

Ḥadīth al-Thaqalayn

(New and revised edition)

by:

Mowlānā Muḥammad Nāfi'

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**Sayyidunā ‘Alī رضي الله عنه said, prior to
leaving this world:**

اقيموا هذين العمودين و اوقدوا هذين المصباحين

(نهج البلاغة - تحت ومن كلامه عليه السلام قبل موته جلد ١ صفحة ٢٦٨)

Keep up these two pillars, i.e. the Book
of Allah and the Sunnah, and keep their
lanterns burning.

Transliteration key

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

Ḥadīth al-Thaḳalayn

(New and revised edition)

Establishing the Sunnah of Nabī ﷺ as the second source of Islam after the Qur’ān, in the light of proof and evidence.

&

Debunking the claim of the opposition of ‘Khilāfat bilā Faṣl’ and ‘Compulsion of Imāmah’ in light of Ḥadīth al-Thaḳalayn and other inviolable evidences.

Author

Mowlānā Muḥammad Nāfi‘

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A Brief Biography of the Author

Name

(Mowlānā) Muḥammad Nāfi‘ (May Allah overlook his shortcomings) son of Mowlānā ‘Abd al-Ghafūr.

The father of Mowlānā Muḥammad Nāfi‘, Mowlānā ‘Abd al-Ghafūr performed ḥajj in the year 1332 A.H corresponding to 1914 C.E. In those days the pilgrims would travel between Makkah al-Mukarramah and al-Madīnah al-Munawwarah by camel. The name owner of the camel that was hired by Mowlānā ‘Abd al-Ghafūr was Nāfi‘, who was also a resident of al-Madīnah al-Munawwarah. Mowlānā ‘Abd al-Ghafūr really liked this name. Therefore, after he returned from ḥajj, approximately in the year 1335 A.H-1915 C.E. when he was blessed with a son, he named him Nāfi‘ and added Muḥammad before it as a source of *barakah* (blessings).

Birth

According to estimation, he was born in the year 1335 A.H-1915 C.E. in the village Muḥammadī Sharīf, in the district of Jhang (Punjab). This is an estimated date, the actual date has not been recorded anywhere.

Education and Nurturing

He completed memorisation of the Qur’ān under the tutelage of his father in the year 1352 A.H-1922 C.E. thereafter he studied a few elementary books under Mowlānā Allāh Jawāyā Shāh (d. 1362 A.H.), as well as his elder brother, Mowlānā Muḥammad Dhākīr. Thereafter he proceeded to Madrasah Ishā‘at al-‘Ulūm at Jāmi‘ Masjid Kachehrī Bazār Lāylpūr Faisalabad, where he studied Fuṣūl Akbarī, ‘Ilm al-Ṣiḡhah, Naḥw Mīr, Ṣughrā, Kubrā etc., under Mowlānā Muḥammad Muslim ‘Uthmānī and Mowlānā Ḥakīm ‘Abd al-Majīd.

At around the same time, the foundation of Dār al-‘Ulūm Jāmi‘ Muḥammadī Sharīf was being laid by his elder brother, Mowlānā Muḥammad Dhākir in the village Muḥammadī Sharīf, in the district of Jhang. Mowlānā Aḥmad Shāh, a graduate of Dār al-‘Ulūm Deoband was the first person to arrive at this institution and he was granted the post of dean of all faculties. Therefore, Mowlānā Muḥammad Nāfi‘ returned to his hometown and continued his studies at the local Dar al-‘Ulūm of Muḥammadī Sharīf.

He studied the following books;

- **In the science of Arabic grammar:** *Hidāyat al-Naḥw, Kāfiyah, Alfīyah* and *Sharḥ Jāmī*.
- **In the science of Fiqh:** *Qudūrī, Hidāyah*, etc.
- **In the field of rational sciences:** *Isā Ghawjī, Mirqāt, Sharḥ Tahdhīb*, and a portion of *Quṭbī*.

When Mowlānā Quṭb al-Dīn Uchālwi arrived at this Madrasah, he studied the remainder of *Quṭbī, Mebzī, Sharḥ al-Wiqāyah Ākhirayn* (Fiqh), *Mukhtaṣar al-Ma‘ānī* (a book on eloquence) and a few other books under him. He studied *Nūr al-Anwār, Sharḥ al-Wiqāyah Owalayn* and other books under Mowlānā Muḥammad Sher رَحْمَةُ اللَّهِ. After the year 1359 A.H - 1940 C.E. the famous student of Mowlānā Ghulām Aḥmad Lāhorī, Mowlānā Aḥmad Bakhsh from Gudāi (Derah Ghāzī Khān) arrived at Jāmi‘ah Muḥammadī Sharīf. Mowlānā Muḥammad Nāfi‘ studied *Hidāyah Ākhirayn, Jalālayn, Sharḥ Nukhbat al-Fikar, Dīwān al-Mutanabbī* and other books under him.

Thereafter he travelled to Dān Bhajrān in the district of Miyānwālī where he spent approximately seven months in the company of Mowlānā Ghulām Yāsīn studying *Mishkāt, Ḥamd Allāh ‘Abd al-Ghafūr* (footnotes of *Sharḥ Jāmī*) and other books. In the year 1360 A.H-1941 C.E. he was blessed with the companionship of the famous teacher, Mowlānā Walī Allāh Gujarati (d. Shawwāl 1393 A.H - November 1973 C.E.). This took place in a village called Anī in the district of Gujrat. Under his guidance

Mowlānā Nafi‘ studied many books in different sciences including, *al-Tawḍīh wa al-Talwīh*, *Musallam al-Thubūt*, *Mīr Zāhid Mullā Jalāl*, *Mīr Zāhid Risālah Qūṭbiyyah*, *Mīr Zāhid Umūr ‘Āmmah*, *Qāḍī Mubārak*, *Sharḥ al-‘Aqāid al-Nasafiyyah* and *Maṭawwal*.

Finally, in the year 1362 A.H. he took admission at Dār al-‘Ulūm Deoband and completed the Dowrat al-Ḥadīth. This was during the era when luminaries such as Shaykh al-Adab Mowlānā I‘zāz ‘Alī Amrowhī, Mowlānā Ibrāhīm Balyāwī, Muftī Riyāḍ al-Dīn and Muftī Shafī were imparting the knowledge of dīn to thousands of students, whilst Mowlānā Ḥusayn Aḥmad Madanī was imprisoned in the jail of Farang. Mowlānā Muḥammad Nāfi‘ studied the Dowrat al-Ḥadīth under these luminaries. Thus, after graduating from Dar al-‘Ulūm Deoband in the year 1362 A.H, he was awarded the certificate of graduation numbered 13045. This certificate was received in the year 1362-1943.

After returning to his home-town, in the year 1362-1943, he began teaching in the local Dar al-‘Ulūm, Jāmi‘ah Muḥammadī.

After the formation of Pakistan in the year 1947 A.H, he kept got involved with Tanzīm Ahl al-Sunnah and contributed towards countering Shī‘ism. Thereafter he dedicated his time to in-depth research and writing on the subject. Thus he would contribute regarding different matters to the weekly journal of *Tanzīm Ahl al-Sunnat al-Da‘wah*. His articles would appear under the title *Tahqīqāt Nāfi‘ah* (Beneficial Findings). Concurrently, he would contribute to the monthly magazine of his teacher Mowlānā Aḥmad Shāh Bukhārī which was called *al-Fārūq*.

In the year 1373 A.H - 1953 C.E., when the Taḥrīk Khatme Nubuwwah rose in opposition to Qadianism, he also took an active role, which resulted in his arrest. He was imprisoned for three months, firstly in Jhang and thereafter in Borstil. Upon his release, he began gathering material for the book *Ruḥamā’ Baynahum*, which was done after consultation and guidance from his teacher Mowlānā Aḥmad Shāh Bukhārī.

His Writings

Mas'alah Khatm Nubuwwah awr Salaf Ṣāliḥīn

In the year 1371 A.H - 1935 C.E., the Qadiyānī printed a special edition of their famous journal, *Al-Faḍl*, which carried the title, *The Continuation of Nubuwwah*. In response to this Mowlānā penned and published his book, *Mas'alah Khatm Nubuwwah awr Salaf Ṣāliḥīn*, which silenced the Qādiyānī and discredited their arguments.

Ḥadīth al-Thaqalayn

An in depth discussion of the famous ḥadīth: “I left amongst you al-Thaqalayn”. He gathered various chains and added excellent research regarding both versions of the narration, i.e. “the Book of Allah and my Ahl al-Bayt” and “the Book of Allah and my Sunnah”. This book was authored in the year 1383-1963.

Ruḥamā' Baynahum

The book *Ruḥamā' Baynahum* was authored in order to highlight the mutual love and respect possessed by the Ṣaḥābah for one another, especially the four khulafā'. The first volume of the book, regarding Abū Bakr al-Ṣiddīq رضي الله عنه was written in the year 1391-1971, the second volume, regarding 'Umar رضي الله عنه was written in the year 1396-1976 and the third volume, regarding 'Uthmān رضي الله عنه was written in the year 1398-1978. In each one of these books, the love and brotherhood between the four khulafā' was highlighted, over and above the fact that they were related to one another.

Mas'alah Aqribā Parwarī

This book was written in the year 1400-1980. It was written to refute the accusation of nepotism levelled against 'Uthmān رضي الله عنه. This book is in fact a supplement to the section of 'Uthmān رضي الله عنه of the book *Ruḥamā' Baynahum*.

Ḥaḍrat Abū Sufyān awr un kī Ahliyah

This treatise was written in the year 1403-1983. Along with brief biographies of Abū Sufyān رضي الله عنه and his wife, it educates the reader about their services to Islam. Later on, a second edition was written, which included a section regarding Yazīd ibn Abī Sufyān and Umm Ḥabībah رضي الله عنها.

Banāt Arba‘ah

The Qur’ān, sunnah and reliable books of both the Shī‘ah and Ahl al-Sunnah were quoted to prove that Nabī صلی الله علیه و سلم had four daughters. This book was compiled in the year 1404-1984. It also includes biographies of the four noble women.

Sīrat Sayyidunā ‘Alī al-Murtaḍā

Besides the details regarding his lineage and background, this book presents an accurate version of his biography, leaving out all the exaggerated beliefs, positive and negative, regarding him. Many doubts and misconceptions were answered in this book. It was completed in the year 1409-1988.

Sīrat Sayyidunā Amīr Mu‘āwiyah

This book was written in Ṣafar 1411-1990 in two volumes. The first volume covers his biography as well as his services to Islam. The second volume disproves the accusations levelled against him by the opposition, which amounts to approximately forty-one accusations.

Fawā'id Nāfi‘ah

This book was written in two volumes in the year 1420-1999. The first volume is mostly a defence on behalf of the Ṣaḥābah. The second volume contains the biographies of Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما as well as the correct versions of their martyrdom.

The Opinion of Mowlānā ‘Abd al-Sattār Tonsawī

All praise is due to the Rabb of the universe, peace and salutations upon the seal of ambiyā’ and rusul, as well as his all of his Ahl al-Bayt and Ṣaḥābah.

We are living in a chaotic era, where the fundamentals of Islam are mocked and belittled, and matters of dīn are daily rejected and disputed. This fortified dīn has become the target of both external and internal forces. There is a flood of trials and the plot and plans of the people of falsehood are scurrying down every hilltop. The intoxication of re-interpreting the Qur’ān and rejecting the sunnah is on the rise. The seeds of hatred for the noble Ṣaḥābah are being planted in the name of love for the Ahl al-Bayt. In fact, in the name of Islam, kufr is being promoted. With the condition being such, a heart breaking offence is being committed by the obstinate ones, they have taken to criticising and disparaging those who were trained and nurtured by none other than Rasūlullāh ﷺ himself. The three illustrious khulafā’, Abū Bakr, ‘Umar and ‘Uthmān are reviled and even labelled disbelievers. Undoubtedly, this burns the heart. It is as if the claimants of love are waiting to destroy Islam, from its roots. May Allah save us from that!

This painful tale was initiated by that sordid sect commonly known as the Shī’ah, Rawāfiḍ and Ithnā ‘Ashariyyah. These beliefs were originally formed by the Jew ‘Abd Allāh ibn Saba’ and his companions, who attempted to halt the conquests of Jewish kingdoms by Islam. This ploy was adopted in order to shred to pieces the unity of the Muslims. Ibn Saba’ first concocted the concept of Imāmah and propagated it. This was accompanied by labelling the first three khulafā’ as kāfir and using unethical words in cursing them and distancing oneself from them. This is a fact that is even admitted by the reliable scholars of the Shī’ah, such as Abū ‘Amr al-Kashshī, al-Māmaqānī and Bāqir al-Majlisī in their books. In fact the Shī’ah scholars have written:

فمن ههنا قال من خالف الشيعة اصل التشيع و الرفض ماخوذ من اليهودية

It is due to this that those who oppose Shī’ism say that Tashayyu’ and Rafḍ

(synonyms of the word Shī'ism) are derived from Judaism.¹

Furthermore, Mirzā Ghulām Aḥmad Qādiyānī Dajjāl also writes at one place in his book:

One of my teachers was a Shī'ī saint. He would say that the only repellent of epidemics is tawallā and tabarrā', which means loving the A'immaḥ of the Ahl al-Bayt to the extent that they are worshipped and reviling the Ṣaḥābah. There is no better cure than this.

It has become clear from this that Qādiyānism is a product of Shī'ism, which is in turn a product of Judaism.

Birds of a feather flock together

Nevertheless, we have learnt from the clear writings of the Shī'ī scholars that Ibn Saba used the doctrine of Imāmah and love for the Ahl al-Bayt as a veil and cloak under which he hid his hypocrisy and laid the foundations of Shī'ism. This anti-Islam movement portrayed itself to be anti-Ṣaḥābah only. However, the 'ulamā' were not beguiled by their trickery and realised that their hatred was in actual fact for Islam, the Qur'ān and the one upon who the Qur'ān was revealed. The only reason why the Ṣaḥābah were selected as targets of Abūse is because they are the only ones who were blessed with the opportunity of witnessing the nubuwwah of Rasūlullāh ﷺ and the Qur'ān.

When the eye-witnesses are discredited, then no reliance can be placed on any aspect of the dīn. It is for this reason that Imām Abū Zur'ah said:

إذا رايت الرجل ينتقص احدا من اصحاب رسول الله صلى الله عليه وسلم فاعلم انه زنديق

If you see a man demeaning any of the companions of Rasūlullāh ﷺ, then know that he is an irreligious person.²

1 *Firaq al-Shī'ah* pg. 30, *Rijāl al-Kashshī* pg. 108, *Tanqīḥ al-Maqāl* pg. 87, *Biḥār al-Anwār* pg. 287, *Tafsīr Mir'āt al-Anwār* pg. 62

2 *Abū Zur'ah al-Rāzī* pg. 199 pg. 231

It is for this reason that we believe that the fitnah of Rafḍ is much more severe as compared to open and normal disbelief. The general masses have been duped by the decorated chants of love for the Ahl al-Bayt, and have thus regarded the Shī'ah to be another group from amongst the Muslims. This misunderstanding was also due to the fact that the books of the Shī'ah were not available, and nobody had sufficient knowledge regarding them. Over and above that the thick black cloth of *taqiyyah* (dissimulation) was wrapped over Shī'i.

The Shī'ah reject many of the basics of Islam, to the extent that they even believe an alternate Qur'ān to exist (with their long awaited 'Absent Imām'). The 'ulamā have continuously warned the Muslims about their ill-fortune and deviation. Examples of such 'ulamā' are, 'Allāmah Abū Bakr ibn al-'Arabī, 'Allāmah Ibn Taymiyyah, Shāh 'Abd al-'Azīz Dehlawī etc. around half a century ago, 'Allāmah Mowlānā 'Abd al-Shakūr Lakhnawī issued a *fatwā* (verdict) that they are *kāfir* on account of their beliefs such as *tahrīf* (distortion) of the Qur'ān, *Badā'* (to believe that Allah only learns of events as they happen), Imāmah, *takfīr* of the Ṣaḥābah and the accusation against 'Ā'ishah رضي الله عنها. This verdict was signed by the scholars of Deoband as well, who included the likes of Mowlānā Sayyid Ḥusayn Aḥmad Madanī, 'Allāmah Shabbīr Aḥmad 'Uthmānī, Mowlānā Muḥammad Ibrāhīm Balyāwī, Mowlānā I'zāz 'Alī and Muftī Muḥammad Shafī' amongst others.¹

This lowly one has also explained, in detail the beliefs of the Shī'ah in my Arabic book *Kashf al-Wā'iz fi 'Aqīdat al-Rawāfiḍ*. Those who are interested may refer to it. However, I have felt the need, for quite some time for a comprehensive book regarding Sunnī-Shī'ī differences. My duties in the line of propagation, debating the deviated sects and teaching as well as other commitments did not allow me to dedicate enough time in which I could have compiled a voluminous book.

Nevertheless, the famous 'Ālim and great researcher, Mowlānā Muḥammad Nāfi' compiled a separate book on each one of those subjects. I have seen most of his

1 Refer to the monthly *Bayyināt* of Karāchī 'The Agreed upon Decision by the 'ulamā' Regarding Khumeinī and the *Ithnā 'Ashariyyah*' Pgs.93,94,170-175.

books, the likes of *Ruḥamā' Baynahum*, *Ḥadīth al-Thaqalayn*, *Banāt Arba'ah*, *Sīrat Sayyidunā 'Alī al-Murtaḍā* and *Sīrat Sayyidunā Amīr Mu'āwiyah*. I have also seen many sections of his latest book, *Fawā'id Nāfi'ah*. Mowlānā has done justice in presenting the viewpoint of the Ahl al-Sunnah. All praise belongs to Allah, my long-awaited dream has become a reality.

Without exaggeration, I say that I would not have been able to write such comprehensive books, due to lack of time. Mowlānā presented concrete evidence and provided accurate references. His unique research informs us of his ability to separate dust particles from gold. By presenting the true position of the Ṣaḥābah as well as the Ahl al-Bayt, Mowlānā clarified the viewpoint of the rightly guided and uprooted the doubts and objections of the Rawāfiḍ. Mowlānā's writings are a fatal blow to the concoctions of the Rawāfiḍ.

Under the section where he refutes the accusations against the Ṣaḥābah, he adopts a scholarly, reconciliatory research method, on which he presents his view. These books are undoubtedly a means of guidance for the level-headed men of understanding and complete proof against the deviated... "So that he who is destroyed is destroyed after clear proof and he who is to live will live after clear proof."

This lowly one recommends to his circle of 'ulamā' and students that they should definitely benefit from this book. May Allah accept this great science rendered by the author and make it fruitful and beneficial for the Muslims.

Āmīn Yā Rabb al-'Ālamīn.

Muḥammad 'Abd al-Sattār Tonsawī (may Allah overlook his shortcomings)

Amīr of Tanẓīm Ahl al-Sunnah - Pakistan

1st Jumād al-Ūlā 1423 A.H

Foreword

By Mowlānā Khālid Maḥmūd Sialkoti

The declaration of Islam — “There is none worthy of worship except Allah and Muḥammad is the Rasūl of Allah” — comprises of two parts. The first part, “There is none worthy of worship...” explains the essence of our *dīn* (religion), whilst the second part, “Muḥammad is the Rasūl of Allah”, describes the breakdown of our *sharīah* (codes of law). The *ambiyā’* are like half-brothers who share the same father but have different mothers. Thus, they may share the same *dīn*:

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْهُمُ افْتَدِهٖ ط

Those are the [people] whom Allah has guided, so follow their guidance.¹

However, their *sharīah* differs from one another. The final *sharīah* was the one that was revealed to Nabī Muḥammad ﷺ. Nabī ﷺ himself says:

الانبياء اخوة لعلات امهاتهم شتى و دينهم واحد او كما قال صلى الله عليه وسلم

The *ambiyā’* are consanguine brothers. Their mothers are different, but their *dīn* is one.²

Sometimes the word *dīn* is used in a more general sense, where it will include the *sharīah* as well. An example of such usage is the verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

Today I have perfected for you your *dīn*.

1 Sūrah al-An‘ām: 90

2 *Musnad Aḥmad* vol. 2 pg. 437

In the verse:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

Obey Allah and obey the Rasūl,

The very same instruction is being directed towards us. In this day and age, the word Islam is confined to the following of Allah and His final messenger; no person of knowledge will doubt this. Prior to taking up his journey to the hereafter, Rasūlullāh ﷺ emphasised this very same principle in the following words:

تركت فيكم امرين لن تضلوا ما تمسكنم بهما- كتاب الله و سنة نبيه

I leave amongst you two such matters that you will never go astray as long as you hold fast onto them; the Book of Allah and the Sunnah of His Nabī.¹

These fundamental guidelines of Islam weighed heavily upon the rejecters of ḥadīth. They have accepted the first part, but the second part was altered by them. They thus replaced the Sunnah by a new term, which they coined, namely *Markaz Millat* (nation of Islam). The result is that, according to them, Islam is based on two primary sources, namely the Qur’ān and the Markaz Millat. Mr Parwez writes:

In some places the words Allah and Rasūl are substituted by the words Qur’ān and Rasūl. Both have the same meaning, i.e. the Markaz Millat who will implement the laws of the Qur’ān.

This group asserts that Nabī ﷺ was the Markaz Millat of his era. They view the aḥādīth as a mere historic recording of the implementation of the laws and guidelines of the Qur’ān by Nabī ﷺ in his era. Hence the laws recorded in the ḥadīth – according to them – are confined to that era. After the passing of Nabī ﷺ, this right to implement the laws of the Qur’ān now shifts to the

1 *Muwattā Imām Mālik* pg. 363

next person entitled to being the Markaz Millat. He will extract his own rulings in accordance to his understanding of the Qur'ān. These rulings will now be the code of law of that era. In the like manner, the Markaz Millat of every era will then deduce their own code of law. Hence —according to them — the only two sources of eternal guidance will be; the Qur'ān and the Markaz Millat, which will change in every era.

The rejecters of ḥadīth believe that a deceased individual cannot be the proof of Allah against mankind. Mr. Parwez writes:

If the laws chosen by Rasūlullāh ﷺ were necessary and binding to be kept up until the day of Qiyāmah in the same manner as the Qur'ān, i.e. without being changed or interpolated, then why were these laws not specified in the Qur'ān? They would have all been mentioned and preserved in one place... If it was the intention of Allah that two and a half percent should be the stipulated amount for zakāh until the day of Qiyāmah, then he would have mentioned it in the Qur'ān.¹

The ḥadīth narrations are a mere historical record of that noble era, preserving the manner in which Rasūlullāh ﷺ and those around him extracted laws from the Qur'ān. This was the code of law of that era... This is the soul right of that Markaz Millat as well its advisory council which was established on the correct Qur'ānic guidelines. In light of the principles set out by the Qur'ān, they will deduce rulings regarding those matters which the Qur'ān has not explicitly defined. Thereafter, these rulings can be changed in every era, in accordance to the need thereof. This will serve as the code of law of that era.²

This erroneous and irreligious view is nothing new. The highway to this ideology was put up when an effort was made to discard the Sunnah by using the words:

1 *Maqām Ḥadīth*; ḥadīth: 4 pg. 292

2 *Maqām Ḥadīth* pg. 391

كتاب الله و عترتي

The Book of Allah and my 'itrah (family).

In opposition to the words:

كتاب الله و سنتي

The Book of Allah and my sunnah.

[This was done in the ḥadīth which explains the two fundamental sources of Islam. This ḥadīth is also referred to as Ḥadīth al-Thaqalayn] Mr. Parwez asserts that, after the demise of Rasūlullāh ﷺ, the position of being the proof of Allah belongs to the *Markaz Millat* (nation of Islam).

Ḥakīm Ṭūsī, whilst commenting on the necessity of Imāmah, writes:

ان الحافظ للشرع ليس هو الكتاب لعدم احاطته بجميع الاحكام التفصيلية ولا السنة لذلك ايضا

Indeed the Book (Qur'ān) does not preserve the shar'ah, as it does not encompass all the detailed laws. Similar is the condition of the Sunnah.¹

These people believe that after the demise of Rasūlullāh ﷺ, his position was given to the Markaz Imāmat. It is their belief that the primary sources of guidance are, the Qur'ān and the family members of Nabī ﷺ.

We learn from the above that Mr. Parwez's idea is no 'feat' of his own, rather he is merely following in the footsteps of those who subscribe to the doctrine of Imāmah, as they believe that the position of being the proof of Allah shifted to the Markaz Imāmat after the demise of Nabī ﷺ. The only difference between the two is that, Mr. Parwez elects his Markaz Millat from the entire nation, whilst the Imāmiyyah have confined the post to the (certain) family members of Nabī ﷺ. Both of them agree upon the view that after the demise of Nabī ﷺ,

1 *Sharḥ Tajrīd* pg. 227

he cannot be the proof of Allah.

Manṣur ibn Ḥāzīm, a famous narrator from amongst the companions of Imām Ja'far al-Ṣādiq, narrates his experience regarding his propagation of his beliefs to the Imām and requests his supplications in the following words:

قلت للناس تعلمون ان رسول الله صلى الله عليه وسلم كان هو الحجة من الله على خلقه؟ قالوا بلى. قلت فحين مضى رسول الله صلى الله عليه وسلم من كان الحجة على خلقه؟ فقالوا القرآن فاذا هو يخاصم به المرجع والقدرى والزنديق الذى لا يؤمن حتى يغلب الرجال بخصوصته فعرفت ان القرآن لا يكون حجة الا بقيم فما قال فيه من شئ كان حقا... فاشهد ان عليا عليه السلام كان قيم القرآن وكانت طاعته مفترضة وكان الحجة على الناس بعد رسول الله صلى الله عليه وسلم

I said to the people: “Do you not know that Nabī ﷺ was the proof of Allah upon his creation?” They replied: “We most certainly know that!” I then asked: “Then, after the demise of Rasūlullāh ﷺ, who was the proof of Allah against his creation?” They replied: “The Qur’ān.” So I pondered regarding the Qur’ān. I found that it was being used by everybody to win his arguments, be it the Murji’ah¹, the Qadariyyah² and even the Zindīq³, who has no īmān. I thus realised that the Qur’ān cannot be a proof unless it is supported by one is able to assess and evaluate it. Whatever he says regarding the Qur’ān will be regarded to be the absolute truth... Therefore I testify that ‘Alī ﷺ was the one who could interpret the Qur’ān. It was binding to obey him, as he was the proof of Allah against humanity after the demise of Rasūlullāh ﷺ.⁴

‘Alī ﷺ only served as a proof for his era. After his demise, this position was held by the Imām of every era. Imām ‘Alī al-Naqī stated in his era:

1 Those who regard faith to be the only differentiator between good and evil, and consider virtue and vice to have no effect on one’s final outcome.

2 Rejectors of *Taqdīr* (predestination).

3 Those who deny the fundamental tenets of dīn.

4 *Uṣūl al-Kāfi* vol. 1 pg. 177

ان الارض لا يخلو من حجة وانا والله ذلك الحجة

The earth is never vacant of a proof of Allah, and I swear by Allah that I am that proof (in this time and era).¹

At this juncture, we do not wish to discuss the proofs and evidences that the shī'ah have or do not have to substantiate their beliefs, we are simply pointing out that just as we regard Nabī ﷺ to be the proof of Allah against his creation right up until the Day of Qiyāmah, these people grant that position to the Imām of the time. Mr. Parwez simply substitutes the position of Imāmah with his Markaz Millat. Whether the Markaz Millat is given the position of being the second proof of Allah (after the Qur'ān), or that position is given to the post of Imāmah is irrelevant to us. This is a difference of opinion amongst these two groups.

We, as the majority of those who have adopted Islam as our religion, still uphold that Rasūlullāh ﷺ is the intermediate between us and Allah, as well as the proof of Allah against his creation. We firmly believe that the judgements that will be passed in the hereafter, which will be fair and just, will be in accordance to “the Book of Allah and my Sunnah.” It will neither be in accordance to “the Book of Allah and Markaz Millat” nor will it be in accordance to “the Book of Allah and Markaz Imāmat”. Our declaration and testimony of faith will always be “There is one worthy of worship except Allah and Muḥammad is the Rasūl of Allah”. Neither will we reduce it to the equivalent of a posted message, nor will we strive towards weakening it from the position of it being a proof, and replacing it with Imāmah.

The glorious Qur'ān suffices, at one point, with the august being of Nabī ﷺ as a proof for the reckoning that will take place on the day of Qiyāmah:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فِتْرَةِ مَنِ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ط

1 Ibid pg. 179

O people of the book, indeed our messenger has come to you, explaining to you (the sharīah of Islam), at a time when the succession of the messengers had been paused, so that you do not say: “There has neither come to us a bearer of good news nor a warner!” Indeed there has come to you a bearer of good news as well as a warner!”¹

The crux of this verse is that now there remains no room for any excuses. The evidence needed for taking you to account has been established in the form of this bearer of glad-tidings and a warner, who warns you regarding the punishment for disobedience and gives you glad tidings regarding the rewards of good deeds.

The question now arises: is this verse confined to those who existed in the era of Nabī ﷺ, and thereafter this position of being the proof of Allah will be available to others in their respective eras, or will the august being of Nabī ﷺ serve as evidence against all those to whom the Qur’ān reaches. Upon studying the Qur’ān, we can conclude that the august being of Nabī ﷺ serves as evidence against every individual that the Qur’ān reaches, and this position of serving as an evidence will remain up until Qiyāmah. The Qur’ān emphatically states:

وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرْكُمْ بِهِ وَمَنْ بَلَغَ ط

And this Qur’ān has been revealed to me so that I may warn you, as well as the one to whom it is conveyed?

In this verse, the word ‘warn you’ refers to those who were present in the era of Nabī ﷺ, whilst the phrase “to whom it is conveyed” refers to all those who will come thereafter right up until the Day of Qiyāmah. In the light of this verse, all those narrations in which the august being of Nabī ﷺ is replaced by anyone else with regards to the position of being the primary source of dīn after the Qur’ān, are worthy of criticism. The isnād of the narrations wherein the

1 Sūrah al-Mā'idah: 19

family of Nabī ﷺ is given the position of being compulsory to hold onto and adhere to, and they are given a position second only to the Qur'ān are in need of scrutiny.

It is possible that somebody may respond by saying that the position of Imāmah is not a replacement of nubuwwah; rather it is an appointment of a khalīfah. This response will hold no weight, as the Imāmiyyah do not consider it to be a mere position of leadership, rather they hold the belief that this is a divine decree. According to them, it is not a mere appointment of a khalīfah; instead it is an equivalent¹ of nubuwwah. They believe that an Imām possesses the same traits the ambiyā' were blessed with, i.e. they are protected by Allah, they are sent to the creation, it is compulsory to follow them and they are infallible. They also believe that just as Allah specified certain individuals for the post of nubuwwah, similarly their A'imma have been specified and chosen by Allah. There are revealed texts stating the appointment of their Imāms, according to them.²

The majority of Muslims believe that after Nabī ﷺ, there is no divine post open to any individual. Thus, no human who came after him is incumbent to obey and follow merely regardless his status. Khalīfah is a governmental position, not a position that demands unquestioning obedience. A khalīfah is he who manages the affairs of the land through consultation. With the passing away of Nabī ﷺ, divine revelation has terminated and there is no expectation of it to return.

Rasūlullāh ﷺ constructed a practical road and pathway by means of his

1 Bāqir al-Majlisī writes:

The rank of Imāmah is akin to the rank of nubuwwah. In fact, nubuwwah is deputation by Allah through the medium of an angel and Imāmah is in reality nubuwwah through the medium of the Nabī. (*Ḥāyāt al-Qulūb* vol. 3 pg. 81 - Iranian print)

Stipulating the Imām through text is in reality nubuwwah (by way of its meaning) but it is not in the hands of the ummah. (*Ḥāyāt al-Qulūb* vol. 3 pg. 22)

2 The Imāmiyyah, specifically, are of the opinion that the Imām must be one who is appointed by divine decree. Ḥakīm al-Ṭūsī: *Sharḥ Tajrīd* pg. 229

Sunnah. The solutions to modern day issues are kept in an unapparent manner within the Qur’ān and ḥadīth. The unearthing of these solutions is what is termed as ‘Fiqh’. The belief that there is none worthy of unquestioning obedience after Rasūlullāh ﷺ is a well-grounded and unshakable belief. This is the very fact that forms the core of the belief of *Khatm al-Nubuwwah* (termination of nubuwwah) which the Ahl al-Sunnah upholds.

The Imāmiyyah on the other hand believe that whilst no human will hold this position in the name of nubuwwah, it will certainly be held in the name of Imāmah.

The Imām — according to their beliefs — is elected by Allah himself.¹

It does not end here; the Imām even receives a certain type of inner ‘revelation’ according to them.² He alone dictates what is lawful and what is forbidden. Muḥammad ibn Muslim narrates from Imām Ja’far al-Ṣādiq:

الامة عليهم السلام بمنزلة رسول الله صلى الله عليه وسلم الا انهم ليسما بانبياء ولا يحل لهم من النساء ما يحل للنبي فاما ما خلا ذلك فهم بمنزلة رسول الله

The A’immah holds the same position as the Rasūl of Allah ﷺ except that they are not ambiyā’ and they are not permitted to marry that which

1 Al-Ṣādiq says regarding Ḥusayn:

انه امام من قبل الله تعالى و مفترض الطاعة على العباد

Indeed he is an Imām who was appointed by Allah and it is incumbent upon humanity to obey him. (*Tahdhīb al-Aḥkām* by Muḥammad ibn Ḥusayn al-Ṭūsī pg. 37-Printed in Iran)

2 *Mukhtalif al-Malā’ikah wa Mahbaṭ al-Wahy, Tahdhīb al-Aḥkām – Kitāb al-Mazār* pg. 33. Shāh Walī Allāh regards these types of beliefs to be against the Islamic doctrine that nubuwwah has terminated. He states: “The Imām, according to their terminology, is a rank that the occupier thereof becomes necessary to obey. They claim that the Imām receives inner waḥī. Thus, in reality they reject the termination of nubuwwah, even though they verbally claim to believe in it.” (*Tafhīmāt Ilāhiyyah* pg. 244) *Sharḥ Tajrīd* also has the words:

تتابع الروحى والالهام من الله تعالى

Revelation and inspiration from Allah descended continuously. (Refer to pg. 288 of the Qum print)

he was allowed to marry. As for everything else, they hold the same position as Rasūlullāh ﷺ.^{1, 2}

Mullā Muḥsin, who is given the title of Fayḍ, states in *Minhāj al-Najāh*:

كل ما هشرط فى النبى من الصفات فهو شرط فى الامام ما خلا النبوة. قال الصادق عليه السلام كل ما كان لرسول الله فلنا مثله الا النبوة والزواج

All the traits which are pre-conditional for a person to be a nabī are also pre-conditional for a person to be an imām with the exception of nubuwwah. Al-Ṣādiq رضي الله عنه said: “Whatever was granted to Rasūlullāh ﷺ has been granted to us besides nubuwwah and the right to marry (an unlimited amount of wives).³

The majority of Muslims regard these kinds of beliefs to be completely contrary to the honour that Nabī صلى الله عليه وسلم was granted by being the final Nabī. To establish all the qualities of a nabī in an Imām and thereafter claim belief in the doctrine of termination of nubuwwah is nothing but an oxymoronic statement, which is bereft of the very core of the belief. Claiming belief in termination of nubuwwah is void of any meaning if it is accompanied by the belief of Imāmah.

Shah Walī Allāh Muḥaddith Dehlawī states:

او قال ان النبى خاتم النبوة ولكن معنى هذا الكلاط انه لا يجوز ان يسمى بعده احد بالنبى واما معنى النبوة وهو كون الانسان مبعوثا من الله تعالى الى الخلقمفترض الطاعة معصوما عن الذنوب ومن البقاء على الخطاء فهو موجود فى الائمة بعده فذلك هو الزنديق

If a person says that Nabī صلى الله عليه وسلم marked the termination of nubuwwah, but he restricts the meaning of this to believing that none will be granted

1 *Uṣūl al-Kāfi* vol. 1 pg. 270

2 انما الوقوف علينا فى الحلال والحرام فاما النبوة فلا

We only dictate what is lawful and forbidden, as for nubuwwah we are not granted it. (*Uṣūl al-Kāfi* pg. 268 in the Iranian print and pg. 253 in the Lucknow print)

3 pg. 280 of the Iranian print.

the title “Nabī” after him. As far as the essence of Nubuwwah is concerned, which is for a human to be elected and sent by Allah to the creation whilst being incumbent to follow, protected from sin and from remaining upon a mistake, if he believes that this is also found in the A’immah, then this person will be regarded as a zindīq (one who claims to be Muslim, but is in reality a disbeliever).¹

At this juncture, we do not wish to expound on all the different fundamental beliefs of Islam that are being trampled upon by this belief of Imāmah, we simply wish to know, ‘Do the Imāmiyyah have any explicit and clear evidence equivalent to the degree of importance that they have attached to this doctrine of Imāmah? (Such that they do not regard a person to be a believer until he subscribes to this belief) Is this belief stated explicitly anywhere in the Qur’ān? Does it meet the desired standard of certainty corresponding to the degree of importance attached to it? If it cannot be found in the Qur’ān, then is it at least stated in any Mutawātir ḥadīth? The Qur’ān and Mutawātir aḥādīth are the only two sources that can be used to establish Islamic doctrine. Aḥād³ narrations — irrespective of their authenticity — are not sufficient to establish any fundamental belief.

لا يخفى ان المعتبر في العقائد هو الادلة اليقينية واحاديث الاحاد لو ثبتت انما تكون ظنية

It is quite apparent that as far as Islamic doctrine goes, only those evidences which are proven beyond doubt are given consideration. Aḥād narrations, even if they are established, they are not beyond doubt.⁴

The luminary of Grenada, Ibrāhīm ibn Mūsa al-Shaṭṭbī writes under the discussion of proofs:

1 *Al-Musawwā* - an Arabic commentary of *Al-Muwatta’* vol. 2 pg. 110 - printed in Dehli.

2 Mutawātir is that ḥadīth which is narrated with tawātur. Tawātur means that something is narrated by so many people from different places in every era, that it is logically impossible for them to have all fabricated it.

3 Aḥād refers to aḥādīth which have been narrated by a very small group of people.

4 *Sharḥ al-Fiqh al-Akbar* pg. 122. Printed in Kānpūr.

فانها ان كانت من اخبار الاحاد فعدم افادتها القطع ظاهر. وان كانت متواترة فافادتها القطع موقوفة على
مقدمات

If it is from the Aḥād narrations, then it is quite apparent that the implications thereof are not definite. If on the other hand it is a mutawātir narration, then it will give the benefit of definiteness upon the fulfilment of a few other preconditions.¹

We understand — in the light of the above — that in order to establish beliefs it is necessary to have such evidences that are both Mutawātir (which is confined to the Qur’ān and aḥādīth reported with tawātur) and definite regarding their meaning. If any belief is not established through evidence which meets the above mentioned criteria, then it cannot be regarded to be a fundamental tenet of dīn.

If the doctrine of Imāmah is considered — while keeping in mind the above-mentioned principles — then its invalidity becomes apparent. The degree of importance attached to the doctrine in no way corresponds to the proof thereof, such that not even one undisputable and explicit proof can be found to prove their claim. The Imāmiyyah hold onto the belief that after the demise of Nabī ﷺ there remains a post called Imāmah, the holder of which is incumbent to follow and is chosen by Allah.

Furthermore, they believe that ‘Alī رضي الله عنه as well as the other eleven A’immah have been appointed to this position by means of clear revealed texts. They were chosen by Allah, and they form part of his eternal evidence against his creation. To believe that each one of them is an ‘infallible’ Imām is as incumbent as belief in the Oneness of Allah, the risālah of Nabī ﷺ and the Day of Resurrection.

We find it distressing that the Imāmiyyah do not even have a single definitive proof for their claim. Even if the virtue of the family of Nabī ﷺ is established from the Qur’ān, then too it is not restricted to any specific individual(s), let alone

1 Al-Muwāfaqāt vol. 1 pg. 35 printed in Egypt

to establish the doctrine of Imāmah. This is why the Imāmiyyah cannot prove any of their beliefs from these verses without assistance from their narrations. Thus, the reality is that their actual evidence is not these verses but rather it is their narrations. The twelve A'immah, the doctrine of Imāmah and the ruling of following the A'immah without any hesitation cannot be found anywhere in the Qur'ān. In fact, the Qur'ān does not even make mention of the names of 'Alī, Ḥasan and Ḥusayn.

It is reported in the 'ḥadīth' collections of the Shī'ah that this very same question (i.e. why does the Qur'ān not mention the name of 'Alī?) was posed to Imām Ja'far al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ, to which he 'allegedly' replied by quoting the ḥadīth:

من كنت مولاه فعلى مولاه

Whoever I am the Mowlā of, 'Alī is his mowlā.

This makes it clear that there is no concrete and explicit proof from the Qur'ān to prove the Imāmah of the twelve A'immah. Furthermore, it has already been explained that primary and core beliefs cannot be substantiated from the narrations of Aḥād. It was asked of Imām Ja'far al-Ṣādiq:

ان الناس يقولون فما له لم يسم عليا و اهل بيته عليهم السلام في كتاب الله عز و جل فقال فقولوا لهم ان رسول الله صلى الله عليه و سلم نزلت عليه الصلاة ولم يسم الله لهم ثلاثا ولا اربعا حتى كان رسول الله صلى الله عليه و سلم هو الذى فسر ذلك لهم.... و نزلت ”اطيعوا الله و اطيعوا الرسول واولى الامر منكم“ و نزلت فى على و الحسن و الحسين فقال فى على من كنت مولاه فعلى مولاه و قال او صيبتكم بكتاب الله و اهل بيتى

“The people are saying, why is it that Allah did not mention the name of 'Alī رَضِيَ اللَّهُ عَنْهُ and the household of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the Qur'ān?” He replied: “Tell them, indeed ṣalāh was revealed to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but Allah did not specify three units (rakats) or four units, rather Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself explained this... similarly the verse: 'Obey Allah, obey the Rasūl and obey the people of authority' was revealed regarding 'Alī, Ḥasan and Ḥusayn, so Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said with

regards to ‘Alī رَضِيَ اللَّهُ عَنْهُ “Alī is the mowlā of all those who take me as a mowlā.¹
He also said: ‘I advise you to hold onto the Book of Allah and my household.’

In the light of the above narration it becomes Abūndantly clear that there exists no verse in the Qur’ān wherein these twelve A’immah are all specified by name. Hence it would be nothing less than absurd to claim that this concocted doctrine of Imāmah holds the same position as the core beliefs of Islam, such as the belief in the Oneness of Allah, the risālah of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Day of Qiyāmah. Claiming this doctrine has been established from the Qur’ān is a direct slight against knowledge and integrity.

There is no doubt that the sayings of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also serve as a source of Islamic law. However, this position is dependent upon verifying that it was the actual saying of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Thus, a narration can only be used to prove core beliefs when its attribution to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is established to be sound with absolute certainty and furthermore meets the requisite of tawātur. Additionally, we will not be able to call these narrations the explicit wording of the Qur’ān; rather it will be called the explicit wording of the ḥadīth. If these narrations are not from the category of mutawātir then their attribution to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will not be unquestionable. Moreover, if they do not explicitly mention the claim that is being made, then its implication will also not be definite. When this is the condition of ḥadīth (that its attribution to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ first needs to be verified and its implication required to be definitive) then it is obvious that it cannot be used to establish a belief which will share the same position of the primary beliefs such as Oneness of Allah and the nubuwwah of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

As for the number of units in ṣalāh, these have been narrated from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ through mutawātir chains and a number is definitive in its meaning; it is not open to any interpretations. The actual question that needs to be answered is “Is the Imāmah of the twelve A’immah — their names and authority — such that they are compulsory to obey established from such definitive mutawātir narrations?”

1 *Uṣūl al-Kāfi* vol. 1 pg. 2479 - Tehrān

In light of the narrations presented by the Imāmiyyah, Imām Ja‘far al-Ṣādiq presented two narrations to prove this belief; the narration of Wilāyah and the narration of *Thaqalayn* (two sources of guidance). If these two narrations can be proven to be mutawātir and their meaning definitive, then too it will only establish there to be three Imāms whose obedience is incumbent, namely ‘Alī, Ḥasan and Ḥusayn عليه السلام. Thus, the entire doctrine of Imāmah will be shredded to pieces.

The scholars of the Imāmiyyah were not unaware of this fact, and therefore exhausted all avenues to somehow prove that these two narrations are mutawātir. They gathered all the different asānīd¹ including those which did not have immaculate and complete isnād. However, every knowledgeable person who scrutinised this treasure of narrations was forced to exclaim:

*Regrettable is the state of that helpless traveller,
who gets exhausted just before his destination.*

The ḥadīth of Wilāyah — ‘Alī is the mowlā of all those who take me as a mowlā — has been proven ages ago to be a non-mutawātir narration. Let alone this narration being mutawātir, as a narration of Aḥād as well, it is not reported any impeccable isnād.² However, as far as the ḥadīth of *thaqalayn* is concerned, many of its asānīd were still in need of scrutiny. The Imāmiyyah, however, were quite proud of their collection consisting of all sorts of grades, and in fact Mīr Ḥāmid Ḥusayn — the mujtahid of Lucknow — dedicated two entire volumes of his book *‘Abaqāt al-Anwār* specifically to this ḥadīth.

The author of *Fulk al-Najāt* boastfully claims regarding this narration:

1 Plural of *isnād* (chain of narration).

2 If the ḥadīth is taken to be a mere mention of his virtues, then it will not contradict our beliefs. This is why this ḍa‘īf ḥadīth is found in many reliable books. It should be remembered that as far as virtues are concerned, the degree of authenticity is not as vital as it is in the chapter of beliefs. In other words, when establishing virtues are concerned then ḍa‘īf aḥādīth are accepted to an extent but when one intends to substantiate a ruling therefrom, it becomes necessary to clarify its reality.

حديث متواتر تلقته الامة بالقبول ولو انكره الجهول... وهو الذى هو مدار المهام بحيث يدور عليه رضى الاسلام

A mutawātir narration which is widely accepted by the ummah even though the ignorant have rejected it. It is the core of all the fundamental matters and that which turns the mill of Islam.

Therefore it has become necessary to take a deep look and a thorough study of this ḥadīth as far as the isnād of this narration is concerned as well as the meaning and implications of the narration. When this narration is examined with a critical eye, then it is learnt that the Imāmiyyah are bankrupt as far as this narration is concerned.

As far as the Ḥadīth of Wilāyah is concerned, we will suffice upon these two references:

The leader of the Muḥaddithīn, Ḥāfiẓ al-Zaylaī (d. 762 A.H) writes under the discussion of reciting tasmiyyah loudly in ṣalāh:

احاديث الجهر و ان كثرت روايتها لكننها كلها ضعيفة وكم من حديث كثرت روايته و تعددت طرقه وهو حديث ضعيف كحديث الطير و حديث الحاجم و المحجوم و حديث من كنت مولاه فعلى مولاه بل قد لا يزيد كثرة الطرق الا ضعفا

The narrations which prove the recital of tasmiyyah in a loud voice (in ṣalāh), even though it has many narrators, they are all weak. There are many such aḥādīth, which have many narrators and there asānīd are Abūndant, but the ḥadīth is unauthentic; such as the ḥadīth of the bird, the ḥadīth of the one who does cupping and the one upon whom cupping is done as well as the ḥadīth, 'Alī is the mowlā of all those who take me as a mowlā. Many a time, Abūndant asānīd only increase the narration in weakness¹.

Ibn Taymiyyah writes:

1 *Naṣb al-Rāyah* vol. 1 pg. 260

This narration cannot be proven in any way from reliable narrators.¹

As far as the meaning and implications of this narration is concerned, to what degree does it prove their claim? The scholars of the Imāmiyyah themselves admit that this narration is not explicit regarding their belief in Imāmāh. Hence it cannot even be classified as a clear and explicit narration as far as the meaning is concerned.

‘Allāmah Ṭabarsī writes:

اثبت حجة الله تعريضا لا تصريحاً بقوله في وصيه من كنت مولاه فعلى مولاه

Nabī ﷺ established the proof of Allah by indicating towards his position and not explicitly mentioning it in the ḥadīth: “Alī is the mowlā of all those who take me as a mowlā.”²

It has been admitted in *Sharḥ Tajrīd* as well that this narration has been disputed.

اختلفوا في دلالة على الامامة

They have differed regarding its indication towards Imāmāh.³

It is absolutely amazing that a narration like this; which in addition to not being mutawātir — but rather poorly established — and regarding which there is no consensus upon its meaning is taken to be a decisive proof, whereas an explicit meaning is required for the substantiation of primary beliefs. How is it given the same position as the belief in the Oneness of Allah, the nubuwwah of Nabī ﷺ and the Day of Qiyāmah?

1 *Minhāj al-Sunnah* vol. 4 pg. 86

2 *Kitāb al-Ihtijāj* pg. 135

3 *Sharḥ Tajrīd* pg. 230 (printed in Qum)

According to the narrations of the Shī'ah, Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is reported to have said:

انى تركت فيكم الثقلين كتاب الله و عترتى اهل بيتى فتمسكوا بهما لا تضلوا فان اللطيف الخبير اخبرنى و عهد الى انها لن يفترقا حتى على الحوض

I leave behind for you the *Thaqalayn* (two weighty things) – the Book of Allah and my household- so hold onto them, you will never go astray. Indeed the One who is aware of the minutest details and is informed of everything has informed me, and promised me that the two of them shall never separate until they approach me at the well (of Kowthar).

Upon this Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was asked:

ا كل اهل بيتك

Are all you family members counted as your *Ahl al-Bayt*?

He replied:

لا ولكن اوصياءى منهم اولهم اخى و وزيرى و خليفتى فى امتى و ولى كل مومن و مؤمنة بعدى هو اولهم ثم ابنى الحسن ثم ابنى الحسين ثم تسعة من ولد الحسين واحد بعد واحد حتى يردوا على الحوض شهداء الله فى ارضه و حججه على خلقه

No, only my *awṣiyā* (appointed successors) from amongst them. The first amongst them is my brother, my vizier and my successor with regards to my ummah. He is the guardian of every believing male and female after my demise. He is the first of them, thereafter my son Ḥasan thereafter my son Ḥusayn. Thereafter nine individuals from the progeny of Ḥusayn will successively occupy this post, until they will all meet me at the well. They are the witnesses of Allah upon his earth and his proofs against his creation.¹

At this point we do not wish to expound on this ‘home-made’ narration of the Shī'ah, this is their own domestic affair; if they so wish to fabricate narrations and place the burden of it upon Allah and his Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, so be it (it will be

1 Al-Ṭabarsī: *Kitāb al-Ihtijāj* pg. 79

to their own detriment). However, we will never allow them to attribute these fabrications to us, the Ahl al-Sunnah, by claiming that this version of Ḥadīth al-Thaḳalayn is also established and widely accepted amongst the circles of the Ahl al-Sunnah (Allah forbid).

After an analysis of this (fabricated) narration, the following messages come to the fore:

1. The Qur’ān and the household of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are both binding and necessary to follow. (emphasised by the words “so hold onto them, you will never go astray”)
2. The Ahl al-Bayt has been explicitly mentioned to be the second of the two weighty things. At the end of the narration the words “the two of them shall never separate” (i.e. the Qur’ān and the Ahl al-Bayt) have been gathered in one word.
3. The entire Ahl al-Bayt is not included in this virtue; rather it is confined to twelve individuals.

According to the Ahl al-Sunnah, Ḥadīth al-Thaḳalayn cannot be found anywhere with these three messages explicitly mentioned with an authentic isnād. A scholarly analysis of their compilations of ḥadīth unveils the reality of this version of Ḥadīth al-Thaḳalayn. In other words, this version is not narrated with even a single reliable isnād making the baseless claim of it being Mutawātir even more out of the question. It is nothing less than outright deception and propaganda on the part of the Shī’ah that they claim this version of Ḥadīth al-Thaḳalayn to be accepted by the Ahl al-Sunnah, even going as far as claiming that the Ahl al-Sunnah have accepted it to be mutawātir. There is no end to our amazement regarding these claims!

According to the Ahl al-Sunnah it is incumbent to love all of the Ahl al-Bayt, but they are not compulsory to obey; their virtue extending to all members of the Ahl al-Bayt and not confined to twelve individuals only. In addition, the Ahl al-Sunnah

believes the second aspect to which adherence and obedience is compulsory to be the Sunnah of Rasūlullāh ﷺ. As for honouring the Ahl al-Bayt, this is a separate issue. These twelve A'immaḥ cannot be found equated to the Qur'ān in any authentic narration of Ḥadīth al-Thaqalayn with the wording 'they will never be separated'.

Zayd ibn Arqam رَضِيَ اللهُ عَنْهُ narrates that Nabī ﷺ on the occasion of Ghadīr Khum said:

اذكركم الله في اهل بيتي اذكركم الله في اهل بيتي اذكركم الله في اهل بيتي

I remind you to fear Allah regarding my Ahl al-Bayt!¹ I remind you to fear Allah regarding my Ahl al-Bayt! I remind you to fear Allah regarding my Ahl al-Bayt!²

When Zayd رَضِيَ اللهُ عَنْهُ was asked which members of the Ahl al-Bayt were being referred to, he replied:

آل علي وآل عقيل وآل جعفر وآل عباس

The families of 'Alī, 'Aqīl, Ja'far and 'Abbās.³

In this narration, Nabī ﷺ has taught us the importance of fulfilling the rights of the Ahl al-Bayt. He did not make obedience to them in all worldly and religious matters compulsory. Furthermore, the narrator of this narration, Zayd ibn Arqam رَضِيَ اللهُ عَنْهُ, did not confine this virtue to twelve individuals only; rather he understood it to apply to all the members of the Ahl al-Bayt upon whom acceptance of zakāh is forbidden. The implication of this is that it includes all of the Abbasid Khulafā' as well.

1 Ahl al-Bayt refers to the household and progeny of Nabī ﷺ, however the Shī'ah have confined it to specific members from amongst them. The word 'itrah is used in reference to them.

2 Muslim vol. 2 pg. 279, Musnad Aḥmad vol. 4 pg. 367, Dārimī pg. 424

3 Muslim pg. 279

Also worthy of note is that the beginning of the ḥadīth indicates that the Ahl al-Bayt have not been given the position of the second thiqaḥ. Rather it seems as if Zayd رضي الله عنه has left out the second thiqaḥ (which in fact is the Sunnah) on account of his old age. It is for this very reason that later on in the narration, he does not add the sentence that appears in the unauthentic narrations, namely ‘The Qur’ān and the Ahl al-Bayt will never separate’. Zayd رضي الله عنه cannot be held accountable for this, as he clearly states in the beginning of the narration that he has reached old age and he should not be taken to task if he has forgotten anything.¹ The words “My Ahl al-Bayt” which appear in this narration is not found in the narration of Imām al-Bayhaqī.²

It should be borne in mind that we are not ruling this narration to be unauthentic but rather we are clarifying its meaning. Ḥadīth al-Thaqaḥayn does not have even one authentic chain wherein the following is mentioned:

1. The second thiqaḥ is the Ahl al-Bayt.
2. Obedience to both, i.e. the Qur’ān and Ahl al-Bayt is binding.
3. Ahl al-Bayt refers to only twelve members from the household of Nabī

صلى الله عليه وآله

The Shī’ah present a version of this ḥadīth which contains all of the above and then they do not suffice upon claiming that it is authentic, but go to the extent of claiming that it is mutawātir; as it is the only possible basis for their concocted belief. The reason for this exertion is because the Ḥadīth of Wilāyah (‘Alī is the mawlā of all those who take me as a mawlā) has been proven, ages ago, to be unworthy of consideration as far as establishing Islamic doctrine is concerned. It is only used occasionally in the chapter of *faḍā’il* (virtues), as this is a chapter wherein the standards of acceptance are slightly lowered.

1 Muslim vol. 2 pg. 279

2 Al-Sunan al-Kubrā vol. 10 pg. 114

If, for arguments sake, we have to consider this narration authentic, then too it will not prove the baseless belief of the Shī'ah. This is what prompted them to add an entire volume in the book *Ihtijāj Ṭabratī*, wherein a complete list of the twelve A'immaḥ has been mentioned. Nevertheless, it is still incumbent upon us to carry out a comprehensive analysis of the vague portion of this ḥadīth so as to ascertain whether these three points — as mentioned by the Shī'ah — are proven with an authentic chain or not.

We express our gratitude to Allah that the embodiment of academic and spiritual virtues, Mowlānā Muḥammad Nāfi' has put great effort into thoroughly researching this narration, gathering all the different versions and thereafter scrutinising them. May Allah grant him the best of rewards on behalf of us, as well the rest of the Muslims. Whilst the book was being compiled, Mowlānā and I had a few discussions regarding the topic. I can say with confidence that this long overdue service is the accomplishment of Mowlānā. The Arabic proverb aptly puts it:

كم ترك الاول للاخر

The predecessors have left a lot for the successors to achieve.

It is our supplication that the Allah Ta'ālā accepts this effort and grants all the Muslims the ability to hold onto the Qur'ān and the Sunnah. And that is not difficult for Allah.

Foreword

by ‘Allāmah Shams al-Ḥaq Afghānī

All praise is due to Allah, He is sufficient for all our needs and salutations upon his chosen servants.

I have read the book on Ḥadīth al-Thaqalayn which was authored by Mawlānā Muḥammad Nāfi‘, in which he has gathered all the asānīd of the Ḥadīth al-Thaqalayn. There are some narrations which only mention the Book of Allah, whilst others mention the Sunnah as well. There is no contradiction between the two, as the second type of narrations are detailed versions of the first type, which are abbreviated. There is also a third type of narration, in which the Sunnah is replaced with the words “my Ahl al-Bayt” or “‘itratī”. The first two types are correct and are corroborated by the Qur’ān. This is because wherever the phrase:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

Obey Allah and obey his Rasūl.

appears, it confines the success of humanity to the compliance of the dictates of the Book of Allah and the Sunnah of Rasūlullāh ﷺ. If a third source did exist, then it is impossible that the Qur’ān would have omitted it at junctures such as these. In fact, failing to mention the Ahl al-Bayt — who the Shī‘ah believe to be incumbent to obey — at junctures like these would open the doors to deviation, which contradicts the guiding nature of the Qur’ān.

The narrations in which Ahl al-Bayt or ‘itrah are mentioned, are neither authentic as far as the isnād are concerned, nor are they acceptable as far as their implication is concerned.

As far as the aspect of the isnād is concerned, apart from the narration reported by Zayd ibn Arqam رَضِيَ اللَّهُ عَنْهُ which appears in *Ṣaḥīḥ Muslim*, all of the remaining

narrations have been criticised by all the scholars of ḥadīth. It is for this very reason that Imām al-Bukhārī did not consider this ḥadīth worthy of being entered into his authentic compilation. Imām Nasā'ī who did report this narration in his *Sunan al-Kubrā* then omitted it in his *Sunan al-Mujtaba*, in which he took it upon himself to only mention authentic narrations.

The narration reported by Imām Muslim is contradictory, and it is well known that when contradiction appears with regards to the text of a narration, and the correct version cannot be proven in light of evidence, then the validity of that narration will be flawed. The contradiction that appears in the narration of Muslim is that in one narration the noble consorts of Nabī ﷺ are included as part of the Ahl al-Bayt, whereas they are excluded in another narration. In addition, Zayd رَضِيَ اللهُ عَنْهُ admitted that he had aged and was quite likely to have forgotten.

If we were accept the validity of this narration then too it does not fulfil the intended purpose, as it contradicts the above mentioned first two types of narrations as well as the explicit verses of the Qur'ān, which will obviously be given preference over it. The least that could be said is that the command of holding onto and following the Qur'ān and Sunnah, which has been established from the Qur'ān, is clear cut and beyond any doubt, whereas there is uncertainty regarding the second thiqal mentioned in the ḥadīth: Is it the Sunnah or is it the Ahl al-Bayt? Thus, the Sunnah should be given preference as it is in conformity to the Qur'ān.

As far as the implication of the narration is concerned, the narration mentioning 'itrah is still incorrect as the actual purpose of Ghadīr Khum was to refute the objections against 'Alī رَضِيَ اللهُ عَنْهُ, which were based upon enmity. The wording used:

اللهم وال من والاه و عاد من عاداه

O Allah, be a befriend those who befriend him and bear enmity for those who bear enmity for him.

indicates that the Ahl al-Bayt are to be loved and should not become a target for one's enmity. Hence the necessity of loving the Ahl al-Bayt can be established from this narration, but not the incumbency of their obedience. Further, the specification of the Ahl al-Bayt — by pinpointing its members — cannot be found in any narration. Therefore if it includes all of them, whether they are believers or non-believers, pious or impious then the command to obey them would be an illogical one and the narration will thus be classified incorrect as far as its message and meaning is concerned.

There is yet another dimension to this subject; the obedience of any human — be it a Nabī or a non-Nabī — is only incumbent as far as his commands and orders are concerned. It does not extend to his person. As far as obeying the commands is concerned, it is not binding and necessary until it is proven and established beyond doubt to be the actual sayings and commands of that individual. As for the Ahl al-Bayt, none of their commands were systematically compiled and recorded. If the commands of one or two individuals from amongst them were compiled, then there are thousands whose commands are unknown. Moreover, if the obligation of following the Nabī and the Ahl al-Bayt is of the same level, then what difference remains between the Nabī and the non-Nabī?

Anyway, I am of the opinion that the book Ḥadīth al-Thaqalayn is unmatched with regards to this subject. Both parties can benefit tremendously on condition of honesty. It is my heartfelt supplication that Allah accepts this service that was rendered to the Muslim community by the compiler.

Foreword

By Mowlānā Sayyid Aḥmad Shāh Ajnalwi Chokerwī

Head of department Madrasah Arabiyyah Chokirah- Sarghodah

In the name of Allah the Most Compassionate, the Most Merciful.

