥtarī 'Abd Allāh b. Muḥammad b. Bishr al-'Abdī – Ismā'īl b. Abī Khālid – Qays b. Abī Ḥāzim:

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347 Aḥmad b. 'Alī b. Ḥajar al-'Asqalānī, *Taqrīb al-Tahdhīb* (Beirut: Dār al-Maktabah al-'Ilmiyyah; 2nd edition, 1415 H) [annotator: Muṣṭafā 'Abd al-Qādir 'Aṭā], vol. 1, pp. 236-237, # 1492

348 *Ibid*, vol. 1, p. 93, # 439

349 *Ibid*, vol. 2, p. 32, # 5583

> ‘Āishah, may Allāh be pleased with her - and she used to tell herself to be buried in her house with the Messenger of Allāh, peace be upon him, and Abū Bakr - said: “**I INNOVATED a heresy after the Messenger of Allāh**, peace be upon him, Bury me with his wives.” So, she was buried at al-Baqī’.[350]

Al-Ḥākim comments:

> هذا حديث صحيح على شرط الشيخين

> This *ḥadīth* is *ṣaḥīḥ* upon the standard of the two Shaykhs.[351]

And, Imām al-Dhahabī concurs with him:

> على شرط البخاري ومسلم

> Upon the standard of al-Bukhārī and Muslim.[352]

Obviously, the list of innovations and *bid’ahs* by various Ṣaḥābah, 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 Sunnī brothers is how they quote the *athar* below – from *Musnad Aḥmad* – in “retaliation” when we show them some of the aforementioned Sunnī *aḥādīth* about the innovations of the various Ṣaḥābah:

> حدثنا عبد الله حدثني وهب بن بقية الواسطي أخبرنا خالد بن عبد الله عن حصين عن المسيب بن عبد خير عن أبيه قال قام علي فقال خير هذه الأمة بعد نبيها أبو بكر وعمر وأنا قد أحدثنا بعدهم أحداثا يقضى الله تعالى فيها ما شاء

> ‘Abd Allāh (b. Aḥmad) – Wahb b. Baqiyyah al-Wāsiṭī – Khālid b. ‘Abd Allāh – Ḥuṣayn – al-Musayyab b. ‘Abd Khayr – his father:

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350 Abū ‘Abd Allāh Muḥammad b. ‘Abd Allāh al-Ḥākim al-Naysābūrī, *al-Mustadrak ‘alā al-Ṣaḥīḥayn* (Beirut: Dār al-Kutub al-’Ilmiyyah; 1st edition, 1411 H) [annotator: Muṣṭafā ‘Abd al-Qādir ‘Aṭā], vol. 4, p. 7, # 6717

351 *Ibid*

352 *Ibid*

> ‘Alī stood and said, “The best of this *Ummah* after its Prophet are Abū Bakr and ‘Umar. **And we have innovated heresies after them**. Allāh the Most High will decide concerning them (i.e. the heresies) whatever He wills.”[353]

Al-Arnāūṭ comments:

إسناده صحيح

> Its chain is *ṣaḥīḥ*.[354]

We also read:

حدثنا عبد الله حدثني أبو بحر عبد الواحد البصري ثنا أبو عوانة عن خالد بن علقمة عن عبد خير قال قال علي رضي الله عنه لما فرغ من أهل البصرة إن خير هذه الأمة بعد نبيها صلى الله عليه و سلم أبو بكر وبعد أبي بكر عمر وأحدثنا أحداثا يصنع الله فيها ما شاء

> ‘Abd Allāh (b. Aḥmad) – Abū Baḥr ‘Abd al-Wāḥid al-Baṣrī – Abū ‘Awānah – Khālid b. ‘Alqamah – ‘Abd Khayr:
>
> ‘Alī, may Allāh be pleased with him, after finishing with the people of Baṣra, said: “Verily, the best of this *Ummah* after its Prophet, peace be upon him, is Abū Bakr, and after Abū Bakr it is ‘Umar. **And we have innovated heresies**, concerning which Allāh will do whatever He wills.”[355]

Al-Arnāūṭ again says:

إسناده صحيح

> Its chain is *ṣaḥīḥ*.[356]