In every era, Allah the most High created such individuals whose entire lives were given to defending the truth and countering falsehood. They were not deterred in the least by indifferent conditions and unpleasant circumstances. This group of scholars have — along the centuries — worked with sincerity to combat falsehood. In keeping with this tradition, Mowlānā Muḥammad Nāfi‘ رحمته الله, compiled this well researched book Ḥadīth al-Thaqalayn and has thereby added one more link to this noble chain. This book will be highly appreciated by those who are habitual of getting to the bottom of subjects, whilst those who are in search of the truth will find it to be a great bounty. The compiler held on firmly to academic honesty and justice and all praise is due to Allah, the compiler did not sway towards prejudice and bigotry in any way.

After studying Ḥadīth al-Thaqalayn — it will become clear that just as the credentials of this narration are quite poor, similarly it is not linked in any way to the subject of khilāfah. This book holds a special position with regards to this subject. Every individual involved in the propagation of Islam should keep this book as part of his reading material.

An Appeal from the Author

In the ensuing pages, a lengthy discussion has been penned down regarding the Ḥadīth al-Thaḳalayn. As an introduction, a few necessary points have been mentioned in the beginning of the first section. A few important points have also been highlighted at the end of the first section. Similarly, the second section also begins with a few important factors which require attention. Undoubtedly, this is a deep academic discussion, which deserves the attention of the scholars, but the general masses will also be able to derive benefit from it.

A humble appeal is made to the readers not to arrive at any conclusions regarding the book after reading one or two sections of it. Rather the entire book should be read and kept in sight when arriving at a conclusion. At different junctures of the book, certain things were mentioned which are worthy of looking at in order to dispel certain doubts. Therefore, one should not be quick in arriving at a conclusion. This is the demand of intelligence and sound understanding.

The author admits that on account of lack of knowledge and expertise, he was not able to reproduce every single chain of *Ḥadīth al-Thaḳalayn* (which refers to them as the Book of Allah and the Sunnah) as he would have loved to. However, a great number of reliable asānīd have been reproduced which will be included at the end of the second part, Allah willing.

Al- Thaḳalayn

الحمد لله رب العالمين و الصلوة و السلام على سيدنا و مولانا محمد و على اله و اصحابه و ازواجه و
اهل بيته و اتباعه باحسان الى يوم الدين

Those who, on one hand harbour hatred against the noble companions of Rasūlullāh ﷺ and on the other hand claim great love for his household and progeny, have overstepped the boundaries of their claimed love. According to them, just as it is incumbent to obey the commands of the Book of Allah – the Qur’ān – under all conditions, similarly it is incumbent to obey the Ahl al-Bayt and family of Rasūlullāh ﷺ under all conditions. According to them, just as the one who does not believe in the commands of the Qur’ān is taken as a rejecter of the Qur’ān, similarly the one who does not accept the sayings and actions of the Ahl al-Bayt of Rasūlullāh ﷺ as divine guidance is also regarded as a disbeliever. The resultant implication of this is that there is no difference between the Qur’ān and the Ahl al-Bayt of Rasūlullāh ﷺ, such that they hold the exact same rank as far as adherence and obedience is concerned.

This belief is so widely accepted amongst them that there remains no need to quote from any of their sources. However, for further satisfaction, one may refer to the *Tafsīr* of Abū ‘Alī al-Ṭabarsī, *Majma’ al-Bayān*¹ under the verse:

وَأُولَى الْأَمْرِ مِنْكُمْ

The people of authority from amongst you.

We, the Ahl al-Sunnah wa l-Jamā‘ah, who make up the majority of Muslim scholars, firmly believe that the command of total obedience and compliance is restricted to the Book of Allah and the Sunnah of Rasūlullāh ﷺ. Unconditional obedience to Allah, the most Exalted, and His Rasūl ﷺ is absolutely essential. Any third person’s obedience is subject to them being given that position by the Qur’ān and Sunnah. No individual independently holds that position.

1 pg. 269

A Muslim's obedience to any individual — be it the governor, his parents, the seniors and scholars of the ummah or even the prominent personalities of the Ahl al-Bayt — depends upon their compliance to the Qur'ān and Sunnah. Their obedience remains confined to those matters which are accepted. If their obedience, at some point demands opposition of the Qur'ān and Sunnah, then aside from it not being necessary, it will not even be permissible.

The two parties — the Ahl al-Sunnah and the Shī'ah — have always differed on this primary and fundamental point. Based on this difference, each party thereafter took it upon themselves to prove their fundamental belief and consequently authored a number of books in this regard. With the help of Allah, we also wish to present the belief of these two groups along with the proofs of each group. This will serve as a guide as to which of the two groups are closer to the truth.

This discussion will be divided into two sections. The first section will deal with the principle formed by those who claim extraordinary love for the Ahl al-Bayt, as well as their proofs, Allah willing. The second part will explain the principle of the Ahl al-Sunnah wa l-Jamā'ah in full detail along with its proofs from the Qur'ān and Sunnah. And Allah is the one grants ability.

Section One

It should be known that, in the light of their self-made principle, our friends have given the household of Nabī ﷺ the same rank as the Qur'ān as far as obedience is concerned. According to them, both are equal with regards to them being valid proofs. The narration of Thaḳalayn, which appears in the books of both parties, has been given the position of being the governing principle. The reality is that this entire belief is founded solely upon this narration.

If any other verse or narration is used, it is merely to supplement this narration and to further substantiate it. Otherwise, they consider it unnecessary to bring forth any other proof as long as this narration could be used. This is why they have claimed that this narration is mutawātir as far as both, the words as well as the meaning is concerned. This claim of tawātur was sounded a long time ago by their prominent scholars and authors.¹ In an attempt to prove this claim, many voluminous books have been compiled.

The present day Shī'ī scholars have threaded the path of their predecessors by regarding this as a priceless treasure and making extravagant claims regarding it.² According to them, this narration is the foundation of Islam and has the similitude of being the millstone of Islam. We present to the honourable reader, as an example, a quotation from the work of a contemporary Shī'ī scholar, who

1 An example of their latter day scholars and authorities is Mīr Ḥāmid Ḥusayn - Mujtahid Lakhnawī who authored his book '*Abaqāt al-Anwar* in rejection of the chapter on Imāmah from the book of Shāh 'Abd al-'Azīz رحمته الله *Tuhfah Ithnā 'Ashariyyah*. His book comprised of a few volumes, of which two large volumes were dedicated only to the narration of Thaḳalayn. He went to great lengths in trying to prove that, in accordance to his understanding, this narration is Mutawātir in both wording and meaning.

2 The contemporary Shī'ī scholars have written extensively on the Ḥadīth al-Thaḳalayn and new booklets are penned regarding it every now and then. Recently, in the year 1370 A.H. a Shī'ī scholar, Muḥammad Qawām al-Dīn al-Qummī collected the narrations of Ḥadīth al-Thaḳalayn from Sunnī sources. The Egyptian Dār al-Taqrīb printed this in the year 1374. Thereafter a Shī'ī scholar from Sarghodah, ...continued on page 56

himself claims that his work is a masterpiece:

قال انى تارك فيكم الثقلين الحديث وهو حديث الثقلين حديث متواتر ولو انكره الجهول... وهو حديث الثقلين الذى هو مدار الهمام بحيث يدور عليه رحى الاسل

I leave amongst you two weighty items... this is Ḥadīth al-Thaqalayn, a mutawātir narration which is widely accepted by the ummah even though the ignorant have rejected it. It is the core of all the fundamental matters and that which turns the mill of Islam.¹

Amīr al- Dīn, the diligent student of the author of the above text, has translated the book *Fulk al-Najāt* and has added a few footnotes to it as well. Under the discussion regarding the revealed texts on the subject of the khilāfah of ‘Alī رَضِيَ اللَّهُ عَنْهُ which appears in this book, the narration of Thaqalayn is also quoted. Adding his footnote at this juncture, he repeats the claim of tawātur in a slightly different manner. He writes in condemnation of the Ahl al-Sunnah:

Although the ones who love the first three (khulafā’ of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) have concocted many narrations in order to please their rulers, then too they could not concoct such narrations which could match Ḥadīth al-Thaqalayn, Ḥadīth al- Wilayah (‘Alī is the mowlā of all those who take me as a mowlā) as well as other authentic, mutawātir and widely accepted narrations which have been narrated regarding the Ahl al-Bayt.²

... continued from page 55

Muḥibb Ḥusayn Kāzimī translated this book into Urdu and printed it with the title *Irshād Rasūl al-Thaqalayn al-Ma’rūf bi Ḥadīth al-Thaqalayn*. In it the era of each scholar who mentioned this ḥadīth has also been mentioned. This book was kept in front of us whilst compiling our book. Answers to these narrations will appear as part of the discussion, hence there is no need for a separate book to answer those narrations.

1 *Fulk al-Najāt*, the first edition of the translated version. pg. 26. Chapter One, regarding the standards of the Ahl al-Ḥaqq. Written by Muḥammad ‘Alī Shīrī and translated by Amīr al-Dīn.

2 The footnote of pg. 492 - vol. 1 *Fulk al-Najāt*, under the texts proving the khilāfah of ‘Alī رَضِيَ اللَّهُ عَنْهُ.

The summary of the above quoted text is as follows;

1. The narration of Thaḳalayn (the Book of Allah and my 'itrah, my Ahl al-Bayt) is mutawātir according to them.
2. The foundation of their ideology is this narration that is as far as the Ahl al-Bayt being proof and compulsory to obey is concerned, this narration is the original source of their belief.
3. This narration is what specifies the milling stone of Islam. In other words, this narration holds the position of being the foundation of Islam.

Before us continuing with our actual discussion, a few points need to be taken cognisance of.

Point one

The honourable reader should be aware that the author of *Fulk al-Najāt* did not suffice on claiming that the narration of Thaḳalayn is mutawātir as far as the wording is concerned. Instead, before commencing with his discussions regarding all the disputed subjects, he tried his best to establish his argument by means of this narration. Thus, he even mentioned a great number of narrations (authentic as well as unauthentic) from the books of the Ahl al-Sunnah.

However, after researching and studying various books, we can say with confidence that most of the material presented under the discussion of Ḥadīth al-Thaḳalayn, by the student and his teacher were plagiarised from the book of the Shī'ī Mīr Ḥāmid Ḥasan of Lucknow, the author of *'Abaqāt al-Anwār*. This is no accomplishment of theirs.

Mīr Ḥāmid had taken great pains in trying to establish from the books of the Ahl al-Sunnah that this narration is mutawātir.

Point two

Our friends on the other side of the fence have twisted reality by unsuccessfully trying to prove that this narration is mutawātir by both, us and them. They have also accused the Ahl al-Sunnah of rejecting this ḥadīth and considering it not worthy of practice. Due to this, we wish to elucidate the exact viewpoint of the Ahl al-Sunnah regarding this narration, in accordance with their principles. The degree to which this narration is acceptable will be explained. We will present as many asānīd we can find for this narration along with a comment in the light of research regarding their authenticity or weakness. Thereafter, the meanings of the text of the authentic asānīd will be specified.¹

This discussion will reveal to the reader the inaccuracy of the claim that this ḥadīth is mutawātir as made by those who claim to love the Ahl al-Bayt. The truth behind the objection and accusation against the Ahl al-Sunnah of rejecting the narration will also be made apparent to the reader and it who are truly guilty of deceit will be exposed? Moreover, this discussion will also educate the reader about the validity of the opposition's claim that this narration proves the incumbency of following the Ahl al-Bayt; whether or not this is a valid claim will be revealed.

Point Three

We have tried our best to present all the narrations of Thaḳalayn that we could find in our books, whether it was by means of our own research or it was through the guidance of our 'friends'. Since *Fulk al-Najāt* merely quoted from '*Abaqāt al-Anwār*', we did not find any new isnād in it. However, we have managed to find a few asānīd in *Ṭabaqat al-Anwār*. We also found some information in the book *Yanābī' al-Mawaddah*.

1 After reading through this book, it will become clear as to which narrations are authentic and which narrations are not. For example the eighth narration of *Musnad Aḥmad*, the narration of *Dārimī* and the narration of *Ṣaḥīḥ Muslim* have all been established through authentic asānīd. It is only their texts that need to be explained. Therefore it will be incorrect to accuse the author of rejecting all the narrations regarding Thaḳalayn.

Additionally, we only mentioned in this book narrations from those compilations wherein the isnād have been mentioned. We have not narrated from those compilations who instead of narrating the ḥadīth themselves rely on others and quote it from other sources. This is because there is no benefit in quoting from those who themselves have quoted from others, in other words, their books are secondary sources and not the original sources of the narration.

This method has not been adopted by our ‘well-wishers’ who did not care to differentiate between the different types of compilations. Rather, in a frenzy to lengthen the list of their sources, they added every single compilation in which they could find this narration, whether that author mentioned the asānīd or he was merely quoting another source. It should be understood that whilst quoting from secondary sources may lengthen the list of sources, it does not serve the intended purpose which is the Abundance of asānīd.

It is for this very reason that only those scholars’ and authors’ books have been quoted from who have mentioned the isnād. Those who were merely quoting other sources were not given any attention and the narrations from their books do not deserve any answers. Similarly, those references are also not worthy of being answered in which this narration was attributed to a famous and accepted muḥaddith by saying “narrated by so and so”, without actually quoting any portion of the chain, or even specifying the book in which the narration was quoted. In the light of the principles of research, these kinds of unknown references are neither deserving of any answers, nor are they worthy of any attention. This is more so when those who have put forward these references are of the belief that *taqiyyah* (dissimulation) is one of the greatest acts of worship.

Point Four

The list of references that has been gathered up until now has approximately sixty six narrations from thirty eight books. Most of these narrations are such that despite extensive research, either their asānīd could not be traced or they

were found to be incomplete. The entire list has been put forward in a systematic way.

Point Five

The author's style in *'Abaqāt al-Anwār* of listing references in chronological order of the compilers was also maintained. Therefore we will first discuss the narrations of those Muḥaddithīn who were of the former times, followed by those who came thereafter. In this manner (of following the Islamic calendar) the discussion will be completed.

Point Six

It should also be known to the reader that we have included such narrations in our list, that neither did the author of *Fulk al-Najāt* mention them, nor did the author of *'Abaqāt al-Anwār* come across them. Due to the fact that we sincerely wished to bring this debate to an end, we took it upon ourselves not to get away by merely mentioning our sources. Rather we mentioned the narration with all its asānīd. If these narrations are — in light of the rules and principles of ḥadīth — acceptable then they should be unhesitatingly accepted, otherwise they need to be rejected. To cite examples, we quoted this narration from *Mushkil al-Āthār* of Imām al-Ṭaḥāwī and from *Tārīkh Baghdād* by al-Khaṭīb whereas the two (Shī'ī) authors have omitted them.

Point Seven

Since many contemporary Shī'ī scholars, including the author of *Fulk al-Najāt*, rely greatly upon the book *Yanābī' al-Mawaddah*, especially with regards to the ḥadīth of Thaḳalayn — as the author of *Yanābī' al-Mawaddah* gathered a sizeable amount of narrations — we deemed it appropriate to add a chapter at the end of the discussion titled: The Narrations of *Yanābī' al-Mawaddah*. The views of the author of this book as well as the status of the narrations of *Yanābī' al-Mawaddah* has been explained scrupulously, which will prove beneficial for the fair-minded.

Point Eight

Along the course of the discussion, it will be appropriate to keep in mind a few principles which the scholars of the Ahl al-Sunnah employ in the scrutiny of narrations. By the will of Allah, this discussion will not go against any of these accepted principles. Firstly, whenever a certain narrator has been disparaged and criticised then the rule “Disparagement is given preference over commendation” was kept in mind when commenting on a ḥadīth. Thereafter if the reliability of this narrator was found mentioned in another book on the scrutiny of narrators then this will not be considered.

However, it needs to be clarified that the scholars have laid certain conditions for the application of this principle. One of them is that the criticism should not be vague but the reason for the disparagement should be clarified as well. Secondly, this disparagement needs to be reported from scholars who are knowledgeable and well-acquainted with the subject

The second principle which should be kept in mind: The narrations of an innovator will only be accepted when his narration does not lend support to his innovation. If he has a narration which lends support to his innovation then this narration will not be accepted; as stated in the books expounding the principles of ḥadīth:

قيل يقبل ما لم يكن داعية الى بدعته لان تزيين بدعته قد يحمله تحريف الروايات و تسويتها على ما يقتضيه
مذهبه

It has been said that (the narrations of an innovator) will be accepted as long as he is not one who propagates his beliefs. This is because the thought of beautifying his innovation may spur him onto twisting and corrupting the narrations in order to suit his beliefs.

Point Nine

It important to remember that references were given from the books of the Shī'ah with the sole purpose of completing the proof against them. The comments

regarding the narrators, whether negative or positive, was first taken from the books of the Ahl al-Sunnah, and only thereafter, at a few junctures, the comments of the Shīī scholars were also quoted.

Point Ten

After these points have been understood, we finally begin with our actual discussion. Every narration that we could find will be mentioned, each with its isnād and thereafter a complete discussion regarding it will follow. The following method will be adopted: the text of the narration along with its chain will first be mentioned, thereafter the translation of the narration will be made and lastly a discussion regarding the authenticity and criticism of the narration will ensue. If need be further details will be added to conclude.

As far as the Arabic text is concerned, an effort was made to integrate their translations for the benefit of those unacquainted with the Arabic language. However, after accompanying the Arabic with translation on a few occasions, it will be then be omitted; as all the narrations have more or less the same meaning. Thus, there would be no real benefit in repeatedly translating it. At some instances notes have been added at the end of the discussion to serve as a conclusion.

Ṣaḥīfah Imām ‘Alī al-Riḍā ibn Mūsā al-Kāẓim

عن الحافظ ابن عساكر عن زاهر السخاني عن الحافظ البيهقي عن ابي القاسم المفسر عن ابراهيم بن جعدة عن ابي القاسم عبد الله بن احمد بن عامر الطائى بالبصرة قال حدثني ابي ستة ماتين و ستين قال حدثني على بن موسى الرضا عليه السلام سنة مائة واربع و تسعين قال حدثني ابي موسى بن جعفر قال حدثني ابي جعفر بن محمد قال حدثني ابي محمد بن علي قال حدثني ابي علي بن الحسين قال حدثني ابي الحسين بن علي قال حدثني علي بن ابي طالب شلام الله عليهم اجمعين امين الى يوم الدين قال رسول الله صلى الله عليه و سلم كاني قد دعيت فاجبت وانا تارك فيكم الثقلين احدهما اكبر من الاخر كتاب الله عز و جل ممدود من السماء الى الارض و عترتي اهل بيتي فانظروا كيف تخلفوني فيهما

Ḥāfiẓ Ibn ‘Asākir — Zāhir al-Sakhāni — Ḥāfiẓ al-Bayhaqī — Abū al-Qāsim al-Mufassir — Ibrāhīm ibn Ja’dah — **Abū al-Qāsim ‘Abd Allāh ibn Aḥmad ibn ‘Āmir al-Ṭā’ī** (at Baṣrah) — his father ‘Āmir (in the year 260 A.H) — ‘Alī ibn Mūsā al-Riḍā رَضِيَ اللَّهُ عَنْهُ (in the year 194 A.H) — (his father) Mūsā ibn Ja’far — (his father) Ja’far ibn Muḥammad — (his father), Muḥammad ibn ‘Alī (al-Bāqir) — (his father) ‘Alī ibn Ḥusayn — (his father) Ḥusayn ibn ‘Alī — (his father) ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

It is as if I have been invited and I have accepted the invitation. Now I leave amongst you *al-Thaqalayn* (two weighty things), one is greater than the other. They are: the Book of Allah — which could be likened to a rope that has been extended from the sky to the earth — and my ‘itrah who are my Ahl al-Bayt. Beware of how you treat them after my departure.¹

I wish to inform the honourable readers that whilst gathering all the different versions of Ḥadīth al-Thaqalayn, I have reproduced here all those narrations which have isnād and are found in those books which are attributed to the Ahl al-Sunnah. This will assist one in getting to know the status of the narration as far as authenticity is concerned, in light of the rules and principles of ḥadīth. Whilst gathering the narrations, this narration was found under the section: *The Ṣaḥīfah of ‘Alī al-Riḍā*. I have quoted it verbatim, with its isnād.

1 *The scroll of Ali Ridā ibn Mūsā al-Kāẓim* pg. 14 (printed by al-Muwāhid printing press, Egypt, Edition 2, printed with the *Musnad* of Imām Zayd).

Another noteworthy fact is that all the narrations in this script have been narrated with one isnād, which has been quoted in the beginning of the script, and thus the authenticity of the entire script depends on this single isnād. Therefore we will now quote, word for word, the views of all those senior scholars of ḥadīth and scrutiny of narrators that we could find. This will ease the task of passing a verdict upon this narration, whether it is acceptable or not?

1. Al-Dhahabī in *Mizān al-ʿitidāl* states regarding the narrator of this Ṣaḥīfah:

عبد الله بن احمد بن عامر عن ابيه عن علي الرضاء عن ابيه بتلك النسخة الموضوعة الباطلة ما ينفك عن وضعه او وضع ابيه قال الحسن بن علي الزهري كان اميا لم يكن بالمرضى

‘Abd Allāh ibn Aḥmad ibn ‘Amir al-Ṭāʿī from his father from ‘Alī ibn Mūsā al-Riḍā from his forefathers: narrates that fabricated and baseless scroll. It is either the concoction of ‘Abd Allāh or his father. Al-Zuhrī said regarding him: “He was illiterate and not one who was accepted.”¹

2. Ibn al Ḥajar al-‘Asqalānī in *Lisān al-Mizān* mentioned this narration in the exact same manner as al-Dhahabī. The crux of these two references is that ‘Abd Allāh ibn Aḥmad fabricated a scroll that he had attributed to Imām ‘Alī al-Riḍā and his forefathers. If he was not the one who fabricated it then it was done by his father. Also, Ḥasan ibn ‘Alī al-Zuhrī said that he was an illiterate person who was not approved of.² It should also be borne in mind that ‘Abd Allāh ibn Aḥmad is not the son of the famous Imām Aḥmad ibn Ḥambal, care should be taken not to mistake one for the other.

3. Mullā ‘Alī al Qārī in his book *al-Maṣnū‘ fī Aḥādīth al-Mowḍū‘* has also written clearly regarding this fabricated scroll:

و عبد الله بن احمد عن ابيه عن علي الرضاء عن ابيه يروى نسخة باطلة موضوعة ما ينفك عن وضعه او وضع ابيه

1 vol. 2 pg. 22

2 vol. 3 pg. 252 Number 1097

‘Abd Allāh ibn Aḥmad narrates from his father from ‘Alī ibn Mūsā al-Riḍā a fabricated and baseless scroll. It is either the fabrication of ‘Abd Allāh or of his father.¹

4. ‘Allāmah Showkānī has also written in his book *Fawā’id al-Majmū‘ah fi Aḥādīth al-Mowḍū‘ah* very clearly:

و منها عبد الله بن احمد عن ابيه عن علي الرضاء عن ابيه كلها موضوعة باطلا

Amongst them (fabrications) is the scroll of ‘Abd Allāh ibn Aḥmad from his father from ‘Alī al-Riḍā from his forefathers. It is all a baseless fabrication.

In summary, **‘Abd Allāh ibn Aḥmad** attributed a fabricated scroll to Imām ‘Alī al-Riḍā and his forefathers, which he transmitted to the masses. In light of the words of these great scholars, this scroll that has become famous amongst the masses as the *Ṣaḥīfah ‘Alī al-Riḍā* is in actual fact the product of the ‘brilliant mind’ of either ‘Alī ibn Aḥmad ibn ‘Āmir al-Ṭā’ī or his father.

The remainder of the names in the chain, who happen to be pious saints, have been added simply to pull wool over the eyes, so that the masses will accept the narration without any hesitation. A mere glance at the names will convince them to accept this fabricated scroll. The elucidation above exposes the reality of all the narrations appearing in this scroll, and the narration of Thaḳalayn also appears in this scroll; which will fall in the same category as the other narrations.

If we were to, hypothetically, accept that the above narration is acceptable then too it will not count against us. This is because, firstly, the meaning of the narration is quite clear, the glorious Qur’ān has been compared to a rope onto which we are ordered to hold tightly and we are instructed to conduct ourselves in an amicable manner with the members of the household of Nabī ﷺ. They should always be honoured and given due consideration, and if they are ever approached, then

1 pg. 36, printed by Muḥammadi printers, Lahore.

it should be done with love. Their rights should never be trampled upon. The Ahl al-Sunnah are in total agreement with this, which is the central message of this narration. There is no degree of difference of opinion regarding it.

Secondly, there is no such wording in the above narration which indicates incumbency of following and obeying the Ahl al-Bayt. This narration does not indicate in any way, that the one who does not obey them will be deviated. Hence, even if we were to accept that this narration is authentic and acceptable (which it is not) then too it does not go against any of our beliefs. Furthermore, it does not prove in the slightest the validity of the claim of our 'friends'.

Ṭabaqāt ibn Sa’d

He is Abū ‘Abd Allāh Muḥammad ibn Sa’d ibn Manī’ al-Hāshimī (d. 235 A.H).

اخبرنا هاشم بن القاسم الكناني حدثنا محمد بن طاحه عن الاعمش عن عطية عن ابي سعيد الخدرى عن النبي صلى الله عليه و سلم قال انى اوشك ان ادعى فاجيب وانى تارك فيكم الثقلين كتاب الله و عترتى كتاب الله حبل ممدود من السماء الى الارض و عترتى اهل بيتي وان اللطيف الخبير اخبرنى انهما لن يتفرقا حتى يردا على الحوض كيف تخلفونى فيهما

Hāshim ibn al-Qāsim al-Kināni — Muḥammad ibn Ṭalḥah — al-A‘mash — ‘Aṭīyyah — from **Abū Sa’d** al-Khudrī that Rasūlullāh ﷺ said:

Soon I will be invited (by Allah towards my eternal abode) and I will accept the invitation. I leave amongst you two weighty objects, the Book of Allah and my ‘itrah. The Book of Allah is like a rope that has been extended from the sky to the earth and my ‘itrah refers to my Ahl al-Bayt. Indeed the One who knows the finest details and is aware of everything has informed me that these two will never separate until they meet me at the pond (of al-Kowthar). Beware of how you treat them in my absence.¹

In the above chain, an individual by the name ‘Aṭīyyah has been severely criticised. The details of this ‘Aṭīyyah will first be quoted from the books of the Ahl al-Sunnah, thereafter to conclude the argument; Shī‘ī sources will be quoted to shed further light on his personality. We have adopted this method at many places ahead as well; after quoting the works of Sunnī scholars, quotations are added from the books of Shī‘ī scholars as well, and in so doing the argument against the opposition is left indisputable.

‘Aṭīyyah al-‘Aufī according to the Ahl al-Sunnah

1. It is stated in *Taqrīb al-Tahdhīb*:

عطية بن سعد العوفى الجدلى الكوفى ابو الحسن... يخطى كثيرا كان شيعيا مدلسا

1 *Ṭabaqāt ibn Sa’d* vol. 2 pg. 2, Printed in Lei don

‘Aṭīyyah ibn Sa‘d al-‘Aufī al-Jadalī al-Kūfī Abū al-Ḥasan: He was a Shī‘ī who would commit many errors in his narrations and would conceal the name of the person from whom he narrated.¹

2. Ṭāhir al-Fattanī states in *Qānūn al-Mowḍū‘āt*:

عطية العوفى ضعيف و موضع لا يحل كتب حديثه الا على جهة التعجب يدلس فى الكلبى بابى سعيد
فيظن الخدرى

‘Aṭīyyah al-‘Aufī: A weak narrator and fabricator, whose narrations are not permissible to write except with the purpose of noting it down as something really peculiar. He would conceal the name of Muḥammad ibn al-Sā‘ib al-Kalbī by referring to him using the agnomen Abū Sa‘īd thereby deceiving people into believing that he was narrating from the companion of Nabī ﷺ, Abū Sa‘īd al-Khudrī رضي الله عنه.²

3. Ibn al-Ḥajar writes in *al-Tahdhīb*:

مسلم بن الحجاج ذكر عطية العوفى فقال هو ضعيف الحديث ثم قال باغنى ان عطية كان ياتى الكلبى و
يسئله عن التفسير و كان يكتبه بابى سعيد فيقول قال ابو سعيد و كان هشيم يضعف حديث عطية... قال
الجوزجاني مائل و قال النسائي ضعيف... وكان يعده ابن عدى مع شيعة اهل الكوفة قال ابن حبان وكناه
ابو سعيد و يروى عنه فاذا قيل له من حدثك بهذا؟ فيقول حدثنى ابو سعيد فيتوهممن انه يريد ابا سعيد
الخدرى و انما اراد الكلبى لا يحل كتب حديثه الا على جهة التعجب قال ابو بكر البزار كان يعده فى
التشيع... وقال الساجى ليس بحجة و كان يقدم عليا على الكل

Muslim ibn al Ḥajjāj mentioned ‘Aṭīyyah al-‘Aufī by saying: “His narrations are unreliable.” Thereafter he said: “It has reached be that ‘Aṭīyyah would visit al-Kalbī and he would ask him regarding tafsīr. He had given him the agnomen Abū Sa‘īd from his own side. Thereafter, he would narrate to people saying: “Abū Sa‘īd said”. Hushaym would consider his narrations to be *ḍa‘īf* (weak). Jowzajānī said: “He was inclined towards Shī‘ism.” Nasā’ī

1 *Taqrīb al-Tahdhīb* pg. 363, Printed in Lucknow.

2 *Qānūn al-Mowḍū‘āt wa al-Ḍu‘afā’* by Ṭāhir al-Fattanī al-Hindī, pg. 278, printed in Egypt.

said: “He is ḍaʿīf.” Ibn ‘Adī would count him amongst the Shīʿah of Kūfah. Ibn Ḥibban says that he had given him (al-Kalbī) the agnomen Abū Saʿīd. Thereafter, if anyone asked him: “Who narrated this to you?” He would reply: “Abū Saʿīd.” This would mislead people into thinking that he was narrating from Abū Saʿīd رضي الله عنه, the companion, whereas he was actually referring to al-Kalbī. It is not permissible to write his narrations except with the purpose of noting it down as something really peculiar. He further says, Abū Bakr al-Bazzār would count him amongst the Shīʿah. Al-Sājī said: “He is not a reliable narrator and he used to believe that ‘Alī had the greatest rank.”¹

4. Al-Dhahabī states in *al-Mīzān*:

عطية بن سعد العوفى الكوفى تابعى شهير ضعيف... قال سالم المرادى كان عطية يتشيع... كان يكتبه بابى سعيد فيقول قال ابو سعيد قلت يعنى يوهم انه الخدرى قال النسائى و جماعة ضعيف

‘Aṭīyyah ibn Saʿd al-‘Aufī al-Kūfī — a famous Tabiʿ² who is ḍaʿīf... Sālim al-Murādī said: ‘Aṭīyyah was a Shīʿī. He gave his teacher the agnomen Abū Saʿīd and he would narrate from him saying: “Abū Saʿīd said”, thus creating the impression that he is narrating from Abū Saʿīd al-Khudrī. Nasāʿī and a group of others have stated that he is ḍaʿīf.³

In the light of the above mentioned details, the position of ‘Aṭīyyah al-‘Aufī is quite evident. His ploy by means of which he would conceal the name of his teacher who subscribed to the same beliefs as he did, Muḥammad ibn al-Sāʿib, has also been exposed. There is no way that the narrations of an individual like this can ever be accepted. It will be worth mentioning here that this teacher of his, Muḥammad ibn al-Sāʿib al-Kalbī, was an infamous liar and not only was he a member of the *Sabāʿiyyah* (followers of Ibn Sabaʿ) but one of their leaders.

1 *Tahdhīb al-Tahdhīb* vol. 6 pg. 225-226, Printed in Dakkan-Kitāb al-Majrūḥīn vol. 2 pg. 166

2 This refers to the generation after the Ṣaḥābah رضي الله عنهم.

3 *Mīzān al-ʾItidāl* vol. 2 pg. 201, Egyptian print.

Whatever the position of this Kalbī may be in the eyes of our ‘friends’, a reference to the book *Mulakhaṣ al-Maqāl fī Taḥqīq Aḥwāl al-Rijāl* (category six regarding the *majāhīl* (unknown narrators)), is sufficient to grant one contentment. Amongst the products of the ‘generosity’ of these two (al-Kalbī, the teacher, and al-‘Aufī, the student) is the narration of Thaḡalayn, which our scholars have mentioned in their books. This was not on account of their reliance upon these narrators but rather it was mentioned merely to add to the list of *faḍā’il* (virtues) already mentioned regarding the Ahl al-Bayt, without paying much attention to the isnād.

We now reproduce quotations for our ‘friends’ from their own books on narrators, thus concluding the argument against them.

‘Aṭīyyah al-‘Aufī according to the Shī‘ah

1. Al-Ardabīlī writes in *Jāmi‘ al-Ruwāt*:

عطية العوفى من اصحاب باقر عليه السلام

2. Al-Māmaqānī writes in *Tanqīḥ al-Maqāl*:

عطية العوفى الكوفى من اصحاب باقر عليه السلام

‘Aṭīyyah al-‘Aufī al-Kūfī is from amongst the companions of Imām Muḥammad al-Bāqir. Muḥammad Mirzā Istarābādī counted him amongst their Shī‘ī narrators.

Thus, according to both parties, he is regarded as a staunch and well known Shī‘ī and as a result his narrations are inadmissible with regards to those subjects which are disputed.¹

1 *Jāmi‘ al-Ruwāt* vol. 1 pg. 539, *Tanqīḥ al-Maqāl* vol. 2 pg. 253

Muṣannaf Ibn Abī Shaybah

حدثنا عمر بن سعد ابو داود الحفري عن شريك عن الركين عن القاسم بن حسان عن زيد بن ثابت رضى
الله عنه قال قال رسول الله صلى الله عليه و سلم انى تارك فيكم الخليفتين من بعدى كتاب الله و عترتى
اهل بيتى و انهما لن يفترقا حتى يردا على الحوض

‘Umar ibn Sad Abū Dāwūd al-Hifrī — **Sharīk** — al-Rukayn — al-Qāsim ibn Ḥassān —
from Zayd ibn Thābit رضي الله عنه that Rasūlullāh صلى الله عليه وسلم said:

I will leave amongst you two successors after me, the Book of Allah and my
‘itrah, my Ahl al-Bayt. Indeed the two of them will not separate until they
meet me at the pond (of al-Kowthar).¹

The above isnād has been researched and studied. **It has been found that the narrations of Sharīk, student of al-Rukayn, are unacceptable.** The position of Sharīk, in light of the books of rijāl — of both the Ahl al-Sunnah and Shī‘ah — has been presented for the fair-minded and balanced to peruse. This is sufficient to reveal the ineligibility of the narration.

Sharīk according Ahl al-Sunnah

1. Ṭāhir al-Fattanī writes in *Qānūn al-Mowḍū‘āt*:

شريك بن عبد الله الكوفي ضعفه يحيى

Sharīk ibn ‘Abd Allāh al-Kūfī has been classified as ḍa‘īf by Yahyā ibn Ma‘īn.²

2. Ibn Sa‘d has written in his *Ṭabaqāt*:

كان شريك كثير الحديث وكان يغلط كثيرا

Sharīk would narrate excessively and he would also err excessively.³

1 *Muṣannaf Ibn Abī Shaybah* vol. 4 pg. 121

2 *Qānūn al-Mowḍū‘āt* pg. 262

3 *Ṭabaqāt ibn Sa‘d* vol. 6 pg. 263, 264

3. Al-Dhahabī states:

قال ابن مبارك حديث شريك ليس بشيء- قال الجوزجاني سيء الحفظ مضطرب الحديث... قال ابو زرعة كان كثير الحديث صاحب وهم يغلط احيانا... قال عبد الله بن ادريس ان شريكا لشيعة

Ibn Mubārak said: “The narrations of Sharīk hold no weight.” Jowzajānī said: “He had a bad memory and his narrations have a lot of contradictions.” Abū Zur‘ah said: “He narrated many narrations. He would get confused and make mistakes at times.” ‘Abd Allāh ibn Idrīs said: “Sharīk was most certainly a Shī‘ī.”¹

4. Ibn al-Ḥajar writes in *al-Tahdhīb*:

قال ابن القطان شريك بن عبد الله كان مشهورا بالتدليس... قال الازدى انه مائل عن القصد غالى المذهب سيء الحفظ مضطرب الحديث... قال الساجي كان ينسب الى التشيع المفرط

Ibn al-Qaṭṭān said: “Sharīk ibn ‘Abd Allāh was well known for concealing his sources...” Al-Azdī said: “He strayed from moderation. He was an extremist in his beliefs. He had a bad memory, he committed many errors and his narrations had many contradictions.” Al-Sājī said: “He was looked upon as an extremist Shī‘ah.”²

5. Imām Tirmidhī said:

شريك كثير الغلط

Sharīk would commit many errors.³

6. Abū Ḥātim said:

لا يقوم مقام الحجة

His narrations cannot be regarded as worthy evidence.⁴

1 *Mīzān al-ī‘tidāl* vol. 1 pg. 445, 446

2 *Tahdhīb al-Tahdhīb* vol. 4 pg. 337

3 *Tirmidhī* vol. 1 pg. 33

4 *Al-Mughnī* vol. 1 pg. 297

Sharīk according to the Shī'ah

1. 'Abd Allāh Māmaqānī states in his *Tanqīḥ al-Maqāl*:

عن كشف الغمة ما هو نص في كونه اماميا و ذلك يثبت نجابته

In the book *Kashf al-Ghumma*, it is clearly stated that he (Sharīk) was an Imāmī. This is sufficient to establish his salvation and nobility.¹

2. In the book *Tuḥfat al-Aḥbāb fī Nawādir Āthār al-Aṣḥāb* by Shaykh 'Abbas al-Qummī discusses his biography. In the end, he quoted a supplication of Imām Ja'far al-Ṣādiq رحمه الله in his favour, which serves as a clear sign of him being a “devout believer” (or plainly put a Shī'ī).²

1 *Tanqīḥ al-Maqāl* vol. 2 pg. 85

2 *Tuḥfat al-Aḥbāb* pg. 143

Musnād Ishāq ibn Rāḥawayh

As in ‘*Abaqāt al-Anwār* (vol. 1 pg. 147):

احمد بن فضل بن محمد با كثير عن وسيلة المأل قال عن علي بن ابي طالب رضى الله عنه وكرم الله وجهه ان النبي صلى الله عليه و سلم قال قد تركت فيكم ما ان اخذتم به لن تضلوا كتاب الله سببه بيده و سببه بايديكم واهل بيته اخرجه اسحاق بن راهويه فى مسنده من طريق كثير بن زيد عن محمد بن عمر بن على بن ابي طالب عن ابيه عن جده رضى الله عنهم

Aḥmad ibn Faḍl ibn Muḥammad Bā Kathīr has reported on the authority of *Wasīlat al-Ma‘āl* from ‘Alī ibn Abī Ṭālib رضي الله عنه that Nabī صلى الله عليه وسلم said:

Indeed I have left amongst you that which, if you hold onto, you will never go astray. The Book of Allah, the one end of which is in his hand and the other is in your hand, and my Ahl al-Bayt. Reported by Ishāq ibn Rāḥawayh in his Musnad on the authority of Kathīr ibn Zayd from Muḥammad ibn ‘Umar ibn ‘Alī ibn Abī Ṭālib from his father (‘Umar) from his grandfather (‘Alī).

The actual manuscript of the book *Musnad Ishāq* is very rare. The portion of the chain that we quoted was taken from the book ‘*Abaqāt al-Anwār* (vol. 1 page 147). The narration of this Musnad is reported from **Kathīr ibn Zayd al-Rūmī** who narrates from ‘Alī رضي الله عنه. Now let us have a look at the credibility of Kathīr ibn Zayd according to the scholars of rijāl.

Kathīr ibn Zayd al-Rūmī

1. Ibn Abī Ḥātim in *Kitāb al-Jarḥ wa al-Ta‘dīl*:

سئل يحيى بن معين عن كثير بن زيد فقال ليس بذلك القوى... فقال ابو زرعة هو صدوق فيه لين

Yaḥyā ibn Ma‘īn was asked about Kathīr ibn Zayd and he said: “He is not strong according to the Muḥaddithīn”... Abū Zur‘ah said: “Truthful but he has weakness.”

2. Al-Dhahabī in *al-Mīzān*:

قال ابو زرعة فيه لين... قال النسائي ضعيف... قال ابن المديني وليس بقوى

Abū Zur‘ah said: “He has weakness”... Nasā’ī said: “Ḍa‘īf”... Ibn al-Madīnī said: “He is not strong.”

3. Ibn Ḥajar in *al-Tahdhīb*:

قال ابن خزيمة عن ابن معين ليس بذلك وكان اولاً قال ليس بشيء... قال النسائي ضعيف... قال ابو جعفر الطبري كثير بن زيد عندهم ممن لا يحتج بنقله

Ibn Khuzaymah has reported from Ibn Ma‘īn: “He is not reliable.” And he first said: “He is nothing”... Nasā’ī said: “Ḍa‘īf”... Abū Ja‘far al-Ṭabarī said: Kathīr ibn Zayd is amongst those whose narrations cannot be substantiated from.”

4. Nasā’ī said in *Kitāb al-Ḍu‘afā’ wa al-Matrukīn*:

كثير بن زيد ضعيف

Kathīr ibn Zayd is ḍa‘īf.

In the above four references, the scholars of ḥadīth have explicitly mentioned that this individual is unreliable in the field of ḥadīth. His narrations are not worthy of being substantiated from and some have given him a degree of credibility, but that is not worthy of attention as the principle discussed earlier states: “*Disparagement is given preference over commendation*”, therefore this narration will not be acceptable.

After the above explanation, it will make no difference if the author of *Wasīlat al-Ma‘āl* reports it in his book, or some other author besides him. It should also be known that in the book *Fayḍ al-Qadīr* — commentary on the book *al-Jāmī‘ al-ṣāghīr* — ‘Allāmah ‘Abd al-Ra‘ūf al-Munāwī, whilst commenting on the ḥadīth:

Do not cry over the dīn if it is managed by its people.

criticises Kathīr ibn Zayd by labelling him ḍāʿif. Therefore we are not the first and only ones to label him as such; rather we have been preceded by the scholars of the past.

Note:- It has been stated in ‘*Abaqāt al-Anwār* (vol. 1 pg. 147): “This narration was similarly narrated by al-Dowlābī (Abū al-Bishr, Muḥammad ibn Aḥmad al-Anṣārī al-Dowlābī in his book *al-Dhurriyyat al-Ṭāhirah*). Al-Dowlābī mentioned this narration with this exact chain; therefore there is no need to give an independent answer to his narration.

The details mentioned in *Fayḍ al-Qadīr Sharḥ Jāmi’ al-Ṣaḡhūr* (vol. 6 pg .387) regarding Kathīr is also worthy of perusal.

Musnad Aḥmad ibn Ḥambal al-Shaybānī

According to our research, the narration of Thaḳalayn appears eight times in *Musnad Aḥmad*. It is our intention to reproduce each one of them along with their asānīd, which will be followed with a discussion regarding each isnād. The honourable readers will be able to judge for themselves whether these ambiguous and flawed narrations qualify to serve as proofs or not.

The First Narration

حدثنا عبدالله حدثني ابي احمد بن حنبل حدثنا اسود بن عامر حدثنا اسراييل بن يونس عن عثمان بن المغيرة عن علي بن ربيعة قال لقيت زيد بن ارقم وهو داخل على المختار او خارج من عنده فقلت له اسمعت من رسول الله صلى الله عليه وسلم يقول اني تارك فيكم الثقلين قال نعم

‘Abd Allāh — (his father) Aḥmad ibn Ḥambal — Aswad ibn ‘Āmir — Isrā’īl ibn Yūnus — ‘Uthmān ibn Mughīrah — ‘Alī ibn Rabī‘ah who said:

I met Zayd ibn Arqam whilst he was entering the residence of Mukhtār or leaving it. I asked him: “Did you hear Rasūlullāh ﷺ saying: “I am leaving amongst you the Thaḳalayn?” He replied: “Yes.”

This narration, which happens to be the first one, is quite ambiguous as far as the meaning is concerned. Neither is the explanation of the word Thaḳalayn given, nor is any clarity on the subject attributed to Nabī ﷺ. This narration only makes mention of the fact that Zayd ibn Arqam رَضِيَ اللهُ عَنْهُ was asked if he had heard the words “Indeed I leave amongst you the Thaḳalayn,” to which he replied in the affirmative.

Therefore it will be most appropriate to interpret it in such a way that is acceptable by both parties, which is that it refers to Book of Allah and the Sunnah of Rasūlullāh ﷺ. Furthermore, this interpretation is in complete harmony with the texts of the Qur’ān and the remainder of authentic narrations of Nabī ﷺ, and it is also agreed upon. Therefore, this narration cannot be

used as proof in a debated matter. Additionally, this narration is — in light of the argument — inexplicit and in no way does it prove the Shīṭī claim. In order to prove the claim, an explicit narration is required.

The Second Narration

حدثنا عبد الله حدثني ابي عن ابن نمير ثنا عبد الملك بن ابي سليمان عن عطية العوفى عن ابي سعيد الخدرى قال قال رسول الله صلى الله عليه و سلم انى قد تركت فيكم ما ان اخذتم به لن تضلوا بعدى الثقلين احدهما اكبر من الاخر كتاب الله حبل ممدود من السماء الى الارض و عترتى اهل بيتى وانهما لن يفترقا حتى يردا على الحوض

‘Abd Allāh ibn Aḥmad — (his father) Aḥmad ibn Ḥambal — Ibn Numayr — ‘Abd al-Malik ibn Abī Sulaymān — ‘Aṭīyyah al-‘Aufī — from Abū Sa‘īd al-Khudrī that Rasūlullāh ﷺ said:

I am leaving amongst you that which if you hold on to you will never go astray, the Thaḳalayn. One of them is greater than the other, the Book of Allah is like a rope that has been extended from the sky to the earth and my ‘itrah are my Ahl al-Bayt. These two will never separate until they meet me at the pond (of al-Kowthar).¹

The Third Narration

حدثني ابي حدثنا اسود بن عامر اخبرنا ابو اسراييل يعنى اسماعيل بن اسحاق الملايى عن عطية عن ابي سعيد قال قال رسول الله صلى الله عليه و سلم انى تارك فيكم الثقلين احدهما اكبر من الاخر كتاب الله حبل ممدود من السماء الى الارض و عترتى اهل بيتى وانهما لن يفترقا حتى يردا على الحوض

‘Abd Allāh ibn Aḥmad — (his father) Aḥmad ibn Ḥambal — Aswad ibn ‘Āmir — Abū Isrā’īl Ismā’īl ibn Ishāq al-Malā’ī — ‘Aṭīyyah — from Abū Sa‘īd that Rasūlullāh ﷺ said:

I am leaving amongst you that which if you hold on to you will never go astray, the Thaḳalayn. One of them is greater than the other, the Book of

1 *Musnad Aḥmad* vol. 3 pg. 95

Allah is like a rope that has been extended from the sky to the earth and my 'itrah are my Ahl al-Bayt. These two will never separate until they meet me at the pond (of al-Kowthar).¹

The Fourth Narration

حدثني ابي ثنا ابو نصر ثنا محمد يعنى ابن طلحة عن الاعمش عن عطية العوفى عن ابي سعيد الخدرى عن النبى صلى الله عليه و سلم قال انى اوشك ان ادعى فاجيب وانى تارك فيكم الثقلين كتاب الله عز و جل وعترتى كتاب الله حبل ممدود من السماء الى الارض و عترتى اهل بيتى و ان اللطيف الخبير اخبرنى انهما لن يفترقا حتى يردا على الحوض فانظرونى بهم تخلفونى فيهما

'Abd Allāh ibn Aḥmad — (his father) Aḥmad ibn Ḥambal — Abū Naḍr — Muḥammad ibn Ṭalḥah — al-A'mash — 'Aṭīyyah al-'Aufī — from Abū Sa'īd al-Khudrī that Rasūlullāh ﷺ said:

Soon I will be invited and I will accept the invitation. I am leaving amongst you the Thaqaalayn, the Book of Allah and my 'itrah. The Book of Allah is like a rope that has been extended from the sky to the earth and my 'itrah is my Ahl al-Bayt. Indeed the One who knows the finest details and is aware of everything has informed me that these two will never separate until they meet me at the pond (of al-Kowthar). Beware of how you treat them in my absence.²

The Fifth Narration

حدثنى ابي ثنا ابن نمير ثنا عبدالمملك يعنى ابي سليمان عن عطية عن ابي سعيد الخدرى قال قال رسول الله صلى الله عليه و سلم انى تركت فيكم الثقلين احدهما اكبر من الاخر كتاب الله حبل ممدود من السماء الى الارض و عترتى اهل بيتى ال انهما لن يفترقا حتى يردا على الحوض

'Abd Allāh ibn Aḥmad — (his father) Aḥmad ibn Ḥambal — Ibn Numayr — 'Abd al-Malik Abū Sulaymān — 'Aṭīyyah — from Abū Sa'īd al-Khudrī that Rasūlullāh ﷺ said:

1 Musnad Aḥmad vol. 3 pg. 14

2 Musnad Aḥmad vol. 3 pg. 17

I leave amongst you the Thaḳalayn; one of them is greater than the other: The Book of Allah which is like a rope that has been extended from the sky to the earth and my ‘itrah who are my Ahl al-Bayt. Beware! They will not separate until they meet me at the pond (of al-Kowthar).¹

As for the second, third, fourth and fifth narrations; ‘Aṭīyyah al-‘Aufī appears in each of them. The details of this individual have already been mentioned under the narration of *Ṭabaqāt ibn Sa‘īd*. The reader is requested to once again have a look at it. The narrations of such an unreliable and flagrant liar can never be worthy of attention.

Note:- Regarding the narrations quoted above of ‘Abd al-Malik narrating from ‘Aṭīyyah who in turn narrates from Abū Sa‘īd, Imām al-Bukhārī in his book *al-Tārīkh al-Ṣaḡhīr* mentions criticism for Imām Aḥmad. We reproduce it here as a service to the people of knowledge:

قال احمد في حديث عبدالمك عن عطية عن ابي سعيد قال النبي صلى الله عليه وسلم تركت فيكم الثقلين... احاديث الكوفيين هذه مناكير

Aḥmad said regarding the ḥadīth of ‘Abd al-Malik from ‘Aṭīyyah from Abū Sa‘īd that Nabī ﷺ said: “I have left amongst you Thaḳalayn...”, these narrations of the people of Kūfah are rejected.²

The Sixth Narration

حدثنا عبد الله حدثني احمد بن حنبل حدثنا الاسود بن عامر ثنا شريك عن الركين عن القاسم بن حسان عن زيد بن ثابت قال قال رسول الله صلى الله عليه وسلم انى قد تركت فيكم ما ان اخذتم به لن تضلوا بعدى الثقلين احدهما اكبر من الآخر كتاب الله حبل ممدود من السماء الى الارض و عترتى اهل بيتى وانهما لن يفترقا حتى يردا على الحوض

‘Abd Allāh ibn Aḥmad — (his father) Aḥmad ibn Ḥambal — al-Aswad ibn ‘Āmir —

1 *Musnad Aḥmad* vol. 3 pg. 26

2 *Tārīkh Ṣaḡhīr* pg. 126

Sharīk — al-Rukayn — al-Qāsim ibn Ḥassān — from Zayd ibn Thābit that Rasūlullāh ﷺ said:

I leave amongst you that which if you hold on to you will never go astray, the Thaḳalayn. One is greater than the other; the Book of Allah which is like a rope that has been extended from the sky to the earth and my ‘itrah who are my Ahl al-Bayt. Indeed they will not separate until they meet me at the pond (of al-Kowthar).¹

The Seventh Narration

حدثني ابي ثنا ابو احمد الزبيرى ثنا شريك عن الركبن عن القاسم بن حسان عن زيد بن ثابت قال قال رسول الله صلى الله عليه و سلم انى تارك فيكم خليفتين كتاب الله و اهل بيتى وانهما لن يفترقا حتى يردا على الحوض جميعا

‘Abd Allāh ibn Aḥmad — (his father) Aḥmad ibn Ḥambal — Abū Aḥmad al-Zubayrī — **Sharīk** — al-Rukayn — al-Qāsim ibn Ḥassān — from Zayd ibn Thābit that Rasūlullāh ﷺ said:

I leave amongst you two khalīfahs; the Book of Allah and my Ahl al-Bayt. Indeed they will not separate until they both meet me at the pond (of al-Kowthar).²

Sharīk ibn ‘Abd Allāh appears in the above two narrations. His status as far as credibility is concerned has already been discussed under the narration of *Muṣannaf ibn Abī Shaybah*. In summary, he is a ḍa‘īf narrator, he commits many mistakes, he has contradictions in his narrations, he has a weak memory, he hides his sources and he is an extremist Shī‘ah. After these elucidations there is no question about accepting his narrations as proof in this chapter.

1 *Musnad Aḥmad* vol. 5 pg. 181, 182

2 *Musnad Aḥmad* vol. 5 pg. 189, 190

The Eighth Narration

حدثنا عبد الله حدثني ابي ثنا اسماعيل بن ابراهيم عن ابي حيان التميمي قال انطلقت انا و حصين بن سمرة و عمر بن مسلم الى زيد بن ارقم فلما جلسنا اليه قال له الحصين لقد لقيت يا زيد خيرا كثيرا رايت رسول الله صلى الله عليه و سلم و سمعت حديثه و غزوت معه و صليت خلفه لقد لقيت يا زيد خيرا كثيرا حدثنا يا زيد ما سمعت من رسول الله صلى الله عليه و سلم فقال يا ابن اخي لقد كبرت سني و قدم عهدي و نسيت بعض الذي كنت اعى من رسول الله صلى الله عليه و سلم فما حدثتكم فاقبلوا و ما لا فلا ثم قال قام رسول الله صلى الله عليه و سلم يوما خطيبا فينا بماء يدعى خميا بين مكة و المدينة فحمد الله و اتنى عليه و و غظ و ذكر ثم قال اما بعد الا يا ايها الناس انما انا بشر يوشك ان ياتيني رسول ربي عز و جل فاجيب و اني تارك فيكم الثقلين اولهما كتاب الله عز و جل فيه الهدى و النور فخذوا بكتاب الله تعالى و استمسكوا به فحث على كتاب الله و رغب فيه قال و اهل بيتي اذكركم الله في اهل بيتي اذكركم الله في اهل بيتي اذكركم الله في اهل بيتي

‘Abd Allāh ibn Aḥmad — (his father) Aḥmad ibn Ḥambal — Ismā‘īl ibn Ibrāhīm — from Abū Ḥayyān al-Tamīmī who said:

I went with Ḥusayn ibn Sabūrah and ‘Umar ibn Muslim to Zayd ibn Arqam. After taking our seats, Ḥusayn said to him: “O Zayd, you have been granted great virtue. You saw Rasūlullāh ﷺ, heard his speech, joined him on expeditions and performed ṣalāh behind him. Indeed Zayd, you have encountered a great amount of goodness! Narrate to us O Zayd some of that which you have heard from Nabī ﷺ.” Zayd said: “O my nephew, I have reached old age, my time has passed a very long time ago and I have forgotten some of that which I had memorised regarding Rasūlullāh ﷺ. Therefore accept from me that which I narrate to you and do not burden me with anything more than that.” He then said: “Once Rasūlullāh ﷺ stood up to deliver to us a sermon at a well known as Khum, which was situated between Makkah and Madīnah. He praised Allah Abūndantly, advised us and reminded us. Thereafter he said: ‘Pay attention O people, Indeed I am only a human and it is possible that soon the messenger of my Rabb, the most Exalted and Glorified, will come to me and I will respond to him. Indeed I will leave amongst you the Thaqaalayn. The first of the two is the Book of Allah, in it is guidance and light, so hold onto the Book of Allah and never let it go!’ He continued to encourage and urge regarding the Book of Allah. He then said: ‘and my Ahl al-Bayt! I remind you to fear Allah

regarding my Ahl al-Bayt! I remind you to fear Allah regarding my Ahl al-Bayt! I remind you to fear Allah regarding my Ahl al-Bayt..."¹

Note:- This narration appears in *Musnad Ahmad* (vol. 4 pg. 366), under the narrations of Zayd ibn Arqam. However, the exact wording of this narration appears in a narration in the authentic compilation of Imām Muslim as well (in the second volume, under the chapter of the virtues of ‘Alī عليه السلام). The complete explanation of this narration will be presented after quoting the narration of *Muslim*. It will be pointless to present separate discussions for the two narrations, so the readers are requested to have a look at the details mentioned there. As far as the isnād of this narration is concerned, there is no criticism regarding it and the chain is complete, i.e. there is no narrator missing from the chain. Only the text of this narration requires some explanation. This will be presented after the narration of *Muslim*. Your patience will be appreciated.

1 *Musnad Ahmad* vol. 4 pg. 366, 367

Musnad ‘Abd ibn Ḥumayd

حدثني يحيى بن عبد الحميد قال حدثنا شريك عن الركين عن القاسم بن حسان عن زيد بن ثابت قال قال رسول الله صلى الله عليه وسلم ما ان تارك فيكم ما ان تمسكتم به لن تضلوا كتاب الله و عترتي اهل بيتي وانهما لن يفترقا حتى يردا على الحوض

Yaḥyā ibn ‘Abd al-Ḥamīd — Sharīk — al-Rukayn — al-Qāsim ibn Ḥassān — from Zayd ibn Thābit that Rasūlullāh ﷺ said:

I am leaving amongst you that which if you hold onto you will never go astray; the Book of Allah and my ‘itrah who are my Ahl al-Bayt and they will never separate until they meet me at the pond (al-Kowthar).¹

This chain contains two such individuals whose positions are questionable. The first is **Yaḥyā ibn ‘Abd al-Ḥamīd** and the second one is his mentor, **Sharīk ibn ‘Abd Allāh**. The details regarding Sharīk have already passed under the narration of *Muṣannaf Ibn Abī Shaybah*. There is no need to repeat them here. However, the details regarding Yaḥyā are necessary to mention, which we have presented hereunder. Those who are balanced and fair-minded will be able to judge for themselves whether or not the narrations of such people are worthy of acceptance.

Yaḥyā ibn ‘Abd al-Ḥamīd according to the Ahl al-Sunnah

1. Al-Dhahabī writes in *Mīzān al-Ītidāl*:

يحيى بن عبد الحميد الحماني الكوفي روى عن شريك... اما احمد فقال كان يكذب جهارا وقال النسائي ضعيف... قال محمد بن عبد الله ابن الحماني كذاب... قال ابن عدى احاديثه احاديث مناكير... انه شيعي بغيضاً قال زياد بن ايوب سمعت يحيى ابن العماني يقول كان معاوية على غير مائة الاسلام قال زياد كذب عدو الله

Yaḥyā ibn ‘Abd al-Ḥamīd al-Ḥimmānī al-Kūfī, he narrated from Sharīk... Imām Aḥmad said: “He would lie openly.” Imām Nasā’ī said: “He is ḍa’īf.”

1 *Musnad ‘Abd ibn Ḥumayd* pg. 43

Muḥammad ibn ‘Abd Allāh said: “Ibn al-Ḥimmānī is a blatant liar.” Ibn ‘Adī said: “His narrations are *munkar* (rejected)... He is a prejudiced extremist Shī‘ah.” Ziyād ibn Ayyūb said: “I heard Yaḥyā ibn Sa‘īd al-Ḥimmānī saying: ‘Mu‘āwiyah was following a religion other than Islam.’ Ziyād then said: “The enemy of Allah has spoken a lie.”¹

2. Ibn Ḥajar writes in *Tahdhīb*:

يحيى بن عبد الحميد... ما زلنا نعرفه انه يسرق الاحاديث... قال لنا عبدان قال ابن نمير الحماني كذاب قال محمد بن عبد الرحيم البزار كنا اذا قعدنا الى الحماني تبين لنا منه البلايا قال ابو الشيخ الاصفهاني عن زياد بن ايوب الطوسي سمعت يحيى بن عبد الحميد يقول كان معاوية على غير ملة الاسلام قال كذب عدو الله... قال الذهلي ما استحل الرواية عنه وقال النسائي ضعيف

Yaḥya ibn ‘Abd al-Ḥamid: We have always known him to be one who is *sāriq al-ḥadīth*². Abdān said to us: “Ibn Numayr said: ‘Al-Ḥimmānī is a great liar.’” Muḥammad ibn ‘Abd al-Raḥīm al-Bazzār said: “When we would sit in the company of al-Ḥimmānī, it would become obvious to us that he was talking absolute nonsense.” Abū al-Shaykh al-Isfahānī narrates from Ziyād ibn Ayyūb al-Ṭūsī: “I heard Yaḥyā ibn Sa‘īd al-Ḥimmānī saying: ‘Mu‘āwiyah was following a religion other than Islam.’ Ziyad said: ‘The enemy of Allah has spoken a lie.’” Al-Zuhālī said: “I do not regard it permissible to narrate from him.” Al-Nasā‘ī said: “(He is) *ḍā‘if*.”³

Yaḥyā ibn ‘Abd al-Ḥamīd according to the Shī‘ah

1. It is mentioned in *Jāmi‘ al-Ruwāt*

يحيى بن عبد الحميد الحماني... له كتاب عنه محمد بن ايوب بن يحيى

2. It is mentioned in *Tanqīḥ al-Maqāl*

قال ابو عمرو الكشي... يحيى بن عبد الحميد الحماني في كتابه المؤلف في اثبات امامة امير المؤمنين عليه السلام

1 *Mizān al-ʿItidāl* vol. 2 pg. 295-296

2 Refers to one who fabricates isnād for his own narrations.

3 *Tahdhīb* vol. 11 pg. 245-246

In other words, the mentioned Ḥimmānī has authored a book establishing proof for the Imāmah of ‘Alī عليه السلام. Abū ‘Amr al-Kashshī has also clearly mentioned this.¹

In the book *Mulakhaṣ al-Maqāl fī Taḥqīq Aḥwāl al-Rijāl* (category 5, the chapter of ‘ي’) he is listed amongst the non-criticised narrators (of the Shī‘ah). Similarly he was included amongst the Shī‘ī narrators in *Rijāl al-Najjāshī* as well as in *al-Fahrist* of al-Ṭūsī.

1 *Jāmi‘ al-Ruwāt* vol. 2 pg. 330, *Tanqīḥ al-Maqāl* vol. 3 pg. 318

Sunan al-Dāramī

The author of *Sunan al-Dāramī* is Abū Muḥammad ‘Abd Allāh ibn ‘Abd al-Raḥmān ibn al-Faḍl al-Tamīmī al-Dāramī al-Samarqandī (d. 255 A.H).

حدثنا جعفر بن عون حدثنا ابو حيان عن يزيد بن حيان عن زيد بن ارقم قال قام رسول الله صلى الله عليه و سلم يوما خطيبا فحمد الله و اثنى عليه ثم قال يا ايها الناس انما انا بشر يوشك ان ياتيني رسول ربي فاجيبه و انى تارك فيكم الثقلين اولهما كتاب الله فخذوا به و حث عليه و رغب فيه ثم قال واهل بيتى اذكركم الله فى اهل بيتى ثلث مرات

Ja’far ibn ‘Awn — Abū Ḥayyān — Yazīd ibn Ḥayyān — that Zayd ibn Arqam said:

Once Rasūlullāh ﷺ stood to deliver a sermon. He praised Allah Abūndantly and thereafter said: “O people, indeed I am only a human and it is possible that soon the messenger of my Rabb will come to me and I will respond to Him. Indeed I will leave amongst you the Thaḳalayn: the first one being the Book of Allah, so hold fast onto the Book of Allah and never let it go!” He continued to encourage and urge regarding the Book of Allah. Then he added: “And my Ahl al-Bayt! I remind you to fear Allah regarding my Ahl al-Bayt!” He said this thrice.

This narration has an authentic and sound chain, and is the same as the narration which appears in *Muslim* under the chapter of the virtues of ‘Alī رضي الله عنه, which is narrated from Zayd ibn Arqam رضي الله عنه. The only difference is that this narration has less detail to it. All the necessary explanation will be presented under the narration of *Muslim*. Readers are requested to refer to the narration of *Muslim* for the explanation.

Nawādir al-Uṣūl

The author of *Nawādir al-Uṣūl* is Ḥakīm al-Tirmidhī (d. 255/320A.H).

We wish to first clarify something for the readers, before presenting the narration with its isnād. Whilst searching for various asānīd for Ḥadīth al-Thaḳalayn, the book *Yanābīʿ al-Mawaddah* (by Sulaymān ibn Shaykh Ibrāhīm al-Balkhī al-Qandūzī) was made available to us. This book has been published by Maktabat al-Irfān Beirut, Lebanon. What we wish to actually highlight is that all the narrations of Ḥakīm al-Tirmidhī which will be quoted have been taken from this book. This book was authored in compliance to Shīʿī beliefs; hence all types of narrations have been included in it, with the purpose of strengthening this belief. The condition of this book is self-evident. Nevertheless, we will reproduce the narration with its isnād verbatim.

The First Narration

وفي نوادر الاصول حدثنا ابي قال حدثنا زيد بن الحسن قال حدثنا معروف بن خربوذ المكي عن ابي الطفيل عامر بن وائلة عن حثيفة بن اسيد الغفاري رضى الله عنه قال لما صدر رسول الله صلى الله عليه وسلم من حجة الوداع فقال يا ايها الناس انه قد انبأني اللطيف الخبير انه لم يعمر نبى الا مثل نصف عمر النبي الذي يليه من قبل واني اظن اني يوشك ان ادعى فاجيب واني فرطكم على الحوض واني اناكم حين تردون على عن الثقلين فانظروا كيف تخلفوني فيهما الثقل الاكبر كتاب الله عز وجل سبب طرفه بيد الله تعالى و طرف بايديكم فاستمسكوا به ولا تضلوا ولا تبدلوا والثقل الاصغر وعترتي اهل بيتي فاني قد نبأني اللطيف الخبير انهما لن يفترقا حتى يردا على الحوض

My father — **Zayd ibn al-Ḥasan** — **Maʿrūf ibn Kharbūdh al-Makkī** — Abū al-Ṭufayl ʿAmir ibn Wāthilah — that Ḥudhayfah ibn Usayd al-Ghaffārī رضي الله عنه said:

Rasūlullāh صلى الله عليه وسلم addressed us whilst returning from the farewell pilgrimage: “O people, indeed the Knower of the finest details and the one Who is aware of everything has informed me that every nabī was given half the lifespan of the nabī who preceded him. I expect that I will soon be invited and I will respond to the invitation. I will be waiting to receive you at the pond (al-Kowthar) and I will ask you, when you meet me at the pond, regarding the Thaḳalayn; therefore, be careful of how you treat them after

my departure. The greater Thiḳal is the Book of Allah, the Exalted and the Glorified. The one end is in the possession of Allah and the other end is in your hands. Therefore, hold onto it. Do not go astray and do not change. The lesser Thiḳal is my ‘itrah who are my Ahl al-Bayt. Indeed the Knower of the finest details and the one who is aware of everything has informed me that the two of them will never separate until they meet me at the pond.¹

The information regarding the narrators of this narration — from the books of the Ahl al-Sunnah as well as the Shī‘ah — will be presented verbatim to the readers, therefore take heed, O people of intelligence!

Zayd ibn al-Ḥasan as well as his teacher, **Ma‘rūf ibn Kharbūdḥ al-Makkī** appears in this chain. This narration is amongst their ‘generous contributions’.

Zayd ibn al-Ḥasan al-Anmāṭī according to the Ahl al-Sunnah

1. Ibn Ḥajar states:

زيد بن الحسن القرشي ابو الحسن الكوفي صاحب الانماط ضعيف من الثامنة

Zayd ibn al-Ḥasan al-Qurashī, Abū al-Ḥasan al-Kūfī Ṣaḥīb al-Anmāṭ: A ḍa‘īf narrator who belongs to the eighth category.²

2. Al-Dhahabī states:

زيد بن الحسن صاحب الانماط... قال ابو حاتم منكر الحديث

Zayd ibn al-Ḥasan Ṣaḥīb al-Anmāṭ: Abū Ḥātim said: “He is Munkar al-Ḥadīth³.”⁴

1 *Yanābī al-Mawadāh* vol. 1 pg. 29

2 *Taqrīb al-Tahdhīb* pg. 172

3 One whose narrations are rejected.

4 *Mīzān al-Itidāl* vol. 1 pg. 362

3. In *Tahdhīb al-Tahdhīb*:

قال ابو حاتم كوفي قدم بغداد منكر الحديث روى له الترمذی حديثا واحدا... روى عن جعفر بن محمد بن غلى بن الحسين و معروف بن خربوذ المكى

Abū Ḥātim said: “He is a Kūfī who came to Baghdad. His narrations are Munkar, al-Tirmidhī narrated one narration from him... He narrates from Ja‘far ibn Muḥammad ibn ‘Alī ibn al-Ḥusayn and Ma‘rūf ibn Kharbūz Al-Makkī.”¹

The summary of the above quotations is that Zayd ibn al-Ḥusayn is well known by the title *Ṣaḥīb al-Anmāṭ* and he is unreliable. He is counted amongst the eighth category of narrators.

Zayd ibn al-Ḥasan al-Anmāṭī according to the Shī‘ah

1. *Rijāl al-Tafrishī* states:

زيد بن الحسن الانماطى ق

Zayd ibn al-Ḥasan al-Anmāṭī of the companions of al-Ṣādiq.²

2. *Muntahā al-Maqāl* states:

زيد بن الحسن اسند عنه ق

Zayd ibn al-Ḥasan al-Anmāṭī, narrations may be taken from him, of the companions of al-Ṣādiq.³

3. It is also stated in *Jamī‘ al-Ruwāṭ*:

زيد بن الحسن اسند عنه ق

1 *Tahdhīb al-Tahdhīb* vol. 3 pg. 406

2 *Rijāl al-Tafrishī* pg. 143

3 *Muntahā al-Maqāl* pg. 208

Zayd ibn al-Ḥasan al-Anmāṭī, narrations may be taken from him, of the companions of al-Ṣādiq.¹

4. ‘Abd Allāh al-Māmaqānī says:

و ظاهر كونه اماميا ...

It is apparent that he was an Imāmī (Shī‘ī).²

The summary of these four quotations is that this Zayd is classified as *Musnad ‘anhu*, which means that he is a valid source for Shī‘ī narrations. He has been counted amongst the companions of Imām Ja‘far al-Ṣādiq. Al-Māmaqānī also adds that the fact that he subscribes to Shī‘ī beliefs is apparent. Such an individual, who is considered by our scholars as unreliable, occupies himself with spreading narrations which contradict the authentic ones, is considered a source of narrations by the Shī‘ah, and is even counted as one of the companions of the Imām (according to the Shī‘ah; how can his status be overlooked and his narrations blindly accepted?

We now present the ‘accolades’ of his teacher, Ma‘rūf al-Makkī. It should be noted that the father of Ma‘rūf, Kharbūdh, is sometimes referred to as Būdh as well, in other words his name is sometimes abbreviated.

Ma‘rūf ibn Kharbūdh according to the Ahl al-Sunnah

1. Ibn Ḥajar writes in *Tahdhīb*:

معروف بن خربوذ المكي مولى ال عثمان روى عن ابى الطفيل عامر بن وائلة.... قال ابن خيثمة عن بن معين ضعيف

Ma‘rūf ibn Kharbūdh al-Makkī, the freed slave of the family of ‘Uthmān. He

1 *Jāmi‘ al-Ruwāt* vol. 1 pg. 341

2 *Tanqīḥ al-Maqāl* vol. 1 pg. 463

narrates from Abū al-Ṭufayl ‘Āmir ibn Wāthilah... Ibn Khaythamah reports from Ibn Ma‘īn that he is ḍa‘īf.¹

2. In *Taqrīb*, Ibn Ḥajar adds:

ربما وهم وكان اخباريا

He would commit errors at times and he belonged to the Akhbārī sect.²

3. Al-Dhahabī in *Mizān al-I‘tidāl*:

معروف بن خربوذ المكي عن ابي الطفيل صدوق شيعي...ضعفه يحيى بن معين قال احمد لا ادري كيف
حديثه

Ma‘rūf ibn Kharbūdh al-Makkī who narrates from Abū al-Ṭufayl: Truthful, a Shī‘ī. Yaḥyā ibn Ma‘īn has classified him unreliable and Aḥmad said that is not aware of the condition of his narrations.³

4. Imām Rāzī reports in *al-Jarḥ wa al-Ta‘dīl*:

سئل يحيى بن معين عن معروف بن خربوذ المكي الذي روى عنه وكيع فقال ضعيف

Yaḥyā ibn Ma‘īn was asked regarding Ma‘rūf ibn Kharbūdh al-Makkī from who Wakī narrated and he replied: “(He is) ḍa‘īf.”⁴

Ma‘rūf ibn Kharbūdh according to the Shī‘ah

1. Al-Tafrishī states in his *Rijāl*:

معروف بن خربوذ المكي القرشي الكوفي...قال الكشي ايضا في موضع اخر انه ممن اجتمعت العصاة

1 *Tahdhīb* vol. 1 pg. 231

2 *Taqrīb* pg. 501

3 *Mizān al-I‘tidāl* vol. 3 pg. 184

4 *Al-Jarḥ wa al-Ta‘dīl* vol. 4 pg. 321

على تصديقهم من اصحاب ابي جعفر و ابي عبدالله عليهما السلام وانتقادوا لهم بالفقه فقالوا انه افقه الاولين

Ma'rūf ibn Kharbūd̄h al-Makkī al-Qurashī al-Kūfī: Al-Kāshī has stated at another place: “Indeed he is amongst those whom a large group have agreed upon regarding them to be the truthful ones from amongst the companions of Imām Abū Ja'far (al-Bāqir) and Abū 'Abd Allāh (al-Ṣādiq). They have also surrendered to him in fiqh by saying: ‘Indeed he was the greatest of the former jurists.’”¹

2. It is mentioned in *Muntahā al-Maqāl*:

وفى الوجيزة ثقة

Al-Wajīzah (stated that he is) reliable.²

3. *Jāmi' al-Ruwāt* states:

معروف بن خربوذ... قال الكشي انه ممن اجتمعت العصاية على تصديقهم من اصحاب ابي جعفر و ابي عبدالله عليهما السلام وانتقادوا لهم بالفقه فقالوا انه افقه الاولين وفى الوجيزة والبلغة انه ثقة اجتمعت الجماعة على تصحيح ما يصح عنه

Ma'rūf ibn Kharbūd̄h: Al-Kashshī has stated: “Indeed he is amongst those whose regarded —by a large group — to be the truthful ones of the companions of Imām Abū Ja'far (al-Bāqir) and Abū 'Abd Allāh (al-Ṣādiq). They have also surrendered to him in fiqh, saying: ‘Indeed he was the greatest of the former jurists.’” It is stated in *al-Wajizah wa al-Bulghah*: “He is a reliable narrator. A large group have agreed upon authenticating that which is established from him.”³

The author of *Jāmi' al-Ruwāt* (Muḥammad ibn 'Alī al-Ardabīlī) has stated

1 *Rijāl al-Tafrishī* pg. 348-349

2 *Muntahā al-Maqāl* pg. 378

3 *Jāmi' al-Ruwāt* vol. 2 pg. 247, *Tanqīh al-Maqāl* vol.3 pg. 247

that he narrates from Abū Ṭufayl who narrates from ‘Alī رضي الله عنه. These narrations appear in the books *Man Lā Yaḥḍuruhū al-Faqīh* and *Uṣūl al-Kāfi*.¹

4. Shaykh ‘Abbās al-Qummī has regarded him to be a reliable narrator. He writes in *Tuḥfat al-Aḥbāb*:

شیخ کشی روایات در مدح و قدح او وارد کرده، لکن این روایات ضعیف است و معروف بطول سجده معروف است

Shaykh al-Kashshī has reported narrations both praising and disparaging him but those (disparaging) narrations are ḍa‘īf, and he is well-known for performing lengthy prostrations.²

In the book *Mulakhaṣ al-Maqāl fī Taḥqīq Aḥwāl al-Rijāl* (Category 1: The reliable narrators) his reliability has been declared in the following manner:

هو اقرب للصواب وفاقا للجماعة

He is more accurate (in his narrations), in accordance with the group.³

The summary of the above mentioned quotations is that Ma‘rūf is considered a very reliable narrator by the Shī‘ah. He appears in their four authentic books and is regarded as a great worshipper and ascetic. He is also amongst their greatest jurists. Our position regarding him has been explained above. In accordance with the principles of the Ahl al-Sunnah, the narrations of such individuals are not acceptable.

1 *Jāmi‘ al-Ruwāt* vol. 2 pg. 247

2 *Tuḥfat al-Aḥbāb* pg. 369

3 *Mulakhaṣ al-Maqāl* pg. 109

The Second Narration

This narration is from Jābir ibn ‘Abd Allāh and it is narrated without a isnād.

عن جابر بن عبد الله رضى الله عنه قال رثيت رسول الله صلى الله عليه وسلم في حجته يوم عرفة وهو على ناقته القصواء يخطب فسمعتة يقول ايها الناس قد تركت فيكم ما ان اخذتم به لن تضلوا كتاب الله وعتري اهل بيتي

Jābir ibn ‘Abd Allāh narrates: “I saw Rasūlullāh ﷺ during his ḥajj on the day of ‘Arafah whilst he was delivering a sermon on his camel al-Qaswā’. I heard him saying: “I have left that which if you hold onto them you will never go astray; the Book of Allah and my ‘itrah who are my Ahl al-Bayt.”¹

Despite extensive research, we could not find a chain for this narration of *Nawādir al-Uṣūl*. However, the first narrator who happens to be a Ṣaḥābī is mentioned. The rest of the isnād, from the Ṣaḥābī until the author has been omitted. This narration has been narrated in exactly the same manner by Imām al-Tirmidhī in his *Jāmī‘ al-Tirmidhī*. It is our opinion that this is the very same narration, regarding which (the narration of *Tirmidhī*) a complete discussion will soon follow. The readers are once again requested to be patient, and soon they will be put at ease.

Shāh ‘Abd al-‘Azīz Muḥaddith Dehlawī has penned an important piece of research in his book *Bustān al-Muḥaddithīn* regarding the narrations and books written by the author of *Nawādir al-Uṣūl*. We deem it appropriate to quote the concluding words of his discussion for the benefit of the readers:

It should be known that the works of Ḥakīm al-Tirmidhī contain many unreliable and fabricated narrations. The reason behind this is quoted from him in *Ṭabaqāt al-Sha‘radī*, wherein he says: “Neither have I reflected and pondered over anything before compiling it or writing it, nor did I ever desire that any of my compilations should be attributed to me. It was only when I would feel *Qabḍ* (a term employed by the Sufiyah referring

1 *Nawādir al-Uṣūl* pg. 68

to the condition of lethargy for completing important tasks) that I would note down whatever came to mind to relieve me of this condition.” Thus we learn that all his compilations were ‘rough drafts’ which were in need of editing. However this editing did not happen.¹

After this observation of Shāh ‘Abd al-‘Azīz, the degree of reliability of the narrations in *Nawādir al-Uṣūl* has become quite evident. This is more so when these narrations are being used to establish that which is considered to be a fundamental matter of Islamic doctrine. In this case more caution should be exercised and greater care should be taken when scrutinising the authenticity of the narrations.

Appendix to the Discussion on *Nawādir al-Uṣūl*

The isnād of the second narration in *Nawādir al-Uṣūl*, reported from Jābir ibn ‘Abd Allāh, which we had criticised for not containing a isnād, we coincidentally stumbled across this narration again with it complete isnād in the third volume of the book *Yanābī‘ al-Mawaddah*. This brought extreme joy to us and thus we reproduce it below:

حدثنا نصر بن عبد الرحمان الوشاء قال حدثنا زيد بن الحسن الانماطى عن جعفر بن محمد عن ابيه عن جابر بن عبد الله رضى الله عنه قال رثيت رسول الله صلى الله عليه وسلم في حجته يوم عرفة وهو على ناقته القصواء يخطب فسمعته يقول ايها الناس قد تركت فيكم ما ان اخذتم به لن تضلوا كتاب الله وعترتى اهل بيتى

Naṣr ibn ‘Abd al-Raḥmān al-Washā’ — **Zayd ibn al-Ḥasan al-Anmāṭī** — Ja‘far ibn Muḥammad — from his father (Muḥammad) that Jābir ibn ‘Abd Allāh said:

I saw Rasūlullāh ﷺ during his ḥajj on the day of ‘Arafah whilst he was delivering a sermon on his camel al-Qaswā’. I heard him saying: “O people! I have left two such things amongst you which if you hold onto them you will never go astray, the Book of Allah and my ‘itrah who are my Ahl al-Bayt.”²

1 *Bustān al-Muḥaddithīn* (Farsī) pg. 63

2 *Yanābī‘ al-Mawaddah* vol. 3 pg. 19, Beirut

Firstly, the readers should be aware that this entire chain is exactly the same as that which will be discussed under the narration of *Tirmidhī*. The authenticity of this narration has been jeopardised by the appearance of Zayd ibn al-Ḥasan al-Anmaṭī in the isnād. We have already mentioned the details regarding him under the first narration of *Nawādir al-Uṣūl*. There is no need to repeat that.

Secondly, it is learnt from the explanation of *Yanābīʿ al-Mawaddah* that the book *Nawādir al-Uṣūl* —irrespective of its reliability — had all the asānīd mentioned in it. However, the publishers of the book, in order to decrease the volume of the book, omitted all of the asānīd. The author of *Yanābīʿ al-Mawaddah* managed to quote all the chains as he was (according to his claim) in possession of an original and handwritten copy of the book. Allah knows best regarding the reality of the situation.

Ṣaḥīḥ Muslim

Amongst all the narrations that we have presented and scrutinised, the most authentic narration with a complete isnād is the narration of *Muslim*, which is also reported in *Musnad Aḥmad* (the eighth narration) as well as in *Dāramī*. In reality, these three narrations are one and the same narration. The narrations of *Muslim* and *Aḥmad* may differ in a word or two, while the narration of *Dāramī* is slightly abridged; but the meaning of all three is the same. Thus, this is but one narration. Therefore it is most appropriate to mention the details at one place. The texts of the narrations of *Musnad Aḥmad* and *Dāramī* have been quoted already. Now only the narration of *Muslim* remains, which will be followed by an explanation for all three.

حدثني زهير بن حرب و شجاع بن مخلد جميعا عن بن علي (اسماعيل بن ابراهيم) حدثني ابو حيان حدثني يزيد بن حيان قال انطلقت انا و حصين بن سمره و عمر بن مسلم الى زيد بن ارقم فلما جلسنا اليه قال له الحصين لقد لقيت يا زيد خيرا كثيرا رايت رسول الله صلى الله عليه و سلم و سمعت حديثه و غزوت معه و صليت خلفه لقد لقيت يا زيد خيرا كثيرا حدثنا يا زيد ما سمعت من رسول الله صلى الله عليه و سلم فقال والله يا ابن اخي لقد كبرت سني و قدم عهدي و نسيت بعض الذي كنت اعمى من رسول الله صلى الله عليه و سلم فما حدثتكم فاقبلوا و مالا فلا تكلفوني ثم قال قام رسول الله صلى الله عليه و سلم يوما فينا خطيبا بماء يدعى خما بين مكة و المدينة فحمد الله و اثني عليه و وعظ و ذكر ثم قال اما بعد الا ايها الناس انما انا بشر يوشك ان ياتيني رسول ربي فاجيب و انا تارك فيكم الثقلين اولهما كتاب الله فيه الهدى و النور فخذوا بكتاب الله تعالى و استمسكوا به فحث على كتاب الله و رغب فيه ثم قال و اهل بيتي اذكركم الله في اهل بيتي اذكركم الله في اهل بيتي اذكركم الله في اهل بيتي فقال له الحصين و من اهل بته يا زيد الي نساءه من اهل بيته؟ قال نساءه من اهل بيته ولكن اهل بيته من حرم الصدقة بعده. قال من هم؟ قال هم ال على و ال عقيل و ال جعفر و ال عباس قال كل هؤلاء حرم الصدقة؟ قال نعم

Zuhayr ibn Ḥarb and Shujā ibn Makhlad (wording is Zuhayr's) — Ibn 'Ulayyah (Ismā'īl ibn Ibrāhīm) — Abū Ḥayyān — Yazīd ibn Ḥayyān said:

I went with Ḥusayn ibn SABūrah and 'Umar ibn Muslim to Zayd ibn Arqam. After taking our seats, Ḥusayn said to him: "O Zayd, you have been granted great virtue. You saw Rasūlullāh ﷺ, heard his speech, joined him on expeditions and performed ṣalāh behind him. Indeed Zayd, you have encountered a great amount of goodness! Narrate to us O Zayd some of

that which you have heard from Nabī ﷺ.” Zayd said: “O my nephew, I have reached old age, my time has passed a very long time ago and I have forgotten some of that which I had memorised regarding Rasūlullāh ﷺ. Therefore accept from me that which I narrate to you and what I do not then do not burden me with narrating it.” He then said: “Once Rasūlullāh ﷺ stood up to deliver to us a sermon at a well known as Khum, which was situated between Makkah and Madīnah. He praised Allah Abūndantly, advised us and reminded us. Thereafter he said: ‘Pay attention O people, Indeed I am only a human and it is possible that soon the messenger of my Rabb will come to me and I will respond to him. Indeed I will leave amongst you the Thaḡalayn. The first of the two is the Book of Allah, in it is guidance and light, so hold onto the Book of Allah and never let it go!’ He continued to encourage and urge regarding the Book of Allah. He then said: ‘and my Ahl al-Bayt! I remind you to fear Allah regarding my Ahl al-Bayt! I remind you to fear Allah regarding my Ahl al-Bayt! I remind you to fear Allah regarding my Ahl al-Bayt.’” So Ḥusayn enquired: “And who are his Ahl al-Bayt, O Zayd? Are not his wives part of his Ahl al-Bayt?” Zayd replied: “His wives are part of his Ahl al-Bayt but his Ahl al-Bayt also includes those upon whom zakāh is forbidden.” Ḥusayn asked: “Who are they?” Zayd replied: “They are the family of ‘Alī, the family of ‘Aqīl, the family of Ja‘far and the family of ‘Abbās.” Ḥusayn asked: “Is zakāh forbidden for all of them?” Zayd replied: “Yes.”

In summary, this narration is an exhortation to uphold good ties and excellent conduct with the members of the Ahl al-Bayt. They should always be treated with love, compassion and honour. Due consideration should be given to fulfilling their rights under all circumstances, ensuring that they never becomes the targets of oppression and harassment.

Furthermore, the following aspects should be kept in mind when studying the above narration:

1. This narration was conveyed by Zayd ibn Arqam رضي الله عنه at a time which he himself clearly admits, that he had reached old age. Many years

had passed since he had seen and heard that which he was narrating; hence, he could not remember all that he heard from Rasūlullāh ﷺ as he used to. The apologies presented by him due to this, in the beginning of this narration have been similarly recorded in the narration of *Musnad Ahmad* that has already passed. The same appears in the *Ibn Mājah* under the title: *The Chapter of Taking Caution when Narrating Ahādīth*. ‘Abd al-Raḥmān ibn Abī Laylā narrates it as follows:

حدثنا عن رسول الله صلى الله عليه وسلم قال (زيد) كبرنا و نسينا والحديث عن رسول الله صلى الله عليه وسلم لشدید

“Narrate to us that which you have heard from Rasūlullāh ﷺ.” Zayd replied: “We have aged and we have forgotten, and indeed narrating from Rasūlullāh ﷺ is a severe matter!”

2. Immediately after this narration, another narration, also narrated by Zayd رضي الله عنه in *Muslim* excludes the wives of Rasūlullāh ﷺ from the Ahl al-Bayt, whereas this narration includes them. The fact that two narrations from the same narrator contradict one another, clearly indicate that there is some inconsistency as far as the preservation of the narration is concerned.
3. After mentioning “Thaqalayn”, it was explicitly said: “The first of the two” is the Book of Allah, whereas there was no explicit mention of the ‘second one’. Also, the necessary details were given along with the mention of the Qur’ān, i.e. “in it is illumination and guidance. It should be held onto.” Exhortation was sounded to accept it and practice upon it. On the other hand, mention of the Ahl al-Bayt is not accompanied by any such statements that are indicative of them holding a fundamental position in Islamic law, such that it is incumbent to obey them unquestioningly. Rather, what we do see is the encouragement to keep good ties with them and love them, which is undisputed and upheld by both parties.
4. Another indication in this ḥadīth which points out that the Ahl al-Bayt are not the second thiqaal is the words “ثم قال” (then he said). This is so because

in the Arabic language, the word “ثم” (then) denotes a delay between the two occurrences. Therefore in this context, it proves that the discussion regarding the Ahl al-Bayt is not linked to the discussion preceding it. A different subject matter was being discussed, which the narrator decided to omit and move on to the Ahl al-Bayt. He indicated this by separating the two discussions using the words “ثم قال” (then he said). Hence the Ahl al-Bayt have no connection with the Thaqalayn. The word “ثم” (then) does not fit into speech that is continuous and regarding the same subject. This will become even more evident if we look at the two instances prior to this one in this narration where the word “ثم” was used. Furthermore, it was a common practice amongst the Muḥaddithūn to summarise narrations. No person of knowledge will deny this. Keeping this in mind, it is very likely that the narrators of this ḥadīth chose not to mention the second Thiqal with the intention of summarising the narration. There are many indications in this narration — when one ponders over them, then this possibility is strengthened. We will mention them hereunder:

- I. When the Book of Allah was mentioned, it was preceded by the description “the first of the two”. Thereafter there was no mention of ‘the second of the two’. The Ahl al-Bayt was not explicitly described as the second of the two. This is an indication that they are not part of the Thaqalayn.
- II. The Book of Allah — of the Thaqalayn — was mentioned along with descriptions highlighting its importance, i.e. it is illumination and guidance. It should be held onto and exhortation was sounded to accept it and practice upon it. However, similar descriptions were not mentioned regarding the Ahl al-Bayt, hence they are not the second Thiqal. The subject of the Ahl al-Bayt is a completely separate subject.
- III. The word “ثم” denotes a delay as explained above. Thus it would

be inappropriate to use this word before mentioning the second Thiqal and completing the subject.

One can be convinced by means of the above indications that the second Thiqal is not the Ahl al-Bayt. Instead, as explained by the vast majority of the scholars, it is the Sunnah. However, it was not mentioned here due to the narrator summarising the narration.

Note:- Towards the end of this treatise we will gather the narrations wherein the famous bequest of Nabī ﷺ in which he commands us to uphold the Book of Allah and the Sunnah is mentioned. This will bring to the attention of the masses as well as the learned, the correct meaning of the word *Thaqalayn*. Also this version contains the instruction of Nabī ﷺ of holding on to the Book of Allah and the Sunnah.

After the above explanation, we wish to draw the attention of the fair-minded to one more point — the explanation of the narration of *Muslim*, *Musnad Ahmad* and *Dāramī*, has been presented to you — however it has also been narrated by three more scholars through different chains, namely Imām al-Baghawī, Imām al-Bayhaqī and Imām Ibn al-Maghāzī. These narrations will be quoted in their sequence shortly. However, the second narration of *Bayhaqī*, the fourth narration of *Ibn al-Maghāzī* and the narration of *Baghawī* all correspond to the narration of *Muslim*. There might be insignificant differences in one or two words of the narrations, but the remainder of the narration as well as the core of the isnād (It is narrated from Abū Ḥayyān al-Taymī, whose name is Yaḥyā ibn Saʿīd who narrates from Yazīd ibn Ḥayyān who in turn narrates from Zayd ibn Arqam رضي الله عنه) corresponds to this one. All the narrators are reliable and free from criticism.

Since all these narrations correspond to the text of the narration of *Muslim*, they will all be counted as one narration and the explanation presented above will apply to all of them. A summary of this narration is presented below.

1. All six books (*Aḥmad, Dāramī, Muslim, Bayhaqī, Ibn al-Maghāzī* and *Baghawī*) quote the exact same narration. Therefore it should be counted as only one narration. The narrator Abū Ḥayyān is the only person in his era to narrate this ḥadīth; hence this narration is neither *Mashhūr*¹ nor *Mutawātir*. Rather it is *Khabr al-Wāḥid* (known as *Āḥād*).
2. All these narrations describe the Qur’ān as a book of guidance and illumination. None of them describe the Ahl al-Bayt in the like manner.
3. The instruction of adhering to the Qur’ān was issued. There was no such instruction regarding the Ahl al-Bayt.
4. Holding fast onto the Qur’ān was clearly mentioned. The same was not said with regards to the Ahl al-Bayt.
5. Exhortation (to follow) the Qur’ān was clearly emphasised but the same exhortation was not given for the Ahl al-Bayt.
6. An order of practicing upon the Qur’ān was issued. This did not appear along with the mention of the Ahl al-Bayt.
7. The word “نم” denotes a delay. To use the word whilst discussing one and the same subject is inappropriate (thus, a new topic — the rights of the Ahl-al-Bayt and not the Thaqalayn — was being discussed thereafter).
8. With all the indications in this narration, there is no doubt that the second Thiqal is not the Ahl al-Bayt; rather it is the Sunnah of Nabī ﷺ.

The difference of opinion that exists between us and the claimants of love of the Ahl al-Bayt is with regards to the position of the Ahl al-Bayt; should they be followed in the same manner as the Qur’ān is to be followed? This cannot be proven from the above narration as has been explained above. The narration clearly states the importance of following the Qur’ān, but it is silent as far as

1 *Mashhūr*: A narration that is narrated by a large number of people in every era but lesser than the number required to make it *Mutawātir*.

obeying and following the Ahl al-Bayt is concerned. Therefore, the claim that is made cannot be substantiated from this narration.

This narration, no doubt proves the importance of upholding good ties with the Ahl al-Bayt, fulfilling their rights and honouring them. However, the claim that it is incumbent to obey them cannot be established from this narration.

Due to the narration of *Muslim* being the most important narration, a lengthy explanation was presented along with it. We hope that our readers have not been overtaken by tiredness. We wish to conclude this discussion by drawing the attention of the readers to one more point. According to our ‘friends’, the Ahl al-Bayt refer to the twelve A’immah as well as Sayyidah Fāṭimah رضي الله عنها. Now, the questions we wish to pose are: **What is the exact meaning of Ahl al-Bayt?** and **Who exactly does it refer to?**

This narration contains the answers to these questions as well. When Zayd رضي الله عنه was asked: “Are the wives of Nabī صلى الله عليه وسلم included in the Ahl al-Bayt?” his reply was that they are part of the Ahl al-Bayt but the Ahl al-Bayt further comprises of four families; the families of ‘Alī ibn Abī Ṭālib, ‘Aqīl ibn Abī Ṭālib, Ja‘far ibn Abī Ṭālib and ‘Abbās ibn ‘Abd al-Muṭṭalib. In the light of this narration, all these families form part of the Ahl al-Bayt. It is important to note that if this narration spells out the incumbency of obeying the Ahl al-Bayt, as assumed by our ‘friends’, then this would mean that it is incumbent to follow every single one of the members of the above mentioned four families as well as the noble spouses of Nabī صلى الله عليه وسلم. Our ‘friends’ should reflect and ponder, is this really the meaning that they wish to adopt?

Jāmi' al-Tirmidhī

The narration appears with two asānīd in the Jāmi' of al-Tirmidhī.

The First Narration

حدثنا نصر بن عبد الرحمن الكوفي قال حدثنا زيد بن الحسن عن جعفر بن محمد عن ابيه عن جابر بن عبدالله قال ريت رسول الله صلى الله عليه وسلم في حجته يوم عرفة وهو على ناقته القصواء يخطب فسمعته يقول يا ايها الناس انى تركت فيكم ما ان اخذتم به لن تضلوا كتاب الله و عترتى اهل بيتى

Naṣr ibn 'Abd al-Raḥmān al-Kūfī — **Zayd ibn al-Ḥasan** — Ja'far ibn Muḥammad — his father (al-Bāqir) — from Jābir ibn 'Abd Allāh who said:

I saw Rasūlullāh ﷺ delivering a sermon on his camel al-Qaswā' during his Ḥajjat al-Wadā'. I heard him saying: "O people, indeed I have left amongst you that which, if you hold onto it, you will not go astray, the Book of Allah and my 'itrah who are my Ahl al-Bayt."¹

The respected readers are requested to take note of the fact that this narration is the exact same as the narration quoted from Ḥakīm al-Tirmidhī on the authority of Jābir ibn 'Abd Allāh. The only difference being that the isnād has been omitted in that narration. **After studying the books on narrators, it was learnt that this chain contains an individual named Zayd ibn al-Ḥasan, whose position has been clarified under the first narration of Ḥakīm al-Tirmidhī.** It seems as if this narration is the result of his 'generosity'. This individual is considered unreliable by the Muḥaddithīn and he narrates Munkar narrations. He is responsible for spreading the narrations of Ma'rūf Makkī (an infamous Shī'ah narrator) amongst the masses. This individual is taken as an authentic source of narrations by the Shī'ah. He is a Shī'ah and is even portrayed as a close companion of Imām Ja'far al-Ṣādiq — the sixth Imām. In light of the above mentioned discrepancies this narration is unacceptable according to the Ahl al-Sunnah.

1 Al-Tirmidhī vol. 2 pg. 219 - Chapter on the virtues of the Ahl al-Bayt.

The Second Narration

حدثنا علي بن المنذر الكوفي حدثنا محمد بن الفضيل حدثنا الاعمش عن عطية عن ابي سعيد والاعمش عن حبيب بن ابي ثابت عن زيد بن ارقم قال قال رسول الله صلى الله عليه و سلم انى تارك فيكم ما تمسكتم به لن تضلوا بعدى احدهما اعظم من الاخر كتاب الله جبل ممدود من السماء الى الارض وعترتى اهمل بيتى ولن يتفرقا حتى يردا على الحوض فانظروا كيف تخلفوني فيهما هذا حديث غريب

‘Alī ibn al-Mundhir al-Kūfī — Muḥammad ibn al-Fuḍayl — al-A‘mash — ‘Aṭīyyah — Abū Sa‘īd and al-A‘mash (also narrated it from) — Ḥabīb ibn Thābit — from Zayd ibn Arqam that Rasūlullāh ﷺ said:

Indeed I am leaving amongst you that which if you hold onto, you will never go astray. One of them is greater than the other, the Book of Allah — a rope that has been extended from the sky to the earth and my ‘itrah who are my Ahl al-Bayt. They will never separate until they meet me at the pond (al-Kowthar), therefore be careful how you succeed me with regards to them.”

After studying this chain, it was discovered that it contains three narrators who were devout Shī‘ah and examining their ‘sincerity’ towards the cause of Shī‘ism will answer our question on whether we should accept their narration or not? The credentials of ‘Alī ibn al-Mundhir al-Kūfī and Muḥammad Fuḍayl will be discussed. ‘Aṭīyyah’s details have already been presented under the discussion of Ṭabaqāt ibn Sa‘d. It would be pointless for us to repeat that here, thus we will suffice with the details of ‘Alī ibn al-Mundhir and Muḥammad ibn Fuḍayl.

‘Alī ibn al-Mundhir according to the Ahl al-Sunnah

1. Ibn Ḥajar writes:

على بن المنذر الطريقي الكوفي يتشيع من العاشرة

‘Alī ibn al-Mundhir al-Ṭarīfī al-Kūfī a Shī‘ī from the tenth category.¹

1 *Taqrib al-Tahdhīb* pg. 376.

2. Al-Dhahabī said:

قال النسائي شيعي محض مات سنة ٢٥٦

Al-Nasā'ī said: "An outright Shī'ī. He died in the year 256 A.H.¹

3. Ibn Ḥajar reports in *al-Tahdhīb*:

على بن المنذر بن زيد الالودي ابو الحسن الكوفي الطريقي قال النسائي شيعي محض... قال مسلمة بن قاسم لا بأس به وكان يتشيع

'Alī ibn al-Mundhir ibn Zayd Al-Awdī Abū al-Ḥasan al-Kūfī al-Ṭarīqī: Al-Nasā'ī said: "An outright Shī'ī... Maslamah ibn al-Qāsim said: "There is no problem with him and he was a Shī'ī."²

Muḥammad ibn Fuḍayl according to the Ahl al-Sunnah

The second problematic narrator is Muḥammad ibn Fuḍayl.

1. Ibn Ḥajar states in *Taqrīb*:

محمد بن فضيل بن غزوان الضبي الكوفي ... رمى بالتشيع

Muḥammad ibn Fuḍayl ibn Ghazwān al-Ḍabbī al-Kūfī... suspected with being a Shī'ī.³

2. Al-Dhahabī and Ibn Ḥajar both write:

قال احمد حسن الحديث شيعي وقال ابو داود كان شيعيا محترقا قال بعضهم لا يحتج به... قال ابن حبان كان يغلو في التشيع قال الدارقطني كان منحرفا عن عثمان

Aḥmad said: "He has decent narrations but he is a Shī'ī." Abū Dāwūd said:

1 *Mizān al-I'tidāl* vol. 2 pg. 239 (Egyptian print)

2 *Tahdhīb* vol. 47 pg. 386

3 *Taqrīb* pg. 467

“He was a antagonistic Shī‘ī (in other words harboured great hostility towards the first three khulafā’). Some said that he cannot be used as a proof... Ibn Ḥibbān said: “He was an extremist Shī‘ī.” Al-Dāraquṭnī said: “He was loathsome towards ‘Uthmān.”¹

Muḥammad ibn al-Fuḍayl according to the Shī‘ah

1. It is stated in *Mulakhaṣ al-Maqāl fī Taḥqīq Aḥwāl al-Rijāl*:

محمد بن الفضيل بن غزوان الضبي... من اصحاب الصادق عليه السلام ثقة... وفي الوجيزة ثقة

Muḥammad ibn al-Fuḍayl ibn Ghazwān al-Ḍabbī: ... from the companions of al-Ṣādiq رَضِيَ اللهُ عَنْهُ. He is reliable, and in al-Wajīzah: “He is reliable.”²

2. In *Jāmi‘ al-Ruwāt* it is written:

محمد بن الفضيل بن غزوان الضبي مولا هم ابو عبد الرحمان من اصحاب الصادق عليه السلام ثقة (صه
- حج - د) (مع)

Muḥammad ibn al-Fuḍayl ibn Ghazwān al-Ḍabbī: The freed slave of Abū ‘Abd al-Raḥmān, from the companions of al-Ṣādiq رَضِيَ اللهُ عَنْهُ. He is reliable.³

3. Abū ‘Alī writes in *Muntahā al-Maqāl*:

محمد بن الفضيل بن غزوان الضبي مولا هم ابو عبد الرحمان ثقة... قلت وعن السمعاني كان يغلو في التشيع

Muḥammad ibn al-Fuḍayl ibn Ghazwān al-Ḍabbī the freed slave of Abū ‘Abd al-Raḥmān, from the companions of al-Ṣādiq رَضِيَ اللهُ عَنْهُ. He is reliable... I say, it has been narrated from al-Sam‘ānī that he was an extremist Shī‘ī.⁴

1 *Mīzān al-I’tidāl* vol. 3 pg. 123, *Tahdhīb* vol. 9 pg. 406, *Kitāb al-Jarḥ wa al-Ta’dīl* vol. 4 pg. 57.

2 *Mulakhaṣ al-Maqāl fī Taḥqīq Aḥwāl al-Rijāl* pg. 101

3 *Jāmi‘ al-Ruwāt* vol. 2 pg. 175

4 *Muntahā al-Maqāl* pg. 357

He is also included in the book *Khulāṣah, Tanqīh al-Maqāl*, and Ibn Abī Dāwūd also mentioned him (amongst Shīṭī narrators) not to mention Muḥammad Mirzā Istarābādī as well.

We learn from the above quotations that the two narrations of *Tirmidhī* are also the result of the ‘generous contributions’ of these Shīṭī personalities. May Allah grant them retribution that befits their devious intentions!

كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِيْنٌ

Every person, for what he earned, is retained

Furthermore, Imām al-Tirmidhī has also clarified this issue for us by neither labelling this narration *Mutawātir* nor *Mash-hūr*, rather he stated that it is a *Gharīb*¹ narration. This view has also been supported by the scholar Abū Musā al-Madīnī who explicitly states that this narration is *gharīb jiddan* (extremely strange). We will quote the exact saying of Abū Mūsā shortly, in its appropriate place. The people of knowledge should refer to it. Ibn Taymiyyah al-Ḥarrānī penned his research regarding Ḥadīth al-Thaqalayn in the following words:

واما قوله و عترتي اهل بيتي وانهما لن يتفرقا حتى يردا على الحوض فهذا رواه الترمذى وقد سئل عنه احمد بن حنبل فضعفه غير واحد من اهل العلم وقالوا لا يصح

With regards to the saying of Rasūlullāh ﷺ: “and my ‘itrah, who are my Ahl al-Bayt, and the two of them will not separate until they meet me at the pond” Imām al-Tirmidhī has narrated it. However Imām Aḥmad was asked regarding it, to which he replied that it was declared unauthentic by a number of scholars and they stated that it cannot be established.²

1 The word *Gharīb* is used to indicate that a ḥadīth is narrated from only one narrator at some point in the chain.

2 *Minhāj al-Sunnah* by Ibn Taymiyyah al-Ḥarrānī vol. 4 pg. 105

Musnad al-Bazzār

The First Narration

حدثنا احمد بن منصور ثنا داود بن عمرو ثنا صالح بن موسى بن عبدالله حدثني عبدالعزيز بن رفيع عن ابي صالح عن ابي هريرة قال قال رسول الله صلى الله عليه و سلم انى قد خلفت فيكم اثنين لن تضلوا بعدهما ابدا كتاب الله و نسى و لن يفترقا حتى يردا على الحوض قال الشيخ لا نعلمه يروى عن ابي هريرة الا بهذا الاسناد و صالح لين الحديث

Aḥmad ibn Maṣṣūr — Dāwūd ibn ‘Amr — **Ṣāliḥ ibn Mūsā ibn ‘Abd Allāh** — ‘Abd al-‘Azīz ibn Rafī — Abū Ṣāliḥ — from Abū Hurayrah that Rasūlullāh ﷺ said:

Indeed I have left behind two such things that after which you will never go astray, the Book of Allah and my progeny. The two of them will never separate until they meet me at the pond.

Shaykh says: “We do not know of this narration from Abū Hurayrah except through this chain, and Abū Ṣāliḥ is not very particular about his narrations.”¹

We wish to bring to the attention of the learned that *Musnad al-Bazzār* is from the rarest books of our times. After much effort, we managed to lay our hands on a hand written copy from the libraries of Pīr Janda and Heydrabād - Dakkan. It is from these books that we have quoted the isnād. The first chain has been presented above, and the second chain will appear after discussing the narrators of the first narration. An individual by the name of **Ṣāliḥ ibn Mūsā ibn ‘Abd Allāh Ṭalḥī** appears in this chain. According to our understanding this narration is a one of the products of his ‘incredible kindness’. Now examine his status as discussed in the books of rijāl.

Ṣāliḥ ibn Mūsā Ṭalḥī according to the Ahl al-Sunnah

1. Abū Ḥātim al-Rāzī writes in *Kitāb al-Jarḥ wa al-Ta’dīl*:

¹ *Musnad al-Bazzār*, the hand written copy available at PīrJanda library.

صالح بن موسى بن عبدالله بن اسحاق الطلحي...ضعيف الحديث منكر الحديث جدا كثير المناكير عن الثقات

Şāliḥ ibn Mūsā ibn ‘Abd Allāh ibn Ishāq al-Ṭalḥī: His narrations are ḍa‘īf, extremely Munkar and he narrates many Munkar narrations from reliable narrators.¹

2. Ibn Ḥajar writes:

صالح طلحي كوفي...قال ابن معين ليس بشيء وقال ايضا صالح و اسحاق ابنا موسى ليس بشيء ولا يكتب حديثهما...قال النسائي لا يكتب حديثه ضعيف وقال فى موضع اخر متروك الحديث...قال ابو نعيم متروك يروى المناكير

Şāliḥ Ṭalḥī Kūfī: Ibn Ma‘īn says: “He is a non-entity.” He also stated: “Şāliḥ and Ishāq the two sons of Mūsā, both are non-entities. Their narrations are not to be written.” Al-Nasā‘ī said: “His narrations are not to be written, he is ḍa‘īf.” He states at another juncture: “He is one whose narrations are to be discarded.” Abū Nu‘aym said: “He should be discarded, he narrates many Munkar narrations.”²

Şāliḥ ibn Mūsā Ṭalḥī according to the Shī‘ah

1. Al-Ardabīlī and al-Tafrishī both write:

صالح بن موسى الطلحي الكوفي (ق) (مع)³

عده الشيخ اياه فى رجاله من صادق عليه السلام⁴

The summary of these references is that Shaykh al-Ṭūsī has mentioned him amongst the companions of Imām Ja‘far al-Şādiq رَضِيَ اللهُ عَنْهُ. Muḥammad Mirzā

1 *Kitāb al-Jarḥ wa al-Ta‘dīl* vol. 2 pg. 415, Dakkan Print.

2 *Tahdhīb* vol. 4 pg. 404, 405

3 *Jāmi‘ al-Ruwāt* vol. 1 pg. 408, *Rijāl Tafrishī* pg. 171

4 *Tanqīḥ al-Maqāl* vol. 2 pg. 94

Istarābādī has also mentioned him in his compilation of narrators.

The readers should be aware that we are not the only ones to criticise this narration. This narration has also been criticised in the book *Majma‘ Zawā‘id of al-Ḥaythamī* (vol. 9 pg. 163) in the following words:

رواه البزار و فيه صالح بن موسى الطلحي وهو ضعيف

al-Bazzār has narrated this and in the chain, there is of Ṣāliḥ ibn Mūsā al-Ṭalḥī who is ḍa‘īf.

The author himself, Muḥaddith Bazzār, himself states at the end of the narration that Ṣāliḥ is not very particular about his narrations.

The Second Narration

حدثنا الحسين بن علي بن جعفر ثنا علي بن ثابت ثنا سعاد بن سليمان عن ابي اسحاق عن الحارث عن علي قال قال رسول الله صلى الله عليه وسلم اني مقبوض واني قد تركت فيكم الثقلين يعني كتاب الله و اهل بيتي و انكم لن تضلوا بعدهما و انه لن تقوم حتى يبتغى اصحاب رسول الله صلى الله عليه وسلم كما يبتغى الضالة فلا توجد-الحديث ضعيف

Al-Ḥusayn ibn ‘Alī ibn Ja‘far — ‘**Alī ibn Thābit** — **Su‘ād ibn Sulaymān** — Abū Ishāq — **al-Ḥārith** — from ‘Alī that Rasūlullāh ﷺ said:

I will soon be taken away, and indeed I have left amongst you al-Thaqalayn, i.e. the Book of Allah and my Ahl al-Bayt. Indeed you will not go astray after them. The final hour will not arrive until the companions of Rasūlullāh ﷺ are searched for just as a lost item is searched for, but they will not be found.

This narration is ḍa‘īf.¹

This narration of *Musnad Bazzār* contains three Shī‘ī narrators. We will reproduce

1 *Musnad al-Bazzār*

their profiles from the books on narrators to convince our readers. They are, ‘**Alī ibn Thābit**, **Su‘ād ibn Sulaymān** and **al-Ḥārith al-A‘war**. We will mention their details in the same sequence.

‘**Alī ibn Thābit according to the Ahl al-Sunnah**

1. Al-Dhahabī writes:

على بن ثابت الدحان... صدوق لكنه شيعي معروف

‘Alī ibn Thābit al-Daḥḥān: He is truthful, but he is also a well-known Shī‘ī.’¹

‘**Alī ibn Thābit according to the Shī‘ah**

1. It is stated in *Jāmi‘ al-Ruwāt*:

على بن ثابت (ين) (مج)²

2. In *Tanqīḥ al-Maqāl*:

عده الشيخ في رجاله من اصحاب السجاد عليه السلام³

The summary of these references is that Shaykh al-Ṭūsī has listed him amongst the companions of Imām Zayn al-Ābidīn and Muḥammad Istarābādī also listed him in his book of Shī‘ī narrators. This is the crux of these Shī‘ī references.

Su‘ād ibn Sulaymān

1. Ibn Ḥajar writes in *Taqrīb*:

سعاد بن سليمان الجعفي... صدوق يخطئ وكان شيعيا

1 *Mizān al-I‘tidāl* vol. 2 pg. 219

2 *Jāmi‘ al-Ruwāt* vol. 1 pg. 506

3 *Tanqīḥ al-Maqāl* vol. 2 pg. 271

Su'ād ibn Sulaymān: Truthful, but would commit errors in narration and he was a Shī'ī.¹

2. In *Tahdhīb*:

سعاد بن سليمان قال ابو حاتم كان من عنق الشيعة وليس بقوى في الحديث.

Su'ād ibn Sulaymān: Abū Ḥātim says: “He was from the pioneers of the Shī'ah and he is unreliable in ḥadīth.”²

3. Al-Dhahabī says:

سعاد بن سليمان الجعفي الكوفي قال ابو حاتم شيعي ليس بقوى

Su'ād ibn Sulaymān al-Ju'fī al-Kūfī: Abū Ḥātim said: “He is a Shī'ī and he is unreliable in ḥadīth.”³

Al-Ḥārith al-A'war according to the Ahl al-Sunnah

1. *Tahdhīb al-Tahdhīb*:

الحارث الاعور بن عبدالله الهمداني الخارفي الكوفي... عن الشعبي انه كان كذابا... قال ابو زرعة لا يحتج به و قال ابو حاتم ليس بقوى ولا ممن يحتج به... قال ابن حبان كان الحارث غالبا في التشيع واهيا في الحديث مات خمس و ستون

Al-Ḥārith al-A'war ibn 'Abd Allāh al-Hamdānī al-Khārifī al-Kūfī: Sha'bī said: “He is flagrant liar” Abū Zur'ah said: “He cannot be cited as proof.” Abū Ḥātim said: “He is unreliable and he cannot be cited as proof.” Ibn Ḥibbān said: “Al-Ḥārith was an extremist Shī'ī and his narrations are unreliable.” He died in the year 65 A.H.⁴

1 *Taqrīb* pg. 180

2 *Tahdhīb* vol. 3 pg. 462

3 *Mizān* vol. 1 pg. 371

4 *Tahdhīb* vol. 2 pg. 145-146

2. *Mizān al-I'tidāl*:

الاعور قال ابن المدينى كذاب... قال ابن معين ضعيف... كان ابن سيرين يرى ان عامة ما يرويه عن على باطل... قال ابن حبان كان الحارث الاعور غالبا فى التشيع واهيا فى الحديث

Al-A'war: Ibn al-Madīnī said: "He is a flagrant liar." Ibn Ma'īn said: "He is ḍa'īf." Ibn Sīrīn was of the opinion that all his narrations from 'Alī عليه السلام were baseless. Ibn Ḥibbān said: "Al-Ḥārith was an extremist Shī'ī and his narrations are unreliable."¹

Al-Ḥārith al-A'war according to the Shī'ah

1. Al-Ardabīlī in *Jamī' al-Ruwāt*:

الحارث الاعور بن عبدالله الهمدانى هو من الاولياء من اصحاب امير المؤمنين عليه السلام

Al-Ḥārith al-A'war ibn 'Abd Allāh al-Hamdānī: He is from the awliyā' of the companions of Amīr al-Mu'minīn 'Alī عليه السلام.²

2. 'Abd Allāh al-Māmaqānī writes:

اقول انه لا ينبغى الريب فى دثامة الرجل و تقواه

I say: "It is inappropriate to doubt the man's integrity and piety."³

Whilst terminating the discussion on the narration of *Bazzār*, we wish to draw the attention of the readers to one more point; this narration has been criticised by the author, Muḥaddith al-Bazzār, himself who stated: "This narration is ḍa'īf." 'Allāmah al-Ḥaythamī has described this narration in the ninth volume of his book *Majma' al-Zawā'id* in the following manner:

1 *Mizān al-I'tidāl* vol. 1 pg. 302

2 *Jamī' al-Ruwāt* vol. 1 pg. 171

3 *Tanqīḥ al-Maqāl* vol. 1 pg. 445.

رواه البزار وفيه الحارث الاعور وهو ضعيف

Narrated by al-Bazzār and in the chain is al-Ḥārith al-Aʿwar and he is ḍaʿīf.

Now would justice allow us to have any doubt regarding the acceptance of this narration after these details?

Sunan al-Kubrā of Imām Nasā'ī

It should be clear that the narration of Thaḳalayn is narrated from Imām al-Nasā'ī through two different chains. The first chain is the one narrated by him in his book *Khaṣā'is 'Alī*. The second chain is the one contained in his famous work *Al-Sunan al-Kubrā*. It is not in his *Sunan al-Nasā'ī (al-Mujtabā)*, which is in fact a summary of *al-Kubrā*. We will now present the complete isnād from these two books.

The First Narration

اخبرنا احمد بن المثنى قال حدثنا يحيى بن معاذ قال اخبرنا ابو عوانة عن سليمان قال حدثني حبيب بن ثابت عن ابي ثابت عن ابي الطفيل عن زيد بن ارقم رضى الله عنه قال لما رفع النبي صلى الله عليه وسلم عن حجة الوداع و نزل غدیر خم امر بدوحات فقمنا ثم قال كاني دعيت فاجبت و انى تارك فيكم الثقلين احدهما اكبر من الاخر كتاب الله و عترتى اهل بيتى فانظروا كيف تخلفونى فيهما فانهما لن ينفرقا حتى يردا على الحوض.... ثم قال ان الله مولائى و انا ولى كل مؤمن ثم انه اخذ بيد على رضى الله عنه فقال من كنت و ليه فهذا و ليه اللهم و ال من و الاه و عاد من عاداه فقلت لزيد سعته من رسول الله صلى الله عليه و سلم فقال ما كان فى الدوحات احد الراه بعينيه و سمعه باذنيه¹

Aḥmad ibn Muthannā — Yaḥya ibn Mu'ādh — Abū 'Awānah — Sulaymān — Ḥabīb ibn Thābit — Abū Thābit — Abū Ṭufayl — Zayd ibn Arqam

The Second Narration

قد روى النسائي فى سننه عن محمد بن المثنى عن يحيى بن حماد عن ابي معاوية عن الاعمش عن حبيب بن ابي ثابت عن ابي الطفيل عن زيد بن ارقم رضى الله عنه قال لما رجع النبي صلى الله عليه وسلم من حجة الوداع و نزل بغدير خم امر بدوحات فقمنا ثم قال كاني قد دعيت فاجبت انى قد تركت فيكم الثقلين كتاب الله و عترتى اهل بيتى فانظروا كيف تخلفونى فانهما لن ينفرقا حتى يردا على الحوض.... ثم قال الله مولائى و انا ولى كل مؤمن ثم انه اخذ بيد على رضى الله عنه فقال من كنت مولا فهذا و ليه اللهم و ال من و الاه و عاد من عاداه فقلت لزيد سمعته من رسول الله صلى الله عليه و سلم فقال ما كان فى الدوحات احد الراه بعينيه و سمعه باذنيه تفرد به النسائي من هذا الوجه²

Muḥammad ibn Muthannā — Yaḥya ibn Ḥammād — Abū Mu'āwiyah — A'mash — Ḥabīb ibn Abī Thābit — Abū Ṭufayl — Zayd ibn Arqam

1 *Al-Khaṣā'is li al-Nasā'ī* pg. 31-Egyptian print

2 *Al-Bidāyah wa al-Nihāyah* by Ibn Kathīr al-Dimashqī vol. 9 pg. 209

The summary of both the narrations above is:

Zayd ibn Arqam narrates that whilst returning from Ḥajjat-al-Wadā', Nabī ﷺ disembarked at a pond called Khum. He ordered that the trees of the area should be trimmed. Thereafter he addressed the people saying: "I will soon be invited to my eternal abode and I will accept the invitation. I am leaving amongst you al-Thaqalayn, one is of greater weight than the other. They are the Book of Allah and my 'itrah. Be careful of how you treat them in my absence. They will not separate until they meet me at the pond." Thereafter he said: "Allah is my master, I am the *walī* (friend) of every Muslim." Then he took hold of the hand of 'Alī عليه السلام and said: "Whoever takes me as a friend, 'Alī is also his friend. O Allah, befriend those who befriend him and take as your enemy those who have enmity towards him." Abū al-Ṭufayl says: 'I asked Zayd ibn Arqam: 'Did you hear this from Rasūlullāh صلى الله عليه وسلم?' He replied: 'Whoever was present between those trees saw this with his eyes and heard it with his ears.'"

After presenting the translation of this narration, we wish to shed light on a few matters regarding it:

1. The first narration is recorded in the book *Khaṣā'is 'Alī* of Imām al-Nasā'ī. The isnād contains two names: **Aḥmad ibn al-Muthannā and Yaḥyā ibn Mu'ādh (his teacher)** — whose names have been printed incorrectly by the publishers. An extensive search was made in all the books of rijāl but they were nowhere to be found. Shī'ī sources were even consulted, but to no avail. Thereafter, a few different copies of *Khaṣā'is* were referred to, and it was discovered that these names were incorrectly printed, courtesy of the calligrapher and publisher. **Muḥammad ibn al-Muthannā is the correct name instead of Aḥmad and Yaḥyā ibn Ḥammād is the correct name instead of Mu'ādh.**

It should be understood that 'Allāmah Nasai did not take it upon himself differentiate between authentic and unauthentic in this compilation, and

as such many unauthentic narrations as well as the narrations of alleged fabricators and Shī'ah have been included in it.

The second narration is quoted from *al-Bidāyah wa al-Nihāyah* (vol. 5 pg. 209) by Ḥāfiẓ Imād al-Dīn ibn Kathīr in his book, which he quotes from *al-Sunan al-Kubrā*. Ibn Kathīr commented:

تفرد به النسائي من هذا الوجه

Al-Nasā'ī is the only one to narrate it in this manner.

No other Muḥaddith has narrated it in the same way. Imām al-Tirmidhī has labelled the narration of Thaḳalayn “Gharīb” as stated previously. Abū Mūsā al-Madīnī said that this narration is extremely Gharīb, which will be quoted shortly. Ibn Taymiyyah has regarded the narration of “my ‘itrah who are my Ahl al-Bayt” to be to be unauthentic as explained at the end of Tirmidhī’s narration.

2. The narration of *al-Sunan al-Kubrā* was neither quoted by the author of *Fulk al-Najāt* nor the author of *Abaqāt*. In fact, it was not quoted by any of the Shī'ī Mujtahidīn. We found it through our own research and thereafter presented it. The intention behind it is to bring all the narrations on this subject to the fore and thereafter to examine them so that the authentic may be distinguished from the weak and unreliable narrations, and the narration may be understood as it ought to be understood.
3. The two narrations of al-Nasā'ī are in fact only one narration. There is only one difference in the chain; the narrator prior to Yaḥyā ibn Ḥammād in *Khaṣā'ish* is Abū 'Awānah, as opposed to Abū Mu'āwiyah who appears in the narration of *al-Sunan*. The rest of the chain as well as the texts of both are the same. We will not comment on the first chain. However, there has been some strong criticism against Abū Mu'āwiyah and we feel that it will be appropriate to mention it here. Al-Dhahabī has commented regarding

him in *Mizān al-I'tidāl* (vol. 3 pg. 382) in the following words:

وقد اشتهر عنه الغلو غلو التشيع

His extremism in Shī'ism is quite well known.