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353 Abū ‘Abd Allāh Aḥmad b. Ḥanbal al-Shaybānī, *Musnad* (Cairo: Muasassat Qurṭubah) [annotator: Shu’ayb al-Arnāūṭ], vol. 1, p. 115, # 926 and vol. 1, p. 125, # 1032

354 *Ibid*

355 *Ibid*, vol. 1, p. 125, # 1031

356 *Ibid*

The apparent aim of quoting these reports is to "prove" that Amīr al-Mūminīn too was also an innovator. But, who exactly are these people attempting to convince? Is it their Sunnī brethren or the Shī'ah? If it is the Shī'ah, then their case is absolutely hopeless. The author of the book, Aḥmad b. Ḥanbal, is *majhūl al-ḥāl* according to Shī'ī *rijāl*[357]. Therefore, everything in his entire book is *ḍa'īf* by default, from the *sanad* point of view. His son too, the transmitter of the *athar*, is *muhmal* (untraceable), with no entry in our *rijāl* books.[358] 'Abd al-Khayr, main narrator, is *majhūl* as well[359]. The various other narrators in the two chains of the report are equally *ḍa'īf*. So, it is extremely *ḍa'īf*, in fact *mawdū'* (fabricated). No wonder, Grand Āyatullāh al-Tustarī 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. ولابد أنهم وضعوها عليه.

> Then, al-Dhahabī quoted their report from him, from al-Musayyab b. 'Abd Khayr, from his father, that he heard 'Alī saying: "Verily, the best of this *Ummah* after its Prophet are Abū Bakr and 'Umar." **There is NO doubt that they fabricated it and attributed it to him**.[360]

So, by Shī'ī *rijālī* standards, the *riwāyah* is *mawdū'* (fabricated), and therefore is completely worthless to or against the Shī'ah.

But then, it is equally weak by Sunnī standards. It contradicts *Ḥadīth al-Thaqalayn*, *Ḥadīth al-Khalīfatayn* and a lot of other *ṣaḥīḥ aḥādīth*[361]. Meanwhile, *Ḥadīth al-Thaqalayn* alone – with its several, distinct *ṣaḥīḥ* and *ḥasan* chains - is far more authentic than it. As 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 *ḍa'īf*. Besides, it is authentically narrated in *Ṣaḥīḥ Muslim* – as we have already quoted in this book – that 'Alī considered both Abū Bakr and 'Umar to be dishonest liars and traitors.

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357 Muḥammad al-Jawāhirī, *al-Mufīd min Mu'jam al-Rijāl al-Ḥadīth* (Qum: Manshūrāt Maktabah al-Maḥalātī; 2nd edition, 1424 H), p. 42, # 855

358 'Alī al-Namāzī al-Shāhrūdī, *Mustadrakāt 'Ilm Rijāl al-Ḥadīth* (Tehran: Ḥaydarī; 1st edition, 1414 H), vol. 4, p. 475, # 8043

359 Muḥammad al-Jawāhirī, *al-Mufīd min Mu'jam al-Rijāl al-Ḥadīth* (Qum: Manshūrāt Maktabah al-Maḥalātī; 2nd edition, 1424 H), p. 306, # 6304

360 Muḥammad Taqī al-Tustarī, *Qāmūs al-Rijāl* (Qum: Muasassat al-Nashr al-Islāmī; 1st edition, 1422 H), vol. 11, p. 165, # 8553

361 We have investigated a lot of them in both our previous books: *'Alī: The Best of the Ṣaḥābah* and *On the Khilāfah of 'Alī over Abū Bakr*.

How then would he have declared such people to be the best of this *Ummah*?! Amīr al-Mūminīn 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 Ṣaḥābah who refused to obey *Ḥadīth al-Thaqalayn* later deviated from the Right Path, and became innovators. If they had chosen the offspring of Muḥammad as their masters and supreme guides after him, they certainly would have remained upon the *Kitāb* and the *Sunnah*, in line with the assurance in *Ḥadīth al-Thaqalayn*. We too should learn from this costly mistake of the Ṣaḥābah, and set straight our Path to Allāh till death.

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