4. It is necessary to understand that these narrations of *al-Nasā'ī* hold a weaker position than that of the narration of *Muslim* and those that correspond to it (the sixth narration of *Aḥmad* and the narration of *Dāramī*). Those narrations meet the criteria of authenticity as required. This narration does not meet the criteria, but it can be given the rank and position immediately below them. With regards to the text of the narrations of *al-Nasā'ī*, we say the following:

The narration has two parts to it. The first part of the narration is used to prove the necessity of obeying and holding onto the Ahl al-Bayt. This part of the narration ends at the saying:

حتى يردا على الحوض

...until they meet me at the pond.

The statement:

الله مولاي وانا ولي كل مؤمن

Allah is my master, and I am the friend of every Muslim.

is used to prove the incumbency of taking 'Alī رَضِيَ اللَّهُ عَنْهُ as the first khalīfah, i.e. without anybody in-between. This point is taken from this statement right up until the end of the narration. In short, this narration is seen as a clear proof to establish these two claims. Now we wish to analyse the text of this narration to see if this narration qualifies as proof for the above-mentioned claims or not.

Firstly, if we study the words of the first narration without being biased, then we cannot find anything therein that establishes the incumbency of obeying the Ahl al-Bayt. There is no mention of acting upon their instructions or following their practices, nor is there any instruction of holding firmly onto them. There is no word indicating the necessity of obeying them nor has it been said that if you accept whatever they say then you will never go astray.

In other words, no instruction of this nature has been issued. Hence these narrations are definitely not valid proofs to substantiate their claims. In this portion, the importance of the Qur'ān was highlighted and good relations with the Ahl al-Bayt was emphasised. It was also explained that the Ahl al-Bayt will never separate from the Qur'ān. It is their distinguishing feature that they will never leave the Qur'ān. There will always be a group from amongst them who will always remain attached to the Qur'ān.

Secondly, examine the second portion of the narration, which is used as a clear proof to establish the entitlement of 'Alī رضي الله عنه to the khilāfah immediately after Nabī صلى الله عليه وسلم. The opposition see this as a proof that is clearer to them than broad daylight. The entire discussion centres on the words “ولى” and “مولى”. According to them, these words were used as an instruction to appoint the first successor of Rasūlullāh صلى الله عليه وسلم. Rasūlullāh صلى الله عليه وسلم held the hand of 'Alī رضي الله عنه and said, whoever takes me as a walī/mowlā, then 'Alī is also his walī/mawlā. Therefore this narration proves that 'Alī رضي الله عنه is the first rightful khalīfah.

Answering the substantiation from the narration: “Whoever takes me as a walī then 'Alī is also his walī”

It would be appropriate to pay attention to a few aspects at this juncture:

1. Many leading scholars of the Ahl al-Sunnah, the likes of Imām al-Bukhārī, Ibn Abī Ḥātim al-Rāzī, Ibrāhīm al-Ḥarbī, Ibn Abī Dāwūd, Ibn Ḥazm, etc.

have questioned the authority of the narration referred to as *Ghadīr Khum*. The details under question are the holding of the hand of ‘Alī عليه السلام, and the statement that “Alī is the walī of those who take me as their walī”. This is because these details do not appear in the authentic versions of this narration, like the narration of *Muslim* and its likes. The narrations that include these parts are mostly narrated through chains which have been questioned or worthy of criticism. They do not meet the requirements for them to be declared authentic.

This narration has therefore been discussed at length by the ‘ulamā’. Many of them have taken it to be unauthentic, as explained above, whilst a few of them have accepted it as authentic. Those who have accepted it to be authentic have confined the meaning of it to that which has been explained above. The purport of this narration is the importance of loving the Ahl al-Bayt. It has nothing to do with the first eligible khalīfah; in fact it has nothing at all to do with khilāfah.

2. We need to ponder over the wording of the narration to determine which meaning of the word walī or mowlā has been intended here. The scholars are aware that this word has a few different meanings. Thus, Ibn al-Athīr al-Jazrī, in his famous dictionary on Ḥadīth, *al-Nihāyah*, has counted sixteen different meanings of the word ‘mowlā. *al-Munjid* has twenty different meanings to the word, but both books do not mention it ever having the meaning of immediate successor.

Now the question remains that if the meaning of ‘immediate successor’ is not correct, then what would be the correct meaning? This question has been answered in this very ḥadīth. Immediately after saying “Alī is the walī of those who take me as their walī” the following is also found: “O Allah, befriend those who befriend him and take as your enemy those who have enmity towards him.” In this statement, the words *Muwālāt* (taking a friend) and *Mu‘ādāt* (taking someone as an enemy) have been used in opposition to one another. The fact that they were

used in opposition to one another is a clear indication that no other meaning is intended besides friendship. If this is not the case, then the sentence ‘O Allah, befriend those who befriend him and take as your enemy those who have enmity towards him,’ will remain disconnected to whatever is before it. The word walī cannot appear in one text with two different meanings. This is contrary to the demands of eloquence.

3. Since the meaning of the word mowlā has been affixed to ‘friendship’, it is now clear that this narration cannot be used to prove who should be the immediate successor. The claim that is being made is that ‘Alī عليه السلام is the immediate successor and the evidence for this is the narration in which it is mentioned: “Alī is the walī (friend) of those who take me as their walī (friend), O Allah, befriend those who befriend him and take as your enemy those who have enmity towards him.” You be the judge, can a narration which has absolutely nothing to do with khilāfah be used to establish who should be the immediate successor?

The summary of the discussion around the narrations of *al-Nasā’ī* is that, even if we take these narrations to be authentic, then too it neither serves the intended purpose of the claimants of love for the Ahl al-Bayt nor does it bring to question the viewpoint of the Ahl al-Sunnah. This is so because, in the case of this narration being authentic, it establishes nothing more than the virtue of ‘Alī عليه السلام, which is something that we gladly accept and even proclaim. Their claim of it being a proof of immediate succession cannot be established in any way.

Note:- Just as the Mujtahid of Lucknow, Mīr Ḥāmid Ḥasan wasted his time compiling two volumes of *Abaqāt al-Anwār* in trying to establish that the ḥadīth of Thaḡalayn is Mutawātir, similarly he also compiled another two volumes of the same book to prove somehow that the narration: “Alī is the walī (friend) of those who take me as their walī (friend),” is Mutawātir as far as both, the meaning as well as the wording is concerned. However, Allah Ta‘ālā blessed the ‘ulamā’ of Islam with the ability of responding to these claims. Therefore, under the verse

of the sixth juz':

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

O Rasūl, announce that which has been revealed to you from your Rabb.

Mowlānā Thānwī, in his book *Bayān al-Qur'ān* (printed by Mujtabāi Press -New Delhi), added a lengthy footnote (which he named: *Correction of errors*) in Arabic in which he discusses this ḥadīth. He gathered all the different chains and scrutinised each of them thoroughly. The result was that all the effort of the author of 'Abaqāt was proven to be a waste of time. We plead to all those who appreciate research to refer to this treatise and derive maximum benefit. Great academic mysteries have been unfolded in it and the reality of the Shīrī proofs has been exposed.

Musnad Abī Ya‘lā

حدثنا بشر بن الوليد ثنا محمد بن طلحة عن الاعمش عن عطية بن سعد عن ابي سعيد الخدرى ان
النبي صلى الله عليه وسلم قال انى انى اوشك ان ادعى فاجيب وانى تارك فيكم الثقلين كتاب الله حبل
ممدود بين السماء والارض وعترتى اهل بيتى وان اللطيف الخبير اخبرنى انهما لن يفترقا حتى يردا على
الحوض فانظرو بما تخلفونى فيهما

Bishr ibn al-Walīd — Muḥammad ibn Ṭalḥah — al-A‘mash — ‘Aṭīyyah ibn Sa‘d —
from **Abū Sa‘īd** that Nabī ﷺ said:

Indeed I will soon be invited and I will respond to the invitation. I am leaving amongst you al-Thaqalayn, the Book of Allah — a rope that has been extended between the sky and the earth — and my ‘itrah who are my Ahl al-Bayt. The One who knows the finest details and who is well aware of everything has informed me that they will never separate until they meet me at the pond (al-Kowthar), therefore be careful how you succeed me with regards to them.

It is well known that this *Musnad* of Abū Ya‘lā is amongst the rare books of the time. After an extensive search, it was found at the Sa‘īdiyyah library in Hyderābād, Dakkan. The narration was attained through the medium of the famous reliable scholar of the area, Mowlānā Abū al-Wafā’ al-Afghānī, Head of Ihyā’ al-Ma‘ārif al-Nu‘māniyyah. The narration along with its isnād has been presented here verbatim. After looking at the isnād, it was discovered that it contains a particular individual by means of whom it no longer remains worthy of consideration. This individual is ‘Aṭīyyah ibn Sa‘d al-‘Aufī. His narrations are ḍa‘īf, he commits many errors and he is infamous for concealing his teachers’ names. Above all, he is counted amongst the Shī‘ah of Kūfah and was a great representative of the Shī‘ah. ‘Aṭīyyah is responsible for spreading the fabricated ‘treasures’ of Muḥammad ibn Sā‘ib al-Kalbī (an infamous flagrant liar) amongst the masses. He had done so by deceitfully giving him the title Abū Sa‘īd. *Tahdhīb al-Tahdhīb*, *Mizān al-Itidāl* as well as other sources can be consulted for further information regarding this teacher and his student. Accepting his narrations, while overlooking the severe

disparagement recorded about him, defies all the principles and rules of Ḥadīth of the Ahl al-Sunnah (which were put in place to safeguard and protect the dīn from such deceitful individuals- translator).

If for arguments sake, we were to accept the authenticity of this narration, then too the view of the Shī'ah cannot be established. This is because the narration lacks any such words that indicate the necessity of obeying the Ahl al-Bayt. Neither is there any instruction of holding firmly onto them, nor is there any warning of misguidance for those who do not act upon their instructions or follow their practices. There is also no mention of the khilāfah. This narration contains nothing more than a simile explaining the importance of the Qur'ān, and exhortation regarding good behaviour towards the Ahl al-Bayt.

Another narration appears in *Musnad Abī Ya'ālā* under the narrations of Abū Sa'īd al-Khudrī. This narration is almost the same as the above mentioned narration, and it is also criticized due to the appearance of 'Aṭīyah al-'Aufī who narrates from Abū Sa'īd al-Khudrī. This has been mentioned to soothe the people of knowledge.

Muḥammad ibn Jarīr al-Ṭabrī

(Quoted from *Kanz al-‘Ummāl*)

عن محمد بن عمر بن علي عن ابيه عن علي ابي طالب قال ان النبي صلى الله عليه وسلم حضر الشجرة
بخم فقال يا ايها الناس الستم تشهدون ان الله ربكم قالوا بلى قال الستم تشهدون ان الله ورسوله اولى
بكم من انفسكم و ان الله ورسوله مولاكم قالوا بلى من كنت مولاه فعلى مولاه انى قد تركت فيكم ما ان
اخذتم لن تضلوا بعدى كتاب الله بايديكم واهل بيتى

Muḥammad ibn ‘Umar ibn ‘Alī – (his father) ‘Umar – from (his father) ‘Alī ibn Abī Ṭālib who said:

When Nabī ﷺ reached the tree at Khum, he said: “O people, do you not testify that Allah is your Rabb?” They replied: “Definitely!” He then asked: “Do you not testify that Allah and his Rasūl have a greater right over you than yourselves and that Allah and his Rasūl are your mowlā?” They replied: “Definitely!” He then said: “‘Alī is the mowlā of all those who take me as a mowlā. Indeed I have left amongst you that which if you hold onto it you will never go astray after me; the Book of Allah which is in your hands and my Ahl al-Bayt.”

The isnād, despite extensive research could not be found, which brings great sorrow to us. It is possible that the complete chain could be found in the book of *al-Ṭabrī Tahdhīb al-Āthār*, however we could not find a copy of this book. We then searched through the books of ḥadīth (those books which mention the isnād) to see how was this narration narrated from the grandson of ‘Alī ﷺ (Muḥammad ibn ‘Umar ibn ‘Alī) by the others. This research revealed to us that the narrator from Muḥammad ibn ‘Umar ibn ‘Alī is **Kathīr in Zayd**, who narrates directly from Muḥammad ibn ‘Umar. There is no difference until this point. After Zayd, there are a few differences in the chains. This information was retrieved from the works of the contemporaries of Muḥammad ibn Jarīr and those who were from an era close to his. One of the books in which this narration was found was *Musnad Ishāq ibn Rahawayh*. The second book in which it was found was *Mushkil al-Āthār* of Imām Abū Ja‘far al-Ṭaḥāwī (vol. 2 pg. 307). The text is identical to the one of

Kanz al-'Ummāl and the chain is the same as the one that has been mentioned. Therefore it can be confirmed that the narrator from Muḥammad ibn 'Umar ibn 'Alī is Kathīr ibn Zayd. The following words of criticism have been recorded regarding this Zayd by the scholars of rijāl:

ضعيف-فيه لين-ليس بشيء-ليس بقوى-لا يحتاج بنقله

He is *ḍa'īf* — he is not particular about his narrations — he is a non-entity
— he is not reliable — his narrations cannot be cited as proof.

Similarly in the commentary of *Jāmi' al-ṣaghīr* of al-Suyūṭī, which is *Fayḍ al-Qadīr*, 'Abd al-Ra'ūf al-Munādī has declared this Kathīr worthy of criticism. (Refer to *Fayḍ al-Qadīr* vol. 6 pg. 387 under the ḥadīth “Do not lament over dīn...”). We already mentioned the exact words of criticism under the narration of *Musnad Ishāq ibn Rahawayh*, which one can refer to for further elucidation.

According to the principle “*Disparagement is given preference over commendation*” this Kathīr will be regarded as unreliable despite the clemency a few individuals might mention in his favour. Their praise will not be given consideration, and this narration will not reach the required level of authenticity. When citing proof, authentic narrations with reliable isnād are required.

Musnad Abī ‘Awānah

It is stated in ‘*Abaqāt al-Anwār* that Maḥmūd al-Shayḥānī Qādarī reported in *Ṣirāt al-Satawā*:

واخرخ ابو عوانة عن ابى الطفيل عم زيد بن ارقم رضى الله عنه قال لما رجع رسول الله صلى الله عليه و سلم من حجة الوداع و نزل غدیر خم فقمتم ثم قال كانى قد دعيت فاجبت انى تركت فيكم الثقلين كتاب الله و عترتى اهل بيتى فانظروا كيف تخلفونى فيهما فانهما لن يفترقا حتى يردا على الحوض ثم قال ان الله مولاي و انا ولى كل مؤمن ثم اخذ بيد على فقال من كنت مولاه فعلى مولاه

Abū ‘Awānah narrates from Abū Ṭufayl, from Zayd ibn Arqam رضي الله عنه:

When Rasūlullāh صلى الله عليه وسلم was returning from Ḥajjat al-Wadā’, and he stopped at Ghadīr Khum, the branches of the tree were cut, and then he said: “It is as if I have been invited and I accepted the invitation. I leave amongst you al-Thaqalayn, the Book of Allah and my household, therefore be careful of how you succeed me with regards to them. They will never separate until they meet me at the pond.” Then he said: “Indeed Allah is my mowlā and I am the walī of every believer. Thereafter he held the hand of ‘Alī and said: “Whoever takes me as a mowlā then ‘Alī is his mowlā as well.”

Due to *Musnad Abī ‘Awānah* not being published, we were unable to get hold of a copy. Only the first two parts of this book has been published by Idārat al-Ma‘ārif - Dakkan. We have these in our possession, but this narration does not appear in these two parts. The remainder of the book will be available once it is published.

As far as the text goes, it is identical to the one quoted from *al-Sunan al-Kubrā* of Imām al-Nasā’ī. We quoted this narration from *al-Bidāyah wa al-Nihāyah* of Ibn Kathīr. That is, we presented this narration with a chain that is available. The explanation of the text has been presented in detail under the narration of Imām al-Nasā’ī, which may be referred to for further discussion.

Mushkil al-Āthār

حدثنا ابراهيم بن مرزوق ثنا ابو عامر العقدي ثنا يزيد بن كثير عن محمد بن عمر بن علي عن ابيه عن علي ابي طالب قال ان النبي صلى الله عليه و سلم حضر الشجرة بخم فخرج اخذا بيد علي فقال يا ايها الناس الستم تشهدون ان الله ربكم قالوا بلى قال الستم تشهدون ان الله و رسوله اولى بكم من انفسكم و ان الله و رسوله مولاكم قالوا بلى من كنت مولاه فعلى مولاه انى قد تركت فيكم ما ان اخذتم لن تصلو بعدى كتاب الله بايدىكم واهل بيتى

Ibrāhīm ibn Marzuq — Abū Āmir al-‘Aqdī — **Yazīd ibn Kathīr** — Muḥammad ibn ‘Umar ibn ‘Alī — (his father) ‘Umar — from (his father) ‘Alī Abī Ṭālib who said:

When Nabī ﷺ reached the tree at Khum, he emerged holding the hand of ‘Alī and said: “O people, do you not testify that Allah is your Rabb?” They replied: “Definitely!” He then asked: “Do you not testify that Allah and his Rasūl have a greater right over you than yourselves and that Allah and his Rasūl are your mowlā?” They replied: “Definitely!” He then said: “‘Alī is the mowlā of all those who take me as a mowlā. Indeed I have left amongst you that which, if you hold onto it, you will never go astray after me, the Book of Allah which is in your hands and my Ahl al-Bayt.”¹

The following information regarding the isnād is of importance:

1. None of our ‘friends’, neither the author of *Fulk al-Najāt* and ‘*Abaqāt*, nor anyone else have mentioned this chain. We found it through our own research and we have presented it. If it is worthy of acceptance then it should be taken, otherwise it will be rejected.
2. This isnād has been studied through the writings of the scholars of rijāl. This isnād includes **Yazīd ibn Kathīr** who is unknown as far as both, his person as well as his character is concerned. Despite extensive research, we could not find his details in the following books which have been authored regarding narrators:

1 *Mushkil al-Āthār* vol. 2 pg. 307

1. *Taqrīb al-Tahdhīb*
2. *Tahdhīb al-Tahdhīb*
3. *Lisān al-Mizān*
4. *Tārīkh Ṣaghīr* of Imām al-Bukhārī
5. *Tārīkh Kabīr* of Imām al-Bukhārī
6. *Kitāb al-Jarḥ wa al-Ta'dīl* of Ibn Abī Ḥātim al-Rāzī
7. *Ṭabaqāt ibn Sa'd*
8. *Ḥilyat al-Awliyā'* of Iṣfahānī
9. *Akhhbār Isfahān* of Abū Nu'aym
10. *Tārīkh Jurjahān* of Sahnī
11. *Tārīkh Baghdād* of Khaṭīb al-Baghdadī
12. *Tadhkirat al-Ḥuffāz* of al-Dhahabī
13. *Mizān al-I'tidāl* of al-Dhahabī
14. *Tahdhīb al-Kamāl* of Khazrajī
15. *Ta'jīl al-Manfa'ah* of Ibn Ḥajar
16. *Tārīkh ibn Khallikān*, etc.

Many pages have been turned, but this individual still remains unknown.

3. For the benefit of the scholars, we bring to your attention that Yazīd ibn Kathīr is untraceable even in Shīrī sources. He was searched for in the following books, but again, he was nowhere to be found:

1. *Rijāl al-Kashshī*
2. *Rijāl al-Najjāshī*
3. *Rijāl Tafrishī*
4. *Tanqīḥ al-Maqāl* of al-Māmaqānī
5. *Rijāl ibn 'Alī (Muntahā al-Maqāl)*
6. *Rijāl al-Ḥillī*
7. *Jāmi' al-Ruwāt* of al-Ardabīlī
8. *Mulakhaṣ al-Maqāl fī Taḥqiq Aḥwāl al-Rijāl*

9. *Rowḍāt al-Jannāt* by al-Khowansārī
10. *Qaṣaṣ al-'Ulamā'*
11. *Tuḥfat al-Aḥbāb* by Shaykh 'Abbās al-Qummī
12. *Tatimmat al-Muntahā* by Shaykh 'Abbās al-Qummī
13. *Aḥsan al-Wadī'ah fī Tarājim al-Shī'ah*
14. *Majālis al-Muminīn* by Shostarī

We did not have the good-fortune of finding him in any of the above-mentioned fourteen sources. Keeping the above-mentioned information in mind, we ask the honest ones, can a narration like this — where the narrator cannot be traced in any of the well-known books — be accepted?

4. Lastly, we wish to present an opinion regarding this chain. If it appeals to the reader, he may accept it. Otherwise, he may reject it. We feel that the name, Yazīd ibn Kathīr was changed around by one of the narrators. The correct name would have been Kathīr ibn Zayd. This opinion is supported by some indications. The first one being that the same narration appears in *Musnad Ishāq ibn Rāḥawayh*, and that chain has the name of Kathīr ibn Zayd as the first narrator from Muḥammad ibn 'Umar (The remainder of the chains as well as the texts are identical). The second indication is that wherever a list of the students of Muḥammad ibn 'Umar is to be found, the name of Kathīr ibn Zayd is mentioned. None of the lists have Yazīd ibn Kathīr. As far as this Kathīr ibn Zayd is concerned, a lengthy discussion has already passed regarding him under the narration of Ishāq ibn Rāḥawayh. Refer to it for all the details. He has been criticised and he commits many errors in his narrations, therefore this narration cannot be called authentic.

Isnād of al-Baghawī

The following narration of Abū al-Qāsim al-Baghawī is found in ‘*Abaqāt al-Anwār*’ (vol. 1 pg. 170). The author of ‘*Abaqāt*’ has also quoted this from the book *Farā’id al-Samṭīn*’ of Ḥamawī.

انبانا القاسم عبد الله بن محمد بن عبد العزيز البغوى انبانا بشر بن الوليد الكندى انبانا محمد بن طلحة عن
الاعمش عن عطية عن ابي سعيد الخدرى عن النبي صلى الله عليه وسلم قال تنى اوشك ان ادعى فاجيب
وانى تارك فيكم الثقلين كتاب الله عز وجل حبل ممدود من السماء الى الارض وعترتى اهل بيتى وان
اللطف الخبير اخبرنى انهما لن يتفرقا حتى يردا على الحوض فانظروا كيف تخلفونى فيهما

Abū al-Qāsim ‘Abd Allāh ibn Muḥammad ibn ‘Abd al-‘Azīz al-Baghawī — Bishr ibn al-Walīd al-Kindī — Muḥammad ibn Ṭalḥah — al-‘A‘mash — ‘**Atīyyah** — from **Abū Sa‘īd** that Nabī ﷺ said:

Indeed I will soon be called and I will respond to the call. I am leaving amongst you al-Thaqalayn, the Book of Allah — the most Exalted and Glorious — which is a rope that has been extended from the sky to the earth and my ‘itrah who are my Ahl al-Bayt. The Knower of the finest details and the one who is well aware of everything has informed me that they will never separate until they meet me at the pond (al-Kowthar), therefore be careful how you succeed me with regards to them.

The original source of this narration is the book *Farā’id al-Simṭīn* of Ḥamawī, which we could not lay our hands upon up until now. Allah knows best as to what is the status of this book. Are the narrations therein confined to the authentic ones, or is it a collection of all types of narrations? From the chain that was available to us (the one above), we found ‘**Atīyyah ibn Sa‘d al-‘Aufī al-Kūfī**’ in the chain. This narrator commits many errors, his narrations are unreliable and he is an infamous Shī‘ī. He conceals the name of his teacher in weird ways. He narrates from his teacher Muḥammad ibn Sā‘ib al-Kalbī and thereafter conceals his name by calling him Abū Sa‘īd. In this way, he spread the narrations of his teacher amongst the masses. We have already mentioned the bulk of the details regarding him under the narration of *Ṭabaqāt ibn Sa‘d*, which you may refer to.

The Shīah regard him to be one of the companions of Imām Muḥammad al-Bāqir. This has been clearly mentioned in *Jāmi' al-Ruwāt* as well as *Tanqīḥ al-Maqāl*. Therefore this narration cannot be accepted.

The author of *'Abaqāt* also mentioned the narration of Abū Ṭāhir Muḥammad ibn 'Abd al-Raḥmān al-Mukhlīṣ al-Dhahabī under the year 393 A.H. The honourable readers are being informed that the narration of Muḥammad is no different to this one. It is also quoted from the book *Farā'id al-Samṭin* of Ḥamawī, which mentions the chain of Abū al-Qāsim al-Baghawī as quoted above. 'Aṭīyyah al-'Aufī and company appear in this chain as well. Therefore there is no need to discuss the narration of Abū Ṭāhir Muḥammad ibn 'Abd al-Raḥmān al-Mukhlīṣ al-Dhahabī separately. Al-Mukhlīṣ al-Dhahabī's narration appears in *'Abaqāt al-Anwār* (vol. 1 pg. 198). You may refer to it there. Mīr Ṣāḥib mentioned this isnād of al-Mukhlīṣ al-Dhahabi separately in order to lengthen his list of sources. It is obvious that he was only concerned about making his book voluminous. He adopted this ploy in many different places.

Eight Asānīd of the Ḥadīth al-Thaqalayn from Ibn ‘Aqdah

His entire name is Aḥmad ibn Muḥammad ibn Sa‘īd al-Kūfī, commonly known as Ibn ‘Aqdah and his agnomen was Abū al-‘Abbās (d. 332 A.H).

The author of ‘*Abaqāt al-Anwār*, Mīr Ḥāmid Ḥusayn Lakhnawī, quoted eight narrations from Ibn ‘Aqdah on the authority of al-Sakhāwī and al-Samhūdī¹. If these asānīd are quoted together with their entire texts, then the length of our book will be unnecessarily lengthened. Thus, we will only present the asānīd that appear in ‘*Abaqāt*, with the intention of keeping the book concise. It should also be known that the asānīd quoted in ‘*Abaqāt* are not the complete asānīd of Ibn ‘Aqdah. Nevertheless, we will reproduce whatever was quoted in ‘*Abaqāt*.

It is worth mentioning at this juncture, that Ibn ‘Aqdah has also authored a book in which he tries to establish the narration “*‘Alī is the mawlā of all those who take me as mawlā*”. This book has been titled *Kitāb al-Muwālāt* or *Kitāb al-Wilāyah*. In this book Ibn ‘Aqdah produced a few chains of the narration of Thaqalayn along with the other narration. Reference is repeatedly given to this book in ‘*Abaqāt*. Therefore we considered it appropriate to inform the readers regarding it.

Below, we will present the eight narrations; thereafter the criticism against it will be presented at one place. This will enlighten us on the position of Ibn ‘Aqdah as well as the status of his scholarly works.

1. The Narration of Jābir ibn ‘Abd Allāh

Ibn ‘Aqdah has mentioned eight asānīd for the famous ḥadīth regarding Thaqalayn in his book *Kitāb al-Wilāyah*, which is better known as *Kitāb al-Muwālāt*. Al-Sakhāwī mentioned it in *Istijlā’ Irṭiqā’ al-Ghuraf* from Jābir that Abū al-‘Abbās ibn ‘Aqdah mentioned it in *Kitāb al-Wilāyah* from Yūnus ibn ‘Abd Allāh ibn Abī Farwah — Abū Ja‘far Muḥammad ibn ‘Alī (al-Bāqir) — from Jābir ibn ‘Abd Allāh رضي الله عنه who said:

1 Volume 1 Page 175-177

كنا مع رسول الله صلى الله عليه وسلم في حجة الوداع فلما رجع...

We with Rasūlullāh ﷺ when he was returning from Ḥajjat al-Wadā'...¹

2. The Narration of 'Alī al-Murtaḍā

Al-Sakhāwī reported in *Istijlā' Irṭiqā' al-Ghuraf*:

و اما حديث خزيمة فهو عند ابن عقدة من محمد بن كثير عن فطر و ابى الجارود و كلاهما عن ابى الطفيل ان عليا رضى الله عنه قام فحمد الله و اثنى عليه...

Ibn 'Aqḍah reported it from Muḥammad ibn Kathīr — from Fiṭr and Abū Jārūd — both from Abū Ṭufayl that 'Alī ﷺ said...

This is a lengthy narration. The crux of it is that 'Alī ﷺ stood up and addressed a large crowd saying: "All those who heard this narration from Rasūlullāh ﷺ should please stand." Upon his request, seventeen Ṣaḥābah stood up and testified in his favour.²

3. The Narration of Ibn Ḍamīrah

Al-Sakhāwī states in *Istijlā' Irṭiqā' al-Ghuraf* that the ḥadīth of Ḍamīrah al-Aslamī is found in *al-Muwālāt*:

و اما حديث ابراهيم بن محمد الاسلمى عن حسين بن عبد الله بن ضميرة عن ابيه عن جده رضى الله عنه قال لما انصرف رسول الله صلى الله عليه وسلم من حجة الوداع

Ibrāhīm ibn Muḥammad al-Aslamī — Ḥusayn ibn 'Abd Allāh ibn Ḍamīrah — (his father) 'Abd Allāh — from (his father) Ḍamīrah who says:

When Rasūlullāh ﷺ was returning from Ḥajjat al-Wadā'...³

1 'Abaqāt vol. 1 pg. 175

2 'Abaqāt vol. 1 pg. 176

3 ibid

4. The Narration of Ḥudhayfah and ‘Āmir ibn Laylā

و اما حديث عامر فاخرجه ابن عقدة فى الموالاته من طريق عبدالله بن سنان عن ابى الطفيل عن عامر بن ليلى بن ضميرة و حذيفة بن اسيد رضى الله عنهما قالا لما صدر رسول الله صلى الله عليه وسلم من حجة الوداع ولم يحج غيرها...

As for the ḥadīth of ‘Āmir: Ibn ‘Aqdah has narrated it in *al-Muwālāt* from ‘Abd Allāh ibn Sinān — Abū al-Ṭufayl — from ‘Āmir ibn Laylā ibn Ḍamurah and Ḥudhayfah ibn Usayd رضي الله عنه who both said:

When Rasūlullāh صلى الله عليه وسلم was returning from Ḥajjat al-Wadā’...¹

5. The Narration of Abū Dhar

و اما حديث ابى ذر ... فاشار اليه الترمذى فى جامعه فاخرجه ابن عقدة من حديث سعد بن طريف عن الاصح بن نباتة عن ابى ذر رضى الله عنه انه اخذ بحلقة باب الكعبة فقال انى سمعت رسول الله صلى الله عليه وسلم

As for the ḥadīth of Abū Dhar رضي الله عنه al-Tirmidhī indicates towards it in his book, and Ibn ‘Aqdah narrated it from Sa’d ibn Ṭarīf — al-Aṣḥabū ibn Nubātah — from Abū Dhar رضي الله عنه that he held the door handle of the Ka’bah and said:

I heard Rasūlullāh صلى الله عليه وسلم saying...

6. The Narration of Abū Rāfi‘ — the freed slave

و اما حديث ابى رافع فهو عند ابن عقدة من طريق محمد بن عبدالله بن ابى رافع عن جده مولى رسول الله صلى الله عليه وسلم لما نزل رسول الله صلى الله عليه وسلم غدیر خم مصدره من حجة الوداع قام خطيبا...

As for the ḥadīth of Abū Rāfi‘, it Ibn ‘Aqdah narrated it from Muḥammad ibn ‘Abd Allāh ibn Abī Rāfi‘ — from (his grandfather) Abū Rāfi‘ who said:

When Rasūlullāh صلى الله عليه وسلم stopped at Ghadīr Khumm on his return from Ḥajjat al-Wadā’, he stood to address...

1 ibid

7. The Narration of Umm Salamah

Al-Sakhāwī reports in *Istijlā' Irtiqā' al-Ghuraf*:

و اما حديث ام سلمة فحديثها عند ابن عقدة عن حديث هارون بن خارجة عن فاطمة بن علي عن ام سلمة
رضى الله عنها قالت اخذ رسول الله صلى الله عليه وسلم بيد علي بغدير خم فرفعها

AS for the ḥadīth of Umm Salamah, her narration has been reported by Ibn 'Aqdah from Hārūn ibn Khārijah — Fāṭimah bint 'Alī — from Umm Salamah

رضي الله عنها:

Rasūlullāh ﷺ held the hand of 'Alī in Ghadīr and raised it...

8. The Narration of Umm Hānī

و اما حديث ام هاني فحديثها عنده ايضا من حديث عمر بن سعيد بن عمر جعله بن هبيرة عن ابيه انه
سمعها تقول رجع رسول الله صلى الله عليه وسلم من حجة الوداع...

As for the ḥadīth Umm Hānī it has also been reported by Ibn 'Aqdah from 'Umar ibn Sa'īd ibn Umar ibn Ja'dah ibn Hubayrah — from his father who says that he heard Umm Hānī رضي الله عنها say:

Rasūlullāh ﷺ returned from ḥajj...

Ibn 'Aqdah has gathered a great number of chains for the narration “Alī is the mowlā of all those who take me as a mowlā as well as this narration (of Thaḳalayn) in his book *Kitāb al-Muwālat* and his other books. Many of those who compiled books on the subject of virtues, have relied upon him as a source of narrations. This fact is admitted by the author of *'Abaqāt* as well. He writes:

These narrations of Ibn 'Aqdah have been taken from the works of 'Allāmah Nūr al-Dīn Samhūdī, *Jawāhr al-Aqḍayn*, and Aḥmad ibn Faḍl ibn Muḥammad Bākhathīr, *Wasīlat al-Ma'āl*, and Maḥmūd ibn 'Alī al-Shaykhānī, *Ṣirāṭ Sawī*.¹

1 *'Abaqāt al-Anwār* vol. 1 pg. 177

The book of al-Ḥāfiẓ Shams al-Dīn al-Sakhāwī is from the same category. He took a great number of narrations from Ibn ‘Aqdah. Another book *Yanābī al-Mawaddah* by Shaykh Sulaymān al-Balkhī al-Qandūrī — who is erroneously understood to be a Sunnī — is also of the same category. Al-Qandūrī regarded Ibn ‘Aqdah as one of his sources and thus mentioned many narrations from his works. In a similar fashion, many scholars copied a great deal of narrations from Ibn ‘Aqdah.

Many of the scholars did not pay attention to the personality of this individual, i.e. to which sect does he belong and what is the status of his narrations? Now we will present to you the position of Ibn ‘Aqdah according to the scholars of rijāl, without editing the texts. Thereafter the fair-minded — as well as those who are able to distinguish truth from falsehood — can decide for themselves. There will be no need for any comment from our side. We will first present a summary of all the comments and thereafter provide a bibliography which will include page numbers so that those who wish to verify our quotations may do so. Now take a look at the summary of the comments.

The ‘Accolades’ of Ibn ‘Aqdah

1. His full name is Abū al-‘Abbās, Aḥmad ibn Muḥammad ibn Sa‘īd al-Kūfī (commonly known as Ibn ‘Aqdah). He is a Zaydī Jārūdī Shī‘ī. This is a fact that both parties attest to.
2. He reported three hundred thousand narrations with asānīd (according to one opinion) or one hundred and twenty thousand (according to another) regarding the virtues of the Ahl al-Bayt and Banū Hāshim. Amongst them is the narration of Thaḳalayn, which he has reported with many asānīd.
3. He would ‘prepare’ (his own) narrations and present it to the leading scholars of Kūfah, requesting them to narrate it. He would then claim that he heard these narrations from them. He is well known specifically for narrating Munkar narrations.

4. He had a well-planned method by means of which he would spread fabricated narrations amongst the people. He would concoct asānīd with the names of extremely reliable narrators and remove his own name. (It is open deception for a narrator to remove his name from a chain.)
5. Wherever he found the opportunity, he would portray actions of the Ṣaḥābah to be mistakes and faults, especially the actions of Abū Bakr and ‘Umar رضي الله عنهما. It is for this reason that many Muḥaddithīn (like ‘Amr ibn Hamwayh) abandoned his narrations and others rejected it.
6. Ibn ‘Aqdah is a reliable narrator in the four pivotal books (*Uṣūl al-Kāfi*, *Tahdhīb al-Aḥkām*, *al-Istibṣār*, *Man Lā Yaḥḍuruhū al-Faqīh*) of the Shī‘ah. All the Shī‘ī scholars on rijāl accept him to be reliable and truthful. Therefore, we wish to add his details from Shī‘ī sources to establish his position, after presenting it from the sources of the Ahl al-Sunnah.
7. Ibn ‘Aqdah accomplished a great academic feat, due to which all the Shī‘ī scholars are indebted to him. He compiled books in which he recorded all the companions and students of the first six A‘immah until Ja‘far al-Ṣādiq رضي الله عنه. All the latter-day scholars merely cut and paste from his works.

Take a look at the following list of scholars from the Sunnī masters on the subject of rijāl, all of whom have disparaged this narrator:

1. *Tārīkh Baghdād*, vol. 5 pg. 22014 - 22021
2. *Al-Muntazam fī Tārīkh al-Mulūk wa l-Umam* by Ibn al-Jozī, vol. 6 pg. 336 - 337
3. *Tadhkirat al-Ḥuffāz* by al-Dhahabī, vol. 3 pg. 157
4. *Mīzān al-I‘tidāl* by al-Dhahabī, vol. 1 pg. 65
5. *Mir‘āt al-Jinān* by al-Yāfi‘ī, vol. 2 pg. Page 311.
6. *Al-Bidāyah wa al-Nihāyah* by Ibn Kathīr al-Dimashqī, vol. 6 pg. 78
7. *Minhāj al-Sunnah* by Ibn Taymiyyah vol. 4 pg. 186 - 192 (The Chapter of the Sun Being Brought Back for ‘Alī رضي الله عنه)

Now look at the list regarding ibn ‘Aqdah from Shīrī scholars:

1. *Rijāl al-Najjāshī* pg. 68 - printed in Iran
2. *Rijāl al-Tafrishī* pg. 31 - printed in Iran
3. *Rijāl ‘Allāmah Ḥillī* pg. 67- printed in Iran
4. *Majālis al-Mu‘minīn* pg. 88 and 174-Iranian print
5. *Jāmi‘ al-Ruwāt* by Muḥammad ibn ‘Alī al-Ardabīlī vol. 1 pg. 65-67
6. *Muntahā al-Maqāl* by Abū ‘Alī, pg. 107-108 Iranian print
7. *Rowḍāt al-Jannāt* by Khawānsārī pg. 58
8. *Rijāl al-Māmaqānī: Tanqīḥ al-Maqāl*, vol. 1 pg. 85-86
9. *Mulakhaṣ al-Maqāl fī Taḥqīq Aḥwāl al-Rijāl*, Category two regarding the reliable ones, pg. 118
10. *Tuḥfat al-Aḥbāb* by Shaykh ‘Abbās al-Qummī, pg. 14 Iranian print
11. *Tatimmat al-Muntahā* by Shaykh ‘Abbās al-Qummī, pg. 304 Iranian print

Note:- This ‘saint’ is not mentioned in *Rijāl al-Kashshī*. This is because this book contains the names of the narrators of the former times, whereas he only passed away in the year 322 A.H. A logical conclusion would be that the book was compiled before his era. Even though Shaykh Ṭūsī summarised this book, and it was as if he had given it a new sequence, this person was still not mentioned in the new sequence. Apart from *Rijāl al-Kashshī*, his name is mentioned with praise regarding his reliability in all the famous Shīrī books on narrators (those possessed by the author). The scholars can refer to the original sources for further satisfaction. We hope that they will find all our references to be accurate.

A Final Word

A question may arise in the minds of some, i.e. the great luminaries of the ummah such as al-Sakhāwī and al-Samhūdī did not raise objections or point out faults regarding this narration, so these objections must have been prepared now in the fourteenth century?

The answer to this is that we only quoted the works of other scholars in criticism of Ibn ‘Aqdah. These comments have been penned down by seven of the most outstanding scholars of the Ahl al-Sunnah. Therefore to assume that these were made up in the fourteenth century is a great injustice! We guarantee that these quotations are accurate. One can refer to the sources to confirm our accuracy. It will be found that we did not deceive in any way.

However, we do admit that a few authors and biographers have also mentioned great praise regarding Ibn ‘Aqdah, regarding him to be reliable. This is due to the fact that they were unaware of his other side. Therefore, we will find that those who were aware, mentioned the praise and thereafter added a detailed criticism of his personality. Those who did not mention the criticism are thus excused. However, the rule “*Disparagement is given preference over commendation*” demands that commendation not be considered.

Secondly, the comments of the Shī‘ah ‘ulamā’ are supportive of that which our scholars have written (in criticism of Ibn ‘Aqdah). This is because our scholars have stated that he was a Zaydī Jārūdī Shī‘ī. The scholars of the Shī‘ah confirm that this is totally accurate, “He was definitely a Zaydī Jārūdī Shī‘ī, and he is a reliable narrator according to us. We accept all his great scholarly writings.” How can the narrations of a person like this, who is accepted by both parties to be a Shī‘ah, be accepted without question regarding a disputed matter? The scholars of ḥadīth have clearly stated that the narrations of an innovator (such as a Shī‘ah or Khārijī etc.) cannot be accepted if it is in support of his innovation. Thus, whatever we have presented is in complete compliance to our principles. We did go out of the way and stretch arguments. In a nutshell, the narrations of Ibn ‘Aqdah cannot be relied upon concerning this subject, and it will not be considered.

The Isnād of Da‘laj ibn Aḥmad ibn Da‘laj al-Sajzī

The scholars are aware that this al-Sajzī was a teacher of Dāraquṭnī as well as al-Ḥākim (the author of *al-Mustadrak*). The author of ‘*Abaqāt*’ quoted a narration of Thaḳalayn from him along with an isnād. This narration as well as its isnād is identical to the third narration of al-Ḥākim. The chain runs as follows:

دعلاج بن احمد السجزي ابانا محمد بن ايوب ثنا الازرق بن علي ثنا حسان بن ابراهيم الكرمانى ثنا محمد بن سلمة بن كهيل عن ابيه عن ابي الطفيل بن وائلة انه سمع زيد بن ارقم رضى الله عنه يقول نزل رسول الله صلى الله عليه وسلم بين مكة والمدينة

Da‘laj ibn Aḥmad al-Sajzī — Muḥammad ibn Ayyūb — al-Azraq ibn ‘Alī — Ḥassān ibn Ibrāhīm al-Kirmānī — **Muḥammad ibn Salamah ibn Kuhayl** — (his father) Salamah — Abū al-Ṭufayl ibn Wāthilah — that Zaid ibn Arqam said:

Rasūlullāh ﷺ descended between Makkah and al-Madīnah...

The details regarding the isnād will appear under the third narration of al-Ḥākim. It can be viewed there. The crux of it is that **Muḥammad ibn Salamah** appears in this chain which renders it unauthentic. The scholars have commented regarding him in the following words:

كان ضعيفا-ذاهب-واهى الحديث-كان يعد من متشيعى الكوفة

He was ḍa‘īf — his narrations were inconsistent — he was counted amongst the Shī‘ah of Kūfah.

These comments can be found in *Ṭabaqāt ibn Sa‘d*, *Mīzān al-Ītidāl*, *Lisān al-Mīzān* of ‘Asqalānī as well as other books.

The author of ‘*Abaqāt al-Anwār*’ has quoted this narration on pg. 178 of the first volume. The above-mentioned criticism is sufficient as an answer to the narration. There remains no need to present any other answer. However, a point that is

worthy of note, is that the isnād and text of the two narrations (this narration and the third narration of al-Ḥākim) are identical. Therefore, it is clear deception and trickery to present them as two different narrations. Unless it is done in order to lengthen the list of sources to intimidate the opposition and add volume to the book.

The Narration of Abū Bakr Muḥammad ibn ‘Umar ibn Muḥammad ibn Muslim al-Tamīmī

He was commonly known as Ibn Ju‘ābī (d. 355 A.H).

‘Abaqāt (vol. 1 pg. 181) states, al-Sakhāwī mentions the following in *Istijlā’*:

رواه الجعابي من حديث عبدالله بن موسى عن ابيه عن عبدالله بن حسن عن ابيه عن جده عن علي رضي
الله عنه ان رسولا لله صلى الله عليه وسلم قال انى مخلف فيكم ما ان تمسكتم به لن تضلوا كتاب الله عز
وجل طرفه بيد الله وطرفه بايدكم وعترتى اهل بيتى ولن يتفرقا حتى يردا على الحوض

Al-Ju‘ābī reported from — ‘Abd Allāh ibn Mūsā- (his father) Mūsā — ‘Abd Allāh ibn Ḥasan — (his father) Ḥasan — (his grandfather) Ḥasan — from ‘Alī عليه السلام that Rasūlullāh صلى الله عليه وسلم said:

Indeed I will leave amongst you that which if you hold onto you will not go astray, the Book of Allah, one end is in your hands and the other end is with Allah, and my ‘itrah who are family. They will not separate until they meet me at the pond.¹

The text of ‘Abaqāt has been quoted verbatim. *Istijlā’* of al-Sakhāwī and *Jawāhir al-Qur’ān* of al-Samhūdī is not available to us. Despite searching for them, we could not find any copy. The reason was so to allocate the complete isnād and thereafter comment on its authenticity or unreliability. The author of ‘Abaqāt did not mention the entire chain of al-Ju‘ābī. He sufficed on simply quoting from al-Sakhāwī and al-Samhūdī. Due to unavailability of these books, it will not be possible to reproduce the isnād here. Hence, we will not be able to comment regarding the authenticity of this narration. If the chain happens to be an authentic one, we will not hesitate to accept it.

Those who had the chance of going through ‘Abaqāt will be aware of the fact that the author attributed this narration to many scholars and authors. However, he failed to name the references in full and he also omitted the asānīd. He done so

1 ‘Abaqāt al-Anwār vol. 1 pg. 181

despite the fact that the demand of his book (which was written in order to prove that this narration is Mutawātir both by its text as well as its meaning according to the Ahl al-Sunnah) was to quote complete and authentic asānīd. Presenting incomplete asānīd or asānīd which are complete but unauthentic does not in any way serve the purpose.

The Narration of Abū Bakr Aḥmad ibn Ja‘far

His full name is Abū Bakr Aḥmad ibn Ja‘far ibn Ḥamdān ibn Mālik ibn Shabīb al-Qaṭī. (d. 360 A.H).

The readers are being informed that this narration of Abū Bakr Qaṭī as well as its chain is the same as the second narration of al-Ḥākim. The entire discussion can be found there under the chains of al-Ḥākim. However, the summary of the discussion is that **Khalaf ibn Sālim al-Makhrī** appears in this chain. He was habitual of gathering faults and criticism against the Ṣaḥābah رضي الله عنهم and he was an outright Shī‘ah. (Refer to *Taqrīb*, *Tahdhīb* and *Tārīkh Baghdād* of al-Khaṭīb for more detail.) Therefore his narrations cannot be accepted concerning those matters which are not agreed upon between the Ahl al-Sunnah and the Shī‘ah.

Note: - Mīr Ḥāmid Ḥusayn mentioned it in vol. 1 pg. 188 of *‘Abaqāt al-Anwār*.

Ma'ājim al-Ṭabarānī

The author is Abū al-Qāsim Sulaymān ibn Aḥmad ibn Ayyūb al-Ṭabarānī (d. 360 A.H). The three books of Ṭabarānī (*al-Ma'ājim*) have been searched for the narration of Thaḳalayn and they have been presented here. Two narrations have been quoted from *Mu'jam Ṣaghīr*, one from *Mu'jam Awsaṭ* and two from *Mu'jam Kabīr*. Allah willing, we hope to present to the honourable readers the details regarding each isnād. If these narrations are acceptable in the light of the principles of the scholars of ḥadīth, then it will be gladly accepted. On the other hand, if they fail to meet the requirements, despite an effort to find some excuses for them, then there will remain no option but to reject them.

Mu'jam Ṣaghīr

The First Narration

حدثنا حسن بن محمد بن مصعب الاشنانى الكوفى ثنا عباد بن يعقوب الاسدى ثنا ابو عبدالرحمان المسعودى عن كثير النواء عن عطية العوفى عن ابى سعيد الخدرى قال قال رسول الله صلى الله عليه و سلم قال انى تارك فيكم الثقلين احدهما اكبر من الاخر كتاب الله عز و جل حبل ممدود من السماء الى الارض وعترتى اهل بيتى ولن يتفرقا حتى يردا على الحوض-لم يروه عن كثير النواء الا المسعودى

Ḥasan ibn Muḥammad ibn Mus'ab al-Ashnānī al-Kūfī — 'Ubbād ibn Ya'qūb al-Asadī — Abū 'Abd al-Raḥmān al-Mas'ūdī — Kathīr al-Nawā' — 'Aṭīyyah — Abū Sa'īd — that Nabī ﷺ said:

Indeed I am leaving amongst you al-Thaḳalayn, one is greater than the other, the Book of Allah — the most Exalted and Glorious — which is a rope that has been extended from the sky to the earth and my 'itrah who are my Ahl al-Bayt. They will never separate until they meet me at the pond.

No one has narrated this from Kathīr al-Nawā' except al-Mas'ūdī.¹

We now present the conditions of the narrators of the first narration:

1 *Mu'jam al-Ṣaghīr* of al-Ṭabarānī - Anṣārī print, Delhi

We suffice upon three narrators that have been criticised in the first chain. There are others in the chain who have also been criticised, but we wish to keep this treatise brief, therefore we will suffice on these three. **They are, ‘Ubbād ibn Yā‘qūb al-Asadī, Kathīr al-Nawā’ and ‘Aṭīyah al-‘Aufī.**

‘Ubbād ibn Yā‘qūb according to the Ahl al-Sunnah

1. It is stated in *Taqrīb*:

عباد بن يعقوب الرواجني الاسدي رافضي

‘Ubbād ibn Ya‘qūb al-Rawājanī al-Asadī was a Rāfiḍī.¹

2. In *Mīzān al-I‘tidāl* and *Tahdhīb al-Tahdhīb*:

عباد بن يعقوب الرواجني الاسدي انه يشتم السلف قال ابن عدى عباد فيه غلو التشيع وروى احاديث انكرت عليه في الفضائل والمثالب... قال صالح بن محمد كان يشتم عثمان... قال الداؤقطنى شيعي... قال ابن حبان كان رافضيا داعية ومع ذلك يروى المناكير عن المشاهير فاستحق الترك روى عن شريك عن عاصم عن ذر عن عبدالله مرفوعا اذا رثيتم معاوية على منبرى فاقتلوه

‘Ubbād ibn Ya‘qūb al-Rawājanī al-Asadī: He would curse the pious predecessors. Ibn ‘Adī said that he was an extremist Shī‘ah. He narrates such narrations which are Munkar regarding the virtues and criticism (of the Ṣaḥābah). Ṣāliḥ ibn Muḥammad said: “‘Ubbād would revile ‘Uthmān رضي الله عنه.” Dārquṭnī has confirmed that he was a Shī‘ah. Ibn Ḥibbān stated: “He was a Rāfiḍī and he would propagate his beliefs passionately. He would also narrate Munkar narrations from famous people. He is worthy of being rejected.” ‘Ubbād narrated the following from Rasūlullāh صلى الله عليه وسلم, with isnād: “If you see Mu‘āwiyah on my Mimbar, then kill him.” (He would spread baseless narrations of this type.)²

1 *Taqrīb* pg. 252

2 *Tahdhīb al-Tahdhīb* vol. 5 pg. 109 - 110, *Mīzān al-I‘tidāl* vol. 2 pg. 16 - 17 Egyptian print.

‘Ubbād ibn Ya‘qūb according to the Shī‘ah

1. ‘Abd Allāh al-Māmaqānī states:

عباد بن يعقوب الرواجني ابو سعيد... وبالجملة فكون عباد هذا اماميا مما لا ينبغي التامل فيه

‘Ubbād ibn Ya‘qūb al-Rawājanī Abū Sa‘īd: in essence ‘Ubbād being an Imāmī (Shī‘ī) is amongst those matters which need no further analysis.¹

2. He is included amongst the Shī‘ī narrators of *Jāmi‘ al-Ruwāt* (vol. 1 pg. 431). He is an authentic source of Shī‘ī narrations. The author of *Jāmi‘ al-Ruwāt* has reported five of his narrations.

The second narrator is Kathīr al-Nawā’, who was the dutiful student of ‘Aṭīyyah al-‘Aufī. He has thought provoking accolades to his name. He is a famous narrator of *al-Kāfī*. We will first present his details from the books of the Ahl al-Sunnah, and thereafter in support of those details we will add a few quotations from the books of our ‘friends’.

Kathīr al-Nawā’ according to the Ahl al-Sunnah

1. Al-Dhahabī elucidates:

كثير بن اسماعيل النواء ابو اسماعيل... شيعي ضعفه ابو حاتم والنسائي قال ابن عدى مفرط في التشيع
قال السعدى زائف

Kathīr ibn Ismā‘īl al-Nawā’ Abū Ismā‘īl: A Shī‘ī, deemed ḍa‘īf by Abū Ḥātim and Nasā‘ī. Ibn ‘Adī said: “He was an extremist Shī‘ī.” Sa‘dī said: “He was not on the right path.”²

2. Ibn Ḥajar says:

1 *Tanqīḥ al-Maqāl* vol. 2 pg. 123 - 124

2 *Mizān al-Itidāl* vol. 2 pg. 352

كثير بن اسماعيل يقال ابن نافع النواء... قال ابو حاتم ضعيف الحديث... قال الجوزجاني زائع قال النسائي ضعيف قال ابن عدى كان غاليا في التشيع مفرطا فيه

Kathīr ibn Ismāʿīl, called Ibn Nāfiʿ al-Nawāʿ: Abū Ḥātim said: “Ḍaʿīf in ḥadīth.” Al-Jowzajānī said: “He was not on the right path.” Nasāʿī said: “Ḍaʿīf.” Ibn ʿAdī said: “He was an extremist Shīʿī who exaggerated in it.”¹

Kathīr al-Nawāʿ according to the Shīʿah

1. *Rijāl al-Tafrishī* and *Jāmiʿ al-Ruwāt* both state:

كثير النواء بن قاروند ابواسماعيل (ق) (حج)

Kathīr al-Nawāʿ ibn Qārwand Abū Ismāʿīl: He was accounted amongst the companions of Imām al-Ṣādiq عليه السلام and Shaykh Ṭūsi included him in his book on Shīʿī narrators.²

2. In *Tanqīḥ al-Maqāl*:

قد عدده الشيخ في رجاله تارة من اصحاب باقر بقوله كثير النواء بترى واخرى من اصحاب صادق بقوله كثير بن قاروند ابواسماعيل النواء وظهره لتصادم مع كثير بن قاروند

Al-Shaykh counted him amongst the companions of al-Bāqir at times by referring to him as Kathīr al-Nawāʿ Batrī and at times he counted him amongst the companions of al-Ṣādiq by saying Kathīr ibn Qārwand Abū Ismāʿīl al-Nawāʿ. What is clear is that both names refer to the same person.³

ʿAṭīyyah al-ʿAufī

The third individual is ʿAṭīyyah ibn Saʿd al-ʿAufī. We have mentioned his details under the discussion of the narration of Ṭabaqāt ibn Saʿd. It will be quite beneficial to turn a few pages and refresh your memories regarding him once again.

1 *Tahdhīb* vol. 8 pg. 411

2 *Rijāl Tafrishī* pg. 267, *Jāmiʿ al-Ruwāt* vol. 2 pg. 28

3 *Tanqīḥ al-Maqāl* vol. 2 pg. 36

The Second Narration

حدثنا حسن بن مسلم بن الطيب الصنعاني ثنا عبد الحميد بن صبيح ثنا يونس بن ارقم هارون بن سعد عن عطية عن ابي سعيد الخدري عن النبي صلى الله عليه و سلم قال انى تارك فيكم الثقلين ما ان تمسكتم به لن تضلوا كتاب الله وعترتي ولن يتفرقا حتى يردا على الحوض - لم يروه عن هارون بن سعد الا يونس

Ḥasan ibn Muslim ibn al-Ṭabīb al-Ṣan‘ānī — ‘Abd al-Ḥamīd ibn Ṣabīḥ — Yūnus ibn Arqam — Hārūn ibn Sa‘d — ‘Aṭīyah — Abū Sa‘īd — that Nabī ﷺ said:

Indeed I am leaving amongst you al-Thaqalayn, if you hold onto them you will never go astray, the Book of Allah and my ‘itrah. They will never separate until they meet me at the pond.

Yūnus is the only narrator from Hārūn ibn Sa‘d.

The first two narrators of this chain, **Ḥasan ibn Muslim ibn al-Ṭabīb al-Ṣan‘ānī and ‘Abd al-Ḥamīd ibn Ṣabīḥ** are unknown. There is no information about them. The narrators above them, **Yūnus ibn Arqam, Hārūn ibn Sa‘d and ‘Aṭīyah**, are all extremist Shī‘ah. Therefore the status of this narration has become evident. Now let us take a look at the details:

Yūnus ibn Arqam

يونس بن ارقم... لينه عبدالرحمان بن خراش... قال ابن حبان كان يتشيع

Yūnus ibn Arqam: ‘Abd al-Raḥmān ibn Kharāsh regarded him unreliable. Ibn Ḥibbān said: “He was a Shī‘ah.”¹

Hārūn ibn Sa‘d according to the Ahl al-Sunnah

1. Ibn Ḥajar writes:

هارون بن سعد العجلي ويقال الكوفي الاور... قال كان غالبا في الرفض لا تحل عنه الرواية بحال... قال الدورى كان من غلاة الشيعة... قال الساجى كان يغلو فى الرفض...

1 *Lisān al-Mizān* vol. 2 pg. 321

Hārūn ibn Sa'd al-'Ajli also known as al-Kūfi al-A'war: He was an extremist Shī'i, it is not permissible to narrate from him under any circumstances. Al-Dūrī said: "He was from the extremist Shī'ah." Al-Sājī said: "He exceeded the limits in Shī'ism."¹

2. Al-Dhahabī said:

هارون بن سعد العجلي صدوق في نفسه لكنه رافضي بغض

Hārūn ibn Sa'd al-'Ajli: He was truthful, but he was also a bigoted Shī'ah.²

Hārūn ibn Sa'd according to the Shī'ah

1. Al-Tafrishī and al-Ardabīlī both write:

هارون بن سعد العجلي الكوفي (ق)

هارون بن سعد العجلي (ق)

Hārūn ibn Sa'd al-'Ajali: of the companions of al-Ṣādiq.³

2. Al-Māmaqānī writes:

عده الشيخ في رجاله من اصحاب الصادق عليه السلام

Shaykh al-Ṭūsī counted Hārūn amongst the companions of al-Ṣādiq عَلَيْهِ السَّلَام.⁴

'Aṭīyyah ibn Sa'd al-'Aufī

The third individual is 'Aṭīyyah al-'Aufī. We have mentioned his details in full. He gave his teacher, Muḥammad ibn Sā'ib al-Kalbī, the agnomen Abū Sa'īd so that

1 *Tahdhīb* vol. 11 pg. 6

2 *Mizān al-I'tidāl* vol. 3 pg. 247

3 *Jāmi' al-Ruwāt* vol. 2 pg. 306, *Rijāl al-Tafrishī* pg. 366

4 *Tanqīḥ al-Maqāl* vol. 3 pg. 283

people would mistake him for the Ṣaḥābī Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ. In this way, he spread the fabricated narrations of al-Kalbī amongst the masses.

Muʿjam Awsaṭ

عن ابى سعيد الخدرى قال قال رسول الله صلى الله عليه و سلم انى تارك فيكم الثقلين احدهما اكبر من الاخر كتاب الله وعترتى اهل بيتى رواه الطبرانى فى الاوسط و فى اسناده رجال مختلف فىهم

Abū Saʿīd narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

I leave amongst you al-Thaqalayn, one is greater than the other, the Book of Allah and my ʿitrah who are my Ahl al-Bayt.

Narrated by al-Ṭabarānī in *al-Awsaṭ* and the chain contains narrators whose reliability has been disputed.¹

Firstly, the scholars are well aware of the fact that both, *Muʿjam Kabīr* as well as *Muʿjam Awsaṭ* are amongst the rare books of the age. Both of these are not available to us, due to which we are deeply saddened. However, we have managed to quote the narrations of these two books via *Majmaʿ al-Zawāʿid* of al-Haythamī. Ḥāfiẓ al-Haythamī has commented regarding this narration that the isnād contains narrators whose reliability has been disputed. The scholars have not reached a consensus on accepting their narrations. In other words, this chain is not reliable. If only we could find a text which has a reliable isnād to it (such that the narrators should be above criticism; reliable and distanced from innovation) Unfortunately, none of the narrations of al-Ṭabarānī regarding al-Thaqalayn have reliable isnād.

Secondly, it should be noted that this isnād does not only contain one narrator who could be criticised, rather it has a few narrators who are worthy of criticism. The question remains, who are they? We assume that ʿAṭīyyah al-ʿAufī is the

1 *Majmaʿ al-Zawāʿid* vol. 9 pg. 163

narrator from Abū Saʿīd and there are narrators after him who are also worthy of criticism. However, to pinpoint them without having a copy of *Muʿjam al-Awsaṭ* of al-Ṭabarānī would be quite difficult.

Now we present a few indications that the narrator from Abū Saʿīd is none other than ʿAṭīyyah. All the narrations from Abū Saʿīd thus far are narrated from ʿAṭīyyah. None of the narrations emanate from anyone else. Hereunder is a list of the narrations in which ʿAṭīyyah's name appears after Abū Saʿīd:

1. *Ṭabaqāt Ibn Sʿad*
2. *Musnad Aḥmad* (four narrations)
3. *Al-Tirmidhī* (one narration)
4. *Musnad Abī Yaʿlā*
5. One narration from *Tadhkirat al-Khawaṣ* of Sibṭ ibn al-Jowzī also has ʿAṭīyyah as the narrator from Abū Saʿīd. You have already seen the narrations of the first four books. Look at them for a second time and ponder over the matter. We will then present the narration of the sixth book; the matter will become significantly clear.
6. The two narrations of *Muʿjam Ṣaghīr* of al-Ṭabarānī also have ʿAṭīyyah as the narrator from Abū Saʿīd. Therefore, there are a total of ten narrations in which ʿAṭīyyah is the immediate student of Abū Saʿīd.

Therefore, in light of the above, we are convinced that the first amongst the narrators who are worthy of criticism in the above chain is ʿAṭīyyah, who was the diligent student of Abū Saʿīd. This Abū Saʿīd is Muḥammad ibn Sāʿib al-Kalbī and not the famous Ṣaḥābī, as explained on numerous occasions.

Note:- The difficulty that was being experienced regarding the narration of *Awsaṭ* of al-Ṭabarānī was that Ḥāfiẓ al-Haythami commented that there are a few narrators whose reliability has been disputed. However, we could not identify them, except through assumptions and indications. Our assumption was that ʿAṭīyyah was the narrator from Abū Saʿīd; he as well as the narrators after him

were also questionable. Recently an amazing co-incidence took place. We decided to study that volume of ‘*Abaqāt al-Anwār*’ which was compiled by Mīr Ḥāmid Ḥasan Lakhnawī Shīh specifically on the narration of Ṭhaqalayn. We found the following statement:

رواه الطبرانی في الاوسط من حديث كثير النواء عن عطية

Narrated by al-Ṭabarānī in al-Awsaṭ from the narration of Kathīr al-Nawā’ from ‘Aṭṭiyah.¹

All praise is due to Allah, that which we had written on the basis of deduction had turned out to be the exact reality. That is, the above chain has ‘Aṭṭiyah as the student of Abū Sa’īd and Kathīr al-Nawā’ narrates from ‘Aṭṭiyah. Both ‘Aṭṭiyah and Kathīr al-Nawā’ have been criticised and both are devout Shīah. Therefore the reason for rejecting this narration is quite apparent.

1 ‘*Abaqāt al-Anwār*’ vol. 1 pg. 182

Muʿjam Kabīr

The First Narration

عن ابى الطفيل عن حذيفة بن اسيد الغفارى قال لما صدر رسول الله صلى الله عليه و سلم من حجة الوداع فقال ايها الناس انه قد انبأني اللطيف الخبير انه لم يعملر نبى الا مثل نصف عمر النبى الذى يليه من قبل وانى اظن انى اوشك ان ادعى فاجيب وانى فرطكم على الحوض وانى ساتلكم حين تردون على عن الثقلين فانظرو كيف تخلفونى فيهما الثقل الاكبر كتاب الله عز و جل طرفه بيدالله وطرفه بايديكم فاستمسكوا به ولا تزلوا ولا تبدلوا وعترتى اهل بيتى وان اللطيف الخبير اخبرنى انهما لن يتفرقا حتى يردا على الحوض رواه الطبرانى فى المعجم وفيه زيد بن الحسن الانماطى منكر الحديث

Abū al-Ṭufayl — that Ḥudhayfah ibn Usayd al-Ghifārī said :

Whilst returning from Ḥajjat al-Wadāʾ, Rasūlullāh ﷺ said: “O people! The One who knows the finest details and is aware of everything has informed me that every nabī lives half the lifespan of the nabī that preceded him. I think that soon I will be called and I will respond to that call. I will be waiting to receive you at the pond, and I will ask you when you meet me regarding al-Thaqalayn, so beware of how you succeed me regarding them. The greater of the two is the Book of Allah, the Exalted and Majestic. One end is in your hands and the other end is with Allah. Hold firmly onto it and do not deviate or change. And (the other is) my Ahl al-Bayt. The One who knows the finest details and is aware of everything has informed me that they will not separate until they meet me at the pond.”

Narrated by al-Ṭabarānī in *Muʿjam*, and the isnād includes **Zayd ibn al-Ḥasan al-Anmāʿī** who reports Munkar narrations.¹

We have reproduced this narration of *Muʿjam Kabīr* from *Majmaʿ al-Zawāʿid*. Ḥāfiẓ Nūr al-Dīn al-Haythamī did not mention the isnād of this narration. However, he comments briefly regarding it by criticising Zayd ibn al-Ḥasan al-Anmāʿī.

We found the exact narration along with its isnād in the book *Yanābīʿ al-Mawaddah*

1 *Majmaʿ al-Zawāʿid* vol. 9 pg. 165 by Nūr al-Dīn Alī ibn Abī Bakr al-Haythamī

who quotes it from Ḥakīm al-Tirmidhī. It is as follows:

و فى نوادر الاصول حدثنا ابى قال حدثنا زيد بن حسن قال حدثنا معروف بن بود مكى عن ابى الطفيل عامر بن وائلة عن حذيفة بن اسيد الغفارى قال لما صدر رسول الله صلى الله عليه و سلم من حجة الوداع

My father — Zayd ibn Ḥasan — Ma'rūf ibn Būd Makkī — Abū al-Ṭufayl 'Āmir ibn Wāthilah — that Ḥudhayfah ibn Usayd al-Ghifārī said: "Whilst returning from Ḥajjat al-Wadā'..."¹

This narration from Ḥudhayfah ibn Usayd is also found in *Ḥilyat al-Awliyā'* of Isfahānī (vol. 1 pg. 355). Here also **Zayd ibn Ḥasan al-Anmāṭī** appears in the chain. Soon this narration will be quoted from *Ḥilyat al-Awliyā'*. The entire chain is as follows:

حدثنى محمد بن احمد بن حمدان ثنا حسن بن سفيان حدثنى نصر بن عبدالرحمان الوشاء ثنا زيد بن حسن الانماطى عن معروف بن خربود مكى عن ابى الطفيل عامر بن وائلة عن حذيفة بن اسيد الغفارى قال قال رسول الله صلى الله عليه و سلم

Muḥammad ibn Aḥmad ibn Ḥamdān — Ḥasan ibn Sufyān — Naṣr ibn 'Abd al-Raḥmān al-Washā' — **Zayd ibn Ḥasan al-Anmāṭī** — **Ma'rūf ibn Kharbūd Makkī** — Abū al-Ṭufayl 'Āmir ibn Wāthilah — Ḥudhayfah ibn Usayd al-Ghifārī

The narration of Ḥudhayfah ibn Usayd which includes Zayd ibn al-Ḥasan in the isnād is also recorded in *Tārīkh Baghdād* of Khaṭīb al-Baghdādī (vol. 6 pg. 442). The entire chain will be quoted at the appropriate place. Here, we will suffice upon the necessary portion.

حدثنا محمد بن حسن النقاش املاء اخبرنا المطين حدثنا نصر عبدالرحمان ثنا زيد بن حسن عن المعروف عن ابى الطفيل عن حذيفة بن اسيد ان رسول الله صلى الله عليه و سلم قال

Muḥammad ibn Ḥasan al-Naqqāsh — Maṭīn — Naṣr ibn 'Abd al-Raḥmān — **Zayd ibn Ḥasan** — **al-Ma'rūf** — Abū al-Ṭufayl — Ḥudhayfah ibn Usayd al-Ghifārī

1 *Yanābī' al-Mawaddah* vol. 1 pg. 29

Thus, after looking at the chains of *Nawādir al-Uṣūl*, *Tārīkh Baghdād* and *Ḥilyat al-Awliyā'*, which were quoted from Yanābī', we can be sure that the chain of this narration of al-Ṭabarānī is as follows:

ثنا زيد بن حسن الانماطي عن معروف بن خربوذ مكي عن ابي الطفيل عامر بن وائلة عن حذيفة

Zayd ibn Ḥasan al-Anmāṭī — **Ma'rūf ibn Kharbūd Makkī** — Abū al-Ṭufayl
ʿĀmir ibn Wāthilah — Ḥudhayfah ibn Usayd al-Ghifārī

This narration is totally unreliable. The details regarding **Zayd ibn Ḥasan al-Anmāṭī and Ma'rūf ibn Kharbūd Makkī** (who happen to be teacher and student) have already been discussed at length under the first narration of *Nawādir al-Uṣūl* of Ḥakīm al-Tirmidhī. It was explained that both these narrators are not reliable and severely criticised.

The Second Narration

The second narration of *Muʿjam Kabīr* has also been quoted from *Majma' al-Zawā'id*. The wording is follows:

عن زيد بن ثابت عن رسول الله صلى الله عليه وسلم قال اني تركت فيكم خليفتين كتاب الله و اهل بيته
وانهما لن يفترقا حتى يردا على الحوض رواه الطبراني في الكبير

Zayd ibn Thābit narrates that Rasūlullāh ﷺ said:

Indeed I have left amongst you two successors, the Book of Allah, and my Ahl al-Bayt. They will not separate until they meet me at the pond.
Narrated by al-Ṭabarānī in *al-Kabīr*.¹

We cannot reproduce the entire chain of this narration, since we do not have a copy of the book of al-Ṭabarānī. However, due to other signs, we are able to trace a portion of this chain. The narration of Zayd ibn Thābit regarding Thaqaalayn

¹ *Majma' al-Zawā'id* vol. 1 pg. 170.

has been found in other books as well. It has been mentioned in *Muṣannaf Ibn Abī Shaybah* (vol. 4 pg. 121), *Musnad Aḥmad* (vol. 5 pg. 189-190) and *Musnad ‘Abd ibn Ḥumayd* (pg. 43).

We have quoted all three narrations at their appropriate places. In all of these narrations, the narrator from Zayd ibn Thābit (who was a Ṣaḥābī) was al-Qāsim, from whom Rukayn narrated and thereafter Sharīk ibn ‘Abd Allāh narrated from Rukayn. The isnād of this narration is no different. We have already discussed, at length, the chain of :

Sharīk ibn ‘Abd Allāh — Rukayn — al-Qāsim ibn Ḥassān — Zayd ibn Thābit

under the narrations of *Muṣannaf Ibn Abī Shaybah* and *Musnad Aḥmad*. There is no need to keep on repeating it.

The crux of the matter is that this isnād is not acceptable according to the principles of the Muḥaddithīn. **This is because both, Sharīk ibn ‘Abd Allāh as well as Rukayn have been criticised.** As we explained earlier, our ‘friends’ will not accept this and even accuse us of ‘shooting in the dark’! They will claim that a reliable isnād is being rejected merely through logic and analogy. This matter can be solved quite easily, if our friends reproduce the complete isnād from *Mu‘jam Kabīr* of al-Ṭabarānī, which is narrated from Zayd رَضِيَ اللَّهُ عَنْهُ. If this isnād turns out to be an authentic one, and our analogy is proven incorrect, then we will gladly take back our argument.

The Third Narration

‘*Abaqāt al-Anwār*’ quoted one more narration (vol. 1 pg. 184) from *Istijlā’* of al-Sakhāwī. We reproduce it here for our readers.

فرواه (حديث الثقلين) الطبراني في معجمه الكبير من طريق سلمة بن كهيل عن ابي الطفيل عن زيد بن ارقم رضی اللہ عنہ قال لما صدر رسول اللہ صلی اللہ علیہ و سلم من حجة الوداع... وانی سائلکم حين تردون علی عن الثقلين فانظرو كيف تخلفوني فيهما الثقل الاكبر كتاب الله عز وجل طرفه بيد الله وطرفه

بايديكم فاستمسكوا به ولا تضلوا ولا تبدلوا وعترتي اهل بيتي وان اللطيف الخبير اخبرني انهما لن يتفرقا حتى يردا على الحوض

Al-Ṭabarānī narrated the ḥadīth of Thaḳalayn in his *Muʿjam al-Kabīr* through the isnād of Salamah ibn Kuhayl from Abū Ṭufayl who narrates from Zayd ibn Arqam رضي الله عنه:

When Rasūlullāh صلى الله عليه وسلم was returning from Ḥajjat al-Widā'.... I will ask you when you meet me regarding al-Thaḳalayn, so beware of how you succeed me regarding them. The greater of the two is the Book of Allah, the Exalted and Majestic. One end is in your hands and the other end is with Allah. Hold firmly onto it and do not deviate or change. And (the other is) my 'itrah who are my Ahl al-Bayt. The One who knows the finest details and is aware of everything has informed me that they will not separate until they meet me at the pond.

A detailed discussion regarding this isnād would have been beneficial if we had the complete isnād from the original source. However, since this book is extremely rare in this country, we will suffice upon a few details regarding the portion of the isnād that is in front of us.

The above narration has been transmitted through **Salamah ibn Kuhayl al-Ḥaḍramī al-Kūfī**, who despite some commendation is a Shīʿī. Thus, we find that Ḥāfiẓ Ibn Ḥajar comments regarding him in *Tahdhīb*:

قال العجلي كوفي تابعي... وكان فيه تشيع قال يعقوب بن شيبه... ثبت على تشيعه... قال ابو داود كان سلمة يتشيع

Al-'Ajli said: "He is a Kūfī and a Tābī'ī... he was a Shī'ah." Ya'qūb ibn Shaybah said:He remained firm upon Shī'ism" Abū Dāwūd said: "Salamah was a Shī'ah."¹

The above quotation clarifies the entire matter for us. This is because the

1 *Tahdhīb al-Tahdhīb* vol. 4 pg. 156

narrations of a Shī'ī cannot be accepted in these matters which promote his sect. Thus, six narrations of al-Ṭabrānī have been presented (from *al-Ṣaghīr*, *al-Awsaṭ* as well as *al-Kabīr*). None of them meet the requirements of authenticity. Therefore, in accordance with the principles they cannot be accepted.

Finally, we wish to quote a comment of Shāh 'Abd al-'Azīz regarding the *Ma'ājim* of al-Ṭabrānī, which he has written in *Bustān al-Muḥaddithīn*. He says:

The scholars of research have stated that the *Ma'ājim* of al-Ṭabarānī contain many Munkar narrations.¹

1 *Bustān al-Muḥaddithīn* pg. 53-The old Fārsi print under the discussion of *Ma'ājim* of al-Ṭabarānī.

Mustadrak al-Ḥākim

The author is Abū ‘Abd Allāh Muḥammad ibn ‘Abd Allāh al-Ḥākim al-Nishāpūrī (d. 405 A.H).

The First Narration

حدثنا ابو بكر محمد بن الحسين بن مصلح الفقيه بالرى ثنا محمد بن ايوب ثنا يحيى بن المغيرة السعدى ثنا جرير بن عبدالمحميد عن الحسن بن عبد الله النخعي عن مسلم بن صبيح عن زيد بن ارقم قال قال رسول الله صلى الله عليه وسلم انى تارك فيكم الثقلين كتاب الله عز وجل جبل ممدود من السماء الى الارض وعترتى اهل بيتى وان اللطيف الخبير اخبرنى انهما لن يتفرقا حتى يردا على الحوض

Abū Bakr Muḥammad ibn al-Ḥusayn ibn Muṣliḥ al-Faqīh narrated to us at al-Rayy — Muḥammad ibn Ayyūb — Yaḥyā ibn al-Mughīrah al-Sa’dī — **Jarīr ibn ‘Abd al-Ḥamīd** — al-Ḥasan ibn ‘Abd Allāh al-Nakhaṭī — Muslim ibn Ṣabīḥ — from Zayd ibn Arqam that Rasūlullāh ﷺ said:

I am leaving amongst you al-Thaqalayn, the Book of Allah — the most Exalted and Glorious — which is a rope that has been extended from the sky to the earth; and my Ahl al-Bayt. The Knower of the finest details and the one who is well aware of everything has informed me that they will never separate until they meet me at the pond.

The ḥadīth of Thaqalayn appears three times in the *Mustadrak* of al-Ḥākim. In order to lengthen their list of references, our ‘friends’ have claimed that this narration appears four times in *Mustadrak*. This is untrue and against honesty. We will first deal with the three narrations that are a reality. Thereafter we will discuss the ‘fourth’ narration, Allah willing. This narration contains two narrators due to which the entire narration becomes questionable. The first narrator is Abū Bakr Muḥammad ibn al-Ḥusayn ibn Muṣliḥ al-Faqīh and the second narrator is Jarīr ibn ‘Abd al-Ḥamīd. A comprehensive discussion regarding each one will now be presented.

Abū Bakr Muḥammad ibn al-Ḥusayn

Abū Bakr Muḥammad ibn al-Ḥusayn ibn Muṣliḥ al-Faqīh al-Rayy, after an extensive search this individual could not be found in any of the well-known books of the Ahl al-Sunnah. Thereafter a search was carried out in the books of the Shī'ah, but also to no avail. The scholars are aware of the fact that over and above the usual books regarding the biographies of narrators, there are specific books to identify narrators through their agnomens (the likes of *Kitāb al-Kunā* of al-Dowlābī and *Kitāb al-Kunā* of al-Bukhārī). However none of these books mention this narrator's name under his agnomen (Abū Bakr). Allah Ta'ālā knows best what kind of a narrator he was, but his details are unknown to us.

Jarīr ibn 'Abd al-Ḥamīd according to the Ahl al-Sunnah

The second narrator whose name raises doubts regarding the narration is the teacher of Yaḥyā ibn al-Mughīrah al-Sa'dī and the student of Ḥasan ibn 'Abd Allāh al-Nakhaī. His name is Jarīr ibn 'Abd al-Ḥamīd al-Qurṣ al-Ḍabbī al-Rāzī.

1. Ibn Ḥajar says about him:

... قال قتيبة حدثنا جرير الحافظ المقدم لكنى سمعته يشتم معاوية علانية

Qutaybah said: "Jarīr al-Muqaddam, the ḥāfiẓ narrated to us, but I heard him cursing Mu'āwiyah openly."¹

2. In *Qānūn al-Mowḍu'āt* it is clearly stated:

... و اجمعوا على نفيه ورمى بالتشيع

There is consensus upon his rejection and he was said to be a Shī'ī.²

3. In the introduction of *Fatḥ al-Bārī*:

1 *Tahdhīb* vol. 2 pg. 77

2 *Qānūn al-Mowḍu'āt* pg. 246

Qutaybah regarded him to be an extremist Shī'ī.¹

Jarīr ibn 'Abd al-Ḥamīd al-Ḍabbī al-Rāzī according to the Shī'ah

1. Al-Ardabīlī clarifies:

جرير بن عبد الحميد الضبي الكوفي نزل الرى (ق)(مح)

Jarīr ibn 'Abd al-Ḥamīd al-Ḍabbī al-Kūfī-he took up residence at Rayy, of the companions of al-Ṣādiq. Muḥammad Mirzā Istarābādī included him in his book on Shī'ī narrators.²

2. 'Abd Allāh al-Māmaqānī said:

...اقول مقتضى عد الشيخ الرجل فى طى رجال الشيعة دون قدح فى مذهبه كونه اماميا

I say the mere fact that Shaykh (al-Ṭūsī) has counted him amongst the list of Shī'ī narrators without criticising his beliefs demands that he was an Imāmī.³

There is still scope for further discussion regarding this narration; however we regard that which was mentioned to be sufficient at this juncture. The narration of an unknown individual can never be regarded as authentic. Allah alone knows how al-Ḥākīm al-Nishāpūrī accepted this to be an authentic isnād. Further, there are Shī'ah narrators; who's Shī'ism reached the extremes, whereby they would curse the Ṣaḥābah. This alone is sufficient to disregard the narration.

1 *Muqaddimah Faṭḥ al-Bārī* vol. 2 pg. 121

2 *Jāmi' al-Ruwāt* vol. 1 pg. 147.

3 *Tanqīḥ al-Maqāl* vol. 1 pg. 210

The Second Narration

حدثنا ابو السنين محمد بن احمد بن تميم تلحظلى ببغداد ثنا ابو قلابه عبد الملك بن محمد الرقاشى ثنا يحيى بن حماد و حدثنى ابو بكر محمد بن احمد بن بابويه و ابو بكر احمد بن جعفر البزار قالا حدثنا عبد الله بن احمد بن حنبل حدثنى ابي ثنا يحيى بن حماد و حدثنا ابو نصر احمد بن سهيل الفقيه ببخارى ثنا صالح بن محمد الحافظ البغدادلى ثنا خلف بن سالم المخرمى ثنا يحيى بن حماد ثنا ابو عوانة عن سليمان الاعمش قال حدثنا حبيب بن ابي ثابت عن ابي الطفيل عن زيد بن ارقم رضى الله عنه قال لما رجع النبى صلى الله عليه و سلم من حجة الوداع و نزل غدیر خم امر بدوحات فقممن فقال كانى قد دعيت فاجبت انى قد تركت فيكم الثقلين احدهما اكبر من الاخر كتاب الله و عترتى فانظروا كيف تخلصوني فيهما فانهما لن ينفرا حتى يردا على الحوض.... ثم قال ان الله عز و جل مولاي و انا مولى كل مؤمن ثم اخذ بيد على رضى الله عنه فقال من كنت مولاه فهذا وليه اللهم وال من والاه و عاد من عاداه

Abū al-Ḥusayn Muḥammad ibn Aḥmad ibn Tamīm al-Ḥanzalī — **Abū Qalābah** ‘**Abd al-Malik ibn Muḥammad al-Raqāshī** — Yaḥyā ibn Ḥammād — Abū Bakr Muḥammad ibn Aḥmad ibn Bābūwayh and Abū Bakr Aḥmad ibn Ja’far al-Bazzār — ‘Abd Allāh ibn Aḥmad ibn Ḥambal — (his father) Aḥmad ibn Ḥambal — Yaḥyā ibn Ḥammād — Abū Naṣr Aḥmad ibn Sahl al-Faqīh — Šāliḥ ibn Muḥammad al-Ḥāfiẓ al-Baghdādī — **Khalaf ibn Sālim al-Makhrāmī** — Yaḥyā ibn Ḥammād — Abū ‘Awānah — Sulaymān al-‘A’mash — Ḥabīb ibn Abī Thābit — Abū al-Ṭufayl — that Zayd ibn Arqam narrated:

Whilst returning from Hajjat al-Wadā’, Nabī ﷺ disembarked at a pond called Khum. He ordered that the trees of the area should be trimmed. Thereafter he addressed the people saying: “I will soon be invited to my eternal abode and I will accept the invitation. I am leaving amongst you al-Thaqalayn, one is of greater weight than the other. They are the Book of Allah and my ‘itrah. Be careful of how you treat them in my absence. They will not separate until they meet me at the pond.”

Thereafter he said: “Allah is my Master, and I am the friend of every Muslim.” Then he took hold of the hand of ‘Alī رضي الله عنه and said: “Whoever takes me as a friend, ‘Alī is also his friend. O Allah, befriend him who befriends him and take as your enemy those who have enmity towards him.”¹

1 *Mustadrak Ḥākim* vol. 3 pg. 109-Chapter on the virtues of Alī رضي الله عنه.

The isnād of this narration of al-Ḥākim is quite lengthy due to a few Taḥwīl¹. Paying attention to the isnād reveals to us that there are two narrators in it who render the isnād unauthentic. They are **‘Abd al-Malik al-Raqāshī and Khalaf ibn Sālim al-Makhramī**. There are others as well whose appearance brings to question the authenticity of the isnād. However we are sufficing on these two for now.

‘Abd al-Malik al-Raqāshī

1. It is stated in *Tahdhīb* and *Tārīkh Baghdād*:

ابو قلابة قلابة عبد الملك بن محمد بن عبدالله الرقاشي الضرير... قال الدارقطني صدوق كثير الخطاء في الاسانيد والمتون... كان يحدث من حفظه فكثرت الاوهام فيه

Abū Qalābah ‘Abd al-Malik ibn Muḥammad ibn ‘Abd Allāh al-Raqāshī al-Ḍarīr: Dāraquṭnī said: “He was truthful but he would commit many errors in the asānīd as well as the texts... he would narrate from his memory, thus the Abūndance of mistakes.”²

2. *Mīzān al-Ītidāl* states:

عبد الملك بن عبدالله الرقاشي... كثير الوهم لا يحتج به

‘Abd al-Malik ibn ‘Abd Allāh al-Raqāshī: He would commit many errors; his narrations cannot be used as evidence.³

Khalaf ibn Sālim al-Makhramī

1. In *Taqrīb al-Tahdhīb* it is stated:

1 Taḥwīl is when a narrator begins a second isnād whilst mentioning the first one due to them having a common source further up in the isnād.

2 *Tahdhīb* vol. 6 pg. 420-421, *Tārīkh Baghdād* vol. 10 pg. 425

3 *Mīzān al-Ītidāl* vol. 2 pg. 153

خلف بن سالم المخرمى ابو محمد الميى... عابوا عليه التشيع

Khalaf ibn Sālim al-Makhrāmī Abū Muḥammad al-Mulabbī: He was criticised for being a Shī'ah.¹

2. It is mentioned further in *Tahdhīb*:

قال الاجرى و كان ابو داود لا يحدث عن خلف... قال عبد الخالق بن منصور لانه كان يحدث بمساوى الصحابة قال قد كان يجمعها

Al-Ājurrī said: "Abū Dāwūd would not narrate from Khalaf" 'Abd al-Khāliq ibn Maṣū'ūr said: "He would narrate disparagement of the Ṣaḥābah, and he would collect them (such narrations).²

3. In *Tārīkh Baghdād* it is stated:

...ونقموا عليه بتبغيته هذه الاحاديث

He was condemned for constantly seeking these narrations (which disparage the Ṣaḥābah).³

Does it make any sense to the people of intelligence to accept the narrations of one who commits many errors and blunders, his narrations are not worthy of being used as evidence and he gathers such narrations by means of which he may portray the Ṣaḥābah negatively?

The Third Narration

حدثنا ابو بكر بن اسحاق ودعليج بن احمد السجزي قالوا انبانا محمد بن ايوب ثنا الازرق بن على ثنا حسان بن ابراهيم الكرمانى ثنا محمد بن سلمة بن كهيل عن ابيه عن ابى الطفيل بن واثلة انه سمع زيد بن ارقم رضى الله عنه يقول نزل رسول الله صلى الله عليه و سلم بين مكة والمدينة عند شجرات خمس دوحات عظام فكنس الناس ما تحت الشجرات ثم راح رسول الله صلى الله عليه و سلم عشيهِ فصللى ثم قام خطيبا فحمد الله و اثنى عليه و ذكر و وعظ فقال ما شاء الله ان يقول ثم قال ايها الناس انى تارك فيكم امرين لن

1 *Taqrīb al-Tahdhīb* pg. 162.

2 *Tahdhīb* vol. 3 pg. 153

3 *Tārīkh Baghdād* vol. 6 pg. 328

تصلوا ان اتبعتموهما وهما كتاب الله و اهل بيتي عترتي ثم قال اتعلمون اني اولى بالمؤمنين من انفسهم
ثلاث مرات قالوا نعم فقال رسول الله صلى الله عليه و سلم من كنت مولاه فعلى مولاه

Abū Bakr ibn Ishāq and Da‘laj ibn Aḥmad al-Sajzī — Muḥammad ibn Ayyūb — al-Azraq ibn ‘Alī — Ḥassān ibn Ibrāhīm al-Kirmānī — **Muḥammad ibn Salamah ibn Kuhayl** – (his father) Salamah ibn Kuhayl — Abū al-Ṭufayl ibn Wāthilah — that Zayd ibn Arqam رضي الله عنه said:

Rasūlullāh صلى الله عليه وسلم disembarked between Makkah and al-Madīnah at a place which had five trees with large branches. The people then trimmed the leaves. Thereafter Rasūlullāh صلى الله عليه وسلم rested until evening. He then woke and performed ṣalāh and thereafter stood to address the people. He praised Allah Abūndantly, reminded the people (about the hereafter) and he advised them. Thereafter he said that which Allah willed that he should say. Then he said: “O people, I am leaving amongst you two such matters that you will never be misguided as long as you follow them, they are the Book of Allah and my Ahl al-Bayt, my ‘itrah.” After a while he asked three times: “Do you know that I have more right over the Mu‘minīn than their own selves?” The people replied: “Yes.” Rasūlullāh صلى الله عليه وسلم then said: “Whoever takes me as his mowlā then ‘Alī is his mowlā.”¹

This narration of *Mustadrak al-Ḥākim* contains a few narrators who are not to be taken as proof. Due to our intention of keeping the book brief, we will only concentrate on one individual, i.e. **Muḥammad ibn Salamah ibn Kuhayl**. Presenting his accolades will be sufficient to reveal the status of the ḥadīth.

Muḥammad ibn Salamah al-Ḥaḍramī according the Ahl al-Sunnah

1. Ibn Sa‘d states:

محمد بن سلمة بن كهيل الحضرمي... كان ضعيفا

Muḥammad ibn Salamah ibn Kuhayl al-Ḥaḍramī: He was ḍa‘īf.²

1 *Mustadrak al-Ḥākim* vol. 3 pg. 109-110

2 *Ṭabaqāt ibn Sa‘d* vol. 2 pg. 264

2. Al-Dhahabī mentions:

ذاهب واهى الحديث

His narrations are of a very low quality, they were irregular.

3. Ibn Ḥajar writes in *Lisān al-Mīzān*:

قال الجوزجاني ذاهب الحديث... قال ابن سعد كان ضعيفا كذا قال ابن الشاهين في الضعفاء... قال وكان يعد من متشعي الكوفة

Al-Jowzajāni said: “His narrations are of a very low quality.” Ibn Sa‘d said: “He was ḍa‘īf.” Ibn Shāhīn has mentioned him in al-Ḍua‘fā (compilation of ḍa‘īf narrators) He said: “He (Muḥammad ibn Salamah) was counted amongst the Shī‘ah of Kūfah.”

Muḥammad ibn Salamah ibn Kuhayl according the Shī‘ah

1. It is stated in both *Muntahā al-Maqāl* and *Jāmi‘ al-Ruwāt*:

محمد بن سلمة بن كهيل الحضرمي اسند عنه (ق)

Muḥammad ibn Salamah ibn Kuhayl al-Ḥaḍramī: Narrations are taken from him, the companion of Imām al-Ṣādiq.¹

2. ‘Abdullāh al-Māmaqānī states in *Tanqīḥ al-Maqāl*:

محمد بن سلمة بن كهيل... عدّه الشيخ في رجاله من اصحاب صادق عليه السلام وحاله كسابقه (كونه اماميا)

Muḥammad ibn Salimah ibn Kuhayl: Shaykh al-Ṭūsī listed him amongst his narrators and considered him to be a companion of al-Ṣādiq عنه. His condition is the same as the narrator before him, i.e. he is a Shī‘ah.²

1 *Muntahā al-Maqāl* pg. 345, *Jāmi‘ al-Ruwāt* vol. 2 pg. 119.

2 *Tanqīḥ al-Maqāl* vol. 3 pg. 121.

The presence of these narrators in the above ḥadīth is sufficient to render it non-worthy of acceptance. There is no need for further discussion.

Note:- ‘Allāmah al-Dhahabī criticised this narration in his abridged version of Mustadrak in the following manner:

Al-Bukhārī and *Muslim* both abstained from reporting this ḥadīth on account of Muḥammad ibn Salamah ibn Kuhayl. Abū Ishāq al-Sa’dī al-Jowzajānī considered him unreliable and a baseless narrator.¹

The Fourth Narration

اخبرني محمد بن علي الشيباني بالكوفة ثنا احمد بن حازم الغفاري ثنا ابو نعيم ثنا كامل ابو العلاء قال سمعت حبيب بن ابي ثابت يخبر عن يحيى بن جعدة عن زيد بن ارقم رضى الله عنه قال خرجنا مع رسول الله صلى الله عليه وسلم حتى انتهينا الى غدير خم فامر بدوح فكسح في يوم ما اتى علينا يوم كان اشد حرا منه فحمد الله واثنى عليه وقال يا ايها الناس انه لم يبعث نبي قط الا عاش نصف ما عاش الذي كان قبله واني اوشك ان ادعى فاجيب واني تارك فيكم ما لن تضلوا بعده كتاب الله عز وجل ثم قام فاخذ بيد علي رضى الله عنه فقال يا ايها الناس من اولى بكم من انفسكم فقالوا الله ورسوله اعلم... من كنت مولاه فعلى مولاه

Muḥammad ibn ‘Alī al-Shaybānī — Aḥmad ibn Ḥāzim al-Ghifārā — Abū Nu‘aym — Kāmil Abū al-‘Alā’ — Ḥabīb ibn Abī Thābit — Yaḥyā ibn Ja’dah — from Zayd ibn Arqam:

We went with Rasūlullāh ﷺ until we reached Ghadīr Khum. He ordered that the leaves should be trimmed, and thus they were trimmed on a day that we experienced heat that was never experienced before. He praised Allah Abūndantly and then said: “O people! Every nabī lives half the lifespan of the nabī that preceded him. Soon I will be called and I will answer the call. I am leaving amongst you that regarding which you will never be misguided after, the Book of Allah, the most Exalted and Majestic. He then stood up and held the hand of ‘Alī ﷺ and asked: “O people! Who is more rightful over you than yourselves?” They replied: “Allah and his Rasūl

1 *Talkhīṣ al-Mustadrak* vol. 3 pg. 110

know best!”... “Whoever takes me as a mowlā, then ‘Alī is his mowlā.”¹

Our friends also use this narration to prove their view regarding Thaḳalayn. In the book *Irshād Rasūl al-Thaḳalayn* it is counted along with other narrations. Therefore, we will put forward one or two brief points regarding it.

1. If this narration is accepted to be authentic, then the word Thaḳalayn or Khalīfatayn has not been mentioned here, which is required to substantiate the Shīrī argument. Since this is the case, (there is no mention of Thaḳalayn or Khalīfatayn) it is inappropriate to add ‘Thaḳalayn’ from our own side. The text of the Ḥadīth is quite clear, I am leaving with you such a thing that you will not go astray as long as you have it. What is it? Nothing other than the Qur’ān. Thereafter, there were some who had unwarranted suspicions regarding ‘Alī رَضِيَ اللَّهُ عَنْهُ or they had misunderstood certain aspects of his trip to Yemen. Therefore, in order to dispel these thoughts and suspicions, the hand of ‘Alī رَضِيَ اللَّهُ عَنْهُ was held up whilst these words were said: “Whoever takes me as a mowlā (friend or guardian), then ‘Alī is his mowlā.” This was done so that all those who had some misgivings regarding ‘Alī رَضِيَ اللَّهُ عَنْهُ could now be at ease that he is innocent and their ill-feelings could be replaced by love. There is no mention of the Khilāfah. The claim that this is an explicit text proving immediate successor ship is quite ridiculous and far-fetched.
2. If the idea was to mention al-Thaḳalayn, then why should we not accept that they were the Book of Allah and the Sunnah? After completing this subject, Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went on to explain another important matter by saying: “O People!...” the words “then he stood up,” indicate very strongly towards what we are saying. The word ‘ثم’ (then) intrinsically contains the indication that one matter has terminated and the second one has begun. Thus the word ‘ثم’ proves to us that the discussion prior to this word was different to the discussion that was to ensue.

1 *Mustadrak al-Ḥākim* vol. 3 pg. 533

An Additional Note Regarding the Discussion of *Mustadrak*

We wish to add the criticism that Shāh ‘Abd al-‘Azīz Muḥaddith Dehlawī quoted from Allāmah al-Dhahabī in his book *Bustān al-Muḥaddithīn*. This criticism explains the general position of the narrations of *Mustadrak*. Ḥāfiẓ al-Dhahabī states:

Many aḥādīth of *Mustadrak* do not meet the requirements of authenticity. In fact, some of the narrations therein are fabricated, due to which the book loses its credibility.¹

He writes further:

Approximately one quarter of this book contains fabricated and baseless aḥādīth I have highlighted these aḥādīth in my abridged version.

¹ *Bustān al-Muḥaddithīn* pg. 43, the discussion regarding *Ṣaḥīḥ Muslim*. Persian edition.

The Isnād of the Famous Mufassir al-Tha‘labī

His full name is Abū Ishāq Aḥmad ibn Ibrāhīm al-Tha‘labī al-Nishāpūrī (d. 227 A.H).

حدثنا حسن محمد بن حبيب المفسر قال وجدت في كتاب جدى بخطه حدثنا احمد بن الاحجم القاضى المزوزى حدثنا الفضل بن موسى الشيبانى اخبرنا عبدالمملك بن ابى سليمان عن عطية العوفى عن ابى سعيد الخدرى قال سمعت رسول الله صلى الله عليه و سلم يقول سلم انى قد تركت فيكم خليفتين ان اخذتم بهما لن تضلوا بعدى احدهما اكبر من الاخر كتاب الله حبل ممدود من السماء الى الارض وعترتى اهل بيتى الا انهما لن يتفرقا حتى يردا على الحوض

Ḥasan Muḥammad ibn Ḥabīb al-Mufassir says: “I found in my grandfather’s book, in his own handwriting, **Aḥmad ibn al-Aḥjam al-Qāḍī al-Marwazī** — al-Faḍl ibn Mūsā al-Shaybānī — ‘Abd al-Malik ibn Abī Sulaymān — ‘**Aṭīyyah al-‘Aufī** — from **Abū Sa‘īd** that he heard Rasūlullāh ﷺ saying:

O people, indeed I have left amongst you two successors. If you hold onto them, you will never go astray after me. One of them is greater than the other, the Book of Allah — a rope that has been extended from the sky to the earth — and my ‘itrah who are my Ahl al-Bayt. They will never separate until they meet me at the pond.”¹

There are two individuals in this isnād whose presence renders it unreliable in the light of the principles. The first one is **Aḥmad ibn al-Aḥjam** and the second one is ‘**Aṭīyyah al-‘Aufī**. Their details are as follows.

Aḥmad ibn al-Aḥjam al-Qāḍī

Ḥāfiẓ ibn Ḥajar and Ḥāfiẓ Dhahabi, after mentioning his fabricated narrations, quote from Ibn al-Jowzi:

احمد بن الاحجم المروزی...قال فيه ابن الجوزى قالوا كان كذابا

The Muḥaddithīn regarded him (Aḥmad ibn al-Aḥjam al-Qāḍī) to be a flagrant liar.²

1 ‘*Abaqāt al-Anwār* vol. 1 pg. 204-205

2 *Lisān al-Mizān* vol. 1 pg. 134 and *Mizān al-I’tidāl* vol. 1 pg. 38

‘Aṭīyyah al-‘Aufī

The second individual is ‘Aṭīyyah al-‘Aufī. His complete profile and exact status has been explained under the isnād of *Ṭabaqāt ibn Sa’d*. ‘Aṭīyyah is an unreliable narrator. He was a Shī‘ī. The Muḥaddithīn considered him unworthy of being used as a proof. He gave his teacher Muḥammad ibn al-Sā‘ib al-Kalbī (an infamous fabricator) the agnomen Abū Sa‘īd to deceive them into thinking that he was narrating from the famous Ṣaḥābī Abū Sa‘īd al-Khudrī رضي الله عنه. His motive behind this was so that the people could accept his narrations without any hesitance. In this way, he spread these narrations amongst the masses. The narrations of such narrators cannot be accepted under any circumstances.

Ḥilyat al-Awliyā'

The author is Abū Nu'aym Aḥmad ibn 'Abd Allāh ibn Aḥmad ibn Iṣḥāq al-Iṣḥāhānī (d. 430 A.H).

حدثني محمد بن احمد بن حمدان ثنا حسن بن سفيان حدثني نصر بن عبدالرحمان الوشاء ثنا زيد بن حسن الانماطي عن معروف بن خربوذ المكي عن ابي الطفيل عامر بن وائلة عن حذيفة بن اسيد الغفاري قال قال رسول الله صلى الله عليه وسلم ايها الناس اني فرطكم على الحوض واني سائلكم حين تردون على عن الثقلين فانظرو كيف تخلفوني فيهما الثقل الاكبر كتاب الله سبب طرفه بيد الله وطرفه بأيديكم فاستمسكوا به ولا تضلوا ولا تبدلوا وعترتي اهل بيتي فانه قد نباني اللطيف الخبير اخبرني انهما لن يفترقا حتى يردا على الحوض

Muḥammad ibn Aḥmad ibn Ḥamdān — Ḥasan ibn Sufyān — Naṣr ibn 'Abd al-Raḥmān al-Washā' — **Zayd ibn Ḥasan al-Anmāṭī** — **Ma'rūf ibn Kharbūd Makkī** — Abū al-Ṭufayl 'Āmir ibn Wāthilah — from Ḥudhayfah ibn Usayd al-Ghifārī that Rasūlullāh ﷺ said:

O people! Indeed I will be waiting to receive you at the pond, and I will ask you when you meet me regarding al-Thaqalayn, so beware of how you succeed me regarding them. The greater of the two is the Book of Allah. One end is in your hands and the other end is with Allah. Hold firmly onto it and do not deviate or change. And (the other is) my 'itrah who are Ahl al-Bayt. The One who knows the finest details and is aware of everything has informed me that they will not separate until they meet me at the pond.¹

We learn the position of this isnād by studying three personalities appearing therein, **Muḥammad ibn Aḥmad ibn Ḥamdān**, **Zayd ibn Ḥasan al-Anmāṭī** and **Ma'rūf**. The details regarding al-Anmāṭī and Ma'rūf have already passed under the isnād of Ḥakīm al-Tirmidhī in *Nawādir al-Uṣūl*. There is no need to keep repeating it. Along with being extremist Shī'ī, they were even considered ḍa'īf by the Muḥaddithīn.

1 *Ḥilyat al-Awliyā'* by Abū Nu'aym al-Iṣḥāhānī (Mention of Ḥudhayfah ﷺ) vol. 1 pg. 355

Muḥammad ibn Aḥmad ibn Ḥamdān Abū Amr al-Muḥaddith al-Nishāpūrī has been described in the following manner:

قال ابن طاهر يتشيع

Ibn Ṭāhir said: “He was a Shī‘ī.”¹

In other words despite commendation being mentioned for him, he was a Shī‘ī and it is an accepted principle that the narrations of our ‘friends’ which support their beliefs cannot be accepted. Therefore it is pointless to present these types of narrations to the Ahl al-Sunnah (which are in fact your own Shī‘ī narrations), expecting them to ignore the principle and merely accept the narration.

Note: - ‘*Abaqāt al-Anwār* (vol. 1 pg. 206) contains a few more narrations quoted from the book *Manqabat al-Muṭahhirīn* by Aḥmad ibn ‘Abd Allāh ibn Aḥmad ibn al-Iṣfahānī. However, none of them have asānīd. Hence there is no need for us to give answers regarding them. Only those narrations which have ṣaḥīḥ asānīd are worthy of acceptance. The above narrations were searched for and presented directly from *Ḥilyat al-Awliyā’* of Abū Nu‘aym al-Isfahānī. They were then criticised in accordance to the principles.

1 *Mīzān al-Itidāl* vol. 3 pg. 16 and *Lisān al-Mīzān* vol. 5 pg. 38.

Tārīkh Baghdād

The author is al-Khaṭīb al-Baghdādī (d. 463 A.H).

اخبرنا الحسن بن عمر بن برهان الغزال حدثنا محمد بن الحسن النقاش املاءنا اخبرنا المطين حدثنا نصر
عبدالرحمان ثنا زيد بن حسن عن معروف عن ابي الطفيل عن حذيفة بن اسيد ان رسول الله صلى الله
عليه وسلم قال يا ايها الناس انى فرط لكم وانتم واردون على الحوض وانى سائلكم حين تردون على عن
الثقلين فانظرو كيف تخلفونى فيهما الثقل الاكبر كتاب الله سبب طرفه بيد الله وطرفه بايديكم فاستمسكوا
به ولا تضلوا ولا تبدلوا

Al-Ḥusayn ibn ‘Umar ibn Burhān al-Ghazzāl — Muḥammad ibn Ḥasan al-Naqqāsh
— al-Maṭīn — Naṣr ibn ‘Abd al-Raḥmān — **Zayd ibn Ḥasan** — **al-Ma‘rūf** — Abū al-
Ṭufayl — from Ḥudhayfah ibn Usayd al-Ghifārī that Rasūlullāh ﷺ said:

O people! I will be waiting to receive you at the pond and you will definitely
come to me. I will ask you when you meet me regarding al-Thaqalayn, so
beware of how you succeed me regarding them. The greater of the two is the
Book of Allah, the Exalted and Majestic. One end is in your hands and the
other end is with Allah. Hold firmly onto it and do not deviate or change.¹

The above narration of al-Khaṭīb contains two narrators whose presence is
sufficient to render the isnād unreliable. **They are Zayd ibn Ḥasan (al-Anmāṭī)**
and al-Ma‘rūf. There is no need to look at the other narrators. The narrations
of the Shī‘ah and unreliable people cannot be accepted. Their complete profiles
have been presented from the books on rijāl under the narration of *Nawādir al-
Uṣūl*. Refer to the details there.

Note:- The author of ‘*Abaqāt* mentioned another narration (vol. 1 pg. 221) of
Khaṭīb al-Baghdādī from Jābir ibn ‘Abd Allāh رَضِيَ اللهُ عَنْهُ, which he quotes from the
book *Miftāḥ al-Najā* by Muḥammad Mirzā Badkhashānī. However this narration
does not have an isnād, therefore we will not bother to give an answer. If the
narration is presented with a ṣaḥīḥ isnād, then it will be readily accepted. The
above narration of Khaṭīb was quoted directly from his book (*Tārīkh Baghdād* vol.
6 pg. 442) along with brief criticism regarding the isnād.

1 *Tārīkh Baghdād* vol. 8 pg. 442-Under the discussion regarding Zayd ibn Ḥasan al-Anmāṭī.

Sunan al-Kubrā

The author is Abū Bakr Aḥmad ibn Ḥusayn ibn ‘Alī al-Bayhaqī (d. 458 A.H). These asānīd are quoted from ‘*Abaqāt al-Anwār* vol. 1 pg. 215.

The First Narration

Akṭab Khawārizmī (d. 571 A.H) has reported in *Manāqib* from Aḥmad ibn Ḥusayn bin ‘Alī al-Bayhaqī:

اخبرنا ابو عبدالله قال حدثنا ابو نصر احمد بن سهيل الفقيه بيخارى قال حدثنا صالح بن محمد الحافظ قال حدثنا خلف بن سالم قال حدثنا يحيى بن حماد قال حدثنا ابو عوانة عن سليمان الاعمش قال حدثنا حبيب بن ابي ثابت عن ابي الطفيل عن زيد بن ارقم رضى الله عنه قال لما رجع رسول الله صلى الله عليه وسلم عن حجة الوداع و نزل بغدير خم امر بدوحات قد تركت فيكم الثقلين احدهما اكبر من الاخر كتاب الله وعترتي اهل بيتي فانظروا كيف تخلصونى فيهما

Abū ‘Abd Allāh — Abū Naṣr Aḥmad ibn Suhayl al-Faqīh — Ṣālīḥ ibn Muḥammad al-Ḥāfiẓ al-Baghdādī — **Khalaf ibn Sālim al-Makhrāmī** — Yaḥyā ibn Ḥammād — Abū ‘Awānah — Sulaymān al-‘A‘mash — Ḥabīb ibn Abī Thābit — Abū al-Ṭufayl — from Zayd ibn Arqam رضي الله عنه:

Whilst returning from Ḥajjat al-Wadā’, Nabī صلى الله عليه وسلم disembarked at a pond called Khum. He ordered that the trees of the area should be trimmed. (Thereafter he addressed the people saying:) “I am leaving amongst you al-Thaqalayn, one is of greater weight than the other. They are the Book of Allah and my ‘itrah who are my Ahl Bayt. Be careful of how you treat them in my absence.”

The readers should be aware that this isnād of Abū Bakr al-Bayhaqī is identical to the second isnād of Mustadrak. The details regarding it have already been mentioned there. The crux of it is that Khalaf ibn Sālim al-Makhrāmī appears in the isnād. According to the muḥaddithīn, he was a Shī‘ī who had a passion for collecting the ‘mistakes’ of the Ṣaḥābah. This passion was a result of deep inner feelings. The scholars can refer to *Taqrīb al-Tahdhīb* and *Tahdhīb* of Ibn Ḥajar al-

‘Asqalānī as well as *Tārīkh Baghdād* of al-Khaṭīb. Detailed references were given under the second isnād of *Mustadrak al-Hākim*. Therefore, the appearance of a single Shī‘ī narrator of this category is sufficient to regard it as unacceptable. Criticism can be levelled against a few other narrators of this isnād as well, however we suffice with what has been mentioned, since we wish to keep this treatise as concise as possible.

Note:-

1. **Akḥṭab Khawārizmī** (565-571 A.H) himself needs to be discussed. We will reproduce the exact words of Ibn Taymiyyah and Shāh ‘Abd al-‘Azīz regarding his narrations to the readers. Ibn Taymiyyah writes in *Minhāj al-Sunnah*:

ان اخطب خوارزم هذا له مصنف فى هذا الباب فيه من الاحاديث المكذوبة ما لا يخفى كذبه على من له ادنى معرفة بالحديث فضلا عن علماء الحديث وليس هو من علماء الحديث ولا ممن يرجع اليه فى هذا الشأن البتة

Akḥṭab Khawārizmī compiled a book (called *Manāqib*) regarding the merits of ‘Alī عليه السلام and the Ahl al-Bayt which comprises of many fabricated narrations. Those who have the slightest knowledge regarding ḥadīth will be able to tell that they are fabricated let alone one who is a specialist in the science of ḥadīth. Akḥṭab is neither a scholar of ḥadīth, nor is he amongst those who are referred to regarding the subject.¹

A summary of what has been mentioned in *Tuḥfah Ithnā ‘Ashariyyah* is as follows:

Ibn Muṭahhar al-Ḥillī attributed the narration:

من ناصب عليا فى الخلافة فهو كافر

Whoever opposes the khilāfah of ‘Alī عليه السلام is a kāfir.

1 *Minhāj al-Sunnah* vol. 3 pg. 101, Chapter 10

to Akhṭab Khawārizmī. Ibn Muṭahhar deceives Abūndantly when he reporting narrations. Reporting this from Akhṭab Khawārizmī is sufficient for it to be disregarded. Akhṭab Khawārizmī is an extremist Zaydī Shī'ī. Nevertheless, the above narration is not mentioned in his book, *Manāqib*, which was compiled regarding the merits of Amīr al-Mu'minīn 'Alī عليه السلام. This narration is definitely not in his book. However, if we have to accept that it is in his book, then too it is not authentic. This is because his narrations contradict the 'authentic' narrations of the Shī'ah as well.

Shāh 'Abd al-'Azīz says that the Muḥaddithīn of the Ahl al-Sunnah are unanimous upon the fact that all the narrations of Akhṭab Zaydī are from unreliable and unknown sources. Most of the narrations contradict those of reliable narrators and they are fabricated. The *fuqahā'* of the Ahl al-Sunnah definitely do not use his narrations as evidence.¹

2. The author of '*Abaqāt* presented this narration and the narration of *al-Ḥākim* separately, whereas they are identical. This was done so as to give the readers the impression that there are many references for it. He employed these deceitful tricks to lengthen his book, which he managed, and thus managed to compile a voluminous book just on this one narration (of Thaḳalayn).

The Second Narration

The author of '*Abaqāt* states²:

Al-Bayhaqī narrated this ḥadīth from Zayd ibn Arqam. Ḥamawī states in *Farā'id al-Simṭīn*:

اخبرنا الامام الشيخ ابو بكر احمد بن حسين بن علي البيهقي قال انبانا ابو محمد جناح بن نذير بن جناح القاضي بالكوفة قال انبانا ابو جعفر محمد بن علي بن رحيم قال انبانا ابراهيم بن اسحاق الزهري قال انبانا

1 *Tuḥfah Ithnā 'Ashariyyah* ḥadīth six, the discussion of Imāmah.

2 Vol. 10 pg. 114

جعفر يعنى ابن عون و يعلى عن ابن حبان التيمي عن يزيد بن حبان قال سمعت زيد بن ارقم قال قام فينا رسول الله صلى الله عليه و سلم خطيبا فحمد الله و اثنى عليه فقال اما بعد ايها الناس انما انا بشر يوشك ان ياتيني رسول ربي و انى تارك فيكم الثقلين كتاب الله فيه الهدى و النور فاستمسكوا بكتاب الله وخذوا به فحث على كتاب الله و رغب فيه ثم قال اذكركم الله تعالى فى اهل بيتى ثلاث مرات اخرجه مسلم فى الصحيح من حديث ابى حبان التيمي

Abū Bakr Aḥmad ibn Ḥusayn ibn ‘Alī al-Bayhaqī — Abū Muḥammad ibn Janāḥ ibn Nadhīr ibn Janāḥ al-Qāḍī — Abū Ja‘far Muḥammad ibn ‘Alī ibn Raḥīm — Ibrāhīm ibn Ishāq al-Zuhrī — Ja‘far (ibn ‘Aun) and Ya‘lā — Abū Ḥayyān al-Taymī — Yazīd ibn Ḥayyān — that Zayd said:

Once Rasūlullāh ﷺ stood up to deliver to us a sermon. He praised Allah Abūndantly. Thereafter he said: “O people, Indeed I am only a human. Soon the messenger of my Rabb will come to me. Indeed I will leave amongst you al-Thaqalayn, the first one being the Book of Allah, in it is guidance and illumination, so hold onto the Book of Allah and never let it go.” He continued to encourage and explain regarding the Book of Allah. Then he added: “I remind you to fear Allah regarding my household.” he said this thrice. Narrated by Muslim in his Ṣaḥīḥ-the ḥadīth of Abū Ḥayyān al-Taymī.

Firstly, it should be known that there are many such persons who appear in this isnād whose details cannot be found in the books of rijāl. We could not find any detailed write up about the teacher of Bayhaqī, Janāḥ ibn Nadhīr. After much searching, we could only find that he was amongst the teachers of al-Bayhaqī. Thereafter, the detail of the teacher of Janāḥ, Abū Ja‘far Muḥammad ibn ‘Alī is nowhere to be found. Similarly, his teacher Ibrāhīm ibn Ishāq al-Zuhrī is also unknown. Despite extensive research, we were unable to find his details. Therefore, how can we accept a narration which has so many unknown narrators?

Secondly, if we ignore the isnād and concentrate only on the text of this ḥadīth, then the correct interpretation is the same as that already explained in detail under the ḥadīth of *Muslim*. The necessary explanation was presented along with the ḥadīth of *Muslim*. The same explanation applies here as well and there is no need to repeat it.

Al-Manāqib of Ibn al-Maghāzī

He is Abū al-Ḥasan ‘Alī ibn Muḥammad al-Ṭayyib al-Jalālī (d. 483 A.H).

The First Narration

اخبرنا ابو غالب محمد بن احمد بن سهل النحوى المعروف بابن بشران ثنا ابو عبدالله محمد بن على السقطى ثنا ابو محمد عبدالله بن شاذب ثنا محمد بن ابى العوام الرياحى ثنا ابو مامر العقدى عبدالملك بن عمرو ثنا محمد بن طلحة عن الاعمش عن عطية بن سعد عن ابى سعيد الخدرى ان رسول الله صلى الله عليه وسلم قال انى اوشك ان ادعى فاجيب و انى قد تركت فيكم الثقلين كتاب الله حبل ممدود من السماء الى الارض و عترتى اهل بيتى ولن يتفرقا حتى يردا على الحوض فانظروا كيف تخلفونى فيهما

Abū Ghālib Muḥammad ibn Aḥmad ibn Sahl al-Naḥwī (known as ibn Bishrān) — Abū ‘Abd Allāh Muḥammad ibn ‘Alī al-Saqtī — Abū Muḥammad ‘Abd Allāh ibn Shūdhāb — Muḥammad ibn Abī al-‘Awwām al-Rayāḥī — Abū Māmir al-‘Aqdī — ‘Abd al-Malik ibn ‘Amr — Muḥammad ibn Ṭalḥah — al-A‘mash — **‘Aṭīyah ibn Sa‘d — Abū Sa‘īd**

The Second Narration

اخبرنا الحسن بن احمد بن موسى غندجاني ثنا احمد بن محمد ثنا علي بن محمد المقرئ (المصري) ثنا محمد بن عثمان ثنا مصرف بن عمر ثنا عبد الرحمن بن محمد بن طلحة عن ابيه عن الاعمش عن عطية عن ابى سعيد قال قال رسول الله صلى الله عليه وسلم...

Ḥasan ibn Aḥmad ibn Mūsā al-Ghandajānī — Aḥmad ibn Muḥammad — ‘Alī ibn Muḥammad al-Muqrī (al-Miṣrī) — Muḥammad ibn ‘Uthmān — Muṣarrif ibn ‘Umar — ‘Abd al-Raḥmān ibn Muḥammad ibn Ṭalḥah — (his father) Muḥammad ibn Ṭalḥah — al-A‘mash — **‘Aṭīyah — Abū Sa‘īd**

Ibn al-Maghāzī also authored the book *al-Manāqib*. In it he mentioned five asānīd for this ḥadīth, as explained in *‘Abaqāt*. Up until now, we are unable to secure a copy of his book, by means of which we could have learned his position and status. Is he one who collects all sorts of narrations, or does he choose the authentic ones only? We could not find any details regarding him in our books.

However, after searching through Shī'ī books, we found that Shaykh 'Abbās al-Qummī mentions him in *Tatimmat al-Muntahā*¹. We will only be able to guess his position by examining his reports in the light of principles. Therefore, we will present each isnād along with revealing the status thereof, i.e. whether authentic or unauthentic.

The readers should be aware that the first amongst the five asānīd of Ibn al-Maghāzālī, which is narrated through Ibn Bishrān al-Naḥwī contains '**Aṭīyyah al-'Aufī al-Jadalī al-Kūfī**. Similarly the second sanad which is narrated through Abū Muḥammad al-Fandjāfī also includes '**Aṭīyyah**, who portrays himself to be a student of Abū Sa'īd al-Khudrī رضي الله عنه.

We have already explained the position of 'Aṭīyyah al-'Aufī and Abū Sa'īd (whose actual name is Muḥammad ibn al-Sā'ib al-Kalbī) on numerous occasions. Under the narration of *Ṭabaqāt ibn Sa'd*, a complete list of references of the criticism was also included. If further clarification is required, one may refer to it there. The crux of it is that al-'Aufī was an extremist Shī'ī. He would spread the narrations of his teacher, Muḥammad ibn al-Sā'ib al-Kalbī (the infamous liar) by giving him the agnomen Abū Sa'īd and thereafter adding al-Khudrī. The listener would get the impression that he is referring to the famous Ṣaḥābī and would thus accept the narration without any hesitation.

All the scholars have mentioned this deceptive ploy of his in full detail. Therefore his narrations cannot be used in those matters which the Ahl al-Sunnah and Shī'ah differ. Refer to *Tahdhīb al-Tahdhīb* (vol. 6 pg. 225 Hydrabād Dakkan print) of Ḥāfiẓ Ibn Ḥajar al-'Asqalānī as well as *Qānūn al-Mawḍū'āt* (pg. 278 Egyptian print) of Ṭāhir al-Fattānī. From the Shī'ī books, refer to *Tanqīḥ al-Maqāl* of al-Māmaqānī. This book will be sufficient in revealing the condition of 'Aṭīyyah al-'Aufī. He was counted amongst the companions of Imām Muḥammad al-Bāqir in this book.²

1 pg. 344 Iranian print.

2 *Tanqīḥ al-Maqāl* of al-Māmaqānī vol. 2 pg. 253.

The above-mentioned details serve as sufficient guidelines regarding the reliability and acceptance of his narrations. There is no need for further deliberation. We will now present the third and fourth narrations of Ibn al-Maghāzī, along with their asānīd, directly from *‘Abaqāt*. Thereafter we will discuss their asānīd.

The Third Narration

اخبرنا ابو طالب محمد بن احمد بن عثمان المعروف بابن الصيرفي البغدادي قدم علينا واسطا (سنة ٤٤٠) قال ثنا ابو الحسين عبد الله بن احمد بن يعقوب بن البواب ثنا محمد بن محمد بن سليمان الباغندي ثنا وهبان وهو ابن بقرية الواسطي ثنا خالد بن عبد الله عن الحسن بن عبد الله عن ابي الضحى عن زيد بن ارقم قال قال رسول الله صلى الله عليه وسلم انى تارك فيكم الثقلين كتاب الله وعترتى اهل بيتى وانهما لن يتفرقا حتى يردا على الحوض

Abū al-Ṭālib Muḥammad ibn Aḥmad ibn ‘Uthmān (Ibn al-Ṣayrafī al-Baḡhdādī) — Abū al-Ḥusayn ‘Ubayd Allāh ibn Aḥmad ibn Ya‘qūb ibn al-Bawwāb — **Muḥammad ibn Muḥammad ibn Sulaymān al-Bāghandī** — Wahbān (Ibn Baqiyyah al-Wāsiṭī) — Khālid ibn ‘Abd Allāh — al-Ḥasan ibn ‘Abd Allāh — Abū al-Ḍuḥā — from Zayd ibn Arqam — Rasūlullāh ﷺ¹

The Fourth Narration

اخبرنا ابو طالب محمد بن احمد بن عثمان ابو الحسين محمد بن مظفر بن موسى بن غيبسى الحافظ اذنا ثنا محمد بن محمد بن سليمان الباغندي ثنا سويد ثنا على بن مسهر عن ابن حيان التيمي ثنا يزيد بن حيان قال سمعت زيد بن ارقم يقول قام فينا رسول الله صلى الله عليه وسلم فخطبنا فقال اما بعد ايها الناس انما انا بشر يوشك ان ادعى فاجيب و انى تارك فيكم الثقلين كتاب الله فيه الهدى والنور فخذوا بكتاب الله واستمسكوا به فحث على كتاب الله ورغب فيه ثم قال و اهل بيتى اذكركم الله تعالى فى اهل بيتى ثلاث مرات

Abū Ṭālib Muḥammad ibn Aḥmad ibn ‘Uthmān Abū al-Ḥusayn Muḥammad ibn al-Muẓaffar ibn Mūsā ibn Ṭsā al-Ḥāfiẓ — **Muḥammad ibn Muḥammad ibn Sulaymān al-Bāghandī** — Suwayd — ‘Alī ibn Mushir — Abū Ḥayyān al-Taymī — Yazīd ibn Ḥayyān — that Zayd ibn Arqam ﷺ said:

1 *‘Abaqāt al-Anwār* vol. 1 pg. 227

Once Rasūlullāh ﷺ stood up to deliver to us a sermon. He said: “O people, Indeed I am only a human. Soon I will be called and I will depart. Indeed I will leave amongst you al-Thaqalayn, the Book of Allah, in it is guidance and illumination, so hold onto the Book of Allah and never let it go!” He continued to encourage and explain regarding the Book of Allah. Then he added: “And my Ahl al-Bayt, I remind you to fear Allah regarding my Ahl al-Bayt!” he said this thrice.¹

The readers should be aware that this narration is reported through **Muḥammad ibn Muḥammad al-Bāghandī**. Due to the criticism levelled against him by the ‘ulamā’, this narration cannot be accepted as ṣaḥīḥ. Now we will systematically present the criticism that is found against him.

Muḥammad ibn Muḥammad ibn Sulaymān al-Bāghandī

1. Khāṭīb al-Baghdādī notes in his *Tārīkh Baghdād*:

قال الخطيب في تاريخه بغداد... قال ابو بكر بن عبدان انه كان يخاط و يدلس... قال حمزة قال الدارقطني كان كثير التدليس يحدث بما لم يسمع وربما سرق... قال ابو بكر الاسماعيلي لا اتهمه في قصد الكذب ولكنه خبيث التدليس و كثير التصحيف

Abū Bakr ibn ‘Abdān said: “He would get confused and he would leave out his sources.” Ḥamzah quotes Dārquṭnī: “He would hide his sources excessively, he would narrate that which he didn’t hear and he would forge asānīd for his narrations.” Abū Bakr al-Ismā‘īlī said: “I do not suspect him of lying intentionally, but he would leave out his sources in a terrible manner and he would make many mistakes.”²

2. Al-Dhahabī describes Bāghandī in his books, *Mīzān al-‘itidāl* and *Tadhkirat al-Ḥuffāz* in the following manner:

1 ‘Abaqāt al-Anwār vol. 1 pg.227-228

2 *Tārīkh Baghdād* vol. 3 pg. 212-213

كان مدلسا وفيه شيع... قال السلمى سالت الدارقطنى عن محمد بن محمد الباغندى فقال مخلط مدلس يكتب عن بعض اصحابه ثم يسقط بينه وبين شيخه ثلاثة وهو كثير الخطاء

He would not mention his sources and he had some disliked qualities. Al-Sulamī said: “I asked al-Dārqūṭnī regarding Muḥammad ibn Muḥammad al-Bāghandī and he said: ‘He would get confused and he would leave out his sources. He would narrate from some of his companions and thereafter leave out three of the narrators between himself and another narrator. He would commit many errors.’”¹

3. Ibn Ḥajar says:

قال الدارقطنى...مخلط مدلس يكتب عن بعض اصحابه ثم يسقط بينه وبين شيخه ثلاثة وهو كثير الخطاء...قال ابن عدى وله اشياء انكرت عليه

Al-Dārqūṭnī said: “He would get confused and he would leave out his sources. He would narrate from some of his companions and thereafter leave out three of the narrators between himself and another narrator. He would commit many errors.” Ibn ‘Adī said: “He narrated some Munkar narrations.”²

Although there is some praise regarding him, however, in the light of the principle “*Disparagement is given preference over commendation,*” this narration cannot be accepted.

The fourth narration of al-Bāghandi along with its isnād has been presented above. We wish to comment on it. However, before we comment on it, it should be noted that this narration is also narrated by al-Bāghandī, regarding whom explicit criticism has been mentioned above. Therefore this narration cannot be accepted as ṣaḥīḥ.

1 *Mizān al-I’tidāl* vol. 3 pg. 129 and *Tadhkirat al-Ḥuffāz* vol. 2 pg. 272-273

2 *Lisān al-Mizān* vol. 5 pg. 360-361

If, for arguments sake, we have to concede that this narration is ṣaḥīḥ, then too there is a reply. The words “ثم قال” (then he said) are a clear indication towards this. The details of this argument have been presented under the narration of *Musnad Dāramī* and *Muslim*, to which the readers can refer. Thus, our ‘friends’ cannot substantiate their view from this narration.

Note:- The author of ‘*Abaqāt* added another narration under the year 279 A.H. (vol. 1 pg. 194)

محمد بن المظفر بن موسى بن عيسى الحافظ اذنا ثنا محمد بن محمد بن سليمان الباغندي ثنا سويد ثنا
 على بن مسهر عن ابن حيان التيمي ثنا يزيد بن حيان قال سمعت زيد بن ارقم يقول قام فينا رسول الله
 صلى الله عليه و سلم

Muḥammad ibn al-Muẓaffar ibn Mūsā ibn ʿĪsā al-Ḥāfiẓ — **Muḥammad ibn
 Muḥammad ibn Sulaymān al-Bāghandī** — Suwayd — ‘Alī ibn Mushir —
 Abū Ḥayyān al-Taymī — Yazīd ibn Ḥayyān — Zayd ibn Arqam رضي الله عنه

This is no separate narration from another Muḥaddith. It is the exact same as the above quoted narration of ibn al-Maghāzī and the isnād is also the same. Therefore, there is no need to discuss it separately. Whatever was written above is sufficient. In order to increase the volume of the book, Mīr Ḥāmid Ḥasan presents one narration which was narrated through one isnād, as different chains through different Muḥaddithīn. This contradicts the reality. Glory be to Allah, what an amazing manner of authoring a book!

The Fifth Narration

We quote the fifth narration of Ibn al-Maghāzī with its isnād. Merely studying the isnād will reveal the whether this narration is ṣaḥīḥ or not. There is no need for deep contemplation. The author of ‘*Abaqāt* says:

Ibn al-Maghāzī states in *Kitāb al-Manāqib* as quoted by ‘Allāmah Ibn Biṭrīq in his book *al-ʿUmdah*:

اخبرنا ابو يعلى على بن بن ابي عبد الله بن العلاف البزار اذنا قال اخبرني عبد السلام بن عبد الملك بن حبيب البزار قال اخبرني عبد الله محمد بن عثمان قال حدثني محمد بن بكر بن عبد الرزاق حدثني ابو حاتم مغيرة بن محمد بن المهلبى قال حدثني مسلم بن ابراهيم قال نوح بن قيس الجداى حدثني وليد بن صالح عن امرأة زيد بن ارقم قالت قال لقبيل النبي صلى الله عليه و سلم من مكة فى حجة الوداع حتى نزل بغدير الجحفة بين مكة والمدينة فامر بدوحات... قال لو تشكون ان تردوا على الحوض و اسئلكم حين تلقوني عن ثقلاني كيف خلفتموني فيهما فاعتل علينا ما ندرى ما الثقلان حتى قام رجل من المهاجرين فقال بابي انت و امي يا نبى الله ما الثقلان قال الاكبر منهما كتاب الله سبب طرفه بيد الله تعالى و طرف بايديكم فتمسكوا به ولا تولوا ولا تفضلوا والا صغر منهما عترتى

Abū Ya‘lā ‘Alī ibn Abī ‘Abd Allāh ibn al-‘Allāf al-Bazzār — ‘Abd al-Salām ibn ‘Abd al-Malik ibn Ḥabīb al-Bazzār — ‘Abd Allāh Muḥammad ibn ‘Uthmān — Muḥammad ibn Bakr ibn ‘Abd al-Razzāq — Abū Ḥātim Muḡhīrah ibn Muḥammad ibn al-Muhallabī — Muslim ibn Ibrāhīm — **Nūḥ ibn Qays al-Judhāmī** — Walīd ibn Šālīḡ — the wife of Zayd ibn Arqam said:

Nabī ﷺ whilst returning from Makkah after Ḥajjat al-Wadā’, stopped at the pond al-Juḡfah which lies between Makkah and al-Madīnah. He ordered that the leaves should be trimmed....He then said: “If you doubt that you will meet me at the pond? And I will ask you about how you succeeded me regarding my Thaḡalayn.” We were confused until a man from the Muhājirīn stood up and asked: “May my parents be sacrificed for you O Nabī of Allah, what are the Thaḡalayn?” He replied: “The greater one of the two is the Book of Allah, one end is by Allah and the other end is in your hands. Hold onto it, do not turn away and do not deviate. The lesser of the two is my Ahl al-Bayt.”

The isnād of this lengthy ḥadīth has one such narrator whose appearance renders the entire ḥadīth unacceptable. He is **Nūḥ ibn Qays**. Have a look at what Ḥāfiẓ ibn Ḥajar in *Taqrīb al-Tahdhīb* and al-Dhahabi in *Mīzān* wrote regarding him:

رمى بالتشيع...بلغنى عن يحيى انه ضعفه وقال مرة يتشيع...قال ابو داود كان يتشيع...يحيى ضعفه

He has been criticised with being a Shī‘ī... It has reached me from Yaḡyā that he has called him ḡa‘īf and he once said that he was a Shī‘ah ... Abū Dāwūd said: “He was a Shī‘ī.” ... Yaḡya regarded him as ḡa‘īf.¹

1 *Taqrīb al-Tahdhīb* pg. 527, *Tahdhīb al-Tahdhīb* vol. 2 pg. 485-486, *Mīzān al-I‘tidāl* vol. 2 pg. 542

The Isnād al-Ḥumaydi

His full name is Ābū ‘Abd Allāh Muḥammad ibn Futūḥ ibn ‘Abd Allāh ibn Ḥumayd al-Azdī al-Andalūsī al-Qurṭubī (d. 488 A.H).

The author of *‘Abaqāt al-Anwār* added the narration of al-Ḥumaydī and also included a ten page discussion on the reliability and status of ‘Allāmah al-Ḥumaydī. In reply, we wish to state the following:

1. Al-Ḥumaydī added this narration in his compilation, *al-Jam‘ bayn al-Ṣaḥīḥayn*, in which he gathered the texts of *Bukhāri* and *Muslim*, leaving out the asānīd. He suffices upon mentioning the name of the Ṣaḥābī from who the ḥadīth is narrated. Thus, the ḥadīth of Zayd ibn Arqam in *al-Jam‘ bayn al-Ṣaḥīḥayn* of al-Ḥumaydī is no different to the ḥadīth of *Muslim*. This is no separate narration with a separate isnād.
2. Secondly, a lengthy discussion (of ten pages) was presented to prove the status of al-Ḥumaydī. This is despite the fact that he was always looked upon as a reliable Muḥaddith by the Ahl al-Sunnah. None of the Ahl al-Sunnah ever criticised him, or even raised doubts regarding his reliability. Therefore the motivation behind this entire presentation was simply to add more references to his list and add unnecessary lengthy discussions, so that his book may appear voluminous. In this way, he hopes to collect more gifts from his supporters.
3. Thirdly, the correct interpretation of this narration is as stated under the narration of , as they are identical.

The Isnād of al-Sam‘ānī

His name is Abū al-Muẓaffar Maṣṣūr ibn Muḥammad al-Sam‘ānī (d. 489 A.H.).

The ḥadīth of Thaḡalayn which is in the book, *Qawwāmiyyah*, better known as *Faḍā’il al-Ṣaḥābah*, is as follows:

عن طلحة بن مصرف عن عطية عن ابي سعيد الخدري عن النبي صلى الله عليه و سلم قال تنى اوشك
ان ادعى فاجيب و انى تارك فيكم الثقلين كتاب الله جبل ممدود من السماء الى الارض وعترتى اهل بيتى
وان اللطيف الخبير اخبرنى انهما لن يتفرقا حتى يردا على الحوض

Ṭalḥah ibn Muṣarrif — ‘**Aṭiyyah** — **Abū Sa‘īd** — Nabī ﷺ said: “Indeed I will soon be called and I will respond to the call. I am leaving amongst you al-Thaḡalayn the Book of Allah— which is a rope that has been extended from the sky to the earth and my ‘itrah who are my household. The Knower of the finest details and the one who is well aware of everything has informed me that they will never separate until they meet me at the pond...

Al-Sam‘ānī did not mention the entire isnād, however, the portion that has been mentioned is sufficient for us to reject this narration. ‘**Aṭiyyah** narrates from his teacher, Muḥammad ibn Sā‘īb al-Kalbī. Thereafter he adds the word al-Khudrī to deceive the people. The position of this teacher and his student has been explained in detail along with references under the narrations of *Ṭabaqāt ibn Sa‘d*, *Musnad Aḥmad* and *Musnad Abī Ya‘lā*. There is no need to keep repeating the discussion. Refer to the details there.

Kitāb al-Firdows

The author is Abū Shujā' Sherwayh ibn Shehrdār ibn Sherwayh al-Daylamī al-Hamdānī (d. 509 A.H).

The author of 'Abaqāt states on pg. 250 (vol. 1): “The narration of Zayd ibn Arqam appears in the book *Firdows al-Akḥbār* of al-Daylamī.”

انى تارك فيكم الثقلين كتاب الله فيكم منه حبل من اتبعه كان على الهدى ومن ترك كان على الضلالة و
اهل بيتى اذكرم الله فى اهل بيتى لن يتفرقا حتى يردا على الحوض يعنى الاخذ بهما ثقيل

Indeed I am leaving amongst you al-Thaqalayn, the Book of Allah — which is a rope amongst you has been extended from Him. Whoever follows it will be guided and whoever neglects it will be misguided, and my Ahl al-Bayt. I remind you to fear Allah regarding my Ahl al-Bayt. They will never separate until they meet me at the pond (i.e. holding onto them will be difficult).

Firstly, the isnād of this narration has not been presented from *Firdows al-Akḥbār*, by means of which we could have gauged the authenticity thereof.

Secondly the 'ulamā' have criticised the narrations of *Firdows al-Akḥbār*. Therefore, they cannot be accepted without scrutinising their authenticity. Shāh 'Abd al-'Azīz states whilst discussing al-Daylamī in *Bustān al-Muḥaddithīn*:

Al-Daylamī lacks the required level of knowledge. He does not differentiate between ṣaḥīḥ and unreliable aḥādīth. That is why his book, *Firdows al-Akḥbār*, contains heaps of baseless and fabricated narrations.¹

Anyway, how can we accept this narration without any research?

1 *Bustān al-Muḥaddithīn* - mention of Daylami pg. 62

Further, Ibn Taymiyyah describes *Firdows al-Akhhbār* of al-Daylamī in the following manner:

ان كتاب الفردوس فيه من الاحاديث الموضوعات ما شاء الله و مصنفه شيرويه بن شهر بارالديلمى وان كان من طلبه الحديث ورواته فان هذا الاحاديث التي جمعها و حذف اسانيدھا نقلھا من غير اعتبار بصحيحھا و موضوعھا فلھذا كان فيه من الموضوعات احاديث كثيرة جدا

The book *al-Firdows*, contains a significant amount of fabricated narrations. The author of the book, Sherwayh ibn Shehrdār al- Daylamī, despite being a scholar and narrator of ḥadīth did not consider the authenticity of the narration when gathering them and omitting their asānīd. It is for this reason that his book contains a great number of fabricated narrations.¹

1 *Minhāj al-Sunnah* vol. 3 pg. 17

Tafsīr Ma'ālim al-Tanzīl

The author is Ḥusayn ibn Mas'ūd Abū Muḥammad al-Gharrā' Muḥiy al-Sunnah al-Baghawī al-Shāfi'ī (d. 516 A.H).

اخبرنا ابو سعيد احمد بن محمد بن العباس الحميدى اخبرنا ابو عبيدالله محمد بن عبدالله المحافظ انا ابو الفضل الحسن بن يعقوب بن يوسف العدل اخبرنا ابو احمد محمد بن عبدالوهاب العبدى انا ابو جعفر بن عوف اخبرنا ابو حيان يحيى بن سعيد بن حيان عن يزيد بن حيان قال سمعت زيد بن ارقم قال قام فينا رسول الله صلى الله عليه و سلم ذات يوم خطيبا فحمد الله و اثنى عليه ثم قال ايها الناس انما انا بشر يوشك ان ياتيني رسول ربى فاجيبه و انا تارك فيكم الثقلين اولهما كتاب الله فيه الهدى و النور فخذوا بكتاب الله و استمسكوا به فحث على كتاب الله و رغب فيه ثم قال و اهل بيتى اذكركم الله فى اهل بيتى اذكركم الله فى اهل بيتى

Abū Sa'īd Aḥmad ibn Muḥammad ibn al-'Abbās al-Ḥumaydī — Abū 'Ubayd Allāh Muḥammad ibn 'Abd Allāh al-Ḥāfiẓ — Abū al-Faḍl al-Ḥasan ibn Ya'qūb ibn Yūsuf al-'Adl — Abū Aḥmad Muḥammad ibn 'Abd al-Wahhāb al-'Abdī — Abū Ja'far ibn 'Awf — Abū Ḥayyān Yaḥyā ibn Sa'īd ibn Ḥayyān — Yazīd ibn Ḥayyān — Zayd رضي الله عنه¹

1. The first three narrators of this ḥadīth (Abū Sa'īd, Abū 'Ubayd Allāh and Abū al-Faḍl) are unknown. A thorough search was carried out in the books of rijāl to ascertain their condition, but to no avail. *Taqrīb al-Tahdhīb*, *Mizān al-I'tidāl*, *Lisān al-Mizān*, *Tahdhīb al-Kamāl Khazrajī*, *Tārīkh Baghdadād*, *Tārīkh Isfahān* of Abū Nu'aym, *Tārīkh Ibn Khallikān*, *Tārīkh Jurjān* of al-Sahmī, *al-Jarḥ wa al-Ta'dīl* of Ibn Abī Ḥātim al-Rāzī etc were thoroughly searched for details regarding them, but they were nowhere to be found. Our search also included the following books, *Tārīkh Ṣaghūr*, *Tārīkh Kabīr* of Bukhārī *Kitāb al-Asmā' wa l-Kunā* of al-Dawlābī. However, we still could not find them.
2. If we accept that this narration is ṣaḥīḥ despite the appearance of three unknown narrators, then too the text is identical to that of *Muslim* and

1 *Tafsīr Ma'ālim al-Tanzīl* of al-Baghawī vol. 1 pg. 327 Egyptian print (which is printed along with *Tafsīr al-Khāzin*).

Dārimī. Hence the explanation and interpretation presented there, will apply here as well. Refer back to them for more detail.

3. The author of *‘Abaqāt* attributed this narration four times at different places to Muḥīy al-Sunnah Farrā’ al-Baghawī. This is contrary to the reality, however, in order to scare off the opposition, he needs to resort to this type of academic deception to lengthen his list of references, and he does not waste any opportunity in doing so.

Anyway, the reality is that Farrā’ al-Baghawī quoted this ḥadīth with its isnād in his *Tafsīr Ma‘ālim al-Tanzīl* in the fourth juz under the verse:

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ط

And how could you disbelieve while to you are being recited the verses of Allah and among you is His Messenger?

As explained above. We also included the isnād with which we mentioned it (which contains unknown individuals in it). Thereafter, under the verse of Mawaddah:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ط

Say, [O Muḥammad]: “I do not ask you for this message any payment [but] only good will through kinship.”

He referred to it briefly, whilst explaining the meaning of verse in the following words:

زيد بن ارقم قال قال رسول الله صلى الله عليه وسلم انا تارك فيكم الثقلين

Zayd رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: “O people, Indeed I will leave amongst you al-Thaqalayn.”

The only reason why he quotes this narration here is to explain the meaning of

Qurbā (close relatives). Thereafter, he again quotes it under the verse:

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَيْنِ

We will attend to you, O prominent beings.

and explains it in the following manner:

قال اهل المعانى كل شىء له قدر ووزن ينافس فيه فهو ثقل قال النبى صلى الله عليه و سلم انى تارك فيكم الثقلين كتاب الله و عترتى فجعلها ثقلين اعظاما لقدرهما

The linguists have said: “Everything that has value and weight and is sought after is referred to as *Thiqal*. Nabi ﷺ said: “I am leaving amongst you *Al-Thaqalayn*, the Book of Allah and my ‘*itrah*.” He classified them as *Thaqalayn* (two weighty things) to highlight their worth.’

He only presented this well-known narration to prove the meaning of the word ‘*thiqal*’. He did not mention any separate *isnād* for it.

Muḥīy al-Sunnah also authored a famous compilation on ḥadīth, *Maṣābīḥ al-Sunnah*. In it he presented a summary of the works of famous Muḥaddithīn. He left out the *asānīd* of all the narrations, sufficing upon the texts. A few more narrations as well as the sources of all the narrations were then added, and a new book, *Mishkāṭ al-Maṣābīḥ* was then prepared. The scholars are well-acquainted with both books.

Al-Baghawī mentioned this narration, once from Zayd ibn Arqam رضي الله عنه which he quoted from *Muslim*, and a second time from Jābir رضي الله عنه, which he quoted from *al-Tirmidhī*. Both these narrations have been quoted verbatim from *Muslim* and *Tirmidhī*. Al-Baghawī did not narrate them through his own separate *isnād*. Hence attributing this narration four times to al-Baghawī is a futile act. In fact it is an incorrect attribution which is contrary to the truth.

This book has been decorated with many such futilities which do not behave

the integrity of people of knowledge. The discussion on the narration of *al-Tirmidhī* has been covered in its appropriate place, which one may refer to. In light of principles, the narration of *al-Tirmidhī* cannot be accepted. As far as the narration of Muslim goes, it is highly authentic from the perspective of the isnād. However, the correct meaning has to be understood. It has been explained under the discussion of the narration. Refer to it, and understand this narration in the exact same manner.

The Isnād of al-‘Abdarī

He is Abū al-Ḥusayn Zayd ibn Mu‘āwiyah al-‘Abdarī al-Sarqaṭī al-Andalūsi al-Mālikī (d. 535 A.H).

It is stated in ‘*Abaqāt* (vol. 1 pg. 252) that the book *al-Jam‘ Bayn al-Ṣiḥāḥ al-Sittah*’ has a narration from Zayd ibn Arqam رضي الله عنه.

Let the readers know that al-‘Abdarī combined six of our books, namely *Bukhārī*, *Muslim*, *Muwaṭṭā‘*, *Tirmidhī*, *Abū Dāwūd* and *Nasā‘ī*. He named this compilation *al-Jam‘ Bayn al-Ṣiḥāḥ al-Sittah*. Since these six books include *Muslim* and *Tirmidhī*, it is obvious that the narrations of Thaḳalayn narrated by *Muslim* and *Tirmidhī* will appear in it. Al-‘Abdarī did not narrate it through any separate isnād. He simply quoted the narrations of *Muslim* and *Tirmidhī*, therefore his narration will not require any separate answer. The answers that were written under the narrations of *Muslim* and *Tirmidhī* will apply here as well. Refer to them for further satisfaction.

The Isnād of Qāḍī ‘Ayyāḍ

His full name is Abū al-Faḍl ‘Ayyāḍ ibn Mūsā al-Mālikī (d. 544 A.H).

The narration is found in the book of Qāḍī ‘Ayyāḍ, *al-Shifā’ fī Huqūq al-Muṣṭafā* (vol. 1 pg. 255). Qāḍī ‘Ayyāḍ is considered a great scholar amongst the Ahl al-Sunnah. He is accepted as a reliable person by us. Despite this, the author of ‘*Abaqāt*’ added a fourteen page discussion to prove his status and highlight his accolades. What was the need for this? What was the need for adding such a lengthy discussion proving the status of someone who we have already accepted as a great scholar?

The scholars are aware of the fact that *al-Shifā’* neither has the asānīd of the narrations mentioned therein, nor are their references given. Therefore, in his attempt to prove that the ḥadīth of Thaḳalayn is mutawātir by its text and its meaning, the author of ‘*Abaqāt*’ wasted his time adding *al-Shifā’* to his list of references, which neither has the asānīd of the narrations mentioned therein, nor are there references given to any Muḥaddith. The author only quotes aḥādīth, he does not narrate them. It is necessary to prove this narration using a ṣaḥīḥ isnād from a reputable Muḥaddith. Merely quoting secondary sources does not serve the purpose, and are thus not in need of any reply.

The Isnād of al-‘Āṣimī

He is Abū Muḥammad Aḥmad ibn Muḥammad ibn ‘Alī al-‘Āṣimī.

اخبرني الشيخ الامام رحمهالله تعالى قال اخبرنا الشيخ ابو اسحاق ابراهيم بن جعفر الشورميني قال اخبرنا ابو الحسن على بن يونس بن الهياج الانصاري قال حدثنا الحسين بن عبدالله و عمران بن عبدالله و عيسى بن علي و عبدالرحمان النسائي قالوا حدثنا عبدالرحمان بن صالح قال حدثنا علي بن عابس عن ابي اسحاق عن حنش قال رثيت ابا ذر متعلقا بباب الكعبة ويقول من يعرفني فليعرفني ومن لم يعرفني فانا ابو ذر قال حنش فحدثني بعض اصحابي انه سمعه يقول قال رسول الله صلى الله عليه وسلم اني تارك فيكم الثقلين كتاب الله و عترتي اهل بيتي فانهما لن يتفرقا حتى يردا على الحوض

Abū Ishāq Ibrāhīm ibn Ja‘far al-Shūrmīnī — Abū al-Ḥasan ‘Alī ibn Yūnus ibn al-Hayyāj al-Anṣārī — al-Ḥusayn ibn ‘Abd Allāh, ‘Imrān ibn ‘Abd Allāh, Ṭsā ibn ‘Alī and ‘Abd al-Raḥmān al-Nasāī — ‘Abd al-Raḥmān ibn Ṣāliḥ — ‘Alī ibn ‘Abbās — Abī Ishāq — Ḥanash

I’ve seen Abū Dhar holding onto the door of the Ka‘bah and saying: “Whoever knows me should recognise me, and whoever does not know me, then I am Abū Dhar.” Ḥanash said: “One of my companions informed me that he heard him saying: Rasūlullāh ﷺ said: ‘I am leaving amongst you al-Thaqalayn, the Book of Allah and my ‘itrah who are my Ahl al-Bayt. They will not separate until they meet me at the pond.’”

This isnād was studied in the light of the books of rijāl and it was learnt that ‘Abd al-Raḥmān ibn Ṣāliḥ and his teacher ‘Alī ibn ‘Abbās are two such narrators whose presence demands that the isnād cannot be ṣaḥīḥ, especially ‘Abd al-Raḥmān ibn Ṣāliḥ as he is an extremist Shī‘ī. Although he was praised by some, his narrations cannot be accepted regarding those matters in which the Ahl al-Sunnah and Shī‘ah differ.

Below, we have included statements from *Taqrīb*, *Tahdhīb*, *Tārīkh Baghdād* and *Mīzān* of al-Dhahabī for further satisfaction of the readers.

عبدالرحمان بن صالح الازدى العتكي صدوق يتشيع قال يعقوب بن يوسف المطوعى كان عبدالرحمان بن صالح رافضيا... كان يحدث بمثالب ازواج رسول الله صلى الله عليه وسلم واصحابه وقال في موضع

اخر خرفت عامة ما سمعته منه... عن ابي داود لن ار ان اكتب عنه وضع كتاب مثالب فى اصحاب رسول الله صلى الله عليه وسلم قال و ذكره مرة اخرى فقال كان رجلا سوء... انه محترق فيما كان فيه من التشيع

The summary of these four quotations is that ‘Abd al-Raḥmān ibn Ṣāliḥ was an extremist Shī‘ah. He would narrate the disparagement for the wives and Ṣaḥābah of Rasūlullāh ﷺ. Abū Dāwūd says that it is not permissible to write any narrations from him. He fabricated a book in disparagement of the Ṣaḥābah ﷺ. He then said that this is an evil man. He would burn with rage for the Ṣaḥābah on account of his Shī‘ī beliefs. ¹

There remains no need for any more details. The above mentioned is sufficient grounds for us not to accept the narration.

Note:-

1. The author of ‘*Abaqāt* narrated another narration from al-‘Āṣimī, however the isnād of that narration is also not acceptable. It contains such persons whose details cannot be found anywhere in the books of rijāl. For example the isnād has an individual by the name of Abū al-Faḍl ibn Faḍlwayh. No trace of this person could be found and his details are not recorded in the books of rijāl. Therefore, how can we rely upon the narrations of such unknown people?
2. Searching through the Shī‘ī books (*Rowḍāt al-Jannāt*, *Jāmi‘ al-Ruwāt* etc.) revealed to us that Aḥmad ibn Muḥammad al-‘Āṣimī is amongst the teachers of famous scholar Muḥammad ibn Ya‘qūb al-Kulaynī, and al-Kulaynī narrates from him. Secondly, he is counted amongst the representatives of the final (hidden) imām. Thus he belongs to the prime and most elite bracket of the Shī‘ah. We have learnt this from the books, *Rowḍāt al-Jannāt*, *Jāmi‘ al-Ruwāt*, *Tuḥfat al-Aḥbāb* and others. The scholars may refer to them for further contentment. Besides this, there were other narrators in the isnād who were also Shī‘ah. Even if the isnād was ṣaḥīḥ, this al-‘Āṣimī would be reason enough for us to discard this narration.

1 *Tahdhīb al-Tahdhīb* vol. 6 pg.198 , *Tārīkh Baghdād* vol. 10 pg. 262-263 and *Mīzān al-I‘tidāl* vol. 2 pg. 108

The Isnād of Akḥṭab Khawārizm

The author of ‘*Abaqāt* writes:

Abū al-Mu‘ayyad Muwaffaq ibn Aḥmad famously known as Akḥṭab Khawārizm reports in *Kitāb al-Manāqib* with the following isnād:

اخبرنى الشيخ الزاهد ابو الحسن على بن محمد العاصمى الخوارزمى قال اخبرنا الشيخ اسماعيل بن احمد الواعظ قال اخبرنا ابو بكر احمد بن حسين البيهقى فقال اخبرنا ابو عبدالله قال ثنا ابو نصر احمد بن سهل الفقيه ببخارا قال ثنا صالح بن محمد الحافظ البغدادى قال ثنا خلف بن سالم المخرمى قال ثنا يحيى بن حماد ثنا ابو عوانة عن يحيى بن حماد عن سليمان الاعمش قال حدثنا حبيب بن ابى ثابت عن ابى الطفيل عن زيد بن ارقم رضى الله عنه قال لما رجع النبى صلى الله عليه و سلم من حجة الوداع و نزل غدیر خم امر بدوحات فقممن فقال كانى قد دعيت فاجبت انى قد تركت فيكم الثقلين احدهما اكبر من الاخر كتاب الله وعترتى فانظروا كيف تخلفونى فيهما فانهما لن يفترقا حتى يردا على الحوض... ثم قال ان عز و جل مولاى وانا مولى كل مؤمن ثم اخذ بيد على رضى الله عنه فقال من كنت مولاه فهذا وليه اللهم وال من والاه وعاد من عاداه

Abū al-Ḥasan ‘Alī ibn Muḥammad al-‘Āṣimī al-Khawārizmī — al-Shaykh Ismā‘īl ibn Aḥmad al-Wā‘iṣ — Abū Bakr Aḥmad ibn Ḥusayn al-Bayhaqī — Abū ‘Abd Allāh — Abū Naṣr Aḥmad ibn Sahl al-Faqīh — Ṣāliḥ ibn Muḥammad al-Hāfiṣ al-Baghdādī — **Khalaf ibn Sālim al-Makhramī** — Yaḥyā ibn Ḥammād — Abū ‘Awānah — Sulaymān al-A‘mash — Ḥabīb ibn Abī Thābit — Abū al-Ṭufayl — that Zayd ibn Arqam said:

Whilst returning from Hajjat-al-Wadā’, Nabī ﷺ disembarked at a pond called Khum. He ordered that the trees of the area should be trimmed. Thereafter he addressed the people saying” “I will soon be invited to my eternal abode and I will accept the invitation. I am leaving amongst you al-Thaqalayn, one is of greater weight than the other. They are the Book of Allah and my ‘itrah. Be wary of how you treat them in my absence. They will not separate until they meet me at the pond.” Thereafter he said: “Allah is my mowlā, and I am the mowlā of every Muslim.” Then he took hold of the hand of ‘Alī رضي الله عنه and said: “Whoever takes me as a mowlā, ‘Alī is also his walī. O Allah, Befriend those who befriend him and take as your enemy those who have enmity towards him.”

We wish to enlighten our readers regarding certain issues.

1. Some of the scholars of the Ahl al-Sunnah have levelled severe criticism against **Akḥṭab Khawārizm**. We quoted this criticism verbatim under the isnād of al-Bayhaqī. Ibn Taymiyyah and Shāh ‘Abd al-‘Azīz (in *Tuḥfah Ithnā ‘Ashariyyah*) have stated that he was a Zaydī Shī‘ah. His narrations are not acceptable by the Ahl al-Sunnah.
2. Have a look at the injustice committed by the author of ‘*Abaqāt* (Mīr Ḥāmid Ḥusayn Shī‘ī Lakhnawī), once again. This narration is the exact same as the second narration of al-Ḥākim) which was quoted from *Mustadrak*. The author of ‘*Abaqāt* undertook to mention the narration of Thaḳalayn from different Muḥaddithīn in chronological order. Thus he rightfully mentioned this particular narration for the first time under al-Ḥākim, who passed away in the year 405 A.H. thereafter he narrated the exact narration through al-Bayhaqī (who happens to be one of the narrators) under the year 458, as that is the year in which al-Bayhaqī passed away. He reproduces the narration for a third time under the name of Akḥṭab Khawārizm, who passed away in the year 568 A.H. He creates the impression that every time someone narrates this narration, he is doing so through his own separate isnād. The reality is that this is only one narration that has only one isnād, although he tried to portray them as different narrations which have their own asānīd. This deception is against integrity, and it serves no other purpose besides adding volume to his book.
3. We do not wish to mimic the author of ‘*Abaqāt*, by unnecessarily repeating one point. In short, this isnād has been criticised under the narration of al-Ḥākim. **Khalaf ibn Sālim al-Makhrāmī** has been severely criticised and he is a Shī‘ī as well. Therefore, this narration cannot be accepted. We included all the references from the books on rijāl. You may refer to them (under the second narration of al-Ḥākim) for further satisfaction.

If — for arguments sake — we accept that this narration is ṣaḥīḥ, then the correct interpretation is that which we have explained a few times, which is that the ummah was told to be careful regarding the rights of the Ahl al-Bayt and to be kind and compassionate towards them. With regards to ‘Alī عليه السلام, there were certain baseless doubts regarding him, and these statements were uttered in his defence. Mention of *Muwālāt* and *Mu’ādāt* (friendship and enmity) in contrast to one another, specifies the intended meaning of the word *Mowlā* in this context. There is no need for further external indications. If the word *Mowlā* is given another meaning (‘the immediate successor’-for example) in this context, then the next sentence will no longer remain connected to the one before it. Secondly, to take words of the same root in one context to have two different meanings creates incoherence in the speech, which defies the dictates of eloquent speech.

A Necessary Caution

The readers are aware that at times, some people are known by their names, which resemble the names of famous scholars or authors. For example, there are famous authors like Ibn Qutaybah, Ibn Jarīr and others. However, there are many other people who also go by the same names. This resemblance leads to confusions and problems. In this case as well, **Akhṭab Khawārizm** is the title of many other people as well. There is an outstanding Ḥanafī jurist who also has the same name as well as the title (Akhṭab Khawārizm). The Akhṭab under discussion does not refer to him. This Akhṭab is the author of the book *al-Manāqib*, and he is an extremist Shī‘ī. He is the one who Ibn Taymiyyah has criticised in *Minhāj al-Sunnah* (vol. 3 pg. 10 - chapter ten), by writing that his narrations are fabrications. He is neither a scholar of ḥadīth, nor should he be referred to in any of these matters.

Shāh ‘Abd al-‘Azīz Dehlawī also rejected his narrations in *Tuḥfah Ithnā ‘Ashariyyah* (The aḥādīth on Khilāfah and Imāmah - Ḥadīth six). He also stated that he is a Zaydī Shī‘ah. Thus it has become evident that his narrations cannot be counted

as proof against us, just as they cannot be regarded acceptable. Anyway, our opposition took cover behind this resemblance in names and presented these narrations to us. Now that we have explained the reality, the matter has become clear. The scholars should be aware that the narrations of this Akhṭab are not to be accepted, despite the reference given for it.

Tārīkh Ibn ‘Asākir

The author is Abū al-Qāsim ‘Alī ibn al-Ḥasan ibn Hibat Allāh, famously known as Ibn ‘Asākir (d. 571 A.H.).

...عن معروف بن خربوذ عن ابي الطفيل عن حذيفة بن اسيد الغفارى لما قفل رسول الله صلى الله عليه و سلم من حجة الوداع نهى اصحابه عن شجرات بالبطحاء متقاربات ان ينزلوا احولهن ثم بعث اليهن فضلى تحتهن ثم قام فقال ايها الناس انه قد نبانى اللطيف الخبير... و انى سائلكم حين تردون على عن الثقلين فانظرو كيف تخلفونى فيهما الثقل الاكبر كتاب الله عز و جل طرفه بيد الله وطرفه بايديكم فاستمسكوا به ولا تصلوا ولا تبدلوا وعترتى اهل بيتى فانه قد نبانى اللطيف الخبير انهما لن يفترقا حتى يردا على الحوض قال ابن كثير رواه ابن عساكر بطوله عن طريق معروف كما ذكرنا

Ma‘rūf ibn Kharbūdh — Abū al-Ṭufayl — from Ḥudhayfah ibn Usayd al-Ghifārī:

Whilst returning from Ḥajjat al-Wadā’, Rasūlullāh ﷺ forbade his companions from settling beneath a few trees that were close to one-another. Thereafter he sent for them and performed ṣalāh beneath them. Thereafter he stood up and said: “O people! The One who knows the finest details and is aware of everything has informed me... I will ask you when you meet me regarding the al-Thaqalayn, so beware of how you succeed me regarding them. The greater of the two is the Book of Allah — the Exalted and Majestic — one end is in your hands and the other end is with Allah. Hold firmly onto it and do not deviate or change. And (the other is) my Ahl al-Bayt. The One who knows the finest details and is aware of everything has informed me that they will not separate until they meet me at the pond.” Ibn Kathīr says: “Ibn ‘Asākir narrated it in its entirety from Ma‘rūf as we have explained.”¹

We quoted this isnād from *al-Bidāyah wa al-Nihāyah* of Ibn Kathīr, as we do not have a copy of the book of Ibn ‘Asākir. If we did have a copy, we would have discussed the entire isnād. Nevertheless, the portion of the isnād that is available is sufficient for us to realise the level of its unreliability. This narration has been narrated by

1 *Al-Bidāyah wa al-Nihāyah* vol. 6 pg. 349

Ma'rūf ibn Kharbūdh, who narrates from Abū Ṭufayl 'Āmir ibn Wāthilah who in turn narrates from Ḥudhayfah رضي الله عنه. We already discussed, in detail the position of Ma'rūf under the narration of *Nawādir al-Uṣūl* by Ḥakīm al-Tirmidhī. The essence is that Ma'rūf is an Akhbārī Shī'ī who is considered ḍa'īf by the Muḥaddithīn. He is a famous narrator of their four fundamental books. Referring to the following rijāl books of the Shī'ah will testify to what we have mentioned, *Rijāl al-Tafrishī*, *Tanqīḥ al-Maqāl* of al-Māmaqānī, and *Jāmi' al-Ruwāt*. Thus, we cannot accept the narration of someone who both parties agree upon him being a Shī'ah, especially since it is something that strengthens his viewpoint.

Even if this narration has to be accepted as ṣaḥīḥ, it does not serve the intended purpose which the claimants of love for the Ahl al-Bayt assert. This is because the ḥadīth contains no such wording from which obedience and holding onto the Ahl al-Bayt could be deduced. Therefore this narration does not prove the argument for which it is presented.

The Isnād of Abū Mūsā al-Madīnī

His full name is Muḥammad ibn ‘Umar ibn Aḥmad ibn ‘Umar al-Iṣfahānī (d. 581 A.H).

‘Abaqāt states (vol. 1 pg. 267), Abū Mūsā al-Madīnī, quotes the narration of Thaḳalayn in Tatimmah Ma‘rifat al-Ṣaḥābah from Ibn ‘Aqdah and comments:

انه غريب جدا

It is an extremely *Gharīb* (solitary) narration.

1. We do not have a copy of *Tatimmah Ma‘rifat al-Ṣaḥābah* of Abū Mūsā al-Madīnī. However we have learnt from ‘Abaqāt that he quotes it from **Ibn ‘Aqdah**, who is an extremist Shī‘ī. We have already explained the position of Ibn ‘Aqdah, which you may refer to. You will be convinced that he was a Shī‘ī. He was accepted by both parties to be a Shī‘ī, and he was also a radical Shī‘ī.
2. This narration has been classified “extremely solitary,” according to the research of Abū Mūsā al-Madīnī, which means that some of the narrators were the only people of that era to narrate it. Thus, far from being mutawātir in word and meaning, this ḥadīth is actually *Gharīb*. The boldness of the author of ‘Abaqāt at this juncture is worthy of note. He quotes such people who themselves say that the narration is *Gharīb* in order to prove that it is Mutawātir. This highlights his desperation to lengthen his list of references.

Note:-

1. Imām al-Tirmidhī declared the narration of Thaḳalayn to be *Gharīb* (vol. 2 pg. 220).

2. Imām al-Bukhārī quotes Imām Aḥmad in his book, *al-Tārīkh al-Ṣaghīr* (pg. 126):

قال احمد في حديث عبد الملك عن عطية عن ابي سعيد قال النبي صلى الله عليه وسلم تركت فيكم الثقلين احاديث الكوفيين هذا مناكير

Aḥmad said regarding the ḥadīth of ‘Abd al-Malik from ‘Aṭīyah from Abū Sa‘īd that Nabī ﷺ said: “I have left amongst you al-Thaqalayn,”... these narrations of the Kūfīs are all Munkar.

3. After quoting this ḥadīth from *al-Sunan al-Kubrā* of al-Nasā‘ī in his *al-Bidāyah wa al-Nihāyah*, Ibn Kathīr commented that Imām al-Nasā‘ī was the only person to narrate it in this manner.
4. Mowlānā ‘Abd al-‘Alī Lakhnawī clearly states in his commentary of *Musallam al-Thubūt* whilst explaining the ḥadīth of Thaqalayn:

ورد هذا الحديث من راو واحد بالفاظ شتى ولا يدري الفاظ رسول الله صلى الله عليه وسلم ما هي؟ ثم انه خبر الواحد لا يستطيع معارضة القاطع

This ḥadīth has been narrated by one narrator with many different wordings, making it difficult to ascertain the exact words of Rasūlullāh ﷺ. Above that it is Khabr al-Wāḥid, therefore it cannot contradict a clear-cut proof.

Understand the claim of our ‘friends’ in light of statements of the leading ‘ulamā’ of the ummah. They are worlds apart. Tawātur is totally out of the question. This narration cannot even be considered Mashūr. It is a Khabr al-Wāḥid which has been classified as ‘Gharīb Jiddan’. Above that, many ‘ulamā’ considered it ḍa‘īf and unreliable. Refer to the statement of Ibn Taymiyyah which was quoted at the end of the discussion regarding the narration of *al-Tirmidhī*. Imām al-Bukhārī considered it Munkar and did not add it to his compilation.

Usd al-Ghābah fi Maʿrifat al-Ṣaḥābah

The author is ʿIzz al-Dīn Abū al-Ḥasan ʿAlī ibn Muḥammad ibn ʿAbd al-Karīm al-Jazrī, famously known as Ibn al-Athīr al-Jazrī (d. 630 A.H.).

وروى عنه ايضا انه قال خطبنا رسول الله صلى الله عليه و سلم بالجحفة فقال الست اولى بكم من انفسكم قالوا بلى يا رسول الله قال انى سائلكم عن اثنين عن القران و عن عترتى قال الترمذى عبد الله بن حنطب لم يدرك النبى صلى الله عليه و سلم

His son also narrated from him that he said: “Rasūlullāh ﷺ delivered a sermon to us at al-Juḥfah. He ﷺ asked: ‘Do I not have more right over you than yourselves?’ They said: ‘Most definitely O Rasūl of Allah!’ He said: ‘I will question you regarding two things, the Qurʾān and my ʿitrah.’ Al-Tirmidhī said: “Abd Allāh ibn Ḥaṇṭab did not meet Nabī ﷺ.”

Firstly, it should be known that Ibn al-Athīr al-Jazrī reports this narration twice in *Usd al-Ghābah*, once under the biography of Ḥasan رضي الله عنه, which he quotes from Zayd رضي الله عنه.¹ This narration is the exact same as the narration of *Tirmidhī*, regarding which a discussion has already passed. There were a few Shīʿī narrators in it including ʿAlī ibn al-Mundhir al-Kūfī and ʿAṭīyyah al-ʿAufī.

This narration appears for a second time in vol. 3 pg. 147 under the biography of ʿAbd Allāh ibn Ḥaṇṭab. We have quoted it verbatim above. Now, we wish to present a few aspects regarding it, which will be appreciated by the scholars:

1. The wording above was “His son narrated from him”, his son refers to Muṭṭalīb ibn ʿAbd Allāh ibn Ḥaṇṭab ibn al-Ḥārith al-Makhzūmī, who narrates from ʿAbd Allāh ibn Ḥaṇṭab. After the son Muṭṭalīb, ʿAbd al-ʿAzīz — his son — narrates it from him.
2. It is worthy to note what the Muḥaddithīn have written about this father

1 *Usd al-Ghābah* vol. 12 pg. 147

and son (Muṭṭalib and ‘Abd Allāh) when deciding on whether to accept their narration or not.

Ibn ‘Abd al-Barr writes in *al-Istī‘āb*:

حديثه مضطرب الاسناد ولا يثبت

His aḥādīth have contradictions in the asānīd and cannot be established.¹

While Ḥāfiẓ ibn Ḥajar in *al-Iṣābah* acknowledged him to be a Ṣaḥābī, he also added that Imām al-Tirmidhī stated under the ‘Chapter regarding the merits of Shaykhayn (Abū Bakr and ‘Umar)’ (vol. 2 pg. 208), that ‘Abd Allāh ibn Ḥanṭab did not meet Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He also mentioned the difference of opinion of some Muḥaddithīn, who are of the opinion that the father of ‘Abd Allāh, who is Ḥanṭab, is the actual narrator of the ḥadīth and it was he who was the Ṣaḥābī. Others opine that Muṭṭalib appears between ‘Abd Allāh and Ḥanṭab, and he (Muṭṭalib) is the father of ‘Abd Allāh and the son Ḥanṭab. Hence, he is a Ṣaḥābī and not ‘Abd Allāh. Due to this difference of opinion, there is no clarity regarding this isnād.²

3. Ibn Ḥajar notes in *Taqrīb*:

المطلب بن عبدالله المخزومي صدوق كثير الارسال و التدليس

Al-Muṭṭalib ibn Abd Allāh al-Makhzūmi- he was truthful, but he was habitual of connecting disjointed narrations and not mentioning his sources.³

4. Imām al-Tirmidhī states:

قال محمد بن اسماعيل البخارى لا اعرف للمطلب بن عبدالله سماعا من احد من اصحاب النبي صلى الله

1 *Al-Istī‘āb* vol. 2 pg. 282.

2 *Al-Iṣābah* with *al-Istī‘āb* vol. 2 pg. 29 and *Tahdhīb* vol. 5 pg. 192.

3 *Taqrīb* pg. 496 Lakhnawī print.

عليه و سلم الا قوله حدثني من شهد خطبة النبي صلى الله عليه و سلم و سمعت عبدالله بن عبدالرحمان يقول لا نعرف للمطلب سماعا من احد من اصحاب النبي صلى الله عليه و سلم

Al-Tirmidhī says that Muḥammad ibn Ismā'īl al-Bukhārī said: “I do not know of Muṭṭalib ibn ‘Abd Allāh hearing from any of the Ṣaḥābah of Rasūlullāh ﷺ, except when he said: “Those who witnessed the sermon of Rasūlullāh ﷺ narrated to me...” I heard ‘Abd Allāh ibn ‘Abd al-Raḥmān saying: “We do not know of Muṭṭalib ibn ‘Abd Allāh hearing from any of the Ṣaḥābah of Rasūlullāh ﷺ.”¹

5. Al-Dhahabi states:

قال ابن سعد كان كثير الحديث و ليس يحتج بحديثه لانه يرسل كثيرا و ليس له لقاء و عامة اصحابه يدلسون

Ibn Sa’d said: “He narrated many aḥādīth, but his aḥādīth cannot be used as proof, because he does not mention his source in many instances. He did not meet the Ṣaḥābah, and most of his companions also do not mention their sources.”²

هو يرسل عن كبار الصحابة كابي موسى و عائشة قال ابو حاتم و عامة احاديثه مراسيل... قال ابن سعد كثير الحديث و ليس يحتج بحديثه

He does not mention his sources between him and senior Ṣaḥābah like Abū Mūsā and ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Abū Ḥātim says: “Most of his narrations do not have mention of his sources.” Ibn Sa’d said: “He narrated many aḥādīth, but his aḥādīth cannot be used as proof.”³

6. Ibn al-Athīr did not mention the complete isnād of this narration. We commented only on that which was mentioned. It would have been much

1 Al-Tirmidhī vol. 2 pg. 115 - Chapter of the reward for reading one letter of the Qur’ān.

2 Tahdhīb vol. 10 pg. 178

3 Mīzān al-Ītidāl vol. 3 pg. 177

better if we had the complete isnād. The author of *‘Abaqāt* loves situations like these, where his aims can be achieved by quoting half of the isnād.

Note: - This narration of ‘Abd Allāh ibn Ḥanṭab is also quoted by al-Suyūṭī in his treatise *Iḥyā al-Mayyit*. The status of the narration is as explained above. Therefore, there is no need for a separate reply for the reference of *Iḥyā al-Mayyit*.

Al-Mukhtārah of al-Ḍiyā' al-Maqdisī

His full name is Ḍiyā' al-Dīn Abū 'Abd Allāh Muḥammad ibn 'Abd al-Wāḥid al-Sa'dī al-Maqdisī.

أخرجه الضياء في المختارة من طريق سلمة بن كهيل عن ابى الطفيل عن زيد بن ارقم

Al-Ḍiyā' narrated it in *al-Mukhtārah* from **Salamah ibn Kuhayl** from Abū al-Ṭufayl from Zayd ibn Arqam رضي الله عنه.

The discussion regarding the status of **Salamah ibn Kuhayl** has already passed under the asānīd of *Mu'jam Kabīr* of al-Ṭabarānī. Therefore, the position of this narration does need to be explained. Salamah ibn Kuhayl is a Shī'ī. Ḥāfiẓ ibn Ḥajar establishes his loyalty to Shī'ism quite clearly. Thus, how can his narration be accepted regarding this matter? The entire discussion regarding him, with full reference to Ibn Ḥajar has passed under the third narration of *Mu'jam Kabīr* of al-Ṭabarānī.

Note: - Al-Maqdisī who passed away in the year 654 A.H. does not narrate aḥādīth himself. He merely quotes other Muḥaddithīn. The above quoted narration with an incomplete isnād was most likely taken from *Mu'jam Kabīr* of al-Ṭabarānī. However, even this amount was sufficient for us to reject the isnād.

Tadhkirat al-Khawāṣ

The author is Sibṭ ibn al-Jowzī (d. 654 A.H).

The narration of Thaḳalayn is narrated through two asānīd in the book *Tadhkirat al-Khawāṣ* of Sibṭ ibn al-Jowzī. We will comment on each one of the two asānīd after quoting them. Prior to quoting them, we wish to inform the readers that the book *Tadhkirat al-Khawāṣ* is definitely from the writings of Sibṭ ibn al-Jowzī. His agnomen is Abū al-Muẓaffar, and his name is Yūsuf ibn Qazghalī. He is the grandson of the famous ‘Allāmah Ibn al-Jowzī (the son of his daughter), and he is an extremist Shīṭī. This book of his was also written in support of his Shīṭī beliefs. After presenting this background, we present his two asānīd verbatim:

The First Narration

قال احمد في الفضائل حدثنا اسود بن عامر حدثنا اسرائيل عن عثمان بن مغيرة عن علي بن ربيعة قال لقيت زيد بن ارقم فقلت له هل سمعت رسول الله صلى الله عليه وسلم يقول تركت فيكم الثقلين احدهما اكبر من الاخر قال نعم سمعته يقول تركت فيكم الثقلين كتاب الله عز وجل جبل ممدود بين السماء والارض وعترتي اهل بيتي الا انهما لن يفترقا حتى يردا على الحوض فانظروا كيف تخلفوني فيهما

Aḥmad states in *al-Faḍāil*: Aswad ibn ‘Āmir — Isrā’īl — ‘Uthmān ibn Mughīrah — ‘Alī ibn Rabī’ah who said:

I met Zayd ibn Arqam and asked him: “Did you hear Rasūlullāh ﷺ saying: ‘I am leaving amongst you al-Thaḳalayn, the one is greater than the other’?” He replied: “Yes, I heard him ﷺ saying: ‘I am leaving amongst you al-Thaḳalayn, the Book of Allah — which is a rope that has been extended from the sky to the earth and my ‘itrah who are my Ahl al-Bayt. They will never separate until they meet me at the pond. Be wary of how you succeed me regarding them.’”¹

Sibṭ ibn al-Jowzī added on to this narration from his own side. Imām Aḥmad

1 *Tadhkirat al-Khawāṣ* pg. 332 the twelfth chapter.

narrates a shorter version which is as follows:

عن علي بن ربيعة قال لقيت زيد بن ارقم وهو داخل على المختار او خارج من عنده فقلت له اسمعت من رسول الله صلى الله عليه و سلم انى تارك فيكم الثقلين احدهما اكبر من الاخر قال نعم

‘Alī ibn Rabāh narrates: “I met Zayd ibn Arqam, as he was entering or leaving the gathering of al-Mukhtār so I asked him: “Did you hear Rasūlullāh ﷺ saying: ‘I am leaving amongst you al-Thaqalayn, the one is greater than the other.’” He replied: “Yes.”

We searched for this narration in the fourth volume of *Musnad Aḥmad* (under the chapter of the narrations of Zayd ibn Arqam). We found that this narration ends at the reply of Zayd رَضِيَ اللَّهُ عَنْهُ “Yes”. There is no explanation of what Thaqalayn refers to. Sibṭ extended the narration in *Tadhkirat al-Khawāṣ* and added this extension from his own side, as is the noble habit of our ‘friends’. We have already explained the meaning of the unexplained narration under the narrations of *Musnad Aḥmad*.

The readers are aware that the author of *Yanābīr al-Mawaddah* is staunch defendant of the Shīʿī creed. He dedicated a chapter of his book to the narration of Thaqalayn. In it he mentioned the narration from *Ziyādāt Musnad Aḥmad* without the addition found in that of Sibṭ ibn al-Jowzī. Thus our argument is supported by a devout Shīʿī as well.

Furthermore, if we accept that this narration is ṣaḥīḥ, then too it does not state the incumbency of following and obeying the Ahl al-Bayt, thus failing to prove the claim of the opposition. The narration can only be used by them to establish an unclear directive regarding the Ahl al-Bayt, which they will misinterpret to suit their fancies. This is not regarded as clear proof.

The Second Narration

اخبرنا عبد الوهاب الانماطى عن محمد المظفر عن محمد العتيقى عن يوسف بن الدخيل جعفر العقيلي عن احمد الحلوانى عن عبدالله بن داهر حدثنا عبد الله بن عبد القدوس عن الاعمش عن عطية عن ابي سعيد عن النبي صلى الله عليه و سلم قال تركت فيكم الثقلين احدهما اكبر من الاخر كتاب الله و عترتى اهمل بيتى

‘Abd al-Wahhāb al-Anmāṭī — **Muḥammad al-Muẓaffar** — Muḥammad al-‘Atīqī — Yūsuf ibn al-Dakhīl Ja‘far al-al-‘Aqīlī — Aḥmad al-Ḥulwānī — ‘Abd Allāh ibn Dāhir — ‘Abd Allāh ibn ‘Abd al-Quddūs — al-A‘mash — ‘Aṭīyyah — Abū Sa‘īd — that Nabī ﷺ said:

I am leaving amongst you al-Thaqalayn, the Book of Allah and my ‘itrah who are my Ahl al-Bayt. They will never separate until they meet me at the pond.¹

Now look at this isnād. It has a few disparaged narrators and abounds with Shī‘ narrators. We will suffice upon discussing four of these narrators. The readers can then justly decide whether or not the narration is acceptable. There is no need for more discussion.

Muḥammad ibn al-Muẓaffar

1. Al-Dhahābī states:

محمد بن المظفر... قال الباجي فيه تشيع ظاهر

Muḥammad ibn al-Muẓaffar: Al-Bājī said: “His Shī‘ism is apparent.”²

2. Ibn Ḥajar also stated:

محمد بن المظفر... ان ابا الوليد الباجي قال فيه تشيع ظاهر

Muḥammad ibn al-Muẓaffar: Abū al-Walīd al-Bājī said: “His Shī‘ism is apparent.”³

1 *Tadhkirat al-Khawāṣ* pg. 332 Chapter Twelve

2 *Mizān al-Itidāl* vol. 3 pg. 138

3 *Lisān al-Mizān* vol. 5 pg. 83

‘Abd Allāh ibn Dāhir

The second individual is ‘Abd Allāh ibn Dāhir. His details will also be presented from *Lisān al-Mizān* of Ibn Ḥajarī and *Mizān* of al-Dhahabī.

عبد الله بن داھر الرازی ابو سلیمان... قال احمد و یحیی لیس بشیء قال و ما یکتب حدیثه انسان فیہ خیر و قال العقبلی رافضی خبیث... قال ابن عدی عامۃ ما یرویه فی فضائل علی و هو متهم فی ذلك

‘Abd Allāh ibn Dāhir al-Rāzī Abū Sulaymān: Aḥmad and Yaḥyā said: “He is a non-entity,” and they also said: “No person with good in him will write any of his aḥādīth.” Al-‘Uqaylī said: “He was a despicable Rāfiḍī.” Ibn ‘Adī said: “The majority of his narrations are regarding the virtues of ‘Alī, regarding which he is suspected (of dishonesty).”¹

‘Abd Allāh ibn ‘Abd al-Quddūs

He is the third criticised narrator of this isnād. His details are as follows:

1. Al-Dhahabī states in *Mizān al-I’tidāl*:

عبد الله بن عبد القدوس الکوفی رافضی... قال یحیی لیس بشیء رافضی خبیث... قال الدارقطنی ضعیف

‘Abd Allāh ibn ‘Abd al-Quddūs al-Kūfī: A Rāfiḍī... Yaḥyā said: “He is a non-entity and he is a despicable Rāfiḍī.” Al-Dārqṭnī said: “He is ḍa’īf.”²

2. Ibn Ḥajar states in *Taqrīb al-Tahdhīb*:

عبد الله بن عبد القدوس السعدی الکوفی... رمی بالرفض و كان ایضا یخطئ

‘Abd Allāh ibn ‘Abd al-Quddūs al-Sa’dī al-Kūfī: He was criticised of being a Rāfiḍī and he would also commit many errors.³

1 *Lisān al-Mizān* vol. 3 pg.282 and *Mizān al-I’tidāl* vol. 2 pg.35

2 *Mizān al-I’tidāl* of al-Dhahabī vol. 2 pg. 54-55.

3 *Taqrīb al-Tahdhīb* pg. 275-276

3. In *Tahdhīb al-Tahdhīb*:

عبد الله بن عبد القدوس التميمي السعدي الكوفي ابو محمد قال ابن معين ليس بشيء رافضى خبيث...
قال محمد بن مهران الحمالي لم يكن بشيء... قال ابو داود ضعيف الحديث كان يرمى بالرفض

‘Abd Allāh ibn ‘Abd al-Quddūs al-Tamīmī al-Sa’dī al-Kūfī Abū Muḥammad:
Ibn Ma‘īn said: “He is a non-entity and he is a despicable Rāfiḍī.” Muḥammad
ibn Mahrān al-Ḥammāl said: “He is a non-entity.” Abū Dāwūd said: “His
narrations are ḍa‘īf and he was criticised of being a Rāfiḍī.”¹

‘Aṭīyyah al-‘Aufī

He is the fourth narrator. We have mentioned his details on numerous occasions. Refer to it under the narration of *Ṭabaqāt ibn Sa’d*. He narrates narrations of this sort from his teacher, Muḥammad ibn al-Sā’ib al-Kalbī, and thereafter gives him the name Abū Sa’īd al-Khudrī. This is clear deception.

Note:- Sibṭ ibn al-Jowzī criticised his grandfather Abū al-Faraj ibn al-Jowzī, but this ‘saint’ does not know the reality of his own research, i.e. to what extent is it accurate. He stated: “Abū Dāwūd narrated the ḥadīth of Thaḳalayn in his *Sunan*.” Whereas the reality is that the narration of Thaḳalayn is not in Abū Dāwūd. We advise the Shī‘ah to come to the rescue of their fellow Shī‘ī and prove that this narration is in fact found in *Sunan Abī Dāwūd*.

We now present a brief biography of Sibṭ ibn al-Jowzī at the end of this discussion.

1 *Tahdhīb al-Tahdhīb* vol. 5 pg. 302

A Brief Biography of Sibṭ ibn al-Jowzī

- He was born in the year 581 A.H and passed away in the year 654 A.H.
- His name is Yūsuf ibn Qazghalī. His agnomen is Abū al-Muzaffar and his title is Shams al-dīn. He is the son of the daughter of the famous ‘Allāmah Ibn al-Jowzī.
- Due to the influence of his maternal grandfather, he was initially a follower of the Ḥambalī madh-hab. Thereafter, he adopted the Ḥanafī madh-hab as a result of studying under the ‘ulamā’ of Moṣul and Damascus (Shaykh Jamāl al-Dīn Maḥmūd al-Ḥuṣayrī al-Ḥanafī and others). Another reason that led to this change is that he would visit the nephew of Sulṭān Ṣalāḥ al-Dīn Ayyūbī, ʿĪsā (who was a governor), quite often, and thus accepted the Madh-hab of this governor.¹
- Sibṭ ibn al-Jowzī went on to write books in support of the Ḥanafī Madh-hab. He wrote a tafsīr of the Glorious Qur’ān in thirty-one volumes. He also wrote a detailed explanation of the *Jāmi’ Kabīr* of Imām Muḥammad, a book regarding the merits of Imām Abū Ḥanīfah and a book on tarājim (biographies) which he named, *Mir’āt al-Zamān fi Tārīkh al-A’yān*.²

Note:- Some parts of this book, *Mir’āt al-Zamān* have been published by Dāirat al-Ma’ārī of Hydrebad, Dakkan.

- Şibṭ was a famous and accepted orator. He was also regarded as a Muftī and a teacher amongst the Ḥanafīs. Therefore he was a well-accepted personality. Some historians only see the good side of him (the likes of *Mir’āt al-Jinān* of Yāfi’ī, *Tārīkh Ibn Khallikān*, *Tarājim al-Qarnayn* and *al-Fawā’id al-Bahiyyah fi Tarājim al-Ḥanafīyyah*),. However those who have researched the matter have a different opinion. They include, Ḥāfiẓ al-Dhahabī in

1 *Tārīkh Ibn Khallikān* vol. 2 pg. 25, *al-Fawā’id al-Bahiyyah* pg. 96 and *al-Jawāhir al-Muḍiyyah* vol. 2 pg. 230.

2 *Mir’āt al-Jinān* of Yāfi’ī vol. 4 pg. 136, *al-Jawāhir al-Muḍiyyah* vol. 2 pg. 231 and *Kashfal-Zunūn* vol. 3 pg. 164.

Mīzān al-ʾitidāl, Ḥāfiẓ Ibn Taymiyyah in *Minhāj al-Sunnah* (vol. 2 pg. 133), ʿAbd al-Qādir al-Qurashī in *al-Jawāhir al-Muḍiyyah fi Ṭabaqāt al-Ḥanafīyyah* (vol. 2 pg. 231), Kātib Chalpī in *Kashf al-Ẓunūn* and Ḥāfiẓ Ibn Ḥajar in *Lisān al-Mīzān* (vol. 6 pg. 328). This individual was a Ḥanafī amongst the Ḥanafīs, a Ḥambalī amongst the Ḥambalīs and a Shīʿī amongst the Shīʿah. Therefore he authored a book by the name of *Aʿlām al-Khawāṣ*. This very book has been published by the Shīʿah under the name *Tadhkirat al-Khawāṣ* by Maṭbaʿ al-ʿIlmiyyah Najaf Ashraf.

- Amongst his beliefs is that the Imām has to be divinely protected to ensure that he does not commit any errors.¹

ومن شرط الامام ان يكون معصوما لتلا يقع في الخطئ

- He believes that Imām al-Mahdī is alive at this moment and is the final Imām.²

In short, he is afflicted by the disease of Shīʿism, thus his narrations and writings are no proof against us. We have no reliance upon him. He is capable of fabricating a ṣaḥīḥ isnād and spreading it. Therefore his views should be scrutinised before accepting them. Thereafter, if he mentions anything against the view of the majority of the ʿulamāʾ of the Ahl al-Sunnah, then it should be rejected.

Note:- The scholars are being informed that many narrations of this Ṣibt ibn al-Jowzī are found in our books. Those ʿulamāʾ who were not aware of his stance added his narrations to their books. That is why a narration appears from Ṣibt ibn al-Jowzī in the book *Sīrat al-Ḥalabiyyah* (vol. 3 pg. 440). The purpose of this narration is to condemn ʿUmar رضي الله عنه. It states that Abū Bakr رضي الله عنه wrote an agreement between him and Fāṭimah رضي الله عنها regarding the land of Fadak. ʿUmar رضي الله عنه then snatched it from her and tore it up. The Shīʿah present this narration to

1 *Tadhkirat al-Khawāṣ* pg. 380

2 *Tadhkirat al-Khawāṣ* pg. 377

condemn ‘Umar رضي الله عنه at debates, claiming that it is from our sources. The reality is in fact quite different. This narration is a product of their own people, so there is no question that can be raised against us. This is clear deception on their part. The people of knowledge should be aware of their trickery and should not accept these baseless narrations without researching them.

Kifāyat al-Ṭālib

The author is Shaykh Abū ‘Abd Allāh Muḥammad ibn Yūsuf al-Kanjī (d. 655 A.H).

The author of ‘*Abaqāt* states (vol. 1 pg. 120, 311) that this Shaykh al-Kanjī narrated this ḥadīth of Thaḳalayn in his book *Kifāyat al-Ṭālib fī Manāqib ‘Alī ibn Abī Ṭālib*. He states:

اخرجه مسلم فى صحيحه كما اخرجناه و رواه ابو داود و ابن ماجه فى كتابيهما

Muslim narrated it in his *Ṣaḥīḥ* as quoted by us, and Abū Dāwūd, as well as Ibn Mājah have narrated it in their books.

We wish to enlighten the readers on a few points at this juncture:

1. The author of ‘*Abaqāt* did not mention the complete isnād of Shaykh al-Kanjī by means of which the status of the narration (whether it is ṣaḥīḥ or not) could be learnt. The book *Kifāyat al-Ṭālib* is not available. However, whilst researching the personality of Shaykh al-Kanjī, we found a few details which exposes his stance. If it is studied with fairness, there will be no need for another answer. Since the author of ‘*Abaqāt* relied upon the book *Kifāyat al-Ṭālib* for many of his narrations, we thus felt it necessary to reveal the stance of Shaykh al-Kanjī. We will present that which is available to us at the moment. This will expose his stance.

It is stated in *Nūr al-Abṣār* of Shaykh al-Mu‘min al-Shablanjī:

قال الشيخ ابو عبدالله محمد بن يوسف الكنجي فى كتابه ”البيان فى اخبار صاحب الزمان“ من الأدلة على كون المهدي حيا باقيا بعد غيبيته الى الان انه لا امتناع فى بقاءه بقاء عيسى بن مريم والخضر والياس من اولياء الله تعالى و بقاء الاعور الدجال به و ابليس اللعين من اعداء الله تعالى

Al-Shaykh Abū ‘Abd Allāh Muḥammad ibn Yūsuf al-Kanjī says in his book *Al-Bayān fī Akbār Ṣāḥīb al-Zamān*: “Amongst the proofs that al-Mahdī is still alive despite his disappearance is that there is nothing preventing him from being alive, just as ‘Īsā ibn Maryam, al-Khiḍr and Ilyās are alive

from the friends of Allah, and Iblīs and Dajjāl are alive from amongst the enemies of Allah.¹

Note:-

- » The author of *Nūr al-Abṣār*, after quoting the opinions of Shaykh al-Kanjī, thoroughly refuted them. Nevertheless, the views of Shaykh al-Kanjī have become evident. They are in complete contrast to the views of the Ahl al-Sunnah and are exactly like the views of the Shī'ah.
- » Similarly, *Yanābī' al-Mawaddah* quotes from the book of al-Kanjī, *al-Bayān*:

أقال الشيخ الكنجي ان المهدي ولد الحسن العسكري فهو حي موجود باق منذ غيبته الى الان

Shaykh al-Kanjī states: “Indeed al-Mahdī, who is the son of Ḥasan al-‘Askarī, is alive, and he has been alive from the time that he disappeared up until now.”²

- » Abū Shāmmah al-Maqdisī states in his book, *Rijāl al-Qarnayn-al-Sādis wa al-Sābi'*, (pg. 208), whilst mentioning the details of this Shaykh al-Kanjī:

و فى التاسع و العشرين من رمضان سنة ٦٥٨ قتل بالجامع الفخر محمد بن يوسف الكنجى و كان من اهل العلم بالفقه والحديث و لكنه كان فيه كثرة الكلام و ميل الى مذهب الرافضة جمع لهم كتباً توافق اغراضهم يقرب بها الى الرؤساء منهم فى الدولتين الاسلامية والتاتارخانية

He was killed on the twenty-ninth of Ramaḍān in the year 658 A.H at the al-Fakhr Masjid. He was a scholar of fiqh and ḥadīth, but he indulged excessively in philosophy and he was also inclined toward the views of the Rawāfiḍ. He authored a few books, which support their views, with the object of getting closer to the rulers amongst them from the two dynasties, whether the Islamic or the Tatar dynasty.

1 *Nūr al-Abṣār* pg.186- Chapter regarding Muḥammad ibn al-Ḥasan al-Mahdī, Egyptian print, new edition.

2 vol. 3 pg. 130 - Chapter eighty six.

After presenting the above clarification, there is no need to give any further replies to ‘*Abaqāt*. This individual, al-Kanjī held views that were against the views of the Ahl al-Sunnah, and he supported the views of the Shī‘ah, how can his writings be a proof against us?

- » The author of ‘*Abaqāt* quoted al-Kanjī, who claims that this version of ḥadīth al-Thaḳalayn also appears in *Abū Dāwūd* and *Ibn Mājah*. In light of our research, this is incorrect. As far as we are concerned, we understand that this was only included to add to the list of references. From amongst the al-Kutub al-Sittah (the six most common ḥadīth books of the Ahl al-Sunnah), the ḥadīth of Thaḳalayn can only be found in *ṣaḥīḥ Muslim* and *Jāmi‘ al-Tirmidhī*. Despite, searching for it, we could not find it in any of the other books. The isnād of *ṣaḥīḥ Muslim* was one hundred percent ṣaḥīḥ in light of the principles. The isnād of *al-Tirmidhī* is not ṣaḥīḥ, as explained under the discussion of that isnād. You may refer to it for further satisfaction.

If the Shī‘ah scholars, who claim to love the Ahl al-Bayt, can take the trouble of finding these narrations in *Abū Dāwūd* and *Ibn Mājah* and show them to us, then it will greatly appreciated. Further, if they bring forward a ṣaḥīḥ isnād, then we will have no reason not to accept the narration. In other words, the Shī‘ah ‘Ulamā need to answer the objection that stands against some of their most reputable and famous scholars, i.e. they cannot avoid forgery and deception in their works and use them to enlarge their books.

Yanābī al-Mawaddah

This book was authored in the year 1291 A.H.

Before presenting the answers to the narrations of this book, we wish to enlighten our Sunnī readers with a few facts of this book and its author. It is possible that those who do not know this book and its author may regard it, on account of their misunderstanding to be reliable.

1. The complete name of the book is *Yanābī al-Mawaddah lī Dhī al-Qurbā min Ahl al-'Ibā'*. The name of the author is Sulaymān ibn Ibrāhīm also known as Khwājah Kulān ibn Muḥammad (Bābā Khwājah) ibn Ibrāhīm ibn Muḥammad Ma'rūf ibn al-Shaykh al-Sayyid Tarsūn al-Bāqī al-Ḥusaynī al-Balkhī al-Qandūzī. He is generally referred to as Shaykh Sulaymān al-Qandūzī. At the end of this book he wrote:

The compilation of *Yanābī al-Mawaddah lī Dhī al-Qurbā min Ahl al-'Ibā'* has been completed, by the praise of Allah and His grace at mid-morning, Monday the ninth of Ramaḍān 1291 A.H.¹

2. The copy of *Yanābī al-Mawaddah* that is in our possession is the second print of Maktabah al-'Irfān-Beirūt. This book has been printed several times. As long as we did not have a copy of this book, we would be intimidated when seeing it on the list of references. In fact it left us worried. This is because the opposition repeatedly present it as one of the accepted books of the Ahl al-Sunnah. Now we present to the readers that which we have learnt after studying the book.
 - i. This book was only compiled in the twelfth century (1291 A.H.). The author gathered information from many different books that were written regarding virtues and merits. He chose from Shī'ī as well as Sunnī sources. Some of the books were the products of extremist Shī'ism. He took

1 *Yanābī* vol. 3 pg. 206 Beirūt, second print (1391 A.H)

extensively from these books. We will mention a few of these books here.

- *Kitāb Sulaym ibn Qays al-Hilālī*
- *Kitāb al-Muwālāt* of Ibn ‘Aqdah
- *Kitāb Maqtal Abū Mikhaf* (Lūṭ ibn Yaḥyā)
- *Kitāb al-Ghaybah* by Muḥammad ibn Ḥasan ibn ‘Alī al-Ṭūsī
- *Kitāb al-Manāqib* by Akḥṭab Khawārizm
- *Kitāb al-Bayān fī Akhbār Ṣāhib al-Zamān* by Muḥammad ibn Yūsuf al-Kanjī
- *Kashf al-Ghummah* by Shaykh ‘Alī ibn ‘Īsā al-Ardabīlī, etc.

These books are the works of extremist Shī‘ah. Furthermore, he included narrations from many books of *faḍā’il* (virtues and merits) which contain an assortment of narrations. This book is a compendium of all types of narrations (ṣaḥīḥ, ḍa‘īf, mowḍū‘, munkar etc.).

ii. We wish to highlight the author of the *Yanābīr al-Mawaddah*’s views. After reading through the book, we learnt that he subscribes to the following beliefs:

- » After the demise of Rasūlullāh ﷺ, it is compulsory to obey the twelve A‘immah, the first amongst them being ‘Alī رضي الله عنه. The last Imām will be Muḥammad al-Mahdī, who will wage war to take revenge from all those who were against the Ahl al-Bayt. To prove this belief, he dedicated an entire chapter (Chapter: 93 vol. 3), in which he presents what he alleges to be proofs.
- » He believes that Muḥammad al-Mahdī is the son of Imām Ḥasan al-‘Askarī. He dedicated a chapter for this as well. (Chapter: 86 vol. 3). He presented a list of references in this chapter in an attempt to prove this belief.

- » He believes that al-Mahdī was born and then disappeared within his lifetime. Despite disappearing or going into hiding, he still meets certain special individuals. He had twelve special representatives, whose names he mentioned, who would meet up with al-Mahdī during the *Ghaybah Ṣuġhrā* (lesser occultation, 260 - 329 A.H). For this too, he dedicated an entire chapter (Chapter: 83 vol. 3).

The reader can judge whether the above mentioned beliefs are those of the Ahl al-Sunnah or the Shī'ah. It is not a difficult or complex matter, which a person cannot understand. This individual clearly belonged to Shī'ī school of thought. This is the reality, even though the author does not confess to it. He merely calls himself 'one who loves the Ahl al-Bayt' and did not admit that he is a Shī'ī. However, taqīyyah (dissimulation) is an old tactic of the Shī'ah, by means of which many of their greatest tasks have been achieved. This book has also been written using this method. Nonetheless, the narrations of this book cannot be accepted without examining them.

After presenting the above facts, we now wish to comment regarding these versions of narrations of Thaḳalayn, which the author of *Yanābī'*, compiled after much effort. The author dedicated the fourth chapter of the first volume of his book to those narrations which mention the virtues of 'Alī عليه السلام. Although this chapter contains many other narrations regarding the merits of 'Alī عليه السلام (such as the ḥadīth of the ship of Nūḥ, the ḥadīth of Ghadīr Khum, etc.), he paid special attention to the narration of Thaḳalayn and dedicated much of his effort towards it.

We will only comment on the narrations of Thaḳalayn that appear in this chapter. We will not discuss the other narrations. It should also be noted that the answers to many of the narrations which appear in this chapter have already passed. They include the narration of *Muslim*, *Tirmidhī*, *Musnad Aḥmad*, *Nawādir al-Uṣūl* of Ḥakīm al-Tirmidhī, *Tha'labī*, *Ibn al-Maghāzālī*, *Akhṭab Khawārizm*, the *Ma'ājim* of al-Ṭabarānī, *Abū Ya'lā al-Mawṣilī*, *Ishāq ibn Rahwayh*, *al-Ḍiyā al-Maqdisī*, etc. The answers to all these narrations have already been presented. However, the remainder of the

narrations require answers. We will now present the answers to those narrations. Some narrations were also mentioned which have no relation to the claim (that it is necessary to obey and hold onto the Book of Allah and the Ahl al-Bayt). They were only added to lengthen the book. Now, those narrations regarding Thaḳalayn which require answers will be presented. We will first reproduce all the narrations according to their sequence and thereafter the answers to them in a similar manner.

The Narration of Sulaym ibn Qays al-Hilālī

Sulaym ibn Qays al-Hilālī narrates:

عن سليمان بن قيس الهلالي قال بينا انا و جيش بن المعتمر بمكة اذ قام ابو ذر و اخذ بحلقة باب الكعبة فقال من عرفنى فقد عرفنى ومن لم يعرفنى فانا جندب بن جنادة ابو ذر فقال ايها الناس انى سمعت رسول الله صلى الله عليه و سلم يقول مثل اهل بيتى فيكم كمثلى سفينة نوح من ركبها نجا ومن تركها هلك ويقول انى تارك فيكم ما ان تمسكتم به لن تضلوا كتاب الله و عترتى اهل بيتى و لن يتفرقا حتى يردا على الحوض

Whilst I was in Makkah with Jaysh ibn al-Mu‘tamar, Abū Dhar stood up and held the handle of the Ka‘bah door and said: “Whoever knows me should recognise me, and whoever does not know me, then I am Jundub ibn Junādah, Abū Dhar.” Thereafter he said: “I heard Rasūlullāh ﷺ saying: ‘The example of my Ahl al-Bayt amongst you is like the ship of Nūḥ عليه السلام. Whoever boarded it was saved, and whoever abandoned it was destroyed.’ He also said: ‘I am leaving amongst you that which, if you hold onto it you will never go astray, the Book of Allah and ‘itrah who are my Ahl al-Bayt. They will not separate until they meet me at the pond.’¹

In *al-Manāqib* from the book of Sulaym ibn Qays, ‘Alī رضي الله عنه is reported to have said:

و فى المناقب فى كتاب سليمان بن قيس قال على عليه السلام ان الذى قال رسول الله صلى الله عليه و سلم يوم عرفة على ناقته القصواء و فى مسجد خيف و يوم الغدير و يوم قبض فى خطبته على المنبر ايها الناس انى تركت فيكم الثقلين لن تضلوا ما ان تمسكتم بهما الاكبر منهما كتاب الله و الاصغر عترتى اهل بيتى

1 *Yanābī al-Mawaddah* vol. 1 pg. 27 Chapter: 4, Beirut.

وان اللطيف الخبير عهد الى انهما لن يفترقا حتى يردا على الحوض كهاتين اشار بالسبابتين ولا ان احدهما اقدم من الاخر فتمسكوا بهما لن تضلوا ولا تقدموا منهم ولا تخلفوا عنهم ولا تعلموهم فانهم اعلم منكم

Rasūlullāh ﷺ said on the day of ‘Arafah on his camel al-Qaswā’, and in Masjid Khayf, and at Ghadīr Khum, and in his sermon the day that he passed away: “I am leaving amongst you al-Thaqalayn, you will never go astray as long as you hold onto them. The greater of the two is the Book of Allah and the smaller of the two is ‘itrah who are my Ahl al-Bayt. The One who knows the finest details and is well aware of everything has promised me that they will not separate until they meet me at the pond, like these two fingers. (He indicated with his index and middle finger). None is ahead of the other, so hold onto them and do not deviate. Do not go ahead of them and do not become distant from them. Do not try to teach them, for they are more learned than you.¹

The Narrations of Ibn ‘Aqdah

These are those narrations of Ibn ‘Aqdah that could not be discussed until now.

Zayd ibn Arqam

روى الحافظ جمال الدين محمد بن يوسف الزرندى المدنى فى كتابه نظم درر السمطين حديثا و لفظه روى زيد بن ارقم رضى الله عنه قال اقبل رسول الله صلى الله عليه و سلم يوم حجة الوداع فقال انى فرطكم علي الحوض فانكم تبعى و انكم توشكون ان تردوا على الحوض فاستلكنم عن نقلى كيف خلقتمنى فيهما فقام رجل من المهاجرين فقال ما الثقلان قال الاكبر منهما كتاب الله سبب طرفه بيد الله و طرفه بايديكم والاصغر عترتى فتمسكوا بهما فمن استقبل قبلى و اجاب دعوتى فليستوص باهلى خيرا فلا تقتلوه ولا تقصروا عنهم...واخرجه ابن عقدة فى الموالة

Jamāl al-Dīn Muḥammad ibn Yūsuf al-Zarandī narrates a ḥadīth in his book *Naẓm Durar al-Simṭīn* the wording of which is as follows:

Zayd ibn Arqam رضى الله عنه narrated that Rasūlullāh ﷺ said on the occasion of Ḥajjat al-Wadā’: “I will be waiting for you at the pond for you are my

1 *Yanābī al-Mawaddah* vol. 1 pg. 32-33 Chapter: 4, Beirut.

followers. Soon you will meet me. I will ask you regarding my Thaḳalayn, how did you succeed me regarding them.” A man from amongst the Muhājirīn stood up and asked: “What is al-Thaḳalayn?” Rasūlullāh ﷺ replied: “The greater one is the Book of Allah, one end is with Allah and the other is in your hands. The smaller of the two is my ‘itrah. Hold onto them. Whoever faces my Qiblah and answers my call, then he should be good towards my ‘itrah. Do not kill them and do not be negligent regarding them...”

Ibn ‘Aqdah narrated it in *al-Muwālāt*.¹

Note:- The actual narrator of this narration is Ibn ‘Aqdah. Al-Ḥāfiẓ Jamāl al-Dīn Muḥammad ibn Yūsuf al-Zarandī and others only quote it from him, as mentioned by the author of *Yanābī’* at the end of the narration: “Ibn ‘Aqdah narrated it in *al-Muwālāt*.”

Zayd Ibn Thābit

و اخرج ابن عقدة فى الموالاته من طريق محمد بن كثير عن فطر و ابى الجارود كليهما عن ابى الطفيل عن زيد بن ثابت قال قال رسول الله صلى الله عليه و سلم انى تارك فيكم خليفتين كتاب الله عز و جل جبل ممدود من السماء الى الارض وعترتى اهل بيتى وانهما لن يفترقا حتى يردا على الحوض

Ibn ‘Aqdah narrates in *al-Muwālāt* from Muḥammad ibn Kathīr — Faṭr and Abū al-Jārūd — Abū al-Ṭufayl — from Zayd ibn Thābit that Rasūlullāh ﷺ said:

Indeed I will soon be called and I will respond to the call. I am leaving amongst you al-Thaḳalayn, the Book of Allah — the most Exalted and Glorious — which is a rope that has been extended from the sky to the earth and my ‘itrah who are my Ahl al-Bayt. The Knower of the finest details and the One who is well aware of everything has informed me that they will never separate until they meet me at the pond, therefore be careful how you succeed me with regards to them.²

1 *Yanābī’ al-Mawaddah* vol. 1 pg. 35 Chapter: 4, Beirut.

2 *Yanābī’ al-Mawaddah* vol. 1 pg. 36

‘Alī al-Murtaḍā and The Freed Slave Abū Rāfi‘

و اخرج ابن عقدة من طريق سعد بن ظريف عن الاصمعي بن نباتة عن علي و ابي رافع مولى رسول الله صلى الله عليه و سلم ما لفظه ايها الناس انى تركت فيكم الثقلين الثقل الاكبر و الثقل الاصغر فاما الاكبر فهو حبل فبيد الله طرفه و الطرف الاخر بايدىكم وهو كتاب الله ان تمسكتم به لن تضلوا ولن تذلوا ابدا و اما الاصغر فعترتى اهل بيتى ...

Ibn ‘Aqdah narrates from Sa‘d ibn Zārīf — Aṣḡagh ibn Nubātah — ‘Alī and Abū Rāfi‘ (the freed slave of Rasūlullāh ﷺ):

O people! I have left amongst you al-Thaḡalayn, The greater Thiḡal and the smaller Thiḡal. As for the greater Thiḡal, it is a rope. One end is with Allah and the other end is in your hands, it is the Book of Allah. If you hold onto it you will never go astray or be humiliated. The smaller Thiḡal is my ‘itrah who are my Ahl al-Bayt...¹

Abū Hurayrah

و اخرج ابن عقدة من طريق محمد بن عبد الله بن ابي رافع عن ابيه عن جده و عن ابي هريرة ما لفظه انى خلفت فيكم الثقلين ان تمسكتم بهما لن تضلوا ابدا كتاب الله و عترتى اهل بيتى و لن يتفرقا حتى يردا على الحوض

Ibn ‘Aqdah narrates from Muḥammad ibn ‘Abd Allāh ibn Abī Rāfi — (his father) ‘Abd Allāh — (his father) Abū Rāfi‘ — Abū Hurayrah:

I have left amongst you al-Thaḡalayn. If you hold onto them you will never go astray the Book of Allah my ‘itrah who are my Ahl al-Bayt. They will never separate until they meet me at the pond.²

Sayyidah Fāṭimah

و اخرج ابن عقدة من طريق عروة بن خارجة عن فاطمة الزهراء قالت سمعت ابي صلى الله عليه و سلم فى مرضه الذى قبض فيه يقول قد احتلات الحجره من اصحابه ايها النلس يوشك ان اقبض قبضا سريعا و قد قدمت اليكم القول معذرة اليكم الا انى مخلف فيكم كتاب ربي عز و جل و عترتى اهل بيتى ثم

1 Yanābī al-Mawaddah vol. 1 pg. 37-38

2 Yanābī al-Mawaddah vol. 1 pg. 38

أخذ بيد علي فقال هذا علي مع القرآن و القرآن مع علي لا يفترقان حتى يردا على الحوض فاستلکم ما تخلفونی فیہما

Ibn ‘Aqdah narrates from ‘Urwah ibn Khārijā — Sayyidah Fāṭimah al-Zahrā عليها السلام:

I heard my father عليه السلام saying in his final illness, whilst the room was fully occupied by his companions: “O people! Indeed I will be given a sudden death. I am excusing myself by telling you the following, Beware! I am leaving amongst you the Book of my Rabb — the Exalted and Majestic — and my ‘itrah who are my Ahl al-Bayt.” Thereafter he held the hand of ‘Alī عليه السلام and said: “This is ‘Alī with the Qur’ān and the Qur’ān with ‘Alī. They will not separate until they meet me at the pond, where I will question you as to how did you succeed me regarding them.”¹

The Narrations of Yanābī‘ al-Mawaddah Which Appear Under the Title ‘Al-Manāqib Mentions’

وفی المناقب عن احمد بن عبد الله بن سلام عن حذيفة بن اليمان رضى الله عنه قال صلى بنا رسول الله صلى الله عليه وسلم ثم اقبل بوجهه الكريم الينا فقال معاشر اصحابي اوصيكم بتقوى الله والعمل بطاعته و انى ادعى فاجيب و انى تارك فيكم الثقلين كتاب الله و عترتى اهل بيتى ان تمسكتم بهما لن تضلوا و انهما لن يفترقا حتى يردا على الحوض فلا تعلموهم فانهم اعلم منكم

Al-Manāqib reports from Aḥmad ibn ‘Abd Allāh ibn Salām — that Ḥudhayfah ibn al-Yamān عليه السلام said:

Rasūlullāh عليه السلام led us in ṣalāt al-Ẓuhr. Thereafter, he turned his noble face towards us and said: “O My companions, I advise you to fear Allah and to obey him. Indeed I will soon be called and I will respond. I have left amongst you al-Thaqaalayn the Book of Allah my ‘itrah who are my Ahl al-Bayt. If you hold onto them you will never go astray. They will never separate until they meet me at the pond. Do not try to teach them as they are more learned than you.”²

1 Yanābī‘ al-Mawaddah vol. 1 pg. 38

2 Yanābī‘ al-Mawaddah vol. 1 pg. 33

عن عطاء بن السائب عن ابي يحيى عن ابن عباس رضى الله عنهما قال خطب رسول الله صلى الله عليه وسلم فقال يا معشر المؤمنين ان الله عز وجل اوحى الى انى مقبوض اقول لكم قولاً ان عملتم به نجوتم وان تركتموه هلكتم ان اهل بيتى و عترتى هم خاصتى و حامتى و انكم مسئولون عن الثقلين كتاب الله و عترتى ان تمسكتم بهما لن تضلوا فانظروا كيف تخلفونى فيهما

‘Aṭā ibn al-Sā’ib — Abū Yaḥyā — from Ibn ‘Abbās رضي الله عنه that Rasūlullāh صلى الله عليه وسلم delivered a sermon in which he said:

O gathering of Mu’minīn, Allah the Most Exalted and Majestic has revealed to me that I will soon be taken away. I leave you with advice, if you act upon it you will be saved and if you abandon it you will be destroyed. Indeed my Ahl al-Bayt and my ‘itrah are my chosen ones and my protectors. You will be questioned about al-Thaqalayn, the Book of Allah and my ‘itrah. You will never go astray as long as you hold onto them. Beware of how you succeed me regarding them.¹

و عن ابي ذر رضى الله عنه قال قال عليه السلام الطاحة و عبدالرحمان بن عوف سعد بن ابي وقاص هل تعلمون ان رسول الله صلى الله عليه وسلم قال انى تارك فيكم الثقلين كتاب الله و عترتى اهل بيتى و انهما لن يفترقا حتى يردا على الحوض و انكم لن تضلوا ان اتبعتم و تمسكتم بهما قالوا نعم انتهى المناقب

Abū Dhar رضي الله عنه narrates that ‘Alī رضي الله عنه asked Ṭalḥah, ‘Abd al-Raḥmān ibn ‘Awf and Sa’d ibn Abī Waqqāṣ:

Are you aware that Rasūlullāh صلى الله عليه وسلم said: “I have left amongst you al-Thaqalayn. The Book of Allah my Ahl al-Bayt. They will never separate until they meet me at the pond. You will never be misguided as long as you follow them and hold onto them.”? They replied: “Yes.”²

Now we will study each of the above narrations, in the same order as they were narrated, in the light of rules and principles.

1 *Yanābī al-Mawaddah* vol. 1 pg. 34

2 *Yanābī al-Mawaddah* vol. 1 pg. 34

Study of the Above Narrations

The Narration of Sulaym ibn Qays

We first need to understand the personality of Sulaym ibn Qays, this will enlighten us as to whether his narrations should be accepted or not.

1. The Shī'ah regard him to be a great narrator and they accept his narrations. Their scholars believe that he was favoured with the companionship of 'Alī, Ḥasan and Ḥusayn عليه السلام. He had a special notebook in which he recorded his narrations. This notebook was propagated amongst the people by his closest student, Abān ibn Abī 'Ayyāsh. Shaykh 'Abbās al-Qummī writes in *Tuḥfat al-Aḥbāb* regarding Sulaym ibn Qays al-Hilālī:

Sulaym was from the companions of Amīr al-Mu`minīn 'Alī, Ḥasan and Ḥusayn عليه السلام. His book is famous amongst the Muḥaddithīn and scholars, Abān narrated it from him as mentioned at the beginning of the book.¹

He further states in the same book, under the discussion of Sulaym:

Many of the senior scholars of the Shī'ah have relied upon this special notebook of Sulaym. Abān said that Sulaym was a great ascetic and saint whose face would remain illuminated.²

2. For the benefit of the scholars, we would like to mention that Shaykh 'Abbās al-Qummī is not the only one who noted the great status and rank enjoyed by Sulaym ibn Qays in Shī'ī circles. Many other Shī'ī scholars have also written this in their books. Thus, we find lengthy discussions in *Jāmi' al-Ruwāt* of Muḥammad ibn 'Alī al-Ardabīlī (pg. 374) and *Rowḍāt al-Jannāt* of Mīr Khowsārī al-Mūsawī under the biographies of Sulaym and his distinguished student Ibn Abī 'Ayyāsh. The author of *Rowḍāt al-Jannāt*

1 *Tuḥfat al-Aḥbāb* pg. 134 (The discussion of Sulaym) Tehrani Print

2 *Tuḥfat al-Aḥbāb* pg. 2 (The discussion of Sulaym)

added an especially long discussion regarding him, at the end of which he mentions the high level of reliability that Sulaym possessed. Shaykh ‘Abbās al-Qummī answered a few objections regarding him and concluded the discussion stating that he is definitely a reliable person.

The crux of the matter — as understood from the above quotations — is that this Sulaym was an extremist Shī‘ī. His narrations are readily accepted by the Shī‘ah. Therefore, presenting to us his narrations is a complete vilification of all principles. His narrations can never be paid attention to when discussing contentious Sunnī-Shī‘ī matters. The fact that some scholars, who did not research his position, quoted some of his narrations in their books is irrelevant. His reality is as we have explained. Furthermore, the author of *Yanābī* is not a reliable person and thus, when he quotes any of the Sunnī sources, his word cannot be taken until it is confirmed to be as he stated.

3. The common books of the Ahl al-Sunnah have absolutely no mention of Sulaym ibn Qays al-Hilālī. The following books were consulted to find some mention of him, *Taqrīb*, *Tahdhīb*, *Lisān al-Mizān*, *al-Jarḥ wa al-Ta‘dīl* of Rāzī, *Mizān* of al-Dhahabī, *Tārīkh Baghdād*, *Tadhkirat al-Huffāz*, *Tārīkh Ṣaḡhīr* and *Tārīkh Kabīr* of al-Bukhārī *Tabaqāt Ibn Sa‘d* as well as others. Now there remains no doubt that he was an extremist Shī‘ī. Therefore, the answer to the question of accepting his narrations has become apparent. There is no need for further discussion.

A Study of the Narrations of Ibn ‘Aqdah

In brief, the author of *Yanābī* compiled and presented the narrations of Ibn ‘Aqdah to create the impression that he is one of the many accepted Muḥaddithīn of the Ahl al-Sunnah and he mentions the asānīd of all his narrations. This is not the reality. Ibn ‘Aqdah died in the year 332 A.H. He definitely mentions his asānīd; however, he has nothing to do with the Ahl al-Sunnah. This is a fact that both parties have agreed upon. He belongs to the Zaydī Jārūdī denomination of

the Shī'ah and he is a reliable narrator of their *al-Uṣūl al-Arba'ah* (four canonical books) whose narrations appear therein in a great number.

We have presented the answers to the narrations of 'Abaqāt after the discussion regarding the narrations of Abū al-Qāsim al-Baghawī, where we quoted eight narrations of Ibn 'Aqdah which he quoted. Refer to the complete discussion there. Hereunder is a summary of the discussion:

1. He is famously known as Abū al-'Abbās Aḥmad ibn Muḥammad ibn Sa'īd al-Kūfī, Ibn 'Aqdah.
2. It is an accepted fact amongst both, Ahl al-Sunnah and Shī'ah that he was a Zaydī Jārūdī.
3. He memorised thousands of aḥādīth regarding the virtues of the Ahl al-Bayt, which he would spread amongst the people. The narrations of Thaḳalayn were one of them.
4. He would concoct some of the best asānīd for his narrations, and exclude his own name.
5. He would not waste any opportunity wherein he could relate to the people the 'mistakes' committed by the Ṣaḥābah.

Refer to the following Sunnī sources, *Mīzān al-I'tidāl* vol. 1 pg. 65, *Lisān al-Mīzān* vol. 1 pg. 266 and *al-Bidāyah wa al-Nihāyah* of Ibn Kathīr al-Dimashqī vol. 6 pg. 67.

Refer to the following Shī'ī sources as well, *Jāmi' al-Ruwāt* vol. 1 pg. 65, 66, 67, *Rowḍāt al-Jannāt* pg. 58 and *Tuḥfat al-Aḥbāb* of al-Qummī pg. 14.

Note:- These are only three references from each side. The remainder of them as well as the other details can be viewed under the previous discussion. From the above, it has become clear that all the narrations which were quoted by the author of *Yanābī* from Ibn 'Aqdah are not proofs against us and we do not have to present answers regarding them.

We will present such narrations from the ‘ulamā’ of the Ahl al-Sunnah, which will have ṣaḥīḥ asānīd and will be acceptable, Allah willing. Those ‘ulamā’ from amongst the Ahl al-Sunnah who were not aware of the position of ibn ‘Aqdah will be overlooked and excused in this case. It is incorrect to raise objections against them and hold them responsible, since the reality of ibn ‘Aqdah was not brought to their attention. Whatever those ‘ulamā’ have done or said was on account of a misunderstanding, which arose as a result of the Taqiyyah of the Shī‘ah.

The Narrations of *Yanābī’ al-Mawaddah* Which Appear Under the Title ‘*Al-Manāqib* Mentions’

The author of *Yanābī’* added mostly those narrations which do not have asānīd. He sufficed upon mentioning the name of the Muḥaddith from whose book it was sourced. He even kept the sources of some of the narrations ambiguous. He simply starts of the narrations by mentioning “And in *al-Manāqib*”. He leaves it upon the reader to find out which ‘*al-Manāqib*’ this refers to and who the author of the book is. Our opinion, which was formed after reading the book and contemplating upon the matter is, one cannot assume that it refers to any specific book. Rather, he has to look at the book *Yanābī’* and figure it out from the context. Therefore, we hold the following opinions:

1. Either this refers to the book of Sulaym ibn Qays al-Hilālī (whose book is a ‘treasure’ of all types of narrations). This could be established from the start of page 32, where he states:

وفي المناقب في كتاب سليم بن قيس قال علي عليه السلام

‘Alī عَلَيْهِ السَّلَام is reported to have said...as mentioned in *al-Manāqib* in the book of Sulaym ibn Qays.

2. Or it could refer to the *Manāqib* of Akhṭab Khawārizmī, which is well-known amongst those who have an interest in the books of faḍā’il. The Shī‘ah use this as a source for many of their narrations. A perfect example

is ʿĪsā al-Ardabīlī who quotes extensively from Akḥṭab Khawārizmī in his book *Kashf al-Ghummah*. Many misinformed Sunnīs have also quoted from him, whereas he was not a reliable source.

Whether the author of the book is *Akḥṭab Khawārizmī* or Sulaym ibn Qays, it does not make any difference. Akḥṭab is a Zaydī Shīʿī. Shāh ʿAbd al-ʿAzīz categorically stated this in *Tuḥfah Ithnā ʿAshariyyah*, as quoted previously. Ibn Taymiyyah also levelled severe criticism against him. We quoted his entire criticism under the narration of al-Bayhaqī. One may refer to it there. The narrations of Akḥṭab cannot be accepted without scrutinising them, as he is not a reliable source. If he presents any narrations, along with the isnād, then it should be studied in light of principles and it should be accepted if it is worthy of acceptance. In this case, he did not mention any isnād, due to which there will be no need for further discussion.

An Appendage to the Discussion of *Yanābīʿ*

We bring to the attention of the readers that just as many narrations were mentioned without asānīd and the author sufficed upon referring to them by saying: “It is mentioned in *al-Manāqib*”, similarly, many other narrations were also quoted from unreliable books without their asānīd. Above that, these books are not the original sources of the narrations. These books include *Maʿālim al-ʿItrah* of Ḥāfiẓ ʿAbd al-ʿAzīz al-Akhḍar, *Mawaddat al-Qurbā* of Madānī as well as others. It is not within our capacity to accept narrations which do not have asānīd and are quoted from unreliable books. This will render all the books that were written on the principles of accepting aḥādīth useless. Indeed, this will be a great loss!

However, there is one book that has been referred to under the discussion of Thaḳalayn, which cannot be brushed aside, i.e. *Musnad al-Bazzār*. The author is a great Muḥaddith who mentions his asānīd. The author of *Yanābīʿ* quoted him twice whilst discussing the narrations of Thaḳalayn. The first time that he quoted him was on page 37 of volume 1. These are the exact words:

روى البزار و لفظه انى تركت فيكم الثقلين يعنى كتاب الله و عترتى اهل بيتى و انكم لن تضلوا ان تمسكتم
بهما

Al-Bazzār narrated (the ḥadīth) in these words: “I have left amongst you al-Thaḳalayn, i.e. the Book of Allah and my Ahl al-Bayt. You will not deviate if you hold onto them.

The second quotation (volume 1, page 37) is as follows:

و اخرج البزار فى مسنده عن ام هانئ بنت ابى طالب قالت رجع رسول الله صلى الله عليه و سلم عن حجته
حتى نزل بغدير خم ثم قام خطيبا بالهاجرة فقال ايها الناس اوشك ان ادعى فاجيب و قد تتركتم فيكم...

Al-Bazzār narrated in his Musnad from Umm Hānī bint Abī Ṭālib: “Rasūlullāh ﷺ halted at Ghadīr Khum on his return from Ḥajjat al-Wadā’. He then stood at al-Hājirah and delivered a sermon in which he said: ‘O people! I will soon be called and I will answer to the call. I have left amongst you...’”

The name of the Ṣaḥābī who narrated the first narration has been omitted. The second narration is narrated by Umm Hānī. We would like to inform the readers that we had searched through the entire Musnad in an attempt to gather all the narrations of al-Thaḳalayn, unfortunately we could only find the narrations of Abū Hurayrah and ‘Alī رضي الله عنه، which we had reproduced under the discussion of this *Musnad*. The asānīd of these two narrations were not ṣaḥīḥ. We also included all the criticism that was levelled against the narrators. You will be convinced if you refer once more to the discussion of *Musnad al-Bazzār*. We could not find the narrations of Umm Hānī and ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه in the *Musnad*. We searched through the copy of the library at Pīr Jandah, Nawābshāh, (which is a worn out copy) as well as a copy of one of the libraries in Hyderabad, Dakkan. We acquired this copy through the medium of Mowlānā Muftī Raḥīm al-Dīn, the Shaykh al-Tafsīr of Jāmī‘ah Nizāmiyyah (Shiblī Ganj). In both copies, we could only find the narrations of Abū Hurayrah and ‘Alī رضي الله عنه. No other Ṣaḥābī appears in these books.

Someone may object by citing the accepted principle, ‘the lack of mention does not necessitate lack of existence’, hence these narrations have possibly been recorded in other copies of the *Musnad*. The answer to this objection is quite simple, those who believe that it is incumbent to follow Thaḳalayn should be courteous enough to find that copy and then bring it forward to us. If the isnād is ṣaḥīḥ, we will not hesitate to accept our mistake. If this cannot be done, then at the least, we should not be forced to accept unauthentic narrations and narrations which do not have asānīd.

We wish to conclude this section by mentioning a few important points, in the same manner as we began by mentioning a few important points. It is necessary to take note of them:

1. The interpretation of the narrations of Thaḳalayn that was presented by us is not something that we had pulled out of a hat. Instead, this is the view of all the ‘ulamā’ of the Ahl al-Sunnah. We believe that if this narration has to be accepted as ṣaḥīḥ, then it demands devotion and obedience to the Qur’ān only. It also contains exhortation towards good conduct, kindness, compassion, love, forbearance and fulfilment of rights of the wives, children and family of Rasūlullāh ﷺ, who have been referred to as the Ahl al-Bayt. There is no mention of holding onto and obeying the Ahl al-Bayt, anywhere in these narrations. There is also nothing in these narrations that implies that a person who does not follow and obey them will be misguided and doomed.

The claimants of love for the Ahl al-Bayt on the other hand, interpret this ḥadīth to mean that obedience to the Ahl al-Bayt is of the exact same level as obedience to the Qur’ān, and that the Ahl al-Bayt are divinely protected from any shortcomings, just as the Qur’ān is divinely protected from adulteration.

This interpretation is incorrect. The correct interpretation is the one presented as the view of the Ahl al-Sunnah. In fact, this view has also

been supported by statements recorded in their books, which they accept without hesitation. We reproduce a few of them below.

- » There is a lengthy narration of Thaḳalayn in a book that is quite common amongst the scholars of the Shī'ah, *Kashf al-Ghummah* by ʿĪsā al-Ardabīlī. This narrations includes the following passage in it:

فلم ندر ما الثقلان حتى قام رجل من المهاجرين فقال بايى انت وامى ما الثقلان؟ فقال الاكبر
منهما كتاب الله سبب بيد الله و طرف بايديكم فتمسكوا به لا نزلوا ولا تضلوا والاصغر
منهما عترتى لا تقتلوهم ولا تقهروهم فانى سئلت اللطيف الخبير ان يردوا على الحوض
فاعطاني فقا هرهما قاهرى و خاذلهما خاذلى و وليهما ولى و عدوهما عدوى

We did not know what al-Thaḳalayn was until a man from the Muhājirīn stood up and asked: “May my parents be sacrificed for you, what is al-Thaḳalayn?” Rasūlullāh ﷺ replied, the greater of them is the Book of Allah, one end is with Allah and the other end is in your hands. Hold onto it, do not move away from it and do not go astray. The lesser of the two is my Ahl al-Bayt. Do not kill them or suppress them, for I have asked al-Laṭīf (the Knower of the finest details) al-Khabīr (the one who is fully aware of everything) that they should meet me at the pond and he granted my request. Therefore, the one who suppresses them has suppressed me and the one who betrayed them has betrayed me. Their friend is my friend and their enemy is my enemy.¹

In short, we have been commanded to follow the Qur’ān in order to avoid deviation and to be good to the Ahl al-Bayt. There is no mention of obeying them. The readers are requested to ponder over this narration. Does it not comply with the interpretation of ḥadīth of Thaḳalayn offered by the ‘ulamā’ of the Ahl al-Sunnah?

- » The famous Shī’ī mufasssīr, ‘Alī ibn Ibrāhīm al-Qummī quotes a narration

1 *Kashf al-Ghummah* vol.1 pg.67 of the edition which has the Fārsī translation,

in his *Tafsīr al-Qummī*” (in the fourth juz under verse 59). This narration is called, ‘the five flags’. This narration also supports the interpretation of the narrations of Thaḳalayn that has been accepted by the Ahl al-Sunnah. It proves that the interpretation and deductions that the Shī‘ah wish to take is definitely incorrect. We will first reproduce this narration, followed by a translation thereof which was rendered by the famous Shī‘ī ‘ālim, Maḳbūl Aḥmad Dehlawī in the appendix of his footnotes. We will reproduce it verbatim, after which the fair-minded will be able to judge for themselves. They will not need any comment from us.

ثم ترد على راية مع امام المتقين و سيد المسلمين و قلند الغر المحجلين و وصى رسول رب العالمين فاقول لهم ما فعلتم بالثقلين من بعدى فيقولون اما الاكبر فاتبعناه و اطعناه فاما الاصغر فاحببناه و واليناه و ازلرناه و نصرناه حتى اهرقت فيهم دماننا فاقول رووا الجنة رواء ملرويين مبيضة و جوهكم ثم تلا رسول الله صلى الله عليه و سلم يوم تبيض و جوه و تسود و جوه

Translation: (Rasūlullāh ﷺ said) thereafter the fifth flag, the leader of the muttaqīn, chief of the Muslimīn, the guide of those whose limbs will shine from the effects of wudhū and the Waṣī of the Rasūl of Allah will come to me. I will ask them: “How did you deal with al-Thaḳalayn after my demise?” They will reply: “We followed and obeyed the greater Thiḳal, and we expressed our love and support for the lesser Thiḳal. We supported them to the extent that our blood was spilt as a result thereof.” Thereupon I will say to him: “Enter Jannah with your faces illuminated and your appetite satiated.” Thereafter Rasūlullāh ﷺ recited the verses, “On that Day when some faces will be illuminated and some blackened.”²

This narration of al-Qummī has clarified the matter for us; the command of obedience is restricted to the greater Thiḳal (the Book of Allah). The command regarding the Ahl al-Bayt is to be compassionate towards them and love them. There is no mention of obeying them.

1 *Tafsīr al-Qummī* pg. 59

2 The appendix of Maḳbūl Aḥmad Dehlawī pg. 58

- » We present to you a narration of Ḥasan رَضِيَ اللَّهُ عَنْهُ, which he narrates from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This narration was quoted by Ḥasan رَضِيَ اللَّهُ عَنْهُ to an audience who opposed him in order to disprove their stance. The widely acclaimed mujtahid of the Shī'ah, Shaykh Aḥmad ibn 'Alī ibn Abī Ṭālib al-Ṭabarsī quotes this narration in his book *al-Ihtijāj* (pg. 129), the wording of which is as follows:

قال سيدنا (الامام الحسن) انشدكم بالله اتعلمون ان رسول الله صلى الله عليه و اله قال في حجة الوداع ايها الناس اني قد تركت فيكم ما لن تضلوا بعده كتاب الله و عترتي فاحلوا حلاله و حرموا حرامه و اعملوا بمحكمه و امنوا بمتشابهه و قولوا امنا بما انزل الله من الكتاب و احبوا اهل بيتي و عترتي و والوا من والاهم و انفروا على من عاداهم و انهما لن يزاالا فيكم حتى يردا على الحوض يوم القيامة

Our master, Imām Ḥasan said: “I ask you in the name of Allah, do you not know that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said in Ḥajjat- al-Wadā': ‘I left amongst you that which is sufficient to keep you away from misguidance, the Book of Allah and my Ahl al-Bayt. Accept as ḥalāl that which it terms ḥalāl, and ḥarām that which it declares ḥarām, act upon the *muḥkam* (explicit) verses and believe in the *mutashābih* (seemingly contradictory) verses. Say: ‘We believe in everything that Allah has revealed in the Qur’ān.’ Love my Ahl al-Bayt. Support those who stand with them and wage war against their enemies. The two of them (the Qur’ān and the Ahl al-Bayt) will remain amongst you until they meet me at the pond on the day of Qiyāmah.’”¹

This narration instructs us to obey the Book of Allah and maintain a cordial relationship with the Ahl al-Bayt. It does not imply that they should be followed and obeyed. Thus, all these narrations prove that the interpretation of the ḥadīth of Thaḳalayn that has been adopted by the Ahl al-Sunnah is undoubtedly the correct interpretation. The view and claim of the Shī'ah cannot be established from this ḥadīth.

1 *Al-Ihtijāj* of al-Ṭabarsī pg.139 - Ḥasan ibn 'Alī's refutation against those who denied.

2. The summary of the Shī'ī interpretation of the ḥadīth of Thaḳalayn is as follows:

- I. The Ahl al-Bayt shares the pedestal of being an authority with the Qur'ān. Both are equally necessary to obey, follow and hold onto. There is no difference between the two. Thus a person can only gain salvation if he holds onto both of them. The one who does not do so will be misguided.
- II. This interpretation only applies to the twelve A'imma of the Ahl al-Bayt, whose obedience is incumbent and equivalent to practicing upon the Qur'ān.

Acceptance of this interpretation immediately raises a few questions which need to be adequately answered by the Shī'ah, who also need to re-think their position. We list them below:

- a. When Rasūlullāh ﷺ issued this instruction, was it directed to the uncle and members of the Ahl al-Bayt who were alive and present there as well? If the command was directed to them as well, then were they expected to follow and obey themselves? This needs to be explained and clarified.
- b. Did the (1) Uncle of Rasūlullāh ﷺ ('Abbās رضي الله عنه) and (2) the brother of 'Alī رضي الله عنه, 'Aqīl رضي الله عنه, disregard this command when they pledged allegiance to Abū Bakr al-Ṣiddīq رضي الله عنه?
- c. Did 'Alī رضي الله عنه himself disregard this command when he pledged allegiance to Abū Bakr رضي الله عنه?
- d. Why did (1) Sayyidunā Ḥasan and (2) Sayyidunā Ḥusayn ignore this command, by pledging allegiance to Amīr Mu'āwiyah رضي الله عنه?

- e. How could Imām Ḥusayn leave aside this narration by pledging allegiance to Amīr Mu‘āwiyah رضي الله عنه instead of supporting his blood-brother and divinely protected Imām, Ḥasan رضي الله عنه?
- f. How is it that the son of ‘Alī رضي الله عنه, Muḥammad ibn Ḥanafīyyah, did not uphold this command, in the sense that he did not accept the Imāmah of the rightful Imām, Zayn al-‘Ābidīn?
- g. Why did the son of Ḥasan رضي الله عنه, Ḥasan al-Muthannā, not accept the Imāmah of the rightful Imām of the time, Zayn al-‘Ābidīn, whilst standing up for the post of Khilāfah? Did he also not practice upon the narrations of Thaqaalayn?
- h. Similarly, why did Zayn al-‘Ābidīn not accept the Imāmah of Ḥasan al-Muthannā who undoubtedly belonged to the Ahl al-Bayt, as he was from the progeny of ‘Alī and Fāṭimah رضي الله عنها?
- i. Why did the son of Zayn al-‘Ābidīn, Imām Zayd, side-line this ḥadīth by refusing to accept the Imāmah of the Imām of the time, Muḥammad al-Bāqir رضي الله عنه?
- j. Similarly, did Imām Muḥammad al-Bāqir trivialise this ḥadīth by not accepting the Imāmah of his biological brother, Zayd رضي الله عنه?
- k. Did Muḥammad ibn ‘Abd Allāh Maḥḍ ibn Ḥasan al-Muthannā ibn Imām Ḥasan break this command by claiming Imāmah instead of following Imām Ja‘far al-Ṣādiq?
- l. Similarly, how is it that Ja‘far al-Ṣādiq did not accept the Imāmah of the children of Ḥasan al-Muthannā, Muḥammad ibn ‘Abd Allāh Maḥḍ to be specific, despite the fact that they belonged to the Ahl al-Bayt and the progeny of Fāṭimah رضي الله عنها? Non-compliance to them is against the command of Nabī صلى الله عليه وسلم, as established by this ḥadīth. How could Ja‘far oppose this command?

- m. How could Ibrāhīm ibn Muḥammad ibn ‘Abd Allāh Maḥḍ ibn Ḥasan al-Muthannā ibn Imām Ḥasan oppose this ḥadīth by not accepting the Imāmah of Ja‘far al-Ṣādiq?

The core of these questions is that how could fourteen members of the Ahl al-Bayt and progeny of ‘Alī and Fāṭimah رَضِيَ اللَّهُ عَنْهَا constantly and vehemently oppose this ḥadīth (i.e. the Shī‘ī interpretation thereof)? Why did they not regard it compulsory to follow the Ahl al-Bayt? Rather they pledged their allegiance to others who did not belong to the Ahl al-Bayt. Thus, on what grounds will it be reasonable to expect the rest of the ummah to act upon this ḥadīth?

Another Misinterpretation

The Shī‘ah have a book by the name of *Miṣbāḥ al-Zulam*. It was authored by the mayor of Patnah, Nawāb Imdād. This Nawāb ordered that it should be printed in Rānpūr, after being edited by the Mujtahids of Lucknow. He continuously attempts to condemn the statement of ‘Umar رَضِيَ اللَّهُ عَنْهُ:

حسبنا كتاب الله

The Book of Allah is sufficient for us.

Which was uttered at the time of the final illness of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ physical condition was deteriorating, due to which ‘Umar رَضِيَ اللَّهُ عَنْهُ expressed his compassion for Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by uttering this statement and relieving Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ of an added strain to his health.) Nawāb claims that this statement had far reaching consequences and was actually a result of political agenda. This statement, according to him, rendered the ḥadīth of Thaḳalayn meaningless. We present to you a few quotations verbatim from his book.

1. He writes on pg. 10:

This statement of ‘Umar رضي الله عنه, which consisted of only three or four words:

حسبنا كتاب الله

The Book of Allah is sufficient for us,

brought into existence a whole new version of Islam which stands till today with a lot of influence. The instruction of Nabī صلى الله عليه وسلم was sufficiently emphasised, however, this statement of ‘Umar رضي الله عنه turned the ummah away from this instruction. The result is that this instruction is now regarded as nothing more than an ordinary statement.

2. He writes further down on the same page:

This ḥadīth is now found to be a dead layer in the books. It did not get more significance than this.¹

3. He says:

There is no doubt that this statement of ‘Umar رضي الله عنه:

حسبنا كتاب الله

The Book of Allah is sufficient for us,

was successful. This statement stood in the way of practising upon the ḥadīth of Thaḳalayn.

1 *Miṣbāḥ al-Zulam* pg.10

4. And also:

The reality of the matter is that there was no parallel to the political insight possessed by ‘Umar رضي الله عنه. Mu‘āwiyah ibn Abī Sufyān was no doubt a mastermind and a well organised leader; however, his political acumen could not match that of ‘Umar رضي الله عنه. In a short statement,

حسبنا كتاب الله

The Book of Allah is sufficient for us,

he rendered the instruction of Rasūlullāh صلى الله عليه وسلم meaningless.¹

Note:- The above four references may be found in *al-Najm Lucknow* number 11-12 (vol. 7 pg. 67-68), more well known as *al-Rābi‘ min al-Mas‘alatayn*. You may refer to it there.

The pitiable author of *Miṣbāḥ al-Zulam* tries to put all the blame on ‘Umar رضي الله عنه, by saying that his statement:

حسبنا كتاب الله

The Book of Allah is sufficient for us,

was entirely responsible for the ummah not practising upon the ḥadīth of Thaḳalayn. He claims that it was this statement alone that turned the ḥadīth into a ‘dead layer’. This is against reality. The first question that needs to be answered is; ‘To what extent did the Hāshimī family, the descendants of Abū Ṭālib, the Ahl al-Bayt of Rasūlullāh صلى الله عليه وسلم, the progeny of Fāṭimah and ‘Alī رضي الله عنهما practice upon this narration (according to the Shī‘ī interpretation)?’ Were they not the ones who rendered this narration meaningless in each era by pledging allegiance to the Khalīfah of the time?

1 *Miṣbāḥ al-Zulam* pg.19

The truth is that this statement of ‘Umar رَضِيَ اللَّهُ عَنْهُ is not responsible for rendering this ḥadīth meaningless, rather the actions of these illustrious members of the Hashimī family are what caused this narration to become a ‘dead layer’.

A Different Perspective

1. If on the other hand, it is claimed that this command was not directed towards them (the Ahl al-Bayt and other close members), then who were they supposed to follow? If it is claimed that they were commanded to follow the Qur’ān and the sunnah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then we would like to know where this narration can be found, in which they have been exclusively commanded to do so, leaving out the rest of the ummah? It would be highly appreciated if this narration could be pointed out to us.

If anyone goes on to claim that the Qur’ān is sufficient for them, as it contains the command to follow the Qur’ān and the sunnah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then he should remember that the command issued in the Qur’ān is a general command, i.e. it is directed to the entire ummah. There are no special rules for specific people. Therefore, this can only be proven from a narration. They will have to find that narration, which restricts the command of following the Book of Allah and the sunnah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the Ahl al-Bayt.

2. The second matter that needs careful attention is that the Ahl al-Bayt that is mentioned in this narration is confined by the Shī‘ah to the twelve A‘immah, the first amongst them being ‘Alī رَضِيَ اللَّهُ عَنْهُ and the last amongst them being al-Mahdī.
 - » At this juncture, it will not be inappropriate for us to ask that why were the honourable consorts of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ excluded from this, whereas the word Ahl al-Bayt in the Arabic language refers to a person’s wife. This is even established from the Qur’ān. In Sūrah Hūd, the wife of Ibrāhīm عَلَيْهِ السَّلَام is addressed in the following manner:

رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ

May Allah's mercy and blessings be on you, O members of the household

(Ahl al-Bayt of Ibrāhīm عَلَيْهِ السَّلَام).¹

This is a clear reference to the wife of Ibrāhīm عَلَيْهِ السَّلَام, using the word 'Ahl al-Bayt'. This is a fact that is accepted by both Ahl al-Sunnah as well as Shī'ah. Sūrah al-Qaṣaṣ mentions the suggestion offered by the sister of Mūsā عَلَيْهِ السَّلَام. She said:

هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَصِيبٌ

Should I show you a family that will foster him on your behalf and take good care of him?²

This refers to the mother of Mūsā عَلَيْهِ السَّلَام, the wife of 'Imrān. This is also accepted by both parties. When both, the Qur'ān as well as the Arabic language, refer to the wives as Ahl al-Bayt, then on what basis were they excluded?

- » If this ḥadīth only refers to the twelve A'immah, then Fāṭimah رَضِيَ اللَّهُ عَنْهَا will also be excluded from the Ahl al-Bayt. Which sensible Muslim will exclude the blessed daughters from the Ahl al-Bayt of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? If the wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are excluded and the daughters are also excluded, then who remains? If Ahl al-Bayt refers to the son-in-laws, then this would mean that it is incumbent to follow 'Alī, 'Uthmān and Abū al-Āṣ ibn al-Rabī' رَضِيَ اللَّهُ عَنْهُمْ.
- » If this ḥadīth is interpreted to mean that the children and progeny of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are the ones who must be obeyed, then this would

1 Sūrah Hūd: 73

2 Sūrah al-Qaṣaṣ: 12

mean that that the greater Thiḳal is the Book of Allah and the lesser Thiḳal is the progeny of Rasūlullāh ﷺ. Thus, every single person born into this noble bloodline immediately becomes an authority, whose obedience is binding. According to one source, Imām Ḥasan had eight children. It is agreed upon that Imām Ḥusayn had six sons, whilst there are also some who say that he had eleven sons. All of these sons as well as their progeny up until today will have to be counted. This will include counting the sons and progenies up until today of Zayn al-‘Ābidīn (who had eleven sons), Muḥammad al-Bāqir (who had five sons), Ja‘far al-Ṣādiq (who had nine sons), Ḥasan al-‘Askarī as well of the other members who all belonged to the noble lineage and progeny of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. This is because the Shī‘ī interpretation of this narration demands that all of these peoples’ obedience is binding and compulsory.

If the ‘itrah are to be obeyed, then it should apply to every member of the ‘itrah, and if it does not apply to one of them, then it should not apply to all of them. Is there any text to prove that this command applies to only twelve members of the ‘itrah? If not, then confining the Ahl al-Bayt to these twelve individuals is nothing more than a claim without proof!

3. This narration informs us that the Qur’ān as well as the Ahl al-Bayt will both remain up until Qiyāmah, enabling humanity to follow the Qur’ān and maintaining cordial ties with the Ahl al-Bayt, thus adhering to the bequest of Rasūlullāh ﷺ. However, Shī‘ī sources state that both of these have left the presence of mankind centuries ago. In the year 269 A.H. the Imām took the Qur’ān and retreated to the cave ‘Surra man Ra’ā’, according to them. We are currently in the year 1383 A.H. You can calculate the amount of years that they have been out of the reach of mankind. With this being the situation, how are people expected to uphold the emphasised instruction of Rasūlullāh ﷺ? Please explain; you will be rewarded!

4. If the interpretation of the Shī'ah is in fact the correct interpretation, then it proves that Muslims are only required to follow two authorities, i.e. the Book of Allah and the Ahl al-Bayt. The sunnah of Nabī ﷺ no more remains an authority in Islam. The vast majority of Muslims accept that taking the sunnah as an authority in Islam is quite obvious. Rejecting the position of the sunnah has been criticised by Shī'ī narrations as well. We will present them in the second part of this book, Allah willing.

5. Lastly, it should be understood that the Shī'ah believe that the command of obeying the 'itrah and Ahl al-Bayt is directly from Allah, not from the narrations of Thaqaalayn. Therefore, to use this ḥadīth as a proof would be incorrect.

The Ḥadīth of Thaḳalayn

Section Two

We begin by praising Allah, and sending ṣalāt and salām upon Rasūlullāh صلى الله عليه وسلم.

In the beginning of this treatise, we stated that unconditional obedience, according to all the ‘ulamā’ of the Ahl al-Sunnah is necessary only with regards to the Qur’ān and sunnah. Whoever else is given any authority gets it in accordance to the dictates of the Qur’ān and sunnah. None besides the Qur’ān and sunnah are given the position of being unconditional authorities. The obedience of parents, rulers and scholars of Islam is established from the Qur’ān and sunnah. Obedience to them is conditional to their commands being permissible in the light of Qur’ān and sunnah. This is an accepted principle according to us.

The Shī’ah have a different view. They believe that the Ahl al-Bayt and ‘itrah of Rasūlullāh صلى الله عليه وسلم also need to be followed unconditionally, just as the Qur’ān is followed. Just as the Qur’ān is a definite authority in Islam, similarly the Ahl al-Bayt are also a definite authority. In fact, their A’immah are labelled ‘al-Ḥujjah’ - the authority. A fair testimony to our claim can be found in the book, *Uṣūl al-Kāfi* which contains a lengthy chapter titled, ‘The Book of The Authority’. These people believe that there is no difference between the Qur’ān and the Ahl al-Bayt as far as being an authority and being divinely protected is concerned. Refer to *Tafsīr Majma’ al-Bayān* of Abū ‘Alī Ṭabarsī, pg. 229 of the Iranian print, under the verse, “Those in authority amongst you,” as well as *Tafsīr al-Ṣāfi* of Mullā Muḥsin al-Kāshānī.

The strongest proof that these ‘saints’ have is the ḥadīth of Thaḳalayn which was discussed at length in part one. Far from being mutawātir or even mashhūr, most of the asānīd have been criticised. The most that can be said is that it is khabr wāḥid, the authenticity of which has already been explained. Besides the narration of Muslim and those which conform to it, the rest have been labelled

munkar or ḍaʿīf by the ‘ulamā’. Above that, this narration has no relevance to the belief that is being established from it. The best comparison by means of which we can understand the above situation is the famous saying:

We asked about wheat but we were told about chick-peas.

Our friends have done the exact same by presenting the ḥadīth of Thaḳalayn as proof for their belief.

Now we wish to expound on the proofs of the Ahl al-Sunnah regarding their above-mentioned belief. May Allah enable us to complete the discussion. We will present most of the explanations regarding the matter.

1. We will begin the discussion by quoting twelve verses of the Qur’ān which are explicit regarding the matter. Neither will there be a need for any deductions, nor will there be a need to add any narration in order to culminate the proof. Our ‘friends’ are habitual of this, i.e. they cannot prove anything from the Qur’ān without adding a narration (whether it is ṣaḥīḥ or not) to it. This according to them is a proof from the Qur’ān. The reality is that they used the narration, not the Qur’ān as proof!
2. Secondly, it should be understood that whilst the Ahl al-Sunnah prove their view from the Qur’ān, it is also supported by many aḥādīth of Rasūlullāh ﷺ. We will even present the narrations that support this view, especially since they serve as explanations and clarifications of these aḥādīth. Therefore it will be well worth it for us to quote them here.
3. Since our ‘friends’ are fascinated with the number twelve, we will suffice for now, upon twelve narrations to support the belief of the Ahl al-Sunnah that unconditional obedience is due only to the Qur’ān and sunnah. We will therefore quote twelve verses as well as twelve narrations to prove our stance.

4. We deem it appropriate to mention to the readers that this ḥadīth is the famous bequest of Rasūlullāh ﷺ which has been narrated through many asānīd. The meaning of this ḥadīth is follows, Rasūlullāh ﷺ advised the people saying:

O people! I am leaving amongst you two such things that you will never go astray as long as you hold onto them. **They are the Book of Allah and my Sunnah.**

This is a well-known ḥadīth amongst the Muḥaddithīn. Many of the great Muḥaddithīn narrated it. Thus, we will simplify the matter for the readers by presenting a brief list of those who narrated it:

- Imām Mālik (d. 179 A.H)
- Ibn Hishām, the author of the famous *Sīrah* (d. 281 A.H)
- Ibn Abī al-Dunyā-(d. 218 A.H)
- Ibn Jarīr al-Ṭabrī-(d. 310 A.H)
- Al-Dāraquṭnī-(d. 385 A.H)
- Al-Ḥākim al-Nishāpūrī (d. 405 A.H)
- Abū al-Nu‘aym al-Iṣfahānī (d. 430 A.H)
- Abū al-Naṣr al-Sajzī-(d. 444 A.H)
- Al-Bayhaqī-(458 A.H)
- Ibn ‘Abd al-Barr (d. 463 A.H)
- Ibn Ḥazm (*al-Iḥkām fī Uṣūl al-Aḥkām*) (d. 456 A.H)
- Al-Khaṭīb al-Baghdādī (*al-Faqīh wa l-Mutafaqqih*) (d. 463 A.H)
- Muḥammad ibn Naṣr al-Marwazī (*Kitāb al-Sunnah*) (d. 294 A.H.)

These great ‘ulamā’ have included this narration in their books. In the forthcoming lines, we will present the exact wording with which each of them narrated it.

5. It will not be pointless for us to mention at this juncture that the above-mentioned 'ulamā' are not those who quote from other sources, rather each of them have their own isnād. Those who quote from others cannot be counted. In every era, authors and commentators quoted this ḥadīth in their books, thus it would be difficult to count all of them. Further, we have intentionally left out those 'ulamā', as that will definitely increase the volume of this book and lengthen the list of references, however, the real purpose, which is to mention as many asānīd as possible will not be fulfilled. Any way, we did not adopt this unscholarly and deceptive manner, which is the hallmark of our 'friends'. The book *'Abaqāt al-Anwār* would have been a fraction of its current size, if all these type of narrations had been left out.

6. When mentioning the proofs of this view of the Ahl al-Sunnah, we will start off by presenting twelve verses of the Qur'ān. Thereafter we will quote twelve aḥādīth of Rasūlullāh ﷺ followed by twelve quotations from the books of the Ithnā 'Ashariyyah, which support the view of the Ahl al-Sunnah. We hope that upholding the number twelve will have some impact in allowing the message to penetrate the hearts of our 'friends'.

Proof from the Qur'ān

Wherever Allah speaks about His obedience in the Qur'ān, it is accompanied by mention of following Rasūlullāh ﷺ. There are approximately nineteen places in the Qur'ān wherein the obedience of Allah and His Rasūl have been mentioned together. Co-incidentally, those places where it was mentioned in the form of a command amount to twelve places.

It is only in one of those twelve, that the instruction of obeying the Ulū al-Amr (people of authority) appears along with obeying Allah and His Rasūl. The explanation of this verse will appear shortly Allah willing. Further, it is undisputed that the obedience of Allah in this verse translates as adhering to the Qur'ān and obeying Rasūlullāh ﷺ translates as following his sunnah. *Rūḥ al-Ma'ānī* states:

قال في روح المعاني فان المراد بطاعة الله العمل بكتاب و بطاعة الرسول العمل بالسنة

The meaning of obedience to Allah is to follow the Qur'ān and obedience to Rasūlullāh ﷺ means following his sunnah.¹

The statement of 'Alī رضي الله عنه which is recorded in *Nahj al-Balāghah* (vol. 2 pg. 24) is emphatic regarding this. This quotation will be presented under the fourth quotation from Shī'ī sources.

Now have a look at those verses in which the instruction of obedience to Allah and His Rasūl appear together.

The First Verse

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ

Say: "Obey Allah and the Rasūl." If they turn away then surely Allah does

1 *Rūḥ al-Ma'ānī* Vol.5 Pg.66

not like the disbelievers.¹

The Second Verse

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

Obey Allah and the Rasūl so that mercy is shown to you.²

The Third Verse

وَاطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا ۚ فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبُلْغُ الْمُبِينُ

Obey Allah and obey the Rasūl and beware. If you turn away then know that the responsibility of the Rasūl is only the clear conveying.³

The Fourth Verse

فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

So fear Allah, correct your mutual relations and obey Allah and his Rasūl if you are Mu'minīn.⁴

The Fifth Verse

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ

O you who have īmān! Obey Allah and His Rasūl and do not turn away from him while you are listening.⁵

1 Sūrah Āl 'Imrān: 32

2 Sūrah Āl 'Imrān: 132

3 Sūrah al-Mā'idah: 92

4 Sūrah al-Anfāl: 1

5 Sūrah al-Anfāl: 20

The Sixth Verse

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Obey Allah and His Rasūl and do not fall into dispute with each other, for then you will become cowardly and your strength will be lost. Exercise ṣabr; for verily Allah is with those who exercise ṣabr.¹

The Seventh Verse

قُلْ اطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ

Say: “Obey Allah and obey the Rasūl.” If they turn away then the Rasūl is responsible only for what he has been entrusted with and people are responsible for what you have been entrusted with.²

The Eighth Verse

وَاقِمَنَّ الصَّلَاةَ وَآتَيْنَ الزَّكَاةَ وَاطِيعِينَ اللَّهَ وَرَسُولَهُ

Establish ṣalāh, pay zakāh and obey Allah and His Rasūl.³

The Ninth Verse

يَا أَيُّهَا الَّذِينَ آمَنُوا اطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

O you who have īmān! Obey Allah, obey the Rasūl and do not invalidate your deeds.⁴

1 Sūrah al-Anfāl: 46

2 Sūrah al-Nūr: 54

3 Sūrah al-Aḥzāb: 33

4 Sūrah Muḥammad: 33

The Tenth Verse

فَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

Establish ṣalāh, pay zakāh and obey Allah and His Rasūl. Allah is informed of what you do.¹

The Eleventh Verse

وَاطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ

Obey Allah and obey the Rasūl. If you turn away then the responsibility of the Rasūl is only clear propagation.²

The Twelfth Verse

يَا أَيُّهَا الَّذِينَ آمَنُوا اطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who have īmān! Obey Allah; obey the Rasūl and those in authority among you. If you dispute regarding any matter, then refer it to Allah and the Rasūl if you believe in Allah and the Last Day. This is best and gives the best result.³

The above twelve verses have cleared all doubts that there could have been regarding the authorities in Islam. That is, unquestioning obedience is due only to Allah Ta'ālā and His Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. After the demise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, obedience to him will take the form of following his esteemed sunnah. If Allah Ta'ālā wants any matter to happen, he merely needs to indicate towards it;

1 Sūrah al-Mujādalah: 13

2 Sūrah al-Taghābun: 12

3 Sūrah al-Nisā'

however we find that in this instance, twelve verses were revealed for one and the same matter.

The question that we need to ask ourselves at this moment is: Did Allah mention the incumbency of following the Ahl al-Bayt and ‘itrah (direct obedience or even indirect obedience) in any of the verses that mention the incumbency of obeying Allah and His Rasūl? The answer to this question removes any possible ambiguity that could have existed regarding this matter. Allah did not even mention them once. Yes, attempts have been made to prove them by adding on some narrations, but definitely not directly from the Qur’ān.

Clarification is still needed regarding one more matter. That is, what is meant by Ulū al-Amr in this verse (fifty-nine) of Sūrah al-Nisā? Who does it refer to? Is it possible that it refers to the ‘twelve Imāms’ as claimed by our ‘friends’?

The answers to these questions require some preludes, which we will present below:

Firstly, the word ‘اولوا’ is the plural form of the word ‘ذو’. (Generally, in the Arabic language, the plural form of a word is derived from the singular form of that word). The word ‘اولوا’ is not derived from its singular tense. It is used to refer to males, example:

اولوا العلم - اولوا الفضل

people of knowledge, people of virtue.

The equivalent of this word for the feminine gender is ‘اولات’ which is the plural form of the word ‘ذات’, for example:

اولات الاحمال

those who are pregnant.¹

1 *Mukhtār al-Ṣiḥāḥ*

The meaning of the word ‘الامر’ is a matter or a command. Thus ‘اولوا الامر’ would mean ‘people of authority’.

Secondly, the word ‘اولوا الامر’ in this verse is interpreted by the vast majority of the Ahl al-Sunnah to mean Muslim rulers. The pre-requisite of being Muslim is obvious as the verse states, “from among you”. Some of the ‘ulamā’ are of the opinion that this could refer to the people of knowledge as well, just as the learned Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ were referred to as ‘اولوا الامر’ in another verse of the same sūrah.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَبْطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ الْأَقْلِيلَ ﴿٨٣﴾

When any matter of peace or fear comes to them they broadcast it. If they had referred the matter to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and those of them who have understanding, it would surely be known to those of them who investigate the matter. If it were not for Allah’s grace and mercy on you, you would surely follow Shayṭān except for a few.¹

Nevertheless, whether it refers to Muslim leaders or to ‘ulamā’, it cannot be restricted to any fixed number, tribe or family. Thus, it is compulsory, in the light of Qur’ān and sunnah, to obey the Muslim leaders and ‘ulamā’. This is supported by the following ḥadīth as well:

ومن اطاع اميرى فقد اطاعنى ومن عصا اميرى فقد عصانى

Whoever obeys my amīr has obeyed me and whoever disobeys my amīr has disobeyed me.²

These are the rules laid down by the Qur’ān and ḥadīth. They are quite general, not specific. Therefore, they include all the members of the Ahl al-Bayt and progeny of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Whoever from amongst them occupied a post of

1 Sūrah al-Nisā’: 83

2 Muslim

leadership, or scholarship immediately became deserving of obedience. Similarly, the ‘ulamā’ and leaders who did not belong to the Ahl al-Bayt were also deserving of obedience. However, the obedience of these two classes of people was always conditional to their instructions being in accordance to the Qur’ān and sunnah as explained in the following aḥādīth:

لا طاعة لمخلوق في معصية الخالق

There is no obedience to the creation if it demands disobedience of the creator.¹

وانما الطاعة في المعروف

Obedience (to any human) only applies to that which is permissible.²

Unconditional obedience to any human has been negated in the above two aḥādīth. This rule was also noted by the famous ‘ulamā’, for example:

ثم ان وجوب الطاعة لهم ما داموا على الحق فلا يجب طاعتهم فيما خالف الشرع

Obedience to them is only as long as they are upon the truth. Therefore it is not necessary to obey them in those matters which contravene the laws of the Sharīah.³

وكذلك حكمهم بعد النبي صلى الله عليه وسلم في لزوم اتباعهم و طاعتهم ما لم تكن معصية

Similarly is the law regarding them after the demise of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, vis-à-vis the incumbency of following them and obeying them as long as it does not involve sin.⁴

1 *Ibn Ḥibbān and Musnad Aḥmad*

2 *Bukhārī and Muslim*

3 *Rūḥ al-Ma’ānī* vol. 5 pg. 66

4 *Aḥkām al-Qur’ān* vol. 2 pg. 258 - The chapter on obedience to those in authority.

In summary, if the instructions of the rulers are in conformity with the laws of Islam, it will be necessary to obey them. However, if their instructions are not in conformity with the laws of Islam, they will not be obeyed.

Furthermore, if we ponder of this verse, it will become apparent that the obedience of the ‘those in authority’ does not occupy the same position as obedience to Allah and His Rasūl. This is established from the fact that the word اطيعوا ‘obey’ was used initially when the command was issued to obey Allah. Thereafter it was repeated when the instruction of following Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was issued. However, the command of following those in authority was not preceded by this word. Rather, it was adjoined to the command of following Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This structure of the command highlights to us the difference in rank between the obedience of Allah and His Rasūl compared to those in authority.

Thirdly, the Shī'ah hold the view that ‘Those in authority’ in this verse refers exclusively to the twelve A'imma. A famous tafsīr amongst them, *Majma' al-Bayān* states under this verse:

و اما اصحابنا فانهم رووا عن الباقر والصادق ان اولى الامر هم الائمة من ال محمد اوجب الله طاعتهم
بالاطلاق كما اوجب طاعته و طاعة رسوله

As for our scholars, they have narrated from al-Bāqir and al-Ṣādiq that the A'imma from the progeny of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are the ‘اولوا الامر’. Allah made it incumbent to obey them unconditionally, just as he commanded obedience of Himself and His messenger.¹

We need to ponder over this verse in the light of the above explanation. Does the verse make sense or not? It definitely does not! These are the reasons why:

- a. Firstly, the Shī'ah believe that ‘those in authority’ refers to ‘Alī رَضِيَ اللهُ عَنْهُ. They believe that he was the only imām of his era. Thereafter Ḥusayn رَضِيَ اللهُ عَنْهُ was the sole imām of his era, and similarly the rest of the A'imma did not

1 *Majma' al-Bayān* pg. 269

share this position. It belonged solely to them in each era. This, in the light of this verse does not make sense as ‘اولوا الامر’، as explained is the plural form of the word. The law regarding the plural form is that it will not refer to a singular object unless there is a reason that justifies it, as it is against the apparent meaning. If one person was intended, the singular form of this word would have been used (thus, the usage of the plural form would necessitate multiplicity at the time of its usage). Therefore, this is the first reason why the Shīrī explanation cannot be correct.¹

- b. Secondly, the interpretation of ‘اولوا الامر’ as the twelve A’immah does not fit in with the context of the verse. This is because the verse states: ‘If you dispute regarding any matter, then refer it to Allah and the Rasūl’. It does not state, “...refer it to the Imām.” If ‘those in authority’ in this verse refers to a divinely protected imām, whose obedience is compulsory, then the verse would have stated ‘refer it to the Imām,’ or at least ‘refer it to those in authority’. Therefore it will be completely incorrect to interpret ‘Those in authority’ to mean the twelve A’immah.²
- c. Thirdly, it is an accepted fact that those who were alive during the era of Rasūlullāh ﷺ were commanded to follow the ‘those in authority’. It is also obvious that ‘Alī رضي الله عنه was not yet an Imām. Therefore, the only possibility is that ‘Those in authority’ referred to the governors of Rasūlullāh ﷺ, whose obedience was binding upon the people, as long as their commands did not contradict the Sharīah.³
- d. Fourthly, we learn that the ‘اولوا الامر’ are not infallible. This is because it is not appropriate to challenge the decision of those who are infallible. Just as it is not permissible to challenge the decision of Rasūlullāh ﷺ,

1 Refer to *Aḥkām al-Qur’ān* of al-Jaṣṣāq (volume 2 page 258, under the āyah of Ulū al-Amr) and *al-Tafsīr al-Kabīr* of al-Rāzī (volume 3 page 359, under the āyah of Ulū al-Amr).

2 *Aḥkām al-Qur’ān* and *al-Tafsīr al-Kabīr*, under the āyah of Ulū al-Amr.

3 *Aḥkām al-Qur’ān*, under the āyah of Ulū al-Amr.

similarly, the decision of any other infallible person cannot be opposed. However, the verse states: 'If you dispute regarding any matter, then refer it to Allah and the Rasūl' (which was proven to mean the Qur'ān and Sunnah).

Therefore a degree of disagreement is allowed as far as the 'اولوالامر' are concerned. If they really were infallible and deserving of unhesitant obedience, then there would remain no meaning to the portion of the verse which commands, 'If you dispute regarding any matter, then refer it to Allah and the Rasūl'.

Pondering over the above-listed facts removes all doubts that the Shī'ī interpretation is nothing but hogwash. The correct interpretation is as stated by the Ahl al-Sunnah. Interpreting this verse to mean 'the twelve Imāms', as our Shī'ī friends have done, can never be justified and proven.

Proof from the ḥadīth of Rasūlullāh ﷺ

Below, we will present a few proofs from ḥadīth which clearly state the importance of following the Sunnah, and do not ambiguously imply or indicate this. They are as follows:

1. Muwaṭṭa' of Imām Mālik (d. 179 A.H.)

قال مالك انه بلغه ان رسول الله صلى الله عليه و سلم قال تركت فيكم امرين لن تضلوا ما تمسكتم بهما كتاب الله و سنة نبيه

Mālik says that it reached him that Rasūlullāh ﷺ said: “I have left amongst you two matters, you will never go astray as long as you hold onto them, the Book of Allah and the sunnah of His Nabī ﷺ.”¹

This is a mursal narration of Imām Mālik (it ends with him and he does not make mention of which Ṣaḥābī or Tābi'ī he heard it from). However, the mursal narrations of Imām Mālik as well as his balāghāt (also those narrations where he does not mention the isnād) are acceptable. Imām al-Tirmidhī states in *Kitāb al-'Ilal* regarding Imām Mālik:

قال على بن عبدالله قلت ليحيى مرسلات مالك؟ قال هي احب الى ثم قال يحيى ليس فى القوم احد اصح حديثا من مالك

‘Alī ibn ‘Abd Allah said: “I asked Yaḥyā (What do you say about the) mursal narrations of Mālik?” He said: “They are very beloved to me.” Then Yaḥyā said: “None have more authentic narrations than Mālik.”²

Further, according to the Ḥanafī scholars, a mursal narration (of the first three generations) are acceptable. It has been stated in *al-Tawḍīḥ wa al-Talwīḥ* (the

1 *Muwaṭṭa' Imām Mālik* pg.363 The Chapter of The Prohibition of Speaking about *Qadr* (Predestination), *Al-Iḥkām fi Uṣūl al-Aḥkām* vol.8 pg.1075.

2 *Kitāb al-'Ilal* pg.239

second principle - the chapter of *inqiṭā'* (when any narrator in the isnād is not mentioned)):

فمرسل الصحابي مقبول بالاجماع و مرسل القرن الثاني والثالث يقبل عندنا و عند مالك

The mursal narrations of a ṣaḥābī are accepted by all, and the mursal narrations of the second and third century are accepted by us (Ḥanafīs) and Mālik.

Ḥāfiẓ Ibn 'Abd al-Barr presents his research regarding the above ḥadīth in his book *Tajrīd al-Tamhīd*,

هذا حديث محفوظ مشهور عن النبي صلى الله عليه و سلم عند اهل العلم شهرة يكاد يستغنى بها عن الاسناد وقد ذكرناه مسندا في التمهيد

This ḥadīth is preserved and famous among the people of knowledge. It is so widespread that it is as if it does not need an isnād. We have mentioned it with a complete isnād in *al-Tamhīd*.¹

Now, for the benefit of the readers, we reproduce two narrations from the book of Ibn 'Abd al-Barr which have complete asānīd. The asānīd are available in his book, however, we will suffice upon mentioning the texts here (as we wish to keep this brief). These narrations were brought in support of the narration of Imām Mālik.

عن ابي صالح عن ابي هريرة قال قال رسول الله صلى الله عليه و سلم اني قد خلفت فيكم اثنين لن تضلوا بعدهما كتاب الله و سنتي

Abū Sāliḥ — from Abū Hurayrah that Rasūlullāh ﷺ said:

I have left amongst you two matters, you will never go astray as long as you hold onto them, the Book of Allah and my Sunnah.²

1 *Tajrīd al-Tamhīd* Pg.251

2 *Al-Tamhīd* of Ibn 'Abd al-Barr vol. 6 pg. 451 under the chapter Balāghiyyāt.

عن كثير بن عبد الله بن عمرو بن عوف عن ابيه عن جده قال قال رسول الله صلى الله عليه و سلم تركت فيكم امرين لن تضلوا ما تمسكتم بهما كتاب الله و سنة نبيه صلى الله عليه و سلم

Kathīr ibn ‘Abd Allah ibn ‘Amr ibn ‘Auf — (his father) ‘Abd Allāh — from (his father) ‘Amr ibn ‘Auf that Rasūlullāh ﷺ said:

I have left amongst you two matters, you will never go astray as long as you hold onto them, the Book of Allah and the Sunnah of His Nabī ﷺ.¹

2. Sīrat Ibn Hishām (d. 218 A.H.)

عن ابي سعيد الخدرى قال قال النبي صلى الله عليه و سلم فاعقلوا ايها الناس قولى فانى قد بلغت و قد تركت فيكم ما ان اعتصمتم به فلن تضلوا ابدا امرا بينا كتاب الله و سنة نبيه

Abū Sa‘īd al-Khudrī narrated that Rasūlullāh ﷺ said:

O people! Understand my speech, for I have definitely conveyed the message. Indeed I have left amongst you that which, if you hold onto it, you will never go astray. This is a clear matter; they are the Book of Allah and my Sunnah.²

3. Ibn Abī al-Dunyā (d. 281 A.H.)

اخرج ابن ابى الدنيا عن ابى سعيد الخدرى قال خرج علينا رسول الله صلى الله عليه و سلم فى مرضه الذى توفى فيه و نحن فى صلاة الغداة فقال انى تركت فيكم كتاب الله عز و جل و سنتى فاستنطقوا القران بسنتى فانه لن تعمى ابصاركم و لن تزل اقدامكم و لن تقصر ايديكم ما اخذتم بهما

Ibn Abī al-Dunyā has reported on the authority of Abū Sa‘īd al-Khudrī narrates:

Rasūlullāh ﷺ came to us during his final illness, whilst we were performing Fajr ṣalāh and said: “I left amongst you the Book of Allah — the Exalted and Glorified — and my sunnah. Therefore, seek the explanation

1 Ibid

2 *Sīrat Ibn Hishām*-The Sermons of the Farewell Ḥajj.

of the Qur’ān in my sunnah. Your eyes will not be blinded, your feet will not slip and your hands will not commit any deficiencies as long as you hold onto them.”¹

4. Tārīkh al-Ṭabarī (d. 310 A.H)

Al-Ṭabarī narrates from Ibn Nujayḥ who narrates with his own isnād that Rasūlullāh ﷺ said in his sermon at Ḥajjat al-Wadā’:

ايها الناس اسمعوا قولي فاني قد بلغت و تركت فيكم ما ان اعتصمتم به فلن تضلوا ابدا امرنا بينا كتاب الله و سنة نبيه

O people! Listen attentively to my speech, for I have definitely conveyed the message. Indeed I have left amongst you that which, if you hold onto it, you will never go astray. This is a clear matter; they are the Book of Allah and my Sunnah.²

5. Al-Dāraquṭnī (d. 385 A.H.)

The famous muḥaddith, al-Dāraquṭnī, narrated this ḥadīth with his own isnād in his al-Sunan. We reproduce it below:

عن ابي هريرة قال قال رسول الله صلى الله عليه و سلم خلفت فيكم شيئين لن تضلوا بعدهما كتاب الله و سنتي و لن يتفرقا حتى يردا على الحوض

Abū Hurayrah narrates that Rasūlullāh ﷺ said:

I have left amongst you two matters, you will never go astray as long as you hold onto them, the Book of Allah and my Sunnah. They will never

1 *Al-Ṣawā’iq al-Muḥriqah* of Ibn Ḥajar-Pg.75 - Virtues of ‘Alī al-Murtaḍā, the second chapter, under ḥadīth forty, with reference to Ibn Abī al-Dunyā.

This narration is also narrated by Khaṭīb al-Baghḍādī in his book *al-Faṭīh wa l-Mutafaqqih* vol.1 pg.94 (of the Saudi print) under the chapter ‘Those narrations which prove that the Qur’ān cannot be separated from the Sunnah’.

2 *Tārīkh al-Umam wa l-Mulūk* of Ibn al-Jarīr al-Ṭabarī - the sermon of Ḥajjat al-Wadā’ vol. 3 pg. 169.

separate until they meet me at the pond.¹

6. Mustadrak Ḥākim (d. 405 A.H)

عن ابن عباس ان رسول الله صلى الله عليه وسلم خطب الناس في حجة الوداع فقال يئس الشيطان ان يعبد بارضكم ولكنه رضى ان يطاع فيما سوى ذلك مما تحاقرون من اعمالكم فاحذروا ايها الناس انى قد تركت فيكم ما ان اعتصمتم به فلن تضلوا ابدا كتاب الله و سنة نبيه

Ibn ‘Abbās narrates that Rasūlullāh ﷺ delivered a sermon at Ḥajjat al-Wadā’ in which he said:

Shayṭan has lost hope of being worshipped in your lands. However, he is satisfied that he will be obeyed in other matters, which you consider trivial from your actions. Therefore, O people! Be careful. Indeed I have left amongst you that which, if you hold onto it, you will never go astray. They are the Book of Allah and my Sunnah.²

7. Akhbār Iṣfahān

عن انس بن مالك ان رسول الله صلى الله عليه وسلم قال قد تركت فيكم بعدى ما ان اخذتم لن تضلوا كتاب الله و سنة نبيكم

Anas ibn Mālik narrates that Rasūlullāh ﷺ said:

Indeed I have left amongst you that which, if you hold onto it, you will never go astray. This is a clear matter; they are the Book of Allah and the Sunnah of your Nabī.³

1 *Al-Sunan* of al-Dāraqūṭnī pg. 529

This narration is also narrated by Khaṭīb al-Baghḍādī in his book *al-Faqīh wa l-Mutafaqqih* vol.1 pg.94 (of the Saudi print) under the chapter ‘Those narrations which prove that the Qur’ān cannot be separated from the Sunnah’.

2 *Mustadrak al-Ḥākim* vol. 1 pg. 93 - The Chapter of Knowledge, Kitāb al-Sunnah of Muḥammad ibn Naṣr al-Marwazī pg. 21, *al-Iḥkām fī Uṣūl al-Aḥkām* of Ibn Ḥazm vol. 6 pg. 809-810 (Chapter 36).

3 *Akhbār al-Iṣfahān* of Abū Nu’aym vol.1 pg.103 - Under the biography of Aḥmad ibn al-Khaṭṭāb.

8. Al-Ibānah of Abū al-Naṣr al-Sajzī (d. 444 A.H)

...كتاب الله و سنتى و لن يتفرقا حتى يردا على الحوض

...the Book of Allah and my Sunnah. They will never separate until they meet me at the pond.¹

9. Al-Sunan al-Kubrā of al-Bayhaqī (d. 485 A.H)

عن ابن عباس ان رسول الله صلى الله عليه و سلم خطب الناس فى حجة الوداع فقال يا ايها الناس انى تركت فيكم ما ان اعتصمتم به فلن تضلوا ابدا كتاب الله و سنة نبيه

Ibn ‘Abbās narrates that Rasūlullāh ﷺ delivered a sermon at Ḥajjat al-Wadā’. He said:

O people! Indeed I have left amongst you that which, if you hold onto it, you will never go astray. They are the Book of Allah and Sunnah of His Nabī.²

10. Al-Sunan al-Kubrā of al-Bayhaqī (485 A.H.)

عن ابى هريرة قال قال رسول الله صلى الله عليه و سلم انى خلفت فيكم ما لن تضلوا بعدهما ما اخذتم بهما او عملتم بهما كتاب الله و سنتى و لن يتفرقا حتى يردا على الحوض

Abū Hurayrah narrates that Rasūlullāh ﷺ said:

I have left amongst you that which if you hold onto it or practice upon it, you will never go astray. The Book of Allah and my Sunnah. They will never separate until they meet me at the pond.³

1 *Kanz al-Ummāl* vol.1 pg.48 with reference to *Al-Ibānah* of Abū al-Naṣr al-Sajzī from Abū Hurayrah.

2 *Al-Sunan al-Kubrā* of al-Bayhaqī vol. 10 pg. 114, *Al-I’tiqād ‘alā Madh-hab al-Salaf* of al-Bayhaqī pg.112

3 *Al-Sunan al-Kubrā* of al-Bayhaqī vol.10 pg.114, This narration is also narrated by Khaṭīb al-Baghādī, with his own isnād in his book *al-Faṭḥ wa l-Mutafaqqih* vol.1 pg.64 (of the Saudi print) under the chapter ‘Those narrations which prove that the Qur’ān cannot be separated from the Sunnah’.

11. Jāmi‘ Bayān al-‘Ilm of Ibn ‘Abd al-Barr

عن كثير بن عبدالله بن عمرو بن عوف العنزي عن ابيه عن جده عن النبي صلى الله عليه و سلم انه قال
تركت فيكم امرين لن تضلوا ما تمسكنم بهما كتاب الله و سنة رسوله

Kathīr ibn ‘Abd Allāh ibn ‘Amr ibn ‘Awf al-‘Anzī — (his father) ‘Abd Allāh —
from (his father) ‘Amr ibn ‘Auf that Rasūlullāh ﷺ said:

I have left amongst you two matters, you will never go astray as long as you
hold onto them, the Book of Allah and the Sunnah of His Nabī ﷺ.¹

12. Mustadrak al-Ḥākīm

عن ابي صالح عن ابي هريرة قال قال رسول الله صلى الله عليه و سلم اني قد تركت فيكم الشيئين لن
تضلوا بعدهما كتاب الله و سنتي و لن يتفرقا حتى يردا على الحوض

Abū Ṣāliḥ — from Abū Hurayrah that Rasūlullāh ﷺ said:

I have left amongst you two items, you will never go astray as long as you
hold onto them, the Book of Allah and my Sunnah. They will never separate
until they meet me at the pond.²

After presenting these twelve narrations, we wish to elaborate on a few important
points:

1. Firstly, we do not need to explain any portion of the above narrations. They clearly establish the belief of the Ahl al-Sunnah. All of them emphasise the importance of accepting the Qur’ān and Sunnah as authorities. There is no third independent authority. The above narrations were emphatic regarding this, hence there should remain no trace of ambiguity. It was repeated that if you hold onto these two, you will never go astray. If the Ahl al-Bayt were equally deserving of obedience, then it would have

1 Jāmi‘ Bayān al-‘Ilm wa Faḍliḥ of Ibn ‘Abd al-Barr al-Andalūsī pg.110

2 Mustadrak al-Ḥākīm vol. 1 pg. 93 - The Chapter of Knowledge, al-Iḥkām fī Uṣūl al-Aḥkām of Ibn Ḥazm vol. 6 pg. 809-810 (Chapter 36).

been necessary to mention them as well. However, they have not been mentioned anywhere in the above narrations. Thus we learn that the actual *Thaqalayn* are the Book of Allah and the sunnah of His Nabī, without which *dīn* cannot be complete. They were referred to in the authentic narrations as ‘two matters’, ‘two items’ and ‘two objects’. They were also called *Thaqalayn* (two weighty items) since upholding them and abiding by them is a great responsibility. This is the true and famous bequest of which was emphasised repeatedly by Rasūlullāh ﷺ.

2. In some narrations, only the Qur’ān is mentioned, leaving out the sunnah. The ‘ulamā’ explain that this is due to the fact that the sunnah is an explanation of the Qur’ān. Therefore mentioning the Qur’ān was sufficient (as it included the sunnah). This is explained in the book *al-Ṣawā’iq al-Muḥriqah* (chapter eleven - The Virtues of the Ahl al-Bayt) in the following manner:

في روايته كتاب الله و سنتي هي المراد من الاحاديث المقتصرة على الكتاب لان السنة مبينة له فاغنى
ذكره عن ذكرها

Another narration has ‘the Book of Allah and My Sunnah’. This is also meant in those narrations which only state the Book of Allah, as the sunnah is an explanation of the Qur’ān. Hence mention of the Qur’ān was sufficient to include the sunnah.¹

Furthermore, the sunnah may have been left out in these aḥādīth due to the fact that the Qur’ān itself commands adherence to the sunnah. This is clear from verses such as:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

Obey Allah and obey the Rasūl’,

And,

¹ *Al-Ṣawā’iq al-Muḥriqah* Pg.89

وَمَا آتَيْكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Hold fast to what the Rasūl gives you and refrain from what he prevents you.¹

In the books 'Awn al-Ma'būd Sharḥ Abī Dāwūd (vol. 2 pg. 128) and Badhl al-Majhūd (vol. 3 pg. 55), the following explanation is offered:

انما اقتصر على الكتاب لانه مشتمل على العمل بالسنة لقوله تعالى "أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ" وقوله "وَمَا آتَيْكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا" فيلزم من العمل بالكتاب العمل بالسنة

The only reason why the mention of the Qur'ān was sufficed upon is that acting upon the Qur'ān necessitates holding onto the sunnah. This is due to the command of Allah, 'Obey Allah and obey the Rasūl' and the command 'Hold fast to what the Rasūl gives you and refrain from what he prevents you.' In light of the above explanations, those narrations which only command adherence to the Qur'ān are in fact no different to the above-quoted narrations. All of them contain the exact same command.

Below, we present a brief sketch of those narrations which only state the importance of holding onto the Qur'ān:

1. *Musnad Abū Dāwūd al-Ṭayālīsī* :

قال طلحة الياقبي سئلت عبدالله بن ابي اوفى هل اوصى رسول الله صلى الله عليه وسلم قال لا فقلت لم امرنا بالوصية ولم يوص قال اوصى بكتاب الله عز وجل

Ṭalḥah al-Yāmī said: "I asked 'Abd Allāh ibn Abī Awfā: 'Did Rasūlullāh ﷺ bequest anything?' he replied: 'No.' I asked: 'Why did he command us to bequest when he himself did not do so?' He replied: 'His bequest was the Book of Allah, the Exalted and Glorified.'"²

1 Sūrah al-Ḥashr: 7

2 *Musnad Abū Dāwūd al-Ṭayālīsī*, *Musnad 'Abd Allāh ibn Abī Awfā* Pg.110-Dāirat al-Ma'ārif-Dakkan.

2. *Kanz al-'Ummāl* :

انى تارك فيكم كتاب الله هو حبل الله من اتبعه كان على الهدى ومن تركه كان على الضلالة

I am leaving amongst you the Book of Allah; it is the rope of Allah. Whoever follows it will be guided and whoever leaves it will be misguided.¹

3. *Al-Bidāyah wa al-Nihāyah* :

وقد تركت فيكم ما لن تضلوا بعده ان اعتصمتم به كتاب الله

I have left amongst you that which you will never go astray after me, as long as you hold onto it, the Book of Allah.²

4. *Ṣaḥīḥ Muslim* :

وقد تركت فيكم ما لن تضلوا بعده ان اعتصمتم به كتاب الله

I have left amongst you that which you will never go astray after it, as long as you hold onto it, the Book of Allah.³

5. *Abū Dāwūd* :

...وانى قد تركت فيكم ما لن تضلوا بعده ان اعتصمتم به كتاب الله

Indeed, I have left amongst you that which you will never go astray after it, as long as you hold onto it, the Book of Allah.⁴

6. *Ibn Mājah* :

1 *Kanz al-'Ummāl* Vol.1 Pg.47 with reference to Ibn Shaybah.

2 *Al-Bidāyah wa al-Nihāyah* of Ibn Kathīr Vol.5 Pg.170 - Aḥmad from Jābir ibn 'Abd Allāh.

3 *Ṣaḥīḥ Muslim* vol.1 pg.397 - The Chapter on the Ḥajj of Nabī ﷺ from Jābir ibn 'Abd Allāh.

4 *Abū Dāwūd* - The Chapter of 'The type of Ḥajj performed by Nabī ﷺ', vol.1 pg.270 from Jābir ibn 'Abd Allāh.

قد تركت فيكم ما لن تضلوا بعده ان اعتصمتم به كتاب الله

I have left amongst you that which you will never go astray after it, as long as you hold onto it, the Book of Allah.¹

7. *Al-Bazzār* :

عن جبير بن مطعم قال كنا مع النبي صلى الله عليه و سلم فى الجحفة قال اليس تشهدون ان لا اله الا الله وانى رسول الله وان القرآن قد جاء من عند الله قلنا بلى قال فابشروا فان هذا القرآن طرفه بيد الله و طرفه بايديكم فتمسكوا به فانكم لن تهلكوا ولن تضلوا بعده ابدا

Jubayr ibn Muṭʿim narrates:

We were with Rasūlullāh ﷺ in al-Juḥfah. He asked: “Do you not testify that there is none worthy of worship besides Allah and I am the messenger of Allah and that the Qur’ān was revealed by Allah?” We replied: “Yes, indeed!” He then said: “Glad tidings! Indeed one end of this Qur’ān is with Allah and the other end is in your hands. Hold onto it, for you will never be destroyed and you will never go astray after it.”²

8. *Ṣaḥīḥ ibn Ḥibbān* :

عن ابى الشريح الخزاعى قال خرج علينا رسول الله صلى الله عليه و سلم فقال ابشروا و بشروا اليس تشهدون ان لا اله الا الله وانى رسول الله قالوا نعم قال فان هذا القرآن سبب طرفه بيد الله و طرفه بايديكم فتمسكوا به فانكم لن تضلوا ولن تهلكوا بعده ابدا

Abū al-Shurayḥ al-Khuzāʿī said:

Rasūlullāh ﷺ came to us and said: “Be happy and convey glad tidings! Do you not testify that there is none worthy of worship besides Allah and I am the messenger of Allah?” They replied: “Yes, indeed!” He then said: “Glad tidings! Indeed one end of this Qur’ān is by Allah and the other end is

1 *Ibn Mājah*, The chapter of the Ḥajj of Nabī ﷺ from Jābir ibn ‘Abd Allāh.

2 *Al-Bazzār*, from *al-Tarḥīb wa al-Tarḥīb* of al-Mundharī, The Chapter of following the Qur’ān and Sunnah.

in your hands. Hold onto it, for you will never go astray and you will never be destroyed after it.”¹

9. *Ṣaḥīḥ ibn Ḥibbān* :

...عن زيد بن ارقم قال يزيد بن حيان دخانا عليه فقلنا له لقد رثيت خيرا صحبت رسول الله صلى الله عليه وسلم و صليت خلفه فقال نعم وانه صلى الله عليه وسلم خطبنا فقال اني تارك فيكم كتاب الله هو حبل الله من اتبعه كان على الهدى ومن تركه كان على الضلالة

Yazīd ibn Ḥayyān narrates that we visited Zayd ibn Arqam and said to him:

Indeed you have seen goodness. You accompanied Nabī ﷺ and performed ṣalāh behind him. He said: “Yes, once Rasūlullāh ﷺ delivered a lecture to us in which he said: “I am leaving amongst you the Book of Allah which is the rope of Allah. Whoever follows it will be guided and whoever leaves it will be misguided.”²

10. *Al-Ṭabarānī*:

عن ابى الشريح الخزاعي قال خرج علينا رسول الله صلى الله عليه وسلم فقال اليس تشهدون ان لا اله الا الله واني رسول الله قالوا بلى قال هذا القران سبب طرفه بيد الله و طرفه بايديكم فتمسكوا به فانكم لن تضلوا ولن تهلكوا بعده ابدا

Abū al-Shurayḥ al-Khuzāī said:

Rasūlullāh ﷺ came to us and asked: “Do you not testify that there is none worthy of worship besides Allah and I am the messenger of Allah?” They replied: “Yes, indeed!” He then said: “Indeed one end of this Qur’ān is with Allah and the other end is in your hands. Hold onto it, for you will never go astray and you will never be destroyed after it.”³

11. *Al-Kabīr* :

1 *Ṣaḥīḥ ibn Ḥibbān*, ‘Negating deviation for holding onto the Qur’ān’ vol. 1 pg. 287

2 *Ṣaḥīḥ ibn Ḥibbān*, ‘Establishing guidance for those who follow Qur’ān’ vol. 1 pg. 287

3 *Al-Ṭabarānī in al-Kabīr*, *Majma’ al-Zawā’id* of al-Haythamī vol. 1 pg. 169

...انى اوشك ان ادعى فاجيب وانى تارك فيكم ما لن تضلوا بعده كتاب الله

Soon I will be called and I will respond. I am leaving amongst you that which if you hold onto it; you will never go astray, the Book of Allah.¹

12. *Al-Sunan al-Kubrā* :

وانى قد تركت فيكم ما لن تضلوا بعده ان اعتمصتم به كتاب الله

I am leaving amongst you that which if you hold onto it; you will never go astray, the Book of Allah.²

Summary

The summary of the above is that Nabī ﷺ is advising his ummah that if you hold onto the Qur’ān after my demise, you will never be misguided. Those who hold onto the Qur’ān will be guided and those who abandon it will be misguided. The Qur’ān is a rope, the one end of which is in your hands and the other end is with Allah. Whoever holds onto it will never be destroyed.

All these narrations exhort adherence to the Qur’ān, which includes following the sunnah. None of the narrations mention the ‘itrah and Ahl al-Bayt. This is a strong indication that only the Qur’ān and sunnah are worthy of obedience. In Islam nothing can be equal in status to the Qur’ān and sunnah, not the Muslim rulers, nor the Ahl al-Bayt or the ‘ulamā’.

Note:- The ḥadīth of Jābir ibn ‘Abd Allah رَضِيَ اللهُ عَنْهُ that was quoted above has been narrated by different Muḥaddithīn, with their own asānīd. The Shī‘ah should be extremely delighted by the fact that Imām Muḥammad al-Bāqir is the narrator from Jābīr رَضِيَ اللهُ عَنْهُ, and the narrator from al-Bāqir is Imām Ja‘far al-Ṣādiq. Thereafter many different students of his narrated the ḥadīth. All of these great Imāms

1 Al-Ṭabarānī in *al-Kabīr*, *Kanz al-Ummāl* vol. 1 pg. 48.

2 *Al-Sunan al-Kubrā* of al-Bayhaqī vol. 5 pg. 8 from Jābir ibn ‘Abd Allāh

mentioned the Book of Allah. Acting upon the Qur'ān, in light of explicit proofs, demands acting upon the sunnah. However, the Ahl al-Bayt and 'itrah have not been mentioned even once. To omit something at an occasion when the most necessary subjects are being mentioned is a clear indication that it does not hold importance. Thus, we learn from the narrations of none other than the Imāms themselves that the obedience to the Ahl al-Bayt is not as necessary as obedience to the Qur'ān and sunnah. In fact it is not necessary at all. This is because, if it was necessary, it would have been mentioned along with the Qur'ān and sunnah.

A Possible Objection

No comments or research was presented regarding the authenticity of the narrations of 'the Book of Allah and the Sunnah' and the narrations which only stated 'the Book of Allah', which was in contrast to the method that was adopted regarding the narrations of 'the Book of Allah and my Ahl al-Bayt'. With the exception of three or four narrations, the remainder were carefully studied and their asānīd were duly criticised. What is the reason behind this?

The Answer

In brief, such narrations which are in complete harmony with the text of the Qur'ān, and their subject matters have also been discussed in the Qur'ān, are acceptable despite their asānīd. In such cases it is not necessary to critically scrutinise the asānīd. This is unlike the narrations of the first part, the meaning of which has not been mentioned anywhere in the Qur'ān. Thus, it was necessary to examine and scrutinise their asānīd.

Note:- We quoted the aḥādīth of 'the Book of Allah and the Sunnah' from many reliable books. Some people are under the misconception that all of those narrations are ḍa'īf and unreliable. Some even believe that they are fabricated. This is not correct and against the rules set out by the 'ulamā'. In this edition, we have added seven more narrations, all with their asānīd. They are as follows; one narration from Ibn Ḥazm al-Zāhirī, two from 'Allāmah Ibn 'Abd al-Barr, three

from Khaṭīb al-Baghdādī and one from Shaykh al-Marwazī.

If we add the narrations of the other ‘ulamā’ to the above seven, then we will realise that a significant amount of ‘ulamā’ have narrated this ḥadīth with their asānīd. Hence, this narration is famous amongst the senior ‘ulamā’ to the extent that it does not require an isnād, as explained by Ibn ‘Abd al-Barr in his book *Tajrīd al-Tamhīd* (page 251). We quoted the full text above.

1. The scholars mentioned that those narrations which the ummah have accepted, should be regarded as correct. Thereafter the isnād should not be sought. Khaṭīb al-Baghdādī writes this in the following places:

» *Al-Faqīh wa l-Mutafaqqih* (vol. 1 pg. 66) under the chapter: The Sunnah that was heard from Rasūlullāh ﷺ

» *Al-Faqīh wa l-Mutafaqqih* (vol. 1 pg. 186) under the chapter: Proving matters through correct analogy and the incumbency of practising upon it.

2. Abū Bakr al-Jaṣṣāṣ al-Ḥanafī has clearly stated that if any narration is classified as āḥād, but the ummah have accepted it, then it will be given the same status a mutawātir narration according to us.

لان ما تلقاه الناس بالقبول من اخبار الاحاد فهو عندنا في معنى المتواتر

That which the ummah have accepted from the āḥād narrations; according to us are in the same category as mutawātir.¹

3. Allāmah Ibn al-Humām al-Ḥanafī writes this in several places of *Fath al-Qadīr*. At one place, under the discussion of the ḥadīth ‘A slave can be divorced twice and her mourning period is two menstruation cycles’, he quotes Imām Mālik:

1 *Aḥkām al-Qur’ān* of al-Jaṣṣāṣ al-Ḥanafī vol.1 pg.456 - under the discussion of the difference of opinion as to whether divorce is only in the hands of men regarding the verse ‘Divorce is twice’.

Mālik said: If a ḥadīth is well-known in Madīnah, it does not need a ṣaḥīḥ isnād.¹

4. ‘Allāmah al-Suyūṭī quoted the view mentioned in *al-Istidhkār* of Ibn ‘Abd al-Barr in his book *Tadrīb al-Rāwī (Sharḥ Taqrīb)*. He states that if the ‘ulamā’ accept a narration, it becomes authentic. Thereafter he quotes a famous scholar of this science, Abū Ishāq al-Isfarā’īnī who says:

قال الاستاذ ابو اسحاق الاسفراييني تعرف صحة الحديث اذا اشتهر عند ائمة الحديث بغير نكير منهم

Abū Ishāq al-Isfarā’īnī said: “The authenticity of a ḥadīth is known if it famous among the a’immah of ḥadīth without any objection from them.”²

In the light of the above quotations, it is clear that if any narration is accepted by the ummah, and the ‘ulamā’ have accepted it without criticising it, then the narration is correct. Thus the narration of ‘the Book of Allah and my ṣunnah’ has been accepted by the ummah and is so famous amongst the ‘ulamā’ that it does not need an isnād. If any criticism is levelled against the narration, it will not make a difference. The narration will still be accepted by the ummah. Therefore, the research of those who wish to reject the narration of ‘the Book of Allah and my Sunnah’ is inaccurate and contrary to the above-mentioned rules. May Allah guide them and save them from fanaticism.

1 *Fath al-Qadīr* vol. 3 pg. 43 under the ḥadīth ‘A slave can be divorced twice and her mourning period is two menstruation cycles’.

2 *Tadrīb al-Rāwī* pg. 24, 25, the discussion regarding the authenticity of a ḥadīth, under the fifth note.

Proving our Belief From Accepted Sources of the Shī'ah

The readers are aware that we have proven our belief from the Qur'ān and sunnah in a way that leaves no doubts regarding it. Now, we wish to present twelve quotations from Shī'ī sources as the final straw. These quotations encourage holding onto the Qur'ān and sunnah. They also state that dīn is to be understood, only through the Qur'ān and sunnah, and they alone should be the yardsticks when accepting or rejecting anything. Specific instructions have been issued to uphold these two lanterns. Here again, the Ahl al-Bayt and 'itrah have not been mentioned along with the Qur'ān and sunnah. This clearly proves that in Islam, nothing is equal to the Qur'ān and sunnah and nothing deserves equal importance. There is no third independent source in Islam. Neither do the Ahl al-Bayt share the position of authority with the Qur'ān and sunnah, nor are they an authority in any sense.

Below, we present a few references from the books of the Ithnā 'Ashariyyah. These are not the sayings of their 'ulamā' and Mujtahidīn, but rather the sayings of their 'infallible' A'immaḥ. The chains of transmission of these A'immaḥ cannot be doubted (by the Shī'ah). These quotations appear in those books considered most authentic and accepted by them such as, *Nahj al-Balāghah*, *Uṣūl al-Kāfi*, *al-Ihtijāj* of al-Ṭabarsī etc.

1. Nahj al-Balāghah

ولكنكم علينا العمل بكتاب الله تعالى و سيرة رسول الله صلى الله عليه و سلم والقيام بحقه والتعش لسنته

It is necessary for us to hold onto the Book of Allah and the lifestyle of Rasūlullāh ﷺ, fulfilling the rights thereof and raising it.¹

1 *Nahj al-Balāghah* vol. 1 pg. 317 from the lectures of 'Alī رضي الله عنه when the army of Jamal proceeded towards Baṣrah.

2. Al-Ṣāfi Sharḥ Uṣūl al-Kāfi

وقال عليه السلام من اخذ دينه من كتاب الله و سنة نبيه ذلت الجبال قبل ان يزول ومن اخذ دينه من افواه الرجال روته الرجال

‘Alī عليه السلام said: “Whoever takes his dīn from the Book of Allah and the sunnah of His Nabī, will not move from his dīn before the mountains move, and whoever takes his dīn from the mouths of men, will be fooled by men.”¹

Both of the above quotations emphasise the importance of practising upon the Qur’ān and Sunnah. They explain that dīn can only be followed by adhering to them. There was no mention of a third source for dīn. If there was a third source, it would have definitely been mentioned.

3. Uṣūl al-Kāfi

قال جعفر الصادق عليه السلام كل شيء مردود الى الكتاب و السنة

Ja’far al-Ṣādiq عليه السلام said: “Everything should be studied in the light of the Qur’ān and Sunnah.”²

4. Nahj al-Balāghah

فالرد الى الله الاخذ بمحكم كتابه والرد الى الرسول الاخذ بسنته الجامعة غير المفترقة

Referring to Allah means following the unambiguous verses of His Book, and referring to the messenger means holding onto his sunnah which is all-encompassing.³

1 Al-Ṣāfi Sharḥ Uṣūl al-Kāfi

2 Uṣūl al-Kāfi pg.39 - Chapter of Holding onto the Sunnah.

3 Nahj al-Balāghah vol. 2 pg. 24 (Part of a lengthy pact written by ‘Alī عليه السلام).

5. Nahj al-Balāghah

و من كلام له عليه السلام فى التحكيم... قال الله سبحانه فان تنازعتم فى شىء فرده الى الله ان يحكم بكتابه و رده الى الرسول ان ناخذ لسنته

From his speeches regarding arbitration “Allah who is beyond all deficiencies said, ‘If you dispute regarding any matter, then refer it to Allah and the Rasūl.’ Referring to Allah means passing verdict from His Book, and referring to the messenger means holding onto his sunnah.”¹

The summary of the above three quotations is that if any dispute takes place, then the instruction of the A’immah is to refer it to the Qur’ān and Sunnah, as explained in the verse of the Qur’ān. The A’immah have advised to do that which the Qur’ān had stated. Therefore, both, the Qur’ān as well as the A’immah have given the instruction that if any difference should come about; refer to the Qur’ān and the sunnah. The Qur’ān and the sunnah alone contain the solutions to all differences. No third item should be referred to.

6. Uṣūl al-Kāfi

فان كان الخبران عنكما مشهورين قد رواهما الثقات عنكم قال ينظر فما وافق حكمه حكم الكتاب والسنة و خالف العامة فيؤخذ به و يترك ما خالف حكمه حكم الكتاب والسنة ووافق العامة

One of the ‘sincere’ students of Imām Ja’far al-Ṣādiq asked him about accepting two contradictory narrations: “If both narrations are famously attributed to you (the Ahl al-Bayt), and both of them are narrated by reliable narrators (then which one should we accept)?” He replied: “They will be studied, that which is compliant to the Qur’ān and sunnah and opposes the general view, will be taken, whereas that which contradicts the Qur’ān and sunnah and complies with the general view will be rejected.”²

1 Nahj al-Balāghah vol. 1 pg. 240

2 Uṣūl al-Kāfi pg.39 - Chapter of contradictory aḥādīth

7. *Iḥtijāj al-Ṭabarsī*

فاذا اتاكم الحديث فاعرضوه على كتاب الله عز وجل و سنتي فما وافق كتاب الله و سنتي فخذوا به وما خالف كتاب الله و سنتي فلا تءخذوا به

Imām Muḥammad al-Bāqir narrates the sermon that Rasūlullāh ﷺ delivered at Ḥajjat al-Wadā'. The following statement appears in it as well:

If any ḥadīth reaches you, compare it to the Book of Allah — the Majestic and Glorified — and my sunnah. That which complies with the Qur'ān and sunnah will be taken, whereas that which contradicts the Qur'ān and sunnah will be rejected.¹

8. *Rijāl al-Kashshī*

فاتقوا الله ولا تقبلوا عنا ما خالف قول ربنا تعالى و سنة نبينا محمد صلى الله عليه وسلم

Imām Ja'far al-Ṣādiq said: “Fear Allah and do not accept from us that which contradicts the word of our Rabb — the Exalted — and the sunnah of our Nabī Muḥammad ﷺ.”²

9. *Tanqīḥ al-Maqāl*

عن هشام بن الحكم انه سمع ابا عبد الله يقول لا تقبلوا عنا حديثا لا يوافق القران والسنة

Hishām ibn al-Ḥakam narrates that he heard Abū 'Abd Allāh ﷺ saying: “Do not accept a ḥadīth that is attributed to us if it does not correspond to the Qur'ān and sunnah.”³

1 *Iḥtijāj* of al-Ṭabarsī pg. 229 - The sermon of Ḥajjat al-Wadā'

2 *Rijāl al-Kashshī* pg.146 - biography of Mughīrah ibn Sa'īd.

3 *Tanqīḥ al-Maqāl* of al-Mamaqānī vol. 1 pg. 174 and vol. 3 pg. 236

10. Uṣūl al-Kāfi

عن ابن عمير عن بعض اصحابه قال سمعت ابا عبدالله عليه السلام يقول من خالف كتاب الله و سنة محمد صلى الله عليه و سلم فقد كفر

Ibn ‘Umayr — from one of the companions — I heard Abū ‘Abd Allāh عليه السلام saying: “Whoever opposes the Book of Allah and the sunnah of His Nabī is a kāfir.”¹

The summary of the above five narrations is that the yardstick to measure the truth of any of the narrations from the A‘immah is the Qur’ān and Sunnah, nothing else. If the narration is in harmony with the Qur’ān and sunnah, then it should be accepted and it would be appropriate to hold onto it. Once again, the Qur’ān and sunnah have been declared the only two authorities by means of which everything should be judged. If they conform, they will be accepted, or else they will be rejected. There is no mention of a third authority. The Ahl al-Bayt and ‘itrah have not been included as yardsticks to measure the authenticity of narrations or whether they are worthy of acceptance or not. Therefore, it cannot be possible that they deserve the same type of obedience and adherence like the Qur’ān and sunnah.

11. Nahj al-Balāghah

ومن كلام له عليه السلام قبل موته...واما وصيتي فانه لا تشركوا به شيئا و محمد صلى الله عليه و اله فلا تضيعوا سنته اقيموا هذين العمودين و اوقدوا هذين المصباحين و خلاكم ذم ما لم تشردوا

And from amongst his sayings before he passed away: “... As for my bequest, do not associate partners with Allah and do not destroy the sunnah of Muḥammad عليه السلام. Keep up these two pillars and keep these two lanterns burning. You will not be blameworthy as long as you do not separate.”²

1 Uṣūl al-Kāfi pg. 39-40 - Chapter of Holding onto the Sunnah.

2 Nahj al-Balāghah vol.1 pg.268

12. Nahj al-Balāghah

وصيتي لكم ان لا تشرکوا بالله شيئا و محمد صلى الله عليه و اله فلا تضيعوا سنته و خلاكم ذمكم

My bequest to you is do not associate partners with Allah and do not destroy the sunnah of Muḥammad ﷺ. You will not be blameworthy.¹

The reader should take note, that these were last few words of ‘Alī رضي الله عنه shortly before departing from this temporary abode. These are among the statements that were said in those blessed moments. He exhorts us to uphold the two pillars of Islam (the Qur’ān and the sunnah) and not to let their flames be extinguished. He also commands that groups and parties should not be formed in the ummah.

A point that is worthy of noting at this juncture is that the infallible A’immah are only advising the ummah to hold onto the Qur’ān and sunnah in their final moments. They did not ask anyone to follow the Ahl al-Bayt and ‘itrah, nor did they say that they are authorities in Islam. Thus we learn that the Ahl al-Bayt do not occupy a similar rank to the Qur’ān and sunnah in Islam. If they did have that position, then it simply does not make sense for them to be left out when the A’immah offered their final advice. Secondly, we learn that the concept of Imāmah is not a fundamental belief in Islam, as this would have been mentioned in the final advice, if it was a fundamental belief. Thirdly, we understand that separating from the rest of the ummah and forming different groups is in stark contrast to the final bequest of the A’immah.

May Allah grant every Muslim the good fortune of practising upon the Qur’ān and sunnah and replace our disunity with unity.

صلى الله تعالى على خير خلقه محمد واله و ازواجه و بناته واصحابه و اهل بيته اجمعين

Muḥammad Nāfi‘

1 Nahj al-Balāghah vol. 22 pg. 21 - From amongst his sayings before he passed away in the form a bequest, after Ibn Muljim struck him.

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39. *Kitāb al-Faqīh wa l-Mutafaqqih* by al-Khaṭīb al-Baghdādī (d. 463 A.H)
40. *Ma‘ālim al-Tanzīl* by Ḥusayn ibn Mas‘ūd Abū Muḥammad Muḥiy al-Sunnah al-Baghawī (d. 516 A.H)
41. *Al-Shifā fi Ḥuqūq al-Muṣṭafā* by Abū al-Faḍl ‘Iyāḍ ibn Mūsā al-Mālikī (d. 544 A.H)
42. *Tārīkh Ibn ‘Asākir* by Abū al-Qāsim ‘Alī ibn al-Ḥusayn ibn Hibat Allāh (d. 571 A.H)
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48. *Tadhkirat al-Khawāṣ* by Abū al-Muẓaffar Yūsuf ibn Qaz‘alī Sibṭ ibn al-Jowzī (d. 654 A.H)
49. *Kifāyat al-Ṭālib* by Shaykh Abī ‘Abd Allāh Muḥammad ibn Yūsuf al-Kanjī (d. 655 A.H)
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